CHAPTER-ONE
INTRODUCTION

This research is about the exploration of terms used for greeting and taking leave in the Bajjika language and their comparison with those of the English language. This research is an attempt to reveal the exponents used for greeting and taking leave by the native speakers of Bajjika, a language spoken in the limited territories of Nepal (Rautahat and Sarlahi districts) and India, and to compare them with the exponents used for greeting and taking leave in English, a global language. This is first research in the field of communicative functions of the Bajjika language. This chapter includes general background, review of the related literature, objectives of the study and significance of this study.

1.1 General Background

Linguists have defined language differently. The definitions vary simply because of individual differences in perception, interpretation and reflection on a particular entity or ideology. 'Language' is a term derived from the Latin word 'lingua' which means 'tongue'. Tongue is highly related with speech sounds production. Thus etymologically language means a means of communication using sounds produced by speech organs. Linguists opine differently about what language is but they are in consensus regarding the importance of language. These ideas are discussed in the paragraphs below.

Sapir (1991, p.8) says, "Language is a purely human and non-instinctive method of communicating ideas, emotions and desire by means of a system of voluntarily produced symbols." Criticizing this definition by Sapir, Allen and Corder (1978, p.22) say, "This is the more traditional formulations tend to limit the functions of language to thoughts." Defining language Block and Trager (1942, p.5 as cited in Lyons 1991) say, "A language is an asset of arbitrary vocal symbols by means of which a social group co-operates." Chomsky (1957) has viewed language in a different way, he says

language is a set of sentences each finite in length and constructed out of a finite set of rules. Chomsky emphasized the rules for generating sentences in a language. But regarding rules and language Lazar (1999, p.100) mentions the following:

> … language may not be quite as rigidly governed as we think. If you listen to two native speakers of English having a relaxed casual conversation there may be many examples of slips of the tongue which are actually 'incorrect' uses of grammar and vocabulary, and yet communication between the speakers remains unimpeded.

Therefore, for a piece of communication to be successful and meaningful a speaker does not need to rigidly stick to rules. Chomsky overlooked the meaning aspect of language which is more important than rules. Focusing on the meaning aspect of language Frisby (1957, p.16) says, "The language which a person originates… is always expressed for a purpose" (cited in Richards and Rodgers, 2005, p.40). Regarding definitions of language, Halliday (1969, p.26-34) has expressed his view as:

> The teacher of English, who when seeking an adequate definition of language to guide him in his work, meets with a cautious, 'well it depends on how you look at it' is likely to share the natural impatience felt by anyone who finds himself unable to elicit a straight answer to a straight question… The question 'what is language?' in whatever guise it appears, is diffuse and disindigenous. (cited in Allen and Corder, 1978)

Language is the most effective means of communication. Every normal human being speaks at least one language. Whenever a normal human speaks, he/she has some

purposes in the real world. Language is a medium of establishing social relations and getting informed about world affairs. La Forge (1983, p.9) elaborating interactional view of language says, "Language is people; language is persons in contact; language is persons in response" (as cited in Richards ands Rodgers, p.91).

Richards and Rodgers (2005, p.20-21) have talked about three different views of language: 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 between individuals. Language is a tool for the creation and maintenance of social relations." So language is the instrument or weapon using which humans keep their relations living. Furthermore, language enables people perform their social business and duties.

In spite of diversity in definitions of language almost all the linguists and anthropologists agree that language is the unique possession of humans and it is different from all other modes of communication. No any other communication system has all the qualities that a language has. Aitchison (1976, p.19-24) discusses about characteristics of human communication system, viz. language, and places it on the crown position saying that there is not any communication system that shares all the characteristics, viz. duality, productivity, arbitrariness, interchangeability, specialization, displacement and cultural transmission in aggregate. A number of arguments can be put forward regarding the importance of language and its contribution in making what human beings are at the present.

Although some people do not give much importance to language and take language related issues very lightly, language is indispensable for human beings. It will not be an exaggeration if I say human beings will hardly survive in absence of language. Showing the importance of language Devitt and Sterelny (1999, p.3) say:

> This skill gives the human species an enormous advantage over others:
>
> language is a quick and painless way of passing on the discoveries of one

generation to the next. Some theorists see language as the most central characteristic of the human species.

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. Language is not used in vacuum rather in the human society. Every piece of language has some functions and purposes.

1.1.1 Languages in Nepal

Although small in size, Nepal is a multilingual and multicultural country. Nepal is very rich in terms of language, culture and ethnicity. This landlocked mountainous country is surrounded by the two biggest countries (in terms of population) of the world. The Census Report of 2001 shows that a population of 23,151,423 dwells in the total area of Nepal, i.e. 147, 181 square km. The people of Nepal belong to different ethnic groups. The Census Report of 2001 reports that the total population constitutes 105 different ethnic groups. Since the people are from different ethnic groups they are not homogeneous in terms of speaking language. There is a big diversity in language, tradition, cultural and lifestyle among people in Nepal.

Nepal has a large number of languages. All the languages do not have equal status and of them Nepali is the nation's language and others are national languages. The Nepali language has been dominant in different fields such as education, mass media, etc. The people speaking other languages feel deprived of opportunity in the country so a large number of people are adapting the Nepali language. There has been provision of imparting primary education in one's mother tongue in the recent years but it is not being implemented effectively due to various reasons.

The Census Report of 2001 identifies 90 languages in Nepal and put a number of other languages under the category 'others'. But the Ethnologue Report for Nepal reports that there are 124 living languages and two dead languages in the country. The

languages spoken throughout the country come under four language families. The language families and some languages coming under respective language families are as follows:

1.1.1.1 Indo-Aryan Language Family

Indo-Aryan language family includes more than twenty languages that are spoken in Nepal. The Nepali language comes under this family which is spoken by 48.6% people of the total population (see table3). The second largest language also comes under this family. Therefore the number of speakers of languages from this family is the largest. Some of the languages of Nepal under this family are as follows:

Table No. 1

Indo-Aryan Language Family: Languages Spoken in Nepal

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

(Source: Ethnologue Report for Nepal, 2009)

1.1.1.2 Tibeto-Burman Language Family

Majority of languages spoken in Nepal falls under this family. Ethnologue Report for Nepal 2009 reports 91 out of 126 languages of Nepal fall under this family. The Tamang language has the largest speakers in this family. It is spoken by 5.19 percent of the total population. Some of the languages from this family are as follows:

Table No. 2

Tibeto-Burman Language Family: Languages Spoken in Nepal

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

(Source: Ethnologue Report for Nepal, 2009)

1.1.1.3 The Dravidian Language Family

There is only one language from this family which is spoken in our country, i.e.
Jhangad. The speakers of Jhangad language dwells at the Koshi river area.

1.1.1.4 Astro-Asiatic Language Family

The Astro-asiatic language family is sometimes also called Mundari family. Mundari
and Santhali languages from this language family are spoken in Nepal. The people
speaking these languages dwell in Jhapa, the easternmost part of Nepal.

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

(Source: CBS, 2001)

1.1.2 Introduction to Bajjika

Bajjika is a language which is spoken by millions of people living in some districts of Bihar (India) and Nepal. Bajjika serves as a transition between Bhojpuri and Maithili in north-western Bihar and terai belt of Nepal. Bajjika is also an official language in the Bihar state of India.

