

# CHAPTER ONE

## INTRODUCTION

This study is concerned with "Person and Social Deixis in Tharu and English". In this research, person and social deixis was found in Tharu and English used by Tharu community in Dang district. This part consists of general background, statement of the problem, rationale of the study, objectives of the study, research questions, significance, comparison and delimitations of the study.

### 1.1 Background of the Study

Pragmatics is a subfield of linguistics which studies the ways in which context contributes to meaning. It encompasses speech act theory, conversational implicature, talk in interaction and other approaches to language behavior in philosophy, sociology, and linguistics. It is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). It has consequently more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. Pragmatics has as its topic those aspects of the meaning of utterances which cannot be accounted for by straightforward reference to the truth conditions of the sentences uttered put crudely:

Pragmatics = Meaning - Truth Conditions (Gazdar 1979 as cited in Levinson, 1995, p.12). Similarly, Richard, Platt and Platt (1999) defined pragmatics as "the study of the use of language in communication particularly the relationship between sentences and the contexts and situation in which they are used" (p.284). It means language is a linguistic science which concentrates on how human use the language according to situation and how that specific situation expresses the meaning is pragmatics. Similarly in Leech's (1983) words pragmatics is the study of "meaning in relation to speech situations" (p.6).

According to Levinson, (1995),

pragmatics studies how the transmissions of meaning depends not only on the linguistic knowledge (e.g. grammar, lexicon etc.) of the speaker and listeners, but also on the context of the utterance, knowledge about the status to those involved, the inferred intent of the speaker, and so on.

In this respect, pragmatics explains how language users are able to overcome apparent ambiguity, since meaning relies on the manner, place, time etc. of an utterance. The ability to understand another speaker's intended meaning is called pragmatics competence (p.3).

In the same way, Yule (1993, p.3) has defined pragmatics in the following points.

- a. It is the study of speaker meaning.
- b. It is the study of how more get communicated than is said.
- c. It is the study of the expression of relative distance.

These definitions conceptualize pragmatics as a notion of appropriateness. It is the study of speaker meaning, in which situation, the speaker is uttering the words. We cannot understand language use unless we take account of the context in which language is used. There are participants (speaker/hearer or speaker/addressed) who use it and there is some situation in which it is used. Pragmatics takes account of the various components of context (speaker, hearer, situation, topic etc) to understand language use. The meaning of an utterance or a piece of conversation cannot be clear until and unless we take account of the context where it takes place. For example, *she is my mother* i.e. we cannot understand who is her mother? So, in pragmatics to understand the meaning of the utterance we have to understand the context.

Deixis helps to link the context with the language and interpret its utterance. Deictic expressions have their most basic uses in face-to-face spoken interaction where utterances such as (I) are easily understood by the people present, but may need a translation for someone not right there. Deixis is clearly a form of referring that is tied to the speaker's context, with the most basic distinction between deictic expressions being 'near speaker' versus 'away from speaker'. In English, the 'near speaker', or proximal terms, are 'this', 'here', 'now'. The 'away from speaker', or distal terms, are 'that', 'there'; 'then' (Yule, 1996, p.10).

In conclusion, pragmatics deals with the speaker's intended meaning of utterance and its effect on the other participants in act of communication. The speaker's intended meaning of any utterance, its effects and implicatures largely depend on the context or situation in which it is used. Pragmatics relates the linguistic expressions and non-linguistic situations in order to interpret the meaning of those expressions. Thus, pragmatics can be ultimately defined as the study of language with reference to the context or situation in which it is used.

## **1.2 Statement of the Problem**

In the context of Nepal, there are several languages which are spoken by different communities. Although they have both written and spoken scripts, the speakers of those languages have not achieved opportunities to get higher education in their own mother tongue. The children who are from different communities like Magar, Tamang, Tharu, Rai Limbu etc., having their own mother tongue, learn English as a foreign language. The learners who are habituated in their own mother tongue feel difficult in English language.

There are differences in deixis between Tharu dialect and English. So, the Tharu deictical expressions are different from English in the case of context. The distinction lies on syntactic structure between Tharu and English, which brings vagueness to convey meaning for the Tharu language users at the time

of learning and using English language. Thus, the learners from Tharu communities feel difficult to learn English deixis. So, I want to find out the person and social deixis of Tharu and English language.

### **1.3 Objectives of the Study**

The objectives of the study are as follows:

- i) To find out person and social deixis used in Tharu language.
- ii) To compare and contrast person and social deixis between Tharu and English language.
- iii) To point out some pedagogical implications.

### **1.4 Research Questions**

The present study addressed the following research questions:

- i) What are the person and social deixis found in Tharu language ?
- ii) What are the similarities between Tharu and English deixis ?

### **1.5 Significance of the Study**

Language is closely related to the context. The linguistic utterance without its context cannot give its actual meaning or may give different meaning. Actually deixis deals with the language which directly refers to the context or situation within or around which communication takes place. So, the present study is important to the applied linguists as it deals with contextual aspect of language. As it is concerned with pragmatic aspects of language, it is equally significant to sociolinguists and pragmatists.

This study is significant to sociolinguists as it deals with social phenomena within which a language is used. Moreover, it will be beneficial to language trainers, syllabus designers, textbook writers, teachers and students as they can adopt contextual (pragmatic) aspects of the both of those languages while giving training and designing syllabus for Tharu learners of English as well. As

English learners of Tharu on the other hand, the present research will also be important for general readers who are interested in deictical expressions in terms of person and social deixis of the Tharu and English languages.

## **1.6 Delimitations of the Study**

The study had the following limitations:

- i) The study was limited to person and social deixis only in the Tharu and English.
- ii) The study was limited to only Tharu native speakers from Dang district.
- iii) English deictic expressions were collected through secondary sources.

## **1.7 Operational Definition of Key Terms**

**Deixis:** A linguistic unit such as word or phrase which directly relates to a time, place or persons, e.g. now, there, you, my etc. In this research, deixis refers to person and social deixis.

**Gender:** A grammatical category reflecting the difference in sex e.g. son as masculine and daughter as feminine.

**Mother Tongue:** The language one acquires first, e.g. Tharu dialect is the mother tongue for the Tharu people.

**Dangoriya Language:** It is the language which is spoken by Tharu people in Dang district.

**Tharu Language:** The language which is spoken by Tharu people.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK**

This section includes the theoretical knowledge related to the study. After that, the glimpse of previous studies related to this study is reviewed in next sub-heading. Then, how the particular reviewed study is beneficial for the researcher is evaluated. At last, the whole thing of the study is shown in a framework.

#### **2.1 Review of Related Theoretical Literature**

The present study is about the "Person and Social Deixis in Tharu and English." It consists of definition of deixis, person and social deixis and their introduction and comparison of deixis between Tharu and English and the role of Tharu deixis in the learning of English deixis.

##### **2.1.1 Pragmatics**

Pragmatics is a subfield of linguistics which studies the ways in which context contribute to meaning. Rose and Kasper (2001, p. 2) define pragmatics as the study of communicative action in its socio-cultural context. Though the definition is vague and complex, it provides us with an insight that pragmatics is the study of communication in context. We can say that the term communication in this definition refers to:

- a) Using speech acts such as requesting, complaining, complementing, etc.
- b) Engaging in different types of discourse such as listening to the news on radio, taking part in conversation, giving a speech, listening to an advertisement, reading a novel, and so on.
- c) Participating in speech events such as interview, conversation, shopping, teaching, and so on.

In this way, pragmatics studies overall aspects of contextual communication including speech acts, discourse skills and socio-cultural influence on language use. Pragmatics is, therefore, in very general sense defined as the study of meaning in context.

Deixis helps to link the context with the language and interpret its utterance. Deixis is clearly a form of referring that is tied to the speaker's context, with the most basic distinction between deictic expressions being 'near speaker' verses 'a way from speaker'. In English, the 'near speaker', or proximal terms, are 'this', 'there', 'them'. Proximal terms are typically interpreted in terms of the speaker's location, or the deictic center, so that 'now' is generally understood as referring to some point or period in time that has the time of the speaker's utterance at its centre. Distal terms can simply indicate 'away from speaker' (Yule, 1996, p. 10).

In conclusion, pragmatics focuses on speaker - meaning and hearer - effects, and encompasses the use linguistic items for the coding of meaning as a communicative system. It is a theory of speech acts created by the hearers and speakers. So, pragmatics is the study of how language is used and how language is integrated in the context of the speakers and hearers.

### **2.1.2 Deixis**

The term 'deixis', according to Levinson (1983, p. 54), is borrowed from Greek to refer to pointing or indicating something through language'. The notion of deixis concerns with the relationships between the elements of a language and the contexts in which they are used. Deixis links context with language. For further clarification of the concept, let us make a review of some important definitions of deixis.

