

Business-Situated Oral Nepali Explored Through English-Based Functional Concepts:
Implications for Language Teaching

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A Dissertation for the Degree of Doctor of Philosophy in English Education

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Declaration

I hereby declare that, to the best of my knowledge, this dissertation is original; no part of it has been submitted earlier for evaluation to any university or organization for any degree.

.....

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(Researcher)

Recommendation

It is my pleasure to certify that Mr. Kamal Kumar Poudel, a PhD degree candidate, has prepared this dissertation entitled “Business-Situated Oral Nepali Explored Through English-Based Functional Concepts: Implications for Language Teaching” under my guidance and supervision. Through this research, he has investigated a fresh, unexplored area and proposed some pedagogic implications for language teaching. I recommend the dissertation for acceptance.

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Approval

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Dedicated to
Goddess *SARASWATI*

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Abstract

The study entitled “Business-Situated Oral Nepali Explored Through English-Based Functional Concepts: Implications for Language Teaching” was conducted to explore the functions of business-situated oral Nepali (BSON); to examine their inter-relationships; to induct a framework for functional data analysis in linguistics and to draw implications for language pedagogy.

The study was underpinned by the pragmatic philosophy, interpretivist worldview, grounded theory methods and qualitative approach. Likewise, observation, audio-recording, interview, data elicitation and field notes were the major techniques applied to collect the data from the urban sites and hubs within Nepal, where the oral medium of business transactions was Nepali. Consistent with grounded theory, the principle of data saturation and the constant comparative method were applied to the collection and analysis of the data respectively.

Potentially extendable or reducible through future research, a total of twelve macro functions including 156 lower level functions were explored from the BSON data. It was also investigated that a form underlies each function, and typically that the ultimate function is expressed with a strategy. The most commonly used form was the declarative whereas the most complex function, intricately associated with all the other functions, was the Referential. Though not very common, utterances were also found hidden beneath the immediate function, typically accompanying certain strategies-a concept termed as ‘ultimate function’ in this research.

Drawing from the data patterns, a framework for functional data analysis was inducted. The framework recognizes that language functions are patterned at various

levels and are explicable using a hierarchical taxonomy comprising the core and the peripheral functional elements. Additionally, the concept of functional embedding as a new dimension of form-function relations has been proposed.

Building on the insights from the findings, some implications for language pedagogy were suggested. The implications centrally concern forms (grammar) as the prelude to actual language use, the role of fun and entertainment in the language classroom, functional material development, learner autonomy as part of classroom environment and methodology, student practice and testing aimed at developing authentic oral language use; teacher preparation and, the role of the policy for creating a favorable environment needed for functional language teaching.

Symbols Used

1. Phonemic symbols

(Note: The inventories of phonemic symbols are adapted from Khatiwada, 2009)

i. Vowels

Monophthongs			Diphthongs	
Symbols used in Nepali (Devnagari)	IPA	Examples (Nepali)		
इ	I	sir 'head'	ui	dui 'two'
उ	U	sur 'mood'	ei	sanei 'trumpet'
ए	E	ser 'lion'	oi	poi 'husband'
ओ	O	sor 'noise'	ɔi	kɔile 'when'
अ	ʌ	sar 'Move!'	ai	b^hai 'younger brother'
आ	A	sar 'Move !' (causative)	iu	dziu 'body'
			eu	euta 'one'
			ou	d^hou 'Wash!'
			ɔu	dzɔu 'barley'
			au	'Come!'

ii. Consonants

Symbols used in Nepali (Devnagari)	IPA	Examples (Nepali)		
प	P	pir 'anxiety'	ड	d dol 'bucket'
फ	p ^h	p^hir 'Turn on!'	ढ	d^hol 'a large drum'
ब	B	bar 'fence'	क	k kal 'death, time'
भ	b ^h	b^har 'burden'	ख	k^h k^hal 'kind, skin'
त	T	tal 'lake'	ग	g gol 'circle, charcoal'
थ	t ^h	t^hal 'plate'	घ	g^hol 'Mix! Stir!(liquid)'
द	Dh	dar 'a kind of tree'	स	s sat 'seven'
ध	d ^h	d^har 'edge'	ल	l lat 'kick'
च	ʈ	ʈsar 'four'	ह	ɦ ɦat 'hand'
छ	ʈ ^h	ʈ^har 'ash, dust'	र	r rat 'night'
ज	dʒ	dʒar 'married woman's lover'	म	m mam 'rice' (child language)
झ	dʒ ^h	dʒ^har 'weed'	न	n nam 'name'
ट	t̪	t̪at̪ 'ruined'	ङ	ŋ naŋ 'nail'
ठ	t̪ ^h	t̪^hāt̪ 'fashioned'		

iii. Diacritic mark

Symbol	Meaning	Example
˜	Nasalization	bãś ‘bamboo’

2. Notational conventions

(Note: This list excludes the punctuation marks commonly used in English)

Contextual and/or semantic variables	Symbols used	Examples
That, action only is taking place with no utterance(s), as a result of what had verbally taken place previously	{ }	{Gives a five hundred rupee note}
English words elided in their near-Nepali translation.	[]	‘I don’t have [change]. What shall [I] do?’
Analyst’s clarification of word/phrase meaning and grammatical features in the conversation	()	‘We [will] take this chocolate (lollipop)’.
Low honorific	(Hon.↓)	‘Oi- oi! (Hon.↓), shut up!’
Higher honorific	(Hon.↑)	‘How [much] of this butter shall [we] take Madam?’ (Hon. ↑)
Said to	→	S1→S2 (Seller 1 said to Seller 2)
Sequence of occurrences	→	Asking for the price →beating down
Overlapping/interrupted speech]	S: <i>Its juice</i>] B: Perhaps, this (tea-dust) is also from Ilam, younger brother?
Self-interruption	∅	‘Now, what this time is like ∅’.
Look at	☞	☞ App. 33
Lengthening	..	‘e..’ (‘I see..’)
Personal information (name, phone number etc.) hidden (for an ethical reason)	#	#’s father

Or, alternative	/	Generalizing/theorizing
Short pause (up to five seconds)	(...0.3), i.e. roughly, a 3 second pause	‘You see! (...0.2)—metal's’. (Here, roughly a 2 second pause)
Long pause (more than five seconds, up to minutes]	(...0.5), i.e. a 5 second pause	‘Banana sixty, hai, banana sixty’ (...0.10). (Here, roughly a 10 second pause)
Turn truncation	⌘	
Sentence truncation	⌘	
Clause truncation	⌘	
Word truncation	⌘	No, now [just] aimlessly Ws (4). (In this example, four words were truncated from the context).
Automatic sense-inference from co-text	[auto-sense:]	[Auto-sense: health is well]
Laughter	Haha/hahaha	‘The egg is as big as a pumpkin, haha!’
Key exponent(s) in Text	(1), (2), (3) etc. (in brackets)	S: <i>A plain meal (3)?</i> (A key exponent of ‘Asking for/about self-assurance’)
Meaning/linguistico-cultural explanation of an SL term	Footnote: 1, 2, 3 etc.	¹ In Nepali, kin terms are used to address the hearer(s) to make what is being said more polite
Phonemic transcription within the Text	Transcription	B: /kʌti ɦo jʌslai/ (‘How much is this?’)

Key Abbreviations

(Note: This list excludes the common abbreviations used in English)

App. Appendix

APA: American Psychological Association

B: Buyer

BM: Business man

BN: Business Nepali

BP: Business professional/person

BSON: Business-situated oral Nepali

BW: Business woman

Hon.: Honorific

Int.: Interviewee

KIE: Key individual exponent

R: Researcher

S: Seller

SL: Source language

T: Turn

TL: Target language

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Chapter 1: Introduction

This chapter deals at first with the background to the study—concepts of linguistic functionalism and language functions; what inspired me, the researcher, to select the area and topic; and how the research is underpinned by grounded theory. Then it introduces the Nepali language and business-situated oral Nepali (BSON). Thereafter, some sociolinguistic notions closely associated with functionalism—so, with this study—are conceptualized. Then it proceeds through the statement of the problem, objectives of the study, research questions, assumptions of the study, significance of the study, delimitations of the study, definitions of the key terms, and organization of the dissertation.

Background to the Study

My general concept of language functions was typically sensitized when I happened to encounter a speech situation at a business hub in Ilam Bajar, a market area located in Ilam district of the eastern-most part of Nepal. In the situation, a seller had some kitchen-based items on sale in the market place—a flat, open ground. A woman, a potential buyer, turned up in front of the stall and, signaling the potatoes, began, “Yuck! Who buys such potatoes! All worm-eaten!” Ironically, however, having got some discount on the price, she got five kilograms of the potatoes. Hence, the speech situation ended with a transaction of the earlier-called ‘worm-eaten’ potatoes!

In this example, the exponents, or utterances, used by the buyer in the beginning of the conversation were, on the surface, suggestive of the buyer's expression of disgust or hatred to the potatoes. Nonetheless, in the deep, she was employing them for achieving

a purpose ‘in her head’—a bargain! In fact, she was employing disgust or hatred as a strategy to achieve the ultimate function, bargaining.

The example further pragmatically consolidated my knowledge of the role of context for the construction of communicative functions. As an observer, I had investigated the ultimate function of the utterances, which, otherwise, would be (mis)interpreted as expressive (expressing disgust) rather than communicative (bargaining). Context was what had enabled me to realize the ultimate function: after all, the buyer bought the same potatoes which she had initially hated (?) as ‘worm-eaten’.

My thought got particularly engaged when I happened to recall that “Every decision to make a choice has a reason” (Poudel, 2016, p. 1). Differently stating, almost every activity we carry out has a purpose of some kind. I further realized that the use of language in its productive mode resembles activities we do in our daily life and that linguistic acts such as request, permission, order, asking, and many more, replace activities. In other words, my realization of this sort led me to the further consolidation of my somehow hazy understanding that language, too, is a form of activity. I pragmatically understood that language can replace activities which, in its absence, would have to be ‘done’.

Moreover, just as certain contexts make us carry out activities such as shutting the door, sleeping, getting up, or whatever, so the use of language, too, is highly context-dependent. This is to say that language must be appropriate to the situation we are in (Jones, 2010). For this reason, as he further points out, when one is trying to choose the best way to express oneself in a particular situation, one has to consider several things, chiefly, language functions, speaker role, setting, and topic.

Like any activities, language utterances (also scripts), too, are employed to carry out certain purposes. Such purposes for which utterances are used are often defined as language functions. However, defining language functions in this way fails to cover the scripted form, or writing, which in itself is a ‘recording function’ (Finch, 2003). That is why, following his definition, language functions are “what we use language for” (p. 21).

As a result of the language event mentioned above, my understanding of the functional nature of language added to my interest in the area. Consequently, looking into similar events with a researcher's eye grew as a sort of passion in me. Moving around business settings and hubs, I also observed that people expressed themselves through language very freely, openly and with the fullest motivation during business transactions.

The speech situation inspired me to dig out further realities inherent in BSON. Upon this early base, my study continued cyclically with further data followed by their analysis targeted at exploring language functions ‘grounded’ in BSON. My English-based general functional understanding was simply triggered by the situation and will not serve as preconceived theoretical lenses in this research. Nor the relevant literature will come as a ‘*priori*’ but will be ‘*delayed*’ as a basis of the discussion of the outcomes of the analysis of the data. Indeed, along with the observation of the speech situation and my thought over it, my study had begun in ‘an open-ended, exploratory manner’ as per the spirit of the grounded theory methods (Hadley, 2017). In other words, the present research builds primarily on the constructivist ‘grounded theory’ (Charmaz, 2006).

This research sets out to explore the functions of BSON and then to draw pedagogic implications for language teaching, based on the outcomes of the study.

The Nepali Language and Business-situated Oral Nepali

An introduction to the Nepali language and the concept of BSON are separately presented in this section.

A glance at the Nepali language. Also sometimes known as *Khas Bhasha*, *Gorkhali Bhasa* and *Parbate Bhasha*, the Nepali language, one among 123 indigenous languages in Nepal, is spoken as the mother tongue by 11,826,953 (46.6%) of the population within Nepal (Central Bureau of Statistics, 2012). Recognized as the official language of the nation by the Constitution of Nepal 2015, it is the major language of contact in the country (Adhikari, 2016). As historical records reveal, it originated around the twelfth century of Bikram Sambat (Pokhrel, 2048 B. S.), that is, approximately 900 years ago from the Khasan region of Sinja in Jumla, a district in Karnali Province of Nepal, and has come a long way through its linguistic analysis. In addition, it has come across various developmental sectors and domains of social life that a standard living language could serve—literature, music and movies, commerce and business, science and technology, security services, official and constitutional statuses, pedagogic recognition, status as a lingua franca, and, perhaps more importantly, an increasing number of speakers covering relatively wider geographical regions within home and abroad.

Regarding the status of the Nepali language, Adhikari (2016) remarks:

Nepali is the major contact language of Nepal. The Constitution of Nepal 2015 has designated Nepali the official language of the nation. Apart from Nepal, it is also spoken in Eastern and Northern India, Bhutan as well as Myanmar. Hence, it is one of the important languages of South Asia, too. With the global spread of its speakers, Nepali is making its way to different parts of the world. (p. ii)

Owing to the gradual spread of its speakers within Nepal, over South Asia and somehow to the globe, Nepali reveals some dialectal variations, chiefly connected to geographical and socio-cultural factors within Nepal, and wherever in the globe the speakers use it as the members of the Nepalese Diaspora (Khatiwada, 2009). Similarly, Crystal (2007) recognizes Nepali as a language with a ‘special status’ in Nepal.

Nepali is often claimed to be a descent from Sanskrit (Crystal, 2007; Pokhrel, 2048 B. S.). This claim is supported by the tendency in Nepali, particularly formal, that novel and technical lexical items are coined or borrowed from Sanskrit as a need for naming a new concept or thing when it comes to its being. This tendency is also true of public speaking, media handling, academic business such as curriculum designing, and other forms of writing.

Nepali has an important role in the education sector in Nepal. Regarding this, Poudel (2019) observes:

Written in the Devnagari script, Nepali has been placed in the educational curriculum of Nepal as a compulsory subject and serves substantially as an MoI [medium of instruction] throughout the school level. It provides an optional subject up to the Bachelor’s level at university in two faculties (Humanities and Education), and it is even commonly found being used as an MoI in college and university classes when it comes to non-English subjects. (p. 6)

. Besides, a considerable set of vocabulary of the Nepali language comprises words borrowed from the indigenous languages from home and some other languages of oral contact from outside, such as Hindi, English, Farsi, Urdu, Bengali, etc. Observation also reveals that Nepali is exceptionally rich in onomatopoeic expressions, *nipats*

(emphatic particles), reduplication, rhyming patterns and proverbial and idiomatic expressions.

The concepts of business Nepali and business-situated Nepali. ‘Business Nepali’ and ‘business-situated Nepali’ are two of the key terms employed in this research to refer to the diverse thematic oral discourses from which the data were obtained.

Business language is a variety. More specifically, it is a register which linguists characterize as a variety shaped by situations. As Halliday (1989) defines, a register is “a variety according to use” (p. 40). He further clarifies, “... the register is what you are speaking at the time, depending on what you are doing and the nature of the activity in which language is functioning”. Similarly, language in business communication is often described as having such characteristics as clarity, precision, brevity, unclutteredness, directness and focus (Bennie, 2009). Then it follows that as the users of a given language are engaged in communication for business transactions, they employ it in a manner which is different from what they do with it and how they use it during their daily, general life of communication. In doing so, they use vocabulary, language forms and functions in such a way that it results in ‘business-like’ language which sounds somehow different from that used for general communication. Hence, a context of business language, also called ‘language in business’ (Harris & Bargiela-Chiappini, 2003), creates its ground.

Nelson (2003, as mentioned in Bargiela-Chiappini, Nikerson, Planken, 2007) finds Business English (i.e. business language) distinct from ‘general English’ (i.e. general language). According to him, the former is “... dynamic and action-oriented and non-emotive” (p. 91). Besides, according to him, ‘business English’ (business language)

is characterized by its own technical vocabulary such as ‘market’, ‘customer’, ‘sale’, ‘price’, ‘cost’, ‘rate’, ‘credit’, ‘supplier’ and so on.

Of course, not new to most of us, a business professional speaks to his/her customers, or writes to another business firm, in a typical manner while dealing with business transactions, which may vary largely from the way he/she speaks, or writes, for general or non-business communicative purposes although he/she uses the same language in these different situations. Briefly, as a field of discourse employed by people-in-business, business language itself is an independent identity as a register. In this research, the Nepali language used orally for, and in the context of, business transactions in core has been conceived as ‘business Nepali’.

However, language enables its users to talk about things and notions which are absent in the immediate context. In course of the field study of this research, it was observed that not only did people-in-business talk to carry out their transactions but also about their out-of-business affairs such as family, society, culture, current news and events, and so on, particularly when they found themselves free from their daily business chores, and when they found partners suitable to do so. Consistent with Glaser's (1978) query “What is happening here?” (p. 25) underpinning any grounded theory research, such non-business conversations displaying functional characteristics that would be of interest for this research were legion in the business sites and hubs that were selected. That is why, in this study, besides the ‘pure’ business Nepali, the non-business discourses that were found were also included. The term ‘business-situated oral Nepali’ (BSON) has been employed as an umbrella term to mean business Nepali as well as non-business Nepali, used side by side in the business sites and hubs for oral non-business purposes. In

short, BSON is a broader term covering both business Nepali and non-business Nepali spoken orally in the business sites and hubs selected for this study.

Some Sociolinguistic Concepts in Relation to Functionalism

Linguistic functionalism is not a fully independent genre. It means that any functional linguistic data are intricately woven with some other linguistic, sociolinguistic as well as non-linguistic concepts. This, in turn, suggests that a researcher in this field needs to be equipped with at least some general understanding of such concepts during the collection as well as analysis and interpretation of functional linguistic data. This section relates linguistic structuralism, pragmatics, and discourse analysis and conversation analysis to linguistic functionalism.

Linguistic functionalism and linguistic structuralism. Linguistic functionalism can best be understood in a contrastive relationship with linguistic structuralism or formalism. The former views that the meaningful use of language rests on the context in which the language is used. Following linguistic functionalism, being able to use a language not only is a matter of gaining mastery over grammatical competence of the language but also, at the same time, to acquire communicative competence—“our ability to use language appropriately in different situations” (Finch, 2003, p. 230). According to this view, what is formally correct may not necessarily be appropriate to the immediate situation. The appropriacy aspect focuses on the situation in which the speaker/writer is expressing him/herself.

Linguistic formalism, on the other hand, focuses on the accuracy aspect, or grammatical competence, which, following Finch (2003), is “our knowledge of the grammatical system” (p. 230). It is “the view that the formal structures of language are

independent of the way language is used” (Thomson, 1992, as mentioned in Hudson, 1996, p. 234). According to this view, language is a structured system and, therefore, emphasizes the internal, formal aspect of language. Therefore, from this perspective, language is an entity made up of formal properties in its own right showing ‘duality of patterning’, one being the lower level in the structure called substance (phonology) and the other being the upper level known as form (grammar). Following this approach, linguistic analysis means the analysis of the two ‘layers’ or patterns. Thus, as this view maintains, language is a complex structured system organized in a hierarchical order in which a smaller unit constitutes a larger unit, so meaning is inherited in such forms of language as the morpheme, the phrase, the clause and the sentence. This school of thought, therefore, ultimately focuses on the formal (grammatical) accuracy of language.

A linguistic form refers to the grammatical system in which linguistic items can be combined to constitute a certain structure. Crystal (2007) defines form as “the overall linguistic organization or structure of speech or writing, as opposed to the physical realization of language in phonic or graphic substance” (p. 185). Thus, form can be conceived as a means by which elements in language are expressed in speech or writing. In a nutshell, a form is a means used to perform functions (Chanturidze, 2018). As regards oral communication, it is the way in which an utterance is used as a tool, the outward manifestation of speech.

A function, on the other hand, is the purpose for which a form is employed. It is the realization as a category of linguistic behavior such as request, apology, offer etc. Hence, as stated just earlier, a form, as a device, underlies a function. An analogy can well be established between a pen and writing as an example, the pen being like a form

and the writing being like a function. Although linguistic formalism focuses entirely on the structural characteristics of language, ignoring the functions they are associated with, linguistic functionalism combines the investigation of forms with the investigation of functions (Trask, 2007).

Linguistic forms and communicative functions exhibit complementary relations. That is that "...many different linguistic forms may be used to fulfil the same basic function..." and "The same linguistic form may also fulfil a variety of different functions" (Criper & Widdowson, 1974, p. 205). To put the concept in simpler words, a single linguistic form can convey a number of communicative functions and, contrarily, a number of forms can be associated with a single function.

Language functions manifest themselves via forms. Forms are the means by which functions are realized during communication, be it oral or written. Consistent with the functionalist approach, the present study largely combines the description of language forms with the purposes for which they are employed.

Linguistic functionalism studies how language functions come into play as they are put into use for actual context of communication by means of forms. It is also commonly noticeable in the actual context of communication that the communicative function of a linguistic form is determined by such variables as the body language and several other pragmatic as well as discourse clues, and are represented by a set of notational conventions in this research.

Pragmatics and linguistic functionalism. Sometimes it will be wrong to think that the pragmatic meaning in language can always be extracted from the conceptual meaning of the words or utterances being used. In language-based social interaction,

there are a set of variables that cause words and sentences to mean differently. One of such variables is the ‘invisible meaning’—the communicative intention of the speaker. Pragmatics is the study of what the speaker means, in other words the study of ‘speaker meaning’. Yule (2008) defines pragmatics as “the study of ‘invisible’ meaning, or how we recognize what is meant even when it is not actually said or written” (p. 112). One interface between the study of language functions and pragmatics lies on the fact that, as he further remarks, “The investigation of those assumptions and expectations provides us with some insights into how more is always being communicated than is said” (p. 112).

Similarly, Akmajian, Demers, and Farmer (2006) seem to have focused on language structure and context when they remark, “...we will take the term *pragmatics* to cover the study of language use, and in particular the study of linguistic communication, in relation to language structure and context of utterances” (p. 362).

Some pragmatic notions weave themselves with the functional elements of language more complicatedly than others do. In this section, non-verbal communication and paralinguistic features, speech acts, context and politeness are illuminated as pragmatic notions that most intricately interweave themselves with language functions.

Non-verbal communication and paralinguistic features. Non-verbal communication, body language and paralinguistic features are sometimes roughly used synonymously. However, employed for oral communication, they are different features. Non-verbal communication chiefly includes all body language plus clothing and adornment and environmental factors while paralinguistic features include “the properties of voices, separate from words being spoken that can convey meanings” (Eunson, 2005, p. 232). According to him, what is typical of these features, however, is that different

cultures use them differently: only a few of each category are universally applied in the same way for the same purpose and to the same degree.

The most common non-verbal communication features, after Eunson (2005) are head movements (nodding and shaking for different purposes and meanings), facial expressions like revealing or suppressing different emotional expressions and social status, smiling as a positive response, eyes and their expressions, gestures—the movements of hands and arms and body movements.

This brief discussion shows that non-verbal communication and paralinguistic features are such variables to language functions that the study of language functions in relation to the code alone—to the exclusion of these variables—does not seem to be complete and reliable. In the present research, therefore, I apply a set of notational conventions to represent the ones which are functionally most significant.

Some aspects of meaning. Since a single linguistic form can have more than just one interpretation for different people depending on what context the form is used in, meaning is often regarded as a subjective linguistic phenomenon. Most relevant to this study, three aspects of meaning are highlighted here: sentence meaning, utterance meaning and speaker meaning. Sentence meaning is what the sentence as a linguistic code even in isolation conveys (Sthapit, 2000). It is the direct meaning and involves no inference or implied intention of the speaker. According to him, utterance meaning includes various dynamics related to the speaker, particularly his/her personality, information about his/her mental or emotional state as well as his /her beliefs and attitudes. Speaker meaning, on the other hand, is the speaker's intended message which is only inferred and is unambiguous only in context (Bašnáková, Weber, Petersson,

Berkum, & Hagoort, 2014). To take an example from them, a teacher commenting on his/student's presentation might say, "It's hard to give a good presentation" meaning to say, "The talk was a complete mess".

In this research, these concepts of meaning have been employed to serve as tools for interpreting meaning in relation to functions, and have, at the same time, been symbolized as elements of context with the notational conventions.

Context. The notion of context remains at the heart of linguistic functionalism. To begin with, it is "parts of meaning that can be explained by knowledge of the physical and social world, and the socio-psychological factors influencing communication" (Eunson, 2005, p. 232). Context as a well-articulated linguistic notion can be characterized as a multi-dimensional force to oral communication. The relevance of context to the interpretation of linguistic data derived from oral communication can be viewed from four salient perspectives: context as a physical-cultural notion, context as a socio-physical notion, context as a co-textual notion and context as a cognitive notion.

Context as a physical notion involves something external to the speaker, or 'context of situation' (Malinowski, 1923) which primarily focuses on the 'immediate environment' and the 'context of culture'. The 'context of situation' is more oriented to accounting for the presence of objects/things and people which are visible in the immediate situation in which the communication is taking place. The 'context of culture', on the other hand involves the cultural history of the participants and their practices determining their significance for the culture, be those practical or ritual (Halliday, 1989).

Then it stands out that the earlier notion of the 'context of situation' fails to take accounts of some social variables involved in language use. A fuller account of the

‘context of situation’, therefore, should also consider these variables (Firth, 1973): i) the relevant features of participants— persons and personalities—including the verbal and non-verbal actions of the participants, ii) the relevant objects, and iii) the effect of the verbal action. This framework, which recognizes context as a socio-physical notion, explains why and how people speak; what they are talking about (i.e. the content) as well as their non-verbal behavior. Additionally, things or objects in the place where the people are speaking, which constitute the ‘immediate environment’ and the effect(s) of the speaking on the hearer are also the key considerations of context as a socio-physical notion.

The ‘field’-‘tenor’-‘mode’ framework (Halliday, 1989), which describes the discourse that is taking place, further supplements to the context as a socio-physical notion. ‘Field’ considers what is happening during communication, the nature of the social action that is taking place, and content, or what the participants are engaged in. ‘Tenor’ accounts for the role-relationships and statuses of the participants. ‘Mode’ explains the role of language in relation to the participants' expectations in the situation, which also includes the account of the medium—written or spoken, or some combination of the two. Hence, as Halliday (1989) himself claims, this framework “serves to interpret the social context of a text, the environment in which meanings are being exchanged” (p. 12). In fact, for Halliday, ‘field’ ‘tenor’ and ‘mode’ are the three features of ‘the context of situation’.

Another framework that recognizes context as a predominantly social notion is the ‘ethnography of communication’ proposed by Hymes (1962, as mentioned in Holmes, 2008). What this framework adds to the existing knowledge is that the rules of speaking

likely differ from one culture to another culture, and should be properly followed as the components of context during the analysis of conversations in situ. This framework, unlike the others, outwardly assumes that human society consists of related linguistic patterns and behaviors. The ‘ethnography of speaking’ comprises the following components: ‘genre’ (type of events), ‘topic’ (what people are talking about) ‘purpose’ (function or the reason/s for the talk), ‘setting’ (place of the talk), ‘key’ (emotional tone), ‘participants’ (characteristics of the participants and their relationships: sex, age, social status, role and role relationship), ‘message form’ (code and/or channel), ‘message content’ (what the communication is about), ‘act sequence’ (ordering of speech acts), ‘rules for interaction’ (prescribed orders of speaking), and ‘norms for interpretation of what is going on’ (the common knowledge and shared understandings of the relevant cultural presuppositions). As it stands out, the majority of the components identify language as a social process. Typically, ‘setting’ represents a physical property and ‘key’ represents a psychological property of context.

The view that recognizes context as a co-textual notion implies that a text is co-constructed. As Cutting (2008) observes, the co-textual context is what speakers know about what they have been saying and is realized inside the text itself. He remarks, “The co-textual context is the context of the text itself, known as the co-text” (p.7). Within this nature of a text, two kinds of context are distinguished: the intertextual context and the intratextual context (Halliday, 1989). The intertextual context, or intertextuality, suggests the relations of a certain text with other texts, and assumptions that are carried over therefrom. The intratextual context refers to the coherence within the text, including the

linguistic cohesion that embodies the internal semantic relationship; it is realized as the ‘hanging together’ of linguistic forms within the same text.

A fundamentally different framework is one that recognizes context as a cognitive notion. According to this framework, context is something we “feel”, and is constructed as the inside and outside of the speaker’s worlds interact with each other (Gold, 2016). As he, claims we connect things as per the “wish” of the brain to activate memory fascinated by the “paths” and “joins” located in the brain, like the webs in a cobweb. Thus, the brain enables humans to connect an event occurring in the past to the present and future.

The role of context. The role of context is paramount as far as the analysis of functional data is concerned. It is said that “all use of language has a context” (Halliday, 1989, p. 45). Similarly, semantics, the study of meaning, can be viewed as an interface between context and linguistic form (Hasan, 2009). In the spoken discourse, not only does the meaning aspect of utterances largely depend on the context in which they are used but also do their function and functional appropriacy (Poudel & Acharya, 2019).

It is commonly noticeable in the actual context of communication that the communicative function of a linguistic form is determined by such contextual variables as the body language, tone and pitch patterns and several other pragmatic as well as discourse elements. Gold (2016) rightly argues that to avoid the complexity of context from content is to be a reductionist and this reductionist’s strategy is detrimental to interpretation.

Functional linguists typically emphasize the appropriacy aspect in language use as opposed to the accuracy aspect. According to this essence, what is grammatically correct

may not necessarily be appropriate in a given situation. Therefore, a necessary treatment of the relevant situation should be regarded an important construct while analyzing functional data. In this research, the centrally relevant contextual elements have been represented while analyzing the data. The ‘context of situation’ is represented in the form of the ‘specific context’ as a prelude to each Text. Moreover, a set of notational conventions have been developed and applied to the representation of the most relevant aspects of context deemed necessary for the Text's interpretation. Concepts such as familiarity, memory and so on should be considered in relation to cognitive context.

Speech acts. The speech act theory views a language utterance as an ‘act’—e.g. a promise—“Promising is not merely a matter of uttering words! It is an inward and spiritual act! ” (Eunson, 2005, p. 232)—or “a course of action” (Austin, 1973, p. 47). Therefore, a speech act is “an attempt at doing something purely by speaking” (Trask, 2007, p. 267) .

The speech act theory deals with three kinds of act—the locutionary act, the illocutionary meaning, the perlocutionary force. The locutionary act represents the basic content while saying something. The illocutionary meaning is what the speaker is trying to do by speaking. The perlocutionary force accounts for the effect of what the speaker says.

Because a researcher in linguistic functionalism is basically concerned with the contents and purposes of speaking, rather than its effect, the locutionary act and the illocutionary meaning are closely significant to this study but the perlocutionary act is redundant. Importantly, Austin (1973) provides some future directions in functionalism through three clues in his series of lectures. These are such clues which provide some

insights into the multiplicity of form-function relations—‘overlapping’, or ‘until we know their relationships and inter-connections’—and the possibility of exploring novel and fresh functions through research—‘until we know how many such acts there are’.

Politeness. Politeness is basically a non-verbal phenomenon which manifests itself in the form of human behavior as well as facial gestures. It is a strategy of “giving more benefits to others than to one’s self” (Jumanto, Rizal, & Nugroho, 2017, p. 111) and according to them, it is identified through six hints, namely, silence, gestures, gifts, observance to norms/rules and regulations, adjusted behavior, and performance. However, it is commonly reflected through linguistic devices and clues in oral interaction. It can be understood as a strategy during face-to-face communication. In oral communication, the speaker applies the politeness strategy to maintain the hearer's interpersonal as well as social face (Jumanto, 2014). As discussed in the next heading, honorific usage is also closely associated with politeness in the Nepali language.

From the functional perspective, politeness is mainly associated with making request and negotiation (Qian & Pan, 2017). During the analysis of the data of this research, the most salient features of politeness have been represented with the notational conventions as necessary/appropriate.

Honorific usage. The honorific usage is found to be associated with the expression of the social distance of the hearer recognized by the speaker and is often expressed through various word forms, such as, in Japanese, verbs, auxiliary verbs, sentence final particles (Hill & Hill, 1978). Similarly, it is also linked to familiarity and age and is even an expression of negative politeness (Fukada & Asato, 2004).

Also in the Nepali language, honorific forms are very commonly observed as the markers of politeness (and also as negative politeness). It is a respect marker and is expressed through various forms of pronouns, verbs and respectful nouns. According to Adhikari (2016), the degree of honorificity in Nepali can be rated at a six-level scale: non-honorific, middle honorific, high honorific, special honorific, higher honorific and highest honorific. Nonetheless, because, in this study, a detailed analysis of honorificity would be out of relevance, the honorific usage in the BSON data have been specially treated on two special conditions only—non-honorific and higher honorific—using certain notational conventions.

Models of linguistic communication. As illustrated just previously, linguistic communication is not always necessarily a straightforward or linear process. That is to say, the given linguistic symbols do not always consistently mean the same thing. What allows them to do so is the dynamics of context. In this sub-section, I elaborate two major models of linguistic communication seemingly associated with the functional study of language, namely, the ‘message model’ and the ‘inferential model’ (Akmajian, Demers, Farmer, & Harnish, 2006).

The message model. This model is based on the assumption that linguistic communication takes place in a simple, straightforward manner. According to this model, linguistic communication occurs when three central elements are present: the speaker, or the transmitter of the message, the hearer or the receiver and the vocal-auditory channel, i.e. via the sound wave. Thus, as this model has a set of assumptions: language is unambiguous; meaning is referred to by linguistic symbols expressed by the speaker; the communicative intention is determined by the meaning of the sentence; speakers speak

only literally and directly; and speakers use only linguistic symbols (words, phrases, and sentences) to communicate.

The most serious limitation of this model is that it fails to take into account the complexity of the communication process. Some of such complexities are the problem of ambiguity, the problem of under-determination of reference (the real-world reference), under-determination of communicative intentions, the problem of non-literality, the problem of indirection, i.e. indirect communication, and the problem of non-communicative acts (Akmajian, Demers, Farmer & Harnish, 2006). Now, it is obvious that the functions of language are so complexly interwoven with such pragmatic complexities that the study of functional use of language is sure to remain partial without fully understanding the nature of language use from the pragmatic perspective.

The inferential model. In fact, the actual use of language in its social context is not as simple as the message model assumes. The complex nature of linguistic interaction in its social-linguistic context can only be more accurately interpreted in consideration of certain beliefs and inferences shared between the speaker and the hearer. Therefore, the knowledge of inference is also equally important for the fullest understanding of the nature of language functions.

As far as the contextual use of language concerns, it will be wrong to assume that the meaning of language is always literal or/and direct, i.e. interpretation of meaning purely on the basis of the phonological, syntactic and semantic elements which are seemingly employed. The inferential model assumes that linguistic communication is only possible when the hearer, upon hearing an utterance, can recognize the speaker's intention. Akmajian, Demers, Farmer and Harnish (2006) observe that:

Linguistic communication is successful if the hearer recognizes the speaker's communicative intention. Linguistic communication works because the speaker and the hearer share a system of inferential strategies leading from the utterance of an expression to the hearer's recognition of the speaker's communicative intent. (p. 370)

According to them, the limitation inherited by the message model is substantially overcome by the inferential model chiefly in three ways: i) by incorporating the notion of communicative intentions, ii) by recognizing that communicative intentions are not uniquely determined by the meaning of the expression uttered, and iii) by accounting for literal, non-literal, direct and indirect ways of communicating.

In the present research, the complex dynamics of linguistic communication have been addressed by considering the general concepts of the models in relation to different types of context—physical, social, textual and cognitive—as the major clues to understanding language functions during data collection, analysis and interpretation.

Finally, as the section implication, a number of pragmatic elements are associated with the functional analysis of language. One interface between language functions and pragmatics is the sensitivity of contextual appropriateness. Pragmatics recognizes, among other things, that language use—particularly inferential communication—at the sociolinguistic level is not always as simple as can be accounted for by semantics. Furthermore, some concepts within the scope of pragmatics appear to be necessarily applicable as tools for data collection and analysis as well as interpretation when it comes to the research into language functions. The major ones of such concepts are: speaker's communicative intention, ambiguity, shared knowledge, speaker reference, literality and

non-literality, contextual appropriateness and inappropriateness, directness and indirectness, communication strategies, figures of speech, proverbial uses, non-communicative uses, and so on.

Discourse analysis and conversation analysis. When we set out to analyze language in a more comprehensive manner we also need to go beyond the sentence because we will find that it is often bound as a text. Such micro-concepts as cohesion, i.e. ‘ties and connections that exist within texts’, coherence, i.e. ‘everything fitting together well’ (Yule, 2008) and adjacency pair, i.e. ‘utterances of certain kinds co-occurring, for example, a greeting leading to another greeting as a response’ (Wardhaugh & Fuller, 2015) weave sentences into the whole text. This provides us with the concept of analyzing discourse, an analysis of the way sentences function in a sequence to construct a coherent stretch of language.

The word ‘discourse analysis’ is again defined from various perspectives. However, a very useful definition would be ‘the study of language-in-use’ (Gee, 2011). From sociolinguistic perspective, language is more than simply an entity which is analyzable in terms of its structural constituents such as the morpheme, phrase, clause and sentence. From this perspective, discourse analysis is the study of language above the sentence level, the ways sentences are combined to create meaning, coherence and accomplish purposes (Gee & Handford, 2012).

Conversation in the day-to-day sense of communication is perceived as a relatively sustained talk causing some kind of interaction between speakers. In conversing, participants basically make use of linguistic signs (code) but conversation includes much more than just linguistic signs constituting context. This means that, as

Liddicoat (2007) suggests, “the study of language in purely linguistic terms could not adequately account for the nature of language-in-use” (p. 4). To fully understand the nature of conversation as a vehicle of language-in-use, therefore, things other than language itself also need to be considered. The concept of conversation analysis, therefore, is based on the view which regards that talk is action. Liddicoat (2007) defines, it is “an approach to the study of talk in interaction” (p. 2). A close look at the structure of talk reveals that the rules of an ordinary everyday conversation are highly structured. Hence, as Hall (2019) observes, the specification of the organizational structures of interaction is the main pursuit of conversation analysis. This view offers interest in analyzing the structure of talk.

From the functional perspective, language functions, discourse analysis and conversation analysis interface at a few points. One important point is the significance of context as long as language is used as a means of interaction. Similarly, the appropriacy of language use is another notion at which they meet. Therefore, a researcher researching into language functions can derive a considerable number of practical tools from discourse analysis and conversation analysis in order to investigate how language is functioning in its real social and institutional contexts. Moreover, conversation analysis, which applies the technique of breaking the structures of an interaction into exchanges, arrives ultimately into language forms which are also the tools for realizing language functions. Then the common interest between a functional study and the conversation analysis approach is the exploration of the minimal unit or form of an interaction out of the whole array of language-in-use, like the way the wheat is separated from the chaff. In

doing so, the former applies those forms/units to examining how language works and the latter applies them to seeing how they are sequenced to form a longer stretch of language.

In the present research, discourse and conversation elements have been treated as clues to functional conveyance and, in other cases, they have been represented by the corresponding notational conventions.

Formal-functional properties of expressions. As stated earlier, forms and functions have complementary, rather than contrastive, relations. While conveying functions, forms serve as tools. Such forms commonly include sentences or utterances, and sometimes even a phrasal structure or single word. The following classification (Table 1) recognizes both formal and functional properties of such expressions.

Table 1. *Formal-functional Properties of Expressions*

Expression type	Formal property(ies) (in English)	Functional property(ies)
Declarative	<ul style="list-style-type: none"> • The subject precedes the verb. 	<ul style="list-style-type: none"> • Makes a statement
Interrogative	<ul style="list-style-type: none"> • Questions mostly begin with a Wh-word (Wh-question) or an auxiliary verb (yes-no question), or a single word or multi-word question. • [In writing] ends with the question mark. 	<ul style="list-style-type: none"> • Asks a question
Imperative	<ul style="list-style-type: none"> • The verb in its base form is used in the beginning of the expression. • The subject is mostly elided. 	<ul style="list-style-type: none"> • Makes commands, orders, requests, proposals etc.
Exclamatory	<ul style="list-style-type: none"> • The subject precedes the verb. • The expression mostly begins with ‘how’ or ‘what’, or may be constituted by a single-word or multiple-words 	<ul style="list-style-type: none"> • Expresses emotions of different types and their intensities

Adapted slightly from Huadhom and Trakulsasemsuk (2017)

The classification is further elaborated with examples from the data below.

- 1) Declarative: Such expressions have a subject preceding the verb and make a statement. The expression ‘It has fitted you very well’ is an example from the data.
- 2) Interrogative: Interrogative expressions are mostly questions beginning either with a wh-word (wh-question) or an auxiliary verb (yes/no question), and are sometimes single or multi-word forms. Some examples from the data are ‘What time does this bus go?’, ‘Do [I] have to clarify it?’, ‘This one?’ etc.
- 3) Imperative: Imperative expressions begin with the base form (principal) verb, often with the subject elided. Examples are ‘Weigh one *dhak*, OK.’, ‘Let’s look [at the] small, OK.’, etc.
- 4) Exclamatory: Exclamatory expressions may formally resemble the declarative in which the subject precedes the verb but often begin with ‘what’ or ‘how’. Additionally, the exclamatory may involve single or multi-word forms. Some representative examples are ‘What a bad man he is!’, ‘How expensive!’, ‘Yuck!’ etc.

Notational conventions. Wardhaugh & Fuller (2015) observe that “conversation in real life is not like the dialogues we see in books” (p. 290). Analyzing oral language-in-use is a task to be carried out within the complexities of verbal and non-verbal features. I, as the researcher, had not (and still have not) aimed to focus on transcribing the data as the central objective. However, transcribing certain features of the data was deemed necessary during their analysis and interpretation. For my purpose, I conceptualize conversation analysis in assonance with the metaphor ‘separating the wheat from the chaff—meaning selecting the required part from what is not required. To quote

Kowal and O'Connell (2014), "All transcription is in principle selective and entails the inevitable risk of systematic bias of one kind or another" (p. 66); therefore, as they suggest, "the choice of transcription methods be appropriate for the specific purposes of a given research project" (p. 65). During the analysis, only those features which are overtly relevant to the data have been transcribed. In this sense, the type adopted is closed, not open (Jenks, 2011).

In the analysis, the notational conventions include two systems: contextual/semantic convention and the convention of phonemic symbols. By contextual/semantic convention, I mean the system of function-oriented symbols or the meaning they indicate in the given context. Therefore, only contextual and semantic variables, not all minor details of content and context, taking place in the natural dialogical interactions have been given an adequate treatment during the analysis of the data. Because meaning is also a significant variable in functional analysis, certain notational devices as required have also been used to represent/explain meaning. The system of phonemic symbols, on the other hand, refers in this research to the convention related to the phonemic symbols from the inventory of the Nepali consonants and vowels.

Statement of the Problem

The problem on which this study draws is twofold: linguistically oriented and language pedagogically oriented. Based on the nature of the preliminary data, the present study assumes that linguistic functionalism is a multi-and-intra disciplinary, rather than unidisciplinary, area of linguistic study, and applies those tools and techniques derived from varying sources to the investigation—both data collection and analysis. For a more comprehensive account of functional data, much can, and should, be adopted from other

fields/areas and genres of linguistics. The linguistic—and general—problem, therefore, relates to the theoretical as well as methodological inadequacies that linguistic functionalism exhibits regarding the roles of various linguistic notions as analytic tools and techniques and for the interpretation of the functional data obtained from language-in-use, particularly in order to explain the nature of BSON.

A survey into the literature shows that there has been almost no research from a functional perspective into the Nepali language in general and into BSON in particular. As a gap, only a little, if any, has been known about the functional nature of BSON. Therefore, taking a direction towards addressing the gap by exploring the functions of BSON as an unexplored area is deemed necessary. Moreover, there is no practicable framework to apply to the analysis of functional data. It is, therefore, necessary to suggest, through research, one having a wider application. This research aims at suggesting such a framework generated empirically from the BSON data applicable to the analysis of language from the functional perspective.

Hence, as a grounded theory method, this study adopts a process of discovery and induction (Charmaz, 2006) to the exploration of the functions of BSON and generates a framework of functional data analysis on the one hand, and on the other sets out to draw some significant language pedagogic implications from the results of BSON-in-use on the other.

Objectives of the Study

The objectives of the present research were as follows.

- i. To explore the functions of the oral Nepali language as it is used in the business-situated setting;

- ii. To investigate and examine the inter-relationships between different language functions at different levels of functional analysis;
- iii. To generate an operational framework for analyzing functional data in linguistics;
- iv. To draw implications for functional language pedagogy from the findings.

Research Questions

Since the present research mainly derives from the qualitative, grounded theory methods of data collection, it is not based on any ‘pre-set’ hypotheses; nor does it apply any pre-occupied theoretical lenses to data collection and analysis (Charmaz, 2006) . However, starting with the data, it inquires what various functions and strategies BSON exhibits at the various levels of functional analysis. Similarly, it attempts to study the relationships between different functions at the inter and intra levels of functional analysis. Likewise, it aims at generating an operational framework for the analysis of language functions. Finally, it seeks to know what pedagogical implications the findings have for language pedagogy. More specifically, the present research sets out to answer the following questions.

1. What communicative functions does BSON have at various levels of functional analysis?
2. What are the roles of various (socio-)linguistic concepts (mainly forms, speech acts, pragmatic elements, discourse/conversational elements, meaning, and non-verbal and paralinguistic features) for the conveyance of language functions?
3. How do the various dynamics of context influence the actual realization of those language functions?

4. What operational framework comprehensively explains the oral language-in-use based data from the functional perspective?
5. What implications do the findings have for function-based language pedagogy?

Assumptions of the Study

Although the study builds solely on no pre-conceived theoretical lenses (Charmaz, 2006), it takes its bases from a set of assumptions. The assumptions underlying this study are presented under three categories: linguistic, theoretico-philosophical and methodological. Each macro categorical assumption has its micro categorical assumptions (Table 2).

Table 2. *Assumptions of the Study*

Broader assumptions	Associated/ congruent with	Specific assumptions
Linguistic	Linguistic functionalism	<ol style="list-style-type: none"> 1. We speak with some kind of purpose in mind. Hence, every utterance we use has some kind of purpose, be that explicit or implicit. 2. Language is a form of action. That is, utterances arouse, displace and replace action. 3. Linguistic functionalism is interdisciplinary rather than unidisciplinary. It can, and should, take notions, tools and techniques for research from other areas of linguistics. 4. Context determines the meaning of utterances. 5. Functions, the end, are actualized by exponents, the means, which do have forms.
Theoretico-philosophical	Grounded theory and pragmatism	<ol style="list-style-type: none"> 1. Realities are subjective. They can be made somehow objective by relating them to context. 2. The researcher's perception is a source of interpretation. 3. Context makes subjective realities and the researcher's perceptions meaningful and objective.
Methodological	Grounded theory methods	<ol style="list-style-type: none"> 1. Grounded theory is an appropriate method to investigate oral language-in-use. 2. Observation and recording are centrally appropriate techniques for collecting functional data from oral language-in-use. However, they can also be supplemented by field notes, interview and elicitation. 3. Oral language data have thematic patterns, which the researcher can identify. 4. Albeit context-specific, results obtained from language-used in the real social context can be generalized to the wider context.

The linguistic assumptions are associated with linguistic functionalism. The theoretical-philosophical assumptions are congruent with grounded theory and pragmatism, a pluralistic philosophy oriented toward “what works” in the real world practice (Creswell & Clark, 2018). Likewise, the methodological assumptions are associated with the grounded theory methods.

Significance of the Study

The significance of this research is linked with three areas of study: linguistics, research, and pedagogy. First, it contributes to the Nepali language with a corpus collected and prepared as the original BSON data, which can be expected to be beneficial to linguists including discourse analysts, creative writers, language technologists, translators, corpus planners, developers of learning materials, course/curriculum and language program developers, language teachers and trainers, and business people and practitioners. Similarly, the framework of analyzing functional data (Figure 15) proposed by this study and the notational conventions developed for and applied to the analysis would be very significant for anyone researching in the field of functional linguistics in general and BSON in particular. The study has introduced a tradition of examining functional linguistic data from the perspectives of various linguistic notions/concepts while analyzing them, and a language-specific approach to translation. Thus, it has redefined linguistic functionalism as an interdisciplinary area, rather than a unidisciplinary one—moving around form-function relationships. This research has gone beyond the traditional understanding of form-functional relationships and introduced the concept of 'functional embedding' suggesting that a single form is sometimes used to convey more than just one function at the time of its use. It has also further consolidated

context as a constructor of functions and meaning. The grounded theory-induced generalizations would be of significance for predicting and explaining phenomena in this field.

The study, the first of this kind into the Nepali language, aimed at exploring the nature of BSON from the functional perspective has provided a useful reference for those working in this field at present and/or in the future.

Likewise, its findings have provided resources for institutions devoting their efforts to the growth and development of the Nepali language (such as university departments, school-level curriculum agencies, Nepal Academy, and so on). Lexicographers, curriculum designers, language teachers, Nepali language educators in particular and language educators in general, and trade and tourism professionals will also be benefitted from its findings as useful resource materials.

Delimitations of the Study

I controlled a number of factors which, otherwise, could have been considered as parts of a linguistico-pedagogic study. First, I confined myself to the exploration of the functional nature of BSON ignoring minor phonological, grammatical and semantic elements while collecting and analyzing the data, thereby ignoring the other domains of day to day communication. Consequently, some linguistic topics, concepts, and individual, geographic and social variations were deemed irrelevant to this study and, so were screened off from the analysis. This means that not all that was collected was included as the data and in their analysis—thus, the principle of ‘separating the wheat from the chaff’ was adopted. Thirdly, only the urban business sites and hubs located within Nepal, where oral Nepali would serve as the medium of transactions, were

considered as the field for data collection. Hence, the data were substantially collected from open market places, shopping centers, snack-and-tea/sweet shops, book shops and stationeries, ticket counters and garages located in the selected sites. By doing so, young and old speakers of the Nepali language, who were likely excluded from business activities, were automatically excluded from data providing, thereby including only adult sellers and buyers involved basically (not solely) in transactions. Besides, even the busiest business hubs within Nepal, where the medium of transaction was one other than the Nepali language, were not included. Similarly, written Nepali and media-based BSON, specifically advertisements, were controlled from serving as the data sources to this study. The study primarily accounted for the data collected during the assigned framework of time. Therefore, it does not claim to have covered fully comprehensive corpus related even to the entire ‘business Nepali’. The major sources of the data were the conversations recorded during data collection, field notes and memos, interview with a small number of business professionals and the responses obtained using a ‘data elicitation frame’ as tools and techniques of data collection (see the tools in Appendices 2 and 3).

Definitions of the Terms

The terms specially used in this study are defined below.

Business transaction: The actual act of buying and selling goods or services in the selected sites and hubs.

Business-situated oral Nepali (BSON): The register of the Nepali language as it is used orally for business transactions or in and around business settings; business-situated Nepali in the oral use.

Compatibility: The ability of a functional element to fit more than one function and/or functional category.

Core hub: A core of a business spot where the actual selling-and-buying takes place such as open market places, shopping centers, motor garages, tea-and-snack/food shops, sweets shops, hotels, lodges and restaurants and transportation ticket counters in and around a business site.

Data elicitation: A technique of data collection in which the researcher interviews knowledgeable business professionals in order to elicit the language function(s) rooted in their experience.

Form: The underlying structure of an exponent or utterance.

Function: The purpose for which language—here BSON—is used.

Functional embedding: A tendency showing that one linguistic form at a single use can convey more than just one communicative function.

Functional linguistics: A genre of linguistics which is based on the assumption that language exists to serve functions. In this study, it is different from linguistic functionalism, a thought in linguistics which views that language exists to serve certain purposes, and which regards contextual appropriacy of language use as the most fundamental notion.

Hierarchical channel: A channel of functions where a macro functional theme remaining at the top consists of categories and sub-categories of lower level functions in hierarchical relations.

Simplicity ordering: Ordering of the macro language functional themes based on their simplicity in terms of the presence of the levels and categories, and the number of categories they reveal whereby the simplest comes first.

Speaker scrutiny: A technique of verifying the speaker's purpose of using certain exponents from the speaker him/herself when the observer/researcher cannot infer the purpose (function) from context.

Turn taking: A process involved in conversation in which the interlocutors take in turn to speak.

Utterance: An exponent as it is interpreted by the hearer or observer in its actual context of use.

Organization of the Dissertation

This dissertation has been organized under six chapters. Chapter 1, 'Introduction', brings into light what sensitized my concepts of language functions, and me to undertake the topic, statistical and sociolinguistic statuses of the Nepali language, the concepts of business Nepali and business-situated Nepali, understandings of some sociolinguistic concepts closely associated with this study, statement of the problem, study objectives, research questions, assumptions of the study, significance of the study, delimitations of the study and definitions of the key terms. Chapter 2 deals with the methodology of the study, specifically its philosophical, theoretical and methodological grounds, methodological design and the methodology of analysis. Chapter 3, 'Analysis and Interpretation', the longest chapter in this dissertation, is devoted to the exploration, categorization and interpretation of the functions of BSON at various levels as emerging themes and categories. In congruence with the grounded theory methods, Chapter 4,

‘Post-analysis Induction’, which is the shortest chapter in this dissertation, provides a theoretical reflection based on the analysis. This chapter mainly includes a framework of functional data analysis derived from the patterns in the BSON data. Chapter 5, ‘Discussion’, is devoted to the discussion of the outcomes in the light of the relevant literature. Chapter 6, the last chapter, highlights a synthesized summary of the findings, conclusions and pedagogic implications derived from the findings.

It is especially remarkable that, as per the spirit of grounded theory research (i.e. for avoiding the ‘piori’), the dissertation does not include the ‘review of literature’ chapter and a conceptual chapter as such covertly. The literature has been delayed until the accomplishment of the analysis and interpretation of the data. The relevant literature, both theoretical and empirical, have been embedded while discussing the outcomes of the study in Chapter 5. Typically, of course somehow in contrast with the general convention of topic placement in a dissertation, the section ‘future directions’ has been placed towards the end of the penultimate chapter (Chapter 5) as part of the discussion of the results, rather than placing it at the end of the dissertation, chiefly because the future directions are the ones stemming from the limitations and, so, constitute the discussion of the results, adding to the coherence of the materials and contents.

Chapter Summary

That initially a buyer orally expressed in Nepali her disgust to what she called ‘warm–eaten potatoes’ but finally bought them at a marketplace in Ilam district of Nepal inspired me to undertake this study by crafting in me an insight that the real intension of the speaker may remain covered by what he/she overtly says—in this research, an idea of the ultimate function expressed outwardly in the form of a strategy. This insight most

possibly occurred to me because, as a college teacher of an English-based communicative course, I had gained some generalized concepts of language functions. Thus, as the background, I applied my general concepts of linguistic functionalism to the study of BSON.

Then, in this chapter, I highlighted the statistical and sociolinguistic statuses of the Nepali language from which this research draws its data. The data were collected from the business-situated settings, so not confined to oral business Nepali alone. I also highlighted the basic concepts in (socio)linguistics while analyzing the data, chiefly, functionalism and formalism in linguistics, pragmatics (non-verbal communication and paralinguistic features, some aspects of meaning, honorific usage, context, and the message model and the inferential model of communication as the most relevant ones), discourse analysis and conversation analysis, and formal-functional properties of expressions.

The linguistic and methodological inadequacies suffered by linguistic functionalism and the absence of functional research into BSON are the main problems that this research concerns.

Similarly, the major purposes of this study are to investigate the functions grounded in BSON, to examine their inter-relationships at the various levels of functional analysis, to generate a framework for functional analysis based on the BSON data and to draw implications from the findings. Therefore, the significance of this study lies chiefly on linguistic research and language pedagogy.

Likewise, the study has been governed by a set of assumptions underlying linguistic functionalism, grounded theory and grounded theory methods. As the

delimitations of this functional research, I have ignored the dialectal and idiolectic features present at any level of linguistic analysis: phonology, grammar and semantics, and collected the data only from the urban centers in Nepal. Finally, in this chapter, the key terms used in this study have been conceptually defined.

Chapter 2: Research Methodology

This chapter deals with the methodology of the study. Besides considering ‘what’ were used and ‘how’ they were used as the research process, attempts have been made to highlight ‘why’ they were used. Thus, this chapter chiefly concentrates on three componential dimensions of the methodology underpinning this study: (i) philosophy of inquiry (ii) theory and approach, and (iii) methodological design.

Philosophy of Inquiry

Philosophically, this research is underpinned by pragmatism. Pragmatism, according to Charmaz (2006), is a philosophical tradition “that views reality as characterized by indeterminacy and fluidity, and open to multiple interpretations” (p. 188). She further remarks, “Pragmatism assumes that people are active and creative... meanings emerge through practical actions to solve problems and through actions people come to know the world”. Pragmatism emphasizes what works best in the given situation, so people use language as a tool to work with in a given situation. Methodologically, as pragmatists claim “reality is a process enacted by intelligible organisms” (Strobing, 2007, p. 595). Strobing further views that the intelligible organisms are actors who bring to mind the ‘world out there’ by ‘carving out’ objects in relation to their relevance for the ongoing activity, and are socially a part of their surroundings.

Indeed, linguistic functionalism and pragmatist philosophy share a number of characteristics in common. First, like pragmatism, linguistic functionalism regards language as a form of action in that people use it to solve various communicative purposes and that a single linguistic form can have multiple interpretations depending on the situation. Secondly, for both, language was evolved ultimately to solve humans'

communicative problems. Thirdly, both regard context as the constructor of meaning. Fourthly, congruent with both, the researcher's subjective interpretation is very significant.

Ontology. When it comes to a living language, functions and forms do exist. As a reality, a language manifests itself with a number of functions at various levels. My own ontological stance in this study is based on the existence of the language functions commonly prevailing in oral business Nepali as the core plus those of non-business Nepali being practiced orally in the business sites and hubs knowable subjectively and thereby made objective by the assessment of the contexts in which they operated. In other words, as the researcher, I assumed that BSON exists to serve its speakers by enabling them to engage themselves with a set of functions and forms underlying those functions. While designing the research, collecting the data and analyzing them I assumed that the multiple functions of BSON could be inferred subjectively, i.e. dependently of the human mind (Phakiti & Paltridge, 2015, p. 17) depending on the context in which they are used.

Epistemology. This research builds largely on the pragmatist's assumption that truth can be understood and interpreted both objectively and subjectively, thus, acknowledges that “research takes place in a social setting and to be objective or subjective depends on what is socially accepted” (Phakiti & Paltridge, 2015, p. 18).

The objective part of this research process was that I directly observed the language forms in use; explored and/or elicited them from the research participants who took part in the interview (see Appendix 2) and filled up the data elicitation frame (see Appendix 3). Nonetheless, as the subjective part, I inferred and determined the functions distributed at different levels of analysis as well as strategies which were sometimes used

concurrently with the functions with contextual clues as the basis while doing so.

Observation and recording of those forms in the natural setting, the interview and the elicitation were regarded as the main and most appropriate techniques for obtaining the information/knowledge.

Paradigm. Aligned basically with the interpretivist paradigm, this research is based on the tenet that research cannot be objectively observed from the outside: it must be observed from inside through direct experience (Mack, 2010). The research largely builds on interpretivism, an epistemology that, according to Bryman (2008) “reflects the distinctiveness of humans as against the natural order” (p. 28). As the relationship between interpretivism and language is concerned, humans “...construe their experience through language” (Matthiessen, 2012, p. 440).

As Mack (2010) observes, the interpretivist worldview includes a set of ontological and epistemological assumptions. Ontologically, it focuses on an indirect way of constructing reality which is subjective or individually interpretable.

Epistemologically, it recognizes such sources of knowledge as the human-respect strategy, subjective meaning of social action, induction to create generalizations, particular situations—each of which not being limited to simplistic interpretation, and personal experience.

Throughout this research, the speakers of BSON were viewed as meaning makers out of events which were distinctive and non-generalizable, and commonly involved multiple perspectives on a single incident. I, the researcher, interpreted linguistic as well as non-linguistic symbols for meaning in context. I, as an observer and a participant, also directly experienced the process and action of communicating through BSON. In this

way, the BSON-based functions and strategies were explored subjectively. The functions and strategies are more situation-specific than universal. Likewise, contextual symbols yielded during interactions were also regarded as the bases of meaning and functions, and were represented by the notational conventions while analyzing and interpreting the data.

Theory and Approach

Although, as stated earlier, the present research draws solely on no pre-conceived theoretical lenses as the 'p priori', it takes somehow from two areas of inquiry: linguistic functionalism as a conceptual back-up and grounded theory as the methodological guidelines. Each of them is separately elaborated below.

Linguistic functionalism. To reiterate, linguistic functionalism represents the view that language exists to serve communicative functions which are the purposes for which language is used. Throughout the study I have perceived linguistic functionalism as a thought rather than a discipline (i.e. functional linguistics which is a branch of linguistics often included within the scope of sociolinguistics). It is often contrasted with linguistic formalism, a view which is concerned with linguistic forms in dissociation with their communicative functions (Widdowson, 2010) and emphasizes the appropriacy of communication over grammatical accuracy. According to this thought, context is paramount as the creator of appropriacy and meaning (i.e. function); and so is it in this research also.

In this study, however, functions and forms—both abstract-but-realizable—have been regarded as complementary to each other. The central emphasis of the investigation is functions, and forms are the means by which these functions are contextually

conveyed. In short, in collaboration with context, a form as the structure of the exponent, underlies each function.

Grounded theory. The methodological foundation of the present study is grounded theory, a type of qualitative research, of which the goal is to inductively derive a theory grounded in the data (Merriam, 2002). More specifically, it stands on the foundation of Charmaz's (2006) constructivist grounded theory approach, which she defines as a perspective “that assumes that people including researchers, construct the realities in which they participate” (p. 187). She further suggests that “constructivists acknowledge that their interpretation of the studied phenomenon is itself a construction”. Somewhere else she remarks, “We interact with data and create theories about it... but do not exist in a social vacuum” (p. 129). According to her, constructivist grounded theory is part of the interpretivist theorizing tradition which “may cover overt processes but also delves into implicit meanings and processes” (p. 146). As a constructivist, she summarizes her stance in the points stated below (p. 178).

- a) The grounded theory research process is fluid, interactive and open-ended.
- b) The research problem informs initial methodological choices for data collection.
- c) Researchers are part of what they study, not separate from it.
- d) Grounded theory analysis shapes the conceptual content and direction of the study; the emerging analysis may lead to adopting multiple methods of data collection and to pursuing inquiry in several sites.
- e) Successive levels of abstraction through comparative analysis constitute the core of grounded theory analysis.

f) Analytic directions arise from how researchers interact with and interpret their comparisons and emerging analysis rather than from external prescriptions.

The present study builds considerably on the logic of grounded theory adopted to both data collection and analysis. I used no preconceived theories or models as ready-made lenses to see through for investigating realities. Similarly, the research process was inspired by the query “What is happening here?” (Glaser, 1978, p. 25). The data came into my notice because I was equipped with the general concepts of language functions. To take Charmaz's (2006) words, my general concepts of language functions were ‘sensitized’ by the data. In fact, the research started with the data analyzed roughly simultaneously. Consistent with grounded theory, observation and audio recording were applied as the primary techniques, and field notes and interview as the ancillary ones accompanied by the memos as the reminders of context. Thus, I explored the functions of language-in-use residing within the processes and actions of the BSON data. When I realized that the data were not saturated, I revisited the field for the data elicitation strategy, mainly for the data with references of the supernatural.

The realities originally grounded in the BSON settings were brought into light as a result of the research process. In Merriam's (2002) sense, I, the researcher, was the ‘primary instrument’ in this process: I was the primary interpreter of meaning extracted from the data collected from the language-in-use (i.e. from the natural setting).

The qualitative perspective was adopted to both data collection and analysis. Words, not numbers, were adopted as the means of data analysis and interpretation. The sites and hubs evincing the natural use of language were valued as being more significant than statistically determined samples; and texts, rather than numbers, were obtained as

the data. Differently, theoretical sampling and data saturation were specially considered as the basic principles of the research process.

The fundamental characteristics and criteria suggested by grounded theorists were considered profoundly while analyzing the data also. Data collection and analysis were conducted roughly simultaneously. All procedures of qualitative data analysis were considered—coding, determining themes, constructing an argument/theory, going back to the data (Holliday, 2015). The contents were investigated from the data patterns, and coded and categorized into groups and subgroups of functions and strategies as necessary. The rich data were thickly described and interpreted as a meaning making process, leading ultimately to the induction of a framework of analysis (Chapter 4). An appropriate rhetoric was used to this end (if my claim is right). The constant comparative method was borne in mind throughout the analysis process, which resulted in modifications and re-modifications of the interpretation as the write-up progressed. The results of the analysis and interpretation were validated time and again by the inter-raters, termed in this researcher ‘informed-neural-and-critical colleagues’ (Griffiee, 2012), and the supervisor. Their feedback was considered as proper in order to ensure the trustworthiness of the results.

The logic of ‘delaying literature’. The grounded theory tradition advocates delaying the literature until the analysis is completed. As Bytheway (2018) puts, in grounded theory research, the substantive area of inquiry remains unknown prior to data collection, coding the data and an immergence of theory. Thornberg (2012) assembles a few reasons in favor of the dictum from various sources, such as because: (a) it keeps the researcher as free and open as possible to discover (b) it allows avoiding contamination,

that is, forcing data into pre-existing concepts having no relevance to the substantive area (c) it results into a constructed theory rather than emergent theory providing new insights. Similarly, Glaser (1998) clearly advocates against any kind of ‘piori’ under grounded theory as he remarks that it “in no way tests theories found in literature” (pp. 68-69). He suggests deliberately avoiding a literature in the area under study at the beginning of the research. Charmaz (2006) justifies the advocacy with the logic that, in grounded theory, the theorist/researcher is required not to see the data through the lens of earlier ideas, or ‘received theory’ in her own words. In sum, in grounded theory research, an early literature review is avoided, and postponed until the relevant codes, categories and an emerging theory are identified through the analysis process.

However, as a criticism of this advocacy, it is not possible for the researcher to start investigating something with a ‘tabula rasa’ state of mind. For example, I started this research with some general concepts of language functions received in the course of teaching a communicative English language course at a college. As introduced in Chapter 1, the concepts gained in this way were sensitized with my exposure to some striking BSON data encountered in a market situation. Therefore, in this dissertation, I postponed the literature review until after the analysis and interpretation in favor of the dictum so as to see the patterns grounded in the data with fresh eyes and mind but applied to the discussion of the results later on.

Qualitative approach. This research closely approximates the qualitative approach to inquiry—both by definition and characteristics. Research methodologists define the qualitative approach (also called a method or a design by them) as being non-numerical. Howitt (2016) defines qualitative research in very simple terms as “research

which is based on rich textual rather than numerical data” (p. 534). I perceive the qualitative approach as one which tempts to obtain data in the non-numerical, verbal form and makes sense of them textually rather than statistically, so it ultimately aligns with the interpretivist paradigm. This non-numerical, non-statistical orientation is what makes it different from the quantitative approach. The grounded theory methods naturally harmonize themselves with the qualitative approach.

Merriam (2002) points out four characteristics of the qualitative approach. First, it attempts to understand the meaning people have constructed about their world and experience; and therefore, situations are unique. Second, the researcher him/herself is the primary instrument for data collection and analysis because he/she can expand his/her understanding through verbal and non-verbal communication, process the data, and likely explore unanticipated responses. Third, it is inductive in that the researcher collects data to build concepts, hypotheses or theories rather than deductively postulating hypotheses to be tested. Importantly, findings derived inductively from the data are expressed in the form of categories, typologies, concepts and even subjective theory. Fourth, the product of a qualitative study is richly descriptive. Words and pictures, not numbers, are used to convey the findings. In addition, context and participants are likely to be described with the help of document quotes or field notes.

This study was set out to explore and create realities—language functions—from social interaction revealed by language-in-use to obtain language data. So, I have induced meanings (i.e. functions) by a close examination of BSON in context. In consonance with the grounded theory analysis, functional themes, categories, strategies, and concepts derived from the language samples have been verbally and pictorially expressed and the

inductions extracted (Chapter 4). In doing this, some unanticipated gaps and lacunae contributing to the generation of the analytic framework have also been investigated. To borrow words from Dörnyei (2007), I have converted my experiences of the social world into words. Thus, as the main instrument of the research process, I have attempted to make meaning of the natural, linguistic interactions to investigate the functions of BSON in use.

Methodological Design

The methodological design of the present study has been conceived as having two components: methodology of data collection and methodology of analysis and interpretation of the data. They are dealt with under two separate headings accordingly.

Methodology of data collection. As stated earlier, the study started with the data collection task. The research design is presented with necessary details below.

Research design. The study fundamentally builds on the qualitative grounded theory design. The sampling, sites and hubs, and data saturation, the participants, the tools and techniques of data collection, the data, the data collection procedures, and the ethical considerations concerning the present research are illuminated under this sub-heading.

Situating the research: Sites and hubs, and data saturation. Rather than a statistically calculated sample size to represent a given population, the present study, congruent with the qualitative grounded theory methods, takes from theoretical sampling which, according to Glaser and Strauss (1967), is “the process of data collection for generating theory whereby the analyst jointly collects, codes, and analyzes his data and decides what data to collect next and where to find them, in order to develop his theory as

it emerges” (p. 45). In this study, the data were collected from the purposively selected business sites (cities/markets) and hubs (smaller centers of business within the sites). Six of such sites (mainly including the major business centers in them) were identified throughout the country with a preliminary survey: Ilam, Jhapa (Birtamod and Surunga), Sunsari (Dharan), Kathmandu valley, Pokhara. These sites were those where the medium of business transactions would be Nepali.

The hubs from which the data were collected had some typical-but-common characteristics. They were the open market places, shopping centers, whole-sellers' and retailers', hotels and lodges, bookshops and stationeries, ticket counters, garages, and tea-and-food/sweet stalls—located in the sites. In all of those hubs, the language spoken for business and non-business purposes was uniquely Nepali, which means the function of written Nepali was completely excluded in data collected in those hubs. As could be observed, the speakers, chiefly sellers and buyers, were using language for expressing some kinds of purpose naturally, freely and spontaneously with their own motivation rather than under any external duress. Just as the sites were decided on the purposive basis, so the hubs were incidentally selected around the query “What is happening here?” (Glacer, 1978, p. 25). The size and numbers of the hubs and participants were not centrally considered because who spoke what in what context and for what purpose(s) was the central emphasis up to the level of data saturation as a principle.

In this research, saturation was regarded as a fundamental principle of data collection. The data were considered to have saturated when they contained all information necessary to answer the research questions (Lowe, Norris, Farris, &

Babbage, 2018) hence, any further continuation would just result in the repetition of the properties of the data already collected.

Participants. The participants in this research were adult speakers of Nepali actively transacting in business as sellers and buyers and their companions/assistants, and those interacting in the business settings—that is, at or around the business hubs. The participants' qualifications and experience were taken as redundant in this mode of data collection. Similarly, five knowledgeable business professionals (three from Dharan—recorded, and two from Ilam—noted down) contributed to the data by sharing their experiences as interviewees. Likewise, another cohort of seven knowledgeable business professionals were judgmentally selected to fill up the data elicitation frame (see Appendix 3). The latter groups of participants have been described as ‘knowledgeable’ because it was ensured that they were educated at least up to the Bachelor's degree and had been involved in the profession for at least ten years.

Research equipment, tools and techniques. A portable and handy audio-recorder was used as an equipment for recording the oral data from the interlocutors. Similarly, three types of tools were used for the data collection purpose: an interview guide, a data elicitation frame and a diary. The interview guide was used to interview the knowledgeable business professionals, and the data elicitation frame to elicit the oral data in the written form, which otherwise were missing, from another cohort of the knowledgeable business professionals. Additionally, the data deemed outstanding were also noted down in the diary in the form of field notes.

The data. In this study, a field-based recorded corpus of roughly 24, 000 words from the Nepali language made the main primary raw data. Similarly, interviews with the

business professionals, the data elicited from the other cohort of business professionals and the language utterances collected as field-notes were also the data for this study. All data texts hence collected were fresh and original. They were later processed to get the required data for the analysis and interpretation.

Data collection procedures. The data were collected in four distinct processes: recording the conversations, interviewing, field notes, and elicitation. They were obtained as recorded sounds in the former two modes and in the written scripts in the latter two.

The recorded conversations were collected by visiting the selected fields, i.e. the business settings, using a recording device ‘indirectly’, ‘directly’ and ‘causally’/ ‘incidentally’. In some cases, the records were made ‘indirectly’, a mode in which even the seller did not know first that he/she was being observed/recorded (but later a verbal consent was obtained). In some other cases, the data were gathered ‘directly’ whereupon I took part as a customer—real or acted, a technique known as ‘simulation’ (Bargiela-Chiappini, Nikerson, & Planken, 2007). In all such cases, a rapport was built with the sellers in advance so that the recording of the conversations during their business transactions could be facilitated (but this remained unknown to the buyer/s). Later the seller(s) and buyer(s) were informed about it, and their written consent was obtained to use the recorded contents for the study purposes.

Five knowledgeable business professionals, selected on a judgmental basis, were interviewed using an interview guide as a tool (see Appendix 2). A rapport was built with them in advance, and their oral consent was obtained to use the recorded contents as data.

Some other data were collected using the data elicitation frame. Although I was convinced that the reference of the supernatural exists, the data from the business settings

so far collected did not include enough evidence to support this theme. Therefore, I, in consultation with the supervisor, devised the ‘data elicitation frame’ to track the required information that potentially existed, and then administered it to seven knowledgeable business professionals from different business sites and hubs. In this case, therefore, individual forms rather than their occurrences in the actual conversational contexts were collected. Obviously, in this study this process can be understood as a methodological triangulation “where more than one method is used to collect data” (Thomas, 2013, p. 146) , as well as thematic saturation—a form of saturation which suggests that no new themes will be explored by any further observation and analysis (Lowe, Norris, Farris, & Babbage, 2018).

Similarly, the data were also collected ‘incidentally’, in which case I noted down (recorded in a diary) the typically striking expressions encountered by chance or without any intention or preparation for collecting them.

Throughout the fieldwork, the positions I underwent as the researcher were five-folds: as a rapport builder, a field observer, a participant observer cum recording agent, an interviewer, and a tool administrator. The data collection task, along with the simultaneous analysis, took roughly eighteen months.

As a process of the grounded theory methods, the memos were written as soon as a reasonable block of data were obtained, in order to ensure the context of the data, and then the data were concurrently analyzed before revisiting the field for further data.

Ethical considerations. During the data collection process, measures were taken to ensure ‘not harming’ the participants both physically and mentally. Their secrecy was considered important. Therefore, the essence of the motto “There is more to life than

research” (Dörnyei, 2007, p. 64) was honestly considered all the time. At the same time, his remark “ethical issues are often a hindrance to our investigation” (p. 64) was equally regarded as significant. The chief value of the ethical aspect of this study rested on maintaining balance between the two extreme views just stated. Attempts were made to maintain the balance between ‘life’ and ‘research’ by obtaining an ‘informed consent’ from the participants. In all the cases of the interview and in most of the cases of oral interaction the researcher obtained the participants' informed consent, orally and in the written form respectively, where possible,—although, as an exception, it was not obligatory for a data collection procedure through recordings in the strictly naturalistic settings such as in this study posing no anticipated risk of an identification of, or harm to, the participants (Pritivera & Ahlgrim-Delzell, 2019).

Nonetheless, obtaining a pre-informed consent might cause an ‘observer's paradox’ that is, “the aim of linguistic research in the community must be to find out how people talk when they are not being systematically observed, yet we can only obtain this data by systematic observation” (Labov, 1972, as cited in Schreier, 2013, p. 20). Therefore, to avoid the paradox in many cases the researcher recorded the conversation(s) without any pre-recording consent of the participants from the actual setting of business transactions. In such conditions, I obtained their post-recording consent; a written consent in the form of a letter (see Appendix 6) after the recording was accomplished. In the case of their rejection to sign the letter of consent, the recorded material was erased on the spot. Moreover, the data (data text) was genuinely limited to the research purpose, but for nothing else. By this strategy, I attempted my best to maintain the real ethnographic flavor of the naturalness of the spoken language standing on the principle of ‘researcher

integrity’, which is to say “at the heart of research ethics lies the moral character of the researcher” (Dörnyei 2007, p. 66). As an important strategy of maintaining confidentiality, multiple data coding techniques were applied. In this way, I took every caution to cause no harm to the participants at any stage of the present study. In a nutshell, the researcher's honesty of not misusing the information was considered to be the most important principle.

Besides, in an attempt to maintain the integrity of an academic researcher, nowhere I have practiced any form of data manipulation, plagiarism, fabrication and falsification.

Methodology of data analysis. Just as the study started with the data in harmony with the grounded theory methods, the analysis, which was indeed an “interplay between the researcher and the data” (Scott & Howell, 2008, as cited in Leong, 2013, p. 70) was carried out almost simultaneously with data collection. This section separately deals with two sub-topics: the data analysis method, and the data analysis procedures.

Data analysis method. Grounded theory advocates the use of the constant comparative method while analyzing data, which involves comparing data with data, data with category, category with category, and category with concept (Charmaz, 2006). The purpose of doing so, according to her, is to generate successively more abstract concepts and theories through inductive processes. In this study, I have materialized this method as a means of identifying various functional cruxes, overlaps and compatibilities with an aim of examining the inter-relationships (and contrasts) between different language functions at different levels of functional analysis, as outlined below.

- Comparison/contrast of one theme with the other theme(s)
- Comparison/contrast of one category with another category/categories within the same theme
- Comparison/contrast of one category with a category/categories from another theme/themes

Consistent with the grounded theory method, various functional relationships have been represented by display devices (figures and matrices).

Analytic terminology. In consideration of the data properties, some terms were developed and applied to the representation of the corresponding notions (Table 3). Accordingly, each of the macro functions of BSON was regarded as a theme and referred to as ‘macro function’ or ‘macro functional theme’. Any of the properties at any level of functional analysis (theme types, category variations, sub-macro function, micro function, sub-micro function, and individual exponent) has been represented as a ‘category’ (sub-category, sub-sub-category, etc.) of the corresponding theme.

Table 3. *Major Analytic and Linguistic Terms*

S. No.	Analytic terms	Linguistic terms	APA headings
1.	Functional theme	Macro function	Heading Two
2.	Category	Sub-macro function	Heading three.
3.	Sub-category	Micro function	Heading four.
4.	Sub-sub-category	Sub-micro function	<i>Heading five.</i>
5.	—	Individual exponent	Normal

Again, a variation of the theme has been dealt with as a ‘theme type’ (theme type 1, theme type 2 etc.). Similarly, the term ‘category variation’ (category variation 1, category variation 2 etc.) has been employed to recognize a variation within a category. Likewise, the term ‘strategy’ has been used to refer to a technique assisting the ultimate intention of the speaker—thus not a function itself but a particular tactic resembling

superficially a function. Since the term ‘ultimate function’ is an abstract notion, it has been treated as part of the interpretation and explanation with no visual representation. Because the concept ‘strategy’ is not a function but might intrude into any level below the macro function, the major strategies have been treated under a separate heading towards the end of every macro functional section. Theme types, category variations and strategies are conceptual categories, and might occur at any level of functional analysis, between the macro and the individual exponent, and they have been placed accordingly (as a category level) while analyzing the data.

Data analysis procedures. Regarding data analysis in grounded theory research, what Cohen, Manion and Morrison (2018) note is remarkable:

The researcher gathers together the visual data, then codes the data, moving to generating categories, themes, key issues and features, all accompanied by the writing of memos about these, thence to formulating general concepts, thence to saturating the category and theoretical sampling and onwards to the generation of the grounded theory itself. (p.706)

In this research, the analysis procedures have been conceived as having six facets: data management, data coding, data translation, conversation analysis, description and interpretation of the data, and validation and trustworthiness. Each of them is highlighted under the following headings.

Data management. Along with the data collection process, I carried out the management and organization of the data. As a process of data management, I saved the recorded conversations/interactions in my personal PC. Next as a solo analyst, I manually scripted them in the ‘black-and-white’ in the Nepali language. Then, I got the recorded

texts typed, so, prepared a data sheet, which was later used as a ‘codebook’ (Saldana, 2009). By so doing, I obtained resources for data analysis in three forms: the codebook including the recorded conversations/interactions and interviews in Nepali, site-wise prepared diaries including field notes, memos prepared concurrently during data collection comprising the ‘metadata’ (Schilling, 2013) or information about the data, thus, saved the context in which the BSON data were used. The most significant uses of the metadata involved the development of the ‘specific context’ of each of the Texts and the use of the notational conventions for analyzing it.

Data coding. Coding the data, which I carried out as the second task, is often regarded as a pivotal part of qualitative data analysis. In grounded theory, coding simply means “applying a shorthand label to a piece of data that takes this datum apart and defines what it means” (Charmaz, 2011, p. 165). A code is mainly meant for categorizing data, thus, to make meaning out of them systematically.

Research methodologists have recommended various levels and ways of coding the data. The major ones are: open coding, axial coding and selective coding (Glaser, 2005); First Cycle coding and Second Cycle coding (Saldaña, 2009); and grounded theory coding, initial coding, focused coding, axial coding and theoretical coding (Charmaz, 2006).

The coding process contributed to the categorization of the language functions at various levels. Considering the nature of the BSON data and the suggestion extended by Charmaz (2006), I adopted four phases of coding: initial coding, focused coding, axial coding and theoretical (selective) coding. As the process of initial coding, I initially visited and revisited the codebook exploring each of the individual functional elements

(words-by-word, line-by-line, and incident-to-incident) thereby highlighting the significant data by circling and underlining them in different colors (Saldaña, 2009) as necessary—in the codebook, diaries and memos. In the second phase, as a focused coding process. Then as a process of axial coding I jotted down the similar categories and merged them as necessary/appropriate. On the basis of these previously worked-out codes and categories, decisions were made on the macro functions—more abstract, theoretical themes including somehow similar categories and sub-categories—as a result of theoretical (selective) coding. The majority of the codes were represented in the gerund form (*-ing*) which is a preferred grounded theory strategy to refer to processes and actions (Charmaz, 2006).

As a result of coding the data, I initially generated fifteen macro-functional themes (ordered randomly)—‘Managing ‘an Issue for Speaking’’, ‘Referring’, ‘Exploring the Environment’, ‘Creating and Expressing Thought’, ‘Creating Entertainment’, ‘Exchanging Information’ ‘Expressing Emotions’, ‘Regulating’ ‘Expressing Experience and Generalizing/Theorizing’, ‘Performing’, ‘Organizing Discourse’, ‘Judging and Assessing’ and ‘Making/Letting Things Happen’ ‘Talking about Language’, and ‘Teaching Language’—each having its own lower level functions and sub-functions as categories and further categories. As the analysis progressed, it was explored that some of the themes shared common characteristics. On the basis of these closely common characteristics two functional themes—‘Talking about Language’, and ‘Teaching Language’—were merged into one: ‘Referring’, and ‘Performative’ into two themes—‘Expressing Emotions’ and ‘Regulating’. In this way, twelve macro functional themes were established (in simplicity ordering)—‘Expressing Experience and

Generalizing/Theorizing’, ‘Making/Letting Something Happen’, ‘Creating and Expressing Thoughts’ ‘Creating Entertainment’, ‘Exploring the Environment’, ‘Organizing Discourse’ , ‘Judging and Assessing’, ‘Expressing Emotions’, ‘Exchanging Information’, ‘Managing ‘an Issue for Speaking’’, ‘Referring’, ‘Regulating’.

Data translation. Though not a central task, the essence of the study was also closely associated with translation strategies. The translation strategies adopted to the analysis is similar to what Tanto (2018) proposes, that is, ideally translation considers both the form and the sense of the words. According to her, the form aspect considers the construction of the words in the target language, but the sense aspect considers the content or the meaning of the words. As she views, when the translator fails to maintain the sense in the translation, the core of the text will not be as accurate as told in the original story (text).

There is also a fundamental difference between what Tanto proposes and what I as the functional analyst and translator hold: she focuses on the form and sense of words but my major concern has been to translate the form or structure of the source language (SL) as they are used to convey functions, while attempting best to preserve the formal, semantic and functional features and identity of the exponents in the linguistic culture of the Nepali language.

Thus, my position as the analyst has been that forms, which emanate alongside functions, are typical of the source language (SL, or Nepali in this research), and so should be maintained as close to the ones they exist in the SL. Therefore, the principle taken into consideration while translating the Texts and individual exponents has been that, as far as possible, the translated forms should maintain their originality of structure,

meaning and function (near-Nepali, or Translation 1) while being at least tolerably intelligible (near-English, or Translation 2) to the users of the target language (TL, or English in this study). With these reasons in mind, I have followed the following principles throughout the analysis of the data:

- If the form is capable of being tolerably intelligible while maintaining the structure, meaning and function in both SL and TL, it should be regarded as ‘Translation 1’ and ‘Translation 2’ in the Text section.
- The Texts have been presented in both versions (near-Nepali and near-English)
- In the ‘Key individual exponents’ (KIEs) list, ‘Translation 1’ (in brackets) should represent near-Nepali translation, and ‘Translation 2’ (in brackets) near-English translation

Conversation analysis. A conversation defined as “language in use by two or more people interacting with each other” (Toerian, 2014, p. 327) focuses what happens in a real interaction. In real interactions, what happens is more than what linguistic symbols alone can do—that is, non-verbal aspects of communication also play roles. To save those roles, a set of notational conventions have also been developed and used. In the present analysis, conversation analysis has been conceptualized as the analysis of certain linguistic forms in their natural context, and as a means of focusing on the functionally relevant ones while leaving the irrelevant away, something suggested by the principle of ‘separating the wheat from the chaff’. At the same time, conversations, which were relatively short, have been presented as data (Texts) to preserve the context so that certain language functions could be examined in their natural context. While analyzing and interpreting the data, references have also been made of linguistic concepts closely

associated with language functions (and linguistic functionalism). Such references chiefly include structural and pragmatic properties of language, and the properties of discourse analysis and conversation analysis discussed in Chapter 1.

