

**FORMS OF WELCOMING, THANKING AND EXPRESSING
GRATITUDE AND GOOD WISHES IN ENGLISH
AND DOTELI**

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

**Submitted by
Tap Raj Ojha**

**Faculty of Education
Tribhuvan University, Kirtipur
Kathmandu, Nepal
2011**

DECLARATION

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

Date: 2068 - 02 - 03

.....

Tap Raj Ojha

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Tap Raj Ojha** has prepared this thesis entitled **Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes in English and Doteli** under my guidance and supervision.

I recommend this thesis for acceptance.

Date: 2068 - 02 - 03

.....

Dr. Laxmi Bahadur Maharjan (Guide)

Reader

Department of English Education

Faculty of Education,

T.U., Kirtipur, Kathmandu, Nepal

RECOMMENDATION FOR EVALUATION

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

Signature

Dr. Chandreshwar Mishra

Professor and Head
Department of English Education
T.U., Kirtipur, Kathmandu, Nepal

.....

Chairperson

Dr. Jai Raj Awasthi

Professor
Department of English Education
Chairperson
English and Other Foreign Languages
Education Subject Committee
T.U., Kirtipur, Kathmandu, Nepal

.....

Member

Dr. Laxmi Bahadur Maharjan (Guide)

Reader
Department of English Education
T.U., Kirtipur, Kathmandu, Nepal

.....

Member

Date: 2068 - 02 - 05

EVALUATION AND APPROVAL

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

Signature

Dr. Chandreshwar Mishra

Professor and Head
Department of English Education
T.U., Kirtipur, Kathmandu, Nepal

.....

Chairperson

Dr. Jai Raj Awasthi

Professor
Department of English Education
Chairperson
English and Other Foreign Languages
Education Subject Committee
T.U., Kirtipur, Kathmandu, Nepal

.....

Member

Dr. Laxmi Bahadur Maharjan (Guide)

Reader
Department of English Education
T.U., Kirtipur, Kathmandu, Nepal

.....

Member

Date: 2068 - 02 - 06

DEDICATION

Dedicated to

My Parents

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ABSTRACT

This research study entitled **Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes in English and Doteli** is an effort to find out the different forms of welcoming, thanking and expressing gratitude and good wishes in Doteli; and compare and contrast them with the forms used in English. For this research study, I took sample population from two VDCs namely, Tijali and Jiljodamandau of Doti district consisting of 80 native speakers of Doteli. Sample population were selected using judgmental non-random sampling procedure. The major tool for collection of data was questionnaire. A set of questionnaire was prepared and it was administered in two different ways. One way is that the questionnaires were distributed to the educated Doteli people the other way is uneducated Doteli people were interviewed. Later on, I analyzed and interpreted the data and compared the findings with the English language. This research showed that the native speakers of Doteli use ' sa + T.N./K.T. + basa', ' s + F.N./K.T. + bas', 'baisek chha + T.N./hajur', etc. for welcoming, 'sy b s', 'khub niko ary / ari', 'taml i/tul i dhanyab d', etc. for thanking and expressing gratitude and 'taml i / tul i bhaut bhaut shubhak man chh ', 'tamaro/tero manko sochy pura hou', 'bhagam nale tamaro/tero raksh arun', etc. for expressing good wishes to different people. Doteli people do not use same forms to address seniors and juniors. So, while teaching the Doteli dialect as a second language, the focus should be given to the use of proper forms for seniors and juniors.

The study consists of four chapters. Chapter one includes general background, review of related literature, objectives of the study and significance of the study. Chapter two deals with the methodology applied to carryout the research under which sources of data, sampling procedure, tools for data collection, process of data collection and limitations of the study are presented. Chapter three presents the analysis and interpretation of the data. And fourth chapter deals with the findings and recommendations of this research work. Finally, chapter four is followed by the references and appendices.

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LIST OF SYMBOLS AND ABBREVIATIONS

C.S.	=	Casual Situation
e.g.	=	For example
etc.	=	Et Cetera
F.F.	=	Familiar Friend
F	=	Frequency
F.N.	=	First Name
F.S.	=	Formal Situation
F-in-L	=	Father-in-law
FoA	=	Forms of Address
i.e.	=	that is
K.T.	=	Kinship Term
L.N	=	Last Name
M /F H.	=	Male/Female Hermit
M. U./A.	=	Maternal Uncle / Aunt
M.Pa/Ma	=	Maternal Pa / Ma
M-in-L	=	Mother-in-law
Ne./Ni.	=	Nephew / Niece
O.S.	=	Older Servants
P.	=	Principal
PM	=	Prime Minister
S.	=	Student
S.A.S.	=	Similar Age Servants
T.	=	Teacher
T.N.	=	Title Name
U.F.	=	Unfamiliar Friend
Y.S.	=	Younger Servants
%	=	Percentage

SYMBOLS FOR DOTELI WORDS

अ	a	ण	n□
आ		त	t
इ	i	थ	th
ई		द	d
उ	u	ध	dh
ऊ		न	n
ए	e	प	p
ओ	o	फ	ph
औ	au	व	b
अं	an	भ	bh
क	k	म	m
ख	kh	य	y
ग	g	र	r
घ	gh	ल	l
ङ		व	w
च	ch	स	s
छ	chh	श	sh
ज	j	ष	s□
झ	jh	ह	h
ट	t	क्ष	ksa
ठ	th	ज्ञ	jn
ड	d	ँ	n)
ढ	dh		

CHAPTER - ONE

INTRODUCTION

1.2 General Background

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

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

The human language faculty is thought to be fundamentally different from and of much higher complexity than those of other species. Human language is highly complex in that it is based on a set of rules relating symbols to their meanings thereby forming an infinite number of possible utterances from a finite number of elements. (<http://www.en.wikipedia.org/wiki/language>)

Different linguists have defined the term 'language' differently but the ideas to be understood is the same.

Chomsky (1971, as cited in Lyons 2007, p. 8) defines language as "a particular set of utterances that can be generated from a particular set of rules". Likewise, Shames and Wig (1982, p. 26) view "A language may be a guide to how a culture organizes its world, but it is not a formula that determines all behaviour". According to Richards, et. al. (1999, p.199) language is defined as "the system of human communication which consists of structured arrangement of sounds or their written representation into larger units e.g. morpheme, word, sentence, utterance". In the same way, Hornby et al. (2004, p. 862) define language as "The system of communication in speech and writing that is used by people of particular country or area".

From the above definitions of language, we come to understand that language is a unique gift of human beings which distinguishes him from other living creatures. Language is a tool or means of communication through which message, information and ideas are exchanged among human beings.

1.1.2 Language Functions

Function is defined as the role, activity or purpose of something. Language has functions which are similar to the functions of other things. When we talk about language functions, we are talking about the reasons we use a language. In general, what language does is called language function. Language function refers to the purpose for which a piece of language or an utterance is used in order to establish social relationship. In other words, what we do through the use of language is called language function. We can communicate through language. So communication is the overall global function of language. Matreyek (1083) mentions that function denotes what is done with the language.

According to Crystal (2003, p.192) "the function of language is to communicate ideas, to express ideas and so on".

All human beings share their experiences with the help of language. Language is used to exchange ideas, feelings and visions which is called communication. Anything that can be done through language is its function. Language functions are often described as categories of behaviour for example, greeting, welcoming, expressing good wishes, thanking, warning, suggesting, etc. The utterance (words, phrases and sentences) which are used to serve a function are called exponents, for example, *how are you?*, *you are welcome*, *open the door*, *best of luck*, etc.

Though there are two types of functions: *grammatical* and *communicative*, the term language function or function of language generally refers to the communicative function of language. Communicative function of language refers to the communicative goal for which a language is used in community. Thus communicative function is what specific communicative need the language is used for in a community.

As its most basic, the function of language is communication; we use language to give and receive messages between ourselves. We can break this down into language functions. When we communicate with language we can:

- Compare and contrast
- Make a complaint
- Express good wishes, love or anger
- Persuade someone
- Give advice
- Ask for something
- Hide the truth (lie)
- Warn

- Give information
- Explain a process
- Apportion blame
- Avoid saying anything, and so on.

Each language function can be associated with certain grammatical forms. For example, when we are being polite we often use modal verbs:

Might I borrow your pen?

Although each language function deals with one main communicative need, it can cover different situations. For example, “Asking for information and directions” can be used not only in the context of tourists finding their way round town but also with new employees who need to find their bearings in a large firm. The same goes ‘instructing others’. Here, the relevant language will be about giving orders, making strong suggestions etc. These can be used at work but also outside work at hotel, when hiring car, ordering a meal, etc.

(<http://www.worldwiki.com/idex.php>)

Different Scholars have classified language functions differently. Van Ek (1980) presents six main categories of communicative functions. His classifications of communicative function are as follows:

- (i) Imparting and seeking factual information (identifying, reporting, correcting, asking etc.)
- (ii) Expressing and finding out intellectual attitudes (Expressing agreement and disagreement, denying and accepting an offer or invitation, expressing ability and inability, giving and seeking permission, etc.)
- (iii) Expressing and finding out emotional attitudes (Expressing pleasure/ displeasure, expressing hope, expressing fear or worry, expressing sympathy, or worry, expressing wants, desires, etc.)

- (iv) Expressing and Finding out moral attitude (apologizing, granting forgiveness, expressing approval or disapproval, expressing regret, etc.)
- (v) Getting things done (suasion) (Suggesting, requesting, inviting, offering assistance, advising, directing, etc.)
- (vi) Socializing: (Greeting, taking leave, welcoming, introducing people, expressing good wishes, thanking, etc.)

I have selected the topic entitled 'Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes in English and Doteli' which belongs to the emotional relations in Wilkin's (1976) classification, socializing in Van Ek's (1980) classification, everyday functions in Matreyek's (1983) classification and social formulas in Blundell et al's (2009) classification.

The present research study concerns with three important language functions. They are welcoming, thanking and expressing gratitude and good wishes of English and Doteli. These and some other important language functions are mentioned below:

1.1.1.1 Welcoming

Welcoming is a kind of language function which is done in relation to other people. It is used to say hello to somebody in a friendly way when they arrive somewhere. When people come or join in an organization, activity, etc., they are welcomed by other people, so 'welcome' refers to the way of greeting someone in a polite and friendly way when they have come to see us or to help us. If we welcome, or are welcoming visitors at a place, people are pleased that we are there.

Some of the exponents of welcoming are as follows:

- Welcome!

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

(As cited in Matreyek (1983, p.4)

1.1.1.2 Thanking and Expressing Gratitude

Thanking and expressing gratitude are also important language functions which come under socialization or everyday functions. they are used to establish interpersonal and social relationship. We express thanks or gratitude to the people to tell them that we are grateful to them for something. We express thanks or gratitude to the people for giving a present, helping us, asking about our health, inviting us to attend a programme, lending us something, expressing us good wishes and so on and so forth. The usual ways of thanking and expressing gratitude are given below:

- Thanks.
- Thank you.
- Thank you very much for....
- Many thanks.
- Many thanks for....
- Much appreciated.
- (I'm) much obliged.
- Thanks a lot for....
- I'm very grateful to you.
- I'm much/extremely obliged to you for....
- I should like to express my gratitude/appreciation

Responding to thanks

- You are welcome.

- Not at all.
- It's a pleasure.
- Any time.
- It's O.K.
- Don't mention it.
- That's quite all right.
- Thank you.
- No need to thank you.
- It was my pleasure.
- That's all right.

(As cited in Blundell et al. (2009,p.191-193))

1.1.1.3 Expressing Good Wishes

Expressing good wishes is a kind of language function which is used to wish good health, fortune, success, etc. When we want somebody to be happy, lucky or successful or when we want something good to happen, we express good wishes. We also express our good wishes when someone is going to begin a new work, e.g. starting a trip, starting a new job, playing a match, appearing an exam, having a holiday etc. We also express good wishes at festivals, new years, birthdays or any other special occasions. The usual way of doing good wishes are given below:

- All the best
- Every success in your new job
- Best of luck.
- I wish you luck.
- Good fortune be with you.
- I hope that everything goes O.K. for you.
- I'm sure that everything will work out just fine.
- May you be happy and successful in your new life.

