

# CHAPTER- ONE

## INTRODUCTION

### 1.1 General Background

We simply do not know how language was originated but we all know that language is an inevitable part of human life. We use language not only for communication but also for exchanging ideas, feelings, interests, desires etc. with others in our daily life. It is, thus, a highly versatile and complex code to communicate each other. Therefore, it is considered as the most significant and exclusive asset of human being although animals make use of quite sophisticated communication system. So, it can be said that language is the 'species-specific' and 'Species-uniform' possession.

Brown (1987, p.4) states, "To presume to define language adequately would be folly." However, different linguists and scholars have attempted to define the term language. Pei (1966, p.141) defines, "Language is a system of communication by sound, operating through the organs of speech and hearing, among the members of a given community and using vocal symbols possessing arbitrary conventional meaning" (as cited in Brown 1987, p.4). This definition focuses on the physical and the social aspects of language that the members of community assimilate and co-operate through systematic communication by using organs of speech. Similarly, Chomsky (1957, p.13) says, "Language is a set of sentences, each finite in length and constructed out of a finite set of elements." Chomsky, in his definition, focuses on the structural aspects of language. He clarifies how language structures are formed in order to serve the communicative purpose.

In other way, Wardhaugh (2000, p.1) defines language from social perspective. To him "A language is what the members of a particular society speak." His definition focuses on the types of language. There might be the variation of language on the basis of social variation. A language that one society speaks

may be intelligible to another society but may not be the same language. Though, languages may be different from society to society to society, Wardhaugh (2000, p.10) takes language as a social phenomenon by presenting the following possible relationship between language and society:

- i. Social structure may either influence or determine linguistic structure and or behavior.
- ii. Linguistic structure and or behavior may influence or determine social structure.
- iii. Language and society may influence each other.
- iv. There is no relationship at all between linguistic structure and that each is independent of other.

These points show that language is not only affected by the personal peculiarity but also by social values, cultural beliefs, social ethnicity, geographical boundaries, etc.

Whatever definitions about the language have been given by the different linguists and scholars none of them is perfect in them. In the similar way, whatever may be the volumes of grammars and dictionaries, they seem unable to describe language rules and system. No doubt, language is the rule governed system but is much diverse and arbitrary. On the other hand, language is not only rule- governed but also contextual, situational and, therefore, keeps on changing.

To conclude, language can be defined as a systematic, arbitrary, dynamic, and social phenomenon. It is a means of transmitting and transforming human messages from one to other. In the absence of language, we cannot imagine the present world. So, it is a basic phenomenon needed for the survival of human existence.

The language of the world can be classified under various classes. Some may be standard languages, other may be 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 form but some have only spoken form. Some are dead, others are in the verge of extinction and conversely, some others are expanding day by day. Thus, if we classify the world's languages, we find them in different class and conditions.

### **1.1.1 Importance of the English Language**

As the English is the most widely dominant language, it is a must for every individual who wants to know about the world. It is an international language in which most of the books, newspapers, journals, reports, etc. are published. In addition to it, it is used in business, academic conferences, sports, literature, technology, politics, diplomacy, etc. English has penetrated deeply into the international domains of political life, business, safety, communication, entertainment, media and education. It has reached in every continent being either the first language or official language or foreign language. These days, every country needs political, social and economical help of other countries. There comes English as a means to deal. Therefore it has been one of the official languages offered by the United Nation.

Due to its increasing importance, Janga Bahadur Rana the then, Prime Minister of Nepal established an English medium elementary school (primary school) on the ground floor of Thapathali Durbar in 1854. This history also shows that Nepal cannot remain beyond the influence of the English language. At present, English is being taught from class one to bachelor's level as a compulsory subject. In some school English is being used as the medium of instruction too. In case of our country, many official documents, academic certificates, etc. are printed in this language. A number of books, journals, newspapers, magazines, reports, etc. are published in English. Almost all, F.M., Radios, and Televisions, broadcast their some programs and news in English. By this reason, the importance of English is increasing and the users or learners are being multiplied.

### **1.1.2 Multilingual Scenario of Nepal**

Nepal is the second poorest country in the world. However, it is rich and famous in the world as it accommodates multicultural, multiethnic, multiracial and multilingual group of people. Different groups of people use different languages in their day to day communication. So, Nepal can be taken as an appropriate place for language researchers. The population census of 2001 has identified ninety-two distinct languages used by different ethnic groups as their mother tongues (including different varieties of the Rai language). Whereas Ethnologue Report for Nepal 2009, has recognized 126 languages in Nepal. Most of the languages are used by indigenous nationalities of the country. Several of them are dying out due to a number of reasons. A number of other languages have been termed as unknown language because of the lack of adequate knowledge and research. Many more languages have their written script. Some of the languages have only spoken form. Some have been extinct and some are in the verge of extinction.

As Ethnologue Report 2009 classifies, the languages spoken or not spoken in Nepal have their genetic affiliation to four language families, viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian. Among them, Indo-Aryan family occupies the largest number of speakers whereas Tibeto-Burman contains the largest number of languages. The languages listed in the Ethnologue Report for Nepal 2009 are classified under the four families as follows:

#### **1.1.2.1 Indo-Aryan**

According to the report, 26 languages having comparatively more speakers fall under this family. Nepali, lingua franca of Nepal, having 1, 11, 00000 (population census 2001) speakers also come under this family. The following list shows all the languages that fall under this family.

Angika	Dhanwar	Majhi	Tharu, Chitwania
Awadhi	Hindi	Marwari	Tharu, Dangaura
Bagheli	Jumli	Musasa	Tharu, Kathoria
Bengali	Kayort	Nepali	Tharu, Kochila
Bhojpuri	Kumhali	Palpa	Tharu, Rana
Bote-Mjhi	Kurmukar	Rajbanshi	
Darai	Maithili	Sonha	

(Source: *Ethnologue Report for Nepal, 2009*)

### 1.1.2.2 Tibeto-Burman

The most languages of this family are spoken by indigenous people of Nepal. The languages of this family are spoken a comparatively lesser number of people than the Indo-Aryan family. However, it contains the largest number of languages. All the languages that fall under this family can be listed as follows:

Athpariya	Kaike	Puma
Bahing	Khaling	Raji
Bantawa	Kham, Eastern parbate	Raute
Barramu	Kham, Gamale	Rawat
Belhariya	Kham, Sheshi	Saam
Bhujel	Kham, Western parbate	Sampang
Bodo	Koi	Seke
Byangsi	Kulung	Sherpa
Chamling	Kusunda	Sunwar
Chhantyal	Keyerung	Tamang, Eastern
Chaudangsi	Lambichhong	Tamang, Eastern Gorkha
Chepeng	Lepcha	Tamang, North Western
Chhintange	Lhomi	Tamang, South Western
Chhulung	Limbu	Tamang, Western
Chukwa	Lingkhim	Thakali
Darmiya	Lorong, Northern	Thangmi
Dhimal	Lorong, Southern	Thudan

Dolpo	Lowa	Thulung
Dumi	Lumba-yakkha	Tibetan
Dungmali	Magar, Eastern	Tichurong
Dura	Magar, Western	Tilung
Dzonkha	Manangaba	Tseku
Ghale, Kutang	Meohang, Eastern	Tsum
Ghale, Northern	Meohang, Western	Waling
Ghale, Southern	Mugom	Walungge
Gurung, Eastern	Naada	Wambule
Gurung, Western	Nachering	Wayu
Helambu, Sherpa	Narphu	Yakkha
Humla	Newar	Yamphe
Jerung	Nubri	Yamphu
Jirel	Phangduwali	
Kagate	Pongyong	

(Source: *Ethnologue Report for Nepal, 2009*)

### 1.1.2.3 Dravidian

As Ethnologue Report for Nepal 2009, mentions 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 Dhanusa, Jhapa and Sarlahi district.

### 1.1.2.4 Austro-Asiatic

Ethnologue Report for Nepal 2009 puts two languages; Mundari and Santali under this family. Mundari is also named as 'Horo', 'Mandari', 'Mondari', 'Munari' and 'Munda'. It is spoken in Jhapa, Morang and Sunsari district. Similarly, Santali is also called 'Har', 'Hor', 'Sainti', 'Sandal', 'Sangtal', 'Santal', 'Santhal', 'Santhali', 'Satar', 'Sentali' and 'Sonthali'. It is also spoken in the same districts; Jhapa, Morang and Sunsari.

Besides this classification, sign languages; Jhankot sign language, Jumla sign language and Nepalese sign language are not classified under any of the above families according to the same report. This is the linguistic scenario that Ethnologue Report for Nepal 2009 has recorded.