Description, interpretation and explanation of the data. The data have been presented in two forms: the Text and the KIEs list. The Text is relatively a short conversation (a mini-dialog, or the most relevant cut-out of a relatively long conversation) with one or several key exponents conveying the given function in context. The KIEs is the list of individual exponents residing in the data as single utterances used by the speaker in their natural context. The text has then been described in terms of the respective function(s), and interpreted from the functional perspective in the given context. Footnotes have also been used for the clarity of meanings and usages wherever deemed necessary.

Validation and trustworthiness. A set of measures have been implemented for the data validation and trustworthiness of the research process. In order to minimize the researcher's bias towards the findings, three 'informed-neural-and-critical colleagues' (Griffiee, 2012, p. 171), well-educated speakers of the Nepali language, were employed to respond to the data validation questionnaire (see Appendix 4) including 2130 individual exponents collected as a portion of field data. The questionnaire they responded to was an inventory of individual exponents along with the corresponding macro functions separated from the codebook. The colleagues showed their perceptions by pointing out the mismatch between each of the individual exponents and the macro function it belonged to. In this way, excluding the mismatches they indicated, the inventory has been

reduced to 953 individual exponents. Those critical colleagues also contributed to the validation of the data from the translation perspective (see Appendix 5).

The term ‘informed-neutral-and-critical colleagues’ has been preferred in this research to ‘inter-raters’, a term generally used in qualitative analysis to refer to ‘inter-rater checking’ (Eunson, 2005, p. 232; Bytheway, 2018, p. 252) because their feedback and suggestions have also been addressed as appropriate before finalizing the analysis in consultation with the supervisor.

Chapter Summary

The overall methodological schema of the research can be observed in Figure 1.

PHILOSOPHICAL, THEORITICAL & METHODOLOGICAL GROUNDS		METHODOLOGICAL DESIGN	
Dimensions	Underpinning views/comments	Methodology of data collection	
		Dimension	Comments
Philosophy			
• Pragmatism	<ul style="list-style-type: none"> • People are active and creative. • Meanings emerge through practical actions to solve problems. • People know the world through actions. • Reality is what works best in the situation. • Humans construct realities subjectively. • Context objectifies subjective realities. 	• Research design	<ul style="list-style-type: none"> • Data collection fields: Business sites & hubs • Sample/saturation: Saturation is more important than samples • Participants: Adult Nepali speakers in business sites • Techniques: Observation, audio-recording, interview, data elicitation, field memos, field notes
Ontology			
• Language forms & functions	• Language forms and functions do exist.		• Data: BSON corpus
Epistemology			• Researcher roles: Direct (known to the seller);, indirect (unknown to the seller and buyer/s), and causal (incidental)
• Subjective (dominant)	• Truth can be established both subjectively and/or objectively.		• Ethicality: Pre-data &/or post-data consent
• Objective (subservient)			
Paradigm			
• Interpretivism	• Research must be observed from inside through direct observation.		
Theories		METHODOLOGY OF ANALYSIS	
• Linguistic functionalism	<ul style="list-style-type: none"> • Language exists to serve communicative functions. • Goal: To inductively derive a theory grounded in the data. 	• Simultaneous data collection and analysis	
• Grounded theory		• Constant comparison: Comparing data with data, theme with theme, (sub-)category with (sub-) category, (sub-)category with theme(s)	
Approach		• Displays of relationships with figures & matrices	
• Qualitative	• Data nature: Non-numerical/textual; analysis nature non-statistical; descriptive/explanatory	• Analysis procedures: Data management (recorded and saved in PC), data coding, data translation, conversation analysis, data description and interpretation, data validation & trustworthiness (data triangulation, informed neutral-and-critical colleagues, feedback & suggestions)	
Design			
• Grounded theory	<ul style="list-style-type: none"> • Research starts with data with a simultaneous analysis. • No preconceived theoretical lenses 		

Figure 1. Methodological schema.

This research has been underpinned by the pragmatist philosophy. Likewise, the existence of BSON and its functions have been viewed as its ontological bases.

Epistemologically, the research predominantly builds on the subjective basis of inquiring reality, and aligns more to the interpretivist paradigm. Similarly, in its perspective, it

largely draws from linguistic functionalism, grounded theory and the qualitative approach. Informed by grounded theory, it is based on the belief that research starts with the data which are analyzed simultaneously.

The Nepali language-based linguistic data were collected from the major urban areas within Nepal. Regarding the amount of the data, saturation was considered as the key principle. Adult Nepali speakers interacting naturally in the selected business sites were the participants. The BSON corpus was, hence, collected through observation, audio-recording, interview, data elicitation, field memos and field notes as the techniques in which the researcher had the roles of an outside observer, participant observer and interviewer. Basic ethicality was maintained by obtaining pre- and/or post-data collection consent from the participants. Data collection and analysis were conducted roughly simultaneously using the constant comparative method. The data analysis procedures included data management, transcription, coding, translation, verbal description and interpretation, and validation and trustworthiness.

Chapter 3: Analysis and Interpretation

This chapter is devoted to the organization, presentation, analysis and interpretation of the data. The data have been presented in the form of numbered Texts and key individual exponent lists (KIEs). The validated translation of the BSON data have been treated as ‘Translation 1’ (near-Nepali) and ‘Translation 2’ (near-English). As stated earlier, attempts have been made as far as possible to translate the Texts and individual exponents by maintaining their originality of structure, meaning and function as they exist in the Nepali language, and to make them at least intelligible to the users of English.

Examining the data frequently and thoroughly I initially investigated fourteen macro functional themes, each comprising its own categories of functions. Having further merged and split as appropriate, a total of twelve broad functions of BSON were attained and have been treated as the macro functional themes in this analysis.

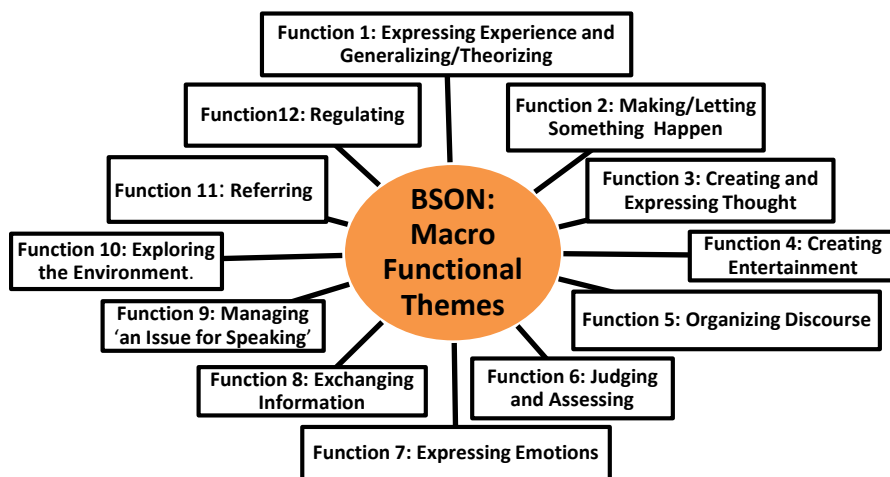


Figure 2. The macro functional themes of BSON.

As a convention, the initial letter of the lexical words in each of the function names has been capitalized. So, arranged in the ‘simplicity order’, the macro functional

themes are: ‘Expressing Experience and Generalizing/Theorizing’, ‘Making/Letting Something Happen’, ‘Creating and Expressing Thought’, ‘Creating Entertainment’, ‘Organizing Discourse’, ‘Judging and Assessing’, ‘Expressing Emotions’, ‘Exchanging Information’, ‘Managing ‘an Issue for Speaking’’, ‘Exploring the Environment’, ‘Referring’ and ‘Regulating’ (Figure 2). In this chapter, each of them has been analyzed and interpreted under separate thematic as well as categorical headings and sub-headings. The categories (sub-macro functions), sub-categories (micro-functions) and sub-sub-categories (sub-macro functions) have been interpreted ultimately as the constituents of each of the macro functional themes to which they primarily belong.

Function 1: Expressing Experience and Generalizing/Theorizing

A considerable number of BSON data suggest that language is used to narrate human experience and relate various ideas. Thus, the central concern of this function is the speaker's perception and experience of the environment he/she is in and around. The macro functional theme ‘Expressing Experience and Generalizing/Theorizing’ has been coded to address this essence of the data and treated in this section.

In this section, the data have been organized and interpreted under four sub-macro functional categories, namely, ‘stating general experience’, ‘imparting personal views, beliefs, thought and arguments’, ‘generalizing/theorizing’ and ‘reflecting’ (Figure 3).

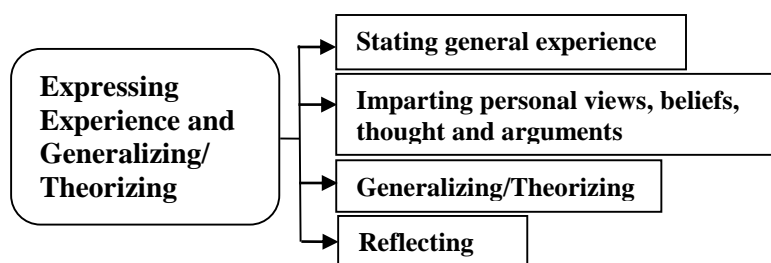


Figure 3. ‘Expressing Experience and Generalizing/Theorizing’ as the core and its categories.

Stating general experience. It was investigated in some cases in the field that business people used language to express their general experience gained in and through their profession.

Text 1

Specific context: The researcher (R) puts a query to a business professional, an interviewee (Int. 3), regarding his business life. Int. 3 replies.

Translation 1

R: And, [you] also have found customers satisfied with your service, have you? Have [you] also found a man saying he has been in this position because of you?

Int. 3: /jo pesama malai sarhɔi p^haida b^ho b^hanne mans^he b^heʃɔɖɔɖɔɖɔɖɔ /usko kamaima k^hoɖɔɖɔɖɔɖɔ gɔɖnu pɔni h^hɔɖɔɖɔɖɔɖɔ / (In this profession, a man saying [that] he has made a big profit is not found (i) (...0.2). [We] should not do inquisition about his profits, either (ii).)

Translation 2

R: And, you also have found customers satisfied with your service, right? Have you also found someone saying he/she has been in this position because of you?

Int. 3: *In this profession, someone who says that he/she has made a big profit, is not found (...0.2). We should not make any inquisition into his/her profits, either.*
(App. 1.1)

In Text 1, Int. 3 states his general experience gained as a business professional at two points: a business person does not tell the truth about his/her profits (i), and it is not generally a very good idea to ask him/her about the profits (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./risaũnele jo pesa gɔɖnuɔi h ^h ɔɖɔɖɔɖɔɖɔ / (Int.)	• The prone-to-anger [person] should not do this job.	• He who gets annoyed should not do this job.
2./sɔɖɔɖɔɖɔɖɔ [ʰaũma sɔɖɔɖɔɖɔɖɔ gɔɖɔ h ^h uɖts ^h ɔɖ / (S)	• [It] becomes difficult for all in the place of the road.	• It is difficult for all at the side of the road.
3./ek ts ^h ak dui ts ^h ak b ^h ɔɖɔɖɔɖɔɖɔ linu pɔni h ^h ɔɖɔɖɔɖɔɖɔ kja d ^h erɔi / (B)	• [We] should not take more than [for] one meal or two meals.	• We'd better not take more than for one or two meals.
4./sɔɖɔɖɔɖɔɖɔ tsɔɖɔ t ^h a ts ^h ɔɖɔɖɔɖɔɖɔ / (S)	• [I] have no experience of cursing.	• I have no experience of being cursed at.
5./jo pesama malai sarhɔi	• In this profession, a man	• In this profession, there is

p ^h aida b ^h o b ^h anne mants ^h ie b ^h etfidain/ (Int.)	(person) saying [there] occurred so much of profit to me is not found.	none who says [that] he/she has made such a big profit.
6./adzkaI seto tsA[akkaI pareko b ^h anenA b ^h anẽ kañã oqts ^h an rA/ (S)	• Now-a-days where then [girls] wrap [themselves] round if [the shawl] is not white [and] fit-looking!	• Now-a-days girls do not put on the shawl if it is not white and fit-looking, they don't!

As observed in this KIEs list, all exponents are the declarative.

Imparting personal views, beliefs, thought and arguments. In some circumstances, people around business were observed using language for making propositions of their own views, beliefs, thought and arguments upon others. In this case, unlike in the previous sub-macro function, people expressed their personal positions.

Text 2

Specific context: Two business persons, familiar with each other, are conversing about their experience in business (selling jeans).

BP2: How much¹ is sold a day?

BP1: Not decreasing 10,000.

BP2: Would never decrease. How much margin did [you] use to keep?

BP1: Twenty-five percent.

BP2: Twenty-five percent? We [sell] by eating 10% (...0.2).

BP1: */hoina das pis saman betse dASTo hoina ni tA/ (No, [it] is not the same as selling 10 pieces of goods, you see!) (i) We (...0.3) Now the transaction has grown. Only because you sell up to 6 lakhs, 8 lakhs, 9 lakhs, 7 lakhs (ii) [auto sense: so you can maintain]. How much comes, keeping fifty percent! Bringing 10 pieces and selling 7 pieces comes to us 5-7 hundred (iii). Then should [we] not eat? /k^hanu pArts^hA /b^hd^har au^h fiunt^hA said^h mildain/ /said^h au^h fiunt^hA/ ([We] Should eat. The market becomes out; the size does not fit; the size becomes out) (iv).*

BP2: What amount of goods did you sell a day?

BP2: Not decreasing 10,000.

BP2: That would never decrease. What margin did you use to keep?

BP1: Twenty-five percent.

BP2: Twenty-five percent? We sell with a margin of 10% (...0.2).

BP1: *But, it is not the same as selling 10 pieces of goods, you see! We (...0.3). Now the transactions have risen. Because you sell up to 6 lakhs, 8 lakhs, 9 lakhs, 7 lakhs [auto sense: so you can maintain]. How much is the profit if you keep a margin of fifty percent! We bring 10 pieces and sell 7, and make a profit of 5-7 hundred rupees. So, we should have that margin, don't we? We should. Sometimes the market goes down; sizes may not fit; sizes may also become out.* (App. 1.2)

¹ (Here) up to what amount?

In Text 2, which is a business jargon, BP1, a retailer, collects several facts about how much profit BP2 gained by selling jeans. He relates those ideas to compare his own profit margin with that of B, a wholesaler (i, ii) and argues that selling at large and small scales is not the same thing (iii). Thus, he logically justifies that his act of selling with a margin of twenty five percent is reasonable (iv).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./b ^h agjΛma f ^h unu p ^h arts ^h Λ b ^h alla f ^h unts ^h Λ/ (B)	• [There it] should be in luck; only then [it] occurs.	• It occurs only if it is in one's luck.
2./k ^h asaile sa ^h rapeΛts ^h Λ b ^h ane mΛ tΛ dz ^h Λndz ^h Λn moΛtj f ^h ũdΛi dzats ^h u ki dzΛsto lagts ^h Λ/ (Int.)	• [I] think I go getting fatter and fatter if someone has cursed [me].	• I think I get fatter and fatter gradually if someone curses me.
3./b ^h ats ^h Λima j ^h aslai j ^h asto dinu f ^h unnΛ/ (B)	• Such [a thing] should not be given to this [child] in childhood.	• This child, still in childhood, should not be given such a thing.
4./dzagir ga ^h re ^h Λ k ^h anΛlai p ^h Λd ^h Λune f ^h oinΛ/ (B)	• To make one read is not for eating by doing a job.	• Education should not mean earning life by doing a job.
5./adzΛ kineko adzΛi bokta ladz f ^h unts ^h Λ/ (B)	• Carrying today [what I] have bought today occurs shyness.	• I feel shy if I carry what I have bought today.
6./bikts ^h Λ ni k ^h inΛ biktΛinΛ/ (S)	• [It] does sell, why not sell?	• I am sure, it sells- why not?
7./awΛsjakta nΛb ^h Λeko tΛ k ^h inΛ k ^h ΛrtsΛ ga ^h rne b ^h Λnne/ (B)	• Saying why to spend on [something] not needed.	• I mean there is no reason for spending on something not needed.
8./Λni nΛk ^h ane k ^h anu p ^h arts ^h Λ/ (BP1→BP2)	• Then not eat? [We] should eat.	• Then, should we not make profits? We should.
9./kinekΛi din ke pa ^h isa tirnu/ (B)	• What money to pay on the very day of buying!	• Shall I, on earth, pay on the day of purchase!?
10. /sΛfiana sΛknu pa ^h tjo/ (Int)	• [One] should be able to tolerate.	• One needs to tolerate.

Notably, all of the utterances in this KIEs list are in the declarative form.

Generalizing/Theorizing. In some cases people in the business setting were observed making general rules out of their experience, opinions and activities. This sub-macro functional category overlaps somehow with ‘stating general experience’ because both share the experience content but in this case expressions are more like theoretical than plainly stated.

Text 3

Specific context: Two sellers (S1 and S2) at a stall at Kalimati Vegetables and Fruits Market, Kathmandu convey the researcher about their business. They say that they sometimes undergo a loss.

Translation 1

S1: Now, payment is made for the farmers at the rate of 20. Now, the sellers are then under injustice

S2: } Now, listen, OK? I have been paying at [the rate of] 20 rupees [a kilo] for this chili daily but selling at [the rate of] 100 [per *dhak*²]. An obligation occurs. What shall [I] do? I have not deducted even one rupee [from the cost]. (... 0.2) Now, I have sent 20 rupees to the farmers, the sellers. /*kāhile kāhile g^ha ṭa ni k^hanu pʌs^hʌ bɟaparma/ (Sometimes, one needs to eat a loss in business) (i).*

Translation 2

S1: See, we pay the farmers at the rate of 20. You know, the sellers are then under injustice

S2: } OK, listen. I have been paying 20 rupees for a kilo of this chili everyday but selling at the rate of 100 per *dhak*. Sometimes, we must. What shall I do? I have not deducted even one rupee from the cost. (... 0.2) Now, I have sent 20 rupees to the farmers, the sellers. *Sometimes, one needs to undergo a loss in business.*

(App. 1.3)

In this Text, S1 is describing the fate they must sometimes undergo in their business activities. Drawing on her own description, she generalizes/ theorizes that a loss is a common phenomenon in business (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./nimts ^h ʌro b ^h ʌerʌ bʌsnu tsāhi kʌtʌi pʌni t ^h ik rʌinʌts ^h ʌ/ (BP1→BP2)	• [It occurs that] sitting becoming timid is not good anywhere, either.	• It occurs that it is nowhere a good thing to live as timid person.
2./tyo tʌ bɟaparko sidd ^h antʌi fiʌ/ (BP1→BP2)	• That is the very principle of business.	—

² A weight of 5 kg

3./risaũnele jo pesa gArnai hũdΛinΛ/ (Int.)	• The prone-to-anger [person] should not do this job.	• He who gets annoyed should not do this job.
4./sΛdΛakko tʰaũma sΛbΛilai gafiro fiuntsʰΛ/ (S)	• [It] becomes difficult for all in the place of the road.	• It is difficult for all at the side of the road.
5./jo pesama mΛlai sarhai pʰaida bʰo bʰΛnne mantʰe bʰetʰidΛinΛ/ (Int.)	• In this profession, a man saying [there] occurred so much of profit to me is not found.	• In this profession, there is none who says that he/she has made such a big profit.
6./usko kΛmaima kʰoɖzininda gArnũ pΛni fiũdΛinΛ/ (Int.)	• [One] should not do inquisition into his income.	• We shouldn't inquire into others' income.
7./pΛsΛle jΛstΛi fiun/ (B.)	• Shopkeepers are like this.	• All shopkeepers do like this.
8./sΛfiΛnΛ sΛknu pΛrjo/ (Int)	• [One] should be able to tolerate.	• One needs to tolerate.

As can be observed, in this KIEs list all of the utterances are in the declarative form.

Reflecting. There are data revealing that people in business use language to tell about their feeling and experience including the expression of their mental state.

Text 4

Specific context: Two business women (BW1 and BW2) are talking about the experience one of them has been undergoing in her business recently.

Translation 1

BW1: /sɾΛm uʰaũla bʰΛnda gʰaʰa bΛdʰi fiuntsʰΛ/
(*Rather than covering the labor, more of a loss befalls*) (i). I had told [you about it] long before.

BW2: But nothing since [then] (... 0.2). Nothing has been sold since one date.

BW1: I had told long before. [I] had never seen your quarrel occurred when Durga was [here]. [I] had said so much [that we] should do together.

BW2: [We] had put the shoes earlier, you see!

BW1: No, being so you had better do—/sΛllaʰΛ nΛbʰako kja/ /ekle Λrkalai nisedʰ gArnē/ (*had not been [any] advice, you see. One prohibiting the other!*) (ii)

Translation 2

BW1: *Rather than covering the labor, more of a loss befalls.* I told you about it the other day.

BW2: But nothing since then (... 0.2). Nothing has been on sale since the first of this month.

BW1: I told you the other day. I had never seen your quarrel ever since Durga came here. I told you so much about doing together.

BW2: We had the shoes earlier, you see!

BW1: Well, then you had better do—you *did not get the right kind of advice, you see. One prohibiting the other!*

(App. 1.4)

In this Text, BW1 initially expresses that she is not very happy about the situation because she is undergoing big loss (under-transactions) these days (i). BW2 reminds her that it was all because BW1 and the other person (neighboring business person) are in a strained relationship with each other. Finally, BW1 realizes/regrets that she did not take advice in time (ii). Thus, she reflects on her fault.

KIEs		
Phonemic transcription	Transcription 1	Transcription 2
1./betsnΛ ekdΛmΛi garo b ^h ΛirΛfets ^h Λ/ (S.)	• It is being utterly difficult to sell.	• It has been utterly difficult to put it to sale.
2./k ^h ΛttΛmΛi b ^h Λjo ni/ (Int.)	• [It] became very bad, you see.	• Oh, how bad to have happened!
3./srΛm ut ^h aula b ^h Λnda g ^h ata bΛd ^h i hunt ^h Λ/ (BW)	• Saying the accrual of labor [but] more of a loss befalls.	• Rather than the accrual of labor, more of a loss befalls.
4./nimts ^h Λro b ^h ΛerΛ bΛsnu tsāhi kΛtΛi pΛni t ^h ik rΛinΛts ^h Λ/ (BP1→BP2)	• [It occurs that] sitting becoming helpless is not good anywhere, either.	• It occurs that it is nowhere a good thing to live as a helpless person.
5./tjΛi tΛ fliran lΛgaunu b ^h Λjo ke gΛnu/ (B.)	• Yes, that is. [You] put exhaustion- what to do.	• Oh, yes. You made me tired, so what could I do?
6./b ^h au b ^h ΛnnΛi gΛfiro b ^h Λeko ts ^h Λ/ (S.)	• [It] has been difficult even to tell the price.	• Even telling the price has been difficult.
7./sΛttΛri rupΛijā tjΛttikΛi gΛjo mero/ (B.)	• Seventy rupees of mine went in vain.	• I lost seventy rupees in vain.
8./ek kilo betso b ^h Λne bΛllΛbΛllΛ dΛs rupe aũts ^h Λ/ (S.)	• If [one] sold 1 kilo, hardly ten rupees comes.	• Selling a kilo only makes me a ten-rupee-profit.
9./b ^h ok tΛ lageko ts ^h Λ/ (B.)	• Hunger has incurred.	• I feel hungry.
10. /dzo pajo tjΛllai tΛ kã b ^h ΛnnΛ sΛkints ^h Λ rΛ/ (B.)	• Where whoever [we] get can be told?	• How can this ever be said to anyone we get?

Also in this KIEs list, all of the exponents are in the declarative form.

Function 2: Making/Letting Something Happen

Ample cases in the BSON data suggest that, by employing language, the speaker achieves some kind of relatively immediate target. Differently stating, it was observed that language is a substitute for action and activities, which in its absence, would have to be ‘done’. The theme ‘Making/Letting Something Happen’ has been coded to recognize this functional characteristic of language observable in the data. It is also notable at this point that, based on their close resemblance, some exponents obtained by administering the ‘data elicitation frame’ (see Appendix 3) have been merged with this functional theme and included in the KIEs lists as appropriate.

The data related to this macro functional theme have been treated under six sub-macro functional categories, namely, ‘escaping transactions politely’, ‘accepting an escape politely’, ‘accepting sarcastically’, ‘calming’, ‘prevaricating’, ‘setting an onset for conflict’ and ‘expressing professional identities’ (Figure 4).

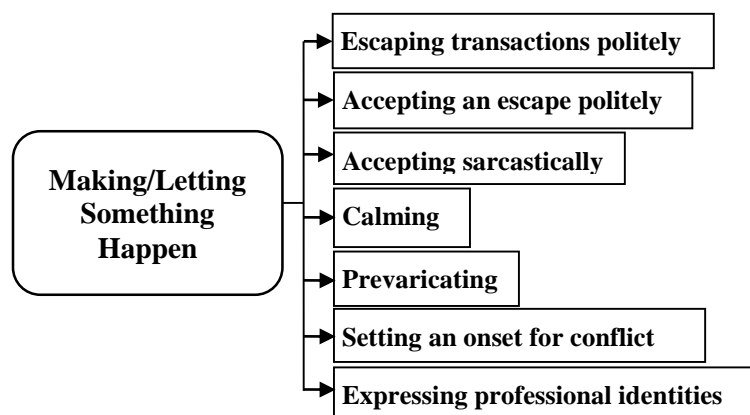


Figure 4. ‘Making/Letting Something Happen’ as the core and its categories.

On the surface, these functional categories seem to belong to ‘Regulating’ (Function 12) in the sense of controlling things and/or events but the fundamental difference is that these categories deal with the data in which the speaker attempts to achieve a relatively immediate purpose rather than regulating others or him/herself.

Escaping transactions politely. It was observed that in some cases the seller or a group of sellers were calling—even compelling—the potential customer(s) for buying goods, which might be against his/her/their willingness. On such occasions, the buyer was found using language for escaping the transaction(s), thus attempting to get rid of the transaction politely.

Text 5

Specific context: A woman (S) at Budhasubba Temple Dharan attracts attention of B in a crowd and proposes to buy the offerings that she has set for sale.

Translation 1

S: What do you take—incense sticks, matches, change money?

B: /hunts^hΛ didi/ /Λhile p^hirda hΛi/ Yes, elder sister. On returning back after a moment, OK? (i)

Translation 2

S: What will you get—incense sticks, matches, or change money?

B: It's OK now. I will, when I return back after a moment, OK?

(App. 1.5)

In this mini-exchange, S hawks at R in the crowd in the temple premises, a form of usual practice among roadside retailers in the market in Nepal. However, B is not interested in buying anything. He then escapes/gives up the transaction politely and gets rid of the 'trap' rather than displeasing S by telling his reality (i) (i.e. something like "No, I don't need anything".)

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /Λhile āuts ^h u ni/ (B.)	• [I] come [back] now, OK.	• I will come back in a while again, OK.
2. /mΛile kinnΛ k ^h oɖzeko hoinΛ/ (B.)	• I have not searched to buy.	• I don't need to buy anything.
3. /Λ Λile Λile āuts ^h u lΛ/ (B.)	• OK, [I] come now-now, OK.	• OK, I will come back in a while.
4. /t ^h ik t ^h Λ didi mΛ p ^h eri āuts ^h u hΛi/ (B.)	• [It's] alright sister. I come again, OK.	• It's alright Madam. I will come back again, OK.

5. /tʰik tʰʌ bʰai mʌ tʃattikʌi/ (B.)	• [It's] alright younger brother. I just so-so.	• OK, it's alright. I am just roaming.
6. /foinʌ mʌ tʃattikʌi fɛrdʌi fiɖʌi tʰu/ (B.)	• No, I am walking by seeing just so.	• Oh, no. I am just walking and seeing.
7. /foinʌ mʌ pokʰʌra tsafi fɛrnʌ aeko/ (B.)	• No, I have come just to see Pokhara.	• Oh, no. I am here just to see Pokhara.
8. /huntsʰʌ didi ʌfile pʰirda fiʌi/ (B.)	• OK younger sister, [I will buy] on returning, OK.	• Well, Madam. I will buy on my way back, OK.

The KIEs list depicts that the sub-macro category ‘escaping transactions’ is realized chiefly with declarative utterances (1-8) sometimes accompanying some discourse-and-pragmatic markers such as ‘OK’ (1, 3, 4, 8) and ‘no’ (6, 7).

Accepting an escape politely. Not only did the hearer, a potential B, escaped politely but it was also sometimes observed that S accepted B's escape being polite, as illustrated in Text 6.

Text 6

Specific context: S at Kalimati Vegetables and Fruits Market, Kathmandu confuses R as a customer (B) and calls for transaction.

Translation 1

S: What [will you] take, younger brother? Say.

B: It's OK elder sister. I will come again (i).

S: /huntsʰʌ huntsʰʌ/ (OK, OK) (ii).

Translation 2

S: Excuse me. Say what you will take.

It's OK Madam. I will come again.

S: *Oh, that's OK.*

(App. 1.6)

In this Text, S knows that although B promises to come again (i), he will not do. Nevertheless, taking it simply, she responds to her very politely (i.e. avoids being rude by saying “I know you won't come”) for an instrumental sake (ii) so that no conflict would arise between them. In this conversation, ‘younger brother’ and ‘elder sister’ are also used for the same purpose.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./funtsh ^h Λ funtsh ^h Λ/ (S)	• Yes, yes.	• That's OK.
2./h ^h Λs/ (S)	• Yes/OK.	—

Here, short verbless discourse markers can be observed to have been employed as the function realizers.

Accepting sarcastically. People in the business setting not only were found using language for expressing what actually they thought but also as a means of suppressing it and bringing into fore something else to avoid something undesirable to happen.

Text 7

Specific context: A passenger (B), who wants to be reassured about his booking, talks with a busy bus ticket clerk (S) in Kathmandu.

B: No, the ticket is confirmed, is it?

B: Well, the ticket is confirmed, is it?

S: Wouldn't it be all right if I gave you a ticket? (i)

S: I will give you a ticket. Then why worry?

B: Sometimes you do return— saying [the bus] does not go today. [You] returned [the ticket] the other day. Don't do like that again, you see, haha! (ii)

B: But sometimes you do return— saying the bus won't go on that day. You returned the ticket the other day, didn't you? Don't do like that again, you see {laughs}.

S: /h^hΛs dʒ^hΛ^h nepal/ (Yes. Jaya Nepal!)³ (iii)

S: OK. Long live Nepal (App. 1.7)

As it stands out from this part of the conversation, S gets stressed dealing with crowds of passengers and so, he gets annoyed (i) by B who wants to be repeatedly confirmed about his booking. On top of that, B expresses his distrust and a blame on him (ii). This infuriates S more but for the sake of his professional ethics he suppresses his irritation and just orally salutes him instead (iii) so as to avoid being at potential loggerheads with him but the speaker meaning is sarcastic.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./h ^h Λs dʒ ^h Λ ^h nepal/	• Yes, <i>Jaya Nepal</i> .	• OK, long live Nepal.

³ A stereotypical greeting and salutation form literally meaning 'long live Nepal'

In this KIEs list, the exponent is a verbless phrasal form in companion with the discourse marker ‘OK’.

Calming. Not only were people in the business situation observed blaming the talking partner or suppressing his/her mental thought or emotion but they were also found calming him/her from annoyance. This is where this sub-macro function overlaps with ‘Regulating’ (Function 12) but the difference lies on the fact that the purpose in this case, unlike in ‘Regulating’ is to keep the relation unharmed, rather than regulate the hearer’s behavior

Text 8

Specific context: B calls at a shoe shop by the footpath near the new bus park, Ratna Park Kathmandu. He observes the shoes in the shop for relatively long and picks up a pair of sports shoes. Then the conversation follows between B and S.

Translation 1

B: How [much] is this?

S: 2150. This shoe is expensive.

B: 2150? OK, you need to settle it low.

S: OK, it's reasonable. You can take these for cheaper. These, these- all come at 650 (i).

B: OK, leave it. Don't make me poultry (ii)!

S: /hoinΛ maile tjaso b^hanna k^hoɖzeko hoinΛ/ /ji sasto aũs^hΛ b^hanna k^hoɖzeko matrΛ ho/ (Oh, no. I have not meant to say so. I have only meant to say [that] these are cheaper) (iii).

Translation 2

B: How much are these?

S: 2150 rupees. These shoes are expensive.

B: 2150 rupees? OK, you need to bring it low.

S: OK, it's reasonable. You can take these ones for cheaper. These and these—all are 650 rupees.

B: OK, leave it. I am not poultry!

S: Oh, no. I don't mean to say so. What I mean is these are cheaper.

(App. 1.8)

Here, B thinks that the shoes he likes are expensive, so he wants to keep the price a bit lower but S points at the other shoes for smaller prices (i). This act of S annoys B and so, B expresses his annoyance as a response (ii). Then, S covertly confesses his act and corrects it as his fault strategically (iii). The utterance (iii) is also illustrative of speaker meaning.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./hoinΛ mΛile tjaso b ^h Λnna k ^h oɖzeko foinΛ/ (S)	• No, I have not tried to say so.	• Oh, no. I don't mean to say so.
2./ji sΛsto aũts ^h Λ b ^h Λnna k ^h oɖzeko matrΛ/ (S)	• [I] I have only tried to say [that] these come cheap.	• I only mean to say that these are cheaper.
3./sip ^h Λn pΛni ts ^h Λleko ts ^h Λ b ^h Λneko ni fΛɖzur lai/ (S)	• I have told Madam [that] chiffon has also sold well.	• What I mean is that chiffon is also on sale well.

Here, too, all of the exponents are in the declarative form with one (1) including the discourse marker ‘no’.

Prevaricating. Concrete instances of prevaricating were only rarely explored in the data but ‘escaping transactions politely’ discussed earlier in this thematic heading and feigning talks can also be interpreted as prevaricating. As a matter of fact, such instances, according to a business professional, are mainly associated with asking for and paying credits back. Yet, as the data suggest, prevaricating is also closely connected with escaping the situation. Nonetheless, it is not the same as ‘escaping transactions politely’ in that the exponents are not necessarily polite.

Text 9

Specific context: S mistakes the researcher (R) for a customer (B) and calls him for transactions.

Translation 1

S: What may you take, elder brother?

B: /hoinΛ mΛ tjadttikΛi herɖΛi hĩɖɖΛi ts^hu ke ke
betnufiũdorΛheɖΛ b^hΛnerΛ/ (No, I am walking just
so seeing what [you] happen to sell) (i).

S: It seems [you] have seen the underclothing.

B: /hoinΛ mΛ pok^hΛra tsafĩ fierna aeko/ (No, I have
come only to see Pokhara) (ii).

S: [It] would be better to see an underclothing while
seeing Pokhara.

B: Haha! /Λhile aũts^hu ni/ /aũts^hu lΛ/ ([I] will come
[back] in a while. [I] will come, OK) (iii).

Translation 2

S: What will you get, sir?

B: *Oh, nothing. I am walking just so seeing what
you sell.*

S: It seems are seeing the underclothing.

B: *No, I have only come to see Pokhara.*

S: You'd better see an underclothing while in
Pokhara.

B: {Laughing} *I will come back in a while. I'll
come, OK.*

(App. 1.9)

In Text 9, S takes the researcher as a customer. On the other hand, the researcher does not want to be exposed as a researcher. Therefore, he makes up the replies at hand (i, ii). (In reality he is not just walking, so seeing what she happens to sell; nor has he come only to see Pokhara). Again what he says at last is not real but simply a strategy of escaping the situation (iii).

KIEs

1. /mΛ p ^h eri aũt ^h u ni/ (B)	• I come again, OK.	• I will come again, OK
2. /foinΛ mΛ tʃΛttikΛi fierdΛi fiqΛi t ^h u/ (B)	• No, I am walking by seeing just so.	• Oh, no. I am just walking and seeing.
3. /foinΛ mΛ pok ^h Λra tsafiĩ fiernΛ aeko/ (B)	• No, I have come just to see Pokhara.	• Oh, no. I have come to see Pokhara.
4. /fiunt ^h Λ didi Λfiile p ^h irda fiΛi/ (B)	• OK elder sister, [I will buy] on returning, OK.	• Well, Madam, on my way back, OK.
5. /t ^h oralai bides pΛt ^h aijo/ (B)	• [I] sent [my] son to a foreign country.	• I sent my son to a foreign country.
6. /ʃaiʃalũla b ^h Λneko d ^h ilo b ^h Λjo/ (B)	• [I] said to bring [it] soon [but] became late.	• I wished to bring it soon but it has been late.
7. /aũnΛi b ^h jaienΛ ni/ (B)	• [I] did not have time to come.	• I found no time to come.

As seen in this KIEs list, the exponents are in the declarative (1-7) with ‘OK’ as a discourse marker.

Setting an onset for conflict. In a few cases, it was also observed that people in the business setting used language for arousing conflict.

Text 10

Specific context: Having got her shoes repaired by a shoemaker on the footpath in Dharan, B, a slightly drunken woman, and S, the shoemaker, talk in a bit tempered manner.

Translation 1

B: Here, take 80 rupees, quickly!

S: [Have you] brought down to 80 from 180 ‘without bargaining’ (i)?

Translation 2

B: Here, take 80 rupees, quickly!

S: You have reduced to 80 rupees from 180 rupees ‘without bargaining’, did you?

B: /ke b ^h Λjo/ /kinΛ/ / mΛ tɑd ^h ako fio/ <i>What happened? Why? Am I of distance (ii)?</i>	B: <i>What's wrong? Am I from very far away?</i>
S: No, no. We are talking here. Not with you. We are not at all talking with you (iii).	S: No, no. We are talking here. Not with you. We are not at all talking with you.
B: /tɑpɑĩsǻg mero kura kinΛ funu pΛro/ /tɑpɑĩko ni bud ^h i t ^h Λ mero ni bud ^h a t ^h Λ / /Λni kinΛ kura gΛrnu pΛrjo/ /kanne keti dΛsto laɟo ki kja fio/ (<i>Why should my talk be with you? You have a wife. I also have a husband. Then, why should we do a talk? Did [I] seem like a maiden [to you] (iv)?</i>)	B: <i>Why should I talk with you? You have a wife. I also have a husband. Then, why should we talk? Do I look like a maiden to you?</i>
S2 →S1: {Side talking} This sister is likely to keep [you] to murder.	S2 →S1: {Side talking} This lady is likely to lead you to murder. (App. 1.10)

Here, B is slightly drunken and gets easily cross (ii) with S's remark (i) and is intentionally diverting the matter to arguments. However, S seems to be trying to avoid the potential verbal conflict (iii). Then, she further insists (iv) but S gets rid of the potential conflict by shutting up as a strategy. Moreover, this sub-macro functional category is in a close association with 'arguing', a micro functional sub-category under 'Expressing Emotions' (Function 7).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./mΛ tɑd ^h ako fio/ (B)	• Am I of distance?	• Am I unfamiliar?
2./ke b ^h Λjo/ (B)	• What happened?	• What's wrong?
3./tɑpɑĩsǻgΛ mero kura kinΛ funu pΛro/ (B)	• Why should [there] be my talk with you?	• Why was it necessary to happen a talk between you and me?
4./kanne keti dΛsto laɟo ki kja fio/ (B)	• Did [you] feel [me] like an unmarried girl?	• Do I seem like a maiden to you?

In this KIEs list, all of the exponents (1-4) are in the interrogative form, two (1, 4) the yes/no type and two (2, 3) the wh-type targeted ultimately to arousing verbal conflict.

Expressing professional identities. The data collected by applying the ‘data elicitation frame’ during the re-visit of the field indicate that the business people (sellers) used language to identify and express themselves with reference to their profession, both as individual professionals and as members of the professional group. The key exponents collected in this way have been presented in the KIEs that follows.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./meroma saman sʌbʌi bidesi brandka tʰʌn/ (S)	• All goods in mine are of foreign brands.	• All I sell are foreign brands.
2./truʃi bʰʌema fiami pʰirta pʌni linʌ sʌkʰʌũ/ (S)	• If [there] is an error, we can also take a return.	• You can also return in case of an error.
3./famile nistsit mardzin kʰane fio/(S)	• We eat a certain margin.	• We take a certain margin.
4./bigʌt dʌs bʌrsʌdekʰi jʌfi bjapar gʌrdʌi tʰu dʰʌrma tʰodeko tʰʌiʌ/ (S)	• [I] am doing [this] business for the last ten years but have not left the religion.	• I have been doing this business here for ten years but have never given up professional honesty.
5./gʰatama kʌsʌile dʰidʌinʌ/ (S)	• No one gives at a loss.	• No one sells at a loss.
6./sʌbʌikʌhã ufi fio/ (S)	• [The price] is the same in all [shops].	• All [shops] have the same price.
7./jʌfi karʌn tʌ fiami sel sʌmet rakʰtʰʌũ/ (S)	• We place a sale for this very reason as well.	• That is why we offer a sale sometimes.
8./kʌti ʌwʌstʰama tʌ fiamile nisulkʌ pʌni bitʌrʌn gʌrnuʌrne fiutʰʌ/ (S)	• In how many situations we also possibly have to distribute without any price.	• On occasions, we also possibly give all free of cost.

The entire list consists of exponents in the declarative form. Exponents 1-4 express individual identities. It is especially notable that the pronoun ‘we’ in 2 and 3 refers to the individual shop. Exponents 5-8 have been employed to express collective identities, i.e. identities as a member of the professional group.

Function 3: Creating and Expressing Thought

The BSON data reveal that language relates more or less to the way human mind functions. Differently stating, as the data disclose, language enables us to speculate what process is going on in the speaker's mind at the time of speaking, thus it functions as a creator and vehicle of thought. I have coded the macro functional theme 'Creating and Expressing Thought' to recognize the use of language in relation to human mind—often as an outlet of the speaker's thought.

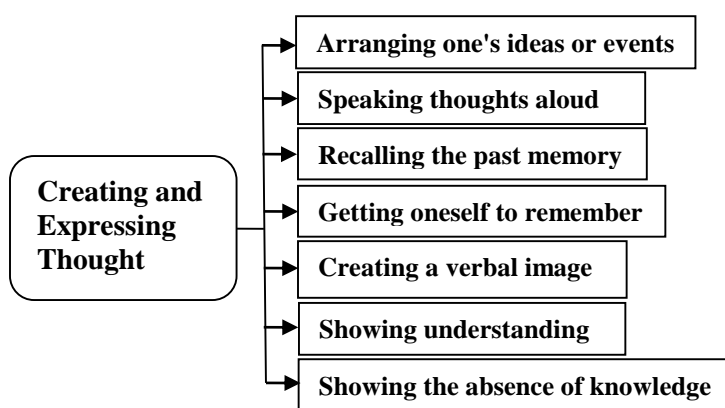


Figure 5. 'Creating and Expressing Thought' as the core and its categories.

As Figure 5 displays, this theme reveals seven categories (sub-macro functions) which are 'arranging one's ideas or events', 'speaking thoughts aloud', 'recalling the past memory', 'getting oneself to remember', 'creating a verbal image', 'showing understanding' and 'showing the absence of knowledge'.

Arranging one's ideas or events. In some instances, as in Text 11, language was found being employed by people in the business setting to arrange ideas and events in the order in which they occurred to them.

Text 11

Specific context: An interviewee is recollecting what happened when once a buyer came to his shop.

Translation 1

Interviewee: What I have even undergone, you see, um... (...0.2) thinking that when neighbors and friends come, it does not cause any difference even if I give at the principal, *I gave [him] at the principal itself* [auto sense: a friend/neighbor was getting something from me]. /usle ke saṅka gaṛṭṣʰa bjaṗari hio ki napʰa naḷkʰai usle maḷai diena/ /gʰaṭauna baḷ gaṛṭṣʰa/ (What he suspects—he is a shopkeeper, so he did not give me without making a profit. [He] tries [hard] to beat it down) (i).

Translation 2

Interviewee: I have even experienced that um... (...0.2) when a friend or a neighbor comes, in my opinion it makes no difference even if I sell at the principal, *so I sold him only at the principal* [auto sense: a friend/neighbor was getting something from me]. *Then what he suspected was that I was a shopkeeper, so I would not sell him/her without any profit. Then he tried to beat it as low as he could.* (App. 1.11)

In Text 11, the interviewee not only is narrating the events he underwent in the past but is also carefully presenting them through memory (also signaled by the particle ‘um’...) in the order in which they occurred: a friend/neighbor came; he (the interviewee) thought something; he gave something at the principal. Yet the neighbor/friend suspected him; he tried hard to beat it down (i). In this way, he is arranging his ideas by processing memory at the time of speaking. This functional characteristic, therefore, overlaps somehow with the functional theme ‘Organizing Discourse’ (Function 5) treated later in this chapter.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ek dui tin tsar pāts ʈʰa sat aṭʰ naḷu/ (B)	• One, two, three, four, five, six, seven, eight, nine.	—
2./meṭaḷko tjaṣko noḍaḷ paṇi huṇṭʰa gaḍaṇ paip rakʰna milne / (B)	• Of metal; [there] is also its snout; to fix a garden pipe.	• [Made of] metal. It also has a snout; fixable to a garden pipe.
3./maile kasto samaṃa paṇi bjaḷhoreko ʈʰu bʰane ni/ (Int.)	• Even up to how I have borne, you see (...0.2).	• Even what I have undergone [once], you see (...0.2).

It is evident from this KIEs list that, besides the declarative (2, 3), single word expressions in a series (1) and a discourse marker (3) have been used to express this functional category.

Speaking thoughts aloud. In some examples, people in the business setting spoke on their own to express what came in their minds rather than speaking to any other person(s). People used language in this way for reporting one's own mental thought and thinking aloud mainly while calculating. Therefore, the basic distinction between ‘arranging one's ideas or events’ and ‘speaking thoughts aloud’ is that in the former case people processed memory as they spoke whereas in the latter case they released thought and ideas as they came into their mind rather than concentrating on processing memory.

Text 12 (Specimen 1)

Specific context: A busy clerk (S) at a bus ticket counter in Kathmandu talks to a customer on the phone.

Translation 1

S: Hello! Yes (...0.2), yes (...0.2). /b^holiko lagi
*hajasko tikat/ /b^holi b^haneko tapaiko kati gate ho b^h
 ane t^hais gate/ (A ticket of the Hiace⁴ for
 tomorrow (...0.2)]. Tomorrow (...0.2), what date
 umm... {shutting the eyes} (...0.3)]— 28!) (i). How
 many, younger brother? The last seat is vacant.*

Translation 2

S: Hello! Yes (...0.2), yes (...0.2). A ticket of the
 Hiace for tomorrow (...0.2). Tomorrow (...0.2),
 what is the date— umm... {shutting the eyes}
 (...0.3). Oh, 28! How many tickets sir? The last
 seat is available.
 (App. 1.12)

In this specimen, S, who is too busy communicating long on the phone and face-to-face with the clients is mentally tired, so he is trying to concentrate on bringing the date the next day to the fore through memory (i). In other words, he is mentally helping himself concentrate on processing some information. In this regard, this sub-macro functional category overlaps with the micro functional category ‘concentrating/ calculating’ treated under ‘Regulating’ (Function 12) later in this chapter. As is evident from the text, in addition to the declarative form, particles such as ‘umm...’ and short

⁴ A make of micro bus generally perceived as more comfortable than the other kinds

expressive words such as —‘28!’ (i), and non-verbal gestures like ‘shutting the eyes’ were commonly found.

Text 13 (Specimen 2)

Specific context: A busy clerk (S) at a bus ticket counter in Kathmandu talks to himself as he verifies the seat chart.

Translation 1

S: /jo kʌnpʰʌrm jo kʌnpʰʌrm jo kʌnpʰʌrm jo
kʌnpʰʌrm/ (This confirm (... 0.2); this confirm
(...0.2); this confirm (...0.2); this confirm (...0.2))
(i).

Translation 2

S: This confirmed (... 0.2); this confirmed; this
confirmed (... 0.2); this confirmed. OK.
(App. 1.13)

In this specimen, S is talking without anyone to listen to. As he is talking, he is releasing what he is thinking by using short phrasal expressions as the formal tools for doing so (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /jʌsma ek sʌjʌ rupʌijã dʰʌpta dui sʌjʌ pʌtsas rʌ ek sʌjʌ rupʌijã gʌrda tin sʌjʌ pʌtsas fʌntsʰʌ/ (S)	• Adding two hundred rupees to this becomes two hundred fifty (...0.2) and doing one hundred rupees becomes three hundred fifty rupees. {Calculating to herself}	• Adding two hundred rupees to this makes two hundred and fifty rupees (...0.2) and further adding one hundred rupees makes three hundred and fifty rupees. {Calculating to herself}
2. /tis rʌ pʌʔtis dzodʌ kʌti bʰʌjo/(S)	• Adding thirty and thirty-five became how much? {Asking herself}	• By adding thirty to thirty-five, how much do we have? {Asking herself}
3. /nʌbbe rʌ satʰi kʌti fʌntsʰʌ/ (S)	• Ninety and sixty becomes how much? {Asking herself}	• How much do ninety and sixty make? {Asking herself}
4. /ʌ/ (S)	• An (...0.3) {Hesitating}	• Umm (...0.3)
5. /anʌndʌi tsʰʌ fierdʌi bʌstʌi apʰu tʌ ʌrule gʌreko	• [There] Is just joy; myself seeing, sitting [something] done by others. {Talking to himself}	• I am just happy sitting and seeing what others do. {Talking to himself}
6. /ek sʌjʌ satʰi e ek sʌjʌ satʰi pʌni fʌinʌ/ (S)	• One hundred sixty; is not also one hundred sixty. {Correcting her own calculation}	• One hundred and sixty; oh no, not one hundred and sixty. {Correcting her own calculation}
7. /jo kʌnpʰʌm jo kʌnpʰʌm jo kʌnpʰʌm jo kʌnpʰʌm/ (S)	• This confirm; this confirm; this confirm; this confirm {Talking to himself}	• This confirmed; this confirmed; this confirmed; this confirmed. {Talking to himself}

Formally, this KIEs list is characterized by the use of the declarative (5), the self-directed interrogative (2, 3), pragmatic markers (4) and repetition of short phrasal expressions (6, 7).

Recalling the past memory. Sometimes, it was also observed that by using language, people related some event(s) in the past to the present—so recalled their own past memory. Differently stating, language was used to bring into play the memory aspect of human cognition without much effort of concentration. This functional category overlaps somehow with ‘arranging one's ideas’ in that both of them have the memory aspect of cognition in common but the difference lies on the fact that the former is concerned with arranging ideas and events whilst the latter relates one time location to another—thus displays time displacement.

Text 14 (Specimen 1)

Specific context: Two buyers (B1 and B2) and S are talking at a grocery at Hong Kong Market, Pokhara. This text is extracted from the last part of the conversation.

Translation 1

B1 →B2: I think we had got black pulses from here a few days ago.

B2: Not from here.

S: /jʌɦĩ tʌ ɦo ni/ mʌile tsinē tʌpʌĩlʌi / (Yes, [that] is here. I recognized you) (i).

B: The black and white [pulses]?

S: /ɦo ɦo ɦo ɦo/ /jʌɦĩ tʌ ɦo/ Yes, yes, yes! Here that is (ii).

Translation 2

B1 →B2: I guess we got black pulses from here the other day

B2: Not from here.

S: Yes, that was here. I could recognize you.

B: The black and white [pulses]?

S: Yes! Certainly that was here.

(App. 1.14)

Almost every utterance in this specimen has been employed to relate the memory of a past event. In this Text, S seems to have had a clear memory of it (i), and she is successful in reminding B of his visit in the past (ii). In this example, the ‘black pulses’ and the ‘black and white [pulses]’ serve S as the basis of an association for B and B's appearance itself. This example also indicates that language is used for getting someone

to remember the traces of the past, a feature of ‘getting someone to remember’, a sub-macro functional category we are treating next in this section.

Text 15 (Specimen 2)

Specific context: An old man narrates his days in the past to a person who is waiting for a bus at Pokhara Bus Park.

Translation 1

The old man: /*din b^har kamajo rat b^har ramajo garijo*/(‘Earning during the day; merry making during the night’ was done) (i) [auto sense: by me in my youth]. Where, now, [there] is no one even to care for [me]. Aimlessly (...0.2), [something] is eaten if someone gives, or else [I] sleep towards there. Sometimes, 2-3 days are spent without eating; sometimes [something] is eaten.

Translation 2

The old man: ‘Earning during the day; merry making during the night’ came true during my youth. Oops! There is no one even to care for me now. Aimlessly (...0.2), I eat something if someone gives; if not, I sleep over there. Sometimes, I spend 3 or 4 days without eating whereas sometimes I eat, too.
(App. 1.15)

As the old man narrates, he was a tourist guide in his youth, so he earned enough but spent what he had earned the same day: he did not save for the future. He regrets that now, in his old age, he is undergoing the results. He creates the proverb with a rhyming pattern to express the states of his past and present life, and also makes—at least attempts to make—the listener(s) contemplate on his youth as well as present days. (It comes later that he wanted to beg some money from the listener/s.). Thus, it also suggests towards the existence of ‘making someone imagine’, which largely overlaps with ‘other regulation’ a theme type under ‘Regulating’ (Function 12).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./_ ko babu fiola h ^h au/ (S)	• [He] may be #'s father.	• Perhaps, he was #'s father.
2./j ^h fi ^h fi ^h o ni w ^h fi ^h ale b ^h annub ^h ako/ (S)	• Here is [what] she had said.	• This is the place (shop) she was talking about.
3./ekp ^h lta ke b ^h ako t ^h la b ^h aneni sa ^h r/ (Int.)	• Once what has become, you see Sir!	• What happened once, you see Sir!
4./m ^h ile kasto sam ^h ma pa ^h ni b ^h jhoreko t ^h bu b ^h ane ni/ (Int.)	• Even up to how I have endured, you see.	• Even what I have undergone [once], you see.
5./m ^h lai euta kurako ^h fiile pa ^h ni sam ^h dz ^h ana t ^h la tjo belako/ (Int.)	• To me [there] is also still the remembrance of one thing of that time.	• I still remember one thing that happened at that moment.

Formally, all of the utterances in this KIEs list are declarative statements. Some of them (3, 4, 5) are attention getters which share largely with ‘Regulating’ (Function 12) and ‘Organizing Discourse’ (Function 5), dealt with later in this chapter.

Getting oneself to remember. Besides recalling the memory of the past, speakers were observed activating their own memory by the use of language. Although ‘recalling the past memory’ and ‘getting oneself to remember’ share in common the memory aspect of cognition, they slightly differ in the degree of the effort of conscious concentration: in the former case, the memory spontaneously comes into play but in the latter case the speaker puts a greater conscious effort to remember things, ideas and events. Again, ‘getting oneself to remember’ is a functional characteristic of language which has much in common with ‘Regulating’ (Function 12), more specifically the thematic type coded as ‘self-regulation’.

Text 16

Specific context: Two buyers (B1 and B2) and S are talking at a grocery at Hong Kong Market, Pokhara.

Translation 1

B1 →B2: I think (...0.2) we had got black pulses from here days ago.

B2: Not from here.

S: Yes, [that] is here. I recognized you.

B1: /kalo rΛ seto b^hΛeko ho/ *Having the black and white [pulses], yes (i)?*

S: Yes, yes, yes! Here that is (ii).

Translation 2

B1→B2: I guess (...0.2) we got black pulses from here the other day.

B2: Not from here.

S: Yes, that was here. I could recognize you.

B1: *The black and white [pulses]?*

S: Yes! Certainly that was here.

(App. 1.16)

As is evident from the Text, B has a very hazy memory of their visit to the shop in the past (iii) in the beginning whereas B2 has almost totally forgotten (i). As this Text stands out, S reminds B of their visit to the shop in the past (ii) and then B's hazy memory gets gradually activated.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1. /b ^h oli b ^h Λneko kΛti gΛte fio b ^h Λne Λt ^h t ^h ais gate/ (S)	• Saying tomorrow how much date is [I] said, twenty eight date.	• What date tomorrow is— oh yes, twenty-eight.
2. /~̃ fio/ (S)	• Yes, [it] is.	• Yes, right!
3. /ke Λre/ (S)	• What, umm...	—
4. /kΛti fio ke re birtamodko/ (B)	• How much, what of (...0.3) Birtamod?	• How much umm (...0.3) up to (for) Birtamod?
5. /pΛk ^h Λ fiΛi/ (B)	• Wait, OK!	• Let me remember!

Forms such as the self-oriented interrogative (4), short expressive remarks (2, 5) and pragmatic markers (3, 4) are evident in this list of KIEs.

Creating a verbal image. It was also explored in some cases that people created an image of an object through words in an effort to describe it. The description involved an object that they knew exists but they did not know the exact name, or was not readily present in the context of situation. Consequently, they employed imagining and guessing as strategies to refer to them. The sub-macro functional categories ‘getting oneself to remember’ and ‘creating a verbal image’ lies on their directedness: the former is self-direct but the latter is addressee-directed. Yet, both of them share in common with ‘Regulating’ (Function 12). Similarly, the notion of ‘creating a verbal image’ highly resembles the notion of ‘talking about something not present in the immediate context’, theme type 2 of ‘Referring’ (Function 11) but what matters is the nature of the presence of the cognitive element: ‘creating a verbal image’ more overtly involves the cognitive element than does any sub-macro functional category belonging to ‘talking about something not present in the immediate context’ which involves more of the physical element.

Text 17

Specific context: B tries to make S understand the type of a tap he is in search of at a shop in Ilam.

Translation 1

B: I had needed (I need) a tap for the bathroom
 (...0.2) /mat^hitir^hΛ g^h umaune hoin^hΛ/ /euta fiatle
 sΛmaer^hΛ Λgaq^hi tane k^hults^hΛ r^hΛ p^hts^haq^hi tane bΛnd^hΛ
 fiunt^hΛ kja tΛ/ /met^hΛko/ /tjΛsko noʒ^hΛl pΛni fiunt^hΛ
 garden paip gāsn^hΛ milne/ (not one to move round at
 the top). Pulling [it] forward with a hand, [it] opens
 and pulling [it] back, [it] closes, you see! (...0.3)
 {showing with his hands}—metal's. That has a
 snout, too—fixable in a garden pipe) (i).

S: Yes (...0.2) I understood [what] you have said.
 We had [that one] but [it] has finished now.

Translation 2

B: I need a tap for the bathroom, one that one can
 move by turning round at the top. {Shows how with
 his hands}. It opens if one pulls it forward with a
 hand, and closes if one pulls it backward, you see!
 (...0.3)—made of metal. It also has a nozzle so that
 a garden pipe can be fixed to it (i).

S: Yes (...0.2). Yes, I see what you are saying. We
 had that one but it has finished right now.
 (App. 1.17)

It is evident in Text 17 that B is trying to bring the picture of a typical tap—an object which is absent in the immediate situation—to S's mind by sketching its verbal image, so the Text also has a quality of 'Referring' (Function 11).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./plen bΛnaeko b ^h Λe kΛsto ramro hund ^h jo fiola/ (B)	• How fine [it] would be if made plain!	• How fine it would be if they had made it plain!
2./euta fiatle sΛmaer ^h Λ Λgaq ^h i tane k ^h ults ^h Λ r ^h Λ pΛts ^h aq ^h i tane bΛnd ^h Λ fiunt ^h Λ kja tΛ/ (B)	• Having caught with one hand [and] pulled forward [it] opens; having pulled backward [it] closes	• It opens if you catch it with a hand and pull forward, but closes if you pull it backwards.
3./ko babu fiola fiΛu/ (S)	• [He] May be #'s father.	• Perhaps, he was #'s father.

As can be seen from the data, declarative utterances are very commonly used to convey this sub-macro functional category. Additionally, discourse markers are also commonly identified.

Showing understanding. As the data reveal, in some instances people in the field showed, using language, that they had new understanding of something. The sub-macro

functional category ‘showing understanding’ largely contrasts with ‘creating a verbal image’ in the sense that in the former case, the speaker attempts to show that he/she has understood what has been said but attempt is made by the speaker to make the hearer understand his/her description in the latter case.

Text 18

Specific context: B buys an ‘inhaler’ at a shop selling kitchen-based electrical utensils in Kathamandu but he does not know how to use it. S shows him how to use it.

Translation 1

B: /*inhelər*/ ([So, that is called] *inhaler* (...0.2)) (i).

Well, let's see one (...0.8). {S goes and brings one}
How to use this (ii)?

S: [It] is easy. [There] is nothing. Place this (the upper part) here. Put a little water here (in the lower part). Join [it] into the plug and switch on. Steam starts coming off after 1—2 minutes. Cover [it] with the mouth this way (...0.4) {shows} and pull the steam from the nose [and] the mouth. Do [this for] 20—25 minutes. [It] becomes fine. [It] also makes the face clean (...0.3). OK, don't put salt all, OK. Very strong steam comes, [otherwise]. Don't use mineral water, either.

B: /*e lA tʰik tʰA*/ (E..., OK, [it] is all right) (iii).

Translation 2

B: [So, it is called] *Inhaler* (...0.2). Well, let's see one (...0.8). {S goes and brings one}. How shall we use this?

S: It's easy—almost nothing. Place this (the upper part) here. . Put a little water here (in the lower part). Join it into the plug and switch on. Steam will start coming off after 1—2 minutes. Cover it with your face this way (...0.4) {shows} and pull the steam through your nose. Repeat this process for 20-25 minutes. It'll be fine. It also makes your face clean (...0.3). By the way, don't put salt at all, OK. Or else, very strong stream will come off. Don't use mineral water, either.

B: *I see* (...0.2). *OK, it's all right.*

(App. 1.18)

As can be seen in Text 18, B knows for the first time that the gadget he is searching for is called ‘inhaler’ (i). On top of that, he has no knowledge of using it, so he inquires how to use it (ii). Then S shows him in detail how to use it. B's final responses also represent his new understanding (iii, iv).

KIEs

Phonemic transcription

1. /*praun e*/ (B)

2. /*e*/ (B)

3. /*e lA tʰik tʰA*/ (B)

4. /*mA tA kinA sʰat hũdAinA
bʰAneko tA jAsto bʰArAtʰA
rA po sʰat hũdɔrAinAtʰA*/
(B)

5. /*e tʰupro rAtʰA*/ (B)

Translation 1

• Prawn, I see.

• E...

• E... [it] is right.

• I have said why [it] does not occur start then [it occurs that] the start did not occur having been like this.

• E... [it] was a lot [now I know].

Transcription 2

• —

• I see.

• I see. OK, it's all right.

• I thought why it did not start but now I know this has happened to it.

• I see now... there is a lot.

Regarding the forms, the declarative has entirely been used. In addition, the discourse marker ‘e’... (Nepali ‘I see’...) (2, 3, 5) has also been commonly used.

Showing the absence of knowledge. In contrast with the preceding sub-macro functional category, in some other cases, people showed the absence of knowledge by means of language. Hence, the major difference between the preceding category and the present one is the presence and absence of knowledge about something being talked about. It is also a quality shared between these sub-macro functions and the macro functional theme ‘Referring’.

Text 19

Specific context: An elderly man (B) is at a hospital canteen. He inquires the canteen assistant (S) what a thyroid patient should have.

Translation 1

B: *Babu!* What should a thyroid patient eat?

S: /kʰai jo tʌ dʌktʌrlai nai soḍʱnu pʌrʱhʌ/ *Not sure; [you] should ask this to the doctor (i).*

Translation 2

B: Dear! What should a thyroid patient eat?

S: *No idea. You need to ask the doctor.*
(App. 1.19)

In this Text, S says that he does not know what a thyroid patient should eat (i).

However, S shows his absence of knowledge regarding the elderly person's query (ii).

Typically, the vocative *babu* has been used to mark politeness.

KIEs

Phonemic transcription

1. /kʰai jo tʌ dʌktʌrlai nai
soḍʱnu pʌrʱhʌ/ (S)

2. /tʰʌrmʌs bʱʌnnʌ pʌni
aũdʌinʌ/ (B)

3. /ke ke fiʌ ke ke/ (B)

4. /jʌsma tsʌfĩ ke tʌtwʌ
pʌintsʱʌ bʱʌnne pʌni tʰʌfiʌ
tʰʌinʌ/ (S)

5. /ʌ dui miʃʌr pʌgenʌ euta
kʰollai/ (B)

Translation 1

• No idea. [You] need to ask the doctor.

• [To me] does not even come to say ‘thermos’.

• What-what is what-what!

• Also [there] is no knowledge [about] what element is got in it.

• A⁵ (...0.2) two meters did not suffice for a cover.

Translation 2

• No idea. You need to ask the doctor.

• I don't even know how to say ‘thermos’.

• Beats me.

• I don't know myself what element we can get in it.

• Er, it was a short supply by two meters for a cover.

⁵ A... (lengthened) an expression indicating recalling or hesitation

As the data reveal, in addition to the commonly used utterance ‘[I] don't know’, short phrasal expressions such as ‘no idea’, and hesitation/confusion markers such as ‘a’.. (‘erm’..) are the common forms used to express ignorance.

Function 4: Creating Entertainment

The central concept of ‘Creating Entertainment’ as a macro-function is characterized by the creation and expression of linguistic art for entertainment, i.e. art and entertainment in and through language. In different words, as the data reveal, language is used for creating artistic, rhetorical, imaginative and poetic or literary tastes—all in some way associated with the aesthetic taste of language. The data showing artistic and entertaining characteristics expressed through language have been coded as the macro functional theme ‘Creating Entertainment’. The salient sub-macro functions, or categories under this thematic heading are ‘creating artistic and imaginative effects’, ‘expressing and creating humor’ and ‘associating’, with the former two having further sub-categories (Figure 6).

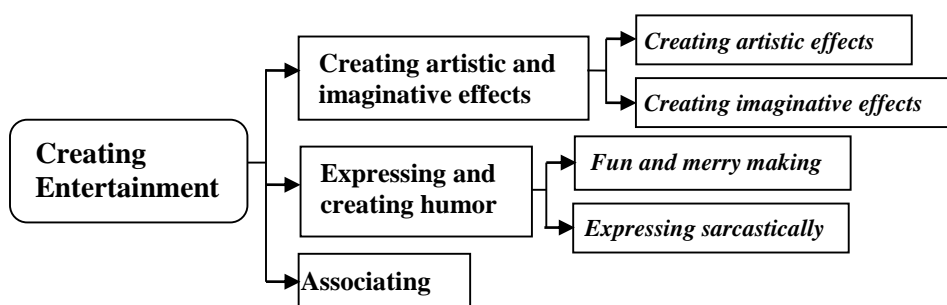


Figure 6. ‘Creating Entertainment’ as the core and its categories.

Creating artistic and imaginative effects. Some utterances used in the business setting were meant for creating artistic effects, mainly through the structural aspect of language whereas some others were intended to express imagination, so, they have been organized together under the category ‘creating artistic and imaginative effects’. They

have been further organized into two micro functional sub-categories: ‘creating artistic effects’ and ‘creating imaginative effects’.

Creating artistic effects. The data reveal that in some instances speakers in the business setting used language artistically, mainly by managing sounds properly as a strategy. Thus, the data presented under this micro-function basically relate the external aspect of language.

Text 20

Specific context: A road-side fruit hawker (S) attracts a lady's (B's) attention for a transaction.

Translation 1

S: Will [you] take bananas elder sister? A hundred rupees a dozen.

B: A hundred rupees a dozen? [It] became expensive. {About to go away}

S: OK, come. 100 rupees for one and a half dozen. {B counts and takes one and a half dozen.}

S: /ek dʌrʤʌnko dam aɖʰa dʌrʤʌn inam/ (Price for a dozen; half a dozen a reward!) (i)

Translation 2

S: Would you take bananas, Madam? A hundred rupees a dozen.

B: A hundred rupees a dozen? Oh, rather expensive. {About to go away}

S: Well, come on. 100 rupees one and a half dozen. {B counts and takes one and a half dozen.}

S: A dozen with a price; half a dozen for free! (App. 1.20)

At the end of this conversation, S manages the sounds in the words /dam/ (meaning ‘price’) and /inam/ (meaning ‘reward’). So, they rhyme with each other, and consequently the lines produce a poetic and an entertaining effect (i). Notably, in this Text the kin term ‘elder sister’ has been used to mark politeness.

KIEs

Phonemic transcription	Translation 1 (near-Nepali)	Translation 2 (near-English)
1. /ɦɪ tɪs ruɖjʌko mɐl ʤʰɔlatɪrɪ ɦɪ/ (S)	• <i>Hai!</i> Goods of 30 rupees: put [it] to the pocket.	• Hey! Goods costing 30 rupees; put [them] into your pocket.
2. /ɦɪrɪrɪ ʤʌnu mɪlɪrɪ ɪnu/ (S)	• Go by seeing; take by adjusting.	• See, adjust, take and go.
3. /ɦɔlɪkɪ bulɪkɪ bulɪkɪ nɪkɪ tulɪkɪ/ (a lady)	• A ringlet by a ‘maybe’; a nose-abortion by the ringlet.	• Hope gives a ringlet; the ringlet makes a prolapse.
4. /bʌʤʌr bʰʌntʰʌn ɦɪʤʌr kʰɪlko/ (B)	• [They] say a market [is] of thousand types.	• A market has goods of a thousand types.
5. /dɪnbʰɪr kʌmɪjo rɪtmɪ rɪmɪjo ɡɪrɪjo/ (an old man.)	• ‘Earned all day [and] made merry all night’ was done.	• I did ‘earning during the day and merry making during the night’.

It is notable that each of the transcribed utterances in Nepali has two parts, each part ending with a word rhyming with the other at the end of the other part. However, the rhyming pattern of the original versions is almost impossible to represent in the translated versions in English. At the KIEs level, two of the exponents (1, 2) also share with ‘Regulating’ (Function 12) because they are also used for attracting attention of the hearer(s).

Creating imaginative effects. In some cases, people in the business situation also used language for creating imaginative effects, or to express their imagination. Paradox and overstatement were explored as the major strategies employed to this end. Unlike in the micro function ‘creating artistic effects’, the data are fundamentally related to the aspect internal to the speaker.

Text 21

Specific context: A woman (B), who is slightly drunk, and shoe-makers (S1 and S2) relate their past at a shoe maker's by the roadside in Dharan.

Translation 1

B: You look like just 16 years Sir! (Hon.↑). [I] see [you] like 16 years (i).

S1: /sorɦa bɦrsɦko pɦni bɦijo niɦɦɦur ek kɦep ta/ ([I] became 16 years one time, too, Madam!) (Hon.↑) (ii.)

B: If I was the age of yours (...0.2) like, I would take another birth again (...0.2). /ɦamro sɦrle pɦɦɦɦɦɦɦ kɦeri teso bɦɦnnuhuntɦjo kɦa/ (Our sir used to say so while teaching, you see) (iii).

S2: Your husband?

B: /ɦainɦ mɦ pɦɦɦɦɦɦɦ kɦeri matɦi pɦɦɦɦɦɦɦ/ (No, when I was reading, over in the hills) (iv).

S2: Sir, perhaps, didn't use to say [I] marry you?

B: No, you see! [He] said the age should be like ours (v). S

Translation 2

B: You look 16 years sir. As I see, you seem to be 16 years.

S1: I was also 16 years once upon a time, Madam.

B: If only I were the same age as you (...0.2). I would take a birth again (...0.2). Our teacher used to say so while teaching, you see.

S2: Your husband?

B: No, when I was reading, in the hills.

S2: Didn't your teacher use to say he would marry you?

B: No, you see! What he meant was that the age should be like ours. S

(App. 1.21)

In this Text, B's report on her observation (i) makes S recollect his age far back in time (ii). This then directs the rest of the part of the discourse to the transcendence of their past. For example, B imagines (remembers) what her teacher used to say (iii, v); where she used to read (iv) and so on. (It is notable that she was slightly drunk!) A sentence at the end of the Text, which was functionally irrelevant but relevant as a discourse element, has been truncated (S).

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./bidzi pʌni kam nʌbʰʌɾʌ bidzi fiʌgi/ (S)	• Busy- having no work even [then] busy, yeah?	• Busy even without any work, surely.
2./fiʌɟurle kʰaidie fiʌmi moʃaũne fiʌ/ (S)	• We fatten if Sir kindly eats.	• We will get fatter if you kindly eat
3./ʌnɟa pʰʌrsi dʒʌtro tsʰʌ ni/ (S)	• The egg is as big as a pumpkin.	• The eggs are as big as pumpkins.
4./dʌrdʒʌn boknʌ nʌsʌkine bʰo tsʰʌwʌtʌ matrʌi dinu/ (B)	• [It occurs] a dozen (of the eggs) can't be carried; give only six quantities.	• It occurs that a dozen (of the eggs) can't be carried, so I will get only six of them.
5./sofiɾʌ bʌsʌko pʌni bʰʌiʃo ni fiʌdʒur ekkʰep ta/ (S)	• [I] also became of sixteen years one time, you see Madam.	• You see Madam, I also became sixteen years old at a point of time.
6./mʌ pʌni timro umerko dʒʌstʌi bʰʌe ta/ (B)	• If only I was like of your age.	• If only I was the same age as you.
7./mʌ pʰeri pʌni ʌrko dʒʌnmʌ lintʰẽ dʒʌstʌi/	• Like I would also take another birth again.	• I would also probably take another birth.

As the KIEs reveal, exaggeration (3), paradox (1, 2) and semantic deviation (4) were also explored as poetic strategies used for entertainment.

Expressing and creating humor. In some instances, language was also found being used for creating humor. ‘Fun and merry making’ and ‘expressing sarcastically’ were explored as the major micro-functions under this sub-macro function.

Fun and merry making. As illustrated by Text 22 and the KIEs listed thereafter, BSON was used for fun and merry-making.

Text 22

Specific context: S, B1 and B2 (B1's companion) are conversing at a stall at the Road Festival in Dharan.

Translation 1

S: How [much] of this butter shall [we] take Madam? (Hon.↑)

B: Give one kg [please].

S: One kg only? Take 4—5 kg [please] (Hon.↑).

B: *Ammmai!*⁶ What to do with that much?

S: Ghee. Only 1 kg? Let's take 2 kg.

B2: /pāts kedzi tɔlulera tsar kedzi g^haidinufios/ (Weighing 5 kg, subtract 4 kg) hahaha! (i). {All laugh}.

Translation 2

S: How much of this butter will you get Madam?

B: One kg please.

S: One kg only? Do get 4 or 5 kg.

B: Oh God, what shall I do with that much?

S: Ghee. Only 1 kg? Please do get 2 kg.

B2: Well, weigh 5 kg and then subtract 4 kg. {All laugh} (App. 1.22)

It stands out from Text 22 that B2 creates humor, particularly repartee, by deliberately insisting on his own point in different words meaning the same (Abrams & Harpham, 2012). B2's remark (i) appears as a joking strategy for creating humor.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./amalai polnɔ dine bela b ^h ako ts ^h ɔɪnɔ fiɔfiɔ/ (S)	• It has not been time to give Mother for scorching, haha!	• It is too early for Mother to be scorched! {All laugh}
2./jɔsɔri nɔi g ^h ɔɪtɔɪ dzane fiɔ b ^h ane tɔ ek dui dinma tɔsɔɪ paine b ^h o ɔni lɔɪdzɔũɔ nɔ/ (B)	• If [the price] goes decreasing in this way, [it] may be bought without paying. Then [I] will buy [it], OK	• If the price keeps decreasing in this way, perhaps it can be got all free of cost. Then I will buy it, OK.
3./ɔndɔ p ^h ɔrsi dzɔtro ts ^h ɔ ni fiɔfiɔ/ (S)	• The egg is as big as a pumpkin, haha!	• The eggs are as big as a pumpkin. {All laugh}
4./bisma karobar gɔrnu fiunnɔ kja/ (S)	• [We] should not do a transaction at twenty/poison. ⁷	• We should not transact at [the rate of] twenty rupees.
5./beulalai fiɔinɔ nɔbeulalai fiɔfiɔ/ (B)	• [It] is not for the bridegroom, [but] for a non-bridegroom. ⁸	• It is for somebody else, not for the bridegroom.

⁶ A surprise marker literally meaning 'mother!'

⁷ In Nepali, 'bis' refers both to twenty and poison.

⁸ The Nepali word 'behulo' (bridegroom), unlike many other words, is not prefixed with 'na' (pronounced /nɔ/) which is a negative marker.

6./pāts kedzi tʌlɛrʌ tsar kedzi gʱʌtʌidɪnuʃɪos nʌ tʌ/ (B)	• Having weighed five kg, subtract four kg, OK.	• OK, well then. Weigh five kg and then subtract four kg.
7./bʱo tjo tsɪjako mol pʌni jʌfi tsʱuʈ gʌrdɪnu/ (B)	• No, kindly do a discount of the price of the tea in very here, too.	• OK, adjust the price of the tea, too, to the discount of this item.
8./naŋgʌi ajɛrʌ tʌ luga kɪnɛko dɛkʰɛkʌi tsʱʌɪnʌ/ (S)	• [I] have not seen [anyone] having come naked and bought clothes.	• I haven't seen anyone come naked and buy clothes.
9./euta tsʌppʌl bɛtsne tsʌʌnʌi tsʱʌɪnʌ/	• [There] is not any custom of selling one slipper.	• As a custom, we don't sell [only] one slipper.
10. /ʈɪtsʌɾ ʈɪtsʌɾni kun tsahĩ/ (S)	• A teacher or a teacher <i>ni</i> , ⁹ which one?	• Which one (for whom), a male teacher or a female teacher?
11. /ɦʌs tʌpʌɪlʌi pʌʈʈjʌɛrʌi dieko tsʱu ni ɦʌɦʌ/ (S)	• Yes, [I] have given you having [it] folded (or, [I] have folded you and given.	• Yes, I have folded you and given!

From the data, some strategies associated with linguistic entertainment can be explored. Joking in various ways such as intentionally twisting the sense of the speaker (1, 4, 8, 9, 11) overstating (2, 3), repartee (6), fun or wit (1, 7) unusual manipulation of word forms (4, 5, 10) and ambiguity (11) are the most overtly used strategies depicted in this KIEs list.

Expressing sarcastically. The data also reveal that people in the business setting used language for expressing sarcastically, mainly by means of satire, rather than ridiculing the speaking partner directly or attacking him/her verbally. The basic difference between the micro functions ‘fun and merry making’ and ‘expressing

⁹ It is humorous to affix the English word ‘teacher’ with the Nepali suffix ‘*ni*’ (pronounced /ni/), which marks the female counterpart (or often someone’s wife) when added to a male noun.

sarcastically' is that the former is aligned more to direct humor but the later more to an indirect way of using language, so may not necessarily be understood literally.

Text 23 (Specimen 1)

Specific context: B and S talk while selling and buying a t-shirt at a footpath in Pokhara. B2 (a woman has come with B1) also intervenes towards the end of the conversation.

Translation 1

ᱠᱟᱨ (13)

B: That is, I have [already] been ready to give 350 to you, then.

S: [It] does not come at 350. Saying 400 means [you] have to add 150 to this, you see, by looking at the cloth once by looking fittingly (...0.2) what type of cloth it is.

B1: /lɑ lɑ ek tsofi saɦɑrukʰ kʰɑnɑi po dekhintsʰɑ ki/ /ke tʰɑɦɑ/ (Yes-yes, once [I] might look like Sharukh Khan¹⁰. What information) (i)!

B2 (who has been seeing and listening patiently and silently): /saɦɑrukʰ kʰɑn tsɑɦĩ hoinɑ saɦrukʰ kʰɑnko kukhura ɑɦsto tsɑɦĩ dekhintsʰɑ ki/ (Not Sharukh Khan; [you] might rather look like Sharukh Khan's poultry) (ii).

Translation 2

B: So, I have already been ready for 350 rupees.

S: Not at 350 rupees. 400 means now you have to add 150 to this. Now look at the material once (...0.2) and see what type of cloth it is.

B1: OK-OK, (auto sense: let me try) I might look like Sharukh Khan. None knows!

B2: You might rather look like Sharukh Khan's chicken, not Sharukh Khan.

(App. 1.23)

In the Text, B is haggling as much as he can but has not been very successful. Consequently, he has developed a sort of 'ego', a psychological trait, in him. Moreover, he knows that S is flattering her goods. Therefore, B satirizes S as he tries on the shirt (1). Meanwhile, placing herself on B's satire, B2 rejoins satirically (2). Above all, they are entertaining as they are talking.

Text 24 (Specimen 2)

Specific context: B and S talk as B buys a bed at a 'furniture' at Kathmandu.

Translation 1

B: And, at what price, the last, do [you] give this bed, elder brother?

Translation 2

B: So, to the least, what price will you take for this bed, sir?

¹⁰ An Indian hero

S: [It] should not have been below 35 (three thousand five hundred rupees). OK, let [it] be, do 34.	S: The least is 3500 rupees. Well, let's negotiate for 3400 rupees.
B: /tsʰattis ɡarɲu ni ɓaru/ (Rather, do 36), haha (i)!	B: Rather why not 3500 rupees! {Laughs}
S: /tsʰattisma kinna ta arkaɪ paɓaɪ dʒanu paɓtsʰa/ /hami ta ɓaɗʰaera ɓetstainai/ ([You] should go to another shop to buy it at 36. We do not sell by increasing [the price]), haha (ii)!	S: You had better go to another shop to get it for 3600 rupees. We don't overcharge you. {Laughs}.
B: OK, let [it] be. Call the man to carry [it] [please].	B: OK, right. Please call the porter. (App. 1.24)

Text 24 shows that B does not believe S has discounted so much for her. She thinks that it is still too expensive. However, she does not state this directly but in a sarcastic way (i). It is illustrative from the Text that, in return, S also rejoins with a sarcastic manner rather than protecting himself rudely (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./safu maɦĩɔgo ki ɓɓji maɦĩɔgo/ (B)	• [Is] the trader expensive, or the vegetables expensive?	• Which is expensive, the trader or the vegetables?
2./safiɾukʰ kʰan tsʰafĩ ɦoina safiɾukʰ kʰanko kukʰura dʒasto tsʰafĩ dekʰintsʰa ki/ (B2)	• [Is] not Shah Rukh Khan, [you] might look like Shah Rukh Khan's poultry.	• You might rather look like Shah Rukh Khan's poultry, not Shah Rukh Khan.
3./a ɾaɓaɪɾaɓ ɓaɓkiɔjo ni/ (B)	• Aa! ¹¹ Juice [and] juice; just finished, you see.	• Aah! Full of juice; that's all.
4./saŋkaɪ naɓannu paɾneɦola ki/ (B)	• Maybe, no need to do [any] doubt?	• No need to take any doubt, you mean?
5./tsʰattisma kinna ta arkaɪ paɓaɪ dʒanupaɓtsʰa/ (S)	• [You] need to go [to] another shop to buy [it] at 36! ¹²	• You need to go to another shop to get it for 3600 rupees!

¹¹ An expression used to show indifference, resignation, disbelief, irritation, etc.

¹² We don't overcharge you.

Similarly, it is notable from two of the exponents that the interrogative (1, 4) and the exclamatory (3) forms are typically associated with the micro functional category ‘expressing sarcastically’. This means that this macro function has some common formal bearing with the macro functional themes ‘Exploring the Environment’ (Function 10), ‘Expressing Emotions’ (Function 7) and ‘Regulating’ (Function 12).

Associating. Data involving some kind of artistic comparison between and/or among objects, ideas and people, mainly by means of such strategies as metaphor, proverbs and idioms, and coding the message are organized under this sub-macro function. This sub-macro functional category slightly differs from the other categories in this section in that this involves artistic comparison (association) between objects and ideas—present or absent in the immediate context—and, thus, adds an artistic taste to what is being said.

Text 25

Specific context: A lady (B) haggles with an old street vendor (S) over a carpet at the suburbs of Kathmandu.

Translation 1

₪s (7)

B: [This] can be bought at 4500.

S: Would I, the old man, say that much if that could be bought at 4,500?

B: Only the other day, my friend had bought—exactly like this.

S: Yes, the last 10, 000.

B: No, [I] won't take [it].

S: Will [you] take [it] at 8,000 then?

B: No-no, go.

S: [You] would buy if [you] were to buy. /*medikalā pani dzane ausad^{hi} pani k^hanna b^hanne/ [One] also goes to the medical and says [that] [one] also won't take the medicine (i).*

Translation 2

B: This can be bought for 4500 rupees.

S: Would I, the old man, charge you so much if that could be bought for 4,500 rupees?

B: My friend got the same only the other day.

S: OK, 10,000 rupees, that's final.

B: No, I won't get it.

S: OK, would you get it for 8,000 rupees?

B: No-no, you can go.

