

# **chapter one**

## **INTRODUCTION**

### **1.1 General Background of the Study**

Language is a unique property of human beings. It is species- specific. It is only possessed by human beings. It is a voluntary vocal system of human communication. Human beings use language to express their thoughts, feelings, ideas with others. There are many ways of communication, among them, language is the most highly used among human beings. It is perhaps the most significant asset to human life. It is not only a personal phenomenon but also a social phenomenon because it is practised in society and transferred from generation to generation. Thus, it is a systematic, purely human and non-instinctive means of communication. So, due to language, human beings are civilized, powerful and superior to other living creatures.

#### **1.1.1 Linguistic Situation of Nepal**

Despite its small size, Nepal accommodates an amazing cultural diversity including linguistic plurality. It has been one of the fascinating areas for linguistic research because of its fertile land for languages. The population census of 2001 has identified 92 distinct languages spoken in the country. Even today linguists are identifying new languages in remote places of the country and many more languages are still waiting to be identified. Languages spoken in Nepal are broadly classified into four groups:

##### **1.1.1.1 Indo-Aryan Group**

Indo- Aryan language is derived from Indo-Iranian language family, which is further derived from Indo- European family of language. It can be shown in the following diagram:

**Diagram No. 1**

(Source: Yadav, 2003. p. 145)

It includes the followings groups of languages:

Nepali	Megadhi
Maithali	Marwadi
Bhojpuri	Kumal
Tharu	Darai
Awadhi	Majhi
Rajbanshi	Bote
Danuwar	Hindu
Urdu	Bengali
Chureti language	

**1.1.1.2 Tibeto-Burman Group**

Tibeto-Burman language is genetically derived from Sino-Tibetan language. It can be shown with the following diagram:

**Diagram No. 2**

(Source: Yadav, 2003. p. 146)

It includes the following groups of languages:

Limbu	Raji
Thakali	Raute
Ghale	kocha
Hayu[baji]	Sherpa
Chamling	Rai
Chepling	Magar
Newar	Tibetan
Tamang(mumo)	Chhunta
Bahing (rumdali)	Lepcha
Sangpang etc	

### **1.1.1.3 Dravidian Group**

Jhangar is the only one language of Dravidian family spoken in Nepal, which is spoken around the Koshi River in the Eastern region. Dravidian language is further classified into Central, Northern, South Central and Southern branches. It can be shown with the diagram overleaf:

#### **Diagram No. 3**

(Source: Yadav, 2003. p. 147)

### **1.1.1.4 Astro-Asiatic Group**

Satar (santhali) is only one spoken language under this family. It is spoken in Jhapha district of Nepal. This family has other branches namely - Mom- khmer and Munda. Munda is classified into north and south branch. It can be shown with the following diagram:

#### **Diagram No. 4**

(Source: Yadav, 2003. P.147)

### **1.1.2 The Tharu Language: An Introduction**

The Tharu language belongs to Indo-Aryan family (Yadav, 2003. p. 145). It is spoken in 24 districts of Terai region of Nepal. A very few Tharu speaking people live in the hills and even fewer of them live in the high mountains. The Tharu language is the fourth largest language which is spoken by 5.86 percent of Nepalese population. Though it has a glorious and very long history, it does not have its own script; it uses Devnagari script. It has been greatly influenced by various north Indian languages such as Urdu, Hindi, Bhojpuri, Maithili, Bengali, etc. Tharus speak more or less correctly in their original tone and intonation. There are eight dialects of the Tharu language, they are named geographically as Morangiya, Saptariya, Brajiliya, Dangoriya, Chitwaniya Kathoriya, Rana, Mahotariya . Some non-Tharu scholars have said that Tharus do not have their original language, but it is not true as a Tharu native speaker

and student of language, I can say that because of multilingual and bilingual community somehow the Tharu language is influenced by its neighbouring language but it is not dialect of the other languages. 'Hamar juni', 'Madhu', 'Manke phul' 'Bauwa aor Bahuriya', and other stories, novels and dramas show the originality of the Tharu language and culture. There is a need of Tharu linguist to make the Tharu language clear from other languages.

'Gochali' is the first newspaper of the Tharu language published in 2028 B.S. and 'Karam' is the first film screened in 2052 B.S. Only after 2046 B.S. many films, albums, newspapers, dictionaries developed in the Tharu language.

The Government of Nepal has accepted the Tharu language as a national language. It is being taught as a mother tongue in primary level in the government aided school of Kailali district, courses prescribed by the government of Nepal. For the development of the Tharu language, the government of Nepal has been printing news, stories, political issues, etc. in the Tharu language in the 'Gorkhapatra' in the name of inclusiveness. Similarly, some programmes have been broadcasting in Radio Nepal as well as in other F.M. stations of the country in the Tharu language. So, the Tharu language is identity and culture of main and the largest indigenous ethnic Tharus of Terai, Nepal.

#### **1.1.2.1 The Tharu language in Bara**

The Tharu language in Bara is known as Brajiliya dialect of the Tharu language. Bara district covers 1,190sq km area of Nepal. There are 98 VDCs and one municipality in Bara. The population of Tharu people is 63,259 out of the total population 5, 59,135 people live in Bara. Tharu people living in Bara are in more than 50 VDCs, among them, 19 VDCs have more than fifty percent population of the Tharu. District profile of Bara 2060 shows that Tharu language speakers as their mother tongue are more than fifty percent in 19 VDCs: Kakadi, Kolbhi, Rampurwa, Amaw, Umjan, Bisunpurwa, Sapahi, Sinhasani, Tetariya, Persona Fattepur, Karaiya, Manaharwa, Pipra Bastapur, Dumarwana, Pathara, Chatapipra, Jitpur Bhawanipur, Sihorawa, Haraiya and

in other VDCs there are less than 50 percent speakers. Some stories like ‘Kahali Sunali Bujhali’, ‘Madhu’ ‘Chamatkar’ have been published in Brajiliya dialect. Brajiliya dialect is spoken in Rautahat and Parsa district as well.

### **1.1.3 The Nepali Language: An Introduction**

The Nepali language belongs to Indo-Aryan family. It is spoken especially in Nepal, Bhutan, India and Burma. Nepali is the official language of Nepal. It represents Nepali culture and society. It is spoken by 48.76 percent of total population as a mother tongue in Nepal. It is the lingua franca, medium of instruction and language of media for Nepalese people. It has been widely used in the literature from ancient time.

### **1.1.4 The English Language: An Introduction**

The English language belongs to Indo-European language family, a sub-branch of Germanic language family. It is one of the major lingua francas in the world. It is also known as the dominant international language in communication, education and entertainment as well as indispensable vehicle for transmission of modern technology. Without English, a person cannot present himself as a competitor in any discipline. The English language is used to get worldwide knowledge in various fields like literature, culture, religion, education, science and technology. Thus, in the context of Nepal also the English language has been accepted and taught as a compulsory subject from grade one to Bachelor level and as optional subject from secondary level to Master level.

