

**A STUDY ON FORMS OF GREETING AND TAKING
LEAVE IN KALIKOTE DIALECT AND ENGLISH**

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

**Submitted by
Binod Regmi**

**Faculty of Education
Tribhuvan University, Kirtipur
Kathmandu, Nepal**

2018

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DECLARATION

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

Date: 2018/3/20

Binod Regmi

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr Binod Regmi** has completed the research of his M. Ed. thesis entitled **A Study on Form of Greeting and Taking Leave in Kalikote Dialect and English** under my guidance and supervision.

I recommended the thesis for acceptance.

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DEDICATION

Dedicated

To

My parents who gave me the greatest gift of life,

and Gurus and Gurumas

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ABSTRACT

Multiethnicity, multiculturalism and multilingualism are considered the special characteristics of the cultural heritage of Nepal. There are 123 different languages spoken in Nepal. Among them, Nepali language is used by almost 44.6 people (CBS, 2011) residing in different parts of the country. Having been used by almost half of the population, Nepali language has various dialects. The topology of the country decides the forms of the dialect used in various parts of the nation. The dialect used in the Eastern region entirely differs from that used in the western region.

The overarching aim of the present study entitled **A Study on Forms of Greeting and Taking Leave of Kalikote Dialect and English Language** is to find out forms of greeting and taking leave in Kalikote dialect, a regional vernacular used in Kalikot district in western Nepal. It also comparatively delineates those forms of greetings and taking leave with English forms system. Both primary and secondary sources of data were used in the study. The respondents that comprised of 20 male and 20 female were selected from Kalikot district using quota sampling procedure. Interview and questionnaire were used as research tools in order to elicit the data.

The major finding from the research indicated that the forms of greeting and taking leave in Kalikote dialect used indirect and politeness of language; of low solidarity, high status and high formality. It was also found that the Kalikote dialect serves referential function and it uses more forms of greeting and taking leave compared to English. It was also found that the Kalikote dialect is more of a gestural language and also is highly based on gender from that of English. The thesis consists of five chapters. The first chapter deals with the background of the topic, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms. The second chapter includes reviews of related theoretical literature: review of related empirical literature, implication of the review for the study and conceptual framework. Similarly, the third chapter

incorporates with method and procedure of the study under which design and method of the study, population sample and sampling strategies, study area, data collection tools, technique of procedure is mentioned. The fourth chapter deals with data analysis and interpretation of results, summary and findings. The fifth chapter includes conclusions and recommendations at three different areas: policy related, practice related and further related. Finally, this chapter is followed by references and the appendices.

TABLE OF CONTENTS

	Page No.
<i>Declaration</i>	i
<i>Recommendation for Acceptance</i>	ii
<i>Recommendation for Evaluation</i>	iii
<i>Evaluation and Approval</i>	iv
<i>Dedication</i>	v
<i>Acknowledgements</i>	vi
<i>Abstract</i>	vii
<i>Table of Contents</i>	ix
<i>List of Symbols and Abbreviations</i>	xii

CHAPTER- ONE

INTRODUCTION

1.1	Background of the Study	1
1.2	Statement of the Problem	2
1.3	Objectives of the Study	3
1.4	Research Questions	3
1.5	Significance of the Study	4
1.6	Delimitations of the Study	4
1.7	Operational Definitions of the Key Terms	5

CHAPTER- TWO

REVIEW OF RELATED LITRATURE AND CONCEPTUAL FRAMEWORK

2.1	Review of the Theoretical Literature	6
2.1.1	Language Families in Nepal	6
2.1.2	The importance of English	8
2.1.3	Dialect	9
2.1.4	An Introduction to Kalikote Dialect	10

2.1.5	Language Functions	12
2.1.6	Terms of Greeting in English	13
2.1.7	Terms of Taking Leave in English	15
2.1.8	Social Factors and Social Dimensions	15
2.1.9	Contrastive Analysis	18
2.2	Review of the Empirical Literature	20
2.3	Implications of the Review of the Study	23
2.4	Conceptual Framework	25

CHAPTER- THREE

METHODS AND PROCEDURES OF THE STUDY

3.1	Design and Method of the Study	26
3.2	Population Sample and Sampling Procedures	27
3.3	Study Area/Field	27
3.4	Data Collection Tools	27
3.5	Data Collection Procedure	28
3.6	Data Analysis and Interpretation Procedure	28

CHAPTER-FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

4.1	Analysis of Data and Interpretation of Results	29
4.1.1	Forms of Greeting in Kalikote Dialect	29
4.1.2	Forms of Greeting in English	35
4.1.3	Comparison between Kalikote and English forms of Greeting	36
4.1.4	Forms of Taking Leave in Kalikote dialect and English	38
4.1.5	Forms of Taking Leave in Kalikote	38
4.1.6	Forms of Taking Leave in English	41
4.1.7	Comparison between forms of taking leave in English and in Kalikote dialect	43
4.2	Summary/Discussion of Findings	43

4.2.1	Differences between English and Kalikote Greeting and Taking Leave	44
4.2.2	Similarities between English and Kalikote dialect Forms of Greeting and Taking Leave	45

CHAPTER-FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1	Conclusions	46
5.2	Recommendations	47
5.2.1	Policy related	47
5.2.2	Practice Related	48
5.2.3	Further Research Related	49

REFERENCES

APPENDICES

LIST OF SYMBOLS AND ABBREVIATIONS

B. S.	=	Bikram Sambat
CA	=	Contrastive Analysis
CBS	=	Central Bureau of Statics
DOE	=	Department of Education
e.g.	=	For example
ELT	=	English Language Teaching
etc.	=	et cetera
i.e.	=	That is
MT	=	Mother Tongue
T.U.	=	Tribhuvan University
et al.	=	And others
Inf.	=	Informants
M.Ed.	=	Master of Education
p.	=	Page
Prof.	=	Professor
Vol.	=	Volume
/	=	Or

CHAPTER- ONE

INTRODUCTION

This study entitled **A Study on Forms of Greeting and Taking Leave in Kalikote Dialect and English** is an attempt to compare forms of greeting and taking leave with English that are used in Kalikote dialect. This chapter consists of background of study, statement of the problem, objectives, research question, and significance of the study, delimitation of the study and operational definition of the key forms.

1.1 Background of the Study

An appropriate form of a variety of ‘Greetings and taking leave’ terms depends on the interlocutors, social status, age and the level of closeness between the conversations. The greeter should also use a greeting term which is in consonance with the social situation and which reflects the social relationship between the interlocutors. According to Holmes (1992, p.308), “greeting formulas universally serve an affective function of establishing non-threatening contact and rapport but their precise content is clearly culture specific.”

‘Greetings and taking leave’ makes language more polite and communicative easily. Politeness is one of the most important aspects of human communication in which human beings have to observe the basic convention of politeness should they want to exist in peace together. According to Dhuranti (1975, p.5), “Greeting is nothing more or nothing less than the culture that supports and is supported by the encounters in which greeting occurs or that are constituted by them”. He argues that the criterion for identifying ‘greeting and taking leave’ is possible to extract a set of six recurring features (ibid).

- i. Near- boundary occurrence.
- ii. Establishment of a shared perceptual field.
- iii. Adjacency pair format.
- iv. Relative predictability of form and content.

- v. Implicit establishment of a spatio-temporal unit of interaction. And
- vi. Identification of the interlocutor as a distinct being worth recognizing.

Greeting and taking leave are the important socializing language function which are directly or indirectly associated with the social, cultural and interlocutor relation of the society. According to Shahi (2016), Nepal is very rich in language varieties. Among them, Kalikote dialect is an important regional dialect found in Kalikot and some other peripheral districts like Mugu and Jumla. If we want to be familiar with the people of the region, we need to be familiar with their dialects and other social phenomena prevalent there. Similarly, we need to be more familiar with the language function, greeting and taking leave which help the people in establishing good rapport among them or in between the participants involved in a conversation. According to Akindele (2007, p. 4), “Greetings are extremely important strategies for the negotiation and control of social identity and social relationship between participants in a conversation.” This definition shows the value of greeting and the process of successful interaction. It helps the interlocutors to adjust themselves easily with the social values and norms. In the same way, taking leave also reflects the social, cultural, system of people in the society.

To sum up, both the language functions, greeting and taking leave in Kalikote dialect helps Kalikote people to be familiar with sociolinguistic environment as well as sociocultural environment of the society. They reflect the social, cultural and sociolinguistic background of the region. Thus, the background of study on greeting and taking leave will be fruitful to understand the other linguistic functions of Kalikote dialect.

1.2 Statement of the Problem

Language cannot be used in vacuum or in isolation. It is always used among the people in their societies or communities or is closely related to the context and situation. Since the greeting and taking leave are concerned with

communicative function, they help the speaker and addressee understand and communicate easily. It is directly concerned with the relationships between the interlocutor or participant and the situation in which it is used. Lack of sufficient knowledge and understanding of the communicative function seriously cause a hindrance to real meaning and affect communication.

Every field has its own problems. Greeting and taking leave in Kalikote dialect and English language have also some issues regarding the teaching learning process. The main problems of good communication are due to the lack of knowledge of language function greeting and taking leave. Its proper uses are: identifying the situations which affect social factors and dimension for Kalikote speakers while learning English of greeting and taking leave. To identify areas or situation of differences and similarities in English and Kalikote greeting and taking leave, and minimize the Kalikote mother tongue interference to English greeting and taking leave. Until those similarities and difference between in English and Kalikote dialect are not determined, teachers are unable to design their lessons and teaching materials appropriately as well as students are unable to use language function appropriately after learning such lessons.