(As cited in Blundell et al. (2009,p.173-177))

1.1.1.4 Requesting

Requesting refers to asking for something or asking somebody to do something in a polite or formal way. According to the degree of politeness, different structures are used for making a request, for example, ‘Give me your pen; please, can you give me your pen? Would you mind giving me your pen? or I wonder if you could give me your pen’ are different forms of request which can be used to ask for someone’s pen. However, each of them is used in a different situation. The usual ways of requesting are given below:

Making requests

- Talk to him, O.K.?
- Proof-read this for me, will you?
- Can you help me with this?
- Could you please turn down the radio a little?
- May I open the window?
- May I please have a glass of water?
- Would you mind watching this for me a few minutes?
- Would it be possible to type this letter before you go there?
- Have a good time.

(As cited in Matreyek (1983, p. 12)

1.1.1.5 Warning/ Cautioning/ Threatening

Warning, cautioning and threatening are saying that you will cause a trouble or hurt somebody if they do not do what you want. In other words, telling somebody that something bad or unpleasant may happen in the future so that they can try to avoid it is warning. Different ways of Warning/ Cautioning/ Threatening are given below:

- Watch out!

- Look out!
- Heads up!
- Be careful!
- Don't move!
- Halt! Or I'll shoot!
- Stop that, or else I'll call the police
- I'm going to count to 10. 1....2.....3....4....
- This is my last warning stop seeing my wife, or else

(As cited in Matreyek (1983,p.86)

1.1.1.6 Expressing comments/ opinions

Opinions are our feelings or thoughts about somebody or something rather than a fact. When we express our opinion, we express our personal views. Different ways of stating complements are given below:

Stating complements/ opinions

- It was a great lecture.
- I really like your hair-do.
- I feel that there's a lot of injustice in America.
- If I were you, I'd quit.
- If you are interested in my opinion/ I think we should give up.
- Let me say that your idea has some promise.....

Relating to Comments/ Opinions

- Thank you for your comments.
- Your comments have been very helpful.
- I really appreciate your comments.

- I see.
- That's an interesting perspective.

(As cited in Matreyek (1983, p. 123))

To sum up, Welcoming, Thanking, Expressing Good Wishes, Requesting, Warning/ Cautioning/ Threatening and Expressing Comments/ Opinions, etc are the language functions which are used to establish social contact or relationship. Exponents used in these language functions are used to communicate with each other in order to serve different individual and social needs and purposes.

1.1.2 Linguistic Situation in Nepal

Nepal is one of the beautiful countries of South Asia which is situated in the lap of Himalayas. It is a multilingual and multicultural country. Though it is small in size, there are around 100 languages spoken in this country. It is very rich in its culture and linguistic diversity. According to population Census (2001), there are more than 92 languages spoken in Nepal. Nepalese belong to 103 caste and ethnic groups who are largely Hindus, Buddhists, Kiratis, Animists and Muslims and speak around 92 languages officially recognized by the state (CBS, 2001).

The languages and their dialects spoken in Nepal have genetic affiliation to at least four language families. They are as follows:

- (i) Indo Aryan (around 20 languages such as Nepali, Maithili, Bhojpuri, Awadhi, Tharu, Rajbansi, Danuwar, Majhi, Hindi, Urdu, etc.)
- (ii) Tibeto-Burman (around 60 languages such as Tamang, Gurung, Newari, Limbu, Ghale, Sherpa, Magar, Dura, Rai, Chepang, Thami, Dhimal, Chhantyal, Jirel, etc.)
- (iii) Dravidian (only one language i.e. Jhangad)
- (iv) Astro-Asiatic Group (only one language i.e. Satar)

1.1.3 English Language and Doteli Dialect: A Brief Introduction

English is the most widely used language around the world. It has become the leading language of international discourse, and has acquired use as lingua franca in many regions. It is widely learned as a second language and used as an official language of European Union and many commonwealth countries, as well as in many world organizations. It is the third most natively spoken language in the world after Mandarin Chinese and Spanish.

Modern English, sometimes described as the first global lingua franca is the dominant language or in some instances even the required international language of communications, science, information technology, business, aviation, entertainment, radio and diplomacy. The English language belongs to the Anglo-Frisian sub-group of the West Germanic branch of the Germanic family, a member of the Indo-European languages

(<http://www.en.wikipedia.org/wiki/Englishlanguage>)

English is spoken as a foreign language in Nepal. It is used as a medium of instruction which is taught as a compulsory subject from grade one to bachelor level. It is also taught as a specialization subject to produce qualified and trained teachers and teacher trainers in T.U. under the faculty of Education.

Thus, English is the main international language of business, sports, advertisement, conferences, science and technology, etc. It has wider scope, larger popularity and higher prestige than other languages spoken in the world.

Doteli is one of the dialects of the Nepali language which is spoken in all seven districts of far-western part of Nepal. It is similar to the languages spoken in mid-western region especially in Karnali zone. Karnali zone is the original place of Nepali language. An ancient name of Nepali is Khaskur , Khas Bhas . It is written in Devnagari scripts. Nepali is widespread in all over the country.

According to population census (2001), 50.3% people of Nepal speak the Nepali language as a native language. Because of its wider coverage it has more varieties than other languages. Nepali has more varieties in western part than eastern part.

Doteli dialect is influenced by the Sinjali and the Parpaschima dialects. It is closer to the Kumauni language spoken in the Utteranchal state of India. Doti regime was the regime of special importance before the unification of Nepal. In the middle age in the time of Baise Chaubise Rajya, different regional dialects were separated and Doteli was appeared as a different dialect and became different from the standard Nepali language.

For example,

Nepali: tanpãilãi dherai dherai dhanyabãd chha.

Doteli: tamlãi bhaut bhaut dhanyabãd chha.

According to the Chataut (2058, p.11) Doteli is supposed to be “the oldest form of the Nepali language”. Pant (2010) claims that since Doteli dialect has long history and so many linguistic units of Nepali are derived from Doteli, Doteli is known as the mother of the Nepali language.

1.1.4 Contrastive Analysis

Contrastive analysis is a branch of applied linguistics which compares two or more languages systematically to find out similarities and differences between them. It is the effective way of predicting areas of difficulty in learning language. It is the comparative study of linguistic systems of two or more languages to find out similarities and differences. Comparison can be made at all linguistic levels, namely, phonological, morphological, syntactic and discourse.

Richards, et.al. (1999, p.83) defines “Contrastive analysis is the comparison of linguistic systems of two languages for example, the sound system and grammatical system”.

Contrastive Analysis was developed and practiced in the late 1940s and 50s as an application of structural linguistics to language teaching. C.C. Fries was the first person who for the first time initiated contrastive linguistic study to derive the best teaching materials in teaching second and foreign language in his work “Teaching and Learning English as a Foreign Language”. Later on, Robert Lado made the concept more direct, clear and explicit in his classical work entitled ‘Linguistics Across Culture’ which was published in 1957. According to Lado (1957) “we assume that the student who comes in contact with a foreign language finds some features of its quite easy and some others extremely difficult. Those elements that are similar to his native language will be simple to him and those that are different will be difficult”.

Contrastive Analysis has two significant functions, they are: Primary and Secondary. The primary function is a predictive device and the secondary function is an explanatory tool. It has also two aspects, they are: linguistic aspect and psychological aspect. Linguistic aspect deals with the theory to find out some features quite easy and other extremely difficult. A psychological aspect deals with the theory to predict the possible errors made by second language learners.

1.1.4.1 Contrastive Analysis Hypothesis: Transfer Theory

The term ‘transfer’ refers to the state of the application of the previously acquired skills and knowledge into a new situation. Thus, psychologists agree that if the present learning is affected by past learning, there occurs the transfer of something there. According to behaviouristic interpretation of learning, old habit hinders or facilitates the formation of new habit depending upon the nature of two i.e. depending upon similarity or difference between them. Thus, past learning facilitates the present learning in case of similarity. It is called

facilitation or *positive transfer*. And past learning hinders present learning in case of difference. It is called *interference* or *negative transfer*. If there is no transfer between learners' past and present learning it is called *nil transfer*. (Maharjan 2010, p. 263) Mentions that a learner can't use preposition from his mother tongue as a verb in the target language. They are grammatically much distinct and so no transfer is likely there.

1.1.4.2 Principles of Contrastive Analysis

Basically there are two fundamental principles of contrastive analysis: one is describe before comparing, the other is compare patterns, not whole languages. The first principle denotes that one cannot compare how things work if one has not first described how each of them works. Unless he describes it, he cannot compare how each of them works. For example, English fricative series, the labio-dental fricative consonants /f/ and /v/ are the one that are expected to be difficult for the Nepali learners of English because their equivalents in Nepali, /ph/ and /bh/, are different from that of English in both point of articulation and manner of articulation. Thus, English /f/ and /v/ is a special case of difficulty for the Nepali learners. Such types of difficulty should be described first before comparing the language elements.

Likewise, the second principle, 'Compare patterns not whole languages' denotes that languages as wholes can never be compared. Language is such a vast ocean which contains thousands of different linguistic units, items, structures, etc. If we compare two or more languages as a whole, our result cannot be satisfactory. So, we should compare the specific patterns of languages instead of general pattern. For example, if we compare language functions in general between English and Nepali or Doteli, we waste our time and effort without obtaining certain achievement. But if we select and compare two or more specific language functions, the result can be more effective.

1.1.4.3 Basic Assumption of Contrastive Analysis

L2 learning involves overcoming difficulties in the linguistic systems of the target language. The fundamental assumption of CA that Lado (1957) has presented in his book 'Linguistics Across Culture' are as follows:

- The most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner.
- In the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning.
- The teacher who has made a comparison of the foreign language with native language of the students will know better what the real learning problems are and can better provide for teaching them.

(Lado, 1957 as cited in Maharjan, 2010, p. 265)

The assumptions above clearly show what Contrastive Analysis intends to do. Whatever aspects of language (sound, grammar, etc.) we compare should be done by keeping language teaching in mind. That is its main purpose.

To sum up, contrastive Analysis has a significant role in comparing two or more languages systematically or scientifically. It is used to compare two languages to find out the similarities both the languages share and the differences in which both languages differ.

The present research study is based on comparative study. Comparative study is one of the most important and effective models of research which is carried out to compare two or more languages. So, I have selected this model to

compare forms of welcoming, thanking and expressing gratitude and good wishes between English language and Doteli dialect of Nepali.

1.2 Review of the Related Literature

Many research works have been carried out to compare various aspects of language between English and other languages like English-Nepali, English-Nepali-Maithili, English-Maithili, English-Nepali-Doteli, English-Doteli, English-Newari, etc. There are some research works on comparative study of language between English and other languages but no any research has been carried out on forms of welcoming and thanking systems of English and Doteli in the Department of English Education, T.U. The researcher has reviewed some of the researches that are somehow related to the present research study. Literature reviews of those researchers are done as below.

Chapagain (2002) carried out a research entitled “Request forms in the English and Nepali languages: A comparative study”. The purposes of her study were to find out the forms of requests in Nepali and English; and to compare them. She concluded that the English people were seen more polite among all the relations compared to Nepali.

Paneru (2007) carried out a research entitled “A Comparative Study of English and Doteli Kinship Terms”. His purpose of the study was to compare and contrast the kinship terms used in Doteli dialect with those of the English language. He found that Doteli has many terms to symbolize different kinship relations but English has fewer. So, Doteli language is richer than English in terms of kinship terms.

Tembe (2007) carried out a research on “A Comparative Study of Apologies between English and Limbu”. The purpose of his study was to find out and compare the forms of apologies used in English and Limbu. He found that the

native speakers of English were more apologetic than the native speakers of Limbu.

Shrestha (2008) carried out a research entitled “Terms of Greeting, Welcoming and Taking leave between English and Newari”. The purpose of his study was to find out different terms of greeting, welcoming and taking leave in Newari language; and compare and contrast them with the terms used in English language. He found that English native speakers are habituated saying first name and kinship terms to greet family members whether they are senior or junior. But Newari native speakers use ‘Bhagiya/Bhaiti/Bhagiyaye + kinship term’ by bowing their head. It seems that Newari terms are more formal than English terms to greet elder family members.

