

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a system of conventional spoken or written symbols by means of which human being as members of a social group and participants in its culture express themselves. In other words, a systematic means of communicating ideas or feelings or information by the use of conventionalized signs, sounds, gestures, or marks having understood meanings is known as a language. As language is the species specific asset and means of human communication, human civilization would have remained an impossibility in absence of this wonderful means of communication.

Language is ubiquitous but as there is variation in geographical territories, ethnicity and individuals, naturally there are different varieties of language. So there are many languages spoken in different speech communities all over the world.

Though, there are many languages in the world, all of them are not equally important at the same time. According to Harmer (2008):

Due to a colonial history, economic superiority, information exchange, travel and popular culture there is wide spread use of English which is a West-Germanic sub –branch of the Germanic branch of the Indo European family. So the world is turning into 'The Anglosphere' and it has established itself as a global language and international lingua franca (pp.14-17). Though few people take

teaching of English as a form of cultural or linguistic imperialism (e.g. Phillipson 1992, Pennycook 1994, as cited in Harmer, 2008, p. 16) and learning of it as an unpleasant but sadly necessary occupation, it has been an inevitable part of our daily life all over the world.

Similarly, Nepali, the official language of Nepal, a sub-branch of the Aryan branch of Indo-European family, has not got a superior position and wide territory like English in the world but it is the dominant language in Nepal. It is the mother tongue of 44.6% of total population of Nepal and about 90% of total population uses it as a second language (CBS, 2011). It has developed itself as a full-fledged language developing its own history, literature and use. It is used as a lingua franca among different ethnic communities. It has widened its identity and broadened its territory as it is spoken in Bhutan, Sikkim, Darjeeling and many other parts of India. Besides this, some world's renowned broadcasting corporations like British Broadcasting Corporation (BBC), Voice of America and China Radio International (CRI) have been running programs in Nepali.

According to Harmer (2008), "Unless there is something wrong with them mentally or physically, all children acquire a language as they develop. Indeed many children around the world acquire more than one language and by the age of six or seven, are speaking as confident bi-or trilinguals" (p. 49). And most of the speakers in Nepal are bilinguals now days. The human species shares a common vocal-aural apparatus, and as Nepali and English are the descendants of the same languages family, they share some aspects as well.

Obviously, language is for communication and there should be proper use of language for successful communication, if it is haphazard there is not possibility of successful communication. According to Schiffrin (1994), “such an 'appropriate use of language' or 'language in use' is known as discourse” (www.ingilish.com retrieved on 21 June 2012). A communicative event involving language in context is discourse and functional analysis of discourse is known as discourse analysis.

Since English and Nepali are descendants of same language family, there should be some similarities between discourses in these languages. So the researcher is interested to analyze discourses in these two languages and to compare the discourse markers, which are the important element of discourse, between these two languages.

1.1.1 Discourse : An Introduction

Etymologically 'discourse' is an anglicized form of a Latin word 'discursus' which means 'running to and from' or 'act of running about' which generally refers to written or spoken communication.

The term 'discourse' possesses a wide range of meaning and interpretation since it is directly or indirectly related with various disciplines such as sociology, linguistics, culture, literature and so on. It is most possibly most relevant to the field of linguistics in general and to language and to language teaching and learning in particular.

“Discourse is language above the sentence or above the clause” for Stabbs (1983), whereas “ the study of discourse is the study of any aspect of language use” for Fasold (1990 as cited in Jaworski and Coupland, 2001, p.1).

Defining discourse is theoretically difficult as it is defined variously depending upon the disciplines, theories of language and the scholars. One and only definition of discourse is quite impossible because it has such a wider coverage that it is difficult to confine it within a fixed discipline and area. In this regard Crystal (2003) says:

Discourse is a term used in linguistics to refer to a continuous stretch of language larger than a sentence but within this broad notion several different applications may be found. At its most general, a discourse is a behavioural unit which has a pretheoretical status in linguistics, it is a set of utterances which constitute any recognizable speech event, e.g. a conversation, a joke, a sermon, an interview (p.141).

Likewise Nunan (1993) defines discourse as, “A communicative event involving language in context” (pp. 5-7). Henry and Tator (2002) define discourse as, “the language which is used socially to convey broad conventional meaning, it is language identified by the social condition of its use, by who is using and under what conditions” (as cited in Sharma, 2011, p. 10).

Similarly Cook (1989) defines discourse as, “the stretches of language perceived to be meaningful, unified and purposive (p.156). There are two types of definition traditionally given for the term ‘discourse’: Formal definitions typically characterize discourse as a unit of coherent language consisting of more than one sentence. Functional definitions characterize discourse as a ‘language in use’ (Schiffrin, 1994). When we consider both

of these definitions, they are deficient, as a piece of discourse in context can consist of as little as one or two words as in 'Stop' or 'No Smoking'. Alternatively, a piece of discourse in context may consist of hundreds, thousands of words as in the case of a very long novel. Likewise the phrase, 'Language in use' is so general that it can be almost meaningless. So, the most satisfying definition of discourse is that which combines these two perspectives: A piece of discourse is an instance of spoken or written language that has describable internal relationships of form and meaning that relate coherently to an external communicative function or purpose and a given interlocutor.

In conclusion, as discourse is the broad field of inquiry, there are different definitions given by different scholars for this term. So it is difficult to define it perfectly in a single sentence. It is the stretches of language generally larger than a sentence which constitute a recognizable speech or communicative event, which is meaningful, unified and purposive but sometimes a single word also can act as discourse. So, discourse is the real manifestation of language, actual speech or writings.

1.1.2 Discourse Analysis: An Introduction

Discourse analysis is minimally the study of language in use that extends beyond sentence boundaries. It started to attract attention from variety of disciplines in the late 1960s and through the 1970s. The issues that traditionally established approaches, such as stylistic theories, semantic theories, phonology and others could not handle properly are logically and significantly dealt with by discourse analysis. It came into existence mainly as a reaction against traditional linguistics and as a result of growing interests and need for linguistic analysis beyond the sentence level. According to McCarthy (1991), "Discourse analysis has grown into

a wide ranging and heterogeneous discipline which finds its way in the description of language above the sentence and an interest in the context and cultural influence which affect language in use”(as cited in Sharma, 2011, p.17).

Similarly Jaworski and Coupland (2000) opine that, “Discourse analysis can range from the description and interpretation of meaning making and meaning understanding in specific situations through to the critical analysis of ideology and access to meaning system and discourse networks” (p.7).

Functional analysis of language and other semiotic systems lies at the heart of analyzing discourse. In this regard Yule, (1996) says,

In an expanded perspective, speakers and writers are viewed as using language not only in its interpersonal function but also in textual function and also in its ideational function. Investigating this much broader area of the form and function of what is said and written is called discourse analysis” (p.83).

In conclusion, discourse analysis is the holistic study of language stretches, is the study of supra sentential features of language. It analyzes speech, conversation, writing etc from both perspectives: linguistic and functional. It examines how stretches of language become meaningful and unified for their users. Discourse analysis is often characterized as a hybrid field of inquiry. Its lender discipline is to be found with in various corners of the human and social sciences, with complex historical affiliation and with a lot of cross fertilization taking place. The field is directly associated with sociology, culture, literature, linguistics and so

on. It is a rapidly expanding field that provides insights into the problems and processes of language use.

1.1.3 Discourse Marker: An Introduction

Discourse markers also known as discourse particles, discourse connectives, pragmatic markers or pragmatic particles are words or phrases which help to develop ideas and relate them to one another.

Although it was ignored for a long time in linguistic research, there has been a proliferation of studies about discourse makers (DMs) in the last two decades in fields such as Pragmatics, Contact Linguistics, Bilingualism and SLA. Among other things, these ubiquitous particles can shed light on language evolution and change, stylistic variation and code switching and language mixing patterns in native and non-native speech. While there are competing definitions of discourse markers, at a basic level they can be defined as particles that contribute to the overall coherence of discourse by signaling relationships across utterances.

According to Schiffrin (1987), “DMs are multifunctional and can operate at a discourse, grammatical or lexical level.” ([www.accessmy library.com](http://www.accessmylibrary.com) retrieved on 21 June 2012).

Discourse markers are elements such as ‘*You know*’, ‘*I mean*’, ‘*Well*’, ‘*Oh*’, ‘*Right*’, ‘*Anyway*’, ‘*Actually*’, ‘*So*’, ‘*Good*’ etc, that have a distinct prosodic entity, tend not to have a specific semantic meaning and contribute to scaffold the pragmatic coherence of interaction.

Generally speaking, DMs have often been described by their absence of traditional linguistic properties since neither their use nor their meaning seem to resemble any of the traditional linguistic categories. According to Trillo (2006), “Discourse markers are elements that fill the discoursal and

cognitive slots that spoken language needs in order to weave the net of interaction”. (www.scitopics.com retrieved on 21 June 2012).

A particle that is used in conversation to make discourse more coherent but that generally adds little to the paraphrasable meaning of an utterance is known as a discourse marker. In most cases, discourse markers are markers syntactically independent, that is removing a marker from a sentence still leaves the sentence structure intact. DMs are more common in informal speech than in most forms of writing.

Crystal (2003) defines discourse markers as sequentially dependent elements which demarcate units of speech, such as *oh*, *well* and *I mean* (p. 141).

Similarly Cowan (2008) says,

Discourse markers are words that are not an integral part of a sentence or its grammar but are inserted by a speaker for various reasons, including to indicate a pause before continuing, to signal a new phase in the conversation, to repair or wrap up what has been said, or to express disagreement with what the other speaker has said. By and large, discourse makers are restricted to speech. They occur most frequently in sentence initial position but can also appear sentence internally (p. 624).

Redeker (1990) says that “ discourse markers are linguistic expressions used to signal the relation of an utterance to its immediate context with the primary function of bringing to the listeners’ attention a particular

kind of linkage of the upcoming utterance with the immediate discourse context” (pp. 367-381).

Similarly Fuller (2003) proposes that, “ a particle is a discourse marker if two criteria are met upon removal of the discourse marker: the semantic relationship between the element constructed by the marker must not change, and the utterance must remain grammatical” (as cited in Torres and Potowosky, 2008). (www.accessmylibrary.com retrieved on 21 June 2012).