1.3 Objectives of the Study

This study has the following objectives.

- i. To find out the forms of greeting and taking leave in the Kalikote dialect.
- ii. To compare and contrast the form of greeting and taking leave used in English with those in Kalikote greeting and taking leave. And,
- iii. To suggest some pedagogical implications.

1.4 Research Questions

Following research questions are used in the study.

- i. What are the forms of greeting and taking leave used in Kalikote dialect?
- ii. What are the similarities and differences between forms of greeting

and taking leave in Kalikote dialect and English greeting and taking leave.

- iii. What are the pedagogical implications of this study?

1.5 Significance of the Study

This study is expected to be significant to the students and teachers of Kalikote dialect in the sense that they can get insights into the areas of language function in Greeting and Taking Leave, similarities and differences between Kalikote and English which can make the learning and teaching easier and comprehensible such that they can prepare materials for those aspects where they are dissimilar and treat the students accordingly. Similarly, linguists, grammarians and researchers of Kalikote dialect also benefit from this study because it provides a platform for them to design syllabus, textbook and relevant materials. This study also can be significant for the language planners and policy makers with the concept of mother tongue education instruction and the teachers who teach English as a second language to the children. It will be also useful for the sociolinguistic, language teacher and other language related researchers who want to undertake research on the language function system of any language in the future. In the same way, this study can be very beneficial for the Department of the English Education, T.U. Kirtipur for further research because it can provide the methodological insights to the prospective researchers.

1.6 Delimitations of the Study

This study has the following limitations:

- i. The study is intended to find out the forms of Kalikote greeting and taking leave.
- ii. The study incorporates the comparison between the Kalikote and English forms of greeting and taking leave.

- iii. This study incorporates to 40 speakers who belong to fifteen to fifty-five age group, out of the 20 literate and 20 illiterate native speaker of Kalikote dialect.
- iv. This research has been conducted only in Kalikot district especially Khadachakra municipality.

1.7 Operational Definitions of the Key Terms

Some specific terms which are used in the study are defined as follows.

Greeting: Greeting is one of the language functions that refers to the first word/phrase used in the communication when one meets somebody. It is the selection of exponent to the linguistic competence, degree of formality and time. For example:

English: Good morning

Nepali: Namaste

Kalikote: Sanchai Chhauky

Taking leave: Taking leave is an act of communication which humans use prior to the departure. The terms of taking leave help of the speakers to immortalize their relationship. Forms of taking leave from both parties of the communication act are used as an end of their communication.

English: See you again

Nepali: pheri vetaula

Kalikote: Base hai ta

Kalikote dialect: Original speech of Kalikote district. Kalikote dialect is one of the dialects of the Nepali language, which is spoken in mid-western part of Nepal.

CHAPTER- TWO

REVIEW OF RELATED LITRATURE AND CONCEPTUAL FRAMEWORK

This part consists of the review of the theoretical literature, review of empirical literature, implication of the review for the study and conceptual framework of the study are mentioned below:

2.1 Review of the Theoretical Literature

A theoretical literature review offers an overview of significant literature published in the related area which carries the theoretical values for the study. It provides the foundation for the report and gives theoretical background to the choices made during the course of the work. This study relates with the theory of contrastive analysis. The present research is mainly concerned with the language function e.g. Greeting and taking leave that are used in Kalikote dialect. Kalikote dialect is also one of the important languages as many people speak it as a Mother tongue. But it lacks written script. It is my first trial to find out something about greeting and taking leave in Kaliote dialect since no research has been carried out in this topic.

2.1.1 Language Families in Nepal

Nepal is small, landlocked and mountainous country in the lap of Himalayas. Its area is 1, 47,181 square km and its population is 2,64,94,504 (CBS, 2011). Nepal is a multilingual, multicultural, multiethnic country where people speak verities of languages and dialects with respect to their geographical variation. According to the population censuses report (2011), in Nepal, there are 125 ethnic groups and more than 123 languages are spoken. Most of these languages do not have written script. Kalikote dialect is also one of those languages which is spoken by the people of Khash Kingdom. According to Yadav (2003 p.145), this language and its innumerable dialects have genetic

affiliation to at least four language family viz. Indo-Aryan family, Sino-Tibetan family, Austro-Asiatic family and Dravidian family.

I. The Indo-Aryan Family

Indo-Aryan group of language in Nepal comes under indo-European family of language. The languages of Indo-Aryan family are spoken by the largest group of the speakers. The following spoken languages are in Nepal that come under the indo Aryan family.

Nepali	English	Tharu	Maithili	Awadi	Hindi
Bhojpuri	Rajbansi	Majhi	Darai	Urdu	Bjijika
Marwari	Danuwar				

(Source: Ethnologue Report for Nepal, 2009)

II. The Sino-Tibetan family

Another important group of language spoken in Nepal is the Tibeto-Burman group of Sino-Tibetan language. Though it is spoken by relatively less number of people than Indo-Aryan language, it consists of 57 languages.

It includes the following languages:

Tamang	Newar	Jirel	Koche	Mager	Dura
Lomi	Limbu	Meche	Sherps	Pahadi	Gurung
Sunuwar	Lepche	Chepang	Raji	Bhujel	Dhimal

(Source: Ethnologue Report for Nepal, 2009)

III. Austro-Asiatic family

According to the Ethnologue Report for Nepal (2009), there are two languages Satar and Mundari which come under this family. They are mainly distributed in the Southern parts of Jhapa and Morang districts. The census report (2011) has identified that Satar and Santhal languages are not as distinct but as a single language i.e. Santhali.

IV. Dravidian family

Dravidian family is a minor language family that includes the two languages spoken in Nepal: Jhangar and Kisan. The former is spoken by 0.13% of the total population of Nepal. Yadav (2003, as cited in Sharma, 2010, p. 134) points out that Jhangar is said to be a variant of Kurux language. However, it is distinctive in forms of vocabulary and grammar. Kisan is the Dravidian language that is spoken by nearly five hundred native speakers in Nepal. It is known as an endangered language.

2.1.2 The importance of English

There are many languages in the world; among them English is the widely used language. It has dominated almost all the areas in the world, such as politics, science and technology, medicine, commerce and so on. It is rich in its literature. It has gained the status of international standard. Therefore, it is used as a lingua franca to maintain communication among different linguistic communities. It has significant influence in education of Nepal. English is taught as a compulsory subject right from grade one to Bachelor degree in government schools and colleges. In the context of private schools, it is taught right from Nursery to higher levels as a compulsory subject as well as the medium of instruction. The main purpose of teaching English in the schools of Nepal is to enable the students to exchange their ideas with people of any nationality who speak English.

In this regard, Bhattarai (1995 p.217) states:

English has become indispensable vehicle to the transmission of modern civilization in the nation. It is a passport through which one can visit the whole world and one knows English can enjoy the advantage of World citizen. Therefore, English is the only means of preventing our isolation from the world and we will act unwisely if we allow ourselves to

envelop in the fold of dark curtain of ignorance.

So, the importance of English language in the present day world needs not to be overemphasized. It is the principal language for international communication. The English language is given great importance in the education system of Nepal.

2.1.3 Dialect

Dialect is a variety of language spoken in one part of a country or by people belonging to a particular social class which is different in some words, grammar, and pronunciation from other variation of the same language. It is a variety of language because of geographical/regional and social reason. One dialect differs from another according to the users. Dialect is a user-based variety of language. It is the variation in the use of a language according to the place, time, and group of people. It differs in pronunciation, grammar and vocabulary from the standard language. It belongs to a separate class, region or district. A language may have several dialects. Dialect is generated due to social background and geographical origin of the speakers. Doteli, Baitedeli Jumli and Kalikote are the examples of the dialects. According to Lyons (1995, p.75), a dialect is “the form of a language that is spoken in one area with grammar, words and pronunciation that may be different from of the same language.”

Dialects are simply the linguistic varieties which are distinguishable by their vocabulary, grammar and pronunciation and the speech of people from different social as well as regional group. According to the Robins (1964, p.49), the dialect is generally recognized as one of the language forms; clearly observable differences of pronunciation, grammar and vocabulary items that are not haphazardly mixed, but occupy regions with the territory, shading continuously into one another in all directions. He further explains that a dialect is an abstraction of the same sort of language but it covers fewer people. It enables one to keep one’s statement closer to the actual speech of the

speakers; each abstracted elements in the description of a dialect covers a less wide range of different phenomena. To concretize it, a dialect is simply a distinct form of language, possibly associated with a recognizable regional, social, or ethnic group, differentiated from other forms of language, but with specific linguistic features.

2.1.4 An Introduction to Kalikote Dialect

Kalikot is one of the hilly districts of Nepal which lies in the Karnali zone of the Midwestern region. It is the youngest district of Nepal and Kalikote dialect is one of the dialects of the Nepali language which is spoken in the Kalikot district. According to Pokharel (2005, p. 37), “Nepali language is also known as Khaskura. Majhali language group lies under Bharopeli and Sinjali dialect lies under Majhali language group as originated in Sinjha”. He argues, Karnali zone is rich in dialect variation. Kalikote dialect is similar to the dialect spoken in Jumli. It is generated from the standard Nepali language.