1.1.2.1 Origin of Bajjika

The origin of Bajjika can be traced back to 6th Century B.C. The language has its root in ancient time when powerful Lichhavi and Vajji clans were ruling during 6th century B.C. Nearly 2500 years ago the republic of Vaishali was ruled by Ashtkul (eight clans). They were Lichhavi, Vajji, Gyatrik, Ugra, Bhog, Ikshwaku and Kaurav. Vajjis

were the important clan and the language spoken by them became lingua-franca. That is why sometimes some people confuse the spelling of 'Bajjika' with 'Vajjika'.

1.1.2.2 The Distribution of Bajjika

The distribution of Bajjika speaking people spreads mainly in north central part of Bihar. Approximately 11,500,000 people in the district of Vaishali, Muzaffarpur, Shivhar, Sitamarhi, Samastipur and Madhubani speak Bajjika at their home. It is also the main language in the adjoining terai regions of Nepal. According to the Census Report of 2001 Bajjika is the mother tongue of more than 243,000 people primarily in the Rautahat and Sarlahi districts. In Nepal Bajjika speech community has Bhojpuri speakers in the West, Nepali speakers in the North and Maithili speakers in the East. Bajjika occupies a remarkable position in terms of number of speakers. The statistical data also shows at least one person in every hundred Nepali speaks the Bajjika language. The position of Bajjika has been shown in the table 1.

1.1.3 Communicative Functions

A communicative function is sometimes confused with a language function. 'Language function' is cover term which 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 a subject, object, etc. So, grammatical function is the relationship that a constituent has with another constituent in a sentence. Communicative function refers to the purpose for which a particular piece of utterance is used. From the discussion in the general background (1.1) it is crystal clear that the language expressed by a person always has some purposes such as greeting, welcoming, thanking, congratulating and many more. There is not only one purpose for which a language is used. Variation in the purposes of language use is the foundation for the classification of communicative functions. A number of sociolinguists have classified communicative functions in their own ways. Some of the classifications and the categories in which *greeting* and *taking leave* fall are mentioned below.

Jakobson (1960 as cited in Pokhrel, 2007, p.75-76) classified language functions into six types. They are emotive, conative, referential, phatic, functing, 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 relatioinship and maintaining or discontinuing it.

Similarly, van Ek (1976, p.25) has classified language functions in six different types. They are:

    a) Imparting and seeking factual information

    b) Expressing and finding out intellectual attitudes

    c) Expressing and finding out emotional attitudes

    d) Expressing and finding out moral attitudes

    e) Getting things done (suasion)

    f) Socializing

He put 'greeting and taking leave' under the function *socializing*. He mentions that apart from greeting and taking leave socializing is used when meeting and introducing people or when being introduced, to attract attention, to propose a toast, to congratulate, etc.

Finocchairo and Brumfit (1983) 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. In the same way, Halliday (1975) classified language functions in two ways. They are:

    a) Macro classification

        ❖ The ideational function

        ❖ The interpersonal function

        ❖ The textual function

b) Micro classification

- ❖ instrumental function
- ❖ regulatory function
- ❖ interactional function
- ❖ personal function
- ❖ heuristic function
- ❖ imaginative function
- ❖ informative function

Halliday, regarding macro classification, says that using ideational function a speaker expresses his/her experience of the real external world including the inner world of his/her consciousness. The interpersonal function of language is used to maintain interpersonal social relationship which makes a society living and dynamic. The textual function of language refers to the talking of language itself i.e. for making language itself cohesive and coherent. He put 'greeting and taking leave' under *interactional* function of micro classification. The interactional function is primarily concerned with 'me' and 'you' and it is used for getting along with other people.

Similarly, Sthapit (2000) classified language functions into 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 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 attitudes
- ❖ Expressing modal attitude
- ❖ Imparting factual information
- ❖ Expressing intellectual attitudes
- ❖ Using the telephone

Sthapit put 'greeting and taking leave' under *socializing*. He says socializing function is used for a variety of purposes other than greeting and taking leave such as welcoming, thanking, announcing, congratulating, introducing, extending offer and invitation, etc.

1.1.3.1 Greeting

Greeting is an act of communicative function using which humans intentionally make there presence known to each other. 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. Greeting is often but not always, used prior to conversation. 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 affected by the medium of communication. For example the terms of greeting used in writing and 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 doin?
Hello, Bob.	How are things with you?
Good morning, Mr. Kim.	Long time no see.
Good afternoon.	Long time no see.
Good evening.	How are you?

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.

1.1.3.2 Taking Leave

Taking leave is an act of communication which humans use prior to their departure. Martreyek (1983) use the term 'farewell' instead of 'taking leave'. Hornby (Ed.) (1996, p.421) states "Farewell is the action of instance of saying good-bye." Terms of taking leave from both parties of the communication act are used as an end of their communication. A normal and formal communication necessarily ends with the terms of taking leave but in some communications the participants end the conversation without using them. But such conversation in formal situation is an absurd.

Terms of Taking Leave in English

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

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

The terms of taking leave are used to end a conversation smoothly. These terms usually show the departure of the participants of a conversation.

1.1.4 The English Language and its Importance

English is a global language in the sense that it is used as a lingua-franca across the world. Apart from the native speakers a large number of people speak English as the second language. The people of UK (Britain), USA, New Zealand, Australia, Canada, etc. speak English as their mother tongue. English is also used as the second language for numerous purposes in many countries throughout the world, e.g. in India, Nepal, Singapore, Cyprus, etc. In recent decades English has appeared as the dominant language in the entire linguistic arena.

In the 21st century English has become a thirst in almost all the countries of the world. English, in the present world, is being used as a means for survival viz. English

language instructors. Apart from this in some countries speaking English language has been a matter of prestige as well. But it is a fact that English has become a must for people to sustain in the present world. English is a gateway to the vast ocean of knowledge in all disciplines. The current academic materials of all fields such as science & technology, medicines, journalism, computer science, sports etc. are published and found in the English language. So English is indispensable for latest information of any field and one must have to learn English to update him/herself in his/her field. One without knowledge of English can hardly gain knowledge of other subjects since most of the books, journals and periodicals are published in the English language.

People learn English for varied purposes. They are motivated intrinsically or extrinsically or in both ways. A speaker of English language has sound knowledge of the communicative functions explicitly or implicitly. In other words, a person should know the appropriate terms for appropriate situations. All speakers know the terms of greeting and taking leave very well.

In Nepal, English is used and learnt as a second or foreign language for a very long time. The history of English as a second or foreign language in Nepal can be traced back to 1910 B.S. when Janga Bahadur Ranna established English Elementary School. Since then, although there are some ups and downs, English is being learnt and used as a second or foreign language by the Nepalese people. At present there are a large number of private schools and colleges which impart their education in English. And in all the schools English is taught and learnt at least as a compulsory subject. In recent years there has been provision of introducing and teaching English from class one. But it is not being effectively implemented in all schools due to various reasons. Apart from government aided and private schools and colleges there are English language institutes in sufficient number in the urban areas across the country. They are teaching English to the Nepalese people. So English can be taken as a flourishing language in our country. English is inevitable for one to survive in and compete with the 21st century world.

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. However hundreds of researches have been conducted in different languages, "Greeting and Taking Leave in Bajjika and English" is a new topic of research. Although both spoken and written languages are equally important, there is not any research in which the researcher has studied the terms for either greeting or taking leave used in writing letters. Therefore, there is not even single research which has compared terms of greeting and taking leave used in letters of any language with those of English. This research will be proven a milestone in the field of communicative functions of the Bajjika language.

