

# CHAPTER - I

## INTRODUCTION

This study is about “Forms of welcoming, thanking and expressing good wishes in Limbu and English.” This section consists of the background of the study, statements of the problem, objectives of the study, research questions and significance of the study and operational definitions of the key terms.

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

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

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

According to Lyons (1970, p.3), “Language is the principal system of communication used by particular group of human beings within the particular society of which they are member”. Similarly, Winndowson (1984,p.3) says “Language is a system of arbitrary vocal system which permits all people in a given culture or others who have learned the system of that system to

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

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

## **1.2 Statements of the Problem**

The comparative studies of two languages make it possible to locate points of similarities and differences between two languages and to predict more precisely the interference and facilitation the speakers will encounter in learning the new language. Learning English as a second language is challenging job for Limbu native speakers. Therefore, the problem going to be explored is how different linguistic constraints cause difficulty while communicating in the target language. The main goal of learning language is to communicate with appropriate fluency. Therefore, I became interested to find out the similarities and differences in the forms of welcoming, thanking and expressing good wishes in English and Limbu. However, Limbu native speakers learning English as foreign language are not so proficient in English because they have different habit of welcoming, thanking and expressing good wishes in their native language. So, the ways of welcoming, thanking and expressing good wishes are different in Limbu and English language, so the

problems having by the Limbu native speakers will be dealt with. Thus, The problem having by the Limbu native speakers in learning welcoming, thanking and expressing good wishes will be dealt.

### **1.3 Objectives of the Study**

The objectives of the study were as follows;

- ) To find out forms of welcoming, thanking and expressing good wishes in Limbu.
- ) To compare and contrast the forms used in Limbu and English.
- ) To suggest some pedagogical implications.

### **1.4 Research Questions**

Research questions related to my study were as follows;

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

### **1.5 Significance of the Study**

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

This study will be significant to the teachers and students of Limbu dialect in the sense that they will get significant insight into the areas of similarities and differences in the forms of welcoming, thanking and expressing good wishes in English and Limbu language, which will make the teaching learning activities more comprehensible, contextualize and easier. Therefore, the findings of the study will be very important all sectors/authorities related with the language teaching. Similarly, the findings of the study will be useful for linguists, textbook writers, language planners, Limbu learners, curriculum designers, especially for local curriculum designers, and preparing relevant teaching materials too. And furthermore, it will be a useful study for further research works in communicative function of language. Similarly, this research will be significant for the prospective researchers who want to carry out research on the Limbu language. It will be significant to the Limbu students and language teachers who are involved in language teaching. This will also be more significant to language planners and policy makers with the concept of mother tongue education instruction.

## **1.6 Delimitations of the Study**

This study had the following delimitations;

- i. The study was limited to the Panchthare dialect of Limbu language.
- ii. The study was delimited to 40 Limbu native speakers only: 20 literate and 20 illiterate native speakers of Limbu from Kurule V.D.C.
- iii. This study compared between English and Limbu in the forms of welcoming, thanking and expressing good wishes.
- iv. Tools and data collection are questionnaire and interview.

## **1.7 Operational Definitions of the Key Terms**

**Exponents:** Expressions or utterances for performing certain language function such as welcoming, thanking and expressing good wishes.

**Dialect:** Socially and regionally different variety of language that is Panchthare dialect of Limbu language.

**First language:** one's own native language here it is Panchthare dialect of Limbu language.

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

**Contrastive analysis:** The systematic study of two or more languages: Limbu and English.

**Communicative function:** Communicative functions are welcoming, thanking and expressing good wishes.

## **CHAPTER - II**

### **REVIEW OF RELATED LITERATURE 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 Theoretical Literature**

This section includes the language families in Nepal, The English language and its importance, an introduction to Limbu language, Needs and importance of contrastive analysis and Language functions which are mentioned below:

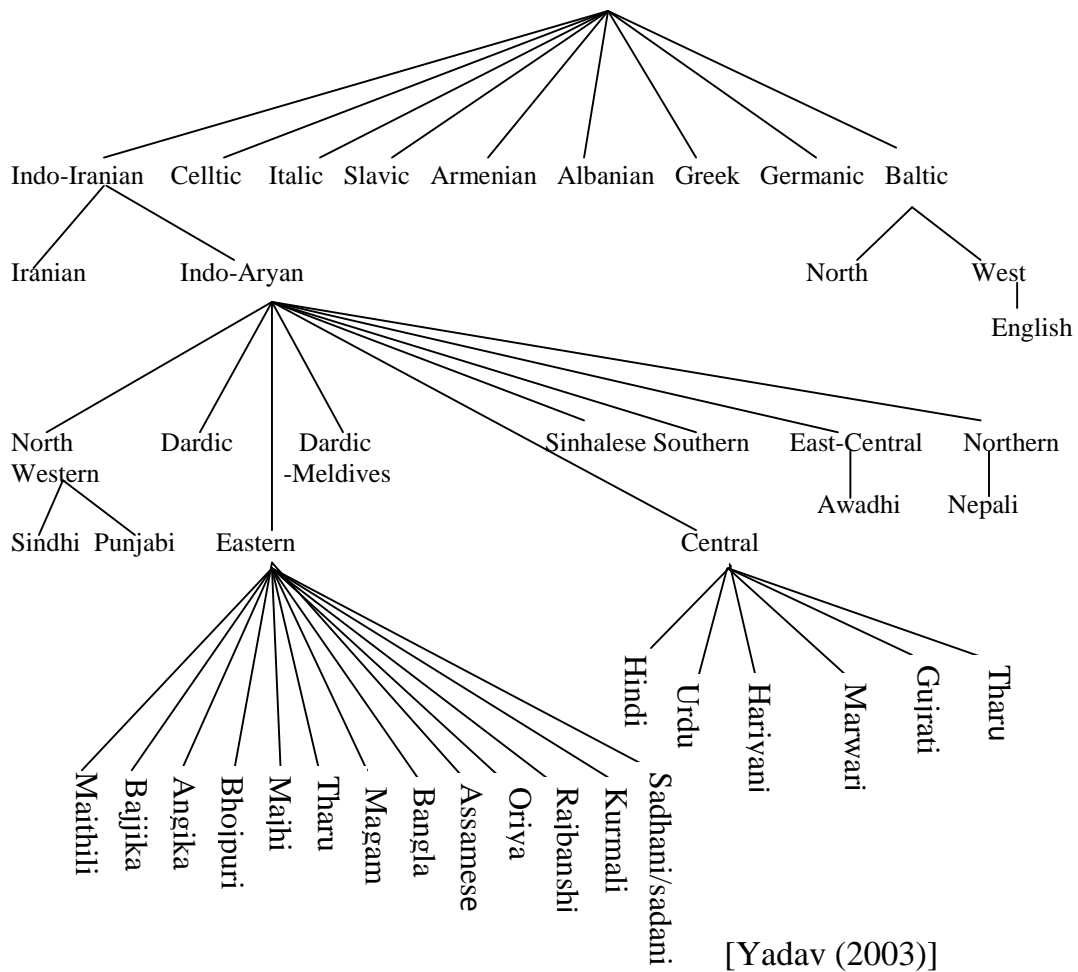
##### **2.1.1 Language Families in Nepal**

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

##### **2.1.1.1 Indo-European Languages**

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

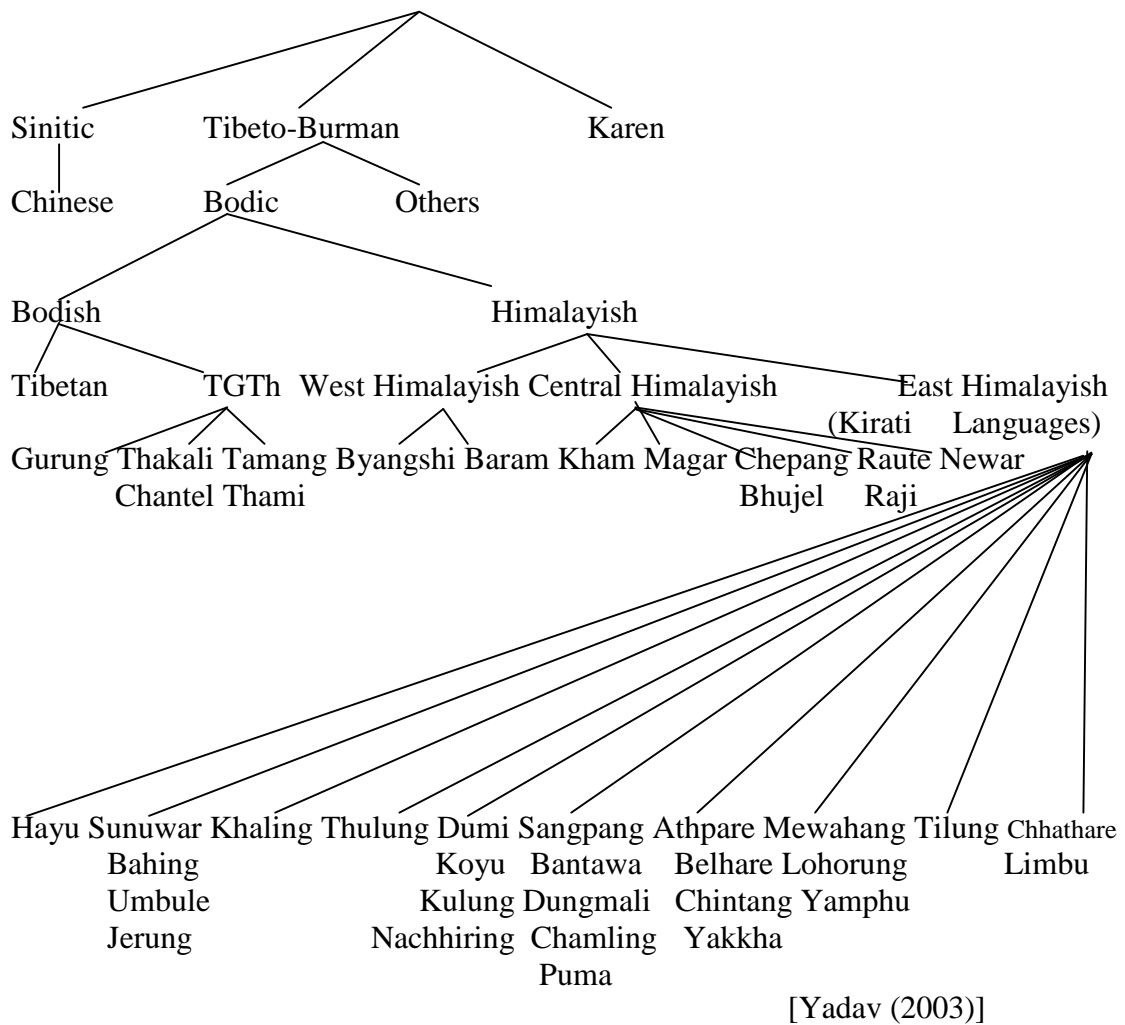
**Diagram: 1 Indo-European Languages**



### 2.1.1.2 Sino-Tibetan Languages

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

**Diagram: 2 Sino-Tibetan Languages**

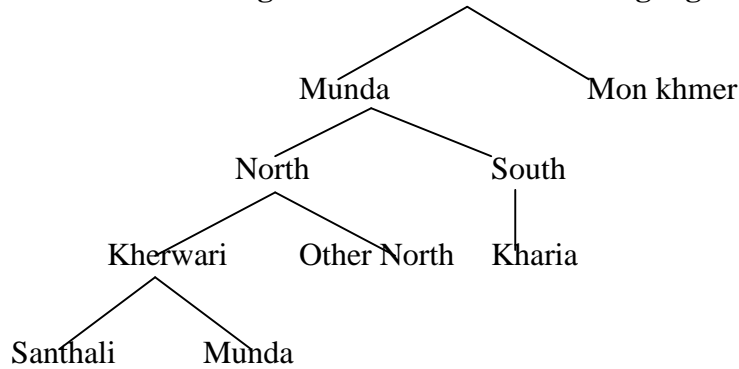


### 2.1.1.3 Austro-Asiatic Languages

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



**Diagram: 3 Austro-Asiatic Languages**

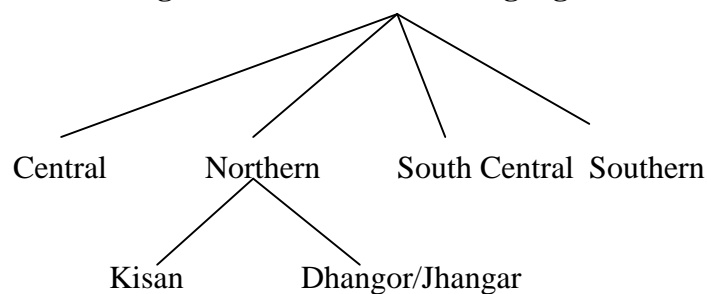


[Yadav (2003)]