### **1.1.5 Deixes**

The term ‘deixis’ is borrowed from the Greek word ‘deiktikos’ which means for pointing or including. Pierce introduced deixis for the first time (Levinson, 1995, p. 54). Deixis is linguistic form or deictic expression which indicates to show people location or time in the immediate context. Deictic expressions are also sometimes called indexicals. Yule (1995, p. 9) says “Deictic expressions

have their most basis use in face to face spoken interaction where utterances such as [I] are easily understood by the people present but may need a transaction for someone not right there.” Similarly, Levinson (1995, p. 54) says “Deixis concerns the ways in which language encodes or grammaticalizes features of the context of utterance or speech event and thus it also concerns with ways in which the interpretation of utterances depends on the analysis of that context of utterances.” In Crystal’s words (2003, p. 127) deixis is a term used in linguistic theory to subsume those features of language which refer directly to the personal temporal or location characteristics of the situation within which an utterance takes place whose meaning is thus relative to that situation for example now/then, here/there, I/you, this/that are deictics. Richards et al. (1999, p. 100) say “Deixis is for a particular way in which directly relates an utterance to time, place or person.”

In conclusion, deixis refers to the relationship of language structure with immediate context. It is concerned with the actual context of utterance. It is mostly used in face to face interaction in terms of person, location and time. It also shows the interpretation of physical context in which deictical expressions are used. For example ‘here, there, this, that, now, then, and yesterday’ of English words. Traditionally deixis is classified in terms of person, place and time deixis. We should now add (following Lyons 1968, 1977 and Fillmore 1971, 1975) discourse or text deixis and social deixis.

### **1.1.5.1 Person Deixis**

Person deixis refers to word or deitic expression used to indicate person. It usually localizes an entity in relation to the position of the speaker and/or hearer (a so called ‘positional’ system). First and second person pronouns typically refer to the speaking and hearing speech-participant(s) whereas third person pronouns designate the non- speech or narrated speech. The traditional paradigm of first, second or third person is captured by the two semantic features of the speaker inclusion (S) and addressee inclusion (A). ‘First person (+S) second person (+A) and third person (-S), (-A)) and thus third person is

encoding of reference to persons and entities which are neither speakers nor addressee' (Levinson, 1995, p 68). Pronominal systems, which are the most obvious manifestations of person generally, exhibit this three-way distinction. But some pronominal systems exhibit as many as fifteen basic pronouns ignoring honorific alternated by super imposing distinctions based on dual, trial, plural, gender and so on. In addition, in some languages (e.g. Rai languages in Nepal) there are two first person plural pronouns inclusive (in which the pronoun we include the addressee) and exclusive (in which we do not include the addressee). In a single line, we can say that person deixis refers to word to indicate the speaker and addressee, the two basic and important participants but we need to distinguish speaker from the source and addressee from the target along with other phenomena such as spokesman, bystanders etc.

#### **1.1.5.2 Time Deixis**

Time deixis refers to the specification of the time relative to anchorage point in which an utterance is spoken. It also reflects mainly in tense system and partly in adverbials of language. It makes ultimate reference to participant's role. The time deictic center is normally taken to the speaker's location at the time of speaking. 'Now' can be glossed as the time at which the speaker is producing the utterance or inscription containing 'now'. It is important to distinguish the moment of utterance or coding time from the moment of reception or receiving time. (Lyons 1977, p.685 as cited in Levinson 1995, p.73). Complexities arise in the wage of tense, time adverbs and other time deictic morphemes who ever there is a departure from assumption e.g. in letter writing or the pre-recording of media programmes. There are a number of aspects of pure time deixis where there is no direct interaction with non-deictic methods of time reckoning. These include deictic time adverbs like English: now, then, soon, recently and so on; though tense is an obligatory deictic category for nearly all sentences in English and many other languages firmly anchoring interpretation to the context, there are many languages like Chinese or Malaya that have no terms.



### **1.1.5.3 Place Deixis**

Place deixis refers to the specification of location relative to anchorage point in the speech event. In simple words, it refers to deictic expression used to point to a place within or around which utterance is produced or interpreted. Deictic adverbs like here and there are most direct examples of place deixis. ‘Here’ refers to the region including the speaker and ‘there’ a distal region more remote from the speaker. There are two ways of referring to the objects (a) by describing or naming them (b) by locating them.

### **1.1.5.4 Social Deixis**

Social deixis refers to linguistic expression for maintaining social relationship within the social situation in which utterance takes place. “Social deixis concerns that aspect of sentences which are determined by certain realities of the social situation in which the speech act occurs.” (Fillmore 1975, p. 76 as cited in Levinson 1995, p. 85).

### **1.1.6 Contrastive Analysis**

Contrastive Analysis is the systematic study of two or more languages with a view to identifying their structural differences and similarities. It was used extensively in the field of Second Language Acquisition (SLA) from 1950s to early 1970s, as a method for clearing or describing why some features of a target language were more difficult to acquire than others. Richards et al. (1999, p. 83) defined CA “As the comparison of linguistic system of two languages for example sound system or the grammatical system.” Similarly, Asher, (1994, p. 737) says “Contrastive Analysis (CA), which is also called ‘contrastive linguistics’ refers to a systematic comparison of linguistic systems of two or more languages.” Thus, contrastive analysis is known as method of analyzing the structures of two or more than two languages to find the differential aspects of their systems, irrespective of their genetic affinity or level of development. Contrastive Analysis of two languages become useful

when it adequately describes the sound structure and grammatical structure of two languages, with comparing statement, giving due emphasis to the compatible items in the two systems.

#### **1.1.6.1 Need and Importance**

Contrastive Analysis has occupied vital role in linguistics, language researches and language teaching. Especially, its importance is in language teaching. It has mainly two functions. Firstly, it predicts the tentative errors to be committed by the L<sub>2</sub> learners and secondly, it explains the sources and reasons of the L<sub>2</sub> learners' errors. It helps a language teacher to show the areas of differences between the two languages, identify which area are more difficult for the learners and explain their performance. It also helps in designing teaching learning materials and remedial courses for those particular areas that need more attention. So, a language teacher should have knowledge of CA to treat the learners psychologically and academically. Unless a language teacher knows the sources and the types of the errors that learners commit, he/she cannot impart knowledge to the learners.