Some pertinent researches related with topic of my research are reviewed as follows:

Patel (2005) carried out a research on "Passivization in English and Bajjika: A Comparative Study." His objectives were to compare passivization process of English with that of Bajjika. He collected primary data for his research from native Bajjika speakers using questionnaire as his research tool. He found out that there are more rules of passivization in English than in Bajjika. Similarly, Sharma (2006) carried out a study on "English and Bajjika Pronominals: A Comparative Study." The objectives of her study were to determine Bajjika and English pronominals, analyse them and compare them with those of English. She had divided the informants on the basis of different parameters. She collected the data using scheduled interview. She found out that Bajjika and English pronominal systems are different. The number of pronominals in Bajjika is more than those in English. There is no distinction in pronouns for male and female in Bajjika as in English. She found out three forms of honorificity in Bajjika which is not available in English, so she concluded Bajjika is not sexist language.

Raut (2006) carried out a study on "Transformations in Bajjika: A Comparative Linguistic Study." The objectives of his study were to find out the process of negative

and interrogative transformations in the Bajjika language and compare and contrast them with those of the English language. He collected primary data dividing the native speakers into three groups, i.e. illiterate, literate and educated. He used interview and questionnaire as the research tools. He found out that the negative marker of Bajjika is 'na' and it is added immediately before the main verb and sometimes in the middle or final position of the concerned verb. Unlike English Bajjika does not require any do support or operator addition while transforming a positive sentence into negative. He further found out that the processes such as do support, operator addition, subject-auxiliary inversion are not required while transforming a statement. He found that both Bajjika and English require k-word and wh-word respectively to transform a statement into wh-question. Another research in Bajjika was carried out by Sah (2007) on "Pluralization of Nouns in English and Bajjika: A Comparative Study" to identify the process of pluralization in the Bajjika language. He found out that there is limited number of rules of pluralization of nouns in Bajjika but it is not the case in English. He also found out that the suffix 'sab' is added while transforming a singular Bajjika noun into a plural one, and sometimes both a determiner and a suffix are used to pluralize a noun in Bajjika.

Chaudhary (2008) conducted a research on "A Comparative Study on Terms of Greeting and Taking Leave Used in Tharu and English." His objectives 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. In the same way, Shrestha (2008) conducted a research on "Terms of Greeting, Welcoming and Taking Leave" 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.

Similarly, 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 to compare them. He found out that Maithili is richer than English in this respect. Maithili speakers use different terms to seniors and juniors for greeting. He concluded that English native speakers are less formal than Maithili speakers while talking with their family members. In the same way, 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 use informal terms with all family members. In all three linguistic codes people use formal terms of greeting and taking leave with strangers and informal terms are used with familiar friends, lover or beloved.

In this way some researches related to grammar have been conducted in the Bajjika language but no research in the field of communicative function was found in the Bajjika language. Similarly a number of comparative researches for the fundamental functions greeting and taking leave have been conducted in different languages like Nepali, Tharu, Newari, Bajhangi. But no such research has been carried out in the Bajjika language. Almost all the researches in greeting and taking leave, conducted so far, have made use of the terms given by Martreyek (1983) as the secondary data. But this research has used the terms of greeting and taking leave given in Blundell et al. (2009) as the secondary data.

1.3 Objectives of the Study

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

a) To find out the terms of greeting and taking leave in Bajjika

b) To compare the terms of greeting and taking leave in Bajjika and English

c) 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 (ELT). 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 the languages will reveal similarities and differences between them which will contribute in teaching English to the speakers of Bajjika. So the English language instructors and the target English language learners of Bajjika 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 Bajjika speakers. Furthermore, this research will be a milestone for further research in the Bajjika language. Therefore language researchers and linguists will be benefited. This research will induce more researches in the Bajjika language especially in the field of communicative functions. This research will be useful and interesting for all those who are interested in languages.

CHAPTER-TWO
METHODOLOGY

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

2.1 Sources of Data

To meet the objectives set for this research I used data from both primary and secondary sources. The primary sources were basically used for the data from the Bajjika language. The secondary sources were used for the data of the English language.

2.1.1 Primary Sources of Data

This research is highly based on the primary data. The native speakers of the Bajjika language from the four VDCs viz. Raghunathpur, Garuda Bairiya, Sangrampur and Sakhuawa Dhamaura of Rautahat district were selected as the primary source and the data obtained from them were used as the 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 books, reports, articles websites and reports of researches conducted so far in the related area. Some of the books were Martreyek (1983), Blundell et al. (2009), etc. The secondary data for the comparison with the primary data have been taken from Blundell et al. (2009).

2.2 Sample Population and Sampling Procedure

The sample population for this research was 60 native Bajjika speakers from four different VDCs of Rautahat district. I used purposive or judgemental and snowball sampling procedure. I selected the four village development committee from Rautahat district using purposive or judgemental sampling. The VDCs are Raghunathpur, Garuda Bairiya, Sangrampur and Sakhuawa Dhamaura. But the fifteen informants

from each VDC were selected using snowball sampling procedure. I collected data from both male and female speakers. Since only the questionnaire was used as the research tool I collected data from only literate or educated informants. The number of actual male and female informants from all the individual VDCs has been explicitly presented in the following table.

Table No. 4

Informants of the Research

S.N.	Name of VDCs	No. of informants		
		Male	**Female**	**Total**
1.	Raghunathpur	7	8	15
2.	Garuda Bairiya	8	7	15
3.	Sangrampur	7	8	15
4.	Sakhuawa Dhamaura	8	7	15
Total				**60**

2.3 Tools for Data Collection

A carefully developed questionnaire was the tool of this research. I prepared a set of questionnaire for Bajjika speakers in the Bajjika language to elicit the terms of greeting and taking leave in Bajjika. The data from the English language were collected from the secondary sources. I used Martreyek and (1983) and Blundell et al. (2009) as the source for secondary data. A sample questionnaire can be found in appendix-I.

2.4 Process of Data Collection

A questionnaire required for obtaining terms of greeting and taking leave was prepared. The questions in the questionnaire were designed in such a way that the data elicited from them were parallel with the data available in the secondary sources. I

collected the name list of VDCs of Rautahat district from District Profile of Rautahat and followed the following procedure.

a) I selected four VDCs out of 97 which were around my own VDC by purposive or judgemental sampling.

b) I selected a person by my personal judgement. I introduced myself with him and told him about the research. After building a good rapport I collected the data from him.

c) I asked him about the probable person from whom I could collect similar data. The process continued until the number reached fifteen.

d) The same procedure was repeated in all the four VDCs.

e) I selected fifteen persons just by purposive sampling from my own VDC, i.e. Raghunathpur.

2.5 Limitations of the Study

The study had some limitations for the sake of convenience, precision and systematicity in the research. The limitations were as follows:

a) The study was limited to 60 informants from four VDCs of Rautahat district.

b) Only questionnaire was used as the primary tool for data collection so the data were collected only from the literate people.

c) The study was based on the responses collected from the 60 native speakers of the Bajjika language.

d) The study was limited to letters and applications only regarding written form.

CHAPTER-THREE
ANALYSIS AND INTERPRETATION

The data elicited from the informants of native Bajjika speakers and the secondary sources of English have been analysed 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 terms of greeting and taking leave of Bajjika and English.

3.1 Terms of Greeting in Bajjika and English

The terms used for greeting have been collected from both primary and secondary sources. The primary source has been used for the data from the Bajjika language and the secondary sources have been used for the data from the English language. The terms of greeting are used in both written and spoken languages. The terms for spoken and written languages are not widely different since sometimes the terms overlap. In other words, the terms generally used for greeting in writing letters are sometimes used in the spoken communication as well and the vice-versa is also true. The choice of a particular term of greeting is decided according to the situations as well. The terms used in greeting of Bajjika and English have been presented as follows:

3.1.1 Terms of Greeting in Bajjika

The terms of greeting used in Bajjika have been collected using a questionnaire. The terms of greeting are used in both spoken and written forms of the Bajjika language. The Bajjika native speakers use the following terms of greeting while talking in their daily life. The terms of greeting used by Bajjika speakers in writing letters can be found in appendix-III.