#### **2.1.1.4 Dravidian Languages**

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

**Diagram: 4 Dravidian Languages**



[Yadav (2003)]

#### **2.1.2 The English Language and its Importance**

English is well known as a global or international lingua-franca. English language is ubiquitous; it is spoken in each corner of the world for communication as well as for other purposes. English is being rapidly learnt

and used in the world. The non-native speakers have outnumbered the native speakers of English, and world Englishes have become more popular than so-called standard English. In 1985, Braj Kachru estimated that there were nearly 380 million people speaking English as a first language, and anywhere between 250 and 300 million speakers of English as a second language. But in terms of numbers of speakers, Crystal (2003) suggests that there are currently around 1.5 billion of people speaking English worldwide, of whom only 329 million are native speakers.

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

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

So, we can conclude that English language is that window through which we can peep the world easily. If we want remain in touch with the outside world,

we have to retain English because in today's context English language is most important language in the world. People cannot survive in the world if they do not have the English knowledge. So, English language is very important in the world.

### **2.1.3 An Introduction to Limbu Language**

Limbu language is a language of Tibeto-Burman language people. Limbu language has four main dialects; Panchthare, Phedappe, Tamarkhole and Chhatare. Among them Panchthare dialect is the standard dialect of the Limbu language, where as Phedappe is spoken and understood by most. Limbu language has 9 vowels sound and 25 consonants sound. Promonilization, three numbers (singular, dual and plural) with inclusive and exclusive in dual and plural numbers in first person, and glottal stop are some of the characteristics of Limbu language.

In the Limbu history, the origin of Limbu is rarely found. The ethnonym of the Limbus is Yakthungba for male and Yakthungma for female and they designate their language as yathungpan. Limbu language has its own script known as "Kirat Sirijonga Script". According to many historian, King Sirijonga invented "Kirat Sirijonga Script" in the late 9<sup>th</sup> century. In 1925, Iman Singh Chemjong (limbu scholar) named the script, after the name of Sirijonga who had laid down his life for the preservation and promotion of script in 1743. According to Chemjong 2003, Limbu was established due to the quarrel between Limbus after the death of Isha mashish's. Chemjong further says that the term 'limbuwan' was derived from 'Li', 'Aabu', and 'Wan' means 'bow', 'to shut' and 'to name' respectively. In this way, it is the state that was captured by using 'bow' called Limbuwan.

According to Widert and Subba (1976,p.142), the Limbus are a sedentary agriculturalist people of the Mongoloid race dwelling in the hills of the Koshi Mechi zone of eastern Nepal, parts of Sikkim to the west of Tista and in Darjelling district. By far the

largest part of the Limbu nation lies within eastern Nepal, which is the home of approximately 180,000 speakers of Limbu.

Iman Singh Chemjong (2059, pp.10-11) classifies the language into four dialects, viz. Panchthare, Phedappe, Chhatare and Tamarkhole which are mentioned below;

**a. Panchthare Dialect**

Panchthare dialect is regarded as the standard dialect among the varieties of the Limbu language. It is mainly spoken in the Yasok, Phidim, Ilam, beyond which it is spoken in Yangrok of Taplejung, Chaubis-Thum of Dhankuta and some part of India. Most of the books and literary works and dictionaries are written in this dialect.

**b. Phedappe Dialect**

Phedappe dialect is spoken in the Tehrathum district. Even Indo-Aryan living outside the Tehrathum bazaar, especially those of lower cast speak Limbu language in addition to their native language. This dialect is confined by Tamar River to the east and Arun River to the west.

**c. Chhatare Dialect**

Chhatare dialect is also literary dialect of the Chhatar. This dialect is spoken throughout chhatar, which lies to the eastern part of Dhankuta, Parewadin and Bhirgaun and in the southern part of Tehrathum district fringing Dhankuta-Phakchamara, Okhare, Sukrabare VDCs.

**d. Tamarkhole Dialect**

This dialect is spoken in Taplejung, including the Tamarkhole, Yangrupe and Maiwakhole as a sub-dialect. It is also spoken to the North of Phedap along and specially north to the Tamar River in Taplejung.

#### **2.1.4 Need and Importance Contrastive Analysis (C.A)**

The systematic study of two or more languages is called contrastive analysis where similarities and differences are found. Different scholars have defined contrastive analysis differently. To quote some of them, 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.” Similarly, Richards, Platt and Weber (1999, p.83) define it as “the comparison of the linguistic system of two languages, for example, sound system or the grammatical system. In the way, Crystal (2003, p.107) defines it as “a term used in linguistics for difference between units, especially one which serves to distinguish meaning in language. Further he explains, contrastive analysis is done mainly for the pedagogical purposes. It has two functions: firstly; to predict the likely errors of a group of learners and secondly; to provide input to language teaching and learning. It also explains the cause of committing errors. The aforementioned definitions of Contrastive analysis show that it is the systematic comparison of two or more languages so that the difficulties of learning a second language can be diagnosed and solved by adopting appropriate techniques.

Contrastive Analysis has two aspects: linguistic aspect and psychological aspect. Linguistic aspects deal with the theory to find some feature quite easy and some other extremely difficult. Psychological aspects deal with the theory to predict the possible errors made by second language learners. Thus, contrastive analysis used for various purposes. It helps the language teacher to identify difficult and different areas for the second language learners. It is also concerned with explaining the sources of errors in the learner performance. It helps the language teacher to reform their teaching strategies by concentrating on difficult areas for learners. By keeping the result obtained from contrastive analysis in mind, a language teacher can adopt suitable methods and materials accordingly. A teacher having the knowledge of contrastive analysis can treat his/her students psychologically and academically. Therefore, the findings of

contrastive analysis would be useful for course designers, teachers, examiners, and students. This is why contrastive analysis is important from pedagogical view point. Furthermore, it is equally significant for language learners so that they can train language teachers to help them to make their second language teaching more effective for the intended group. It is significant for curriculum designers and textbook writers so that they can select and organize language items by keeping differences and difficulties of target language for the learners in mind, and perform their task accordingly.

### **2.1.5 Language Functions**

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

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

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

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

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

- a. Imparting and seeking factual information (identifying, reporting, asking, correcting etc.)
- b. Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting an offer or invitation, expressing capability and incapability, giving and seeking permission to do something, etc.)
- c. Expressing and finding out emotional attitudes (expressing pleasure/ displeasure, expressing hope, expressing fear or worry, expressing sympathy, expressing want, desires, etc.)
- d. Expressing and finding out moral attitudes (regretting, forgiving, apologizing, expressing approval, or disapproval etc.)
- e. Getting things done (suggesting, advising, warning, requesting, inviting etc.)
- f. Socializing (introducing, greeting, taking leave, welcoming, expressing good wishes, congratulating etc.)

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

### **2.1.5.1 Welcoming**

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

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

[Matreyek (1983, p.4)]

### **2.1.5.2 Thanking**

Thanking is also one important language function which come under socialization or everyday functions. 'Thanking' is probably the most beautiful phrase in English. By saying it, you make so many faces smile. They are used to establish interpersonal and social relationship. We express thanks to the people to tell that we are very grateful to them for something. The usual ways of thanking are mentioned below;

- ) Thank you.
- ) Thank you very much
- ) Many thanks
- ) Many thanks for
- ) Thanks a lot
- ) Thanks very much for....



- ) Thanks a million
- ) Much appreciated
- ) That is/ was really nice of you....

Responding to thanking

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

[Blundell, Higgens and Middlemiss (2009, pp. 191-193)]

### **2.1.5.3 Expressing Good Wishes**

Expressing good wishes is a kind of language function and it is used to wish for good health, success, fortune etc. we express good wishes in different situations for example when someone is going to start new job, playing match, attending examination, starting journey, etc. we also express good wishes at festivals, new years, birthdays, anniversary, newly married couple or any other special occasions. So, the expressing good wishes are very important to establish good relationship with others people. According to Blundell et al. (2009, pp.173-174) the usual ways of expressing good wishes are as follows;

- ) All the best!
- ) Best of luck
- ) Every success in your new job!
- ) Every success with...

- ) I hope everything goes well
- ) (the very/the) best of luck
- ) ( I hope you) have a good time
- ) (I hope you) have a good/ pleasant/ enjoyable etc holiday/trip/journey etc.
- ) With warmest wishes
- ) Good luck

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

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

## **2.2 Review of Empirical Literature**

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

Rai (2001) has compared and contrast Limbu kinship terms with Nepali and English terms in her study. “A comparative linguistic study of English, Nepali and Limbu kinship terms.” This was the first thesis at the Department of English education on the Limbu language. Her objectives were to determine

English, Nepali and Limbu kinship terms, and compare them. She had taken primary data from twenty Limbu native speakers and twenty Nepali native speakers from Panchthar district (Nagi, Nangin, Yanganam) using snowball sampling procedure. Secondary sources were used for English. She found that English had the least numbers of kinship terms; there was no distinction between male and female ego expect the terms husband and wife and no distinction of elder and younger in Nepali and Limbu.

Tembe (2007) carried out a research entitled “A Comparative Study of Apologies between English and Limbu.” The purpose of his study was to find out and compare the forms of apologies used in English and Limbu. The data were collected from 30 Limbu native speakers. The sampling procedure was stratified random sampling. The main tools were questionnaire. The findings of his study were English language has more apologetic terms to express than the Limbu language and women excel their male counterparts in the expression of apology in both languages.

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

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

used compulsorily in Limbu language where it is optional in English while seeking permission.

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

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

Ojha (2011) carried out research entitled “Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes in Doteli.” His objectives were to find out different forms of welcoming, thanking and expressing gratitude and good wishes in Doteli language and to compare them with those of English. He selected 80 native speaker of Doteli from Doti district. He used judgmental non-random sampling procedure. He used questionnaire as the main tool for data collection. He found that both English and Doteli speakers use more formal form of welcoming for strangers. Similar is the case of thanking and expressing gratitude and expressing good wishes.

