Chapter 1

Introduction

The present thesis entitled **Dexis in Bhauraiya Western Tharu, Nepali and English** describes determination of Bhauraiya Western Tharu language and comparison between English and Nepali language. This chapter consist of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

Background of the Study

Pragmatics is a new branch of linguistics. Charls Morris, an American philosopher was first to use the term pragmatics in 1938. He used the term 'pragmatics' to refer to one of new branches of semiotics. Communication clearly depends on not only recognizing the meaning of words in an utterance but what speakers mean by their utterances. In another words, pragmatics deals with specific meaning of language expressions in social context. Language is a system of conventional spoken, manual or written symbols by means of which human being, as members of a social group and participants in its culture express themselves the function of language includes communication, the expression of identity, play, imaginative expression and emotional release. The method of human communication is either spoken or written use of words in a structure and conventional ways. A system of communication is used by a particular country or community.

According to Levinson (2016), deixis is related with pragmatics, pragmatics is the meaning of an utterance in context. The linguistic symbols convey specific meaning when they are used in specific context or situation. Words, sentences or utterances of language have different and specific meaning which vary from the same grammatical structures or forms to others. Pragmatics is generally the study of language expressions and their expressed meaning from the perspectives of language users and context of language use.

Similarly, Crystal (2003, p.301) defines, pragmatics is the study of language from point of view of users, especially of the choice they make the constraints they encounter in using language in social interaction and effects their use of language has

on other participants in the act of communication. The definition emphasize the use of language and the meaning aspects of linguistic expressions in relation to social or contextual variables, such as language users, social setting, goals of language use, functions and so on. This denotes that pragmatics studies the language from user viewpoint and its effect on the other participants. The Tharu languages are derived from Indo-Aryan languages spoken by the Tharu people of the Terai region in Nepal and neighboring regions of the Uttarakhand, Utterpardesh and Bihar in India. Tharu language is divided into two parts according to the language communication in Terai region of Nepal that are Eastern Tharu language and Bhauraiya Western Tharu language in the current situation. The native speakers are 1.53 million in Nepal (2011 census) and more than 4 lakhs in India (1997-2007). Devanagiri script is the written symbol and regards official language speaks in far western province. Tharu language has been coded variously (Dangaura, Kathariya, Rana, Bhauraiya, Deukhariya, Mahlorya, Chitwani, Kochila, Buksha, Sonaha). Although their own precise classification with in Indo-Aryan remains uncertain, Tharu languages have superficial similarities with neighboring languages such as Hindi, Awadhi, Maithili, Bhojpuri and some words matched with Nepali too.

Statement of the Problem

Nepal is a multiethnic, multilingual and multicultural. According to the census report 2011, there have been identified 123 languages which are spoken as a mother tongue in Nepal and some other languages are reported as unknown languages due to the lack of adequate knowledge and research. So we can say that Nepal is a garden of different languages and casts. Language is a systematic, arbitrary, dynamic, and social phenomenon for transmitting and transforming human messages from one to another. So, languages cannot be used in vacuum or in isolation and always used among the people in their societies or communities and closely related to the context. Deixis is related with pragmatics, it helps the speaker and addressee to understand and communicate easily because it is directly concerned with the relationship between the structure of language and the context in which it is used. So, in the absence of sufficient knowledge of deixis or deictic expression there may be hindrance to encode and interpret the context of utterance for example, in English, third person singular deixis pronouns are 'he' and 'she'. Here 'he 'refers to male and 'she' refers female. So there is gender distinction in third person singular in English. We never use 'he'

for female and 'she' for male. If we violate the rule, it creates misunderstanding. But, this concept cannot be found in Bhauraiya western Tharu language. They use the same pronoun 'O/I' is used for male and female. The pronoun 'O/I' refers to ''S/he'. In this way there are many similarities and differences between two languages and carries out the most problematic areas while teaching and learning English to the Bhauraiya Western Tharu learners.

Objective of the Study

The objectives of the study are as follows:-

a) To study Bhauraiya Western Tharu person, place and time deixis.
b) To compare and contrast Bhauraiya Western Tharu language person, place and time deixis with those of Nepali and English.
c) To suggest some pedagogical implications.

Research Questions

The following research questions were used in the study:

a) What are the person, place and time deixis markers in Bhauraiya Western Tharu language in English and Nepali?
b) What are the similarities and differences between BhauraiyaTharu language with Nepali and English in terms of person, place and time deixis expression?

Significance of the Study

This study is conducted aiming to explore Bhauraiya Western Tharu language of part of Terai region. Since the deixis is related to the field of pragmatic study of language, it is significant basically to the prospective researchers. It helps the speaker, addressee, sociolinguist, subject experts, language teachers, curriculum framers and other language related researchers who want to undertake researchers on the deictic system of any language in future. So this study is fruitful to all those students, teachers, textbook writers, syllabus designers who are interested in deixis. This is also helpful for knowing person, place and time deixis of Bhauraiya Western Tharu, Nepali and English.

Delimitations of the Study

The study was limited to person, place and time dexis only. The study was limited to forty Bhauraiya Western Tharu language speakers from Rajapur municipality of Bardiya District. The study population was selected conveniencely.The questionnaire was prepared in English and also sentence were translated in to Nepali. The study was limited to the comparative study of dexis in English and Bhauraiya western Tharu language.

Operational Definition of the Key Terms

The following important terminologies will be used throughout the study:

Coding Time. The time utterance, the deictic center of the time deixis is the time at which the utterance is produced.

Deixis. Elements of this discourse (language) which points or indicates something through Bhauraiya western languages.

Honorific. politeness formula as in a particular language which may be specific affixes words or sentence structures.

Place deixis. Expression used to point a place in Bhauraiya Western Tharu language such as "I/O", 'Eha/Uha".

Person deixis. Expression used to point a place in Bhauraiya Western Tharu language.

Receiving time. It refers to the time of reception. The deictic center of time deixis is the time at which the hearer receives utterance.

Time deixis. Expression used to point a time in Bhauraiya Western Tharu language 'aaj, kaal, parau'.

Chapter 2

Review of Related Literature and Conceptual Framework

Knowledge from previous studies was gathered by the researcher. Since, they provide information with the foundation to prepare further new research. This chapter was consisted the details of reviewed studies and their implication for the study.

Furthermore, the theoretical and conceptual framework were also be included under this unit.

Review of Related Theoretical Literature

Theoretical knowledge is mandatory for researcher to have enough knowledge about the selected topic of the research. The researcher cannot go further in the research process without theoretical knowledge and concept or the researcher topic. The theoretical concept of the related study has been presented as follow:

Linguistic Scenario of Nepal. Geographically, Nepal is small. Despite its small geographical size, it accommodates an amazing cultural, ethnic, religious and linguistic diversity. In. other words, Nepal has many languages, culture, religions and geographical beauties. It is rich natural assets as well. So, Nepal is known as multilingual, multicultural, multiethnic and multidimensional country. Here many languages are spoken: The population census of 2011 has identified 123 distinct languages spoken as a mother tongue in Nepal. Besides this, a number of languages have been reported as unknown languages (CBS, 2011). Linguists and researchers are trying to identify new languages of this country where many more languages are still waiting to be identified. Out of this large number of languages used in Nepal, the major languages are as follows:

Table 1

Major Languages Spoken in Nepal

Name of the languages	Total population (%)
Nepali	44.6%
Maithali	11.7%
Bhojpuri	6.0%
Tharu	5.8%
Tamang	5.1%
Newar	3.2%
Bajjika	3.0%
Magar	3%
Doteli	3%
Urdu	2.6%

(Source: Population Census, 2011)

Linguistic Situation of Nepal. Nepal accommodates an amazing cultural diversity including linguistic plurality. It has been one of the fascinating areas for linguistic research because of its fertile land for languages. The population census of 2011 has identified 92 distinct languages spoken in the country. Even today linguistics are identifying new languages in remote places of the country and many languages are still waiting to be identified languages spoken in Nepal are broadly classified in to four groups.

Indo- Aryan Group. Indo- Aryan languages are derived from Indo-Iranian language family, which are further derived from Indo-European family of language. It can be shown in the following diagram:

Diagram 1

Indo-European Language

It includes the following groups of languages:

Nepali	Megadhi
Maithili	Marwadi
Bhojpuri	Kumal
Tharu	Daraj
Awadhi	Majhi
Rajbanshi	Bhote
Danuwar	Hindu
Urdu	Bengali
Chureti language	

Tibeto – Burman Group. Tibeto – Burman language is genetically derived from Sino- Tibetan language. It can be shown with the following diagram.

Diagram 2
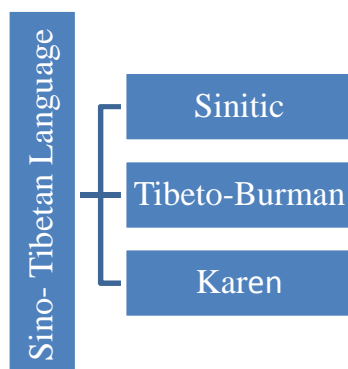
It includes the following groups of languages:

Limbu	Raji
Thakali	Raute
Ghale	Kocha
Haya	Sherpa
Chamling	Rai
Chepling	Magar
Newar	Tibetan
Tamang	Chhuntal
Bahing (rumdali)	Lepcha
Sangpang	

Dravidian Group. Jhangar is the only one language of Dravidian family spoken in Nepal, which is spoken around the Koshi River in the eastern region. Dravidian language is further classified into central, northern, south central and southern branches. It can be shown with the diagram:

Diagram 3
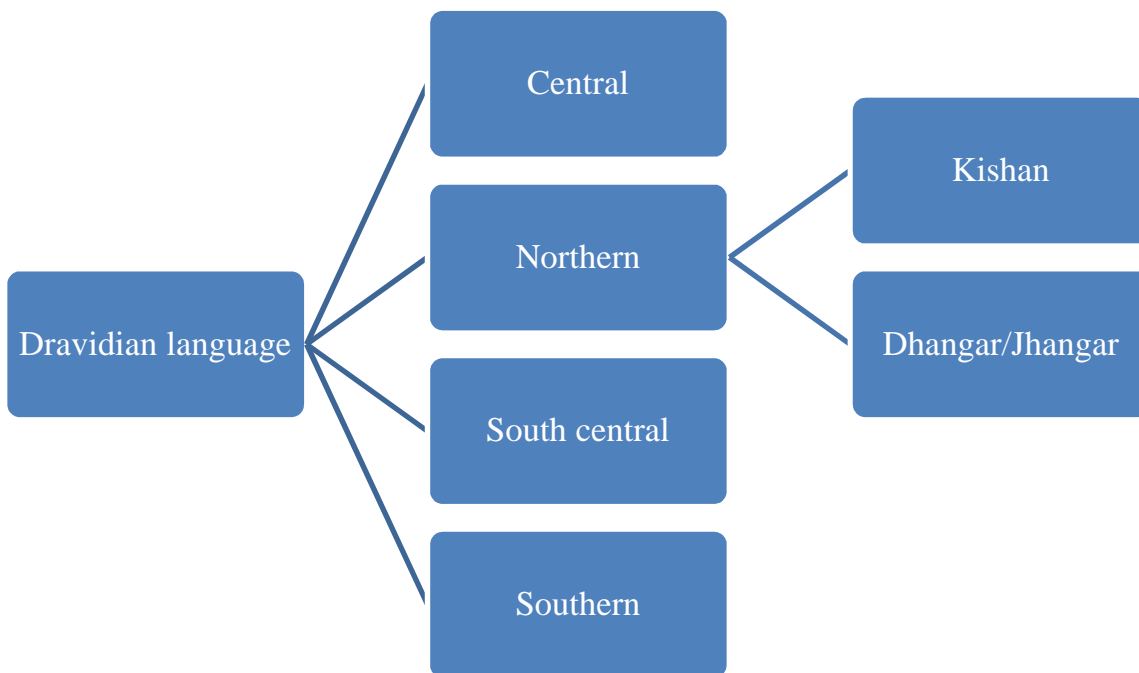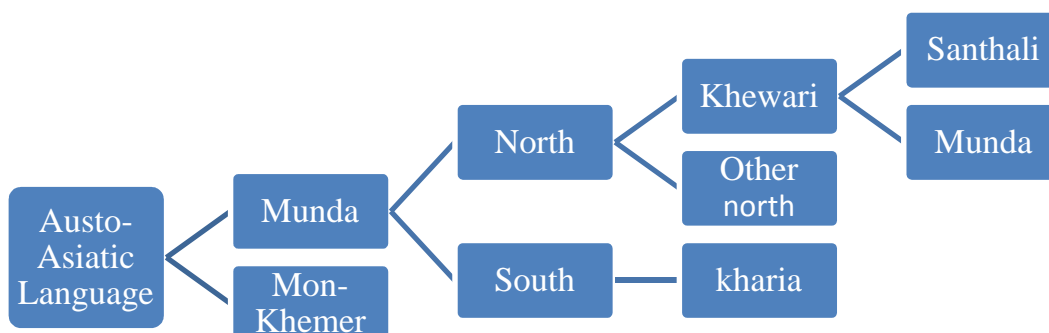
Astro- Asiatic Group. Satar (santhali) is only one spoken language under this family. It is spoken in Jhapa district of Nepal. This family has other branches namely Mom- Khemer and Munda. Munda is classified into north and south branch.

It can be shown with the following diagram:

Diagram 4

The Bhauraiya Western Tharu Language in Bardiya. The Tharu language in Bardiya is known as Bhauraiya dialect of the Tharu language. Bardiya district covers 2025 sq. km area of Nepal. There are 31 VDCs and 8 municipalities. Gulariya is the headquarter of Bardiya district. According to the 2001 census the population was 382,649 in 2011 it has 426,576.Bardiya lies in Province No.5. The population of Tharu people is 75% out of the total population 100% people live in Bardiya district. Tharu people living in Bardiya every VDCs. District profile of Bardiya 2060 shows that Tharu language speakers as their mother tongue are more than 75% in 23 VDCs and in other VDCs speaks less than 25%. Some stories like "Hitwa, Kamaiya, karma" have been published in Bhauraiya dialect. Bhauraiya dialect is spoken in Bardiya, Banke, and Kailali as well.

The Tharu language belongs to Indo-Aryan Family (Yadav, 2003, p. 145). It is spoken in 24 districts of Terai region of Nepal. A very few Tharu speaking. People live in the hills and even fewer of the live in the high mountains. The Tharu language is the fourth largest language which is spoken by 5.86 percent of Nepalese population. Though it has a glorious and very long history; it does not have its own script; it uses Devnagari script. It has been greatly influenced by various north Indian langauges such as Urdu, Hindi, Bhojpuri, Maithili, Bengali. Tharus speak more or less correctly in their original tone and intonation. There are many dialects of the Tharu language, they are named geographically as Bhauraiya, Malaria, Rana, Kathariya, Dangoriya, Chitawaniya, Mahatary. 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 can say that because of multilingual and bilingual community somehow the Tharu language is influenced by its neighbouring language bt it is not dialect of the other languages.

'Hamar Bagiya', 'Hitwa', 'Madhu' , 'Manke Phul', 'Lavkush', 'Hamar Juni' 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 langauge clear from other language. Dr. Gopal Dahit is a Tharu linguist who published Tharu Dictionary and other many more books. "Gochali' is the first newspaper of the Tharu langauge published in 2028 B.S. and 'Karama' is the first film screened in 2052 B.S. Only after 2056 B.S. many films, albums, nespapers, dictionaries developed in the Tharu language. The Government of Nepal has accepted the Tharu language. It is being

taught as a mother tongue in primary level in the government aided school of Kailali district, course prescribed by the government of Nepal. For the development of the Tharu language, the government of Nepal has been printing news, stories, political issues. The Tharu language in the 'Gorkhapatra' in the name of inclusiveness.

Similarly, some programmers 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.

The Nepali Language. The Nepali language belongs to Indo- Aryan family. It is spoken especially in Nepal, Bhutan, India, and Burma. Nepali is the official language of Nepal. It presents Nepali culture and society. It is spoken by 48.76% of total population as a mother tongue in Nepal. It is the lingua franca, medium of instruction and language of media for Nepalese people. It has been widely used in the literature from ancient time.

Nepali also known as Nepalese, is an Indo-Aryan language of the sub-branch of Eastern Pahari. According to 2011 census, it is the official language of Nepal and one of the 22 scheduled languages of India also known by the endonym khas kura, the language is also called Gorkhali or Parbatiya in some contexts. It is spoken mainly in Nepal and by about a quarter of the population in Bhutan. In India, Nepali has official status in the state of Arunachal Pradesh, Assam, Himanchal Pradesh, Manipur Mizaram, Utterkhand and West Bengal's Darjeeling district and Kalimpong. It is also spoken in Burma and by the Nepali diaspora worldwide. Nepali developed in provimity to a number of Indo-Aryan languages, most notably the other pahari languages and Maithili, and shows Sanskri influence. However, owing to Nepal's location, it has also been influenced by Tibeto-Burman languages. Nepali is mainly differentiated from central pahari, both in grammar and vocabulary, by Tibeto-Burman idioms owing to close contact with this language group. The word Nepali is written in Devnagari. The L_1 speakers are 16 million census and L_2 speaker are 9 million according to 2011 census.

Historically, the language was called Khas speech (Khas Kura) is spoken by the khas people of Karnali region and Gorkhali (language of Gorkha kingdom) before the term Nepali was adopted. The origin of modern Nepali language is believed to be

from Sinja valley of Jumla. Therefore, the Nepali dialect "Khas Bhasa" is still spoken among the people of the region.

Nepali developed a significant literature within a short period of a hundred years in the 19ᵗʰ century. This literary explosion was fueled by Adhyatam Ramayana; Sundarananda Bara (1933); Birsikka, an anonymous collection of folk tales: and a version of the ancient Indian epic Ramayana by Bhanubhakta Acharya (1868). The contribution of trio-laureates Lekhnath Paudyal, Laxmi Prasad Devekota and Balkrishna Sama took Nepali to the level of other world languages.

The English Language. English language functions as a lingua franca to bridge people of the world together from the the different speech communities. Due to its increasing importance, Janga Bahadur Rana the prime minister of Nepal established an English Medium Elementary School (Primary School) on the ground floor of Thapathal Durbar in 1854. This history also shows that Nepal cannot remain beyond the influence of English language. At present, English is being taught from nursery level to higher level used. In the case of our country many official documents and school certificates are being printed in this language. Almost all F.M. radios and television is broadcast their some programs and news in English. So this way, the importance of English is increasing and the users or learners are being multiplied.

The English language belongs to Indo- European language family, a sub-branch of Germanic language family. It is one of the major language francs in the world. It is also known as the dominant international language in communication, education and entertainment as well as indispensable vehicle for transmission of modern technology. Without English, a person cannot present himself as a competitor in any discipline. The English language is used to get worldwide knowledge in various fields like literature, culture, religion, education, science and technology. Thus, in the context of Nepal also the English language has been accepted and taught as a compulsory subject from grade one to bachelor level and as option subject from secondary level to master level.

Deixis. Deixis is a technical term, borrowed from the Greek word 'deiktikos' meaning painting. So, deixis, in pragmatics, means 'pointing via language'. It is especially, the subject matter of pragmatics, Charles Pierce introduced 'deixis' for the first time.

Levinsion (2016) says, "Deixis is a linguistic form or deictic expression which indicates to show people, location and time in the immediate context." Deictic expressions are also called indexicals. Indexicals are used to indicate peole via person deixis (I and you), or location via spatial deixis (here and there), time via temporal deixis (now and then). All these expression, depend, for their interpretation, on the speakers and hearers sharing the same context.

Yule (2018) says:

> ... Words in the language can't be interpreted at all unless the physical context, especially the context of the speaker, is known. There are words like here, there, this, that, now, then, yesterday, as well as most pronouns such as I; he, she, it, they etc. Some sentences in English are virtually impossible to understand if we don't know who is speaking, about whom, where and when ... any expression used to point a person (me, you) is an example of person deixis. Words used to point to a location (here, there) are examples of place deixis and those used to point to a time (now, then, tonight, last week) are examples of time deixis. (p. 163)

It is clear that without the use of deictic terms, linguistic utterances remain vague. Here, deiatic expressions refer to the bits of language which only can be understood in terms of speakers' intended meaning and in some context. However, they cannot be interpreted and understand in isolation.

The single and most obvious way in which the relationship between language and context is reflected in the structure of languages themselves, the term is borrowed from the Greek word 'deiktikos' for point indicating. Pierce (1947) introduced deixis for the first time. He used the term indexical to refer to deictic expressions and argued

that they determine existential relation between signs and referents. It belongs to the domain of pragmatics because it directly concerns with the relationship between the structure of language and the contexts in which they are used.

Yule (1918, p.9) says 'Deictic expressions have their most basis use in face spoken interaction where utterances such as [I] is easily understood by the people present but may need a transaction for someone not right there'. Similarly , Levinson (2016, p. 54) says "deixis concerns the ways in which language encoded or grammaticalizes features of the context of utterances or speech event and thus it also concerns with ways in which the interpretation of utterances depends on the analysis of that context of utterances ". In Crystal's words (2003,p.127) deixis is a term used in linguistic theory to subsume those features of language which refers directly to the personal temporal or location characteristics of the situation with in which an utterances takes place whose meaning is thus relatives to that situation for example:

Now –then

Here –there

This – that

I – you

Right – left

Richards et al. (1999, p. 100) says "Deixis is for a particular way in which directly relates an utterance to time, place or person". 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 face interaction in terms of person, location and time. It also shows the interpretation of physical context in which deictic expressions are used, for example:(go, come, soon, behind, here, there, then, yesterday) of English words. Traditionally, deixis is classified in terms of person, place and time deixis. We should now add (following Lyons 1968, 1977 and Fillmore 1971, 1975) discourse or text deixis and social deixis.

a) Person deixis
b) Place deixis
c) Time deixis

. **Person Deixis.** Person deixis refers to word, a deictic expressions used to indicate two different persons. The first person pronouns such as I, my, me, we, etc. are used to point to the speaker or writer. The second person pronouns such as you, your, etc. are used to express the speakers' reference to the hearer(s) excluding the addressor and addressee. The proximal person deixis is realized by the first and second person pronouns, and the distal person pronoun is realized by the third person pronouns. The deictiic centre of person deixis is the speaker, as the speaker changes, so does the centre.