S: You would buy if you had an intention to buy. *One goes to the clinic but says that one won't take the medicine, either.*

(App. 1.25)

Text 25 illustrates that S, as he thinks, has made as much of a discount as possible but B does not seem willing to compromise. Then, S concludes that B is not very interested in buying the carpet and metaphorically associates B with a sick person who goes to the clinic but rejects to have medicine (i)—a tactic of commenting on B's manner, which is more artistic than the one it would otherwise have been through plain words.

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /ʌkʌbʌri sunlai kʌsilaũnu pʌrdʌinʌ/ (B)	• [One] need not apply the touchstone to <i>akabari</i> gold.	• There is no need for testing the No. 1 gold.
2. /medʒikʌlã pʌni dzane ʌusʌdʰi pʌni kʰanna bʰanne/ (S)	• [One] goes to the medical, too; [and] says [I] don't eat the medicine, too.	• You would go to the medical clinic but say you would not have the medicine, either.
3. /pʌqʰeko tsʰu bʰʌnerʌ sʌbʌi dʌktʌr fʌntsʰʌ rʌ/ (S)	• Saying [that] [you] have read, do all become a doctor?	• Can all those who are educated become doctors?
4. /mantsʰe tsinerʌ kʰasi kinnu/ (S)	• Buy a he-goat (castrated) having recognized the man.	• Recognize the seller before you buy a he-goat (castrated).
5. /bʌtsʌ bʰokajo bʰʌne tʌ rune kam tʌ fiõ ni tʌ/ (Int.)	• If a child (customer) hungered, [there] is [naturally] a business of crying (complaining), you see.	• It is natural that a hungry child (unhappy customer) cries (complains), isn't it?
6. /dʌsʌĩ tʌ godzibʰitra pʌsisʌkjo ni/ (S)	• Dashain has already inserted inside the pocket.	• Dashain is about to come into the pocket.
7. /adʒʌ pʰeri goldʌn dzubili mʌnaũnu pʌrne stʰiti tsʰʌ/ (S)	• Today again the condition is to have to celebrate a golden jubilee (make no profit).	• The condition is that [I] have to celebrate a golden jubilee again today.
8. /fiat laqjo kʰʌlti bʰʌjo/ (B)	• Did [it] became 'the pocket came to the hand'?	• Was it like 'procured the pocket'?

The KIEs indicate that most of the exponents are the declarative but two of them (5, 8) are the interrogative.

Function 5: Organizing Discourse

The BSON data also indicate that language is a means of creating a text or discourse by organizing ideas and resources. Thus, the data analyzed and interpreted under the macro functional theme ‘Organizing Discourse’ suggest the way discourse is managed within a text mainly by means of sequencing the substance within the text properly.

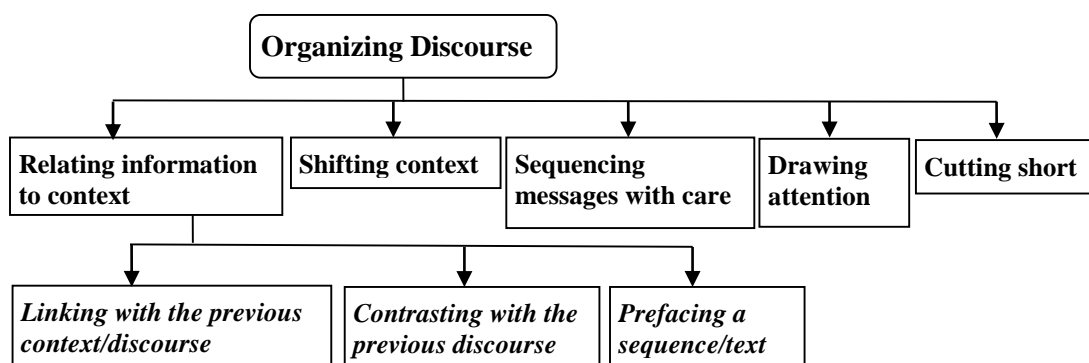


Figure 7. ‘Organizing Discourse’ as the core and its categories.

The sub-macro functional categories dealt with in this section are ‘tying information to context’, ‘shifting context’, ‘sequencing messages with care’, ‘drawing attention’ and ‘cutting short’. Of those five sub-macro functional categories dealt with in this section, ‘relating information to context’ consists of three micro functional sub-categories, namely, ‘linking with the previous context/discourse’, and ‘contrasting with the previous discourse’ and ‘prefacing a sequence/text’ (Figure 7).

Relating information to context. It was investigated in the field that people used language to connect what is being said to what had been said earlier, and/or what will be said later. As it was also observed, they used it to preface a sequence in a way that what

is being said is a sequential part of what comes next. Each of them has been presented under a separate micro functional sub-category in the text that follows.

Linking with the previous context or discourse. In some cases, people were found using language to refer to what they had already (or just) said. In such cases, the present discourse was a congruous continuity of the previous discourse.

Text 26 (Specimen 1)

Specific context: Having talked with a few people crowding around his stall at the Road Festival in Dharan, S connects back to Nepaltar, a place where he grows the kiwi fruit, and about which they had talked earlier.

Translation 1

Ss

S: /ʌgʰi pʌni bʰʌneko hʌmile nepaltar/ (We had told about Nepaltar earlier, too) (i). Nepaltar (...0.3) [is] right below the road [through which] she (a woman in the crowd) goes her parents' home.

B: Nepaltar [is] a cold place, is it?

S: Yes, [it] is a cold place. It (kiwi) grows from 1200 to 24/2500 meters from the sea level.

Translation 2

Ss

S: We talked about Nepaltar earlier, too. Nepaltar (...0.3) is right below the road through which she goes her parents' home.

B: Nepaltar is a cold place, is it?

S: Yes, it is a cold place. It grows from 1200 to 2400 or 2500 meters above the sea level.

(App. 1.26)

In the beginning of this part of the conversation, S is connecting back to the place (Nepaltar) where he grows kiwi fruit (i). The earlier context was that, he had to say something about the kiwi fruit before he had finished his description of Nepaltar. Therefore, he is linking his information back to Nepaltar again. (In contrast, he is derailing the description of the place off to the kiwi fruit again at the end of the conversation)

Text 27 (Specimen 2)

Specific context: B likes a shirt at Bhrikurimandap Open Market and is negotiating the price.

Translation 1

B: /maile tʌpaɪlai ke bʰʌne bʰʌne/ What I said [in the beginning] to you was that (i) (...0.2) [you] put such a price so that I won't feel cheated even wherever

Translation 2

B: What I said to you in the beginning was that (...0.2) you put such a price that I won't feel cheated even wherever else I go. A great

else I go. A great businessman has given (gave) me this idea.

S: That's right.

B: Well, what do you say? I should not feel cheated even wherever else I go throughout Nepal.

S: {Showing a t-shirt} OK, you show it anywhere, [and] [one] says [that] [I] gave [you] a fine one. To say, the price of this shirt is slightly more, no?

B: No (...0.2) tell me the price you [would actually] give at.

S: Um (...0.2) I do the giving one [for you]. [It] is 600 rupees.

B: /maile b^hane ni/ (I already said (...2) (ii) OK, I gave [you] without saying anything. Because, you see (auto sense: I have set the condition)

S: I (...0.3) what this part recovers from is that, you see, I have brought this shirt cheap from the dealing of nepotism. These are up to 700-800 on wholesale.

businessman once advised me this way.

S: That's right.

B: Well, what would you say? I should not feel cheated even wherever else I go throughout Nepal.

S: {Showing a t-shirt} OK, you show it anywhere, and one will say that I have given you a fine one. The price of this shirt is slightly higher, though, you know?

B: Well, (...0.2) tell me exactly how much you want to take.

S: Erm (...0.2) I will take you the exact one for you. It is 600 rupees.

B: I already said (...2) OK, I will give the money without saying anything. Because, you see (auto sense: I have set the condition)

S: I (...0.3) what this margin recovers from is that, you see, I have brought these shirts cheap from the dealing of nepotism. These are up to 700 or 800 rupees on wholesale.

(App. 1.27)

Towards the end of the conversation (ii), R is linking the text with the one he had made in the beginning (i). Here, the textual link has been used as a strategy for negotiating the price.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ʌg ^h i pʌni b ^h ʌneko famile nepaltar/ (S)	• We said about Nepaltar earlier, too.	• Well, we were talking about Nepaltar earlier, too.
2./maile b ^h ʌne ni/ (B)	• I said then €.	• You know, I said earlier that €
3./mera ap ^h na ʌnub ^h ʌbfʌru tʌ jinʌi hun/ (Intv.)	• My own experiences are these very ones.	• These are the personal experiences of mine.
4./tʃʌti gʌre pʌni p ^h ipti pʌrsent tʌĩ tʃaks tʃʌt fiunt ^h jo/ (BP1)	• Doing that merely would be a 50% discount on tax.	• There would be a discount of 50% on the tax if they merely did that.

- 5./tjo fɪsable fiene fio bʰane ta/ • Looking from that calculation, €.
(BP1) • If we see from that angle, €.
- 6./ʌgʰi pani bʰane ko fiamile/ (S) • Also earlier we had said €.
All exponents in this KIEs list are the declarative. • We also said earlier that €.

Contrasting with the preceding discourse. In contrary with ‘*linking with the previous context or discourse*’, it was observed in some cases that people used language to contradict with what they had said previously.

Text 28

Specific context: Having listened to two sellers reflecting on their business life at Bhrikutimandap Open Market, Kathamadu, B initiates a talk with one of them.

Translation 1

B: [It] is difficult for you too, yes?
S: [It] is difficult. Gibbering [and] gibbering!
B: Yes, yes.
S: [You] go to the big-big ones, [they] count money instantly.
B: *No*, [it] is difficult here.
S: [It] is utterly difficult.
B: /ʌʌ pʰeri tʃʌʌi hũda mansʰe dʰerai pani aeka tsʰan ni/ (*But again, that's why many people have come [here]*) (i).

Translation 2

B: It is difficult for you too, isn't it?
S: It's difficult. People gibber and gibber!
B: Yes, sure.
S: You go to the big shops, you'll see the customers count money without any bargain.
B: It's really very difficult here.
S: Oh yes, it's utterly difficult.
B: *Yet again, that's why many people come for shopping here.*
(App. 1.28)

With a purpose of establishing contact with BW, B initiates the conversation showing a sort of sympathy to her. In most part of the conversation, they agree with each other on the theme of the trouble involved in doing business in that open market. However, it sharply contrasts with the theme towards the end of the conversation when B suddenly points out the advantage in doing it here (i).

In this Text, contrast is strategically being used for ultimately changing the theme to sum up the conversation.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1. /foinΛ tΛrΛ sΛktΛinΛ bādΛrle/ (S)	• No, but the monkey does not finish.	• Erm... but the monkey does not destroy.
2. /b ^h ΛndapΛni/ (S)	• Also to have said - Λ .	• But, on the other hand, - Λ .
3. /dʒΛbΛki ʈoileʈ sofioreΛ pΛni pΛisa kΛmaunu pΛrʈs ^h Λ b ^h Λnne pΛkʈs ^h jΛma mΛ t ^h iē/ (Intv.)	• Whilst I was in favor of saying that [I] should earn money even by sweeping up the toilet- Λ .	• Whilst I was in favor of earning money even by sweeping up the toilet- Λ .
4. /tΛrΛ p ^h eri tʃΛsΛi hūda mans ^h e d ^h erΛi pΛni aeka ʈs ^h Λn ni/ (R)	• But, again occurring so, many people have come, you know.	• But again, you know, that's why, many people have come.
5. /nΛtrΛ/ (B)	• Otherwise, S .	• Otherwise, S .

As can be observed from this KIEs list, the exponents are the declarative with a number of discourse markers such as ‘no’ (1), ‘also’ (2), ‘but’ (4), ‘otherwise’ (5).

Prefacing a sequence/text. In both of the previous headings, the discourse was backward-pointing. However, in some other cases, the discourse was also forward-pointing, that is, the speaker prepared a forum to say something instantly.

Text 29

Specific context: Two business persons (BP1 and BP2) in Pokhara talk in their free time about what happens in their business.

Translation 1

BP1: In fact, it comes that, examining that margin of yours, ours is not anything.

BP2: /esto hunt^hΛ/([This] is like this (...0.2))(i): it becomes very difficult if the wholesaler abases, no? You are plain. # eats too much, you see. For example, (...0.2) # eats; [he] eats well, you see.

Translation 2

BP1: In fact, it comes that examining that margin of yours, ours is nothing.

BP2: *This is like this (...0.2):* it becomes very difficult if the wholesaler abases, you see? You think in a plain manner. # takes big margins, you see. For example, (...0.2) he takes, takes a lot, you see. (App. 1.29)

In this example, BP2 is pointing to something that is coming in succession. To this end, he is strategically using the form (i) as a sequence prefacer.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ke ts ^h Λ b ^h Λne/ (S)	• What is that €.	• What there is that €.
2./kei ts ^h Λina sΛdzilo ts ^h Λ/ (S)	• [There] is not anything. [It] is easy €.	• There's nothing difficult. It is easy €.
3./esto fūnts ^h Λ/ (S)	• [It] becomes like this €.	• It is like this €.
4./euta kura t ^h jo/ (B)	• [There] was one thing €.	• I had one thing to say €.
5./jespali kΛsto ts ^h Λ b ^h Λne/ (S)	• This time what [it] is like €.	• What it is like this time, you see €.
6./b ^h ΛnnΛ tΛ paints ^h Λ ni foinΛ/ (S)	• [It] is allowed to say, no?	• Saying is OK, isn't it?

In this KIEs list, the exponents are entirely the declarative with two of them (6, 7) accompanied by the discourse-and-pragmatic marking tags.

Shifting context. In a number of speech situations, it was recorded that people employed language to indicate a change in context of the talk in progress rather than linking the context to another context or discourse.

Text 30

Specific context: B1, B2 and S are talking while buying and selling a young jackfruit when B makes a shift to a new context.

Translation 1

B1: {Pointing to the young jackfruit} How [much] is [this]?

S: Twenty rupees each.

B1: *E...* [This is] such pest-eaten.

S: *Aa...* This is like this.

B1: Twenty rupees each? [I shall] give 15 rupees each, OK?

B2: OK if given; not OK if not given.

S: What else will you take?

B1: Nothing else (...0.3). /jΛfiã bΛsnub^hako rΛb^hΛ aɖΛ/ ([Now it comes to me] [you] have sat here today) (i).

Translation 2

B1: {Pointing to the young jackfruit} How much is this?

S: Twenty rupees each.

B1: Ick! This is pest-eaten, like this.

S: Whatever, this is as such.

B1: Twenty rupees each? What about 15 rupees each?

B2: That would be OK if negotiated; or if not, that won't.

S: What else will you get?

B1: Nothing else (...0.3). *Oh, by the way, you are sitting here today.*

(App. 1.30)

Nearly throughout the Text, the participants are talking in a business context but towards the end, as a transition, B suddenly twists the text from a business context to a non-business, social or general context (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./fiami ʌbʌ/ (S)	• We now, S.	—
2./pʌisa tsʌĩ pʰirta disʌkũ ki ʌni/ (S)	• I shall [first] finish giving back the money. Then S.	• I first return the change. Then S.

As this KIEs list depicts, one is the full sentence-form (2) in the declarative whereas the the other is a verbless action marker (1). The truncated sentences are potentially the declarative. The time adverbials ‘now’ (1) and ‘then’ (2) have also been used as transition markers.

Sequencing messages with care. While in business interaction, people were found using language carefully so as to present their messages in a proper sequence, one after another, thereby creating a textual effect. Unlike the previous ones, this is a linear way of organizing resources while speaking/talking.

Text 31

Specific context: A busy clerk (S) at a bus ticket counter in Kathmandu talks face-to-face to a customer (B).

Translation 1

S: Now, one lot of our vehicles has been packed, you see, OK.

B: I see.

S: Now, how this time is \emptyset . /baʈoko kʌndisʌn tʰʌfiʌi tsʰʌ pʌfiilo kuro/ ([You] already know the condition of the road, the first thing (i). /ʌbʌ masʌŋgʌ gaʈi tsʰʌ pʌts wʌʈa/ (Now, I have vehicles five [only]) (ii).

/ʌbʌ pʌts wʌʈa gaʈima aʈʌ gʌko gaʈima siʈ nʌpugeko mansʰelai tsʌi/ Now, of the five vehicles, those who have not got seats in the vehicles that have gone today (auto sense: should be given the

Translation 2

S: Now, one lot of our vehicles are full, you see, OK.

B: I see.

S: Now, what this time is like \emptyset . You know the condition of the road yourself, the first thing (...0.2). See, I have only five vehicles. Those who have not got seats in the vehicles that have gone today (auto sense: should be given the seats).

(App. 1.31)

seats) (iii).

In this text, the messages have been sequenced one after another in the order of emphasis very carefully: the road condition (i), a limited number of vehicles (ii) and seat management for those who have already taken tickets (iii).

Additionally, this text also overtly represents these elements of ‘Organizing Discourse’ (Function 5): prefacing the sequence (i), the use of the ordinal (ii), and permutation of the numerical to the end of the sentence (iii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./pʌilo kuro/ (S)	• ॐ. the first thing.	• The first thing is that ॐ.
2./ʌni/ (S)	• S; then.	—

As can be seen from this KIEs list, an ordinal (1) and a time adverbial (2) were used as discourse markers.

Drawing attention. People in the business setting were also observed attempting to make the hearer concentrate on what they were saying, thus, preparing a forum for a further discourse. This sub-macro functional category, therefore, interfaces most largely with ‘attracting attention/calling for transactions/addressing’, a sub-micro function under ‘Regulating’ (Function 12).

Text 32

Specific context: Two sellers (S1 and S2) at a stall at Kalimati Vegetables and Fruits Market, Kathmandu convey what sometimes happens to their business to the researcher. They focus that they undergo a loss sometimes.

Translation 1

S1: Now, payment is made for the farmers at the rate of 20 rupees. Now, the sellers are then under injustice }
 S2: } /ʌbʌ sunnuhos hʌi/ (Now, listen, OK?) (i).
 I have been paying at [the rate of] 20 rupees [a kilo] for this chili daily but selling at [the rate of] 100

Translation 2

S1: See, payment is made for the farmers at the rate of 20 rupees a kilo. The sellers are then under injustice }
 S2: } OK, listen, I have been paying 20 rupees a kilo of this chili everyday but selling at the rate of 100 per *dhak*. We have an obligation. What shall we

[per *dhak*]. An obligation occurs. What shall [I] do? do? I have not deducted even one rupee from that price (...0.3). You see, I have sent 20 rupees to the farmers, I mean the sellers. Sometimes, one needs to undergo a loss in business. (App. 1.32)

In this Text, S1 is describing the fate they must undergo in their daily business chores, which the researcher is listening with care. Meantime, S2 interrupts and specially draws the researcher's attention to signal that she is adding her points next (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./sunnu nΛ/ (B)	• Listen, OK.	—
2./ΛbΛ sunnu hai/ (S)	• Now, listen, OK.	—
3./didi hΛdzurlai mΛ euta kura sod ^h Λũ hΛi/ (R)	• Elder sister! I ask you one thing, OK?	• Madam! May I ask you something?
4./ΛbΛ yã sunnuhos/ (S)	• Now, listen here.	• Now, listen to me.

The exponents in this KIEs list are: the imperative (1, 2, 4), the declarative (3) with the discourse marker ‘OK’ (1, 2, 3) and ‘now’ (4) as a discourse prefacer.

Cutting short. In some speech situations, unlike in the previous categories in this section, it was also found that the speakers used language as a means of keeping the discourse short or even quit, rather than prolonging, it.

Text 33

Specific context: B has already got a bag from S at a roadside open market in Pokhara. S urges B to buy a t-shirt, too.

Translation 1

S: Younger brother! Nothing comes at 150 rupees, even if [you] go to a shop

B: } You say it's nothing!

S: [I] have given this so cheap only because there is no need for paying [any] shutter rent on this road. [You] would not get this very t-shirt below 500-600 rupees if [you] went to the shutter even if [one] died.

B: It seems [I] need to come after asking.

Translation 2

S: You listen! You can get nothing for 150 rupees, even if you go to a shop

B: } You say it's nothing!

S: I have been selling this so cheap only because I don't need to pay any shutter rent on this roadside. You would not, at any cost, get the same t-shirt below 500 or 600 rupees if you went to the shutter.

B: It seems I need to go and ask.

S: OK, come after asking. I [will] give you a gift.

Below 500 rupees

B: } /foinΛ foinΛ d^herΛi gΛbΛdi

nΛgΛrΛũ / /Λ ek sΛjΛ/ (No, no, let's not do much
inconsequential argument. OK, 100) (i).

S: OK, you go and ask. I'll give you a gift if you
could get below 500 rupees

B: } Oh no, let's stop much

of this inconsequential argument. 100 rupees—
that's final.

(App. 1.33)

B has already got a bag he was basically interested in, and has yet to get his leftover (200 rupees) back from S. He is not very willing to get a t-shirt but he gets engaged with S's urging. Further, he thinks that the t-shirt is too expensive. Yet, he is ready to get it for 300 rupees but S insists on 350 rupees. Therefore, B interrupts S and puts forth his final decision rather than haggling over it any more (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./foinΛ foinΛ d ^h erΛi gΛbΛdi nΛgΛrΛũ / (B)	• No, no, let's not do much inconsequential argument.	• No, let's not wrangle endlessly.
2./foinΛ dine dam b ^h Λnnu nΛ mΛlai/ (B)	• No, tell me the giving price.	• No, just say the right price.
3./sa ^h ima b ^h Λnda tΛ kurΛi sidd ^h ijō/ (B)	• Saying “at sixty” finished the talk.	• To be short, you can say sixty rupees.

The exponents in this KIEs list are the imperative (1, 2) with the discourse marker ‘no’ (1, 2) and the declarative (3).

Function 6: Judging and Assessing

The BSON data also suggest that language is used as a means of assessing, judging or evaluating people, things, activities, ideas, phenomena, and so on. This function of language is termed ‘Judging and Assessing’. This theme has been so coded to recognize the data related to giving values to things and ideas. As displayed by Figure 8, the data have been treated under five sub-macro functional categories, namely, ‘passing on judgmental information’, ‘praising/appreciating’, ‘judging from observation’, ‘giving

judgment or opinions’ and ‘assuring’, and three micro functional sub-categories:

‘recommending/suggesting’, ‘advertising’ and ‘convincing’.

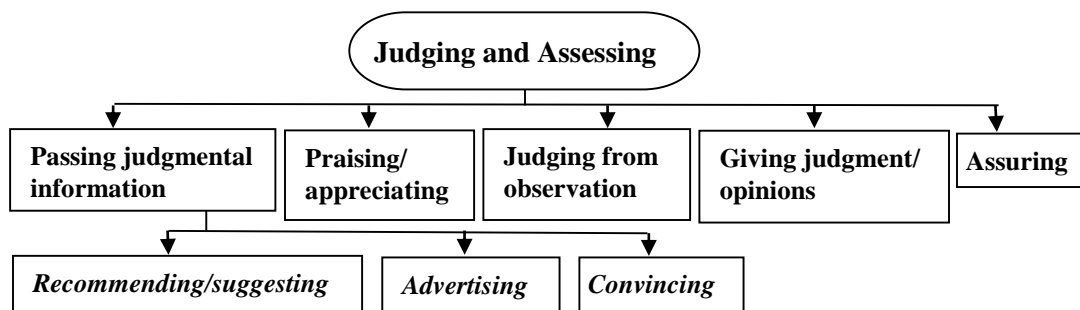


Figure 8. ‘Judging and Assessing’ as the core and its categories.

Passing on judgmental information. As it was explored, in some cases in the business setting, language was used for giving information, true or self-made, so as to make the buyer buy. In other words, language was found being used as a means of passing on judgmental information about the goods to be sold as an attempt to tempt the buyer to buy anyway. In this sense, sub-macro functional category somehow overlaps with the macro functional themes ‘Exchanging Information’ and ‘Regulating’. The difference lies on one-way ‘passing’, rather than the active involvement of both or all interlocutors, unlike in ‘Exchanging Information’, and a direct behavior regulation of the hearer(s) unlike in ‘Regulating’. In this sub-section, the data have been treated under three micro functions, namely, recommending or suggesting, advertising and convincing.

Recommending/suggesting. The data associated with someone (most commonly the seller) speaking in favor of something (goods for sale) and putting forward something for someone’s (most commonly the buyer’s) consideration have been organized under the micro functional sub-category ‘recommending/suggesting’.

Text 34 (Specimen 1)

Specific context: S and B talk as B shows interest in a t-shirt at a ready-made clothes stall at Bhrikutimandap Open Market, Kathmandu.

Translation 1

S: /ʌ jai tʰik hʌntʰʌ hʌdzurlai/ (OK, this very (t-shirt) is right for you) (i).

B: [I] can return [this] if I think [it] unfit or unmatched, can I (ii)?

S: [You] can. This all is the line of the right.

Translation 2

S: OK, this very t-shirt will fit you.

B: I can return this if I find it unmatched, can't I?

S: Yes, you can. All in this line are the right kinds. (App. 1.34)

In Text 34, S explicitly describes the t-shirt as being 'right' for B and implicitly suggests that B had better buy it. Consequently, B finds himself bound to consider it further (ii).

Text 35 (Specimen 2)

Specific context: B's mobile charger keeps breaking down. He wants to buy a more durable one at a shop in Kathmandu. B and S talk.

Translation 1

B: Elder brother! A charger does not last at all in (with) this (mobile set) of mine. [Please] see, [it] goes on breaking down just as [I] buy [one]. [It] has made me bored! I said, isn't [there] one that does not break down?

S: [There] is [one] {showing}. /jo lie pʌni hʌntʰʌ jo lie pʌni hʌntʰʌ/ /jʌsma kʌmpen tʰʌinʌ/ ([It] also becomes if you take this; [or] [it] also becomes if you take this (i). [There] is no complain in this) (ii).

B: [Is] this better or this [one]?

S: /jo duiʌi ramro kʰalko ho/ These both are of good type (iii). Yet, [there] is no trust on these [ones] (iv) {showing the other types}.

Translation 2

B: Sir! A charger does not last at all with this mobile set of mine. Even if I buy a new one it breaks down, you see. I am fed up with it.

S: Yes, I have one {showing}. It will be OK, if you get this one. Or, this will also overcome if you like. We have had no complaint with this.

B: Which one is better—this one or this one?

S: Both of them are good. Yet, we can't trust one these ones {showing the other types}. (App. 1.35)

Here, B is in search of a more durable mobile charger. S describes certain sets as having 'no complaint' and 'good types' so far (i, ii) whereas he evaluates the other sets as having 'no trust' (iv). Interestingly, he is recommending one kind at the expense of the other (iii, iv).

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./lʌ jʌi tʰik fʌntsʰʌ fʌdzurlai/ (S)	• OK, this becomes right to sir.	• OK, this fits you well.
2./saidʒ bjag tʌ jʌstʌi jʌstʌi ramro fʌntsʰʌ/ (S)	• Such [and] such side bag is fine.	• Such a side bag is fine.
3./jo ramro dekʰtsʰʌ ni/ (S)	• This looks fine, you see.	—
4./jo tʰikkʌ fʌntsʰʌ/ (S)	• This becomes fit.	• This fits well.
5./jo pʌni sʌsto fio ni/ (S)	• This, too, is cheap, you see.	—
6./jo tʰik tsʰʌ/ (S)	• This is right.	—
7./jo lie pʌni hʌntsʰʌ jo lie pʌni hʌntsʰʌ/ (S)	• [It] also becomes if you take this; [it] also becomes if you take this.	• You'd better get either this one or this one.
8./jo duiʒʌi ramro kʰalko fio/ (S)	• This both is a fine type.	• Both of these are fine varieties.
9./ramro rʌ sʌsto tsʰʌ/ (S)	• [This] is fine and cheap.	• This is fine as well as cheap.
10. /jo pʌni tʰik tsʰʌ tʌ lane fioinʌ/ (S)	• This is also right. Don't [you] take?	• This is also right. Won't you get it?

As can be observed in this list of KIEs, all of the utterances are the declarative in complete sentence forms.

Advertising. In some instances, the sellers were found appreciating their goods for sale and making them publicly known to the potential buyers and at the same time attempting to influence them to buy their goods. The data in this category, unlike in ‘recommending/ suggesting’, show that the seller attempts to attract the attention of the potential buyers rather than in a person-to-person fashion as he/she advertises.

Text 36

Specific context: S makes her goods known to the potential buyers (B1, B2 and B3) at a stall at the Road Festival in Dharan.

Translation 1

B1: What is this very [thing]?

Translation 2

B1: What is this?

<p>S: [It] is <i>bambaisan</i>, a sweet of Ilam. /<i>ekdam ramro tsʰʌ</i>/ ([It] is extremely good) (i). He is explaining {pointing to B2}.</p> <p>B2: He used to make small-small pieces.</p> <p>B3: E (... 0.2). [He] used to make small-small pieces by cutting. This is the whole.</p> <p>B2: E (... 0.2). Perhaps, [it] comes about expensive. E, how [much] is this butter?</p> <p>S: Six hundred [and] fifty [rupees a kilo].</p> <p>B2: [It] occurs [that it] is cheap.</p> <p>S: /<i>sasto/ /ilamko ekdam spesal gʰiu/</i> (Cheap. [It is] Ilam's extremely special butter) (ii).</p>	<p>S: It is <i>bambaisan</i>, a kind of sweet from Ilam. <i>It's extremely good</i>. He is telling about it {pointing to B2}.</p> <p>B2: He used to make many small pieces.</p> <p>B3: Ahh (... 0.2). He used to make small pieces by cutting. This is the whole.</p> <p>B2: Ahh (... 0.2). Perhaps, it is rather expensive, is it? Ahh, how much is this butter?</p> <p>S: Six hundred and fifty rupees a kilo.</p> <p>B2: Oh, it seems quite cheap.</p> <p>S: <i>Yeah. It's extremely special butter from Ilam(ii)</i>. (App. 1.36)</p>
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Text 36 illustrates that S is more than just simply recommending Bs to buy her goods. In addition to familiarizing her goods, she is also over-appreciating them (i, ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./jo sadʰarʌn tel foinʌ/ (S)	• This is not normal oil.	•
2./lʌfiʌi lʌfiʌi tʌrkari tʌrkari sʌsto fiʌi tʌrkari sʌsto/ (S)	• <i>Lahai, lahai!</i> ¹³ Curry, curry! Cheap, curry cheap, you know!	• Listen, listen! These vegetables are now very cheap!
3./ajo rajo kʌlilo pʌndʰrʌ rajo kʌlilo pʌndʰrʌ/ (S)	• Young leaf mustard came! Young mustard 15! (a bundle)	• Here, young leaf mustard-only for 15 rupees!
4./jʌsle dzadu gʌre dzʌsto gʌrera tʌpʌɪlai niko fiunetsʰʌ/ (S)	• This recovers you like doing magic.	• This magically heels you.
5./ajo sʌsto ramro mula kobi sʌsto ramro/ (S)	• Cheap [and] fine radish [and] cauliflower came, cheap [and] nice!	• Here, cheap and fine radish and cauliflower, cheap and fine!

In this KIEs list some declarative utterances (1, 4) and some broken, informative sentences (2, 3, 5) being used to advertise goods can be observed.

¹³ An expression used for attracting potential customers' attention and giving information that someone is selling something, usually at a crowded marketplace, so, I call such expressions attention getters.

Convincing. Again in some cases, people in the business setting were found using language for causing someone to believe or realize something in a specified way. The data depicting this purpose of using language are treated under this micro functional sub-category.

Text 37

Specific context: Finally, B makes his daughter take his choice for her at a fancy shop in Pokhara.

Translation 1

B: Again, this [daughter] is extremely choicy. To make her happy, [as] said, is extremely difficult.

S: Does [it] become if [it] was Jeans?

B: An, [it] becomes if [it] was Jeans also.

S: Or do you take tracks [for her]?

B: To wear underneath [and] above?

S: No, only tracks, to wear underneath.

B→his daughter: /ɖʌɖɔma pʌni tʰikkʌ fʌntsʰʌ tʰori jo fʌntsʰʌ/ (This becomes exactly right in the cold [season], too, daughter! [Does it] become?) (i)

Translation 2

B: This daughter of mine is so choosy. It is very difficult to please her.

S: Will Jeans do then?

B: Yes, Jeans will also do.

S: Or, will you get track-trousers for her?

B: For both purposes, underneath and above?

S: No, only trousers, to wear underneath only.

B→his daughter: *This is also good for the cold season baby! Do you like it?* (App. 1.37)

In this Text, B decides that he will buy a dress for his ‘choicy’ (choosy) little daughter despite her low degree of enthusiasm. Here, unlike in ‘advertising’, S tries to make her realize his reason showing the advantage of the dress he likes for her that it is also suitable for the cold season (i) which is approaching soon. Remarkably, the person-to-person mode of communication can be observed in this Text.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tsar sʌjʌ nʌbbe bʰʌneko ekdʌm sʌsto fʌ mʌhʌŋgo fʌinʌ/ (S)	• Said [that] 490 is very cheap, is not expensive.	• Four hundred and ninety is a very low price, not expensive.
2./kwaliʈi tsʌi fʌrdinu nʌ fʌɖzʌrle/ (S)	• Kindly you look at the quality.	• Kindly you can look at the quality yourself.
3./ɖʌɖɔma pʌni tʰikkʌ fʌntsʰʌ tʰori jo/ (B1 to B2)	• This also becomes right in the cold, daughter!	• This is also right for the cold season, daughter!

4./jo tʌ dʰerʌi sʌsto tʰʌ/ (S)	• This is very cheap, you see.	-
5./ettiko tʰikʌi fio kja/ (S)	• Like such is somehow right, you see.	• This is somehow right, you see.
6./ramro tʰidz fio kja didi/ (S)	• [It] is a fine thing elder sister, you see.	• It is a fine thing Madam, you see.

As depicted in this KIEs list, all the utterances are the declarative, accompanied in most cases (4-7) by the discourse marker ‘you see’ and an vocatives ‘daughter!’ (3) and ‘elder sister’ (7).

Praising/appreciating. On occasions, people in the business situation, particularly sellers, were found admiring or putting a high value to their own goods for sale, rather than just passing information about them. The data related to such purposes for using language are treated under this sub-macro function.

Text 38

Specific context: B, along with B2, observes a ladies' bag at a shop in Pokhara. S and B1 talk with B2 only slightly participating.

S: Did you like the black [one]? This [one is better] than the black [one].	S: Do you prefer the black one? This one is better than the black one.
B1: How is [the one] over there-there?	B1: What is the one over there like?
S: [That's] a bit bigger. OK, let us look at the size.	S: That's a bit bigger. OK, let me look at the size.
B1: The size itself not fitting!	B1: Oops! The size won't match.
B2: All happen to be like this, yes?	B2: Are all like this?
B1: Let's look at small, OK, small—of that very size.	B1: Show me a small, OK, a small size like that.
S: [There] is [one] on the side, you see. /sano sano kʌsto ramro tʰʌ/ (Small-small, how beautiful [it is!]) (i)	S: There's one on the side. <i>It's slightly small and beautiful, isn't it!</i> (App. 1.38)

Here, S knows what kind of bag B is seeking. She praises the small bag, her own merchandise, as “how beautiful!” to connect it to B's like (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./safirʌi ramro tʰʌ/(S)	• [It] is extremely fine.	—

2./kasto ramro tʰʌ/ (S)	• How fine [it] is.	• How fine it is.
3./ekdam man pʌreko saman fo jo/ (S)	• This commodity is favorite [to me].	• This commodity is just the way I like.
4./jo kwaliṭi kʌpʌḍa fo/ (S)	• This is a quality cloth.	—
5./sano sano kasto ramro tʰʌ/ (S)	• Small-small, how fine [it] is!	• How fine this slightly small bag is!
6./ramro tʰʌ ni/ (S)	• [It] is fine, you see.	• It is fine, you see.
7./miṭʰo tʰʌ/ (S)	• [It] is very tasty.	• It is very tasty.

So, most of the exponents (1, 3, 4, 6, 7, 8) are the declarative and some expressive utterances (2, 5) are the exclamatory, though not so emotive as in Function 7.

Judging from observation. Some instances illustrate that the speaker, mostly the potential buyer, used language for reporting his/her perception on the goods being observed. It was explored that the speaker used language to report what the goods were like on the basis of his/her observation. Unlike in the previous categories and sub-categories, the buyer's role is more prominent here.

Text 39

Specific context: B catches a dress which he likes for his child at a fancy shop in Pokhara. B talks with S.

Translation 1

B: Is [it] not in white?

S: [There it] is in white- oh, is not in white.

B: In blue, [or] yellow? Let's look at this. /jo tʰaṭi
ramro tʰʌ baru/ /baru jo kʌpʌḍa ramro lagjo/
(Rather, this very [dress] is fine. Rather, this cloth
occurred (occurs) fine [to me]) (i).

S: This becomes fit for growing children

B: /ʌgbʰʌg jʌtrʌi tʰik hʌntʰʌ/ Nearly this size
becomes fit (ii).

S: Also look at this black [please]. [This] black is
also right (3).

B: /ha jʌi tʰik hʌntʰʌ kja/ /tʌrʌ jo kʌpʌḍa ramro
lagaṆ/ (Ha..! This becomes right, you see. But this
cloth did not occur fine [to me]) (iv).

Translation 2

B: Is it available in white?

S: Yes, there is one in white—oh no, not in white.

B: In blue, or yellow? Let me look at this. OK, this
dress is fine. *Rather, this one seems fine to me.*

S: This is good for growing children.

B: *Nearly this size will fit.*

S: Also look at this black one, will you? This black
one is also fine.

B: *Aw! This is right, you see. But I don't like this
cloth.*

(App. 1.39)

In this instance, B observes a dress and finds that he does not like the color. Then he seeks a white one in the same. Later, he sees another and finds the cloth as ‘fine’ (i). On the basis of his observation, he guesses that the size would be ‘fit’ (ii). Then S knows what kind of it he wants, so recommends one. Having observed it, he finds the sight ‘right’ but not the ‘cloth’ (iv). In all these cases, the speaker is judging the goods by direct observation and using language to report his/her perception on them.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ Λ dz ^h ai ts Λ d ^h ts ^h Λ euta/ (B)	• Still one mounts [on to the balances].	• Still another goes.
2./tjo b Λ d Λ t Λ t ^h ulo funts ^h Λ / (B)	• [It] becomes big from that.	• It is much bigger [than needed].
3./jo t Λ Λ li pat Λ lo r Λ ts ^h Λ nani/ (B)	• [It occurs] it is a bit thin, <i>nani</i> ¹⁴ !	• It seems a bit thin, dear!
4./jo t ^h ikk Λ b ^h ats ^h Λ t Λ pa Λ lai/ (S)	• This has been very right for you.	• It has fitted you very well.
5./esto kira lageko ts ^h Λ / (B)	• [It] is worm-eaten like this.	• Look, this is worm-eaten.
6./ramro tsaf Λ i r Λ ts ^h Λ fi Λ i/ (B)	• [It] is fine [I admit now].	• It comes that it is fine—I admit.
7./jo t ^h ulo b ^h Λ jo ni/ (B)	• This became big.	• This is little bigger [than needed].
8./sofir Λ b Λ rs Λ ko dz Λ stai dek ^h ts ^h u/ (B)	• [I] see [you] like 16 years.	• You look 16 years.
9./ Λ lik Λ ti sano b ^h o/ (B)	• [It] became a little small.	• It's a little smaller [than needed].
10. /k Λ ts Λ i ts ^h Λ / (B)	• [It] is still unripe.	• It is still unripe.
11. / Λ gb ^h Λ g j Λ tr Λ i t ^h ik funts ^h Λ / (S)	• Roughly, this [size] becomes fit.	• This size may fit.

All of the exponents in this KIEs are the declarative.

¹⁴An address term used by an elderly person to address a girl/lady

Giving judgment or opinions. Some instances also illustrate that people in the business setting used language as a means of giving a verdict or conveying their personal belief about objects or ideas. Typically, this sub-macro functional category involves verdictiveness/decisiveness of the speaker, especially the buyer's.

Text 40

Specific context: At a fancy shop in Pokhara, S talks to B who looks for trousers for his little son. A third person also intervenes.

Translation 1

S: This very becomes fit, yes?

Third person: /lamo tʃʌfi tʰik tʰʌ/ (Long, that is fit) [i].

B: Now put a t-shirt for this [child].

Translation 2

S: This will fit, won't it?

Third person: *That's long and, so, will fit.*

B: Now take in a t-shirt for this child.

(App. 1.40)

In Text 40, B seeks a dress for his little daughter but he thinks most of those he observes are smaller in size. Meantime, a third person, who was also observing and hearing the talk, comes in and brings forth his judgment/opinion that the dress is long, so will fit the child.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./safirʌi mʌfiʌgo bʰʌjo/ (S)	• [It] became too expensive.	• I find it too expensive.
2./adʌ kʰultʰʌ dʌsto lagenʌ/ (B)	• [It] is not like [that it] opens today.	• It does not seem to open today.
3./fiunʌ tʌ simpʌ rʌitʰʌ fiʌgi/ (B)	• [It occurs now that it] is simple, yes?	• It occurs now that it's simple, right?
4./tjo ta malʌi pʌisa fio ni/ (BP1 to BP2)	• That is large money, you see.	• That was a handsome profit, wasn't it?
5./jo tsaɪ ramro tʰʌu bʌru/ (B)	• Rather, this one is fine.	—
6./jo kʌpʌdʌ ramro lagenʌ/ (B)	• This cloth did not seem fine.	• This cloth does not seem fine.
7./sasto po rʌtʰʌ tʌu/ (B)	• [It occurs now that] it is cheap.	• Now I see, it is cheap.
8./dʰerʌi tʰulo pʌni ramro	• The very big does not	• A much bigger size is not

fūḍḍinΛ/ (S)	become fine, either.	fine, either.
9./bʰΛjo jo miṭʰo fūḍḍinΛ/ (B)	• No, this does not become tasty.	• No, this is not tasty.

Notably, three kinds of form are overt in this KIEs list: the declarative utterances (1-9), accompanied by the discourse marking tags (3, 4).

Assuring. Some data indicate that people used language to make someone certain of something, or believe by assessing it.

Text 41

Specific context: At a roadside vegetable stall in Kathmandu, B doubts about the quality of the cauliflower for sale. Then S responds.

B: How [good] is this cauliflower?

B: How good is this cauliflower?

S: [This is] the local cauliflower. /ramro tʰΛ ramro/
([It] is fine, fine) (i).

S: This is the local cauliflower. *It's fine, OK.*

B: Where!

B: Here, show me.

S: There is no worm in it. /dʰukkΛ bʰΛe fiuntʰΛ/ ([It]
would be OK to be sure) (ii).

S: There is no worm in it. It is good. *You can be
sure.*

(App. 1.41)

Here, B is interested in the cauliflower but doubts its quality (1). S then describes it as ‘fine’ repeatedly (i) intending to make him believe. As B further hesitates, S tries to assure him that it has no worm (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./dʰukkΛ bʰΛe fiuntʰΛ/ (S)	• [It] is OK [for you] to be assured.	• You can be assured.
2./tΛpaĩ dʰukkΛ fiunufios/ (S)	• You be assured.	• Be assured.
3./jΛsko tΛ gjarenti/ (S)	• Its guarantee.	• It has guarantee.
4./Λ jã fiernufios fiundred pΛrsent ledΛr/ (S)	• Look here— “100% leather”. —	
5./Λ jo tΛpaĩle dzunsukΛi ṭʰaũma dekʰũnufios ramro dijo bʰΛntʰΛ/ (S)	• OK, you show it at any place; [one] says [I] gave [you] fine.	• OK, show it to anyone, and they'll surely say that it is fine.
6./ramro tʰΛ ramro/ (S)	• [It] is fine, fine.	• It is fine

7./ramro ramro jo tΛ ekdΛm • Fine, fine- it [is] very fine. • It's very fine—so fine.
ramro/ (S)

8./ekdΛmΛi spesΛ/ (S) • [It's] very special. —

In this KIEs, too, some of the exponents (1, 7) are the declarative and some (2, 4, 5) are the imperative. A verbless utterance (3) and a word repetition tendency (7) for emphasis can also be marked.

Function 7: Expressing Emotions

The BSON data markedly show that language is used for expressing different kinds of emotion—personal and/or interpersonal. The data associated in some way with human emotions such as releasing and regulating stress, personal attitudes, fantasies, wishes, feelings, anxieties and so on are treated under the macro functional theme ‘Expressing Emotions’ in this section. Figure 9 presents an outline of the categories and variations under the macro functional theme ‘Expressing Emotions’.

In this section, the data have been organized under four sub-macro functional categories, namely, ‘reacting to someone emotionally’, ‘releasing mental stress’, ‘expressing personal attitudes’, and ‘expressing personal thought emotionally’ (Figure 9).

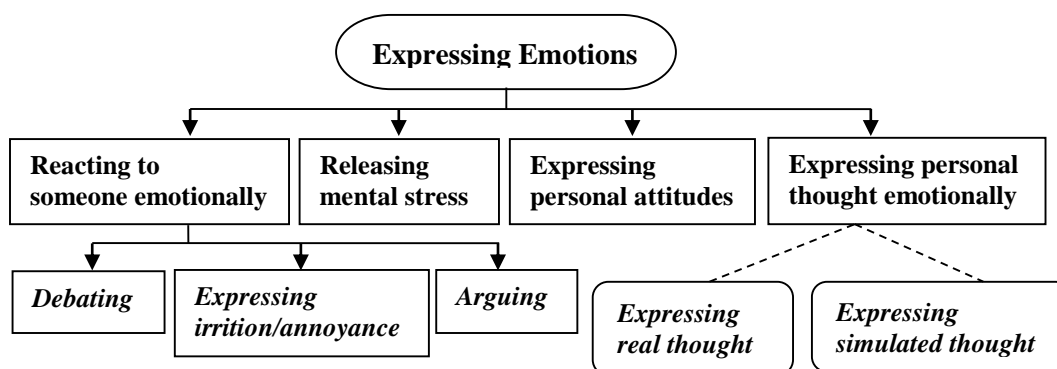


Figure 9. ‘Expressing Emotions’ as the core and its categories.

Three micro functional sub-categories are associated with the sub-macro functional category ‘reacting to someone emotionally’. Typically, in line with the nature of the data, the sub-macro functional category ‘expressing personal thought emotionally’

comprises two variations (indicated with the dotted lines in Figure 9): ‘expressing real thought’ and ‘expressing simulated thought’.

Reacting to someone emotionally. It was observed that people in the business setting occasionally involved themselves in interpersonal conflict and expressing irritation or annoyance which even sometimes led to verbal quarrel with each other. The data organized under this sub-micro function reflect an interaction between the speaker and the hearer rather than a single way expression though the degree of their emotion may vary from each other. The data under this sub-macro function are treated under three micro functional sub-categories: ‘debating’, ‘expressing irritation/annoyance’ and ‘arguing’.

Debating. The data depict that, in some instances, the interlocutors used language to react and counter-react with each other, both of them being roughly equally emotive in their expressions in an attempt to ‘win’ the debate.

Text 42

Specific context: The bus helper (S) compels a passenger (B) to move to the back in a bus in Kathmandu.

Translation 1

S: O elder brother! [Please] move a little further.
Such a [big] place is unfilled.

B: /kã sarnu/ (Where shall [we] move? (i)
/samaũne [ʰaũ paɳi ta hũnu paɾo ni/ ([There]
needs a place to catch!) (ii) /hami dʒanawar ta
hoĩna ni/ (We are not animals then!) (iii)

S: [There] is such a big space (iv). [Please] move
a little further (v). Look at the people there at the
door (vi)!

B: /herera hamile ke ga rne ni/ (What shall we do
by looking (vi)? /kasto kikit jar/ (What a prattle
friend!) (viii)

S: /sarne bʰa sarnu natra orlinu tpaĩ/ Move if
[you] move or get down (ix).

Translation 2

S: Hello! Move a little, will you? Such big space is
unfilled.

B: Where shall we move? We even don't have
anything to grab. So, we are not animals, are we?

S: There is such a wide open space. Move a little
further, please. Look, those people are standing at
the door!

B: What shall we do by looking? What a prattle, you
guy!

B: Move a little, or you get down!
(App. 1.42)

In this Text, a squabble starts when B responds to S in a reactive manner (i, ii, iii). Then S counter-reacts in the successive utterances (iv, v, vi) followed by B's counter-reactions (vii and viii) until finally S expresses himself in a threatening manner (ix) towards the end of the conversation.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./dʒʌnawʌr tʌ fɔɪnʌ ni/ (B)	• Not an animal, you see!	• We are not animals, are we?
2./wā d ^h okama mants ^h e fɛrnu tʌ/ (S)	• Look at the men at the door!	• Oh, look at those people at the door!
3./kʌsto kits ^h kits ^h jar/ (B)	• How gibbering, guy!	—
4./jo kã kufeko/ (S)	• Where [is] it rotten?	• This is not rotten; can't you see?
5./kʌskama tʌɪ kinnufunts ^h ʌ pʌsʌlmʌi fɔɪnʌ/ (S)	• At whose [shop] do you buy? At a very shop, isn't it?	• Whose shop will you buy at? Of course, at a very shop, isn't it?
6./tʌpʌi kinnʌ ki kura sikaunʌ aũnub ^h ako/ (S)	• Have [you] come to buy or teach [me] a talk?	• Do you want to buy it or just want to teach me how to speak?
7./lane b ^h ʌe lanu nʌtrʌ nʌdziskinu/ (S)	• Take if [you] take, or else don't joke about!	• Get it if you want, or else don't just joke about!
8./tʌpʌi milne pʌisatirʌi lagnuhunnʌ ʌni/ (B)	• You don't move on to adjusting the money, then!	• You are not trying to keep the price reasonable. So, how?
9./tʌpʌi dʒiskaunt nʌi gʌrnub ^h ʌenʌ / (B)	• You don't do any discount.	• You are not ready for any discount, so?!
10. /jʌsto gʌrepʌts ^h i kʌhʌã fʌnts ^h ʌ/ (B)	• Having done such, where does it happen?	• The dealing won't take place if you do so!

As this list of KIEs shows, the imperative (2, 7), interrogative (5, 10), declarative (9) were the common forms used to realize the micro functional sub-category 'debating'. Besides, a verbless sentence (3) and tags (1, 5) were also identified as the exponents.

Expressing irritation/annoyance. In a number of instances it was explored that one of the interlocutors expressed irritation but the other either neutralized, settled or

tolerated so that it would be settled rather than being developed as conflict. In other words, the data revealing one-way emotive expressions were observed and are treated under this micro-function.

Text 43 (Specimen 1)

Specific context: A busy and tension-stricken clerk (S) has considered managing bus tickets on demand of a familiar customer who is subordinate to him (B) at a bus ticket counter in Kathmandu. S nearly loses his temper as B insists on getting the tickets instantly.

Translation 1

S: [We] should do this by adding [vehicles], you know younger brother! /kati karako/ /bats̩sa d̩asto behora bʰako/ /kãbʱad̩/ (How prattling! A child-like habit! From where [auto sense: can I manage]?) (i)

B: No, thinking [that] it might be forgotten, you see.

S: /kasto birsint̩sʰ/ /tapaĩlai duiṭa siṭ rakʰidie bʰa enʱ/ (How forgotten? / [Would it be] no if [I] keep three seats [for you]?) (ii)

B: [That] would be. I come to take this bag later, OK?

Translation 2

S: *You, please, understand that we need to manage by adding vehicles. Stop prattling, please. How childish! How can I ever manage all these things?*

B: Oh, no, no. I thought you might forget about it.

B: *How will I ever forget guy? Wouldn't it be OK if I book three seats for you?*

B: OK, why not? Well, I will come to take this bag, OK?

(App. 1.43)

In this Text, S has given words to B about managing the bus tickets already but B insists on getting the tickets on the spot. B is in stress managing tickets continually, on the one hand, and expects that B, as his familiar subordinate, has to believe his words, on the other (that is one reason, perhaps, why B calmly copes with S's annoyance). Further, S has no enough time to deal with him long. Therefore, S is annoyed/irritated with B (i, ii).

Text 44 (Specimen 2)

Specific context: A business woman (BW) and a business man (BM) having stalls adjoining each other's at Kalimati Vegetables and Fruits Market, Kathmandu are having a free time chat.

BW: It has been Sunday already.

BW: Today is Sunday already, is it?

BM: {Coming close to BW, flirtingly} Aren't we allowed to sell if it is Sunday then? Now the garlic is likely to sell better, at 1500.

B: {Coming close to BW, flirtingly} Aren't we allowed to sell if it is Sunday then? The garlic will now sell at the rate of 1500 rupees a *dhak*.

BW: /tsʰi tsʰoq̩jã bʰaneko/ Ugh! Leave here¹⁵, [I] have told! (i).

BW: Ugh! Go away, I tell you!

(App. 1.44)

¹⁵ Go away!

This conversation clearly depicts that BM flirts BW by twisting the matter {and also comes near her}. It is evident from BW's facial expression that she does not like this act of BM's: perhaps, she thinks flirting at a public place is not good. Then she expresses her annoyance/irritation as an emotive act (i).

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./kʌti kʌrako/ (S)	• How prattled!	• How prattling!
2./kʌsto kura ɣʌrnufuntʰʌ jar/ (S)	• What kind of talk [you] do friend!	• What are you saying guy!
3./e baba ke mʌile tʌpʌlilai tʃʌso bʰʌntʰɛ tʌ/ (S)	• Oh father! Would I say so to you?	• Nah! Would I ever overcharge you?
4./tʰi tʰoɔdʒã/ (S)	• <i>Chhi!</i> Leave here!	• Yuck! Go away!
5./ɦʌinʌ ɦʌinʌ jʌsto lʃaŋ lʃaŋ nʌɣʌrnu nʌ/ (B)	• No, no! Don't do such a wrangle!	• Nah! Don't wrangle this way!
6./kurʌi nʌɣʌrnu kʃa/ (S)	• Don't do a talk at all, you see!	• OK, leave it, you see!
7./ɦoinʌ bʰʌneko tʌ mannupʌrtʰʌni/ (S→S2)	• No, [one] must admit the said!	• You know, one has to admit what we say!
8./mʌlai murgʌ nʌbʌnaunufios nʌ/ (B)	• Don't make me poultry, OK!	• I am not your easy-to-fool prey, you see!

The imperative (4, 6, 7, 9), the declarative (8), short verbless exclamatory expressions (1), pragmatic markers (3, 4, 6) and discourse markers (7) could be identified as the forms for expressing annoyance/irritation.

Arguing. Some data also reveal that one of the interlocutors deliberately employed language for arguing and was inclined to an issue for quarrelling. However, the potential conflict did not grow because of the tolerance of the other interlocutor. Those data showing this feature have been treated under arguing.

Text 45

Specific context: Having got her shoes repaired by a shoemaker on the footpath in Dharan B, a slightly drunken woman, and S, the shoemaker, talk in a bit tempered manner.

Translation 1

B: Here, take 80 rupees, quickly!

S: [Have you] brought down to 80 from 180
'without bargaining'?

B: /ke b^hʌjo/ /kinʌ mʌ tʌ tʌd^hʌko fiʌ/ (*What happened? Why, am I of distance [than the other]?*)

(i)

S: No, no. We are talking here. Not with you. We are not at all talking with you.

B: /tʌpʌiʃʌgʌ mero kura kinʌ fiunʌpʌrjo/ /tʌpʌiʃko ni bud^hi tʃʰʌ mero pʌni bud^ha tʃʰʌ/ /ʌni kinʌ fiunʌpʌrjo fiʌmro kura/ /ʌnne keʃi dʒʌsto lagjo ki kja fiʌ/ (*Why should there be my talk with you? You also have a wife; I also have a husband. Then, why should we talk? Did (do) [I] seem like a maiden [to you]?*) (ii)

S2 (to S1): {Side talking} This sister is likely to keep (you) to murder

Translation 2

B: OK, take 80 rupees, quickly!

S: This means you have decreased to 80 rupees from 180 rupees, and you say without bargaining!

B: *What's wrong? Am I unfamiliar?*

S: Oh, no. We are talking here, not with you. We are not talking with you, you see!

B: Why should I talk to you? You have a wife; I have a husband, too. So, why do we need to talk? Do I look like a maiden?

S2: This lady may put you to murder!
(App. 1.45)

In this example, B, who is slightly drunken, is intentionally diverting the matter to arguments although S seems to be taking caution against her intention. Therefore, she is using language as a means of reacting emotionally, quarrelling in this instance.

KIEs

Phonemic transcription

Translation 1

Translation 2

1./tʌpʌiʃʌgʌ mero kura fiunu kinʌ pʌrjo/ (B)

• Why should there be my talk with you?

• Why should I talk to you?

2./ʌnne keʃi dʒʌsto lagjo ki kja fiʌ/ (B)

• Did (do) [I] seem like a maiden [auto sense: to you]?

• Do you think I am a maiden?!

3./ʌni kinʌ kura gʌrnʌpʌrjo/ (B)

• Then, why should [we] do a talk?!

• Then, why should we talk?!

4./ke b^hʌjo/ (B)

• What happened?!

• What's wrong?!

5./kinʌ mʌ tʌ tʌd^hʌko fiʌ/ (B)

• Why? Am I of distance?!

• Why? Am I unfamiliar?

6./tʌpʌiʃko ni bud^hi tʃʰʌ mero ni bua tʃʰʌ/ (B)

• [There] is your wife, too; [there] is my husband, too.

• You have your wife and I, too, have my husband!

So, the interrogative, both wh-type (1, 3, 4, 5) and yes/no-type (2, 5) and the declarative (6) were employed to realize ‘arguing’.

Releasing mental stress. The data in which the speaker used language to express his/her mental tension that developed out of the physical environment and situation in which he/she was, rather than that grown out of an interaction with somebody else have been organized under this sub-macro function. Thus, the data treated under this sub-macro function indicate that language is used as/for an outlet of mental stress.

Text 46

Specific context: A busy ticket-clerk (S) at a bus ticket counter in Kathmandu deals with a familiar client (B) on the verge of Dashain.

Translation 1

B: What shall [I] do, Sir?

S: There's no any way out for the Hiace [ticket] for the fifth date.

B: For the seventh date?

S: Not even for the seventh date. There's a ticket of the night [bus].

B: Of the Night (... 0.4).

S: Of the Night. How many?

B: Two.

S: There's only one, oh friend! /*kasto gʌdʒjəŋ siʈ bʰʌjo bʰʌne/ (How messy the seats [it] became!) (i)*
Doesn't [it] suit to go on the fifth date?

B: [It] suits on five. Why not suit?

Translation 2

B: What shall I do sir?

S: There is hardly any possibility of a ticket of the Hiace for the fifth of the next month.

B: Then what about the seventh?

S: Not for the seventh, either. But there is one for the night bus.

B: Of the night bus (...0.4).

S: Yes. How many?

B: Two.

S: Oh dear, there is only one. *What a mess of the seats!* Is there no possibility for the fifth?

B: Surely, there is for the fifth. (App. 1.46)

At this moment, thousands of people are going out of Kathmandu valley every day for celebrating the festival with their families. Therefore, in this ‘peak season’, satisfying every regular customer's demands for travel tickets is a real problem for the ticket clerks. In this text, on the one hand, S has realized that he has to satisfy B with a ticket for the day he wishes, and, on the other hand, nearly all the seats have been

‘packed’ (booked). Furthermore, he can't readily remember the whole of the record which is dispersed in a chaotic manner. This situation-created conflict has added to his stress, which he is expressing through the utterance (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./kʌsto gʌdzjaŋ sit bʰʌjo bʰʌne/ (S)	• How messy of the seats [it] became!	• What a mess of the seats it has been!
2./dikka laisʌkjo bʰʌnja/ (B)	• Boredom has already befallen, I said!	• I feel very bored!
3./ke gaɖi kudaune/ (S)	• What a vehicle to run!	• What a nuisance it is to run vehicles!
4./euta matrʌi tsʰʌ jar/ (S)	• [There] is only one, friend!	• Oh dear! There is only one!

As this list of KIEs stands out, the exclamatory form was legion.

Expressing personal attitudes. In some instances people were found using language for expressing their likes or dislikes expressing the sense of ‘good’ or ‘bad’ about someone or something, no matter whether the person or thing being talked about was present or absent in the context of situation. The data implying the assumption about what they expected of themselves as business professionals from the hearer have also been presented under this sub-macro functional category.

Text 47 (Specimen 1)

Specific context: A regular local wholesale supplier carrying vegetables calls at a stall at Kalimati Vegetables and Fruits Market, Kathmandu and asks if the stall holders—the seller (S) and her assistant (A)—would like to purchase any vegetables. He hurriedly moves away without supplying any vegetables and goes to another stall. W reacts angrily as A tries to call him back.

Translation 1

S: Ask and come without shouting. Find how much and then ask for [it].

A: O, Lamajee! O, Ram elder brother!

W: /ke bʰʌko/ /milaera deu nʌ bʰ nda naʃune/
(What's wrong [with this man]! [I] told [him] to adjust and give but not becoming!)

Translation 2

S: Just ask and come. Don't shout [from here]. Find how much and then we will ask for it.

A: Hey Mr. Lama. Hello Ram!

W: *What's wrong with this man! I asked him to give some at a reasonable price but he would not listen.*
(App. 1.47)

In this example, the wholesale supplier is hurried and does not like any bargain on his sale. Although the stall holders are in need of some of the local vegetables, they try to beat the price a bit lower. Therefore, the supplier goes away without supplying any wholesale to the stall holders. W does not like his behavior, so loses her temper and reacts angrily against him in his absence.

Text 48 (Specimen 2)

Specific context: B needs to buy a rice cooker for a friend at an ‘electronics and electricals’ at Mahabauddha, Kathmandu. He thinks it would not cost so much as he finds from S.

Translation 1

B: No (...0.2) again he says you did this.

S: /e baba/ (Oh Baba!) (i) Would I say so to you? I [would] do that if that would be.

Translation 2

B: But (...0.2) he might say I did this.

S: *Don't you believe?* Would I overcharge you? I would discount further if I could.

(App. 1.48)

In Text 48, S assumes that people believe in his reasonability of prices. However, on contrary to his assumption, B doubts about the reasonability of the price of the item. Thus, in this instance, he is expressing his personal attitude about himself (i). By so doing, S is ultimately attempting to maintain his rate by making B believe him.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tʰja kʌsto nʌramro mantʰe fola/ (S)	• <i>Chhya!</i> How a bad man is!	• Yuck! What a bad man he is!
2./safiɾo tʰʌ ŋjaŋ ŋjaŋ/ (BW)	• [It] is difficult—prattling-prattling!	• It is difficult—prattling and prattling!
3./kʌsto kʰalko/ (S)	• What type [of man he was]!	—
4./milaerʌ deʌ nʌ bʰʌnda nʌhʌne/ (BW)	• Not agreeing on saying give by adjusting!	• How unadjustible he is!
5./pugjo pugjo pugjo / (B → B2)	• Sufficed! Sufficed! Sufficed!	• Enough! Enough! Enough!
6./kʌsto bʌnʌũtʰʌ kja (B)	• How [the manufacturer] makes, you see!	• What type of motorbike they manufacture, you see!
7./kʌsto mʌhʌŋgo tʰʌ/ (B)	• How expensive [it] is!	• How expensive it is!
8./kʌti mʌhʌŋgo/ (B)	• How expensive!	—
9./kʌti ramro kura/ (B)	• How nice a talk!	• What a nice talk!

As seen in this KIEs list, exclamatory utterances beginning mostly with ‘how’ (1, 7, 8, 9), verbless utterances (3, 5) and short pragmatic markers such as ‘*chhya!*’ (yuck!) were commonly used.

Expressing personal thought emotionally. In some cases, people in the business setting expressed themselves emotionally as a reaction to a thing or an idea as an attempt to disclose their thought or perception. The expression of thought, therefore, overlaps very closely with the macro functional theme ‘Creating and Expressing Thought’ (Function 3). However, this theme differs from ‘Creating and Expressing Thought’ (Function 3) in terms of the way thought was expressed—cognitively or emotively respectively. In the former case, thought is viewed as a cognitive content and is expressed in a plain manner, i.e. without emotion, whereas in this case it is seen as an evoker of emotion and is expressed through emotive language. As suggested by the context, some of such expressions came out as the consequence of what the speaker really thought at the time of expressing whereas some of them as merely a pretense expressed strategically to get things done in a desired way ultimately. On this ground, the data have been presented and explained under two category variations: ‘expressing a real thought emotionally’ and ‘expressing a simulated thought emotionally’.

Category variation 1: Expressing a real thought emotionally. It was found in some examples, the speaker emotionally expressed what he/she actually thought. An emotive expression was identified to be real if it corresponded with the action the speaker carried out later in the context.

Text 49

Specific context: A lady inquires about the price of sponge-gourd at Hong Kong Market, Pokhara before she buys.

Translation 1

B: Hallo elder sister! How is the sponge-gourd?

Translation 2

B: Madam! How much is the sponge-gourd?

S: Sponge-gourd 30 rupees. B: /ammai saɦraɦ maɦɦãgo ɦio/ (Mother! (It) is too expensive!) (i)	S: Thirty rupees a kilo. B: O God! It is too expensive!
S: Sponge-gourd has been expensive. B: /paɦtsɦis ruɦaijãko g ^ɦ ɦraũla tis/ (Thirty for the sponge-gourd of 25 rupees!) (ii) {Leaves without buying}	S: It has been expensive now-a-days. B: It was 25 rupees a kilo [some time ago]. Now it's thirty rupees! {Leaves without buying} (App. 1.49)

In this Text, B emotionally expresses her thought that the sponge-gourd is much too expensive (i). The expression of her thought turns out to be real in that she gives up buying it altogether (ii). Differently stating, her expression (i) corresponds with her action (ii). This suggests that she is actually expressing what she is thinking. The following exponents were identified from the context as belonging to this category.

KIEs

Phonemic translation	Translation 1	Translation 2
1./ammaɦ ke gaɦnu tetra/ (B)	• Mother! What to do so much [of it]!	• Oh my mother! What shall I do with so much of it!
2./sat saɦ oemɗɦi/ (B)	• Seven hundred?! OMG! ¹⁶	—
3./kaɦti maɦɦãgo ɦãu/ (B)	• How expensive, huh!	—
4./tis paɦsent/ (BP1→BP2)	• Thirty percent?!	—
5./kaɦti ramro kura/ (B)	• How nice a talk!	—
6./aɦa/ (B)	• Ahaaa!	• Wow!

As is evident from this list of KIEs, verbless exclamatory utterances (1-5) and single-word pragmatic markers (2, 5) were commonly used.

Category variation 2: Expressing a simulated thought emotionally. On occasions, the speaker was observed expressing a thought emotionally but later on the expression proved to be a simulation targeted at a different aim from what he/she was overtly expressing. As suggested by the context, such an expression ultimately proved to be a feigning strategy to get things achieved in a desired way.

¹⁶ Oh my God!

Text 50

Specific context: B needs to buy a cap. B and S are conversing at a retailer's in Dharan.

Translation 1

B: Both of them are the same price, are they?

S: Yes.

B: How much?

S: 400.

B: /jo amamam/ /jasko/ (This [one]? Aa-ma-ma-ma¹⁷..! Of this?) (i) If a cap costs 400 rupees [auto sense: how shall we buy?]

S: OK, adjust and take.

B: It would be OK having gone and getting [it] in Kathmandu. [It] does not happen to be more expensive than here [... (0.3)]. OK, at how much do you give (ii)?

S: [I] shall do three hundred and a half, OK.

B: [Please] do 250 (iii).

S: [It] does not come at 250. Take at up to 300.

B: Only [I] wished to take [it] from here. Otherwise [auto sense: I would not get one] {Gets the cap for 300 rupees} (iv).

Translation 2

B Both of them are the same price, are they?

S; Yes, they are.

B: How much?

S: 400 rupees per item.

B: This one? *O my God!* For this piece? If a cap costs 400 rupees.

S: OK, we can negotiate.

B: I think I had better buy when I am in Kathmangu. It won't cost there more than here [... (0.3)]. OK, how much is the last price?

S: I can reduce it to 350 rupees.

B: OK, 250 rupees, will you?

S: No, not 250 rupees. Well, you can get for 300 rupees.

B: Only I wish to take it from here. Or else [auto sense: I would not get one] {Gets it for 300 rupees} (App. 1.50)

In this Text, B strategically expresses surprise at the price of the cap(s) in a way as if he has never imagined it to be that much (i). However, he continues the bargain (ii) and (iii) until finally he negotiates the cap at a lower price (iv). In other words, his expression (i) contradicts with his action (iv). This suggests that he is expressing his simulated thought as a strategy of beating the price down.

KIEs

Phonemic transcription

1./ã ã k^bubãi/ (B)

2./jo/ (B)

• Translation 1

• Yes, yes- that much!¹⁸

• This?!

• Translation 2

--

—

¹⁷ Literally 'Oh, mother!'

¹⁸ Sarcastic, so connotatively opposite

3./amΛmΛmΛ/ (B)	• Aa-ma-ma-ma!	• Eep, how much!
4./jΛslai/ (B)	• For this?!	--
5./ek fΛdzar/ (B)	• One thousand?!	--
6./ammai safirai mΛhĩλgo ho/ (B)	• <i>Ammai!</i> [it] is too expensive!	• Oh my God! It's too expensive!

This KIEs list reveals that short exclamatory expressions were commonly employed to express ‘simulated thought emotionally’.

Function 8: Exchanging Information

A substantial portion of the BSON data suggests that language provides human beings with an active, two-way instrument for exchanging ideas and information. The criteria of such ‘active, two-way’ communication regarded in this analysis are that: i) there exists an information gap between the interlocutors, so they use language to fill the gap up ii) the interlocutors have balanced as well as roughly equal roles in exchanging the idea(s)/message(s), and therefore iii) both addresser(s) and addressee(s) are obligatory elements in the exchange of information. The BSON data fulfilling these criteria have been treated under the macro functional theme ‘Exchanging Information’.

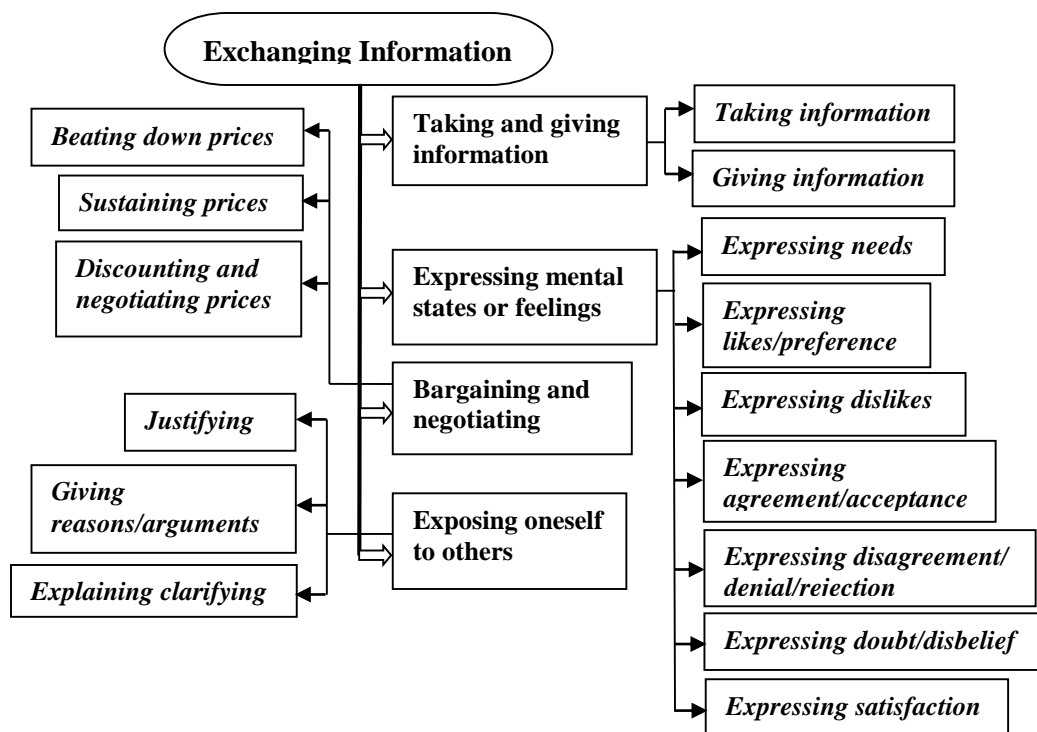


Figure 10. 'Exchanging Information' as the core and its categories.

The sub-macro functions or categories identified under this macro-function are: 'taking and giving information', 'expressing mental states or feelings', 'bargaining and negotiating' and 'exposing oneself to others'. Each of them has its own micro functions or sub-categories. Figure 10 assembles all the sub-macro and micro functions.

Taking and giving information. In some instances, people in the business setting could be observed engaging themselves in actively exchanging different kinds of information via language. The micro-functions identified under this sub-macro function are 'taking information' and 'giving information'.

Taking information. The interlocutors were very commonly found using language for taking information that they did not know about, mainly through inquiry.

Text 51

Specific context: B has travelled by bus. Now he pays the fare before getting off near his destination.

Translation 1

B: Younger brother!

S: Yes!

B: OK, take [it].

S: /kʌhã baʈʌ ho/ Where are (did you get on) from?)

(i)

B: I from Balkhu (ii).

S: /kʌhã ɕʰʌrne ho/ (Where will [you] get off?) (iii)

B: Here, Koteswor (iv).

Translation 2

B: Hello!

S: Yes!

B: OK, take it.

S: From where?

B: From Balkhu.

S: Where will you get off?

B: Here, at Koteswor.

(App. 1.51)

In Text 51, S takes information regarding where B had got on the bus (i) and where he would get off (iii), and B gives the information (ii, iv). In this Text, ‘Exploring the Environment’ (Function 10) and ‘Exchanging Information’ overlap in that asking and answering occur side by side (i, ii, iii, iv).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /e ã/ (R)	I see... yes.	—
2. /e/ (B)	I see.	—
3. /e ʌ [ʰik tʰʌ/ (B)	I see... yes, [it] is right.	I see... yes, right.
4. /ke re/ (S)	What- [you] said?	What did you say?
5. / ʌ ʌ budʒʰẽ mʌile/ (S)	I see, I see—I understood.	—

As seen in this list of KIEs, short words or phrases, rather than complete sentences, are the commonly used forms underlying this function. It is notable here that, unlike in ‘Creating and Expressing Thought’ (Function 3), these forms are discourse-and-pragmatic markers intended to keep the conversation going as a strategy rather than showing understanding.

Giving information. In contrast to ‘taking information’, people in the business setting were found to be using language to give information that the other interlocutor(s) did not know about.

Text 52

Specific context: After the morning rush, some sellers are chatting in a group at Kalimati Vegetables and Fruits Market, Kathmandu when a new message spreads around them.

Translation 1

S1: That very is, you know. No, where (... 0.2)
/tjʌstʌi bʰʌnirakʰja ʌʰʌ/ ([someone] is saying so.) (i)

S2: What [did you say]?

S1: /ʌmʌtsʌile pʌni bikʰ kʰʌko re bʰʌntsʰʌ/ ([They] say the mother had also eaten poison.) (ii)

S2: [They] say [she] had eaten poison.

S3: Who's that? Isn't she the driver's wife?

S1: /ʰʌspitʌlma ʌʰʌ re/ ([They say she] is at hospital.) (iii) [One] said [that] her mother had also eaten poison.

S3: The drivers wife, isn't she?

S4: Who was [that]? Where from?

S1: That you know! That you see.

Translation 2

S1: That very one, you know. *Someone is saying so.*

S2: What, did you say, happened?

S1: *They say that her mother had also had poison.*

S2: Yes, they say she had had poison.

S3: Who's that? Isn't she the driver's wife?

S1: *They say that she is at hospital (iii).* Someone said that her mother had also had poison.

S3: She is the driver's wife, isn't she?

S4: Who was she? Where was she from?

S1: That one, you know.

(App. 1.52)

All interlocutors in this Text have some shared background information about the person being talked about but some of them do not know her in detail. S1 first brings to the others a rumor about her as a new piece of information (i). That she had had poison (ii) and has been hospitalized (iii) is the new information that S1 only knows a little about, not the others. Thus, there exists a clear information gap between them. In this conversation S1 is passing the new information as per the others' inquisition and interest. Thus asking and answering make adjacency pairs in this Text, too.

This Text also illustrates that business people as a professional community like being engaged in out-of-business, social matters of communication as they have free time.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./ɦΛspialma tʰΛ re/ (BP)	• [She] is at hospital —[someone] says.	• Allegedly, she is at hospital.
2./ɦΛrijo kΛlar tʰΛ re/ (B)	• The green color is needed — [she] says.	• She says she needs the green color.
3./tesro tʰΛlisΛkjo/ (S)	• The third [bus] has [already] moved.	• The third has already left.
4./seto indʃjΛnbata paũtʰΛ/ (S)	• The white is found from the Indian.	• The white is available in the Indian.
5./jΛsto pΛni tʰΛ ni fiamisʎgΛ/ (S)	• [There] is also such with us, huh!?	• We also have like this, huh!?

This list of KIEs indicates that most of the forms are the declarative (1, 2, 3, 4), with one (5) being a discourse marking tag.

Expressing mental states or feelings. It was found in many instances that the participants employed language for bringing out what they held in their minds either generally or at the time of speaking. Hence, expressing likes/preferences, dislikes, agreement, disagreement/rejection, belief, and doubt/disbelief were treated under this sub-macro function.

Expressing needs. On occasions, people in the field, particularly buyers, could be observed conveying their needs to the addressee, most commonly the seller, by means of language.

Text 53

Specific context: B, an elderly woman, searches for some offerings at a shop selling goods needed for religious rituals.

Translation 1

S: Rather than that, we have in a packet elder sister! [There] is this {shows the other}. Whether or not this does for you?

B: [As it occurs this] is a packet. /k^hullama j^Λtti matr^Λi ts^hafieko ts^hΛ/ (Only this much is needed in open) (i).

S: We also have a sweet, you know. That offering type of sweet. Sugarcane must not be offered

B: We go taking [it] only. Not for eating. Not for eating, only this much (a little).

S: No, just to say, you see, why should [one] spend on non-needed? [There] is such a sweet, sister!

S: Became han-han-han! (ii)

Translation 2

S: We have in a packet, a better one, Madam. We have this one {shows the other}. Will this do for you, or not?

B: It is a packet, is it? *I need a little in open.*

S: We also have a sweet, you know.

B: We will get this only. Not for eating—this much is enough.

S: OK, right. Why should you spend much if you do not need that much? We also have such a sweet, Madam.

S: No, no, thanks.

(App. 1.53)

As Text 53 reveals, B expresses her need for a small amount of sweets made typically for offering, not for eating (i). However, the packet costs more than she is willing to spend, and a bigger amount will go a waste. So, she rejects buying it (ii).

KIEs

Phonemic transcription	Translation 1	Translation 1
1./fiamilai sasto ts ^h afija kja/(B)	• We have needed the cheap, you see.	• We need the cheap, you see.
2./kalo p ^Λ ni ts ^h afints ^h Λ/ (B)	• The black is also needed.	• We also need the black one.
3./k ^h ullama j ^Λ ttimatr ^Λ i ts ^h afieko ts ^h Λ/	• Only this little has been needed in the open.	• I need only this much in the open.
4./dzinsko eu ^ʔ a ts ^h afij ^o / (B)	• One of the jeans was needed.	• I need one in the jeans.
5./qori b ^h ako ts ^h afieko/ (B)	• [One] having a rope (cord-handle) was needed.	• I need one with a rope (cord-handle).

As can be seen in this KIEs list, all forms associated with ‘expressing needs’ were the declarative.

Expressing likes/preferences. On other occasions, people were observed using language to express what they liked or preferred—thus, they made choices of their needs.

Text 54

Specific context: B and S are talking at Bhrikutimandap Open Market in Kathmandu. S wants to know what kind of pants B wants to get.

Translation 1

S: What kind of design is needed? Needed in the belly? Shall [I] put in jeans or cotton?

B: OK, let us look at the jeans.

S: In the plain?

B: /sad^hai maŋ paɾts^hΛ/ ([I] like the plain) (i). [I] need to look at the design.

Translation 2

S: What kind of design do you want? Do you like in the belly? In jeans or cotton?

B: OK, let me look at the jeans.

S: The plain type?

B: Yes, I like the plain type (i). Let me look at the design.

(App. 1.54)

In Text 54, S attempts to find out what kind of pants B likes/prefers. Then B expresses that he likes/prefers the plain design (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./sad ^h ai maŋ paɾts ^h Λ/ (B)	• [I] like the very plain.	• I do like in plain.
2./maŋ ta ts ^h ana k ^h ants ^h u/ (B)	• I do eat gram.	• I want to eat gram.
3./hoina sano t ^h ulo b ^h anda paŋi/ (B)	• No, saying the small and the big [but]...	• Does't matter- small or big but...
4./maŋma naɪ k ^h aũ naŋ ta f ^h unts ^h Λ/ (B)	• [I] eat momo itself, [it] becomes. OK.	• I'll also have momo, it'd be right
5./Λli ramraɪ fierΛũ na/ (B)	• Let's see slightly better looking [ones].	• Let's see slightly better looking ones.

Here, all the exponents are declarative statements accompanied by the discourse markers ‘OK’ and ‘no’.

Expressing dislikes. Contrary to expressing likes/preferences, it was found in many cases that people employed language to express what they disliked.

Text 55

Specific context: B (a lady) seeks to buy a shawl at a fancy store in Pokhara. S shows one to her as a choice.

Translation 1

S: How does it sound [to you]?

B: /kasto gɔɖʒaŋguɖʒuŋ tʰʌ/ /mɔlai tɔ mɔn pɔrdɔinɔ/
(How messy [it] is (i)! I don't like [it]) (ii). Isn't
[there] a plain [one] in this?

Translation 2

S: How about this?

B: *What a mess it is! I don't like it.* Don't you have a
plain one in this?
(App. 1.55)

The Text illustrates that the shawl is too colorful (i) so, B does not like it (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./kɔlɔɾ ɔli bʰɔenɔ/ (B)	• The color slightly did not become.	• I slightly don't like the color.
2./mɔlai tɔ mɔn pɔrdɔinɔ/ (B)	• [It] does not occur to my mind.	• I don't like it.
3./ɦɔiʈʃɔsto tɔ mɔn pɔrdɔinɔ/ (B)	• Oh no, such [an item] does not occur to [my] mind.	• Oh no, I don't like this sort.
4./jo kɔpɔɖɔ rɔmro lɔgɔnɔ/ (B)	• This cloth did not occur good looking [to me].	• I don't like this cloth.
5./tʰi jo tɔ mɔn pɔrenɔ/ (B)	• Yuck, this did not occur to [my] mind.	• Yuck, I don't like this.

In this KIEs list also, declarative statements are the dominantly used forms, with a discourse marker 'oh no' (3) and an expressive word 'yuck' (5).

Expressing agreement/acceptance. People were also involved in conveying what they agreed on/with and what they accepted.

Text 56

Specific context: A shoe-maker (S) and a gentleman, the customer (B), recall their past life in Dharan.

Translation 1

S: No, children have got so many facilities like now, we did not ever get that. No sir?

B: /*ho ni*/ (Yes, then) (i).

S: Also saying [differently] (... 0.3) now (...0.3) we were born a little earlier. Because now every kind of modern (...0.3) [auto sense: facility is available] or what did [you] feel?

B: Yes then. Now, let's not talk of our time (ii).

S: We feel sorry remembering that.

B: Yes then.

S: [I] feel sorry, you see. But [simply] saying [that] we did not get facilities, you see

B: [We] did not even know to use what [we] had got, then (iii).

S: To use was not known, then (iv).

Translation 2

S: Children have so many facilities these days, which we did not.

B: *Surely*

S: But (...0.3) we were born a little earlier. Because, today, all kinds of modern (...0.3) [auto sense: facilities are available], aren't they?

B: *Surely*. Let's not talk about those in our times.

S: We feel really sorry remembering that.

B: Yes, right.

S: I feel sorry, you see. But, simply, I mean that we did not get facilities, you see.

B: We did not even know how to use what we had got, you know.

S: We did not know how to use them, you know.

(App. 1.56)

As Text 56 stands out, S and B had had similar life experience in the past. S recalls that they only had very limited facilities, which B agrees/accepts (i). Similarly, B corroborates S's remark that they did not get facilities (ii and iii). Likewise, S corroborates B's point by repeating B's remark (iv). As it is evident from the Text, corroboration is used as a strategy for agreement/acceptance.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./h ^h Λdzur/ (S)	•Sir/Madam.	• You are right.
2./h ^h unt ^h Λ/ (B)	•Becomes.	• OK, yes.
3./ ^h Λ/ (S)	•Yes.	• That's right.
4./h ^h unt ^h Λ h ^h unt ^h Λ / (B)	•Becomes, becomes.	• OK, OK, yes.
5./Λ h ^h unt ^h Λ/ (S)	•OK, becomes.	• Well, that would be OK.
6./ho ni/ (S)	•Yes, [then].	• Yes, you are quite right.
7./Λni tΛ/(S)	•And that.	• Yes, that is right.
8./Λ t ^h ik t ^h Λ/ (S)	•OK [that] is right.	• OK, that's right.
9./h ^h Λs/ (S)	•Yes (I obey).	• OK, yes.

