Person Deixis in Urdu: A Pragmatic Analysis

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Abstract

The aim of the present study is to investigate how person deixis is used in Urdu and how sentences can be interpreted more effectively with the help of this deictic knowledge. It also unveils different uses of Urdu person deixis along with their features. Urdu textbooks, novels, magazines, poetry books, newspapers, travelogues, etc. were used to collect the data for the present study. The frameworks proposed by Fillmore (1991, 1997), Levinson (1983) and Ingram (1971,1978) were used to analyze the data. The diverse and multidimensional deictic nature of Urdu first person plural pronouns has been revealed by the study. The first person plural in Urdu generally refers to plural. However, a group of people with the inclusion or exclusion of the addressee may also be referred by the first person plural in Urdu. They may refer to an individual in literary writings or to an individual in authority. The choice of second person pronouns in Urdu is purely deictic and they may refer to singular or plural referents depending on the context except 'tu' which always points out a singular referent. Urdu second person may jump to third person also. Unlike English, third person deictics in Urdu do not make any gender distinction. Sometimes, the plural third person may refer to a singular referent.

Keywords: *Deixis, deictics, deictic features*

1. Introduction

Communication is the ultimate goal of learning a languge. Many factors contribute to achieving this goal. One such factor is the context. The contextual knowledge enables the readers or listeners to interpret various utterances made at different occasions by different people.

The term '*Deixis*' refers to the context dependent words in a language. Imai

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(2009) asserts that 'deixis' has been borrowed from Greek. It means to point, pick out or indicate. One can interpret the meaning of such words merely in the context. Such words are also called deictic expressions or indexicals or deictics (Yule, 1996). This phenomenon is an integral part of both spoken and written discourse. The context dependency of the demonstratives, personal pronouns, tense and certain temporal and locative adverbs includes them in this category of deixis.

Studies (e.g., Bala, 1996; Imai, 2009; Levinson, 1983; Yule, 1996) reveal that all those words and expressions which rely on the circumstances of the utterance for their reference are included in deixis. These deictic terms can only be interpreted in context as they may have a different reference once we change the context.

Perkins (1992) affirms that the phenomenon of deixis exists in pointing linguistically towards some elements which are considered to be non-linguistic. Such elements require certain indication which is called extra-linguistic gesturing. While taking part in a communicative act, sometimes we nod, shake or turn our heads to various directions or we exhibit some body movements; this all is included in non-linguistic elements. However, Tai (2008) also includes finger-pointing, turning the head, and gazing of an eye in deixis.

Yule (1996) has made an important distinction between these deictic expressions: proximal and distal. These terms refer to the expressions being near or away from the speaker respectively. This distinction is very clear in English with the words like 'this', 'here', 'now'. These words are treated as proximal since they refer to something being near to the speaker. On the other hand, 'that', 'there' and 'then' are distal because they refer to something which is away from the speaker. Lyons (1995) emphasizes that the 'here' and 'now' of the speaker are very significant as deixis is centered upon these. Consequently, he calls deixis egocentric. Levinson (1983) constitutes the deictic center. He affirms that in any discourse the central person is the speaker as the interpretation of deictic terms will be centered upon him. When the speaker makes an utterance, his utterance time is the central time. The place where the speaker is while making an utterance is the central place. Discourse center is actually the current point of the speaker in producing an utterance while the social center is the relative social status of the speaker in relation with the addressees.

Morales (2011) states that deixis is a universal linguistic phenomenon. According to him, deixis is used in all languages spoken by humans. Every such language

has deictic expressions which depend upon the context for their interpretation. No language can fulfil the communication needs of users if it is deprived of deictic terms. The more deictic terms a language has, the better it serves the communicative needs of that speech community.

1.1. Types of Deixis

Initially there were only three categories of deixis: Person, place and time (Levinson, 1983; Yule, 1996). However, discourse and social deixes were included by 1980s (Fillmore, 1997; Methven, 2006). Person deixis refers to persons. It identifies the persons in communication. I, we, you, he, she, they, etc. are person deictics. Place or spatial deixis identifies the location of these participants. The demonstratives (this, that, these, those), locative adverbs (here, there) and certain verbs (come, go, give, take) are a few examples of place deixis. Temporal or time deixis refers to the time of communication. Three types of expressions can be used to represent this concept of time. These expressions can be lexical, grammatical and lexically composite (Al-Saif, 2008). Inflections or auxiliaries may serve the function of grammatical expressions as in the examples below:

      1. She teaches English.
      2. They jumped into the river.
      3. We are running.

The expressions like tonight, yesterday, now etc. are lexical while 'two hours ago', ten months from now, etc. are lexically composite expressions.

