This study entitled **Forms of Greetings and Taking Leave in Awadhi and English** is a survey research which tried to explore forms of greeting and taking leave that are used in Awadhi languages. It includes five chapters. This chapter consist of general background, statement of the problem, objectives, research questions, significance of the study, delimitation of the study and operational definition of the key forms.

1.1 Background of the Study

Language is primarily a means of communication. Among other means of communication as olfactory, gustatory, tactile, etc. language is the most developed means of communication. It is a main instrument by which all human being express their ideas, emotions, feelings, desires, and many more. Without language man would be dumb and would not enjoy different activities. According to Sapir (1963, p. 17) "Language is primarily an auditory system of symbols". Similarly, for Lyons (2009, p. 8), "Languages are system of symbols designed, as it were, for the purpose of communication". In the same way, Chomsky (1957, p. 13) defines language as "a set (finite or infinite) of sentences, each finite in length and constructed out of finite set of elements, so language is a tool in which we can share our ideas, emotions, feelings, intentions to the other people".

On the basis of the definitions cited above, we can say that language is a means of communicating ideas, emotions, feelings, and desires between human beings using movement, symbols and sounds. It is only because of language the whole world has become united as family. It would not be an exaggeration to claim that the human beings are different from other living beings because of language.

Varieties of a language are a natural phenomenon. Language differs according to geographical area, society, ethnicity and person. All known languages have complex structures. Every human beings are born with some capacity to acquire at least one language and probably more than one.

Linguistic knowledge has significant role in the field of language teaching. A teacher who has more knowledge about the language, s/he will have better performance on language teaching in a multilingual speech community like Nepal.

Nepal is a country which is consist of different caste, religion, race, language etc. We human beings need to familiar all about language, caste and religion in order to better communication. We know that, if we do not know about all languages, our communication will break. We should know all languages in order to get some idea from different people who are from different language background. Awadhi language is also one which is exist in Nepal and people speak it in a different zone such as Lumbini zone, Rapti zone and Bheri zone. My research

study is based on Awadhi language. So, I want to just find out the greeting and taking leave that are used in their language.

1.2 Statement of the Problem

In Nepal, 123 languages have been identified which are spoken as mother tongue (Census Report, 2011). It is a multilingual, multiethnic and multicultural country because varieties of people belonging to distinct castes are living in Nepal. They have their own tradition, culture and customs. Awadhi language is one which is spoken in Nepal as a mother tongue. Awadhi language does not have its own script though a number of people speak it. Most of the people except Awadhi do not know about Awadhi language. We need to know all the languages and people in order to foster communication and sharing of ideas. Awadhi speakers are also scattered in different parts of Nepal and India as well. Very few people know about Awadhi language and culture. No research has been carried out in Awadhi language. So it is my first trial to find out something about Awadhi i.e. forms of greeting and taking leave in that languages. There are many Awadhi speakers who learning English as a foreign language. Through this study I want to find out the forms of greeting and taking leave that are used in Awadhi language.

1.3 Objectives of the Study

The objectives of the study were as follows:

i)   to find out the forms of greeting and taking leave in the Awadhi Language.
ii) to compare and contrast the forms of greeting and taking leave used in English with those in Awadhi
iii) to suggest some pedagogical implications.

1.4 Research Questions

The present research was supposed to address the following questions:

i)   What are the forms of greeting and taking leave used in Awadhi Language?
ii) Are they similar to English forms of greeting and taking leave ?
iii) What are the differences between Awadhi greeting forms and taking leave and English greeting forms and taking leave ?

1.5 Significance of the Study

This research will be useful to those who are interested in English and Awadhi languages. Especially, this research will be beneficial for linguists who are interested in develop Bhasa bigyan of Awadhi and related language. It will also be helpful to teachers in the sense that they can use appropriate methods to deal with problems that English learners of Awadhi languages are facing. This will also be useful for course book designers,

text book writers and any new researchers. Researchers and linguist can easily get the exponents of greeting and taking leave used in Awadhi language and can use them in their own study. If the provision for the education in mother tongue is implemented, then the course designers, text book writers and teachers can use the findings of this study. Besides these, it can be useful for other people who are interested to know about Awadhi.

1.7 Delimitation of the Study

This study was limited in the following ways:

i)   This study was limited to comparison between English and Awadhi forms of greeting and taking leave.

ii) This study included 40 Awadhi language users from Dang, especially Deukhuri valley.

iii) This research was limited to Dang district, especially Deukhari dialects of Awadhi language.

1.8 Operational Definition of the Key Forms

Greeting **:** Greeting, one of the language functions, refers to the first words/ phrases used in the communication when one meets somebody. It represents the personality of the people. When people meet, they great each other,; they tell each other that they are happy to see each other. Something that you say or do to greet some body.

Taking Leave : Taking leave is an act of communication which human use prior to their departure. Forms of taking leave from both parties of the communication act are used as an end of their communication. Martreyek (1983) use the form 'farewell' instead of 'taking leave'.

CHAPTER II

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Review of Theoretical Literature

The present research was mainly concerned with the language function i.e. forms of greeting and taking leave that are used in Awadhi language. Awadhi language is also one of the important languages since many people speak it as a mother tongue. Different languages have their its own value so as a human being, it is good to know different languages that are re found in our society in order to establish a sense of brotherhood. So, it is my first trial to find out something about Awadhi language since no research has been carried out in this language.

2.1.1 Languages in Nepal

Nepal is a small, landlocked and mountainous country in the lap of Himalayas. Its area is 1,47,181 sq. km. and its population is 26,494,504 (Census Report, 2011). Though it is mall in area and population, many languages are spoken here. It is multiethnic, multi-cultural and multi-lingual country. The census report 2011 has identified 123 languages that are spoken in Nepal. One another report Ethnologies report for Nepal states that there are 126 languages in Nepal. Among them 124 are living and 2 of them are dead.

In Nepal, there have been identified 123 languages which are spoken as mother tongue. These are acquired as the first language by the children from their family and neighbors. Apart from 123 languages quite a few languages are still taken as 'unknown'. The unknown languages are spoken by 0.74% of the total population of Nepal (Sharma, 2010, p. 131). These are said unknown because of the lack of adequate information of them. Most of the mother tongues of Nepal are vernacular in status and styles. They are not codified and do not serve "high variety" functions such as in office and media. On the basis of genetic affiliation of the languages, in Nepal, they are classified into four broad families: Indo-European, Sino-Tibetian, Austro-Asiatic and Dravidian.

〕 **Indo-European Languages**

The languages of the Indo-European family are spoken by the largest group of the speakers. The language of this family mainly include: Nepali, Maithili, Bhojpuri, Majhi, Urdu, Gujrati, Tharu, Awadhi, Sadhani etc. English is also one of the Indo-European languages that is used as a second or a foreign language by the speakers of different language in Nepal. Regarding this, Yadava (2003, as cited in Sharma, 2010, p. 131) writes, "In Nepalese context, Indo-European family of languages mainly compromise Indi-Aryan group of languages, which form the largest group of languages in forms of speakers, viz. nearly 80 percent."

〕 **Sino-Tibetan Languages**

Speakers of a large number 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, the large numbers of languages are spoken of Sino-Tibetan family than of Indo-European family. In this regard, Yadav (2003 as cited in Sharma, 2010, p. 132) States, "Another important group of Nepal's langauges is the Tibeto-Burman group of Sino-Tibetan family. Though it is spoken by smaller group of people than the Indo-European family, it consists of the largest number of language, viz. about 57 languages."

The languages of this family include: Gurung, Thakali, Tamang, Newar, Route, Kham, Magar, Chepang, Hagu, Sunuwar, Thulung, Khaling, etc.

) **Austro-Asiatic Languages**

In addition to Indo-European and Sino-Tibetan language families, there also exist a few languages in Nepal belonging to two minor language families, Austro-Asiatic and Dravidian language families. The Austro-Asiatic family includes the languages such as Santhali, Munda and Kharia. (Sharma, 2010, p. 133). The 2001 census report has identified Satar and Santhal languages not as distinct ones but as a single one, i.e. Santhali. It also suggested that Munda should be included within Santhali.

) **Dravidian Languages**

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

2.1.2 An Introduction to Awadhi Language

There are different castes found in our country e.g. Limbu, Rai, Gurung, Kumal, Yadav, Magar, Tamang, Sunuwar, Danuwar, etc. Among these Yadav caste can be found in the terai region of Nepal from east to west. They have their own language, but there is variation regarding their language because some Yadav people speak Maithili language, some speak Bhojpuri language and some people speak Awadhi language as their mother-tongue. My research is based on Yadav people of Dang village. So I want to write history about Yadav people and their culture.

