

2023

# Forms of Greetings in English and Dangoriya Tharu Languages

Komal Narayan Kumal Chaudhary

A Thesis Submitted to the Department of English Education  
In Partial Fulfillment for the Masters of Education in English

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Submitted by

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Faculty of Education, Tribhuvan University,

Kirtipur, Kathmandu, Nepal

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**2023**

**T.U Regd. No.: 9-2-540-140-2008**

**Date of Approval of Thesis**

**Fourth Semester Examination**

**Proposal: 28/03/2018**

**Roll No.: 28710104/071**

**Date of Submission:01/09/2023**

## **Declaration**

I hereby declare that to the best of my knowledge, this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date: 01/09/2023

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This is to certify that **Mr. Komal Narayan Kumal Chaudhary** has worked and completed this thesis entitled **Forms of Greetings in English and Dangoriya Tharu Languages** under my guidance and supervision.

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## **Dedication**

Dedicated to my parents;  
for the exceptional love, endless support and sacrifices.

## Acknowledgements

First of all, I would like to extend my sincere gratitude to my encouraging and supportive thesis supervisor, **Mr. Guru Prasad Poudel**, Reader, Department of English Education, Tribhuvan University, Kirtipur Kathmandu. It would not have been possible to complete this work without his guidance and supervision.

Similarly, I am extremely thankful to **Dr. Gopal Prasad Pandey**, Reader and Head of Department of English Education, Tribhuvan University, Kirtipur for his enduring academic support and guidance.

Similarly, I extend my sincere gratitude to **Prof. Dr. Rishi Ram Rijal**, for his support, constructive and genuine guidance.

Likewise, I am deeply indebted to all of my respected teachers **Dr. Prem Phyak, Dr. Purna Bahadur Kandel, Mr. Khemraj Joshi** and all the staffs of Tribhuvan University, Department of English Education for their invaluable academic support.

In the same way, my sincere thanks goes to all the research participants who provided me their invaluable time and shared their interesting ideas, experiences and insights on the topic. Undoubtedly, this research would not have been accomplished in this way without their contributions and co operations.

**Komal Narayan Kumal Chaudhary**

## Abstract

The research entitled **Forms of Greetings in English and Dangoriya Tharu languages** is an attempt to explore the existing forms of greetings in Dangoriya Tharu language and to compare the forms of greetings used in Dangoriya Tharu with those of English forms of greetings. This study included 40 Dangoriya Tharu native speakers who passed secondary level were the sample of this study. I followed qualitative approach in general and survey research design in particular to carry out this study. The study was based on both primary and secondary sources of data. The collected data were descriptively analyzed. The findings showed that English language has more number of greetings forms than that of Dangoriya Tharu language. Dangoriya Tharu speakers use separate greetings forms to greet seniors and juniors. Similarly, they use different greetings forms depending on relation, position, and intimacy to the addressee. The native speakers of English are habituated saying first name to greet the family members especially to the juniors but Dangoriya Tharu native speakers use kinship term to greet family members and are more formal to greet seniors and less formal to greet juniors. English native speakers use more common non-linguistic signs of greeting such as kissing, hugging which is not found in Dangoriya Tharu culture. English native speakers seem to be less formal when they are talking with their family members and friends. They use Hello, Hi, hey whereas Dangoriya Tharu native speakers seem to use more formal forms in comparison to English while greeting senior family members. They use the forms like Dhog Kailu Baba, Darshan Dai, Dhog baa Dadu.

This thesis has been divided into five chapters. The first chapter incorporates background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational

definitions of the key terms. Similarly, second chapter incorporates the review of related literature, implications of the review of the study and conceptual framework. Likewise, the third chapter consists with the methods and procedure of the study. Similarly, fourth chapter encompasses analysis and interpretation of data and findings of the study. Finally, fifth chapter includes conclusion and recommendations of the study and in the final section, references and appendices are included.

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## **Chapter 1**

### **Introduction**

This thesis entitled "Forms of Greetings in English and Dangoriya Tharu languages". This section of the study consists of background of the study, statement of the problem, objectives of the study, research questions, significant of the study, delimitation of the study, and operational definitions key terms.

#### **Background of the Study**

Despite being a small in size, Nepal is full of diversity. In fact, it is regarded as a multi-lingual, multi-religious, multi-cultural, multi-ethnic country. Similarly, Nepal is very rich in terms of its diversity such as nature, cast, language, culture norms and values. Following the CBS (2021, p.8), "There are 124 languages which are spoken in Nepal". Among 124 languages, Tharu is one of them. Generally, the language which is spoken by Tharu community people is called Tharu language. Almost every language has its own dialect so is the case with Tharu language as well. There are ten dialects within Tharu language such as Rana Tharu, Morangiya Tharu, Dongoriya Tharu and so on. Basically, Tharu speakers live in Terai belt of Nepal. The majority of Tharu speakers are found in Dang, Banke, Bardiya, kailali, Kanchanpur, Chitwan, Nawalparasi and Saptari districts (Dahit, 2005). It is one of the branches of the Indo- Aryan language of Indo- European family.

People greet each other when they meet each other and by greeting they express their happiness that they are happy to see you. In this sense Haliday(1973, p. 20) says, "Greeting is an act of communication in which human beings intentionally make their presence to know to each other, to show attention and to suggest a type of relation".

In Nepal normally, we use '*namaste*' , '*dhoggare*' , '*namaskar*' to greet each other. According to Martyak (1983, p.5), "English people use different forms of greeting for different situations such as in the morning time they use good morning, for midday of the day they use good afternoon and for evening time they use good evening". Similarly, greetings sometimes are used to greet in passing prior to a conversation. Likewise, while greeting customs are highly cultural and situational within a culture depending on social status and relationship. Moreover, greeting can be expressed in different ways sometimes we greet verbally, for example '*namaste*' and sometimes we greet physically too. For example, we join our both hands and bow our head. However, we very often use combination of both to greet each other. For example we join our hands and bow our head to greet each other.

### **Statement of the Problem**

Nepal is multi-lingual, multi-cultural, multi-racial and multi-religious country. It has an amazing cultural diversity. In this sense The Constitution of Nepal (2015, p. 3) says, "All the Nepalese people , with multiethnic, multilingual, multi - religious, multicultural characteristics and geographical diversity and having common aspirations and being united bond of allegiance to national independence, territorial integrity, national interest and prosperity of Nepal, collectively constitute the nation". Nepal is so fertile from the linguistic point of view that it has been one of the most interesting areas of linguistic research. There are one hundred forty two castes and one hundred twenty four languages which are spoken in Nepal (CBS Report, 2021, p.8) However, most of them do not have their own script. They are still based on their traditions. Some of them are even in verge of extinction such as kusunda, raute (CBS Report 2021, p.11) There are number of factors responsible for the loss of various languages in Nepal. The major factors include lesser number of speakers, migration to

urban areas or foreign countries, lack of language transmission to younger generation and such others.

We all know that many languages of Nepal are in the verge of extinction. If we do not pay our attention on the preservation of language, we will soon lose our cultures, traditions, values, perceptions, beliefs, etc. of the communities. Among these languages, Tharu language is one of them spoken by fourth largest population of Nepal (CBS Report 2021). This language is waiting for many researches. Even large population speak this language, it is not codified and well developed language because very few research works have been carried out and there are also lack of appropriate dictionaries, grammar books, and other books in Dangoriya Tharu language. Thus, it has interested me to study on this topic because I belong to Dangoriya Tharu community. This study entitled 'Forms of Greetings in Dangoriya Tharu and English makes an attempt to study the existing forms of greetings used in Dangoriya Tharu language and compares them with those of the greetings in English.