As this KIEs list displays, besides short declarative utterances accompanied by discourse markers (5, 6, 7, 8), short, single, verbless words/phrases (1, 3, 7, 9) were used to achieve this functional end.

Expressing disagreement/denial/rejection. By means of language, people were found disagreeing, denying or rejecting things and ideas.

Text 57

Specific context: At a cloth shop in Ilam, B bargains at a shawl for her granddaughter, but S sustains the price.

Translation 1

B: No, do [for us] 700 [please] (i).

S: /hoina aũdɔinɔ atʰ sɔjɔ atʰ sɔjɔ atʰ sɔjɔ/ (No, [it] does not come- 800, 800, 800!) (i)

B: /naĩ daɕʰu/ (No, elder brother!) (iii)

S: Costs 800.

B: Do elder brother! Cut 700, 700.

S: Given by adjusting.

Translation 2

B: Let's negotiate at 700 rupees, OK, please.

S: Oh no.

B: Oh, no, Sir, please.

S: It exactly costs 800 rupees.

B: Please Sir! Just collect 700 rupees only.

S: I have discounted and returned.

(App. 1.57)

In this part of the conversation, B first politely bargains at the price of the shawl, which S rejects (i). Similarly, B denies to pay eight hundred rupees (ii) for it. The reciprocal denials/rejections result in the disagreement of transaction at that price.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./hoinɔ aũdɔinɔ aũdɔinɔ/ (S)	• No, does not come, does not come.	• No, it can't be sold [this cheap].
2./bʰo nɔline/ (B)	• No, [I] won't take.	• No, I won't get it.
3./tjo tsʰãfi nɔhaldinu nɔ/ (B)	• Don't put that one, OK.	• Please don't put that one.
4./naĩ naĩ ¹⁹ / (B)	• No, no (I don't accept).	—
5./ɔfi ²⁰ / (B)	• I deny.	No.
6./hoinɔ jo ta/ (B)	• Not this [one].	• Not this one.
7./hũdɔinɔ/ (S)	• [It] does not become.	• I deny.

¹⁹ Denying with more emphasis and concentration

²⁰ Denying with less emphasis and concentration

As can be seen in this list of KIEs, declarative utterances, sometimes even verbless ones (4, 5, 6), were used to realize *disagreement/denial/rejection*.

Expressing doubt/disbelief. People in the business setting were also observed engaging themselves in expressing their absence of belief about something or what somebody told them.

Text 58

Specific context: The buyer (B) and the seller (S) are talking at a stall selling mixed items including belts at Bhrikutimandap Open Market.

Translation 1

B: Is there a pure leather belt [here]?

S: Yes {searches}. OK, look.

B: /jo sudd^h led^r fo/ (*Is this pure leather?*) (i)

S: OK, look here (tag) —“100% leather”.

B: /ke biswas/ (*What belief?*) (ii) If it were pure leather, [it] need not have said so. [One] need not place a touch-stone on *akabari*²¹ gold.

Translation 2

B: Is a pure leather belt available?

S: Yes, {searches}. OK, look at this.

B: *Is this pure leather?*

S: Well, look at this (tag)—“100% leather”.

B: *How shall I believe?* Had it been pure leather, it would not have been necessary to call (label) itself so. One need not test No.1 gold with a touch stone. (App. 1.58)

Text 58 brings out that S intends to assure that the belt is pure leather but B still has some doubt about its purity (i, ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./foin ^h fiola fi ^h i dai/ (B)	• Perhaps not, you see, elder brother!	Perhapes not, sir!
2./adz ^h k ^h ults ^h dz ^h sto lagen ^h / (B)	• [It] is not like [that it] opens today.	• I don't think it will open today.
3./sano fiunts ^h fiola/ (B)	• Perhaps, [it] would become small.	• Perhaps, it would be small.
4./ke fo k ^h ai/ (B)	• What is, where!	• I don't know what.
5./k ^h ai/ (B)	• Where!	• No idea.
6./ ^h ã ã k ^h ubai/ (B)	• Yes, yes- so much!	• No, no- I don't believe.

²¹ No 1; top grade (gold)

As this list of KIEs depicts, in addition to the declarative (2, 3), relatively short responses associated with what had been said previously (4, 5, 6) were commonly used.

Expressing satisfaction. As the data reveal, language in the field was also used by the speaker to communicate that he/she was satisfied with something, someone or an idea.

Text 59

Specific context: B seeks to buy half pants for his little child accompanying him. S shows a set.

Translation 1

S: See by trying, OK.

B: Perhaps, does not hold. His thigh is big. Do try, OK son! OK-OK, [it] is difficult. Rather, slightly smaller does (will do). A bit looser, you see.

S: Does this track type become?

B: /*ho maile b^hane kai tj^hfi ni/ (Yes, that very [is what] I have said) (i).*

Translation 2

S: Try and see, OK.

S: Perhaps, his thigh won't go into this. He has big thighs. Try once, baby, OK. It seems not. A slightly smaller will fit. A bit looser, you see.

S: What about this, like a track?

B: Oh yes, that is exactly what I have been trying to find.

(App. 1.59)

In Text 59, B has not been able to find the kind of half pants he likes for his son.

Finally, S shows the one he has been looking for. So, B expresses his satisfaction with it (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ Λ ru t Λ t ^h ik Λ i t ^h Λ / (BP1)	• The other is [somehow] fine.	• All else is somehow fine.
2./ <i>ho maile b^hane kai tj^hfi ni/ (B)</i>	• Yes, that is quite [what] I had said, you see.	• Yes, that's quite what I want.
3./ <i>ho tj^hsto/ (B)</i>	• Yes, like that.	—
4./ <i>ho tj^o/ (B)</i>	• Yes, that [one].	• Yes, that one.

Like in the previous ones, this list of KIEs shows that, besides the declarative, short expressive words/phrases were commonly used to convey satisfaction.

Bargaining and negotiating. In many cases it was most commonly found that the buyers actively used language for bringing the price of goods as low as possible before they finally bought them, and conversely, the sellers attempted to retain the price as high as possible until they finally sold them. A close observation of the data shows that this conflict-and-balance of interaction manifested a systematic pattern as a trend: asking for the price (by the buyer)→beating down (by the buyer)→sustaining the price (by the seller)→discounting (by the seller)→signaling negotiation (by the buyer or the seller)→negotiating the price (by the seller and the buyer)→transacting. On this line, the micro-functions identified and treated under this sub-macro function are ‘beating down prices’, ‘sustaining prices’ and ‘discounting and negotiating prices’.

Beating down prices. It was observed very commonly that people in the business setting, more particularly buyers, were trying to beat down prices of goods as much as they could.

Text 60

Specific context: B1 and S talk while buying/selling a lady's bag at a fancy shop in Pokhara. S says initially that the bag is 2,100 rupees. B2 also peripherally come in.

Translation 1

B1: /tehrɐ sɔjɐ pɔtsas gɐrɔũ hɔi/ (Let's do 1350, OK?)
(i)

S: [It] does not agree; does not come.

B2→B1: Give 1400 if 1350 did not become-what became then!

S: [It] does not come. [It] does not agree to [you don't have to) reduce so much for [this] bag costing 2100.

B1: /ɔɔ tsɔudʰɔ sɔjɐ nɔi dɪntʰu/ (Well, [I will] give 1400) (ii).

S: 14 does not agree. Take for 1600.

B1: /tsɔudʰɔ gɐrɔũ nɔ mɔ liɐɔ gɔihɔtsʰu/ (Let's do 14; I [will] take and go [at once]) (iii).

Translation 2

B1: Let's negotiate at 1350 rupees, OK?

S: No we can't sell at that price.

B2→B1: OK, give 1400 rupees if not 1350 rupees, no matter—is that OK?

S: No, we can't. You can't reduce so much off a bag that costs 2100 rupees.

B1: Well, I am ready for 1400 rupees.

S: Not 1400 rupees. Get for 1600 rupees.

B1: Let's negotiate at 1400 rupees. I will get it and go at once.

(App. 1.60)

This Text thoroughly illustrates beating down the price on the part of B. The claimed price of the bag is 2,100 rupees whereas B attempts to beat it down to 1,350 rupees (i). S comes down to 1600 rupees but B raises only to 1,400 rupees and insists on it (ii and iii). Moreover, the form ‘let’s’ (iii) suggests an interpersonal feature of this micro functional sub-category.

KEEs		
Phonemic transcription	Translation 1	Translation 2
1./ʌntim pʌts sʌjʌmɑ fʌntsʰʌ dai/ (B)	• The last, does it become at 500 [rupees], elder brother?	• 500 rupees, the last, OK sir?
2./mʌfʌŋgo bʰʌjo/ (B)	• [It] became expensive.	• It's [rather] expensive.
3./lu ʌdʰai sʌjʌ bʰʌjo tʌ ni/ (B)	• OK, [it] became 250 rupees, you see.	• OK, I am ready for 250 rupees.
4./dui sʌjʌ fʌinʌ sʌjʌ rupijʌ tʰʌpidintsʰu/ (B)	• Not 200 [but] [I] add 100 rupees [for you].	• I will add 100 rupees, not 200.
5./ret milaũ nʌ dai/ (B)	• Let's adjust the rate, OK, younger brother.	• Let's adjust the rate a little, OK sir!
6./ek sʌjʌ pʌtsɑsɑmɑ dinu nʌ/ (B)	• [Please] give at 150, OK.	• Please, take 150 rupees, OK.
7./bɑrʌ sʌjʌ pʌtsɑs tʌr sʌjʌmɑ dinufʌntsʰʌ/ (B)	• 1250. Do [you] give at 400 [rupees]?	• 1250. Well, will you sell at 400 rupees?
8./pʌndʰrʌ sʌjʌmɑ fʌnʌtsʰʌ/ (B)	• Does [it] become at 1500 [1500]?	• Well, take 1500 rupees, OK?
9./ʌli milaerʌ dinu nʌ/ (B)	• [Please] give by adjusting a little, OK.	• Please adjust its price a bit and give, OK.
10. /ek sʌjʌ rupʌjʌ fʌrdinu nʌ tʌ/ (B)	• [Please] see [for me] 100 rupees, OK.	• Please, consider 100 rupees for me, OK.

The interrogative (1, 7, 8), the declarative (2, 3, 4) and the imperative (5, 6, 9) were the major utterances, and the expression ‘OK’ was used to add politeness to the utterances.

Sustaining prices. On contrary to bargaining, people, specifically sellers, were found using language for counter-bargaining, that is, trying to keep the price/margin as high as possible.

Text 61

Specific context: B bargains at a ladies' bag costing 2,100 rupees (claimed by S initially) at a fancy shop in Pokhara.

Translation 1

S: We have not said [so] much price, either. Adjusted exactly for you. [It is] 2100 really, you see.

B: [Please] give by adjusting at 1400 (i).

S: /hoina tsaud^hla sajama aũdai^hla kja jo/ /milaera^h fo kja/ (No, it does not come at 1400, you see) (ii). [It] is already by adjusting, you see. [We] give if 10-20 rupees come for us.

B: OK, let's do 1550.

S: [It] does not come; take for up to 1600. [It] does not come for 1400. /ae ta hami dihalts^hũ ni/ (We give if it comes then) (iii).

B: We [have to] give how much [you] say [... (0.2)].

S: No, we also give if the reasonable price [is] said. [You] say a totally disagreeable price then! [We will] Give if a little [profit] comes, of course. /tara ap^hulai naesi kasari dinu ra/ (But how to give since not [a bit] comes for us?! (iv).

Translation 2

S: We are not overcharging you, either. We have discounted to the exact price. Actually, it costs 2100 rupees, really, you see.

B: Please, let's negotiate at 1400 rupees.

S: No, we can't sell for 1400 rupees, you see. It has already been discounted, you see. We sell if we have a margin of 10-20 rupees.

B: OK, then let's negotiate at 1550 rupees.

S: No, we can't sell at that. OK, you can get it for 1600 rupees. We sell if reasonable.

B: We have to get at your price [... (0.2)].

S: We also pay if the price is reasonable. So, you have proposed a totally disagreeable price. We sell if we have a little margin, surely. *But how shall we sell when there's no margin at all?*

(App. 1.61)

Like in beating down, B and S are in the roles of haggling and counter-haggling respectively. The initially claimed price of the bag is 2,100 rupees whereas B insists on 1,400 rupees. Rather than totally rejecting B's bargain, S signals some negotiation (ii, iii), simultaneously attempting to sustain her negotiated price (1600 rupees). In so doing, she also attempts to convince B by explaining her obligation as a business professional (iv).

Thus, rejecting a bargain politely, convincing and signaling negotiation stand out to be the strategies of sustaining the price illustrated by this part of the conversation.

KIEs		
Phonemic transcription	Transcription 1	Transcription 2
1./jʌsma g ^h aʈa lagts ^h ʌ mʌlai/ (S)	• At this [price], a loss befalls me.	• I will be at a loss at this price.
2./holselmʌi aũdʌinʌ/ (S)	• [It] does not come on the wholesale itself [at your rate].	• You can't get it at your rate on the wholesale itself.
3./tsar sʌjʌma aũdʌinʌ b ^h ai/ (S)	• [It] does not come at 400 [rupees], younger brother!	• You can't get it at 400 rupees, dear!
4./mildʌinʌ/ (S)	• [It] does not adjust.	• No, not at that rate.
5./hʌinʌ hʌinʌ aũdʌinʌ/ (S)	• No, no, [it] does not come [at that rate].	• No, no, not at that rate.
6./hamro tsalis pʌreko/ (S)	• Ours has cost 40 (140) [rupees].	• It cost us 140 rupees.
7./tjʌfi hio/ (S)	• That is itself.	• That's the final price.
8./hoinʌ ts ^h ʌinʌ g ^h aʈa lagts ^h ʌ/ (S)	• No, [there] is not [much profit]. A loss befalls.	• No, there is not much profit. There will be a loss.
9./nʌu sʌjʌ lastma aũts ^h ʌ tjfi hio/ (S)	• [It] comes at 900 [rupees] at last, that is [final].	• The minimum is 900—that's final.
10. /hoinʌ utsitʌi ts ^h ʌ/ (S)	• No, [it] is reasonable itself.	• Yes, it is reasonable.

All individual exponents in this list of KIEs are the declarative, sometimes accompanied by the discourse markers 'no' (5, 8, 10) and 'yes' (10).

Discounting and negotiating prices. In many cases, people in the field, both buyers and sellers, were found employing language respectively for forcing the other side

to cut down, and reducing some from the proposed price so as to come to a compromise and make the transaction happen.

Text 62

Specific context: B and S haggle over potatoes at the marketplace in Ilam.

Translation 1

B: How [much] is the potato?

S: 35 (i).

B: With 25, OK?

S: /pʌtsis nʌbʰnnu tis bʰʌnnu/ /mʌ pʌni boniko ʈaim tsʰʌ/ [Please] don't say 25; say 30. I am also at the time of *buhuni* (ii).

B: Weigh 5 kilo. Weigh one kilo at a time, OK.

Translation 2

B: How much are the potatoes?

S: 35 rupees.

B: For 35, OK?

S: *Please, you don't just say 25 rupees; you say 30 rupees. This is the first sale for me, too.*

B: Well, weigh 5 kilo. Weigh one kilo at a time, OK.

(App. 1.62)

Negotiating prices stands out as the last stage of bargaining. In this conversation, the claimed price of the potatoes is 35 rupees (i) whereas B attempts to drop it down to 25 rupees. Finally, S and B compromise at the mid-point proposed by S, that is, 30 rupees (ii) at which the transaction takes place (as witnessed in the context).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tsar sʌjʌ pʌtsasma lanu/ (S)	• Take at 450 [rupees].	• Take for 450 rupees.
2./mʌ pʌni boniko ʈaim tsʰʌ/ (S)	• I am also—[it] is time of <i>buhuni</i> (the first sale).	• It's time of the first sale for me, too.
3./lʌ lanu lanu/ (S)	• OK, take, take.	—
4./ʌbʌ betsnʌ mʌn tsʰʌ bʰʌne gʰʌʈnu mʌ ʌli tʰʌptsʰu/ (B)	• Now, if [there] is the wish to sell, [you] reduce; I add a little.	• Now, if you want to sell, you come down; I will add a little.
5./gʌridiũla nʌ/ (S)	• [I] may do [for you], OK.	• I will discount for you.

This list of KIEs depicts that the declarative (2, 4, 5) and the imperative (1, 3) were the prominent utterance forms, accompanied by such discourse markers as ‘now’ (4) and ‘OK’ (3).

Exposing oneself to others. In the business setting, it was observed that people employed language for bringing into light their thought, knowledge and ideas over certain issues, thus for maintaining their position with other interlocutor(s) in terms of the issue(s). The micro-functions ‘justifying’, ‘giving reasons/arguments’ and ‘explaining/clarifying’ were treated under this sub-macro function.

Justifying. In some cases, people, especially sellers, were employing language as an attempt to claim that they were right in doing or saying what they did, or even to favor their own goods.

Text 63

Specific context: B and S (a roadside seller of fruit) are talking while selling and buying apples.

Translation 1

B: [It] is 100 [rupees] everywhere (i).

S: /sjau heri ho kja b^hai/ ([The price is] according to the sight of the apples, you see elder brother) (ii).
/tjo t^h tačza ramro mustanjo sjau ho/ (That is fresh and fine apple of Mustang) (iii).

B: All is fresh, you know (iv). Now, it costs a big amount of money, you know (v).

S: /sjau pani heriheri hunt^hni/ (There are sights of apples, you see) (vi).

Translation 2

B: These are 100 rupees a kg everywhere.

S: The price depends on the quality of the apples, you know, Sir. These are fresh and fine Mustang apples.

B: All are fresh, you know. These are rather expensive, you know.

S: There are varieties of apples, you see.
(App. 1.63)

This conversation is somehow like an attack-and-defend game. In course of exchanging arguments, B is throwing his points at S (i, iv and v), and S is justifying her points in her own favor (ii, iii and vi).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./oridzinΛl fio ni tΛ jo/ (S)	• This is original, you see.	—
2./feri fiuntʰΛ ni tΛ kwalitiko dam pΛrtsʰΛ/ (S)	• [It] depends on seeing. The quality's price occurs	• It depends on the item. Quality costs more.
3./tʰoɔqæko fio ni tΛ/ (S)	• [It] is shelled, you see.	• It is shelled, you see.
4./dukʰΛ pΛni tΛ bΛɔʰi tʰΛ ni/ (S)	• The trouble is also much, you see.	• There is also much trouble, you see.
5./wet bΛɔʰi bʰΛjo ni tΛ/ (S)	• The weight became over, you see.	• The weight is more, you see.
6./sjau pΛni feri feri fiuntʰΛ ni/ (S)	• The apple is also according to seeing and seeing, you see.	• There are varieties of apples, you see.

Considering this KIEs list, the most commonly distributed form was the declarative accompanied by the discourse marking tag ‘you see’.

Giving reasons/arguments. The data also reveal that people in the business setting used language for telling why something was so or why they did what they did.

Text 64

Specific context: At Koteshwar, Kathamandu, two vehicle traders (T1 and T2) talk about their experience of collaborating with some vehicle companies and what may happen with them in the future.

Translation 1

S

T1: *An* (yes), [they] had done.

T2: [They] did for some time, [and] finished thereafter.

T1: ... (0.3) Did.

T2: [They] made Mustang vehicle. [They] collaborated [on] that. S

T1: [I don't know] where [it] went.

T2: The company itself went collapsed.

T1: [There] is no name itself.

T2: But Bajaj's may not be [so]. Bajaj's [... (0.2)] /kinΛbʰane mjaksimΛm tʰΛleko tʰΛ / (because [it] has been maximally in moment (sale)) (i). /dʰerΛi tʰΛleko karanle tjo tʰΛi funnΛ hola/ (Because of the reason that [it] has been in much moment that may not be so) (ii).

T1: *An* (yes).Translation 2

T1: Yes, they had done it.

T2: They did for some time and then left.

T1: ... (0.3) They did.

T2: They made Mustang vehicle. They collaborated on that. S

T1: I don't know where they went then.

T2: The company itself collapsed.

S: There is even no name at all.

B: But this may not happen to the Bajaj's *because it is very much in sale. Because of the high sale rate, this may not happen to it.*

T1: I agree.

(App. 1.64)

Almost throughout the Text, T1 corroborates T2's remarks. T2 also puts his reason regarding why Bajaj may not collapse (i and ii).

KIES

1./kinΛb ^h Λne ni/ (R)	• Because, you see.	—
2./fioinΛ birsint ^h Λ ki b ^h ΛnerΛ ni/ (B)	• No, saying that [you] may forget.	• No, thinking that you may forget.
3./kinΛb ^h Λne jo boṭma paktΛinΛ/ (S)	• Because it does not ripen in the tree.	—
4./b ^h au ɟ ^h Λtjo ni tΛ/ (S)	• The price decreased, you see.	The price has decreased, you see.
5./tjΛfi b ^h ΛerΛ mΛile tΛpaĩlai bis bis rupΛjā kΛm ɟΛridieko/ (S)	• Becoming that very, I reduced for you 20-20 rupees.	• That's why I have lessened twenty rupees on each item for you.
6./tjΛfi b ^h ΛerΛ/ (S)	• Becoming that very [auto sense: it is expensive]	• That is why [it is expensive].

This KIEs list displays that the declarative was dominantly employed as the utterance form, and reason connectives like ‘because’ (1, 3) ‘saying that’ (2) and ‘becoming that’ (5, 6) were also used for giving reasons/justifying.

Explaining/clarifying. Sometimes, it was also observed in the field that people extended their sense so as to make it clearer.

Text 65

Specific context: B wants to be confirmed if the monkey destroys the kiwi fruit, and S explains in detail.

Translation 1

B: S: The monkey does not eat [it]?

S: This? /d^hus huns^hΛ ki/ (It has awn, you see) (i).

[The monkey] touches, walks away doing ‘oph-oph-oph’, hahaha. /bādarlai tΛ ramro tsahijo ni tsillo tsid^h hΛru/ (The monkey needs nice, glossy things, you know) (ii).

B: If [the monkey] learned, [it] finished (would finish), ruined.

Translation 2

B: S: The monkey does not eat, does it?

S: This? Oh no. It is awn-covered, you see. The monkey touches and then goes away uttering ‘oph-oph-oph’ {laughs}. The monkey only eats nice, glossy things, you know.

B: If the monkey learned eating it, it would completely ruin.

S: Finished, yes. No, but the monkey can't because this does not ripen in the tree (iv). [It] is sour [and] bland (v). Having plucked and kept at home [for] 8-10 days, and only then [it] becomes delicious (vi). The monkey must pluck and eat in the tree itself (vii). He has not known (does not know) (vii). [It] is sour (ix). [It] may taste a little but does not do much insistence (x). The monkey does not eat (...0.5). [It] already came into the garden, entered [it] and having tried already, left [it] (xi).

B: I see, hahaha!

S: Yes, I agree, too. Oh no, the monkey won't because this does not ripen in the tree. It is sour and bland. These only become delicious 8-10 days after you have plucked and kept in the house. The monkey must pluck and eat them in its tree itself. It has not learned this yet. It is sour. It may taste a few but does not insist. The monkey does not eat (...0.5). Once a monkey came into the garden; entered it and having tried and gave up.

B: I see {laughs}.

(App. 1.65)

In this Text, S intends to clarify that the monkey does not destroy the kiwi fruit. In his attempt to do so, he explains in detail the habit of the monkey against the awn-covered kiwi fruit (i, ii, iii) in the beginning. Towards the end of the Text (iv-xi) he further explains what happens to the monkey and why it cannot eat it in the garden.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ji sASTo aũtʰʌ bʰʌnʌ kʰodzeko matrʌi fio/ (S)	• I have only tried to say [that] these [shoes] comes (come) cheap.	• I only meant to say that these shoes are cheaper.
2./dɛ fioinʌ fiʌi naiʌtʌ fio/ (S)	• The Day [bus ticket] is not, you see, the Night is.	• Yours is not the Day bus ticket, but the Night, you see.
3./jo bʌtʌm tʰʌ ni tʌsle gʌrdʌ/ (S)	• [There] is this button, you see, because of that [auto sense: it does not move]	• It does not move because of this button, you see.
4./tjo tʰʌfiĩ prʌstʌ fiunu/ (S)	• Be clear [about] that very [matter].	• Be clear about that.
5./tjo bʰʌneko boli bjʌbʌfiʌr rʌ gʌri bjʌbʌfiʌr nʌi fiola sajʌd/ (R)	• Said that is, perhaps, speaking behavior and doing behavior.	• Perhaps this means behaving through speaking and behaving through action.
6./ek sʌjʌ sʌtʰi rʌ ek sʌjʌ ʌsi pʰeri sʌtʰi rʌ ʌsi bʰʌnnuʰiʌ ni/ (S)	• 160 [rupees] and 180 [rupees]. Again, [you] might say 60 [rupees] and 80 [rupees], you see.	• 160 rupees and 180 rupees. Don't confuse for 60 rupees and 80 rupees, you see.

As this list of KIEs indicates, the declarative was used as the only utterance form (1-6) in companion with the discourse marker ‘you see’ (6).

Function 9: Managing ‘an Issue for Speaking’

In the Nepali language culture, the expression ‘an issue for speaking’ is employed to refer to ‘just talking’ or talking with no content, chiefly for establishing contact or socializing. Also the BSON data indicate a pattern in which language is used for socializing and establishing contact between people rather than carrying any content. Utterances and expressions used as formality for socializing, rather than for actual communication, have been organized and treated under the macro functional theme ‘Managing ‘an Issue for Speaking’’. Numerous examples of such utterances and expressions, which were explored, have been presented, analyzed and interpreted under the headings ‘socializing’ ‘connecting people’ ‘signaling friendship/intimacy/solidarity’ and ‘signaling and consolidating relations as humans’. Two category variations have been identified under the sub-macro functional category ‘socializing’—‘socializing in general’ and ‘socializing in business’. The micro functional sub-categories dealt with in this section are ‘escaping/avoiding transactions politely’, ‘thanking’, ‘appreciating’ and ‘sympathizing’—all under ‘signaling friendship/intimacy/solidarity’ (Figure 11).

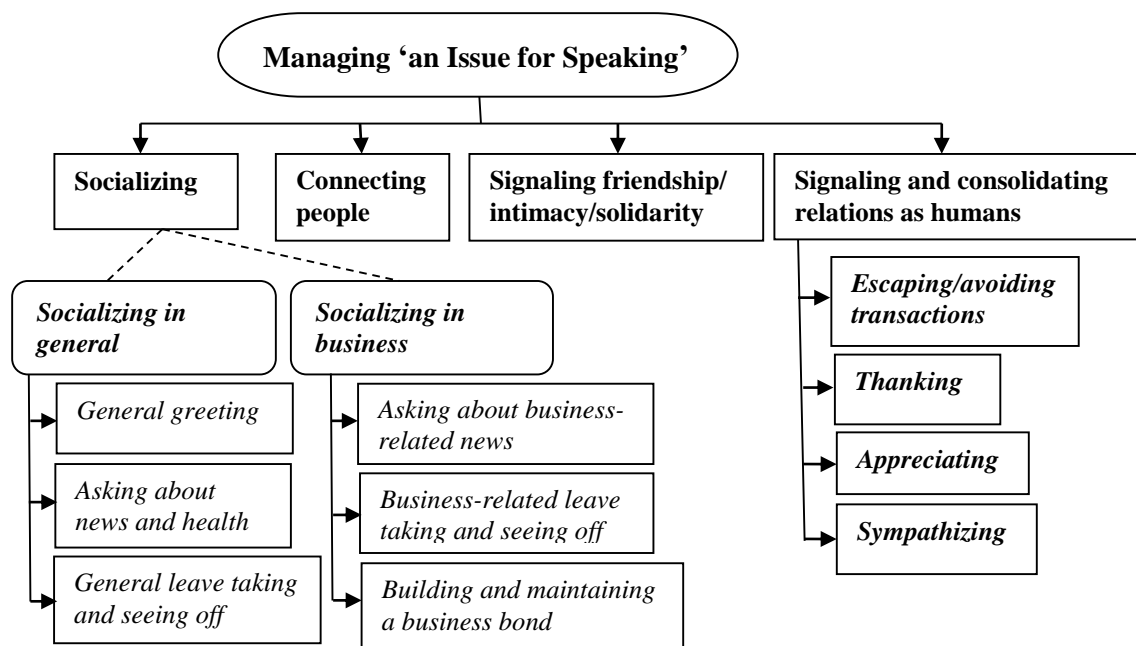


Figure 11. 'Managing 'an Issue for Speaking'' as the core and its categories.

Socializing. As was observed in the business setting, language was employed as a means of marking, developing and maintaining social relations between and among people, hence, for being with other people. The data belonging to this sub-macro functional category reveal two variations: socializing in general and socializing in business. The variation 'socializing in general' includes data common to general socializing, i.e. also in communication taking place in day-to-day non-business situations, whereas some others are typical of the business context. For the same reason, they are organized under two category variations: socializing in general and socializing in business. Each of them has been treated separately under this heading.

Socializing in general. Some micro language functions, such as greeting and phatic queries (both used to begin conversations), and leave taking (used to terminate conversations) could be found both in day-to-day non-business settings of social life as well as in the business setting. They included these sub-micro functional categories:

‘general greeting’, ‘asking about the news and health’ and ‘general leave taking and seeing-off’.

General greeting. Different types of greeting which could be observed in both business and non-business communication settings have been treated under this category variation.

Text 66

Specific context: B, who needs to buy a packet of rice, turns up at a grocer's (S) in Kathmandu. B is S's permanent customer and, so they are familiar with each other.

Translation 1

B: /*namaskar ramesdzi*/ (*Namaskar*²² *Rameshjee!*) (i)

S: *Namaskar Sir! Namaskar* (ii).

Translation 2

B: *Namaskar Mr Ramesh!*

S: *Namaskar Sir! Namaskar.*

B: No, which [pack of] rice shall I take?

S: Which will [you] take—the pack of 20 kg, the pack of 25 kg or the pack of 30 kg?

B: Well, which pack of rice shall I get?

S: Which will you take—the pack of 20 kg, 25 kg or 30 kg?

(App. 1.66)

In Text 66, which is the beginning of a conversation, B greets S (i) and S responds to B in a similar fashion (ii) before the actual matter of their talk begins. They greet each other as soon as they meet to mark more than just one thing, namely, their friendship, social relationship and the beginning of the conversation. As could be observed in the field, such a practice seldom took place unless the interlocutors were familiar with each other. Moreover, this practice seems to have possessed attracting attention—hence regulating the addressee's behavior, a quality in common with ‘Regulating’ (Function 12).

²² *Namaste* or *namaskar*, a form of common greeting/salutation mostly (but not always) initiated by the subordinate raising and joining hands together as a rule of thumb.

KIEs

Phonemic transcription	Translation 1	Translation 2
1) /nʌmʌste/	• <i>Namaste</i>	• <i>Namaste</i>
2) /nʌmʌskʌr/	• <i>Namaskar</i>	• <i>Namaskar</i>
3) /nʌmʌste ke tʰʌ kʰʌbʌr kʰʌbʌr/(B)	• <i>Namaste. What's the news?</i>	• <i>Namaste. What's your news?</i>
4) /e hʌɖzʌr nʌmʌskʌr hʌi/ (B)	• <i>Hey Sir, Namaskar! OK.</i>	• <i>Sir, take my namaskar.</i>

Of the four exponents in this list of KIEs, 3 is the wh-type interrogative, 1-4 consist of namaste/namaskar, a single word salutation marker. 'Hey sir' (4) (familiar, informal) is an address form used to realize the sub-micro function. In fact, the interrogative is a phatic query unlike a real question which carries content.

Asking about news and health. In the business setting, a number of phatic queries, question-like stereotypical expressions, were explored. Such expressions seem mainly to make references of one's news or/and health and constitute ritual exchanges but, in fact, they are primarily intended for socializing or opening a communication channel, mainly between or among acquaintances, rather than seeking information (though sometimes the hearer's health and news might be the concerns). In the sense of the latter kind, it is the 'Regulating' quality of 'Managing 'an Issue for Speaking''. Such queries on the surface formally resemble 'Exploring the Environment' (Function 10).

Text 67 (Specimen 1)

Specific context: B is a permanent customer of an 'electronics and electricals' at Mahabauddha, Kathmandu. He turns up when S is fairly busy amid a crowd of buyers.

Translation 1

S: Namaste-namaste! /ke tʰʌ kʰʌbʌrkʰʌbʌr/ (What's the news?) (i) /sʌntʌi ho/ (Are [you] well?) (ii)

B: Is there a fan with us?

S: Which one?

Translation 2

S: *Namaste!! What's the news? Are you well?*

B: Is a fan available here?

S: Which type?

(App. 1.67)

In this part of the interaction, S is initiating the conversation by asking (which is not asking in the true sense) about his news (i) and then about health (ii). Similarly, B is responding to S's asking. In fact, both of them are formulaic expressions stereotypically conducted between the acquaintances as a symbol of familiarity or friendship, and carry no message. In essence, they are neither queries nor replies.

It is notable that asking about time-meals (breakfast, lunch, snacks, dinner, etc.) and tea were commonly observed as greeting among the familiars in the Kathmandu-based communities typically influenced by the Newars. Text 68 presents an example, taken from the field note.

Text 68 (Specimen 2)

Specific context: A Newar woman (B), familiar with the shopkeeper (S), visits the shop.

Translation 1

B: /k^haɖʌ k^hais^hknɯ b^hʌjo/ Have [you] finished eating snacks already?(i)

S: Yes, [I] finished eating [it]. You then? (ii)

B: [I] finished eating [it] (iii). [Please] give me sugar, 1 kg. ʈs (4)

Translation 2

B: Have you had snacks already?

S: Yes, I have already had. And you?

B I've had it, too. A kg of sugar, please. (App. 1.68)

In this Text, B asks S if he has had snacks (i). On the surface, it seems that B is really asking to know about it. However, in the deep it stands out that she is not concerned with the query's answer; nor does S needs to be true in his answer. It becomes clearer when S repeats a similar query (ii) to ask B (ii), which B responds to in a stereotypical manner (iii). In this example, the formulaic expressions have ultimately been employed as strategies for maintaining the interlocutors' social relationships.

KIEs

Phonemic transcription

1./ke t^hʌ/ (S)

2./ke t^hʌ b^hai/ (B)

3./ ke t^hʌ k^hʌbʌr k^habʌr/ (S)

Translation 1

What is?

What is, younger brother?

What's the news (and others)?

Translation 2

What's up?

What's up, (name)?

What's your news?

4./sʌntsʰʌi fiʊ/(S)	Are [you] well?	Are you well?
5./aramʌi funufunʰʌ didi / (B)	Are [you] well, elder sister (brother, sir etc.)?	Are you well, Madam?
6./tʰik tʰʌ/(B)	[It] is fine.	It's fine/I am fine.
7./tʰikai tʰʌ tʌ/ (S)	[It] is just fine.	It's just fine/I am just fine.

The interrogative phatic queries, both wh-type (1-3) and yes/no type (4-5), are apparent in this KIEs list. The declarative utterances (6-7) are the responses to the phatic queries.

General leave taking and seeing off. These micro functional sub-sub-categories can also be observed being practiced in non-business situations of communication. Those which were explored in the business setting are presented below. It is equally notable here that these micro functions are most often traced at the end of conversations.

Text 69 (Specimen 1)

Specific context: B, looking in the early twenties, takes leave with S, looking in the seventies, after shopping at a cloth store in Ilam.

Translation 1

B: /mʌ gʌẽ hʌʌʌzʌrba/ (*I went (am about to go) grandpa*) (i).

S: *An* (yes), OK.

Translation 2

B: *I am about to go grandpa.*

S: OK, bye.

(App. 1.69)

This mini-conversation depicts that B has finished shopping and now it's time for him to leave. He could have left the shop without saying anything because he has finished his job there but takes leave from S (i) as a social rapport. Therefore, Text 69 illustrates leave taking.

Text 70 (Specimen 2)

Specific context: B buys a toothpaste at a shop at the suburb of Kathmandu. The following is uttered by S at the end of the conversation.

Translation 1

S: Yes. /aũʌi gʌrnu hola/ (*Do keep coming.*)

Translation 2

S: Keep coming, OK.

(App. 1.70)

Having bought what he needed, B has already taken leave from S. S extends a see-off to B again as a social rapport. This Text, therefore, illustrates seeing off. In the Nepalese society, this utterance can be found being practiced to see off people in non-business situations also.

In some Newar communities in Kathmandu, leave taking sometimes involves inviting the addressee home. In some cases, this stereotype was found as a farewell expression, as illustrated by Text 71.

Text 71 (Specimen 3)

Specific context: A Newar man (NM) and his friend (F) take leave from each other.

Translation 1

NM: Well, I go this way, OK.

F: Yes, then.

NM: /ɦʌs ɡʰʌrma aũnuɦos nʌ/ (*Yes, come home, then*) (i) {raises a hand meaning 'bye'}.

F: {Raises a hand meaning 'bye'} (ii).

Translation 2

NM: OK, I will go down this way.

F: OK, bye.

NM: OK, do come home {raises a hand meaning 'bye'}.

F: {Raises a hand meaning 'bye'}.

(App. 1.71)

The utterance used by the Newar man (i) in Text 71 seems to be an invitation. It becomes clearer when NM's friend, familiar with this system, just takes the final leave non-verbally, rather than responding to his invitation-like expression verbally (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /ɦʌ mʌ nɪkl̩ ħʌi tʌ/(B)	• OK, I came out, yes!	• OK, I am about to leave now.
2. /ɦʌs tʌ/ or /ɦʌs ħʌi tʌ/ (B)	• Yes, OK! (formal, honorific)	• OK, bye (now).
3. /ɦʌ tʌ/ or /ɦʌ ħʌi tʌ/ (B)	• Yes, then (informal, less honorific)	• OK, bye now.
4. /pʰeri bʰetʌũla ħʌi/(B1→B2)	• [We] will meet again, yes?	• See you again, OK?
5. /baɟiũ ħʌi/ or /tʰutuũɦʌi/	• Let's part, yes?	• Goodbye, OK?
6. /pʰeri pʌni aũɦi ɡʌrũla/ (B)	• [I] will do coming again, too.	• I will keep coming again, too.

7. /ʌ rʌmesdʒi/(B)	• OK, Ramesh (or any name) jee! [Bye]	• OK, Ramesh! Bye.
8. /ɦʌs aũdʌi ɡʌrnuɦola/ (B)	• Yes, do coming.	• OK, keep coming.
9. /aũdʌi ɡʌrnuɦos ɦʌi tʌ pʰeri pʌni/ (S)	• Do coming again, too, yes!	• Please keep coming again, too, OK?

In this KIEs list, exponents 1, 4, 6 are the declarative, 5, 7, 8 the imperative, and 2, 3 discourse markers. Some tags (1, 4, 5, 8) can also be observed. The addressee's name usually ending in the honor marker 'jee' (7) affixed to the vocative can also be seen.

Notably, 1-6 stand for leave taking and 7-8 for seeing off.

Socializing in business. Some other micro functions are specifically oriented to business socializing, ranging from business-situated general socializing realized as leave taking, building rapport and making phatic queries to core business socializing such as offering as socializing and making business-specific phatic queries (asking about business, seeing off in business and building business rapport). These micro functions are organized under the category 'socializing in business' and presented under the micro functional sub-sub categories that follow.

Asking about business-related news. Some instances also illustrate that people in the business setting used business-specific topics as news, or words from business, for socializing purposes.

Text 72

Specific context: B turns up and starts talking to S at a furniture's at the suburb of Kathmandu.

Transalction 1

B: /ke tʰʌ saɦudʒi ɦalkʰʌbʌr / (What's the current news, saɦujee?) (i)

S: [It] is fine.

B: [OK], [it] is fine.

Translation 2

B: What's the current news, Mr. shopkeeper?

S: It's fine.

B: OK, it's fine.

(App. 1.72)

This extract comes from the beginning of a conversation in which B needs to get something to put at the feet of his kitchen table as it becomes evident from the context

later from the entire conversation. He asks about S's 'current news' (i) before going into the actual business dealing. In fact, it was done to signal socialization in business (what distinguishes the text from socialization in general is the word 'shopkeeper').

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ke tʰʌ safudʒi fial kʰʌbʌr /(B)	• What's the current news, Mr. Shopkeeper?	What's the current news, sir?
2./amdani tʌ gʌrɪdʌi fiola ni/(BP1→BP2)	• Income is being done, yes?	• Income is being made, is it?
3./tʌlti pʰirti kʌsto tʰʌ/(BP1 →BP2)	• How is the movement and return?	• How about the trade and transactions?
4./kinʌ lamo sʌmʌjʌ aunubʰʌnʌ ni/(S)	• Why did [you] not come a long time, then?	• Why didn't you come for a long time?

As this KIEs list depicts, three of the business-related phatic queries (1, 3, 4), were the wh-type of interrogative and one of them (2) the declarative accompanied by the discourse marking tag.

Business-related leave taking and seeing off. Not only did people in the business setting ask about business-related news, but also took leave somehow in connection with a business reference.

Text 73

Specific context: The researcher (here, B) buys a toothpaste at a shop at the outskirts of Kathmandu.

Translation 1

B: *Sahujee!* Give [me] a 'Dantakanti'²³.

S: Small or big?

B: Small.

S: Take [it].

B: How [much]?

S: S: 65 (... 0.2) OK. (...0.3). Sir, where do you stay
(i)

Translation 2

B: Mr. shopkeeper! A *Dantakanti* please.

S: The small one or the big one?

B: The small one.

S: Here you are.

B: How much?

S: S: 65 (... 0.3) OK. (...0.2). *Sir, where do you
stay?*

²³ A make of toothpaste

B: Panga. [I] stay at Panga.	B: Panga. I stay at Panga.
S: And hereto, where have [you] been and come? (ii)	S: And here now, where are you returning from?
B: No, aimlessly—evening walk. <i>Yes, OK, sahujee!</i>	B: Just so—evening walk. <i>Yes, OK, Mr.</i>
(iii)	<i>shopkeeper!</i>
<i>S: /aũda d̥ãda jaso pASAlma tsʰirnuhola hɔi/</i>	<i>S: Please call at the shop while walking around,</i>
<i>([Please] come to the shop while coming and going,</i>	<i>OK.</i>
<i>OK.) (iv)</i>	<i>(App. 1.73)</i>

In this Text, a transaction takes place in the first part of the conversation. Even having terminated the transaction, S takes concern about B's activities as a rapport (i, ii). Then B takes leave (iii). Finally, S sees off B by asking him to call at his shop as he comes and goes around that area (iv). It comes from the context that B takes leave as a stereotypical formality but S sees off B to create a business bond with him as a new customer.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./funtʰɔ bʰoli prithbi tsoktirɔ aũla hɔi/ (B)	Yes, [I] will come to Prithbi Chowk tomorrow.	OK, I will see you at Prithbi Chowk tomorrow.
2./hɔs aũdɔi gɔrnu fiola nɔ pASAlma/ (S)	Yes, do coming in the shop.	OK, keep coming to the shop.
3./aũda d̥ãda jeso pASAlma tsʰirnuhola hɔi/(S)	Just enter the shop while coming and going, OK.	Please call at the shop while walking around, OK.
4./aũdɔi gɔrnu fiola nɔ ad̥ɔ nɔmileko bʰoli miltsʰɔ/ (S)	Do coming [please]. [The] unadjusted today adjusts tomorrow.	Please keep coming. It might be negotiated tomorrow.

As can be seen from this list of KIEs, the declarative (1) and the imperative (2-4) are the exponents associated with this micro functional sub-sub-category. Some discourse markers (1, 2, 3) can also be observed. 1 realizes leave taking and the rest (2-4) realize seeing off.

Building and maintaining a business bond. It was often observed that people in business talked simply for building, maintaining and deepening a business-related bond.

Text 74 (Specimen 1)

Specific context: Dashain is verging soon, so it is not very easy to get a bus ticket this season. B needs a ticket for two. S and B talk at a bus counter in Kathmandu.

Translation 1

S: [There] is one ticket [left].

B: For the five date?

S: For the five date.

B: I have come from Dhading. /*tʰpaiko pʰhilo gaɖi tʰɖʰne hami ho/ /pʰɔst gaɖima tʰhɪ bʰɛkale kʰoɖɖɪ ako/ (We are [those] who got on your vehicle first. In the first vehicle, that's why [we] have come searching [for your counter]) (i).*

S: What is your mobile number, younger brother?

B: #####69784

S: #####9784?

B: *An.*

S: OK, phone us after 4 o'clock.

Translation 2

S: There is a ticket left.

B: For the fifth of the next month?

S: For the fifth of the next month

B: *I am from Dhading. We are those who got on your vehicle first. In the first vehicle, that's why we have come and are searching for your counter.*

S: What is your mobile number, sir?

B: #####69784

S: #####9784?

B: *I see.*

S: OK, call us after 4 o'clock.

(App. 1.74)

As is evident in this Text, S does not know B personally. Moreover, he has not got enough bus tickets left. On the other hand, B needs two seats for fifth of the next month anyhow. Then B reminds S that he is a special customer to him, a passenger on the first day of their bus (i). Consequently, S seems to turn more cooperative to B thereafter.

Text 75 (Specimen 2)

Specific context: B, a greengrocer himself, has just purchased vegetables from a wholesaler (S) at the Vegetables Market, Pokhara. S is adding up the total.

B: How [much] became?

S: 33-20 (3320 rupees). Cowpea 900, lemon 100

rupees (... 0.3). /*tʰija kʰantsʰɔu/ (Do [you] eat tea?)*

(i)

B: How much is my total?

S: 3320 rupees. Cowpea 900, lemon 100 rupees (...

0.3). *Will you have tea (i)?*

(App. 1.75)

S is busy calculating the sum B has to pay for the purchase. Meantime, someone brings tea for S. So, he also offers one to B (i), meaning to maintain and deepen his business friendship with him.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./tʃija k ^h aerΛ dʒanus nΛ/ (S)	• Go by eating tea, OK.	• Please have tea and then go.
2./tʃija k ^h ants ^h Λu/(S)	• Do [you] eat tea? ²⁴	• Will you have tea?
3./Λsti pΛni tΛpaĩkΛibaʃΛ lΛgieko t ^h iyo/ (B)	• [Fish] was taken from you the other day, too.	• I had got the fish from you the other day, too.
4./tʃΛi b ^h Λekale k ^h odzΛi ako/(B)	• That happened, so [we] have come searching.	• That's why, we have come searching [for your counter].
5./aunu ta pΛrts ^h Λ tΛ/	• [You] must come, you see.	• It's good that you have come.
6./didifaru funufunts ^h Λ fiola ni pΛsΛmã/(S)	• Sisters are at the shop, are they?	• —
7./p ^h eri aũla ni milajerΛ dinub ^h e/ (B)	• [I] will come again if [you] give by adjusting.	• I will come again if the price is negotiable.
8./k ^h aʒako pΛni rak ^h idieko t ^h u/ (S)	• [I] have kept also for snack lunch [for you].	• There is a discount for your lunch, too.
9./ke t ^h Λ bΛfiini dʒΛra kΛsΛri betstΛi funuhunts ^h Λ/(R)	• What's up younger sister! How are you selling the root (chayote yam)?	• What's up! At what price are you selling the root?

Most of the exponents are in the declarative form (3, 4, 5, 6, 7, 8) and some in the interrogative, both wh-type (9) and yes/no-type (1, 2). The word ‘sister’ has been used to bring the addressee socially nearer.

Connecting people. In some business events, the speaker used language for the purpose of contact. The major strategies employed for this sub-macro function are mostly associated with asking about or commenting on one's activities, news and health. Three forms of contact, namely, establishing or mediating contact (specimen 1); regulating encounters and opening up a psychological channel (specimen 2); and expressing solidarity (specimen 3) are organized under this sub-macro function.

²⁴ In Nepali, ‘eat’ may optionally cover both ‘eat’ (e.g., rice) and ‘drink’ (e.g., tea).

Text 76 illustrates that language was used to mediate contact between people, so the conversation shifted to the newly introduced partners.

Text 76 (Specimen 1)

Specific context: A buyer (B1) and his wife (B2) are at a shop selling kitchen items at Kirtipur, Kathmandu. B1 knows S well but B2 does not. B2 needs to get something from S.

Translation 1

B1: What's? What's [the news], younger brother? Is [it] right?) /guruma ke kinne b^hannuhunt^hjo/
(Guruma²⁵ said [that] she would buy what (... 0.3))
(i).

S: {Nods his head indicating 'everything is fine' and joins his hands signaling 'namaste!'}
B2: Younger brother, that I, you see, um (...0.3)

there is [such a thing] one puts into the leg(s) of a table. {She shows how with a hand}. [I] have come [to see] if there is that [here].

Translation 2

B1: What's your news, (name)? Is it right? *Madam said that she would buy something* (i) (... 0.3).

S: {Nods his head indicating 'everything is fine' and joins his hands signaling 'namaste!'}
B2: (Name), you see, urm (...0.3) there's something

one puts at the bottom of a table. {Shows how with a hand}). I have come to here to see if it is available here.

(App. 1.76)

In this part of the conversation, B1 is getting B2 and S to introduce each other.

Once he opens up the channel between them by doing this, contact is established and the conversation goes on between B2 and S. Thus, the strategy used by B1 in this context is bringing in an unfamiliar person for introduction (i).

As the data indicate, people feel psychologically uncomfortable to remain silent when they encountered face-to-face with each other in a business situation. Specimen 2 (Text 77) reveals that they used language to break such silence (absence of communication).

Text 77 (Specimen 2)

Specific context: A potential buyer (B) encounters face-to-face with a seller (S), a greengrocer, in a busy vegetable market in Dharan.

B: /maile ke lai^hai^h b^hanera^h h^hereko ni/ (I've looked to see what to take) (i).

B: I'm just looking to see what to get.

²⁵ Woman teacher, madam

S: OK, take cress, spinach.	S: OK, get cress, spinach.
B: How [much] is [it] sister?	B: How much is it, Madam?
S: Spinach 15 [a bundle]; cress 20.	S: Spinach 15 rupees a bundle; cress 20.
B: Yes, I [will] go and come back, OK.	B: OK, I will return back again, OK.
S: Yes, OK.	S: Yes, OK.
	(App. 1.77)

In this Text, the buyer (potential) and the seller encounter face-to-face. Therefore, in an attempt to regulate the encounter, and thus avoid the discomfort caused by the absence of communication between them, the buyer says something as ‘an issue for speaking’ (as often perceived by the Nepalese) (i). Therefore, this specimen exemplifies two sub-macro functions at the same time: opening up a psychological channel and regulating encounters.

Specimen 3 (Text 78) is an example revealing a way in which the seller intended to express and consolidate his intimacy with the buyer.

Text 78 (Specimen 3)

Specific context: Today, it is Saraswati Pooja, a day on which Goddess Saraswati, the goddess of lore, is worshipped as a festival which is celebrated at homes, schools, colleges and publicly. A woman head teacher (B) visits a sweetshop in Ilam. The shopkeeper (S) and B are familiar with each other. As B appears, S receives her in the following way.

S: /guruma aʒʌ katik ^h erʌ aũnuhunts ^h ʌ b ^h nerʌ ma soʒtʌi t ^h iẽ/ /i aipugnu b ^h ʌjo/ (I was [just] thinking when guruma would come. Here, you have arrived)	S: I was just thinking when you would come. Now, you have arrived. How much of <i>khurma</i> , <i>buniya</i> , offerings and sweets will you get? Five kg?
(i). How [much of] <i>khurma</i> ²⁶ , <i>buniya</i> ²⁷ , offerings and sweets shall we (you) take? Five kg?	(App. 1.78)

In Text 78, B and S are closely familiar. S purports to express his belief that, as a true customer, B would come to his shop sooner or later instead of going to somebody else's. Although, on the surface, S's expression (i) seems to carry some content, it is simply meant for business socialization in the deep. This expression has been used by S

²⁶ A kind of hard sweet

²⁷ A kind of soft sweet

to reveal and further consolidate their intimacy as the seller and the buyer, thus illustrates the phatic function.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1) /nʌmʌste/ (B)	• <i>Namaste.</i>	—
2) /aitʌ bar pʌni bʰʌisʌkjo/	• [It] has already become Sunday, too.	• It is Sunday already.
3) /kʌtʌ bʌdzartirʌ/ (A person to his acquaintance near the market)	• Where to? To the market?	—
4) /bʌdzar fidnubʰako/ (A person to his acquaintance near the market)	• Have [you] walked [to] the market?	• Are you going to the market?
5) /sʌrsʌuda gʌriwʌri/ (A person to his acquaintance who has just finished shopping)	• Having done goods already?	• Have you finished shopping already?
6) /bʌdzar pugiwʌri/ (A market-goer to his acquaintance who is just returning back from the market)	• Having reached the market already?	• Having already reached the market, you are returning, are you?
7) /kinmel gʌrdʌi funufuntsʰʌ/ (B1 → B2)	• Are [you] doing the shopping?	• Are you shopping?
8) /bʰʌrkʰʌr/ (B1 → B2)	• [Have you arrived] just now?	—

This list of KIEs comprises the interrogative form, both yes/no (4-8) and wh- (3) types. The single-word salutation marker ‘namaste’ (1) is also overt in this KIEs list.

Signaling friendship/ intimacy/solidarity. It was explored in the Nepalese business context that in some cases people also use language to signal friendship, intimacy and solidarity—at least to suggest their familiarity. In such cases, particularly when the interlocutors are familiar, they seem to be talking but the talk carries no

message or content at the deep level, suggesting as if they were just talking for a talk's sake. The following specimens illustrate this sub-macro function.

Text 79 (Specimen 1)

Specific context: A group of people, seemingly familiar with S, are roaming around the Road Festival in Dharan. They call at S's stall, which is not crowded now, so S is fairly free. Initiated by S's remark "What will you take?" S and one of the group members (B) talk.

Translation 1

B: [Will you] adjust [the price] for us?

S: OK, [I will] adjust. Here, what will [you] take then?

B: Is there anything special to take?

S: Well, [you] have to take something from here.
/nɑtrɑ mildinɑ ni mɑ tʌ/ (*Otherwise, I don't befriend [you] (i).*)

B: We [will] take the gift brought from Ilam. We [will] take this chocolate.

Translation 2

B: Will you adjust the price for us?

S: OK, I will. OK, what will you get then?

B: Is there anything special to get?

S: Well, you have to get something from here. *I won't befriend you, otherwise.*

B: We'll get the gift brought from Ilam. We'll get this lollipop.

(App. 1.79)

As a hidden reality, the group of people are the members of the 'Committee' (Road Festival Management Committee) who have 'just been out' for roaming when they come across S, so both of the parties are well-introduced and institutionally bound acquaintances at the moment. What is typical of this conversation is that, whatever on the surface, throughout the conversation the interlocutors know that what they are saying does not hold any reality. In this sense, the conversation carries no any content or message but has been carried out to signal familiarity/contact between them (i). Although they all know that they are not going to carry out any transaction, they are talking in a way as if they were talking in business, so feigning or just talking for the sake of a talk.

What this example indicates is that language is sometimes used only for building and maintaining/deepening rapport/intimacy—a mark of social relationship between or among interlocutors, and also, in this context, as a trait of 'business policy' on the part of

the seller. This example illustrates that the so-called ‘dummy’ function is sometimes employed to serve business socialization.

Text 80 (Specimen 2)

Specific context: A buyer (B) unexpectedly comes across the seller (S), familiar with him, at the marketplace in Ilam. B feigns asking something.

Translation 1

B: *What is, younger sister? (i) /ɖʌrɑ kʌsʌri bɛtʌi hʌnuhʌntsʰʌ/ (How [much] are you selling the roots?) (ii)*

S: *[I] am selling the root for 100 [a kg], sir (iii)!*

B: */ek sʌjʌle/ (With 100?!) (iv)*

Translation 2

B: *What's up (name)? At what price are you selling chayote yam?*

S: *I'm selling chayote yam for 100 rupees a kg, sir!*

B: *For 100 rupees?!*

(App. 1.80)

The first utterance in this conversation (i) is overtly stereotypical of the phatic function. Although, on the surface, the rest of the utterances seem to carry some kinds of message—a query (ii), a response to the query (iii) and expressing surprise at the price (iv), in fact, none of them carries any content or message covertly. B already knows that S is selling the ‘roots’. His asking the price of the root (i), which he is not concerned about, is simply a phatic query, not a real one, in this sense. On the other hand, S responds that she is selling the root- something R already knows about (ii). In this sense, S's remark including the price is simply a response rather than the answer. Similarly, B's response (iv) seems to be an expression of surprise on the surface but in the deep it is also a phatic response because the price of the ‘root’ is not his concern. In reality, the ultimate purpose of this conversation is to disclose the familiarity between S and B, not to communicate anything. In fact, the entire conversation functions as a marker of their social relations rather than their roles and interests in business.

KIEs

Phonemic transcription

1./jābʌdʌ kei tʌ lanupʌtsʰʌ

Translation 1

• From here [you] must take

Translation 2

• You must take (get) at least

ni/(S)	something.	something from here.
2./kʌtro lamo sʌmʌjʌ/(S)	• How long time [no meet].	• What a long time no meet!
3./kinʌ lamo sʌmʌjʌ aunub ^h ʌjenʌ ni/	• So, why didn't [you] come a long time?	• So, why didn't you come for a long time?
4./guruma kʌtik ^h erʌ aipugnuhunts ^h ʌ b ^h ʌnerʌ mʌ sotstʌi th ⁱ ẽ/(S)	• I was thinking saying when <i>guruma</i> (Madam) comes.	• I was [just] thinking when you would arrive.
5./ke po laidzũ hʌdzur/ (B)	• What I shall take sir!	• What I shall get sir!

As this KIEs list reveals, most of the exponents (1, 2, 4, 5) are the declarative, whereas one (3) is the interrogative.

Signaling and consolidating relations as humans. Some instances were also explored from the business setting, which revealed that language is employed by the speaker to express him/herself as a civilized human, hence, to avoid being rude. Since the ‘speaking manner’ (not the content) is the emphasis, this micro function is included in the category ‘Managing ‘an Issue for Speaking’’ and, so, the micro functions ‘escaping or avoiding transactions politely’; ‘thanking’; ‘appreciating’; and ‘sympathizing’ are treated under this sub-macro function.

Escaping or avoiding transactions politely. It was also sometimes observed, even encountered, that someone who does not need to buy anything was called for a transaction by the seller(s). In such a situation, the potential buyer attempts to ‘get rid of’ the ‘trap’ in a polite way, as illustrated by Text 81.

Text 81

Specific context: A seller (S) at Kalimati Vegetables and Fruits Market, Kathmandu calls B for transaction.

Translation 1

S: What [will you] take, younger brother (i)? Say.

B: /^hik tsʌ didi/ mʌ p^heri aũts^hw/ (It's OK elder sister. I come again) (ii).

Translation 2

S: Excuse me, sir. Say what you want to get.

B: It's OK Madam. I'll come again.

S: *OK, OK (iii).*

S: *OK. It's all right.*

(App. 1.81)

In this conversation, S addresses B as ‘younger brother’ (i) while calling for transaction. In fact, B is not interested in buying anything but instead of saying “Nothing, nothing!” he strategically responds (ii). In return, instead of saying “I know you won't come”, S terminates the conversation politely (iii). Both are interacting in this way to avoid being rude or be polite as civilized humans. In this conversation, ‘younger brother’ and ‘elder sister’ are overtly employed for achieving the same end.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./feri aũts ^h u ħli/ (B)	• [I] come again, OK	• OK, I will come again.
2./ ^h ikli ts ^h Λ mΛ aũts ^h u/ (B)	• [It] is all right. I come.	• It's all right. I will come.
3./aũts ^h u lΛ/ (B)	• [I] Come, OK.	• OK, I will come.
4./ħunts ^h Λ b ^h oli prithbi tsoktirΛ aũla ħli/ (B)	• Yes, [I] will come to Prithbi Chowk tomorrow.	• OK, I will see you at Prithbi Chowk tomorrow.

The exponents in this KIEs list are entirely in the declarative form, some of which accompanied by the discourse-and-pragmatic form ‘OK’ (1, 3) and the discourse marker ‘yes’ (4).

Thanking. The data also reveal that, on occasions, one of the interlocutors involved in selling and/or buying thanks the other as appropriate to maintain courtesy, mostly before quitting the conversation or transaction(s).

Text 82

Specific context: Having inquired about their business and types of customers, R thanks a business professional (BP) at Kalimati Vegetables and Fruits Market, Kathamandu.

Translation 1

R: Yes, OK. /d^hΛnjΛbad/ /ekt^hin mΛile tΛpailai
ΛmΛjaẽ/ (Thank you. I disturbed you a while) (i).

BP: Yes. No difference happens.

Translation 2

R: OK bye. *Thank you. I disturbed you a while.*

BP: OK. It does not matter much.

(App. 1.82)

sitting at this market [and] feeding men a natural thing [to people], yeah (i). /gaurab garmuñios/ (Do pride) (ii). *Feel proud.* (App. 1.83)

In this mini-conversation, S claims that he has done more of service than a profit by providing the market people with the ‘natural thing’ to eat readily at a low price. B appreciates what S has done (i, ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ramro garmub ^h Λjo/ (B)	• [You] did nice.	• You have done a good job.
2./gaurab mannuñios/ (B)	• Feel glory/pride.	• Feel glorious/proud.

As can be observed in this KIEs list, the first exponent is in the declarative form and the second one in the imperative.

Sympathizing. In some instances, sympathizing was observed in the business setting.

Text 84

Specific context: At a stall at Bhrikutimandap Open Market, Kathmandu, a group of youngsters haggle long over a pullover, so S comes down at the price they had proposed in the beginning. Yet, at last they go away without buying. Then S reflects on that with her neighbor. Another buyer (B) talks with S thereafter.

Translation 1

B: /gahro ts^hΛ hΛi tΛpāñhΛrulai pΛni/ ([It] is difficult for you, too, yes?) (i)

S: [It] is difficult. [Customers] gibbering [and] gibbering!

B: Yes, yes.

S: [You] go to the big-big ones, [buyers] count money immediately.

B: *No*²⁹, [it] is difficult here.

Translation 2

B: *It's difficult for you too, isn't it?*

S: Yes, it is. Customers are always gibbering!

B: Oh, yes.

S: You go to the big shops, you'll find buyers counting money with no any bargain.

B: *Yeah*, it's difficult here.

²⁹ In Nepali, the cliché-like term ‘/hoinΛ/’ (literally equivalent to ‘no’ in English) does not necessarily always function as a ‘short negative response’ but is often used as a discourse marker for corroborating.

S: [It] is utterly difficult.

S: It's utterly difficult.

(App. 1.84)

B sympathizes BW initially as ‘an ‘issue for speaking’’, that is, strategically for establishing contact with her (i). Throughout the conversation, they talk in agreement with each other on the ‘difficulty’ doing business there, caused particularly by bargaining followed by no buying.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./gəhro tʰʌ hɪ tɒpɑ̃ hɒrulai pʌni/ (B)	• [It] is difficult for you too, yes!	• It is for difficult for you, I know.
2./hoinʌ jʌhã gəhro tʰʌ/ (B)	• [It] is utterly difficult.	• It's utterly difficult.

Both of the utterances in this KIEs list are in the declarative.

Function 10: Exploring the Environment

The macro functional theme ‘Exploring the Environment’ has been so coded to address the data revealing that the speaker uses BSON to explore the world around him/her. This function suggests that, using language, people seek knowledge and information about the environment which includes kinds of things, events, activities and phenomena. In other words, the key to understanding this function is the way language is employed for asking for different purposes. The data under ‘Exploring the Environment’ show two theme types, each type having different sub-macro functional categories and micro functional sub-categories. They also suggest that there are two types of realities people inquire about in the environment: objective (factual, or external to the answer's mind) and subjective (non-factual, or internal to the answerer's mind). This nature of the data anticipates two theme types of ‘Exploring the Environment’. Each theme type, being

a superordinate in the functional hierarchy, comprises two sub-macro functional categories: ‘asking about factual information’ and ‘asking about factual confirmation’, and ‘asking about action’ and ‘asking about subjective realities’ respectively (Figure 12).

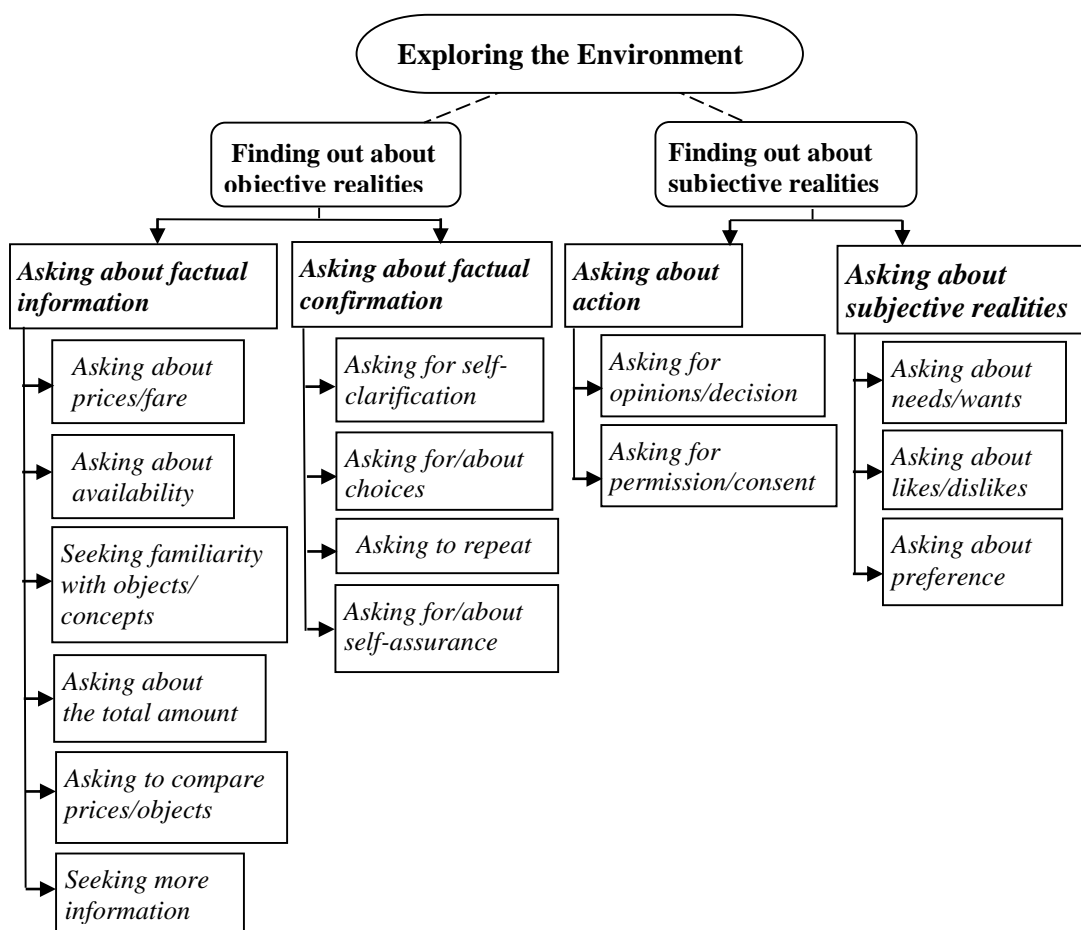


Figure 12. ‘Exploring the Environment’ as the core and its categories.

As can also be observed in Figure 12, varying numbers of micro functional sub-categories are distributed to each of the sub-macro functional category. The micro functional categories which this section deals with are ‘asking about prices/fare’, ‘asking about availability’, ‘seeking familiarity with objects/concepts’, ‘asking about the total amount’, ‘asking to compare prices/objects’, ‘seeking more information’, ‘asking for self-clarification’, ‘asking for/about choices’, ‘asking to repeat’, ‘asking for/about self-

assurance’, ‘asking for opinions/decisions’, ‘asking for permission/consent’, ‘asking about needs/wants’, ‘asking about likes/dislikes’ and ‘asking about preference’.

Theme type 1: Finding out about objective realities. A considerable portion of the data reveal that people ask about factual realities. Such realities remain external to the answerer's mind—the query is employed to seek the fact(s) which would be already existing, so the answerer needed no any mental work out to answer. Thus, the answerer is assumed to be an informant rather than a creator. The data revealing such objective traits are treated under this category. The sub-macro functions under this category are: ‘asking about factual information’ and ‘asking about factual confirmation’.

Asking about factual information. A substantial number of the data associated with the theme ‘Exploring the Environment’ showed a complete information gap between the interlocutors involved, a quality that this functional theme shares with ‘Exchanging Information’ (Function 8). Consequently, one of them made a query so that he/she would receive factual information, that is, information requiring no personal interpretation on the part of the speaker and/or the hearer: the query sought a fact which the answer would involve. ‘Asking about prices/fare’, ‘asking about availability’, ‘seeking familiarity with objects/concepts’, ‘asking about the total amount’, ‘asking to compare prices/objects’ and ‘seeking more information’ are the micro-functional sub-categories treated under this sub-macro functional theme.

Asking about prices/fare. Very commonly, buyers were observed asking about the prices of goods at business hubs and bus fare in the transportation sector.

Text 85

Specific context: In Dharan, B asks S how the much coriander weed is.

Translation 1

B: /dʰʌnɪjā kʌsʌri fi/ (How [much] is the coriander?) (i)

S: 10 rupees [a bundle].

B: This, 10 rupees?

S: 10 rupees.

Translation 2

B: How much is the coriander (i)?

S: 10 rupees a bundle.

B: Ten rupees for this!

S: Yes, 10 rupees.

(App. 1.85)

In this short Text, B uses a question to find out about the price of the coriander seeds (1), which is an objective fact, not known to her.

KIEs

Phonemic transcription	Transcription 1	Transcription 2
1./kʌti fi jʌslai/ (B)	• How much is for this?	• How much is this?
2./ʌsʌn tsʌi kʌsʌri/ (B)	• How [much] is the garlic?	• How much is the garlic?
3./kʌsʌri fi pauko/ (B)	• How [much] is of a <i>pau</i> ³⁰ ?	• How much is a <i>pau</i> ?
4./jo kʌsʌri diŋe fi/ (B)	• How [much] will [you] give this at?	• How much will you sell it at?
5./kʌtiŋa aũtsʰʌ/ (B)	• How much does [it] come at?	• How much does it cost?
6./jʌslai kʌti pʌrtsʰʌ/ (B)	• How much does it occur?	• How much does it cost?
7./bʰatko kʌti/ (B)	• How much [is] of the rice?	• How much is the rice?
8./kʌsʌri fi gota/ (B)	• How [much] is a piece?	• How much is a piece?
9./jo kʌpʌdʌ kʌsʌri fi mitʌrko/ (B)	• How [much] is this cloth of a meter?	• How much is this cloth a meter?
10. /bʰaɖʌ kʌti fi/ (B)	• How much is the fare?	—

In this KIEs list, all of the exponents are in the interrogative form.

Asking about availability. At the business hubs, buyers were found using language to find out whether something they needed was available.

³⁰ A weight of 200 grams

Text 86

Specific context: B buys curd at a dairy at the suburb of Kathmandu.

B: /dʌfi tʰʌ/ (Is [there] curd?) (i)	B: Is curd available?
S: [There] is.	S: Yes, it is.
B: How is of a liter?	B: How much is a liter?
S: 110.	S: 110 rupees.
B: OK, give [me] half a liter. (... 0.3) take OK {giving the money}. Yes, then.	B: Half a liter, please. Take it please {giving the money}. OK, bye.
S: Yes.	S: Bye.
	(App. 1.86)

In this Text, B wants to get curd, but does not know whether or not it is available at the dairy (i). So, he wants to find out about it using a question.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ɦʌlka kʰadʒa kefi paũtʰʌ didi/ (B)	• Is some [kind of] light snack got?	• Is some kind of light snack available?
2./ɦamisʌgʌ pʰjan tʰʌ/ (B)	• Is [there] a fan with us?	• Do you have a fan?
3./ʌrko rʌŋma tʰʌ/ (B)	• Is [this] in another color?	• Is another color [of this] available?
4./ɦimalʌjʌko pʰeswas tʰʌinʌ/ (S)	• Isn't [there] Himalay's face wash?	• Is Himalay's face wash available or not?
5./ʌru ke tʰʌ/ (B)	• What is else?	• What else is there?
6./tsillo nʌbʰʌeko ke tʰʌ/ (B)	• What is [there] having no fat?	• What's available with no fat?
7./jʌsto dʒãgʰefiʌru pain tʰʌ/ (B)	• Is such big-thighed trousers not got?	• Are big-thighed trousers available o?
8./sʌmosa tʰʌ/ (B)	• Is [there] samosa?	• Is samosa available?

The exponents in this KIEs list are the interrogative—some wh-type (5, 6) and some others yes/no type (1, 2, 3, 4, 7, 8).

Seeking familiarity with objects/concepts. In a number of cases, buyers employed language to investigate about goods and concepts unknown to them so as to be familiar

with them. This micro function, in this sense, also has a characteristic of ‘Referring’ (Function11).

Text 87 (Specimen 1)

Specific context: At the Road Festival in Dharan, B shows interest in goods not known to him.

Translation 1

B: /jo ke fio/ (*What is this?*) (i)

S: This (... 0.3) made from Ilam's milk (ii). That is *bambaisan*. That [is] butter ghee. [This] elder brother also took. Let us take, OK.

Translation 2

B: *What is this (i)?*

S: This (... 0.3) is made of Ilam milk (ii). That is *bambaisan*³¹. This is butter ghee. This gentleman also got it. You'd better get some, OK.

(App. 1.87)

In this conversation, B grows interested in something kept for sale, with which he is not familiar (i). Then he finds that it is *bambaisan*, a variety of sweet which is ‘made from Ilam's milk’.

Text 88 (Specimen 2)

Specific context: Two buyers (B1 and B2) seeking to buy a kitchen tap take some information about it before finally they buy one at a hardware shop in Ilam.

B1: {Showing two taps in hands} /jo duitama kun tsafi ramro/ (*In this two, which one is better?*) (i)

S: {Pointing to one of them} this [one] is better. [This] is stronger, too. The price itself, 1100 for this; 1600 for this. [There] is also a warrantee of 10 years in this {showing one}

B2: By the way, /warenti ra gjarentima ke p^harak ts^hak/ (*what's the difference between warrantee and guarantee?*) (ii)

S: [We] change the tap itself in [the case of a] guarantee; [we] repair in [the case of a] warrantee.

B1: {Showing two taps in hands} *Of these two, which one is better?*

S: {Pointing to one of them} this one is better. This is more durable, too. The price is also different: 1100 for this; 1600 for this. You also have a warrantee of 10 years in this {showing one}.

B2: By the way, *what's the difference between warrantee and guarantee (ii)?*

S: We change the tap itself if it is guaranteed; we repair if it is warranted.

(App. 1.88)

B1, who needs to buy a kitchen tap, does not know about the quality and durability of the objects (taps) he ‘picks up’ (i). Similarly, B2 wants to be clear about the concepts of ‘warrantee’ and ‘guarantee’ by means of a comparative query (ii).

³¹ A kind of milk-ingredient sweet

Phonemic transcription	Translation 1	Translation 2
1. /tʃʌslai ke bʰʌntsʰʌ/ (B)	• What is that called?	—
2. /bʰʌi jo ke matsʰa fio jʌsto/ (B)	• Younger brother, what fish is this, as such?	• Excuse me. What kind of fish is this?
3. /jo kafɪ̃ako kʰursani fio dai/ (B)	• Of where is this chili, elder brother?	• Excuse me. Where is this chili from?
4. /ke fio jo/ (B)	• What is this?	—
5. /jo tsʌi ke fio/ (B)	• What is this very [thing]?	• What is this?
6. /jo ke fio bʌini/ (B)	• What is this, younger sister?	—
7. /ke tel fio jo/ (B)	• What oil is this?	—
8. /tʃʌsko nam tsʌi ke ni/ (B)	• What [is] the very name of that?	• What's the name of that?

As seen in this KIEs list, all of the exponents are the wh-type interrogative.

Similarly, some vocatives (‘elder brother’—2, 3, ‘younger sister’—6) serve attracting attention, a quality of ‘Regulating’ (Function 12), and at the same time, being polite.

Asking about the total amount. On occasions, buyers were found asking about the sum total they had to pay at the end of the transaction(s).

Text 89

Specific context: B has just had a meal at a hotel in Pokhara and is talking to S at the counter.

Translation 1

B: /kʌti bʰʌjo/ (How [much] became?) (i)

S: 280.

B: How [is] the rice?

S: 150 of rice; meat 130.

Translation 2

B: How much is my sum (i)?

S: 280 rupees.

B: How much is the rice?

S: Rice 150 rupees and meat 130 rupees.

(App. 1.89)

B has had a meal but does not know how much he has to pay. So, he uses the query (i) to find out about it.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./kʌti bʰʌjo/ (B)	• How much became?	• How much is the total?
2./kʌti bʰʌjo mero/ (B)	• How much became of mine?	• How much is mine?

3./ɖʌmma kʌti bʰʌjo/ (B)	• How much became the total?	• How much is the total?
4./hisab kʌti bʰʌjo/ (B)	• How much became the calculation?	• How much is the calculation?

The exponents in this KIEs list are the wh-type interrogative.

Asking to compare prices/objects. In some cases, people, mostly the buyers, were found using language to compare different objects for sale and their prices.

Text 90

Specific context: B inquires about two varieties of dates and their prices at the Vegetables Market in Dharan.

Translation 1

B: /jo rʌ jo eutʌi fi bʰai/ (*Is this—the group of the bigger ones—and this—the group of the smaller ones—the same price?*) (i)

S: This (the bigger ones) 140 [rupees a kg]; this (the smaller ones) 100 [rupees a kg] (ii).

B: Why then? What is the difference in this (the bigger ones) and in this (the smaller ones)?

S: This (the bigger ones) is bigger [and] also more tasty (iii).

Translation 2

B: *Are these (the group of the bigger ones) and these (the group of the smaller ones) the same price?*

S: These (the bigger ones) are 140 rupees a kg; these (the smaller ones) 100 rupees a kg.

B: But why? What's the difference between these (the bigger ones) and these (the smaller ones)?

S: These (the bigger ones) are bigger and also more tasty.

(App. 1.90)

In this Text, B asks about the prices of the two different varieties of dates (the bigger ones and the smaller ones) (i) and finds that they are different (iii) and have different prices (ii), too.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ufi fiola ni/ (B)	• May be the same, yes?	• This is also the same, isn't it?
2./tsidʒ tʌ eʊʌi fiola ni fiolʌ/ (B)	• The thing may be the same, no?	• The thing is the same, isn't it?
3./tjo jo eʊʌi fi ni/ (B)	• That [and] this is the same, yes?	• Both of these are the same, aren't they?
4./kun tsaĩ ramro fiuntʰʌ/ (B)	• Which one becomes better?	• Which one is better?
5./duiʌiko eʊʌi fiola ni bʰau/ (B)	• The price of both [of these] may be the same, yes?	• Perhaps, both cost the same, don't they?

The exponents in this KIEs list are the declarative accompanied by discourse tags, both positive (1, 5) and negative (2) whereas one of them (4) is the wh-type interrogative.

Seeking more information. The data presented under this micro function are typical of the speaker, mainly the buyer, seeking extra details (functions/ reasons/ methods, etc.) for knowledge/concept formulation about things present in the environment, not just asking about information. Therefore, this micro-function associates closely with ‘Creating and Expressing Thought’ (Function 4) in the sense of knowledge, information and concept. Similarly, at the intra-functional level, ‘asking about information’ is also likely to combine with asking ‘about confirmation’.

Text 91

Specific context: B asks about various aspects of the kiwi fruit at the Road Festival in Dharan, and S answers.

B: In what kind of place (land) does it grow (i)?

S: Above [the land where] oranges grow.

B: In a plant ø.

S: In a plant }

B: } /kati barsasamma p^halɪs^hʌ/ (For how many years does [a plant] bear [fruit]?) (ii)

S: [It] goes on bearing [fruit] for 30-40 years.

B: Oh, quite a lot! (... 0.5) Creepers? (iii)

S: } An, creepers.

B: /^hakra laĩnu p^halɪs^hʌ/ (Is [it] necessary to put supports?) (iv)

S: An, [it] is necessary to put. Bamboo's, iron's [or] whatever will do.

B: On what kind of land does it grow?

S: Above the land where oranges grow.

B: In a plant ø.

S: In a plant }

B: } For how many years does [a plant] bear [fruit]?

S: [It] keeps bearing [fruit] for 30-40 years.

B: Oh, quite a lot! (... 0.5) Creepers? }

S: Yes, vines.

B: Is it necessary to put supports?

S: Yes, it is necessary to. Bamboo or iron sticks, whichever.

(App. 1.91)

This Text illustrates that B not simply is asking for a piece of information about the kiwi fruit (i) but also seeking complete knowledge about it by asking successively about the various dimensions of the same object (the kiwi fruit) (ii, iii, iv). Therefore, he

‘inquires’ rather than merely ‘asks’ about it. In so doing, he combines two ways of making queries—information (i, ii, iv) and confirmation (iii).

KIEs		
Phonemic transcription	Translation 1	Translation 2
1. /jo tsafī ke sjau b ^h Λnnub ^h Λjo/ (B)	• What did [you] call this very apple?	• What did you say this apple was called?
2. /jaslai kΛsri prajog gΛrne/ (B)	• How to use this?	• How do we use this?
3. /kΛsari bΛnaūne ni/ (B)	• How to make [it] then?	• How do we make it?
4. /jo kΛfiāko fio rΛ/ (B)	• Where is this of, then?	• Where is this from?
5. /ke sag b ^h Λnnub ^h Λjo didi jaslai/ (B)	• What weed did [you] call this, elder sister?	• What did you say this weed is called, sister?
6. /jΛsma k ^h ane tΛrika t ^h Λ/ (B)	• Is [there] a [special] method of eating in this?	• Is there any special method of eating this?
7. /jo kattiko maΛsami batabΛrma funfiΛ/ (B)	• In how much of a seasonal environment does it become?	• What kind of climate does it grow in?
8. /kΛsto t ^h aūma p ^h Λts ^h Λ/ (B)	• What type of place does it bear fruit in?	—
9. /t ^h ākra lgaūnu pΛrts ^h Λ/ (B)	Must [we] put supports?	Does it need supports?
10. /ke fio sΛruwa b ^h Λneko/ (B)	What is said <i>saruwa</i> ³² ?	What is <i>saruwa</i> ?

This KIEs list includes two types of interrogative form, namely, wh-type (1, 2, 3, 4, 5, 7, 8, 10) and yes/no type (6, 9).

Asking about factual confirmation. It was also explored from the data that, in the business setting, interlocutors made queries in order to be fully confirmed about those objects and ideas about which they only had partial information. Thus, ‘asking for information’ and ‘asking for conformation’ differed in terms of the degree of information existing in the speaker—a complete information gap between the interlocutors in the

³² A kind of locally made liquor

former case and a partial information gap between them in the latter case. Arranged on the basis of the degree of information, from a greater degree to a smaller degree, the micro-functions treated under this sub-macro function are ‘asking for self-clarification’, ‘asking for/about choices’, ‘asking to repeat’, and ‘asking for/about self-assurance’.

Asking for self-clarification. Sometimes, people in the field were also found using language for being clear against confusion stemming from partial understanding, mainly by making the same query in various ways. In this case, when the speaker is less sure he/she goes on asking for greater details about the information.

Text 92

Specific context: B asks S about the poultry set for sale on the roadside at a fairly crowded suburb in Dharan.

Translation 1

B: How is this, elder sister (i)?

S: The cock is 700. OK, take it with 650, younger brother!

B: 650 a kg (ii). /kãbʌɖʌ ljaũnuhuntsʰʌ didi/ *From where do you bring [them] elder sister?* (iii)

S: [I] need to carry. Now [they] should be brought at 600 from there (iv).

B: ‘From there’ (... 0.3) (v). /bʰʌneko dʰʌnkuʈadekʰi ljaũnuhuntsʰʌ ki kja ɦo/ (...means perhaps you bring [them] from Dhankuta?) (vi)

S: Poultry can't be bought in Dhankuta (vii).

B: E... Well, I come back again (viii).

Translation 2

B: Excuse me. How much are these?

S: The cock is 700 rupees a kilo. OK, you get it for 650 rupees a kilo.

B: Well, 650 a kg. *Where do you bring them from, Madam?*

S: I need to carry. They cost 600 rupees there.

B: ‘From there’ (... 0.3). *That means, perhaps, you bring them from Dhankuta, do you?*

S: Poultry is extremely expensive in Dhankuta.

B: I see... Well, will come back again.

(App. 1.92)

In Text 92, the micro-function ‘asking for clarification’ is quite overt. It is evident that B is interested in finding out some information about the cocks first—mainly their prices (i) and where they are brought from (iii) rather than actually buying them. B gets proper information about his first query and shows his understanding (ii) but S covertly falls back from giving him the fuller information regarding the second information

question (iv), so B indicates his confusion (v), and wants to clarify his confusion by following the same query a bit differently (vi). However, S keeps being reserved about the information (vii), so B gives up and goes away altogether (viii).