Table No. 5

Terms of Greeting in Bajjika

Terms of Greeting
god☐ laagaichiao baabaa/baabu/bhaaiji!
god☐ laagaichiau daadi/ maai/ didi!
pranaam baabu/bhaiyaa/maai(ji)!
paan laagaichia bhaai/caacaa!
paan laagaichiau caaci/kaakaa!
salaam aīlekum!
ho (bauaa/Santosh) ki samaacar hai.
re (bauo/Gudu) kaisan samacaar hau.
ge (bauaa/bauo/Ranju) ki samaacaar hau.
raam-raam dos/mit!
dosji namaskaar!
ho dos jayraamjike!
ki samaacaar hai partner*!*
oho! Raju/Ganesh ji ki samaacaar/haalkhabar hai, sunaauna.
srimaan mahaamahimji pranaam! (high respect)
sammaanniya/maanniya mantriji pranaam!
headsir/madam/miss *pranaam/namaskaar!*
sir*ji pranaam/namaskaar!*
pranaam sir/master *saaheb!*
Doctor *saaheb namaskaar!*
mahaatmaaji pranaam!
d☐and☐ot☐ maharaaji!
saadhubaabaa d☐and☐ot☐ !

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. 6

Terms of Greeting in English

Terms of Greeting
Morning!   John! Good to see you (again)!   (How/Very) nice to see you (again)!   Afternoon!   Evening!   Hi (Trevor)! How are you?   Hi there, (Trevor/Judy)!   Long time no see!   (Ah, Lynda/Steve) Just the person I wanted to see.   Just the person/lady/man I was looking for.   The very person/girl/chap I was after.   Good morning, gentlemen!   Good afternoon!   Good evening!   Hi everybody!

3.1.3 Analysis and Comparison of Greeting

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

god☐ laagaichiao baabaa/baabu! (Good morning/afternoon grandpa/dad)

god☐ laagaichiau daadi/maai/didi! (Good morning/afternoon grandma/mom)

The inflections in *laagaichi* are used differently in Bajjika. The inflection '*a*' in *laagachi* with grandfather, father, etc. and the inflection '*au*' in *laagachi* with grandmother, mother, etc. are used. The use of inflection '*au*' with elder male family member is considered ill formed.

The case of *paan laagaichi…* is similar with the case of *god laagaichi….*

While greeting people in Bajjika, the choice of terms of address differs according to the sex of the addressee. There are different terms for males which show the presence or absence of respect. ***ho (bauaa/Santosh) ki samaacaar hai*** is used with junior males with a respect to some extent but with the same people the term ***re (bauo/Gudu) ki*** *samaacar hau* is used when the respect is absent. The terms ***ho*** and ***re*** reflect presence and absence of respect respectively. Bajjika speakers use ***ge (bauaa/bauo/Ranju) ki*** *samaacaar hau* with the females. There is only one term of address *'ge'* for females which is considered a term having no respect. There is no term of address for females to show respect.

Salaamaa aīlekum is the term of greeting which is used by Muslim speakers of Bajjika speech community with the people of the same religion.

The terms used in formal situations generally include *pranaam* or *namaskaar* preceded or followed by the post of the person being greeted. For example,

headsir *pranaam/namaskaar!* (Post-head teacher)

pranaam/namaskaar doctor *saaheb!* (Post-doctor)

In the highly formal situations *mahaamahimji, (sam)mananiya* are used and are considered very prestigious. These are used with president, minister, etc.

d☐and☐ot is used with a saint. e.g. *d☐and☐ot saadhubaabaaa/maharaaji!*

The table above shows that different forms of greeting are used in different situations and with different persons. For example,

Aadarniya/pujaniya baabuji/maai, (saadar)pranaam

This greeting is used with elderly family members in personal letters. The term after *pujaniya* or *aadarniya* is the kinship term referring to elderly family members. With the junior family members, i.e. with younger brother/sister, son, etc. the greeting *shubha aashirwaad* is used. For example,

ciranjivi Santosh/Gudu, shubha aashirwaad!

dulari Sudha/Ranju, shubha aashirwaad!

The terms *ciranjivi* or *dulaaraa* is used with male names and *dulari* is used with female names only. But *priya* can be used with both. e.g. *priya Gudu/Ranju*

In formal letters in Bajjika the specific term for greeting is not necessarily required. The terms of address with respect in formal letters are used as greeting. Sometimes these letters include either *mahodaya/mahodaya* or *mahaashaya/mahashayaa*.

For example,   *srimaan nirdeshakji…..mahodaya,*

　　　　　　　　Srimaan mukhiyaaji…..mahashaya,

Further, only the first name preceded by *sri* and followed by *ji* is used when the addressee and the sender are personally known to each other.

　　　e.g. *sri RajkishorJi,*

　　　　　(Mr. Rajkishor)

　　　　　 srimati Sudhaji,

　　　　　(Mrs. Sudha)

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

A. <u>Differences</u>

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

    a)   The kinship terms, e.g. *baaabu/bhaiyaa* (father/brother) are directly and always used in Bajjika 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, *god☐laagaichi… **baabu/kaakaa/bhaaiji/maai/didi/bhaiyaa***

    *Pranaam **baabu/maai/didi/bhaiya***

    Hi mom!

    How're you dad!

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

  For example, *paan laagaich**ia** bhaai/caacaa*   (for males)

    *god☐laagaich**ia** baabaa/baabu/bhaaiji* ''

    *paan laagaich**iau** caci/kaakaa*   (for females)

    *god☐ laagaich**iau** daadi/ maai/ didi*   ''

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

  For example, *god☐laagaichi… **baabaa/baabu/bhaaiji/ daadi/ maai/ caacaa***

    ***dosji** namaskaar*

    ***mantriji/ headsir/madam/miss/ sirji** pranaam*

d) The number of greeting terms for formal situations in Bajjika is larger than those in English. Furthermore, there are different terms for people of different rank in Bajjika which English does not have.

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 Bajjika.

  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 bedtime from 5:00 pm)

f) Different terms of greeting for seniors and juniors are used in Bajjika in writing personal letters which cannot be interchangeably used but English has no separate terms for seniors and juniors. For example,

in Bajjika:

*aadarniya baabuji, **(saadar) pranaam*** (for seniors only)

*pujaniya pitaji, **(saadar) pranaam***   ''

*priya/ciranjivi Raju/ Sunil, **shubha aashirwaad*** (for juniors only)

*dulari Sudha/ Ranju, **shubha aashirwaad***   ''

in English:

Dear father/mother,

Dear son/daughter,

My dear john,

g) In Bajjika, in letters writing, the terms of greeting for juniors differ according to the sex as well but in English same terms are used for both sexes.

 For example,

in Bajjika:

ciranjivi/dulara *bhai/Raju/ Sunil,*   (for male juniors only)

    shubha aashirwaad   ''

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

    shubha aashirwaad   ''

in English:

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

My **dear** daughter/Judy/Mary,   "

h) In formal letters of English 'dear' with sir and/or madam is used which is real greeting term but in Bajjika the real greeting terms are optionally used and they are/can be replaced with terms of address. The optional terms have been put in parentheses.