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

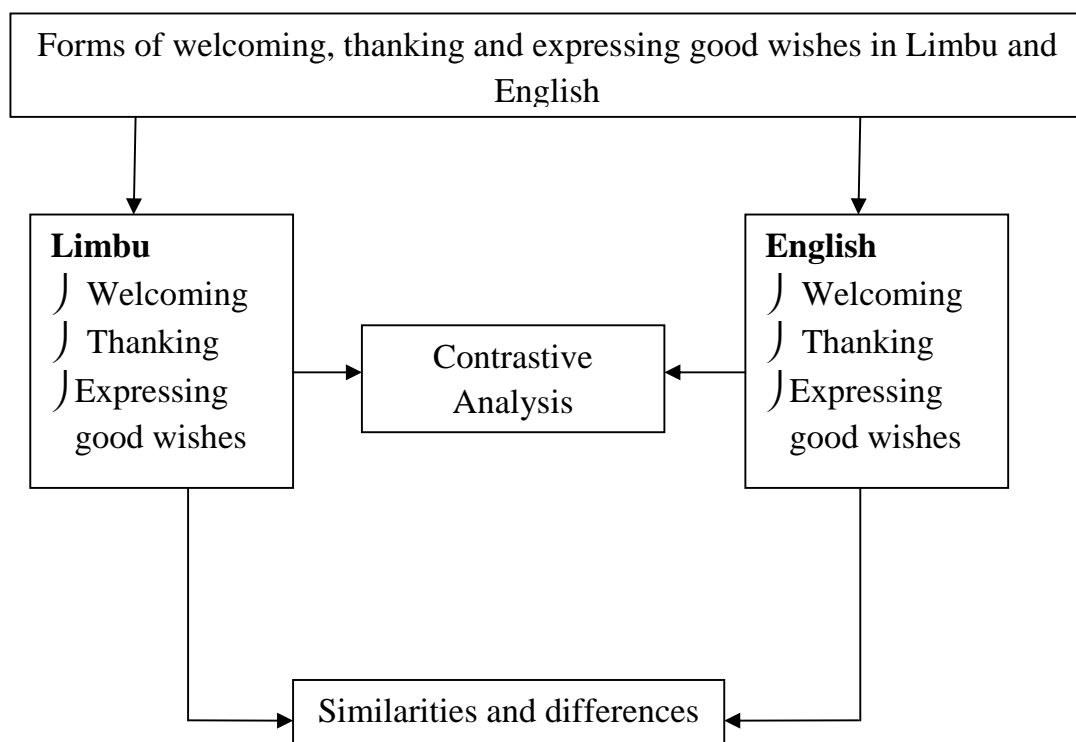
The literature review is an integral part of the entire research process which makes a valuable contribution to almost every operational step. Firstly, it provides a theoretical background to the study, and broadens the knowledge base in the concerned research area. Secondly it helps to develop a systematic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

Language families in Nepal and the English language and its importance helped me to understand the sociolinguistic diversity of the country and importance of English in the present world. Similarly, from review of the empirical literature I have got the many ideas for my own research. For instance Chemjong carried out research on “Forms of ordering and advising in English and Limbu”. From the study of Chemjong I have got the ideas for theoretical background. And from the study of Ojha I have got the ideas of research tools how to prepare good and effective questionnaire and interview as a research tools for my own research. Similarly From the study of Subba I have got the ideas of sampling procedure and data collection tools.

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

## 2.4 Conceptual Framework

Conceptual framework is the representation of the understanding of the theories by the researcher and his/her own conceptualization of the relationship between different variables. According to Miles and Huberman (1994, p.8), conceptual framework is a written or visual presentation that “ explains either graphically, or in narrative form, the main things to be studied- key factors, concepts or variables and the presumed relationship among them”. The conceptual Framework of my research is as follows:



## **CHAPTER- III**

### **METHODS AND PROCEDURES OF THE STUDY**

Methodology is a vital element in a research. So it is designed in such a way that, it helps to carry out research systematically and scientifically. For the secondary sources, I collected required information from different books such as Blundell et al. (2009), Van Ek (1975), Matreyek (1983) and Crystal 2003. This section includes the research design, population, sample and sampling strategy, study areas/ fields, data collection tools and techniques, data collection procedures and data analysis and interpretation procedure. I adopted the following methodological strategies during my study.

#### **3.1 Design and method of the study**

The research topic itself reveals the nature of the research to be undertaken. To be precise, the researcher adopted the survey research design. To define the survey research, various scholar have define it differently which are mentioned below;

According to Cohen, Manion and Morrison (2010), “surveys are the most commonly used descriptive methods in educational research and may vary from large scale government investigations to small studies carried out by a single researcher.” Similarly, Nunan (1992, p. 140) states “surveys are widely used for challenging data in most areas of social enquiry from politics to sociology, from educational to linguistics.” Thus surveys are used mostly in large scale researches where a huge population is required to be included in the research. Likewise, Kerlinger (1986) states that “surveys research is a kind of research which studies large population and small population or universe by selecting and studying sample chosen from the population to discover the relative incidence, distribution and interrelationship of social and psychological variables.”

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

Nunan (1992, p. 141) suggests the following eight step procedure of survey research:

- |                                                           |                                                                 |
|-----------------------------------------------------------|-----------------------------------------------------------------|
| Step 1: Define objectives                                 | - What do we want to find out?                                  |
| Step 2: Identify target population                        | - Who do we want to know about?                                 |
| Step 3 : literature review about the issue?               | - What have others said/ discovered                             |
| Step 4: Determine sample survey, how will identify these? | - How many subjects should we                                   |
| Step5: Identify survey instruments                        | -How will the data will be collected: Questionnaire/ interview? |
| Step6: Design survey procedure actually be carried out?   | -How will the data collection a                                 |
| Step7: Identify analytical procedure Analyzed?            | -How will the data be assembled                                 |
| Step8: Determining reporting procedure                    | -How will be written up and Presented?                          |

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



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

The population of the study were the native speakers of the Limbu language. The sample consists of 40 native speakers of Panchthare dialect of the Limbu language to fulfill the objectives of the study. I selected the purposive non-random sampling procedure.

### **3.3 Study areas/ Field**

To accomplish the targeted objectives of my research work, this study was conducted in the Kurule V.D.C., Dhankuta District. My research field is language function in general and forms of welcoming, thanking and expressing good wishes in Limbu and English are the specific field of the study.

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

The questionnaire and interview was my major tools for obtaining required information of this study. In a questionnaire, respondents read the questions, interpreted and write down the answers. And in an interview also the researcher asked the questions and write down the answers. As the nature of the study demands different people's responses, these can be explored by questionnaire and interview.

### **3.5 Data Collection Procedure**

The researcher followed the following stepwise procedure to collect the data:

- ) Research tools were developed.
- ) The native speaker of the Panchthare dialect of Limbu language were selected and built rapport with them.
- ) Informants were encouraged by explaining the objectives of the study.
- ) I administered questionnaire to the literate people and clear oral instruction about the questionnaire was given to the informants and

distribute to them and interview was asked to the illiterate informants and write down the answer myself.

- ) I collected the questionnaire with all my required information from the informants.
- ) I took the English forms from different authentic materials.
- ) Finally, analysis and interpretation were done on the basis of the collected data.

### **3.6 Data Analysis and Interpretation Procedure**

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

## **CHAPTER - IV**

### **ANALYSIS AND INTERPRETATION OF THE RESULTS**

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

The responses provided by the Limbu native speakers for welcoming, thanking and expressing good wishes have been analyzed in the following headings:

#### **4.1 Forms of Welcoming in Limbu**

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

### 4.1.1 Forms of Welcoming used for Respected People

In Limbu language Limbu native speakers used the highly formal and polite form to welcome the respected people. The table below shows the responses provided by the limbu native speakers for welcoming the respected people like president, prime minister, minister. Limbu native speakers use the forms ‘tutusuha gen da ba sewaro’, ‘huksogen cIbhaka sewaro’, ‘lu mendIn lamda:k waꞤro’ ‘suhagen luꞤm ndi tondu lo’ etc to welcome the respected people.

**Table No. 1**

**Forms of Welcoming used for Respected People in Limbu**

Forms of welcoming	King		Queen		President		Prime minister		Priest		Doctor		professor	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Tutuge suha g n da ba sewaro (your highness + greeting)	17	42.5	17	42.5	15	37.5	15	37.5	10	25	5	12.5	5	12.5
Huksog n cIbhaka sewaro (Joining two hands+ gretting)	15	37.5	15	37.5	12	30	12	30	8	20	7	17.5	7	17.5
Suha g n lu m ndi tondu lo( you’re heartly welcome)	13	32.5	13	32.5	10	25	10	25	6	15	8	20	8	20
Lamda:k sewa waꞤro da be(-mr. welcome)	-	-	-	-	7	17.5	7	17.5	9	22.5	9	22.5	13	32.5
lu m ndi lamda:k waꞤro ( heartly welcome)	9	22.5	9	22.5	13	32.5	13	32.5	10	25	10	25	10	25
La dak/ lamda:k waꞤro(welcome)	-	-	-	-	-	-	-	-	7	17.5	6	15	8	20
Sewaro lamda:k waꞤro(greeting+welcome)	6	15	6	15	8	20	8	20	12	30	10	25	10	25

The table shows that Limbu native speakers commonly use highly formal and polite forms ‘tutuge suha g n da be sewaro’, ‘huksog n cIbhaka sewaro’, ‘suha g n lu m ndi tondu lo’, ‘lu m ndi lamda:k waʔro’, ‘sewaro lamda:k waʔro’ to all the respected people. But, these forms were more frequently used for the most respected people like king, queen, president, prime minister, priest compared to others. The forms ‘lamda:k sewa waʔro da be’, ‘la dak/ lamda:k waʔro’ are commonly used with the other respected people like priest, doctor and professor which are less formal compared to the former ones.

#### 4.1.2 Forms of Welcoming Used with Family Members

The following table analyzes the forms of welcoming used with senior and junior family members in limbu:

**Table No. 2**  
**Forms of Welcoming Used with Family Members in Limbu**

Forms of welcoming	Senior family member		Junior family member	
	F	%	F	%
sewaro th ba / yuma (greeting+ grandfather/ grandmother)	20	50	-	-
Kaana phere/ yu ge+ F.N (come here/ sit here+ F.N)	-	-	25	62.5
sewaro/ sewaro kayo yungese (greeting+ sit here)	15	37.5	-	-
F+N + yunge (F.N + sit )	-	-	17	42.5

The table shows that Limbu native speakers use the formal and polite forms of welcoming to their senior family members in comparison to juniors. Out of 40 responses, 50% responses were found using formal and polite form ‘sewaro th ba/yuma’ and ‘sewaro/sewaro kayo yungese’ to their seniors like grandfather, grandmother, father, mother, uncle, aunt. These forms are more formal compared to ‘kaana phere/ yu ge+F.N’ and ‘F+N +yunge’. In Limbu the seniors used the informal form like ‘kaana phere/ yunge +F.N’ and ‘F+N

+yunge’ to their younger brother, son, daughter and it is used by 37.5% and 42.5% respectively.

#### 4.1.3 Forms of Welcoming Used with Relatives

The responses used by the Limbu native speakers for welcoming the relatives like maternal grandfather/mother, maternal uncle/aunt, father - in- law, mother-in-law, younger male cousin, elder female cousin, nephew and niece have been analyzed in the following table:

**Table No. 3**  
**Forms of Welcoming Used with Relatives in Limbu**

Forms of welcoming	Maternal Pa/ma		Father-in-law		mother-in-law		Maternal U./A.		Niece/Nephew	
	F	%	F	%	F	%	F	%	F	%
Huksog n lamda:k wa꜁ro ( joining by two hands welcome)	20	50	17	42.5	17	42.5	10	25	-	-
sewaro lamlak/ lamda:k wa꜁ro(greeting + welcome to you)	15	37.5	13	32.5	13	32.5	17	42.5	6	15
Sewaro tukhe sukhe menjo yu giro (sit without having trouble)	10	25	12	30	12	30	15	37.5	17	42.5
sewaro yu gsiro (greeting + sit together)	8	20	6	15	6	15	9	22.5	7	17.5
F.N. + yu ge/yu se (F.N +sit)	-	-	-	-	-	-	-	-	20	40

The table shows that Limbu native speakers use more formal and polite forms of welcoming to their relatives when they come to their home as a guest. The forms of welcoming used with relatives were more formal and polite than the forms used with the family member. The forms like ‘huksog n lamd:k sewaro’ were more formal and polite forms of welcoming used with the maternal

grandfather/mother, father-in-law/mother-in-law and also with the maternal uncle/aunt and it was used by the 50% respectively. The forms ‘ sewaro lamlak/ lamda:k waꝛro’, ‘Sewaro tukhe sukhe menjo yu giro’, ‘ sewaro yu gsiro’ were also used with the maternal grandfather/mother, father-in-law, mother-in-law and also with the maternal uncle/aunt and it is less formal compared to the above. In Limbu they used the informal forms of welcoming to their niece /nephew but in polite tone. They used the forms like ‘F.N.+yu ge/ yu se’ and it is used by 50% respectively.