Notably, ‘seeking more information’ (discussed under ‘asking for/about factual information’) and ‘asking for clarification’ are different in that the former seeks newer and newer information through different queries, one after another, whereas the latter seeks confirmation about the same query.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./saʰi bʰʌneko keɟziko saʰi fio bʰai/ (B)	• Said sixty is [it] sixty [rupees] of a kg, younger brother?	• By saying sixty, do you mean sixty rupees a kg sir?
2./ufi bʰʌneko dʰʌnkuʈadekʰi ljaunuʰuʌntʰʌ ki kja fio/ (B)	• Said there, may [you] perhaps bring [them] from Dhankuta?	• By saying there, do you probably mean you bring them from Dhankuta?
3./ʌstiko bʰʌneko ke fio/ (S)	• What is said the other day's?	• What do you mean by the other day's?
4./jʌfi ɟʰʌrne bʰʌnja fioʌ/ (S)	• Did you not say [you] will get off here?	• You said you would get off here, didn't you?
5./mʌlai kati po dinubʰo/ (B)	• How much did [you] give me [as you remember]?	• Oh by the way, how much did you give me?
6./kʌti bʰʌnnubʰo/ (B)	• How much did [you] say?	• How much did you say?

The exponents in this KIEs list are both yes/no type (1, 2, 4) (which are somehow structurally different from those in English) and wh-type (3, 5, 6).

Asking for/about choices. In a number of instances, either the buyer or the seller only partially knew what the other liked/wanted/preferred. So, he/she used language to be confirmed by offering him/her more than just one object to choose from.

Text 93

Specific context: B seeks a light snack at a snack shop in Pokhara.

Translation 1

B: Is any light snack obtained, elder sister (i)?

S: /ke k^hanufunts^hΛ/ (What do [you] eat?) (ii)

[There] is gram; [there] is potato's curry; [there] is cake; [there] is bread.

B: Is tea also obtained?

S: [It] is obtained.

B: Well, do give tea and one cake.

Translation 2

B: Excuse me. Is any light snack available?

S: What will you have? We have gram, potato curry, cake, bread.

B: Is tea also available?

S: Yes, it is.

B: Well, a tea and a cake, please.

(App. 1.93)

In this context, S knows that B wants something to 'eat'—'a light snack' (i)—but she does not know what actually he likes or prefers among the snacks available at her hotel (ii). Therefore, she asks about B's preference among the four choices.

KIEs

Phonemic transcription

Translation 1

Translation 2

1. /jo kun tsãfi lane sano ki t^hulo/ (S)

• Which one of this will you take, small or big?

• Which will you take, the smaller one or the bigger one?

2. /kun ctsãĩ/ (S)

• Which one?

—

3. /fiãjãsma ki bãsma/ (B)

• In the Hiace or bus?

• By the Hiace or bus?

4. /dzanufuts^hΛ ki dzanuhunnΛ/ (S)

• Do [you] go or not go?

• Would you go or not?

5. /p^hul ki fiãp^h/ (S)

• Full or half?

—

6. /jãsma tsãĩ sada ts^hãinΛ/ (B)

• Isn't [there] a plain [variety] in this?

• Isn't there a plain variety in this?

7. /sikãn kãri mãtãn kãri ke k^hanufunts^hΛ/ (S)

• Chicken curry, mutton curry- what do [you] eat?

• What would you have- chicken curry or mutton curry?

As is seen in this list of KIEs, the interrogative—wh-type (1, 2, 7), yes/no-type (4, 6, 8)—have been employed as exponents. Further, verbless interrogative forms, both wh-type (2) and yes/no-type (3), can also be observed.

Asking to repeat. In some instances, one of the interlocutors only partially got the information, or forgot it. Consequently, he/she asked the other to repeat it again.

Text 94

Specific context: B1 forgets how much the baby cloth she likes costs, so asks S to say again. B2 also participates.

Translation 1

B1: /kʌti bʰʌnnubʰo/ (How [much] did you say [it was]?) (i)

S: 350.

B2: How expensive, you know!

B1: OK, do packing.

Translation 2

B1: How much did you say it was?

S: 350 rupees.

B2: How expensive, you know!

B1: OK, pack it, please.

(App. 1.94)

In this instance, S has already told him the price of the baby cloth but after a little gap she forgets the price. Then, she employs a question to ask S to say it again (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ke re/ (BP2)	• What [did you say]?	• What?
2./jo tʰʌĩ kʌti ʌre/ (B)	• How much this one [as you said]?	• How much did you say this one was?
3./tʌpʌĩlai kʌti gʌtelai re/ (S)	• For what date for you [as you said]?	• For what date did you say for you?
4./jo tʰʌfĩ ke sjau bʰʌnnubʰʌjo/ (B)	• What apple did you call this one?	• What did you say this apple was?
5./bʰʌilʌi kʌti pis dijʌu re/ (BP → BP2)	• How many pieces did [you] give to younger brother [as you said]?	• How many pieces did you say you gave to your younger brother?
6./kʌti bʰʌnnubʰo/ (B)	• How much did [you] say?	• How much did you say [it was]?

In this KIEs list, all of the exponents are in the wh-type interrogative form.

Asking for/about self-assurance. On occasions, it was found that the speaker was nearly confirmed about the matter under the talk. However, he/she further made a query to be fully confirmed about it before actually answering or doing something.

Text 95

Specific context: A client (B) wants to have a meal at a hospital canteen in Kathmandu. B and S talk at the counter.

Translation 1

B: /k^hana p^hatsasi ho/ (Is a meal 85 [rupees]?) (i)

S: The plain [meal is] 85.

B: Let me have a plain meal (ii).

S: /sada k^hana euta/ (One plain meal?) (iii)

Translation 2

B: Is a meal 85 rupees?

S: Yes, the plain meal is 85 rupees.

B: A dish please.

S: A plain dish?

(App. 1.95)

In this conversation, B has already learned from the context that a plain meal is 85 rupees. Even then she makes a query because she wants to be fully sure about its price (i). Similarly, although S already knows that B wants to have ‘a plain meal’ (ii), S restates B's remark in his query (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tjo tɛbalko k ^h uʈtama rak ^h ne b ^h ʌnnub ^h ʌjo fiɔinʌ/ (S)	• Didn't [you] say that putting at table's legs?	• Did you say something to put at the legs of a table?
2./dui plet tsikʌn mama fiɔinʌ/ (S)	• Two plates chicken <i>momo</i> , no?	• You said two plates of chicken <i>momo</i> , didn't you?
3./dʒ ^h us tʌ k ^h ane fiɔinʌ fiola ni/ (B)	• The awn is not probably to eat, yes?	• The awn is not probably to eat, is it?
4./esko bafirʌko b ^h utljæ dʒʌsto tʌ dʒādʌinʌ/ (B)	• Does the outside of this not look like [the hair] plucked off?	—
5./euʈama pātsʌi rupʌjā bʌd ^h i dʒane tʌ fiɔ ni fiɔinʌ/ (Int.)	• [Only] five rupees more is to go in one, no?	• A piece costs only five rupees more, doesn't it?

This KIEs list displays the yes/no-type of interrogative (1, 4) and the declarative accompanied by discourse tags, both negative (2, 5) and positive (3).

Theme type 2: Finding out about subjective realities. As some data reveal, not only do people always ask about objective realities but about information needing some personal judgment or interpretation on the part of the answerer also. In such cases, the answerer is assumed to be the creator of the information internal to him/her. This category includes the data inheriting such objective features. ‘Asking about action’ and ‘finding out about subjective realities’ are the sub-macro functions treated under this category.

Asking about action. In some cases, it was found that one of the interlocutors felt confused without having any idea regarding some action, and could not decide him/herself about the action, and asked the other interlocutor for the idea before actually acting. Therefore, this sub-macro function relates, as a tendency, to action rather than objects. The micro-functions ‘asking for opinions/decisions’, ‘asking for permission/consent’ and ‘asking for advice’ have been treated under this sub-macro functional category.

Asking for opinions/decisions. In some instances, the speaker, without being able to decide on the action, was found asking the hearer for opinions.

Text 96 (Specimen 1)

Specific context: B looks for trousers for his little son at a fancy shop in Pokhara. S and B talk. A third person also comes in.

Translation 1

S: /jɔi tʃik hʌntʃʰɔ hɔlɑ hɔi/ (*This becomes fit, yes?*)

(i)

Third person: Long (... 0.2) that is fit (ii).

B: Now put a t-shirt for this [child].

Translation 2

S: *This will fit her, huh?*

Third person: It's long (... 0.2) so, will fit her.

B: Now put a t-shirt for this child.

(App. 1.96)

In this Text, B seeks a dress for his little daughter but he thinks that most of those he observes are smaller in size, so he can't decide himself. Then he seeks an opinion from

those around him (i). A third person, who was also observing and hearing the talk, comes in and brings forth his opinion that the dress is long, so will fit the child (ii).

Text 97 (Specimen 2)

Specific context: S introduces her butter to B at the Road Festival, Dharan.

Translation 1

B: This butter }
S: } This butter of Ilam.

B: How is [this]?

S: 650 a kilo. If [you] take it, [it costs] 750. [After clarification] this remains fully 700 grams; this (the other) remains 950 grams (i). /*kun laiɕaũ* / (Which [one] shall [we] (you) take?/ (ii) OK, say. OK, now this [one] has finished. Only two [of them] are left.

Translation 2

B: This butter }
S: } This butter is from Ilam.

B: How much is this?

S: 650 a kilo. If you get it, it costs 750. This remains fully 700 grams after clarification; this one remains 950 grams. Which one will you get? Please say. OK, now this is the only remaining. Only two of them are left.

(App. 1.97)

As the Text stands out, S points out the pros and cons in getting each of the types of butter (i). Then, finally she asks for B's opinion, which will also be her decision itself on choosing between the two (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./l̩ t̩paĩ ke b ^h n̩nu ^f u ⁿ t̩s ^h l̩/ (B)	• OK, what do you say?	• Well, what would you say?
2./sek ^h ar s̩ar ke b ^h Ann̩u ^f u ⁿ t̩s ^h l̩/ (B)	• Shekhar Sir, what do [you] say?	• Shekhar Sir, what would you say?
3./ɕan̩u ^f u ⁿ t̩s ^h l̩ ki ɕan̩u ^f un̩n̩l̩/ (S)	• Do [you] go, or don't [you] go?	• Will you go or not?
4./j̩allai t̩ ^h ik̩ fu ⁿ t̩s ^h l̩ fi̩i/ (B)	• [This] becomes fit for her, yes?	• This fits her, doesn't it?
5./s̩astoma fi̩er̩ũ/ (S)	• Shall [we] see in the cheap?	• Would you see the cheaper one?
6./fi̩ɕzurlai jo fu ⁿ t̩s ^h l̩ ki fi̩ũɕin̩l̩/ (S)	• Does it become or not become for sir?	• Do you find it right or not sir?
7./ke k ^h ants ^h l̩s/ (B1→B2)	• What do [you] eat?	• What do you eat?
8./ke lane maldai/ (S)	• What will [you] take, Maldai?	• What will you get, Maldai?

This KIEs list includes the wh-type (1, 2, 7, 8) and yes/no-type interrogative (3, 5,

6) and the declarative in companion with a discourse tag (4).

Asking for permission/consent. It was also found that, rather than asking for the hearer's opinions, the speaker asked for permission or consent.

Text 98

Specific context: A ticket clerk (S) telephones a passenger, familiar with him, because S needs to make some changes to the seat numbers which the passenger has already booked.

Translation 1

S: Yes, I have sought to ask you if it would be OK [for me] to fill “Ka”, “Kha” and 13 [and] 14, and keep one, 12. What's up, if difficulty occurred (... 0.3) you do phone having reached the office. No, if not, do like this—/kʌ kʰʌ rʌ tɛɦrʌ tʌudʰʌ pʌrjo bʰʌne ke ɦuntʰʌ tʌpʌĩlai/ (*what happens if “Ka”, “Kha”, and 13 [and] 14 befalls you?*) (i) [It] is single-cabin if Subhechha befell... if Mahalaxmi befell, [it] is double-cabin. /tʃʌso ɦũda ɦuntʰʌ ɦʌgi/ (*Is it OK if it becomes so?*) (ii)

Translation 2

S: Yes, I am seeking to ask you if it would be OK for me to book “Ka”, “Kha” and 13 and 14, and put off one, 12. So what, in the case of difficulty (... 0.3) you phone me having reached the office. If not, what you can do—*what if “Ka”, “Kha”, and 13 and 14 were booked for you?* In the case of Subhechha, there will be a single-cabin (... 0.3), and in the case of Mahalaxmi, there will be a double-cabin. *Would that be OK in that case?* (App. 1.98)

In this part of the telephone conversation, S needs to make minor changes to the bus tickets someone has already booked. For this, he attempts to take permission/consent from one who had booked the tickets (i and ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tʃʌso ɦũda ɦuntʰʌ ɦʌgi/ (S)	• Being that becomes, yes?	• That would be OK, wouldn't that?
2./ɦuntʰʌ/ (S)	• Becomes?	• Would that be OK?
3./eko dʌs tʰʌ bʰʌjo/ (B)	• [There] is 10 of “A”, became? ³³	• We have 10 of “A”, OK?
4./mʌ ekʌi tʰin tʌpʌĩsʌgʌ bʌsẽ lʌ/ (R)	• I sit with you for one moment, OK?	• Is it OK if I sit with you for a moment?
5./ʌ/ (S)	• Yes?	• OK?
6./ɦʌdʒurlai euʃʌ kura sodʰʌũ ɦʌi/ (R)	• Let [me] ask one thing to sir, OK?	• Would it be OK if I asked you something?

³³ A seat number in a bus

7./b ^h anna t ^h paɪnaɪts ^h ni foina/ (B)	• [It] is allowed to say, no?	• Saying is allowed, isn't it?
8./risaunu t ^h funna ni/ (B)	• [You] don't get angry, yes?	• You may not get angry, I suppose?

The exponents in this KIEs list are in the declarative followed by discourse tags (1, 4, 7, 8) and the imperative followed by a discourse tag (6). It also reveals a single verb (2) and a single word discourse tag (5).

Asking for advice. In some other cases, people were found asking the hearer for advice so as to make a decision on the action.

Text 99

Specific context: B, a regular customer, is familiar with S, a grocer in Kathmandu. B turns up at S's intending to get a pack of rice.

Translation 1

B: *Namaskar* Rameshjee!

S: *Namaskar* Sir! *Namaskar*.

B: /hoina tsamaɪ kun laɪɕaɪ/ (No, which [pack of] rice should [I] take?) (i)

S: Which should [you] take—the pack of 20 kg, the pack of 25 kg or the pack of 30 kg?

Translation 2

B: Hello Ramesh! *Namaskar!*

S: *Namaskar* Sir! *Namaskar*.

B: Well, which pack of rice should I get?

S: Which will you get- the pack of 20 kg, 25 kg or 30 kg?

(App. 1.99)

As Text 99 indicates, B can't decide which pack of rice to buy. He trusts S as a familiar shopkeeper, and so asks him for advice (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./sek ^h ar saɪ ke gaɪnu/ (B)	• Shekhar Sir, what to do?	• Shekhar Sir, what should I do?
2./ke gaɪne saɪ/ (B)	• What to do, sir?	• What should I do sir?
3./ke k ^h ana t ^h ik funts ^h ni/ (B)	• What becomes right to eat?	• What would be right to have?
4./kun tsafĩ ramro funts ^h ni/ (B)	• Which one becomes better?	• Which one would be better?
5./jastofaru tsɑĩ kato funts ^h ni ɦa jo/ (B)	• How does like these become, you man, this?	• How are these items, sir?

In this KIEs list, all of the exponents are the wh-type of interrogative.

Asking about subjective realities. As the data suggest, individuals have their personal realities which vary not only from individual to individual but also from one situation to another or from time to time in the same individual. Such personal realities are not predictable by anyone other than the individual him/herself, and so, are labelled as subjective. The sellers explored such realities using language. The micro function investigated under this sub-macro function are ‘asking about needs/wants’, ‘asking about likes/dislikes’ and ‘asking about preference’.

Asking about needs/wants. Sometimes, in course of the business process the sellers were found using language to ask about the potential buyer's wants or needs, specifically as a call for transaction.

Text 100

Specific context: A woman (S) calls B for a transaction at Budhasubba Temple, Dharan

Translation 1

S: /ke lanufiunt^hΛ d^hup salai tsantsun paisa/ (What do you take—incense sticks, matches, change money?) (i)

B: Yes, elder sister. On returning back after a moment, OK?

Translation 2

S: What will you get—incense sticks, matches, change money?

B: Oh, yes. I'll get them while returning back after a moment, OK?

(App. 1.100)

In this mini-exchange, S hawks at B in the crowd of the temple premises. In fact, she does not know for certain what B needs or wants in the temple premises. Therefore, she asks whether B wants to buy something she has for sale, and if so, what because it remains all ‘within the hearer (B)’ as his personal reality.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ke lɪdzaũ b ^h ai/ (S)	• What shall [we] take, younger brother?	• What will you get, sir?
2./ke lanufiunt ^h Λ/ (S)	• What do [you] take?	• What will you get?

3./ke lanefiola dai/ (S)	• What will [you] probably take, elder brother?	• Excuse me. What will you probably get?
4./ʈi sʌʈ lane fiɔ/ (S)	• Will [you] take a t-shirt?	• Will you get a t-shirt?
5./b ^h est kʌʈʈufiʌru ke lane dai/ (S)	• Vests, underwear- what will [you] take?	• What will you get—vests or underwear?
6./masu k ^h ane fiɔ dai/ (S)	• Will [you] eat meat, elder brother?	• Will you eat meat, sir?
7./ʌru/ (S)	• Others?	• Anything else?
8./fiʌɖzurlai ke tsafijɔ/ (S)	• What was needed to sir?	• Sir, what do you need?
9./ke tsafijɔ/ (S)	• What was needed?	• What do you need?
10. /kefi fiernu ts ^h ʌ dai/ (S)	• Is [there] anything to see, elder brother?	• Do you need to see anything, sir?

Two types of interrogative form, the wh-type (1, 2, 3, 5, 8, 9) and the yes/no-type (4, 6, 10) can be identified. Meanwhile, a verbless word form (7) can also be observed.

Asking about likes/dislikes. As an act of giving choices to the buyer, the sellers were found using language for asking about the buyer's likes or dislikes.

Text 101

Specific context: S asks if a little child accompanying his parents (B) likes a child's dress at a footpath stall in Pokhara

Translation 1

S: *La hai, la hai!* Let's see, let's see, OK. Shall [we] see for the child? Shall [we] see in the cheap (i)?

B: This became big, you see.

S: */jʌsto mʌn pʌrtʌ nanu/* (Do [you] like such [a dress], baby?) (ii), OK.

B: Perhaps, [he] says [he] does not wear, or what?

Translation 2

S: Hello all, listen! Have a look at one for the child. Will you have a look at the cheaper item?

B: This will be rather big, you see.

S: *Do you like such a dress, baby?* OK.

B: Perhaps, he says he won't wear this, huh?

(App. 1.101)

In this Text, S offers B some choices on child's dresses (i). The one the child's parents like is not fit. Then, S suggests another choice and asks the child whether he likes the choice or not (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./jʌsto mʌn pʌrtʰʌ nʌnu/ (S)	• Does such [a piece] befall [your] mind, baby?	• Do you like such a piece, baby?
2./ɦʌntʰʌ/	• Does [it] become?	• Will it do?
3./dudʰi pauroti ɦʌɟurlai kʌsto lagtʰʌ/ (S)	• How do milk [and] bread seem to sir?	• How do you like milk and bread, sir?
4./jo kʌsto lagtʰʌ/ (S)	• How does it seem?	• How do you like it?

This KIEs list includes the yes/no-type (1, 2) and the wh-type (3, 4) of interrogative form.

Asking about preference. In a significant number of cases, it was explored that people used language for finding out about someone's personal willingness/unwillingness of choosing goods. So, 'asking about preference' might seem somehow similar to 'asking for/about choices' discussed earlier in this section. However, they are fundamentally different because in the former case, one of the interlocutors knows that the other will surely take one of the choices given; it is the case of confirmation—so the information is specific, if not fully predictable/objective. Nevertheless, in the case of the latter, the interlocutor who inquires does not know whether the other will take any of the choices—the information is unpredictable/subjective.

Text 102

Specific context: At a bag shop in Pokhara, S offers B varieties of ladies' bags to choose from.

Translation 1

S: /bʌini kʌstoma ɦio tʰulo sano/ (*Younger sister, in what type is [the bag—big [or] small?] (i)*)

B: [I] have looked in the small.

S: Side bag, yes?

B: Not side.

Translation 2

S: *Excuse me, what type of bag—big or small?*

B: I am looking in the smaller type.

S: So, you said a side bag, did you?

B: Not side.

(App. 1.102)

In this Text, S does not know what type of bag B prefers (i). Moreover, S cannot predict if B buys, or if she does, which one although, as a shopkeeper, B offers choices but to or not to buy depends whether and what B decides. In other words, S inquires to be informed rather than confirmed. This unpredictability of the consequence is the concept of subjectivity in this case.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./kun lane dai/ (S)	• Which will [you] take, elder brother?	• Which will you get, sir?
2./sano ki t ^h ulo/ (S)	• Small or big?	• A small one or a big one?
3./dzinsma diũki ʌruma diũ dai / (S)	• Shall [I] give in jeans or shall [I] give in others, elder brother?	• Which shall I give, jeans or any other, sir?
4./set ʌgidiɲufiunt ^h jo ki/ (S)	• Would [you] possibly take the set?	• Would you possibly get the set?
5./dud ^h pauroti fiʌdzurlai kʌsto ʌgts ^h ʌ/ (S)	• How do milk [and] bread seem to sir?	• How do you like milk and bread, sir?
6./kʌstoma fio t ^h ulo sano/(S)	• Is in what type—big [or] small?	• What type do you prefer, the bigger one or the smaller one?

This list of KIEs also includes the wh-type (1, 5) and the yes/no-type (4, 5) of the interrogative. A verbless interrogative form (2) can also be observed.

Function 11: Referring

A large portion of the data suggests that language is used to make various kinds of reference. The macro functional theme 'Referring' has been coded to represent the data in which BSON was used for referring—hence the topic ('talking about')—of things/objects, ideas, language and language teaching, and analyzed and interpreted in this section.

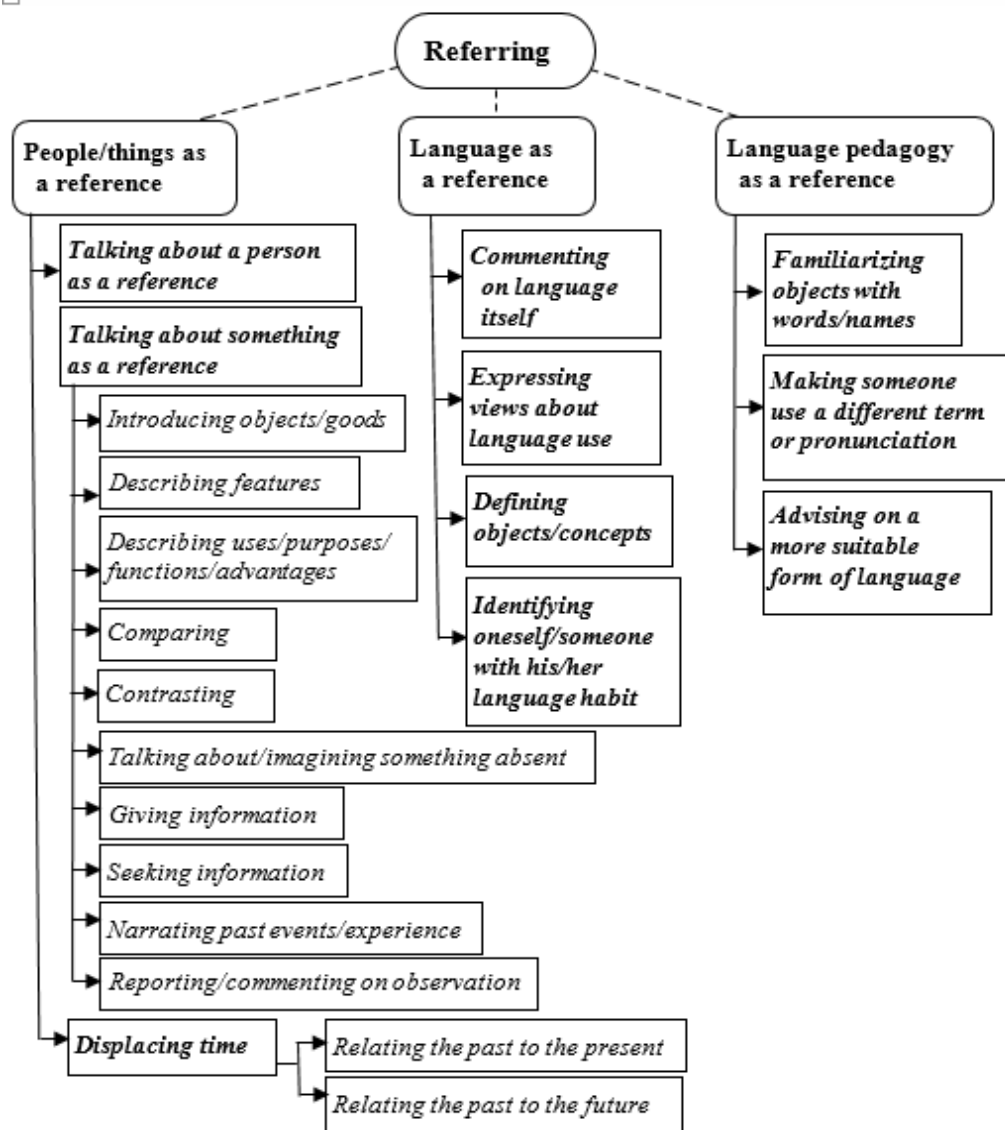


Figure 13. 'Referring' as the core and its categories.

Because language itself and language teaching are topics to be referred to, the macro functional themes 'Talking about Language' and 'Teaching Language' coded and categorized separately during the initial phase of the analysis have been merged under this theme. To address this characteristic of the data, three theme types have been assigned: 'people/things reference', 'language reference' and 'language pedagogy reference' (Figure 13). As can also be observed in Figure 13, the data have been organized under three theme types on the thematic perspective. They are 'people and

things as a reference' (type 1), 'language as a reference' (type 2) and 'language pedagogy as a reference' (type 3), each theme type comprising its functional sub-categories. The micro functional sub-categories investigated and treated in this section are 'talking about a person as a reference', 'talking about something' 'displacing time' (under type 1); 'commenting on language itself', 'expressing views about language use', 'defining objects/concepts', 'identifying oneself/someone with his/her language habit' (under type 2); and 'familiarizing objects with words/names', 'making someone use a different term or pronunciation' and 'advising on a more suitable form of language' (under type 3).

Theme type 1: People/things as a reference. In the field, people were found talking about other people or things as topics. This theme type has been coded to recognize this functional feature of the data. This theme type as a sub-macro function consists of three micro functional categories: 'talking about a person as a reference' 'talking about something as a reference' and 'displacing time'.

Talking about a person as a reference. It was explored from the business situation that people used language to identify themselves or talk about others, mainly absent in the immediate context. A considerable amount of backbiting and criticizing was also explored in this connection.

Text 103 (Specimen 1)

Specific context: At the Road Festival in Dharan, B and S have just shifted from a business talk to talking about a person who is absent in the context.

Translation 1

B: /*mero sat^{hi} t^hijo bambaisan banaüne ilamma/*
(There was a friend of mine making bambaisan at Ilam.)

S: [Please] say who that was.

B: /*t^hũdik^heldek^hi ora bast^hjo fi*ai*/mariskjo fiola/*
([He] used to live on this side of the Tundikhel.
Perhaps, [that man] has died already.)

Translation2

B: *There was a friend of mine at Ilam. He used to make sweetmeat.*

S: *Please say who that was.*

B: *He used to live on this side of the parade ground. Perhaps, he has died already.*

S: Is [that] #?

B: No, ##. A Madheshi³⁴.

S: /###ko babu hola/ /mʌrjo tjo mantʰe tʌ/ (That may be ###'s father. That man died [already].)

B: It turns out [that] she knows the whole thing. (...0.3) And we studied under the Faculty of Education there.

S: Was that #?

B: No##. A Madheshi.

S: That may have been ###'s father. That man died already.

B: It turns out that she knows the whole thing. (...0.3) Well, I studied under the Faculty of Education there.

(App. 1.103)

Nearly throughout this part of the Text, B and S are talking about a person who is far removed in the context, and has supposedly died now.

Text 104 (Specimen 2)

Specific context: A garment seller (S) at Bhrikutimandap Open Market, Kathmandu, describes to B from where he purchases the typical t-shirts at such a low price.

Translation 1

S: At the time of Dashain³⁵ϕ. /ek dʰʌna mero satʰi bʰʌne ni bʰo dʰuwaĩ bʰʌne ni bʰo holsel tʰʌ usko pʰjansiko holsel tʰʌ unko/ /jʌstoma betʰne mal dīdʌinʌn unle/ /tʰulʰhula malmatrʌi dinʰʌn/ (There is a wholesaler, my friend or brother-in-law, whatever you call, who has a wholesale of fancy [items]. He does not give items to sell [at a shop] like this. [He] Gives only big-big items) (i).

B: E...

Translation2

S: During Dashain ϕ. There is a wholesaler, my friend or brother-in-law, whatever you call, who has a wholesale of fancy items. He does not supply items to a shop like this. He only supplies big items.

B: I see.

(App. 1.104)

In Text 104, which is a mini conversation, S is talking about the wholesaler from whom he purchases the t-shirts (i). Thus, the reference in mind is the wholesaler removed in space from the immediate context. As a strategy, S is justifying his act of selling the item so cheap (?) in order to ultimately make B believe him.

KIEs

Phonemic transcription

Translation 1

Translation 2

1. /tjo fiɪdzoko mantʰe kʌsto rʌtʰʌ/ (BP)

• How the yesterday's man was!

• What sort of man we met yesterday was!

2. /kitʰtʰʌk rʌtʰʌ jar mantʰe/

• [He] was wicked, friend,

• It occurs that he was a

³⁴ A person from Madhesh

³⁵ A jubilantly celebrated festival; of course, the largest one in Nepal

(S)	[that] man	wicked person.
3. /tjo tʃʌstʌi fio/ (B)	• He is like that.	• Yes, he is that kind of person.
4. /ɖzema pʌni kitskits gʌrtʃʌ/ (BP)	• [He] does wrangling even in everything.	• He wrangles over everything.
5. /ʌbʌ mʌ pʰeri tsʰuʃʃʌi parako mantʃʰe/(BP)	• Now, I am again a man of different manner.	• Again, I am a different kind of man.
6. /fiami tʌ bʌdʰaerʌ betʃʰtʌinʌũ/ (S)	• We do not sell by increasing	• We do not overcharge you.

As can be seen in this KIEs, one of the exponents (1) is the exclamatory and the others declarative. Moreover, four of them (1-4) represent talking about others and two of them (5-6) represent talking about oneself.

Talking about something as a reference. In the business-situated setting, it was very often observed and recorded that people used language for talking about something (a thing/things), both present and absent in the immediate context.

Under this micro functional category, a number of sub-micro functional sub-sub-categories were identified. They are ‘introducing objects/goods’, ‘describing features’, ‘describing uses/purposes/functions/advantages’, ‘comparing’ ‘contrasting’, ‘talking about something absent’, ‘giving information’, ‘seeking information’, ‘narrating past events/experience’, ‘reporting/ commenting on observation’, ‘relating the past to the present’ and ‘relating the past to the future’.

Introducing objects/goods. On occasions, the sellers were found using language for making the customer(s) familiar with the goods for sale for the first time. In this sense, this sub-micro functional category interfaces largely with the micro functional sub-category ‘giving information’ dealt with under ‘Exchanging Information’ (Function 8).

Text 105

Specific context: B does not know very much about the kiwi fruit but takes interest in it at the Road Festival in Dharan. S familiarizes B with the fruit

Translation 1

B: [The kiwi fruit] is still unripe (i).
 S: /jo tsafĩ kiwi fio fio/ (This one is kiwi, yes!) (ii)
 /rak^hepas^{hi} ap^{hi} gilo hũd^{li}zants^hΛ/ ([It] goes on
 being ripened as [you] keep [them]) (iii). /keraharu
 pakae dzastai fio fio/ ([It is] like ripening bananas,
 yes!) (iv). /paks^hΛ ani k^hane/ ([It] ripens and then
 [you] eat) (v).
 B: E... (vi).

Translation 2

B: The kiwi fruit is still unripe.
 S: These are kiwi fruits, you know. They gradually
 ripen as you keep them. They ripen as bananas do.
 You have them as they ripen.
 B: Oh, I see.
 (App. 1.105)

From B's remark in the beginning of the conversation (i) we know that he does not know that the kiwi fruit needs some maturation before it ripens and becomes edible (i). Besides, S introduces B to the fruit by telling its name (ii). He further familiarizes him with the fruit by explaining its features (iii, iv and v). Then B shows his knowledge about it (vi).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./jo tsafĩ kiwi fio/(S)	• This one is kiwi	—
2./bambaisan fio ilamko mi ^h ai/ (S)	• [This] is bambaisan, Ilam's sweet.	• This is sweetmeat, a kind of sweet from Ilam.
3./jo bljak ti jo grin ti/(S)	• This black tea; this green tea.	• This is black tea; this is green tea.
4./lpsi dzastai dzalpai b ^h anne/(S)	• Like the Nepal hog plum called <i>jalpai</i> ³⁶ .	• It is called <i>jalpai</i> and is like the Nepal hog plum.
5./Λmilo as ^h ardzanja nai bastu	• Sour (... 0.2) a pickle-variety	• It's sour, and is a variety of

³⁶ A kind of seed-fruit tasting sour

fi'o/ (S)	thing.	pickle.
6./ʌmilo piur kaɣʌtiko ʌmilo/ (S)	• Vinegar, pure lemo's vinegar.	• It's pure lemon vinegar.
7./jo tsafĩ ɖajeriko bʱʌnintʂʱʌ/ (S)	• This one (ghee) is called dairy's.	• This is called the dairy ghee.
8./jo ilamko gʱiu/ (S)	• This is Ilam's ghee.	• This butter is from Ilam.
9./ekɖʌm piur ʌkʌbʌreko pest/ (S)	• Absolutely pure <i>akabare</i> paste.	• It's absolutely pure fat chili paste.
10. /jo tʌ taɖza ramro mustaŋko sjau fi'o/ (S)	• This one is fresh [and] fine Mustang's apple.	• There are fresh and fine apples from Mustang.
11. /jo ɖʌɖiɓuʈi tel fi'o/	• This is herbal oil.	—
12. /jo tsʌɖaũne kʰalko miʈʰai/ (S)	• This [is] an offering type of sweet.	• This sweet is for offering.

In this KIEs list, all exponents are the declarative with 4 of them (3-6) being the verbless (hidden-verb) declarative.

Describing features. In many cases it was observed in the field that people used language for describing the features of goods and other objects associated with business. This sub-micro functional category may resemble ‘introducing objects/goods’ but the slight difference is that in the latter case the purpose is to give information about the goods rather than make them known to someone for the first time. This is also where this function overlaps ‘Exchanging Information’ (Function 8).

Text 106

Specific context: S and B talk as B shows interest in a t-shirt at a ready-made clothes stall at Bhrikutimandap Open Market, Kathmandu.

Translation 1

S: OK, this very is right for Sir (Hon.↑).
 B: [I] can draw [this] if I find [this] unfit or unmatched, can I?
 S: [You] can. This all is the line of the right.
 B: From this { with a t-shirt in his hands }∅.

Translation2

S: OK, this t-shirt is right for you.
 B: I can return this if I find it unfit or unmatched, can I?
 S: You can. All t-shirts in this line are fine.
 B: This one ∅.

S: The shirt is [there] above. [It] became tight, though. /tʌrʌ kʰultsʰʌ ni jo hʌlka/ (But [it] slightly loosens, you see) (i). /jo dʒasto bʌdʒi hio ustʌilʌi hune hio/ (This becomes fit depending on what kind of body one has) (ii). This becomes fit well. [There] is such [one], too, Sir! (Hon.↑).

S: The shirt is over there. It looks tight on you. *But it slightly loosens, you see. This becomes fit depending on the body one has.* This will be exactly fit for you. There's another type too, Sir, this one. (App. 1.106)

In this Text, S describes the shirt as having a flexible feature in terms of its elasticity (i) and adaptability (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./kʰultsʰʌ ni jo hʌlka/(S)	• This opens a little, you know.	• This slightly stretches, you know
2./jʌsle bis bʌrsʌbʰʌnda purano dukʰai niko pardʌtsʰʌ/(S)	• This recovers [you from] a pain of twenty years old.	• This recovers you from a pain you have been suffering for twenty years.
3./fiawa nʌlʌgɛpʌtsʰi bigrifʌltsʰʌ/(S)	• [This] spoils after air does not pass.	• This spoils when/if air does not pass onto it.
4./ʌru bela saidʒ gʌrʌ pʌni miltsʰʌ/(S)	• Other time [this] also fits doing the side.	• This is adaptable to the side at other times.
5./ʌmilodʒʌnjʌ nʌi hio/(S)	• [This] is a sour variety.	• This [fruit] comes from a sour family.
6./ek nʌmbʌr sun hio/(S)	• [This] is No. 1 gold.	• This is No. 1 gold.
7./bo[ʌmʌ paktʌinʌ/(S)	• [It] does not ripen on the plant.	• It does not ripen on the vine.
8./tʃipɛpʌtsʰi matrʌ paktʰʌ/(S)	• [It] ripens only after picking up.	• It ripens only after being plucked.
9./rakʰɛpʌtsʰi apʰʌĩ gilo hũdʌidʒantsʰʌ/(S)	• [It] goes on becoming soft itself after keeping.	• It automatically goes on becoming softer when stored.

All of the exponents in this KIEs list are in the declarative form with one (1) in company with the discourse marker ‘you know’.

Describing uses/purposes/functions/advantages. As was observed in the business setting, people employed language to describe the uses, purposes, functions and

advantages—rather than features unlike in the previous sub-micro function—of the goods and objects present in the context.

Text 107

Specific context: The researcher (here, B) inquires S about various herbal medicines spread on the ground for sale at the marketplace in Ilam.

Translation 1

B: What is this younger sister (i)?
 S: [Please] take aconite, *shilajit*³⁷, big medicine, coleus, [etc.].
 B: And then [I] don't know what to do with this (ii).
 S: /*bik^hma nās pāreko k^hana narutsda/* (Aconite for evil sight, no appetite) (iii). /*silajitharu lanu ganaqola alsar peṭ polneko/* (Take shilajit and others for a stomach disease, ulcer, stomach inflammation, [and so on.]) (iv).
 B: Stomach inflammation. An...
 S: *Shilajit*
 B: Where have [you] brought [these] from?

Translation 2

B: What is this Madam?
 S: Please get aconite, *shilajit*, big medicine, coleus, and other things.
 B: Oh, I don't know what to do with these items.
 S: *Aconite is for evil sight and no appetite. Get shilajit and others for a stomach disease, ulcer, stomach inflammation, and so on.*
 B: Stomach inflammation. I see...
 S: *Shilajit*
 B: Where have you brought these from?
 (App. 1.107)

In this Text, B is unfamiliar with the goods for sale, so inquires about them (i) and then about their uses/functions (ii). S describes their uses/functions to him (iii, iv).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tato pani rak ^h ne b ^h āḍo hunts ^h Λ ni/(B)	• A pot for keeping hot water exists, you see.	• You know there exists a pot for keeping hot water in.
2./jAsle bis bΛrsΛb ^h Λnda purano duk ^h ai niko pardΛts ^h Λ/(S)	• This recovers [you from] a pain of twenty years old	• This recovers you from a pain you have been suffering for twenty years.
3./pΛisa pΛni mΛdzdzale Λtāũts ^h Λ/ (S)	• Also holds money well.	• This bag holds enough money, too.
4./jAsko Λts ^h ar hunts ^h Λ dzam	• Pickle becomes [out] of it;	• Pickle, jam and wax can be

³⁷ A petro-metallic substance used as Ayurvedic medicine

funtʰʌ mʌin funtʰʌ/(S)	jam becomes; wax becomes.	made from this.
5./bikʰma nas pʌreko kʰana nʌrutʰta/(S)	• Aconite for evil sight, [and] no appetite.	• Aconite is used for curing evil sight and no appetite.
6./siladzifʌru lanu ganagola ʌʌʌʌ pet poleko/(S)	• Take <i>shilajits</i> for ulcer, a stomach disease, stomach inflammation.	• Get <i>shilajit</i> and others for curing a stomach disease, ulcer, stomach inflammation, etc.

1, 2, 3, 4 in this KIEs list are the full-sentence declarative; 5 is the hidden-verb declarative and 6 is the imperative. The ‘for+ing/noun’ form (1, 6 respectively) also stand out in the KIEs list.

Comparing. It was also explored that people in the business situation used language for making comparison between/among goods and objects, thus talking about one thing in relation to another.

Text 108

Specific context: At a motorcycle garage in Kathmandu, S and B talk about the purpose for putting a locking chain in a motorcycle and how it works.

Translation 1

S: This, [there] situates a splinter, you see, to be screwed up. [It] collapses as soon as that breaks. It has no trust.

B: /jo uhi tala dʌsto po rʌʌʰʌ/ [It turns that] this is simply the same like a padlock (i). /tjo talahʌru pʌni jʌʌʌi rʌʌle tʰitsidine bittikʌi gʌihʌʌʰʌ ni/ (That a padlock also collapses as soon as being pressed with a rod like this, you see) (ii). [It] is only [for one's belief that] the chain has been put.

S: [It] is only for a gentleman.

Translation2

S: Well, there lies a splinter, you see, to be screwed up. It collapses as soon as that breaks. One can't fully trust it.

B: Then this is simply like a padlock, isn't it? A padlock also collapses when it is pressed with a rod like this, you see. It is only for one's belief that the chain has been put.

S: It's only for a gentleman's trust.

(App. 1.108)

In this Text, B generalizes the function of the ‘splinter’ situated in the locking chain of a motorcycle by comparing it with that of a padlock (i) and further compares the functions of a locking chain and a padlock as he explains (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ufi fio/(S)	• [It] is the same.	• It is the same.
2./eutʌi tʌdʒ fio ke pʰʌrʌk/ (S)	• The same size; what [is the] difference!	• It is the same size; there's no difference.
3./unnais sʌjʌ pʌĩtʌlis jo pʌni tefi fio/(S)	• Nineteen hundred forty five. This is also that very [price].	• It is one thousand nineteen hundred and forty five rupees. This is also the same.
4./jābʰʌnda mʌfiʌgo pʌrdʌinʌ/ (B)	• [It] does not occur more expensive than here.	• It is not more expensive there than here.
5./mulako ʌtʰʌr dʒʌstʌi fudorʌitʰʌ fiʌgi/(B)	• [It] is like the pickle of radish, yes?	• It is like raddish pickle, is it?
6./jo ufi tala dʒʌsto po rʌtʰʌ/(B)	• [It] turns out [that] this is the same exactly like a padlock	• It turns out that this is exactly like a padlock.

Five of the exponents in this KIEs list (1, 3, 4, 5, 6) are the full-sentence declarative but one (2) is the hidden-verb declarative.

Contrasting. Not only did people in business used language for comparing goods and objects but also for contrasting them.

Text 109

Specific context: S introduces her butter to B at the Road Festival, Dharan.

Translation 1

B: This butter
S: } This butter of Ilam.

B: How [much] is this?

S: /tʰʌ sʌjʌ pʌtsʌs ek kilo/ /jo lanufiuntʰʌ bʰʌne sat sʌjʌ pʌtsʌs/ (650 a kilo. If [you] take it, [it costs] 750) (i). /jo fiʌdʒʌrʌi gram bʌstʰʌ jo nʌu sʌjʌ pʌtsʌs gram bʌstʰʌ/ (This remains fully 1000 grams; this (the other) remains 950 grams) (ii) [after clarification]. Which [one] shall we (you) take? OK,

Translation2

B: This butter
S: } This butter is from Ilam.

B: How much is this?

S: 650 rupees a kilo. If you get it, it will cost 750 rupees. After clarification, this remains fully 1000 grams; the other remains 950 grams. Please say which one you'll get. OK, now this one is about to finish. Only two of them are left. (App. 1.109)

say. OK, now this [one] has finished. Only two [of them] are left.

In this conversation, S indicates the differences between the two types of butter in terms of their prices (i) and then she points out that the latter kind is more expensive than the former because the latter remains more than the former on clarification (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /fiɑmro sɟɑu ʌli mʌfiŋgo tʂʰʌ/(S)	• Our apple is a bit [more] expensive.	• Our apples are a bit more expensive.
2. /ʌgʰiko bʰʌnda tʌ tʰulo tʂʰʌ tʌ/ (B)	• [This] is bigger than [that] of before.	• This is bigger than the one we saw before.
3. /ɟʌfi sʌtʌi sʌtʌrma gʌɟobʰʌne pʌtʂʰi sʌɟʌ tʂʰʌ sʌɟʌ gʰʌtʃi mʌre pʌni pʌũdʌinʌ/(S)	• If [one] went to the shutter, [one] does not get this very shirt less [than] five hundred [or] six hundred even one dies.	• You go to the shutter but I bet you will not get this shirt for less than five or six hundred rupees.
4. /bastʌbma tʌpʌi ko tjo mardʒin fierda ta fiɑmro ta kefi nʌfiũdo rʌtʂʰʌ/(BP1 → BP2)	• In fact, looking at that margin of yours, [it occurs that] ours becomes nothing.	• In fact, it occurs that in comparison with your margin ours is almost nothing.
5. /ʌli sʌsto/(S)	• [It's] a bit cheaper.	• It's a bit cheaper.
6. /ɟʌsʌilai kʌtʂʌ sano sano pis bʌnʌũtʰjo jo siŋʌi tʂʰʌ/ (B)	• [He] used to make small small piece[s] by cutting. This is the whole.	• He used to cut it into much smaller pieces but it is the whole.
7. /gɟarenɟima dʰarʌi tʂɛɳɟ gʌtʂʰʌ wʌrenɟima mʌrmat gʌrtʂʰʌ/ (S)	• [We] change the tap itself in [the case of a] guarantee; [we] repair in [the case of a] warrantee.	• If guaranteed, we change the tap itself but if warranted, we repair it.

All of the exponents in this KIEs list are the declarative with one (5) being verbless.

Talking about/imagining something absent. People in the business setting were also found talking about things and objects as imaginative references missing in the immediate environment, including things not in existence. In this sense, this macro function largely makes a functional crux with the macro theme ‘Creating and Expressing Thought’ (Function 3).

Text 110

Specific context: B is searching for a set of half pants for his little son at a so-called fancy store in Pokhara. B and S are conversing.

Translation 1

B: No, no [I] have searched for a half pant for this (son).

S: {Showing the jeans} shall [I] give in jeans or any other, elder brother?

B: Such one does not become right—the waist is so big. *Any other light type also occurs.*

S: Over there (...0.2) that one.

B: No, lighter than jeans. /*hunts^hΛ ni tjo kaʎan taipko/ (There occurs a cotton type, you know) (i).*

What type they make, you know! /*plen banaeko b^hΛe kasto hunt^hjo hola/ (How fine [it] would be if [they] had made [it] in plain) (ii).*

Translation 2

B: No, no I am searching for half pants for this kid.

S: (Showing jeans) Shall I give these jeans or any other, Sir?

B: This one won't fit—the waist is so big. *Any other light type will be OK.*

S: Over there (...0.2). What about that one?

B: *No, lighter than jeans. I want a cotton type. What type they make, you know! How fine it would be if they made it in plain!*

(App. 1.110)

In this Text, S goes gradually from an image (i. e. he has a picture of an object which he has seen on occasions) to one he has never seen (ii). In other words, he employs language to make reference of a real-but-not seen object (i) and then to a purely imagined one (ii).

KIEs

Phonemic transcription

1./tjo tebaʎko esto k^hutʎama rak^hne hunt^hΛ ni/ (B)

Translation 1

• There is [such a thing for] putting into the leg(s) of a table.

Translation 2

• There is something you put into the bottom of the legs of a table.

2./tato pani rak ^h ne b ^h ãđo fu ^h nts ^h Λ ni/ (B)	• A pot for keeping hot water exists, you see.	• There exists a pot for keeping hot water, you see.
3./mat ^h itirΛ g ^h umaune foinΛ/(B)	• Not [the one for] moving towards the top.	• Not the one that moves round at the top.
4./Λgađi tane k ^h ults ^h Λ rΛ pΛtsađi tane bΛndΛ fu ^h nts ^h Λ meʈΛlko/(B)	• Pulling [it] forward [it] opens and pulling [it] back [it] closes, you see! Metal's.	• When you pull it forward, it opens and when you pull it back it closes, you see. It's made of metal.
5./tjΛsko nođzΛl pΛni fu ^h nts ^h Λ gađΛn paip rak ^h nΛ milne/ (B)	• That has a snout—adjustable to place a garden pipe.	• That has a snout, too, so, you can fix a garden pipe.

As can be seen from this KIEs list, all of the utterances are in the declarative form with a few (2, 3) accompanying with the discourse marker ‘you see’.

Giving information. It was explored that, in the business setting, people, mainly sellers, employed language for giving information, chiefly by referring to the goods they were selling. This is a functional feature which largely overlaps with the micro functional sub-category ‘giving information’ under ‘Exchanging Information’ (Function 8).

Text 111 (Specimen 1)

Specific context: S is hawking about the goods she has set for sale at the Road Festival in Dharan.

Translation 1

S: What shall we take? OK, say [please]. /grin ʈi
bljak ti dud^hko tsija akabare k^hursani Λsar sΛbit^hok
t^hΛ hΛi hamisãgΛ/ (Green tea, black tea, milk tea,
akabare³⁸ chili, pickle—OK, there is everything with
us) (i). /jo bΛmbaisΛn pΛni henu/ (Also look at this
bambaisan) (ii).

B: How [much] is this?

S: 150 (...0.2). Ilam's ghee.

Translation2

S: What shall you get? OK, say please. *Green tea, black tea, milk tea, akabare chili, pickle—OK, there is everything with us. Also look at this sweetmeat.*

B: How much is this pickle?

S: 150 rupees (...0.2). Ghee from Ilam. (App. 1.111)

³⁸ A species of chili

In Text 111, S is giving information to the crowd about what she has for sale (i, ii). Ultimately, she is calling them for transaction with reference to the goods they can buy from her. In this sense, it also overlaps with the sub-macro functional category ‘calling for transactions’ under ‘Regulating’ (Function 12).

Text 112 (Specimen 2)

Specific context: A microphone announcement can be heard on the roadside at the Road Festival in Dharan.

Translation 1

Microphone announcement: /b^hãḍakũṭi kinda upaḥar paũnuḥos/ (Get gifts as [you] buy utensils) (i). /ek pisma euṭa kupan paṭṭis saja sammako kupan paũnuḥunets^h/ (One coupon in a piece; [you] may get a coupon of up to 2500) (ii). One scratch coupon in each piece; buy utensils. [You] will surely get the gift no matter which you take, Sir/Madam! (Hon.↑).

Translation2

Microphone announcement: *Win gifts as you get utensils. One coupon in a piece; you may win a coupon costing up to 2500 rupees. One scratch coupon in each piece; get utensils. You will surely win the gift no matter which you get, sir/madam!* (App. 1.112)

This announcement is intended for passing information about the gifts calculating up to 2500 rupees via a coupon (ii) on the purchase of each piece of utensil. By doing this, the announcer ultimately intends to call people for transactions.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tjo ilamkai dud ^h bata baneke/(S)	• That [is] made from Ilam's milk.	• This is made from the milk from Ilam.
2./jo heleni b ^h anne t ^h aũko/ (S)	• This [is] of a place called Heleni.	• This comes from a place called Heleni.
3./jo nambari sun fio kja/(S)	• This is the numbered gold, you see.	• This the No 1 gold, you see.
4./jo t ^h / (S)	• This is. {showing a cloth}	• We have this one. {showing a cloth}
5./bahr ^h pand ^h ra sajako jutta mtara ^h h ^h azar paṭsasma/(S)	• Shoes of 12-15 hundred only at 1250!	• Shoes worth 15 to 16 hundred rupees now at 900 rupees only.

6./ʌbʌ kʌrɛlɛ ajɔ tsalis rupʌjã kilo/ (S)	• Now the guard came forty rupees kilo.	• Now the guard has come down to forty rupees a kilo.
7./koteswor koteswor / (bus helper)	• Koteswar, Koteswar!	—
8./ajɔ ajɔ ʌsiko tʌmatʌr ʌbʌ saʰima/ (S)	• Came, came! Tomatoes of eighty now at sixty!	• Tomatoes worth eighty now falls to sixty.
9./tsalis rupe pawa dieko tsʰʌ ɦʌi tsalis rupe/ (S)	• Has [been] given forty rupees a kilo, <i>hai</i> ³⁹ , forty rupees a kilo!	• I am selling at forty rupees a kilo. Listen, forty rupees a kilo!
10. /ɦʌrɛk mal pʌndʱrʌ rupʌijã/ (S)	• Each item fifteen rupees!	• Fifteen rupees for each item!

Also in this KIEs list, the declarative form is dominantly used. Besides, one of them (7) is a single noun repeated form, another (8) a single verb repeated form and one (10) a multi-word verbless form.

Seeking information. As the data suggest, reference in involved not only while giving information, but also while seeking it. In most (but not all) cases in this study, the buyer made reference of the goods as he/she sought information and/or further clarification about them before buying.

Text 113

Specific context: B asks and S answers about various aspects of the kiwi fruit at the Road Festival in Dharan.

Translation 1

Translation2

B: /kʌstɔ tʰaũma pʰʌltʰʌ/ (In what kind of place does [it] grow) (i)?

B: On what kind of land does it grow?

S: Above [the place where] oranges grow.

S: Above the level oranges grow.

B: In a plant (...0.2).

B: In a plant (...0.2).

S: In a plant (...0.2).

S: In a plant (...0.2).

³⁹ (Mostly in the beginning of the utterance) an utterance used to attract attention

B: /kati barsasamma p ^h alɕ ^h Λ/ For how many years does [a plant] bear [the fruit] (ii)?	B: For how many years does a plant bear the fruit?
S: [It] keeps bearing [the fruit] for 30-40 years.	S: It keeps bearing the fruit for 30 to 40 years.
B: Oh, quite a lot! Creepers ⁽ⁱⁱⁱ⁾	B: Oh, quite a lot! Vines ⁽ⁱⁱⁱ⁾
S: An, creepers.	S: Yes, vines.
B: /t ^h akra laĩnu p ^h arts ^h Λ/ Is [it] necessary to put supports (iv)?	B: Does it need any supports?
S: An, [it] is necessary to put. Bamboo's, iron's [or] whatever will do.	S: Yes, it is does. Bamboo sticks, iron bars, or whichever will do.
	(App. 1.113)

Although, on the surface, B seems to be employing ‘Exploring the Environment’ (Function 10) at the micro level (i. e. asking), he is also talking about the kiwi fruit (‘Referring’) in the deep by seeking information about it in more than just one way (i, ii, iii, iv). Therefore, in this conversation a crux of functional overlapping can be observed between ‘Exploring the Environment’ (Function 10) and ‘Referring’.

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /tj ^h asko r ^h Λ j ^h asko eut ^h ai foin ^h Λ r ^h Λ prais/ (B)	• Is the price of that and this not the same?	• Both of them are the same price, aren't they?
2. /j ^h asko dam kati ho/ (B)	• What is the price of this?	• How much is this?
3. /jo alu k ^h asari d ^h Λkko/ (B)	• How [much] is this potato?	• How much are the potatoes?
4. /d ^h hi t ^h Λ/	• Is [there] curd?	• Is curd available?
5. /jo p ^h ani ta ilamkai fiola ni dadzu/ (B)	• Elder brother, this is also probably of Ilam, is it?	• Sir, this is also probably from Ilam, is it?
6. /jo t ^h Λĩ ke/ (B)	• What is this very [thing]?	• What is this?
7. /j ^h aslai k ^h arnu p ^h arts ^h Λ/ (B)	• Is [it] necessary to clarify it (the ghee)?	• Do I have to clarify it?
8. /katik ^h er ^h Λ dzants ^h Λ jo gadi/ (B)	• What time does this vehicle go?	• What time does this bus go?
9. /kuntsafĩ jo faldiũ/ (S)	• Which one? Shall [I] put this [for you]?	• Which one shall I put for you, this one or this one?

As this list of KIEs depicts, two kinds of exponent are used: the interrogative, both wh-type (2, 3, 6, 8, 9, 10) and yes-no type (1, 4, 7) and the declarative accompanying a discourse marking tag (5).

Narrating past events/experience. The data also reveal a tendency that people in the business setting use language to narrate things that happened as well as the experience they underwent in the past. Hence, as the data indicate, they show displacement of time and space by linking the present with the past and vice versa.

Text 114

Specific context: An interviewee from Dharan is describing an event/experience he underwent in the past.

Translation 1

Interviewee: There were only two friends [at the Old Agro Market]. [They] sold a single burden of oranges a day. That vegetable market was [located] at Purna Bajar. I was one of the members in the committee for shifting that market to this place (Chiniya Chowk),
 /tʌpɑiɦarule jo bʌɖɖar uɦaera ljaunubʰajo ɦamilai
 kʰednuɦuntʰa bʰannuɦuntʰa/ /mɑile bʰane
 tʌpɑiɦarulai kʰedna ɦoina bjawasajiharu bʌdʰaũna
 ljaũna ɑɦeko/ /ʌbʌ bʌdʰnebʰajo ɦoina ɦamile jʌɦɑbaɦ
 bʰagnuɦarne bʰajo bʰannubʰajo/ /kunaɪ diŋ tʌpɑiɦe
 jʌɦɑ pɑts bʰari mal betseko tsɑi dekhna nɑpɑros bʰanẽ/
 ([A shopkeeper] said [that] you had shifted the
 market to chase us away from there. Try to see, OK?
 I said, “[We did this] Not to chase you away, but [we
 are about] to increase the [number of]
 professionals.” He said, “Now, it will increase, no
 (won't it)? We have been forced to run away from
 here.” I said, “Let me not see you sell five burdens of
 goods one day”). “Now, those friends are selling at
 the Old Market. Now, after the market has shifted
 there (Chiniya Chowk), they have been selling 3-4
 quintals of oranges [a day].

Translation2

Interviewee: There were only two friends at the Old Agro Market. They used to sell a single burden of oranges a day. That vegetable market was located at Purna Bajar. I was one of the members in the committee for shifting that market to this place (Chiniya Chowk). *One of them said that we had shifted the market to chase them away from there.* Listen, I said, “We did this not to chase you away, but we are about to increase the number of professionals. He said, “Now, it will increase, won't it? We have been forced to run away from here.” I said, “Let me not see you sell five burdens of goods a day in the future.” “Now, those friends are selling at the Old Market. Now, after the market has shifted there (Chiniya Chowk), they have been selling 3 to 4 quintals of oranges a day. (App. 1.114)

The whole Text is a narrative of what the interviewee underwent once in the past. The narration of the past event (italics) connects the past of the past (non-italics in the beginning of the Text) with the present (non-italics at the end). This text also illustrates that language shows the displacement of time and space from the immediate situation.

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /malai ris uthera muk ^h ai b ^h andiẽ sasuralai hepts ^h au/ (B. P.)	• Anger rising to me, [I] said [with] the mouth itself, “Do [you] despise mother-in-law [and] father-in-law?”	• Getting very angry, I said straight, “Do you despise your mother-in-law and father-in- law?”
2. /kants ^h a khorsani dui saja patsas b ^h anda ta aṭ ajaṇa b ^h anja/ (B. W.)	• On saying “Kanchha, chili 250”, [he] said, “Courage did not come”. ⁴⁰	• When I said, “Kanchha, chilies are 250 a kilo”, he replied, “I have no enough courage to buy”.
3. /kefi samaja garjo siddijo tjaspat ^h i/ (B. P.)	• [It] did some time [and] finished thereafter.	• It did for some time and then the business finished
4. /adza bihan meroma alu kinna ajeko/ (B)	• [She] had come in mine to buy potato today morning.	• She had come to my shop to buy potatoes this morning.
5. /ek g ^h anta betsera ekkais hazar na saja lijera aẽ/ (B. P.)	• Sitting one hour, [I] came bringing 21, 900 [rupees]	• I sold for an hour and came back with 21, 900 [rupees].
6. /das hazar kahiljai g ^h at ^h ainathjo/ (B. P.)	• Ten thousand never used to decrease.	• The sale never used to decrease below 10, 000 rupees a day.
7. /mero sat ^h i thijo bambaisan banaũne/ (B)	• [There] was my friend making <i>bambaisan</i> .	• I had my friend making sweetmeat.
8. /tjo koma hami nasta k ^h ant ^h iũ/ (B)	• We used to eat snack at that _’s.	• We used to have snacks at that _’s.
9. /khorsani bet ^h ina malai hidzo dzati garo parja kahiljai foina/ (B. W.)	• Selling chili had never occurred for me as difficult as yesterday.	• I had never experienced such difficulty selling chilies as I did yesterday.

⁴⁰ It's very expensive.

The utterances in this KIEs list (1—12) are solely in the declarative.

Reporting/commenting on observation. In the business setting, it was commonly explored that people employed language to state what they observed in the immediate physical context and what they mentally experienced about it/them. This functional feature quite closely relates itself to ‘judging from observation’, a sub-macro function under ‘Judging and Assessing’ (Function 6). However, the distinction is that this feature is not aimed at making judgement of things.

Text 115

Specific context: B chooses clothes for his little daughter and son, who have come along with him, at a cloth store in Pokhara.

Translation 1

B: [I think] this may be the right [one], in the other color.

S: There is a blue color in that; [also there] is yellow.

B: Where in the blue.

S: Does it become [the right choice]?

B→his daughter: Does it become⁴¹, daughter? /*æ pɔni hʌntʃʌ bʰɔtsʰjɔu/ ([You] say OK to everything)*
 (i). /*imi tɔ ke deuta bʰɔleko tsʰjɔu/ (You have become what a God)* (ii). /*æʰjɔu lagjo/ (Became bored?)*
 (iii) OK, you may sit here, you see. This color or that?

Translation2

B: I think this may exactly fit, in the other color.

S: There is a blue in that, and also yellow.

B: Show me the blue one.

S: Do you like it?

B→his daughter: Is it OK baby? *You say OK to everything. What a God you have become! Feeling bored?* OK, you may sit here, you see. Which color do you prefer—this or that?

(App. 1.115)

In this conversation, B, the father, is searching for the right kind of clothes for his little daughter, who is not very interested in buying clothes. The father observes her indifference out of her laziness and silence, and comments on it (i, ii, iii).

⁴¹ Do you like?

KIEs

Phonemic transcription	Translation 1	Translation 2
1./jã fiaraluts ^h /(S)	• Here, seizing and snatching!	—
2./jo tɬ ɬi fiwɔŋɬi fiunts ^h ɬ uslai/ (B)	• This becomes a bit wide open for her.	• This looks a little loose for her.
3./timi tɬ ke deuta b ^h ɬeko ts ^h ɬu/ (B)	• You have become what God.	• You are [now] as silent as God.
4./napeko ts ^h ɬ p ^h aleko ts ^h ɬ ɦɬiran/ (BP1)	• Measuring, throwing! Tired!	• So tired of trying on and throwing!
5./sɬbɬi jɬstɬi rɬts ^h ɬ ɦɬgi/ (B)	• All is like this, yes?	• All are the same, are they?
6./b ^h ɬrk ^h ɬr bɬdzar suru b ^h o/ (S)	• The market started just now.	• The market has started just now.
7./adɬ tɬ purɬi dɬɬara matrɬi ts ^h ɬ bɬdzarma/ (B)	• Today completely only the root is in the market.	• The whole market is full of chayote yam today.
8./pugja ts ^h ɬɬinɬ tɬ/ (B)	• [It] has not approached [1 kg], you see.	• It has not been a kg yet.

As can be seen, the majority of the exponents in this KIEs list (2, 3, 6, 7, 8) are in the declarative form with two (5, 8) in companion with the discourse markers (‘yes?’ and ‘you see’ respectively) whereas one of them (4) is a multi-word phrasal form.

Setting the scene. In some instances, people in and around business were found creating a picture of a scene through language.

Text 116

Specific context: A man (B), familiar with S, describes the school of his children to S and a few other people sitting and talking around at a ready-made clothes shop in Pokhara.

Translation 1

Translation2

B: This is called Miyapatan. /jiniɦaruko tɬ risot
dɬɬsto ts^hɬ skul kɬteɬ kɬteɬ taipko ts^hɬ/ (Their
school is like a resort—of a cottage-cottage type)
(i). /gai farm ts^hɬ/ ([There] is a cow farm) (ii). Now,
[what] I like about them... I need *disciplined* (iii).

B: That is called Miyapatan. *Their school is like a
resort—sort of a cottage. There's a cow farm.*
Actually, what I like about them is *discipline*.
(App. 1.116)

In this part of the talk, B describes the school as being like ‘a resort’ or ‘a type of cottage’ (i). There is also a ‘cow farm’ near it (ii). Everyone is disciplined in the school (iii). Overall, the description creates a scene in which there is a school located at a peaceful hilltop with ‘disciplined’ students (+ teachers) and a cowshed in the school premises.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./jinifΛruko tΛ risoʃ dʒΛsto tʰΛ skul/ (B)	• Their (these children's) school is like a resort.	—
2./gai pʰam tʰΛ/ (B)	• [There] is a cow farm.	• There is a cow farm.
3./usko pʰensiko fiolsel tʰΛ/(S)	• He has a fancy wholesale.	• He has a wholesale shop of fancy dresses.
4./matʰa pΛsΛ rakʰeko usle/ (BP1 → BP2)	• He had placed a fish shop.	• He had a fish shop.

The exponents in this KIEs list are solely in the declarative form.

Displacing time. In many cases in the business setting, people used language for the purpose of displacing events and situations in terms of time. Two micro functions, namely, ‘relating the present to the past’ and ‘relating the present to the future’ have been organized under this micro functional sub-category.

Relating the present to the past. In some instances, as in the following, people connected the present to the past. In such cases, the past time was the reference.

Text 117

Specific context: A man (B), familiar with S, has bought some clothes for his children at a ready-made clothes shop in Pokhara.

Translation 1

S: This also is [available], you see.

B: Here, here (i)!

Translation2

S: This is also available, you see.

B: OK, let me see!

S: A frock for a baby, you said?	S: You said a frock for a baby, did you?
B: /ʌsti bis b ^h at ^h jo/ ([There] had been 20 the other day) (ii). /sahudzi matrai funuhunt ^h jo/ ([There] was only sahuje) (iii).	B: There had been two thousand rupees the other day. Only the shopkeeper was at the shop that day.
S: E...	S: I see.

(App. 1.117)

In Text 117, B has now found the clothes he likes for his child (i) and then he reminds S of his previous due before calculating today's sum (ii, iii). It is notable here that B relates the present to the past as he reminds S of the events.

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /ek ɣʌtedek ^h i nʌi kefi bikeko ts ^h ʌinʌ/ (BW2)	• Anything has not been at sale since one date.	• Nothing has been on sale since the first of this month.
2. /b ^h ʌnja mʌile ta ʌsti nʌi/ (BW1)	• I had said much ago.	• I had cautioned [you] quite earlier.
3. /ʌsti bis b ^h at ^h jo/ (B)	• [There] had been 20 the other day.	• My credit had been 20 rupees the other day.
4. /mero sath ^h i th ^h jo bʌmbʌisʌn bʌnaũne/ (B)	• [There] was my friend making <i>bambaisan</i> .	• I had my friend making sweetmeat.
5. /hidzo beluka jʌti bikeko/ (S)	• So much was at sale yesterday evening!	• I sold so much yesterday evening.
6. /ʌsti sanuamle lʌgnub ^h ʌets ^h ʌ ki ʌni koseli b ^h ʌndʌi bʌdɖʌi funuhũdo rʌts ^h ʌ/(B1→B2)	• [It came later that] the other day, Sanuama had taken [it], you see, [she] was dispensing [it] round.	• Now it comes to me that Aunt had taken this very thing and was dispensing it to us.
7. /kalo dal ʌsti rʌni jʌhʌbatʌ lʌgeko fio kjarɛ/ (B→B2)	• Perhaps, [we] had taken black pulses from here the other day, too.	• Perhaps, we got black pulses from here the other day, too.
8. /k ^h orsani bet ^h ʌnʌ mʌlai hidzo dʌti garo pʌrja kʌhiljʌi foinʌ/ (BW)	• Selling chili had never occurred for me so difficult like yesterday.	• I had never experienced such difficulty to sell chilies as I did yesterday

This KIEs list solely includes the exponents in the declarative form. One of them (7) also includes a discourse marker.

Relating the present to the future. At other times, as illustrated by the text below, people linked the present to the future by means of language.

Text 118

Specific context: Two business professionals (BP1 and BP2) dealing in automobiles talk about their own business at a motorcycle repair's in Kathmandu.

Translation 1

BP1: What (...0.2), [they] are allegedly going to do a collaboration in Kathmandu. That rumor is moving on.

BP2: Of that umm (...0.2) of Pulsar umm (...0.2), is saying [about] doing of Bajaj.

BP1: [Yes] of Bajaj, that is.

BP2: /tʃʌti ɡʌre pʌni/ (Would that [if they] did that ϕ) (i).

BP1: /tʃʌti ɡʌre pʌni pʰipʰti pʌrsentʃ tʃʌi tʃo tʃaks tʃʌt ɦuntʃjo/ (If only [they] did that, 50% of that tax would be a discount) (ii).

BP2: /tʃʌti ɡʌrne bittikʌi tʌ ɦami tʰulo mantʃʰe bʰʌɦʌlʰjʌũ ni/ (We would be a great man as soon as [they only] do that) (iii).

Translation2

BP1: I mean (...0.2), [they] are allegedly going to collaborate in Kathmandu. That's the rumor.

BP2: Of that, I mean Pulsar's umm (...0.2), a rumor is that they are doing on Bajaj's.

BP1: Yes, Bajaj's, right.

BP2: Only if they did that ϕ .

BP1: If only they did that, 50% of the tax would be discounted.

BP2: It would be good for us if only they did that. (App. 1.118)

In this conversation, BP2 wishes that another company should collaborate with Bajaj (i). BP1 shows a possibility of a discount in that case (ii). BP2 again points out the advantage for them if so happens (iii). Above all, they are relating the present situation to the future in these examples.

KIEs

Phonemic transcription

1. /bʰau bʌdʃʰʌ ʌli pʌtʃʰadi/

(BW)

Translation 1

The price increases a bit later.

Translation 2

The price will rise after some time.

2. /bʌdʒaɔkko nʌfiola/ (BP 1)	Perhaps, Bajaj's may not happen.	This may not be true of the product of Bajaj.
3. /adʒʌ nʌmileko b ^h oliparsi milts ^h ʌ ni/ (S)	[The item] not adjusted today, will adjust tomorrow [or] day after tomorrow.	We may negotiate tomorrow or day after tomorrow what we have not negotiated today.

Here, all of the exponents are in the declarative form.

Theme type 2: Language as a reference. As people in the field spoke, they involved talking about language itself as a topic chiefly including meaning, definition and comment or views about language use in general or someone's habit of language use in particular. 'Commenting on language itself', 'expressing personal views about language use', 'defining objects/concepts', and 'identifying oneself or someone with his/her language habit' have been identified as the micro functional categories belonging to this theme type.

Commenting on language itself. In some contexts, the speaking participants in the field were found using language to comment on language itself, mainly to name concepts inherent in it, as in Text 119.

Text 119

Specific context: S and B are talking about a shirt at a cloth store in Pokhara

Translation 1

S: [You] have to take two, you see! [You can wear] one while washing the other.

B: One set will do. If [you] washed in the morning [it] dries out in the evening.

S: Hahaha!!! /k^hjal garja ni maile/ (I have joked, you see) (i).

Translation 2

S: You'd better get two, you see! You can wear one while washing the other.

B: One set will be enough. If you wash it in the morning it will dry out in the evening.

S: {Laughing} I was only joking (i).
(App. 1.119)

Although overall, the Text illustrates the aesthetic aspect of language revealed by S's laughter (Hahaha!!!), she comments on (talks about) her own language using the expression (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /k ^h jal gaɾja ni maile/(S)	• I have joked, you see.	• I was only joking, you see.
2. /rela naɣaɾnu na haɯ/ (B)	• Don't do a joke, you man.	• You don't just make a joke.
3. /hoiɳa hoiɳa d ^h erai gaɭbadi naɣaɾaũ/ (B)	• No, no let's not do much inconsequential argument.	• No, let's not wrangle endlessly.

The KIEs list comprises an exponent in the declarative (1) and two of them in the imperative (2, 3). A discourse marker (1) and a vocative ('you man') (2) to signal familiarity are also observable.

Expressing personal views about language use. In some cases, people in the field were observed making use of language to characterize individuals in terms of their language using habits, also including their personal views on whether or not, when and why to talk in certain settings.

Text 120

Specific context: Two business persons (BP1 and BP2), familiar with each other, talk when they are fairly free after the 'rush time' at Kalimati Vegetables and Fruits Market, Kathmandu. The researcher (R) also participates.

Translation 1

BP1: I had brought a friend known to me [here]. [He] had placed a fish shop. [He] brought another friend: he sold the shop. Another mean person came. /eta ni boldaina uta ni boldaina/ /abla ke ts^ha dai b^handa paɳi æ^hussa paɾera bast^ha/ ([He] does not speak here; [he] does not speak there. When asked what his [news] was, [he] sits lean and thin) (i).

BP2: /kina bolairakheko ta nabolnelai/ (Why did [you] keep on calling if [one] does not speak?) (ii)

BP1: No, I [habitually] talkative need to remain talking again (iii), hahaha!

BP2: I personally have no custom of repeating

Translation 2

BP1: Once I brought a friend I knew here. He had a fish shop. He brought another friend: he sold the shop. The other person was rather mean. *He did not use to speak anywhere. When asked about his news, he used to sit lean and thin without speaking.*

BP2: *Why, on earth, did you keep on calling him if one did not speak?*

BP1: Again, I, a talkative fellow, habitually need to keep talking {laughs}.

BP2: I personally don't repeat *namaskar* next time,

<i>namaskar</i> next time, if one does not return the <i>namaskar</i> (iv).	if one does not respond.
BP1: He cooks ⁴² tea; [and] eats the tea. / <i>tsija k^hako dai b^handa tsupo lagerΛ bΛst^hΛ/ [He] sits shut up if [I] asked, “Have you eaten tea?” (v)</i>	BP1: He used to prepare and drink tea. [<i>He</i>] used to stay shut up when I asked, “Have you had tea?”
BP2: One is done <i>namaskar</i> only if one does <i>namaskar</i> on being done <i>namaskar</i> . If one hears being done <i>namaskar</i> but acts not hearing [it], why should [one] be done <i>namaskar</i> (vi)?	BP2: One says <i>namaskar</i> only if the other responds. If one just hears the <i>namaskar</i> but acts as if he/she has not heard [it], why should you say <i>namaskar</i> to him/her?
R: Why do?	R: Yes, why should one? (App. 1.120)

In this Text, all interlocutors are expressing their views regarding the role of language/talking for one's socialization with the other members of the community. They agree on the views that one should not ‘sit lean and thin’ among other community friends (i). Similarly, there is no need for ‘calling’ (ii) a ‘reserved’ person (iii, v). S2 personally views that greeting should be mutual (iv, vi). In sum, they are portraying the use of language as being necessary for one's socialization as well as sociability.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ΛlikΛti tΛ bolnΛi pΛrt ^h Λ/ (BM)	• [You] must speak a little.	• You must speak [at least] a little.
2./tjo b ^h Λneko boli bjΛbΛhar rΛ gΛri bjΛbΛhar nΛi hola sajad/ (R)	• Saying that may be speaking behavior and doing behavior, perhaps.	• Perhaps this means behaving through speaking and behaving through action.
3./mit ^h o bolepa ^h i tΛ mant ^h e ap ^h Λi ΛtometikΛlli nΛrΛm b ^h ΛerΛ aihalt ^h Λ ni/ (Intv.)	• After speaking sweet, man automatically becomes soft.	• A person automatically acts politely if you speak to him/her in a sweet manner.

⁴² In Nepali, ‘cook’ may optionally cover both ‘cook’ (e. g. rice) and ‘prepare’ (e. g. tea).

4./tsija k ^h ako dai b ^h anda ts ^h upo lager ^h b ^h asts ^h / (BP1)	• Saying “have you eaten tea elder brother?” sits silently.	• When I ask, “Have you had tea?” he sits shut up.
5./kin ^h bolairak ^h eko t ^h n ^h abolnelai?/ (BP2)	• Why did you ever keep on calling the non- speaking?	• Why, on earth, did you keep on calling if one did not speak?
6./n ^h amaskar bh ^h anda n ^h mskar p ^h arkaudain ^h bh ^h ane t ^h aslai dohorjaer ^h n ^h mskar garne mero ts ^h ai ts ^h al ^h an ts ^h ain ^h / (BP2)	• If one does not return <i>namaskar</i> on being said <i>namaskar</i> , I have no custom of doing the <i>namaskar</i> by repeating	• I don't habitually say <i>namaskar</i> next time if someone does not respond to it
7./ullai n ^h amaskar bh ^h anda n ^h mskar garjo bh ^h ane matrai n ^h mskar garints ^h / (BP2)	• One is done <i>namaskar</i> only if one does <i>namaskar</i> on being done <i>namaskar</i> .	• I do/say <i>namaskar</i> only if someone does/says <i>namaskar</i> as a response.
8./n ^h amaskar bh ^h anda n ^h mskar p ^h arkaudain ^h bh ^h ane t ^h aslai dohorjaer ^h n ^h mskar kin ^h garne/ (BP2)	• If one did not return <i>namaskar</i> on saying <i>namaskar</i> , why to do him <i>namaskar</i> by repeating?	• If one hears being done/said <i>namaskar</i> but acts not hearing it, why should I do/say <i>namaskar</i> to him again?
9./usle sunja n ^h asunjai matrai gar ^h ts ^h b ^h an ^h ē t ^h aslai n ^h mskar kin ^h garne/ (BP2)	• If he only acts not hearing [even] on hearing, why to do him <i>namaskar</i> ?	• If someone only pretends not hearing even if he hears, why should we say <i>namaskar</i> to him?
10. /k ^h ada b ^h anne t ^h mant ^h e k ^h ohi h ^h ud ^h ih ^h ud ^h ain ^h ni/ (Intv.)	• There is no man called hard.	• There is no person who is naturally harsh.

The declarative (1, 2, 3, 4, 6, 7, 10) and the wh-type interrogative (5, 8, 9) are the forms of the exponents presented in this KIEs list.

Defining objects/concepts. On occasions, it was also observed that people in the business setting used language for defining objects or concepts in terms of their names as an attempt to familiarize them to the buyer(s), as in the text below.

Text 121

Specific context: S explains the meaning of ‘jalpai’ to B at the Road Festival in Dharan.

Translation 1

S: Take this one [please]—*jalpai*.

B: What is *jalpai*?

S: /ɖʌlpai bʱʌneko ʌmilo dāna ni jo/ (*Jalpai means sour seeds—this one, you see*) (i).

Translation 2

S: Get this *jalpai* please.

B: What do you mean by *jalpai*?

S: *Jalpai means sour seeds— these ones, you see.* (App. 1.121)

In this Text, S defines ‘*jalpai*’ as ‘sour seeds’ (i), thus clarifies the meaning of the term by means of language itself.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ɖʌlpai bʱʌneko ʌmilo dana ni jo/ (S)	• <i>Jalpai</i> means sour seeds, you see, this.	• <i>Jalpai</i> means a kind of sour seeds, these ones.
2./kaʰmandutirʌ dʱarni bʱʌntsʰʌn/ (B)	• [They] call <i>dharni</i> towards Kathmandu.	• They call it <i>dharni</i> in Kathamndu.
3./pʰesiʌl saunʌ pʌni bʱʌntsʰʌ/(S)	• [It] is also called facial sauna.	• It's also called facial sauna.
4./kʰole kʰolama pʰʌlne bʱʌleko/(S)	• [It is called] rivered, because [it] grows at the river.	• It's called riverside weed because it grows on the riverside.

The declarative is used in this list of KIEs.

Identifying oneself or someone with his/her language habit. In some instances, it was found that people employed language to characterize themselves on the basis of the way they habitually used language.

Text 122

Specific context: Two business persons (BP1 and BP2), familiar with each other, talk when they are fairly free after the ‘rush time’ at Kalimati Vegetables and Fruits Market, Kathmandu.

Translation 1

BP1: I had brought a friend known to me [here]. [He] had placed a fish shop. [He] brought another friend: he sold the shop. Another mean person came. /eta ni boldʌina uta ni boldʌina/ /ʌbʌ ke tsʰʌ dai bʱʌnda pʌni ɖʱussa pʌrera bʌstsʰʌ/ ([He] does not speak here; [he] does not speak there. When

Translation 2

BP1: Once I brought a friend I knew here. He had a fish shop. He brought another friend: he sold the shop. The other person was rather mean. *He did not use to speak anywhere. When asked about his news, he used to sit lean and thin without speaking.*

asked about his news, [he] sits lean and thin) (i).

BP2: Why did [you] keep on calling if [one] does not speak?

BP1: /foina ma bolnelai bolirahlanuparts^h p^heri/
(No, I [habitually] talkative need to remain talking again) (ii), hahaha!

BP2: I personally have no custom of repeating *namaskar* next time, if one does not return the *namaskar* (iii).

BP1: He cooks tea; [and] eats the tea. /sija k^hako dai b^handa tsupo lagera bast^hh/ ([He] sits shut up if [I] asked, “Have you eaten tea?”) (iv)

BP2: Why, on earth, did you keep on calling him if one did not speak?

BP1: *Again, I, a talkative fellow, habitually need to keep talking* {laughs}.

BP2: I personally don't repeat *namaskar* next time, if one does not respond.

BP1: He used to prepare and drink tea. [He] used to stay shut up when I asked, “Have you had tea?” (App. 1.122)

In Text 122, BP1 characterizes his friend as a taciturn who sat ‘lean and thin’ even if he got asked about his news (i). Then after BP2's view, he further identifies himself implicitly as an interesting person (ii). BP2 then corroborates BP1's view by identifying himself in terms of his greeting habits (iii). Finally, BP1 further sketches his friend as a ‘reserved’ person (iv).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /ali bolirahane bani mero p ^h ani t ^h ijo/ (Intv.)	Slightly talking was my habit, too.	I was also habitually a bit more talkative.
2. /foina ma bolnelai bolirahlanu parts ^h p ^h eri/ (BP1)	No, I, talkative, need to keep on talking again.	I, being talkative, love talking continually.
3. /eta ni boldain ^h uta ni boldain/ (BP1)	Does not speak here also; does not speak there also.	He does not speak here or there.
4. /ab ^h ke ts ^h dai bhanda p ^h ani dz ^h ussa parera bast ^h h/ (BP2)	While asking “What's there, elder brother?” also sits looking awn-covered.	When I ask him about his news, he sits lean and thin.

5. /nʌmʌskʌr bhʌnda nʌmskʌr pʰʌrkʌudainʌ bhʌne tʃʌslai dofɔrjaerʌ nʌmskʌr ɡʌrne mero tsʌĩ tsʌlʌn tsʰʌinʌ/ (BP2)	If one does not return <i>namaskar</i> on being said <i>namaskar</i> , I have no custom of doing the <i>namaskar</i> by repeating.	I don't habitually say <i>namaskar</i> next time if the person does not respond to it.
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All of the exponents in this LIEs list are declarative with one (2) consisting of a discourse marker ('no').

Theme type 3: Language pedagogy as a reference. Some data revealed that the speaker's purpose of speaking was to teach the hearer about language itself. In a way, on the surface, these purposes may somehow resemble theme type 2 treated above—so may have some common exponents, too—but the speaker's purposes inherent in them are distinct: to define without an intention of teaching and to teach with or without any definition respectively. In different words, this theme type depicts the speaker's primary intension of making the hearer know about some aspect of the language itself (mostly on the hearer's query as known from the context as in the following Texts). Such purposes included: 'familiarizing objects with words or their names', 'telling what an object is called', 'correcting someone in terms of using words and/or their pronunciation', and 'advising on a more suitable form of language'.

Familiarizing objects with words/names. Sometimes, people in the business setting could be observed using language to familiarize objects in terms of their names so as to make the hearer know them. On the surface this micro functional sub-category might seem similar to the micro functional sub-category 'defining object' dealt with under theme type 2 above, but these two fundamentally differ. In the former case, the speaker just defines or tells the names of objects whereas, in the latter case, the speaker intends to teach or make the hearer know their names.

Text 123 (Specimen 1)

Specific context: At a shop selling kitchen items, B2, B1's wife, wants to buy something of which she does not know the name.

Translation 1

B1: What's (... 0.2), what's [the news], younger brother? Is [the news] right? *Guruma* was saying [that] she would buy what.

S: {Nods his head indicating 'everything is fine'}

B2: Younger brother, that, I um (... 0.2), there is [such a thing] {shows how with a hand} one puts into the leg(s) of a table. [I] have come [to see] if there is that [here].

S: That's missing.