Awadhi is an Eastern Hindi language, a dialect of the Hindi dialect of continuum. It is spoken chiefly in the Awadh (Oudh) region of Utter Pradesh and Nepal although its speakers are also found in Madhya Pradesh, Bihar and Delhi. A mixture of Awadhi, Brij Bhasha and Bundeli is also spoken in the Vasta country south of Awadh region which includes Kanpur and Allahabad. It is also spoken in most of the Caribbean countries where the people of Utter Pradesh were taken as indentured workers by the British Indian government. According to 2001 census, it rank 29th in the list of languages by number of native speakers in world. Yadav (2005, as cited in Yadav, 2010, p.12)

Awadhi is also known by alternate names of Abadhi, Abadi, Abohi, Ambodhi, Avadhi, Baiswari, Kojali, and Kosali.

Awadhi is the main dialect of the Eastern Hindi branch of the Indo-Aryan group of language spoken in the northern part of the Indian subcontinent and its diaspora spread all over world. The form Awadhi appears to

denote the language of Awadh (Oudh) but as matter of fact it is not confined to Awadh (Oudh) but also spoken outside Awadh e.g. Agra, Kanpur, Allahabad and some parts of Nepal.

Awadhi is mainly spoken in the major part of Awadh region of Uttar Pradesh or Central Uttar-Pradesh, the adjoining Madesh area of Nepal, Caribbean countries and the lower stretch of the Ganges-Yamuna Doab. Awadhi is a language spoken by nearly 40 million people. The language is ranked 49th out of most-spoken language in the world and is mainly heard throughout India, Nepal and Mauritius. Most speakers of the language speak it as a first, not second language. Awadhi belongs to the Indo-European language family which also include language such as Indo-Iranian, Indo-Aryan, East Central Kaithi, although some people use a mixture of both.

In Awadh, it is spoken in the following districts almost entirely:

a. Faizabad
b. Lucknow
c. Barabanki
d. Raebareli
e. Unnao
f. Bahraich
g. Gonda
h. Sravasti
i. Balrampur
j. Pratapgrah
k. Sultanpour

Excluding Awadh, the language is also spoken widely in Lower Doab

a. Kanpur Urban
b. Fatepur
c. Kaushambi
d. Allahabad

While it is spoken in these districts partially:

a. Lakhimpur Kheri (excluding western areas)
b. Sitapur (excluding western areas)
c. Ambedkar Nagar (excluding eastern areas)
d. Sant Ravidas Nagar
e. Mirzapur
f. Basti (Excluding eastern areas)

g. Siddharthnagar district

In the Lower Doab, Awadhi is spoken with influences from Kannauji, Bundeli and Bagheli. Kanpur urban excluding the westernmost areas of the district which speak entirely in Kannauji, Bundeli in Southern parts of Fatepur and Kaushambi districts, while part of Allahabad district of Yamuna speaks with the mixture of Bagheli and Bundeli.

In Nepal, it is spoken in the following regions Yadav (2005, as cited in Yadav, 2010, p.15):

a. Lumbini zone
   Nawalparasi district
   Kapilvastu district
   Rupandehi district
b. RaptiZone
   Dang Deukhuri district
c. Bheri zone
   Banke district
   Bardiya distric

There are many kinds of languages spoken in Nepal because Nepal is a multicultural and multi-lingual country. There are different castes found in Nepal e.g. Limbu, Rai, Gurung, Tharu, Kumal, Yadav, Magar, Muslim, Rajbansi, Kami, Tamang, Sunuwar, Danuwar, Kurmi, Chamar, Thakur, Teli, Kumhar, and many more. Among them, Awadhi languae is spoken in different zone such as Lumbini, Rapti, Bheri. In Lumbini zone, different district people speak Awadhi language such as Nawalparasi, Kapilvastu, Rupandehi. In Rapti zone, especially Dang Deukhuri district, people like Yadav, Kurmi, Muslim, Chamar, Teli, Rajbansi, Kumhar, etc. speak Awadhi language. Similarly, Madhesi people of Bheri zone also speak Awadhi language.

We can say that, Awadhi is also one of advanced and developed language in Nepal and India as well. People have published different books and newspapers of that language. Still nobody has carried out research in that language. Therefore, I would like to find out forms of greeting and taking we that are used in Awadhi language.

2.1.3 Language Functions

A function of language refers to the purpose for which an utterance or a unit of language is used. Such functions are often described as categories of behavior e.g. request, apologies, complaints, offers, compliments, etc. The functional use of language cannot be deformined simply by studying the grammatical structure of sentences but also the purposes for which they are used. For example, structure in the imperative form may perform a variety of different function.

a. Give me that pen. (order)

b. Pass the salt, please. (request)

c. Turn left and go straight. (instruction / direction)

d. Try the fried potatoes. (suggestion)

e. Come round on Saturday. (invitation)

A language function refers to the purpose for which speech or writing is being used. In speech these includes:

a. Giving instruction

b. Introducing ourselves

c. Making requests

In academic writing we use a range of specific function in order to communicate ideas clearly. These include:

a. Describing processes

b. Comparing or contrasting things or ideas

c. Classifying objects or ideas

The function of language can be divided into two types in a broadways. They are grammatical function and communicative function.

Communicative functions of language are classified by different linguists. Malinowski (1884-1942, as cited in Saud, 2013, p. 12) a famous Russian Sociologist and Anthropologist, asserts that language basically serves three types of functions. They are pragmatic function, magical function and narrative function. Searle (1961) has divided language functions into commissives, declaratives, directive, expressive and representative functions. Halliday (1973, p. 17) identified seven functions that language has for children in their early age. According to him, the first four function help the children to satisfy physical, social and emotional needs. He calls them instrumental, regularity, interactional and personal function. The next three functions are heuristic, imaginative and representational that help the children to come to forms with his/her environment. Jakobson's (as cited in Saud, ibid) has classified language functions into six types, each associated with a dimension of the communication process or that of the speech event context, message, sender, receiver, channel and code. The different functions are referential, poetic, emotive, conative, phatic and metalingual. Wilkin's (1976, as cited in Saud, 2013, p. 14) classified language functions into eight different types. They are modality, moral discipline and evaluation, suasion, argument, rational inquiry and exposition, personal emotions, emotional relations and interpersonal relations. Finocchiaro (1983, as cited in Saud, 2013, p. 14) classified language function into five different types. They are personal, interpersonal, directive, referential, imaginative.

Similarly, Van Ek (1976, p. 25) has classified communicative functions into following types:

i. Imparting and seeking factual information(identifying, reporting, correcting, asking etc)
ii. Expressing and finding out intellectual attitude (expressing and inquiring about agreement and disagreement, accepting and denying an offer etc.)
iii. Expressing and finding out emotional attitudes (Pleasure or displeasure, surprise, hope, intention etc.)
iv. Expressing and finding out moral attitudes (apologizing, expressing approval or disapproval, etc)
v. Getting things done (suasion)(suggesting a course of action, advising, warning etc)
vi. Socializing (greeting and leaving people attracting, attention, warningetc)

Greeting is very important functions of language. These make people relation lively. Different linguists have kept these language functions into different categories according to their classifications. These are pragmatic function according to Malinowski, referential according to Jakobson and socializing according to Van Ek.

Though the classifications of language functions vary from linguists to linguists, all have tried to include all language functions which are used in human communication.

I will adopt Matreyek (1983), "Communicating in English" and Blundell (2009) "Function in English" classification for my study.

2.1.4 Forms of Greetings in English

Greeting is a kind of language function. Human beings are social animals. They have different cultures, systems, traditions, beliefs, etc. to do different things.

Greeting is one of the systems of human communication that refer to the first word used in the communication when one sees somebody else. When people meet, they greet each other. Different people great differently according to their caste, religion, tradition, cultures etc. People greet each other according to their position and whom they are going to greet either teacher, doctor, prime minister, parents or Pandit. In Nepali, we say *Namaste,* In English, the most common way of greeting is *Good morning/ afternoon/ evening.*

People say *Good Morning* in the morning. It is used before noon. *Good afternoon* is used after midday until about 4 o'clock in evening. After that people greet each other saying *Good evening* until bed time. *Good morning, Good afternoon* and *Good evening* are formal ways of greeting. They are used between strangers or by people who meet in official business situation.