#### 4.1.4 Forms of Welcoming Used with Friends

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

**Table No. 4**  
**Forms of Welcoming Used with Friends in Limbu**

Forms of welcoming	Familiar		familiar		Unfamiliar		Unfamiliar	
	F. in C.S.		F. in F.S.		F. in C.S.		F. in F.S.	
	F	%	F	%	F	%	F	%
Sewaro da gba / da ma lamda:k waꝛro (greeting Mr./Mrs. Welcome to you)	5	12.5	8	20	22	55	22	55
da gba / da ma lu m ndi lamda:k waꝛro (Mr./Mrs. Heartly welcome to you)	-	-	-	-	20	50	20	50
Te be/chumme yungiro (friend sit together)	23	57.5	19	47.5	-	-	-	-
Te be/chumme kana phere ro (Friend come here)	25	62.5	25	62.5	-	-	-	-

The table above represents that the Limbu speakers used the more formal and polite form of welcoming to their unfamiliar friends compared to the familiar friends. Limbu native speakers used the forms of address da gb / da m to their unfamiliar fiends and they used the forms of address like Te be/chumme

to their familiar friends. Out of 40 speakers, 22(55%) Limbu native speakers used the polite form ‘Sewaro da gb / da m lamda:k waꝛro’ and ‘ da gb / da m lu m ndi lamda:k waꝛro’ to welcome their unfamiliar friend in causal and in formal situation. Likewise, speakers used the less formal form ‘Te be/chumme yungiro’ and ‘Te be/chumme kana phere ro’ to welcome their familiar friends in causal and in formal situation. It was found that some Limbu speakers also used the polite form to their familiar friends also in both situation and it was used by 12% and 20% respectively.

#### 4.1.5 Forms of Welcoming Used With the Strangers

The responses provided by the Limbu native speakers for welcoming the different strangers have been analyzed in the following table:

**Table No. 5**  
**Forms of Welcoming Used with the Strangers in Limbu**

Forms of welcoming	Older than you		As old as you		Younger than you	
	F	%	F	%	F	%
Hukso langsogen lamda:k sewaro da gba / da ma phereo (by joining two hands welcome to you Mr./Mrs.)	25	62.5	-	-	-	-
da gba / da ma kedabao langdak sewaro (Mr./Mrs. for coming welcome to you)	17	42.5	15	37.5	-	-
Sewaro Te be/chumme (greeting +friend)	-	-	20	40	-	-
Chukpe/nusa: yu gero/ phere ro. (brother sit/ comer here)	-	-	-	-	20	40

The table illustrates that Limbu native speakers used more formal and polite forms of welcoming to the strangers if they come as a guest in their home. The speakers use the forms like ‘Hukso la gsogen lamda:k sewaro da gba / da ma phereo’, ‘ da gba / da ma kedabao langdak sewaro’ were



frequently used to welcome the older strangers which were formal and polite form and it was used by the 62.5% and 17% respectively by the speakers. The forms like ‘Sewaro Te be/chumme’ and ‘ da gba / da ma kedabao langdak sewaro’ is used with the similar age strangers which is less formal and it was used by the 40% and 37.5 % of the Limbu native speakers. Likewise, 40% of the speakers used the forms ‘Chukpe/nusa: yu gero/ phere ro’ to welcome the younger strangers and it is informal form.

#### 4.1.6 Forms of Welcoming Used in the Programme

The responses provided by the Limbu native speakers for welcoming the different people in the programme have been analyzed in the following table:

**Table No. 6**  
**Forms of Welcoming Used in the Programme in Limbu**

Forms of welcoming	Teacher		Doctor		Uncle		Boss		Staff/assistant		Servant	
	F	%	F	%	F	%	F	%	F	%	F	%
Chumlu go dhumechi sewa waꞤro ( greeting+ programme meeting)	15	37.5	15	37.5	17	42.5	15	37.5	10	25	-	-
sewaro thimbao lamdak waꞤro(welcome to the programme)	12	30	12	30	10	25	13	32.5	10	25	5	12.5
Sewaro/ sewaro lamda:k waꞤro( greeting +welcome)	12	30	13	32.5	15	37.5	17	42.5	8	20	-	-
Te be/chumme sewaro (friend + greeting)	-	-	-	-	-	-	-	-	15	37.5	-	-
F.N. + lamda:k waꞤro (F.N + welcome to you)	-	-	-	-	-	-	-	-	7	17.5	23	57.5

The above table illustrates that the Limbu native speakers used the formal and polite form in the programme while welcoming to the teacher, doctor, uncle and boss. The forms like ‘Chumlu go dhumechi sewa waꞤro’ were frequently used with the teacher, doctor, uncle and boss and which is more formal and

polite compared to others. Likewise the forms like ‘sewaro thimbao lamdak waꞤro’ and ‘Sewaro/ sewaro lamda:k waꞤro’ were also equally used with the teacher, doctor, uncle and boss it is less formal compared to the above. The other forms like ‘Te be/chumme sewaro’ were frequently used with the staff/assistant and it was used by the 37.5% of the Limbu speakers. Limbu native speakers used the forms like ‘F.N. + lamda:k waꞤro’ to welcome the servants which is quite informal compared to the above and it was used by 57.5% respectively.

#### 4.1.7 Forms of Welcoming Used by the Anchorman in Large Programme

The table below shows the forms used by the anchorman of the large programme for welcoming the chief guest and general people.

**Table No. 7**  
**Forms of Welcoming Used by Anchorman in Large Programme**

Forms of welcoming	Chief guest		General guest	
	F	%	F	%
Kan thimbaba cumlu da ba, tumtar ba, tarebanu kerek tutug n suha ba suha mo hüksog n cİbhaka lu m ndi lamda:k sewa waꞤro. (for the programme chairperson, audience and to all welcome to you by joining two hands)	20	50	-	-
da ba/ da mase kan pa bheo lamda:k waꞤro (Mr./Mrs. Welcome in programme)	-	-	15	37.5
da ba/ da mase kerek sewaro lamda:k waꞤro (Mr./Mrs. Greeting+ welcome)	-	-	17	42.5

The table above depicts that the Limbu speakers used the formal and polite form of welcoming to the chief guest and general guest. Out of the 40 speakers, 50% speakers used the form ‘Kan thimbaba cumlu da ba, tumtar ba, tarebanu kerek tutug n suha ba suha mo hüksog n cİbhaka lu m ndi lamda:k sewa waꞤro.’ To welcome the chief guest. Likewise, the forms like

‘ da ba/ da mase kan pa bheo lamda:k waꝛro’ and ‘ da ba/ da mase kerek sewaro lamda:k waꝛro’ were frequently used with the general guest and it was used by the 37.5% and 42.5% respectively.

## 4.2 Forms of Thanking in Limbu

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

### 4.2.1 Forms of Thanking Used with Mother

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

**Table No. 8**  
**Forms of Thanking Used with Mother in Limbu**

Forms of thanking	Frequency	Percentage
mmo/ ma nga sarik kuja kenuba tak kedhoktu sarik ni gwa te/ nuba pokhse/kujanur ro/ sarda (mom thank you for cooking delicious rice)	17	42.5%
mmo nog n lo ( thank you mom)	14	35%
Kuja kenuba chha kedhoktubao tham ndi mma yarik yarik nog n lo. (thank you very very much for cooking delicious rice)	9	22.5%

The table above illustrates that the Limbu native speakers used the indirect and direct both ways of thanking to their mother for cooking delicious food. But out

of 40 informants, 42.5% Limbu speakers were found using the form ‘ mmo/ ma nga sarik kuja kenuba tak kedhoktu sarik ni gwa te/ nuba pokhse/kujanur ro/ sarda ’ to thank their mother for cooking delicious food and it is indirect as well as polite form of thanking. The 35% speakers used the form ‘ mmo nog n lo’ which is direct form of thanking and mostly it was used by the youngsters. Similarly the other form ‘Kuja kenuba chha kedhoktubao tham ndi mma yarik yarik nog n lo’ was used by the 22% of the speakers and it was used by the uneducated people which is also polite form of thanking.

#### **4.2.2 Forms of Thanking Used with Elder Sister**

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

**Table No. 9**  
**Forms of Thanking Used with Elder Sister in Limbu**

Forms of thanking	Frequency	Percentage
nne nog n lo ( thank you sister)	30	75%
nne sira kedha ba che ghakwa i ge bire (sister buy for me very nice cloth)	10	25%

The above table shows that Limbu native speakers used direct and polite forms of thanking to their sister for taking them shopping. Out of 40 speakers, 75% responses in the direct and polite ways ‘ nne nog n lo’ to their elder sister for taking them to the shopping. The other form ‘ nne sira kedha ba che ghakwa i ge bire’ is the indirect ways of thanking and it was used by the 10% of Limbu speakers. But, it was found that Limbu native speakers used the direct ways of thanking instead of indirect ways of thanking.

### 4.2.3 Forms of Thanking Used with Friends

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

**Table No.10**  
**Forms of Thanking Used with Friends in Limbu**

Forms of thanking	Frequency	Percentage
Yarik yarik nog n lo chumme/ nde be (thank you very very much my friend)	20	50
nog n lo chumme sarik asira dha ge ( thank you friend I like it very much)	12	30
nde be mukl p kehura bao sarike pasat sata g kehura gbao yarik yarik nog n lo ( thank you very very much friend for watch I like it very much)	8	20

The table shows that Limbu native speakers use direct and polite forms of thanking to their friends for bringing a watch which they have liked very much. Out of 40 informants, the form ‘Yarik yarik nog n lo chumme/ nde be’ was used by 20(50%) speakers which was more frequently used than the forms ‘nog n lo chumme sarik asira dha ge’ and ‘nde be mukl p kehura bao sarike pasat sata g kehura gbao yarik yarik nog n lo’. These forms were formal and polite.

### 4.2.4 Forms of Thanking Used with Shopkeeper

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

**Table No. 11**

**Forms of Thanking Used with Shopkeeper in Limbu**

Forms of thanking	Frequency	Percentage
Le hem on ta gbe sewaro ta ghuk kenoksa kebira g bammu yarik yarik nog n lo (thank you very much shopkeeper for giving my umbrella)	20	50
Yarik nog n keuta ta ghuk kebira bao ( thank you for giving umbrella)	17	42.5
Sikum niwa mucheba wa gle kebira nure ro ( I forgot but you give my umbrella its very good)	15	37.5

The above table shows that the Limbu native speakers used the more formal and polite forms to express thanks to the shopkeeper for his/her honesty. The 50% speakers used the form ‘Le hem on ta gbe sewaro ta ghuk kenoksa kebira g bammu yarik yarik nog n lo’ which was more frequently used than ‘Yarik nog n keuta ta ghuk kebira bao’ and ‘Sikum niwa mucheba wa gle kebira nure ro’. It was used by the 42.5% and 37.5 respectively.