Dear Sir,

Dear Madam,

Srimaan nirdeshakji,

    (*mahodaya*)

Srimaan manager *saaheb,*

     (*mahashaya*)

B. <u>Similarities</u>

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

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

ki samaacaar hai partner***Rajuji!***

oho! **Raju/Ganesh** *ji ki samaacaar/haalkhabar hai, sunaauna!*

Hi (**Trevor**)! How are you?

Hi there, (**Trevor/Judy**)!

b) In both Bajjika and English different terms of greeting are used for male and female addressee in case of formal letters. In English sir for male and madam for female are used. In Bajjika the terms either *mahodaya* or *mahashaya* is used for males and *mahodayaa* or *mahashayaa* is used for females. For example,

Dear **Sir**,   (for male addressee)

Dear **Madam**,   (for female addressee)

Dear **sir** or **Madam** (when sex of the addressee is not clear)

mahodaya/mahaashaya   (for male addressee)

mahodayaa/mahaashayaa   (for female addressee)

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

3.2 Terms of Taking Leave in Bajjika 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 Bajjika language and the secondary sources have been used for the data from the English language. The terms of taking leave are used in both written and spoken languages. 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 of Bajjika and English have been presented as follows:

3.2.1 Terms of Taking Leave in Bajjika

The terms of taking leave used in Bajjika have been collected using a questionnaire. The terms of taking leave are used in both spoken and written forms of the Bajjika

language. The Bajjika native speakers use the following terms of taking leave in their daily life talking and/or while ending letters and application.

Table No. 7

Terms of Taking Leave in Bajjika

Terms of Taking Leave
god☐ laagaichia baabaa/baabu/bhaiyaa! *pranaam baabu/bhaiyaa/maai!* *Jaaichia baabu/bhaiyaa!* *Jaaichi baabu/bhaiyaa!* *Jaaichiau betaa/bauaa!* *Jaaichi betaa/bauaa!* *calaichi ham! apan khyaal raakham.* *ham jaaichi nimanse rahihaa.* *jaaichi pher bhetabe karam.* *jaachi dos raam-raam.* *abhi jaayeda pher bhetabe karam!* *calaichi* partner*!* *calaichi* headsir/sir *pranaam!* *calaichi* sir/miss/madam *namaskaar!* *calaichi mitji, raam-raam!* *abhi ham bida le rahalchi, namaskaar/pranaam!* *(tohar) dularuwaa betaa, Dinesh/Dhirendra etc.* *(tohar) dulari beti, Sudha/Rnju etc.* *(tohar) dularuwaa bhaai, Dinesh/Dhirendra etc.* *(tohar) baabu/bhaiyaa/maai/didi (Gopal)* *apneke aagyaakaari, Dhirendra Sah/Dinesh Sah etc.* *apneke wishwaasi, Dhirendra Sah/Dinesh Sah etc.*

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 the table given below.

Table No. 8

Terms of Taking Leave in English

Terms of Taking Leave
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 Judy/Mike 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.
Yours faithfully, Judith Wood/Michael Stone/ L. A. Grundy etc.

3.2.3 Analysis and Comparison of Taking Leave

In Bajjika people use terms of taking leave prior to their departure in which two pieces of information are included. The words include a kinship term, i.e. usually addressing term and the information that the speaker is leaving the place. For example,

Jaaichia babu/bhaiya (pranaam)!

Jaaichi babu/bhaiya (pranaam)!

I'm going father/brother! (Literal translation)

Jaaichi beta!

Jaaichi beta!

I'm leaving son! (Literal translation)

The term *jaaichi* means I'm leaving/going and the terms *babu/bhaiya/beta* show whether the person being spoken to is the speaker's father, brother or son etc. Further the inflections in *jaaichi* determine the presence and absence of respect. The inflection '*a*' in *jaaichi* shows respect for the person being spoken to. It is generally used with elders. The inflection '*au*' in *jaaichi* shows no respect for the addressee and is used with juniors. *Jaaichi* or *calaichi* without inflection can be used with both and even in formal situations.

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

Jaaichi ta pher bhetabekaram!

I'm going now, see you again! (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, Bajjika speakers often use the same term for taking leave which they have used for greeting. For example,

Calaichi headsir*, pranaam!*

Jaaichi sir*, namaskaar!*

Calachi and *jaichi* mean that the speaker is leaving; *sir* and *head sir* are the term of address and *pranaam/namaskaar* means 'goodbye.'

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

Two types of terms are used for greeting while writing letters in Bajjika. The first one has a term to reflect the affection and very close intimacy along with a term of kinship. The kinship term shows in what relation the speaker belong to the person being written to. For example,

(tohar) dularuwaa betaa, Raju

Your lovely son, Raju (Literal translation)

tohar dulari beti, Sruti

Your lovely daughter, Sruti. (Literal translation)

The son and the daughter are the sender. The word *dularuwaa/dulari* (lovely) reflects the affection. *Dularuwaa* for males and *dulari* for females are used. They are not interchangeable.

When the elder people write to their juniors they do not use any term, like *dularuwaa/dulari* to show the affection. They simply use the following:

tohar baabu, Gopal Sah   (Your father, Gopal Sah)

tohar bhaiyaa, Dinesh   (Your brother, Dinesh)

The second type does not have any term to reflect the affection.

Two types of terms are used to take leave while ending letters in Bajjika. The first one is used when the sender does not know the receiver personally. The following term is used in this situation.

niwedak, Rajkishjor Sah/Sanju Kumari Shah

The sender is, here, not in frequent contact with the receiver.

The second type makes use of a term which shows a little more solidarity. The term to show solidarity in the given examples, are *apneke* which means 'yours'.

e.g. *apneke aagyaakaari (chaatra/chaatraa), Rajkishjor Sah/ Sanju Kumari Shah*

In these examples sender is supposed to be known to the receiver.

The differences and similarities between the terms of Bajjika and English taking leave are discussed below.

A. <u>Differences</u>

The differences between the terms of taking leave of Bajjika and those of English are as follows:

a) In Bajjika the terms that are used for greeting can be used while taking leave. e.g. *pranaam, namaskaar, god laagaichi* etc. 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 Bajjika but in English such addressing terms are not used except second person pronoun in some cases. For example, the terms of address in bold are used as part to construct terms of taking leave.

   *pranaam **baabu/bhaiyaa/maai***

   *jaachi **dos** raam-raam*

   *calaichi **partner***

   *calaichi **head sir/miss/madam** namaskaar*

   I'll be seeing **you**!

   Mind how **you** go. Bye!

