

**DEIXIS SYSTEM IN BANTAWA RAI AND ENGLISH
LANGUAGE**

**A Thesis Submitted to the Department of English Education
In Partial Fulfillment for the Masters of Education in English**

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DECLARATION

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

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DEDICATION

Dedicated

To

My Parents

Who always mockingly inspired and

Devoted their entire life

To make me what

I am today

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ABSTRACT

The present study entitled "**Deixis System in Bantawa Rai and English Language**" was a modest attempt made to find out, compare and contrast the person, place and time deixis in Bantawa and English languages. This study is designed on the survey research and sample population consisted of 30 Bantawa Rai speakers of Homtang VDC of Bhojpur who were selected through nonrandom judgmental sampling procedure. A set of structured question was the tool used to collect data. The data were analyzed, interpreted and presented descriptively and statically by using tables. From the data analysis, it is found that Bantawa Rai has three persons, namely first, second and third, subjective, objective and genitive cases and singular, dual and plural in numbers. In first person deictic expression, there are exclusive and inclusive and in second and third person deictic expressions have honorific and non honorific. Bantawa Rai time deictic expressions have tense system (Present, Past and Future), proximal and distal distinction, point of time and period of time, pure and impure distinction. It was also found that pure English time deictic expressions are changed into pure and impure, proximal, distal and neutral classes and gestural and non-gestural deictic expressions in Bantawa.

This research study consists of five chapters. The first chapter focused with an introduction followed by background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitation of the study and operational definition of the keys terms. In the second chapter, the researcher has mentioned the review of theoretical literature, review of the empirical literature, implications of the review for the study and conceptual framework. The third chapter deals with methods and procedures of the study. Similarly, the fourth chapter involves the analysis and interpretation of results where the both statistical and descriptive approaches are used. Finally, the fifth chapter involves conclusions and recommendations of the study. The reference and appendices forms are the concluding part of this thesis.

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LIST OF SYMBOLS AND ABBREVIATIONS

+A	-	Inclusions of the Addressee
-A	-	Exclusions of the Addressee
CA	-	Contrastive Analysis
CBS	-	Central Bureau of Statistics
CT	-	Coding Time
CUP	-	Cambridge University Press
dl.	-	Dual
Dr.	-	Doctor
e.g.	-	For Example
etc.	-	etcetera
i.e.	-	That is
L1	-	First Language
L2	-	Second Language
M.Ed.	-	Master of Education
No.	-	Number
OUP	-	Oxford University Press
p.	-	Page Number
pl.	-	Plural
Prof.	-	Professor
Regd. No	-	Registration Number
RT	-	Receiving Time
+S	-	Inclusions of the Speaker
-S	-	Exclusions of the Speaker
sing.	-	Singular
SLA	-	Second Language Acquisition
S.N.	-	Serial Number
TL	-	Target Language
T.U.	-	Tribhuvan University
VDC	-	Village Development Committee
viz.	-	They are
www	-	World Wide Web

CHAPTER ONE

INTRODUCTION

This research is the study entitled "Deixis System in Bantawa Rai and English Language". This introductory chapter consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Pragmatics is the systematic study of language use in context. The linguistic symbol specifies meaning when they are used in specific context. Words, sentences or utterances of language have different and specific meaning which varies according to the situations although they have their similar grammatical structures. The aspects of meaning includes speakers and listener's intentions, shared knowledge, etc. are studied under pragmatics. Thus, pragmatics is the study of how meaning is shaped from the complex but natural collaboration of linguistic and extra linguistic factors that are involved in communication channel.

The modern usage of the term pragmatics is attributable to the philosopher Charles Morris (1938), who was concerned to outline the general shape of signs or semiotics within semiotics, he divided into syntactic, semantics and pragmatics. Yule (2010, p.112) says "The study of what speakers mean or speaker meaning is called Pragmatics." He further says that pragmatics is the study of invisible meaning or how we recognize what is meant or speaker meant even when it is not actually said speaker (or writers) must be able to depend in a lot of shared assumption and expectations when they try to communicate.

Levinson (2000, p.9) mentions that the term pragmatics covers both context-dependent aspects of language structures and principles of language usage and understanding that have nothing or little to do with linguistic structure. And, he further defines "Pragmatics is the study of those relations between language and context that are encoded in the structure of a language." This definition means pragmatics is the study of relations among lexicon, morphology, syntax and phonology of language and the context where they are structurally used. So, it can be said that pragmatics is the study of just those aspects and the relationships between language and context that are relevant to the writing of grammars. Such a scope for pragmatics can include the study of deixis including honorifics pre-suppositions and speech acts. In the support of this fact Levinson (ibid, p.27) defines, "Pragmatic is the study of deixis (at least in part), implicate, pre-supposition, speech acts and aspects of discourse structure". Depending upon this definition, it can be said that pragmatics studies functional account of linguistic structure. Thus, here the study of deixis will be important to understand pragmatics as one of the scope of it.

1.2 Statement of the Problem

Language is a systematic, arbitrary, dynamic and social phenomenon for transmitting and transforming human messages from one to another. So, languages cannot be used in vacuum or in isolation and always used among the people in their societies or communities and closely related to the context. Deixis is related with pragmatics, it helps the speaker and addressee to understand and communicate easily because it is directly concerned with the relationship between the structure of language and the context in which it is used. So, in the absence of sufficient knowledge of deixis or deictic expression there may be hindrance to encode and interpret the context of utterance. For example, in English, third person singular deixis pronouns are 'he' and 'she'. Here, 'he' refers to male and 'she' for female. So, there is gender distinction in third person singular in English. We never use 'he' for female and 'she' for male. If we violate the rules, it creates misunderstanding. But, this concept

cannot be found in Bantawa Rai. For Bantawa Rai, same pronoun 'o/mo' is used for male and female. The pronoun 'o/mo' refers to both 'she' and 'he'. In this way, there are many similarities and differences between two languages and carries out the most problematic areas while teaching or learning English to the Bantawa Rai learners

1.3 Objectives of the Study

The objectives of this study were as follows:

- i) To find out Bantawa Rai deictic expressions in terms of person, place and time,
- ii) To compare and contrast Bantawa Rai and English deictic expressions and
- iii) To suggest some pedagogical recommendations based on findings.

1.4 Research Questions

The following research questions were used in the study:

- a) What are the person, time and place deixis markers in Bantawa Rai and in English?
- b) What are the similarities and differences between Bantawa Rai and English in terms of person, place and time deictic expressions?

1.5 Significance of the study

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

This study will be beneficial to those who want to know Bantawa language and like to conduct a research on it. It will be equally beneficial to language

learners, planners, trainers, designers, textbook writers, teachers, students, scholars of Bantawa Rai. Thus, it will be a vital research of appreciation of the Bantawa language in the Department of English Education, Tribhuvan University.

1.6 Delimitations of the Study

The present study had the following delimitations:

- a) The study was limited to person, place and time deixis only.
- b) The study was limited to thirty Bantawa Rai native speakers only.
- c) The study was based on Bantawa Rai language speakers in Homtang VDC of Bhojpur district.
- d) The study population was selected non-randomly.
- e) The questionnaire was prepared in English and also sentences were translated into Nepali.
- f) The study was limited to the comparative study of Deixis in English and Bantawa Rai languages.

1.7 Operational Definitions of the Key Terms

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

Deixis : Elements of this discourse (or language) which points or indicates something through Bantawa Rai language

Honorifics : Politeness formulas as in a particular language which may be specific affixes, words or sentence structures.

Person Deixis : Expression used to point a person in Bantawa Rai language

- Place Deixis** : Expression used to point a place in Bantawa Rai language such as *o, mo, odA, dhAnA*.
- Receiving time** : It refers to the time of reception. The deictic center of time deixis is the time at which the hearer receives utterances.
- Time Deixis** : Expression used to point a time in Bantawa Rai language such as *Ai, mANkoi*.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Review of Theoretical Literature

This section includes the following theoretical reviews on language in relation to Bantawa Rai and English language.

2.1.1 Linguistic Situation of Nepal

Nepal is smaller in physical area and population, but it is rich and famous in the world because of obtaining multicultural, multiethnic and multilingual people. Different species of languages are surviving in Nepal. The population census 2011 has identified 123 languages spoken as mother tongues (including) different varieties of Rai language in Nepal.

Most of the indigenous languages are still confined to their oral tradition. They are rich in their oral heritage of traditional folk literature handed down from their ancestors to offspring from generation to generation. However, their oral talks are disappearing with the growth of literacy and with increased language shift because of ignorance of the government towards the development of these languages. It is therefore time to document these spoken form and make timely updated before they are lost to prosperity. Out of the large members of languages used in Nepal, the major languages are as follows:

Nepali	44.63	Magar	2.97
Maithali	11.67	Baitadeli	1.02
Bhojpuri	5.98	Doteli	2.97
Tamang	5.10	Urdu	2.61
Tharu	5.77	Awadhi	1.89
Newar	3.19	Limbu	1.29
Bajjika	2.99	Gurung	1.22

(Source: Population Census, 2011)

As Ethnologue Report (2009) classifies the languages spoken in Nepal have their genetic affiliation to four language families, viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian. Among them, Indo-Aryan family occupies the largest numbers of speakers where Tibeto-Burman contains the largest numbers of languages. The languages listed in the Ethnologue Report for Nepal 2009 are classified under the four families, which are listed in Appendix- II.

2.1.1.1 Indo-Aryan Group

According to Yadava 2003 (as cited in Pokhrel 2010) Indo-European family of language mainly consists of Indo-Aryan group of languages in Nepal which form the largest group of language in terms of the number of speakers, viz, nearly 80 percent. Some of the Indo-Aryan languages spoken in Nepal are not yet sub classified due to lack of their adequate description. All the languages that fall under this family can be listed as follows:

Angika	Hindi	Nepali
Awadhi	Jumli	Palpa
Bagheli	Kayort	Rajpansi
Bengali	Kumauni	Sonha
Bhojpuri	Kumhali	Tharu-Chitwan
Bote-Majhi	Kurmukar	Tharu-Dangaura
Darai	Maithali	Tharu-Kathoriya
Dhanwar	Majhi	Tharu-Kochila
Marwari	Musasa	Tharu-Rana

(Source: Ethnologue Report for Nepal, 2009)

2.1.1.2 Tibeto-Burman Group

The Tibeto-Burman languages are the Chinese members of the Sino-Tibetan languages 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 8 million).

Following Yadava 2003 (as cited in Pokhrel 2010), another important group of language spoken in Nepal is the Tibeto-Burman group of Sino-Tibetan family. Though, it is spoken by relatively lesser number of people than the Indo-European family. The most languages of this family are spoken by indigenous people of Nepal which are listed in Appendix- III.

2.1.1.3 Austro-Asiatic Group

The Austro-Asiatic languages comprises Santhali of the Northern Munda group and Kharia of the Southern Munda group, Yadava 2003 (as cited in Pokhrel 2010). The 2001 census lumps both Satar and Santhal together into a single language called Santhali. All the Austric languages are spoken by groups of tribal people from the eastern Terai.

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

2.1.1.4 Dravidian Group

According to Yadava 2003 (as cited in Pokhrel 2010), Dravidian language family include two languages spoken in Nepal. One of them is called Jhagar in the region east of Koshi River and Dhangar in the region west of Koshi River.

2.1.2 English Language

English is the most widely used "West-Germaic" sub branch of the Indo-European family. English is being a global language because of the power of people who speak it. It is the international language, which generally provides a very useful means of communication. More than half of the world's books and three quarter of national mails are found in English. English is being one of the most influential and dominant international languages, it is spread all over the world cannot be exaggerated. In addition to it, it is used in business, academic

conferences, sports, literature, technology, etc. Regarding the essentiality of English Crystal (1988) says, "English as the mother tongue of more than 300 million people in the world, about 300 million people use it as a second language and around 200 million speaks English as a foreign language in the universe". The importance of English language is due to its international use. It is a fact that a vast knowledge of the universe has been demonstrated in this language. So, the awareness of the universal knowledge of language is important in the modern period when electronic media has widely spread all over the world.

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

2.1.3 An Introduction to Bantawa Language

The Bantawa people trace their lineage to descent from the Kirati ancestor Khambuho. Bantawa language is one of the mother tongue spoken in Nepal. Though the land of origin of this language is Bhojpur district of Nepal, it is spoken mainly in Dhankuta, Sunsari, Jhapa, Ilam, Khotang, Panchthar, Udayapur and Sankhuwasava in Nepal and also in Darjeeling, Assam, Sikkim in India and in Bhutan also. According to the CBS report of 2011 the Bantawa speakers are scattered in 73 districts of Nepal only Kalikot and Salyan districts remain as without Bantawa language speaking natives. Numerically, the largest

numbers of Bantawa speakers lies in Bhojpur i.e. 35814 and the smallest number in Kabhrepalanchowk i.e. 11 speakers.

Bantawa speakers, generally identify themselves as "Kirawa" and their language as "Kirawa Yung". The term "Kirawa" no doubt has same relationship with the Nepali word "Kiranti" that is used nationwide. This etymon is as old as the Vedas, dating back to 1000 B.C (Van Driem 2001, p.594, a quoted in Doornenbal 2009, p.7). The term "Kiranti" designate the groups of Tibeto-Burman stock that people the Himalayan from the east in prehistoric times. These people reached at least as the Kathmandu valley. It has been suggested that the progenitors of the current inhabitants of the Kathmandu valley, the newar were also part of this prehistoric period, different subdivision of the Kiranti people are proposed. In common, a distinction is made between Rai, who are the largest group of Kiranti people, Limbu, the largest single unit of Kiranti people, who are not Rai and smaller group such as that Yakkha and Sunuwar people who are neither Rai nor Limbu. Other groups recently started to shed the epithet "Rai" eg. Bahing people. In any case, currently most Bantawa people are known by the name 'Rai' in Nepal's registry offices. Due to the present increase in awareness and status of minorities, it is becoming increasingly popular to choose "Bantawa" or a clan name ('Pachha' in Rai languages" as a surname. Numerically, Bantawa is the largest language among the Kiranti branch of Tibeto-Burman languages, which is spoken in parts of Sikkim and Eastern Nepal. The 132,583 number of people identifying themselves as Bantawa language speaker was in the 2011 census of Nepal.

According to CBS report (2011), the total population of Rai people is 620,004 and Rai languages are spoken in Rai community (census 2011). Besides these languages, Belhare, Dungmali, Mungali are also spoken in Rai community. According to the report of sociolinguistic survey period out by Cho, Eppelle and Rai in 2003, most Bantawa people had positive attitudes towards their mother tongue and expected it to be spoken by future generations.

The Bantawa language is also in use as a lingua franca among Rai communities, monoritism Himalayas India and Bhutan (Rai, 1985 and Bradley, 1996 as cited in Ethnologue, 2003). Within the context of Kiranti languages, the Bantawa language holds a central position, geographically as well as linguistically. Similarly, the Bantawa Rai language is divided into three dialects which comes under four geographic sub division; Northern Bantawa includes Rungchhenbung and Yangma dialects which are also called Dilpali Bantawa, South Western Bantawa includes; Amchoke or Amchauke Bantawa which is spoken in Ilam or south western of Bhojpur, Southern Bantawa includes; Hatuwali dialect which is spoken in Southern Bhojpur, Eastern Bantawa includes; Dhankuteli dialect which is spoken in Dhankuta. Southern and Northern dialects are similar and could be united as "Intermediate Bantawa". The Northern Bantawa has a little bit different pronouns or deixis system in comparison to that of other Bantawa dialects; all the Bantawa dialects do not have distinct honorific and non-honorific forms in their deictic expression. Though, the Kiranti Rai languages are different in speaking and vocabulary meaning they all have the same written script; Brahmi script. They have their own grammar; they use both the SVO and SOV patterns of sentences. In this study, the Deixis systems of Bantawa Rai are selected from Bhojpur district which is spoken in different VDCs of Bhojpur district.

2.1.4 Need and Importance of Contrastive Analysis

Contrastive analysis (CA) is a branch of applied linguistics which compares the systems of two or more languages to determine the similarities or differences between them either for theoretical or for pedagogical purposes. It was introduced by C.C. Fries and Robert Lado in 1940s and 50s. Roberto Lado is one of the pioneers of Contrastive Analysis. It was used in the field of SLA in the 1960s and early 1970s.

According to Richards et. al. (1985, p.83), contrastive analysis is based on the following assumptions:

1. The main difficulties in learning a new language are caused by interference from the first language.
2. These difficulties can be predicted by contrastive analysis.
3. Teaching materials can make use of contrastive analysis to reduce the effect of interference.

CA, the theory of comparison, is divided into two types. The first is known as interlingual comparison in which two languages are compared. The second one is intralingual comparison in which one can compare dialectal differences occurring within a language. This study is intralingual comparison. CA was found quite beneficial in the field of language teaching and learning, though its scope has been declined after 1970s. In this field, CA serves two functions, (i) to predict the possible errors of L2 learners and (ii) to explain the sources and reasons of those errors.

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

2.1.5 Deixis

Deixis is a technical term which is derived from Greek word "deiktikos" means for pointing and indicating. In philosophy deixis is called index (pointing or indicating). The term 'deixis' according to Levinson (1983 p.54), is borrowed from Greek to refer to "pointing or indicating something through language". Thus, it means pointing or indicating via language". It was first introduced by Charles Peirce (1955) using term "indexical signs" to refer to deictic expression, which refers to the phenomenon where understanding the meaning of certain word and phrases in an utterances requires contextual information in

communication following Levinson 2000, p.54. "The typological examples of deixis are: demonstratives, first and second person pronouns tense, specific time and place adverbs like now and here and a variety of other grammatical features tied directly to the circumstances of utterances". Therefore, it is clear that without the use of deictic terms linguistic utterance remain vague. Here, deictic expression refers to the bits of language which can only be understood in terms of speakers intended meaning and in some context. However, they cannot be interpreted and understood in isolation.

Crystal (2003, p.127) says, "Deixis is a term used in linguistic theory to subsume those features directly to the personal, temporal, locational characteristics of situation within which an utterance take place". To this definition, deixis directly relates personal, spatial, temporal features of a utterance with the context.

Traditionally, there are three categories of deixis: Person deixis, Place deixis (or spatial deixis) and Time deixis (or temporal deixis). Besides the traditional categories there are other two kinds of deixis: discourse/text deixis and social deixis.

To conclude, deixis studies the relationship of language structure with immediate context. It is mostly used for face to face interaction in terms of person, location and time. It also shows the linguistic elements that point out to specific entity in the world.

2.1.5.1 Person Deixis

Person deixis refers to the term used to point to different persons. It is concerned with the encoding of participants roles in a speech event, which is directly reflected in the grammatical categories of the person such as 1st, 2nd and 3rd person pronouns. According to Levinson (2000, p.62), "Person deixis concerns the encoding of the role of participants in the speech event in which the utterance in question is delivered". In brief, person deixis concerns with

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

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

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

1 st person	:	+S (Speaker)
2 nd person	:	+A (Addressee)
3 rd person	:	-S, -A (Speaker and Addressee) (as cited in Levinson 2000, p.69)

To sum up, the person deixis, the two basic and important participants in a conversation are the speaker and addressee. A list of person deixis in English can be as follows:

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

(Source: Cutting, 2008 and Levinson, 2003)

2.1.5.2 Time Deixis

Time deixis refers to a term which directly relates an utterance to the point or period of time. It is also called temporal deixis which are realized by grammatical categories of time adverbials such as: now, then, today, etc. In other words time deixis concerned with the expression that point to a time from the context of speaker. According to Cutting(2008,p.8)says, ‘Time deixis is expressions used to point to a time, asin, next day’, ‘then ‘and ‘now’. Likewise Levinson (2000, p.62) also says, "Time deixis concerns the encoding of temporal points and spans relative to the time at which an utterance was spoken (or written message inscribed)". The deictic center of time deixis is the time at which the utterance is produced. This is also called Coding Time (CT) which is essential for the proper interpretation of the deictic expression within an utterance. The meaning of 'today' or 'yesterday' is interpreted in terms of day or time on which the utterance is produced. Often, Coding Time (CT) and Receiving Time (RT) are identical but not always. In face to face communication, CT and RT are identical but in writing and recording. On the

other hand, time span containing; a CT may vary even with the same deictic word. E.g. 'Let's go home now and I am now writing a proposal'.

To conclude, we use elaborated system of non-deictic temporal reference such as calendar time, clock time, etc. but these forms of temporal references are learnt much more lately than the time deictic expressions such as today, tomorrow, yesterday, next day, coming Monday. So, time deixis is concerned itself with the various times involved in and referred to an utterance. A list of time deixis of English can be listed below:

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

(Source: Cutting, 2008 and Levinson, 2003)

2.1.5.3 Place Deixis

The term 'place deixis' is also known as spatial deixis. It concerns with word used to point location or a place where an activity is in the context. In other words, place deixis concerns with the spatial locations relevant to an utterance. According to Cutting(2008,p.8), "The word used to point to a location, the place where an entity is in the context, as in the demonstrative adverb 'there', 'here', the demonstrative adjectives and pronoun 'this', 'that', 'these', 'those' are spatial or place deixis". Likewise, Levinson (2000, p.62) says, "Place deixis concerns the encoding of spatial locations relative to the location of the participants in the speech event". To this definition place deixis refers to the location particularly the place where the speaker produces the utterance.

To conclude, place deixis is a deictic expression which refers to the location of speaker at the time of utterance. It is the use of word to point to the place. Place deixis can be categorized into proximal place deixis and distal place deixis. Proximal place deixis is used to point to the place close to the speaker(eg.here,near,etc) and distal place deixis is used to point to the place or location away or far away from the speaker (eg.that,there,etc.)A list of place deixis of English can be enlisted below:

This	Down	Right	Under	Below
That	Across	For	Over	Towards
Here	Along	Near	Inside	In front of
There	Right	On the top	Outside	Opposite
Up	Left	At the bottom	Above	Beside

2.1.5.4 Discourse Deixis

Discourse deixis is also known as text deixis. It is defined as the use of expressions to refer to some portion of a discourse/ text/ conversation eg.therefore,in conclusion, to the contrary,however,anyway, in the next chapter, with the reference to chapter seven, a book by means of, in the

previous chapter, etc. (Levinson, 2003, p.87). According to Levinson (2000, p.62) says, "Discourse deixis has to do with the encoding of references to portions of the unfolding discourse in which the utterance is located". To use some expression within some utterance to refer some portion of discourse that contains the utterance is called discourse/ text deixis.

To conclude, discourse deixis concerns the encoding of reference to the portion of the discourse in which the utterance takes place.

2.1.5.5 Social Deixis

Social deixis refers to the use of linguistic expressions that points to the status of the addressee (s) and other (s) in relation to that of the speaker. It is a term that centrally concerned with the relationship between the participants of a discourse e.g. your honor, my lord, Mr., etc. It is the honorific and non-honorific pronouns which are determined by the type of setting, presence or absence of bystander, relationship of the participants with referent.

To conclude, social deixis refers to linguistic expressions which are concerned with establishing social situation in which the conversation takes place, where the social status is deictic center of social deixis.

2.2 Review of the Empirical Literature

Though the Bantawa language is spoken in different parts of Nepal, India and Bhutan, the research work on this language is rarely accomplished. The literature in this language is not developing properly. Some of the nonBantawa researchers carried out research works on the Bantawalanguage for their academic dissertations.

Phyak (2004), in his research work on "Limbu and English Pronominal: A Comparative Linguistic Study" determines the Limbu pronominal and compares and contrasts them with those of English, which was the main objective of his study. To complete his research work, he has followed the

judgmental and snowball sampling procedure. He has taken only 30 Yokels (Limbus) from two districts; Panchthar and Ilam by using the judgmental sampling procedure. He used interview schedule as research tools by using snowball sampling procedure. The major findings of his linguistic comparative study are; Limbu language has more complex pronominal system than the English has, there is no distinction in the use of Limbu language pronouns for male and female. The main significant point that he noted is the existence of personal pronoun in dual and plural numbers in the Limbu language.

Likewise, Acharya (2008) has carried out a research entitled 'A comparative English study of person and time deixis in English and Nepali'. His major concern was to find out and show relationship of Nepali and English person and time deixis. He used 85 native speakers of Nepali from Okhaldhunga district for primary sources of data and judgmental sampling procedure to select the informants. His data collection tool was questionnaire. The main findings of this study was that Nepali personal deictic pronouns are in number than those of English in terms of honorific distinction, number, case, gender and Nepali deictic personal pronouns have suffixation in plural number unlike in English. The study also shows that English has some tense specific time deixis which lacks in case of Nepali.

In the same way, Bohara (2010) carried out a research on "Deixis System in English and Bajhangi Dialect of Nepali". His main objectives were to find out Bajhang Deictic expressions in terms of person, time and place to compare English and Bajhangi dialects as primary source and different books, journals, magazines, websites, etc. as secondary source of data. The sampled populations for the primary data were eighty native speakers of the Bajhangi dialect of Lekgaun and Sainpasela of Bajhang district. He adopted the purposive sampling was this tool for data collection. He found Bajhangi person deictic expressions: mu, hamu/hami/hame, tu, tamu/tami/tame, yo, yi/yinu, u, tyo, Û/tamu, time deictic expressions: aila, achhel, aja, bhola, titala, uthinyai, agi, pila, uila, bhola, chhatti, porukhi, and place deictic expressions: yo, tyo, ya, ta,

muthi, matira, etc. In case of comparison between English and Bajhangi he found Bajhangi has more complex deixis system than English.

Similarly, Chaudhary (2011) attempted a survey research entitled "Place and Time Deixis in English and Dongoria Dialect of Tharu". Her main objectives was to compare and contrast English and Dongoria dialect of Tharu; Place and Time deixis. Her primary sources of data collection were 120 Tharu native speakers from Rajapur VDC of Bardiya district and different books, magazines, websites, thesis, etc. were secondary sources of data collection and questionnaire and interview were her research tools. She used judgmental and purposive nonrandom sampling methods. She found that in terms of place deixis, a single English place deixis expression has the different deictic expression in Dongoria dialect of Tharu, such as English word 'bottom' has different deictic terms 'tara', 'jaritar' and 'Pakkhuwa' in Dongoria dialect of Tharu. She also found that, in terms of time deixis, English is richer than Dongoria dialect of Tharu because English time deictic expressions such 'yesterday' and 'tomorrow' have the same deictic expression 'kaal' in Dongoria dialect of Tharu.

In addition, Rai (2013) carried out a research on "Deixis System in Chamling Rai and English Language". Her main objectives were to find out Chamling Rai deictic expression in terms of person, place and time deictic expressions. She selected forty native speakers from two different VDCs: Bamrang and Laphyang of Khotang district of Chamling Rai language. She used quota sampling procedure, a set of structured questionnaire and interview as a research tools. She found out Chamling language is richer than English language in terms of person deictic having complex deictic system due to the existence of honorific, addition of case marker, proximal and distal distinction. She found that in terms of place deixis, a single Chamling Rai place deixis expression has different deictic expression in English, such as Chamling Rai 'dhungda' has different deictic terms 'up' and 'above' in English language. She also found that, in terms of present tense time deixis, English is richer than the Chamling

Rai because Chamling Rai has same terms to refer to different English terms, such English word 'just' and 'right now' have the same deictic 'ospari' in Chamling Rai language.

The above reviews show that some researchers have conducted their research in deixis system in English and other dialect and languages spoken in Nepal. I do not claim but I hope that my research topic is quite different and new from others because none of the studies have addressed deictic expression in terms of person, place and time deixis in English and Bantawa rai. So, it is new study.

2.3 Implications of the Review for the Study

In literature review, our central focus is to examine and evaluate what has been before on a topic and establish the relevance of this information to our own research. This review of the study may obtain from the variety of sources including books, journals, articles, reports, etc. This entire source helps to bring the clarity and focus on the research problem, improve methodology and contextualize the findings. It is also equally important to examine and evaluate what has been said before on a topic and what has not been said yet for finding new area for further research. To summarize, the aforementioned studies have their own value and importance in their respective fields. Here being a native speaker of Bantawa language. I have selected this topic. There are very limited research studies which have been carried in previous in the field of Deixis.

Chand, (2011) entitled "Deixis System in Baitadeli and English" had an objective to find out Baitadeli person, place and time deictic expressions. He selected one hundred twenty speakers of Baitadeli dialect of Nepali language. He used judgmental non random sampling procedure and used a set of questionnaire and interview as research tools. He found out that Baitadeli second person, second deictic expressions for singular number has the existence of honorific distinction '-tam' and non-honorific distinction '-tui' or 'tai' are used whereas English lacks this phenomena. Similarly, he found out that Baitadeli deictic terms in subjective case are suffixed by '-lā', 'khā', and '-

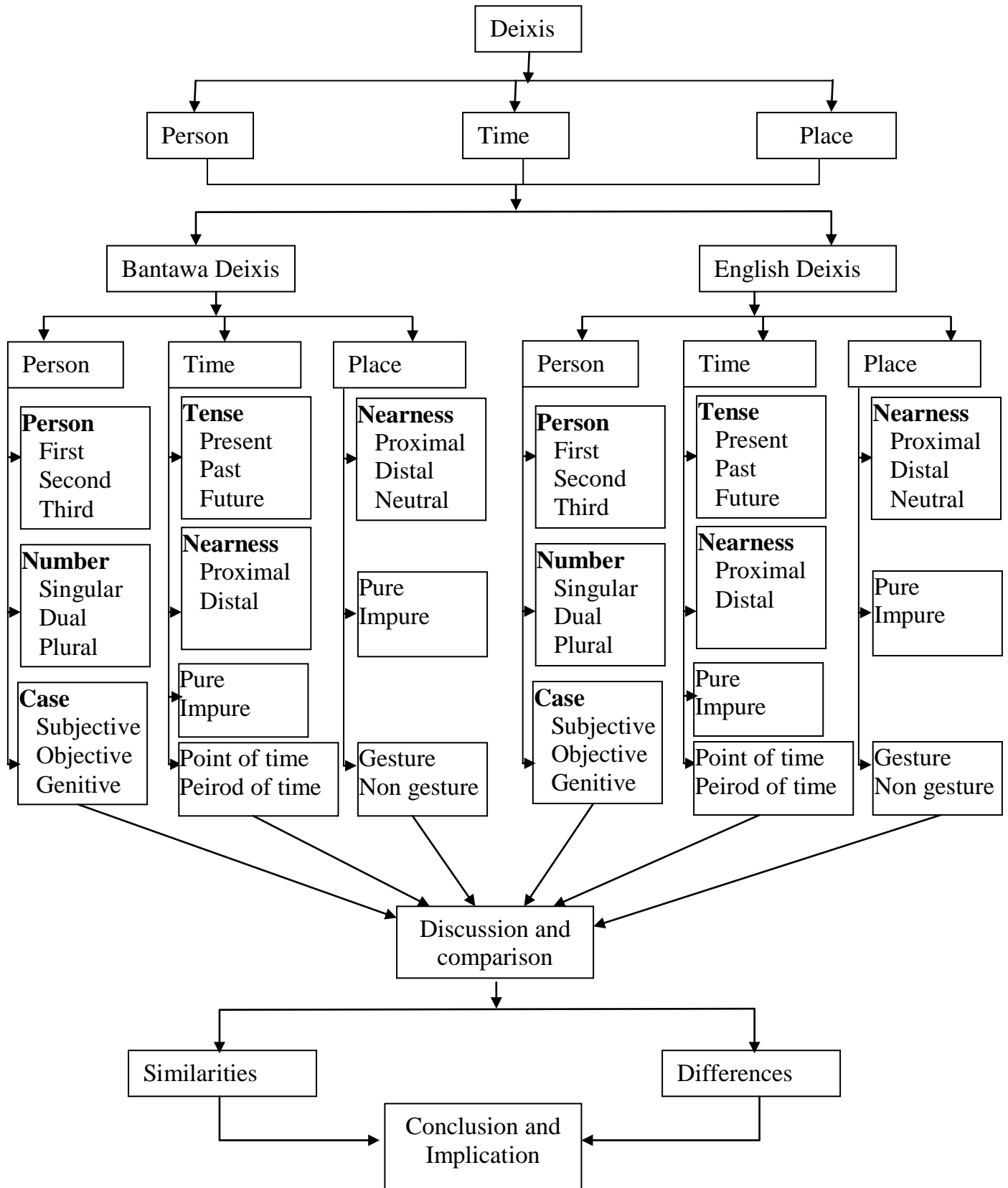
thai' to make them objective case. Deictic terms in genitive case of first and second person are suffixed by '-ro', '-rā', '-ri' and the third person deictic terms are suffixed by '-ko', '-ka', '-ki'.

Bohora (2010) carried out a research on "Deixis System in English and Bahngangi Dialect of Nepali". His main objectives were to find out Bajhanggi deictic expressions in terms of person, time and place to compare English and Bajhanggi deictic expressions. He took native speakers of Bajhanggi dialect as primary source and different books, journals, magazines, websites, etc. as secondary source of data. The sampled populations were for the Bajhanggi dialect of Lekgaun and Sainpasela of Bajhang district. He adopted the purposive sampling procedure to select the respondents. And the interview schedule was his tool for data collection. He found Bajhanggi person deictic expressions: mu, hamu/hame, tu, tamu/tami/tame, yu, yi/yiu, u, tyo, Ũ/tamu, time deictic expressions: aila, achhel, aja, bhola,titala, uthinyai, agi, pila, uila, bhola, chhatti, porukhi, and place deictic expressions: yo, tyo, ya, ta, muthi, matira, etc. In case of comparison between English and Bajhanggi he found Bajhanggi has more complex deixis system than English.

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

2.4 Conceptual Framework

The study on Deixis system in Bantawa Rai and English language was based on following conceptual framework:



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

The process involved throughout the whole work must be systematic for the achievement of the objectives and the success of work largely depends on the way, it is performed. Since research is a discipline, it deserves much more attention on the part of the researcher. The methodology of the research is very important in every research as a guideline to attain the predetermined objectives.

3.1 Design and Method of the Study

Design of the study is a plan, structure and strategies of investigation. It helps to collect and analysis the data and finds the solutions to the research problems. It is a framework to complete the program of the study. There are different designs of conducting research. A research design is a fixed set of procedures of conducting a research. The most common research designs used in applied linguistics are experimental, quasi experimental, survey, ethnographic, correlation research, etc.

There are many research designs which are used to find out the truth to a problematic question. Among them, I used survey research design. In this research, I visited the determined field to find out existing data. Specially, it was carried out a number of populations in order to find out the public opinion on certain event, issue or situation. Survey research is a descriptive type of research which studies large and small population and mostly used method of investigation in education research and it can be carried out either by group of researchers or by an individuals. It is widely used for collecting data in most areas of social inquiry, from political sociology, from education to linguistic. According to Kerlinger (1985, p. 22), "Survey research is a kind of research which studies large and small population or universe by selecting and studying sample chosen from the population discover the relative incidence, distribution and inter-relationship of social psychological variables." A survey usually

addresses the large group of population, sampling is necessary to carry out the investigation. The concern is necessary to carry out investigation. The concern here is no ensuring that sample should be representatives of the study. Nunan (1992, p.141) suggests the following eight steps procedure of survey research.

- Step 1 : Define objectives-What do we want to find out?
- Step 2 : Identify target population-Who do want to know about?
- Step 3 : Literature review-What have others said/discovered about the issue?
- Step 4 : Determine sample-How many subjects should be survey and how will we identify them?
- Step 5 : Identify survey instruments-How will the data be collected questionnaire/interview?
- Step 6 :Design survey procedure-How will the data collection actually be carried out?
- Step 7 : Identify analytical procedure-How will the data be assembled and analyzed?
- Step 8 : Determine reporting procedure-How will the data be written up and presented?

We can say that survey research is one of the most important research uses in educational investigation. It is especially concerned with the attitudes and behaviors of the people about certain issues, problems and situations. The findings of this survey research are useful to whole groups. An educational survey addresses the problems and generalizes its findings based on representative sample of specified target population.

In conclusion, above the discussion entails that survey is one of the important research methods used to meet the objectives of the study by conducting an interview schedule related to the person, time and place deixis in Bantawa Rai language. The findings of survey is generalizable to the whole group so, I selected survey design in my research study.

3.2 Population, Sample and Sampling Strategy

All the native speakers of the Bantawa Rai language Homtang VDC of Bhojpur district were the population of the study. The sample population consisted of 30 Bantawa Rai Native speakers who were selected through nonrandom judgmental sampling strategy.

3.3 Study Area

The study area of this research is Bantawa Rai person, time and place deixis markers.

3.4 Data Collection Tools and Techniques

For this study, the researcher used question as research tool in order to elicit the data on person, time and place deixis in Bantawa Rai. The interview was used for illiterate and questionnaire was distributed to literate and educated informants.

3.5 Data Collection Procedures

The researcher followed the following procedures for completing this research study:

- i. First, the researcher prepared the set of questionnaires.
- ii. After that, the researcher visited the field and built rapport with the concernof persons.
- iii. Then, the researcher distributed the questionnaire to the native speakers of Bantawa Rai speakers.
- iv. After that, the researchers thanked the informants for their cooperation.
- v. Finally, the researcher systematically analyzed the obtained data, derived conclusions and suggested some recommendations

3.6 Data Analysis and Interpretation Procedures

This research study was qualitative and quantitative in nature so, I used both descriptive and statistical approach to analyze and interpret the collected data.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

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

4.1 Analysis of Data and Interpretation of Results

As we know, deixis is pointing through language to particular entity. It has mainly three terms person, place and time deixis. Deixis system is studied by many scholars, whereas Bantawa Rai is yet to be studied. The data collected from the informants was based on the set of questionnaire was prepared for the Bantawa Rai speakers from Homtang VDC of Bhojpur district and this section includes the results extracted from the discussions are:

Person Deixis in Bantawa Rai

- It was found that both Bantawa Rai and English deictic expressions are marked for systems (First, Second and Third), numbers (Singular, Dual and Plural) and cases (Subjective, Objective and Genitive).
- In Bantawa Rai, first person deictic expressions *'/AvκAχjA/* 'and *'/AvκAχl/* are dual exclusive and inclusive and *'/Avκe vκA/* and *'/Avκe v/* are plural exclusive and inclusive whereas in English it is lacked.
- The researcher found that second person deictic expressions in Bantawa Rai is honorified (*κ^hAvAviv/χlpl.*) and non honorified (*κ^hAvA* 'sing. and *κ^hAvAχl* 'du.).
- There are separate third person deictic expressions for male and female in English but in Bantawa Rai, it has same terms.

Time Deixis in Bantawa Rai

The research study found that time deixis in Bantawa Rai and English language are divided on the basis of tense systems (Present, Past and Future), proximal

and distal distinction, point of time and period of time, pure and impure distinction.

Place Deixis in Bantawa Rai

In Bantawa Rai, place deictic expression is classified under pure and impure, proximal, distal and neutral and gestural and non-gestural.

4.1.1 Person Deixis in Bantawa Rai

The person deixis refers to use of linguistic expression to point to the person. Personal pronouns denote speakers, addressee and person and entities besides speaker and addressee. Deictic personal pronouns are marked for numbers and person in Bantawa Rai i.e. singular, dual and plural numbers and first person, second person and third person.

4.1.1.1 First Person Deictic Expressions in Bantawa Rai

First person refers to the speakers depending on the participation in piece of conversation. The following table shows the Bantawa Rai first person deictic expressions.

Table 1
First Person Deictic Expressions in Bantawa Rai

Case	Number		
	Singular	Dual	Plural
Subjective	υNκA	AvκAχι/AvκAχjA	Avκεv/ AvκεvκA
Objective	υNκA	AvκAχι/AvκAχjA	Avκεv/ AvκεvκA
Genitive	υNκA	AvκAχι/AvκAχjA	Avκεv/ AvκεvκA

In Bantawa Rai language, first personal pronoun can occur in singular, dual and plural number. However, in-case of English, it can only be found in singular and plural forms. In accordance with the diagram, the first personal singular pronoun is: /υNκA/ whereas /AvκAχjA/ and /AvκAχι/ are first dual

exclusive and inclusive. Likewise, '*Avke vka*' and '*Avke v*' are first person plural exclusive and inclusive in Bantawa Rai language, for examples

a. Singular

Bantawa : *vNka* kok χ ANA

English : *I* rice eat

English : I eat rice.

b. Dual

Bantawa : *Avka χ i/Avka χ A* kok χ AjA

English : *We*rice eat.

English : We eat rice.

c. Plural

Bantawa : *Avke vka/Avke v* kok χ ANkA

English : *We* rice eat.

English : We eat rice.

Bantawa Rai first person deictic expressions are marked for three cases.i.e., Subjective, Objective and Genitive. For example,

a. Subjective

Bantawa : *vNka* pentuN juNNAN

English : *I* a pilot am

English : I am a pilot.

b. Objective

Bantawa : khoci a*vNka* nubuttAN

English : They me called

English : They called me.

c. Genitive

Bantawa : okko khim *Avke vkaAo*

English : This house is *ours*

English : This house is ours

4.1.1.2 Second Person Deictic Expressions in Bantawa Rai

The deictic expression which denotes the persons spoken to are said to be the second personal pronouns. Personal pronouns referring to the addressee (s) i.e. (+A) are taken as a language. The following table shows the Bantawa Rai second person deictic expressions.

Table 2
Second Person Deictic Expressions in Bantawa Rai

Case	Number		
	Singular	Dual	Plural
	Non Hon.	Honorific	Honorific
Subjective	$\kappa^h AvA$	$\kappa^h AvA\chi t$	$\kappa^h AvAviv/\chi t$
Objective	$\kappa^h AvA$	$\kappa^h AvA\chi t$	$\kappa^h AvAviv/\chi t$
Genitive	$\kappa^h AvA$	$\kappa^h AvA\chi t$	$\kappa^h AvAviv/\chi t$

The table clarifies that Bantawa Rai second person deictic expressions are marked for singular, dual and plural numbers in Bantawa Rai language but we can find only singular and plural forms in English. ' $\kappa^h AvA$ ', ' $\kappa^h AvA\chi t$ ' and ' $\kappa^h AvAviv/\chi t$ ' are singular, dual and plural numbers in Bantawa Rai. The suffix-' χt ' denotes the dual and plural numbers in the second personal pronoun and elsewhere will be the plural marker. The dual and plural numbers ' $\kappa^h AvA\chi t$ ' and ' $\kappa^h AvAviv$ ' the second personal pronoun also function as the honorific. To add the suffix –' χt ' on the plural numbers ' $\kappa^h AvAviv/\chi t$ ' is not the obligatory part and if we do so (the suffix –' χt ') it also functions as the honorific marker.

For example,

a. Singular

Bantawa : $\kappa^h AvA$ kok t□ χA

English : *You* rice eat

English : You eat rice.

b. Dual

Bantawa : $\kappa^h AvA\chi i$ kok $\tau\chi A\chi i$

English : *You* rice eat

English : You eat rice.

c. Plural

Bantawa : $\kappa^h AvAviv$ kok $\tau\chi an$

English : You rice eat.

English : You eat rice.

Bantawa Rai second person deictic expressions are marked for three cases.i.e., Subjective, Objective and Genitive. For example,

a. Subjective

Bantawa : $\kappa^h AvA$ nulok təcəp

English : *You* well speak.

English : You speak well.

b. Objective

Bantawa : $\upsilon N\kappa A \kappa^h AvAc i$ cilok kok punA χi

English : I *you* some food will give

English : I will give you some food

c. Genitive

Bantawa : o bunNwA $\chi i \kappa^h AvAviv o$

English : These flowers are *yours*.

English : These flowers are yours.

4.1.1.3 Third Person Deictic Expressions in Bantawa Rai

The personal pronouns referring to the third person are taken as third deictic expression. It refers to the referent about which participants talk. Third person is third person deictic expressions of Bantawa Rai language.

Table 3

Third Person Deictic Expressions in Bantawa Rai

Case	Number					
	Singular		Dual		Plural	
	Non Hon	Honorific	Non Hon.	Honorific	Non. Hon	Honorific
Subjective	ο/ οκκο	μο/ μοκκο κ ^h ο/ κ ^h οκκο	οχι/ οκκοχι	μοχι/ μοκκοχι κ ^h οχι/ κ ^h οκκοχι	οχι/ οκκοχι	μοχι/ μοκκοχι κ ^h οχι/ κ ^h οκκοχι
Objective	ο/ οκκο	μο/ μοκκο κ ^h ο/ κ ^h οκκο	οχι/ οκκοχι	μοχι/ μοκκοχι κ ^h οχι/ κ ^h οκκοχι	οχι/ οκκοχι	μοχι/ μοκκοχι κ ^h οχι/ κ ^h οκκοχι
Genitive	ο/ οκκο	μο/ μοκκο κ ^h ο/ κ ^h οκκο	οχι/ οκκοχι	μοχι/ μοκκοχι κ ^h οχι/ κ ^h οκκοχι	οχι/ οκκοχι	μοχι/ μοκκοχι κ ^h οχι/ κ ^h οκκοχι

From the above table, 'ο/οκκο', 'μο/μοκκο' 'κ^hο/κ^hοκκο' are singular third person pronoun. At the same way, 'οχι/οκκοχι', 'μοχι/μοκκοχι' and 'κ^hοχι/κ^hοκκοχι' are the dual and plural third person deictic expressions

For Example

a. Singular

Bantawa : ο/οκκο χεπ

English :S/he speaks

English : S/he speaks

Singular :S/he weeps.

Bantawa : μο/μοκκο κ^hΑπ

English :S/he weeps

English :S/he weeps

a. Dual

Bantawa: *oxi/okkox* kox xAxi

English : **They** rice eat

English : They eat rice

Bantawa: *k^hoxi/k^hokkoxi* k^hAtxi

English : **They** go.

English : They go.

b. Plural

Bantawa : *oxi/okkoxi* kox μxAXA

English : **They** rice eat

English : They eat rice.

Bantawa : *k^hoxi/k^hokkoxi* kox μxAXA

English : **They** rice eat

English : They eat rice.

Bantawa : *μoxi/μokkoxi* kox μxAXA

English : **They** rice eat

English : They eat rice.

Bantawa Rai third person deictic expressions are marked for three cases. i.e., Subjective, Objective and Genitive. For example,

a. Subjective

Bantawa: *mo* cAkwA dunjAN

English : **He** water is drinking

English : He is drinking water

b. Objective

Bantawa: vNKA *k^ho* t^hektuN

English : I **him** kick

English : I kick him

c. Genitive

Bantawa :okko c^hokwasici *k^hokkoxio*

English : These oranges are **their**

English : These oranges are their.

4.1.2 Time Deixis in Bantawa Rai

Time deixis is reference made to particular time related to some other time, most currently the time of utterance. Some specific terms are used in daily communication relate an utterance to the temporal period. Time deictic expressions in Bantawa Rai language can be categorized on the basis of tense systems, i.e. Present, past and future tense. Present time deictic expression are used for specifying the state or event that is occurring during a temporal expressions are used for specifying the relevant time span that takes place before the utterance time. And future time deictic expressions are used for specifying the relevant time span that succeeds the utterance. Bantawa Rai time deictic expressions can be presented in the following table.

Table 4
Time Deictic Expressions in Bantawa Rai

Present	Past	Future
οβεν	μοδεN	μΑηκολεν
ΑφΑ	ΑρΑνN	χ□κνι
Αφ□μΑηκοι	βυφΑ	Αφ ϑ κ ^η Ακυτ
μολεντσ	αρΑηολενχι	ονΑμπ↔κ
οβεν	κ ^η ΑρΑολεν	οωΑφνN
οβεν	κ ^η ΑρΑο son	νιλεν
κοιβεν	κ ^η ΑρΑοδοN	νιλενκοπλεν
ηΑνχΑη	mo len	ni son
bujANA	bujAo len	ni doN
obentAri	bujAo lenkoplen	ϑ c ^η intuk
hAletdA	bujAo son	ϑ summak
o lenkoplen	bujAo doN	Aj ϑ dANkA
o son	Ak ^h AmAN	
o doN	k ^h ArAo nApAk	
	k ^h ArAo wAj ϑ N	
	Acc ϑ c ϑ usA	

From this above table clarifies that Bantawa Rai has a large number of time deictic expressions and the following facts have been found about them.

Bantawa Rai time deictic expressions have been found in terms of the names of the days, weeks, month years a some sort time portion For example

a. Day

Bantawa : uNkA **AI** khiplAbhuN k^hipNANA

English : I **today** book am reading

English : I am reading a book today.

b. Week

Bantawa : mo *k^hArAo lenkoplən* k^hArA

English : He *last week* went

English : He went last week.

c. Year

Bantawa : uNΔiwA *k^hArAo doN* swAdA

English : My grandfather *last year* died

English : My grandfather died last year.

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

a. Pure

Bantawa : k^hAnoben t□c^hApjAN

English : You *now* are writing

English : You are writing now.

b. Impure

Bantawa : *koiben* uNkA metsi k^hAtNA

English : *Sometime*, I to playgo

English : Sometime, I go to play.

In Bantawa Rai time deictic expressions are used to refer to the point of time and others refer to the period of time i.e. duration. For example

a. Point of time

Bantawa : uNkA *oben* buNwA k^hitNANA

English : I *right now* flower am buying

English : I am buying flower right now.

b. Durational

Bantawa : uNkA *molencidA* k^hiplA khipTANjAN

English : I *those days* newspaper to read

English : I used to read newspaper those days.

Bantawa Rai time deictic expressions can be classified under two classes, i.e. proximal and distal. This distinction is closely related to the tense based classification of time deictic expressions. For example

a. Proximal

- Bantawa : μ okko *oben* bAnjAN
 English : He *right now* is coming.
 English : He is coming right now.

b. Distal

- Bantawa : ArANo *lenxi*ΔA uNkA m^huWANjAN
 English : *Those days* I used to fight.
 English : I used to fight those days.

4.1.3 Place Deixis in Bantawa Rai

Place deixis is clearly a form of referring that is tied to the speaker's context with the most basic distinction between deictic expressions being near speakers versus away from speaker. It is also known as spatial deixis. The native speaker of Bantawa Rai use some specific place deictic expressions to localize the speech participant's referents in space. Some frequently used Bantawa Rai place deictic expressions are: *odA*, *modA*, *d^hAnA*, *o*, *mo*, etc. Bantawa Rai place deictic expressions can be listed below.

Table 5
Place Deictic Expressions in Bantawa Rai

O	cAkda
Mo	hut
odA	buNk ^h A
modA	d ^h AnA
d ^h AnA	hjunA
hjunA	lijANsA
lijANsA	busitdA
bujAu	deN
beNwA	cok
nimpAN	

The following facts can be drawn from the given table about Bantawa Rai place deictic expressions. In Bantawa Rai, there are three fold classification of place deictic expressions, i.e. proximal, distal and neutral

a. Proximal

Bantawa : *o* buNwAk^hA Annunu k^hAnnujAN

English : ***This*** flowering garden is very beautiful.

English : This flowering garden is very beautiful.

b. Distal

Bantawa : *moko* cAkwa loktuNo

English : ***That*** water is boiling

English : That water is boiling.

c. Neutral

Bantawa : \square ktet kutiwAAAnken *hjAtni* bAnjAN

English : A dog is coming *towards* us.

English : A dog is coming towards us.

In Bantawa Rai, some of the place deictic expressions: Pure and Impure. For example

a. Pure

Bantawa : okko b^h \wp gune *mo Δ A* juNsu

English : This tumbler *there* put

English : Put this tumbler there.

b. Impure

Bantawa : uN k^him lAm-o *beNwAdA* c^huk.

English : My house is *in the left* of the way.

English : My house is in the left of the way.

In Bantawa Rai place deictic expressions can be classification under gestural and non-gestural on the basis of visible and non-visible context. If the deictic terms are used for a visible location that can be gestured and if not visible that cannot be gestured. For example

a. Gesture

Bantawa : *odA* jhuNA

English : *here* sit

English : Sit here!

b. Non-Gesture

Bantawa : mANk^him lAm-o *beNwAdA* c^huk

English : The temple is *on the left* of the way.

English : The temple is on the left of the way

4.2 Comparison between Bantawa Rai and English Deictic Expressions

On the basis of the analysis of Bantawa Rai deictic expression, Bantawa Rai and English deictic expressions are compared as follows.

4.2.1 Person Deixis in Bantawa Rai and English

English and Bantawa Rai person deixis expressions are compared in terms of the first second and third person deictic expressions.

4.2.1.1 First Person Deictic Expressions in Bantawa Rai and English

English and Bantawa Rai first person deictic expressions are compared as follows:

Table 6

First Person Deictic Expressions in Bantawa Rai and English

Case	Number					
	Singular		Dual		Plural	
	English	Bantawa	English	Bantawa	English	Bantawa
Subjective	I	υNκA	We	AvκAχι/ AvκAχjA	We	Avkev/AvkevκA
Objective	Me	υNκA	Us	AvκAχι/ AvκAχjA	Us	Avkev/AvkevκA
Genitive	My/Mine	υNκA	Our/ Ours	AvκAχι/ AvκAχjA	Our/Ours	Avkev/AvkevκA

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

1. Similarities

As the above table shows, both English and Bantawa Rai have singular and plural first person deictic expressions. The different forms are used for singular and plural numbers.

For example

a. Singular

Bantawa : *uNkA* pentuN juNNANA

English : *I* a pilot am

English : I am a pilot.

b. Plural

Bantawa : *Anken* k^hArinNenkA (Plural)

English : *We* are going

English : We are going

Both English and Bantawa Rai first person deictic expression are mark for cases.i.e., Subjective, Objective and Genitive.

For example

a. Subjective

Bantawa : *uNkA* pentuN juNNAN

English : *I* a pilot am

English : I am a pilot.

b. Objective

Bantawa : khoci a *uNkA* nubuttAN

English : They me called

English : They called me.

c. Genitive

Bantawa : okko khim *Avke vkAo*

English : This house is *ours*

English : This house is ours

2. Differences

Bantawa Rai first person deictic expression marks three number systems as a separate term but English first person deictic expression mark uses similar deictic markers for dual and plural number system.

For Example

a. Singular

Bantawa : *ʌNkA* pentuN juNNANA

English : *I* a pilot am

English : I am a pilot.

b. Dual

Bantawa : *AnkAci* k^hAtciNci (Dual)

English : *We* are going.

English : We are going

c. Plural

Bantawa : *Anken* k^harinNenka

English : *We* are going.

English : We are going.

Bantawa Rai has more than one first person deictic terms to be used optionally in the similar context, whereas English does not have such equivalent terms.

For example

a. Plural

Bantawa : *Anken/AnkenA* k^hiptiNenka

English : *We* are studying.

English : We are studying.

b. Dual

Bantawa : *AnkAci/ AndAcjA* k^hiptiNen.

English : *We* are studying

English : We are studying

English has different deictic terms to be used in the cases, whereas Bantawa Rai does not have such equivalent terms. For example,

a. Subjective

Bantawa : *ʋNkA* pentuN juNNANA

English : *I* a pilot am

English : I am a pilot.

b. Objective

Bantawa : *khociA ʋNkA* nubuttAN

English : They *me* called

English : They called me.

c. Genitive

Bantawa : okko khim *Avke vkAo*

English : This house is *ours*

English : This house is ours

4.2.1.2 Second Person Deictic Expressions in Bantawa Rai and English

Second person deictic expressions are compared as follows:

Table 7

Second Person Deictic Expressions in Bantawa Rai and English

Case	Number					
	Singular		Dual		Plural	
	English	Bantawa	English	Bantawa	English	Bantawa
Non Hon.		Non Hon.		Honorific		
Subjective	You	k ^h AvA	You	k ^h AvAχt	You	k ^h AvAviv/χt
Objective	You	k ^h AvA	You	k ^h AvAχt	You	k ^h AvAviv/χt
Genitive	You	k ^h AvA	You/Yours	k ^h AvAχt	You/Yours	k ^h AvAviv/χt

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

1. Similarities

Both English and Bantawa has singular, dual and plural number systems.

For example

a. Singular

Bantawa : *k^hAnA k^hAntAnujAN*

English : *You* are beautiful

English : You are beautiful

b. Plural

Bantawa : *k^hAnA k^hAntAnuAnAn*

English : You are ugly

English : You are ugly

Both English and Bantawa second person deictic expressions are mark for cases.i.e., Subjective, Objective and Genitive.

For example

a. Subjective

Bantawa : *k^hAvA nulok təcep*

English : **You** well speak.

English : You speak well.

b. Objective

Bantawa : $\cup N\kappa A \kappa^h AvAc i$ cilok kok punA χ i

English : I **you** some food will give

English : I will give you some food

c. Genitive

Bantawa : $o bunNwA\chi i \kappa^h AvAvivo$

English : These flowers are **yours**.

English : These flowers are yours.

Differences

Bantawa second person deictic expressions take three terms of number systems including singular, dual and plural number systems as a separate terms whereas English lack of this terms.

For example

a. Singular

Bantawa : $k^h AnA$ nulok tAcep

English : **You** well speak

English : You speak well.

b. Dual

Bantawa : $k^h AnAci$ $k^h im$ $k^h ArAci$

English : **You** home go

English : You go home.

c. Plural

Bantawa : $k^h AnAnin/ci$ $k^h im$ $k^h ArAnin$

English : **You** home go

English : You go home.

There is a good difference between English and Bantawa second person deictic expressions, due to the presence and absence of honorific and non-honorific

expressions. Bantawa has the existence of honorific and non-honorific second person deictic terms but English does not have such equivalent terms.

For example

a. Non Honorific

Bantawa : *k^hAnA* mAnk^hApd

English : *You* don't cry.

English : You don't cry.

b. Honorific

Bantawa : *k^hAnAci* t□metciNci (Non Honorific)

English : *You* are playing

English : You are playing

c. Honorific

Bantawa : *k^hAnAnin* odANkA k^hArAnin

English : *You* away go

English : You go away.

Regarding the caste system, Bantawa second person deictic expressions has separate terms for plural number whereas English has the same term 'You' for plural numbers.

For example

a. Plural

Bantawa : *k^hAnAnin/k^hAnAninci* tək^hiptinjen

English : *You*are studying

English : Youare studying.

4.2.1.3 Third Person Deictic Expressions in Bantawa Rai and English

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

Table 8
Third Person Deictic Expressions in Bantawa Rai and English

Case	Number										
	Singular					Dual			Plural		
	English		Bantawa			English	Bantawa		English	Bantawa	
	Hon.	Non. Hon.	Non Hon.	Honorific	Honorific	Non Hon.	Honorific	Honorific	Non. Hon	Honorific	
	M	F	N								
Subjective	He	She		o/ okko	μo/ μokko κ ^h o/ κ ^h okko	They	oxi/ okkoxi	μoxi/ μokkoxi κ ^h oci/ κ ^h okkoxi	They	oxi/ okkoxi	μoxi/ μokkoxi κ ^h oxi/ κ ^h okkoxi
Objective	Him	Her/ Hers	It	o/ okko	μo/ μokko κ ^h o/ κ ^h okko	They	oxi/ okkoxi	μoxi/ μokkoxi κ ^h oxi/ κ ^h okkoxi	Them	oxi/ okkoxi	μoxi/ μokkoxi κ ^h oxi/ κ ^h okoci
Genitive	His	Her	Its	o/ okko	μo/ μokko κ ^h o/ κ ^h okko	Their/ Their's	oxi/ okkoxi	μoxi/ μokkoxi κ ^h oxi/ κ ^h okkoxi	Their/ Their's	oxi/ okkoxi	μoxi/ μokkoxi κ ^h oxi/ κ ^h okkoxi

From the above given tables 8 and 9 following similarities and differences have been found between English and Bantawa Rai third person deictic expressions.

1. Similarities

English and Bantawa Rai third person deictic expressions have singular, dual and plural number systems. For example

a. Singular

Bantawa : *o/okko/mo/mokko/k^ho/k^hokko* kok ca

English : She food eats

English : She eats food.

b. Dual

Bantawa : *oci/okkoci/moci/mokoci/k^hoci/k^hokkoci* NAksi m□CAjAN.

English : They bananas are eating

English : They are eating bananas.

b. Plural

Bantawa : *oci/okkoci/moci/mokoci/k^hoci/k^hokkoci* NAksi
m□CAjAN.

English : They bananas are eating

English : They are eating bananas.

Both English and Bantawa Rai third person deictic expressions are mark for cases.i.e.,Subjective,Objective and Genitive. For example,

a. Subjective

Bantawa : *mo* cAkwA dunjAN

English : *He* water is drinking

English : He is drinking water

b. Objective

Bantawa: υNκA *k^ho* t^hektuN

English : I *him* kick

English : I kick him

c. Genitive

Bantawa : okko c^hokwasici *k^hokko* χ^o

English : These oranges are **their**

English : These oranges are their.

1. Differences

The English language has separate third person deictic terms for males and female whereas same terms are used for male and female in Bantawa Rai language. For example

- a. Both for male and female

Bantawa : *mokko* pujup cAjAN

English : *She* cucumber is eating

English : She is eating cucumber. (Female)

- b. Both for male and female

Bantawa : *okko* c^hokwAsi cA

English : *He* an orange eats

English : He eats an orange (male)

The English third person deictic expression has different terms: Subjective, Objective and Genitive cases whereas Bantawa Rai third person deictic expressions lack these cases. For example:

- a. Subjective

Bantawa : *mokko* Aimi Athomninin

English : *He* nowadays doesn't dance

English : He doesn't dance nowadays.

- b. Objective

Bantawa : vNkA *mokko* nuNnonuN

English : *I* him hate

English : I hate him.

- c. Genitive

Bantawa : okko nuk^hak^himci *k^hokkocicio*

English : These hospitals are **their**

English : These hospitals are their.

4.2.2 Time Deictic Expressions in Bantawa Rai and English

Bantawa Rai and English time deictic expressions are compared as follows:

Table 9

Time Deictic Expressions in Bantawa Rai and English

Tense	English	Bantawa	
Present	Now	oben	
	Today	AjA	
	Nowadays	AjAmANkoi	
	These days	molents	
	At present	oben	
	Right now	oben	
	This time	koiben	
	Sometimes	hAnchAN	
	Still	obentAri	
	Yet	bujANA	
	Already	bujANA	
	Just	og øri	
	Recently	hAletdA	
	This week	lenkopen	
	This month	A son	
	This year	o doN	
	Past	Then	modeN
		In the past	ArAN
		Ago	bujaA
Those days		ArAN a lent	
Last day		k ^h ArA o len	
Last week		k ^h ArA o lenkopen	
Last month		k ^h ArA o son	
Last year		k ^h ArA o doN	
The year before last year	Acchimbatd□N		

	That day	mo len
	Previous day	bujAo len
	Previous week	bujAo lenkopen
	Previous month	bujAo son
	Previous year	bujAo doN
	Yesterday	AkhomAN
	Last night	k ^h ArAo nAmp□k
	Last morning	k ^h ArAo wAjnN
	The day before yesterday	Acc ϕ c ϕ usA
Future	Tomorrow	mAnNkolen
	Soon	c□kni
	Next time	ni ben
	Tonight	Ajn k ^h Akut
	This evening	o nAmp□k
	This morning	o wAj ϕ N
	Next day	ni len
	Next week	ni lenkopen
	Next month	ni son
	Next year	ni doN
	The Day after tomorrow	ϕ c ^h intuk
	The day from today	Aj ϕ dANkA
	The fourth day from today	ϕ summAk

From this above table clarifies that the English time deictic expressions is richer than the Bantawa time deictic expressions in terms of the present tense time deictic expressions because of the repetition of same Bantawa time deictic expression term to refer to English terms. However, some similarities and difference between Bantawa and English time deictic expressions have been found as follows:

1. Similarities

English and Bantawa Rai time deictic expressions have present, past and future tense classification. This classification can be taken as proximal and distal distinction. The present tense come under proximal and the past and the future tense time deictic expression come under distal distinction. For example

a. Present (Proximal)

Bantawa : uNkA **Ai** k^hAtNANA

English : I **today** am going

English : I am going today.

b. Future/Past (Distal)

Bantawa : K^ho **maNkoi** pokhArA khAi.

English : He **tomorrow** Pokhara will go

English : He will go home tomorrow.

Both English and Bantawa Rai time deictic terms can be used to refer to the point of time and period of time. For example:

a. Point of time

Bantawa : uNkA **oben** mANk^himd juNNANA.

English : I **right now** at the temple am

English : I am at the temple right now.

b. Period of time

Bantawa : uNkA **o lencid** khon inANj \varnothing N (Period of time)

English : I **those days** watch used to sell

English : I used to sell watch those days.

Pure and impure time deictic terms have been found in both Bantawa Rai and English. For example

a. Pure

Bantawa : k^ho **mAnkolen** pujup bAt

English : She **tomorrow** cucumber will bring

English : She will bring cucumber tomorrow.

b. Impure

Bantawa : k^hokkoci *bujao son* nuk^hAk^him m□khArA.

English : They *last month* hospital went

English : They went hospital last month.

2. Differences

The English has longer numbers of impure time deictic terms and lesser number of pure time deictic terms whereas Bantawa has larger number of pure time deictic terms and lesser number of impure deictic terms. For example

a. Impure in Bantawa Rai

Bantawa : uNkA *o lent son* mANk^him k^hAtANANA

English : I *these days* temple go to

English : I go to temple these days. (Pure in English)

b. Pure in Bantawa Rai

Bantawa : uN nic^hAmA *oben* nuk^hAk^himjA juNjANA

English : My sister *at this time* in the hospital

English : My sister is in the hospital at this time. (Impure in English)

Regarding the present tense time deixis, English is richer than Bantawa Rai because of different terms in Bantawa are repeated by the same term.

For example

a. Present Tense (Time Deixis)

Bantawa : k^ho *oben* tAlA

English : He now arrives

English : He arrives now.

b. Present Tense (Time Deixis)

Bantawa : K^ho *oben* kok cA

English : He *right now* food eat

English : He eats food right now.

4.2.3 Place Deictic Expressions in Bantawa Rai and English

Bantawa Rai and English place deictic expressions are compared as follows:

Table 10
Place Deictic Expressions in Bantawa Rai and English

English	Bantawa
This	o
That	mo
Here	oda
There	moda
Up	d ^h AnA
Down	hjunA
Across	lijAnNsA
Along	cAc ^h uk
Right	bujAu
Left	beNwA
For	nimpAN
Near	c ø kdA
On the top	ø c ^h oNdu
At the bottom	ø b ^h endA/t ^h en-dA
Under	b ^h en
Over	c ^h on
Inside	hut/)-koN-dA
Outside	buNk ^h A-dA
Above	d ^h AnA
Below	b ^h en
In front of	busiTδA
Back	deN
Beside	c□k
Upwards	d ^h utni
Over there (level)	hjnA
Over there below	hjunA

Far	hjAni
-----	-------

Above the given table English and Bantawa clarifies the following similarities and differences.

1. Similarities

Both English and Bantawa have pure and impure place deictic expressions.

For example.

a. Pure

Bantawa : *hjunA*k^hArA

English : *down* go

English : Go down

b. Impure

Bantawa : uNk^him mANk^him *busitdA* juNjAN

English : My house the temple *in front* of is

English : My house is in front of the temple.

English and Bantawa place deictic terms can be classified under three proximal, distal and neutral categories. For example:

a. Proximal

Bantawa : *odA* mANk^him juNjAN

English : *Here* a temple is

English : Here is a temple.

b. Distal

Bantawa : *mokko* buNwAk^hAnnujAN

English : *That* flower is beautiful.

English : That flower is beautiful.

c. Neutral

Bantawa : Aktet kutiWA k^hAnA *hjAtni* bAinjAN

English : A dogyou *towards* is coming

English : A dog is coming towards you.

Both English and Bantawa have gestural and non-textural place deictic expressions.

For example

a. Gesture

Bantawa : *modAk^hArA*

English : *There* go

English : Go there

b. Non gesture

Bantawa : luNtAk sANtAN *b^henju* juNjAN

English : The stone the tree *at the bottom* of

English : The stone is at the bottom of the tree.

2. Differences

Some place deictic term is optionally denoted by various terms in Bantawa many cases.

For example.

- a. Place deictic in Bantawa Rai

Bantawa : *Odu/ od^hutni/ od^hAnni* t^hanN

English : *Here up!* Come

English : Come here up!

4.3 Summary of Findings

The present study on 'Deixis System in Bantawa Rai and English Language' is categorized into five chapters. Chapter one is an introducing one. It includes background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms. Chapter two includes review of theoretical literature, review of the empirical literature, implications of the review for the study and conceptual framework of the study. Chapter three includes design of the study, sources of data, population and sample of the study, sampling procedure, data collection tools, data collection procedure and data analysis and interpretation procedure. Chapter four includes analysis of data and interpretation of results, comparison between Bantawa Rai and English deictic expressions and summary of findings. Finally chapter five includes conclusions and recommendations of the study.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

In this chapter, the findings of the study had been summarized systematically on the basis of the analysis and interpretation of the deixis system in Bantawa and English language. Mainly, this chapter deals with the summary, conclusion, and the implications of the research which can be presented in the following titles:

5.1 Conclusions

The following enlisted findings are based on the analysis and interpretation of the deixis system in Bantawa Rai and English language:

- a. Three person system i.e., First, second and third person deictic expression are found in both English and Bantawa.
- b. Both English and Bantawa person deixis have three cases.i.e.,Subjective,Objective and Genitive.
- c. In Bantawa, first person deictic expression has more than one deictic term to be used optionally in the similar context: Singular (*uNkA*), Dual (*Avken/AvkenkA*) and Plural (*AvkAci/AvkAcjA*).
- d. Both Bantawa Rai and English have singular, dual and plural (three) number systems.
- e. In Bantawa, second person deictic expressions have honorific (*k^hAnAnin/k^hAnAninci* pl.) and non-honorific (*k^hAnA* sing. and *k^hAnAcidu.*) terms.
- f. Bantawa second person deictic expression's dual and plural numbers are formed by adding suffix 'ci': *k^hAnAci* and *k^hAnAninci*.

- g. In Bantawa, third person deictic expression uses same terms for male and female, whereas English third person deictic expression has separate terms for male (him) and female (she)
- h. Bantawa third person deictic expression's dual and plural number systems are denoted by same terms.
- i. Bantawa is richer than English in terms of person deictic terms behaving complex deictic system due to the existence of honorific, number system, etc.
- j. Time deictic expression in Bantawa are classified on the basis of tense system, proximal and distal distinction, point of time and period of time, pure and impure distinction.
- k. Regarding the present tense time deixis, English is richer than the Bantawa because Bantawa has same term to refer to different English term.
- l. Place deictic expressions in English and Bantawa can be classified under pure and impure, proximal, distal and neutral classes and gestural and non-gestural.

5.2 Recommendations

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

5. 2.1 Policy Related

Policy is a line of an argument rationalizing the course of action of governmental. Furthermore, it is the plan pursued by a government. In the context of Nepal, many policies are made without adequate study and immediately after formulating policies, they should be changed. In this context, the study is done on **“Deixis System in Bantawa Rai and English Language”**.

The major recommendations for policy related are presented in the following ways:

- i. This study contributed on the extensive description of systems (First, Second and Third), numbers (Singular, Dual and Plural), cases (Subjective, Objective and Genitive) and exclusive and inclusive in the person deixis of Bantawa Rai, tense system (Present, Past and Future), proximal and distal, point of time and period of time, pure and impure distinction in the time deixis of Bantawa Rai and pure and impure, proximal, distal and neutral and gestural and non-gestural system in the place deixis of Bantawa Rai, which play the vital role and responsibilities of different stakeholders such government, school administration language planners are required to make policies about the promotion, maintenance and development of the deixis system of Bantawa Rai language.
- ii. The conceptual framework of the study will help the curriculum designers, policy makers, language experts and teachers to different stakeholders to develop a clear framework of teaching Bantawa Rai and English Deixis System

5.2.2 Practice Related

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

- a. Both English and Bantawa languages have three person systems: First person, second person and third person. This similarity should be taken into consideration while teaching deixis to Bantawa students of English.
- b. Bantawa is categorized into three number systems: Singular, Dual and Plural numbers but English has only two kinds of number systems: Singular and plural number in this case. Therefore, teacher should clarify this fact to the students.

- c. Both Bantawa and English person deictic expressions have three cases i.e., Subjective, Objective and Genitive. Therefore, the teacher should make the students aware of this fact with clear examples.
- d. In Bantawa, person deictic expressions have more than one deictic term to be used optionally in the similar context: Bantawa first person deictic expression (*uNkA* sing., *AnkAci/AnkAcjAdu.* and *Anken/AnkenkA* pl.) Bantawa second person deictic expression (*khAnAsi.*, *khAnAci* du. and *khAnAnin/ci* pl.) and Bantawa third person deictic expression (*o/okko*, *mo/mokko*, *k^ho/k^hokko* sing., *oci/okkoci*, *moci/mokkoci*, *k^hoci/k^hokkoci* duA. and *oci/okkoci*, *moci/mokkoci*, *k^hoci/k^hokkoci* pl.) Therefore, the learners should be taught about this fact while teaching English to Bantawa native speakers.
- e. English has just single second person deictic pronominal 'you' used for all numbers. But Bantawa has separate terms to refer to those cases. The teacher should clarify this fact to the students.
- f. Bantawa second person dual and plural number have non honorificity. But English is honorifically a neutral language. So, the learners should be taught about this fact while teaching English to Bantawa native speakers.
- g. First person dual "*AnkAci*" and plural '*AnkenkA*' are used as exclusive and other for inclusive form in Bantawa. Whereas in English, first person plural also used an exclusive and singular as inclusive form. So, this similarity and differences should be taken into consideration while teaching first person deictic expression.
- h. English third person singular deictic terms have masculine and feminine distinction whereas it is absences in Bantawa. So, the learners should be taught about it.
- i. Both English and Bantawa, time deictic expressions are distinguished on the basis of tense system, proximal and distal, point of time and period of time, pure and impure distinction. This similarity should be taken into consideration while teaching time deictic expression.

- j. Though the present tense time deictic expressions, Bantawa has same term to refer to different English term. Therefore, the teacher should teach them showing the relationship between related terms.
- k. In English and Bantawa, place deictic expressions are classified under pure and impure, proximal, distal and neutral and gestural and non-gestural system. So, teacher should teach students of Bantawa, learning English, showing the relationship between related terms.

5.2.3 Further Research Related

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

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

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Appendix I

QUESTIONNAIRE

I have prepared this interview schedule to elicit primary data required for the research work entitled '**Deixis System in Bantawa Rai and English Language**' which is being carried out under the supervision of **Dr. Anjana Bhattarai, Professor and** Head, Department of English Education, T.U, Kirtipur. So, I request and am very hopeful to you to co-operate me giving reliable and authentic information which will be invaluable help to complete the research work. I assure that the information provided by you will be used only for the present research.

Researcher

Sital Rai

T.U. Kirtipur, Kathmandu

Name :

Age :

Address :

Sex :

Qualification:

How do you say the following sentences in Bantawa Rai Language?

A. Person Deictic Terms

1. We are dancing हामीहरु नाचिरहेका छौं।

Ans:

2. This is my house. यो मेरो घर हो ।

Ans:

3. I am a girl. म केटी हुँ ।

Ans:

4. You are drinking wine. तिमी रक्सी पिउँदैछौ ।

Ans:

5. These flowers are mine. यी फूलहरु मेरा हुन् ।

Ans:

6. They helped us. तिनीहरुले हामीलाई सहयोग गरे ।

Ans:

7. You villagers are very helpful. तपाईं गाउँलेहरु धेरै सहयोगी हुनुहुन्छ ।

Ans:

8. This is your farm. यो तिम्रो खेत हो ।

Ans:

9. I don't know his name. म उसको नाम जान्दिन ।

Ans:

10. That is our garden. त्यो हाम्रो बगैँचा हो ।

Ans:

11. I like guava. मलाई अम्बा मनपर्छ ।

Ans:

12. These clothes are yours. यी कपडाहरु तपाईंहरूकै हुन् ।

Ans:

13. Papa, you can sit. पापा, तपाईं बस्न सक्नुहुन्छ ।

Ans:

14. She has eaten cucumber. उनले काक्रा खाएकी छे ।

Ans:

15. They taught us. उनीहरूले हामीलाई सिकाएको छ ।

Ans:

16. Your friends are beautiful. तिम्रा साथीहरु धेरै राम्रा छन् ।

Ans:

17. They called us. तिनीहरूले हामीलाई बोलाए ।

Ans:

18. She is very kind. उनी धेरै दयालु छिन् ।

Ans:

19. He has not broken them. उसले तिनीहरूलाई भाँचेको होइन ।

Ans:

20. Her hair is long. उनको कपाल लामो छ ।

Ans:

21. It is theirs. यो तिनीहरूको हो ।

Ans:

22. We are sweeping our bedroom. हामीले हाम्रो सुत्ने कोठा बढाउँदै छौ ।

Ans:

23. They are old books..तिनीहरु पुराना किताबहरु हुन् ।

Ans:

24. They are celebrating education day. तिनीहरुले शिक्षा दिवस मनाइरहेका छन् ।

Ans:

25. She didn't write her name. उनले उनको नाम लेखिनन् ।

Ans:

26. This is our village. यो हाम्रो गाउँ हो ।

Ans:

27. It is their duty. यो तिनीहरुको कर्तव्य हो ।

Ans:

28. I have invited them. मैले तिनीहरुलाई निम्त्याएको छु ।

Ans:

29. She loves him. उनी उसलाई माया गर्छिन् ।

Ans:

30 They are my parents. तिनीहरु मेरो अभिभावक हुन् ।

Ans:

31. These trees are mine. यी रुखहरु मेरा हुन् ।

Ans:

32. Take your bananas. तिम्रो केराहरु लैजाऊ ।

Ans:

33. They are my oranges. तिनीहरु मेरा सुन्तलाहरु हुन् ।

Ans:

34. This is a tomato. यो गोलभेंडा हो ।

Ans:

35. He is ploughing in the field. उसले खेत जोतिरहेको छ ।

Ans:

B. Time Deictic Terms

1. He will come soon. उ चाँडे आउनेछ ।

Ans:

2. It is so hot nowadays. आजकल धेरै गर्मी छ ।

Ans:

3. It is raining today. आज पानी परिरहेको छ ।

Ans:

4. I will come tomorrow. म भोलि आउनेछु ।

Ans:

5. My grandmother is coming. मेरो हजुर आमा आउनुहुँदैछ ।

Ans:

6. Numa is here. नुमा यतिबेला यहाँ छिन् ।

Ans:

7. You are drinking water now. तिमी अहिले पानी पिउदैछौ ।

Ans:

8. They are not at home right now. तिनीहरू अहिले घरमा छैनन् ।

Ans:

9. She has not arrived yet. उनी अहिलेसम्म आइपुगेकि छैनन् ।

Ans:

10. We don't go to the jungle these days. आज भोलि हामी जङ्गल जाँदैनौ ।

Ans:

11. I have already reached there. म अघिनै त्यहाँ पुगिसकेकी छु ।

Ans:

12. He met her yesterday. उसले उनलाई हिजो भेटेको थियो ।

Ans:

13. This house was built previous year. यो घर अधिल्लो वर्ष बनाइयो ।

Ans:

14. They finished it last Monday. उनीहरूले यो गत सोमबार सिध्याए ।

Ans:

15. I will come next time. म अर्कोपटक आउनेछु ।

Ans:

16. I will do it tonight. यो काम म आजराती सक्नेछु ।

Ans:

17. She will not repeat it again in the coming days. आउँदा दिनहरूमा मेलै यो दोहोर्न्याउने छैन ।

Ans:

18. She is leaving Kathmandu the day after tomorrow. उनले पर्सि काठमाण्डौ छोडदैछिन् ।

Ans:

19. It will come on radio this evening. यो रेडियोमा साँझ आउनेछ ।

Ans:

20. My sister will come soon. मेरो बहिनी चाँडै आउनेछिन् ।

Ans:

21. Uncle will come tomorrow. फुपाजु भोलि आउनुहुनेछ ।

Ans:

22. Still he is unmarried. उ अझै अविवाहित छ ।

Ans:

23. He has just asked me. उसले भखरै मलाई सोधेको छ ।

Ans:

24. Sometimes they eat chillies. कहिलेकाँही तिनीहरू खुर्सानी खान्छन् ।

Ans:

25. She was thin at that time. त्यतिबेला उनी पातली थिइन् ।

Ans:

26. The day after tomorrow is holiday. पर्सि बिदा हो ।

Ans:

27. I will come soon. म छिट्टै आउनेछु ।

Ans:

28. He went last week. उ गतहप्ता गयो ।

Ans:

29. They have fallen recently from the tree. तिनीहरु भर्खरै रुखबाट लडी भरे ।

Ans:

30. He went yesterday. ऊ हिजो गयो ।

Ans:

31. They are coming next year. तिनीहरु अर्को वर्ष आउँदै छन् ।

Ans:

32. She will come next week. उनी अर्कोहप्ता आउँदै छिन् ।

Ans:

33. We are leaving now. हामीहरु अहिले छोड्दै छौं ।

Ans:

34. They will go soon. उनीहरु चाँडै जानेछन् ।

Ans:

35. She has already finished that work. उनले अघि नै त्यो काम गरिसकिन् ।

Ans:

C. Place Deictic Terms

1. This Arun River is very big. यो अरुण नदी धेरै ठूलो छ ।

Ans:

2. That stone is white. त्यो ढुंगा सेतो छ ।

Ans:

3. He is coming up. ऊ माथितर आउँदै छ ।

Ans:

4. Come up here. यहाँ माथितर आऊ ।

Ans:

5. Come here and sit. यहाँ आऊ अनि बस ।

Ans:

6. Sita is walking along the road. सीता बाटोमा हिँड्दैछिन् ।

Ans:

7. Kathmandu is far from here. काठमाण्डौ यहाँबाट टाढो छ ।

Ans:

8. There is a school on the left of the way. बाटोको बायाँतिर स्कूल छ ।

Ans:

9. There is a temple on the top of the hill. डाँडाको टुप्पोमा एउटा मन्दिर छ ।

Ans:

10. There is a beautiful forest just across the Arun River. अरुण खोलाको पारीतिर सुन्दर जङ्गल छ ।

Ans:

11. A dog is coming towards us. एउटा कुकुर हामीतिर आउँदै छ ।

Ans:

12. Go over there for a while. एकछिनकालागि त्यहाँ पर जाऊ ।

Ans:

13. There is a stone spout under the big tree. ठूलो रुखमुनि एउटा ढुङ्गे धारा छ ।

Ans:

14. There is a stone at the bottom of this jar. यो गागोको पिधमा एउटा ढुङ्गा छ ।

Ans:

15. The hospital is near from here. अस्पताल यहाँबाट नजिकै छ ।

Ans:

16. Go there down. त्यहाँ तलतिर जाऊ ।

Ans:

17. There are big peepal and banyan trees near by my house. मेरो घरको नजिकै ठूलो पिपल र बरको रुखहरु छन् ।

Ans:

18. I have put groundnut on the plate. मैले बदामहरु थालमा राखेको छु ।

Ans:

19. A bird is flying above the banyan tree. बरको रुखमाथि एउटा चरा उडिरहेको छ ।

Ans:

20. A buffalo is running towards us. एउटा भैसी हामीतिर दौडिरहेको छ ।

Ans:

21. My house is under the banyan tree. मेरो घर बरको रुखमुनि छ ।

Ans:

22. Go there! त्यहाँ जाऊ ।

Ans:

23. That bag is empty. त्यो झोला खाली छ ।

Ans:

24. There is a small room opposite to my kitchen. मेरो भान्सा घरको विपरित सानो कोठा छ ।

Ans:

25. Put this money inside your bag. पैसा तिम्रो भोलाभित्र हाल ।

Ans:

26. There is a tall tree over my house. यो घरको माथि एउटा अग्लो रुख छ ।

Ans:

27. There is a pond near by my house. मेरो घरको नजिकै एउटा कुवा छ ।

Ans:

28. My house is in the right of the way. यो घर बाटोको दाहिनेतिर छ ।

Ans:

29. There is a girl hostel behind my house. मेरो घर पछाडि महिला छात्रावास छ ।

Ans:

30. Mayum is reading there. मयूम त्यहाँ पढिरहेकी छिन् ।

Ans:

31. The college is far from here. क्याम्पस यहाँबाट टाढा छ ।

Ans:

32. The post office is in front of the school. हुलाक कार्यालय स्कूलको अगाडि छ ।

Ans:

33. There is a fruit shop next to my house. यो घरको छेउमा फलफूल पसल छ ।

Ans:

34. Put this pen inside the box. यो कलम बाकसभित्र राख ।

Ans:

35. Sit down! तल बस ।

36. Ans:

Appendix –II

Athparia	Khaling	Puma
Bahing	Kham Ghale	Raji
Bantawa	Kham, Sheshi	Raute
Baramu	Koi	Rawat
Belhariya	Kulung	Saam
Bodo	Kyerung	Sampang
Bhujel	Lambichhong	Seke
Byangsi	Lepcha	Sherpa
Chamling	Lohmi	Sunuwar
Chhyantyal	Limbu	Tamang, Eastern
Chaudangsi	Lingkhim	Tamang, Eastern, Gorkha
Chepang	Lohrang, Northern	Tamang, North, Western
Chhintange	Lohrang, Southern	Tamang, South, Western
Chhulung	Lowa	Tamang, Western
Chukwa	LumbaYakhha	Thakali
Darmiya	Magar, Eastern	Thangmi
Dhimal	Magar, Western	Thudam
Dolpa	Manangaba	Thulung
Dumi	Meshang, Western	Tichurong
Dungmali	Meshang, Eastern	Tibetan
Dzonkha	Mugon	Tilung
Ghale, Kutang	Naada	Tomyang
Ghale, Northern	Nachhiring	Tseku
Ghale, Southern	Narphu	Tsum
Ghale, Eastern	Newari	Walungge
Gurung, Western	Nubri	Wambule
Helambu, Sherpa	Parbat, Eastern	Wayu
Humla	Parbat, Western	Yakkha
Jerong	Phangduwali	Yamphe
Jirel	Pongyong	Yamphu
Kagate	Kaike	

(Source: Ethnologue Report for Nepal, 2009).

Appendix- III

S.N	District	Total	Male	Female
1.	Taplejung	571	259	312
2.	Panchthar	10,549	4,937	5,612
3.	Ilam	24,200	11,875	12,325
4.	Jhapa	3,328	1,875	1,814
5.	Morang	8,576	3,975	4,601
6.	Sunsari	12,394	5,685	6,709
7.	Dhankuta	15,677	7,351	8,326
8.	Terahathum	39	24	15
9.	Sangkuwasabha	296	147	149
10.	Bhojpur	35,814	16,775	19,039
11.	Solukhumbu	45	25	20
12.	Okhaldhunga	15	10	5
13.	Khotang	7,717	3,579	4,138
14.	Udaypur	11,737	5,486	6,251
15.	Saptari	30	13	17
16.	Dhanusa	17	2	15
17.	Sindhuli	30	18	12
18.	Kabhrepalanchowk	11	9	2
19.	Lalitpur	476	240	236
20.	Bhaktapur	77	43	34
21.	Kathmandu	721	349	372
22.	Makwanpur	20	10	10
23.	Bara	51	27	24
24.	Kaski	84	40	44
25.	Jumla	24	11	13
	Total	1,32,583		

(Source: Census Report of Nepal, 2011)