

CHAPTER ONE

INTRODUCTION

This is the study on **Forms of Welcoming, Thanking and Expressing Good Wishes in English and Gurung language**. This section consists of the background of the study, statement of the problem, objectives of the study, research questions, significance of the study and operational definition of the key terms.

1.1 Background of the Study

Communication is highly essential for human beings to establish social contact or relationship in every situation. For communication, language has been regarded as the most important and effective medium. It is a part of our life without which natural human communication is not possible. Human beings have a unique place in the universe due to the possession of language.

Language is a special human capacity that distinguishes human from other living creatures.

Language refers to special human capacity for acquiring and using complex systems of communication. The scientific study of language is called linguistics. Language is the most effective and widely used means of communication through which we can exchange our ideas, thoughts, feelings, emotions and so on. It is both personal and social phenomenon which reflects culture and civilization and their varieties in the world which are different in terms of geographical areas, social ethnicity and field of use among others (Smith and Miller 1968 p. 239).

Different linguists have defined the term 'language' in different ways. According to Lyons (1970, p.3) "Language as the principal system of communication used by particular group of human beings within the particular society of which they are member". Similarly, Widdowson (1984,p.3) says "Language is a system of arbitrary vocal system which permits all people in a

given culture or others who have learned the system of that system to communicate or interact”. In the same way, Sapir (1921, p.8) says that language is primarily human being and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced by symbols. Therefore, language can be defined that language is the voluntary vocal system of human communication.

After analyzing all above mentioned definitions, now it has become clear that language is arbitrary unique systematic structural and complex property as well as social phenomenon that helps to exchange ideas, feelings, thoughts, emotions among human beings. It is the language that has brought disparity between human and animal world. Language is a unique feature of human beings and most widely used means of communication. Language plays a significant role in the development, maintenance and transmission of human civilization. So, language is viewed as a versatile, dynamic and specific property of human beings.

In the same way, language functions refer to the purpose for which the utterances or units of language are used. Broadly speaking, language serves two functions; grammatical function and communicative function. According to Richards (1999) “grammatical function is the relationship that a constituent in a sentence has with the other constituents”. On the other hand, “communicative function is the extent to which a language is used in a community.” Communicative function is very important in itself. There are different communicative functions among them welcoming, thanking and expressing good wishes are used to establish social relationship in the societies. So, these functions are very important to maintain social relationships. So my research will be based on the forms of in welcoming, thanking and expressing good wishes in English and Gurung language to find out the express used, similarities difference in the forms.

1.2 Statement of the Problem

The comparative study two languages makes it possible to locate points of similarities and differences between two languages and to predict more precisely interference and facilitation the speakers will counter in learning the new language. In my experience learning English as a second language is challenging job for Gurung native speakers. So the problem addressed so far in this study is how different cultural constraints cause difficulty while communicating in the target language. The main goal of learning language is to communicate with appropriate fluency. Therefore, I became interested to find out the similarities and differences in the forms of welcoming, thanking and expressing good wishes in English and Gurung. However English as a foreign language learners of Gurung native speaker are not so proficient in English because they have different habit of welcoming, thanking and expressing good wishes in their native language. So, the ways of welcoming, thanking and expressing good wishes are different in Gurung and English language. The problems having by the Gurung native speakers will be dealt in this research. The learners having different cultural background over generalize their already known rules into new language. Similarly, how the first language hinders or facilitates the target language will also be dealt with. To be specific this study is related to the problems in the use of expressing for welcoming, thanking and expressing good wishes in English and Gurung language. At the end of study, the forms of welcoming, thanking and expressing good wishes of both English and Gurung languages are compared.

1.3 Objectives of the Study

The objectives of this study were as follows:

-) To find out forms of welcoming, thanking and expressing good wishes used by Gurung native speakers.
-) To compare and contrast the forms of welcoming, thanking and expressing good wishes used by the native speaker of Gurung with those of English.

) To suggest some pedagogical implications.

1.4 Research Questions

The questions related to my study were as follows:

- i. What are the forms of welcoming, thanking and expressing good wishes in Gurung language?
- ii. What are the forms of welcoming, thanking and expressing good wishes in English language?
- iii. What are the similarities and differences between these languages in terms of welcoming, thanking and expressing good wishes?

1.5 Significance of the Study

In a multilingual country like Nepal, only the monolingual speaker cannot create successful communication in the society. So, he/she needs to be bilingual in order to survive in the society. And the main function of language is communication and it is used to fulfill some purpose. There are two types of function grammatical function and communicative function. Communicative function is very important in itself therefore, different communicative function among them welcoming, thanking and expressing good wishes are used to establish social relationship in the societies. So, these functions are very important to maintain social relationships.

This study seems to be significant to the teachers and students of Gurung dialect in the sense that they will get significant insight into the areas of similarities and differences in the forms of welcoming, thanking and expressing good wishes in English and Gurung language, which will make the teaching learning activities more comprehensible, contextualize and easier. Therefore the findings of the study will be very important all sectors/authorities related with the language teaching. Similarly, the findings of the study will be useful for linguists, textbook writers, language planners, Gurung learners, curriculum designers, especially for local curriculum designers, and preparing relevant teaching materials too. And furthermore, it will be a useful study for further research works in communicative function of language. Similarly, this research

will be significant for the prospective researchers who want to carry out research on the Gurung language. It will be significant to the Gurung students and language teachers who are involved in language teaching. This will also be more significant to language planners and policy makers with the concept of mother tongue education instruction.

1.6 Delimitations of the Study

The study had the following delimitations:

- i. The study was limited to the *Aarthare dialect* of Gurung language.
- ii. The study was limited to 30 Gurung native speakers only.
- iii. This study compared between English and Gurung in the forms of welcoming, thanking and expressing good wishes.
- iv. Tools and data collection are questionnaire.

1.7 Operational Definition of the Key Terms

The following terms used in the study have been defined.

Exponents: In this study, I have used the term exponents to refer to the expressions or utterances for performing language functions welcoming, thanking and expressing good wishes.

Dialect: Socially and regionally different variety of language. For example Aarthare Dhaksini dialect, Purbi dialect and pachhimi dialect of Gurung language.

First language: one's own native language here it is Aarthare dhaksini dialect of Gurung language.

Contrastive Analysis: Systematic study of a Gurung and English languages with a view to identifying their structural differences and similarities.

Grammatical function: Grammatical function refers to the functions of linguistic items in grammatical term. Such as subject,-verb-object (Ram play football).

Communicative function: In this research Communicative function refers to the way in which an utterance is used as a means of communication in English and Gurung.

Expressing good wishes: Expressing good wishes is a kind of language function and it is used to wish for good health, success, fortune etc.

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This part consists of the review of the theoretical literature, review of empirical literature, implications of the review for the study and conceptual framework of the study.

2.1 Review of the Theoretical Literature

The theoretical literature of this study includes the language families in Nepal, the English language and its importance discussion of an introduction to Gurung language, needs and importance of contrastive analysis and language functions which are mentioned below:

2.1.1 Language Families in Nepal

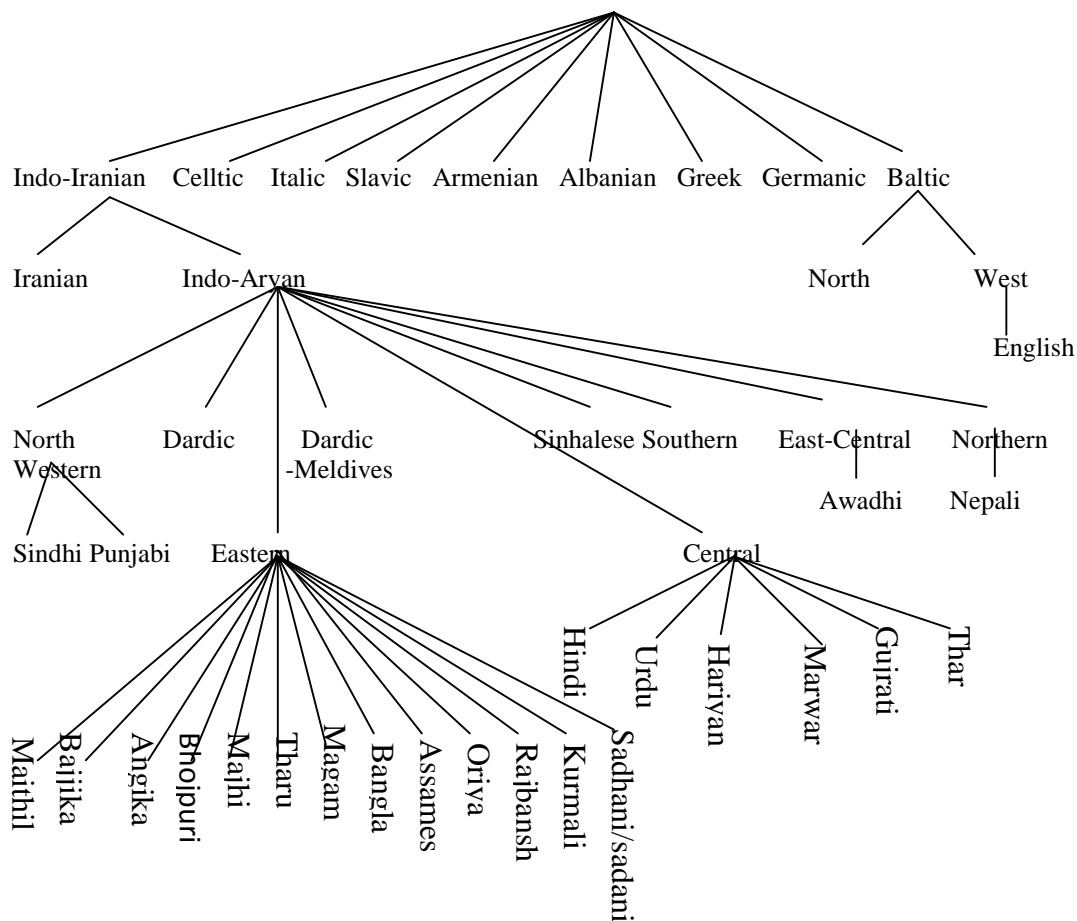
Despite its small size, Nepal accommodates an amazing cultural diversity including linguistics plurality. This multilingual setting confers on Nepal a distinctive position on the linguistic map of the world and renders it as one of the most fascinating areas of linguistic research. On the basis of genetic affiliation of the languages in Nepal. They are classified into four broad families: Indo- European, Sino-Tibetan, Austro-Asiatic and Dravidian which are mentioned below;

2.1.1.1 Indo-European Languages

The languages of the Indo-European family are spoken by the largest group of the speakers. The languages of this family mainly include; Nepali, Awadhi, Sadhani, Maithili, Bhojpuri, Majhi, Urdu, Gujrati. English is also one of the Indo-European languages that is used as a second language or a foreign language by the speaker of different languages of Nepal. Indo-European languages are spoken by 80% of the total population of the country (CBS, 2011).