Its importance can further be highlighted with the following Young's quotation:

In the beginning of the comparative linguistics was regarded as historical linguistics because it was only related to find out the genetic relationship among languages. Here is the point of dilemma to separate 'comparative' from 'contrastive' linguistics. The latter is straight forward statement of significant differences in systems and forms between two languages, an exercise which is usually meant to be of practical use to a teacher for a second language: as early as the 12th century, for example such contrasts were logged between Arabic and Hebrew. But comparative study conversely aims at a calculus of

linguistic likeness between the calculus. It is then exploited to establish one or more of the following congruencies (Asher, 1994, p. 630, Vol. II).

- a) **The typological (or T-strain):** This allows distribution into classes according to different generalized models of how phonologies, morphologies, syntax, systems operate;
- b) **The Evolutionary (or E-strain):** This leads first to demonstration of specific changes in actual forms in and between languages, then to universal theorems of language development;
- c) **The Genetic (or G-Strain):** This leads to statements on the ‘Genealogy of the Languages in the past geographical movements of their speakers, and even the nature of their earliest societies.

In fact, CA hypothesis has two facets: Linguistic and psychological. The key assumptions of CA under each aspect can briefly be summarized as follows:

#### **i) Linguistic Facet**

- a) Language learning is a matter of habit formation. It involves a set of habits, which are formed by means of S-R Reinforcement chain.
- b) The mind of a child at birth is tabula rasa. That is to say there is no linguistic element in the child’s mind.
- c) Languages are different; however they are comparable. It means no two languages are totally different from others.

#### **ii) Psychological Facet**

The present learning is conditioned by the past learning. This aspect is adequately addressed under what psychologists call ‘transfer theory’. In this theory, past learning helps, the present learning, if the latter is similar to the

former; and the past learning hinders the present learning if the later is different from the former.

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

There are many researches on linguistic comparative studies which are concerned with different languages in particular area, but very few researches are available on deixis in the Department of English Education except quite few researches conducted in Tamang and Rai languages. No research has been carried out so far, comparing deixes in the Tharu, Nepali and English languages. The related literature of the present study is as follows:

Mahato (2001) carried out a survey research on “S-V Agreement in the Tharu and English Languages”. His main objective was to identify S-V agreement of Tharu language in relation to English. His primary source of data was fifty Tharu native speakers of five different villages of Parsa district and secondary sources were books, journals, magazines, theses etc. He used judgemental sampling. Set of questionnaire was tool for data collection of his research. He found that second and third person pronouns do not change for honorific expressions in English, whereas they do in the Tharu language spoken in Parsa district.

Chaudhary (2005) carried out a survey research on the “Pronominals in the Tharu and English languages: A Comparative Study.” His main objective was to compare and contrast pronominals of the English with that of Tharu language. His primary source of data was thirty Tharu native speakers of Khairahani VDC of Chitwan district and secondary sources of data were books, journals, theses, etc. He used judgmental and stratified sampling. He used questionnaire and interview as research tools for data collection. He found that pronominals of the Tharu language have more grammatical distinctions; for separate pronouns separate verbs were found. Similarly, Lama (2005) carried out the descriptive research entitled “English and Tamang Pronominals”. His main objective was to determine similarities and differences between

pronominal systems of English and Tamang. His primary source of data was thirty native speakers of Tamang of Kavre and Makwanpur districts and secondary sources of data were different books, journals, theses etc. He used judgmental and snowball sampling. Structured interview and questionnaire were tools of data collection. He found that Tamang has existence of inclusive and exclusive first person plural pronoun which does not exist in English. Likewise, Acharya (2005) attempted a survey research entitled “Person and Time deixis in English and Nepali”. His main objective was to find out the similarities and differences between English and Nepali deictic expressions in terms of person and time. His primary source of data was native speakers of Nepali and secondary sources of data were books, journals, theses etc. He used judgmental sampling. He adopted interview as a research tool. He found that Nepali person deictic pronouns are more in number than those of English in terms of honorific distinction, number, case and gender.

Patwari (2008) carried out a survey research entitled “Negative and Interrogative Transformations in English and Tharu”. His main objective was to identify the process of negative and interrogative transformations in Tharu. He used sixty tharu native speakers of Madhuwan Mathaul and Bagbena VDCs of Parsa district for primary source of data and books, journals, theses, etc. were secondary sources of data. He used stratified random sampling. Interview and test items were tools he used for data collection. His main finding was the negative marker in English is ‘not’ or ‘n’ ‘t’ which is placed after an auxiliary verb whereas the negative markers in Tharu ‘nate /mat’ and ‘naikhe’ which are added immediately before the main verb. Similarly, Chaudhary (2008) carried out a survey research entitled “Verbal affixation in Tharu and English languages: A comparative study”. His main objective was to compare and contrast verbal affixes of Tharu and English. His primary source of data was ninety Tharu native speakers of Banauli VDC of Saptari district. He used random sampling. Questionnaire was his research tool of data collection. He found Saptaria dialect of Tharu has more verbal affixes in comparison to

English. In the same way, Chaudhary (2008) carried out a survey research on “Cases in English and Tharu languages: A comparative study”. His major objective was to list cases in the Tharu. His primary source of data was thirty Tharu native speakers of Lalpaty VDC of Saptari district and books, journals, thesis etc were secondary sources of data. He used stratified random sampling. Interview and questionnaire were tools of data collection. He found that case maker ‘Ke’ is used for genitive and accusative- dative, ‘Se’ is used for instrumental and ablative ‘Sange’ and ‘Jare’ is used for comitative in Saptari dialect of Tharu language. Similarly, Chaudhary (2008) conducted a survey research entitled “Sentence types in Tharu and English”. His main concern was to find out sentences types in Tharu. His primary source of data was sixty Tharu native speakers of Siswani VDC of Siraha district and books, journals and theses etc were secondary sources of data. He used purposive judgmental sampling. Interview and questionnaire were tools of data collection. He found that Sapatariya dialect of Tharu language has four types of sentences on the basis of constitutional properties.

Manandhar (2009) studied a survey research entitled “Promonimals in English, Nepali and Newari Languages”. Her main objective was to compare and contrast Newari pronominals with English and Nepali languages. She used eighty Newari native speakers of Kirtipur Municipality for primary sources of data and different books, journals, theses etc. for secondary sources of data. She used judgmental and snowball sampling. Interview and questionnaire were tools of data collection of her research. She found Newar pronominal system is the most complex in comparison to English and Nepali due to the presence of the affixation, pluralization and alternatives.

Bohara (2010) studied a survey research entitled “Deixis in English and Bajhangi Dialect of Nepali.” His main objective was to find out person, time and place deixes of Banjhangi dialect. He used eighty native speakers of Bajhangi dialect for primary sources of data and different books, journals, theses etc. for secondary sources of data. He used purposive sampling and used

interview as a tool for data collection of his research. He found that Bajhangi has a complex deixes system due to the existence of honorific distinction, number distinction, case distinction, proximal and distal distinction, gender distinction, affixation etc. Bajhangi second and third person deictic terms have honorific and non-honorific distinction. Bajhangi first, second and third person deictic expressions have different terms for singular and plural numbers, subjective, objective and genitive cases.