All the people of Kalikot district use it as their mother tongue. The main speakers of this dialect are found in Kalikot district. According to Shahi (2016), the other main places that use this dialect are Khatayed belt of Mugu, Kundkhola of Bajura, and northern part of the Humla district and around the origin-place of Mahakali-river. This dialect can also be heard in speech of those who go to India at work for maintaining their lives and those who are spending their present day at business center such as Lamki, Tikapur, Nepalgang, Surkhet, and most part of the Karnali Highway. Many scholars have said that Kalikote is not a separate dialect but most of the people use it with their own pronunciation, vocabulary, and grammar. It has its own speakers and it covers most of the areas. This dialect is neither similar to its standard variety of Nepali nor is it similar to another dialect of Nepali language.

According to Sinjapati (1993, p.4), “Sinja Jawesor is the birth place of standard Nepali language. Jumli is also called the Khash language or Sinjali dialect”. Kalikote dialect also follows them and is influenced by Khaskura. In the

middle age in the time of Baise Chaubise Rajya, different regions were separated and Khas was appeared as a different dialect and became different form of standard Nepali language. There are some socio-religious rules for initiating greetings of Kalikote dialect in general. The younger should greet the older; the juniors should greet the seniors one; the walking person should greet the sitting person. These rules are usually followed by Kalikote people. The most common and popular taking leave upon passing by someone is "pachhi vetaula"(see you again) . This greeting is independent of time and context; it can be used at any time of the day and on any social occasion. Kalikote people also use the non-verbal greeting employing – smile, bow, hug and kiss. Some examples of greeting and taking leave in Kalikote and English language are given below.

Greeting

Nepali : Namaskar

Kalikote : Dhog gare

English : Good Morning

Taking leave

Nepali : Pheri Bhetaula

Kalikote: Baijado bhaya

English: See you again

We can conclude that there are many differences from one language form to another, one dialect to other due to the geographical differences, social and cultural norms, values, castes, sex, colour, language and regional differences. Most of the above qualities can be found in Kalikote dialect and many scholars have focused it as a central and separate dialect.

2.1.5 Language Functions

A function of language refers to the purpose for which an utterance or unit of language uses such function are often described as categories of behavior e.g. Requests, apologies, complaints, offers, complements etc. The functional use of language cannot be deformed simply by studying the grammatical structure or sentences but also the purpose for which they are used for. For example structure in the imperative form may perform varieties of different functions.

- a. Give me that pen. (Order)
- b. Pass the salt, please. (Request)
- c. Turn left and go straight. (Direction)

Language functions are categorized by different set of categories. Some of the widely stated categories of language functions are described here. Finocchiaro and Brumfit (1983, as cited in Bhandari & Adhikari 2010) classified communicative functions into five broad categories. They are: personal, interpersonal, directive, referential and imaginative. They put greeting and taking leave under interpersonal function. Interpersonal function is used for a number of purposes like introducing, apologizing, wishing, promising etc. They mention that this function enables us to establish and maintain social relationship.

The function of language can be divided into two types in broadways. They are grammatical function and commutative function. Grammatical function refers to the unit of language that performs in a sentence e.g. a noun can play the role of subject, object etc. Grammatical function is the relationship that a constituent has with another constituent in a sentence. We can define grammatical function as the relationship of a constituent or word or phrase with other constituent in a sentence.

Communicative function refers to the ways in which a language is used in a community e.g. “Hello, how are you?” is a greeting function because it is used

to greet the people. In the same way “congratulation on your success” is a communicative function which is used to congratulate people. There are a number of communicative functions which are used to express or exchange our ideas, feelings, emotions, reactions, experiences etc.

Van EK (1975, p.125) classified language functions in six different types. They are as follows.

- i. Expressing and finding out intellectual attitudes: Expressing and inquiring about agreement and disagreement, accepting or declining or offer or invitation etc.
- ii. Imparting and seeking factual information: Identifying, reporting, correcting, asking etc.
- iii. Expressing and finding out emotional attitudes: Apologizing, expressing approval or disapproval etc.
- iv. Expressing and finding out emotional attitudes: Pleasure or displeasure, surprise, hope, intention etc.
- v. Greeting things done: suggesting a course of action, advising, proposing a toast etc.
- vi. Socializing: Greeting and leaving people, attracting attention, proposing a toast etc.

I have selected the topic socializing language function in my study entitled “Forms of Greeting and Taking Leave in Kalikote dialect and English”. The research study concerns with two language functions they are greeting and taking leave.

2.1.6 Terms of Greeting in English

Greeting is one of the systems of human communication that refers to the first word used in the communication when one sees somebody else. When people meet, they greet each other. Different people greet differently according to their caste, religion, tradition, cultures etc. People greet each other according to their position and whom they are going to greet either teacher, doctor, prime

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

People say “*Good morning*” in the morning, “*Good afternoon*” is used after midday until about four o’clock in the evening. After that, people greet each other saying *Good evening* until bed time. *Good morning, Good afternoon and Good evening* are formal ways of greeting. They are used between strangers or by people who meet in official business situation. When relations and friends meet, they use more informal way of greeting. Hi, is a very informal way of greeting, used between close friends or relations.

Martreyek (1983, p. 1) mentions the following terms for greeting in English.

A: Hi, Larry How’s it going?

Hey, Alice How’re you doing?

Hello, Bob. How are things with you?

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

Good afternoon. How are you?

Good evening.

B: Responding

Fine thanks And how’re you doing?

Ok. How about you?

So-so And you?

Not, bad And how are you?

I’m fine, thank you.

Very well, thank you.

Likewise, Kalikote people also greet in their own way, tradition, belief and cultures. Their greeting forms are Dhoga gara, Khuta laga, Namaskar Shaheb

and Sanchai chhauke etc.

2.1.7 Terms of Taking Leave in English

Another important social function of language is “*taking leave*” which generally takes place when people depart from each other. According to Oxford Advanced Learner’s Dictionary (2000), farewell (taking leave) is the action or instance of saying good bye. We can find different exponents of taking leave in English ta-ta!, Bye-bye!, See you later on! And see you again! etc. In Kalikote dialect, people say taking leave uses words such as Pheri pana aaudi rahe, Ramro sunga gaya, Makana na birsa haika etc. Matreyek (1983, p. 1) has given some of the forms of taking leave (farewells) used in English. They are listed below.

A	B
Bye	Bye
See you later	Hope so
See you again	Sure thing
Take it easy	You too
Take care of yourself.	Good bye
Good bye	

The speakers should be very careful while selecting the proper terms of greeting and taking leave when they are in initial and end part of the conversation respectively to select proper knowledge of greeting and taking leave in an appropriate situation the conversation may be failure.

2.1.8 Social Factors and Social Dimensions

Greeting and taking leave each other usually depend on age, sex, social, class and personal relationship. According to Holmes (1992), the following components influence the right choice of greeting and taking leave terms.

a) Social Factor

Social factors are the basic components of sociolinguistic study. They determine the choice of code, style, and topic for communication. Holmes (2008, p.9) states that “some social factors are related to the users of the language participants; others are related to its uses- the social setting and functions.” These factors are basic related component in sociolinguistic explanations of why we do not all speak in the same way, and why we do not speak in the same way all of the time. This is to say, linguistic choices will generally reflect the influence of one or more of the following social factors;

- i. The Participants: who is speaking and who are speaking to?
- ii. The setting or social context of the interaction: Where are they speaking?
- iii. The topic: What is being talked about?
- iv. The function: Why are they speaking?

b). Social dimensions

Social dimensions and social factors are component of sociolinguistics, which are concerned with identifying the relationships between language and social context in which it is used. The relationship between these two phenomena is characterized by the social dimensions such as social distance, status, formality and functions. Holmes (2008, p. 9) suggests four different social dimensions, which relate to the social factors. They are as follow;

i. The solidarity/social distance scale.

According to Holmes (2008, p.9), social distance is the social dimension that is concerned with the relationships between the participants. When the participants are close or intimate, they have high solidarity and little social distance; when they feel themselves to be largely different according to their education, occupation, age, etc., they have low solidarity and much social distance.

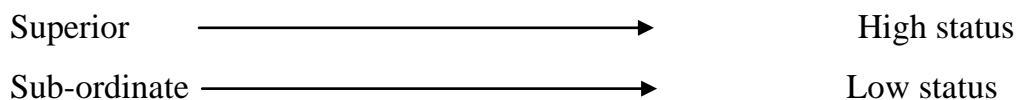
The scale can be shown as:



This scale is useful in emphasizing how well we know some relevant factors in linguistic choice.

i. The status scale

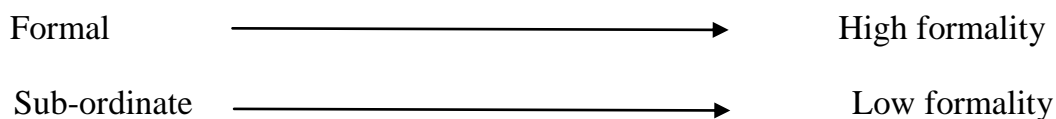
Status is the social dimension which is concerned with the relationships between the participants in terms of the prestige, power or position that have in the social situations. This dimensions accounts for a variety of language use and style that depend on the extent to which the participants possess power and status. Holmes (2008, p.10) shows the dimensions of the social status as shown below:



This scale is useful in assessing the influence of the social setting or type of interaction on language choice.

ii. The formality scale

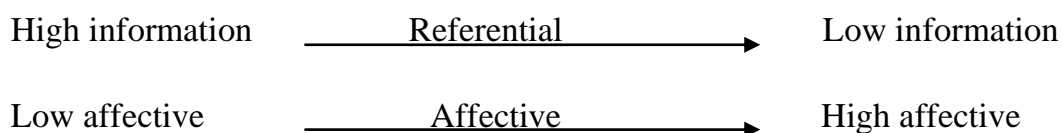
According to Holmes (2008, p. 10), formality is concerned with the characteristics of the setting where the language is used. According to the degree formality of the setting in interaction, the language style and forms are used appropriately. The level of formality can be shown in the following scale:



This scale is useful in assessing the influence the social setting or type of interaction choice.

iii. The Referential and Affective Function scale.

