

CHAPTER ONE

INTRODUCTION

This is a thesis entitled **Person, Place and Time Deixis in English Language and Baitadeli Dialect**. This chapter of the study consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitation of the study and operational definitions of key terms.

1.1 Background of the Study

Pragmatics is a new branch of linguistics. Charles Morris, an American philosopher and writer was the first to use the term pragmatics in 1938. He used the term ‘pragmatics’ to refer to one of the branches of semiotics. Communication clearly depends on not only recognizing the meaning of words in an utterance, but recognizing what speakers mean by their utterances. In another words, pragmatics deals with specific meaning of language expressions in social contexts. According to Levinson (2003, p.6), “pragmatics is the study of those principles that will account for why a certain set of sentences (or utterances) are anomalous or not possible (i.e. ordinary) utterances.” The utterances or sentences of a language are often anomalous in terms of their meaning for the obvious reason that the utterances are meaningful specifically by the context in which they are used. Thus, pragmatics is the study of hidden or anomalous meaning of linguistic expression. In similar vein, Levinson (ibid, p.7) states that pragmatics is the study of language from a functional perspective, that is, that it attempts to explain facets of linguistic structure by reference to non- linguistic pressures and causes.

Similarly, Crystal (2003, p. 301) defines ,“Pragmatics is the study of language from the point of view of users, especially of the choice they make the constraints they encounter in using language in social interaction and

effectstheir use of language has on other participants in the act of communication”. The definition emphasize the use of language and the meaning aspects of linguistic expressions in relation to social or contextual variables, such as language users, social setting, goals of language use, functions and so on. This denotes that pragmatics studies the language from user viewpoint and its effect on the other participants. In this regard, Yule (2000, p.3) suggests four brief definitions of pragmatics which provide us with important guidelines in order to understand the meaning, scope and relevance of pragmatics in the study of language and language teaching. They can be discussed as below:

- a) Pragmatics is the study of speaker meaning. It means it is concerned with the study of meaning as communicated by the speaker (or writer) and interpreted by a listener (or reader). It has consequently, more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves.
- b) Pragmatics is the study of contextual meaning. Similarly, this type of study necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said.
- c) Pragmatics is the study of how more gets communicated than is said. Likewise, this approach necessarily explores how listeners can make inferences about what is said in order to arrive at an interpretation of the speakers’ intended meaning. We might say that it is the investigation of invisible meaning.
- d) Pragmatics is the study of expression of relative distance. It means it raises the question of what determines the choice between the said and unsaid.

To sum up, the aforementioned definitions of pragmatics indicate that pragmatics is the extension of the theories and approaches to studying linguistic meaning. In simple words, pragmatics is an extension of semantics. Semantics studies meaning of linguistic features, references, sense relations,

components of meaning, and so on, while pragmatics studies all other aspects of meaning such as contextual meaning, speaker's meaning, intended meaning, prosodic features in meaning, cultural aspects of meaning, deictic expressions and meaning, conversational implicatures, and so on. So, pragmatics gives emphasis on the structure of a conversation or discourse. Thus, pragmatics can be ultimately defined as the study of language with reference to the context or situation in which it is used.

1.2 Statement of the Problem

Nepal is a multiethnic, multilingual and multicultural country. According to the census report 2011, there have been identified 123 languages which are spoken as a mother tongue in Nepal and some other languages are reported as unknown languages due to the lack of adequate knowledge and research. So, we can claim that Nepal is a garden of different languages and castes. Among them Baitadeli is one of the dialect which is spoken in far western part of Nepal in Baitadi district. Every field has their own problems. Likewise, pragmatics: specifically 'Person, place and time deixis.' Deixis in English language and Baitadeli dialect has also some problems regarding teaching and learning. We can find students in the classroom from different languages, culture and caste. Teachers as well as the students face the problems during the teaching learning process due to the interference of students' mother tongue over second language (English language). They face problem during teaching 'person, place and time deixis' in Baitadeli and English. Because students can learn Baitadeli dialect as a first language or mother tongue, then, Nepali as a second language and English as a third language. Thus, 'place, person and time deictic' terms are different in given languages. One thing said in one language and another in another language. So, they feel difficulty to learn those languages together in the classroom. Moreover, teacher also should be a multilingual. If he/she has lack of knowledge in one language, it creates problem in the classroom. In order to address those problems as well as suggest some pedagogical

implications of 'place, person and time deixis in English language and Baitadeli dialect' this research has been carried out.

1.3 Objectives of the Study

The objectives of my study will be as follows:

- a) To find out Baitadeli person, place and time deictic expressions.
- b) To compare and contrast Baitadeli person, place and time deictic expressions with those of English.
- c) To suggest the pedagogical implications based on the findings.

1.4 Research Questions

- a) What are the Baitadeli person, place and time deictic expressions ?
- b) What are the differences and similarities between Baitadeli and English deictic expressions?

1.5 Significance of the Study

Deixis is related to the field of pragmatics, which is in turn the field of linguistics. Linguistics studies language scientifically and pragmatics studies the languages contextually, i.e. contextual use of language. Pragmatics helps the speakers and addressees to communicate and understand easily by concerning the close relationship between linguistic structure and context in which it is used. So, this study will be a great asset for students, teachers, textbook writers and syllabus designers etc. who are interested in deixis and working in the field of language planning. This will be also helpful for getting knowledge about place, person and time deixis.

There are so many researches which have been carried out on the deixis system in the Department of English Education. Among them some are in Doteli language and some are in Baitadeli dialect also. So, I hope that this study was

different from them in terms of study area, methodology, tools and way of writing. Thus, this study was also equally contribute to the language planners who are working for the development of graphology and phonology of Doteli languages and Baitadeli dialect. Furthermore, it will also be significant to the students and other language teachers who are involved in teaching and learning languages in research field, particularly in Baitadeli dialect.

1.6 Delimitations of the Study

In this research, it is impossible and impracticable to study / include the whole population to arrive at generalization. To get rid of this fact we select the small portion of population, i.e. representative people called sample, from the total population. In addition, the findings derived from the sample is generalized to the whole population and is regarded as the valid and reliable conclusion.

Therefore, each research has its own limitations. The limitations of my study was given below:

- a) The study was limited only to deictic terms.
- b) The study was limited to person, place and time deixis.
- c) It was also limited to Baitadeli dialect of Doteli language.
- d) Similarly, it was limited to two VDCs viz. Gwallek and Nagarjun VDC of Baitadi district where Baitadeli dialect of Doteli language is spoken.
- e) Likewise, it was limited to 40 native speakers of Baitadeli dialect.
- f) In similar venue, it was limited the respondents above the age of 16 and they were only literate one.
- g) And it was limited to Questionnaire only.
- h) Finally, English deictic expressions were collected through secondary resources.

1.7 Operational Definitions of the Key Terms

- Deixis :** Elements of the discourse (or language) which points or indicates something through Baitadeli and English language.
- Person Deixis :** Expressions used to point a person in Baitadeli and English language. For Example, I, we, he, she, they in English but mui, Ham, u, una, tan in Baitadeli.
- Place Deixis :** Expression used to point a place in Baitadeli and English language. For Example, here, there, up, down in English but ya, ta, uba , una, in Baitadeli.
- Time Deixis :** Expression used to point a time in English and Baitadeli language. For example, today, tomorrow, yesterday, now, etc. in English but Aja, bhola, beli, aila, etc. in Baitadeli language.
- Baitadeli Dialect :** One of the language of Doteli language which is spoken far western part of Nepal in Baitadi district.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

Literature review is an essential task for any researcher to acquire theoretical knowledge about related topic. This chapter includes several sub-chapters like review of theoretical literature, review of related empirical literature, implication of the review for study and conceptual framework.

2.1 Review of Related Theoretical Literature

Theoretical knowledge is necessary for the researchers to get knowledge about the topic of the research. The researcher cannot go further in the research process without theoretical knowledge and concept of the research topic. The theoretical concepts of the study have been presented as follow:

2.1.1 Language

Language is the most powerful, convenient and permanent means and form of communication. It is through language that humans express their thoughts, desires, emotions and feelings; it is through that they store knowledge, transmit messages, knowledge and experiences from one person to another. Most of the activities in the world are carried on through or by it. So, it is the best means of self-expression. It is the species specific and species uniform possession of man. It is God's special gift to mankind. Without language human civilization is impossible. Language is ubiquitous. It is present everywhere- in our thoughts and dreams, relations and communication, and *sanskars* and rituals.

Language in this sense is a possession of social group, comprising an indispensable set of rules which permits its members relate to each other, to interact with each other, to co-operate with each other. It is a social institution. Language exists in society; it is a means of nourishing and developing culture

and establishing human relations. Language is thus a social event. It can be used in society but not in vacuum.

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

According to Bloch and Trager (1942, as cited in Lyons, 2009, p.4) "Language is a system of arbitrary vocal symbols by means of which a social group co-operates". 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, According to Chomsky (1957, p.13), "Language is a set of sentences, each finite in length and constructed out of a finite set of elements." He focuses on the structural aspect of language. He clarifies how language structures are formed in order to serve the communicative purpose. Likewise, Wardhaugh (2008,p.1) says," 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 languages 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. Furthermore, 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 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.

However, no definitions of language are perfect and no one can define it perfectly because it is not only rule governed but also contextual. There are so many languages in the world. The English language is the most widely used language in the world. It is an international language and lingua franca.

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 cannot imagine the present world and a person becomes lame and dumb.

2.1.2 Varieties of Language

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

2.1.2.1 Standard Language

Standard language is the variety of language which has the highest status in a community or nation and which is the influential and prestigious language that serves elaborated range of functions and is codified enough with literatures, dictionaries, grammar books, and so on. In this regard, Holmes (2008, p.77) states that standard varieties are codified varieties. Codification is usually achieved through grammars and dictionaries which record, and sometimes prescribe the standard forms of the language. So, we can say that a language, which has undergone the process of standardization, is called standard language. Here, Hudson cites from Haugen (1996) and presents four steps as the processes for standardization. These are described here below:

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

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

c. Elaboration of functions: Elaboration of function refers to the extension of functions served by the language. The functions are associated with national affairs such as education, parliament, diplomatic agencies, bureaucracy, mass media, literature, law, etc.

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

2.1.2.2 Classical and Vernacular Language

Crystal (2003), defines classical language as “a stage in the historical development of a language when it is thought to have reached its highest level of literary or cultural importance.” A standard language without having its native speakers is called classical language. It is source language from which modern languages have originated, for example, Greek, Latin, etc.

Vernacular languages are those languages or varieties of a language that do not have official status, but are used as the mother tongue by a group of people for relatively narrow range of functions. It is an uncodified or unstandardized language.

2.1.2.3 Natural and Artificial Language

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

2.1.2.4 Lingua franca

The term lingua franca is used to refer to the language which is used as a contact or link language among the people who have different native

languages. A language be it standard or vernacular, can be a lingua franca if it serves as a regular means of communication between different linguistic / ethnic groups. In this regard, Holmes (2008, p.81) views that the term lingua franca describes a language serving as a regular means of communication between different linguistic groups in a multilingual speech community. For example, English, which is an international language, can be the lingua franca among the people in the world whose native languages are different.

2.1.2.5 Pidgin and Creole

Pidgins are those languages which are not acquired and spoken by anyone as the mother tongue, but these are used for serious purposes, basically for the contact between those people who speak different languages. Wardhaugh (2008, p. 60) defines a pidgin as ‘a language with no native speakers: it is no one’s first language, but is a contact language’. It means pidgins are the contact language without native speakers; these are used just for the immediate functions of the people from different speech communities.

Similarly, creole is a pidgin language which has become a native language of a group of speakers, being used for all or many of their daily communicative needs. In other words, when pidgin gets its native speakers, it becomes creole. In this sense, ibid (2008, p.63) says, ‘creoles arisen when pidgins become mother tongues.’ This is to say, creole is the elaborated form of pidgin language.