No single research has been conducted on 'Deixes in Tharu, Nepali and English'. As I am from Tharu community, I am interested and have felt responsibility of choosing this topic. Hence, this research is being undertaken to determine Tharu person and time deixes and to compare and contrast with those of English and Nepali.

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

The objectives of the study were as follows:

- a) To find out Tharu person and time deixes.
- b) To compare and contrast Tharu person and time deixes with those of English and Nepali.
- c) To suggest pedagogical implications based on findings.

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

Since deixis is concerned with pragmatics, it helps the speaker and addressee to understand and communicate easily because it is directly concerned with the relationship between the structure of language and the context in which it is used. So, this study is fruitful to all those students, teachers, textbook writers, syllabus designers who are interested in deixis. This is also helpful for knowing person and time deixes of Tharu, Nepali and English.

## **CHAPTER TWO**

### **METHODOLOGY**

To accomplish the objectives of the study, the following methodology was adopted.

#### **2.1 Sources of Data**

The researcher used both primary and secondary sources for data collection.

The sources are as follows:

##### **2.1.1 Primary Sources**

The native speakers of the Tharu language of Pathara VDC of Bara district were used as the primary sources in order to elicit the person and time deixes in Tharu.

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

The secondary sources of data were different books, journals, magazines, websites and theses. Some of them are Acharya (2005), Adhikari (2002), Asher (1994), Chaudhary (2005), Crystal (2003), Kumar (1996), Levinson (1995), and Yule (1995).

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

The sample population consisted of 120 Tharu native speakers from Pathara VDC of Bara district. The researcher selected Pathara VDC through judgemental sampling. He selected 120 native speakers from the same VDC using snowball sampling. The population was selected on the basis of literacy. There were three groups in terms of literacy: illiterate, literate and educated. Those who were unable to read and write were considered as illiterate and those having academic qualification below S.L.C. level were termed as literate. Similarly, the people with academic qualification above the S.L.C. were



assumed to be educated. Both male and female of the Tharu native speakers were selected in terms of literacy having 20 informants for each group. The sample population in terms of gender and literacy is tabulated below:

<b>Gender</b>						
<b>Male</b>			<b>Female</b>			<b>Total</b>
<b>Illiterate</b>	<b>Literate</b>	<b>Educated</b>	<b>Illiterate</b>	<b>Literate</b>	<b>Educated</b>	
20	20	20	20	20	20	120

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

The researcher developed structured interview and questionnaire as research tools in order to elicit the data on Tharu person and time deixis from the Tharu native speakers of VDC Pathara, Bara. The interview was used for illiterate people and questionnaire was distributed to literate and educated informants.

### **2.4 Procedures of Data Collection**

- a) The researcher prepared interview schedule and questionnaire.
- b) The researcher visited the selected place.
- c) At first, the researcher introduced himself to the informants and told them the objectives of his study.
- d) The researcher collected data from the illiterate people, who were known to him using interview schedule. Then, the researcher requested them to facilitate easy contact with other people as well.
- e) Similarly, the researcher collected data from the 2<sup>nd</sup> person using interview schedule.
- f) The interview schedule was used for illiterate people and questionnaires were used for literate and educated ones.
- g) English and Nepali person and time deixis were taken from Levinson (1995), Asher (1994), Yule (1995), and Adhikari (2002).

## **2.5 Limitations of the Study**

The study was limited in the following ways:

- i) The study was limited to person and time deixes only in the Tharu, Nepali and English languages.
- ii) The study was limited to only 120 Tharu native speakers of Pathara VDC, Bara.
- iii) English and Nepali deictic expressions were collected from secondary sources.

## **CHAPTER THREE**

### **ANALYSIS AND INTERPRETATION**

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 Tharu, Nepali and English person and time deictic expressions have been compared using illustrations. Therefore this chapter contains mainly two parts;

Analysis of Tharu person and time deictic expressions and comparison of Tharu person and time deictics with those of English and Nepali.

#### **3.1 Analysis of Tharu Deictic Expressions**

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

- Person Deixes
- Time Deixes

##### **3.1.1 Person Deixes**

Personal deixis refers to word or the deictic expression used to indicate person. Personal pronouns are used as person deictic expressions in the Tharu language. Basically, the first, second and third person pronominals are used as person deictic expressions in this language.

###### **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. Tharu first person deictic expressions have been presented in the following table:

**Table No.1**  
**Tharu First Person Deictic Expressions**

Case	Number	
	Singular	Plural
Subjective	Ham/Hame	Hamini/Haminisab
Objective	Hamarake	Hamanike
Genitive	Hamar	Haminike

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

Tharu first person deictic expressions have two number systems: singular and plural. Different forms are used for singular and plural numbers. For example:

*Ham/hame* bidharthi bari. (Singular)

*I* am a student.

*Hamini/haminisab* pani piaitariau. (Plural)

*We* are drinking water.

The above examples show that first person singular and first person plural both have two different deictic terms *ham/hame* and *hamani/haminisab* respectively.

Tharu, first person deictic expressions are marked for cases: subjective, objective and genitive cases. Subjective case is suffixed by ‘*rake*’ in singular to make it objective case whereas ‘*ke*’ is suffixed in subjective case to make objective case and genitive case plural. On the other hand, separate term is used for singular genitive case. For example:

*Ham* bidharthi bari.

*I* am a student.

*U hamarake* kitab delakh.

She gave *me* a book.

Yi *haminike* iskul hau.

This is *our* school.

### 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. Person pronouns referring to the addressee(s) i.e. [+A], are taken as second person deictic expressions in the Tharu language. The following table shows the Tharu second person deictic expressions.

**Table No. 2**  
**Tharu Second Person Deictic expressions**

Case	Number			
	Singular		Plural	
	Honorific	Non-honorific	Honorific	Non-honorific
Subjective	Apane/Hin	Tu	Apanesab/hinsab	Tohanike
Objective	Apanake	Torake	Apanesabke	Tohanisabke
Genitive	Apanake	Tohar	Apanesabke	Tohanisabke

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

Tharu second person deictic expressions have two number systems: singular and plural. Different terms are used for singular and plural numbers. For example:

*Tu/Apane* chhhithi likhaitare/ri. (Singular)

*You* are writing a letter.

*Tohanike/Tohanisab* milansar saghathiya bare. (Plural)

*You* are co-operative friends.

Tharu second person deictic expressions are marked for cases: subjective, objective and genitive cases. '*rake*' and '*ke*' are suffixed to subjective case to make objective and genitive cases except genitive singular non-honorific. For example:

*Tu* phutbal khelaitare. (Singular)

*You* are playing football.

Ham *torake* kalam nadebau. (Objective)

I don't give *you* pen.