Likewise, Joshi (2009), carried out a research entitled “Requests and Apologies in English and Dotel”. His purpose of the study was to find out and compare the forms of requests and apologies in English and Doteli. He concluded that native speakers of English use more polite forms of requests and apologies than native speakers of Doteli.

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

Likewise, Rawal (2010) carried out a research entitled “Terms of Greeting and Taking Leave in English, Nepali and Bajhangi”. His purposes of the study were

to determine different forms of greting and taking leave in Bajhangi; and compare and contrast them with the terms in English He found that English speakers often use informal terms where as Bajhangi and Nepali speakers use formal terms with senior family members and relatives: and informal terms with juniors in family and relation.

The present study is different because no research has been carried out in 'Forms of Welcoming, Thanking and expressing Gratitude and Good Wishes in English and Doteli'. Thus, I decide to carry out research work on it.

1.3 Objectives of the Study

The objectives of the present study were as follows:

- (i) To find out different forms of welcoming, thanking and expressing gratitude and good wishes in Doteli.
- (ii) To compare and contrast the forms used in English and Doteli.
- (iii) To suggest some pedagogical implications based on the findings of the study.

1.4 Significance of the Study

Many researches have been carried out in English and Doteli but only a few researches have been done on language functions. So, this will be significant work for the department.

Communication is a part of human life. The main function of language is communication. Thus, communicative function itself is very important in language teaching. There are different communicative functions; among them welcoming, thanking and expressing gratitude and good wishes are used to maintain our formal and informal relationships with others in community. So, they are also important language functions. Thus, the present study will be

significant to all who are interested in teaching and learning communicative functions. Similarly, the present study will be significant to the native speakers of Doteli who are going to carry out research in communicative functions of language.

CHAPTER - TWO

METHODOLOGY

I adopted the following methodological strategies during the study.

2.1 Source of Data

I adopted both primary and secondary sources of data.

2.1.1 Primary Sources of Data

The data provided by the eighty native speakers of Doteli from the two VDCS namely, Tijali and Jijodamandau were the primary sources of data.

2.1.2 Secondary Sources of Data

I collected required information from different books, newspapers, journals, dictionaries, internet and unpublished theses. The major secondary sources are Van Ek (1977), Matreyek (1983), Richards et al. (1999), Crystal (2003), Chataut (2058), Blundell et al. (2009), Pant (2010) etc.

2.2 Population of the Study

The eighty native speakers of the Doteli from the Doti district were the sample population of my study.

2.3 Sampling Procedure

I collected the data from both educated and uneducated native speakers of Doteli using judgmental non-random sampling procedures. There were 80 informants from both VDCs including male and female with equal number of educated and uneducated people.

2.4 Tools for Data Collection

The only one tool that I used for the collection of data was the questionnaire. A set of questionnaire (See Appendix - I) was designed and developed for both educated and uneducated native speakers of Doteli and administered it to the sample population to gather the required data.

2.5 Process of Data Collection

To carryout research, I followed the stepwise procedure which are as follows:

- i. I visited the educated and uneducated native speakers of Doteli who lived in Tijali and Jijodamandau VDCs of Doti district and built rapport with them for data.
- ii. I administered questionnaire to the educated sample population and used the same questionnaire to the uneducated sample population and explained what they were supposed to do. I noted down the responses of the interviewees.
- iii. I collected the questionnaires with the information from the informants.
- iv. I took the English terms from different authentic materials.
- v. Finally, I found out and compared different forms of welcoming, thanking and expressing gratitude and good wishes.

2.6 Limitations of the Study

The research study had the following limitations.

- i. The research study included 80 native speakers of the Doteli dialect of Nepali language.
- ii. This study was limited to the comparison between English and Doteli language in the forms of welcoming, thanking and expressing gratitude and good wishes only.
- iii. Doteli is a dialect of Nepali spoken in all districts of far western part of Nepal. But this research study was limited to the two VDCs of Doti district only.
- iv. Though thanking and expressing gratitude are different language functions, they are kept together on the basis of Matreyek's (1983) classifications of language function.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis, interpretation and presentation of data. After collecting the data from the native speakers of Doteli dialect, I analyzed, tabulated, interpreted and compared them. The total forms of welcoming, thanking and expressing gratitude and good wishes used in Doteli and their transliteration in English symbols are stated in the table to make the presentation more clear.

I compared the forms of welcoming, thanking and expressing gratitude and good wishes used by Doteli native speakers with the English forms extracted from different authentic materials on the basis of formality and politeness.

3.1 The Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes in Doteli

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

3.1.1 Forms of Welcoming in Doteli

Welcoming is a kind of language function which is used to say hello to somebody in a friendly way when they arrive somewhere. Different forms are used to welcome different people in Doteli according to the different context or situation. The forms used with respected people are different from the forms used with family members, friends, relatives, etc. So, the categories have been prepared on the basis of the responses provided by the informants to welcome

the different people such as, respected people, familymembers, relatives, friends, strangers, servants, etc.

3.1.1.1 Forms of Welcoming Used with Respected People

The table below shows the responses provided by the Doteli native speakers for welcoming the respected people like president, prime minister, minister, doctor, professor/teacher, brahman and male/female hermit.

Table No. 1
Forms of Welcoming Used with Respected People in Doteli

Forms of welcoming	President		PM		Minister		Doctor		Prof./T.		Brah.		M/F H.	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%
dhain + T.N./hajur + yeitira/ bhitara chal i ho /aru	17	21.25	17	21.25	14	17.50	8	10.00	8	10.00	10	12.50	10	12.50
iyo + T.N./hajur basiyo	14	17.50	14	17.50	13	26.25	10	12.50	10	12.50	10	12.50	10	12.50
dhain basu pai + T.N./hajur	15	18.75	15	18.75	14	17.50	10	12.50	10	12.50	10	12.50	10	12.50
baisek chha / ara + T.N. / hajur	14	17.50	14	17.50	14	17.50	9	11.25	9	11.25	10	12.50	10	12.50
hajurl i / taml i bhaut bhaut sw gat chha	10	12.50	10	12.50	13	16.25	8	10.00	8	10.00	8	10.00	8	10.00
hajurlai / tamlai swagat addu paiyo bhaut khusi lagyo	10	12.50	10	12.50	12	15.00	7	8.75	7	8.75	7	8.75	7	8.75
sa + T.N. / hajur + basa	-	-	-	-	-	-	16	20.00	16	20.00	15	18.75	15	18.75
un n + T.N. / hajur + batth n / bass n	-	-	-	-	-	-	12	15.00	12	15.00	10	12.50	10	12.50

The above table shows that Doteli informants commonly used highly formal and polite forms 'dhain + T.N./hajur + yeitira / bhitara chalai ho/aru', ' iyo + T.N./hajur + basiyo', 'dhain basu pai + T.N./hajur', 'baisek chha / ara + T.N./hajur', 'hajurl i / taml i bhaut bhaut sw gat chha' and 'hajurl i / taml i sw gat addu p iyo bhaut khusi l gyo' to the all respected people. But, these forms were more frequently used with the most respected people like president, prime minister and minister compared to others. The forms ' sa + T.N./hajur +

basa' and ' un n + T.N. / hajur + batth n / bass n ' were commonly used with the other respected people like doctor, professor / teacher, brahman and male / female hermit which were less formal than others.

3.1.1.2 Forms of Welcoming Used with Family Members

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

Table No. 2

Forms of Welcoming Used with Family Members in Doteli

Forms of welcoming	Senior family members		Junior family members	
	F	%	F	%
sa + K.T. + basa	162	45.00	-	-
un n + K.T. + batth n / bass n	108	30.00	-	-
liya + K.T. + ch h / p ni	54	15.00	-	-
/ s + F.N. / K.T. + bas	14	3.88	160	44.44
unain + F.N./ K.T. + batthain / bassain	8	2.22	72	20.00
unin + F.N. / K.T. + batthin / bassin	8	2.22	72	20.00
le + F.N./K.T. + ch h / p ni	6	1.67	56	15.56

It was found that Doteli informants used more formal and polite forms of welcoming to their senior family members in comparison to juniors. Out of 360 responses, 162 (45%) responses were found using the formal and polite form ' sa + K.T. + basa' which was more frequently used than the forms ' un n + K.T. + batth n / bass n' and ' liya + K.T. + ch h / p ni'. These forms were used with senior family members like, grand parents, parents, uncle/aunt, husband and elder brother /sister. Likewise, 160 (44.44%) responses were found using the form ' / s + F.N. / K.T. + bas' which was more frequently used than the forms ' unain + F.N./ K.T. + batthain / bassin', ' unin + F.N. / K.T. + batthin / bassin' and 'le + F.N./K.T. + ch h / p ni'. These forms were used with junior family members like, grand son/daughter, son/daughter, nephew/niece, wife and younger brother/sister. However, some young informants also used these forms with their elder brother and sister to show their high solidarity with

them. The less formal form ' unain + F.N./ K.T. + batthain / bassain' was used with junior males and ' unin + F.N. / K.T. + batthin / bassin' to junior females.

3.1.1.3 Forms of Welcoming Used with Relatives

The responses used by Doteli native speakers for welcoming the relatives like maternal grand pa /ma, maternal uncle/aunt, father-in-law, mother-in-law and nephew / niece have been analyzed in the following table:

Table No. 3

Forms of Welcoming Used with Relatives in Doteli

Forms of welcoming	M.Pa/ma		M.U./A.		F-in-l		M-in-l		Ne./Ni.	
	F	%	F	%	F	%	F	%	F	%
dhain + hajur / K.T. + yeitira / bihitara chal i ho / aru	10	12.50	8	10.00	16	20.00	16	20.00	8	10.00
sa + K.T./hajur + basa	22	27.50	22	27.50	13	16.25	13	16.25	23	28.75
dhain basu pai hajur / K.T.	7	8.75	7	8.75	15	18.75	15	18.75	8	10.00
iyoy + hajur / K.T. + basiyo	8	10.00	8	10.00	12	15.00	12	15.00	7	8.75
dhain + hajur ch h /p ni sam iyo	8	10.00	8	10.00	10	12.50	10	12.50	8	10.00
liya + K.T./hajur + ch h / p ni	10	12.50	11	13.75	6	7.50	6	7.50	10	12.50
sa + K.T./hajur + batth n / bass n	15	18.75	16	20.00	8	10.00	8	10.00	16	20.00

It was found that Doteli native speakers use more formal and polite forms of welcoming to their relatives when they come their home as a guest. The forms of welcoming used with the relatives were more formal than the forms used with family members. The forms 'dhain + hajur / K.T. + yeitira / bihitara chal i ho / aru', 'dhain basu pai hajur / K.T.', ' iyo + hajur / K.T. + basiyo' and 'dhain + hajur ch h /p ni sam iyo' were more formal and polite forms of welcoming which were more frequently used with father-in-law and mother-in-law than others. The forms ' sa + K.T./hajur + basa' and ' sa + K.T./hajur + batth n / bass n' were temperate forms which were more frequently used with the maternal grand pa/ma, maternal uncle/aunt and nephew / niece to show closeness and high solidarity with them.

3.1.1.4 Forms of Welcoming Used with Friends

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

Table No. 4

Forms of Welcoming Used with Friends in Doteli

Forms of welcoming	F.F. in C.S.		F.F. in F.S.		U.F. in C.S.		U.F. in F.S.	
	F	%	F	%	F	%	F	%
	oho ke chha l u / y r sa basa	11	13.75	8	10.00	21	26.25	13
un n l u / y r batth n / bass n	14	17.50	9	11.25	20	25.00	11	13.75
sa + F.N./ L.N. + basa	10	12.50	11	13.75	21	26.25	34	42.50
oho + F.N. / L.N. + sw gat chha taml i	6	17.50	9	11.25	18	22.50	22	27.50
/ s + F.N. + bas	14	17.25	30	37.50	-	-	-	-
unain (l / y r) batthain / bassain or unin (l) batthin / bassin	25	31.25	13	16.25	-	-	-	-

The above table shows that the informants used more formal and polite forms of welcoming to their unfamiliar friends compared to familiar friends. The forms 'oho ke chha l u / y r sa basa', 'un n l u / y r batth n / bass n', 'sa + F.N./ L.N. + basa' and 'oho + F.N. / L.N. + sw gat chha taml i' are more formal and polite than '5 and 6'. The forms of address like, 'l', 'l u' and 'y r' make the forms of welcoming more informal which were frequently used in casual situation.