### **1.1.3 Magar and Kham**

As Nepal is a melting pot of many races and tribes, there are more than one hundred different types of races or castes in Nepal. It possesses a great variety of races in its population. Among different races, *Magar* is one of them. *Magar* has many historical and mythological bases after its origin. Many scholars and writers have written about the origin of *Magar* but they seem not to be perfect. Pun (2005, p.2) says, “To say and write about the origin and arrival of *Magar* in hurry can be a historical mistake”. He further emphasizes that no castes came in Nepal from nowhere. They originated from Nepal itself. He mentions an evidence to support his statement that “ The left jaw of a chimpanzee found at the bank of Tinau river of Rupandehi district in 1980 AD, which is proved to be 1,10,00000 years old by American geologist and anthropologist Dr. James Munthe. This is still the oldest among the human residue found in south Asia.” Therefore, *Magar* being a race of Nepal is also not from outside. To find the origin of *Magar*, a rigorous, intensive study and research is necessary. However, many scholars have opined differently about the origin of *Magar*.

According to the expert of Kirant culture- Imansingh Chemjong , “ Two *Magars* named ‘*Sing*’ and ‘*Chitu*’ had first come to the southern part of Nepal from the *Sim* of China”( as cited in Baral, 2050, p.16). Some experts say that the origin of *Magar* was the eastern Nepal as there are more similarities between the *Magar* language and language of *Lepcha*, residences of *Sikkim* of India. Some others argue that *Magars* had come to Nepal from ‘*Kham*’ region of China as '*Kham*' of ‘*Athara Magarat*’ is somehow similar to the *Tibetan language*. In the same way, some of them claim that *Magars* had migrated from ‘*Rajputana*’ and ‘*Magadh*’ of India. In contrary, some of the authors do claim that they are ‘*Thakury*’ dynasty and some others say that they are

'Mangol'. But, it is yet to be studied to find out the authentic answer. Anyway, many scholars have different view about the origin of *Magar* they all agree with the fact that *Magar* has the largest number among the indigenous nationalities, the third largest race in Nepal and it has its own culture and language.

*Magars* have their own language named the '*Magarat Language*'. Baral (2050, pp. 37-38) has grouped the *Magar* language basically into two groups, namely '*Barah*' and the '*Athara Magarati*' language. The '*Kham*' and '*Kaike*' come under the '*Athara Magarati*' language. The language spoken by *Magars* living in *Baglung, Pyuthan, Rukum* and *Rolpa* district is called '*Kham*'. Similarly, the language used by '*Rokaya Magars*' of '*Tarakot, Dolpa*' is called '*Kaike*'. Beside the languages mentioned above, all other dialects of the *Magar* language spoken by *Magars* all over Nepal come under the '*Barah Magarati*' language.

Waters (2003), has been a known figure, who contributed to the study of '*Kham*'. According to him '*Kham*' is a *Tibeto-Burman* language spoken in upper valleys of the *Rukum, Rolpa* and *Baglung* districts of mid-western Nepal by more than 50,000 people. Scattered speakers of this language also exist in *Jajarkot, Dailekh, Dang, Kalikot, Surkhet, Achham* and *Doti*. The Population Census of Nepal 2001 also shows that the more speakers of '*Kham*' live in *Baglung, Pyuthan, Rukum* and *Rolpa*. That can be shown as follows:

S.N.	District	No. of Magars	No. of Kham Speakers	Percent
1	Baglung	74550	21389	28.69%
2	Pyuthan	65123	5554	8.52%
3	Rukum	43621	13496	30.93%
4	Rolpa	91936	38164	41.51%
Total		275230	78603	28.55%

(Source: Population Census, 2001)



'Kham' does not have its own script. It has only spoken form. So, no work is found written in 'Kham' script. But, there are many books published to promote it. Some books published are; '*Kham Magar Pang-Nepali-English Dictionary*', '*Kham-Nepali-English-German Dictionary*', '*How to Speak Kham Magar Language?*', '*Kham Magar Legend*,' etc. and *Regional Radio Transmission Centre, Surkhet* is broadcasting news on the 'Kham'. However, the speakers are decreasing day by day due to modernization indifference towards it.

#### **1.1.4 Need and Importance of Contrastive Analysis**

Contrastive Analysis (CA) was introduced by C.C. Fries and Robert Lado in the late 1940s and 50s. It was used in the field of Second Language Acquisition (SLA) in the 1960s and early 1970s. It was used as a method of explaining why some features of Target Language (TL) were more difficult to acquire than others. The basis of this theory was behaviorism of psychology and structuralism of linguistics. According to behaviorism, language learning is the matter of habit formation. Therefore, the difficulty in mastering certain structure in a TL depends on the differences and the similarities between mother tongue and TL. Thus, CA was used as a method of explaining the language features extensively during that time. And the popularity of CA declined after the 1970s.

Since CA was introduced in the field of applied linguistics, many scholars and linguists defined it differently. To quote some of them, James (1980, p.3) says, "CA is a linguistic enterprise aimed at producing inverted (i.e. contrastive not comparative), to valued typologies (CA is always concerned with a pair of languages) and found in the assumption that languages can be compared." It clarifies, the CA is most often related to the study of languages in pair and it is used to contrast two languages rather than to compare them. Crystal (2003, p.101) defines CA as "A general approach to the investigation of language (contrastive linguistics), particularly as carried on certain area of applied linguistics, such as foreign language teaching and translation." To this

definition, CA focuses on the practical field language teaching and learning, particularly in the field of applied linguistics. According to Richards et al. (1985, p.38), “CA is the comparison of the linguistic systems of two languages, for example, the sound system or the grammatical system.” Hence, CA can be used for comparing any levels of the two languages. CA hypothesis is inspired by many different assumptions. As given in Richards et al. (1985 p.41), the assumptions are as follows:

- i. The main difficulties in learning a new language are caused by interference from the first language.
- ii. These differences can be predicted.
- iii. CA helps in designing teaching materials for the particulars of interference.

As CA assumes, while learning a new language, the first language interferes it and causes difficulties which can be predicted. CA helps to design teaching materials to ease the difficulties. Therefore, CA has the most important role in the field of language teaching and learning. In this field, CA serves two functions; (i), it predicts the possible errors of L<sub>2</sub> learners and (ii), explain the source and reason of those errors.

To sum up, CA predicts the difficulties in learning second language. That is, it provides a list of difficulties that determine what the learners have to learn and what teachers have to teach. Moreover, it suggests the experts to design suitable syllabus according to the nature of students and their level. It provides other useful tool for teaching second language effectively. Thus, CA plays a vital role and it is important in the field of second language teaching and learning.

### **1.1.5 Pragmatics**

Pragmatics is a component of linguistics which studies the ways in which context contributes to the meaning. The modern uses of the term pragmatics are attributable to the American philosopher Charles Morris. He made use of the

term pragmatics for the first time in 1938 in the sense of the study of symbols in their relation to the speakers, listeners, and social context. In 1938, Morris used the term pragmatics in his division of semiotics into three branches of inquiry. He divided semiotics into syntactic, semantics and pragmatics. Morris (1938, p.108) expanded the scope of pragmatics saying that “it deals with the biotic aspects of semiosis, that is, with all the psychological, biological and the sociological phenomena which occur in the functioning of signs” (as cited in Levinson 2000, p.2). Thus, originally, the term pragmatics was used broadly to refer to a branch of philosophy.

Later, this broader scope was narrowed down by Rudolf Carnap (1938) defining the term as “the field of study or investigation where explicit reference is made to the speaker or the user of language”. Similarly, the American philosopher Richard Montague (1968) used the term pragmatics to refer to “the study of languages both natural and artificial that contain indexical and deictic terms.” (as cited in Levinson, 2000, p.4). Hence, Montague narrowed down the area of pragmatics more than Carnap did. Nowadays, pragmatics has been the specific subject or discipline to be studied, especially, in the field of linguistics. Thus, pragmatics, being a discipline, has been defined by many linguists and scholars differently.

Yule (2000, p.3) has defined pragmatics point-wise as follows:

- i. Pragmatics is the study of speaker meaning.
- ii. Pragmatics is the study of contextual meaning.
- iii. Pragmatics is the study of how more gets communicated than is said.
- iv. Pragmatics is the study of the expressions of relative distance.

These points conceptualize pragmatics as a notion of appropriateness. It is concerned with the study of meaning as communicated by speaker, context or situation from which meaning is elicited, utterances from which interpreters interpret intended meaning, and the distance, that is, temporal, physical and conceptual. Similarly, Katz (1977, p.19), says:

... Pragmatic theories, in contrast, do nothing to explicate the structure of linguistic construction of grammatical properties and relations...

They explicate the reasoning of speaker and listeners in working out the correlation in a context of sentence-token with a proposition. In this respect Pragmatic theory is a part of performance. (as cited in Levinson 2000, p.8) .