### **Objectives of the Study**

This study had the following objectives.

- To explore the existing forms of greetings in Dangoriya Tharu language.
- To compare the forms of greetings used in Dangoriya Tharu language with those of English forms.
- To suggest some pedagogical implications.

### **Research Questions**

The present research study was addressed the following research questions.

- What are the forms of greetings used in Dangoriya Tharu language?
- What are the similarities and differences between Dangoriya Tharu forms of greetings and English forms of greetings?

- What are pedagogical implications of this study?

### **Significance of the Study**

This research seems to be useful to those who are interested in Dangoriya Tharu language. Especially, this research is beneficial for linguists who are interested to develop linguistics of Dangoriya Tharu and related languages. It is also helpful to the teachers in the sense that they can use appropriate methods to deal with problems that English learners of Dangoriya Tharu native speakers are facing in relation to the language function 'greetings'. This research is helpful for course designers, text books writers and any new researchers to gain the knowledge related to language function 'greetings' of Dangoriya Tharu language. Researchers and linguists can easily get the exponents of greetings in Dangoriya Tharu language and can use them in their own study. If the provision for the education in mother tongue is implemented, the course designers, text book writers and the teachers can use the findings of this study in order to incorporate the language function greetings of Dangoriya Tharu language. Besides this, it is useful for other people who are interested to know about the language function 'greetings' of Dangoriya Tharu language.

### **Delimitations of the Study**

It is very difficult to include a large area in this small research due to the limited time and resources. So, this study was delimited in following areas.

- This study was confined to comparison between forms of greetings used in Dangoriya Tharu language with those of English.
- Only 40 native speakers of Dangoriya Tharu were chosen as the participants in the study.
- Dangoriya Tharu native speakers who passed secondary level were the sample of this study. They were selected by using convince sampling procedure.

- This research study was limited to Dang district, especially Deukhuri valley.

### **Operational Definitions Key Terms**

**Greeting:-** greeting is one of the language functions, refers to the first word/ phrase used in communication when one meets somebody.

**Tharu language:-** The language which is spoken by Tharu community people.

**Dangoriya Tharu Language:-** The Tharu languages which is spoken by Tharu community people who live in Dang District.

**Comparison:-** Comparison is term used to find out the similarities and differences between two languages.

## **Chapter 2**

### **Review of Related Theoretical Literature and Conceptual Framework**

This Chapter consists of Review of the Theoretical Literature, Review of related Empirical Literature, Implications of the study and Conceptual Framework.

#### **Review of Related Theoretical Literature**

A number of theories have been developed from different perspectives after reading relevant literature. The information obtained from different literature is sorted under the main themes and theories. So, theoretical framework guides any research work by using 'what work' in the experience or exercise of doing something by that directly involved research study. The theoretical literature of this study consists of the socio linguistic situation of Nepal, the English language, an introduction of Tharu language, an introduction of Dangoriya Tharu language, language function and contrastive analysis.

#### ***Sociolinguistic Situation in Nepal***

Despite being a small in size, Nepal is full of diversity. In fact, it is a multi-lingual, multi-ethnic, multi-cultural, multi-religious country. It has an amazing cultural diversity. Nepal is a proper place from the linguistic point of view for conducting linguistic research. It is one of the most engrossing areas of linguistic research .According to (CBS Report 2021, p.8) "There are 124s languages which are spoken in Nepal. However, most of them do not have their own script. They are still confined to their traditions. Some of them are even in the verge of extinction. There are number of factors for the language lost of Nepal. Some of major factors are less number of speakers, migration to urban areas or foreign countries, lack of language transmission to younger generation and such others.

### *An Introduction to the Tharu Language*

Nepal is multi-lingual, multi-cultural, multi-religious and multi-ethnic nation. Though, Nepal is very small in size it is very rich in terms of languages spoken in Nepal as well as rich in cultural and religion. In Nepal, there are 1807124 Tharu (CBS Report, 2021, p 1) who have been living particularly in the Terai belt of Nepal. They are the original inhabitants of the forest of the Tarai and Dun valley of Nepal. Tharu people live in the Eastern region to Far- Western region of Nepal. The majority of Tharu speakers found in Dang, Banke, Bardiya, Kailali, Kanchanpur, Chitwan, Nawalparasi, Saptari, Udayapur, and Morang districts. A very few Tharu speaking people live in the hill and even fewer of them live in the high mountain.

The language which is spoken by Tharu is called Tharu language. The Tharu language belongs to Indo- Aryan of Indo- European family. It is spoken in 24 districts of Terai Region of Nepal. It is spoken by 6.2% of the Nepalese population as the mother tongue which is fourth largest language used in Nepal (CBS Report 2021). There are some dialects in Tharu language such as Danguriya, Kathariya ,Morangiya, Saptariya, Chitwaniya , Rana , Mahottariya,Dangoriya, Kathariya etc.. Though, it has glorious and very long history, it does not have its own script. Since it does not have its own script, it is based on the devnagari script. Tharu people have their own language and way of life. Dahit (2005, p. 10) concludes that Tharu language speaker have their own glorious history, indigenous knowledge and culture transformed from one generation to another. They have been sustaining their daily life based on their indigenous knowledge and culture. They have their own language, identity, tradition, attires, ornaments, festivals, folk songs and dances, social norms and values, professions, etc. But at present most of such knowledge and culture are gradually are

vanishing because of lack of their protection and promotion by the state and Tharu community themselves.

### ***An Introduction of the Dangoriya Tharu Language***

Language is a personal and social phenomenon. Language in one place is different from another place. So, it is greatly affected by social and geographical barriers. There are variations in Tharu language which are called dialects of Tharu language. These dialects are named geographically Dangoriya, Deukhhuriya, Morangiya, Saptariya, Chitwaniya, Mahotariya, Rana, etc. are dialects of Tharu language ( Dahit, 2005). Among them Dangoriya dialect is one of the dialects of Tharu language which is basically spoken in Dang, Banke, Kailai, Kanchanpur, Surkhet, and other districts like Kapilvastu, Rupandehi etc.. This Dangoriya dialect of Tharu is also called Dangaura language.

### ***Language Functions***

The language functions mean the purpose for which we use an utterance or unit of language. The function of language can also be described as categories of behavior such as: requesting, greeting and so on. The functional use of language cannot be determined simply by studying the grammatical structure but also purpose for which they are used for. For example, the following sentences are used for different functions.

- a. Give me that pen. (Order)
- b. Pass that plate please. (Request)
- c. Turn right and go straight.(Instruction)
- d. Why don't you go to the hospital.(Suggestion)
- e. Come on Sunday. (Invitation)
- f. Good morning. (Greeting)

- g. See you again. (Farewell)
- h. Welcome to my class. (Welcoming)
- i. Let me wish you happy birthday. (Expressing good wishes)
- j. Thank you for your kind help. (Thanking)
- k. I am extremely sorry for this. (Apologizing)
- l. Here take some money. (Offering)
- m. Do you understand what I mean? (Checking)

A grammatical structure of language may have different language functions and a function may be expressed using different grammatical forms. Crystal (2003, p. 191) defines grammatical function as “the relationship between linguistic form and the parts of the linguistic system in which it is used”. In the same way communicative function is the extent to which language is used in a community. For example, “hello, how are you?” is greeting function because it is used to greet the people.

