

CHAPTER-ONE

INTRODUCTION

1.1 General Background

Language is extremely complex and highly versatile code for human communication. It is an effective means to express feelings, ideas, emotions and thoughts. Every human being uses language in order to communicate with other people. It is impossible to imagine the existence of human civilization without language. But language is not only personal phenomenon but social phenomenon too. It is used in a society not in vacuum. It is also affected by individual, social ethnicity and geographical boundaries.

It is believed that more than 6,000 distinct languages are spoken in the world today. Among them, English is the most widely used language. It is an international language in which most of the books, newspapers, journals in the world are published and more communication is done. As a well recognized international medium of communication, English has its dominance over almost all other languages. It is equally used as a lingua franca so as to make communication possible among the speakers of different languages. Moreover, the English language plays a significant role in the education system too.

In Nepal, it is taught as a compulsory subject from Primary to Bachelor level of Education. In private schools, it is also used as a medium of instruction.

1. 1.1 Linguistic Scenario of Nepal

Despite its small size, Nepal is rich in terms of linguistic diversity. It is also very rich in its cultures and races. So, the country is multicultural, multiracial and multilingual. It has more than 122 languages and some languages are still unknown according to the report of Nepal Indigenous Nationality Federation (NFDIN) whereas the 2001 Census has enumerated only 92 languages. The number of languages is increasing now although some of the languages are already dead. In this regard, Ethnologue (2005) has listed 126 languages and one of which, Kusunda, has been claimed to be dead. Setting aside the various censuses, attempts have also made by some linguists to identify languages spoken in Nepal. Presently, the Central Department of Linguistics, TU, is conducting a field based 'Sociolinguistic Survey' throughout the country with the support of NFDIN. The number of languages will, of course, increase in future if the real number of languages spoken in Nepal are enumerated in real linguistic identity of Nepal.

The Constitution of Nepal (1990) has recognized Nepali as ' the language of nation' and all mother tongues spoken in Nepal as its 'national languages' and guarantees each community has right to preserve its language, script and culture. But the Interim Constitution (2007) recognizes that all the languages spoken in Nepal as mother tongues are known as language of the nation and the Nepali language in Devanagari script will be the official language in Nepal.

Although multilingualism is the reality for the Nepalese society most of the languages do not have written form i.e. script, as they exist in the spoken form. Those languages that do not have written script are in the verse of

extinction. For this, language planning of the country is also responsible. For over one hundred years, the borders of Nepal were closed to all foreigners and travelers. After the opening of the country in 1950 the government made efforts to modernize the political system, develop the economy and make education available to a large number of the people. An important part of this modernization involved what Kaplan (1989) has referred to as top-down language planning. Since 1950, language planning and policy has emphasized the need to adopt one language, Nepali as the national language. Most languages spoken in Nepal have not been planned which has created numerous problems (Eagle, 1999).

The languages identified in the 2001 Census belong to the four language families, viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian.

i. Indo-Aryan Language Family

The 2001 Census report provides a clear data that languages spoken in this family are: Angika, Awadhi, Bhojpuri, Bote, Churauti, Darai, Danuwar, Magahi, Majhi, Maithali, Marwari, Kumal, Nepali, Rajbansi, Hindi, Urdu, Bangala, Bajjika and Tharu. The census shows this the largest group in terms of language speakers.

ii. Tibeto-Burman Language Family

The majority of languages spoken in Nepal in terms of number come under this family. The languages spoken in this family consists of: Baram, Bhujel, Byansi, Chhantyal, Chepang, Dhimal, Dura, Ghale, Gurung, Hayu, Jirel, Kaike, Kagate, Kham, Koche, Lepcha, Lhomi, Limbu, Mangar, Marpha, Manang, Meche, Nar, Newar, Pahari, Raji, Raute, Sherpa, Syang, Sunuwar, Tamang, Thami, Thakali, Tibetan,

Toto, Yholmo, Bantawa, Sangpang, Dungmali, Yakkha, Dumi, Koyu, Kulung, Thulung, Khaling, Sunuwar, Bahing, Wambule, Hayu, Tilung, Chhintang, Chhiling, Waling, Lohorung, Mewahang, Yamphu, Puma, Nachhiring. These languages come under this family are endangered.

iii. Astro-Asiatic Language Family

The Census 2001 shows that only one language is spoken i.e. Satar under Astro- Asiatic language family. The Satar language is spoken in the eastern part of Nepal in Jhapa district.

iv. Dravidian Language Family

The census (2001) shows that there is only one language, Jhagad, which comes under Dravidian language family. The Jhagad language is spoken in the province of the Koshi river in the eastern part of Nepal.

1.1.2 An Introduction to Rai Group and the Chhintang Rai Language

Nepal is a multiethnic, multilingual, multicultural and multi-religious country. Rai is one of the main ethnic groups that is a branch of Kirat which reflects wonderful characteristics regarding language, culture, physical appearance and ritual functions. The Rais are the main inhabitants of the eastern part of Nepal and originally living in more than 16 districts of Nepal.

The Rais are also known as the Khambu (people of Khumbu region). They are one of Nepal's most ancient indigenous ethnolinguistic groups. They belong to the Kirati group that includes Limbu, Sunuwar, Yakkha, Dhimal, Koche, Meche and Hayu ethnic groups.

The traditional homeland of the Rai extends across Solukhumbu, Okhaldhunga, Khotang, Bhojpur and the Udayapur districts in the northeastern hilly mountainous region of Nepal, west of the Arun River in the Sun Koshi River watershed. The Rais are also found in the Indian state of Sikkim and in the northern West Bengal towns of Kalimpong and Darjeeling. According to the Census 2001, total population of the Rais is 6,35,151 and 22 languages are spoken in Rai community including Chhintang. Besides these languages, Behalare, Athpariya, Phangduwali and Mugali are also spoken as the Rai languages in Rai community which have not been included in Population Census 2001.

The Chhintang language is spoken by the Chintang Rai people in Chintang VDC of Dhankuta district which is located about 22 km far from headquarter of south-west direction and flanked by two tributaries of the Koshi River, Arun in the west and Tamor in the east. The total population of Chhintang is about 6,000 among them nearly 4,500 use the Chhintang language as mother tongue. But the population census 2001 has mentioned only 8 native speakers of the Chhintang language.