Levinson (1995, p. 54) states 'Deixis refers to a particular way in which the interpretation of certain linguistic expression (deictic' or 'indexical's) is dependent on the context in which they are produced on interpreted." Lyons

(1977, p. 589) shows "Deixis concerns the ways in which language encodes or grammaticalizes features of the context of utterance or speech event and thus it also concerns with ways in which the interpretation of utterance depends on the analysis of that context of utterances." In Yule's words (1996, p. 9) Deixis is clearly a form of referring that is tied to the speaker's context". Richards et al. (1999, p. 100) say "Deixis is for a particular way in which directly relates an utterance to time, place or person." In Nunan's words (1993, p. 118) "Deixis is the element of discourse that 'point' the reader or listener to particular points in space or time. 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."

In conclusion, deixis refers to the relationship of language structure with immediate context. It is concerned with the actual context of utterance. It is mostly used in face to interaction in terms of person, location and time. It also shows the interpretation of physical context in which deictical expressions are used. For example; here, there, this, that, that, now, then, and yesterday' etc.

### **2.1.2.1 Person Deixis**

The expressions which are used to point to different persons are known as person deixis. It directly relates an utterance to the person. According Levinson (2010, p. 62). "It is concerned with the encoding role of participants in the speech event in which the utterance in question is delivered." It usually localize personal pronouns such as I, you, he, she, it, etc. first and second person pronouns typically refers to the speaking and hearing speech participants where as third person pronouns designate the non-speech or narrated speech participants in a piece of conversation are speaker and hearer and addressor. Except them, there can be other participants such as spokes person, source, recipient, target, bystanders, etc. Here, speaker is a cover term which includes addressor, spokesman and source.



The traditional paradigm of first or second or 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 addressee' (Levinson, 1995, p. 68). Pronominal systems, which are the most obvious manifestation of person generally, exhibit this three way distinction. But some pronominal systems exhibit as many as fifteen basic pronouns ignoring honorific alternated by super imposing distinctions based on dual, trial, plural, gender and so on. In addition in some language (e.g. The Rai language in Nepal) there are two first person plural pronouns inclusive in which the pronoun we include the addressee and exclusive in which we do not include the addressee. In other words, we can say that person deixis refers to 'word' to indicate the speaker and addressee, the two basic and important participants but we need to distinguish speaker from the source and addressee from the target along with other phenomena such as spokesman, bystanders etc.

Therefore, person deixis concerns the encoding of the role of participants in the speech event in which the utterances are categorized in first person, second person and third person in reference to one another addressing speakers and hearer.

### **2.1.2.2 Social Deixis**

Social deixis refers to linguistic expression for maintaining social relationship within the social situation in which utterance takes place. "Social deixis concerns that aspect of sentences which are determined by certain realities of the social situation in which the speech act occurs." (Fillmore 1975, p. 76 as cited in Levinson 1995, p. 5).

Following Yule (1996, p. 10) in many languages the deictic categories of speaker, addressee, and other (b) are elaborated with the makers of relative social status. The makers of the status can be the use of honorific or non honorific forms, polite or less polite forms. The expressions which are used to

indicate high status are described as honorifics, or polite forms. These are also known as social deixis. A fairly well-known example of social contrast encoded within deixis is the distinction between forms used for a familiar versus a non-familiar addressee.

This is known as 'T/V distinction; from the French forms 'tu' and 'vous'. It is found in many languages of the world. The 'tu' form (i.e. for familiar addressee) and the 'vous' form (i.e. for non-familiar ones/are those forms of a language which realize social deixis, and point to the status or rank of the addressee(s) in relation to that of the speaker.

In conclusion, social deixis is centrally concerned with the relationship between participants of a discourse. There are forms in many languages which are reserved for certain groups or institutions. These forms such as 'your honour', 'Mr. President', 'My Lord', etc. in English can be used to address only to certain 'authorized recipients' such as the president; the ambassador, the judge, and so on. These forms are also exemplified as social deixis.

### **2.1.3 The Tharu Language: An Introduction**

The Tharu language belongs to Endo-Aryan family (Yadav, 2003, p. 145). It is spoken in 24 districts of Terai region of Nepal. The Tharu language is the fourth largest language which is spoken by 5.8 percent of Nepalese population. There are eight dialects of the Tharu language, they are named geographically as Morangiya, Saptariya, Brajiliya, Dangoriya, Chitwaniya, Kathoriya, Rana and Mahotariya. Some non-Tharu scholars have said that Tharus do not have their original language, but it is not true as a Tharu native speaker and student of language. 'Hamar Juni', 'Madhu', 'Manke phul' and other stories, novels and dramas show the originality of the Tharu language and culture. There is a need of Tharu linguist to make the Tharu language clear from other languages (as cited in Chaudhary, 2010, p. 4).

Ghochali is the first newspaper of the Tharu language published in 2028 B.S. and 'Karam' is the first film screened in 2052 B.S. Only after 2046 B.S. many films, albums, newspapers, dictionaries developed in the Tharu language (ibid, p. 5).

The government of Nepal has accepted the Tharu language as a national language. It is being taught as a mother tongue in primary level in the government aided school of Kailali district, courses prescribed by the government of Nepal. For the development of Tharu language, the government of Nepal has been printing news, stories, political issues, etc. in the Tharu language in the Gorkhapatra in the name of inclusiveness. Similarly, some programmes have been broadcasting in Radio Nepal as well as in other F.M. stations of the country in the Tharu language. So, the Tharu language is identity and culture of main and the largest indigenous ethnic Tharus of Terai, Nepal (ibid).

Finally, it can be said that because of multilingual and bilingual community somehow the Tharu language is influenced by its neighbouring languages but it is not a dialect of other languages.

### **2.1.3.1 The Tharu Language in Dang**

Tharu people are one of the indigenous ethnic groups of Nepal whose homeland lies in the Terai region of the country. In Nepal, there are good number of people identified themselves as Tharu people; represent 1,731,471 of Nepal's population and Tharu language is being used as mother tongue by 15,29,375 i.e. 9.8 percent (CBS, 2011).

The Tharu language speakers are originally found in the districts like Sarlahi, Sapatari, Chitwan, Nawalparasi, Kapilvastu, Dang, Bardiya, Kailali etc. The language which is used by the Tharu people in Dang is Dangoriya. The total population is 4,62,380 of Dang district and Tharu language speakers are 19,091

(CBS, 2011). 'Sarbahari', 'phutalkaram' etc. are the literatures in Dangoriya language.

#### **2.1.4 English Language in Nepal : An Introduction**

Today English is the world's most widely studied foreign language. The need of ELT is greatly felt throughout the world because foreign language learning has always been an important practical concern.

In the context of Nepal, the historical development of English language goes back to the early 1850s. English was introduced formally in the school level education system about one hundred sixty years ago, that is in 1854. English has been learned and taught in Nepal since Rana regime. According to Awasthi (1979), the history of the English language Nepal goes back to the seventeenth century, when King Pratap Malla ruled over Kathmandu. In this period. English was simply used for very limited purpose however it is almost hard to find the documented history regarding the use of English. Later, the role of King Prithivi Narayan Shah used the English language to suspect missionaries on supplying information to East-India Company as a business enterprise (pp. 1-4).

Likewise, during the Rana Regime, there was autocratic rule over Nepal, the prime and rich families hired Bengali or English tutors to teach for their children. Prime Minister Jung Bahadur Rana who was extremely interested to teach in English system under Durbar School at Thapathali, on October, 1853 A.D. (i.e. 1910 B.S. Ashwin 27<sup>th</sup>) to educate his own children and Rana families, (Sharma, 2062. p.38). But now, it is taught as a core subject from primary to graduate level at present. It is taken as a major subject as well as medium of instruction at various academic institutions. English has got the status of foreign language in Nepal. It has been used mostly for academic purposes for years.

The aim of teaching a foreign language is to enable the learners in such a way that they can participate to some degree and for certain purposes as a member of a community other than their own. The main objective of teaching English, therefore, is to make learners able to communicate in English. But the problem is that, the Nepalese learners of English seem to have problems in communicative English. The use of English is confined to formal situations only. The present education system of Nepal is not favorable for developing English. There may be various reasons behind it. The most affecting factor is the education system. Providing a single period per day and a single subject on English is not sufficient to learn English. Another problem is that Nepal is facing the lack of expertise in ELT. Most of the English teachers are untrained. Even trained teachers are failure due to the lack of adequate and appropriate support materials. They are still using the traditional methods of teaching language emphasizing on reading and writing skills. Listening and speaking skills are neglected without which communicative purpose of teaching language will always be failure. The students are taught about English language not the language itself. So, teaching of English in Nepal does not seem to proceed satisfactorily.

### **2.1.5 Contrastive Analysis**

Contrastive analysis is the systematic study of two or more language with a view to identifying their structural differences and similarities. It was used extensively in the field of second language acquisition (SLA) from 1950s to early 1970s, and method for clearing or describing why some features of a target language were more difficult to acquire than others. Richards et al. (1999, p. 83) defined CA" As the comparison of linguistic system of two languages for examples sound system or the grammatical system". Similarly, Asher (1994, p. 737) says "Contrastive Analysis (CA), which is also called 'contrastive linguistics' refers to a systematic comparison of linguistic systems

of two or more language." Thus, contrastive analysis is known as method of analyzing the structures of two or more than two languages to find the differential aspects of their systems, irrespective of their genetic affinity or level of development. Contrastive analysis of two language become useful when it adequately describe the sound structure and grammatical structure of two languages, with comparing statement, giving due emphasis to the compatible items in the two systems.

