

CHAPTER – ONE

INTRODUCTION

This research is on ‘Person deixis in English and Gurung’. This first chapter deals with the background of the study, statement of the problem, objective of the study, research questions or hypothesis, significance of the study, and delimitations of the study.

1.1 Background of the study

Language is a tool of human communication. It is unique and most effective means of expressing our ideas, feelings, thoughts and emotions. The origin of language is as old as the origin of human beings. Though, language is not an end itself it is a means of communication. There are various ways of communication like visual, tactile, gustatory etc. But language is highly used for human communication, because it makes our communication easier than other tools. Only human beings seem to have developed the capacity for a language. Only human being possesses language. That means language is a property of human beings. Thus, it is species-specific of human beings. Language is social phenomenon because it is practiced in society and passed on from one generation to the next.

Though, to describe language is not an easy task, the term language has been defined by various scholars in various ways. Some of the definitions are as follows:

According to Chomsky (1957, p.13) “Language is a set of sentences, each finite in length and constructed out of a finite set of elements.”

Similarly Bloch and Trager (1942,p.5) as cited in Lyons (2005,p.4) defines Language “as a system of arbitrary vocal system of human by means of which a social group co-operates.”

Likewise according to Crystal (2003, p. 255)“Language is the concrete act of speaking, writing or signing in a given situation-the notion of performance.”

In the same way, Widdowson (2003,p.12) says “Language is a system of arbitrary vocal systems which permit all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact.”

From abovementioned definitions we find that none of them is comprehensive and wholly satisfactory by themselves. Whatever, language is for communication, it is the one and only medium through which we can make our communication easily understandable. In general language can be defined as dynamic, arbitrary, systematic, social phenomenon. It is a means of transmitting and sharing human message from one to another. Language differs from place to place and person to person.

It is believed that more than six thousands languages are spoken in the world. All of those languages do not carry same status. The languages of the world can be classified under various classes, such as vernacular or classical, natural or artificial, pidgin or creole, lingua franca, etc. Some languages are rich in literature whereas others are not so rich. Some have written system but others have only spoken form, some are dead, others are in the verge of extinction and conversely, some others are expanding day by day. Generally, no language is superior or inferior in itself. But on the basis of its use in the society some languages have gained international value and the others have national or local value. If we do comparative study between any two languages we can find variation in word structure, sentence structure, variation in subject verb agreement, richness in vocabulary, and so on. For example, there is SOV pattern in Nepali but SVO pattern in English, English verbs do not agree with gender but Nepali verbs do.

The present study deals with the comparative study of English and Gurung languages in terms of ‘Person deixis’.

1.2 Statement of the Problems

Nepal is a multiethnic, multilingual and multicultural country. 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 adequate knowledge and research. So, we can claim that Nepal is a garden of different languages and castes. Gurung language is one of the languages spoken in Nepal. Every field have their own problem. Likewise, pragmatics: specifically 'Person deixis in Gurung and English language' has also some problems regarding the teaching learning process. Teaching itself a very challenging profession so, the teacher should be perfect and able to handle the class. We can find pupils in the classroom from different society, cultures, languages and castes. Teacher as well as the students face the problem during the teaching learning process due to the interference of students' mother tongue over second language (English language). To make clear about the deixis teachers should know the deixis of students' language. The teachers as well as students face the problem during teaching 'person deixis in English language. To address the problem as well as suggest some pedagogical implications of 'person deixis of Gurung and English language' this research has been carried out. No research has been carried out on this topic in the Central Department of English Education. So, it is my first trial to find out 'person deixis in English and Gurung language.'

1.3 Objectives of the Study

The objectives of the present study were as follows:

- i. To determine person deixis in Gurung language.
- ii. To compare and contrast English and Gurung person deixis.
- iii. To point out the pedagogical implications of the study.

1.4 Research Questions or Hypothesis

- a) What are the person deixis of Gurung language?
- b) What are the similarities and differences between person deixis of Gurung and English languages?
- c) What are the pedagogical implications of this research?

1.5 Significance of the study

- This study will be significant for researchers in the Gurung language, linguists, teachers, students, textbook writers, course designers, as well as to the persons who are interested in the Gurung language.
- The study will be fruitful for those who teach English to the Gurung children as a foreign language.
- The findings of this study will be useful to solve the problems aroused in teaching and learning activities.

1.6 Delimitations of the Study

This study had the following delimitations:

- i. This study was limited only on the Gurung language, spoken specially in Chhoprak VDC of Gorkha district.
- ii. This study was limited to person deixis in English and Gurung only.
- iii. This research study was limited to forty informants of the respected VDC of Gorkha district.
- iv. English person deixis were cited from secondary sources like; Yule (1996), Levinson (2003), Cutting (2010).

CHAPTER – TWO

REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Review of Theoretical Literature

2.1.1. The English Language: An Introduction

The English language is used by large number of population. Undoubtedly, English is the means of communication globally and is also the major world language. The English language belongs to Indo-European language family, sub branch of Germanic language family. It is one of the richest languages since it has wide coverage, rich vocabulary, written literature and high population of its users. It is the most widely used lingua franca in the world. Most of the books, magazines, reports, newspapers, journals are published in English. Likely it is used in business, academic conferences, sports, literature, technology, politics. Likewise the world has been using English as vehicle to transmit its developments, changes, inventions and many others things. It helps one to adjust oneself to the world. Thus, English is regarded as the world's most prestigious and important language.

Kachru, as cited in Sharma (2011,p.69), has defined English using three circles on the basis of the roles or functions of English and processes of its acquisition. The three circles are inner circle, outer circle and expanding circle. The inner circle includes traditional native-speaking English countries: the United States, Britain, Canada, Australia and New Zealand. The Outer circle includes countries where English is used as second language. In such countries English is used as an official language, a medium of Education and so on. Countries such as Singapore, Pakistan, India, Nigeria, South Africa, Malasia and so on are come under outer circle. The expanding circle includes countries such as Nepal, China, Japan, Korea, Indonesia, Russia, Iran, and so on where English is used as foreign language. This fact shows that whatever the processes of

acquisition may be it is certain that majority of populations in the world are acquiring the English language.

About the globalization of English language Freeman (2007, p.68) says;

“Let me begin by speaking of the situation in general. All over the world, we are witnessing a tremendous inner ease in demand for English not only due to different changing demographics but also because of the trends towards globalization, which is, of course, now a fact, no longer a speculation.”

Everybody opines to learn English in order to acquire the world's vast knowledge, for better career, educational opportunity, higher status and employment. Since, it has ruled all over the world. Nepal cannot remain beyond the influence of the English language. English language is taught as a foreign language in all the schools of Nepal starting from Grade one up to Grade twelve. It is also taught as a compulsory subject up to the bachelor in different Universities of the countries in the present scenario of Nepal.

According to Awasti (1979, p. 1–4) as cited in Sapkota and Shrestha (2012, P. 12) The history of English goes back to seventeenth century, when King Pratap Malla ruled over Kathmandu, it was used for very limited purposes. Later the rule of King Prithvi Narayan Shah used the English language to support missionaries on supplying information to East-India Company as a business enterprise. English language teaching formally started during Rana regime in Nepal. In 1854, the Prime Minister Jung Bahadur Rana established an English medium elementary school at Thapathali Durbar. That was the starting point of nowadays increasing popularity of English language. In 1918, another Rana Prime Minister Chandra Shamsheer established Tri Chandra College. Though only the prime and rich families were allowed to get English education at that time that was the one of the important period to develop English in Nepal.

After the establishment of Tribhuvan University in 1959, the general people got opportunity to study English in Nepal. Realizing the need and importance of English, the Government of Nepal, in 1982, decided to open English medium schools and institutes at national and regional level. As a result popularity of English language is increasing day by day in Nepal.