Similarly, Fritz (2007) writes:

When it comes to spoken interactions between two or more people it is self-evident that all of them need to cooperate in order to make the conversation successful. For one thing, they must arrange their different turns i.e. sequence and lengths of the different speakers contributions. On the content level it is essential that speaker and hearer come to a mutual understanding. While the hearer needs to make inferences from the speaker's utterances and signals his/her understanding or non-understanding accordingly. It lies in the speakers' responsibility to support the hearer's process of understanding by giving different kinds of clues to what it is that he/she means to say, so that the hearer can come to an understanding similar to their own. One of the strategies they draw on is concerned with signaling the boundaries and relations between different parts of his discourse. For this purpose, the

speaker uses lexical signposts, which structure the discourse on a meta-communicative level, one type of these lexical items are discourse markers" (www.grin.com retrieved on 11 Dec. 2012)

The term discourse marker is not as one might expect, universally acknowledged-there exist a number of competing terms referring to more or less the same phenomena. Nor there is a common agreement on exactly which elements the term encompasses. In this regard, Jucker & Ziv (1998) say:

In addition to the terminological diversity, the elements in question also have a multitude of functions, which are paid special attention to according to the specific approach taken; they include: discourse connectors, turn takers, confirmation seekers, intimacy signals, topic switchers, hesitation markers, boundary markers, fillers, prompters, repair markers, attitude markers and hedging devices. (www.grin.com retrieved on Dec 11, 2012)

Discourse markers are short lexical items, used with a pragmatic meaning on a metalingual level of discourse in order to signal for the hearer how the speaker intends the present contribution to be related to preceding and / or following parts of the discourse.

According to Ajimer (2002),

The crucial point lies in the fact that DMS have lost their lexical meaning, when an item is used in its discourse marker function, it

does not have its lexical or propositional meaning, nor does it modify the prepositional content of the utterance it occurs with in any way. This is often favoured by their syntactic position which is usually 'outside the sentential Kernel structure in the prefront field. (www.grin.com retrieved on Dec 11, 2012)

In conclusion, discourse markers are words or phrases that are relatively syntax independent and do not change the meaning of the sentence or that have no effect on the coherence or grammar of a sentence such as the words 'well' or 'so' and the phrase 'you know', instead they help to make discourse structuring more coherent and flow better. They cannot be assigned a specific word class according to traditional classification of language elements. They can be from the category of conjunctions or interjection or other word classes or particles or lexicalized clauses. At one time, discourse markers were taken as mere speech fillers but discourses analysts now realize that although these markers have no actual purpose with in the discourse, they perform their own functions in speech. They are mostly used in speech though it is formal or informal. Discourse markers make a conversation livelier, personal and involved. The conversation can be stagnant and awkward in absence of discourse markers. The skillful use of discourse markers often indicates a higher level of fluency and an ability to produce and understand authentic language. These ubiquitous elements are used to show how discourse is constructed. They can show the connection between what speaker is saying and what has already been said or what is going to be said, they can help to make clear the structure of what is being said, they can

indicate what speakers think about what they are saying or what others have said.

1.1.4 Functions of Discourse Markers

Discourse markers are words or phrases which are not the integral part of a sentence but are used in conversation or discourse for a range of functions. The same discourse marker can have different functions or sometimes more than one discourse markers can be used for the same function. As there is a number of discourse markers used in conversation, they can have different specific functions and it is difficult to list all the discourse markers and their functions.

According to Cowan (2008), some of more frequently used discourse markers in English discourse are: Well, I mean, you know (ya know, y' know), Oh, Okay, Right and Like. Though these discourse markers have different specific functions, they can be used for one or more of the following functions in general (pp.624-627).

i) To signal the speaker's deliberation about how to continue.

e.g. The concept 'fossilization'? **Well**, it's been widely used for sometime.....

ii) To preface a response that the speaker makes

e.g. **Well**, lemme think.

iii) To indicate a desire to end a topic and shift activities.

e.g. **Well**, let's get started, shall we?

Okay, so let's move onto the next item on the agenda.

iv) To preface a disagreement or evasion.

e.g. A: You're always hungry.

B: **Well**, I'm not now.

v) To rephrase in order to repair and to clarify.

e.g. It's to my advantage, **I mean** it's to our mutual advantage.

vi) To preface the information that the speaker assumes is known or wants to emphasize.

e.g. **You know**, that really bugs me.

vii) As a tag question.

e.g. Our president is a dope, **you know**.

viii) To indicate comprehension and agreement.

e.g. **Oh**, I see.

ix) To mark a word or phrase that is salient.

e.g. **Okay**, but that's not **like**, a law or anything.

x) To soften the request.

e.g. Could I **like** borrow your sweater?

xi) To mark an approximation.

e.g. This guy would follow me **like** everyday until I had to call the police.

xii) To introduce reported speech.

e.g. So, then he's **like**, 'No way!' And then I'm **like**, 'why not?'

xiii) As a repair or clarification marker.

e.g. I think the law was passed in 1976.**Oh**, may be it was 1978.

Though, these are functions of discourse markers as given in Cowan (2008), DMs have another functions as well, as there are a large number of discourse markers used in various discourses and some of them may be multifunctional.

In brief, a discourse marker may have the function of focusing and linking, balancing contrasting points, emphasizing a contrast, showing similarity, concession and counter argument, contradicting, dismissal of previous discourse, return to previous subjects, structuring, adding or generalizing.

1.2 Review of Related Literature

Though a number of studies have been carried out on comparison of different language elements between English and Nepali, and a few on analysis of the different types of discourses, there is no research carried out on Nepali discourse markers in the department. So this is the first research on discourse markers in the department to my knowledge. There are some research works in linguistic comparative studies among different languages spoken in Nepal and English in the department and a few dissertations are available on analysis of other aspects of discourses but there has not been any study on discourse markers.

Giri (1982) has conducted a research on 'English and Nepali Kinship Terms' to list the different terms used to refer to various kinship relations. She has carried out her research using descriptive survey method which gives an insight into the forms that are equivalent, different

and not existing between these languages. She has found that Nepali has more kinship terms than that in English and some kinship terms that are present in Nepali are absent in English. The research is helpful to the native speakers of Nepali who are learning English as a foreign language.

Similarly, Lamichhane (2006) has done a research on ‘Adverbial Clauses in English and Nepali: A Comparative Study’ in order to identify and analyze the structures of adverbial clauses and to suggest the areas of difficulties for learning English adverbial clauses by Nepali speakers. He has used observation method as the tool of his study and has done a descriptive analysis being based on secondary data. His major findings were both languages have finite and non-finite and converbal clauses but Nepali adverbial clauses normally appear before or in between the main clauses but in English they can occur initially, medially or finally.

Likewise, Khadka (2006) has carried out a research entitled ‘Noun Phrase Structures in English and Nepali: A Comparative Study’ to analyze the noun phrase structure of both the languages and to compare and contrast them. He has used his own intuition as the main source of data for the conduction of research and he has done some informal interviews to conform his intuition. It is a descriptive study in which he has found the similarities and differences between the noun phrases in both languages. In both languages noun phrases take plural suffix for pluralization but verbs get inflected in English but not in Nepali.

Furthermore, Chauhan (2006) has conducted a research on ‘Asking for Permission in English and Nepali’, to list different forms of asking for permission used by native speakers of English and Nepali and to compare them based on socio-pragmatic approach. He has used the questionnaire

as main tool to collect the primary data from 20 native speakers of each language available in Kathmandu valley. He found that English speakers were more polite than Nepali speakers but while seeking permission Nepali speakers were more formal.

Similarly, Adhikari (2006) has carried out a research entitled 'A Semantic Analysis of English and Nepali Verbs', to do the semantic analysis of selected verbs from both the languages and to find out the difficulties faced by Nepali learners learning English and English learners learning Nepali. He has chosen ten native speakers of each language as per the availability to conduct unstructured interview with them. He has found that there are inherent differences in the semantic systems of English and Nepali verbs that is why there are difficulties in choosing the correct verbs in every situation in target languages.

Similarly, Paneru (2007) has carried out a research on 'A Comparative Study of English and Doteli Kinship Terms' to determine the English and Doteli Kinship terms used to refer to various kinship relation and compare and contrast them. For his study he has chosen 60 native speakers of Doteli dialect from Doti on the basis of age, sex and educational background using judgemental non random sampling procedures. He also selected 20 native speakers of English available in Kathmandu. He has used two sets of questionnaire to collect the data for his study. He found that more than 42 kinship terms are used to refer to different relations in appellative use and addressive use in Doteli whereas 24 kinship terms are used in English.

Similarly, Rosyara (2007) has carried out a research on 'Pronominals in English and Doteli Dialect of Nepali', to determine the pronominals in

Doteli dialect of Nepali and to compare and contrast with that of English. For her study, she has chosen 50 informants from two VDCs of Doti district using judgemental snowball sampling. She used interview as the research tool and has done a comparative descriptive study. She found that Doteli has more number of pronouns and there is existence of honorific and non-honorific pronouns for second and third personal, reflexive and possessive pronouns in Doteli, which is not found in English.

Likewise, Aryal (2008) has conducted research on 'Passivization in English and Nepali: A Comparative Study' to determine the Nepali passivization and to compare passivization system between English and Nepali. He has collected data from 100 secondary level students of Rupandehi as sample population of native Nepali speakers. He has used questionnaire as the main tool to collect the primary data. In his study he has found that there is no inversion of subject and object in Nepali like that in English and Nepali has three types of voices while English has only two. Similarly, Poudyal (2008) has conducted a research on 'The Role of Discourse Markers in Listening Comprehension' to determine how DMs help listeners to comprehend the discourse or to determine the role of discourse marker in listening comprehension. In her study, she has concluded that DMs are essential elements or they play an important role in listening comprehension.

Similarly, Adhikari (2006) has conducted a research on 'Analysis of Nepali Conversation', Chimoriya (2011) on 'Classroom Interaction of Secondary Level', Gaire (2011) on 'Coherence and Cohesion in Dialogue Writing' and Pandit (2011) has conducted research on 'Cohesion in

Dialogue' etc. but there is not any specified research in the department in the comparative study of discourse markers in English and Nepali.

In addition to these, different books, journals, dictionaries and websites were also consulted and studied to carry out this research, as literature for this study.

1.3 Objectives of the Study

The study has the following objectives:

- a) To identify and list different discourse markers used in English and Nepali.
- b) To compare and contrast structures or forms and functions of these discourse markers of these two languages.
- c) To suggest some pedagogical implications of the present study.

1.4 Significance of the Study

The study of discourse markers is significant in a sense that, they appear so regularly in spoken language and they help for a more natural and colloquial speech. They could be helpful to speakers to hold the floor more effectively in a conversation, make smoother transitions and eliminate awkward pauses while searching for a word. As discourse markers are the important elements of discourse, there is proliferation in the research of discourse markers yet there is not a single research on discourse markers in the department of English Education. So it will be a valuable work for the department itself. This study will be significant for the prospective researchers on discourse and discourse markers, linguists, teachers, students, course designers, textbook writers and all native and non-native Nepali speakers. This study will also have pragmatic value.

CHAPTER TWO

METHODOLOGY

The following methodology was adopted to fulfill the objectives of the study.

2.1 Research Design

Research methodology determines activities to achieve the main objectives of the study. This study is survey research in its nature. To find out necessary information, formal and informal procedures were used as per needed. Realities collected from the respondents were analyzed and presented.

2.2 Sources of Data

Both the primary and the secondary sources of data were used to conduct this research.