The distinction between grammatical function and communicative function is clear. That is grammatical function is the relationship of constituent with other constituent. Communicative function is related to form or structure of sentence used to serve function, but communicative function itself is function of language for example, “asking a question” is a communicative function whereas “forming a question” is rather grammatical function.

This work is closely concerned with the communicative function of language. Though there is no uniformity in language function, generally we communicate through language. So, communicative function is the sole function of language. Several linguists have classified communicative function into different sets of categories. Richards et al. (1999, p. 192) classify language functions in three groups: Descriptive, Expressive and Social. Similarly, Finocchiaro and Brumfit (1983, p. 5)

have classified language functions in six different categories: Personal, Interpersonal, Directives, Referential, Meta linguistic and Imaginative. Likewise, Van Ek.(1975, pp.11- 14) distinguishes six types of communicative functions:

- Imparting and seeking factual information (identifying, reporting, correcting, asking etc.)
- Expressing and finding out intellectual attitudes (expressing agreement, expressing disagreement, denying something, accepting or declining and offer or invitation, offering to do something, giving and seeking permission, etc.)
- Expressing and finding out emotional attitude (expressing pleasure or displeasure, surprise, satisfaction/ dissatisfaction, fear, worry, gratitude, sympathy etc.)
- Expressing and finding out moral attitudes (apologizing granting forgiveness, expressing approval or disapproval, etc.)
- Getting things done (suasion) suggesting, advising, warning, requesting, etc.)
- Socializing (greeting, introduction, leave taking, attracting attention, congratulating, proposing a toast etc.)

### ***Greetings and It's Forms***

Human beings are social beings who need to live in the society. Every society has its own culture, system, tradition, beliefs, etc. to perform different task and rituals. Greeting is one of the language functions which is also known as a system of human communication that refer to the first word used in the communication when one sees or meets somebody else. When people meet they greet each other .Different people greet different according to their caste, religion, tradition, culture etc. Similarly, people greet each according to their position and whom they are going to greet either

teacher, doctor, prime minister, parents or priest. In Nepali, we say '*Namaste*', In English, the most common way of greeting is *Good morning / afternoon / evening*.

People say *Good Morning* in the morning time. It is used before noon. Similarly, *Good afternoon* is used after midday until about 4 o' clock in the evening. Likewise, after 4' clock people use *Good evening* until bed time. Moreover, *Good night* is used when people are living for the sleep. *Good morning*, *Good afternoon* and *Good evening* is formal ways of greeting which are used between strangers or the people who meet in the office for business.

When relatives and friends meet, they use more formal ways of greeting. *Hi* is a very informal way of greeting which is used between friends or relatives. "*Hullo / Hello / Hallo* is used between close friend and relatives for greeting . It is used for starting a conversation on the telephone or to answer the a telephone calls".(Finnocchiaro and Brumfit (1983, p. 115) as cited in Bhandari and Adhikari, 2011, p. 13)

*Morning*, *afternoon* and *evening* are the shortened forms of *Good morning*, *Good afternoon* and *Good evening*. They are used to greet in informal setting. Thus, greeting is one of the language functions which are used to greet each other when people meet each other. The language function greeting makes human relation lively and makes people social human being.

Matrayek (1983, p.1) has given some of the forms of greeting used in English which are listed below:

- Hi, Larry How's it going?

Hey, Alice How're you doing?

Hello, Bob. How are things with you?

Good morning, Me. Kim, Long time no see?

Good afternoon. How are you?

Good evening

- Responding

Fine thanks. And how are you?

OK. How are you?

So-so. How about you?

I'm fine, thank you.

Very well, thank you.

Similarly, Blundell, Higgens, and Middlemiss (2009, pp.167-168) have given the following forms of greeting used in English.

i. Morning!

You see a colleague you haven't seen for sometimes.

ii. John! Good to see you ( again) !

It's good to see you

iii. (how/very) nice to see you ( again)

In other situations

iv. Afternoon ![ from 12 noon or after lunch to the end of the working day]

v. Evening ![ after work or form about 6 pm to onwards]

vi. Dear Mr./Mrs./Miss/Mr. Michael crowther, or other title or first name, plus surname, when writing.

You see your friend , Trevor, in the street.

vii. Hi!( Trevor) ! How are you?

A bit older than when you saw me last. Otherwise, fine. How are you?

viii. Hi there, ( Trevor)! [or other first name ]

ix. Hello (there, Trevor/ Judy)! [or other surname ]

In other situation

x. Long time no see![ when its sometime since you last met the other person]

xi. ( Ah, Lynda/ Steve ) [ or other name ] Just the person I wanted to see.

xii. Just the person / lady / man etc. I was looking for.

xiii. The very person / girl / chap etc. I was after.

xiv. Dear all,

xv. Hi, everybody !

xvi. Dear, My dear Chris/ Mandy etc. [ or other first name ]

xvii. Dearest/ My dearest Chris / Mandy etc. [ or other first name ]

xviii. Darling / My darling Chris / Mandy etc.[ or other first name]

} when writing

} letters

You walk into a sales conference. Some top- level mangers you do not know well are there.

xix. Good Morning gentlemen !

Good Morning !

In other situations
---------------------

xx. Good afternoon ![ from 12 noon or after lunch to the end of the working day. ]

xxi. Good evening ![ after work or from 6 pm onwards ]

xxii. Dear sir

xxiii. Dear Madam

xxiv. Dear sir or madam, [ If you don't know exactly who will deal with you letter in  
eg. a government department

xxv. Sir,

[Usually sounds cold / angry]

xxvi. Madam,

### ***Contrastive Analysis***

Contrastive analysis is a branch of linguistics which compares two or more languages. Contrastive analysis is branch of applied linguistics which focuses on the finding out the similarities and differences between two languages and predicts the areas of difficulty in the process of learning the target language. According to James (1980, p. 145), "Contrastive analysis has applications in predicting and diagnosing a proportion of the L2 learners with a common L1 and in the design of testing instruments for such learners". Similarly, according to Richards et al (1999, p. 38) "contrastive analysis as the comparison of linguistics system of two languages for example sound system". Likewise, Asher (1994, p. 737) says "contrastive analysis, which is also called contrastive linguists, refers to a systematic comparison of linguistics system of two or more languages". Moreover, van Els et al (1984, p. 38) say, "Contrastive analysis is a systematic comparison of specific linguistic characteristics of two or more languages". Thus, contrastive analysis is known as a scientific study of similarities and differences between two or more than languages. Usually, in contrastive analysis two languages are compared native and target languages. In other words, contrastive analysis is known as method of analyzing the structures of two or more than two languages to find out the differential aspects of their systems irrespective of their level of development. Contrastive analysis was developed in the late 1940s and 50s as an application of structural linguistics to

language teaching, and highly popularized in the 60s and its popularity declined in the 70s. It is based on the following assumptions.

- The main difficulties in learning a new language are caused by interference from the first language.
- These difficulties can be predicted by contrastive analysis.
- Teaching materials can make use of contrastive analysis to reduce the effect of interference.