Social deixis, according to Hatch (1992), deals with social relationships in linguistic expressions with direct or indirect reference to the social status or role of participants in the speech event. He further asserts that relational and absolute deictic information seem to be included in languages around the world. In English, relative deictic terms may be lexical items (e.g. my father, brother, sister) or pronouns. Absolute social deixis indicates a social standing irrespective of the social standing of the speaker. They are the forms uniformly attached to a social role (e.g., "Your Honour" or "Mr. President", "Your Majesty", "His Highness" etc.). However, this distinction of social deixis is also made by T/V forms and honorifics. T/V distinction is named for the Latin 'tu' (familiar) and 'vous' (unfamiliar). It indicates a phenomenon where a language contains two different second person pronouns. Familiarity or unfamiliarity between the interlocutors may be indicated by the varying use of these two forms. T-form may be used while talking to a friend or a person who is equal in status. V-form may be used

while talking to a stranger or a person who is having a higher social status. Honorifics are more complex forms than T/V forms. However, they also encode similar type of social information. Honorifics are the absolute terms used to indicate social roles.

Discourse deixis identifies the preceding and the following parts of the discourse (Fillmore, 1997). Methevan (2006) asserts that many discourse deixes actually borrow time, place, and person deixis, and are used to maintain the continuity of a text or utterance. Consider the following examples:
>   4. I will discuss presuppositions in the following chapter.
>   5. This course may enable you become a fluent speaker.

However, the present study is concerned with person deixis only.

1.2.Person Deixis
Person deixis operates on three–part division exemplified by the pronouns of first, second, and third person. The category of the first person is the encoding of the speaker's reference to himself, second person the encoding of the speaker's reference to one or more addressees, and third person the encoding of reference to persons and entities that are neither speakers nor addressees of the utterance in question.

Traditionally, first person and second person pronouns are considered to be the primary person deictics whereas third person pronouns are treated as secondary person deixis as the third person is not actively participating in communication, it does not correlate with any participant role (Anderson & Keenan 1985; Lyons, 1977). Lyons (1977) argues that third person pronouns are quite different from the first person and second person in this regard. The third person may not be the speaker or addressee but it can be the subject or object that may be present somewhere around the participants

Anderson and Keenan (1985) suggest that the basic deictic expressions inevitably refer to the speaker(s) or addressee(s) of the utterance. These expressions may also encode additional information of various types. This information may include sex, social status, and social relations of the referents. Trask (1999) affirms that person deixis exhibits distinctions among the speaker, the addressee, and the others. Odebunmi and Olaniyan (2011) claim that the first-person pronoun includes the speaker, the second person includes the addressee, but the third person excludes both the speaker and the addressee.

Levinson (1983) claims that there exists a three-way distinction in the pronominal systems of most languages of the world. But some languages may exhibit more complicated pronominal system than the others. More pronominals are used by these languages which include additional information such as gender, number, social status, or social relations. This additional information may increase the number of pronominals. In other languages, this information may be carried through inflections, derivations, and other particles. This may result in a fewer number of pronominals.

First person (I, we) is the speaker's reference to self. Consider the following examples
      6. I am playing tennis.
      7. We were resting.

The utterance (6) refers to a singular speaker or addresser, whereas the utterance (7) refers to plural speakers or addressers. The first person is marked for number only. It is not marked for gender. The utterances (6) and (7) above may refer to a masculine or feminine gender. Yule (1996) and Anderson and Keenan (1985) claim that the first person plural pronoun 'we' has a potential for ambiguity in such uses which allow two different interpretations.

There is an exclusive 'we' (speaker plus other(s), excluding addressee) and an inclusive 'we' (including speaker and addressee), such as:
      8. Let's go out for a walk.
      9. Let us do our work.

The speaker and the addressee (s) are included in the utterance (8) whereas (9) creates ambiguity. It may imply that someone is not allowing the speaker(s) do the desired work. However, it may also include the speaker and the addressee. It is worth-mentioning that this distinction is grammaticalized in some languages. Fijian, for example, has 'keimami' for exclusive first person plural and 'keda' for inclusive first person.

Second person is the speaker's reference to the addressee, for example:
      10. You have not written a report.
The utterance (10) may refer to a single or more than one addressee. The distinction between second person singular or plural, however, is very obvious in its reflexive forms (Al-Saif, 2008). Consider the following examples:

11. You deceive yourself.
12. You yourselves are wasting time.

The utterance (11) refers to a singular addressee, whereas (12) refers to plural addressees. The plural reference can also be made by lexical additions, for instance, you people, you guys, etc. However, like first person, second person is also not marked for gender. The utterances (10), (11), and (12) above may refer to both masculine and feminine genders.

Third person (he, she, it, and they) is the speaker's reference to others who are neither speaker nor addressee, for example:

13. He broke a chair.
14. She is eating mangoes.

'He' refers to singular masculine gender and 'she' to a singular feminine gender.

15. They have completed the assignment.

Here 'they' may refer to plural masculine or feminine or even both genders.

Hence, such pronouns as I, we, you, he/she, it, they and their different cases (e.g., my, mine, our, his, her, etc.) are personal deictics in English.