To measure the influence of English in Nepal we can observe many things such as good command over the English is given first priority to get job in any sector (i.e. health, education, media, and so on.), private and public school's condition due to medium they use in teaching, etc. As Phyak (2012, journal T.U. Tamu Pariwar, vol. 3, p. 76), a taxi driver from Kathmandu told him that, "I am sending my son to private school because they teach English and give a lot of homework. With most of his friends in private schools, my son does not want to go to a public school. Since he started, his English has significantly improved". This is a good example of Nepalese people's positive attitude towards English education. Whether they can afford high fees of private schools or cannot they are sending their children there only for English education.

2.1.2 Linguistic Situation of Nepal

Undoubtedly, Nepal is multicultural, multiracial, multilingual, and multi-religious country. Despite being small in its size it is rich enough in its cultural and linguistic diversity. Though, it is one of the underdeveloped countries having poor economic status it is famous in the world for it's an amazing cultural, ethnic and linguistic value. It has been one of the fascinating areas for research because of its fertile land for languages.

According to the Population Census Report 2011 the total population of Nepal is 2,64,94,504. Census Report 2011 showed that there are 125 different castes and 123 distinct languages are spoken as a mother tongue in Nepal. Besides this, a number of languages have been reported as unknown languages because of the lack of adequate knowledge and research. Most of the languages are not

codified in Nepal. Therefore, they are used only for day to day communication in spoken form. Several of them are dying out due to a number of reasons. Some have extinct and some are in the verge of extinction. On the one hand, Napalese society is characterized by its unique multiracial and multilingual composition, people are being aware to preserve their mother tongues. On the other hand, languages are dying due to several reasons such as, language shift, lack of written document due to lack of script, and so on. S. Toba, I. Toba and Rai (2005, p.5) as cited in Phyak (2012) argue that “Because of education, urbanization, migration and intermarriage, individuals moving to the urban areas for educational or professional motives go through a transitional stage of bilingualism with Nepali increasingly replacing their mother tongues.” Census Report 2011 reported 44.6% of total population speaks Nepali as a mother tongue. Apart from Nepali language very few languages (Tibetan, Limbu, Newari, Lepcha) have their own script. Though, after the restoration of Democracy in 1990, the constitution of Nepal seems much liberal towards the minority languages of country, language shift and lack of their own script in writing have created enormous problem to preserve the mother tongues.

The languages spoken in Nepal have been categorized into four language families. They are: Indo-Aryan, Tibeto-Burman, Austro- Asiatic and Dravidian. Among them Indo-Aryan family occurs the largest number of speakers whereas Tibeto-Burman language family contains the largest number of languages.

2.1.2.1 Indo-Aryan

The language having the largest group of speakers come under this family. The term Indo-Aryan is derived from Indo-Iranian language family, which is further derived from Indo-European family of language. The languages listed below come under Indo-Aryan language in Nepal.

Angika	Hindi	Nepali`
Awadhi	Jumli	Palpa
Baghli	Kayort	Rajbansi
Bengali	Kumani	Sonha
Bhojpuri	Kumhali	Tharu-Chitwana
Bote-Majhi	Kurmukar	Tharu-Dangaura
Darai	Maithili	Tharu-Kathoriya
Danuwar	Majhi	Tharu-Kochila
Marwari	Musasa	Tharu-Rana

(Source: Ethnologue Report for Nepal 2009)

2.1.2.2 Tibeto-Burman

Another large group of language spoken in Nepal is the Tibeto-Burman group which is derived from Sino-Tibetan language family. Though, the languages of this family are spoken by relatively lesser number of people than the Indo-Aryan family. It consist the larger number of languages. Following group of languages are categorized under this family.

Athpahariya	Kagate	Raute
Bahing	Khaling	Rawat
Bantawa	Kham	Saam
Baramu	Kulung	Sampang
Belhariya	Kusunda	Seke
Bodo	Keyurung	Sherpa
Bhujyal	Lambichhane	Sunuwar
Byangsi	Lepcha	Tamang
Chamling	Lhomi	Thakali
Chhantyal	Limbu	Thangmi
Chaudangsi	Lingkhim	Thudan
Chepang	Lorung	Thulung
Chhitange	Lowa	Tibetan
Chhulung	Lumba	Tichurong
Chukwa	Magar	Tilung
Darmiya	Manangaba	Tseku
Dhimal	Meohang	Tsum
Dolpo	Mugom	Walungge
Dumi	Naada	Wambule
Dungmali	Nachering	Wayu
Dzongkha	Narphu	Yakka
Ghale	Newari	Yamphe
Gurung	Nubri	Yamphu
Halambu	Phangduwali	
Humla	Pongyong	
Jerung	Puma	
Jirel	Raji	

(Source: Ethnologue Report for Nepal, 2009)

2.1.2.3 Dravidian

According to Ethnologue Report for Nepal 2009, only one language named 'Kurux-Nepali' comes under this family. It is named as 'Jhangad', 'danger', 'Jhanger', 'Oraon', 'Orai' and 'Uran'. This language has 28,600 speakers and specially spoken in Dhanusha, Jhapa and Sarlahi district.

2.1.2.4 Austro-Asiatic

According to Ethnologue Report 2009, only two languages come under this family. They are Mundari and Santali. Mundari is also named as 'Horo', 'Mandari', 'Mondari', 'Munari' and 'Munda'. Similarly, Santhali is also called 'Har', 'Hor', 'Sainti', 'Sandal', 'Sangtal', 'Santal', 'Santhali', 'Satar', 'Sentali' and 'Sonthali'. It is spoken in Jhapa, Morang and Sunsari district. Besides this classification, sign languages; Jhankot sign language, Jumla sign language and Nepali sign languages are not classified under any of the above families.

2.1.3 An Introduction to Gurung and Gurung Language

According to Glover and Gurung (2003, p.p. 18-19) Gurung language is spoken among the Gurung community. They call '*Tamu Qui*' to their language and '*Tamu Main*' to themselves. Gurung belongs to one of the indigenous nationalities of Nepal among 59 indigenous nationalities. The Gurungs are well known throughout the country due to their distinct history, Social system, language, culture, economy, customs and mores. The highland Gurungs have historically occupied the southern slopes of Annapurna and Machhapuchhre Himalayas in central west Nepal. Though Gurung people are scattered all over the country as well as outside the country at the present time, Gandaki zone is their ancestral land. It is located in west central Nepal consisting Manang, Gorkha, Lamjung, Kaski, Tanahun, Syanjya and Parbat district.

It is said that the Gurungs are migrated from Tibet and started to live in Manang of Nepal. They have their own culture, language, food habit, belief and practices. They are smiling, cheerful, and marry making people. They celebrate

'*Lhochhar*' as a new year on 15th poush. Love marriage and widow marriage are common in their culture. There are no any discriminations between son and daughter. They worship the spirit of their ancestors and most of them are Boudhist by religion. According to the census report 2011, the total number of Gurung population is 5,22,641. It is 1.97% of total population.

Gurung in statistics can be shown as follows:

Area		Total Population	Gurung Population
		26494504	522641
Urban/Rural	Urban	4523820	137371
	Rural	21970684	385270
Geographical Region	Mountain	1781792	29886
	Hill	11394007	379868
	Terai	13318705	112887
Developmental Region	Eastern	5811555	62793
	Central	9656985	127416
	Western	4926765	303134
	Mid-Western	3546682	24828
	Far-Western	2552517	4470

(Source: Census Report 2011)

Gurung language is one of the underdeveloped languages. It belongs to 'Tibeto-Burman' language family. It is passed on from one generation to the next orally. Though, it is rich enough in its oral folk tales, folk songs and so on, there is lack of written history and documents. According to Gurung (2012,p.p.13-14), Characteristics of Gurung language are; it has SOV sentence structure, Gurung verb do not agree with person, gender, and number, there is no any honorific and non-honorific form of verb and so on. '*Khema Lipi*' is recognized as the script of Gurung language. But it is not in use due to several reasons. Following Khema Lipi There are eight vowels and twenty-nine

consonants in Gurung language. There is a Gurung proverb '*Pe mhasya, chhya mhamu. Chhya mhasya, lhu mhamu. Lhu mhasya, mhi mhamu.*' That means 'If tradition is lost, knowledge will be lost. If knowledge is lost, culture will be lost. If culture is lost the ethnicity will be lost.' Therefore, we have to preserve our ethnicity in order to preserve our culture and tradition, for that we have to preserve our language at first. But it is almost impossible to preserve and develop any languages in absence of its written system. Gurung (1998) illustrates that, if the script of any language is not fixed then the culture, history, rituals, etc. cannot exist for long. Accepting this matter, the first conference of Gurung society (Tamu Chhoj Dhin, 2049) declared 'Roman' script as their written script. And currently Gurung people are using devanagari and roman script to preserve and promote their language.

