

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is a means of communication through which human can express pain and pleasure. Language is a medium of communication by the use of sounds or conversational symbols. So through the language we can express our thoughts, feelings, emotions, desires etc. Language is a special gift for human beings. It is a voluntary vocal system of human communication. The possession of language makes human being different from animals. Human civilization cannot be possible without language. Language is both personal and social phenomena which reflect the culture and civilization. The word 'language' has been defined variously by the various linguists. According to Wardhaugh (2000), "When two or more people communicate with each other in speech, we can call the system of communication that code will be something we may also want to call a language" (p. 1).

Sapir (1963, as cited in Lyons, 2002), says, "Language is purely human and non-instinctive method of communicating ideas, emotions, and desires by means of system of voluntarily produced symbols"(p. 3). This definition suffers from several defects. However, broadly we construct the terms 'idea', 'emotion' and 'desire', it seems clear that there is much that is communicated by language which is not covered by any of them; and 'idea' in particular is inherently imprecise. On the other hand, there are many system of voluntarily produced symbols that we only count as languages in what we feel to be an extended or metaphorical sense of the word 'language'. For example, what is now popularly referred to by means of the expression 'body language' - which makes use of gesture, postures, eye-gaze, etc - would seem to satisfy this part of Sapir's definition (Lyons, 2009, p. 4). To Bloch and Trager (1942), "Language is a system of arbitrary vocal symbols by means of which a social group cooperates" (as cited in Lyons, 2009, p.4). So, language is for communication and language is used for cooperating in society.

There are varieties of languages existed in this world. Varieties of languages are a natural phenomenon. Language differs according to geographical areas, social

ethnicities and persons. There are various types of languages such as dialect and register. According to Hudson (1999), "varieties of language as a set of linguistic item with similar social distribution "(p. 22). This definition allows us to call any of the following 'varieties of language': English, French, and London English. There are innumerable languages in the world. Among them, the English language is the most widely used and dominant one.

### **1.1.1 Relationship Between Language and Society**

Language is the most important factor to maintain social relationship. The relationship between language and society can be seen through different angles. Social Structure may either determine or influence linguistic structure and / or behavior. According to Wardhaugh (2000):

Certain evidence may be adduced to support this view : the age regarding phenomenon where by young children speak differently from older children and in turn children speak differently from mature adults; studies which shows that the varieties of language that speakers use reflect such matters as their regional, social, or ethnic origin and possibly even their sex (or gender); and other studies which show that particular ways of speaking, choice of words, and even rules for conversing are in fact highly determined by certain social requirements (p. 10).

The second possible relationship is directly opposed to the first; linguistic structure and / or behaviour may either influence or determine social structure. Some people claim that language structure determines how speakers view the world that the concept and ideas of a particular speech community are shaped by its language. According to Wardhaugh (2000), this is the view that is behind Whorfian hypothesis (p. 10). And the third relationship between language and society is bi-directional that is language and society influence each other proposed by Dittmar (1976) who argues that 'speech behaviour and social behaviour are in a state of constant interaction' and that 'material living condition' are as important factors in the relationship (as cited in Wardhaugh 2000, p. 10).

Similarly, Hymes (1974, as cited in Wardhaugh, 2000) has pointed out that 'a mechanical amalgamation is not likely to sufficient in that adding a speechless

sociology to a sociology- free linguistics may miss entirely what is important in the relationship between language and society. Language is for cooperating in society. Language is dependent on society. So they have deep rooted relationship. Language is used in community, and of the choice people make when they use language. According to Chambers (1995, as cited in Wardhaugh, 2000), 'Social structure itself may be measured by reference to such factors as social class educational background'(p. 11).

It is known that language is for communication. According to Corder (1973) 'the use of language is as an act of communication between people that is central that is its social function. He further says that "language is of course not the only form of human behaviour which communicates" (p. 24).

Thus, language is used in society which helps to communicate or helps to maintain social relationship. Therefore, the language and society are inter-dependent to each other.

### **1.1.2 Functions of Language**

A function of language is referred to the purpose for which an utterance or a unit of languages is used. Functions of language are also known as categories of behaviour, for instance, apologizing, requesting, making offers, greetings, suggesting, phatic talk or communion etc. The language is dependent on society in which it is used. Different scholars have categorized the functions of language variously. According to Halliday (1973), Malinowski's ethnographic account of the functions of language based on the distinction between pragmatic and magical: similarly, Bühler's well-known tripartite division into the representational expressive and conative functions.

Mainly, there are two broad functions of language. They are 'Grammatical and Communicative' functions. According to Richards et al (1999), grammatical function deals with , "The relationship that a constituents in a sentence has with other constituents" ( p. 126). Lyons (1974), discussed three grammatical functions in a declarative sentence: subject, predicate and adjunct whereas subject and predicate are the obligatory constituent of a sentence, adjuncts are optional constituents of a sentence.

Similarly, there is another function of language, i.e communicative functions. Language is primarily used for communication. Communication refers to the exchange of ideas, information etc between two or more persons. Communicative function refers to the ways in which a language is used in a community. According to Halliday (1973), Bronislaw Malinowski classifies communicative functions into three different categories. They are pragmatic function, magical function and narrative function.

Buhler (1990, as quoted by Halliday, 1973), classifies language functions into three corresponding to three persons; first person, second person and third person. They are expressive, conative and referential functions.

Halliday (1973), classified language functions as instrumental function, regulatory function, interactional function, personal function, heuristic function, imaginative function and informative function. But he has put all these functions in three macro categories. They are the ideational function, the interpersonal function and the textual function.

Jacobson (1966), has also classified language functions into six different categories. They are; emotive/ expressive (addresser), conative (addressee), referential (context), Phatic (contact), metalinguistic (code) and poetic (message). Corder (1973), classified communicative functions into six different types as Jacobson's. They are: personal, directive, referential, phatic, metalingual and imaginative.

Wilkins (1973), classifies language functions as: modality, moral discipline and evaluation, suasion, argument, rational inquiry and exposition, personal emotion, emotional relation and interpersonal relation.

In this way, many scholars have classified language functions differently. But we can know that the purpose of every function is to communicate the language in a community.

### **1.1.2.1 Phatic Communion/ Phatic Function of Language**

The term 'Phatic Communication' is used for the first time by Malinowski (1923) who is the father of Social Anthropology ( Coupland and Copuland, 1992, p. 207). Phatic communion refers to communication between people and which is not intended to convey or seek information but has the social function of creating or maintaining of

bonds of the use of 'How are you?' by an English speaker. Likewise, phatic communion is used as an icebreaking or initiator of speech, for example; the use of 'it is raining' by one of the two acquaintances in a bus or train in order to start communication.

Malinowski (1972, as cited in Coupland , Coupland and Robinson, 1992), described phatic communication as "Language used in free, aimless, social intercourse". He further said that phatic communion is "a type of speech in which ties of union or created by a mere exchange of words' when people 'aimlessly gossip', 'the function of speech in mere socialities" (p. 207). So the term phatic communion is initial formulation of greetings and parting, one of the Malinowski's example is 'nice day today'. He also says that phatic talk is, "to establish bond of personal union between people brought together by the mere need of companionship' .Even though it may 'not serve any purpose of communicating ideas" (p. 207).

Other scholars have also discussed phatic communion or phatic functions of communication. According to Hudson (1999):

Languages serve to establish and maintain social relations: for the expression of social roles created by language itself, for example; the roles of questioner of respondent, which we take on by asking or answering a question: and also and for getting things done, by means of the interaction between one person and another. Through this function, which we may refer to as interpersonal social groups are delimited, and the individual is identified and reinforced, since by enabling him to interact with other language also serve in the expression and development of his own personality.

Abercrombie suggested (1956, as cited in Coupland , Coupland and Robinson, 1992, p. 209 ) that, "The actual sense of the used in phatic communion matters little."

Wolfson (1981), discussed how foreign students in the United States complain about "phoney" invitations to social events offered insincerely as part of phatic small talk.

Cheepen (1988), revived Malinowski's distinction between language as a mode of action and phatic communion. She renamed phatic communion as "chat", though she took the category to include narrative as a key element (which Malinowski in fact considered a separate category). Hudson (1980), glossed phatic communion as "the

kind of chit-chat that people engage in simply in order to show that they recognize each other's presence" (p. 109).

Small talk is defined by the New Oxford Dictionary of English (1998), as "polite conversation about unimportant or uncontroversial matters, especially as engaged in on social occasions". According to Holmes (2000, p. 33) however, "... small talk cannot be dismissed as a peripheral, marginal or minor discursive mode. Small talk is one means by which we negotiate interpersonal relationship, a crucial function of talk with significant implications for on-going and future interactions" (as cited in Urbanova, 2002, p. 36).

Small talk is a bonding ritual and a strategy for managing interpersonal distance. It serves many functions in helping to define the relationships between friends, work colleagues, and new acquaintances. In particular, it helps new acquaintances to explore and categorize each other's social position. Small talk is closely related to the need for people to maintain positive face — to feel approved-of by those who are listening to them. It lubricates social interactions in a very flexible way, although the desired function is often dependent on the point in the conversation at which the small talk occurs:

### **1. At the beginning of a conversation**

Where there is already a relationship between the two talkers, their small talk serves as a gentle introduction before engaging in more functional topics of conversation. It allows them to signal their own mood and to sense the mood of the other person. In a business meeting, it enables people to establish each others' reputation and level of expertise. When the talkers do not know each other, it allows them to show that they have friendly intentions and desire some sort of positive interaction.

### **2. At the end of a conversation**

Suddenly ending an exchange may risk appearing to reject the other person. Small talk can be used to mitigate that rejection, affirm the relationship between the two people, and soften the parting.

### **3. As a space filler**

In many cultures, silences between two people are usually considered uncomfortable. Tension can be reduced by starting phatic talk until a more substantial subject arises.

In some conversations there is no specific functional or informative element at all. The following example of small talk is between two colleagues who pass each other in a corridor:

Dave : Morning, Jane.

Jane : Oh, morning, Dave, how are you?

Dave : Fine, thanks. Have a good weekend?

Jane : Yes, thanks. Catch you later.

Dave : OK, see you.

In this example, the elements of phatic talk at the beginning and end of the conversation have merged together. The entire short conversation is a space-filler. This type of discourse is often called chatter.

The need to use small talk depends upon the nature of the relationship between the people having the conversation. Couples in an intimate relationship can signal their level of closeness by a lack of small talk. They can comfortably accept silence in circumstances that would be uncomfortable for two people who were only casual friends.

In workplace situations, small talk tends to occur mostly between workers on the same level. However, it can be used by managers as a way of developing the working relationships with the staff who report to them. A boss who asks his / her employees to work overtime may try to motivate them by using small talk to temporarily decrease their difference in status. The balance between functional conversation and small talk in the workplace depends on the context, and is also influenced by the relative power of the two speakers. It is usually the superior who defines the

conversation, because they have the power to close the small talk and "get down to business."

The topics of small talk conversations are generally less important than their social function. The selected topic usually depends on any pre-existing relationship between the two people, and the circumstances of the conversation. In either case, someone initiating small talk will tend to choose a topic for which they can assume shared background knowledge, to prevent the conversation being too one-sided.

Topics can be summarized as being either direct or indirect. Direct topics include personal observations such as health or looks. Indirect topics refer to a situational context such as the latest news, or the conditions of the communicative situation. Some topics are considered to be "safe" in most circumstances:

- ) The weather
- ) Recent shared experiences, for example "Good party last night, wasn't it?"
- ) Television and films.

The level of detail offered should not overstep the bounds of interpersonal space. When asked, "How are you?" by an acquaintance they do not know well, a person is likely to choose a simple, generalized reply such as, "Fine, thank you." In this circumstance it would probably not be appropriate for them to reply with a list of symptoms of any medical conditions they were suffering from. To do so would assume a greater degree of familiarity between the two people than is actually the case and this may create an uncomfortable situation. (Source: *Phatic communion*. (n.d). Retrieved July 12.2010, from <http://www.en.wikipedia.org/wiki/phatic-communion>)

Thomas, Bull and Roger (1982), defined phatic communion as, " Speech that initiates conversation, but (that is) . . . conversational and ritualized, such as 'hello', 'how are you?' etc (p. 148). Jones (1990), says, "An aspect of (actual) formal use" (p. 242). Similarly some other scholars define phatic communion as follows.

According to Coupland , Coupland and Robinson (1992),  
". . . 'phatic communion ' has often been appealed to as a concept . . . typically taken to designate a conventionalized and desemanticized discourse made or type" (p. 207).



Schneider (1988), has given an example of phatic talk, i.e., as follows:

A: How long was your holiday?

B: Two weeks.

C: Yeah/ two weeks

A: Mhm/ And that's you back to work on Monday, is it?

B: No.

A: No.

B: We're gonna another week in the south actually.

A: Oh that's good.

B: Yeah.

(Schneider, 1988, p. 82, cited in Vladimir 1999, p. 2)

So, from the above discussion of phatic communion, we can conclude that phatic communion is the one that initiates conversation. These expressions provide lubricant for social interaction and play important roles for ice-breaking. They are the reflection of communicative attitudes rather than fact. They consist of familiar expressions of greetings, gratitude, farewell, introduction etc. some examples of phatic talks are, 'How are you?', 'Nice weather, isn't it?', 'Good morning. How are you? Fine thanks', 'Hi Andy? How's going on? Just fine', 'Not bad'.

### **1.1.3 Linguistic Scenario of Nepal**

Nepal is a multi-racial, multi-cultural, multi-religious and multi-lingual country. It is well known that Nepal is a small country in terms of its area but it is a very fertile place for languages. Nepal has been one of the most engrossing areas of linguistic research. According Population Monograph of Nepal (2003), more than ninety-two languages are identified and spoken in this small country. However, most of these languages do not have their written scripts; they exist only in spoken forms.

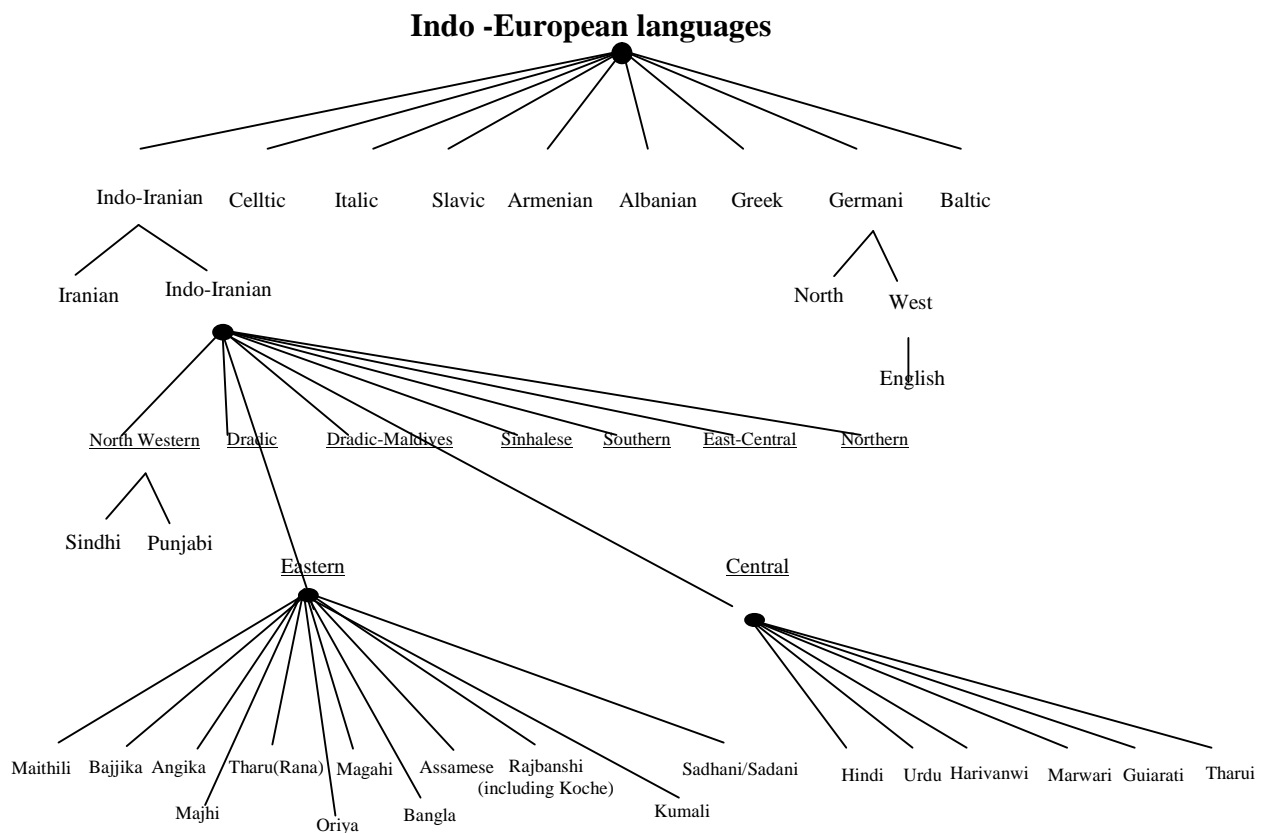
According to Yadav (2003) the languages enumerated in the 2001 census belong to the four language families, viz. Indo-European/ Aryan, Sino-Tibetan, Austro-Asiatic and Dravidian. Each of them is briefly discussed below.

#### **1.1.3.1 Indo-Aryan Family**

Indo European family of language mainly consists of Indo-Aryan group of languages in Nepal, which forms the largest group of language in terms of the number of

speakers, viz. nearly 80 percent. Indo-Aryan languages are spoken by more than 800 million people throughout the world principally in India, Nepal, Pakistan, Bangladesh and Sri Lanka. The old Indo-Aryan period is represented by 'Sanskrit'. Middle Indo-Aryan (600 BC-AD 1000) consists principally of the 'Prakrit' dialects, including 'Pali'. (*Indo-Aryan Family*. (n.d). Retrieved November 12.2009, from <http://www.answer.com/topic/indo-aryan-languages>)

In the context of Nepal, the Indo-Aryan languages spoken in Nepal can be subcategorized in the following diagram:



[Adopted From: Yadav, (2003, p. 145)]

### 1.1.3.2 Sino Tibetan: Tibeto Burman Family

Nepal is said to be a country having cultural diversity. Such diversity is also the foundation of the country's identity. Another important group is the Tibeto-Burman group of Sino-Tibetan family. Though it is spoken relatively by lesser number of people than Indo-Aryan Language Family, it consists of the largest number of languages, viz. about 57 languages. (Yadav, 2003, p. 146)

The Tibeto- Burman family of languages is spoken in various central and south Asian countries, including Myanmar (Burma), Tibet, Northern parts of Nepal and various regions of India. The Tibeto- Burman languages include Tibetan, Burmese, and a number of other tongues, among which are the Bodo, Garo, and Lushai of Assam, the Kachin of Myanmar and Thailand and the Lalo of South West China. Tibeto-Burman languages are likely to be tonal and have anywhere from two to six tones. (*Tibeto-Burman Language*. (n.d). Retrieved November 12. 2009, from <http://www.answer.com/topic/tbeto-burman-laguages>).

In the context of Nepal, this family includes the following languages, Gurung (2003, as cited in Ghising, 2009, p. 3):

Tamang	Newar	Magar
Bantwa	Gurung	Limbu
Sherpa	Chamling	Chepeng
Sunuwar	Thami	Kalung
Dhimal	Yakha	Thulung
Sampang	Khaling	Thakali
Chntyal	Tibetan	Dumi
Jirel	Pama	Dari
Meche	Pahari	Lepcha
Bahing	Raji	Chhiling
Dyangshi	Ghale	Mewahang
Lohorung	Chinese	Tilung
Kaile	Raute	Dzonkha
Lingkhim	Koche	Hoya
Chhintang	Mizo	Dongmali

### 1.1.3.3 The Austro-Asiatic Family

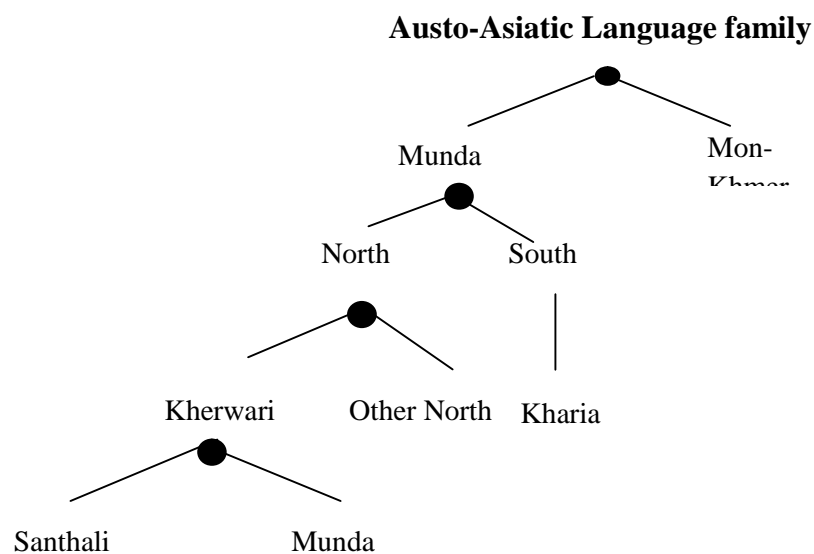
The Austro-Asiatic Languages are a large language family of Southeast Asia, and also scattered throughout India and Bangladesh. The Austic Languages comprise Santhali of the northern Munda group and Kharia of the southern Munda group. It is to be noted that Satar has been reported in all the censuses but Santhali has been wrongly reported as a separate language except in the 1952/54 census. The 2001 census lumps both Satar and Santhali together into a single language, called Santhali. It is suggested

that Munda (with 67 speakers) should also be included within Santhali, in that it is just a variant of the same language. The genetically this language family has mainly two types, Munda and Mon Khmer (Yadav, 2003, p. 147).

Austro- Asiatic languages have a disjunct distribution across India, Bangladesh and Southest Asia, separated by region where other languages are spoken. It is widely believed that the Austro-Asiatic languages are the autochthonous languages of Southest Asia and the Eastern Indian sub-continent, and Sino-Tibetian languages are the result of later Nepal. (*Austro-Asiatic Language*. (n.d). Retrieved November 12, 2009, from [http://www.answer.com/topic/austro-asiatic languages](http://www.answer.com/topic/austro-asiatic%20languages))

But in the context of Nepal, 'Satar' is only one language which comes under Austro-Asiatic language family, specially spoken in the eastern region of Nepal that is in Jhapa district. (Source: Population Monograph of Nepal, 2003)

According to Yadav, (2003, p. 147) the following are the languages which come under Austo-Asiatic Language family.



[Adopted From: Yadav, (2003, p. 145)]

### 1.1.3.4 Dravidian Family

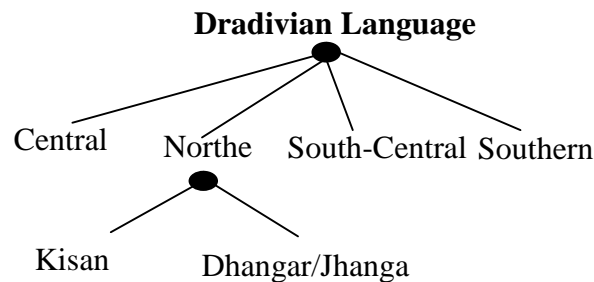
The Dravidian family of languages includes approximately 85 languages spoken by around 200 million people. They are mainly spoken in southern India and parts of eastern and central India as well as in Northeastern Sri Lanka, Pakistan, Bangladesh,

Afghanistan, Iran and overseas in other countries such as Malaysia and Singapore. Among them Telugu, Tamil, Kannada and Malayalam are the most speakers, which have also a long recorded written history. There are also small groups of Dravidian speaking scheduled tribes, who live beyond the mainstream communities. (*Dravidian Language Family*. (n.d). Retrieved November 12. 2009, from <http://www.answer.com/topic/dravidian-languages>)

In Nepal, this family includes only one language i.e. Jhangar/ Dhangar which is found in Sunsari district; it is also marginally used in Siraha and some other districts.