2.2.1 Primary Sources

Twenty native speakers of Nepali were used as the primary source of data. Furthermore some informal dialogues of the native Nepali speakers were observed informally and used to confirm researcher's intuition. For English discourse markers, Cowan (2008) and McCarthy et al. (2009) were taken as the main source of the study.

2.2.2 Secondary Sources of the Data

Different books journals, articles, related dictionaries and theses were consulted as well as some related websites were visited to collect more information for the conduction of study. Some of such research related secondary sources were Schifffrin (1988), Cowan (2008), Cutting (2008), Yule (2008), Mc Carthy et.al.(2009), Paudel (2009), Dhakal (2010), Neupane et.al. (2012) and so on.

2.3 Sampling Procedure

Twenty native speakers of Nepali residing in Kathmandu district were selected on the basis of purposive sampling and were asked to respond to questionnaire.

2.4 Tools for Data Collection

The present study is based upon the answers provided from the 20 native speakers of Nepali language with the help of questionnaire, which was prepared after a thorough study of DMs in English and to support this, I observed some informal / formal spoken dialogues/discourses in Nepali with the use of discourse markers, informally. So, questionnaire was used as the primary tool for data collection.

2.5 Process of Data collection

The step wise methodological procedure was adopted to collect the required data. For this, related literature of the Nepali and English language were studied thoroughly by the researcher. I studied the discourse marker in English being based upon the mentioned secondary sources. Then a questionnaire was prepared with the pieces of discourse in English and 20 native speakers were selected on the basis of purposive sampling and were asked to respond to questionnaire i.e. how they said those pieces of discourses in Nepali.

2.6 Delimitations of the Study

The proposed study has the following limitations.

- i. This study is limited to comparison between following English discourse markers and their equivalents in Nepali
-Well -I mean -Oh -Right
-You know (ya know; y'know) -Okay -Like
-Anyway -Actually -So -Good

- ii. Only the form and functions of these selected discourse markers are taken into consideration.
- iii. This study is only based on standard English and Nepali language or excludes all the dialects of English and Nepali.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

3.1 Nepali Discourse Markers Used as the Equivalent to Selected English Discourse Markers

Instead of carrying propositional meaning discourse markers function on a metacommunicative level, indicating the structural organization of the discourses. The same lexical item can function either as discourse marker (carrying pragmatic meaning and functioning on a metalingual level) or be used in its propositional function (functioning on the content level). If used in its propositional meaning, it cannot act as a discourse marker, if it carries pragmatic meaning it cannot be a proposition marker; pragmatic and lexical meaning of the same item do not overlap in discourse. Of course, propositional and pragmatic meaning are not completely separate from each other but they are etymologically related and share some core aspects of meaning.

So, researcher has considered this definition of discourse markers while analyzing and interpreting the functions of discourse markers in both of the languages.

The main concern of this thesis is to analyze the forms/structures and function of selected English discourse markers: actually, anyway, good, I mean, like, oh, okay, right, so, well and you know and corresponding discourse markers in Nepali.

So, this chapter deals with the analysis of forms and functions of those English discourse markers and corresponding discourse markers and their functions in Nepali language.

The different items used as the discourse markers in Nepali discourse equivalent to selected discourses markers in English are presented here. These Nepali discourse markers are listed on the basis of the responses given by selected 20 native Nepali speakers, researcher's observation of day to day speech or spoken discourse and his own intuition as a native speaker of Nepali.

Nepali discourse markers used as the equivalents to selected English discourse markers are presented in the table given below:

Table No. 1: List of Nepali Discourse Markers

S.N.	English DMs	Examples	Nepali DMs	Examples
1	Actually	Actually, what did she say ?	<i>sāncci, sānccai bhandā, khāsmā.</i>	<i>khāsmā/sāncci, unle ke bhanin ?</i>
2	Anyway	Anyway, let's forget about that for the moment.	<i>je (sukai) hos, je bhae ni, khair</i>	<i>je bhaepani, ekchin tyo kurā birsidiū.</i>
3	Good	i) Good, I think we have come to the decision now. ii) Good, man.	<i>rāmro, syābās</i>	<i>i) rāmro, aba cāhi nirnayamā pugeka chau. ii) rāmro / syābas ketā.</i>
4	I mean	You had your snacks ? I mean, dinner ?	<i>mero matlab, yāni, bhannuko matlab</i>	<i>timile khājā khāeu, mero matlab khānā ?</i>
5	Like	It's going to	<i>yasto / yaso</i>	<i>yaslāi, yastai, saya</i>

		cost like, a hundred dollars.	<i>/yasso / yastai, cānhi</i>	<i>Dalar jati parlā.</i>
6	Oh	Oh, I see.	<i>oho/e</i>	<i>i) e, tyaso po ho. ii) oho, kuro bujhiyo.</i>
7	Okay	The meeting is at 2, okay ?	<i>huncha, la, has/hawas</i>	<i>baithak dui baje cha, hai/huncha /hagi ?</i>
8	Right	So, that's twenty of each sort, right ?	<i>thik cha, ho, hagi</i>	<i>tyasobhae, sabai bi:sbi:swaTā cha, hagi/Thik cha ?</i>
9	So	i) So, what did you do for an hour ? ii) Could I like borrow your sweater ?	<i>yasari,ani, tyasobhae, lata</i>	<i>i) tyasobhae/ani, ek ghanTa samma ke garyau ta ni ? ii) yaso, timro swetar linasakthe ki ?</i>
10	Well	Well, let's get started, shall we ?	<i>anh, hajur, achā, la</i>	<i>anh/la, aba suru garaun, huncha ?</i>
11	You know	You know, that really bugs me.	<i>(timilai / tapailāi) thaha cha tha'cha, thaha hola ni, cāine jo</i>	<i>thāhā cha, tyasle malāi sāncecai satāuncha.</i>

The table above shows the frequently used DMs in English and their corresponding equivalents in Nepali. 'well', 'okay', 'oh', 'I mean' and 'You know' are most frequently used DMs in English. Similarly, '*anh*', '*la*', '*huncha*', '*oho*', '*mero matlab*', '*tha'cha*' and '*sāncchi*' are frequently used DMs in Nepali.

But as there is no one to one correspondence between English and Nepali discourse markers more than one Nepali discourse markers or variant forms are used as the equivalents to a single English discourse marker. Although there are some main equivalent discourse markers, there are some variants as per the function or the context of the discourse. Some discourse markers are used as a synonym or they are synonymous to main equivalents. So, the list presented earlier can be represented as follows:

Table No. 2: Comprehensive List of Nepali Discourse Markers Used as Equivalent to Selected English Discourse Markers

S.N.	English DMs	Main equivalent in Nepali	Contextual / Functional variants	Synonymous DMs
1	Actually	<i>sāncchi</i>	<i>sāncchi bhanda</i> , <i>sāncchai bhanda</i>	<i>khāsmā</i> / <i>wāstabma</i>
2	Anyway	<i>je hos</i>	<i>je sukai hos</i> , <i>je bhae pani</i> , <i>je bhae ni</i>	<i>khair</i>
3	Good	<i>rāmro</i>	<i>syābās</i>	
4	I mean	<i>(mero) matlab</i>	<i>bhannuko matlab</i> , <i>bhanāiko matlab</i>	<i>yā ni</i>
5	Like	<i>yasto</i>	<i>yastai</i> , <i>yaso/ yasso</i> , <i>cāhi</i>	
6	Oh	<i>oho</i>	<i>e</i> , <i>oho/o</i>	
7	Okay	<i>huncha</i>	<i>la/lala</i> , <i>has / hawas</i>	<i>Thik cha</i>
8	Right	<i>Thik cha</i>	<i>thikai cha</i> , <i>ho/hoho</i> ,	<i>huncha</i>

			<i>hagi</i>	
9	So	<i>tyasobhae</i>	<i>ani/yasari/la (ta)</i>	
10	Well	<i>anh</i>	<i>accha, hajur, la/la</i>	
11	You know	<i>thaha cha / tha'cha</i>	<i>(timilai / tapailai) thaha cha/thaha hola ni, cāinejo</i>	

As shown in the table above, there are more than one equivalents in Nepali for various DMs in English. So, on the basis of the number of functions expressed by them, Nepali DMs have been categorized as main equivalents and contextual/functional variants. The DMs that can express most of the functions have been termed main equivalents and those which express some specific functions have been termed contextual/functional variants, but there is no any hard and fast rule for such division of DMs. According to the table no. 2, the main equivalent DMs in Nepali equivalent to English DMs, 'actually', 'anyway', 'good', 'I mean', 'like', 'oh', 'okay', 'right', 'so', 'well' and 'you know' are : *sānci*, '*je hos*', '*rāmro*', '*mero matlab*', '*yasto*', '*oho*', '*huncha*', '*Thik cha*', '*tyasobhae*', '*anh*' and '*thaha cha*' respectively. Similarly, some of them have synonymous DMs which are not completely synonymous but may replace them in many functions.

3.2 Use of Nepali Discourse Markers

The pattern of use or functions of different discourse markers used in Nepali discourses as the equivalents to those selected discourse markers in English are discussed here.

3.2.1 Use of '*sānci*'

'*sānci*' is a frequently used discourse marker in Nepali discourse, '*sāccai bhānda*' is a contextual variant of '*sānci*'. Similarly '*khāsmā*' and

'wāstabmā' can also function as the DM 'sāncci' but they are not completely synonymous.

The different function of 'sāncci' and its variants are as follows:

- a) It is used in speaking to emphasize a fact or comment or that something is true.

e.g. i) *sāncci, ma tyahi bhaera jāndai ho ke.*

ii) *sāncci/khāśma, maile jānijāni gareko haina.*

- b) "sānccai bhandā' or khāśmā can be used to show a contrast between what is true and what somebody believes and to show a surprise about this contrast.

e.g. i) *khāśma/sānccai bhandā, uniharuko bihe nai bhaeko chaina.*

- c) 'sāncci' or other variant form can be used to correct sb in a polite way.

e.g. i) *sāncci/sānccai bhandā/khāśmā, yo kām pachi gare nai rāmro hola.*

- d) It can be used to get sb's attention or, to introduce a new topic.

e.g. i) *sāncci, kāryakram katikhera cha ni ?*

ii) *sāncci, bidesko tayāri gardā kasto holā ?*

- e) 'sānccai bhandā / khāśmā' can be used to say sth that sb may not like, in a polite way.

e.g. i) *sāccai bhandā / khāśmā, ma āja ali Dhilo hunchu.*

As illustrated in the examples above, 'sāncci' is the main DM in Nepali equivalent to English DM 'actually' which usually comes sentence

initially. It is used to emphasize a fact or comment, to correct sb in a polite way, to attract attention, to introduce a new topic. '*sāncci bhandā*' can be used to express something bitter in a digestible way, to correct sb in a polite way and to show contrast. '*khāsmā*' can be used synonymously with '*sāncci*' for many functions.