2.1.4 Importance of Contrastive Analysis

Contrastive Analysis (CA) is a branch of Applied Linguistic which compares two or more than two languages to find out similarities and differences between or among them. It was initiated and developed in the late 1940s and 1950s by C.C. Fries and Robert Lado. Contrastive Analysis, a scientific study of similarities and differences between languages, is also called co-relational analysis.

Different scholars have defined CA differently. Some of the definitions are presented below:

According to Gass and Selinker (2008, p. 96), "Contrastive Analysis is a way of comparing language in order to determine potential errors for the ultimate purpose of isolating what needs to be learned and what does not need to be learned in a second language learning situation."

Similarly, Crystal (2003, p.107) views CA as “a general approach to the investigation of language (contrastive, linguistics), particularly as carried on certain area of Applied Linguistics.”

Likewise, James (1980, p.3), states “Contrastive analysis is a linguistic enterprise aimed at producing inverted (i.e. contrasted, not comparative) two valued typology (a CA is always concerned with a pair of languages), and founded on the assumption that languages can be compared.”

In short, CA compares two or more contemporary languages to find out their similarities and differences and then predicts the areas of difficulty in learning a second language. The languages being compared are always the learner’s native language and target language. The comparison can be inter-lingual and intra-lingual. The comparison can be made at various linguistic levels, such as phonological, morphological, grammatical, syntactic, discourse and so on.

Function of CA can be categorized as; predictive function of CA and explanatory or diagnostic function of CA. The predictive function of CA identifies the areas of problems, this is regarded as a primary function of CA and explanatory or diagnostic function of CA explains predicted areas of difficulty to diagnose the errors appropriately. This is regarded as a secondary function of CA. CA has two aspects. They are linguistic aspect and psycholinguistic aspect. Linguistic aspect of CA believes that:

- Language learning is a matter of habit formation. It involves a set of habits, which are formed by S-R connection.
- The mind of child at birth is *tebula rasa*. That is to say there is no linguistic element in child’s mind.
- Languages are different; however they are comparable.

Psychological aspect of CA, which is also known as ‘Transfer Theory’, believes that past learning affects present learning. If it facilitates learning it is positive transfer. But if it hinders new learning it is negative transfer.

Indeed, CA compares or two or more languages or dialects systematically to find out similarities and differences between and among them. It predicts the areas of difficulty sources of problems in learning. CA helps not only to predict the areas of difficulty, also helps to solve those problems in appropriate way. So CA has pedagogical importance. Language teachers, academician, language experts, course book designers as well as students can get benefit from it. In the context of Nepal it plays vital role while teaching in bilingual and multilingual classes to predict the areas of difficulty for the learners and diagnose the problem using appropriate tools.

2.1.5 Pragmatics

Pragmatics is a branch of linguistics which studies the language in relation to context. The word 'Pragmatics' is taken from the Greek word 'Pragmaticus', which means 'being practical'. The modern use of the term pragmatics is attributable to the American philosopher Charls Morris. Morris used the term pragmatics for the first time in 1938 to refer to one of the branch of semiotics (i.e. science of signs). According to him pragmatics is then how signs are related to their interpreters.

Yule (2009, p.3) defines pragmatics as;

“The study of meaning as communicated by a speaker (or writer) and interpreted by listener (or reader). It has consequently more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. Pragmatics is the study of speakers meaning.”

Similarly, Levinson (2003, p.6) says; “Pragmatics is the study of those principles that will account for why a certain set of sentences (or utterances) are anomalous or not possible (i.e. ordinary) utterances.

Katz (1977), as cited in Levinson (2003, p.8) states;

Grammars are theories about the structure of sentence types... pragmatics theories, in contrast, do nothing explicate the structure of linguistic constructions or grammatical properties and relations, they explicate the reasoning of speakers and hearers in working out the correlation in a context of a sentence token with a proposition. In this respect, a pragmatic theory is part of performance.

Likewise, following Cutting (2008, p.2); “Pragmatics is approach to studying language’s relation to contextual background features. It concentrates on how stretches of language become meaningful and unified for their users.”

Thus, pragmatics studies the meaning of words in context. Context plays the vital role in pragmatics. It is the study of ‘invisible’ meaning, or how we recognize what is meant even when it isn’t actually said or written. For that it requires shared knowledge of the physical and social world, the knowledge of the time and place in which it is used, the socio-psychological factors, etc. Pragmatics deals with the study of language usage. So, context plays vital role in pragmatics. We can consider the following example to clarify this concept.

- Come here please!
- Aristotle was Greek, but I don’t believe it.
- Fred’s children are hippies, and he has no children.
- I order you not to obey this order.

(Source: Levinson, 2003, p. 7)

Though, the example of the above mentioned sentences carry out specific meaning when they are use in context. But, they are really vague without context. Communication clearly depends not only recognizing the meaning of

words in an utterance, but recognizing what speaker means by their utterances. So having command over literal meaning of words and structural property of language is not enough to learn language. For meaningful and appropriate communication one must have pragmatic knowledge. Pragmatics includes the study of deixis, presupposition, speech acts, etc.

2.1.6 Deixis

Deixis is pointing through language to particular entity. It is also known as indexical expression or simply indexical. It is a technical term borrowed from Greek word 'deicticus' pronounced like 'day-icksis' which means 'pointing' or 'indicating'. In 1947, Pierce introduced deixis for the first time. Any linguistic form, such as; he, she, it, here, there, tomorrow, now then, etc. are used as deixis is called deictic expression. The deictic expressions are interpreted in relation to context of the speaker. Deictic expressions can be categorized as proximal deixis and distal deixis. The deictic expression which shows proximity to the deictic center or relatively close to physical context is called proximal deixis. I, you, this, now, here, etc. are some examples of proximal deixis. But the deictic expression which shows relatively distant relation to physical context is called distal deixis. Some examples of distal deixis are he, she, there, that, then, etc. the speaker's context or specific point in the communicative event is called deictic center. For example in the sentence 'I went with Francesca and David' (adopted from Cutting, 2008, p. 7), the first person singular personal pronoun 'I' is a referring expression which refers to the person speaking, who is referent. Similarly, the proper nouns 'Francesca' and 'David' are the referring expressions that refer to the two peoples whose names are Francesca and David, the later being the referents. So 'I' is deictic center in this sentence.

Deixis links language with context and make it meaningful. Here are some words such as here and there, this and that, now and then and so on. These words do not refer to any particular entity on any special event of use rather it

is a place-holder for some particular entity given by the context. Some definitions of deixis given by different scholars are as follows:

According to Yule (1996, p. 9) Deixis is clearly a form of referring that is tied to the speaker's context.

Similarly cutting (2008, p. 7) says;

There are words that actually 'point to' the entity they refer to.

This is known as deixis. Deixis can take its meaning from context outside or inside the text. The use of expressions to point to a person, for example, I, you, he, she, etc. is the person deixis, and so on.

Likewise, according to Levinson (2003, p.54)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.

In conclusion, we can say that the deixis is pointing via language. It refers to the phenomenon where in understanding the meaning of certain words and phrases in an utterance requires contextual information, without context we cannot understand what the particular utterance means. Deixis studies the relationship of language structure with immediate context. Linguistic elements that point out to the specific entity in the world constitute deixis. It refers to the relationship of language structure with immediate context. It is mostly used for face to face interactions in terms of person, location and time. It also shows the physical context in which deictical expressions are used. For example, here and there, this and that, now and then, yesterday, today and tomorrow, etc.

Traditionally, deixis is classified in terms of person, place and time deixis.

Beside the traditional categories other two types of deixis; social deixis and discourse deixis have been introduced.

