

**PERSON AND TIME DEIXIS IN ENGLISH AND
NEWARI LANGAUGE**

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Master of Education in English**

**Submitted by
Nilu Shova Maharjan**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
2014**

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DECLARATION

I hereby declare to the best of my knowledge that this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date: _____

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RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Ms. Nilu Shova Maharjan** has completed the research work of her M. Ed. Thesis entitled **Person and Time Deixis in English and Newari Langugaes** under my guidance and supervision. I recommend the thesis for acceptance.

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DEDICATION

Dedicated

To

My parents and teachers who made me what I am today.

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Date: _____

Nilu Shova Maharjan

ABSTRACT

The thesis entitled “Person and Time Deixis in English and Newari Language” was conducted to find out the Newari person and time deixes and compare with that of English. For this, I used both primary and secondary sources of data to conduct the research. The Newari native speakers of Kirtipur municipality were the primary sources for this study. I followed both quantitative and qualitative research design in general and survey research design in particular. Judgmental sampling procedure was used to sample the population. The sample consisted of eighty- four Newari native speakers of Kirtipur municipality. A questionnaire and an unstructured oral interview were used as research tools for data collection. The study found that Newari objective and genitive case deictic expressions were formed by suffixing the subjective case deictic expressions. The Newari third person deictic expressions don’t have separate terms to indicate gender. The Newari time deictic expressions have fewer terms than English. Moreover, the study reached at the conclusion that the Newari deixes are distinct and used differently than that of the English.

This thesis comprises five chapters. The first chapter deals with introduction in which background/context, statement of the problem, rationale of the study, objectives of the study, research questions, significance of the study, delimitations of the study, and operational definitions of the key terms have been discussed. The second chapter covers the review of related literature, implications of the review for the study and theoretical/conceptual framework. The third chapter deals with the design of the study, population and sample, sampling procedure, data collection tools, data collection procedures, and data analysis and interpretation procedure. The fourth chapter deals with the results of the study and discussions of the collected data using different sorts of tables with interpretations. Likewise, the fifth chapter deals with findings in summary and conclusions as well as implications of the study of different level for the purpose of improving the concerned domains. Moreover, some pedagogical suggestions have been included in this part.

LIST OF ABBREVIATIONS AND SYMBOLS

AD	:	Latin anno domini
BS	:	Bikram Sambat
CA	:	Contrastive Analysis
CBS	:	Central Bureau of Statistics
CUP	:	Cambridge University Press
Dept	:	Department
Dr.	:	Doctor
e.g.	:	For example
etc	:	Etcetera
HMG	:	His Majesty Government
i.e.	:	That is to say
M. Ed.	:	Master in Education
No.	:	Number
Prof	:	Professor
SLC	:	School Leaving Certificate
T. U.	:	Tribhuvan University

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CHAPTER – ONE

INTRODUCTION

1. Introduction

This study chapter deals with the background/context, statement of the problem, rationale and objectives of the study. Similarly, the introductory part includes research questions/hypothesis, significance of the study, delimitations of the study and operational definitions of the key terms as well.

1.1 Background/Context

Nepal is a multilingual country. It has many different languages in communities such as Khas, Newari, Maithili, Magar, Gurung, and so on. There is still a notion in Nepal- ‘one nation - one language’. The wrong concept that if there is only one language in the country, it becomes strong; if there are many languages in the country, it becomes weak is still believed by many Nepalese particularly by Nepali native speakers and present ruler class of Nepal. If we review our history of language development policy in Nepal, we can say that there was no any change in the language policy of the country during the Panchayat period. The country went on working for the promotion of the Nepali language and left other languages to their fate not caring whether they survive or die. In this regard, Rai (2010, p. 2) writes:

Language policy is quite new in Nepal. In fact, language policy in its real sense was started only in the new millennium. Before 2000, although the state planned and implemented some language related programs, it never framed a language policy nor did it feel the need of doing so.

If we have language, culture, and religion, only then we can feel our real existence. Therefore, we need to think of working in the field of language preservation.

The democracy was restored in 1990 which changed the socio-economic situation of the country and the country was forced to realize the fact that Nepal is a multi-ethnic, multilingual country. Consequently, it reflected on such serious issues as the multilingualism and language education.

There is no alternative to the multilingual policy in Nepal. This means that in order to recognize and promote the language of the country, the concept of regional languages should be developed. As the result of these situations, this thesis entitled “Person and Time Deixis in English and Newari Languages” has been carried out.

1.2 Statement of the Problem

Many indigenous languages have been dying due to English being worldwide language. The Newari language is also an indigenous language. Even there are many schools teaching the Newari language but due to the influence of English language many Newari people are in touch with English language. There is not proper policy for the development of local languages in Nepal. More specifically, the present study on “Person and Time Deixis in English and Newari Language” is an attempt to preserve the Newari language too.

1.3 Rationale of the Study

This study is on behalf of the preservation of endangered language and its use. There are several different titles in the field of research to be carried out. But I selected this topic because I am a native speaker of Newari language. This thesis is an attempt to generate the Newari language to the upcoming generations in general and to explore the person and time deixes in Newari and compare and contrast them with English in specific.

1.4 Objectives of the Study

The objectives of the study were as follows:

-) To find out person and time deixis in the Newari language.
-) To compare and point out the differences and similarities between the Newari and English person and time deixis.
-) To suggest some pedagogical implications of the present study.

1.5 Research Questions

This study was based on the following research questions:

-) What are the person and time deictic forms in the Newari language?
-) Are the deictic expressions found in Newari language similar with that of English? Or not?
-) If not, then how they are like? And what are the conditions that are to be used properly?
-) Whether or not the government of Nepal is promoting the ethnic languages in the field of linguistics and education.

1.6 Significance of the Study

Not any research has been carried out on the person and time deixis of Newari in the Department of English Education. Thus, this study will be significant to the department itself and fruitful to all those students, teachers, textbook writers, and syllabus designers etc. who are interested in deixis and working in the field of language planning and development of indigenous languages. This study will also be helpful for getting knowledge about person and time deixis of English and Newari.

I hope that this study will equally contribute to the language planners who are working for the development of graphology and phonology of endangered languages. This study will also have pragmatic value. So, I can say that this study will have global significance, and this study will also be one of the

research works in the field of pragmatics and discourse analysis in especial reference to the Newari.

1.7 Delimitations of the Study

The proposed study had some limitations, they were as follows:

-) The study was limited to person and time deixis only.
-) The study was limited to eighty-four Newari native speakers of Kirtipur Municipality, Kathmandu.
-) It was limited to interview schedule and unstructured oral questions.
-) English person and time deictic expressions were collected through secondary sources like: Levinson (2003), Yule (1996).

1.8 Operational Definitions of the Key Terms

Case: the situation affecting or relating to a particular person or thing.

Deixis: the function or use of deictic words or forms.

Indigenous: originating or occurring naturally in a particular place; native.

Nepal Bhasa: mothertounge of newars.

Newar: people who are from newari community.

Number: a grammatical classification of words that consists typically of singular and plural.

Person: a category used in the classification of determiners, and verb forms, according to whether they indicate the speaker (first person), the addressee (second person), or a third party (third person).

Pedagogic: related to teaching.

Pragmatics: the branch of linguistics concerned with language in use and the contexts in which it is used.

CHAPTER – TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

1. Review of Related Literature and Conceptual Framework

To complete this research work I reviewed some researches related to my research some of which are reviewed below, and being based on those reviews, I have made the theoretical and conceptual frameworks.

2.1 Review of Related Literature

There are a number of research works on comparative cross cultural study carried out and submitted in the Department of English Education; very few researches are carried out on deixis in there. No research has been carried out so far, comparing deixis in the Newari and English languages. The reviews of related literature to the present study are as follows:

Lama (2009) conducted a survey research entitled ‘Spatial Deixis in English and Tamang Languages’. His main objective of the study was to determine Tamang deictic terms used to refer to various indexical expressions. He consulted with seventy native speakers of Tamang language from Kavle and Bumtang VDC of Nuwakot district. He used questionnaire and interview as research tools. He found out the number of proximal and distal deixis is more than English. Tamang has honorific forms of verbs but English has no honorific forms of verbs. Similarly, Manandhar (2009) conducted a survey research entitled ‘Pronominals in English, Nepali and Newari Languages’. Her main objective was to compare and contrast Newari pronominals with that of English and Nepali languages. She consulted with eighty Newari native speakers of Kirtipur Municipality. She used interview and questionnaire as research tools for data collection. She found out the Newar pronominal system

is the most complex in comparison to English and Nepali due to the presence of the affixation, pluralization and alternatives.

Shrestha (2009) carried out a research on 'Offering between English and Newari Languages'. She used questionnaire as her research tool. Her main objective of the study was to list and compare the exponents used in the English and Newar languages on the basis of forms. She selected forty native speakers of Newar and forty of English languages from Kathmandu for data collection. She found out that the native speakers of English used less number of exponents while making offer in comparison to that of Newar.

Bohara (2010) carried out a research on 'Deixis System in English and the Bajhangi Dialects of Nepali'. His main objective of the study was to compare English and Bajhangi deictic expressions. He selected eighty native speakers of Bajhangi dialect of Lekgaur and Sainpasela VDC's of Bajhang district. He used interview as a research tool. He found out that Bajhangi is richer than English in terms of person deictic terms. Similarly, Chaudhary (2010) carried out a research on 'Deixis in Tharu, Nepali and English Languages'. His main objective was to find out Tharu person and time deixis. He used judgmental sampling procedure and selected one hundred twenty Tharu native speakers of Pathara VDC of Bara district. He found out that Tharu language has different deictic terms to refer to singular and plural numbers in second person but English has the single term.

Rostagi (2010) carried out a research entitled 'Person and Time Deixis in Bhojpuri and English Languages'. His main objective of the study was to compare and contrast Bhojpuri and English languages. He consulted with one hundred twenty native speakers from Birgunj sub metropolitan city of Parsa district to elicit data. He used questionnaire and interview schedule as research tools. He found out English is richer than Bhojpuri in terms of place deictic expressions and Bhojpuri has honorific forms of verbs for place and time deixis whereas English lacks it.

Likewise, Thapa (2010) carried out a research on ‘Person Deixis in English and Magar Languages’. Her main objective was to find out similarities and differences of person deixis in Magar and English language. She selected eighty Magar native speakers from Rupandehi district. She used judgmental sampling. She used questionnaire and interview as research tools for data collection. She found out that Magar has more number of pronouns in comparison to English. Moreover, Shah (2010) carried out a research on ‘Deixis in Maithili and English Languages’. His main objective was to determine Maithili person, place and time deixis. He consulted with eighty Maithili native speakers from Ashanpur and Lalpur VDC, in Siraha district. He found out Maithili has more person deictic expressions than English, English deictic expressions have three gender systems but Maithili have two gender system and English language is richer in place and time deictic expressions than Maithili language.

No single research has been conducted on ‘Person and Time Deixis in Newari and English Languages’. Since I am from Newar community, I am interested to conduct research on the present topic. This research is being undertaken to determine Newari person and time deixis and to compare and contrast with that of English.