*Yi tohar* gai hau. (Genitive)

This is *your* cow.

Tharu second person deictic expressions have the existence of honorific and non-honorific distinction. *Hin* is used as honorific for only father-in-law.

For example:

*Tu* akhunta kam karaitare. (Non-honorific)

*You* are working now.

*Apane* akhunta padaitari. (Honorific)

*You* are teaching now.

*Hin* kaithai. (Father-in-law/honorific)

*You* are eating.

### 3.1.1.3 Third Person Deictic Expressions

Third person in Tharu refers to the person(s), who are neither speaker(s) nor addressee(s). It refers to the referent about whom the participants talk. The following table shows the third person deictic expressions of the Tharu language.

**Table No.3**  
**Tharu Third Person Deictic Expressions**

Case	Number				Plural
	Singular				
		Masculine	Feminine	Neuter	
Subjective	Prox.	I	I	I	Ekarake/Isabake
	Dist.	U	U	U	Okanike/usabke
Objective	Prox.	Ekarake	Ekarake	Ike	Ekanike/isabke
	Dist.	Okarake	Okarake	Uke	Okanike/usbake
Genitive	Prox.	Ekara	Ekara	Ike	Ekanike/isabke
	Dist.	Okara	Okara	Uke	Okanike/usabke

Tharu third person deictic terms have no gender distinction: the same terms are used for both males and females. For example:

*U niman chhaurihau.* (Feminine)

*She* is a beautiful girl.

*U dakatar hau.* (Masculine)

*He* is a doctor.

Tharu third person deictic expressions have the existence of proximal and distal distinction. For example:

*Ekanike* kitab padhaita hau. (Proximal)

*They* are reading book.

*Okanike* apan dokansabme jatau. (Distal)

*They* go to their shops.

*I* kalam hau. (Proximal)

*It* is a pen.

*U okanike* hau. (Distal)

*It* is *theirs*.

### 3.1.2 Time Deixes

In the Tharu language, time deixis refers to the words or expressions which point to the time at which an utterance is spoken. Some specific terms are used in day to day conversation to relate an utterance to the temporal point. Time deictic expressions in Tharu can be classified on the basis of tense system: present, past, and future tense. Present time deictic expressions are used for specifying the state or events those occur during a temporal span including utterance time. The past tense deictic expressions are used for specifying the relevant time span those take place before utterance time. And future time deictic expressions are used for specifying the relevant time span those succeed the utterance time.

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

**Table No. 4**  
**Tharu Time Deictic Expressions**

<b>Present</b>	<b>Past</b>	<b>Future</b>
Akhunti, Aaju, Abhitak, Akhuntak, Isal, Akhunte, Kakhunto, Isamay, Aajubihan.	Takhunta, Paruka, Pariyar, Haudin, Kalhu, Parsu, Parso, Pahilekedin.	Bihan, Jaldie, parsu, Chhauthdin, Halidabar, Aansal, Tisarsal.

The given table clarifies that Tharu has present, past and future time deictic expressions and the following facts have been found about them.

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

Ham *bihan* abau. (Day)

I will come *tomorrow*.

U *dosarhamina* jataia. (Month)

She will go *next month*.



U *paruka* marlai. (Year)

She died *last year*.

U *halidabar/jaldie* atau. (Short time position)

He will come *soon*.

In Tharu mostly pure time deictic expressions are used. Impure time deictic expressions are used rarely. For example:

Aaju mangal hai/ba. (Pure)

*Today* is Tuesday.

U *bihan* atau. (Pure)

She will come *tomorrow*.

U *aansal ke aansal* pas hotau. (Impure)

He will pass *the year after next year*.

Some Tharu time deictic expressions are used to refer to the point of time such as *akhunta*, *akhunte*, etc. and others are used to refer to the period of time, i.e. used as durational expressions such as *aajubihan*, *isal*, *ihemahina*, etc. For example:

Tu *akhunta* khelatare. (Point of time)

You are playing *now*.

Yi Iskul *paruka* banalai. (Durational)

This school was build in *previous year*.

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

Ham *akhunta* nabolatariaiu. (Proximal)

I am not speaking right *now*.

Yi *parar* bhelai. (Distal)

This happened *the year before last year*.

## 3.2 Comparison of Tharu Deixes with Deixes in English and Nepali

On the basis of the analysis of Tharu deictic expressions, English and Nepali are compared with Tharu as follows:

### 3.2.1 Person Deixes

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

#### 3.2.1.1 First person Deictic Expressions

Tharu, Nepali and English first person deictic expressions are tabulated below:

**Table No. 5**  
**First Person Deictic Expressions in Tharu**

Case	Number	
	Singular	Plural
Subjective	Ham/hame	Hamani/haminisab
Objective	Hamarake	Hamnike/hamanisabke
Genitive	Hamar	Hamanike/hamanisabke

**Table No. 6**  
**First Person Deictic Expressions in Nepali**

Case	Number	
	Singular	Plural
Subjective	Ma, maile	Hami, hamiharu
Objective	Malai	Hamilai, hamiharulai
Genitive	Mero, mera, meri	Hamro, hamra, hamri, hamiharuke

(Source: Adhikari, 2002. p. 27,28)

**Table No. 7**  
**First Person Deictic Expressions in English**

Case	Number	
	Singular	Plural
Subjective	I	We
Objective	me	Us
Genitive	my/mine	Our/ours

(Source: Yule, 1995. p. 10,11)

The above tables (i.e. 5, 6, 7) show the following similarities and differences between Tharu, Nepali and English first person deictic expression. They are as follows:

**i) Similarities**

- a) All the three languages: Tharu, Nepali and English have singular and plural first person deictic expressions. Different forms are used for singular and plural numbers. For example:

**Singular**

*Ham chhaura bari*

*Ma keta hu.*

*I am a boy.*

**Plural**

*Hamanike chhaurasab bari.*

*Hamiharu ketaharu hau.*

*We are boys.*

- b) Tharu, Nepali and English person deictic expressions are marked for cases: subjective, objective and genitive cases. For example:

*Ham nepali bari. (subjective)*

*Ma nepali hu.*

*I am a Nepali.*

*U hamarake kalam delakh. (Objective)*

*Usle malai kalam diyo.*

*He gave me pen.*

Yi *hamar* gachhi hau. (Genitive)

Yo *mero* rukh ho.

This is *my* tree.

- c) First person plural deictic terms in Tharu, Nepali and English (hamani-hami-we) are similar in terms of inclusion and exclusion of the addressee. For example:

*Hamanike* bhat khaitbari. (Inclusion)

*Hami* bhat khadhaichhau.

*We* are eating rice.

Tohanike *hamanike* nabhetale. (Exclusion)

Timile *hamilai* bhetenau.