**4.2.5 Forms of Thanking used with Doctor**

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

**Table No. 12**

**Forms of Thanking Used with Doctor in Limbu**

Forms of thanking	Frequency	Percentage
sida?sambe peruda?be mman sida? kebiru g wa t yarik yarik nog n lo (doctor thank you very very much for medicine)	25	62.5
Yarik yarik nog n wa?ro sida?samba / da be (thank you very very much doctor)	17	42.5
Tutu sida? samba mma kenusubao lu m ndi nog n wa?ro (heartlt thank you for your treatment)	15	37.5

The above table shows that the Limbu native speakers used the direct and formal ways of thanking to the doctors for their good service. The forms like ‘sidaʔsambe perudaʔbe mman sidaʔ kebiru g wa t yarik yarik nog n lo’ were frequently used by the 62.5% of the speakers which were more frequently used compared to the others. The other two forms ‘Yarik yarik nog n waʔro sidaʔsamba / da be’ and ‘Tutu sidaʔsamba mma kenusubao lu m ndi nog n waʔro’ were also used by the Limbu speakers and it was used by the 42.5% and 37.5% respectively. These forms were formal and polite form of thanking the doctors.

### 4.3 Forms of Expressing Good Wishes in Limbu

Generally we express good wishes to the people when we are proud or pleased about their success and achievement. We also express our good wishes on the occasion of great festivals, New Year, birthdays, etc. Different forms of expressing good wishes are used in Limbu according to different context or situation. The forms of expressing good wishes used by the Limbu native speakers are analyzed on the following headings:

#### 4.3.1 Forms of Expressing Good Wishes Used with Father

The total forms used by the Limbu native speakers to express good wishes to their father have been presented in the following table:

**Table No. 13**

#### **Forms of Expressing Good wishes Used with Father in Limbu**

Forms of expressing good wishes	Frequency	Percentage
Kem lammo kebek lo kewaʔ no-i:t-cho waʔro mba (Safe journey dad)	14	35
mba nu:rik p g ro ( dad go safely)	10	25
mba maga takanche k b kla k waʔ k Itu k batuba k tku la menge ge m njone nokʔse ( dad returned back safely by fulfill your wishes)	8	20
Abo sI sI y ky kka way o (always remained bright)	8	20

The above table depicts that Limbu native speakers used formal and polite forms of expressing good wishes to their father who is going for a long journey. Out of 40 speakers, the 14(35%) speakers used the form ‘Kem lammo kebek lo kewa? no-i:t-cho wa?ro mba ’ and 10 (25%) of the speakers used the forms like ‘ mba nu:rik p g ro’ which were frequently used by the Limbu speakers. The other two forms are ‘ mba maga takanche k b kla k wa? k Itu k batuba k tku la menge ge m njone nok?se’ and ‘Abo sIn sIn y ky kka way o’ were used by the 8(20%) and 8(20%) respectively. These forms are used less compared to above. All these forms are formal and polite.

#### 4.3.2 Forms of Expressing Good Wishes used with Elder Brother

The total forms used by Limbu native speakers to express good wishes to their brother have been presented in the following table:

**Table No. 14**

#### **Forms of Expressing Good Wishes used with brother in Limbu**

Forms of expressing good wishes	Frequency	Percentage
k Itu k battuba tetlaro ( wishes should be fulfilled)	23	57.5
Yarik yarik no:t-cho wa?ro ( good wishes for you)	18	45
mbhu yambak kehetuba nu:rik po glo ma g ha g le ok matlaro ( brother god always be there for you)	10	25
Ketakpha hara poya g k tayam s s pong (good wishes for your bright work)	7	17.5

The above table represents that Limbu native speakers used varieties of expressing good wishes to their elder brother who is going to start new job. It was found that Limbu native speaker used the more formal and polite form. The forms like ‘k Itu k battuba tetlaro’ and ‘Yarik yarik no-i:t-cho wa?ro’ were frequently used by the speakers and it was used by 57.5% and 45% of the speakers. Moreover other two forms ‘ mbhu yambak kehetuba nu:rik po glo ma g ha g le ok matlaro’ and ‘Ketakpha hara poya g k tayam s s po g’ were also polite but it was used less compared to the above forms and it was used by 25% and 17.5% of the speakers. All these forms are formal and polite.



### 4.3.3 Forms of Expressing Good Wishes used with Younger Sister

The table below presents the forms of expressing good wishes used by the Limbu native speakers to their younger sister:

**Table No. 15**

#### **Forms of Expressing Good Wishes Used with Younger Sister in Limbu**

Forms of expressing good wishes	Frequency	Percentage
nusa? sonpese k b klo kebat nurika g sonpireo saraswati ma le ok metlaro (sister best of luck for your exam saraswati god will watch you)	23	57.5
nsa? nurik g niwa it sapteo (sister give your best)	17	42.5
nusa? no-i:t-cho wa?ro (sister good wishes for your exam)	10	25

The above table shows that the Limbu native speakers used neutral (neither very formal nor informal) forms of expressing good wishes to their younger sister who is going to attend exam. Out of 40 speakers, the 23(57.5%) speakers used the form ‘nusa? sonpese k b klo kebat nurika g sonpireo saraswati ma le ok metlaro’ which was more frequently used than others. The other two forms ‘nsa? nurik g niwa it sapteo’ and ‘nusa? no-i:t-cho wa?ro’ was used by 17(42.5%) and 10 (25%) respectively.

### 4.3.4 Forms of Expressing Good Wishes Used with Friend

The table below presents the forms of expressing good wishes used by the Limbu native speakers to their friends:

**Table No.16**

#### **Forms of Expressing Good Wishes Used with Friend in Limbu**

Forms of expressing good wishes	Frequency	Percentage
no-i:t-cho wa?ro chumme/ teńbe (good wishes for you friend)	19	47.5
mI so ta so takt o (be a successful)	13	32.5
Kannulle nuba yambak keghosu ketayem sabat po glo (best wishes for your better job)	10	25

The above table shows that Limbu native speakers used formal and polite form of expressing good wishes to their friend who is going to start another job. Out of 40 speakers, the 19 (47.5%) speakers used the form ‘no-i:t-cho waꝛo chumme/ te be’ which was more frequently used than others. However, the other two forms ‘mI so ta so takt o’ and ‘Kannulle nuba yambak keghosu ketayem sabat po glo’ were used by uneducated speakers and it was used by 13(32.5%) and 10(25%) respectively.

#### 4.3.5 Forms of Expressing Good Wishes Used on the Occasion of Birthday

The total forms of expressing good wishes used by the Limbu native speakers with their parents, bother/sister, friend, son/daughter’ teacher on the occasion of their birthday have been analyzed in the following table:

**Table No. 17**

#### **Forms of Expressing Good Wishes on the Occasion of Birthday in Limbu**

Forms of expressing good wishes	Parents		Teacher		Son/daughter		Brother/sister		Friend		U.familliar friend	
	F	%	F	%	F	%	F	%	F	%	F	%
Sawa:nchi yeno no-i:t-cho waꝛo (happy birthday to you)	13	32.5	18	45	20	50	20	50	25	62.5	15	37.5
Sawa:nchi yeren yarik yarik no-i:t-cho waꝛo (good wishes on your birthday)	10	25	15	37.5	19	47.5	23	57.5	20	50	18	45
Sawa:nchi yeren lu m ndi no-i:t-cho waꝛo( happy birthday from core of heart)	17	42.5	15	37.5	15	37.5	18	45	17	42.5	20	50

The above table depicts that there was no culture of birthday celebration in Limbu. The old and uneducated speakers of Limbu were not much familiar with this. But educated speakers used to celebrate this with their family, friends, brother, sister etc. However, educated speakers used the forms like

‘Sawa:nchi yeno no-i:t-cho waꝛro’, ‘Sawa:nchiń yeren yarik yarik no-i:t-cho waꝛro’ and ‘Sawa:nchiń yeren luńm ndi no-i:t-cho waꝛro’ these forms were frequently used with the teacher, friend, son/daughter, brother/sister than others.

#### 4.3.6 Forms of Expressing Good Wishes Used on the Occasion of Great Festivals

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

**Table No. 18**  
**Forms of Expressing Good Wishes used on the Occasion of Great Festivals in Limbu**

Forms of expressing good wishes	Parents		Relatives		Teacher		Friends		Son/daughter	
	F	%	F	%	F	%	F	%	F	%
Tasi, balihang ta nam, kusa ta nam su mo yarik yarik no-i:t-cho waꝛro (good wishes on the occasion of dashain, tihar, newyear)	20	50	18	45	17	42.5	16	40	15	37.5
lu m ndi no-i:t-cho waꝛro (heartly good wishes)	16	40	20	50	20	50	17	42.5	13	32.5
Tasi, balihang ta nam, kusa ta nam su mo nomawa tamawa tarur pha tagera ningwafu ma o nonigwa tondu lo ( I pray for god to give you everything)	15	37.5	17	42.5	15	37.5	19	47.5	20	50

So, far as the responses provided by the Limbu native speakers collected, there were found aforementioned forms of expressing good wishes used on the

occasion of great festivals like dashain, tihar, new year etc in Limbu. The forms like ‘Tasi, balihang ta nam, kusa ta nam su mo yarik yarik no-i:t-cho waꝛro’ were frequently used with the parents and it was used by 50% of the speakers. Likewise, the form ‘lu m ndi no-i:t-cho waꝛro’ were frequently used with relatives and teacher which is more formal compared to above and it was also used by 50% of the speakers. Out of 40 speakers, 50% use the blessing forms ‘Tasi, balihang ta nam, kusa ta nam su mo nomawa tamawa tarur pha tagera ningwafu ma o nonigwa tondu lo’ to their son/daughter and it is use by 50% respectively.

#### **4.3.7 Forms of Expressing Good Wishes Used on the Occasion of Marriage Anniversary**

The table below presents the form of expressing good wishes use by Limbu native speakers with their father/mother, uncle/aunt, friends and sisters have been analyzed below:

**Table No. 19**  
**Forms of Expressing Good Wishes on the occasion of Marriage Anniversary in Limbu**

Forms of expressing good wishes	Father/mother		Uncle/aunt		Friends		Sisters	
	F	%	F	%	F	%	F	%
lu m ndi ha sebhona sunai na waꝛro (my heartly congratulations)	20	50	20	50	20	50	20	50
thakchaꝛ ro/simare itchiñ panha ketla/nuba po lo/sese sangsang sade melꝛo(good wishes for your bright future)	17	42.5	17	42.5	17	42.5	17	42.5

The above table illustrates that in Limbu culture there is no celebration of marriage anniversary. However, there were no such specific forms of

expressing good wishes in Limbu but educated speakers used the above forms to express good wishes on the occasion of marriage anniversary. Likewise the forms ‘lu m ndi ha sebhona sunai na waꞤro’ and ‘thakchaꞤ ro/simare itchiñ panha ketla/nuba po lo/sese sangsang sade melꞤro’ were equally used with the father/mother, uncle/aunt, friends and with sisters. It was used by the 50% of the Limbu speakers. These forms are formal and polite. It was used by educated speakers.

#### **4.3.8 Forms of Expressing Good Wishes Used with the People who got Married Recently**

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

**Table No. 20**  
**Forms of Expressing Good Wishes used with the people who got married recently**

Forms of expressing good wishes	Friend		Boss		Staff		Relatives		Brother		Sister	
	F	%	F	%	F	%	F	%	F	%	F	%
t ndham mekkhim ha seseba po lo/ lu m ndi no-i:t-cho waꞤro (heartly good wishes for marriage anniversary)	25	62.5	25	62.5	25	62.5	25	62.5	25	62.5	25	62.5
Yemeli ba heman sabat po lo/ no-i:t-cho waꞤro( happy conjugal life)	22	55	22	55	22	55	22	55	22	55	22	55

The above table depicts that Limbu native speakers used the formal and polite form of expressing good wishes to the people who got married recently. It was

found that they used the same form of expressing good wishes to their friends, boss, staff, brother and sister. out of 40 speakers, the 25 (62.5%) speakers used the form ‘t ndham mekkhim ha seseba po lo/ lu m ndi no-i:t-cho waꝛro’ and 22(55%) speakers used the form ‘Yemeli ba heman sabat po lo/ no-i:t-cho waꝛro’ to their friends, boss, staff, brother and sister.