2.2 Implications of the Review for the Study

I have reviewed some researches which were related to my study. Among them some were related to ‘deixis’ and some were related to the Newari language. All of them had their own specific virtues in accordance with the title, population, and their study areas. Although there are some similarities in some respect that can be found in researches on languages, I have tried to make this study different in language writing. I took the points from above reviewed researches through which I went through while doing this research. I got ideas to consult the foreign writers’ books which were necessary for doing thesis. I determined the subtitles which should be dealt with. I took ideas how to tabulate the collected information, how to analyze the tabulated data, what

were to be found out, what were to be compared and contrasted, etc. Though the format provided by the Department of English Education, T.U., is the same for all, there was no uniformity in general designing. Thus, I also have tried to prepare this thesis by following provided format.

2.3 Theoretical Framework

Language is a unique property of human beings. It can be defined as voluntary vocal system of human communication. It is a universal medium to express human thoughts, ideas, feelings, emotions, experiences, and desires. There are various ways of communication like visual, tactile, gustatory etc. Among them, language is most highly used for human communication. We cannot imagine the modern world in absence of language. It is a means to establish social relation among people. As Jespersen (1994, p. 4) states:

Language is not an end in itself just as little as railway tracks, it is a way of connection between souls, a means of communication...language is the most complete, the richest, the best means of communication; it bridges the physical chasm between individuals.

According to Sapir (1921, p. 8, as cited in Lyons, 1981, p. 3), “Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols”.

Likewise, Bloch and Trager (1942, p. 5) write, “A language is a system of arbitrary vocal symbols by means which a social group co-operates”.

Similarly, Hall (1968, p. 5, cited in Lyons, 1981, p. 4) defines language as “the intuition whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols”.

Language differs from place to place and person to person, so it is not only a personal phenomenon but also a social phenomenon. There is a belief that without language, we cannot imagine our existence, our world and its

civilization. Many languages are spoken in different places and speech communities. All of them have their own complexity in the structures. However, they also share a very attractive common aspect. We know all normal human beings, under normal condition, are born with the capacity to acquire at least one language, and probably more than one. So, linguistic knowledge in language teacher has a very great importance. A language teacher who knows more languages will have better performance in teaching language in a multilingual speech community like Nepal. It is because learning second language or a foreign language is always shaped by facilitation and hindrance by the mother tongue of the language learner.

In conclusion, we can say that language may refer either to the specifically human capacity for acquiring and using complex systems of communication or to a specific instance of such a system of complex communication.

2.3.1 The Newari Language

The Newari language belongs to Sino Tibetan group. It is also called 'Nepal Bhasa'. Newars are the native speakers of Newar language. Most of the Newars live in valley and rest of others live in market centers of Nepal as well.

According to the Rising Nepal (09/08/1996):

His Majesty's Government decided to the name 'Nepal Bhasa' instead of the Newari Language which was broadcasted in the government media. The Newar community had been since long demanding that 'Newari' language be called 'Nepal Bhasa'. Eventhough the above statement was published about a decade ago, knowingly or unknowingly the Newar people have been adding an 'I' to the word 'Newar' to indicate its adjective form. By the virtue of being non Indo-Aryan language adding an 'I' to Newar is grammatically incorrect.

The Nepal census report of 1952/54 places the number of Newar speakers are 383,184 in which 225,819 are in Kathmandu valley. Newars outside the valley live primarily in trading centers and at the district headquarters. Similarly, the report of census 1961, reports a total of nearly 400,000 people are Newar. Among them, 55% are living in the Kathmandu valley. Likewise, the census of 1991 gave the number of Newars in Nepal as 10, 41,090 of which 609,007 speaks Newari language. The census of 2001 gave the number of mother tongue speakers of Newars as 825,458 of which 410,481 are male and 414,977 are female. There are 846,557 Newars in Nepal reported as National population and housing census 2011 of which 414,491 are male and 432,066 are female. During the Malla period, from the 13th century till its downfall in 1699, the kings themselves did a great deal to promote Newar literature. In the beginning of the 19th century, Rana Prime Minister Chandra Shamsheer (1900-1928) banned the Newar language in 1905 from the court of justice, the National Forum of the Newars (Newa Dey Dabu) was found with the aim of seeking to assert the ethnic rights of the Newars. In 2007 B.S., with the establishment of democracy, the language was again replaced in its former stage. However, during Panchayat era (around 2022 B.S.), its name was changed to 'Nepal Bhasa' and ultimately after the restoration of democracy (2046 B.S.) 'Nepal Bhasa' gained its literature by the new constitution of 2047. In 2049 B.S., news in Nepal Bhasa was broadcasted by Radio Nepal for the first time. Dashaphala (1399 A.D.), Bhasajyotis (1422 A.D.), Sumatkarana (1512 A.D.), Guhya Kali Puja Bhidhi (1280 A.D.), and Hamekhala (1374 A.D.) are the books written in Nepal Bhasa. At the present time, it is taught from the primary level at schools and to higher level at the Patan Multiple Campus, Patan Dhoka.

From the above facts, it can be concluded that Newars are the native speakers of the Newari language which belongs to Sino Tibetan group. It is also called Newah Bhasa or Nepal Bhasa and the people called Newah.

2.3.1.1 Kirtipur and the Newari Language

Kirtipur, the famous town in the Kathmandu valley, is situated on the bank of Bagmati River in the south east corner of Kathmandu valley. It covers 25,248 ropanies and is surrounded by Bagmati River in the East, Macchegaun VDC in the West, Kathmandu metropolitan in the North and Chalnakhel VDC in the South. Kirtipur was announced as Municipality in 2053 B.S. on Chaitra 19th. Before it was declared a municipality, there were 8 VDCs. These VDCs were Palifal, Chithu Bihar, Panga Vishnu Devi, Panga Balkumari, Layaku, Bahirigaun, Chobhar and Champa Devi. At the present situation, there are 19 wards in Kirtipur Municipality.

Kirtipur, also known as Kipu and Kyapu, is one of the oldest settlements in the valley and is recorded as an ancient capital of Nepal. The town inhabited by Newars, the earliest population group of the valley, occupies the top of a steep rocky-hill, a location very different from the other main towns of the valley, Kathmandu and Patan, both are on the plain while Bhaktapur is laid out on gently sloping group at the top of a hill. In ancient time, Kirtipur was a stronghold, probably fortified and the historical records shows that up to the 18th century the control of Kirtipur was a key to maintaining power in the valley.

The hill top location of the town Kirtipur was not always an advantage for the population. The difficulty of transporting goods and the lack of easy access to the town restricted its development. While the other three main towns of the valley prospered each growing to become the capital of a small regional kingdom, Kirtipur remained relatively small, with its boundaries virtually unchanged. During the last two decades in these towns, some conservation projects have been undertaken to save the traditional squares and their buildings. In Kirtipur, although there have been no such conservation schemes, the stepped lanes have so far prevented heavy vehicles from being taken into the town. According to the national census 2001, there are 9,487 households within the total area 1476 sq.km and 19 wards. The total population of this

municipality is 40,835. It is populated almost entirely by Newars, the indigenous and oldest group of people of the Kathmandu valley. The people living in Kirtipur use the Newar language as their mother tongue. They really love speaking Nepal Bhasa and pride to the residents of their place.

In conclusion, the majority of the residents of Kirtipur municipality use the Newar language as their mother tongue. They really love to use the term 'Newa Bhasa' or 'Nepal Bhasa' for their mother tongue. This language belongs to one of the dialects of the Newar language which is widely used in Kathmandu valley. It is the most evolved form of language and is very close to the standard form of language used in academies and media.

2.3.2 The English Language

The English language belongs to Indo-European language family, sub-branch of Germanic language family. More than six thousand different languages are spoken in the present day world. Among them, English is one of the richest languages; since it has wide coverage, rich vocabulary, written literature and high population of its users. It is one of the prominent international languages in communication, education and entertainment as well as indispensable vehicle for transmission of modern technology. It is one of the major Lingua Franca in the world. In this regard, Freeman (2007, p. 68) says that the globalization of the English language as:

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.

According to Crystal (1995, p. 6), "English is the mother tongue of more than 300 million people in the world. Similarly, about 3000 million people use it as

a second language and around 200 million people speak English as a foreign language in the universe”.

Thus, nowadays, the English language is taken as the most widely used lingua-franca in the world. It helps one to view the world as well as to adjust oneself to the world.

2.3.2.1 Role of the English Language in Nepal

There are various roles of English language in Nepal. We can discuss the role of the English language in Nepal on the basis of (i) the historical background of the English language education and (ii) schooling and the present status of English language in Nepal.

(i) The Historical Background of the English Language Education

In Nepal, English was introduced formally in the school level education system about 160 years ago, i.e. in 1854 A.D. with the establishment of Durbar High School by Janga Bahadur Rana. At that time, the door of English Education was opened only for Rana family. During the Rana regime, the prime and rich families hired Bengali or English tutors to teach for their children. Later another Rana Prime Minister Bir Shamsheer Rana opened the door of English Education for public. Then, in 1919 A.D., it was included in the higher education with the establishment of Trichandra Campus, which was taken as the beginning of Nepalese higher English education system. After the establishment of Tribhuvan University in 1959, the general people got opportunities to study English in Nepal. Realizing the importance of English, the Government of Nepal, decided to open English medium schools and institutes at national and regional level in 1982 A. D. After that the English language has gradually occupied a vital position in the educational fields of Nepal, along with different plans and policies made for the development educational status of Nepal. English language was given emphasis.

Moreover, Bhattarai (2006, p. 12) writes:

English teaching situation is built upon different historical facts, and the way a nation responds to them largely, what type of it and how much of it are decided by the political, historical as well as administrative standpoints which the elitist academic hold.

Thus, the history of English language development as stated above from the past plays an important role to enrich its present status. In Nepal, English is still in condition of 'to teach and learn'. Though efforts are made for the betterment of English in Nepal, the standard of English is not satisfactory yet.

(ii) Schooling and the Present Status of English Language in Nepal

English is taught and learnt as second language in many countries in the world including Nepal. The status of English in the education sector is given high priority in Nepal.

The educated mass of the present day Nepal consists of people with two types of schooling background with Nepali and English mediums and three types of schools at each level of school education namely government aided schools, community schools and private schools. In government aided community schools, since 2003 English is taught from grade one as a compulsory subject. English is made compulsory subject up to the bachelor's degree in the curriculum of Nepal. It is taught as an elective subject from secondary level too. Beside that there are lots of institutes of English language in Nepal viz. TOFEL, IELTS etc. For the development of English language government has organized different teacher training. The number and interest of the people to study the English language either as formal education or in the form of informal education is increasing day by day.

Malla (1977, p. 12) talks about the importance of English in this way: “English is undoubtedly of vital importance for accelerating the modernization process in Nepal”.

In a simple look, English has a dominant role over other indigenous languages as well as the national language i.e. ‘Nepali language’ in Nepal. English is taught as compulsory subject from grade one to tertiary level. The English language is used in the offices which are internationally linked. For example; English is used as its official language in UNDP, UNICEF, UNESCO, and so on. To say in a clearer way, English has very important role in language translation i.e. document translation, medium of second language teaching like teaching French, Korean, Japanese, Chinese, etc., and also in science and technology viz. computer science, medical science, engineering and so forth.