Tai (2008) claims that names are also deictic words. He argues that the referent associated with a name by a speaker at a given time is context bound. The same name used in different contexts may have different referents, for example, 'Smith' can be used to refer to many persons. This reference depends upon the speaker, place of utterance, time of utterance, and the purpose of utterance. He also states that abbreviations also have the potential of being deictic. The same abbreviation can stand for different entities in different contexts. For example, 'ABC' stands for American Broadcasting Company in America, Australian Broadcasting Company in Australia and Audit Bureau for Circulation in Pakistan. Similarly, 'AD' can stand for Latin Anno Domini while in Pakistani context, it refers to an Assistant Director of any department.

The present study aims at investigating Urdu deictic system. Urdu, the national language of Pakistan, is an Indo-Aryan language. One may find a large number of its speakers in the subcontinent. It has great similarity with Hindi as far as its phonology and grammatical structure are concerned. Turkish, Persian and English have influenced and enriched it greatly. It is written from right to left

(Schmidit, 2008). Urdu has been researched from various perspectives (phonology, grammar, semantics, etc.), however, no significant study has been conducted for investigating its person deictics. The present study attempts to bridge this research gap.

This study aims to achieve the following:
Highlight
  i.   To reveal the importance of deictic knowledge in the interpretation of utterances and sentences.
  ii. To find out features and uses of Urdu Person deixis

2. Methodology

This section presents the methodology used for the present study to find out the nature and features of person deixis in Urdu . It explains the data source and the procedure used for the analysis of the data.

2.1. Data Source

The data for the present study have been collected from Urdu textbooks, newspapers, magazines, magazines, poetry books, novels, travelogues, etc. The selection was made randomly from different genres of literature. Moreover, Urdu textbooks taught at various levels in our institutions were also included. Urdu newspapers which were in the approach of common readers were also selected.

The everyday communication of Urdu speakers has also been observed to supplement this data. The author's discussion with the teachers of Urdu language and the linguists has also supplemented the data. The data have been analyzed following Levinson (1983), Fillmore (1991, 1997) and Ingram (1971, 1978).

For the transcription of Urdu examples, IPA symbols have been used. Literal and free translation in English have been given after the transcription.

2.2. Deictic Features of Personal Pronouns

Ingram (1971, 1978) suggests following three features of personal deixis in a speech act:

$$\begin{bmatrix} \pm\text{Speaker} \\ \pm\text{Hearer} \\ \pm\text{Others} \end{bmatrix}^{N}$$

Where N = number. The plus or minus sign with each entity represents a combination of roles. For instance, + speaker means that speaker is included in the communicative act, whereas – speaker implies that speaker is not included.

For marking each personal pronoun in any language, the following formula has been presented by Ingram (1971, 1978).

$$\{d\}^N$$

Where d = deictic unit, and N = number

Moreover, he suggests following possible number systems and set of deictic features.

- **Number Systems**
  a) One
  b) Two or more than two

This simply means that a personal pronoun can refer to one, two or more than two referents. English and Urdu also have this number system.

- **Deictic Feature System**

  i. $\left\{ \begin{matrix} +Speaker \\ -Hearer \end{matrix} \right\}^N$

  ii. $\left\{ \begin{matrix} -Speaker \\ +Hearer \end{matrix} \right\}^N$

  iii. $\left\{ \begin{matrix} -Speaker \\ -Hearer \end{matrix} \right\}^N$

  iv. $\left\{ \begin{matrix} +Speaker \\ +Hearer \end{matrix} \right\}^N$

These features exhibit the deictic properties of personal pronouns. (i) implies that a personal pronoun may refer to a speaker excluding the hearer as '*I*' and '*We*' in English exhibit this deictic feature. (ii) shows that a personal pronoun may refer to a hearer or addressee excluding the speaker. '*You*' in English exhibits this deictic feature. (iii) implies that referents of personal pronouns are sometimes neither speaker nor hearer. Third person pronouns in English exhibit this particular deictic feature. (iv) illustrates that a personal pronoun can refer to a speaker and hearer at the same time. Inclusive 'we' exhibits this feature in English. Urdu person deixis will be explained using this framework in the present study.

3. Results

This section presents the findings and the results of the present study. It highlights different uses and pragmatic features of Urdu person deictics.

3.1. Person Deixis in Urdu

Following Ingram (1971, 1978) and Al-Saif (2008), the subject personal pronoun system in Urdu is proposed in the following table:

Table 1 *Subject Personal Pronouns in Urdu*

Person	Singular	Plural
First Person	mẽ (I)	həm (we)
Second Person	tu/tʊm/ap (You)	tʊm/ap (You)
Third Person	Vo (He/She/They)	

3.2. First Person Pronouns in Urdu

Following Ingram (1971, 1978), the following deictic features can be attributed to the first person singular pronoun in Urdu.

$$\left\{ \begin{matrix} +\text{Speaker} \\ -\text{Heraer} \\ -\text{Others} \end{matrix} \right\}^1$$
"mẽ" (I)

The number '1' here shows that the referent of first person singular is a single speaker.