To sum up, CA has application in predicting and diagnosing a proportion of the L<sub>2</sub> errors committed by learners with a common rule which is in L<sub>1</sub>. It compares learners' two languages viz. their mother tongue and target language to find out similarities and differences and then predicts the areas of ease and difficulty. So, we can say that it is helpful for language teacher to show the areas of differences between the two languages and identify which areas are more difficult for the learners and also explain the sources of errors in their performance.

### **2.1.5.1 Need and Importance**

Contrastive analysis has occupied vital role in linguistic, language researches and language teaching. Especially, its importance is in language teaching. It has mainly two function. Firstly, it predicts the tentative errors to be committed by the L<sub>2</sub> learners and secondly, it explains the sources and reasons of the L<sub>2</sub> learner's errors. It helps a language teacher to show the area of differences between the two languages, identify which areas are more difficult for the learners and explain their performance. It also helps in designing teaching learning materials and remedial courses for those particular areas that need more attention. So, a language teacher should have knowledge of CA to treat the learners psychologically and academically. Unless a language teacher

knows the sources and the types of the errors that learners commit, he/she cannot import knowledge to the learners.

## **2.2 Review of Related Empirical Literature**

There are many researches on linguistic comparative studies which are concerned with different languages in particular area, but there are few researches on Tharu language. Here, I have made an attempt to compare Tharu dialect with that of English. Thus, it can be a new topic regarding deixis language. Some of the related major research works are mentioned more below.

Acharya (2005) attempted a survey research entitled "Person and Time deixis in English and Nepali". His main objective was to find out the similarities and differences, between English and Nepali deistic expressions in terms of person and time. His primary source of data was native speakers of Nepali and secondary sources of data were books, journals, theses etc. He used judgmental sampling. He adopted interview as a research tool. He found that Nepali person deistic: pronouns are more in number than those of English in terms of honorific distinction, number, case and gender.

Chaudhary (2008) carried out a survey research entailed "Verbal affixation to Tharu and English languages: A comparative study". His main objective was to compare and contrast verbal affixes of Tharu and English. His primary source of data was ninety Tharu native speakers of Banauli VDC of Saptari district. He used random sampling. Questionnaire was his research tool of data collection. He found Saptaria dialect of Tharu has more verbal affixes in comparison to End-ash.

Chaudhary (2008) carried out a survey research on "Cases in English and Tharu languages: A comparative study". His major objective was to list cases in the

Tharu. His primary source of data was thirty Tharu native speakers of Lalpaty VDC of Saptari district and books, journals, thesis etc were secondary sources of data. He used stratified faildoni sampling. Interview and questionnaire were tools of data collection. He found that case maker 'Ke' is used for genitive and accusative- dative, 'Se' is used for instrumental and ablative 'Sange' and 'Jare' is used for cointitative in Saptari dialect of Tharu language.

Chaudhary (2008) conducted a survey research entitled "Sentence types in Tharu and English". His main concern was to find out sentences types in Tharu. His primary source of data was sixty Tharu native-speakers of Siswau: VDC Qf Siraha district and books, journals and theses etc were secondary sources of data. He used purposive judgmental sampling. Interview and questionnaire were tools of data collection. He found that Sapatariya dialect of Tharu language has four types of sentences on the basis of constitutional properties.

Bohara (2010) studied a survey research entitled "Deixis in English and Bajhangi Dialect of Nepali." His main objective was to find out person, time and place deixes of Banjhangi dialect. He used eighty native speakers of Bajhangi dialect for primary sources of data and different books, journals, theses etc. for secondary sources of data. He used purposive sampling and used interview as-a tool for data collection of his research. He found that Bajhangi has a complex deixes system due to the existence of honorific distinction, number distinction, case distinction, proximal and distil distinction, gender distinction, affixation etc. Bajhangi second and third person deictic terms have honorific and non-honorific distinction. Bajhangi first, second and third person deictic expressions have different terms for singular and plural numbers, subjective, objective and genetic cases.

Chaudhary (2010), carried out a research on "Deixis in Tharu, Nepali and English." His main objective was to find out Tharu person and time deixis of Tharu dialect and to compare and contrasts of Tharu dialect and to compare



and contrast Tharu person and time deixis with those of English and Nepali. He used 120 native speaker of Tharu dialect from sources of data. He used interview and questionnaire as a tool for data collection of his research. He found that Tharu has three person systems: first, second, and third person; two number systems: singular and plural, and three case systems: subjective, objective and generative.

In the some way, Thapa (2010) conducted research on "Person Deixis in English and Magar". The main objectives of his study were to determine Magar person deixis and to compare and contrast the Magar person deixis with that of English. He has used both primary and secondary data to conduct the study. The primary datas were collected from the native speakers. The questions were adopted as a research tool to elicit primary data from both literature and literate informants.

This study deals with person and social deixis of Tharu and English. It is quite different from others because none of studies have addressed deictical expressions in terms of person and social deixis in Tharu and English languages. Hence, this research is being under taken to determine person and social deixis of Tharu and to compare and contrast with that of English.

### **2.3 Implication of the Review for the Study**

No doubt the previous studies will help the researcher to guide in many ways. The reviewed studies will certainly help in lubricate the mind of the researcher to expand the horizon of his knowledge related to the study. The researcher will be benefited by knowing about how to carry out the study, how to prepare tool for data collection, how to interpret and analyze the data and so on.

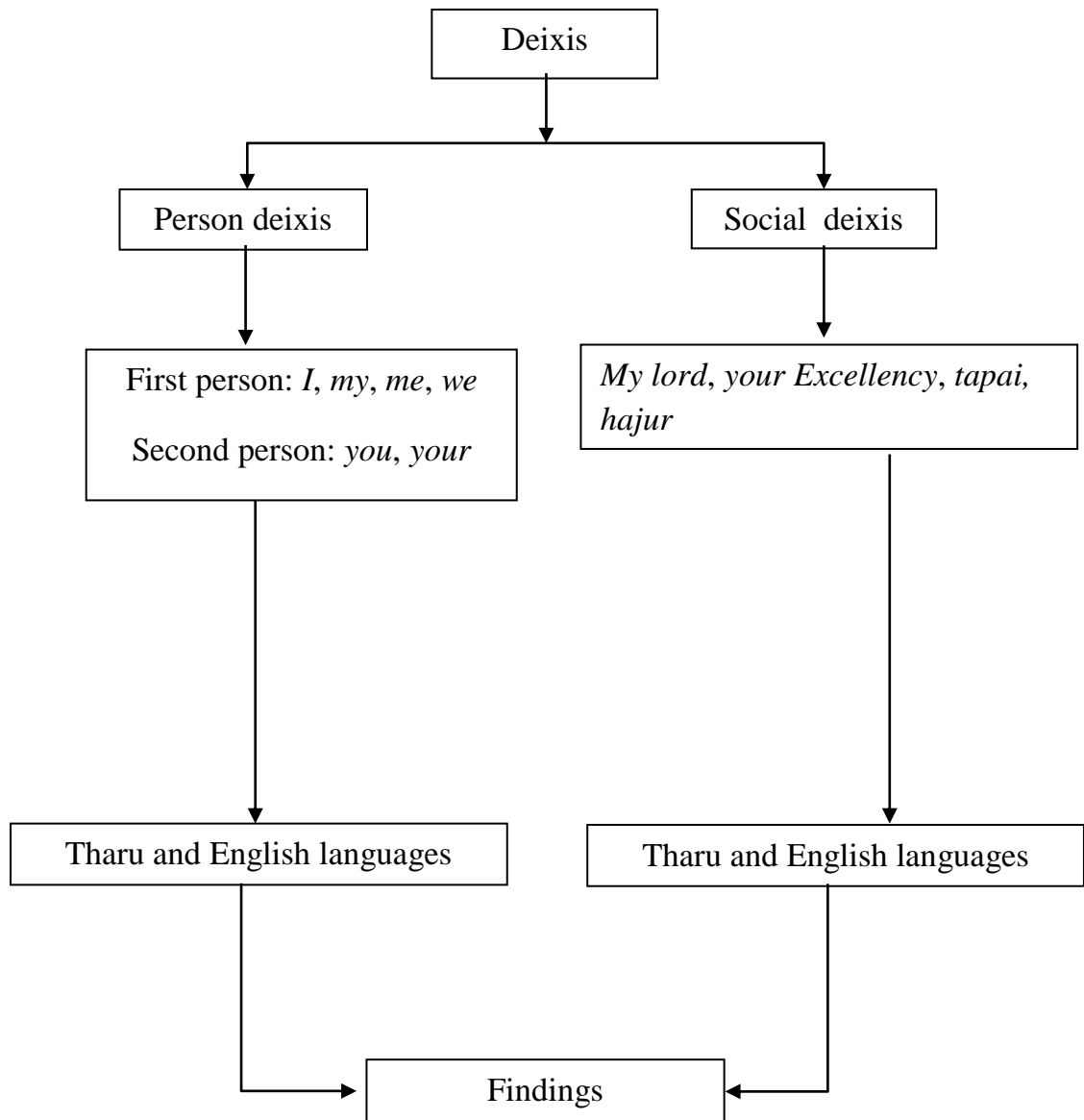
In the process of writing thesis, I had reviewed seven different theses/studies in the Department of English Education. I got lot of ideas from them. The study by Acharya (2005) was beneficial to find out the similarities and differences

between English and Nepali deictic expressions. The study by Chaudhary (2008) helped the researcher to compare and contrast verbal affixes of Tharu and English. Similarly, the study by Chaudhary (2008) played the beneficial role to list case in the Tharu. In the same way, the study by Bohara (2010) played supportive role to know about complex deixis system due to the existence of honorific distinction, gender distinction, number distinction, case distinction, proximal and distal distinction, affixation etc. Other study by Chaudhary (2010) played supportive role in determining the objectives and the research questions for the study.