2.1.3 Varieties of Linguistic Code

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

2.1.3.1 Dialect

Dialect is a user-based variety of language. It is a regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures. In other words, dialect is the variety of language, which is distinguished according to user, i.e. what geographical location and social class he comes from. In this regard, Romaine (2009, p.2) says that dialect is sub-ordinate variety of a language. However, it is not easy to distinguish a dialect from a language. The distinction lacks the obvious criterion since it is concerned deeply with the feelings of the users of a given code, whether a language or a dialect. Therefore, it is said that dialect betrays the personality of the user or the speakers of the language. Romaine (2009) describes the mainly two types of dialects viz. geographical or regional dialect and social dialect. They are described as below:

a. Geographical Dialect

It is also called regional dialect or geolect. The variety of language caused by geographical region is called geographical dialect. In another words, Romaine (2009) states that regional or geographical dialect is a variety associated with a place, such as, Purbeli, Pashimeli, Himali, Pahadi, Madhesi, Jhapali, Baitadeli, etc. are the geographical dialect of Nepali language. Thus, it reveals where we come from.

b. Social Dialect

It is also called sociolect. The variety of language caused by social classes is called social dialect. In another words, Romaine (2009) states that social dialect is a variety which is different between social class groups. It includes economical status, educational status, color, age, sex, etc. of the speakers. For example, Black English, White English, Bramin language, Thakuri language, Dalit language, etc. are the social dialects in Nepal. Thus, it reveals what our status is.

2.1.3.2 Register

Register is commonly defined as a speech variety used by a particular group of people, usually sharing the same field of study, job, occupation and interest. So, register is sometimes understood as the style variation of language use. In this regard, Wardhaugh (2008) states that registers are sets of language items associated with discrete occupational or social groups. Surgeons, pilots, bank managers, sales clerks, and others employ different registers. This means that registers are distinctive to the people of given fields or groups because of the language variety they use. There are three types of register, these are: Field based register, Mode based register and Tenor based register.

a. Field Based Register

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

b. Mode Based Register

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

c. Tenor Based Register

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

2.1.3.3 Idiolect

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

2.1.4 Linguistic Scenario of Nepal

Geographically, Nepal is small. Despite its small geographical size, it accommodates an amazing cultural, ethnic, religious and linguistic diversity. In other words, Nepal has many languages, culture, religions and geographical beauties. It is rich natural assets as well. So, Nepal is known as multilingual, multicultural, multiethnic and multidimensional country. Here many languages are spoken. The population census of 2011 has identified 123 distinct languages spoken as a mother tongue in Nepal. Besides this, a number of languages have been reported as unknown languages (CBS, 2011). Linguists and researchers are trying to identify new languages of this country where many more languages are still waiting to be identified. Out of this large number of languages used in Nepal, the major languages are as follows:

Table 1

Major Languages Spoken in Nepal

Name of the languages	Total population (%)
Nepali	44.6%
Maithali	11.7%
Bhojpuri	6.0%
Tharu	5.8%
Tamang	5.1%
Newar	3.2%
Bajjika	3.0%
Magar	3%
Doteli	3%
Urdu	2.6%

(Source: Population Census, 2011)

2.1.5 Language Families

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

2.1.5.1 Indo-Aryan Group

Following Yadav (2003, as cited in Pokhrel 2010), Indo-Aryan language is derived from Indo-Iranian language family which is derived from Indo-European family of language. The languages having many speakers come under this family viz. nearly 80%. Some of the Indo-Aryan languages spoken in Nepal are not yet classified in the lack of their adequate description. All the languages that fall under this family can be listed as follow:

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

(Source: Ethnologue Report for Nepal, 2011)

2.1.5.2 Tibeto- Burman

Following Yadav (2003, as cited in Pokhrel 2010), another important group of Language spoken in Nepal is the Tibeto- Burman group of Sino- Tibetan family. It is spoken by relatively lesser number of people than the Indo-

European family. The most languages of this family are spoken by indigenous people of Nepal. Following languages are classified under this family:

Athparia	Khaling	Puma
Bahing	Kham Ghale	Raji
Bantaba	Kham, Shesi	Raute
Baramu	Koi	Rawat
Belhariya	Kulung	Saam
Bodo	Kyerung	Sampang
Bhujel	Lambichhong	Seke
Byangsi	Lepcha	Sherpa
Chamling	Lhomi	Sunuwar
Chhantyal	Limbu	Tamang, Eastern
Chaudangsi	Lingkhim	Tamang, Eastern Gorkha
Chepeng	Lohorung, Northern	Tamang, North Western
Chhintang	Lohorung, Southern	Tamang, South Western
Chhulung	Lowa	Thakali
Chukwa	Lumba Yakkha	Thangmi
Darmiya	Magar, Eastern	Thudam
Dhimal	Magar, Western	Thulung
Dolpo	Manangba	Tichurong
Dumi	Mehong, Western	Tibetan
Dungmali	Mehong, Eastern	Tilung
Dzonkha	Mugon	Tomyang
Ghale, Kutang	Naada	Tseku
Ghale, Northern	Nachhiring	Tsum
Ghale, Southern	Narphu	Walungge
Ghale, Eastern	Newari	Wambule
Gurung, Western	Nubri	Wayu
		Yakkha

Humla	Parbat, Western	Yamphe
Jerong	Phangduwali	Yamphu
Jirel	Pongyong	

2.1.5.3 Dravidian

According to Yadav (2003, as cited in Pokhrel 2010), Dravidian language family includes two languages spoken in Nepal. One of them is called Jhagar in the region east of Koshi river and Dhangar in the region west of Koshi River.

2.1.5.4 Austro-Asiatic

The Austro languages Comprise Santhali of the Northern Munda group and Kharia of the Southern Munda group, Yadav (2003, as cited in Pokhrel 2010). The 2001 census lumps both Satar and Santhal together in to a single language called santhali. All the Austric languages are spoken by groups of tribal people from the eastern Terai.

2.1.6 An Introduction of the Baitadeli Dialect

Nepal is a multi-cultural, multiethnic, multilingual country. Since our main concern is about language, we are discussing about multilingual setting of Nepal. There are many languages spoken in Nepal as native language. Ethnologue 2011 reports that there are 123 languages are spoken as a native language in Nepal. Among them Doteli is a native language of far-western part of Nepal. It is an Indo-Aryan language spoken by 8,00,000 people, most of them live in Nepal. It was traditionally considered western dialect of Nepali, and is written in the Devanagiri script. It has official status in Nepal as per part 1, section 6 of constitution of Nepal, 2072. This lingua franca is Western Nepal is still spoken by different castes and ethnic groups such as, Chhetri, Thakuri, Brahman, and Dalit major castes of this region. These castes and ethnic groups speak the Doteli language as their mother tongue, according to Sapkota and Shahi (2012:206). Though one language may have many varieties. In this

regard, Doteli has also so many varieties. Mainly, there are four main dialects of Doteli language, namely, Baitadeli, Bajhangi, Darchuli and Doteli. The mutual intelligibility between these dialects is high and all dialects of Doteli are able to share language based materials.

Baitadeli dialect is one of the Doteli varieties which is generally spoken in Baitadi, Kanchanpur and Kailali district of far-western part of Nepal. On the basis of my observation, Baitadeli dialect is geographically determined dialect. It is spoken in Baitadi district, far western part of Nepal. Sapkota and Shahi (2012:208) suggests that Baitadeli is likely dialect of Doteli. The dialect spoken in Baitadi district and extended to the southeast corner of Bajhang. However, Baitadi district is politically divided in to four municipality and six village municipality. But culturally Baitadi district is divided into two regions. They are: Sorad region and Purchaudi region. On the basis of classification, the Baitadeli dialect has also two geographical sub dialects viz. Soradi and Purchaudeli. My research is limited to the Soradi one.

Baitadeli dialect spoken in Sorad of Baitadi district which is somehow similar to Bajhangi and Doteli different from other dialects of Doteli language. The total native speaker of Baitadeli language is 2,72,524 or 1.028%. In spite of its close relation with other dialects of Doteli language, it has its own phonological, morphological, lexical, syntactic and semantic features. The Baitadeli dialect has neither well documented history nor written materials but within drastic change in education system, it has studied in pre- primary to higher level in Baitadi district.

People living in headquarter of Baitadi, Khalanga, Gadhi have started using Nepali due to the influence of technology, modernization and education. So, there is the maximum danger of extinction of this dialect. Preservation of native language is the responsibility of the speakers of that language. I am a native speaker of that language. I always love my native language. So,

considering these different factors, I have made an effort of studying this dialect.

2.1.7 Importance of Contrastive Analysis

Contrastive analysis is a branch of applied linguistics which compares two or more languages in terms of their linguistic system to find out similarities and differences between them. CA was developed in the late 1940s and 1960s by C.C. Fries and Robert Lado. The theoretical foundations of CA were formulated by Lado in his book 'Linguistics Across culture' in 1957.

It is concerned with comparing the linguistic system of two or more languages in order to find out similarities and differences between or among them, and then to predict the areas of difficulties in learning. CA is a way of comparing languages in order to determine potential errors for the ultimate purpose of isolating what needs to be learnt and what does not need to be learnt in an L2 situation.

CA emerged from the ground of psychological theory of behaviorism because if one is to talk about replacing a set of habits with another set of habit, valid descriptions are needed comparing the rules of the two languages. Such comparison shows the differences and similarities between two languages and that in turn shows the case of facilitation and interference.

In this regard, Lado (1957, p.6) claims that those elements which are similar to the native language will be simple for him and those elements that are different will be difficult. It is because of facilitation and interference of those languages. Likewise, Crystal (2003, p. 107) defines it as "a term used in linguistics for a difference between units especially one which serve to distinguish meaning in language." In similar vein, Gass and Selinker (2008, p.96) say, "CA is a way of comparing languages in order to determine potential errors for the ultimate purpose of isolating what needs to be learned and what does not to be learned in a second language situation."

Some assumptions of CA as predicted by Gass and Selinker (2008) are enlisted below:

- a) CA is based on a theory of language that claims that language is habit and that language learning involves the establishment of a new set of habits.
- b) The major source of error in the production and reception of a second language are the native language.
- c) One can account for errors by considering differences between the L1 and L2; the greater the differences, the more errors will occur.
- d) What one has to do in learning a second language is learn the differences and similarities can be safely ignored as no new learning is involved. In other words, what is dissimilar between two languages is what must be learned.
- e) Difficulty and ease in learning is determined respectively by differences and similarities between the two languages in contrast.

Thus, CA helps to find out the similarities and differences between the languages. If there are more similarities, there is more chance of learning L2 but if there are more differences, there may be less learning or we can say that similarities facilitates the learning and differences hinders the learning.

2.1.8 Role of Contrastive Analysis in Language Learning

CA plays vital role in linguistics, language researches and English language teaching. CA emphasizes the influence of the mother tongue in learning second languages mainly in their phonological, morphological and syntactic levels. CA helps language teacher to teach in bilingual or multilingual context, as well as to find out the errors committed by bilingual or multilingual learners while learning second language. So, linguists, teachers and language researchers get help from it to predict the possible errors committed by L2 learners, and analyze the mother tongue and target language independently. By the help of

CA we can predict the errors likely to be committed and explain the causes of errors. So, CA is very helpful for finding out the areas of difficulty in learning certain languages, it means to help in predicting the errors as well as it becomes a tool to explain the sources of errors in one's performance. Crystal (2003, p.107) views CA as "A general approach to the investigation of language (contrastive linguistics) particularly as carried out on certain area of applied linguistics, such as foreign language and translation."

Thus, CA helps learners to overcome their learning difficulties. It has pedagogic importance in the sense that academicians, teachers, language experts, course book designers are being highly benefitted from the outcome of CA. It is regarded as the main source of information regarding the preparation of language courses, textbooks, and teaching materials.

Since the functions and meaning of CA as described above, the need and importance of it is necessary for this study because this thesis is a comparative study of two languages; the Baitadeli and English language.