The function of an interaction can be an important factor to influence the choice of language styles and forms. Holmes (2008, p.10) states some interactions such as peace talks, legal advocacy, business talks, advertisements, interviews and so on have high information related to the field, have referential functions. They refer to certain contents or information. Other types of interactions can be informal, such as friendly chats, family conversations and so on. These interactions have therefore affective functions. Dimensions of function can be shown in the scale as:



2.1.9 Contrastive Analysis

Contrastive analysis (CA) is a branch of applied linguistics which compares two or more languages in terms of their linguistic system to find out similarities and differences between them. CA was developed late in the time of C.C. Fries and Robert Lado. The theoretical foundations of CA were formulated by Lado in his book ‘Linguistics Across’ (Lado, R. 1957, p.81). It is concerned with comparing the linguistic system of two or more languages in order to find out similarities and differences between or among them, and then to predict the areas of difficulties in learning. CA is a way of comparing language in order to determine potential errors for the ultimate purpose of isolating what needs to be learnt and what does not need to be learnt in an L2 situation. CA emerged from the ground of psychological theory of behaviorism because if one is to talk about replacing a set of habits with another set of habit, valid descriptions are needed comparing the rule of the two languages and that in turn shows the case of facilitation and interference. Richards et al. (1999, p. 83) define the comparison of the linguistic system of two languages, for example, sound system of the grammatical system.” Likewise, Gass and Selinker (2008, p. 96) state that CA is a way of comparing language in order to determine potential

errors for the ultimate purpose of isolating what needs to be learned and what does not need to be learned in a second language situation.

According to James (1980; p.4), “Contrastive analysis is a linguistic enterprise aimed at producing inverted two valued typology and founded on the assumption that languages can be compared”. He argues contrastive analysis refers to the comparison of two or more languages which are basic on the linguistics and psychological prospective.

Richards (1999.p.83) define it as the Comparison of the linguistics system of two languages for example, the sound system and grammatical system. The aforementioned definitions of contrastive analysis show that it is the systematic comparison of two or more languages so that the difficulties of learning second language can be diagnosed and solved by adopting appropriate techniques.

CA is a way of comparing language in order to find out similarities and differences between them. CA has its great importance in language teaching. It has mainly two functions; first, it predicts the tentative errors to be communicated by the second language learners and secondly, it explains the source and reasons of the second language learners psychologically and academically. According to Sharma and Phyak (2009, p. 110), CA hypothesis can be analyzed into two components: Linguistic aspect and psychological aspect. The key assumption of CA under each aspect can be summarized in subsequent topics.

a. Linguistic Aspects

- i. Language learning is essentially a matter of habit formation. It involves a set of habit which are formed by means of S-R-R chain.
- ii. The mind of child at birth is a tabula rasa- the blank sheet of paper. That is to say, there are no linguistic elements in the child’s mind at birth.
- iii. Languages are comparable. It means no two languages are totally different from each other.

b. Psychological Aspect

The psychological aspect of CA hypothesis is also known as transfer theory which is based on the psychology that past learning affects present learning. If past learning facilitates the present learning in case of similarity i.e. called positive transfer but if past learning hinders the present learning in case of difference i.e. called negative transfer. To put it in other words, the more similarities between the two languages (L1 & L2) it is much easier to learn L2 whereas the more differences there are between two languages it is more difficult to learn L2 and there are more chances of committing errors.

2.2 Review of the Empirical Literature

Many research works have been carried out to compare various aspects of language between English and other languages like English and Nepali, English and Bhojapuri, English and Maithali, English and Doteli etc. There are some research works and comparative study of languages between English and other languages but no research work has been carried out about comparing the forms of greeting and taking leave in the Kalikote dialect and English language in the department of English education T.U. However, some of the past research studies related to the present research study are presented in the subsequent paragraphs.

Manandher (2009) carried out a survey research entitled “Pronominals in English, Nepali and Newari language.” Her main objective was to compare and contrast Newari Pronominals with English and Nepali languages. She used 80 Newari native speakers of Kirtipur municipality for primary sources of data and different books, journals, thesis, etc. for secondary sources of data. She used snow-ball sampling. Interview and questionnaire were used as tools of data collection for her research. She found that English, Nepali and Newari possessive pronouns are also marked for number. All the languages have singular and plurals possessive pronouns. But they are different in the sense that English has separate pronominal forms for singular and plural numbers whereas in Nepali and Newari, the same singular pronominal forms are used as

plural ones by adding affixes like *haruko* in Nepali and *ma* or *pini* in Newari.

Rawal (2010) conducted a research on “Terms of Greeting and Taking Leave in English, Nepali and Bajhangli.” His main objective of the study was to compare and contrast English, Nepali and Bajhangli languages in terms of greeting and taking leave. He selected 50 native speakers of Bajhangli language from the Bajhang district. He conducted a survey research. He used judgmental non-random sampling procedure. He used questionnaire as a research tool. He found out that both Nepali Language and Bajhangli dialect use similar terms for greeting and both use similar terms for taking leave as well. He found out that Nepali and Bajhangli speakers use formal terms of greeting and taking leave with senior family members and informal terms with junior family members whereas English speakers use informal terms with all family members. In all three linguistic codes, people use formal terms of greeting and taking leave with strangers, and, informal terms are used with familiar friends, lovers or beloved ones.

Sah (2011) carried out research on “Greeting and Taking Leave in Bajjika and English”. The main objective of his study was to find out similarities and differences of greeting and taking leave in Bajjika and English language. He collected data from 40 Bajjika native speakers from the Asanpur and Lalpur VDC in Siraha district. He used random sampling procedure and questionnaire as research tool. He found out that the kinship terms are always used in Bajjika language but very few are used in English. He also found that there are some differences in the greeting for males and females. But in English there is no such distinction. In Bajjika the terms that are used for greeting can be used while taking leave. But in English the terms are not mixed up.

Rijal (2012) conducted another study on “Greeting and Taking Leave in Danuwar and English.” The main objective of her research was to find out the terms of greeting and taking leave in Danuwar language and to compare and contrast them with those of English. Her research was survey research. The main tool for data collection was questionnaire. The sample population for the

study was altogether 40 native speakers of Danuwar. She found out that Danuwar terms are used for greeting and can be used while taking leave. She also found that there are some differences in the greeting for males and females. But in English there is no such distinction.

Tharu (2014) conducted a research study on “Forms of Greeting and Taking Leave in Awadhi and English.” His objectives were to find out the terms of greeting and taking leave in Awadhi language and to compare them with those in English. The sample population of the study was altogether 40 native speakers of the Awadhi language. The questionnaire was main tools for data collection. He used the survey research. He found out that different forms are used in different period of time in a day in English but time does not play any determining role in choosing forms of greeting in Awadhi language. He also found that in formal and informal greeting of Awadhi, the addresses are obligatorily used but they are optionally used in English.

Shahi (2016) conducted a research entitled “A Study on Dixies of Place and Time of Kalikote Dialect and Same of the English Language.” His main objective was to compare English and Kalikote place and time deictic expressions. His research was survey research design. He selected 50 Kalikote native speakers at Kalikot district. He used questionnaire and semi-structure interview as research tools. He found out that time deictic adverbials are used immediately after subject in sentence structures in the Kalikote dialect but in English time deictic adverbials always come at the end of the sentence.

Budha (2017) carried out a research on “Place and Time Deixes in Pang Dialect of Mager language and English”. His main objective was to find out Pang dialect place and time dexis with those of English. His research used primary source of data from 30 native speakers of Pang dialect of Rolpa district. His research was survey research. He used questionnaire and test as research tools for the collection of data. He found out that Pang dialect of dexis is richer than English.

The present research is different from previous research studies because till the day no research has been carried out in Kalikote dialect greeting form and taking leave in the English education department.

2.3 Implications of the Review of the Study

Different previous research works have been reviewed considering them as useful to the present research work. These research works have been carried out with different objectives, methodology and research questions and in different situations. Various ideas were found after reviewing them about language function forms of greeting and taking leave. After reviewing all those research works, I updated myself with research process and methodological tools which are very beneficial to my research work.

Regarding the implication of review of the related literature, Kumar (2009, p. 30) states the following.

- i. It provides a theoretical background to your study.
- ii. It helps you to refine your research methodology.
- iii. Through the literature review you are able to show how your findings have contributed to the existing body of knowledge in your profession.
- iv. It enables you to contextualize your finding.

From the above discussion, I have discussed various research that have been carried out regarding the study of the language function of greeting and taking leave of different languages with the English greeting and taking leave under the department of English education. Those research works are to some extent related to my study.