To this definition, one quite restricted scope for Pragmatics is that it to be concerned solely with principle language usage and nothing to do with the description with the linguistic structure or to invoke Chomsky's distinction between competence and performance, Pragmatics is concerned solely with performance principle of language use. However, Levinson (2000, p.9) mentions that the term pragmatics covers both context-dependent aspects of language structure and principles of language usage and understanding that have nothing or little to do with linguistic structure. And, he further defines "Pragmatics is the study of those relations between language and context that are grammaticalized or encoded in the structure of a language." This definition means pragmatics is the study of relations among lexicon, morphology, syntax and phonology of language and the context where they are structurally used. So, it can be said that pragmatics is the study of just those aspects and the relationships between language and context that are relevant to the writing of grammars. Such a scope for Pragmatics can includes the study of deixis including honorifics, presupposition and speech acts. In the support of this fact Levinson (2000, p.27) defines, "Pragmatics is the study of deixis (at least in part), implicature, presupposition, speech acts and aspects of discourse structure." Depending on this definition, it can be said that pragmatics studies functional account of linguistic structure.

### 1.1.6 Deixis

Deixis is a technical term derived from Greek word 'deiktikos' which means pointing or indicating. In philosophy deixis is called index (meaning, pointing or indicating). Thus, it means pointing or indicating via language. The term deixis was first introduced by Peirce (1955) using the term 'indexical signs' to refer to deictic expressions. It refers to the phenomenon where understanding the meaning of certain word and phrases in an utterance requires contextual information in communication. So, deictic expressions are a word or phrase whose meaning requires contextual information. Words are deictic if their semantic meaning is fixed but their denotational meaning varies depending on time and place. For example, when you notice a strange object and asks 'what is that?' you are using a deictic expression (that) to indicate something that is away from you in the immediate context. So, it makes clear that English pronouns are deictic. Following Levinson (2000, p.54), "The typological examples of deixis are: demonstratives, first and second person pronouns, tense, specific time and place adverbs like *now* and *here* and a variety of other grammatical features tied directly to the circumstances of utterance."

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

Levinson (2000, p. 54) says, "Deixis concerns with the ways in which language encode or grammaticalize features of the context of utterances and speech event and thus also concerns ways in which the interpretation of utterances depends on the analysis of the context of utterances." So, deixis refers to language structures which reflect the situation in which they are used. In the same way, Crystal (2003, p. 127) says, "Deixis is a term used in linguistic theory to subsume those features directly to the personal, temporal, locational, characteristics of situation within which an utterance takes place". To this

definition, deixis directly relates personal, temporal, spatial features of an utterance with the context. Asher (1994, p.853) defines, “Deixis as any expressions that are used to point to person, place, time or discourse unit.” To him, deixis includes the words or phrases that refer to person, place, time or discourse in an utterance related to a context. While analyzing the context of an utterance we have to stick around a focal point, that is, crux of person, place, time, discourse and social deixis. This focal point is called deictic centre.

The central person is the speaker, the central time is the time at which the speaker produces the utterance, the central place is the speakers location at utterance time or coding time (CT), the discourse centre is the point which the speaker is currently at in the production of his utterance and finally, social centre is the speakers social status and rank to which the status or rank of addressees or reference is related (Levinson 2000, p.64).

According to Fillmore (1971b), deictic usages are divided into two types viz. ‘gestural usage and symbolic usage’ (as cited in Levinson, 2000, p.65). In the gestural usage, the deictic word can be gestured or demonstrated visually or physically. An utterance is produced simultaneously with some gestures. The terms used in gestural usage can be interpreted in terms of audio-visual, tactile and physical movements. On the other hand, to interpret the meaning of an utterance of symbolic usage one should have the knowledge of the basic spatio-temporal parameters, participants’ role, social parameters, and more. In other words, one should have the place and time of the produced utterance and the relationship between the participants on the basis of their social status.

To conclude, deixis studies 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 deistical

expressions are used. For example, *here, there, this, that, now then, yesterday, tomorrow, etc.* Traditionally, deixis is classified in terms of person, place and time deixis. But, nowadays, two more types of deixis namely, discourse/text deixis and social deixis have been introduced.

### **1.1.6.1 Person Deixis**

Person deixis refers to the term which directly relates an utterance to the person. It is related with the encoding of the role of participants in the speech events. It is directly reflected in the grammatical categories of the person such as 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> person pronouns. In Levinson's (2000, p.62) words, "Person deixis concerns the encoding of the role of participants in the speech event in which the utterance in questions is delivered: first person is the grammaticalization of the speaker's to himself, second person the encoding of the speaker's reference to one or more addressees, and the third person the encoding of reference to persons and entities which are neither speakers nor addressees of the utterance in question."

In other words, participants in a conversation are speaker/addresser and hearer/addressee. Except them, there might be other participants in a conversation, such as spokesman, source, recipient, target, bystander and eavesdropper. Speaker is the cover term to include addresser, spokesman, source though they differ in some respect. Addresser refers to 'who is to address', 'spokesman' refers to 'who speaks on the behalf of an organization' and 'source' refers to 'who is expressing his/her own opinion'. Similarly, 'hearer' includes addressee, recipients, target, bystander and eavesdropper. Especially, these terms refer to different participants depending on their roles. To clarify, 'addressee' refers to 'who is being addressed by others', 'recipient' refers to 'who receives the message', 'bystander' refers to 'a person standing nearby but not involve in conversation', 'eavesdropper' refers to 'who intentionally listens others' private talking secretly' and 'target' refers to 'who is being addressed'.

Regarding person deixis, speaker is the focal point. It changes over time depending upon who is speaking. And, regarding componential analysis of person deixis Lyons (1968) writes:

1<sup>st</sup> person: +S (Speaker)

2<sup>nd</sup> person: +A (Addressee)

3<sup>rd</sup> person: -S, -A (Speaker and Addressee)

(as cited in Levinson, 2000, p.69)

According to Ingram (1978), “pronominal system, which are the obvious manifestation of person generally exhibit this three way distinction.” (as cited in Levinson 2000, p.69) Some pronominal systems exhibit as many as 15 basic pronouns. (Ignoring honorific alternates) based on plurality, gender and so on (Levinson, 2000, p.69).

To conclude the person deixis, the two basic and important participants in a conversation are the speaker and addressee. But, it is needed to distinguish a speaker from the source and addressee from the target along with other phenomena such as spokesman, bystander, etc.

### **1.1.6.2 Time Deixis**

Time deixis is also called temporal deixis. It refers to a term which directly relates an utterance to the point or period of time. It is mainly reflected in tense system and partly in time adverbial of a language. In other words, time deixis is concerned with how languages encode the temporal point or period and how the interpretation of the utterance depends on the analysis of the temporal point or period. Levinson (2000, p.62) says, “Time deixis concerns the encoding of temporal points and spans relating to the time at which an utterance was spoken.” The time deitic center is the time at which the speaker produces an utterance. Often, coding time (CT) and receiving time (RT) are identical but not always. In face to face communication, CT and RT are identical but not in writing and recording. On the other hand, time span containing a CT may vary



even with the same deictic word. For example, ‘let’s go home now’ and ‘I am now writing a proposal’.

Rai (2003, p.66) mentions that in most of the languages of the world, there is a twofold distinction of time deixis represented by tense system; proximal: now and distal: then. Tense is an obligatory category for nearly all sentences in English language and many other languages of the world. However, there are many languages like Chinese, Malaya, etc. which have no terms for tense.

To sum up, we use elaborated system of non-deictic temporal reference such as calendar time, clock time, etc. but these forms of temporal references are learnt much more later than the time deictic expressions such as today, yesterday, next day, coming Saturday, etc. Thus, time deixis is concerned itself with the various times involved in and referred to in an utterance.

### **1.1.6.3 Place Deixis**

Place deixis is also known as spatial deixis. It concerns itself with the spatial locations relevant to an utterance. In other words, place deixis concerns how languages encode the spatial location and how the interpretation of the utterance depends on the analysis of the locations in the utterance. Levinson (2000, p. 62) says, “Place deixis concerns the encoding of spatial locations relative to the location of the participants in the speech event.” To this definition, place deixis refers to the location particularly the place where the speaker produces the utterance.

Languages have some typical deictic words such as place adverbs *here* and *there* and demonstrative pronouns *this* and *that*. Demonstrative pronouns *this* and *that* and place adverbs *here* and *there* are categorized under two categories i.e., proximal and distal. Regarding proximal and distal concept, Lyons (1977, p. 106) says, “Proximal refers to the object in the pragmatically given area i.e.,

close to the speaker's location at CT and distal refers to the object in the pragmatically given area beyond the speaker's location at CT." According to this definition, languages have some special deictic words. Particularly, in English, the adverbs '*here*' and '*there*' (proximal/ distal), '*this*' and '*that*' (proximal/ distal) are deictic words. '*Here*' and '*there*' refer to the object closer to the speaker's location at CT whereas '*there*' and '*that*' refer to the object away from the speaker at CT.

The proximal-distal dimension varies language to language. For example, Tlingit, a North West American language, has four demonstratives; this one right there, this one nearby, that one over there and that one away over there. In the same way, the Malgasy language has six-fold classification of demonstratives (Asher 1994, p. 856). In Nepal, the Bantawa Language also has three way dimension of proximal-distal contrast such as close to the speaker, close to the addressee and far from both (Rai 1987, as cited in Rai, 2003, p.68). Therefore, place deixis is a deictic expression which refers to the location of speaker at the time of utterance.