3.2.2 Use of '*je hos*'

'*je hos*' is a frequently used DM in Nepali as a equivalent to English 'anyway'. '*khair*' which is a borrowed word from Hindi can also function as the synonymous DM of '*je hos*'. Similarly, the contextual / functional variants of '*je hos*' are '*je sukai hos*' or '*je bhae(pa)ni*'.

The different functions of '*je hos*' and its variants and synonym are as follows:

- a) It is used when sth is added to support an idea or argument.

e.g. a) *je hos, dherai Dhilo bhaisakyo, aba lāgnu parcha.*

- b) It is used when the speaker means something was done or happened despite something.

e.g. i) *pāni ta ekdam ciso thiyo, je hos / khair, nuhāuna cāhi nuhāiyo.*

- c) It is used when changing the subject of a conversation.

e.g. i) *je hos / khair, ekchin tyo kurā birsidiun.*

- d) It used when ending the conversation or returning to the previous subject.

e.g. i) *je hos / khair, aba cāhi jāaun holā, baru bholi bhetaunlā.*

ii) *khair/je sukai hos, sukrabār banbhoj ta jānaiparcha, hai ?*

- e) It is used by speaker to correct or slightly change what he/she has said.

e.g. i) *uni bainkamā nai kām garchin, je hos/ khair, maile tyo pāli bheTda ta bainkmā nai garthin.*

As shown above, '*je hos*' is the main equivalent in Nepali to English DM 'Anyway'. It usually comes sentence initially but sometimes can come sentence medially or finally. '*khair*' can be synonymous DM to '*je hos*'. '*je hos*' is used to support an idea, to show contrast, to change the subject of conversation or to slightly change speaker's utterances

3.2.3 Use of '*rāmro*'

'*rāmro*' is the discourse marker used in Nepali as equivalent English DM 'Good'. '*syābas*' is the functional variant of '*rāmro*' and is used as a form of praise.

The different functions of '*rāmro*' as a DM are as follows:

- a) It is used to show that sb approves or is pleased about sth that has been said or done.

e.g. i) A: *maile jāgir bheTTāeni.*

B: *oho, rāmro.*

ii) A: *khāna pākyo la.*

B: *rāmro, kasto bhok lāgirācha.*

- b) It is used to show that the speaker wants to move on to a new topic or conversation.

e.g. i) *rāmro, aba cāhi nirNayatira lāgaun*

c) *rāmro* and its variant form '*syābas*' are used as a form of praise.

e.g. i) *rāmro, bhāi*.

ii) *syābās, keTā*

As illustrated in the examples, '*rāmro*' is the main DM in Nepali used as the equivalent to English DM 'Good'. It usually comes sentence initially. It is used to show approval, to move on to a new topic or to encourage or as a form of praise. '*syābās*' as a functional variant of 'good' can be used a form of praise.

3.2.4 Use of '*mero matlab*'

'*mero matlab*' is used in Nepali discourse as a DM equivalent to English DM 'I mean'. Reduced from of '*mero matlab*', '*matlab*' only or '*bhannuko matlab*' can be used as the functional/contextual variants of '*mero matlab*', '*yāni*' can be taken as the synonym of '*mero matlab*' but it is not completely synonymous.

Different functions served by '*mero matlab*' or variant forms in Nepali discourse as DMs are as follows:

a) It is used to rephrase speaker's words or to clarify meaning or to provide explanation of a point.

e.g. i) *milera kām gare malāi rāmro huncha (mero) matlab, hāmi dubailāi rāmro huncha.*

ii) *arke upāya sochnuparyo. (bhannuko) matlab, yo tālle kām bannewāla chaina.*

b) It is used to correct what someone has said.

e.g. i) *maile bihāna sutdākheri, matlab, uthdakheri thaha paeko.*

ii) *tyo ta khaire po ho ta mero matlab, amerikan.*

'matlab' in Nepali discourse can also be used for 'You mean' or 'you mean to say' but that is different from such a use as 'I mean'.

e.g. A: *balla, bhisa lāgyo.*

B: *matlab, ab cāhi udine pakkā bho ?*

As illustrated above, '*mero matlab*' is the main equivalent DM in Nepali to English DM 'I mean'. It generally comes sentence initially or finally. '*yāni*' sometimes can be used as a synonym to '*mero matlab*'. Similarly, '*matlab*', '*bhannuko/bhanāiko matlab*' are the different variants of '*mero matlab*'. '*mero matlab*' is mainly used to rephrase speaker's words, but it can also be used to correct what someone has said. '*matlab*' only can sometimes mean 'You mean' or 'You mean to say'.

3.2.5 Use of '*yasto*'

'*yasto*' or its contextual variants '*yastai*' '*yaso*'/'*yasso*' are used as the DM in Nepali discourse, equivalent to English DM 'like'. One functional variant of '*yasto*' is '*cāhi yasto*' or reduced form '*cāhi*' only which is used for the function of reporting.

The different functions of '*yasto*' and variant forms as a DM in Nepali, are as follows:

- a) It is used when the speaker thinks what to say next or explains sth or gives an example of sth.

e.g. i) *anh, tyo yasto/yastai Darlāgdokhāle thiyo.*

- b) '*yastai*' is used to mark approximation or to show that what the speaker is saying may not be exactly right but nearly so.

e.g. i) *tyobelā yastai, sāt bajeko thiyo holā.*

c) 'yaso' is used to soften requests.

e.g. i) *yaso, ekchinlāi timro swetar dina sakchau ?*

d) 'cāhi yasto' or reduced form 'cāhi' only can be used for the function of reporting which means 'bhanyo'/bhane'.

e.g. i) *ani u cāhi (yasto), 'asambhaw !' pheri ma cāhi (yasto), 'kina ni ?'*
ani u cāhi (yasto, 'kina ki malāi man pardaina, ma tyasto bakwās
kahile ni gardina.'

As illustrated in the examples earlier, 'yasto' is the main equivalent in Nepali to English DM 'like'. It usually occurs sentence initially or medially. 'yasto/yastai' is used to mark approximation or to give example of something. 'yaso' is used to soften request and 'cāhi yasto' or 'cāhi' only can be used for the function of reporting.

3.2.6 Use of 'oho'

'oho' is used as DM in Nepali, equivalent to English DM 'Oh'. Its functional contextual variants may be *e* or *o*. It usually functions as a mental state marker.

The different functions of 'oho' and variants as a DM in Nepali discourse are as follows:

a) As a mental state marker.

I) It is used to indicate that the speaker has realized or understood sth from what has been said.

e.g. i) *oho, tyasto po ho ?*

ii) *e, kuro bujhiyo.*

- II) It is used to react something that has just been said, if it was unknown to the listener before.

e.g. i) A: *ramāko bihe hunebhayoni.*

B: *oho-ho ra ? kahile ni ?*

- b) It is used to preface a repair.

e.g. i) *mero bicārmā tyo ain 2007 mā pārit bhaeko thiyo-oho/e, 2020 mā po ho ki ? malāi yakin thāhā bhaena.*

- c) It is used as a clarification marker.

e.g. i) A: *pallāghare rāmele ta loksewāmā nām nikālecha ni.*

B: *ho ra ? kun padmā ? ani ke bhandai thiyo ?*

A: *oho maile uslai bheteko hoina ni, malāi ta kākāle po bhaneka ta.*

As shown in the examples above, 'oho' is the main equivalent in Nepali for English DM 'Oh'. It usually occurs sentence initially. It has functional variants like 'o' and 'e'. 'oho' is usually used as mental state marker, to indicate that speaker has realized or understood something and to react to something that was unknown to the listener before. 'e' can be alternative to 'oho' in such functions. 'oho' is also used as a clarification marker.

3.2.7 Use of 'huncha' in Nepali

'huncha' is used as the main equivalent DM to English DM 'Okay'. It has the functional / contextual variants *la, lala, has/hawas*. 'Thik cha' also can have some functions similar to 'huncha'.

The different functions of 'huncha' as a DM are as follows:

a) It is used to wrap up a topic.

e.g. i) *huncha, aba arko bisayamā prabes garaun.*

ii) *lala/la, aba khāna banāunatira lāgaun.*

b) It is used to check that sb agrees with the speaker or understands him or her.

Usually '*huncha*' or *la* can be used for this function. '*huncha*' is used if the speaker is inferior to the listener and '*la*' is used if the speaker is familiar and senior to the listener or of the same level.

e.g. i) *baithak duibaje cha, la ?*

ii) *ma yo āphnai tarikāle garchu, huncha ?*

c) It is used to indicate that listener has heard and understood what the speaker has said. '*has / hawas*' or *huncha / lala* can be used for this function. Usually *has/hawas* is used to seniors by the inferiors and *huncha / lala* is used to inferiors or of the same level.

e.g. i) A: *timilāi āmāle gharmā bolāunu bhacha.*

B: *has.*

ii) A: *hajurlāi āmāle gharmā bolaunubhancha.*

B: *lala/huncha.*

d) It is used to introduce a comment or to attract sb's attention.

e.g. i) *lala, aba jāaun.*

ii) *huncha, tara abelā po hunch ki ?*

e) It is used to stop people arguing or criticizing sb.

e.g. i) *lala/huncha/has, ma na galat thie, māph pāun.*

As illustrated in the examples above, '*huncha*' is the main DM in Nepali equivalent to English DM 'okay'. It usually comes sentence initially and is used to wrap up a topic, to check listener's agreement or understanding. '*la*' or '*lala*' can be alternative to '*huncha*' in such functions. '*la*' is usually used by seniors to inferiors, while '*huncha*' can be used in any situation. Similarly, *has/hawas* are also used in such situations, usually by inferiors to respond to the seniors, '*lal/ala*' and '*huncha*' are used to introduce a comment or attract sb's attention and to stop people arguing or criticizing. '*Thik cha*' can also sometimes be used for such function.

3.2.8 Use of '*Thik cha*'

'*Thik cha*' is one of the frequently used discourse markers in Nepali, especially spoken discourse. It is equivalent to English DM 'right'. It has functional/contextual variants like '*ho/hoho*' and *hagi*. '*huncha*' also sometimes can be used as a synonym to '*Thik cha*'.

The different functions performed by '*Thik cha*' or its variants as DMs in Nepali discourse are as follows:

- a) It is used to initiate a new phase in conversation

e.g. i) A: *hajurle bhannubhaeko sabai sāman lyāe.*

B: *Thik cha, aba jholabāTa jhikera darājmā milāera rākha ani timro kām sakincha.*

- b) It is used to check that sb understands the speaker or agrees him/her.

e.g. i) *bhaneko jati chani, Thik cha/hagi ?*

ii) *sabailāi khāna milyo ni, Thik cha / ho ?*

iii) A: *uslāi yo garna man nai chaina.*

B: *hoho.*

- c) It is used to indicate that the listener has understood what has been said.

e.g. i) A: *pheri tarkāri kinnajānu ta bānkinai cha.*

B: *Thik cha, ma yo sakāera janchu ni.*

- d) It is used to show that sb accepts a statement or an order.

e.g. i) A: *surumā ta yasle ali satāuna sakcha*

B: *Thikai cha*

ii) A: *duikap ciyā ani duiwaTa samosa.*

B: *Thik cha, basnus na.*

- e) It is used to get sb's attention to say that the speaker is ready to do something or tell them to do sth.

e.g. i) *Thik cha, aba hinDi hālaun.*

- f) It is used to say that someone does not believe somebody else or he/she disagrees with them (Ironic Use).

e.g. i) A: *bholidekhi ta ma raksi piudina.*

B: *hoho, bholidekhi to kaha piunuhuncha ?*

Thikcha, Thik cha, khub piundina.