You did not meet *us*.

## ii) Differences

- a) Tharu first person deictic expressions take suffix '*rake*' and '*ke*' as objective case markers and '*ar*' and '*ke*' as genitive case markers. Nepali first person deictic expressions take suffix '*lai*' as objective case marker and '*ro*' '*ra*' as genitive case markers. However, in English such suffixes are not attached as the case marker, separate terms are used for different cases. For example:

*Ham* master bari. (Subjective)

*Ma* shikshak hu.

*I* am a teacher.

U *hamarake* kitab delakh.. (Objective)

Ulse *malai* kitab diyo.

He gave *me* a book.

Yi *hamar* kalam ba. (Genitive)

Yo *mero* kalam ho.

This is *my* pen.

- b) Tharu and Nepali have 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:

*Haminike/Haminisab* bidharthi bariaau.

*Hami /Hamiharu* bidharthi chhau.

*We* are students.

*Yi hamnike/haminisabke* iskul hau.

*Yo hamro/hamiharuko* iskul ho.

It is *our* school.

### 3.2.1.2 Second Person Deictic Expressions

Tharu, Nepali and English second Person Deictic expressions have been tabulated below:

**Table No. 8**

#### Second Person Deictic Expressions in Tharu

Case	Number			
	Singular		Plural	
	Non-honorific	Honorific	Non-honorific	Honorific
Subjective	Tu	Apne/hin	Tohanike/ tohanisabke	Aapanesab hinsab
Objective	Torake	Apanake/hinke	Tohanike	Apansabke
Genitive	Tohar	Apanake	Tohanike	Apansabke

**Table No. 9**

#### Second Person Deictic Expressions in Nepali

Case	Number							
	Singular				Plural			
	Non-Honorific	Mid-Honorific	High-Honorific	Higher-Honorific	Non-Honorific	Mid-Honorific	High-Honorific	Higher-Honorific
Subjective	Ta	Timi	Tapai	Hajur, yaha	Timiharu	Timiharu	Tapaiharu	Hajurharu, yahaharu
Objective	Talai	Timlai	Tapailai	Hajurlai, yahalai	Timiharulai	Timiharulai	tapaiharulai	Hajurharulai
Genitive	Tero	Timro	Tapaike	Hajurko, yahako	Timiharuko, timra	timiharuko	tapaiharuko	hajurharuko

(Source: Adhikari, 2002. p. 27, 28)

**Table No. 10**  
**Second person Deictic Expressions in English**

Case	Number	
	Singular	Plural
Subjective	You	You
Objective	You	You
Genitive	Your/yours	Your/yours

(Source: Yule, 1995. p. 11)

The above tables (i.e. 8, 9, 10) show the following similarities and differences between Tharu, Nepali and English second person deictic expressions. They are as follows:

**i) Similarities**

- a) All the three languages: Tharu, Nepali and English second person deictic expressions have two number systems: singular and plural. For example:

*Tu* chhauri bare. (Singular)

*Timi* keti hau.

*You* are a girl.

*Tohanike* chhaurisab bare. (plural)

*Timiharu* ketiharu hau.

*You* are girls.

- b) In Tharu, Nepali and English second person deictic expressions are marked for cases: subjective, objective and genitive. For example:

*Tohanike* akhuntha kam karaitare. (Subjective)

*Timi* ahile kam gardaichhau.

*You* are working now.

Ham *torake* kalam deliau. (Objective)

Ma *timilai* kalam diye.

I gave *you* pen.

*Yi tohar khet hau.* (Genitive)

*Yo timro khet ho.*

This is *your* farm.

## ii) Differences

- a) There is the significant difference between Tharu, Nepali and English second person deictic expressions regarding number, due to the presence and absence of honorific and non-honorific. Nepali has honorific, mid honorific, high honorific, higher honorific and non honorific expressions, whereas Tharu has honorific and non- honorific expressions but English lacks this phenomenon. For example:

*Tu master bare.* (non- honorific)

*Apne master bari.* (honorific)

*Ta shikshak chhas.* (non- honorific)

*Timi shikshak chhau.* (Mid- honorific)

*Tapai shikshak hunuhunchha.* (High honorific)

*Hajur shikshak hoibakshanchha.* (Higher honorific)

*You* are a teacher.

- b) Regarding the case system, Tharu second person deictic expressions in subjective case are suffixed by ‘ke’, ‘rake’ to make objective case. In Nepali second person deictic expressions in subjective case are suffixed by ‘lai’ to make objective case. But in English the same term is used in subjective and objective cases. For example:

*Tu chhuri bare.* (Subjective)

*Timi keti hau.*

*You* are a girl.

*U torake kitab delau.* (Objective)

Usle *timilai* kitab diyo.

He gave *you* a book.

- c) Tharu deictic terms in genitive case take suffix ‘ke’ to make singular honorific but separate term is used in non-honorific. Nepali deictic terms in genitive case take suffix ‘ro’ ‘ra’ ‘ri’. But in English it is not found.

For example:

I *tohar* kitab hau. (Genitive)

Yo *timro* kitab ho.

It is *your* book.

- d) Tharu and Nepali have separate terms for singular and plural numbers but English has the same term ‘you’ for singular and plural numbers.

For example:

*Tu* chhaura bare. (Singular)

*Timi* keta hau.

*You* are a boy.

*Tohanike* chhaurasab bare. (Plural)

*Timiharu* ketaharu hau.

*You* are boys.

### 3.2.1.3 Third person Deictic Expressions

Tharu, Nepali and English third person deictic expressions have been tabulated below:

**Table No. 11**

**Tharu Third Person Deictic Expressions**

Case	Number				
		Singular			Plural
		Masculine	Feminine	Neuter	
Subjective	Prox.	I	I	I	Isab/ekani
	Dist.	U	U	U	Usabke/okani
Objective	Prox.	Ekarake	Ekarake	Ike	Ekanike/Isabke
	Dist.	Okarake	Okarake	Uke	Okanike/Usabke
Genitive	Prox.	Ekar	Ekar	Ike	Ekanike/Isabke
	Dist.	Okar	Okar	Uke	Okanike/usabke



**Table No. 12**

**Nepali Third Person Deictic Expressions**

Number Case	Singular					Plural
	Gender		Non- Honorific	Mid Honorific	High Honorific	
Subjective	Masculine	Prox.	Yo	Yi	Yaha	Yiniharu, yahaharu
		Dist.	Tyo, u	Ti, uni	Uha	Uha, tiniharu
	Feminine	Prox.		Yi	Uha	Uhaharu
		Dist.	U	Uni, tini	Uha	Uniharulai
Objective	Masculine	Prox.	Uslai	Unlai	Yahalai	Uhaharulai
		Dist.	Uslai	Unlai	Uhalai	Uniharulai
	Feminine	Prox.	Yaslai		Yahalai	Uhaharulai
		Dist.	Tyaslai	Unlai	Uhalai	Uhaharulai
Genitive	Masculine	Prox.	Yasko	Unko	Uhako	Uhaharuko
		Dist.	Usko	Unko	Uhako	Uhaharuko
	Feminine	Prox.	Yasko	Unko	Uhako	Uniharuko
		Dist.	Usko	Unko	Uhako	Uniharuko

