TERMS OF GREETING AND TAKING LEAVE IN DANUWAR AND ENGLISH

A Thesis Submitted to the Department of English Education
In partial Fulfilment for the Master of Education in English

Submitted by

Nama Kumari Rijal

Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal
2014

TERMS OF GREETING AND TAKING LEAVE IN DANUWAR AND ENGLISH

A Thesis Submitted to the Department of English Education

In partial Fulfilment for the Master of Education in English

Submitted by

Nama Kumari Rijal

Faculty of Education

Tribhuvan University

Kirtipur, Kathmandu, Nepal

2014

T.U. Reg. No. : 9-2-21-455-2005	**Date of Approval of the**
Campus Roll No. : 26	**Thesis Proposal: 27/04/2012**
Second Year Examination Roll No.: 280618/067	**Date of Submission: 23/03/2014**

DECLARATION

It is hereby declared that to the best of my knowledge this thesis is original; no part of it has been earlier submitted for the candidature of research degree to any university.

Date:- 21/03/2014

………………………….

Nama Kumari Rijal

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Nama Kumari Rijal** has prepared this thesis entitled '**Terms of Greeting and Taking Leave in Danuwar and English'** under my guidance and supervision.

I recommend the thesis for acceptance.

Date:- 23/03/2014

………………………………

Dr. Govinda Raj Bhattarai

Professor

Department of English Education

T.U., Kirtipur, Kathmandu, Nepal

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation from the following 'Research Guidance Committee.'

Signature

Dr. Chandreshwar Mishra   ………………….

Professor and Head   Chairperson

Department of English Education

T.U., Kirtipur.

Dr. Govinda Raj Bhattarai (Supervisor)   ………………….

Professor   Member

Department of English Education

 T.U., Kirtipur

Dr. Anjana Bhattarai   ………………….

Reader   Member

Department of English Education

T.U., Kirtipur

Date:-27/04/2012

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following 'Research Evaluation and Approval Committee.'

Signature

Dr. Anjana Bhattarai   ………………

Reader and Head   Chairperson

Department of English Education

T.U., Kirtipur

Dr. Chandreshwar Mishra   ………………..

Professor   Member

Department of English Education

Chairperson,

English and Other Foreign Languages

Education Subject Committee

T.U., Kirtipur

Dr. Govinda Raj Bhattarai (Supervisor) ………………

Professor   Member

Department of English Education

T.U., Kirtipur

Date:- 27/04/2014

DEDICATION

I dedicate this research report to my Parents

Mr. Min Prasad Rijal and Mrs. Suvadra Rijal

ACKNOWLEDGEMENTS

ABSTRACT

This thesis entitled "**Terms of Greeting and Taking Leave in Danuwar and English**" is a successful attempt to explore terms used for greeting and taking leave in the Danuwar language .This is the first research in the field of communicative functions in Danuwar. Further this thesis compares the explored terms of Danuwar with the respective terms available in the English language. I used primary sources for Danuwar and secondary sources for English. I collected primary data from 40native speakers of Danuwar using simple random sampling procedure. A carefully prepared questionnaire was used as the research tool to elicit the data. This research has explored the terms of greeting and taking leave in Danuwar and categorized them. Choice of terms for males and females differ in Danuwar and different terminologies are used for people of different ranks. Unlike in English greetings in Danuwar do not vary according to time of a day.

This thesis consists of four chapters, i.e. Introduction, Methodology, Analysis and Interpretation, and Findings and Recommendations .The, first chapter deals with the general background, review of the related literature, objectives of the study, significance of the study. The second chapter contains the methodology which is sub-chaptered as the sources of data, sampling procedure, tools for data collection, process of data collection and the limitations of the study. In the same way the third chapter includes analysis and interpretation of the data obtained from both the languages using appropriate illustrations and tables. In this chapter the terms of Danuwar and English for greeting and taking leave have been compared vividly. The differences and similarities among them have been listed with appropriate examples. The last chapter has the findings and recommendations of the study in which some pedagogical implications have been recommended to better the findings of this study as well as to strengthen such further studies.

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER - ONE

INTRODUCTION

This section includes general background, review of the related literature, objectives of the study and significance of this study.

1.1 General Background

We can define language as the means of communication. Language is around as everywhere, in speech, writing, sign language or simply in our minds as we dream, remember a conversation or quietly think out a problem. It is a vehicle of power, a means by which control, create and preserve. It is a system of communication widely used as the means of expressing ideas, thoughts, feelings and emotions of human beings. It is the use of sound signals in its primary form and the written form is secondary artificial and specialized form for encoding the natural spoken form. Language is a specific and definite system of communication of a particular community. It is the mental mechanism which allows every individual to internalize the concrete community specific signals for communicating abstract mental concepts. Language is a human phenomenon which reflects culture and civilization of society. It is the universal theoretical level or whether they consider, language as the specific system of communication of a specific community. It has made we people different from other living beings. We can transmit our history, literature, ideas, culture and human achievements of human beings are being transmitted from one person to another, one generation to another through the medium of language. Language is responsible for social change, social mobility and stratification. Without language it is very difficult to adjust in society.

In this regard different scholars provide different definitions some of them are discussed in the following paragraph:

Chomsky (1957) defines language as "A set of sentences each finite in length and constructed out of a finite set of elements"(p.13). we can

express our thoughts, ideas or feelings through signs, symbols such as words, sentences and through various kinds of sounds of movements.Widdowson (1996) says "Its signs are arbitrary and can therefore provide for abstraction they enable us to set up conceptual categories to define our own world"(p.17).

Richards and Rodgers (2005) have talked about three different views of language i.e. structural, functional and interactional. They say, "Interactional view sees language as a vehicle for the realization of interpersonal relations and for the performance of social transactions for between individuals. It is a tool for the creation and maintenance of social relations"(pp.20-21). So language is the instrument or weapon using which humans keep their relations living.

Sapir (1921) defines language as "A purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntary produced symbols"(p.8)Regarding language Wardhaugh (2000) defines language as "A system of arbitrary vocal symbols used for human communication"(p.23) . In the same way Lyons(1970) defines, "Language is the principle systems of communications used by particulargroups of human beings with the particular, society (linguistic society)of which they are finite set of sentences, each finite in length and constructed out of a finite set of elements"(p.7).

Language is the most effective means of communication. Every normal human being speaks at least one language. It is a medium of establishing social relations and getting informed about world affairs. It can be said that language is a boon for human beings that other species cannot enjoy. It is the language through which humans communicate information, thoughts and everything. It is not used in vacuum rather in the human society.

1.1.1 Languages in Nepal

Nepal is a small country, situated in the lap of Himalayas. Nepal is a multilingual, multicultural and multi-religious country. Although Nepal is small in its size, it is very rich in language, culture and religion. It is rich in linguistic and cultural heritage in the sense that, it has a linguistic property that no other so-called developed language process. According to the population census (2001), there are 92 languages spoken as mother tongues. However there still remain quite a few languages which are lumped together into unknown slot in the lack of adequate information. Unfortunately most of the languages do not have their own written script but they are only used in daily communication. The languages and their dialects spoken in Nepal are related to four language family named: Indo-Aryan family, Sino-Tibetan family, Austro-Asiatic family and Dravidian Family.

1.1.1.1 Indo-Aryan family

Indo-Aryan group of language in Nepal comes under Indo European family of language. This group includes the following languages.

Table No.1

Indo-Aryan family: Language Spoken in Nepal

Angika	Kumhali
Awadhi	Kurmukr
Bagheli	Maithili
Bajjika	Majhi
Bengali	Marwari
Bhojpuri	Nepali
Bote	Rajbansi
Danuwar	Sonha
Darai	Tharu
Hindi	Urdu, etc.

(Sources: Ethnologue Report for Nepal, 2009)

Some of the Indo-Aryan languages spoken in Nepal are not yet sub classified in the lack of adequate description.

1.1.1.2 Sino- Tibetan Family

Another important group of languages spoken in Nepal is the Tibeto-Burman group of Sino-Tibetan family. Though it is spoken by relatively lesser number of people than the Indo-European family, it consist about 57 languages. This language family include following languages.

Table No.2

Sino-Tibetan Family: Language Spoken in Nepal

Athpahariya	Koche
Agate	Lepcha
Bantawa	Limbu
Behhariya	Magar
Bhujel	Marpha
Chamling	Pahari
Chepang	Rai
Chhantyal	Raji
Chhintange	Raute
Dhimal	Sherpa
Dura	Sunwar
Ghale	Tamang
Gurung	Thakali
Kaike	Tibetan
Kaike	Waling

(Source: Ethnologue Report for Nepal, 2009)

1.1.1.3   Dravidian Language Family

Dravidian language family includes two languages spoken in Nepal. One of them is called Jhagar. which is spoken in the side of Koshi River in eastern part of Nepal. And another Dravidian language is Kisan which includes 489 speakers settled in Jhapa district.

1.1.1.4   Austro-Asiatic Family

The Austro-Asiatic Family comprise Santhali of the northern Munda group and Kharia of the southern Munda group. It is to be noted that Satar has been reported in all the censuses but Santhal has been wrongly reported as separated language except in the 1952/54 census. The 2001 census lumps both Satar and Santhal together into a single language called Santhali. It is suggested that Munda should also be included within Santhali. In that, it is just a variant name of the same language. Austric languages are spoken by groups of tribal people from eastern Terai.

(Yadav 2003 cited in Pokheral 2010)

According to the Census Report of 2001, the major languages that are spoken in Nepal are presented in the following table no.3

Table No.3

Major Languages Spoken in Nepal

Languages	Speakers(%)
Nepali	48.61
Maithili	12.3
Bhojpuri	7.53
Tharu	5.86
Tamang	5.19
Newari	3.67
Magar	3.59
Awadhi	2.47
Bantawa	1.63
Gurung	1.49
Limbu	1.47
Bajjika	1.05
Urdu	0.77
Danuwar	0.23

(Sources: CBS, 2001)

1.1.2 The English Language in the Nepalese Context

English is one of the most important language which belong to Indo-European family of language. English language is the most widely used language. English is one of the most influential or dominant international language. It spread all over the world. English language has gained global status in the world. It is getting highest degree in the world in its use. English becomes global language because of the power of people who speak it. Moreover, its spread has accelerated due to the growing need for global communication. It is the English language through which we can express or exchange our feelings, ideas, emotions, necessities, among the world's people. English is the native language of several European and American people where as it is foreign language and second language for other people. English is the most widespread and prestigious language of international communication. English also use in the field of science and technology.

English is treated as a foreign language in many countries such as Indonesia, Japan, China, Russia, Nepal, Korea and Iran etc. from this we can say that the English language is learnt and taught as a foreign language in Nepal. As English is a global language of the world, Nepal has also accepted it as the main international languages which include a large part of curriculum in Nepalese Education. English is taught as a compulsory subject from primary level to bachelor level. In the same way English subject is receive as an optional and major subject in campus level for only interested students. So, English language teaching is treated as a separate discipline from long time in Nepal. English language helps us to maintain the standard of academic sector in a slow pace.

1.1.3 An Introduction to the Danuwar Language

Nepal is home of numerous languages and dialects. Although Nepal is a small country, it represents four language families they are, Indo-Aryan Family,

Sino-Tibetan Family, Austro-Asiatic Family and Dravidian Family. Danuwar is one of the languages belonging to Indo-Aryan Group of Indo-European Family.

Danuwar language has its long history which emerged after kirants. Kirants who were ancient tribes of southern parts of Himalayan. It is said that different ethnic groups like Rai, Limbus, Magars, Tharus, Darais, Chepangs, Kumals including Danuwar are the descendents of those Kirants who ruled Nepal before Lichhavi Period. Danuwar communities have been living in Nepal for 2000 years. The word Danuwar is derived from the Sanskrit word 'Dorniwar'. In Sanskrit 'Droin' refers to the flat land between two hills. So the people who lived in the inner terai between the mountains are called Danuwar in Nepal.

 There are various stories about the origin of the word Danuwar. Bhandari in his research *An analysis of verbal morphology in Danuwar Language* he talks about the same fact where he mentions a story about a man who had two sons. While serving food, one of them was served in a thal (plate) and the other was in a duno (leaf cup). The one who ate in duno was called Danuwar and the other who ate in thal was called Tharu and later Danuwar become Danuwar to refer to the descendents of the Danuwar.

In the same way, there is another saying. In a story young man from a wealthy family died untimely. His wife was taken to cremate with his dead body as sati but she escaped from the fire. At last she was found by a man who was her distant dewar (brother-in-law) later they married and settled near the river clearing the jungle there. Their sons were called Danuwar.

Danuwar language is one of the endangered language of Nepal. It has different dialects because of geographical distance and the influence of other surrounding language. The language of Danwar people who live in inner terai and around has some influence of Maithali, Bhojpuri, and Hindi etc. where as Danuwar language spoken in hilly region it is influenced by Nepali and some extent by Tibeto-Burman. Danuwar people like inner terai river and stream banks they have striking cultural and physical similarities to the Tharu.

According to the national census, report of the 1995, the total number of Danuwar people is 23,721. According to census report of 1995, Danuwars are scattered in 57 districts. The larger population is concentrated in Sindhuli and Kavhrepalanchok has the second largest Danuwar population among all the districts.

In the same way according to National Census report of the 2001 the total number of Danuwar people is 53,229 (0.23% of the total population). This report also shows that there is largest population of Danuwar in the central development region. The rest of the Danuwar population is scattered over other regions. According to the census report of 2001Danuwars are scattered in 41 districts. The largest population concentrated in Sindhuli, Kavrepalanchok, Udayapur, Siraha, Jhapa, Morang, Sarlahi and Lalitpur.

In Danuwar language, verb is divided into three groups they are primitive, derivative and compound. In the same way, it has two tense i.e. past and non past and it does have four moods such as declarative, interrogative, imperative and probabilitive. Similarly, there are six types of syllable patterns in Dunuwar language. They are (V, VC, CVC, VC, CCVC, CCV) where as Dunuwar language has three front vowels, two back vowels and one central vowel.

1.1.4 Contrastive Analysis: An Overview

Contrastive analysis is a branch of applied linguistics which compares two or more languages to determine the differences or similarities between them, either for the critical purpose or for purpose external to the analysis itself. Contrastive analysis as branch of applied linguistics focus on the findings of difference or dissimilarities and then predicting the areas of difficulty in the learning of the target language.

Contrastive analysis can be defined as a scientific study of similarities and differences between languages, the special focus being on differences. In another word we can define contrastive analysis as the comparative study of the

linguistic system of two or more languages to find out similarities and differences. Contrastive analysis was developed and practiced in the late 1940s and 50s as an application of structural linguistics to language teaching and is based on the following assumption:

- The main difficulties in learning a new language are caused by interference from the first language.

- The difficulties can be predicted by contrastive analysis.

- Teaching materials can make use of contrastive analysis to reduce the effect of interference

We can define contrastive analysis as a systematic comparison of specific linguistic characteristics of two or more languages.

CA compares two or more than two languages in order of find out similarities and differences between them. It is concerned with teaching rather than learning. It is found, the assumption that second language learners tend to transfer the formal features of their first language to their second language. So CA believes that greater the difficulty greater the chances of error.

1.1.5 Communicative Functions

Communicative function is also known as 'Language Function'. It includes grammatical function and communicative function. Grammatical function refers to the role that a unit of language performs in a sentence. For example, a noun can play the role of subject, object etc. So, grammatical function is the relationship that a constituent has with another constituent in a sentence. We can define grammatical function as the relationship of a constituent or word or phrase with other constituents in sentence.

Communicative function refers to the ways in which a language is used in a community. For example, "Hello, how are you?" is greeting function because it is used to greet the people. In the same way "congratulation to your success" is a communicative function which is used to congratulate people. There are number of communicative functions which are used to express or exchange our ideas, feelings, emotions, reactions, experience etc. Some broad types of communicative functions are socializing function, making a query, getting things done, expressing moral and emotional attitudes, expressing intellectual attitudes, imparting factual information and using telephone . A number of sociolinguists have classified communicative functions in different ways. Some of the classifications and the categorization in which greeting and taking leave fall are mentioned below:

 Finocchiaro and Brumfit (1983), as cited in Bhandari and Adhikari (2010, p.10) classified communicative functions into five broad categories. They are: personal, interpersonal, directive, referential and imaginative. They put 'greeting and taking leave' under interpersonal function. Interpersonal function is used for a number of purposes like introducing, apologizing, wishing, promising etc. They mention this function enables us to establish and maintain social relationship.

Similarly Jakobson (1960) as cited in Pokhrel (2007, pp.75-76) classified language functions into six types. They are emotive, conative, referential, phatic, function, metalingual functions. He put 'greeting and taking leave' under phatic function. Phatic function serves to initiate, sustain or to discontinue the conversation. This function of language has to do with the establishment of social relationship and maintaining or discontinuing it.

In the same way Sthapit (2000) classified language functions differently. According to him language functions can be classified in to eight types. All these eight categories are broad and they include a number of specific communicative functions under them. The titles of broad functions signify the

10

nature of the specific functions to be included under it to some extent, the language functions, according to him, are as follows:

- Socializing.

- Making queries.

- Getting things done.

- Expressing moral and emotional attitude.

- Expressing modal attitude.

- Imparting factual information.

- Expressing intellectual attitudes.

- Using the telephone.

Van Ek (1975)   classified language functions in six different types. They are:

- Expressing and finding out intellectual attitudes: Expressing and inquiring about agreement and disagreement, accepting or declining or offer or invitation etc.

- Imparting and seeking factual information: Identifying, reporting, correcting, asking etc.

- Expressing and finding out emotional attitudes: Pleasure or displeasure, surprise, hope, intention etc.

- Expressing and finding out moral attitude: Apologizing, expressing approval or disapproval etc.

- Getting things done: suggesting a course of action, advising, proposing a toast etc.

- Socializing: Greeting and leaving people, attracting attention, proposing a toast etc.

.

1.1.5.1 Greeting

Greeting is a very common socializing function. When we meet somebody we welcome him saying 'Hello', 'Hey', 'How are you?', 'Good morning' etc. Greeting is first utterance of people when they start to talk. The selection of exponents to greet the people may differ according to the linguistic competence, degree of formality and time. For example 'Good morning' is used for the morning, 'Good afternoon' after mid day and 'Good night' is used for bed time. Greeting is often but not always, used prior to conversation. It is used to suggest a type of social relationship or social status between individuals or a group of people coming in contact with each other. People greet each other in different ways as per their culture and tradition but throughout all cultures people greet one another as a sign of recognition, affection, friendship and reverence. In English the choice of terms for greeting is highly the terms of greeting used in writing in speech are different.

Terms of Greeting in English

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

Hi, Larry.	How's it going?
Hey, Alice!	How're you doing?
Hello, Bob.	How are things with you?
Good morning, Mr. Kim.	Long time no see.
Good afternoon.	How are you?
Good evening.	

The terms of greeting are used at the very initiation of a conversation. In English the choice of terms differs according to the formality of the situation and the time of a day also affects if a speaker is likely to choose from good morning, good afternoon and good evening. In the same way 'Namaste' is also widely applicable in formal situation.

1.1.5.2 Taking Leave

Taking leave serves the social function of language. The terms of taking leave help the speakers to immortalize their relationship. It is an act of communication which human use prior to their departure. Martreyek (1983) use the term 'Farewell' instead of taking leave. Bhandari and Adhikari (2010, P.16) when People take leave of each other, they usually say common way of leave taking is 'Bye' and 'Bye-bye!. They may also use 'see you!' Be seeing you!' or 'Take care' some People say 'Cheerio!' or Ta-ta! When they take leave but these are very informal expression.

Terms of Taking Leave in English

Martreyek (1983, p.1) gives the following terms for taking leave in English

Bye (Bye-bye).
See you later.
See you again.
Take it easy.
Take care of yourself.
Goodbye.

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

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

a)Social Factor

i.   The Participants: who is speaking and who are the speaking to?

ii. The setting or social context of the interaction: Where are they speaking?

iii. The topic: What is being talked about?

iv. The function: Why are they speaking?

b) Social Dimensions

There are four different social dimensions. Which relate to the social factors. They are as follow.

i. The solidarity - social distance scale.

Intimate   Distance

High solidarity   Low solidarity

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

ii) The status scale

Superior   High status

Sub-ordinate   Low status

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

iii) The formality scale

Formal   High formality

Sub-ordinate   Low formality

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

iv) The Referential and affective function scale

1.2. Review of the Related Literature

Any new research is carried out on the foundation of the previous studies. The previously conducted researches provide guidelines for the new researches. There are always a number of topics or problems still to be studied. "Greeting and Taking Leave in Danuwar and English" is a new topic of research. Some research studies related to this study are reviewed as follows.

Basnet (2005) conducted a research on "A Comparative Study on Terms of Greeting and Taking Leave used in Nepali and English". His study shows that English native speakers use his/her excellency to the higher class of status people and use first name to address or greeting general people. Nepali native speakers use mausuf to King and Queen very polite words to address of greeting as Darsan and to take leave Bidapau etc.

Chaudhary (2008) conducted a research on "A Comparative Study on Terms of Greeting and Taking Leave used in Tharu and English." His objects were to find out the terms of greeting and taking leave in the Tharu language and to compare them with those in English. He found out that English has less terms of greeting and taking leave than those of the Tharu language. He further found out that Tharu native speakers use the term ram-ram in both formal and informal setting and they use Nepali greeting term 'namaskar' while speaking the Nepali language.

Khanal (2004) has carried out a research work on "A Comparative Study on the Forms of Address of Tharu and English language." His study shows that Tharu native speakers use a lot of number of addressing terms than the English native speakers. English native speakers use the first name frequently to address someone but it is so less in Tharu native speakers.

Rawal (2010) conducted another study on "Terms of Greeting and Taking Leave in English, Nepali and Bajhangi." His objectives were to find out terms of greeting and taking leave in Bajhangi and to compare them with those of English and Nepali. He found out that both the Nepali Language and Bajhangi

dialect use similar terms for greeting and both use similar terms for taking leave as well. He found out that Nepali and Bajhangi speakers use formal terms of greeting and taking leave with senior family members and informal terms with junior family members whereas English speakers us informal terms with all family members. In all three linguistic codes people use formal terms of greeting and taking leave with strangers and informal terms are used with familiar friends, lover or beloved.

Sah (2010) carried out a research on 'Terms of Greeting and Taking Leave in English and Maithili." to find out terms of greeting and taking leave in English and Maithili and compare them. He found out that Maithili is richer than English. In this respect Maithali speakers use different terms to seniors and juniors for greeting. He concluded that English native speakers are less formal than Maithil Speakers while talking with their family members.

Sah (2011) carried out research on "Greeting and Taking Leave in Bajjika and English." He wanted to find out the terms of greeting and taking leave in Bjjika and to compare the terms of greeting and taking leave in Bajjika and English. He found out that the kinship terms are always used in Bajjika language but very few are used in English. He also found that there are some differences in the greeting for males and females. But in English there is no such distinction. In Bajjika the terms that are used for greeting can be used while taking leave. But in English the terms are not mixed up.

Shrestha (2008) carried out a research on "Terms of Greeting, Welcoming and Taking Leave." The main objective of his research was to find out the terms of greeting, welcoming and taking leave in the Newari language and to compare and contrast them with those of English. He found out that Newari terms are more formal than that of English to greet elder family members and English speakers use last name to greet people but it is not used by Newari native speakers. He found out that the same word 'jwajalapa' and 'Bhagiya' are used

for both greeting and taking leave in Newari but English has no common term to express both.

1.3. Objectives of the Study

This research work had the following objectives to be achieved on its completion.

- To find out the terms of greeting and taking leave in Danuwar Language.
- To compare the terms of greeting and taking leave in English with those of Danuwar Language.
- To suggest some pedagogical implications.

1.4 Significance of the Study

This research is significant for its contribution in the field of English language teaching. This research explored the terms of greeting and taking leave and compared them with those of English. English is taught and learnt in our country as a foreign language. The comparison of the terms in both languages will reveal similarities and differences between them which will contribute in teaching English to the speakers of Danuwar. So the English language instructors and the target English language learners of Danuwar speech community will be directly benefited from this study. This research will be of great importance for the course designers and textbook writers while preparing separate academic materials for Danuwar speakers. This study will further be helpful for linguists, teachers, students, course designers and text book writers. This study will also be fruitful instrument for further study on communicative function of the language. This research will be useful and interesting for all those who are interested in language.

CHAPTER -TWO

METHODOLOGY

In order to fulfill objectives of this research, I adopted the following methodology.

2.1 Sources of Data

In order to meet the objectives set for this research, I used data from both primary and secondary sources.

2.1.1 Primary Sources of Data

This research is based on the primary data. The native speakers of the Danuwar language from Hariown VDC of Sarlahi district were the sources of primary data.

2.1.2 Secondary Sources of Data

Secondary sources for this research were all the academic materials consulted throughout the research. They included various reports, articles, websites along with books such as Blundell et al. (2009), Martreyek (1983) and some unpublished theses related to the topic.

2.2 Sampling Procedure

The sample population for this study was altogether 40 native speakers from only one VDC of Sarlahi district. I used simple random sampling procedure to collect data from the Hariown VDC of Sarlahi district. For this, I collected data from both male and female speakers. Actual number of male and female has been explicitly presented in the appendix- IV.

2.3 Tools for Data Collection

The main tool for the data collection was the questionnaire. The sample population was provided the set of questionnaire to complete in their native

language. I prepared a set of questionnaire for Danuwar speaker in Danuwar language to elicit the terms of greeting and taking leave in Danuwar. The data for the English language were collected from the secondary sources. For this, I used Martreyek (1983) and Blundell et.al. (2009) as the source for secondary data. A sample questionnaire can be found in appendix-I and II.

2.4 Process of Date Collection

In order to collect data I applied the procedures given below:

I prepared a set of questionnaire of different socializing functions. Such as 'greeting' and 'taking leave'.

I selected respected people, family, relatives and academic institution, friends, strangers and telephone conversation.

I randomly visited the native speaker of Danuwar in Sarlahi district. Before the collection of the data, I set a rapport with the informants. In order to collect the data I distributed the questionnaire and explained what they were supposed to do. In some of the cases I wrote the response of the informants because they were not able to read and write. I used simple random sampling.

2.5 Limitations of the Study

The proposed study had the following limitations.

➢ The population of the study was limited to the 40 Danuwar native speakers.

➢ The study was concerned with the spoken terms of greeting and taking leave directed towards a limited number of people selected from Hariown VDC only.

➢ Only questionnaire was used as the primary tool for data collection.

CHAPTER- THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of data. The data elicited from the informants of native Danuwar speakers and the secondary sources of English have been analyzed and interpreted as effectively and accurately as possible with the help of appropriate description, illustrations and tables. The data obtained have been tabulated. They have been further analyzed and interpreted using descriptions and illustrations.

3.1 Terms of Greeting in Danuwar and English

The terms used for greeting have been collected from both primary and secondary sources. The primary sources have been used for the data from the Danuwar language and the secondary sources have been used for the data of English language.

3.1.1 Terms of Greeting in Dunuwar

The terms of greeting used in Danuwar have been collected using a questionnaire. The terms of greeting are used in both spoken and written forms of the Danuwar language. The Danuwar native speakers use the following terms of greeting while talking in their daily life.

Table No. 4

Terms of Greeting in Danuwar

Terms of Greeting
Gor lagchhu sarkar ! *Namaste karchu didi ge/baaia ge !* *Gor lagchhu sir!* *Gor lagchhu/pranam dhami baba!* *Gor lagchhu/pranam doctor ji !* *Gor lagchhu saheb!* *Sarkar gor lagchhu!* *Gor lagchhu Nayadhish saheb!*

Gor lagchhu/ pranam baapu!
Gor lagchhu/ pranam maai!
Gor lagchhu didi ge!
Gor lagchhu/ pranam dada!
Baaia Kaisan rahase?
Bau Kaisan rahase?
Gor lagchhu re gharwala !
Kanya ge niman se rahase na ?
Gor lagchhu ge moshi!
Nana/ nani gor lagchhu!
Kaka/kaki/mama/mami gor lagchhu/pranam!
Naiman se rahase potana/potani?
Gor lagchhu ge budhwa/ budhia/dada!
Ho vagna/vagni niman rahase?
Master saheb/masterni saheb pranam!
Namaskar ! niman rahase bau.
Headmaster saheb gor lagchhu/namasker!
Pranam sir ji!
Kaisan rahase master saheb namaskr?
Kaisan rahase sangatia?
Kaisan rahase niman rahase?
Ho vaia pranam!
Gor lagchhu baapu/ maai/ dada /didi /kaka/kaki kaisan rahase?
kanya ge kaisan rahase ?
Bau kaisan rahase?
Sangatia sab niman hau na?
Gor lagchhu ge tu kateka rahase?

3.1.2 Terms of Greeting in English

The data for English have been collected using Secondary sources. The terms used for greeting in English as mentioned in Blundell et.al. (2009) have been presented in the following table

Table No. 5

Terms of Greeting in English

Terms of Greeting
Morning
John! Good to see you (again)!
(How/very) nice to see you (again)!
After noon!
Evening!
Hi (Trevor) ! How are you
Hi there, (Ttrevor/Judy)
Long time no see!
(Ah, Lynda/Steve) just the person I would to see)
Just the personal/ lady/man I was looking for
The very person/girl/chap I was after
Good afternoon!
Good evening!
Hi everybody!

3.1.3 Analysis and Comparison of Greeting.

The table shows that in Danuwar certain terms of greeting are used differently with different people. For example:

Ho vagna/vagni niman rahase?

  (Are you fine nephew/neice?

Bau/baaia niman se rahase?

(Are you fine son/daughter?)

The term '*ho*' is used for nephew and niece who are respectable in Danuwar language but the same term is absent with son or daughter where the respect is

absent. Similarly the term '*se*' before verb is used in absence of respect but the term used optionally for respectable person.

While greeting people in Danuwar, the choice of terms of address differs according to the sex of the addresee. There are different terms for males and females. Danuwar speaker use '*ge*' term for female. For example:

Gor lagchhu ge moshi!

(Hi Aunt!)

Gor lagchhu re baapu!

(Hi Dad!)

Whereas, they use '*re*' term for male e.g. *gor lagchhu re baapu*! The term '*ge*'and '*re*' are used separately for sex but can not be used interchangeably.

The terms also vary according to the situation or setting. Danuwar speakers use the term '*gor lagchhu* and *Pranam*' for respectable persons in formal setting eg . *gor lagchhu kaka* or *Pranam Kaka*. Where the term '*ho*' is used for friends or people of same ages when the respect is absent. For example:

Kaisan rahase ho sangatiya?

But in informal setting the known friends are not respected with any terms but the unknown people are respected with the terms like.

'*Ho*' and '*Pranam*'

For example:

Ho vaiya/ Sangatiya Pranam. (Unknown person)

 Kaisan rahase Sangatiya !(Known friend)

 and the term '*Tu*' is used with the unknown people of the same age. For example:

Tu katese aile mu nahi chinu?

But youngers are not respected with any special word. There is no different between live conversation and telephone conversation in Danuwar language. And respectful words are both pre-nominal and post nominal. For example: *Mastersaheb Pranan!*

Pranam Headmaster saheb!

'Sir' is used commonly for senior and highly ranking official workers.

The differences and similarities between Danuwar and English greeting are discussed below.

A .Difference

The differences between the terms of Danuwar and English greeting are as follows:

a) The kniship terms e.g. *baapu/ didi/ maai* (father/elder sister/ mother) are directly and always used in Danuwar but they are not used very frequently in English while greeting. In English the Kinship terms are used only with elder family members in greeting.

For example:

Danuwar   *Gor lagchhu baapu/maai/didi!*

                    Pranam kaka/kaki/moshi!

English   Hi mom!

                    How are you dad!

b) There are some differences in the greeting for males and females in Danuwar but there is no such distinction in English-

For example:

Gor lagchhu re gharwala!

Gor lagchhu re baapu !   (for male)

Gor lagchhu ge maai!

Gor lagchhu ge moshi!   (for female)

c) In the formal and informal greeting of Danuwar the terms of address are obligatorily used but they are optionally used in English.

For example :

Pranam Mastersaheb!

Ho! vagna niman rahese?

d) The number of greeting terms are used in formal situation in Danuwar is larger than those in English.

e) In English different terms are used in different periods of time of a day but time doesn't play any determining role in choosing terms of greeting in Danuwar. For example:

Good morning (sir) ! (Before 12:00 noon is a day)

Good afternoon (Sir) ! (From 12: 00 noon tp 5: 00 PM of a day)

Good evening (Sir) ! (until bed time from 5:00 PM)

B) Similarities

The similarities between the Danuwar and English greeting are as follows:

a) In both the language first name of friends can be used with greeting. For example

Danuwar   *Kaisan rahase sangatia/Hari ji!*

                        Oho! Sangatia sab niman hau na?

                         Ho! sangati pranam.

   English   Hi John how are you?

b) Both Danuwar and English language have similar terms of greeting for the people of Governmental sector. For example:

In Danuwar	*Gor lagchhu sarkar* ! (for Priminister,Presedent,
	Ambassador etc.)
In English	His/her Excellency.(for Presedent,Prime
	Minister)

Your honour.(for Judge)

c) Both Danuwar and English have numerous terms of greeting for informal situations. The number of greeting terms for formal situations is smaller than those for informal situation in both the language.

3.2 Terms of Taking Leave in Dunuwar and English

The terms used for taking leave have been collected from both primary and secondary sources. The Primary sources have been used for the data from the Danuwar language and the secondary sources have been used for the data from the English language. The terms for spoken and written languages are not strictly different since sometimes the terms overlap. In other words the terms generally used for taking leave in spoken form are not always strictly stuck to the spoken form only and the vice-versa is also true. The choice of a particular term of taking leave is decided according to the situations as well. The terms used in taking leave is decided according to the situations as well. The terms used in taking leave of Danuwar and English have been presented as follows.

3.2.1 Terms of Taking Leave in Danuwar

The terms of taking leave used in Danuwar have been collected using a questionnaire. The terms of taking leave are used in both spoken and written forms of the Danuwar language. The Danuwar native speakers use the following terms of taking leave in their daily life talking.

Table No. 6

Terms of Taking Leave in Danuwar

Terms of Taking Leave
Gor lagchhu sarkar mu jaaichhu!
Namaskar baaia aab mu jaaichhu!
Saheb mu jaichhu namaskar/parnam!
Doctor saheb mu jaaichhu!
Gor lagchhu dhami baba mu jaichhu!
Saheb/sir mu jaaichhu!
Lo baapu/maai/moshi mu jaaichhu!
Didi /dada mu jaichhu!
Re bau/baaia niman se baith mu jaaichhu!
Re gharwala mu jaichhu!
Ge vansaria mu jaaichhu!
Maai/ baapu /moshi mu jaaichhu!
Re nana/ ge nani mu jaaichhu!
Kaka/kaki/mama/mami/nana/nani mu jaaichhu pranam!
Re potana niman se baith mu jaaichhu!
Ge potani niman se baith mu jaaichhu!
Ge budhia aab mu jaaichhu !
Re budhwa aab mu jaaichhu!
Ge nanad lo mu jaaichhu!
Pauna re mu jaaichhu namasker!
Dada fanuk aaima aaju mu jaaichhu !
Re bau fanuk aaima aaju mu jaa ichhu!
Ge didi/baaia mu jaaichhu!
Ho vagna/vagni lo mu jaaichhu!
Lo master saheb/ masterni saheb/ headmaster sahib mu jaaichhu namaskar!

> *Biddarthi bau lo ta tu baith mu jaaichhu !*
>
> *Master ji le mu jaaichhu /pranam!*
>
> *Ge sangatia mu jaaichhu!*
>
> *Lo kayokal vatma mu jaaichhu!*
>
> *Lo pyaree baith mu jaaichhu!*
>
> *Lo chinajani valo mu jaaichhu !*
>
> *Lo mu niman rahashu phone rakhidi*
>
> *Lo dada mu badme phone karma!*
>
> *Lo bau mu niman rahashu phone rakhidi parnam!*
>
> *Lo ge didi/sabejana niman hau phone rakhidi!*
>
> *Lo kaka/kaki sabejana niman hau phone rakhideshu pranam!*
>
> *Lo phone rakhidashu mu niman rahashu!*
>
> *Lo vansaria niman se baith mu phone dhartu!*
>
> *Lo beta/beti/bau/baaia niman se baith mu phone dhartu!*
>
> *Ho vagna/ vagni niman se baith/rahe badma phone karma!*
>
> *Lo sangita sabjana niman se baith phone rakhidi!*
>
> *Officer sahib/sir phone dhartu!*
>
> *Lo ta vatik khushi laglo mu jaaichhu!*
>
> *Lo baith mu jaaichhu!*

3.2.2 Terms of Taking Leave in English

The terms used for taking leave as mentioned in Blundell et. al. (2009) are presented in table given below.

Table No. 7

Terms of Taking Leave in English

Terms of Taking Leave
Good bye!
Good bye then
Bye
Bye-Bye!
Bye for now!
See you (soon/later/tomorrow/around)
I 'll be seeing you !
Cheerio !
Cheers!
Mind how you go Bye!
Look after yourself Bye!
Take care Bye !

3.2.3 Analysis and Comparison of Taking Leave

Danuwar people use terms of taking leave prior to their departure in which two pieces of information are included. The words include a kinship terms (*baapu, maai, didi, kaka* etc.) i.e. usually addressing term and the information that the speaker is leaving the place. For example:

Ge maai mu jaaichhu!

Ge moshi mu jaaichhu!

Re baapu mu jaaichhu!

I'm going mom/aunt/father! (Literal translation)

The term *jaaichhu* means I'm leaving/ going and the terms *baapu/maai/baaia* show whether the person being spoken to is the speaker's father, mother or sister etc.

By using the terms of taking leave the speaker promises or expresses his intention that s/he will visit the addressee again.

Phenuk aaimaa,aaju mu jaaichhu!

See you again, I am going now! (Literal translation)

Such terms of taking leave which lacks the addressing terms are used with people of the same age and they show more solidarity and intimacy.

Similarly the information of departure and the term of address are used in taking leave. In addition to this Danuwar speakers often use the same term for taking leave which they have used for greeting. For example:

Kaka mu jaaichhu, pranam!

Maami ge mu jaaichhu namaskar!

Jaaichhu means that the speaker is leaving *kaka* and *mami* are the terms of address and *pranam/namasker* means 'goodbye'.

We can notice that the same *terms namaskar, pranaam* are used while greeting.

We can see that the same terms *namaskar* and *pranam* are used in educational institution.

While taking leave in telephone conversation various words are used as verbs.

For example:

Lo mu niman rahashu phone rakhidi !

Lo kaka sabhijana niman hau phone rakhideshu !

Lo vansari/Maughi(wife) niman se baith phone dharatu!

In telephone conversation while taking leave they make wishes for addressee as well as speaker also give his or her own message.

For example :

Ho vagna niman se baith bad ma phone karma!

Ge didi savijana niman hau phone rakhidi!

Lo bau niman se baith phone dhartu!

In Danuwar while taking leave with senior stranger or known friends they used respective terms but the same terms are not used for junior stranger.

For example:

Lo ta vatik khushi laglo mu jaaichhu pranam! (with senior stranger)

La re tu baith mu jaaichhu! (with junior stranger)

Chinajani velo lo ta mu jaaichhu! (with strange friend)

A. Differences

The differences between the terms of taking leave of Danuwar and those of English are as follows.

a) In Danuwar the terms that are used for greeting can be used while taking leave eg. *Pranam, namaskar, gor lagchhu*. But in English the terms of greeting are not mixed up in taking leave.

b) The terms of address are used as a part to construct a taking leave term in Danuwar but in English such addressing terms are not used except second person in some cases. The terms of address in hold are used as part to construct terms of taking leave.

For example:

Gor laagchhu /pranam baapu / maai/ didi mu jaaichhu!

Lo sangatia mu jaaichhu !

Headmaster saheb/ master saheb/ Masternisaheb mu jaaichhu namaskar!

I'll be seeing you!

Mind how you go Bye!

Look after yourself Bye!

c) The term *jaaichhu (*I'm going) is very important in Danuwar but in English it is not explicitly uttered.

d) A noticeable difference is that English has more terms than Danuwar for informal situations where as Danuwar has more terms than English for formal situations.

e) In telephone conversation *namaskar/pranam* can be used at the end with seniors but not with juniors (son, daughter, friend) But in english Bye! Take care are used with all.

For example: *lo kaka/ kaki/ maai subejana niman hau phone*

                    rakhideshu pranam! (with seniors)

                    Lo beta/beti niman se baith mu phone dharatu!

                                        (with junior)

                    Good Bye!

                    See you!

f) It is very difficult to find out similar terms for girlfriend and wife in Danuwar while taking leave but such types of differences are not found in English.

For example:

Danuwar   *Lo pyaree baith mu jaaichhu*!(with girlfriend/)

                *Ge vansaria/kanya/maughi mu jaaichhu!(*with wife)

English   Bye! dear.(with wife and girlfriend)

B. Similarities

The similarities between the Danuwar and English taking leave are listed below.

a) A term which literally means I'll meet you again or do pay attention on yourself' can be used as the term of taking leave in both Danuwar and English.

b) In both Danuwar and English while taking leave speaker can visit the kinship terms such as *maai, baapu, didi, moshi* etc. in the begining of the sentence as well as at the end of the sentences.

For example:

Ge maai/mosi/didi mu jaaichu!

Mu jaaichhu ge maai/mosi/didi!

Dad/Mom I'm going Bye!

Bye ! I'm going Mom/dad!

c) While taking leave in Danuwar and English with junior or the people of the same age respective words/ terms are not used but those terms used for senior unknown friends.

In this way there are some differences and some similarities between terms of greeting and between taking leave in Danuwar and English which are interesting and important as well.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

The primary data for this research were collected from the informants of Danuwar and from English the secondary data were collected. Both the data were presented and the primary ones were analyzed intensively further both the data were compared along with suitable examples from both language i.e. Danuwar and English. On the basis of the primary and secondary data their analysis and interpretation some findings and recommendations have been presented in this chapter as the achievement of this research.

4.1. Findings of the Research

The major findings of this research have been presented under the following main categories.

A)   The following terms of greeting and taking leave of Danuwar were explored from this research. The terms have been categorically presented below.

   i) Terms of Greeting

➤ *Gor lagchhu sarkar !*

➤ *Namaste karchu didi ge/baaia ge!*

➤ *Gor lagchhu sir!*

➤ *Gor lagchhu /pranam dhami baba!*

➤ *Gor lagchhu / Namaskar doctor ji!*

➤ *Gor lagchhu shaeb!*

➤ *Gor lagchhu sarkar!*

➤ *Gor lagchhu Nayadhish saheb!*

➤ *Gor lagchhu/ pranam baapu!*

➤ *Gor lagchhu didi ge!*

➤ *Gor lagchhu/pranam maai*

➤ *Gor lagchhu/ pranam dada!*

- *Baaia Kaisan rahase ?*
- *Bau kaisan rahase?*
- *Gor lagchhu re gharwala !(husband)*
- *Kanya ge niman se rahase na?*
- *Gor lagchhu ge moshi!*
- *Nana/nani gor lagchhu!*
- *Kaka/kaki/mama/mami gor lagchhu/pranam!*
- *Niman se rahase potana/potani?*
- *Gor lagchhu ge budhwa/ budhia/dada!*
- *Ho vagna/vagni niman rahase?*
- *Master saheb/ Masterni saheb pranam!*
- *Namaskar! Niman rahase bau!*
- *Headmaster saheb gor lagchhu/ namaskar!*
- *Pranam sir ji*
- *Kaisan rahase master saheb namaskar?*
- *Kaisan rahase sangatia?*
- *Ge kaisan rahase niman rahase?*
- *Ho vaaia pranam!*
- *Gor lagchhu baapu/maai/ dada/didi/kaka/kaki kaisan rahase?*
- *Kanya ge kaisan rahase?*
- *Bau kaisan rahase ?*
- *Sangatia sab niman hau na?*
- *Gor lagchhu ge tu kateka rahase?*
- *Bau re! mu nahi chinu tohar*?

ii)   Terms of Taking Leave

- *Gor lagchhu Sarkar mu jaaichhu !*
- *Namaskar baaia aab mu jaaichhu!*
- *Saheb mu jaaichhu namaskar/pranam!*
- *Doctor saheb mu jaaichhu!*
- *Gor laagchhu dhami baba mu jaaichhu!*
- *Saheb mu jaaichhu!*

35

- *Lo baapu/ maai mu jaaichhu!*
- *Didi/ dada mu jaaichhu!*
- *Re bau niman se baith mu jaaichhu!*
- *Ge baaia niman se baith mu jaaichhu!*
- *Re gharwala mu jaaichhu!*
- *Ge vansaria(wife) mu jaaichhu!*
- *Lo maai/baapu/moshi mu jaaichhu!*
- *Re nana/ ge nani mu jaaichhu!*
- *Kaka, kaki/nana, nani/ mama, mami/ mu jaaichhu pranam/ namaskar!*
- *Re potana/ge potani niman se baith mu jaaichhu!*
- *Ge budhia/re budhwa gor lagachhu aab mu jaaichhu!*
- *Re dada/bau fanuk aaima aaj mu jaaichhu!*
- *Ge nanad /re pauna mu jaaichhu namaskar/pranam!*
- *Ge didi/baaia mu jaaichhu!*
- *Ho vagna/ vagni lo mu jaaichhu!*
- *Lo master saheb/masternisaheb/ headmaster saheb aab mu jaaichhu namaskar!*
- *Biddarthi bau le to tu baith mu jaaichhu!*
- *Master ji le mu jaaichhu pranam!*
- *Ge sangatia mu jaaichhu!*
- *Lo kayokal vatma mu jaaichhu!*
- *Lo pyaree baith mu jaaichhu!*
- *Lo ta chinjan valo mu jaaichhu!*
- *Lo mu niman rahashu phone rakhidi!*
- *Lo dada mu bad me phone karma!*
- *Lo bau mu niman rahashu phone rakhidi!*
- *Lo ge didi/baaia sabejana niman hau phone rakhidi!*
- *Lo kaka/kaki sabijana niman hau phone rakhideshu pranam !*
- *Lo phone rakhidashu mu niman rahashu!*
- *Lo vansaria niman se baith/ mu phone dhartu/rakhideshu !*

> *Lo beta/beti niman se baith mu phone dhartu!*

> *Ho vagna/vagni niman se baith/rahe badma phone karma!*

> *Lo sangaita sabjana niman se baith phone rakhidi!*

> *Officer saheb phone dhartu namaskar/pranam!*

i) Differences

The differences between the terms of greeting and taking leave are as follows:

a) The kinship terms eg. *baapu/ didi maai* (father/elder/sister/mother) are directly and always used in Danuwar but they are not used very frequently in English while greeting. In English the kinship terms are used only with elder family members in greeting.

b) There are some differences in the greeting for males and females in Danuwar but there is no such distinction in English.

c) In the formal and informal greeting of Danuwar the terms of address are obligatorily used but they are optionally used in English.

d) The number of greeting terms are used in formal situations in Danuwar is larger than those in English.

e) In English different terms are used in different periods of time of a day but time does not play any determining role in choosing terms of greeting in Danuwar,

f) In Danuwar the terms that are used for greeting can be used while taking leave eg. *Pranam, namaskar, gor laagchhu.* But in English the terms of greeting are not mixed up in taking leave.

g) The terms of address are used as a part to construct a taking leave in term in Danuwar but in English such addressing terms are not used except second person pronoun in some cases.

h) The term *jaaichhu* (I'm going) is very important in Danuwar but in English it is not explicitly uttered.

i) A noticeable difference is that English has more terms than Danuwar for informal situations where as Danuwar has more terms than English for formal situations.

j) In telephone conversation *namaskar/pranam* can be used at the end with seniors but not with juniors (younger sister, daughter ,son etc) but in English, Bye take care ! are used with all .

k) It is very difficult to find out similar terms for girlfriend and wife in Danuwar while taking leave but such types of differences are not found in English.

ii) Similarities:

The similarities between the terms of greeting and taking leave are as follows.

a) In both the language first name of friends can be used with greeting.

b) Both Danuwar and English language have similar terms of greeting for the people of Governmental sector. For example:

In Danuwar   *Gor lagchhu sarkar* ! (for Priminister,Presedent,
                                                    Ambassador etc.)

In English   His/her Excellency.(for Presedent,Prime
                                                    Minister)
                      Your honour.(for Judge)

c) Both Danuwar and English have numerous terms of greeting for informal situation the number of greeting terms for formal situations is smaller than those for informal situations in both the language.

d) A term which literally means I'll meet you again or do pay attention on yourself can be used as the term of taking leave in both Danuwar and English.

e) In both Danuwar and English while taking leave speaker can use the kinship terms such as *maai, baapu didi, moshi* etc. at the begining of the sentence as well as at the end of the sentences.

f) While taking leave in Danuwar and English with junior or the people of the same age respective words are not used but those terms are used for senior or unknown friends.

4.2 Recommendations:

On the basis of the findings obtained from the data their analysis and the interpretation some pedagogical implications have been enlisted which would be fruitful for teachers, students, the learners of English and Danuwar as a second language.

a) Danuwar language speakers use different terms of greeting and taking leave. They do not use same terms to seniors and junior while greeting and taking leave. So while teaching the Danuwar language as a second language the focus should be given to the use of proper terms of greeting and taking leave for seniors and juniors. There are different use of terms according to gender level and intimacy.

b) There are so many terms which could be used in both situations, while greeting and taking leave eg. gor laagchhu, namaskar, pranam. They use these terms in both situation while greeting and taking leave. So while teaching the Danuwar language the importance should be given to the selection of most frequent and common usage terms for greeting and taking leave.

c) The differences regarding terms of greeting and taking leave between Danuwar and English should be considered while designing separate syllabus and other academic materials for learners having Danuwar as their mother tongue.

d) The teacher must be careful while teaching Danuwar as a second language to the students that the non-linguistic sign also play an important role in conversation of English Danuwar as well as other language.

e) The most common terms of greeting in English vary according to the time of a day but Danuwar does not any variation based on time. Therefore this fact should be considered while teaching greeting to the students having Danuwar as their mother tongue.

f) The users of Danuwar obligatorily use the terms of address in spoken greeting but English does it optionally and not with all. So language instructors should consider and clarify while teaching so that students could not produce erroneous terms of greeting in English making overgeneralizations from Danuwar.

References

Basnet, S.M. (2005). *A comparative study on terms of greeting and taking leave used in Nepali and English*. An unpublished M.Ed. thesis, Tribhuvan University, Kiritpur, Kathmandu.

Bhandari, B. (2001). *An analysis of verbal morphology in Danuwar language*. An unpublished M.A. thesis, Tribhuvan University, Kirtipur, Kathmandu.

Bhandari, B.M. & Adhikari, Y.P. (2010). *English for communication.* KamalPokhari, Kathmandu:Vidarthi Prakashan (Pvt.) Ltd.

Blundell, J. Higgens, J & Middlemiss, N. (2009). *Function in English*. New York: OUP.

CBS, (2001). *National census report*. Kathmandu: Central Bureau of Statistics.

CBS, (1995). *National census report*. Kathmandu: Central Bureau of Statistics..

Chaudhary, R.D. (2008). *A comparative study on terms of greeting and taking leave used in Tharu and English language*. An unpublished M.Ed. thesis, Tribhuvan University, Kitripur, Kathandu.

Chomsky, N. (1957). *Syntactic structures*. The Hague: Mouton

Holmes, J. (1992). *An introduction to sociolinguistics*. Longman.

Khanal, G.p. (2004). *A comparative study on the forms of address of Tharu and English language*. An unpublished M.Ed. thesis, Tribhuvan University, Kirtipur, Kathmandu.

Lyons, J. (1970). *New horizons in linguistics*. Penguin: Harmonds Worth.

Martreyek, W. (1983). *Communicating in English*. New York: Pergamon Press.

Pokhrel, B.R. (2007). *Applied linguistics*. Kirtipur, Kathmandu: Jupiter
   publishers and Distributors (Pvt.) Ltd.

Pokhrel, B.R. (2010). *Sociolinguistics*. Kirtipur, Kathmandu: Jupiter Publishers
   and Distributor (Pvt.) Ltd.

Rawal, K.B. (2010). *Terms of greeting and taking leave in English, Nepali and
   Bajhangi.* An. Unpublished M. Ed. thesis, Tribhuvan University,
   Kitipur, Kathmandu.

Richards,J.C. & Rodgers, T.S.(1996).*Approaches and Methods in Language
   Teaching*.Cambridge:CUP.

Sah, R.K. (2010). *Terms of greeting and taking leave in English and Maithile*.
   An unpublished M.Ed. thesis, Tribhuvan University, Kirtipur,
   Kathmandu.

Sah, S.P. (2011).*Greeting and taking leave in Bajjika and English*. An
   Unpublished M.Ed. Thesis, Tribhuvan University, Kirtipur, Kathmandu.

Sapir, E. (1921). *An introduction to the study of speech*. London: Granda
   publishing.

Sharma, U.N. Banjade, G. & Bhatta, B. B. (2011). *A Course in Applied
   Linguistics.* kirtipur, Kathmandu: Sunlight Publication.

Shrestha, T.R. (2008). *Terms of greeting, welcoming and taking leave*. An
   unpublished M.Ed. Thesis, Tribhuvan University, Kirtipur, Kathmandu.

Sthapit, S.K. (2000). Teaching language for communication. *Journal of NELTA*
   5.1:1-17

Widdowson, H.G. (1996). *Linguistic.* New York: OUP

Wardhaugh, R. (2000). *An introduction to sociolinguistics*. London: Blackwell.

Van EK, J. A. (1975). *The threshold level*. Strasbourg: Council of Europe.

APPENDIXES

Appendix I

QUESTIONNAIRE

Name: Sex:

Address: Age:

Educational Qualification: Profession:

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

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

1.   You visit the following respected people:

i)   The king or queen..

ii)   A Judge..

iii)   An ambassador...

iv)   A nurse...

v)   An officer...

vi)   A professor...

vii)   The president...

viii)   A doctor...

ix)   The prime minister..

x)   A minister..

xi)   A priest..

xii)   A pilot..

xiii)   A counselor..

xiv)   Managing director...

xv)   A Mayor...

2.   You visit your following family members:

i)   Father...

ii)   Mother..

iii)   Elder Sister..

iv)   Elder brother..

v)   Younger brother..

vi)   Younger sister...

vii)   Son...

viii)   Daughter...

ix)   Wife..

x)   Husband...

xi)   Step mother..

xii)   Step father...

xiii)   Step son..

xiv)   Step daughter...

xv)   Grand father..

xvi)   Grand mother...

3.   You visit the following other relatives:

i)   Paternal Uncle...

ii)   Paternal Aunt...

iii)   Maternal Uncle..

iv)   Maternal Aunt..

v)   Grand Daughter...

vi)   Grand Son...

vii) Mother-in-law...

viii) Father-in-law...

ix) Male cousin elder than you...

x) Female cousin younger than you...

xi) Female cousin elder than you...

xii) Male cousin younger than you...

4. You are in an academic institute:

i) A student greets a male teacher..

ii) A student greets a female teacher...

iii) A male teacher greets a student..

iv) A female teacher greets a student...

v) A student greets a student...

vi) A teacher greets a headmaster..

vii) A headmaster greets to his/her staff...

5. You visit your following friends:

i) A familiar friend...

ii) A lover/beloved..

iii) An unfamiliar friend...

6. You are in a telephone conversation:

i) Father..

ii) Mother..

iii) Elder brother..

iv) Younger brother...

v) Elder sister...

vi) Younger sister..

vii) Uncle...

viii) Aunt..

ix) Husband..

x) Wife..

xi) Son...

xii) Daughter...

xiii) Nephew...

xiv) Niece...

xv) Friend..

xvi) Officer...

7. You visit the stranger:

i) The stranger is older than you..

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

iii) The stranger is younger than you..

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

1. You are going to take leave with the following respected person.

i) The king or queen...

ii) The president..

iii) A judge..

iv) An ambassador...

v) The prime minister...

vi) Minister...

vii) An officer..

viii) A doctor..

ix)   A nurse..

x)   A priest..

xi)   A manager...

xii)   A pilot..

xiii)   A counselor ....

xiv)   Managing director ....

xv)   A mayor ....

1.   You are going to take leave with the following family members.

   i)   Father ....

   ii)   Mother ....

   iii)   Elder sister...

   iv)   Elder brother ....

   v)   Younger brother ....

   vi)   Younger sister ....

   vii)   Son..

   viii)   Daughter...

   ix)   Wife..

   x)   Husband ....

   xi)   Step mother ....

   xii)   Step father ....

   xiii)   Step son..

   xiv)   Step daughter..

   xv)   Grand father ....

   xvi)   Grand mother..

2.   You are going to leave with the following other relatives:

   i)   Paternal uncle...

   ii)   Parental aunt..

   iii)   Maternal uncle..

   iv)   Maternal aunt..

   v)   Grand daughter..

   vi)   Grand son..

   vii)   Mather- in-law...

   viii) Father-in -law...

   ix)   Male cousin elder than you...

   x)   Female cousin younger than you...

   xi)   Female cousin elder than you...

   xii)   Male cousin younger than you..

   xiii) Nephew..

   xiv)   Niece...

3.   You are in an academic institute.

   i)   A student calls a male teacher..

   ii)   A student calls a female teacher...

   iii)   A male teacher calls a students..

   iv)   A students calls the principle..

   v)   The principle calls a students..

   vi)   A teacher calls a headmaster..

   vii)   A headmaster calls to his/her staff..

4.   You leave your following friends:

   i)   A familiar friend...

ii)   A lover/beloved...

iii) An unfamiliar friend...

5. You are in a telephone conversation:

i)   Father ....

ii)   Mother ....

iii) Elder brother ....

iv)   Younger brother...

v)   Elder sister..

vi)   Younger sister..

vii) Uncle...

viii) Aunt...

ix)   Husband...

x)   Wife...

xi)   Son...

xii) Daughter..

xiii) Nephew..

xiv) Niece...

xv)   Friend..

xvi) Officer...

6. You leave the stranger:

i)   The stranger is older than you...

ii)   The stranger is as old as you..

iii) The stranger is younger than you...

Thank you for Kind helps.

Appendix II

दनुवार भाषा बोलेबाला व्यक्ति के लागि प्रश्नावली

नाउ :   लिङ्ग :

ठेगाना :   उमर :

शैक्षिक योग्यता :   पेशा :

  यी शोध दनुवार जाती के भाषा मे मिलेवाला अभिवादन एवं विदाइ के विविधता के अध्ययन एवं खोज पश्चात तयार पारल हौ । यि प्रश्नावली मे पुछल उत्तर दिलाके सहयोग करने के लिए अनुरोध करैछि ।

  आपन तल लिखल अवस्थामे अपने अभिवादन के लागि कौन शव्दावली प्रयोग करैछि ।

१. तोरा ⁄ अपने यी सम्मानित व्यक्ति से भेटल अवस्थामे :

  क) राजारानी ....

  ख) राष्ट्रपति ....

  ग) न्यायधीश..

  घ) राजदूत ....

  ङ) नर्स ....

  च) प्रबन्धक ....

  छ) प्रधानमन्त्री ....

  ज) मन्त्री ....

  झ) डाक्टर ....

  ञ) प्रशासक ....

  ट) पूजारी ....

  ठ) सल्लाहाकार ....

ड) चिलगाडि उडायबाला आदमी ....

२. तोरा/अपने आपना परिवार के व्यक्तिसे भेटल अवस्थामे :

क) बापू ....

ख) माई ....

ग) दिदी ....

घ) दादा ....

ङ) बहिन ....

च) भाइ ....

छ) बेटा/छौडा ....

ज) बेटी/छौडी ....

झ) मर्दावा ....

ञ) मौगी ....

ट) सौतिनीया माई ....

ठ) सौतिनीया बापू ....

ड) मोसी ....

ढ) सौतिनीया बेटा ....

ण) सौतिनीया बेटी ....

त) नाना ....

थ) नानी ....

३. तोरा/अपने यी मेहेमान भेटल अवस्थामे :

क) काका ....

ख) काकी ....

ग) मामा ....

घ) मामी ....

ङ) पोती ....

च) पोता ....

छ) सास ....

ज) ससुर ....

झ) काकाके वेटा अपनेसे वडका ....

ञ) काकाके बेटा अपनेसे छोट्का ....

ट) काकाके वेटी अपनेसे वडकी ....

ठ) काकाके बेटी अपनेसे छोट्की ....

ड) भग्ना ....

ढ) भग्नी ....

ण) सास ....

त) ससुर ....

४. शैक्षिक संस्थामे :

क) विद्यार्थी ने मास्टरसाहवको ....

ख) विद्यार्थी ने मास्टर्नीसाहवको ....

ग) मास्टरसाहव ने विद्यार्थीको ....

घ) मास्टर्नीसाहव ने विद्यार्थीको ....

ङ) विद्यार्थी ने हेडमास्टरसाहवको ....

च) हेडमास्टरसाहव ने विद्यार्थीको ....

छ) मास्टर ने हेडमास्टरको ....

ज) हेडमास्टर ने मास्टरको ....

५. आपन अपने संगीसे भेटल अवस्थामे :

क) चिन्हर संगी...

ख) प्रेमी ....

ग) प्रेमिका ....

घ) अनचिन्हर संगी ....

६) आपन टेलिफोनपर वातचित करल अवस्थामे :

क) बापू ....

ख) माई ....

ग) ददा ⁄ भैया ....

घ) भाइ ⁄ भैया ....

ङ) दिदी ....

च) बहिन ....

छ) काका ....

ज) काकी ....

झ) मर्दावा ....

ञ) मौगी ....

ट) बेटा ....

ठ) बेटी ....

ड) भग्ना ....

ढ) भग्नी ....

ण) संगी ....

त) अफिसर ....

७) अनचिनहर आदमि भेटल अवस्थामे :

क) जेठ ∕ वडका अनचिन्हर व्यक्ति ....

ख) अपने उमरका अनचिन्हर व्यक्ति ....

ग) छोट्का अनचिन्हर व्यक्ति ....

आपन तल लिखल अवस्थामे विदा लेवे खातिर कौन कौन शव्दसब प्रयोग करैछी ?

१. अपने यी सम्मानित व्यक्ति से विदाइकी अवस्थामे :

क) राजारानी ....

ख) राष्ट्रपति ....

ग) न्यायधीश ....

घ) राजदूत ....

ड) नर्स ....

च) प्रबन्धक ....

छ) प्रधानमन्त्री ....

ज) मन्त्री ....

झ) डाक्टर ....

ञ) प्रशासक ....

ट) पूजारी ....

ठ) सल्लाहाकार ....

ड) चिलगाडि उडायबाला आदमी ....

२. अपने परिवार के सदस्य सबसे विदाइ के अवस्थामे :

क) बापू ....

ख) माई ....

ग) दिदी ....

घ) ददा ∕ भैया ....

ङ) भाइ ∕ भैया ....

च) भाइ ....

छ) बेटा ∕ छौडा ....

ज) बेटी ∕ छौडी ....

झ) मर्दावा ....

ञ) मौगी ....

ट) सौतिनीया माई ....

ठ) सौतिनीया बापू ....

ड) मोसी ....

ढ) सौतिनीया बेटा ....

ण) सौतिनीया बेटी ....

त) नाना ....

थ) नानी ....

३. अपने मेहमानसबसे विदाइ के अवस्थामे :

क) काका ....

ख) काकी ....

ग) मामा ....

घ) मामी ....

ङ) नाना ....

च) नानी ....

छ) पोता ....

ज) पोती ....

झ) सास ....

ञ) ससुर ....

ट) ननद ....

ठ) जमाइ ....

ड) काकाके बेटा अपनेसे बडका ....

ढ) काकाके बेटा अपनेसे छोट्का ....

ण) काकाके बेटी अपनेसे बडकी ....

त) काकाके बेटी अपनेसे छोट्की ....

थ) भग्ना ....

द) भग्नी ....

४. शैक्षिक संस्थामे

क) विद्यार्थी ने मास्टरसाहवको ....

ख) मास्टरसाहव ने विद्यार्थीको ....

ग) मास्टर्नीसाहव ने विद्यार्थीको...

घ) विद्यार्थी ने मास्टर्नीसाहवको ....

ङ) विद्यार्थी ने हेडमास्टरसाहवको ....

च) हेडमास्टरसाहव ने विद्यार्थीका ....

छ) मास्टर ने हेडमास्टरको ....

ज) हेडमास्टर ने मास्टरको ....

५. अपने संगी से विदाइकी अवस्थामे :

क) चिन्हर संगी ....

ख) प्रेमी   ....

ग) प्रेमिका   ....

घ) अनचिन्हर संगी   ....

६. आपन टेलिफोनपर बातचित पश्चात विदाइकी अवस्थामे :

क) बापू ....

ख) माई   ....

ग) ददा ⁄ भैया   ....

घ) भाइ ⁄ भैया   ....

ङ) दिदी ....

च) बहिन   ....

छ) काका   ....

ज) काकी   ....

भ) मर्दावा   ....

ञ) मौगी   ....

ट) बेटा   ....

ठ) बेटी   ....

ड) भग्ना   ....

ढ) भग्नी   ....

ण) संगी   ....

त) अफिसर ....

७. अनचिनहर आदमी/व्यक्तिसबसे विदाइकी अवस्थामे

क) जेठ/वडका अनचिन्हर व्यक्ति ………………………………………

ख) अपने उमरका अनचिन्हर व्यक्ति ………………………………………

ग) छोट्का अनचिन्हर व्यक्ति ………………………………………………

अपने आपन अमूल्य समय दिइकर मोरा उत्तर दिया है उसके लिए धन्यवाद हौ ।

Appendix IV

Table No. 8

List of Male and Female Informants from Hariwon VDC:

Male	Female
Rajkishowor Danuwar	Hemanti Danuwar
Kushum Danuwar	Sitawati Danuwar
Nandu Danuwar	Mamta Danuwar
Laxmikant Danuwar	Shiwani Danuwar
Ravi Danuwar	Santoshi Danuwar
Jitu Danuwar	Sukratiya Danuwar
Chitu Danuwar	Shiwaniya Danuwar
Bayasi Danuwar	Phulmati Danuwar
Ramkrishna Dhami Danuwar	Asmaniya Danuwar
Sitaram Danuwar	Radhadevi Danuwar
Aasha Danuwar	Kaushila Danuwar
Santu Danuwar	Ratiya Danuwar
Biriya Danuwar	Ramdulari Danuwar
Bisnad Danuwar	Manita Danuwar
Rodan kumar Danuwar	
Puspa Danuwar	
Bansi Danuwar	
Shiva Danuwar	
Suman Danuwar	
Santuram Danuwar	
Shital Dhami Danuwar	
Raju Danuwar	
Badri Dhami Danuwar	
Barma Danuwar	
Pujan Danuwar	
Siriya Danuwar	