Regarding the Chhintang language, Winter (1978, p.13) says,

Chhintang is commonly said to be a dialect of Bantawa. But such a definition seems to be based primarily on non –linguistic criteria. The Chhintang Rai is one of the groups in the lower Arun region that have joined the Bantawa as a quasi-ethnic entity; their language, however, is clearly separate (as cited in Rai 2005).

The Chhintang language has two geographical dialects viz: Sambugaun Dialect and Mulgaun Dialect. Chhintang and Puma Documentation Project (CPDP 2004-8), the joint venture work of Department of Linguistics, TU, and Department of Linguistics, Leipzig University Germany has studied the Chhintang Rai language in relation to its culture.

Nowadays, Chhintang is supplanted rapidly by Bantawa and Nepali. This language has not any written tradition too. If nothing is done it will definitely vanish within two or three generations. The reasons for the decline in the use of Chhintang are many and varied. Main reasons are one-nation-one-language policy of the Nepalese state in the past, lack of awareness and loyalty in native speakers about language, migration, education, inter -caste marriage and Poverty.

1.1.3 Contrastive Analysis (CA): An Introduction

Contrastive analysis (CA) is the systematic study of two or more languages to find out their structural similarities and differences. Historically, it has been used to establish language genealogies. CA was developed and largely practiced in the field of Second Language Acquisition (SLA) in the 1960s and early 1970s, as a method of explaining why some features of a target languages were more difficult to acquire than others. CA describes similarities and differences among two or more lanugages at such levels as phonology, grammar and semantics. This theory is based on psychologically behaviorism and linguistically structuralism. According to the behaviorists' theories prevailing at the time, language learning was a question of habit formation, and this could be reinforced or impeded by existing habits. Therefore, the difficulty in mastering certain structures in a second language

(L2) depended on the difference between the learners' mother language (L1) and the language they were trying to learn.

Crystal (2003) states that CA is a general approach to the investigation of language particularly as carried on in certain areas of applied linguistics, such as foreign language teaching and translation. In contrastive analysis of two languages, the points of structural differences are identified, and there are then studied as areas of potential difficulty (interference or negative transfer) in foreign languages learning (p. 107). CA is one of the branches of comparative linguistics. CA assumes that L2 learner tends to transfer the formal features of their L1 in learning L2. CA believes that greater the difference between language the greater the difficulty in learning the target languages and accordingly, the number of errors in performance.

CA has applications in predicting and diagnosing a proportion of the L2 errors committed by learners with a common L1. It compares learner's two languages, viz, their mother tongue (L1) and target language (L2); finds out similarities and differences and then predicts the areas of ease and difficulty. The basic assumptions of CA are as follows:

i. Language learning is a matter of habit formation

According to CA, language learning involves a set of habits, which are formed by a means of S-R reinforcement (stimulus- response) chain. In this regard, Lado (1957) states that language is a set of habits and learning is the establishment of new habits (p.57) Therefore, learning a language depends upon rigorous practice to form a habit. Lado (ibid) calls grammatical structure 'a system of habits'.

ii. A child's mind at birth is a tabula rasa

CA assumes that the state of a child's mind is a tabula rasa like a blank sheet of paper at birth. There are no linguistic elements in a child's mind. Thus, linguistic knowledge is imprinted in child's mind based on what s/he is exposed to. In this sense, normal human child can learn a language bit by bit not as a whole of language rules. Therefore, acquisition of the first language starts from empty state of mind.

iii. Languages are comparable

The scholars of CA assume that no two languages are totally different from each other. There are some similarities between languages in relation to their structures like phonology, grammar and semantics so that they can be compared with other languages.

iv. Past learning affects present learning

CA assumes that old habit facilitates the formation of new habit depending upon the nature of those two i.e. depending upon the similarities or differences between them. In other words, past learning facilitates the present learning in the case of similarities and it hinders in the case of differences. The more similar the two languages (L1 and L2) are the more learnable the target language tends to be, and conversely the more differences between them the more difficult it will be to learn the second language. In this regard, Lado (1957, p. 2), writes "... those elements that are similar to this native language will be simple for him, and those elements that are different will be difficult."

In CA, the description of learners' native language is put side by side with the description of the foreign language. Such a comparison would be helpful to diagnose the areas of difficulties and error at performance level. CA does not only predict likely errors to be committed by the learners but also explains the source of errors in one's performance level. The findings of CA would be useful for course designers, teachers, testing experts and learners. So CA is very important from pedagogical point of view.

1.1.4 Deixis System: An Overview

Pragmatics is related to the study of language use. It is regarded as one of the most challenging and immerging aspects for language learners to grasp and can only truly be learned with experience. It was a reaction to structuralist linguistics outlined by Ferdinand de Saussure. In many cases, it expanded upon his idea that language has an analyzable structure, composed of parts that can be defined in relation to others. It was first engaged only in synchronic study, as opposed to examining the historical development of language. However, it rejected the notion that all meaning comes from signs existing purely in the abstract space of langue. Meanwhile, historical pragmatics has also come into being.

Levinson (1994, p.21) defines as, "Pragmatics is the study of relations between language and context that are basic to an account of language understanding." Here the term language understanding is used in the way favoured by workers in artificial intelligence to draw attention to the fact that understanding an utterance involves a great deal more than knowing the meanings of the words uttered and the grammatical relations between them.

Above all, understanding of an utterance involves the making of inference that will connect what is said to what is mutually assumed or what has been said before.

In general, pragmatics is the study of the ability of natural language speakers to communicate more than that which is explicitly stated. The ability to understand another speaker's intended meaning is called pragmatic competence. Another perspective is that pragmatics deals with the ways we reach our goal in communication. For example, if a person wanted to ask someone else to stop smoking. This can be achieved by using several utterances. The person could simply say, 'Stop smoking, please!' which is direct and with clear semantic meaning; alternatively, the person could say, 'This room could use an air purifier' or 'This room is full of smoke' which implies a similar meaning but is indirect and therefore requires pragmatic inference to derive the intended meaning.