2.1.6.1 Person Deixis

As we know, the use of word to refer to people, places and time is called deixis, person deixis is the use of word to refer to the people in particular context. Three basic participant roles, speaker, addressee and audience are included in person deixis (Levinson, 2003, p.50). English pronominal system such as first person pronoun, second person pronoun and third person pronoun are used to indicate person deixis. First person pronoun (i.e. I, we, me, my, mine) is used to indicate the speaker in the immediate context. First person pronouns used as deixis can be categorized into exclusive first person deixis and inclusive first deixis. Exclusive first person deixis refers to a group not including addressee (I) and inclusive first person deixis refers to a group including the speaker (We). Second person pronoun or deixis (i.e. you, yours) is used to indicate hearer. The third person pronoun (i.e. he, she, they) is used to point to the neither speaker nor hearer. Some extracts about person deixis are as follows:

According to Cutting (2008, p.7), when we talk of person deixis we mean the use of expressions to point a person, with the personal pronouns ‘I’, ‘you’, ‘he’, ‘she’, ‘it’, ‘we’ and ‘they’.

Similarly, Yule (1996, p. 10) states, Person deixis clearly operates on a basic three-part division, exemplified by the pronouns for first person (I), second person (you), and third person (he, she or it).

In the same way Levinson (2003, p. 68) says, Although person deixis is reflected directly in the grammatical categories of persons, it may be argued that we need to develop an independent pragmatic framework of possible ‘participant-roles’, so that we can then see how and ‘to what extent’, the roles can be grammaticalized.

In conclusion, person deixis refers to use of linguistic expressions to point to the person. It directly relates an utterance to the person. It is concerned with the

encoding of the role of participants in the speech event. The two basic and important participants in a conversation are the speaker and addressee. But, it is needed to distinguish speaker from the source and addressee from the target along with other phenomenon such as spokesman, bystander, etc. Person deixis are distinguished on the basis of plurality, gender, social status of the participants in some languages. First person pronoun and second person pronoun are used to refer to the proximal deixis and third person pronoun is used to refer to the distal deixis. And the deictic center of person deixis is the speaker.

A list of person deixis in English can be as follows:

Person	Case	Number					
		Singular			Plural		
1 st person	Subjective	I			We		
	Objective	Me			Us		
	Genetic	My/Mine			Our/Ours		
2 nd person	Subjective	You			You		
	Objective	You			You		
	Genetic	Your/Yours			Your/Yours		
3 rd person	Subjective	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
		He	She	It	They	They	They
	Objective	Him	Her	It	Them	Them	Them
		Genetic	His	Her	Its	Their	Their

(Source: Cutting, 2008, Levinson, 2003, Yule, 1996)

2.1.6.2 Time Deixis

Time deixis is reference to time relative to a temporal reference point typically this point is the moment of utterance. Time deixis is also known as temporal deixis. Yesterday, today, tomorrow, now, then, last Monday, nest year, etc. are example of time deixis. Like person deixis time deixis is also vary from one linguistic and cultural convention to another. According to Cutting (2008, p.8)

time deixis is expressions used to point to a time, as in ‘next day’, ‘then’ and ‘now’. Likewise, Yule (2009, p.115) argues words and phrases used to point to a time (now, then, last week) are examples of temporal deixis. The deictic center in time deixis is the central time at which the speaker produces the utterance. For example, the term ‘now’ refer to the time at which the speaker the speaker is producing the utterance. This is also called a coding time. Coding time is also called speaker’s time. There should be correlation between Coding Time (CT) and Receiving Time (RT) in time deixis otherwise the meaning will be misinterpreted. Time deixis is also categorized as proximal time deixis and distal time deixis in terms of tense system of a language. The terms refer to present time such as now, today, these days, etc. are examples of proximal deixis and the terms refer to past and future time such as last night, next time, then, tomorrow, etc. are examples of distal time deixis.

At last, we can say that linguistic expressions we use to refer to time are called time deixis. A list of time deixis of English can be listed below:

Past	Present	Future
Then	Now	Tomorrow
In the past	Today	Soon
Ago	Nowadays	Next time
Those days	These days	Tonight
Last day	At present	This morning
Last year	Right now	Next day
The year before	This time	The day after tomorrow
That day	Sometime	The third day from today
Previous day	Still	The coming day
Yesterday	Yet	
Last night	Already	
The day before	Recently	
Yesterday	Just	

(Source: Cutting, 2008, Levinson, 2003, Yule, 1996)

2.1.6.3 Place Deixis

Place Deixis is also called Spatial Deixis. It is a linguistic expressions to refer to the place such as here, there, near, away, etc. It is deictic reference to a location relative to the location of a participant in the speech event, typically the speaker. According to Cutting (2008, p.8), “The word used to point to a location, the place where an entity is in the context, as in the demonstrative adverb ‘there’, ‘here’, the demonstrative adjectives and pronouns ‘this’, ‘that’, ‘these’, ‘those’ are spatial or place deixis.” Likewise, Levinson (2003, p.79) states that “Place or space deixis concerns the specification of location relative to anchorage point in the speech event.” Similarly, according to Yule (2009, p.115) words and phrases used to point to a location (here, there, near that) are examples of spatial deixis.

To conclude, place deixis or spatial deixis is pointing through language to particular place. It refers to the deictic expressions that are concern itself with the special location to an utterance in the speech event. It is the use of word to point to the place. Place deixis can be categorized in terms of proximal place deixis and distal place deixis. Proximal place deixis is used to point to the place close to a speaker (eg.; here, near, etc.), and distal place deixis is used to point to the place or location away or far away from the speaker (eg.; there, far, towards). Place deictic terms used in English language are this, that, here, there, up, on, down, across, left, right, along, far, near, on the top, at the bottom, under, even, outside, inside, above, below, towards, in front of, back, opposite, beside, etc.

2.1.6.4 Discourse Deixis

Discourse deixis is also called text deixis. It is deictic reference to a portion of a discourse relative to the speaker’s current location in the discourse. Examples of discourse deixis are; therefore, in conclusion, to the contrary, however, anyway, with the reference to chapter seven, a book by means of, in the next chapter, in the previous chapter, etc. (Levinson, 2003, p.87). In another word

Discourse deixis refers to those linguistic structures, which are used to point to a certain portion of discourse. Levinson (2003, p.85) says, “Discourse or text deixis concerns the use of expression within some utterance to refer to some portion of the discourse that utterance itself.” Besides this Levinson (1994, p.62) states, “Discourse deixis has to do with the encoding of reference to portions of the unfolding discourse in which the utterance is located.” Through discourse deixis an utterance signals its relations to the surrounding text. So, it is the use of expressions to refer to some portion of a discourse which signals an utterance relation to the surrounding text.

2.1.6.5 Social Deixis

Social deixis refers to the use of linguistic expressions to point to the status of the addressee and other in relation to that of the speaker. It is reference to the social characteristics of the participants or referents in the speech event. It encoded social information in the speech such as social status of communicators and involvement of social situation. There are frequently encountered some pronouns, honorific and non-honorific in the language of the world to reflect the social status and rank between the participants. Social height, distance, plurality, etc. are reflected in honorific/non-honorific pronominal forms. The use of honorific or non-honorific pronouns is not found in English whereas it is found in Nepali. For example ‘*ta*’ points to the relatively low rank and status of the addressee, whereas ‘*hajur*’, ‘*tapai*’, etc point to the higher status of the addressee than that of the speaker, but in English ‘you’ points to the all ‘*ta*’, ‘*timi*’, ‘*tapai*’, ‘*hajur*’. In English, ‘your Honor’, ‘my Lord’, ‘Mr.’, are social deixis.

Yule (1996, p.10) says:

“In many languages the deictic categories of speaker, addressee and other are elaborated with the markers of relative social status.

The marker of the status can be the use of honorific or non-

honorific forms, polite or less polite forms, one but not another pronoun and so on. The expressions which are used to indicate high status are described as honorific or polite forms. These are also known as social deixis”.