2.3.3 Linguistic Situation of Nepal

Nepal is a small country. Though it is a small country it has been one of the fascinating areas for linguistic research because of its fertile land for languages. There are lots of people live in their communities with their own languages. The national population and housing census of 2011 has identified 125 distinct languages spoken in the country. It is predicted that more than 125 languages are spoken in the country. So, linguists are trying to identify new languages in remote places. Many more languages are still waiting to be identified. The languages spoken in Nepal are broadly classified into four groups. They are discussed below:

2.3.3.1 Indo-Aryan group

Indo-Aryan languages are spoken in the South Asia, constitutes a branch of the Indo-Iranian languages, itself, a branch of Indo-European language family. Indo-Aryan language speakers form about one half (approx 1.5 million) of all Indo-European language speakers (approx 3.0 million) also Indo-Aryan has more than half of all recognized Indo-European languages, according to

ethnologic report. The languages listed in table no. 1 come under Indo-Aryan language family in Nepal:

Table No. 1
Indo-Aryan Language Family

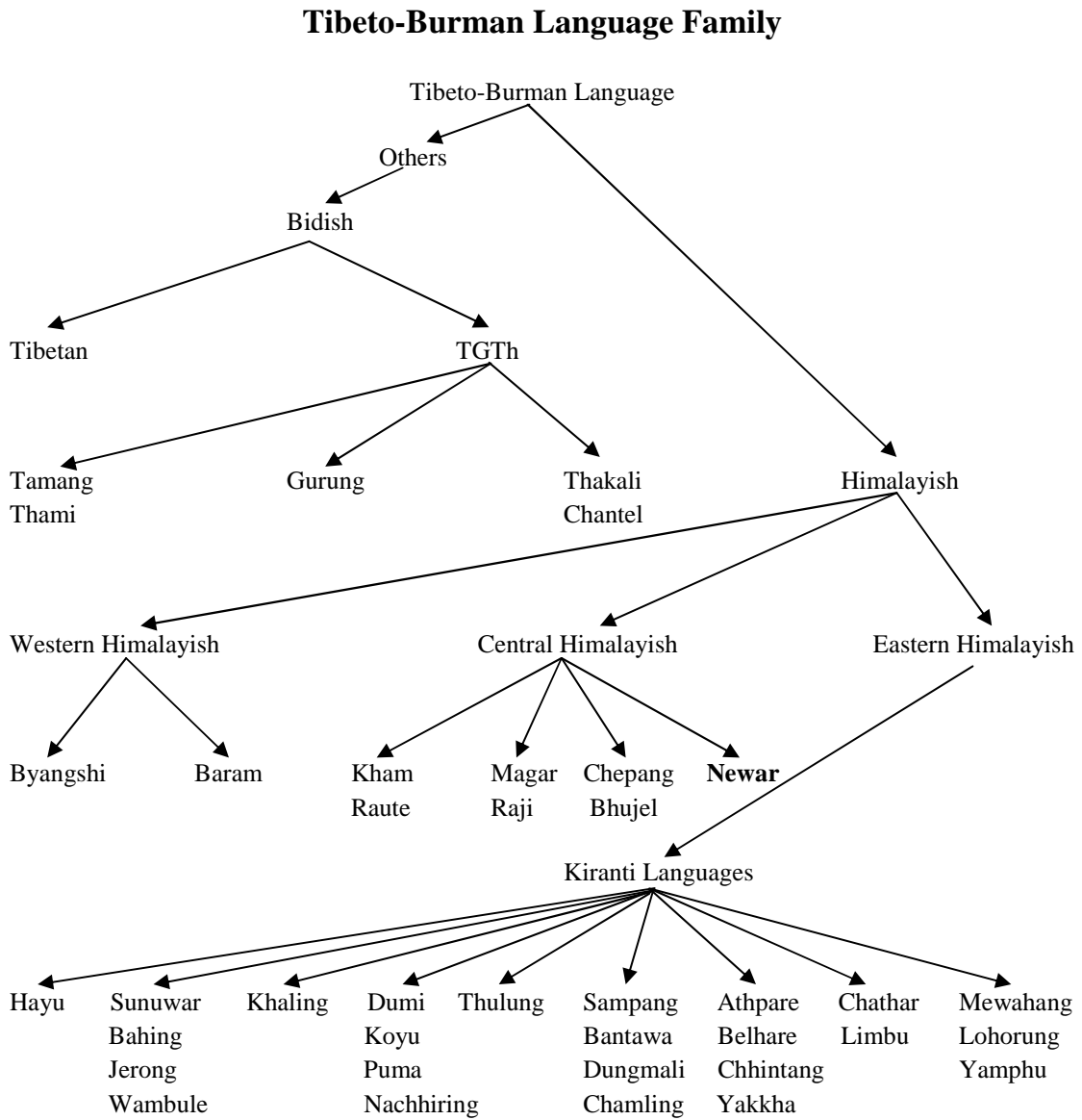
Hindi	Nepali	Maithili
Bhojpuri	Tharu (Chitwan)	Tharu (Dangasura)
Tharu (Kathariya)	Tharu (Kokihila)	Tharu (Rana)
Bengali	Majhi	Sonha
Jumli	Kayort	Musasa
Palpa	Bagheli	Kurmukar
Kumhali	Awadhi	Marwari
Darai	Rajbanshi	Dhanwar

[Ethnologic Report for Nepal, 2011]

2.3.3.2 Tibeto-Burman Group

The Tibeto-Burman languages are the non-Chinese members of the Sino-Tibetan language family, over 400 of which are spoken throughout the highlands of Southeast Asia, as well as lowland areas in Burma (Myanmar). The group is named after its most widely spoken members, Burmese (over 32 million speakers) and the Tibetan languages (over 8 million). Most of the other languages are spoken by much smaller communities, and many of them have not been described in detail.

The languages come under Tibeto- Burman language family, with reference to Nepal, are as follows:



[Ethnologic Report for Nepal, 2011]

2.3.3.3 Dravidian Group

The Dravidian language family includes approximately 85 genetically related languages, spoken by about 217 million people. They are mainly spoken in Southern India and parts of Eastern and central India as well as in Northeastern Sri Lanka, Pakistan, Nepal, Bangladesh, Afghanistan, Iran, and overseas in other countries such as Malaysia and Singapore. The most widely spoken Dravidian languages are Kannada, Malayalam, Tamil, and Telugu; of these, Telugu has the largest number of native speakers. There are also found small groups of Dravidian-speaking scheduled tribes, who live beyond the mainstream communities. It is often speculated that the Dravidian languages have native speakers in India. The Dravidian languages have been attested since the 6th century B.C. Only two Dravidian languages are exclusively spoken outside India viz. Brahui and Dhangar, which is related to Kurukh language. Dravidian place-names throughout the regions of Sindh, Gujarat and Maharashtra suggest that Dravidian languages were once spoken throughout the Indian subcontinent.

According to the Ethnologue Report for Nepal (2011), only one language named Dhangar (Kurukh) comes under this language family in Nepal. It is spoken in the Province of Koshi River.

2.3.3.4 Austro-Asiatic Group

Austro-Asiatic language is a scattered group of languages in Asia, which is also found from Eastern India to Vietnam. Khasi belongs to the Mon Khmer branch of the Austro-Asiatic language family. The languages like Munda, Sora, Khariya, etc. within tea tribes belong to the Munda branch of the Austro-Asiatic language family. According to the Ethnologic Report for Nepal (2011), Satar language is the only language that comes under this language family.

2.3.4 Pragmatics

Pragmatics is a new branch of linguistics, research on it can be dated back to ancient Greece and Rome where the term ‘pragmaticus’ is found in late Latin and ‘pragmaticos’ in Greek which means ‘being practical’. Pragmatics deals with specific meaning of language expressions in social contexts. Charles Morris, an American philosopher, used the term pragmatics in 1938 to refer to one of the branches of semiotics, the science of signs. According to him, syntax is the study of the relation of signs with the objects to which the signs are applicable, while pragmatics is the study of how signs are related to their interpreters. Regarding this, specifically Crystal (1997, p. 301) defines pragmatics as:

The study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on other participants in an act of communication.

Simply, we can say that pragmatics is the study of language including participants and context in which particular conversation is being performed. In other words, it is the study of communicative action in its socio-cultural context. Apart that, Rose and Kasper (2001, p. 2) write:

Pragmatics is the study of communicative action in its socio cultural context. Communicative action includes not only speech act (such as apologizing, complaining, complimenting, requesting, etc.), but also engaging in different types of discourse and participating in speech events of varying length and complexity.

Simply, we can say that pragmatics is the study of the ability of language users to utter sentences with the context in which certain sentence is appropriate.

Besides that, Yule (2000, p. 3) says:

Pragmatics is concerned with 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.

Besides that, Yule defines pragmatics as “the study of contextual meaning, study of how more gets communicated than said and study of the expression of relative distance in the same page (ibid)”.

By analyzing above definitions, we can say that pragmatics is the study of relationship between speaker’s message and the understandings of hearers. It focuses on speaker-meaning and hearer-effects and the use of linguistic items for coding meaning in communication.

Likewise, 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”.

From the functional perspective, pragmatics attempts to explain facets of linguistic pressures and causes. The functional perspective is regarded as restricted scope for pragmatics because it is concerned solely with principle of language usage and has nothing to do with the description of linguistic structure or to invoke the Chomskyan distinction between competence and performance. Pragmatics is concerned solely with performance principle of language use.

To conclude above definitions, we can say that pragmatics is the study of the huge range of psychological and sociological phenomena involved in sign system in general. It is the study of relations between language and context that are basic to an account of language understanding. It includes the study of deixis, implicature, presupposition, speech acts and aspects of discourse structure too.

2.3.5 Deixis

Deixis refers to the phenomenon where in understanding the meaning of certain words and phrases in an utterance requires contextual information. The relationship between language and context is reflected in the structures of languages through the phenomenon of deixis. The term 'deixis' borrowed from the Greek word 'deiktikos' means pointing or indicating. In 1947, Pierce introduced deixis for the first time. He used the term indexical to refer to deictic expressions and argued that they determine existential relation between signs and references. It belongs to the domain of pragmatics because it directly concerns with the relationship between the structures of language and the contexts in which they are used.

According to Yule (2008, p.115), "There are some words in the language that cannot be interpreted at all unless the physical context, especially the physical context of the speaker is known". These are words like here, there, this, that, now, then, yesterday, as well as most pronouns is virtually impossible to understand if we do not know who is speaking about whom, where, and when. For example; you'll have to bring that back tomorrow because they aren't here now. Out of context, this sentence is extremely vague. It contains a large number of expressions (you, that, tomorrow, they, here, now) which depends for their interpretation on the immediate physical context in which they are uttered. Such expressions are very obvious examples of bits of language which we can only understand in terms of speaker's intended meaning. These are technically known as deictic expressions or deixis.

According to Levinson (2003, p. 54):

Deixis concerns the ways in which language encode or grammaticalize features of the context of utterance of speech event and thus it also concerns ways in which the interpretation of utterance depends on the analysis of the context of utterances.

In above definition, it is emphasized that there must be an interpretation and an analysis of context to understand about the deixis in particular utterances.

Likewise, Crystal (2003, p. 127) says:

Deixis is a term used in linguistic theory to subsume those features of language which refer directly to the personal, temporal or location characteristics of the situation within which an utterance takes place whose meaning is thus relatively to that situation for e.g. now/then/here/there/I/you/this/that are deictics.

To conclude abovementioned views, we can say that deixis refers to the words, phrases or utterances which we can only understand its meaning through the context, without context we cannot understand what the particular utterance means. So, deixis refers to the relationship of language structure with immediate context. It is concerned with the actual context of utterance. This is mostly used in face-to-face interaction in terms of person, location, and time. Besides this, it also shows the interpretation of physical context in which deictic expressions are used; here, there, this, that, now, then, and yesterday in English words. Traditionally, deixis is classified in terms of person, place and time deixis. Besides the traditional categorizes, there are other two types of deixis: Discourse deixis (text deixis) and social deixis. They are described in next page.