When relatives and friends meet, they use more informal way of greeting. *Hi* is a very informal way of greeting, used between close friends or relatives. *"Hullo/Hello/Hallo* is used between closed friend and relative for greeting. It is used for starting a conservation on the telephone or to answer a telephone call" (Bhandari and Adhikari, 2011, p. 13).

Morning, afternoon and *evening* are the shortened forms of *Good Morning, Good afternoon and Good evening.* They are used as informal greetings.

Likewise, Awadhi people also greet in their own systems, traditions, beliefs and cultures. Their greeting forms are *Namaskar, Jaisiya Raam, Raam-Raam Bhaiya\Dos jai Raam ji* etc.

Matreyek (1983, p. 1) has given some of the forms of greeting used in English which are listed below:

  A. Hi, Larry How's it going?

     Hey, Alice How're you doing?

     Hello, Bob. How are things with you?

     Good morning, Mr Kim.   Long time no see?

     Good afternoon   How are you?

     Good evening

  B. Responding

     Fine thanks And how're you doing?

     O.K How about you?

     SO-so And you?

     Not, bad And how are you?

     I'm fine, thank you.

     Very well, thank you.

Similarly, Blundell, Higgens and Middlemiss (2009, pp. 167-168) have given the following forms of greeting used in English.

i. Morning!

> You see a colleague you haven't seen for sometimes.

ii. John! Good to see you (again)!

It's good to see you! iii.   (how/very)nice to see you (again)!

> In other situations

iv. Afternoon! [from 12 noon or after lunch to the end of the working day]

v. Evening! [after work or from about 6 pm onwards] vi. Dear Mr/ Mrs/Miss/Ms/Michael crowther, or other title or first name, plus surname, when writing.

> You see your friend , Trevor, in the street.

vii. Hi! (Trevor)! How are you?

A bit order than when you saw me last. Otherwise, fine. How are you? viii. Hi there, (Trevor)! [or other first name]

ix. Hello (there, Trevor/ Judy)! [or other first name]

In other situation

x. Long time no see ! [When its some time since you last me the other person.]

xi. (Ah, Lynda/steve) [or other first name] Just the person I wanted to see.

xii. Just the person / lady/ man etc I was looking for.

xiii. The very person / girl/ chap etc I was after.

xiv. Dear all,

xv. Hi, everybody!

xvi. Dear, My dear chris/ Mandy etc [or other first name]

xvii. Dearest / My dearest chris/ Mandy etc [or other first name]

xviii. Darling / My darling chris/ Mandy etc

   [or other first name] [love letter]

When
Writing

You walk into a sales conference. Some top-level managers you do not know well are there.

xix. Good Morning, gentlemen! Good Morning!

In Other situations

xx. Good afternoon![from 12 noun or after lunch to the end of the working

   day.]

xxi. Good evening! [after work or from 6 pm onwards]

xxii. Dear sir

xxiii. Dear Madam

xxiv. Dear sir or madam, [if you don't know exactly who will deal with you

   letter in eg. a government department]

xxv. Sir,

xxvi. Madam

   [usually sounds cold/angry]

2.1.5 Taking Leave in English

Another important social function of language is "taking leave" which generally takes place when people depart from each other. Oxford Advanced Learner's Dictionary (2000) states "Farewell (taking leave) is the action or instance of saying good bye." We can find different exponents of taking leave in English ta-ta!, bye!, Bye-bye!, see you later on!, Cherrio!, see you again!, etc. In the Awadi language, people say, *Achha leu phin mila jail, Leu Jai ram ji!, Dos phin bhenta jai!* Etc.

Matreyek (1983, p.l) has given some of the forms of taking leave (farewells) used in English are listed below:

A. Bye (Bye-bye)   B. Bye

See you later   Hope so.

See you again   Surething

Take it easy   You, too.

13

Take care of yourself.   Goodbye

Good bye

Similarly, Blundell, Higgens and Middlemiss (2009, pp. 209-210) have given the following forms of taking leave used in English.

i. Goodbye!

You are seeing a colleague off at the airport.

ii. Goodbye then Goodbye.

In other situations

iii. I'll look forward to seeing you soon/next week, etc. Goodbye for now.

iv. Goodnight, (then).

v. Yours, Judith Davies/Michael Clarke [your name], [to end a letter]

You're saying goodbye to a friend.

vi. Bye!

   Bye.

vii. Bye-bye!

viii. Bye for now!

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

x. I'll be seeing you!

xi. Cheerio!

xii. Cheers!

xiii. [just wave your hand]

in other situations

xiv. iMind how you go. Bye!

xv. Look after yourself. Bye!

xvi. Take care. Bye!

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

xviii. Love, Judy/Mike etc. [your name]

xix. Lots of love, Judy /Mike etc. [your name]

xx. With all my love, Judy/Mike etc. [your name]   [to end a letter]

xxi. Love and kisses, Judy/mike etc. [your name]
        [very informal and affectionate]

After completing successful negotiations with a customer, you see him off at the airport. As you say goodbye, you shake hands with him.

xxii. (I Look forward to seeing you again soon.) Goodbye.

In other situations

xxiii. Your sincerely, Judith Wood/Michael Stone/
        L. A. Grundy etc. [your name]
                                                        [to end a letter]
xxiv. Yours faithfully, Judith Wood/Michael Stone/
        L. A. Grundy etc. [your name]

2.2 Review of the Empirical Literature

Many researchers have been carried out on the comparative study of different languages like English, Nepali, Limbu, Rai, Newari, Tharu, Maithili and Doteli. Some of the researches on different languages and their conclusions are mentioned in this section.

Chauhan(2006) carried out a research work on "A comparative study on Asking for permission in English and Nepali language". His objectives were to list different forms of asking permission used by native speakers of English and Nepali languages and compare those based on socio-pragmatic approach. The main tool for data collection was questionnaire. He found that English speakers were more polite than Nepali speakers while seeking permission. But both were highly formal in the relationship with their teachers rather than with all other relationship.

Subba (2007) conducted a research work on "A comparative study on greeting and taking leave in English and Limbu languages". The main objective of his research was to find out the different forms of greeting and talking leave used in English and limbu language. The sample population of the study were altogether 40 native speakers of the Limbu language. Questionnaire and structural interview were main tools for data collection. The findings of the study was Limbu native speaker uses more formal forms to greet the family members for seniors. But English

native speakers habituated to say first name and kinship forms to greet the family members whether they are seniors or juniors.

Chaudhary (2008) carried out a research work "A comparative study on forms of greeting and taking leave used in Tharu and English languages." The main objective of his research was to Enlist the different forms of greeting and talking leave used in English and Tharu languages. His research was survey research. The main tool for the data collection was questionnaire. The sample population for the study was altogether 30 native speakers of Tharu from Kailali districts and secondary sources for the English language. His study showed that English and Tharu both use various forms of greeting and talking leave in comparison to Tharu, English is better developed and advanced but it does not have as much forms of greeting and taking leave as the Tharu languages.

Limbu (2008) conducted a research study on "Asking for permission in English and Limbu." His purpose of the study was to find out the asking for permission used in English and Limbu languages. He had selected forty native speakers of Limbu community by using judgemental sampling. His main research tool was interview schedule. His study showed that English people use formal forms with family members and neighbours whereas informal forms were used with them in Limbu. Forms of seeking for permission are reflected in affixation whereas in English they are reflected in separate lexical items.

Kunwar (2009) carried out a research on "Forms of address in English and Doteli dialect". His objective of the study was to compare and contrast the forms of address used in Doteli dialect with those of the English languages. The population of the study were seventy native speakers of Doteli dialects from Doti district. His research was survey type of research and he had used pre-deformined set of questionnaire as a research tools. His findings showed that the Doteli dialect has richer forms of address forms in comparison to English.

My research study will be different from previous research study because till the day no research has been carried out in Awadhi dialects greeting forms in the English education Department. It is my first trial to study about Awadhi language.

2.3 Implications of the Review of the Study

Related literature is reviewed for various purposes such as: to bring clarity, focus on research problem, improve methodology and contextualize the findings. Regarding the implications of review of the related literature, Kumar (2009, p. 30) states the following:

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

iv) It enables you to contextualize your findings.

