

CHAPTER ONE

INTRODUCTION

1.1 General Background

It is believed that more than six thousand different languages are spoken in the present world. Really, we confront at the fact when we think about the origin of spoken language. It remains as an interesting speculation but can not be proved as a fact. It is guessed that some type of spoken language developed between 100,000 and 50,000 years ago whereas written system of them developed about 5000 years ago (Yule 2008, p.1). Though we do not come to the fact about the origin of language, a complex system of human communication, the human world becomes lifeless in the absence of it. It is language that has brought disparity between human and animal world.

Generally, language can be defined as a voluntary vocal system of human communication. However, communication is possible through other modes such as visual, tactile, olfactory, gustatory, etc. Whatever may be the language out of six thousand languages, the main purpose of it is communicative, i.e. it serves the communicative purpose.

Language is so complex and versatile that none of the researches conducted yet have proved it as a fact. Probably, it will remain unproved in future too. It is a dynamic system of human communication through which humans express and communicate information, experiences, thoughts, feelings, ideas, emotions, investigations, beliefs, anger, happiness, etc. Language is the special gift to the human beings which differentiates humans from non-humans henceforth animals. Therefore, language is the 'species-specific' and 'species-uniform' possession.

Language is not only personal phenomenon but also social phenomenon as it is used in a society but not in vacuum. Language has caused the existence of human

civilization and cultural transmission. Widespread of present science and technology along with language has made the world a 'global village'. Wardhaugh (1998, p.10) takes language as a social phenomenon by presenting the following possible relationships 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.

Therefore, language is affected not only by the personal peculiarity but also by social values, cultural beliefs, social ethnicity, geographical boundaries, etc.

Up to now, different linguists and scholars have attempted to define the term 'language' in various ways. Bloch and Trager (1942, p. 5) define language as "A system of arbitrary vocal symbols by means of which a social group co-operates" (as cited in Lyons, 2005, p.4). This definition focuses on the social aspects of language as he argues that the social groups assimilate and co-operate through the arbitrary vocal system, i.e. language. Similarly, in Chomsky's (1957, p. 13) words, "Language is a set of sentences, each finite in length and constructed out of a finite set of elements". Chomsky, in his definition, focuses on the structural aspects of language. He clarifies how language structures are formed in order to serve the communicative purpose. In the same way, Hall (1960, p. 158) says, "Language is the institution where by humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols" (as cited in Lyons 2005, p. 4).

According to Hall's opinion, language is the means of communication which is developed as a part of human habit. Oral mode of communication is given emphasis in this definition. This is why oral/spoken form is taken as primary, basic and essential rather than the written form of language. Language is taken as a system of arbitrary and conventional symbols. Similar to Trager, Wardhaugh (1998, p.1) defines language from social perspective. To him "A language is what the members of a particular society speak". This definition focuses on the types of language. There might be linguistic variation on the basis of social variation. The language that our society speaks may be intelligible to another society but may not be the same language. Some languages are defined from structural perspectives, some from social and so on. Widdowson (2003, p.12) defines language from cultural perspective by saying "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 or to interact". Therefore, language is considered to be affiliated with culture deeply. It is used not only to learn culture, to adopt culture, to conserve culture but also to transmit and transform the culture.

Like the above mentioned definitions, many more other linguists also have tried to define the term 'language' differently. However, at the end, they are proved to be futile to satisfy our hunger of language. In fact, none of the definitions are comprehensive and perfect in themselves. They define only a portion of language but not in totality. Whatever may be the definition that lacks something to describe about language, i.e. at least something remains unturned about language. In the similar way, whatever may be the volumes of grammars and dictionaries, they can not describe language rules and systems. No doubt, language is rule governed system but it is much diverse and arbitrary. On the other hand, language is not only rule governed but also contextual and keeps on changing.

To sum up, language can be defined as a dynamic, arbitrary, systematic, social phenomenon. It is a means of transmitting and sharing human messages from one

to another. It is a basic phenomenon needed for survival. In the absence of language, we can not imagine the present world and a person becomes lame and dumb.

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, pidgin or creole, lingua franca, etc. Some languages are rich in literature whereas others are not so rich. Some have written systems but others have only spoken form. Some are dead, others are in the verge of extinction and conversely, some others are expanding day by day. Thus, if we classify the world's languages, we find them in different classes and conditions.

1.1.1 Importance of the English Language

In the present world, English is the most widely used language. So, it can be taken as a dominant language. It is an international language in which most of the books, newspapers, journals, reports, etc. are published. Likely, it is used in business, academic conferences, sports, literature, technology, politics, diplomacy, etc. Regarding its scope, Crystal (1988) says, "English is the mother tongue of more than 300 million people in the world. Similarly, about 3000 million people use it as a second language and around 100 million people speak English as a foreign language in the universe".

English is used as a lingua franca to make the communication possible among the people of different speech communities. Everybody opines to learn English in order to acquire the world's vast knowledge. Culture and civilization are being transmitted from one corner of the world to the other corner through this language. Therefore, English has been a must for all to sustain in this multilingual world.

In the present globalizing world, Nepal can not remain beyond the influence of the English language, an international language. Due to its increasing importance, this

language is being taught from class one to bachelor's level as a compulsory subject. In some schools, specially in private and boarding schools, English is being used as the medium of instruction too. It has been included in our education system since Durbar School was established. In the case of our country, many official documents, academic certificates, etc. are being printed in this language. A number of books, journals, newspapers, magazines, reports, etc. are published in English. People from different parts of Nepal have started using it, sometimes, as a 'lingua-franca' along with the Nepali language. Hence, the importance of the English language is increasing day by day in Nepal and learning English has become the demand of the day and need of the era.

1.1.2 Multilingual Setting of Nepal

Nepal is a small country. Despite its small size, it is famous in the world as it accommodates an amazing cultural, ethnic and linguistic assets. Nepal is proved to be a home for languages because of linguistic plurality. It can be taken as a research center or the laboratory for language researchers. Despite the lack of rigorous researches in this field, the population census report of 2001 has identified ninety two distinct languages used by different ethnic groups as their mother tongues (including different varieties of the Rai language). Besides, a number of languages have been reported as unknown languages because of the lack of adequate knowledge and research. Such multiethnic, multicultural and multilingual setting confers Nepal a peculiar position on the linguistic map of the world. Most of the languages are not codified in Nepal. Therefore, they are used only for day to day communication in spoken form. Out of this large number of languages used in Nepal, the major languages are mentioned here:

Nepali	48.61%	Maithali	12.3%
Bhojpuri	7.53%	Tharu	5.86%
Tamang	5.19%	Newari	3.63%
Magar	3.59%	Awadhi	2.47%
Bantawa	1.63%	Gurung	1.49%
Limbu	1.47%	Bajika	1.05%
Urdu	0.77%	Rajbanshi	0.57%
Sherpa	0.57%	Others	3.47%

Source: Population Census, 2001.

The languages spoken in Nepal have their genetic affiliation to four language families, viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian. Among them, Indo-Aryan family is the largest family in terms of the speakers whereas Tibeto-Burman is the largest family in terms of the number of the languages it contains. The languages enumerated in the ethnologue report for Nepal (2009) are classified under the four families as follows:

1.1.2.1 Indo-Aryan

The languages having many speakers come under this family. Nepali, official language of Nepal, having 48.61% speakers also come under this family. All the languages that fall under this family can be listed as given below:

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

Source: Ethnologue Report for Nepal, 2009

1.1.2.2 Tibeto-Burman

The languages of this family are spoken by a relatively lesser number of people than the Indo-Aryan family. However, it consists of the largest number of languages. Following languages are classified under this family.

Athpariya	Khaling	Puma
Bahing	Kham, Ghale	Raji
Bantawa	Kham, Sheshi	Raute
Baraamu	Koi	Rawat
Belhariya	Kulung	Saam
Bodo	Kyerung	Sampang
Bujhyal	Lambichhong	Seke
Byangsi	Lepcha	Sherpa
Canling	Lhomi	Sunwar
Chyantyal	Limbu	Tamang, Eastern
Chaudangsi	Lingkhim	Tamang, Eastern, Gorkha
Chepeng	Lorong, Northern	Tamang, North Western
Chhintange	Lorong, Southern	Tamang, South Western
Chhulung	Lowa	Tamang, Western
Chukwa	Lumba, Yakkha	Thakali
Darmiya	Magar, Eastern	Thangmi
Dhimal	Magar, Western	Thudam
Dolpo	Manangba	Thulung
Dumr	Meohang, Eastern	Tibetan
Dungmali	Meohang, Western	Tichurong
Dzongkha	Mugon	Tilung
Ghale, Kutang	Naada	Tomyang
Ghale, Northern	Nachering	Tseku
Ghale, Southern	Narphu	Tsum
Ghale, Eastern	Newari	Walungge
Gurung Western	Nubri	Wambule
Halambu Sherpa	Parbat, Eastern	Wayu
Humla	Parbat, Western	Yakha
Jerung	Phangduwali	Yamphe
Jirel	Pongyong	Yamphu
Kagate	Kaika	

Source: Ethnologue Report for Nepal, 2009

1.1.2.3 Dravidian

According to the Ethnologue Report for Nepal (2009), only one language named 'Jhangad' comes under this family. It is also named as 'Kurux-Nepali', Dhangar, Jhanger, Orau, etc. It is spoken in Janakpur and Dhanusa districts.

1.1.2.4 Austro-Asiatic

According to the Ethnologue Report for Nepal (2009), two languages; Satar and Mundari come under this family. Satar/Santali is spoken in Morang and Jhapa districts. Mundari/Munda/Munari is also spoken in the same districts; Morang and Jhapa.

Except this classification, 'Nepalese Sign Language' is not classified under any of the above families according to the same report.

According to the Ethnologue Report for Nepal (2009), there are 126 languages in total. But only 123 languages are used as the means of communication. Three languages; Dura, Kusunda and Waling have already been extincted. All these dead languages also come under the giant family, i.e. Tibeto-Burman family.

1.1.3 Language and Dialect

Most, if not all, of the languages in the world exhibit internal variation. Thus, language is the sum total of several linguistic norms whereas dialect is anyone of the several varieties. In Wardhaugh's (1998, p.21) words, "Each language exists in a number of varieties and is in one sense the sum of these varieties". Therefore, it is the fact that language is the superordinate term that can be used without reference to dialect, but dialect is meaningless unless it is implied that there are other dialects that belong to the same language. However, sometimes it is difficult to determine which variety is the dialect and which variety is the language. This is why 'language' and 'dialect' are ambiguous terms. Wardhaugh (1998, p. 24) further

says, "Language can be used to refer to either to a single linguistic norm or to a group of related norms and dialect to refer to one of the norms". From this definition it is clear that a language may have a number of dialects. Among those dialects the language may catch the features of all the dialects. But a dialect can not catch the features of the other related dialects.