2.1.9 Deixis

Deixis is a technical term, borrowed from the Greek word 'deiktikos.' meaning pointing. So, deixis, in pragmatics, means 'pointing via language'. It is especially, the subject matter of pragmatics. Charles Pierce introduced 'deixis' for the first time. Levinson (2003, p.54) says, "Deixis is a linguistic form or deictic expression which indicates to show people, location and time in the immediate context." Deictic expressions are also called indexicals. Indexicals are used to indicate people via person deixis (*I and you*), or location via spatial deixis (*here and there*), time via temporal deixis (*now and then*). All these expressions depend, for their interpretation, on the speakers and hearers sharing the same context.

Yule (2000) say:

.... words in the language can't be interpreted at all unless the physical context, especially the 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 a person (me, you) is an example of person deixis. Words used to point to a location (here, there) are examples of place deixis and those used to point to a time (now, then, tonight, last week) are examples of time deixis.

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 speakers' intended meaning and in some context. However, they cannot be interpreted and understood in isolation. Similarly, Levinson (2003, 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. In the similar vein, Richards et al. (1999, p.100) says, "Deixis, for a particular way, in which directly relates an utterance to time, place or persons." Likewise, Crystal (2003, p.127) mentions that "Deixis is a term used in linguistic theory to subsume those features of language which refer directly to the personal, temporal or locational characteristics of the situation within which an utterance takes place whose meaning is thus, relative to that situation. For example, *now / then, here / there, I / you, this/ that* are deictics.

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

Traditionally, deixis is classified in terms of person, place and time. But later Fillmore (1971, as cited in Levinson, 2003, p. 62) added in course deixis and social deixis. They are described as follows:

2.1.9.1 Person Deixis

Person deixis refers to word, a deictic expressions used to indicate two different persons. The first person pronouns such as I, my, me, we, etc. are used to point to the speaker or writer, The second person pronouns such as you, your, etc. are used to express the speakers' reference to the hearer (s) excluding the addressor and addressee. The proximal person deixis is realized by the first and second person pronouns, and the distal person pronoun is realized by the third person pronouns. The deictic centre of person deixis is the speaker, as the speaker changes, so does the centre.

According to Levinson (2003):

Person deixis concerns the encoding of the role of participants in the speech event in which the utterance in question is delivered: the category 'first person' is the grammaticalization of the speakers' reference to himself, 'second person' the encoding of the speakers' reference to one or more addressees, and 'third person' the encoding of reference to persons and entities which are neither speakers nor addressees of the utterance of question.(p. 62)

In conclusion, person deixis refers to the 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.

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

Table 2

Person Deictic Expressions in English

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		Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
	Subjective	He	She	It	They	They	They
	Objective	Him	Her	It	Them	Them	Them
	Genitive	His	Her	Its	Their	Their	Their

(Levinson, 2003)

2.1.9.2 Place Deixis

Place deixis refers to the specification of location relative to anchorage point in the speech event. In other words, it refers to deictic expressions used to point to a place with in or around which utterance is produced or interpreted. Levinson (2003, p.62) says that “place deixis concerns the encoding of spatial location

relative to the location of the participants in the speech event.” It is clearly a form of referring that is tied to speaker’s context with the most basic distinction between deictic expressions being ‘near speaker’ vs. ‘away from speaker’. We can refer to the objects by describing or naming them and by locating them. In English language, the ‘near from speaker’ i.e. proximal, terms are *this, here* and *now*, the ‘away from speaker’ i.e. distal, terms are *that, there* and *then*.

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

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

2.1.9.3 Time Deixis

Time deixis is reference made to particular times relative to some other times, most currently the time of utterance. In other words, time deixis refers to the words or expressions pointing to the time at which the utterance is spoken. It reflects mainly in tense system and partly in adverbials of language. The time deictic centre is mainly taken to the speakers’ location at the time of speaking. Levinson (2003, p.62) defines the time deixis as “time deixis concerns the encoding of temporal points and spans relative to the time at which an utterance was spoken.” Time at which the speaker produces an utterance is the centre of time deixis. In face to face communication, coding time (CT) and receiving time (RT) are identical but it is not the case for writing and recording. Almost all languages of the world have two-fold distinctions of time deixis represented by the tense system i.e. proximal and distal.

Time deictic expressions in English are listed below:

Table 3

Time Deictic Expressions in English

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

2.1.9.4 Discourse Deixis

Discourse deixis concerns with the use of expressions with in some utterance to refer some portion of discourse that contains to utterance. Discourse deixis is also called the text dexis. It refers to those linguistic structures, which are used to point to a certain portion of discourse. Levinson (2003, p.62) says, “Discourse deixis has to do with the encoding of references to portions of the unfolding discourse in which the utterance is located.” Thus, discourse deixis concerns the encoding of reference to the portion of the discourse in which the utterance takes place. Discourse and anaphora are similar because both of them refer back to the conversation. They are different only in terms of the words they use. Discourse deixis refers to linguistic expressions itself and anaphora concerns the use of a pronoun to refer to the same entity, which has already appeared in the conversation. In conclusion, we can say that, discourse deixis shows the relation between an utterance and the prior discourse in a piece of

conversation. Discourse deictic expressions include the time deixis words such as *last week, in the next paragraph, last, anyway*, etc and place deictic words such as *this, that*, etc.

2.1.9.5 Social Deixis

Social deixis refers to linguistic expression for maintaining social relationship with in the social situation in which utterance takes place. Social deixis is the use of different deictics to express social distinctions. According to Fillmore (1975,as cited in Levinson 2003, p.89), “Social deixis concerns that aspect of sentences which are determined by certain realities of the social situation in which the speech act occurs”. Levinson (2003, p.63) says, “Social deixis concerns the encoding of social distinctions that relates to participants roles, particularly of the social relationship holding between speaker and addressee or speaker and some referent.”

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

2.2 Review of Related Empirical Literature

Any study requires the knowledge of previous background to obtain the targeted objectives and deepen the study. Most of the researchers are just engaged only in few types of deixis. There are few research that have been conducted on deixis on the department of English Education. No research has been carried out so far, on place, person and time deixis in Baitadeli and English language. The related literature of the present study is as follows:

Gurung (2014) carried out a research in “Person and social deixis in English and Gurung”. The main objectives of his study was to find out person and social deixis in English and Nepali language and to compare and contrast between person and social deixis in English and Nepali language. The sampled populations for primary data were 45 native speakers of the Gurung language of Thalajung V.D.C. of Gorkha district, who were selected on the basis of snowball sampling procedure. A set of questionnaire and a structured interview schedule were the tools of data collection. The findings of this research clarify that Gurung has a complex deixis system due to the existence of number distinction, case distinction, gender distinction and affixation.

K.C. (2016) carried out a research on the topic of ‘Person and Social Deixis in Tharu and English’. The main objectives of this research was to find out person and social deixis used in Tharu language, to compare and contrast person and social deixis between Tharu and English language and to point out some pedagogical implications. The data were collected from native speakers of Manpur, Duruwa and Bijauri VDCs of Dang district by purposive sampling. He used questionnaire as a tool to collect the data of this study. The findings of the study were Tharu is richer than English in terms of person deictic terms. It is because Tharu has complex deixis system due to the existence of honorificity, addition of case markers, proximal and distal distinctions, etc.

Khadka (2014) carried out a research on “Forms of request and advice in English and Nepali”. The main objectives of this research was to compare and contrast forms of request and advice in English and Nepali. The data were collected from the 40 native speakers of the Nepali language. The informants were selected using judgmental sampling procedure from Kirtipur Municipality in Kathmandu district. The data were collected with the help of questionnaire and interview schedule. The data for English were collected from different books, theses, dictionaries and articles. The researcher found out that in comparison of English speakers Nepali native speakers were less polite while requesting their intimate friends. Nepali native speakers used more polite forms

to the strangers than to friends. They did not use impolite forms to their parents while requesting. Nepali native speakers used polite forms of advice to the seniors, strangers and new friends.

Malla (2014) carried out a research study on 'Place and Time Deixis in Nepali and English language'. The main objectives of the study was to find out the place and time deixis of Nepali language. She used non random sampling procedure. She selected 60 Nepali speakers from Kathmandu valley. She used questionnaire as a research tool for data collection. She found out that English is richer than Nepali regarding place deictic expression because different English place deictic expressions have a single equivalent term in the Nepali language.

Mahat (2016) carried out a research study on 'Time and Social Deixis in Nepali and English language'. The main objective of the study was to find out the time and social deixis of Nepali language, compare and contrast Nepali time and social deixis with that of English and suggest some pedagogical implications. She used accidental non random sampling procedure. She selected 45 Nepali speakers from Kathmandu valley. She used questionnaire as a research tool for data collection. She found out that English is richer than Nepali regarding time and social deictic expressions because different terms in English are represented by the same term in Nepali. Thus, this study is different from my study.

Thagunna (2016) conducted research on the topic of 'Place and Time Deixis in Bajhangi and English'. The main objectives of this study was to determine the Bajhangi place and time deixis, to compare and contrast the Bajhangi place and time deixis with that of English and to point out some pedagogical implications. He used non-random purposive sampling procedure. He selected 50 native speakers of Bajhangi dialect. He used questionnaire and interview as a research tool for data collection. He found out that Bajhangi has large number of proximal deictic expression such as *Achhel, Ajabhola, Ya, Yaikhai, etc.*

Similarly, he also found some similarities between Bajhangi and English in terms of proximal and distal deictic expressions, pure and impure time deictic expressions, gestural and non-gestural place deictic expressions and so on. Finally, he also found out that Bajhangi is richer than English regarding distal time deictic expression.

Rai (2016) conducted research on the title, “Deixis system in Bantawa Rai and English Language”. Objectives of his study was to find out Bantawa Rai deictic expressions in terms of person, place and time and to compare and contrast Bantawa Rai and English deictic expressions. He used both primary and secondary data to conduct the research. The data was collected from native speakers of Bantawa Rai language Homtang VDC of Bhojpur district who were selected by nonrandom judgmental sampling procedure. He adopted questionnaire and interview as a tool for data collection. He found that both Bantawa Rai and English have three person system, place deictic expressions in English and Bantawa can be classified under pure and impure, proximal, distal and neutral classes and gestural and non-gestural. But some place deictic terms is optionally denoted by various terms in Bantawa many cases. Likely, time deictic expressions in Bantawa are classified on the basis of tense system, proximal and distal distinction, point of time and period of time, pure and impure distinction. He also found out that regarding the present time deixis, English is richer than the Bantawa because Bantawa has same term to refer to different English term.

Thapa (2016) conducted research on the topic of ‘Place and Time Deixis in Magar, Nepali and English’. Objectives of this study was to find out Magar, Nepali and English language, to compare and contrast the Magar, Nepali and English place and time deictic expression and some pedagogical implications. She used both primary and secondary sources of data to conduct the research. The data was collected from native speakers of Taklung VDC of Gorkha district who were selected by non-random purposive sampling procedure. She adopted questionnaire and interview as a research tool for data collection. She

found out that English is richer than Magar and Nepali in terms of place deictic term. Magar and Nepali language follows the structure place deixis+ verb whereas English language follows verb + place deixis structure. Similarly, she also found out that impure English and Nepali place deictic expressions can be changed in to pure place deictic expressions in Magar. Time deictic expressions in all languages: Magar, Nepali and English can be classified on the basis of tense system, proximal and distal, pure and impure.

Yadav (2016) conducted research on the topic of ‘Place and Time Deixis in Bajjika and English Language’. Objectives of this study was to find out Bajjika time and place deixis, to compare and contrast Bajjika place and time deixis with those of English and suggest pedagogical implications. She used both primary and secondary sources of data to conduct the research. The data was collected from native speakers of Gaur municipality of Rautahat district who were selected by snowball sampling procedure. She adopted structured interview and questionnaire as a research tool for data collection. She found out that the English deictic expressions are richer than Bajjika deictic expressions. Bajjika language follows the structure place + verb whereas English language follows verb + place deixis. Similarly, she also found out that the Bajjika and English language deictic terms are similar in proximal and distal nature.