(Source: Adhikari, 2002. p. 28,29,30)

**Table No. 13**

**English Third Person Deictic Expressions**

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

(Source: Yule, 1995. p. 10, 11)

The above tables (i.e. 11,12,13) show the following similarities and differences between Tharu, Nepali and English third person deictic expressions. They are as follows:

### **i. Similarities**

- a) Tharu, Nepali and English third person deictic expressions are marked for two numbers: singular and plural numbers. For example:

*U ike manpraie.* (Singular)

*U yaslai man parauchha.*

*He likes it.*

*Okanike ike manpraie.* (Plural)

*Uniharu yaslai man parauchhan.*

*They love it.*

- b) Tharu, Nepali and English third person deictic expressions are marked for cases: subjective and genitive cases. For example:

*U ike manporaie.* (Subjective)

*Uni yaslai manparauchhin*

*She likes it.*

*U okarake maya karale.* (Objective)

*Uni uslai maya garchhin.*

*She loves him.*

*Ham okar nam najanaisi.* (Genitive)

*Ma unko nam jandina.*

*I don't know her name.*

### **ii. Differences**

- a) English and Nepali have separate third person singular deictic terms for males and females but the same term is used for male and female in the Tharu. For example:

*U ike maya karale. (Feminine)*

*Uni yaslai maya garchhin.*

*She loves it.*

*U ike mara karale. (Masculine)*

*U yaslai maya garchha.*

*He loves it.*

- b) English and Tharu do not have existence of honorific and non-honorific third person singular deictic expressions whereas Nepali has. For example:

*U okarake maya karale. (Non-honorific)*

*U unlai maya garchha.*

*He loves her.*

*U paruka Margelakh. (Honorific)*

*Uha porsal Marnubho.*

*He died last year.*

- c) There has been found proximal and distal distinction regarding third person singular deictic expressions in Tharu and Nepali. But this phenomenon does not exist in English. For example:

*Yi kalam hau. (proximal)*

*Yo kalam ho.*

*It is a pen.*

*U okanike hau. (Distal)*

*Tyo uniharuko ho.*

*It is theirs.*

### **3.2.2 Time Deixes**

Tharu, Nepali and English time deictic expressions are compared as follows:

**Table No. 14**

**Tharu, Nepali and English Time Deictic Expressions**

<b>Tense</b>	<b>Tharu</b>	<b>Nepali</b>	<b>English</b>
Present	Akhunta	Ahile	Now
	Aju	Aja	Today
	Yidin	Acel, Ajkal	Nowadays
	Akhunte	Ahile, Bartamanma	These days
	Akhute/Akhunta	Ahile	Right now
	Yisamay	Yatibela, yasbela, yaspatak, yatikhera	This time
	Kahiyo kahiyo, kabhikal	Kahilekahi	Sometimes
	Akhuntatak/Akhuntatakla	Ajhasama	Still
	Abhitak	Ajhai	Yet
	Takhunte	Phaile, Bhakharei	Already
	Bhal	Bharkharai	Just
	Bhal	Halai/Halsalai	Recently
Yi hapta/maniha/sal	Yashapta/mahina/sal	This week/month/ year	
Past	Takhunta	Uhile, tysbela, tyatibela	Then
	Uhe samay	Bigatma/Atitma	In the past
	Uhesamay	Pahile/uhile	Ago
	Uhedin	Pahile	Those days
	Paruka	Pohor	Last year
	Pariyar	Parar	The year before last year
	Uhedin	Tyas din	That day
	Uhedin/hapta/mahina/sal	Biteko din/hapta/ mahinsa/sal	Previous day/week/ monthly/year
	Kalhu	Hijo	Yesterday
	Kalhurat	Hijo rati	Last nigh
	Parsauka	Asti	The day before

			yesterday
Future	Bihan	Bholi	Tomorrow
	Jaldiye/halidabat	Chhitai/chadai	Soon
	Dosarber	Arko patak	Next time
	Aju rat	Aaj rati	Tonight
	Ajusajh/dupahar	Bhare	This evening/ afternoon
	Parsu	Parsi	The day after tomorrow
	Tisarkadin	Nikorsi	The third day from today
	Chauthadin	Kanekorsi	The fourth day from today
	Ansal	Aghau/Audosal/ Aunesal	Next year

The above table shows the following similarities and differences between Tharu, Nepali and English time deictic expressions. They are as follows:

### **i) Similarities**

- a) All three languages: Tharu, Nepali and English time deictic expressions can be classified under the present, past and future tenses. This classification can be taken as proximal and distal distinction. The present tense time deictic terms come under proximal and the past future tense time deictic terms come under distal class. For example:

*Aju* pani paraitahau. (present/ proximal)

*Aaja* pani parirahechha.

It is raining *today*.

*U paruke* Margelau. (Past/ Distal)

*U pohor* maryo.

He died *last year*.

Ham *ansal* Birgunj Jam. (Future Distal)

Ma *aghau/audosal* Birgunj jaula.

I will go to Birgunj *next year*.

- b) Tharu, Nepali and English time deictic terms can be used to refer to the point of time and period of time. For example:

Ham *akhunta* nabolaitariau. (Point of time)

Ma *ahile* boliraheko chhaina.

I am not speaking *right now*.

*Udin* ham phutbal khelaitariyau. (Period of time)

*Pahile* ma phutball khelthe.

I used to play football *those days*.

- c) Pure (naming single word) and impure (having two or more words) time deictic terms have been found in Tharu, Nepali and English. For example:

U *kalhu* yijiga alai. (Pure)

U *hijo* yaha ayo.

He came here *yesterday*.

Ham *ansal* Birgunj jabau. (Impure)

Ma *audosal* Birganj jaula.

I will go to Birgunj *next year*.

## ii. Differences

- a) English has larger number of impure time deictic terms and lesser number of pure time deictic terms than Tharu and Nepali. For example:

Ham *akhunta* nabolaitariau. (Pure)

Ma *ahile* boliraheko chhaina. (Pure)

I am not speaking *right now*. (Impure)

U *Pariyar* Margelai. (Pure)

U *parar* maryo. (Pure)

He died *the year before last year*. (Impure)

- b) Regarding present time deixis, English is richer than Tharu and Nepali because different terms in English are represented by the same term in Tharu and Nepali. For example:

Tu *akhunta* kam karaitare.