As illustrated in the examples earlier, '*Thik cha*' is the main equivalent DM in Nepali to English DM 'Right'. It can occur sentence initially or finally.

It is used to initiate a new phase in conversation, to check listener's agreement or understanding, to show understanding or acceptance, to attract attention. It can also be used to express disbelief. '*hagi*' or '*ho/hoho*' can also be used as alternative to '*Thik cha*' for function of checking understanding or agreement. '*hoho*' can be used to show disbelief or to show disagreement ironically.

3.2.9 Use of '*tyasobhae*'

'*tyasobhae*' is used as the DM in Nepali, equivalent to English DM 'So'. Other functional contextual variants of '*tyasobhae*' are '*yasari*', '*ani*', '*la(ta)*'

The different functions that '*tyasobhae*' and its variant forms function as DMs are as follows:

a) It is used to introduce a comment or a question.

e.g. i) *tyasobhae, herau, ke garnuparcha.*

ii) *tyasobhae /ani, ek ghanTa samma ke garyau ni ?*

iii) *ani, ājabholi ke gardai hunuhuncha ni ?*

b) It is used to make a final statement.

e.g. i) *tyasobhae/ la ta, ājalāi yati nai.*

ii) Its functional variant '*yasari*' can be used to introduce the next part of the story.

e.g. i) *yasari, uni ekghanTasamma roikarāi garera ānsu jhārdai bāhira gain.*

- c) It is used to show that sb thinks sth is not important especially after he/she has been criticized.

e.g. i) A: *timi pheri curoT piudai ho ?*

B: *tyasobhae / ani ke ta ?*

- d) It is used in a question to refer to sth that has just been said.

e.g. i) A: *maile āja pahilocoTi pija khako ni,*

B: *tyasobhae / ani, kasto hundorahecha ni ?*

As shown in the examples above, '*tyasobhae*' is the main DM in Nepali equivalent to English DM 'So'. But it has contextual variants like '*ani*', '*yasari*', '*la(ta)*'. They usually occur sentence initially to express different functions. '*tyasobhae*' is used to introduce a comment or question, to make a final statement, to show indifference after being criticized. '*ani*' can replace '*tyasobhae*' in such functions. '*lata*' can be used to make a final statement. And '*yasari*' can be used to introduce the next part of the story.

3.2.10 Use of '*anh*'

'*anh*'/ã:/ is the most frequently used discourse marker in Nepali discourse equivalent to English DM 'Well'. There are different contextual/functional variants of '*anh*' equivalent to English DM 'well', they are: *acchā hajur*, '*la*'.

The different functions of '*anh*' and its variant DMs are as follows:

- a) It signals that the speaker is deciding how he/she should continue or signals pausing to consider next words.

e.g. i) *'sanghiyatā' ko dhāraNā ? anh/acchā/hajur, yo kehi samayadekhi byāpak rupmā prayog hundaiāirākheko cha. tara ...*

b) It is used to preface a response that the speaker makes, particularly to sth that requires some thought.

e.g. i) A: *khub yo bāTo choTo huncha re, kahako jangalmā āipugyaun. aba kasari jānu ni yahābaTa ?*

B: *anh, ekchin socnadeuna.*

c) It is used to mark the end of a conversation and move on to another activity.

e.g. i) *anh/la, aba suru garaun.*

ii) *anh, aba cāhi hiDnuparcha holā.*

d) It is used to indicate disagreement by prefacing the response.

e.g. i) A: *timilāi jatikhara ni bhokai lagcha hai ?*

B: *anh/la, chaina ni ahile ta.*

e) It is used to agree sth rather unwillingly.

e.g. i) *la/anh, timi bhanchau bhane gaidinchu.*

f) It is used to show that speaker is waiting for sb to say sth.

e.g. i) *anh/la, aba hāmilāi bhanne ki nabhanne ?*

g) It is used when continuing a conversation after a pause.

e.g. i) *anh/acchā/hajur, ma bhandaitheki ?*

- h) It is used when sb wants to correct or change sth, that he/she has just said.

e.g. i) *usko bihemā hajār bhandā baDhi thie ni jantiharu, anh, āTh, nau saya ta pakkai holān.*

As shown in the examples above, '*anh*' is the main DM in Nepali equivalent to English DM 'well', '*acchā*', '*hajur*', '*la*' can also be used as the variants of '*anh*'. It usually comes sentence initially to decide how to continue or what to say next, to preface a response, to mark the ending of conversation or to move on to another activity, to agree rather unwillingly, to show that speaker is waiting for somebody to speak and to continue a conversation after a pause to correct or change something that has just been said. '*la*' can be used to mark the end of conversation, to preface disagreement, to agree unwillingly or to show that speaker is waiting for somebody to speak, '*acchā*' and '*hajur*' can be used to decide what to say next, to preface a response or to resume the conversation.

3.2.11 Use of '*thāhā cha*'

'*thāhā cha*' is a frequently used DM in Nepali equivalent to English DM 'you know'. Its contextual variants may be *timilāi / tapāilāi thāhā cha* or *thāhā holā ni, tha'cha*.

The different functions of '*thāhā cha*' and variant forms in Nepali discourse, as DMs are as follows:

- a) It is used to show that what sb is saying is known or understood by the person he/she is speaking to.

e.g. i) *ahileko adhyaksha ta hariprasād po rahechan, thāhā cha ni, raghubir kākāko chorā.*

b) It is used to emphasize sth that the speaker is saying.

e.g. i) *thāhā cha, tyasle malāi sānccai satāuncha.*

c) It is used as a conducive tag question.

e.g. *hāmro rāstrapati ta sānccai gāi nai ho, thāhā cha ni ?*

d) It is used when the speaker is saying what to say next.

e.g. i) *thāhā cha, yasko bāremā bhanna nai garho cha ke.*

ii) *thāhā cha, timile tyasko cāhi, thā'cha. rāmro khyāl rākhnuparcha, thā' cha kinabhane ni thā'cha tyo khatarnāk hunasakcha, thā cha.. .*

This is similar to

cāinejo, timile tyasko, cāine jo rāmro khyāl rākhnuparcha, cāine jo, kina bhane ni, cāine jo, tyo khatarnāk hunasakcha, cāine jo . . .

This frequent use of *thā'cha /cāinejo* for this purpose is extremely irritating to listeners who feel that the speaker is indecisive or incapable of forming a complete sentence.

As illustrated in the examples above, *thāhā chā'* or contracted form *'tha'cha'* are the main DMs in Nepali, equivalent to English DM 'You know'. They can have honorific variants like *'timilāi/tapāilāi/hajurlāi thāha cha'* as per the relationship of interlocutors. Usually, it is used without subject 'you' (*timi, tapāi, hajur*) as it is clear from the context. They usually come sentence initially to check listener's comprehension or understanding, to emphasize what the speaker is saying, as a conducive tag question. *'thāhā cha'* is also used to decide what to say next or how to continue the conversation. *'cāinejo'* (a clichè) or such other forms can be

alternative to '*thā' cha*' in such function, but this frequent use of '*tha'cha*' is extremely irritating to listeners.

3.3 Use of English Discourse Markers

In this section, various selected English discourse markers based on Cowan (2008) and McCarthy et al. (2009) are discussed comparing the data from Nepali.

3.3.1 Use of 'Actually'

'Actually' is one of the frequently used discourse markers in English discourses. It shares the core meaning with the adverb 'actually'.

The different functions of 'actually' as a DM are as follows:

a) It is used in speaking or spoken discourse to emphasize a fact or comment, or that something is true.

e.g. i) Actually, what did she say ?

ii) That's the reason I'm, actually going.

Nep:

i) *khāsmā/sāncci, unle ke bhanin ?*

ii) *ma, khāsmā/sāncci, tyahi bhaera jāndai ho.*

b) It is used to show a contrast between what is true and what somebody believes and to show surprise about this contrast.

e.g. i) The food was not, actually, all that expensive.

Nep: *khāsmā/sāncci bhandā, tyo khāna tyati mahango hudaihoina.*

c) It is used to correct somebody in a polite way.

e.g. i) Actually, it would be much more sensible to do it later.

ii) They are not married, actually.

Nep: i) *khaāśma/sāncci bhandā, yo kām pachi nai gare rāmro holā.*

ii) *khaāsmā/sānccai bhandā, uniharuko bihe nai bhāchaina.*

d) It is used to get sb's attention, to introduce a new topic or to say something that sb may not like, in a polite way

e.g. i) Actually, when should we leave ?

ii) Actually, I'm busy at the moment, can I call you back ?

Nep: i) *sāncci, katikhera jānuparchani ?*

ii) *khāsmā/sāncci bhandā, ma ahile ali byasta chu ke, ekchin pachi kal garchu ni, hunna ?.*

From the examples illustrated above it can be concluded that the equivalent discourse marker in Nepali for English DM 'Actually' is 'sāncci' and its variant form can be 'sācci bhandā'. *khāsmā* can be synonymous DM to 'sācci' or 'sācci bhandā'. So, there is no one to one correspondence between English DM 'actually' and equivalent DM in Nepali. 'Actually' can come sentence initially, medially or finally but corresponding Nepali DM usually come sentence initially or medially.

3.3.2 Use of 'Anyway'

'Anyway' is also one of the frequently used discourse markers especially in spoken discourse. It also comes from the category of adverbs or shares

core meaning with adverb. The variant forms of 'anyway' may be 'anyways' or 'anyhow'.

The general functions of the DM 'anyway' are as follows:

a) It is used for adding sth to support an idea or argument.

e.g. i) It's too late now, any way.

Nep: *je hos /khair, dherai Dhilo bhaisakyo.*

b) It is used to mean something happened or was done despite something

e.g. i) The water was so cold, but I took a shower, any way.

Nep: *pāni to ekdam ciso thiyo, je hos/khair, nuhāuna cāhi nuhae.*

c) It is used when changing the subject of a conversation or returning to a previous subject.

e.g. i) Anyway, let's forget about that for the moment.

ii) Anyway, I'd better go now - I'll see you tomorrow.

Nep: i) *je bhaepani, ekchin tyo kurā birsidiū.*

ii) *je hos, aba cāhi lāgnuparcha-bholi bhetaulā ni.*

d) It is used to correct or slightly change what somebody has said.