The development of contrastive analysis for foreign language teaching can be traced back to the American linguist C.C. Fries who made the first appeal for it. It was Fries who for first time initiated the call to contrastive linguist study to derive the best teaching materials. Fries introduced Contrastive analysis for the first time in 1945 in his book entitled 'Teaching and Learning as a Foreign Language'. Later, in 1957, Lado made more direct and explicit by developing technique to carry out Contrastive analysis in his book 'Linguistics Across the Culture'. This, contrastive analysis becomes useful when it adequately describes the sound structure and grammatical structure of two languages with comparing statement, giving due emphasis to the compatible in the two systems.

### ***Importance of Contrastive Analysis***

Contrastive Analysis is very important for foreign language teaching and learning. It is carried out mainly for pedagogical purpose. According to Ellis (1985, p. 23), "Contrastive Analysis has both psychological aspect and linguistic aspect. Psychological aspect is based on behaviorist learning theory and linguistic aspects, in the first place at least, on the structural linguistics". Similarly, a number of fundamental and applied objectives have traditionally been attributed to Contrastive Analysis. They are, a) providing insights into similarities and differences between

languages, b) explaining and predicting problems in L2 learning and c) developing course materials for language teaching. (Van et al, 1976,p.45). Moreover, James (1980, p. 145) says "CA can predict three things:

- a) It can pre- identify the aspects likely to cause trouble.
- b) It can predict difficulty and
- c) It can predict errors ".

Thus, it can be concluded that the improvement of foreign language teaching is the objecting of CA which facilitates the learning of foreign language by explaining TL language errors. In course of teaching, a good language teacher should have sound knowledge of CA to treat the learners' psychologically and academically. Unless, he/she knows the resources and types of errors that they commit, he/she will not be able to teach them effectively. The comparison between two languages helps in pointing the areas of difficulty in learning and errors in performances. It also helps in designing teaching/ learning materials for those particular areas that need more attention. The findings of CA are useful not only for language teachers but also for course designers, testing experts, learners and other stakeholders.

### **Review of Related Empirical Literature**

Some empirical works related to the study have been reviewed and presented here.

Limbu (2008) conducted a research work on, "Asking for Permission in English and Limbu". His purpose was to find out the asking permission used in English and Limbu languages. He used purposive non- random sampling procedure in order to select the 40 sample from the native speakers of the Limbu community. His main research tool was schedule interview. His study showed that English people use formal form with their family members and neighbors whereas informal forms were

used with them in Limbu. The Forms of seeking for permission are reflected in affixation in Limbu whereas in English they are reflected in separate lexical items.

Kunwar (2009) conducted a research entitled, "Forms of address in English and Doteli dialects". His objective of the research study was to compare and contrast the forms of address used in Doteli dialects and those of the English languages. The sample of the study was seventy native speakers of Doteli dialects from Doti district. He used questionnaire as a main research tool. His finding showed that Doteli dialect has more forms of address in comparison to the English language.

Gurung (2012) carried out a research entitled "Forms of Address in the Tamu (Gurung) and the English languages. : A comparative study". The objectives of his study were to find out the forms of address used in the Tamu (Gurung) language and to compare and contrast the forms of address used in Tamu (Gurung) and English language. In order to meet the objectives of his study he used questionnaire as a research tool to collect the data. 30 native speakers of the Tamu (Gurung) were the sample of his study. The findings of his study are that Gurung language is richer in the forms of address than English language and there are some words which are used to address different people such as 'bajyu', 'baju' 'apa' etc. for different people.

Chaudhary (2014) conducted a research work entitled, "Thanking and Congratulating in English and Tharu languages". To find out different exponents of thanking and congratulating used by Tharu native speakers and to compare and contrast the exponents of thanking and congratulating used by the speakers of Tharu with those of English languages were the main objectives of his study. He used 60 native speakers of Tharu language from Saptari district as sample. In order to select those he used purposive non-random judgmental sampling procedure. To collect the data he used questionnaire and interview as research tools. The findings of his study

were, Tharu speakers used more informal exponents of thanking and congratulating than those of English speakers. Tharu language speakers used less number of formal congratulating exponents to their teachers than those of English language speakers.

Tharu Kumal (2014) carried out a research entitled, "Forms of Greeting and Taking leave in Awadhi and English". The objectives of his research study were to find out the forms of greeting and taking leave in Awadhi languages, and compare and contrast the forms of greeting and taking leave used in English and Awadhi languages. In order to collect the data he used questionnaire as a research tool. 40 Awadhi language users from Dang district, especially valley were the sample of his study. In order to select the sample he used purposive non- random sampling procedure. The major findings of his study were: Awadhi language has more greeting and taking leave forms in comparison to English language. He found that some forms of greeting and taking leave of Awadhi language are, Greeting: pranam, sewadhog, dandawat, namaste, sitaram, jug jugjiyo, gyanibano, bhagyamaniraho etc. and Taking leave: ram ram, siyaram, pranam, namste, leu to ham jaithan, leu to baitho, hum jaithan etc.

Chaudhary (2015) conducted a research work on, " Pluralization of nouns in DangoriyaTharu and English". The objectives of his study were to identify the process of pluralization on the DangoriyaTharu language and to find out the similarities and differences between the processes of DangoriyaTharu with those of in English language. To meet the objectives of the study he used interview and questionnaire as research tools to collect the data from sample. Altogether 54 respondents were his sample. He used stratified random sampling procedure in order to select the sample from the population. The findings of his study were: there were some suffixes such as |n| o| en| etc. to be added to transform the singular Dangoriyanoun into plural.

Sometimes, the determiners such as | dher| dheur| etc. precede the nouns and make them plural.

Chaudhary (2015) conducted a research work on "Apologizing and Requesting in English and Morangiaya Tharu". The objectives of the study were to find out the forms of apologizing and requesting in MorangiayaTharu and to compare and contrast the forms of the apologizing and the requesting forms of MorangiayaTharu and English languages. To collect the data he used 80 Morangiya Tharu people from different villages of Sunsari and Saptari districts as a sample of his study. In order to select these he used purposive non- random sampling procedure. He used questionnaire as a research tool to collect the data. The major findings of his study were Morangiya Tharu use different forms with different people. With stranger they use very formal forms where they use a little bit informal forms to apologize.

Likewise, Bhatta (2017) conducted a research entitled "Forms of Request and Advice in English and Bajhanghi". The objectives of his study were to find out the forms of request and advice used in English and Bajhanghi language and to compare the forms of request and advice used in these languages. He used questionnaire and schedule interview as research tools in order to collect the data from the respondents. He collected necessary data from the 40 Bajhanghi native speakers. In order to select 40 sample from the population he used purposive non-random sampling procedure. He found that Bajhanghi native speakers use less polite forms of request to the intimate friends than English. Similarly, Bajhanghi native speakers use polite forms of request to stranger than friends. Likewise, Bajhanghi native speakers use polite forms of advice to the seniors, strangers and new friends whereas English use same sort of polite forms of language.

### **Implications of the Review for the Study**

The literature review is very necessary part of any research work to make it more reliable and authentic. The researcher needs to review several works such as books, journals, articles, reports and previous researches while conducting the research. I went through various theoretical and empirical research studies while reviewing the literature for the study. I reviewed different previous research works, and books related to my study. Particularly, I reviewed some books and theses that helped me in various fields to conduct this research. When I reviewed Matrayek (1973) I got theoretical ideas related to the sociolinguistics, particularly, about language functions and forms of greeting used in English language. After reviewing the CBS (2021) I came to know how many languages are spoken in Nepal. Similarly, Nunan (1992) helped me to gather ideas related to the research design in general and survey research in particular. Likewise Chaudhary (2014) helped me to formulate the objectives and research questions for this research. Similarly, James (1980), Asher (1994) and Lado & Fries (1945) provided me a sound knowledge related to the contrastive analysis. After reviewing Dahit (2005) I got ideas about Tharu community people. Tharu Kumal (2014) helped me to formulate research objectives, research questions and research tool. Moreover, he also helped me to know about the data analysis procedure.