Deixis is very prominent and inseparable field in pragmatics and linguistics. It is a technical term from Greek for one of the most basic things we do with utterances. It means pointing via language. Any linguistic form used to accomplish this pointing is called a deictic expression. It is potentially a context-dependent linguistic expression typically anchoring in the perspective of the speaker. Fillmore (1982, p. 35) defines deixis as “the name given to uses of items and categories of lexicon and grammar that are controlled by certain details of the interactional situation in which the utterances are produced.” In this sense deixis includes extended use of linguistic categories such as spatio-temporal locating adverbials, demonstratives, tense and socialdeictic terms. Significantly, deictic expressions are discussed as crucial discourse-grammatical markers that exhibit deictic feature as one of the most

basic functions of human communications. This view may lead to the hypothesis that the pragmatic properties of demonstratives may be extended from the distinctive proximal- distal dimension to the speaker- addressee dimension, that is, 'interactional', especially in dialogic discourse rather than narratives or monologic speech. Deixis deals with the words and expressions whose reference relies entirely on the context of the utterance. For that reason these special expressions and their meaning in discourse can only be understood in light of these contexts. So deixis is one of the essential and earliest marking elements of pragmatics, and falls under pragmatic investigation at the very birth of this independent field of learning. It can be taken as a process whereby words or expressions rely absolutely on context. A word that depends on deictic clues is called a deictic or a deictic word. Generally English deictic words or deictics are pronouns I, you, it; time adverbs now, then and place adverbs here and there.

It is common for languages to show at least a two-way referential distinction in their deictic system i.e. proximal, near or closer to the speaker, and distal, far from the speaker and or closer to the addressee. English exemplifies this with such pairs as 'this' and 'that', 'here' and 'there' etc. In some other languages, the distinction is three-way i.e. proximal, near the speaker, medial, near the addressee, and distal, far from both. When one notices a strange object and asks, 'What's that?' S/he is using a deictic expression that to indicate something in the immediate context. Deictic expressions are also called indexicals. They are used to indicate people via person deixis (I and you), or location via spatial deixis (here and there), time via temporal deixis (now and then). All these expressions depend on their interpretation, on the speaker and hearers sharing the same context. Indeed, deictic expressions have their most basic uses in face-to-face spoken interaction where utterances

such as 'I', 'we' are easily understood by the people present, but may need a translation for someone not right there. To make the concept clear we can see some definitions given by different linguists.

Levinson (1994, p.54) defines as,

The single most obvious way in which the relationship between language and context is reflected in the structures of language themselves, is through the phenomenon of deixis. The term is borrowed from Greek word for pointing or indicating, and as a prototypical or focal examples the use of demonstratives, first and second person pronouns, tense, specific time and place adverbs like now and here, and a variety of other grammatical features tied directly to the circumstances of utterance.

Similarly, Crystal (2003, p. 127) mentions that deixis is a term used in linguistic theory to subsume those features of language which refer directly to the personal, temporal or locational characteristics of the situation within which an utterance takes place, whose meaning is thus relative to that situation; now/then, here/there, I/you, this/that are deictics ('deictic' exophoric words).

From the above definitions, we can say that deixis is very important field in linguistics and pragmatics which helps us to understand actual context of language in terms of person, place and time. Without diexis one cannot understand actual context and meaning of any linguistic utterances. Since it is used in face to face communication it is universal for all natural languages.

Deixis is divided into five categories; person, place, time, social and discourse deixis.

i. Person deixis

Person deixis is concerned with the encoding the role of participants in the speech event in which the utterance in question is delivered. It includes personal pronouns. English personal pronouns are: I, we first person, you second person and he, she, it, they are third person. For example,

- a. This is my friend's house.
- b. That pen is mine.
- c. You went to market.

ii. Time deixis

Time deixis is reference made to particular times relative to some other time, most currently the time of utterance by means of time adverb 'now' and 'then'. We can treat temporal events as things that move towards us (intoview) or away from us (out of view) For instance. we speak of 'the coming year' or 'the approaching year'. This may stem from our perception of things (like weather storms) which we see approaching both spatially and in time. We treat the near or immediate future as being close to utterance time by using the proximal deictic expression 'this' as in 'this weekend', 'this evening'. It is also known as temporal deixis. English uses now, then or soon, or the use of present or past tenses, time adverbs like today yesterday, this year etc. as time deixis. For example,

- a. what are you doing now?
- b. What did you do yesterday morning?
- c. What were you doing at that time?

iii Social deixis

It is the use of different deictics to express social distinctions. Some languages reflect social relationship i.e. higher level, equal level and lower level between participants explicitly. Those languages which have social deictic words use different words to address different level of peoples. In this sense, this deixis is for the sake of politeness in social interaction. The examples of social deixis in English are titles to address a person such as 'Dr., Prof.', other forms, which are reserved for authorized recipients like 'your honor', 'his majesty', sir/madam etc

iv. Discourse deixis

It concerns with the use of expressions within some utterance to refer to some portion of the discourse that contains that utterance including the utterance itself. English discourse deixis includes deictic expressions like anyway, this, that, last, next etc. Similarly, the Chhintang includes the words like hu goi?ya , uttikina, uttipacche, humpe? a etc. as discourse deictic expressions. For example,

- a. What did you write after that?
- b. I should read next book.

v. Place deixis

Place 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. It is also known as spatial deixis. It is related to spatial locations. In English, the near from speaker or proximal terms are 'this', 'here', and 'now'. The away from speaker or distal terms, are 'that', 'there' and 'then'. 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 center. Distal terms can simply indicate away from speaker, but in some languages, it can be used to distinguish between near addressee and away from both speaker and addressee'.

Since place deixis or space deixis is target of my study, I will explain it in detail in chapter three. The basic examples of English place deixis are 'this', 'that', 'here' and 'there'.

1.2 Review of the Related Literature

There are some linguistic comparative research works on different languages, like Limbu, Gurung, Bantawa Rai, Nepali, Newari etc. on different aspect of language in the Department of English Education but Chhintang has only one study. I have reviewed following literatures related to my study.