In the following example 'mẽ' refers to first person singular.

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16.  mẽ            kʰelta           hũ.
     I             play              be.PRES.1.SG.
        'I play.'                    (Azeem & Bhatti, 2012, p. 17)
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17.   mẽ       IG sahıb      ko     bətaun      gi
        I        IG mr.      to     tell        will.F.SG.FUT.
     'I will tell the IG.'            (Ahsin, 2013, p. 81)
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3.2.1. The Pragmatic Uses of First Person Deicitics in Urdu

To refer to an individual speaker, '*mẽ*' is used. The following examples illustrate this phenomenon:

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18.   mẽ    ye         bat        yəkin      se
       I     this.DEM   thing      certainty  with
       keh        səkta       hũ
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    say   can   be.PRES.1.SG.
      'I can say this with certainty.'   (Abbas, 2007, p. 19)

19.   mẽ   gojranwala-mẽ   peda   hua
       I   gojranwala-in   born   become.PST
         'I was born in Gujranwala'.   (Chaudhry, 2007, p.
            18)

The example (18) has been taken from Abbas' book on poetry '*Sham ho gai akhir'*. The former Chief Justice of Azad Kashmir, Justice Saeed, while commenting on the book makes this particular statement. Thus, the referent of *mẽ* in (18) is Justice Saeed. The example (19) has been taken from an eminent journalist, Javed Chaudhry's book *Gaey dinũ ke sooraj*. This book contains the interviews of various renowned personalities of Pakistan. Altaf Gohar, a former bureaucrat who was the interviewee of Javed Chaudry, uses *mẽ to* refer to himself. All these examples illustrate that *mẽ* is purely deictic as it does not have fixed meaning. It refers to different referents in different contexts. However, the reference to a singular speaker is also made by *mʊdʒʰ-e* or *mʊdʒʰ- ko*. Consider the following example:

20.   mʊdʒʰ- ko   ʊdas kər ke vo   kʰʊd   bʰi   ʊdas   tʰi̪
           me   sad do after she   herself also sad   be.PST.F.SG.
         'She was sad too after making me sad.'   (Abbas, 2007, p. 46)

Urdu first person singular deictics do not show any gender distinction. The gender distinction is exhibited by the verb phrase. The examples (16) and (17) illustrate this phenomenon. The reference is to a masculine gender in (16) and to a feminine gender in ((17). Sometimes, even the verb phrase does not show this gender distinction. In this case, the identification of the referent purely depends upon context. This context dependence of *mẽ* in (21) below reveals this phenomenon.

21.   mẽ-ne   əkʰbar   nəhẽ   pəɽʰa
           I-ERG   newspaper   not   read.PST.
         'I did not read the newspaper.'   (Awan & Ajmali, 2010, p. 98)

The gender is not exhibited even by the verb phrase. To interpret the referent of mẽ, one needs to depend upon the physical context as it may refer to masculine or feminine gender. On the other hand, first person is marked for number in Urdu. Urdu makes a distinction between singular first person '*mẽ*' and plural first person '*həm*'. First person plural has the following deictic features.

$$\begin{Bmatrix} +\text{Speaker} \\ -\text{Hearer} \\ -\text{Others} \end{Bmatrix}^{N>1}$$

N > 1 means that the number of referents is more than one

     For example:

22.   həm   bazar   *ʤ*aen   ge
        we.   market   go.M.PL.   will.M.PL.FUT.
        'We will go to market.'   (Ahsin, 2013, p. 81)

As far as '*həm- inclusive-of-addressee*' and '*həm-exclusive-of-addressee*' are concerned, Urdu does not have separate forms for this distinction. It is the context which makes this distinction clear. Consider the following examples:

23.   aẽ   həm   ak-hi   gaɽi mẽ *ʤ*ate   hẽ.
        come   we   one-INTS   car in   go.PRES.HAB
            be.PRES.PL.
        'Let's go in the same car' (inclusive).

24.   həm   dɪli   mʊsərət-ke   satʰ   ap-ko   əpne-bête-ki ʃadi-mẽ
        We   cordial happiness-of with   you.DAT our-son-of marriage-in
          davət   dete   hẽ
          invitation   give   be.PRES.PL.
'We cordially invite you to attend the wedding ceremony of our son (exclusive).'
                (Khalid, Tanvir & Yazdani, 2013, p.473)

First person plural deictic '*həm*' is also used by the poets and other literary writers to refer to an individual addresser. In this use, *həm* though a plural pronoun points out a singular referent. Consider the following:

25.   həm-tau   kol-se   tʊmhare kʰət-ke ane-ke   mʊntazɪr   the.
        We-then   kol-from your   letter-of come-of awaiting   be. PL.PST.
        'I was waiting for your letter from Kole (Old name of AliGarh)'
                      (Hashmi, 2013, p.92)

For this use, following features can be attributed to *həm*:

$$\begin{Bmatrix} +\text{Speaker} \\ -\text{Hearer} \\ -\text{Others} \end{Bmatrix}^{1}$$

The number '1'above clearly indicates the deictic nature of *həm*. Though it is plural in form, yet its referent is an individual.

