

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is primarily an instrument of communication among human beings in a community. It is extremely complex and highly versatile code of human communication. It is impossible to imagine the existence of human civilization without language. It is not only personal phenomenon but also a social one as well. This species-specific asset has been the greatest accomplishment of human civilization. Since it is used in a society, it is affected by person, social ethnicity and geographical boundaries.

From the broader perspective it is one, but most influential and developed means of communication. Other means i.e. olfactory, gustatory, tactile, kinesic can be used in certain environment/setting but being rational and endowed with such special property has made human different from animal. Besides communication, it preserves and transmits culture and values. Human infants inherit a biologically determined capacity to acquire and use a language. It is a universal feature which is found in all normal children. Every child walks the same way but talking route largely depends on the language of those, with whom he is brought up to critical period of acquisition.

The word 'language' has been defined from different perspectives by various linguists and scholars. According to Sapir (1921, p.8), "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols". Human beings express their feelings, experiences, desires, thoughts and ideas by

means of arbitrary vocal system. To quote Bloch and Trager (1992, p.5) "A language is a system of arbitrary vocal symbol by means of which a social group cooperate". In the same way Robbins (1965, p.14) says "Languages are a symbol systems....based on pure/arbitrary convention... Infinitely extendable and modifiable according to the need of the speakers". Another influential linguist and philosopher Chomsky (1957, p.13) defines language as "a set of sentences each finite in length and constructed out of finite set of elements".

From the above definitions we can conclude that language is a universal medium for conveying the facts including complex thoughts, emotions and feeling of everyday life. It is a social phenomenon which we use, in the whole community to express our ideas by mean of which we establish the relation in the society. It is the distinctive property of mankind of which human beings seem to be extraordinary and superior in any respect.

### **1.1.1 The English Language in Nepal**

There are approximately 6,000 different languages used in the world today. English is the most widely used language. It is an international language in which most of the books, newspapers and journals in the world are published and more communication is done. As a well recognized international medium of communication, English has its dominance over almost all other languages. It is equally used as a lingua franca so as to make communication possible among the speakers of different languages.

In the Nepalese context, English is regarded as the most effective means of human communication. Having recognized as one of the compulsory

subjects, it is preferred as a medium of instruction in the academic field related to science and technology. It is regarded as a second /foreign language all over the world, the most widely used link language. It is the most dominant language in almost all areas, e.g. trade, mass media, education, science and technology, politics, education and so on.

The English language belongs to West Germanic sub-branch of the Indo-European family and entirely different from the Nepali context. The journey of English in Nepal started in the Rana regime in 1910 BS for aristocratic families, however, its access to the public started since 1982 AD when then government allowed to run English medium school at national and regional level. Although efforts are made to ameliorate the condition of English in Nepal, the standard of the English is not developed as expected because of multilingual situation of Nepalese speech community. According to the census of 2001, 1037 people speak English as a native language or mother tongue in Nepal. So, the English language stands in the sixty-fourth position in Nepal on the basis of its native speakers. Because of its influence and reputation in the society and the world, it is being a dream of most people in Nepal but mushrooming growth of English medium schools may threaten the existence of other natural languages or may create language imperialism. Whatever will happen but it is being integral skill as survival for the fittest.

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

Nepal is a small landlocked country in the Himalayas with diversity of geographical height, culture and ethnicity and language. The population census of 2001 had identified 92 distinct languages. However, a number of other languages have been termed as unknown because of the lack of adequate knowledge and research on them. This multilingual setting has

made Nepal distinct in the field of linguistics. Consequently, Nepal can be developed as one of the fascinating areas for linguistic research in the world. A number of languages have been reported as unknown that need to be precisely identified on the basis of field observation and their analysis (Yadav, 2003, p.137). Furthermore, careful planning is essential to conserve and develop all the ethnic languages so that we can identify our linguistic diversity in the whole world. More importantly languages which have only spoken form are going to extinct and need to be preserved and developed through collecting lexicon, grammar and through policy. The languages and their dialects in Nepal have genetic affiliation to four language families; Indo-Aryan, Tibeto-Burman, Astro-Asiatic and Dravidian.

### **1.1.3 Indo-Aryan**

Indo-Aryan is the most developed in terms of its lexicon, grammar and use in Nepal. Standard languages of Nepal also fall in it. The following languages of this family are spoken in Nepal.

Nepal	Maghi
Maithili	Marawadi
Bhojpuri	Kumal
Awadhi	Darai
Tharu	Manjhi
Rajbansi	Bote
Danuwar	Hindu
Bangali	Urdu
Chureti	languages

(Source: Gurung 2003)

### 1.1.3.1 Tibeto Burman Language Group

Tibeto-Burman language group is mostly related to Mongal groups of East and South East Asian indigenous community. Though it is spoken by relatively lesser number of people than the Indo-Aryan family, it consists of the largest number of languages, viz. about 57 languages. Most of them have fewer numbers of speakers and lack of adequate linguistic development and invasion of other languages is responsible for their steady decline in speakers of Tibeto-Burman languages.

The following languages come under this family:

Magar	Khaling	Sherpa
Limbu	Tibetan	Thami
Gurung	Yholmo	Dhimial
Thakali	Pahari	Thulung
Haya	Chingtang	Dami
Bantawa	Kaike	Chhiling
Kulung	Sangpang	Lhomi
Yakkhla	Newar	Kagate
Sunwar	Raji	Tato
Meche	Bhujel/khawas	Jirel
Barma/maramu	Nar	Syang
Marpha	Tamang/Mumo	Koche
Kham	Dura	Manag

(Gurung, 2003)

### **1.1.3.2 Dravidian Group**

Jhangad is the only one language of the Dravidian family, which is spoken on the Province of Koshi River in the eastern region of Nepal.

### **1.1.3.3 Astro-Asiatic Group**

Satar-Santhali is the only one language that belongs to this group which is spoken in Jhapa district of the eastern part of Nepal. This family has two other branches, viz Mon-khamer and Munda. (CBS2001).

### **1.1.3.4 The Magar Language**

The Magar language is one of the indigenous groups of Nepal which falls under the Janajati group (CBS 2001). Magars are humble, generous, brave and honest as Prithivinarayan Shah says in his divine council "appoint Magar as Bichhari in the court." They have been living in almost districts but the densely populated districts of Magars are Palpa, Tanahu, Myagdi, Baglung, Nawalparasi, Pyuthan and Rolpa. Out of the total population 7.1 percent covers Magar population and linguistically there are 2.33 percent of Magars speak Magar language of the total population of Nepal.

Origin of the Magar language goes to the Tibeto-Burman family. The Magar language community and Magar studies centre have been continuing with their effort to develop a writing system, preparing dictionary, grammar and compiling reading materials. The Central Department of Linguistics at T.U. has been engaged in developing expertise to boost up linguistic studies of Nepal. Likewise, there are more than 30 primary schools which have been using the Magar language as a

medium of instruction. The curriculum development centre has also developed and prepared textbooks on the Magar language.

There are different sub-castes of Magar like Darlami, Kala, Pachhabhaiya, Rana, Mashrangi, Kyapchhaki, Purbachhane, Limichhane, Pun, Rokka, Ale, Kingring Khapangi, Aslami, Thapa, Kunwar, Bucha etc. The Magar language is different from the western to eastern region in some lexical terms. According to the dictionary of Nepal Magar Pang – English, it has three dialects viz, Kaike, Barah Magarati and Athara Magarati. The speakers of each dialect hardly understand the speaker of other dialects.

Basically, the Magar language is divided into two groups; namely Barah Magaranti and Athara Magaranti. Athara Magaranti includes three dialects called Kham, Kaike and Chhantyal. All three dialects are, however mutually exclusive. The majority of Kham speakers reside in Rukum, Phyuthan Myagdi and Baglung districts. Kaike is spoken only in Dolpa district. Similarly, the Chhantyal is spoken in Baglung and Myagdi districts and Barah Magaranti is spoken in the rest of the places.

Generally the Magar language refers to the language spoken by the Magars living in Palpa, Tanahun and Syangja (Baral, 2050, p.37) but this is a narrow identification of the Magar language speakers as it cannot include other Magar language speakers living in Nepal. Although the origin of Magar language is considered in Palpa, Syangja and northern part of Nawalparasi in particular, it is also spoken in Banke, Surkhet and Dailekh in the west and Kavre, Ramechhap, Udayapur, Mohatari, Bhojpur in the east.

### **1.1.3. 5 Magar Script**

The Magar language has its own script named Akkha script. M.S. Thapa Magar was the first Magar to discover this script however, it is claimed that this script was freely being used by Lichchhavis in Nepal. Only a few scholars and experts have claimed over it and say that it was the Magar's ancient script. The sixth central conference of Magar Association held on 15<sup>th</sup>-18<sup>th</sup> Falgun, 2054 B.S. in Nawalparasi district had authoritatively accepted Akkha script as a Magar Script.