Simply speaking, a dialect is a variety of language according to the users. It is a regional or social variety within a single language. To quote Crystal (2003, p.136), "Dialect is a regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures". Similar to this, Lyons (2005, p. 268) says, "Dialect covers differences of grammar and vocabulary". In fact, dialect has its own specific, reserved type of vocabulary, grammar and pronunciation that differ from the standard language. Oxford Advanced Learner's Dictionary (2005, p. 420) defines dialect as, "The form of a language used in a part of a country or by a class of people with grammar, words and pronunciation that might be different from other forms of the same language". Hence, dialects are those varieties that basically represent diverse social and geographical origins. It is a variety spoken in some specific part of a country, though exact demarcation is impossible. Dialect is such variety of language that tells, though little, about the users of it. Therefore, it is said that dialect betrays the personality of the users. Dialect can be classified into two types:

i. Regional/Geographical Dialect

It is a variety of language that differs according to the different geographical location or region. It is a specific form of a language spoken in a certain geographical territory. It is related to the physical boundary of certain locality. However, the dialect differs in terms of pronunciation, grammar, vocabulary, etc. The Bajhangi dialect, spoken in Bajhang district is an example of regional dialect of the Nepali language.

ii. Social Dialect/Sociolect

It is that variety of a language which is based on the social stratification. It is a variety used by the members of certain social class. Socio-economic status, gender, ethnicity, religion, education, occupation, etc. are the determining factors for the emergence of the sociolects. The differences can be noticed in terms of pronunciation, grammar, vocabulary, etc. For example, Black English is the social dialect of the standard American English.

1.1.4 The Bajhangi Dialect: An Introduction

As we discussed dialect above, Bajhangi is a variety/dialect of the Nepali language. It is one of the seven dialects of the Nepali language (Ethnologue Report for Nepal, 2009). It is a dialect of the Nepali language because it reflects differences on vocabulary, grammar, pronunciation, etc. On the other hand, it is intelligible to the speakers of the Nepali language. The Bajhangi dialect is a regional dialect but not a social dialect. It is regionally different from other dialects of the Nepali language. This dialect is spoken by Bajhangi people, not all, whatever may be their social status. Though four dialects (Chir Bungali, Lekali, Dhuleli and Bajhangi) are in vogue currently in Bajhang, the Bajhangi dialect is being used widely (Joshi 1989, p.7). Pokharel (1998), has mentioned it as 'ora-pachhima dialect'. The Bajhangi dialect is spoken only in Bajhang district. Joshi (ibid) defines it as "the dialect spoken by the permanent inhabitants of the lower hills and valleys of Bajhang district".

It is spoken by three-fourth portion of Bajhangi people (ibid). Out of forty seven VDCs, it is spoken in thirty one VDCs of this district. In the lack of intensive study, exact number of people speaking this dialect is not given. Similar dialects, to some extent, are spoken in Bajura, Achham, Jumla and Kalikot districts. In spite of its close relationship with the Nepali language, it has its own linguistic qualities

basically phonological, morphological and syntactic. It differs from the Nepali language in other respects also but lacks adequate research.

The Bajhangi dialect has neither well documented history nor written materials. It has not been widely studied yet. It exists only in spoken form like most of the unrecorded languages of the world. Regarding its history, Jyotiprakash Joshi had written 'Jhagadiya Ganeshkumarko Milap' first in this dialect (Bohara, 2005, p.12). Therefore, it is taken as the first written material in this dialect. Later on, Janak Bahadur Bist had translated Guruprasad Mainali's 'Naso' (a story) in this dialect (ibid). Up to now, a very few research works have been carried out in this dialect.

The Bajhangi dialect is a less studied dialect. Bajhangi people use this dialect among themselves but while speaking with the speakers of other languages, they switch over the Nepali language. This dialect is not being used as a medium of instruction in primary schools too. People living in headquarters of Bajhang, Chainpur, a Bajhangi dialect speaking area, have started using Nepali. Due to the influence of modernization and education people have started speaking Nepali. It is also the case of prestige and status. Thus, there is the strong case of degeneration of this dialect and even death. Language shift is taking place due to the lack of language loyalty. So, preservation and maintenance have been our responsibilities. Considering those factors, I have made an effort of studying this dialect.

1.1.5 Need and Importance of Contrastive Analysis

Contrastive analysis (CA) is the systematic study of two or more languages to find out the similarities and differences.

CA was developed by C.C. Fries and Robert Lado in the late 1940s and 50s. CA was used extensively in the field of Second Language Acquisition (SLA) in the 1960s and early 1970s. It was used as a method of explaining why some features

of a Target Language (TL) were more difficult to acquire than others. This theory is based on behaviourism of psychology and structuralism of linguistics.

Behaviourists argue language learning as a matter of habit formation. Therefore, mastering over second language depends on the differences and the similarities between the TL and the mother tongue (L₁). Hence, CA was used as a method of explaining the language features extensively during that time.

CA has been defined by some scholars and linguists differently. To quote some of them, James (1980) says, "CA is a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative), two valued typologies (CA is always concerned with a pair of languages) and found on the assumption that languages can be compared" (p.3). So, CA is most often related to the study of languages in pair. And it is used to contrast two languages rather than to compare them. Likely, Crystal (2003, p. 107) defines CA as "A general approach to the investigation of language (contrastive linguistics), particularly as carried on certain area of Applied Linguistics, such as foreign language teaching and translation". By its nature, CA is used in the practical field of language teaching and learning, particularly in the field of applied linguistics. Richards et al. (1985) say, "CA is the comparison of the linguistic systems of two languages, for example the sound system or the grammatical system". Thus, CA can be used for comparing any levels of the two languages.

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.

Contrastive analysis is most important in the field of language teaching and learning, though its scope has been declined after 1970s. In this field, CA serves two functions, (i) to predict the possible errors of L₂ learners and (ii) to explain the sources and reasons of those errors. CA helps a teacher to find the areas of difference and the areas of difficulty while teaching an L₂. Likely, a teacher can find the sources and reasons of errors in the performance of the students. A teacher having the knowledge of CA can treat his/her students psychologically and academically. Therefore, the findings of CA would be useful for course designers, teachers, examiners and students. This is why CA is important from pedagogical view point.

1.1.6 Deixis

'Deixis' is a technical term used in the field of pragmatics. It is derived from Greek word 'deiktikos'. In philosophy, deixis is called 'index' (meaning 'pointing'). The term 'deixis' was first introduced by Charles Peirce using the term 'indexical signs' to refer to deictic expressions (Levinson 1994, p.54). Deictic expression means the linguistic terms that are used to accomplish pointing via language. It is used to point out or indicate something in communication. It is context in which they are used. Deixis functions as lubricant to understand the context of any linguistic structures. In language communication, deixis has a very significant role to assimilate the meaning of the utterances, specially, from the hearer's perspective. It is proved as an assistant in interpreting and understanding the utterances contextually. Yule (1997) says,

. . . words in the language can't be interpreted at all unless the physical context, especially the physical context of the speaker, is known. There are words like here, there, this, that, now, then, yesterday, as well as most pronouns such as I, he, she, it, they, etc.

Some sentences in English are virtually impossible to understand if we don't know who is speaking, about whom, where and when . . . any expression used to point to a person (me, you) is an example of person deixis. Words used to point to a location (here, there, yonder) are examples of place deixis and those used to point to a time (now, then, to night, last week) are examples of time deixis.

Therefore, it is clear that without the use of deictic terms/deictic expressions linguistic utterances remain vague. Here, deictic expressions refer to the bits of language which only can be understood in terms of speaker's intended meaning and in some context. However, they can not be interpreted and understood in isolation.

Levinson (1994, p. 54) says, "Deixis concerns with the ways in which language encode or grammaticalize features of the context of utterances and speech event and thus also concerns ways in which the interpretation of utterances depends on the analysis of the context of utterances". Therefore, deixis refers to language structures which reflect the circumstance in which they are used. It reflects the bond of linguistic utterances and physical context. Similarly, Crystal (2003, p.127) says, "Deixis is a term used in linguistic theory to subsume those features directly to the personal, temporal, locational, characteristics of situation within which an utterance takes place". Deixis directly links personal, temporal, spatial features in an utterance regarding the situation. 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". So, it can be said that deixis refers to a reference within a sentence that relies on the context to be interpreted correctly. The reference may be the personal, temporal, spatial characteristics of a situation.

While analyzing the context of an utterance we have to stick around a focal point, i.e. crux of person, place, time, discourse and social deixis. This focal point is called deictic center. The central person is the speaker, the central time is the time at which the speaker produces the utterance, the central place is the speaker's location at utterance time or coding time (CT), the discourse center is the point which the speaker is currently at in the production of his utterance and finally, social center is the speaker's social status and rank to which the status or rank of addressees or referents is relative (Levinson 1994, p. 64).

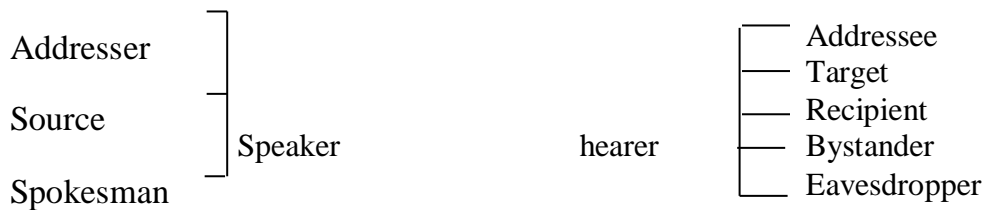
Following Fillmore (1971 b), deictic usages are divided into two types viz. 'gestural usage' and 'symbolic usage' (as cited in Levinson, 1994, p.65). In the gestural usage, the deictic words can be gestured or demonstrated visually or physically. An utterance is produced simultaneously with some gesture. The terms used in gestural usage can be interpreted in terms of audio-visual, tactile and physical movements. On the other hand, to interpret the meaning of the utterance of symbolic usage one should have the knowledge of the basic spatio-temporal parameters, participant role, social parameters, etc. In other words, one should know the place (where) and time (when) of the produced utterance and the relationship between the participants on the basis of their social status.

Traditionally, deixis is classified in terms of person, place and time deixis. Recently, different scholars and linguists have added discourse and social deixes.

1.1.6.1 Person Deixis

Person deixis refers to a term which directly relates an utterance to the person. It is concerned with the encoding of the role of participants in the speech event. It is directly reflected in the grammatical categories of person such as first person, second person and third person pronouns. In Levinson's (1994, p. 62) words, "Person deixis concerns the encoding of the role of participant in the speech event in which the utterance in question is delivered".