Various studies from the Nepalese context are reviewed intensively. All the research studies have their own objectives, populations, study areas, findings, conclusions and recommendations. After going through those studies, the researcher becomes sure that his study is a bit different from the pervious studies to add the next different way in research area. Here, in this study the researcher's title attempt will be different from other studies those are reviewed by the researcher.

## 2.4 Conceptual Framework

The study on "Person and Social Deixis in Tharu and English" will be based on the following conceptual framework:



## **CHAPTER THREE**

### **METHODS AND PROCEDURES OF THE STUDY**

For the purpose of fulfilling the objectives, the following methodology and procedure will be used:

#### **3.1 Design and Method of the Study**

To carry out this research, I used survey research design. Survey is the descriptive research. Surveys are widely used for collecting data in the most areas of social inquiry, from politics to sociology, from education to linguistics. Typically, surveys gather data at a particular point in time with the intention of describing the nature of existing conditions, or identifying standards against which existing conditions can be compared, or determining the relationships that exists between specific events. According to Kidder (1981, p.81) "Survey is the best research design carried to find out public operation, and the behaviors and attitudes of different professionals to access certain activities and study certain trends almost at a single point of time". Similarly, Nunan (1989, p.140) states, "The main purpose of a survey is generally to obtain a snap-shot of conditions, attitudes and or events as a single point in time". Survey is always done in the natural setting. I will adopt survey research design because it helps me to find teachers' perspective towards immediate feedback to enhance writing proficiency of students. I will select this design for my topic by applying the questionnaire as a tool.

##### **3.1.1 Survey Research Design : An Introduction**

Survey design is a kind of research design which is used to carry out the study that includes or represents a large number of populations. It is used to collect the view, attitude, perception and reach ability of the target population. Cohen and Manion (1985, as cited in Nunan, 1992, p. 140) define survey research as "the most commonly used descriptive method in educational research, and may vary in scope from large-scale governmental investigation through small scale

carried out by a single researcher." They mean that it is the research design for the investigation of large to small scale and can be carried out by many or even a single researcher. Similarly, Kerlinger (1986) has given the following characteristics of survey research :

- Studies the large population by selecting and studying small sample.
- Discovers the relative incidents.
- Studies the interrelationship of social and psychological variables.

According to Nunan (1992), "The purpose of survey is generally to obtain a snapshot of conditions, attitudes, and/or events in a single point in time" (p.140).

The researcher had applied this design to collected data because this study has the following characteristics which are found to be same as the characteristics of survey design as above mentioned scholars have declared.

- It was conducted to represent a large population by a small sample.
- Triangulation approach was applied from the side of the tools i.e. observation and questionnaire.
- Data were collected by the single researcher.
- Snapshot of the condition of communication strategies were obtained in a short period of time.

### **3.1.2 Steps/Process of Survey Research**

The steps of survey research which are presented by Nunan (1989,p.140) are as follows:

Step 1: Define objectives

Step 2: Identify target population

Step 3: Literature review

Step 4: Determine sample

Step 5: Identify survey instruments

Step 6: Design survey procedure

Step 7: Identify analytical procedure

Step 8: Determine reporting procedure.

The above cited steps are very much important this research topic. So, the researcher followed these steps for successfully carrying out the research.

### **3.2 Sample Population and Sampling Procedure**

It is not possible to include all the population in the study because of the time and other constraints. Purposively, 60 native Tharu speakers were chosen as the sample of this study. I, as a researcher, selected three VDCs, namely Manpur, Duruwa and Bijauri purposively. I took twenty respondents from each VDC and used purposive sampling design in selecting respondents for the study.

### **3.3 Study Area/Field**

The area of this study was in Dang district and Tharu native speakers from Manpur, Duruwa and Bijauri VDCs of the district.

### **3.4 Tools for Data Collection and Techniques**

The researcher developed questionnaire as research tool in order to elicit the data on person and social deixis in Tharu dialect from the Tharu native speakers of Manpur, Duruwa and Bijauri VDCs of Dang district. A list of questionnaire was used to collect data on person and social deixis in Tharu dialect.

### **3.5 Data Collection Procedures**

In order to collect primary data for the research study, the researcher followed the following procedure.

- a) First the researcher prepared questionnaire.
- b) The researcher visited the selected place.
- c) The researcher introduced himself to the informants and told them the objectives of the study.
- d) The researcher collected data from the people using questionnaire.

### **3.6 Data Analysis and Interpretation Procedures**

Generally, data in survey research seem suitable to keep in both qualitative and quantitative method. In relation of being survey research the collected data in this study are analyzed with the help of some tools as tables. The data is analyzed and interpreted through qualitative method.

## **CHAPTER FOUR**

### **ANALYSIS AND INTERPRETATION OF RESULTS**

#### **4.1 Analysis of Data and Interpretation of Results**

The data obtained from information have been analyzed and interpreted descriptively with the help of simple statistical tools like tables and illustrations. The data have been tabulated and Tharu and English person and social deictic expressions have been compared visiting illustrations. Therefore, this chapter contains mainly two parts. Analysis of Tharu person and social deixis expressions and comparison of Tharu person and social deictic with that of English

##### **4.1.1 Analysis of Tharu Deictic Expressions**

The data have been analyzed and interpreted on the basis of the following deixis:

- Persons Deixis.
- Social Deixis.

##### **4.1.1.1 Personal Deixes**

Personal deixis refers to word or the deictic expression used to indicate person. Personal pronouns are used as person deictic expressions in the Tharu language. Basically the first, second and third person pronouns are used as person deictic expressions in this language.

##### **(i) First Person Deictic Expressions**

First person refers to the speaker depending on the participation in a piece of conversation. Personal pronoun (s) denoting the speaker (s), i.e.[+s] are taken as first person deictic expressions.



Tharu first person deictic expressions have been presented in the following tables:

**Table 1**  
**Tharu First person Deictic Expressions**

Cases	Number	
	Singular	Plural
Subjective	<i>Mai</i>	<i>Hamra</i>
Objective	<i>Maihana</i>	<i>Haman</i>
Genitive	<i>Mwar</i>	<i>Hamar</i>

The above table shows that Tharu first person deictic expressions are marked for numbers and cases.

Tharu first person deictic expressions have two number systems: singular and plural . Different forms are used for singular and plural numbers.

Mai *bidharthi huitu.* (Singular).

I am a student.

Mai *ghar nijaim.* (Singular).

I do not go to home.

Hamra *pani pitibaati.* (Plural)

We are drinking water.

Hamra *khel kheltibaati.* (Plural)

We are playing game.

Tharu first person deictic expressions are marked for cases : subjective, objective and genitive cases. Subjective case is suffixed by '*hana*' in singular to make it objective. On the other hand separate term is used for singular genitive case. For example:

Mai *bidharthi huitu.*

I am a student.

U *maihana kitab dihel.*

She gave me a book.

*Yi hamar iskul ho.*

This is our school.

## (ii) Second Personal Deictic Expressions

Second person refers to the listener (s) or addressee (s) on the basis of the participation in a piece of conversation. Person pronouns referring to the addressee (s) i.e. [+A] are taken as second person deictic expressions in the Tharu language. The following table shows the Tharu second person deictic expressions.

**Table 2**  
**Tharu Second Person Deictic Expressions**

Case	Number			
	Singular		plural	
	Honorific	Non-honorific	Honorific	Non- honorific
Subjective	<i>Apna</i>	<i>Tu/Tai</i>	<i>Apnahukra</i>	<i>Tura</i>
objective	<i>Apnahana</i>	<i>Taihana</i>	<i>Apnahukan</i>	<i>Turen</i>
Genitive	<i>Apnak</i>	<i>Twar/Tuhar</i>	<i>Apnahukrak</i>	<i>Turek/Tuharek</i>

This table clarifies that Tharu second person deictic expressions are marked for the number, case and honorificity.

Tharu second person deictic expressions have two number systems: singular and plural. Different terms are used for singular and plural numbers. For example:

*Tu/ Apna chhithi likhti bato.* (Singular)

You are writing a letter.