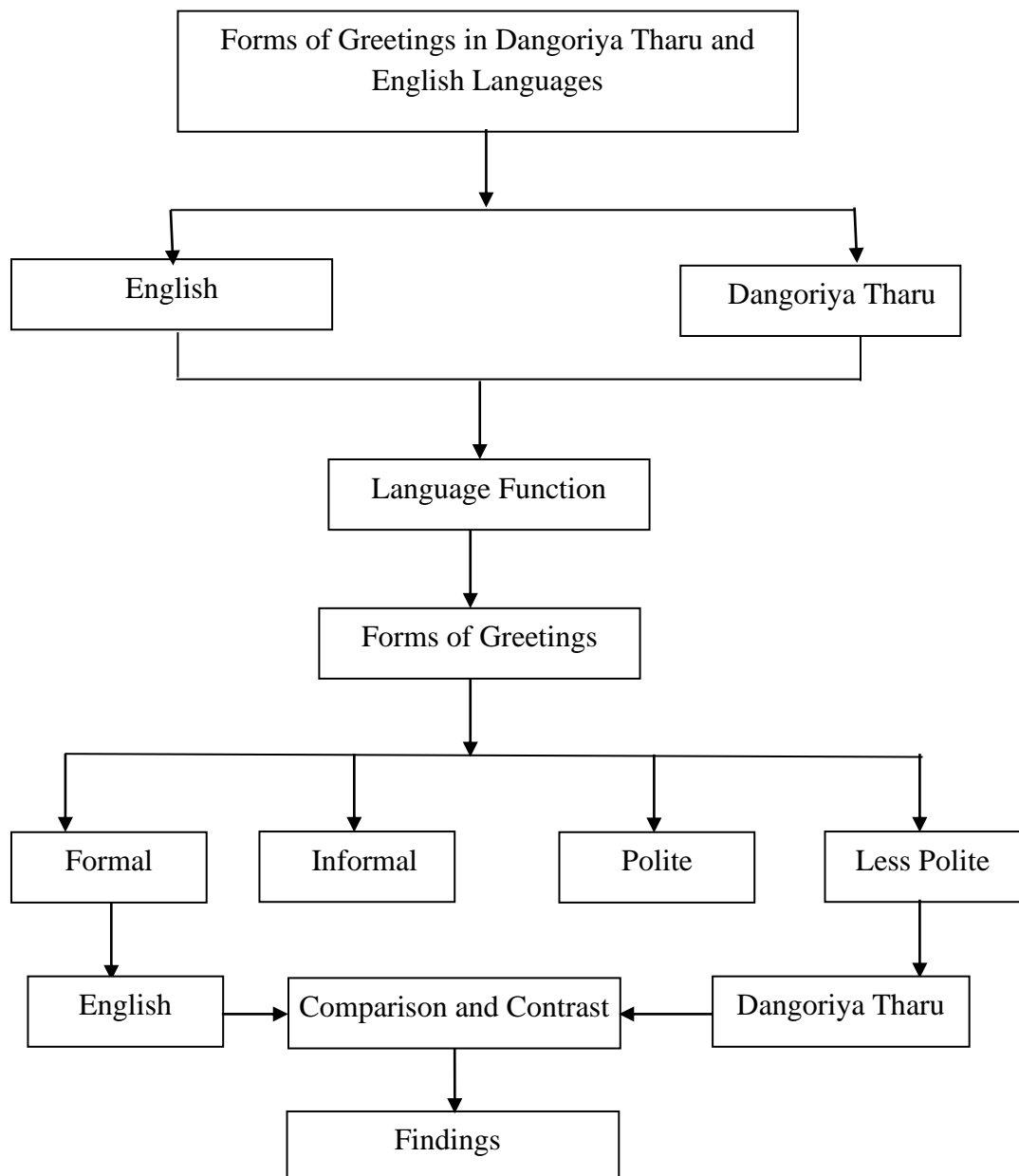
I got in- depth information for my research topic after reviewing these research studies carried out with different objectives, methodology and research questions. I got many ideas that were very useful for my research work. I got information about the language functions in general and language function greetings in particular. I knew about questionnaire and survey research design. As a whole, the reviewed literature had many implications to my research work regarding the research

design of study, theoretical ideas, data collection tools, sampling procedures.

Therefore, these all reviewed works were very helpful for me to carry out this research.

### Conceptual Framework

The conceptual framework of this study has been shown diagrammatically as below.



## **Chapter 3**

### **Methods and Procedures of the study**

This chapter includes design and methods of the study, population, sample and sampling strategy, sources of the data collection tools and technique. Likewise it also includes data analysis and interpretation procedures. Similarly, it also incorporates Ethical considerations.

#### **Research Design and Method of the Study**

Research is a systematic process of inquiry to solve any kinds of problems. In this sense, Kumar (2011,p.2)states “research is systematic process, formulating questions, collecting relevant data relating to such questions, analyzing and interpreting the obtained data and making the publicly accessible”. Similarly, Research design is a detailed plan of the investigation. It is detailed procedures of testing the hypothesis and analyzing the obtained data. Thus, research design is an essential part of any research work.

The design of this study qualitative in general and survey research in particular. Survey research is the most popular design of research in social science including the field of education. Basically, it is carried out in large number of population to find out beliefs, behaviors, attitudes and general facts of a particular group of people or an individual. It is mostly useful to generalize the findings in large number of population. In survey research design data are gathered from relatively large number of population using certain sampling procedure where, the whole population for the data collection is not feasible. Cohen, Manion and Morrison (2010, p. 205) opine " typically surveys gathers the data at a particular point in time with the describing the nature of existing conditions or identifying the standards against which existing condition or identifying the standards against which existing condition can be

compared or determined the relationship that exist between specific events". They further say that survey research design is useful for gathering factual information to find out attitude and preference and prediction; behavior and experience. My research is also about the general fact and behaviors of the native speakers of DangoriyaTharu community especially of Deukhuri valley of Dang. Therefore, this research design is the best method to explore the general facts and behaviors of Dangoriya Tharu native speakers.

Thus, this study followed the survey research design. Particularly, this research was cross – sectional survey study. Cross-sectional study is one that gathers data at a particular time with a single shot.

Survey research design uses the systematic method for collecting the data to meet the objectives of the study. Cohen, Manion and Morrison (2010, p.24) state, “by method we mean that range of approaches used in educational research to gather the data when they are used as a basis for inferences and interpretation for exploration and prediction”. They further say surveys vary in scope from large-scale governmental investigation to small-scale studies carried out by a single researcher. The collection of data in survey involves one or more data collection tools. A researcher designed a set of questionnaire in order to collect the data from the field. A set of questionnaire were used to gather the information about the general facts and behaviors of the respondents towards the form of greetings of Dangoriya Tharu native speakers especially from Deukhuri valley of Dang district. The questionnaire was administered to the respondents at a single time to gather the data at once. In order to collect the data in natural setting, the researcher visited the participants and request to fill up the questionnaire.