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

2.4 Conceptual Framework

The study on "Forms of "Greetings and Taking leave in Awadhi Language" was based on following conceptual framework:

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                    ┌──────────────────────────┐
                    │    Language functions    │
                    └──────────────────────────┘
                        ╱                    ╲
                       ╱                      ╲
                      ↙                        ↘
     ┌────────────────────┐          ┌────────────────────────┐
     │  Forms of greeting  │          │  Forms of taking leave  │
     └────────────────────┘          └────────────────────────┘
              │                                   │
              │                                   │
              ↓                                   ↓
     ┌───────────────────────────────────────────────────────┐
     │   Similarities and differences between English and     │
     │     Awadhi forms of Greeting and Taking Leave          │
     └───────────────────────────────────────────────────────┘
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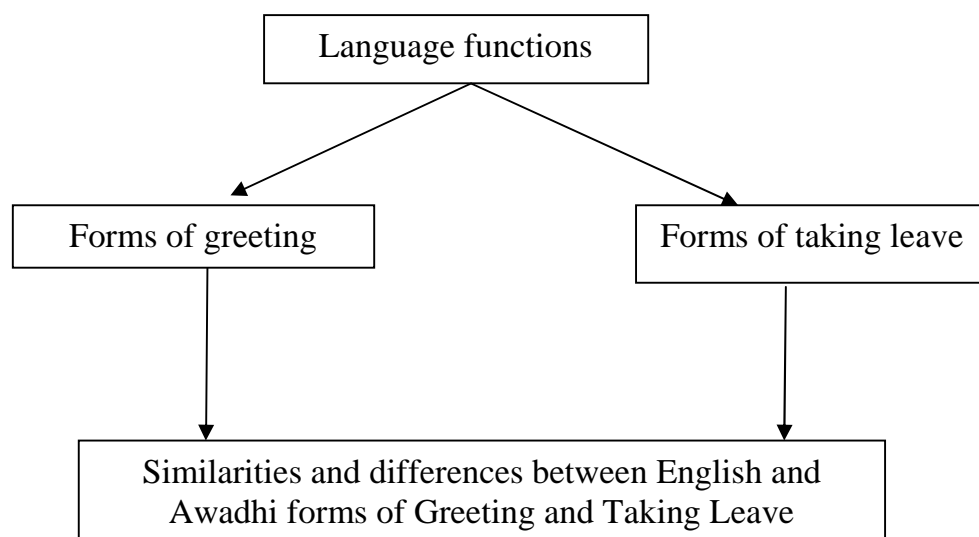
METHODS AND PROCEDURES OF THE STUDY

I adopted the following methodology in order to fulfill the objective of the study

3.1 Research Design

Survey is a research design that is widely used in social and educational researches. Primarily it is carried out in the large numbers of population to find out an attitude, belief or behavior of particular group of people or an individual as well. It is mostly useful to generalize the finding in a large number of populations. It is cross-sectional in nature. In this connection, in survey research data are gathered from relatively large numbers of population using certain sampling procedure where, the whole population for data collection is not feasible. It is more realistic in nature. Similarly, it deals with clearly defined problems and objectives.

Nunan (1992, p. 141) has given the following eight-steps procedures for carrying out survey research.

Step 1: Define objectives

Step 2: Identify target population

Step 3: Literature review

Step 4: Deformine sample

Step 5: Identify survey instruments

Step 6: Design survey procedure

Step 7: Identify analytical procedure

Step 8: Deformine reporting procedure

To fulfill the objective of the study, I adopted the survey research to find out the forms of greeting and taking leave used in Awadhi languages and compare to that of English languages.

3.2 Population and Sample

The sample population for the study was altogether forty native speakers of Awadhi from Dang especially Deukhuri valley. There were forty Awadhi native speakers who were available in different VDCs of Deukhuri Valley, such as Gangaparspur, Gadhawa, Gobardiha and Bela. I used purposive non-random sampling procedures to collect data

3.3 Sampling Procedures

The sample size of this study was forty Awadhi native speakers from Dang Deukhari valley. I selected the four village development committees from Deukhuri valley using Judgemental sampling. Forty Awadhi native speakers were selected through purposive non random sampling

3.4 Data Collection Tools

The main tool for the collection of data was questionnaire. A set of questionnaire was designed for Awadhi native speakers in the Awadhi language.

3.5 Data Collection Process

I prepared a set of questionnaire consisting of different socializing functions such as 'greeting' and 'taking leave'. To collect the primary data, I followed the following procedures:

i)   At first, I visited the selected VDCs of Dang Deukhuri Valley, Gangaparaspur, Gobardiha, Gadhawa and Bela.

ii)   Then, I explained the purpose of my visit there and built rapport with the concerned people.

iii)   Thirdly, I requested than to help me by responding the questionnaire.

iv)   Then, I collected the distributed questionnaire after they fill up.

v)   Lastly, I thanked the informants for their kind information and co-opertion.

3.6 Data Analysis and Interpretation Procedures

For my study there were altogether forty respondents living in Dang Deukhuri district. For the purpose of analysis and interpreting the data, I used mixed method and I presented the data descriptively, analytically and comparatively.

CHAPTER – IV

ANALYSIS AND INTERPRETATION

The data elicited from the informants of native Awadhi speakers and the secondary sources of English have been analyzed and interpreted with the help of appropriate descriptions, illustrations and tables. The data obtained have been tabulated. They have been further analyzed and interpreted using descriptions and illustrations. This chapter mainly contains presentation, analysis and comparison of the forms of greeting and taking leave of Awadhi and English.

4.1   Forms of Greeting in Awadhi and English

The forms used for greeting have been collected from both primary and secondary sources. The primary sources have been used for the data from the Awadhi language and the secondary sources have been used for the data from Matreyek (1983) communication in English and Blundell, Higgens and Middlemiss (2009) English for communication book for the English language. The forms of greeting are used in both written and spoken language. The forms for spoken and written languages are not widely different since sometimes the form overlap. In other words, the forms generally used for greeting in writing letters are sometimes used in the spoken communication as well and vice-versa is also true. The choice of a particular form of greeting is decided according to the situation as well. The forms used in greeting of Awadhi and English have been presented as follows:

4.1.1 Forms of Greeting in Awadhi

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

Forms of Greeting in Awadhi Language

	In English
Pranam Amma !	Good morning mom / Good afternoon mom / Good evening
Bappa Pranam !	Good morning dady / Good afternoon day
Maharaj ki jaya !	Good morning / Good afternoon / Good evening
Namaste Sir, Madam	Good morning / Good afternoon / Good evening
Namaskar	Good morning / Good afternoon / Good evening
Dandawat maharaaji	Good morning / Good afternoon / Good evening
Pain Lagi	Good morning / Good afternoon / Good evening
Dhog !	Good morning / Good afternoon / Good evening
Sadhubaabaa dandawat !	Good morning priest/ good morning priest
Sewa Karen !	Good morning / Good afternoon
Sirji pranam / Namaskar !	Good morning sir /Good afternoon sir
Pranam sir/master saaheb !	Good morning sir/madam
Ka Samaachar hai partner ?	What's the matter ?
Ka halkhabar hai + kinship forms ?	How are you friend ?
Ka halchal hai dos ?	How is it going ?
A chha halchal hai + kinship form ?	Are you fine + kinship forms ?
Ka halchal hai bhaiya, bahini ?	How're you brother / sister
Jai raam ji dos !	Hi ! how're you ?
Dos raam - raam (mit)	Hi, friend how's it going ?
Jai Siya raam + kinship form	Good morning + kinship forms
Ram Jai Siya raam !	Ram Good morning / afternoon/evening
Ka hai yar !	Hey, how are you ?
Nik hau nai !	Are you fine or not ?
Ka hai + Binod !	How are you Binod ?
dulara Bhaiya !	Dear brother
dulari Bahini !	Dear sister

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4.1.2 Forms of Greeting in English

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

Forms of Greeting in English Language

Morning !
Afternoon !
Good Evening ! (after work or from 6 pm onwards)
Good morning gentlemen !
Dear sir
Dear Madam
Good afternoon !
Good morning everybody !
Hi, Larry How's going ?
Hey, Alice How're you doing ?
Hello, Bob, How are things with you ?
Good morning, Mr. Khim, Long time no see ?
Goo afternoon, How are you ?
Hi (Trevor) ! How are you ?
Hi there, (Trevor / Judy)
Hi everybody !
(Ah, Lynda/Steve) just the person I wanted to see.
The person I wanted to seen
Long time no see !
John ! Good to see you (again),
Hi, Larry How's it going ?
Hey, Alice How're you doing ?
Hello (there, Trevor/judy: or other first name

The above table shows that there are various forms of greeting in Awadhi and English language. People initiate their conversation after-greeting whenever they meet. Regarding, greeting in Awadhi, Awadhi native speakers use different greeting forms according to whom they meet. For example if they meet their senior family members. They use *pranam, dhog, sewa, dandawat.* In some cases they should touch their senior family member's feet without saying anything. For example, son should touch his father's /mother's elder brother's feet but father /mother should touch his/her daughter feet.