The Indo-European languages are presented in the diagram below;

Diagram: 1 Indo-European Languages



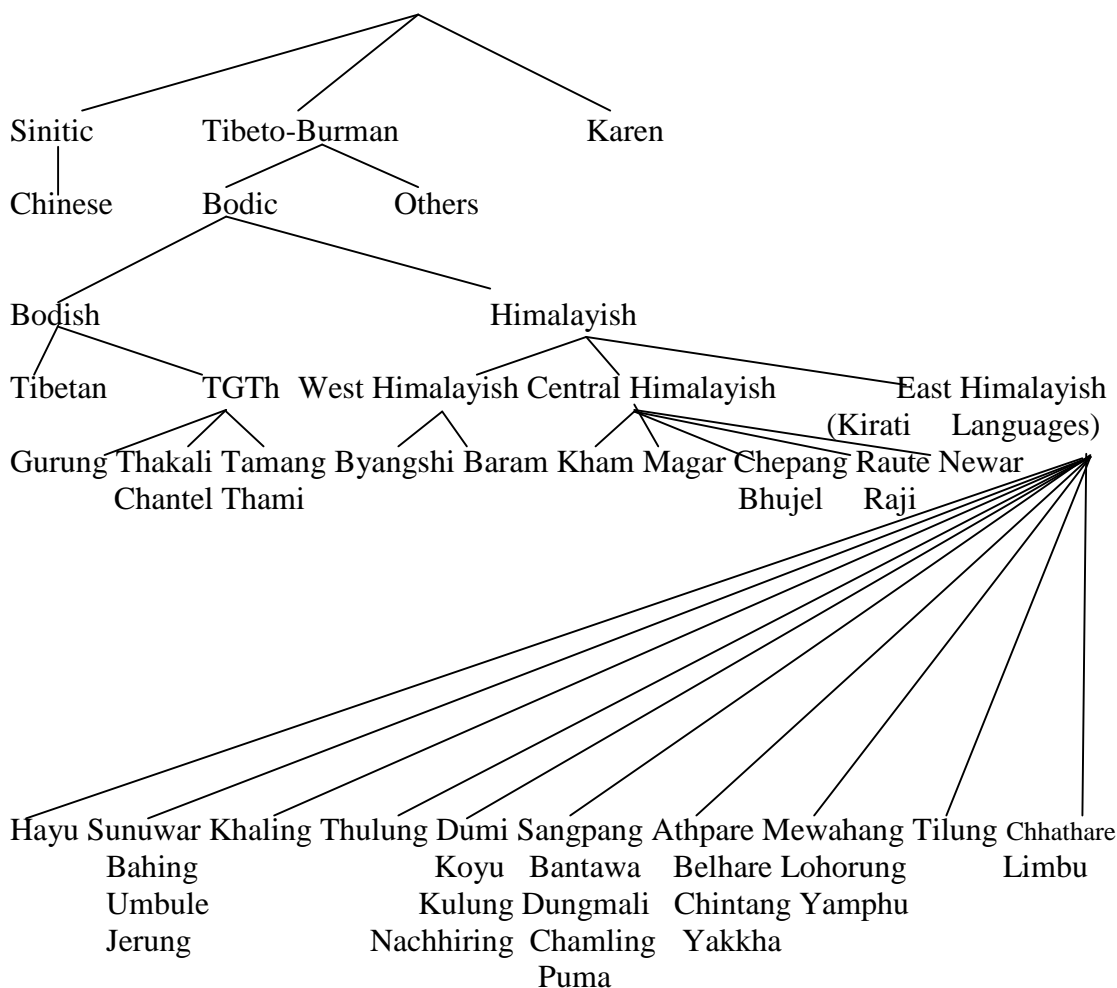
[Yadava (2003 p. 145)]

2.1.1.2 Sino-Tibetan Languages

Speakers of a large member of Sino-Tibetan languages are found in Nepal. These are the languages of Tibeto-Burman group of Sino-Tibetan family. The Sino-Tibetan languages are spoken by smaller group of population in Nepal, compared to the languages of Indo-European family. However, it consists of the larger number of languages.

The Sino-Tibetan languages are presented in the following diagram:

Diagram: 2 Sino-Tibetan Languages



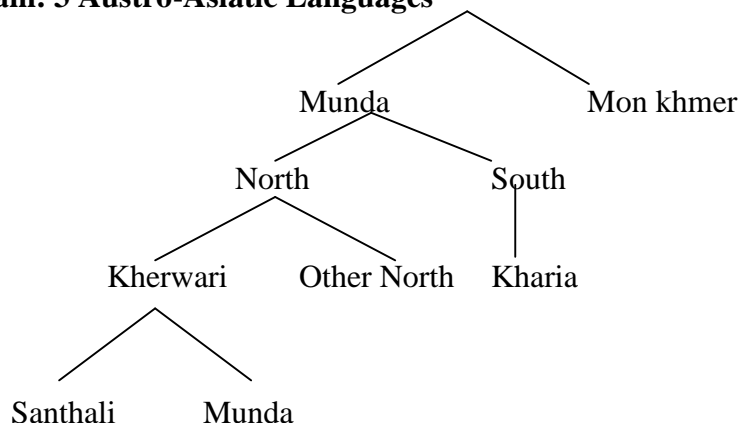
[Yadava (2003 p. 146)]

2.1.1.3 Austro-Asiatic Languages

The Austro-Asiatic languages include Santhali, Munda, Kharia. The 2001 census report has identified Satar and Santhal languages not as distinct ones but as a single one, i.e. Santhali. The Austro-Asiatic languages are in 'endangered' condition in Nepal.

The Austro-Asiatic languages are presented in following diagram:

Diagram: 3 Austro-Asiatic Languages

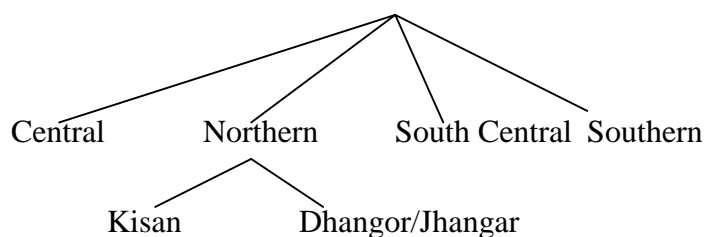


[Yadava (2003 p. 147)]

2.1.1.4 Dravidian Languages

Dravidian family is a minor language family that includes the two languages spoken in Nepal: Jhangar (or dhangar) and kisan. The former one is spoken by 0.13% of total population of Nepal. Yadava (2003) points out that Jhangar/Dhangar is said to be variant of Kurux language, however it is distinctive in terms of vocabulary and grammar. Kisan is the Dravidian language that is spoken by nearly five hundred native speakers in Nepal. The Dravidian languages are presented in following diagram;

Diagram: 4 Dravidian Languages



[Yadava (2003 P. 147)]

Above diagram shows there are mainly two language family in Nepal, Indo-European language family and Sino- Tibetan language. Maithali, Bajjika, Bhojpuri, Tharu are came under indo- European family where as Gurung,

Thakali, Tamang, Magar and Limbu language are branches of Sino-Tibetan language. Austro- Asiatic and Dravidian language family exist in Nepal. Santhal and Munda language are under in Austro- Asiatic language family where as kisan and Jhangar languages are within Dravidian language family. In above language family my research study is in Gurung language. This language is come under Sino- Tebetan Language family. There are languages of Tibeto-Burman group of Sino- Tibetan family and Bodic is group of Tibeto-Burman. Among four language under the Bodish group Gurung is main branch.

2.1.2 The English Language and its Importance

English is well known as a global or international lingua-franca. English language is ubiquitous; it is spoken in each corner of the world for communication as well as for other purposes. English is being rapidly learnt and used in the world. The non-native speakers have out numbers the native speakers of English, and world English have become more popular than so called standard English. In 1985, Braj Kachru estimated that there were nearly 380 million people speaking English as a first language, and anywhere between 250 and 300 million speakers of English as a second language. But in terms of numbers of speakers, Crystal (2003) suggests that there are currently around 1.5 billion of people speaking English worldwide, of whom only 329 million are native speakers.

In the same way Kachru, (1985) described the world of English in terms of three circles. In the inner circle he put the countries such as Britain, United state, Australia, Canada where English is the primary language. The outer circle includes where English has become an official or widely used as second language. These include India, Nigeria, Singapore etc. Finally, expanding circle include those countries where English is learnt as a foreign language. Countries such as Poland, Japan, Nepal, Mexico, Hungary and so on. According to the survey of UNESCO, more than sixty countries of the world use English as an official language about one hundred million people listen to English radio program and over sixty million children and more than three hundred fifty

million people of the world speak English as the native language (as cited in Chemjong, (2009, p.9). so, the importance of English languages are increasing day by day.

English language is taught and learnt in many different contexts and conditions of the world. The schools and universities program have included English as a subject for the academic sessions. The English language is one of the richest language of the world and has become the language of science, trade and commerce and negotiations. It just cannot be ignored if one is seeking higher education, so it is necessary to know English or he/she will cut off from the world of knowledge.

So, it is concluded that the English language is that window through which we can see the world easily. If we want remain in touch with the outside world, we have to retain English because in today's context the English language is most important language in the world. People cannot survive in the world if they do not have the English knowledge. So, English language is very important in the world. In Nepal, English language has a prestigious reputation here. It is prestigious in the sense that it has occupied an important place even in the education system in Nepal. In this study compared compare the form of welcoming, thanking and expressing good wishes of Gurung language with English. This study will help to find out the similarities and differences between both languages. It also help to suggest some pedagogical implications.

2.1.4 Language Functions

Language functions are the purposes for which people speak or write. We can say that everything we do, including using language has a purpose. For example, when we switch the radio or television on,our purpose is to be amused or entertained, or to find something out. In the same way, we only speak or write with a purpose in mind to help someone to see our point of view, perhaps or to ask their advice or to reach agreement with them. We call these purposes functions of language. It is clear that the major function of language is to communicate ideas and feelings.

Language functions refer to the purpose for which the utterances or units of language are used. Such functions can be like welcoming, thanking, asking for permission, regretting, offering, requesting and so on. Broadly speaking, language serves two functions; grammatical function and communicative function. According to Richards (1999), “grammatical function is the relationship that a constituent in a sentence has with the other constituents”. On the other hand “communicative function is the extent to which a language is used in a community.”

Several linguists have classified communicative functions into different set of categories. Some of them are mentioned below. Wilkins (1976, p.44) classifies the language functions into six types;

- a. Judgmental and evaluation
- b. Suasion
- c. Argument
- d. Rational inquiry and exposition
- e. Personal emotions and
- f. Emotional rational

In the same way, Van Ek (1975, pp. 19-21) has presented six main language functions:

- a. Imparting and seeking factual information (identifying, reporting, asking, correcting.)
- b. Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting an offer or invitation, expressing capability and incapability, giving and seeking permission to do something.)
- c. Expressing and finding out emotional attitudes (expressing pleasure/ displeasure, expressing hope, expressing fear or worry, expressing sympathy, expressing want, desires.)
- d. Expressing and finding out moral attitudes (regretting, forgiving, apologizing, expressing approval, or disapproval.)

- e. Getting things done (suggesting, advising, warning, requesting, inviting.)
- f. Socializing (introducing, greeting, taking leave, welcoming, expressing good wishes, congratulating.)

I have selected the topic entitled “Forms of welcoming, thanking and expressing good wishes in English and Gurung” which is socializing language function. The research study concerns with three language functions they are welcoming, thanking and expressing good wishes;

2.1.5.1 Welcoming

Welcoming is one kind of language functions which is done with other people in a polite or friendly way. It is used to greet the arrival of a person, guests, etc with pleasure or kindly courtesy. People are generally welcomed in ceremony or in occasions. Welcoming is also the way of pleasing to new comers, visitors, guests. The examples of welcoming as presented by Matreyek (1983, p.4) are mentioned below:

-) Welcome!
-) Welcome home!
-) Welcome back to class!
-) Welcome to Pokhara!
-) Let me welcome you to our beautiful city!
-) I'd like to welcome you to your first meeting of weight losers.

[Matreyek (1983, p.4)]

Above mention form of welcoming in English Matreyek (1983, p.4) will be compare and contrast from the first sources which collected from research.

2.1.5.2 Thanking

Thanking is also one important language function which come under socialization or everyday functions. ‘Thanking’ is probably the most beautiful phrase in English. By saying it, you make so many faces smile. They are used

to establish interpersonal and social relationship. We express thanks to the people to tell that we are very grateful to them for something. The usual ways of thanking are mentioned below;

-) Thank you.
-) Thank you very much
-) Many thanks
-) Many thanks for
-) Thanks a lot
-) Thanks very much for....
-) Much appreciated
-) That is/ was really nice of you....

Responding to thanking

-) Not at all
-) It's a pleasure
-) My pleasure
-) (please) don't mention it
-) (it's) no trouble at all
-) You are welcome
-) That's all right
-) That's ok

[Blundell et al. (2009, pp. 191-193)]

Above mention form of Thanking in English Blundell et al. (2009, pp.191-193) has been compare and contrast from the first sources data which collected from research.