Referring to nations, *həm* is also used deictically. In this way, *həm* refers to the whole nation.

Consider the following example:

26.   6 september 1965 ko bʰarət- ne   həm pər həmla kər dia.
          6 september 1965 on India -ERG   us   on attack do give.PST
              'India attacked us on September 6, 1965.'   (Chaudhry, 2007, p. 18)
                'həm' in (25) refers to Pakistani nation.

The members of the political parties use *həm* to refer to their respective parties. However, the ministers of the government use *həm* deictically in their speeches to refer to their government.

Consider the following:

27. həm medium term-ke-teht   zarae təlaʃ   kər rahe   hɛ̃
     we   medium term-of-under means search do.PROG.PL be.PRES.2.PL.
     'We are looking for medium term resources'.

                                                (Daily Nawa-e-Waqt, 21-06-2013)

A singular person in authority sometimes uses *həm* to refer to himself. In this way, s/he establishes a social distance between him/her and his/her addressee, and exhibits his/her superiority, as in the following example:

28.   həm-ne   ʤo-hʊkm   dia tʰa̤   ʊski tamil kiun   nəhɛ̃ ki gae
          we.ERG what-order give be.PST its   obey why   not   do go.PST
          'Why has my order not been obeyed?(Haq, 1991, p.26)

Sometimes, *həm* is used with some other words to point out a certain group of people. This use, however, makes a specific reference to a certain group of people. For example,

29.   həm   ʃʊrakae   məʤlɪs
          we.   participants   meeting
          'We the participants of meeting'   (Javed, 1985, p. 42)

Thus, first person pronouns in Urdu are deictic as their referents vary according to the context.

3.3. Second Person Pronouns in Urdu

Contrary to English, Urdu uses various second person pronouns. English second person pronoun does not show any distinction of gender, number or social relationship between/among the participants. Urdu second person pronouns,

though quite complex, include some of these aspects in their reference.

Unlike first person pronouns *mẽ- həm,* second person pronouns do not have separate plural form. *tʊm/ap* are used for singular as well as for plural addressees. Following features can be attributed to second person pronouns:

$$\left\{ \begin{matrix} -\text{Speaker} \\ +\text{Hearer} \\ -\text{Others} \end{matrix} \right\}^{U}$$

The unmarked number 'U' exhibits that Urdu second person pronouns can be used to show both singular and plural numbers. However, *tu* always refers to a single entity. Consider the following example:

30. tu   doɽ rəha   he.
    you   run.M.SG.PROG   be. PRES.SG.
  'You are running.'   (Azeem & Bhatti, 2012, p. 17)

The number goes with the verb and copula in Urdu. However, the behavior of Urdu second person pronouns in this regard is quite complex. *tu* requires singular agreement both with the verb and the copula. Consider the following example:

31. tu   *kʰel-rəhi*   he
    you   play.PROG. F.SG   be.PRES.SG.
    'You are playing.'   (Azeem & Bhatti, 2012, p. 17)

In (30) and (31), the verb and the copula are singular. However, the verb phrase also exhibits gender distinction. In (30), the verb *doɽ rəha* -running shows that *tu* refers to a masculine in this context. On the other hand, the verb *kʰel-rəhi* -playing in (31) shows that *tu* refers to a feminine.
'*ap*' needs a singular or plural verb and a singular or plural copula. The singular verb is used with feminine gender, and the plural verb is used with masculine gender. Consider the following example:

32.

    a.   ap   səmdʒʰte   hẽ.
               you.   understand. PL.   be. PL.PRES.
       'You understand.'   (Niazi & Zia-ul-Hassan, 2012, p. 60)

    b.   ap   səmdʒʰte   ho
          you   understand.PL.   be.SG.PRES.
       'You understand.'

c. ap   səmdʒʰti   ho
   you   understand.PL.   be.SG.PRES.
   'You understand.'

It is politer when we use plural copula and plural verb with 'ap' as it is the case in 32(a). Singular copula *ho* may also be used with *ap* as in 32 (b and c). This is more common in spoken from rather than the written form.The level of respect, however, differs in both these cases.