B2: Is that missing? What's that called, younger brother? (i)

S: /*pirka b^hant^hu*/ ([That is] called *pirka*⁴³) (ii). An extra does not come. I don't have that now.

Translation 2

B1: What's (...0.2), what's the news (name)? Is the news right? Madam was saying that she needs to get something.

S: {Nods his head indicating 'everything is fine'}

B2: (Name), that, I um (... 0.2), there is such a thing {shows how with a hand} one puts into the bottom of a table. I have come to see if there is that here.

S: That's not available.

B2: Is that unavailable? What's that called, (name)?

S: *That's called pirka*. I don't have an extra. I don't have that now. (App. 1.123)

This part of the conversation, provides an example in which B is inquiring about the name of the object (i) and S is telling its name (ii). Differently, B opts to know the object's name probably because this would make it easier for her to ask about it elsewhere by the name itself, and S teaches what to call it. Therefore, though covertly, this example illustrates language learning and teaching in the business setting respectively.

Text 124 (Specimen 2)

Specific context: A buyer (B1) is with her companion (B2) at a fruit-and-vegetables stall at Kalimati Vegetables and Fruits Market, Kathmandu.

Translation 1

B1→B2: {Holding a beetroot in her hand} Do you know what *chukandar*⁴⁴ is? (auto sense: that it is)

Translation 2

B1→B2: {Holding a beetroot in her hand} Do you know what *chukandar* is? (auto sense: that it is)

(App. 1.124)

In this Text, B1 is demonstrating an object, which she assumes B2 does not know, and telling her its name by asking. By so doing, she is familiarizing B with the object in

⁴³ Low wooden seat.

⁴⁴ Beetroot

terms of its name *chukandar* (i). In its essence, B1 is teaching a new word, the name of the object.

Text 125 (Specimen 3)

Specific context: An old man (B), familiar with the shopkeeper (S), calls at the shop to get a thermos flask. B knows about the use of the thermos flask but does not know the name 'thermos' itself.

Translation 1

B: *Babu!* What [they] call, you know—the name does not come [to my mind]. There's a [kind of] vessel for keeping hot water, you know. Let us (me) see one [please].

S: [Please] say what kind of vessel.

B: That, you know, [people] keep hot water [in it].

S: ({Bringing an electric jug and showing} This [one], *baje?*)

B: Not this. There is another [type], upright, you see.

S: {Bringing a thermos flask and showing} This [one]?

B: Yes! This is [what] [I] have said.

S: I see. /^hARMAS b^hANNUFIOS t^hARMAS NA TA b^hANNUFIOS / ([Please] say 'thermos', 'thermos'!) (i).

B: Do [people] call it 'phermos'?

S: /p^hARMAS hoinA t^hARMAS t^hARMAS/ (Not 'phermous': 'thermos' 'thermos') (ii).

B: [I] don't even know [how] to say 'thermos'. What-what is what-what!

Translation 2

B: My junior! What they call it, you know—I don't know the name, either. There's a kind of vessel for keeping hot water in, you know. Let me see one please.

S: Please say what kind of vessel.

B: The one, you know, people keep hot water in it.

S: {Bringing an electric jug and showing} This one, grandpa?

B: Not this one. There is another type, upright, you see.

S: {Bringing a thermos flask and showing} OK, this one?

B: Yes! This is what I was telling you about.

S: I see. Please call it 'thermos'.

B: Do people call it 'phermous'?

S: Not 'phermos': call it 'thermos', 'thermos'.

B: I don't even know how to pronounce 'thermos'. I don't know what!

(App. 1.125)

Here, B knows the concept and function of the thermos flask but he does not know the term itself. In the beginning, S is confused. When the object is found out through B's explanation, S tells what the object is called (i). Again, as B mispronounces the term, S tells how to pronounce it correctly (ii). Thus, in this conversation, the term 'thermos' [flask] is being taught along with some correction when incorrect.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./pirka b ^h ʌntʂ ^h ʌ/ (S)	• [It] is called <i>pirka</i> .	• That is called <i>pirka</i> .
2./ʂukʌndʌr b ^h ʌneko t ^h a ʂ ^h ʌ?/ (B1)	• [Do you] know what <i>chukandar</i> means?	• Do you know what <i>chukandar</i> means? OK, this one.
3./t ^h ʌrmʌs b ^h ʌnnuʃios nʌ tʌ t ^h ʌrmʌs/ (S)	• Then say ‘thermos’, ‘thermos’!	• Call it ‘thermos’.
4./infielʌr p ^h esijʌl saunʌ pʌni b ^h ʌntʂ ^h ʌ/ (S)	• [It is] also called inhaler— facial sauna.	• It is also called inhaler— facial sauna.

As this KIEs list displays, two of the exponents (1, 4) are the declarative, one (2) is the yes/no-type of interrogative and one (3) is the imperative.

Making someone use a different term or pronunciation. In a few cases, the speaker in the field was found correcting the hearer in terms of lexical choices and the pronunciation of words. It is, hence, a functional feature closely associated with ‘Regulating’ (Function 12).

Text 126

Specific context: B and S are talking at Bhrikutimandap Open Market in Kathmandu. B needs to buy the jeans.

Translation 1

B: Haven't new-and-new qualities come?

S: /kwaliʃi najā aūḍʌinʌ ɖiɖʌin najā aūʂ^hʌ/ (A new quality does not come; a new design comes) (i).

B: That's, design, I mean (ii).

Translation 2

B: Aren't there any newer quality jeans?

S: *There's no new quality; there's a new design, you see.*

B: Oh yes, design is what I mean.

(App. 1.126)

In this Text, S is correcting B in his wrong use of the word ‘quality’ instead of ‘design’ (i). Consequently, B has learned the correct term for the concept, so he is correcting himself (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./kwaliti nʌjã aũdʌinʌ dʒɪzain nʌjã aũtsʰʌ/ (S)	• A new quality does not come; a new design comes.	• A new quality does not come; a new design does.
2./tʰʌrmʌs bʰʌnnuhos nʌ tʌ tʰʌrmʌs/ (S)	• Then say ‘thermos’, ‘thermos’!	• [Please] call it ‘thermos’.
3./pʰʌrmʌs hoinʌ tʰʌrmʌs tʰʌrmʌs/(S)	• [It is] not ‘pherמוש’; ‘thermos’, ‘thermos’!	• Pronounce it ‘thermos’, not ‘pherמוש’.
4./saʰʰima bʰʌnda tʌ kurʌi siddʰijʌ/ (B)	• Saying “at sixty” finished the talk.	• To be short, you can say sixty rupees.

This KIEs list presents the declarative (1, 3, 4) and the imperative (2).

Advising on a more suitable form of language. Sometimes, the people were found advising other people on how to say it more suitably or sensibly so that the idea would be more clearly expressed/understood.

Text 127

Specific context: Two companions (B1 and B2) are trying to settle the price of a ‘local’ cucumber with S at Kalimati Vegetables and Fruits Market, Kathmandu.

Translation 1

B1: How [much] is this?

S: [I have] given at 70/60. Take.

B2: B2: [You] say at 70/60! /jʌtro lamo kurʌi gʌrnu nʌpʌrne/ (There was no need to do such a long talk) (i). /saʰʰima bʰʌnda tʌ kurʌi siddʰijʌ/ (The talk would be finished to say 60) (ii).

Translation 2

B1: How much is this?

S: I will sell it at 70 or 60. Just get.

B2: You say ‘at 70/60 rupees!’ *There was no need to talk at such length. It would have been enough if you had said 60.* (App. 1.127)

In this Text, overtly, B2 is criticizing (i) and then correcting (ii) S in her having talked longer instead of shorter. However, covertly in this context, advising on a more suitable use of language here is merely his strategy for ultimately negotiating the price.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./jʌtro lamo kurai ɣʌrnu nʌpʌrnẽ/ (B)	• There was no need to do such a long talk.	• You need not have talked so long.
2./saʰima bʱʌnda tʌ kurʌi siddʱijɔ/ (B)	• Saying “at sixty” finished the talk.	• To be short, you can say sixty rupees.

As can be seen from this list of KIEs, both of the exponents (1-2) are the declarative.

Function 12: Regulating

Quite a large portion of the BSON data shows that language is used as a means of controlling others, self and the supernatural. The data sharing this characteristic have been presented, analyzed and interpreted under the macro functional theme ‘Regulating’.

In consideration of the somehow different thematic areas, the data have been organized first under three theme types, namely, ‘other-regulation’ (theme type 1), ‘self-regulation’ (theme type 2) and ‘supernatural-regulation’ (theme type 3). Each theme type has its own categories. The four micro functional sub-categories treated under the theme are ‘making the addressee do/not do something’, ‘modifying the addressee's action/behavior’, ‘influencing the addressee’ and ‘derestricting the addressee’ (theme type 1), ‘regulating one's own mind/ideas’ and ‘regulating personal activities’ (theme type 2), and ‘convincing/assuring’ (theme type 3) (Figure 14). Notably, in consideration with its close resemblance with the macro theme, theme type 3 has been merged from the earlier-coded macro function ‘Referring to the supernatural’.

Likewise, as can be observed in Figure 14, the data have been assigned to a number of sub-micro functional sub-sub-categories as appropriate. They are ‘telling/asking someone to do something’, ‘attracting attention’, ‘seeking confirmation/

decision', 'collecting and paying', and 'getting goods replaced' (belonging to 'making the addressee do something'), 'proposing to negotiate/buy', 'prompting and getting someone to wait', 'compelling/forcing', 'threatening/challenging/cautioning/alerting', 'reminding', 'calming/settling someone's emotional reactions', 'correcting the addressee's behavior', 'complaining and criticizing' and 'imposing conditions' (belonging to 'modifying the addressee's action/behavior'), 'suggesting/ advising/recommending', 'instructing/directing', 'requesting/beating down prices politely', 'convincing/ assuring/permitting/persuading to buy/betting/lulling', and 'insisting' and 'signaling negotiation' (belonging to 'influencing the addressee'), 'allowing/comforting/permitting' (belonging to 'derestricting the addressee'), and 'denying/rejecting', 'expressing reservation and insisting/sustaining' and 'concentrating/calculating' (belonging to 'regulating one's own mind/ideas')

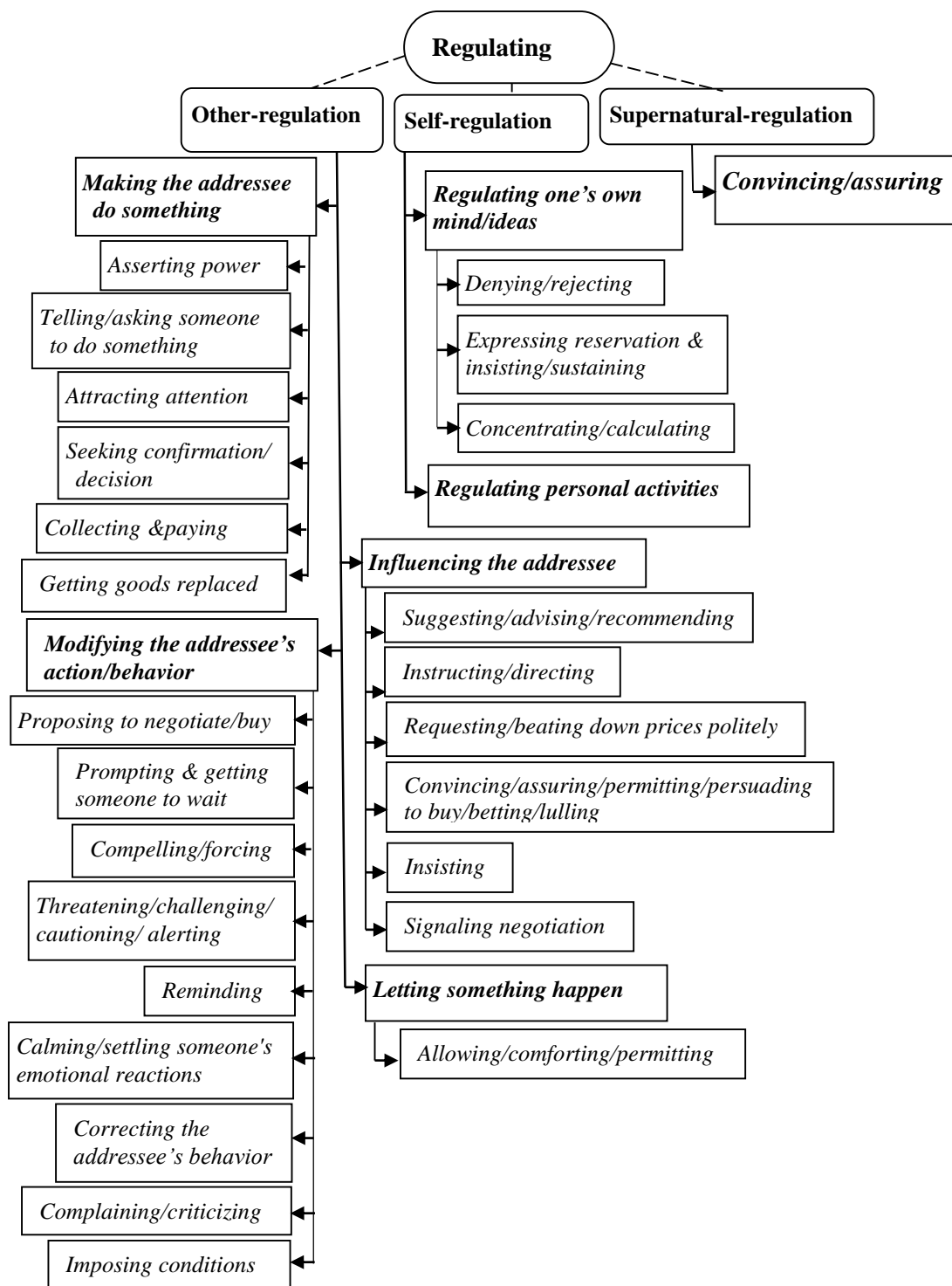


Figure 14. 'Regulating' as the core and its categories.

Theme type 1: Other regulation. Some data indicate toward the tendency that the addresser/speaker uses language for controlling the action/behavior of the addressee or any other people in some way. Such data have been organized under the theme type ‘other regulation’. The micro functional categories treated under this theme type are: ‘making the addressee do/not do something’, ‘modifying the addressee's action/behavior’, ‘influencing the addressee’ and ‘derestricting the addressee’.

Making the addressee do/not do something. In many cases, it was found that the addresser employed language to elicit visible action/behavior from the addressee, that is, in such a case, ‘something happens to’ the addressee. Those data depicting such features are treated under the following five sub-micro functional sub-sub-categories.

Asserting power. On this ground, the majority of the exponents are somehow associated with transactions on credit. Also as the data indicate, the speaker (seller or buyer) had control over the presence or absence of the action in the addressee(s). Thus, the language used by the speaker as the ‘power’ determined the occurrence or non-occurrence of the action. In some instances, as the data show, the addressee overtly used language as a means of exercising superiority, and anticipating attention or respect from the addressee, sometimes to a degree of non-honorificity.

Text 128

Specific context: B, a physically strong and better off-looking lady, pays her sum to S who looks slightly slim and thin.

Translation 1

B: *Oi* (Hon. ↓) (i), how much is mine? {Gives 200 rupees}. *Ai*, take [it]. Cut 130 rupees [down on it].

S: What-what are those [you have got]?

B: /ʂʰiʈo ɡʌr/ /mʌlai dʰiʈo bʰʌisʌkjo/ (*Do quickly. [It] became late [for me] (ii)! 2 kg [of] onion; 1 kg [of] chili; not this cucumber. /pʰirta le nʌ ʂʰiʈo/ (Bring the return quickly, you see) (iii) (Hon. ↓).*

Translation 2

B: *Hallo Mr.!* How much is mine? {Gives 200 rupees}. *Hey*, take it. Cut 130 rupees [down on it].

S: What are those you have got?

B: *Be quick. It's late for me!* 2 kg of onion; 1 kg of chili; not this cucumber. *Give the change quickly, you see.*

(App. 1.128)

In Text 128, B is treating herself as the superordinate and S as the subordinate overtly by means of the non-honorific vocative (i) and prompting him to be faster (ii). B's assumption of her own superiority and the expectation of respect from the addressee is evident from the context. Hence, she is using language as a means of exerting influence or exercising power upon S.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ei/ (S)	• Hey!	—
2./oi eta sun nΛ/ (S)	• Hey [you] listen here, OK	• Hey you, listen here, OK
3./ek sΛjΛ tis rupe kaʈ la/ (B)	• Cut 130 rupees, take.	• Cut down 130 from this. OK, take.

The imperative (2, 3), the single word vocative (1), and the discourse marker 'OK' (2) are the forms of utterances in this KIEs list. It is notable that each of the forms conveys non-honorific connotations.

Telling/asking to do something/giving orders/booking. In many cases, the addresser was found shaping or controlling the addressee's action/behavior using the direct acts telling/asking to do something/giving orders and booking.

Text 129 (Specimen 1)

Specific context: A group of customers (Bs) come to a canteen. They want to have some snacks.

Translation 1

B1: One [plate of] gram.

B2: I do eat gram.

B3: *E #! /lΛ ek pleʃ pakauða rΛ duiʃa tʃʰΛna deu/*
(OK, give a plate of pakauða⁴⁵ and two [plates of] gram) (i)

B2: Only one [plate of] gram.

B3: Put two, two.

B4: How much became?

Translation 2

B1: A plate of gram, please.

B2: I will have gram.

B3: Hey #! OK, give a plate of pakauða and two plates of gram.

B2: Only one plate of gram.

B3: Put two, two please.

B4: How much is ours?

⁴⁵ A kind of fried snack, fritter

S→B3: /bʌsnu nʌ bʌsnu sʌr / /aũtʰʌ kja/ ([Please] be seated sir. [It] comes, you see) (ii).	S→B3: Please be seated sir. He'll bring it [soon], you see.
S→Assistant: /duiʈa tʰʌna leu/ (Bring two [plates of] gram) (iii).	S→Assistant: Two plates of gram. (App. 1.129)

In this Text, more than just one instance of regulating other's action/behavior can be identified, namely, via ordering (i) and then by asking to change one's action (i. e. 'take the seat') (ii), which can also be interpreted as asking to take patience. The last exponent (iii) functions as telling.

Text 130 particularly illustrates booking a bus ticket.

Text 130 (Specimen 2)

Specific context: A passenger (B) makes the ticket clerk (S) make a preliminary booking of a long distance night bus ticket at a ticket counter in Kathmandu.

Translation 1

B: When is the ticket [available] for?

S: (It) can't be said in the Day. [There] is [one] if you go in the Night.

B: OK, for me (...0.2), /ʌ mʌlai sʌtrugʰʌn lekʰirakʰaũ/ (OK, for me write Shatrughan at the moment) (i).

Translation 2

B: For what date is the ticket available for?

S: I can't assure you of the Day bus ticket. There's one in the Night bus if you like going by it.

B: OK, my name (...0.2), write Shatrughan at the moment. (App. 1.130)

In this Text, B makes S book the ticket by making him write down his name (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ʌgaɖi bʌɖʰaũ ʌgaɖi/ (S)	• Let's grow forward, forward!	• Let's move ahead, quickly!
2./ʌgaɖi bʌsnu ɦʌu ʌgaɖi/ (S)	• Sit [at] the front, OK.	• Sit at the front, OK.
3. /teɦrʌ sʌjʌ nʌbbe katerʌ ʌru deu/ (S1 S2)	• Give the other by cutting 1390 [rupees].	• Cut 1390 rupees and give the remaining.
4./ʌ mʌlai sʌtruʌgʰʌn leʌkʰirakʰaũ nʌ/ (B)	• OK, write me Shatrughan [for the time being].	• OK, for the time being, write down my name- Shatrughan.
5./ek ɖʰʌk ɖzokʰnu tʌ/ (B)	• Weigh one <i>dhak</i> , OK.	—
6./tʌna kʰaũ nʌ/ (B)	• Let's eat gram, OK.	• A plate of gram please.
7./ʌ euta ɦaldinu/ (B)	• OK, put one.	—

In this KIEs list, all of the exponents are in the imperative form with some accompanying the discourse marker ‘OK’ (2, 5, 6, 7).

Attracting attention/calling for transactions/addressing. Those data revealing that the addresser used language to attract the addressee's attention towards the addresser's concern have been organized under this micro-functional heading.

Text 131 (Specimen 1)

Specific context: A roadside vendor (S) shouts to the crowd to inform about the bananas she has for sale.

Translation 1

S: /kera saʔʰi ɦai kera saʔʰi/ (Banana sixty, hai⁴⁶
banana sixty!) (i) /kera tsalis rupjã darɕʌn lanu
dai/ (Take banana(s)—forty rupees a dozen, elder
brother) (ii)!

B: Yes (iii)?

Translation 2

S: Banana sixty rupees, hallo-hallo, banana sixty
rupees. Get bananas—forty rupees a dozen, sir!

B: Yes?

(App. 1.131)

Here, S employs language to attract the crowd's attention to her bananas (i) and then to a particular person (B) who seems interested (ii). Consequently, B takes a further concern (iii).

Text 132 (Specimen 2)

Specific context: B, a girl, takes interest in an outer at a footpath stall in Kathmandu.

Translation 1

B: /dai dai dai/ (Elder brother! elder brother! elder
brother!) (i)

S: Yes (ii).

B: 750, OK?

S: No.

Translation 2

B: Hello, excuse me!

S: Yes.

B: 750 rupees, OK?

S: Oh, no.

(App. 1.132)

In Text 132, B shapes S's action by addressing him (i). Consequently, S pays attention to B (ii).

⁴⁶ An expression for attracting attention (attention getter) by adding focus mostly used by vendors usually in crowded business places

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /o lamΛadzɪ/ (B. P.)	• O, Lamajee!	• Hello, Mr. Lama!
2. /sunnus nΛ/ (B)	• Listen, OK.	• Well, listen.
3. /dai fiernu nΛ/ (B)	• Elder brother, look, OK.	Hello, look, OK.
4. /jΛhã fiernus hΛi/ (B)	• Look here, OK.	—
5. /Λ fierΛũ nΛ fierΛũ/ (S)	• Well, look, OK, look.	• Well, look, OK.
6. /kera saʰi kera saʰi/ (S)	• Banana sixty [rupees a dozen]!	• Banana sixty rupees a dozen!
7. /fulhΛru lΛidzaũ hΛi ΛηkΛl/ (S)	• Uncle, take flowers.	• Uncle, take flower and other things.

In this KIEs list, the imperative form can be seen dominant (2, 3, 4, 5, 7) whereas kin terms (3, 7) and the hearer's surname suffixed with 'jee', an honorific marker, (1) have been used for politeness. Similarly, the discourse marker 'OK' can also be observed (2, 3, 4, 5).

Seeking confirmation/decision. The data treated under this heading are those in which the addresser elicited the addressee to make an immediate decision about something. This sub-micro function also largely overlaps with 'seeking confirmation', a sub-macro function dealt with under 'Exploring the Environment' (Function 10) and 'Referring' (Function 11). However, the difference is that, in the latter cases, getting information and the centrality of the topic (aboutness) are the speaker's concern respectively but in this case the speaker regulates the hearer as he/she puts the query.

Text 133

Specific context: It is the 'peak season', the threshold of Dashain, when thousands of people go to the periphery from Kathmandu valley for celebrating the festival with their families and relatives. A clerk (S) at a bus-ticket counter in Kathmandu is talking on the phone with a customer who is familiar with him.

Translation 1

S: Run [right now]! How many tickets do you need?
There is five tickets [left]. Run to take! Yes, of the

Translation 2

S: Come running, right now! How many tickets do you need? We have five tickets of the Night bus

<p>Night bus. 11, 12, 13, [of side A and] 11 of [side 'B' is vacant. /tsãqo gʌrɛrʌ aɪs bʰʌne matrʌi/ (<i>Only if you come soon</i>). I don't keep. The ticket is in [my] hand. People might have taken. /ʌ ʌ ʌ kudɪɦal tʃʌi tikʌt tsʰɦinebʰa/ (<i>OK, OK, OK! Run right now if [you] need any ticket[s]</i>).</p>	<p>left. Come running and get! Seats 11, 12, 13 and 11 of side 'B' are vacant. <i>Only if you come soon</i>. I won't save. The ticket is right in the hand. People might have taken. <i>OK, OK, OK! Come running right now if you need any</i>. (App. 1.133)</p>
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The majority of the forms (italicized) in this Text have been used to prompt/hasten the hearer to come to the bus counter to take the ticket, indicated overtly by the repetition of 'run' and 'OK' thrice each. The other utterances (not italicized) have also been used covertly to supplement this function.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ɦune vʌe kʌnfʌm gʌrɪɦʌlnu nʌɦune vʌe mʌ jʌɦã gʌrɪɦʌltsʰu/ (S)	• Do confirm [right now] if [it] becomes; if [it] does not become, I do [right now].	• Confirm right now if you need; if not, I will adjust it now.
2./tikʌt pʌiɛnʌ vʌnɛrʌ gunaso nʌgʌrnu ɦoinʌ/ (S)	• Do not complain saying [that] the ticket was not obtained, no?	• You won't have to complain that you had no ticket, right?
3./tʌpʌɪ dzane ki nʌdzane/ (S)	• Do you go or not go?	• Will you go or not?

The first two exponents (1, 2) in this list are the imperative and the last one (3) is the wh-type interrogative. Additionally, the discourse marking tag 'no' (2) is also observable.

Collecting and paying. In course of business transactions, the seller regulated the buyer's action/behavior while taking money for the goods/services he/she sold and vice versa when the buyer paid hand-to-hand for the goods/services.

Text 134

Specific context: S, a bus conductor, collects the fare from B, a passenger in a bus from Dharan to Birtamod.

Translation 1

S: Up to where are [you], sister?

B: Birtamod.

S: How many individuals? Two individuals? /tin sʌjʌ pʌtsʰas dinu/ (Give 350 [rupees]) (i).

B: /ʌ tʌ linu/ (OK, take [it]) (ii) {giving the amount}.)

Translation 2

S: Where are you off to, Madam?

B: Birtamod.

S: How many individuals, two? *Well, 350 rupees in total.*

B: *OK, here you are* {giving the amount}. (App. 1.134)

In this conversation, S collects the bus fare from B (i) and B pays it to S (ii), thus one elicits action from the other.

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /ek sʌjʌ pʌtsʰas dinu nʌ/ (S)	• Give 150 [rupees], OK.	• Give 150 rupees, OK.
2. /kʰoi ek sʌjʌ ʌsi dinufios/ (S)	• Here, give 180 [rupees].	• You give me 180 rupees.
3. /jʌmma ek sʌjʌ bʌjalis bʰʌjo tsʰalis dinu nʌ/ (S)	• The total became 142 [rupees]; give 40 (140) [rupees], OK.	• Your total is 142 rupees; give 140 rupees only.
4. /lu jo linus tʌ/ (B)	• Here, take this, OK.	—
5. /tsʰʌ sʌjʌ bis linu tʌ/ (B)	• Take 620 [rupees], OK.	—
6. /ʌ kaʈdi fianu/ (B)	• Well, cut [it right now].	• Well, clear it right now.
7. /pʌisa i/ (B)	• Money here.	• Take this money

The KIEs list reveals that the majority of the exponents (1, 2, 3- the second part, 4, 5, 6) are in the imperative form accompanied by the discourse marker ‘OK’ (1, 3, 4, 5) and ‘well’ (6), and the pragmatic marker ‘here’ (4). A verbless phrase (7) is also observed in the list.

Getting goods replaced. On occasions, the buyer found that the goods he/she had purchased did not serve his/her purpose and got them changed, thereby shaping the seller's action.

Text 135

Specific context: B had purchased a bulb from an electric shop I Kathmandu but it did not fit his holder, so he wants to get it changed.

Translation 1

B: *Sahujee!* I had bought this (bulb) from Madam before. [As it turns out now], it was plain, without pins; one with pins was needed. /jo rakherΛ pinwala tsafĩ tsʰΛ bʰΛne dinu nΛ/ ([Please] keep it and give one with pins if [there] is one) (i).

S: [There] is [one]. {Tests one on the holder and gives}.

Translation 2

B: Shopkeeper! I bought this from Madam some time ago. As it turns out now, it is plain, I mean, without pins; I need one with pins. *Please change it for one with pins if you have one.*

S: Yes we have. {Tests one on the holder and gives.}

(App. 1.135)

In Text 135, the bulb B had bought did not fit his purpose, so he got S to replace it (i).

KIEs

Phonemic transcription

Translation 1

Translation 2

1. /jo rakʰerΛ pinwala tsʰafĩ tsʰΛ vΛne dinu nΛ/ (B)

• Give the pin-possessing if [there] is [please], by keeping this.

• Please keep this back and give the one with pins.

2. /jo foinΛ tjo dinu tΛ/ (B)

• This is not. Give that, OK.

• Give that, not this, OK.

3. /jo rakʰerΛ tjo dinu nΛ/ (B)

• Give that by keeping this, OK.

• Keep this and give that, OK.

In this KIEs list, most of the exponents (1, 2-the second part-, 3) are the imperative with two (2, 3) in companion with the discourse marker ‘OK’ and one of them (2-the first part) also includes the declarative.

Modifying the addressee's action/behavior. Some data also show that the action/behavior already initiated by the addressee took a different direction because of the addresser's language. Hence, in such instances, language was used so that the addressee's action/behavior got modified, deviated or disturbed by the addresser's remark(s). The data showing this trend have been treated under nine sub-micro functional headings below.

Proposing to negotiate/negotiating to sell. Either the seller or the buyer was found proposing to make the transaction happen, thus one of them modifying the action of the other in an indirect way.

Text 136

Specific context: Towards the end of their conversation, B and S are negotiating the price of a gents' jeans in an open market place in Pokhara.

Translation 1

B: /milaera garna na/ (*Adjust and do [please]*) (i).

S: Do give 950 (ii).

B: /ba ba beta na man ta ba ba ba garna (Now, if [you] want to sell, come down) (iii). /ma ali thaptha/ (*I [will] add a little*) (iv).

S: OK, give 900

B: {Nods his head}

S: A moment. I [will] take out the size.

Translation 2

B: OK, adjust the price a little.

S: OK, get for 950 rupees.

B: Now, if you want to sell, reduce some. I'll add a little.

S: OK, get for 900 rupees then.

B: {Nods his head}

S: Just a moment. I'll take out the size.

(App. 1.136)

In this Text, B politely proposes S to consider the price (i). Even then S is a bit rigid (ii). Then B also becomes a bit harder and comes up with a condition (iii) and proposes for a negotiation (iv).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tefira saja patshas garaũ hali/ (B)	• Let's do 1350 [rupees], OK!	• Take 1350, OK!
2./patshasi garaũ kja/ (B)	• Let's do 25 [rupees] itself, you see.	• Take only 25 rupees, you see.
3./ã ljaũnu ljaũnu la/ (B)	• Yes, bring [it] bring, OK.	• Alright, bring it, OK.
4./tapaĩkai boli bho la/ (B)	• Your speech [itself] became.	• I agree to what you said, OK.
5./la bhãigo ta tsãtis garna/ (S)	• Well, [it] has become, OK, do 34 (3400 rupees).	• Well, discounted, agree at 3400 rupees.
6./la bhãigo lanufos/ (S)	• Well, [it] has become, take.	• Well, discounted, just take.
7./la lanu lanu/ (S)	• Well, take-take.	• Well, just take.
8./garidiũla na/ (S)	• [I]will do [for you].	• I will discount for you.

Some of the exponents (1, 2, 3, 5, 6, 7) in this KIEs list are in the imperative form, and the others (4, 8) in the declarative. In addition, the discourse markers ‘OK’ (1, 3, 5), ‘you see’ (2), ‘yes’ (3) and ‘well’ (5, 6, 7) can also be observed.

Prompting and getting someone to wait. Instances reflecting the modification of one of the interlocutors’ action by the other either by pressing to do the action more quickly or, contrarily, by withholding it for at least some time are illustrated here.

Text 137

Specific context: A lad (B), slightly familiar with S, comes to a food-and-tea shop in the suburbs of Kathamandu to have bread as usual. He seems hurried.

Translation 1

B: Yes-yes, elder sister! Give bread [at] a place [please].

S: /bʌsnu nʌ/ /keko hʌtar/ (*Sit down [please]. What's the hurry!*) (i)

B: No, [I] have a hurry today (ii).

S: [It] gets prepared soon.

B: /ʌʰiʈto gʌrnu nʌ/ (*Do fast [please]*) (iii). [It] has become late.

S: Yes, [it] is about to become.

Translation 2

B: Oh yes, Madam! Bread for one, please.

S: Please take a seat. Why hurry!

B: No, I'm in a hurry today.

S: OK, it'll be ready soon.

B: *Be fast, please.* It's got late already.

S: Yes, it'll be ready soon.

(App. 1.137)

B, as usual, has to have his lunch as soon as possible because he is hurried today (ii). Counter to his prompting, S attempts to calm him down (i) but B further prompts S (iii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /ʌbʌ bʰʌʈabʰʌʈi lanu fios hʌi/ (S)	• Now take non-stop.	Now get continually.
2. /ʌʌ ʌʌ dʒʌũ dʒʌũ / (S)	• Well, well, let's go, let's go.	• Well, go now.
3. /ʌʰiʈto ʌʌ/ (B)	• Fast, OK.	• Be fast, OK.
4. /ʌʰiʈto gʌrnu nʌ/ (B)	• Do fast, OK.	• Be fast, OK.
5. /dʰiʌlo bʰʌʈo/ (B)	• [It] became late.	• It's late.

6. /pʌisa lifʌlʌ nʌi tʰiʈo/ (B)	• Take the money, you see, fast!	• Take the money; be fast!
7. /ke fʌtar/(S)	• What a hurry!	• No need to hurry.
8. /fʌs bʰʌifʌljo/ (S)	• Yes, almost became [now].	• OK, it's almost ready.
9. /ek tʰin fʌi/ (S)	• One moment, OK.	• Well, just a moment.

In this KIEs list, some of the utterances (1, 2, 4, 6) are in the imperative form; some others (5, 8) are in the declarative; and three of them (3, 7, 9) are verbless phrasal forms. Similarly, ‘well’ (2), ‘OK’ (3, 4), ‘you see’ (6), and ‘yes’ (8) are the discourse markers used. ‘Well’ is successively repeated (2).

Compelling/forcing. This sub-micro functional sub-sub-category is based on the events in which one of the interlocutors forced the other to do something though doing or not doing it depended on the addressee him/herself.

Text 138

Specific context: A vegetables-wholesaler (S) urges a regular customer (B) to get more at a discounted price at the Vegetables Market in Pokhara

Translation 1

S: {Showing in the calculator} no, at your price if added [any] now. OK, [it] became then.

B: *Han-han!* I should not throw [it] away by taking [so much of it]. 5 kg [of] tomatoes? I had said 3 kg, then.

S: /dui kilo tʰʌpʌ timrʌi bʰau/ (Add 2 kg, [at] your rate) (i).

B: Seventy rupees of mine went in vain (ii), haha!

Translation 2

S: {Showing in the calculator} well, if you add any more now get at your price. That's OK.

B: No-no! I should not throw it away by getting so much of it. 5 kg of tomatoes? I ordered 3 kg only.

S: Get an extra of 2 kg at your own rate.

B: I have spent seventy rupees uselessly {laughs}.
(App. 1.138)

As Text 138 stands out, B is not very willing to get the potatoes, which are prone to damage relatively shortly. The last utterance (ii) also further justifies that B has got some of the vegetables out of obligation rather than his own need.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tjʌtro tʰaũ tʰʌ ʌli pʌʌʌ sʌrnu tʌ/ (S)	• [There] is such [big] place. Move a bit further, OK.	• There's such a big space. Move a bit further, OK.
2./ʌhileko tʌ dinʌi pʌtʃo ni/ (S)	• [You] must give now's, OK.	• You must make payment of the current transaction, OK.
3./mãtʰi dʒanufios mʌtʰi/ (S)	• Go upstairs, upstairs.	• Go upstairs, you do.
4./dʒanufios dʒanufios/ (S)	• Go, go!	• Go, please fast!

This KIEs list displays that three of the utterances (1-the second part, 3, 4) are the imperative and one (2) is the declarative. ‘OK’ (1, 2) is a discourse marker. Some forms (3, 4) are successively repeated.

Threatening/challenging/cautioning/alerting. As illustrated in Text 139, some cases showed that the addressee attempted to get something done by such hard means a threats or challenges. This sub-micro function is in association with the sub-macro function ‘setting an onset for conflict’ discussed under ‘Making/Letting Something happen’ (Function 2) but the former involves the speaker's intention of regulating the hearer(s) whereas the latter involves the speaker's emotion intended to arouse conflict with the hearer(s).

Text 139 (specimen 1)

Specific context: A verbal conflict takes place between S and B in a crowded bus in Kathmandu.

Translation 1

S: O elder brother! Do move back a little. Such a [big] place is unfilled.

B: Where shall [I] move? [There] needs a place to catch! [We] are not animals then!

S: [There] is such a big space. Do move a little further. Look at the people there at the door!

B: What shall we do by looking? What a prattle friend!

S: /sʌrne bʰa sʌrnu nʌtrʌ orʌnu tʌpʌĩ/ (*Move if [you] move or get down*) (i).

Translation 2

S: Hallo you! Please move back a little. You see, there's a big space.

B: Where shall I move? There needs to be something to catch! So, we aren't animals.

S: [There] is such a big space. Please move a little further. Look at the people at the door!

B: What shall we do by looking? What a prattle guy!

S: *You move, or else, get down.*
(App. 1.139)

In this Text, both S and B react to each other emotionally. First, S attempts to encroach B, a passenger, tight in the crowded bus, so B defends. As the conflict grows, S finally threatens/challenges B to get down the bus altogether if not obeyed (i). Thus, after all, he compels B to deviate his action. Because the Text has an emotive content and tone, it can also be interpreted as ‘arguing’, a micro functional sub-category under ‘Expressing Emotions’ (Function 7).

Slightly different from threatening/challenging, it was also found through the data elicitation frame that the hearer's act was against the speaker's expectation, so the speaker's intention was to caution/alert the hearer in favor of or against doing something as illustrated in the KIEs list below. This pattern was also related to getting the hearer to act carefully or with consideration.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tapaĩsãgã asulupaɾ ma ɖasari paɲi gaɾtsʰu/ (S)	• I do the realization [of the credit] with you anyhow.	• I will make you pay the credit back at any rate.
2./mero timisãgã kura gaɾne sãmaɲã tsʰainã/ (S)	• I don't have time to do a talk with you.	• I have no time to talk to you.
3./jãfiãbata ñãbãe arkobata lantsʰu/ (B)	• If not from here, [I] take from another's.	• I will take from another's if you disagree.
4./ainda jãsto kura ñãgaɾnu/ (S)	• Don't do such a talk here forth.	• Don't utter such a matter in the future.
5./paĩsa ñãtĩre kanun bãmodzim karbafi gaɾtsʰu/ (S)	• [I] will do an action according to the law if you don't pay the money.	• I will take a legal action if you don't pay the money.
6./jo matɾã paĩsãl tsʰã ɾã/ (B)	• Is [there] only this shop?	• Is this the only shop around here?
7./paĩsako dãak ñãlãgae ramro fiuntʰjo ki/ (S)	• Of course, [it] would be better not to put a brag of money.	• I suggest you had better not brag about money.
8./mero paĩsãlma grafiãkko kãtso tsʰainã/ (S)	• At my shop, [there] is not a shortage of customers.	• At my shop, there is no shortage of customers.

9. /k ^h ub san dek ^h ako t ^h ulo bjapari b ^h leko fiola ni/ (S)	• [You] [have] shown very much of dignity—[you have] been a big shopkeeper, perhaps!	• Huh, how boastful! You think yourself a big shopkeeper, perhaps.
10. /ap ^h no sak ^h lai p ^h ani k ^h jal g ^h arnu n ^h / (S)	• Do care of [your] own goodwill, too, OK.	• Please also take care of your own goodwill.
11. /j ^h at ^h ai para fio b ^h ane kura milla d ^h asto lagen ^h fi ^h ai/ (S)	• If this is the way, the talk may not negotiate.	• If you do in this way, we may not negotiate.
12. /krip ^h aja p ^h isa tsaf ^h i s ^h am ^h ajama ts ^h afints ^h fi ^h ai/ (S)	• Please, the money is needed in time, OK.	• Please, pay the money in time, OK.

As is evident from this KIEs list, most of the utterances (1, 2, 3, 5, 7, 8, 9, 11, 12) are in the declarative form, some (4, 10) in the imperative and one (6) in the interrogative. Additionally, ‘OK’ (10, 12) is the discourse marker used.

Reminding. It was also observed that the addresser modified the addressee's action/behavior by making him/her remember something that had taken place in the past.

Text 140

Specific context: A crowd of buyers (Bs) order different food items to be packed at a hospital canteen in Pokhara. Every buyer seems hurried, and S is busy taking their orders.

Translation 1

S: *Kurkure*, and then?

B: Two eggs, and two cakes.

B2: Write four items, four items.

B3: /p^hats s^haj^h dieko ts^hu fi^hai t^hpa^hil^hai/ [I] have given you 500 [rupees], OK (i)?

B4: *Momo* five plates; one plate *chao-meon*.
/ts^hamin ts^hai v^he^h fi^hai/ Well, the veg. *chao-meon*, OK
(ii)? Also give one [bottle of] water, OK.

Translation 2

S: OK, crisp; anything else?

B: Two eggs and two items of cake.

B2: Write four items, four items.

B3: *I've given you 500 rupees, right?*

B4: Five plates of *momo*; one plate of veg *chao-meon*, OK? Also a bottle of water, OK.
(App. 1.140)

In Text 140, the counter is very rushed, so it is rather difficult for the clerk to manage the orders and sell goods systematically. B3 wants to be sure that S does not forget his refund. Similarly, B4 wants to make sure that the *chao-meon* for him is ‘veg’. For these purposes, Bs remind S of their own concerns (i, ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /pãts sʌjʌ dieko tsʰu fiʌi tʌpɑʌĩlai/ (B)	• I have given you 500 [rupees] [you remember!]	• Well, remember, I have given you 500 rupees.
2. /tsaumin tsʌĩ bʰedz fiʌi/ (B)	• The <i>chao-meon</i> itself veg, [you remember!]	• Well, remember, the <i>chao-meon</i> needs to be veg.
3. /ʌsti pʌndʰramʌ lʌgeko/ (B)	• [I] had taken [it] at 15 [rupees] the other day.	• I took it for 15 rupees the other day
4. /tsalis rupe kilo bʰʌneko fiʌinʌ ʌgʰi/ (B)	• Hadn't [you] said 40 rupees a kilo before?	• You said 40 rupees a kilo before, didn't you?
5. /ek sʌjʌ bis bʰʌnnubʰʌeko fiʌinʌ rʌ/ (B)	• Hadn't you said 120 [rupees], then?	• You said 120 rupees before, didn't you?

In this KIEs list, the first three (1-3) are the declarative and the last two (4-5) are the yes/no-type of interrogative. ‘Then’ (5) is a discourse marker.

Calming/settling someone's emotional reactions. Events in which the addresser pacified the addressee's emotional reactions are treated under this micro-functional heading.

Text 141

Specific context: A bus conductor stops the helper from shouting at the passengers on the way from Dharan to Kakadbhitta.

Translation 1

Helper (H) → Driver: O, elder brother! Let's not put [them], not put.

Driver (D): They always go (i).

H: No, one should obey what is told, you know!

Always going

Conductor (C): } /oi oi oi tsʰoq nʌ/ /tʌ bolnu pardʌina
oi/ (Oi, oi, oi! (Hon.↓), leave then. You need not
speak, oi! (Hon.↓) (ii)! /oi eta sun/ (Oi, listen here)
(Hon.↓) (iii).

C → Travelers: Where up to?

Translation 2

Helper (H) → Driver: Sir! Let's not pick them up, no!

Driver (D): They always go.

H: No, they should obey the least, you know!

Always going

Conductor (C): } Hey you, shut up. You need not
speak, hey! Hey, listen here.

C → Travelers: Where up to?

(App. 1.141)

Text 141 illustrates more than just one sub-micro category of ‘Regulating’: D is mitigating H's fury at the travelers (i); C is rebuking H (ii) and then neutralizing his frenzy (iii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./sip ^h ʌn pʌni tʌleko tʰʌ b ^h ʌneko ni fiʌdʒurlai/ (S)	• [I] have tried to say to Madam [that] chiffon has also sold well.	• What I mean to say is that chiffon is also on sale well.
2./fiuntʰʌ tʌpaʌi ^h ko bitsar/ (S)	• Yes, your wish.	• OK, as per your wish.
3./tʰoq nʌ/ (conductor → helper)	• Leave [talking], OK.	• Give up talking.

This KIEs list includes the declarative (1), the imperative (3) and a verbless phrasal form (2). ‘Yes’ (2) and ‘OK’ are the discourse markers accompanying the utterances.

Correcting the addressee's activity/behavior. Some data also show that the addresser corrected the addressee's activity or behavior so that the desired result would come about.

Text 142

Specific context: Beside Budhasubba Temple in Dharan, S is telling B how to measure the length of a holy thread round his neck.

Translation 1

B: Perhaps, [it] becomes small.

S: [It] does not become small. /milaerʌ bād^hnu nʌ/
(*Tie by tidying [please]*) (i).

Translation 2

B: Perhaps, it is too small.

S: It's not small. *Tidy and tie please.*
(App. 1.142)

In this Text, S is correcting B's activity—the way B tried the offering thread on him—by directing him to do it in a different way (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /k ^h oi eta ljaunu mΛ milaidints ^h u/ (S)	• Here, bring [it] here. I tidy.	• Bring it here. I will tidy.
2. /milaerΛ bād ^h nu nΛ/ (S)	• Tie by tiding, OK.	• Tidy and tie, OK.
3. /euṭa euṭa ΛkΛbΛre duiṭa tΛ ke gΛrnu/ (B)	• One, one <i>akabare</i> . What to do two then!	• Just one. What shall we do with two packs of <i>akabare</i> ?
4. /sano sano falnu/ (B)	• Lay small [and] small.	• Put the smaller ones.
5. /tjo Λrko tsafī dinu nΛ Λglo tsafī/ (B)	• Give the other one, the taller one, OK.	• Give the other, the taller one, OK.

Most of the utterances, four (1, 2, 4, 5) are the imperative. One of them (3-first part) is a successively repeated single word utterance. The word ‘here’ (1) is a pragmatic marker.

Complaining/criticizing. Some ways in which one of the interlocutors attempted to modify the other's action/behavior was indirect, mainly by making complaints or criticisms.

Text 143

Specific context: B, a lady, seeks to buy a ‘purse’ (bag) at a fancy store in Pokhara. S shows her a number of choices.

Translation 1

B: /damai milena/ (*The price itself did not adjust*)
(i).

S: [I] give by adjusting. That is original, you see.
This [is] 2900, is good looking, you see. Money also
keeps well.

B: This is also nice, is it?

S: This is 2900, elder sister.

B: /mahāṅgo/ (*Expensive*) (ii).

S: [I] give by adjusting a little, you see, elder sister.

B: How much if this [is] taken?

S: The price is the same in both. Take if [you] like. I
give by adjusting.

Translation 2

B: *Your price is not reasonable.*

S: I'll keep the price a bit lower. That is original,
you see. This costs 2900 rupees, and is a good
looking one, you see. It also holds money well.

B: This is also nice looking, is it?

S: This is 2900 rupees, Madam.

B: *It's expensive.*

S: Adjust just a little, you see, Madam.

B: How much if I get this one?

S: Both are the same price. Get if you like. I'll
negotiate a little.

<p>B: /praɪs dʰerai ni pʰarək paɾjo ni/ (A lot of price differed then, you see) (iii).</p> <p>S: [It] is 2950. For Madam (Hon.↑), take at up to 2700, OK. Does not occur [any] difference.</p>	<p>B: There's a lot of difference at the price, you see.</p> <p>S: [It] is 2950 rupees. Madam, get for 2700, OK. There won't be any difference.</p> <p>(App. 1.143)</p>
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Although, in Text 143, B shows special interest in a ‘purse’, she complains about the price unadjusted (i), expensive (ii) and differed (iii). Above all, she attempts to bring S down to a reasonable price by speaking in this way.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1. /tʌpʌɪle dʰikaunt nʌi gʌrnubʰʌenʌ/ (B)	• You did not do [any] discount at all.	• You did not make any discount at all.
2. /jʌsto gʌrepʌtʰi kʌfiã fiuntʰʌ/ (B)	• Having done such, where does [it] happen?	• The dealing won't take place if you do so!
3. /jo tʌ bʰʌenʌ/ (B)	• This did not become, you see.	• This is not right, you see.
4. /jʌti bʌtsʌn pʌni mero nʌrakʰidine/ (B)	• Don't [you] keep such [a little of] my speech?	• Won't you listen to such minor words of mine?
5. /ek kilo dzokʰnʌlai gʌpʰ gʌreɾʌ bʌsnʌ lagja/ (B)	• Are [you] about to sit by doing a chat to weigh a kilo?	• You are about to chat without weighing a kilo!

In this KIEs list, exponents 1 and 3 are the declarative; and 2, 4 and 5 are the interrogative, of which the first one is the wh-type and the last two are the yes/no-type. A discourse marker (‘you see’) can also be seen in exponent 3.

Imposing conditions. Another way of modifying someone's behavior/action was by setting conditions. That is, the addresser got the addressee to do something if he/she wished or needed to do something else.

Some of the data show that the addresser used language to modify the addressee's behavior by setting some kinds of condition on him/her.

Text 144

Specific context: B seeks a baby cloth at a footpath stall in Pokhara.

Translation 1

B: How much is [this]?

S: 250.

B: 250 became expensive.

S: /*duiṭa lie ʌli milaidintʰɛ/* ([I] would adjust a little if [you] took two pieces) (i). /*euta lie tʌ tʃʌfi fi dui*

sʌʌ pʌtsas/ (Taking one is the same, [it] costs 250)

(ii).

B: Having adjusted, how much is two [pieces]?

S: Having adjusted, 450.

Translation 2

B: How much is this?

S: 250 rupees.

B: 250 rupees, it's expensive.

S: *I Would adjust a little if [you] took two pieces.*

One will cost 250 rupees, anyway.

B: Having discounted, how much are two pieces?

S: Having discounted, 450 rupees.

(App. 1.144)

As Text 144 reveals, S sets a condition that if B wants to get the cloth at a lower price, she has to take two pieces (i, ii). Thus, S indirectly attempts to modify B's action.

KIEs

Phonemic transcription

Translation 1

Translation 2

1./roṭi kʰanʌ ʃaim lagtsʰʌ/ (B)

• To eat bread takes time.

• It takes time if you want to take bread.

2./saidz milne bʰʌe bʰʌjo kja/ (B)

• [It] became [OK] if the size fits.

• It's OK if the size fits.

3./roṭi ʃaim lagtsʰʌ/ (S)

• The bread takes time.

• It takes time to prepare bread.

4./ʌtʰʌba kjabinma bʌsne bʰʌe/ (S)

• Or, if [you] sit in the cabin ø.

• Or, if you sit in the cabin ø.

5./kʰulla kinda pʌtsas rupʌjã/ (S)

• [It costs you] fifty rupees to buy open.

• It costs 50 rupees if you buy open.

All of the exponents in this KIEs list are in the declarative form.

As investigated from revisiting the field by applying the ‘data elicitation frame’, some of the utterances organized under this sub-macro function also seem to be intended for convincing or assuring the hearer(s). The main typicality of the exponents organized here is that they involve successive acts which are set as a condition to the whole action. Some key exponents are in the following KIEs list.

KIEs		
Phonemic transcription	Translation 1	Translation 2
1. /ek pʌtʌk dui tʰan lantsʰu tʃʌspʌtsʰi fɛrʌũla/ (B)	• One time [I] take two whole pieces [and] thereafter let [me] see.	• First I will take two whole pieces and I will consider thereafter.
2. /rʌŋ gʌenʌ bʰʌne pʌtsʰi dʰɛrʌi lʌidzʌũla/ (B)	• [I] will take much later if the color did not go.	• I'll take the more later if the color does not fade.
3. /sijako swad tsakʰɛrʌ pʌni lanʌ sʌknufuntʰʌ/ (S)	• [You] can also take the tea by tasting the flavor.	• You can also take the tea by tasting the flavor.
4. /bʌdʒar budzʰɛrʌ aũnu tʌrʌ pʌtsʰi jʌhibatʌ lanufuntʰʌ/ (S)	• Come [back] by understanding the market but [you] take from here later.	• You can go searching around the market but you will buy from here finally.
5. /jo tʌjʌr lʌgʌɛrʌ fɛrʌũ tʃʌspʌtsʰi ʌru kura gʌrʌũla/ (S)	• Let's see by putting this tire. [We] may do the other talk thereafter.	• First let's try this tire [on this] and we will talk later on.
6. /jo saman lʌgʌɛrʌ fienu bigrie pʰɛri mʌsʌŋgʌ kura gʌrʌnʌ aũnu/ (S)	• See by putting this item. If broken down, come to talk with me again.	• Try this item on first. If it breaks down, come to talk to me.

Three of the exponents (1, 2, 3) in this KIEs list are the declarative and the rest (4, 5, 6) are the imperative.

Influencing the addressee. In some other instances, the addresser used language simply to influence the action/behavior of the addressee. Hence, influencing the addressee was an indirect way of regulating the addressee's action/behavior. What makes the data presented here different from those treated under 'modifying the addressee's action/behavior' is that in this case, unlike in the previous, the addressee was assumed to be the ultimate doer or decider of the action/activity on his/her own will rather than being modified. The data falling under this pattern are organized under six micro-functional headings as they follow.

Suggesting/advising/recommending. As the data suggest, one way in which one of the interlocutors used language to influence the other is through suggestions and advice. Some instances are presented below.

Text 145

Specific context: S, a girl in her early twenties, and B, an elderly woman, are talking at a fancy store in Pokhara. B wants to get a pullover.

Translation 1

S: What is [it that you are looking for]?

B: {Holding a pullover} Where, let me measure the length.

S: /*laqaera fiernu na* (See by wearing!) (i) /*ulʈo bʰaʈo ulʈo bʰaʈo* (Became reverse, became reverse) (ii)! [It] has matched well, you see. /*uta lina fiernu ta* (Look [yourself] in the mirror over there) {pointing to the mirror} (iii).

B: Rural.

S: This is somehow right [on you], you see! In fact, one has better put on a rural size. /*ek tsoti bitsar garnu na* (Try once [please]) (iv). One can do a little fitting even if it is slightly bigger, see! The length is right. /*gʰaʈima eso milaʈnu ta la* (Tidy on the throat this way [please]) (v). OK, come here [please], I will get it adjusted (vi). [It] can be worn a slight fitting. The length is right. Look here [please] (vii). If [you] find it a bit bigger, you can also do a slight fitting.

Translation 2

S: What are you looking for?

B: {Holding a pullover} Here, let me measure the length.

S: Try putting! Oh, it's reverse! It matches well, you see. Look yourself in the mirror over there {pointing to the mirror}.

B: Rural.

S: This looks somehow fit on you, you see! In fact, one had better put on a rural size. Try once please. It can be made a little more fitting even if it is slightly bigger, see! The length is right. Tidy on the throat this way please. OK, come here please, I'll get it tidied. One can wear it a little fitting. The length is right. Look here [please]. If you find it a bit bigger, you can also get it slightly fitted. (App. 1.145)

In Text 145, S is getting B to try the pullover on her more than once (i, iv), to adjust the pullover on her throat (v); advising her to look herself in the mirror (iii); calling her nearer so that she could help her (vi). Similarly, she is correcting her by acting in a different way (ii). Similarly, she is getting her to act in a specified way by instructing her to look in the mirror. In this way, S is influencing B's action in a number of different ways.

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /k ^h ullɿi fio lɿgaune/ (S)	• The loose is to wear.	• It is better to wear the loose one.
2. /b ^h itrɿ ɿɿerɿ kurt ^h ama naperɿ fiernu nɿ/ (S)	• By going inside, see by measuring in the <i>kurtha</i> ⁴⁷ .	• Go inside, and then measure and see against the <i>kurtha</i> .
3. /duiɿa lɿnu pɿrts ^h ɿ kja/ (S)	• [You] should take two [pieces].	• You should take two pieces.
4. /kalo pɿni t ^h ik t ^h ɿ/ (S)	• The black is also right.	• The black one is also OK.
5. /timi pɿni lɿɿɿɿu/ (B1→ B2)	• You also take.	—

In this KIEs list, three of the exponents (1, 3, 4) are the declarative whereas the rest (2, 5) are the imperative.

Instructing and directing. In many events, the addresser was also found instructing and directing the addressee, thus, influencing the addressee's action/behavior.

Text 146

Specific context: S tells B what and how to do an offering with a leaf-plate at the temple by Budhasubba Temple in Dharan.

Translation 1

S: [It] becomes easier, you see.

B: Does [it] become easier in a leaf-plate?

S: That leaf-plate. *Put some husked rice [and] rice, no? And then later also put the flower and the incense in there (it), you see. OK, give here and I [will] tidy [them] (i).*

B: {Giving a hundred rupee note} Will it do? How much became?

S: Here is [it]. [Yours] became 50 rupees

B: Became 50 rupees? {Receiving the change back from S.}

Translation 2

S: It's easy, you see.

B: Is it easier from a leaf-plate?

S: That's a leaf-plate. *Put some husked rice and rice, you see? And then later also put the flower and the incense in it, you see. OK, give them to me, and I'll tidy them.*

B: {Giving a hundred rupee note} Will it do? How much is mine?

S: Here you are. Yours is 50 rupees

B: 50 rupees? {Receiving the change back from S.} (App. 1.146)

In this Text, S is giving instructions to B as to how to offer things when he will be worshipping at the temple (i).

⁴⁷ (Also usually pronounced *kurta*) Loose fitting upper garment worn by women

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ʈʌpʌʌma tsamɫ dʰan aʌliʌli ɦaldinu ɦoinʌ/ (S)	• Put some husked rice [and] rice, no?	• Put some husked rice and rice, you see?
2./ʌni tʃãdekʰi pʰul dʰup pʌni tʃʌinirʌ ɦalnu ki/ (S)	• And after that, also put the flower and incense in there (it), you see.	• And then later, also put the flower and incense in it, you see.
3./tʃʌspʌʌʌbi ʌli ʈʰulo tsana kaʈerʌ usinne/ (S)	• After that, cook by boiling by cutting slight bigger slices.	• And then, cut it into relatively bigger slices and boil.
4./tʃo bina tsiniko tsʌĩ jeta/ (B)	• [Bring] the one without sugar here.	• Bring the one without sugar here.
5./kãkʌrbʰiʈʈako draibʰʌʌr uta ʈʰʌ u/ (S)	• The driver of Kakarbhitta is over there.	—

The first four (1, 2, 3, 4) of the exponents in this KIEs list are in the imperative form and the last (5) is the declarative. *It is also notable that the linking phrasal form ‘after that’ (2, 3) has been used as a discourse marker.*

Requesting/beating down prices politely. It was commonly discovered that one of the interlocutors tried to influence the other by means of a polite request, most usually as a technique of bargaining.

Text 147

Specific context: B, a woman, bargains with S at a shawl for her granddaughter at a cloth shop in Ilam.

Translation 1

B: Do [for us] by adjusting a little [please]. Now, [I] need to come [here] to buy clothes day after tomorrow [and] the next day, too, then.

S: [You] do need to come.

B: /ɦoinʌ sat saʃʌ gʌridinu nʌ/ (No, do [for us] 700 [please]) (i).

S: No, [it] does not come—800, 800, 800!

B: No, elder brother!

S: [It] costs 800.

Translation 2

B: Discount a little for us please. I need to come here to get clothes day after tomorrow and the next day, too, you know.

S: You do need to come. You are welcome.

B: *Keep up 700 rupees for us please.*

S: No, not below 800 rupees exactly!

B: No, Sir!

S: It costs exactly 800 rupees.

B: /gʌrnu nʌ dɑʒu/ /sat sʌjʌ kəʃnu sat sʌjʌ/ (Do elder brother! Cut 700, 700) (ii).	B: <i>Discount Sir! Cut down 700 rupees on it.</i>
S: [I have] given by adjusting.	S: I have discounted you enough. (App. 1.147)

In this Text, B attempts her best to influence S so as to beat the price of the shawl down using rather polite language (i, ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ʌŋkʌl ʌli ʌgʰi aidinu nʌ/ (S)	• Uncle, come a little ahead, OK.	• Uncle, come a little ahead, please.
2./jo rakʰirakʰtʰu la/ (B)	• [I] keep this keeping, OK?	• Is it OK if I keep this here a moment?
3./tjãbʌqʌ fialdinu nʌ fʌi/ (B)	• Lay [for me] from there, OK?	• Put them from there for me, OK?
4./jo tirerʌ pʰeri lantsʰu fʌi/ (B)	• [I] again take by paying this, OK?	• I will pay this and take again, OK?
5./milaidinu nʌ mʌlai/ (B)	• [Please] adjust [the price] for me.	• Keep the price lower for me, will you?

In this KIEs list, four of the exponents (1, 3, 4, 5) are the imperative whereas one (2) is the declarative with the tag ‘OK?’ (2, 3, 4) as a discourse marker. The exponents have been made more polite with the use of the discourse marker, the vocative ‘uncle’ (1) the term ‘please’ (5).

Convincing/assuring/persuading to buy/betting/lulling. Some data were also found to have been associated with language being used by the addresser to convince or assure and persuade to buy, and even bet or lull the addressee- attempting to influence the addressee's action in each case.

Text 148

Specific context: B bargains for a ladies' bag at a fancy store in Pokhara.

Translation 1

B: Well, [I will] give 1400.

S: 14 does not agree. Take at 1600.

B: Let's do 14; I [will] take and go [at once].

S: /*hamile pɔni d^herɔi prais b^hɔneko t^hɔɪnɔ/ (We have not said [so] much of the price, either) (i).*

/*ɦɔɟurlai ekɔɔm milaerɔ/ (Adjusted exactly for Madam) (ii).* /*ekkais sɔɟɔ nɔbbe ɦo ni tɔ/ ([It is] 2190 really, you see) (iii).*

B: [Please] give by adjusting at 1400.

S: /*ɦoinɔ tɔɔud^hɔ sɔɟɔmɔ aũɔɔɪnɔ kɟɔ jo/ (No, this does not come at 1400, you see) (iv).* S: /*ɦamilai dɔs bis rupɔɟɔ æ diɦɔɩt^hɔũ ni/ ([We] give if 10-20 rupees come for us) (v).*

B: OK, let's do 1450.

S: [It] does not come (vi); take at up to 1600. [It] does not come for 1400. /*ae tɔ ɦami diɦɔɩt^hɔũ ni (We give if it comes then) (vii).* ɤ

Translation 2

B: Well, I'll give 1400 rupees.

S: I can't sell at 1400 rupees. Get for 1600 rupees.

B: Let's negotiate at 14 rupees; I'll get and go at once.

S: *We have not put so much of the price, either. We have discounted you enough. It's 2190 rupees, really, you see.*

B: Please adjust at 1400 rupees.

S: *No, this won't be for 1400 rupees, you see. S. We sell if the margin's 10 to 20 rupees.*

B: OK, let's negotiate at 1450 rupees.

S: I can't sell for 1450 rupees; get for the minimum of 1600 rupees. We can't for 1400 rupees. *We do sell if there's a little for us, you know.* (App. 1.148)

In this Text, B proposes and insists on rather a lower price of a ladies' bag than S has claimed. S tries to convince/assure B in different ways (i, ii, iii, iv, v, vi, vii, viii) that the price she has claimed is reasonable.

KIEs

Phonemic transcription

Translation 1

Translation 2

1./ɔ^hɩkkɔ ɦunub^hɔe ɦunt^hɔɩ/ (S)

• [You] had better become assured.

• You can be assured.

2./tɔpɔɩ ɔ^hɩkkɔ ɦunu ɦos/ (S)

• You become assured.

• Be assured.

3./kɔsto biswas nɔɟɔɩɟɔ b^hɔɩɟɔ/ (S)

• How not done belief, said!

• Why don't you believe!

4./ɦamilai dɔs bis rupɔɟɔ æ diɦɔɩt^hɔũ ni/ (S)

• We do give if 10 [to] 20 rupees came for us, you see.

• We do sell if the margin is 10 to 20 rupees.

5./milaerɔ ɦo kɟɔ/ (S)

• [It] is by adjusting, you see.

• I have already adjusted, you

		see.
6./dʒiskaunt ɡarne tʰaũma ɡarɪfalsʰu/ (S)	• [I] do do a discount in the place of doing [it].	• I do discount wherever I can.
7./milaerΛ dieko/ (S)	• [I have] given by adjusting.	• I have properly discounted.
8./tʃΛsto dʱerΛi bʰΛneko tʰΛinΛ/ (S)	• [I] have not said that much.	• I have not priced that much.

In this KIEs list most of the exponents (1, 2, 4, 5, 6, 7, 8) are in the declarative form whereas one (3) is in the exclamatory form employed for emphasis. Moreover, the discourse marker ‘you see’ (4) has also been used as a discourse marker.

Inviting. The addresser was also found extending an invitation to the addressee as an attempt to achieve his/her end.

Text 149

Specific context: In the Road Festival in Dharan, S talks to a familiar customer before he leaves.

Translation 1

S: That lollipop, 50 rupees. Shall [we] not take
butter [or] something? /bʰare aũnu la/ (*Do come
later (in the evening) OK?*) (i) /Λru satʰibʰailai liera
la/ (*Bringing the other friends [and] younger
brothers, OK?*) (ii)

Translation 2

S: That lollipop's 50 rupees. Won't you take butter
or something? *Do come later in the evening, OK?*
Bring with you the other near and dear, OK?
(App. 1.149)

In this mini-text, S attempts to influence B's action by inviting him along with his friends and brothers to her stall in the evening (i, ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./bʰare aũnu nΛ la/ (S)	• Come later [please], OK	• Do come later. OK.
2./ledʒɪz tΛ mΛ ek sΛeota milaerΛ dintʰu au/ (BP2)	• [I] give one hundred pieces of the ladies' [items] by adjusting, come.	• Come on, I will give you one hundred pieces of the ladies' items by adjusting.
3./au tΛ bʰai/ (S)	• Well, come elder brother.	• Hallo, please come on.

All of the exponents (1, 2, 3) in this KIEs list are the imperative with ‘OK’ (1) and ‘well’ (3) used as discourse markers. The vocative ‘elder brother’ (3) is also present.

Signaling negotiation. In many instances, it was observed that the interlocutors used language to signal negotiations for bargaining or sustaining the price so as not to lose the opportunity to sell or buy as per their roles.

Text 150

Specific context: B, a lady, and S haggle over a ‘purse’ (bag) at a fancy store in Pokhara.

Translation 1

B: This is also nice, is it?

S: This is 2900, elder sister.

B: [It's too] expensive.

S: /ʌliʌli milaerʌ dɪntʰu ni didi/ ([I] give by adjusting little little, you see, elder sister (i).

B: How much if this (another piece) [is] taken?

S: The price is the same in both. Take if [you] like.

/mʌ milaerʌ dɪntʰu/ (I give by adjusting) (ii).

Translation 2

B: This is also nice looking, is it?

S: This is 2900 rupees, Madam.

B: It's too expensive.

S: I'll adjust for you a little, you see, Madam.

B: How much if I get the other piece?

S: Both are the same price. You can get it if you like. I'll adjust a little.

(App. 1.150)

As Text 150 reveals, B is especially interested in buying a ‘purse’, for which she is bargaining. S also knows about her interest and tries to sustain her price on one hand and signals negotiation more than once so as not to lose the buyer (i, ii) on the other.

KIEs

Phonemic transcription	Translation 1	Translation 2
1. /milaerʌ ɡʌrnu nʌ/ (B)	• Do by adjusting, OK.	• Please keep the right price.
2. /kʌti mʌɦĩɔ bʰʌjo bʰʌnnu tʌ/ (S)	• Well, say how expensive [it] became.	• Well, say it is expensive by how much.
3. /milaidɪntʰu ɦʌdzurlai/ (S)	• [I] adjust [the price] for Madam.	• I will adjust the price for you, Madam.
4. /milaerʌ lanu nʌ/ (S)	• Take by adjusting [the price], OK.	• OK, adjust the price and take.
5. /milaidɪntʰu ni/ (S)	• [I] adjust [the price] [for you], OK.	• I will adjust the price, OK.

Three of the exponents (1, 2, 4) in this KIEs list are in the imperative form and two of them in the declarative (3, 5). ‘OK’ (1, 4, 5) and ‘well’ are the discourse markers used.

Derestricting the addressee. In some instances, language was found serving as an open gate. That is, the interlocutor in regulation did not modify or disturb the action/behavior initiated by the other interlocutor; he/she simply considered in the way the other wished. ‘Allowing/permitting/comforting’ is a sub-micro functional heading identified under this micro functional topic.

Allowing/permitting/comforting. The data in which one facilitated the other by allowing/permitting/facilitating are treated under this micro-function.

Text 151

Specific context: Having finished his shopping from S at a garment shop in Pokhara, B realizes that the money on his person is not enough to pay for the goods.

Translation 1

B: Let [me] keep this goods here.

S: /ɦuntʰʌ/ (OK) (i).

B: Once [I] reach and come [back] from Bhatbhateni, OK.

S: /ɦʌs/ (Yes). /ɦoinʌ lʌiɖʌnu nʌ lʌiɖʌnu/ (No, take, OK, take) (ii).

Translation 2

B: Can I keep these goods here?

S: OK (i).

B: I'll go and come back from Bhatbhateni, OK.

S: Yes (...0.3). OK, why uncomforted? Just you can take them.

(App. 1.151)

Because B now comes to know that he does not have enough money to pay for the goods at last, he feels embarrassed and, perhaps, thinks of borrowing some money from somewhere else nearby so that he can pay for the goods. Then he asks for permission to keep the goods there (i) and go to Bhatbhateni (so that he can borrow some money from an acquaintance). Of course, in this situation, B is somehow familiar with S who knows that the particular fellow is honest enough for taking the goods by postponing the

payment right now. S understands B's embarrassment and, for his ease, kindly allows him to delay the payment rather than bother going elsewhere merely for borrowing (ii).

KIEs		
Phonemic transcription	Translation 1	Translation 2
1. /t ^h ik t ^h Λ/ (S)	• [It] is right.	• It's right.
2. /b ^h Λnnu nΛ/ (S)	• OK, tell.	—
3. /lΛ lΛ tΛpaĩ dzanu/ (S)	• OK, OK, you go.	• Well, you can go.
4. /rak ^h nu nΛ/ (S)	• Keep [it], OK.	• Keep it, OK.
5. /funts ^h Λ/ (S)	• Becomes.	• That will be OK.

One of the exponents in this KIEs list is the declarative (1) and three of them (2, 3, 4) are the full-sentence imperative. The last one (5) is a single verb declarative. Some of the exponents (2, 3, 4) are accompanied by the discourse marker 'OK' successively repeated in a case (3).

Theme type 2: Self-regulation. Contrary to theme type 1, some of the data reveal that the speaker used language to regulate his/her own action/behavior. Such data have been presented under 'regulating the self' and treated as two micro functions: 'regulating one's own mind or ideas' and 'regulating personal activities'.

Regulating one's own mind or ideas. It was identified that, as the speaker used language, he/she regulated his/her own mental state, too, as illustrated by the following three sub-micro functions.

Denying/rejecting. The data also indicate that the speaker controlled his/her own action/behavior by denying or rejecting the other partner(s) as they talked.

Text 152

Specific context: A passenger (B) gives the ticket clerk a five-hundred-rupee note to pay 180 rupees for a bus ticket at the bus park in Dharan.

Translation 1

S: Give change, OK, change. I don't have change.

B: Now, said change even in 180!ø (auto sense: is not usual)

S: Now, what to do? [Please] give. I don't have change {attempts to write on the back of the ticket}.

B: /hoinΛ jo mΛ lane hoinΛ/ (No, I am not to take this) (i).

Translation 2

S: Give the exact fare please. I don't have any change.

B: You ask for change even at 180 rupees! ø (auto sense: is not usual)

S: What shall I do? Please give the exact fare. I have no change {attempts to write on the back of the ticket}.

B: No, I won't accept this.
(App. 1.152)

In this conversation, B has to pay 180 rupees for the bus ticket but gives a five-hundred-rupee note because he has no change. On the other hand, the clerk has no change to refund him, so finally he is about to write a note on the back of the ticket so that the conductor would refund B in the bus later. B does not like this (of course, because that is the only money he has) so, he regulates himself by rejecting the postponement (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./hoinΛ aũdΛinΛ aũdΛinΛ/ (S)	• No, [it] does not come; does not come.	• No, it can't be sold at that price.
2./tjo tsafĩ nΛhaldinu lΛ/ (B)	• Don't lay upon that one, OK.	• Please, don't put that one.
3./nai nai/ (B2 to B1)	• No, no	—
4./Λhĩ/ (B)	• No.	—
5./jo mΛ lane hoinΛ/ (B)	• I am not to take this.	• I won't take this.
6./hũdΛinΛ/ (S)	• [It] does not become.	• No, I won't.
7./hoinΛ kã hũntshΛ/ (S)	• No, where [it] becomes!	• No, it's possible nowhere.

In this KIEs list, three (1, 5, 6) are the declarative, one (2) the imperative and one (7) the exclamatory. The negative markers ‘no’ (1, 3, 4, 7) and ‘not’ (1, 2, 5, 6) are commonly distributed. The negative marker ‘no’ has been successively repeated in no. 3.

Expressing reservation and insisting/sustaining. In an attempt to regulate the self the speaker was found using language for withholding the required information, and also sometimes remaining stable in their verbal position.

Text 153

Specific context: S takes B for a potential customer at Kalimati Vegetables and Fruits Market, Kathmandu.

Translation 1

S: Yes, say (auto sense: what you want to get) (i).

B: /tʰik tsʰa bʰai/ /ma tjattikai/ ([It's] alright, younger brother. I aimlessly) (ii).

Translation 2

S: Yes, say (auto sense: what you want to get).

B: [It's] alright, Sir. I am just walking here and there.

(App. 1.153)

In this context, the potential buyer (B) appears face to face to the vegetables seller (S), who calls for a transaction (i). B does not need to buy anything, so he regulates himself by keeping reserved (ii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./tʰpaĩ ke re u gaɾnu/ (S)	• You, what, do that ø.	• You had better do that ø.
2./tjã bʰanda ta dinn/ (B)	• [I] don't give [cheaper] than that.	• I won't sell below that.
3./naĩ dadzu/ (B)	• No, elder brother!	Oh, no sir.
4./holselmaĩ aũdɪn/ (S)	• [It] does not come in the wholesale itself.	• You can't buy [that cheap] even on the wholesale.
5./aũdɪn/ (S)	• [It] does not come.	• It can't be sold that cheap.
6./hoĩnɪ foĩnɪ aũdɪn/ (S)	• No, no, [it] does not come.	• No, it can't be sold that cheap.
7./tjɪ ho/(S)	• That very is.	• That's final.
8./tsʰɪnɪ tsʰɪnɪ gʱata lagtsʰ/ (S)	• [There] is no, [there] is no [profit]. Befalls a loss.	• There's no profit. We have to undergo a loss.

9./fɔɪnʌ fɔɪnʌ dɛdʱi sʌjʌ rupʌjã tʰʌpdeu/ (S)	• No, no, add 150 rupees.	• No, you have to add 150 rupees.
10. /nʌu sʌjʌ lastma aũtsʰʌ tʃʌfi fɔ/ (S)	• [It] comes last at 900 [rupees], that is.	• The lowest of this is 900, that's final.

A majority of the exponents in this KIEs list (2, 4, 5, 6, 7, 8, 10) are in the declarative and two of them (1, 9) in the imperative form. One of them (3) is a verbless sentence. Additionally, most of them (2, 3, 4, 5, 6, 8, 9) include either of the negative markers ‘no’ and ‘not’. The negative marker ‘no’ is successively repeated in exponents 6 and 9.

Concentrating/calculating. In a number of instances, people were found using language as they concentrated on something, particularly while calculating. This sub-micro function overlaps largely with ‘speaking thoughts aloud’, a sub-macro function treated under ‘Creating and Expressing Thought’ (Function 3) although they slightly differ in the sense of self-regulating and reporting mental thoughts respectively.

Text 154

Specific context: B has bought some goods at the open market place in Ilam.

Translation 1

B: Look here, OK. Chili 1 kg, carrot 2 kg [and] cauliflower 5 kg.

S: One hundred seventy, and how much of the cauliflower?

B: /ek sʌjʌ saʰhi/ /e ek sʌjʌ saʰhi pʌni fɔɪnʌ/ /pʌkʰʌ fiʌi/ (One hundred sixty. Oh [no], not 160, either. Wait, OK) (i).

S: /nʌbbe tʃo bʰʌjɔ/ /nʌbbe rʌ saʰhi kʌti fɪntʰʌ/ (That became 90. Ninety and 60 becomes how much? {to herself}) (ii). [It] Becomes 150, OK.

Translation 2

B: Excuse me, chili 1 kg, carrot 2 kg and cauliflower 5 kg.

S: One hundred and seventy rupees in total, and how much is the cauliflower?

B: *One hundred and sixty rupees. Oh no, not 160, either. Just wait, OK.*

S: *It was 90 rupees. How much do 90 and 60 rupees make? {to herself} It's 150 rupees, OK.* (App. 1.154)

B and S are concentrating on adding up the total sum B has to pay. First, B thinks deeply and calculates and then S calculates further (i). Then, S involves herself in calculating further. B regulates herself to the degree that she ‘thinks aloud’ (ii).

KIEs		
Phonemic transcription	Translation 1	Translation 2
1. /pʌndʰrʌ rʌ sofirʌ ektis/ (S)	• 15 and 16, 31.	• 15 and 16 make 31.
2. /tis rʌ pʌtis dzodʒda kʌti bʰʌʒo/ (S)	• Adding 30 and 35 became how much?	• Adding 30 to 35 makes what?
3. /ek sʌjʌ sʌtsʌlis pʌs dui sʌjʌ tis/ (S)	• 147 plus 230.	—
4. /sʌtrʌ aʰʌ ek sʌjʌ tsʰʌttis/ (S)	• 17 8s, 136.	• 17 8s are 136.

In this KIEs list, one of the exponents (2) is the interrogative; two of them (1, 3, 4) are verbless sentence forms.

Regulating personal activities. Unlike ‘regulating one's own mind or ideas’, the speaker regulated his own activities while using language as in the following sub-micro-functional headings.

Showing interest/willingness. In some circumstances, it was observed that the speaker regulated his/her behavior by showing interest/willingness to buy the goods for sale.

Text 155

Specific context: B shows his interest in the kiwi fruit at a stall at the Road Festival in Dharan.

Translation 1

B: /kʰoi kʰoi/ /tsakʰerʌ fierʌũ mʌ pʌni/ (*Where, where! Let me also see by tasting.*)

Translation 2

B: *Here, here! Let me also taste and see.*
(App. 1.155)

In this Text, B sees and hears about a new fruit for the first time. Then, he deviates his action by showing interest in it to the degree that he is willing to taste it.

KIEs

Phonemic transcription	Translation 1	Translation 2
1./fierʌũ tʌ/ (B)	• Let me see, OK.	—
2./bluma kʰoi/ (B)	• Here, in the blue.	• Show me in the blue.

3./k ^h oi k ^h oi tsak ^h erΛ fierΛũ mΛ pΛni/ (B)	• Where, where, let me also see by tasting.	• Here, I will also taste and see.
4./fierΛũ nΛ euta/ (B)	• Let me see one, OK.	—
5./k ^h Λi k ^h Λi/ (B)	• Where, where!	Here, here!

In this KIEs list, three of the exponents (1, 3, 4) are the imperative. Exponent 2 is a verbless sentence form. Exponents 1 and 4 have accompanied by the discourse marker ‘OK’, and 2, 3 and 5 include the pragmatic marker ‘where’ which is successively repeated in two cases (3, 5).

Showing unwillingness/giving up. The data had some evidence showing that the speaker used language to regulate him/her action by giving up or showing unwillingness to buy.

Text 156

Specific context: S proposes B to buy some butter but B avoids it at the Road Festival in Dharan

Translation 1

S: [Let us] take [it] then—so what (i)!

B: The children is coming, you see, to celebrate the birthday.

S: [That's] alright then. [Let us] take one, this (ii).

B: /hoinΛ ahile tettikai ho/ (No, now [just] aimlessly) (iii). [Ws].

Translation 2

S: Please, you get it—so what!

B: The children are coming to celebrate the birthday, you see.

S: That's alright then. Will you get this ghee?

B: No, now [just] aimlessly (3). [Ws] (App. 1.156)

S tries to influence B on buying her ghee (i, ii) but B is not interested. So, B controls his action by clearly giving up or showing unwillingness to buy it (iii).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./b ^h o nΛline/ (B)	• No, [I] not to take.	• No, I won't get [it].
2./t ^h ik ts ^h Λ ts ^h oq̄idinufios/ (B)	• [It] is alright. Leave [it].	• OK, leave it.
3./b ^h Λjo b ^h Λjo/ (B)	• Enough, enough!	—
4./b ^h Λjo jo mi ^t h ^o fiūdΛinΛ/ (B)	• Enough! This does not become tasty.	• No more! This is not tasty.
5./lΛ lΛ b ^h Λjo/ (B)	• OK, OK, enough!	—

In this KIEs list, three of the exponents (1, 2, 4) are the declarative; one of them (2) is the imperative; and two of them (3, 5) are verbless sentence forms. The word ‘enough’ has been commonly used and is successively repeated in a case (3).

Correcting oneself. In some cases, as the data depict, the speaker used language for correcting himself/herself, thus keeping him/herself in the track.

Text 157

Specific context: R (here, B) pays the sum after buying apples at a stall in Pokhara.

Translation 1

B: W_s (3) OK, look younger sister, take [it]. Oh, [I] gave [you] 120! /*māile sat^{hi} dinu p^{ar}ne ni/ (I should have given 60, yes!) (i) Umm (...0.2), now give 5, OK. Didn't [you] say 120 (ii)?*

S: 130. Sir's became 65. Then I gave [auto sense: the remaining] by having cut 65.

B: /*has has/ (Yes, yes) (iii). Have [you] then said 130? /*māile ta bis sune ra po ta/ (I heard 20 (120) and so ϕ) (iv).**

Translation 2

B: W_s (3) OK, look Madam, here you are. Oh, I gave you 120 rupees! *I should have only given you 60 rupees, shouldn't I?* Umm (...0.2) now give 5 rupees back, OK. You said 120 rupees, didn't you?

S: 130 rupees. Yours is 65 Sir. So, having cut 65 rupees I returned [auto sense: the remaining].

B: *Oh, yes. Did you say it was 130 rupees? I heard 120 rupees and so ϕ .*
(App. 1.157)

B wrongly understands the price of the apple he has just bought, so underpays by mistake (i, ii). Later, when he is reminded by S, he realizes his underpayment (iii) and corrects it. Finally, he explains why he made the mistake (iv).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./ek s Δ j Δ sat ^{hi} e ek s Δ j Δ sat ^{hi} p ^{ar} ni foin Δ / (B)	• 160 [rupees]. Oh, not 160, either.	• 160 rupees. Oh, not 160, either.
2./e ek s Δ j Δ bis po di \tilde{e} l Δ / (S)	• Oh, [I] I happened to give 120 [rupees].	• Oh, I gave 120 rupees, I did!
3./e foin Δ foin Δ ek s Δ j Δ sat ^{hi} po ta/ (S)	• Oh, no, no. 160 [rupees] [I realize].	• Oh, no. 160 rupees, it is!

It is overt in this KIEs list that one of the exponents (2) is the declarative.

Exponents 1 and 3 are verbless sentence structures.

Comforting oneself psychologically. As it is traced from the data, the speaker sometimes used language to comfort him/herself against the embarrassment caused by silence at an encounter with other people. Then the speaker regulated him/herself by breaking the silence to get rid of the absence of communication and to feel comfortable. From another perspective, this is close to ‘connecting people’ which is suggestive of making contact between the speaker and the hearer(s), a sub-macro functional category under ‘Managing ‘an Issue for Speaking’’ (Function 9).

Text 158

Specific context: B just feigns with a vegetables seller (S) as a customer in a busy vegetable market in Dharan.

Translation 1

B: /mɔile ke lɔɖzɔũ bʰɔnerɔ fiereko ni/ (I've just looked to see what to take) (i).

S: OK, take cress, spinach.

Translation 2

B: I'm just looking to see what to get.

S: OK, get cress, spinach, and others.

(App. 1.158)

In Text 158, B speaks just to get rid of the embarrassment caused by the lack of communication with S, and to find himself comfortable (he does not want/need to buy anything)—to regulate his inner psychological discomfort (i).

KIEs

Phonemic transcription	Translation 1	Translation 2
1./kefi foinɔ jo sjau fiereko bɔini sjau fiereko/ (B)	• Something is not. [I] have looked at this apple, sister, [I] have looked at this apple.	• Nothing. I am looking at these apples
2./mɔile ke lɔɖzɔũ bʰɔnerɔ fiereko ni/ (B)	• I have seen, said what to take, OK.	• I am looking to see what to take, OK.
3./foinɔ mɔ pokʰɔrɔ tsafi fiernɔ aeko/ (B)	• No, I have come just to see Pokhara.	• Oh, no. I've come to see Pokhara.