According to Levinson (2016)

Person deixis concerns the encoding of the role of participants in the speech event in which the utterance in question is delivered: the category 'first person' is the gramaticalization of the speakers' reference to himself, 'second person' the encoding of the speakers' refernce to one or more addresses, and 'third person' the encoding of reference to persons and entities which are nether speaker nor addresses of the utterance of question.

Personal pronouns are used as person deictic expressions in the Bhauraiya Western Tharu language. These personal pronouns are :(Mai, Mor, U, I, Hamra, Hukra, Apna, Apnik, Tai, Tun, Tuhin, Torik, Tuharanka) These personal pronouns deictic expressions are categorized into three persons which are given below in the table.

Table 2

Person Deixis in the Bhauraiya Language

Person		
First person	Second person	Third person
Mai,mor,hamar,hamre, hamrahanke	Tu, tor, tuhar,tai Apna,hajur	o/u i Hukra

First Person Deictic Expressions. First person refers to the speakers in a piece of conversation. Personal pronouns (s) denoting the speaker (s) i.e.[+s] are taken

as first person deictic expressions are 'mai, mor, morik, and hamra'. The use of first person deictic expressions is similar or different in terms of gender in term of number and in terms of honorific.

In terms of gender

Mai kitab parahtu.

Ma kitbab paddhchhu.

I read book.

Here, 'mai' is used for both male and female. There is no other term instead of 'mai' to refer to male and female separately.

In terms of number, there are two number systems in the Bhauraiya Western Tharu. They are 'ekbachan' (singular) and 'bahubachan' (plural). These can be shown with the help of following table.

Diagram 5

Number Classification in the Bhaurahiya Language
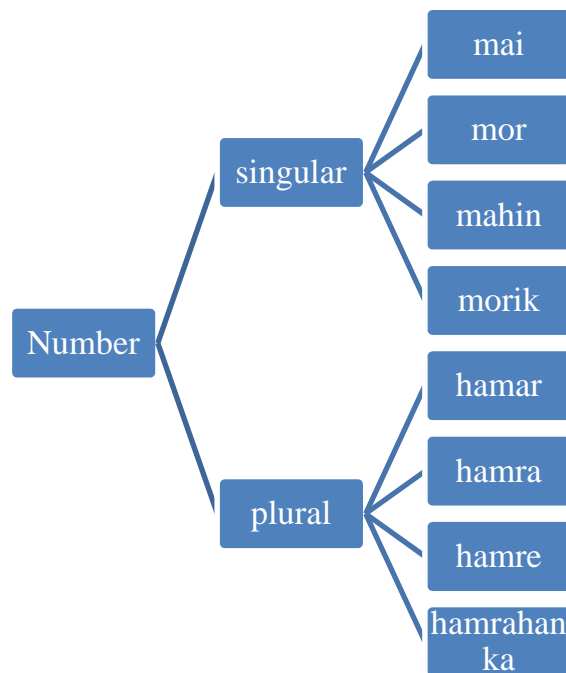
For example:

Mai bhat khaitu. (Singular 'u')

Ma bhat khadaichhu.

I am eating rice.

Hamra bhat khaiti. (Plural 'I')

Hamiharu bhat khadai chhau.

We are eating rice.

For first person deictic expression in Bhauraiya Western Tharu (u) and (i) suffixes are added to make plural.

In terms of honorifics, in many languages, these deictic categories of speaker, addressee, and others are elaborated with makers of relative's social status (for example, addressee with higher status versus addressee with lower status). But such types of status are not distinguished or found in the Bhaurahiya Tharu for first person deictic expressions.

Second person deictic expression. Second person refers to the listener (s) addressee (s) on the basis of the participation in a piece of conversation. Personal pronouns referring to the addressee (s) i.e. [+A], are taken as second person deictic expressions in the Bhauraiya Western Tharu. These are three deictic expressions in the Bhauraiya Western Tharu to refer to second exemplified in terms of:

Gender

Tai, tun, apne are interchangeably used for both male and female both. For example

a)   Tain launda huite.
      Timi keta hau.
      You are boy.

b)   Tain laundi huite
      Timi keti hau.
      You are girl.

c)   Tun Krishna huito.
      Timi Krishna hau.
      You are Krishna.

d)   Tun radha huito.
      Apia radha hunuhunchha.
      You are radha.

e) Apna Krishna huiti.

Hajur Krishna hunu hunchha.

You are Krishna.

f) Apna radha huiti.

You are radha.

g) Hajurka Krishna huiti.

You are krishan.

h) Hajurka radha huiti.

You are radha.

Number

There are two number systems in the Bharaiya Tharu person viz. singular and plural. For example

Singular:

Tum

Apne

Plural:

Tuhuranke

Apananke

'Tain' is not changeable singular in to plural such as (tain-torik) 'tain' word indicates only one 'you' and 'torik' word also indicates only one 'you' not more than you. Adding 'anke' suffixes to the base singular can be changed in to plural pronouns.

Honorifics:

Hajur (high honorific)

Apna (honorific)

Tun (mid honorific)

Tain (non-honorific)

Third Person Deictic Expressions. Third person refers to the person (S) who is not involved in a piece of conversation. It refers to the referent about whom participants talk. Third person is neither a speaker nor an addressee. Therefore, the

personal pronouns referring to the third person are taken as the person deictic expression. They are *I,o, hukra.*

These can be drawn in terms of:

Gender:

O ghare gael.

S/he goes to home.

I kaha gainin?

Where has she gone?

Hukra school jaitahai.

They go to school.

The above examples show that, there is masculine and feminine gender for the third person pronouns.

Numbers:

Hukra bahut barhya batai.

They are very good.

O/u bahut sughar batin.

She is very beautiful.

The above third person numbers, there is not necessary to add suffixes to make plural pronouns.

Place Deixis. Place deixis refers to the specification of location relative to anchorage point in the speech event. In other words, it refers to deictic expressions used to point to a place with in or around which utterance is produced or interpreted. Levinson (2016) says that "place deixis concerns the encoding of spatial location relative to the location of the participants in the speech event." It is clearly a form of referring that is tied to speaker's context with the most basic distinction between deictic expression bring 'near speaker' vs. 'away from speaker'. We can refer to the objects by describing or naming them and by locating them. In English language, the 'near from speaker' i.e. proximal, terms are this, here, and how, the 'away from speaker' i.e. distal, terms are that, there and then.

Place deictic terms used in English language can be listed as below:

This, that, here, there, up, down, left, right, on across, along, far, near, on the top, at the bottom, under, over, outside, inside, in front of , next to, back, opposite, beside, etc.

Place deixis refers to any expression which is directly related to and utterance to the spatial location. The native speakers of Bhaurahiya Tharu use some specific place deictic expression to localize the speech participant and referents in space. Some frequently used Bhaurahiya dialect expressions are (I, u, agha, pacha, tara, upper, dur, lagghu, biccha, kinare, yahar, uhar.

I karnali ladiya ho.
Yo karnali nadi ho.
This is Karnali river.
Uha ektho kitab bat.
Tyaha euta kitab chha.
There is a book.
Eha k ailrahe?
Eha ko aeko thiyo?
Who came here?

Here, 'I' and 'ehar' refer to near or proximal and 'u' and 'uhar' refer to far or distal from the place of addressing.

There are some gestural and non-gestural place deictic expressions in the Bhauraiya Western Tharu where gestural and non-gestural place deictic expressions depend up on the context. If the place is visible it can be gestured otherwise not. For example:

U mandir ho uha jaina 5 minute lagat.
That is the temple, it takes 5 minute time.
Muktinath mandir bahut dur ba, uha jaina 1 din lagat.
Muktinath temple is so far, it takes one day.

The above first expressions are gestural and second one is non-gestural.

Some verbs such as 'au', 'jau' in the sentences determine proximal and distal classifications of place deictic expressions.

For example:

Mandir jau. (Distal)
Go to temple.
Ghare au. (Proximal)
Come to house.

Time Deixis. Time deixis is reference made in particular times relative to some other times, most currently the time of utterance. In other words, time deixis refers to the words or expressions pointing to the time at which the utterance is spoken. It reflects mainly in tense system and partly in adverbials of language. The time deictic center is mainly taken to the speakers' location at the time of speaking. Levinson (2016) defines the time dexis as "time deixis concerns the encoding of temporal points and spans relative to the time at which an utterance was spoken". Time at which the speakers produce an utterance is the center of time deixis. In face to face communication, coding time (CT) and receiving time (RT) are identical but it is not the case for writing and recording. Almost all languages of the world have two-fold distinction of time deixis represented by the tense system i.e. proximal and distal. Time deictic terms used in English language are listed below:

Now, then, soon, today, in the past, tomorrow, nowadays, ago, next time, these days, those days, to night, at present, right now, last night, this time, sometimes, already, recently, still, previous days, this time, that day.

In the Bhauraiya Western Tharu language, time deixis concerns itself with the various times involved in and referred to in an utterance. This includes the adverbs like, now, then, soon, and soforth and also different tenses in the same way, people speaking the Bhauraiya Western Tharu language make the use of (aaj, kaal, parau) time deictic expressions in the Bhauraiya Western Tharu can be classified on the basis of tense systems that are present, past, and future. Present time deictic expressions are used for specifying the state or events those occur during a temporal span including utterance time. The past tense deictic expressions are used for specifying the relevant

time span those take place before utterance time and future time deictic expressions are used for specifying the relevant time span those succeed the utterance time.

present	past	future
• abba, ajkal, ishal, imahina aajhu	• kaal, parau, dharau, larau, pahilak, porsal	• kaal, parau,dharau, larau, pachhek, aina sal

The given table classifies that Bhauraiya Western Tharu has present, past, future time deictic expressions. Sometime deictic expression occurs for indicating both past and future time such as (kaal, parau, larau, dharau). Bhauraiya Western Tharu deictic expression have been found in terms of the name of days, weeks, months, years or shot time portions for example

Mai kaal ghare jaim. (Day)

I will go to home tomorrow.

U aina mahina ma bhoj karakla ba. (Month)

He is going to marry next month.

Sita bital saal Kathmandu gailin. (Year)

Sita had gone to Kathmandu last year.

In Bhauraiya Western Tharu time deictic expressions are used to refer to the point of time and period of time. For example:

Mai abba kam karatu. (Point of time)

I am working now.

I ghar gailak saal se nai banal ho. (period of time)

This house was not completed from previous year to now.