The study of Manandhar (2009) supported me to design my study. Rawal (2010) helped me to clear concept and outline to compare and contrast the language function system of greeting and Taking Leave with two different languages. Rijal (2012) and Tharu (2014) supported me to select the research

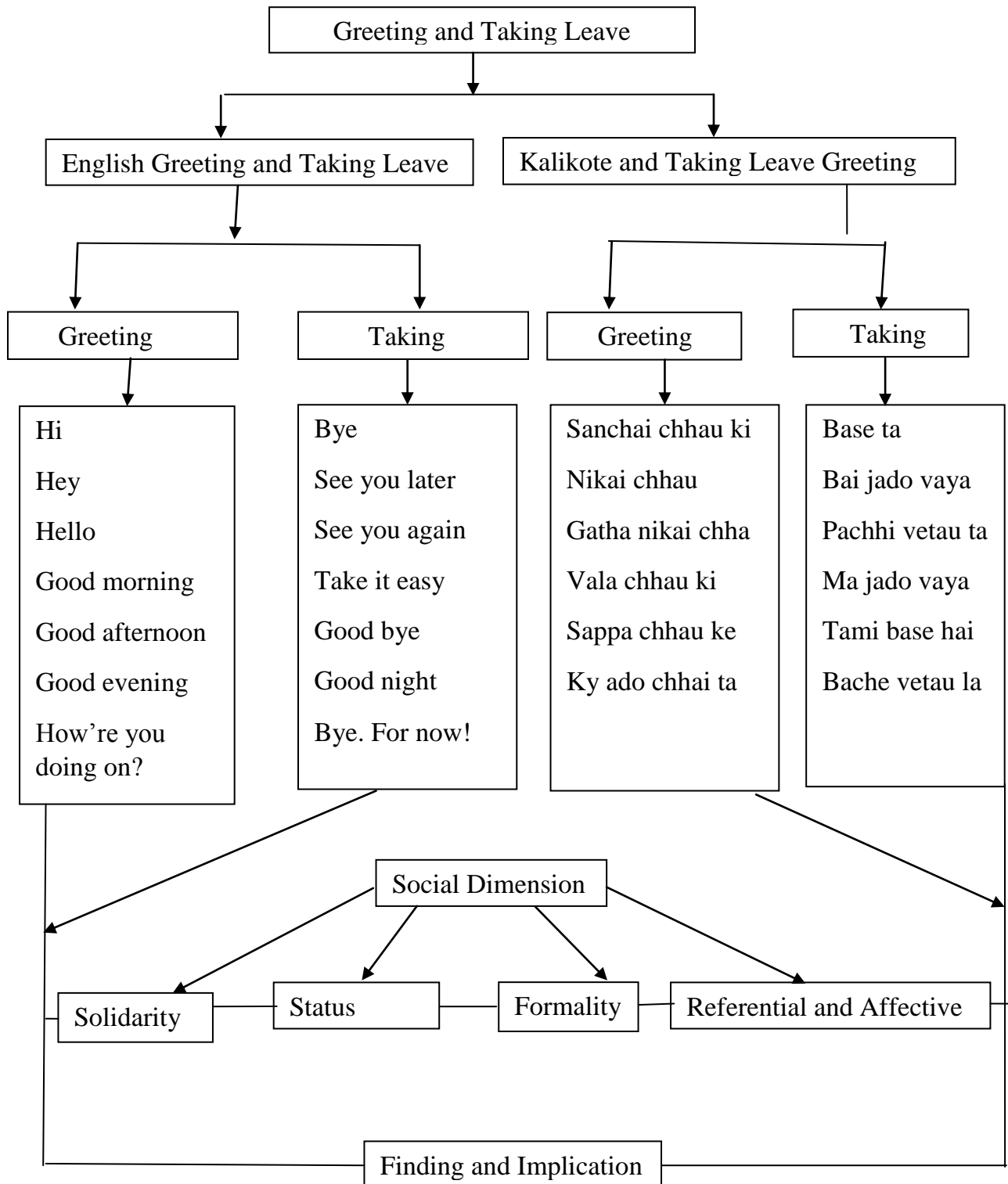
design and tools. Similarly, Shahi (2016) helped me for the collection of the materials in Kalikote dialect. Budha (2017) supported me to make the objective of my study more specific.

This review helped me to find out situations and problems regarding the language function of the two languages. After reviewing those works, I got ideas on the process of survey research design. They have used interviews and questionnaire as the tools of data collection and I also used same types of tools for data collection. The most important of these reviews of related literature is that I found a gap between findings of the researchers and reality of language function learning activities and decided to conduct this research.

Being a researcher, I also consulted many available literatures which helped me in many ways as mentioned above and, therefore, my study becomes valid and consistent.

2.4 Conceptual Framework

CA conceptual framework is the representation of the understanding of the theories by the researches and his/her own conceptualization of the relationship between different variables.



CHAPTER- THREE

METHODS AND PROCEDURES OF THE STUDY

Methods and procedures are the vital elements of a study. If any research work follows appropriate methodology and procedures it will obtain its objectives easily. This chapter incorporates design and method of study, population sample and sampling strategy, data collection tools and techniques, data collection procedure, and analysis and data interpretation procedure. To achieve the set of objectives of the study, the following methodologies were adopted.

3.1 Design and Method of the Study

The research topic itself reveals the nature of the research to be undertaken. To be precise, the researcher adopted the survey research design. To define the survey research various scholars have put their unique views forward. According to Cohen, Manion and Morris (2000), surveys are the most commonly used descriptive methods in educational research and may vary from large scale government investigation to small studies carried out by a single researcher. The purpose of survey is generally to obtain a snapshot of condition, attitudes and or event at a single point in time. Nunan (1992, p. 141) suggests the following eight step procedure of survey research;

- | | |
|-------------------------------------|---|
| Step 1: Define objectives | - what do we want to find out? |
| Step2: Identify target population | - who do we want know about? |
| Step3: Literature review | - what have other said/discovered about the issue? |
| Step 4: Determine sample | - How many subjects should we survey, How will identify this? |
| Step 5: Identify survey instruments | - How will the data will be collected, questionnaire/interview? |

- Step 6: Design survey procedure - How will the data collection actually be carried out?
- Step 7: Identify analytical procedure - How will the data be assembled/analyzed?
- Step 8: Determining reporting procedure - How will be written up and presented?

The discussion above entails that survey is a type of research which studies large and small population by selecting and studying samples in order to accomplish the research purpose. It is mainly carried out to find out people's attitudes, opinions and specified behavior certain issues, phenomena, events or situations. The finding of survey research is generalizable to the whole group. For this reason, I adopted the survey research to find out the form of greeting and taking leave used in Kalikote dialect and compare to that of English language.

3.2 Population Sample and Sampling Procedures

The population of the study was the native speaker of the Kalikote dialect from Khadachakra Municipality of Kalikot district. I selected this municipality by using purposive non- random sampling procedure. I selected 40 native speakers as participants consisting of both males and females using quota sampling.

3.3 Study Area/Field

The research area of the study was Kalikot district. The informants were selected from Khadachakra municipality of Kalikot district. The field was related to language function. In this study, the researcher selected the Kalikote native speakers to find out different forms of greeting and taking leave. The forms of greeting and taking leave comparison of the English and Kalikote dialect.

3.4 Data Collection Tools

I developed questionnaire and interview as research tools. The questionnaires were distributed to literate native speakers of Kalikote people and for the

illiterate people I conducted an interview.

3.5 Data Collection Procedure

At first, I selected the research area using the purposive non-random sampling procedure. Then, I developed the research tools and visited the selected municipality. Thereafter, I selected the 40 native speakers as informants using the purposive non-random sampling and worked with 20 males and 20 females. Then, I built the rapport with the respondents. I collected data from illiterate respondents using interview and filled up the form myself on the basis of the interview and questionnaire distributed to those who were literate and requested them to complete it. Finally, I collected the questionnaire with all my required information. Then, I thanked the informants for their help and co-operation.

3.6 Data Analysis and Interpretation Procedure

Systematically collected data was analyzed, interpreted and presented descriptively.

CHAPTER-FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

After collecting the data using the purposive non-random sampling procedure, I came to the section of analysis and interpretation of the collected data from the primary sources. The main objective of this study was to find out “Forms of Greeting and Taking Leave of Kalikote dialect and English language.” The data collected from informants was based on the set of the questionnaire which was collected from 40 native speakers of the Kalikote dialect.

4.1 Analysis of Data and Interpretation of Results

After collecting the data from the informants, the data were analyzed thoroughly and different results achieved, which are presented below:

4.1.1 Forms of Greeting in Kalikote Dialect

The forms of greeting used in Kalikote dialect have been collected using a questionnaire and interview. The forms of greeting are used in spoken forms in Kalikote dialect. The Kalikote native speakers use the following forms of greeting while talking in their daily life.

Forms used in Kalikote

Dhoga garya baujuya!

Dhoga garya Aamya!

Goda padya baujuya!

Goda padya Aamaya!

Forms used in English

Good morning father / Good afternoon
Father/Good evening father.

Good Morning Mother/ Good Afternoon
Mother/Good Evening Mother.

Good morning father/Good afternoon
Father/Good evening father.

Good Morning Mother/ Good Afternoon
Mother/Good Evening Mother.