#### **1.1.6.4 Discourse Deixis**

Discourse deixis is also known as text deixis. Discourse deixis is a term or expression that refers to or indicates the certain portion of a discourse/ text/ conversation. In other words, discourse deixis refers to those linguistic structures which are used to point to a certain portion of discourse/ text. Levinson (2000, p. 62) says, "Discourse deixis has to do with the encoding of reference to portions of the unfolding discourse in which the utterance is located." To him, the use of some expression within some utterance to refer to some portion of discourse that contains the utterance is called discourse/ text deixis.

Discourse deixis, frequently, uses time word deictic terms such as last week, in the next paragraph, etc. to refer to certain portion of the conversation (Levinson 2000, p.85). Regarding this concept, Asher (1994, p. 856) says, "In a written or

spoken discourse there is frequently occasion to refer to earlier or forthcoming segments of the discourse.” In addition to the time deictic words, place deictic words; *this, that*, etc. and pronominal *it* is also used as discourse deictic words.

Sometimes, we might confront at the disparity between discourse deixis and anaphora. But, they are different phenomena though both of them refer back to the conversation. Discourse deixis refers to a linguistic expression itself in a conversation whereas anaphora concerns the use of a pronoun to refer to the same entity which has already appeared in the conversation (Levinson 2000, pp.85-86). However, it should be clear that discourse deixis shows the relation between an utterance and the prior discourse in a piece of conversation.

To sum up, discourse/ text deixis concerns the encoding of reference to the portion of the discourse in which the utterance takes place.

#### **1.1.6.5 Social Deixis**

Social deixis is a term that reflects the social status of the participants in a conversation. It concerns with the social information that is encoded within various expressions, such as relative social status and familiarity. In other words, social deixis refers to linguistic expressions which are concerned with establishing social relationship with the social situation in which the conversation takes place. Deictic centre of social deixis is the social status. Fillmore (1975) opines, “Social deixis concerns that aspect of sentences which reflects or establish or are determined by certain realities of the social situation in which the speech act occurs (as cited in Levinson, 2000, p. 89)”. Similarly, Levinson (2000, p. 63) says, “Social deixis concerns the encoding of social distinctions that are relative to participant roles, particularly aspects of the social relationship holding between speaker and addressee(s) or speaker and some referent”. In other words, social deixis reflects the relationship between; speaker and referent, speaker and addressee, speaker and audience, and speaker and setting.

In social deixis, social relationship refers to the participants' role, their social status, rank and so on. For example, in Nepali, *sarkar*, *yahaan*, *hajur*, *tapaain*, *timi*, and *tan* reflect the different social relationships between the speaker and addressee and their rank. Moreover, 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. Honorific/non-honorific distinction involves different dimensions of social deixis. They encode the speaker's relationship to another party on the basis of their rank.

In case of honorific and non-honorific, there are language specific rules and systems in using it or neutral pronouns to address someone. The use of honorific and non-honorific pronouns is determined by the type of setting, presence or absence of bystander, relationship of the participants with referent. Finally, it can be said that the social deixis is reflected in different forms of person deixis. In other words, in some languages, deictic categories of speaker, addressee and others are elaborated with markers of social status.

## **1.2 Review of Related Literature**

While going through the researches, several studies have been found conducted on linguistic comparative studies which concern with different linguistic fields of English and various dialects or languages spoken in Nepal. Some of them are done on deixis system, proficiency, verbal affixation, noun phrase structure, case, pronominal and adverbials of English and other dialects and languages. The researches, conducted on deixis are a few in number. However, some researches related to my study, so, consulted are summarized here.

Acharaya (2010) conducted a research on "Person and Time Deixis in English and Nepali Language". The main purposes of his study were to determine Nepali person and time deixis and to compare and contrast Nepali person and time deixis with that of English. He used both primary and secondary data to

conduct the research. The primary data was collected from native speakers of Nepali who were selected by judgmental sampling procedure. The questions were adopted as a research tool to elicit primary data from both literate and illiterate informants. He found out that Nepali person deictic pronouns are more in number than those of English in terms of honorific distinction, number, case and gender and Nepali deictic personal pronouns have suffixation in plural number unlike English. Similarly, English has some tense specific deixis which is lacking in the case of Nepali. Nepali time deixis is richer than that of English in terms of the names of days and years.

Bohora (2010) carried out a research on “Deixis System in English and the Bajhangi Dialect of Nepali”. His main objectives were to find out Bajhangi deictic expressions in terms of person, time and place and to compare English and Bajhangi deictic expressions. He took native speakers of Bajhangi dialect as primary source and different books, journals, magazines, websites, etc. as secondary source of data. The sampled populations for the primary data were eighty native speakers of the Bajhangi dialect of Lekgaun and Sainpasela of 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/hami/hame, tu, tamu/tami/tame, yo, yĩ/yinu, u, tyo, Ũ:/unu and tyĩ/tamu*, time deictic expressions: *aila, achhel, aja, bhola ....., titala, uthinyai, agi, pila, uila....., bhola, chhatti, porukhi, nirukhi .....* and place deictic expressions: *yo, tyo, yã, tã, muthi, matira..... etc.* In case of comparison between English and Bajhangi he found Bajhangi has more complex deixis system than English.

Sah (2010) did his research entitled “Deixis in Maithili and English”. His purposes were to determine the Maithili person, place and time deixis and to find out similarities and differences between the Maithili and English person, place and time deixis. For carrying out the research, both primary and secondary sources were used for data collection. Eighty Maithili native

speakers from Ashanpur and Lalpur V.D.C. in Siraha district were the sampling population of the study. And his sampling procedure for data collection was quota-sampling. To collect the data, he used structured interview schedule and questionnaire as the research tool. The major findings of his study are; the Maithili deictic expressions are interchangeably used in the Maithili future and past tenses and there are hierarchies of person deictic expressions in the Maithili language.

Similarly, Thapa (2010) has conducted a research on “Person Deixis in English and Magar”. Her objectives of the study were to determine the Magar person deixis and to compare and contrast the Magar person deixis with that of English. She used both primary and secondary sources of data. She selected, as a sample, eighty native speakers of the Magar language from Rupandehi district by using judgmental sampling procedure. She used interview and questionnaire as the research tool to collect the data. And, she found *ṅā, nāṅ, āsko, hoski, hoskoki, etc.* as Magar person deixis. In the same way, Magar has more number of pronouns in comparison to English and more complex than those of English.

The above reviews show that some researchers have conducted their research on deixis system in English and other dialect and languages spoken in Nepal and none of them are in Kham. Thapa (2010), has carried her research on “Person Deixis in English and Magar” which is the main language of Magar and her study is limited to person deixis only. But, the language on which I carried out my research is Kham which is a dialect of Magar and my study is limited to person, time and place deixis. So, my topic for research is different from others because none of the studies have addressed deictical expression in terms of person, place and time deixis in Kham and English. Therefore, it is a new study.

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

The objectives of the study were:

- i. To find out Kham person, place and time deictic expressions.
- ii. To compare and contrast English and Kham person, place and time deictic expressions.
- iii. To suggest some pedagogical implications.

### **1.4 Significance of the Study**

Every language is related to the field of pragmatics. Pragmatics studies the contextual use of language. Without its use in context, the linguistic utterance may have ambiguous meanings. Deixis is that aspect of language which directly refers to the context in which communication takes place. Therefore, this study will be significant to the applied linguists, sociolinguists and pragmatists.

Since the Kham is one of the less studied and endangered languages of the Magars, specially, from Mid-western part of Nepal, this study will assist to uplift and keep it in existence in the field of linguistics. So, this study will be an asset for them who want to know about the Kham and like to conduct a research on it. Moreover, the present study will be valuable to language planners, trainers of the Kham, syllabus designers, textbook writers, teachers, and students. In addition to it, it will be beneficial for the general readers from other speech community.

## **CHAPTER- TWO**

### **METHODOLOGY**

The following methodology was adopted to carry out this research.

#### **2.1 Source of Data**

Both the primary and secondary sources of data were used to attain the objective of this study.

##### **2.1.1 Primary Sources of Data**

The native speakers of the Kham of Baglung district were the primary sources from whom the researcher elicited the required data.

##### **2.1.2 Secondary Sources of Data**

The secondary sources of data were different books, journals, magazines, articles, dictionaries, encyclopedias, websites and related theses. Some of them were: Asher (1994), Levinson (2000), Yule (2000) and Rai (2003).

#### **2.2 Sampling Procedure**

The sample size of the study was 50 native speakers of the Kham from Baglung district. The researcher used judgmental sampling procedure to select the informants.