Discourse Deixis. Discourse deixis concerns with the use of expressions with in some utternace to refer some portion of discourse that contains to utterance. Discourse deixis is also called the text deixis. It refers to those linguistic structures, which are used to point to a certain portion of discourse. Levinsion (2016) says, "Discourse deixis has to do with the encoding of reference to portions of the unfolding discourse in which the utterance is located." Thus, discourse deixis

concerns the encoding of reference to the portion of the discourse in which the utterance takes place. Discourse and anaphora are similar because both of them refer back to the conversation. They are different only in terms of the words they use. Discourse deixis refers to linguistic expressions itself and anaphora concerns the use of a pronoun to refer to the same entity, which has already appearedin the conversation. In conclusion, we can say that, discourse deixis shows the relation between an utterance and the prior discourse in a piece of conversation. Discourse deictic expressions include the time deixis words such as last week, in the next paragraph, last, anyway, etc. and place deictic words such as this, that, etc.

Social Deixis. Social deixis refers to linguistic expression for maintaining social relationship with in the social situation in which utterance takes place. Social deixis is the use of different deicties to express social distinctions. According to Fillmore (2003, as cited in Levinsion 2016) "Social deixis concerns that aspect of sentences which are determined by certain realities of the social situation in which the speech act occurs."

Levinsion (2016) says, "Social dexis concerns the encoding of social distinctions that relates to participants roles, particularly of the social relationship holding between speaker and addresses or speaker and some referent."

So, social deixis refers to linguistic expression which concern with extablishing social relationship with the social situation in which the conversation takes place. The social relation refers to the participations roles, their social rank, and status. Social rank, social status, height, distance, plurality are reflected in honorific and non-honorific pronominal forms. Therefore, pronominal forms and the difference between formal and polite forms are examples of social deictic expressions. It is also language specific.

Review of the Related Empirical Literature

In empirical literature review, our central focus is to examine and evaluate what has been done before on a topic and establish the relevance of this information to our own research. The review of study may be obtained from the variety of sources such as books, journals, articles, reports which will help to improve methodology and contextualize the findings. Empirical literature will provide information of previous

research and many researches were conducted on linguistic comparative studies that concern with different linguistic fields in English and various other languages spoken in Nepal. When I went through the researches, I found that there were some researches that compared English deictic expressions with Nepali deictic expressions. No research has been carried out so far, comparing deixis in the Bhauraiya Western Tharu, Nepali and English language. The related literature of the present study is as follows:

Shah (2005) carried out a survey research on "S-V agreement in the Maithili and English language". His main objective was to identify S-V agreement of Maithili language in relation to English. His primary source of data was fifty Maithili native speakers of the different villages of Sirha district and secondary sources were books, journals, magazines, theses. He used judgmental sampling. A set of questionnaire was tool for data collection of this research. He found that second and third person pronouns do not change for honorific expressions in English where as they do in the Maithili language spoken in Sirha district.

Mahato (2008) carried out a survey research on "S-V Agreement in Tharu and English languages". His main objective was to identify S-V agreement of Tharu language in relation to English. His primary sources of data was fifty Tharu native speakers of five different villagers of Parsa district and secondary sources were books, journals, magazines, theses. He used judgmental sampling. Set of questionnaire was tool for data collection of his research. He found that second and third person pronouns do not change for honorific expressions in English where as they do in the Tharu language spoken in Parsa district.

Karan (2010) carried out a survey research "Cases in English and Maithili languages". His primary sources of data were a hundred Maithili native speakers from Sirha's school students and books, journals, thesis were secondary sources of data. He used stratified random sampling. Interview and questionnaire were tools for 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 conative in Sirha district of Maithili language.

Chaudhary (2015) carried out a survey research on the "Pronominal in the Tharu and English language: A comparative study". His main objective was to

compare and contrast pronominals of the English with that of Tharu language. His primary source of data was thirty Tharu native speakers of Khairahni VDC of Chitawan district and secondary sources of data were books, journals, theses He used judgmental and stratified sampling. He used questionnaire and interview as research tools for data collection. He found that pronominals of the Tharu language have more grammatical distinction for separate pronouns separate verbs were found.

Thapa (2016) conducted research on the topic of 'Place and Time Deixis in Magar, Nepali and English'. Objectives of this study was to find out Magar, Nepali and English language, to compare and contrast the Magar, Nepali and English place and time deictic expression and some pedagogical implications. The data was collected from native speakers of Taklung VDC of Gorkha districts who were selected by non-random purposive sampling procedure. She used both primary and secondary sources of data to conduct the research. She adopted questionnaire and interview as a research tool for data collection. She found out English is richer than Magar and Nepali in terms of place deictic term. Magar and Nepali language follows the structure place deixis +verb whereas English language follows verb+ deixis structure. Similarly, she also found out that impure English and Nepali place deictic expressions can be changed into pure place deictic expressions in Magar. Time deictic expressions in all languages: Magar, Nepali, English can be classified on the basis of tense system, proximal and distal, pure and impure.

Yadav (2016) conducted research on the topic of 'Place and Time deixis in Bajjika and English Language'. Objectives of this study was to find out Time and Place Deixis, to compare and contrast Bajjika place and time deixis with those of English and suggest pedagogical implications. She used both primary and secondary sources of data to conduct the research. The data was collected from native speakers of Gaur municipality of Rautahat district who were selected by snowball sampling procedure. She adopted structured interview and questionnaire as a research tool for data collection. She found out that the English deictic expressions are richer than Bajjika deictic expressions. Bajjika language follows the structure place +verb whereas English language follows verb+ place deixis. Similarly, she also found out that the Bajjika and English language deictic terms are similar in proximal and distal nature.

Acharya (2017) attempted a survey research entitled "Person and time deixis in English and Nepali language". His main objective was to find out the similarities and differences between English and Nepali deictic expression in terms of person and time. His primary sources of data were books, journals, theses. He used judgmental sampling. He adopted interview as a research tool. He found that Nepali person deictic pronouns are more in number than those of English in terms of honorific distinction, number, case and gender.

Thus, after reviewing the above literature I got insight regarding the deixis, comparative study on deictic system of different languages, importance of contrastive analysis and alike. In order to conduct the research they used survey research design and I followed the same i.e. survey research design. Therefore, after reviewing the literature I got more ideas regarding the process of conducting survey research design. Similarly, they used questionnaire and interview schedule to elicit the data from the population of the study. To design and questionnaire and interview schedule their tools, i.e. questionnaire and interview schedule provided more insights for me. Furthermore, the literature has a number of implications in my research.

Implications of the Review for the Study

In literature review, our central focus is to examine and evaluate what has been before on a topic and establish the relevance of this information to our own research. This review of the study may obtain from the variety of sources including books, journals, articles, reports this entire source helps to bring the clarity and focus on the research problem, improve methodology and contextualize the findings. It is also equally important to examine and evaluate what has been said before on a topic and what has not been said yet for finding new area for further research. To summarize, the aforementioned studies have their own value and importance in their respective fields. Here being a native speaker of Bhauraiya Western Tharu language. I have selected this topic. There are very limited research studies which have been carried previous in the field of Dexies. Chaudhary, (2010) provided me lots of ideas and information about theoretical knowledge of Tharu language. Deixis system in Tharu, Nepali and English had an objective to find out Tharu person, place and time deictic expression. He selected 60 speakers of Siraha district. He used judgmental non

random sampling procedure and used a set of questionnaire and interview as research tools.

Bohara, (2010) reviewed a research on deixis system in English and Bajhangi dialect of Nepal. His main objectives were to find out Bajhangi deictic expressions in terms of person, place and time to compare English and Bajhangi deictic expressions. He took native speakers of Bajhangi dialect as primary source and different books, journals, magazins, websites as secondary source of data. The sample populations were for the Bajhangi dialect of Lekgaun and Saipaselaof Bajhang district. He adopted the purposive sampling procedure to select the respondents. And the interview schedule was his tool for data collection. He found Bajhangi person deictic expressions;mu, hamu/hame, tu, tamu, time deictic expressions: aila,achhel,aja,bhola,titali etc, place deictic expressions: yo, tyo,ya, ta, muthi, matira In case of comparison between English and Bajhangi dialect, he found Bajhangi has more complex deixis system than English.

Therefore, my study is new study in the field of English education especially in the department of English education and this work is new attempt in the exploration of the above mentioned untouched area. This has been a single study to address deictic phenomenon in the department. So this seems to be new.

Conceptual Framework

The study on deixis system in Bhauraiya Western Tharu, Nepali and English language was based on the following conceptual framework:

```
                          ┌──────────┐
                          │  Deixis  │
                          └──────────┘
          ┌──────────────────┬──────────────────┐
          ▼                  ▼                  ▼
    ┌──────────┐       ┌──────────┐       ┌──────────┐
    │  Person  │       │  Place   │       │   Time   │
    └──────────┘       └──────────┘       └──────────┘
```

| Bhauraiya Western Tharu | Nepali | English |

Person	Place	Time
➢ First	➢ Proximal	➢ Present
➢ Second	➢ Distal	➢ Past
➢ Third	➢ Pure	➢ Future
➢ Singular	➢ Impure	➢ Proximal
➢ Plural	➢ Gesture	➢ Distal
➢ Case	➢ Non-gesture	➢ Pure
➢ Subjective		➢ Impure
➢ Objective		➢ Point of time
➢ Genitive		➢ Period of time