Thus, after reviewing the above literature I got ideas regarding the deixis, comparative study on deictic system of different languages, importance of contrastive analysis and alike. In order to conduct the research they used survey research design and I followed the same i.e. survey research design. Therefore, after reviewing the literature I got more ideas regarding the process of conducting survey research design. Similarly, they used questionnaire and interview schedule to elicit the data from the population of the study. To design and questionnaire and interview schedule their tools, i.e. questionnaire and interview schedule provided more insights for me. Furthermore, the literature has a number of implications in my research. My study was different from Thagunna’s study because he was not include person deixis but it was include

in my study. Similarly, field of the study also different, analysis and interpretation procedure also different in his study and mine. He used both tools questionnaire as well as interview but I used only questionnaire. Other studies also different with those of my study in terms of area, tools, methodology and analysis and interpretation procedure.

2.3 Implications of the Review for the Study

Above reviewed literature (theoretical and empirical) is similar and helpful for the proposed study. I have taken lots of ideas and information about my research which will be more useful and helpful for my study based on procedure, methodology, sources of data, tools and so on. This review of the study obtained information from varieties of books, theses, internet and so on. These entire sources helped me to bring clarity and focus on the research problems, challenges, improving methodology and contextualize the findings. The review became essential to examine and evaluate what has been said before on the topic and what has not been said yet for finding new area for further research. Really, the aforementioned studies have their own value and importance in their respective fields.

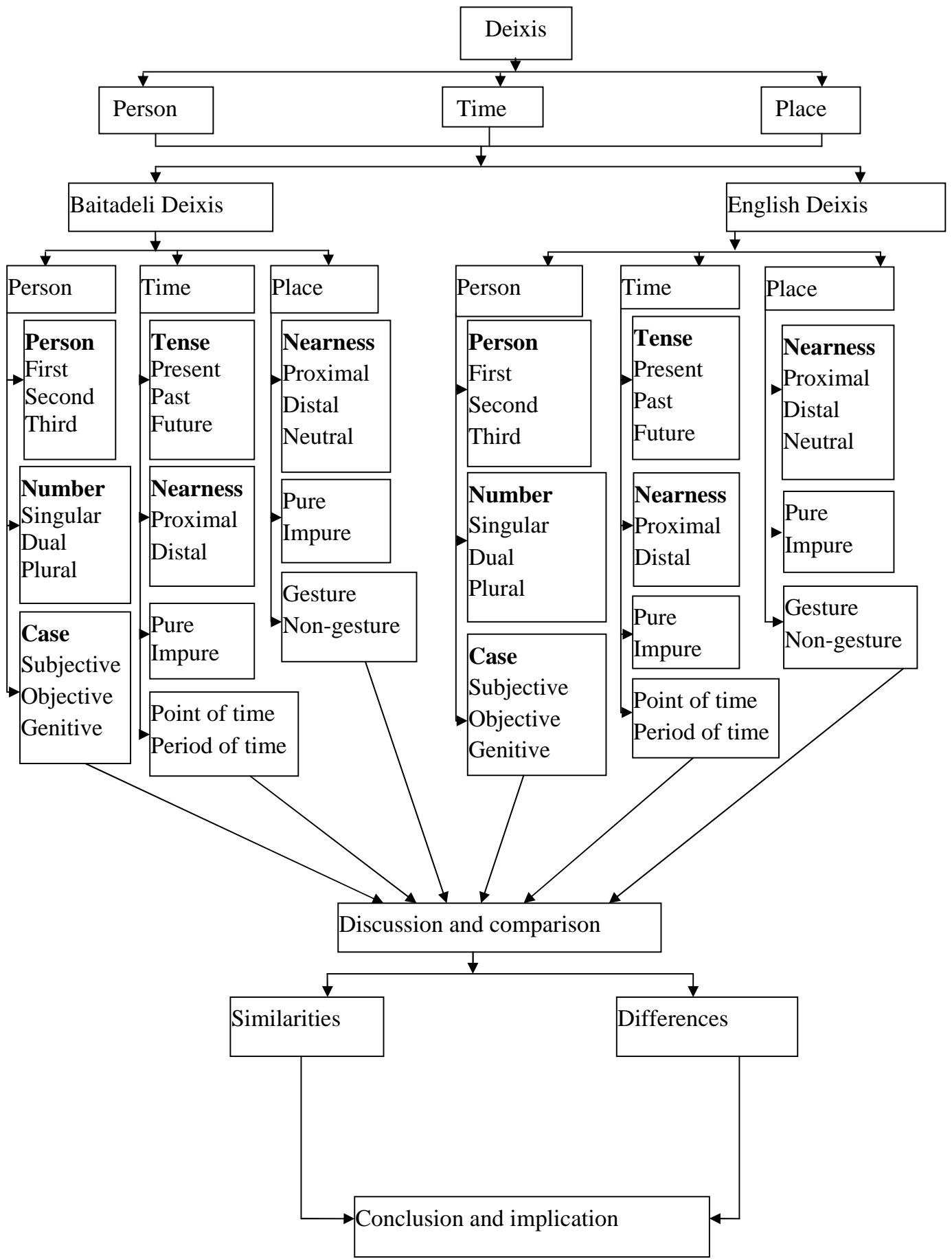
Levinson (1983), Yule (2003) provided me lots of ideas and information about theoretical knowledge of deixis system, like as, what pragmatics is, what deixis is, types of deixis, deictic terms of different types of deixis and their used in different context, which are more relevant for my study. Similarly, Wardhaugh (1998), Crystal (1992) were helpful to get ideas about some definitions and meanings of some terms. Some other materials like related theses, and google.com were helpful to get different ideas for my proposed study.

Similarly, I reviewed the studies of different scholars like Thapa (2016), Rai (2016), Thagunna (2016), Mahat (2016), Malla (2016), Khadka (2016) and Gurung (2014). These works provided me various ideas to conduct the present research practically and it helped me to formulate the objectives, make research

questions, improve methodology and contextualize the findings. Moreover, this previous research work helped me to interpret the result and make this research scientific and systematic. From these literatures, I got lots of ideas about the deixis system of language and helped me to broaden and strengthening the theoretical knowledge about person, place and time deixis. Moreover, they helped me to formulate the objectives, make the research question, and improve methodology.

2.4 Conceptual Framework of the Study

Conceptual framework refers to the mental picture of the process what will be done in the research. In another words, conceptual framework is a theoretical mental image of the researcher towards proposed study. So that, the relationship between language and context is reflected in the structures of languages through the phenomenon of ‘Person, place and time deixis in English and Baitadeli language’ was based on the following conceptual framework:



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

To achieve the objectives of the study, following methodologies were selected in the research process.

3.1 Design and Methods of the Study

Design of the study is a plan, structure and strategies of investigation. It helps to collect and analysis of the data and finds the solutions to the research problems. It is a framework to complete the program of the study. According to Kerlinger (1986, p.279, as cited in Kumar, 2009, p.84), “A research design is a plan, structure and strategy of investigation so conceived as to obtain answers to research questions or problems. The plan is the complete scheme or program of the research. It includes an outline of what the investigator will do from writing the hypotheses and their operational implications to the final analysis of data.” So, there are different designs of conducting a research. The most common research designs used in applied linguistics are experimental, survey, ethnographic, correlation research, etc.

There are many research designs which are used to find out the truth to a problematic question. Among them, I used survey research design. In this research, I visited the determined field to find out existing data. Especially, it was carried out a large number of population in order to find out the public opinion on certain event, issue or situation. Survey research design is a descriptive type of research design which studies large and small population and mostly used method of investigation in education research and it can be carried out either by group of researchers or by an individuals. So, a survey usually addresses the large group of population, sampling is necessary to carry out the investigation. The concern is necessary to carry out investigation.

Nunan (1992) states that the main purpose of survey research design is generally to obtain a snapshot of condition attitude, event as a single in time. It is done in neutral setting. Survey research is a type of research which studies large and small population by selecting population chosen from study population. Survey is also carried out in educational sector or obtain a snapshot of condition attitude and events at a single point of time. According to Nunan (1992, p.140), there are eight steps of survey research design. They are as follow:

Step-I	Define Objective	- What do we want to find out?
Step-II	Identify target population	- Who do we want to know about?
Step-III	Literature Review	- What have others said about the issue?
Step-IV	Determine Sample	- How many subjects should we survey, and how will identify these?
Step-V	Identify survey instruments	- How will be the questionnaire or interview collected?
Step-VI	Design Survey Procedure	- How will be the data collection carried out?
Step-VII	Identify Analytical Procedure	- How will be the data assembled and analyzed?
Step-VIII	Determine Report	- How will be written up and presented?

For the purpose of this research, the followings are the reasons of adopting the survey design:

- a) This study design came to be very useful to study the place, person and time deixis in English and Baitadeli language.
- b) It requires wide coverage which made the research reliable.

- c) The sample population was selected from the wide range of population so the findings were generalized to the whole population.
- d) Data were collected using questionnaire so that the information could be gathered from a large number of populations.
- e) This helped to expand the theoretical knowledge on place, person and time deixis in English and Baitadeli language.
- f) This study design worked as an effective tool to forward some suggestions for the improvements of the respective research area.

The discussion above entails that survey research is one of the important research method used in educational investigations. It is mainly carried out to find out peoples' attitude, opinions and specified behavior on certain issues, phenomena, events or situations. The findings of the survey is generalizable to the whole group. So, this research study obtains the snapshot of Baitadeli place, person and time deixis, for this reason, I will use to the survey research design in my study.

3.2 Population, Sample and Sampling Strategies

The total population of the study was the 40 native speakers of Baitadeli dialects of Doteli language. I, as a researcher, selected two VDCs namely Gwallek and Nagarjun VDCs of Baitadi district. I took twenty respondents from each VDCs and used accidental non-random sampling design in selecting respondents for the study. They were above the age of sixteen and only literate one.

3.3 Data Collection Tools and Techniques

Tools for data collection of my study was the questionnaire. I developed the questionnaire, as a research tool in order to elicit the data on person, place and time deixis from Baitadeli dialect native speakers of Gwallek and Nagarjun VDCs of Baitadi district.

3.4 Sources of Data

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

3.4.1 Primary Sources

The native speakers of Baitadeli dialect of Gwallek and Nagarjun VDCs of Baitadi District were the primary sources of data. They were above the age of 16 and they were only literate one.

3.4.2 Secondary Sources

For secondary sources of data, I consulted the books, articles, dictionaries, related thesis and websites. Some of them are Levinson (1994), Yule (1997), Wardhaugh (2008), Crystal (2003)

3.5 Data Collection Procedures

To collect the data from the primary sources, at first I studied various books (especially given by Levinson (2003), Yule (2003) and other literature on the topic of the research. Then, I prepared the questionnaires for the informants. After that I went to the selected VDCs and built up rapport with them. I introduced myself and told them the objectives and significance of my study. Then I selected sample of population for my study and requested them to fill questionnaire which I prepared. I translated the English sentences in to Nepali language because it is easier to fill them. Finally, the process was repeated until the required information was attained.

3.6 Data Analysis and Interpretation Procedures

Both qualitative and quantitative approach of research was selected for the analyzing received data. Data were analyzed and interpreted descriptively with

the help of simple statistical tools i.e. tables, charts, figures and illustrations, etc.

3.7 Ethical Considerations

Ethical consideration is one of the most valuable ornaments that a researcher should follow while conducting his / her research work. To accomplish the research work, the researcher needs to consider the ethical value. So, I conducted the survey research design by taking permission of the concerned authority and I filled up consent form. Then I ensured that all the ideas used in this study were my own ideas except the cited one and I tried to keep it safe from the plagiarism.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

In this chapter, the collected data were analyzed and interpreted descriptively and contrastively so as to meet the objectives of the study.