#### **2.3 Tools for Data Collection**

A structured interview and questionnaire were the research tool for data collection. An interview schedule related to the Kham person, place and time deictic expressions, was developed in order to elicit the data. And, English deictic expressions were collected through above mentioned secondary sources by listing the person, place and time deictic expressions. .



## **2.4 Process of Data Collection**

To collect the primary data the following procedure was followed.

- i. The researcher visited the field and built the rapport with concerned people.
- ii. Then, the researcher explained the respondents about the purpose of the study and its significance.
- iii. After that, the researcher conducted the interview on the basis of already prepared interview schedule. He requested the literate respondents to fill in the questionnaire. And, he recorded the responses, from the illiterate respondents, himself by requesting them to respond orally. For ease of data collection he translated the English sentences into Nepali.
- iv. This process was repeated until the required information was elicited.

## **2.5 Limitations of the Study**

The limitations of this study were as follows:

- i. This study was limited to person, place and time deixis only.
- ii. It was limited to the 50 Kham speakers of Baglung district.
- iii. English deictic expressions were elicited through secondary sources.

## **CHAPTER- THREE**

### **ANALYSIS AND INTERPREATION**

The data elicited from the informants have been analyzed and interpreted descriptively with the help of simple statistical tools; tables and illustrations. Firstly, the data have been tabulated. Secondly, Kham and English deictic expressions have been compared using illustrations. Therefore, this chapter contains mainly two parts; analysis of Kham deictic expressions and comparison between Kham and English deictic expressions.

#### **3.1 Analysis of Kham Deictic Expressions**

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

- **Person Deixis**
- **Time Deixis**
- **Place Deixis**

##### **3.1.1 Person Deixis**

Personal pronouns like *ńā, ge, na, je, nau*, etc. are used as person deictic expressions in the Kham. Specially, the first, second and third person pronominal are used as person deictic expressions in this dialect.

###### **3.1.1.1 First Person Deictic Expressions**

First person refers to the speaker in a piece of conversation. Personal pronoun(s) denoting the speaker(s), i.e. [+S], are taken as the first person deictic expressions. Kham deictic expressions are presented in the following table:

**Table No. 1**

**Kham First Person Deictic Expressions**

Case	Number	
	Singular	Plural
Subjective	ńā	ge
Objective	ńānā	genā
Genitive	ńāmī / ńāmīja	gīmī/ gīmīja

The above table shows that Kham first person deictic expressions are marked for numbers and cases. And, Kham deictic expressions have two number systems, i.e. singular and plural. Different terms are used for singular and plural numbers. For example,

*I* am a student.

ńā tubu biddāρθī ho. (Singular)

*We* are going to school.

ge skulnā bagīn. (Plural)

Kham first person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. Suffix '-nā' is added to subjective case to make it objective case. Similarly, suffixes '-mī' and '-mīja' are added to the subjective case to make it genitive case. For example,

*I* am a student.

ńā tubu biddāρθī ho. (Subjective)

He gave *me* a pen.

nauya ńānā tubu kalam yāńāuke. (Objective)

This is *my* copy.

āu kapī ńāmī ho.

This copy is *mine*.

āu kapī ńāmīja. (Genitive)

### 3.1.1.2 Second Person Deictic Expressions

Second person refers to the listener(s) or addressee(s) on the basis of the role of participants in a piece of conversation. Personal pronouns which refer to the addressee(s), i.e. [+A], are taken as the second person deictic expressions in the Kham. The following table shows the Kham second person deictic expressions.

**Table No. 2**  
**Kham Second Person Deictic Expressions**

Case	Number		
	Singular		Plural
	Honorific	Non-honorific	
Subjective	na	-	je
Objective	nanā	-	jenā
Genitive	namī/ namīja	-	jīmī/ jīmīja

This table shows that Kham second person deictic expressions are marked for numbers, cases and honorificity. Kham second person deictic expressions have two number systems, i.e. singular and plural. Different terms are used for singular and plural numbers. For example,

*You* are working in the field.

*na* ñāla hen bānadon. (Singular)

*You* are working in the field.

*je* ñāla hen bājedā. (Plural)

Kham second person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. Suffix '-nā' is added to subjective case to make it objective case. Similarly, suffixes '-mī' and '-mīja' are added to the subjective case to make it genitive case. For example,

*You* are working in the field.

*na* ñāla hen bānadon. (Subjective)

Ram has invited *you*.

rāmya *nanā* nīmtō dānāto. (Objective)

This is *your* field.

āu *namī* ñā ho.

This field is *yours*.

āu ñā *namīja*. (Genitive)

Regarding honorificity, Kham second deictic expressions do not have the existence of honorific and non-honorific distinction. For example,

*You* are teaching.

*na* bānaparān. (Student to the teacher)

*You* are reading.

*na* bānaparīn. (Teacher to the student)

### 3.1.1.3 Third Person Deictic Expressions

In Kham, third person refers to the person(s) who are not involved in a piece of conversation. It refers to the referent about whom participants talk. Third person is neither a speaker [-S] nor an addressee [-A]. Therefore, the personal pronouns are taken as third person deictic expressions. The table, given below, shows the third person deictic expressions of the Kham.

**Table No. 3**  
**Kham Third Person Deictic Expressions**

Case	Numbers						
		Singular					Plural
		Human		Honorificity		Non-human	
		Masculine	Feminine	Honorific	Non-honorific		
Subjective	Prox.	āu	-	āu	-	āu	āura
	Dist.	nau	-	nau	-	nau	naura
Objective	Prox.	āunā	-	āunā	-	āunā	āurānā
	Dist.	naunā	-	naunā	-	naunā	naurānā
Genitive	Prox.	āuūmī/ āuūmīja	-	āuūmī/ āuūmīja	-	āuūmī/ āuūmīja	āurayāmī/ āurayāmīja
	Dist.	nauūmī/ nauūmīja	-	nauūmī/ nauūmīja	-	nauūmī/ nauūmīja	naurayāmī/ naurayāmīja

From the above table, the following facts about Kham third person deictic expressions can be elicited.

Kham third person deictic expressions are marked for cases like second and third persons, i.e. subjective, objective and genitive cases. Third person subjective case, in singular number, is suffixed by *'-nā'* and by *'-ūmī'*, *'-ūmīja'* to make it objective and genitive cases respectively. Whereas, the same third person subjective case, in plural number, is suffixed by *'-rānā'* and by *'-yāmī'*, *'-yāmīja'* to make it objective and genitive cases respectively. For example,

Where is *he* going?

*nau kānā bāhīn?* (Subjective)

Tulana has called him.

*tūlanāya naunā khulnāto.* (Objective)

This is *her* umbrella.

*āu chata nauūmī ho.*

This umbrella is *his*.

*āu chata nauūmīja.* (Genitive)

Tulana has called them.

*tūlanāya naurānā khulnāto.* (Plural/objective)

This is *their* umbrella.

*āu chata naurayamī ho.*

This umbrella is *theirs*.

*āu chata naurayamīja.* (Plural/genitive)

Kham third person deictic expressions have two numbers, i.e. singular and plural. And, it has been found that Kham has suffix *'-ra'*, in subjective case, and infix *'-rā'*, in objective case, as plural marker. Simultaneously, it also has been found that suffix *'-ya'* is added to subjective case if verb is transitive. For example,

Where is *he* going?

*nau kānā bāhīn?* (Singular)

Where are *they* going?

*naura* kānā bāhīnra? (Plural)

*He* is eating rice.

*nauya* jhyās bājyo. (Transitive verb)

Tulana has called *them*.

tūlanāya *naurānā* khulnāto. (Plural/objective)

In Kham deictic expressions, there is no gender distinction. The same term is used to refer to males and females. For example,

Where is *he* going?

*nau* kānā bāhīn? (Masculine)

Where is *she* going?

*nau* kānā bāhīn? (Feminine)

Kham third person deictic expressions do not have honorific and non-honorific distinctions. For example,

*You* are teaching.

*na* bānaparān. (Student to teacher)

*You* are reading.

*na* bānaparīn. (Teacher to student)

Kham third person deictic expressions have the existence of proximal and distal distinctions. For example,

Where are *they* going?

*āura* kānā bāhīnra? (Proximal)

Where are *they* going?

*naura* kānā bāhīnra? (Distal)

Kham Third person deictic expressions do not have human and non-human distinctions. For example,

*They* are my friends.

*naura* nārjhāra ho. (Human)

*They* are old clothes.

*naura* purāno kwāra ho. (Non-human)

### 3.1.2 Time Deixis

In Kham, time deixis refers to any terms which directly relate an utterance to the time in which the utterance takes place. Some specific terms are used in daily conversations to relate to an utterance to the temporal point or period.

Time deictic expressions in Kham can be classified on the basis of tense system, i.e. present, past and future tenses. Present time deictic expressions are used to specify the situation or event that occurs during a temporal span including utterance time. The past tense deictic expressions are used for specifying the relevant time that precedes the utterance time. And future time deictic expressions are used for specifying the relevant time span that succeeds the utterance.