2.2 Review of the Related Literature

Several researches have been carried out on linguistic comparative studies which concern with different linguistic fields of English and various languages spoken in Nepal. Among them few researches have been carried out on Gurung language, but no research has been done yet particularly on the ‘Person deixis in English and Gurung’. As I am a native speaker of Gurung language, I have selected this topic. Thus, some related theoretical literature reviews are as follows:

Neupane (2002) had carried a research entitled “A comparative study of verb in English and Gurung language.” Main objective of this study was to analyze the verb form in Gurung in the light of structural and transformational linguistic insight and to compare and contrast the verb forms in Tamu (Gurung) and English languages. Her primary sources of data were sixty native speakers of the Gurung language and she had consulted related books, journals, articles and earlier researches as secondary sources of data. The researcher used random sampling procedure to select the sample and conducted pre-structured open ended interview as a research tool. She found on her study that English has SVO sentence structure but Tamu has SVO sentence structure. English and Tamu, both have two number systems, i.e. singular and plural.

Similarly, Poudel (2007) carried out research on ‘Subject-verb Agreement in the English and Gurung languages’. The main objective of his study was to find out the subject-verb agreement system of the Gurung language and to show the similarities and differences of subject-verb agreement in the English and

Gurung languages. Sixty native speakers of the Gurung language of Sundarbazar VDC of Lamjung district were his primary sources of data and books, journals, articles and earlier researches conducted in related field were his secondary sources of data. The researcher used random sampling procedure to select the sample and conducted pre-structured open ended interview as a research tool. He found that there is SOV pattern in Gurung language, Gurung verb do not agree with gender and so on.

Another one Chapagain (2007) carried out a research entitled 'English and Gurung kinship terms'. The main objective of his study was to determine Gurung terms used to refer to various kinship relations and their corresponding addressive terms and to compare and contrast English and Gurung kinship terms. He consulted with native speaker of Gurung language of Eladi and Manakamana VDCs and Waling Municipalities of Syanja district. Sample were collected through snowball and non-random sampling procedure and questionnaire were his research tools. And he found that there is no one to one correspondence between each and every English and Gurung kinship relations, name is important in English kinship relation while addressing whereas kinship terms are important in Gurung and so on.

Likewise, Acharya (2008) conducted a research on 'Person and time deixis in English and Nepali'. His main objective was to determine Nepali person and time deixis and compare and contrast them with those of English language. He consulted with native speaker of Nepali who were selected by judgemental sampling procedure as a primary source of data collection and interview was his research tool. He had consulted books, journals, magazines, earlier researches conducted in the related fields as a secondary source of data. He found that Nepali is richer than English in person deixis whereas English is richer than Nepali in time deixis.

Similarly, Bohara (2010) carried out a research on a 'Deixis system in English and the Bajhangi dialect of Nepali'. His main objective was to find out

Bajhangi person, time and place deictic expression and to suggest some pedagogical implications. His primary sources of data were the native speakers of the Bajhangi dialect of Lekgaun and Sainpasela VDCs of Bajhang district and secondary sources of data were different books, journals, magazines, articles, dictionaries, etc. related to his study. He adopted the purposive sampling procedure to select the respondents. He conducted survey research design and used interview as a research tool. He found out that Bajhangi has more complex deixis system than English.

Another research was carried by Thapa (2010) on 'Person deixis in English and Magar language'. Objective of her study was to determine Magar person deixis and to compare and contrast Magar person deixis with that of English. The native speakers of Magar language of Rupendehi district were primary source of data and she used different books, journals, magazine, etc as a secondary source of data. She used judgmental sampling procedure to select the informants and interview and questionnaires as the research tools. And she found Magar has more number of pronouns in comparison to English and more complex than those of English.

No research had been conducted on 'Person deixis in English and Gurung languages'. As I am a native speaker of Gurung language I am interested to conduct research on this topic. This research had been undertaken to determine Gurung person deixis and to compare with that of English.

2.3 Implications of the Review for the Study

Related literature is reviewed for various purposes such as: to bring clarity, focus on research problem, improve methodology and contextualize the findings. Regarding the implications of review of the related literature, Kumar (2009, p.30) states the following:

- a) It provides a theoretical background to your study.
- b) It helps you to refine your research methodology.

- c) Through the literature review you are able to show how your findings have contributed to existing body of knowledge in your profession.
- d) It enables you to contextualize your findings.

Being a researcher, I also consulted many available literatures which helped me in many ways as mentioned above so my study becomes valid and consistent.

The study of Neupane (2002) entitled “A comparative study of verb in English and Gurung language” which aimed to analyze the verb form in Gurung in the light of structural and transformational linguistic insight and to compare and contrast the verb forms in Tamu (Gurung) and English languages. My present study is also concerned with Gurung language so, this study helped me in carrying out my study.

Similarly, Poudel (2007) carried out research on ‘Subject-verb agreement in the English and Gurung languages’. The main objective of his study was to find out the subject-verb agreement system of the Gurung language and to show the similarities and differences of subject-verb agreement in the English and Gurung languages. The study of Poudel provided me the insights to carry out the research in Gurung language

Another research which helped me to carry out my research is of Chapagain (2007) entitled ‘English and Gurung kinship terms’. His study was to determine Gurung terms used to refer to various kinship relations and their corresponding addressive terms and to compare and contrast English and Gurung kinship terms. This study provided me an idea to determine Gurung person deixis.

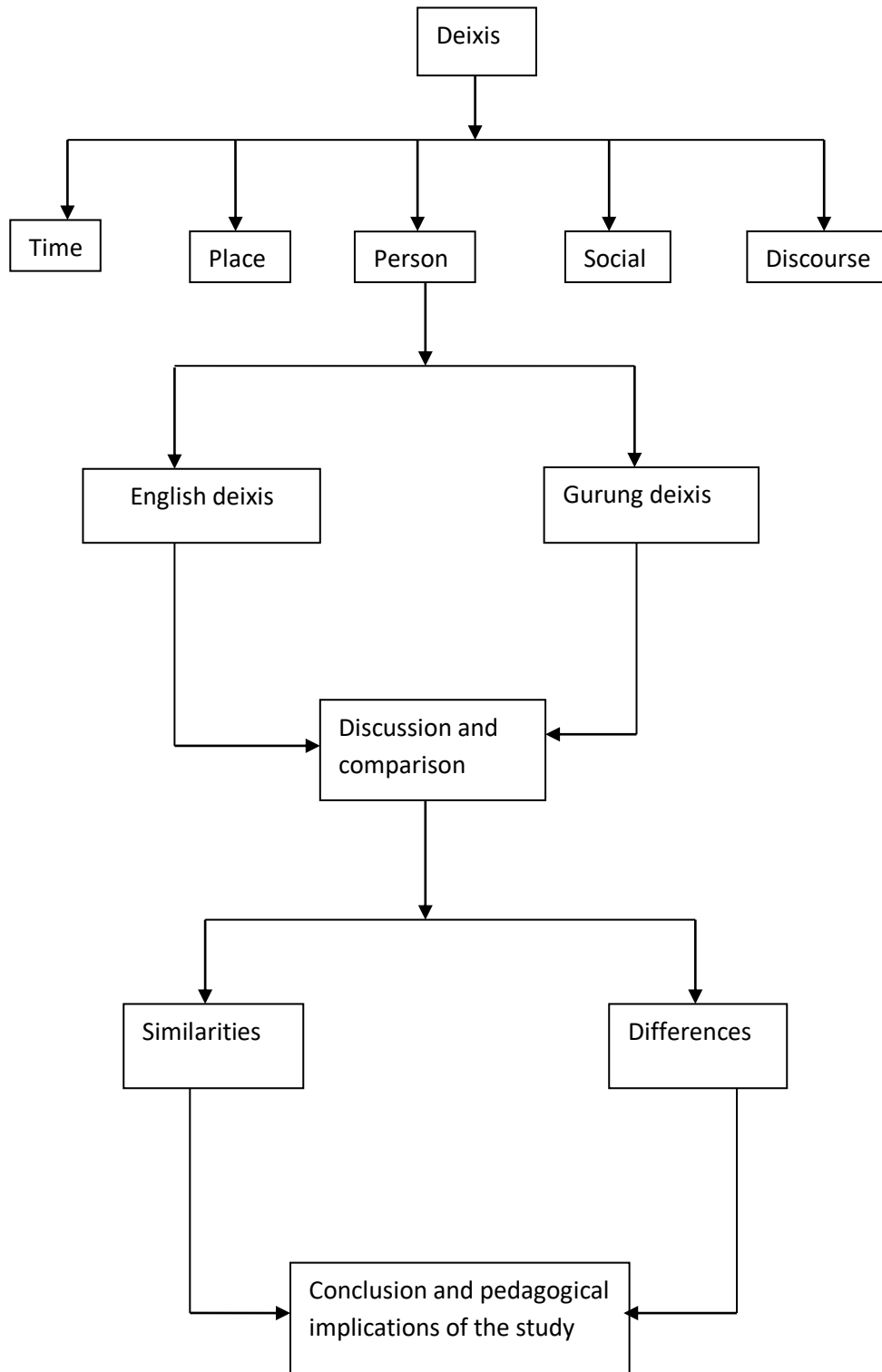
Likewise, Acharya (2008) conducted a research on ‘Person and time deixis in English and Nepali’. His main objective was to determine Nepali person and time deixis and compare and contrast them with those of English language. That helped me the core ways of comparing English and Gurung person deixis.