Rai (2005) carried out a study entitled 'Pronominals in English and Chhintang Rai Languages: A Linguistic Comparative Study'. The main objectives of his study were to determine Chhintang pronominal in relation to English and to find out similarities and differences between Chhintang

and English pronominals. Interview was used to tool for data collection. The sample population of the study consists of 60 Chhintang native speakers. His findings showed that Chhintang and English pronominal systems are different. Chhintang language has more number of pronominal than those of English. Likewise, Chhintang has more complex pronominal system than in English. Similarly, he found that Chhintang personal, reflexive and possessive pronouns are categorized under three numbers; singular, dual and plural but the English has only few numbers; singular and plural. There is existence of inclusive and exclusive pronouns in dual and plural number in personal, reflexive and possessive pronoun in chhintang which do not exist in English. Chhintang has three pronouns for spatial relations 'near', 'medial' and 'far' where as English has only one two 'near' and 'far'. English has more indefinite, reciprocal, relative pronoun than Chhintang.

Rai et al. (2005) carried out a research on 'TriPLICATION and ideophones in Chintang' aiming to discuss about riplication in the Chhintang language. They used CPDP texts and native speakers to collect triplicated form of Chhintang. The findings show that Chhintang triplication is mostly based on single syllables, and it always involves complete bases (not parts of them). Similarly, unlike other languages, base syllables can not only come from verbal but also from nominal and ideophonic roots. Likewise, the Chhingang triplicated forms are obligatorily marked by an adverbializing suffix -wa. Unlike many other laguages reduplication and triplication are likely to constitute two different and independent processes. And like in other languages triplication contributes to intensify the meaning and is to some degree iconic. This research has found out 141 triplicated forms in Chhintang altogether and about 95 percent of them have CVC structure.

These above review of literatures show that not many researches have been conducted in the Chhintang language in general. There are many aspects still untouched in the Chhintang language. This study aimed to make a comparative study of Chhintang and English Spatial deictic system.

1.3 Objectives of the Study

The objectives of the study were as follows:

- a. To find out Chhintang spatial deictic expressions.
- b. To contrast Chhintang spatial deictic expressions with those of English.
- c. To suggest pedagogical implications.

1.4 Significance of the Study

The Chhintang language has been documented by Chhintang and Puma Documentation Project (CPDP) under Leipzig University, Germany and Central Department of Linguistics, Tribhuvan University, Nepal (2004-8) aiming to provide audiovisual documentation of language practice with rich linguistic and ethnographic annotation. Small dictionary of trilingual dictionary and grammar is going to be published. It has no written form yet although some papers on different topics have been presented in different linguistic programs and published by CPDP project. Only a few researches have been carried out in the Chhintang language in the Department of English Education. As a result, this language is very poor in its literature

and it is in the verge of extinction as well. It has been rapidly supplanted by Nepali and Bantawa for several reasons that make this language endangered. So, current or coming generation will be the last generation to speak this language Spatial Deixies of Chhintang is quite different than that of English, for example, spatial deitic expression 'here' in English is referred to by four different terms for different direction that is bai? 'here neutral', bhayu 'here level', bhandu 'here up', bhamu 'here down' .

Since, this study is related to the similarities and differences between Chhintang and English regarding the spatial deitic expressions of both languages and denote how Chhintang spatial deictic expressions are relevant to English in terms of place during communication. It will be useful for both teacher and learner of place deictic expressions of Chhintang and the English language. It will be equally useful for textbook writer. Furthermore, this study will be a literature for further study. Finally, it will play a vital role to preserve and promote the Chhintang language.

CHAPTER-TWO

METHODOLOGY

In order to fulfill the objectives of the study, I adopted the following methodology.

2.1 Sources of Data

I collected data from both primary and secondary sources.

2.1.1 Primary sources

The native speakers of the Chhintang language of Chhintang VDC of Dhankuta district were the primary source from whom I elicited the required information for the study.

2.1.2 Secondary Sources

The secondary sources of data were different books, magazines, articles, journals, websites, and theses related to the topic. Some of them are: Levinson (1994); Grundy (2000); Yule (2000) etc.

2.2 Sampling Procedure

The total sample size of the study was 82 native speakers of the Chhintang. They were sampled through judgmental sampling procedure to sample the population.

2.3 Tools for Data collection

The interview was used as a research tool for data collection. A schedule of interview related to Chhintang place deictic expressions was developed in order to elicit information on the Chhintang Rai deictic expressions from Chhintang native speakers.

2.4 Process of Data Collection

I prepared interview schedule, visited the selected villages of Chhintang V.D.C. and established a good relationship with the Chhintang Rai native speakers. I explained the Chhintang native speakers about the objectives of my research and its significance and I interviewed the Chhintang native speakers on the basis of pre-prepared interview schedule and recorded the data following the paper and pen technique. I translated my interview questions in Nepali while it was necessary.

2.5 Limitations of the Study

The limitations of the study were as follows:

- (a) This study was limited only to finding out the spatial deictic expressions of the Chhintang language and comparing them with those of English.
- (b) This study was limited within only 82 native speakers of the Chhintang Language.

CHAPTER- THREE

ANALYSIS AND INTERPRETATION

Having collected data from the native speakers of Chhintang, the data has been analyzed on the basis of the following points.

3.1 Spatial Deixis System in Chhintang Language

Spatial deixis indicates the relative location of people and things to proximity to or distance from the speaker, addressee or referent. Elements that refer spatial location relative to the location of the speaker are called local or spatial deictics. Local deixis is the most commonly cited type of deixis in scientific literature (Anderson and Keenan, 1985, p. 259) (as cited in Sharma 2007) in many languages. Fillmore (1982b, p. 37) describes spatial deixis as “that aspect of deixis which involves referring to the locations in space of the communication act participants; it is that part of spatial semantics which takes the bodies of the communication act participants as significant reference objects for spatial specification.”

The basic function of spatial deixis is demarcation of a space surrounding the speaker to encode distance, geographic levels, a region, a referent, geographic axes and cardinal directions. etc. Spatial deixis is very important feature of Chhintang. It has complex spatial deixis system which comprises demonstratives, local adverbs, cases, cardinal directions (east, west, north, south), deictic verbs (come and bring), frames of references etc.