Thus, to fulfill the objectives of the study, the researcher adopted the survey research design to find out the forms of greetings used in Dangoriya Tharu language and compare with those of English.

### **Population, Sample and Sampling Strategy**

The population for the study was all the Dangoriya Tharu speakers of Deukhuri Valley and population was forty literate (10+2) Dangoriya Tharu native speakers. The sample of this study was selected through the purposive convenience sampling procedure.

### **Sources of Data**

This study was based on both primary and secondary sources of data. The primary sources of data were based on the data collected from the 40 native speakers of Dangoriya Tharu language from Dang Deukhuri valley. Likewise, the secondary sources of data were taken from different books, articles, journals, and thesis related to the sociolinguistics and language functions. I reviewed the available related literature for the secondary sources of data.

### **Data Collection Tools and Techniques**

Regarding the data collection tools and techniques of the study, I used open-ended questionnaire in order to collect the data for the study.

### **Data Collection Procedures**

In order to collect primary data, first of all I went to the concerned place and introduced myself to the concerned persons. After introducing I explained the purpose and process of the study and I built rapport with the persons. After building rapport with the concerned persons I asked for the consent. After taking consent from the respondents I distributed the questionnaire to the respondents and after a week I

collected the questionnaire from the respondents. Finally, I thanked all the respondents for their kind cooperation and help.

### **Data Analysis and Interpretation Procedures**

After collecting necessary data, the data was tabulated under different headings according to its nature after reading several times. Being a qualitative research design, I followed qualitatively analysis. In this regard, I presented forms of greetings both in English and Dangoriya Tharu then analyzed them comparatively, displayed data in table. Thus, the data was analyzed and interpreted by adopting qualitative approach.

### **Ethical Considerations**

In order to maintain the ethicalness and validity of the research, some ethical strategies and techniques were taken into consideration from the side of researcher. The recommendation letter was taken from the department to carry out the research in order to make it formal and authorized. Similarly, the researcher took permission from the selected informants to collect the data. He clearly explained the purpose of research study to the respondents. He did not use the data for any other purposes except this research work. Privacy was maintained by not disclosing the name of respondents in the research. Therefore, the researcher did not polish anything in the original data that impacted on the prestige of respondents. Moreover, to make writing more formal and academic all the processes of academic writing were followed. The researcher cited the references in the APA format. Proper citation and reference was given to avoid plagiarism and all the activities in the study were done under the suggestions of the respective guide to make it more ethical and valid research.

## **Chapter 4**

### **Analysis and Interpretation of Data**

This chapter introduces analysis and interpretations of the data comparatively and descriptively and findings of the study.

#### **Analysis of Data and Interpretation of the Results**

The primary data elicited from the informants of Dangoriya Tharu native speakers and the secondary sources of English have been analyzed and interpreted with the help of appropriate descriptions, illustrations and tables. The data obtained from informants has been tabulated. They have further analyzed and interpreted using descriptions and illustrations method.

#### ***Forms of Greetings in Dangoriya Tharu Language***

The forms of greetings in Dangoriya Tharu have been collected using a questionnaire. The forms of greetings are used in both spoken and written forms. The Dangoriya Tharu native speakers use the following forms of greetings while talking in their daily life.

**Table 1***Forms of greetings in Dangoriya Tharu Language*


---

Ka haal khabar ba sanghaari ?
Kaa ba yar !
Ram Ram!
Jay ramji !
Dhog kainlu dai/baba, budu/budi
Bhagyamani + kinship form
Bhagyamani huiho !
Bhagyamani raho !
Pranam + kinship !
Namaskar master ji/mastiniyaji !
Namaste master ji/mastiniyaji !
Ka ba halkhabar !
Maja bato !
Kaa haalchaal baa bhatijawa
Kaa samaachaar baa bhatijiya
Sittaram !
Jayasiyaram + kinship form
Kasin bato + kinship form
Jaysiyaram + kinship form
Dhog +kinship form
Kaa khabar baa bhiya/baabu!
Kasin bato+ kinship form
Ram ram kaa baat ba apnik

---

The example presented in the table 1 show that Dangoriya Tharu Language has different expressions to convey the meaning of Greetings.

***Forms of Greetings in English***

The data for English have been collected using secondary sources. The forms used for greeting in English as mentioned in Blundell et al. (2009) and Martyek (1983) have been presented in table 2.

**Table 2***Forms of Greetings in English Language*


---

Morning!

Afternoon!

Good Evening! ( after work or from 6 pm onwards)

Good morning gentlemen!

Dear sir

Dear Madam

Good afternoon!

Good morning everybody!

Hi, Larry. How's going?

Hey, Alice. How're you doing?

Hello, Bob, How are things with you?

Good morning, Mr. Kim. Long time no see?

Good afternoon, How are you?

Hi ( Trever) ! How are you?

Hi there, ( Trever/Judy)

Hi everybody!

(Ah, Lynda/Steve) just the person I wanted to see.

The person I wanted to see.

Long time no see!

Jhon! Good to see you (again),

Hi, Larry How's it going?

Hey, Alice How're you doing?

---

Table 2 show that English Language has different exponents greetings forms to express the meaning of greetings.

**Table 3***Forms of Greetings of Dangoriya Tharu and English Languages*

<b>In Tharu</b>	<b>In English</b>
Ka haalkhabar ba sanghaari ?	How is it going friend?
Kaaba yar !	He, How are you?
Ram Ram!	Good morning/Good afternoon/Good evening
Jayram ji !	Good morning/Good afternoon/Good evening
Dhog kainlu dai/baba, budu/budi	Good morning/Good afternoon/Good evening
Bhagyamani + kinship form	God bless you
Bhagyamani huiho !	May god bless you
Bhagyamani raho !	May god bless you
Pranam + kinship !	Good morning/Good afternoon/Good evening
Namaskar master ji/mastiniyaji !	Good morning/Good afternoon/Good evening
Namaste master ji/mastiniyaji !	Good morning/Good afternoon/Good evening
Kaba halkhabar !	Hi! How are you?
Maja bato !	Hey! Are you fine?
Kaa haalchaal baa bhatijawa	What's the matter?
Kaa samaachaar baa bhatijiya	Hello! How are you?
Sittaram !	Good morning/Good afternoon/Good evening
Jayasiyaram + kinship form	Good morning/Good afternoon/Good evening
Kasin bato + kinship form	How are you?
Jaysiyaram + kinship form	Good morning/Good afternoon/Good evening
Dhog +kinship form	Good morning/Good afternoon/Good evening
Kaa khabar baa bhiya baabu !	How are you? Brother and sister
Kasin bato+ kinship form	How are you? + kinship forms
Ram ram kaa baat ba apnik	Hello! How are you?+ respect form

The table 3 presents the forms of greetings of both languages. Both languages have number of greetings forms. It shows that In English language different greeting forms are used in different period of time of the day but in Dangoriya Tharu language time does not play any role in selecting forms of greetings.