Another Dravidian language is Kisan, marginally spoken in Jhapa district. (Source: Yadav, 2003, p. 149)

The genetic affiliation of Dhangar/Jhangar and Kisan is presented in the following diagram:



[Adopted From: Yadav, (2003, p. 145)]

#### 1.1.4 An Introduction to the Tamang Language

Tamang people are one of the major indigenous ethnic groups in Nepal. They have their own language, culture, tradition and a distinct life style. The Tamang language is one of the largest minority languages in Nepal. Before discussing on the Tamang language there raises a question 'who are the Tamangs?'

Fricke (1989, as cited in Varenkamp, 1996), says ".....often the best indicator of whether a group is Tamang is whether they call themselves by that name" (p. 7).

Varenkamp (1996, quoted Holmberg, 1989), asserts that the Tamang ethnic identity, is not derived "from common culture but uncontrast to the ethic identities of other Hindu and Tibeto-Burman groups" (p. 22). He further says that "Tamang". . .implies greater membership in the sociopolity of Nepal as indicated by the face that other population in Nepal, Particularly in remote, often call themselves 'Tamang' in a bid for some

national identity (p. 8). There is no clear division of Tamangs into distinct groups. Fricke et al. (1991, as cited in Varenkamp, 1996, p. 9), claim from an ethnographic point of view that "The Tamangs have generally been placed into three general groups defined largely by dialect similarities and geography" . The groups are Western, Central and Eastern (Varenkamp, 1996).

Regarding the history and origin of Tamangs, Tamang (1992 a) says,

More than half of the mountain areas of Nepal is covered by the Tamang nations, which have inhabited these hills for longer than any other groups. Tamangs have their own languages, their unique lifestyle and religious beliefs. Though Tamang history has been largely ignored and therefore lost, it must have been significant (p. 25).

The history of Tamang people is obscure; it is even more difficult to trace their history. A very little has been recorded. Oral traditions are a useful source of origin stories, though those sometimes contradict each other the Tamang originally came from Tibet, though when, how and why is not certain. Hodgson (1991), believes that they migrated across the Himalayas prior to the adoption of the Buddhist religion in the seventh and eight centuries (p. 31). Hodgson (1991, quoted in Varenkamp, 1996), asserted that the Kathmandu valley and its environs was shared indigenously by Murmis (Tamang) and Newar (p. 11). Hyonjan (1991), reported that many Tamangs today consider the Kathmandu valley their origin, as well as Sailung and Temal (both in Nepal) (as quoted in Varenkamp, 1996, p. 12).

Tamang now have their own language on national radio, their own publications, representative in parliament and even ministers in the cabinet, there is a Nepal - wide Tamang society, the Nepal Tamang Ghendung Sangh, whose members also figure in the significant political parties in Nepal. There is an ever increasing Pride in being a Tamang (Varenkamp, 1996, p. 13). The word 'Tamang' may be derived from the Tibetan word 'ta' and 'mang' meaning horse and soldiers respectively. Living mainly north and east of the country, they constitute 5.64% of Nepal's population, which places their population at 1,282,304 (Census Population 1998) slightly higher than the Newars. Their language is also called 'Tamang' which relates to both Tibetan and Sherpa

languages. Now, the Tamang language has been divided into five major Groups; Eastern Tamang, Northern Tamang, Southern Tamang, Eastern Gorkha Tamang and Western Tamang. Eastern Tamang is considered as most prominent Tamang language.

(*Tamang*. (n.d). Retrieved on November 10. 2009, from <http://www.answer.com/topic/tamang>)

### **1.1.5 Contrastive Analysis (CA) and It's Importance**

Contrastive analysis (CA) is a linguistic enterprise founded on the assumption that languages can be compared. CA seems to be a hybrid linguistic enterprise. In terms of the three criteria discussed here we might venture the following provisional definition: CA is a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two-valued typologies (a CA is always concerned with a pair of languages), and founded on the assumption that languages can be compared (James, 1998, p. 3).

"CA is a systematic comparison of specific linguistic characteristics of two or more languages" (Van et al., 1984, as cited in James, 1998). CA is an attempt to discover the prints of similarities and differences between two or more languages.

Oller (1971), maintain that it is a, "device for predicting points of difficulty and some for predicting points of difficulty and some of the errors that learners will make" (p. 79).

According to James (1998), CA can predict three things:

- a) It can pre-identify the aspects likely to cause trouble.
- b) It can predict difficulty and
- c) It can predict errors. (p. 145)

Similarly, Weinreich (1953), introduces the following assumptions:

"The greater the differences between the two system i.e. the more numerous the mutually exclusive forms and pattern in each the greater is the learning problem and potential area of interferences" (as cited in James, 1998).

From the above definitions we know that the L2 learners tend to transfer the formal features of their L1 that the greater the differences between the two languages, the greater the number of errors in performance.

CA compares two languages viz. the student's mother tongues the target languages, to find out similarities and differences and then predict the area of ease and difficulty.

### **1.1.5.1 Functions of CA**

CA is said to have two functions: Primary and Secondary.

#### **i) Primary Functions of CA**

The Primary function of CA is to predict errors likely to be committed by L2 learners. While learning L2, learners commit errors. CA is also primarily concerned with predicting the areas of difficulty in learning and errors in performances. The Primary function of CA is also known as application of CA.

#### **ii) Secondary Functions of CA**

CA accounts for the errors which are committed by L2 learners. CA explains the causes or sources of errors. It is Wardhaugh (1970), who suggests that CA hypothesis exists in two versions: strong and weak versions. Although both versions are based on the assumption of L1 interferences, they differ from one another in that strong version claims to have predictive power and the weak one less ambitiously claims to have the power to diagnose the errors that have been committed.

### **1.1.5.2 Transfer Theory of CA**

Lado (1957, as cited in James, 1980), states that, "individuals tend to transfer the forms and meaning and distributions of forms and meaning of their native languages and culture to the foreign languages and culture" (p. 14). Regarding transfer, an individual tends to transfer what he had already acquired from his mother tongue. The Nepali L1 speaker is familiar with his L1 so he will not have to learn it but can transfer it to L2. If the "learners get the learning foreign languages is much easier" then it is called positive transfer or facilitation and when there is difference between learners L1 and L2 structures and it is very difficult to learn a foreign language it is called transfer or hindrances or interference.



### 1.1.5.3 Assumptions of CA

There are two categories of CA assumption. They are psycholinguistics component and psychological component.

#### i) **Psycholinguistic Component**

The following assumptions are the psycholinguistic component of CA.

- a) Language learning is fundamentally a matter of habit formation. (Behaviourism )
- b) The mind of second language learners full of L2 habits where as that of L1 learners is a 'tabula rasa' i.e. an empty state of paper. (Empiricism)
- c) Languages are not same but different so comparable.

(Source: James, 1998)

#### ii) **Psychological Components**

It is also known as transfer theory. According to psychological components, later learning is conditioned by the former learning. Transfer means the use of past learning in the present one.

According to Eills (1965), transfer is the hypothesis that the learning task of 'A' will affect the subsequences learning task of 'B'. In our case, L1 and L2 represent task 'A' and task 'B' respectively. CA is established on the assumption that L2 learners will tend to transfer to their L2 utterances the formal features of their L1 (James, 1998).

CA helps to find out similarities and differences between two languages. It is very much important for research works of comparative study between two different languages. Thus, in this research work the researcher has tried to compare two languages i.e English and Tamang. In this research the researcher has tried to find out phatic communion in English and Tamang. It is a comparative study.

## 1.2 Review of the Related Literature

There are various research works which are done comparatively among different languages spoken in Nepal. i.e. Rai, Tharu, Gurung, Limbu, Tamang, Maithali, etc

and English in the department of English Education . But no research work has been done on the Phatic Communication in English and Tamang yet. Here, the researcher has presented two kinds of review of related literature. The first section deals with articles and other with unpublished theses. The available literatures related to present study are summarized as follows:

Coupland and Coupland (1991), have written as article on "'How are You?'" : 'Negotiating Phatic Communion' in which they have given detail overview of 'Phatic Communion'. They have analyzed phatic processes in elderly People's responses to a scripted 'how are you?' opening in interviews. They have given different views on phatic communion such as a historical view, a consensus view, Laver views it as a negotiation perspective. They also have analyzed the expression 'How are you?' in detail. They both have also discussed 'How are are you?' in interviews about elderly health and responses to 'HAY?'

Varenkamp (1996), has done a research on 'Tamang Tam' which is called the Tamang language. It is a sociolinguistic study of Eastern Tamang dialect in Nepal. It is an ethnographical research in which he has tried to find out who Tamang people are, what the Tamang language is and status of Tamang people and the Tamang language in Nepal. The primary objective of this study was to identify some dialect groupings found in the speakers of Eastern Tamang and determine how well speakers of those dialects understand one another. This study is to find out 'how Tamang people live their lives and relate to one another will have some affect on what languages they speak when, where and to whom'. This study was based on thirteen districts of Nepal. In his study he has found out that the majority of Tamangs encountered could speak and understand enough Nepali to respond to the questionnaires intelligently, but at every test there were at least some participants with whom communication for testing and questionnaire administration required a Tamang. He also has found out that the Tamang Language is vital in terms of use, language attitudes and necessity. Tamangs like it, as many speakers are not yet adequately bilingual in Nepal. His study has further shown that Eastern Tamang is made up of two clearly distinct dialects, namely Outer-Eastern Tamang and Central Eastern Tamang. A divergent variety of the Central-Eastern dialect has also been identified.

Žegarac, Vladimir (1999), has written an article on 'Phatic Interpretation and Phatic Communication. In this article he has clearly introduced 'What is phatic Communion?'. He has proposed an account of phatic communion (a typically social use of language) within a frame work of relevance theory. In this article he has given different views of different scholars such as Giles and Coupland's view, Coupland and Couplan's view, Talbot's view etc. This article goes some way towards showing that relevance theory fills the gap. He has set out to discover how far it is possible to go in characterizing phatic conversation within the framework of a general theory of human communication. The result of his investigation is a rather fine-grained account of the phatic use of language as a means of achieving a range of social goals through establishing, maintaining and broadly speaking, managing (mutual) cognitive environments. He said that the term phatic communion does not identify a natural class of phenomenon, but what is phatic communion? is nevertheless a factual question. It differs from the questions like 'what do you say after you say 'Hello' ?' which are not tractable, and which pragmatic theory should steer clear of in much the same way as the theories in the natural sciences do not attempt to solve problems like 'How many people die in a flu epidemic?' etc. In this way, he has given detail description of Phatic Communion on his article.

There is another article on 'Some thoughts on the Phatic Communion and small talk in fictional dialogues'. It is a discourse analysis of the extract from the novel 'My Other Life' by Theroux (1991). This article is written by Ludmila (2002). He has also overviewed on phatic communion and small talk in fictional dialogues. He has discussed about phatic communion in fictional discourse, convention vs. individuality in fictional discourse, linguistic and non-linguistic means in the phatic strategies and some other talking such as ritual talking. It has been proved that in the fictional dialogues a great variety of subtly differentiated stylistic means becomes utilized by the author, each time the use being contextually bound.

The following section deals with unpublished theses.

Lama (2005), has done a research on 'English and Tamang Pronominal'. The objectives of his study were to determine Tamang Pronominal in relation to English, to find out similarities and differences between Tamang and English pronominal. For his study he has used both primary and secondary source for data collection. He has

chosen thirty Tamang native speakers from different three VDCs from Makawanpur and Kavre districts. He has chosen this population through judgmental sampling. In his study, he has identified pronouns in Tamang and have compared with those of in English pronouns in his study. He has found out that English and Tamang pronominal systems are quite different. He has found that the existence of inclusive and exclusive pronouns for the first person personal pronoun in plural number in the Tamang language which are not found in English language. Another thing is that the Tamang language possesses the second person honorific and non-honorific personal pronoun which do not exist in English.

Subba (2007), has compared the language functions 'Greeting and Taking Leave in the English and Limbu Languages' on his study. The main objectives of his study is to find out the terms of greetings and taking leave used in the Limbu Language and to contrast the terms of greetings and taking leave in English with those in the Limbu Language. For his study he has used both primary and secondary source for data collection. For his study he has collected data from forty native speakers of Limbu language. He selected two VDCs from Illam district through judgmental sampling. He has found out that, Limbu people mostly husband and wife greet each other by making reference to their son or daughter, whereas in English they greet by using their first name. Regarding King and Queen and for the seniors, Limbu people seem to be much formal. They greet the King by bowing their heads and they greet to seniors by using more formal terms but English people shake their hands to greet King and Queen. English people used first name to address someone in English but this is almost rare case in English. Bowing head is non linguistic sign for both greeting and taking leave for Limbu whereas kissing and hugging are common non linguistic signs of taking leave and greeting for family members in English which cannot be found in Limbu culture. Most of the kinship terms can be used in greeting people in Limbu but only a few kinship terms can be used as greetings terms in English

Tamang (2007), has carried out a research on 'Forms of Address of Tamang and English: A Comparative Study'. The main objectives of his study are to identify the forms of address used in the Tamang language and to compare and contrast the forms of address used in the Tamang and English Languages. For this research he has used both the primary and the secondary sources for data collection. For this he has

selected one VDC of Makawanpur and he has selected thirty Tamang natives through random sampling procedure and snowball sampling procedure. On his study he has found out that most of the kinship terms are used in addressing people in the Tamang language but only a few kinship terms are used as address forms in English. Native speakers of the Tamang language use kinship terms to address even strangers whereas native speakers of the English language largely rely on 'Excuse me' phrase. In the Tamang language, students address their teachers by 'sir/miss or 'First Name Sir' and 'First Name Miss' whereas, in English students address their teacher by 'Title' or 'Title' with Name. Similarly, teachers address their students by first name and last name. Similarly, he has found out that Tamang has several forms of address like 'gaba', 'dimla', 'm<sup>h</sup>eme', 'choho', 'Lama', 'sebur<sup>h</sup>o', 'me<sup>h</sup>me dopta' etc, which are unique to this language alone. The English language lacks such concepts and has no address forms related to these mentioned above.

Chemjong (2009), has carried out a research on 'Forms of Ordering and Advising in English and Limbu'. She also has done comparative study. The main aims of her study are to find out forms of ordering and advising in the Limbu language and to compare and contrast the forms of ordering and advising in Limbu with those in English. She also has consulted both the primary and secondary sources for data collection. She has chosen two VDCs of Dhankuta district where her study population was eighty native speakers of Limbu Language. She also used judgmental sampling and snowball sampling procedure for selecting the study population. On her study, she has found out that the Limbu natives used the plural forms to be polite while ordering and advising. In the Limbu language, informal forms are used with children while ordering and advising. Limbu speakers mostly used formal forms to strangers, elder people, and guests while ordering and advising. There are some similarities between the Limbu and English languages in regards forms of ordering and advising. Some similarities that she has found out that both English and Limbu native speakers used formal and polite ordering and advising. English native speakers used informal forms as Limbu natives used while ordering and advising to children. She also found some difference between the Limbu and English languages while ordering and advising. Limbu people order their neighbour, guests, strangers, general friends whereas, English people request them while asking them to do something. Address term used

as obligation in the Limbu language whereas it is optional in English. English people are more polite than Limbu speakers are while ordering and advising.

Ghising (2009), has carried out his thesis on 'Verbal Affixation in English and Tamang'. The objectives of his study were to find out the verbal affixation system in the Tamang language and to find out the similarities and differences in verbal affixation systems between the English and the Tamang languages. He has consulted both the primary and secondary sources for data collection. For his study he has selected eighty Tamang natives from three VDCs of Panchthar district. The sample study was selected using stratified random sampling procedure and judgemental sampling procedure. He used an interview schedule / questionnaire prepared in advance was used in order to elicit the data for verbal affixation in the Tamang language. On his study, he has found out that there are both similarities and differences between the Tamang and English languages. Mainly Tamang people used affixes such as: /a\_/, /\_pa/, /\_ba/, /\_la/ etc. Tamang used such suffix and or prefix to give verbal sense. Both the Tamang and English languages lack 'infixation' system. English had native marker prefixes in greater number than Tamang. Tamang has only one negation marker and number marker suffixes. The Tamang has imperative and optative mode marker suffixes but English has no such kind of affixes.

Shrestha (2009), has carried out her thesis on 'Comparative study of offering between English and Newar languages'. On her study the main objectives were to list out different forms offering in the English and Newar languages, to compare the exponents, used in the English and Newar languages on the basis of forms and to list out some pedagogical implications. She has consulted both the primary and secondary sources of data for data collection. For her study she has selected all together 80 native speakers of the English and Newar language speakers, 40 were English and 40 were the Newar language speakers. For her study she selected her study population through simple random sampling procedure. She has chosen sampling population from Kathmandu valley. She prepared two sets of questionnaires for English and Newar natives. She has carried out her research on the basis of forms used by natives for offering. On her study, she has found out that native speakers of English used more interrogative forms whereas the natives of Newar used more assertive while

making offers. Most of the respondents used interrogative forms while making offer to their friends in both the natives of English and Newar.

Although the research works mentioned above are related to language, none of the researchers has carried out on phatic communion in English and Tamang. So, this attempt is different from previous ones in that it is the first attempt to find out phatic communion in English and Tamang. The researcher has studied all these related literatures to find out about phatic communion and the Tamang language which helped to strengthen the study.

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

The objectives of the present study were as follows:

- a) To find out the initiation process as phatic communion among Tamang and English speakers.
- b) To find out the similarities and differences of the initiation process as phatic communion in Tamang and English in terms of the following variables:
  - ) On the basis of relationship such as friends, strangers, neighbours, family members and co-workers
  - ) Male and female
- c) To suggest some pedagogical implications.

### **1.4 Significance of the Study**

Communication is a part of human life. The main function of language is to communicate and to maintain social relationship in the society. One of the functions of language is 'phatic communion'. So, this study is important to all those sectors related with language. Mainly this study is useful to all the language students, language teachers, text book writers and designers and other researchers who are interested in sociolinguistics aspects of the Tamang and English languages. This study is also significant for all the people who directly and indirectly involved in the study of the Tamang and English languages teaching. This study will be fruitful to those people who are interested in phatic communication.

## **CHAPTER TWO**

### **METHODOLOGY**

A systematic research need to follow proper methodology to achieve the pre-determined objectives. This study has followed the following methodology procedures:

#### **2.1 Sources of Data**

The researcher has used both the primary and secondary sources of data for the purpose of data collection. The primary sources were used for collecting data and the secondary sources were used to facilitate the research.

##### **2.1.1 Primary Sources**

The study was mainly based on primary sources of data. The primary sources of data were the responses given by 60 respondents of Tamang native speakers and English native speakers. There were 40 Tamang native speakers and 20 English native speakers. Among them 20 were male and 20 were female. Regarding English natives 10 were male and 10 were female.

##### **2.1.2 Secondary Sources**

The research has used secondary sources of data such as different books, journals, theses articles such as Blundell et al (1982), Heggens and Middlemiss (1982), James (1983), Matreyek (1983), Corder (1987), Hepburn (1970), Tyler (1970), Coupland , Coupland and Robinson (1992), Halliday (1999), Hudson (1999), Žegarac (1999 ), Wardhaugh (2000), Urbanova (2002), Yadav (2003), Crystal (2003), Tamang (2062 BS), Tamang (2007), and Lyons (2009). Similarly, the research has surfed internet to collect secondary data such as <http://www.cbs.gov.np>, <http://www.nepjol.info>, <http://www.nelta.org.np>, <http://www.answers.com>, <http://www.tamang.com> and <http://www.en.wikipedia.org> .



The research has visited different organizations, such as Eastern Tamang languages team, Janajati Mahasangh, Nepal Tamang Ghedung Sangh, KSC (Kathmandu Study Center), T.U Central Library to collect some data related to the topic.

## 2.2 Population of the Study

This study was based on 60 informants. Among them there were 40 Tamang native speakers of the Tamang language. Among 40 native speakers of Tamang, 20 were male and 20 were female. On the other hand, there were 20 English native speakers, among them, 10 were male and 10 were female. The study population of this study can be shown into following table.

<u>Tamang</u>		<u>English</u>	
Male	Female	Male	Female
20	20	10	10
Total: 60			

## 2.3 Sampling Procedure

At first the researcher has selected two secondary schools and a VDC through judgemental sampling and then, by using simple random sampling, 40 native speakers of the Tamang language were chosen for collecting data because it was very appropriate to this study. Similarly, through judgemental sampling English natives were chosen.

## 2.4 Tools for Collecting Data

The data for the study were elicited with the help of sets of questionnaire. There were two sets of questionnaires in two languages i.e English and Nepali. English set of questionnaire is for the English native speakers which were contextualized for English native speakers and Nepali was prepared for Tamang natives. The informants were supposed to give their responses on those questionnaires. There were 30 situations. The informants were supposed to act out different relationship as friends, strangers, neighbours, family members and co-workers.

## 2.5 Process of Data Collection

First of all the researcher prepared the sets of questionnaires for the native speakers of the English and Tamang languages. To find out the native speakers of English, the researcher visited Eastern Tamang language Team, Kathmandu, then the researcher personally requested them to fill up the questionnaire by explaining the purpose of the research study. In the case of difficulty, the researcher has facilitated them clarification and help.

On the other hand to collect the data from the native speakers of the Tamang language, the researcher has visited selected population and at first the researcher has established rapport with the native speakers. Then, the researcher personally requested them to fill the questionnaire to the literate informants and if help was necessary the researcher has provided them with it. For the illiterate natives the researcher has herself helped to fill up the questionnaire on the basis of their responses over each question items. Here, literate refers to those informants who have got some academic qualification and illiterate refers to those informants who have not got any academic qualifications. At last, the researcher has collected required number of information from informants.

## **2.6 Limitations of the Study**

The researcher has carried out the research on the basis of following limitations and considerations to make the study precise on systematic.

1. The study was limited to find out the phatic communication of the Tamang and English languages. Mostly this research has found how the Tamang native speakers start their conversation to maintain social relationship as phatic communication. For this, the researcher has used sets of questionnaire for data collection.
2. The population of the study was 40 native speakers of the Tamang language from Kavre district and 20 native speakers of the English language.
3. For data collection, the researcher has selected one VDC and two different secondary government aided schools of Kavre district.
4. For the data collection from English native speakers, the researcher visited different organizations such as Eastern

Tamang Languages Team (ETLT), KSC (Kathmandu Study Center) and Tamang Ghedung Sangh.

## **CHAPTER THREE**

### **ANALYSIS AND INTERPRETATION**

This chapter deals with the analysis and interpretation of the collected data. All the responses given by the English and Tamang native speakers are tabulated on the basis of forms of sentences and the functions of language used by native speakers according to the thirty given situations. Those forms of sentences are interrogatives, assertive, imperative and exclamatory. Similarly, the functions of language used by native speakers of Tamang and English for phatic communion are greetings, requesting/offering, apologizing, welcoming, expressing surprise/ amazement, asking about activities, asking about trouble/ problem, asking about thought and feelings, asking about health problems, seeking information, expressing pleasure/ joy, expressing sympathy/ condolence, expressing disappointment, telling to begin/ stop doing something, giving information, expressing thought and feelings, expressing want, expressing cautioning/ warning, expressing hope, expressing care, expressing degree of certainty, expressing compliment, expressing comment and suggesting.

The classifications are made on the basis of the relationship of respondents. I have carried out as accurate and effective analysis and interpretation as possible. This section is divided into two parts. The first part deals with the analysis of exponents used by the native speakers of the English and Tamang languages on the basis of forms of sentences and functions of language. The data are analyzed according to the variables such as on the basis of relationship (friends, strangers, neighbours, family members and co-workers) and on the basis of gender (male and female). The second part deals with the comparison of form of sentences and functions of language used by English and Tamang native speakers for phatic communion. This analysis part is mainly based on Matreyek (1983), Jones (1984) and Blundell et al (1982).

### 3.1 Overall Analysis of the Phatic Communion

In this section the exponents of phatic communion used by the native speakers of the English and Tamang languages in the given situations are presented under different sub-headings.

#### 3.1.1 Total Exponents of Phatic Communion Used by the English Native Speakers

In this section all the exponents of phatic communion used by native speakers of the English language in the given situation are listed out below.