2.3.5.1 Person Deixis

Person deixis refers to the word or deictic expressions which are used to point to different persons. In English deictic system, the first person pronouns such as I, my, me, we, etc. are used to point to the speaker or writer; the second person pronouns such as you, your, etc. are used to express the speaker's reference to the hearer(s) or addressee(s); the third person pronouns such as he, she, they, etc. are used to point to the person(s) excluding the addressor and addressee. According to Yule (1996, p. 10), "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, it)". Though person deixis indicates personal pronouns it is hard to identify for whom the particular utterances are used without context. So, in this regard, Levinson (2003, p. 68) writes:

Although person deixis is reflected directly in the grammatical categories of person, 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 no obvious ways.

To conclude the above extracts, person deixis can be interpreted as the referring expressions to different categories of persons. Besides this, person deixis is the encoding of participants' roles in a speech event, not necessarily restricted in the grammatical categories to point to the persons in a given context. The speaker can be distinct from the source of an utterance and hearers or bystanders can be distinct from the addressees or targets e.g. when an air hostess announces, "You are to fasten your seat belts now"; she is the speaker or spokesman but not the source of utterance. If the same utterance is heard by the captain, the deixis 'you' does not point to the captain. So, the captain is simply a hearer but not the target or addressee.

2.3.5.2 Time Deixis

Time deixis (or temporal deixis) refers to the expressions that point to a time from the context of the speaker. It reflects mainly in tense system and partly in adverbially of language. In English deixis system now, then tomorrow etc are time deictic expressions which points to the time at which the speaker is producing the utterance. According to Levinson (2003, p. 73), “Time deixis makes ultimate reference to participant- role”. The deictic centre of the time deixis is the time at which the utterance is produced which is also called Coding Time (CT) and the time of receiving utterance is known as Receiving Time (RT). Time deixis refers to cylindrical names or dates. For example; '*next Thursday*' can refer either to the Thursday of the week that succeeds the week that includes coding time or the Thursday that first follows coding time.

2.3.5.3 Place Deixis

According to Levinson (2003, p. 79), “Place or spatial deixis concerns the specification of locations relative to anchorage point in the speech event”. Simply we can say that place deixis refers to the place where the particular utterance is spoken or produced. According to Cutting (2008, p. 7), “Place deixis refers to the words used to point to a location or a place where an entity is in the context”. In English deixis system, the demonstrative adverbs such as ‘there’, ‘here’ and the demonstrative adjectives and pronouns such as ‘this’, ‘that’, ‘these’, ‘those’ are the examples of place deixis. Similarly, Yule (1996, p. 12) says:

The concept of distance already mentioned is clearly relevant to spatial deixis, where the relative location of people and things is being indicated. Contemporary English makes use of only two adverbs, ‘here and there’, for the basic distinction, but in older texts and in some dialects, a much larger set of deictic expressions can be found.

Although ‘yonder’ (more distance from speaker) is still used, words like ‘hither’ (to this place) and ‘thence’ (from that place) now sound archaic. The last two adverbs include the meaning of motion toward or away from the speaker. Some verbs of motion such as ‘come’ and ‘go’ retain a deictic sense when they are used to mark movement toward the speaker (come to bed!) or away from the speaker (Go to bed!).

To conclude above definition of place deixis, we can say that the terms which indicates the certain place is known as place deixis. In modern English there are mainly two terms to indicate place but in old English more than two different words are used to show the place deictic expressions. Besides that, some English verbs also use as place deixis which indicates the motion.

2.3.5.4 Social Deixis

Social deixis refers to the use of linguistic expressions that point to the status of addressee(s) and other(s) in relation of the speaker. The indirect and polite form of a language may imply that the addressee has higher rank or better social status than the speaker does. The status is encoded in relation to the rank or status of the speaker for encoding the status the speaker uses appropriate forms of address, honorifics, and proper pronouns and so on. In English, ‘your Honor’, ‘Mr.’, ‘President’, ‘your Excellency’, ‘my Lord’, etc. are social deixis which can be used to address only to certain authorized recipients; such as the president, the ambassador, the judge and so on. In Nepali, ‘ta’ (you) points to the relatively low rank and status of the addressee, while ‘hajur’, ‘tapai’, etc. point to the higher status of the addressee than that of the speaker. In this regard, 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 honorifics or polite forms. These are also known as social deixis.

To conclude above definition, we can say that the terms which are used by speaker differently according to the social status of the hearer is known as social deixis. It can be honorific and non-honorific forms and polite or less polite forms according to the relationship between speaker and hearer.

2.3.5.5 Discourse Deixis

Discourse deixis is also known as ‘text deixis’. It is defined as the use of expressions to refer to some portion of discourse. Through discourse deixis an utterance signals its relations to the surrounding text. For examples; in this sentence, that part of story, in the next chapter, the last paragraphs, etc. are the discourse deixis which we use while discussing or talking about something. According to Levinson (2003, p. 62), “Discourse deixis has to do with the encoding of reference to portions of the unfolding discourse in which the utterance is located”. Discourse deixis is defined as the use of expression to refer to some portion of a discourse. It includes the use of expression within some utterances to indicate some portion of the discourse that includes utterance itself too.

2.3.6 Contrastive Analysis

CA was initiated and developed in the late 1940s and 1950s by C.C. Fries and Robert Lado. Contrastive analysis is a branch of linguistics which compares two or more languages or subsystem of languages to determine the differences or similarities between them, and then to predict the areas of difficulty in learning. Hence, we can say that contrastive analysis is a scientific study of

similarities and differences between languages; especially focusing on differences.

According to Gass and Selinker (2008, P. 96), “Contrastive analysis is a way of comparing languages 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”.

Likewise, Van Ells et al. (1984, P. 38) writes, “Contrastive analysis is a systematic comparison of specific linguistic characteristics of two or more languages”.

Thus, contrastive analysis is a scientific study of similarities and differences between languages, the special focus being on difference. It is the comparative study of the linguistic systems of two or more languages to find out similarities and differences. The languages being compared are always the learners’ native language and target language. The comparison can be made at various linguistic levels. Contrastive analysis becomes useful only if it adequately describes the sound structure and grammatical structure of two languages with comparing statement, giving due emphasis to the compatible items in the two systems.

The basic assumption of contrastive analysis is that language learners transfer the formal rules of their first language in learning a second language or foreign language, which is the psychological basis of contrastive analysis. Contrastive analysis is based on the following assumptions:

- (a) The main difficulties in learning a new language are caused by interference of the first language.
- (b) These difficulties can be predicted by contrastive analysis.
- (c) Teaching can make use of contrastive analysis to reduce effects of interference.

Contrastive Analysis has two functions:

(a) As a predictive device

It helps to find out the areas of difficulty in learning certain languages for a particular group of learners. Here, a particular group of learners indicate the group of students having a particular language background. To predict the errors to be committed by a particular group of learners in learning a particular language is the predictive role of CA. It is also known as the primary or strong role or function of contrastive analysis.

(b) As an explanatory/diagnostic tool

CA functions as a tool to explain the sources of errors in one's performance. CA determines whether the particular errors committed in second language behavior by certain group of learners have some influence of their first language behavior. It is the secondary role or function of contrastive analysis.

Regarding the question of the functions of CA, there are two views; strong and weak version of contrastive analysis. In its strong version, CA is believed to serve both the above functions but in its weak version CA is believed to serve only the second function.

In conclusion, we can say that CA is conducted to find out similarities and differences between first language and second language which helps us to predict the areas of ease or difficulty in learning. Contrastive Analysis has pedagogical importance in the sense that academician, teachers, language experts, course book designers have been being highly benefited from the outcome of CA.

2.3.6.1 Need and Importance of CA

Contrastive analysis plays vital role in linguistics, language researches and English language teaching. CA emphasizes the influence of the mother tongue in learning second languages mainly in their phonological, morphological and syntactic levels. CA helps language teachers to teach in bilingual or

multilingual context, as well as to find out the errors committed by bilingual or multilingual learners while learning second language. So linguists, teachers and language researchers get help from it to predict the possible errors committed by L₂ learners, and analyze the mother tongue and target language independently. By the help of contrastive analysis we can predict the errors likely to be committed and explain the causes of errors. So, CA is very helpful for finding out the areas of difficulty in learning certain languages, it means to help in predicting the errors as well as it becomes a tool to explain the sources of errors in one's performance.

Crystal (2003, p. 107) views CA as “A general approach to the investigation of language (contrastive linguistics) particularly as carried out on certain area of applied linguistics, such as foreign-language and translation”.

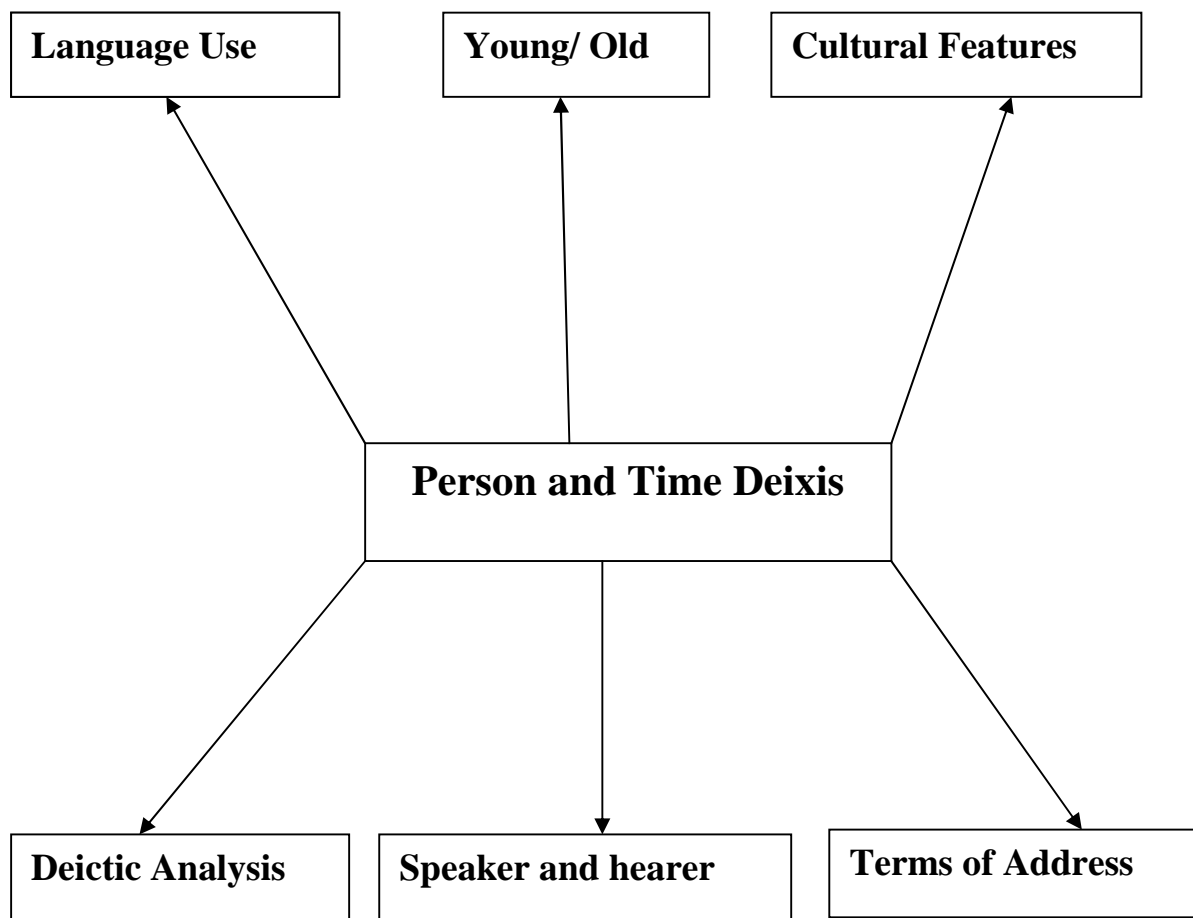
Similarly, the class room lecture delivered by Prof. Dr. Anju Giri, says, “Contrastive analysis is helpful in minimizing learner's errors”.