'*tʊm*' requires a singular or plural verb, but singular copula. The singular verb is used for feminine gender and plural verb is used for masculine gender. Consider the following examples:

33.

 a. kia kehte   ho   tʊm?
    what say.HAB.M.PL be. PRES.2.SG you
  'What do you say?'   (Niazi & Zia-ul-Hassan, 2012, p. 63)

 b. kia   kehti   ho   tʊm?
  what say.HAB.Fem.SG be. PRES.2.SG you
  'What do you say?'   (Niazi & Zia-ul-Hassan, 2012, p. 63)

The verb '*kehte*- say' in 33 (a) is plural as it refers to a masculine gender. However, in

33 (b), the verb is singular as it refers to a feminine gender. The copula is singular in both these cases. '*tʊm*' and '*ap*' can refer to singular or plural addressees.The physical context determines whether a single person is referred to or the reference is to plural addressees. (32) and (33) exibit this deictic nature of second person pronouns.

The following deictic features can be attributed to the second person pronouns in Urdu when the reference is to a single addressee.

$$\begin{Bmatrix} -\text{Speaker} \\ +\text{Hearer} \\ -\text{Others} \end{Bmatrix}^{1}$$

     "tu/ tʊm/ap"(You)

While for plural addressees, the following features can be attributed to second person pronouns in Urdu.

$$\begin{Bmatrix} -\text{Speaker} \\ +\text{Hearer} \\ -\text{Others} \end{Bmatrix}^{N>1}$$

"tʊm/ap" (You)

3.3.1. The Pragmatic Uses of 2nd Person Deictics in Urdu

The selection of *tu*, *tʊm* or *ap* is very significant. The wrong form may yield undesired and unpleasant results. In the selection of any of these forms, however, the number of addressees does not matter. The selection depends upon the social relationship of the participants rather than any syntactic rule.

The elders in a family use 'tu' while addressing a small child of that family. For example:

34. əli,   tu   kɪdhər   dʒa rəha   he
     ali   you   where.ADV   go.M.PROG   be.PRES.M.SG
     'Where are you going, Ali?

   Poets in their poems often refer to their beloved by using *tu*. For example

35. ɪs ʃehr-e-dɪl   mẽ dʒəb   se   tu   abad   ho   gea
    This city of heart in   when since you settled be go.PST
      'Since when you have come in my heart…'   (Mughal, 2009, p.81)
    Sometimes, a senior uses *tu* to insult or criticize subordinate. For example:

36. tu   kon   hota   he   mʊdʒe puʧʰne   vala?
     you   who   become   be.PRES.M.SG   me   ask   own
     'Who are you to ask me?

It is a face- threatening act. However, it may be less insulting when a master uses it while addressing a servant.

While referring to Allah Almighty, '*tu*' is used in Urdu. This is usually done to show the oneness of Allah Almighty. The use of 'ap' for Allah Almighty is usually disapproved as it may refer to plural addressees as well.
   '*tʊm*',   is used to refer to one or more persons of lower status. For example:

37.   tʊm səndʒidgi-se   je   bat   kər rəhe   ho
     you seriousness-with this.DEM thing   do.M.PROG   be.PRES.2.SG
      'You are saying this seriously.'   (Niazi & Zia-ul-Hassan, 2012, p. 63)

In (37), a very rich person is using 'tʊm' to address a painter. The rich person, being   higher in status, uses tʊm to address the painter who is comparatively lower in status.

tʊm is also used to address children or younger family members. The persons of equal status may address each other by using *tum* while talking to each other informally. This depicts intimacy and closeness.

It is worth noting that sometimes poets use *tʊm* in their poetry to refer to themselves.

Consider the following examples:
38. tʊm təkələf   ko bʰɪ ɪkhlas   səmʤte   ho fəraz
    you formality   to also sincerity understand be faraz
'You consider the formality, the sincerity. (Faraz, 1998, p. 83)

This particular use of tʊm has the following features.

$$\left\{ \begin{matrix} +\text{Speaker} \\ -\text{Hearer} \\ -\text{Others} \end{matrix} \right\}^{1}$$

'tʊm'(You)

The use of *ap* is purely honorific and deictic. Like *tʊm*, it is unmarked too for number. However, the context determines whether its referent is one or more than one addressee. Schmidt (2008) states that *ap* refers to a single or more persons of higher status than the speaker. It is also used for respectable persons and the members of family older than the speaker. Young persons use *ap* when they refer to elderly and skilled persons. The use of *ap* for elderly persons is preferred even if the elderly person is a servant or junior in status. Some parents use *ap* while addressing their children with a view to teaching them good moral conduct. Persons of equal status prefer to use *ap* while addressing one another in the formal situations. These uses of *ap* clearly take into account the ego, self-esteem, and the social status of the addressees. Consider the following examples:
39.   kia   apko dr. sahɪb ke kʊʧʰ shehr   jad   hẽ.
       what you   dr. mr.   of some   couplets   remember be.PRES.2.PL.
    'Do you remember some of the couplets of Dr.Sahib?' (Hashmi, 2013, p. 79)

The use of *ap* in this context evidently exhibits the fact that the speaker is showing respect and honour to the addressee(s). He is taking care of the self-respect of the addressee(s).