4.1 Analysis of Data and Interpretation of the Results

Deixis is pointing through language to particular entity. It has mainly three terms; person, place and time deixis. Deixis system is studied by many scholars, whereas Baitadeli dialect is yet to be studied. The data collected from the informants were based on the set of questionnaire that was prepared for the Baitadeli native speakers from Gwallek and Nagarjun VDC of Baitadi district and this section includes the results extracted from the discussion are as follows:

4.1.1 Person Deixis in Baitadeli Dialect

The person deixis refers to the use of linguistic expression to point to the person. Personal pronouns denote speakers, addressees and persons and entities besides speakers and addressees. Some examples of person deictic expressions are: *Mero, Mui, Mera, Muilai, Tero, Tui, Yeilai, U, Hamara, Hamro, Tamara, etc.* Basically, the first, second, third person pronominals are used as the person deictic expressions in this dialect. They are described below:

4.1.1.1 First Person Deictic Expressions

First person refers to the speakers depending on the participation in piece of conversation.

The following table shows the Baitadeli first person deictic expressions:

Table 4

First Person Deictic Expressions in Baitadeli Dialect

Case	Number		
	Singular	Dual	Plural
Subjective	Mui/Mai	Ham/Hamu/Haman	Haman/Hamun
Objective	Mai/Mui+ lai/khai/thai	Ham/Hamu+lai/kahi/thai	Haman/Hamun+lai/thai
Genitive	Mero/Meri/Mera	Hamaro/Hamari/Hamara	Hamaro/Hamari/Hamara

The table 4 shows that Baitadeli first person deictic expressions are marked for case (subjective, objective and genitive) and number (singular and plural). For example:

a. Subjective case: the first person deictic expressions for subjective case in Baitadeli dialect are ‘mai’, ‘mui’. They are used interchangeably. For example:

Baitadeli : *mui* ek master hau
 English : *I* a teacher am
 English : I am a teacher.

b. Objective Case: The first person deictic expressions for objective case in Baitadeli dialect are formed by adding the suffixes ‘-lai’, ‘-khai’, ‘-thai’ to the subjective case. But they are not used interchangeably. For example:

Baitadeli : uile *muithai/muikhai* ek batai bhanyo
 English : He *me* a story told
 English : He told me a story.

c. Genitive case: The first person deictic expressions for genitive case are separate terms suffixed by ‘-ro’, ‘-ra’, ‘-ri’. These suffixes are not used

interchangeably, but they are used in different situations. The different situations are as follows:

i) '-ro' is used with singular countable masculine nouns, mass nouns, abstract nouns and non-honorific nouns. For example:

Baitadeli : u *mero* bhai ho
English : He *my* brother is
English : He is my brother.

ii) '-ra' is used with plural nouns, seniority, singular noun in honorific forms. For example:

Baitadeli : una *mera* badajiu han
English : He *my* father in-law is
English : He is my father in-law.

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

Baitadeli : u *meri* cheli ho
English : she *my* daughter is
English : she is my daughter.

Likewise, Baitadeli first person deictic expressions are marked for number also. However, it has three number systems; singular, dual and plural but dual and plural numbers are used interchangeably, such as, *ham*, *hamun*, *hamaro*, *hamari*, *hamara*, etc. For example:

a. Singular

Baitadeli : *mui* iskul jhanau
English : *I* school go
English : I go to school.

b. Dual

Baitadeli : *ham/haman* ghas katta riu

English : *we* grass cutting

English : We are cutting grass.

c. Plural

Baitadeli : *hamle* beli masu khayo ho

English : *we* yesterday meat ate

English : We ate meat yesterday.

4.1.1.2 Second Person Deictic Expressions in Baitadeli Dialect

The deictic expression which denotes the persons spoken are said to be the second person pronouns.

The following table 5 shows the Baitadeli second person deictic expressions.

Table 5

Second Person Deictic Expressions in Baitadeli Dialect

Case	Number			
	Singular		Dual	Plural
	Honorific	Non-honorific	Honorific	Honorific
Subjective	Tam/tami	Tui	Tamu/taman	Tamu/taman
Objective	Tam+ lai/khai	Toi +lai/khai	Tam/tamun+lai/khai	Tam/tamun+lai/khai
Genitive	Tam+ro/ra/ri	Te+ro/ra/ri	Tamaran +ko/ka/ki	Tamaran +ko/ka/ki

The table 5 shows that Baitadeli second person deictic expressions are marked for case (subjective, objective and genitive), number (singular, dual and plural but dual and plural are used interchangeably) and honorificity (only singular number has two forms, i.e. honorific and non-honorific forms).

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

For example

a. Subjective

Baitadeli : *tui* iskul jhanchhai?
English : *you* school go to do
English : Do you go to school?

b. Objective

Baitadeli : mui *tamkhai* ek chij bhannau
English : I *you* a something tell
English : I tell you about something.

c. Genitive

Baitadeli : *tamari* padai kati ho?
English : *your* qualification what is
English : What is your qualification?

Similarly, Baitadeli second person deictic expressions are marked for three numbers, i.e. singular, dual and plural. For example:

a. Singular (to junior)

Baitadeli : *tuile* roto khaya hai?
English : *you* roti eaten have
English : Have you eaten roti?

b. Singular (to senior)

Baitadeli : *tamle* roti khaya ho?

English : *you* roti eaten have

English : Have you eaten roti?

c. Dual

Baitadeli : *tamun* aila khannachhau

English : *you* now eating are

English : you are eating now.

d. Plural

Baitadeli : *tam* muilai nai pachhyanna

English : *you* me don't know

English : You don't know me.

4.1.1.3 Third Person Deictic Expressions in Baitadeli Dialect

The personal pronouns referring to the third person are taken as third deictic expression. It refers to the referent about which participants talk. Third person is third person deictic expressions of Baitadeli dialect.

Baitadeli third person deictic expressions are shown in the following table:

Table 6

Third Person Deictic Expressions in Baitadeli Dialect

Case	Number			
	Singular		Dual	Plural
	Honorific	Non-honorific	Honorific	Honorific
Subjective	Yin/un	Yi/u/to	Yin/yinun/un/unan Tan/tanun	Yin/yinuun/unan Tan/tanaun
Objective	Yin+lai/khai Un+lai/khai	Yei+lai/khai Ui+lai/khai	Yin/yinun+lai/khai Un/unan/tan/tanan+lai/khai	Yin/yinun+lai/khai Un/unan/tan/tanun+lai/khai
Genitive	Yina+ro/ra/ri Una/tana+ro/ra/ri	Yei+ko/ka/ki Ui/tai+ko/ka/ki	Yina/una+ro/ra/ri Yinaran/unaran+ko/ka/ki	Yina/una+ro/ra/ri Yinaran/unaran+ko/ka/ki

The table 6 shows that Baitadeli third person deictic expressions are marked for cases (subjective, objective, and genitive), numbers (singular, dual and plural) and honorificity (honorific and non-honorific).

For example

a. Singular (non-honorific)

Baitadeli : *u* rato dress man padaunchhe

English : *she* red dress liked

English : She liked red dress.

b. Singular (honorific)

Baitadeli : *un* rato dress man padaunan

English : *She* red dress liked
English : She liked red dress.

c. Dual

Baitadeli : *yunun banbhoj* jhanna ryan
English : *they* picnic going are
English : They are going picnic.

d. Plural

Baitadeli : *unaranka* parichhya chali ryan
English : *their* exam running is
English : Their exam is running.

Baitadeli third person deictic expressions are marked for three cases also, i.e., subjective, objective and genitive. For example:

a. Subjective

Baitadeli : *u* chaha khanna chha
English : *he* tea dinking is
English : He is drinking tea.

b. Objective

Baitadeli : *uilai* muile pitya
English : *him* I beat
English : I beat him.

c. Genitive

Baitadeli : *unaranko* ghar ka ho?
English : *their* home where is
English : Where is their home?

4.1.2 Place Deixis in Baitadeli Dialect

Place deixis is clearly a form of referring that is tied to the speakers' context with the most basic distinction between deictic expressions being near speakers versus away from speaker. It is also known as spatial deixis. The native speakers of Baitadeli dialect use some specific place deictic expressions to localize the speech participants' referents in space. Some frequently used Baitadeli place deictic expressions are listed in the following table:

Table 7

Place Deictic Expressions in Baitadeli Dialect

Proximal	Distal	Neutral
Yo, ya, najik, bhitra	To, ta, wa, tadha, bhaira	Mallo, tallo, wallo, pallo, una, uba, pari, wari, wara, para, tattei, uttei, sangai, sita, dainhada, bauhada, bichamai, tupamai, dhakanaini, aitir, paitir

From the above table we can say that Baitadeli place deictic expressions are classified into three sub groups, i.e., proximal, distal and neutral. Proximal place deictic expressions *yo, ya, najik, bhitra*, etc. indicate the place nearer to the speakers and listeners. For example:

Baitadeli : *yo* ghar mero ho
 English : *This* house my is
 English : This is my house.

Similarly, distal place deictic expressions *to, ta, tada, bhaira*, etc. indicate the place far away from the speaker and listener. For example:

Baitadeli : *to* dudh tatta chha

English : *That* milk boiling is
English : that milk is boiling.

In similar venue, neutral place deictic expressions *mallo, tallo, wallo, pallo, wari, pari, wara, para, aitir, paitir, tattei, uttei, tupamai, dhakanaini*, etc. are not to indicate about near and far but tell about the place where something is. For example:

Baitadeli : mui tera *aitir* chhau
English : I you *in front of*
English : I am in front of you.

In Baitadeli dialect, place deictic expressions also classified into pure and impure. For example:

a. Pure

Baitadeli : *ta* jha
English : *There* go
English : Go there.

b. Impure

Baitadeli : mero ghar mandir ka *bayahada* chha
English : my house temple of *in the left* is
English : My house is in the left of the house.

Similarly, in Baitadeli dialect, place deictic expressions can be classified into gestural and non-gestural on the basis of visible and non-visible context. If the deictic terms are used for a visible location that can be gestured and if not visible that cannot be gestured. For example:

a. Gesture

Baitadeli : *ya* bas

English : *here* sit

English : Sit here.

b. Non-gesture

Baitadeli : parui dada ka *tupamai* ek mandir chha

English : there hill of *on the top* a temple is

English : There was a temple on the top of the hill.

4.1.3 Time Deixis in Baitadeli Dialect

Time deixis is reference made to particular times related to some other times, most currently the time of utterance. In another words, time deixis refers to the words or expressions pointing to the time at which the utterance is spoken. The Baitadeli dialect has also time deixis, i.e., the expressions which points out the time in which the particular utterance takes place. In Baitadeli dialect, time deictic expressions are classified on the basis of tense systems, i.e. present, past and future tense. They are given in the following table:

Table 8

Time Deictic Expressions in Baitadeli Dialect

Present	Past	Future
Aila	Beli	Pachha
Aja	Porkadin	Abba
Achyal	Nirkadin	Basatira
Ajbhola	gaya hapta	Bhola
ailasamma	gaya maina	Porki
yai/isai+ hapta	gaya barsa	Nirki
yai/isai+ maina	Uibakat	Utthinirki
yai/isai+ barsa	Uidin	Upari
yai/isai+pala	Undinan	Utthiupari
	Parbhata	Aba aunya hapta
	Paili	Aba aunya maina
	Porsal	Aba aunya barsa
	Pararsal	

From the table 8 shows that Baitadeli dialect has a large number of time deictic expressions and the following facts have been found about them.

Baitadeli time deictic expressions have been found in terms of the names of the days, weeks, months, years a some sort of time portion. For example:

a. Day

Baitadeli : *achyal* jhikai jadi chha
English : *nowadays* so cold is
English : It is so cold nowadays.

b. Week

Baitadeli : u *gaya hapta* gayo
English : he *last week* went
English : He went last week.

c. Month

Baitadeli : uiko bya *gaya maina* bhayo ho
English : she married *last month*
English : She married last month.

d. Year

Baitadeli : geetaki ijya *gaya barsa* mariki ho
English : geeta's mother *last year* died
English : Geeta's mother died last year.

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

a. Pure

Baitadeli : tui *aila* lekkha chhai

English : you *now* writing are

English : you are writing now.

b. Impure

Baitadeli : *kabhaikai* mui filim heddu jhanau

English : *sometime*, I cinema go

English : Sometime, I go to cinema.