Thus, contrastive analysis helps learners to overcome their learning difficulties. Contrastive analysis has pedagogic importance in the sense that academicians, teachers, language experts, course book designers are being highly benefited from the outcome of contrastive analysis. Contrastive analysis is regarded as the main source of information regarding the preparation of language courses, textbooks, and teaching materials.

Since the functions and meaning of CA as described above, the need and importance of it is necessary for this study because this thesis is a comparative study of two languages; the English and the Newari language.

2.4 Conceptual Framework

The present study is on comparisons of deictic terms of Newari and English language. The study on “Person and Time Deixis in English and Newari Language” is based on the following conceptual framework:



CHAPTER – THREE

METHODS AND PROCEDURES OF THE STUDY

3. Methods and Procedures of the Study

To complete the study, I adopted the following methods and procedures.

3.1 Design of the Study

Since the study is a comparative study, I followed the mixed research design i.e. both qualitative and quantitative in general and survey research design in particular. In this type of research, the researcher visits different fields to find out existing area. Specifically, it is carried out in a large number of populations in order to find out the required information. The main objective of the study was to find out person and time deixis in the Newari language and compare them with that of the English ones. Thus, I selected the mixed design for doing this research which focuses on interview schedule to carry out this research.

3.2 Population and Sample

The sample population consisted of Eighty Four Newari language speakers from Kirtipur Municipality of Kathmandu district.

3.3 Sampling Procedure

As a researcher, I selected Kirtipur Municipality through judgmental sampling. Then, I selected minimum Eighty Four informants using snowball sampling.

3.4 Data Collection Tools

I developed a structured interview schedule and some unstructured oral questions as research tools in order to elicit the data on Newari person and time deixis from Newari native speakers of Kirtipur Municipality, Kathmandu district.

3.5 Data Collection Procedures

The following procedure was followed for collecting data.

-) I prepared the interview schedule.
-) I visited the selected place and made rapport with informants.
-) After that, I introduced myself to the informants and told them the objectives of my study.
-) Then, I selected sample of population for my study.
-) I took interview of the sample based on prepared interview schedule and simultaneously, I recorded the data by using paper and pen.
-) Finally, the process was repeated until the required information was attained.

3.6 Data Analysis and Interpretation Procedures

The data obtained from informants have been analyzed and interpreted descriptively with the help of simple statistics tools like tables, illustrations, charts, etc. Following procedures were adopted to analyze and interpret the collected data:

-) I collected required data from the informants.
-) I presented data in the table.
-) I have shown similar sentences of Newari and English.
-) On the basis of data, I interpreted Newari deixis with that of English.
-) I have pointed out some similarities and differences between Newari and English with the table.

CHAPTER – FOUR

RESULTS AND DISCUSSION

4. Results and Discussion

This chapter deals with the results of collected data and the discussion about it. The collected data has been tabulated and discussed on the basis of planned data analysis and interpretation procedure, which are as follows:

4.1 Results

The results of the study has been illustrated and explained as follows:

4.1.1 Person Deixis

Person deixis refers to the word or expression used to indicate person. Personal pronouns are used as person deixis. They are first, second, and third persons. The Newari personal deixis I have collected through the respondents of my research work are: *ji*, *chh*, *chhip*, *up*, *ip*, *jip*, *jhip*, *w k* ;,etc.

4.1.1.1 First Person Deictic Expressions

First person refers to the speaking participants in a conversation. The speaking participant in a piece of conversation is speaker, denoted as (+s). First person pronouns called first person deictic expressions. Newari first person deictic expressions have been presented in the following table.

Table No. 2
Newari First Person Deictic Expressions

Case	Number	
	Singular	Plural
Subjective	<i>ji</i>	<i>jip</i> :, <i>jhip</i> :
Objective	<i>jit</i>	<i>jhi t</i> , <i>jimit</i>
Genitive	<i>jigu</i>	<i>jhigu</i> , <i>jimigu</i>

The above table shows that Newari person deictic expressions are marked for case and number. It can be explained as follows:

Subjective Case

The first person deictic expressions for subjective case in Newari language is 'ji', 'jip :', 'jhip :'. For example:

I am a student. (Subjective/Singular)

[ji ch mh bonami kh :]

We are going to play volleyball today. (Subjective/Plural)

[jip :/jhip : thau volleyball mhitmani.]

For perfect aspect of tense, it takes ' : ' suffix. For example:

I have seen him on the road.

[j : w yat l pui kh na.]

Objective Case

The first person deictic expressions for objective case in Newari are formed by adding the suffixes, ' t ', ' gu ' to the subjective case. For example:

He tried to hurt me. (Objective)

[w jigu nug shyakegu kut : yat .]

He doesn't call me nowadays.

[w th ukanhe jit phone yaim khu.]

Genitive Case

The first person deictic expression for genitive case is formed by adding the suffix ' gu ' with subjective case. For example:

You are my good friend.

[chh jigu bhimh pasa kh :]

Newari first person deictic expressions are marked for number also. It has two number systems. They are singular and plural number.

Singular

The deictic expressions for singular number have root 'ji'. For example:

I am student.

[*ji bonami kh :*] (Subjective case)

He tried to hurt me.

[*w jigu nug shyakegu kut : yat .*] (Objective case)

She will reach my home tonight.

[*w th u b h ni jigu chhe theni.*] (Genitive case)

Plural

The deictic expressions for plural number have the root 'jhi' with inclusive of listener and 'ji' with exclusive of listener. For example:

We are going to play volleyball today. (Subjective case)

[*th u jhip : volleyball mhitmani.*] (Inclusive of listener)

We went for rafting last year. (Subjective case)

[*th gune jip : rafting w na.*] (Exclusive of listener)

That is our house. (Genitive case)

[*w j mu/j migu chhe kh :*]

4.1.1.2 Second Person Deictic Expressions

Second person refers to listening participants in a piece of conversation. The listening participants in a piece of conversation are listener, denoted as (+A). Second person pronouns are called second person deictic expressions. Newari second person deictic expressions have been presented in table no. 3.

Table No. 3

Newari Second Person Deictic Expressions

Case	Number			
	Singular		Plural	
	Non-honorific	Honorific	Non-honorific	Honorific
Subjective	<i>chh</i>	<i>chhi</i>	<i>chhip :</i>	<i>chhik p :</i>
Objective	<i>chh nt</i>	<i>chhit :</i>	<i>chhimit :</i>	<i>chhik p :t</i>
Genitive	<i>chh :gu</i>	<i>chhigu</i>	<i>chhimigu</i>	<i>chhik p :gu</i>

The above presented table shows that Newari second person deictic expressions are marked for case, number and honorificity. Both singular and plural has honorific and non-honorific forms.

Subjective Case

Different words but have same root ‘*chh*’ are used in Newari second person deictic expressions. For example:

You are my good friend.

[*chh jigu bhimh pasa kh :*]

Sir, are you fine?

[*Sir, chhi mh fu?*]

Where are you going?

[*chhip : g n w ne ty nagu?*]

Objective Case

The second person deictic expressions for objective case in Newari are formed by adding ‘*t*’ suffix to the subjective case. For example:

I love you.

[*j chh nt m tina yaye.*]

Genitive Case

Newari second person deictic expressions for genitive case are formed by adding 'gu' suffix with subjective case. For example:

I took your pen. (Non-honorific)

[j chh :gu chw sa k ya.]

Newari second person deictic expressions are marked for number also. The two number systems viz. singular and plural are in this language.

Singular

In Newari two different terms are used to indicate singular on the basis of honorificity. For example:

You are my good friend. (Non-honorific)

[chh jigu bhimh pasa kh :]

Sir, are you fine? (Honorific)

[Sir, chhi mh fu?]

I gave you a pen. (Non-honorific)

[j chh nt chw sa biya.]

She calls you. (Honorific)

[w chhit s t l .]

Doctor, she used your instruments. (Honorific)

[Doctor, w chhigu jyab : chhel .]

Plural

Different words having 'chhi' root words in expressions are used to mark plural number in Newari. Plural number also has non- honorific and honorific terms. For example:

Friends, where are you going? (Non-honorific)

[*Pasap :, chhip g n w nety na?*]

Teachers, have a seat. (Honorific)

[*Shy namip , chhik pi phetunadis :]*

4.1.1.3 Third Person Deictic Expressions

Third person pronouns are the third person deictic expressions. Third person refers to the person(s) who are neither speakers nor listeners or we can say that third person is not involved in a piece of conversation. But they are referent for the conversation i.e. the participants talk about them. Newari third person deictic expressions are shown in the following:

Table No. 4

Newari Third Person Deictic Expressions

Case	Number			
	Singular			Plural
	Masculine	Feminine	Neuter	
Subjective	<i>w /w k :</i>	<i>w /w k :</i>	<i>thw</i>	<i>p :/w k :p :</i>
Objective	<i>w yat / w k :yat</i>	<i>w yat / w k :yat</i>	<i>thw yat</i>	<i>imit /w k :p :t</i>
Genitive	<i>uyagu/ w yagu/ w ya/ w igu/uyu/ wek :yagu</i>	<i>uyagu/ w yagu/ w ya/w igu/ uyu/ wek :yagu</i>	<i>thw yagu</i>	<i>im :gu/w k :pinigu</i>

The Above table shows that Newari third person deictic expressions are marked for case (subjective, objective and genitive) and number (singular and

plural). There isn't separate word to indicate male and female. Same word 'w ' used to indicate both.

Subjective Case

Same word 'w ' use to indicate male and female third person in Newari. On the basis of honorificity, separate word 'w k : ' is use to make honorific and separate word ' thw ' is use to indicate neuter subjective case. For example:

He will come soon. (Masculine)

[w yak n w i.]

She will reach my home tonight. (Feminine)

[w th u b h ni jigu chhe thy ni.]

She is a nurse. (Honorific)

[w k : nurse kh :]

It is a book. (Neuter)

[thw chh gu s fu kh :]

Objective Case

The third person deictic expressions for objective case in Newari are formed by adding 'yat ' suffix to subjective case 'w ' for non-honorific case and 'w k : ' for honorific case. For example:

I called him yesterday. (Non-honorific)

[j mhig w yat phone yana.]

I brought pen for her.

[j w yat chw sa h ya.]

I called him. (Honorific)

[j w k :yat phone yana.]