*Formal Forms of Greetings in English and Dangoriya Tharu*

**Table 4**

*Forms of Greetings in Dangoriya Tharu and English in Formal Situations*

<b>Dangoriya Tharu</b>	<b>English</b>
Pranaam (Dai/Baba) bowing head or touching their feet	Good morning/afternoon/evening mother/father
Pranaam (Didi/Daadu) bowing head or touching their feet	Good morning/afternoon/evening sister/brother
Pranaam (Bbudi/Budu) bowing head or touching their feet	Good morning/afternoon/evening grandmother/father
Darshan (Nana/Nani) bowing head or touching their feet	Good morning/afternoon/evening maternal grandfather/mother
Dhog baa (Baa/Daai)	Please to meet you father/mother
Dhog kailun (daadu/didi) bowing head or touching their feet	Nice to see you brother/sister
Dhog (Nana/Nani) bowing head or touching their feet	Please to meet you maternal grandfather/mother
Namaskaar Master/mastaniya ji	Good morning/afternoon/evening sir/madam
Namaste headmaster ji	Good morning/afternoon/evening head sir
Darshan (Kaaka/Kaaki) bowing head or touching their feet	How do you do uncle/ aunt

Table 4 shows that there are various forms of greetings in Dangoriya Tharu and English languages. People initiate their conversation after-greeting whenever they meet each other. Regarding, greetings in Dangoriya Tharu, Dangoriya Tharu native speakers use different forms of greetings according to whom they meet. For example if they meet their senior family members they use *dhog, darshan, pranam namaskaar, Namaste*. In some cases they touch their senior family member's feet or sometimes bow their head without saying anything. For example, son or daughter touches his/her father's/ mother's and elder brother's/sister's feet but father/mother and elder brothers/sisters do not touch his/her feet.

Similarly, English native speakers also use various greetings forms whenever they meet their family members. There are no any fix greeting forms in English for

family members, relating to other people. For instance, they use *good morning, good afternoon, good evening, nice to meet you, please to meet you, how do you do* etc.

Moreover, in English language time plays pivotal role for selecting greeting forms such as Good morning before 12:00 noon in a day, Good afternoon from 12 to 5:00 P.M. of a day and Good evening until bed from 5:00 P.M. (Blundell, higgins and middilemiss 2009,pp.209-210), whereas in Dangoriya Tharu, time does not play any role while greeting people.

### ***Informal Forms of Greetings in English and Dangoriya Tharu***

**Table 5**

*Forms of Greetings in Dangoriya Tharu and English in Informal Situations*

<b>In Dangoriya Tharu</b>	<b>In English</b>
Kaa baa haal khabar?	Hey! How're you doing?
Maja bato!	Are you fine?
Kaa haalchaal baa?	What's going?
Kaa baa torik hallkhabar	Hey! How are the things with you?
Kaa samachar baa?	What's up man
Jayraam ji Joining hands	Morning/afternoon/evening
Jayram ji sanghaari	Hello!/ Hi! Mom dad hugging/kissing
Dher din baat bilgailo?	Long time no see!
Kaa baa haal khabar sanghari?	What's up friend hugging
Kasin bato?	How are you?
Ram Ram	Morning
Kaa haalchal baa Tilak	Ah, Martin how are you?
Kasin bato? Kinship term	How are you?
Kaa baa yaar? Shaking hands	Hi! There
	It's good to see you
	Hey! Bob
	How are the things going?
	Long time no see.
	Hey! what's up?

Table 5 shows that *kaa ba haalkhabar, kasi nbato, maja bato, kaa baa yaar, ram-ram, kaa samachar baa* etc. greeting forms are used by Dangoriya Tharu native speakers in informal situations whereas hi, hey! Bob, hello, how is it going etc greeting forms are used by English native speakers to greet informal situation. Both

languages have some sort of similar greeting forms to greet in informal situation but in comparison, English has more greeting forms to greet in informal situation in comparison to Dangoriya Tharu language.

*Forms of Greetings in Terms of Politeness*

**Table 6**

*Forms of Greetings in Terms of Politeness*

<b>In Dangoriya Tharu</b>	<b>In English</b>
Darshan baba touch their feet	Good morning/afternoon/ evening Dad
Pranam dai touch their feet	Good morning/ afternoon/evening mother.
Namakar master ji join hands and bow head	Good morning/afternoon/evening sir
Namaste mastaniya ji join hands and bow head	Good morning/afternoon/evening madam
Dhog baa budu/ budi touch their feet	Good morning/afternoon/evening grand father/mother
Ram ram kaa baa apnik	Hello! How are you sir?
khavar/haakhavar Join the hands	
Ram ramkaa baa apnik haal khavar	Hello! How are you sir?
maja bato Bhai	Are you fine?
jug jug, jio chaawa chhai	Live long time
bhagyamani huiho, nati	God bless you grand son
bhagyamani baabu	God bless you sister

Table 6 shows that Dangoriya Tharu native speakers use *darshan, dhog Namaste namaskar, parnam* to their seniors and respected person and *maja bato Bhai, kaa baa haalkhavar, kaa samachar, bhagyamani baabu, bhagyamani huiho, nati jug jug, jio chaawa chhai* etc. are used to juniors. But English speakers do not have separate forms of greeting. They use same sort of forms of greeting to all seniors and juniors. For example; Good morning, good afternoon, good evening, hello, hi, how are you etc. Moreover, Dangoriya Tharu native speakers especially juniors touch their

parents' and relatives feet or sometimes bow their head in front of them without uttering any greeting and they are polite to their teachers they always join their hands and bow their head in front of them.

Similarly, the less polite forms of greetings are in the table below

**Table 7**

*Forms of Greetings in Terms of Less Politeness*

<b>In Dangoriya Tharu</b>	<b>In English</b>
Kaa baa haal khabar?	What's up?
Kaa baa yaar?	What's up man?
Kaa haal chal baa?	Hi! Papa
Kaa baa torik haal khabar?	Hey! Mom
Jay ramji	He you!
Kaa baa + kinship term	Hi! There
Ram ram	Jhon! Good to see you (again)
	Long time no see
	Good to see you
	How is it going?
	How are the things going?
	Morning
	Afternoon
	Evening

From the above given we can say that both languages have less polite forms of greetings. Dangoriya Tharu native speakers use kaa baa haal khabar, kaa baa yaar, kaa haal chal baa, kaa baa torik haal khabr, and English native speakers also use what's up, hi, hey, he you, hi there, good to see you, long time no see. Dangoriya Tharu native speakers use less polite forms of greetings with juniors and already known friends but they use polite forms of greetings with friends whom they meet first time. Similarly, English native speakers also use less polite forms greetings with familiar

friends and juniors too. Moreover, English language has more number of less polite forms of greetings in comparison to Dangoriya Tharu language.

### **Comparison of Forms of Greetings**

There are number of greetings forms in both languages but there are some similarities and differences as well.

#### ***Similarities***

The following are the similarities

- Both languages have number of greetings forms.
- Both languages have formal, informal, polite and less polite forms of greetings.
- Both languages' native speakers use polite forms of greetings to their seniors and less polite forms of greetings to the juniors.
- Both languages' native speakers use less formal and less polite forms of greetings to their friends.

#### ***Differences***

The followings are the differences.

- In Dangoriya Tharu language formal greetings forms are *Dhog!, Darshan!, Namaste!, Namaskar!etc.* are the different greetings forms which are used according to the addressee but in English language such greetings forms are not used on the basis of addressee.
- In Dangoriya Tharu language, while greeting kinship terms are frequently used but in English kinship terms are used less frequently.
- In Dangoriya Tharu language there less number of greetings forms whereas in English there are more number of greetings forms.

- In English language different greeting forms are used in different period of time of the day but in Dangoriya Tharu language time does not play any role in selecting
- Dangoriya Tharu native speakers especially juniors touch their parents' and relatives' feet or sometime bow their head in front of them without uttering any greetings forms but such culture is not found in English.
- English native speakers use first name to their friends and relatives but Dangoriya Tharu native speakers do not use. Instead of that they use kinship terms.
- In informal and formal greetings of Dangoriya Tharu language the addressee are obligatorily used but in English they are optionally used.

### **Findings**

After the analysis and interpretation of the information obtain form the data some findings have been concluded. They are as follows:

- It has been found that while greeting to seniors, parents and senior relatives Dangoriya Tharu people use *dhog, darshan, pranam, namaskar, namasteetc.*
- Similarly, I found that Dangoriya Tharu native speaker use less polite greeting forms to their juniors or familiar friends whereas they use polite greeting forms to unfamiliar persons and senior family members.
- Another finding of the study shows that in comparison there is more number of greeting forms in English rather than in Dangoriya Tharu language.
- Likewise, I also found that Dangoriya Tharu native speakers and English native speakers use polite greeting forms when they meet their teacher.
- Another finding of the study is time plays important role in English but it does not play any role in Dangoriya Tharu language.

## Chapter 5

### Conclusions and Implications

This chapter contains conclusion of the study and recommendation for the policy makers, practitioners, in the field of ELT and further research on the basis of findings of the study.

#### Conclusion

After the discussion and interpretation of the data, some conclusions have been drawn. Dangoriya Tharu language has many greetings forms such as *raam raam, Dhog, darshan, Namaste, namaskar, pranam* etc. to greet seniors and *bhagyamani, jug jugjio, sadasukhirahoka baa halkhabar, majabato, kasinbato* etc. to greet juniors. In comparison to Dangoriya Tharu language English language is more number of greetings forms than Dangoriya Tharu language.

Dangoriya Tharu native speakers use various greetings forms to greet their family members and relatives. They do not use common forms as English speakers do. Dangoriya Tharu speakers use separate greetings forms to greet seniors and juniors. Similarly, they also use different greetings forms according to relation, position, and intimacy to the addressee. Likewise, naïve speakers of English are habituated saying first name to greet the family members especially to the juniors. But Dangoriya Tharu native speakers use kinship term to greet family members and are more formal to greet seniors and less formal to greet juniors. English native speakers use more common non-linguistic signs of greeting for the family members such as kissing, hugging which is not found in Dangoriya Tharu culture. English native speakers seem to be less formal when they are talking with their family members such as father mother brother sister etc. hello, hi are common forms of greeting used by English native speakers whereas Dangoriya Tharu native speakers seem to be more

formal in comparison to English while greeting senior family members such as father mother elder brother/ sister, grandfather/mother.

English native speakers use first name to greet strangers but it is not found in Dangoriya Tharu culture. Instead of that they use kinship terms. In telephone conversation Dangoriya Tharu native speakers use 'hello' to mean that they have received telephone call but not they are greeting them. They use other greeting forms to greet such as 'hello' ram ram, 'hello' dhog kainlu baba/dai, 'hello' darshan didi etc. Hand shaking, nodding head are the common non- linguistic signs for greetings in Dangoriya Tharu language. These signs are equally used by the native speakers of English as well as Dangoriya Tharu.

### **Implications**

On the basis of the findings I have attempted to list out some suggestions which would be fruitful for teachers, policy makers, students, the English learners of Dangoriya Tharu language.

### ***Policy Related***

This is the highest level of implementation. The things that are implemented at this level can bring change in the entire educational system. The following recommendations have been made from this study at this level.

- Policy makers and curriculum designers should include comparative study of greetings forms in course while designing curriculum.
- The syllabus designers and textbook writers should be more conscious about multilingual pedagogy in terms of forms of greetings while designing the syllabus and writing the textbooks of the English for the Dangoriya Tharu learners who are learning English as a second or foreign language.

### ***Practice Related***

- At the time of teaching forms of greetings the teachers should teach it comparatively.
- While teaching the teachers should provide more number of examples so the learners can understand easily.
- The differences regarding forms of greetings between Dangoriya Tharu and English should be considered while designing separate syllabus and other academic materials for the learners having Dangoriya Tharu as a mother tongue.

### ***Further Research Related***

This study should be helpful for those who want to carryout research in the similar topic in the upcoming days. The researcher should assume the research work as a base for their research work. They will be benefited by the following ways:

- It should be good secondary source of data for other people who want to conduct research in the field of Dangoriya Tharu language.
- This research is a survey research. I collected data regarding the forms of greetings. For intensive study, experimental studies can be conducted on effectiveness of greeting in Dangoriya Tharu language.
- As I have conducted research on forms of greetings in Dangoriya Tharu language. Interested researchers can conduct research on forms of addressing used in Dangoriya Tharu language.

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## **Appendix**

### **Questionnaire for Respondents**

This questionnaire is prepared in order to explore the information for carrying out a research on ‘Comparative Study on Forms of Greetings between Dangoriya Tharu and English Languages’ as a part of Master’s degree in English education under the supervision of respected sir Mr. Purna Bahadur Kandel, lecturer of department of English education, T.U., Kirtipur, Kathmandu. I have prepared this questionnaire to collect the data from the native speakers of Tharu language. Thus, this survey aims to explore the existing forms of greeting in Tharu language. So, you are kindly requested to fill up this questionnaire. Your identity and individual responses will be kept confidential and the finding of the survey will be used only for research purpose. I hope that you will cooperate with me to fill up this questionnaire.

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Level: M. Ed. Fourth Semester

T.U. registration no: **9-2-540-140-2008**

**Set- I**

**Questionnaire for Native Speakers of English**

Name: \_\_\_\_\_ Academic qualification: \_\_\_\_\_  
Address: \_\_\_\_\_ Occupation: \_\_\_\_\_  
Sex: \_\_\_\_\_ Marital Status \_\_\_\_\_

Please make response indicating what forms of greetings are used for the following.

You are in the following situations what forms of greetings do you use?

1. You visit the following respected people.

- i. An officer.....
- ii. A professor .....
- iii. A doctor .....
- iv. A nurse .....
- v. A priest .....

2. You visit following very special persona

- i. A Judge .....
- ii. The President .....
- iii. The prime minister .....

3. You visit the following your family members:

- i. Father .....
- ii. Mother .....
- iii. Elder sister .....
- iv. Elder brother .....
- v. Son .....
- vi. Daughter.....
- vii. Wife .....

viii. Husband .....

4. You visit the following parental relatives:

i. Uncle .....

ii. Aunt.....

iii. Nephew .....

iv. Niece .....

v. Grand daughter .....

vi. Grand son.....

vii. Grandfather/grandmother .....

5. You visit following maternal relatives.

i. Grandfather

ii. Grandmother.....

iii. Uncle.....

iv. Aunt.....

v. Elder brother.....

vi. Younger brother.....

vii. Elder sister.....

viii. Younger sister.....

6. You are in an academic institute:

i. A student greets a male teacher .....

ii. A student greets a female teacher .....

iii. A male teacher greets a student .....

iv. A female teacher greets a student .....

v. A student greets the principal .....

vi. The principal greets a student .....

vii. A teacher greets the headmaster .....

viii. A headmaster greets to his/her staff .....

7. You are in a telephone conversation:

i. Father .....

ii. Mother .....

iii. Elder brother .....

iv. Younger brother .....

v. Uncle .....

vi. Aunt .....

vii. Wife .....

8. You visit the stranger or guest:

i. The stranger is older than you .....

ii. The stranger is as old as you .....

iii. The stranger is younger than you .....

**Thank you**