Nep.: i) She works in a bank-she did when I last saw her, anyway.

Nep: *uni bainkmā kām garchin, je hos, maile tyo pāli bheTda ta bainkamā nai garthin.*

As illustrated above, '*je hos*' is the main equivalent DM in Nepali for English DM 'Anyway'. They can occur sentence initially or finally in both

the languages. '*jebhae(pa)ni*' or '*jesukai hos*' can be contextual variants of '*je hos*'. '*khair*' can be partially synonymous to '*je hos*'. There is no one to one correspondence between English DM 'anyway' and equivalent Nepali DMs.

3.3.3 Use of 'Good'

'Good' as a discourse marker in English discourse, shares the core meaning with adjective (adj.) 'good'. It is used in English discourse:

- a) to show that sb approves of or is pleased about sth that has been said or done.

e.g. i) A: Dinner is ready.
B: Good, I'm starving.

Nep: A: *Khāna pākyo la.*
B: *rāmro, kasto bhok lāgirācha.*

- ii) A: I got the job.
B: Oh, good.

Nep: A: *maile jāgir bhettae ni.*
B: *Oho, rāmro.*

- b) to show that the speaker wants to move on to a new topic or conversation.

e.g. i) Good, I think we have come to the decision now.

Nep: *rāmro, aba cāhi nirnayamā pugeka chau.*

- c) as a form of praise.
 - i) Good, man.

Nep: *rāmro / syābas, ketā.*

As shown in the examples above, the equivalent discourse marker in Nepali for English DM 'Good' is '*rāmro*' which also shares the core meaning with adjective 'good'. The contextual variant of '*rāmro*' for the function of praising or encouragement can be '*syābas*'. '*syābas*' is usually used by seniors to praise 'juniors' while '*rāmro*' can be used by any one, like 'good'. So, here too, there is no one to one correspondence between 'good' and equivalent Nepali DMs.

3.3.4 Use of 'I mean'

'I mean' is a lexicalized clause frequently used in English discourse, usually spoken discourse as a repair marker. The different functions of the discourse marker 'I mean' are as follows:

- a) 'I mean' is used to rephrase speaker's words or to clarify meaning or provide additional explanation of a point.

e.g. i) It's to my advantage. I mean, it's to our mutual advantage, to work together.

Nep: *milera kām gare malāi phāida huncha, matlab / yāni, hāmi dubailāi phāida huncha.*

- ii) Let's think of another solution. I mean fixing it this way just isn't going to work.

Nep: *arke upāya socau, matlab, yotālle kām bannewālā chaina.*

- b) It is used to correct what someone has said.

e.g. i) She is English - Scottish, I mean.

Nep: *uni angrej hun, mero matlab skatis.*

ii) You had your snacks ? I mean, dinner ?

Nep: *timile khājā khāeu, mero matlab khānā ?*

As illustrated in the examples earlier, '*mero matlab*' is the main equivalent DM in Nepali for English DM 'I mean'. They usually come sentence initially in both the languages. The contextual variants of '*mero matlab*' can be '*bhannuko matlab*' or '*matlab*' only. But '*matlab*' in Nepali discourse can also be used for 'You mean' or 'You mean to say', which is different from such a use as I mean.

e.g. A: *balla, bhisā lāgyo*

B: *matlab, ab cāhi udine pakka bho.*

Eng. A: At last, visa was issued.

B: You mean, it's sure now that you'll fly.

'*yani*' is a synonymous DM to '*mero matlab*' in Nepali.

But there is no one to one correspondence between English DM 'I mean' and equivalent Nepali DMs.

3.3.5 Use of 'Like'

Though 'like' can be used as a preposition, conjunction, verb, noun, adjective or adverb with propositional meaning in English discourse, as a DM it shares the core meaning with adverb or adjective. The functions of DM 'like' are as follow:

- a) It is used when the speaker thinks what to say next, explains sth or gives an example of sth.

e.g. i) It was, like, weird.

Nep: *yo yastai, anauTho thiyo ke.*

ii) It was a kind of scary, like.

Nep. *tyo-yastai darlāgdokhāle thiyo.*

b) It is used to mark information that is salient.

e.g. i) I wake up, and it's like, no one's home and I have no idea where anyone is.

Nep: *ma byujhchu ra lāgcha, yasto, gharmā kohi ni chaina, ra sabai kahā chan tyo pani thāhā hudaina.*

c) It is used to show that what the speaker is saying may not be exactly right but nearly so i.e. to mark approximation.

e.g. i) It's going to cost like, a hundred dollars.

Nep: *yaslāi, yastai, saya Dalar jati parlā.*

d) It is used to introduce reported speech, to mean 'says' or 'said'.

e.g. i) So, then he's like, 'No way !' And then I'm like, 'Why not ?' And he was like, 'Cuz I don't Wanna, I never do stuff like that.'

Nep: *ani u cāhi (yasto): 'asambhaw !' pheri ma cāhi, 'kinani?' ani u cāhi(yasto), 'kinaki, malāi man pardaina, ma tyasto bakwās kahilei gardina.*

e) It is used to soften requests

e.g. i) Could I like borrow your sweater ?

Nep: *yaso, timro swetar linasakthe ki ?*

As shown in the examples above, Nepali equivalent for English DM 'like' is 'yasto' with contextual variants 'yastai', 'yaso/yasso' or 'jastai' too. One functional variant 'yasto' is 'cāhi yasto' or reduced form 'cāhi' only which is used for the function of reporting as shown in example (d). So, DM 'like' in English has different equivalents in Nepali and 'like' sometimes can come sentence finally as in example a - ii) but equivalent Nepali DMs usually come sentence initially or medially.

3.3.6 Use of 'Oh'

'Oh' is one of the frequently used discourse markers in English spoken discourse. It comes from the word class of interjection.

The different functions of 'Oh' as DM are as follows:

- a) It is used as a mental state marker, i.e. it can indicate that the speaker has realized or understood something from what has been said, or to react sth that has just been said, especially if it was unknown to the speaker/listener before.

e.g.

- i) Oh, I see.

Nep: *e, tyaso po ho.*

oho, kuro bujhiyo.

- ii) A: Emma has a new job.

B: Oh, has she ?

Nep: A: *emāle ta nayā kām garnathalichin ni.*

B: *oho, ho ra ?*

iii) Oh, I didn't realize that you were looking for information about the grant.

Nep: *oho, thāhā nai bhaena ki timi sahyogko bārema jānkari lina khojiratheu bhanera.*

b) It is used to preface a repair.

e.g. i) I think the law was passed in 1976. Oh, may be it was 1978. I don't remember for sure.

Nep: *mero bicārmā tyo ain 1976 mā pārit bhaeko thiyo. oho 1978 mā po ho ki ? malāi yakin thāhā bhaena.*

c) It is used as a clarification marker.

e.g. A: I saw this guy working as a waiter, with a Ph.D. ! He couldn't get a good job !

B: Really ? What was his Ph.D. in ?

A: Oh, I didn't talk to him. The guy I was having lunch with told me about him.

Nep:

A: *yo mānche Ph.D. garera ni weTarko kām garirāko cha herana, rāmro kām bheTTaunai sakenacha.*

B: *ho ra ? ani Ph.D. cāhi ke mā gareko rahecha ni ?*

A: *oho, maile usanga kurai garina ni, malai ta tyo masanga khānā khāne mānchele po bhaneko ta.*

As illustrated in the examples earlier, 'oho' with functional/contextual variants, 'o/e' can be the equivalent Nepali DM to English DM 'oh'. So, the functions of 'oh' in English can be realized by 'oho' and other variants in Nepali as a single DM in Nepali is not enough to express the functions of English DM 'oh'. However, 'oh' in English and equivalent Nepali DMs, come sentence initially, i.e. in both the language they occur sentence initially.

3.3.7 Use of 'Okay'

'Okay' is one of the most frequently used DMs in English discourse serving different functions. The different functions of 'Okay' as a DM are as follows:

a) It is used to wrap up a topic.

e.g. i) A: So, that is a brief summary of everything that was said at meeting

B: Okay, so let's move on to the next item on the agenda.

Nep: A: *yasari, baithakma bhaeko kurāko sār sankshep tyahi ho.*

B: *huncha, aba arko bisayatira lāgauna ta.*

b) It is used to check that sb agrees with the speaker or understands him/her.

e.g. i) The meeting is at 2, okay ?

Nep: *baithak dui baje cha, hai/huncha hagi ?*

ii) I'll do it my way, okay ?

Nep: *ma āphnai tarikāle garchu, la/hunch ?*

- c) It is used to indicate that listener has heard and understood what the speaker has said.

e.g. i) A: Your mother wants you to come home.

B: Okay

Nep: I) A: *timilāi āmāle gharmā bolāunubhācha*.

B: *has*. (used to seniors by inferiors)

II) A: *hajurlāi āmāle gharmā bolāunubhācha*.

B: *lala/huncha*. (used to juniors or of same level)

- d) It is used to attract sb's attention or to introduce a comment.

e.g. i) Okay, let's go

Nep: *lala/huncha, aba jāaun*.

- e) It is used to stop people arguing with or criticizing, the speaker.

e.g. i) Okay, so I was wrong, I'm sorry.

Nep: *lala/huncha/bhaigo, ma nai galat the, kshamā pāun*.

As shown in the examples earlier, '*huncha*' is the main DM in Nepali equivalent to English DM 'Okay'. '*la/lala*', '*has/hawas*' can be contextual variants of '*huncha*'. '*Thik cha*' can also have some functions similar to '*huncha*'. In both the languages these DMs can occur sentence initially or finally. As shown in example c) i) and ii) *has/hawas* and *huncha* are two honorific variants of '*huncha*' but there is no such division in English. So, there is no one to one correspondence between English DM 'Okay' and corresponding Nepali DMs.

3.3.8 Use of 'Right'

'Right' as a DM also comes from the word class of interjection, though it can function as a noun, adjective, adverb, or verb as well.

The different functions of 'right' as a DM are as follows:

a) It is used to initiate a new phase in conversation.

e.g. i) A: I added that section you wanted about the dangers involved in pursuing an aggressive foreign policy.

B: Right, now you can sum up the pros and cons in the conclusion, and the report will be complete.

Nep: A: *maile tapāile bhannubhaeko bhāg jodisake - ākrāmak parrās* *Traniti abalamban garnukā khatarāharu*

B: *Thik cha, aba niskarsā mā phāida ra bephāida rākhnus ani riport tayār huncha.*

b) It is used to check that sb understands the speaker or agrees him/her.

e.g. i) So, that's twenty of each sort, right ?

Nep: *tyasobhae, sabai bi:sbi:swa* *Tā cha, hagi/Thik cha ?*

ii A: And she didn't tell him about it after all.

B: Right: She obviously didn't want him to know about it.