Discussion and Comparisons

| Similarities | | Differences |
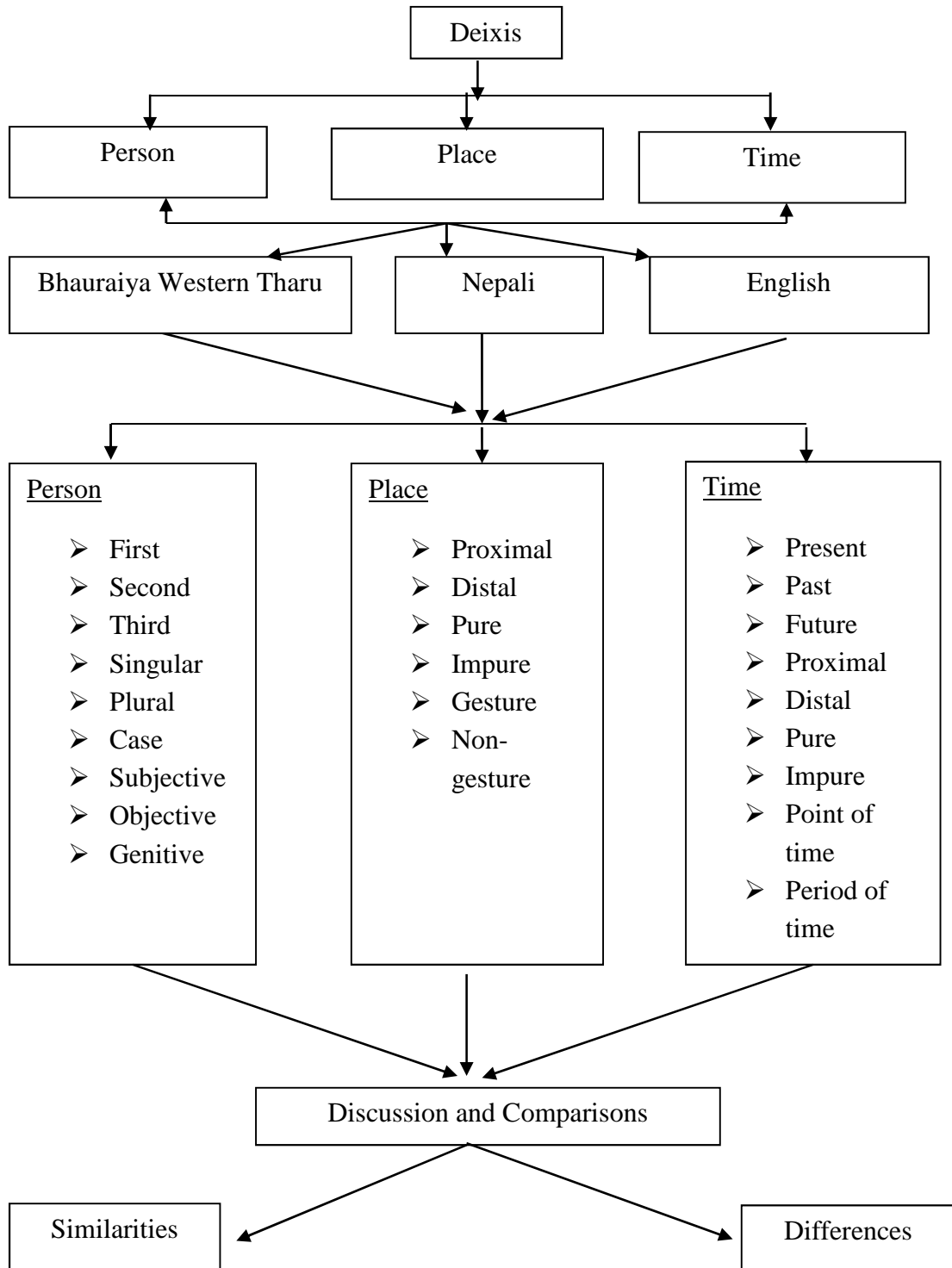
Chapter 3

Methods and Procedures of the Study

To achieve the objectives of the study, following methodologies were selected in the research process.

Design and Methods of the Study

There are many research designs which are used to find out the truth to a problematic question. Among them, I used survey research design. In this research, I visited the determined field to find out existing data. Especially, it was carried out on a large number of populations in order to find out the public opinion on certain event, issue or situation. Survey research design is a descriptive type of research design which studies large and small population and mostly used method of investigation in education research and it can be carried out either by group of researchers or by individuals. So, a survey usually addresses the large group of population, sampling is necessary to carry out the investigation. The concern is necessary to carry out investigation.

Nunan (2008) states that the main purpose of survey research design is generally to obtain a snapshot of condition attitude, event as a single in time. It is done in neutral setting. Survey research is a type of research which studies large and small population by selecting population chosen from study population. Survey is also carried out in educational sector or obtains a snapshot of condition attitude and events at a single point of time. According to Nunan 2008), there are eight steps of survey research design. They are as follows:

Step-I	Define objective	- What do we want to find out?
Step-II	identify target population	- Who do we want to know about?
Step-III	Literature Review	- What have others said about the issue?
Step-IV	Determine sample	- How many subjects should we survey, and how will identify these?
Step-V I	identify survey instruments	- How will be the questionnaire or interview collected?

Step-VI	Design survey procedure	- How will be the data collection carried out?
Step-VII	Identify Analytical Procedure	- How will be the data assembled and analyzed?
Step-VIII	Determine Report	- How will be written up and presented?

For the purpose of this research, the following are the reasons of adopting the survey design. This study design came to be very useful to study the place, person and time deixis in western Bhauraiya Western Tharla, Nepali and English.I require wide coverage which made the research reliable. The sample population was selected from the wide range of population so the findings were generalized to the those populations. Data were collected using questionnaire so that the information could be gathered from a large number of populations. This helped to expand the theoretical knowledge on place, person and time deixis in Nepali, Bhauraiya western tharu and English language. This study design worked as an effective tool to forward some suggestions for the improvement of the descriptive research design in my study.

Population, Sample and Sampling Strategies

The total respondents of the study was the 40 native speakers of Bhauraiya western Tharu dialects of Tharu language. I selected two villages namely Belasa and Bhalu Fanta of Bardiya district. I took twenty respondents from each village and used convenience random sampling design in selecting respondents for the study. Convenience random sampling they were above the age of twenty and more literate

Data Collection Tools and Techniques

For this study, I used a set of questionnaire as research tool in order to elicit the data on person, place and time deixis in Bhauraiya Western Tharu. The interview was used for ilitrate and questionnaire was used for literate informants.

Sources of Data

I used both primary and secondary sources of data to attain the objectives of the study.

Primary Sources of Data. The native speakers of the Bhauraiya Western Tharu dialect of Rajapur municipality of Bardiya district were the primary sources of data. They were above the age of 20 and more literate.

Secondary Sources of Data. The secondary sources of data were different books, journals, magazines, articles, dictionaries, encyclopedias, websites and related thesis. Some of them were: Levineson (2016), Yule (2018), Grundy (2002), Asher (1994).

Data Collection Procedures

The researcher followed the following procedures for completing this research study. First the research prepared the set of questionnaire. After that, the researcher visited the field and built rapport with the concern of person. Then, the researcher distributed the questionnaire to the native speakers. After that, the researcher thanked the informants for their co-operation. Finally; the researcher systematically analyzed the obtained data, derived conclusions and suggested some recommendations.

Data Analysis and Interpretation Procedures

Both qualitative and quantitative approach of research was selected for the analyzing received data. Data were analyzed and interpreted descriptively with the help of simple statistical tools i.e. tables, charts, figures, and illustrations. Data analysis started with the coding and minute analysis of the data collected. It could be seen as the process of bringing order, structure, and meaning of the mass of collected data. So, the collected data will put under different headings and analyze descriptively and thematically.

Ethical Considerations

Ethical considerations are one of the most valuable ornaments that a researcher should follow while conducting his/her research work. To accomplish the research work, the researcher needs to consider the ethical value. So, I conducted the survey research design by taking permission of the concerned authority and I field up consent form. Then I ensured that all the ideas used in this study were my own ideas except the cited one and I tried to keep it safe from the plagiarism.

Chapter 4

Analysis and Interpretation of Results

In this chapter, the collected data were analyzed and interpreted descriptively and contrastively so as to meet the objectives of the study.

Analysis of Data and Interpretation of the Results

Deixis is pointing through language to particular entity. It has mainly three terms; person, place and time deixis. Deixis system is studied by many scholars, whereas Bhauraiya western Tharu dialect is yet to be studied. The data collected from the informants were based on the set of questionnaire that was prepared for the Bhauraiya native speakers from Belasa and bhalufanta village of Bardiya district and this section includes the results extracted from the discussion are as follows:

Person Deixis in Bhauraiya Western Dialect. The person deixis refers to the use of linguistic expression to point to the person. Person pronouns denote speakers, addresses and persons and entities besides speakers and addresses some examples of person deictic expressions are: *Mai, Mor,Morik, Tai, Tor, Tuhar, I, U, Ekar, Okar, Hamar, Hamarahake* etc. Basically, the first, second, third person prominals are used as the person dectic expressions in this dialect.

First Person Deictic Expressions. First person refers to the speakers depending on the participation in piece of conversation.

The following table shows the Bhauraiya first person deictic expressions:

Table 3

First Person Deictic Expression in Bhauraiya Dialect

Case	Number	
	Singular	Plural
Subjective	Mai	Hamra, Hamre
Objective	Mahin	Hamahan, Hamahin
Genitive	Morik	Hamrahanke,

The above table shows that Bhauraiya first person deictic expressions are marked for case (subjective,objective,genitive) and number (singular and plural). For example:

a. Subjective case: the first person deictic expressions for subjective case in Bhauraiya dialect are *'mai', 'hamra'*. It is used interchangeably. For example:

Bhauraiya   : **mai** doctorwa hu

Nepali   : ma doctor hu

English   : I am doctor.

b. Objective case: the first person deictic expressions for objective case in Bhauraiya dialect is formed by adding the suffixes *'-hin', '-han'* to the subjective case. For example:

Bhauraiya   : I **mahin** man paraithi

Nepali   : unle malai man parauchhin

English   : she likes me.

c. Genitive case: the first person deictic expressions for genitive case is separate terms suffixed by *'-or', '-ar', '-ik'* to the subjective case. For example:

Bhauraiya   : I ghar **mor** ho

Nepali   : yo mero ghar ho

English   : This is my house.

i. *'-or'* is used with singular countable masculine nouns, mass nouns, abstract nouns, and non-honorific nouns. For example:

Bhauraiya   : u **mor** bhai ho

Nepali   : u mero bhai ho

English   : he is my brother.

ii. *'-ar'* is used with plural nouns, seniority, feminine nouns in honorific forms. For example:

Bhauraiya   : tu **hamar** ghar aiho

Nepali   : tapai hamro ghar aunu hola

English   : you come to our home.

iii.   '-*ik*' is used with seniority, singular noun in honorific forms. For example:

Bhauraiya   :uha ***morik*** baba hoi

Nepali   : uha mero buwa hunu hunchha

English   : he is my father.

Likewise, Bhauraiya first person deictic expressions are marked for number also. However, it has two number systems; singular and plural but plural numbers are used interchangeably, such as: *hamar, hamre, hamrahanke*. For example:

Bhauraiya: *mai* bhat khaitu (**singular 'u**')

Nepali: ma bhat khadai chhu

English: I am eating rice.

Bhauraiya: *hamara* bhat khaiti (**plural 'I'**)

Nepali: hami bhat khadai chhau

English: we are eating rice.

Second Person Deictic Expressions in Bhauraiya Dialect. The deictic expression which denotes the persons spoken are said to be the second person pronouns.

The following table shows the Bhauraiya second person deictic expressions.

Table 4

Second Person Deictic Expression in Bhauraiya Dialect

Case	Number			
	Singular		Plural	
	Non-honorific	Honorific	Non-honorific	Honorific
Subjective	Tu/Tai	Apne	Tuhan/Tuhanke	Apnenke
Objective	Torik	Tuhar/Apnek	Tuhunke	Apnehukahanke
Genitive	Tuhin	Tuhin	Tuhunke	Tuhuranke

The above table shows that Bhauraiya second person deictic expressions are marked for case (subjective, objective, genitive), number (singular and plural but plural is used interchangeably) and honorificity (both plural and singular have)

Case: Bhauraiya second person deictic expressions are marked for three cases viz. subjective, objective, and genitive.

a. **Subjective**

Bhauraiya	: *tai* katha likhate
Nepali	: timi katha lekhirahe chhau
English	: you are writing story.

b. **objective**

Bhauraiya	: mai *tuhin* paisa deu
Nepali	: ma timilai paisa dinchhu
English	: I give you money.

c. **Genitive**

Bhauraiya	: *tor* man ka ba?
Nepali	: timro man ke chha?
English	: what is your opinion?

Similarly, Bhauraiya second person deictic expressions are marked for two numbers i.e. singular and plural. For example:

Singular

Bhauraiya	: *tu* sughar bato
Nepai	: timi sundar chhau
English	: you are beautiful.

Plural

Bhauraiya	: *tuhare* sughar bato
Nepali	: timiharu sundar chhau
English	: you are beautiful.

Third Person Deictic Expressions in Bhauraiya Dialect. The personal pronouns referring to the third person are taken as third deictic expression. It refers to the referent about which participants talk. Third person is the person deictic expressions of Bhauraiya dialect.

Bhauraiya third person deictic expressions are shown in the following table:

Table 5

Third Person Deictic Expressions in Bhauraiya Dialect

Case	Number				Plural
	Singular				
	Masculine		Feminine	Neutral	
Subjective	Proximal	I	I	I	Hikre
	Distal	U	U	U	Hukre
Objective	Proximal	Ihin	Ihin	I	Eaine
	Distal	Uhin	Uhin	U	Oine
Genitive	Proximal	Ekar	Ekar	I	Eainke
	Distal	Okar	Okar	U	Oinke

The above table shows that Bhauraiya third person deictic expressions are marked for three cases (subject, object, and genitive), numbers (singular and plural) and honorificity (honorific and non-honorific). For example:

a. **Subjective**

Bhauraiya   : *hikre* kitab paharnai

Nepali   : iniharu kitab padhe

English   : They read book.

b. **Objective**

Bhauraiya   : *ihin* mai parahinu

Nepali   : eslai maile padhae

English   : I taught him.

c. **Genitive**

Bhauraiya   : *hukahanke* ghar pokhara me batin

Nepali   : tiniharuko ghar pokharama chha

English   : Their house is in pokhara.

Similarly, Bhauraiya third person deictic expressions are marked for two numbers, i.e. singular and plural. For example:

a. Singular

Bhauraiya   : *I* mor kitab ho

Nepali   : yo mero kitab ho

English   : It is my book.

b. Plural

Bhauraiya   : *hukre* aaj ainai

Nepali   : tiniharu aaja ae

English   : they came today.

Likewise, Bhauraiya third person deictic expressions are marked for proximal and distal. For example:

a. Proximal

Bhauraiya   : *I* kitab ho

Nepali   : yo kitab ho

English   : this is book.

b. Distal

Bhauraiya   : *u* kitab ho

Nepali   : tyo kitab ho

English   : That is book.

Place Deixis in Bhauraiya Dialect. Place deixis refers to any expressions which are directly related to an utterance to the spatial location. It clearly a form of referring that is tied to the speaker's context with the most basic distinction between deictic expressions being near speaker's verses a way from speaker. The native speakers of Bhauraiya tharu use specific place deictic expressions to localize the speech participants and referents in space. Some frequently used Bhauraiya dialect expressions are listed in the following table:

Table 6

Place Deictic Expressions in Bhauraiya Dialect

Proximal	Distal	Neutral
I	U	Eharling
Yeha	Uha	Uharling
Ehar	Ohar	War
Lagghu	Dur	Par
Ipar	Upar	Johar, Jaththe
		Tohar, Taththe

From the above table we can say that Bhauraiya place deictic expressions are classified in to three sub-groups, I.e., proximal, distal and neutral. Proximal place deictic expressions *yaha, yahar, lagghu, ipar*, etc. indicate the place nearer to the speakers and listeners. For example:

Bhauraiya : tu *yaha* aau

Nepali : timi yaha aau

English : you come here.

Similarly, distal place deictic expressions *u, uha, uhar, dur, upaar*, etc. indicate the place far away from the speakers and listeners. For example:

Bhauraiya : tu *uhar* jaau

Nepali : timi uta jau

English : you go there.

Likewise, neutral place deictic expressions *agha, pachha, eharling, uharling, aththe*, *oththe, johar, tohar, war, par*, etc. are not to indicate near and far but tell about the place where something is. For example:

Bhauraiya : mai tuhar *pachha* batu

Nepali : ma timro pachhi chhu

English : I am your back.

In Bhauraiya dialect place deictic expressions also classified into pure and impure. For example:

a. Pure

Bhauraiya   : ***uhar*** jau

Nepali   : uta jau

English   : go there.

b. Impure

Bhauraiya   : mor ghar mandir ke ***dahin panjar*** baoi

Nepali   : mero ghar mandir ko daya tira chha

English   : My house is in the right of temple.

Similarly, in Bhauraiya place deictic expressions can be classified into gestural and non-gestural on the basis of visible and non-visible context. If the deictic terms are used for a visible location that can be gestured and if not visible that can be non-gestured. For example:

a. Gestural

Bhauraiya   : ***ehar*** soot

Nepali   : eta soota

English   : sleep here.

b. Non-gestural

Bhauraiya   : ladyak ***upaar*** mor ghar ba

Nepali   : nadi ko pari mero ghar chha

English   : my house is across the river.

Time Deixis in Bhauraiya Dialect. Time deixis is reference made to particular times related to some other times, most currently the time of utterance. In another words, time deixis refers to the words or expressions pointing to the time at which the time utterance is spoken. The Bhauraiya dialect has also time deixis, i.e. the expressions which points out the time in which the particular utterance takes place. In Bhauraiya dialect, time deictic expressions are classified on the basis of tense systems, i.e. present past and future tense. They are given in the following table:

Table 7

Time Deictic Expressions in Bhauraiya Dialect

Present	Past	Future
Aaj, Abba, Aajhu,Yidin Yisamaya, Abhintak, Abbahi, Yihapta, Yishal	Kaal, parau, larau, dharau, pohorshal, uhesamaya, bitaldin, bitalbela, gailmahina	Kaal, parau, larau, dharau, porshal, ainadin, dosarbar, ainasamaya

The above table shows the Bhauraiya dialect has large numbers of time deictic expressions and the following facts have been found about them.

Bhauraiya time deictic expressions have been found in terms of the names of days, weeks, months, years some sort of portion. For example:

a. Day

Bhauraiya   : ***aaj*** bahut gham ba

Nepali   : aaja dherai gham chha

English   : it is so hot today.

b. Week

Bhauraiya   : tu ***ainahapta*** jaibo

Nepali   : timi aunehapta janchhau

English   : you will go coming week.

c. Month

Bhauraiya   : I ***bital mahina*** bhoj karlin

Nepali   : ini gata mahina biha garin

English   : she married last month.

d. Year

Bhauraiya   : hukre ***porsaal*** college verna huinai

Nepali   : tiniharu gatasaal college verna vae

English   : they admitted in college last year.

Most of the time deictic expressions are pure in the sense that they are made up single words. Impure time deictic expressions are used rarely. For example:

a. Pure

Bhauraiya   : tu ***abba*** katha likhato

Nepali   : timi ahile katha lekhdai chhau

English   : you are writing story now.

b. Impure

Bhauraiya   : ***kabbukaal*** mai jaar pithu

Nepali   : kahilekahi ma jaad khanchhu

English   : sometime, I drink alcohol.

Similarly, in Bhauraiya dialect time deictic expressions are used to the point of time and period of time, i.e. duration. For example:

a. Point of time

Bhauraiya   : mai ***poharsaalse*** asha lagatu

Nepali   : ma gatasaal dekhi parkhadai chhu

English   : I have been waiting you since last year.

b. Period of time

Bhauraiya   : mai ***10 saalse*** asha lagatu

Nepali   : ma 10 barsha dekhi parkhadai chhu

English   : I have been waiting you for last year.

Likewise, Bhauraiya dialect time deictic expressions can be classified into two fold distinction, i.e. proximal and distal. Proximal time deictic expressions are referring the present time and distal deictic expressions are referring the past and future. For example:

a. Proximal

Bhauraiya   : tu ***aaj*** mor sang ghume chalo

Nepali   : timi aaja ma sanga ghumna hida

English   : you are going to visit with me.

b. Distal

Bhauraiya   : tu ***aina shanibar*** mor sang ghume chalo

Nepali   : timi masanga aaune shanibar ghumna jadai chhau

English   : you are going to visit with me on coming Saturday.

Comparison of Bhauraiya Tharu Deixis with Deixis in English and Nepali. On the basis of the analysis of Bhauraiya Tharu deictic expressions, english and Nepali are compared as follows:

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

First Person Deictic Expressions are tabulated below.

Table 8

First Person Deictic Expression in Tharu

Case	Number	
	Singular	**Plural**
Subjective	Mai	Hamra
Objective	Mahin	Hamahin
Genitive	Morik	hamranke

Table 9

First Person Deictic Expressions in Nepali

Case	Number	
	Singular	**Plural**
Subjective	Ma, maile	Hami, hamiharu
Objective	Malai	Hamilai,hamiharulai
Genetive	Mero, mera, meri	Hamro, hamra, hamri, hamiharuko

(Source: Adhikari, 2002, p. 27, 28)

Table 10

First Person Deictic Expression 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 show the following similarities and differences between Bhauraiya Tharu, Nepali and English first person deictic expressions. They are as follows:

Similarities

All the three languages: Tharu, Nepali and English have singular and plural first person deictic expressions. Different forms are used for singular and plural numbers. For example:

Singular	Plural
U mastarwa ho.	Hamra viddyarthi hui.
Uha shikshak hunuhunxa.	Hamiharu viddyarthi haun.
He is a teachar.	We are students.

Bhauraiya Tharu, Nepali and English person deictic expressions are marked for cases: subjective, objective and genitive cases. For example:

a. **Subjective:**

  Hamra karnali ghuma jaiti.

  Hamiharu karnali ghumna jadaixau.

  We are going to visit karnali river.

b. **Objective:**

  Hukre hamahan kitab denai.

  Tiniharule hamilai kitab die.

  They gave us book.

c. **Genitive:**

  I *hamar* desh ho.

  Yo hamro desh ho.

  This is our country.

First person plural deictic terms in Bhauraiya Tharu, Nepali and English (*hamra*-hami-we) are similar in terms of inclusion and exclusion of the addressee. For example:

Inclusion:

>*hamra* bazar jaiti.
>
>Hami bazar jadaixau.
>
>We are going to market.

Exclusion:

>*Tuhre* hamrahan nai dekhlo.
>
>Tiniharule hamiharulai dekhenan.
>
>They didn't see us.

In Bhauraiya Tharu first person deictic expressions takes suffixes *ai* and *hin* as subjective case markers and *ik, ar* as genitive case markers. Nepali first person deictic expressions take suffixes *lai* as objective case marker and *ro, ra* as genitive case markers. However, in English such suffixes are not attached as the case markers, separate terms are used for different cases. For example:

a. **Subjective:**

>*Mai* launda hu.
>
>Ma keta hu.
>
>I am a boy.

b. **Objective:**

>I *mahin* man paraithi.
>
>Unle malai man paraunchhin.
>
>She likes me.

c. **Genitive:**

>U *morik* ghar ho.
>
>Tyo mero ghar ho.
>
>That is my house.

Bhauraiya Tharu and Nepali have two or more than two first person deictic terms to be used optionally in the similar context but English does not have such equivalent terms. For example:

Hamra/Hamre mania huiti.

Hami /Hamiharu manish haun.

We are human beings.

I hamar/hamrahanke iskul ho.

Yo hamro/hamiharuko iskul ho.

It is our school. (Chaudhary, 2010, p.29)

Second Person Deictic expressions. Bhauraiya Tharu, Nepali and English second person deictic expressions are compared below:

Table 11

Second person deictic expressions in Bhauraiya Tharu number

Case	Number			
	Singular		Plural	
	Non-honorific	**Honorific**	**Non-honorific**	**honorific**
Subjective	Tu/tai	Apne	Tuhan/tuhanke	Apnehukahan
Objective	Torik	Tuhar /apanake	Tuhanke	Tuhanke
Genitive	Tuhin	Tuhin	Tuhanke	Tuhanke

Table 12

Second Person Deictic Expression in Nepali

Case	Number							
	Singular				Plural			
	Non honorific	**Mid – honorific**	**High - honorific**	**Higher honorific**	**Non - honorific**	**Mid - honorific**	**High honorific**	**Higher honorific**
Subjective	Ta	Timi	Tapai	Hajur, Yaha	Timiharu	Timiharu	Tapaiharu	Hajurharu
Objective	Talai	Timilai	Tapailai	Hajur, yahalai	Timiharulai	Timiharulai	Tapaihrulai	Hajurharulai
Genitive	Tero	Timro	Tspsiko	Hajurko, yahako	Timiharuko, timra	timiharuko	tapaiharuko	hajurharuko

Source: Adhikari, 2002, pp. 27-28.

Table 13

Second Person Deictic Expressions in English

Case	Number	
	Singular	**Plural**
Subjective	You	You
Objective	You	You
Genitive	Your/yours	Your/ yours

Source: Yule, 1995, p. 11

The above tables show the following similarities and deffernces between Bhauraiya tharu, nepali and English second person deictic expressions. They are as follows:

Similarities

In Bhauraiya tharu, nepali and English, all the three languages have two number systems and cases: subjective, objective, genitive:

Singular:

> *Tu* sughar ba   to.
>
> Timi sundar xau.
>
> You are beautiful.

Plural:

> *Tuhre* sughar bato.
>
> Timiharu sundar xau.
>
> You are beautiful.

Subjective:

> *Tu* football kheltoho.
>
> Timi bhakundo kheldai thiyo.
>
> You were playing football.

Objective:

> Mai *tuhin* kalam delerahu.
>
> Maile timilai kalam diakoxu.
>
> I have given you pen.

Genitive:

> I *tohar* khetwa ho.
>
> Yo timro khet ho.
>
> This is your farm.

In Bhauraiya Tharu, Nepal i and English, all three languages have number systems cases: subjective, objective, genitive as well as numbering systems, singular and plural. The tharu language 'TU' indicates 'timi' in Nepali and you in English in numbering care it lies in singular form, and 'Tuhre' indicae plural form.

Differences

There is the significant differences between Bhauraiya Tharu,Nepali and English second person deictic expressions regarding number, due to the presence and absence of honorific, mid- honorific and non-honorific. Nepali has honorific, mid-honorific, high honorific, higher honorific and non-honorific but English lacks this phenomenon. For example

> Tai doctor huitai. (Non- honorific)
>
> Apne doctor huiti. (Honorific)
>
> Ta doctor Hos. (Non- honorific)
>
> Timi doctor hau. (Mid honorific)
>
> Tapai doctor hunuhunxa. (Highhonorific)
>
> Hajur doctor hoebakshonxa. (Higher honorific)

Regarding the case system, Bhauraiya Tharu second person deictic expressions in subjective case are suffixed by *ar, ik* to make objective case. In Nepali second person deictic expression in subjective case are suffixed by *lai* to make objective case but in English the same term is used in subjective and objective cases. For example:

Subjective:

> *Tu* kariya bato.
>
> Timi kali xau.
>
> You are black.

Objective:

U *tuhin* kapy delus.

Usle timilai copy diyo.

He gave you a copy.

Bhauraiya tharu deictic terms in genitive case takes suffixed 'ar', 'ik'. The expressions or suffixes of genitive case are similar with objective cases suffixes. Nepali deictic terms in genitive case take suffixes 'ro', 'ra', 'ri'. But in english it is not found. For example:

Genitive:

U *tohar* ghar ho.

Yo timro ghar ho.

That is your house.

Bhauraiya Tharu and Nepali have separate terms for singular and plural numbers but English has the same term 'you' for singular and plural numbers. For example:

Singular:

Tu laundi huito.

Timi keti hau.

You are girl.

Plural:

Tuhre laundi huito.

Timiharu keti hau.

You are girl.

Third person deictic expressions. Bhauraiya tharu, nepali and English third person deictic expressions have been tabulated below:

Table 14

Third Person Deictic Expressions

Case		Number			
		Singular			Plural
		Masculine	Feminine	Neutral	
Subjective	Proximal	I	I	I	Hikre
	Distal	U	U	U	Hukre
Objective	Proximal	Ekar	Ekar	I	Eaine
	Distal	Okar	Okar	U	Oine
Genitive	Proximal	Ekar	Ekar	I	Eaine
	Distal	Okar	Okar	U	Oine

Table 15

Nepali Third Person Deictic Expressions

Case	Gender	Number				
		Singular				Plural
			Non-honorific	Mid-honorific	High honorific	
Subjective	**Masculine**	Proximal	Yo	Yi	Yaha	Yiniharu, yahaharu
		Distal	Tyo, u	Ti , uni	uha	Uha, tiniharu
	Feminine	Proximal		Yi	Uha	Uhaharu
		Distal	U	Uni, tini	Uha	Uniharulai
Objective	**Masculine**	Proximal	Uslai	Unlai	Yahalai	Uhaharulai
		Distal	Uslai	Unlai	Uhalai	Uniharulai
	Feminine	Proximal	Yeslai		Yahalai	Uhaharulai
		Distal	Tyaslai	Unlai	Uhalai	Uhaharulai
Genitive	**Masculine**	Proximal	Yasko	Unko	Uhako	Uhaharuko
		Distal	Usko	Unko	Uhako	Uhaharuko
	Feminine	Proximal	Yasko	Unko	Uhako	Uhaharuko
		Distal	Usko	Unko	Uhako	Uhaharuko

Source: Adhikari, 2002, pp. 28-30.

Table 16

English Third Person Deictic Expressions

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

Source: Yule, 1995, pp. 10-11.

The above tables show the following similarities and differeces between Bhauraiya Tharu,Nepali and English third person deictic expressions. They are as follows:

Similarities

Bhauraiya Tharu, Nepali and English third person deictic expressions are marked for two numbers: singular and plural numbers. For example:

Singular:

I pariccha ma pass huil.

Inle paricchama pass vaien.

She passed in the exam.

Plural:

Hikre paricchha ma pass huinai.

Ineharu paricchha ma pass vae.

They passed in the exam.

In Bhauraiya Tharu language, third person diectic expression 'I' and 'Inle' in Nepali and 'She' in English all deictic expressions are indicated same singular form as well as plural form too.

Differences

English and Nepali have separate third person singular deictic terms for male and females but the same term is used for male and female in the Bhauraiya Tharu languages. For example:

Feminine:

I *uhin* sahayog karal.

Yesle unlai sahayog garyo.

He helped her.

Masculine:

U *uhin* man parait.

Unle yaslai man parauchin.

She loves him.

English and Nepali have separate third person singular deictic trems for male and female such as: in Nepali yesle, usle, inle, unle, tinle in this way in English. He, she, they, but in Bhauraiya tharu 'I' and 'u' can be used for male or female. In other words, both can be used by replacing each other.

English and Bhauraiya tharu do not have existence of honorific and non-honirific third person singular deictic expressions whereas Nepali has, for example:

Non-honorific:

I kitab parahat.

Usle kitab padhxa.

He reads book.

Honorific:

Uha kitab paharthai.

Uha kitab padhnuhunxa.

He reads book.

Time Deixis. Bhauraiya Tharu, Nepali and English time deictic expressions.

Tense	Bhauraiya Tharu	Nepali	English
Present	Aaj,abba,aajhu,yidin Yisamaya,abhintak, Abbahin,yihapta	Yosamai, yesbela, yatekher, yespatak, ajasamma, yohapta	Now, today, nowdays, thisdays, rightnow, sometime, still, yet, just, recently, this times,
Past	Kaal, parau, dharau, larau, pohar, uhesamai, bitalbela	Bholi, parci, nikoparci, uhile, tesbela, pahile	Tomorrow, the day before, two days before tomorrow, then, last year, next week, those days, that days, ago
Future	Kaal, parau, larau, dharau, ainadin, dosarbar, jhatte	Bholi parci, nikoparci, chittai, aunedin, arko hafta	Tomorrow, the day after tomorrow, the third day from today, coming days, next week, soon

The above table shows the following simialrities and differences between Bhauraiya Tharu, Nepali and English time deictic expressions. They are as follows:

Similarities

Bhauraiya Tharu, Nepali and English time deictic expression can be classified under three categories, viz. present, past, future where present time deictic terms come under proximal and past and future deictic terms come under distal class. For example:

Proximal:

Abba mai kitab parhatu.

Aile ma kitab padhiraheko xu.

I am studying book now.

Distal:

Mai *parau* gailrahu.

I went the days before yesterday.

All three languages have point of time deictic expressions and period of time deictic expressions. For example:

Point of time:

Abba mai iskul jaitu.

Aile ma iskul jadaixu.

Now, I am going to school.

Period of time:

Mai *5 din ke* lak gaun jaim.

Ma 5 dinko lagi gaun janexu.

I will go my village for 5 days.

Differences

Regarding time deictic expressions, English is richer than Bhauraiya tharu because same deictic expressions (kaal, parau, dharau, larau) are used in both past and future tense. For example:

Bhauraiya Tharu	Nepali	English
Kaal	Bholi	Yesterday, tomorrow
Parau	Parci	The day after tomorrow
Dharau	Nikoparci	The day after two days

Place deixis. Bhauraiya tharu, nepali, and English place deixis are shown here in the table comparatively

Table 17

Bhauraiya tharu, Nepali and English Place Deictic Expressions

Bhauraiya Tharu		Nepali		English	
Proximal	**Distal**	**Proximal**	**Distal**	**Proximal**	**Distal**
Yaha	Uha	I	U	This	That
Yahar	Uhar	Yeta	Uta	Here	There
Lagghu	Dur	Najik	Tadha	Near	Far
Ipar	Upar	Wari	Pari	Along	Across

The above table shows the following similarities between Bhauraiya tharu, nepali, and English place deictic expression. The Bhauraiya tharu , nepali, and English have distal systems. For example:

Proximal:
> *Yehar* aau.
>
> Yeta aau.
>
> Come here.

Distal:
> *Uhar* jau.
>
> Uta jau.
>
> Go there.

All three languages have gestural and non-gestural place deictic expressions. For example:

Gestural:
> *Sidhe* jau.
>
> Siddha jau.
>
> Go straight.

Non-gestural:
> *Raj marga se* 3 kilo meter *siddha* jau.
>
> Raj marga dekhi 3 kilo meter siddha janu.
>
> Go straight 3 kilo meter from the highway.

Differences

English is richer in place deictic expressions but Bhauraiyatharu and Nepali is poorer because same place deictic expressions are optionally denoted in English. For example:

Upar-up/above/over etc.

For upar place deictic expression, there are more than four place deictic expression in English.

Third Person Deictic Expressions. Third person refers to the person (S) who is not involved in a piece of conversation. It refers to the referent about whom

participants talk. Third person is neither a speaker nor an addressee. Therefore, the personal pronouns referring to the third person are taken as the person deictic expression. They are *I,o, hukra*.

These can be drawn in terms of:

Gender

  O ghare gael **(male)**.

  S/he goes to home.

  I kaha gainin? **(female)**

  Where has she gone?

  Hukra school jaitahai **(both)**.

  They go to school.

The above examples show that, there is masculine and feminine gender for the third person pronouns.

Numbers

  Hukra bahut barhya batai **(Plural)**.

  They are very good.

  O/u bahut sughar batin **(Singular)**.

  She is very beautiful.

The above third person numbers, there is not necessary to add suffixes to make plural pronouns.

Chapter 5

Findings, Conclusion and Recommendations

In this chapter, the finding of the study has been summarized systematically on the basis of the analysis and interpretation and deixis system in Bhauraiya dialect and English language. Mainly, this chapter deals with the summary, conclusion and English language. Mainly, this chapter deals with the summary, conclusion and recommendation of the research which can be presented in the following titles:

Conclusion

As my first objective of this research was to find out the Bhauraiya person, place and time deictic expressions, I collected data and analyzed and interpreted them and had some findings. Those findings are presented below:

Bhauraiya Deictic Expressions. Bhauraiya Deictic Expressions has concluded according to person, place and time deictic expression, which has been presented as below:

Person Deictic Expressions. Bhauraiya dialect has large number of person deictic expressions. Three person systems (first, second,third person), two number systems (singular and plural) and three cases (subjective, objective and genitive) have been found in Bhauraiya dialect. Bhauraiya deictic terms in subjective case are suffixed by *ai, re, ra, ar, an* and to make them objective case *hin, han*. Deictic terms in genitive case of first and second person are suffixed by *ar, han, re, or*. Second and third person singular number deictic expressions have honorific and non-honorific terms. Second person deictic have differet forms in terms of subjective and objective cases, singular and plural numbers and honorificity. Male and female denoting deictic terms take distinct gender specific verbs in Bhauraiya. Bhauraiya third person deictic expressions have the existence of proximal and distal distinction. Bhauraiya third person singular deictic expressions have the human and non-human.

Place Deictic Expressions. Bhauraiya place deictic expressions have been found in greater number. Bhauraiya place deictic expression can be classified under proximal *yaha, yahar, lagghu, ipar* and some distal deictic expressions are *uha, uhar, dur, upar*. Likewise,neutral deictic expressions are *eharling, uharling,jaththe, taththe, johar,tohar, war, pa*r. Bhauraiya place deictic expressions have also been found in two points gestural and non-gestural. Under gestural points can be classified as *ehar, aththe* and non-gestural points *upar, uppar, panjar*. Likewise, pure and impure are too.

Time Deictic expressions. Bhauraiya time deictic expressions are found in large number. Bhauraiya time deictic expressions can be classified under tense systems, i.e. present, past and future. Under the present tense are *aaj, abba, ajhuk, ydin, yisamai, yibarsa*. Under the past tense Bhauraiya deictic terms are *kaal, parau, larau, dharau, poharsaal, bitaldin*. Likewise, in future tense, some Bhauraiya deictic terms are *kaal, parau, larau,dharau,ainasaal, ainadin, ainamahina*. In past and future tense some deictic terms are same to same like: *kaal, parau, larau, dharau, poharsaal* but they have different function according to situation. Bhauraiya time deictic expressions can be classified under the point of time and period of time, pure and impure. It is also classified under proximal *abba, ajhuk, yisamai* and distal *parau, gailsaal, ainadin*.

Similarities between Bhauraiya, Nepali, and English Deictic Expressions

The following similarities between Bhauraiya Nepali and English deictic expressions have been found:

Person Deictic Expressions. Nepali, English and Bhauraiya have three person deictic systems, i.e. first, second and third person. The person deictic expressions are marked for three cases, i.e. subjective, objective and genitive. It has two numbers, i.e. singular and plural and under the singular and pural both have honorific and non-honorific. Nepali, English and Bhauraiya third person singular deictic expressions have human and non-human distinction.

Place Deictic Expressions. Nepali, English and Bhauraiya place deictic expressions are classified under proximal, distal and neutral, pure and impure, gestural and non-gestural.

Time Deictic Expressions. Bhauraiya, Nepali and English time deictic expressions can be classified under the tense systems, i.e. present, past and future, point of time and period of time, pure and impure, proximal and distal.

Differences between Bhauraiya, Nepali and English Deictic Expressions. The following differences can be found between Bhauraiya, Nepali and English deictic expressions:

Person Deictic Expressions. English second person deictic expression for singular and plural number is same and single, i.e. '*you*' but Bhauraiya second person deictic expressions for singular and plural number use different expressions. Nepali second person deictic expressions pronounce differently '*t*' and '*6*' But in Bhauraiya both '*t*' and '*6*' pronounce in the same ways. English and Nepali expressions for different cases use distinct terms but Bhauraiya deictic expressions for objective and genitive cases are formed by suffixing the subjective case deictic expressions. English and Nepali third person singular deictic expressions have gender distinction but Bhauraiya lacks this phenomenon such as '*I*' and '*u*' both are used in the same ways for male/female but in English 'he' for male and 'she' for female and in Nepali same distinction '*u*' for male and '*uni*' for female. English second and third person singular deictic expressions have no honorific and non-honorific distinction but Bhauraiya second and third person singular deictic expressions have honorific and non-honorific distinction. English second deictic expressions are used in Bhauraiya dialect to refer to second person case and objective, singular and plural, honorific and non-honorific terms. In terms of person deixis Bhauraiya is richer than English because of the existence of horificity, proximity and addition of case markers.

Place Deictic Expressions. In terms of place deixis, Nepali and English is richer than Bhauraiya different Nepali and English place deictic expressions have the same equivalent Bhauraiya place deictic expressions.

Time Deictic Expressions. English and Nepali have different words to indicate past and future tenses but in Bhauraiya deixis some same words are used to indicate past and future tenses like: *kaal, parau, larau, dharau* and *poharsaal*. But some different words are used to indicate past and future like: *gaildin, ainadin, bitalsaal, ainasamai*. In terms of time deixis , Nepali and English are richer than

Bhauraiya because in Nepali and English can be represented by different terms in Bhauraiya.

Recommendations

On the basis of the result obtained from analysis of data interpretation of results level wise recommendations of the study are suggested as follows:

Policy Related. This study contributed on the extensive description of systems (First, Second and Third), numbers (Singular, and Plural), cases (Subjective, Objective and Genitive) and exclusive and inclusive in the person deixis of Bhauraiya dialect, proximal, distal and neutral and gestural and non-gestural system in the place deixis of Bhauraiya dialect, which play the vital role and responsibilities of different stakeholders, such as, school administration, government, policy makers and language planners are required to make policies about the promotion, maintenance and development of the deixis system of Bhauraraiya dialect. The conceptual framework of the study will help the curriculum designers, policy makers, language experts and teachers to different stakeholders to develop a clear framework of teaching Bhauraiya and English deixit system.

Practice Related. Both English and Bhauraiya dialect have three person systems: First person, second person and third person. This similarity should be taken in to consideration while teaching deixis to Bhauraiya students of English. Bhauraiya dialect is categorized in to two number systems: Singular, and plural but plural numbers are used interchangeably. Likewise, English has two kinds of number systems: singular and plural number. Therefore, teacher should clarify this fact to the students. Both Bhauraiya and English person deictic expressions have three cases, i.e. Subjective, Objective and Genitive. Therefore, teacher should make the students aware of this fact with clear example.

In Bhauraiya, person deictic expressions have more than one deictic terms to be used optionally in the similar context: Bhauraiya first person deictic expression (Mai, hamra) Bhauraiya second person deictic expression (Tai,tu, tuhare) and Bhauraiya second person deictic expression (tai, tu, tuhare) and Bhauraiya third person deictic expression (U,I, Aphe, Ekar, Ukar, Ehar, Uhar). English has just single second person deictic pronominal 'you' used for all numbers. Bhauraiya has separate

terms to refer to those cases. So, teacher should clarify this fact to the students. Bhauraiya second person plural number have used interchangeably and they have honorificity. But English has used honorifically with a neutral language. So, the learners should be taught about this fact while teaching English to Bhauraiya native speakers. There were so many similarities and differences between English and Bhauraiya this should be taken in to consideration while teaching first person deictic expression to the learners. English third person singular deictic terms have masculine and feminine distinction whereas it is absences in Bhauraiya. So, the learners should be taught about this. Both English and Bhauraiya, time deictic expressions are distinguished on the basis of tense system, proximal, distal and neutral, point of time and period of time distinction. This similarity should be taken into consideration while teaching time deictive expression. In English and Bhauraiya place deictic expressions are classified under proximal, distal and neutral and gestural and non-gestural system. So, teacher should teach students of Bhauraiya learning English, showing the relationship between related terms.

Further Research Related. The present research study would be highly directive for further research. Moreover, the present study will be helpful for those who want to carry out further research in the similar area. It will be secondary sources for them as well. They can study about the methods of data analysis; design of the study and for literature. Moreover, the major recommendations are as follows:

This study covers only person, place and time deixis but not all types of deictic expressions such as social deixis and discourse deixis. So, they will be the fields for further study. This study did not carry out formal description of two languages. So, formal description between Bhauraiya and English will be the field for the further study. This study did not carry out Bhauraiya mother tongue interference in English. So, this can be the field for the further study.

56. They are leaving **now**. (तिनीहरू अहिले छोड्दै छन् ।)
...(तिनै अहिलै होरते ।).........

57. I phoned her **yesterday**. (हिजो मैले उनलाई फोन गरें ।)
कल मैं फोन कलै रहु ।.........

58. He is writing a story **at this time**. (ऊ यतिबेला एउटा कथा लेख्दैछ ।)
...क अभय हरायो कथा लिखता ।

59. **The day after tomorrow** is my son's birthday. (मेरो छोराको जन्म दिन पर्सि हो ।)
...मेरे धावा के जन्म दिन परेठु को)

60. Sita **still** loves Ram. (सिता अझै रामलाई माया गर्छिन् ।)
...सिता अकिल राम का माया करिलि ।

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...कल मै फोन कले रह ।...

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