Kham time deictic expressions can be presented in the following table:

**Table No. 4**

#### **Kham Time Deictic Expressions**

Present	Past	Future
āka	naubelā	chītoja
bhakkhar	paila	mhyākīn
āchim	pailāja	nhīpchyā
ājgāl	rhanīka	tīpchya
koi-koi belā	tarhīmka	tekorkochyā
ajaba	ājyūka	āchīm rhemnā/rātla
āchyāja	talāka (chyām)	rhānyā/gā dīn/sāta/mainā/sāl
āu sātā/mainā/sāl	hīnau sātā/mainā/sāl	



The above table clarifies the following facts about Kham time deictic expressions.

Kham time deictic expressions have been found in terms of the names of the days, months, years and some short time portions. For example,

I am going *today*.

ńā *āchīm* bāńān. (Day)

He will go *next month*.

nau *gā maināla* hīnyā le. (Month)

My grandfather died *last year*.

ńā bājyū *rhanīka* sīke. (Year)

Sister-in-law will come *soon*.

rūnjā *chītoja* rhānyā le. (Short time portion)

In Kham, most of the time deictic expressions are pure time deictic expressions in the sense that they are made up of single words. For example,

It is raining *now*.

*āka* namras bārĥā. (Pure)

*Sometimes*, I go to swim.

*koi-koi belā* ńā rhāp rhusīnā ńān. (Impure)

Some Kham time deictic expressions are used to refer to the point of time and others refer to the period time, i.e. duration. For example,

It is raining *now*.

*āka* namras bārĥā. (Point of time)

I don't go to jungle *these days*.

*ājgāl* ńā bannā ńāmān. (Durational)

Kham time deictic expressions can be classified under two classes on the basis of proximal and distal distinction. This distinction is closely related to the tense based classification of time deictic expressions. For example,

It is raining *now*.

*āka* namras bārḥā. (Proximal)

My grandfather died *the year before last year*.

ñā bājyū *tarhīmka* sīke. (Distal)

In case of past and future time deictic expressions, some time deictic terms are interchangeably used. For example,

My grandfather died *last year*.

ñā bājyū *rhanīka/ hīno sālla* sīke. (Past)

My brother will come *next month*.

ñātyā *gā/rhānyā maināla* rhānyā le. (Future)

In Kham time deictic expressions, non-deictic names like, *sātā(week)*, *mainā(month)*, *sāl(year)*, etc. take a deictic modifier, *āu(this)*, *nau(that)*, *gā/rhānyā(next)*, *hīno(last)*, etc. to be a time deictic terms. For example,

It is very hot *this year*.

*āu sālla* bessa garmī le.

My grandfather died *last year*.

ñā bājyū *hīno sālla* sīke.

My brother will come *next month*.

ñātyā *gā/rhānyā maināla* rhānyā le.

### 3.1.3 Place Deixis

Place deixis, in Kham, refers to a term which directly relates an utterance to the spatial locations in it. The native speakers of Kham use same specific place deictic expressions to localize the speech participants and referents in a place.

In Kham, there are so many place deictic expressions which are listed as follows:

**Table No. 5**

**Kham Place Deictic Expressions**

āu	sīpja	hūng
nau	tādā	hophata
āka	najīka	āphata
naka	harpaphanā	leunā
hoka	dāuryāphanā	uchīnta
rhūta	ujhīta	urhītla
mīla	obāla	ochyoka
mīnā	udhūla	urghūmla
rhūka	bhītarla	la
mīka	lhāka/lhāla	aurhītka

The following facts can be drawn from the given table about Kham place deictic expressions.

In Kham, there is a four-fold classification of place deictic expressions, i.e. proximal, intermediate, distal and neutral. For example,

1. Proximal: na āka cūn. (Close to the speaker)

You sit here.

2. Intermediate: na naka cūn. (A little away from the speaker)

Not found in English

3. Distal: na hoka cūn. (Far away from the speaker)

You sit there.

4. Neutral: yamo dāuryāphanā skūl le. (-far, -near from the speaker)

The school is on the left of the way.

In Kham, some of the place deictic expressions are pure and some of them are impure. For example,

Put this pumpkin *there*.

āu kabalīna naka nāto. (Pure)

The school is *on the left* of the way.  
yamo *dāuryāphanā* skūl le. (Impure)

Kham place deictic expressions can be classified under gestural and non-gestural on the basis of visible and non-visible context or place. If the deictic terms are used for a visible location that can be gestured and if not visible that cannot be gestured. For example,

Bring *that* box here.  
*nau* bāksā āka hono. (Gestural)  
The school is *on the left* of the way.  
yamo *dāuryāphanā* skūl le. (Non-gestural)

Some verbs in Kham such as *rhān*, *gūn*, *sbān*, *hīnan*, etc. and some place deictic terms such as *āka*, *naka*, *hoka*, etc. in the sentences determine the proximal and distal classification of other place deictic terms. For example,

*Here* is a small room *opposite* my kitchen.  
*āka* nā bhānsā kotha *urhītla* tūbū kotha le. (Proximal)  
*There* is a small stream *opposite* to the hospital.  
*hoka* aspatāl *urhītla* tūbū ālījā kholā le. (Distal)  
*Come up here*.  
*āka* rhūka *rhān*. (Proximal)  
*Go there down*.  
*naka* mīla *gūn*. (Distal)

In the above examples, *āka*, and *hoka* have made the term *urhītla* as proximal and distal. And, *rhān* and *gūn* have made the term *rhūta* and *mīla* as proximal and distal. In Kham, these terms are taken as neutral place deictic terms.

### **3.2 Comparison Between Kham and English Deictic Expressions**

On the basis of the analysis of Kham deictic expressions, Kham and English deictic expressions are compared as follows:

### 3.2.1 Person Deixis

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

#### 3.2.1.1 First Person Deictic Expressions

Kham and English first person deictic expressions are compared as follows:

**Table No. 6**  
**Kham and English First Person Deictic Expressions**

Case	Number			
	Singular		Plural	
	Kham	English	Kham	English
Subjective	ńā	I	ge	We
Objective	ńānā	Me	genā	Us
Genitive	ńāmī / ńāmīja	My/Mine	gīmī/ gīmīja	Our/Ours

From the above table, the following similarities and differences between Kham and English first person deictic expressions can be elicited as below:

#### i. Similarities

As the above table shows, both Kham and English deictic expressions have singular and plural first person deictic expressions. Different terms are used for singular and plural numbers. For example,

*I* am a student.

ńā tūbū bīddārthī ho. (Singular)

*We* are going to school.

ge skūlnā bāgīn. (Plural)

Both Kham and English first person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. For example,

*I* am a student.

*nā* tūbū bīddārthī ho. (Subjective)

He gave *me* a pen.

nauya *nānā* tūbū kalam yāñāuke. (Objective)

This is *my* copy.

āu kapī *nāmī* ho.

This copy is *mine*.

āu kapī *nāmīja*. (Genitive)

First person deictic terms in Kham and English (*ge- we*) are similar in terms of inclusion and exclusion of the addressee. For example,

*We* are playing ball.

*ge* bal bāgeurhīsī. (Inclusion)

*You* did not meet us.

*na* genā namābhetānke. (Exclusion)

## ii. Differences

Kham first person deictic expressions take suffix '*-nā*' as objective case marker and '*-mī*' or '*-mīja*' as genitive case marker. Separate terms are used for different cases. For example,

*I* am a student.

*nā* tūbū bīddārthī ho. (Subjective)

He gave *me* a pen.

nauya *nānā* tūbū kalam yāñāuke. (Objective)

This is *my* copy.

āu kapī *nāmī* ho.

This copy is *mine*.

āu kapī *nāmīja*. (Genitive)

### 3.2.1.2 Second Person Deictic Expressions

Kham and English deictic expressions are compared as follows:

**Table No. 7**

**Kham and English Second Person Deictic Expressions**

Case	Number					
	Singular				Plural	
	Kham		English		Kham	English
Subjective	Honorific	Non-honorific	Honorific	Non-honorific	je	you
	na	-	you	-		
Objective	nanā	-	you	-	jenā	you
Genitive	namī/ namīja	-	your/ yours	-	jīmī/ jīmīja	your/ yours

The above table shows some similarities and differences between Kham and English second person deictic expressions which are as follows:

**i. Similarities**

Kham and English second person deictic expressions have two number systems, i.e. singular and plural. For example,

*You* are working in the field.

*na* ñāla hen bānadon. (Singular)

*You* are working in the field.

*je* ñāla hen bājedā. (Plural)

Kham and English second person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. For example,

*You* are working in the field.

*na* ñāla hen bānadon. (Subjective)

Ram has invited *you*.

rāmya *nanā* nīmto dānāto. (Objective)

This is *your* field.

āu *namī* ñā ho.

This field is *yours*.