In the same way, English native speakers also use various greeting forms whenever they meet their friend, relative and strangers. There are no any fix greeting forms in English for family members, relating and other people. For instance, they use *good morning, good afternoon, good evening, Hi everybody, Hi there* etc. In English, time plays vital role for choosing greeting forms whereas in Awadhi, time does not play any role while greeting other people.

During my research, I found that there are many more greeting forms that are used in formal and informal situation in Awadhi languages. Formal and informal greeting forms are as follows in Awadhi languages.

a. Forms of Greetings in Awadhi Language in Formal Situation

There are certain formal greeting forms that are used in Awadhi language which are mentioned below:

Pranam (Amma) !

(Bappa / Bhaiya) Pranam !

Maharaj Ki Jaya !

Namaste Sir, Madam !

Namaskar + Kinship forms

Dandawat (Maharaj jee)

Pain Lagi

Namaskar Jethan Gee

Dhog !

Sadhubaabaa dandawat !

Sewa Karen !

Sirjipranam / Namasar !

Pranam sir / Master Saaheb !

b. Forms of Greeting in Awadhi Language in Informal Situation

Earlier we said that there are various greeting forms that are used in Awadhi language. There are some certain greeting forms that are used in informal situation which are mentioned below:

Ka Samaachar hai partner ? [What's the matter ?]

Ko halkhabar hai + kinship forms ? [How're you friend ?]

Ka halchal hai dos ? [How is it going ?]

Achha halchal hai + kinship forms ? [Are you fine + kinship forms]

Ka halchal hai bhaiya / banini ? [How're you brother / sister]

Jai raam ji dos ! [Hi, how're you ?]

Dos raam - raam [Hi, friend how is it going ?]

Jai siya raam + kinship forms ! [Good morning kinships form]

Nitesh + Jai siya raam ! [Nitesh Goord Morning]

Ka hai yar ! [How're you]

Nik haui nai ! [Are you fine or not ?]

Ka hai + Binod ! [How are you Binod ?]

dulara Bhaiya ! [Dear brother]

dulari Bahini ! [Dear sister]

Though there are number of greeting forms in Awadhi and English languages, there are some differences between two languages in forms of formal situations, structures and in forms of numbers. The differences between the forms of greeting of Awadhi and those of English are as follows:

i) In Awadhi language in formal situations generally greeting forms preceded or followed by the post of the person being greeted but in English greeting forms informal situations greeting forms appear after post of the person being greeted.

In Awadhi,

head sir pranaam / namaskar ! (post - head teacher)

pranam / namaskar doctor saaheb ! (post - doctor)

In English

Good morning sir (post-sir)

Good morning gentlemen (post-gentlemen)

(ii)   In Awadhi language, highly formal greeting forms are *Maharaaj ki jai ho, pranam, sewa, pain lagi, Dandawat, Dhog.* Such forms are used on the basis of their addressee but such forms are not used in English language while greeting.

(iii)   The Kinship forms are always used in Awadhi but they are not used very frequently in English while greeting.

For example: sewa / dhog bappa / amma / kaka / kaki

       pranam baabu /aamama / didi/ bhaiya /

In English,

Hi mom !

How're you dad !

Good morning

Good evening

Awadhi speakers always use formal greetings forms whenever they meet their senior family members.

(iv)   In English different forms are used in different periods of time of a day but time does not play any determining role in choosing forms of greeting in Awadhi. For example:

Good morning (Sir): (Before 12:00 noon in a day)

Good afternoon (sir): (from 12:00 noon to 5:00 pm of a day)

Good evening (sir): (Until bed time from 5:00 pm)

                                        (Blundell, Higgens and Middlemiss (2009, pp. 209-210)

(v)   In the formal and informal greeting of Awadhi the addressee are obligatorily used but they are optionally used in English.

For example : pranam / sewadhog . . . bappa / aamma / bhaiyo,

       dosji jairaam ji.

mantriji / head sir / madam / miss / sirji pranam

(vi)   English native speakers use last name to greet strangers but it is not used in Awadhi culture.

(vii) Different forms of greeting of seniors and juniors are used in Awadhi in writing personal letters which cannot be interchangeably used but English has no separate forms for seniors and juniors. For examples:

In Awadhi,

aadarniya baabuji (Saadar) pranam (for seniors only)

pujaniya pitaji (saadar) pranam (for seniors only)

priya / crivanjvi Raju / Sunil, Subha aashirwaad) for juniors only.

Bahini Sudha / Ranju, Shuba Aashirwaad

In English,

Dear father/mother,

Dear son/daughter,

My dear John,

(vii) In Awadhi, in letters writing, the forms of greeting for juniors differ according to the sex as well but in English same forms are used for both sexes.

For example,

In Awadhi

dulara bhai / Raju / Sunil (for male juniors only)

Shubha aashirward (for male juniors only)

dulari bahin / Sudha / Ranju (for female juniors only)

In English

My **dear** son / John / Trevor (**dear** for both males and females)

My **dear** daughter /Judy/Mary

viii) One difference is that, Awadhi native speakers should touch their family members seniors feet without uttering any greeting forms whereas such culture is not found in English. For example, son should touch his father's mother's elder brother's feet but father and mother should touch his/her daughters feet.

ix) Awadhi native speakers, in formal situation, choose greeting forms according to their relationship with addressee but there is no any specific greeting forms in English.

For example in Awadhi,

pranam Bappa (for father)

pranam Amma (for mother)

Namaste (Sir/Miss/Madam)

sadhubaabaa pain lagi (for priest)

In English,

Good morning Dad / Mom !

Good morning Sir / Madam !

Good morning gentlemen !

x) In formal situation the number of forms of greeting in Awadhi is larger than that of English.

Forms of greetings in Awadhi language in formal situation
Pranam Amma !
Bappa Pranam !
Mahraj ki jaya !
Namaste Sir, Madam
Namaskar
Dandawat maharaaji
Pain Lagi
Namaskar Jethan Gi
Dhog !
Sadhubaabaa dandawat !
Sewa Karen !
Sirji pranam / Namaskar !

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Pranam sir/master saaheb !

Forms of greetings in Awadhi language in informal situation
Ka Samaachar hai partner ?
Ka halkhabar hai + kinship forms ?
Ka halchal hai dos ?
A chha halchal hai + kinship form ?
Ka halchal hai bhaiya, bahini ?
Jai raam ji dos !
Dos raam - raam (mit)
Jai Siya raam + kinship form
Name Jai Siya raam !
Ka hai yar !
Nik hau nai !
Ka hai + Name !
dulara Bhaiya !
dulari Bahini !

4.2 Forms of Taking Leave in Awadhi and English

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

4.2.1 Form of Taking Leave in Awadhi

The forms of taking leave used in Awadhi have been collected using a questionnaire. The forms of taking leave are used in both spoken and written forms of Awadhi language. The Awadhi native speakers use different forms of taking leave in their daily life.

Forms of Taking Leave in Awadhi

Dhog	Good-bye
Namaste sir	Bye
Pain lagi	Bye-bye

Dandawat	Good -bye then
Pranam + kinship forms	Take care, bye
Namaste hajhor ab bid deu	Bye-bye
Ram ram hajurab bida lee	Bye-bye see you next time.
Namaskar bida pai	Bye, catch you later !
Leu hajur pranam	Bye-bye
Pranam purohit maharaach	Bye-bye period
Achhaa to ham chalithan	Bye for now
Aab ham jai than	I'll be seeing you
Leuto ab baitho	Catch you later
Leuto phir mila jai	O.K. see you next time
Jug-jug jiyo	Live long.
Bye-bye	
Leuto jaithan Namaste	Cherrioi
Leu jaithan+ Kinship forms	See you again.
Leuto kinship forms + Namaste	See you next time.
Ham Jaithan	I'm going to, see you next time.
Bye	
Ta-Ta	
Bye+Sir/miss/madam	
Leuto sir/miss/madam Namaskar	Bye-bye sir / miss / madam
Leuto Namasker + Miss/Madam	See you next time Miss/Madam
Leuto guru gi pranam / namaskar	Bye-bye Sir / Madam
Achchha jai babu / bhaiya	Cheers
Leu badme bhentab	See you
Phin mila jai	Catch you later
Achchha to Namaste	Ok, bye
Phin mila jai	See you again
Achcha to Namaste	O.K. see you again
Leuto pranam.	Bye-bye

4.2.2 Forms of Taking Leave in English

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

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Goodbye!