Participants in a piece of conversation are speaker and hearer or addresser and addressee. Except them, there might be other participants in a conversation such as spokesman, source, recipient, target, bystander and eavesdropper. 'Speaker' is the cover term to include addresser, spokesman and source though they differ in some respects. 'Addresser' 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 blanket term to include addressee, recipient, target, bystander and eavesdropper. Technically these terms refer to different participants depending on their roles. 'Addressee' refers to 'who is being addressed by others', 'recipient' refers to 'who receives something', 'bystander' refers to 'a person standing nearby but not involved in conversation', 'eavesdropper' refers to 'who intentionally listens others' private talking secretly' and 'target' refers to 'who is being addressed.' The participant role relationship in a piece of conversation can be listed as below:



Regarding person deixis, speaker is the focal point. It changes over time depending upon who is speaking. According to Lyons (1968), 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)

According to Ingram (1978), "Pronominal system, which are the obvious manifestation of person generally exhibit this three way distinction" (as cited in Levinson, 1994, p.69). Some pronominal systems exhibit as many as fifteen basic

pronouns (ignoring honorific alternates) based on plurality, gender and so on (Levinson 1994, p.69). Pronouns are distinguished in terms of gender and social status of the participants in some languages like in Nepali.

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

Person	Case	Number	
		Singular	Plural
1 st person	Subjective	I	we
	Objective	me	us
	Genitive	my/mine	our/ours
2 nd person	Subjective	you	you
	Objective	you	you
	Genitive	your/yours	your/yours
3 rd person	Subjective	masculine: he	they
	Objective	masculine: him	them
	Genitive	masculine: his	their/theirs
	Subjective	feminine: she	they
	Objective	feminine: her	them
	Genitive	feminine: her/hers	their/theirs
	Subjective	neuter: it	they
	Objective	neuter: it	them
	Genitive	neuter: its	their/theirs

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

1.1.6.2 Time Deixis

Time deixis refers to a term which directly relates an utterance to the temporal point. In other words, time deixis localises the speech event in time by means of tense system, adverbs or nouns. Levinson (1994, p.62) says, "Time deixis concerns the encoding of temporal points and spans relative to the time at which an utterance was spoken". The time deictic center is the time at which the speaker produces an utterance. Often coding time (CT) and receiving time (RT) are identical but not always. In face to face communication, CT and RT are identical

but not in writing and recording. On the other hand, time span contained in a CT may vary even with the same deictic word. For example, 'lets go out now' and 'I am now constructing a building'.

In most of the languages of the world, there is a two fold distinction of time deixis represented by tense system; proximal: now and distal: then. Tense is an obligatory deictic category for nearly all sentences in English and many other languages of the world. However, there are many languages like Chinese, Malaya, etc. which have no terms (Rai 2003, p. 66).

We use elaborated system of non-deictic temporal reference such as calendar time, clock time, etc. but these forms of temporal reference are learnt much more later than the time deictic expressions such as today, yesterday, now, last week, coming Sunday, etc.

Time deictic terms in English are listed as below:

Time deictic terms 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 evening/morning
Right now	The year before last year	Next day/month/year
This time	That day	The day after tomorrow
Sometimes	previous day/week/month/year	The third day from today
Still	Yesterday	The coming day/week/month/year
Yet	Last night/day/week/year	-
Already	-	-
Just	-	-
Recetly	-	-
This week/month/year	-	-

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

1.1.6.3 Place Deixis

Place deixis refers to a term which directly relates an utterance to the spatial locations in it. In other words, spatial deixis localises both the speech participants and narrated participants in space. Levinson (1994, p.62) says, "Place deixis concerns the encoding of spatial locations relative to the location of the participants in the speech event."

Languages have some specific deictic words, notably in English the adverbs 'here' and 'there' (proximal/distal) 'this' and 'that' (proximal/distal) are deictic words. 'Here' and 'this' refer to the objects closer to the speaker's location at CT whereas 'there' and 'that' refer to the objects away from the speaker at CT.

This proximal-distal dichotomy is language specific. A language named Tlingit has four demonstratives; this one right here, this one nearby, that one over there and that one away over there. Likely, the Malgasy language has six-fold classification of demonstratives (Asher 1994, p. 856). In Nepal, the Bantawa Language also has three way dimension of proximal-distal contrast such as close to the speaker, close to the addressee and far from both (Rai 1987, as cited in Rai, 2003, p. 68).

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

This, that, here, there, up, on, down, across, along, left, right, far, near, on the top, at the bottom, under, over, inside, outside, above, below, towards, next to, in front of, back, opposite, beside, etc.
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Source: Levinson (1994), Yule (1997) and Grundy (2000)

1.1.6.4 Discourse Deixis

Alternatively discourse deixis is also known as text deixis. Discourse deixis is a term that indicates certain portion of discourse. In other words, discourse deixis

refers to those linguistic structures which are used to point to a certain portion of discourse. To quote Levinson (1994, p.62), "Discourse deixis has to do with the encoding of reference to portions of the unfolding discourse in which the utterance is located."

Discourse deixis frequently uses time word deictic terms such as last week, in the next paragraph, etc. to refer to certain portion of the conversation (Levinson 1994, p. 85). Regarding this concept, 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." In addition to the time deictic words, place deictic words (this, that, etc.) are also used as discourse deictic words.

In conclusion, discourse/text deixis concerns the encoding of reference to the portion of the discourse in which the utterance takes place.

Sometimes we might confront at the disparity between discourse deixis and anaphora. But they are different phenomena though both of them refer back to the conversation. Discourse deixis refers to a linguistic expression itself in a conversation whereas anaphora concerns the use of a pronoun to refer to the same entity which has already appeared in the conversation (Levinson 1994, pp. 85-86). However, it should be clear that discourse deixis shows the relation between an utterance and the prior discourse in a piece of conversation.

1.1.6.5 Social Deixis

Social deixis refers to a term that reflects the social status of the participants in a piece of conversation. In other words, social deixis refers to linguistic expressions which concern with establishing social relationship with the social situation in which the conversation takes place. Deictic center of social deixis is the social status. In Fillmore's opinion (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 (as cited in Levinson, 1994)". Similarly, Levinson (1994, p. 63) says, "social deixis concerns the encoding of social distinctions that are relative to participant roles, particularly aspects of the social relationship holding between speaker and addressee(s) or speaker and some referent".

Social relation refers to the participant roles, their social rank and status. Thus, these certain realities of the social situation determine the type of language in a piece of conversation. There are frequently encountered some pronouns, honorific and non-honorific, in the languages of the world to reflect the social status and rank between the participants. Social height, distance, plurality, etc. are reflected in honorific/non-honorific pronominal forms. Honorific/non-honorific distinction involves different separate dimensions of social deixis. They encode the speaker's relationship to another party on the basis of their rank.

There are language specific rules and systems in using honorific or non-honorific or neutral pronouns to address someone. The use of honorific and non-honorific pronouns is determined by the type of setting, presence or absence of bystander, relationship of the participants with referent, etc. The use of honorific or non-honorific pronouns is not found in English whereas it is found in most South East Asian Languages such as Nepali, Hindi, Maithili, etc. For example, in Nepali, *tan*, *timi*, *tapain*, *yaha*, *uhan*, *hazur*, etc. are used depending on the social rank and status of the participants (Rai 2003, p. 71).

1.2 Review of Related Literature

While going through the researches, many researchers have been found conducted on linguistic comparative studies. Some of them are done on pronominal systems. The researches conducted on deixis are little in number and so are on the Bajhangi dialect. Therefore, the researches conducted on deixis, pronominals and the Bajhangi dialect are regarded as the related studies.

Joshi (1989) conducted a research entitled "A Linguistic Study of Bajhangi Dialect". His main objective of carrying out this research was to describe and determine the grammatical patterns of the Bajhangi dialect (both morphological and syntactic). He determined the structures and concluded that the grammatical structures in this dialect are quite distinct and peculiar. Similarly, Upadhyaya (2000) carried out a research on "Bajhangi Deuda Geetko Adhyan". His main purpose was to collect the famous duet songs of this place. He collected many songs and found that much literary terms of this dialect are used in the duet songs.

In the same way, Bhattra (2003) carried out a research entitled "Bajhangi Bhasika: Ek Adhyan". His main objective of the study was to compare the vocabulary and grammar of this dialect with that of the Nepali language. He found that this dialect differs from the Nepali language in terms of vocabulary and grammar. Likely, Phayak (2004) conducted a research on "English and Limbu pronominals: A Linguistic Comparative Study". His main purpose was to compare and contrast the Limbu pronominals with that of the English. He found out that Limbu has more complex pronominal system than English. He noticed the existence of personal pronouns in dual and plural numbers in the Limbu language.

Similar to Phayak, Chaudhary (2005) studied on "Pronominals in the Tharu and English Languages: A Comparative Study". The main purpose of the study was to find out similarities and differences between pronominals in the English and the Tharu languages. He found that the pronominal in the Tharu language has more grammatical distinctions. Likely, Bohara (2005) carried out a research on the Bajhangi dialect entitled "Bajhangi Bhasika ra Stariya Nepali Bhasako Betireki Bislesan". His main purpose was to determine the errors committed by the Bajhangi Speaking people while speaking Nepali. He found out that they commit errors at phonological level and word selection.

In the same way, 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 systems of the English and Tamang languages. He found 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 the Tamang language. Similarly, Gautam (2007) attempted a research on "Pronominals 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. His result was that the Dura language has more pronominals than that of the English language.

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

The above review shows that no single research has been conducted on "Deixis system in English and the Bajhanghi Dialect of Nepali". As I am a native speaker of the Bajhanghi dialect, I selected this topic. Therefore, this is very virgin topic in this dialect.

1.3 Objectives of the Study

The objectives of the study were as follows:

- i. To find out Bajhanghi person, time and place deictic expressions.
- ii. To compare English and Bajhanghi person, time and place deictic expressions.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Study

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

As I mentioned above the Bajhangi dialect is one of the less studied and endangered varieties of the Nepali language, this study will assist to uplift this dialect. It is because this study will be asset for them who want to know about the Bajhangi dialect and like to conduct research.

Moreover, the present study will be valuable to language planners, language trainers, syllabus designers, textbook writers, teachers, and students. Nonetheless, it will be beneficial for the general readers from other speech communities.

CHAPTER TWO

METHODOLOGY

The following methodology was adopted to carryout this study.

2.1 Sources of Data

Both primary and secondary sources of data were used to attain the objectives of this study.

2.1.1 Primary Sources of Data

The native speakers of the Bajhangi dialect of Lekgaun and Sainpasela VDCs of Bajhang district were the primary sources of data. They were above the age of 15 years. Except the age factor, there was no boundary.

2.1.2 Secondary Sources of Data

The secondary sources of data were different books, journals, magazines, articles, dictionaries, encyclopedias, websites and related theses. Some of them were Joshi (1989), Asher (1994), Levinson (1994), Yule (1997), Gurundy (2000), etc.