Similarly, in Baitadeli dialect time deictic expressions are used to refer to the point of time and others refer to the period of time, i.e. duration. For example:

a. Point of time

Baitadeli : *aila* mui dokanma chhau

English : *right now* I shop in am

English : I am in shop right now.

b. Period of time

Baitadeli : *ajabhola* mui sita ruppya nai thin

English : *nowadays* I have money no

English : I have no money nowadays.

Likewise, Baitadeli dialect time deictic expressions can be classified into two fold distinction, i.e. proximal and distal. Proximal time deictic expressions are referring the present time and distal time deictic expressions are referring the past and future. For example:

a. Proximal

Baitadeli : ramesh *isai hapta* jhanna chha

English : ramesh *this week* going is
 English : Ramesh is going this week.

b. Distal

Baitadeli : u *beli* aayo
 English : he *yesterday* came
 English : He came yesterday.

4.2 Comparison between Baitadeli Dialect and English

On the basis of the analysis of Baitadeli dialect deictic expression, Baitadeli and English deictic expressions are compared as follows:

4.2.1 Person Deixis in Baitadeli Dialect and English

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

4.2.1.1 First Person Deictic Expressions in Baitadeli Dialect and English

First person deictic expressions of English and Baitadeli are compared as follows:

Table 9

First Person Deictic Expressions in Baitadeli and English

Case	Number					
	Singular		Dual		Plural	
	English	Baitadeli	English	Baitadeli	English	Baitadeli
Subjective	I	Mai/mui	We	Hamu/haman	We	Hamu/haman
Objective	Me	Mai/mui+ lai/khai	Us	Hamu/Haman +lai/khai	Us	Hamu/haman +lai/kahi
Genitive	My/mine	Mero+ ro/ra/ri	Our/ours	Hamu/haman +ro/ra/ri	Our/ours	Hamu/haman +ro/ra/ri

From the table 9, the following similarities and differences between Baitadeli dialect and English first person deictic expressions can be elicited as below:

1. Similarities

As the table9 shows, both English and Baitadeli dialect have singular and plural first person deictic expressions. The different forms are used for singular and plural numbers. For example:

a. Singular

Baitadeli	: <i>mui</i> ek dakter hau
English	: <i>I</i> a doctor am
English	: I am a doctor.

b. Plural

Baitadeli	: <i>ham</i> aunna riu
English	: <i>we</i> are coming
English	: We are coming.

Both English and Baitadeli first person deictic expression are mark for cases, i.e., subjective, objective and genitive. For example:

a. Subjective

Baitadeli	: <i>mui</i> ek sajjan mans hau
English	: <i>I</i> a honest man am
English	: I am a honest man.

b. Objective

Baitadeli	: unle <i>muilai</i> niuto diyo
English	: They <i>me</i> invite
English	: They invite me.

c. Genitive

Baitadeli : un**mera** buda/lognya hun

English : he **my** husband is

English : He is my husband.

2. Differences

- i. Baitadeli first person deictic expressions take suffixes ‘-lai’, ‘-khai’ to the subjective case for making objective case. Likewise, the suffixes ‘-ro’, ‘-ra’, ‘-ri’ are added to the subjective case to get genitive case. For example:

Subjective case: mai, mui, ham

Objective case: muilai, mailai, muikhai, maikhai, hamlai, hamkhai

Genitive case: mero, meri, mera, hamaro, hamara, hamari

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

Subjective case: I, we

Objective case: me, us

Genitive case: my, mine, our, ours

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

Baitadeli : **mui/mai** ek kitab padda riu

English : **I** a book reading

English : I am reading a book.

Likewise,

Baitadeli : *hamu/haman* filim hedda riu

English : *we* a film looking are

English : we are looking a film.

4.2.1.2 Second Person Deictic Expressions in Baitadeli Dialect and English

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

Table 10

Second Person Deictic Expressions in Baitadeli and English

Case	Number					
	Singular		Dual		Plural	
	English	Baitadeli	English	Baitadeli	English	Baitadeli
		Non Hon.		Honorific		Honorific
Subjective	You	Tai/tui	You	Tam/tamun	You	Tam/taman
Objective	You	Tai/tui+ lai/khai	You	Tam/taman+la i/khai	You	Tam/taman+la i/khai
Genitive	You	Te+ro/ra/ri	Your/ yours	Tam+ro/ra/ri Tamaran+ka/k o/ki	Your/ yours	Tam+ro/ra/ri Tamaran+ko/k a/ki

The table 10 clarifies some similarities and differences between English and Baitadeli second person deictic expressions which are as follows:

1. Similarities

i) Both English language and Baitadeli dialect have singular, dual and plural systems. For example:

a. Singular

Baitadeli : *tui* nyari chhai
English : *You* beautiful are
English : You are beautiful.

b. Plural

Baitadeli : *taman* iskulya hau
English : *you* students are
English : You are students.

ii) Similarly, both English and Baitadeli second person deictic expressions are marked for cases, i.e. Subjective, Objective and Genitive. For example:

a. Subjective

Baitadeli : *tai* ek skulya hai
English : *You* a student are
English : You are a student.

b. Objective

Baitadeli : mui *tuilai* maya gaddau
English : I *you* love
English : I love you.

c. Genitive

Baitadeli : in bhuisa *tamara* han ta
English : these buffalos *yours* are
English : These buffalos are yours.

iii) Both in English and Baitadeli , there is no existence of honorific and non-honorific distinction regarding dual and plural numbers. For example:

a. Dual

Baitadeli : *tamanka* jhanna chhau? (honorific)
English : *you* where going are
English : Where are you going?

Likewise,

Baitadeli : *tam* ka jhanna chhau?(non-honorific)
English : *you* where going are
English : Where are you going?

b. Plural

Baitadeli : *tam/taman* ki gadda chhau?(non-honorific)
English : *you* what doing are
English : What are you doing?

Similarly,

Baitadeli : tam/taman ki gadda chhau? (honorific)
English : you what doing are
English : What are you doing?

2. Differences

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

a. Non-honorific

Baitadeli : *tui* khella chhai

English : *you* playing are

English : You are playing.

b. Honorific

Baitadeli : *tam/taman* khella chhau

English : *you* playing are

English : You are playing.

ii) Baitadeli second person deictic expressions take suffixes ‘-lai’, ‘-khai’ to the subjective case for making objective case, Likewise, the suffixes ‘-ro’, ‘-ra’, ‘-ri’, ‘-ko’, ‘-ka’, and ‘-ki’ are added to the subjective case to get genitive case. However, in English, the separate terms are used for different cases. For example:

a. Subjective

Baitadeli : *tui* ek kitab padda chhai

English : *you* a book reading are

English : You are reading a book.

b. Objective

Baitadeli : mui *tuilai* maya gaddau

English : I *you* love

English : I love you.

c. Genitive

Baitadeli : u *tamaro* chelo hota

English : he *your* son is

English : He is your son.

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

a. Singular

Baitadeli : *tui* ek master hai

English : *you* a teacher are

English : You are a teacher.

b. Plural

Baitadeli : *tamanaila* ki pai ryaka ho

English : *you* what doing are now

English : What are you doing now?

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

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

Baitadeli second person deictic expressions are: tai/tui, tui/tai+lai/khai
tam/taman+lai/khai, te+ro/ra/ri, tam+ro/ra/ri, etc.

4.2.1.3 Third Person Deictic Expressions in Baitadeli and English

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

Table 11

Third Person Deictic Expressions in Baitadeli and English

Case	Number								
	Singular			Dual			Plural		
	English			Baitadeli			English	Baitadeli	
	Hon.		Non. Hon.	Hon.	Non. Hon.	Hon.	Hon.	Hon.	Hon.
	M	F	N						
Subjective	He	She		Yin/un/ Tan	u/yi/ to	They	Yin/un /yinun/unan /tan /tanun	They	Yin/un/tan Yinun/unan/t anun
Objective	Him	Her	It	Yin+lai/ khai Un+lai/k hai Tan+lai/ khai	Ui+lai/ khai Yei+lai /khai Toi+lai /khai	They	Yin/yinun+ Lai/khai Un/unaun+ Lai/khai Tan/tanun+ Lai/khai	Them	Yin/yinun+ Lai/khai Un/unaun+ Lai/khai Tan/tanun+ Lai/khai
Genitive	His	Her	Its	Yin+ro/r a/ri Un+ro/ra /ri Tan+ro/r a/ri	Yei+ko /ka/ki Ui+ko/ ka/ki Tai+ko /ka/ki	Their/ Their's	yina+ro/ra/ri yinaran+ko/k a/ki una+ro/ra/ri unaran+ko/ka /ki tana+ro/ra/ri tanaran+ko/k a/ki	Their/ Their's	yina+ro/ra/ri yinaran+ko/ ka/ki una+ro/ra/ri unaran+ko/k a/ki tana+ro/ra/ri tanaran+ko/k a/ki

From the tables of English and Baitadeli third person deictic expressions we show the following similarities and differences between these two:

1. Similarities

i) Both English Baitadeli third person deictic expressions have singular, dual and plural number systems. For example:

a. Singular (non-honorific)

Baitadeli	: <i>u</i> iskul jhanna chha
English	: <i>he</i> school going is
English	: He is going to school.

b. Singular (honorific)

Baitadeli	: <i>uniskul</i> jhanna ryan
English	: <i>he</i> school going is
English	: He is going to school.

c. Dual

Baitadeli	: <i>tanun</i> ki pairyan?
English	: <i>they</i> what doing are
English	: What are they doing?

d. Plural

Baitadeli	: <i>unun</i> kab aunya han?
English	: <i>they</i> when come
English	: When do they come?

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

a. Subjective

Baitadeli : *yin*pani khanna ryan
English : *she* water drinking is
English : She is drinking water.

b. Objective

Baitadeli : mui *uilai* maya gaddau
English : I *her* love.
English : I love her.

c. Genitive

Baitadeli : *unaranko* bichar ki chha?
English : *their* opinions what is
English : What is their opinions?

2. Differences

The English language has separate third person deictic terms for male and female whereas same terms are used for male and female in Baitadeli dialect. For Example:

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

a. Masculine

Baitadeli : *u* ghar gayo
English : *he* home went
English : He went home.

b. Feminine

Baitadeli	: <i>u</i> ghar gai
English	: <i>she</i> home went
English	: She went home.

- ii) Honorific and non-honorific forms are found in Baitadeli third person singular deictic expressions which is not so in English language. For example: *u*, *o*, *to* are non-honorific and *tan*, *yin*, *un* are honorific. But in English *he/she* is for both honorific and non-honorific.
- iii) Baitadeli third person subjective expressions are marked by adding ‘-lai’, ‘-khai’ to make it objective expressions and by ‘-ro’, ‘-ra’, ‘-ri’ for genitive expressions. But English language has separate expressions.
- iv) Baitadeli has more deictic expressions for referring the ones. For example: *he- yo*, *yin*, *to*, *un*

4.2.2 Place Deictic Expressions in Baitadeli and English

Baitadeli and English place deictic expressions are compared as follows:

Table 12

Place Deictic Expressions in Baitadeli and English

English	Baitadeli	English	Baitadeli
This	Yo	Inside	Bhitara
That	To	Outside	Bhaira
Here	Ya	Over	Uba
There	ta/wa	Under	Una
Up	Uba	Between	Bichain
Down	Una	Beside	Chheutir
Left	Bauhada/bautira	Towards	Tira
Right	Dainhada/daintira	In front of	Agha/agadi/aghiltira
Across	wara/para	Back	Pachha
Along	sangai/sita	Above	Uba
Far	Tada	Below	Una
Near	Najik	Next to	Paraini
On the top	Tupamai		
At the bottom	Dhakhnaini		

According to the table 12 of English and Baitadeli place deictic expressions clarifies the following similarities and differences:

1. Similarities

i) Both English and Baitadeli place deictic expressions have pure and impure place deictic expressions. For example:

a. Pure

Baitadeli : *ya ai*
English : *here* come
English : Come here.

b. Impure

Baitadeli : Mero ghar mandira *agadi* chha
English : my house temple *in front of* is
English : My house is in front of the temple.

ii) Both English and Baitadeli place deictic expressions classified under three categories, i.e. proximal, distal and neutral categories. For example:

a. Proximal

Baitadeli : *yo* baitadi ko sadarmukam ho
English : *this* baitadi of headquarter is
English : This is the headquarter of Baitadi.

b. Distal

Baitadeli : *to* hamaro padosi des ho
English : *that* our neighbor country is
English : That is our neighbor country.

c. Neutral

Baitadeli : ek kookur *tamtira* aunna chha

English : a dog you *towards* coming is

English : A dog is coming towards you.

iii) Both English and Baitadeli have gestural and non-gestural place deictic expressions. For Example:

a. Gestural

Baitadeli : *ta* jha

English : *there* go

English : Go there.

b. Non-gestural

Baitadeli : wa pulis chaukika *agadi* iskul chha

English : there police station *in front of* school is

English : There is a police station in front of the school.