*Tura milansar sanghri huito.* (Plural)

You are co- operative friends.

Tharu second person deictic expressions are marked for cased: subjective, objective and genitive cases. '*hana*' and '*nak*' are suffixed to subjective case to make singular honorific objective and genitive cases respectively. For example:

*Mai apnahana kalam nidihem.* (Objective)

I don't give you a pen.

*Yi apnak ghar ho.* (Genitive)

This is your house.

Tharu second person deictic expressions have the existence of honorific and non-honorific distinction. For example;

*Tai kai kashya ma paharthya?* (Non-honorific)

In which class do you read?

*Apna padhaiti bato.* (Honorific)

You are teaching.

### (iii) Third Person Deictic Expressions

Third person in Tharu refers to the person (s), who are neither speaker (s) nor addressee's. It refers to the referent about whom the participants talk. The following table shows the third person deictic expressions of the Tharu language.

**Table 3**  
**Tharu Third Person Deictic Expressions**

Case	Number				Plural
	Singular				
		Masculine	feminine	Neuter	
Subjective	Prox.	<i>Yi</i>	<i>Yi</i>	<i>Yi</i>	<i>Hikra</i> <i>Hukra</i>
	Dist.	<i>U</i>	<i>U</i>	<i>U</i>	
Objective	Prox.	<i>Yihana</i>	<i>Yihana</i>	<i>Yihana</i>	<i>Hikan</i> <i>Hukan</i>
	Dist.	<i>Uhana</i>	<i>Uhana</i>	<i>Uhana</i>	
Genitive	prox.	<i>Yakar</i>	<i>Yakar</i>	<i>Yakar</i>	<i>Hikanak</i> <i>Hukanak</i>
	Dist.	<i>Wakar</i>	<i>Wakar</i>	<i>Wakar</i>	

Tharu third person deictic terms have no gender distinction the same terms are used for both males and females. For example:

U nurse ho. (Feminine)

She is a nurse.

U dactarwa ho . (Masculine)

He is a doctor.

Tharu third person deictic expressions have the existence of proximal and distal distinction. For example:

Hikra kitab padhtibata. (Proximal)

They are reading books.

Hukra aapna dokanma bata .(Distal)

They are at their shops.

#### **4.1.1.2 Social Deixis**

Social deixis refers to linguistic expression for maintaining social relationship within the social situation in which utterance takes place. The main focus of the study was to examine the social deixis in the Tharu language used by the Tharu native speakers. Along with this, the researcher tried to compare these Tharu social deixis with those in English. For this purpose, the researcher collected data from sixty informants using purposive sampling procedure. The data have been analyzed under the following headings.

- a) Social deictic expressions related to age group.
- b) Social deictic expressions related to different occupation / profession.
- c) Social deictic expression related to social status
- d) Social deictic expressions related to gender.

### (i) Social Deictic Expressions Related to Age Group

Linguistic expressions in many languages depend on the age of the speaker and listener. People use different range of language forms i.e. non –honorific, neutral, honorific and absolute according to their age.

**Table 4**

**Social Deictic Expressions Related to Age Group**

S.N	Deictic Expression	Non-honorific	Neutral	Honorific	Most nonorific
1	<i>Aa</i>	✓			
2	<i>vaiya aa</i>	✓			
3	<i>Nani aa</i>	✓			
4	<i>Sanghari aai</i>		✓		
5	<i>Dadu aao</i>			✓	
6	<i>Bajya aao</i>			✓	

Children are taken as junior in the Tharu community as in others. Tharus generally do not address their children with names. They use 'Nani', 'babu' and 'bhaiya' loving non- honorific words. They use neutral words to address their friends and use neutral suffix /i/ to give order. In the same way they use honorific words to address their seniors and use honorific suffix /o/ to give order and to make them to do something.

### (ii) Deictic Expressions Addressing to Different Occupation/Profession

Occupation/profession plays a vital role in using the language. The range of language, the context and structures always have sound interrelation. So different professionals use different language and certain profession/ occupation have high value in society than others. So, the profession also demands that kind of social deictic expressions. Otherwise there might be occupation gap.

**Table 5**

**Deictic Expressions Addressing to Different Occupation / Profession**

S.N	Deictic Expressions	Non-honorific	Neutral	Honorific	Most Honorific
1	<i>Aais</i>	✓			
2	<i>Aaiho</i>			✓	
3	<i>Aaibi</i>			✓	
4	<i>aadebi</i>			✓	
5	<i>Ray aais</i>	✓			
6	<i>Sir aaibi</i>			✓	
7	<i>apna aadebi</i>			✓	

The above table states that different deictic expressions are used to show the different occupation and profession. In the Tharu language, terms like *aaiho*, *aaibi*, *aadebi*, are used for honourable person whereas the term like *aais* is used for non-honourable person like servant.

**(iii) Deictic Expressions Addressing to Social Status**

Social status plays vital role in the use of the Tharu language. Lack of proper level of language in social use can arise shame and trouble, breaking social norms and values.

**Table 6**

**Deictic Expressions Addressing to Social Status**

S.N	Deictic Expression	non-honorific	Neutral	Honorific	Most Honorific
1	<i>aaikatha</i>	✓			
2	<i>Aai</i>		✓		
3	<i>Ahi</i>			✓	
4	<i>U aaikatha</i>	✓			
5	<i>U aai</i>		✓		
6	<i>Hakimwa gaar ahi</i>			✓	
7	<i>Mastarwa ahi</i>			✓	
8	<i>Lekcharwa classma ahi</i>			✓	

The above table states that different deictic expressions are used to show the different level of status in the society. In the Tharu language the word 'aaikatha' is used to people having lower status in the society where as the word 'ahi' for those having high social status. *Hakimwa, lecturwa, masterwa* refer to the people having high social status but *u* refers to the people having lower status the society.

#### (iv) Deictic Expressions Addressing to Gender

Language has different dimensions. One of them is gender as effects on the expression of language. Generally in male dominated society. Male are addressed with high honorific language and female are with non- honorific language.

**Table 7**  
**Deictic Expressions Addressing to Gender**

S.N		Non-honorific	Neutral	Honorific	Most-honorific
1	<i>Banaiti ba</i>	✓			
2	<i>Banaiti bata</i>			✓	
3	<i>Aaibi</i>			✓	
4	<i>Aais</i>	✓			
5	<i>Janni banaiti ba</i>	✓			
6	<i>Nanikbaba banaiti bata</i>			✓	
7	<i>Damandwa aaibi</i>			✓	
8	<i>Patuhe aais</i>	✓			

The above table states that different expressions are used to show the different level of status in the society. A wife is addressed by non-honorific words by her husband, father in-law and mother in-law. In the other hand, husband is addressed by honorific word in the Tharu language.

### 4.1.2 Comparison of Tharu Deixis with English

On the basis of the analysis of Tharu deictic expressions, Tharu is compared with English as follows:

#### 4.1.2.1 Person Deixis

Tharu and English person deictic expressions are compared in terms of the first, second and third person deictic expressions.

##### (i) First Person Deictic Expressions

Tharu and English first person deictic expressions are tabulated below:

**Table 8**  
**First person Deictic Expressions in Tharu**

case	Number	
	Singular	Plural
Subjective	<i>Mai</i>	<i>Hamra</i>
Objective	<i>Maihana</i>	<i>Haman</i>
Genitive	<i>Mwar</i>	<i>Hamar</i>

**Table 9**  
**First person Deictic Expressions in English**

Case	Number	
	Singular	Plural
Subjective	I	We
Objective	Me	Us
Genitive	My/mine	Our/ours

Source: (Yule, 1995.p. 10,11)



The above tables ( i.e 8,9) show the following similarities and differences between Tharu and English first person deictic expressions. They are as follows:

### Similarities

- a) All the two languages: Tharu and English have singular and plural first person deictic expressions. Different forms are used for singular and plural numbers for example:

Singular	Plural
<u>Mai</u> <i>laura huitu.</i>	<u>Hamra</u> <i>laura huiti.</i>
<u>I</u> am a boy.	<u>We</u> are boys.

- b) Tharu and English person deictic expressions are marked for cases subjective, objective and genitive cases for example:

Mai *Nepali huitu.* ( Subjective)

I am Nepali.

U *maihana kalam dihel.* ( Objective)

He gave me a pen.

Yi *mwar rukhwa ho.* (Genitive)

This is my tree.

### Differences

- a) Tharu first person deictic expressions take suffix ' hana' as objective case marker. However, in English such suffixes are not attached as the case marker, separate terms are used for different cases for example.

Mai *Nepali huitu.* (subjective)

I am a Nepali.

U *maihana kitab dihel.* (objective)

He grave me a book.