**Table No. 1**

**Total Exponents of Phatic Communion Used by the English Native Speakers on the Basis of Forms of Language**

<b>S.N</b>	<b>(1) Interrogatives</b>	<b>Frequency</b>
1	Good morning! How are you?	31
2	Morning! How are you? Did you sleep well last night?	2
3	Where are you headed?	10
4	Oh it's so hot in here, aren't you?	3
5	Do you mind if I sit here?	8
6	Hi (Hey)! How's it going?	13
7	Hey! Why don't you come with me?	3
8	Do you think this rain will ever stop?	2
9	Hi (name) isn't it a beautiful day?	6
10	How was your trip?	11
11	Hi! Are you having any better luck than I am?	3
12	Hello can I help you?	15
13	Is there something you needed sir?	3
14	Excuse me would you tell me how to get to this address?	8
15	Hey! (Name) How are your bike injuries?	3
16	So, what do you think about this party?	6
17	What's the matter?	7
18	So, how was it?	9

19	Finally! Did your cell phone run out of the better or what?	3
20	May I help you/madam/sir?	2
21	Hello! I 'm on my way to..... How about you?	2
22	We've really got a hot ride today don't we?	1
23	Is this seat taken?	2
24	Hey! (Good morning) what are you up to today?	9
25	Excuse me! Is it everything ok?	5
26	Hey! What happened?	13
27	Hey! Man how was the party?	8
28	Hey! How are the kids?	1
29	How can (may) I help you?	4
30	It is so hot today, isn't it?	2
31	Is it lunch time yet?	1
32	Hey! What are you reading?	4
33	Oh! Have you heard about the new load shedding schedule?	2
34	Hey! How are you doing?	10
35	What are you doing?	6
36	Hi! Do you know this address?	1
37	Am I doing something wrong?	1
38	Hi! Joe, how are you since your accident?	1
39	So, (name) are you going to the party?	1
40	So, are you having fun?	1
41	Oh! Honey what is wrong?	11
42	Are you looking for a particular?	1
43	Hi! Hot day eh?	1
44	Where are you going?	5
45	It's really hot in here do you think the air conditioner is on?	1
46	Can we talk about the party when you have a minute?	1
47	What has been going on in your life? How is your family?	3
48	Are you having a good time?	2
49	Did I get the time wrong?	1
50	You came here often?	3
51	So, what do you think of....?	5

52	Hey! Honey, you want to have some tea?	2
	You know what? I was wrong for what I said. Will you forgive	
53	me?	3
54	Wow, isn't this weather just incredible?	3
55	Can you believe the price in this place?	3
56	Excuse me? Do I know you?	3
57	Hey there, something wrong with your car?	6
58	So, what's new with you these days?	3
59	This party is pretty fun don't you think?	2
60	Anything I can help you with today?	6
61	Good morning..... lovely morning isn't it?	1
62	Would you like to come help us clean up the park?	1
63	What do you think about while working?	1
64	Am I doing o.k.?	1
65	Are you ok now?	2
66	Do you have a few minute to talk about the party	1
67	Did you have a fun?	1
68	May I help you find something?	3
69	Excuse me. Would it be o.k if I open the window?	1
70	Hello (name)! Do you always shop here?	1
71	Are you looking for someone?	3
72	Sir, is there something you would like me to do or change?	2
73	Good morning. Are you having trouble with your car?	2
74	Am I in wrong area?	1
75	Hello dear! Are you feeling sick?	1
76	Do you mind if I open the window?	1
77	(Do you) Mind if I join you?	3
78	Hey dad! How is work going?	1
79	Is it a good book?	2
80	Hey! What are you looking for?	2
81	Is something wrong sir?	1
82	Did it break down?	1
83	So, how has your week been?	1

84	Excuse me, could you do that elsewhere?	1
85	That's a hard hill, isn't it?	1
86	Hello! How are things going?	1
87	How long do you think the rain will last?	1
88	Hi, Nice day isn't it?	1
89	Did you need something boss?	1
90	Hi! What is the problem?	1
91	Are your injuries healed yet?	1
92	Hey! Why don't you take a short break?	1
93	What do you want for lunch?	1
94	How do you like the party?	2
95	Hi! Where are you from?	2
96	Man! Is it hot or what?	1
97	Excuse me, can I ask you a question?	5
98	So, (name) do you think we've had enough rain?	1
99	Well how have you been really?	3
100	Excuse me! Do you know....?	3
101	Hey (name) can I interrupt you for a minute?	1
102	Hey! What's up with you?	2
103	I'm making tea. Does anyone want to join me for a cup?	2
104	Excuse me, I noticed the book you are reading. Is it good?	2
105	Can you believe this news about more load-shedding?	2
106	Hi (name). Isn't this weather beautiful?	2
107	Excuse me, do you mind if I ask you something?	3
108	Excuse me sir, Did you noticed that this is a non-smoking area (zone)?	4
109	Do you mind if I share your table?	2
110	So, what are you thinking about?	2
111	Can you believe what the shopkeeper is charging?	2
112	Nice party. Do you think you'll stay long?	2
113	Rather hot day, isn't it?	1
114	Hello! Can you help me find.....?	1
115	How's the car running? Need any help?	1

116	Man! Is it boing?	2
117	Hey! Wana give us a hand?	2
118	Hi! Are you going stir- crazy too?	2
119	Isn't this the most gorgeous day yet?	2
120	Hey! I know you are busy but would you mind talking?	2
121	Did you feel like you just got robbed?	2
122	What do you need? Can I help you?	2
123	What is it?	2
124	Hey! How are you feeling? Are you in pain still?	2
125	What are you going to get?	2
126	Did you get the time wrong?	1
127	Can you believe how high these prices are?	2
128	Hey guess! What I am going to do?	2
129	How are you healing up?	1
	<b>Total</b>	<b>404</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	I am going to cut grass.	4
2	Man I am tired.	3
3	Hey! I need to talk to you.	3
4	Look! I am sorry about what I said but....	3
5	Excuse me, I would like to talk with you.	2
6	Hey! (name) so good to see you.	3
7	Excuse me! May be you didn't see the sign but this is a no smoking zone.	3
8	Hi (name) I am so sorry.	7
9	I was just thinking about.....	2
10	Hey! I have got some news for you.	2
11	Hi! (name) Man I feel, like I really got ripped off by target.	1
12	Hey! (name) I just lost an arm over at that store.	2
13	Hi (name) I haven't seen you since your accident.	2
14	Excuse me, I was hoping to enjoy the fresh air in this non-smoking zone.	2
15	Whoa! I am glad to see you.	1



16	Hi! I am so sorry about your dad.	2
17	Hey! This is no-smoking area (zone).	6
18	Oh! I am so sorry about your father.	6
19	I am going to help at the church.	1
20	I am so sorry about your loss.	3
21	Hello! It's too long way up here.	1
22	Hey! Fancy meeting you here.	1
	Excuse me, you must be busy but I was wondering if you could	
23	spare just a minute.	3
24	I've noticed you have been watching me.	3
25	I was so sorry to hear about your accident.	3
26	I am so sorry we disagreed.	2
27	Things are really expensive here.	1
28	Hope you don't have major problem.	1
29	The food is really good here.	1
30	I thought you would never come.	1
31	Good morning! How nice to see you.	4
32	I hope you don't mind if I share the table.	1
33	I think I will have to stop for a while.	1
34	Hello! I haven't seen you since last week.	1
35	Hello! I am a little confused. I thought this was Malpe street.	1
36	Hello! (name) I see you are up and about.	1
37	I am so glad, I ordered this dish.	1
38	Hi! There are sure a lot of people here tonight.	1
39	I'm not coming here again.	1
40	This is the last time I am going shopping here.	1
41	Hope it was a great party.	1
42	You are late.	1
43	Yum! This is really a nice meal.	1
44	This is a really nice get together.	1
45	Boy, it sure is hot in here.	2
	Excuse me! I am looking for a friend's house and wonder if you	
46	can help me.	2

47	Hey! I am going to the work today.	2
48	I am sorry about our quarrel/fight.	4
49	I need to ask you something.	1
50	Hey! (name) great day.	1
51	Hey! I know you are mad at me but I need to give you some information.	2
52	Excuse me I wonder if you could help me.	3
	<b>Total</b>	<b>109</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Let's take a break.	9
2	Hey! Welcome back.	2
3	Let's get something to drink. This is tiring work.	1
4	Let's all think of funny memory to share.	1
5	So, tell me about this trip.	5
6	Look at this article in the news paper.	1
7	Take a break for just a minute.	1
8	Welcome home (name).	5
9	Hey you guys! Let's talk.	2
10	Let's go somewhere and plan our party.	2
11	Tell me about your trip.	2
12	Don't blow anything up.	2
13	Dude! Put it out.	2
14	Come on take a break.	1
	<b>Total</b>	<b>36</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Hi! Wow! It's look like we've got a great one day.	1
2	Wow! Long way up huh?	3
3	Whew! That will just about did me in.	1
4	What a beautiful morning!	1
5	Hi! What a nice day it is!	1
6	Whew! That was a really steep hill.	1
7	Wow! That was a hard (tough) work.	6
8	Whew! This is tough going.	2

9	What a hot day?	2
10	Yeow! I'm about to die. Take a break Okay (name).	2
11	Wow! That was a work out!	2
12	Hello! What a surprise.	1
	<b>Total</b>	<b>23</b>
	<b>Sum Total</b>	<b>572</b>

As we know the phatic communion is a kind of starting of a conversation. So, it depends upon the situations. Speakers used different forms of sentences to start their conversation as phatic communion. So, according to the above table, it was found that the most of the exponents used as phatic communion by the native speakers of the English Language were interrogative. All together 129 different exponents of interrogative were found as phatic communion. Mostly to initiate the conversation the native speakers of English used ‘Good Morning How are you?’, Hello! Can I help you?’ ‘Hey! What happened?’, ‘Hi! How is it going on?’. The frequencies of the above exponents were 31, 15, 13 and 13 respectively.

Similarly, they did not only use interrogatives but also they used assertive sentences as a phatic communion. Altogether 52 different assertive sentences were used, among them ‘Hi! (name) I am so sorry’, ‘Hey! This is no smoking area (zone)’, ‘Oh! I am so sorry about your father’ were used more frequently than other exponents. Their frequencies were 7, 6 and 6 respectively. To start the conversation they also used imperative sentences. There were all together 14 different exponents of imperative sentences used as phatic communion, among them ‘Let’s take a break’, ‘So tell me about your trip’, ‘Welcome home (Mary)’ were most frequently used exponents. Their frequencies were 9, 5 and 5 respectively. They also used exclamatory forms of sentences for phatic communion. It was found that they used 12 different exponents of exclamatory form of sentences among them ‘Wow! That was a hard (tough) work’ was most frequently used which occurred 6 times while analyzing the data.

Thus, interrogative, assertive, imperative and exclamatory forms of sentences were found as phatic communion used by native speakers of the English language, among them interrogatives were the most widely used ones.

**Table No. 2**

**Total Exponents of Phatic Communion Used by the English Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1) Greetings</b>	<b>Frequency</b>
1	Good morning!	2
2	Hi!	6
3	Excuse me!	6
4	Hello!	6
5	Hey!	2
	<b>Total</b>	<b>22</b>
<b>S.N</b>	<b>(2) Requesting / Offering</b>	<b>Frequency</b>
1	Do you mind if I sit here?	8
2	Hey! Why don't you come with me?	3
3	Hello! (Can) May I help you?	15
4	Excuse me, Could you tell me how to get this address?	8
5	May I help you madam / sir?	2
6	How can (may) I help you?	4
7	Can we talk about the party when you have a minute?	1
8	You know what? I was wrong for what I said. Will you forgive me?	3
9	Tell me about your trip.	2
10	So, tell me about this trip.	5
11	Excuse me! I would like to talk with you.	2
12	Excuse me, You must be busy but I was wonder if you spare just a minute.	3
13	I hope you don't mind if I share the table?	1
14	Anything I can help you with today?	6
15	Would you like to come help us clean up the park?	1

16	May I help you find something?	3
17	Excuse me, Would it be o.k. if I open the window?	1
18	(Do you) mind if I join you?	3
19	Do you mind if I open the window?	1
20	Excuse me, could you do that elsewhere?	1
21	Hey! Why don't you take a short break?	1
22	Hey! Can I interrupt you for a minute?	1
23	Excuse me, can I ask you a question?	5
24	Excuse me, Do you mind if I Ask you something?	3
25	What do you need? Cam I help you?	2
26	Do you mind if I share your table?	2
27	How's the car running? Need any help?	1
28	Hey! I know you are busy but would you mind talking?	2
29	Excuse me, I'm looking for a friend's house and wonder if you can help me.	2
30	Excuse me, I wonder if you could help me.	3
31	Don't blow anything up.	2
32	Look at this article in the news paper.	1
33	Take a break for just a minute.	1
34	Dude! Put it out.	2
35	Come on take a break.	1
36	Can you help me find . . .?	1
	<b>Total</b>	<b>103</b>
<b>S.N</b>	<b>(3) Asking about Activities</b>	<b>Frequency</b>
1	Morning! How are you? Did you sleep well last night?	2
2	Hi! How is it going?	13
3	How was your trip?	11
4	Is there something you needed sir?	3
5	Hello I am on my way to . . . How about you?	2
6	Hey! Good morning! What are you up to today?	9
7	Hey (name) how was the party?	8
8	Hey! What are you reading?	4
9	Oh! Have you heard about the new load-shedding schedule?	2

10	Hey! How are you doing?	10
11	What are you doing?	6
12	So, are you having fun?	1
13	So, (name) are you going to the party?	1
14	What has been going on in your life? How is your family?	3
15	You come here often?	3
16	Hey! Honey you want to have some tea?	2
17	Do you have a few minute to talk about the party?	1
18	Hello! (Name) do you always shop here?	1
19	Did you have fun?	1
20	Sir, is there something you would like me to do or change?	2
21	Hey dad! How is work going?	1
22	So, how has your week been?	1
23	Did you need something boss?	1
24	Hey! What's up with you?	2
25	I'm making tea. Does someone want to join me for a cup?	2
26	How are things going?	1
27	Hey! Wana give us a hand?	2
28	What are you going to get?	2
29	Hey! Guess What I am going to do?	2
30	Are you having a good time?	2
	<b>Total</b>	<b>101</b>
<b>S.N</b>	<b>(4) Asking about Thought and Feeling/ Opinion</b>	<b>Frequency</b>
1	Oh! It's so hot here aren't you?	3
2	Do you think this rain will ever stop?	2
3	He (name) isn't it a beautiful day?	6
4	So, what do you think about this party?	6
5	It is so hot today, isn't it?	2
6	Hi! Hot day eh?	1
7	It's really hot in here, do you think the air conditioner is on?	7
8	Excuse me! I noticed the book you are reading. Is it good?	2
9	So, what do you think of...?	5
10	Good morning..... Lovely morning, isn't it?	1

11	What do you think about while working?	1
12	That's a hard hill, isn't it?	1
13	How long do you think the rain will last?	1
14	How do you like the party?	2
15	Hi! (name) isn't this weather beautiful?	2
16	Hi! Nice day isn't it?	1
17	Man! Is it hot or what?	1
18	So, (name) do you think we've had enough rain?	1
19	Is it a good book?	2
20	We have got a really hot ride today don't we?	1
21	So, how was it?	9
22	So, what are you thinking about?	2
23	Rather hot day isn't it?	1
24	Isn't this the most gorgeous day yet?	2
25	Nice party. Do you think you will stay long?	2
26	This party is pretty fun? Don't you think?	2
27	Did you feel like you just got robbed?	2
	<b>Total</b>	<b>68</b>
<b>S.N</b>	<b>(5) Asking about Health/ Physical State</b>	<b>Frequency</b>
1	Good Morning! How are you?	31
2	Hey! (name) how are your bike injuries?	3
3	Well! Have you been really?	3
4	Hey! How are the kids?	1
5	Hi! (Joe) how are you since your accident?	1
6	Are your injuries healed yet?	1
7	Hello dear. Are you feeling sick?	1
8	Hey! How are you feeling? Are you in pain still?	2
9	How are you healing up?	1
	<b>Total</b>	<b>44</b>
<b>S.N</b>	<b>(6) Asking about Trouble and Problems</b>	<b>Frequency</b>
1	What's the matter?	7
2	Finally, Did your cell phone run out of the batter?	3
3	Excuse me! Is it everything ok?	5

4	Did I get time wrong?	1
5	Are you ok now?	2
6	Hey! What happened?	13
7	Am I doing something wrong?	1
8	Oh! Honey what is wrong?	11
9	Hey there something wrong with your car?	6
10	Am I doing o.k?	1
11	Hi! Are you having any better luck that I am?	3
12	Is something wrong sir?	1
13	Did it break down?	1
14	Did you get the time wrong?	1
15	Good morning! Are you having trouble with your car?	2
16	Am I in the wrong area?	1
17	Hi what is the problem?	1
18	Man! Is it boing?	2
19	Hi are you going stir- crazy too?	2
	<b>Total</b>	<b>64</b>
<b>S.N</b>	<b>(7) Seeking Information</b>	<b>Frequency</b>
1	Where are you headed?	10
2	Hey! I need you ask you something.	1
3	Is this seat taken?	2
4	Hey! What are you looking for?	2
5	Is it lunch time yet?	1
6	Are you looking for any particular?	1
7	Where are you going?	5
8	Excuse me! Do I know you?	3
9	So, what's new with these days?	3
10	Do you know this address?	1
11	Is it a good book?	1
12	Hi! Where are you from?	2
13	I'm little confused. I thought this was Malpe street.	1
14	Are you looking for someone?	3
15	What do you want for lunch?	1



16	What is it?	2
	<b>Total</b>	<b>39</b>
<b>S.N</b>	<b>(8) Expressing Sympathy / Condolence</b>	<b>Frequency</b>
1	Hi! (Name) I'm so sorry.	7
2	Hi! I am so sorry about your dad.	2
3	Oh! I am sorry to hear about your father.	6
4	I am so sorry for your loss.	3
5	I was so sorry to hear about your accident.	3
	<b>Total</b>	<b>21</b>
<b>S.N</b>	<b>(9) Expressing Pleasure</b>	<b>Frequency</b>
1	Hey! (name) so good to see you.	3
2	Hey! Fancy meeting you have.	1
3	Good morning! How nice to see you.	2
4	I am so glad I ordered this dish.	1
5	Hey! (name) Great day.	1
6	Whoa! I am glad to see you.	1
7	Yum this is really a nice meal.	1
8	This is really a nice get together.	1
	<b>Total</b>	<b>11</b>
<b>S.N</b>	<b>(10) Apologizing</b>	<b>Frequency</b>
1	Look! I'm sorry about what I said...	3
2	Hi! I am so sorry.	7
3	I'm so sorry we disagreed.	2
4	I'm sorry about our quarrel/ fighting.	4
	<b>Total</b>	<b>16</b>
<b>S.N</b>	<b>(11) Giving Information</b>	<b>Frequency</b>
1	I'm going to cut grass.	3
2	Man, I'm tired.	2
3	I am going to help at church.	1
5	Hello! It's a long way to up here.	2
6	Hey! I am going to the work today.	1
7	Hey! I know you are mad at me but I need to give you some information.	2

8	Hey! I have got some news for you.	2
9	Excuse me! Do you know...?	3
	<b>Total</b>	<b>16</b>

S.N	(12) Expressing Surprise and Amazement	Frequency
1	Wow! Isn't this weather just incredible?	3
2	Whoa! I have never thought I'd make it up that hill.	5
3	Hi! (name) Wow! It looks like we've got a great one day.	1
4	Wow! Long way up huh!	3
5	Whew! That hill just about did me in.	2
6	Whew! That was a really steep hill.	2
7	Wow! That was a tough (hard) walk.	3
8	Yeow! I'm about to die! Take a break okay (name).	2
9	Whew! This is a tough going.	2
10	Whow! That was a work out.	2
11	What a beautiful morning.	1
12	Hello! What a surprise.	2
13	What a hot day!	1
14	Hi! What a nice day it is.	1
15	Can you believe the price in this place?	3
16	Can you believe this news about more load shedding?	2
17	Can you believe what the shopkeeper is charging?	2
18	I've noticed you have been watching me.	2
19	What a nice day it is!	1
	<b>Total</b>	<b>40</b>

S.N	(13) Cautioning/ Warning	Frequency
1	Excuse me sir, Did you notice that this is a non-smoking zone (area)?	4
2	Excuse me I was hoping to enjoy the fresh air in this non-smoking zone.	2
3	Excuse me you didn't see the sign but this is no smoking zone (area).	1
4	Hey this is no-smoking zone (area).	5

	<b>Total</b>	<b>12</b>
<b>S.N</b>	<b>(14) Telling to Begin / Stop Doing Something</b>	<b>Frequency</b>
1	Let's take a break.	5
2	Let's get something to drink! This is tiring work.	1
3	Let's all think a funny memory to share.	1
4	Let's go somewhere and plan our party.	2
5	Hey you guys! Let's talk.	2
	<b>Total</b>	<b>11</b>
<b>S.N</b>	<b>(15) Expressing Wants</b>	<b>Frequency</b>
1	Hey! I need to talk to you.	3
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(16) Expressing Hope</b>	<b>Frequency</b>
1	Hope you don't have a major problem.	1
2	Hope it was a great party.	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(17) Expressing Complement</b>	<b>Frequency</b>
1	The food is really good here.	1
2	Hello! (name) I see you are up and about.	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(18) Expressing about Thought and Feelings</b>	<b>Frequency</b>
1	I thought you would never come.	1
2	I think I will have to stop for a while.	1
3	I was just thinking about . . .	2
4	Hi! (name) Man I feel like I really got ripped off by target.	1
	<b>Total</b>	<b>5</b>
<b>S.N</b>	<b>(19) Expressing Care</b>	<b>Frequency</b>
1	Hello! I have not seen you since last week.	1
2	Hi! (name) I haven't seen you since your accident.	2
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(20) Degree of Certainty</b>	<b>Frequency</b>
1	Hi! There are sure a lot of people tonight.	1
2	Boy, it sure is hot in here.	2
	<b>Total</b>	<b>3</b>

<b>S.N</b>	<b>(21) Welcoming</b>	<b>Frequency</b>
1	Welcome home (Marry).	5
2	Hey! Welcome back.	2
	<b>Total</b>	<b>7</b>
<b>S.N</b>	<b>(22) Expressing Disappointed</b>	<b>Frequency</b>
1	Things are really too expensive here.	1
2	Hey I just lost an arm over that store.	2
3	I'm not coming here again.	1
4	This is the last time I am going shopping here.	1
	<b>Total</b>	<b>5</b>
<b>S.N</b>	<b>(23) Expressing Comment</b>	<b>Frequency</b>
1	You are late.	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>599</b>

According to the table no. 2, it was found that native speakers of the English language used 23 different language functions for phatic communion. Those 23 different language functions were greetings, requesting/ offering, apologizing, welcoming, expressing surprise/ amazement, asking about activities, asking about trouble/ problem, asking about thought and feelings, asking about health problems, seeking information, expressing pleasure/ joy, expressing sympathy/ condolence, expressing disappointment, telling to begin/ stop doing something, giving information, expressing thought and feelings, expressing want, cautioning/ warning, expressing hope, expressing care, expressing degree of certainty, expressing compliment and expressing comment . Among all the used communicative functions, native speakers used requesting/ offering and asking about activities functions most frequently. Regarding requesting/ offering, 36 different exponents were used and 30 different exponents for asking about activities were found. In requesting / offering English native speakers used ‘Hello! (Can) may I help you?’, ‘Do you mind if I sit here?’, ‘Excuse me! Could you tell me how to get this address?’ were used most frequently than other exponents. Their frequencies are 15, 8 and 8 respectively. Regarding asking about activities, ‘Hi! How is it going?’, ‘How was your trip?’, ‘Hey! How are

you doing?’ exponents were used more than other exponents. They occur 13, 11 and 10 times in the data analysis.