   Look after **yourself**. Bye!

c) The term *jaaichi* (I'm going) is very important in taking leave in Bajjika but in English it is not explicitly uttered.

d) A noticeable difference is that English has more terms than Bajjika for informal situations whereas Bajjika has more terms than English for formal situations.

e) In Bajjika taking leave terms, the words to show affection are used by the junior senders only whereas in English those are used by all.

   in Bajjika:

   *(tohar) **dularuwaa** betaa/bhaai, Dinesh/Raju* etc. (Used by junior sender only)

   *(tohar) **dulari** beti, Sudha/Rnju etc.* ''

   (tohar) baabu/bhaiyaa/maai/didi (Gopal) (Used by senior senders only)

   in English:

   Love Judy/Mike etc. (Used by both juniors and seniors)

Lots of love, Judy/Mike etc.   (Used by both juniors and seniors)

 With all my love, Judy/Mike etc.   ,,

Love and kisses, Judy/Mike etc.   ,,

f)   In case of writing letters in Bajjika, the term *dularuwaa* is used by males and *dulari* is used by females which are not interchangeable but English does not have such specific term which is restricted to only male or female.

      dularuwaa *betaa/bhaai, Dinesh/Dhirendra* etc. (Used by males only)

      dulari *beti, Sudha/Rnju* etc.   (Used by females only)

B. <u>Similarities</u>

The similarities between the Bajjika 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 Bajjika and English.

b)   In both the languages, especially in writing, the name of the sender is obligatorily included in taking leave. For example,

      in Bajjika:

      Tohar dularuwaa bhaai

      Dhirendra Sah

      Apneke aagyakaari chaatra

      Dhirendra Sah

      in English:

      Yours,

      Judith Davies

      Yours faithfully,

      Judith Woods

c)   In both the languages full name of the sender is used in formal letters and just the first name of him/her in informal letters. For example,

      in Bajjika:

      apneke agyaakaari, ***Dhirendra Sah/Dinesh Sah*** *etc.* (In formal Bajjika letters)

      apneke wishwasi, ***Dhirendra Sah/Dinesh Sah*** *etc.*   ,,

(tohar) dulari beti, **Sudha/Rnju** *etc.*   (In informal Bajjika letters)

(tohar) dularuwaa betaa, **Dinesh/Dhirendra** *etc.*   ''

*(tohar) baabu/bhaiya (****Gopal****)*   ''

in English:

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

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

     (In formal English letters)

Love **Judy/Mike** etc.   (In informal English letters)

Lots of love, **Judy/Mike** etc.   ''

With all my love, **Judy/Mike** etc.   ''

In this way there are some differences and some similarities between terms of greeting and between terms of taking leave in Bajjika 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 Bajjika 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 languages. 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 Bajjika were explored from this research. The terms have been categorically presented below.

i)   Terms of Greeting
   – *god☐ laagaichiao baabaa/baabu/bhaaiji!*
   – *god☐ laagaichiau daadi/ maai/ didi!*
   – *pranaam baabu/bhaiya/maai(ji)!*
   – *paan laagaichia bhaai/caacaa!*
   – *paan laagaichiau caaci/kaakaa!*
   – *salaam aīlekum!*
   – *ho (bauaa/Santosh) ki samaacar hai.*
   – *re (bauo/Gudu) kaisan samacaar hau.*
   – *ge (bauaa/bauo/Ranju) ki samaacaar hau.*
   – *raam-raam dos/mit!*
   – *dosji namaskaar!*
   – *ho dos jayraamjike!*
   – *ki samaacaar hai* partner*!*
   – *oho! Raju/Ganesh ji ki samaacaar/haalkhabar hai, sunaauna.*

- *srimaan mahaamahimji pranaam! (high respect)*
- *sammaanniya/maanniya mantriji pranaam!*
- headsir/madam/miss *pranaam/namaskaar!*
- sir*ji pranaam/namaskaar!*
- *pranaam* sir/master *saaheb!*
- Doctor *saaheb namaskaar!*
- *mahaatmaaji pranaam!*
- *saadhubaabaa d□and□ot□!*

ii) Terms of Taking Leave
- *god□ laagaichia baabaa/baabu/bhaiyaa!*
- *pranaam baabu/bhaiyaa/maai!*
- *calaichi ham! apan khyaal raakham.*
- *ham jaaichi nimanse rahihaa.*
- *jaaichi pher bhetbe karam.*
- *jaachi dos raam-raam.*
- *abhi jaayeda pher bhetabe karam!*
- *calaichi* partner*!*
- *calaichi* headsir/sir *pranaam!*
- *calaichi* sir/miss/madam *namaskaar!*
- *calaichi mitji, raam-raam!*
- *abhi ham bidaa le rahalchi, namaskaar/pranaam!*
- *(tohar) dularuwaa betaa, Dinesh/Dhirendra etc.*
- *(tohar) dulari beti, Sudha/Rnju etc.*
- *(tohar) dularuwaa bhaai, Dinesh/Dhirendra etc.*
- *(tohar) baabu/bhaiyaa/maai/didi (Gopal)*
- *apneke agyaakaari, Dhirendra Sah/Dinesh Sah etc.*
- *apneke wishwaasi, Dhirendra Sah/Dinesh Sah etc*

B. The terms of greeting and taking leave of Bajjika and English have been compared under the following sub-headings:

i. **Differences:**

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

a) The kinship terms, e.g. *baaabu/bhaiyaa* (father/brother) are directly and always used in Bajjika 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 Bajjika but there is no such distinction in English.

c) In the greeting of Bajjika the terms of address are obligatorily used in greeting but they are optionally used in English.

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

e) Different terms of greeting for seniors and juniors in Bajjika are used in writing personal letters which cannot be interchangeably used but English has no separate terms for seniors and juniors.

f) In Bajjika the terms of greeting for juniors differ according to the sex as well but in English same terms are used for both sexes.

g) In formal letters of English 'dear' with sir and/or madam is used which is real greeting term but in Bajjika the real greeting terms are optionally used and they are/can be replaced with terms of address.

h) In Bajjika the terms that are used for greeting can be used while taking leave. e.g. *pranaam, namaskaar, god laagaichi* etc. But in English the terms of greeting are not mixed up in taking leave.

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

j) In case of writing letters in Bajjika, the term *dularuwaa* is used by males and *dulari* is used by females which are not interchangeable but English does not have such specific term which is restricted to only male or female.

k) In Bajjika taking leave terms, the words to show affection are used by the junior senders only whereas in English those are used by all.

ii. Similarities:

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

   a) First name of friends can be used with greeting in both Bajjika and English.

   b) 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 Bajjika and English.

   c) In both the languages, especially in writing, the name of the sender is obligatorily included in taking leave terms.

   d) In both Bajjika and English different terms of greeting are used for male and female addressee in case of formal letters. In English 'sir' for male and 'madam' for female are used. In Bajjika the terms either *mahodaya* or *mahashaya* is used for males and *mahodayaa* or *mahashayaa* is used for females.

   e) In both the languages full name of the sender is used in formal letters and just the first name of him/her in informal letters.

4.2 Recommendations

On the basis of the findings obtained from the data, their analysis and the interpretation some pedagogical implications have been enlisted under the following sub-headings:

   A. Recommendations for Bajjika speakers Learning English

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

   b) In spoken Bajjika there are some terms of greeting which are used for taking leave as well. So the Bajjika 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 Bajjika 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 Bajjika.

d) The speakers of Bajjika always use the term *jaaichi/calaichi* (I'm going) with the spoken taking leave terms but in English it is not explicitly uttered. So attention should be paid while teaching Bajjika to avoid students produce ill-formed unnatural terms.

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

B. Recommendations for English speakers Learning Bajjika

a) The use of inflections in *laagaichi*, *jaaichi* and *calaichi* should be clearly and explicitly taught to English speaker learning Bajjika to avoid production of unacceptable and absurd terms of greeting and taking leave by the learners.

b) The terms of greeting for males and females are different in Bajjika. In the same way, the terms used by males and females for taking leave are also different. So, these should be paid proper attention while teaching them letters writing in Bajjika.

c) Similarly, the words showing affection in taking leave are used while writing to seniors only. So, this also requires proper consideration.

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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 Bajjika language. I heartily request you to fill in the spaces with the appropriate terms.