## (ii) Second Person Deictic Expressions

Tharu and English second person deictic expressions have been tabulated below:

**Table 10**  
**Second Person Deictic Expressions in Tharu**

Case	Number			
	Singular		Plural	
	Non- honorific	Honorific	Non-honorific	Honorific
Subjective	<i>Tu/Tai</i>	<i>Apna</i>	<i>Tura</i>	<i>Apnahukra</i>
Objective	<i>Taihana/Tuhana</i>	<i>Apnahana</i>	<i>Turen</i>	<i>Apnahukan</i>
Genitive	<i>Twar, Tuhar</i>	<i>Apnak</i>	<i>Turek/Tuharek</i>	<i>apnahukrak</i>

**Table 11**  
**Second Person Deictic Expressions in English**

Case	Number	
	Singular	Plural
Subjective	<i>You</i>	<i>You</i>
Objective	<i>You</i>	<i>You</i>
Genitive	<i>Your/yours</i>	<i>Your/yours</i>

Source: Yule, 1995, p.11.

The above tables (i.e. 10,11) show the following similarities and differences between Tharu and English second person deictic expressions. They are as follows:

### Similarities

- a) **All the two language:** Tharu and English second persons deictic expressions have two number systems: singular and plural. For example:  
*Tai laundya ho.* (Singular)  
You are a girl.

*Tura laundya huito.* (Plural)

You are girls.

- b) In Tharu and English, second person deictic expressions are marked for cases: subjective, objective and genitive. For example:

*Tai akhis kam karti batya.* (Subjective)

You are working now.

*Mai taihana pitthu.* (Objective)

I beat you.

*Yi twar kalam ho.* (Genitive)

This is your pen.

### Differences

- a) There is the great significant differences between Tharu and English deictic expressions regarding number, due to the presence and absence of honorific and non- honorific. Tharu has honorific and non- honorific expressions but English lacks this phenomenon. For example:

*Tai kai kashyama pahartha?* (Non- honorific)

*Apna kai kashyama pahartha?* (Honorific)

In which class do you read?

- b) Regarding the case system, Tharu second person deictic expressions in subjective case are suffixed by '*hana*' to make objective case and '*har*' to make genitive case . But in English the same term is used in subjective and objective cases. For example:

*Tu laundya ho.* (Subjective)

You are a girl.

*U tuhana kitab detha.* (Objective)

He give you a book.

*Yi tuhar kitab ho.* (Genitive)

This is your book.

- c) Tharu has separate terms for singular and plural numbers but English has the same term 'you' for singular and plural numbers. For example:

*Tai* laura ho. (Singular)

*you* are a boy.

*Tura* laura hoiti. (Plural)

*You* are boys.

### (iii) Third Person Deictic Expressions

Tharu and English third person deictic expressions have been tabulated below:

**Table 12**

#### Tharu Third Person Deictic Expressions

Case	Number				
	Singular				Plural
		Masculine	Feminine	Neuter	
Subjective	Prox.	<i>Yi</i>	<i>Yi</i>	<i>Yi</i>	<i>Hikra</i>
	Dist	<i>U</i>	<i>U</i>	<i>U</i>	
Objective	Prox.	<i>Yihana</i>	<i>Yihana</i>	<i>Yihana</i>	<i>Hikan</i>
	Dist	<i>Uhana</i>	<i>Uhana</i>	<i>Uhana</i>	<i>Hukan</i>
Genitive	Prox	<i>Yakar</i>	<i>Yakar</i>	<i>Yakar</i>	<i>Hikanak</i>
	Dist	<i>Wakar</i>	<i>Wakar</i>	<i>Wakar</i>	<i>Hukanak</i>

**Table 13**

#### English Third Person Deictic Expressions

Case	Number			Plural
	Singular			
	Masculine	Feminine	Neuter	
Subjective	He	She	It	They
Objective	Him	Her	It	They
Genitive	His	Her/hers	Its	Their/theirs

Source: Yule, 1995. p. 10, 11.

The above tables show the following similarities and differences between Tharu and English person deictic expressions. They are as follows:

### **Similarities**

- a) Tharu and English third person deictic expressions are marked for two numbers: singular and plural. For example:

Yi *yihana manparitha.*(Singular)

He like her

Hukra *yihana manparitha.* (Plural)

They like her.

- b) Tharu and English third person deictic expressions are marked for cases: subjective, objective and genitive cases. For example:

U *yihana manparithya.*( Subjective)

She likes it.

*Apnak kitab* uhana *jindeho.* (Objective)

Don't give him your book.

*Mainana* wakar *nam thaniho.*(Genitive)

I don't know her name.

### **Differences**

- a) English has separate third person singular deictic terms for males and females but the same term is used for male and female in the Tharu .For example :

U *kitab manparaithya.* (Feminine)

She likes book.

U *kitab manparaitha.*( Masculine)

He likes book.

- b) Tharu has been found proximal and distal distinction regarding third person singular deictic expressions in Tharu. But this phenomenon does not exist in English. For example :

*Yi kalam ho.* (Proximal)

It is a pen.

*Yi hukrak ho.*(Distal)

It is theirs.

#### 4.1.2.2 Social Deixis

Social deixis is primarily concerned with the grammaticalization of social information and the analysis of pronouns. The study also compares the pronominal and other grammatical structures in the English and Tharu language.

#### (i) Comparison of Tharu and English Pronominal

**Table: 14**

#### **Tharu Personal Pronominal**

Subjective	Possessive	Objective	Reflexive	Person
<i>Mai</i>	<i>Mwar</i>	<i>Maihana</i>	<i>Mai appane</i>	1 <sup>st</sup> singular
<i>Hamra</i>	<i>Hamar</i>	<i>Haman</i> <i>tuhanal</i>	<i>Hamra</i> <i>appane</i>	1 <sup>st</sup> person plural
<i>Apna /Tu</i>	<i>Apnak /</i> <i>Tuhar</i>	<i>Apnahana/</i> <i>Tuhana</i>	<i>Tu appane</i>	2 <sup>nd</sup> person plural
<i>U</i>	<i>Wakar</i>	<i>Uhana</i>	<i>U appane</i>	2 <sup>nd</sup> person singular
<i>U</i>	<i>Wakar</i>	<i>Uhana</i>	<i>U appane</i>	2 <sup>nd</sup> person singular
<i>Yi</i>	<i>Yakar</i>	<i>Yihana</i>	<i>Yi appane</i>	3 <sup>rd</sup> person singular
<i>Hukra</i>	<i>Hukrak</i>	<i>Hukan</i>	<i>Hukra</i> <i>appane</i>	3 <sup>rd</sup> person plural

**Table 15****English Personal Pronominal**

Subjective	Possessive	Objective	Reflexive	Person
I	My	Me	Myself	1 <sup>st</sup> person singular
We	Our	Us	Ourselves	1 <sup>st</sup> person plural
You	Your	You	Yourselves	2 <sup>nd</sup> person singular
He	His	Him	Himself	2 <sup>nd</sup> person singular
She	Her	Her	Herself	2 <sup>nd</sup> person singular
It	Its	It	Itself	3 <sup>rd</sup> person singular
They	Their	Them	Themselves	3 <sup>rd</sup> person singular

From the perspective of social type deictic, it is shown that in the Tharu language there is first person singular and plural pronoun. There are also second person singular pronoun '*apna*' is used to address honorific person whereas '*U*' '*tu*' and '*tai*' are used to address non-honorific person. From the study, it is also shown that the first person, second person and third person pronouns have possessive, objective, reflexive qualities as in English but they have no gender related pronoun. There are certain pronouns that express non-honorific and honorific terms.

From these pronominals study of the Tharu and the English language we find that Tharu pronominals system is richer in terms of social deictic expression. For example, '*tai*' non-honorific singular '*you*' and '*apna*' honorific singular '*you*'. Using these pronouns in different situations and relations shows how social deictic pronouns work. However we cannot find such pronominal in English.

**Table 16****Use of You**

Language	2 <sup>nd</sup> person singular(NH)	2 <sup>nd</sup> person singular(H)
Tharu	<i>Tu, Tai,</i>	<i>Apna</i>
English	You	You

From the analysis of this study, it is also indicated that the Tharu language has T/V distinction and honorific suffixes and words. So the role of social deictic expression in their language is very significant. The study shows that they use different pronoun of honour with suffixes and words for the pragmatic expression of language.

**(ii) Suffix and Words to Express Different Level to Social Deixis in Tharu and English**

**Table: 17**

**Different Level of Language Based on Suffixes in Tharu**

Main verb	Suffix	Level of Language
Aa	<i>Aa (is)</i>	Non- honorific
	<i>Aa (iho)</i>	Honorific
	<i>Aa (ibi)</i>	Honorific
	<i>Aa (wa)</i>	Honorific

**Table 18**

**Different Level of Language Based on Structures in English**

Main verb	Structure	Level of Language
Come	Come here	Non- honorific
	Please come here.	Non-honorific
	Can you come here?	Honorific
	Would you come here?	Honorific
	Would you mind coming here?	Honorific

Table no. 17 and 18 shows how social deixis works with suffixes and structure level of language in Tharu largely depend on the use of suffixes and pronouns. On the other handside, English language does not have influence of T/V distinction and honorific expression. So, their level of language mainly relates with situation that relies on structures and terms.