All of the exponents (1-3) in this KIEs are the declarative. ‘OK’ (2) is a discourse marker and ‘no’ (3) is a pragmatic marker. Notably, exponent 1 includes an utterance successively repeated.

Theme type 3: Supernatural-regulation. Some BSON data, which were collected using the data elicitation frame (see Appendix 3), indicate the regulation of the supernatural (religion and sin, death, truth, cultural norms and Gods and Goddesses) using language, and so, have been analyzed and interpreted under ‘supernatural-regulation’ (theme type 3). The exponents were mainly targeted at convincing/assuring the hearer(s). Therefore, they have been presented under the micro functional sub-category ‘convincing/assuring’.

Convincing/assuring. In some instances, the seller used language as an attempt to convince or assure the buyer(s) in favor of business transactions with them. In this connection, particularly in matters such as price rates and quality, they strategically made reference of the supernatural to make the customer believe what they claimed. The individual exponents elicited from the business professionals are presented in the KIEs list that follows. (The ‘data elicitation frame’ was a form of a questionnaire, so, was not designed for eliciting engaged texts.)

KIEs		
Phonemic transcription	Translation 1	Translation 2
1./d ^h Λrod ^h ΛrmaΛ ek rupΛjā nap ^h a fiudΛinΛ/ (S)	• By religion! [There] occurs not one rupee of a profit.	• By God! There is no profit-not even one rupee.
2./kAsΛm fiola g ^h ata fiunts ^h Λ/ (S)	• Loss occurs, [it] is my oath.	• There's a loss, on my oath.
3./pap rΛ d ^h ΛrmaΛ tΛ fiami pΛni bitsar gArts ^h Λũ ni/ (S)	• We, too, think of sin and religion, you see.	—

4./fie ram bjapari ts ^h āfi mant ^h e fioinΛ rΛ/ (S)	• Oh, Ram! ⁴⁸ Is a shopkeeper not a man? —	
5./deuta tΛ fiamra pΛni fΛn ni/ (S)	• Ours are Gods, too, you see.	• We also have Gods, you see.
6./grafΛk mero b ^h ΛgΛwan fio/ (S)	• The customer is my God. —	
7./b ^h ΛgΛwanle fierirak ^h eka ts ^h Λn mΛlai t ^h afΛ ts ^h Λ/ (S)	• I know [that] God is [always] seeing.	I know that God is always looking at us.
8./fami mΛrnu pΛrts ^h Λ ni/ (S)	• We have to die, you know. —	
9./tulas ^h gΛ mΛrnu pΛrts ^h Λ/ (S)	• [We] have to die with the weighing machine.	• We have to die with the scale and balances.
10. /fiΛre sibΛ mΛile ke b ^h Λnne/ (S)	• Oh, Shiva! ⁴⁹ What shall I say? —	
11. /b ^h ΛgΛwan b ^h Λrosa/ (S)	• Dependence on God!	• By the trust of God!
12. /mero nΛb ^h Λje ni b ^h ΛgΛwanko biswas gΛrnu/ (S)	• If not mine, do trust of God.	• Trust in God, if not me.
13. /fie ram tΛpaΛiko kΛsari tsitta budz ^h aū/ (S)	• Oh, Ram! How shall [I] please your mind?	• Oh, Ram! How could I please your mind?
14. /fie pΛb ^h u jesko kwalit ⁱ sΛηkΛi nΛgΛrnu nΛ/ (S)	• Oh, Lord! Don't do any doubt [about] its quality.	• Oh, Lord! You need not take any doubt about its quality
15. /fie iswar fiamilai pΛni tΛ papkΛ dΛr ts ^h Λ ni/ (S)	• Oh, Almighty God! [There] is also a fear of sin for us, you see.	• Oh, Almighty God! We also take fear of sin, you see.
16. /fie fiΛri b ^h ΛgΛwanko kanma nΛpΛros/ (S)	• Oh, Hari! ⁵⁰ Let [it] not drop on God's ear.	• Oh, Hari! Let it not go into God's ear.
17. /d ^h Λrma tsΛfi nΛts ^h oqnu/ (S)	• [Please] don't leave religion.	• Please don't give up virtue/honesty.
18. /iswarle pΛni fiereka ts ^h Λn/ (S)	• Almighty God has also seen.	• Almighty God is always looking at us.
19. /t ^h Λgnu mΛfiapap fio/ (S)	• To deceive is the greatest sin.	• To deceive is to make the greatest sin.

⁴⁸ Lord Ramchandra

⁴⁹ Lord Shiva

⁵⁰ Lord Vishnu

As this KIEs list depicts, a majority of the exponents (1, 2, 3, 5, 6, 7, 8, 9, 15, 18, 19) are the declarative; three of them (12, 14, 16) are the imperative; three of them (4, 10, 13) are the interrogative; and one (11) is a verbless sentence. As is evident from the list, God, Goddess, Almighty, religion, sin, cultural norms and truth are made the references and used as vocatives.

Chapter Summary

Examining and re-examining the data patterns, a total of twelve macro functions of BSON were explored (Figure 2), each having its own varying number of lower rank functional categories. As displayed in Table 4, those functions (and their categories) were associated with varied forms and strategies.

Table 4. *Forms and Strategies Associated with the Functions*

Functions	Forms	Strategies
1) Expressing Experience and Generalizing/ Theorizing	Declarative	—
2) Making/Letting Something Happen	Declarative, interrogative, verbless phrases and discourse- and-pragmatic markers e. g. ‘no’, and ‘OK’.	Emotive questions for arousing verbal conflict.
3) Creating and Expressing Thought	Declarative, self-oriented interrogative, discourse-and-pragmatic markers (e.g. ‘um...’), verbless phrases (e. g. ‘all right’)	Imagining; guessing
4) Creating Entertainment	Declarative, single-word exclamations, interrogative.	Figures of speech (rhyme, unusual cross-linguistic suffixes and prefixes, metaphor, simile, paradox, overstatement, ambiguity, fun and wit, repartee), proverbs and idioms, imagination, fun , merry-making, joking, satirizing—all for entertainment
5) Organizing Discourse	Declarative, imperative, single and multi-word verbless discourse markers	Contrasting for changing the theme and ultimately summing up the conversation
6) Judging and Assessing	Declarative, imperative, discourse markers (‘you see’, etc.), tags (‘yes’/‘isn’t it’? etc.), verbless words/phrases of expressive kind (‘how expensive!’ etc.).	Emotive-like expressions for evaluating things and ideas, word repetition for adding focus to what was being said
7) Expressing Emotions	Declarative, imperative, interrogative, exclamatory, verbless forms and single word pragmatic-and-discourse markers.	Kin terms (‘mother’, ‘father’ etc.), simulation, confession and silence.
8) Exchanging Information	Declarative, interrogative, single words, verbless phrases, discourse-and-pragmatic markers (e. g. ‘OK’, ‘well’ ‘huh’, ‘oh, no’, ‘yes’ etc.).	Corroboration, rejecting a bargain politely, convincing and signaling negotiation—all for beating the price down or sustaining it.
9) Managing ‘an Issue for Speaking’	Interrogative (wh- and yes/no type phatic queries), declarative with tags, imperative, short lexical and phrasal structures, and	Address/kin terms (‘brother’, ‘sister’, ‘grandpa’ etc.) and ‘sahujee’ (shopkeeper), forms of greetings,

	discourse-and-pragmatic markers.	salutation, farewell, commenting and asking about activities, health and news, and honorifics—all for building social/business relations.
10) Exploring the Environment	Interrogative (both wh- and yes/no types), verbless structures, discourse tags—both positive and negative, declarative, imperative mostly with discourse tags.	-
11) Referring	Declarative, imperative, interrogative, exclamatory, single word and multi-word verbless forms as discourse markers.	-
12) Regulating	Imperative, declarative, interrogative, exclamatory, verbless sentences, single and multi-word vocatives including the supernatural, discourse and pragmatic markers.	References of the supernatural, mainly for convincing and assuring.

As the analysis process, those macro functions were treated as the themes and coded as ‘Expressing Experience and Generalizing/Theorizing’, ‘Making/Letting Something Happen’, ‘Creating and Expressing Thought’, ‘Creating Entertainment’, ‘Organizing Discourse’, ‘Judging and Assessing’, ‘Expressing Emotions’, ‘Exchanging Information’, ‘Managing ‘an Issue for Speaking’’, ‘Exploring the Environment’, ‘Referring’ and ‘Regulating’.

Belonging to those macro functional themes, five theme types, four category variations, forty-five sub-micro functions, fifty-three micro functions and fifty-eight sub-micro functions were obtained and treated. In addition, the key individual exponents explored from the data were organized as inventories named ‘key individual exponents’ (KIEs) along with the categories to which they belonged.

The form found most largely in association with all of the functional themes and their categories was the declarative. The declarative, the imperative, the interrogative and the exclamatory were forms in the status of the sentence. Besides, single and multi-word verbless forms, discourse-and-pragmatic markers and tags were also commonly found.

Various strategies were explored being associated with nine of the twelve functions (Table 4). Asking an emotive question was a strategy for ‘Making/Letting

Something Happen’. Imagining and guessing were strategically associated with ‘Creating and Expressing Thought’. ‘Creating and Expressing Entertainment’ could be achieved by using various types of figures of speech, proverbs and idioms, imagination, fun, merry-making, jokes, and satire. Contrasting as a strategy of ‘Organizing Discourse’ was used for changing the theme and so, for summing up the conversation. As the strategies of ‘Judging and Assessing’, emotive-like expressions were used for evaluating things and ideas and word repetitions for adding focus to what was being said. Using kin terms, simulation, confession and silence were strategically employed for ‘Expressing Emotions’. Corroborating, rejecting a bargain politely, convincing and signaling negotiation were used for beating the price down or sustaining it as strategies of ‘Exchanging Information’. Building social/business relations, the central essence of ‘Managing ‘an Issue for Speaking’’, could be managed by using kinds of address/kin terms, forms of greetings, salutation and farewell, and also by commenting and asking about activities, health and news, and forms of honorifics. Similarly, ‘Regulating’, mainly convincing and assuring, could be achieved by referring to the supernatural. Nonetheless, no strategy was involved in ‘Expressing Experience and Generalizing/Theorizing’, ‘Exploring the Environment’ and ‘Referring’ (Table 4).

The functions explored in this study were found complexly interrelated at different levels and dimensions of functional analysis in both comparative and/or contrastive terms.

‘Expressing Experience and Generalizing/Theorizing’ was largely in crux with ‘Referring’ in the sense of ‘aboutness’—the references of objects and ideas were common to both. As intra-functional overlaps the individual exponent, “We should not

make inquiries into others' income", for example, was in crux with three of the sub-macro functions: 'stating general experience', 'theorizing or generalizing' and 'imparting personal views/beliefs/thought/arguments'.

At the macro-functional level, 'Making/Letting Something Happen' was observed to have overlapped largely with 'Regulating' because of the common orientation—getting things done; somehow with 'Expressing Emotions' because both of them interfaced at outpouring of the speaker's emotion affecting the activity/behavior of the hearer. At the lower levels, the sub-macro functional category 'escaping transactions politely' and 'prevaricating' interfaced at politeness, and 'setting an onset for conflict' largely overlapped with 'arguing', a micro functional sub-category under 'Expressing Emotions'. At the level of the individual exponents, the utterance 'Am I of distance?!' belonged commonly to 'setting an onset for conflict' and 'arguing' (a micro function under 'Expressing Emotions'), and the utterance 'Oh, no. I have come to see Pokhara' was also interpretable as belonging to 'escaping transactions' and 'prevaricating', both sub-macro functional categories under 'Making/Letting Something Happen'.

'Creating and Expressing Thought' was found very commonly intertwined at the macro functional level with 'Referring' and 'Regulating'. Because one function of cognition is to regulate human beings—both oneself and others—the macro theme 'Creating and Expressing Thought' itself was, in a way, attributable to 'Regulating'. On some occasions, features similar to 'Organizing Discourse' were also identified. The most salient intra-functional relationships with minor differences were identified between 'arranging one's ideas and events' and 'getting someone to remember', but 'showing understanding' and 'showing the absence of knowledge' existed in a contrasting

relationship. Cross-functional relationships were explored between ‘creating a verbal image’ and ‘talking about something present in the immediate context’, a theme type of ‘Referring’. Similarly, ‘creating a mental image’ displayed a close connection with ‘making someone imagine’, another theme type of ‘Referring’ and, at the same time, with ‘other regulation’, a theme type of ‘Regulating’.

At the macro functional level, ‘Creating Entertainment’ was found complicatedly related to ‘Expressing Emotions’ because both of them involved relatively more active mental processes. It was also somehow associated with ‘Referring’ in the sense of topic-centricity.

At the macro-functional level, ‘Organizing Discourse’ was found to be primarily associated with the ‘Referring’, particularly the theme type ‘language as a reference’ in that both had a common concern—language itself—the former relating to the discourse aspect of language whereas the latter relating the meaning or definition aspect. At the sub-macro functional level, ‘drawing attention’ of ‘Organizing Discourse’ and ‘attracting attention/ calling for transactions/addressing’ of ‘Regulating’ were found in a close reciprocal connection. As is obvious, ‘shifting context/reference’ was somehow associated with ‘Referring’.

Similarly, ‘Judging and Assessing’ was associated with ‘Referring’ in the sense of topic centricity; ‘Regulating’ in the sense of others' behavior regulation; ‘Exchanging Information’ in the sense of passing and taking information; and ‘Expressing Emotions’ in the sense of emotional expressiveness. At the lower level of analysis, the sub-macro functional category ‘passing judgmental information’ of ‘Judging and Assessing’ closely overlapped with the micro functional sub-category ‘giving information’ belonging to

‘Exchanging Information’. Similarly, at the lowest level, the exponent ‘how expensive!’, for instance, was found to be common to both ‘Judging and Assessing’ and ‘Expressing Emotions’, though each of them was employed by the speaker for conveying slightly different intents.

Since both ‘Expressing Emotions’ and ‘Creating and Expressing Thought’ somehow interfaced at human thought, they existed in a close relationship at the macro-functional level although they differed slightly in terms of what was expressed through language—emotion or cognition respectively. So, at the sub-macro categorical level, ‘expressing personal thought emotionally’ of ‘Expressing Emotions’ and ‘speaking thought aloud’ of ‘Creating and Expressing Thought’ were found in the closest reciprocity. ‘Expressing Emotions’ was also found related to ‘Referring’ in terms of topic-centricity. This function was somehow associated with the ‘self-regulation’ type of ‘Regulating’. Similarly, the sub-macro categorical functions ‘arguing’ of ‘Expressing Emotions’ and ‘setting an onset for conflict’ of ‘Making /Letting Something Happen’ were also found mutually associated. At the exponential level, the statuses of association between numerous individual exponents were not overtly predictable aside from the context in which they were actually uttered. For example, the exponents ‘[It’s] too expensive’ and ‘How expensive!’ were distributed to both ‘expressing a real thought’ and ‘expressing a simulated thought’.

At the macro functional thematic level, ‘Exchanging Information’ was found closely in relationship with ‘Referring’ (mostly talking about goods and prices.), ‘Regulating’ (mostly engaging the hearer while bargaining or sustaining prices) and ‘Exploring the Environment’ (very often for taking information). Notably, inquiring and

informing stood as a pattern indicating a complementary relationship between two different macro functional themes—‘Exploring the Environment’ and ‘Exchanging Information’ respectively—existing side by side as an adjacency pair. Yet, the micro functional sub-categories ‘beating down prices’ and ‘sustaining prices’ (under the sub-macro functional category ‘bargaining and negotiating prices’) naturally stood in a contrastive relationship.

As the data suggested, even ‘Managing ‘an Issue for Speaking’’ was inclined to some references, hence, was associated somehow with ‘Referring’. Addressing the hearer using various address/kin terms was found close to ‘Regulating’. It was formally close to ‘Exploring the Environment’ in that, on the surface, the phatic queries sounded like questions, but were not heuristic because the queries were hollow—seeking no information.

At the cross-functional level, ‘Exploring the Environment’ revealed cruxes/overlaps with ‘Referring’ in the sense of ‘aboutness’ or the topic during various kinds of asking or seeking and ‘Creating and Expressing Thought’ concerning information for the construction of knowledge/concepts. Notably, it was commonly investigated that ‘Exploring the Environment’ made one of the turns of an adjacency pair of ‘Exchanging Information’ in matters of creating and filling the information gap. At the sub-macro level, a close association was identified between ‘seeking more information’ of ‘Exploring the Environment’ and ‘seeking information’ of ‘Referring’. At the individual exponent level, the query “‘What’s the difference between ‘guarantee’ and ‘warrantee’?”, for instance, was potentially common to the micro sub-category ‘seeking

familiarity with objects/concepts’ of ‘Exploring the Environment’ and the theme type ‘talking about language’ of ‘Referring’.

‘Referring’ was found most complicatedly intertwined with all other macro functions investigated in this study, even, paradoxically, with ‘Managing an ‘Issue for Speaking’—both cross-functionally and intra-functionally. At the lower levels of analysis this macro function shared some common topics (categories, sub-categories and sub-sub-categories). ‘Seeking information’ and ‘giving information’, were common to ‘Exchanging Information’ as well, the former being very closely associated with a sub-micro category of ‘Exploring the Environment’, although they constituted categories at different levels under these functions. The sub-micro functional category ‘giving information’ also shared much with ‘calling for transactions’, a sub-macro category under ‘Regulating’. Likewise, the sub-micro category ‘talking about/imagining’ was closely associated with ‘creating a verbal image’, a sub-macro category under ‘Creating and Expressing Thought’; ‘narrating the past’ (sub-micro) with ‘recalling the past memory’, another sub-macro category of ‘Creating and Expressing Thought’. ‘Reporting/commenting on observation’, a sub-micro category, was close to the sub-macro category ‘judging from observation’ of ‘Judging and Assessing’.

Some relationships were also explored at the level of theme types and the individual exponents. ‘Defining objects’ and ‘familiarizing objects with words or their names’, ‘telling what an object is called’ had a common bearing with both theme type 1 (‘people and things as a reference’) and theme type 2 (‘language as a reference’). At the level of individual exponents, for example, the utterances ‘I personally have no custom of repeating *namaskar* next time, if one does not return the *namaskar*’ could be

interpreted as having been distributed to ‘expressing personal views about language use’ and ‘identifying oneself in terms of one’s language habit’, both being the micro functional sub-categories of theme type 2. Similarly, the utterance ‘[That is] called *pirka*’ could belong to ‘defining objects/concepts’ and ‘familiarizing objects with words/names’ which were different micro functional sub-categories under theme types 2 and 3 respectively.

At the macro thematic level, ‘Regulating’ was basically associated with ‘Referring’ in the sense of topic-centricity; ‘Expressing Emotions’ in matters of regulating personal emotions; ‘Creating and Expressing Thought’ regarding self-regulation ; ‘Exploring the Environment’ regarding making queries; ‘Making/Letting Something Happen’ in regard of getting things done; and ‘Managing ‘an Issue for Speaking’’ concerning reciprocal contact. At the lower levels, ‘seeking confirmation’ was a sub-macro category of ‘Referring’ but a sub-micro category of ‘Regulating’. Similarly, ‘concentrating/calculating’ was in a very close association with ‘speaking thoughts aloud’, a sub-category under ‘Creating and Expressing Thought’. The sub-micro function ‘threatening/challenging/alerting/cautioning’ was in a very close relationship with ‘debating’, a micro function under ‘Expressing Emotions’, and, meantime, ‘setting an onset for conflict’, a sub-macro function under ‘Making/Letting Something Happen’. Likewise, ‘comforting oneself psychologically’ closely overlapped with the sub-macro function ‘connecting people’ of ‘Managing ‘an Issue for Speaking’’. At the individual exponent level, the utterance ‘The black [one] is also right’, for example, might serve both ‘recommending’ of ‘Regulating’ and ‘judging goods’ of ‘Judging and Assessing’ unless interpreted in a given context.

Besides the above, the miscellaneous highlights of the BSON data explored in this chapter are presented as follows.

- i. The data also showed the possibility of referential-heuristic versus non-referential heuristic functional categories.
- ii. Considering the sites and hubs, short, single or multi-word forms or even verbless sentences/queries were commonly observed in the transportation sector, more specifically inside the bus (e. g. Text 16), at bus counters (e. g. Texts 47, 133), and in busy canteens (e. g. Texts 95, 129, 140). Yet, engaged discourses and even ‘cluttered’ conversations were commonly found (e. g. Texts 104, 119).
- iii. It was typically found that inquiring whether the hearer has had a meal/tea, etc. and inviting home were customarily oriented to maintaining formality of socializing in the Newar community of Kathmandu.
- iv. A systematic trend was identified within the sub-micro functional category ‘bargaining and negotiating’: asking for the price (by the buyer) →beating down (by the buyer) →sustaining the price (by the seller)→discounting→signaling negotiation (by the buyer or the seller) → negotiating the price (by the seller and the buyer) →transacting.
- v. The sound-like utterance /e/ (often lengthened) was a very common form used for showing understanding.
- vi. Non-verbal gestures were commonly found for creating and expressing thought, particularly while calculating.
- vii. Politeness was expressed mainly through kin terms (elder/younger brother/sister, uncle, *babu*, and grandpa), emphatic particles, and high honorifics were also used

as an indication of being superordinate to the hearer and, conversely, low honorifics were used as a symbol of subordination to the hearer. Such honorifics were expressed mainly through varied forms of pronouns, verbs and kin terms as vocatives. Similarly, the low honorific was also indicated by the form '*oi*' used as a vocative.

- viii. The association of all the other functions with 'Referring' suggests that the topic provides a basis for almost every kind of interaction in BSON—the speakers most often 'talked about' rather than simply 'talked'.

Chapter 4: Post-analysis Induction

This chapter is devoted to introducing the significant investigations inducted from the analysis of the data. The major investigations thus generated are a framework of functional data analysis elucidating various levels and categories of BSON functions and strategies as a hierarchy, dimensions of form-function relationship and types of functional compatibility.

A Framework of Functional Data Analysis

Partly based on my generalized concepts of the English-based communicative functions of language and partly as projected by the nature of the BSON data, I derived an integrated framework of macro language functions (Figure 2) remaining at the top of all other functional categories in the hierarchy. Those macro functions were treated as the themes in Chapter 3. After visiting and re-visiting the transcribed field-based BSON data, I could observe how the data were patterned at various functional and conceptual levels as a hierarchy. Deriving from the data, I developed a comprehensive framework and applied it to their analysis.

My profound examination of the BSON data has also resulted in some further insights into the nature of form-function relationships existing at various inter-functional as well as intra-functional dimensions. This section is devoted to the introduction to these new investigations grounded in the BSON data.

The hierarchy of functions: Levels, categories and strategies. The analysis of the BSON data has positioned me to propose five levels of function as a channel: macro functions, sub-macro functions, micro functions, sub-micro functions, ultimate functions and individual exponents. Of those six levels, three are obligatory: macro, sub-macro and

individual. They constitute the core of functional analysis. Besides these, micro, sub-micro and ultimate functions are non-obligatory because in not all circumstances do they necessarily occur.

The macro function remains at the top of the hierarchy. It exists as a theoretical abstraction and is thematic, broad, covert and general. The twelve macro functions investigated in this study (Figure 2) have been influenced by my conceptual back up of English-based language functions and have mostly been represented by the gerund, thereby recognizing oral language-in-use as a process as well as action.

The sub-macro function is covert, so not fully concrete or visible but semi-general, hence it is more specific than the macro function. ‘Socializing’, for example, is one of the sub-macro functions of ‘Managing ‘an Issue for Speaking’’ (Function 9).

The micro function, which may or may not occur in the given speech context, is even more specific than the sub-macro function. Although it is not fully concrete or visible, it is outwardly realizable in context. Greeting, making a phatic query etc. are some examples of micro functions under the macro function ‘Managing ‘an Issue for Speaking’’ (Function 9).

The ultimate function is covert, deeply inherent in the corresponding strategy, so indirectly implied but may well be inferred in context by the hearer/observer. Remaining unexpressed within the speaker’s utterance(s), it consistently manifests itself with a strategy. The hearer/observer realizes it by assessing the utterance in the given context or its consequence(s): what the speaker does or does not do in relation to what he/she says.

The individual exponent, which remains at the bottom of the hierarchy, is a concrete linguistic exponent, or a ‘token’ as Zhu (2014) calls it. Hence, it is the ultimate

outlet in the hierarchy of functions, the actually employed utterance, thus serves as the real tool or device for expression. Therefore, it is an audible or visible exponent remaining external to the speaker. The phatic query ‘How is your news?’ is an example from the data.

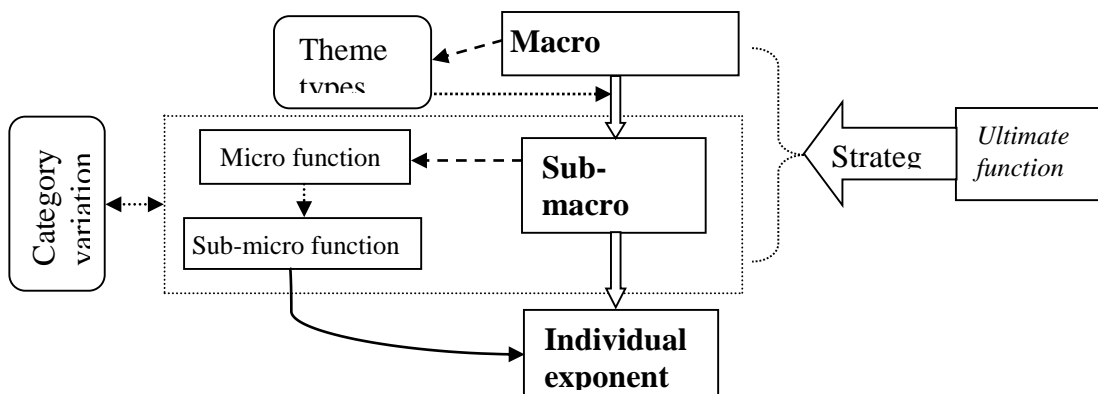


Figure 15. Levels of language functions in a hierarchical taxonomy.

As the BSON data suggest, besides the functional levels, there are four intervening agents which need to be treated while analyzing functional data in linguistics: theme type, category variation, category and strategy. A category in this research is conceptualized as a group or class of data contrasting in some way with another. As indicated by the data, it is theoretically possible that conceptual variations may occur at any level of functional analysis. I have termed them theme types if they occur just below the macro functional theme in the hierarchy, and category variations if they appear at the rest of the levels and treated them as a level in its own right. General phatic queries (e. g. ‘Are you fine?’) and business-specific phatic queries (e. g. ‘How about the trade and transactions?’), for example, both belong to ‘Managing ‘an Issue for Speaking’ (Function 9).

A strategy, on the other hand, is a particular tactic, which on the surface resembles a micro function but is interpretable as a technique which carries the speaker's

ultimate intention of using the exponent, rather than the immediate purpose of using it. An example would be that a buyer expresses surprise (here, an immediate tactic) at the price as a strategy of bargaining (here, ultimate purpose or function). In contrast with an ultimate function, a strategy can be drawn using such a test frame as follows (Table 4).

Table 5. *A Test-frame for Extracting a Strategy*

Ultimate function	Strategy
... <i>ing</i> can be done by	... <i>ing</i> .
... <i>ing</i> is often achieved by	... <i>ing</i> + <i>noun phrase</i> .

Using the test frame, one can generate such strategies as the following.

- i. Bargaining can [sometimes] be done by *blaming* [on the goods].
- ii. Creating an artistic effect is often achieved by *using a rhyme*.

In example (i), ‘bargaining’ is the ultimate function manifested outwardly as *blaming* and, in example (ii), *using a rhyme* is a strategy used ultimately to achieve ‘creating an artistic effect’.

Dimensions of form-function relationship. The notion of form-function relations is one of the well-articulated concepts in linguistic functionalism. The stereotypical proposition of such relations is that a single linguistic form can serve a number of communicative functions, and in opposition, a number of forms can potentially be associated with a single communicative form (Criper & Widdoson, 1974; Salager-Meyer, 1994). The proposition has two basic dimensions: i) one form, many functions, and (ii) many forms, one function. Yet the assumption underlying the proposition is that the actually used utterance, or exponent, serves a single form at a time although, at other times, it may serve other functions. However, this assumption has proved inadequate for a comprehensive explanation of the BSON data. A third dimension

can be identified from them: sometimes, a form simultaneously inherits two or more functions in a single context of use just as sometimes a single bullet hits more than just one target. In line with the explorations from the BSON data, I further elaborate these dimensions under three headings: multiplicity of functions, multiplicity of forms, and functional embedding.

Multiplicity of functions. The first proposition states that one linguistic form can alternatively express more than just one communicative function (Figure 16). More simply, a single form can be associated with various functions at different times or contexts. I call this tendency multiplicity of functions.

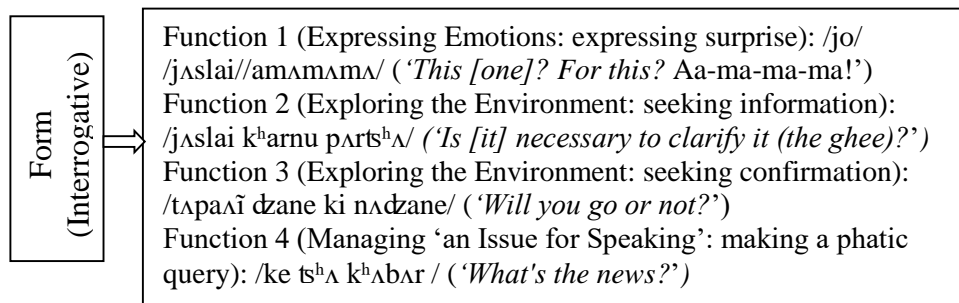


Figure 16. Association of a single form with multiple functions (in different contexts).

In this illustration, four different functions are associated with a single interrogative form which, by a general rule, is reserved for asking or making queries.

Multiplicity of forms. Contrary to the multiplicity of functions, a tendency is commonly observed, in which a single communicative function may alternatively be associated with more than one linguistic form. I call this tendency multiplicity of forms.

Figure 17 illustrates this.

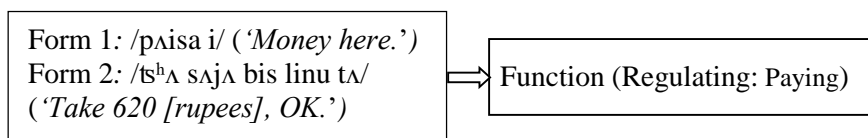


Figure 17. Association of alternative multiple forms with a single function.

As Figure 17 illustrates, the communicative function of paying can be expressed with different linguistic forms—in this example, the verbless sentence (1) and the imperative in companion with the discourse marker ‘OK’ (2).

Functional embedding. As observed in the BSON data, functional embedding, as I call it, is a tendency in which one linguistic form can simultaneously convey more than just one communicative function. In other words, in such a case at least two functions are concomitantly in action as illustrated in Figure 18.

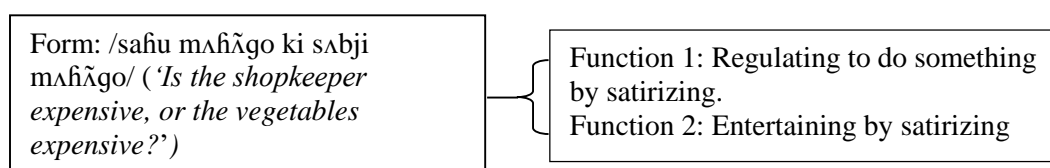


Figure 18. Simultaneous association of multiple functions with a single form.

Figure 18 indicates a possibility that a given exponent can convey two (or more) functions in a single use. An example would be satirizing, where functional categories—entertaining and regulating someone's activity—are concomitantly in action. Consequently, such a functional usage also likely makes simultaneous reflections on differing macro functions, here, ‘Regulating’ (Function 12) and ‘Creating Entertainment’ (Function 4) respectively. Although Criper and Widdoson (1974) signalled toward this concept when they remarked, “Most acts of speech combine more than one function” (p.179) they did not treat it sufficiently. In addition to the other two kinds of form-function relation, the BSON data reveal evidence of this tendency of association.

Compatibility of functions. Probing into the data, it could be observed that a certain functional element might fit more than just one function and/or functional category (Figure 15). I call this notion the compatibility of functions. In different words, compatibility of functions is a form of cross-pollination between the functions of the

same or different levels within a functional channel or across more than one channel. As the data evince, broadly two kinds of compatibility can be observed: inter-functional and intra-functional. They have been elaborated in the texts that follow.

Inter-functional compatibility. As the data show, a functional element from one hierarchical channel may be compatible at any level in a different hierarchical channel. I call this tendency inter-functional compatibility. Two kinds of such compatibility could be observed: inter-level compatibility and inter cross-level compatibility.

Inter-level compatibility. This is a tendency whereby a function of any level in the hierarchical channel of functions shows its ability to combine itself with another of the same level from a different hierarchical channel. For example, although ‘aboutness’ (topic-centricity) is a defining characteristic of the macro function ‘Referring’ (Function 11) this characteristic is somehow common to all other macro functions. Figure 19 for instance, represents this type of compatibility of ‘Referring’ with the rest of the macro functions.

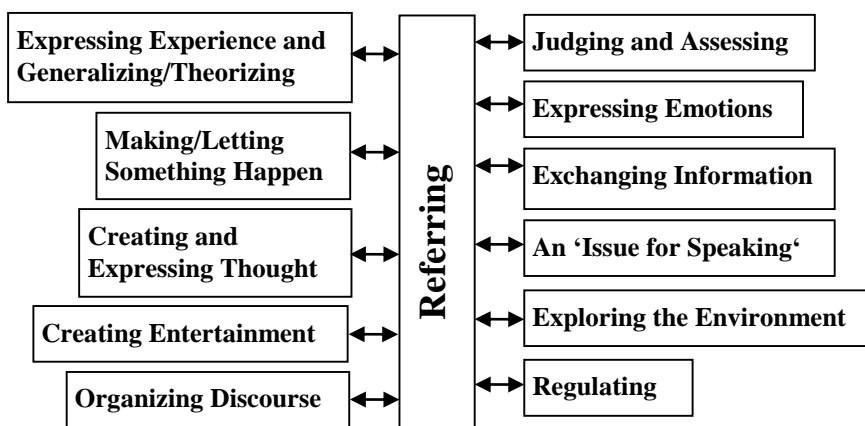


Figure 19. Compatibility of ‘Referring’ with other functions.

Inter cross-level compatibility. I propose the concept of inter cross-level compatibility to refer to the ability of a functional element to fit more than one level of analysis belonging to different hierarchical channels as displayed in Figure 20.

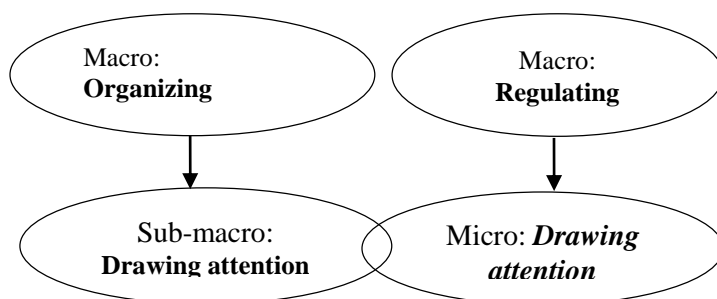


Figure 20. Compatibility between a sub-macro and a micro function belonging to different macro functions.

To illustrate from the data, “Well, listen, OK” was used for drawing/attracting attention, which is a sub-macro function in the hierarchical channel of ‘Organizing Discourse’ (Function 5) and a micro function under ‘Regulating’ (Function 12).

Intra-functional compatibility. Intra functional compatibility is a tendency in which the compatibility remains within the same functional hierarchical channel. Two types of intra-functional compatibility can be observed: intra-level and intra cross-level.

Intra-level compatibility. When compatibility is observed across various lower level functions belonging to the same categorical level in the same hierarchical channel, I refer to this tendency as intra-level compatibility. It is illustrated in Figure 21.

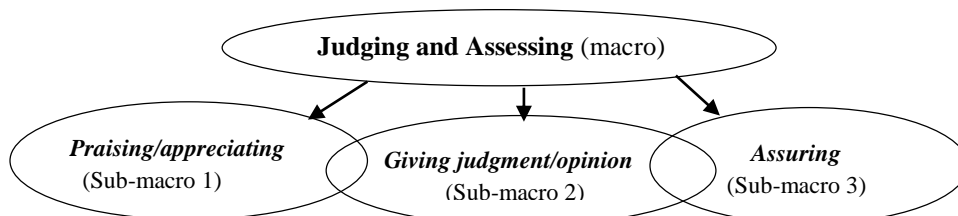


Figure 21. Compatibility between three sub-macro functions under ‘Judging and Assessing’.

An illustration of this concept comes from the exponent, “It is a fine thing younger sister, you see”. The exponent, which was uttered by a seller (S), can have more than a single interpretation even in the natural context of the utterance such as, ‘praising/

appreciating’, ‘giving judgment/opinion’ and ‘assuring’, which are three different sub-macro functions under the macro function ‘Judging and Assessing’.

Intra cross-level compatibility. I conceptualize the ability of a functional element to fit more than one level of analysis within the same hierarchical channel as intra cross-level compatibility. As clarified by Figure 22, it exists when the compatible functional levels are not in parallel within the hierarchical channel to which they belong.

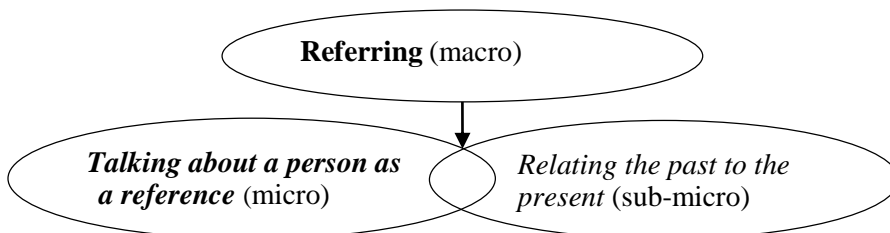


Figure 22. Compatibility between sub-macro and micro functions.

The micro function ‘talking about a person as a reference’ and the sub-micro function ‘relating the past to the present’, both belonging to the macro function ‘Referring’, may overlap well in some respect. Hence, for instance, the individual exponent “Our Sir used to say so while teaching, you see” can fit both of them depending on the context of use.

Chapter Summary

Ordered on the basis of abstractness, six functional levels in a hierarchical channel were used to address the patterns of the BSON data: macro, sub-macro, micro, sub-micro, ultimate and individual exponent. The macro, sub-macro and individual exponent levels are obligatory, and the micro, sub-micro and ultimate functions are non-obligatory. The hierarchical channel may extend to any theme types and/or category variations occurring in the data. The ultimate function, which is inferable only in context, optionally may

reside deep in the exponent and manifest in the form of a strategy. A strategy outwardly manifests itself, thereby involving an ultimate function in the deep.

Some generalizations also concern form-function relations. The conventional proposition relating the multiplicity of both forms and of functions has proven inadequate in this study. This inadequacy can be fulfilled by the concept of 'functional embedding' which suggests that a given exponent can convey at least two functions in a single use.

The concept of the compatibility of functions represents that functional elements fit more than one level in the hierarchical channel. A category belonging to one channel may also be compatible with another which remains at the same level, below or above in the channel. In this research, broadly, two types of compatibility were identified, namely, inter-functional and intra functional compatibilities.

Chapter 5: Discussion

In Chapter 3, the macro functional themes were coded and represented in the gerundial form in consideration with the process-and-action oriented nature of the data. In this chapter, I first re-code those functional themes in the light of the terms explored from the existing literature which was delayed until the analytic treatment of the data. Then I discuss each of the themes against the findings from the literature, subsequently reflecting myself as the researcher discussing the limitations of the research and finally indicating the future directions.

Re-coding the Functional Themes

A thorough survey of the existing literature figures out a total of 102 language functions, including functions of various levels and categories as this study recognizes. In this section, with a view to avoiding ‘reinventing the wheel’ I re-code the functional themes in the light of the terminology and concepts already available in the relevant literature. The newly coded functions of BSON are displayed in Figure 23.

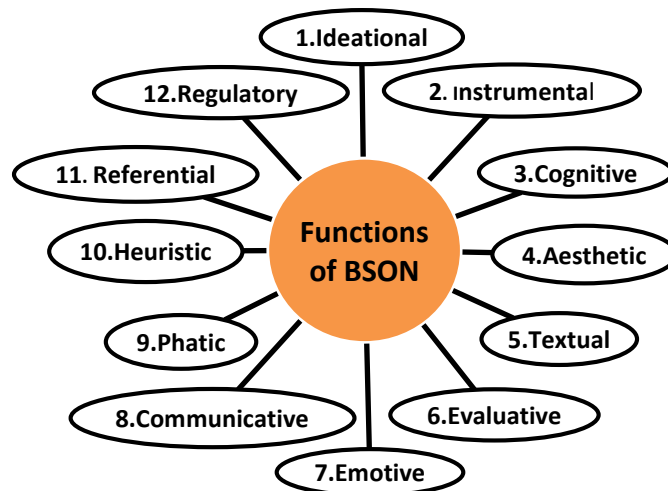


Figure 23. Functions of BSON (re-coded).

The newly coded themes are: Ideational, Instrumental, Cognitive, Aesthetic, Textual, Evaluative, Emotive, Communicative, Phatic, Heuristic, Referential and Regulatory (Figure 23). Each of the themes has been discussed as a separate heading in the texts that follow.

The Ideational function. The term ‘ideational’ has been borrowed from Halliday (n. d., as cited in Keenan, 1975) to re-code the previously coded functional theme ‘Expressing Experience and Generalizing/Theorizing’ (Chapter 3). Referring to Halliday, Keenan mentions that language is used, specifically by adults, to encode experience. Matthiessen's (2012) spirit in remarking that humans “construe their experience through language” (p. 440) also represents a similar vein.

In this study, the BSON data which reflected the speaker’s perceptions and experience were organized under this functional theme. In a more specific manner than the literature has treated, four sub-micro functional categories relating to experience were identified in the BSON data: ‘stating general experience’, ‘imparting personal views’, ‘generalizing/theorizing’ and ‘reflecting’. Thus, by contrast, the present study has typically explored these categories from business related professional, rather than general, experience.

The Instrumental function. Literature in functional linguistics maintains that humans use language as a means of getting things done, so Halliday (n. d., as mentioned in Keenan, 1975) uses the term ‘instrumental’ in which particularly children use language to satisfy their mental needs. Following Halliday, the earlier code ‘Making/ Letting Something Happen’ (Chapter 3) has been re-coded as the ‘Instrumental function’.

Varying and different terms seem to have been employed to refer to the idea of the instrumental use of language. For example, Firth (1973) considers language as a force which connects a person between family, religion, occupation, country, etc. Similarly, language has also been identified as a means of categorizing people—sometimes with exclusionary and stigmatizing effects (Weerd, 2019). The BSON data also evince that language unifies people as a professional community. Similarly, language has also been considered as a means of satisfying material needs (Halliday, n. d., as mentioned in Keenan, 1975). Likewise, not only does language serve as a vital instrument for making social relationships (Robinson, 2003) but also as a cause of social conflict and separation (Ward, 2010). On the other hand, language is used for the integrative purpose (Chanturidze, 2018) and also sometimes exploited as a means of escapism and conformity to norms (Robinson, 2003). Similarly, as the literature indicates, it is also used for the expression of identity (Crystal, 2007).

In the literature, the ‘instrumental’ has been used in a more general sense of expressing identity as in Chanturize's (2018) sense of ‘integrative’, Crystal's (2007) sense of ‘identity’ (as in Text 10) and Ward's (2010) finding of conflict sometimes leading to separation than the ones treated in this study (as in Text 11). Robinson's (2003) sense of escapism seems to be quite close to escaping transactions politely (Text 5). The BSON data served conflict (as in Text 10) and professional identity, albeit for achieving more specific as well as immediate consequences. In this study, the notion of identity was found to be associated around business—either as professionals or as buyers—and the conflict was not very long-lasting and intense, unlike leading to ‘separation’ in Ward's (2010) sense. This study has explored more than those existing in the literature, which are

accepting an escape politely (Text 6), accepting sarcastically (Text 7), calming (Text 8) and prevaricating (Text 9). As it stands out, these functions are somehow explicable in Halliday's sense of achieving needs.

The Cognitive function. Thinkers, writers and researchers are found to have worked considerably on the relationship between the mental functioning and language, though the term 'cognitive function' has apparently been used in the literature of language functions by Curruthers (2003) who proposes that "language is involved in human thinking...the medium of all human conceptual thinking" (p. 657). Now, in this section, I substitute the early code 'Creating and Expressing Thought' (Chapter 3) with the term, 'cognitive function'.

The BSON data showed their association with the functioning of the human brain, particularly memory, processing, storing and expression aspects of information and/or thought while sequencing ideas, speaking thoughts aloud, recalling and reminding, creating mental images, showing understanding and showing the absence of knowledge. Hence, Crystal's (2007) idea of language as an 'instrument of thought' precisely resembles the central essence of this function. Similarly, the functional category 'speaking thoughts aloud' as in speaking to the self (e. g. Text 12) closely resembles the idea of the 'inner speech' (Vygotsky, 1962 [1934]) by which he means "thought connected with words" (p. 149), and self-regulation as a useful 'learning skill' linked with will-power, emotional regulation, thinking and attention (Gorgoz & Tican, 2020) is further justified. 'Sequencing ideas' is only slightly similar to 'rational inquiry and exposition' (Wilkins, 1976) in the sense of 'rational' but unlike the former, it involves 'inquiry', which is the key concern of the Heuristic function in this research, and also

bears partial similarity with the ‘personal function’ (Finocchairo, n. d., as mentioned in Finocchairo & Brumfit, 1983) which suggests that language is used for clarifying and arranging one's ideas and expressing thoughts.

Although Robinson's (2003) explanation of ‘regulation of the self’ involving ‘talking to oneself’ and ‘soliloquizing’, seems closer to this function, it is concerned with the Regulatory function as defined by this study. On the other hand, although the idea of ‘language for developing thought’ (in children) (Isaacs & Isaacs, 1929-1974, as reported in Smith, 1984) seems to be within the scope of this function, there was no evidence in support of their claim in this research, perhaps because, as a limitation, no child's language was included in the BSON data and because the settings were different—the Isaacses' was a school environment comprising school children as participants unlike the business settings comprising adult sellers and buyers in this study.

Although the functional category ‘showing the absence of knowledge’ appears partially similar to Matryek's (1983) category ‘showing a limit of knowledge’, a micro-like function designed for language practice, the categories ‘recalling and reminding’ and ‘creating mental images’ treated in this research are total gaps in the literature.

The Aesthetic function. This macro function is re-coded in replacement of the earlier coded macro function ‘Creating Entertainment’ (Chapter 3) to recognize the term ‘esthetic function’ used by Isenberg (1949) to refer to his proposition that language is aesthetic but not necessarily a fully sensuous object.

Aesthetic elements were legion in the BSON talks. The buyer's recall of the past (Text 21) is very close to the concept of ‘discursus’, that is, “a displacement of attention from the given object to not yet given” (Isenberg, 1949, p. 9) although, naturally, the

BSON data did not bear any evidence in favor of the discussion of literary genres such as poetry, stories or plays as part of the ‘imaginative’ function (Finocchairo, n. d., as mentioned in Finocchairo & Brumfit, 1983). Figures of speech such as paradox, metaphor, simile, rhyme, overstatement, repartee, and fun and wit were commonly found in the data. These strategies contributed much in general to the ‘poetic taste’ (Jakobson, 1973) of the oral language-in-use and in particular rhyme stood out as ‘the power of sound’ (Crystal, 2007). Similarly, the data also supported Holmes' (2008) claim that poetic utterances focus on aesthetic features of language.

The Aesthetic as a BSON function contradicts with the generally articulated belief that business language is far from being ‘flowery and subjective’ (Bennie, 2009). The findings under this function suggest that even oral language in the business setting is employed largely for entertainment and that literature remains at the tongue tips of the so-called lay people.

The Textual function. ‘Textual function’ is a commonly used term in the literature of functional linguistics and has been used in this research to re-code the earlier functional theme ‘Organizing Discourse’ (Chapter 3). In this research it has been employed to represent the functional nature of the BSON data in which language was used to construct the sequential interconnectedness of sentences or utterances within the text, chiefly such as linking information to context, shifting it, sequencing messages carefully, drawing attention to the forthcoming text and cutting the text short.

The relevant literature overtly or covertly suggests towards the being of the textual function of language. Halliday (2009) maintains that the textual (meta)function maps the other (meta)functions (‘ideational’ and ‘interpersonal’) on to the context in

which meanings are being exchanged. Elsewhere, he also observes that language is used to tie information to linguistic and non-linguistic context (Halliday, n. d., as mentioned in Keenan, 1975). Also in the present research, some data concerned relating information to the previous linguistic context (e. g. Text 26 and 27). As Hickey (2009) finds, in formal contexts such as classroom instruction we use language as discourse for topic management, activity transition, attention getter, action initiator, sequence prefacer, a signal of contrast or dissent with the preceding utterance, etc. Although this research was primarily set in the informal contexts of business (or around it) the features of the data (e. g. Texts 29-32) were largely congruent with Hickey's findings. Similarly, Criper and Widdowson's (1974) view that this function (which they also call 'contextual') represents that an utterance may focus on the setting by displacing it nearer or farther.

That by using language, typically the writing mode, we can also record facts and store information for use in the future (Crystal, 2007) did not match well with the results of this research. In the similar vein, Morley's (2017) model of referring to sources, describing methods, reporting results, etc. were also missing in the data. In both of these cases, references are from writing in general and academic writing respectively. These purposes were most likely missing in the present research because, as a limitation, it excluded writing from its scope. Notably, the functional category 'cutting short' (Text 33) stands out typical of the present research.

The Evaluative function. The relevant literature provides some clues to what I labelled as 'Judging and Assessing' in Chapter 3. As the literature indicates, language provides us with a way to an exercise of judgment, an 'act' which Austin (1973) calls 'verdictives'. For Halliday (n. d., mentioned in Keenan, 1975) language is used to express

propositions, a concept he terms ‘representational’. As Wilkins (1976) remarks, language is used for judgment and evaluation, that is, ‘a category dealing with assessments and the subsequent expression of those assessments’. In fact, Austin’s (1973) proposal of ‘verdictives’ meaning ‘an exercise of judgment’ seems to approximate the present theme. Now, I logically employ the term ‘Evaluative function’ to replace the previously coded functional theme ‘Judging and Assessing’ to cover the essence that, using statements, the interlocutors in this study expressed their opinions or judgment to evaluate people, things, activities, phenomena, etc.

The ‘Evaluative function’, as it is envisioned in this research, compensates the inadequacy remaining in the literature by including within its scope such functions as ‘passing judgmental information’ (recommending/suggesting, advertising, convincing), ‘praising/appreciating’, ‘judging from observation’, ‘giving judgment/opinions’ and ‘assuring’—all inherited by the BSON data.

The Emotive function. The relevant literature evinces that language is sometimes used as a means of emotional outpourings when speakers try to get rid of stress (Crystal, 2007) through expressive utterances. The ‘emotive’ (also called ‘expressive’) function is one which focuses on the addresser and is chiefly an expression of his/her personal attitudes (Criper & Widdowson, 1974; Jakobson, 1973). Likewise, language is used for expressing fantasies, wishes, feelings, fear and anxieties (Isaacs & Isaacs, 1930-1974, as mentioned in Smith, 1984). For Wilkins (1976), ‘personal emotions’ are a category expressing the speaker's emotional relations to events and people. Likewise, Halliday (n. d. as mentioned in Keenan, 1975) used the term ‘emotive’ to refer to fantasy and play as part of children's personal and social needs. In this research this term has been employed

to re-code the earlier code ‘Expressing Emotions’ (Chapter 3) which deals with the BSON data associated in some way with the use of language for the expression of emotion such as reacting emotionally (e. g., debating, expressing irritation/annoyance and arguing), releasing mental stress, expressing attitudes and thought—both real and simulated—emotionally).

Probing into the relevant literature, the notion included in this functional theme can be in partial resemblance with some others. The closest of them are ‘commissives’, (Austin, 1973), a speech act depicting the adoption of an attitude, ‘conative’ (Jakobson, 1973), or an addresser-focused function, ‘performative utterances’ such as bet and promise (Robinson, 2002), ‘emotional expression’ (Crystal, 2007) or language as a means of emotional outpourings, thus, for getting rid of nervous energy, and Holmes' (2008) broader classification as the ‘affective function’, a function employed to express feelings. Holmes also observes that expressive utterances express the speaker's feelings. Similarly, this function shares somehow in common with ‘personal emotions’ (Wilkins, 1976) representing the speaker's emotional relations to events and people, and ‘expression of states’ (Robinson, 2002) referring to involuntary exclaiming and swearing.

In addition, the Isaacs (1929-1974, as mentioned by Smith, 1984) also worked on the emotive aspect of language in children and established that it is used by children for expressing fantasies, wishes, fear and anxieties. However, no BSON data seems in relation to the finding of the Isaacs probably because no child was a participant in this research. In the same line, ‘expressing and finding out intellectual attitudes’, one of Wilkins' (1976) acts needed for verbal communication, also partially contradicts with this

function because ‘finding out’ is the central concern of the Heuristic function in this research.

The Communicative function. In the literature, the term ‘communicative function’ is most often found to be employed to cover a more general rather than specific sense of language function. For example, Lee, Choi, and Marqués-Pascual (2016) use the term in the sense of developing ‘pragmatic competence’ by the use of speech acts and even include imaginary role play in the communicative function. However, while analyzing the data I recognized that, as Crystal (2007) remarks, ‘to communicate our ideas’ is one of the functions of language, though this is not the only language function. Yet, to their credit, I borrow the term ‘Communicative function’ to re-code the earlier coded functional theme ‘Exchanging Information’ (Chapter 3). In this research, ‘Communicative function’, unlike in the literature, stands clearly on three criteria, namely, an information gap, fairly equal and balanced roles of the interlocutors, and an obligatory presence of the speaker(s) and hearer(s). Those data which showed an active participation of both parties in the communication process such as in exchanging information, expressing feelings, bargaining and exposing oneself to others were treated as belonging to this function.

Nonetheless, some proponents seem to have covered the essence of the ‘Communicative function’ without using the term itself. Wilkins' (1976) concept of ‘argument’ relates to the exchange of information and views. As Finocchiaro (n. d., as mentioned in Finocchiaro & Brumfit, 1983) observes, we use language for clarifying or arranging our ideas and expressing our thoughts or feelings. According to Austin (1973), we expose ourselves to others to clarify our reasons, arguments and communications. In

the same way, we also pass our statements, arguments, reports, memories, ideas, analysis, synthesis, techniques of problem solving, etc. to the receiver(s) (Robinson, 2003).

Therefore, this function serves as an investment of communication between human beings (Hengeveld & Lachlan, 2008, as mentioned in Su, 2015).

Three of the micro functions ‘justifying’, ‘giving reasons/arguments’ and ‘explaining/clarifying’ are closer to Austin's (1973) concept of ‘expositives’, a speech act suggesting the clarification of reasons and arguments. Similarly, one of the language acts needed for verbal communication ‘imparting and seeking factual information’ proposed by van Ek and two of the micro functions ‘taking information’ and ‘giving information’ are partially similar because in this study, as an attempt to be more specific, these contrastive micro functions were treated separately, unlike in van Ek's proposal, and also in that ‘seeking information’ also overlaps with the ‘Heuristic function’ in this study. Likewise, these micro functions slightly approximate Wilkins' (1976) ‘argument, exchange of information and views’ proposed as one of the “six kinds of things we do with language” (p. 44). Notably, van Ek's and Wilkins' classifications are pedagogically biased and integrated rather than the results of an empirical and independent study. Robinson's (2003) proposal of ‘representation’ also vaguely resembles the ‘Communicative function’ conceived in this study. He includes multiple micro-like functions in this category: statements, arguments, reports, memories, ideas, problem-solving, analysis and synthesis. Of these functions, ‘arguments’, ‘problem solving’, ‘analysis’ and ‘synthesis’ are closest to the essence of this study but the data comprised no evidence relating ‘problem solving’, ‘analysis’ and ‘synthesis’.

Although Bennie (2009) points out some functions of language in the business context, namely, ‘to pass on information’, ‘to make or answer a comment’ and ‘to explain or clarify a situation’. The first one fully captures the essence of this function but the latter two are also likely interpretable as having a feature of the ‘Referential function’ as regards this study.

Some of the explorations under this function were typical of BSON, not shared at all by the extant literature. Those were the micro functions associated with bargaining (beating down, sustaining, negotiating prices) and different kinds of mental expressions (expressing needs, likes/preference, dislikes, agreement/acceptance, disagreement/denial/rejection and doubt/disbelief and satisfaction). Indeed, these micro level expressions seem to overlap with the ‘Cognitive function’ discussed above but differ in that the data treated under the ‘Communicative function’ were more communicatively, rather than cognitively, oriented.

The Phatic function. The literature in functional linguistics indicates that the ‘phatic’ is a well-articulated term referring mainly to ritualized expressions used basically for socialization rather than carrying contents. In this chapter, the ‘Phatic function’ has been used to replace the previously coded functional theme ‘Managing ‘an Issue for Speaking’’ (Chapter 3).

To probe into the literature, Halliday (1989) has treated this function under the term ‘interpersonal’. It is an addressee-based language function (Jakobson, 1973) and suggests that language is also employed for establishing contact between interlocutors for rapport building between them rather than carrying any content or message. Identified with ritual exchanges such as about health or weather, language is used for social

interaction (Crystal, 2007). As can be observed, language is commonly used as a device to signal friendship, or at least lack of enmity between them (Malinowski, 1923). Thus, it is often used to open up a psychological channel of communication between the addresser and the addressee (Criper and Widdowson, 1974), and for encounter regulation (Robinson, 2003). It suggests that language is a means of expressing solidarity and empathy with others (Holmes, 2008) and to maintain and sustain various social relationships (Halliday, as mentioned in Keenan, 1975; Wilkins, 1976).

Consistent with the literature, forms of greeting, salutation and farewell were also employed for similar purposes in the BSON data. Commenting on and asking about others' activities, health and news were also commonly explored from the data. These strategies were ultimately associated with some kind of socialization as indicated in the literature—be that general or in business. Secondly, as special features of the Nepali language culture, greetings and farewell were found in companion with address terms used as a technique of politeness. Asking whether the speaking partner has had a meal/tea, etc. and inviting home as a phatic system (e. g., Text 71) was a typical instance grounded in the Newar community in Kathmandu.

The present research expands the scope of the Phatic function. Some data in this research were seemingly like non-phatic from the perspective of the extant literature in that they, on the surface, carried content. Yet they were coded under the Phatic function because, evident from context, they were meant for formality rather than carrying any content. In Text 79, for example, both of the parties—the Road Festival Management Committee members and S—knew that they were not going to carry out any transactions, yet they held a conversation which linguistically had contents and references though from

the context it comes out that the conversation was a feigning talk. Secondly, it would not always hold true that the expressions which are labelled as phatic in the literature carry no content or reference. For example, the exponent ‘How is your news?’ from the data carries a reference of ‘news’ but was still treated as a ‘phatic query’ in this research because it was basically used as ‘Managing ‘an Issue for Speaking’’ or for formality. Thus, this research regarded such data to have fallen under the Phatic.

The Heuristic function. The previously coded macro function ‘Exploring the Environment’ (Chapter 3) bears some resemblance with Halliday's (n. d., as cited in Keenan, 1975) concept of ‘Heuristic function’ describing that language is used to investigate the speaker's environment, particularly as used by children. Following him, I re-code the previously named functional theme ‘Exploring the Environment’ (Chapter 3) as the ‘Heuristic function’. Consistent with Halliday's observation, the data in this study, too, reveal that people make queries as part of their personal and social needs. Similarly, the spirit of ‘asking to confirm’ treated in this study closely approximates Isaacs and Issacs' (1930-1974, as reported in Smith, 1984) conclusion that we—both adults and children—use language to explore and objectify facts and realities as a process of concept formulation. The data patterns in this study were also quite close to Robinson's (2003) proposal that this function is often realized as an inquiry or questioning.

As a gap, the heuristic queries identified in this study were found to have been oriented to objective as well as subjective information, so two distinct theme types were assigned accordingly. This research also indicates towards the potential of two varieties of queries, namely, referential versus non-referential category and referential-heuristic versus non-referential heuristic category.

The Referential function. ‘Referential’ is a commonly employed term in the literature to denote that language is used with something as a reference in mind and, thus, to provide some information (Holmes, 2008) about it. In line with this meaning, I re-code the early code ‘Referring’ (Chapter 3) with the term ‘Referential function’ to signify the topic-centricity or ‘aboutness’ of language use such as talking about or defining someone and/or something including language itself, commenting on language use, displacing time, talking about one's own or someone else's language habit, naming/familiarizing objects, and correcting and advising someone on a suitable form of language.

A number of linguists have adhered to the referential function of language. Halliday (n. d., as mentioned in Keenan, 1975) maintains that language is used to present a proposition of some kind. Similarly, as Jakobson (1973) observes, it relates to the context element of communication. Not only do we impart information using language but also seek it (van Ek, 1975). Although seeking information may depict a referential quality, it is more of a part of the Heuristic function in this research.

Sometimes, we speak with reference to language itself, a function which is often referred to as ‘metalanguage’ (Robinson, 2003), ‘metalinguistic’ (Criper and Widdowson, 1974; Holmes, 2008) and even ‘metalingual’ (Jakobson, 1973). Indeed, in Jakobson's (1973) term, the metalingual function is code-based. In contrast, this study regarded language as a ‘thing’, so merged the metalanguage/metalingual/metalinguistic categories into the Referential function. Likewise, the proposal of the ‘metapedagogic function’ or language as it is used for language teaching itself (Poudel, 2017) which has a somehow common bearing with Robinson's (2003) concept of instructional function, or language used for teaching (Robinson, 2003) were also treated within this function.

As bridging a gap in the extant literature, the present research has typically explored such referential categories as various forms of displacing time (Texts 117 and 118), expressing views about language use (Text 120), defining objects/ concepts, and identifying individuals (and self) in terms of their language habit(s) (Texts 121 and 122).

The Regulatory function. In light of the relevant literature, the earlier coded function ‘Regulating’ has been re-coded as the ‘Regulatory function’—borrowing from Duyne and Quierrer's (1972). So, Duyne and Quierrer's observation that language is also used to regulate others and self largely captures the essence of this function. The macro functional theme has been re-coded to address the BSON data patterns suggesting language as a means of regulating others, the self and the supernatural. Things, events and actions can also be regulated using language but, unlike human beings, they do not interact, nor do they respond to any language stimuli but they can be affected indirectly through human agents. Because of this distinction, regulating things has been excluded from this function and treated separately as the ‘Instrumental function’.

In the literature, this addressee-oriented function is known with a number of names. The sub-category ‘making the addressee do/not do something’ along with its sub-sub-categories (Texts 128-135) belonging to the theme type ‘other regulation’ treated in this research largely bears similarities with the directive or conative and suasion, whose purpose is to direct the addressee to do something (Criper &Widdowson, 1974; Jakobson, 1973; van Ek, 1975). Similarly, the data patterns presented under various sub-sub categories in Texts 136-144 carry the spirit of the proposal that utterances of this type influence the behavior, states or actions of others (Wilkins, 1976; Finocchairo 1983; Robinson, 2003). The category ‘influencing the addressee’ substantially resembles

Austin's (1973) category of 'exercitives' which means that language is employed for an assertion of influence whereas his concept of 'exercising of power' inherent in the same category is reflected in 'calming/settling someone's emotional reactions' (Text 141) which is also in line with Hickey's (2009) observation that language is used to mitigate admonishment, impatient directive, cajole, and offer rebukes etc.

Some of the findings of this study also contrast with the literature. Robinson (2003) suggests that language utterances are also sometimes used to regulate social relationships. However, in this research the corresponding utterances were used for regulating more of business relationships and less of social relationships while requesting/beating down prices politely (Text 147), convincing/assuring to buy/betting/lulling (Text 148), inviting (Text 149), and negotiating prices (Text 150).

A considerable part of the literature goes with the assumption that language is used basically for regulating the behavior of others, which is also true in this research. On top of that, a large portion of the BSON data showed patterns of regulating the self and the supernatural. In the literature, regulation of the self has often been treated under the emotive (expressive) function whereas the reference of the supernatural has been made part of the 'performative' or 'magical' function (Crystal 2007; Robinson 2003). In this research, the utterances having the reference of the supernatural indicated the regulatory properties, and so were treated as part of supernatural regulation. Thus, in this research the data were organized and interpreted under three overt theme types: other regulation, self-regulation and supernatural regulation.

To sum up the section, I reflect on the existing literature in this field. First, figuring out the language functions from the extant literature is problematic. A problem is what

Griffiee (2012) terms ‘the jingle-jangle fallacy’ meaning that “just because authors call things by the same name does not mean they are the same, and just because authors call things by different names does not mean they are different” (p. 49). Secondly, a great majority of the functions are view-laden, theoretically oriented with a minority of them being data-based, empirical ones. Even if some are data-based they are hardly comprehensive because they deal with too miniscule data such as Li (2005) who concludes on ‘voice in Chinese’ and Hickey (2009) whose report comes from a limited set of discourse markers of English code-switched by Irish medium preschool teachers. Another problematic tendency is about dealing with multiple functions as being a single one as in Lee, Choi and Marqués-Pascual (2016) who interpret emotive-like expressions as communicative. Fourthly, most of the works are either on language in general and only a few on oral business language. Unlike this study, some others are confined to language functions for children in the classroom context (e. g Isaacs & Isaacs, 1930-1974, as reported by Smith, 1984) . Unfortunately, hardly any of them are based on a comprehensive framework of functional data analysis—a gap that this study has bridged.

Major Outcomes and Achievements

The present research has generated some outcomes and achievements and bridged a number of gaps and inadequacies generally encountered in the related field. First, it has explored an unsearched area, BSON in use, and, hence, provided a corpus for its clientele. Secondly, it has derived the macro level functional themes (Figure 2), conceivable as the alphabet of BSON functions and extendable to the exploration of certain specific fields and potentially language functions in general. Thirdly, it has developed and applied the notational conventions which are expected to be useful for

future researchers in the relevant areas. Fourthly, it has practically used various (socio)linguistic concepts and terms as tools for the functional description and analysis of the BSON data. Fifthly, it has inductively derived and put forth a framework for functional data analysis (Figure 15); brought further clarity to form-function relations (Figures 16-18) and explored the compatibilities of those functions at various levels (Figures 19-21), establishing that language functions are complementary to each other rather than discrete objects to be studied separately or in isolation. Sixthly, this research has gone a step further and added the concept of ‘functional embedding’ to the existing knowledge of form-function relations, meaning that in a single use a given exponent can convey at least two functions.

In addition, this research has comprehensively introduced a set of specific concepts to functional linguistics. These concepts are ‘strategy’, ‘ultimate function’ ‘theme types’, ‘category variations’ and ‘functional embedding’. Though yet to be tested in the context of languages other than Nepali, I claim each of them might be a useful tool for the description and classification of functional linguistic data from other languages and areas of study similar to the present one.

Researcher's Reflections

At this point of discussion it would, of course, be contextual to reflect on my experience in the various aspects of the study in an expectation that the reflections will be useful for future researchers, particularly those aligning with the grounded theory methods. The reflections can be conceived as parts the methodology used, study habits as a researcher, work-health-and-study, analysis and writing up, and the basic considerations for the researcher.

What I learned from the field work is that being great is easy but being small is the most difficult thing. However, being small is the most required, quality of the researcher in the field: 'small' in the sense of simple. Being simple helped me being into the communities more easily. Saying sorry even in the case of a tiny mistake or disrespect was to win rather than defeat. In fact, the so-perceived 'small' people were original actors, living practically as a rich source of original knowledge for me. The more closely I received them, the more closely I was received by them.

As I experienced, field-based data collection is a spiral process—a continual job till data saturation. Even having completed data collection through recording, field notes and interviews, I was not satisfied with the data so far obtained because they did not capture any reference of the supernatural, which I thought existed. Having consulted with the supervisor, I devised the 'data elicitation frame' and re-visited the field for its administration with a cohort of business professionals. This technique proved to be a very effective complement overcoming the drawbacks inherent in the other techniques, more particularly the interview. This suggests that the researcher may need to visit and revisit what he/she has done so far and what exists but has not been captured yet, thus refining and modifying things all the time. Receiving feedback from others—community of colleagues, experts and written and electronic sources also proved to be helpful in this regard.

My experience reveals that, as a research technique, the interview is not as effective as the elicitation for obtaining functional data. Besides all drawbacks that a formal interview possesses, the interviewees proved to be too inclined to telling their own stories. On the other hand, attempting to track them to concrete examples of functions

would result in their feeling of being kidded, so their enthusiasm of further participation dramatically decreased. This was one of the reasons why I had to plan elicitation. On the contrary, observation, recording and field notes were what I found suitable and harmonious with collecting functional data. At the level of analysis, I found preserving the structure, maintaining cultural perceptions and managing sounds for similar artistic effects really challenging—almost impossible in some cases. I attempted to overcome the former two by presenting each text in two versions—near-Nepali and near-English. Similarly, I particularly found changing the recorded sounds into scripts tedious, and the phonemic transcription of the Nepali sounds into English even more tedious and time consuming. These tasks took me nearly one year's time (including four months having a frozen shoulder!).

I took two measures for maintain the trustworthiness of the findings: a close examination of the context(s) in which BSON was in action and the inter-rating of the utterances by four informed-and-neutral-critical colleagues before finally enlisting them as the key individual exponents (KIEs). However, participant scrutiny, which, in my belief, would have largely increased the trustworthiness of the results if applied properly, was left for future research as a limitation due to time constraints.

I cannot go without reflecting on my experience with research as work and habits. I suggest that study should be a daily habit, a form of meditation—not interrupted but continual. An interruption is another name for a disconnection causing difficulty for restoring the previous connections. Similarly, perfectionism proved to be positive in that it brought further quality although it slightly delayed the smooth flow of work. Contrarily, procrastination came to me as an enemy. I sorted out work into mental and

manual/physical categories. When tired with the mental work, I shifted to the manual/physical. When I had a few minutes left to me, I refined, transcribed, rechecked or volunteered other people or colleagues. The best thing for me was to enjoy working throughout the research process—from the plan to the write up. My good friend was my own P.C. I might visit the social network, songs and other programs I liked for five to seven minutes before coming to work again.

Of course, there is more to life and health than research. One needs to take care of one's health, too. I did not give up morning walk and evening walk. Sometimes very wonderful ideas came to my head while on a walk alone. I also often accompanied my colleague, talking about my research even while having tea and snacks. My experience says—as a rule of thumb, do during the sun. A future researcher is advised to at least keep him/herself safe from having a frozen shoulder!

As per the spirit of the grounded theory methods, I took over the role of the constructor and interpreter of functional meaning *in situ*. While doing this, I heavily depended on the context at hand. In a few cases, however, I realized that context itself would not always suffice to this end. The best remedy to overcome this gap would be the participant check/scrutiny, something not possible for me to apply to this study because of a further process needing much time and effort. Therefore, I left the process as a limitation to be overcome through future research.

In my experience, the research topic needs to be the researcher's own: One always finds happy singing the song(s) of his/her own interest, not somebody else's. It was good that I chose to study Nepali, my mother tongue, with which I had articulated the first words in life, but, in this research, simply applied the general functional concepts from

English, the language which granted me a professional career. I can just imagine how challenging it would be to research into a language the researcher is unfamiliar with.

A good plan means half of the work done. One reason for my slight delay in completion of the entire research was an ambitious plan. Besides what I have actually done, I initially had planned to cover Nepali-English contrast, dialectal variations, pronunciation aspects, and a larger area of the field. Later, as I really progressed, I was obliged to drop some of them, thereby, leaving them behind as limitations (see the next section). On the other hand, I had to cover the analysis of forms underlying the functions as add-ons later on.

Limitations

The study was conducted amid some limitations. As limitations, it has excluded some areas and concepts, of which one might anticipate the presence in a study of this kind, on one hand, and it has included some others which, on the other, were not excluded in the initial design of this research.

First, as the central scope of a functional study, it only covers the speaker's purposes of using the language, or functions by definition, to the exclusion of the effects of those purposes upon the hearer(s)—a notion called the 'perlocutionary force' in the speech act theory (Austin, 1973). Language used in the written form is also out of the scope of this study.

Second, as a methodological limitation, the study entirely adopted the qualitative design to both data collection and their analysis. The data were collected mainly through observation and were recorded using a recording device, interviews applying an interview guide, elicited using a data elicitation frame and field notes. The data collected thus were

analyzed and interpreted non-statistically, or in a descriptive way. The main basis of the interpretation was the context from which the data were collected. However, in some cases, it was realized that even the context was insufficient to fully account for the interpretation of the data. This indicates towards a need for further methodological triangulation which could be achieved through speaker scrutiny but was avoided as a limitation.

Third, altogether six sites—Ilam Bazar, two business centers in Jhapa (Birtamod and Surunga), Dharan, Kathmandu valley and Pokhara—were made the field of data collection. The main basis of selecting these sites was that Nepali was the medium of interaction/transactions in these sites.

Fourth, a number of interests that such a study could consider have been left out. Such interests would be the dialectal and idiolectic variations in the BSON-based oral interactions. Similarly, intonation, which matters much in oral communication, has not been fully treated in this study. Only the most significant contextual speech variables have been covered by means of the notational conventions while analyzing the data. In so doing, a unilingual rather than a bilingual (comparative or contrastive) approach has been adopted.

Fifth, the study was conducted within a given frame of time that a PhD project is usually expected to take. It was formally registered in July 2016 and terminated in April 2020. The time limit restricted the study from being more comprehensive in terms of the various aspects of methodology and data.

Yet, so as to achieve the central essence of the study, a number of processes and procedures have been added to what was designed initially. Since forms, functions and

contexts are the pivotal concepts in functional linguistics, it turned out that functions alone could not be analyzed without proper accounts of the other two. Therefore, profound formal and contextual accounts of the data have been maintained alongside their functional treatment during the analysis and interpretation. Consequently, these additional accounts have influenced and contributed largely to the findings of the study.

Future directions

Stemming from the limitations and gaps, some directions have been indicated for future research.

First and foremost, research might be carried out to investigate the effects of speaker purposes (language functions) upon the hearer(s). Thus, broadly, linguistic functionalism can be supplemented with the speech act theory (Austin, 1973), specifically with the ‘perlocutionary force’.

Secondly, the present research was based primarily on the BSON data collected from open market sites and hubs. It does not cover the written mode of business communication, nor does it cover oral business language used in larger business houses, firms, and the electronic and print media. Further, it does not claim to cover the general functional use of language in day to day communicative life. Future researchers can explore these modes and areas to bridge this gap.

Thirdly, a fully comprehensive treatment of BSON in use cannot be claimed on the basis of the present research alone. Further research may investigate further functions at any levels of functional analysis, an indication already made by Holmes (2008) and Austin (1973). A concrete example would be a further possibility of metaheuristic and referential versus non-referential heuristic functions.

Another area of future research would be comparative functional studies. Such studies might concentrate on comparison and/or contrast between the functional features or findings with those of any other language(s). For instance, the findings of this study can be compared and/or contrasted with the functional features existing in English.

Another gap which can be fulfilled through further research in the future is dialect-based functional studies into the same field. Such studies might also consider idiolectic features and pronunciation, particularly tone effects on functional conveyance.

Above all, the methodological limitations of this study might be overcome through further research. To reiterate, this research predominantly built on grounded theory which incorporates inductive—rather than deductive—logic by collecting the data before formulating theory from them (Privitera & Ahlgrim-Delzell, 2019). Yet, enough room is left for the application of the quantitative approach, for example, to the frequency counts of the utterances used.

Similarly, context has been regarded as the pivotal basis for the functional interpretation of the data although context itself did not prove perfectly sufficient for the most accurate interpretation of the functional data in some instances, particularly functional ambiguities, which in future studies might be solved through the application of what I call speaker scrutiny or, according to Silverman (2013), a strategy which employs the ‘So what?’ question for seeking feedback from the participant (speaker) him/herself as a technique of validation.

Another reflection is that the interview is only fairly useful for this kind of study in that the participant attempts to twist to his/her narratives of experience, which is only slightly capable of producing the desired functional data. Similarly, the shortcomings

resulting from the size of samples, field (sites and hubs), and time can be overcome by the inclusion of necessary extensions and varieties to them.

Chapter Summary

The survey of the existing relevant literature leads to the realization that the exact determination of language functions suffers from some problems. They are mainly figuring out the actual functions and their number, the 'jingle-jangle-fallacy', view-directedness (rather than data-basis) and less comprehensiveness, mixing multiple functional concepts, domination of children-oriented studies, and the absence of a clear framework for functional analysis. Despite this, the functional themes coded in Chapter 3 have been re-coded in the light of the concepts and terms existing in the literature. The newly coded functions are: Ideational (expressing experience and generalizing/theorizing), Instrumental (making/letting something happen), Cognitive (creating and expressing thought), Aesthetic (creating entertainment), Textual (organizing discourse), Evaluative (judging and assessing), Emotive (expressing emotions), Communicative (exchanging information), Phatic (managing 'an issue for speaking'), Heuristic (exploring the environment), Referential (referring) and Regulatory (regulating).

This chapter also points out the major achievements of this study. Briefly, the achievements include a corpus of BSON and its functions at various levels and categories, the development of notational conventions expected to be useful for similar studies, practical use of some (socio)linguistic concepts for the analysis of functional data, an inductively derived framework for functional data analysis, further clarity in inter and intra functional relationships and various types of inter-functional compatibility. This research has introduced some new understandings, chiefly, strategy, ultimate function,

functional theme types and category variations—all supposed to be useful for the description and classification of functional linguistic data.

The methodology dominantly involved observation and recording, interview, data elicitation and field note techniques. Context was regarded to be the chief determinant of abducting functions but scrutiny beyond that was avoided as part of a methodological limitation. Similarly, the data were collected from only six urban sites where Nepali was the medium of communication. The study did not cover dialectal and idiolectic variations and aspects of pronunciation. Yet, formal and contextual accounts of the data were additionally carried out.

Drawing from the limitations, some possibilities for the future can be suggested. First, as complementation, the effect aspect of BSON can be researched into. Similarly, future research can also find its way to business language situated in and around larger business houses and firms, the written mode, and electronic and print media. Some other possibilities of future research are comparative/contrastive functional studies, dialect and idiolect-oriented studies, studies on pronunciation—specifically tone effects on functions. The inadequacies of contextual interpretation can be eliminated by the speaker scrutiny as a validation process. Similarly, a possibility of quantitative studies on these areas can also be suggested. Different, yet more valid, results may be reached by enlarging the participant size, field and time amount. Last but not the least, the framework for functional data analysis, different types and dimensions of functional relationship and compatibility—some of the original innovations of this study—should be subject to further testing and application to other contexts, studies and data.

Chapter 6. Summary, Conclusions and Pedagogic Implications

The present study was initiated with two fundamental objectives, namely, to explore the functions of business-situated oral Nepali (BSON), and then to investigate and examine the inter-relationships between different language functions at different levels of functional analysis. Linked with these objectives, it had also set out to induct a framework for analyzing functional data in linguistics and draw implications for language pedagogy. In this chapter, I first present the major findings in a synthesized form and then point out the major implications of the research for language pedagogy.

Synthesized Summary

To reiterate, twelve macro functions of BSON comprising a total of 167 functional categories of lower levels in the hierarchical channel were explored. A numerical glance of the various levels of functions, theme types and category variations belonging to those macro functions is presented in Table 6.

Table 6. *Number of Functions Explored*

Macro functions	Sub-macro functions	Micro functions	Sub-micro functions	Total
1) Ideational	4	-	-	4
2) Instrumental	7	-	-	7
3) Cognitive	7	-	-	7
4) Aesthetic	3	4	-	7
5) Textual	5	3	-	8
6) Evaluative	5	3	-	8
7) Emotive	4	6	-	10
8) Communicative	4	15	-	19
9) Phatic	4	6	6	16
10) Heuristic	2	4	15	21
11) Referential	3	10	12	25
12) Regulatory	3	7	25	35
Grand total	51	58	58	167

(Note: 8 theme types and 4 category variations have been included at the respective levels.

The ‘ultimate function’ has been excluded because it dwells in an implied-only state)

Closely linked with the realization of these functions were the forms and strategies as presented in Table 7.

Table 7. *Functions, Forms and Strategies Explored*

Function names	Functions	Associated forms	Associated strategies
1) Ideational	Expressing experience and generalizing/theorizing	Declarative	—
2) Instrumental	Making/letting something happen	Declarative, interrogative, verbless phrases and discourse-and-pragmatic markers	Emotive questions
3) Cognitive	Creating and expressing thought	Declarative, self-oriented interrogative, discourse-and-pragmatic markers	Imagining; guessing
4) Aesthetic	Creating entertainment	Declarative, single-word exclamations, interrogative.	Various types of figures of speech, proverbs, idioms, imagination, fun, merry-making, joking, satirizing
5) Textual	Organizing discourse	Declarative, imperative, single and multi-word verbless discourse markers	Contrasting and changing theme for summing up conversation
6) Evaluative	Judging and assessing	Declarative, imperative, discourse markers, expressive verbless words/phrases	Emotive-like expressions for evaluating things/ideas, word repetition for focus
7) Emotive	Expressing emotions	Declarative, imperative, interrogative, exclamatory, verbless forms and single word pragmatic-and-discourse markers.	Kin terms, simulation, confession and silence.
8) Communicative	Exchanging information	Declarative, interrogative, single words, verbless phrases, discourse-and-pragmatic markers	Beating down/sustaining prices by corroborating, rejecting a bargain politely, convincing and signaling negotiation.
9) Phatic	Managing ‘an issue for speaking’	Interrogative, declarative with tags, imperative, lexical and phrasal structures, and discourse-and-pragmatic markers.	Address/kin terms, greeting, salutation, farewell, commenting/asking about activities, health and news, and honorifics.
10) Heuristic	Exploring the environment	Interrogative, verbless structures, discourse tags, declarative, imperative mostly with tags.	-
11) Referential	Referring	Declarative, imperative, interrogative, exclamatory, single word and multi-word verbless forms as discourse markers.	-
12) Regulatory	Regulating	Imperative, declarative, interrogative, exclamatory, verbless sentences, single and multi-word vocatives including the supernatural, discourse and pragmatic markers.	References of the supernatural for convincing and assuring.

As can be seen from Table 7, the most commonly distributed form was the declarative. Verbless phrasal structures used as discourse and/or pragmatic markers were also commonly distributed. Besides, politeness was expressed mainly through kin vocatives, various types of discourse/pragmatic markers and types of honorific pronominal and verb forms.

The major strategies, which functioned as the displayers of the ultimate function, were: emotive questions (for making/letting something happen), imagining and guessing

(for creating and expressing thought), using figures of speech, proverbs, idioms, imagination, fun, merriment/joy, jokes and satire (for creating entertainment), contrasting and changing the theme to sum up (for organizing discourse), using emotive expressions and repeating words for focus (for judging and assessing), using kin terms, simulating, confessing and silence keeping (for expressing emotions), corroborating, rejecting a bargain politely, convincing and signaling negotiation to beat down/sustain prices (for exchanging information), using kin terms and honorifics, saluting, leave taking, commenting/asking about one's activities/health/news (for managing an issue for speaking), and referring to the supernatural to convince and assure the addressee (for regulating). Nonetheless, in this research no strategy was attached to three of the functions ('expressing experience and generalizing/theorizing', 'exploring the environment' and 'referring').

It was found that each macro function was in either compatible or contrastive relations with another/the others at different levels of functional analysis ranging from the macro level to the individual exponent level. The Referential function was associated with all the rest of the functions in one way or another. In addition to these inter-functional compatible relations, a number of other intra-functional compatibilities were traced. Within these higher class compatibilities, some lower class inter-level, inter-cross level, intra-level, intra cross-level compatibilities were also observed (details in Chapter 3 and 4).

Conclusions

The results of this grounded theory research into BSON has led to a set of conclusions as presented below.

First, language functions are to be understood as more of reciprocally complementary and compatible than discrete objects. Functions, forms, and strategies dwell side by side as inseparable components of the whole, so a fuller functional analysis requires an adequate treatment of all the three components with context at the center.

Secondly, the study affirms that language functions reside at various levels (layers), so the main task of the analyst is to disintegrate and integrate those layers on the basis of their relations. To this end, a scientific framework of analysis is highly recommended, as has been contributed by this study (Figure15).

Thirdly, aside from the framework, the major dimensions added by this study to functional analysis are the concepts of the ultimate function, strategy and compatibility of functions. The investigation of the ultimate function suggests that language functions sometimes exist as cryptos, that is, inferable only in context via the speaker's strategies. The framework and the concepts can be expected to be useful for future researchers in similar fields.

Fourthly, the concept of 'functional embedding' (Figure18), which discloses that an exponent can be concurrently associated with multiple functions in the given use, has added a new dimension to the conventional understanding of form-function relations.

Fifthly, functional linguistics is an interdisciplinary, rather than unidisciplinary, genre requiring terms and concepts from the other areas of linguistics for the analysis and interpretation of language functions.