It was also found that they used five different exponents of greetings. Among them, ‘Hi!’ was used most frequently. They also used 27 different exponents of asking about thought and feeling. Regarding it ‘So, how was it?’ exponent was most frequently used. Similarly, they used nine different exponents of asking about health or physical state. They used most frequently ‘Good Morning! How are you?’ exponent which occurred 31 times while analyzing data. They also used 19 different exponents of asking about trouble or problem. They used ‘Hey! What happened?’ most frequently. In the same way, they have used 16 different exponents of seeking information, five different exponents of expressing sympathy / condolence, eight different exponents of expressing pleasure/ joy, four different exponents of apologizing, nine different exponents of giving information, 19 different exponent of expressing surprise / amazement, four different exponents of cautioning / warning, five different exponents of telling to begin / stop doing something, only one exponent of expressing want, two exponents of expressing hope, two different exponents of expressing compliment, four different exponents of expressing thought and feelings, two different exponents of expressing care, two different exponents of expressing degree of certainty, two different exponents of welcoming and four different exponents of expressing disappointment for phatic communion while responding to the given situations.

So, it was found out that the native speakers of the English language used different communicative functions for phatic communion depending upon the situations.

### **3.1.2 Total Exponents of Phatic Communion Used by the Tamang Native Speakers.**

In this section all the exponents of phatic communion used by the Tamang language speakers in the given situations are listed below on the basis of both the form of sentences as well as functions of language.

#### **Table No. 3**

#### **Total Exponents of Phatic Communion Used by the Tamang Native Speakers on the Basis of Forms of Sentence**

S.N	(1) Interrogative	Frequency
1	Ciy thu ji ?	18
2	Lh sso! Kyui kinb ri dog b ?	20
3	(Jyojyo) 'Bus k de bel ri h l ?	5
4	Hr ciy thu shyub ?	25
5	Seb solji ?	14
6	Tig l cib /l b ?	9
7	Yed pho khrenni?	3
8	Hr se tig kit b pa hdishyub ?	19
9	Ye h tte don n bomo h jiba?	1
10	Yni k de tig l cib ?	1
11	Yel (Hr l )y tr h r mb taji ?	2
12	K r sy lshyub ?	10
13	Yed (hatte) h r mb mul ?	24
14	K de pa hdijib ?	8
15	Tinil c b se k de mi jy b n cim hin om?	1
16	Tinil bhoj mi jy b n mujim hin om?	1
17	(M y /J me) ye tid kr b ?	33
18	Tinil p rti h r mb t ji ?	9
19	Ye tid (ode) g ib ?	25
20	Hr d tig t b ?	30
21	H n nil b ?	17
22	Kyui kinb ri nil b ?	1
23	Hr h n nil b /segel b ?	25
24	Hr se ciy soljiom/ solshyujiom ?	9
25	Seb solji ki solji ?	5
26	Ye cheri ni ki ni?	7
27	Yeni k de tid kutisi ge l cib ?	1
28	Hr kit b pa hdishyub ?	5
29	Load-shedding' ba hdib th mul ki re?	6
30	Ye geri nil b ?	1
31	Ye mi ge l cib ?	1
32	Ye h n nisi h b ?	5

33	Hr h n l ?	24
34	i l b ge t b ki tig ?	8
35	Hr d h tte jy b mul ?	1
36	Kade yon k r khrushyub ?	7
37	Nh g r n ms ri bhoij mul ye nil ki ni?	2
38	Hr nise bhattar solji ki solni?	2
39	Ye bhoj ri nisi h ji?	1
40	Lh sso! phy full , h n sege ?	2
41	m cheri nil b hr se?	1
42	Lu geri nil . Hr h n sel ?	1
43	Lh sso! Tig ge l shyub ?	4
44	H n sesi jyo g shyub (dog b )?	8
45	Tig bh uri kinmel l b ?	1
46	O! sh u tig sib ?	3
47	Lhasso! K r hr phaisen shyalshyub ?	3
48	(Hr la) H tte halkhabar tig mul ?	9
49	Hr bhoj ri pr l ki pr ?	8
50	Hotel l c b h r mb mji?	4
51	Oho! Tid yon jyo g b ?	1
52	Ye non dh r ri h b ?	2
53	Bus h l tini?	1
54	Yeni k de ge l cib / l b ?	2
55	O! shy l ro l dim h n them mugy m?	8
56	Curot thu b ?	1
57	Tid phin h b om?	2
58	K de yon om?	2
59	Lh n n chepp ch ji w ?	1
60	Yeni k de tid t m p b ?	7
61	Cu kit b h r mb cim?	3
62	H ld m i shyub ?	12
63	K r saph l shyub ?	1
64	Yemi kit b pa hdisi cil b ?	3
65	Yed cu c b se jy b cim?	3

66	Hr mi bharkhar jyo g shyub ?	4
67	Hr mi k de g ib ?	6
68	Hr cheri ni ( pr )?	8
69	Tig ge l b ?	2
70	Tig cy b nn dim ri?	1
71	Tini th re non pr tob (setob ) ki?	4
72	Gh u lh n n t b hin? Ph nji om?	1
73	Bhoj ri tig kw nsi nitob om?	1
74	Tig tig c il b ?	2
75	Th re gy mse dog b ?	2
76	Oho! Kyui b jyo g b ?	1
77	Bus khru shyub hinn ?	12
78	Hr nid chepp ch ni?	5
79	Hr ni tid b t l n ki kutisi shyub ?	5
80	i l b ge hr d jy mu jy mu?	6
81	Hr d h r mb mul ?	3
82	Hr tig glub ri dog b (dog gy m) ?	3
83	Kyui kinb ri h b ?	2
84	H n l bus khru shyub ?	2
85	mmai! Hr l motercycle durghatan t b bim m ph nji om?	3
86	Hr l dim h n ?	1
87	Hr h n dotob ?	6
88	Hr nim dub ?	1
89	d tid cy shyub ?	2
90	Yemi chh n h si pa hdisi cib ?	1
91	Yemi th re non nib mub dog jim. H im dog b ?	5
92	Cu (name) l dim h n mul t l hr d th mul ki?	4
93	Bhoj ri nisi h b ?	1
94	Kyui t si jinji?	1
95	Tig shi shyub ?	16
96	Sol jy b cim hoi?	1
97	Lh sso! Hr ni se sol l shyuji?	4



98	Tinil bhoj h r mb t ji om?	5
99	K de yon kyui kinbri h b ?	2
100	Cheri sege l b hinb w i?	5
101	Tig l shyub ?	7
102	Hr h im dog shyub ?	2
103	Cu s m nd k de ph ji hr se?	2
104	Hr tid g ib ?	1
105	Oho! Ge l shyuba?	11
106	Hr d tinil solb h r mb mji?	3
107	Hr se kyo heri sini?	1
108	l ge h r mb mul ?	1
109	Yeni dimri tini jhagad l b ki tig ?	1
110	Tig cy jib ?	13
111	Oho! Hr mi curi ge l shyub ?	1
112	Hr l y tr h r mb t ji?	9
113	l b thik mul ki re?	2
114	Hr l driver re?	1
115	Heri mr n mr n tid curot salk i dib hr se?	1
116	J med tid kr n l th nb ?	1
117	Tig kinb ri jyo g shyub ?	3
118	Dub n shyub hr ni non?	1
119	Lhasso! H r mb mul ?	2
120	Lh ri nil ki ni?	1
121	Lh sso! Hr non curi w ?	1
122	Hr h n se dog gy m?	5
123	Kyui b b ?	1
124	Cu n ms l min tig mugy m?	1
125	Hr l cot thik t ji?	4
126	N g r l l giri tay ri t ji?	1
127	Sy ndo non tig i rigo?	1
128	Heri jammai jy b t ji?	1
129	Oho! Hr tig ge l shyub ?	2
130	Yese k del dar se kinb ?	1

131	Tig solshyub ?	2
132	cib l cib n ye h n nil b ?	1
133	Hr non ciy thu b ri dog shyub ?	2
134	Lh sso! Dini du shyub ?	4
135	Lh sso! Hr l min tig ?	1
136	Hr se togom hinde l dimri ky r tig cy shyub ?	1
137	Hr se l rho m ib ri sahayog l shyul ?	2
138	Tid kutisi cib ye?	1
139	Hr non curi w ge l b ?	3
140	Hr d n g r bhoj ri nimto mul ki re?	2
141	Hr non cu bhoj ri dog shyub ?	1
142	Yed y kh rgi t m p go?	2
143	Ye tig t b ?	1
144	Hr se l rho d sel ?	1
145	Digu h r mb cim?	1
146	Ye h n m b ?	1
147	Yend t m p b ri peb hinn ?	1
148	Ye mi th re non nisi h b ?	1
149	Yese k n c ji?	1
150	Hr l ge jinni	3
151	W ri khw cib ?	2
152	Cu ky r 'Ram'l dim h n mugy m?	8
153	Yed h lse tig l b ?	2
154	Tig cim nn dimri?	1
155	Cud tig tob ro?	1
156	Yed k n jy b t ji ki t ni?	1
157	P rtiri ram ilo t ji?	3
158	Curi tig tig se y b mul ?	1
159	Hr se h jib kit b pa hdib ?	2
160	Ye se ge l i l b ?	2
161	Hr d curi curot thu l debisi th re?	2
162	Lh sso! Rho korb ri sege l shyub ki tig ?	1
163	Digu solji?	1

164	Oi! Yed g ro t ni?	1
165	Tini yeni h n nib ?	1
166	Tid curot salk idib ?	1
167	Tini k de h b w ?	1
168	P rtiri h l h l h ji om?	1
169	Lh sso! Jyojyo hr se bhoj solshyuji?	1
170	Tid pir l b ?	2
	<b>Total</b>	<b>756</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	(N n ) Bus l Jhy l tho shyugele.	6
2	N m t iji lh n n h ji.	3
3	Tinil din mi k de jy b .	11
4	Y d cul mise thagdib r mb mul .	4
5	Cu h ndo mi k de khepp .	4
6	Chepp ch ji hoi n n k de.	3
7	Tinim pasalese mi y d thagdijim.	18
8	A yos m arkun c i.	1
9	Jhari t ji. Bastud che non re.	1
10	Batti non re. Load shedding ba hdijim.	6
11	Hr mi bhoj ri sesi dog jim. mi bir mi t si ni h mni.	8
12	d mi garmi (cepp ) t ji.	3
13	nil b yni ciu y .	2
14	N m h jik che th h mni.	1
15	Batti nijik .	5
16	Oho! le mi chautaro ri shyujim.	1
17	Lh n n n m h ji dui nib t ji.	2
18	Cu rim curot thu l deb mul . U theri brith b mul .	31
19	Lh n chepp ch ji (tinim).	15
20	Y nid m maha go kinjin.	1
21	K de n m h ji. Tig l se bastu non phoith n mul .	2
22	Hr mi ge l shyujim. mi kor pr b .	3
23	K de chepp . Hr non sit l t shyujim.	5
24	Chy K de n m h b cu.	1

25	Cu batti non k de nitob muji.	1
26	K de ge l cib . Kahilem korb ri nitob m le.	1
27	Hr mi lh n din lichh dog jile om.	1
28	d m cu pasalese mi thagdib r mb mul .	2
29	Ye mi k de g ib .	1
30	h cu r mb chepp ri ky jy b l b h b chaut ro mujim.	1
31	He them syll de. Hilo t l curi.	2
32	Motercycle durghatan t b bibam yemi jy b n cim.	1
33	Ye c kit b pa hdijib . r mi bhoj ri nitob .	1
34	Ye tini lh n n hilo t ji.	1
35	Tinim sin n n m t iji.	6
36	Lu tinim din non jy b t ji, ge ri nitoji.	8
37	Cu n m non k de t ib mul t l .	4
38	ire t jinji n m h b n m non ceni.	9
39	Th re gy mse jyo g shyujim.	2
40	Oho! Tinim jakki badi chepp mul .	1
41	non kit b pa hdi bisi h b .	1
42	Tinil din mi jy b t ji.	7
43	Y se curot lh n soll de.	1
44	Load-shedding' ba hdijim tuki batti mr toji.	3
45	K n c m jy b cim. Khu (tark ri) c m jakki jy b cim.	2
46	Hr mi bhand n ch k dog jim.	1
47	N mmi ce non ceni.	2
48	Oho! He kit b non chy ge le.	1
49	Batti nib samay mi jhan non ba hdijim.	1
50	Y d nakkali s m n k pardijim.	1
51	Lh sso. K de h b , ciy thu ge bisi h b .	4
52	Oho! K de g ro cu ge l b ri.	2
53	Oim hind h tte don n m h jib mul .	3
54	O d rem load-shedding non badhdib mul .	1
55	Tinil c b se k de mi k de jy b n cim.	3
56	Tinil bhoj jy b n mul .	1
57	Hr d m i o senile om.	1

58	Oho! Hro, y nil m pais mi lh n n kinb r mb cim he pasalemi.	1
59	Pheri load shedding ba hdib t jik .	8
60	Curim k de jy b cij k de sob .	1
61	Hr non bhoj ri dog b cim le om.	1
62	Kade re b h ndo pr non h mni.	1
63	Cu desh ri mi k de load-shedding t b .	2
64	Cu restaurant l c b k de jy b .	3
65	A load-shedding t b c patrik ri pinjim.	2
66	Yed i y kh rgi t m p ge bib .	1
67	Ye k de phin (dhi ) h b . Pr nn pr nn hair n.	1
68	Tinim k de jy b mausam t ji.	1
69	imi tinim tanna c ji.	1
70	Oho! Jyojyo, cu mi dhumrap n nishedhit kshetra hinn .	3
	<b>Total</b>	<b>240</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Lh n pir l u.	20
2	Curot thu go. Cu gl ri mi thu l dero.	1
3	Kr si t . Pir l u.	1
4	Pir l shyugo.	1
5	H u che h nni den chy m.	1
6	Yon yon khw u.	2
7	H u hio. Tuki batti mr si pa hdi.	1
8	Lu! Hoi pr u cheri d rem g iji.	3
9	Dog u dog u shyugo.	2
10	Citta bujh idiu.	1
11	Rechh gi jhy l ri ci le.	1
12	Rechh gi r m l shyuge le hoi.	3
13	Lu om ne or ciy solshuge.	1
14	Lu om shyugo.	1
15	Rech gi dub n i le.	3
16	Curi cy go load-shedding ba hdib sam c r pinjim.	1
17	Cint l u.	5

18	Tig i pir l to.	1
19	Oho! Pr u chy m cheri.	3
20	Jyo g u jyo g u tig tob .	1
21	Che th b ri pr u.	1
	<b>Total</b>	<b>54</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Oho! Tinim bhand n ch k h jim.	1
2	Ammal! Tinim k de chepp ch b .	2
3	Ammal! Hr l moter-cycle durghatana t b bib m ph nji om?	3
	<b>Total</b>	<b>6</b>
	<b>Sum Total</b>	<b>1056</b>

From the above table, it has been found out that as the English native speakers, the Tamang native speakers also used four forms of sentences for phatic communion. They are interrogatives, assertive, imperatives and exclamatory. They also used interrogative form of sentences most widely than other forms. There were 170 different exponents of interrogative forms. Among all the interrogative exponents used by the Tamang native speakers, they used, ‘(M y / J me) ye tid kr b ?’, and ‘Hr d tig tob ?’ most frequently than other exponents. Their frequencies were 33 and 30 respectively. It was also found out that the Tamang native speakers used 70 different exponents of assertive for phatic communion. Among them they used ‘Cu rim curot thu l deb mul . U theri brith b mul ’ and ‘Tinim pasale mi y d thagdijim’ most frequently. They occurred 31 and 18 times in the data analysis. Similarly, they have used 21 different exponents of imperative forms as phatic communion. They used ‘Lh n pir l u’ exponent more frequently than other exponents as phatic communion under imperative form. In the same way, the Tamang native speakers used three different exponents of exclamatory forms for phatic communion.

So, from the above analysis, it was found out that the Tamang native speakers used more interrogatives than the other forms of sentences as phatic communion while responding to the given situations.

**Table No. 4**

**Total Exponents of Phatic Communion Used by the Tamang Native on the Basis of Functions of Language**

<b>S.N</b>	<b>(1) Requesting/ Offering</b>	<b>Frequency</b>
1	(N n ) Bus l jhy l tho ge le.	6
2	nil b . Yeni cu y .	2
3	Curot thu go. Cu gl ri thu l dero.	1
4	H u che th ni den chy m.	3
5	Yon -yon khw u.	2
6	Yon h u.	1
7	H u hoi tuki batti mr si pa hdi.	1
8	Lu hoi pr u cheri d rem g iji.	3
9	Rech gi jhy l ri cile.	1
10	Rech gi r m l shyugele hoi.	3
11	Lu om ne or ciy solshyuge.	1
12	Lu om shyugo.	1
13	Curi cy go. Load-shedding ba hdib sam c r pinjim.	1
14	Rech gi dub n ile.	3
15	Tig i pir l to.	1
16	Oho! Prau chy m ni cheri.	1
17	Jyo u jyo u tig tob .	1
18	Hr se l rho m ib ri sahayog l shyul ?	1
19	yos m arkun c i.	1
20	Oho! He kit b non cy gele.	1
	<b>Total</b>	<b>35</b>
<b>S.N</b>	<b>(2) Expressing Surprise and Amazement</b>	<b>Frequency</b>
1	Oho! Tinim bhand n ch k h jim.	1

2	Ammai! Tinim k de chepp ch b .	2
3	Ammai! Hr l moter-cycle durghatana t b bib m ph nji om?	3
4	Hr non bhoj ri dog jim le om.	1
5	Oho! le mi chaut ro ri shyujim.	1
6	Hr mi lh n n din lich k dog jim om.	1
	<b>Total</b>	<b>9</b>
<b>S.N</b>	<b>(3) Asking about Activities</b>	<b>Frequency</b>
1	Ciy thu ji ?	18
2	Lh sso! Kyui kinb ri jyo g shyub ?	20
3	Hr ciy thu shyub ?	25
4	Seb solji?	14
5	Tig l cib (l b )?	9
6	Ye h tte don bomo h cib ?	1
7	Yeni k de tig l cib ?	1
8	K r sy lshyub / khrushyub ?	10
9	Yel (Hr l ) y tr h r mb t ji?	2
10	K de pa hdijib ?	8
11	Tinil p rty h r mb t ji?	9
12	Ye tid (ode) g ib ?	25
13	Kyui kinb ri nil b ?	1
14	Hr se ciy solji/ solshyujim om?	9
15	Seb solji ki solni?	5
16	Yeni k de tid kutisi ge l cib ?	1
17	Hr kit b pa hdi shyub ?	5
18	Ye cheri nil ki ni?	7
19	Ye mi ge l cib ?	1
20	N i l b ge t b ki tig ?	8
21	K de yon K r khrushyub / shy lshyub ?	7
22	N g r n ms ri bhoj mul . Ye nil ki ni?	2
23	Hr se bhatte solji ki solni?	2
24	Ye bhojri nisi h ji?	1
25	Hr mi sit l t shyub ?	6



26	m cheri nil b hr h n sel ?	1
27	Lu geri nil .Hr h n sel ?	1
28	Lh sso! Tig ge l shyub ?	8
29	O! s u tig sib ?	3
30	Lh sso! K r hr phaisen shy lshyub ?	3
31	Hr bhoj ri pr l ki pr ?	8
32	Oho! Tid yon jyo g b ?	1
33	Ye non dh r ri h b ?	2
34	Yeni k de ge l cib ?	6
35	Curot thu b ?	1
36	Tid phin h b om?	2
37	K de yon om?	2
38	Yeni k de tid t m paib ?	7
39	K r saph l shyub ?	3
40	Yeni kit b pa hdisi cib ?	3
41	Hr mi bharkhar jyo g shyub ?	4
42	Hr mi k de g ib ?	6
43	Hr cheri ni ( pr )?	8
44	Tig ge l b ?	2
45	Tig cy b nn dimri?	1
46	Tig tig c il b ?	1
47	Oho! Kyui b jyo g b ?	1
48	Bus khru shyub (hinn )?	1
49	Hr ni tid b t l n ki kutisi shyub ?	4
50	Kyui kinb ri h b ?	2
51	d tid chy shyub ?	2
52	Yemi ch n h si pa hdisi cib ?	1
53	Bhoj ri nisi h b ?	1
54	Kyui t si jinji?	1
55	Lh sso! Hr nise sol l shyuji?	4
56	K de yon kyui kinb ri h b ?	2
57	Cheri sege l b hinb w i?	5
58	Tig l shyub ?	7

59	Hr ni tid g ib ?	1
60	Oho! Ge l shyub ?	11
61	Hr se kyo heri sini?	1
62	Tig cy cib ?	13
63	Oho! Hr mi curi ge l shyub ?	1
64	Hr nil y tr h r mb t ji?	1
65	Heri mr n mr n tid curot salk id hr se?	1
66	Dub n shyub hr ni non?	1
67	Lh sso! Hr non curi w ?	1
68	Kyui b b ?	1
69	N g r l l giri ty ri t ji?	1
70	Shy ndo non tig i rigo?	1
71	Oho! Hr tig l shyub ?	2
72	Lhasso! Dini dushyub	4
73	Hr non ciy thu b ri dog shyub ?	2
74	Hr se togom hinde l dimri ky r tig chy shyub ?	1
75	Tid kutisi cib ye?	1
76	Hr non curi w ge l b ?	3
77	Hr non cu bhoj ri dog shyub ?	1
78	Yend t m p b ri peb hinn ?	1
79	Yese k n c ji?	1
80	Hr l ge jinni?	3
81	Ye se ge l i l b ?	2
82	Lh sso! Rho, korb ri sege l shyub ki tig ?	1
83	Digu solji?	1
84	Tid curot salk i dib ?	1
85	Lh sso! (jyojyo) hr se bhoj solshyuji?	1
86	Lh ri nil ki ni?	1
	<b>Total</b>	<b>361</b>
<b>S.N</b>	<b>(4) Asking about Trouble/Problem/Health/Physical State</b>	<b>Frequency</b>
1	Yend pho khrenni?	3
2	Yed (hr d ) h tte h r b mul ?	24
3	(M y /J me) Ye tid kr b ?	33

4	Hr d h tte jy b mul ?	1
5	Hr l (h tte) h khabar tig mul ?	9
6	Lh n n chepp ch ji w ?	1
7	Gh u lh n n t b hin? Ph nji om?	1
8	Hr d h r mb mul ?	3
9	Hr nim dub ?	5
10	Yni tini dimri jhagad l b ki?	1
11	J me d tid kr n l th nb ?	1
12	Lh sso! H mb n mul ?	2
13	Hr l cot thik t ji?	4
14	Ye tig t b ?	1
15	Yed h lse tig l b ?	2
16	Cud tig tob ro?	1
17	Oi! Yend g ro t ni?	1
18	Tid bomo h cib ?	1
19	Tid pir l b ?	2
	<b>Total</b>	<b>96</b>
<b>S.N</b>	<b>(5) Asking about Thought and Feelings</b>	<b>Frequency</b>
1	Tinil c b se k de mi jy b n cim om?	1
2	Tinil bhoj mi jy b n cim hin om?	1
3	Yed cu c b se jy b cim?	3
4	Hr nid chepp ch ni?	5
5	Hotell c b h r b mji?	4
6	il b ge hr d jy mu jy mu?	6
7	Hr d tinil solb h r mb mji?	3
8	Yed k n jy b t ji ki t ni?	1
9	P rtiri ram ilo t ji?	1
10	Digu h r mb t ji?	1
11	Tini k de h b w ?	1
12	Sol jy b cim hoi?	1
13	Tinil bhoj h r mb t ji om?	5
14	l ge h r mb mul ?	1
15	il b thik mul ki re?	2