āu ñā *namīja*. (Genitive)

## ii. Differences

Regarding the case system, Kham second person deictic expressions, in subjective case, are suffixed by *'-nā'* and *'-mī'* or *'-mīja'* to make objective and genitive case respectively. But, in English, the same term is used to refer to the subjective and objective cases. And, subjective case is suffixed by *'-r'* or *'-rs'* to make genitive. For example,

*You* are working in the field.

*na* ñāla hen bānadon. (Subjective)

Ram has invited *you*.

rāmya *nanā* nīmto dānāto. (Objective)

This is *your* field.

āu *namī* ñā ho.

This field is *yours*.

āu ñā *namīja*. (Genitive)

Kham second person deictic expressions have separate terms for singular and plural number whereas English has the same term 'you' for singular and plural numbers. For example,

*You* are working in the field.

*na* ñāla hen bānadon. (Singular)

*You* are working in the field.

*je* ñāla hen bājedā. (Plural)

### 3.2.1.3 Third Person Deictic Expressions

Kham and English third person deictic expressions are compared as follows:



**Table No. 8**

**Kham and English Third Person Deictic Expressions**

Case	Numbers												
	Singular											Plural	
	Human				Honorificity				Non-human				
	Masculine		Feminine		Honorific		Non-honorific						
Kh.	Eng.	Kh.	Eng.	Kh.	Eng.	Kh.	Eng.	Kh.	Eng.	Kh.	Eng.		
Subj.	Prox.	āu	He	-	She	āu	He/she	-	-	āu	It	āura	They
	Dist.	nau	-	-	-	nau	-	-	-	nau	-	naura	-
Obj.	Prox.	āunā	Him	-	Her	āunā	Him/her	-	-	āunā	It	āurānā	Them
	Dist.	naunā	-	-	-	naunā	-	-	-	naunā	-	naurānā	-
Gen.	Prox.	āuūmī/ āuūmīja	His	-	Her/Hers	āuūmī/ āuūmīja	His/hers	-	-	āuūmī/ āuūmīja	Its	āurayāmī/ āurayāmīja	Their/ Theirs
	Dist.	nauūmī/ nauūmīja	-	-	-	nauūmī/ nauūmīja	-	-	-	nauūmī/ nauūmīja	-	naurayāmī/ naurayāmīja	-

From the table No. 8, the following similarities and differences have been found between Kham and English third person deictic expressions.

**i. Similarities**

Kham and English third person deictic expressions are marked for two number systems, i.e. singular and plural. For example,

Where is *he* going?

*nau* kānā bāhīn? (Singular)

Where are *they* going?

*naura* kānā bāhīnra? (Plural)

Kham and English third person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. For example,

*He* is eating rice.

*nauya* jhyās bājyo. (Subjective)

Tulana has called *them*.

tūlanāya *naurānā* khulnāto. (Objective)

This is *his* umbrella.

āu chata *nauūmī* ho.

This umbrella is *his*.

āu chata *nauūmīja*. (Genitive)

Regarding honorificity, both Kham and English third person deictic expressions do not have the existence of honorific and non-honorific distinction. For example,

*You* are teaching.

*na* bānaparān. (Student to teacher)

*You* are reading.

*na* bānaparīn. (Teacher to student)

## ii. Differences

The English language has distinct third person deictic terms for males and females whereas same terms are used for males, females and neuters in Kham. For example,

*She* is writing a letter.

*nauya* tūbū cīthī bāusoro. (Feminine)

*He* is eating rice.

*nauya* jyās bājyo. (Masculine)

*It* writes well.

*nauya* cāu soro. (Neuter)

Kham has proximal and distal distinction regarding third person deictic expressions. This phenomenon does not exist in English. For example,

*They* are washing clothes.

*āurāya* kwā bāchera. (Proximal)

*They* are washing clothes.

*aurāya* kwā bāchera. (Distal)

Kham third person deictic expressions, in subjective case, are suffixed by '-nā' and '-umī' or '-umīja' to change it into objective and genitive cases respectively. But, English third person deictic expressions do not take such suffixes. For example,

*He* is sitting.

*nau cūdale.* (Subjective)

Ram has called *him*.

*rāmya naunā khūlnāto.* (Objective)

This is *his* copy.

*āu kapī nauūmī ho.*

This copy is *his*.

*āu kapī nauūmīja.* (Genitive)

### 3.2.2 Time Deixis

Kham and English time deictic expressions are compared as follows:

**Table No. 9**

**Kham and English Time Deictic Expressions**

Tense	Kham	English
Present	bhakkhar	Just
	āka	Now
	āchīm	Today
	ājgāl	Nowadays
	ājgāl	These days
	āka	At present
	āka	Right now
	āka	This time
	koi-koi bela	Sometimes
	ajaba	Still
	ajaba	Yet

	āchyāja	Already
	bhakkharja	Recently
	āu sātā/ mainā/ sāl	This week/ month/ year
Past	naubelā	Then
	pailā	In the past
	pailāja	Ago
	pailā	Those days
	hīno dīn/ sātā/ mainā/ sāl	Last day/ week/ month/year
	tarhīmka	The year before last year
	nau dīn	That day
	hīno dīn/ sātā/ mainā/ sāl/ rhanīka	Previous day/ week /month/year
	ājyūka	Yesterday
	hīno rāt/ chakālyā	Last night/ morning
	talāka	The day before yesterday
Future	myākīn	Tomorrow
	chītoja	Soon
	gā pāli/ rhāu samaya	Next time
	āchīmka rāt	Tonight
	āchīm chakālyā/ rhemnā	This evening/ morning
	gā/rhāu dīn/ sātā/ mainā/ sāl	Next day/ week/ month/ year
	nhīpchyā	The day after tomorrow
	tīpchyā	The third day from today
	tekorkochyā(m)	The fourth day from today

From this table, the following similarities and differences have been found between Kham and English time deictic expressions.

### **i. Similarities**

Kham and English time deictic expressions have tense classification, i.e. the present, past and future tenses. This classification can be taken as proximal and distal distinction. The present tense time deictic terms come under proximal and past and future tense time deictic terms come under distal distinction. For example,

I am going *today*.

ńā āchīm bāńān. (Present/ proximal)

My grandfather died *last year*.

ńābājyū rhanīka sīke. (Past/ distal)

My wife will go to Kathmandu *next year*.

ńājyā gā sāl kāthmāndūnā hīnyā le.(Future/ distal)

Kham and English time deictic terms can be used to refer to the point of time and period of time. For example,

I am at campus *right now*.

ńā āka kyāmpasla ńāle. (Point of time)

My elder uncle used to smoke *those days*.

ńāpaeya pailā bhūsā jeu. (Period of time)

Pure (having single word) and impure (having two or more words) time deictic terms have been found in both Kham and English. For example,

She came here *yesterday*.

nau āka ājyūka rhāu ho. (Pure)

My wife will go to Kathmandu *next year*.

ńājyā gā sāl kāthmāndūnā hīnyā le.(Impure)

## ii. Differences

English has the larger number of impure time deictic terms and lesser number of pure time deictic terms whereas Kham has larger number of pure time deictic terms and lesser number of impure time deictic terms. For example,

I don't go to jungle *these days*. (Impure)

ńā ājgāl bannā ńāmān. (Pure)

I am at campus *right now*. (Impure)

ńā *āka* kyāmpasla ńāle. (Pure)

Regarding the present tense time deictic expressions, English is richer than the Kham because different terms in English are represented by the same term in Kham. For example,

I am at campus *right now*.

ńā *āka* kyāmpasla ńāle.

My brother is in village *at this time*.

ńātyā *āka* nākhāla le.

He is singing *now*.

nauya *āka* bāgāi.

In case of future time deictic expressions, Kham has many optional terms to refer to the same term in English. For example,

My wife will go to Kathmandu *next year*.

ńājyā *gā sāl* kāthmāndūnā hīnyā le.

ńājyā *rhānyā sālla* kāthmāndūnā hīnyā le.

### 3.2.3 Place Deixis

Kham and English place deictic expressions are compared as follows:

**Table No. 10**

#### **Kham and English Place Deictic Expressions**

Kham	English
āu	This
nau	That
āka	Here
naka/ hoka	There
rhuta/ rhūka	Up
mīla/ mīnā/ mīka	Down

āphata/ hophata	Across
sīpja/ la	Along
dāuryāphanā	On the left
harpaphanā	On the right
tādhā	Far
najīka	Near
ujhīta	On the top
obāla	At the bottom
udhūla	Under
urghūmnā	Over
bhītarla	Inside
lhāka/ lhānā	Outside
urghūmta	Above
mīla	Below
leunā	Towards
ochyoka/ ochyonā	Next to
urhītla/ urhītnā	In front of
uchīnta/ uchīnnā	On the back
urhītla/ hophata	Opposite
ochyoka	Beside

The table given above clarifies the following similarities and differences between Kham and English.