3.1.1.5 Forms of Welcoming Used with Servants

The table below shows the forms of welcoming used with older servants, similar age servants and younger servants in casual and formal situation in Doteli.

Table No. 5**Forms of Welcoming Used with Servants in Doteli**

Forms of welcoming	O.S. in C.S.		O.S. in F.S.		S.A.S. in C.S.		S.A.S. in F.S.		Y.S. in C.S.		Y.S. in F.S.	
	F	%	F	%	F	%	F	%	F	%	F	%
sa + (F.N.) K.T. + basa	44	55.00	55	68.75	-	-	-	-	-	-	-	-
s (l) bas	-	-	-	-	34	42.50	28	35.00	36	45.00	32	40.00
ei p re w n)l i bas	-	-	-	-	14	17.50	13	16.25	18	22.50	16	20.00
ei le ch h / p ni	-	-	-	-	12	15.00	13	16.25	18	22.50	14	17.50
/ s+ F.N./K.T. + batthain / bassain	18	22.50	10	12.50	20	25.00	26	32.50	8	10.00	18	22.50
liya +(F.N.)K.T. + ch ha / p ni	18	22.50	15	18.75	-	-	-	-	-	-	-	-

The above table shows that the Doteli informants used quite informal and impolite forms of welcoming to the servants. The 44 (55%) informants used the form 'sa + (F.N.) K.T. + basa' in casual situation and 55 (68.75%) informants used that form in formal situation. Likewise, 18 (18.75%) informants used the form 'liya + (F.N.) K.T. + ch ha / p ni' in casual situation and 15 (18.75%) informants used that form in formal situation. These two forms were more formal and polite than others which were used with only older servants. The quite informal and impolite forms such as 's (l) bas', 'ei p re w n)l i bas', 'ei le chah / p ni' and '/ s+ (F.N.) K.T. + batthain / bassain' were more frequently used with servants of similar age and younger servants in both casual and formal situation. So, it was found that Doteli native speakers use more formal and polite forms of welcoming to the older servants compared to others.

3.1.1.6 Forms of Welcoming Used with the Strangers

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

Table No. 6

Forms of Welcoming Used with the Strangers in Doteli

Forms of welcoming	Older strangers		Similar age stranger		Younger strangers	
	F	%	F	%	F	%
oho + hajur / K.T. + un n batth n /bass n	30	37.50	31	38.75	12	15.00
sa + hajur / K.T. + basa	27	33.75	30	37.50	10	12.50
sa + hajur / K.T. + bhitara basu	23	28.75	19	23.75	-	-
s (l) + K.T. + bhitara bas	-	-	-	-	22	27.50
unain + K.T. + bhitra batthain / bassain or aunin + K.T. + bhitara batthin /bassin	-	-	-	-	27	33.75

It was found that the Doteli native speakers use more formal and polite forms of welcoming to the strangers as a guest in comparison to friends and servants. The informants used the forms 'oho + hajur / K.T. + un n batth n /bass n', 'sa + hajur / K.T. + basa' and 'sa + hajur / K.T. + bhitara basu' to the strangers which were more formal and polite. These forms were more frequently used with older servants and the servants of similar age compared to the younger strangers. However, the 12 (15.00%) and 10 (12.50%) informants used the more formal forms 'oho + hajur / K.T. + un n batth n /bass n' and 'sa + hajur / K.T. + basa' respectively to welcome the younger strangers.

3.1.1.7 Forms of welcoming Used in Academic Institute

The following table presents the forms used by the Doteli native speakers for welcoming students, teacher and principal in an academic institute:

Table No. 7**Forms of Welcoming Used in Academic Institute in Doteli**

Forms of welcoming	S. by T.		S. by P.		T. by P.		T. by T		S. by S.	
	F	%	F	%	F	%	F	%	F	%
sa + sir / madam + basa	-	-	-	-	26	65.00	24	60.00	-	-
taml i bhaut bhaut sw gat chha + sir / madam	-	-	-	-	4	10.00	6	15.00	-	-
/ s + F.N. + bas	15	37.5	15	37.50	-	-	-	-	8	20.00
/ s (bhitara)	12	30.00	12	30.00	-	-	-	-	-	-
sa + sir / madam + sw gat chha taml i	-	-	-	-	10	25.00	10	25.00	-	-
/ s + F.N. + batthain / batthin	13	32.50	13	32.50	-	-	-	-	8	20.00
oho sa + F.N./L.N./I u/y r + basa	-	-	-	-	-	-	-	-	24	60.00

The forms of welcoming given in the table no. 7 were collected from the educated informants. Among these forms, the less formal and impolite forms ' / s + F.N. + bas', ' / s (bhitara)' and ' / s + F.N. + batthain / batthin' were used by the teacher and principle to welcome the students. The more formal and polite forms ' sa + sir / madam + basa', 'taml i bhaut bhaut sw gat chha + sir / madam' and ' sa + sir / madam + sw gat chha taml i' were used by the teacher and principal to the other teachers. Out of 40 informants, 24 (60%) informants used the more formal form 'oho sa + F.N./L.N./I u/y r + basa' which is used by the students to welcome other students in Doteli. But a few numbers of informants used the less formal forms ' / s + F.N. + bas' and ' / s + F.N. + batthain / batthin' which are also used by the students to welcome other students. It was found that students use different forms of greeting like namask r, namaste to their teachers and principal while welcoming them in Doteli.

3.1.1.8 Forms of Welcoming Used by Anchorman in the Large Programme

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

Table No. 8
Forms of Welcoming Used by Anchorman in Large Programme in Doteli

Forms of welcoming	To allq		To chief guest and others	
	F	%	F	%
tam sabal i h rdik / bhaut bhaut sw gat chha / addachhu /aranchhu	27	67.50	-	-
tam sabailai phn thaun)mi basidin l i aunurodh addachhu /aranchhu	13	32.50	-	-
yei k ryakram sabh pati, mukhya atithi (full name) l i bhaut bhaut sw gat chha/aadachhu.	-	-	27	67.50
yei k ryakram sabh pati/mukhya atithi (full name) l i san grahan khil i anurodh addu ch hanchhu / aranchhu	-	-	13	32.50

So far as the informants surveyed, it was found that the anchorman or conductor of the large programme organized by political parties or other organizers uses formal and polite forms of welcoming. Out of 40 informants, the 27 (67.50%) and 13 (32.50%) informants used the forms 'tam sabal i h rdik / bhaut bhaut sw gat chha / addachhu /aranchhu' and 'tam sabailai phn thaun)mi basidin l i aunurodh addachhu /aranchhu' respectively to welcome the all people whereas the equal number of informants used the forms 'yei k ryakram sabh pati, mukhya atithi (full name) l i bhaut bhaut sw gat chha/aadachhu' and 'yei k ryakram sabh pati/mukhya atithi (full name) l i āsan grahan khilāi anurodh addu chāhanchhu / aranchhu' to welcome the president and chief guest of the programme.

3.1.2 Forms of Thanking and Expressing Gratitude in Doteli

Thanking is used to show that we are grateful to somebody for something that they have done. We thank people for giving a present, helping us lending us something etc. Gratitude refers to the feeling of being grateful and wanting to express the thanks to somebody for something. In most of the cases thanking and expressing gratitude are used synonymously. Matreyek (1983, p.14) has also mentioned the forms of thanking and expressing gratitude under single category, i.e. thanking / gratitude. Different forms of thanking and expressing gratitude are used in Doteli according to the different situation. The forms of thanking and expressing gratitude used by Doteli native speakers are analyzed on the following headings:

3.1.2.1 Forms of Thanking and Expressing Gratitude Used with Mother

The table below analyzes the forms of thanking and expressing gratitude used by the Doteli native speakers to their mother:

Table No. 9

Forms of Thanking and Expressing Gratitude Used with Mother in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
m j ta tamle khub / bhaut niko / sw di kh nu ban y chho	35	43.75
h aj ta bhaut niko / sw di kh nu chha m / ij	26	32.50
h iti niko /sw di kh nu kaseri ban ya ho m / ij	19	23.75

The above table shows that the Doteli informants used indirect ways of thanking and expressing gratitude to their mother for cooking very delicious food. Out of 80 infromants, 35 (43.75%) informants were found using the form ' m j ta tamle khub / bhaut niko / sw di kh nu ban y chho', 26 (32.50%) informants were found using the form ' h aj ta bhaut niko / sw di kh nu chha m / ij ' and 19 (23.75%) informants used the form ' h iti niko /sw di kh nu

kaseri ban ya ho m / ij '. The forms used by the informants were formal and polite.

3.1.2.2 Forms of Thanking and Expressing Gratitude Used with Father

The forms used by the Doteli native speakers to express thanks and gratitude to their father are as follows:

Table No. 10
Forms of Thanking and Expressing Gratitude Used with Father in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
h kati niko / r man o j ket k n)hai ley ho b	38	47.50
h k n)hai ley ho b yei j ket khub niko / r man o chha	23	28.75
h (l u) j milyo / p ye j ket ta	19	23.75

It was found that Doteli native speakers use indirect forms of thanking and expressing gratitude to their father for bringing a jacket which they have liked very much. Out of 80 informants, the form 'āhā kati niko / rāman o jāket k n)hai ley h ho b ' was used by 38 (47.50%) informants which was more frequently used than the forms ' h k n)hai ley ho b yei j ket khub niko / rāman o chha' and ' h (l u) j milyo / p ye j ket ta'. These forms were formal and polite.

3.1.2.3 Forms of Thanking and Expressing Gratitude Used with Husband and Wife

The forms of thanking and expressing gratitude used with husband and wife in Doteli are given in the following table:

Table No. 11
Forms of Thanking and expressing Gratitude Used with Husband and Wife in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
h aila ta tero khub jas m ne	14	17.50
lau dhanyab d	12	15.00
sy b s lau ly s	13	16.25
h i aila b n)che	15	18.75

h i aila metti tis	12	15.00
h i aila bhayo thanna par n	14	17.50

It was found that the husbands use direct, informal and impolite forms of thanking and expressing gratitude to their wives in Doteli. The forms 'h aila ta tero khub jas m ne', 'lau dhanyab d' and 'sy b s lau ly s' were used by the informants to express thanks or gratitude to their wives. On the contrary, the wives use formal, polite and indirect forms of thanking / gratitude to their husbands. The forms 'h i aila b n)che', 'h i aila metti tis' and 'h i aila bhayo thanna par n' were used by the informants to express thanks or gratitude to their husbands.

3.1.2.4 Forms of Thanking and Expressing Gratitude Used with Son

The forms of thanking and expressing gratitude used with the son in Doteli are given in the following table:

Table No. 12

Forms of Thanking and Expressing Gratitude Used with Son in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
h k n) p ithi chel / bw n)khiri phn i chel phel padyo	28	35.00
j ta khubai niko ari chel , ter l gd mob il p iyo	27	33.75
syb s chela, chelo ta phunoi ho k ma l gde	25	31.25

The above table shows that the informants used more direct forms of thanking and expressing gratitude to their son for finding the lost mobile on the way. Out of 80 informants, 28 (35%) informants used the form 'h k n) p ithi chel / bw n)khiri phn i chel phel padyo', 27 (33.75%) used the form 'j ta khubai niko ari chel , ter l gd mob il p iyo' and other 25 (31.25%) used the last form. Here the forms used by the Doteli informants were informal.

3.1.2.5 Forms of Thanking and Expressing Gratitude Used with the Police

The forms of thanking and expressing gratitude used with the police in Doteli are presented in the following table:

Table No. 13
Forms of Thanking and Expressing Gratitude Used with the Police in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
oho bato dhek idiy bhaut nik raichho	48	60.00
b to dhek i diy mi taml i bhaut bhaut dhanyab d chha	18	22.50
dhanyab d pulis d i	14	17.50

The above table shows that the Doteli informants used more formal and polite forms of thanking and expressing gratitude to the police for giving the right direction to them in the airport. Out of 80 informants, the 48 (60%) informants used the form 'oho bato dhek idiy bhaut nik raichho' which was more frequently used by uneducated people. The other two forms were used by young and educated people.