### **1.1.4 Deixis System: An Overview**

Morris (1938) was concerned with outlining the general shape of a science of signs, semiotics. He distinguished semiology into three distinct branches of inquiry namely; syntactic, semantic and pragmatic and defined pragmatics as "the relations of signs to interpreters" (1938, p.6). Morris emphasized the importance of participant's role in a piece of conversation, and intended to discriminate the area of syntax, semantics and pragmatics.

Pragmatics is the study of language use. It is the study of language from a functional perspective which attempts to explain facets of linguistic structure by reference to non-linguistic pressure and causes. It covers both context dependent aspects of language structure and principles of language use and understanding that have nothing or little to do with linguistic structure. In other words, pragmatics is the study of deixis, implicature, presupposition, speech acts and aspects of discourse structure.

The word "deixis" is of Greek origin and means "Pointing" or "Indicating". In linguistics this term denotes a word or phrase that directly



and categorically refers to temporal, locational or personal characteristics of a communicative event and its participants. In other words, the function of pointing or specifying from the prospective of a participant in an act of speech or writing: aspects of a communication whose interpretation depends on knowledge can be understood as deixis. It is also known as indexical expression or just indexical by philosophers. Deixis belongs to the domin of pragmatics because it directly concerns with the relationship between the structures of language and the context in which they are used but broadly it lies in between the field of semantics and pragmatics.

According to Levinson (1983), "deixis concerns the ways in which languages encode or grammaticalize features of the context of utterance or speech event and therefore involves context knowledge". 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; now/then, here/there, I/you, this/that are deictics (deictic exphoric words).

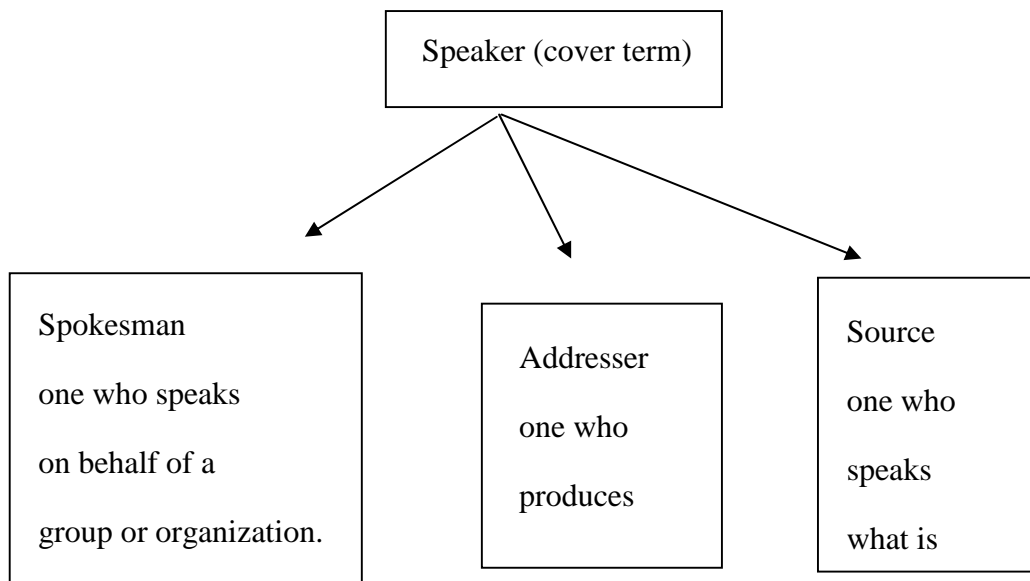
What follows now is the description of categories of deixis: person, place, time, discourse and social.

**a. Person deixis:** It is concerned with the encoding of the role of participants in the speech event in which the utterance in question is delivered. Though person deixis is reflected directly in the grammatical categories of person, we need to develop an independent pragmatic framework of possible participant-roles to see how and to what extent these roles are grammaticalized in different languages. Participants are usually speaker and hearer, addresser and addressee, but the speaker or

spokesman can be distinct from the source of an utterance, the recipient distinct from the target, and hearers or bystanders distinct from addressees or targets and sometimes such distinctions are grammaticalized in covert ways.

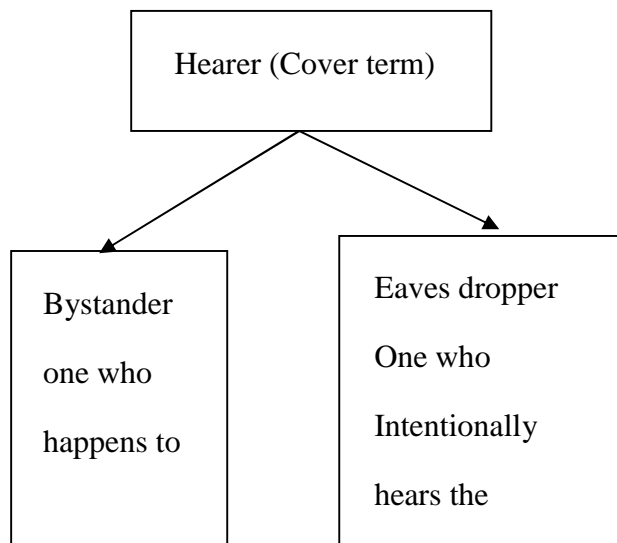
**Figure No 1**

**Different forms of Speaker**



**Figure No 2**

**Different forms of Hearer**



Person deixis clearly operates on a basic three part division, exemplified by the pronouns for the first person ('I'), second person ('you') and third person ('he', 'she' and 'it'). Componential analysis of the pronominal systems will be something like as follows.

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

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

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

This distinction between participant roles is very important for the right interpretation of a piece of conversation. Pronominal systems generally exhibit this three way distinction. But some pronominal system exhibit as many as fifteen basic pronouns but superimposing distinctions based on plural, gender and so on.

**b. Time deixis:** It refers to time and reflects in tense system. Time deixis makes ultimate reference to participants' role. Time deixis concerns itself

with the various time involved in and referred to in an utterance. This includes time adverbs like "now", "then", "soon" and so forth and also different tenses. Time adverbs can be relative to the time when utterance is made what Fillmore(1975) calls the "encoding" time," or (ET) or when the utterance is heard Fillmore's(1975) "decoding time" or DT. The encoding time and decoding time are not identical all the time. Same deictic word can reflect longtime span and very short time span both at different situation. For instance; I'm now working in a factory. (Long time span)

I'm now working in a factory. (short time span)

It should be made clear that tense is not identical with time even though it refers to time.

Tense is of two types. They are:

**Metalinguistic tense:** It refers to the time concept that can be realized in real world situation.

**Linguistic tense:** Such type of tense is linguistic concept. It can be realized by the deictic words. They have true language usage.

**c. Place (space) deixis:** It refers to the location i.e. the place of occurrence where the speaker produces the utterance. Similarly to person deixis, the locations can be those of the speaker and addressee, or those of person or objects being referred to. The most salient English examples are the adverbs "here" and "there" and the demonstratives "this" and "that" though they are far from the only deictic words. Location can be specified in two ways: relative to other object (deictic usage) and fixed reference (non-deictic usage). Deictic determiners, third person pronouns and

definite article have a close connection. Verbs such as 'come' and 'go' etc. have deictic features.

Though the traditional categories of deixis are perhaps most obvious, there are other types of deixis that are similarly pervasive in language use. These categories of deixis were first discussed by Fillmore (1971b, 1977). They are discourse deixis and social deixis.

**d. Discourse deixis:** It concerns the use of expressions within same utterance to refer to same portion of the discourse that contains the utterance including the utterance itself. It is also referred to as text deixis. Distinction must be made between discourse deixis and anaphora, which is when an expression makes reference to the same referent as a prior term. Lyons (1977) points out that it is possible for an expression to be both deictic and anaphoric at the same time. The rule of thumb to distinguish the two phenomenon is as follows: when an expression refers to another linguistic expression or a piece of discourse, it is discourse deictic. When that expression refers to the same item as a prior linguistic, it is anaphoric.

**e. Social Deixis :** The social deixis; the central point of our research, encodes-as Sifianou (1992, p.56 Wikipedia) says "features of the communicative event which mark the social identify of the speaker or addressee, and the social relationship which holds between them." The study of social deixis is primarily concerned with the grammaticalization of social information and the analysis of pronouns but also includes aspects of language usage.

The topic is of special interest, as it has a high degree of relevance in our study-day lives. This is especially obvious in the study of pronouns. Their

appropriate use has ever been the concern of (socio) linguists and average users alike. Inappropriate use of pronoun and other forms of address consequently can lead to misunderstandings and serious tension between speaker and addressee as the wrong form of address may contradict the actual position of speaker and addressee in the social hierarchy.

According to Fillmore (1975), “social deixis concerns that aspect of sentences which reflect or establish or are determined by certain realities of the social situation in which the speech act occurs.” In other words, it concerns the social information that is encoded within various expressions, such as relative social status and familiarity. Two major forms of it are the so-called Tu/ Vous distinctions and honorifics. The participant-roles, their social status and so on are called social relationship. Every language consists of terms and structures that encode the social identities of participants, their social relationship or between one of them and person and entities referred to. There are basically two types of socially deictic information that seem to be encoded in language around the world: relational and absolute. The speaker chooses appropriate pronouns of address to address the addressee which largely depends on social relations-between them.