Ka bata aai!	Where are from?
Kaya chha mutuka dhadkana,	How are you dear.
Oe! Joiy.	Hy Dear.
Nika chhau k.	Are you fine?
Namskar Master Saab.	Good morning sir.
Namaskar Masterni saab.	Good morning madam.
Namskar Hakim Saab.	Good morning sir.
Dhoge neta Jeu.	Good morning minister.
Dhoga gare sasura jue.	Good morning father in law.
Kya chha halsamchar estajeuko.	What's the matter?
Gatha kushalai chhau k.	Are you fine?
Namaskar Doctor saaheb	Good morning/afternoon/ evening
Hajur ko darsan paiyo raja	The person I wanted to seen
Hajur ko kripa Xa neta jua	Good morning/afternoon/ evening
Jadau/Lagiyou	Good morning/afternoon/evening
Namaskar head master	Good morning head sir
Mausuv Sarkar/ goda lagey sarkar	Good morning/afternoon/evening
Mukha dekhaunu xodeu	Long time no see
Ky xa oe halkhaber	How is it going?
Nikai xau ky vailay	Are you fine brother?
Ky xas halkhaber+ Kindship forms	Are you fine+kinship forms
Ka xa +Binod	how are you Binod?
Namaskar+ kinship forms	Good morning/afternoon/evening
Namaskar+ hakim saaheb	Good morning/afternoon/evening

Pranam master saahab	Good morning/afternoon/evening
Nika xau k estoo	Are you fine?
oe	Hey
Ky xa khabar	How is it going?
Aaramai xau ky	Are you fine?
Ky xa samaacher tamro	What's the matter?
Ram+nika xau ky	Ram, are you fine
Namaskar	Good morning/afternoon/evening
Hajur	Good morning/afternoon/evening
Mausuv Sarkar	His Excellency
Namaskar Hakim saahab	Good morning/afternoon/evening
O masterau	Good morning/afternoon/evening

The above forms of greeting of Kalikote show that there are various forms of greeting in Kalikote dialect. People initiate their conversation after-greeting whenever they meet.

During my research, I found that there are many more greeting forms that are dependent on solidarity, status, formality and referential and affective situation in Kalikote Dialect.

A) Forms of greeting in Solidarity

i) Forms of greeting in Kalikote in high solidarity.

There are certain high solidarity greeting forms that are used in Kalikote dialect which are mentioned below.

Tammo kya chha samachar.	What's the matter?
Dhoga garya baujuya!	Good morning father / Good afternoon Father / Good evening father.

Dhoga garya Aamya!	Good Morning Mother/ Good Afternoon Mother /Good Evening Mother.
Goda padya baujuya!	Good morning father/Good afternoon Father/Good evening father.
Goda padya Aamaya!	Good Morning Mother/ Good Afternoon Mother /Good Evening Mother.
Ka bata aai!	Where are from?
Kaya chha mutuka dhadkana,	How are you dear.
Oe! Joi .	Hy Dear.

The above forms of greeting of Kalikote show that there are various forms of greeting in Kalikote dialect. In high solidarity they use greeting differently in their relation, they use formal terms of greeting with their parents and informal greeting terms are used with friends and juniors.

ii) **Forms of greeting in Kalikote in low solidarity.**

There are various greetings forms that are used in Kalikote dialect. There are some forms that are used in low solidarity which are mentioned below:

Namskar Master Saab.	Good morning sir.
Namaskar Masterni saab.	Good morning madam.
Namskar Hakim Saab.	Good morning sir.
Dhoge neta Jeu.	Good morning minister.
Dhoga gare sasura jue.	Good morning father in law.
Kya chha halsamchar estajeuko.	What's the matter?
Gatha kushalai chhau k.	Are you fine?
Nika chhau k.	Are you fine?

The above forms of greeting of Kalikote show that there are various forms of greeting in Kalikote dialect representing the diverging forms of greeting from those of English.

B) Forms of Greeting in Kalikote Dialect in Status:

The status is concerned with the relationships between the participants in terms of the prestige, power or position that they have in the social situation. There are some greeting forms that are mentioned below:

i) High status

Namaskar Doctor saaheb	Good morning/afternoon/ evening
Hajur ko darsan paiyo raja	Long time no see
Hajur ko kripa Xa neta jua	
Jadau/Lagiyou	Good morning/afternoon/evening
Namaskar head master	Good morning head sir
Mausuv Sarkar	Good morning/afternoon/evening
Mukha dekhaunu xodeu	

These forms of greetings and taking are used in different situations in both English and Kalikote dialect. English speakers use these forms of greetings in all situations, however, the native speakers of Kalikote dialect use these forms of greetings in highly formal situations.

ii) Low status

Ky xa oe halkhaber	How is it going?
Nikai xau ky vailay	Are you fine brother?
Dhoga gare baujuay	Good morning/afternoon/evening
Dhoga gare aamai	Good morning/afternoon/evening
Ky xas halkhaber+ Kindship forms	Are you fine+kinship forms
Ka xa +binod	How are you binod?

These forms of greetings are used in everyday conversations in Kalikote dialect in particular whereas these greetings are highly used in almost all situations by English speakers.

C) Forms of greeting in Kalikote in formality

There are formality-greeting forms that are used in Kalikote dialect which are mentioned bellow:

i) High formality

Namaskar+ kinship forms	Good morning/afternoon/evening
Namaskar+ hakim saaheb	Good morning/afternoon/evening
Goda pade baujuay	Good morning/afternoon/evening
Dog gare	Good morning/afternoon/evening
Pranam master saaheb	Good morning/afternoon/evening
Nika xau k estoo	Are you fine?

ii) Low formality

oe	Hey
Ky xa khabar	How is it going?
Aaramai xau ky	Are you fine?
Ky xa samaacher tamro	What's the matter?
Ram nika xau ky	Ram, are you fine?

D) Referential and Affective Function scale

Some interaction such as peace talks, legal advocacy, business talks advertisements interviews and so on have high information related to the field and have referential functions:

i) Referential function/High information

Namaskar	Good morning/afternoon/evening
Hajur	Good morning/afternoon/evening
Mausuv Sarkar/goda padey Sarkar	His Excellency
Namaskar Hakim saaheb	Good morning/afternoon/evening

E) Affective function

O masterau	Good morning/afternoon/evening
O netau	Good morning/afternoon/evening
Hakimau	Good morning/afternoon/evening
Oe	Hey
Ky ada xau	What is doing?
Sanchhai chhai ky	Are you fine?

4.1.2 Forms of Greeting in English

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

Forms of Greeting in English Language

Morning!

Afternoon!

Good Evening!

Good morning gentlemen!

Dear Sir!

Dear Madam!

Good afternoon!

Good morning every day!

Hi, Larry how's going!

Hey' Alice How're you doing?

Hello, Bob, How are thing with you?

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

Good afternoon, How are you?

Hi (Trevor)! How are you?

Hi everybody!

The person I wanted to see

Long time no see!

John! Good to see you (again),

Hi, Alice How're you doing?

Hello (there, Trevor/judy or other first name

The above examples show that there are various forms of greeting in Kalikote and English language. People initiate their conversation after-greeting whenever they meet. Regarding greeting in Kalikote, Kalikote native speakers use different greeting forms according to whom they meet. For example, if they meet their senior family members, they use dhog gare, goda paday, and khutta paday. In some cases they touch their senior family member's feet without saying anything. For example, sons require touching their fathers' /mothers' elder brothers' feet and alternatively fathers/ mothers touch their daughters' feet.

In the same way, English native speakers also use various greeting forms whenever they meet their friends, relatives and strangers. There are not any fix greeting forms in English for family members, relatives and other people. For instance, English speakers use good morning, good afternoon, good evening, Hi everybody, Hi there etc. Time plays vital role for choosing greeting forms in English whereas time does not play any role while greeting other people in Kalikote dialect.

4.1.3 Comparison between Kalikote and English forms of Greeting

- i. In Kalikote language in formal situation, generally greeting forms preceded or followed by the post of the person being greeted but not it is in English greeting.

- ii. In Kalikote dialect, highly formal greeting forms are mausuf, Sarkar, pranam, dhog gare, goda paday, namaskar. Such forms are used on the basis of their addressee but such forms are not used in English language greeting.
- iii. The kinship forms are always used in Kalikote but they are not used very frequently in English while greeting. For example, in Kalikote, the interlocutors use goda pare, baujuay/aamaiy /kantha baujuay/ kanthi aamaiy whereas in English they use the following terms and phrases for greetings and taking leaves.

Hi mum

How're you dad

Good morning/evening

- iv. Kalikote speakers always use formal greeting forms whenever they meet their senior family members but in English different forms are used in different period of time of day but time does not play any determining role in choosing forms of greeting in Kalikote dialect.
- v. There are some differences in the greeting for social status in Kalikote but there is no such distinction in English e.g. Jadau (high status people) Goda ma topi rakhaya Sarkar (minister) whereas in English Good morning sir/ madam etc are used.
- vi. In high solidarity Kalikote, native speakers touch their family members and senior's feet without uttering any greeting forms whereas such culture is not found in English. For example, son should touch his father's elder brother's feet but father and mother should touch his/her daughter's feet.
- vii. English native speakers use last name to greet strangers but it is not used in Kalikote culture.

- viii. In both the language first name of friends can be used with greeting : for example in Kalikote, ky aado chhai Mahesh/ Oe, Pawan and in English greeting such as Hi John! how are you? is used.
- ix. Both Kalikote and English language have similarities of greeting for the people of governmental sector. For example in Kalikote, Tammu goda topi rakheya Sarkar and in English His/her Excellency are used.