Urdu second person pronouns, nevertheless, show more complexity when they jump to refer to third person. This use is purely deictic and honorific and is used

for highly respected personalities, religious personalities, and particularly our beloved Prophet Mohammad (PBUH). For example:

40. ap   ki   valıda-ka   nam   həzrət   bibi   amına   tha
    you of   mother-of   name   hazrat   bibi amina   be.PST.SG
'His mother's name was Hazrat Bibi Amina.' (Qadri, 2010, p. 86)

Following features can be attributed to *ap* for this particular use:

$$\left\{\begin{array}{l} -\text{Speaker} \\ -\text{Hearer} \\ +\text{Others} \end{array}\right\}^{1}$$
"ap" (He)

3.4. Third Person Pronouns in Urdu

Like first and second person pronouns in Urdu and unlike third person pronuns in English, Urdu third person pronouns do not exhibit distinction between masculine and feminine genders. The same pronouns are used for both 'he' and 'she'. The verb phrase exhibits the distinction between masculine and feminine. Consider the following examples:

41.   vo   kʰel-rəha   he
      he   play.PROG.3.M.   be. PRES.3.SG
      'He is playing.'   (Azeem & Bhatti, 2012, p. 17)
42.   vo   kʰel - rəhi   he
      she   play.PROG.3.F.   be. PRES.3.SG
      'She is playing.'   (Azeem & Bhatti, 2012, p. 17)

The same third person pronoun is used to refer to masculine and feminine third person. The gender distinction is exhibited by the verb *kʰel raha-playing* in (41) and *kʰel rahi-playing* in (42). Moreover, the third person pronouns in their nominative form do not exhibit number distinction as well. However, in ergative case *vo* is changed into 'ʊs' for a singular referent and 'ʊnhũ' for plural referents. 'vo' is changed into 'ʊsko/ʊse' and 'ʊnko/ʊnhẽ' in accusative and dative cases. All these forms of '*vo*' exhibit the number distinction exhibited by the verb phrase. Consider the following examples:

43.   vo   lahor   dʒate   hẽ
      they   lahore   go   be. PRES.3.PL.
      'They go to Lahore.'
44.   ʊs-ne   tʃae   pi.
      he-ERG   tea   take.F.PST
      'He/she took tea.'

45.   ʊnhũ-ne   ʧae   pi
        they-ERG   tea   take.F.PST
        'They took tea.'

Unlike *vo*, *ʊs-ne* and *ʊnhũ-ne* in (44) and (45) exhibit number distinction. *ʊs-ne* refers to a singular referent, whereas *ʊnhũ-ne* refers to plural referents. However, *ʊs-ne* and *ʊnhũ-ne* do not show gender distinction like *vo*. In case of *vo*, the verb phrase makes gender distinction clear as in (41) and (42). Contrary to this, even the verb phrase does not exhibit gender distinction with *ʊs-ne* and *ʊnhũ-ne* in (44) and (45) where the subject is ergative. Consequently, the verb agrees with the nominative *ʧae - tea*. The context makes the referent explicit in this case.

In case of a singular referent, the third person pronouns have the following feature:

$$\left\{ \begin{array}{l} -\text{Speaker} \\ -\text{Hearer} \\ +\text{Others} \end{array} \right\}^{1}$$

"vo/ʊs" (He/She)

While for the plural referents, they have the following features:

$$\left\{ \begin{array}{l} -\text{Speaker} \\ -\text{Hearer} \\ +\text{Others} \end{array} \right\}^{N>1}$$

"vo/ʊn/ʊnhũ" (They)

3.4.1. The Pragmatic Uses of 3rd Person Deictics in Urdu

Urdu poets use third person singular to refer to Allah Almighty.

46.   ʊsi-ne ek   hərf-e-kʊn   se   peda   kər dia   aləm
        He.ERG one   letter. be   from   bear   do .PST   universe
    'He created this universe by uttering only one word *Kun*.' (Hashmi, 2013, p.2)

It is also used honorifically with plural verb to refer to a respectable single person. This choice of plural verb is not syntactic; rather, it is purely deictic as it depends upon the social relationship of the speaker and the referent. Consider the following example:

47. vo   kəl   aẽ   ge
    he   tomorrow.ADV   come   will. PL.FUT.
    'He will come tomorrow.'

vo here is used with the plural verb *aẽ-come* to show respect for the referent.

However, it does not show the number distinction as the reference may be to singular and plural referents. It is the context which helps in identifying the referent of *vo*.Third person plural pronoun in ergative case is sometimes used to refer to a single third person. It is polite and honorific use of third person which proves deictic nature of third person pronouns. For example:

48. ʊnhŭ-ne ɪs   mənsube-ko 2018 tək mʊkəməl kərne ki hɪdaɪt   ki he
    they-ERG this.DEM project   on 2015 till complete do of direction do be.PRES.SG
    'He has directed to complete this project by 2015.'