Goodbye then.

Bye !

Bye-bye !

Bye for now !

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

I'll be seeing you !

Cheerio !

Cheers !

Mind how you go. Bye !

Look after yourself. Bye!

Take care. Bye!

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

(I look forward to seeing you again soon.) Goodbye.

Yours, Judith Davies/Michael Clarke

Love JudyMike etc.

Lots of love, Judy/Mike, etc.

With all my love, Judy/Mike, etc.

Love and kisses, Judy/Mike, etc.

Yours sincerely, Judith Wood/Michael Stone/L.A. Grundy, etc.

Your faithfully, Judith Wood/Michael Stone/L.A. Grundy, etc.

The above mentioned English and Awadhi forms of taking leave show that there are various forms of taking leave in Awadhi and English language, people initiate their conversation after-greeting whenever they meet. Regarding, taking leave in Awadhi language, Awadhi native speakers use different taking leave forms according to whom they are going to depart. For example, if they are going to depart from senior family members, they use *pranam, dhog, pain lagi, sewa and dandawat*. In some of the cases they should touch their senior family members and relatives feet at least to say something. It means uttering some words (Such as: *Leu Phin Milap, Leu Jaithan, Aaram se roho* and touching feet take place simultaneously, while departing from each other.

In the same way, English native speakers also use various taking leave forms whenever they depart from their family members, friends, relatives and strangers. There are no any fix numbers of taking leave forms in English for family members, relative friends and other people. For instance, they use, *good bye, good bye then, bye for now, see you, cherrio, cheers, look after yourself, bye,* while taking leave.

During my research, I found that there are many taking leave forms that are used in formal and informal situation in the Awadhi languages.

a) Forms of Taking leave in Awadhi in Formal Situaton

There are certain formal taking leave forms that are used in Awadhi language which are mentioned below:

Pranam (Kinship form) !

(Bappa /Bhaiya) pranam !

Maha raj ki jay !

Namaste sir, Madam !

Namaskar + (Kinship forms)

Dandawat (Maharaj jee)

Pain lagi (Kinship forms)

Sewa / dhog (elder-family) members and senior relatives

Saheb jaithan namaskar

Leu madam namaskar !

bye-bye (Sir/Madam)

Jai siya raam (bhaiya)

b) Forms of Taking Leave in Awadhi Language in Informal Situation

There are certain forms of taking leave which are used in Awadhi language which are mentioned below:

Jai raam ji !

Phin bheta jaye !

Leu phin milap !

Leu maja se jayo !

Achha baitho (bhaiya, bahini) !

Leu partner !

Jaithan (bappa, amma) !

Pranam (bappa / bhaiya / amma)

leu _ Kinshipforms + Namaste

Leuto jaithan + kinship forms

ta - ta !

bye - bye !

bye !

Though there are number of taking leave forms in Awadhi and English languages, there are some different between two languages in forms of formal situations, structures and in forms of numbers The differences between the forms of taking leave of Awadhi and those of English are as follows:

The differences between the forms of taking leave of Awadhi and those of English are as follows:

i)   In Awadhi, the forms that are used for greeting can be used while taking leave as well. e.g. *pranam, namaskar, sewa dhog and dandawad* but in English the forms of greeting are not used in taking leave.

ii)   The form *jaithan* (I'm going) is very important in taking leave in Awadhi but in English it is not used.

iii)   Awadhi native speakers use different forms of taking leave according to their relation to the addressee but there is not such tradition in English, for example: Awadhi native speakers said *pranam / sewa / dhog / painlagi* to the senior or respected people but they said *jai raam gi, siya raam, raam,* Namaste to the same rank

iv)   English has a very few forms of taking leave though this language is much broad and developed. Though in comparison to English the Awadhi language is not very developed it has many forms of taking leave.

v)   Awadhi native speakers use various forms to taking leave to their family members and relatives. They do not use common forms as English speakers do.

Forms of taking leave in Awadhi in informal situation	
Namaskar, Jai raam ji !	Good-bye
Phin bhetab jaye !	See you again
Leu phin milap !	See you next time.
Leu maja se jayo	Take care, bye
Achha baitho bhaiyo, bahini !	Cherrio !
Leu partner !	See you again partner
Jaithan pappa, amma !	See you next time daddy/Mom
Pranaam bappa / bhaiya / amma	Good - bye daddy / mummy
Jaithan bhiya / bhauji !	Catch you later brother / sister-in-law
(to har) dularawa beta, Dinesh !	Your lovely son, Dinesh.
(tohar dulari beti, Rita !	Your lovely daughter, Rita.
leu + kinship forms + namaste	See you / soon / later / tomorrow
Leuto jaithan + kinship forms	Bye for now

4.3 Comparison

The comparison between the forms of greeting and taking leave are as follows:

4.3.1 Comparison between Awadhi and English forms of Greeting

i) In Awadhi language in formal situations generally greeting forms preceded or followed by the post of the person being greeted but in English greeting forms informal situations greeting forms appear after post of the person being greeted.

In Awadhi,

head sir pranaam / namaskar ! (post - head teacher)

pranam / namaskar doctor saaheb ! (post - doctor)

In English

Good morning sir (post-sir)

Good morning gentlemen (post-gentlemen)

(ii)   In Awadhi language, highly formal greeting forms are *Maharaaj ki jai ho, pranam, sewa, pain lagi Dandawat, Dhog*. They used such forms on the basis of their addressee but such forms are not used in English language while greeting.

(iii)   The Kinship forms are always used in Awadhi but they are not used very frequently in English while greeting.

For example: sewa / dhog bappa / amma / kaka / kaki

pranam baabu /aamama / didi/ bhaiya /

In English,

Hi mom !

How're you dad !

Good morning

Good evening

Awadhi speakers always use formal greetings forms whenever they meet their senior family members.

(iv)   In English different forms are used in different periods of time of a day but time does not play any deformining role in choosing forms of greeting in Awadhi. For example:

Good morning (Sir): (Before 12:00 noon in a day)

Good afternoon (sir): (from 12:00 noon to 5:00 pm of a day)

Good evening (sir): (Until bed time from 5:00 pm)

(Blundell, Higgens and Middlemiss (2009, pp. 209-210)

(v)   In the formal and informal greeting of Awadhi the addressee are obligatorily utter but they are optionally used in English.

For example : pranam / sewadhog . . . bappa / aamma / bhaiyo,

dosji jairaam ji.

mantriji / head sir / madam / miss / sirji pranam

(vi)   English native speakers use last name to greet strangers but it is not used in Awadhi culture.

(vii)   Different forms of greeting of seniors and juniors are used in Awadhi in writing personal letters which cannot be interchangeably used but English has no separate forms for seniors and juniors. For examples:

In Awadhi,

aadarniya baabuji (Saadar) pranam (for seniors only)

pujaniya pitaji (saadar) pranam (for seniors only)

priya / crivanjvi Raju / Sunil, Subha aashirwaad) for juniors only.

Bahini Sudha / Ranju, Shuba Aashirwaad

In English,

Dear father/mother,

Dear son/daughter,

My dear John,

(vii)   In Awadhi, in letters writing, the forms of greeting for juniors differ according to the sex as well but in English same forms are used for both sexes.

For example,

In Awadhi

dulara bhai / Raju / Sunil (for male juniors only)

Shubha aashirward (for male juniors only)

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dulari bahin / Sudha / Ranju (for female juniors only)

In English

My **dear** son / John / Trevor (**dear** for both males and females)

My **dear** daughter /Judy/Mary

viii)   One difference is that, Awadhi native speakers should touch their family members seniors feet without uttering any greeting forms whereas such culture is not found in English. For example, son should touch his father's mother's elder brother's feet but father and mother should touch his/her daughters feet.

ix)   Awadhi native speakers, in formal situation, choose greeting forms according to their relationship with addressee but there is no any specific greeting forms in English.

For example in Awadhi,

pranam Bappa (for father)

pranam Amma (for mother)

Namaste (Sir/Miss/Madam)

sadhubaabaa pain lagi (for priest)

In English,

Good morning Dad / Mom !

Good morning Sir / Madam !

Good morning gentlemen !

x)   In formal situation the number of forms of greeting in Awadhi is larger than that of English.