The relational variety involves the following four types of relations:

**Speaker and referent:** Such type of relation involves referent honorifics where the referent happens to be target. T/V distinction is used in most south east Asian languages such as Hindi, Nepali, Maithili and Bhojpuri. The speaker chooses honorific, non-honorific or neutral pronouns to address someone.

**Speaker and addressee:** Such type of relation involves addressee honorifics. Such deictic relation can be found in language mainly

Maithili, Hindi, Nepali etc. in which the speaker chooses appropriate pronouns of address to address the addressee.

**Speaker and bystander:** It refers to the relationship that holds between the speaker and the person who is being referred to. Bystander refers to both participatory and non-participating overhears.

**Speaker and setting:** It refers to the relationship between the speaker and the situation/setting. Most languages are used differently according to the formal or informal situation.

There are forms reserved for certain speakers and the hearers who are called **authorized speakers** and **authorized recipients**. Those are absolute social deictic words. Forms reserved for the speaker are called authorized speakers. The king uses *baxekachaun* an authorized speaker. There are also in many languages forms reserved for authorized recipients. Your honour, His Excellency, Mr. President etc.

Following is a table of singular and plural versions of the second person plural and singular in some languages. Some of these do not demonstrate T/V distinction in the above sense of the "you" plural being used for "you" singular informal.

**Table No. 1**

**T/V Distinction of “You” in Different Languages**

	<b>Second-person singular informal</b>	<b>Second-person singular formal</b>	<b>Second-person plural informal</b>	<b>Second-person plural formal</b>	<b>Second-person plural formal</b>
<b>English</b>	You thou (archaic and in certain dialects in northern England)	You	You ye (archaic and in Ireland as a slang term) y'all (southern US) you guys (North American colloquial) you lot (UK colloquial)	You ye (archaic)	
<b>Nepali</b>	( $t\bar{a}$ , timi)	( $tap\bar{a}\bar{l}$ )	( $timi[-har\bar{u}]$ )	( $tap\bar{a}\bar{l}[-har\bar{u}]$ )	
<b>Hindi</b>	$t\bar{u}$ (very informal tum)	$\bar{a}p$	tum log		$\bar{a}p$ log

**1.1.5 Need and Importance of Contrastive Analysis (CA)**

Contrastive analysis is one of the branches of applied linguistics which simply means a scientific study of similarities and differences between languages. It is the comparison of the linguistic systems of two languages. Historically, it has been used to establish language genealogies.

Contrastive analysis was used extensively in the field of second language acquisition (SLA) in the 1960s and early 1970s, and a method of explaining why some features of the target language were difficult to acquire than others. This theory is based on psychologically behaviourism and linguistically structuralism. According to the behaviouristic theory prevailing at the time, language learning was a question of habit formation and this could be reinforced or impeded by existing habits.



Therefore, the difficulty in mastering certain structures in a second language (L2) depended on the differences between the learners' mother language (L1) and the language they were trying to learn.

Trager 1996, (<http://www.grin.com/en/preview/45315/html>) defines the idea of contrastive analysis as follows...."the change that has to be taken place in the language behaviour of a foreign language student can be equated with the difference between the structure of the student's native language and culture." The abovementioned definition makes it clear that one can learn a language more easily if he/she is exposed to the language and culture similar to his/her native language.

Contrastive analysis was used in predicting and diagnosing a proportion of the L2 errors committed by learners with a common L1. It compares learners two language, viz. their mother tongue and target language; 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/she is learning. In CA the description of the learner's native language is put side by side with description of the language. Such a comparison would be helpful in pointing out the area of difficulties in learning an L2 and errors in performance, determining and specifying the area which the learners have to learn with greater emphasis and helping to design teaching/learning materials for these particular areas that need more attention. The findings of CA would be useful for course designers, teachers, testing experts and learners. So, CA is worthwhile from pedagogical point of view. It is equally important from linguistic analysis, its development and existence.

## 1.2 Review of Related Literature

Social deixis which plays a significant role in effective communication is very complex and varies from language to language. A very few researches have been conducted regarding the social deixis because of its delayed establishment and discussion in pragmatics by Fillmore(1975) and Lyons(1973) and other linguists though various comparative research works have been accomplished in the department of English education so far. The researcher had gone through the following materials for literature review:

Imai (2003) carried out a research entitled 'spatial deixis'. His main concern was to investigate the semantics of spatial deixis from a cross linguistic point of view and add parameters in typological studies of demonstratives. He has added the language samples for to more than 400 languages i.e. Newari, Santali, Korean, Japanese and English and added additional parameters of deixis like anchor, invisibility, motion.

Similarly, Chaudhary (2005) carried out a research on 'Pronominal of the Tharu and English languages.' His main objectives were to find out similarities and differences between pronominal in the English and Tharu languages. His study concludes that both the languages have similar pronouns but Tharu has more alternative pronominal than English. Moreover, English has separate pronominal for masculine and feminine gender but Tharu lacks it. Though he has mentioned that Tharu pronominal are categories on the basis of proximal-(close to the speaker)-distal (close to the addressee) dimension as in English, he has not talked about all deictical pronominal of both of these languages.

Thapa (2007) carried out a research entitled 'A comparative study on English and Magar Kinship terms. The main purpose of this study was to make comparison and contrast between them. He found that the Magar language is richer than English in Kinship terms; Magar and English kinship terms have the relationship of mono Magar vs multi- English and mono English vs multi- Magar.

Ghimire (2008) conducted a research entitled "Pronominal in the English and Magar languages: A linguistic comparative. Study" His findings are: the Magar language has more number of pronouns in comparison to English; they are eight and they are more complex than those in English.

Acharya (2008) carried out a research entitled 'A comparative English study of person and time deixis in English and Nepal" His major concern was to find out and show relationship of Nepali and English person and time deixis. The main finding of this study was that Nepali personal deictic pronouns are more in number than those of English in terms of honorific distinction, number, case, gender and Nepali deictic personal pronouns have suffixation in plural number unlike in English. The study also shows that English has some tense specific time deixis which lacks in case of Nepali.

Shrish(2008)has conducted a research on 'The forms of address in the Magar and English language: A comparative linguistic study.' The main purpose of this study was to determine the forms of address of the Magar language and to compare the forms of address of the Magar and English languages. He concluded that the Magar language is richer than in English in the forms of address. He has further mentioned that Magar language has different terms to address to each relation and one relation may have more forms of address.

This study deals with social deixis of English and Magar. This study is quite different from others because none of the study has addressed deictic expressions in term of social aspect. This has been a single study to address social deictical phenomena in the department. So this seems new and relevant study.

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

The objectives of the study were as follows:

- a. To find out Magar social deictic terms and structures.
- b. To compare English and Magar deixis.
- c. To suggest pedagogical implications.

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

Since deixis is related to the field of linguistics especially pragmatics, it will be significant basically to linguists. Besides this, it will also be useful to the linguists, sociologists, language teachers and other language researchers who want to undertake researches on the deixis in future. Likewise, it is also be an asset to all general readers from other language communities rather than Mager community if they want to have information and knowledge about deixis. It will be equally useful for textbook writers. Finally, it will play a vital role to preserve and promote the Magar language.

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

The thesis contains some terms which are used in a specific way, are defined here.

- Coding time** : It refers to the time of utterance.
- Deixis** : A linguistic unit such as word or phrase which directly relates to a time, place or person(s).
- Discourse** : The use of language in speech and writing in order to produce meaning.
- Endangered language** : A language that is used by a small number of adult speakers and is no longer used by their children.
- First language** : A person's mother tongue or the language one acquires first.
- Gender** : A grammatical category reflecting the difference in sex e.g. masculine, feminine, neutral etc.
- Honorifics** : Politeness formulas in a particular language which may be specific affixes, words or sentence structures.
- Multilingual** : A person who knows or uses three or more languages.
- Noun** : It refers to a naming word.
- Pronoun** : It refers to a word for placing a noun.
- Receiving time** : It refers to the time of reception.

**Second language** : A language which is not a native language but is used as a medium of communication. (e g. In education and in government)

## **CHAPTER TWO**

### **METHODOLOGY**

The following methodology has been adopted to conduct this study:

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

The various data for this study has been collected from both primary and secondary sources.

##### **2.1.1 Primary Sources of data**

The primary data for this research purpose has been collected from the native speakers of Magar language of VDCs of Palpa; Pipal Danda, Khanichhap and Darlam Danda through the questionnaires administered them.

##### **2.1.2 Secondary Sources**

Related subject matter on social deixis has been reviewed from the various available books, journals, newspapers, and electronic media. Some of them are: Grundy (2002), Rai (2000), Yule (2000); Levinson (1994).

#### **2.2 Sampling Population and Sampling Procedure**

The total sample population consisted of eighty four people for information on Magar deixis who are inhabitants of three VDCs; Pipal Danda, Khanichhap and Darlam Danda of Palpa district. Twenty eight native speakers from each VDC have been the sample population. The sampling population has been selected on the basis of purposive sampling procedure.