बज्जिका भाषा बोलेबाला व्यक्तिके लेल प्रश्नावली
(Questionnaire for Bajjika Speakers)

निचे देल गेल अवस्थामे अभिवादन आ विदाई के लेल कैसन किसिमके शब्दसब प्रयोग होखलइ ? देल गेल प्रश्न सबके जवाफ दे के ई अध्ययनके पुरा करेमे सहयोग करे खातिर अनुरोध बा । (What terms of greeting and taking leave are used in the following situations? I request you to co-operate to complete this study answering the questions given below.)

A.   अपने निचे देल अवस्थामे अभिवादन करे खातिर कौन कौन शब्दसब प्रयोग करबई ?
       (What terms of greeting do you use in the following situations ?)

१.)   अपने निचे देल कुछ सम्मानित व्यक्ति से भेट रहल बारी :
       (You are going to meet the following honourable persons:)

       क)   राष्ट्रपति ....
             The president ……………………………............
       ख)   उपराष्ट्रपति ....
             The vice-president ………………………………
       ग)   प्रधानमन्त्री ....
             The Prime Minister ………………………………..

घ)   मन्त्री ……………………………………………………………
     A minister ………………………………………………

ङ)   न्यायधीश ……………………………………………………
     A Judge ……………………………………………

च)   डाक्टर ……………………………………………………………
     A doctor ……………………………………………

छ)   सरकारी अधिकारी ……………………………………………
     A government officer ……………………………….

ज)   मास्टर ……………………………………………………………
     A teacher ……………………………………………

झ)   पुजारी ……………………………………………………………
     A priest …………………………………………………

२.)   अपने निचे देल गेल अपना परिवारके सदस्यसबसे (कुछ समय बाद) भेट रहल बारी :
(You are going to meet your following family members:)

क)   दादा ⁄ बाबा जी …………………………………………………
     Grandfather …………………………………………… …

ख)   दादी …………………………………………………………
     Grandmother …………………………………………………

ग)   बाबु जी …………………………………………………………
     Father …………………………………………………………

घ)   माई …………………………………………………………
     Mother …………………………………………………….

ङ)   चाचा ……………………………………………………………
     Uncle ……………………………………………………………

च)   चाची ……………………………………………………………
     Aunt …………………………………………………………….

छ)   दिदी …………………………………………………………
     Elder sister ………………………………………………...

ज)   दाजु ⁄ भैया …………………………………………………
     Elder brother …………………………………………………

झ)   बहिन …………………………………………………………
     Younger sister ……………………………………………

ञ)   भाई …………………………………………………………
     Younger brother ……………………………………………

ट)   श्रीमान ⁄ श्रीमती …………………………………………………
     Husband/wife …………………………………………......

ठ)   बेटी ⁄ भतिजी …………………………………………………
     Daughter/niece …………………………………………

ड)   बेटा ⁄ भतिजा …………………………………………………
     Son/nephew …………………………………………………

३.)   अपने स्कुल ⁄ कलेज जैसन कौनो संस्थामे निचे देल गेल कर्मचारी से भेट रहल बारी :

(You are meeting the following officials in an institution like school/college:)

क)	प्रधानाध्यापक (प्राचार्य) ……………………………………
	Headmaster …………………………………………..

ख)	मास्टर (पुरुष) ……………………………………………
	A teacher ……………………………………………..

ग)	मैडम ………………………………………………………
	Madam ………………………………………………..

घ)	मिस ………………………………………………………
	Miss …………………………………………………..

ङ)	कौनो दोसर पुरुष कर्मचारी ………………………………….
	Another male officer ………………………………….

च)	कौनो दोसर महिला कर्मचारी ……………………………….
	Another female officer ……………………………….

४.)	अपने निचे देल गेल अनचिन्हार/चिन्हार आदमी से भेटरहल बारी :
	(You are meeting the following familiar persons/ strangers:)

क)	सबसे नजदिकी साथी ……………………………………….
	Closest friend ………………………………………..

ख)	सामान्य साथी ……………………………………………..
	A friend ……………………………………………….

ग)	प्रेमी ……………………………………………………….
	Lover …………………………………………………..

घ)	प्रेमिका ……………………………………………………..
	Beloved ………………………………………………..

ङ)	जेठ अनचिन्हार व्यक्ति ……………………………………….
	A stranger older than you ……………………………..

च)	अपने उमेरके अनचिन्हार व्यक्ति …………………………….
	A stranger of your age ………………………………..

छ)	अपनासे छोट अनचिन्हार व्यक्ति ……………………………….
	A stranger younger than you …………………………..

५.)	अपने चिठी/निवेदन लिखेमे निचे देल गेल व्यक्ति सबके साथ अभिवादनके लेल कौन कौन शब्द प्रयोग करबई ?
	(What terms for greeting do you use with the following persons while writing a letter/application ?)

क)	प्रधानाध्यापक ………………………………………………
	The headmaster ………………………………………..

ख)	प्रबन्धक …………………………………………………….
	The manager ……………………………………………

ग)	निर्देशक ……………………………………………………
	The director …………………………………………….

घ)   बाबु जी ....
       Father ………………………………………..
ङ)   माई ....
       Mother …………………………………….
च)   दाजु/भैया ....
       Elder brother ………………………………..
छ)   दिदी ....
       Elder sister ………………………………..
ज)   भाई ....
       Younger brother …………………………….
झ)   बहिन ....
       Younger sister …………………………………
ञ)   बेटा ....
       Son …………………………………………..
ट)   बेटी ....
       Daughter …………………………………….

६.) अपने निचे देल व्यक्ति सबसे फरक फरक समय मे भेटला पर अभिवादन के कौन कौन शब्दसब प्रयोग करबई ?

     (What terms of greeting do you use when you meet the following persons at different times of a day ?)

a)   दिनके १२ :०० बजे से पहिले निचे देल गेल व्यक्ति सबसे भेट रहल बारी :
      (You are meeting the following persons before 12 pm:)

     क)   प्रधानाध्यापक (मास्टर) ....
            A headmaster (teacher) ………..............................
     ख)   बाबु जी ....
            Father …………………………………………..
     ग)   दिदी ....
            Elder sister ………………………………..
     घ)   भैया/दाजु ....
            Elder brother ………………………………...
     ङ)   साथी ....
            A friend ……………………………………

b)   दिनके १२ :०० बजे से ५ :०० बजे के बीचमे निचे देल गेल व्यक्ति सबसे भेट रहल बारी :
     (You are meeting the following persons in between 12 pm to 5 pm:)

     क)   प्रधानाध्यापक (मास्टर) ....
            A headmaster (teacher) ………..............................
     ख)   बाबु जी ....
            Father …………………………………………..
     ग)   दिदी ....
            Elder sister ………………………………..

घ) भैया ⁄ दाजु ....

Elder brother ………………………………………...

ङ) साथी ....

A friend …………………………………………

c) साँझके ५ :०० बजेके बाद निचे देल गेल व्यक्ति सबसे भेट रहल बारी :

(You are meeting the following persons after 5 pm:)

क) प्रधानाध्यापक (मास्टर) ....

A headmaster (teacher) ………............................

ख) बाबु जी ....

Father ………………………………………..

ग) दिदी ....

Elder sister ……………………………………..

घ) भैया ⁄ दाजु ....

Elder brother ………………………………………...

ङ) साथी ....

A friend …………………………………………

B) अपने बातचीत खतम करके निचे देल गेल अवस्थामे विदा लेवे खातिर कौन कौन शब्दसब प्रयोग करबई ?

(What terms of taking leave do you use in the following situations ?)

१.) अपने निचे देल कुछ सम्मानित व्यक्ति से विदा ले रहल बारी :

(You are taking leave from the following honourable persons:)

क) राष्ट्रपति ....