Similarly, Bohara (2010) carried out a research on a 'Deixis system in English and the Bajhangi dialect of Nepali'. His main objective was to find out Bajhangi person, time and place deictic expression and to suggest some pedagogical implications. So the study of Bohara also provided me the guideline to compare the English and Gurung person deixis.

Another research was carried out by Thapa (2010) on 'Person deixis in English and Magar Language'. Objective of her study was to determine Magar person deixis and to compare and contrast Magar person deixis with that of English. This study also provided me the way to compare English and Gurung person deixis.

2.4 Conceptual Framework

The study on Person deixis in Gurung and English language was based on following conceptual framework.



CHAPTER – THREE

METHODS AND PROCEDURES OF THE STUDY

3.1 Research Design

Research is a way of finding out some new fact on any new or existing topic. It is an intensive study of something and to discover new facts. Generally, it is a movement from known facts to unknown facts. Research is the ways which takes us in the depth of reality and so-called established norms will be falsified with the scientific observational study. It is not an easy job because of its complexity for the discovery which is possible only after the intensive study. Thus, research is the scientific eye to see the fact by experiment and which is solely objective and systematic in which the data will be tested as a pure science does.

For this research my research design was 'Survey Research.'

The word 'survey' is derived from the words 'sur' or 'sor' and 'veir' or 'veoir' which means 'over' and 'seeing' respectively. Thus, literal meaning of the survey is to take a look over something from a high place. However, in scientific investigations (i.e. research) the word survey is used as a technique of investigation by direct observation of a phenomenon or collection of information through interviews.

A survey incorporates a large heterogeneous group of population. The sampling is essential for investigation. Mostly, it is used in educational research. Survey research is always done in natural setting. It is mainly carried out to find out people's attitudes, opinions and the specified behavior on certain issues, phenomenon, event /situations. This covers the study of large scale research like census to small scale study like classroom study. Survey data are collected mostly through questionnaires and interviews. Survey can be explanatory and descriptive or analytic. It is cross-sectional study. Surveys are

useful for gathering faculty information, data on attitudes and preferences, beliefs and predictions, behaviors and experiences of both past and present.

According to Nunan (1992, p.140), there are eight step of survey research.

They are as follow:

Step-I Define Objective

Step-II Identify Target Population

Step-III Literature Review

Step-IV Determine Sample

Step-V Identify Survey Instruments

Step-VI Design Survey Procedure

Step-VII Identify Analytical Procedure

Step-VIII Determine Reporting Procedure

I followed these procedures during my study to achieve the Specified objectives.

3.2 Population and Sample of the Study

The total sample population of this study was forty native speaker of the Gurung language of Chhoprak VDC of Gorkha districts. There was no any age boundary to select the sample population of the study.

3.3 Sampling Procedure

I had selected the forty native speaker of the Gurung language from Chhoprak VDC of Gorkha as a sample using purposive non-random sampling procedure.

3.4 Tools for Data Collection

For the purpose of data collection, I had used pre-structured open ended interview as a research tools. An interview schedule, related to the English person deictic expressions had been developed in order to collect the data. English deictic expressions had been cited from Cutting (2008), Levinson (2003) and Yule (1996).

3.5 Procedure of data Collection

- i. I visited Chhoprak VDC of Gorkha and met the public to make clear about the study and established rapport with the informants.
- ii. After that, I listed out the names of native speaker of Gurung language and selected the sample population by using purposive non- random sampling procedure for the study.
- iii. Then, I met the informants individually, made the questionnaire clear translating in Gurung and conducted the pre-structured open ended interview schedule to collect information from informants and collected the data using paper and pencil.

CHAPTER – FOUR

RESULTS AND DISCUSSION

The main objective of this study was to find out 'person deixis of Gurung and English language.' The data collected from the informants was based on the set of questionnaire which was prepared for the Gurung speakers from chhoprak V.D.C. of Gorkha district. The collected data have been analyzed and interpreted descriptively using tables, illustrations and simple statistical tools in the following section.

4.1 Results

As we know, person deixis are used to refer to person. Personal pronouns denote speakers, addressee and person and entities besides speaker and addressee. Deictic personal pronouns are marked for case, number and person in Gurung. i.e. subjective, objective and genitive cases, singular and plural numbers and first person, second person and third person.

Gurung Person Deixis

i. Gurung first person deixis are as follows;

- a) First person singular subjective deixis are '*na*' and '*nai*'. '*na*' is used for the present tense and '*nai*' is used for the past tense.
- b) First person singular objective deixis is '*nade*'.
- c) First person singular genitive deixis is '*nala*'.
- d) Similarly, first person plural subjective deixis are '*ni*' (subjective), '*nide*' (objective) and '*nila*' (genitive).

ii. Gurung second person deixis are as follows;

- a) Second person singular subjective deixis is '*kyon*'.
- b) Second person singular objective deixis is '*kemedede*'.
- c) Second person singular objective deixis is '*kyonla*'.
- d) Likewise second person plural subjective deixis is '*keme*'.

- e) Second person plural genitive deixis is '*kemedede*'.
- f) Second person plural genitive deixis is '*kemela*'.
- g) There is no any separate marker for honorific and non- honorific style.

iii. Gurung third person deixis are as follows:

- a) Third person singular subjective deixis are '*the*' and '*cha*'. There is no separate form of pronoun for male and female.
- b) Third person objective deixis are '*thede*' and '*chede*'. Although there are two different forms, both are used in the similar situation and they can replace to each other.
- c) Third person singular genitive deixis are '*thela*' and '*chala*'.
- d) Similarly, third person plural subjective deixis is '*theme*'.
- e) Third person plural objective deixis is '*themede*'
- f) Third person plural genitive deixis is '*themela*'.
- g) There is no separate marker for honorific and non-honorific style.

4.2 Discussions

4.2.1 Gurung Person Deixis

4.2.1.1 First Person Deixis

The following table presents the first person deixis in Gurung.

Table No. 1
First person deixis

Case Number	Subjective	Objective	Genitive
Singular	na	Nade	Nala
Plural	ni	Nide\nyonde	Nila\nyonla

The above table shows that Gurung personal pronouns are marked for the first person. They are also marked for cases (subjective, objective and genitive). The following examples show the evidence of this.

- a) I watch a serial. (subjective)

Na serial chyom.

(I) (serial) (watch)

(sub) (obj) (verb)

- b) I ate an apple.

Nai syau chai.

(I) (an apple) (ate)

(sub) (obj) (verb)

- c) I will play football.

Na football khlyom.

(I) (football) (will play)

The above examples, show that in the Gurung language first person pronouns in subjective case is influenced by a verb. There are different words for the present tense and past tense. In the present tense 'na' is used for subjective case but in the past tense 'nai' is used for the same. This case is different from the objective case which is mentioned below.