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

For the purpose of data collection, the researcher has designed a set of questionnaire (see Appendix I) and administrated it to the selected sample population. The questionnaire is divided into different eight categories based on different thematic social aspects.

### **2.4 Process of Data Collection**

- ) First of all, the researcher prepared questionnaire with the help of research supervisor.
- ) The researcher visited to the sample population.
- ) The researcher made rapport with those people who in his opinion were likely to have the required information and were willing to share it.
- ) He distributed the questionnaires to all the informants and collected them after they filled in them.

### **2.5 Limitations of the Study**

The present study had following limitations:

- ) The study was related only to the deixis terms.
- ) The data for this study were collected only from the eightyfour Magar native speakers of three VDCs of Palpa district.
- ) English social deictic expressions were collected through secondary sources.



## **CHAPTER THREE**

### **ANALYSIS AND INTERPRETATION**

This section deals with the analysis and interpretation of the data collected from primary as well as secondary sources. The main focus of the study was to examine the social deixis in the Magar language used by the Magar native speakers. Along with this, the researcher tried to compare these social deixis with those in English. For this purpose, the researcher collected data from eighty -four informants using purposive sampling procedure. The data have been analyzed under the following headings:

- a) Social deictic expressions related to age group.
- b) Social deictic expressions related to caste/ class system.
- c) Social deictic expressions related to different occupation/profession
- d) Social deictic expressions related to relation.
- e) Social deictic expressions related to situation/setting.
- f) Social deictic expressions related to social status.
- g) Social deictic expressions related to gender.
- h) Social deictic expressions related to absolute terms/expressions.

#### **3.1 Social Deictic Expressions Related to Age Group**

Linguistic expressions in many languages depend on the age of the speaker and listener. People use different range of language forms ie. non- honorific, neutral, honorific and absolute according to their age.

### 3.1.1 Addressing to Child

Table No. 2

#### Deictic Expressions Used to Address Child

S.N.	Dietic Expression	Non-honorific	Neutral	Honorific	Most Honorific	Counts	Percent
1	Rahana					60	71
2	Babu rahana					4	5
3	Nani rahana					8	10
4	E babu rahana					4	5
5	March babu rahana					4	5
6	Naya					2	2
7	Chhau rahana					2	2
	<b>Total</b>					84	100

Children are taken as junior in the Magar community as in others. From the study, it is found that seventy one percent informants used *na*, non-honorific suffix to their children. Magars generally do not address their children with their names. Rather they use, *nani and babu* loving non-honorific words, and use non-honorific suffix/*nan* / to give order and to make them do something. The above table shows the form of address with the different range of language.

### 3.1.2 Addressing to Young

Young are also taken junior in the Magar community. So they generally use non-honorific suffix in their expressions (see table no.3). The research study also shows that sometimes they have used non-honorific

forms before giving orders. *Na, le-* non- honorific and *nis, ni-* honorific suffixes are equally used to address them by the elders.

**Table No. 3**

**Deictic Expressions Used to Address Young**

S.N.	Dietic Expression	Non-honorific	Neutral	Honorific	Most Honorific	Counts	Percent
1	Rahana					34	40
2	Rahani					18	21
3	Karanch mija, babu, nani, rahana					20	24
4	First name + rahana					2	2
5	Rahanis					8	10
6	Rahini- rahanis					2	2
	<b>Total</b>					84	100

**3.1.3 Addressing to Friends**

**Table No. 4**

**Deictic Expressions Used to Address Friends**

S.N.	Dietic Expression	Non-honorific	Neutral	Honorific	Most Honorific	Counts	Percent
1	Lafa rahani					58	69
2	Rahani					12	14
3	E lafa rahana					8	10
4	First noun+ rahani					2	2
5	Lafa ko rahanis					2	2
6	Nan ilak rahana					2	2
	<b>Total</b>					84	100

The study shows that sixty nine percent Magar people address their friend with honorific suffix *ni*. Other usual forms of expression to address their friends are *rahani*, *lafa rahana*, *lafako rahanis* and *nan ilak rahana*.

### 3.1.4 Addressing to Elder Persons

**Table No. 5**

#### **Deictic Expressions Used to Address Elder Persons**

S.N.	Dietic Expression	Non-honorific	Neutral	Honorific	Most Honorific	Counts	Percent
1	Rahani					62	74
2	Daju,ama,baba,rahani					8	10
3	Nako rahani					8	10
4	Rahanis chhau					4	5
5	Elak rahani					2	2
	<b>Total</b>					84	100

In the Magar language elder are subject to be honoured. They use honorific expression in most cases. They use the suffix *ni*, *nis*, *nis hai* and other forms of honorific to address their elders.

The above table presents that in the Magar language elders are addressed with honorific expressions using *ni* like *rahani* with 74 percent and sometimes they address with honorific relational words *baba,uncle* and use suffix. In plural honorific, they use *nis*. For example *rahanis*.

### 3.1.5 Addressing to Older

**Table No. 6**

#### **Deictic Expressions Used to Address Older**

S.N.	Dietic Expression	Non-honorific	Neutral	Honorific	Most Honorific	Counts	Percent
1	e bajje, bajjai-rahamis					66	79
2	Rahamis					10	12
3	Rahani					4	5
4	Rahamis chhau					2	2
5	Achhane rahani					2	2
	<b>Total</b>					84	100

Magar people believe in communal harmony and they have good ties of love and honour according to their age and family norms. Grand Parents are highly honoured in addressing.

The above table presents that 79 percent Magar people use *e bajje, bajjai-* relational address plus honorific suffix to their elders. Other deictic forms are *rahamis, rahani* and *rahamis chhau* which are respectively 12, 5, 2 percent in their expressions. Moreover, there is one very much respected word in the Magar language ie *achhane* specially used for very honoured person which is found 2 percent in the present study.

In the Magar language in addressing older people there is only suffixial change and pronominal change that make honorific except *achhane*.

### 3.2 Social Deictic Expression Related to Caste/Class

Caste and class of the addresser and addressee directly create the situation in which proper language should be spoken. Magar people also live among the people of different castes/classes. Generally, there is not caste system within them that makes them different but they have to deal with people of different castes. The table follows deals with the expressions to different caste, ie lower caste, same caste and upper caste people.

**Table No. 7**

#### **Deictic Expression Used to Address People of Different Caste/Class**

<b>Age group</b>	<b>To the Lower caste</b>	<b>To the Same caste</b>	<b>To the upper caste/</b>
	Will you go to watch magheshakranti fair in Ridi?	What did you do yesterday ?	Where do you live ?
<b>Younger</b>	Andal ki mandal (N.H)	Najata (N.H)	Mudhala
<b>Same age</b>	Andal Ki Mandal (N.H)	Najata (N.H)	Mudhala
<b>Elders</b>	Andani Ki Mandani (H)	Najatas (H)	Mudhalani
<b>Honora</b>	Andal Ki Mandal (H)	Najatas (H)	Mudhanis

In the research study three types of questions were given to deal with lower, same and upper caste of the people of different age groups. From the data analysis, it is seen that Magar people do not address differently to different caste of people. They have used the same level of honorific suffixes to younger and same age of people (non- honorific suffixes) but elders and honourable people are addressed with honorific suffixes. In the above table they have used andal ki mandal (al suffix) najata (ā suffix) and mudhala (a suffix) which all are not non- honorific expression because of these suffixes. With younger and the people of the same age such non-honorific suffixes have been used by the informants. But at the same,

time *a babu, nanu, lafa* or first name have been used to make the context clear and decrease the level of non- honorific expressions to them. On the other hand, the research study shows that elders, old and honorable people are used with certain respectful suffixes such as *i:, k u, nis, ni* as in the above table. Whatever caste they belong to, the Magar informants expressed the same range of language using same honorific suffixes. In the above table, *andhani ki mandhani, najatas, mudhani* also show that they do not behave linguistically different with different castes of people.

### **3.3 Social Deictic Expression Related to Different Occupation/ Profession in the Magar Language**

Occupation/profession plays a vital role in using the language. The range of language, the context and structures always have sound interrelation. So different professionals use different language and certain profession/ occupation have high value in society than others. So, the profession also demands that kind of social deictic expression. Otherwise there might be communication gap.

#### **3.3.1 Addressing to Servant**

**Table No. 8**

#### **Deictic Expressions Used to Address Servants**

<b>S.N.</b>	<b>Dietic Expression</b>	<b>Non-honorific</b>	<b>Neutral</b>	<b>Honorific</b>	<b>Most Honorific</b>	<b>Counts</b>	<b>Percent</b>
1	nan'rahana					10	12
2	nan' rahana hai					12	14
3	rahana					32	38
4	Nakorahani					30	36
	<b>Total</b>					84	100

Servants are taken in low social strata and Magar people also use different honorific language to them. The informants' expressions to the servants can be summarized in the above table.