4.1.4 Forms of Taking Leave in Kalikote dialect and English

The forms used for taking leave in Kalikote have been collected from both primary and secondary sources. The primary sources have been used for the data from the Kalikote native speakers and the secondary sources have been used for the data from the English language. The forms for spoken languages are not strictly different since sometimes the forms overlap. In other words, the forms generally used for taking leave in Kalikote can also be used in greeting as well. The choice of a particular form of taking is decided according to the situation as well. The forms used in taking leave of Kalikote and English have been presented below:

4.1.5 Forms of Taking Leave in Kalikote

Forms of taking leave used in Kalikote have been collected using a questionnaire. The forms of taking leave are used in spoken forms of Kalikote dialect. The Kalikote native speakers use different forms of taking leave in their daily life.

Dhoge (jadovaya)	Good-bye
Namaste (bai jado vaya)	Bye
Goda paday (basai hai ta)	Bye-bye
Pranam Hakim saaheb	Bye-bye
Bachi rahe vaou	Take care, bye
Hajur bachhireya	Bye, catch you later

Dhog+ kinship forms	Take care, bye
La hajur baijado vaya	Good bye
Jug-jug bache	Live long
Pachhi aaya hai k	O.K see you next time
Ma gaya	I'm going to, see you next time
Base ta guru	Bye-bye sir
Base haita+saahuji/masteru/tnetaju	Bye-bye sir/netaju

The speakers of Kalikote dialect use the above mentioned greetings while taking leave in their day to day life. Their English equivalents are also presented alongside. They affect the social dimensions such as solidarity, formality, social status and so on.

a) **Forms of Taking leave in Kalikote in solidarity**

The solidarity of taking leave forms used in Kalikote language are mentioned below:

i. **High Solidarity**

Goda padya	Good bye
Bachya aaijaula	See you
Kahike kahile aaijaya	See you again
Bato heri rakhaula	I'll be seeing you

ii. **Low solidarity**

Hajur audai rya	See you again
Hamma ghar paila teki jaya	See you again
Hajur jau ta	Good- bye
De janu hola ta hajuro	Bye
De gaya ta aba	Bye

These forms of taking leaves are used to express high and low solidarity while taking leave by the speakers of Kalikote dialect. These forms of taking leave are used when juniors are ready to depart from their seniors. Mostly, these

forms of taking leave are used among the family members, relatives and with those who hold high positions in the society.

b) Forms of Taking leave in Kalikote in Formality

There are certain formality-taking leave forms that are used in Kalikote language and they are mentioned below:

i. High Formality

De Master namaskar	Good bye
De hakimau namaskar	Good bye
Namaskr+kinship forms	Bye sir
Pranam hajurau	Bye
Shappa ari jaya hajurau	Bye
Dhukha garo namanya	Take it easy

ii. Low Formality

O Mastarau jau ki ho	See later
Phiri aaraula hai k	See later
O jau	Bye
Ja haik	Good bye
Goda padaya	Bye

c) Forms of Taking leave in Kalikote in Status

There are certain social status forms of taking leave used in Kalikote language. They are mentioned below:

i) High Status

Namaskar mastarau	Good bye
Ma ta lagya hajurau	Bye
Hajurau jau	Bye
Basey hajurau	Bye

ii) Low status

Oe jau ta	See you later
Hami gayau	Bye
Pachhi aula	See you again

La ta gaya

Bye-bye!

d) Forms of Taking leave in Kalikote in Referential Function/ High information

Sanchai vaya

Take care. Bye!

Ghatha nikai rahaya

I'll be seeing you!

Jug-jug rahaya

Take care. Bye!

Tummo mukha henna paya

See you again!

e) Forms of taking Leave in Kalikote in Affective function

Bai jau

Bye

Pachhi aula oe

See you

Vai go o bai jau

Let's move

4.1.6 Forms of Taking Leave in English

The data for English have been collected using secondary sources. The forms used for taking leave in English as mentioned in Buldell et al. (2009) and Matreyek (1983) have been presented as follows.

Goodbye then.

Bye !

Bye-bye !

Bye for now!

See you (soon/later/tomorrow/around)!

I'll be seeing you!

Cheerio!

Cheers!

Mind how you go. Bye!

Look after yourself. Bye!

Take care. Bye!

Look forward to seeing you soon/ next week etc. Bye!

Yours, Judith Davies/ Michael Clarke

Love Judy/Mike etc.

Lots of love, Judy/Mike, etc.

With all my love, Judy/Mike, etc.

Love and kisses, Judy/Mike, etc.

Yours faithfully, Judith wood/Michael Stone/L.A. Grundy, etc.

The above mentioned English and Kalikote forms of taking leave show that there are various forms of taking leave in Kalikote and English language, people initiate their conversation after-greeting whenever they meet. Regarding taking leave in Kalikote dialect, Kalikote native speakers use different taking leave forms according to whom they are going to depart from. For example, if they are going to depart from senior family members, they use pranam dhog gare, goda paday, goda lageya. In some cases, they should touch their senior family members' and relatives' feet at least to say something. It means uttering some words (such as; dhog gare, goda padaya, and goda lageya) and touching feet takes place simultaneously while departing from each other

In the same way, English native speakers also use various taking leave forms whenever they depart from their members, friends, relatives and strangers. There are not any fixed number of taking leave forms in English for family members, relatives, friends and other people according to their solidarity, formality, status and referential etc. For instance, they use, good bye while taking leave.

4.1.7 Comparison between forms of taking leave in English and in Kalikote dialect

- i. In Kalikote, the forms that are used for greeting can be used while taking leave as well. e.g. Dhog gareya, goda paday, namaskar and pranam but in English the forms of greeting are not used in taking leave.
- ii. The (goda paday) is very important in taking leave expression in Kalikote but in English it is not used.
- iii. Kalikote native speakers use different forms of taking leave according to their relation to the addressee but there is not such tradition in English, for example Kalikote native speakers said pranam/dhog gare/goda paday to the senior or respected people but they said o nikai xau k and aaramai ho, to the same rank.
- iv. Kalikote native speakers use various forms of taking leave to their family members and relatives. They do not use common forms as English speakers do.
- v. Different forms of greeting and taking leave of seniors and juniors are used in Kalikote dialect in speaking personal forms which cannot be interchangeably used but English has no separate forms for seniors and juniors. For example:

In Kalikote,

Goda paday bauju (for seniors)
Khutta lagey bauju (for seniors)
Oe/Pawan/ ky aado xai (juniors)

In English

Dear father/mother,
Dear son/daughter,

4.2 Summary/Discussion of Findings

There are a number of major findings of the research which are presented as follows.

4.2.1 Differences between English and Kalikote Greeting and Taking

Leave

- i. In English different forms are used in different period of time of day but time does not play any determining role in choosing forms of greeting in Kalikote
- ii. In Kalikote dialect, in formal situation, generally greeting forms are preceded or followed by the post of the person being greeted but it is not done in English greeting.
- iii. In Kalikote dialect, highly formal greeting forms are Mausuf Sarkar, pranam, dhog gare, goda paday, namaskar and such forms are used on the basis of their addressees but such forms are not used in English language greeting.
- iv. The kinship forms are always used in Kalikote but they are not used very frequently in English while greeting.
- v. There are some differences in the greeting for social status in Kalikote but there are not such distinctions in English.
- vi. In high solidarity Kalikote, native speakers should touch their family members, seniors' feet without uttering any greeting forms whereas such culture is not found in English. For example, son should touch his father's elder brother's feet but father and mother should touch his/her daughter's feet.
- vii. Different forms of greeting and taking leave of seniors and juniors are used in Kalikote dialect in speaking personal forms which cannot be interchangeably used but English has no separate forms for seniors and juniors.
- viii. Forms of greeting and taking leave in Kalikote dialect the addressees are obligatorily uttered but they are optionally used in English.

4.2.2 Similarities between English and Kalikote dialect Forms of Greeting and Taking Leave

- i. In both the language first name of friends can be used with greeting and taking leave :
 - i. For Kalikote e.g. ky aado chhai Mahesh/Oe, Pawan
 - ii. English e.g. hi! John how are you?
- ii. Both Kalikote and English language have similarities in terms of greeting for the people of governmental sector. For example of Kalikote, Tammu goda topi rakheya Sarkar whereas in English they use His/her Excellency.
- iii. Both Kalikote and English have numerous terms of greeting and taking leave for expression and both use the gestural-non gestural language.
- iv. Both Kalikote and English language of greeting and taking leave are affected by social dimension.
- v. The forms of greeting and taking leave in Kalikote dialect used indirect and politeness of language of low solidarity, high status, high formality and referential function.
- vi. Kalikote dialect differs to forms of greeting and taking leave according to the gender.

CHAPTER-FIVE

CONCLUSIONS AND RECOMMENDATIONS

The main objectives of this study were to find out forms of greeting and taking leave of Kalikote dialect and English language and to suggest some pedagogical implications based on the findings. To fulfill these objectives, a questionnaire was used as the research tool for the data collection. The data were collected from Khadachakra municipality of Kalikot district. Based on the close analysis and interpretation of the collected data, the following major conclusions are listed.

5.1 Conclusions

From the analysis and interpretation of the data, it can be concluded that forms of greeting and taking leave in both English and Kalikote dialect depend on the different phenomena such as social status, formality, solidarity, gesture and non-gestural. These similarities should be considered while teaching forms of greetings and taking leave as well as other language expressions of English to speakers of Kalikote dialect.

Though English and Kalikote greetings and taking leave expressions are somewhat similar, Kalikote is richer than English as there are different terms to the same term in the single word of English. Therefore, the teacher should make the student aware of this fact with examples. While designing English syllabus for Kalikote learners, syllabus designer of English should consider these problems of the native speakers.