2.2 Sampling Procedure

The total sample size of the study consisted of eighty native speakers of the Bajhangi dialect. I selected two VDCs; Lekgaun and Sainpasela purposively. I selected forty respondents from each VDC. Furthermore, I adopted snowball sampling procedure to sample the population. The first respondents were selected on the basis of purposive sampling.

2.3 Tools for Data Collection

Interview was used as a research tool for data collection. An interview schedule related to the English person, time and place deictic expressions was developed in order to elicit information (see Appendix II).

2.4 Process of Data Collection

To collect the primary data the following procedure was followed:

- i. I went to the field and built rapport with concerned people.
- ii. Then, I explained to the respondents about the purpose of the study and significance of the study.
- iii. Then, I conducted interview on the basis of already prepared interview schedule. Simultaneously, I recorded the data using paper and pencil technique. For the ease of data collection, I translated the English sentences into the Nepali language.
- iv. This process was repeated until the required information was achieved.

2.5 Limitations of the Study

In the study, we can not make the use of all sampling population. We select a small portion of it and make equal prediction about the whole population.

Therefore, a study is not complete in itself. Each and every study has some limitations. The limitations of the present study were as given below:

- i. This study was limited to person, time and place deices only.
- ii. It was limited to two VDCs; Lekgaun and Sainpasela, of Bajhang district.
- iii. It was limited to eighty native speakers of the Bajhangi dialect.

CHAPTER THREE

ANALYSIS AND INTERPRETATION OF DATA

The data obtained from the informants have been analyzed and interpreted descriptively with the help of simple statistical tools like tables and illustrations. The data have been tabulated and English and Bajhangi deictic expressions have been compared using illustrations. Therefore, this chapter contains mainly two parts; analysis of Bajhangi deictic expressions and comparison between English and Bajhangi deictic expressions.

3.1 Analysis of Bajhangi Deictic Expressions

The data have been analyzed and interpreted on the basis of the following deixes:

- Person Deixis
- Time Deixis
- Place Deixis

3.1.1 Person Deixis

Personal pronouns are used as person deictic expressions in the Bajhangi dialect. *Mu, hame, tu, tame u, unu, yĩ, tĩ, tanu*, etc. are some examples of person deictic expressions. Basically, the first, second and third person pronominals are used as person deictic expressions in this dialect.

3.1.1.1 First Person Deictic Expressions

First person refers to the speaker depending on the participation in a piece of conversation. Personal pronoun (s) denoting the speaker (s), i.e. [+S], are taken as first person deictic expressions. Bajhangi first person deictic expressions are presented in the following table:

Table No. 1
Bajhangli First Person Deictic Expressions

Case	Number	
	Singular	Plural
Subjective	mu	Hamu/Hami/Hame
Objective	mukhi	Hamu/Hami/Hame+Khi
Genitive	mero, mera, meri	Haũro, Haũra, Haũri/ Hamro, Hamra, Hamri

The above table shows that Bajhangli first person deictic expressions are marked for numbers and cases.

Bajhangli first person deictic expressions have two number systems, i.e. singular and plural. Different forms are used for singular and plural numbers. For example,

I am a framer.

Mu ek kisan hũ. (Singular)

We are playing ball.

Hamu/hami/hame baul khellalagyaka chhaũ. (Plural)

The second example given above shows that three different deictic terms (hamu/hami/hame) are interchangeably used in the same context to refer to the plural number.

Bajhangli first person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. Subjective case is suffixed by '*khi*' to make it objective case. On the other hand, separate terms are used for genitive case but they are suffixed by '*ro*', '*ra*' and '*ri*'. For example,

I am a farmer.

Mu ek kisan hũ. (Subjective)

He gave *me* a pen.

Unne *mukhi* ek kalam diyo. (Objective)

This is *our* village.

Yo *hauñro/hamro* gañ ho. (Genitive)

Regarding genitive case, Bajhangi first person deictic expressions take suffix '*ro*' when they are followed by mass noun or singular countable noun in masculine gender and neuter, they take suffix '*ri*' when they are followed by singular noun in feminine gender and they take suffix '*ra*' when they are followed by plural nouns. For example,

This is *my* book.

Yo *mero kitab* ho. (Neuter)

These *trees* are mine.

Yĩ *rukħ mera* hun (Plural)

She is *my* daughter.

U *meri chħori* ho. (Feminine)

Bajhangi first person deictic expressions in subjective case take suffix '*le*' if they are followed by a transitive verb in the perfect part of all tenses. For example,

We have eaten rice.

Hamule bhat khayaka chħaũ. (Present perfect)

I had eaten rice.

Muile bhat khayako chħe. (Past perfect)

3.1.1.2 Second Person Deictic Expressions

Second person refers to the listener(s) or addressee(s) on the basis of the participation in a piece of conversation. Personal pronouns referring to the addressee (s) i.e. [+A], are taken as second person deictic expressions in the

Bajhangi dialect. The following table shows the Bajhangi second person deictic expressions.

Table No. 2
Bajhangi Second Person Deictic Expressions

Case	Number		
	Singular		Plural
	Honorific	Non-honorific	
Subjective	Tamu/Tami/Tame	Tu	Tamu/Tami/Tame
Objective	Tamu/Tami/Tame+Khi	Tukhi	Tamu/Tami/Tame+Khi
Genitive	Taũro, Taũra, Taũri/ Tamro, Tamra, Tamri	Tero, Tera, Teri	Taũro, Taũra, Taũri/ Tamro, Tamra, Tamri

This table clarifies that Bajhangi second person deictic expressions are marked for number, case and honorificity.

Bajhangi second person deictic expressions have two number systems, i.e. singular and plural. Different terms are used for singular and plural numbers. For example,

You are working now.

Tu aila kam addalagyako chhai. (Singular)

You are very kind.

Tamu/Tami/Tame mastai dayalu chhau. (Plural)

Bajhangi second person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. '*khi*' is suffixed to subjective case to make it objective case. The terms denoting genitive case are suffixed by '*ro*', '*ra*' and '*ri*'. For example,

You are working now.

Tu aila kam addalagyako chhai. (Subjective)

I don't like *you*.

Mu *tukhi* niko mannaina. (Objective)

This is *your* farm.

Yo *tero* khet ho. (Genitive)

Bajhangi second person deictic expressions have the existence of honorific and non-honorific distinction. However, such distinction exists only in singular number but not in plural number. For example,

You are working now.

Tu aila kam addalagyako chhai. (Non-honorific/to juniors)

You are working now.

Tamu/tami/tame aila kam addalagyaka chhau. (Honorific /to seniors)

You are farmers.

Tamu/tami/tame kisan hau. (Plural/Non-honorific/Honorific)

There is no difference (Similar terms are used) between singular honorific and plural second person deictic expressions in the Bajhangi dialect. For example,

You are working now.

Tamu aila kam addalagyaka chhau. (Singular honorific)

You are very kind.

Tamu mastai dayalu chhau. (Plural honorific/Non-honorific)

Bajhangi second person deictic expressions in subjective case take suffix '*le*' if they are followed by a transitive verb in the perfect part of all tenses. For example,

You have eaten rice.

Tamule bhat khayaka chhau. (Present perfect)

You had phoned me.

Tamule mukhi phone aryaka chhaya. (Past perfect)

3.1.1.3 Third Person Deictic Expressions

Third person in Bajhangî refers to the person(s) who are not involved in a piece of conversation. It refers to the referent about whom participants talk. Third person is neither a speaker [-S] nor an addressee [-A]. Therefore, the personal pronouns referring to the third person are taken as third person deictic expressions. The following table shows the third person deictic expressions of the Bajhangî dialect.

Table No.3

Bajhangî Third Person Deictic Expressions

Case	Number				
		Singular			Plural
			Human	Non-human	
		Honorific	Non-honorific		
Subjective	Prox.	Yĩ/Yinu	Yo	Yo	Yĩ/Yinu
	Dist.	Ũ:/ Unu, Tyĩ/Tanu	Tyo, U	Tyo, U	Ũ:/Unu, Tyĩ/ Tanu
Objective	Prox.	Yinukhi	Yeikhi	Yei/Yeikhi	Yinukhi
	Dist.	Unukhi, Tanukhi	Taikhi, Uikhi	Tai/Taikhi, Ui/Uikhi	Unukhi, Tanukhi
Genitive	Prox.	Yinu/Yin+ko/ka/ki	Yei + ko/ka/ki	Yei + ka/ko/ki	Yinu/Yin + ko/ka/ki
	Dist.	Unu/un, Tanu/ Tan+ ko/ka/ki	Tai/ui + ko/ka/ki	Tai/Ui+ko/ka/ki	Unu/Un, Tanu/Tan+ ko/ka/ki

The given table clarifies the following facts about Bajhangî third person deictic expressions.

Bajhangî third person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. Similar to the first and second person deictic expressions, '*khi*' is suffixed to subjective case to make it objective case. The terms denoting genitive case are suffixed by '*ko*', '*ka*' and '*ki*'. However, regarding non-

human things, objective case is not always marked by the suffix '*khi*'. For example,

She likes it.

Ũ: eikhi niko mannichhan. (Subjective)

She loves *him*.

Ũ: *uikhi* maya addichha. (Objective)

It is *their* duty.

Yo *tanuko/tanko* kartabya ho. (Genitive)

She likes *it*.

Ũ: *ei/eikhi* niko mannichhan. (Objective/Non-human)

Bajhangi third person deictic expressions have two numbers, i.e. singular and plural. There has not been found any difference between singular honorific terms and plural terms and singular non-honorific terms and the terms used for non-human things in singular number. For example,

He doesn't come nowadays.

U achhel aunaina. (Singular)

They go to their shops.

Unu/Ũ: unka dokantira jhanachhan. (Plural)

She likes it.

Unu/Ũ: yei niko mannichhan. (Singular-Honorific)

They go to their shops.

Unu/Ũ: unka dokantira jhanachhan. (Plural/Honorific-Non-honorific)

She likes it.

Yo ei niko mannichha. (Singular/Non-honorific)

It is a table.

Yo ek table ho. (Non-human)

Bajhangi third person deictic expressions have the existence of honorific and non-honorific distinction. This distinction is found only in singular number but not in plural number. For example,

She likes it.

Unu/Ū: eikhi niko mannichhan. (Honorific)

She loves him.

U uikhi maya addichha. (Non-honorific)

They go to their shops.

*Tanu/yĩ*tanuka dokantira jhanachhan. (Plural/Honorific-Non-honorific)

Bajhangi third person deictic terms have no gender distinction, i.e. same terms are used for both males and females. For example,

She likes him.

U uikhi maya addichha. (Feminine)

He is a farmer.