4.3.2 Comparison between Awadhi and English Forms of Taking Leave

i)   In Awadhi, the forms that are used for greeting can be used while taking leave as well. e.g. *pranam, namaskar, sewa dhog and dandawad* but in English the forms of greeting are not used in taking leave.

ii)   The form *jaithan* (I'm going) is very important in taking leave in Awadhi but in English it is not used.

iii)   Awadhi native speakers use different forms of taking leave according to their relation to the addressee but there is not such tradition in English, for example: Awadhi native speakers said *pranam / sewa / dhog /*

painlagi to the senior or respected people but they said *jai raam gi, siya raam, raam,* Namaste to the same rank

iv) English has a very few forms of taking leave though this language is much broad and developed. Though in comparison to English the Awadhi language is not very developed it has many forms of taking leave.

v) Awadhi native speakers use various forms to taking leave to their family members and relatives. They do not use common forms as English speakers do.

4.4 Findings

The following result can be drawn after discussion and interpretation of the whole data.

4.4.1 Forms of Greeting and Taking Leave in Awadhi and English

(a) Forms of Greeting in Awadhi and English

Pranam Amma !	Morning !
Bappa Pranam !	Afternoon !
Maharaj ki jaya !	Good Evening ! (after work or from 6 pm onwards)
Namaste Sir, Madam	Good morning gentlemen !
Namaskar	Dear sir
Dandawat maharaaji	Dear Madam
Pain Lagi	Good afternoon !
Dhog !	Good morning everybody !
Sadhubaabaa dandawat !	Hi, Larry How's going ?
Sewa Karen !	Hey, Alice How're you doing ?
Sirji pranam / Namaskar !	Hello, Bob, How are things with you ?
Pranam sir/master saaheb !	Good morning, Mr. Khim, Long time no see ?
Ka Samaachar hai partner ?	Goo afternoon, How are you ?
Ka halkhabar hai + kinship forms ?	Hi (Trevor) ! How are you ?
Ka halchal hai dos ?	Hi there, (Trevor / Judy)
A chha halchal hai + kinship form ?	Hi everybody !
Ka halchal hai bhaiya, bahini ?	(Ah, Lynda/Steve) just the person I wanted to see.
Jai raam ji dos !	The person I wanted to seen

Dos raam - raam (mit)	Long time no see !
Jai Siya raam + kinship form	John ! Good to see you (again),
Ram Jai Siya raam !	Hi, Larry How's it going ?
Ka hai yar !	Hey, Alice How're you doing ?
Nik hau nai !	Hello (there, Trevor/judy: or other first name
Ka hai + Binod !	
dulara Bhaiya !	
dulari Bahini !	

(b) Forms of Taking Leave in Awadhi and English

Dhog	Goodbye!
Namaste sir	Goodbye then.
Pain lagi	Bye !
Dandawat	Bye-bye !
Pranam + kinship forms	Bye for now !
Namaste hajhor ab bid deu	See you (soon/later/tomorrow/around) !
Ram ram hajurab bida lee	I'll be seeing you !
Namaskar bida pai	Cheerio !
Leu hajur pranam	Cheers !
Pranam purohit maharaach	Mind how you go. Bye !
Achhaa to ham chalithan	Look after yourself. Bye!
Aab ham jai than	Take care. Bye!
Leuto ab baitho	Look forward to seeing you soon/ next week etc. Bye!
Leuto phir mila jai	(I look forward to seeing you again soon.) Goodbye.
Jug-jug jiyo	Yours, Judith Davies/Michael Clarke
Bye-bye	Love JudyMike etc.
Leuto jaithan Namaste	Lots of love, Judy/Mike, etc.
Leu jaithan+ Kinship forms	With all my love, Judy/Mike, etc.
Leuto kinship forms + Namaste	Love and kisses, Judy/Mike, etc.
Ham Jaithan	Yours sincerely, Judith Wood/Michael Stone/L.A. Grundy, etc.

Bye	Your faithfully, Judith Wood/Michael Stone/L.A. Grundy, etc.
Ta-Ta	
Bye+Sir/miss/madam	
Leuto sir/miss/madam Namaskar	
Leuto Namasker + Miss/Madam	
Leuto guru gi pranam / namaskar	
Achchha jai babu / bhaiya	
Leu badme bhentab	
Phin mila jai	
Achchha to Namaste	
Phin mila jai	
Achcha to Namaste	
Leuto pranam.	

4.4.2   Comparison between Forms of Greeting and Taking Leave in English and Awadhi

i)   In Awadhi language in formal situations generally greeting forms preceded or followed by the post of the person being greeted but in English greeting forms informal situations greeting forms appear after post of the person being greeted.

In Awadhi,

head sir pranaam / namaskar ! (post - head teacher)

pranam / namaskar doctor saaheb ! (post - doctor)

In English

Good morning sir

Good morning gentlemen

(ii)   In Awadhi language, highly formal greeting forms are *Maharaaj ki jai ho, pranam, sewa, pain lagi Dandawat, Dhog*. They used such forms on the basis of their addressee but such forms are not used in English language while greeting.

(iii)   The Kinship forms are always used in Awadhi but they are not used very frequently in English while greeting.

For example: sewa / dhog bappa / amma / kaka / kaki

pranam baabu /aamama / didi/ bhaiya /

In English,

Hi mom !

How're you dad !

Good morning

Good evening

Awadhi speakers always use formal greetings forms whenever they meet their senior family members.

(iv) In English different forms are used in different periods of time of a day but time does not play any deformining role in choosing forms of greeting in Awadhi. For example:

Good morning (Sir): (Before 12:00 noon in a day)

Good afternoon (sir): (from 12:00 noon to 5:00 pm of a day)

Good evening (sir): (Until bed time from 5:00 pm)

(v) In the formal and informal greeting of Awadhi the addressee are obligatorily utter but they are optionally used in English.

For example : pranam / sewadhog . . . bappa / aamma / bhaiyo,

dosji jairaam ji.

mantriji / head sir / madam / miss / sirji pranam

(vi) Different forms of greeting of seniors and juniors are used in Awadhi in writing personal letters which cannot be interchangeably used but English has no separate forms for seniors and juniors. For examples:

In Awadhi,

aadarniya baabuji (Saadar) pranam (for seniors only)

pujaniya pitaji (saadar) pranam (for seniors only)

priya / crivanjvi Raju / Sunil, Subha aashirwaad) for juniors only.

Bahini Sudha / Ranju, Shuba Aashirwaad

In English,

Dear father/mother,

Dear son/daughter,

My dear John,

(vii) In Awadhi, in letters writing, the forms of greeting for juniors differ according to the sex as well but in English same forms are used for both sexes.

For example,

In Awadhi

dulara bhai / Raju / Sunil (for male juniors only)

Shubha aashirward (for male juniors only)

dulari bahin / Sudha / Ranju (for female juniors only)

In English

My **dear** son / John / Trevor (**dear** for both males and females)

My **dear** daughter /Judy/Mary

viii) One difference is that, Awadhi native speakers should touch their family members seniors feet without uttering any greeting forms whereas such culture is not found in English. For example, son should touch his father's, mother's, elder brother's, feet but father and mother should touch his/her daughters feet while greeting.

ix) Awadhi native speakers, in formal situation, choose greeting forms according to their relationship with addressee but there is no any specific greeting forms in English.

For example in Awadhi,

pranam Bappa (for father)

pranam Amma (for mother)

Namaste (Sir/Miss/Madam)

sadhubaabaa pain lagi (for priest)

In English,

Good morning Dad / Mom !

Good morning Sir / Madam !

Good morning gentlemen !

x)   In formal situation the number of forms of greeting in Awadhi is larger than that of English.

xi)   In Awadhi, the forms that are used for greeting can be used while taking leave as well. e.g. *pranam, namaskar, sewa dhog and dandawad* but in English the forms of greeting are not used in taking leave.

xii)   The form *jaithan* (I'm going) is very important in taking leave in Awadhi but in English it is not used.

xiii)   Awadhi native speakers use different forms of taking leave according to their relation to the addressee but there is not such tradition in English, for example: Awadhi native speakers said *pranam / sewa / dhog / painlagi* to the senior or respected people but they said *jai raam gi, siya raam, raam,* Namaste to the same rank

xiv)   English has a very few forms of taking leave though this language is much broad and developed. Though in comparison to English the Awadhi language is not very developed it has many forms of taking leave.

xv)   Awadhi native speakers use various forms to taking leave to their family members and relatives. They do not use common forms as English speakers do.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS

This chapter consists of the summary of the study. This consists of conclusions and implications which are drawn of the basis of discussion and interpretation of the data.