3.1.2.6 Forms of Thanking and Expressing Gratitude Used with Shopkeeper

The forms of thanking and expressing gratitude used by the Doteli native speakers to the shopkeeper are presented in the following table:

Table No. 14
Forms of Thanking and Expressing Gratitude Used with Shopkeeper in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
h tamta bhaut nik manchha raichho	29	36.25
taml i bhaut bhaut dhanyab d chha	26	32.50
tamjas im nd r dok nd ri lai hune raichhan bhaut khusi l gyo	25	31.25

The above table shows that the informants of Doteli used the more formal and polite forms to express thanks or gratitude to the shopkeeper for his/her

honesty. The 29 (36.25%) informants used the form ' h tamta bhaut nik manchha raichho' which was more frequently used than other two forms. They showed the gratitude by praising his / her honesty.

3.1.2.7 Forms of Thanking and Expressing Gratitude Used with the Office Mate

The table below shows the forms of thanking and expressing gratitude used with the office-mate in Doteli.

Table No. 15
Forms of Thanking and Expressing Gratitude Used with Office-mate in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
tamaro sahayogi bh waan bhaut niko l gyo sir	12	30.00
hunchha sar taml i bhaut bhaut dhanyab d	7	17.20
yei aphisami tamai m ntar raichho sahyogi manchha, hunchha sir	9	22.50
tamaro sahayogi bhawan ko kadar aranchhu	3	7.50
oho un n sir taso ta ma khodd the	9	22.50

The above table shows that the Doteli informants used more formal and polite forms of thanking and expressing gratitude with the office-mate where one office-mate offered to help other. Out of 40 educated informants of Doteli, the 12 (30%) used the form 'tamaro sahayogi bh waan bhaut niko l gyo sir' which was more frequently used than others. These forms were closely related to the forms used in Nepali.

3.1.2.8 Forms of Thanking and Expressing Gratitude Used by Bus-driver

The forms of thanking and expressing gratitude used by bus-driver to the bus-conductor in Doteli are stated in the following table:

Table No. 16

Forms of Thanking and Expressing Gratitude Used by Bus Driver in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
sy b s k nchh / F.N. ly yeitira	26	32.50
dhanyab d y r tul i	28	35.00
khub niko ari ly s	26	32.50

It was found that the bus-driver uses quite informal and impolite forms of thanking and expressing gratitude to the bus-conductor in Doteli. Out of 80 informants, 26 (32.50%) informants used the form 'sy b s k nchh / F.N. ly yeitira' and same number of informants used the form 'khub niko ari ly s' and 28 (35.00%) informants used the forms 'dhanyab d y r tul i'

3.1.2.9 Forms of Thanking and Expressing Gratitude Used by Grand Parents

The forms of thanking and expressing gratitude used by the grand parents to their grand children in Doteli are stated in the following table:

Table No.17

Forms of Thanking and Expressing Gratitude Used by Grand Parents in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
ho sy b s bw sad in) taseri k m arei h	22	27.50
khub niko ari bw /l ta	17	21.50
b n)chirei, paluirei bw /l t khubai niko k m ari	26	32.50
h mero nati / mere natni ta khub niko/ ninki m nchha raichha	15	18.75

It was found that grand parents use the forms of praising 'ho sy b s bw sad in) taseri k m arei h ', 'khub niko ari bw /l ta' and ' h mero nati / mere natni ta khub niko/ niki m nchha raichha' and blessing 'b n)chirei, paluirei bw /l t khubai niko k m ari' to express thanks or gratitude to their grand children in Doteli. These forms were temperatre (neither very formal nor very informal).

3.1.2.10 Forms of Thanking and Expressing Gratitude Used by An Old Lady Patient

The forms of thanking and expressing gratitude used by an old lady patient to the doctor in Doteli have been presented in the following table:

Table No. 18
Forms of Thanking and Expressing Gratitude Used by
an Old Lady Patient in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
b n)chiry dandharau ma merei m nchha b n)ch y	22	27.50
thuloi dharm a ry bw ma bud iiki dosari juni diy	22	27.50
tam ta makhil i s n)chik i bhagm n bhay	12	15.00
b n)chiry , poluiry bwa tamaro jaya jaya ho.	24	30.00

It was found that the forms of thanking and expressing gratitude used by an old lady patient to the doctor are very polite and formal in Doteli. The forms used by the informants were found using the forms of blessing 'b n)chiry dandharau ma merei m n)chha b n)ch y ' and 'b n)chiry , poluiry bwa tamaro jaya jaya ho' which are unique in Doteli. The other forms 'thuloi dharm a ry bw ma bud iiki dosari juni diy ' and 'tam ta makhil i s n)chik i bhagm n bhay ' are the ways of expressing thanks or gratitude through praising the doctor.

3.1.2.11 Forms of Thanking and Expressing Gratitude Used with Friend

The forms used by the Doteli native speakers to express thanks and gratitude to their friends are given in the table below:

Table No. 19
Forms of Thanking and Expressing Gratitude Used with Friend in Doteli

Forms of thanking and expressing gratitude	Frequency	Percentage (%)
niut di / diy bhaut niko l gyo	36	22.00
niut diy mi tul i / taml i bhaut bhaut dhanyab d	24	15.00
niut di / diy bhautai / khubai niko m n the hun yei hunei jhai thin	36	22.00
niut diy mi taml i / tul i bhaut bhaut dhanyab d hun meri yei hunei jhai thin.	24	15.00

It was found that the forms of thanking and expressing gratitude used with the friends for accepting and rejecting an invitation were quite informal in Doteli. Out of 160 responses, 36 (22.50%) and 24 (15%) responses were found using the forms 'niut di / diy bhaut niko l gyo' and 'niut diy mi tul i / taml i bhaut bhaut dhanyab d' respectively. These forms were used for accepting an invitation. The other forms 'niut di / diy bhautai / khubai niko m n the hun yei hunei jhai thin' and 'niut diy mi taml i / tul i bhaut bhaut dhanyab d hun meri yei hunei jhai thin' were used for rejecting an invitation. The other 40 (25%) responses were found using accepting and rejecting an invitation without expressing thanks or gratitude. These forms were 'lau lau', 'h i h i', 'bhaigyo y r ij un)lo', 'ehe meri yei hunei jhai thin y r.

3.1.3 Forms of Expressing Good Wishes in Doteli

Generally, we express our good wishes to the people when we are proud or pleased about their success and achievement. We also express our good wishes on the special occasions e.g. on the occasions of great festivals, new years, birthday, etc. The forms of expressing good wishes are also used to pray for someone's good health and fortune. Different forms of expressing good wishes are used in Doteli according to the different context or situation. The forms of expressing good wishes used by the Doteli native speakers are analyzed on the following headings:

3.1.3.1 Forms of Expressing Good Wishes Used with Son

The forms of expressing good wishes used by the Doteli native speakers to their son have been presented in the table below:

Table No. 20
Forms of Expressing Good Wishes Used with Son in Doteli

Forms of EGW	Frequency	Percentage (%)
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lau pai + K.T. / F.N. + nikeri gayei phuno herbich r arei	47	58.75
nikeri gayei + K.T./F.N. + h pugepachhi phon arih lei	33	41.25

It was found that Doteli native speakers use less number of forms of expressing good wishes to their son who is going for a long journey. Out of 80 informants, the 47 (58.75%) informants used the form 'lau pai + K.T. / F.N. + nikeri gayei phuno herbich r arei' and the other 33 (41.25%) informants used the form 'nikeri gayei + K.T./F.N. + h pugepachhi phon arih lei'.

3.1.3.2 Forms of Expressing Good Wishes Used with Friend

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

Table No. 21

Forms of Expressing Good Wishes Used with Friend in Doteli

Forms of EGW	Frequency	Percentage (%)
lau lau antarb rt nikeridiyei / diy p s hoigei/ hoigy	14	35.00
tu / tam jekhli i j nn chhai / jann chho tyo k m pura hoij u	8	20.00
lau pai p s hoibara chhit in naukari kh ne hoigei / hoigy	10	25.00
tul i / taml i antarb rt saphalt ko shubhak man chha	8	20.00

It was found that Doteli native speakers use temperate (neither very formal nor very informal) forms of expressing good wishes to their friend who is going for a job interview. Out of 40 informants, the 14 (35%) informants used the form 'lau lau antarb rt nikeridiyei / diy p s hoigei/ hoigy ' which was more frequently used than others.

3.1.3.3 Forms of Expressing Good Wishes Used with Office-mate

The total forms used by the Doteli native speakers to express good wishes to their office-mate have been presented in the following table:

Table No. 22

Forms of Expressing Good Wishes Used with Office-mate in Doteli

Forms of EGW	Frequency	Percentage (%)
nikeri gay w n)lai y n)ik i jani / jaseri k m add i ray	12	30.00
phuno n un) chal y / r khy	10	25.00
tamar un din ja saphal hoirun	8	20.00
lau pai subhay tr nikeri gay	7	17.50
b n)chiray b n)che pachhi bhet hoij li	3	7.50

The table no. 23 shows that the forms of expressing good wishes used with the office-mate who has just been transferred to a different city are formal and polite. Out of 40 informants, the 12 (30%) informants used the form 'nikeri gay w n)lai y n)ik i jani / jaseri k m add i ray ' and the 10 (25%) informants used the form ' phuno n un) chal y / r khy ' which were more frequently used than others.

3.1.3.4 Forms of Expressing Good Wishes Used with Acquaintance

The total forms of expressing good wishes used by the Doteli native speakers with an acquaintance have been stated in the following table:

Table No. 23

Forms of Expressing Good Wishes Used with Acquaintance in Doteli

Forms of EGW	Frequency	Percentage (%)
bhaut niko ary hajur sad in) taseri phuno n un) chal y	20	22.50
khubai niko ary hajur tamar kit b jhikkai bechchij un	15	18.75
tamaro mihineto phal milijau	16	20.00
taml i badh i rei aur saphal ko shubhak man chha	15	18.75
taml i badh i rei uttarottar pragatiko k man chha	14	17.50

It was found that the forms of expressing good wishes used with acquaintance in the party who has just published his latest book are formal and polite in Doteli. The forms 'bhaut niko ary hajur sad in) taseri phuno n un) chal y ', 'khubai niko ary hajur tamar kit b jhikkai bechchij un' and 'tamaro mihineto phal milijau' were more frequently used by the uneducated informants whereas

the educated informants used the forms 'taml i badh i rei aur saphalt ko shubhak man chha' and 'taml i badh i rei uttarottar pragatiko k man chha'.

3.1.3.5 Forms of Expressing Good Wishes Used on the Occasion of Great Festivals

The following table presents the total forms of expressing good wishes used on the occasion of great festivals with parents, teachers, friends and brothers / sisters in Doteli:

Table No. 24
Forms of Expressing Good Wishes Used on the Occasion of Great Festivals in Doteli

Forms of EGW	Parents		Teacher		Friend		Son/Daughter	
	F	%	F	%	F	%	F	%
tamaro / tero yei p liko dashain ty r sukha sh ntile bitau	12	15.00	14	17.50	12	15.00	14	17.50
tamaro /teroyei p liko dashain ty r khub niko hou	14	17.50	15	18.75	13	16.25	12	15.00
tamaro / tero yei p lyo dashain ty r sad in)k hai niko hou	8	10.00	8	10.00	7	8.75	12	15.00
durg m t le tamaro / tero raksh arun	-	-	3	3.75	4	5.00	18	22.50
taml i /tul i dashain ty r / nanie barsako bhaut bhaut shubhak man chha	46	57.50	33	41.25	32	40.00	24	30.00
hy ppi niu iyar + FoA	-	-	7	8.75	13	16.25	-	-

So far as the responses provided by the Doteli native speakers collected, there were found the aforementioned forms of expressing good wishes used on the occasion of great festivals like, dashain, tihar, new year etc in Doteli. Among these forms, the forms 'tamaro / tero yei p liko dashain ty r sukha sh ntile bitau', 'tamaro /teroyei p liko dashain ty r khub niko hou', 'tamaro / tero yei p lyo dashain ty r sad in)k hai niko hou' and 'durg m t le tamaro / tero raksh arun' were more frequently used by the uneducated informants of Doteli. The form 'taml i /tul i dashain ty r / nanie barsako bhaut bhaut shubhak man chha' was used by most of the educated informants although a few uneducated informants also used that form. The form 'hy ppi niu iyar +

FoA' was used by a few young people which was borrowed from the English language. It was used with the friends and teachers.