U ek kisan ho. (Masculine)

Bajhangi third person deictic expressions have the existence of proximal and distal distinction. For example,

They are washing their clothes.

*Yinu/yĩ*tinuka nata dhunlagyaka chhan. (Proximal)

They go to their shops.

*Tanu/tyĩ*tanka dokantira jhanachhan. (Distal)

It is a table.

Yo ek table ho. (Proximal)

It is theirs.

Tyo tanuko ho. (Distal)

Bajhangi has two types of third person deictic terms, i.e. human and non-human. For example,

They are celebrating women's day.

Tanu maila diwas manaunlagyaka chhan. (Human)

They are old cycles.

Tanu purana saikal hun. (Non-human)

3.1.2 Time Deixis

In the Bajhangi dialect, time deixis refers to any expression which points or directly relates an utterance to the time in which the utterance takes place. Some specific terms are used in day to day conversation to relate an utterance to the temporal point. People speaking the Bajhangi dialect make the use of the time deictic expressions such as *aja*, *bhola*, *porukhi*, *beli*, *aghadi*, *agnai*, *porkabassa*, *aunyasal*, etc. Time deictic expressions in Bajhangi can be classified on the basis of tense system, i.e. present, past and future tense. Present time deictic expressions are used for specifying the state or event that is occurring during a temporal span including utterance time. Past tense deictic expressions are used for specifying the relevant time span that take place before utterance time. And future time deictic expressions are used for specifying the relevant time span that succeeds the utterance time.

Bajhangi time deictic expressions can be presented in the following table:

Table No. 4

Bajhangi Time Deictic Expressions

Present	Past	Future
Aila, Achhel, Aja, Ajabhola, Yinudina, Aillai, Kailai-Kailai, Kaikhi, Ailasamma, Achhelsamma, Ajhasamma, Aghadi, Thikka, Achhellai, Agi, Yei hauta/muina bassa/pala/pali/sal	Taibela, Taitala, Uthinyai, Paili, Uila, Uilai, Aghadi, Agnai, Tanudina, Unudina, Pararsal, Pararkabassa, Taidina, Uidina, Beli, Poru, Niru, Aghilla/Gaya- dina/basa/rata/hauta/ muina/bassa/pala/pali/sal	Bhola, Chhatti, Porukhi, Nirukhi, Attanirukhi, Aja basa/ rata, Dossa/ pachhilla/ Akhkha/ Aunya dina/ rata/ hauta/ muina/ bassa/ pala/ pali/ sal

The given table clarifies that Bajhangi has a large number of time deictic expressions and the following facts have been found about them.

Bajhangi time deictic expressions have been found in terms of the names of days, weeks, months, years or some short time portion. For example,

I will come *tommorrow*.

Mu *bhola* aunyachhu. (Day)

She will go *next month*.

Û: *aunya/dossa/akhkha muina* jhanyachhin. (Month)

She died last *year*.

Û: *gaya/aghilla bassa* marin. (year)

He will come *soon*. (Short time portion)

U *chhatti* aunya chha.

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

You are working *now*.

Tamu *aila* kam addalagyaka chhau. (Pure)

I used to smoke *those days*.

Uila mu tamakhu khano chhe. (Pure)

Unudina mu tamakhu khano chhe. (Impure)

Some Bajhangi time deictic expressions are used to refer to the point of time such as *aila*, *aillai*, *thikka*, etc. and others are used to refer to the period of time, i.e. used as durational expressions such as *ajabhola*, *yeibassa*, *yeimuina*, etc. For example,

You are working *now*.

Tamu *aila* kam addalagyaka chhau. (Point of time)

This bridge was build in *previous year*.

Yo pul *porkabassa* banyako chhyo. (Durational)

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

I am not speaking *right now*.

Aila mu bollalagyako achhina. (Proximal)

This happened *the year before last year*.

Yo *pararsal* bhayako ho. (Distal)

Two or more than two time deictic terms are used in the same context to refer to the same temporal orientation. For example,

Sometimes she comes here.

Kailai-kailai/Kaikhi Ũ: yã aunichhan.

She was here *then*.

Ũ: *taibela/taitala/uthinyai* yaĩ chhin.

3.1.3 Place Deixis

Place deixis refers to any expression which directly relates an utterance to the spatial locations in the Bajhangi dialect. The native speakers of Bajhangi use some specific place deictic expressions to localise the speech participants and referents in space. Some frequently used Bajhangi place deictic expressions are *yo*, *tyo*, *yã*, *tã*, *muthi*, *tali*, *aghani* (n-Of), *pachani*, *parino*, etc. Bajhangi place deictic expressions can be listed as below:

Table No. 5

Bajhangi Place Deictic Expressions

Yo	Ubatira	Dainatira	Paltira
Tyo	Tala	Dayãphala	Parino
Yã	Tali	Tana (n: Of)	Aghanitira
Tã	Taltira	laggai	Aghanino
Muthi	Unatira	Tuppami	Aghaniphala
Mathi	Wari	Muthimi	Pachhanino
	Pari	Thekauno	Pachhanitira
Maltira	Sangai	Phedauno	Akhkhatira
Multira	Satai	Muni	Chheutira
Hapra	Sathsathai	Bhitta	Chheulaga
Mo	Baũtira	Baira	Chheulai
Tira	Bayãphala	Pachhari	

We can draw the following facts from the given table about Bajhangi place deictic expressions.

Bajhangi place deictic expressions come under proximal, distal and neutral classes. For example,

This city is crowded.

Yo bajar mastai ghichimichi chha. (Proximal)

That pot is empty.

Tyo bhãno ritto chha. (Distal)

A bird is flying *above* your house.

Taũra gharaka *multira* ek chano uddalagyako chha. (Neutral)

Most of the place deictic expressions are pure. However, impure place deictic expressions are also found in Bajhangi. For example,

There is a small room *opposite* to my kitchen.

Yã mera bhansakothaka *parino* ek nano kotho chha. (pure)

My house is *in the right* of the way.

Mero ghar bataka *dainatira /dayãphala* chha. (Impure)

Same place deictic term in Bajhangi can be taken as gestural and non-gestural on the basis of the context. If the deictic term is used in terms of visible location that can be gestured. But the terms that are used in terms of non-visible location can not be gestured. For example,

Go *over there* for a while.

Sakkabarakilakhi *tã muthi* jha. (Gestural)

My house is *in the right* of the way.

Mero ghar bataka *dainatira* chha. (Non-geshral)

Some verbs such as 'aunu' and 'jhanu' and some deictic terms such as 'here' and 'there' in the sentence determine proximal and distal classification of other place deictic terms in the Bajhangi dialect. For example,

Here is a small room *opposite* to my kitchen.

Yã mera bhansakothaka *parino* ek nano kotho chha. (Proximal)

There is a small stream *opposite* to our school.

Tã skulaka *parino* ek nano kholo chha. (Distal)

Come here up.

Yã *ubatira au.* (Proximal)

Go there down.

Tã unatira jhau. (Distal).

In the above examples, 'ya' and 'ta' have made the term 'parino' as proximal and distal and 'au' and 'jhau' have made the terms 'ubatira' and 'unatira' as proximal and distal. In their own the terms 'parino', 'ubatira' and 'unatira' are neutral.

3.2 Comparison Between English and Bajhangi Deictic Expressions

On the basis of the analysis of Bajhangi deictic expressions, English and Bajhangi deictic expressions are compared as follows:

3.2.1 Person Deixis

English and Bajhangi person deictic expressions are compared in terms of the first, second and third person deictic expressions.

3.2.1.1 First Person Deictic Expressions

English and Bajhangi first person deictic expressions are compared as follows:

Table No. 6
First Person Deictic Expressions in English and Bajhangi

Case	Number			
	Singular		Plural	
	English	Bajhangi	English	Bajhangi
Subjective	I	Mu	We	Hamu/Hami/Hame
Objective	Me	Mukhi	Us	Hamu/Hami/Hame+Khi
Genitive	My/mine	Mero/Mera/Meri	Our/Ours	Haũro, Haũra, Haũri/ Hamro, Hamra, Hamri

The above table shows the following similarities and differences between English and Bajhangi first person deictic expressions as follows:

i. Similarities

Both English and Bajhangi have singular and plural first person deictic expressions. Different forms are used for singular and plural numbers. For example,

I am a farmer. (Singular)

Mu ek kisan hũ.

We are farmers. (Plural)

Hamu kisan haũ.

English and Bajhangi first person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases. For example,

I am a farmer. (Subjective)

Mu ek kisan hũ.

He gave *me* a pen. (Objective)

Unne *mukhi* ek kalam diyo.

This is *my* book. (Genitive)

Yo *mero* kitab ho.

First person plural deictic terms in English and Bajhangi (we- hamu/hami/hame) are similar in terms of inclusion and exclusion of the addressee. For example,

We are playing ball. (Inclusion)

Hamu baul khella lagyaka chhaũ.

You did not meet us. (Exclusion)

Tamile hamukhi bhetyanau.

ii. Differences

Bajhangli first person deictic expressions take suffix '*khi*' as objective case marker and '*ro*', '*ra*' and '*ri*' as genitive case markers. In English, such suffixes are not attached as the case markers but separate terms are used for different cases. For example,

I am a farmer. (Subjective)

Mu ek kisan hũ.

He gave me a pen. (Objective)

Unne mukhi ek kalam diyo.

This is *my* book. (Genitive)

Yo *mero* kitab ho.

Bajhangli has two or more than two first person deictic terms to be used optionally in the similar context. But English does not have such equivalent terms. For example,

We are farmers.

Hamu/hami/hame kisan haũ.

It is *our* village.

Yo *haũro/hamro* gaũ ho.

3.2.1.2 Second Person Deictic Expressions

English and Bajhangli second person deictic expressions are compared as follows:

Table No. 7

Second Person Deictic Expressions in English and Bajhangli

Case	Number				
	Singular			Plural	
	English	Bajhangli		English	Bajhangli
		Honorific	Non-honorific		
Subjective	You	Tamu/Tami/Tame	Tu	You	Tamu/Tami/Tame
Objective	You	Tamu/Tami/Tame +Khi	Tukhi	You	Tamu/Tami/Tame+ Khi
Genitive	Your	Taũro, Taũra, Taũri/ Tamro, Tamra, Tamri	Tero, Tera, Teri	Your/yours	Taũro, Taũra, Taũri/ Tamro, Tamra, Tamri

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

i. Similarities

Both English and Bajhangli have two number systems, i.e. singular and plural. For example,

You are a farmer. (Singular)

Tu ek kisan hai.

You are farmers. (Plural)

Tamu kisan hau.

Both in English and Bajhangli, there is no existence of honorific and non-honorific distinction regarding plural number. For example,

You are working now. (Plural/Non-honorific)

Tamu aila kam addalagyaka chhau.