2.1.5.3 Expressing Good Wishes

Expressing good wishes is a kind of language function and it is used to wish for good health, success, fortune etc. we express good wishes in different situations for example when someone is going to start new job, playing match, attending

examination, starting journey, etc. we also express good wishes at festivals, new years, birthdays, anniversary, newly married couple or any other special occasions. So, the expressing good wishes are very important to establish good relationship with others people. According to Blundell et al. (2009, pp.173-174) the usual ways of expressing good wishes are as follows;

-) All the best!
-) Best of luck
-) Every success in your new job!
-) Every success with...
-) I hope everything goes well
-) (the very/the) best of luck
-) (I hope you) have a good time
-) (I hope you) have a good/ pleasant/ enjoyable etc holiday/trip/journey etc.
-) With warmest wishes
-) Good luck

Matreyek (1983, p. 21) also present some examples of good wishes/ good luck/ good fortune are as follows;

-) Best of luck.
-) Good luck.
-) I wish you luck.
-) Good fortune with you.
-) I hope that everything goes ok for you.
-) I'm sure that everything will work out just fine.
-) May you be happy and successful in your life.

Above mention form of welcoming in English Blundell et al. (2009, pp.173-174) and Matreyek (1983, p.21) has been compare and contrast from the first sources which collected from research.

2.1.3 An Introduction to Gurung Language

Nepal is a multilingual, multi-religious, multicultural and multi-ethnic nation. It has small area but is very rich in terms of language spoken here, as well as culture and religion. CBS (2011), there are 123 identified languages spoken in our country. Many of them do not have their written script but they are only used in day by day communication.

In Nepal more than 100 ethnics people live in different parts; those indigenous people have their own languages, religion and culture. The majority of Gurung speakers are found in Lamjung, Tanahu, Kaski, Parbat, Gorkha, Shyangja and Manang Districts. Very few Gurung speaking people live in Terai or other part of country (CBS 2011). Gurung people have their own language and the way of life.

Gurung, (1998, pp.10-11) classifies the Gurung language into four dialects, Purbi Bhasika, Pachhimi Bhasika, Uttari Bhasika and Dhakshini Bhasika. The ethnonym of the Gurung is Pyumai for male and Rimai for female. Gurung language has its own script known as “Khem Lihpi Script”. According to many historian, the Gurung scholar “Khem Lihpi Script” invented in the early 19th century. In 1980, Khegi Pim Bahadur Gurung (Gurung scholar) named the script, after the name of “Khem Lihpi Script” who had laid down his life for the preservation and promotion of script. Gurung (1998) mention the four dialects of Gurung language. They are mentioned below;

a. Purbi Dialect

Purbi dialect is regarded one of the standard dialect among the varieties of the Gurung language. It is mainly spoken in the Gorkha and Parbat district of Gurung people. Some books, literary works and dictionaries written in this dialect.

b. Pachhimi Dialect

Pachhimi dialect is spoken in among in Kaski and Parbat districts. Pokhara, Sikless, Lumle and Kusma are main region Kaskeli dialect Spoken.

c. Uttari Dialect

Uttari dialect is specially spoken in Manang district.

D. Dhaksini Aarthare Dialect

This dialect is specially used in Shyangja and Tanahu districts. Khema script of Gurung language is based on this dialect. Some books, literary works and dictionaries written in this dialect.

2.2 Review of the Empirical Literature

Many research works have been carried out to compare various aspects of language between English and other languages like English and Nepali, English and Bhojpuri, English and Maithili, English and Newari, English and Doteli , etc. there are some research work on comparative study of language between English and other languages but no research work is carried out on “ Forms of welcoming, thanking and expressing good wishes in English and Gurung ” in the Department of English Education ,T.U. The following research works were viewed some how related to my research topic.

Rai (2001) has carried out study on Limbu kinship terms with Nepali and English terms in her study. “A comparative linguistic study of English, Nepali and Limbu kinship terms.” This was the first thesis at the Department of English Education on Limbu language. Her objectives were to determine English, Nepali and Limbu kinship terms, and compare them. She used questionnaire and interview as reaserch main tool. She had taken primary data from twenty Limbu native speakers and twenty Nepali native speaker from Panchthar district (Nagi, Nangin, Yanganam) using snowball sampling procedure. Secondary sources were used for English. She found that English had the least numbers of kinship terms; there was no distinction between male and female ego expect the terms husband and wife and no distinction of elder and younger in Nepali and Limbu.

Tembe (2007) carried out a research entitled “A Comparative Study of Apologies between English and Limbu.” The purpose of his study was to find

out and compare the forms of apologies used in English and Limbu. The data were collected from 30 Limbu native speakers. The sampling procedure was stratified random sampling. The main tool was questionnaire. The findings of his study were English language has more apologetic terms to express than the Limbu language and women excel their male counterparts in the expression of apology in both languages.

Subba (2008) carried out a research entitled “Terms of Greeting and Taking Leave used in English and Limbu languages: A comparative study”. His objectives were to find out terms of greeting and taking leave used in the Limbu language and to compare those in relation to English terms. The main tool was questionnaire. The primary data were taken from the 40 native speakers of the Limbu language and secondary data were used for English terms. He found that Limbu speakers were more polite/ formal than English speaker in terms of greeting and taking leave.

Limbu (2008) carried out a research entitled “Asking for Permission in English and Limbu”. His objectives is to find out different forms of asking for permission used by the native speakers of Limbu. The researcher analyzed and interpreted the data collected with the help of interview. The researcher found that both English and native speakers use formal forms with stranger, guests, doctor, bosses and teachers in seeking permission. Similarly, address terms are used compulsorily in Limbu language where it is optional in English while seeking permission.

Chemjong (2009) carried out a research entitled “Forms of Ordering and Advising in English and Limbu.” The main objectives of her study were to find out forms of ordering and advising in Limbu and in English. She collected data from 80 Limbu speakers of Mauna Budhuk and Rajarani VDC in Dhankuta district. Her sampling was judgmental and snowball sampling. Her main tools were interviews and questionnaire for collecting data. Her findings were English speakers are more polite than Limbu speakers while ordering and advising.

Dhakal (2009) carried out a research on entitled “Thanking and Congratulating in English and Nepali”. His purpose of the study was to find out and compare the forms of thanking and congratulating in English and Nepali. He concluded that Nepali speakers use highly formal forms of congratulations which show that English speakers use far greater formal and polite forms with strangers in comparison to Nepali speakers. Most of native English speakers used short and simple exponents of thanks and congratulations but Nepali native speakers use long and difficult exponents.

Chaudhary (2014) carried out a research entitled “Thankin and Congratulating in English and Tharu.” The data were collected from 30 Tharu native speakers. The sampling procedure was stratified random sampling. The main tools was questionnaire. The findings of his study were English language has more apologetic terms to express than the Tharu language. To be specific Tharu native speakers use difficult exponents but English native speaker use few only.

Limbu (2015) carried out research entitled “Forms of Welcoming, Thanking and Expressing Good Wishes in Limbu and English.” Her objectives were to find out different forms of welcoming, thanking and expressing good wishes in Limbu language and to compare them with those of English. She selected 40 native speakers of Limbu from Paachthar district. She used interview and questionnaire procedure. She found that both English and Limbu speakers use more formal forms of welcoming for strangers. Similar is the case of thanking and expressing gratitude and expressing good wishes.

2.3 Implications of the Review for the Study

The literature review is an integral part of the entire research process which makes a valuable contribution to almost every operational step. Firstly, it provides a theoretical background to the study, and broadens the knowledge base in the concerned research area. Secondly, it helps to develop a systematic methodology to solve the research problems as well as to integrate the findings with the existing body of the knowledge. For this study review of the

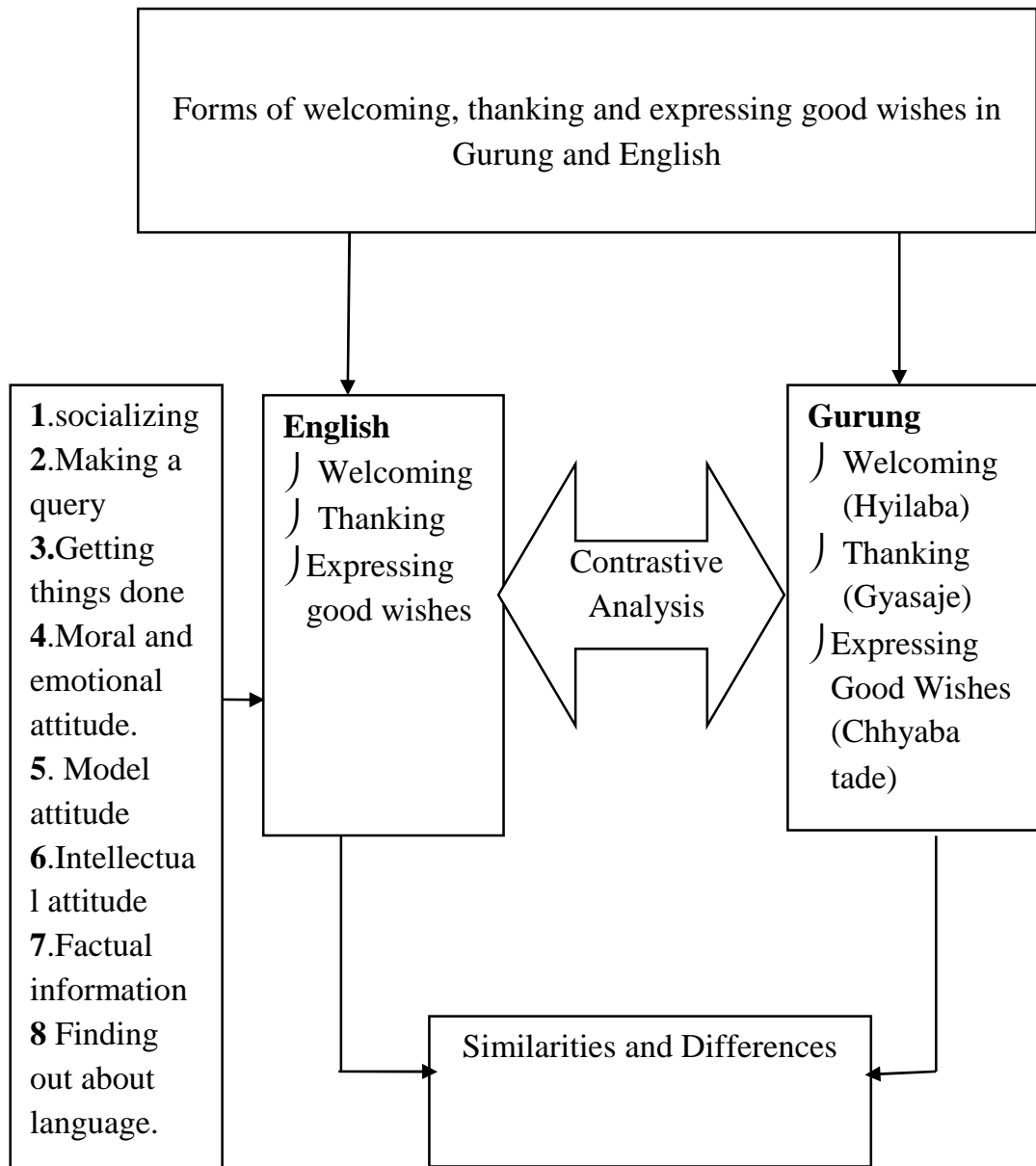
theoretical literature provided a theoretical background and broadens the knowledge base of the researcher in the communicative language functions and socializing in particular.

Language families in Nepal and the English language and its importance helped me to understand the sociolinguistic diversity of the country and importance of English in the present world. Similarly, from review of the empirical literature I have got the many ideas for my own research. To be specific, from the study of Chemjong (2008) I got the ideas for theoretical background. Similarly from the study of (Ojha) I got the ideas of research tools how to prepare good and effective questionnaire and interview as a research tools for my own research. From the study of Subba (2007) I got the ideas of sampling procedure and data collection tools. Similarly from the study of Chaudhary (2014) I got ideas about comparative study between two languages. In the same way from the study of Limbu (2015) I got ideas about how to summarize data and give conclusion about research.

In a nutshell, reviewing of literature is beneficial for me to develop theoretical framework for my study. I have gain clear concept about the statement of the problem and significance of the study which are difficult for me to dealt with. Similarly I have gain the idea to conduct research and expand theoretical knowledge and make conceptual clearance. The critical review of the literature made me aware of the possible shortcomings of the study which worked as the guidelines to develop data collection tools, select the sampling population and sample.

2.4 Conceptual Framework

The conceptual Framework is the representation of the understanding of the theories by the researcher and his/ her own conceptualization of the Relationship between different variables.



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This part consists of design and method of study, population, sample and sampling strategy, study area, data collection tools and techniques and data collection procedures. To achieve the set of objectives of the study, the following methodology was adopted in this study:

3.1 Design and Method of the Study

The research topic itself reveals the nature of the research to be undertaken. To be precise, the researcher adopted the survey research design. I used survey method in this study. It is because “surveys are the most commonly used descriptive methods in educational research and may vary from large scale government investigations to small studies carried out by a single researcher” (Cohen 2000)

“Survey are widely used for challenging data in most areas of social enquiry from politics to sociology, from educational to linguistics.” (Nunan 1992, p. 140).

Likewise, Cohen (2010) writes that survey research in which researcher gathers data at a particular point of time especially to describe the nature of existing situation or to identify most standard on against the existing situation.

From the aforementioned definitions we can conclude that survey research is a type of research which studies large and small population by selecting sample population chosen from study population. Survey is also carried out in educational sectors to obtain a snapshot of conditions, attitudes and events at a single point of time.

I have followed the following eight step procedure of survey research (Nunan 1992, p. 141).

- | | |
|-----------------------------------|--|
| Step 1: Define objectives | - What do we want to find out? |
| Step2: Identify target population | - Who do we want to know about? |
| Step3: literature review | - What have others said/ discovered about the issue? |

Step4: Determine sample	- How many subjects should we survey, how will identify these?
Step5: Identify survey instruments	-How will the data will be collected: Questionnaire/ interview?
Step6: Design survey procedure	-How will the data collection a actually be carried out?
Step7: Identify analytical procedure	-How will the data be assembled Analyzed?
Step8: Determining reporting procedure	-How will be written up and Presented?

The discussion above entails that survey research is a type of research which studies large and small population by selecting and studying samples in order to accomplish the research purpose. It is mainly carried out to find out people's attitude, opinions and specified behavior on certain issues, phenomena, events or situation. The finding of survey research is generalizable to the whole group. For this reason, I choose survey design in my research study.

3.2 Population, Sample and Sampling strategy

The population of the study were the native speakers of the Gurung language of Manakamana VDC of Shyangja district. The sample consist of 30 native speakers of Dhaksini Aarthare dialect of Gurung language to fulfill the objectives of the study, who were selected through purposive non-random sampling. The purposive sampling were selected because it is quite difficult to identify Gurung speaker because all the Gurung speaker cannot speak the Gurung language.

3.3 Study Area / Field

I visited the native speakers of the Gurung language Khaldanda, manakamana VDC of Shyangja district. The sample size consists of 30 native speakers of Aarthare dialect of Gurung language for the comparative study.

3.4 Data Collection Tools and techniques

I develop structured questionnaire as research tool. The questionnaire has been distributed to 30 native speakers of Gurung.

3.5 Data Collection Procedures

I prepared the questionnaire. Then, I visited the selected place. At first, I introduced myself to the informants and explained the objectives of my study. And I tries to build rapport with them. Then, I collected data from questionnaire. Finally, I collected the questionnaire with all my required information. Then, I thank the informants for their help and co-operation.

Similarly, the exponents related to English language were collected from Blundell et al. (2009, pp.173-174) and Matreyek (1983, p.21).

3.6 Data Analysis and Interpretation Procedures

Systematically collected data were analyzed, interpreted and presented descriptively with the help of tables, illustrations and diagrams.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

This chapter deals with the presentation, analysis and interpretation of the collected data in detail. The data has been analyzed statistically and descriptively with the help of simple statistical tools and prescribes table and illustration. After the analysis of the data similarities and differences between English and Gurung forms of welcoming, thanking and expressing good wishes are mentioned with illustrations. Hence this chapter consists of two parts identification and analysis of forms of welcoming, thanking and expressing good wishes in dhakshini dialect of Gurung language and to find out similarities and differences between forms of welcoming, thanking and expressing good wishes in English and Gurung.

4.1 Analysis of data and interpretation of results

In this chapter all collected data were presented statistically and descriptively. It has also including of summary of finding.

4.1.1 Forms of Welcoming in Gurung

Welcoming is an action of receiving someone when the one arrives from outside the place. Welcoming is received with pleasure and hospitality into ones company or home. So, in Gurung language there are different forms of welcoming which are used to welcome different people according to situation or context. In Gurung language the forms used with respected people are different from the forms used with family member, relatives, friends and informal according to the context or situation. So the categories have been prepared on the basis of the responses provided by the Gurung informants to welcome the different people such as respected people, family members, relatives, friends and strangers etc.

4.1.1 Form of Welcoming used for Respected People

In Gurung language, Gurung native speakers used the highly formal and polite form to welcome the respected people. The table below shows the responses provided by the Gurung native speakers for welcoming the respected people the presidents, prime minister and ministers. Gurung native speakers use the forms '*mruthebalai fyoful*', '*mithebalai chhyajalo*', '*Premeilai hyilaba*' etc to welcome the respected people.

Table 1
Forms of Welcoming used for Respected People

Forms of welcoming	king		Queen		President		Prime minister		Priest		Doctor		Professor			
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	%	
<i>'Mruthebalai fyoful'</i> (your highness+greeting)	12	40	12	40	10	33.3	10	33.3	8	26.6	8	26.6	6	20	30	
<i>Mithebalai chhyajalo</i> (joining two hands+greeting)	8	26.6	8	26.6	8	26.6	8	26.6	7	23.3	7	23.3	6	20		
<i>Premeilai hyulaba</i> (you are hearty welcome)	4	13.3	4	13.3	6	20	6	20	6	23.3	6	23.3	7	23.3		
<i>Chhyajalo mithebalai</i> (Mr. Welcome)	3	10	3	10	4	13.3	4	10	5	16.6	5	16.6	7	23.3		
<i>Chhyajalo</i> (Welcome)	3	10	3	10	4	13.3%	4	13.3	4	13.3	4	13.3	4	13.3		

The table 1 shows that Gurung native speakers commonly use highly formal and polite forms '*mru thebalai fyugul*', '*mithebalai chhyajalo*', '*premelai hyilab*' to all the respected people. But these forms were more frequently used for the most respected people like king, queen, president, prime minister, priest compared to others. The forms '*chhyajalo mithebalai*', '*chhyajalo*' are commonly used with the other respected people like priest, doctor and professor which are less formal compared to the former ones. The form like '*mru thebalai fyugul*' was more formal and polite form in Gurung language for welcoming to king and queen. Out of 30 informant 40% respondents were used this form.

Likewise the speakers used the forms like '*mithebalai chhyajalo*', '*premelai hyilab*' '*chhyajalo mithebalai*' and '*chhyajalo*' were used by 26.6%, 13.3%, 10% and 10% respectively. Likewise, for president and prime minister 33.3% Gurung native speakers used form '*mru thebalai fyugul*'. Similarly '*mithebalai chhyajalo*', '*premelai hyilab*' '*chhyajalo mithebalai*' and '*chhyajalo*' forms were used 26.6%, 20%, 13.3% and 13.3% speakers respectively. It was found that priest and doctor were welcomed similarly by Gurung native speakers. 26.6% responses used '*mru thebalai fyugul*' for them. Informants used forms like '*mithebalai chhyajalo*', '*premelai hyilab*' '*chhyajalo mithebalai*' and '*chhyajalo*' 23.3%, 23.3%, 16.6% and 13.3% respectively.

So it is found that that Gurung native speakers used highly formal and polite forms '*mru thebalai fyugul*', '*mithebalai chhyajalo*', '*premelai hyilab*' to all the respected people.

4.1.2 Forms of Welcoming Used to talk with Family Members

The Gurung native speakers used the form like '*Fyoful barajyu/baje*' to welcome their family member. The following table analyzes the forms of welcoming used with senior and junior family members in Gurung:

Table 2

Form of welcoming Used with Family Members

Forms of welcoming	Senior family member		Junior family member	
	F	%	F	%
<i>'Fyoful barajyu/baje'</i> (greeting+ grandpa/grandma)	22	73.3	-	-
<i>Chhui kho tid</i> (come here+F.N.)			20	66.6
<i>Chhyajalo tido appa</i> (greeting+ sit here)	8	26.6	-	-
F+N + <i>tid</i> (F.N + sit)	-	-	10	33.3

The table shows that Gurung native speakers use the formal and polite forms of welcoming to their senior family members in comparison to juniors. Out of 30 responses, 73.3% responses were found using formal and polite form '*fyoful barajyu/baje*' where as only 26.6% speakers used '*chhyajalo tido aapa*' to their seniors like grandfather, grandmother, father, mother, uncle, aunt. These forms are more formal compared to '*chhui kho tid* +F.N'. In Gurung the seniors used the informal form like '*chhui tid* +F.N' and 'F+N+tid' to their younger brother, son, daughter and it is used by 66.6% and 33.3% respectively.

So it is found that Gurung native speakers used Gurung native speakers use the formal and polite forms of welcoming to their senior family members in comparison to juniors.

4.1.3 Forms of Welcoming used to talk with Relatives

Similarly Gurung native speakers used the form like '*fyoful kho tido*' to welcome their relatives. The responses used by the Gurung native speakers for welcoming the relatives like maternal grandfather, maternal uncle/aunt, father-in-law, mother-in-law, younger male cousin, elder female cousin, nephew and niece have been analyzed in the following table:

Table 3
Form of Welcoming used with Relatives

Form of welcoming	Maternal pa/ma		Father in law		Mother in law		Maternal U/A		Niece / Nephew	
	F	%	F	%	F	%	F	%	F	%
<i>'fyoful kho tido</i> ' (joining hands+welcome)	15	50	15	50	12	40	10	33.3	-	-
<i>Chhyajalo tido</i> (greeting+welcome to you)	6	20	6	20	7	23.3	15	50	3	10
<i>Toi anyanle tido</i> (sit comfortably)	5	16.6	5	16.6	6	20	3	10	7	23.3
<i>Fe khai lu tido</i> (come and sit)	4	13.3	4	13.3	5	16.6	2	6.6	5	16.6
F.N+ tido(F.N+sit)	-	-	-	-	-	-	-	-	15	50

The table 3 shows that Gurung native speakers use more formal and polite forms of welcoming to their relatives when they come to their home as a guest. The forms of welcoming used with relatives were more formal and polite than the forms used with the family member. The forms like '*fyoful kho tido*' were more formal and polite forms of welcoming used with the maternal grandfather/mother, father-in-law/mother-in-law and also with the maternal uncle/aunt and it was used by the 50%, 50%, 40% and 33.3% respectively. The form '*chhyajalo tido*' also used for same relative and it also used by 20%, 20%, 23.3%, 50% and 10% respectively. '*Toi anyanle tido*', was less formal and less polite form used with the maternal grandfather/mother, father-in-law, mother-in-law, maternal uncle/aunt and niece/ nephew and this form was used 16.6%, 16.6%, 20%, 10% and 50% respectively. In Gurung they used the informal forms of welcoming to their niece/nephew but in polite tone. They used the forms like '*F.N.+ tido*' and it is used by 50% respectively.

In conclusion we can say Gurung native speakers use more formal and polite forms of welcoming to their relatives.

4.1.4 Forms of Welcoming used with Friends

The Gurung native speakers used the form like '*chhyajalo thumai hyilamu*' to welcome their friends.

The table below presents the forms of welcoming used with the familiar and unfamiliar friends in causal and formal situation.

Table 4
Forms of Welcoming used to talk with Friends

Form of welcoming	Familiar F. in C.S		Familiar F. in F. S.		Unfamiliar F. in C. S.		Unfamiliar F. in F. S.	
	F	%	F	%	F	%	F	%
' <i>chhyajalo thumai hyilamu</i> '(greeting+ mr./mrs welcome to you)	3	10	6	20	18	60	21	70
' <i>aggu lai chhyajalo mo</i> ' (Mr./Mrs hearty welcome)	-	-	-	-	12	40	9	30
' <i>aale lako prei tile</i> ' (friend sit together)	15	50	15	50	-	-	-	-
' <i>aale chhui lai</i> ' (friend come here)	12	40	9	30	-	-	-	-

The table 4 represents that the Gurung speakers used the more formal and polite form of welcoming to their unfamiliar friends compared to the familiar friends. Gurung native speakers used the forms of address like *Thumai/aaggu* to their familiar friends. Out of 30 speakers, 60% Gurung native speakers used the polite form '*chhyajalo thumai hyilamu*' to welcome their unfamiliar friend in causal situation where as it is 70% in formal situation. Likewise, 40% Gurung native speakers used less formal form '*aggu lai chhyajalo mo*' to welcome their unfamiliar friend in casual situation where as it is 30% in formal situation. Gurung native speakers used less formal but polite form to welcome

their familiar friends. The form 'aale lako prei tile' was widely used by Gurung native speakers to welcome their familiar friends and it is 50% in both casual and formal situation. The form 'aale chhui lai' also used by Gurung native speakers and it is 40% and 30% in both situations. Gurung native speakers also used formal language for their familiar friends 10% in casual and 20% in formal situation.

So it is found that the Gurung speakers used the more formal and polite form of welcoming to their unfamiliar friends compared to the familiar friends.

4.1.5 Forms of Welcoming used to talk with the Strangers

Similarly the Gurung native speakers used form like *Chhyajalo, hyilamu lu tido* to welcome strangers. The responses provided by the Gurung native speakers for welcoming the different strangers have been analyzed in the following table:

Table 5

Form of Welcoming used with the Strangers

Form of welcoming	Older than you		As old as you		Younger than you	
	F	%	F	%	F	%
<i>Chhyajalo, hyilamu lu tido</i> (joining hands welcome Mr./Mrs)	20	66.6	-	-	-	-
'mitheba khai hyilaba' (Mr./Mrs welcome to you)	10	33.3	-	-	-	-
'chhyajalo thumai /aggu' (greeting+ friend)	-	-	18	60	9	20
'aale chhui kho tid' (friend come here sit)	-	-	12	40	21	80

The table 5 illustrates that Gurung native speakers used more formal and polite forms of welcoming to the strangers if they come as a guest in their home. The speakers used form '*chhyajalo, Hyilamu, tido*' to welcome the older strangers which was formal and polite form and it was used by the 66.6% and another less formal form "*mitheba khai hyilaba*' was used by 33.3%. The form '*chhyajalo thumai/agu*' was used with the similar age strangers which is less formal and it was used by the 60% of Gurung native speakers. Gurung native speakers also used the form '*aale chhui kho tid*' for similar age strangers and it is used by 40% speakers. Gurung native speakers used informal form to welcome the younger strangers. They used the form '*aale chhui kho tid*' by 80% and '*chhyajalo aggu*' by 20%.

In this way, we can conclude that Gurung native speakers used more formal and polite forms of welcoming to the strangers if they come as a guest in their home

4.1.6 Forms of Welcoming used in the Program

Gurung native speakers used the form like '*chhyajalo, karyakamri hyilamu*' to welcome their guest in program.

The responses provided by the Gurung native speakers for welcoming the different people in the program have been presented in the following table:

Table 6
Forms of Welcoming used in the Program

Form of welcoming	Teacher		Doctor		Uncle		Boss		Staff		Servant	
	F	%	F	%	F	%	F	%	F	%	F	%
' <i>chhyajalo, karyakamri hyilamu</i> ' (greeting+ program meeting)	1 4	46. 6	1 4	46. 6	1 2	40 2	1 2	40 2	3 0	1 0	-	-
' <i>karyakramri hyilamu</i> '(welcome to the program)	1 0	33. 3	1 0	33. 3	1 0	33. 3	1 0	33. 3	3 0	1 0	-	-
' <i>chhyajalo mitheba lai</i> '(greeting+welcome)	6	20	6	20	8	26. 6	8	26. 6	3	1 0	-	-
' <i>thumai chhyajalo</i> ' (friend+ greeting)	-	-	-	-	-	-	-	-	9	3 0	9	30
'F.N. + <i>tido</i> ' (F.N+sit)	-	-	-	-	-	-	-	-	1 2	4 0	2 1	70

The table 6 illustrates that the Gurung native speakers used the formal and polite form in the program while welcoming to the teacher, doctor, uncle and boss. The forms like '*chhyajalo, karyakamri hyilamu*' were frequently used with the teacher (46.6%), doctor (46.6%), uncle (40%), boss (40%) and staff 10% and which is more formal and polite compared to others. Likewise the

forms like *'karyakramri hyilamu'* was also equally used with the teacher (33.3%), doctor (33.3%), uncle (33.3%), boss (33.3%) and staff (10%). It is less formal compared to the above. The other forms like *'thumai chhyajalo'* were frequently used with the staff/assistant and it was used by the 30% of the Gurung speakers. Gurung native speakers used the forms like 'F.N.+ *tido*' to welcome the servant which is quite informal compared to the above and it was used by 70% respectively.

In this way we can conclude that the Gurung native speakers used the formal and polite form in the program while welcoming to the teacher, doctor, uncle and boss.

4.1.7 Forms of Welcoming used by the Anchorman in Large Program.

Gurung native speakers used the form like *'nasari khaba theba premei, preme jhogo ni taan raba seba mhi jhogaolai chhyajalo'* in large program to welcome their guest. The table below shows the forms used by the anchorman of the large program for welcoming the chief guest and general people.

Table 7

Forms of Welcoming used by Anchorman in Large Program

Forms of welcoming	Chief guest		General guest	
	F	%	F	%
<i>'nasari khaba theba premei, preme jhogo ni taan raba seba mhi jhogaolai chhyajalo'</i> (program chairperson, audience and to all welcome to you)	21	70	-	-
<i>'mithebalai nasari hyilamu'</i> (Mr./Mrs welcome in program)	9	30	20	66.6
<i>'thumai nasari hyilamu'</i> (Mr./Mrs + welcome)	-	-	10	33.3

The table 7 depicts that the Gurung speakers used the formal and polite form of welcoming to the chief guest and general guest. Out of the 30 speakers, 70% speakers used the form '*nasari khaba theba premei, preme jhogo ni taan raba seba mhi jhogaolai chhyajalo*' to welcome the chief guest. Only 30% speakers used the form '*mithebalai nasari hyilamu*' to welcome chief guest. Likewise, the form '*mithebalai nasari hyilamu*' was used with the general guest and it was used by the 66.6% and 33.3% responses used the form '*thumai nasari hyilamu*'.

From the data above, it is concluded that Gurung speakers used the formal and polite form of welcoming to the chief guest and general guest.

4.2 Forms of Thanking in Gurung

Thanking is a language function which is given to others when we get help or support. Thanking is also a way of making good relation as well as keeping harmonious relation with other people. Without thanking the public relation does not exist. We use this language in everyday life. We generally thank the people for giving a presents, getting help and other kinds of supports. Different forms of thanking are used in Gurung according to the different situation. The forms of thanking used by Gurung native speakers have been analyzed on the following headings:

4.2.1 Forms of Thanking used to talk with Mother

Gurung native speakers used to form like '*mma liba kei lagir gyssaje*' to thank their mother.

The table below analyzes the forms of thanking used by the Gurung native speakers to their mother:

Table 8
Forms of Thanking used to talk with Mother

Forms of thanking	Frequency	Percentage
' <i>mma liba kei lagir gyssaje</i> ' (mom thank you for delicious rice)	14	46.6
' <i>mma gyasaje mo</i> '(thank you mom)	10	33.3
' <i>sadan chabau pru banido amma</i> ' (make everyday this kind of foods mom)	6	20

The table 8 illustrated that the Gurung native speakers used the indirect and direct both ways of thanking to their mother for cooking delicious food. But out of 30 informants, 46.6% Gurung speakers were found using the form ' *mma liba kei lagir gyssaje*' to thank their mother for cooking delicious food and it is indirect as well as polite form of thanking. The 33.3% speakers used the form ' *mma gyasaje mo*' which is direct form of thanking and mostly it was used by the youngsters. Similarly the other form '*sadan chabau pru banido amma*' was used by the 20% of the Gurung native speakers.

So that it is concluded that the Gurung native speakers used the indirect and direct both ways of thanking to their mother.

4.2.2 Forms of Thanking used to talk with Elder Sister

Gurung native speakers used the form like ' *nne gyasaje mo*' to thank their sister for taking them shopping.

The forms of thanking used with the elder sister are presented in the following table:

Table 9

Forms of Thanking used to talk with Elder Sister

Forms of thanking	Frequency	Percentage
' <i>nne gyasaje mo</i> ' (thank you sister)	24	80
' <i>nne kyi bele chyaba koi ki mi</i> ' (sister you buy for me very nice cloth)	6	20

The table 9 shows that Gurung native speakers used direct and polite forms of thanking to their sister for taking them shopping. Out of 30 speakers, 80% responses were direct and polite ways ' *nne gyasaje mo*' to thank their elder sister for taking them to the shopping. The other form ' *nne kyi bele chyaba koi ki mi*' is the indirect ways of thanking and it was used by the 20% of Gurung speakers. But, it was found that Gurung native speakers used the direct ways of thanking instead of indirect ways of thanking.

So it is found that Gurung native speakers used direct and polite forms of thanking to their sister for taking them shopping.

4.2.3 Forms of Thanking used to talk with Friends

The Gurung native speakers used form like '*Lenan Lenan gyasaje mo aale kilai*' to thank their friend for bringing a watch.

The forms used by the Gurung native speakers to express thanks to their friends are as follows:

Table 10
Forms of Thanking used to talk with Friends

Forms of thanking	Frequency	Percentage
<i>'Lenan Lenan gyasaje mo aale kilai'</i> (thank you very much my friend)	19	63.3
<i>'gyasaje mo aale ngai chu bele khoe'</i> (Thank you friend, I like it)	11	36.6

The table 10 that Gurung native speakers used direct and polite forms thanking to their friends for bringing a watch which they have liked very much. Out of 30 informants, the form *'Lenan Lenan gyasaje mo aale kilai'* was used by 63.3% speakers which were more frequently used than the forms *'gyasaje mo aale ngai chu bele khoe'*. These forms were formal and polite.

So it is concluded that Gurung native speakers used direct and polite forms thanking to their friends for bringing a watch.

4.2.4 Forms of Thanking used to talk with Shopkeeper

The Gurung native speakers used the form like *taan sai jhoko yjoi ngolai lenan gyasaje'* to thank shopkeeper for his/her honesty.

The forms of thanking used by the Gurung native speakers to the shopkeeper are presented in the following table:

Table 11
Forms of Thanking used to talk with Shopkeeper

Forms of thanking	Frequency	Percentage
<i>'taan sai jhoko yjoi ngolai lenan gyasaje'</i> (I found all goods here, thank you)	15	50
<i>'taan sai jhokoi lagir gyasaje'</i> (thank you for all goods)	10	33.3
<i>'chaideba sai jhoko churi yjoi'</i> (I found all goods here)	5	16.6

The table 11 shows that the Gurung native speakers used the more formal and polite form to express thanks the shopkeeper for his/her honesty. The 50% speakers used the form *'taan sai jhoko yjoi ngolai lenan gyasaje'* which was more frequently used than *'taan sai jhokoi lagir gyasaje'* and *'chaideba sai jhoko churi yjoi'*. It was used by the 33.3% and 16.6 respectively.

So, it is conclude that the Gurung native speakers used the more formal and polite form to express thanks the shopkeeper for his/her honesty.

4.2.5 Forms of Thanking used to talk with Doctor

The Gurung native speakers used the form like *'mai laba mhi gyasaje mai lagir'* to thank doctor for good service.

The table below shows the forms of thanking used with doctors in Gurung are as follows:

Table 12

Forms of Thanking used with Doctor

Forms of thanking	Frequency	Percentage
<i>'mai laba mhi gyasaje mai lagir'</i> (doctor thank you very much for medicine)	13	43.3
<i>'lenan gyasaje mai laba mhi'</i> (thank you very much doctor)	10	33.3
<i>'chhyanale nyomei gyasaje'</i> (thank you doctor for well treatment)	7	23.3

The table 12 shows that the Gurung native speakers used the direct and formal ways of thanking to the doctors for their good service. The forms like *'mai laba mhi gyasaje mai lagir'* were frequently used by the 43.3% of the speakers which were more frequently used compared to the others. The other two forms *'lenan gyasaje mai laba mhi'* and *'chhyanale nyomei gyasaje'* were also used by the Gurung speakers and it was used by the 33.3% and 23.3% respectively. These forms were formal and polite forms of thanking the doctors.

So, it is conclude that Gurung native speakers used the direct and formal ways of thanking to the doctors for their good service.

4.3 Forms of Expressing Good Wishes in Gurung

Generally we express good wishes to the people when we are proud or pleased about their success and achievement. We also express our good wishes on the occasion of great festivals, New Year, birthdays, etc. Different forms of

expressing good wishes are used in Gurung according to different context or situation. The forms of expressing good wishes used by the Gurung native speakers are analyzed on the following headings:

4.3.1 Forms of Expressing Good Wishes used to talk with Father

The Gurung native speakers used the form like '*aapa chanale yaado*' expressing good wishes to their father who is going for long journey. The total forms used by the Gurung native speakers to express good wishes to their father have been presented in the following table:

Table 13
Forms of Expressing Good wishes used to talk with Father

Forms of expressing good wishes	Frequency	Percentage
<i>'aapa chanale yaado</i> ' (have a safe journey dady)	16	53.3
<i>'apa yaba kyori chanale fedo'</i> (dad go safely)	7	23.3
<i>'baba chanale yado assimala'</i> (wish for safe journey dady)	4	13.3
<i>'sadan chhyaba tade appa'</i> (always remained bright)	3	10

The table 13 depicts that Gurung native speakers used formal and polite forms of expressing good wishes to their father who is going for a long journey. Out of 30 speakers, the 53.3% speakers used the form '*aapa chanale yaado*' and 23.3% of the speakers used the forms like '*apa yaba kyori chanale fedo*' which were frequently used by the Gurung speakers. The other two forms are '*baba*

chanale yado assimala' and *'sadan chhyaba tade appa'* were used by the 13.3% and 10% respectively. These forms are used less compared to above. All these forms are formal and polite.

So, it is conclude that Gurung native speakers used formal and polite forms of expressing good wishes to their father who is going for a long journey.

4.3.2 Forms of Expressing Good Wishes used with Elder Brother

Gurung native speakers used the form like *'Kei iakchya pura tadige'* for expressing good wishes their elder brother who is going to start new job. The total forms used by Gurung native speakers to express good wished to their brother have been presented in the following table:

Table 14

Forms of Expressing Good Wishes used to talk with Brother

Forms of expressing good wishes	Frequency	Percentage
<i>'Kei iakchya pura tadige'</i> (wishes should be fulfilled)	11	36.6
<i>'sadan chhyaba tadige'</i> (good wishes for you)	9	30
<i>'simi bhumi raksya lade daje'</i> (god always be there for you)	6	20
<i>'chara kei chhyaba taje'</i> (good wishes for your bright work)	4	13.3

The table 14 represents that Gurung native speakers used varieties of expressing good wishes to their elder brother who is going to start new job. It was found that Gurung native speaker used the more formal and polite form. The forms like *'Kei iakchya pura tadige'* and *'sadan chhyaba tadige'* were frequently used by the speakers and it was used by 36.6% and 30% of the speakers. Moreover other two forms *'simi bhumi raksya lade daje'* and *'chara*

kei chhyaba taje' were also polite but it was used less compared to the above forms and it was used by the 20% and 13.3% of the speakers. All these forms are formal and polite.

So, it is conclude that Gurung native speakers used varieties of expressing good wishes to their elder brother who is going to start new job.

4.3.3 Forms of Expressing Good Wishes used to talk with Younger Sister

Gurung native speakers used the form like *'aanga khemibei pribha kei chyab taje assimala mo'* to expressing good wishes their sister who is going to attend exam. The table below presents the forms of expressing good wishes used by the Gurung native speakers to their younger sister.

Table 15

Forms of Expressing Good Wishes used to talk with Younger Sister

Forms of expressing good wishes	Frequency	Percentage
<i>'aanga khemibei pribha kei chyab taje assimala mo'</i> (sister best of luck for your exam)	16	53.3
<i>'khemaba pribha kei chhanale pino'</i> (sister give your best)	9	30
<i>'aanga chhanale prido, pass tam'</i> (sister you can do it, go ahead)	5	16.6

The table 15 shows that the Gurung native speakers used neutral (neither very formal no informal) forms of expressing good wishes to their younger sister who is going to attend exam. Out of 30 speakers, the 53.3% speakers used the form *'aanga khemibei pribha kei chyab taje assimala mo'* which was more frequently used than others. The other two form *'khemaba pribha kei chhanale*

pino' and *'aanga chhanale prido, pass tam'* was used by 30% and 16.6% respectively.

So, we can conclude that Gurung native speakers used neutral (neither very formal no informal) forms of expressing good wishes to their younger sister who is going to attend exam.

4.3.4 Forms of Expressing Good Wishes used to talk with Friends

Gurung native speakers used the form like *Aale ke chhyaba taje assimala* to express good wishes to their friends who is going to start another job. The table below presents the forms of expressing good wishes used by the Gurung native speakers to their friends:

Table 16

Forms of Expressing Good Wishes used to talk with Friend

Forms of expressing good wishes	Frequency	Percentage
<i>Aale ke chhyaba taje assimala</i> (good wishes for you friend)	15	50
<i>kei chhyanale khanlado</i> (be a successful)	9	30
<i>Chhara kei chhyaba yode assimala</i> (best wishes for the better job)	6	20

The table 16 shows that the Gurung native speakers used formal and polite form of expressing good wishes to their friend who is going to start another job. Out of 30 informants 50% speakers used *Aale ke chhyaba taje assimala* which was more frequently used than others. However, the other two forms *kei chhyanale khanlado* and *Chhara kei chhyaba yode assimala* were used by less speakers and it was used by 30% and 20% respectively.

So, it is conclude that Gurung native speakers used formal and polite form of expressing good wishes to their friend who is going to start another job.

4.3.5 Forms of Expressing Good Wishes used on the Occasion of Birthday

Gurung native speakers used the form like '*fibai dinai assimala*' to express birth day wishes. The total forms of expressing good wishes used by the Gurung native speakers with their parents, brother/sister, friend, son/daughter' teacher on the occasion of the birthday have been analyzed in the following table:

Table 17

Forms of Expressing Good Wishes on the Occasion of Birthday

Forms of expressing good wishes	Parents		Teach-er		Son/ Dtr.		Bro/ Sister		Friend		Un- friend	
	F	%	F	%	F	%	F	%	F	%	F	%
<i>'fibai dinai assimala'</i> (happy birth day to you)	11	36.6	14	46.6	16	53.3	1	53.6	17	56.6	1	36.6
<i>'taare khaba dina chhyaba taje'</i> (good wishes on your birthday)	10	33.3	9	30	8	26.6	7	23.3	6	20	1	46.6
<i>'fibai dina bele assimala'</i> (hearty congratulation)	9	10	7	23.3	6	20	7	23.3	7	23.3	5	16.6

The table 17 depicts that there was no culture of birthday celebration in Gurung. The old and uneducated speakers of Gurung were not much familiar with this. But educated speakers used to celebrate this with their family, friends, brother, sister etc. Gurung native speakers used the forms like '*fibai dinai assimala*' to wish birthday to their parents (36.6%), teachers (46.6), son/doughter (53.3%), brother/sister(53.3%), friends(56.6%) and strangers(36.6%). Likewise the form '*taare khaba dina chhyaba taje*' were also frequently used to wish parents (33.3%), teacher (30%), son/doughter (26.6%), brother/sister (23.3%), friends (20%) and strangers (46.6%). Only new generation Gurung native speakers used to celebrate these form.

So, it is conclude that there was no culture of birthday celebration in Gurung. But educated speakers of Gurung used to celebrate this with their family, friends, brother, sister etc.

4.3.6 Forms of Expressing Good Wishes used on the Occasion of Festivals

Gurung native speakers used the form like '*Dasain Tihar ni be Loshar chhyaba tade*' to express festivals wishes.

The following table presents the total forms of expressing good wishes used on the occasion of great festivals with teacher, parents, relatives, son /daughter and friends in Gurung have been presented on the following table:

Table 18
Forms of Expressing Good Wishes used on the Occasion of Festivals

Forms of expressing good wishes	Parents		Relatives		Teacher		Friends		Son/Dtr.	
	F	%	F	%	F	%	F	%	F	%
<i>'Dasain Tihar ni be Loshar chhyaba tade'</i> (good wishes on the occasion of Dasain, Tihar and Loshar.)	16	53.3	14	46.6	13	43.3	12	40	14	46.6
<i>'snai nyoito assimal mo'</i> (hearty good wishes)	9	30	10	33.3	12	40	10	33.3	10	33.3
<i>'khilai chyaba taje assimala mo'</i> (i pray for god to give you everything)	7	23.3	6	20	5	16.6	8	26.6	6	20

So, far as the responses provided by the Gurung native speakers collected, there were found aforementioned forms of expressing good wishes used on the occasion of great festival like Dashain, Tihar, Loshar and New Year. The forms like *'dasain tihar ni be loshar chhyaba tade'* were frequently used to wish parents (53.3%), relatives (46.6%), teacher (43.3%), friends (40%) and son/daughter (46.6%). Likewise, the form *'snai nyoito assimala mo'* was frequently used with used to wish for parents (30%), relatives (33.3%), teacher (40%), friends (33.3%) and son/daughter (33.3%).

So, it is conclude that Gurung native speakers used formal and polite form to express wishes on the occasion of festivals.

4.3.7 Forms of Expressing Good Wishes used on the Occasion of Marriage Anniversary

Gurung native speakers used to form like '*sai nyoito assimala mo*' expressing good wishes on the occasion of marriage anniversary. The table below presents the form of expressing good wishes use by Gurung native speakers with their father/mother, uncle/aunt, friends and sister have been analyzed below:

Table 19

Form of Expressing Good Wishes on the occasion of Marriage Anniversary

Forms of expressing good wishes	Father/Mother		Uncle/ aunt		Friends		Sisters	
	F	%	F	%	F	%	F	%
<i>'sai nyoito assimala mo'</i> (my hearty congratulation)	17	56.6	17	56.6	16	53.3	16	53.3
<i>'khaba dinari chyaba tadige'</i> (good wishes for bright future)	13	43.3	13	43.3	14	46.6	14	46.6

The table 19 illustrates that in Gurung culture, there is no celebration of marriage anniversary. However, there were no such specific forms of expressing good wishes in Gurung but educated speakers used the above forms to express good wishes on the occasion of marriage anniversary. The form '*sai nyoito assimala mo*' was frequently used by Gurung native speakers to wish parents (56.6%), uncle/ aunt (56.6%), friends (53.3%) and sisters (53.3%). Out of 30 responses 46.6% speakers used another form '*khaba dinari chyaba*

tadige' to wish parents and uncle/aunty. 46.6% Gurung native speakers used same form to wish friends and sisters. These forms are formal and polite.

So, we can say that in Gurung culture, there is no celebration of marriage anniversary. But educated speakers used the above forms to express good wishes on the occasion of marriage anniversary and it is formal one.

4.3.8 Forms of Expressing Good Wishes used to talk with the People who get Married Recently

Gurung native speakers used the form like *'naame nyoulo Jodi bele chyaba tadige'* for expressing good wishes who get married recently.

The table below presents the forms of expressing good wishes used by the Gurung native speakers with their friend, boss, staff, relatives, brother and sister etc. have been analyzed below:

Table 20

Forms of Expressing Good Wishes used to talk with the People who got Married Recently

Forms of expressing good wishes	Friend		Boss		Staff		Relatives		brother		sister	
	F	%	F	%	F	%	F	%	F	%	F	%
<i>'naame nyoulo Jodi bele chyaba tadige'</i> (you both remain happy upcoming days)	18	60	19	63	18	60	19	63	20	66	20	66.6
<i>'ajhai chhyaba tadige naamelai'</i> (good wishes for whole lfie)	12	40	11	36	12	40	11	36.6	10	33	10	33.3

The table 20 depicts that Gurung native speakers used the formal and polite form of expressing good wishes to the people who got married recently. It was found that they used the same form of expressing good wishes to their friends, boss, staff, brother and sister. The form '*naame nyoulo Jodi bele chyaba tadige*' was used to wish their friends (60%), boss (63.3%), staff (60%), relatives (63.3%), brother (66.6%) and sisters (66.6%). Another form '*ajhai chhyaba tadige naamelai*' also used by Gurung native speakers to wish same people and it is 40%, 36.6%, 40%, 36.6%, 33.3% and 33.3% respectively.

So, it is conclude that Gurung native speakers used the formal and polite form of expressing good wishes to the people who got married recently.

4.4 Comparison of the Forms of Welcoming, Thanking and Expressing Good wishes between Gurung and English

In this section, I have compared the forms of welcoming, thanking and expressing good wishes in Gurung and English. For doing this, I collected the data of Gurung dialect, analyzed, tabulated and found the different forms in it. The forms of welcoming, thanking and expressing good wishes are taken from Matreyek (1983), Van Ek (1975) and Blundell et al. (2009).

4.4.1 Forms of Welcoming in Gurung and English

The forms of welcoming used by the Gurung native speakers are compared with English into the following headings:

4.4.1.1 Forms of Welcoming used to talk with Respected People.

Gurung native speakers commonly used the highly formal and polite forms like '*Mru thebalai fyoful*', '*Mithebalai chhyajalo*', '*Premeilai hyulaba*' to welcome the respected people. But these forms are more frequently used with the most respected people like king, queen, president, prime minister and priest than others.

While speaking English, English native speakers commonly used the forms let me welcome you to our home, very very warm welcome to you in my house, I would like to welcome in my house and it is my pleasure to welcome you to welcome all the respected people. They also used more formal forms of welcoming to respected people than others.

4.4.1.2 Forms of Welcoming used to talk with Family Members

Gurung native speakers use the more formal and polite forms '*fyoful aahthe*' and '*chhyajalo mathe*' were also used with the maternal grandfather/mother, father -in-law and also with the maternal uncle/aunt and it is less formal form compared to the above. They use the informal forms 'F.N. + *chanale khai*' to welcome the niece and nephew.

In English, the similar forms of welcoming are use with the relatives and family members. But, the forms used with relatives are more formal than the forms used with family members. English native speaker use the forms 'please, welcome to our home', 'very very warm welcome to you to our home', 'I would like to welcome you to my beautiful house' etc. to the relatives.

4.4.1.4 Forms of Welcoming used to talk with Friends

While welcoming to friends Gurung native peoples used the more formal and polite forms. '*chhyajalo thumai hyilamu*' and '*aggu lai chhyajalo mo*' to welcome their unfamiliar friends and they use the less formal form '*aale lako prei tile*' and '*aale chhui lai*' to welcome their familiar friends.

English people also use the more formal forms of welcoming to their unfamiliar firends than familiar friends. They use the form like 'hello +F.N./L.N. + you're welcome', 'have a seat, please' to their unfamiliar friend. They say the forms like 'hey/hi +F.N./L.N. come here,' 'hey, welcome to....' to their familiar friends.

4.4.1.5 Forms of Welcoming used to talk with the Strangers

Gurung native speakers use the more formal and polite forms '*Chhyajalo, hyilamu lu tido*', '*mitheba khai wa nasari hyilamu*' were frequently used to welcome the older strangers. They use the less formal forms as '*chhyajalo thumai/aggi*' is used with the similar age strangers. Gurung native speaker use the informal forms '*aale chhui kho tid*' to welcome the younger strangers.

People while speaking in English also used formal and polite forms of welcoming to the strangers. They use 'have a seat, please', 'I'd like to welcome you to our home', 'you're heartily welcome' to welcome the strangers. The forms of welcoming used with older and similar age strangers in English are also formal and polite than the forms used with younger strangers.

4.4.1.6 Forms of Welcoming used to the Program

Gurung native speakers use the formal and polite forms in the program while welcoming to the doctor, uncle, boss and teacher than the staff, assistant and servant. They used the polite forms like '*chhyajalo, karyakamri hyilamu*' were frequently used with the teacher, doctor, uncle and boss and which was more formal and polite compared to others. The other forms '*karyakramari hyilamu*' and '*chhyajalo mitheba lai*' were also equally used with the teacher, doctor, uncle and boss and it is less formal compared to the above. They used the informal form '*thumai/aale chhyajalo*' to the staff/assistant. Gurung native speakers used the forms like 'F.N. + *khai wa*' to the servant which were quite informal compared to other.

English people also use the formal and polite form in the program while welcoming to the doctor, teacher, uncle and boss etc. they used the forms like 'I'd like to welcome you', 'let me welcome you....' and 'you are heartily welcome' etc. they also used the less formal form 'you are welcome', 'welcome F.N./L.N.', 'take your seat' to welcome the staff/assistant and servants.

4.4.1.7 Forms of Welcoming used by the Anchorman in Large Program

In Gurung, the anchorman of large program uses the very formal and polite forms to welcome the chief guest and general people. The anchorman uses the forms like '*nasari khaba theba premei, preme jhogo ni taan raba seba mhi jhogaolai chhyajalo*' to welcome the chief guest and they also use the less polite form '*mithebalai nasari hyilamu*' and '*thumai nasari hyilamu*' were frequently used with the general guest.

On the other hand, English people use the forms 'it's my pleasure to welcome president/chief guest (full name) of this program,' 'may I requested the president/chief guest (full name) to come and take a seat, please' and 'I'd like to welcome the president/chief guest (full name) of the program' to welcome the chief guest and they also use the forms 'I'd like to welcome you' and 'I'm proud to welcome you all' to welcome all the general people. These forms are also polite and formal forms of welcoming.

4.4.2 Forms of Thanking in Gurung and English

The forms of thanking used by the Gurung native speakers are compared with English into the following headings:

4.4.2.1 Forms of Thanking used with Mother

Most of the Gurung native speakers use the '*mma liba kei lagir gyssaje*' to express thanks to their mother for cooking delicious food which is direct, formal and polite form.

English native speakers use the forms 'thank you mum for cooking very delicious food' and 'thank you very much mum, it's very delicious food' etc to express thanks to their mother. English forms are more direct, formal and impolite compared to Gurung for that situation.

4.4.2.2 Forms of Thanking used with Elder Sister

Gurung native speakers use the direct form of thanking with their elder sister. Mostly Gurung native speakers use the forms ' *nne gyasaje mo*' for taking them shopping which is direct and polite.

English speakers use the forms 'thank you very much, sister for taking me shopping', 'thank you so much sister for wonderful shopping' and 'thanks a lot for shopping'. This was much more polite than Gurung language.

4.4.2.3 Forms of Thanking used to Talk With Friends

Gurung native speakers use the forms '*Lenan Lenan gyasaje mo aale kilai*' to express thanks to their friends for bringing a watch which they have liked very much. These forms are direct and polite.

English people also use the direct and polite forms like 'thank you so much + F.N/L.N' and 'that is/was really beautiful watch' etc. for bringing a watch which they have like very much.

4.4.2.4 Forms of Thanking used to talk with Shopkeeper.

Gurung native speakers used the forms '*taan sai jhoko yjoi ngolai lenan gyasaje*' to thank the shopkeeper for his honesty which is direct, formal and polite form of thanking.

On the contrary, English people express their thanks by using the forms 'I'd like to thank you for your honesty', 'you're really a great person' and 'thank you very much' which was direct, formal and polite.

4.4.2.5 Forms of Thanking used to talk with Doctor

In Gurung, son/daughter used the formal and polite forms with the doctor for treating their mother well. The Gurung native speakers use the form '*mai laba mhi gyasaje mai lagir*' to express thanks to the doctors which are direct, formal and polite form of thanking.

While speaking In English, son/daughter uses the forms 'thank you so much doctor', 'you're really a great who gave my mother new life' and 'thanks a million doctor' to express thank to the doctor for that situation. Which are also formal and polite.

4.3.3 Forms of Expressing Good Wishes in Gurung and English

The forms of expressing good wishes used by the Gurung native speakers are compared with English into following headings:

4.3.3.1 Forms of Expressing Good Wishes used with Father

Gurung native speakers used the forms '*aapa chanale yaado*' to express good wishes to their father who is going for a long journey. Which were frequently used than others and which was formal and polite.

On the other hand, in English language people used the forms 'have a safe journey, dad', 'have a wonderful journey dady' etc to express good wishes to their father who is going for long journey. These forms are also formal and polite.

4.3.3.2 Forms of Expressing Good Wishes used with Elder Brother

While expressing good wishes to the elder brother who is going to start new job Gurung native speaker used the forms '*Kei iakchya pura tadige*' and '*sadan chhyaba tadige*' which are less formal but polite.

English native speakers use the forms 'every success in your new job', 'all the very best brother' and 'I hope everything goes well' which are temperate (neither formal nor informal) compared to Gurung.

4.3.3.3 Forms of expressing Good Wishes used with Younger Sister

Gurung native speakers used the direct and formal forms of expressing good wishes to their younger sister. They used the forms '*aanga khemibei pribha kei*

chyab taje assimala mo' to express good wishes to their younger sister who is going to attend the exam.

English native speakers used the forms 'best of luck for your exam', 'give your best' and 'all the best' etc to their younger sister who is going to attend the exam. This is less formal compared to the Gurung language.

4.3.3.4 Forms of Expressing Good Wishes used with Friends

While expressing good wishes to the friend who is going to start another job Gurung native speakers used the forms '*Aale ke chhyaba taje assimala*' which is formal and polite form of expressing good wishes to their friend.

English native speakers used the temperate (neither formal nor informal) forms 'every success in your new job', 'all the very best', and 'best of luck' to express good wishes to their friend who is going to start another job.

4.3.3.5 Forms of Expressing Good Wishes used to talk on the Occasion of Birthday

Since birthday is rarely celebrated in Gurung culture, there are no unique or specific forms of expressing good wishes used on the occasion of birthday in Gurung. But new generation of Gurung native speakers celebrate it. Most of the Gurung people used the form like '*fibai dinai assimala*', '*taare khaba dina chhyaba taje*' and '*fibai dina bele assimala*' to express good wishes with their parents, teacher and with their friends. These forms are less formal and polite.

On the contrary, English native speakers celebrate their birthday as a great festival of the year. They use the forms 'happy birthday, god bless you', 'may I wish you/I'd like to wish you many happy returns of the day' and 'I'd like to wish you a very happy birthday' to the birthday celebrant, which are very formal and polite compare to Gurung.

4.3.3.6 Forms of Expressing Good Wishes used to talk on the Occasion of Festivals

On the occasion of great festival like Dashain, Tihar, Loshar and New Year Gurung native speakers used the forms 'like *'Dasain Tihar ni be Loshar chhyaba tade'* to express good wishes with their parents, relatives, teachers, friends and son/daughter.

English native speakers used the forms '(A) merry Christmas (to you)', 'have a good Christmas' and 'happy New Year' to express good wishes on the occasion of great festivals. Both languages used the formal and polite form while expressing good wishes on the occasion of great festivals.

4.3.3.7 Forms of Expressing Good Wishes used on the Occasion of Marriage Anniversary

In Gurung community there were no culture of celebrating marriage anniversary so that there was no any such specific form of expressing good wishes on marriage anniversary in Gurung dialect. Most of the uneducated or old native speakers of Gurung were unknown from this term. But, now a days educated people of Gurung native speaker used the form *'sai nyoito assimala mo'* and *'khaba dinari chyaba tadige'* to wish to their father/mother, uncle/aunt and friends which are informal and polite.

On the other hand, English native speakers celebrate their marriage anniversary like a great festival. They used the forms 'happy anniversary', 'happy wedding anniversary' and 'wish you a very happy anniversary' which are also formal and polite.

4.3.3.8 Forms of Expressing Good Wishes used with the People who got Married Recently

Regarding expressing good wishes to the recently married friends, sisters, brother, teachers, staff, boss and relatives Gurung people used the forms '*naame nyoulo Jodi bele chyaba tadige*' which are formal and polite.

English native speakers used the forms 'congratulations, and have a happy married life', 'congratulations and best wishes for your successful conjugal life' which are formal and polite.

4.4. Summary of the Finding

This part consists of the findings derived from the analysis of the forms of welcoming, thanking and expressing good wishes in Gurung and similarities and differences of the forms of welcoming, thanking and expressing good wishes in English and Gurung have been presented in the following headings:

4.4.1 The Forms of Welcoming in Gurung

-) Gurung native speakers commonly use very formal and polite forms '*mrulai chhyajalo*', '*taan vand theba mantrilai chhyajalo*', '*mru/ mrusyolai ngi hyulari hylaba mo*' to welcome the respected people.
-) Gurung native speakers use the more formal and polite forms of welcoming '*chhyajalo barajyu/ baje*' and '*chhyajalo/fyoful aapa/aamma*' to the senior family member and they use informal '*Kaana phere*'+*F.N*' and '*F+N+aale*' to the juniors family member.
-) While welcoming the relatives Gurung people use the more formal form '*rosai mhi jhogolai chhyalao mo*' of welcoming.
-) While welcoming the seniors in Gurung different forms of greeting like 'chhyajalo' and 'chhajalo' were used to establish good relationship.
-) While welcoming the friends in Gurung they use the formal form '*thumai/aggi lai chhyajalo mo auuo*' to welcome their unfamiliar friend and they informal form '*thumai/aggi/aale to laimo*' to welcome their familiar friend.

-) Gurung people also use the formal form '*dhiri khaba premelai: chhyajalo*', "*mithebalai chhyajalo*' to welcome the older strangers than themselves.

5.4.2 The Forms of Thanking in Gurung

-) While expressing thanks to the mother Gurung people use the form '*mma/mama kyi vaniba pru liba mona gyssaje mo / bele liba kei chai tiya, mamalai liba kei lagir gyasaje*' which is indirect and polite form.
-) Gurung speakers use direct form of thanking '*nne kyi bele chyaba mhi go*' to their elder sister for taking them shopping.
-) Most of the Gurung native speakers use the polite form '*Lenan Lenan gyasaje mo aale ngolai/Thumailai bele gyajase mo aa*'.
-) Gurung people used the forms forms '*taan sai jhoko jhomie ngolai lenan gyasaje bimo*' to thank the shopkeeper for his honesty which are indirect, formal and polite form of thanking.
-) While expressing thanks to the doctor Gurung native speaker use the direct and polite form '*lenan gyasaje mo aa doctor mitheba*'.

5.4.3 The Forms of Expressing Good Wishes in Gurung

-) While expressing good wishes to their father Gurung native speakers use the form '*aapa aagyu hyulari yaaddimo, chanale yaado aasimalo mo*' to their father for his long journey.
-) Gurung people use the polite form '*aanga khemibei pribai kei chyab taje assimala mo*' to their sister who is going to attend the exam.
-) On the occasion of the birthday Gurung people use the form '*aagyulai fibai dinai lenan lenan assimal mo*', '*aaale fibai dinai assimala*' and '*fibai dina chhyaba daje thumai*'
-) On the occasion the great festivals, most of the Gurung native speakers use the form '*taan vanda theba losharai lenan lenan assimala mo taanlai*'.
-) On the occasion of the marriage anniversary Gurung people use the form '*bihe laba barca ghree feba tira assimala*'.
-) Gurung native speakers use the form '*naame nyoulo Jodi bele chyaba tadige*' and '*preshyo ni dulalai lenan assimala mo aa*' to express good wishes to the newly married couple.

5.4.4 Similarities and Difference between Gurung and English while Welcoming, Thanking and Expressing Good Wishes.

Similarities

- a. In both linguistic codes, very formal and polite forms of welcoming are used with respected people.
- b. Both English and Gurung native speakers use more formal forms of welcoming to their senior family member in comparison to juniors.
- c. Both English and Gurung native speakers use formal forms of welcoming to their unfamiliar friends in comparison to the familiar friends.
- d. In both linguistic codes, anchorman of the large program use very formal and polite form to welcome the chief guest.
- e. Both English and Gurung native speakers use the formal and polite form of thanking with the shopkeeper for their honesty.
- f. In both linguistic codes, they use formal and polite form of thanking with the doctor for their service.
- g. Both English and Gurung native speakers use formal and polite form to express good wishes to their father who is going for a long journey.
- h. On the occasion of great festivals both English and Gurung native speakers use the formal and polite form of expressing good wishes.

Differences

- a. Regarding welcoming to the stranger Gurung native speakers use the different form according to their age but English people used the same form with older and similar age.
- b. While expressing thank to their mother Gurung native speakers used the more polite form than English.
- c. While expressing thank to the elder sister English people used less polite than Gurung language.
- d. While expressing good wishes on the occasion of birthday and marriage anniversary English people used more formal and polite form than Gurung.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

This is the final chapter of this research. This part consists of the summary, conclusion and implication. They are presented in the following headings:

5.1 Conclusion

Language function is defined as the purpose for which an utterance or a unit of language is used to establish social relationship. We can communicate through the use of language; therefore communication is the overall global function of language. Language function can be broadly classified as grammatical and communicative. Grammatical function deals with the relationship that a constituent has with other constituent (Richard et. Al. 1999 p.126). Another function of language is communicative function. It is primary function of language. Communicative function is used for interaction or communication among the members of a speech community (Crystal 1997, p. 146).

This study entitled Forms of Welcoming, Thanking and Expressing Good Wishes in English and Gurung is comparative study of both languages. This study is divided in five chapters. In the very first chapter, I have presented background of statement of problem, objective of the study and research question. Similarly in the second chapter I have presented review of related literatures. The language families in Nepal were also described here. At the end of this chapter I have presented conceptual framework was presented statistically. In third chapter I have presented method of study, population, sample and sampling strategies and tools and techniques. Similarly in forth chapter I analyzed and interpreted the collected data.

At the end of the study I have presented summary of finding. On the basis of finding of study I have drawn the conclusion.

After the research it is found that the forms for welcoming in Gurung language are '*mrulai chhyajalo*', '*taan vand theba mantrilai chhyajalo*', '*mru / mrusyolai ngi hyulari hylaba mo*'. Similarly the Gurung native speakers used '*chhyajalo*

barajyu/baje' and *'chhyajalo/fyoful aapa/aamma'* to welcome their senior family member. Another finding is forms of thanking in Gurung language are *'mma/mama kyi vaniba pru liba mona gyssaje mo / bele liba kei chai tiya, mamalai liba kei lagir gyasaje'*. Similarly Gurung native speakers used the form *'nne kyi bele chyaba mhi go'* to thank their sister. While expressing good wishes to their father Gurung native speakers use the form *'aapa aagyu hyulari yaaddimo, chanale yaado aasimalo mo'* who is going for long journey. The Gurung native speakers used the form *'aanga khemibei pribha kei chyab taje assimala mo'* to their sister who is going to attend the exam. Both language native speakers used very formal language to welcome respected people, their senior family member and unfamiliar friends. Accordingly, both language native speakers used same form of language for thanking shopkeeper, doctor for their good service. Likewise both languages native speakers used to formal and polite forms to wish their family members and wish in great festival. On the other hand, some differences also found in this study while both languages native speakers used welcoming, thanking and expressing good wishes. Welcoming to the stranger Gurung native speakers use the different form according to their age but English people use the same form with older and similar age. While expressing thank to their mother Gurung native speakers use the more polite form than English. While expressing thank to the elder sister English people use more polite than Gurung language. While expressing good wishes on the occasion of birthday and marriage anniversary English people use more polite form than Gurung.

Another finding of the research is that Gurung native speakers used the forms of welcoming, thanking and expressing good wishes according to the different context or situation. The forms of welcoming use by Gurung native speakers to the respected people are different from other people. Gurung native speakers use the more formal and polite forms of welcoming to the respected people. They use the forms like *'Mru thebalai fyoful', 'Mithebalai chhyajalo', 'Premeilai hyulaba'* to the respected people. They used the formal forms of

welcoming with the older stranger than the similar and younger. While expressing thank you, Gurung native speakers use the direct, indirect and polite forms with the different relationship. They used the polite form with their mother, elder sister, friend, shopkeeper and doctor. Gurung native speaker use the forms like ' *mma liba kei lagir gyssaje*' to express thanks to their mother for cooking delicious food. Gurung native speakers used polite forms of expressing good wishes to their family members. They also used more formal and polite forms of expressing good wishes on the occasion of great festival, birthday and marriage anniversary.

So from the above finding, I conclude that Both English and Gurung native speakers use formal and polite forms while welcoming the respected people, relatives, unfamiliar friends and with senior family members. They used the informal form of welcoming with junior family members, familiar friends and with servant. Gurung native speakers used the polite forms of thanking to talk with mother in comparison the English native speakers. While expressing good wishes on the occasion of birthdays, marriage anniversary and on great festival the speakers of the both languages use the polite and formal form.

5.2 Recommendations

This is the research conducted for the partial fulfillment of master's study. So, there are many limitations on this study especially in term of resources and area covered. Therefore its implications may not cover a wide range and it may not have a wide applicability. The present work is the researcher's sincere effort to present forms of welcoming, thanking and expressing good wishes in English and Gurung. The research solely conducted inside the Shyangja district in Daksini dialect of Gurung language and there are different dialects inside the Gurung language so the findings of the research may not applicable for the nation as a whole. However, the findings do have implications for policy, practice as well as further research levels of application.

a) Policy related

Policy is a course of action of a government to systematize the activities of the people belonging to the particular field. It is the long term vision of the nation. Curriculum designer and policy makers should analyze the needs and interests of the students. The design should be related to the context of the country. A textbook writer and curriculum designer should prepare the books or prepare the materials based on the cultural and social situation of the learner. The main recommendation in this level are:

-) Gurung native speakers use different forms of welcoming, thanking and expressing good wishes. They do not use same forms to address senior and junior. So, while teaching the Daksini dialect of Gurung language, the focus should be given to the use of proper forms of welcoming, thanking and expressing good wishes for seniors and juniors.
-) The main aim of this comparative study was to find out different exponents of welcoming, thanking and expressing good wishes and compare and contrast welcoming, thanking and expressing good wishes of the Gurung those of English language. There would be no problem in the area where the two languages are similar but differences between two languages create difficulty in the target language. Therefore textbook writer curriculum designer should design textbook accordingly.
-) Pair work and group work would be the best ways of learning/ teaching different functions like welcoming, thanking and expressing good wishes which really help the learners to internalize which exponents are suitable in which situation. So the syllabus designer should include the activities for teaching learning.
-) Textbook writers should includes the variety of language forms in the textbook so the students will have send exposure on it.

5.3 Practice related

The implication of the research studies on practical field or day to day life categorize under practice level. This study directly related to the practical field of English language teaching. The major implications of the study in practice level are:

-) The Teacher should involve students in different communicative activities for the use of function like welcoming, thanking and expressing good wishes.
-) Teachers should make a list of exponents used in welcoming, thanking and expressing good wishes on basis of their level formality and teach to them.
-) The teacher can take the students to different offices and places where they can observe the real use of language functions and get a chance to experience different supra-segmental features like tone, intonation and facial expressions and gestures which help the learners to understand the language functions appropriately.
-) Welcoming, thanking and expressing good wishes in Gurung are more or less different with those of English. So it is very important that the language teacher should expose the students with the comparative forms of both languages.
-) Before involving the students in learning activities the teacher should provide the ample materials in bilingual form.
-) In the classroom, the students can learn the welcoming, thanking and expressing good wishes in a better way if teachers could involve them in a role play and dramatization.
-) The learners should listen and watch English / Gurung films and drama. They can make notes as how people express welcome, thanks and express good wish in different situations using different forms.

5.4 Further Research Related

The present study would be fruitful for the further research. There are more than 123 mother tongue spoken in Nepal, among them some languages only codified and standard and rest of them are not codified. However, Gurung language is also one of them which were not standard. So, scope of this study is too much fruitful. There are different dialects in Gurung language and my study only talk about the Daksini dialect of Gurung languages. So, other researchers interested in this field can study in Purbi dialect, Pachhimi dialect and Uttari dialect of Gurung language. The new researchers are suggested to study on the communicative functions in this dialect that for saying sorry, complimenting, showing sympathy, congratulating etc. Likewise the study can also be conducted on the grammar, vocabularies, daxis system in Gurung language. It is also beneficial conducted to study in other varieties of Gurung language.

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