### **i. Similarities**

Kham and English both have pure and impure place deictic expressions. For example,

*Go there.* (Pure)

*hoka hīnan.* (Pure)

*A pig is coming towards us.* (Impure)

tūbū cocyā *geleunā* bārhā. (Impure)

Both Kham and English have gestural and non-gestural place deictic expressions. For example,

Go *over there* for a while. (Gestural)

tapheko lāgī *hoka* hīnan. (Gestural)

The school is *on the left* of the way. (Non-gestural)

yamo *dāuryāphanā* skūl le. (Non-gestural)

## ii. Differences

The same place deictic term in English is denoted by various terms in Kham.

For example,

Go *there down*.

naka *mīla/ mīka/ mīnā* gun.

In case of proximal and distal distinction of place deictic expressions, Kham has four-fold distinction, i.e. proximal, intermediate, distal and neutral.

Whereas, English has only three-fold distinction, i.e. proximal, distal and neutral. For example,

1. Proximal: na āka cūn. (Close to the speaker)

You sit here.

2. Intermediate: na naka cūn. (A little away from the speaker)

Not found in English

3. Distal: na hoka cūn. (Far away from the speaker)

You sit there.

4. Neutral: yamo *dāuryāphanā* skūl le.

The school is on the left of the way.



## CHAPTER- FOUR

### FINDINGS AND RECOMMENDATIONS

#### 4.1 Findings

The followings are the major findings of the research which can be presented under the following titles:

##### 4.1.1 Kham Deictic Expressions

From the analysis and interpretation, Kham deictic expressions are found as follows:

- i. The person deictic expressions found in Kham are: *ñā, ge, na, je, āu, āura, nau, naura*.
- ii. Three-person system; first, second and third person, two number system; singular and plural and three case system; subjective, objective and genitive have been found in Kham.
- iii. Regarding Kham first and second person deictic expressions, subjective cases are suffixed by *'-nā'* and *'-mī'* or *'-mīja'* to make them objective and genitive case respectively.
- iv. Kham person deictic expressions do not have honorific and non-honorific, human and non-human and male and female distinctions. But, in case of third person, there is proximal and distal distinction.
- v. Regarding Kham third person deictic expressions, *'-ra'* is plural marker and *'-ūmī'* or *'-ūmīja'* and *'-yāmī'* or *'-yāmīja'* are genitive markers.
- vi. In Kham third person deictic expressions, subjective case is suffixed by *'-ya'* if verb, in a sentence, is transitive.
- vii. The time deictic terms found in Kham are: *bhakkhar, āka, āchīm, ājgāl, koi-koi belā, ajaba, āchyāja, bhakkharja, āu sātā/ mainā/ sāl, nau belā,*

*pailā, pailāja, hīno dīn/ sāta/ mainā/ sāl, nau dīn, rhanīka, tarhīmka, hīno rāt/ chakālyā, ājyūka, talāka, myākīn, nhīpchyā, tīpchyā, tekorkochyā(m), gā pālī/ rhāu samaya, chītoja, āchīm chakālyā/ rhemnā/ rātla.*

- viii. Time deictic terms in Kham can be classified on the basis of the tense system, proximal and distal distinction, point of time and period of time and pure and impure distinction.
- ix. In Kham time deictic expressions, non-deictic terms like, *sātā(week), mainā(month), sāl(year)*, etc. take a deictic modifier, *āu(this), nau(that), gā/rhānyā(next), hīno(last)*, etc. to be a time deictic terms.
- x. The place deictic expressions found in Kham are: *nau, āu, āka, naka, hoka, rhūta/ rhūka, mīka/ mīla/ mīnā, sīpja, tādihā, najīka, harpaphanā, dāuryāphana, ujhīta, obāla, udhūla, bhītarla, lhāka/ lhānā, hūnga, hophata/ āphata, leunā, uchīnta/ uchīnnā, urhītla/ urhītnā/ urhītka, urghūmta/ urghūmnā/ urghūmla, la.*
- xi. Place deictic expressions in Kham can be classified under proximal, intermediate, distal and neutral classes, pure and impure, gestural and non-gestural.

#### **4.1.2 Similarities Between Kham and English Deictic Expressions**

The following similarities have been found between Kham and English deictic expressions.

- i. Three-person system, i.e. first, second and third person deictic expressions have been found in both Kham and English.
- ii. Kham and English person deictic expressions have two numbers; singular and plural. In the first and third person, both have distinct terms to refer to singular and plural numbers.

- iii. Kham and English person deictic expressions are marked for cases, i.e. subjective, objective and genitive case.
- iv. Both Kham and English Person deictic expressions do not have honorific and non-honorific distinction.
- v. Time deictic expressions in Kham and English are classified on the basis of tense system, proximal and distal distinction, point of time and period of time, pure and impure distinction.
- vi. Place deictic expressions in Kham and English can be classified under pure and impure, gestural and non-gestural.

#### **4.1.3 Differences Between Kham and English Deictic Expressions**

The differences found between Kham and English are as follows:

- i. In Kham second person deictic expressions, different deictic terms are used to refer to singular and plural numbers and subjective and objective cases. But, English has the single term 'you' to refer to singular and plural numbers and subjective and objective cases.
- ii. Except third person deictic expressions in Kham, subjective cases are suffixed by *'-nā'* and *'-mī'* or *'-mīja'* to make them objective and genitive cases. Deictic expressions in genitive case of third person are suffixed by *'-umī'* or *'-umīja'* in singular number and *'-yāmī'* or *'-yāmīja'* in plural number.
- iii. Third person deictic expressions have gender distinction in English regarding singular number. This phenomenon is not found in Kham.
- iv. Regarding Kham third person deictic expressions, *'-ra'* is plural marker and *'-umī'* or *'-umīja'* and *'-yāmī'* or *'-yāmīja'* are genitive markers which are not found in English.

- v. In Kham third person deictic expressions, subjective case is suffixed by '-ya' if verb, in a sentence, is transitive. But, it is not applicable in case of English.
- vi. Kham third person deictic expressions have the existence of proximal and distal distinction. This phenomenon does not exist in English.
- vii. It is found that Kham is richer than English in terms of person deictic expressions. It is because Kham has complex deixis system due to the addition of case markers, number markers and proximal and distal distinction.
- viii. Regarding present tense time deictic expressions, English is richer than Kham because Kham has the same time deictic terms to refer to different English deictic terms.
- ix. English is richer than Kham regarding place deictic expressions because different English deictic terms have single equivalent term in Kham. However, the same term in English is represented by many terms in Kham.
- x. Kham place deictic expressions can be classified under proximal, intermediate, distal and neutral class. Whereas, English place deictic expressions can be classified under proximal, distal and neutral classes.

## **4.2 Recommendations**

On the basis of findings, some pedagogically implicative recommendations have been suggested as follows:

- i. The first fact that should be made clear to the Kham students, learning English, is that Kham and English are honorifically neutral languages.
- ii. Kham and English have two kinds of numbers; singular and plural, three kinds of cases; subjective, objective and genitive and three kinds of tenses; present, past and future. These similarities should be taken into

consideration while teaching person and time deixis to Kham speaking students.

- iii. English second person deictic expressions '*you*' is used for singular and plural numbers and subjective and objective cases. But, Kham has separate terms to refer to those cases. Therefore, the teacher should clarify this fact to the students.
- iv. English third person deictic expressions have masculine and feminine distinction whereas this distinction is not found in Kham. So, learners should be taught about it.
- v. Kham third person deictic expressions have the existence of proximal and distal distinction which is not found in English. So, it is also taught to the students of Kham who are learning English.
- vi. Regarding Kham third person deictic expressions, '*-ra*' is plural marker and '*-umī*' or '*-umīja*' and '*-yāmī*' or '*-yāmīja*' are genitive markers which are not found in English. This should be made clear to the Kham students, learning English, with example.
- vii. Except third person deictic expressions in Kham, subjective cases are suffixed by '*-nā*' and '*-mī*' or '*-mīja*' to make them objective and genitive cases. Deictic expressions in genitive case of third person are suffixed by '*-umī*' or '*-umīja*' in singular number and '*-yāmī*' or '*-yāmīja*' in plural number. This should be made clear to the students giving appropriate examples.
- viii. In Kham third person deictic expressions, subjective case is suffixed by '*-ya*' if verb, in a sentence, is transitive. But, it is not applicable in case of English. The teacher should make students aware about this.
- ix. Kham third person deictic expressions have proximal and distal distinction which English does not have. So, students should be taught about it.

- x. Kham is found richer than English in terms of person deictic terms. It should be made clear to the students by comparing those person deictic terms of Kham and English.
- xi. English is richer than Kham in case of present time deictic expressions because Kham has the same deictic terms to refer to the different English deictic terms. Therefore, the teacher should teach them showing the facts by comparing them.
- xii. Kham place deictic expressions can be classified under proximal, intermediate, distal and neutral class. Whereas, English place deictic expressions can be classified under proximal, distal and neutral classes. So, teacher should teach students of Kham, learning English, showing the relationship between related terms.

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