The table No. 8 shows that 38 percent people use non-honorific expression *rahana* in their address to their servants. Among them *na* (non-honorific singular you) has been used. But 14 percent informants use non-honorific *na* suffix plus *hai*, a little polite form to neutralize their non-honorific expression, whereas 36 percent informants use honorific *ni* suffix to their servants.

### 3.3.2 Addressing to Porter and Field Digger

**Table No. 9**

#### **Deictic Expression Used to Address Porter and Field Digger**

<b>S.N.</b>	<b>Deictic Expression</b>	<b>Count</b>	<b>Percent</b>
1	Rahani(Isuffix)(H)	54	65
2	Rahana hai(H )	12	14
3	Rahana (a suffix) (Nh)	10	12
4	Rahana hai(H)	6	7
5	Rahani(is suffix)(H)	2	2
	<b>Total</b>	84	100

The above expressions of the informants shows that 65 percent of Magar people address their workers with respect using /i/ suffixes and rest of the informants addressed them with *nan*, non-honorific expression. The Magar language does not have much neutral expressions and it also shows that they wish to use honorific suffix and words even if workers have low social strata.



### 3.3.3 Addressing to Teacher, Politician, College Teacher, Doctor and Aristocratic Family

**Table No. 10**

#### **Deictic Expression Used Teacher, Politician, College Teacher, Doctor and Aristocratic Family**

Deictic expression	Teacher		Leader		Lecture		Doctor		Aristocrati	
	Count	%	Count	%	Count	%	Count	%	Count	%
<b>Rahani (H)</b>	30	36	18	21	25	29	30	36	34	41
<b>Rahani hai(H)</b>	20	24	38	45	30	36	20	24	25	29
<b>Nako rahake (MH)</b>	20	24	15	18	12	15	26	30	8	10
<b>Rahake Achhane</b>	14	17	13	15	17	20	8	10	17	20
<b>Total</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>

The above table shows the range of honorific expressions on different profession. According to this data lecturers have been honoured most by 20% informants using *rahake achhane* and aristocratic family also have got the same value of honour. Similarly, informants addressed teachers, political leaders, doctors with the same expression as *rahake achhane*, which is very respected expression. Other usual expressions in the Magar language can be seen as *hai nako* plus /i/ suffix which are very usual form of deictic expression

### 3.4 Social Deictic Expression Related with Relation

Social relations affect the use of language. In some societies there is a strong T/V distinction that make language differ from person to person.

### 3.4.1 Addressing to Grandson and Son

**Table No. 11**

#### **Deictic Expression Used to Grandson and Son**

Deictic expression	Grandson		Son	
	Counts	Percents	Counts	Percents
Najja ki ma	60	71	64	76
e nani najja	10	12	10	12
e babu najja	14	17	10	12
<b>Total</b>	84	100	84	100

The above table indicates that 71 percent informants address their grandson with non- honorific word *najja ki* with suffix/ a/and 12 percent also use *e nani najja ki mo* and e babu with 17percent .This *e nani* and *e babu* makes the expression somehow polite .Likewise 64 percent informants ask their sons with non- honorific word *najja ki mo* with suffix/æ/and rest percent ask with *e nani najja* and *e babu najja*.

### 3.4.2 Addressing to Married Daughter, Elder Brother, Father's Sister and Mother's Sister

Table No.12

#### Deictic Expression Used to Address to Married Daughter, Elder Brother, Father's Sister, and Mother's Sister

Deictic expression	Married		Elder brother		Father's sister		Mother's sister	
	Count	%	Count	%	Count	%	Count	%
e Nani Najja	58	69						
Najjas ki (H)	18	21						
Naya-- Najja	4	10						
Dai Najja ki			30	36				
Najjas ki			42	50				
Dai Naya			16	14				
Nimi Nakoi								
Nini Najas (H)					76	90		
Chho Najjas					4	5		
Nakoi Najja					4	5		
Nakoi Musi							14	17
							70	83
<b>Total</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>

The above table presents that 69 percent Magar people call their married daughter with *e nani najjaki* a loving pronoun for female with non-honorific expressions and 21 percent call their married daughter by *najjas ki* ie honorific suffix/s/and 10 percent call their married daughter by *naya najjaie* non- honorific pronoun with honorific suffix /s/

The Magar informants address their maternal auntie by honorific pronoun *nakoi musijajja* with honorific word and suffix/s/ with 83 percent and the rest call them by *nakoi najja* with honorific pronouns and words.

### 3.4.3 Addressing to Father- in- Law, Mother in -Law, Son in- Law and Sister –in- Law

The table below shows that the informants of the Magar have a various level of a honorific terms that show their social relationship. The research data has shown that when they ask to their father-in-law they use *pusai nakoi chho najjas, niba, nakoi chho najjas*, with honorific relational pronoun and with honorific suffix/s/. They have also used *nakoi* (honorific you), *e baba* and *sasura ji* to address their father-in-law. It shows that Magar people use very honorific terms and suffix to address them. In the case of mother-in-law they have used *nima/nini nokoi chho najjas*, honorific relational name with honorific suffix. They have also used *e ama*, and *sasu ji* - honorific relational words to their mother -in-law.

Son-in-law is also seen very much respected member in the Mager community. The research study shows that they use *jammai, bhanja*, relational honorific word with *nakoi*- honorific pronoun and suffix /s/. They also use *nakoi* with suffix/i:/ suffix and /e/ suffix which are both honorific.

For the sister-in-law the Magar informants have used mostly non-honorific pronoun and suffix- *neya chho najja /a/*. But equally they have neutralized the non-honorific expression using relational word like *sali* and *salinani* . Some of the informants address their sister-in-law by honorific relational word *sali* and suffix/s/.

**Table No. 13**

**Deictic Expression Used to Address Father- in- Law, Mother- in- Law, Son- in -Law and Sister- in -Law**

Deictic Expressions	Father in Law		Mother in law		Son in law		Sister in law	
	Counts	%	Counts	%	Counts	%	Counts	%
Nakoi Chho Najja	16	19						
chho najjs	14	17						
pusai nakoi chho	30	36						
niba nako chho najjas	20	24						
a baba nakoi chho	2	2						
sasura ji nakoi chho	2	2						
nina nakoi chho			40	48				
nini nakoi chho najjas			22	26				
nakoi chho najjas			6	7				
chho najjas			6	7				
e ama			4	5				
sasu ji			6	7				
jamai nakoi chho					26	31		
bhanja chho najjas					24	29		
nakoi chho jakki					20	24		
chho jakke					14	16		
naya choo najja							30	36
Sali chho najja							28	33
Sali chho najjas							20	24
<b>Total</b>	84	100	84	100	84	100	84	100

### 3.4.4 Addressing to Mother- In- law and Daughter- in -Law

**Table No. 14**

#### **Deictic Expression Used to Address Mother- in- Law and Daughter- in -Law**

Deictic expression	Mother in law		Daughter in law	
	Counts	%	Counts	%
Nima nakoi jatdani(H)	26	30		
Nakoi jatdale(H)	30	36		
Nini jatleko(H)	28	34		
e khoni naya jatdale(NH)			40	48
khone jatle(NH)			30	36
khone jatto(H)			14	16
<b>Total</b>	84	100	84	100

The above table shows that for the same expression Magar people have different honorific expressions in different relational people. The research study shows that, they have used relational honorific word with honorific suffix to address mother-in- law ie *nima nokoi* with suffix /i/, /ad/ and /e/ but in the case daughter-in-law they have used non- honorific relational word *khane* and *naya* with / / suffix.

### 3.5 Social Deictic Expression Relating with Situation

People use different level of language in different situations. On the other hand, they might have or have not such kinds of words and expressions to express the situation. So, this research also shows us how Magar people use language in different situations/settings. Deictic expressions are used to invite in different situations.

### 3.5.1 Deictic Expression Used to Invite People in Different Situation

Table No. 15

#### Deictic Expression Used to Address in Different Situation

Deictic expression	In local		In worshipping		In school	
	Counts	%	Counts	%	Counts	%
Lafa nako rahani(H)	20	24				
Lafa rahana(NH)	20	24				
Lafa nan rahana(NH)	10	12				
E priya rahani hai(H)	30	35				
Rahanis ha(H)	4	5				
Kanung rahanis(H)			24	28		
Nakoi rahanis(H)			28	33		
Rahake achhane(MH)			20	24		
Jato (H)			12	15	30	35
Jatle (NH)					10	12
Jato hai(H)					10	12
Jatmale(NH)					4	5
Jatab achhane(MH)					20	24
Yahani (H)					10	12
<b>Total</b>	84	100	84	100	84	100

The above table shows that Magar people call on in local concert with honorific suffix and words to their friends. The above table shows that 24 percent people use honorific expression *lafa rahanai* , *lafa nako rahani* on calling to their friend in local concert. At the same time 24 percent have called with non- honorific informal pronoun and suffix - *lafa* , *nani rahana*, *lafa rahane*. Their expressions show that they want to neutralize their non-honorific expression.

