CHAPTER ONE

INTRODUCTION

A normal human being is an animal having complex thought system and language. No other animal of the world has these two assets. Language is extremely complex system for human communication. Human communication refers to sharing the ideas, feelings, thoughts and emotions with each other. Every normal human being uses languages for communication. Language, a means of communication, helps to form a society.

Human being is a social creature. Only human beings possess language. That is why; language is personal as well as social phenomenon. Language can be used in society but not in vacuum. Since language is used in society, it is influenced by different factors such as person, society, ethnicity, geographical boundaries, social classes, social status, economical status, cultural diversities, etc. Many researches proved that language is species specific to human. Only human child can acquire language biologically and naturally.

Nepal is multilingual country because many languages are spoken by Nepalese people. There are many languages and even many varieties within a single language. According to the Ethnologue Report for Nepal (2009) there are 126 languages spoken as a mother tongue in Nepal.

Among many dialects, my study is on the Baitadeli dialect of Nepali, entitled "Deixis System in Baitadeli and English." Before this research, some other related researches have been carried out. My topic is different from other in the sense that it is about Baitadeli language. This chapter' introduction' encompasses the following four sub- chapters:

 i. General Background

 ii. Literature Review

 iii. Objectives of the Study

 iv. Significance of the Study.

1.1 General Background

Nepal, despite its small size, accommodates an amazing cultural diversity including linguistic plurality. There is a multilingual situation. According to the Ethnologue (2005), there are 120 languages spoken as mother tongue in Nepal. Similarly, according to Ethnologue Report for Nepal (2009), there are 126 languages spoken as mother tongue in Nepal.

Language is possessed only by human beings. So, it is unique property of humans. Although, there are many ways of communication, such as vocal, auditory (oral- aural) mode, tactile, gustatory, olfactory, visual, etc; human beings mostly use oral aural (vocal auditory) mode i.e. language for communication. Due to this language, human beings are civilized and superior to other living creatures.

There are more than 6,000 distinct languages used in the present world. Out of them, some languages are spoken internationally, some nationally and some locally. "It is guessed that some type of spoken languages developed between 100, 000 to 50,000 years ago whereas written system of them developed about 5,000 years ago" (Yule 2008, p.1).

English is an international language and used as a lingua franca in the present world. It has its dominance over almost all other languages. The importance of it is growing day by day. The Nepalese Education System has put English as a compulsory subject in its curriculum from class one to bachelor level.

Language is the special gift to the human beings by God. It is species specific and species uniform to human. It differentiates humans from non-humans i.e. animals.

Language is personal phenomenon, at the same time, it is a social phenomenon as well. Wardhaugh (1998, p.10) presents the following possible relationship between language and society.

i.   Social structure may either influence or determine linguistic structure and or behaviour.

ii. Linguistic structure and or behaviour may either influence or determine social structure.

iii. Language and society may influence each other.

iv. There is no relationship at all between linguistic structure and social structure and that each is independent of the other.

Language has been defined through different perspectives, such as social perspective, cultural perspective, structural perspective, etc. Some definitions of language are as follows:

According to Bloch and Trager (1942, p.5), " Language is a system of arbitrary vocal symbols by means of which a social group cooperates." (as cited in Lyons, 2005, p.4). They focus on social aspect of language.

According to Chomsky (1957, p.13), " Language is a set of sentences, each finite in length and constructed out of a finite set of elements." He focuses on the structural aspect of language.

Hall (1960, p.158) defines, "Language is the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols." (as cited in Lyons 2005, p.4). This definition of language gives emphasis on the oral mode of communication.

Wardhaugh (1998, p.1) says, "A language is what the members of a particular society speak."This definition of language focuses on types of language on the basis of social aspect.

Widdowson (2003, p.12) says, " Language is a system of arbitrary vocal systems which permit all people in a given culture, or other people who have learned the system of that culture , to communicate to interact." It focuses on the cultural aspects of language.

No definitions of language are perfect and no one can define it perfectly because it is not only rule governed but also contextual and keeps on changing.

There are many languages in the world. The English language is the most widely used language in the world. It is an international language and lingua franca.

1.1.1 Varieties of Language

The languages of the world can be classified under various classes. Some may be standard languages, others may be vernacular or classical; natural or artificial; lingua franca; and pidgin or creole. They are described as follows:

1.1.1.1 Standard Language

Standard language is the variety of language which has the highest status in a community or nation and which is usually based on the speech and writing of educated native speakers of the language. Lado (1959) (as cited in Sharma 2009, p.53) has defined standard language "as any variety spoken by educated speakers of that language from any of the regions where it is spoken natively." We can say that a language, which has undergone the process of standardization, is called standard language. It has four processes i.e. selection, codification, elaboration of function and acceptance. These are described here below:

a. Selection: Selection refers to the choice of a particular variety among several ones. The selected variety may be an indigenous variety and necessarily gains prestige and developed as a standard language.

b. Codification: Codification refers to developing the writing system. The selected variety is codified by developing the writing system. It also involves the production of dictionary and grammar books, spellers, style, manuals, punctuation and pronunciation guide, specialized glossaries and so on.

c. Elaboration of functions: Elaboration of functions refers to the extension of functions served by the language. The functions are associated with national affairs such as education, parliament, bureaucracy, mass media, literature, law, etc. It is necessary to develop technical words in that language to suit the related fields.

d .Acceptance: Acceptance refers to the variety so far selected, codified and elaborated, should be accepted by a majority of population usually as the national language as a unifying force for the state.

1.1.1.2 Classical and Vernacular Language

Crystal (1992), (as cited in Sharma 2009, p.54), defines classical language as "A stage in the historical development of a language when it is thought to have reached its highest level of literary or cultural importance." A standard language without having its native speakers is called classical language. It is source language from which modern languages have originated. e.g. Greek, Latin, etc.

Vernacular language is said to be a non standard indigenous language which is not used as a lingua franca.

1.1.1.3 Natural and Artificial Language

Most of the languages of the world are developed naturally. A natural language is a language which has native speakers and is used in ordinary human communication. Contrastively, an artificial language is that language which is made by linguists for a particular purpose. It has no native speaker and it does not undergo the process of natural development. For example *L.L.* Zamenhof made Esperanto language as an artificial language.

1.1.1.4 Lingua Franca

Lingua franca is a language used as a means of communication among people who do not share a common native language .Lingua franca is a contact language among people having no native language i.e. bilingual and/ or multilingual society.

1.1.1.5 Pidgin and Creole

Both pidgin and creole are the varieties of contact language and are interrelated. Pidgin is a language which develops as a contact language when groups of people who speak different languages try to communicate with one

another on regular basis. A pidgin is a lingua franca having no native speakers. In other words, a lingua franca without its native speakers is called a pidgin.

Creole is a pidgin language which has become a native language of a group of speakers, being used for all or many of their daily communicative needs. In other words, when pidgin gets its native speakers, it becomes creole.

1.1.2 Varieties of Linguistic Code

Linguistic code refers to a particular language. Every linguistic code i. e. a particular language has its varieties. There are mainly three kinds of varieties viz. dialect, register and idiolect.

1.1.2.1 Dialect

Dialect is a user-based variety of language. It is a regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structure. In other words, dialect is the variety of language, which is distinguished according to user, i.e. what geographical location and social class he comes from. Therefore, it is said that dialect betrays the personality of the user or the speakers of the language. There are mainly two types of dialects viz. geographical dialect and social dialect. They are described here below:

a. Geographical Dialect

It is also called regional dialect or geolect. The variety of language caused by geographical region is called geographical dialect. It reflects the geographical origin of the speakers. Purbeli, Pashimeli, Himali, Pahadi, Madhesi, Jhapali, Baitadeli etc. are the geographical dialect of Nepali language.

b. Social Dialect

It is also called sociolect. The variety of language caused by social classes is called social dialect. It is a variety of language that reveals the social background of the speakers. Social background includes economical status, educational status, colour, age, sex, etc of the speakers. For example, Black

English, White English, Bramin language, Thakuri language, Shah Language, Dalit language, etc. are the social dialects in Nepal.

1.1.2.2 Register

Register is a use-based variety of language. It shows that 'what the speaker is doing'. Halliday (1973, p.33) pointed out three types of dimensions for classification of register these are: Field based register, Mode based register and Tenor based register.

a. Field Based Register

Field based registers are the varieties of a language, which change according to the subject matter or topic, or field about which one is talking. It is concerned with the purpose and subject matter of the communication. It refers to 'why' and 'about what' a communication takes place. The language used in literature, politics, mass media, law, etc. are the examples of different registers.

b. Mode Based Register

Mode based registers are the varieties of a language which change according to the channel or mode or means by which communication takes place. Mode is about 'how' communication takes place. Written and spoken varieties are the examples of mode based register.

c. Tenor Based Register

Tenor based registers are the varieties of a language which change depending on the situation or the relation between participants. It is about 'to whom' the communication takes place. Formal language and informal language are the examples of tenor based register.

1.1.2.3 Idiolect

It is an individual dialect or personal dialect. It differs from person to person. Same dialect or register can be used differently by different people due to their personal peculiarity or uniqueness in tone, voice, intonation duration of pause, etc.

1.1.3 Linguistic Scenario of Nepal

Geographically, Nepal is small. Despite its small geographical size, it accommodates an amazing cultural, ethnic religious and linguistic diversity. In other words, Nepal has many languages, cultures, religions, and geographical beauties. It is rich in natural assets as well. Nepal is known as multilingual country where many languages are spoken. The population census of 2001 has identified 92 distinct languages spoken as a mother tongue in Nepal. Besides this, a number of languages have been reported as unknown languages (CBS, 2001). Linguists and researchers are trying to identify new languages of this country where many more languages are still waiting to be identified. The researchers are trying to study/ research on language to convert those so-called unknown language into known ones. Some major languages spoken in Nepal are shown in a pie-chart as follows:

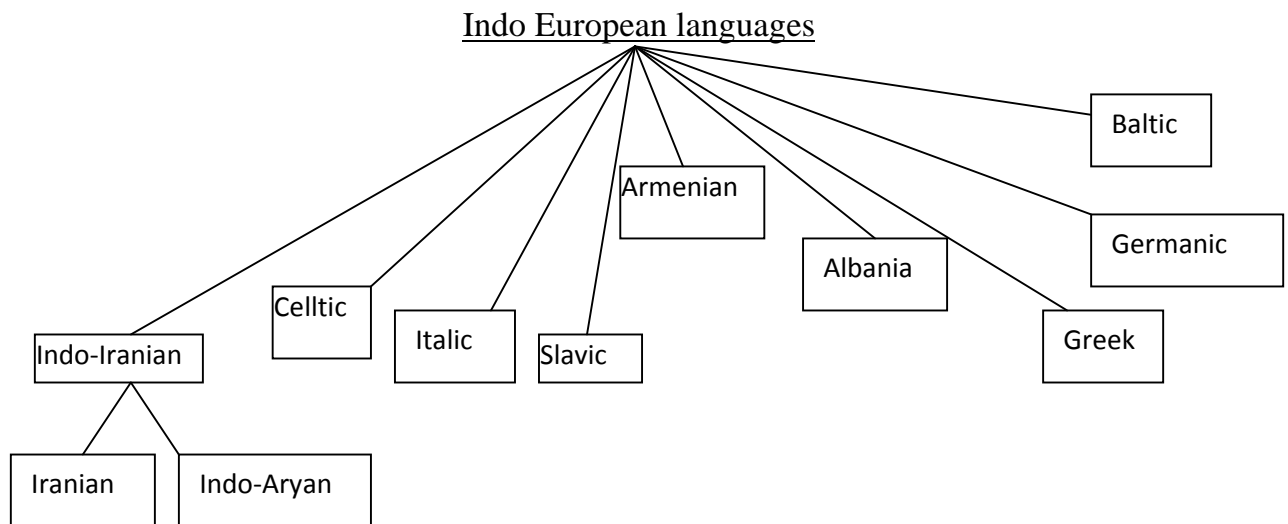**Chart No. 1: Some Major Languages Spoken in Nepal**
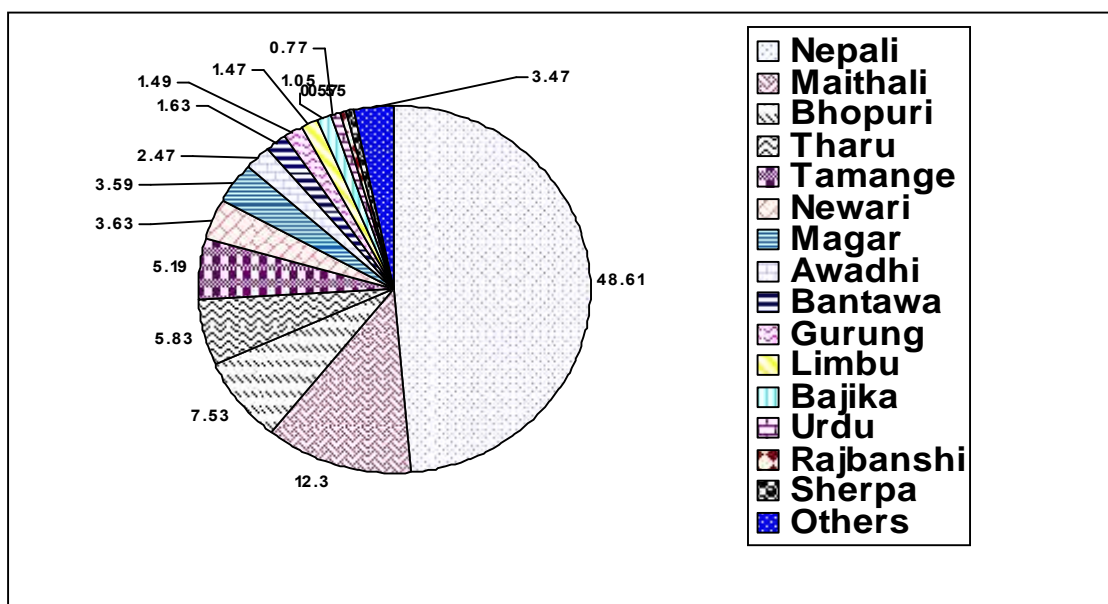
1.1.4 Language Families

There are four language families. The languages spoken in Nepal are genetically related to those four language families. They are: i.Indo Aryan group ii. Tibeti -Burman group iii. Dravidian group iv. Austro - Asiatic group. They are described here below:

8

1.1.4.1 Indo-Aryan Group

Indo-Aryan language is derived from indo- Iranian language family which is in tern dirived from Indo- European family of language. The languages having many speakers come under this family. The following figure shows this language family in detail .

Fig.No. 1*:* Indo European Languages

Indo European languages

|			
Baltic	Armenian	Germanic	
Celltic	Albania	Greek	
Italic	Slavic		
Indo-Iranian			
Iranian	Indo-Aryan		

(Source: Yadav, 2003, p.145)

It includes the following group of languages:

Nepali, Maithali, Bhojpuri, Tharu, Awadhi, Rajbanshi, Bantawa, Urdu, Chureti Langaue, Megadhi, Marwadi, Kumal, Darai, Majhi, Bhote, Hindi, Bangali, etc.

1.1.4.2 Tibeto- Burman Group

Tibeto- Burman   language is genetically derived from Sino- Tibetan language. It consists of the largest number of languages. It can be shown with the following figure.

Fig.No. 2*:* Sino-Tibetan Language

Sino- Tibetan Langauges

| Sinitic	Tibeto-Burman	Karen
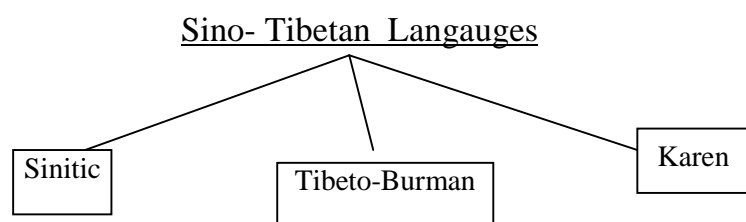
(Source: Yadav, 2003, p.146)

It includes the following group of languages:

Limbu, Raji, Thakali, Raute, Ghale, Kocha, Hayu, Shrepa, Chamling, Rai, Chapling, Magar, Newari, Tibetan, Tamang, Chhantyal, Bahing, Lepcha, Sangpang, etc.

1.1.4.3 Dravidian Group

Jhangar   language is only of Dravidian family spoken around Koshi River in the eastern region of Nepal. Dravidian language is further classified into Central, Northern, South Central and Southern branch. It can be shown with the following figure:

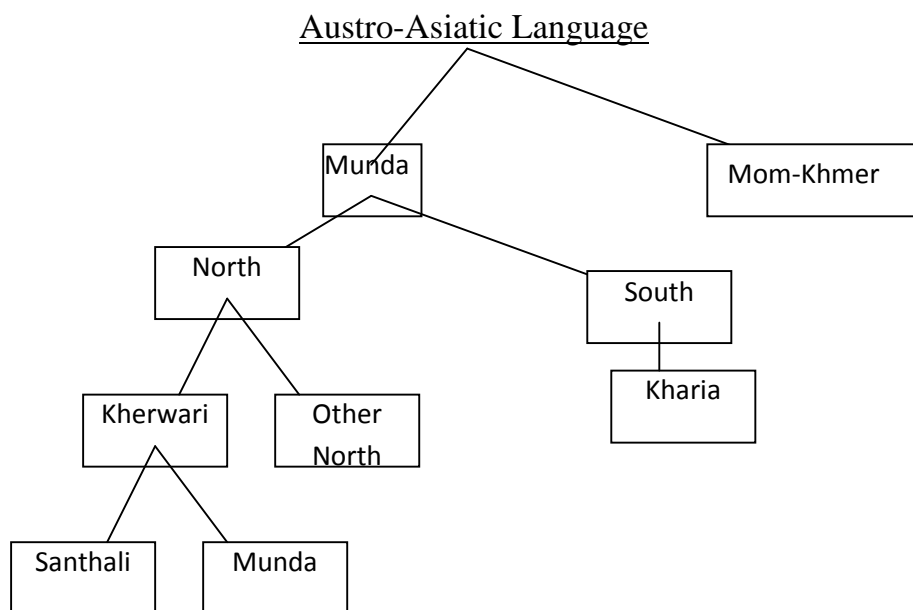**Figure No.3***: Dravidian Language*
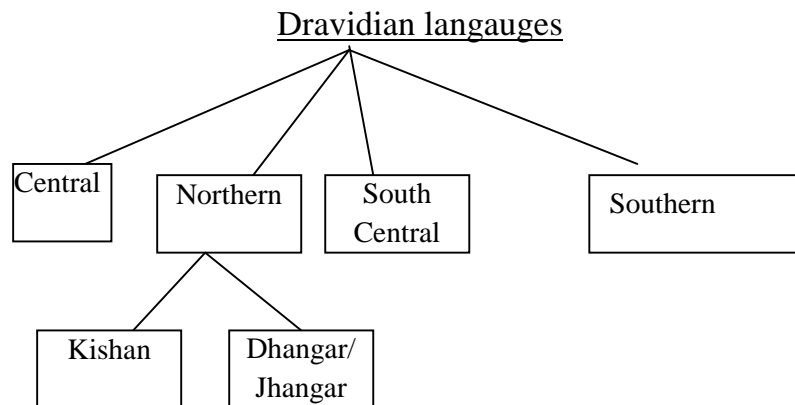
(Source: Yadav, 2003, p.147)

1.1.4.4 Austro-Asiatic Group

Satar (Santhali) and Mundari are only language of Austro-Asiatic family spoken in eastern part i.e. Morang and Jhapa district of Nepal. This family has other branches which are shown in the following figure.

Figure No.4: Austro-Asiatic Language

(Source: Yadav, 2003, p.147)

1.1.5 The English Language: An Introduction

The English language belongs to Indo- European language family and the sub branch of Germanic language family. It is an international language. It is used as one of the major lingua-franca in the world. There   are many Englishes. Every one should be familiar with English language to cope with the present development of the science and technology. It is used to get worldwide knowledge in various fields like literature, religion, culture, education, discovery, etc. Thus, in the context of Nepal, the English language has been accepted and taught as a compulsory subject from class one to bachelor level and as an optional subject from secondary level to post graduate level.

1.1.6 The Nepali Language: An Introduction

The Nepali language belongs to Indo- Aryan family. It is mainly spoken in Nepal, Bhutan, India, Burma, etc. of the southern part of Asian countries. Nepali is the national and official language of Nepal. It represents the Nepali culture and society. It is spoken by 48.61% of total population as their mother tongue in Nepal (Population census, 2001). It is a lingua franca, medium of

instruction and language of media   and offices for Nepalese people. It has been widely used in the literature from ancient time.

1.1.7 The Baitadeli Dialect of Nepali: An Introduction

Nepal is multi cultural, multi ethnic, multilingual country. Since our main concern is about language, we are talking about multilingual setting of Nepal. There are many languages spoken in Nepal as native language. One language may have many varieties. Baitadeli dialect is one of the Doteli varieties which is in tern the variety of Nepali language. Nepali language belongs to Indo-Aryan language family. Doteli dialect has also many sub dialects. One of them is Baitadeli dialect. Baitadeli dialect is a geographically determined dialect. It is spoken in Baitadi district, far western part of Nepal. Baitadi district is politically divided into 62 VDCs, 1 municipality and 2 election regions. But, culturally, Baitadi district is divided into two regions. They are: Sorad region and Purchaudi region. On the basis of this classification, the Baitadeli dialect has also 2 geographical sub dialects viz . Soradi and Purchaudeli. My research is limited to the Soradi one.

Baitadeli dialect spoken in Sorad(Tallo Sorad and Mallo Sorad) of Baitadi district is different from other dialects of Nepali language. Due to the lack of intensive study, the exact number of people speaking this dialect is not given. In spite of its close relation with the Nepali language, it has its own phonological, morphological, lexical, syntactic and semantic features. The Baitadeli dialect has neither well documented history nor written materials but exists only in spoken form like most of the unrecorded languages of the world.

People living in headquarter of Baitadi, Khalanga, Gadhi, have started using Nepali due to the influence of education and modernization and prestige. So, there is the maximum danger of extinction of this dialect. Preservation of native language is the responsibility of the speakers of that language. I am a native speaker of Baitadeli dialect. I always love my native language. So, considering these different factors, I have made an effort of studying this dialect.

1.1.8 Need and Importance of Contrastive Analysis

 Contrastive analysis (CA) is the systematic study of two or more languages to find out their structural differences and similarities. Historically, it has been used to establish language genealogies. Contrastive analysis was developed by C.C. Fries and Robert Lado in the late 1940s and 50s. Contrastive analysis was used to extensively in the field of SLA in the 1960s and early 1970s, as a method of explaining why some features of a target language were more difficult to acquire than others. This theory is based on psychologically behaviorism and linguistically structuralism. It belives that the difficulty in mastering certain structures in a second language (L2) depended on the difference between the learner's mother tongue and the language they were trying to learn.

Lado (1957, p.6) formulated the hypothesis of contrastive analysis. He claimed that "those elements which are similar to [the learner's] native language will be simple for him and those elements that are different will be difficult."

CA has application in predicting and diagnosing a proportion of the L2 errors committed by learners with a common L1. It compares learners' two languages, viz. their mother tongue and target language, and finds out similarities and differences and then, predicts the areas of ease and difficulty.

The basic assumption of CA is that the learner transfers the system of his native language (L1) to the foreign language (L2) he is learning. In CA, the description of the leaner's native language is put side by side with description of the target language. As given in Richards et al. (1985), CA hypothesis is based on the following assumptions:

i.   The main difficulties in learning a new language are caused by interference from the first language.

ii.   These differences can be predicted.

iii.   CA helps in designing teaching materials for the particular areas of interference.

13

CA is more important in the field of language teaching and learning because it functions as to predict the possible errors of L2 learners and to explain the sources and reasons of those errors. In other words, CA is helpful in pointing the areas of difficulties in learning and errors in performance, determining and specifying the area which the learners have to learn with greater emphasis. CA can help the teacher to find out the areas of differences and areas of difficulties while teaching an L2.The teacher can find out the sources of errors in the performance of the students. And the teacher can design teaching learning materials for those particular areas that need more attention. The findings of CA would be useful for course designers, teachers, testing experts (examiners) and learners. So, CA is important from pedagogical point of view.

1.1.9 Deixis

Deixis is a technical term, borrowed from the Greek word 'deiktikos' meaning pointing. So, deixis, in pragmatics, means 'pointing via language'. It is especially, the subject matter of pragmatics. Pierce introduced 'deixis' for the first time. Levinson (1994, p.54) says, "Deixis is a linguistic form or deictic expression which indicates to show people, location and time in the immediate context." Deictic expressions are also called indexicals. Indexicals are used to indicate people via person deixis (*I* and *you*), or location via spatial deixis (*here* and *there*), time via temporal deixis (*now* and *then*). All these expressions depend, for their interpretation, on the speakers and hearers sharing the same context.

To make the concept of deixis clear let us see some definitions given by scholars:

> According to Levinson (1994, p.54) the single most obvious way in which the relationship between language and context is reflected in the structures of language themselves, is through the phenomenon of deixis. The term is borrowed from Greek word for pointing or indicating, and as a prototypical or focal example of the use of demonstratives, first and second person pronouns, tense, time and place adverbs like *now* and

here and a variety of other grammatical features tied directly to the circumstances of utterance.

Similarly in Asher's (1994, p.853) words, "deixis can be defined as any expressions that are used to point to person, place, time or discourse unit." Richards et al. (1999, p.100) says, "Deixis, for a particular way, in which directly relates an utterance to time, place or persons." Crystal(2003, p.127) mentions that "deixis is a term used in linguistic theory to subsume those features of language which refer directly to the personal,temporal or locational characteristics of the situation within which an utterance takes place whose meaning is thus, relative to that situation for example *now /then*, *here/there*, *I/you*, *this/that* are deictics."

To conclude the above views, deixis refers to the relationship of language structure with immediate context. It is concerned with actual context of utterance. It is used in face to face interaction in terms of person, location and time. It also shows the interaction of physical context in which deictical expressions are used.

Traditionally, deixis is classified in terms of person, place, and time. In Lyons'(1968,1977) and Fillmore's(1971,1975) opinion,we should now add discourse deixis and social deixis.Tradition classification and Lyons' and Fillmore's additions are described below:

1.1.9.1 Person Deixis

 Person deixis refers to the word or deictic expressions used to indicate person. According to Levinson (1994, p.62), "It is concerned with the encoding role of participants in the speech event in which the utterance in question is delivered." It usually localizes an entry in relation to position of speaker and/ or hearer. Person deixis includes personal pronouns *I, you, he, she, it*, etc. First and second person pronouns typically refer to the speaking and hearing speech participants whereas the third person pronouns designate the non-speech or narrated speech. The traditional paradigm of first, second and third person is captured by the 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 entities which are neither speakers nor addressee" Levinson(1995, p.68). Participants in a piece of conversation are speaker and hearer. 'Speaker' is the cover term to include addressor, spokesman, and source. 'Addressor' refers to 'who is to address', 'spokesman' refers to 'who speaks on the behalf of an organization', and 'source' refers to 'who is expressing his /her own opinion'.In the similar way, 'hearer' is also a cover term to include 'addressee', 'recipient', 'target', 'bystander', and 'eavesdropper'. 'Addressee' refers to 'who is being addressed by others', 'recipient' refers to 'who receives something', 'target' refers to 'who is being addressed', 'bystander' refers to 'a person standing nearby but not involved in conversation' , and 'eavesdropper' refers to 'who intentionally listens others'.

The participants role relationship in a piece of conversation can be listed as below:

Speaker = Addressor, Spokesman, Source.

Hearer = Addressee, Recipient, Target, Bystander, Eavesdropper.

According to Lyons (1968), the componential analysis of person deixis can be presented as below (as cited in Levinson 1994, p.69):

1st person: +S (Speaker)

2nd person: +A (Addressee)

3rd person: -S,-A (Speaker and Addressee)

A list of person deixis in English can be given as below:

Table No. 1

Person Deictic Expressions in English

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

Source: Levinson (1994), Yule (1997), and Grundy (2000).

1.1.9.2 Place Deixis

Place deixis refers to the specification of location relative to anchorage point in the speech event. In other words, it refers to deictic expressions used to point to a place with in or around which utterance is produced or interpreted. Levinson (1994, p.62) says that "place deixis concerns the encoding of spatial location relative to the location of the participants in the speech event." It is clearly a form of referring that is tied to speaker's context with the most basic distinction between deictic expressions being 'near speaker' vs. 'away from speaker'. We can refer to the objects by describing or naming them and by locating them. In English language, the 'near from speaker' i.e. proximal, terms are *this, here* and *now*; the 'away from speaker' i.e. distal, terms are *that, ther*e and *then*. This

proximal- distal dichotomy is also language specific. For example, English has two (*proximal* and *distal*), Newari language has three (*proximal, intermediate* and *distal*), Tlingit language has for demonstratives (*this one right here, this one nearby, that one over there* and *that one away over there*). Likely, Malgasy language has six –fold classification of demonstratives.

Place deictic terms used in English language can be listed as below:

This, that, here, there, up, down, left, right, on, across, along, far, near, on the top, at the bottom, under, over, outside, inside, below, above, towards, next to, in front of, back, opposite, beside, etc.

(Source: Levinson 1994, Yule 1997 Grundy 2000).

1.1.9.3 Time Deixis

Time deixis is reference made to particular times relative to some other times, most currently the time of utterance. In other words, time deixis refers to the words or expressions pointing to the time at which the utterance is spoken. It reflects mainly in tense system and partly in adverbials of language. The time deictic centre is normally taken to the speaker's location at the time of speaking. Levinson (1994, p.62) defines the time deixis as "time deixis concerns the encoding of temporal points and spans relative to the time at which an utterance was spoken." Time at which the speaker produces an utterance is the centre of time deixis. In face to face communication, coding time (CT) and receiving time (RT) are identical but it is not the case for writing and recording. Almost all languages of the world have two- fold distinction of time deixis represented by the tense system i.e. proximal and distal. Time deictic expressions in English are listed below:

Table No. 2

Person Deictic Expressions in English

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

Source: Levinson (1994), Yule (1997) and Grundy (2000)

1.1.9.4 Discourse Deixis

Discourse deixis concerns with the use of expressions with in some utterance to refer to some portion of discourse that contains to utterance. Discourse deixis is also called the text deixis .It refers to those linguistic structures, which are used to point to a certain portion of discourse. Levinson (1994, p.620 says, "Discourse deixis has to do with the encoding of references to portions of the unfolding discourse in which the utterance is located." Asher (1994, p.856) states, "In a written or spoken discourse there is frequently occasion to refer to the earlier or forthcoming segments of the discourse." Discourse deixis concerns the encoding of reference to the portion of the discourse in which the utterance takes place. Discourse deixis and anaphora are similar because both of them refer back to the conversation. They are different only in terms of the words they use. Discourse deixis refers to linguistic expressions itself and anaphora concerns the use of a pronoun to refer to the same entity, which has already appeared in the conversation. In conclusion, we can say that, discourse deixis shows the relation between an utterance and the prior discourse in a

piece of conversation. Discourse deictic expressions include the time deictic words such as *last week, in the next paragraph*, *last, any way*, etc and place deictic words such as *this, that*, etc.

1.1.9.5 Social Deixis

Social deixis refers to linguistic expression for maintaining social relationship with in the social situation in which utterance takes place. Social deixis is the use of different deictics to express social distinctions. According to Fillmore (1975, p.76), "Social deixis concerns that aspect of sentences which are determined by certain realities of the social situation in which the speech act occurs."(As cited in Levinson 1994, p.85). Levinson (1994, p.63) says, "Social deixis concerns the encoding of social distinctions that relates to participants roles, particularly of the social relationship holding between speaker and addressee(s) or speaker and some referent."

Social deixis refers to linguistic expressions which concern with establishing social relationship with the social situation in which the conversation takes place .The social relation refers to the participant roles, their social rank and status. Social rank, social status, height, distance, plurality, etc are reflected in honorific and non-honorific pronominal forms. Therefore, pronominal forms and the difference between formal and polite forms are examples of social deictic expressions. It is also language specific.

1.2 Review of the Related Literature

There are some linguistic comparative research works on different languages and varieties of languages and on different aspects and skills of language in the department of English Education, T.U., Kirtipur. Only few researches are available on deixis and quite a few researches are conducted on the Doteli dialect. No research has been carried out so far comparing 'Deixis system in Baitadeli and English'. Therefore, the research conducted on deixis, comparisons of pronominals, adverbs, etc.are regarded as related literature.

Phyak (2004) conducted a research on "English and Limbu Pronominal: A Linguistic Comparative Study." His main objective was to compare and contrast the Limbu pronominal with that of English language. He found that the Limbu has more complex pronominal system than English .He noticed that the existence of personal pronouns are dual and plural numbers in Limbu.

Chaudhari (2005) conducted the research on "Pronominals in the Tharu and English languages: A Comparative Study". The main objective of the study was to find out similarities and differences between pronominal in the English and Tharu language. He found out that the pronominal in Tharu language has more grammatical distinctions.

Lama (2005) conducted a research on the " English and Tamang Pronominals: A Comparative Study." His main objective of the study was to compare and contrast pronominal system of Tamang and English languages. He found out that inclusive and exclusive pronominals for the first person pronoun exist in the Tamang language, which is not found in the English language. He also found out the second person honorific and non-honorific personal pronouns in Tamang language.

Gautam (2007) conducted a research on "Pronominal in the English and Dura: A Comparative Linguistic Study." His main objective was to find out Dura Pronominals and to compare and contrast them with English Pronominals. He found out that the Dura language has more pronominals than English language.

Acharya (2008) conducted a research on " Person and Time Deixis in English and Nepali " His main objective was to determine Nepali deictic terms and to compare and contrast them with those of English language. He found out that Nepali is richer than English in person deixis whereas English is richer than Nepali in time deixis.

Bohara (2009) conducted a research on "Deixis System in English and the Bajhangi Dialect of Nepali." His main objectives of the study were to find out the Bajhangi person ,time and place deictic expressions and to compare them

with those of English. He found out that Bajhangi language has more complex deictic system than the English.

The above reviewed literature shows that no single research has been conducted on "Deixis System in Baitadeli and English." As I am a native speaker of Baitadeli dialect, I am interested and have felt the responsibility of choosing this topic for my research. In addition, I am confidently saying, in home and abroad, no research is carried out on this topic so far. Therefore, I have selected this area for research.

1.3 Objectives of the Study

The objectives of my study were as follows:

a. To find out Baitadeli person, place, and time deictic expressions.

b. To compare and contrast Baitadeli person, place and time deictic expressions with those of English.

c. To suggest the pedagogical implications based on the findings.

1.4 Significance of the Study

Since deixis is related to the field of pragmatics, which is in tern the field of linguistics. Linguistics studies language scientifically and pragmatics studies the languages contextually. i.e. contextual use of language. Pragmatics helps the speaker/(s) and addressee/(s) to communicate and understand easily by concerning the close relationship between linguistic structure and context in which it is used. To get the clear and expected meaning of linguistic utterances, we need to analyze the context in which communication takes place. This study, therefore, will be significant to applied linguists, sociolinguists, pragmatists, language planners, language trainers, syllabus designers, textbook writers, language teachers and students, and other language researchers who want to undertake research on 'Deixis' in future.

CHAPTER TWO

METHODOLOGY

The following methodology was adopted to conduct this study:

2.1 Sources of Data

The researcher used both primary and secondary sources for the data collection to attain the objectives of this study. The sources were as follows:

2.1.1 Primary Sources

The native speakers of Baitadeli dialect of Basantpur, Durgasthan and Salena VDCs of Baitadi district were the primary sources of data .They were above the age of 16 and there were no other criteria.

2.1.2 Secondary Sources

For secondary sources of data, I consulted the books, journals, magazines, articles, dictionaries, encyclopedia, related thesis and websites. Some of them were Levinson (1994), Asher (1994), and Yule (1997), Grundy (2000), etc.

2.2 Sampling Procedure

The total sample size of the study was 120 native speakers of Baitadeli dialect of Nepali language. I, as a researcher, selected three VDCs namely Basantpur, Durgasthan and Salena purposively. I took 40 respondents from each VDC and used purposive sampling design in selecting respondents for the study.

2.3 Tools for Data Collection

The research tool for data collection was interview. The researcher developed interview schedule, as a research tool in order to elicit the data on person, place and time deixis from Baitadeli dialect native speakers of Basantpur, Durgasthan and Salena VDCs of Baitadi district.

2.4 Process of Data Collection

The following procedure was followed for collecting the primary data:

a. I prepared the interview schedule.

b. I went to the selected field and sought the consent.

c. I introduced myself and told them the objectives and significance of my study.

d. I selected a sample of population for my study.

e. Then, I took interview of the sample based on prepared interview schedule and simultaneously, I recorded the data by using paper and pencil and tape recorder. I translateed English sentences into Nepali language so that the interview became easier.

f. Finally, the process was repeated until the required information was attained.

2.5 Limitations of the Study

In our research, it is almost impossible and impracticable to study/include the whole population to arrive at generalization. To get rid of this fact we select the small portion of population i.e. representative people called sample, from the total population. In addition, the finding derived from the sample is generalized to the whole population and is regarded as the valid and reliable conclusion. Therefore, each research has its own limitations. The limitations of my study were as below:

a. The study was limited only to deictic terms.

b. The study was limited to person, place and time deixis.

c. It was limited to Soradi dialect of Baitadeli dialect.

d. It was limited to three VDCs viz Basantur, Durgasthan and Salena of Baitadi district where soradi dialect of Nepali language is spoken.

e. It was limited to 120 native speakers of Baitadeli dialect.

f. It did not include the respondents below the age of 16.

g. It was limited to interview only.

h. English deictic expressions were collected through secondary sources.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter consists of analysis and interpretation of collected data. The data obtained from informants have been analyzed and interpreted descriptively with the help of simple statistical tools i.e. tables, charts, figures and illustrations, etc. After analyzing and interpreting the obtained data, the deictic expressions of Baitadeli dialect are compared with those of English language using illustrations. So, this chapter has two different parts viz. Analysis and interpretation of Baitadeli deictic expressions and Comparison of Baitadeli deictic expressions with the deictic expressions of English language.

These two different parts are presented separately below:

3.1 Analysis and Interpretation of Deictic Expressions of Baitadeli Dialect of Nepali

The person, place and time deixis are taken in to consideration for data analysis and interpretation.

3.1.1 Person Deixis

Person deixis refers to the word or expression used to indicate person. It usually localizes an entry in relation to position of speaker and /or hearer. First, second and third person pronouns are taken as person deixis. In other words, person deixis includes personal pronouns such as mai, ham, haman, tui, tam, taman, un, unan, etc. Baitadeli dialect has first, second and third person expressions. They are described below:

3.1.1.1 First Person Deictic Expressions

First person refers to speaking participant in a piece of conversation. A first person pronoun typically refers to the speaking participants. The speaking participant in a piece of conversation is speaker, denoted as (+S), uses the first person pronouns called first person deictic expressions. The following table shows the Baitadeli first person deictic expressions:

Table No. 3

Baitadeli First Person Deictic Expressions

Person	Case	Number	
First		Singular	Plural
	Subjective	Mai/Mui/Ma	Ham/Hamu/Haman
	Objective	Mai/Mui/Ma+l i / kh i/ th i	Ham/Hamu/Haman+l i/k i/th i
	Genitive	Mero/Meri/Mer	Hamaro/Hamar /Hamari/Hamar n +ko/k /ki

The above table shows that Baitadeli first person deictic expressions are marked for case (subjective, objective, and genitive) and number (singular and plural).

Subjective case: The first person deictic expressions for subjective case in Baitadeli dialect are 'mai',' mui', 'ma'. They are used interchangeably. For example

I am an honest man.

mai/mui/ma ek sajjan m ns h .

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

I have read a book.

maile/muile/male ek kit b pad☐hir khi .

Objective case : The first person deictic expressions for objective case in Baitadeli dialect are formed by adding the suffixes '-l i', '-kh i', '-th i' to the subjective case. But they are not used interchangeably. '-l i' is used in all the situations except with the verb 'tell' and 'say'. Whereas, '-kh i' and '-th i' are used only with the verbs 'say 'and 'tell'. For example:

They gave me much money.

unanle mail i/muil i bhaut ruppy diyo.

He told me a story.

uile/oile muikh i/muith i ek b tai bhan☐yo.

26

Genitive case: The first person deictic expressions for genitive case are separate terms suffixed by '-ro', '-r ', '-ri'.

For example:

Singular: mero, meri, mer .

Plural: hamaro, hamari, hamar .

These suffixes are not used interchangeably but they are used in different situations. The different situations are:

i) '-ro' is used with singular countable masculine nouns , mass nouns, abstract noun, neuter gender, and non honorific nouns.

 For example:

My /our brother-mero/ hamaro bh i,

My /our love-mero/ hamaro m y ,

My /our school- mero/ hamaro iskul,

My /our field-mero/hamaro khet, etc.

ii) '-r ' is used with plural nouns, seniority, singular noun in honorific forms.

For example:

My/our mother-mer / hamar ijy .

My/our father-mer /hamar bub .

My/our brothers-mer /hamar bh in.

My/ our teacher-mer /hamar m rs p.

iii) '-ri' is used with feminine nouns and non- honorific forms .

 For example:

My/our sister-meri/hamari baini.

My wife-meri sw ni.

Baitadeli first person deictic expressions are marked for number also. It has two number system .They are: singular and plural number.

Singular number: The deictic expressions for singular number has the root 'ma'.

For example:

I am an honest man-ma ek sajjan m ns h . (subjective case)

He gave me much money-oile muil i bhaut ruppy   diyo.(objective case)

My name is Sher –mero n m Sher ho. (genitive case)

Plural number :The deictic expressions for plural number has the root 'ham'.

 For example:

We play a game-ham ek khel khellah .(subjective case)

He teaches us-un haml i pad□un n. (objective case)

It is our school-yo hamaro iskul ho. (genitive case)

3.1.1.2 Second Person Deictic Expressions

Second person pronouns are the second person deictic expressions. Second person refers to listening participants in a piece of conversation. Second person pronouns refer to the listening /hearing participants. The hearing participants in a piece of conversation is addressee/listener denoted as +A uses the second person pronouns called the second person deictic expressions The following table shows the Baitadeli second person deictic expressions:

Table No. 4

Baitadeli Second Person Deictic Expressions

Person	Case	Number		
		Singular		Plural
second		Non- honorific	Honorific	
	Subjective	Tai/Tui	Tam	Tam/Taman
	Objective	Tai/Tui+l i/kh i/th i	Tam+ l i/kh i/th i	Tam/Taman + l i/kh i/th i
	Genitive	Tero/Ter /Teri	Tamaro/Tamari/Tamar	Tama+ro/ri/r /tamar nko/ki/ka/tamar no/tamar n

The above presented table shows that Baitadeli second person deictic expressions are marked for case (subjective, objective, and genitive) number (singular and plural) and honorificity (only singular number has two forms i.e. honorific and non-honorific forms.)

Case: Baitadeli second person deictic expressions are marked for three cases viz. subjective, objective, and genitive case.

Subjective case: Different but related terms tai, tui, tam, taman are used in Baitadeli second person deictic expression. For example:

Do you go to school?

Tai/tui iskula jh nchai?

Sir, are you fine?

m rs p, tam nik chau?

You are working for your country.

Taman phn i deskilekh k m gaddal chau.

For perfect aspect of tense, the second person deictic expressions for subjective case take '–le' suffix .For example:

Present perfect: you have written a letter -Taile/tuile ek cit□hi/pattar lekhir ichai.

Past perfect: Had you read this book?-ki taile/ tuile yo kit b pad□ir ithei?

Objective case : The second person deictic expressions for objective case in Baitadeli dialect are formed by adding the suffixes '-l i', '-kh i', '-th i' to the subjective case. The situations adding these suffixes are the same as that of first person objective case. For example:

I love you -Mai/mui tail i/tuil i m y gaddau.

I tell you about something -Mai tamankh i/tamanth i ek cij bhan□d□au.

Genitive case: Baitadeli second person deictic expressions for genitive case are found with the help of '-ro', '-r ', '-ri' suffixes. These suffixes are added to

subjective case appropriately. Appropriately here means considering the proper situation. The situations for adding these suffixes to the subjective case for making second person genitive case is exactly the same as the first person genitive case. For example:

What is your academic qualification?-Tamari pad□hai kati ho?

What does your wife do?-Teri sw ni ki garanche?

Your students are good -tamar iskuly nik chan.

Baitadeli second person deictic expressions are marked for number also. Two number system i.e. singular and plural is in this dialect.

Singular number:

Have you eaten food?-Tuile kh n i kh y hai?(to junior)

Have you eaten food?-Tamale kh n i kh y hau?(to senior)

You go to jungle .-Tui jangala jh nchai.

You teach here.-Tam y pad□unchau.

Plural number:

You are playing volley ball.-Tam/taman baul khell chau.

Baitadeli second person deictic expressions have the honorific and non-honorific distinctions also. This honorific –non-honorific distinction is clearly seen in singular number but not in plural number. It means honorific and non-honorific forms in plural number are same. For example:

You don't know me. (plural, honorific/ non-honorific)

Tam mail i n i pachy nd□ .(plural, honorific/non-honorific)

But, in singular number, honorific and non-honorific forms are different. For example:

You don't know me.-Tai mail i n i pachy nd□ai.(non-honorific)

　　　　　　　-Tam mail i n i pachy nd□ . (honorific)

Honorific forms are used to seniors where as non-honorific forms are used to juniors. Plural forms and honorific singular forms are exactly same. However, there are more expressions for plural form. They are taman, tamanl i, tamankh i, tamanth i, tamar nko, tamar nki, tamar nk

For example:

You go to school.-Tam iskula jh nchau.(singular honorific)

-Tam/taman iskula jh nchau.(plural)

3.1.1.3 Third Person Deictic Expression

Third person pronouns are the third person deictic expressions. Third person refers to the person(s) who is/ are not involved in a piece of conversation. But who is referent for the conversation i.e. the participants talk about them. Therefore, third person in a conversation is neither speaker nor addressee and is denoted as (-S,-A). Third person uses the third person pronouns called third person deictic expressions. Baitadeli third person deictic expressions are shown in the following table:

Table No. 5

Baitadeli Third Person Deictic Expressions

Person	Case		Number			
			Singular			Plural
			Human		Non-human	
			Non-honorific	Honorific		
	Subjective	Proximal	yo	yin	yo	Yin,yinan
		Distal	To,u	Un,tan	To,u	Tan,tanan,unan
	Objective	Proximal	Yai+l i/kh i/th i	Yin+l i/kh i/th i	Yai+l i/kh i/th i	Yin/yinan+l i/kh i/th i
		Distal	Ui/tai/oi+l i/kh i/th i	Un/tan+l i/kh i/th i	Tai/oi/ui+l i/kh i/th i	Un/tan/unan/tanan+l i/kh i/th i
	Genitive	Proximal	Yai+ko/k /ki	Yina+ro/r /ri	Yai+ko/k /ki	Yina+ro/r /ri,yinar na+ko/k /ki
		Distal	Ui/tai/oi+ko/k /ki	Una/tana+ro/r /ri	Ui/oi+ko/k /ki	Una+ro/r /ri,unar na+ko/ki/k

The above mentioned table shows that Baitadi third person deictic expressions are marked for cases (subjective , objective , and genitive),numbers(singular

and plural) , humanic (human and non-human) and honorificity (honorific and non-honorific). As in second person deictic expressions, the third person only singular human noun has honorific and non-honorific forms. No other nouns have this honorific- non-honorific distinction and proximity (proximal and distal) distinction.

Case: Baitadeli third person deictic expressions are marked for three cases as in first person and second person deictic expressions. They are subjective, objective and genitive cases.

Subjective case: Different root words yo, yin, to, tana, u, una, yinan, unan are used for subjective case in Baitadeli.

Here, non-honorific human forms and non-human forms for subjective case are same. Honorific human forms and plural forms for subjective case are similar but the forms used for plural subjective case are greater in number than that of the honorific human. For example:

He is very labourious.-u bhaut mehanati cha.

For the perfect aspect of tense , the suffix '-le' , same as previous subjective cases, is added to the root words after slightly changing.

For example:

yaile,taile,uile, oile, yinle, unle, tanle, yinanle, unanle, tananle.

Objective case: The third person deictic expressions for objective case in Baitadeli dialect are formed by adding the suffixes '-l i', '-kh i', '-th i' to the forms of subjective case. The situations for adding these suffixes are the same as that of first person and second person objective case.

For example:

Give him a book.-uilai ek kit b diy .

Tell him a joke.-uikh i/uith i ek cutkil bhan☐a.

Genetive case: Third person deictic expressions for genitive case are formed by adding the suffixes '-ko', '-k ', '-ki', '-ro', '-r ', '-ri' similar to the first person and second person deictic expressions.

For example: yinaro, tanari, uiko yinar nko,etc.

Numbers: Baitadeli third person deictic expressions are marked for numbers.It has two numbers i.e. singular and plural.

Diffferent forms are used for human and non-human singular nouns but same forms are used for human and non-human plural nouns. Singular human nouns have two clearly dinctive forms for honorific and non-honorific nouns. Plural nouns have the exactly same forms for honorific and non-honorific nouns.There is not such distinction(honorific and non-honorific) for non-human nouns. Proximal distal distinction is seen in Baitadeli third person deictic expressions.

For example:

This is good .-yo niko cha.(proximal)

That is bad-to gatto cha.(distal)

There is human and non-human distinction in Baitadeli dialect for third person deictic expressions.

For example:

They are honest men-Un sajjan m ns hun.(human)

They are old temples-Un pur n mandir hun.(non- human).

There is not gender discrimination in third person deictic expressions.

For example:

He digs the field-U khet khan ancha.(masculine)

She cuts grass-U gh s k tanche.(feminine)

3.1.2 Place Deixis

Place deixis refers to the specification of location relative to anchorage point in the speech event. In other words, it refers to deictic expressions used to point to a place with in or around which the utterance is produced or interpreted. That's why it is also called spatial deixis. Place deictic expressions in Baitadeli dialect directly relate the utterances to the spatial locations. Some of the frequently used Baitadeli place deictic expressions are listed in the following table:

Table No. 6

Baitadeli Place Deictic Expressions

Proxi-mal	Distal	Neutral
yo,y ,najik,bhitra	to,t ,w ,t d h ,bh ira	mallo, tallo, wallo, pallo, una, uba, wara, para, w ri, p ri, tattei, uttei, sangai, sita, d inh ta, bauh ta, d inhada, bauhada, tup mai, bicham i, dhakan ini, agh di, pach di, phediuni.

From the above table we can say that Baitadeli place deictic expressions are classified under three sub groups i.e. proximal, distal and neutral. Proximal place deictic expressions yo, y , etc. indicate the place nearer to speakers and listeners and distal place deictic expressions to, t , w , etc. indicate the place far away from the speaker and listener. On the other hand, neutral place deictic expressions maltira, taltira, waltira, paltira, d hakn ini, phediuni,etc. do not tell about near and far but tell about the place where something is. Place deictic expressions are sometimes used contextually. On the basis of the context, they can be of two types i.e. gestural and non-gestural. Gestural place deictic expressions are expressed with gestures.

For example:

Go there(pointing the place by gestures)-T /w jh .

Non- gestural place deictic expressions are uttered without having gesture.

For example:

There is my house under a tree-ek rukhak phediuni mero ghar cha.(non-gestural)

3.1.3 Time Deixis

Time deixis is reference made to particular times relative to some other times, most currently the time of utterance. In other words, time deixis refers to the words or expressions pointing to the time at which the utterance is spoken. The Baitadeli dialect also has time deixis i.e.the expressions which points out the time in which the particular utterance takes place. Baitadeli time deixis has also two fold distinction i.e. proximal and distal. They are represented by the tense system i.e. present, past, and future.Generally, in Baitadeli dialect, deictic expressions for present tense are taken as proximal and the expressions for past and future are taken as distal. They can be seen in the following table:

Table No. 7

Baitadeli Time Deictic Expressions

Proximal	Distal	
Present	Past	Future
aila, ja,acy l, jbhola,ailasamma, yai/isai+ hapt /main /barsa/p li/ p la/s la	beli,pork din,nirk din,po rs l, par rs l, uibakhat,taibakhat,uidin, undinan, parbh ta, paili, gay +hapt /main /barsa/ s l	p ch , bba,b s tira,bhola, porki,nirki,atthinirki,utiat thinirki, upari, atthiupari,utiatthiupari, b auny +din/hapt /main /b arsa/s l

The above mentioned table shows that Baitadeli dialect has two fold distinction i.e. proximal- distal of time deictic expressions. Proximal time deictic expressions are referring the present time for example, ja, aila, acy l, isai hapt /main /barsa/s la, etc. and distal time deictic expressions are referring the past and future time for example, beli, pork dina, nirk dina, pors l, par rs l, bhola, porki, nirki, upari, etc.

Baitadeli time deictic expressions are also classified into different three groups on the basis of three tenses i.e. present, past, and future. For example:

Present: ja, aila, acy l, isai hapt /main /barsa/s la, etc.

Past: beli, pork dina, nirk dina, pors l, par rs l, etc.

Future: bhola, porki, nirki, atthinirki, upari, etc.

Baitadeli time deictic expressions are termed as the name of days,weeks, months,years and some portion of time. For example:

The day after tomorrow-porki (day),next week-auny hapt (week), last month-gay main (month), previous year-por par r s l (year), in the morning/evening- parbh t/rattai /b s (portion of time).

Point of time and period of time can be referred through Baitadeli time deictic expressions.

Point of time: aila, ja,parbh t, b s , etc.

Period of time (durational time) : jbhola, acy l, ailasamma, eis la.

3.2 Comparison Between English and Baitadeli Deictic Expressions

In the above sub chapter 3.1, we did analysis of the data of Baitadeli deictic expressions. On the basis of that analysis, now I am going to compare them with the deictic expressions of English. Comparison includes similarities and differences. So, each sub chapter has two part i.e. similarity part and difference part. The comparison of the deictic system between English language and Baitadeli dialect is as follows:

3.2.1 Person Deictic Expression: It includes three person deictic expressions. They are below:

3.2.1.1 First Person Deictic Expression:

English and Baitadeli first person deictic expressions are compared by putting them in a table together which is as follows:

Table No. 8

First Person Deictic Expressions in English and Baitadeli

Person	Case	Number			
First		Singular		Plural	
		English	Baitadeli	English	Baitadeli
	Subjective	I	Ma/mai/mui	We	Ham/hamu/haman
	Objective	Me	Ma/mai/mui+l i/kh i/th i	Us	Ham/hamu/haman+l i/kh i/th i
	Genitive	My/mine	Me+ro/r /ri	Our/ours	Hama+ro/r /ri,hamar n +k /ki/ko

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

a) Similarities:

i) Both English and Baitadeli language have first person deictic expressions.

ii) Both English and Baitadeli first person deictic expressions are marked for cases. The cases are subjective, objective and genitive. Some examples:

English: I am an honest man. (Subjective case)

Baitadeli: Mai/mui/ma ek sajjan m ns h . (Subjective case)

English:They gave me much money.(objective case)

Baitadeli: Unanle muil i jhikkai ruppy diyo. .(objective case)

English: She is my wife.(genitive case)

Baitadeli: U meri sw ni ho. (genitive case)

iii) Both English and Baitadeli first person deictic expressions are marked for numbers. The numbers are singular and plural. some examples:

English: I am an honest man. (singular)

Baitadeli: Mai/mui/ma ek sajjan m ns h . (singular)

English: We are honest men.(plural)

Baitadeli: Ham/haman sajjan m ns ha .(plural)

b) **Differences:**

i) Baitadeli first person deictic expressions take suffixes'-l i', '-kh i', and '-th i' to the subjective case for making objective case. Like wise the suffixes '-ro', '-r ', '-ri', '-ko', '-k ', '-ki', are added to the subjective case to get genitive case. For example:

Subjective case: ma,mai,mui, ham

Objective case: muil i,mail i, muikh i, maith i, haml i hamanth i,etc.

Genetive case: mero, meri, mer , hamaro, hamar , hamari,

hamar nko,hamar nki,etc.

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

Subjective case: I ,we

Objective case: me, us

Genetive case: my, mine, our, ours

ii) Baitadeli has more than one first person deictic expressions to be used optionally in the similar context. But English does not have such equivellant terms.For example:

English: I am reading a book.

Baitadeli: Ma/mai/mui ek kit b pad□d□al ri .

English: We are reading a book.

Baitadeli: Ham/hamu/haman ek kit b pad□d□al ri .

3.2.1.2 Second Person Deictic Expression

English and Baitadeli second person deictic expressions are compared by putting them in a table as follows:

Table No. 9

Second Person Deictic Expressions in English and Baitadeli.

Person	Case	Number				
2nd		Singular			Plural	
		English	Baitadeli		English	Baitadeli
			Non-honorific	Honorific		
	Subjective	You	Tai/tui	Tam	You	Tam/taman
	Objective	You	Tai/tui+l i/kh i/th i	Tam+l i/kh i/th i	You	Tam/taman+l i/kh i/th i
	Genitive	You	Te+ro/r /ri	Tama+ro/r /ri	Your/yours	Tama+ro/r /ri,tam ar n+ko/k /ki

From the above table, we can see the following similarities and differences between English and Baitadeli deictic expressions:

a) Similarities:

i) Both English and Baitadeli language have second person deictic expressions.

ii) Both English and Baitadeli second person deictic expressions are marked for cases. The cases are subjective, objective and genitive. some examples:

English: You are a student. (subjective case)

Baitadeli: Tai ek iskuly hai.(subjective case)

English: I love you.(objective case)

Baitadeli: Mai tuil i m y gaddau.(objective case)

English: Who is your child?(genitive case)

Baitadeli:Tamaro gedo/nandino ko ho? (genitive case)

iii) Both English and Baitadeli second person deictic expressions are marked for numbers. The numbers are singular and plural. some examples:

English: You are a student.(singular)

Baitadeli: Tui ek iskuly hai.(singular)

English: You are students.(plural)

Baitadeli: Tam/taman iskuly hau.(plural)

iv) Both in English and Baitadeli language, there is no existence of honorific and non- honorific distinction regarding plural number.For example:

English: What are you doing?(plural,non-honorific)

Baitadeli: Tam/taman ki gadd chau?(plural,non-honorific)

English: What are you doing?(plural,honorific)

Baitadeli: Tam/taman ki gadd chau?(plural,honorific)

b) Differences:

i) Baitadeli second person deictic expressions for singular number has the existence of honorific and non- honorific distinction, whereas English lacks this phenomena. For example:

English: You are a student.(honorific/non-honorific)

Baitadeli: Tam ek iskuly hau.(honorific)

English: You are a student.(honorific/non-honorific)

Baitadeli: Tai/tui ek iskuly hai.(non-honorific)

ii) Baitadeli second person deictic expressions take suffixes'-l i', '-kh i', and '-th i' to the subjective case for making objective case. Like wise the suffixes '-ro', '-r ', '-ri', '-ko', '-k ', '-ki', are added to the subjective case to get genitive case. Whereas, in English language,the separate terms are used for different cases. For example:

Subjective case: You are reading a book.-Tai ek kit b padnchai.

Objective case: I love you.-Mai tuil i m y gadda .

Genetive case:She is your wife.-u teri sw ni ho.

iii) Baitadeli has separate terms for singular and plural numbers whereas English has the same term' you' for singular and plural number.For example:

English: You are a student.(singular)

English: You are students.(plural)

Baitadeli: Tai ek iskuly hai.(singular)

Baitadeli: Tam/taman iskuly hau.(plural)

iv) Baitadeli second person deictic expressions are greater in number than the English language. For example:

English second person deictic expressions:you, your,yours.

Baitadeli second person deictic expressions:
tam,tai/tui,tam+l i/th i/kh i,tai/tuith i,taman+kh i/lai/th i,tama+ro/r /ri,te+ro/ ri/r ,etc.

3.2.1.3 Third Person Deictic Expressions

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

Table No. 10

English Third Person Deictic Expressions

Person	Case	Number			
3rd		Singular			Plural
		Masculine	Feminine	Neuter	
	Subjective	He	She	It	They
	Objective	Him	Her	It	Them
	Genitive	His	Her/Hers	Its	Their/Theirs

41

Table No. 11

Baitadeli Third Person Deictic Expressions

Person	Case		Number			
3rd			Singular			Plural
			Human		Non-human	
			Honorific	Non-honorific		
	Subjective	proximal	Yin	Yo	Yo	Yin/yinan
		distal	Un/tan	To/u	To/u	Tan/tanan/un/unan
	Objective	proximal	Yin+l i/kh i/th i	Yai+l i/kh i/th i	Yai+l i/kh i/th i	Yin/yinan+l i/kh i/th i
		distal	Un/tan+l i/kh i/th i	Ui/oi/tai+l i/kh i/th i	Ui/oi/tai+l i/kh i/th i	Un/ unan/ tan/ tanan+l i/kh i/th i
	Genitive	proximal	Yin+ro/r /ri	Yai+ko/k /ki	Yai+ko/k /ki	Yina+ro/r /ri,yinar n+ko/k /ki
		distal	Tana/una+ro/r /ri	Tai/ui/oi+k /ki/ko	Tai/ui/oi+k /ki/ko	Una/tana+ro/r /ri,unar n/tanar n+ko/k /ki

On the basis of above mentioned tables of English and Baitadeli third person deictic expressions we can draw the following similarities and differences between these two:

a) Similarities

i) Both English and Baitadeli language have third person deictic expressions.

ii) Both English and Baitadeli third person deictic expressions are marked for three cases. The cases are subjective, objective and genitive. For example:

English: He doesn't go to school. (subjective case)

Baitadeli: U/o iskula n i jh no.(subjective case)

English: I love her.(objective case)

Baitadeli: Mai uil i/oil i m y gaddau.(objective case)

English: What is their aim?(genitive case)

Baitadeli: Unaro dhyeya ki ho? (genitive case)

iii) Both English and Baitadeli third person deictic expressions are marked for two numbers. The numbers are singular and plural. For example:

 English: He is a student.(singular)

Baitadeli: U/o ek iskuly ho.(singular)

English: They are students.(plural)

Baitadeli: Un/unan/tanan iskuly han.(plural)

iv) Regarding plural number, both English and Baitadeli third person deictic expressions have no existence of honorific and non-honorific distinction. For example:

Plural honorific: They are teaching.- Un pad☐unl ry n.

Plural non- honorific: They are playing.- Un khell ry n.

v) Both English and Baitadeli third person singular deictic expressions possess human and non-human distinction. But same deictic expressions are used for plural nouns in both languages. For example:

Her mother hits her –Uik /oik ijy oil i/uil i h nd☐ n.(human,singular)

It is a stick.-Yo ek lat☐ht☐hi ho.(non-human, singular)

They are teaching.-Un/tan padunl ry n. (human plural)

They are broken benches.-Un/tan t☐ut☐y k benc han.(non human plural)

b) **Differences:**

i) There are separate third person deictic expressions for male and female in English language but in Baitadeli dialect of Nepali has not so.For example:

In English, 'he ' is for masculine and 'she' is for feminine. But in Baitadeli 'u' is for both masculine and feminine.

ii) Baitadeli third person singular deictic expression has proximal distal distinction. For example:

Distal: u, tyo

proximal: yo, yin.

This is not found in English language. For example:

proximal/ distal: it

iii) Honorific and non-honorific forms are found in Baitadeli third person singular deictic expressions which is not so in English language .For example: u,yo,to,etc.are non-honorific and tana,yina,etc.are honorific. But in English s/he is for honorific/non-honorific both.

iv) Baitadeli third person subjective expressions are marked by '-l i', '-kh i', '-th i' to make it objective expressions and by '-ro', '-r ', '-ri', for genitive expressions. But English language has separate expressions.

v) Baitadeli has more deictic expressions for referring the one. For example: he-yo,yin,to,un

3.2.2 Place Deixis

English and Baitadeli place deictic expressions are compared by putting them in a table together as follows:

Table No. 12

English and Baitadeli Place Deictic Expressions

English	Baitadeli	English	Baitadeli
This	Yo	Inside	Bhitara
That	To	Outside	Bh ira
Here	Y	Over	Uba
There	T /w	Under	Una
Up	Mathi/uba	Between	Bicain
Down	Una/mani	Beside	Cheutira
Left	Bau+had a/h ta	Towards	Tira
Right	Dain+had a/h ta	In front of	Ag i/ gh
Across	W rip ri/wara/para	Back	Pach d i/p ch
Along	Sangai/sita	Above	Uba
Far	t d h	Below	Una
Near	Najik/najika	Next to	P riuni
On the top	t up m i		
At the bottom	d hakn ini		

On the basis of above mentioned tables of English and Baitadeli place deictic expressions we can draw the following similarities and differences between these two:

44

a) Similarities

i) Both English place deictic expressions and Baitadeli place deictic expressions are categorized into the following three groups:

⟩	Proximal: This is capital city of Nepal- Yo Nep lako r jdhani sahar ho.

⟩	Distal: That is our neighbor country- To hamaro padosi/chimeki des ho.

⟩	Neutral: There is my house in the right of the school- Iskulak d y tira mero ghar cha.

ii) Both English and Baitadeli have gestural and non-gestural place deictic expressions. For example:

Gestural: Come here up- Y u

Non-gestural: There is a temple in front of police station-Pulis caukik gh di ek mandir cha.

b) Differences:

i) A single Baitadeli place deictic expression can have many equivalent English place deictic expressions. For example:

una: down, under, below.

uba: up, over, above.

ii) A single English place deictic expression can have many equivalent Baitadeli place deictic expressions. For example:

In front of: gh di, gh , aghiltira.

Left: ba tira,ba had a, ba h ta.

3.2.3 Time Deixis

English and Baitadeli time deictic expressions are compared by putting them in the following table:

Table No. 13

English and Baitadeli Time Deictic Expressions

Present		Past		Future	
English	Baitadeli	English	Baitadeli	English	Baitadeli
Now,	Aila	Then	Tai/ui+bel	Tomorrow	Bhola
At present	Aila	In the past	Paili	Soon	Jhatta
Today	ja	Yesterday	Beli	Next time	Pach
Nowadays	jbhola/acy l	Ago	Paili/ gh i	The day after tomorrow	Porki
These days	jbhola/acy l	Those days	Tan/un+din	Two day afer tomorrow	Nirki
This time	Aila	That day	Ui/tai+din	The forth day from today	Atthinirki
Right time	Ailai	The day before yesterday	Pork din/por	Next+day/week/month/year	Auny +din/ hapt /main /s l/barsa
Sometimes	Kabhaikabhai				
Just	Ailai	Two days before yesterday	Nirk din/niur		
Already	Pailai				
Yet	Ailasamma				
Still,	Ailasamma	Last+ day/ week/ month/year	Gay +din/ha pt /main /bar s/s l		
Recently	ailai				
This+week/month/year	yai+hapt /main /bars/s l				

On the basis of above mentioned tables of English and Baitadeli time deictic expressions we can draw the following similarities and differences between these two:

a) Similarities

i) Present, past and future tenses are found in both English and Baitadeli time deictic expressions.

ii) Proximal distal distinction is also in the both English and Baitadeli language i.e. present tense is taken as proximal and past and future are taken as distal. For example:

Today is Saturday (present/proximal)

 ja chancar b r ho.

The day before yesterday was Thursday (past/distal)

Pork din Bipai b r thyo.

I will marry next year (future/distal)

Mui ba auny barsa by garlo.

iii) Both English and Baitadeli time deictic expressions can be used to refer to the point of time and period of time. For example

I am working in a company these days (period of time)

 jbhola/acy l mai ek kampanim k m gaddal ri .

I came here yesterday (point of time)

Mai y beli yoh .

iv) Single word time deictic terms and double or more word time deictic word can be found in both languages. For example

Single word deictic terms: today, now, tomorrow,

 j,aila ,bhola.

Double or more word time deictic terms: the next year, these days

auny barsa, ja, bhola

ii) Differences

i) English is richer than Baitadeli in terms of present tense time deixis. Different English present time deictic expressions are represented by the same terms in the Baitadeli. For example:

now/at present/ this time/ just/ recently/ right now- aila.

ii) Regarding past tense time deixis, Baitadeli is richer than English, because a deictic term in English is represented by different terms in Baitadeli. For example:

those days- undinan, uibakhata, taibel , utibel .

iii) English time deictic terms with two or more than two words are greater in number than the Baitadeli ones . For example:

English- right now, those days, last year, the day after tomorrow, two days after tomorrow

Baitadeli- aila,taibel , pors l, porki, nirki

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

There are different major findings of the research which are presented in different headings as follows:

4.1.1 Baitadeli Deictic Expressions

As my first objective of this research was to find out the Baitadeli person, place, and time deictic expressions, I collected data and analyzed and interpreted them and had some findings. Those findings are presented below:

i.   Baitadeli has large number of person deictic expressions.

ii.   Three person system (first, second, and third), two number system (singular and plural) and three case system (subjective, objective and genitive) have been found in Baitadeli.

iii. Baitadeli deictic terms in subjective case are suffixed by '-l i', '-kh i', and '-th i' to make them objective case.Deictic terms in genitive case of first and second person are suffixed by '-ro', '-r ', '-ri',and the third person deictic terms are suffixed by '-ko', '-k ', '-ki'.

iv.   Second and third person singular number deictic expressions have honorific and non-honorific forms.

v.   Second person deictic expressions have different forms in terms of subjective and objective cases, singular and plural numbers and honorificity .

vi.   Male and female denoting deictic terms take distinct gender specific verbs in Baitadeli dialect.

vii. Baitadeli third person deictic expressions have the existence of proximal and distal distinction.

viii. Baitadeli third person singular deictic expressions have the human and non-human distinction.

ix. Baitadeli place deictic expressions have been found in greater number

x. Baitadeli place deictic expressions can be classified under proximal, distal and neutral classes, and gestural and non-gestural.

xi. Baitadeli time deictic expressions are found in large number.

xii. Baitadeli time deictic expressions can be classified under tense system and proximity.

4.1.2 Similarities Between English and Baitadeli Deictic Expressions

The following similarities between English and Baitadeli deictic expressions have been found:

i. Both English and Baitadeli has three person deictic system i.e. first, second, third persons.

ii. Both English and Baitadeli person deictic expressions have two number systems i.e. singular and plural.

iii. Both English and Baitadeli person deictic expressions are marked for three cases i.e. subjective, objective and genitive.

iv. Both English and Baitadeli third person singular deictic expressions have human and non- human distinction.

v. Both English and Baitadeli place deictic expressions can be classified under proximal distal and gestural non-gestural.

vi. Both English and Baitadeli time deictic expressions can be classified under tense system and proximity.

4.1.3 Differences Between English and Baitadeli Deictic Expressions

The following are differences between English and Baitadeli deictic expressions:

i. English second person deictic expressions for singular and plural number is same and single i.e. 'you' but Baitadeli second person deictic expressions for singular and plural number use different expressions.

ii. English deictic expressions for different cases use distinct terms but Baitadeli deictic expressions for objective and genitive cases are formed by suffixing the subjective case deictic expressions.

iii. English third person singular deictic expressions have gender distinction but Baitadeli lacks this phenomenonan.

iv. English second and third person singular deictic expressions have no honorific and non-honorific distinction but Baitadeli second and third person singular deictic expressions have honorific non-honorific distinction.

v. English second person deictic expressions remain same in subjective and objective case, singular and plural number, and honorific non-honorific terms. But different deictic expressions are used in Baitadeli dialect to refer to second person subjective case and objective, singular and plural and honorific non-honorific terms.

vi. Unlike English, Baitadeli male and female denoting deictic expressions take distinct gender specific verbs.

vii. Unlike English, Baitadeli third person deictic expressions have the proximal distal distinction.

viii. In terms of person deixis, Baitadeli is richer than English because of the existance of honorificity, proximity, and addition of case markers.

ix. In terms of place deixis, English is richer than Baitadeli English because different English place deictic expressions have the same equavellent Baitadeli place deictic expressions.

x. In terms of time deixis, Baitadeli is richer than English because same terms in English can be represented by different terms in Baitadeli.

4.2 Recommendations

On the basis of above mentioned findings, I am suggesting some pedagogical implications which are as follows:

i.   Concider the similarity between English and Baitadeli i.e. two number system and three case system while teaching person deixis to the students of Baitadeli dialect.

ii.   Both English and Baitadeli first person deictic expressions are used as inclusive and exclusive. The teacher should teach this to his/her students so that they can use it easily.

iii.   Regarding second person deixis, the same terms for singular and plural numbers and subjective and objective cases in English but separate terms are used in Baitadeli. The teacher should make it clear to the students.

iv.   In terms of honorificity, unlike English, Baitadeli second and third person have distinct honorific and non-honorific forms.The teacher should teach carefully to his/her students.

v.   Masculine and feminine distinction is found in English third person singular deictic terms which is not found in Baitadeli. Therefore, the students should be taught about it.

vi.   Baitadeli person deictic expressions take different verb forms to refer to males and females but it does not exist in English. Baitadeli students should be taught this fact well.

vii.   Baitadeli deictic expressions get suffixation process for objective case and genitive case but English uses separate expressions for different cases. The teacher should make clear abot it.

viii.   Baitadeli third person deictic expressions have the existence of proximal distal distinction but English does not have so. Therefore, the teacher should consider this fact while teaching.

ix.   English place deictic expressions are greater in number than those of Baitadeli. This fact should be considered while teaching.

x.   Baitadeli time deictic expressions are greater in number than those of English. The teacher should consider this fact while teaching.

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APPENDICES

Appendix I

Interview Schedule

This interview schedule, as the tool, has been prepared to elicit primary data required for the research work entitled **'Deixis system in Baitadeli and English** which is being carried out under the guidance of **Dr. Tapasi Bhattacharya**, Reader, Department of English Education , Faculty of Education, T.U. Kirtipur. I hope that all of you co-operate me giving authentic and reliable information that will be invaluable contribution to accomplish this research work.

Researcher

Sher Bahadur Chand

T.U. Kirtipur Kathmandu

Name: Age:

Address: Sex:

Academic qualification:

How do you say the following sentences in your language:

A. Person Deictic Terms

1. *I* am an honest man.(म एउटा इमान्दार मान्छे हुँ*mai/mui/ma ek sajjan m ns hu.*

2. *We* are farmers. (हामीहरु किसान हौं)ham kris n hau.

3. *You* are working for *your* country.(तपाईहरु आफ्नो देशको निम्ति कार्य गर्द हुनुहन्छ)taman phn deski lekh k m gaddal chau.

4. *He* goes to school.(ऊ विद्यालय जान्छ)u/o iskula jh ncha.

5. *She* is *my* wife. उनी मेरी श्रीमती हुन)u/o/meri sw ni ho.

6. *It* is a lovely child.(यो बच्चा मायालु छ)yo ny roi gedo cha.

7. *They* gave *us* much money.(उनीहरुले मलाई धेरै पैसा दिए)

   unanle/tananle muil i bhaut ruppy diyo.

8. *My* father is retired policeman. (मेरा बुबा अवकाश प्राप्त प्रहरी हुनुहुन्छ)

   mer bub /buw rit ir pulis han.

9. *Our* community is very helpful.(हाम्रो समुदाय धेरै सहयोगी छ)

   hamari padaus bhaut sahayogi cha.

10. What is *your* academic qualification? (तपाईको शैक्षिक योग्यता कति हो?)

    tamari pad i kati ho?

11. It is *his* responsibility.(यो उसको उत्तरदायित्व हो)yo oile gaddapady k m ho.

12. *I* love *her*. (म उनलाई माया गर्छु)mai uil i/oil i niko m nnau.

13. The villagers admire *its* charm. (गाउँलेहरुले यसको सुन्दरताको प्रशंसा गर्छन्)

    gawaly eiko prasans gadd n.

14. *I* liked *their* behavior much. (मलाई तिनीहरुको व्यवहार असाध्यै मन पऱ्यो)

    mail i unar naki b ni bhaut man padi.

15. *Shyam*, the leader gave *me* money for bus fare. (श्याम, नेताले मलाई बस भाडाको लागि पैसा दियो)Sy m th lule muil i bas bh d ki lekh puis diyo.

16. *She* goes to temple every morning. (उनी प्रत्येक बिहान मन्दिर जान्छिन्)

    u/o parbh tai mandira jh nche

17. *Mummy*, *you* have not prepared meal. (आमा तपाईले खाना तयार गर्नु भएन)

    ijy tamle kh n i n i pak y .

18. This is *my* house. (यो मेरो घर हो)yo mero ghar ho.

19. This is *our* school. (यो हाम्रो विद्यालय हो) yo hamaro iskul ho

20. This is *your* field. (यो तिम्रो खेत हो)yo tero jagg ho.

21. Thi*s* is *his* buffalo. (यो उसको भैंसी हो)yo uiko bhuiso ho.

22. This is *her* baby. (यो बच्चा उनको हो) yo uiko gedo ho.

23. This garden is *mine*. (यो बगैंचा मेरो हो)yo b ri meri ho.

24. *You* villagers are very polite. (तपाई गाउँलेहरु धेरै नम्र हुनुहुन्छ)

    taman gawaly bhaut nik chau.

25. *They* are enjoying playing Holi. (तिनीहरु होरी खेल्दैछन्)

   tanan/unan hori khell m mast chan.

26. It is *theirs*.(यो तिनीहरुको हो)yo unar nako /tanar nako ho.

27. It is *their* duty.(यो उनीहरुको काम हो)yo unaro k m ho.

28. *Its* hair is very long.(यसको कपाल धेरै लामो छ)yaik rau ta bhaut l m chan.

29. *You* all, try to be honest. (तिमीहरु सबै इमान्दार बन्ने प्रयास गर)

   taman sabaile sajjan huny pray s gaddya padyo.

B. Place Deictic Terms

30. Come *here*. (यता आऊँ)yitha il .

31. Go *there*. (उता जाऊँ)utha jh

32. *This country* is very peaceful. (यो देश ज्यादै शान्त छ)yo des bhaut s nt cha

33. *That city* is very quiet. (यो सहर धेरै सुनसान छ)yo baj r bhaut suns n cha.

34. I am walking *along* jungle.(म जङ्गलको बाटो भएर हिडिरहेकोछ)

   mai jangal b t hittal riu.

35. He is watching *through* window.(ऊ भ्यालबाट हेरिरहेकोछ)

   u/o/jhy labathei heddal cha.

36. There is my house *in the right* of the temple.(त्यो मन्दिरकोदाँयापट्टि मेरो घर छ

   ui/oi/tai mandir d inhada mero ghar cha.

37. There is a temple *on the top* of the hill.(त्यहाँ पहाडको टुप्पोमा मन्दिर छ)

   tai pah dak tupp im ek mandir cha.

38. Ram's house is *at the bottom* of the hill. (रामको घर पहाडको फेदमा छ)

   Ramo ghar tai pah dak phediuni cha.

39. Put these books *in* the bag. (यी किताब भोलामा राख)hain kit p jhol m r kha.

40. Come *here across*. (यता वरितिर आऊँ)itha waltira i.

41. A bull is coming *towards* me .(एउटा साँढे मतिर आउँदैछ)

   ek balla mui tira aunl cha.

42. The police station is *opposite to* my room.(मेरो कोठाको विपरितितिर प्रहरी

   चौकी छ) mer koth k ult tira pulis cauki cha.

43. There is tree *in front of* my house.(मेरो घरको अगाडि एउटा रुख छ)

    mer gharak aitira ek rukh cha.

44. There is a bank *next to* my school.(मेरो विद्यालयको छेउमा बैंक छ)

    mer iskulak paraini ek baink cha.

45. The bridge is *over* the river.(नदीको माथि पुल छ)nadim i pul cha.

46. The cow is sleeping *under* the tree.(रुखको तलतिर गाईँ सुतिरहेकोछ)

    ek rukhak phediuni ek g i paidai cha.

47. The crow is *on* the tree.(रुखमा काग बसेको छ)rukham i ek kauw cha.

48. The shed is *beside* the house. (घरको पछ्छाडि गोठ छ)

    gharak kanyaulini ek gotha cha.

49. The kitchen is *next to* the guest room. (पाहुना कोठासँगै भान्सा कोठा छ)

    pauny koth hai pallo kotho bh ns kotho ho.

50. There is jungle *nearby* my house.(मेरो घरको नजिकै जङ्गल छ)

    mer gharak najik jangal/p tal/ban cha.

51. The aeroplane is flying *above* the trees.(रुखको माथिबाट जहाज उडिरहेकोछ

    rukhak mathibathe jy h j udd cha.

52. I put my money *in* the box.(म पैसा बाकसमा राख्छु)

    mai mer ruppy bagasam r khkhau.

53. There is steam flowing *below* the village.(गाउँको तलतिर एउटा खोला छ)

    yai gauk taltira ek khol bagirai cha.

54. There is a grassland *upwards* the village. (गाउँमाथि घासमैदान छ)

    yei gauk mathi gaj l cha.

55. There is chautari *in the middle of* the village. (त्यो गाउँको बीचमा चौतारी छ)

    tai gaunk biccaim caut ri cha.

56. Our country lies *between* India and China.(भारत र चीनको बीचमा हाम्रो पर्द

    hamaro des bh rat ra chink bicham padancha.

57. He is going *out* of the room.(त्यो कोठाबाट बाहिर गएकोछ)

    u/o/to koth bathe bh ira jh nl cha.

C. Time Deictic Terms

58. I am not fine *today*. (आज म ठिक छैन) ja mai thik n i chu.

59. I will teach you *tomorrow*.(म तपाईहरुलाई भोलि पढाउँला)

mai tamanl i bhola padhulo.

60. He is sleeping *now*. (त्यो अहिले सुतिरहेकोछ)u/o/to aila siraicha.

61. They had earned *then*. (तिनीहरुले त्यतिबेला नै कमाइसकेका थिए)

tananale uibel i kam isakir ithyo.

62. My elder brother went America *last year*.(गतवर्ष मेरो दाजु अमेरिका जानुभयो

pors l mer d jyu amerik gay han.

63. She died two years *ago*.(उनी दुईवर्ष पहिले मरेकी हुन)u/o dui bars paili mari ho.

64. She doesn't mail *nowadays*.(उनीआजकल चिठी पठाउँदिन)u acy l cithi n idini.

65. They had *already* done it.(उहाँहरुले यो पहिले नै गरिसक्नुभयो)

unanale yo paili garyoho.

66. She is *still* unmarried.(उनी अजै अविवाहितछन्)

uile aila samma lai by n i garir khyo.

67. They haven't finished it *yet*.(तिनीहरुले अहिलेसम्म पनि सिध्याएका छैनन्)

unanale ailasamma lai yo n i sakir khyo.

68. I am visiting you *right now*.(म अहिले तपाईहरुलाई भेटिरहेकोछु

mai ailai taml i vetlo.

69. I will be back *soon*. (म चाँडै फिर्ता हुनेछु)mai jhattai pharki aulo.

70. I have *just* met my teacher. (मैले अहिले शिक्षकलाई भेट्न पाएकोछु)

maile ailem ttarai m rs pl i bhetir khyau.

71. The weather is cold *these days* (आज भोलि जाडो बढेको छ)

 jbhola j di hoiraicha.

72. We used to fight *those days*.(सानो छँदा हामी झगडा गर्थ्यौं

n n chan ham ghal i garanthy .

73. Someone had stolen my mobile *the year before last year*. (परार साल कसैले

मेरो मोवाइल चोरेको थियो)par rs l kaileba mero mob il coridiyo.

74. He is ploughing the field *at this time*.(ऊ यो बखत खेत जोतिरहेकोछ)

u aila balla jott cha.

75. She was digging *at that time*. (त्यो समयमा उनी खनी रहेकाथिइन्)

u/o taibel samma khandal thi.

76. They have married *recently*. (उनीहरुले भखरै बिहे गरेकाछन्)

unanle jbholai by garir icha.

77. We ate meat *yesterday*. (हिजो हामीले मासु खायौ)beli hamle sik r kh yoho.

78. *Sometimes* I go to jungle.(म कहिलेकाही जङ्गल जान्छु)

mai kabhai kabhai jangala jh nau.

79. I will be there *tonight*. (आज राती म त्यहाँ आउनेछु) ja r ta mai t aulo.

80. I am speaking on radio *this evening*.(आज बेलुका म रेडियोमा बोल्नेछु

ja b s mai rediom bollal riu.

81. *The day after tomorrow* is my birthday.(पर्सि मेरो जन्म दिन हो)

mai janmyo din porkiko ho.

82. I will complete my master degree *next year*. (अर्को वर्ष म एम.एड. सक्नेछु)

mai em.ed. upari sakkihu.

83. Many foreign visitors are coming to our country *this year*. (यो वर्ष धेरै विदेशीहरु हाम्रो देश आएकाछन्)

yaibarsa bh iradesa bhaut m nsa hamar desa aun ry na.

84. Let 's celebrate the Visit Nepal Year 2011 *now*. (नेपाल भ्रमण वर्ष २०११ अहिले नै मनाऔं) Nepal bhraman barsa 2011 ailai manaunau.

85. We all are suffering from common cold *at present*.(अहिले हामी सबैलाई रुघाखोकीले सताएको छ) aila ham sappail i rugh lagiraicha.

86. I will plan for this *later on*. (यसको लागि पछि नै योजना बनाउनेछु)

yaikilekh mai p ch soclo.

87. I am writing my thesis *nowadays*. (आजभोलि मैले शोधपत्र लेख्दैछु) ।

jbhola mai mero sodhapatra lekkhal riu.

Appendix II

Questionnaire

Name :   Age :

Address :   Gender :

1. Who are you ?(tap inko n m ke ho?)

2. Who was taking with you yesterday on telephone? (Hijo tap insanga phonm kur garne ko ho?)

3. What are you doing here now?(Ahile tap i y h ke gardai hunuhuncha?)

4. When were you born ? (tap inko janma kahile bhaeko thiyo?)

5. How do I get your house form here? (Ma tap in ko ghar y h b ta kasari pugna sakchu?)

6. What is your routine ?(Tap iko samaya t lik kasto cha?)

7. Please describe your village ? (tap inko g un ko by khy garna saknuhuncha?)

Appendix - III

Dialogue between Myself and a Boy

A :   Hello ! I am Sher . Today I am here with you . can you help me ? (o hajur, ma sher hu .ma ahile tap isanga chu .Ke tap i mal i sahayog garnu saknuhuncha?

B.   Mero n u Shy m ho yai gauk sabai m ns muikh i tiny bhand n.tam ki sahayog bhandyo ho ba ,muile gaddasakyo t mkh i n i ky i bhadlo?

A: Yo g um kati jan yub chan?

B :   bhaut chan .tallv ghara,mallv ghara, pall ghara, wall ghara, talioighara,p rioi ghara, purioi ghara, tale dhakn ghara, pare tup ghara, lagbhag sabai gharan chan.

A: tap haru katikhera ek thaum jamm   bhai kur garnuhuncha?

B: ailai n i . ba p ch .b s tira/s jhatira/b s iminjy .

A: Kah jamm hune?

B: jo muile pail ek thulo caut ro bhanthy ba hai usai thaura.

A: Thanks (dhanyab d)

B: taml ilai mero dhanyab d.

Appendix - IV

Conversation Between a Policemen and a Boy about Bus Accident

Situation: A bus carrying passenger met a serious accident . Some time letter, the policeman came. Then a conversation between a policeman and the boy who saw this accident as bystander is as follows:

policeman: Kanjy ho yo bas jhadi?

Boy: gh ch klatira.

policeman: kasy jhadi raicha?

Boy:chatam ilai tan tan m ns thy .yai or l ini modm jhadi.

policeman : koi mary lai ta?

Boy: n in i mary ta koin i .bhaut gh ite bhy .tin jan mer gawaly lai gh ite bhy .

Boy: Taman iti p ch ky i y

policeman: Hamune khabarai p ch i p yoho.Khabar paunjy i ta jhattai igy ham.

Nepali Alphabets with their Roman Transliteration

Transliteration of Devanagari Script (Nepali alphabets) into Roman script with diacritic marks based on Turner's 1931.

Phonetic Symbols Used in the Thesis:

a	अ		t	ट	
	आ	ा	th	ठ	
i	इ	ि	d	ड	
	ई	ी	dh	ढ	
u	उ	ु	n	ण	ण
	ऊ	ू	t	त	त
r	ऋ	ृ	th	थ	थ
e	ए	े	d	द	
ai	ऐ	ै	dh	ध	ध
o	ओ	ो	n	न	न
au	औ	ौ	p	प	प
m	अं	ं	ph	फ	फ
~	ँ		b	ब	ब
k	क	क्र	bh	भ	भ
kh	ख	ख्र	m	म	म
g	ग	ग्र	y	य	य
gh	घ	घ्र	r	र	र
n	ङ		l	ल	ल
c	च	च्र	w	व	व
ch	छ			श	श्र
j	ज	ज्र	s	ष	ष
jh	झ	झ्र	s	स	स
n①	ञ	ञ्र	h	ह	ह

Note: The traditional letters क्ष, त्र and ज्ञ are treated as conjunct letters, e.g.

क्ष = Ksh, Kch

त्र = Tra

ज्ञ = gy