- a) Is this for me?

Chu nade wa?

(is) (for me) (this)

b) Did you call me?

Kyoni nade wilowa?

(you) (me) (called)

We see that in the in objective case '*nade*' is used in the singular form. It is not influenced by the tense like in the subjective case. Similarly genitive case is not influenced by tense.

In genitive case '*nala*', is used in both present and past time as mentioned below:

a) My sister goes to school.

Nala baini school yam.

(my) (sister) (school) (goes)

b) My uncle went to America.

'Nala' kabau' America yasum.

(my) (uncle) (America) (went)

These examples show that Gurung has separate subjective (*na* and *nai*), objective (*nade*) and genitive (*nala*) case markers. Similarly, the data show that Gurung has more first person pronouns than English in the subjective case and they are also influenced by tense.

Gurung first person deixis can be divided as singular and plural. Similarly, they are influenced by tense as mentioned below:

a) I eat an orange. (singular)

Na suntala cham.

(I) (orange) (eat)

b) We go to school. (plural)

Ni school yam.

(we) (school) (go)

C) I play football.

Na football khlyom.

(I) (football) (play)

d) I ate a banana.

Nai kala chai.

(I) (a banana) (eat)

Likewise Gurung first person deixis are divided into singular and plural. First person pronoun singular in subjective case is influenced by tense and first person pronoun plural in subjective case is influenced by speaker. The following examples help to clarify this.

We play the game.

Ni game khlyoi.

(we) (the game) (play)

We won the game.

Nyoi game thoi.

(we) (game) (won)

We all are Nepali.

Nyon tai nepali ya.

(we) (all) (nepali) (are)

We are busy in office.

Ni officeree byasta mu.

(we) (in office) (busy) (are)

4.2.1.2 Second person deixis in Gurung

The following table shows the second person deixis system in Gurung language.

Table No. 2
Second person deixis in Gurung

Case \ Number	Singular	Plural
Subjective	Kyon	Keme
Objective	Kyonde	Kemedede
Genitive	kyonla	kemela

As mentioned in the above table ‘*kyon*’ and ‘*keme*’ are used for subjective case, ‘*kyonde*’ and ‘*kemedede*’ are used for objective case and ‘*kyonla*’ and ‘*kemela*’ are used for genitive case. Examples are presented as follows:

Subjective case;

What are you doing? (singular)

Kyon ta larisum?

(you) (what) (doing)

What are you doing? (plural)

Keme ta larisum?

(you) (what) (doing)

Objective case;

This is for you. (singular)

Chu kyonde ho.

(this) (for you) (is)

This is for you. (plular)

Chu kemedede ho.

(this) (for you) (is)

Genitive case;

Your sister is dancing. (singular)

Kyonla baini serisum.

(your) (sister) (dancing)

Where is your school.(plural)

Kemela school khana mo?

(your) (school) (where) (is)

The examples mentioned above shows that in the '*kyon*' is used for singular and subjective case. And '*keme*' is used for plural and subjective case.

Similarly in objective case '*kyonde*' is used for singular and '*kemedede*' is used for plural case in Gurung.

The data presented above show that in genitive case two forms '*kyonla*' and '*kemela*' are used. These terms are different in number. '*kyonla*' is used for singular number and '*kemela*' is used for plural number.

Above mentioned examples clarified that different forms are used as subjective, objective and genitive cases in Gurung. In terms of number ‘*kyon*’ and ‘*keme*’ are used for subjective case, ‘*kyonde*’ and ‘*kemedede*’ are used for objective case and ‘*kyonla*’ and ‘*kemela*’ are used for genitive case. Gurung has no honorific and non-honorific pronouns.

4.2.1.3 Third person Deixis

The following table presents the third person deixis in Gurung.

Table No. 3

Third person deixis in Gurung

Case \ Number	Singular			Plural
	Female	Male	Neutral	
Subjective	‘the’	‘the’	‘chu’	‘theme’\ ‘chame’
Objective	‘thede’	‘thede’	‘chade’	‘themede’\ ‘chamede’
Genitive	‘thela’	‘thela’	‘chala’	‘themela’\ ‘chamela’

The above table shows that Gurung third person deixis are marked for cases and number. In the Gurung language cases and numbers are not influenced by masculine and feminine gender. The same word ‘*the*’ is used for both masculine and feminine gender. But in the case of neutral ‘*chu*’ is used. The following examples show the evidence of this.

- a) He goes to school. (subjective)

The school yam.

(he) (school) (goes)

b) She goes to school. (subjective)

The school yam.

(she) (school) (goes)

c) It is white in color. (subjective)

Chu kalarrari tarkya mo.

(it) (in color) (white) (is)

Likewise, the following examples show the person deixis in objective case.

a) I saw her. (objective)

Nai thede mroi.

(I) (her) (saw)

(sub) (obj) (verb)

b. I saw him. (objective)

Nai thede mroi.

(I) (him) (saw)

(sub) (obj) (verb)

The above mentioned examples show that the same word '*thede*' is used for both male and female. But in neutral '*chede*' is used. And '*themede*' and '*themede*' are used for plural. Similarly, the following examples deal with following case.

- a) Her sister dances very well. (genitive)

Thela baini bele chhyanle sem.

(her) (sister) (very) (well) (dances)

(sub) (adv) (verb)

- b) His brother likes a banana. (genitive)

Thela vayade kala man parim.

(his) (brother) (a banana) (likes)

In genitive case, the word ‘thela’ is used for both male and female in singular form. Likewise, ‘chala’ is used for neutral and ‘themela’ and ‘chamela’ are used for plural number.

These examples make clear that the different forms are used for subjective (*the, cha*), objective (*thede, chade*) and genitive (*thela, chala*) cases in singular form. But there is no any separate marker for male and female.

4.2.2 Comparison between English and Gurung Person Deictic Expression

Under this we will compare the person deixis used in English and Gurung languages. English person dexis are cited from Cutting (2008), Levinson (2003), and Yule (1996).

In Gurung, there are two kinds of number singular and plural like in English. Likewise, both English and Gurung have subjective, objective and genitive cases system which are as follows:

I write a story. (subjective)

Na katha phrimu.

(I) (a story) (write)

(sub) (obj) (verb)

Leave me alone. (objective)

Nade kahrei pimin.

(me) (alone) (leave)

(obj) (adv) (verb)

My sister is very cute. (genitive)

Nal baini bekhle chhyaba mo.

(my) (sister) (very) (cute) (is)

(sub) (adj) (verb)

In the Gurung language different pronouns are used for present and past tense (i.e. na and nai). But English has the same form. i.e. 'I'.

a) I eat rice. (present)

Na kai cham.

(I) (rice) (eat)

(sub) (obj) (verb)

b) I ate rice. (past)

Nai kai chai.

(I) (rice) (ate)

(sub) (obj) (verb)

Based on above examples, we can say that Gurung has more first personal Deixis than English. The personal deixis system of Gurung is more complex than English.

Gurung and English deictical pronouns are different. Because the different forms of Gurung second person personal pronouns are used as subjective, objective and genitive cases but English has the same form. The following examples help to clarify this.

a) You love me. (subjective)

kyon nade maya lam.

(you) (love) (me)

(sub) (obj) (verb)

b) I love you. (objective)

Na kyonde maya lam.

(I) (you) (love)

(sub) (obj) (verb)

c) Your father is in London. (genitive)

Kyonla baba Londonar mo.

(your) (father) (in London) (is)

(sub) (obj) (verb)

There is same pronominal for honorific and non- honorific in Gurung. Only the word '*kyon*' is used to indicate all kind of addressee. The same form of English second person deixis (you) is used for singular and plural. But different

form of Gurung second person deixis is used for singular and plural. The following examples show the evidence of this.

- a) You are a student. (singular)

Kyon kahre bidhyarhi ho.

(you) (a student) (are)

(sub) (obj) (verb)

- b) You are students.(Plural)

Keme bidhharhi ho.