3.1.3.6 Forms of Expressing Good Wishes Used on the Occasion of Birthday

The total forms of expressing good wishes used by the Doteli native speakers with their parents, teachers, friends and brothers/sisters on the occasion of their birthday have been analyzed in the following table:

Table No. 25
Forms of Expressing Good Wishes Used on the Occasion of Birthday in Doteli

Forms of EGW	Parents		Teacher		Friend		Bro./Sis.	
	F	%	F	%	F	%	F	%
taml i / tul i janmadino bhaut bhaut shubhakaman	26	32.50	23	28.75	22	27.50	24	30.00
taml i / tul i janmadino l khaunl kh shubhak man rei dirgh yuko k man chha	14	17.50	10	12.50	6	7.50	8	10.00
tamaro / tero jo din khub niko hou ja jhikkai barsa b n)chy / b n)chei	10	12.50	10	12.50	10	12.50	10	12.50
taml i / tul i hy ppi birthade + (FoA)	-	-	7	8.75	12	15.00	8	10.00

It was found that birthday is rarely celebrated in Doteli culture. The old and uneducated informants of Doteli were not much familiar with this. So, only 10 (12.50%) uneducated informants used the only one form 'tamaro / tero jo din khub niko hou ja jhikkai barsa b n)chy / b n)chei'. Likewise, educated informants used the forms 'taml i / tul i janmadino bhaut bhaut shubhakaman ', 'taml i / tul i janmadino l khaunl kh shubhak man rei dirgh yuko k man chha' and 'taml i / tul i hy ppi birthade + (FoA)' which were borrowed from Nepali and English languages. It proved that there are no specific forms of expressing good wishes used on the occasion of birthday in Doteli.

3.1.3.7 Forms of Expressing Good Wishes Used with Friend

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

Table No. 26

Forms of Expressing Good Wishes Used with Friend in Doteli

Forms of EGW	Frequency	Percentage (%)
by ari khubai niko ari duei b n)chiry paluiry	24	30.00
chhitain) chel cheli hoi j un	12	15.00
bhagm nale tam dueiko raksh arun	10	22.50
lau badh i chha y r by ari bhaut khusi l gyo	16	20.00
tul i badh i chha tero d mpatya jiban saphal hos	18	22.50

The above table shows that, Doteli informants used quite informal forms of expressing good wishes to their recently married friend. Out of 80 informants, 24 (30%) informants used the form 'by ari khubai niko ari duei b n)chiry paluiry' which was more frequently used than the forms 'chhitain) chel cheli hoi j un' and 'bhagm nale tam dueiko raksh arun'. These forms were used by most of the uneducated informants. Likewise, 16 (20%) informants used the form 'lau badh i chha y r by ari bhaut khusi l gyo' and 18 (22.50%) informants used the form 'tul i badh i chha tero d mpatya jiban saphal hos' which were used by most of the educated informants.

3.2 Comparison of the Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes Between English and Doteli

In this section, I have compared the forms of welcoming, thanking and expressing gratitude and good wishes in English and Doteli. For doing this, I collected the data of Doteli dialect, analyzed, tabulated and found the different forms in it. The forms of welcoming, thanking and Expressing gratitude and

good wishes in English are taken from Matreyek (1983), Blundell et al.(2009), Bhandari and Adhikari(2010), etc.

3.2.2 Forms of Welcoming in English and Doteli

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

3.2.1.1 Forms of Welcoming Used with Respected People

Doteli native speakers commonly use the highly formal and polite forms 'dhain + T.N./hajur + yeitira/bhitara chal i ho/aru', ' iyo + T.N./hajur + basiyo', 'basu pai + T.N./hajur', 'baisek chha + T.N./hajur' and 'hajurl i bhaut bhaut sw gat chha' to welcome the respected people. But, these forms are more frequently used with the most respected people like president, prime minister and minister than others. The forms of greeting like 'namask r', 'namste', 'dhog diye', 'p u l gi', etc are used for welcoming respected people to establish good relationship with them.

English native speakers commonly use the forms 'let me welcome you to our', 'very very warm welcome to you in ... ', 'it's my pleasure to welcome you to our home', 'have a seat, please', etc. to welcome the all respected people. They also use more formal forms of welcoming to the most respected people than others. They also use different forms of greeting like 'good morning / afternoon/ evening', 'your president / prime minister', etc for welcoming the respected people.

3.2.1.2 Forms of Welcoming Used with Family Members

Doteli native speakers use the more formal form ' sa + K.T. + basa' to welcome the senior family members and the the less formal form ' / s + F.N./K.T. + bas' to the juniors. They use the forms ' unain + F.N./K.T. + batthain' and ' unin +

F.N./K.T. + batthin' to junior males and females respectively. Husbands use less formal forms to their wives but wives use more formal forms to their husbands.

English native speakers also use more formal forms of welcoming to their seniors compared to juniors. They use the forms 'have a seat, please', 'you're welcome', 'please, take tea/water', etc. to the seniors and 'come here', 'sit down', 'take tea/water', etc. to the juniors. However, there is no sex discrimination in terms of the use of language as in Doteli. English people use the similar forms with both male and female. Husband and wife also use similar forms of welcoming with each other in English.

3.2.1.3 Forms of Welcoming Used with Relatives

Doteli native speakers welcome their relatives by using the forms 'yeitira/bhitara chal i ho/aru', 'basu pai + hajur/K.T.', 'sa + K.T./hajur + basa' which are more formal and polite than English. Though nephew and niece(sister's children) are junior in relation, very formal and polite forms are used with them.

In English, the similar forms of welcoming are used with relatives and family members. But, the forms used with relatives are more formal than the forms used with family members. English people use the forms 'Please, have a seat', 'you're welcome', 'very very warm welcome to you to our home' etc. to the relatives.

3.2.1.4 Forms of Welcoming Used with Friends

While welcoming to the friends Doteli people use the more formal form 'sa + F.N./L.N./I u/y r + basa' with their unfamiliar friends and they use less formal form ' / s + F.N./I /y r + bas' with the familiar friends. The forms of address

like 'I', 'I u', 'y r' make the expressions less formal which are more frequently used in casual situation.

English people also use the more formal forms of welcoming to the unfamiliar friends in comparison to the familiar friends. They use the forms 'hello + F.N./L.N. + you're welcome', 'have a seat, please', etc. to the unfamiliar friends; and 'hey / hi + F.N./L.N. + come here', 'welcome to ...', etc. to the familiar friends. However, the forms used with familiar friends in formal situation are also formal.

3.2.1.5 Forms of Welcoming Used with Servants

In Doteli, similar age and younger servants are welcomed by using the quite informal and impolite forms ' / s + F.N./K.T. + bas', 'ei le ch h /p ni' and 'ei p re w n)l i bas'. The older servants are welcomed by using the more formal and polite forms ' sa + (F.N) K.T. + basa' and 'liya + (F.N.) K.T. + ch h /p ni'.

English people also use the less formal forms 'sit down', 'come here', 'take your seat' etc. to welcome the younger and similar age servants and the more formal forms 'welcome', 'have a seat', 'please, come' to the older servants.

3.2.1.6 Forms of Welcoming Used with Strangers

Doteli native speakers use the more formal and polite forms ' un n + K.T./hajur + batth n' and ' sa + K.T./hajur + basa' to welcome the older and similar age strangers. They use less formal forms ' s (l) + K.T. + bas' and ' unain/ unin + K.T. + batthain/batthin' to the younger strangers.

English people also use formal and polite forms of welcoming to the strangers. They use 'have a seat, please', 'I'd like to welcome you to our home', 'you're heartily welcome', etc. to welcome the strangers. The forms of welcoming used

with older and simple age strangers in English are also formal and polite than the forms used with younger strangers.

3.2.1.7 Forms of Welcoming Used in Academic Institute

In Doteli, teachers use less formal forms ' / s + F.N. + bas' and ' / s(bhitara)' to welcome the students whereas students use more formal form ' sa + sir/madam + basa' to the teachers. Students use forms of greeting like 'namask r' and 'namaste' to the teachers and principal while welcoming them.

English native speakers also use more formal and polite forms of welcoming such as 'have a seat, please', 'you are heartily welcome' etc. to their teachers and less polite forms such as, 'come in ', 'sit down', 'come here' etc. to their students. They also use different forms of greeting like, good morning / afternoon / evening while welcoming their teachers and principal.

3.2.1.8 Forms of Welcoming Used in Large Programme

In Doteli, the anchorman or conductor of the large programme uses very formal and polite forms to welcome the president, chief guest and general people.

He/she uses the forms 'tam sabail i bhaut bhaut sw gat chha' and 'tam sabail i phn th un)mi basidin l i anurodh aranchhu' to welcome the all people; and he/she uses the forms 'sabh pati/mukhya atithi (full name) l i bhaut bhaut sw gat chha' and 'sabh pati/mukhya atithi (full name) l i san grahan khil i anurodh aranchhu' to welcome the particular people like president and chief guest of the programme.

English people, on the other hand, use the forms 'I'd like to welcome the president / chief guest (full name) of this programme, 'May I request the president / chief guest (full name) to come and take a seat', etc. to welcome the particular people and 'I'd like to welcome you all', 'I'm proud to welcome you in

this programme, etc. to welcome the all people which are also very formal and polite.

3.2.2 Forms of Thanking and Expressing Gratitude in English and Doteli

The forms of thanking and expressing gratitude used by the Doteli native speakers are compared with English into the following headings:

3.2.2.1 Forms of Thanking and Expressing Gratitude Used with Mother

Most of the Doteli native speakers use the form ' h j ta tamle bhaut niko/sw di kh nu ban y chho m /ij ' to express thanks or gratitude to their mother for cooking very delicious food which is indirect, formal and polite.

English native speakers use the forms 'thank you mum for cooking very delicious food', 'thank you very much mum, it's very delicious food', etc. to express thanks or gratitude to their mother. English forms are more direct, informal and impolite compared to Doteli for that situation.

3.2.2.2 Forms of Thanking and Expressing Gratitude Used with Father

Doteli native speakers use the forms ' h iti niko/r man o j ket k n)hai ley ho b ' and ' h j milyo j ket ta' to express thanks or gratitude to their father for bringing a jacket which they have liked very much. These forms are indirect and formal.

English people use the forms 'thank you dad, 'thank you very much, dad. It's very nice jacket', etc. for that situation which are more direct, informal and impolite than Doteli.

3.2.2.3 Forms of Thanking and Expressing Gratitude Used with Husband and Wife

In Doteli, husbands use direct and informal forms of thanking and expressing gratitude to their wives but wives use indirect and formal forms to them.

Husbands use the forms 'lau dhanyab d' and 'sy b s lau ly s' and wives use 'h i aila bhayo thanna par n' and 'h i aila b n)che' to thank each other for bringing a glass of cold water.

In English, both husband and wife use direct and similar forms of thanking and expressing gratitude to each other. 'Thank you, darling', 'thanks + F.N.', 'thanks a lot for bringing me a glass of water', etc are used to thank both husband and wife.

3.2.2.4 Forms of Thanking and Expressing Gratitude Used with Son

Doteli native speakers use the forms 'sy b s', 'khubai niko ari' etc. to thank their son for finding the lost mobile on the way which are informal.

English native speakers also use informal forms of thanking and expressing gratitude to their son. They use the forms 'wow ! where did you get it', 'thank you, my son' etc.

3.2.2.5 Forms of Thanking and Expressing Gratitude Used with Police

Doteli people use the forms 'bhaut nik m nchha raichho' and 'dhanyab d pulis d i' to express thanks or gratitude to the police-officers for giving the right direction in the airport which are formal and polite.