#### **4.4 Comparison of the Forms of Welcoming, Thanking and Expressing Good Wishes between Limbu and English**

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

##### **4.4.1 Forms of Welcoming in Limbu and English**

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

###### **4.4.1.1 Forms of Welcoming Used with Respected People**

Limbu native speakers commonly use the highly formal and polite forms ‘Tutuge suha g n da ba sewaro’, ‘Huksog n cIbhaka sewaro’, ‘Suha g n lu m ndi tondu lo’, and ‘lu m ndi lamda:k waꝛro’ to welcome the respected people. But these forms are more frequently used with the most respected people like king, queen, president, prime minister and priest than others.

English native speakers commonly use the forms ‘let me welcome you to our....’, ‘very very warm welcome to you in....’, ‘I would like to welcome you.....’ and ‘it’s my pleasure to welcome you’ to welcome the all respected people. They also use more formal forms of welcoming to the respected people than others.

#### **4.4.1.2 Forms of Welcoming Used with Family Members**

Limbu native speakers use the more formal and polite forms ‘ sewaro th ba / yuma ’ and ‘ sewaro/ sewaro kayo yungese’ to welcome the senior family member like grandfather/mother, father/mother, uncle/aunt and less formal form ‘Kaana phere/ yu ge+ F.N’ and ‘F+N + yunge’ to the juniors family member like son/daughter and younger brother/ sister.

English native speakers also use more formal and polite form of welcoming to their seniors compared to juniors. They also use the forms ‘welcome, please’, ‘you’re welcome’, ‘please, take tea/ coffee’ to the seniors and ‘come here’, ‘sit down’ to the juniors.

#### **4.4.1.3 Forms of Welcoming Used with Relatives**

Limbu native speakers welcome their relatives by using the forms ‘huksog n lamd:k sewaro’ which were more formal and polite forms of welcoming used with the maternal grandfather/mother, father-in-law/mother-in-law and also with the maternal uncle/aunt. The other forms like ‘ sewaro lamlak/ lamda:k wazro’, ‘Sewaro tukhe sukhe menjo yuñgiro’, ‘ sewaro yu gsiro’ were also used with the maternal grandfather/mother, father-in-law, mother-in-law and also with the maternal uncle/aunt and it is less formal form compared to the above. They used the informal forms ‘F.N.+yu ge/ yu se’ to welcome the niece and nephew.

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

#### **4.4.1.4 Forms of Welcoming Used with Friends**

While welcoming to the friends Limbu people use the more formal and polite forms ‘Sewaro da gb / da m lamda:k waꞤro’ and ‘ da gb / da m lu m ndi lamda:k waꞤro’ to welcome their unfamiliar friends and they use the less formal form ‘Te be/chumme yungiro’ and ‘Te be/chumme kana phere ro’ to welcome their familiar friends.

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

#### **4.4.1.5 Forms of Welcoming Used With the Strangers**

Limbu native speakers use the more formal and polite forms ‘Hukso la gsogen lamda:k sewaro da gba / da ma phereo’, ‘ da gba / da ma kedabao langdak sewaro’ were frequently used to welcome the older strangers. They use the less formal forms as ‘Sewaro Te be/chumme’ and ‘ da gba / da ma kedabao langdak sewaro’ is used with the similar age strangers. Limbu native speaker use the informal forms ‘Chukpe/nusa: yu gero/ phere ro’ to welcome the younger strangers.

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

#### **4.4.1.6 Forms of Welcoming Used in the Programme**

Limbu native speakers use the formal and polite forms in the programme while welcoming to the doctor, uncle, boss and teacher than the staff, assistant and



servant. They used the polite forms like “Chumlu go dhumechi sewa waꝛro’ were frequently used with the teacher, doctor, uncle and boss and which was more formal and polite compared to others. The other forms ‘sewaro thimbao lamdak waꝛro’ and ‘Sewaro/ sewaro lamda:k waꝛro’ were also equally used with the teacher, doctor, uncle and boss and it is less formal compared to the above. They use the informal form ‘Te be/chumme sewaro’ to the staff/assistant. Limbu native speakers used the forms like ‘F.N. + lamda:k waꝛro’ to the servant which were quite informal compared to other.

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

#### **4.4.1.7 Forms of Welcoming Used by the Anchorman in Large Programme**

In Limbu, the anchorman of large programme uses the very formal and polite forms to welcome the chief guest and general people. The anchorman uses the forms like “Kan thimbeba cumlu da ba, tumtar ba, tarebanu kerek tutug n suha ba suha mo huksog n cIbhaka lu m ndi lamda:k sewa waꝛro’ to welcome the chief guest and they also use the less polite form ‘ da ba/ da mase kan pa bheo lamda:k waꝛro’ and ‘ da ba/ da mase kerek sewaro lamda:k waꝛro’ were frequently used with the general guest.

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

#### **4.4.2 Forms of Thanking in Limbu and English**

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

##### **4.4.2.1 Forms of Thanking Used with Mother**

Most of the Limbu native speakers use the ‘mmo/ ma nga sarik kuja kenuba tak kedhoktu sarik ni gwa te/ nuba pokhse/kujanur ro/ sarda ’ to express thanks to their mother for cooking delicious food which is indirect, formal and polite form.

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

##### **4.4.2.2 Forms of Thanking Used with Elder Sister**

Limbu native speakers use the direct form of thanking with their elder sister. Mostly Limbu native speakers use the forms ‘nne nog n lo’ for taking them shopping which is direct and polite.

English speakers use the forms ‘thank you very much, sister for taking me shopping’, ‘thank you so much sister for wonderful shopping’ and ‘thanks a lot for shopping’. which was much more polite than Limbu language.

##### **4.4.2.3 Forms of Thanking Used with Friends**

Limbu native speakers use the forms ‘Yarik yarik nog n lo chumme/ nde be’ to express thanks to their friends for bringing a watch which they have liked very much. These forms are direct and polite.

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

#### **4.4.2.4 Forms of Thanking Used with Shopkeeper**

Limbu native speakers use the forms ‘Le hem on ta gbe sewaro ta ghuk kenoksa kebira g bammu yarik yarik nog n lo’ to thank the shopkeeper for his honesty which are indirect, formal and polite form of thanking.

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

#### **4.4.2.5 Forms of Thanking used with Doctor**

In Limbu, son/ daughter uses the formal and polite form with the doctor for treating their mother well. The Limbu native speakers use the form ‘sida?sambe peruda?be mman sida? kebiru g wa t yarik yarik nog n lo’ to express thanks to the doctors which are indirect, formal and polite form of thanking.

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

#### **4.3.3 Forms of Expressing Good Wishes in Limbu and English**

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

##### **4.3.3.1 Forms of Expressing Good Wishes Used with Father**

Limbu native speakers use the forms ‘Kem lammo kebek lo kewa? no-i:t-cho wa?ro mba ’ to express good wishes to their father who is going for a long journey. Which were frequently used than others and which was formal and polite.

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

#### **4.3.3.2 Forms of Expressing Good Wishes used with Elder Brother**

While expressing good wishes to the elder brother who is going to start new job Limbu native speaker use the forms ‘‘k Itu k battuba tetlaro’ and ‘Yarik yarik no-i:t-cho waꞤro’ ‘ mbhu yambak kehetuba nu:rik po glo ma g ha g le ok matlaro’ and ‘Ketakpha hara poya g k tayam s s po g’ which are formal and polite.

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

#### **4.3.3.3 Forms of Expressing Good Wishes used with Younger Sister**

Limbu native speakers use the direct and formal forms of expressing good wishes to their younger sister. They used the forms ‘nusaꞤ sonpese k b klo kebat nurika g sonpireo saraswati ma le ok metlaro’ to express good wishes to their younger sister who is going to attend the exam.

English native speakers use the forms ‘best of luck for your exam’, ‘give your best’ and ‘all the best’ etc to their younger sister who is going to attend the exam. This is less informal compared to the Limbu language.

#### **4.3.3.4 Forms of Expressing Good Wishes Used with Friend**

While expressing good wishes to the friend who is going to start another job Limbu native speakers use the forms ‘‘no-i:t-cho waꞤro chumme/ te be’ which is formal and polite form of expressing good wishes to their friend.

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

#### **4.3.3.5 Forms of Expressing Good Wishes Used on the Occasion of Birthday**

Since birthday is rarely celebrated in Limbu culture, there are no unique or specific forms of expressing good wishes used on the occasion of birthday in Limbu. Most of the Limbu people use the form like ‘Sawa:nchi yeno no-i:t-cho waꝛro’, ‘Sawa:nchiñ yeren yarik yarik no-i:t-cho waꝛro’ and ‘Sawa:nchiñ yeren lu m ndi no-i:t-cho waꝛro’ to express good wishes with their parents, teacher and with their friends. These forms are formal and polite.

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

#### **4.3.3.6 Forms of Expressing Good Wishes Used on the Occasion of Great Festivals**

On the occasion of the great festival like Dashain, Tihar, New year, etc. Limbu native speakers use the forms ‘like ‘Tasi, balihang ta nam, kusa ta nam su mo yarik yarik no-i:t-cho waꝛro’, ‘luñm ndi no-i:t-cho waꝛro’ and ‘Tasi, balihang ta nam, kusa ta nam su mo nomawa tamawa tarur pha tagera ningwafu ma o nonigwa tondu lo’ to express good wishes with their parents, relatives, teachers, friends and son/ daughter.

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

#### **4.3.3.7 Forms of Expressing Good Wishes Used on the Occasion of Marriage Anniversary**

In Limbu community there were no culture of celebrating marriage anniversary because of that there was no any such specific form of expressing good wishes on marriage anniversary in Limbu dialect. Most of the uneducated or old native speakers of Limbu were unknown from this term. But, now a days educated people of Limbu native speaker use the form ‘lu m ndi ha sebhona sunai na waꝛro’ and ‘thakchaꝛ ro/simare itchiñ panha ketla/nuba po lo/sese sangsang sade melꝛro’ to wish to their father/ mother, uncle/aunt and friends which are formal and polite.

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

#### **4.3.3.8 Forms of Expressing Good Wishes Used with the People who got Married Recently**

Regarding expressing good wishes to the recently married friends, sisters, brother, teacher, staff, boss and relatives Limbu people use the forms ‘t ndham mekkhim ha seseba po lo/ lu m ndi no-i:t-cho waꝛro’ ‘Yemeliñba heman sabat po lo/ no-i:t-cho waꝛro’ which are formal and polite.

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

#### **4.4 Summary of Findings**

This study entitled ‘forms of welcoming, thanking and expressing good wishes in English and Limbu’ was conducted to find out what are the forms of welcoming, thanking and expressing good wishes in Limbu, to findout

similarities and differences between forms of welcoming, thanking and expressing good wishes in English and Limbu and to suggest some pedagogical implications.

The research topic itself reveals the design of the study. I adopted the survey research design because it is mainly carried out to find out people's attitude, opinions and specified behavior on certain issues. The population of the study was Panchthare dialect of Limbu language and sample were 40 native speaker of Panchthare dialect of Limbu language. The main data collection tools were structure interview and questionnaire.