	<b>Total</b>	<b>36</b>
<b>S.N</b>	<b>(6) Seeking Information</b>	<b>Frequency</b>
1	(Jyojyo) Bus k de bel ri h l ?	5
2	Load-shedding ba hdib th mul ki re?	6
3	Hr h n l ?	24
4	Bus h l tini?	1
5	O! shy l rhol dim h n them mugy m?	8
6	Cu kit b h r mb cim?	3
7	Bhoj ri tig itg kw nsi nitob om?	1
8	Cu (name) l dim h n mugy m hr d th mul ki?	4
9	Cu s m d k de ph ji hr se?	2
10	Hr se tig kit b pa hdib	19
11	H n sesi jyo g shyub ?	8
12	Lh sso! Phy full , h n sege?	2
13	Ye h n nisi h b ?	5
14	Hr h n sege l b ?	25
15	Hr d tig tob ?	30
16	Hr h n se dog shyub ?	5
17	Cu n ms l min tig mugy m?	1
18	Lh sso! Hr l min tig ?	1
19	Hr se l rho d sel ?	1
20	Cu ky r 'Ram' l dim h n mugy m?	8
21	Hr d curi curot thu l de bisi th re?	2
22	P rtiri h l h l h ji om?	1
23	Hr d m i o seni le om?	1
24	H n nil b ?	17
25	Tig bh uri kinmel l b ?	1
26	(Hr se) H ld m i shyub ?	12
27	Tini th re non pr tob ki tig ?	4
28	Th re gy mse dog b ?	2
29	Hr tig glub ri dog b ?	3
30	H n l bus khru shyub ?	2
31	Hr l dim h n ?	1

32	Hr h n dotob ?	6
33	Yemi th re non nib mub dog jim. H im dog b ?	5
34	Tig sishyub ?	16
35	Hr h im dog shyub ?	5
36	Hr l driver re?	1
37	Tig kinb ri jyo g shyub ?	6
38	Heri jammai jy b t ji?	1
39	Yese k de l darse kinb ?	1
40	Tig solshyub ?	2
41	m cib l cib n. Ye h n nil b ?	1
42	Hr d n g r bhoj ri nimto mul ki re?	2
43	Ye h n m b ?	1
44	Ye mi th re non nisi h b ?	1
45	Tig cim nn dimri?	1
46	Curi tig tig se y b mul ?	1
47	Hr se h jib kit b pa hdib ?	2
48	Tini yeni h n nib ?	1
	<b>Total</b>	<b>258</b>
<b>S.N</b>	<b>(7) Expressing Disappointment</b>	<b>Frequency</b>
1	Jhari t ji. Bastud che non re.	1
2	Batti non re load-sheding ba hdijim	6
3	N m h jik che th h mni.	1
4	Lh n n n m h ji. Dui nib t ji.	2
5	K de n m h ji. Tig l se bastu non phoith n mul .	2
6	Chy K de n m t ib cu.	1
7	Cu batti non k de notob muji.	1
8	Cu n m non k de h b mul t t ?	4
9	ire t jinji n m h b . N m non ceni.	9
10	N m mi che non ceni.	2
11	Oim hinde h tte don n m h cib mul .	3
12	Pheri load-shedding ha hdijim k .	8
13	Cu desh ri mi k de load-shedding t b .	2
	<b>Total</b>	<b>42</b>

S.N	(8) Expressing Comment	Frequency
1	K de re b h do pr non h mni.	1
2	Oho! K de g ro cu ge l b ri.	2
3	Ye mi k de g ib .	1
4	Ye tini lh n n hilo t ji.	1
5	K n c m jy b cim khu (tark ri) c m jakki jy b cim.	2
6	Ye k de phin h b . Pr nn pr nn hair n.	1
	<b>Total</b>	<b>8</b>
S.N	(9) Expressing Thought and Feelings	Frequency
1	N m t iji. Lh n n h ji.	3
2	Y d cul mise thagdib r mb mul .	4
3	Cu h ndo mi k de khepp .	4
4	Chepp ch ji hoi n n k de.	3
5	Tinim pasale se mi y d m thagdijim.	18
6	d m garmi t ji.	3
7	Lh nn chepp ch ji (tinim).	15
8	Y nid m mah go kinjim.	2
9	d m cu pasale me thagdib r mb mul .	2
10	K de chepp . Hr non shit l t shyujim.	5
11	Tinim sin n n m t iji.	7
12	Lu tinim din non jy b t ji ge ri nitoji.	8
13	Th re gy mse dog shyujim.	2
14	Oho! Tini jakki badi chepp mul .	2
15	Load-shedding ba hdijim. Tuki batti mr toji.	3
16	Y d m nakkali s m n k pardijim.	1
17	Tinil bhoj jy b mul .	1
18	Oho! Rho, y il m pais mi lh n n kinb rcb mul he pasalese mi.	2
19	Curim k de jy b cij k de sob .	1
20	Cu restaurant l c b mi k de jy b .	3
	<b>Total</b>	<b>89</b>
S.N	(10) Expressing Cautioning	Frequency
1	Cu rim curot thu l deb mul . U theri brith nb mul .	31

2	O! jyojyo, cu mi 'dhumrap n nishedhit kshetra' hinn .	3
3	He them sy ll deb ; hilo t l .	2
	<b>Total</b>	<b>36</b>
<b>S.N</b>	<b>(11) Suggesting</b>	<b>Frequency</b>
1	Pir l shyugo.	1
2	Lh n pir l u.	20
3	Kr si t . Pir l u.	1
4	kr go pir l u.	1
5	Citta bujh idiu.	1
6	Cint l u.	5
7	K de ge l cib . Kahile mi korb ri nitob m le.	1
8	Y se curot lh n soll de.	1
	<b>Total</b>	<b>31</b>
<b>S.N</b>	<b>(12) Giving Information</b>	<b>Frequency</b>
1	Hr mi bhoj ri sesi dog jim. mi bir mi t si ni h mni.	8
2	Batti nijik .	5
3	Hr mi ge l shyujim. mi kor pr b .	3
4	Ye c kit b pa hdisi cib . N g r mi bhoj ri nitob .	1
5	Batti nib samaymi jhan non ba hdi jim.	2
6	load-shedding t b patrik ri pinjim.	2
7	imi tinim tanna c ji.	1
8	O! load-shedding non ba hdib mul .	2
	<b>Total</b>	<b>24</b>
<b>S.N</b>	<b>(13) Expressing Pleasure / Joy</b>	<b>Frequency</b>
1	Tinil din mi k de jy b .	11
2	h ! Cu r mb chepp ri ky jy b l b h b chaut ro muji.	1
3	Moter-cycle durghatan t b bim m ye mi jy b n cim.	1
4	Tinil din mi jy b t ji.	7
5	Tinim K de jy b mausam t ji.	2
6	Tinil c b se k de mi k de jy b .	3
	<b>Total</b>	<b>25</b>
<b>S.N</b>	<b>(14) Expressing Want</b>	<b>Frequency</b>
1	non kit b pa hdi bisi h b .	1

2	Yed i y kh rgi t m p ge bib .	1
3	Lh sso! K de h b . Ciy thu ge bisi h b .	4
	<b>Total</b>	<b>6</b>
	<b>Sum Total</b>	<b>1056</b>

According to the table no. 6, it was found that as the English native speakers, the Tamang native speakers also used different communicative functions for phatic communion. It was found that Tamangs used mostly 14 different functions. They used requesting/ offering, expressing surprise and amazement, asking about activities, asking about trouble or problem, asking about thought and feelings, seeking information, expressing disappointment, expressing comment, expressing thought and feelings, expressing cautioning/ warning, suggesting , giving information, expressing pleasure and expressing want.

They used 20 different exponents of requesting/ offering. Among them they used '(N n ) Bus l jhy l tho ge le' most frequently than other exponents. Similarly, they used six different exponents of expressing surprise and amazement. They also used 86 different exponents of asking about activities. Among all the exponents of asking about activities, they used 'Hr ciy thu shyub ?' and 'Ye tid (ode) g ib ?' frequently than other exponents. They occurred 25 and 25 times in the data analysis. They used 19 different exponents of asking about problem/ trouble/ health and physical state. Among them 'Yed (hr d ) h tte h r b mul ?' was used more than other exponents. They used 15 different exponents of asking about thoughts and feelings. They also used 48 different exponents of seeking information. Among all the exponents of seeking information they used 'Hr d tig tob ?' and 'Hr h n l ?' more frequently than others. In the same way, they used 13 different exponents of expressing disappointment, 6 different exponents of expressing comment, 20 different exponents of expressing thought and feelings, three different exponents of expressing cautioning, eight different exponents of suggestion, eight different exponents of giving information, six different exponents of expressing pleasure/ joy, and three different exponents of expressing want.

So, from the above table it was found out that the Tamang native speakers used more asking about activities and seeking information than others. It was also found that



they used less communicative function for phatic communion than that of the English native speakers used. In comparison to the English native speakers, as the English native speakers, the Tamang native speakers did not used greetings alone for phatic communion but they used greeting with other functions such as 'Lh sso! Phy full , h n sege?'. It means most of the time the Tamang native speakers used greetings in each and every exponent.

### **3.1.3 Total Exponents of Phatic Communion Used by / to Friends by the English Native Speakers**

In this section all the exponents used by/to friends by the English Native speakers for phatic communion in the given situations are listed.

**Table No. 5**

#### **Total Exponents of Phatic Communion Used by / to Friends by the English Native Speakers on the Basis of Forms of Sentence**

<b>S.N</b>	<b>(1) Interrogatives</b>	<b>Frequency</b>
1	Good morning! How are you?	22
2	Hey! Why don't you come with me?	2
3	Hi (hey)! How's it going?	4
4	Do you think this rain will never stop?	2
5	Hi (name) isn't it a beautiful day?	6
6	How was your trip?	6
7	Is there something you needed sir?	1
8	Excuse me! Could you tell me how to get to this address?	2
9	Hey (name)! How are your bike injuries?	2
10	Well, how have you been really?	5
11	So, how was it?	7
12	Finally! Did your cell phone run out of the batter or what?	2
13	Hi (Good morning)! What are you up to today?	5
14	Excuse me is it everything O.k.?	3
15	Hey! What happened?	5
16	Hey! Man, how was the party?	9

17	Hey! How are you doing?	6
18	What are you doing?	2
19	Can we talk about the party when you have a minute?	1
20	Did you have a good time?	2
21	Did I get the time wrong?	1
22	So, what do you think of....?	1
23	Hey! Honey you want to have some tea?	2
24	Wow! isn't this weather just incredible?	1
25	Can you believe the price in this place?	1
26	So, what's new with you these days?	1
27	Would you like to come help us clean up the park?	1
28	Are you O.k. now?	2
29	Do you have a few minutes to talk about the party?	1
30	Did you have a fun?	1
31	Well! How life is going for you these days?	1
32	Do you always shop here?	1
33	So, how has your week been?	1
34	Gosh! Where have you been?	2
35	Hello! How are things going?	1
36	Hi (name)! Isn't this weather beautiful?	2
37	Hi! Nice day isn't it?	1
38	Are your injuries healed yet?	1
39	Hey why don't you take a short break?	1
40	What do you want for lunch?	1
41	Hey (name)! Can I interrupt you for a minute?	1
42	Can you believe what the shopkeeper is charging?	2
43	Hey! Wana give us a hand?	2
44	Isn't this the most gorgeous day yet?	2
45	Did you feel like you just got robbed?	2
46	Hey! How are you feeling? Are you in pain still?	2
47	What are you going to get?	2
48	Hey! Guess! What I'm going to do?	2
49	How are you healing up?	1

	<b>Total</b>	<b>134</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	I'm going to cut grass.	3
2	Man, I am tired.	1
3	Hey! (Name) so good to see you.	2
4	Hi (name), I'm so sorry.	6
5	Hi! I'm so sorry about your dad.	1
6	Oh! I am sorry to hear about your father.	3
7	I am going help at church.	1
8	I am so sorry for your loss.	4
9	I was so sorry to hear about your accident.	2
10	Thing are too expensive here.	1
11	The food is really good here.	1
12	I thought you would never come.	1
13	Good morning. How nice to see you.	2
14	Hello! (name) I see you are up and about.	1
15	I'm not sopping here again.	1
16	This is the last time I am going shopping here.	1
17	You are late.	1
18	Yum! This is really a nice meal.	1
19	Hey!(Name) Great day.	1
20	Hey! (name) I just lost an arm over at that store...	2
	<b>Total</b>	<b>36</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Let's take a break.	4
2	Hey! Welcome back.	2
3	So, tell me about this trip.	6
4	Welcome home (Mary).	3
	<b>Total</b>	<b>15</b>
<b>S.N</b>	<b>(4) Exclamation</b>	<b>Frequency</b>
1	Hi (name) Wow! It looks like we've got a great one today	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>186</b>

Above table shows that the English native speakers used interrogative, assertive, imperative and exclamatory forms of sentences to their friends as phatic communion in the given situations. Altogether 49 different exponents of interrogatives were used by the English native speakers, among them they used ‘Good morning! How are you?’ exponents more than the others. It was occurred 22 times when analyzing the data. Similarly, there were 20 different exponents of assertive used by/to friends as phatic communion. Among them ‘Hi (name), I’m so sorry’ was used more frequently than other exponents of assertive form. They also used four different exponents of imperative and only one exponent of exclamatory.

So, it was found that mostly they called their friends with their names while initiating the conversation. For instance, ‘Hey!(Name) Great day’. It was also found that the English native speakers used more interrogative forms of sentences to their friends for phatic communion while responding to the given situation.

**Table No. 6**

**Total Exponents of Phatic Communion Used by / to Friends by the English Native Speakers on the Basis of Functions of Language**

<b>S.N</b>	<b>(1) Requesting/ Offering</b>	<b>Frequency</b>
1	Hey! Why don't you come with me?	2
2	Excuse me could you tell me now to get to this address!	2
3	Can we talk about the party when you have a minute?	1
4	Would you like to come help us clean up the park	1
5	Do you have a few minute to talk about the party?	1
6	Hey! Why don't you take a short break?	1
7	Hey! Can I interrupt you for a minute?	1
8	So, tell me about this (your) trip.	6
	<b>Total</b>	<b>15</b>
<b>S.N</b>	<b>(2) Welcoming</b>	<b>Frequency</b>
1	Hey! Welcome back.	2
2	Welcome home (marry).	3
	<b>Total</b>	<b>5</b>

<b>S.N</b>	<b>(3) Expressing Surprise / Amazement</b>	<b>Frequency</b>
1	Hi! (name) Wow! It's look like we have got a great one day	1
2	Wow! Isn't this weather just incredible?	1
3	Can you believe the price in this place?	1
4	Can you believe what the shopkeeper is charging?	2
	<b>Total</b>	<b>5</b>
<b>S.N</b>	<b>(4) Asking about Activities</b>	<b>Frequency</b>
1	He (hey)! How's it going?	4
2	How was your trip?	6
3	Is there something you needed sir?	1
4	So. How was your week been?	1
5	He! (good morning)!What are you up today?	5
6	Hey! Man how was the party?	9
7	Hey! How are you doing?	6
8	What are you doing?	2
9	Well, how life is going for you these days?	1
10	Hello! Do you always shop here?	1
11	Gosh! Where have you been?	2
12	Hello! How are the things going?	1
13	Hey! Wana give us a hand?	2
14	What are you going to get?	2
15	Hey! Guess! What I am going to do?	2
16	Hey Honey! Want to have some tea?	2
17	Did you have fun	1
	<b>Total</b>	<b>48</b>
<b>S.N</b>	<b>(5) Asking about Trouble / Problem</b>	<b>Frequency</b>
1	Finally did your cell phone run out of the batter or what?	2
2	Excuse me is it everything o.k?	3
3	Did you have a good time?	2
4	Did I get the time wrong?	1
5	Are you O.k. now?	2
6	Hey what happened?	5
	<b>Total</b>	<b>15</b>

<b>S.N</b>	<b>(6) Asking about Thought and Feeling</b>	<b>Frequency</b>
1	Do you think this rain will ever stopped?	2
2	Hi! Isn't it a beautiful day?	6
3	So, what do you think of....?	1
4	Hi! Isn't this weather beautiful?	2
5	Hi! Nice day isn't it?	1
6	Isn't this the most gorgeous day yet?	2
7	Did you feel you just got robbed?	1
8	So, how was it?	7
	<b>Total</b>	<b>22</b>
<b>S.N</b>	<b>(7) Asking about Health and Physical State</b>	<b>Frequency</b>
1	Good morning! How are you?	22
2	Hey (name) How are your bike injuries?	2
3	Are you injuries healed yet?	1
4	Hey! How are you feeling? Are you in pain still?	2
5	How are your healing up?	1
6	Well how have you been really?	5
	<b>Total</b>	<b>33</b>
<b>S.N</b>	<b>(8) Expressing Sympathy and Condolence</b>	<b>Frequency</b>
1	Good morning! How are you?	6
2	Hi! I am so sorry about your dad.	1
3	Oh! I am so sorry to hear about your father.	3
4	I'm so sorry for your loss.	4
5	I was so sorry to hear about your accident.	2
	<b>Total</b>	<b>16</b>
<b>S.N</b>	<b>(9) Expressing Pleasure</b>	<b>Frequency</b>
1	Hey! (name) so good to see you.	2
2	Good morning! How nice to see you.	3
3	Hey (Name) great day.	1
	<b>Total</b>	<b>6</b>
<b>S.N</b>	<b>(10) Expressing Disappointment</b>	<b>Frequency</b>
1	Things are really too expensive here.	1
2	I'm not coming here again.	1

3	This is the last time I am going shopping here.	1
4	Hey (name)! I just lost an arm over at that store....	2
	<b>Total</b>	<b>5</b>

<b>S.N</b>	<b>(11) Giving Information</b>	<b>Frequency</b>
1	I'm going to cut the grass.	3
2	Man! I'm tired.	1
3	I am going to help at church.	1
	<b>Total</b>	<b>5</b>
<b>S.N</b>	<b>(12) Expressing Thought and Feeling</b>	<b>Frequency</b>
1	I thought you would never come.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(13) Expressing Complement</b>	<b>Frequency</b>
1	Hello! I see you are up about.	1
2	The food is really good here.	1
3	Yum! This is really a nice meat.	1
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(14) Commenting</b>	<b>Frequency</b>
1	You are late.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(15) Telling to Stop /Begin Doing Something</b>	<b>Frequency</b>
1	Let's take a break.	4
	<b>Total</b>	<b>4</b>
<b>S.N</b>	<b>(16) Seeking Information</b>	<b>Frequency</b>
1	So, what new with you these days.	1
2	What do you want for lunch?	1
	<b>Total</b>	<b>2</b>
	<b>Sum Total</b>	<b>186</b>

While responding to the given situations, the English native speakers used different communicative functions to their friends as phatic communion. They used 16 different language functions. They used eight different exponents of requesting/offering. Among them 'So, tell me about this (your) trip' was used more than other

exponents. Similarly, there were two different exponents of welcoming, four different exponents of expressing surprise/amazement, seventeen different exponents of asking about activities, six different exponents of asking about trouble/problem, eight different exponents of asking about thought and feelings, six different exponents of asking about health/ physical state, six different exponents of expressing sympathy and condolence, three different exponents of expressing pleasure/ joy, three different exponents of expressing disappointment, three different exponents giving information, only one exponent of expressing thought and feelings, three different exponents of expressing complement, only one exponent of expressing comment, only one exponent of telling to begin/ stop doing something and two different exponents of seeking information were used for phatic communion by the native speakers of English language to their friends.

Among all the language functions used, they used asking about activities most widely than other functions of language. Among all the exponents of asking about activities, they used ‘Hey! Man how was the party?’ more than that of other exponent. It was also found that they used informal language to their friend for phatic communion. For instance, they used ‘Hi!...’, ‘Hey!...’ to attract attention to their friends.

### **3.1.4 Total Exponents of Phatic Communion Used by/to Friends by the Tamang Native Speakers**

In this section, all the exponents used by/to friends by the Tamang Native speakers for phatic communion in the given situations are listed below.

**Table No. 7**

#### **Total Exponents of Phatic Communion Used by / to Friends the Tamang Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogative</b>	<b>Frequency</b>
1	Ciy thu ji?	6
2	Tig l cib / l b ?	6
3	Yed / Hr d h tte h r mb mul ?	24
4	K de pa hdijib ?	9
5	Tinil p rti h r mb t ji?	6



6	Ye tid ode g ib ?	22
7	Hr d tig tob ?	2
8	H n nil b	13
9	Hr h n sege l b ?	11
10	H se ciy solji om/ solshyuji?	2
11	Ye h n nisi h b ?	5
12	N g r n ms ri bhoj mul . Ye nil ki ni?	2
13	Lh sso! Tig ge l shyub ?	2
14	H n sesi jyo g (b )/ shyub ?	6
15	Tig bh uri kinmel l b ?	1
16	(H tte) H l khabar tig mul ?	10
17	Hr bhojri pr l ki pr ?	7
18	Hotel l c b h r mji?	4
19	Tid phin h b om?	2
20	K de yon om?	1
21	Ye mi kit b pa hdisi cil b ?	2
22	Yed cu c b se jy b cim?	2
23	Hr mi k de g ib ?	8
24	Hr che ri pr om?	13
25	Gh u lh n n t b hin ph nji om?	1
26	Bhoj ri tig kw nsi nitob om?	1
27	Tig tig c i l b ?	2
28	Th re gy mse dog b ?	2
29	Hr d h r mb mul ?	2
30	Yed c b jy b cim?	3
31	Ye mi th re non nib mub dog jim. H im dog b ?	3
32	Bhoj ri nisi h b ?	2
33	Sol jy b cim om?	1
34	Tinil bhoj h r mb t ji om?	6
35	Cheri sege l b hinb w i?	4
36	Hr h im dog shyub ?	6
37	Cu s m nd k de ph ji hr se?	2
38	Tig cy cib ?	2

39	Hr l y tr h r mb t ji?	10
40	Lh sso! H mb n mul ?	2
41	Lh ri nil b ki hin?	1
42	Ye kit b je pa hdil ki n g r bhoj ri non nil ?	2
43	Code shyori yon n h n ?	1
44	Ye che h nb ri h b w ?	2
45	Hr l cot thik t jo?	3
46	N g r l l giri ty ri t ji?	2
47	Shy ndo non tig i rigo?	1
48	Heri jammai jy b t ji?	1
49	Ye se k del dar se kinb ?	1
50	cib l cib n, ye h n nib ?	1
51	Hr d n g r bhoj ri nimto mul ki re?	2
52	Ye tig l b ?	1
53	Ye d y kh rgi t m p go?	2
54	Tid pir l b ?	2
55	Digu h r mb cim?	1
56	Ye h n m b ?	1
57	Ye mi th re non nisi h b ?	2
58	Yed k n jy b t ji ki t ni?	1
59	P rti ri ram ilo t ji?	1
60	Ye tid kr b ?	1
61	Ye se ge l cib ?	1
62	Lh sso! Rho korb ri sege l shyub ki tig ?	1
63	Hr non curi s m n k de glub ri jyo g shyub ?	1
64	Oho! Rho, p rti gy m bharkhar dog b ?	2
65	Digu solji?	2
66	Tini yeni h n nib ?	1
67	Yed jy n ph nji?	1
68	Ye bharkhar h b ?	2
69	P rti ri h l h ji om?	1
	<b>Total</b>	<b>256</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>

1	Tinil din mi k de jy b .	11
2	Y d cul mise thagdib r mb mul .	1
3	Tinim pasalese y d m thagdijim.	17
4	yos m rkun c i.	1
5	Hr bhojri sesi dog jim. mi ni h mni bir mi t si.	8
6	Y nid m maha go kinjim.	1
7	Hr mi lh n dim lich k dog jim om.	1
8	d m cu pasalese mi thagdib r mb mul .	7
9	Shaidhainon pir l si t .	1
10	Moter cycle durghatan t b bib m ye mi jy b n cim.	1
11	Ye tini lh n n hilo t ji.	1
12	Lu tinim din non jy b t ji. Ge ri nitoji.	8
13	Th re gy mse dog shyujim.	2
14	Tinil din mi jy b t ji.	5
15	K n c m jy b cim. Khu c m jakki jy b cim.	1
16	Y d m nakkali s m n pardijim k .	1
17	h tini ky jy b dini pheb .	1
18	Tinil c b se k de jy b cim.	3
19	Oho! Rho y d m pais m lh n n kinb ra b cim he pasale se mi.	1
20	Curim k de jy b cij k de sob .	1
21	Cu restaurant l c b k de jy b .	4
22	Yed i y kh rgi t m p ge bib .	1
23	Ye k de hil h b . Pr n pr n hair n.	1
24	Curim k n k de Jy b .	1
25	Tinim k de jy b mausam t ji.	1
26	i mi tinim tanna c ji.	1
	<b>Total</b>	<b>82</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Lh n pir l u.	17
2	Pir l shyugo.	1
3	H u che th ni denchy m.	3
4	Yon h u.	1

5	Lu hoi pr u cheri d rem g iji.	2
6	Citta bujh idiu.	1
7	Cint l u.	4
8	Tig i pir l to.	1
9	Oho! Pr u chy m ni cheri.	2
	<b>Total</b>	<b>32</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Ammal! Hr l moter-cycle durghatan t b bib m ph nji om?	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>371</b>

As the English native speakers, Tamangs also used different forms of sentences to their friends as phatic communion. The above table shows that the Tamang native speakers used four forms of sentences. They are interrogative, assertive, imperative and exclamatory forms. There were 69 different exponents of interrogatives used to friends by the Tamang native speakers. Among them, they used ‘Yed / Hr d h tte h r mb mul ?’ more frequently than other exponents which has 24 frequency. Similarly, they also used 26 different exponents of assertive forms. Among all the assertive forms, they used ‘Tinim pasalese y d m thagdi jim’ exponent more than others. They also used nine different exponents of imperative form and only one exponent of exclamatory form for phatic communion.