2. Differences

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

una: down, under, below

uba: up, over, above

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

In front of: agadi, agha, aghiltira

Left: bautira, bauhada

Right: daintira, dayahada

4.2.3 Time Deictic Expressions in Baitadeli and English

Baitadeli and English time deictic expressions are compared as follows:

Table 13

Time Deictic Expressions in Baitadeli and English

Present		Past		Future	
English	Baitadeli	English	Baitadeli	English	Baitadeli
Now	Aila	Then	Tai/ui+bela	Tomorrow	Bhola
At present	Aila	In the past	Paili	Soon	Jhatta
Today	Aja	Ago	Paili/aghai	Next time	Pachha
Nowadas	Ajbhola/achyal	Yesterday	Beli	Next day	Auna din
Thase days	Ajbhola/achyal	Those days	Tan/un+din	Next week	Auna hapta
This time	Aila	That day	Ui/tai+din	Next month	auna maina
Right now	Aillai	Last day	Gaya din	Next year	Auna barsa
Sometime	Kabhaikabhai	Last week	Gaya hapta	This evening	Aja basa
Just	Aillai	Last month	Gaya maina	The day after tomorrow	Porki
Already	pailai	Last year	Gaya barsa	Two day after tomorrow	nirki
Yet	Ailasamma	The day before yesterday	porkadin	The forth day from today	atthinirki
Still	ailasamma	Two days before yesterday	nirkadin		
Recently	Halchalai				
This week	Yai hapt				
This Month	Yai maina				
This year	Yai barsa				

On the basis of table 13 of English and Baitadeli time deictic expressions I can draw the following similarities and differences:

1. Similarities

i) Both English and Baitadeli time deictic expressions have present, past and future tense classification. This classification can be taken as proximal and distal distinction. The present tense comes under proximal and the past and future tense time deictic expression comes under distal distinction. For example:

a. Present (proximal)

Baitadeli : *aja* bobar ho
English : *today* Wednesday is
English : Today is Wednesday.

b. Past (distal)

Baitadeli : u *gaya maina* mari ho
English : she *last month* died
English : She died last month.

c. Future (distal)

Baitadeli : mui *bhola* ghar jhanna riu
English : I *tomorrow* home go will
English : I will go home tomorrow.

ii) Both English and Baitadeli time deictic terms can be used to refer to the point of time and period of time. For example:

a. Point of time

Baitadeli : mui *aila* mandirma chhau
English : I *now* temple at am
English : I am at the temple now.

b. Period of time

Baitadeli : *un dinan* mui kompany ma kam garan thiu

English : those days I company in worked used to

Baitadeli : I used to worked in company those days.

iii) Pure and impure time deictic terms have been found in both English and Baitadeli dialect. For example:

a. Pure

Baitadeli : u *bhola* sag lyaunya ho

English : he *tomorrow* vegetable bring will

English : He will bring vegetable tomorrow .

b. Impure

Baitadeli : tan *gaya maina* aspatala gaya han

English : they *last month* hospital went

English : They went hospital last month.

2. Differences

i) English is richer than Baitadeli in terms of present tense time deixis.

Different English present time deictic expressions are represented by the same terms in the Baitadeli. For example: now/at present/this time/just/recently/right now – aila

ii) Regarding past tense time deixis, Baitadeli is richer than English because a deictic term in English is represented by different terms in Baitadeli. For example: those days – undinan, utibela, taibela, uibakata

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

In this chapter, the findings of the study had been summarized systematically on the basis of the analysis and interpretation of deixis system in Baitadeli dialect and English language. Mainly, this chapter deals with the summary, conclusion and recommendation of the research which can be presented in the following titles:

5.1 Conclusion

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

5.1.1 Baitadeli Deictic Expressions

- i. Baitadeli dialect has large number of person deictic expressions. Three person system (first, second, third), three number system (singular, dual and plural) and three case system (subjective, objective and genitive) have been found in Baitadeli dialect.
- ii. Baitadeli deictic terms in subjective case are suffixed by ‘-lai’, ‘-khai’ and to make them objective case. Deictic terms in genitive case of first and second person are suffixed by ‘-ro’, ‘-ra’, ‘-ri’ and the third person deictic terms are suffixed by ‘-ko’, ‘-ka’, ‘-ki’.
- iii. Second and third person singular number deictic expressions have honorific and non-honorific terms.
- iv. Second person deictic expressions have different forms in terms of subjective and objective cases, singular and plural numbers and honorificity.
- v. Male and female denoting deictic terms take distinct gender specific verbs in Baitadeli dialect.

- vi. Baitadeli third person deictic expressions have the existence of proximal and distal distinction.
- vii. Baitadeli third person singular deictic expressions have the human and non-human distinction.
- viii. Baitadeli place deictic expressions have been found in greater number.
- ix. Baitadeli place deictic expressions can be classified under proximal, distal and neutral, pure and impure and gestural and non-gestural.
- x. Baitadeli time deictic expressions are found in large number.
- xi. Baitadeli time deictic expressions can be classified under tense system , i.e. present, past and future, pure and impure and point of time and period of time.

5.1.2 Similarities Between English and Baitadeli Deictic Expressions

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

- i. Both English and Baitadeli have three person deictic system, i.e. first, second and third person.
- ii. Both English and Baitadeli person deictic expressions have three number systems, i.e. singular, dual and plural.
- iii. Both English and Baitadeli person deictic expressions are marked for three cases, i.e. subjective, objective and genitive.
- iv. Both English and Baitadeli third person singular deictic expressions have human and non-human distinction.
- v. Both English and Baitadeli place deictic expressions can be classified under proximal, distal and neutral, pure and impure and gestural and non-gestural.
- vi. Both English and Baitadeli time deictic expressions can be classified under tense system, i.e. present, past and future tense, pure and impure and point of time and period of time.

5.1.3 Differences Between English and Baitadeli Deictic Expressions

The following differences can be found between English and Baitadeli deictic expressions:

- i. English second person deictic expressions for singular, dual and plural number is same and single, i.e. 'you' but Baitadeli second person deictic expressions for singular, dual and plural number use different expressions.
- ii. English deictic expressions for different cases use distinct terms but Baitadeli deictic expressions for objective and genitive cases are formed by suffixing the subjective case deictic expressions.
- iii. English third person singular deictic expressions have gender distinction but Baitadeli lacks this phenomenon.
- iv. English second and third person singular deictic expressions have no honorific and non-honorific distinction but Baitadeli second and third person singular deictic expressions have honorific and non-honorific distinction.
- v. English second person deictic expressions remain same in subjective and objective case, singular and plural number, and honorific and non-honorific terms. But different deictic expressions are used in Baitadeli dialect to refer to second person subjective case and objective, singular and plural and honorific and non-honorific terms.
- vi. In Baitadeli male and female denoting deictic expressions take distinct gender specific verbs but English have not such distinction.
- vii. In terms of person deixis, Baitadeli is richer than English because of the existence of honorificity, proximity and addition of case markers.
- viii. In terms of place deixis, English is richer than Baitadeli because different English place deictic expressions have the same equivalent Baitadeli place deictic expressions.
- ix. In terms of time deixis, Baitadeli is richer than English because same terms in English can be represented by different terms in Baitadeli.

5.2 Recommendations

On the basis of the result obtained from analysis of data interpretation of results level wise recommendations of the study are suggested as follows:

5.2.1 Policy Related

Policy is a line of an argument rationalizing the course of action of governmental. Furthermore, it is the plan pursued by a government. In the context of Nepal, many policies are made without adequate study and immediately after formulating policies, they should be changed. In this context, the study is done on “Person, Place and Time Deixis in Baitadeli Dialect and English Language”.

The major recommendations for policy related are presented in the following ways:

- i. This study contributed on the extensive description of systems (First, Second and Third), numbers (Singular, Dual and Plural), cases (Subjective, Objective and Genitive) and exclusive and inclusive in the person deixis of Baitadeli dialect, pure and impure, proximal, distal and neutral and gestural and non-gestural system in the place deixis of Baitadeli dialect and tense system (Present, Past and Future), proximal, distal and neutral, point of time and period of time, pure and impure distinction in the time deixis of Baitadeli dialect, which play the vital role and responsibilities of different stakeholders, such as, school administration, government, policy makers and language planners are required to make policies about the promotion, maintenance and development of the deixis system of Baitadeli dialect.
- ii. The conceptual framework of the study will help the curriculum designers, policy makers, language experts and teachers to different stakeholders to develop a clear framework of teaching Baitadeli and English deixis system.

5.2.2 Practice Related

In practice level, it is equally beneficial to those people who are interested to find out the similarities and differences between deixis system of their first language and English language.

- i. Both English and Baitadeli dialect have three person systems: First person, second person and third person. This similarity should be taken in to consideration while teaching deixis to Baitadeli students of English.
- ii. Baitadeli dialect is categorized in to three number systems: Singular, dual and plural but dual and plural numbers are used interchangeably. Likewise, English has only two kinds of number systems: singular and plural number. Therefore, teacher should clarify this fact to the students.
- iii. Both Baitadeli and English person deictic expressions have three cases, i.e. Subjective, Objective and Genitive. Therefore, teacher should make the students aware of this fact with clear examples.
- iv. In Baitadeli, person deictic expressions have more than one deictic terms to be used optionally in the similar context: Baitadeli first person deictic expression (mai/mui sing., ham/hamun du., and ham/hamun pl.) Baitadeli second person deictic expression (tui/tai sing., tam/tamun du., tam/tamun pl.) and Baitadeli third person deictic expression (o/yin/un/tan/to/u sing., yin/yinan/tan/tanun/un unan du., yin/yinan/un/unan/tan/tanun pl.). Therefore, the teachers should be taught about this while teaching to Baitadeli native speakers.
- v. English has just single second person deictic pronominal 'you' used for all numbers. Baitadeli has separate terms to refer to those cases. So, teacher should clarify this fact to the students.
- vi. Baitadeli second person dual and plural number have used interchangeably and they have honorificity. But English has used honorifically with a neutral language. So, the learners should be taught about this fact while teaching English to Baitadeli native speakers.

- vii. There were so many similarities and differences between English and Baitadeli, this should be taken in to consideration while teaching first person deictic expression to the learners.
- viii. English third person singular deictic terms have masculine and feminine distinction whereas it is absences in Baitadeli. So, the learners should be taught about this.
- ix. Both English and Baitadeli, time deictic expressions are distinguished on the basis of tense system, proximal, distal and neutral, point of time and period of time, pure and impure distinction. This similarity should be taken into consideration while teaching time deictic expression.
- x. In English and Baitadeli, place deictic expressions are classified under pure and impure, proximal, distal and neutral and gestural and non-gestural system. So, teacher should teach students of Baitadeli, learning English, showing the relationship between related terms.