English speakers use the forms 'I'd like to thank you for your help', 'oh I'm sorry, you're great', etc. for that situation which are also formal and polite.

3.2.2.6 Forms of Thanking and Expressing Gratitude Used with Shopkeeper

Doteli native speakers use the forms 'bhaut nik m nchha raichho' and 'tamjas im nd r dok nd ri lai huneraichhan bhaut khusi l gyo' to thank the shopkeeper for his/her honesty which are formal and polite.

English people, on the other hand, express their thanks or gratitude by using the forms 'I'd like to thank you for your honesty' 'you're really a great', 'Thanks a lot for ...', etc. which are also formal and polite.

3.2.2.7 Forms of Thanking and Expressing Gratitude Used with Office-Mate

In Doteli, the forms 'tamaro sahayogi bh wan bhaut niko l gyo sir', 'taml i bhaut bhaut dhanyab d', etc. are used by one office-mate to express thanks and gratitude to another for his/her offer which are formal and polite.

On the other hand, English people use the forms 'O.K., Sir'. 'You're welcome, Sir', 'I'm really grateful to you, sir', 'thank you, Mr.', etc. for that situation. These forms are also formal and polite.

3.2.2.8 Forms of Thanking and Expressing Gratitude Used by Bus-Driver

In Doteli, bus-driver uses the forms 'sy b s k nchh ', 'dhanyab d y r' and 'khub niko ari y r' to thank the bus-conductor for his help which are quite informal and impolite.

On the contrary, the bus-driver uses the forms 'thank you', 'thank you very much for ...', 'anyway thank you', etc. to thank the conductor which are more formal than Doteli.

3.2.2.9 Forms of Thanking and Expressing Gratitude Used by Grand Parents

The grand parents express thanks or gratitude to their grand children by using the forms of blessing like 'b n)chirei', 'paluirei', 'thuloi/thuli bhayei', etc. which are very unique in Doteli.

English native speakers use the forms 'thank you, Jim', 'nice work, Bob', 'thanks a lot', etc to express thanks or gratitude to their grand children which are less formal than Doteli.

3.2.2.10 Forms of Thanking and Expressing Gratitude Used by an Old Lady Patient

In Doteli, an old lady patient uses the forms 'b n)chiry ', 'paluiry ', 'thuloi dharma ary bw ' etc. to express thanks or gratitude to the doctor which are formal and polite.

In English, an old lady patient uses the forms 'thank you, doctor. You're really a great', 'thanks a million, doctor. You gave me a new life', etc. to thank the doctor which are also formal and polite.

3.2.2.11 Forms of Thanking and Expressing Gratitude Used with Friend

Regarding expressing thanks or gratitude to the friends for their invitation Doteli people use the forms 'niut di bhaut niko l gyo' and 'niut diy mi bhaut bhaut dhanyab d' for accepting an invitation and they use the forms 'niut di khubai niko m n the hun meri yei hunei jhai thin' and 'niut diy mi bhaut bhaut dhanyab d hun meri yei hunei jhai thin' for rejecting an invitation.

English native speakers use the forms 'thank you very much for your invitation', 'I'm very glad to accept your invitation', etc. for accepting an invitation. They use the forms 'thank you very much for your invitation but', 'well, er, that's very kind of you but', etc. for rejecting an invitation. These forms are more formal and polite compared to Doteli.

3.2.3 Forms of Expressing Good Wishes in English and Doteli

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

3.2.3.1 Forms of Expressing Good Wishes Used with Son

Regarding expressing good wishes to the son for his nice journey most of the Doteli people use the form 'nikeri gayei + F.N./K.T.' which is less formal.

English native speakers use the forms 'happy journey', 'have a nice journey', 'best wishes for your nice journey', etc. to express good wishes to their son which are more formal compared to Doteli.

3.2.3.2 Forms of Expressing Good Wishes Used with Friend

While expressing good wishes to the friend who is going for a job interview Doteli people use the forms 'antarb rt nikeri diyei/diy ', 'p s hoigei/hoigy ', 'tul i/taml i antarb rt saphalt ko shubhak man chha', etc. which are temperate (nither very formal nor very informal).

English native speakers use the forms 'every success in your interview', 'best wishes for your success', 'all the best', etc. for that situation which are also temperate.

3.2.3.3 Forms of Expressing Good Wishes Used with Office-Mate

Doteli native speakers use the forms 'nikeri gay w n)lai y n)ik i jaseri k m add i ray ', 'phuno n un) chal y ' etc. to express good wishes with the office-mate who has just been transferred to a different city. These forms are formal and polite.

In English, the forms 'I wish everything goes well, sir', 'I wish every success in your future days', 'may you be happy and successful there' etc. are used to express good wishes for that situation. English forms are also formal and polite.

3.2.3.4 Forms of Expressing Good Wishes Used with Acquaintance

Doteli native speakers use the forms 'sad in) taseri phuno n un) chal y ', 'tamaro mihineto phal milij u', 'taml i badh i rei aur saphalt ko shubhak man chha' etc. to express good wishes with the acquaintance who has just published his latest book. These forms are formal and polite.

English native speakers use the forms 'I'd like to say congratulations', 'congratulations and best wishes for your success', etc. to express congratulations or good wishes for that situation. These forms are also formal and polite.

3.2.3.5 Forms of Expressing Good Wishes Used on the Occasion of Great Festivals

On the occasion of great festivals like dashain , tihar, new year, etc., Doteli people use the forms 'dashain ty r/nane barsako bhaut bhaut shubhak man chha', 'dashain ty r/nane barsa sukha sh ntile bitau', 'durg m t le tamaro/tero raksh arun, etc. to express good wishes with their parents, teachers, friends etc. Some young people of Doteli also use the English form 'happy new year' with their teachers and friends.

English people use the forms 'happy Christmas', 'have a merry Christmas and happy new year', 'may this year bring a lot of happiness in your life', etc. to express good wishes with the different people on the occasion of great festivals.

3.2.3.6 Forms of Expressing Good Wishes Used on the Occasion of Birthday

Since birthday is rarely celebrated in the Doteli culture, there are no unique or specific forms of expressing good wishes used on the occasion of birthday in Doteli. Most of Doteli people use the form 'janmadino shubhak man ' to their parents, teachers, friends, brothers/sisters etc. Some young people of Doteli also use the English form 'happy birthday' to their friends and teachers.

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

3.2.3.7 Forms of Expressing Good Wishes Used with Friend

Regarding expressing good wishes to the recently married friends Doteli people use the forms 'by ari khubai niko ari duei b n)chiry paluiry ', 'chhit in) chel cheli hoij un', 'tul i badh i chha tero d mpatya jiban saphal hos', etc.

English native speakers use the forms 'congratulations', 'congratulations and best wishes for your successful conjugal life', etc. to express good wishes to their recently married friend which are more formal than Doteli.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

From the analysis and interpretation of the collected data, the following findings and recommendations have been derived about the forms of welcoming, thanking and expressing gratitude and good wishes used in Doteli and English.

4.1 Findings

This part consists of the findings derived from the analysis of the forms of welcoming, thanking and expressing gratitude and good wishes in Doteli; and their comparison with the forms used in English.

4.1.1 The Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes in Doteli

1. Doteli native speakers commonly use very formal and polite forms 'dhain + T.N./hajur + yeitira / bhitara chal i ho/aru', ' iyo + T.N./hajur + basiyo', 'baisek chha + T.N./hajur' and 'hajurl i bhaut bhaut sw gat chha' to welcome the respected people.
2. While welcoming to the family members Doteli people use more formal form ' sa + K.T. + basa' with the seniors and less formal form ' s + F.N./K.T. + bas' with the juniors.
3. Doteli people use the forms ' unain + F.N./K.T. + batthain' and ' unin + F.N./K.T. + batthin' to the junior males and females respectively.
4. While welcoming to the relatives Doteli people use the forms ' dhain + K.T./ hajur + yaitira/bhitara chal i ho/aru', 'basu pai + K.T./hajur', ' iyo

+ K.T./hajur + basiyo', and sa + K.T./hajur + basa' which are more formal than the forms used with family members.

5. Most of the Doteli native speakers use the forms of address like 'l ', 'l u' and 'y r' to welcome their friends which make their expressions less formal.
6. While welcoming to the seniors in Doteli different forms of greeting like 'namask r', 'namaste', 'dhog diye', 'p u l gi' etc. are used to establish good relationship with them.
7. While expressing thanks or gratitude to the son Doteli native speakers use less formal forms 'sy b s' and 'khub niko ari + F.N./K.T.'
8. Doteli people use the forms 'khub nik m nchha raichho' and 'taml i dhanyab d chha' to express thanks or gratitude to the police-officers and shopkeepers for their help which are formal and polite.
9. In Doteli, bus-driver uses the forms 'sy b s k nchh ', 'dhanyab d y r' and 'khub niko ari y r' to thank the bus-conductor for his help which are quite informal and impolite.
10. Most of the Doteli people use the form 'nikeri gayei + K.T./F.N.' to express good wishes with their son for his nice journey.
11. While expressing good wishes to the acquaintance who has just published his/her latest book Doteli people use the forms 'sad in) taseri phuno n un) chal y ', 'tamaro mihineto phal milij u', and 'taml i badh i rei saphalt ko shubhak man chha' which are formal and polite.
12. On the occasion of great festivals, Doteli people use the forms 'dashain ty r / nane barsa sukha sh ntile bitau' and 'dashain ty r / nane barsako

bhaut bhaut shubhak man chha' to express good wishes with their seniors and juniors.

4.1.2 Comparison

Under this, I have included two different topics: similarities and differences in welcoming, thanking and expressing gratitude and good wishes between English and Doteli.

4.1.2.1 Similarities

1. In both linguistic codes, very formal and polite forms of welcoming are used with respected people.
2. Both English and Doteli native speakers use more formal forms of welcoming to their senior family members in comparison to juniors.
3. While welcoming to the different people F.N. (first name) and K.T. (kinship term) are used in both Doteli and English. F.N. is used with friends and juniors and K.T. is used with seniors and juniors.
4. Both English and Doteli native speakers use more formal forms of welcoming with their unfamiliar friends in comparison to the familiar friends.
5. In both linguistic codes, the anchorman or conductor of the large programme uses very formal and polite forms to welcome the president, chief guest, other guests and general people.
6. Both English and Doteli native speakers use formal and polite forms of thanking and expressing gratitude with the police-officers and shopkeepers for their help.

7. Some of the young and educated people of Doteli also use English forms 'happy birthday' and 'happy new year' with their friends and teachers to express good wishes on the occasion of birthday and new year.

4.1.2.2 Differences

1. Regarding welcoming to the relatives Doteli people seem to be more formal and polite than English. Though nephew and niece (sister's children) are juniors in relations, more formal and polite forms are used with them in Doteli.
2. Reflection of gender is seen in the forms of welcoming, thanking and expressing gratitude and good wishes in Doteli but not in English.
3. In both linguistic codes, handshaking and nodding the head are very important non-linguistic signs for welcoming different people in a friendly way. But handshaking is used by some young people of Doteli to their friends only.
4. While expressing thanks or gratitude to the parents Doteli native speakers seem to be more formal and polite than English.
5. In Doteli, husbands use direct and informal forms of thanking and expressing gratitude to their wives and wives use indirect and formal forms to them. On the contrary, both husband and wife use similar forms to each other in English.
6. Most of the older generations of Doteli express thanks or gratitude to the different people by using the forms of blessing like 'b n)chiry / rei', 'paluiry / rei', 'tamaro / tero jaya jaya hou', etc. which are very unique in Doteli.

7. Regarding expressing thanks or gratitude to the friends for their invitation, Doteli people seem to be less formal than their English counterparts.
8. In case of expressing good wishes to the recently married friends Doteli native speakers seem to be less formal than English.

4.2 Recommendations

On the basis of my study, I have attempted to list out some suggestions for teaching welcoming, thanking and expressing gratitude and good wishes which would be fruitful for teachers, students and the learners of English and Doteli as a second language.