From the table no. 7, it was found that interrogatives were most widely used than that of other forms of sentences. And it was also found that they used less exclamatory than other.

**Table No. 8**

**Total Exponents of Phatic Communion Used by / to Friends by the Tamang Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1) Asking about Activities</b>	<b>Frequency</b>
1	Ciy thu ji?	6
2	Tig l cib ?	6

3	K de pa hdijib ?	9
4	Tinil p rty h r mb t ji?	6
5	Ye tid ode g ib ?	22
6	Hr se ciy solji om?	2
7	N g r n ms ri bhoj mul ye nil ki ni?	2
8	Lh sso! Tig ge l shyub ?	2
9	Hr bhoj ri pr l ki pr ?	7
10	Tid phin h b om?	2
11	K de yon om?	1
12	Yemi kit b pa hdisi cib ?	2
13	Hr mi k de g ib ?	8
14	Hr cheri pr ( ni) ?	13
15	Bhoj ri nisi h b ?	2
16	Tinil bhoj h r mb t ji om?	6
17	Cheri sege l b hinb w i?	4
18	Tig l cib ?	2
19	Hr l y tr h r mb t ji?	10
20	Lh ri nil b ki hin?	1
21	Ye kit b je pa hdil ki n g r bhoj ri non nil ?	1
22	Ye che h nb ri h b w ?	2
23	N g rl l giri tay ri t ji?	1
24	Shy ndo non tig i rigo?	1
25	P rtiri ram ilo t ji?	1
26	Ye se ge l cib ?	1
27	Lh sso! Rho korb ri sege l shyub ki tig ?	1
28	Hr non curi s m n k de glub ri jyo g b ?	1
29	Oho! Rho parti gy m bharkhar dog b ?	2
30	Digu solji?	1
31	Ye bharkhar h b ?	2
	<b>Total</b>	<b>127</b>
<b>S.N</b>	<b>(2) Asking about Trouble/ Problem/ Health/Physical/ State</b>	<b>Frequency</b>
1	Yed (Hr d ) h tte h r mb mul ?	24
2	(H tte) H lkhabar tig mul ?	10

3	Gh u lh n n t b hin? Ph nji om?	1
4	Hr d h r mb mul ?	2
5	Lh sso! H mb n mul ?	2
6	Hr d thik t ji om?	3
7	Ye tig t b ?	2
8	Tid pir l b ?	2
9	Ye tid kr b ?	1
10	Yed jy n ph nji?	1
	<b>Total</b>	<b>48</b>
<b>S.N</b>	<b>(3) Asking about Thought/ Feelings</b>	<b>Frequency</b>
1	Hotel l c b h r mji?	4
2	Yed cu c b se jy b cim?	2
3	Yed c b jy b cim?	3
4	Sol jy b cim hoi?	1
5	Hr d tinil solb h r b mji?	3
6	digu h r b cim?	1
7	Yed k n jy b t ji ki t ni?	1
	<b>Total</b>	<b>15</b>
<b>S.N</b>	<b>(4) Seeking Information</b>	<b>Frequency</b>
1	Heri jammai jy b t ji?	1
2	Hr d n g r bhoj ri nimto mul ki re?	2
3	P rtiri h l h l h ji om?	1
4	Hr d tig tob ?	1
5	H n nil b ?	13
6	Hr h n sege l b ?	11
7	Ye h n nisi h b ?	6
8	H n sesi jyo g b ?	6
9	Tig bh uri kinmel l b ?	1
10	Bhoj ri tig kw nsi nitob om?	1
11	Tig tig c il b ?	1
12	Th re gy mse dog b ?	6
13	Yemi th re non nib mub dog jim. H im h b ?	3
14	Hr h im dog shyub ?	2

15	Cu s m nd k de ph ji hr se?	2
16	Code shyori yon n h n ?	1
17	Yese k del darse kinb ?	1
18	cib l cib n ye h n nisi h b ?	1
19	Ye h n m b ?	1
20	Yemi th re non nisi h b ?	1
21	Tini yeni h n nib ?	1
	<b>Total</b>	<b>63</b>
<b>S.N</b>	<b>(5) Expressing Thought and Feelings</b>	<b>Frequency</b>
1	Y d cul mise thagdib r mb mul .	1
2	Tinim pasale se mi y d m thagdijim.	17
3	Y d m maha go kinjim.	1
4	d m cu pasale mi thagdib r mb mul .	7
5	Lu tinim din non jy b t ji. Ge ri nitoji.	8
6	Th re gy mse jyo g shyujim.	2
7	Y d m nakkali s m n k de pardijim k .	1
8	Tinil c b se k de jy b cim.	3
	Oho! Rho y d m pais mi lh n n kinb r b cim he pasalese mi.	1
10	Curim k de jy b cij k de sob .	2
11	Cu restaurant l c b k de jy b .	4
12	Cu rim k n k de jy b .	2
	<b>Total</b>	<b>49</b>
<b>S.N</b>	<b>(6) Expressing Comment</b>	<b>Frequency</b>
1	Ye tini lh n n hilo t ji.	1
2	K n c mjy b cim khu c m jakki jy b cim.	2
3	Ye k de hilo h b . Pr nn hair n.	1
	<b>Total</b>	<b>4</b>
<b>S.N</b>	<b>(7) Suggesting</b>	<b>Frequency</b>
1	Shadhainon pir l si t .	1
2	Lh n pir, l u.	17
3	Pir l shyugo.	1
4	Citta bhujh i diu.	1

5	Cint lu.	4
6	Tig i pir l to.	1
	<b>Total</b>	<b>25</b>

S.N	(8) Requesting/ Offering	Frequency
1	H u che th ni den chy m.	3
2	Yon h u.	1
3	Lu hoi pr u cheri d rem g iji.	2
4	Oho! Pr u chy m ni cheri.	2
5	yos m arkun ch i.	1
	<b>Total</b>	<b>9</b>

S.N	(9) Expressing Pleasure	Frequency
1	Tinil din mi jy b t ji.	5
2	h tinim ky jy b mausam t ji.	1
3	Tinil din mi k de jy b .	11
4	Moter-cycle durghatn t b bib m ye mi jy b n cim.	1
	<b>Total</b>	<b>18</b>

S.N	(10) Expressing Surprise/ Amazement	Frequency
1	Hr mi lh n din lichh k dog cim le om. mmai hr l moter cycle durghatan t b bib m ph nji	1
2	om?	1
	<b>Total</b>	<b>2</b>

S.N	(11) Expressing want	Frequency
1	Yed y kh rgi t m p ge bib .	3
	<b>Total</b>	<b>3</b>

S.N	(12) Giving Information.	Frequency
1	Hr mi bhoj ri sesi dog jim. mi ni h mni bir mi t si.	7
2	i mi tinim tanna c ji.	1
	<b>Total</b>	<b>8</b>
	<b>Sum Total</b>	<b>371</b>

The research has found out that as the English native speakers; Tamangs also used different functions of language to their friends for phatic communion. They used 12



different language functions. They used 31 different exponents of asking about activities. Among them they used ‘Ye tid ode g ib ?’ more frequently than other exponent which occurred 22 times while analyzing data. Similarly, they used ten different exponents of asking about trouble/problem/health/physicalstate. They used ‘Yed (Hr d ) h tte h r mb mul ?’ exponent most frequently than others. In the same way, they used 7 different exponents of asking about thought and feelings, 21 different exponents of seeking information, 12 different exponents of expressing thought and feelings, three different exponents of expressing comment, six different exponents of suggesting, five different exponents of requesting/ offering, four different exponents of expressing pleasure, two different exponents of expressing surprise/amazement, only one exponent of expressing want and two different exponents of giving information. It was found that they used asking about activities most widely than other functions as phatic communion to their friends.

### **1.3.5 Total Exponents of Phatic Communion Used to Strangers by the English Native Speakers**

In this section, all the exponents used by the English native speakers for phatic communion to the strangers in the given situations are listed below.

**Table No. 9**

#### **Total Exponents of Phatic Communion Used by / to Strangers by the English Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogatives</b>	<b>Frequency</b>
1	How are you?	1
2	Where are you headed?	4
3	Oh! It's so hot here, aren't you?	2
4	Do you mind if I sit here?	7
5	Hello! Can I help you?	5
6	Excuse me could you tell me how to get to this address?	6
7	So, what d you think about this party?	6
8	May I help you (Madam/sir)?	2
9	We've really got a hot ride today, don't we?	2
10	Is this seat taken?	3

11	How can (may) I help you?	4
12	It is so hot today, isn't it?	3
13	Hey!! What are you reading?	2
14	Hey! How are you doing?	2
15	What are you doing?	3
16	So, are you having fun?	1
17	Hi, hot day eh?	1
18	Where are you going?	7
19	It's really hot in here; do you think the air conditioner is on?	1
20	Are you having a good time?	2
21	You come here often?	2
22	So, what do you think of ...?	2
23	Excuse me do I know you?	2
24	This party is pretty fun don't you think?	2
25	Anything I can help you with today?	1
26	Excuse me Sir, Did you notice that this is a non-smoking zone (area)?	3
27	Excuse me! Would it be o.k if I open the window?	1
28	Are you looking for someone?	3
29	Am I in wrong area?	1
30	Do you mind if I open the window?	1
31	(Do you) Mind if I join you?	3
32	Is it a good book?	2
33	Hey! What are you looking for?	1
34	Excuse me, could you do that elsewhere?	1
35	That's a hard hill isn't it?	1
36	How do you like the party?	3
37	Hi! Where are you from?	2
38	Man is it hot? Or what?	1
39	Excuse me Can I ask you a question?	5
40	Excuse me, do you know....?	3
41	Excuse, I notice the book you are reading. Is it good?	2
42	Do you mind if I share your table?	1

43	Nice party, do you think you will stay long?	1
44	Rather hot day isn't it?	1
45	Hello! Excuse me, can you help me find...?	1
46	Man, is it boing?	2
47	What do you need? Can I help you?	2
48	Hello! I am on my way to...How about you?	2
	<b>Total</b>	<b>116</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	Hey! I need to talk to you.	2
2	Excuse me, may be you didn't see the sign but this is a no-smoking zone.	2
3	Excuse me. I was hoping to enjoy the fresh air in this non-smoking zone.	2
4	Hey! This is no-smoking area (zone).	5
5	Hello, it's a long way up here.	1
6	I hope you don't mind if I share the table.	1
7	Hello! I have not seen you since last week.	1
8	Hello! I am a little confused. I thought this was Malpe street.	1
9	HI! There are sure a lot of people to-night.	1
10	This is a really nice get together.	1
11	Boy, it sure is not in here.	3
12	Excuse me I'm Looking for a friend's house and wonder if you can help me.	2
	<b>Total</b>	<b>22</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Dude! put it out.	2
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Wow! Long way up huh!	2
2	Whew! That will just about did me in.	1
3	Hello! What a surprise.	1
4	Whew! That was a really steep hill.	1
5	Wow! That was a hard walk (tough).	3

6	What a hot day.	1
7	Wow! That was a work out.	2
8	Wow! I have never thought I'd make it up that will.	2
	<b>Total</b>	<b>13</b>
	<b>Sum Total</b>	<b>153</b>

The table no. 9 shows that the English native speakers used four forms of sentences to the strangers for initiating conversation. They used interrogative, assertive, imperative and exclamatory sentences. According to the table, they used 48 different exponents of interrogatives. Among them they used 'Do you mind if I sit here?' and 'Where are you going?' exponents more frequently than others for phatic communion to the strangers. Similarly, they used 12 different exponents of assertive. Among all the assertive sentences used, 'Hey! This is no-smoking area (zone)' was used more frequently than other exponents. They also used only one exponent of imperative and they used eight different exponents of exclamatory forms. It was found out that interrogative forms were used the most widely and imperative was used the least. From this, we know that they used the most formal and polite language to the strangers while starting the conversation. They also used 'Could you ...?' structure which refers to the most polite form of language. Similarly, most of them started their conversation using 'Excuse me' which is the most formal language form. So, it was found that they used the most formal and polite language for phatic communion to the strangers while talking to or while starting their conversation to the strangers. They also used tag questions such as '...isn't it?', '... aren't you?', '... don't we?' also.

**Table No. 10**

**Total Exponents of Phatic Communion Used by / to Strangers by the English Native Speakers on the Basis of Language Functions**

S.N	(1) Greeting	Frequency
1	Hi!	1
2	Excuse me!	2
3	Hello!	2
	<b>Total</b>	<b>5</b>

<b>S.N</b>	<b>2. Requesting/ Offering</b>	<b>Frequency</b>
1	Do you mind If I sit here?	7
2	Hello! Can I help you?	5
3	Excuse me! Can you tell me, how can I get this address?	6
4	May I help you (Madam/sir)?	2
5	How can I help you?	4
6	Anything I can help you with today?	1
7	Excuse me! Would it be ok if I open the window?	1
8	Do you mind if I open the window?	1
9	(Do you) Mind if I join you?	3
10	Excuse me, could you do that elsewhere?	1
11	Excuse me can I ask you a question?	5
12	Do you mind if I share your table?	1
13	Hello! Excuse me, can you help me find...?	1
14	What do you need? Can I help you?	2
15	Excuse me I'm looking for a friend's house and wonder if you can help me.	2
16	I hope you don't mind if I share the table.	1
17	Dude! Put it out.	2
	<b>Total</b>	<b>45</b>
<b>S.N</b>	<b>(3) Expressing Surprise/Amazement</b>	<b>Frequency</b>
1	Wow! Long way up huh!	2
2	Whew! That will just about did me in.	1
3	Hello! What a surprise.	1
4	Whew! That was a really steep hill.	1
5	Whow! That was a hard walk (tough).	3
6	What a hot day!.	1
7	Wow! That was a work out.	2
8	Whow! I have never thought, I'd make it up that hill.	2
	<b>Total</b>	<b>13</b>
<b>S.N</b>	<b>(4) Asking about Activity</b>	<b>Frequency</b>
1	Are you having a good time?	2
2	So, are you having fun?	1

3	Hey! How are you doing?	2
4	What are you doing?	3
5	You come here often?	2
6	Hello! I am on my way to... how about you?	2
	<b>Total</b>	<b>12</b>
<b>S.N</b>	<b>(5) Asking about Thought and Feeling</b>	<b>Frequency</b>
1	Oh! It's hot here aren't you?	2
2	So, what do you think about this party?	6
3	We've got really hot ride today, don't we?	2
4	It is so hot today, isn't it?	3
5	Excuse me, I notice the book you are reading. Is it good?	2
6	Hi! Hot day eh?	1
7	It's really hot in here, do you think the air conditioner is on?	1
8	Nice party! Do you think you will stay long?	1
9	So what do you think of...?	2
10	This party is pretty fun, don't you think?	2
11	Is it a good book?	2
12	That's a hard hill isn't it?	1
13	How do you like the party?	3
14	Man is it hot or what?	1
15	Rather hot day isn't it?	1
16	Man, is it boing?	2
	<b>Total</b>	<b>32</b>
<b>S.N</b>	<b>(6) Asking about Trouble/Problem/Health/Physical State</b>	<b>Frequency</b>
1	How are you?	1
2	Am I in wrong area?	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(7) Seeking Information</b>	<b>Frequency</b>
1	Is this seat taken?	3
2	Excuse me do I know you?	2
3	Hi! Where are you from?	2
4	Hello! I am a little confused. I thought this was Malpe Street.	1
5	Where are you headed?	4

6	Hey! What are you reading?	2
7	Where are you going?	7
8	Are you looking for someone?	3
9	What are you looking for?	1
	<b>Total</b>	<b>25</b>
<b>S.N</b>	<b>(8) Giving Warning/ Cautioning</b>	<b>Frequency</b>
1	Excuse me sir, Did you noticed that this is a non-smoking area/ zone?	3
2	Excuse me may be you didn't see the sign but this is a nonsmoking zone.	2
3	Excuse me I was hoping to enjoy the fresh air in this non- smoking zone.	2
4	Hey! This is no smoking zone.	5
	<b>Total</b>	<b>12</b>
<b>S.N</b>	<b>(9) Expressing Want</b>	<b>Frequency</b>
1	Hey! I need to talk to you.	2
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(10) Expressing Care</b>	<b>Frequency</b>
1	Hello! I've not seen you since last week.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(11) Expressing Degree of Certainty</b>	<b>Frequency</b>
1	Hi! There are sure a lot of people here tonight.	1
2	Boy it sure is hot in here.	3
	<b>Total</b>	<b>4</b>
<b>S.N</b>	<b>(12) Expressing Pleasure/ Joy</b>	<b>Frequency</b>
1	This is a really nice get together.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(13) Giving Information</b>	<b>Frequency</b>
1	Excuse me! Do you know....?	3
2	Hello It's a long way up here.	1
	<b>Total</b>	<b>4</b>
	<b>Sum Total</b>	<b>158</b>

For phatic communion, the English native speakers used 13 different communicative functions to the strangers in different given situations. They used greetings, requesting/ offering, expressing amazement, asking about activities, asking about thought feelings, asking about trouble/ problems/ health/ physical state, seeking information, cautioning/ warning, expressing want, expressing care, expressing degree of certainty, expressing pleasure/joy and giving information. There were three different exponents of greeting. They used 17 different exponents of requesting/ offering. Among them they used ‘Do you mind if I seat here?’ exponent most frequently than other exponents. Similarly, they also used eight different exponents of expressing surprise and amazement, six different exponents of asking about activities, 16 different exponents of asking about thought and feelings, two different exponents of asking about trouble/ problem/ health or physical state, nine different exponents of seeking information, four different exponents of cautioning/ warning, only one exponent of expressing care, two different exponents of expressing degree of certainty, only one exponent of expressing pleasure and two different exponents of giving information.

So, from the table no 10, it was found that while starting conversation to any stranger, the English native speakers used requesting and asking about thought and feelings most frequently. It was found that in each exponent of every function most of the time they used some discourse fillers such as ‘excuse me’, ‘hey’, ‘hi’, ‘hello’. They also used the most polite form of language such as ‘I wonder ...’, ‘Do you mind ...’, ‘Could you ...’. So they used most formal language to the strangers.

### **3.1.6 Total Exponents of Phatic Communion Used to/by Strangers by Tamang Native Speakers**

All the exponents of phatic communion used to strangers by the Tamang native speakers are listed in the table no. 11 on the basis of both the forms of sentences and language functions.

**Table No. 11**

**Total Exponents of Phatic Communion Used by / to Strangers by the Tamang Native Speakers on the Basis of Forms of Sentences.**



S.N	(1) Interrogatives	Frequency
1	(Jyojyo) Bus k de bel ri h l ?	4
2	Hr ciy thu shyub ?	18
3	Hr se tig kit b pa hdi shyub ?	20
4	Tinil party h r mb t ji?	5
5	H n nil b ?	3
6	Hr h n sege l b ?	19
7	Hr se ciy solji om/ solshyuji om?	5
8	Hr kit b pa hdi shyub ?	4
9	Hr h n l ?	25
10	Hr nise bhattar solji ki solni?	3
11	Hr mi sital t shyub ?	6
12	Ciy solb hr ?	3
13	H n sesi jyo g shyub ?	6
14	Bus h l tini?	1
15	H n l mhi ohi hr ?	3
16	O shy l rho l dim h n them mugy m	10
17	Curot thu b ?	1
18	Lh n n chepp ch ji w ?	2
19	Cu kit b h r mb cim?	3
20	H ld m i shyub ?	13
21	Ymi kit b pa hdisi cil b ?	1
22	Tig cy b nn dimri?	2
23	Th re gy mse dog b ?	3
24	Bus khru shyub ?	12
25	H n l bus khru shyub ?	2
26	Hr h n dotob ?	6
27	Cu (name) l dim h n mugy m hr d th mul ki?	12
28	Tig si shyub ?	6
29	Tinil bhoj h r mb t ji om?	1
30	Lh sso! Hr ni se sol l shyuji?	1
31	Tig cy b ?	3
32	Heri mr n mr n tid curot salk i dib ?	1

33	Dub n shyub hr non?	1
34	Lh sso! Hr non curi w ?	1
35	Hr h n se dog gy m?	3
36	Kyui b b ?	1
37	Cu n ms l min tig ?	1
38	Tig solshyub ?	1
39	Hr non ciy thu b ri dog shyub ?	2
40	Lh sso! Hr l min tig ?	1
41	Hr d m chepp ch ni?	2
42	Hr se togom hinde l dimri ky r tig cyshyub ?	1
43	Hr se l rho m ibri sahayoug l shyul ?	1
44	Hr non cu bhoj ro dog shyub ?	1
45	Oho! Hr non cu bas ri w ?	1
46	Hr d curi curot thu l de bisi th re?	1
47	l y kh rgi rho mub hel dim h n mul t l ?	1
48	Tid curot salk i dib ?	1
49	Hr d bhoj ri ram ilo t ji?	1
	<b>Total</b>	<b>225</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	(N n ) Bus l jhy l tho gele.	7
2	Cu h ndo mi k de khepp w .	3
3	Chepp ch ji hoi n n k de.	3
4	d mi garmi t ji.	4
5	Cu rim curot thu l deb mul .	30
6	Lh n n chepp ch ji.	12
7	K de chepp ch b . Hr non sit l t shyujim.	4
8	K de chepp ch b .	14
9	h cur mb chepp ri ky jy b l b h b chaut ro mujim.	1
10	Th re gy mse jyo g shyujim.	2
11	Oho! Tinim jakki ba hi chepp mul .	1
12	non kit b pa hdi bisi h b .	1
13	Lh sso! K de h b . Ciy thu ge bisi h b .	7
14	Tinl bhoj jy b n mul ?	1

15	Hr mi bhand n chh k dog jim.	1
16	Oho! He kit b non chy gele.	1
17	Tinil bhoj jy b n mul .	3
18	Hr d m i o senile om.	1
19	K de re b h ndo. Pr non h mni.	2
20	K de garmi t b 'bus' l jhy l tho gele.	3
21	Oho! Jyojyo cumi dhumrap n nishedhit kshetr hinn .	3
	<b>Total</b>	<b>104</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Curot thu go. Cu gl ri mi thu l de ro.	1
2	Dog u- dog u shyugo.	2
3	Rech gi jhy l ri chile.	1
4	Lu om ne or ciy solshyuge.	1
	<b>Total</b>	<b>5</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Ammal! Tinim k de chepp ch b ?	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>335</b>

According to the above table, it was found that the Tamang native speakers used four forms of sentences to strangers while starting the conversation. They used interrogative, assertive, imperative and exclamatory forms of sentences for phatic communion to strangers. They have used 49 different exponents of interrogative form. Among them they have used 'Hr h n l ?' and 'Hr se tig kit b pa hdi shyub ?' most frequently. Their frequencies were 25 and 20 respectively. They also used four different exponents of imperative and they used only one exponent of exclamatory form of sentences.

From the above analysis, it was found that they used interrogative form most widely than other forms of sentences as phatic communion. It means they used most formal forms of sentences. Similarly, they also used some formal discourse marker of greetings such as 'Lh sso' which is also most polite form. So they used polite and formal language to the stranger for phatic communion.