<div align="right">(Daily Express, 21-06-2013)</div>

ʊnhũ, though a plural third person, refers to the Prime Minister of Pakistan honorifically. The literal translation is different from the contextual translation. The use of ʊnhũ in the editorial of the newspaper shows reverence and respect for the Prime Minister. However, in such a use, there is no number or gender distinction exhibited by ʊnhũ. The context determines the gender and number in such a case. The identification of the referent is possible only with the help of context.

Urdu third person pronouns often serve a demonstrative purpose too. Consider the following examples:

49. vo   kələm mera   he
      that.DEM   pen   my   be. PRES.3.SG.
'That pen is mine.'

However, in the following example, 'vo' may have the function of a pronoun or demonstrative.

50. vo   kʰana   kʰ ae   ga.
     he.   meal   eat   will. 3.SG.FUT
      'He will eat meal.'

It is difficult to determine whether the use is demonstrative or pronominal. If a physical gesture accompanies these utterances or the object is present in front of the participants of the communicative act, then *vo* is demonstrative. However, it is pronominal when its use provides an anaphoric reference to the object. A general rule can be formulated in this regard. *vo* is pronominal when it comes alone. On the other hand, it is a demonstrative adjective when it comes with nouns. Same is the case with English demonstratives '*this, that, these, those'.* They function as demonstrative adjectives when followed by nouns. On the other hand, they function as demonstrative pronouns.

4. Conclusion

The present study focused on exploring and unfolding the phenomenon of person deixis in Urdu. It also aimed at finding pragmatic features and uses of Urdu person deixis. It was an attempt to reveal the significance of deictic knowledge in the interpretaion of uttenaces in a variety of contexts.

Like other languages of the world, Person deixis is an important feature of Urdu. Urdu first person singular pronouns refer to a singular speaker or writer deictically. The reference is made by different forms of first person singular pronoun like '*mẽ', 'mujh-ko'* and *'mujhe'.* The deictic nature of first person plural is diverse and multidimensional. First person plural pronouns refer to plural referents generally. They are also used to refer to a group of people, one of them is at least a speaker or writer, including or excluding the addressee. Urdu poets and other literary writers use first person plural to refer to an individual poet or writer. The people in authhiruty also do this to show their superiority. The first-person plural can also be used to refer to the whole nation deictically. The politicians of different parties refer to their respective parties by using plural first-person pronoun. The ministers of the government use it to refer to their own government. This is usually done to make their speeches more forceful and credible. First person plural is used along with some other words to refer to a certain group of people more specifically. First person pronouns exhibit number distinction and identify the referents in different contexts; however, they do not exhibit gender distinction. The verb phrase makes the gender distinction clear.

The deictic nature of second person pronouns is more evident. Unlike English, Urdu uses three different subject pronouns to refer to addressees. The same form is used to refer to one or more than one addressee except 'tu' which is specific for singular addressees only. The choice of any of these forms is not syntactic; rather it is social and deictic. '*tu*' refers to a servant or subordinate. The elders in a family also use it to refer to a child. Poets use this to refer to their beloved. It also refers to Allah Almighty. '*tʊm*' is used to refer to persons of lower status. It is also used to refer to family members or young children. Some poets use '*tʊm*' to refer to themselves (an individual addresser). '*ap*' is politer and more honorific. It is used to refer to the persons of higher status and elderly people to show respect. However, the deictic reference of '*ap*' is very complex. Sometimes, it jumps to refer to a third person. In this regard, it is used to refer to respected personalities particularly our beloved Prophet Muhammad (PBUH). These forms do not exhibit number and gender distinction. This context dependence of these forms makes them purely deictic. Second person pronouns exhibit complexity in the verb

agreement. '*tu*' requires a singular verb and singular copula. '*ap*' requires a singular or plural verb and a singular or plural copula. The singular verb is used with feminine gender, and the plural verb is used with masculine gender. On the other hand, *tʋm* requires singular or plural verb and singular copula. This agreement, though syntactic in nature, serves some pragmatic purposes also as plural copula with '*ap*' makes it politer as compared to singular copula.

Third person pronouns in Urdu do not exhibit gender distinction. The nominative forms do not make number distinction too; nevertheless, this distinction is exhibited in ergative case. The use of third person singular pronoun with a plural verb makes it honorific. This is used for reverent personalities. The ergative form of third person plural may also be used in the same way to refer to an individual. Subject pronouns in Urdu can take ergative, nominative or accusative case. Object pronouns, on the other hand, may take accusative or dative case. Urdu third person pronouns may serve demonstrative purpose in some cases.

This study may give English teachers an insight into the deictic system of Urdu. It will facilitate them in teaching translation to their students in our context. At the same time, it will render some help to the teachers of Urdu language by giving them some awareness about Urdu deictic system. However, this study is confined to investigating person deixes in Urdu. Future studies can investigate other types of deixes in Urdu as well as comparing Urdu deixes with those of other language of Pakistan.

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