### (iii) Similarities and Differences

From the whole analysis of data and comparison we can summary the similarities and differences of social deixis in Tharu and English language.

#### Similarities

1. Both the languages have pronominals.
2. Both the language have pronoun *you* with different role in language.
3. There are absolute terms in both languages.

#### Differences

**Table 19**

#### **Differences between Tharu and English**

1. Tharu language has T/V distinction	1. English language does not have T/V distinction.
2. Second person <i>you</i> has different role with different forms singular, plural, honorific and non-honorific.	2. Second person <i>you</i> different role but single form singular, plural, non-honorific and honorific.
3. Suffixes change differentiate the level of language.	3. Suffixes are not used to express honorific language.
4. Pronouns and suffixes are mainly used to express honorific expression.	4. Tone and certain structures are used to express honorific language.
5. Suffixes <i>ibi</i> , <i>iho</i> and <i>wa</i> are mainly, used to express honorific.	5. Can, could, would, would you mind, verb + ing and please are many used to show honorific.
6. Absolute terms are more in comparison to English language.	6. Absolute terms are very limited.

## 4.2 Summary/Discussion of Finding

The present study basically aimed at finding out person and social deixis used in Tharu language and to compare and contrast person and social deixis between Tharu and English language. The researcher collected data using questionnaire as research tools. Information and data collected were analyzed and interpreted by qualitative approach. From the analysis and interpretation of data and information, researcher came to find out the following major findings which are presented as below:

- a) The studies showed Tharu and English have two number system: singular and plural and three cases: subjective, objective and genitive.
- b) In Tharu, different deictic terms are used to refer to singular and plural numbers in second person but English has the single term *you* to refer to singular and plural numbers.
- c) Tharu first person deictic expressions take suffix '*hana*' as objective case marker. However, in English such suffixes are not attached as the case marker, separate terms are used for different cases.
- d) There is the great significant differences between Tharu and English deictic expressions regarding number, due to the presence and absence of honorific and non-honorific. Tharu has honorific and non-honorific of expressions but English lacks this phenomenon. In which class do you read.
- e) English has separate third person singular deictic terms for males and females but the same term is used for male and female in Tharu.
- f) Social deixis works with suffixes and structure level of language in Tharu largely depended on the use of suffixes and pronouns. On the other hand side, English language does not have influence of T/V distinction and honorific expression. So, their level of language mainly relates with situation that relies on structures and terms.

- g) In Tharu, suffixes *aibi*, *iho* and *wa* are mainly used to express honorific.
- h) In English, *can*, *could*, *would*, *would you mind*, *verb+ing* and *please* are mainly used to show honorific.

## **CHAPTER FIVE**

### **CONCLUSION AND RECOMMENDATION**

This is the chapter where the researcher has included the whole of the study. This chapter has carried the main idea and the theme of the study in detail through the following headings.

#### **5.1 Conclusion**

The following are the major conclusions of the research which can be presented in the following headings:

##### **5.1.1 Tharu Person Deictic Expressions**

From the analysis and interpretation, the realities what the researcher had found are presented in the following way.

- a) Tharu has a large number of person deictic expressions which are: *Mai, Tu, Tuhar, Apna and U*.
- b) Tharu has three person systems: first, second and third person; two number systems: Singular and plural, and three case systems: Subjective, objective and genitive.
- c) Tharu first subjective case is suffixed by *hana* to make singular objective case.
- d) Tharu second person deictic expressions have the existence of honorific and non-honorific distinctions.
- e) Tharu second person subjective case is suffixed by *hana* to make singular objective cases and *har* to make singular genitive case.
- f) Tharu third person deictic terms have no gender distinction: The same terms are used for both males and females.

- g) Tharu third person deictic expressions have the existence of proximal and distal distinction.

### **5.1.2 Similarities and Differences between Tharu and English Person Deictic Expressions**

The similarities and difference between Tharu and English person deictic expressions have been given below:

- a) Three person systems: First, second and third person deictic expressions are found in both Tharu and English.
- b) Tharu and English person deictic expressions have two numbers: singular and plural.
- c) Tharu and English person deictic expressions are marked for cases: Subjective, objectives and genitive cases.
- d) Tharu and English have not existence of honorific and non-honorific third person singular deictic expressions.
- e) In Tharu, different deictic terms are used to refer to singular and plural numbers in second person but English has the single term *you* to refer to singular and plural numbers.
- f) Tharu first person subjective case is suffixed by *hana* to make singular objective case: but separate terms are used in English to refer to different cases.
- g) Tharu second person deictic expressions have different forms in terms subjective and objective case, singular and plural number and honorificity whereas English second person deictic expression *you* has the same form in both cases, both numbers and honorificity.

- h) Third person deictic expressions have gender distinction in English regarding singular number which is not found in Tharu.
- i) Tharu third person deictic expressions have the existence of proximal and distal distinction. This phenomenon does exist in English.
- j) English has separate third person singular deictic terms for males and females but the same term is used for both male and female in Tharu.
- k) Tharu is richer than English in terms of person deictic terms. It is because Tharu has complex deixis system due to the existence of honorificity, addition of case markers, proximal and distal distinctions, etc.

### **5.1.3 Recommendations**

This section deals with the recommendation given for the educational/pedagogical implications and further study. The researcher intends that the recommendation given for the educational/pedagogical implications will be used in future and the recommendation for further study will be helpful to the other researchers to carry researches.

#### **5.1.3.1 Policy Level**

On the basis of the above results and conclusions, the following recommendations are suggested for the policy level implications. The language planners, course or syllabus designers and textbook writers should be conscious towards designing the syllabus and writing the textbooks for the Tharu speaking learners who are learning English as a second language and also consider the similarities and differences in person deixis between Tharu and English while designing the course and textbook for the learners.

- a) This is a comparative study between Tharu and English. It helps the language researcher/linguists who are interested to conduct the study in Tharu language.

- b) This study is useful for the perspective researchers who intend to study indigenous languages of Nepal.
- c) This study is also useful for the preparation of language teaching materials at policy level.

### 5.1.3.2 Practice Level

On the basis of the conclusions, the following recommendations are suggested for the practice level implications.

- a) All the two languages, Tharu and English person deixes have two kinds of numbers: singular and plural; three person system: first, second and third person deictic expressions; and three kinds of cases: subjective, objective and genitive. This similarity should be taken into consideration while teaching person deixes to Tharu students.
- b) English second person deictic expression *you* is used for singular and plural numbers and subjective and objective cases. But Tharu has separate terms to refer to those cases. The teacher should clarify this fact to the students.
- c) English is honorifically a neutral language, second and third person singular number is honorifically in Tharu. Therefore, while teaching, it should be taken into consideration.
- d) English third person singular deictic terms have masculine and feminine distinction whereas it is not found in Tharu. So, the learners should be taken into consideration for this matter.
- e) Tharu first person subjective case is suffixed by *hana* to make singular objective case. In the same way, second person subjective case is also suffixed by *hana* to make singular objective case and *har* to make singular genitive case but in English has distinct forms. Hence, the learners should be made aware of this fact.

- f) Tharu third person deictic expressions have the existence of proximal and distal distinction which is found in English. So, while teaching to the students of the Tharu, the teacher should take this fact into consideration

### **5.1.3.3 Further Research**

While conducting the research, there may be some weakness of the research. No research can be perfect. I do not claim that the present study covers all the deixis system in Tharu language. So, there may appear other deixis system with the arrival of different Tharu scholars in the near future. The present study is mainly based on the data collected from 60 Tharu native speakers from Manpur, Bijauri and Duruma VDCs of Dang district. However, I have tried my best to find out person deixis in Tharu language. Finally, the researcher wants to suggest some questions. Which need to verified. Some of them are:

- a) This kind of study should be conducted on different dialects of Tharu language.
- b) Similar study can be carried out on other fields of language, i.e. pronouns, verbs, etc.
- c) This study was limited to Manpur, Bijauri, Duruwa VDCs of Dang district. So, similar study should be conducted in other areas/ districts or as whole
- d) It is requested not only the students but also the concerned authorities to take the above mentioned recommendations into consideration and furthermore, to carry out other researches on the various areas/aspects of the Tharu language/other dialects of Tharu language.



## 5.2 Conclusion and Recommendation of Tharu Social Deictic Expressions

This section includes the major conclusions and recommendations of Tharu social deictic expressions.

### 5.2.1 Tharu Social Deictic Expressions

From the analysis and interpretation, the conclusions of Tharu social deixes are follows:

- a) Tharus address their friend with the word *sanghari* plus honorific suffix /i/. The study also shows that they use first name plus honorific suffix /i/. It clearly indicates that they often use honorific noun and suffixes to their friend as well.
- b) While addressing to the elder and older person Tharu people always use honorific family name i.e. *dadu, dai, baba* with honorific suffix. Similarly, while addressing to the elders they address with honorific family words i.e. *bajya, budi* with honorific pronoun *o* and *ibi*.
- c) When Tharu people address their servant they use non honorific word i.e. *aa* with non-honorific suffix *is*. By they address often with honorific expression to the porter and field digger.
- d) From the data analysis it is found that teaching, doing politics, working as doctor are very honoured job for Tharu community. They use honorific and most honorific pronouns and suffixes to address them.
- e) It is found from the study that Tharu people use variety of forms with different pronouns, suffixes and words of honorific according to their relational ties. Age, social status and occupation do not much influence to use honorific expression. Addressing to son-in-law and daughter-in-law has great difference in this study.