Similarly, when they invite neighbour in their worshipping ceremony the data shows that they use honorific and most honorific expressions to their neighbour using *rahains hai* , *nakoi rahanis* and *rahake achhane*. The research study also shows that in school programme which is formal as well, 35 percent use honorific expression ie. *jato*, *jato hai* , *rahani* and 24 percent use most honorific expression ie *Jataba*, *Acchhane* and rest percent use non- honorific suffix *Jatle* , *Jatmale* in their expression.

### 3.5.2 Deictic Expression Used to Express Stranger and Close Friend

**Table No. 16**

#### **Deictic Expression used to Express Stranger and Close Friend**

<b>Deictic expression</b>	<b>Stranger</b>		<b>Close friend</b>	
Didi kanun kalak muleko(H)	30	36		
Kulan buda....le(N)	24	28		
Nakun lenga(H)	26	31		
Nakun dala(H)	4	5		
No Buda kulak muleko(NH)			50	59
Lafa nakun le(H)			20	24
Nawa lenga(H)			10	12
e nakun dulaha (H)			4	5
<b>Total</b>	84	100	84	100

The research study shows that Magar informants use honorific expressions when they address to the stranger. Almost 76% expressions, have been used with honorific pronouns and words ie. *didi*, *nakuri*, *nakun lenga*, *nakun dulaha*. Similarly, they have used non- honorific expression to their close friend.



### 3.6 Deictic Expressions Used to Address Illiterate Poor, literate Average Eco Status, School Teacher, Government Official and Wealthy Villagers

Our language by and large depends on the social status of the addressees and addressers. Lack of proper level of language in social use can arise shame and trouble, breaking social norms and values. In Magar community they also use different level of language according to their socio-economic status.

**Table No. 17**

#### **Deictic Expression used to address Illiterate, Poor, Literate Average Status, School Teacher, Governmental Official and Wealthy Villagers**

Deictic expressions	Illiterate poor		Literate eco. Status		school teacher		government office		wealthy villagers	
	Counts	%	Counts	%	Counts	%	Counts	%	Counts	%
Rahale (NH)	20	24								
Hos rahale(NH)	36	42								
Nako rahana(N)	22	26								
Unlekimulne(N)	6	8								
Rahale(N)			14	17						
Rahale a leta(N)			6	7						
Hos Rahale (Nh)			26	31						
Nako rahana(N)			20	24						
Unkale ki munkule(N)			18	21						
Sir rahani hai(H)					20	24				
Rahale ko(H)					22	26				
Hosko rahalako(H)					20	24				
Nako rahani (H)					4	5				
Unkaleko ki munkaleko(H)					18	21				
Hakimsav raleko(H)							34	40		
Nako rahani (H)							10	12		
Hosko rahaleko(H)							22	26		
Unkaleko ki mukaleko(H)							18	22		
Kunan rahalako (H)									30	36
Nako rahani(H)									24	28
Hosko rahaniko(H)									30	36
Unleko ki munleko(H)									8	10
<b>Total</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>	<b>84</b>	<b>100</b>

The above expression of the informants shows that when they address to the illiterate poor they use non- honorific pronoun and suffix ie *hos* and */i/* most often. They have used honorific pronoun *nako* with *rahana*. Since they have low social status they are used that kind of expression. Similarly Magar people also use non- honorific expression to literate average economic status most often. Only 24 percent informant used *nako rahana* to address the literate average economic status. The research data shows that teachers have generally high social status and they have been used with honorific expression , *sir* , *rahani hai*, *rahala ko*, *hosko rahaleko* , *nano rahalai*,, *nan* pronouns and suffixes and different but they used honorific expression because of their status. Government official have got same kind of expression since their status is also high in Magar society. They have used *hakim sab*, *nako*, *hosko* pronoun of highly honorific. The table also shows that Magar people address to the wealthy people with *hosko*, *nako*, honorific suffixes.

### **3.7 Deictic Expression Used to Address Husband to Wife, Wife to Husband, Son in Law and Daughter in Law**

Language use has different dimensions. One of them is gender. Addresser gender also effects on the expression of people. Generally in male dominated society. Male are addressed with high honorific language and female are used with non- honorific language.

**Table No. 18**

**Deictic Expression Used Address Husband to Wife, Wife to Husband, Son in Law and Daughter in Law**

Deictic expression	Husband to wife		wife to husband		son in law		daughter in law	
	Counts	%	Counts	%	Counts	%	Counts	%
Hoche khasmale(NH)	60	71						
Budi khasmale(NH)	24	29						
Hoskoi chho			54	65				
Kanun buda			30	35				
jamai rahani hai(H)					12	14		
Bhanja rahani hai(H)					30	35		
Jamai nako rahani(H)					28	33		
Rahke achhane (MH)					14	18		
Khono rahani hai(NH)							35	42
Khone nan rahana							40	48
E nani rahan hai (N)							9	10
<b>Total</b>	84	100	84	100	84	100	84	100

The above table presents that Magar has male dominated community. So husbands address their wives with non- honorific pronoun with a suffix added to it but the data shows that wives use very honorific pronouns to their husband. In the table we also see how son- in- law and daughter- in- law are addressed .As shown above male has been addressed with honorific and most honorific pronouns and suffixes but female has not got that respectful address.

### **3.8 Social Deictic Expression Related with Absolute Expression**

There are forms reserved for certain speaker and hearer who are called authorized speaker and authorized recipient.

**Table No. 19**

**Social Deictic Expression Related with Absolute Term**

Deictic expression	President		Speaker		Judge		M.P	
	Count	%	Count	%	Count	%	Count	%
Sammaniaya rastapati	65	77						
rastapati jatale(H)	19	23						
Sammaniaya			32	38				
Savamukh			35	42				
Savamukh			17	20				
Nayadis					38	46		
Nayadis yamale(H)					30	35		
Nayadis yamaleko(H)					16	19		
Ma na niya							28	33
Savasad yamajale							35	42
Savasad							21	25
<b>Total</b>	84	100	84	100	84	100	84	100

From the above table, we come to the conclusion that president, speaker and members of parliament have certain deictic expressions *sammananiya*, *sammananiya* and *mananiya* respectively, very reserved to them. But the data shows that judges do not have that absolute term.

### **3.9 Comparison of English and Social Deixis**

Since social deixis is primarily concerned with the grammaticalization of social information and the analysis of pronouns the study also compares the pronominal and other grammatical structures in the English and Magar language.

### 3.9.1 Comparison of Magar and English Pronominal

**Table No. 20**

#### **Magar Personal Pronominal**

<b>Subjective</b>	<b>Possessive</b>	<b>Objective</b>	<b>Reflexive</b>	<b>Person</b>
Na	Nau	Nake	Nai	1 <sup>st</sup> person singular
Kanko	Kanun	Kanke	Kankai	1 <sup>st</sup> person plural
Nan	Nau	Nanke	Nanni	2 <sup>nd</sup> person singular
Nako	Nakun	Nako	Nakoi	2 <sup>nd</sup> person singular
Hosko	Hoskun	Hoskeki	Hoskai	2 <sup>nd</sup> person singular
Hos	Hoschau	Hoske	Hoschai	3 <sup>rd</sup> person singular
Hosako	Hosakun	Hosako	Hosakai	3 <sup>rd</sup> person plural

**Table No. 21**

#### **English Personal Pronominal**

<b>Subjective</b>	<b>Possessive</b>	<b>Objective</b>	<b>Reflexive</b>	<b>Person</b>
I	My	Me	myself	1 <sup>st</sup> person singular
We	Our	Us	ourselves	1 <sup>st</sup> person plural
You	Your	You	yourselves	2 <sup>nd</sup> person singular
He	His	Him	himself	2 <sup>nd</sup> person singular
She	Her	Her	herself	2 <sup>nd</sup> person singular
It	Its	It	Itself	3 <sup>rd</sup> person singular
They	Their	Them	themselves	3 <sup>rd</sup> person plural

From the perspective of social type deictic, it is shown that in the Magar language there is first person singular and plural pronoun. There are also second person singular pronoun ‘*nan*’ that is used to address non-honorific person and ‘*nako*’ used to address honorific person and there is also ‘*hosko*’ second person singular pronoun that is used to address more honorific person with closeness. From the study, it is also shown that the first person, second person and third person pronouns have possessive,

objective reflexive qualities as in English but they have not gender related pronoun. There are certain pronouns that express non- honorific and honorific terms.

From these pronominals study of the Magar and the English language we find that Magar pronominal system is richer in terms of social deictic expression since there is T/V distinction and honorific pronoun. For e.g. *nan* non- honorific singular you and *nako* honorific singular you. Using these pronouns in different situations and relations shows how social deictic pronouns work. However we cannot find such pronominals in English.

**Table No. 22**

**Use of You**

<b>Language</b>	<b>2nd person singular ( NH)</b>	<b>2nd person singular (H)</b>
Magar	Nan	Nako, hosko
English	You	You

From the analysis of this study, it is also indicated that the Magar language has T/V distinction and honorific suffixes and words. So the role of social deictic expression in their languages is very significant. The study shows that they use different pronoun of honour with suffixes and words for the pragmatic expression of language.

### 3.9.2 Suffix and Words to Express Different Level of Social Deixis in Magar and English

**Table No. 23**

#### **Different Level of Language Based on Suffixes in Magar**

Main verb	Suffix	Level of language
Rahan	a (rahana)	Non-honorific
	e (rahale)	Non-honorific
	i (rahani)	Honorific
	is (rahanis)	Honorific
	Achhane	Most honorific
Jatle	ko (jatileko)	Honorific

**Table No. 24**

#### **Different Level of Language Based on Structure in English**

Main verb	Structure	Level of language
Come	Come here.	Non-honorific
	Please come here.	Non-honorific
	Can you come here?	Honorific
	Would you come here?	Honorific
	Would you mind coming here?	Honorific

Table no.23 and 24 show how social deixis works with suffixes and structures. Level of language in Magar largely depends on the use of suffixes and pronouns. On the other hand English language does not have influence of T/V distinction and honorific expression. So, their level

of language mainly relates with situation that relies on structures and terms.

### 3.9.3 Absolute Social Deixic Terms in Magar and English

Social deictic expression plays a vital role to keep balance between the social relation and to adopt linguistically in society. There are certain absolute terms and expressions found in Magar language. These terms are reserved to certain addressor .From the study the following absolute terms are found in Magar language.

**Table No. 25**

#### **Absolute Terms in Magar and English**

<b>Person</b>	<b>President</b>	<b>Speaker</b>	<b>Judge</b>	<b>Member of parliament</b>
Absolute terms	Sammananiya	Sammananiya	-	Mananiya

In English we also find such expression as his or highness to president, ambassador and others in formal addressing .But the Magar language seems to have richer in absolute terms.

### 3.9.4 Similarities and Differences between English and Magar

From the whole analysis of data and comparison we can summary the similarities and differences of social deixis in English and Magar language.

#### **Similarities**

1. Both languages have pronominals
2. Both languages have pronoun *you* with different role in language.
3. There are absolute terms in both languages.



## Differences

**Table No. 26**

### **Differences between English and Magar**

1. English language does not have T/V distinction.	1. Magar language has T/V distinction.
2. Second person <i>you</i> has different role but single form singular, plural, non-honorific and honorific	2. Second person <i>you</i> has different role with different forms singular, plural, honorific and non honorific.
3. Suffixes are not used to express honorific language.	3. Suffixical change can differentiate the level of language.
4. Tone and certain structures are used to express honorific language.	4. Pronouns and suffixes are mainly used to express honorific expression.
5. Can, could, would, would you mind verb+ing and please are mainly used to show honorific.	5. Suffixes <i>ni</i> , <i>nis ko</i> and <i>achhane</i> are mainly used to express honorific.
6. Absolute terms are very limited	6. Absolute terms are more in comparison to English language.

## CHAPTER FOUR

### FINDINGS AND RECOMMENDATIONS

The findings and recommendations of the study are discussed in this chapter. On the basis of the analysis and interpretation of the data, the findings and recommendations of the study can be summarized as follows.

#### 4.1 Findings

Magar people address their children and young mostly with non-honorific pronoun *nan*, *naya* with other non honorific loving word i. e *nani* ,*e babu mija* .They also use first name with /a/ suffix to address very juniors and other young ones.

- a) Most of the Magars address their friend with *lafa* ,*e lafa* plus honorific suffix/i/.The study also shows that they use first name plus honorific suffix/i/.It clearly indicates that they often use honorific noun and suffixes to their friend as well.
- b) While addressing to the elder and older person Magar people always use honorific pronoun *nako* or family name i.e *e daji* ,*ama*, *baba* with honorific suffix. Similarly while addressing to the elders they address with honorific family words i.e *e bajja*, *bajjai* with honorific pronoun/i/and /is/.The research study also shows that they also use *achhane*, a very respected expression of their language.
- c) Magar people live between different castes. The research, however, shows that they do not behave linguistically differently to people of upper, same and lower caste.

- d) When Magar people address their servant they use non honorific pronoun and suffix i.e *nan* with *na*. But they address often with honorific expression to the porter and field digger.
- e) From the data analysis it is found that teaching, doing politics, working as doctor are very honoured job for Magar community .They use honorific and most honorific pronouns and suffixes to address them.
- f) It is found from the study that Magar people use variety of forms with different pronouns, suffixes and words of honorific according to their relational ties. Age, social status and occupation do not much influence to use honorific expression. Addressing to son- in-law and daughter- in- law has great difference in this study.
- g) As in English and other language Magar speaker also use different level of honorific expression in different situation. In informal and closeness environment they use non honorific terms and suffixes but in formal and strange environment they use honorific expression.
- h) Social status of the addressee and addressers is seen directly proportional to the level of honorific language use in Magar language in this study. Lectures are used *achhane* but illiterate poor is addressed *hos*.
- i) Gender is also seen very significant factor in using social deictic as Magar community is also male dominated. Husband uses non-honorific and wife uses vice versa to one another.
- j) Magar language has certain absolute terms to certain addressees and addressers.

## 4.2 Recommendations

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

1. This research is a comparative study between two languages; Magar and English. It helps the language teachers who are teaching English as a second or foreign language because comparative study helps the teacher to predict the areas of difficulty that learners face and possible errors that learners commit.
2. Magar pronominals, which are one of the important dimension of social deixis, manifest many forms than English. Sometimes pronominals are identified in terms of suffixes. So such complexities of Magar pronominal system should be considered while teaching English pronominal system to the Magar native speakers.
3. The teachers, who are teaching English to the Magar native speakers, should be aware of the fact that Magar possesses the honorific and non- honorific personal pronouns in the second and third persons. Here, the learners may commit error while learning such pronouns. So a teacher should be aware of this fact.
4. While designing English syllabus for Magar learners syllabus designers and experts should consider the honorific and suffixial distinctions with Magar deictic pronouns and develop instructional materials accordingly.
5. Magar learners might have difficulty in learning honorific and polite expression in English since they only have to deal with suffixes and words. So learners should give ample practice on polite structures.

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## APPENDIX I

### QUESTIONNAIRE SURVEY FORM

#### Questionnaire

This questionnaire has been prepared to draw data/ information for the research work entitled “Social Deictic Expression in English and Magar”: which is being carried out under the guidance of Prof. Dr. Jai Raj Awasthi, Department of English Education, Faculty of Education, TU., Kirtipur, Kathmandu. I hope that you all cooperate me giving authentic and reliable information that will be invaluable contribution to accomplish this research work.

Researcher

Ramhari Pandey

TU, Kirtipur, Kathmandu.

Name :- ..... Sex :-

Address :- ..... Age :-

Academic qualifications:- ..... ..

How would you express the following sentences in the Magar language?

तलका भनाइहरुलाई मगर भाषामा कसरी व्यक्त गर्नु हुन्छ?

**A. Social deictic expressions related to age group in the Magar**

**language.** बिभिन्न उमेर समुहमा पर्ने तलका व्यक्तिहरुलाई मगरभाषामा कसरी सोध्नु वा अराउनु हुन्छ?

(a) Come to have meal (to child) सानो बच्चालाई खाना खान बोलाउदा

.....

(b) Come to have meal(to young man) हुर्केको बच्चालाई खाना खान बोलाउदा

.....

(c) Come to have meal(to friend) साथीलाई खाना खान बोलाउदा

.....

(d) Come to have meal(to elder person) आफुभन्दा ठुलालाई खाना खान बोलाउदा

.....

(e) Come to have meal(to old man) बुढाबुढीलाई खाना खान बोलाउदा

.....

## **B. Social deictic expression related to caste/class system in the Magar language**

**To the so called lower caste /class आफुभन्दा तल्लो जातिका तलका**

**मानिसहरुलाई सोध्दा कसरी सोध्नु हन्छ?**

(a) Will you go to watch Magesankranti fair in Ridi ?(to younger person)सानो बच्चा लाई रिडीको माघेसक्रान्ती मेला हेर्न जाने की नाइ भनी सोध्दा

.....

(b) Will you go to watch Magesankranti fair in Ridi ?(to same age person) एकै उमेरको साथीलाई रिडीको माघेसक्रान्ती मेला हेर्न जाने की नाइ भनी सोध्दा

.....



(c) Will you go to watch Magesankranti fair in Ridi ?(to elder person)

आफुभन्दा ठूलालाई रिडीको माघेसक्रान्ती मेला हेर्न जाने की नाइ भनी सोध्दा

.....

(d) Will you go to watch Magesankranti fair in Ridi ?(to old man)

बुढाबुढीलाई रिडीको माघेसक्रान्ती मेला हेर्न जाने की नाइ भनी सोध्दा

.....

(e) Will you go to watch Magesankranti fair in Ridi ?(to honorable) सम्मान

गर्नेलाई रिडीको माघेसक्रान्ती मेला हेर्न जाने की नाइ भनी सोध्दा

.....

**To the same caste /class आफ्नै जातिका तलका मानिसहरुलाई सोध्दा कसरी सोध्नु हन्छ?**

(a) What did you do yesterday? ( to younger person) सानो बच्चालाई हिजो के गरेको भनी सोध्दा

.....

(b) What did you do yesterday? ( to same age friend) एकैउमेरको साथीलाई हिजो के गरेको भनी सोध्दा

.....

(c) What did you do yesterday? ( to elder person) आफुभन्दा ठूलालाई हिजो के गरेको भनी सोध्दा

.....

(d)What did you do yesterday? (To older person) बुढाबुढीलाई हिजो के गरेको भनी सोध्दा

.....

(e)What did you do yesterday? ( to honourable) सम्मान गर्नेलाई हिजो के गरेको भनी सोध्दा

.....

**To the upper caste/ class आफु:भन्दा उपल्लो जातिका तलका मानिसहरुलाई सोध्दा कसरी सोध्न हन्छ?**

(a)Where do you live? (to younger person) सानो बच्चालाई कहाँ बस्छौ भनी सोध्दा

.....

(b)Where do you live? (to same age person) एकैउमेरको साथीलाई कहाँ बस्छौ भनी सोध्दा

.....

(c)Where do you live? (to elder person) आफु:भन्दा ठूलालाई कहाँ बस्छौ भनीसोध्दा

.....

(d)Where do you live? (to older man) बुढाबुढीलाई कहाँ बस्छौ भनीसोध्दा

.....

**C. Social deictic expressions related to different occupation**

**/profession in the Magar language.** बिभिन्न पेशा गर्ने तलका व्यक्तिहरुलाई मगरभाषामा कसरी अराउनु हन्छः?

(a) Come at four o'clock (to servant) घरमा राखेको कामगर्ने मान्छेलाई चारबजे आउनु भन्दा

.....

(b) Come at four o'clock (to porter and field digger ) भारी बोक्ने वा खेतखन्ने मान्छेलाई चारबजे आउनु भन्दा

.....

(c) Come at four o'clock (to teacher) शिक्षकलाई चारबजे आउनु भन्दा

.....

(d) Come at four o'clock (to political leader) राजनीति गर्ने नेतालाई चारबजे आउनु भन्दा

.....

(e) Come at four o'clock (to collage teacher) क्याम्पसमा पढाउने शिक्षकलाई चारबजे आउनु भन्दा

.....

(f) Come at four o'clock (to doctor) डाक्टरलाई चारबजे आउनु भन्दा

.....

(g) Come at four o'clock (to aristocratic family) उच्चखानदानी परिवारको व्यक्तिलाई चारबजे आउनु भन्दा

.....

**D. Social deictic expressions relating to relations in the Magar language.**

बिभिन्न नाता पर्ने तलका व्यक्तिहरुलाई मगरभाषामा कसरी सोध्नु वा अराउनु हन्छः?

(a) Did you have your meal? (to grandson) सानोनातिलाई खाना खायो की नाई भनी सोध्दा

.....

(b) Did you have your meal? (to son) छोरालाई खाना खायो की नाई भनी सोध्दा

.....

(c) Did you have your meal? (to married daughter ) विवाहित छोरीलाई खाना खायो की नाई भनी सोध्दा

.....

(d) Did you have your meal? (to elder brother) ठूलो दाजुलाई खाना खायो की नाई भनी सोध्दा

.....

(d) Did you have your meal (to your father's sister) फुपैलाई खाना खायो की नाई भनी सोध्दा

.....

(e) Did you have your meal? (to your mother's sister) आमाको बहिनीलाई खाना खायो की नाई भनी सोध्दा

.....

(f) Did you have your meal? (to father in law ) ससुरालाई खाना खायो की नाई भनी सोध्दा

.....

(g) Did you have your meal?(to mother in law ) सासुलाई खाना खायो की नाई भनी सोध्दा

.....

(h) Did you have your meal? (to son in law ) ज्वाइलाई खाना खायो की नाई भनी सोध्दा

.....

(i) Did you have your our meal?(to sister in law ) सालीलाई खाना खायो की नाई भनी सोध्दा

.....

(j) She worships in the morning (mother in law to daughter in law) सासुले बुहारीलाई बिहानमा पूजा गर्छ भनी भन्दा

.....

(k) She worships in the morning (daughter in law to mother in law) बुहारीले सासुलाई बिहानमा पूजा गर्छ भनी भन्दा

.....

**E. Social deictic expressions relating to situation/setting** तलका विभिन्न अवस्था वा परिस्थितिमा 'मगरभाषामा कसरी सोध्नु वा अराउन हन्छः?

(a) Come to sing and dance tonight (in local concert) साथीलाई राती रोदी बस्न बोलाउदा

.....

(b) Come in our worshipping ceremony (in worshipping ceremony) छिमेकीलाई पजामा निमन्त्रणा गर्दा

.....

(c) She is going to give a short speech about discipline (in school programme) बिद्यालयको कार्यक्रममा अनुसासनको वारेमा सानो भाषणदिन भन्दा

.....

(d) Where is your husband?( stranger to a lady) अपरिचित महिलालाई तपाईंको श्रीमान कहाँ हुनुहुन्छ भनी सोध्दा

.....

(e) Where is your husband (between two close married ladies) घनिस्ट  
महिला साथीलाई तपाईंको श्रीमान कहाँ हुनुहुन्छभनी सोध्दा

.....

**F. Social deictic expressions relating to social status** तलका बिभिन्न  
सामाजिक हैसियत भएका मानिसहरूलाई 'मगरभाषामा कसरी सोध्नु वा भन्नु हन्छः?

(a) He will come in the Dashain.( to illiterate poor) अशिक्षित गरिबलाई दशैमा  
घरआउछ भनी भन्दा

.....

(b) He will come in the Dashain.( to literate average eco.status ) सामान्य  
मान्छेलाई दशैमा घरआउछ भनी भन्दा

.....

(c) He will come in the Dashain.(school teacher) स्कूलको शिक्षकलाई दशैमा  
घरआउछ भनी भन्दा

.....

(d) He will come in the Dashain.(governmental official) ठूलो सरकारी  
हाकिमलाई दशैमा घरआउछ भनी भन्दा

.....

(e) He will come in the Dashain.(college teacher) क्याम्पसमा पढाउने  
शिक्षकलाई दशैमा घरआउछ भनी भन्दा

.....

(f) He will come in the Dashain. (Wealthy person of village) गाउँको  
धनाढ्यलाई दशैमा घरआउछ भनी भन्दा

.....

**G. Social deictic expressions relating to gender. तलका फरक लिंगका**

मानिसहरुलाई मगरभाषामा कसरी सोध्नु वा भन्नु हन्छः?

(a) She is preparing tea.(husband to wife) श्रीमानले श्रीमतिलाई चिया बनाईरहेकोछ, भनीभन्दा

.....

(b) He is preparing meal.(wife to husband) श्रीमतिले श्रीमानलाई खाना बनाईरहेकोछ, भनीभन्दा

.....

(c) Come in Shreepanchami(to son in law) ज्वाईंलाई श्रीपञ्चमीमा आउन भन्दा

.....

(d) Come in Shreepanchami.(to daughter in law ) बहारीलाई श्रीपञ्चमीमा आउन भन्दा

.....

**H. Social deictic expressions relating to absolute terms/expressions.**

तलका बिशेष मानिसहरुलाई मगरभाषामा कसरी सम्बोधन गर्नुहन्छः?

(a) President is going to inaugurating this progamme. राष्ट्रपतिले कार्यक्रम उदघाटन गर्दै छन।

.....

(b) Speaker Subash Nemang is taking his seat now. सभामुख सुबास नेमाङ आसन लिदै छन ।

.....

(c) The judge gave a rational decision on that criminal case . न्यायधिसले  
त्यस अपराधको मुद्दामा बिबेकपूर्ण निर्णय दिएका छन।

.....

(d) MP Gagan Thapa is going to give an influential speech about peace  
process .सांसद गगन थापा पभावशाली भाषण दिदैछन।

.....





## APPENDIX II

### ROMAN TRANSLATION OF DEVNAGARI SCRIPT

Based on Turner's (1931). Nepali Alphabet and Diacritic Markets.

अ	a	क्	k	द्	d
आ	ā	ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई	ī	घ्	gh	प्	p
उ	u	ङ्	ṅ	फ्	ph
ऊ	ū	च्	c	ब्	b
ए	e	छ्	ch	भ्	bh
ऐ	ai	ज्	j	म्	m
ओ	o	ञ्	jh	य्	y
औ	au/ou	ञ्	ñ	र	r
अ	aṅ, am	ट्	t	ल्	l
अं	ā	ठ्	ṭh	व्	w/v
अ	a	ड्	ḍ	श्	ś
:	ḥ	ढ्	ḍh	ष्	ṣ
*	-	ण्	ṇ	स्	s
		त्	t	ह्	h
		थ्	th		

Note: The traditional letters क्ष, त्र and ज्ञ are treated as conjunct letter, e.g. क्ष = ks, ksh, kch; ज्ञ = gy; and त्र = tr.

# APPENDIX III