Genitive Case

The third person deictic expressions for genitive case in Newari are formed by adding 'yagu' suffix to subjective case 'w '. Other words like *uyagu/w ya/w igu/uyu* can use to indicate the same thing. And 'yagu' suffix is added to 'w k :' to indicate honorific. Same word use to indicate both male and female. For example:

That is his dog. (Non-honorific male)

[w w yagu khicha kh :]

It is her pen. (Non-honorific female)

[thw w igu chw sa kh :]

I used his pen. (Honorific)

[j w k :yagu chw sa chhela.]

Newari third person deictic expressions are marked for number too. They are singular and plural.

Singular

In Newari same word 'w ' is used to indicate both male and female. On the basis of honorificity 'w ka:' is used to indicate respective person and 'w ' is used for non respective person. For example:

She is beautiful girl. (Singular, female, non-honorific)

[w balamh misa kh .]

She is the chief guest of today's programme. (Singular, female, honorific)

[w k :th uya mu: pa: kh .]

He is working now. (Singular, male, honorific)

[w k :a: jya yanachw gu du.]

He will come soon. (Singular, male, non-honorific)

[w yak n w i.]

Plural

In Newari, different word is used to indicate plural numbers. They are ‘*p :*, *up :*’ for subjective case, ‘*imit*’ for objective case and ‘*im gu*’ for genitive case. For respective person ‘*pi:*’ suffix is added in subjective honorific case i.e. ‘*w k /p*’. Likewise, ‘*p :t*’ is added in subjective honorific case to indicate plural objective case i.e. ‘*w k p :t*’. Besides that, the suffix ‘*pinigu*’ is added in subjective honorific case to make plural genitive case. For example:

They are waiting for a bus now. (Non-honorific)

[*p :/up :a: bus piya chw gu du.*]

They are in the meeting. (For teachers, honorific)

[*w k p meetinge di.*]

We are waiting for them. (Plural, objective, non-honorific)

[*jip : imit piya chw na.*]

We are using their instrument. (Plural, genitive, non-honorific)

[*jims imiyagu jyaba chhelachw na.*]

4.1.2 Time Deixis

In Newari language time deixis refers to the words or expressions pointing to the time at which the utterance is spoken. The expression which points out the time in which the particular utterance takes place is known as time deixis. Time deictic expressions in Newari can be classified on the basis of tense system: present, past and future. The table in next page shows Newari time deictic expressions.

Table No. 5

Newari Time Deictic Expressions

Present	Past	Future
<i>a:, th u, th uk nhe, thw ile, a:t k , thw wale</i>	<i>ub le/uguile w gu d , w gu d t , th gune, n gune, w guwale/d :, mhig , mh g</i>	<i>k nhe, myegu d /khusi: , th ub h ni/s nile, k s, megud :</i>

Above presented table shows that Newari time deictic expressions are classified into three groups on the basis of tense viz. present, past, and future time deictic expressions.

Present

[a:, th u, th uk nhe, thw ile, a:t k , thw wale, etc.]

Past

[ub le/uguile, w gu d , w gu d t , th gune, n gune, w guwale/d :, mhig , mh g]

Future

[k nhe, myegu d /khusi:, th ub h ni/s nile, k s, megud :]

Newari time deitic expressions have been found in terms of the name of days, weeks, months, years and short time portion. For example:

They will arrive here by the day after tomorrow.

[ipi: th n k s theni.] (Day)

We will go to visit pokhara next week. (Week)

[jhipi: megu wale pokhara chahyuw negu jui.]

He was just of one month then. (Month)

[w ub le l chhi dugu kh :]

We went for rafting last year. (Year)

[*th gune jhipi: rafting w na.*]

She will marry next year.

[*w megu d : ihipa yayety gu du.*]

4.2 Discussions

After analyzing the obtained data, person and time deictic expressions of Newari language have been compared with those of English by using illustrations. They are as follows:

4.2.1 Comparisons of Newari Deixes with Deixes in English

On the basis of analysis of Newari deictic expressions, I am going to compare them with the deictic expressions of English. Comparison includes similarities and differences. The comparison of the deictic system between English language and Newari language is as follows:

4.2.1.1 Person Deictic Expressions

Newari and English person deictic expressions are compared in terms of first, second and third person deictic expressions. They are given below:

I. First Person Deictic Expressions

Newari and English first person deictic expressions are tabulated in table no. 6:

Table No. 6

Newari and English First Person Deictic Expressions

Case	Number			
	Singular		Plural	
	English	Newari	English	Newari
Subjective	I	<i>ji</i>	We	<i>jip :, jhip :</i>
Objective	Me	<i>jit</i>	Us	<i>jhi:t , jimit</i>
Genitive	My/Mine	<i>jigu</i>	Our/ours	<i>jhigu, jimigu</i>

From above table, we can see the following similarities and differences:

Similarities Between Newari and English First Person Deictic Expressions

- a) Both English and Newari language have singular and plural forms of first person deictic expressions. For example:

Singular	Plural
I am a girl. <i>[ji chh mh misa kh :]</i>	We are playing. <i>[jip :/jhip : mhitachw na.]</i>
He gave me a pen. <i>[w jit chw sa bil .]</i>	He helped us. <i>[w jimit gwahali yat .]</i>
That is my book. <i>[w jigu s fu kh :]</i>	Those books are ours. <i>[w jimigu s fut kh :]</i>

- b) Both English and Newari first person deictic expressions are marked for cases. They are subjective, objective and genitive. For examples:

Subjective

I am reading a novel now.

[ji a: chinabakh bw nachw na.]

Objective

He tried to hurt me.

[w jit nug le syakegu kut : yat .]

Genitive

That is my pen.

[thw jigu chw sa kh :]

Differences Between Newari and English First Person Deictic Expressions

- a) Newari first person take suffix 't' to the subjective case for making objective case. Likewise first person take suffix 'gu' to the subjective case for making genitive case. For example:

Subjective Case

[ji, jip :, jhip :]

Objective Case

[*jit* , *jhi:t* , *jimit*]

Genitive Case

[*jigu*, *jhigu*, *jimigu*]

But in English, separate terms are used for different cases rather than adding different suffixes as in Newari language. For example:

Subjective

I, we

Objective

Me, us

Genitive

My, mine, our, ours

b) Newari first person plural deictic expression has inclusive and exclusive deictic expressions. But English lacks it. Only one term i.e. ‘we’ is used.

For example:

Subjective

[*jip* : (*exclusive*), *hip* : (*inclusive*)]

Objective

[*jimit* (*exclusive*), *jhi:t* (*inclusive*)]

Genitive

[*jimigu* (*exclusive*) *jhigu* (*inclusive*)]

c) All newari first person deictic expressions have root word ‘*ji*’ but English has separate words. For example:

I, me, us,our

[*ji*, *jit* , *jimit* , *j :migu*]

II. Second Person Deictic Expression

Newari second person deictic expressions are presented in table no. 7:

Table No. 7

Newari Second Person Deictic Expressions:

Case	Number			
	Singular		Plural	
	Non honorific	Honorific	Non honorific	Honorific
Subjective	<i>chh</i>	<i>chhi</i>	<i>chhip :</i>	<i>chhikap :</i>
Objective	<i>chh nt</i>	<i>chhit</i>	<i>chhimit :</i>	<i>chhik p :t</i>
Genitive	<i>chh gu</i>	<i>chhigu</i>	<i>chhimigu</i>	<i>chhik p :gu</i>

Likewise, English second person deictic expressions are presented in table no. 8.

Table No. 8

English Second Person Deictic Expressions

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

From above tables we can see the following similarities and differences between English and Newari second person deictic expressions:

Similarities Between Newari and English Second Person Deictic Expressions

- Both English and Newari language have second person deictic expressions.
- Both English and Newari second person deictic expressions are marked for cases. They are subjective, objective and genitive. For examples:

You are a teacher. (Subjective Case)

[*chhi chh mh senami kh :*]

I brought a bag for you. (Objective Case)

[*j chh t mhecha h ya.*]

What is your name? (Genitive Case)

[*chh gu na chu?*]

c) Both English and Newari second person deictic expressions are marked for numbers. They are singular and plural. For examples:

You are my good friend. (Singular)

[*chh jigu bhimh pasa kh :*]

You are my good friends. (Plural)

[*chhip : jigu bhipi pasapi kh :*]

Differences Between Newari and English Second Person Deictic

Expressions

a) Newari second person deictic expressions for singular and plural number have honorific and non-honorific distinction, but English lacks this phenomena. For example:

You are a student.

[*chh chh mh bonami kh :*] (Singular, non-honorific)

[*chhi chh mh bonami kh :*] (Singular, honorific)

You are students.

[*chhip : bonamip kh :*] (Plural, non-honorific)

[*chhikap : bonamip kh :*] (Plural, honorific)

b) Newari second person deictic expressions take suffixes 'nt', 'it', 'imit', 'ik p t' to the subjective case for making objective case. Likewise the suffixes 'gu', 'gu', 'imigu', are added to the subjective case to make genitive case. But English language has separate term you for both subjective and objective cases. The examples are in next page:

Subjective

You are cute girl.

[*chh balamh misa kh :*]

Objective

I brought bag for you.

[*j chh nt mhecha h ya.*]

Genitive

What is your name?

[*chh gu na chhu?*]

III. Third Person Deictic Expressions

Newari third person deictic expressions are tabulated below:

Table No. 9

Newari Third Person Deictic Expressions

Case	Number			
	Singular			Plural
	Masculine	Feminine	Neuter	
Subjective	<i>w /w k :</i>	<i>w /w k :</i>	<i>thw</i>	<i>p :/w k :p :</i>
Objective	<i>w yat / w k :yat</i>	<i>w yat / w k :yat</i>	<i>thw yat</i>	<i>imit / w k :p :t</i>
Genitive	<i>uyagu/ w yagu/ w ya/ w igu/uyu/ w k :yagu</i>	<i>uyagu/ w yagu/w ya /w igu/uyu/ w k :yagu</i>	<i>thw yagu</i>	<i>imigu/ w k :pinigu</i>

English third person deictic expressions are presented as follows:

Table No. 10

English Third Person Deictic Expressions

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

From above tables we can see the following similarities and differences between English and Newari third person deictic expressions:

Similarities Between Newari and English Third Person Deictic Expressions

a) Both Newari and English third person deictic expressions are marked for three cases. They are subjective, objective and genitive. For example:

He will come soon. (Subjective)

[w yak n w i.]

I bought a book for him. (Objective)

[j w yat s fu nyana.]

I took his copy. (Genitive)

[j w yagu chw sa k ya.]

b) Both Newari and English third person deictic expressions are marked for two numbers. They are singular and plural. For example:

He is working now. (Singular)

[w a: jya yanachw gu du.]

They will come tomorrow. (Plural)

[p : k nhe w i.]

Differences Between Newari and English Third Person Deictic Expressions

- a) Newari has same third person singular deictic term for male and female whereas separate terms are used for male and female in English. For example:

He is my good friend. (Singular/Masculine)

[w jigu bhimh pasa kh :]

She is a student. (Singular/Feminine)

[w chh mh bonami kh :]

- b) Newari has existence of honorific and non-honorific third person singular deictic expressions according to their post in society whereas English don't have. For example:

He is a doctor. (Honorific)

[w k : chh mh doctor kh :]

He is my friend. (Non-honorific)

[w jigu pasa kh :]

Newari third person singular deictic expression has proximal and distal distinction whereas English lacks it. For example:

Distal/Proximal: it, its

Distal

[w , w yat , w yagu]

Proximal

[thw , thw yat , thw yagu]

- c) Newari third person subjective expressions are marked by adding 'yat' to make it objective expression and by adding 'yagu' to make it genitive expression but English has separate terms. For example:

Objective

I brought bag for her.