The finding of the research was that Limbu native speakers use the forms of welcoming, thanking and expressing good wishes according to the different context or situation. The forms of welcoming use by Limbu native speaker to the respected people are different from other people. Limbu native speakers use the more formal and polite forms of welcoming to the respected people. They use the forms like 'tutuge suha g n da be sewaro', 'huksog n cIbhaka sewaro', 'suha g n lu m ndi tondu lo', 'lu m ndi lamda:k waʔro', 'sewaro lamda:k waʔro' to the respected people. The forms of address like 'tutuge' and 'suha g n' are the most respected word in Limbu language. Limbu native speaker use the more formal form of welcoming with the relatives than the family members. Limbu native speakers use the forms 'huksog n lamd:k sewaro' to their relatives. Most of the Limbu speaker they use the polite forms of welcoming to their unfamiliar friend than familiar friend. They use 'Sewaro da gb / da m lamda:k waʔro' and ' da gb / da m lu m ndi lamda:k waʔro' to their unfamiliar friend which is polite and formal. They use the formal forms of welcoming with the older stranger than the similar and younger. In the programme also while meeting with the doctor, boss and teacher they use the polite forms of welcoming. Similarly, in the large programme anchorman also use the more polite form of welcoming with the chief guest than the general guest.

While expressing thank you Limbu native speakers use the direct, indirect and polite forms with the different relationship. They used the polite form with their mother, elder sister, friend, shopkeeper and doctor. Limbu native speaker use the forms like ‘ mmo/ ma nga sarik kuja kenuba tak kedhoktu sarik ni gwa te/ nuba pokhse/kujanur ro/ sarda ’ to express thanks to their mother for cooking delicious food. They used the direct forms like ‘ nne nog n lo’ for taking them shopping. Limbu people also use ‘Yarik yarik nog n lo chumme/ nde be’ to express thanks to their friends for bringing the watch and these forms are direct and polite. They also use the formal and polite form ‘sida?sambe peruda?be mman sida? kebiru g wa t yarik yarik nog n lo’ with the doctor.

Limbu native speakers use the varieties of expressing good wishes. Mostly they use the polite forms of expressing good wishes to their father, elder brother, to their friend who is going to start new job and to their younger sister who is going to attend exam. they also use more formal and polite forms of expressing good wishes on the occasion of great festivals, birthday, marriage anniversary etc. while expressing good wishes to their father Limbu native speaker use the form ‘Kem lammo kebek lo kewa? no-i:t-cho wa?ro mba ’ to their father for his long journey. They use the forms like ‘k Itu k battuba tetlaro’ to express good wishes to their elder brother. On the occasion of the great festivals they use the ‘Tasi, balihang ta nam, kusa ta nam su mo yarik yarik no-i:t-cho wa?ro’ to express good wishes to their parents, relatives, teacher and friends. on the occasion of birthday, in marriage anniversary they use the forms ‘Sawa:nchi yeno no-i:t-cho wa?ro’ and ‘ lu m ndi ha sebhona sunai na wa?ro’ respectively. They use the form like ‘t ndham mekkhim ha seseba po lo/ lu m ndi no-i:t-cho wa?ro’ to express good wishes to the people who got married recently.



## CHAPTER - V

### CONCLUSIONS AND RECOMMENDATIONS

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

#### 5.1 Conclusions

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

##### 5.1.1 The Forms of Welcoming in Limbu

- ) Limbu native speakers commonly use very formal and polite forms ‘Tutuge suha g n da ba sewaro’, ‘Huksog n cIbhaka sewaro’, ‘Suha g n lu m ndi tondu lo’, and ‘lu m ndi lamda:k wa?ro’ to welcome the respected people.
- ) Limbu native speakers use the more formal and polite forms of welcoming ‘sewaro th ba / yuma ’ to the senior family member and they use informal ‘Kaana phere/ yu ge+ F.N’ and ‘F+N + yunge’ to the juniors family member.
- ) While welcoming the relatives Limbu people use the more formal form ‘huksog n lamd:k sewaro’ of welcoming.
- ) While welcoming the seniors in Limbu different forms of greeting like ‘ sewaro’ and ‘sewaro’ were used to establish good relationship.
- ) While welcoming the friends in Limbu they use the formal form ‘Sewaro da gba / da ma lamda:k wa?ro’ to welcome their unfamiliar friend and they use informal form ‘Te be/chumme kana phere ro’ to welcome their familiar friend.

- ) Limbu people also use the formal form ‘Hukso langsogen lamda:k sewaro da gba / da ma phereo’ to welcome the older strangers than themselves.

### 5.1.2 The Forms of Thanking in Limbu

- ) While expressing thanks to the mother Limbu people use the form ‘mmo/ ma nga sarik kujja kenuba tak kedhoktu sarik ni gwa te/ nuba pokhse/kujanur ro/ sarda ’ which is indirect and polite form.
- ) Limbu speakers use direct form of thanking ‘nne nog n lo’ to their elder sister for taking them shopping.
- ) Most of the Limbu native speakers use the polite form ‘Yarik yarik nog n lo chumme/ nde be’ to their friends for giving them gift.
- ) Limbu people used the forms forms ‘Le hem on ta gbe sewaro ta ghuk kenoksa kebira g bammu yarik yarik nog n lo’ to thank the shopkeeper for his honesty which are indirect, formal and polite form of thanking.

### 5.1.3 The Forms of Expressing Good Wishes in Limbu

- ) While expressing thanks to the doctor Limbu native speaker use the direct and polite form ‘sida?sambe peruda?be mman sida? kebiru g wa t yarik yarik nog n lo’.
- ) While expressing good wishes to their father Limbu native speakers use the form ‘Kem lammo kebek lo kewa? no-i:t-cho wa?ro mba ’ to their father for his long journey.
- ) Limbu people use the polite form ‘nusa? sonpese k b klo kebat nurika g sonpireo saraswati ma le ok metlaro’ to their sister who is going to attend the exam.
- ) On the occasion of the birthday Limbu people use the form ‘Sawa:nchi yeno no-i:t-cho wa?ro’, ‘Sawa:nchiñ yeren yarik yarik

no -i:t-cho waʔro' and 'Sawa:nchiń yeren luńm ndi noim-i:t-cho waʔro'.

- ) On the occasion of the great festivals, most of the Limbu native speakers use the form 'Tasi, balihang ta nam, kusa ta nam su mo yarik yarik no-i:t-cho waʔro'.
- ) On the occasion of the marriage anniversary Limbu people use the form 'lu m ndi ha sebhona sunai na waʔro'.
- ) Limbu native speakers use the form 't ndham mekkhim ha seseba po lo/ lu m ndi no-i:t-cho waʔro' and 'Yemelińba heman sabat po lo/ no-i:t-cho waʔro' to express good wishes to the newly married couple.

#### **5.1.4 Similarities and Differences between Limbu and English while Welcoming, Thanking and Expressing Good Wishes.**

##### **Similarities**

- a. In both linguistic codes, very formal and polite forms of welcoming are used with respected people.
- b. Both English and Limbu native speakers use more formal forms of welcoming to their senior family member in comparison to juniors.
- c. Both English and Limbu native speakers use formal forms of welcoming to their unfamiliar friends in comparison to the familiar friends.
- d. In both linguistic codes, anchorman of the large programme uses very formal and polite form to welcome the chief guest.
- e. Both English and Limbu native speakers use the formal and polite form of thanking with the shopkeeper for their honesty.
- f. In both linguistic codes, they use formal and polite form of thanking with the doctor for their service.

- g. Both English and Limbu native speakers use formal and polite form to express good wishes to their father who is going for a long journey.
- h. On the occasion of great festivals both English and Limbu native speakers use the formal and polite form of expressing good wishes.

### **Differences**

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

### **5.2 Recommendations**

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

**(a) Policy level**

Policy is a course of action of a government to systematize the activities of the people belonging to the particular field. It is the long term vision of the nation.

Curriculum designer and policy makers should analyze the needs and interests of the students. The design should be related to the context of the country. A textbook writer and curriculum designer should prepare the books or prepare the materials based on the learner interest. The design should capture the learners' psychology. Textbook and subject context should be related to the cultural and social situation of the learner. The main implications in this level are:

- ) Limbu native speakers use different forms of welcoming, thanking and expressing good wishes. They do not use same forms to address senior and junior. So, while teaching the Panchthare dialect of Limbu language, the focus should be given to the use of proper forms of welcoming, thanking and expressing good wishes for seniors and juniors.
- ) Regarding expressing good wishes on the occasion of birthday and marriage anniversary Limbu native speakers are not familiar. So, the teacher should provide them ample opportunities to visit live conversation so that they can use the exponents appropriately according to context or situation.
- ) Pair work and group work would be the best ways of learning/ teaching different functions like welcoming, thanking and expressing good wishes which really help the learners to internalize which exponents are suitable in which situation.
- ) The teacher can play a vital role for creating a suitable situation.

## **(b) Practice level**

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

- ) The teacher should involve the students in different language activities by creating proper situation in the classroom.
- ) The teacher can take the students to different offices and places where they can observe the real use of language functions and get a chance to experience different supra- segmental features like tone, intonation and facial expressions and gestures which help the learners to understand the language functions appropriately.
- ) Before involving the students in learning activities the teacher should provide the ample materials.
- ) In the classroom, the students can learn the welcoming, thanking and expressing good wishes in a better way by involving them in a role play and dramatization.

## **(c) Further Research**

The present study would be fruitful for the further research. There are more than 123 mother tongue spoken in Nepal, among them some languages only codified and standard and rest of them are not codified. However, Limbu language is also one of them which were not standard. So, scope of this study is too much fruitful. There are different dialects in Limbu language and my study only talk about the Panchthare dialect of Limbu language. So, other researchers interested in this field can study in Phedappe dialect, Chhatare dialect and in Tamarkhole dialect. The new researchers can analyze the communicative functions in this dialect that is saying sorry, complimenting, showing sympathy etc. likewise the study can also be conducted on the grammar, vocabularies, diexis system in Limbu language.

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## **APPENDIX-1**

### **Questionnaire for Native Speakers of Limbu**

Dear informants,

This questionnaire is a part of my research study entitled “Forms of welcoming, thanking and expressing good wishes in English and Limbu”. For the thesis of M.Ed. in English education. This research is being carried out under the guidance of lecturer Mr. Bhesh Raj Pokhrel, of the Central Department of English Education, T.U., Kirtipur, Kathmandu. Your co-operation in completion of the questionnaire will be of great value for me. I will assure that responses made by you will be exclusively used confidential only for present study.

Researcher

Shanti Limbu

T.U, Kirtipur Kathmandu

Name of the informants: .....

Sex : .....

Age : .....

Academic qualification : .....

**A. Please make responses in your mother tongue indicating how you welcome to the following different people.**

( da bar n mapa:no kheriknu yoba manaha? lamkedaktusi? sapmar n peli faktu )

1. If the following respected people are as your guest :

(Yoba manaha? khenein indhangba tarebasiro)

Respected people	Forms of welcoming
King (Hang).....	.....
Queen (Hangma).....	.....
President (Laj ?yukpa).....	.....
Prime minister (Tum-tumyahang).....	.....
Priest (samba).....	.....
Doctor (Sida?samba).....	.....
Professor (Yamjsamba).....	.....

2. If the following family members have come to meet you:

(Kesya oba yapmihare kedumsi medalle)

Family member	Forms of welcoming
Grandfather/mother (Theba/ Yuma).....	.....
Father /mother (Papa/Mama) .....	.....
Uncle/aunt (Phapha / Suma).....	.....
Younger brother ( Nusa?).....	.....
Son/daughter (sa:/ sa: ).....	.....

3. If the following relatives have come to your home as your guest:

(ke fantaha? tareba mebo: kehemmo? medalle)

Relatives

Forms of welcoming

Maternal grandfather (Theba).....