There are two general spatial deictic roots proximal ‘ba/bago’ ‘this’ and remote ‘hu /hu go’ ‘that’ in Chhintang. From which local deictic adverbs proximal ‘bai /bagoi /be’ and distal ‘hu goi /be’ are derived adding locative marker ‘-be’/ ‘-i ’. ‘Bai ’ refers to places close to the speaker’s position in a space containing the speaker (and possibly others, including the hearer) and ‘hungoi ’ refers to further away from the speaker in a space near the hearer or away from the both. Again remote can be divided into two layers as remote and extra remote. ‘hu /hu go’ is used for remote and ‘a-’ is used for extra remote. For example,

- a. ba/bago kitab naya kha
 DEM.PROX book new be
 This book is new.
- b. hu go khim sai -ko kha
 DEM.R house who-POSS be
 Whous house is that?
- c. cha-ce bagoi u-kho -no ta
 child-ns here 3ns-play-NPST IPFV
 Children are playing here.
- d. hu goi /be them anumno
 there what 2-num-NPST
 What do you do there?

3.1.1 Spatial Demonstratives in Chhintang

As mentioned above Chhintang has two demonstrative deictic roots proximal and remote. They are ba/bago ‘this’ and hu /hu go ‘that’. They are inflected for different cases, geographical levels and distance. It has been shown in the following table:

Table No. 1

Chhintang demonstratives and spatial cases with geographical levels

Distance	PROX	REMOTE	Extra-Remote
Plain	Ba/bago	hu /hu go	a-
LOC			
neutral	Bai /bagoi /bagobe	Hu go-i /hu go-be/hu ge	
up	Ba-ndu/bha-ndu	u-ttu/a-tu(S)	a-ttu
down	Bha-mu	u-mu/a-mu(S)	a-mmu
across	Bha-yu	u-yu/a-yu(S)	a-iyu
ABL			
neutral	Bai a/bagoi a/bagobe a	hu goi a/hu go be a/humbe a	
Up	Banduba - a/bhanduba - a	uttuba- a	a-ttuba a
Down	bamuba - a/Bhamuba - a	umuba - a	a-mmuba a
Across	bhayuba - a	uyuba - a	a-iyuba a

Above table shows that deictic proximal, remote and extra remote roots are inflected for locative and ablative cases in four geographical levels.

‘-i /-be/-ge ’ are added to their root to mark locative case in neutral level. ‘-i /-be/-ge ’ are alternatively added to the words ending in vowel but only ‘-be/-ge ’ are added in the words in consonant ending . Some examples are as follows:

- a. hana ba-i yu-a
 2s this-LOC sit-IMP
 Sit down here!
- b. hu go-i -ko dokana sai -ko kha
 this-LOC-GEN shop who-POSS be
 Whose shop is there?

Likewise, ‘-ndu’ is added to mark locative proximal up and ‘-tu/ttu’ is used to mark locative remote up. ‘-tu’ is generally used in Sambugaun and ‘-ttu’ is used in Mulgaun and they are semantically the same. Root ‘ba-’ sometimes becomes ‘bha-’ and ‘hu ’ compulsorily becomes ‘u-’ in mulgaun and ‘a-’ in Sambugaun in ‘up’, ‘down’ and ‘across’ levels. Suffix ‘-ttu’ is added to extra remote ‘a-’ which always remains the same. For example,

- a. hani bha-ndu a-kad-i-ki-ta
 2ns this -up 2-come-ns-NPST-IPFV
 You are coming (up) here.
- b. u-ttu-ba-kko khim sai -ko kha
 R.UP-LOC-GEN house whose-GEN be
 Whose house (up there) is that?

- c. a-ttu sara ga-be wassa pen-no
 EX.R-UP LOC sky-LOC bird fly-NPST
 The bird is flying (far) in the sky.

Suffix ‘-mu’ is added to deictic root to make locative case down and
 ‘-mmu’ is added to root ‘a-’ for locative extra remote down.

For example,

- a. bha-mu ku s-a
 PROX-DOWN come-IMP
 Come here (down)!
- b. ram u-mu ku s-e
 Ram R.DOWN come.DOWN-PST
 Ram came there (down to your place).
- c. helawa-ce a-mmu u-y -no
 monkey-ns EX. R-DOWN 3ns-be-NPST
 Monkeys are (far down) there.

‘-yu’ is added to mark across locative case. ‘a-’ becomes ‘ai-’ before ‘-yu’. For example,

- a. kocuwa bha-yu yu -no
 dog PROX- ACROSS be-NPST
 The dog is here (across near me).

- b. thitta kitap u-yu yu -no
 one book R- ACROSS be-NPST
 One book is there (across near you).
- c. sima asinda ai-yu kaya lett-akt-e
 sima yesterday EX..R-ACROSS peddy plant- IPFV-PST
 Yesterday, Sima was planting rice (far across) there.

‘- a’ is ablative marker in Chhintang. It is always added to locative form.
 For example,

- a. thitta wassa bai - a pend-e
 one bird here-ABL fly-PST
 One bird flew from here.
- b. thitta kar hu goi - a bhai-ni thab-e
 one car there-ABL here-DIR come.ACROSS-PST
 A car moved toward me from there.
- c. cha-ce- a bhanduba - a lu tak u-k r-e
 child-ns-ERG here.UP-ABL stone 3ns-fall-PST
 The children fell down a stone from here.
- d. uttuba- a bas thams-e
 R.UP-ABL bus fall-PAST
 The bus fell down from there.

- e. bago ho ku attuba - a ku -no
 this stream EX.R.UP-ABL come-NPST
 This stream flows from there.
- f. khadapa bhamuba - a uttu ni kad-e
 porcupine PROX.DOWN-ABL R.UP come.UP-PST
 A porcupine came towards there.
- g. u-muba - a h k kad-e
 R-DOWN-ABL wind come-PST
 The wind flowed up from there.
- h. a-mmuba - a a-kam ti-e
 EX.R-DOWN -ABL 1s-friend come-PST
 My friend came from there.
- i. bhayuba - a kocuwa u-yu-ni thab-e
 here-ABL dog R-ACROSS-DIR come-PST
 The dog came towards you (from here).
- j. bakhra uyuba - a mo- ni pind-e
 goat there -ABL DEM.DOWN-DIR run-PST
 The goat ran down wards from (across) there.
- k. aiyuba - a hana a-thab-e
 EX.R-ABL 2s 2-come.ACROSS-PST
 You came here from (far) there.

Above table and the examples show that Chhintang general local deictic adverbs ‘bai ’ ‘here’ and ‘hu goi ’ ‘there’ are derived from the general deictic demonstratives ba/bago ‘this’ and hu /hu go ‘that’ with adding locative marker ‘-i/-i /-be/-be /-ba’. They are inflected for three different distances i.e. proximal, remote and extra remote and four geographical levels i.e. up, down, across and neutral in different cases.

i. Altitudinal Demonstratives in in Chhintang

Except general demonstratives ba/bago and hu /hu go Chhintang has three altitudinal remote demonstratives elements ‘to’ ‘that up’, ‘mo’ ‘that down’ and ‘yo’ ‘that across’. They are shown in the following table with different cases.

Table No. 2

Altitudinal demonstratives with spatial cases

	cases			
Plain	locative	mediative	directive	ablative
to	to-ba	to-lam	to -ni	toba - a
mo	mo-ba	mo-lam	mo -ni	moba - a
yo	yo-ba	yo-lam	yo -ni	yoba - a

Above table shows that ‘-ba’, is used to mark locative case with altitudinal demonstratives. For example,

- a. toba mandira yu -no
 there.UP-temple be-NPST
 The temple is (up) there.

- b. moba asinda theka kibha yu-a-kt-e
 there.DOWN yesterday big tiger be-PST-IPFV-PST
 There was a big tiger (down) there yesterday.

Similarly ‘-lam’ is used to mark meditative, ‘-ni’ is to mark directive and ‘- a’ is to mark ablative to altitudinal remote demonstratives. For example,

- c. usa yo-lam thap-no-ta
 Usha DEM R-MED come.ACROSS-NPST-IPFV
 Usha is coming from there.

- d. sencak mo-lam yo -ni pind-e
 mouse that.down-MED R.ACROSS-DIR run-PST
 A mouse ran away from (down) there towards (across) there.

- e. sima moba - a kad-e
 Sima there.DOWN-ABL come-PST
 Sima came (up) here from (down) there.

3.1.2 Postpositions as Spatial Deictics in Chhintang

The spatial postpositions have an obvious spatial sense of an object related to the geographical levels and sides. Some of the spatial postpositions are used as spatial deictics in Chhintang. chom ‘top, side’, chok ‘on’, ch k ‘near, side’, tem ‘above, over, bhe ‘under, below’, patti

‘towards, next to’, be a ‘from’, ko ‘in, into, inside’, beuwã ‘left’, cupta ‘right’, phusrup ‘in front of’, the si/e si’, yoppara ‘across’, bhayupara ‘this side’ are used as spatial deictics in Chhintang. For example,

- a. b r -chom-be khim yu -no
hill-top-LOC house be-NPST
There is a house on the top of hill.
- b. kanla u-chom-be s ta yu -no
terrace 3s.GEN-side-LOC tree be-NPST
There is a tree at the side of the terrace.

Above examples show that postposition ‘chom’ refers to the both ‘top’ and ‘side’

- c. joge u-khim tem-lam hawajaj pend-e
Jog 3s.POSS-house over-MED plane fly-PST
A plane flew over the Joge’s house.
- d. ho ku u-tembe theka lu tak yu -no
stream 3s.POSS-above-LOC big stone be-NPST
There is a big stone above the stream.

Similarly, examples (c) and (d) show that postposition ‘tem’ is used to refer to both ‘above’ and ‘over’.

- e. dhuri-chok-be wassa chukt-e
 roof-on-LOC bird land-PST
 The bird landed on the roof.
- f. hotal u-ch k-pe sinema hal yu -no
 hotel 3s.POSS-near-LOC cinema hall be-NPST
 There is a cinema hall nearby hotel
- g. barata u-bhe -be cautara yu -no
 banyan.tree 3s.GEN-under-LOC platform be-NPST
 There is a platform under the banyan tree.
- h. a-khim u-bhe -be kosi yu -no
 1s.POSS 3s.GEN.below-LOC river be-NPST
 The river is below my house
- i. cha hana patti thap-no
 baby 2s TOWARDS come.ACROSS-NPST
 A baby is coming (across) towards you.
- j. iskul yo-patti helthpost yu -no
 school DEM.ACROSS-LAT health post be-NPST
 There is a health post next to the school.
- k. tom u-khim- be a ku s-a- s-e
 Tom 3s.POSS-house-ABL come.DOWN-PST-PRFV-PST

Tom has come down from his house

- l. jyoti kotha-ko -be yu -no
Jyoti room-in-LOC be-NPST
Jyoti is inside the room.
- m. sencak ho -ko -be l g-a-d-e
mouse hole-in-LOC enter-PST-v2-PAST
The mouse entered into the hole.
- o. nassa cuwa-be yu -no
fish water-LOC live-NPST
The fish lives in the water.
- p. rod u-beuwa-be iskul yu -no
road 3s-GEN-left-LOC school be-NPST
There is a school on the left of the road.
- q. namlo kha copt-u-m ghari dikchin cupta -be li-no
east see-3p-1ns.A time south right-LOC be-NPST
South is on the right while we face to the east.
- r. helthpost u-phusrup-be school yu -no
health post 3s.POSS-infront-LOC school be- NPST
There is a school in front of the health post.
- s. khim the si-be carpi u-numd-e
hous back-LOC toilet 3ns-do-PST

They built a toilet at the back of the house.

- t. yopara-ko khim sai ko kha
this.side-GEN house whose be
Whose house is that across there?
- u. kosi bhayupara thekha tara yu -no
river this.side big plain.field be.NPST
Here is a big plain field in this side.

Above examples show that some spatial postposition in Chhintang are used as deictic words with locative, ablative and meditative cases.

3.1.3 Cardinal Directions

Spatial deixis is concerned with the natural and physical features of an area where the language is spoken. In Chhintang ‘east’ and ‘west’ are cardinal points of orientation considered as across which are obviously connected with the rising and setting of the sun ‘namlo kha’ and ‘namlu kha’ respectively. For example,

- a. akka nam-lon-kha-bayu- ni kha-a-copt-no
1s sun-come-LOC-ACROSS-ALL PVB-2-see-NPST
‘You watch towards the east’.
- b. hani nam-lu -kha-bayu-lam a-thab-i-he
3ns sun-sink-LOC-ACROSS-MED 2-come.ACROSS- ns-PST

‘You came from the west’.

- c. hawajaj purba -bayu- ni khad-e
Plane east -ACROSS-DIR go -PST
Plane flew towards the east.

In the above examples ‘namlo kha’ and ‘namu kha’ have been used for the east and the west respectively and geographical level marker ‘-bayu’ has been used to refer across considering that the east and the west are in across level.

Though Chhintang has separate word for east and west, speakers sometimes use Nepali borrowed words ‘purba’ and ‘paschim’ is used to refer to east and west. In Chhintang there is no separate word for north and south. They are considered as up and down respectively. So, the speakers use Nepali borrowed words to refer to them. For example,

- a. Nepal-ko uttar-bandu -ni himal yu -no
Nepal-GEN north-LOC.UP-DIR mountain be-NPST
Mountain lies in the north of Nepal.

- b. kosi dakchin -bamu -ni kha -no
river south-LOC.DOWN-DIR go-NPST
River flows towards the south.

In the above examples, Nepali borrowed words *uttar* and *dakchin* have been used. In the example (a) ‘-bandu’ has been used as taking *uttar* as up and in the example (b) ‘-bamu’ has been used taking *dakchin* as down.

3.1.4 Deictic Verbs

Specification of the vertical dimension is a pervasive trait of Kiranti languages and culture (Allen 1972, Rai 1988, Ebert 1989, Bickel 1997). Whether an object is located at, or moving to or from a higher or lower place is indicated not only in the local adverbs, but also in the local case suffixes (Ebert 1994), (as cited in Sharma, 2007). Like in many other Kiranti languages, Chhintang also has deictic verbs *tama* ‘come’ and *tai ma* ‘bring’ which distinguish the geographical levels and marked for location of the speaker. It has been shown in the following table.

Table No. 3

Chhintang deictic verbs ‘come’ and ‘bring’ with geographical levels forms

Deictic verbs	Geographical levels			
	up	neutral	across	down
come	kai ma	tama	thapma	ku ma
bring	kai ma	tai ma	thapma	kukma

From the above table it is clear that deictic verbs in Chhintang obviously distinguish geographical levels. They have different forms to mark different geographical levels. For example,

- a. i-thippa beltarbe - a kad-e

2.POSS-grandfather Beltar-ABL come.UP-PST

Your grandfather came (up) from Beltar.

b. Asinda armi khim-be ti-e

yesterday army hous-LOC come-PST

The army came to house yesterday.

c. mulgau-ko cha-ce sambugau iskul u-thap-no

Mulgaun-GEN child-ns Sambugaun school 3come.ACROSS-

NPST

Children of Mulgaun come (across) to school in Sambugaun.

d. wanda kamala khokkui - a ku -no

tomorrow Kamala Khoku-ABL come.DOWN-PST

Tomorrow Kamala come (down) from Khoku.

e. i-mma nakhra be - a phanasi katt-e

2-mother Nakhrang-ABL jackfruit bring.UP.-PST

Your mother brought (up) jackfruit from Nakhrang

f. kiran kathmandui -yã tibhi tad-e

Kiran kathmanud-ABL TV bring-PST

Kiran brought a television from Kathmandu.

g. hani pancakanne -yã them a-thapt-i-h

2ns Pancakanya-ABL what 2-bring.ACROSS-ns-PST

What did you brought (across) from Panchakanya?

h. debendra patalbe - a s kukt-e

Debendra Patal-ABL wood bring.DOWN PST

Debendra brought (down) wood from Patal.

From the above examples, 'kad-', 'ti-', 'thap-' and 'ku -' in the example a., b., c. and d. distinguish the geographical levels 'up', 'neutral', 'across' and 'down' respectively for the verb 'come'. Likewise, 'katt-', 'tad-', 'thapt-' and 'kukt-' in the example e., f., g. and h. distinguish the geographical levels 'up', 'neutral', 'across' and 'down' respectively for the verb 'bring'.

CHAPTER- FOUR

FINDINGS AND RECOMMENDATIONS

The major goal of the present study was to find out the spatial deictic expressions in the Chhintang language and to compare and contrast them

with those of English. In this section major findings and recommendation of the study have been presented.

4.1 Findings

The major findings of the study have been presented as follows:

4.1.1 Spatial Deixis System in Chhintang

- a. Chhintang has two general demonstratives deictic roots proximal 'ba/bago' and remote 'hu /hu go' from which local deictic adverbs proximal 'bai /bagoi /be' and remote 'hu goi /be' are derived with neutral locative marker '-i/-i /-be/-be /'. Remote further divided in to remote and extra remote 'a-'. So, demonstratives are very important elements in spatial deixis system in Chhintang.
- b. '-ndu, '-ttu', are proximal and remote or extra remote locative case markers respectively. '-mu/-mmu', '-yu/-iyu' down and across locative marker every second being extra remote.
- c. Local deictic adverbs proximal 'bai /bagoi /bagobe' and distal 'hu goi /be' are morphologically separable since they are derived from demonstratives.
- d. Chhintang has three altitudinal deictic demonstratives 'to', 'mo' and 'yo' to show 'that' up, down and across respectively.
- e. Chhintang mainly has locative, ablative, directive and mediative case markers. '-i/-i /-be/-be /-ba', '-tu', '-mu' '-yu' are neutral, up, down and across locative markers respectively. '-lam' used to

make meditative case. Similarly, ‘-ni’, ‘- a’ are used to make directive and ablative case respectively.

- f. Chhintang uses some postpositios like chom ‘top, side’, chok ‘on’, ch k ‘near, side’, tem ‘above, over, bhe ‘under, below’, patti ‘towards, next to’, be a ‘from’, ko ‘in, into, inside’, beuwã ‘left’, chupta ‘right’, phusrup ‘in front of’, the si/e si’, yoppara ‘across’, bhayupara ’this side’ are used as spatial deictics
- g. Chhintang has two deictic verbs tama ‘come’ and tai ma ‘bring’ which distinguish different geographical levels with different forms
- h. Chhintang considers the cardinal directions, the north as up, the south as down and the east and the west are as across.
- i. Finally Chhintang has more complex spatial deixis system with more numbers as it comprises demonstratives, postpositions, geographical levels, and deictic verbs .

4.1.2 Similarities and Differences between Chhintang and English Spatial Deixis Systems

4.1.2.1 Similarities

- a. Both the English and Chhintang languages have equivalent forms

of deictic demonstratives and local deictic adverbs to indicate proximal and remote distance.

- c. both the English and Chhintang use 'come' as deictic verb.

4.1.2.2 Differences

- a. Although the Chhintang and the English have equivalent forms for deictic demonstratives and local deictic adverbs to indicate proximal and remote, Chhintang remote root is further divided as remote and extra remote 'a-'. So, the English spatial deixis system is very simple as it does not mark any geographical levels.
- b. Proximal and remote local deictic adverbs in English are morphologically inseparable and independent. They have equal importance with demonstratives. But they are separable in Chhintang since they are derived from demonstratives.
- c. English does not take prepositions as deictic but Chhintang takes some of spatial postpositions as deictic words.
- d. English uses the 'come' and 'go' as deictic verbs simply taking them as being near the speaker or being away from the speaker but the Chhintang uses 'come' and 'bring' as deictic verbs with different forms for different geographical levels.

4.2 Recommendations

On the basis of the findings of the present study, the following recommendations have been made for pedagogical implications.

- a The findings show that though the both languages Chhintang and English have equivalent forms for spatial deictic proximal and remote expressions, there is quite differences between the Chhintang and English spatial deictic system. Therefore, the teachers who teach English to Chhintang speaking students or vice-versa should pay more attention on their difference .
- b The findings of the present study show that Chhintang has more number of deictic words in comparison to English and they are quite complex than those of English. So, complexity of Chhintang deixis system should be focused to English students while teaching Chhintang.
- c. Unlike English, Chhintang deictic words are marked for geographical levels with different suffixes and forms. So, English students who are learning Chhintang should be made clear about those forms.
- d. Spatial deictic words i.e. demonstratives and local adverbs in English are equally important but demonstratives are more important in Chhintang since local adverbs are derived from them.

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APPENDIX - I
Interview Schedule

This Interview questionnaire has been prepared to draw data/ information for the research work entitled ‘Spatial deictic expressions in Chhintang and English Languages: A Linguistics Comparative Study’ which is being carried out under the guidance of Mr. Prem Bahadur Phyak, lecturer Central Department of English Language Education, Faculty of Education, TU Kirtipur, Kathmandu. I hope that you cooperate me giving authentic and reliable information that will be invaluable contribution to accomplish this research work.

Researcher
Rikhi Maya Rai
TU, Kirtipur,

Kathmandu.

Name:

Sex:

Address:

Age:

Occupation:

Academic qualification:

How do you say the following sentences in Chhintang Language ?

1. I am coming to the bus station.

.....

2. The baby is coming up towards you.

.....

3. The bus is comming across to the station.

.....

4. Hari is comming down towards me.

.....

5. Ram is running along the road.

.....

6. There is a school on the left of the road.

.....

7. The moon is very far up.

.....

8. There is a hotel on the top of the hill.

.....

9. There is a plateform under the banyan tree.

.....

10. The Arun river is far away down from Chhintang Devi.

.....

11. There is a cinema hall nearby my room.

.....
.....
12. Go over there for a while!

.....
.....
13. Come to campus tomorrow morning at 6 o'clock!

.....
14. There was a big tree on the ground before 5 years.

.....
15. Put this pen inside the box!

.....
.....
16. This city is very crowded.

.....
17. Who destroyed that forest?

.....
18. Here is a pencil rolling on the table.

.....
19. Let's see over there at 2.00 PM on Monday.

.....
20. An aeroplane is flying above Joge's house.

.....

.

21. There is a big stone over my house.

.....

.

22. A boy is coming towards you.

.....

.

23. There is a health post next to the school.

.....

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24. The post office is in front of the health post.

.....

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25. There is a small garden at the back of my house.

.....

26. Here is a small room opposite to my study room.

.....

.

27. There is a beautiful village just across the river.

.....
.
28. Let's go there!

.....
29. Ranta is going down there.

.....
30. Umesh went up there.

.....
31. A cat is going across there.

.....
32. A goat is coming uphill.
.....
.....

33. Dinesh has come to Kathmandu from his house.
.....
.....

34. Chhintang is 22 km far from the Headquarter.
.....
.....

35. Tom has come down from his house.
.....
.....

36. There is a ball under the table.

.....
.....

37. There is a bird on the roof.

.....
.....

38. The teacher is sitting with the students.

.....
.....

39. I am here in the water.

.....
.....

40. My house is between the school and post office.

.....
.....

41. Ram came and sat down beside Hari.

.....
.....

42. The taxi is running after the bus.

.....
.....

43. A bird is flying in the sky.

.....
.....

44. Jyoti is in the room.

.....
.....

45. The cup is on the plate.

-
.....
46. A mouse came out from the hole.
.....
.....
47. My friend's name was printed after Sita.
.....
.....
48. Rita was selected as an excellent student out of 50.
.....
.....
49. A jaisalmer was going down the hill.
.....
.....
50. Sima went across there from this way.
.....
.....
51. Reshma came across me from her house.
.....
.....
52. A monkey is on the tree.
.....
.....
53. The snake went into its hole.
.....
.....

54. Shyam threw his gold ring into the water.

.....
.....

55. Look up there beautiful butterfly on the flower.

.....
.....

56. This pencil is mine!

.....
.....

57. Whose house is that across there?

.....
.....

58. Some one is singing inside that house down there.

.....
.....

59. A baby came and went inside the house up there.

.....
.....

60. Ram is inside the house across there.

.....
.....

you. Thank