You are very kind. (Plural/Honorific)
Tamu mastai dayalu chhau.

Second person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases in both English and Bajhangsi. For example,

You are working now. (Subjective)
Tu aila kam addalagyako chhai.

I don't like *you*. (Objective)
Mu *tukhi* niko mannaina.

This is *your* farm. (Genitive)
Yo taũro khet ho.

ii. Differences

There is the significant difference between English and Bajhangsi second person deictic expressions, specially regarding singular number, due to the presence and absence of honorific and non-honorific expressions. Bajhangsi has the existence of honorific and non-honorific second person deictic terms whereas English lacks this phenomenon. For example,

You are a farmer.
Tamu ek kisan hau. (Honorific)

You are a farmer.
Tu ek kisan hai. (Non-honorific)

Regarding the case system, Bajhangsi second person deictic expressions in subjective case are suffixed by '*khi*' to make objective case but in English same term is used in subjective and objective cases. Bajhangsi deictic terms in genitive case take the suffixes '*ro*', '*ra*' and '*ri*' which is not found in English. For example,

You are working now. (Subjective)
Tu aila kam addalagyako chhai.

I don't like *you*. (Objective)

Mu *tukhi* niko mannaina.

This is *your* farm. (Genitive)

Yo taũro khet ho.

Bajhangî has separate terms for singular and plural numbers whereas English has the same term '*you*' for singular and plural numbers. For example,

You are a farmer. (Singular)

Tu ek kisan hai.

You are farmers. (Plural)

Tamu kisan hau.

Bajhangî second person deictic expressions exceed in number than in English. Same term in English can be denoted by many terms in Bajhangî which can be used optionally. For example,

I like *you*.

Mu *tamukhi/tamikhi/tamekhi* niko manno chhũ.

It is *your* book.

yo *taũro/taũri/tamro/tamri* kitab ho.

3.2.1.3 Third Person Deictic Expressions

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

Table No. 8**English Third Person Deictic Expressions**

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

Table No.9**Bajhangi Third Person Deictic Expressions**

Case	Number				
		Singular			Plural
			Human	Non-human	
		Honorific	Non-honorific		
Subjectie	Prox.	Yī/Yinu	Yo	Yo	Yī/Yinu
	Dist.	Ū:/ Unu, Tyī/Tanu	Tyo, U	Tyo, U	Ū:/Unu, Tyī/ Tanu
Objective	Prox.	Yinukhi	Yeikhi	Yei/Yeikhi	Yinukhi
	Dist.	Unukhi, Tanukhi	Taikhi, Uikhi	Tai/Taikhi, Ui/Uikhi	Unukhi, Tanukhi
Genitive	Prox.	Yinu/Yin+ko/ka/ki	Yei + ko/ka/ki	Yei + ka/ko/ki	Yinu/Yin + ko/ka/ki
	Dist.	Unu/un, Tanu/ Tan+ ko/ka/ki	Tai/ui + ko/ka/ki	Tai/Ui+ko/ka/ki	Unu/Un, Tanu/Tan+ ko/ka/ki

From the tables 8 and 9 following similarities and differences have been found between English and Bajhangi third person deictic expressions.

i. Similarities

English and Bajhangi third person deictic expressions are marked for two numbers, i.e. both have singular and plural numbers. For example,

She likes it. (Singular)

U eikhi niko mannichha.

They like it. (Plural)

Tanu eikhi niko mann chhan.

English and Bajhangi third person deictic terms are marked for cases, i.e. subjective, objective and genitive cases. For example,

She likes it (Subjective)

U eikhi niko mannichha.

She loves *him*. (Objective)

U uikhi maya addichha.

I don't know *her* name. (Genitive)

Mu uiko naũ jannaina.

There is no existence of honorific and non-honorific distinction of third person plural deictic expressions in English and Bajhangi. For example,

They are celebrating women's day.

Tanu maila diwas manaunlagyaka chhan. (Plural/Honorific)

They don't write their names.

Tanu tanka naũ lekhdainan. (Plural/Non-honorific)

There have been found human and non-human distinction in both English and Bajhangi regarding singular number. Same terms are used for both human and non-human references in plural number. For example,

She loves him. (Human/Singular)

U uikhi maya addichha.

It is a table. (Non-human/singular)

Yo ek table ho.

They like it. (Human/Plural)

Tanu eikhi niko mannachhan.

They are old cycles. (Non-human/plural)

Tanu purana saikal hun.

ii. Differences

The English language has separate third person singular deictic terms for males and females whereas same terms are used for males and females in the Bajhangi dialect. For example,

She likes it. (Feminine)

U eikhi niko mannichha.

He came here ago. (Masculine)

U yã aghadi ayo.

The Bajhangi dialect has the existence of honorific and non-honorific third person singular deictic expressions whereas it is not found in the English language. For example,

She likes it.

U eikhi niko mannichha. (Non-Honorific)

She died last year.

Unu/Ū: porkabassa marin. (Honorific)

There has been found proximal and distal distinction regarding third person singular deictic expressions in Bajhangî. This phenomenon does not exist in English. For example,

It is a table

Yo ek table ho. (Proximal)

It is theirs.

Tyo tanuko ho. (Distal)

They are washing their clothes.

Yinu yinuka nata dhunlagyaka chhan. (Proximal)

They are celebrating women's day.

Tanu maila diwas manaunlagyaka chhan (Distal)

Bajhangî third person deictic expressions in subjective case are marked by '*khi*' to make it objective case. Likely, genitive case takes the suffixes '*ko*', '*ka*' and '*ki*'. English does not take such suffixes. For example,

She likes it. (Subjective)

U eikhi niko mannichha.

I have just phoned *her*. (Objective)

Muile aillai *unukhi* phone aryako chhũ.

I don't know *her* name. (Genitive)

Mu *unuko* naũ jannaina.

Bajhangî has more than one deictic terms to refer to the same deictic term in English. For example,

They don't write their names.

Û:/unu/tyĩ/tanu tanka naũ lekhdainan.

He came here ago.

Yo/tyo/U agnai yã ayo. (Non-honorific)

Unu/Û:/tanu/tyĩ agnai yã aya. (Honorific)

3.2.2 Time Deixis

English and Bajhangî time deictic expressions are compared as follows:

Table No. 10

English and Bajhangî Time Deictic Expressions

Tense	English	Bajhangî
Present	Now	Aila
	Today	Aja
	Nowadays	Achhel/Ajabhola
	These days	Yinudina/Achhel/Ajabhola
	At present	Aila
	Right now	Aila/Aillai
	This time	Aila
	Sometimes	Kailai-Kailai/Kaikhi
	Still	Achhelsamma/Ailasamma/ Ajhasamma
	Yet	Ailasamma/Ajhasamma
	Already	Aghadi/Agi
	Just	Aillai/thikka
	Recently	Achhellai
	this week/month/year	Yei hauta/Munina/ bassa/ Pala/Pali/ sal

Past	Then	Taibela/Taitala/Uthinyai
	In the past	Paili/ Uila/ Uilai
	Ago	Aghadi/ Agnai/ Uilai
	Those days	Uila/ Tanudina
	Last day/week/month/ year	Aghilla/ Geaya- dina/ Hauta/ Muina/ Bassa
	The year before last year	Pararsal/ Pararkabassa
	That day	Taidina/Uidina
	Previous day/week/ month/ year	Aghilla- dina/hauta/muina/bassa
	Yesterday	Beli
	Last night /morning	Beli/Gaya-basa/ rata/ Prabhata
	The day before yesterday	Poru
	Future	Tomorrow
Soon		Chhatti
Next time		Dossa/Pachhilla/ Akhkha /Aunya-Pala/ pali
Tonight		Aja basa /rata
This evening/morning		Aja basa/chhakala
Next day/week/ month / year		Dossa/Pachhilla/Akhkha/ Aunya-dina/ hauta/ muina/ bassa
The day after tomorrow		Porukhi
The third day from today		Nirukhi
The fourth day from today		Attanirukhi

The table given above clarifies that the English language is richer than the Bajhangi dialect in terms of the present tense time deictic expressions because Bajhangi has same term to refer to different English terms. But in totality,

Bajhangsi is richer than English as Bajhangsi time deictic expressions exceed in number. However, some similarities and differences between the two have been found as follows:

i. Similarities

Both English and Bajhangsi time deictic expressions can be classified under present, past and future tense. This classification can be taken as proximal and distal distinction. Present tense time deictic terms come under proximal and past and future tense time deictic terms come under distal class. For example,

It is raining *today*.

Aja bassa aunlagyako chha. (Present/Proximal)

She died *last year*.

Ū: *porkabassa* marin. (Past/Distal)

I will go to Kathmandu *next year*.

Mu *akhkhabassa/aunyahassa* Kathmandu jhaūla. (Future/Distal)

English and Bajhangsi time deictic terms can be used to refer to the point of time and period of time. For example,

I am not speaking *right now*. (Point of time)

Mu *aila* bollalagyako achhina.

I used to smoke *those days*. (Period of time)

Uila mu tamakhu khandochhe.

Pure (having Single word) and impure (having two or more words) time deictic terms have been found in both English and Bajhangsi. For example,

He came here *ago*. (Pure)

U *agnai* yā ayo.

I will go to Kathmandu *next year*. (Impure)
Mu *akhkhabassa* Kathmandu jhaūla.

ii. Differences

English has larger number of impure time deictic terms and lesser number of pure time deictic terms whereas Bajhangsi has larger number of pure time deictic terms and lesser number of impure time deictic terms. For example,

I am not speaking *right now*. (Impure)
Mu *aila* bollalagyako achhina. (Pure)

I don't go to school *these days*. (Impure)
Achhel mu skula jhanaina. (Pure)

Bajhangsi has larger number of time deictic terms than in English. Many terms can be used to refer to the same temporal orientation in Bajhangsi. For example,

He came here *ago*.
U *aghadi/agnai/uilai* yā ayo.

She was here *then*.
Ū: *taibela/taitala/uthinyai* yā chhin.

Regarding present tense time deixis, English is richer than Bajhangsi because different terms in English are represented by the same term in Bajhangsi. For example,

You are working *now*.
Tamu *aila* kam addalagyaka chhau.

He is not here *at this time*.
U *aila* yā achhi.