Sixthly, consistent with some scholars' indication that there is every possibility of exploring novel functions through research (e. g., Austin, 1973; Holmes, 2008; van Ek, 1975), the twelve macro functions (Figure 23) explored by this study on the BSON data are not a closed list. Therefore, potentially the list of functions resulting from this research may expand or contract through and across further research.

However, evidence also stands against the conviction that language in business is, by rule, clear and precise, brief and uncluttered, and direct and focused (Bennie, 2009). Contrary to this generally accepted proposition, a good portion of the data evinces plenty of redundant and cluttered talks (e. g., Texts 104 and 119). It leads to the conclusion that the linguistico-cultural habits/traditions and attitudes of the speaker(s) determine the type of speaking they choose over the business language 'rules'.

As a methodological reflection, context provides the main basis for objectifying functions by inference. Yet, on occasions, this principle may be limited. In such a case, speaker scrutiny as a triangulation technique might give more valid results.

Finally, the limitations of the study might be overcome through future research. Further applications of the framework of functional analysis inducted in this study would be another future direction stemming from this study.

Pedagogic Implications

The pedagogic implications of this study fundamentally concern functional language teaching, particularly oral language used for practical contact. In this section, the implications have precisely been presented.

A local-level implication concerns the school-level general language pedagogic tradition prevailing in Nepal, which, as often reported, suffers from the traditional rule-

based, teacher-centered classroom methodology around structural contents—a tradition of recognizing accuracy elements as the curricular contents, thereby assuming that “language development in the learner is basically possible through the teaching and learning of formal/structural elements of language” (Poudel, 2017). As regards teaching English as a foreign language, in particular, the teachers actually practice non-communicative grammar-translation and audio-lingual methods and techniques (Bashyal, 2018; Phyak, 2016) although they theoretically favor learner-centered communicative methods (Bashyal, 2018). This tendency of ‘teaching about language’ results in “more practice to the teachers than to the students” (Bista, 2011, p. 5), and tends to lead to the overdevelopment of grammatical competence alone without the adequate development (if not deprivation) of functional abilities in the learner(s), which contradicts the principal goal of language teaching. Besides, some books and other learning materials prepared for teaching and training foreigners on oral, functional use of Nepali are also available in the market. Although specially edited dialogues and conversations make the majority of the texts in such materials, the exercises designed on their basis for learner practice are still focused on structure/form with the result that the functions associated with them are not adequately highlighted. The present research explores the functional nature of language and advocates that, for more practical language development in the learner(s), including the learners of Nepali as a foreign language or for special purposes, inclinations should be made to the practice of functional/communicative language teaching by presenting authentic language materials derived from the natural context of use, such as the Texts in Chapter 3.

The outcomes of this research are also equally important for teaching Nepali, basically the oral mode, in more than just one way. This research has enlightened the nature of spoken Nepali while exploring the functions of oral business Nepali. By doing this, it has provided contents—forms and functions—for teaching oral functional Nepali in the business context to the speakers of other languages, mainly business professionals. Those contents can serve as the basis for designing language courses aiming at developing functional skills and knowledge in the target learners, and preparing materials needed for those courses.

The third implication concentrates on functional content and pedagogy. Characterized, in this study, as the kings of all functions (Figure 19) and forms respectively, the Referential function and the declarative form naturally anticipate their consideration. This suggests that in their day-to-day practical communicative life, learners will need these language elements more than others. Therefore, through methods and materials language learners should be provided with the suitable contents or topics relating their interest and experience to talk about so that practical communicative abilities can be developed in them. The placement of functional contents in the language curricula, textbooks and other resources, teacher training programs and the language testing system should also address this finding.

Because each function inherits form, teaching language forms is also important. From the functional perspective, form is complementary to functions, primarily during oral interactions. Language learners will communicatively perform better if they are aware of forms required for the conveyance of functions in actual communication. Thus, from the pedagogic standpoint, the teaching of structure/form (e. g. the KIEs lists in

Chapter 3) should be treated as a preparatory activity needed for the later stage of oral interaction (e. g. the Texts in Chapter 3) to be conducted as practice and production by the learners.

Considering the formal distribution (somehow in all Texts in this analysis), focus should be given to the declarative form as part of teaching grammar—the other forms need to be treated as peripherals. Similarly, considering the ubiquitous presence of the discourse-and-pragmatic markers in the oral mode of language use, their inclusion in teaching and learning/practicing can be recommended for the success of an oral, functional language course.

The study reveals a tendency that people generally wish their moments and activities to be pleasant. Oral language *in situ* (even business-situated language!) has much to do with the aesthetic/artistic use. By the same token, speakers also naturally wish to combine language to aesthetics (e. g. Texts 20-25 in Chapter 3). This should mean that one way of making teaching and learning language natural and effective is by making it joyful: language teaching and learning need to be entertaining and fun as appropriate.

Considering that one important goal of language teaching and learning is to enable the learner(s) for day-to-day pragmatic oral use of the target language, this study advocates developing and exposing them to function-based, aural-oral, authentic materials derived from language-in-use (e. g. the Texts and KIEs lists in Chapter 3). It is also a message that materials developers need to consider while preparing language teaching and learning materials.

A further implication can be drawn in consideration of the classroom environment and methodology. The study leads to the advocacy of language classrooms in which

learners are independent and autonomous as the speakers in this study were. Language teaching and learning would be more useful if it could prepare the learner(s) to spontaneously interact amid language-in-use. For this, learners' self-motivation, rather than passive classroom surrender, along with ample opportunities will necessitate. To this end, the classroom environment requires to be interactive/dialogic and open to opportunities for expression. Language learners also need to be made aware of the role of context and appropriacy through interactive use/practice, as it takes place in the context of language-in-use such as in the business situation.

Another implication is associated with a project involving language corpus collection and editing. Drawing from the BSON data, it is known that oral language-in-use is mostly cluttered (e. g. Text 119) rather than purified as opposed to the language one finds in an intentionally edited book or other printed materials, to which students are most usually exposed. Such unauthentic and purposefully edited materials likely do not suffice language learners for their day-to-day communicative life, no matter whether the language under consideration is their mother tongue and/or foreign/second language. This gap can somehow be bridged by carrying out projects in which the teacher at the initial stage collects engaged conversations from the natural setting of oral language-in-use. The teacher then presents the corpus (in transcripts or audio form), which the students edit from perspectives as instructed by the teacher as part of classroom language practice or other forms of assignment. As an extension, the teacher and the students can collaborate on the entire project after some practice. Ultimately, after a certain level of familiarity with the technique and its practice, the students as individuals, in dyads or in groups may take over the teacher's role collecting and transcribing the corpus autonomously.

Obviously, such a project can be useful for developing grammatical knowledge and skills, and raising broader communicative as well as critical linguistic awareness in the learners.

An insight can also be linked to language testing. It is a well-established phenomenon that language teaching/learning and testing are mutually influential (i.e., the washback effect) by large. A better washback effect might be attained by including test items derived from those authentic materials (e. g. the Texts in Chapter 3), which are capable of testing students' function-based oral communicative abilities.

For a successful realization of the essence of functional language teaching, the role of the policy is also paramount. As far as functional language teaching is concerned, teachers should be educated and trained to that end. Overtly or covertly, the policy influences the focus, management, model, modality and methodology of functional language teaching and testing. On this background, the main role of the policy should be to create, develop and maintain a favorable environment in terms of educational, academic, financial and human resource investments.

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Appendices

Appendix 1: Transcript (Nepali)

App. 1.1

अनु : अनि तपाईंको सेवाबाट खुशी भएका ग्राहकहरू पनि त भेटनुभा'छ नि ! हजुरले गर्दा म यत्तिको भएँ भन्ने मान्छेहरू पनि पाउनुभा'छ ?

उ३ : यो पेशामा मलाई सारै फाइदा भो भन्ने मान्छे भेटिँदैन । ... उसको कमाइमा खोजीनिन्दा गर्नु पनि हुँदैन ।

App. 1.2

व्या २ : दिनमा कतिको बेचिन्छ ? (बेच्यो?)

व्या १ : दिनमा १०,००० घटेको छैन । (थिएन)

व्या २ : १०,००० भन्दा घट्या छैन ? (थिएन?)

व्या १ : १०,००० कहिल्यै घट्दैनथ्यो ।

व्या २ : मार्जिन कति राख्यौ नि ?

व्या १ : २५ पर्सेन्ट ।

व्या २ : २५ पर्सेन्ट ? हामी १० पर्सेन्ट खाएर ...

व्या १ : होइन १० पिस सामान बेचेजस्तो होइन नि त । हामी ... अहिले पो कारोबार बढ्यो । तपाईं ६ लाख, ८ लाख, ९ लाख, ७ लाखको बेचुहुन्छ र पो । तपाईंको ५ पर्सेन्ट राख्ना कति आउँछ ?! हाम्रोमा १० पिस ल्याएर ५ पिस बेच्ना ५-७ सय हो । अनि नखाने ? खानु पर्छ । बजार आउट हुन्छ, साइज मिल्दैन । साइज आउट हुन्छ ।

App. 1.3

व्या: २: किसानलाई हिसाव अब २० रूपैयाले बनाको हुन्छ । अब व्यापारी अर्कामा परेका हुन्छन् ..

व्या: अब सुन्नू है । मैले २० रूपैयाले यो खोर्सानी डेली पैसा बुझाइरा'छु, यो खोर्सानी । बाध्यता पर्छ, अब के गर्ने ? मैले १ रूपैया पनि घटाएको छैन । वहाँले हिजै राम्रो खोर्सानी १५ किलोको ले हाल्या मैले किनेर । त्यै कुरा गरिराख्या क्या । त्यसरी हाल्या भने । अब मैले किसानलाई.. व्यापारीलाई बीसै रूपैया पठाइदिया छु । कहिले-कहिले घाटा नि खानुपर्छ घाटामा (व्यापारमा) ।

App. 1.4

व्या.(पारी) म(हिला) १ : श्रम उठाउला भन्दा घाटा बढी हुन्छ । मैले त अस्ति नै भनेको ।

व्या.म. २ : तर यता ता केही ... १ गतेदेखि नै केही बिकेको छैन ।

व्या.म. १ : भन्या मैले ता अस्ति नै । दुर्गा हुँदा एकजात तिमीहरूको झगडा भएको देखेको थिइँन । सँगै कत्रो गरौं भनेको ।

व्या.म. २ : जुत्ता पहिला नै हालेको हो नि त !

व्या.म. १ : होइन, त्यसो हुँदाखेरि तपाईंले यसो गर्नु नि त—सल्लाह नभा'को क्या, एकले अर्कालाई निषेध गर्ने !

App. 1.5

वि : के लानुहुन्छ—धूप, सलाइ, चानचुन पैसा ?

क्रे : हुन्छ दिदी ! अहिले फिर्दा है ?

App. 1.6

वि : के लाने हो भाइ ? भन्नुहोस् ।

क्रे : ठीक छ दिदी ! म फेरि आउँछु ।

वि : हुन्छ-हुन्छ ।

App. 1.7

क्रे: होइन, त्यो टिकट त कन्फर्म हो नि ?

वि : मैले तपाईंलाई टिकट दिए भएन ?

क्रे : तपाईं त कहिलेकाहिँ फिर्ता गर्नुहुन्छ नि—आज जाँदैन भनेर । अस्ति नै फिर्ता गर्नुभयो । त्यस्तो चाहिँ नगर्नु नि फेरि । हा-हा !

वि : हस् । जय नेपाल !

App. 1.8

क्रे : यसलाई कति हो ?

वि : २१५० । यो जुत्ता महँगै हो ।

क्रे : २१५० ? अलि मिलाउनुपर्‍यो ।

वि : होइन, उचितै छ । यिनीहरू (अरू देखाउँदै) सस्तोमा आउँछन् । यी-यी सबै ६५० ।

क्रे : ठीक छ, छोडिदिनुहोस् । मलाई मुर्गा नबनाउनुहोस् न ।

वि : होइन, मैले त्यसो भन्न खोजेको होइन । यी सस्तो आउँछ भन्न खोजेको मात्र हो ।

App. 1.9

वि : के लाने होला दाइ ?

क्रे: होइन, म त त्यतिकै हेर्दै हिँड्दै छु, के के बेचुहुँदो रहेछ भनेर ।

वि : कट्टुहरू हेरेजस्तो लागेको छ ।

क्रे : होइन, म पोखरा चाहिँ हेर्न आएको ।

वि : पोखरा हेर्दा एउटा कट्टु पनि हेर्दा हुन्थ्यो नि !

क्रे : हा-हा-हा ! अहिले आउँछु नि । आउँछु ल !

App. 1.10

क्रे : इ, ८० रूपे पैसा लिई हाल नै छिटो !

वि(वि२ सँग): १८० बाट दलाल नगरी ८० मा झारेको ?

क्रे : के भयो ? किन म टाढाको हो ?

वि : होइन, होइन । याँ कुरा हुँदैछ हाम्रो । तपाईंसँगको होइन । तपाईंसँग हाम्रो कुरै भाको छैन ।

क्रे : तपाईंसँग मेरो कुरा हुनु किन पर्यो ? तपाईंको नि बूढी छ, मेरो पनि बूढा छ । अनि किन कुरा गर्नुपर्‍यो ? कत्रे केटी जस्तो लाग्यो कि क्या हो ?

वि : (वि २ सँग) यी दिदीले हत्तेराँ पाछिँन् जस्तो छ ।

App. 1.11

उ : मैले कस्तोसम्म पनि व्यहोरेको छु भने नि ...
इष्टमित्र आए मैले यिनलाई साउँको साँउमा दिँदा
फरक पर्दैन भनेर साउँको साउँमै दिएँ । उसले के
शंका गर्छ : व्यापारी हो कि उसले मलाई नाफा नखाई
मलाई दिएन । .. घटाउन बल गर्छ ।

App. 1.12

वि : हेलो, हजुर ... अँ ... भोलिको लागि हायसको
टिकट ... भोलि भनेको तपाईंको कति गते हो भने ...
२८ गते ! कतिवटा भाइ ? लास्ट सिट खाली छ ।

App. 1.13

वि : यो कन्फर्म, यो कन्फर्म, यो कन्फर्म, यो कन्फर्म ।

App. 1.14

क्रे : कालो दाल अस्ति पनि ह्याँबाट लगेको हो क्यारे !
क्रे२ : ह्याँबाट त होइन ।

वि : यहीं त हो नि । मैले चिने तपाईंलाई ।

क्रे : कालो र सेतो भएको हो ?

वि : हो, हो, हो, हो ! यहीं त हो ।

App. 1.15

बूढो मान्छे : दिनभर कमायो रातमा रमायो गरियो ।
खोइ, अहिले हेर्ने पनि कोही छैन । तेसै .. कसैले दिए
खाइन्छ, नभए एतैतिर सुतो । कहिले २-३ दिन नखाई
बिल्छ, कहिले खाइ पनि हालिन्छ ।

App. 1.16 (☞ App. 1.14)

App. 1.17

क्रे : मलाई एउटा धारो चाहिएको थियो, बाथरूम को
लागि ... माथितिर घुमाउने होइन । एउटा हातले
समाएर अगाडि ताने खुल्छ र पछाडि ताने बन्द हुन्छ
क्या त (हातले अभिनय गर्दै) ! मेटलको । त्यसको
नोजल पनि हुन्छ, गार्डेन पाइप गाँस्र मिल्ने ।
वि : ए .. तपाईंले भनेको मैले बुझें । हाम्रोमा थियो तर
अहिले सकिराखेको छ ।

App. 1.18

क्रे : इन्हेलर...। हेरौं न एउटा । ... यसलाई कसरी
प्रयोग गर्ने ?

वि : सजिलो छ । केही छैन । यसलाई यहाँ राख्ने
(माथिल्लो भाग) । यहाँ (फेदको भाग) पानी राख्ने, थोरै
। प्लग मा जोडेर स्वीच अन गर्ने । १-२ मिनेट पछि
बाफ आउँन थाल्छ । यसरी (देखाउँदै) मुख
(अनुहारले) ढाक्ने र सास नाँक-मुखबाट तान्ने । २०-
२५ मिनेट गर्ने । राम्रो हुन्छ । अनुहार पनि सफा पाछै ।
... साँचि ! नून चाहिँ नराख्नुहोला है । ज्यादै कडा बाफ
आउँछ । मिनरल वाटर पनि प्रयोग नगर्नुहोस् ।

क्रे : ए .. ल ठीक छ

App. 1.19

क्रे : बाबु ! यो थाइरोइडको बिरामारीले के खानुपर्छ ?

वि : खै ... यो त डाक्टरलाई नै सोध्नुपर्छ ।

App. 1.20

वि : केरा लिने दिदी ? सय रूपिया दर्जन ।

क्रे : सय रूपैयाँ दर्जन ? मँहगो भयो । (छोडेर हिँड्न
खोज्दै)

वि : ल आउनु । सयको डेड दर्जन । (डेड दर्जन गनेर
लिन्छिन्)

वि : एक दर्जनको दाम, आधा दर्जन इनाम ।

App. 1.21

क्रे : तपाईं त भर्खर १६ बर्षको जस्तो दखिनुहुन्छ नि
हजुर ! १६ बर्षको जस्तै देख्छु ।

वि : १६ बर्षको पनि भैयो नि हजुर ! एक खेप ता ।

क्रे : म पनि तिम्रो उमेरको जस्तै भएता ... म फेरि पनि
अर्को जन्म लिनथेँ जस्तै । ... हाम्रो सरले पढाउँदा खेरि
तेसो भन्नुहुन्थ्यो क्या ।

वि२ : तपाईंको हज्जेन्ड ?

क्रे : हैन, म पढ्दाखेरि माथि पाहाडमा ।

वि२ : सरले म तिमिसँग बिहा गर्छु त भन्दैनथे होलान्
नि ?

क्रे : होइन क्या ! हाम्रो जस्तो उमेर हुनुपर्छ भन्नुभ'को
क्या ।

App. 1.22

वि : कति लैजाऔँ म्याडम यो (घिउ) ?

क्रे २ : १ केजी दिनु न ।

वि : १ केजी मात्रै ? ४—५ केजी

लगि'स्यो न हौ !

क्रे : आम्मै ! के गर्नु तेरो ?

वि : घिउ १ केजी मात्रै त ? २ केजी लैजाऊँ न ।

क्रे २ : ५ केजी तौलेर ४ केजी घटाइदिनुहोस् । हा-हा !

App. 1.23

क्रे : तेइ त, ३५० त म दिने भइराखेको छु त तपाईंलाई
।

वि : ३५० मा त आउँदैन । ४०० भनेपछि डेड सय
थप्पुप'यो क्या यसमा । कपडा हेरेर ... एक पटक चट्ट
हेरेर ... कस्तो खालको कपडा हो ।

क्रे : ल ल, एकचोटि साहरूख खानै पो देखिन्छ कि ।
के थाहा ?

क्रे२ (क्रे सँग आएकी महिला) : साहरूख खान चाहिँ
होइन, साहरूख खानको कुखुरा जस्तो चाहिँ देखिन्छ
कि !

App. 1.24

क्रे : अनि यस (खाट) लाई अन्तिम चाहिँ कतिमा दिने
त दाइ ?

वि : पैतीस घटी त नहुने नै हो । ल भैगो त ३४ गर्नु ।

क्रे : ३६ गर्नु नि बरु । हा-हा.. !

वि : ३६ मा किन्न त अर्कै पसल जानु पर्छ । हामी त
बढाएर बेच्नौ । हा.हा.. !

क्रे : ल भैगो ! बोक्ने मान्छे बोलाइदिनु त ।

App. 1.25

क्रे : ४,५०० मा पाइन्छ ।
 वि : ४,५०० मा पाइने भए म बूढो मान्छे त्यति भन्थे होला त ?
 क्रे : अस्ति मात्रै मेरो साथीले किनेको, यस्तै ।
 वि : ल, अन्तिम १०,००० ।
 क्रे : भो नलिने ।
 वि : ८,००० मा लिने त ?
 क्रे : भो-भो, जानू ।
 वि : किन्न मन भए त किनिहाल्नुहुन्थ्यो नि । मेडिकलाँ पनि जाने, औषधि पनि खान्न भन्ने ।
 App. 1.26
 वि : अघि पनि भनेको हामीले—नेपालटार .. वाँको माइती जाने बाटोबाट ठ्याक्कै तल्लिर ।
 क्रे : नेपालटार चिसो ठाउँ छ, हगि ?
 वि : अँ, चिसो ठाउँ हो । ...यो समुन्द्री सतहदेखि १२०० देखि २४-२५०० मिटर सम्म हुन्छ ।
 App. 1.27
 क्रे : मैले तपाईंलाई के भने भने—यस्तो दाम राखिदिनुहोस् जसले गर्दा मैले अन्त कतै गएपनि ठगिएको महसुस नहोस् । मलाई अझै ठूलो बिजनेसम्यानले दिएको आइडिया ।
 व्या : ठीक हो ।
 क्रे : ल, तपाईं के भन्नुहुन्छ ? मैले कहीं जाँदा पनि ठगिएको महसुस गर्नु नपरोस् यो नेपालभरि ।
 व्या : ल, तपाईंले यो जुनसुकै ठाउँमा देखाउनुहोस् । राम्रो दियो भन्छ । यो सर्ट को प्राइस नै भन्दा चाहिँ अलि बढी नै हो, होइन ?
 क्रे : होइन ... दिने भन्नु न मलाई !
 व्या : होइन ... दिने नै गर्दिन्छु । ६०० रूपैया हो ।
 क्रे : मैले भनें नि—हुन्छ मैले केही नभनी दिएँ । किन भने नि ...
 व्या : म ... यो भाग चाहिँ केबड उठ्छ भने नि—यो त(सर्ट मैले त्यै नातावादको हिसावले यस्तो ल्याएको हो । यिनीहरू त ७००, ८०० सम्मको होलसेल छ ।
 App. 1.28
 क्रे : गाह्रो छ है ... तपाईंहरूलाई पनि ।
 व्या.म. : साह्रो छ । ऊ्याङ्—ऊ्याङ् !
 क्रे : हजुर, हजुर ।
 व्या.म. : ठूलठूलामा जानू त खत्रक्—खत्रक् पैसा गन्छन् ।
 क्रे : होइन, यहाँ गाह्रो छ ।
 व्या.म. : एकदम गाह्रो छ ।
 क्रे : तर ... फेरि त्यसै हुँदा मान्छे धेरै पनि आएका छन् नि ।
 App. 1.29
 व्या १ : वास्तवमा तपाईंको त्यो मार्जिन हेर्दा त हाम्रो त केही नहुँदो र'छ नि ।

व्या २ : एस्तो हुन्छ ... साहुले होच्याउने भैदिए बहुत दुःख हुन्छ, होइन ? सायदै पोखरामा कसैकामा नभएको उसकाँ हुन्छ । तपाईंहरू सोझो हुनुहुन्छ । साह्रै खान्छ क्या । जस्तो #ले खान्छ । मज्जाले खान्छ क्या #ले ।
 App. 1.30
 क्रे : कसरी हो (रुख कटहर) ?
 वि : २० रूपैयाँ गोटा ।
 क्रे : ए ... एस्तो कीरा लागेको छ ?
 वि : आ ... यो एस्तो त एस्तै हो ।
 क्रे : २० रूपैयाँ गोटा ? १५ रूपैयाँ दिन्छु, हुन्छ ?
 क्रे २ : दिएपछि हुन्छ नि । नदिएपछि हुँदैन ।
 वि : अरू के लाने ?
 क्रे : अरू त केही ... याँ बस्नुभा'को र'छ आज ।
 App. 1.31
 वि : अब एकसरो गाडी त प्याक भैसक्यो हाम्रो त हेर्नु हगि !
 क्रे : अँ
 वि : अब यसपालि कस्तो छ भने ... बाटोको कन्डिसन थाहै छ, पहिलो कुरो, अब मसँग गाडी छ ५ वटा । अब ५ वटा गाडीमा आज ग'को गाडीमा ... सिट नपुगेको मान्छेलाई चै' ...
 App. 1.32 (☞ App. 1.3)
 App. 1.33
 वि : ओ भाइ ! डेड सय रूपैयामा केही आउँदैन । पसलमा गयो भने पनि ...
 क्रे : तपाईं केही होइन भन्नुहुन्छ !
 वि : यहाँ बाटोमा भएर पो सटर को भाडा तिर्न नपरेर सस्तो दिएको । यही त(सर्ट लाई सटर मा गयो भने ५००, ६०० घटी मरे पनि पाउँदैन ।
 क्रे : सोधेर पो आउनुपर्छ जस्तो छ ।
 वि : ल, सोधेर चाहिँ आऊ । म तिमीलाई एउटा फ्री नै दिन्छु । ५०० रूपैया भन्दा कम...
 क्रे : होइन, होइन धेरै गलबदी नगरौं । ल १०० ।
 App. 1.34
 वि : ल यै ठीक हुन्छ हजुरलाई ।
 क्रे : आफूलाई ठीक भएन, नसुहाए जस्तो लाग्यो भने ड्र गर्न पाउँछु नि होइन ?
 वि : पाउँनुहुन्छ । यो सबै राम्रोको लाइन हो ।
 App. 1.35
 क्रे : दाइ ! मेरो यस (मोबाइल सेट) मा त चार्जरनै थाम्दैन । हर्नु न, किन्यो बिग्रिहाल्छ । फेरि किन्यो बिग्रिहाल्छ । दिक्क लाइसक्यो भन्या ! अलि नबिग्रिने खालको छैन, भन्या ?
 वि : छ । यो लिए पनि हुन्छ; यो लिए पनि हुन्छ । यसमा कम्प्लेन छैन ।
 क्रे : यो राम्रो कि यो ?

वि : यो दुइटे राम्रो खालको हो । यिनीहरूको चैं भर हुँदैन ।

App. 1.36

क्रे : यो चै के हो ?

वि : बम्बैसन हो, इलामको मिठाइ । एकदम राम्रो छ । वहाँले व्याख्या गर्दै हुनुहुन्छ ।

क्रे : (अधिको) उसले त सानोसानो पो बनाउँथ्यो त ।

अनु : ए, यसैलाई काटेर सानो-सानो पिस बनाउँथ्यो । यो सिङ्गै छ ।

क्रे : (अधिको) ए ... । म'ङ्गो पर्छ होला । ए यो घिउ चैं कति ?

वि : छ सय पचास । लैजाऊँ न ।

क्रे : सस्तो पो र'छ तौ' ।

वि : सस्तो, इलामको एकदम स्पेसल घिउ छ ।

App. 1.37

क्रे : एकदमै चोइसी छे यो फेरि । यसलाई खुशी पार्न भनेको एकदम गाह्रो ।

वि : जिन्स भए हुन्छ दाइ ?

क्रे : अँ, जिन्स भए पनि हुन्छ ।

वि : कि ट्र्याक लागिदिने ?

क्रे : तलमाथि लाउने ?

वि : हैन ट्र्याक मात्र, तल लगाउने ।

क्रे : जाडोमा पनि ठिक्क हुन्छ छोरी, यो । हुन्छ ?

App. 1.38

वि : हजुरलाई कालो मन पऱ्यो? कालो भन्दा यो ।

क्रे : उताउताको कस्तो हो त नि ?

वि : अलिकति ठूलो छ । साइज हेरौं है त !

क्रे : साइज नै नमिल्ने !

क्रे २ : सप्यै यस्तै रै'छ है ?

क्रे : सानो हेरौं न सानो, त्यै साइज को ।

वि : त्यौं साइड मा छ नि । सानो-सानो कस्तो राम्रो छ ।

App. 1.39

क्रे : सेतोमा छैन ?

वि : सेतोमा छ, छैन अहिले !

क्रे : हरियो, पहुँलोमा ? यो हेरौं । यो चाहिँ राम्रो छौ बरु । बरु यो कपडा राम्रो लाग्यो ।

वि : बढ्ने बच्चालाई यत्तिको त ठीकै हुन्छ ।

क्रे : लगभग यत्रै ठीक हुन्छ ।

वि : यो कालो पनि हेर्नु न । कालो पनि ठीक छ ।

क्रे : हा ! यै ठीक हुन्छ क्या । तर यो कपडा राम्रो लागेन ।

App. 1.40

वि : यै ठीक हुन्छ होला है ?

अ.व्य : लामो त्यही ठीक छ ।

क्रे : अब एउटा टी-सर्ट पनि हाल्दिनु न यसका लागि ।

App. 1.41

क्रे : कस्तो छ यो काउली ?

वि : लोकल काउली हो । राम्रो छ राम्रो ।

क्रे : खै ..!

वि : यसमा किरा चैं छैन । ढुक्क भए हुन्छ ।

App. 1.42

वि : ओ दाइ ! अलि पर सर्दिनु न । त्यत्रो ठाउँ खाली छ !

क्रे : काँ सर्नु ? समाउने ठाउँ पनि त हुनु परो नि ! हामी जनावर त होइन नि !

वि : त्यत्रो ठाउँ छ, अलि पर सर्नु त ! वाँ ढोकामा मान्छे हेर्नु त !

क्रे : हेरेर हामीले के गर्ने नि ? कस्तो किक्किच यार !

वि : सर्ने भा सर्नु नत्र ओर्लिनु तपाईं !

App. 1.43

वि : थप गरेर पो दिनुपर्छ त भाइ ! कति कराको !

बच्चाजस्तो बेहोरा भ'को । काँ बड ...

क्रे : होइन, बिर्सिन्छ कि भनेर नि ।

वि : कस्तो बिर्सिन्छ ? ! तपाईंलाई ३ टा सिट राखिदए भएन ?

क्रे : भइहाल्छ नि । यो ब्याग अहिले लिन आउँछु ल !

क्रे : २ 'टा ।

वि : एउटा मात्रै छ यार ! कस्तो गज्याङ् सिट भयो भने ! ... ५ गते जान मिल्दैन ?

क्रे : ५ मा पनि मिल्छ । किन नमिल्ने ?

App. 1.44

म(हिला) व्या(पारी) : आइतबार पनि भइसक्यो ।

पु(रुष) व्या(पारी) : आइतबार भए चैं हामीले बेच्न

नपाउने ? लसुन पनि अझ बिक्री हुने भयो अब त झ्याप्प १५०० ले ।

म.व्या. : छि! छोड् याँ भनेको ! !

App. 1.45

क्रे : इ, ८० रूप्ये' पैसा लिईहाल नै छिटो !

वि(विर सँग): १८० बाट दलाल नगरी ८० मा झारेको ?

क्रे : के भयो ? किन म त टाढाको हो ?

वि : होइन, होइन । याँ कुरा हुँदैछ हाम्रो ।

तपाईंसँगको होइन । तपाईंसँग हाम्रो कुरै भा'को छैन ।

क्रे : तपाईंसँग मेरो कुरा हुनु किन पऱ्यो? तपाईंको नि

बूढी छ, मेरो पनि बूढा छ । अनि किन कुरा गर्नुपऱ्यो?

कत्रे केटी जस्तो लाग्यो कि क्या हो ?

वि(वि २ सँग): यी दिदीले हत्तेराँ पाछिन् जस्तो छ ।

App. 1.46

क्रे : के गर्ने सर ?

वि : ५ गतेलाई हायस को त उपायै छैन ।

क्रे : ७ गतेलाई ?

वि : ७ गतेलाई पनि हुँदैन । नाइट मा भए टिकट छ ।

क्रे : नाइट मा त नि !
 वि : नाइट मा ... कति वटा ?
 क्रे : २ टा ।
 वि : एउटा मात्रै छ यार ! कस्तो गज्याङ् सिट
 भयो भने ... । ... ५ गते जान मिल्दैन ?
 क्रे : ५ मा पनि मिल्छ । किन नमिल्ने ?
 App. 1.47
 म.व्या: सोधेर आऊ न नकराइकन । कति रै'छ बुझेर
 आऊ अनि माग्रू ।
 पु(रुष) व्या: ओ लामाजी ! ओ राम दाइ !
 म.व्या: के भ'को ? ! मिलाएर देऊ न भन्दा नहुने !
 App. 1.48
 क्रे : होइन, मलाई फेरि तैले एसो गरिस् भन्छ नि ।
 वि : ए बाबा ! के मैले तपाईंलाई त्यसो भन्थे त ? हुने त
 म गरिहाल्छु नि !
 App. 1.49
 क्रे : ए दिदी ! घिरौंला कसरी हो ?
 वि : घिरौंला ३० रूपैया ।
 क्रे : आमै ! साह्रै महँगो हो !
 वि : घिरौंला महँगो नै भ'को छ ।
 क्रे : २५ रूपैयाको घिरौंला ३० ।
 App. 1.50
 क्रे : दुइटैको एउटा होला नि भाउ ?
 वि : अँ ।
 क्रे : कति हो ?
 वि : ४०० ।
 क्रे : यो ? आममम ! यस्को ? एउटा टोपीको ४००
 रूपैया पङ्गो भने त .. ।
 वि : मिलाएर लानू न ।
 क्रे : काठमाडौंमै गएर लिँदा भइहाल्छ नि । याँ भन्दा
 महँगो पर्दैन । ... कतिमा चै' दिनुहुन्छ ?
 वि : साढे ३ सय गरिदिउँला न त ।
 क्रे : २५० गर्नु न ।
 वि : २५० मा आउँदैन । ३०० सम्ममा लग्रू ।
 क्रे : याँबाट लगिदिने भनेर मात्र हो क्या । नत्र ...
 App. 1.51
 क्रे : भाइ !
 वि : हजुर !
 क्रे : ल लेउ त !
 वि : कहाँबाट हो ?
 क्रे : म बल्खुबाट ।
 वि : कहाँ झर्ने हो ?
 क्रे : यहीं कोटेश्वर ।
 App. 1.52
 व्या (व्यार सँग) : त्यै हो नि । होइन, खोइ त्यस्तै
 भनिराख्या छ ।

व्यार : के रे ?
 व्या : आमाचै'ले पनि बिख खा'को रे भन्छ ।
 व्यार : बिख खा'को रे भन्छ ।
 व्यार : को त्यो ड्राइभरनी हैन त्यो ?
 व्या : हस्पिटलमा छ रे । बिख खाको रे आमाचै' पनि
 भन्थ्यो त ।
 व्यार : त्यो ड्राइभरनी होइन भनेको ?
 व्यार : को रै'छ ? कहाँको हो ?
 व्यार : त्यै हो, त्यो क्या त ...
 App. 1.53
 वि : त्योभन्दा पनि हामीसँग प्याकबाट छ दिदी ! यो छ
 । हजुरलाई यो हुन्छ कि हुँदैन ?
 क्रे : प्याक रै'छ । खुल्लामा यति मात्रै चाहिएको छ ।
 वि : मिठाइ पनि छ क्यारे हामीसँग । त्यो चढाउने
 खालको मिठाइ । मिस्री चढाउन हुँदैन ।
 क्रे : हामीले लगेर मात्र जान्छ । खाने होइन । खाने
 होइन, यत्ति मात्र ।
 वि : होइन, आवश्यकता नभएको त किन खर्च गर्ने भन्ने
 । यस्तो मिठाइ छ दिदी !
 क्रे : भयो । हँ-हँ-हँ ।
 App. 1.54
 वि : डिजाइन कस्तोमा चाहियो ? बेलीमा चाहियो कि ?
 ... जिन्स मा हाल्दिँऊ कि उलनमा ?
 क्रे : जिन्स हेरौं न त ।
 वि : साधामा हो कि ?
 क्रे : साधै मन पर्छ । डिजाइन हेनुपर्छ ।
 App. 1.55
 वि : यो कस्तो लाग्छ ?
 क्रे : कस्तो गज्याङ्गुजुङ् छ ! मलाई त मन पर्दैन ।
 यसमा चै' सादा छैन ?
 App. 1.56
 वि : होइन, अहिलेको जस्तो बच्चाहरूले जति
 फ्यासिलिटी पा'को छ नि, त्यो पाइएन नि त हामीले ।
 होइन सर ? (अनु. सँग)
 क्रे : हो नि ।
 वि : भन्दा पनि ... हामी अब ... अलिकति छिटो
 जन्मेछौं । किनभने अहिले अब हरेक किसिमको
 आधुनिक ... कि कस्तो लाग्यो ?
 क्रे : हो त नि । अब हाम्रो पालामा त कुरै नगरौं ।
 वि : त्यो सम्झिदा त हामीलाई पनि दुःखै लाग्छ क्या !
 क्रे : हो नि ।
 वि : दुःख लाग्छ क्या । तर हामीले फ्यासिलिटी पाइएन
 भन्ने क्या !
 क्रे : पा'को पनि प्रयोग गर्ने जानिएन नि ।
 वि : प्रयोग गर्ने जानिएन नि ।
 App. 1.57

क्रे : होइन, ७०० गरिदिनु न ।
 वि : होइन, आउँदैन ८००, ८००, ८०० ।
 क्रे : नाँइ दाजु !
 वि : ८०० पर्छ ।
 क्रे : गर्नु न दाजु ! ७०० काट्नु ७०० ।
 वि : मिलाएर दिएको ।
 App. 1.58
 क्रे : शुद्ध छालाको पेटी छ ?
 वि : अँ ल यो हेर्नुहोस् ।
 क्रे : यो शुद्ध लेदर हो ?
 वि : ल, यहाँ हेर्नुहोस् (ट्याग देखाउँदै) —“हन्ड्रेड पर्सन्ट लेदर”
 क्रे : के विश्वास ? शुद्ध भए यस्तो भनिरहनै नपर्ने ।
 अकबरी सूनलाई कसी लाउनु पर्दैन ।
 App. 1.59
 वि : ट्राई गरिहेर त ।
 क्रे : अट्टैन होला । यसको थाई ठूलो छ । ट्राई गर त
 छोरो ! ल ल गाहो छ । अलि छोटो भए पनि हुन्छ बरु ।
 अलि ह्वाङ्ग क्या !
 वि : यस्तो ट्याक टाइप को भए हुन्छ ?
 क्रे : हो, मैले भनेकै त्यही नि ।
 App. 1.60
 क्रे : १३५० गरौं है ?
 वि : मिल्दैन, आउँदैन ।
 क्रे २ (क्रे सँग) : १३५० भएन भने १४०० नै दिनु नि त के
 भयो र !
 वि : आउँदैन । २१०० को ब्यागलाई त्यति साह्रो
 घटाउन मिल्दैन ।
 क्रे : ल, १४०० नै दिन्छु ।
 वि : १४ मिल्दैन । १६ सयमा लानुहोस् ।
 क्रे : १४ गरौं न, म लिएर गैहाल्छु ।
 App. 1.61
 वि : हामीले पनि धेरै प्राइस भनेको छैन । हजुरलाई
 एकदम मिलाएर । २१९० हो नि त ।
 क्रे : १४ सयमा दिनुहोस् न मिलाएर ।
 वि : होइन १४०० मा आउँदैन क्या यो । मिलाएरै हो
 क्या । हामीलाई १०, २० रूपैया आए दिइहाल्छौं नि ।
 क्रे : लु १४५० गरौं ।
 वि : आउँदैन १६०० सम्ममा लानुहोस् । १४०० मा
 आउँदैन । आए त हामी दिइहाल्छौं नि ।
 क्रे : हामीले जति भन्यो त्यति दिने हो ...
 वि : होइन, आउने प्राइस भने हामी पनि दिइहाल्छौं नि
 । आउँदैन आउने भन्नुहुन्छ अनि । अलिअलि आए त
 दिने हो क्यारे । तर आफूलाई नआएःसी कसरी दिनु र
 ? !
 App. 1.62

क्रे : आलु कसरी ?
 वि : ३५ ।
 क्रे : २५ ले हो ।
 वि : २५ नभन्नु, ३० भन्नु । म पनि बोःनीको टाइम छ ।
 क्रे : ५ किलो । १-१ किलो गरेर जोख्नु न ।
 App. 1.63
 क्रे : जाँ पनि १०० त हो ।
 वि : स्याउ हेरी हो क्या भाइ ! त्यो त ताजा, राम्रो
 मुस्ताङको स्याउ हो ।
 क्रे : सबै ताजा हो नि । अब पैसा पनि परेको हुन्छ नि
 अब ।
 वि : स्याउ पनि हेरिहेरी हुन्छ नि ।
 App. 1.64
 व्या १ : अँ, गङ्गाथो नि ।
 व्या २ : केही समय गङ्गो, सिद्धियो त्यसपछि ।
 व्या १ : ... गङ्गो ।
 व्या २ : मुस्ताङ गाडी बनायो, त्यो कोल्याबोरेट् गङ्गो ।
 त्यो पनि सिद्धियो ।
 व्या १ : कहाँ गयो गयो ।
 व्या २ : कम्पनी नै कोल्याप्स भएर गयो ।
 व्या १ : नामै छैन ।
 व्या २ : तर बजाजको नहोला । बजाजको किनभने
 म्याक्सिमम् चलेको छ । धेरै चलेको कारणले त्यो चै'
 हुन्न होला ।
 व्या २ : अँ ...
 App. 1.65
 क्रे : बाँदरले त खाँदैन नि ?
 वि : यो ? झुस हुन्छ कि ! छुन्छ, ‘ओफु-ओफु-ओफु
 !’ गर्छ र हाँडिहाल्छ । हा-हा-हा ! बाँदरलाई त राम्रो
 चाइयो नि, चिल्लो चीजहरू ।
 क्रे : सिक्यो भने त सक्थो नि ! बितायो ।
 वि : सक्थो नि । होइन, तर सक्थैन बाँदरले ... किनभने
 यो बोटमा पाक्थैन । बोटमा अमिलो हुन्छ, टर्रो हुन्छ ।
 यो टिपेर ८-१० दिन घरमा राखेपछि बल्ल मिठो हुन्छ
 । बाँदरले त बोटमै टिपेर खानुपङ्गो यो । उसले
 जानेको छैन । अमिलो हुन्छ । अलिअलि चाख्छ होला
 तर त्यस्तरी हत्ते गर्दैन । खाँदैन बाँदरले .. बगानमा
 आइओरी, पसीओरी, ट्राइ गरिवरी छोडेको ।
 क्रे : ए, हा-हा-हा !
 App. 1.66
 क्रे : नमस्कार रमेशजी !
 वि : नमस्कार सर ! नमस्कार !
 क्रे : होइन, चामल कुन लैजाऊँ ?
 वि : कुन लैजाऊँ २० केजी को प्याक, २५केजी को
 प्याक कि ३० केजी को प्याक र ?
 App. 1.67
 वि : नमस्ते, नमस्ते ! के छ खबर-खाबर ? सञ्चै हो ?
 क्रे : ठीक छ । हामीसँग प्यान छ ?

वि : कुन चैं ?

App. 1.68

क्रे : खाजा खाइसक्नुभयो ?

वि : खाइसकें । तपाईंले नि ?

क्रे : खाइसकें । चिनी दिनु न एक केजी ।

App. 1.69

क्रे : म गएँ हजुरबा !

वि : अँ हुन्छ ।

App. 1.70

वि : हस् । आउँदै गर्नुहोला ।

App. 1.71

नेवार पुरुष : ल म यता लाग्छु है ।

साथी : हस् त ।

नेवार पुरुष : हस्, घरमा आउनुहोस् न । (हात उठाएर विदाइको सङ्केत गर्छ, हात हल्लाउँछ ।)

साथी : (हात उठाएर विदाइको सङ्केत गर्छ ।)

App. 1.72

क्रे : के छ साहुजी ! हाल खबर ?

वि : ठीक छ ।

App. 1.73

क्रे : साहुजी ! एउटा दन्तकान्ती दिनू न ।

वि : सानो कि ठूलो ?

क्रे : सानो ।

वि : लिनुहोस् ।

क्रे : कति हो ?

वि : ६५ । ... हस् । ... सर, कहाँ बस्नुहुन्छ ?

क्रे : पाँगा, पाँगा बस्छु ।

वि : अनि यता कहाँ गएर आउनुभा ?

क्रे : होइन, यत्तिकै इभिनिङ् वक । हस् त है साहुजी !

वि : आउँदा—जाँदा यसो पसलमा छिर्नुहोला है ।

App. 1.74

वि : एउटा टिकट छ ।

क्रे : ५ गतेलाई ?

वि : ५ गतेलाई ।

क्रे : म धादिङ्बाट आएको । तपाईंको पहिलो गाडी चढ्ने हामी हो । फस्ट गाडीमा ... त्यही भएकाले खोज्दै आएको ।

वि : कति हो भाइ मोबाइल नम्बर ?

क्रे : #####९७८४

वि : ९७८४ ?

क्रे : अँ ।

वि : ४ बजेपछि फोन गर्नु ल हामीलाई ।

App. 1.75

क्रे २ : कति भयो ?

वि : ३३-२० । बोडी ९००, कागती १०० रूप्य ।

चिया खान्छौ ?

App. 1.76

क्रे १ : के छ ? के छ भाइ ? ठीक छ ? गुरुमा के किन्ने भन्नुहुन्थ्यो ...

वि : ('ठीक छ' को सङ्केत सहित नमस्कार गर्छ ।)

क्रे २ : भाइ ! त्यो मैले नि ... त्यो टेबल को एस्तो खुट्टामा लगाउने हुन्छ नि । त्यो छ कि भनेर आ'को ।

App. 1.77

क्रे : मैले के लैजाऊँ भनेर हेरेको नि ।

वि : चौसुर, पालुङ्गो लानुहोस् न ।

क्रे : कसरी छ दिदी ?

वि : पालुङ्गो १५, चौसुर २० !

क्रे : हुन्छ, यता गएर आउँछु है ?

वि : हुन्छ हुन्छ ।

App. 1.78

वि : गुरुमा आज कतिखेर आउँनुहुन्छ भनेर म सोच्दै थिएँ । इ, आइपुग्नुभयो । खुर्मा, बुनियाँ, प्रसाद, मिठाइ कति लैजाऊँ ? ५ केजी ? (वि)

App. 1.79

क्रे : मिलाइदिनुहुन्छ ?

वि : मिलाइदिन्छु नि । खोइ त के लाने त ?

क्रे : केही छ स्पेसल लाने ?

वि : याँ'बड केही त लानुपर्छ नि । नत्र मिल्दिन नि म त ।

क्रे : इलामदेखि ल्याएको कोसेली हामी लान्छौं । यो चकलेट (ललिपप) लान्छौं ।

App. 1.80

क्रे : के छ बहिनी ! जरा कसरी बेचै हुनुहुन्छ ?

वि : जरा १०० ले बेचौछु सर !

क्रे : १०० ले ? !

App. 1.81 (App. 1.6)

App. 1.82

अनु : हस् त है धन्यवाद । एकछिन मैले तपाईंलाई अलमल्याएँ ।

व्या : हस् । केही फरक पर्देन ।

App. 1.83

वि : चैतमा फर्सी उसिनेर खाने, भदौमा अमिलो काँक्रो खाने । बल्ल यो हाम्रो ... यो नेचरल चीज हो ति त नो केमिकल ।

क्रे : यो बजारमा बसेर मान्छेलाई नेचरल कुरो खिलाएर राम्रो गर्नुभयो है । गौरव मान्नुहोस् ।

App. 1.84

क्रे : गाहो छ है .. तपाईंहरूलाई पनि ।

व्या.म. : साहो छ । ऊ्याङ्-ऊ्याङ् !

क्रे : हजुर, हजुर ।

व्या.म. : ठूलठूलामा जानू त खत्रक्—खत्रक् पैसा गन्छन् ।

क्रे : होइन, यहाँ गाहो छ ।

व्या.म. : एकदम गाहो छ ।

App. 1.85

क्रे : धनियाँ कसरी हो ?

वि : यो १० रूपे ।

क्रे : यो १० रूपे ?

वि : १० रूपे ।

App. 1.86

क्रे : दही छ ?

वि : छ ।

क्रे : कसरी हो लिटरको ?

वि : ११० ।

क्रे : आधा लिटर दिनू न । ... लिनू त (पैसा दिँदै) । हस् त ।

वि : हस् ।

App. 1.87

क्रे : यो के हो ?

वि : त्यो .. इलामकै दूधबाट बनेको । बम्बैसन हो त्यो । त्यो नौनी घिउ ... लानुभो दाइले पनि । लैजाऊँ न ।

App. 1.88

क्रे : यो दुइटा मा कुन चाहिँ राम्रो ? (हातमा देखाउँदै)

बि : यो राम्रो छ (देखाउँदै) । बोलियो 'नि छ । दामै यसको ११००, यसको १६०० । यसमा (देखाउँदै)

वारेन्टी पनि छ १० बर्सको ।

क्रे २ : साँचि, वारेन्टी र ग्यारेन्टीमा के फरक छ ?

बि : ग्यारेन्टीमा धारै चेन्ज गर्छ, वारेन्टीमा मर्मत गर्छ ।

App. 1.89

क्रे : कति भयो ?

वि : २८० ।

क्रे : भातको कति ?

वि : भातको १५०, मासु १३० ।

App. 1.9+0

क्रे : यो र यो एउटै हो भाइ ?

वि : यो १००, यो १४० ।

क्रे : किन र ?

वि : यो ठूलो छ, मिठो पनि छ ।

App. 1.91

क्रे : कस्तो ठाउँमा फल्छ ?

वि : सुन्तलाहरू फल्नेबड माथि ।

क्रे : एउटा बोटमा ..

वि : एउटा बोटमा ..

क्रे : कति बर्षसम्म फल्छ ?

वि : ३०-४० वर्षसम्म फलिरहन्छ ।

क्रे : ए ! ... थुप्रो र'छ । लहरा ।

वि : अँ लहरा ।

क्रे : थाक्रा लाउनु पर्छ ?

वि : अँ .. थाक्रा लाउनु पर्छ । बाँसको, फलामको जे लिए पनि हुन्छ ।

App. 1.92

क्रे : कसरी हो दिदी, यो कुखुरा ?

वि : भाले ... ७०० छ । ६५० दिनू है भाइ !

क्रे : ६५० केजी को ? काँ'बड ल्याउनुहुन्छ, दिदी ?

वि : ल्याउनु पर्छ । ... अहिले त ६०० ले त उहाँदेखि आउँछ ।

क्रे : 'उहीं' भनेको धनकुटादेखि ल्याउनुहुन्छ कि क्या हो ?

वि : धनकुटाको ता कुखुरा किन्न सकिन्दैन, धनकुटाको त ।

क्रे : ए ... । ठीक छ म फेरि आउँछु है ?

App. 1.93

क्रे : हल्का खाजा केही पाउँछ दिदी ?

वि : के खानुहुन्छ ? चना छ, आलुको सब्जी छ, केक छ, पाउरोटी छ ।

क्रे : चिया पनि पाउँछ ?

वि : पाउँछ ।

क्रे : ल, चिया र केक दिनू न त एउटा ।

App. 1.94

क्रे : कति भन्नुभो ?

वि : ३५० ।

क्रे २ : कति महँगो हो !

क्रे : प्याक गर्दिनू ल ।

App. 1.95

क्रे : खाना ८५ हो ?

वि : सादा ८५ ।

क्रे : एउटा सादा खाना पाऊँ न ।

वि : सादा खाना एउटा ?

App. 1.96 (App. 1.40)

App. 1.97

क्रे : यो घिउ ...

वि : यो इलामको घिउ ।

क्रे : कति हो यो ?

वि : ६५०, १ किलो । यो लानुहुन्छ भने ७५० । यो १००० रै ग्राम बस्छ, यो ९५० ग्राम बस्छ । कुन लैजाऊँ ? लु भन्नुहोस् । ल अब यो चाहिँ सकियो । दुइटा मात्र र'छ ।

App. 1.98

अँ त्यो क, ख र १३, १४ भरेर १२ एउटा राखौँ कि भनेर सोध्न खोजेको तपाईंलाई । के छ, अठ्यारो पङ्गो भने ... तपाईं अफिस पुगेर फोन गर्नु । होइन, नभा यसो गर्नु—क, ख र १३—१४ पङ्गो भने के हुन्छ तपाईंलाई ? शुभेच्छा पङ्गो भने सिङ्गल क्याबिन हो, महालक्ष्मी भए डबल क्याबिन । त्यसोहुँदा हुन्छ हगि ?

App. 1.99 (App. 1.66)

App. 1.100(☞ App. 1.5)

App. 1.101

वि : ल है, हेरौं न हेरौं । नानीलाई हेरौं ? सस्तोमा हेरौं ?

क्रे : यो ठूलो भयो नि ।

वि : यस्तो मन पर्छ नानू, ल ।

क्रे : लाउँदिन भन्छ कि क्या हो ?

App. 1.102

वि : बैनी कस्तोमा हो ? ठूलो, सानो ?

क्रे : सानोमा हेरेको ।

वि : साइड ब्याग हो ?

क्रे : साइड नाँइ ।

App. 1.103

क्रे : मेरो साथी थियो बम्बैसन बनाउने इलाममा ।

वि : को थ्यो, भन्नु त ।

क्रे : टुडिखेलदेखि ओर बस्थ्यो है । मरिसक्यो होला ।

क्रे : '#' हो ?

क्रे : होइन ... '#', मधेसी ।

वि : '#' को बाबु होला है । मझ्यो त्यो मान्छे त ।

क्रे : वहाँलाई पूरा थाहा र'छ । ... अनि शिक्षाशास्त्रमै पढेको हामी त्यो' ।

App. 1.104

व्या.: दशैको टाइम एकजना हाम्रो .. मेरो साथी भने 'नि भो जुवाइँ भने 'नि भो— होलसेल छ .. उसको फ्यान्सीको होलसेल छ उनको । यस्तोमा बेन्ने माल दिँदैनन् उनले । ठूलूला माल मात्र दिन्छन् ।

क्रे : ए .. ।

App. 1.105

क्रे : काँचे छ (किवी) ।

वि : यो चाहिँ किवी हो, हो ! राखेपछि आफै गिलो हुँदैजान्छ । केराहरू पकाए जस्तै हो, हो ! पाक्छ अनि .. खाने ।

क्रे : ए .. ।

App. 1.106

व्या : ल पै' ठीक हुन्छ हजुरलाई ।

क्रे : आफूलाई ठीक भएन, नसुहाए जस्तो लाग्यो भने ड्र गर्न पाउँछु नि होइन ?

व्या : पाउँनुहुन्छ । यो सबै राम्रोको लाइन हो ।

क्रे : यसैबाट ...

व्या : सर्ट माथि छ । टाइट चै' टाइट भो । तर खुल्छ नि यो हल्का । यो जस्तो बडी हो, त्यस्तैलाई हुने । यो ठिक्क हुन्छ । ... यस्तो पनि छ हजुर ।

App. 1.107

क्रे : यो के हो बै'नी ?

वि : बिख्मा, सिलाजित, ठूलो ओखती, पाखनबेतहरू, लानू नि ।

क्रे : के गर्नु थाहै छैन यल्ले अनि !

वि : बिख्मा नाँस परेको, खाना नरुच्दा । शिलाजीहरू लानू गानागोला, अल्सर, पेट पोल्नेको ।

क्रे : पेट पोल्नेको । अँ ... ।

वि : शिलाजित ।

क्रे : काँ' देखि ल्याउनुभ'को ?

App. 1.108

वि : यो एउटा छेस्का हुन्छ कि यस्तो कस्रे, त्यो भाँचिने बित्तिकै गइहाल्छ । यसको भैरे हुँदैन ।

क्रे : यो उही तालाजस्तो पो र'छ । त्यो तालाहरू पनि यस्तै रड ले थिचिदिने बित्तिकै गइहाल्छ नि । उही चेन ला'को छ भन्ने मात्रै हुन्छ ।

वि : सज्जन मान्छेका लागि मात्रै हो ।

App. 1.109

क्रे : यो घिउ ...

वि : यो इलामको घिउ ।

क्रे : कति हो यो ?

वि : ६५०, १ किलो । यो लानुहुन्छ भने ७५० । यो १००० रै ग्राम बस्छ, यो ९५० ग्राम बस्छ । कुन लैजाऊँ ? लु भन्नुहोस् । ल अब यो चाहिँ सकियो । दुइटा मात्र रहेछ ।

App. 1.110

क्रे : ..होइन, होइन, हाफ्यान्ट नै खोजेको यल्लाई ।

वि : जिन्स मा दिऊँ कि अरूमा दिऊँ दाइ ?

क्रे : हुँदैन यस्तो त । कम्मर यत्रो ठूलो छ । अरू हल्का टाइप को भए 'नि हुन्छ ।

वि : ऊ .. त्यो ।

क्रे : होइन, जिन्स भन्दा हल्का । हुन्छ नि त्यो कटन टाइप को । कस्तो बनाउँछ क्या ! प्लेन बनाएको भए कस्तो राम्रो हुन्थ्यो होला !

App. 1.111

वि : के लैजाऊँ ? ल भन्नुहोस् । ग्रीन टी, ब्याक टी, दूधको चिया, अकबरे खुर्सानी, अचार—सबैथोक छ है हामीसँग । यो बम्बैसन पनि हेर्नु ।

क्रे : यो कसरी हो ?

वि : १५० । इलामको घिउ ।

App. 1.112

(माइक्रोफोन बाट उद्घोषण): भाँडाकुँडी किन्दा उपहार पाउनुहोस् । १ पिसमा एउटा कुपन । २५००० सम्मको कुपन पाउनुहुनेछ । प्रत्येक पिस मा एउटा स्काच कुपन ... भाडाकुँडी किनुहोस् । जुनसुकै लगेपनि उपचार चाहिँ पाउनु नै हुनेछ हजुर !

App. 1.113 (☞ App. 1.91)

App. 1.114

उर : पुरानो बजारमा २ जना साथी मात्रै थिए । सुन्तला दिनमा १ भारी बेच्नुहुन्थ्यो । त्यो बजार सब्जी बजार पूर्ण बजारमा थियो । त्यो बजार याँ' ल्याउने समितिमा म थिएँ । तपाईंहरूले त्यो बजार उठाएर ल्याउनुभयो,

हामीलाई खेदनुहुन्छ भन्नुहुन्छ । ल हेर्नुहोस् है ! मैले भनें, “तपाईंहरूलाई खेद्र होइन, व्यावसायीहरू बढाउन ल्याउँन आँटिको ।” “अब बढने भयो होइन ? हामीले यहाँबाट भाग्युपर्ने भयो” भन्नुभयो । “कुनै दिन तपाईंले यहाँ ५ भारी माल बेचेको चैं देख्न नपरोस्” भने । अहिले त्यो पुरानो बजारमा ती साथीहरू बेचै हुनुहुन्छ । अहिले त्यो बजार त्यहाँ (चिनियाँ चोक) मा सरिकन वहाँहरू ३-४ क्रीन्टल सुन्तला बेच्नुहुन्छ ।

App. 1.115

क्रे : यो अर्को कलरमा त यो ठीकै होला ।

वि : कलर त्यसमा ब्लू छ, येलो छ ।

क्रे : ब्लू मा खोइ !

वि : यो हुन्छ ?

क्रे : (छोरीलाई) यस्तो हुन्छ छोरी ? जे पनि हुन्छ भन्छ्यो । तिमी त के देउता भएको छौ । झ्याउ लाग्यो ? ल यहाँ बसे पनि हुन्छ नि । यो कलर कि त्यो ?

App. 1.116

क्रे : यो मिँयापाटन भन्छ । यिनीहरूको त रिसोट जस्तो छ स्कुल, कटेज कटेज टाइपको छ । गाई फार्म छ । यिनीहरूलाई अब ... मलाई चित्त परेको । मलाई अनुशासित चाहिएको ।

App. 1.117

वि : यो पनि छ नि ।

क्रे : खै, खै !

वि : बच्चालाई जामा भनेको ?

क्रे : अस्ति २० भा'थ्यो । साहुजी मात्रै हुनुहुन्थ्यो ।

वि : ए ...

App. 1.118

व्या १ : के कोल्याबोरेसन गर्ने रे अब त काठमाडौंमा । त्यो हल्ला चलिराख्या छ ।

व्या २ : उसको चैने ... पल्सरको चैने, बजाजको चैने गर्ने भनिराख्या छ ।

व्या १ : बजाजको त्यै त ।

व्या २ : त्यति गरे पनि ।

व्या १ : त्यति गरे पनि फिफ्टी पर्सन्ट चैं त्यो ट्याक्स छुट हुन्थ्यो ।

व्यार: त्यति गर्ने बित्तिकै त हामी ठूलो मान्छे भइहाल्थ्यौं नि ।

App. 1.119

वि : दुइटा लानुपर्छ क्या । एउटा धुनलाई एउटा, एउटा धुन एउटा ।

क्रे : एक सेट भए भइहाल्छ नि । बिहान छोए बेलुका सुकिहाल्छ नि !

वि : हा-हा-हा ! ख्याल गङ्गा नि मैले ।

App. 1.120

व्या : मैले चिनेकै साथी ल्याएको थियो । माछा पसल राखेको उसले । एउटा अर्को साथी ल्यायो । उसले

पसल बेच्यो । अर्को चुतिया मान्छे आयो । एता नि बोल्दैन्, उता नि बोल्दैन् । अब के छ दाइ ! भन्दा पनि झुस्स परेर बस्छ ।

व्या : किन बोलाइराखेको त नबोल्नेलाई ?

व्या : होइन, म बोल्नेलाई बोलिरहनुपर्छ फेरि । हा-हा-हा !

व्यार : नमस्कार भन्दा नमस्कार फर्काउँदैन् भनें त्यसलाई दोह्याएर नमस्कार गर्ने मेरो चैं चलन छैन ।

व्या : ऊ चिया पकाउँछ, चिया खान्छ । चिया खा'को दाइ ! भन्दा चुपो लागेर बस्छ ।

व्या : उल्लाई नमस्कार भन्दा नमस्कार पङ्गोभनें मात्रै नमस्कार गरिन्छ । उसले सुन्या नसुन्यै मात्र गर्छ भनें त्यसलाई नमस्कार किन गर्ने ?

अनु : किन गर्ने ?

App. 1.121

वि : यो चैं लानू न जलपाई ।

क्रे : के हो जलपाइ भनेको ?

वि : जलपाई भनेको अमिलो दाना नि यो ।

App. 1.122 (☞ App. 1.120)

App. 1.123

क्रे १ : के छ ? के छ भाइ ? ठीक छ ? गुरुमा के किन्ने भन्नुहुन्थ्यो ...

क्रे २ : भाइ ! त्यो मैले नि ... त्यो टेबल को एस्तो खुट्टामा लगाउने हुन्छ नि । त्यो छ कि भनेर आ'को ।

वि : त्यो छैन ।

क्रे २ : त्यो छैन ? त्यसलाई के भन्छ भाइ ?

वि : पिर्का भन्छ । एक्स्ट्रा आउँदै, आउँदैन् । त्यो मसँग छैन अहिले ।

App. 1.124

क्रे. (क्रे २ सँग): चुकन्दर भनेको थाहा छ? (इ, यही हो)

App. 1.125

क्रे : ए बाबु ! त्यो के भन्छन् नि ... नाम पनि आउँदैन् । तातो पानी राखे भाँडो हुन्छ नि । त्यो हेरौं न एउटा ।

वि : कस्तो भाँडो ? भन्नू त ।

क्रे : त्यो क्या— तातो पानी राख्छन् नि !

वि : (इलेक्ट्रिक जग ल्याएर देखाउँदै) यो हजुरबा ?

क्रे : होइन यो ता । अर्के हुन्छ क्या, ठाडो ।

वि : ... यो ?

क्रे : हो .. यो भनेको ।

वि : ए .. थर्मस भन्नुहोस् न त थर्मस !

क्रे : 'फर्मस्' भन्छन् येल्लाई ?

वि : 'फर्मस्' होइन, थर्मस, थर्मस !

क्रे : थर्मस । भन्नू पनि आउँदैन्, के के हो के के !

App. 1.126

क्रे : नयाँ-नयाँ क्वालिटि आ'छैन ?

वि : क्वालिटि नयाँ आउँदैन्, डिजाइन नयाँ आउँछ ।

क्रे : तेइ त डिजाइन ।

App. 1.127

क्रे : यो कसरी हो ?

वि : ७०, ६० ले दिएको, लानुहोस् ।

क्रेर : ७०, ६० मा भन्नुहुन्छ । यत्रो लामो कुरै गर्नु नपर्ने ।

६० मा भन्दा त कुरै सिद्धियो ।

App. 1.128

क्रे : ओइ ! कति भयो मेरो ? आइ ला । १३० रूपे' काट् ला ।

वि : के के हो ?

क्रे : छिटो गर् । ढिलो भैसक्यो । २ किलो प्याज, १ किलो खुर्सानी । यो काँक्रा होइन । फिर्ता ले न छिटो ।

App. 1.129

क्रे ४ : एउटा चना ।

क्रे : म त चना खान्छु ।

क्रे २ : ए शिव ! ल, एक प्लेट पकौडा र २ टा चना देऊ ।

क्रे : चना एउटा मात्रै ।

क्रे २ : दुइटै हाल दुइटै ।

क्रे ३ : कति भयो ?

वि : बसू न बसू सर ! आउँछ क्या ! २ टा चना लेऊ । (कामदारसँग)

App. 1.130

क्रे : कहिलेको टिकट छ होला ?

वि : डे मा भन्न सकिँदैन । नाइटमा जानुहुन्छ भनें छ ।

क्रे : ल, मलाई ... । ल, मलाई शत्रुघन लेखिराखौं ।

App. 1.131

वि : केरा ६०, है केरा ६० ! ... केरा ४० रूपैया दर्जन लानू दाइ !

क्रे : हो ? ...

App. 1.132

क्रे : दाजु ! दाजु ! दाजु !

वि : हजुर !

क्रे : ७५० हुन्छ ?

वि : हुँदैन ।

App. 1.133

वि : कुदिहाल् ! तलाई कतिवटा टिकट चाँहिने भो ? ...

५ वटा टिकट छ—लिन कुदिहाल् । ... अँ नाइट बस

को । ११, १२, १३ हो । 'बी' को ११ खाली छ । चाँडो

गरेर आइस् भने मात्रै । म सिट रोकन सक्तिन म । यहाँ

हातमा टिकट छ, लगिसक्छन् मान्छेले । ल-ल-ल

कुदिहाल् तलाई टिकट चाहिनेभा' ।

App. 1.134

वि : कहाँसम्म हो बैनी ?

क्रे : बिर्तामोड ।

वि : कति जना ? २ जना ? ३५० दिनु ।

क्रे : ल त लिनु ।

App. 1.135

क्रे : साहुजी ! यो (बल्ब) अधि म्याडम बाट लगेको थिएँ । साधा पो र'छ । पिन भएको चाहिँ चाहिने र'छ ।

होल्डर मा फिट नै भएन । यो राखेर पिन वाला चाहिँ छ भने दिनु न ।

वि : छ (होल्डर मा फिट गरेर टेस्ट समेत गरेर दिन्छन्) ।

App. 1.136

क्रे : मिलाएर गर्नु न ।

वि : ९५० दिनु न ।

क्रे : अब बेग्न मन छ भनें घट्नु, म अलि थप्छु ।

वि : ९०० दिनु ल ।

क्रे. (टाउको हल्लाउँछ)

वि : एकछिन, म साइज निकालिदिन्छु ।

App. 1.137

क्रे : ल-ल दिदी ! रोटी दिनु न एक ठाउँ । छिटो ल !

वि : बसू न । केको हतार ?

क्रे : होइन, हतार छ आज ।

वि : बनिहाल्छ ।

क्रे : छिटो गर्नु न । ढिलो भयो ।

वि : हस्, भैहाल्यो ।

App. 1.138

वि : (क्याल्कुलेटर ले देखाउँदै) ... होइन, अब थप्यो भने तिम्रो भाउले । ल त भयो ।

क्रे : हाँ-हाँ ! म लगेर त फाल्नु पनि हुँदैन । छ किलो टमाटर ? ३ किलो भनेको त नि ।

वि : २ किलो थप, तिम्रो भाउ ।

क्रे : ७० रूपैया त्यतिकै गयो मेरो । हा-हा !

App. 1.139 (≈ App. 1.42)

App. 1.140

वि : कुरकुरे, अनि ?

क्रे : २ टा अण्डा, अनि दुइटा केक ।

क्रे ३ : ४ वटा लेख्नु न ४ टा ।

क्रे ४ : ५०० दिएको छु है तपाईंलाई ।

क्रे ५ : ५ प्लेट म:म:, १ प्लेट चाउमिन । चाउमिन चैं भेज है । एउटा पानी पनि दिनु है ।

App. 1.141

वि १ (सहयोगी) : ओ दाइ ! नहालौं, नहालौं ।

वि २ (चालक) : सधैं जान्छ हौ यिनीहरू ।

वि १ : होइन, भनेको त मान्नुपर्छ नि ओ दाइ ! सधैं गएर

....

वि ३ (सहचालक) : ओइ ! ओइ ! ओइ ! ! छोड् न । तँ

बोल्नु पर्दैन ओइ ! ओइ ! एता सुन् न !

वि ३ (यात्रुसँग) : कहाँसम्म हो ?

App. 1.142

क्रे : सानो हुन्छ होला (माला—धागो) ।

वि : सानो हुँदैन । मिलाएर बाँध्नु न ।

App. 1.143

क्रे : दामै मिलेन ।

वि : मिलाएर दिन्छु । ओरिजनल हो नि त त्यो । यो २९९० राम्रो छ नि । पैसा पनि मज्जाले अटाउँछ ।

क्रे : यो पनि राम्रै छ है ?

वि : यो २९०० हो दिदी ।

क्रे : महँगो ।

वि : अलिअलि मिलाएर दिन्छु नि दिदी !

क्रे : यो लिए कति ?

वि : यो दुइटा मा एउटै प्राइस छ । मनपरे लिनू । म मिलाएर दिन्छु ।

क्रे : प्राइस धेरै नि फरक पश्यो नि ।

वि : २९५० हो । हजुरलाई २७०० सम्ममा लानू न । फरक पर्दैन ।

App. 1.144

क्रे : कति हो ?

वि : २५० ।

क्रे : २५० ता महँगो भयो ।

वि : दुइटा लिए अलि मिलाइदिन्थे । एउटा लिए त त्यही हो, २५० लाग्छ ।

क्रे : मिलाएर कति हो दुइटा ?

वि : मिलाएर साढे ४ सय ।

App. 1.145

वि : के होला ?

क्रे : खोइ लम्बाइ नापौं (स्वीटर) ।

वि : लगाएर हेर्नू न । उल्टो भयो, उल्टो भयो ।

राम्रो सुहाको छ क्या ! उता ऐना हेर्नू त ।

क्रे : गाउँले !

वि : एत्तिको ठीकै हो क्या । खास लगाउने गाउँले साइज नै हो । एकचोटि विचार गर्नु न । हल्का ठूलो भए नि हल्का फिटिङ गर्न मिल्छ नि । लम्बाइ ठीकै छ नि ? घाँटीमा एसो मिलाउनु त ल । खोइ एता आउनु त म मिलाइदिन्छु । हल्का फिटिङ हाल्न मिल्छ । लम्बाइ ठीकै छ नि । यहाँ हेर्नू त । खुल्लै हो लगाउने । अलि ठूलो लाग्यो भने हल्का फिटिङ गर्न पनि हुन्छ ।

App. 1.146

वि : सजिलो हुन्छ, नि त ।

क्रे : टपरामा सजिलो हुन्छ ?

वि : त्यो टपरामा चामल—धान अलिअलि हाल्दिनु, होइन ? अनि त्यो देखि फूल—धूप पनि त्यो निर हाल्नु कि ! ... खोइ एता ल्याउनु, म मिलाइदिन्छु ।

क्रे : एसले हुन्छ ? कति भयो ?

वि : यहाँ छ । ५० रूप्ये भयो ।

क्रे : ५० भयो ?

App. 1.147

क्रे : अलि मिलाएर गरिदिनु न । अब पर्सि—निकोर्सि पनि लुगा किन्न यहीं आउनु छ अनि !

वि : आउनु ता पर्छ त ...

क्रे : होइन, ७०० गरिदिनु न ।

वि : होइन, आउँदैन ८००, ८००, ८०० ।

क्रे : नाँइ दाजु !

वि : ८०० पर्छ ।

क्रे : गर्नु न दाजु ! ७०० काट्नु ७०० ।

वि : मिलाएर दिएको ।

App. 1.148

क्रे : ल, १४०० नै दिन्छु ।

वि : १४ मिल्दैन । १६ सयमा लानुहोस् ।

क्रे : १४ गरौं न, म लिएर गैहाल्छु ।

वि : हामीले पनि धेरै प्राइस भनेको छैन । हजुरलाई एकदम मिलाएर । २१९० हो नि त ।

क्रे : १४ सयमा दिनुहोस् न मिलाएर ।

वि : होइन १४०० मा आउँदैन क्या यो । मिलाएरै हो क्या । हामीलाई १०—२० रूपैयाँ आए दिइहाल्छौं नि ।

क्रे : लु १४५० गरौं ।

वि : आउँदैन १६०० सम्ममा लानुहोस् । १४०० मा आउँदैन । आए त हामी दिइहाल्छौं नि ।

App. 1.149

वि : त्यो ललिपप, ५० रूपैयाँ । घिउहरू केही नलैजाऊँ ? भरे आउनु न, ल ? अरू साथीभाइलाई लिएर ल ?

App. 1.150

क्रे : यो पनि राम्रै छ है ?

वि : यो २९०० हो दिदी ।

क्रे : महँगो ।

वि : अलिअलि मिलाएर दिन्छु नि दिदी !

क्रे : यो लिए कति ?

वि : यो दुइटा मा एउटै प्राइस छ । मनपरे लिनू । म मिलाएर दिन्छु ।

App. 1.151

क्रे : यो सामान यहीं राखौं ।

वि : हुन्छ ।

क्रे : एकचोटि भाटभटेनी पुगेर आउँछु है त !

वि : हस् ! ... होइन, लैजानू न त लैजानू ।

App. 1.152

वि : खुद्रा दिनुहोस् न खुद्रा । मसँग खुद्रा छैन ।

क्रे : अब १८० मा पनि खुद्रा दिनु भनेको ...

वि : अब के गर्नु ? दिनुहोस् न खुद्रा मसँग छैन । (टिकट को पछाडि लेख्न खोज्छ) ।

क्रे : होइन, यो म लाने होइन ।

App. 1.153

वि : अँ, भन्नुहोस् ।

क्रे : ठीक छ भाइ ! म त्यत्तिकै ...

App. 1.154

क्रे : यहाँ हेर्नुहोस् है — खुर्सानी १ किलो, गाजर २ किलो, कोपी ५ किलो ।

वि : १७०, अनि कोपी कति ?

क्रे : १६०, ए ! १६० पनि होइन । पख है ...

वि : ९० त्यो भयो । ९० र ६० कति हुन्छ ?! १५० हुन्छ है ।

App. 1.155

क्रे २ : खोइ-खोइ ! चाखेर हेरौं म पनि ।

App. 1.156

वि : लैजाऊँ न त के भो र ?

क्रे : केटाकेटी आउँदैछ कि, बर्धडे मनाउनु ।

वि : ठीकै छ त । लैजाऊँ त एउटा यो (घिउ) ।

क्रे : होइन, अहिले तेत्तिकै हो । २६ तारिखमा अब ...

App. 1.157

क्रे : ... हेर्नु त बहिनी, लिनू त । ए १२० पो दिँएँ ल ! मैले ६० दिनुपर्ने नि ! हँ हँ, अब ५ दिनु त । १२० भन्नुभएको होइन र ?

वि : १३० । ६५ रूपैया भयो हजुरको । अनि मैले ६५ कटाएर दिएको ।

क्रे : हस्, हस् । १३० पो भन्नुभएको ? मैले त २० सुनें र पो त ।

App. 1.158

क्रे : मैले के लैजाऊँ भनेर हेरेको नि ।

वि : चौंसुर, पालुङ्गो लानुहोस् न ।

Appendix 2: Interview guide

1. Information about the business professional (interviewee)

Site name:	Experience as a business professional (in
Hub name:	years):
Name of the interviewee (optional):	Type of business:
Qualification:	

2. Guidelines for the interview

(Note: These are the basic guidelines. Further probing questions may emerge from the responses during the interview)

- i. Familiarization with language function/examples as necessary (by the researcher).
- ii. Some purposes for which they commonly speak in business.
- iii. Examples of the above (actual utterances).
- iv. Some purposes for which they commonly speak in business.
- v. Examples of the above (actual utterances).
- vi. Some purposes for which their customers commonly speak in business.
- vii. Examples of the above (actual utterances).
- viii. Their experience of why they speak in business.
- ix. Any special/memorable event(s) to illustrate their experience?
 - x. Their experience of why their customers speak in business.
- xi. Any special/memorable event(s) to illustrate their experience?
- xii. Have anything more to say?

Appendix 3: Data elicitation frame

(Translated into English from Nepali)

Information about the participant (business professional)

Site name:

Hub name:

Name of the interviewee (optional):

Qualification:

Do you remember an event when you/your customers directly addressed or made references of any of the following? If so, please provide a couple of examples for each.

(Note: You can provide more than two examples if you like)

Religion

Examples:

1)

2)

Sin

Examples:

1)

2)

Death

Examples:

1)

2)

Truth

Examples:

1)

2)

Cultural norms

Examples:

1)

2)

Death

Examples:

1)

2)

Gods/Goddesses

Examples:

1)

2)

Do you have any other thing to say?

Appendix 4: Data validation questionnaire: Functions

Dear colleague,

It is my honour to heartily inform you that I, the researcher, have selected you as a critical colleague for the validation of the oral linguistic data collected from the major market sites and hubs of Nepal. You are deemed to be appropriate for the endeavor as a native speaker of the Nepali language and, at the same time, a person familiar with the language used for, or around, business purposes. (So, you are called an 'informed-and-neutral-critical colleague'.) I would also like to assure you that the information you provide will be a matter of strict confidentiality and will not be misused.

Kindly, you are supposed to validate the data by indicating your perception towards each of the statements in the tables (see the 'Data Validation Questionnaire' attached herewith). While doing so, please especially consider the following:

- Study the 'understanding...' section of each of the macro language functions before you actually start working on the respective set.
- If you think there is any kind of mismatch between the micro function and the exponent set in each of the rows (+ the corresponding macro function), just cross it out or suggest why so by writing somewhere near it (in the box or margin/s),
- The macro functions in the 'miscellaneous' category is undecided by the researcher himself. Please provide suggestions by indicating (writing) what macro functions you think the items should belong to.
- Please don't hesitate to provide anything you think fit, needed and appropriate by writing in the questionnaire.

I appreciate your cooperation.

Thanking you

Kamal Kumar Poudel (PhD candidate), T. U.

Data validation questionnaire (Specimen from 'Creating Entertainment')

(Note: The questionnaire includes 14 sets and a total of 2130 exponents)

Set A: Creating Entertainment

Understanding 'Creating Entertainment': The concept of the macro function 'Creating Entertainment' is that language is used to create and express linguistic art for entertainment in and through language. Please give your opinion showing whether or not the exponents in this set fulfill this criterion mainly by means of artistic, rhetoric, imaginative and poetic or literary elements.

S. n.	Micro categories	Exponents/ linguistic uses (data)
1.	Calling for transactions	हेरेर जानू, मिलार लानू । (वि.)
2.	Expressing artfully	Busy पनि काम नभर busy हगि ?! (वि.-वि.)
3.	Joking	यसरी नै घट्ते जाने हो भने त १, २ दिनमा त्यसै पाइने भयो । अनि लैजाउँला, हुन्न ? (क्रे.)
4.	Explaining metaphorically/ artfully	अकबरी सूनलाई कसी लाउनु पर्दैन । (क्रे.)
5.	Managing sound effects	होला कि ले बुलाकी, बुलाकीले नाके तुहला कि । (क्रे.)
6.	Metaphorically/artfully: expressing	Medical लाँ पनि जाने, औषधि पनि खान्न भने । (वि.)
7.	Joke/humour: creating	त्यसो भनें बोक्रेमा राख्नुस् न त, सस्तो हुन्छ कि ! अनि लैजाउँला । हा-हा-हा ! (क्रे.)
8.	Paradox: expressing artfully	हजुरले खाइदिए हामी मोटाउने हो । (वि.)
9.	Exaggeration/overstatement: expressing artfully	अण्डा फर्सी जत्रो छ नि । हा-हा ! (वि.)
10.	Counter-feigning	[अण्डा] दर्जन... बोक्न नसकिने भो । ६ वटा मात्र दिनु । (क्रे.)
11.	Sound effect (rhyme): creating	एक दर्जनको दाम, आधा दर्जन इनाम । (वि.)
12.	Satiring/making merry	साहु महँगो कि सब्जी महँगो ? (क्रे.)
13.	Sound effects: creating	है ! ३० रूपैयाको माल, झोलातिर हाल् ! (वि.) (क्रे.)
14.	Twisting the sense/ misinterpreting intentionally	आमालाई पोल्न दिने बेला भाको छैन । हा-हा ! (वि.)

Overall suggestions/impressions (Please write in points in the space below)

Appendix 5: Translation validation questionnaire

Dear colleague,

It is my honor to heartily inform you that I, the researcher, have selected you as a critical colleague for the translation validation of the data collected from the major market sites and hubs of Nepal. As a translator and a native speaker of the Nepali language and, at the same time, a person familiar with the language used for, or around business purposes, you are deemed to be appropriate for the endeavor. (So, you are called a 'critical colleague'.) I would also like to assure you that the information you provide will be a matter of strict confidentiality, and will not be misused.

Kindly, you are supposed to validate the English translation: two sets- the first, conversations in the Nepali context translated into English and arranged side by side in the table below (Ser A); and individual exponents along with their transcribed forms (Set B). Please especially consider the following.

- If you think there is any kind of mismatch between the Nepali version and its English translation, just suggest what you think is suitable by writing somewhere near it (e. g. in the brackets immediately after the mismatch).
- Please don't hesitate to provide anything you think fit, needed and appropriate by writing wherever you like in the sheets.

I appreciate your cooperation.

Thanking you,

Kamal Kumar Poudel (PhD candidate), T. U.

Set A: Nepali and English versions

S. No.	Conversation version 1 (Nepali)	Conversation version 2 (English)
1.	<p>कै : नमस्कार रमेशजी !</p> <p>वि : नमस्कार sir ! नमस्कार !</p> <p>कै : होइन, चामल कुन लैजाऊँ ?</p> <p>वि : कुन लैजाऊँ २०kg को pack; २५kg को pack; कि ३०kg को pack ?</p>	<p>B: <i>Namaskar Rameshjee!</i> (1)</p> <p>S: <i>Namaskar Sir! Namaskar!</i> (2)</p> <p>B: No [Not sure], which [pack of] rice should I take?</p> <p>S: Which should/will [you] take- the pack of 20 kg, the pack of 25 kg or the pack of 30 kg?</p>
2.	<p>वि : नमस्ते, नमस्ते ! के छ खबर-खाबर ? सब्चै हो ?</p> <p>कै : ठीक छ । हामीसँग fan छ ?</p> <p>वि : कुन चै ?</p>	<p>S: <i>Namaste-namase! What's the news? (1) Are [you] well? (2)</i></p> <p>B: <i>All right (3).</i> Is there a fan with us?</p> <p>S: Which one [type]?</p>
3.	<p>कै : म गएँ हजरबा !</p> <p>वि : अँ हुन्छ ।</p>	<p>B: <i>I went (am about to go), grandpa.</i> (1)</p> <p>S: <i>An (yes), OK.</i></p>
4.	<p>वि : हस् । आउँदै गर्नुहोला ।</p>	<p>S: <i>Yes, keep coming</i></p>
5.	<p>अनु : के छ साहुजी ! हाल खबर ?</p>	<p>B: <i>What's the current news, trader? (1)</i></p>

Set B

Introducing objects/goods

1. /jo tsafi kiwi fio/(S)
This one is kiwi (Trans. 1 and 2).
2. /bambaisan fio ilamko mi^hai/ (S)
[This] Is *bambaisan*, Ilam's sweet. (Trans. 1)
This is sweetmeat, a [kind of] sweet from Ilam. (Trans. 2)
3. /jo bljak ti jo grin ti/(S)
This black tea; this green tea. (Trans. 1)
This is black tea; this is green tea. (Trans. 2)
4. /lpsi dzastai dzalpai b^hanne/
Like the Nepal hog plum called *jalpai*²⁸. (Trans.1)

8. /jo ilamko g^hiu/ (S)
This is Ilam's ghee. (Trans.1)
This butter is from Ilam. (Trans. 2)
9. /ekdam piur akabareko pest/ (S)
Absolutely pure *akabare* paste. (Trans. 1)
It's absolutely pure fat chili paste. (Trans.2)
10. /jo ta tadza ramro mustan^hko sjau fio/ (S)
This one is fresh [and] fine Mustang's apple. (Trans. 1))
There are fresh and fine apples from Mustang. (Trans. 2)
11. /jo dzadibu^hti tel fio/
This is herbal oil. (Trans. 1 and 2)
/jo tsadaune k^halko mi^hai/
This [is] an offering type of sweet. (Trans.1)
This sweet is for **religious** offering. (Trans. 2)

²⁸ *jalpai*: a kind of seed-fruit tasting sour

Appendix 6: Letter of consent (translated into English from Nepali)

I/we consent/ don't consent to you, a Ph. D. researcher (T. U.), to use my/our conversation(s) or its/their part(s) uttered during/around my/our business transaction(s) for the purpose of your research on condition that you mention/don't mention my/our name(s) anywhere throughout your research process.

Seller's name & address:

Signature:

Buyer's name & address:

Signature:

Date: