

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

It is generally considered that human beings have inborn and inherited capacity of language especially human beings have a particular mechanism to speak i.e. Language Acquisition Device (LAD). Although we have the inborn and inherited mechanism of LAD, language is not inherited but acquired; it is not inborn but learned. If language was inborn or inherited, a newly born baby of Nepali speaking parents would inevitably acquire Nepali language even if the baby is grown in a non Nepali speaking community. But if a baby of Nepali speaking couple is given to English speaking couple and is grown up in the English linguistic environment, then the baby acquires English language. Hence, we can not possess language without getting exposure. In other words, it is not gene but the exposure of language that compels us to acquire a particular language. In this sense, "The capacity to acquire language is genetically transmitted, but the language itself is transmitted culturally." (Mishra et.al, 2009, p.17)

The word 'human' in human language is redundant like water in the ocean. In other sense, ocean cannot be imagined without water, similarly, language without human beings. That is to say language always reflects to human language. Language itself is a vast subject to study about its origination, development and present condition, but we can say that it is a powerful means of communication and expression of human emotion, thoughts feeling and ideas. Due to language, human being is able to be a social being.

Language can be defined as a voluntary vocal system of human communication though there are many other modes of communication like auditory-vocal, visual, tactile, olfactory and gustatory. It is the complex and versatile mode

used for human communication. It is dynamic and open system of communication which enables human beings to communicate information, experience, feelings, ideas, thoughts, emotions etc. Linguists and scholars have defined language differently. To quote Sthapit "Even ten thousand best linguists of the world can't describe language perfectly." In the same way according to Chomsky (1957, p.13) "Language is a set of sentences each finite in length and constructed out of finite set of element." Thus we can conclude language is a/an arbitrary, voluntary and vocal system of human communication.

Oxford Advanced Learner's Dictionary (2005, p.862) defines language as, "The system of communication in speech and writing that is used by people of a particular country or area." This definition simply states that language as a system of communication used by humans in a particular area.

Similarly, Wardhaugh (1986, as cited in Rai, 2000, p.133) says, "Language is both an individual possession and social possession." Likewise Grimson(1989, as cited in Tumbahang,2008, p.2) defines " Language as a system of conversational signals used for communication by a whole community."

Crystal (2003) defines language as," The systematic and conventional use of sound, sign or written symbols in human society for communication and self expression." This definition is broad one, which includes different forms of language like written and sign language including the proper language speech.

More than six thousand languages are believed to be used in present the world. Since all the languages serve communicative purposes, all of them are equally important for their communicative values. Some languages are rich in terms of script, literature, use and development. Some other languages do not have script but they are still used in day to day communication. Some languages are in danger of extinction as the native speakers of these languages have to learn

other languages for educational, administration, business, and other purposes. Some languages, therefore, play dominant role in a particular situation.

### **1.1.1 The English Language and its Importance**

Although more than six thousand distinct languages are in existence in the world, English is one of the dominant and worldwide famous languages according to its area and mass coverage. English has been a global language in the present context. It is spoken all over the world. It is spoken as mother tongue or second or foreign language. More than 60% of the nations of the world have used English as their official language, too.

In Nepalese context, it functions as a language of prestige. It is used as an international and a link language (*lingua franca*). A small number of people speak English for communication in Nepal. According to the National Census Report (2001), the number of English speaking people in Nepal is 1037 only and it is in the 64<sup>th</sup> position out of ninety two languages in the report. It is widely used in international books, newspapers, business, academic conferences, sports, literature, science and technology, religion, politics, diplomacy etc.

The knowledge of English has been a must to acquire in the vast world. English is equally important from educational point of view in our context since it is being taught from class one to bachelor level as a compulsory subject. It has been included in our educational system since Durbar High School was established. A number of newspaper, magazines, journals, etc published in English. We, therefore, cannot avoid the role of English in different fields of life in the present world of globalization.

### **1.1.2 Linguistic Scenario of Nepal**

Nepal is a multifarious country. It has distinctive variations in terms of language, culture, ethnicity, race and religion. This fact has placed our nation at rich and high position on the linguistic map of the world. In this regards, Toba (1992, as cited in Rai, 2000, p.4) says, "It is not only the fact that Nepal boasts of the highest mountain in the world, but Nepal also exhibits a remarkable wealth of cultures and languages." Thus, Nepal is regarded as paradise for linguistic researchers. According to the Report of National Census(2001), ninety two distinct languages are spoken all over Nepal but linguists claim that more than one hundred languages are still in existence.

Most of the languages spoken by a small number of populations do not possess their own script. These languages are called minority languages viz. Dhimal, Kusunda, Rajbansi, Chepang etc. It is bitter truth that some minority languages are going to be extinct very soon if we do not make any attempt to preserve them. According to the Report of the National Cesus(2001), seventeen languages like Kusunda, Koche, Magadhi etc have less than hundred native speakers, likewise twenty eight such as Sanskrit, Kisan, Chureti are about to extinct.

Even though all the languages spoken as mother tongue have been approved as the national languages by the Interim Constitution of Nepal, 2007. It is not sufficient to preserve the declining minority languages. The government, on one hand must come with careful planning and practical programmes, on the other hand, people should be aware of preserving their languages. Otherwise many languages are dying slowly because of several reasons, which are lack of language loyalty, migration and inter caste marriage. It is a reality that Nepal is a multilingual state and the government should be aware of the fact that "A multilingual state with an emerging democratic system cannot continue to have

a monolithic language policy." (Kansakar, 1999, as cited in Rai, 2000, p.168). The government has allowed teaching in mother tongue in the local areas by producing curriculum of different languages. It is a positive attempt to preserve languages, but it is not successful, either. Our country has been a federal nation and it is going to be divided into various states very soon. So, we can hope that the future states will play the vital role and contribute to save local languages.

The languages spoken in Nepal fall under four group or language families according to the genetic classification. They are explained as followed:

### **1.1.2.1 Indo-European Family**

The languages of this family are spoken in the European continent along with the Indian sub continent. That is why it is called Indo European language family. From the ancient languages like Sanskrit, Greek, Latin etc. to modern languages viz. English, Hindi, Nepali, Bengali etc fall under this family. It is the greatest language family in the world. In Nepal altogether sixteen different languages as spoken under this group (as cited in Tumbahang, 2008, p.5). This language family includes the following languages:

Nepali	Maithaly	Bhojpuri	Magadhi
Tharu	Kumal	Majhi	Marwadi
Hindi	Urdu	Awadhi	Rajbansi
Danuwar	English	Darai	Chureti

### **1.1.2.2 Tibeto-Burman Family**

This language family contains the languages spoken in Tibet, Nepal, and North-East India; and even in Burma. Considering the Number of the languages, it is the language of majority spoken in Nepal. According to Nishia (1992, as cited in Tumbahang, 2008, p.5), there are seventy one languages

spoken in the Indian sub-continent and out of them fifty eight languages are spoken in Nepal alone.

This group comprises the following languages:

Limbu	Tamang	Rai	Magar
Gurung	Newari	Yakkha	Bahing(Rumdali)
Chepang	Hayu(Bayu)	Dhimal	Sherpa
Sunuwar	Lepcha	Jirel	etc.

### **1.1.2.3 Austric/ Munda Family**

Satar( Santhali) language is the only one language which falls under this family. Satars, the people who speak the satar language, dwel in the eastern Terai region of Nepal; west Bengal, Jharkhanda and Bihar of India. In Nepal, Satar speaking people only live in Jhapa and Morang districts. Their population is around forty thousands. This family has two other branches viz. Mon Khmer and Munda.

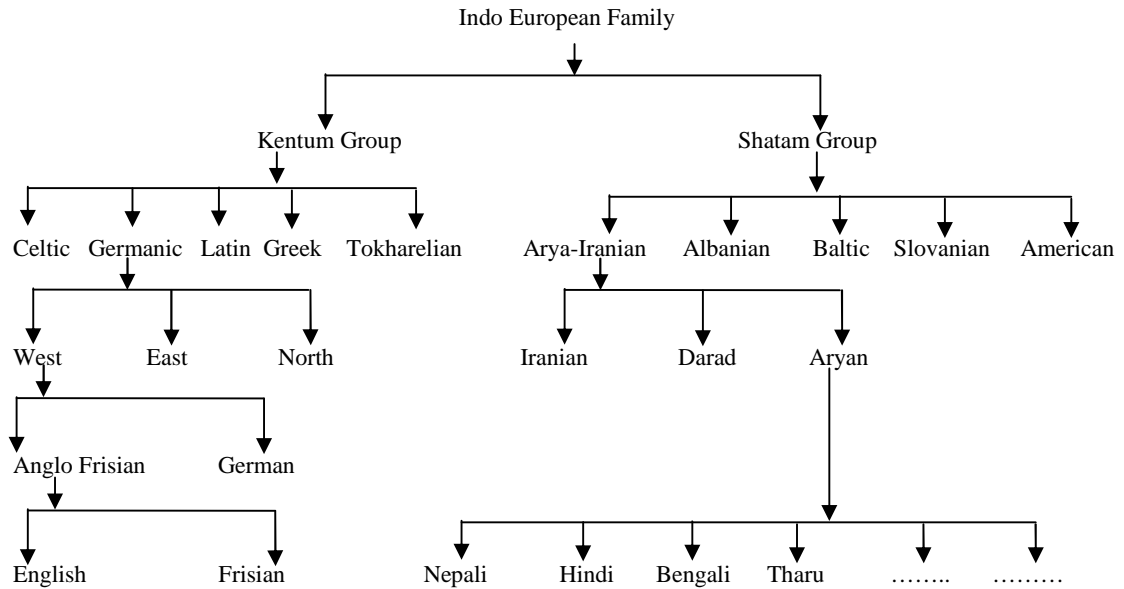
### **1.1.2.4 Dravidian Family**

Nepal has only one language of this group which is called Jhangad language. The Jhangad native speakers inhabit in the province of the Koshi River especially in Sunsari District. The majority of the people who are related to Dravidian Family live in different states of South India. The native speakers are locally known as Uraon in Nepal.

### **1.1.3 The Classification of Indo-European Language Family**

Both English and Tharu languages are originated from the Indo-European language family. This language family can be classified as follows to trace out their genealogical derivation:

Chart 1



Source (Asher: 1994)

When we observe the above genealogical chart of Indo-European Language family, it is divided into two groups i.e. Kentum and Shatam. English is sub-branch of Anglo Frisian which is derived from western Germanic family from Kentum Group. In the same way Tharu language is derived from Aryan which is sub-branch of Aryan-Iranian family from Shatam group of Indo-European language family. Thus, we can say that both of the languages i.e. English and Tharu are originated from the same i.e. Indo-European language family.

#### 1.1.4 Origin and History of Tharu

The Tharus are original inhabitants of the Terai region of Nepal. There is a debate about their origin and languages. Shrivastav(1958) provides an overview of different theories. Many including Grierson, believe the Tharus to be of Dravidian stock whose appearance has become more Mongoloid as a result of union with different race (Grierson,1916 as cited in Chaudhary,2005, p.7). Shrivastavas' conclusion, however, is that the 'Tharus are the northern most extension of the middle Indian aboriginal races' since their basic cultural

pattern are the same as those farther south."They are predominantly Mongoloid in their physical make up, yet distinct from other groups in Nepal in that they have assimilated non mongoloid physical features as well."(Webster, 1993, p.2)

Many of the people also believe that they have come from the 'Thar' desert of Rajasthan in India, having fled at the time of Islamic invasion. Some maintain they are the descendents of Rajput Women who settled in the forest and intermarried with their servant after the exodus from Rajasthan (Webster, 1993, p.3, Bista 1967, p.119).

Baburam Acharya, a Nepali historian, stated that many Rajput soldiers were killed by Akabar's forces and those women of those soldiers fled to the jungles of Nepal with their servants. The Tharus are supposed to be the progenies of these mistresses and their servants (Panjiyar, 1993, p.20).

Some scholars are of the opinion that there are two groups of Buddhists. They are 'Sthirvadi' and 'Shakyavanshi'. Tharu was derived from Sthirvadi group (Singh 2025 as cited in Katuwal, 2006, p.3). In this regard, it is said that Tharus are of Shakya clan. Their nature is similar to the Lord Buddha. They seem to be the straight, and peace loving temperament.

Chaudhary,(1995, p.11) mentions that a German citizen Gr. A.H. Faharu has described his view in Antiquity of India saying that the Tharus are of the Shakya clan. The words, which have been spoken by Buddha, in stanza 365 of Dhamapad-'Anas' meaning 'jealously' and in stanza 366 'Pasar' meaning 'handful' are in vague in the Tharu language but absent in any other languages.The Tharus are the remnant of the Shakya' and Kolya's, the two branches of the descendent of Okaka and Okamukha, the king of Banaras.

The Tharu whether of east or middle or of the west are of the same origin. It is needless to debate on this topic. They originated around Kapilbastu and Taulihawa. The nature of the Tharu is similar with the lord Buddha. Therefore,



we can say that the origin of the Tharus is in Nepal and they are of the Shakya clan. But still the controversy remains unsolved (Chaudhary, 2004, p.6).

### **1.1.5 Tharu and Their Language**

Tharu have been living particularly in the Terai belt of Nepal. They are original inhabitants of the forest of the Terai and dune valleys of Nepal. They speak their own mother tongue which is called Tharu language. All languages have their own historical background. Similarly, Tharu Language has a long history but it does not possess its own script and uses Devanagari script. The etymological name of the term 'Tharu' is that is derived from 'Thar' which means a man of the forest (Boehm 1998 as cited in Katuwal, 2006, p.3). The language of the Tharus of Mongoloid stock is related to Indo-European family of languages.

Tharu is one of the language varieties spoken mainly on the southern part of Nepal in twenty two districts. They are Jhapa, Morang, Sunsari, Udayapur, Saptari, Siraha, Dhanusha, Mahottari, Sarlahi, Rautahat, Bara, Parsa, Chitawan, Nawalparasi, Rupandehi, Kapilvastu, Dang, Surkhet, Banke, Bardiya, Kailali, and Kanchanpur.

The Tharus speak hybrid language which resembles Bhojpuri, Awadhi and Magohi (Malla 1979 as cited in Katuwal, 2006, p.3). Tharu language seems to have regional effect: in the east which is influenced by Maithili, in the central by Bhojpuri and Awadhi in the west and far western by Magohi (Chaudhary, 2004)

Among all the languages spoken in Nepal, there are 1037 people speaking English as mother tongue and 1,533,879 people speaking Tharu language as their mother tongue (C.B.S., 2001). The present study deals with the comparative study of Deixis system of English and Tharu languages in Udayapur district, one of the dune valleys. Udayapur is one of the six districts

of Sagarmatha Zone of eastern Nepal. It is bordered by Dhankuta and Sunsari in the east; Sindhuli and Dhanusha in the west; Okhaldhunga, Bhojpur and Khotang in the north, and Siraha and Saptari in the South. It has forty four VDCs and a municipality.

There are more than eight languages spoken in Udayapur district. Among them Tharu language is in the fourth position on the basis of the number of speakers of the language. The total population of Udayapur is 287,689 among them 22,323(7.76%) are Tharu language speakers in the district. (C.B.S., 2001).

### **1.1.6 Dialectal Variation in the Tharu Language**

The language of the Tharus of Mongoloid stock is related to Indo-European family of languages. The language of the Tharus of the area east of Bagmati to Mechi is influenced by Maithili. The language of the Tharus living in the west from Bagmati to Tinau is influenced by Bhojpuri, the language of Tharus from Tinau to Mahakali in the west is influenced by Awadhi and the language spoken particularly by Rana Tharus from Karnali to Mahakali is influenced by the Braja language or by Khadi Boli (Rajaure, *ibid*). (Boahm, 1998 as cited in Adhikari, 2064, p.11) has elaborated Tharu language has different dialects like Rana, Dangauriya, Morangiya/Kochila, Chitawania etc.

According to Dahit(2062, p.266) Tharu language has nine different dialects on the basis of their living in different geographical region. They are :

- |                   |                     |                    |
|-------------------|---------------------|--------------------|
| 1. Saptaria Tharu | 2. Dangali Tharu    | 3. Chitaunia Tharu |
| 4. Desori Tharu   | 5. Rana Tharu       | 6. Deukhuria       |
| 7. Bhauria Tharu  | 8. Nawalpuria Tharu | 9. Sunsaria Tharu  |

Except these there are more dialects like Morangia, Kathauria, Mohotaria etc.

The main dialects of Tharu language being spoken in Nepal are described as follow (Graeme, 2000 as cited in Adhikari, 2064, p.11/ Wikipedia):

#### **1.1.6.1 Dangaura Tharu Dialect**

The Tharu people living in Dang and Deokhuri are called Dangaura. Dang and Deokhuri are densely populated by Tharu. They speak Tharu language of their own dialect which is different from others. Even there are sub dialects within Dangaura viz. Sivaratanpur, Dangora, Kotani Dang, Chandanpur Dangora, Rajipur Dangora etc. This dialect is influenced by Awadhi.

#### **1.1.6.2 Chitwania Tharu Dialect**

Tharu people living southern strip of low country within Rapti valley of Chitwan district, Rupandehi and Nawalparasi districts speak this dialect of Tharu language. These districts have separate Tharu language from others. This dialect is partially influenced by Nepali and partially by Bhojpuri.

#### **1.1.6.3 Kathoriya Tharu Dialect**

Tharu people who live near the Dangora, mainly in Kailali district of western Nepal and Keri and Gonda districts of India speak this dialect. This a different dialect from other Tharu languages

#### **1.1.6.4 Rana Thakur Tharu Dialect**

Tharu living in far southwestern districts of Nepal: Kanchanpur and Kailali, also on the eastern border of India, Nighasan Tehsil of Kheri District, Khatima, Sitarganj, Kiccha, and Haldwani Tehsils of Nainital District, and Pilibhit districts speak this dialect of Tharu language. This dialect has more sub dialectal variation viz. Rana Sugia, Rana Sisaikera, Rana Sisana, Rana Majhgama, Rana Bangama, Thakur. This dialect is distinct from other Tharu languages.

### **1.1.6.5 Morangia Tharu Dialect**

Kochila Tharu are divided into two groups. Eastern Kochila and Western Kochila. Tharu people living in eastern Kochila (Morang Kochila) which includes Jhapa, Morang and Sunsari districts speak Morangia dialect. Morangia Tharu has their own unique language and cultural activities. This dialect is quite different from other dialects of Tharu language.

### **1.1.6.6 Saptaria Tharu Dialect**

This dialect is spoken by Tharu people of western Kochila. Tharu living in Saptari, Siraha, Udayapur, Dhanusa, fall under western Kochila, speak this dialect. These districts are densely populated with Tharu people. Since, these districts are attached with India and Mithala province, this dialect is influenced by Maithili language.

### **1.1.7 Deixis**

The word 'Deixis' is a technical term derived from Greek language which means pointing via language. Any linguistic form used to accomplish this pointing is called a deictic expression (Yule, 1993, p.9). Deictic expressions are also called indexical expression. Charles Peirce introduced deixis for the first time (Levinson, 1995, p.54). He used the indexical signs to refer to deictic expression and argued that they determine the existential relation between signs and referent. The relation between language and context is observed in the phenomenon of deixis. There are some words in English that cannot be interpreted at all unless the physical context especially, physical context of the speaker is known. They are words like *here, there, this, that, now, then, yesterday, as well as I, You, him, her, them*. Thus deictic expressions are bits of the language which depend upon the immediate physical context in which they

are used. These are expressions of language which can be only understood in terms of the speaker's intended meaning.

In Levinson's word (1995,p.54), " deixis concerns with the ways in which language encode or grammaticalize features of the context of utterance and speech event and thus also concerns ways in which the interpretation of utterances depends on the analysis of the context of utterances." In other words, the term deixis refers to language structures which can reflect the context or circumstance in which they are used. The relationship between language structure and context is reflected through deixis. For example, the use of demonstratives, first and second person pronouns, tense specific time and place adverbs like *here, there* as well as other grammatical features which concerns directly with the circumstances of utterance. Likewise Crystal (2003, p.127) defines deixis as a "term used in linguistic theory to subsume those features directly to the person temporal locational characteristics of situation within which an utterance takes place, whose meaning is thus relative to situation, e.g. *now, then, here, there, I, you*, are deictic (deictic or exospheric words). The term is also used for words which refer to backwards and forwards in discourse (Anaphora and Cataphora e.g. *that, the following, the former*)'.

Similarly, deixis is 'term for a word or phrase which directly relates on utterance to time, place or person' (Richards et al. 1999, p.100). Likewise, Deixis can be defined as any expressions that are used to point to person, place, time, or discourse unit. Deixis refers to 'a particular way in which the interpretation of certain linguistic expression is depending on the context in which they are produced or interpreted (Asher, 1994, p.853). In the same way Nunan (1993, p.7) says, "A discourse refers to the interpretation of communicative events in context." According to Levinson (1995, p.55) 'Deixis belongs within the domain of pragmatics because it directly concerns the

relationship between the structures of language and context in which they are used.'

Thus, deixis can be considered to be the bridge between linguistics, semantics, and pragmatics because it can exhibit their relationship in terms of personal, locational, and linguistic context. Since deictic expressions concern with the actual context of the utterance, they are mostly used in face to face interaction. To sum up the above views, deixis refers to the language structures which directly reflect the context or circumstances in which they are used.

Traditionally, there are three types of deixis: Person Deixis, Place/Spatial Deixis and Time/ Temporal Deixis. But nowadays two more types of deixis namely: Discourse/Text Deixis and Social Deixis are introduced.

#### **1.1.7.1 Person Deixis**

Person Deixis refers to a term which directly relates an utterance to the person in the utterance. For example, *I am telling you about him* where *I* relates the utterance to the speaker himself, *you* to the addressee and *him* to a person other than speaker and addressee, the referent. Thus, 'Person Deixis concerns the encoding of the role of participants in the speech event in which the utterance in question is delivered.' (Levinson, 1983, p. 62). In brief, Person Deixis concerns how languages encode/ grammaticalize the person in an utterance and how the interpretation of an utterance depends on the persons. The traditional paradigm of first, second or third person is captured by two semantic features of the speaker inclusion(S) and addressee inclusion (A). First Person (+S), Second Person (+A) and Third Person (-S), (-A) and thus Third Person is encoding of reference to persons and entitles which are neither speaker nor addressee' (Levinson, 1995, p.65).

Thus, pronominal systems are clear manifestations of persons which exhibit three way distinction's (Ingram 1978 as cited in Levinson, 1995, p.69). But

some pronominal systems exhibit as many as fifteen basic pronouns (ignoring honorific alternates) by super imposing distinctions based on plurality (dual, trial and plural) gender and so on.

Moreover, in many languages, there are two first person plural pronouns corresponding to 'we-inclusive of addressee' and 'we- exclusive of addressee'. In some languages, many other features are often encoded in person system whether in pronominal paradigms or predicate agreements including gender or honorific distinctions.

### **1.1.7.2 Place/ Spatial Deixis**

Place Deixis is also called spatial deixis. Place deixis is term which directly relates an utterance to the spatial locations in it. In other words, place deixis concerns how languages encode the spatial location and how the interpretation of the utterance depends on the analysis of locations in the utterance. The classification of place deixis is different in different languages. There are two fold classification of place deixis in English: Proximal and Distal. Proximal deals with close to the speaker: *this, here*. Distal with away from the speaker: *that, there*. 'Deixis adverbs like *here, there* are the most direct examples like *spatial deixis*' (Asher, 1994, p.856). Apart from the place adverbials: *here* and *there* and demonstrative pronouns: *this* and *that*, some motion verbs such as *come* and *go* also have deictic feature. For example, the expression '*He is coming*' means; *He is moving towards the speaker's location* at the time of coding. And the expression '*He is going*' means '*He is moving away from the speaker's location at the time of coding*.'

### **1.1.7.3 Time Deixis/Temporal Deixis**

Time Deixis is also called temporal deixis. Time Deixis refers to a term which directly relates an utterance to the temporal point or period. In other words, time deixis refers to the words or expressions used to point the time '... the

deictic centre is normally taken to be the speaker's location at the time of speaking' (Fillmore, 1975 as cited in Asher, 1994, p.855). Hence, words which are used to point to the time come under time deixis. There are two forms or extremes of time deixis. They are Proximal-*now* and Distal-*then* in the sense both past and future. 'Now' may include *now*, *today*, *this week*, *this year* etc. 'Then' (past) refers to *in days gone by*, *yesterday* etc. 'Then' (future) indicates *tonight*, *next week*, *the coming week*, *the approaching year*. Time Deixis is reflected in tense or verb forms as well. For example:

It is raining. (Now)

It was raining. (Yesterday)

It will be raining. (Tomorrow)

#### **1.1.7.4 Discourse Deixis**

Discourse Deixis is also called text deixis. Discourse deixis is a term or expression that refers to or indicates the certain portion of a text or discourse or conversation. The term may refer to previous or latter portion of the deixis. 'In a written or spoken discourse there is frequently occasion to refer to the earlier or forth coming segments of the discourse'. (Asher,1994, p.856). Similarly, Levinson, (1995, p.85) says 'Discourse or Text Deixis concerns the use of expression within some utterance to refer some utterance to refer to some portion of discourse that contains that utterance itself.' The discourse deixis that refers to back to another word or phrase which is used earlier in a text or conversation is called anaphora. The deictic term that refers to forward is called cataphora. Thus we can conclude that discourse or text deixis concerns with encoding of reference of a portion of the unfolding discourse in which the utterance takes place.



### **1.1.7.5 Social Deixis**

Social deixis is a term that reflects the social status of the speaker, addressee and others. It also refers to linguistic expression which is concerned with establishing or maintaining social relationship within the social situation in which the utterance takes place. 'Social deixis is that aspect of sentences which reflect or establish or are determined by certain realities of the social situation in which the speech act occurs.'(Fillmore,1975, p.76). Honorifics are frequently encountered in the language of the world drawing the recurrent metaphor of plurality, height, distance and so on. Thus, social deixis is reflected in different forms of person deixis. In Nepali *sarkar, yahaan, hajur, tapaaain, timi, and tan* reflect the different social relationship between the speaker and the addressee. The factors to determine the degree social status are: age, class, royalty, education, authority power etc. Social deixis reflects the relationship between: speaker and referent, speaker and addressee, speaker and audience, and speaker and setting.

### **1.1.8 Contrastive Analysis**

According to James (1980, p.4) "Contrastive Analysis is a linguistic enterprise aimed at producing inverted two valued typology and founded on the assumption that languages can be compared." Contrastive Analysis can simply be defined as scientific study of similarities and differences between two or more than two languages.

Linguists say that no languages have one to one relation in terms of vocabulary, sentence structure and other pattern and we have experienced as well. Richard et al. (1999, p.83) define it as 'the comparison of the linguistic system of two languages, for example, sounds system or the grammatical system.' In the same way, Crystal (2003, p.107) defines it as ' a term used in linguistics for difference between units, especially one which serves to distinguish meaning in

language.' The above definitions of Contrastive Analysis show that it is 'the systematic comparison of two or more languages so that the difficulties of leaning a second language can be diagnosed and solved by adopting appropriate techniques.

According to Richard et al. (1999, 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 effects if interference.

Contrastive Analysis has two aspects: Linguistic Aspect and Psychological Aspects. Linguistic aspects deal with the theory to find some feature quite easy and some other extremely difficult. Psychological aspects deal with the theory to predict the possible errors made by second language learners. Thus, CA can be used for various purposes. It helps the language teachers to identify difficult and different areas for the second language learners. It is also concerned with explaining the sources of errors in the learner's performance. It helps the language teachers to reform their teaching strategies by concentrating on difficult areas for learners. By keeping the result obtained from CA in mind, a language teacher can adopt suitable methods and materials accordingly. Furthermore, it is equally significant for language trainers so that they can train language teachers to help them to make their L2 teaching more effective for the intended group. It is significant for curriculum designers and text book writers so that they can select and organize language items by keeping differences and difficulties of target language for the learners in mind, and perform their task accordingly.

## **1.2 Review of the Related Literature**

Many studies have been carried on Linguistic comparative studies which are concerned with different linguistic fields of English and various dialects of languages spoken in Nepal. Though some theses are available on pronominal, case, kinship terms and adverbials of English and other dialects and languages spoken in Nepal. No research is available on deixis system in Tharu language. So, researches done or conducted on pronominal, case, kinship terms, and adverbials are only the only available related literature for the present study. Some of the related researches for the present study are reviewed as follows:

Tharu (2001) carried out a research entitled "A Comparative Study of the Subject and Verb Agreement in English and Tharu Languages". The main purpose of this study was to identify the subject and verb agreement system of the Tharu language and to compare with that of the English. He found that in English the second and third person pronouns do not change for honorific forms where as they do in Tharu language.

Chaudhary (2005) conducted the research on "Pronominal of the Tharu and English Languages". His main objectives were to identify similarities and differences between pronominal in Tharu and English languages. His study concludes that both the languages have similar pronouns but Tharu has more alternative pronouns than English. Moreover, English has separate pronominal for masculine and feminine gender but Tharu lacks it. Though he has mentioned that Tharu pronominal are categorized on the basis of proximal (closer to the speaker) - distal (remote/distant from the addressee) dimension as in English, he has not talked about all deictical pronominal of both of these languages.

Katuwal (2006) has conducted the research on "A Comparative Study on English and Tharu Kinship Terms". His main objectives were to determine

English and Tharu kinship terms used to refer to various kinship relations and to compare and contrast those terms with each other's (i.e. English with Nepali). His study concludes that Tharu language has a larger number of kinship terms whereas English has least because the relationships are addressed by names in most of the cases in English. English language has various neutral terms to refer to different kinship relations but such cover terms are rarely found in Tharu language. English language does not make any distinction between elder and younger kinship relation where as Tharu language makes this distinction to show seniority and juniority.

Yadav, (2007) carried out a research entitled "Pronominal in the Maithili and English Languages". The main purpose of his study was to determine pronominal in Maithili and compare and contrast Maithili pronominal with those of English .He has found out Maithili pronominal system is richer than that of English and Maithili has the existence of honorific, mid-honorific and non-honorific alternates that does not exist in English. English has the distinct singular third person pronouns for male and female which does not exist in Maithili. Although he has mentioned that Maithili pronouns are categorized on proximal/ distal criteria as in English but his research does not deal with deictics of both the languages.

Acharya, (2008) has conducted a research on "Person and Time Deixis in English and Nepali". His main objectives were to determine Nepali person and time deixis and compare and contrast Nepali person and time deixis with that of English. His study concludes Nepali has more person deixis and some Nepali time deixis are somehow similar to English time deixis.

Both English and Nepali deictic pronominal have two numbers: singular and plural. Nepali is richer than English in terms of the person deixis because Nepali deictic second person and third person pronouns have honorific

distinctions which is not found in English. In Nepali, deictic personal pronouns denoting female take distinct feminine gender specific verbs. This phenomenon is not found in English.

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

The study has following objectives:

- i. to identify deixis system in Tharu language.
- ii. to compare and contrast Tharu Deixis systems with that of English.
- iii. to point out some pedagogical implications.

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

Language is closely related to the context. The linguistic utterance without its context cannot give its actual meaning or may give different meaning.

Actually, deixis deals with the language which directly refers to the context or situation within or around which communication takes place. Deixis helps the nonlinguistic context with the linguistic one and the relationship is reflected in the structure of the language. So, the present study is important to the applied linguistics as it deals with contextual aspect of language. As it is concerned with pragmatic aspects of language it is equally significant to sociolinguists and pragmatists.

This study will be valuable for the department itself as there is no research in deixis comparing Tharu and English language. The present study will also be significant to sociolinguists as it deals with social phenomenon within which language is used. Moreover, it will be beneficial to language trainers, syllabus designers, text book writers teachers and students as they can adopt contextual aspects of the both of those languages while giving training and designing syllabus for Tharu native speaker learning English as well as vice versa. On

the other hand, the present research will also be more important for general readers who are interested in deictic expression in Tharu and English.

### **1.5 Definition of the Specific Terms**

- First Language : A person's mother tongue or the language one acquires first.
- Second Language : A language which is not a native language but is used as a medium of communication (eg. In education and government offices).
- Multilingual : A person who knows or uses three or more languages.
- Ethnic Language : A language used by indigenous people who have typical life style, culture and tradition.
- Noun : A word that refers to a person, place, thing, animal, quality, or an activity
- Pronoun : A word replacing a noun.
- Endangered Language : A language that is used by a small number of adult speakers and is no longer used by their children.
- Deixis : A linguistic unit such as a word or phrase which directly relates to a time, place, person(s) etc.
- Gender : A grammatical category reflecting the difference in sex e.g. masculine, feminine, neuter etc.
- Coding Time : It refers to that time of utterance.
- Receiving Time : It refers to the time of reception.

- Honorifics : Politeness formulae in a particular language  
which may be specific affixes, words or sentence structures.
- Lingua Franca : A language that is used for communication between different groups of people, each speaking at different language.
- Case : A grammatical category that shows the function of noun or noun phrase in a sentence.
- Discourse : The use of language in speech and writing in order to produce meaning.

## **CHAPTER TWO**

### **METHODOLOGY**

The researcher adopted the following methodology to conduct the study.

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

The researcher used both primary and secondary sources of data.

##### **2.1.1 Primary Source of Data**

The researcher collected the data from the Tharu native speakers from Tharu communities of Triyuga Municipality of Udayapur District. He also consulted other educated Tharu scholars for the primary source of the data for this study.

##### **2.1.2 Secondary Source of Data**

The researcher consulted and studied various books, theses, researches reports, journals, and documents, dictionaries, encyclopedia and many other books on relevant subjects for the secondary source of English Deixis for this study. The major secondary sources Asher (1994), Yule (1997) and Levinson (1995).

#### **2.2 Sample Population**

The sampling population of the study consisted of eighty Tharu native speakers for the information of Deixis System in Tharu language: fourteen people were from Motigada, fourteen from Bagaha, fourteen from Deuri , fourteen from Uttarbari Deuri, fourteen from Laxmipur and ten Tharu teachers teaching in different schools within Triyuga Municipality.

#### **2.3 Sampling Procedure**

The researcher used judgmental sampling procedure to select the informants. According to Kumar (1996, as cited in Gautam, 2064, p.96), "In Judgmental



sampling, the researcher selects those units who, he thinks, can provide the best information to achieve the objective of his study." For example, if researcher is to select 100 teachers, he may exercise his own judgment based on experience for including a given teacher and decides whom to select and whom to discard. Such a sample is arbitrarily selected because there is good evidence that it is a representative of total population.

## **2.4 Tools of Data Collection**

The researcher used an interview questionnaire as the research tool. He used forty questions in English and clarifies them to the informants in Tharu language. Then he asked them to translate the sentences in Tharu language. Two types of questions, which were based on all types of deixis systems, were used in the questionnaire. The informants had to translate the given sentences into Tharu in the first type whereas they had to give Tharu equivalent for the deictic terms given in English in the second.

## **2.5 Process of Data Collection**

The researcher prepared a set of questionnaire which was used for interview. Then he visited the place and met the informants and built rapport with them. He, then, clarified objectives and significance of the study to the informants. He interviewed the uneducated ones orally and noted down their responses. He asked the educated ones to write their responses and fill the questionnaire.

Finally, the researcher thanked all the informants for their co-operation. English Deictic expressions were collected from secondary sources. Some of them were Levinson (1995), Asher (1994), and Yule (1997).

## **2.6 Limitation of the Study**

- a. The study was limited to deixis system only.
- b. It was based on data elicited and data from eighty native speakers of Tharu communities from Triyuga Municipality, Udayapur.
- c. English Deictic expressions were collected through secondary sources.
- d. The study was limited to the analysis of the data elicited from the native speakers of Tharu who use Saptaria dialect.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

The data obtained from informants were analyzed and interpreted descriptively using tables, charts, and illustration, and simple statistical tools.

#### 3.1 Person Deixis in Tharu and English Language

Person deixis are used to refer to person(s). For example: *ham, hame, hamar, hamsab, hamar sabke, hamaurake, , to, tu, tusab, tuhe, toher, toraurake, apane, apanesab, yi, yisab, yisabke, yekaurake, u, usab, okar, okaurake, okar sabke* etc. are some of the examples of person deixis in Tharu.

Basically, the first person, second and third person pronominal is used as person deixis in Tharu. Personal pronouns denote speakers (+s), addressee (+A) and person and entities besides speaker and addressee (-S), (-A). Deictic personal pronouns are marked for case and number. The following table shows first person deixis in Tharu.

**Table-1**

**Deictic First Person Tharu Pronouns**

Number	Case		
	Subjective	Objective	Genitive
Singular	<i>ham, hame</i>	<i>hamar</i>	<i>hamar</i>
Plural	<i>hamsab</i>	<i>hamaurake, hamar sabake</i>	<i>hamaurake, hamar sabake</i>

The above table shows that Tharu first person deictic pronominal are marked for number and case but there is lack of gender difference. They take '*sab*'/'*aurke*' in the plural.

The following table clarifies deictic second person pronominal of Tharu.

**Table-2**  
**Deictic Second Person Pronouns of Tharu**

Number Case	Singular				Plural			
	Non-honorific	Mid-honorific	High-honorific	Higher-honorific	Non-honorific	Mid-honorific	High-honorific	Higher-honorific
Subjective	<i>tu, to</i>	<i>tuhe, tohe</i>	<i>y nh</i>	<i>apane</i>	<i>tusab, tosab</i>	<i>Toraurake torasabake</i>	<i>y nh sab</i>	<i>apanesab</i>
Objective	<i>tor</i>	<i>tor</i>	<i>y nh ke</i>	<i>apaneke</i>	<i>tor sabake</i>	<i>toraurake tor sabake</i>	<i>y nh sabke</i>	<i>apanesabake</i>
Genetive	<i>tohar</i>	<i>tohar</i>	<i>y nh ke</i>	<i>apaneke</i>	<i>tor sabake</i>	<i>toraurake tor sabake</i>	<i>y nh sabake</i>	<i>apanesabake</i>

The above table clarifies that second person deictic pronominal in Tharu have honorific distinctions i.e. they have distinct form to mark non-honorific, mid-honorific, high-honorific and higher-honorific etc. Moreover, the second person deictic pronominal are marked for numbers and cases as well.

The third person deictic pronominal are presented in the table below:

**Table-3**  
**Third Person Deictic Pronouns of Tharu**

Number Case	Singular				Plural		
	Gender	Non-honorific	Mid-honorific	High-honorific	Non-honorific	Mid-honorific	High-honorific
Subjective	Masculine	<i>yi / u</i>	-	-	<i>yisab / usab / usun</i>	-	-
	Feminine	<i>yi / u</i>	-	-	<i>yisab / usab / usun</i>	-	-
	Neuter	<i>yi / u</i>	-	-	<i>yisab / usab / usun</i>	-	-
Objective	Masculine	<i>ekar / okar</i>	-	-	<i>yisabake / usabake / usunke ekaraurake / okaraurake</i>	-	-
	Feminine	<i>ekar / okar</i>	-	-	<i>yisabake / usabake / usunke ekaraurake / okaraurake</i>	-	-
	Neuter	<i>ekar / okar</i>	-	-	<i>yisabake / usabake / usunke ekaraurake / okaraurake</i>	-	-
Genetive	Masculine	<i>ekar / okar</i>	-	-	<i>yisabake / usabake / usunke ekaraurake / okaraurake</i>	-	-
	Feminine	<i>ekar / okar</i>	-	-	<i>yisabake / usabake, / usunke ekaraurake / okaraurake</i>	-	-
	Neuter	<i>ekar/okar</i>	-	-	<i>yisabake / usabake / usunke ekaraurake / okaraurake</i>	-	-

The above table reflects that the third person deictic pronouns in Tharu are marked for number and cases i.e. they have different forms in different number and case. But they lack gender distinctions and honorific level.

The following table shows person deixis in English:

**Table-4**  
**Person Deixis in English**

Person	Case	Number	
		Singular	Plural
1 <sup>st</sup> Person	Subjective	I	We
	Objective	me	us
	Genitive	my/mine	our/ours
2 <sup>nd</sup> Person	Subjective	you	you
	Objective	you	you
	Genitive	your/yours	yours/yours
3 <sup>rd</sup> Person	Subjective	Masculine: he	they
	Objective	Masculine: him	them
	Genitive	Masculine: his	their/theirs
	Subjective	Feminine: she	they
	Objective	Feminine: her	them
	Genitive	Feminine: her/hers	their/theirs
	Subjective	Neuter : it	they
	Objective	Neuter : it	them
	Genitive	Neuter : its	their/theirs

The above table shows that the first and third persons deictic pronominal in English are marked for number and cases. But second person deictic pronouns '*you*' has the same form in both singular and plural numbers and subjective and objective cases. On the other hand, the third person deictical pronouns are marked for number, cases and gender.

### 3.1.1 Similarities and Differences in Person Deixis

The above tables clarify that both English and Tharu deictical personal pronouns belong to two types of numbers: singular and plural. For example,

u d ktar chiyai.

(Singular)

He doctor is. (Word for word translation)

He is a doctor (Singular)

usab d ktar chiyai. (Plural)

They doctor are. (Word for word translation)

They are doctors. (Singular)

First person plural pronoun 'we' similar in both English and Tharu in terms of the exclusion and inclusion of the addressee, e.g.

Tu hamar sab ke nai bhetahi. (Exclusive)

You us did not meet.

You did not meet us.

Hamsab kis n chhiyai (Inclusive)

We farmers are.

We are farmers.

Tharu deictical pronominal mainly take suffix 'sab'/'sun' in plural but sometimes a little bit different whereas English deictical Pronominal have separate plural forms, e.g.

English examples:

He eats rice. (Singular)

They eat rice. (Plural)

I am a student. (Singular)

We are students. (Plural)

Tharu examples:

u bh t khaichhai. (Singular)

usab/usun bh t kh ichhai. (Plural)

okaraurake bh t kh ichhai

ham iskul j ichiyai. (Singular)

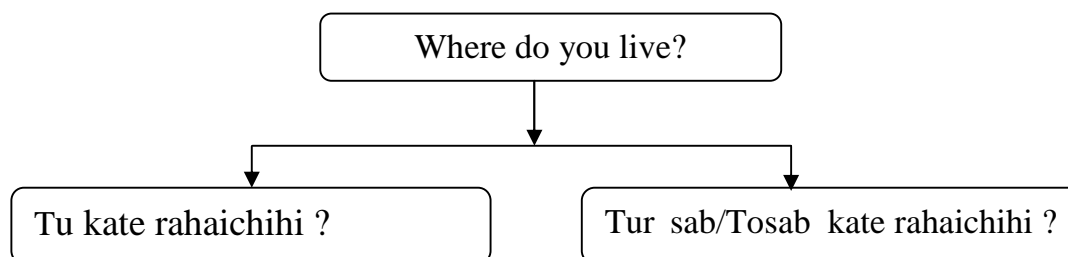
hamsab iskul j ichiyai. (Plural)

hamaraurake iskul j ichiyai.

English second person deictical pronoun 'you' has the same form in both singular and plural numbers but Tharu second person pronouns have distinct forms in singular and plural, e.g.

<b>English</b>	<b>Tharu</b>
You are a student.	Tu bidhy rthi chihi.
You are students.	Tusab bidhy rthi chihi.

The above examples show that Tharu second person deictic pronouns have affixation in plural which doesn't exist in English i.e. English has distinct form of deictic pronouns in plural.



The following table shows comparison of English and Tharu deictic second person pronominal in term of honorific distinction.

**Table-5**  
**Comparison of English and Tharu Deictic Second Person Pronouns in terms of Honorific Features**

<b>Features</b>	<b>English</b>	<b>Tharu</b>
Non-honorific	-	+
Mid-honorific	-	+
High-honorific	-	+
Higher-honorific	-	+

The above table shows that unlike in English, deictic second person pronominal in Tharu have honorific distinctions. English second and third person deictic pronominal do not have honorific diction whereas Tharu second person pronouns have distinct



forms in terms of honorific but third person does not have so. Honorific distinction in Tharu determines the use of verbs too. The example given below makes it clear.

<b>English</b>	<b>Tharu</b>
You go to market.	a) Tu baj r j ichihi. (Non-honorific)
	b) Tohe baj r j ichihi. (Mid-honorific)
	c) Y nh baj r j ichiyai. (High-honorific)
	d) Apane baj r j ichiyai (Higher-honorific)

The third person deictic pronouns in Tharu are marked for number and cases i.e. they have different forms in different number and case. But they lack gender distinctions and honorific level. For example:-

<b>English</b>	<b>Tharu</b>
He comes to school.	u iskul baichai.
She comes to school.	u iskul baichai.
They come to school.	usab/ usun iskul baichai.

In objective case, Tharu person deixis take suffix '*ra*' whereas English has distinct forms. For example:

<b>English</b>	<b>Tharu</b>
I help you.	Ham tor sahayog karaichiyau.
She loves me.	u hamr m y karaichhai.

In genitive case, Tharu person deixis take suffixes such as *er*, *ar*, *ke* etc. There is no distinction in number and gender. But English lacks such phenomena because English deictic personal pronominal have distinct forms in genitive case. For example:

## English

## Tharu

This is my pen.

yi hamar kalam chiyai.

She is my daughter.

u hamar beti chiyai.

He is my son.

u hamar bet chiyai.

Ramesh is her son.

ramesh oker bet chiyai.

They are my friends.

usab hamer s thi chiyai.

These books are mine.

yi kit bsab hamer chiyai.

### 3.2 Spatial/ Place Deixis

Place deixis concerns how languages encode the spatial location and how the interpretation of the utterance depends on the analysis of location in the utterance. It is also called spatial deixis. It indicates location. In Tharu *yi, ene, ete,* , etc denote proximal and, *u, one, ote,* etc denote distal. *tar, upper, nich, eipakh, eikat, oikat, oipakh,* , etc denote geometric axis, *y, jo* etc. indicate motion verbs.

The classification of deixis of place is different in different languages. There is twofold classification of place deixis in English. Proximal and distal. Proximal deals with close to the speaker: *this, here*. Distal deals with away/distant from the speaker: *that, there*. Apart from the place adverbials: *here* and *there* and demonstrative pronouns: *this* and *that*, some motion verbs such as '*come*' and '*go*' also have deictic features. For example:

He is going.

He is coming.

In the above example, '*He is going*' means 'he is moving away from the speaker's location at coding time' and the expression '*He is coming*' means 'he is coming towards the speaker's location at the coding time.' However, coming in English does not always mean moving towards the location of speaker, but rather means the speaker is moving towards the location of the addressee at CT.

### 3.2.1 Comparison of Tharu and English Place/ Spatial Deixis.

- a) Both Tharu and English have referent point to indicate spatial deixis. For example:

<b>English</b>	<b>Tharu</b>
This boy is good.	yi chaur asal chai.
That boy is good.	u chaur asal chai.

In the above examples *This (yi)* and *That (u)* indicate spatial deixis. *This (yi)* indicates nearness. The referent point of this nearness is the speaker. This nearness indicates place near to the speaker. In this way *That (u)* denotes remoteness. The referent point of this also the speaker but it denotes the place distant from the speaker.