Maternal Grandmother (Yuma).....

Father-in-law (Nopa).....

Mother-in-law (Nopma) .....

Maternal uncle (Kakwa) .....

Maternal aunt (Yinya).....

Nephew (Lamsa/ Lamsama).....

Niece (Nakpa/ Nakma).....

4. If the following friends come to you:

(Khenen te ba hemmo kedhumse medalle)

Formal situation

Informal situation

Aupacharik

Anaupacharik

1. Familiar friends

1. Familiar Friends

kusing mempma te ba

kusing mempma te ba

.....

.....

2. Unfamiliar friends

2. Unfamiliar friends

kusing memippma te ba

kusing memippma te ba

.....

.....

5. If the following strangers are your guest:

(Asi kenentisimba tarebaha? medalle)

Position of strangers

Forms of welcoming

Older than you (Khene? nule tum).....

As old as you (Khene? nule tañ).....

Younger than you (Khene? nule pak).....

6. If you meet following people in the program:

(Kan yamiha chumlungo kedumexile)

People

Forms of welcoming

Teacher (Siksamba) .....

Doctor (Sida?samba).....

Uncle (Phapha ).....

Boss (Ta ba).....

Staff (Yambak kechojkpa chum).....

Assistant (Kebha?ba).....

Servant ( i pa).....

7. You are the anchorman in the program how do you welcome your audience?

(Khene lacha thembor n ijaksabaro hekelle khene thembeo khenu adiansha? lamda:k kejogu?)

Chief guest (tareba/ tarema).....

General guest (tareba/ tarema).....

**B. Please make response in Limbu indicating how you thank somebody in following situation:**

( da bar n mapa:no kheriknu yoba manaha? no gen kemetusi)

1. Your mother made very delicious food for you.

(Kemare kuja kenuba tak thoktu)

.....  
.....

2. Your elder sister takes you shopping.

(Kenne?re bajaro chingkawa i?se kede?re)

.....  
.....

3. Your friend bought a watch for which you have liked very much.

(Kende balle naget kehu?re kheneo khene? sarik kesate)

.....  
.....

4. You are returning from the shop by shopping a lot of things but you forget to take your umbrella and shopkeeper called you to take your umbrella.

(Le hemonu chingkawa keiu kenokser kebecelle Le hemoba manare keute ta ghuk kebire)

.....  
.....

5. Your mother is in the hospital because of illness. The doctor gives medicine and she is recovering soon how do you thank the doctor.

(Kuyam tugba chogule kemma samoihimo ba? Sida?samballe sida? peruba chogulle kemma nu?r pat khen yeno kheriknu Sida?sambain no gen kebiru?)

.....  
.....

**C. Please make your response in Limbu language indicating how you express good wishes in the following situation.**

(Yoba yu bao kherik yankthu pa:no noitcho kedondu)

1. Your father is going for a long journey.

(Kemba magha takanche pekalpat)

.....  
.....

2. Your elder brother is going to start a new job.

(Kembhure nakusa yambak hekturpat)

.....  
.....

3. Your younger sister is going to attend the exam.

(Khenen nusa? sonpi?se pekalpat)

.....  
.....

4. Your friend is leaving your firm for another job.

(Wa? yambakren lagi khene? kendañballe khene?en faram lerur pat)

.....  
.....

5. How would you express good wishes on the occasion of birthday to the following people:

(Yoba manaha?nu sawanchiñ y no kherik noitcho kedondu)

) To your parents (Papanu mamamu).....

) To your teacher (Siksambanu) .....

) To your son/daughter (Saha?nu).....

) To your brother/ sister ( ambhu/ nusae).....

) To your friend (Te bahannu).....

) To your unfamiliar friend (Nakusa Te banu) .....

6. How would you express good wishes on great festivals such as Dashain, Tihar, New year, etc to the following people?

(Yoba manaha?nu tasi, balihan? tan?nam, sesekpa ta?namo kherik noitcho kedondu)

i. To your parents ( Papanu mamanu)

.....  
.....

ii. To your relatives (Khenen fantaha)

.....  
.....

iii. To your teacher (Siksambanu)

.....  
.....

iv. To your friends (Te banu)

.....  
.....

v. To your son /daughter (Saha?nu)

.....  
.....

7. How would you express good wishes on the occasion of marriage anniversary to the following people:

(Mekhimren kujupo yoba manaha? khennu noitcho kedondu)

) To your father/mother (Papanu mamanu).....

) To your uncle/aunt (Phapha / Suma).....

) To your friend (Te banu) .....

) To your sisters (Nine?nu).....

8. How would you express good wishes to the people who got married recently:

(Yoba manaha? Mekhimren khennu noitcho kebirusi)

- ) To your friend (Te banu) .....
- ) To your Boss(Ta ba).....
- ) To your staff (Yambak kechojkpa chum) .....
- ) To your relatives ( fantaha) .....
- ) To your brother (Phuphunu).....
- ) To your sister (Nine?nu).....

Thank you very much for your co-operation!



## APPENDIX-2

### Interview Schedule for Native Speakers of Limbu

Dear informants,

This interview schedule is a part of my research study entitled “Forms of welcoming, thanking and expressing good wishes in English and Limbu”. For the thesis of M.Ed. in English education. This research is being carried out under the guidance of lecturer Mr. Bhesh Raj Pokhrel, of the Central Department of English Education ,T.U., Kirtipur, Kathmandu. Your co-operation in completion of the questionnaire will be of great value for me. I will assure that responses made by you will be exclusively used confidential only for present study.

Researcher

Shanti Limbu

T.U, Kirtipur Kathmandu

Name of the informants: .....

Sex : .....

Age : .....

Academic qualification : .....

**A. Please make responses in your mother tongue indicating how you welcome to the following different people.**

( da bar n mapa:no kheriknu yoba manaha? lamkedaktusi? sapmar n peli faktu )

1.If the following respected people are as your guest :

(Yoba manaha? khenein indhangba tarebasiro)

Respected people	Forms of welcoming
King (Hang).....	.....
Queen (Hangma).....	.....
President (Laj ?yukpa).....	.....
Prime minister (Tum-tumyahang).....	.....
Priest (samba).....	.....
Doctor (Sida?samba).....	.....
Professor (Yamjsamba).....	.....

2.If the following family members have come to meet you:

(Kesya oba yapmihazre kedumsi medalle)

Family member	Forms of welcoming
Grandfather/mother (Theba/ Yuma).....	.....
Father /mother (Papa/Mama) .....	.....
Uncle/aunt (Phapha / Suma).....	.....
Younger brother ( Nusa?).....	.....
Son/daughter (sa:/ sa: ).....	.....

3.If the following relatives have come to your home as your guest:

(ke fantaha? tareba mebo: kehemmo? medalle)

Relatives

Forms of welcoming

Maternal grandfather (Theba).....

Maternal Grandmother (Yuma).....

Father-in-law (Nopa).....

Mother-in-law (Nopma) .....

Maternal uncle (Kakwa) .....

Maternal aunt (Yinya).....

Nephew (Lamsa/ Lamsama).....

Niece (Nakpa/ Nakma).....

4. If the following friends come to you:

(Khenen te ba hemmo kedhumse medalle)

Formal situation

Informal situation

Aupacharik

Anaupacharik

1. Familiar friends

1. Familiar Friends

kusing mempma te ba

kusing mempma te ba

.....

.....

2. Unfamiliar friends

2. Unfamiliar friends

kusing memippma te ba

kusing memippma te ba

.....

.....

5. If the following strangers are your guest:

(Asi kenentisimba tarebaha? medalle)

Position of strangers

Forms of welcoming

Older than you (Khene? nule tum).....

As old as you (Khene? nule tañ).....

Younger than you (Khene? nule pak).....

6. if you meet following people in the program:

(Kan yamiha chumlungo kedumexile)

People

Forms of welcoming

Teacher (Siksamba) .....

Doctor (Sida?samba).....

Uncle (Phapha ).....

Boss (Ta ba).....

Staff (Yambak kechojkpa chum).....

Assistant (Kebha?ba).....

Servant ( i pa).....

7. You are the anchorman in the program how do you welcome your audience?

(Khene lacha thembor n ijaksabaro hekelle khene thembeo khenu adiansha? lamda:k kejogu?)

Chief guest ( tareba/ tarema)

.....  
.....

General guest ( tareba/ tarema)

.....  
.....

**B. Please make response in Limbu indicating how you thank somebody in following situation:**

( da bar n mapa:no kheriknu yoba manaha? nogen kemetusi)

1. Your mother made very delicious food for you.

(Kemare kuja kenuba tak thoktu)

.....  
.....

2. Your elder sister takes you shopping.

(Kenne?re bajaro chingkawa i?se kede?re)

.....  
.....

3. Your friend bought a watch for which you have liked very much.

(Kende balle naget kehu?re kheneo khene? sarik kesate)

.....  
.....

4. You are returning from the shop by shopping a lot of things but you forget to take your umbrella and shopkeeper called you to take your umbrella.

(Le hemonu chingkawa keiu kenokser kebecelle Le hemoba manare keute ta ghuk kebire)

.....  
.....

5. Your mother is in the hospital because of illness. The doctor gives medicine and she is recovering soon how do you thank the doctor.

(Kuyam tugba chogule kemma samoihimo ba? Sida?samballe sida? peruba chogulle kemma nu?r pat khen yeno kheriknu Sida?sambain nogen kebiru?)

.....  
.....

**C. Please make your response in Limbu language indicating how you express good wishes in the following situation.**

(Yoba yu bao kherik yankthu pa:no noitcho kedondu)

1. Your father is going for a long journey.

(Kemba magha takanche pekalpat)

.....  
.....

2. Your elder brother is going to start a new job.

(Kembhure nakusa yambak hekturpat)

.....  
.....

3. Your younger sister is going to attend the exam.

(Khenen nusa? sonpi?se pekalpat)

.....  
.....

4. Your friend is leaving your firm for another job.

(Wa? yambakren lagi khene? kendañballe khene?en faram lerur pat)

.....  
.....

5. How would you express good wishes on the occasion of birthday to the following people:

(Yoba manaha?nu sawanchi y no kherik noitcho kedondu)

) To your parents (Papanu mamamu).....

) To your teacher (Siksambanu) .....

) To your son/daughter (Saha?nu).....

) To your brother/sister (phuphu?/ nene?).....

) To your friend (Te bahannu).....

) To your unfamiliar friend (Nakusa Te banu) .....

6. How would you express good wishes on great festivals such as Dashain, Tihar, New year, etc to the following people?

(Yoba manahaꝋnu tasi, balihan tan nam, sesekpa ta namo kherik noitcho kedondu)

- i. To your parents ( Papanu mamanu)  
.....  
.....
- ii. To your relatives (Khenen fantaha)  
.....  
.....
- iii. To your teacher (Siksambanu)  
.....  
.....
- iv. To your friends (Te banu)  
.....  
.....
- v. To your son /daughter (Sahaꝋnu)  
.....  
.....

7. How would you express good wishes on the occasion of marriage anniversary to the following people:

(Mekhimren kujupo yoba manahaꝋ khennu noitcho kedondu)

- J To your father/mother (Papanu mamanu).....
- J To your uncle/aunt (Phapha / Suma).....
- J To your friend (Te banu) .....
- J To your sister (Nineꝋnu).....

8. How would you express good wishes to the people who got married recently:

(Yoba manaha? Mekhimren khennu noitcho kebirusi)

- ) To your friend (Te banu) .....
- ) To your Boss (Ta ba).....
- ) To your Staff (Yambak kechojkpa chum) .....
- ) To your relatives ( fantaha) .....
- ) To your brother (ambhu).....
- ) To your sister (Nine?nu).....

Thank you very much for your co-operation!