The major conclusions of my study are as follows:

- i. The greeting forms in Kalikote dialect are richer than those of English language because greeting expressions in Kalikote dialect have single equivalent terms in the English language. For example, the Kalikote

words such as goda paday, goda lagey, dhog garey are all equivalent to good morning in English.

- ii. Good bye is the common form of taking leave in English especially in formal setting. However, Kalikote native speakers mostly use dhog garey, goda paday, etc in order to mean similar expression.
- iii. The forms of greetings and taking leave expressions in Kalikote dialect depend on solidarity, status, formality and are both gestural and non-gestural on the basis of the context.
- iv. English native speakers use more common non-linguistic signs of taking leave and greetings for family members such as kissing and hugging, which is also prevalent in Kalikote culture.
- v. Kalikote forms of greeting expressions are: goda pare, dhog gare, nikai xuky, sanchai xau ky etc and are not time bound whereas greeting expressions in English are time bound such as good morning which is expressed only in the morning.
- vi. Kalikote native speakers use forms of greeting and taking leave are of low solidarity and use indirect language but it is not the same in English language.

5.2 Recommendations

Every research study should have its recommendation in one or another way. This research work has also some recommendation. The recommendations of this research study have been presented separately as below:

5.2.1 Policy related

The study would be beneficial in policy level. The curriculum designers, syllabus designers, course book writers and policy makers can use its theory and finding for language development. Some of the policy related recommendations are presented below:

- i. Without the knowledge of forms of greeting and taking leave in Kalikote dialect, the Kalikote native speakers cannot learn forms of greetings and taking leave in English correctly. The curriculum designers, syllabus designers and course book writers, therefore, should prepare the necessary material for developing the knowledge of greeting and taking leave of Kalikote dialect.
- ii. The finding of the study may help the government to formulate clear policies of teaching Kalikote and English greetings and taking leave in the present day and the days ahead.
- iii. The developers of teaching materials and those who are interested in conducting research in forms of greeting and taking leave expressions of other dialects in Nepal can also benefit should they consider the findings of this study while designing and developing language related materials.
- iv. The curriculum designers, syllabus designers, course book writers and policy makers should include Kalikote dialect in the secondary level English syllabus for the sake of language development.
- v. The language planners, course or syllabus designers and text book writers should consider the similarities and differences between L1 (Kalikote) and L2 (English) interference over the (English language).

5.2.2 Practice Related

The research would be useful in practice level as well. The findings of the research would be useful for teachers while they are teaching English language to the Kalikote native speakers. Some of the practice related recommendations are given below:

- i. The forms of greetings and taking leaves in both English and Kalikote dialect have different kinds of social dimension such as solidarity, formality, social status and are gestural and non-gestural. These similarities and differences should be considered while teaching greeting and taking leave terms of English to native speakers of Kalikote dialect. Kalikote dialect is richer in terms of greetings and taking leave than that

of English because there are different greeting and taking leave terms in Kalikote dialect whereas English has a single equivalent term. So, such terms of English should be taught with special attention given to the native speakers of Kalikote dialect.

- ii. The teacher should create conversations that require the forms of greetings and taking leave and try to involve students in it.
- iii. The forms of greeting and taking leave must be compared with English language in daily language teaching and learning practices.
- iv. The language teachers should explain different social activities in which students use different forms of greeting and taking leave.
- v. Pair work, group work and the whole class discussion seem to be useful for teaching different forms of greeting and taking leave. The teachers are recommended to involve their students in those activities for the better practice of the language function.
- vi. The teacher should prepare the area of similarities and differences of both languages.
- vii. The teacher can create different situations based on similarities and differences. It is, therefore, recommended that teachers should present the forms of language function comparatively.
- viii. All the teachers must have experience of multi lingual situation.

5.2.3 Further Research Related

While conducting a research pupils get lots of problems due to the lack of adequate knowledge about how to conduct a research. Research is a hard job in the sense that it is an in-depth study or search of any particular topic, subject or investigation in order to understand better and develop principles and theories about it.

This research will be useful for various purposes. It can be used for secondary sources to carry out research on language function of greeting and taking leave. Some of the further research related recommendations are given below:

- i. This research will be a valuable source of information for other research studies. It is, therefore, recommended that the finding of this study will be applicable for further research.
- ii. The new research should be carried out on the new research areas which are left to be investigated.
- iii. Other functions of the Kalikote dialect and English language can be compared. In the same way, the same function of English and other languages can also be investigated.

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APPENDICES

Appendix I

Dear informants,

This questionnaire is a part of my research study entitled “Form of Greeting and Taking Leave in Kalikote dialect and English” under the supervision of Dr. Puran Bahadur Kandel, Lecture of the Department of English Education, T. U. Kirtipur. It is hoped that your kind co-operation helps in the accomplishment of this research and your response will be used only for research purpose.

Name:

Sex:

Address:

Age:

Educational Qualification:

Profession:

This is a study about the exploration of terms of greeting and taking leave in the Kalikote dialect. I heartily request you to fill in the spaces with the appropriate terms.

You are in the following situation. What terms of greeting do you use?

1. You visit the following person of social distance scale:

a) Little social distance

i. Friends.....

ii. Lover

iii. Wife.....

iv. Brother.....

b) Much social distance

i. Teacher.....

ii. An officer.....

- iii. Minister.....
- iv. Father-in-law.....

2. You visit the following persons of social status:

a) High social status:

- i. Doctor
- ii. Head teacher.....
- iii. An officer.....
- iv. Minister.....

b) Low social status:

- i. Friend.....
- ii. Farmer.....
- iii. Uncle.....
- iv. Aunt.....

3) You are visiting the following person of formality scale:

a) High formality:

- i. Teacher.....
- ii. Minister.....
- iii. Judge.....
- iv. Doctor.....

c) Low formality:

- i. Friend.....
- ii. Mother.....

iii. Friend.....

iv. Wife

You are taking leave in the following situation. What forms do you use to take leave at the moment?

1. You visit the following person of social distance scale:

a) Little social distance

i. Friends.....

ii. Lover

iii. Wife.....

iv. Brother.....

b) Much social distance

i. Teacher.....

ii. An officer.....

iii. Minister.....

iv. Father-in-law.....

3. You visit the following persons of social status:

a) High social status:

i. Doctor

ii. Head teacher.....

iii. An officer.....

iv. Minister.....

b) Low social status:

i. Friend.....

ii. Farmer.....

iii. Uncle.....

iv. Aunt.....

3) You are visiting the following person of formality scale

a) High formality:

- i. Teacher.....
- ii. Minister.....
- iii. Judge.....
- iv. Doctor.....

c) Low formality:

- i. Friend.....
- ii. Mother.....
- iii. Friend.....
- iv. Wife

Thank you for kind help.

Appendix-II

कालिकोटे बोलिमा लेख्याको प्रश्नावली

नाउँ : पढाई क्षमता :.....

ठाउँ :..... उद्विम :.....

लिङ्ग :..... घरवारी अवस्था :.....

तल लेख्याको प्रश्नको भेटिन्याबेला र छुटिन्याबेला कैथरा शब्द बोल्दाछौं ।

यैथरो अवस्थामा कैथो अभिवादन अदाछौं ।

१. सामाजिक सम्बन्धका आधारमा

क) मैथ सामाजिक सम्बन्ध भएका मान्छ

क) साथ्या

ख) बाउजु.....

ग) जोइ.....

घ) भाइलय.....

ख) कम सामाजिक सम्बन्ध भएका मान्छ

क) माइठर

ख) ठालु.....

ग) ससुरा.....

घ) जागिर्या.....

२. सामाजिक मान्यगन्यका आधारमा

क) बढि मान्या मान्छ

क) डाक्टर सायब.....

ख) मख्यु माइठर

ग) जागिर्या.....

घ) ठालु.....

ख) ककम मान्या मान्ठ

क) साथ्या

ख) कानठा बाउजु

ग) कान्ठी आमय

घ) किसानी

३. औपचारिकताका आधारमा

क) मैथ औपचारिक भयका मान्ठ

क) माइठर.....

ख) डाक्टर सायब

ग) ठालु

घ) वकिल सायब.....

ख) कम औपचारिक भएका मान्ठ

क) बाउजु

ख) आमय.....

ग) साथ्या.....

घ) कान्ठी आमय.....

बिदाइ अन्या बेला कैथरो शब्द बोल्दाछै

१) सामाजिक सम्बन्धका आधारमा

क) मैथ सामाजिक सम्बन्ध भएका मान्ठ

क) साथ्या.....

ख) बाउजु.....

ग) जोइ

घ) भाइलय.....

ख) कम सामाजिक सम्बन्ध भएका मान्ठ

क) माइठर.....

ख) ठालु.

ग) ससुरा ज्यु.....

घ) जागिर्या.....

२. सामाजिक मान्यगन्यका आधारमा

क) बढी मान्या मान्ठ

क) डाक्टर सायब

ख) मख्यु माइठर

ग) जागिर्या.....

घ) ठालु.....

ख) कम मान्या मान्ठ

क) साथ्या

ख)कानठा बाउजु.....

ग) कान्ठी आमय

घ) किसानी

३) औपचारिकका आधारमा

क) मैथ औपचारिक भएका मान्ठ.

क) माइठर

ख) डक्टर सायब.....

ग) ठालु.....

घ) वकिल सायव

ख) कम औपचारिक भएका मान्ठ

क) बाउजु

ख) आमय

ग) साथ्य.....

घ) कान्ठी आमय.....

तमी कन मैथैइ धन्याबाद