- b) Both Tharu and English have same kinds of distance denoting features. Proximal-denoting near to the speaker and Distal- denoting distance /remote from the speaker. For example:

<b>English</b>	<b>Tharu</b>
This is my house.	yi hamar ghar chiyai. (Proximal)
That is my house.	u hamar ghar chiyai. (Distal)

- c) In English the same form 'he' is used to express whether the person is far of near. But The Tharu has specific form to express such linguistic phenomenon. For example:

<b>English</b>	<b>Tharu</b>
He (nearby) is a doctor.	yi d ktar chiyai.
He (over there) is a doctor.	u d ktar chiyai.

d) Both Tharu and English have geometric axis denoting features. For examples:

<b>English</b>	<b>Tharu</b>
up	upper
down	tar/ nich
this side	eikat
that side	oikat
in	bhitar
out	b h r
other side	dorsarkat /oikat /dosarpakh

e) Both Tharu and English have direction of movement relative to the participants. They are of two kinds. First indicates moving towards the referent and the second is opposite of that. In this For example:

<b>English</b>	<b>Tharu</b>
He is coming.	u baichau.
He is going.	u j ichau
Ram is coming here.	Ram ete bai chau.
Ram is going there.	Ram ote j ichau.
I am coming.	Ham bai chiyau.

In the above first and third examples the addressee is moving towards the speaker's location at the coding time, and in the second and fourth examples the addressee is moving away from the speaker at the coding time. But last in the last example, the speaker is moving towards the addressee.

### 3.3 Time Deixis in Tharu and English

Time deixis refers to any expression which points to the time within or around which the utterance takes place. Tharu is rich in time deixis as it has a number of deictical expressions referring to the time within or around which the utterance takes place. For example : *akhin, ikula, ik il, beh n, parsu, paurak , akhaintak, ns l, k il, kahiyok l, saibadin* etc. are time deixis frequently used in day- to-day communication in Tharu. The following table shows time deixis in Tharu and English.

**Table-6**  
**Time Deixis in Tharu and English**

<b>Tense</b>	<b>English</b>	<b>Tharu</b>
Present	Now	akhain
	Today	ike
	Nowadays	ikul
	These days	ikul
	At present	akhain
	Right now	akhainte/ akhuniye
	This time	yeisamaime /yeiber
	Sometimes	kahiyok h /kahiok l
	Still	akhaintak
	Yet	akhaintak
	Already	pahailiye
	Just	bharkhare
	Recently	h ls le/ ikul me / bharkhare
	This time/week/month/year	aiber/aihapta/aimahina/aibaras
Past	Then	tahiye/ takhunte
	In the past	pahile /pahile pahile
	Ago	pahile/pahailiye
	Those days	tahiy
	Last year	paurk
	The year before last year	tesar
	That day	oidin
	Previous day/week/month/year	k iliye, bitalh hapt /gelah mahin , paurk
	Yesterday night	k il r it /kaulk r it
	Last night	k il r it/kaulk r it
Future	Next year	dosar s l/ ns l
	The year after next	tesars l
	Tomorrow	beh n

The day after tomorrow	parsu
The third day from today	tesardin/tindin b d
The fourth day from today	chairm din/ chauth din/ ch ramdin
Soon	turante/ jaldiye
Next time	dosarber/ dosard ib
This afternoon/ evening	aberke /berulag ira/ berke s jhulag ir/ s jhake
Tonight	i r itke
Before	takhunte/ pahailiye/pahainiye
Immediately	turante/tatk le/chatdeke
After	p chhe/ b dme
Late	aber/ dhilo/ber/p chhe
Early	sabere/ sak le/
Shortly	turante/tatk le
At once	turante/tatk le /ekb ige

The above table shows that Tharu has more time deixis in terms of the names of the days and years but longer linguistic devices are used in English instead i.e. English has less number of time deixis in terms of the days and years. Furthermore, English has more tense specific time deixis than in Tharu. Tharu has less tense specific time deixis. So, most of them are used in different tenses. In time deixis which refers to present are similar in both English and Tharu. But Tharu has more time deixis which refers to the present tense. The above table further suggests that Tharu has more number of time deixis in English refer to past and future tenses. There are few pure time deixis in English which refers to past and future tenses, so long linguistic explanation are used in English instead of pure time deixis in Tharu. Examples:

### English

### Tharu

We have not reached *yet*. Hamsab *akhaintak* nai pugal chiyai. (Present)

I wrote a letter *yesterday*. Ham *k ilake* ekt chithi likhaliyai. (Past)

He will come *today*. u *ike* etai. (Future)

They used to come to school in *those days*. okaurake *tahiy* iskul

baichhelei ( Habitual Past)

### 3.4 Discourse/Text Deixis

Discourse Deixis/ text deixis concerns the use of expression within some utterance to refer to same portion of the discourse that contains that utterance (including the utterance itself). (Levinson, 1995, p.85). We may also include in discourse deixis a number of other ways in which an utterance signals its relation to surrounding text e.g. utterance initial any way seems to indicate that the utterance that contain it, is not addressed to the immediately

Tharu has deictic expressions that indicate forward and backward references. For this we can observe the following examples:

Hamar *yi* nai nik l gai chai. Jakhani man takhani hamar kanchh kahike ch l karan i. (*Forward reference*)

Ye purank kath chiyau. (*Backward reference*)

To make it clearer and to show that Tharu discourse deictic expression has also use of cataphora and anaphora. Example:

*Hamar bhy bhain nai chai jab Mohan kahalkai ta Hari chhak pairagelei. Takar b d u yi bujhalkai ki kakro muhek n milal ke bhar me bhy bahaine chiyei kahaile nai haichai.*

In the above example *hamar* indicates 'Mohan' *yi* indicates 'kakar muhek n milal ke bhar me bhy bahaine chiyei kahaile nai haichai'. Both indicated backward reference. So *hamar* and *yi* are called cataphora. In the same way *u* refers to Hari and '*takar*' indicates 'Hamar bhy bhain nai chai jab Mohan kahalkai ta Hari chhak pairagelei.' Both indicate forward reference. So, *u* and *takar* are anaphora. Likewise *bhy bhain, Hari, Mohan, Muhak n* etc indicate self. Therefore, they are homophora.

Both English and Tharu have forward and backward reference points. In both of the languages, there are cataphoric and anaphoric discourse deixis.

### 3.5 Social Deixis

Social Deixis concerns with the encoding of social distinction that are related to participants roles. Particularly, aspects of the social relationship holding between speaker and addressee(s), speaker and referent, speaker and audience, and speaker and setting. It is concerned with that aspect of sentences which reflect or establish or are determined certain realities of the social situation in which the speech act occurs. The factors to determine the degree of social status such as age, class, royalty, education, authority, power etc.

Tharu has also respect system such as *to*, *tu*, *tohe*, *yanha*, *apane* etc denote the respect to different social status and relation between speaker and addressee.

#### Social Deixis in English

Social Deixis deals with the encoding of social distinctions that are relative to participant roles, particularly aspects of the social identities of and the relationship between speaker and addressee(s) or speaker and some referent

#### Relational Social Deixis

- (i) Speaker and referent (e.g. referent honorifics)
- (ii) Speaker and addressee (e.g. addressee honorifics)
- (iii) Speaker and bystander (e.g. audience honorifics)
- (iv) Speaker and setting (e.g. formality levels)

#### Absolute Social Deixis

- (i) Authorized speakers: only certain typed of speakers may use particular words/morphemes
- (ii) Authorized recipients: only certain types of addressee may be addressed with certain words/morphemes
- (iii) Titles of address ('You Honor', 'Mr. President')



### 3.5.1 Similarities and Difference in Social Deixis between Tharu and English

Tharu third person deictic pronominal do not have honorific distinction. In other words Tharu has respect system to addressee(s) only but not for others.

Example:

Tu/to baj r j ichihi.	(Non-honorific)
Tohe baj r j ichihi	(Mid-honorific)
Y nha baj r j ichiyei.	(High-honorific)
Apane baj r j ichiyei.	(Higher-honorific)
Ramakant baj r j ichai.	(Non-honorific)
Hamar b bu hamar khelaun nai kindai chai.	(Non-honorific)

From the above example, we find that Tharu has respect system to a referent and addressee. There is not any honorific system to address/ refer to audience and bystander. In the same way there is not setting specific social deixis. English has absolute social deixis which lacks in Tharu.

## CHAPTER FOUR

### FINDINGS AND RECOMENDATIONS

#### 4.1 Findings

Through the analysis and interpretation of the collected data, the major findings of the present research and are presented below:

- a) Tharu has more expression of personal deixis which are: *ham, hame, hamar, hamsab, hamaurake, hamar sabke, tu, to, tosab, tor sab, tohe, tohar, tor sabke y nh , y nh sab, y nh ke, y nh sabke, apane, apanesab, apanesabke, yi, yisab, yekar, yisabke, yekaurake, u, usab, ,usabke, okar, okaurake* etc.
- b) Both Tharu and English deictic pronominal have two numbers: singular and plural.
- c) Both Tharu and English have same kinds of distance denoting features. Proximal-denoting near to the speaker and Distal- denoting distance /remote from the speaker.
- d) Both Tharu and English have direction of movement relative to the participants. They are of two kinds. First indicates moving towards the referent and the second is opposite of that.
- e) Both Tharu and English have geometric axis denoting features
- f) Some Tharu time deixis are somehow similar to English time deixis which are : *akhain, ike, ikul , akhuniye , eisamaim, aiber, akaintak, kahiyok h /kahiok l , pahailiye, bhakhare, h ls le, yeihapt , yeimahin , yaibaras, takhunte, tahiy , paurak , tesar , oidin , k iliye, gelah mahin , k il r it, dosar s l/ ns l, tesars l, beh n, parsu, tesardin/tindin b d, chairm din/ chauth din/ ch ramdin, dosarber/ doasrd ib, aberke/ berke /*

*berulag ira, s jhulag ir / s jhake, i r itake, takhunte, aber/ dhilo/ber/ p che/ b dme, turante/tatk le, sabere/sak le, tatk le , ekb ige etc.*

- g) Both Tharu and English languages have similar time deixis except some cases but Tharu is richer in terms of the name of the days and years.
- h) Both English and Tharu have forward and backward reference points.
- i) In both of the languages, there are cataphoric and anaphoric discourse deixis.
- j) Third person deictic pronouns in Tharu are marked for number and cases but they lack gender distinctions and honorific level.
- k) Tharu is richer than English in terms of the person deixis because Tharu deictic second person pronominal have honorific distinctions which is not found in English.
- l) Tharu deictic second person pronouns have different forms in terms of subjective and objective cases and singular and plural numbers whereas English deictic second person pronoun 'you' has the same form in both subjective and objective cases and singular and plural number.
- m) Tharu deictic pronominal take suffix *r / ke* in objective case but English deictic pronominal (except 'you') have distinct forms in objective case.
- n) In genitive case, tharu deictic personal pronouns take suffixes such as *ar/ ke* in both singular and plural but such distinction is not found in genitive in English.
- o) Unlike English, second person deictic pronominal in Tharu have honorific distinctions.
- p) English has some distinct tense specific deictic time adverbs that are not available in Tharu. So, tense specific deictic time adverbs of English are used in other tenses in Tharu.
- q) English is richer than Tharu in terms of time deixis except the names of the days and years because English deictic time adverb like : just, still, yet,

recently, already, immediately, shortly, at once, soon, etc have no distinct equivalent in Tharu.

- r) Tharu third person deictic pronominal do not have honorific distinction. In other words Tharu has respect system to addressee(s) (second person) only but not for others.
- s) Tharu has lack of absolute social deixis.

## **4.2 Recommendations for Pedagogical Implications**

On the basis of the findings obtained from the analysis and interpretation of the data, some pedagogical implications along with some recommendations have been suggested below:

- a) Both English and Tharu deictic pronominal have two kinds of numbers. This similarity should be considered while teaching deictic pronominal to Tharu students.
- b) Both English and Tharu have inclusive *we* and exclusive *we*. So, the teacher should consider that Tharu students can use both inclusive and exclusive *we* easily.
- c) English has just single second person deictic pronominal 'you' used for all numbers, subjective and objective cases but Tharu has distinct second person deictic pronominal in these case. Therefore, the teacher should clarify this fact to his students.
- d) Tharu deictic pronominal take suffixes *sab/sun* in plural, *r /ke* in objective case and *ar/ke* in genitive case. It has distinct pronominal forms. So, students should be made aware about this fact while teaching English.
- e) Tharu second person deictic pronominal have various honorific forms, such phenomenon lacks in English. So, the teacher should clarify the students that deictic second person pronoun 'you' represents all second person deictic honorific alternates in Tharu.

- f) Some English deictic time adverbs are used in specific tense. The teacher, therefore, should keep this in mind and teach them accordingly. English and Tharu time deixis are similar except some case.
- g) Tharu time deixis is richer in terms of the name of the days and years. Instead of letting students memorize long and tedious definitions of some deictical time adverbs, the teacher can encourage the students to use pure Tharu deictical time adverbs to promote communication in the language classroom.
- h) While designing English syllabus for Tharu learners, syllabus designers and experts should consider the honorific and suffixial distinctions with Tharu deictic pronouns and develop instructional materials accordingly.
- i) Unlike in English, Tharu person deixis take suffixes in objective and genitive cases; they take suffix in plural numbers, too. The teachers should consider this while teaching them to the English learners of Tharu. This should be also considered while designing syllabus for English learners of Tharu.
- j) The teachers teaching Tharu to English students should clarify that Tharu deictic personal pronoun are changed into plural by adding the suffix *sab/sun* so that the learners can learn it more easily. To make it more clearly, s/he should give a number of examples.
- k) To teach honorific distinction in Tharu pronouns to English learners of Tharu, the teacher should explain that all possible honorific alternative second person deictic pronouns are represented by single 'you' in English. S/he should illustrate all possible contexts in which 'you' in English represents all Tharu honorific second person pronouns.
- l) Both Tharu and English have same kinds of distance denoting features. Proximal-denoting near to the speaker and Distal- denoting distance /remote from the speaker. Therefore, the language teacher should clarify such characteristic with sufficient examples.

- m) Both Tharu and English have direction of movement relative to the participants. They are of two kinds. First indicates moving towards the referent and the second is opposite of that. Considering this fact the teacher should clarify with different examples.
- n) To teach similarity of geometric axis denoting features to the students, the teacher should be aware of such category. And the syllabus designers should give more focus on illustration so that the students learn easily.
- o) Both English and Tharu have forward and backward reference points. Therefore, the teacher should be careful in differentiating such points while teaching.
- p) To teach cataphoric and anaphoric discourse deixis to the students, the language teacher should carry rigorous practice with suitable examples..
- q) Tharu third person deictic pronominal do not have honorific distinction. In other words Tharu has respect system to addressee(s) (second person) only but not for others. The language teacher should give more examples to make it clear. The syllabus designers should consider such thing while designing syllabus for Tharu learner of English.
- r) Tharu has lack of absolute social deixis. Such lackness should be exemplified to the students to have clear concept.

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## **APPENDIX-I**

### **Interview Questions**

Interview questionnaire has been prepared to elicit primary data for the study entitled "**Deixis system in Tharu and English Langugae: A Comparative Study**" under the guidance of Mr. Bashudev Dahal, Assitant Lecturer, Department of English Education, Sukuna Multiple Campus, Indrapur, Morang. The researcher hopes that all of you co-operate with him in giving reliable informations which will be invaluable help to complete this research work.

Researcher

**Dev Charan Chaudhary**

Sukuma Multiple Campus

Indrapur, Morang

## APPENDIX-II

### Questionnaire

Name:..... Sex:.....

Address:..... Age:.....

Qualification:..... Date:.....

This interview questionnaire has been prepared to elicit primary data for the study entitled "The Deixis System in Tharu and English Language: A Comparative Study." Please respond each item how you use those terms in your everyday life. The researcher hopes that all of you co-operate with him in giving reliable information which will be inevitable help to complete his research work.

A. How do you say the following sentences in Tharu Language?

1. We are cutting grass.

.....

2. You are working in the field.

..... (Non-honorific)

..... (Mid-honorific)

..... (High-honorific)

..... (Higher-honorific)

3. Nobody has called.

.....

4. She did not write her name.

.....

5. I do not believe him.

.....

6. This is my book.

.....

7. These are my cows.  
.....

8. It is a ball.  
.....

9. They go to their shop.  
.....

10. He is reading a story.  
.....

11. Come here, please.  
.....

12. He is going there.  
.....

13. Go to bed.  
.....

14. Who is going there?  
.....

15. Ram is here.  
.....

16. Going there is better than staying here.  
.....

17. He has already phoned me.  
.....

18. They do not come here nowadays.  
.....

19. She died last year.  
.....

20. I do not go to school these days.  
.....

21. Asha will go to India on third from today.

.....

22. Today is Sunday.

.....

23. They have not come yet.

.....

24. They used to come to school those days.

.....

25. I cannot put up with this anymore. Calling me Kanchha all the time.

.....

26. Ram and Gita came into the room: he was laughing but she was crying.

.....

27. A: We have to fulfill our duty to make others dutiful.

B: That's good idea.

A: .....

B: .....

28. Ram likes ice-cream but Dil can't eat it.

.....

29. Prem is a sweet heart: he is so helpful.

.....

30. I bet you have not heard this story.

.....

31. That was the funniest story I have ever heard.

.....

32. I was born in London and have lived there ever since.

.....

33. Your Honor, I am innocent.

.....

34. Please, call the police.

.....

35. How do you do, Your Excellency!

.....

36. It would be better if you come inside, please.

.....

37. Give me your pen.

.....

38. Give me your pen, please.

.....

39. Would you mind giving me your pen, please?

.....

40. Mr. President, Our rights should be preserved in the constitution.

.....

B. Please tell Tharu equivalent for the following English terms. If one word has more than one equivalent, please give all the possible equivalents.

1. He .....

2. She .....

3. It .....

4. They .....

5. You (Non honorific) .....

6. You (Honorific) .....

7. You (High Honorific) .....

8. You (Higher Honorific).....

9. You (Singular) .....



- 34. There .....
- 35. This side .....
- 36. That side .....
- 37. Top .....
- 38. Bottom .....
- 39. His Majesty .....
- 40. His Excellency .....

## APPENDIX-III

### Transliteration of Tharu alphabet into Roman Script

Tharu Alphabet	English Alphabet	Tharu Alphabet	English Alphabet
अ	a	ब	ñ
आ		ट	t
इ	i	त	t
ई		थ	th
उ	u	ड	d
ऊ		ढ	dh
ऋ	r	न	n
ए	e	प	p
ऐ	ei	फ	ph
ओ	o	ब	b
औ	au	भ	bh
अं	m	म	m
क	k	य	y
ख	kh	र	r
ग	g	ल	l
घ	gh	व	w/v
ङ		श	
च	c	ष	
छ	ch	स	s
ज	j	ह	h
झ	jh	ठ	th

(Source: Turner, R.L.: A comparative and Etymological Dictionary of the Nepali Language: 1931)



## APPENDIX-IV

### 2001 Census figure for Tharu Population by districts (Nepal)

S.N.	District	Number	Tharu	%
1	Jhapa	633,042	9,588	1.51
2	Morang	843,220	63,673	7.55
3	Sunsari	625,633	87,523	13.99
4	Saptari	570,282	73,161	12.83
5	Udayapur	287,689	22,323	7.76
6	Siraha	569,880	27,252	4.78
7	Dhanusha	671,364	3,909	0.58
8	Mahotari	553,481	9,025	1.63
9	Saralahi	635,701	20,225	3.18
10	Rautahat	545,132	27,502	5.05
11	Bara	559,135	63,259	11.31
12	Parsa	497,219	40,970	8.24
13	Chitawan	472,048	60,121	12.74
14	Nawalparasi	562,870	92,779	16.48
15	Rupandehi	708,419	74,888	10.57
16	Kapilvastu	481,976	60,574	12.87
17	Dang	462,380	147,328	31.86
18	Surkhet	269,870	5,631	2.09
19	Banke	385,840	63,344	16.42
20	Bardiya	382,649	201,276	52.60
21	Kailali	616,697	269,521	43.70
22	Kanchanpur	377,899	88,155	23.33

(Source: Population Census, 2001, Nepal)

## APPENDIX-V

### Major Languages Spoken in Nepal

S.N.	Major Languages	% of Speakers
1	Nepali	48.61%,
2	Maithili language	12.3%
3	Bhojpuri	7.53%
4	Tharu	5.6%
5	Tamang	5.19%
6	Newari/Nepal Bhasa	3.92%
7	Magar	3.39%
8	Awadhi	2.47%
9	Limbu	1.47%
10	Bantawa	1.4%
11	Gurung	1.3%
12	Bajjika	1.05%

(Source: Population Census, 2001, Nepal)

### Questionnaire

Name: ...कल्याण कुमार चौधरी... Sex: ...महिला...  
Address: ...पि.स.बी.पी.स.सो.तिरुवा... Age: ...३० वर्ष...  
Qualification: ...B.A., B.Ed... Date: ...६/०६/२०१८

This interview questionnaire has been prepared to elicit primary data for the study entitled "The Deixis System in Tharu and English Language: A Comparative Study." Please respond each item how you use those terms in your everyday life. The researcher hopes that all of you co-operate with him in giving reliable information which will be inevitable help to complete his research work.

#### A. How do you say the following sentences in Tharu Language?

1. We are cutting grass.

...हमारीरके...घास...काटैचिये। हम सब घास काटैचिये।

2. You are working in the field.

...तु...खेतमें...काम...करैचिये। (Non-honorific)

...तौ...खेतमें...काम...करैचिये। (Mid-honorific)

...शु...खेतमें...काम...करैचिये। (High-honorific)

...आप...खेतमें...काम...करैचिये। (Higher-honorific)

3. Nobody has called.

...कोउगोरे...नाल...करतै...से।

4. She did not write her name.

...उ...आप...नाम...ने...लिखलके।

5. I do not believe him.

...हम...शुकरा...बिश्वास...ने...करैचिये।

6. This is my book.

...यौ...हम...किताब...चिये।

7. These are my cows.

ये सब हमारे गायें हैं।

8. It is a ball.

यह गेंद है।

9. They go to their shop.

उन्होंने अपनी दुकान जाई है।

10. He is reading a story.

उसका पढ़ रहा है।

11. Come here, please.

यहाँ आइए।

यहाँ आइए।

12. He is going there.

उसने वहाँ जाई है।

13. Go to bed.

सुते जाओ।

14. Who is going there?

उसने कौन जाई है?

15. Ram is here.

राम यहाँ है।

राम यहाँ है।

16. Going there is better than staying here.

उसने वहाँ जाने से यहाँ रहनाई निक।

17. He has already phoned me.

उसने हमारा बरसों बरस फोन करे है।

18. They do not come here nowadays.

बोकादों के आइकुला यहाँ आते हैं।

उसके आइकुला यहाँ आते हैं।

19. She died last year.

...उ... मौरके... मौरले...!

20. I do not go to school these days.

...हम... आइकुला... स्कूल... नै जाइचिगै। आइकुला हम स्कूल नै जाइचिगै।

21. Asha will go to India on third from today.

...आशा... तेरा... दिन... उरिड्या जैने।

22. Today is Sunday.

...आइ... रैब... दिन... चिगै।

...आइ... रैब... चिगै...।

23. They have not come yet.

...श्रीकरीके... आवै... तक... नै... चाल... है। उख आवै... तक... नै... चाल... है।

24. They used to come to school those days.

...पैहले... पैहले... श्रीकरीके। उख स्कूल आवै... छले।

25. I cannot put up with this anymore. Calling me Kanchha all the time.

...आब... हारा... के... के... चाल... कर... है... त... नै... सह... है।

26. Ram and Gita came into the room; he was laughing but she was crying.

...राम... आ... गिता... घर... जेले। एक... हा... है... है... त... दो... का... नै... है...।

27. A: We have to fulfill our duty to make others dutiful.

B: That's good idea.

A: ...दो... के... कर... के... बन... के... खा... के... पैहले... आव... के... कर... के... त... नै... सह... है।

B: ...थी... ल... नि... के... बात... चिगै।

28. Ram likes ice-cream but Dil can't eat it.

...राम... के... ब... के... खा... के... खा... के... नि... के... ल... के... है... लेकिन... दिल... खा... के... नै... सह... है।

29. Prem is a sweet heart: he is so helpful.

...प्रेम... ब... स... त... है...। उ... ब... ल... स... गी... है...।

30. I bet you have not heard this story.

...हम... बा... के... कह... चिगै... कि... तु... थी... क... नै... सु... है...।

31. That was the funniest story I have ever heard.

...सबसे...हस्यार्थक...कहानी...क्या...आइतक, हमने सुनी है...लिखें।

32. I was born in London and have lived there ever since.

...हम...लंदन...में...जन्मे...और...वहाँ...रहने...लगे...से।

33. Your Honor, I am innocent.

...श्रीमान्...हम...निर्दोष...हैं।

34. Please, call the police.

...पुलिस...को...बुलानें।

35. How do you do, Your Excellency!

...आप...के...कैसे...हैं...इस...सम्बन्ध...में...सुख...है।

36. It would be better if you come inside, please.

...आने...से...बेहतर...होगा।

...आप...के...सहित...आने...से...बेहतर...होगा।

37. Give me your pen.

...मेरे...लिए...कलम...इस...से।

38. Give me your pen, please.

...आप...के...कलम...इस...से...कृपया।

39. Would you mind giving me your pen, please?

...आप...के...कलम...इस...से...कृपया...दिया...जाए।

40. Mr. President, Our rights should be preserved in the constitution.

...श्रीमान्...प्रधान...मन्त्री, हमारे...अधिकार...संविधान...में...सुरक्षित...है...नाही।

B. Please tell Tharu equivalent for the following English terms. If one word has more than one equivalent, please give all the possible equivalents.

1. He ..... उ. / २० .....
2. She ..... उ. / २० .....
3. It ..... २० .....
4. They ..... उरुब .....
5. You (Non honorific) ..... तु. / लो. / व .....
6. You (Honorific) ..... तेहे .....
7. You (High Honorific) ..... उहाँ .....
8. You (Higher Honorific) ..... सपने .....
9. You (Singular) ..... तु. / लो. / तेहे. / उहाँ. / अपने
10. You (Plural) ..... तु. सब. / लो. सब. / लो. सब. / जॉसब. / अपने सब
11. Yourself ..... आपने. / आपनेदे .....
12. We ..... हम सब. / हमदो रके .....
13. I ..... हम .....
14. These ..... यी सब. / एक रके .....
15. Those ..... उरुब. / लो. रके .....
16. That   
 → ओउदास. / ओते (Place)   
 → तेहिया. / लो. रके (Time)
17. This   
 → ओहम. / ए. लो. (Place)   
 → तेहामने (Time)
18. Today ..... आइ .....
19. Yesterday ..... काइल .....
20. Tomorrow ..... बेला. / काइल .....
21. The day before yesterday ..... फरु. / फरुए



22. The day after tomorrow ..... *फर्ल*.....
23. Last year ..... *पौ. हक) । डौल. हा. खल । विलहालान*
24. Next year ..... *पुस. नखल । दोसुर. खल । पावे खला हाल*
25. Then ..... *त. हि. हा. । । ल. क. ख. । ल. ख*
26. Still ..... *अ. कु. न. ख. । अ. खै. न. ख.*
27. Yet ..... *अ. कु. न. ख. । अ. खै. न. ख.*
28. Right now ... *अ. कु. न. खै. । अ. खै. न. खै. । ख. ड. क. । च. ड. के*
29. These days ..... *आ. ड. कु. ल. । अ. ड. कु. ल.*
30. Those days ..... *ते. हि. हा. । पौ. हल. । पौ. हल. पौ. हल.*
31. This time ..... *अ. कु. न. । अ. खै. न. । अ. खै. न.*
32. That time ..... *ल. ख. न. । ल. खै. ल. । ल. खै. ल.*
33. Here ..... *खै. । खै. । खै. हा. । खै. खिना । खै. हा. गै*
34. There ..... *खै. नै. । खै. ड. हा. । खै. ड. खिना । खै. ड. ख. । खै. नै.*
35. This side ..... *खै. कु. ल. । खै.*
36. That side ..... *खै. कु. ल. । खै. नै.*
37. Top ..... *उ. पर. । उ. पर. माथे । उ. पर. दिखना*
38. Bottom ..... *नि. ख. । खै.*
39. His Majesty ..... *अ. राजा. खिना*
40. His Excellency ..... *मा. मा. हि. म.*