5.1 Conclusions

After the discussion and interpretation of the data, conclusion has been drawn.

Awadhi language is mostly spoken in the two adjoining south Asian countries Nepal and India. It has many forms for greeting and taking leave such as *raam-raam, pain lagi, namaste, namaskar, dandawat, ka hai halkhabar, thik hai nai* etc for greeting seniors and *jug-jug jiyo, bhagyamane raho, Khob jiyo, khushi raho,* for greeting juniors. Likewise *Leuto ram-ram, Leuto namaskar, Leuto bida achchha to namaskar, bida pai,* etc for taking leave with seniors. An English and Awadhi language both use various forms of greeting and taking leave. In comparison to Awadhi, English is more broad and advanced language, though it has not as much forms of greeting and taking leave as the Awadhi language.

Awadhi native speakers use various forms to greet their family members and relatives. They do not use common forms as English speakers do. Awadhi speakers greet their seniors with different forms than the juniors while taking leave. They also use different forms according the relation, position and intimacy. English speakers use a very few forms of greeting and taking leave though this language is much broad and developed but the Awadhi language is not full-fledged language, though it has many more forms of greeting and taking leave. Regarding greeting to king/queen, Awadhi native speakers seems to be more formal, They use *pranam maharaj/maharani, Maharaj / maharani ke jaya ho.* But most of the informants responded that they have never met or greeted the King and queen.

Native speakers of English are accustomed to saying FN (first name) to greet the family members whether they are seniors or juniors. But Awadhi native speakers are more formal to greet seniors and less formal to greet juniors. English native speakers use more common non-linguistic signs of taking leave and greeting for the family members such as kissing and hugging which is not found in Awadhi culture. English native speakers seem to be less formal when they are talking with their family members such as father, mother, son, daughter, brother, sister etc. *Hello, hi* are common forms of greeting. Awadhi native speakers seem to be more formal to greet their seniors such as father, mother, uncle, aunt. They use *pranam, pain lagi,* which are regarded as more formal forms of greeting.

English native speakers use LN (last name) to greet strangers but it is not used in Awadhi culture. Awadhi native speakers never use last name to greet. In telephone conversation, Awadhi native speakers use 'hello' to mean that they have received telephone call but not mean that they are greeting them. They use another form such as *'hello',*

'ram-ram', 'hello' ka hai halchhal, hello bhaiya, hell babu, bahini etc. Hand shaking, nodding head are the non-linguistic signs for both greeting and taking leave. These signs are equally used by the native speakers of English as well as Awadhi native speakers.

Good bye is the common form of taking leave in English especially in formal setting. Awadhi native speakers mostly used *leu hajur, pain lagi, dhog, ram-ram, hajur namaskar,* while taking leave in formal situations such as in offices and academic institutions. *Leuto hamjaithan, Leuto ram-ram , bye, ta-ta* are the forms of taking leave in Awadhi society. The Awadhi language has been victimized by other dominant languages such as English, Nepali and Hindi. *bye, ta-ta, namaskar* are borrowed forms of greeting from other dominant languages which have become a part of the Awadhi language. It is fully accepted by Awadhi culture.

5.2 Recommendations

On the basis of the findings I have attempted to list out some suggestions for teaching greeting and taking leave which would be fruitful for teachers, students, the English learners of Awadhi language.

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

b) In spoken Awadhi there are some forms of greeting which are used for taking leaves as well. So the Awadhi speakers learning English should be explicitly taught so that they would not mix up English greeting for the taking leave purpose.

c) The users of Awadhi obligatorily use the forms 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 forms of greeting in English making overgeneralizations from Awadhi.

d) The speakers of Awadhi always use the form Jaithan (I'm going) with the spoken taking leave forms but in English it is not explicitly uttered. So attention should be paid while teaching Awadhi to avoid students produce ill-formed unnatural forms.

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

5.2.1 Policy Related

This study will be beneficial to those who are in the policy making level. It helps in the following ways:

The curriculum developers should develop curriculum on the basis of students level, needs, desires by using those findings. The syllabus designers should construct syllabus based upon level of students, understanding their abilities, situation, their needs, their desire and so on. The text book writer should prepares the textbook by selecting different forms of greeting and organize them on the basis of sample principle such as known to unknown, simple to complex, familiar to unfamiliar and part to whole.

5.2.2 Practice Related

In practice level, it is equally beneficial to those people who are interested in Awadhi language and who are eager to know more about Awadhi language.

Teacher should use appropriate methods to deal with problems that English learners of Awadhi languages are facing.

5.2.3 Further Research Related

This study should helpful for those who want to carryout research in the similar topic in the coming days. The researcher should assume the research work as a base for their further research work. They will be benefited by the following ways:

) It should be secondary sources for other people.
) It should provide new areas of the study.
) It should help to find out new research areas.

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Questionnaire for Native Speakers of English

Name: Academic Qualification:

Address: Occupation:

Sex: Marital Status:

Please make response indicating what forms of greetings and taking leave are used for the following.

You are in the following situations what forms of greetings do you use?

1.   You visit the following respected people:

      i.   An officer ……………………………………………

      ii.   A professor   ……………………………………….

      iii.   A doctor   ……………………………………………

      iv.   A nurse   ………………………………………..

      v.   A priest   ………………………………………….

      vi.   A counselor ……………………………………………

      vii.   The king and queen …………………………………

      viii.   A Judge………………………………………………….

      ix.   The president……………………………………………

      x.   An ambassador………………………………………..

      xi.   The prime minister……………………………………

      xii.   A minister…………………………..

2.   You visit the following your family members:

      i.   Father …………………………………..

      ii.   Mother …………………………………..

      iii.   Elder sister…………………………………..

      iv.   Elder brother…………………………………..

      v.   Son................…………………………………..

      vi.   Wife..…………………………………..

      vii.   Grand father/grand mother ……………………………

      viii.   Husband………………………………..

3. You visit the following other relatives:

      i.   Paternal uncle………………………

      ii.   Paternal aunt ……………………….

      iii.   Maternal uncle………………………

      iv.   Maternal aunt………………………

      v.   Nephew ………………………

vi.   Niece ………………………

vii.   Grand daughter   ………………………

viii.   Father-in-law………………………

ix.   Mother-in-law………………………

x.   Sister-in-law ………………………

xi.   Grand son ……………………..

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 students ....

    v.   A student greets the principle .... ………………………

    vi.   The principal greets a student   ……………………………

    vii.   A teacher greets a headmaster............ ………………………

    viii.   A headmaster greets to his/her staff………………………...

5.   Your are in a telephone conversation............ ………………………

    i.   Father ………………………………………

    ii.   Mother ………………………………………….

    iii.   Elder brother ……………………………..

    iv.   Younger brother……………………………..

    v.   Uncle ……………………………………….

    vi.   Aunt ……………………………………..

    viii.   Wile …………………………………

6.   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 ……………….

7.   You visit your following friends:

    i. A familiar friend ………………..………

    ii. A lover/beloved …………………………..

    iii. An unfamiliar friend…………………..

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

I.   You are going to lake leave with the following respected persons.

    i.   An officer..

    ii.   A professor..

iii.   A doctor ....

iv.   A nurse..

v.   A priest..

vi.   A counsellor..

vii.   The king and queen...............................

viii.   A . judge...

ix   The president....................... ....

x.   An ambassador..................................

xi.   The prime minister...........................

xii.   A minister.............................

2. You are going, to take leave with the following members:

     i.   Father   …………………….

     ii.   Mother ……………….

     iii.   Elder sister……………….

     iv.   Elder brother……………….

     v.   Son   ……………….

     vi.   Wile   ……………….

     vii.   Grand father/grand mother……………….

     viii.   Husband ....

3. You are going to leave with the following other relatives

     i. Paternal uncle ....

    ii. Maternal uncle ………………….

    iii. Grand daughter……………………..

    iv. Father-in-law ....

    v. Mother-in-law ……………………

    vi. Paternal aunt..........................

    vii. Maternal aunt........................

    viii. Nephew…………………….…..

    ix. Niece………………………………

    x. Sister-in-law……………………..

    xi. Grand son ....

4. 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 student…………………..

    iv. A female teacher calls a students………………

    v. A student calls the principle…………………….

    vi. The principal calls a student……………………….

    vii. A teacher calls a headmaster...............................

    viii. A headmaster greets to his/her staff. …………………..

5.   You leave your following friends:

    i.   A familiar friend………………

    ii.   A lover/beloved………………….

    iii.   An unfamiliar friend ....

6.   You leave the strangers

    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 help