[J w yat mhecha h ya.]

Genitive

I used her pen.

[j w yagu / w igu chw sa chhela.]

d) There is more than one term in Newari third person genitive case to indicate same thing whereas English has only one term. For example:

His (male), Her (female)

[uyagu/w yagu/w ya/w igu/uyu] (Both male and female genitive case)

4.2.1.2 Time Deictic Expressions

For the comparison, collected Newari and English time deictic expressions are presented in the table. And those English and Newari time deictic expressions are compared, shown some similarities and differences between them below:

Table No. 11
Newari and English Time Deictic Expressions

Present		Past		Future	
English	Newari	English	Newari	English	Newari
Now	<i>a:</i>	Then	<i>ub l y</i>	Tomorrow	<i>k nhe</i>
At present	<i>th u/thub l y</i>	In the past	<i>uguil y</i>	Soon	<i>yak n</i>
Today	<i>th u</i>	Yesterday	<i>mhig</i>	Next time	<i>myegu khusi/ilye</i>
Nowadays	<i>th uk nhe,</i>	Ago	<i>w gu/nhy</i>	The day after tomorrow	<i>k s</i>
These days	<i>th uk nhe,</i>	Those days	<i>w gu d t</i>	The fourth day from today	<i>py nu</i>
Right now	<i>a</i>	That day	<i>w d</i>	Next+day/ week/month/ year	<i>myegudi/ la khusi/ aikiw /megud</i>
This time	<i>thw ile/ thub le</i>	The day before yesterday	<i>mh g</i>		
Sometimes	<i>gub legub le/ ilyeby ly</i>	Two days before	<i>py nj li</i>		

		yesterday			
Still	<i>a:t k</i>	Last+day/ week/ month/year	<i>w gu+d /w ale/la:/ d /th gune/</i>		
Yet	<i>a:t k</i>				
Already	<i>nhach :he/ nhapahe</i>				
Just	<i>n k tini</i>				
Recently	<i>n k tini</i>				
This week/ month/year	<i>thw wale/la:/d</i>				

The above table shows the following similarities and differences between Newari and English time deictic expressions. They are as follows:

Similarities Between Newari and English Time Deictic Expressions

- a) Both English and Newari languages has present, past and future tense which indicates time deictic expressions. For example:

He is working now. (Present)

[a: w jya yanachw n .]

They went to Pokhara two years ago. (Past)

[ip nid nhy Pokhara w n .]

We will meet next day. (Future)

[jhip megudi nap laye.]

- b) Proximal and distal distinction is also in the both English and Newari language viz. present tense is taken as proximal and past tense and future tense are taken as distal. For example:

Today is holiday. (proximal/present)

[th u bida kh .]

Were you present yesterday? (distal/past)

[chh mhig w yala?]

We will talk next time. (distal/future)

[jhip megukhusi/ilye kh lhaye.]

- c) Both English and Newari time deictic expressions can be used to refer to the point of time and period of time. For example:

We used to play hide and seek those days. (Period of time)

[ub l y jip sulakasa mhitegu yana.]

They had a party last night. (Point of time)

[w gu chanh y imis bhwa y nyek l .]

Differences Between Newari and English Time Deictic Expressions

- a) English has single and double or more time deictic word but Newari has single time deictic word. For example:

Single word time deictic terms in English: now, today, yesterday etc.

Double or more time deictic word in English: next year, those days, at present, etc.

Single word time deictic terms in Newari: *[a:, th u, mhig :,ub le, mh :g , py nj le etc.]*

- b) In terms of present tense time deixis, English is richer than Newari.

Different English present time deictic expressions are represented by the same terms in Newari. For example:

Nowadays, thisdays - *[th uk nhe]*

Now, right now - *[a:]*

Still, yet - *[a: t k]*

Just, recently - *[n k tine]*

CHAPTER – FIVE

SUMMARY, CONCLUSIONS AND IMPLICATIONS

5.1 Summary

To fulfill the main objective of this research, I collected data, analyzed and interpreted them. I found three person systems (first, second and third), two number systems (singular and plural) and three case systems (subjective, objective and genitive) in Newari. The Newari first person subjective case is suffixed by 't' to make it singular objective case and 'p' is suffixed in subjective case to make plural subjective case. And first person subjective case is suffixed by 'gu' to make singular genitive case and 'migu' is suffixed in plural subjective case to make plural genitive case. Newari second person deictic expressions have the existence of honorific and non-honorific distinctions. Newari second person subjective case is suffixed by 'nt' to make non-honorific singular objective case and 't' is suffixed in honorific subjective case to make singular honorific objective case. Likewise 'gu' suffix is added to make singular non-honorific genitive case and 'gu' suffix is added in singular honorific to make plural honorific genitive case. Moreover 'p' suffix is added to subjective honorific case to make non-honorific plural and 'k p' is suffixed with singular honorific subjective case to make plural honorific case. Similarly, 'nt' is suffixed in subjective non-honorific case to make non-honorific singular objective case and 't' is suffixed in subjective singular honorific case to make singular honorific objective case. Besides that, 'ngu' is suffixed with singular non-honorific case to make singular non-honorific genitive case and 'gu' is suffixed with singular honorific subjective case to make singular non-honorific genitive case and 'gu' is suffixed with singular honorific subjective case to make singular honorific genitive case. Like that, 'p' is suffixed with singular honorific subjective to make plural non-honorific subjective case. Same as 'mit' is suffixed with singular honorific subjective case to make plural non-honorific objective case. Similarly, 'ngu' is suffixed with singular non-honorific

subjective case to make singular non-honorific genitive case and ‘gu’ is suffixed with singular honorific subjective case to make singular honorific genitive case. To make plural non-honorific genitive case ‘migu’ is suffixed with singular honorific subjective case and ‘ngu’ is suffixed with plural honorific subjective case. Newari third person deictic terms have no gender distinction; the same term ‘w ’/wɛk (non-honorific and honorific respectively) are used for both male and female. In Newari the non-honorific ‘w ’ subjective case and ‘w yat ’ objective case are used for non-personal things too. Newari third person deictic terms are used both as third person and demonstrative pronoun. Time deictic expressions in Newari can be classified on the basis of tense system. In Newari, same present time deictic term ‘a ’ is used to indicate different time deictic expression in English viz. now and right now. Likewise, in Newari, ‘th uk nhe’ is used to indicate both nowadays and these days in English. In Newari, more terms are used to indicate single time deictic expression viz. ‘th u’ and ‘thub l y’ are used to indicate ‘at present’ in English. Similarly, ‘thw ile’ and ‘thub le’ is used to indicate ‘this time’, ‘gub legub le’ and ‘ilyeby ly ’ is used to indicate ‘sometimes’, ‘nhach :he’ and ‘nhapahe’ is used to indicate ‘already’ in English present time deictic expressions. Like that, both ‘w gu’ and ‘nhy ’ is used to indicate ‘ago’ in English past deictic expression. Similarly, ‘Myegu khusi’ and ‘Myegu ilye’ are used to indicate ‘next time’ in English future time deictic expressions.

5.2 Conclusions

As a conclusion, I have pointed out some major similarities and differences between Newari and English person and time deixes. They are as follows:

5.2.1 Similarities Between Newari and English Person and Time

Deictic Expressions

The following similarities between English and Newari have been found:

-) Both English and Newari person has three person deictic system, viz. first, second and third persons.

-) Both English and Newari person deictic expressions have two number systems, viz. singular and plural.
-) Both English and Newari person deictic expressions are marked for three cases, viz. subjective, objective and genitive.
-) Both English and Newari time deictic expressions can be classified under tense system and proximity.

5.2.2 Differences Between Newari and English Deictic Expressions

The following are differences between English and Newari deictic expressions:

-) English second person deictic expressions for singular and plural number is same and single, i.e ‘you’ but Newari second person deictic expressions for singular and plural number use different expressions viz. *chh* , *chhip* .
-) English deictic expressions for different cases use distinct terms but Newari deictic expressions for objective and genitive cases are formed by suffixing the subjective case deictic expressions.
-) English third person singular deictic expressions have gender distinction, viz. he, she but Newari doesn’t have separate term to indicate male and female, same term ‘*w* ’ is used.
-) English second person deictic expressions have no honorific and non-honorific distinction but Newari second person deictic expression has honorific and non-honorific distinction.
-) In terms of time deictic expressions English is richer than Newari because same terms in Newari can be presented by different terms in English.
-) English second person deictic expressions remain same in subjective and objective case, singular and plural number, and honorific and non-honorific terms. But different deictic expressions are used in Newari to refer to second person subjective case and objective case, singular and plural and honorific and non-honorific terms.

5.3 Implications

On the basis of the summary and conclusions of the study, some pedagogic implications have been suggested in three levels; policy, practice, and further research. They are as follows:

5.3.1 Policy Level

Policy level is the highest level of implementation. The things that are implemented at this level would change the whole system of teaching learning practice of the country. Some of the implications of this study at policy level are as follows:

-) It would be better if the government of Nepal make good policy for the preservation and proper use of indigenous languages.
-) It would be better if the government of Nepal encourage the mother tongue education in secondary level schools as an alternative instruction language in classroom.
-) Newari language can also be given authority for official use in the Kathmandu valley.
-) It would be better if different types of awareness programs be lunched for teachers and learners involved in teaching English language focusing on multilingual classrooms.
-) It would be better if different types of teaching material and reference material be developed to teach English in multilingual classroom.

5.3.2 Practice Level

An actual implementation of the policies into classroom practice is known as practice level. Some of the implications of this study for this level are as follows:

-) While teaching person deictic expressions to the students of Newari language, it would be better if teachers clarify the similarities between English and Newari, viz. two number system and three case systems.

-) It would be better if the teachers clarify both English and Newari first person plural deictic expressions are used as inclusive and exclusive while teaching. So that, they can use it easily.
-) English second person deictic expression 'you' is used for singular and plural numbers and subjective and objective cases. But Newari has separate terms to refer to those cases. So, teacher needs to clarify this fact to the students.
-) Newari person deictic expressions get suffixation process for objective case and genitive case but English uses separate expressions for different cases. The teacher needs to clarify about it.
-) Newari time deictic expressions are less in number than those of English. It would be better if the teacher consider this fact while teaching.

5.3.3 Further Research

Few researches have been carried out in the field of Newari language in our department. More researches could be carried out regarding Newari language pointing out the difficulties while learning English as a foreign language. This research has thrown up many questions in need of further investigation. Some of the implications that would be helpful for those who attempt to conduct research under this area are as follows:

-) This research can be consulted by other researchers who will do their research works on languages and linguistics.
-) Further researches can be conducted by focusing on challenges faced by Newari learners.
-) To preserve the indigenous languages, other researches can be carried out in the Newari language, and in other languages as well in Nepal.

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APPENDIX - I

Interview/Questionnaire Schedule

This interview schedule has been prepared to draw data for the research work entitled “**Person and Time Deixis in English and Newari Language: A Comparative Study**” being carried out under the guidance of **Mr. Khem Raj Joshi**, Teaching Assistant, Department of English Education, T. U., Kirtipur. I hope that you all co-operate me giving reliable and authentic information to accomplish this research.