Timi *ahile* kam gardaichhau.

You are working right *now*.

Tu *akhunta* kam karaitare.

Timi *ahile* kam gardaichhau.

You are working *at present*.

## 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 Tharu Person and Time Deictic Expressions

From the analysis and interpretation, the findings of Tharu person and time deixes are as follows:

##### 1. Person Deixes

- a) Tharu has a larger number of person deictic expressions which are:  
*Ham/ hame, Tu, Tohani, Tohar, u, Okani* etc.
- b) Tharu has three person systems: First, Second, and third person; two number systems: singular and plural, and three case systems: subjective, objective and genitive.
- c) Tharu first person subjective case is suffixed by '*rake*' to make singular objective case and '*ke*' is suffixed in subjective case to make plural objective and genitive case.
- d) Tharu second person deictic expressions have the existence of honorific and non-honorific distinctions.
- e) Tharu second person subjective case is suffixed by '*rake*', '*ke*' to make objective case and genitive cases except genitive singular non-honorific.
- f) Tharu third person deictic terms have no gender distinction: the same terms are used for both males and females.



- g) Tharu third person deictic expressions have the existence of proximal and distal distinctions.

## 2. Time Deixes

- a) The time deictic terms found in Tharu are: *Aju, Akhunta, Kalhu, Bihan, Ajubihan, Hlidabar, Kakhuntokakhunto, Abhitak, parsu, Paruka, Pariyar, Anasal, Yisamy, Bhal, Unehin, Ajurat*, etc.
- b) Time deictic expressions in Tharu can be classified on the basis of tense system, proximal and distal distinction and pure and impure distinction.
- c) Tharu has a larger number of present time deictic expressions which are *Aju, Akhunta, Akhuni, Yidin, Abhitak, Bhal, Yihapta*, etc.

### **4.1.2 Similarities and Differences Between Tharu and Nepali Person and Time Deictic Expressions**

The similarities and differences between Tharu and Nepali deictic expressions have been presented below:-

- a) Three person systems: first, second and third person deictic expressions are found in both Tharu and Nepali.
- b) Tharu and Nepali person deictic expressions have two numbers: singular and plural.
- c) Tharu and Nepali person deictic expressions are marked for cases: subjective, objective and genitive cases.
- d) Tharu and Nepali first person plural deictic terms are similar in terms of inclusion and exclusion of the addressee.
- e) Tharu and Nepali both person deictic terms are suffixed to subjective cases to make objective and genitive cases.
- f) Tharu and Nepali have existence of honorific and non-honorific first person and second person deictic expressions.

- g) Time deictic expressions in Tharu and Nepali can be classified on the basis of tense system, proximal and distal distinction, and pure and impure distinction.
- h) Tharu and Nepali both have proximal and distal distinction regarding third person deictic expressions.
- i) Tharu has less number of honorific terms than Nepali.
- j) Regarding the case system, Tharu second person deictic expressions in subjective case are suffixed by '*ke*', '*rake*' to make objective case whereas Nepali second person deictic expressions in subjective case are suffixed by '*lai*' to make objective case.
- k) Tharu does not have existence of honorific and honorific third person singular deictic expressions whereas Nepali has.

Nepali has separate third person singular deictic terms for males and females but the same term is used for male and in tharu.

#### **4.1.3 Similarities and Differences Between Tharu and English Deictic Expressions**

The similarities and differences between Tharu and English deictic expressions have been given below:-

- a) Three person systems: First, Second, and third person deictic expressions are found in both Tharu and English.
- b) Tharu and English person deictic expressions have two numbers: singular and plural.
- c) Tharu and English person deictic expressions are marked for cases: subjective, objective and genitive cases.
- d) Tharu and English first plural deictic terms are similar in terms of inclusion and exclusion of the addressee.

- e) Tharu and English have not existence of honorific and non- honorific third person singular deictic expressions.
- f) Time deictic expressions in Tharu and English can be classified on the basis of tense system, proximal and distal distinction and pure and impure distinction.
- g) In Tharu, 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.
- h) Tharu first person deictic expressions take suffix ‘*rake*’ and ‘*ke*’ as objective case marker and ‘*ar*’ and ‘*ke*’ as genitive case marker but separate terms are used in English to refer to different cases, except in second person.
- i) Tharu has two first person deictic terms to be used optionally in the similar context but English does not have such equivalent.
- j) Third person deictic expressions have gender distinction in English regarding singular number which is not found in Tharu.
- k) Tharu 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.
- l) Tharu third person deictic expressions have the existence of proximal and distal distinction. This phenomenon does not exist in English.
- m) English has separate third person singular deictic terms for males and females but the same term is used for both male and female in Tharu.
- n) English has a larger number of impure time deictic terms whereas Tharu has less number.
- o) Regarding present time deixis, English is richer than Tharu because different terms in English are represented by the same term in Tharu.

- p) Tharu is richer than English in terms of person deictic terms. It is because Tharu has a complex deixis system due to the existence of honorificity, addition of case markers, proximal and distal distinctions, etc.

## 4.2 Recommendations

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

- a) All the three languages, Tharu, Nepali and English person deixes have two kinds of numbers: singular and plural; three person systems: first, second and third person deictic expressions; and three kinds of cases: subjective, objective and genitive. This similarity should be taken into consideration while teaching person deixes to Tharu students.
- b) First person plural deictic term 'we' is used as inclusive and exclusive in all the three languages Tharu, Nepali and English. So, the learners should be made aware of this fact.
- c) English second person deictic expression 'You' is used for singular and plural numbers and subjective and objective cases. But Tharu and Nepali have separate terms to refer to those cases. The teacher should clarify this fact to the students.
- d) English is honorifically a neutral language. Second and third person singular number is honorificity in Tharu and Nepali. Therefore, while teaching, it should be taken into consideration.
- e) English third person singular deictic terms have masculine and feminine distinction whereas it is not found in Tharu and Nepali. So, the learners should be taken into consideration for this matter.
- f) Tharu person deictic expressions take suffix '*rake*', '*ke*' on objective and '*ke*' in genitive case whereas Nepali person deictic expressions take suffix '*lai*', in objective case and '*ko*', '*ka*', '*ro*', '*ri*', '*no*', '*ni*' in

genitive case but in English has distinct forms. Hence, the learners should be made aware of this fact.

- g) Tharu and Nepali 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 Tharu, the teacher should take this fact into consideration.
- a) Though Tharu, Nepali and English time deictic expressions are somewhat similar, Nepali and Tharu are richer than English as two or more terms are used in both languages: Tharu and Nepali to refer to the same term in English. Therefore, the teacher should make the students aware of this fact with examples.
- b) Regarding present time deictic expressions, Tharu and Nepali have the same term to refer to different English terms. Therefore, the teacher should teach them showing the relationship between the related terms.

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