Table No. 12

**Total Exponents of Phatic Communion Used by / to Strangers by the Tamang Native Speakers on the Basis of Language Functions**

S.N	(1) Requesting/ Offering	Frequency
1	(N n ) Bus l jy l tho ge le.	7
2	K de garmi t b . Bus l jhy tho ge le.	3
3	Curot thu go. Cu glr ri thu l de ro.	1
4	Dog u- dog u shyugo.	2
5	Oho he ket b non cy gele.	1
6	Rech gi jhy l ri cile.	1
7	Lu om ne or ciy solshyuge.	1
8	Hr se l rho m ib ri sahayog l shyul ?	1
	<b>Total</b>	<b>17</b>
S.N	(2) Asking about Activities	Frequency
1	Hr ciy thu shyub ?	18
2	Hr se ciy solji om/ solshyuji om?	5
3	Hr kit b pa hdi shyub ?	4
4	Hr nise bhattar solji ki solni?	3
5	Hr mi sit l t shyub ?	5
6	Ciy solb hr ?	3
7	Curot thu b ?	1
8	Ye mi kit b pa hdisi cib ?	1
9	Tig cy b nn dimri?	2
10	Bus khru shyub ?	12
11	Lh sso! Hr nise sol l shyuji?	1
12	Tid curot salk idib ?	1
13	Heri mr n mr n tid curot salk idib ?	1

14	Tig cy jib ?	3
15	Dub n shyub hr non?	1
16	Lh sso! Hr non curi w ?	1
17	Kyui b b ?	1
18	Tig solshyub ?	1
19	Hr non ciy thu b ri dog shyub ?	2
20	Hr non cu bhoj ri dog shyub ?	1
21	Tinil party h r mb t ji?	5
22	Hr non curi h si pa hdishyub ?	1
23	Oho! Hr non cu bus ri w ?	1
24	Hr se togom hinde l dimri ky r tig cy shyub ?	1
25	Hr d bhoj ri ram ilo t ji?	1
	<b>Total</b>	<b>76</b>
<b>S.N</b>	<b>(3) Asking about Thought And Feelings</b>	<b>Frequency</b>
1	Lh n chepp ch ji w ?	2
2	Cu kit b h r mb cim?	3
3	Tinil bhoj h r mb t ji om?	1
4	Hr d chepp ch ni?	2
	<b>Total</b>	<b>8</b>
<b>S.N</b>	<b>(4) Seeking Information</b>	<b>Frequency</b>
1	(Jyojyo) Bus k de bel ri h l ?	4
2	Hr se tig kit b pa hdishyub ?	20
3	Hr h n l ?	25
4	Bus h l tini?	1
5	H n l mi hoi hr ?	3
6	O! shy l rho l dim h n them mugy m?	10
7	Hr h n dotob ?	6
8	Cu (name) l dim h n mugy m? Hr d th mul ki?	12
9	Hr h n se dog gy m?	3
10	Cu n ms l min tig mugy m?	1
11	Lhasso! Hr l min tig ?	1
12	Hr d m i o seni le om?	1
13	Hr d curi curot thu l de bisi th re/	1

14	l y kh rgi rho mub . Hel dim h n mul t l ?	1
15	H n nil b ?	3
16	Hr h n segel b ?	19
17	H n sesi jyo g shyub ?	6
18	H ld m ishyub ?	13
19	Th re gy mse dog b ?	3
20	H n l bus khru shyub ?	2
21	Tig si shyub ?	6
	<b>Total</b>	<b>141</b>
<b>S.N</b>	<b>(5) Expressing Thought and Feelings</b>	<b>Frequency</b>
1	Cu h ndo mi k de khepp w .	3
2	Chepp ch ji hio n n k de.	3
3	d mi garmi t ji.	4
4	Lh n n chepp ch ji.	12
5	K de chepp . Hr non sit l t shyujim.	4
6	K de chepp ch b .	14
7	Oho! Tini jakki ba hi chepp mul .	1
8	Tinil bhoj jy b n mul .	3
9	K de re b h ndo. Pr non hmni.	2
10	Th re gy mse jyo g shyujim.	2
	<b>Total</b>	<b>48</b>
<b>S.N</b>	<b>(6) Expressing Cautioning/ Warning</b>	<b>Frequency</b>
1	Cu rim curot thu l de b mul .	30
2	Oho! Jyojyo cu mi dhumrap n nishedhit kshetra hinn .	3
	<b>Total</b>	<b>33</b>
<b>S.N</b>	<b>(7) Expressing Surprise/ Amazement</b>	<b>Frequency</b>
1	mmai tinm k de chepp ch b .	1
2	Hr mi bhand n ch k dog jim.	1
3	Hr non bhoj ri dog jim le om.	1
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(8) Expressing Want</b>	<b>Frequency</b>
1	non kit b pa hdi bisi h b .	1
2	Lh sso! K de h b . Ciy thu ge bisi h b .	7

	<b>Total</b>	<b>8</b>
<b>S.N</b>	<b>(9) Expressing Pleasure</b>	<b>Frequency</b>
1	h ! Cu r mb chepp ri ky jy b l b h b chaut ro mujim.	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>335</b>

The Tamang native speakers used nine different language functions for phatic communion to the strangers while responding to the given situations. They used requesting/ offering, asking about activities, asking about thought and feelings, seeking information, expressing thought and feelings, cautioning, expressing surprise/ amazement, expressing pleasure/ joy and expressing want. There were eight different exponents of requesting/ offering. They also used five different exponents of expressing surprise. There used 25 exponents of asking about activities. Among them they used ‘Hr ciy thu shyub ?’ and ‘Bus khru shyub ?’ exponents more than other exponents. Similarly, they used four different exponents of asking about thoughts and feelings and 20 different exponents of seeking information. Among all the exponents of seeking information, they used ‘Hr h n l ?’ and ‘Hr se tig kit b pa hdishyub ?’ more than others. In the same way, they used ten different exponents of expressing thought and feelings, two different exponents of cautioning, three different exponents of expressing surprise/ amazement, two exponents of expressing want and only one exponent of expressing pleasure for phatic communion.

It was found out that the Tamang native speakers used more asking about the activities than other language functions. They used honorific word such as ‘Hr ’ to address the stranger which showed that they used most polite forms. So, they became more formal to strangers than other.

### **3.1.7 Total Exponents of Phatic Communion Used to Neighbours by English Native Speakers**

All the exponents of phatic communion used to neighbours by the English native speakers are listed in this section on the basis of both the forms of sentences and language functions.

**Table No. 13**

**Total Exponents of Phatic Communion Used by / to Neighbours by the English Native Speakers on the Basis of Sentence Forms**

<b>S.N</b>	<b>(1) Interrogative</b>	<b>Frequency</b>
1	Good morning! How are you?	4
2	Morning! How are you? Did you sleep well?	2
3	Hi (Hey)! How is it going?	2
4	Hi! What are you up today?	4
5	Hey! What happened?	3
6	(How) can (may) I help you?	2
7	Hey! How are the kids?	1
8	Hey! How are you doing?	2
9	What are you doing?	1
10	Where are you going?	1
11	Hey there something wrong with your car?	6
12	Good morning....lovely morning isn't it?	1
13	Good morning, are you having trouble with your car?	2
14	Did it break down?	1
15	Hello! How are things going?	1
16	Excuse me! Do you mind if I ask you something?	3
17	Hey! What's up with you?	2
18	How's the car running? Need any help?	1
19	Hey! I know you are busy but Would you mind talking?	2
	<b>Total</b>	<b>41</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	Excuse me! I would like to talk with you.	2
2	Excuse me! You must be busy but I was wondering if you could spare just a minute.	2



3	Hope you don't have major problem.	1
4	Good morning! Nice to see you.	2
	<b>Total</b>	<b>7</b>

<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Don't blow anything up!	2
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	What a beautiful morning!	2
2	Hi! What a nice day it is.	2
	<b>Total</b>	<b>4</b>
	<b>Sum Total</b>	<b>54</b>

According to the table no. 13, it was found that English native speakers used all four forms of sentences for phatic communion with the neighbours. They are interrogative, assertive, imperative and exclamatory. There were 19 different exponents of interrogative. Among them they used 'Hey there ! Something wrong with your car?' exponent frequently than other exponents of interrogative. Similarly, they used four different exponents of assertive, only one imperative and two exponents of exclamatory. So they used interrogative forms of sentences more than other forms for phatic communion while starting their conversation. It was also found that imperative form of sentences is the least used than other forms.

**Table No. 14**

**Total Exponents of Phatic Communion Used by / to Neighbours by the English Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1) Requesting/ Offering</b>	<b>Frequency</b>
1	(How) can (may) I help you?	2
2	Excuse me! Do you mind if I ask you something?	3
3	Hey! I know you are busy but would you mind talking?	2
4	Excuse me! I would like to talk with you.	2
5	Excuse me! You must be busy, but I was wondering if you	2

6	could spare just a minute. Don't blow anything up.	2
	<b>Total</b>	<b>13</b>
<b>S.N</b>	<b>(2) Greeting</b>	<b>Frequency</b>
1	Good morning!	3
2	Hi!	4
3	Excuse me!	2
4	Hello!	4
5	Hey!	1
	<b>Total</b>	<b>14</b>
<b>S.N</b>	<b>(3) Asking about Activities</b>	<b>Frequency</b>
1	Good morning! How are you? Did you sleep well?	2
2	Hi (He)! How is it going?	2
3	Hi! What are you up today?	4
4	Hey! How are you doing?	2
5	What are you doing?	1
6	Hey! What's up with you?	2
7	Hello! How are thing going?	1
	<b>Total</b>	<b>14</b>
<b>S.N</b>	<b>(4) Asking about Health/ Physical State</b>	<b>Frequency</b>
1	Good morning! Howa are you?	4
2	Hey! What happened?	3
3	Hey! How are your kids?	1
	<b>Total</b>	<b>8</b>
<b>S.N</b>	<b>(5) Asking about Trouble/ Problem</b>	<b>Frequency</b>
1	Hey! There something wrong with your car?	6
2	Good morning! Are you having trouble with your car?	2
3	Did it break down?	1
4	How's the car running? Need any help?	1
	<b>Total</b>	<b>10</b>
<b>S.N</b>	<b>(6) Expressing Surprise/Amazement</b>	<b>Frequency</b>
1	What a beautiful morning!	2
2	Hi! What a nice it is!	2

	<b>Total</b>	<b>4</b>
<b>S.N</b>	<b>(7) Expressing Pleasure/Joy</b>	<b>Frequency</b>
1	Good morning! Nice to see you.	2
2	Good morning! ....lovely morning.	1
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(8) Seeking Information</b>	<b>Frequency</b>
1	Where are you going?	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>9. Expressing Hope</b>	<b>Frequency</b>
1	Hope you don't have major problem.	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>68</b>

English native speakers used nine different communicative functions to/ by neighbours for phatic communion. They are requesting/ offering, greetings, asking about activities, asking about health/ physical state, asking about trouble/ problem, expressing surprise/ amazement, expressing pleasure, seeking information and expressing hope.

They have used six different exponents of requesting/ offering function for phatic communion. Among them they used 'Excuse me! Do you mind if I ask you something?' exponent more than others. They also used five different exponents of greetings for phatic communion. Among them they used 'Hi', 'Hello' exponents more than others of greetings. Similarly, they used seven different exponents of asking about activities. Among them they used 'Hi! What are you up today?' exponent more than others. There were three different exponents of asking about health and physical state, four different exponents of asking about trouble/ problem, two different exponents of expressing surprise/ amazement, two different exponents of expressing pleasure, only one exponent of seeking information and only one exponent of expressing hope used for phatic communion with neighbours.

So, it was found that they used asking about activities more than other functions of language. In the same way, it was also found that they used polite language form for

phatic communion to the neighbours, for example, they used such exponents ‘Do you mind ...’, ‘I would like to...’ ‘Can I ...’.

### 3.1.8 Total Exponent of phatic communion used to/by Neighbours by the Tamang Native Speakers

All the exponents of phatic communion used to/ by neighbours by the Tamang native speakers are listed in this section on the basis of both the forms of sentences and functions of language.

**Table No. 15**

#### **Total Exponents of Phatic Communion Used by / to Neighbours by the Tamang Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogatives</b>	<b>Frequency</b>
1	Ciy thu ji?	1
2	Lh sso! Kyui b b ri dog b (jyo g b )	22
3	Seb solji?	10
4	Tig l cib ?	2
5	K r shy l shyub / khrushyub ?	9
6	H n nil b /	1
7	Kyui kinb ri nil b ?	1
8	Hr h n sege l b ?	6
9	Seb solji ki solni?	3
10	K de yon k r shy lshub ?	8
11	Lh sso! Tig ge l shyub ?	2
12	Lh sso! K r hr phaisen shy lshyub ?	2
13	Ye non dh r ri h b ?	2
14	Yni k de ge l b / l cib ?	2
15	K de yon om?	1
16	K r saph l shyub ?	1
17	Hr mi bharkhar jyo g b / shyub ?	1
18	Tig ge l b ?	3
19	Tini th re non pr tob ki?	4

20	Kyui pli ji hoi?	4
21	Kyui t si jinji?	1
22	Kyui kinb ri h b ?	2
23	Tig si shyub ?	3
24	K de yon kyui kinb ri h b ?	2
25	Tig l shyub /	8
26	(Oho) Ge l shyub ?	5
27	Tig cy cib ?	4
28	Oho! Hr mi curi ge l shyub ?	3
29	Hr l driver re?	1
30	Lh sso! Dini du shyub ?	3
31	Hr l ge jinni?	2
32	Yese k n c ji?	2
33	Oho! Lh sso (jyojyo) hr nim k de ge l si shyub ?	1
	<b>Total</b>	<b>122</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	Hr mi ge l shyub cim. mi kor pr b .	3
2	K de ge l cib . Kahile mi kordob m le.	1
3	He them sy ll deb . Hilo t l curi.	2
4	nil b ye ciu y .	3
	<b>Total</b>	<b>9</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Lu om shyugo.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Oho! Tinim bhand n ch k h jim.	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>133</b>

The above table shows that the Tamang native speakers used different four forms of sentences. They used interrogative, assertive, imperative and exclamatory forms of sentences for phatic communion to neighbours while responding to the situations. They used 33 different exponents of interrogative forms. Among them they used

'Lh sso! Kyui b b ri dog b (jyo g b )' most frequently than other exponents. They also used only four exponents of assertive. They have used only one exponent of imperative and also only one exponent of exclamatory forms of sentences for phatic communion to/ by neighbours. So, it was found out that they used interrogative form most frequently. Similarly, they used less imperative and exclamatory forms than other forms of sentences.

**Table No. 16**

**Total Exponents of Phatic Communion Used by / to Neighbours by the Tamang Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1) Requesting/ Offering</b>	<b>Frequency</b>
1	Lu om shyugo.	1
2	nil b ye ciu y .	3
	<b>Total</b>	<b>4</b>
<b>S.N</b>	<b>(2) Asking about Activities</b>	<b>Frequency</b>
1	Ciy thu ji?	1
2	Lh sso! Kyui b b ri dog b (jyo g b )?	22
3	Seb solji?	10
4	Tig l cib ?	2
5	K r shy l shyub / khrushyub ?	9
6	Kyui kinb ri nil b ?	1
7	Seb solji ki solni?	3
8	K de yon k r shy lshub ?	8
9	Lh sso! Tig ge l shyub ?	2
10	Lh sso! K r hr phaisen shy lshyub ?	2
11	Ye non dh r ri h b ?	2
12	Yni k de ge l b / l cib ?	2
13	K de yon om?	1
14	K r saph l shyub ?	1
15	Hr mi bharkhar jyo g b / shyub ?	1
16	Tig ge l b ?	3
17	Kyui pli ji hoi?	4

18	Kyui t si jinji?	1
19	Kyui kinb ri h b ?	2
20	K de yon kyui kinb ri h b ?	2
21	Tig l shyub /	8
22	(Oho) Ge l shyub ?	5
23	Oho! Hr mi curi ge l shyub ?	3
24	Lh sso! Dini du shyub ?	3
25	Hr l ge jinni?	2
26	Yese k n c ji?	2
27	Oho! Lh sso (jyojyo) hr nim k de ge l si shyub ?	1
	<b>Total</b>	<b>103</b>
<b>S.N</b>	<b>(3) Seeking Information</b>	<b>Frequency</b>
1	Tini th re non pr tob ki?	4
2	Hr l driver re?	1
3	Hr h n nil b ?	1
4	Hr h n segel b ?	6
5	Tig si shyub ?	3
6	Tig cy cib ?	4
	<b>Total</b>	<b>19</b>
<b>S.N</b>	<b>(4) Giving Information</b>	<b>Frequency</b>
1	Hr mi ge l cib . mi kor pr b ?	3
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(5) Suggesting</b>	<b>Frequency</b>
1	K de ge l cib . Khilemi kordob m le.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(6) Cautioning/Warning</b>	<b>Frequency</b>
1	He them shy ll de. Hilo t l curi.	2
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(7) Expressing Surprise and Amazement</b>	<b>Frequency</b>
1	Oho! Tinim bhand n ch k h jim.	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>133</b>

According to the above table, it was found that the Tamang native speakers used seven different language functions for phatic communion to/by neighbours while responding to the situations. They used requesting/ offering, asking about activities, seeking information, giving information, suggesting, cautioning and expressing surprise and amazement. They used two different exponents of requesting/ offering. They also used 27 different exponents of asking about activities. Among them ‘Lh sso! Kyui b b ri dog b (jyo g b )’ was more frequently used than other exponents. Its frequency is 22. Similarly, they used six different exponents of seeking information, only one exponent of giving information, only one exponent of suggestion, only one exponent of cautioning, only one exponent of suggesting and only one exponent of expressing surprise/ amazement.

So, it was found that they used asking about activities function more widely than others. Similarly, they used some words such as 'Lh so' as greeting which added politeness to the language. So, they used polite form of language. Similarly, they used honorific form to address the neighbour such as ‘hr ’ which shows politeness in language.

### **3.1.9 Total Exponent of Phatic Communion Used to/by Family Members by the English Native Speakers**

In this section, all the exponents used by / to family members by the English native speakers are listed below on the basis of both the forms of sentences and language functions.

**Table No. 17**

#### **Total Exponents of Phatic Communion Used by / to Family Members by the English Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogative</b>	<b>Frequency</b>
1	Do you think this rain will ever stop?	2
2	What's the matter?	5
3	Hey! What happened (honey)?	3
4	Hey! Honey you want to have some tea?	2



5	What's wrong (honey)?	8
6	How long do you think the rain will last?	1
7	So, (name) Do you think we've had enough rain?	1
8	I am making tea. Does anyone want to join me for a cup?	2
9	Hi! Are you going stir-crazy too?	2
10	So, what are you thinking about?	2
11	O! (name) Have you heard about the new load-shedding schedule?	1
12	I am really sorry, the way I talked to you. Will you forgive me?	1
13	Have you seen the new load shedding schedule?	1
	<b>Total</b>	<b>31</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	Look! I am sorry about what I said but...	2
2	I was just thinking about...	2
3	Hey! I have got some news for you.	2
4	I am sorry about we disagreed.	2
5	I am sorry about our quarrel/ fight.	2
6	I need to ask you something.	1
7	Hey! I know you are mad at me but I need to give you some information.	1
	<b>Total</b>	<b>12</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Let's all think of a funny memory to share.	1
2	Look at this article in the newspaper.	1
	<b>Total</b>	<b>2</b>
	<b>Sum Total</b>	<b>45</b>

The above table shows that all the exponents for phatic communion used by/to family members by the English native speakers. It was found out that they have used only three forms of sentences to their family members. They are interrogative, assertive and imperative only but they did not use exclamatory form to their family members. They used 13 different exponents of interrogative form. Among them they used

‘what's wrong (honey)?’ exponent more than others which occurred 8 times while analyzing the data. Similarly, they used seven different exponents of assertive sentences. And finally, they used only two different exponents of imperative for phatic communion to/ by family members while responding to the situations. Among all the forms used, interrogative forms of sentences were used more than other form of sentences.

**Table No. 18**

**Total Exponents of Phatic Communion Used by / to Family Members by the English Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1) Asking about Trouble/ Problem</b>	<b>Frequency</b>
1	What's the matter?	5
2	Hey! What happened (honey)?	3
3	What's wrong (honey)?	8
4	Hi! Are you going stir crazy- too?	2
	<b>Total</b>	<b>18</b>
<b>S.N</b>	<b>(2) Asking about Activities</b>	<b>Frequency</b>
1	I am making tea. Does anyone want to join me for a cup?	2
2	Hey honey you want to have some tea?	2
3	Have you heard about the new load shedding schedule?	1
4	Have you seen the new load shedding schedule?	1
	<b>Total</b>	<b>6</b>
<b>S.N</b>	<b>(3) Asking about Thought and Feeling</b>	<b>Frequency</b>
1	Do you think this rain will ever stop?	2
2	How long do you think the rain will last?	1
3	So, (name) Do you think we've had enough rain?	1
4	So, (name) Do you think we've had enough rain?	2
	<b>Total</b>	<b>6</b>
<b>S.N</b>	<b>(4) Apologizing</b>	<b>Frequency</b>
1	I'm telling sorry the way I talked to you. Will you forgive me?	1

2	Look! I'm sorry about what I said but..	2
3	I am sorry we disagreed.	2
4	I am sorry about our quarrel/fight.	2
	<b>Total</b>	<b>7</b>
<b>S.N</b>	<b>(5) Expressing Thought</b>	<b>Frequency</b>
1	I was just thinking about...	2
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(6) Giving Information</b>	<b>Frequency</b>
1	Hey! I have got some news for you.	2
2	Hey! I know you are mad at me but I need to give you some information.	1
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(7) Seeking Information</b>	<b>Frequency</b>
1	I need to ask you something.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(8) Telling to Begin/ Stop Doing Something</b>	<b>Frequency</b>
1	Let's all think of funny memory to share.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(9) Requesting</b>	<b>Frequency</b>
1	Look at this article in the newspaper.	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>45</b>

From the above table, it was found that nine different functions of language have been used by the English native speakers to / by family members for phatic communion. They used asking about trouble, asking about activities, asking about thoughts and feelings, apologizing, expressing thoughts and feelings, giving information, seeking information, telling to begin / stop doing something and requesting. They used four different exponents of asking about trouble/ problem. Among them, they used 'what's wrong (honey)?' exponent more frequently than other exponents which has 8 frequency. They also used four different exponents of asking about activities. Similarly, they used four different exponents of asking about thoughts and feeling, four different exponents of apologizing, only one exponent of expressing thoughts and

feelings, two different exponents of giving information, only one exponent of seeking information, only one exponent of telling to begin/stop doing something and only one exponent of requesting.

Among all the communicative functions used by family members of the English native speakers, they used asking about activities, asking about thought and feeling and asking about trouble and problem more than other functions of language.

According to the situation, the uses of language functions differ. So, in the given situations the English native speakers used above mentioned language functions according to the situations. It was also found that they used the least polite and informal types of language with the family members for phatic communion. For instance, they used ‘hey...’, ‘do you ...’ expressions to attract attention and to ask something respectively which are less formal and less polite forms of languages.

### **3.1.10 Total Exponents of Phatic Communion used by/to Family Members by the Tamang Native Speakers**

In this section, all the exponents used by family members by native speakers of Tamang language are listed on the basis of both the forms of sentences and functions of language.