3.2.3 Place Deixis

English and Bajhangi place deictic expressions are compared as follows:

Table No. 11
English and Bajhangi Place Deictic Expressions

English	Bajhangi
This	Yo
That	Tyo
Here	yã
There	Tã
Up	Muthi/mathi/Multira/Maltira/Hapra/Ubatira
Down	Tala/Tali/taltira/Unatira
Across	Wari/Pari
Along	Sangai/sathsathai/satai/Mo
Left	Baũtira/Bayãphala
Right	Dainatira/Dayãphala
Far	Tana
Near	Laggai
On the top	Tuppami/Muthimi
At the bottom	Thekauno/Phedauno
Under	Muni
Over	Muthi/Multira
Inside	Bhitta
Outside	Baira
Above	Muthi/Multira
Below	Tali/Taltira
Towards	Tira
Next to	Pachhani/Paltira/Parino
In front of	Aghanitira/Aghanino/Aghaniphala
Back	Pachhanino/Pachhanitira
Opposite	Akhkhatira/Paltira/Parino
Beside	Chheutira/Chheulaga/chheulai

Tabular presentation of English and Bajhangi place deictic expressions clarifies the following similarities and differences between the two.

i. Similarities

English and Bajhangi both have pure and impure place deictic expressions. For example,

Come *here*. (pure)

Yã au.

The post office is *in front of* the healthpost. (Impure)

Aspatalaka *aghanitira* hulãk chha.

Place deictic terms in English and Bajhangi can be classified under three categories; proximal, distal and neutral. For example,

This city is very crowded. (Proximal)

Yo bajar mastai ghichimichi chha.

That pot is empty. (Distal)

Tyo bhãdo ritto chha.

There is a school *in the left* of the road. (Neutral)

Rodaka *bauñira* ek skul chha.

Both English and Bajhangi have gestural and non-gestural place deictic expressions. For example,

Go *over there* for a while. (Gestural)

Sakkabarakilakhi *tã muthi* jhau.

The post office is *in front of* the healthpost. (Non-gestural)

Aspatalaka *aghanino* hulãk chha.

ii. Differences

Different English place deictic terms are realized by the same Bajhangi place deictic term. For example,

Come here *up*.

Yã *multra* au.

A bird is flying *above* your house.

Taũra gharaka *multira* ek charo uddalagyako chha.

There is a tall tree *over* my house.

Mera gharaka *multira* ek thulo rukh chha.

Therefore, English is richer than Bajhangi in terms of place deictic terms.

Same place deictic term is optionally denoted by various terms in Bajhangi in many cases. For example,

Come here *up*.

yã *multira/maltira/muthi/mathi/hapra/ubatira/au*.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The following are the major findings of the research which can be presented in the following headings:

4.1.1 Bajhangi Deictic Expressions

From the analysis and interpretation, Bajhangi deictic expressions are found as given below:

- i. Bajhangi has large number of person deictic expressions which are: *mu*, *hamu/hami/hame*, *tu*, *tamu/tami/tame*, *yo*, *yĩ/yinu*, *u*, *tyo*, *Ũ:/unu* and *tyĩ/tanu*.
- ii. Three person system; first, second and third person, two number system; singular and plural and three case system; subjective, objective and genitive have been found in Bajhangi.
- iii. Bajhangi deictic terms in subjective case are suffixed by '*-khi*' to make them objective case. Deictic terms in genitive case of first person and second person are suffixed by '*-ro*', '*-ra*' and '*-ri*' and by '*-ko*', '*-ka*' and '*-ki*' in third person.
- iv. Second and third person deictic expressions have honorific and non-honorific distinction regarding singular number.
- v. Bajhangi second person deictic expressions have different forms in terms of subjective and objective cases, singular and plural numbers and honorificity.

- vi. In Bajhang, person deictic expressions denoting male and female take distinct gender specific verbs.
- vii. Bajhang third person deictic expressions have the existence of proximal and distal distinction.
- viii. Human and non-human distinction is found in Bajhang regarding third person singular deictic expressions.
- ix. The time deictic terms found in Bajhang are: *Aila, Achhel, Aja, Ajabhola, Yinudina, Aillai, Kailai-Kailai, Kaikhi, Ailasamma, Achhelsamma, Ajhasamma, Aghadi, Thikka, Achhellai, Agi, Yei hauta/muina bassa/pala/pali/sal, Taibela, Taitala, Uthinyai, Paili, Uila, Uilai, Aghadi, Agnai, Tanudina, Unudina, Pararsal, Pararkabassa, Taidina, Uidina, Beli, Poru, Niru, Aghilla/Gaya-ding/basa/rata/hauta/muina/bassa/palga/pali/sal, Bholā, Chhatti, Porukhi, Nirukhi, Attanirukhi, Aja basa/ rata, Dossa/ pachhilla/ Akkhā/ Aunya dina/ rata/ hauta/ muina/ bassa/ pala/ pali/ sal.*
- x. Time deictic expressions in Bajhang can be classified on the basis of tense system, proximal and distal distinction and pure and impure distinction.
- xi. Bajhang place deictic expressions have been found as follows: *Yo, Tyo, Yā, Tā, Muthi, Mathi, Maltira, Multira, Hapra, Mo, Tira, Ubatira, Tala, Tali, Taltira, Unatira, Wari, Pari, Sangai, Satai, Sathsathai, Bauṭira, Bayāphala, Dainatira, Dayāphala, Tana (n: Of), laggai, Tuppami, Muthimi, Thekauno, Phedauno, Muni, Bhatta, Baira, Pachhari, Paltira, Parino, Aghanitira, Aghanino, Aghaniphala, Pachhanino, Pachhanitira, Akkhātira, Chheutira, Chheulaga, Chheulai.*
- xii. Place deictic expressions in Bajhang can be classified under proximal, distal and neutral classes, pure and impure and gestural and non-gestural.

4.1.2 Similarities Between English and Bajhang Deictic Expressions

There have been found following similarities between English and Bajhangi deictic expressions.

- i. Three person system, i.e. first, second and third person deictic expressions are found in both English and Bajhangi.
- ii. English and Bajhangi person deictic expressions have two numbers: singular and plural. In the first and third person, both have distinct terms to refer to singular and plural numbers.
- iii. English and Bajhangi person deictic expressions are marked for cases, i.e. subjective, objective and genitive cases.
- iv. Human and non-human distinction is found in both English and Bajhangi regarding third person singular deictic expressions.
- v. Time deictic expressions in English and Bajhangi can be classified on the basis of tense system, proximal and distal distinction and pure and impure distinction.
- vi. Place deictic expressions in English and Bajhangi can be classified under proximal, distal and neutral classes, pure and impure and gestural and non-gestural .

4.1.3 Differences Between English and Bajhangi Deictic Expressions

The differences between English and Bajhangi deictic expressions have been found as below:

- i. In Bajhangi, different deictic terms are used to refer to singular and plural numbers in second person but English has the single term 'you' to refer to singular and plural numbers.

- ii.. Bajhangi deictic terms in subjective case are suffixed by '*-khi*' to make them objective case. Deictic terms in genitive case of first person and second person are suffixed by '*-ro*', '*-ra*' and '*-ri*' and by '*-ko*', '*-ka*' and '*-ki*' in third person. Seperate terms are used in English to refer to different cases, except in second person.
- iii. Third person deictic expressions have gender distinction in English regarding singular number which is not found in the Bajhangi dialect.
- iv. Second and third person deictic expressions have honorific and non-honorific distinction regarding singular number in Bajhangi but English lacks this phenomenon.
- v. Bajhangi second person deictic expressions have different forms in terms of subjective and objective cases, singular and plural numbers and honorificity whereas English second person deictic expression 'you' has the same form in both cases, both numbers and honorificity.
- vi. In Bajhangi, person deictic expressions denoting male and female take distinct gender specific verbs which does not exist in English.
- vii. Bajhangi third person deictic expressions have the existence of proximal and distal distinction. This phenomenon does not exist in English.
- viii. In total, Bajhangi is richer than English in terms of person deictic terms. It is because Bajhangi has complex deixis system due to the existence of honorificity, addition of case markers, proximal and distal distinction, etc.
- ix. Regarding present tense time deixis, English is richer than Bajhangi because Bajhangi has same term to refer to different English terms. But in totality, Bajhangi is richer than English because same term in English can be represented by different two or more terms in Bajhangi.

- x. English is richer than Bajhanggi regarding place deictic expression because different English place deictic terms have single equivalent term in Bajhanggi. However, same term in English is represented by many terms in Bajhanggi.

4.2 Recommendations

On the basis of the findings, some recommendations have been suggested as follows:

- i. Both English and Bajhanggi have two kinds of numbers: singular and plural and three kinds of cases: subjective, objective and genitive. This similarity should be taken into consideration while teaching person deixis to Bajhanggi students.
- ii. First person plural deictic term 'we' is used as inclusive and exclusive in both English and Bajhanggi. So, the teacher should tell this fact to the students which they can use easily.
- iii. English second person deictic expression 'you' is used for singular and plural numbers and subjective and objective cases. But Bajhanggi has separate terms to refer to those cases. The teacher should clarify this fact to the students.
- iv. English is honorifically a neutral language. Second and third person singular number have honorificity in Bajhanggi. Therefore, the learners should be taught about this fact while teaching English to Bajhanggi native speakers.
- v. English third person singular deictic terms have masculine and feminine distinction whereas it is not found in Bajhanggi. So, learners should be taught about it.

- vi. In Bajhangi, person deictic expressions take different verb forms to refer to males and females but it does not exist in English. Thus, the teacher should consider and clarify this phenomenon to the students of Bajhangi.
- vii. Bajhangi person deictic expressions take suffix '*-khi*' in objective case and '*-ro*', '*-ra*', '*-ri*', '*-ko*', '*-ka*' and '*-ki*' in genitive case but English has distinct forms. Hence, students should be made aware of this fact while teaching English.
- viii. Bajhangi third person deictic expressions have the existence of proximal and distal distinction which is not found in English. So, while teaching to the students of the Bajhangi dialect, learning English, the teacher should take this fact into consideration.
- ix. Though Bajhangi and English time deictic expressions are somewhat similar, Bajhangi is richer than English as two or more terms are used to refer to the same term in English. Therefore, the teacher should make the students aware of this fact with examples.
- x. Regarding present tense time deictic expressions, Bajhangi has same term to refer to different English terms. The teacher should teach them showing the relationship between related terms.
- xi. English is richer than Bajhangi for place deictic expressions because different place deictic terms in English are denoted by same deictic term in Bajhangi. Therefore, such exceeded terms in English should be taught with special attention to the Bajhangi dialect speaking students.
- xii. Same place deictic term in English can optionally be realized by various terms in Bajhangi. Therefore, such optionally used terms should be presented with examples.

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Appendix II
Interview Schedule

This interview schedule has been prepared to elicit primary data required for the research work entitled '**Deixis System in English and the Bajhangi Dialect of Nepali**' which is being carried out under the guidance of **Mrs. Hima Rawal**, Teaching Assistant, Department of English Education, Faculty of Education, T.U., Kirtipur. I hope that all of you co-operate me giving reliable and authentic information which will be invaluable help to complete this research work.

Researcher
Teka Bahadur Bohara
T.U., Kirtipur, Kathmandu

Name:

Age:

Address:

Sex:

How do you say the following sentences in Bajhangi ?

-tnsf jfSox?nfO{ tdL jemfELdf s;/L eGgf5f} <_

A: Person Deictic Terms

1. *We* are playing ball. -xfdLx? es'08f] v]ln/x]sf 5f}+ . _

Ans:

2. *I* am a farmer. -d Pp6f ls;fg x'F . _

Ans:

3. *You* are working now. -ltdL clxn] sfd ul//x]sf 5f} . _

Ans:

4. *He* has eaten rice. -p;n] eft vfPsf] 5 . _

Ans:

5. *She* loves him. -pgL p;nfO{ df of ul5{g\ . _

Ans:

6. Papa, *you* don't go out. -kfkf, tkfO{ jflx/ ghfg'xf];\ . _

Ans:

7. *I don't like you.* -d ltdLnfO{ dg k/fpb}g . _

Ans:

8. *You villagers are very helpful.* - tkfO{ ufpFn]x? w]} ;xof]uL x'g'x'G5 . _

Ans:

9. *This is my book.* -of] d]/f] lstfj xf] . _

Ans:

10. *He gave me a pen.* -p;n] dnfO{ Pp6f snd lbof] . _

Ans:

11. *They helped us.* -ltgLx?n] xfdLx?nfO{ ;xof]u u/] . _

Ans:

12. *This is our village.* -of] xfd|f] ufpF xf] . _

Ans:

13. *These houses are yours.* -oL 3/x? tkfO{x?s} x'g\ .

Ans:

14. *This is your farm.* -of] ltd|f] v]t xf] . _

Ans:

15. *These trees are mine.* -oL ?vx? d]/f x'g\ _

Ans:

16. *It is a table.* -of] Pp6f 6]]'n xf] . _

Ans:

17. *This is his cottage.* -of] p;sf] e'mk|f] xf] . _

Ans:

18. *I don't know her name.* -d pgsf] gfd hfGb}g _

Ans:

19. *She likes it.* -pgn] o;nfO{ dg k/fpl5g\ _

Ans:

20. *I've just phoned her.* -d]n] ev{/} pgnfO{ kmf]g u/]sf] 5F' . _

Ans:

21. *Its tail is very short.* -o;sf] k'R5/ Hofb} 5f]6f] 5 . _

Ans:

22. *They go to their shops.* -pgLx? cf^gf] k;nlt/ hfG5g\ .

Ans:

23. They are celebrating women's day. -ltgLx? dlxnflbj; dgfpb} l5g\ _

Ans:

24. I have invited them. -d}n] ltgLx?nfO{ lgDTofPsf] 5F' . _

Ans:

25. They are old cycles. -ltgLx? k'/fgf ;fOsn x'g\ . _

Ans:

26. I have not broken them. -d}n] ltgLx?nfO{ eFfr]sf] xf]Og . _

Ans:

27. They are washing their clothes. -ltgLx? ltgsf sk8f wf]O/x]sf 5g\ _

Ans:

28. I broke their handles. -ltgsf Xof08nx?nfO{ d}n] efFr] . _

Ans:

29. They didn't write their names. - ltgLx?n] cf^gf gfd n]v]gg\ . _

Ans:

30. It is their duty. -of] ltgLx?sf] st{Jo xf] . _

Ans:

31. You are very kind. -tkfO{x? Hofb} bofn' x'g'x'G5 . _

Ans:

32. It is theirs. -of] ltgLx?sf] xf] . _

Ans:

B: Time Deictic Terms

33. You are working now. -ltdLx? clxn] sfd ul//x]sf 5f} . _

Ans:

34. She was here then. -pgL Toltj]nf oxL lyOg\ . _

Ans:

35. I will come tomorrow. -d ef]nL cfpg] 5F' . _

Ans:

36. It is raining today. -cfh kfgL kb}{ 5 . _

Ans:

37. He doesn't come nowadays. -p cfhef]nL cfpb}g . _

Ans:

38. She died *last year*. -pgL ut;fn dl/g\ _

Ans:

39. He came here *ago*. -p klxNo} oxF cfof] . _

Ans:

40. He will come *soon*. -p rfF8} cfpg] 5 . _

Ans:

41. I am not speaking *right now*. -clxn] d jf]ln/x]sf] 5}g . _

Ans:

42. *Still* she is unmarried. -pgL ce}m+ cljflxt l5g\ . _

Ans:

43. They have not come *yet*. -pgLx? cem} cfPsf 5}gg\ . _

Ans:

44. She has *already* phoned me. -pgn] cl3g}+ dnfO{ kmf]g u/]l5g\ . _

Ans:

45. He has *just* phoned me. -p;n] ev{/} dnfO{ kmf]g u/]sf] 5 . _

Ans:

46. I don't go to school *these days*. -cfhef]nL d :s"n hfGg . _

Ans:

47. I used to smoke *those days*. -ljutdf d w'd|kfg ug}{ uy}{ . _

Ans:

48. I will go to Kathmandu *next year*. -csf]{;fn d sf8df08f}+ hfpFnf . _

Ans:

49. Bhumika will go to India *fourth day from today*. -e"dLsf sfg]sf]l;{ OIG8of hfg]l5g\ . _

Ans:

50. I don't come *this day*. -cfh d cfplbg . _

Ans:

51. This happened *the year before last year*. -of] k/f;/fn eof] . _

Ans:

52. *Sometimes* she comes here. -slxn]sfFxL pgL oxF cfp]5g\ . _

Ans:

53. They have married *recently*. -ltgn] ev{/} ljjfx u/]sf 5g\ . _

Ans:

54. He is not here *at this time*. -clxn] pm oxF 5}g . _

Ans:

55. He was small *at that time*. -Toltj]nf pm ;fgf] lyof] . _

Ans:

56. I phoned him *yesterday*. -d}n] p;nfO{ lxhf] kmf]g u/] . _

Ans:

57. I will do it *tonight*. - d of] cfh/ftL ug]{ 5F' . _

Ans:

58. He went *last week*. -pm utxKtf uof] . _

Ans:

59. *The day after tomorrow* is holiday. -kl;{ ljb} 5 . _

Ans:

60. It will come on T.V. *this evening*. -of] l6=eL= df cfh ;fFem cfpg] 5 . _

Ans:

61. I will visit you *next time*. -d ltdLnfO{ csf]{ k6s e]6f}nf . _

Ans:

62. My brother is coming kathmandu *next year*. -csf]{ jif{ d]/f] efO sf7df08f}+ cfpb} 5 . _

Ans:

63. Nobody has visited our village *this year*. -xfd]f] ufpFlt/ of] jif{ sf]xLklg cfPsf] 5}g . _

Ans:

64. We are suffering from drought *at present*. -clxn] xfdL v8]/Ljf6 lkl8t eO/x]sf 5f} . _

Ans:

65. This bridge was built in *previous year*. -of] k'n utjif{ ag]sf] lyof] . _

Ans:

66. He is leaving kathmandu *the third day from today*. -pm k;L{ sf7df08f}+ 5f]8\b}5 . _

Ans:

67. Probably, she will come *two days back from today*. -;fob pgL k;L{ cfpl5g\ . _

And:

68. I will meet her *the fourth day from today*. d pgnfO{ sfg]sf]l;{ e]6\g] 5F' . _

Ans:

69. It is very cold *this year*. -of] jif{ Hofb} lr;f] 5 . _

Ans:

70. She wrote it *last sunday*. -pgn] of] utcfOtjf/ n]lvq\ . _

Ans:

C: Place Deictic Terms

71. *This city* is very crowded. -of] ahf/ w]/} le8e8fs 5 . _

Ans:

72. *That* pot is empty. -Tof] efF8f] l/tf] 5 . _

Ans:

73. Come *here* ! -otf cfp . _

Ans:

74. Go *there* and bring an apple. -ToxF hfp / Pp6f :ofp Nofp . _

Ans:

75. Come *here up* ! -oxfF dflylt/ cfp . _

Ans:

76. Go *there down* ! -ToxF tnlt/ hfp . _

Ans:

77. Come *here across* ! -oxfF j/lt/ cfp . _

Ans:

78. The bus is *coming up*. -j; dflylt/ cfpb} 5 . _

Ans:

79. Ram is running *along* the road. -/fd /f]8df bu'b}{ 5 . _

Ans:

80. There is a school *in the left* of the road. -/f]8sf] afofFlt/ :s"n 5 . _

Ans:

81. The road is *far* from here. -;8s oxFaf6 6f9f 5 . _

Ans:

82. There is a hotel *on the top* of the hill. -8fF8fsf] 6'Kkf]df Pp6f xf]6n 5 . _

Ans:

83. There is a stone tap *at the bottom* of the big tree. -7"nf] ?vsf] k]mbdf Pp6f 9'+u]wf/f] 5 . _

Ans:

84. There is a cottage *under* the oak tree. -cf]v/sf] ?vd'gL Pp6f e'mk[f] 5 . _

Ans:

85. Put this pen *inside* the box. -of] sndnfO{ afs;leq /fv. _

Ans:

86. Go *over there* for a while ! -s]xLI5gsfnfuL ToxF dfly hfp . _

Ans:

87. The post office is *in front of* the health post. -x]Nykf]i6sf cuf8Lk\$L xF'nfs 5 . _

Ans:

88. Here is a small room *opposite* to my kitchen. -oxfF d]/f] efG;fsf]7fsf] k/lt/ Pp6f ;fgf] sf]7f 5 . _

Ans:

89. There is a small stream *opposite* to our school. -xfd]/f] ljBfnosf] k5fl8lt/ Pp6f ;fgf] vf]nf 5 . _

Ans:

90. A dog is *coming towards* us. -Pp6f s's'/ xfdLlt/ cfpb} 5 . _

Ans:

91. There is a cowshed *next to* my home. -d]/f] 3/sf] k5fl8lt/ Pp6f uf]7 5 . _

Ans:

92. There is a beautiful jungle just *across* the river. -of] vf]nfsf] kfl/tl/ Pp6f ;'Gb/ h+un 5 . _

Ans:

93. There is a tall tree *over* my house. -d]/f] 3/sf] dflylt/ Pp6f cUnf] ?v 5 . _

Ans:

94. A bird is flying *above* your house. -ltd]/f] 3/sf] dflylt/ Pp6f r/f] pl8/x]sf] 5 . _

Ans:

95. I have put a pencil *on* the table. -d]n] Pp6f l;:fsnd 6]j'ndf /fv]sf] 5F' . _

Ans:

96. There is a bank *nearby* my house. -d]/f] 3/ glhs} Pp6f a)+s 5 . _

Ans:

97. My house is *in the right* of the way. -d]/f] 3/ af6f]sf] bfofFlt/ 5 . _

Ans:

Thank you