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

ख) उपराष्ट्रपति ....

The vice president …………………………………

ग) प्रधानमन्त्री ....

The Prime Minister …………………………………..

घ) मन्त्री ....

A minister ……………………………………………

ङ) न्यायधीश ....

A Judge ……………………………………………

च) डाक्टर ....

A doctor ……………………………………………

छ) सरकारी अधिकारी ....

A government officer ………………………………..

ज) मास्टर ....

A teacher ……………………………………………

झ) पुजारी ....

A priest ……………………………………………

47

२) अपने निचे देल गेल अपना परिवारके सदस्य सबसे (कुछ समयके लेल) विदा ले रहल बारी :

(You are taking leave from your following family members:)

क) दादा/बाबा जी ....
Grandfather ....
ख) दादी ....
Grandmother ....
ग) बाबु जी ....
Father ....
घ) माई ....
Mother ....
ङ) चाचा ....
Uncle ....
च) चाची ....
Aunt ....
छ) दिदी ....
Elder sister ....
ज) दाजु/भैया ....
Elder brother ....
झ) बहिन ....
Younger sister ....
ञ) भाई ....
Younger brother ....
ट) श्रीमान/श्रीमती ....
Husband/wife ....
ठ) बेटी/भतिजी ....
Daughter/niece ....
ड) बेटा/भतिजा ....
Son/nephew ....

३.) अपने स्कुल/कलेज जैसन कौनो संस्थामे निचे देल गेल कर्मचारी से बातचित के बाद विदा ले रहल बारी :
(You are taking leave from the following officials after conversation in an institution like a school/college:)

क) प्रधानाध्यापक (प्राचार्य) ....
Headmaster ....
ख) मास्टर (पुरुष) ....
A teacher ....
ग) मैडम ....
Madam ....
घ) मिस ....

48

Miss ....

ङ) कौनो दोसर पुरुष कर्मचारी ....
Another male officer ....

च) कौनो दोसर महिला कर्मचारी ....
Another female officer ....

४.) अपने निचे देल गेल चिन्हार / अनचिन्हार व्यक्ति से विदा ले रहल बारी :
(You are taking leave from the following familiar persons/strangers:)

क) सबसे नजदिकी साथी ....
Closest friend ....

ख) सामान्य साथी ....
A friend ....

ग) प्रेमी ....
Lover ....

घ) प्रेमिका ....
Beloved ....

ङ) जेठ अनचिन्हार व्यक्ति ....
A stranger older than you ....

च) अपने उमेरके अनचिन्हार व्यक्ति ....
A stranger of your age ....

छ) अपनासे छोट अनचिन्हार व्यक्ति ....
A stranger younger than you ....

५.) अपने निचे देल गेल व्यक्ति सबके चिठी निवेदन लिखेमे समाप्ति करेके समयमे विदा मागेके लेल कौन कौन शब्दसब प्रयोग करबई ?
(What terms of taking leave do you use with the following persons in writing a letter/application ?)

क) प्रधानाध्यापक ....
The headmaster ....

ख) प्रबन्धक ....
The manager ....

ग) निर्देशक ....
The director ....

घ) बाबु जी ....
Father ....

ङ) माई ....
Mother ....

च) दाजु / भैया ....
Elder brother ....

छ) दिदी ....
Elder sister ....

ज) भाई ....

Younger brother …………………………………………..

झ) बहिन ………………………………………………………

　　　　Younger sister ………………………………………….

ञ) बेटा ……………………………………………………..,

　　　　Son …………………………………………………..

ट) बेटी …………………………………………………………

　　　　Daughter …………………………………………..

Thank you for kind co-operation!

APPENDIX-II

Questionnaire with Responses

This appendix contains a set of questionnaire similar with the one in the appendix-I but it has the responses filled in by the informants.

APPENDIX-II

1. Responses to Bajjika Terms of Greeting and Taking Leave

Responses are made only to the spoken language and there is no presence of the person being written to in the written language so that s/he can respond. Appropriate responses to terms of greeting and taking leave have been presented in the tables given below.

1.1 Responses to Bajjika Greeting

Appendix Table No. 1

Responses to Bajjika Greeting

Responses to Greeting

> *khusi rahaa bauaa!*
>
> *jug-jug jiyaa bauaa!*
>
> *jiyaa ho bauaa!*
>
> *waa aīlekum salaam* (by Muslims)
>
> *sab t☐hik hai. Apan kahaa.*
>
> *hamar t☐hike hai! apan sunaabaa!*
>
> *raam-raam (dos/mit).*
>
> *namaskaar.*
>
> *jayraamjike (dos)!*
>
> *sab t☐hik hai!*
>
> *Pranaam! Kahu kene calaliha.*
>
> *Pranaam/namaskaar.*
>
> *pranaam/namaskaar! bahut din baad bhet☐aliha.*
>
> *aanand rahu/ pranaam.*
>
> *d☐and☐ot☐!*

1.2 Responses to Bajjika Taking Leave

Appendix Table No. 2

Responses to Bajjika Taking Leave

Responses to Taking Leave

khusi rahaa bauaa.

jug-jug jiyaa bauaa.

nimanse jaihaa!

acha hotai!

raam-raam.

t□hik hai! pher aihaa.

aacha jaau hamhu jaaichi.

hotai, pranaam.

namaskaar.

achaa se jaayem dos raam-raam.

2. Terms of Greeting and Taking leave Used in Writing

There are certain terms of greeting and taking leave which are used in writing in Bajjika and English. These terms have been presented as follows.

2.1 Terms of Greeting Used in Writing in Bajjika

The users of Bajjika use different terms of greeting in writing letters in the Bajjika language. The terms of greeting used in writing are as follows:

Appendix Table No. 3

Terms of Greeting Used in Writing in Bajjika

Terms of Greeting

<div style="border:1px solid">

ciranjivi/dulaaraa Dhirendra/Dinesh,

shubha aashirwaad!

dulari Sudha/ Ranju,

shubha aashirwaad!

praanpriya Reshma/Pooja,

srimaan headsir *ji/nirdeshakji, (mahodaya,)*

srimaan manager *saaheb, (mahaashaya/mahodaya,)*

aadarniya pradhaanaadhyaapakji,

sri Rajkishorji,

</div>

2.1 Terms of Taking Leave Used in Writing in Bajjika

The users of Bajjika use different terms of taking leave in writing letters in the Bajjika language. The terms of taking leave used in writing are as follows:

<div align="center">

Appendix Table No. 4

Terms of Taking leave Used in Writing in Bajjika

</div>

Terms of Taking leave
(tohar) dularuwaa betaa, Dinesh/Dhirendra etc. *(tohar) dulari beti, Sudha/Rnju etc.* *(tohar) dularuwaa bhaai, Dinesh/Dhirendra etc.* *(tohar) baabu/bhaiyaa/maai/didi (Gopal)* *apneke agyaakaari, Dhirendra Sah/Dinesh Sah etc.* *apneke wishwaasi, Dhirendra Sah/Dinesh Sah etc.*

2.1 Terms of Greeting Used in Writing in English

The users of English use the following terms of greeting while writing personal and official letters.

Appendix Table No. 5

Terms of Greeting Used in Writing in English

Terms of Greeting
Dear/My dear Chris/Mandy, etc.
Dearest/My dearest Chris/Mandy, etc.
Darling/My darling Chris/Mandy, etc.
Dear Mr/Mrs/Miss/Ms/Michael Crowther,
Dear all,
Dear sir,
Dear Madam,
Dear sir or Madam,
Sir,
Madam,