(you) (students) (are)

(sub) (obj) (verb)

Similarly, both Gurung and English third person deixis have separate marker for subjective, objective and genitive cases. The following examples clarify this.

- a) She is a good girl. (subjective)

The chhyabale rimai ho.

(she) (a good) (girl) (is)

(sub) (obj) (verb)

- b) Ram saw her. (objective)

Ramai thede mroi.

(Ram) (her) (saw)

(sub) (obj) (verb)

c) They met his sister. (genitive)

Chamei thela bainide thoi.

(they) (her) (sister) (met)

(sub) (obj) (verb)

With regard to third person deixis, English has separate singular personal deixis for male and female whereas Gurung has same third person singular pronoun for them. i.e. 'the'.

4.2.2.1 Similarities

After the discussion of the data I found following similarities on person deixis used in English and Gurung language:

- English and Gurung both languages have single second person deixis to address all kinds of addressee in subjective case. i.e. 'you' in English and '*kyon*' in Gurung.
- Both English and Gurung Languages do not have separate person deixis to mark honorific and non-honorific style.
- In terms of number English and Gurung person deixis are divided into singular and plural.
- Both languages have three kinds of person deixis system in terms of case. i.e. subjective, objective and genitive.

4.2.2.2 Differences

- Gurung first person deixis in subjective case are influenced by tense system but English lacks that.
- Gurung first person deictic pronouns are influenced by the tense system. Therefore, Gurung has the separate first person deixis for the present and past tense which is not found in English.
- English has just single second person deictic pronominal ‘you’ used for all numbers, subjective, genitive and objective cases but Gurung has different second person deictic expressions in this case.
- English has separate third person pronouns for male and female whereas Gurung has no separate pronoun for these genders. In Gurung the same word ‘*the*’ is used for both male and female.

CHAPTER – FIVE

SUMMARY CONCLUSION AND IMPLICATIONS

This chapter deals with the summary, conclusion and the implications of the study. Based on the discussions and interpretations of the present research are as follows

5.1 Summary

The present study on ‘Person deixis in English and Gurung language’ is divided into five chapters. Chapter one is an introducing one. It includes background of the study, statement of the problem, objective of the study, research questions or hypothesis, significance of the study and delimitations of the study. Chapter two includes review of theoretical literature, review of the empirical literature, implications of the review for the study and conceptual framework of the study. Chapter three includes results and discussion of the study. Finally chapter five includes summary, conclusion and implication of the study.

5.2 Conclusion

From the analysis and interpretation of the data, we come to the following conclusion;

- a) English and Gurung both have two kinds of number, singular and plural.
- b) Gurung has two first person deixis ‘*na*’ and ‘*nai*’. But English has only one, i.e. ‘I’.
- c) Both, English and Gurung, do not have different marker for honorific and non-honorific style.
- d) Gurung deictic second person pronouns have different forms in terms of subjective and objective cases and singular and plural numbers. Whereas English deictic second person pronoun ‘you’ has the same form in both subjective and objective cases and singular and plural numbers.

- e) English has separate third person singular personal pronouns for male and female but Gurung has not. Only the word '*the*' is used for both male and female. So, there is no gender based form of pronouns in the Gurung language.

5.3 Implications

On the basis of the results obtained from the analysis and discussion of the data level wise implications of the study are suggested as follows:

5.3.1 Policy Level

This study will be beneficial to those people who are in the policy making level. While designing syllabus for Gurung speaking learners, language planners, course or syllabus designers and text book writers should consider about the similarities and differences between first language and target language or the L₁ (Gurung language) interference over the L₂ (English language). Students who are learning English language as a second language e.g., Gurung speakers, might get problems during learning 'person deixis.' So, the problems, similarities and differences should be clearly mentioned while designing syllabus and text book.

This study is a comparative study between English and Gurung person deictic expressions. It also tries to find out person deixis of Gurung language. It can be the helpful material to those who are interested to conduct the research in person deictic expressions of different languages.

5.3.2 Practice Level

In practice level, it is equally beneficial to those people who are interested to find out the similarities and differences between person deixis of their first language and English language.

- a) Both the English and Gurung languages do not have separate form to indicate honorific and non-honorific style. This similarity should be considered while teaching deictic terms of English to Gurung speaking students.
- b) Gurung first person deictic pronouns are influenced by the tense system. Therefore, Gurung has the separate first person deixis for the present and past tense which is not found in English. Therefore, this should be considered while teaching English to the Gurung speaking students.
- c) English has just single second person deictic pronominal ‘you’ used for all numbers, subjective and objective cases but Gurung has different second person deictic expressions in this case. Therefore, teacher should clarify this fact to the students.
- d) Both the English and Gurung have two kinds of number singular and plural. This similarity should be considered while teaching deictic terms of English to Gurung speaking students.
- e) English has separate third person pronouns for male and female whereas Gurung has no separate pronoun for these genders. Only ‘*the*’ is used for both male and female. Therefore, this fact should be clarified to the Gurung speaking students.

5.3.3 Implication for the Further Research

Teaching English as a foreign language is not an easy task. Both teacher and learner need to face different kinds of problems due to lack of adequate knowledge. To solve this kind of problem language related research should be carried on. This research will be secondary sources to those people who are interested to carry out research on deixis, specifically; person deixis of different languages. So, it can be a helpful to the students. Similar study can be carried out on other fields of deixis, i.e. place, time, social, discourse, etc. This study was limited to Gurung speakers. So, similar study should be conducted on different languages. And I request to students, teachers as well as concerned authorities to consider about above mentioned recommendations.

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APPENDIX 1

Interview/ Questionnaire Schedule

This interview schedule has been prepared to elicit primary data required for the research work entitled 'Person Deixis in English and Gurung' which is being carried out under the guidance of **Dr. Anjana Bhattarai**, Reader and Head, Department of English Education, T.U. Kirtipur. I hope that all of you co-operate me giving reliable and authentic information which will be invaluable help to complete this research work.

Researcher

Bishnu Maya Gurung

T.U. Kirtipur, Kathmandu

Name:

Age:

Address:

Sex:

How do you say the following

ing language?

Person Deictic Words.

1. *I live in village.*

.....

.....

2. *She is looking at me.*

.....

3. *My son is a doctor.*

.....

4. That pen is *mine*.

.....

5. *We* are going to school.

.....

6. They called *us*.

.....

7. *You* are my best friend.

.....

8. Is this *yours*?

.....

9. *Our* intention is to develop this village.

.....

10. These trees are *ours*.

.....

11. Where is *your* daughter?

.....

12. I will be waiting for *you*.

.....

13. These goats are *yours*.

.....

14. *You* are working now.

.....

15. What is *your* school's name?

.....

16. Where are *you* going?

.....

17. *He* is a good student.

.....

18. I don't like *him*.

.....

19. This is *his* cottage.

.....

20. *She* goes to school.

.....

21. My house is near to *her*.

.....

22. It is really good news for *us*.

.....

23. She likes *it*.

.....

24. *Its* leg is broken.

.....

25. *They* are idiots.

.....

26. I haven't seen *them*.

.....

27. They felt very bad for *their* mistake.

.....

28. *They* are empty bottles.

.....

29. He has washed *them*.

.....

30. I broke *their* handle.

.....

31. *She* is sleeping now.

.....

32. *He* cannot walk nowadays.

.....

33. *I* don't go to school these days.

.....

34. *We* are not using this iron.

.....

35. *I* am at Tribhuvan Park.

.....

36. *She* is in Pokhara.

.....

37. *My brother* is busy with his business nowadays.

.....

38. She prepares *her* meal herself.

.....

39. He is doing *his* homework.

.....

40. *They* have just reached there.

.....

41. Last day I saw *him*.

.....

42. Yesterday was *her* birthday.

.....

43. *We* did it the day before yesterday.

.....

44. *They* went last week.

.....

45. *My aunt* will go tomorrow.

.....

46. *My father* will come soon.

.....

47. *We* will talk about it next time.

.....

48. *He* is going to finish this tonight.

.....

49. *I* will go to visit my mom next month.

.....

50. *She* will come next year.

.....

51. *They* are coming.

.....

Thank you