- f) As in English and other languages Tharu speaker also use different level of honorific expression in different situation. In informal and closeness environment they use non honorific terms and suffixes but in formal and strange environment they use honorific expression.
- g) Gender is seen very significant factor in using social deictic as Tharu is also male dominated. Husband uses non-honorific and wife uses vice versa to one another.
- h) Tharu language has certain absolute terms to certain addresses and addressers.

## **5.2.2 Recommendation**

This section deals with the recommendation given for the educational/ pedagogical implications and further study. The researcher intends that the recommendation given for the educational/pedagogical implications will be used in future and the recommendation for further study will be helpful to the other researchers to carry researches.

### **5.2.2.1 Policy Level**

On the basis of the above results and conclusions, the following recommendations are suggested for the policy level implications. The language planners, course or syllabus designers and textbook writers should be conscious towards designing the syllabus and writing the textbooks for the Tharu speaking learners who are learning English as a second language and also consider the similarities and differences in social deixis between Tharu and English while designing the course and textbook for the learners.

- a) This is a comparative study between Tharu and English. It helps the language researcher/linguists who are interested to conduct the study in Tharu language.

- b) This study is useful for the perspective researchers who intend to study indigenous languages of Nepal.
- c) This study is also useful for the preparation of language teaching materials at policy level.

### **5.2.2.2 Practice Level**

On the basis of the conclusions, the following recommendations are suggested for the practice level implications.

- a) This is comparative study between two languages; Tharu and English. It helps the language teachers who are teaching English as a second or foreign language because comparative study helps the teacher to predict the areas of difficulty that learners face and possible errors that learners commit.
- b) Tharu pronominals, which are one of the important dimension of social deictic, manifest many forms than English. Sometimes pronominals are identified in terms of suffixes. So such complexities of Tharu pronominal system should be considered while teaching English pronominal system to the Tharu native speakers.
- c) The teachers, who are teaching to the Tharu native speakers should be aware of the fact that Tharu possesses the honorific and non-honorific personal pronouns in the second and third persons. So a teacher should be aware of this fact.
- d) While designing English syllabus for Tharu learners, syllabus designers and experts should consider the honorific and suffixial distinctions with Tharu deictic pronouns and develop instructional materials accordingly.
- e) Tharu learners might have difficulty in learning honorific and polite expression in English since they only have to deal with suffixes and worlds. So learners should give ample practice on polite structures.

### 5.2.2.3 Further Research

While conducting the research, there may be some weakness of the research. No research can be perfect. I do not claim that the present study covers all the deixis system in Tharu language. So, there may appear other deixis system with the arrival of different Tharu scholars in the near future. The present study is mainly based on the data collected from 60 Tharu native speakers from Manpur, Bijauri and Duruma VDCs of Dang district. However, I have tried my best to find out social deixis in Tharu language. Finally, the researcher wants to suggest some questions. Which need to be verified. Some of them are:

- a) This kind of study should be conducted on different dialects of Tharu language.
- b) Similar study can be carried out on other fields of language, i.e. pronouns, verbs, etc.
- c) This study was limited to Manpur, Bijauri, Duruwa VDCs of Dang district. So, similar study should be conducted in other areas/ districts or as whole
- d) It is requested not only the students but also the concerned authorities to take the above mentioned recommendations into consideration and furthermore, to carry out other researches on the various areas/aspects of the Tharu language/other dialects of Tharu language.

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## Appendixes

### Appendix - A

Survey questionnaire has been prepared to have the authentic data to achieve the objectives of the study entitled "**Person and Social Deixis in Tharu and English**" which is conducted under the supervision of

**Mr. Ashok Sapkota**, Teaching Assistant, Department of English Education, Faculty of Education, T.U. Kirtipur, Kathmandu. The researcher hopes that your invaluable co-operation will be of great contribution in the accomplishment of this work.

Researcher

Prabhat K.C.

T.U., Kirtipur, Kathmandu

Name.....

Qualification.....

Address.....

Sex:.....

Ward No.....

Age .....

#### A. How do you say the following sentences in Tharu.

1. I drink water. -d kfgL lkpF5' .\_\_

.....

2. It is a book. -of] lsf]a xf] .\_\_

.....

3. He come yesterday. -p lxhf] cfof] .\_\_

.....

4. We are students. -xfdLx? ljBfyL{ xf}+ .\_\_

.....  
5. Who are you ? -tF sf] xf];\ <\_

.....  
6. It is not a good pen. -of] /fdf] snd xf]Og . \_

.....  
7. He died last year. -p ut;fn d¥of] . \_

.....  
8. He came yesterday. -p lxhf] cfof] . \_

.....  
9. They are thieves. -ltgLx? rf]/ x'g\ . \_

.....  
10. Which is your house ? -ltd\]f] 3/ s'g xf] <\_

.....  
11. She is running. -pgL bf}l8/x]sL l5g\ . \_

.....  
12. This is my house. -of] d]/f] 3/ xf] . \_

.....  
13. Give me a pencil. -dnfO{ l;;fsnd b]pm . \_  
.....



14. I will come tomorrow. -d ef]nL cfp]5' .\_\_

.....

15. We are drinking water. -x]dL kfgL lkO/x]sf 5f}+ .\_\_

.....

16. This is your watch. -of] ltd|f] 38L xf] .\_\_

.....

17. It is cow. -of] ufO{ xf] .\_\_

.....

18. She loves me very much. -pgL dnfO{ w]/} dfof ul5{g\ .\_\_

.....

19. They are doctors. -ltgLx? 8S6/ x'g\ .\_\_

.....

20. Give me food. -dnfO{ vfgf b]pm .\_\_

.....

**B. How would express the following sentences in the Tharu language.**

**(a) Social deictic expressions related to age group.**

1. Come to have meal (to child) -;fgf] aRrfnfO{ vfgf vfg  
af]nfpFbf\_

.....

2. Come to have meal (to young man) -x's]{sf] aRrfnfO{ vfgf vfg af]nfpFbf\_

.....

3. Come to have meal (to friend) -;fyLnfo{ vfgf vfg af]nfpFbf\_

.....

4. Come to have meal (to elder person) -cfk'meGbf 7'nfnfo{ vfgf vfg af]nfpFbf\_

.....

5. Come to have meal (to old man) -a'9fa'9Lnfo{ vfgf vfg af]nfpFbf\_

.....

**(b) Social deictic expressions related to different occupation/profession.**

1. Come at four o'clock (to servant) -3/df /fv]sf] sfd ug]{ dfG5]nfO{ rf/ ah] cfpG' eGbf\_

.....

2. Come at four o'clock (to porter and field digger) -ef/L af]Sg] jf v]tvGg] dfG5]nfO{ rf/ ah] cfpG' eGbf\_

.....

3. Come at four o'clock (to teacher) -lzlfsnfO{ rf/ ah] cfpG' eGbf\_

.....

4. Come at four o'clock (to political leader) -/fhgLit ug]{ g]tfnfO{ rf/ ah] cfpG' eGbf\_

.....

5. Come at four o'clock (to college teacher) -SofDk; k9fpg]  
 lzlfnsnfO{ rf/ ah] cfpG' eGbf\_
- .....

**(c) Social deictic expressions related to social status.**

1. He will come in the Dashain (to illiterate poor) -clzllft ul/anfO{  
 bz}+df 3/ cfpF5 egL eGbf\_
- .....
2. He will come in the Dashain (to literate average eco status) -;fdfGo  
 dfG5]nfO{ bz}+df 3/ cfpF5 egL eGbf\_
- .....
3. He will come in the Dashain (school teacher) -:s'nsf] lzlfnsnfO{  
 bz}+df 3/ cfpF5 egL eGbf\_
- .....
4. He will come in the Dashain (government official) -7"nf] ;/sf/L  
 xflsdnfO{ bz}+df 3/ cfpF5 egL eGbf\_
- .....
5. He will come in the Dashain (college teacher) -SofDk;df k9fpg]  
 lzlfnsnfO{ bz}+df 3/ cfpF5 egL eGbf\_
- .....

**(d) Social deictic expressions related to gender.**

1. She is preparing tea (husband to wife) ->Ldfg\n] >LdtLnfO{ lrof  
 agfO/x]sf] 5 egL eGbf\_
- .....

2. He is preparing meal. (wife to husband) ->LdtLn] >Ldfg\nfO{  
vfgf agfO/x]sf] 5 egL eGbf\_

.....

3. Come in Shreepanchami (to son in law) -HjfO{nfO{ >Lk~rdLdf  
cfpg eGbf\_

.....

4. Come in Shreepanchami (to daughter in law) -a'xf/LnfO{  
>Lk~rdLdf cfpg' eGbf\_

.....