1. Doteli native speakers use different forms of welcoming, thanking and expressing gratitude and good wishes. They do not use same forms to address seniors and juniors. So, while teaching the Doteli dialect as a second language, the focus should be given to the use of proper terms of welcoming, thanking and expressing gratitude and good wishes for seniors and juniors.
2. Before involving the students into different language activities, the teacher should create proper situation in the classroom in different contexts so that they would understand which exponents are used in which situations.
3. Students can be taken out of the classroom where they can listen to the live conversations in which different forms of welcoming, thanking and expressing gratitude and good wishes are used; and they have to make note of how people welcome, thank and express good wishes.

4. The teacher can take the students to different offices, institutions and private places where they can observe the real use of different language functions and get a chance to experience difference supra-segmental features like intonation, tone and facial expressions which help to develop a clear concept of using different language functions appropriately.
5. The teacher can play a pivotal role for creating a suitable situation and involve the students in different roles and act accordingly.
6. Pair work and group work would be the best ways of learning / teaching different functions like welcoming, thanking and expressing gratitude and good wishes which really help the learners to internalize which exponents are suitable in which situation.
7. The language learner must be clear while using the Doteli dialect that there is a situation where the speaker is senior however he has to use more formal and polite forms to his / her juniors e.g. bh nja / bh nji (sister's children).

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APPENDIX - I

"FORMS OF WELCOMING, THANKING AND EXPRESSING GRATITUDE AND GOOD WISHES IN ENGLISH AND DOTELI"

Questionnaire for Native Speakers of Doteli

Dear Informants,

This questionnaire has been prepared to gather data / information for the research work entitled "Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes in English and Doteli" under the guidance of Dr. Laxmi Bahadur Maharjan, Reader, Department of English Education, T.U., Kirtipur, Kathmandu. The researcher hopes that you co-operate him in giving authentic and reliable information which will be invaluable contribution to accomplish this work.

Sincerely Yours

Tap Raj Ojha

Name (नाम) :

Qualification (योग्यता):

Address (ठेगाना):

Occupation (पेशा):

- A. Please make response in your mother tongue indicating how you welcome to the different people and how they respond you in the following situations (तलिनाका अवस्थामी तम विभिन्न मान्छलाई कसेरी स्वागत अरन्छो र स्वागत अचामी तिन तमलाई कसो प्रतिक्रिया दिनाछन् तमरा मातृभाषामी प्रतिक्रिया दिय)**
- 1. If the following respected people as your guest (यदि तलिनाका ठुला मान्छ तमरा पाउना छन्)**
- i. President (राष्ट्रपति).....
- ii. Prime Minister (प्रधानमन्त्री).....
- iii. Minister (मन्त्री).....
- iv. Doctor (डाक्टर).....
- v. Professor/teacher (प्राध्यापक/शिक्षक).....
- vi. Brahman (पुरोहित/वामन).....
- vii. Male / Female Hermit (जोगी/माता).....

2. If the following family members have come to you (यदि तलिनाका परिवारा सदस्य तमरा बाँ आया छन्)

- i. Grand father / mother (बजे / बज्यै).....
- ii. Father / mother (बा / आमा).....
- iii. Uncle / Aunt (काका / काकी).....
- iv. Elder Brother / Sister (दाई / दिदी).....
- v. Younger Brother/Sister (भाइ / बैनी)
- vi. Nephew/Niece (भतिजो / भतिजी).....
- vii. Husband/Wife (लोग्ने / स्वास्नी).....
- viii. Son/Daughter (चेलो / चेली).....
- ix. Grandson/Daughter (नाती / नातिनी).....

3. If the following relatives have come to your home as your guest (यदि तलिनाका नातेदार तमरा घर पाउना भैवर आया छन्) :

- i. Maternal Grand Pa / Grand Ma (मावलका बजे / बज्यै).....
- ii. Maternal Uncle / Aunt (ममा / माईजु).....
- iii. Father-in-law (ससुरा).....
- iv. Mother-in-law (सासु).....
- v. Nephew/Niece (भान्जा / भान्जी).....

4. If the following friends have come to you (यदि तलिनाका साथी तमरा बाँ आया छन्)

- | In casual situation
(अनौपचारिक अवस्थामी) | In formal situation
(औपचारिक अवस्थामी) |
|--|--|
| i. Familiar friend
(नजिकको / मिल्ने साथी)
..... | i. Familiar friend
(नजिकको / मिल्ने साथी)
..... |
| ii. Unfamiliar friend
(अलि टाढाको / नपछ्यान्था साथी)
..... | ii. Unfamiliar friend
(अलि टाढाको / नपछ्यान्था साथी)
..... |

5. If the following servants have come to you (यदि तलिनाका नौकरहरु तमरा वाँ आए)

In casual situation

(अनौपचारिक अवस्थामी)

i. Older than you

(तमहै बुढो)

.....

ii. As old as you

(तमै सँडको)

.....

iii. Younger than you

(तमहै तरुनो)

.....

In formal situation

(औपचारिक अवस्थामी)

i. Older than you

(तमहै बुढो)

.....

ii. As old as you

(तमै सँडको)

.....

iii. Younger than you

(तमहै तरुनो)

.....

6. If you have the following strangers as your guest (यदि तलिनाका नपछ्यान्या मान्छ तमरा पाउना छन्)

i. Older than you (तमहै बुढा).....

.....

ii. As old as you (तमै सँडका).....

.....

iii. Younger than you (तमहै तरुना).....

.....

7. If you are in academic institute (यदि तम शैक्षिक संस्थामी छो)

i. Student greets teacher (विद्यार्थी सरलाई नमकार अद्दाछन्).....

.....

ii. Student greets Principal (विद्यार्थी हेडसरलाई नमस्कार अद्दाछन्).....

.....

iii. Teacher greets Principal (सर हेडसरलाई नमस्कार अद्दाछन्).....

iv. Teacher greets teacher (सर सरलाई नमस्कार अद्दाछन्).....

v. Students greet students (विद्यार्थी विद्यार्थीलाई नमस्कार अद्दाछन्)

8. You are the anchorman among thousands of people in the large program. (तम हजारौ मान्छेमाभ्र एक ठुला कार्यक्रमी उदघोषक छौ)

i. How do you welcome them from the stage. (तम तिनलाई कार्यक्रम स्थलबाटै कसरी स्वागत अरन्छौ).....

ii. How do you welcome the chief guest and others. (कार्यक्रमका मुख्य अतिथि रेई और पाउनालाई कसरी स्वागत अरन्छौ) ।

B. Please make responses in Doteli indicating how you thank somebody for something in following situations (तलिनाका अवस्थामी तम कसैलाई केई खिलाई कसेरी धन्यवाद दिनाछौ कृपया तमरो प्रतिक्रिया दिथ)

1. Your mother made very delicious food for you (तमरी आमाले तमखिलाई भौत स्वादी खानु बनाईन).....

2. Your father brought a jacket for you which you have liked very much (तमरा बाले तमखिलाई जाकेट ल्याय जैलाई तमले भौत मन पडाया छौ)...

3. You are very thirsty, your husband /wife brought you a glass of cold water (तम भौत तिसाया छौ, तमरा लोग्ने / तमरी स्वास्नीले तमखिलाई एक गिलास ठण्ण पानि ल्याए / ल्याईन्).....

4. **Yesterday you lost your mobile but fortunately you son found the mobile on the way** (वेली तमले मोबाईल हराया तर भाग्यवस तमरा चेलाले मोबाईल बाटामी पायो).....
5. **You are in the Dipayal airport. Unknowingly you are going to the prohibited area there. The police stopped you and gave right direction to you** (तम दिपायल बिमानस्थलमी छो/तम नजाणीवर निषेधित क्षेत्र भित्तर जान्नाछो । पुलिसले तमलाई रोक्यो र सही बाटो धेकाई दियो).....
6. **You are returning from the shop by shopping a lot of things. But you forgot to take one thing you bought. Shopkeeper called you to take your thing** (तम भौत सामान किनिवर फर्किननाछो तर तमले किन्या एक सामान दोकानैमी विसरीग्या । साहुजीले डाको लाईवर तमरो सामान लैजा भन्यो)...
7. **You work in an office and you are very busy. You have to proof read a long report before the office closes. An office mate offers to help you** (तम एक कार्यालयमी काम अरन्छो र भौत व्यस्त छो तमले एक लामो प्रतिवेदन कार्यालय बन्न हुनुभन्दा अघाडि सच्याउनु पड्डाछ । तैवेला तमरा कार्यालयका साथीले तमलाई सहयोग अद्दाऊ भन्यो).....
8. **You are in bus travelling. Bus driver wants to smoke so conductor takes out a cigarette from the pocket and lights for the driver. How does driver thank conductor** (तम बस यात्रामी छो । वस ड्राईभर चुरट खानु खोजन्छ त्यसैले कन्डक्टरले खल्टिवाटा चुरट निकालीवर ड्राईभरखिलाई सल्काई दियो । ड्राईभर कन्डक्टरलाई कसेरी धन्यवाद दिन्छ).....

9. **An old lady is in the hospital because of illness. The young doctor gives her medicine and she feels recovery very soon. How does she thank the doctor ?** (एक बुढी स्वास्नी मान्छ जर आईवर अस्पताछ छन् । डाक्टरले उनलाई औषधी दिवर छिट्टाई निको बनायो । उनले डाक्टरलाई कसेरी धन्यवाद दिन्छन्).....
10. **How does your grandfather / mother thank you if you work in a good way whatever he / she said** (यदी तमले भन्या काम निकेरी अरेपछि तमरा बजे/बज्यैले तमलाई कसेरी धन्यवाद दिनाछन्):
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11. **Your friend invited you on his/her sister's marriage ceremony. How do you thank if** (तमरा साथीले उईकी वैनीको वन्यातमी तमलाई निउता दियो । तम कसेरी धन्यवाद दिनाछो यदी) :
- i. **You accepted his / her invitation** (तमले उईको निउता स्विकार अन्या).....
- ii. **You're busy and you rejected his/her invitation** (तम व्यस्त छो र तमले उईको निउता अस्विकार अन्या)
- C. **Please make your response in Doteli indicating how you express good wish in the following situations** (तलिनाका अवस्थामी तम कसेरी शुभ-कामना व्यक्त अरन्छौ डोटेलीमी प्रतिक्रिया दिय)
1. **Your son is going for a long journey** (तमरा चेला लामो यात्रा खिलाई जान्नाछन्).....
2. **You have just met a friend who is going for a job interview** (तमले एक साथीलाई भेट्या जो नौकरीको अन्तरवार्ता दिनाई जान्नाछ).....
-
3. **You work in an office one of your office-mate has just been transferred to a different place.** (तम एक अफिसमी काम अरन्छो । तमरा एक अफिसका साथी भर्कर अर्का ठाउँ सरुव हुन्नाछन्).....
-

4. **One of the acquaintances whom you met in the party has just published his latest book.** (तमले एक पार्टीमी भकरै पछ्याल्या मान्छले आफ्नो नडे किताव प्रकाशित अन्याछन्).....
-
5. **How would you express good wishes on the occasion of great festivals such as Dashain, Tihar, New year, etc to the following people.** (दशैं, तिहार, नयाँ वर्ष आदि ठुला चाडपर्वका अवसरमी तलिनाका मान्छलाई कसेरी शुभ-कामना दिनाछो)
- i. To your parents (तमरा बा/आमालाई) :.....
- ii. To your teacher (तमरा सरलाई) :.....
- iii. To your friends (तमरा साथीलाई)
- iv. To your son/daughter (तमरा चेला/चेलीलाई) :.....
6. **How would you express good wishes on the occasion of birthday to the following people** (जन्मदिना उपलक्ष्यमी तम तालिनाका मान्छलाई कसेरी शुभ कामना दिनाछो)
- i. To your parents (तमरा बा/आमालाई) :.....
- ii. To your teacher (तमरा सरलाई) :.....
- iii. To your friends (तमरा साथीलाई)
- iv. To your brother/sister (तमरा भाइ/वैनीलाई) :.....
7. **One of your friends recently got married** (तमरा एक साथीले भकरै व्या अन्याछन्)

Thank you very much for your co-operation.

(तमरो सहयोगै खिलाई तमलाई भौत भौत धन्यवाद ।)

The End