Nep: A: *ra unle yasko bāremā uslāi kehi bhandai bhaninan*

B: *hoho/ho,pakkai pani unle yasko bāremā uslāi thaha nahos bhanne cāhanthin.*

- c) It is used to indicate that the listener has understood what has been said.

e.g.

- i) A: We still need to make reservation for Sienna.

B: Right, I'll get on it as soon as I finish this.

Nep: A: *hāmile sienākā lāgi ārakshan (rijarbhesan) garna ta bāki nai cha ta.*

B: *Thik cha / huncha, ma yo sakne bitikai tyo garchu ni.*

- d) It is used to show that sb accepts a statement or an order.

e.g. i) A: You may find it hurts a little at first

B: Right

Nep: A: *surumā to yasle ali satāuna sakcha.*

B: *Thikai cha.*

- ii) A: I'll have a whisky and soda.

B: Right.

Nep: A: *ma cāhi hwiski ra soDā linchu hai.*

B: *Thik cha / has / hajur*

- e) It is used to get sb's attention to say that the speaker is ready to do something or tell them to do sth.

e.g. i) Right, let's get going.

Nep: *Thik cha, aba hidihālaun.*

f) It is used to say that someone does not believe sb or that disagrees with them. (Ironical use)

e.g. i) A: I won't be late tonight.

B: Yeah, right.

Nep: A: *āja rāti ta ma Dhilo āundina.*

B: *hoho/Thik cha Thik cha. (kaha Dhilo āunu ?)*

As illustrated in the examples earlier, '*Thik cha*' is the main DM in Nepali equivalent to English DM 'right'. '*Thikai cha*', '*ho / hoho*' and '*hagi*' can be used as functional variants of '*Thik cha*'. So there is no one to one correspondence between English DM 'Right' and corresponding Nepali DMs. Right in English and corresponding DM in Nepali can come sentence initially or finally.

3.3.9 Use of 'So'

'So' can be a noun, adjective or conjunction but as a discourse marker it shares core meaning with conjunction.

The different functions of 'So' as a DM are as follows:

a) It is used to introduce a comment or question.

e.g. i) So, let's see what do we need to take ?

Nep: *tyasobhae, herau, ke garnuparcha.*

ii) So, what did you do for an hour ?

Nep: *tyasobhae/ani, ek ghanTa samma ke garyau ta ni ?*

iii) So, what are you doing now days ?

Nep: *ani, ājabholi ke gardaihunuhuncha ni ?*

b) It is used to make a final statement.

e.g. So, that's it for today.

Nep: *la ta / tyoasobhae, ājalāi yati nai.*

c) It is used to introduce the next part of the story.

e.g. i) So, after shouting and screaming for an hour she walked out in tears.

Nep: *yasari/ (ani), uni ek ghanTāsamma roi karāi garera ānsu jhārdai bāhira gain.*

d) It is used to show that sb thinks sth is not important, especially after he/she has been criticized.

e.g. i) A: You have been smoking again ?

B: So, what ?

Nep: A: *timi pheri curot piudai ho ?*

B: *ke ta ani ?*

e) It is used in question to refer to sth that has just been said.

e.g. i) A: I've just got back from a trip to Rome.

B: So, how was it ?

Nep: A: *ma bharkhar romko bhramaN sakera pharkeko.*

B: *ani/tyasobhae, kasto thyo ni ta rom ?*

As shown in the examples above the functions expressed by English DM 'So' are expressed by Nepali DM '*tyasobhae*' and its functional variants '*yasari*', '*ani*' and '*la (ta)*'. 'So' usually comes sentence initially but '*ani*' and '*tyashobhae*' can come sentence finally too. '*ani*' is used to introduce a question, to show indifference and to refer to something that has just been said. '*yasari*' is used to introduce the next part of story, '*la (ta)*' is used to make a final statement. So, there is no one to one correspondence between DM 'so' and its Nepali equivalent, or a single DM in Nepali is not enough to express all the functions expressed by corresponding English DM.

3.3.10 Use of 'Well'

'Well' is one of the most of frequently used discourse markers especially in spoken discourse of English. It serves a wide variety of functions.

The different functions that 'Well' serves as a DM are as follows:

- a) It signals that the speakers is deciding how he/she should continue or signal pausing to consider next words.

e.g. i) The concept 'federalism' ? Well, it's been widely used for sometime, but ...

Nep: '*sanghiyatā*' ko *dhāraNā* ? *anh/acchā, /hajur, yo kehi samayadekhi byāpak rupmā prayog hudaiāirākheko cha, tara ...*

- b) It is used to preface a response that the speaker makes, particularly to sth that requires some thought.

e.g. i) A: You're the one who got us into this mess. So what are you going to do about that ?

B: Well, lemme think.

Nep: A: *hāmilāi yo jhanjhaTma phasāune timi nai hau, aba ke garer suljhāuchau ni yo samasyā ?*

B: *anh, ekchin socnadeuna.*

c) It is used to mark the end of a conversation and move on to an other activity.

e.g. i) Well, let's get started, shall we ?

Nep: *anh/la, aba suru garaun, huncha ?*

ii) Well, I'd better be going now.

Nep: *anh/acchā/la, aba cāhi lāgnuparcha holā.*

d) It is used to indicate disagreement by prefacing 'well' to response.

e.g. i) A: You are always hungry.

B: Well, I'm not now.

Nep: A: *timilāi jatikhera ni bhokai lāgcha hai.*

B: *anh/la, chainani ahile ta.*

ii) A: Can I borrow your textbook tonight ?

B: Well, I need to study tonight.

Nep: A: *āja rāti padhna timro kitāb dinchau ?*

B: *anh, maile ni tyahi paDhnuparcha.*

e) It is used to agree sth rather unwillingly.

e.g. i) Well, then, if you insist.

Nep: *la/anh, timi bhanchau bhane.*

f) It is used to show that speaker is waiting for sb to say sth.

e.g. i) Well ? Are you going to tell us or not ?

Nep: *anh/la, aba hāmilāi bhanne ki nabhanne ?*

g) It is used when continuing a conversation after a pause.

e.g. i) Well, as I was saying.

Nep: *anh/achā, ma bhandaithe ki.*

h) It is used when sb wants to correct or change sth that he/she has just said.

e.g. i) There were thousands of people there well, hundreds anyway.

Nep: *tyahān hajāraun mānisharu thie, anh, āth, nau saya ta holān, jebhaeni.*

As shown in the example above the main equivalent DM in Nepali to English DM, 'well' is '*anh*'. And '*acchā*', '*hajur*' and '*la*' are the contextual / functional variants of '*anh*'. Usually these DMs come sentence initially in both the languages. '*hajur*' is usually used while speaking in formal situations or to seniors but, there is no such division or variant in English. '*la*' can be alternative to '*anh*' in different functions. So, English DM, 'well' has no one to one correspondence with equivalent Nepali DMs.

3.3.11 Use of 'You know'

'You know' is a lexicalized clause, frequently used in English discourse especially spoken discourse, as a discourse marker. Its variant forms may be *ya' know* or *y' know*.

The different functions of 'You know' as a DM are as follows:

- a) It is used to show that what sb is saying / referring to is known or understood by the person he/she is speaking to.

e.g. i) Guess, who I've just seen ? Maggie ! you know Jim's wife.

Nep: *bhannasakchau, maile bharkhar kaslāi bheTeko ? myāgi, thāhā cha ni, tyahi jimko swāsnī.*

- b) It is used to emphasize sth that the speaker is saying.

e.g. i) You know, that really bugs me.

Nep: *thāhā cha, tyasle malāi sānccai satāuncha.*

- c) It is used as a conducive tag question.

e.g. i) Our president is a dope, you know.

Nep: *hāmro adhyaksha ta hussu nai ho, thāhā cha ni.*

- d) It is used when the speaker is thinking what to say next.

e.g. i) You know, it's difficult to explain.

Nep: *thāhā cha, yaslāi byākhyā garna gārha cha ke.*

- e) So, I said, ya know, you oughta, you know, take care of that ... 'cause. ya know, it could be dangerous, ya know.

Nep:*ani maile bhane, thacha, timile tyasko, tha' cha, khyāl rākhnuparcha, tha' cha, kina bhaneni, tha' cha, yo khatarnāk hunasakcha, tha' cha...*

OR

ani maile bhane, cāine jo, tapāile tyasko, cāine jo, khyāl rākhnuparcha, cāine jo, kina bhane ni, cāine jo, yo khatarnāk hunasakcha, cāine jo..

But, this frequent use of 'You know' for this purpose is extremely irritating to listeners.

As illustrated in the examples above, '*thāhā cha*' or '*tha'cha*' (contracted form) or is the main DM in Nepali equivalent to English DM 'you know' but it has some contextual honorific variants like '*timilāi thāhā cha*', '*tapāilāi thāhā cha*' and '*hajurlāi thāhā cha*' based on the relationship of the interlocuters but English has no such honorific variants. In both English and Nepali, these DMs can occur sentence initially, or finally. In Nepali, it is used with or without subject 'you' but it cannot be used without subject you in English.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

On the basis of the analysis and interpretation of the forms and functions of selected discourse markers, the researcher came up with following Nepali discourse markers and similarities and differences between the discourse markers in English and Nepali.

4.1.1 List of Nepali Discourse Markers

The following discourse markers are the main discourse markers in Nepali discourse equivalent to the selected English discourse markers.

English DMs	Nepali DMs
Actually	<i>sāncci, sānccai bhandā, khāsmā.</i>
Anyway	<i>je (sukai) hos, je bhae ni, khair</i>
Good	<i>rāmro, syābās</i>
I mean	<i>mero matlab, yāni, bhannuko matlab</i>
Like	<i>yasto / yaso /yasso / yastai, cānhi</i>
Oh	<i>oho/e</i>
Okay	<i>huncha, la, has/hawas</i>
Right	<i>thik cha, ho, hagi</i>
So	<i>yasari,ani, tyasobhae, lata</i>
Well	<i>anh, hajur, achā, la</i>
You know	<i>(timilai / tapailāi) thaha cha tha'cha, thaha hola ni, cāine jo</i>

4.1.2 Similarities

The following are the major similarities between English and Nepali discourse markers, drawn from the analysis of selected English discourse markers and corresponding discourse markers in Nepali.

- a) Both the languages possess a number of items from different word classes functioning as discourse markers. i.e. Discourse markers in both of the languages form a functional category not a formal category. e.g.

English	Nepali
Oh - Interjection	<i>oho</i> - Interjection
Actually - Adverb	<i>sāncci</i> - Adverb
You know - Lexicalized clause	<i>thāhā cha</i> - Lexicalized clause

- b) DMs are multifunctional in both of the languages.
- c) Discourse markers in both languages can occur sentence initially or finally. e.g.