5.2.3 Further Research Related

The present research study would be highly directive for further research. Moreover, the present study will be helpful for those who want to carry out further research in the similar area. It will be secondary sources for them as well. They can study about the methods of data analysis, design of the study and for literature. Moreover, the major recommendations are as follows:

- i. This study covers only person, place and time deixis but not all types of deictic expressions such as social deixis and discourse deixis. So, they will be the fields for further study.
- ii. This study did not carry out formal description of two languages. So, formal description between Baitadeli and English will be the field for the further study.
- iii. This study did not carry out Baitadeli mother tongue interference in English. So, this can be the field for the further study.

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APPENDIX-I

Department of English education

Tribhuvan University

Name of the supervisor

Dr. Purna Bahadur Kadel

Lecturer

Person, place and time deixis in English language and Baitadeli dialect

PARTICIPANT INFORMATION STATEMENT

1. What is this study about? And who is carrying out it?

You are invited to participate in a research entitled “Person, place and time deixis in English language and Baitadeli dialect” which aims to find out Baitadeli person, place and time deictic expressions and to compare and contrast Baitadeli person, place and time deictic expressions with those of English language. Though many researches were done about deixis system in the Department of English Education but my study is different for them in terms of tools, methodology which I was used in this study, field area and ways of writing.

This research is being carried out by Ms. Kumari Puja Joshi in partial fulfillment of the master of education English at Tribhuvan University. This study will take place under the supervision of Dr. Purna Bahadur Kadel, Lecturer. This participant information statement tells you about the study. Knowing what is involved will help you decide if you want to take part in the research. Please read this sheet carefully and ask questions about anything that you do not understand or want to know about this study. Participation in this research is voluntary. So it is up to you whether you want to take part or not.

By giving your consent for participation in this study you are telling us that you;

- Understand what you have read.

- Agree to take part in research study as outlined below.
- Agree to use of your personal information as described.
- You will be given a copy of this participant information statement to keep.

2. What will the study involve for me?

This study involves complementing the set of questionnaire. The questionnaire contains 75 questions where I will be written English place, person and time deictic expressions and I translate it in to Nepali because it makes easy for you to understand what question said. After read it, then, you will write your expression what is in your language. You will have a week time to complete the questionnaire.

I will take five to ten minutes to complete this questionnaire. This study will not harmful to you in any cost.

3. Do I have to be in the study? Can I withdraw from the study once I've started?

Your participation in this study is completely voluntary. Your decision whether to participate will not affect your current or future relationship with the researchers or other things. If you decide to take part in the study and then change your mind later, you are free to withdraw from the study. Submitting your completed questionnaire is an indication of your consent to participate in this study.

4. Are there any risk and benefits associated with being in the study?

Beside from investing your time, there will not be any risk or costs associated with taking part in this study. This study will help you to understand the differences and similarities between English person, place and time deictic expressions with those of Baitadeli dialect. Furthermore, the finding of this study will help you to differentiate between English language and Baitadeli dialect.

5. Who can take part in the study?

The forty native speakers of Gwallek and Nagarjun VDCs of Baitadi district are participants of this study who are the age of above sixteen, only literate one and speaking Baitadeli dialect.

6. What will happen if information about me that is collected during the study?

The information you provides will only be used for the purpose outlined in this Participation Informational Statement. Unless you consent otherwise your information will be store securely and your identity information will be kept strictly confidential, except as required by law. This finding may be published, but will not be individually identifiable in these publications.

7. Can I tell other people about the study and will I be told the result of this study?

You are welcome to tell other people about the study and you will get the summary of the overall findings of the study.

8. What if I would like further information about the study?

If you like to know more about the study, please feel free to contact Ms. Kumari Puja Joshi (9823160971).

PARTICIPANT CONSENT FORM

Department of Education, Tribhuvan University

Name of Supervisor

Dr. Purna Bahadur Kandel, Lecturer

Person, place and time deixis in English language and Baitadeli dialect

I, agree to participate in this research work. In giving my consent I state that:

I understand the purpose of the study, what I will be asked to do, and any risk/benefits involved.

-I have read participates information statement and have been able to discuss my involvement in the study with the researcher if I wished to do so.

- I have got answers to any questions that I had about the study and I am happy with the answers.

- I understand that my participation is completely voluntary.

- I understand that I can withdraw from this study at any time before I submit the response to the given questionnaire.

- I understand that all data collected will be limited to this use or other research related usages as authorized by Tribhuvan University.

- I understand that I will not be identified by name in the final product.

- I know that all records will be kept confidential in the secure position of researcher.

- I understand that the data I will provide will not be used to evaluate my performance anyway.

I consent to:

Completing questionnaires

Yes No

Signature:

Name:

APPENDIX- II

Dear Participant,

I am conducting the research on “**Person, place and time deixis in English language and Baitadeli dialect**” under the supervision of **Dr. Purna Bahadur Kadel, Lecturer, Department of English Education, T.U., Kirtipur**. So you are humbly requested to put your reliable and genuine response on the questions included in this set of questionnaire. Participation in this study is completely voluntary. I sincerely assure that your response will remain confidential and be used only for the research purpose. And I assure that your personal information will be kept confidential. I will be indebted to you for your invaluable contribution in completing the research work.

Thank you.

1. Personal Information of the informant

Name (optional)

Age:

Address:

Sex:

Qualification:

How do you say the following sentences in Baitadeli Language?

A. Person Deictic Terms

1. *They* are playing. (तिनीहरुखेलिरहेका छन् ।)

2. This is *my* house. (यो मेरो घर हो ।)

3. Brother, *you* don't go out. (भाइ तिमी बाहिर नजाऊ ।)

4. *Your* neighbors are very helpful. (तिम्रा छिमेकीहरु धेरै सहयोगी छन् ।)

5. *I don't know his name.*(म उसको नाम जान्दिन ।)
6. *We are digging.*(हामी खनिरहेका छौ ।)
7. *They are celebrating her birth day.*(तिनीहरु उनको जन्मदिन मनाइरहेका छन् ।)
8. *She loves him.*(उनी उसलाई माया गर्छिन ।)
9. *He has eaten rice.*(उ खाना खादै थियो ।)
10. *They called us.*(तिनीहरुले हामीलाई बोलाए ।)
11. *This is her baby.*(यो उनको बच्चा हो ।)
12. *These buffalos are theirs.*(तिनी भैसीहरु तिनीहरुका हुन् ।)
13. *They are playing Deusi.*(तिनीहरु देउसी खेलिरहेका छन् ।)
14. *Mummy, you have not prepared breakfast.*(आमा तपाइले नास्ता तयार गर्नु भएन ।)
15. *His mother is a teacher.* (उसकी आमा एउटा शिक्षिका हो ।)
16. *She goes to temple every morning.* (उनी प्रत्येक बिहान मन्दिर जान्छिन ।)
17. *He is my husband.*(ऊ मेरो श्रीमान हो ।)
18. *He is honest man.*(ऊ इमान्दार मान्छे छ ।)

19. *My house is very big.* (मेरो घर धेरै ठुलो छ ।)
20. *His wife is very beautiful.* (उसकी स्वास्नी धेरै सुन्दर छे ।)
21. *Our Villagers are very polite.* (हाम्रा गाउँलेहरु धेरै नम्र छन् ।)
22. *He is a shopkeeper.* (ऊ एउटा पसले हो ।)
23. *They are washing clothes.* (तिनीहरु लगा धोइरहेका छन् ।)
24. *He is a good student.* (ऊ एउटा असल विद्यार्थी हो ।)
25. *It is their duty.* (यो तिनको काम हो ।)

B. Place Deictic Terms

26. *Come here.* (यता आऊ ।)
27. *That city is very peaceful.* (त्यो शहर धेरै शान्त छ ।)
28. *There is a river in the middle of the village.* (त्यो गाउँको बीचमा नदी छ ।)
29. *Purnima is Swimming there.* (पुर्णिमा त्यहाँ पौडी खेलिरहेकी छन् ।)
30. *The health post is in front of the school.* (स्वास्थ्य चौकी स्कूलको अगाडि छ ।)
31. *Put this ornament in the box.* (यो गहना बक्समा राख ।)
32. *Our country lies between India and china.* (हाम्रो देश भारत र चीनको बीचमा पर्छ ।)

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

34. That bear is coming *towards* us.(त्यो भालु हामी भएतिर आइरहेको छ ।)

35. He is watching *through* window.(ऊ भ्यालबाट हेरिरहेको छ ।)

36. I put a key *on* the table.(मैले साँचो टेबलमा राखे ।)

37. There is a beautiful garden *nearby* my house.(मेरो घर छेउमा एउटा सुन्दर बगैँचा छ ।)

38. I am walking *along* the jungle.(म जंगलतिर हिडिरहेकी छु ।)

39. The bridge is *over* the river.(नदीको माथि पुल छ ।)

40. The bull is sleeping *under* the tree.(रुखको तलतिर गोरु सुतिरहेको छ ।)

41. There is a grassland *upwards* my house.(गाउँमाथि घाँसेमैदान छ ।)

42. My house is *in the right* of the way.(मेरो घर सडकको दाहिनेतिर छ ।)

43. A cat is sitting *under* the chair.(एउटा बिरालो कुर्सीमुनि बसिरहेको छ ।)

44. I put my money *in* the pocket.(म मेरो पैसा खल्तीमा राख्छु ।)

45. The cowshed is *beside* the house. (घरको पछाडि गाई गोठ छ ।)

46. Kathmandu is far from here. (काठमाडौं यहाबाट धेरै टाढा छ ।)

47. Go there. (त्यहा जाऊ ।)

48. Sit down. (तल बस् ।)

49. My sister is reading there.(मेरी बहिन त्यहा पढिरहेकी छिन ।)

50. Go over there for a while. (एकछिनका लागि त्यहा पर जाऊ ।)

C. Time Deictic Terms

51. I am busy *today*.(म आज व्यस्त छु ।)

52. I will meet you *tomorrow*.(म तिमीलाई भोलि भेटनेछु ।)

53. She is cooking *now* .(उनी अहिले खाना पकाइरहेकी छिन ।)

54. My elder sister went Australia *last month*.(गत महिना मेरी दिदी अस्ट्रेलिया जानुभयो ।)

55. She is *still* unmarried.(उनी अबै अविवाहित छिन ।)

56. He is ploughing the field *at this time*.(यतिबेला ऊ खेत खनिरहेको छ ।)

57. The weather is hot *these days*.(आजभोलि गर्मी मौसम छ ।)

58. I will complete my master degree *next year*.(अर्को वर्ष म मेरो मास्टर डिग्री सकनेछु ।)

59. *The day after tomorrow* is my son's birthday.(मेरो छोराको जन्मदिन पर्सि हो ।)

60. I will come *soon*.(म चाडै आउनेछु ।)

61. I will do it *tonight*. (आज राति म यो काम गर्नेछु ।)
62. I phoned her *yesterday*. (मैले उनीलाई हिजो फोन गरे ।)
63. They have not arrived *yet*. (तिनीहरु अहिलेसम्म आइपुगेनन् ।)
64. He used to fight *those days*. (ऊ आजभोलि भगडा गर्छ ।)
65. It is raining *today*. (आज पानी परिरहेको छ ।)
66. She has *already* reached. (उनी अघि नै पुगिसकिना)
67. She was fat *at that time*. (त्यति बेला उनी मोटी थिइन ।)
68. My grandfather died *last year*. (गत वर्ष मेरो हजुरबाबा बित्तुभयो ।)
69. We ate meat *yesterday*. (हामीले हिजो मासु खायौ ।)
70. I am writing theses *nowadays*. (म आजभोलि शोधपत्र लेख्दैछु ।)
71. Sometimes they eat chillies. (कहिलेकाही तिनीहरु खुर्सानी खान्छन् ।)
72. The *yesterday* was holiday. (हिजो बिदा थियो ।)
73. They are leaving *now*. (तिनीहरु अहिले छोड्दै छन् ।)
74. Preeti has fallen recently from the tree. (प्रिती अहिले भर्खरै रुखबाट लडी ।)
75. You are drinking alcohol *now*. (तिमि अहिले रक्सी पिइरहेका छौ ।)