Researcher
Nilu Shova Maharjan
T. U., Kirtipur,
Kathmandu.

Name: Qualification:
Address: Sex:
Ward: Age:

A. How do you say the following sentences in Newari language?

1. I am student. (म विद्यार्थी हूँ ।)

.....

2. You are my good friend. (तिमी मेरो असल साथी हो ।)

.....

3. That is my pen. (त्यो मेरो कलम हो ।)

.....

4. He is a doctor. (ऊ डक्टर हो ।)

.....

5. She is a nurse. (उनी नर्स हुन् ।)

.....

6. They are waiting for a bus now. (उनीहरू अहिले बस कुरिरहेका छन् ।)

.....

7. He tried to hurt me. (उसले मेरो मन दुखाउने प्रयास गर्‍यो ।)

.....

8. I am reading a novel now. (म अहिले उपन्यास पढ्दैछु ।)

9. He was just of one month then. (ऊ त्यतिबेला एक महिनाको थियो ।)

10. We are going to play volleyball today. (आज हामी भलिबल खेल्नेछौं ।)

11. He will come soon. (ऊ चाँडै आउनेछ ।)

12. He doesn't call me nowadays. (ऊ अचेल मलाई फोन गर्दैन ।)

13. We met principal yesterday. (हिजो हामीले प्रधानाध्यापकलाई भेट्यौं ।)

14. Today is Sunday. (आज आईतबार हो ।)

15. She will marry next year. (उनी अर्को वर्ष विहे गर्दैछिन् ।)

16. We will go to visit Pokhara next week. (हामी अर्को हप्ता पोखरा घुम्न जानेछौं ।)

17. It is a book. (यो एउटा किताब हो ।)

18. They will come tomorrow. (उनीहरू भोलि आउनेछन् ।)

19. She will reach my home tonight. (उनी आज राती मेरो घरमा आईपुग्छिन् ।)

20. We went for rafting last year. (पोहोर साल हामी ज्याप्टिङ्ग गयौं ।)

21. He is working now. (ऊ अहिले काम गर्दैछ ।)

22. Today is holiday. (आज विदा हो ।)

23. They went to Pokhara two years ago. (उनीहरू दुई वर्ष पहिले पोखरा गए ।)

24. We will meet next day. (हामी अर्को दिन भेट्नेछौं ।)

25. We will celebrate party tonight. (हामी भरे राती पार्टी मनाउनेछौं ।)

26. I'm still in the confusion. (म अबै दोधारमा छु ।)

27. Were you present yesterday? (तिमी हिजो उपस्थित थियौ ?)

28. She was bathing at that time. (उनी त्यसवेला नुहाईरहेकी थिइन् ।)

29. I'm going to market right now. (म अहिल्यै बजार जादैछु ।)

30. We are working these days. (आजभोली हामी काम गर्दैछौं ।)

31. At present we all are student-teachers. (अहिले हामी सबैजना विद्यार्थी शिक्षकहरू हौं ।)

32. They are playing this time. (यतिबेला तिनीहरू खेलिरहेका छन् ।)

33. Recently, I have seen him on the road. (मैले भर्खरै उसलाई बाटोमा देखें ।)

34. Sometimes, I go to park. (म कहिलेकाँही बगैँचातिर जान्छु ।)

35. They had already gone there. (तिनीहरू त्यहाँ अघि नै गएका थिए ।)

36. We used to play hide and seek those days. (ती दिनहरूमा हामी लुकामारी खेल्थ्यौं ।)

37. We went to Chitwan the year before. (एक वर्ष पहिले हामी चितवन गयौं ।)

38. They had a party last night. (तिनीहरूले गतरात भोज मनाए ।)
.....

39. We will talk next time. (हामी अर्कोचोटी कुरा गर्नेछौं ।)
.....

40. I will go to temple this morning. (म आज बिहान मन्दिर जानेछु ।)
.....

41. We will go to Purusotom Mela this evening. (हामी भरेसाँभ पुरुषोत्तम मेला जानेछौं ।)
.....

42. They will arrive here by the day after tomorrow. (तिनीहरू यहाँ पर्सी आईपुग्नेछन् ।)
.....

B. Please, provide the Newari equivalent terms for the following English terms:

1. I (म) :
2. You (तँ, तपाईं, तिमी) :
3. He (ऊ, उहाँ) :
4. She (उनी, उहाँ) :
5. They (तिनीहरू, उनीहरू) :
6. It (यो) :
7. We (हामी) :
8. Now (अहिले) :
9. Today (आज) :
10. Yesterday (हिजो) :
11. Nowadays (अचेल) :
12. The day before yesterday (अस्ति) :
13. Tomorrow (भोलि) :
14. The day after tomorrow (पर्सी) :
15. Last Year (पोहोर) :
16. Next Year (अर्को वर्ष) :
17. Then (त्यतिबेला) :

18. Still (अझै) :

19. These Days (आजभोलि) :

20. Those days (विगतका दिनहरू) :

Thank you!

Appendix II

Newar vowels

Short vowels

i u
e e (w) (w)

a a

Diphthongs

ui u
(ei) (e)
(W i) (we)
i
ai a

Long vowels

i u u
e e (w) (w)

æ æ̃

a a

(eu)

(w u)

u u

au au

(Source: Hale and Shrestha , 2006, p. 1)

APPENDIX III

Population by Mother Tongue (NPHC-2011)

S.N	Mother tongue	Female	Male	Total	Percentage
1	Nepali	6208662	5618291	11826953	44.6
2	Maithili	1530837	1561693	3092530	11.7
3	Bhojpuri	761259	823699	1584958	5.9
4	Tharu	782831	747044	1529875	5.8
5	Tamang	699688	653623	1353311	5.1
6	Newar	432066	414491	846557	3.2
7	Bajjika	383666	409070	793416	3.0
8	Magar	425135	363395	788530	3.0
9	Doteli	419225	368602	787827	3.0
10	Urdu	347476	344070	691546	2.6
11	Avadi	242979	258773	501752	1.8
12	Limbu	183373	160230	343603	1.2
13	Gurung	178387	147235	325622	1.2
14	Baitadeli	144581	127943	272524	1.0
15	Rai	83532	75582	159114	0.6
16	Achhami	78010	64777	142787	0.5
17	Bantawa	70120	62463	132583	0.5
18	Rajbanshi	62491	59723	122214	0.4
19	Sherpa	59557	55273	114830	0.4
20	Hindi	31968	45601	77569	0.2
21	Chamling	40699	36101	76800	0.2
22	Bajhanghi	36132	31449	67581	0.2
23	Santhali	25234	24624	49858	0.1
24	Chepang	23967	24509	48476	0.1
25	Danuwar	24264	21557	45821	0.1
26	Sunuwar	19865	18033	37898	0.14
27	Magahi	18015	17599	35614	0.13
28	Uranw/Urau	17350	16301	33651	0.12
29	Kulung	17058	16112	33170	0.12
30	Kham	14179	12934	27113	0.10
31	Rajsthani	12108	13286	25394	0.09
32	Majhi	12623	11799	24422	0.09
33	Thami	11923	11228	23151	0.08
34	Bhujel	11357	10358	21715	0.08
35	Bangle	8762	12299	21061	0.07
36	Thulung	10681	9978	20659	0.07
37	Yakkha	10465	9093	19558	0.07
38	Dhimal	10445	8855	19300	0.07
39	Tajpuriya	9716	9095	18811	0.07
40	Anjika	9270	9285	18555	0.07

41	Sampang	9780	8490	18270	0.06
42	Khaling	7419	7048	14467	0.05
43	Wambule	7115	6355	13470	0.05
44	Kumal	6514	5708	12222	0.04
45	Darai	6289	5388	11677	0.04
46	Bahing	6241	5417	11658	0.04
47	Bajureli	5696	5008	10704	0.04
48	Hydmo/yholmo	5302	4874	10176	0.03
49	Nachhiring	5111	4930	10041	0.03
50	Yamphu/yamphe	4766	4442	9208	0.03
51	Bote	4642	4124	8766	0.03
52	Ghale	4488	3604	8092	0.03
53	Dumi	4078	3560	7638	0.02
54	Lapcha	3802	3697	7499	0.02
55	Puma	3509	3177	6686	0.02
56	Dungmali	3400	2860	6260	0.02
57	Darchuleli	3033	2895	5928	0.02
58	Athpariya	3041	2489	5530	0.02
59	Thakali	2781	2461	5242	0.01
60	Jirel	2525	2304	4829	0.01
61	Mewahang	2401	2249	4650	0.01
62	Sign language	2042	2434	4476	0.01
63	Tibetan	2239	2206	4445	0.01
64	Meche	2344	2031	4375	0.01
65	Chhantyal	2458	1825	4283	0.01
66	Raji	1927	1831	3758	0.01
67	Lohorung	1992	1724	3716	0.01
68	Chhintang	1859	1853	3712	0.01
69	Ganagai	1839	1773	3612	0.01
70	Pahari	1723	1735	3458	0.01
71	Dailekhi	1647	1455	3102	0.01
72	Lhopa	1558	1471	3029	0.01
73	Dura	1231	925	2156	0.008
74	Koche	1017	1063	2080	0.007
75	Chilling	1072	974	2046	0.007
76	English	877	1155	2032	0.007
77	Jero/jerung	960	803	1763	0.006
78	Khash	973	774	1747	0.006
79	Sanskrit	716	953	1669	0.006
80	Dolpali	866	801	1667	0.006
81	Hayu/vayu	802	718	1520	0.005
82	Tilung	776	648	1424	0.005
83	Koyee	659	612	1271	0.004
84	Kisan	601	577	1178	0.004
85	Waling/ walung	574	595	1169	0.004

86	Musalman	549	526	1075	0.004
87	Hariyanwi	449	440	889	0.003
88	Jumli	453	398	851	0.003
89	Lhomi	436	372	808	0.003
90	Punjabi	372	436	808	0.003
91	Belhare	298	301	599	0.002
92	Oriya	186	398	584	0.002
93	Sonaha	295	284	579	0.002
94	Sindhi	270	248	518	0.001
95	Dadeldhuri	254	234	488	0.001
96	Byansi	240	240	480	0.001
97	Assami	246	230	476	0.001
98	Khamchi/raute	217	244	461	0.001
99	Sam	214	287	401	0.001
100	Manange	186	206	392	0.001
101	Dhuleli	176	171	347	0.001
102	Phanduwali	163	127	290	0.001
103	Surel	145	142	287	0.001
104	Malpande	110	137	247	0.0009
105	Chinese	57	185	242	0.0009
106	Khariya	118	120	238	0.0009
107	Kurmali	112	115	227	0.0008
108	Baram	97	58	155	0.0005
109	Lingkhim	73	56	129	0.0004
110	Sadhani	71	51	122	0.0004
111	Kagate	47	52	99	0.0003
112	Dzonkha	38	42	80	0.0003
113	Bankariya	41	28	69	0.0002
114	Kaike	25	25	50	0.0001
115	Gadhawali	16	22	38	0.0001
116	French	17	17	34	0.0001
117	Mizo	19	13	32	0.0001
118	Kuki	12	17	29	0.0001
119	Kusunda	14	14	28	0.0001
120	Russian	9	8	17	0.00006
121	Spanish	5	11	16	0.00006
122	Nagamese	5	5	10	0.00004
123	Arabi	2	6	8	0.00003
124	Others	10839	10334	21173	0.07
125	Not reported	23946	23772	47718	0.18