English	Nepali
i) The meeting is at 2, okay ?	i) <i>baithak 2 baje cha, Thik cha ?</i>
ii) Actually, when should we leave ?	ii) <i>sāncci katihera januparcha ni ?</i>

- d) In both the languages, DMs have a distinct prosodic entity and are used with punctuation to represent their different prosodic features.

e.g. Eng.	Nep
i) Right, let's get going.	i) <i>Thik cha, aba hinDihālaun.</i>

- e) Both languages have single word as well as multiword discourse markers. e.g.

Eng	Nep
Oh, right, (single word)	<i>oho, e. la</i> (single word)
You know, I mean (multiword)	<i>thāhā cha, mero matlab</i> (multiword)

- f) More than one discourse marker can come together forming a cluster in both of the languages. e.g.

Eng.	Nep
Ok, good	<i>lala, Thik cha.</i>

- g) Since DMs in both the languages have pragmatic meaning, not the propositional meaning, removing them also leaves the syntax unaffected. e.g.

Eng.	Nep
Good, I'm starving.	<i>rāmro, malāi, ekdam bhok lāgirācha</i>
I'm starving. (No change in syntax)	<i>malai ekdam bhok lāgirācha</i> (No change in syntax)

4.1.3 Differences

The following are the major differences between English and Nepali discourse markers, drawn from the analysis of selected English discourse markers and corresponding discourse markers in Nepali.

- a) There is no one to one correspondence between English and Nepali discourse markers. That is, all the functions expressed by a discourse marker in English can not be expressed by a corresponding single discourse marker in Nepali and vice versa.

e.g.

Eng. So, let's see what do we need to take ?

Nep *tyasobhae, herau, ke garnuparcha ?*

Eng. So, what are you doing noadays ?

Nep *ani ājabholi, ke gardai hunuhucha ni ?*

- b) There are honorific variants of some of the discourse markers in Nepali but not in English e.g.

Nep:

Eng.

- a) A: *timilāi āmale bolāunubhācha.* a) A: Mom has called you.
B: *has* B: Okay
- b) A: *hajurlāi āmāle bolaunubhācha.*
B: *huncha/lala*
- c) Not all the functions of English discourse markers can be expressed by equivalent discourse markers in Nepali.
- d) Many discourse markers in Nepali come from the word class/category of nipāt (sk. nipatra-having no layers. invariable particle) but English does not have such a word class of nipāt.
- e) Most of the discourse markers usually occur sentence initially in Nepali but they can occur sentence finally or initially in English.

4.2 Pedagogical Implications

The goal of language teaching is to develop the learners' knowledge and skills which enable them to play certain roles in another language community, to turn them into performers in the target language, to give them a communicative competence.

So, on the basis of the findings listed earlier the researcher has attempted to forward some suggestions for teaching 'Use of discourse markers'

which would be beneficial to teachers, subject experts and learners of English and Nepali as second languages. The suggestions are as follows:

- a) The teacher can provide the students / learners with the knowledge about the functions of discourse markers. In order to accomplish this work, the teacher can provide them with plenty of examples of sentences or pieces of discourse containing discourse markers.
- b) Students should be made clear about the propositional and pragmatic meaning of different words which can function as a discourse markers, i.e. the different functions of a word other than a discourse marker also should be reviewed.
- c) There are some specific functions of specific discourse markers, therefore attention should be paid to this factor while conducting teaching learning activities.
- d) Students should be told to avoid the over use/frequent use of some discourse markers like 'you know' / 'thāha cha', which seems irritating to listeners.
- e) The teacher can create situations to make students produce discourse with the use of discourse markers.
- f) Students should be helped with their oral comprehension i.e. the distinct prosodic entity of the DMs should be made clear to the students by the teacher.
- g) The DMs having clear functions should be taught earlier.
- h) In both the languages some functions can be performed by more than one DMs, so it should be made clear.

- i) Students should be encouraged to listen to the native speakers' speech or some day to day speeches on radio or TV programs.
- j) Students should be made clear about the use of contextual/functional variants of discourse markers.

4.3 Recommendations for Further Research

This study is only initiation in the field of discourse marker research studies. This research is only based on the comparative study of few selected discourse markers from English and Nepali, because of the limitation of the topic and time constraint. So whatever is concluded here may not be complete, so the researcher recommends following points for the researchers to come who want to conduct research studies on discourse markers.

- a) Only selected 11 discourse markers have been studied in this reserch but this is not the total number of DMs in English and Nepali, so the upcoming researchers can have study on other DMs.
- b) This study is only based on the study of form and functions of those selected discourse markers, so the further researches can be done on the contribution of DMs for the overall coherence of the discourse.
- c) The functions of DMs presented in this thesis are only based on the answers provided by selected respondents, so there may be some more functions of these DMs, so upcoming researchers can do study on the specfic functions of these discourse markers specifically.

- d) As some DMs are specifically used in spoken or written discourses, so, researchers can be conducted on DMs in spoken or DMs in written discourses and classroom discourses etc.
- e) Furthermore, as discourse markers are important elements of discourse competence, researchers to come may conduct researches on the contribution of DMs in one's communicative ability and activities and techniques of teaching DMs.

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<http://grammar.about.com/od/d/g/discoursemarkerterm/html/>

http://www.scitopics.com/discourse_marker_pragmatic_markers/html/

[http://www.accesmylibrary.com/article_141_197479537/comparative Study_bilingual_discourse/html/](http://www.accesmylibrary.com/article_141_197479537/comparative_Study_bilingual_discourse/html/)

<http://www.ingilish.com/>

APPENDIX-I

Dear Informants,

This questionnaire has been prepared to accomplish a research work entitled " **Use of Discourse Markers in English and Nepali**" under the supervision of **Mr. Ashok Sapkota**, Teaching Assistant, Department of English Education, T.U. Kirtipur. In this set of questionnaire my aim will be to collect information about the Nepali discourse markers and their functions. I hope for you kind cooperation.

Sincerely Yours

Krishna Nand Joshi

M.Ed 2nd year

Department of English Education

Tribhuvan University, Kirtipur

Questionnaire for the Nepali Native Speakers:

Name:.....

Address:.....

Age: Sex:

Education Status:.....

Occupation:.....

Email:.....

How do you say the following pieces of discourse in Nepali? (Only the sentences with discourse markers).

1. The concept federalism? **Well**, it's been widely used for sometime.....

Nep:.....
.....

2. A: You're the one who got us into this mess. So What are You going to do about that?

B: **Well**, lem me think.

Nep:.....
.....

3. **Well**, let's get started, Shall we?

Nep:.....
.....

4. A: You're always hungry.

B: **Well**, I'm not now.

Nep:.....
.....

5. A: Can I borrow your textbook tonight?

B: **Well**, I need to study tonight.

Nep:.....
.....

6. A: Wait, till I finish with this.

B: **Well**, hurry up!

Nep:.....
.....

7. A: But I think John may not be very happy with that.

B: **Well**, that's no big deal.

Nep:.....
.....

8. It's to my advantage, **I mean**, it's to our mutual advantage, to work together.

Nep:.....
.....

9. Let's think of another solution. **I Mean**, fixing it this way just isn't going to work.

Nep:.....
.....

10. Our president is a dope, **you know**.

Nep:.....
.....

11. **You know**, that really bugs me.

Nep:.....
.....

12. So I said, **ya know**, you oughta, **you know**, take care of that.... cause,
ya know.....

Nep:.....
.....

13. **Oh**, I see.

Nep:.....
.....

14. How can I get a grant for that?

B: **Oh**, I didn't realize that you were looking for information about grants.

Nep:.....
.....

15. I think the law was passed in 1976. **Oh**, may be it was 1978. I don't remember for sure.

Nep:.....
.....

16. A: I saw this guy working as a waiter, with a Ph.D! He couldn't get a good job!

B: Really? What was his Ph.D in ?

A: **Oh**, I didn't talk to him. The guy I was eating lunch with told me about him.

Nep:.....
.....

17.A: So that is a brief summary of every thing that was said at the meeting.

B: **Okay**, so lets's move on to the next item on th agenda.

Nep:.....
.....

18.A: Your mother wants you to come home.

B: **Okay**.

Nep:.....
.....

19. A: I added that section you wanted....about the danger involved in pursuing an aggressive foreign policy.

B: **Right**..... Now you can sum up the pros and cons in the conclusion and the report will be complete.

Nep:.....
.....

20.A: We still need to make our reservations for Siena.

B: **Right**, I'll get on its as soon as I finish this.

Nep:.....
.....

21.So, she must have know about the report and she didn't tell him about it after all.

B: **Right**, she obviously didn't want him to know about it.

Nep:.....
.....

22. You know how to do this, **right**?

Nep:.....
.....

23. **Okay**, but that's not **like**, a law or anything?

Nep:.....
.....

24. I wake up and it's **like** no one's home and I have no idea where anyone is.

Nep:.....
.....

25. Could I **like** borrow your sweater?

Nep:.....
.....

26. Some parts of Los Angeles really have a lot of palm trees. On this street, I've seen **like** twenty five already.

Nep:.....
.....

27. So, then he's **like**, "No Way!" And then I'm **like**, "why not?" and he was **like**," cuz I don't wanna, I never do stuff like that"..

Nep:.....
.....
.....

28. I am not that stupid. **Anyway**, what I was saying was when I first typed it up it was like normal spacing and normal character size and I'd done nine pages.

Nep:.....
.....
.....

29. But **anyway** will continue this discussion when get into the regulation.

Nep:.....
.....

30. **So**, I'm meeting Jack at six o'clock.

Nep:.....
.....

31. **Good**. Thank you very much indeed.

Nep:.....
.....

32. A: I'm not gonna talk to you, you really hurt me.

B: Sorry dear, **actually**, I didn't do it deliberately.

Nep:.....
.....

Thank you very much for your kind co-operation !!!

Appendix - 2

List of the Respondents (Native Nepali Speakers)

S.N.	Name	Address	Profession
1	Anita Singak	Kirtipur	Teacher
2	Arpan Puri	Satungal	Player / Coach
3	D.B. Gurung	Kalanki	Agro-scientist
4	D.B. Kadayat	Naikap	Rt. Medical personnel
5	Ek Bdr. Bhujel	Syuchatar	Accountant
6	Gopal Upreti	Balambu	Teacher
7	Khina Upreti	Balambu	Hostel in-charge
8	Mahesh Joshi	Kirtipur	Teacher
9	Milan Gurung	Kalanki	Engineer
10	Minu Timilsina	Naikap	Student
11	Narendra Bhatt	Kirtipur	Student
12	Radha Kadayat	Naikap	Clerk
13	Ramesh Thapa	Naikap	Student
14	Rishi Acharya	Gurjudhara	Teacher
15	Samjhana Bhatt	Satungal	Receptionist
16	Shanta K.C.	Satungal	Teacher
17	Sanjaya Tandukar	Kalanki	Teacher
18	Shova Basnet	Kalanki	Teacher
19	Surya Gurung	Gurjudhara	Teacher
20	Yamuna Subedi	Kirtipur	Teacher