**Table No. 19**

#### **Total Exponents of Phatic Communion Used by / to Family Members by the Tamang Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogatives</b>	<b>Frequency</b>
1	Ye h tte don bomo h cib ?	1
2	(M y / J m ) Ye tid kr b ?	32
3	Yed tig t b ?	1
4	Tid t m p b ?	1
5	Yeni dimri tini jhagad l b ki tig ?	1
6	J med tid kr n l th nb ?	1
7	Yed h lse tig l b ?	1
8	Cu d tig tob ro?	1

9	Yed load-shedding ba hdib t m th t ji?	4
	<b>Total</b>	<b>43</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	N m t isi mi lh n n h ji.	2
2	Jhari t ji. Bastud che non re.	1
3	Batti non re. Load-shedding ba hdijim.	6
4	N m h jik . Che th h mni.	1
5	Batti nijik .	4
6	Lh n n n m h ji. Dui nib t ji.	2
7	K de n m h ji tig l se. Bastunon phoith n mul .	5
8	Chy k de n m h b cu.	1
9	Cu batti non k de nitob muji.	4
10	Tinim sin n n m t iji.	5
11	Cu n m non k de t ib mul t l .	3
12	ire t jinji n m h b n m mi ce non ceni.	2
13	Load-shedding ba hdijim tuki batti mr toji.	1
14	N m mi ce non ceni.	2
15	Batti nib samay mi jhannon ba hdijim.	1
16	Oim hinde h tte don n m t iji mul .	1
17	O , d rem 'load-shedding' non ba hdib mul .	1
18	Pheri load-shedding ba hdib t jik .	5
19	Cu desh ri mi k de load shedding t b .	1
20	load-shedding t b patrik ri brib jim chy gole.	2
	<b>Total</b>	<b>50</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	H u hoi tuki batti mr si pa hdi.	1
2	Curi cy go, load-shedding ba hdib sam c r pinjim.	1
	<b>Total</b>	<b>2</b>
	<b>Sum Total</b>	<b>95</b>

According to the above table, it was found that the Tamang native speakers used three forms of sentences to/by family members as phatic communion while responding to the situations. They used interrogative, assertive and imperative forms only but they

did not use any exclamatory sentence. They have used nine different exponents of interrogative. Among them, they used ‘(M y / J m ) Ye tid kr b ?’ exponent most widely than other exponents which occurred 32 times while analyzing the data. Similarly, they have used 20 different exponents of assertive form of sentences for phatic communion. Among them, they used ‘Batti non re. Load-shedding ba hdijim’ exponent more than others. And finally, they used only two exponents of imperative. Among all the used forms of sentences they used assertive form of sentence more than other form of sentence for phatic communion to their family members.

**Table No. 20**

**Total Exponents of Phatic Communion Used by / to Family Members by the Tamang Native Speakers on the Basis of Language Functions**

S.N	(1) Requesting	Frequency
1	H u hoi tuki batti mr si pa hdi.	1
2	Curi cy go, load-shedding ba hdib sam c r pinjim.	1
	<b>Total</b>	<b>2</b>
S.N	(2) Asking about Activities	Frequency
1	Ye h tte don bomo h jib ?	1
2	Tid t m p b ?	1
	<b>Total</b>	<b>2</b>
S.N	(3) Asking about Trouble/Problem/ Health/ Physical State	Frequency
1	(M y / J me) Ye tid kr b ?	32
2	Yed tig t b ?	1
3	Yeni tini dimri jhagad l b ki tig ?	1
4	J med tid kr n l th nb ?	1
5	Yed H lse tig l b ?	1
6	Cud tig tob ro?	1
	<b>Total</b>	<b>37</b>
S.N	(4) Expressing Disappointment	Frequency
1	Jhari t ji. Bastud che non re.	1
2	Batti non re load-shedding ba hdijim.	6
3	N m h jik . Che th h mni.	1

4	K de n m h ji tig l se. Bastu non phoith n mul .	5
5	Chy k de n m h b cu.	1
6	Cu batti non k de nitob muji.	4
7	ire t jinji n m t ib . N m mi ce non ceni?	2
8	Cu n m non k de h b mul t l .	3
9	N m mi ce non ceni.	2
10	Oim hinde h tte don n m h jib mul .	1
11	Pheri load-shedding ba hdijim k .	5
12	Cu deshri mi k de load-shedding t b .	1
	<b>Total</b>	<b>32</b>
<b>S.N</b>	<b>(5) Expressing Thought and Feelings</b>	<b>Frequency</b>
1	N m t isi mi lh n n h ji.	2
2	Lh n n n m t iji. Dui nib t ji.	2
3	Tinim sin n n m t iji.	5
4	Load-shedding ba hdijim. Tukki batti mr toji.	1
	<b>Total</b>	<b>10</b>
<b>S.N</b>	<b>(6) Giving Information</b>	<b>Frequency</b>
1	Batti nijik .	4
2	Batti nib samaymi jhan non ba hdijim.	1
3	O , d rem 'load-shedding' non ba hdib mul .	1
4	load-shedding t b patrik ri brib jim chy gole.	2
	<b>Total</b>	<b>8</b>
<b>S.N</b>	<b>(7) Seeking Information.</b>	<b>Frequency</b>
1	Yed load-shedding ba hdib t m th t ji?	4
	<b>Total</b>	<b>4</b>
	<b>Sum Total</b>	<b>95</b>

According to the above table, it was found that the Tamang native speakers used seven functions of language for phatic communion to their family members when they responded to the situations. They used two different exponents of requesting/offerings. Similarly, they used two different exponents of asking about activities. They also used six different exponents of asking about problem/trouble/ health/ physical state. They used 12 different exponents of expressing disappointment.

Among them they used ‘Batti non re load-shedding ba hdijim’ exponent more than other exponents. In the same way, they used four different exponents of expressing thought and feelings, four different exponents of giving information and only one exponent of seeking information.

They mostly talked about particular problem and its impact by expressing disappointment. In the above table, they talked about rain, load-shedding, as well as about their live stocks. Therefore, they used more expressing disappointment function than others for phatic communion to their family members. It was also found that they used less honorific form of words to their family members such as ‘yed ’, ‘ye’, ‘yen’. In the same way, they used informal language to their family members. For example, ‘Yed h lse tig l b ?’ expression is informal and less polite form of language. So, it was found out that the Tamang native speakers also used less polite forms of language for phatic communion to their family members.

### **3.1.11 Total exponents of Phatic Communion Used to/by Co-workers by the English Native Speakers**

In this section all the exponents of phatic communion used to / by co-workers by the English native speakers are listed below on the basis of both the forms of sentences and functions of language.

**Table No. 21**

#### **Total Exponents of Phatic Communion Used by / to Co-Workers by the English Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogative</b>	<b>Frequency</b>
1	So, what do you think of ...	2
2	What do you think about while working?	1
3	This is really hard work. How about a water break?	1
4	It is a lunch time?	1
	<b>Total</b>	<b>5</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	Man, am I tired.	2
2	I think, I will have to stop for a while.	1



	<b>Total</b>	3
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Let's take a break.	4
2	Let's get something to drink this is tiring work.	1
3	Hey! You guys! Let's talk.	2
	<b>Total</b>	<b>7</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Whew! This is tough going.	2
2	Yeow! I'm about to die. Tale a break okay (name)?	2
	<b>Total</b>	<b>4</b>
	<b>Sum Total</b>	<b>19</b>

The English native speakers used four different forms of sentences with the co-workers. They are interrogative, assertive, imperative and exclamatory forms. They used four different exponents of interrogative, two different exponents of assertive sentences, three different exponents of imperatives and two different exponents of exclamatory sentences. From the above table, it was found out that they used interrogative forms of sentences more than other forms of sentences for phatic communion to co-workers.

**Table No. 22**

**Total Exponents of Phatic Communion Used by / to Co-Workers by the English Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1)Telling to Begin/Stop Doing Something</b>	<b>Frequency</b>
1	Let's take a break.	4
2	Let's get something to drink this is tiring work.	1
3	Hey! You guys! Let's talk.	2
	<b>Total</b>	<b>7</b>
<b>S.N</b>	<b>(2) Expressing Amazement/ Surprise</b>	<b>Frequency</b>
1	Whew! This is tough going.	2
2	Yeow! I'm about to die. Tale a break okay (name)?	2

	<b>Total</b>	<b>4</b>
<b>S.N</b>	<b>(3) Asking about Thoughts and Feelings</b>	<b>Frequency</b>
1	So, what do you think of...	2
2	What do you think about while working?	1
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(4) Seeking Information</b>	<b>Frequency</b>
1	Is it a lunch time?	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(5) Giving Information</b>	<b>Frequency</b>
1	Man, I am tired	2
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(6) Expressing Thoughts and Feelings</b>	<b>Frequency</b>
1	I think I will have to stop for a while.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(7) Requesting</b>	<b>Frequency</b>
1	This is really hard work how about a water break.	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>19</b>

The English native speakers used seven different functions of language for phatic communion to / by co-workers. They used telling to begin/ stop doing something, expressing surprise/amazement, asking about thought and feelings, seeking information, giving information, expressing thought and feelings and requesting. They used three different exponents of telling to begin/stop doing something, two different exponents of expressing surprise/ amazement, two different exponents of asking about thought and feelings, only one exponent of seeking information, only one exponent of giving information, only one exponent of expressing thought and feelings and only one function of requesting. Among all the used language functions, they used telling to begin/stop doing something more than other language functions for phatic communion to/by co-workers by English native speakers.

So, it was found that they used informal language with the co-workers, for example, ‘Let’s ...’, expression is informal expression. Similarly, one more example is ‘Whew...’, ‘yew...’ which are used for informal talking.

### 3.1.12 Total Exponents of Phatic Communion Used to/by Co-Workers by the Tamang Native Speakers

In this section all the exponents of phatic communion used to/by co-workers by the Tamang native speakers on the basis of forms of sentences and language functions are listed below.

Table No. 23

#### Total Exponents of Phatic Communion Used by / to Co-Workers by the Tamang Native Speakers on the Basis of Forms of Sentences

S.N	(1) Interrogatives	Frequency
1	Tig l cib ?	1
2	Yed pho khrenni?	2
3	Yeni k de tid kutisi cib ?	1
4	Hr l h l khabar tig mul ?	1
5	(Yeni k de) Tid t m p b ?	9
6	Hr ni tid b t l n ki kutisi shyub /	4
7	Hr nim dub ?	1
8	Tid kutisi cib ?	1
9	Yend t m p b ri peb hinn ?	1
10	W ri khw cib ?	1
11	Oi! Yend g ro t ni?	1
	<b>Total</b>	<b>23</b>
S.N	(2) Assertive	Frequency
1	m rech gi dub n i. K de chepp ch ji.	1
	<b>Total</b>	<b>1</b>

S.N	(3) Imperative	Frequency
1	Yon yon khw u.	1
2	Rech gi r m l ile.	2
3	Rech gi dub n i le.	4
	<b>Total</b>	<b>7</b>

S.N	(4) Exclamatory	Frequency
1	Oho! K de g ro cu ge l b ri.	2
	<b>Total</b>	<b>2</b>
	<b>Sum Total</b>	<b>33</b>

The Tamang native speakers used four forms of sentences with the co-workers while responding to the situations as phatic communion. They used 11 different exponents of interrogative. Among them, they used '(Yeni k de) Tid t m p b ?' more than other exponents which has 9 frequency. Similarly, they used only one exponent of assertive function, three different exponents of imperative and only one exponent of exclamatory form of sentences. Among all the forms of sentences, the Tamang native speakers used interrogative forms of sentence more than other forms of sentences for phatic communion to/by co-workers.

**Table No. 24**

**Total Exponents of Phatic Communion Used by / to Co-Workers by the Tamang Native Speakers on the Basis of Languages Functions**

S.N	(1) Requesting	Frequency
1	Yon yon khw u.	1
2	Rech gi r m l shyuge le hoi.	2
3	Rech gi dub n i le.	4
	<b>Total</b>	<b>7</b>
S.N	(2) Asking about Activities	Frequency
1	Tig l cib ?	1
2	Yeni k de tid kutisi cib /	1

3	(yeni k de) Tid t m p b ?	9
4	Hr ni tid b t l ni ki kutisi shyujib ?	4
5	Tid kutisi cib ?	1
6	Yend t m p b ri peb hinn ?	1
7	W ri khw jib ?	1
	<b>Total</b>	<b>18</b>

S.N	(3) Asking about Trouble/Problem/ Health/ Physical State	Frequency
1	Oi, yend g ro t ni?	1
2	Yend pho khrenni?	2
3	Hr l h l khabar tig mul ?	1
4	Hr nim dub ?	1
	<b>Total</b>	<b>5</b>
S.N	(4) Expressing Want	Frequency
1	m rech gidub n i. K de chepp ch ji.	1
	<b>Total</b>	<b>1</b>
S.N	(5) Expressing Surprise and Amazement	Frequency
1	Oho! K de g ro cu ge l b ri.	2
	<b>Total</b>	<b>2</b>
	<b>Sum Total</b>	<b>33</b>

From the above table, it was found that the Tamang native speakers used five different communicative functions for phatic communion to/by co-workers. They have used requesting/ offering, asking about activities, asking about trouble/ problem/ health/ physical state, expressing want and expressing surprise and amazement. There were three different exponents of requesting. They used seven different exponents of asking about activities. Among them, they used ‘(yeni k de) Tid t m p b ?’ more than other exponents. Similarly, they used four different exponents of asking about trouble/ problem/ health/ physical state, only one exponent of expressing want and only one exponent of expressing surprise/amazement.

Among all the language function used, they used asking about activities most frequently than others. It was also found out that as the English native speakers,

Tamangs also used informal language to/by co-workers such as ‘Tid kutisi cib ?’ which is informal and less polite. So, it was found out that they used informal and less polite language with co-workers.

### **3.1.13 Total Exponents of Phatic Communion Used by the English Male Native Speakers**

According to the objectives of this research, one of the important variables is male and female. So, in this section all the exponents of phatic communion used by the English male native speakers are listed out on the basis of forms of sentences and functions of language.

**Table No. 25**

#### **Total Exponents of Phatic Communion Used by the English Male Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogatives</b>	<b>Frequency</b>
1	Good morning! How are you?	9
2	Morning how are you! Did you sleep well last night?	2
3	Where are you headed?	8
4	Oh! It's so hot in here, aren't you?	2
5	Do you mind if I sit here?	4
6	Hi how's it going?	8
7	Hey! Why don't you come with me?	2
8	Do you think this rain will ever stop?	2
9	Hi (name) isn't it a beautiful day?	3
10	How was your trip?	6
11	Hi! Are you having any better luck than I am?	2
12	Hello! Can (may) I help you?	7
13	Is there something you needed sir?	2
14	Excuse me could you tell me how to get to this address?	3

15	Hey (Name) how are your bike injuries?	2
16	Well! How have you been really?	2
17	So, what do you think about this party?	5
18	What's the matter?	5
19	So, how was it?	5
20	Finally, did your cell phone run out of the battery or what?	2
21	May I help you Madam/ Sir?	2
22	We've really got a hot ride today, don't we?	1
23	Is this seat taken?	2
24	Hi! What are you up today?	5
25	Excuse me is it everything ok?	3
26	Hey! What happened?	8
27	Hey! Man how was the party?	3
28	Hey how are you doing?	7
29	What are you doing?	2
30	Where are you going?	1
31	You come here often.	2
32	What do you think of...?	3
33	Hey! Honey, want to have some tea?	2
34	Can you believe the price in this place?	2
35	Excuse me! Do I know you?	2
36	Hey there, something wrong with your car?	2
37	So, what's new with you these days?	2
38	This party is pretty fun don't you think?	2
39	Anything I can help you with today?	4
40	Are you o.k now?	1
41	Do you mind if I open the window?	1
42	Mind (do you) if I join you?	1
43	Hey! Dad how is work going?	1
44	Is it a good book?	2
45	Hey! What are you looking for?	2
46	Is something wrong sir?	1
47	So, how has your week been?	1

48	Did it break down?	1
49	Excuse me, could you do that elsewhere?	1
50	What's wrong (honey)?	3
51	Gosh! Where have you been?	1
52	That's a hard hill. Isn't it?	1
53	Hello! How are things going?	1
54	How long do you think the rain will last?	1
55	Hi! Nice day isn't it?	1
56	Did you need something boss?	1
57	Are your injuries healed yet?	1
58	Hey! Why don't you take a short break?	1
59	What do you want for lunch?	1
60	How do you like the party?	1
61	Hi! Where are you from?	2
62	Man is it hot or what?	1
63	So (name) do you think we've had enough rain?	1
64	Excuse me can I ask you a question?	3
65	Hi (name) man I feel I really got ripped off by target.	1
66	Excuse me! Do you know...?	2
67	Hey! (name) can I interrupt you for a minute?	1
68	Rather hot day isn't it?	1
69	Hello! Excuse me, can you help me find...?	1
70	How's the car running? Need any help?	1
71	Man is it boing?	1
72	Hey! Wana give us a hand?	1
73	Hi! Are you going stir-crazy too?	1
74	Isn't this the most gorgeous day yet?	1
75	Hey! I know you are you busy but would you mind talking?	1
76	Did you feel like you just got robbed?	1
77	What do you need? Can I help you?	1
78	What is it?	1
79	Hey! How are you feeling? Are you in pain still?	1
80	What are you going to get?	1



81	Hey! Guess! What I am going to do?	2
82	Hello! I am on my way to . . . how about you?	1
83	I am really sorry. The way I talked to you. Will you forgive me?	2
84	Have you seen the new load shedding schedule?	1
85	This is a hard work. How about a water break?	1
	<b>Total</b>	<b>192</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	I am going to cut grass.	3
2	Man, am I tired.	2
3	Hey! I need to talk to you.	2
4	Look! I'm sorry about what I said but...	2
5	Excuse me! I would like to talk with you.	2
6	Hey! (name) so good to see you.	2
7	Excuse me! Maybe you didn't see the signs but this is a no-smoking zone.	2
8	Hi (name) , I am so sorry.	5
9	I was just thinking about.	1
10	Hey! I have got some news for you.	1
11	Hi (name) wow it looks like we've got a great one day.	1
12	Hey (name) I just lost on arm over at that store.	1
13	Hi (name) I haven't seen you since you accident	1
14	Excuse me; I was hoping to enjoy the fresh air in this non-smoking zone.	1
15	Hi, I am sorry about your dad.	1
16	Hey this is no smoking area (zone).	4
17	Oh! I am sorry to hear about your father.	3
18	I am sorry for your loss.	1
19	Excuse me. You must be busy, but I was wondering if you could spare just a minute.	2
20	I've noticed you've been watching me.	2
21	I was so sorry to hear about your accident.	2
22	Good morning! How nice to see you.	1

23	I am not coming here again.	1
24	This is the last time I am going shopping here.	1
25	Hope it was a great party.	1
26	You are late.	1
27	Yum! This is really a nice meal.	1
28	This is a really nice get together.	1
29	I am sorry about our quarrel/ fighting.	2
30	I need to ask you something.	1
31	Hey! (name) great day.	1
32	Hey! I know you are mad at me but I need to give you some information.	1
33	Excuse me! I wonder if you could help me.	2
	<b>Total</b>	<b>55</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Let's take a break.	6
2	Hey, welcome back.	1
3	So tell me about this trip.	3
4	Welcome home (Mary).	1
5	Dude! Put it out.	1
	<b>Total</b>	<b>12</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Whoa! I never thought I'd make it up that hill.	2
2	Whoa! I am glad to see you.	1
3	Wow! Long way up huh!	2
4	What a hot day!	1
5	Yeow! I am about to die! Take a break okay (name).	1
6	Wow! That was a work out.	1
7	Wow! Isn't this weather just incredible?	2
8	Wow! Isn't that was a hard (tough) work.	1
	<b>Total</b>	<b>11</b>
	<b>Sum Total</b>	<b>270</b>

From the above table, it was found that the male English native speakers used all four forms of sentences i.e interrogative, assertive, imperative and exclamatory. There were 85 different exponents of interrogative form of sentences. Among them, they used ‘Good morning! How are you?’, ‘Where are you headed?’ and ‘Hi how's it going?’ more frequently than other exponents which occurred 9, 8 and 8 times respectively. Similarly, they also used 33 different exponents of assertive form of sentences. Among all the assertive, they used ‘Hi (name), I am so sorry’ more than others. They also used five different exponents of imperative forms among which ‘Let's take a break’ was used more than others. In the same way, they used eight different exponents of exclamatory form of sentences.

Among all the forms used, the English male native speakers used interrogative forms of sentences more than other forms of sentences for phatic communion while responding to the given situation.

**Table No. 26**  
**Total Exponents of Phatic Communion Used by the English Male Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1) Greetings</b>	<b>Frequency</b>
1	Good morning!	2
2	Hi!	2
3	Excuse me!	5
4	Hello!	4
5	Hey!	1
	<b>Total</b>	<b>14</b>
<b>S.N</b>	<b>(2) Requesting/ Offering</b>	<b>Frequency</b>
1	Do you mind if I sit here?	4
2	Hey! Why don't you come with me?	2
3	Hello! Can (may) I help you?	7
4	Excuse me could you tell me how to get to this address?	3
5	May I help you (madam/sir)?	3
6	Anything can I help you with today?	4
7	Do you mind if I open the window?	1
8	Mind (do you) if I join you?	1

9	Excuse me, could you do that elsewhere?	1
10	Hey! Why don't you take a short break?	1
11	Excuse me! Can I ask you a question?	3
12	Dude! Put it out.	1
13	So, tell me about this trip.	3
14	How's the car running? Need any help?	1
15	Excuse me I would like to talk to you.	2
16	Excuse me you must be busy but I was wondering if you could spare just a minute	2
17	Hey! I know you are busy but would you mind talking?	1
18	Hey! (name) can I interrupt you for a minute?	1
19	Hello (excuse me). Can you help me find...?	1
20	What do you need? Can I help you?	1
21	This is a hard work. How about a water break.	1
22	I am really sorry! The way I talked to you. Will you forgive me?	1
	<b>Total</b>	<b>45</b>
<b>S.N</b>	<b>(3) Asking about Activities</b>	<b>Frequency</b>
1	Morning! How are you? Did you sleep well last night?	2
2	Hi! How is it going?	8
3	How was your trip?	6
4	Is there something you need sir?	2
5	Hi what are you up today?	5
6	Hey! How are you doing?	7
7	What are you doing?	2
8	You come here often?	2
9	Hey! Dad how is work going on?	1
10	What are you going to get?	1
11	Hey! Guess what I am going to do?	2
12	Hello! I am on my way to- how about you?	1
13	Have you seen the new load shedding schedule?	1
14	Hello! How are the things going?	1
15	Hey man how was the party?	3

16	Hey! Honey want have some tea?	2
17	So, how was your week been?	1
18	Hey wana give us a hand?	1
	<b>Total</b>	<b>48</b>
<b>S.N</b>	<b>(4) Asking about Though and Feelings</b>	<b>Frequency</b>
1	Oh! It is so hot here. Aren't you?	2
2	Do you think this rain will ever stop?	2
3	So, what do you think about this party?	5
4	So, how was it?	5
5	So, what do you think of ....?	3
6	This party is pretty fun. Don't you think?	2
7	How long do you think the rain will last?	1
8	So, (name). Do you think we have had enough rain?	1
9	Isn't this the most gorgeous day yet?	1
10	Did you feel like you just got robbed?	1
11	Hi isn't it a beautiful day?	3
12	That's a hard hill, isn't it?	1
13	Hi! Nice day isn't it?	1
14	How do you like the party?	1
15	Man is it hot or what?	1
16	Rather hot day isn't it?	1
17	Is it a good book?	2
18	We have really got a hot rid today, don't we?	1
	<b>Total</b>	<b>34</b>
<b>S.N</b>	<b>(5) Seeking Information.</b>	<b>Frequency</b>
1	Where are you headed?	8
2	Is this seat taken?	2
3	Where are you going?	1
4	Excuse me! Do I know you?	2
5	Did you need something boss?	1
6	What do you want for lunch?	1
7	Hi! Where are you from?	2
8	What is it?	1

9	So, what's new with you these days?	2
10	Hey! What are you looking for?	2
11	Gosh! Where have you been?	1
12	I need to ask you something.	1
	<b>Total</b>	<b>24</b>
<b>S.N</b>	<b>(6) Asking about Problem/ Trouble</b>	<b>Frequency</b>
1	Hi! Are you having better luck than I am?	2
2	What's the matter?	5
3	Finally. Did your cell phone run out of better or what?	2
4	Excuse me is it everything Ok?	3
5	Hey! What happened?	8
6	Hey there, something wrong with your car?	2
7	Did it break down?	1
8	What's wrong (honey)?	3
9	Man it is boing?	1
10	Hi! Are you going stir-crazy too?	1
11	Is something wrong sir?	1
	<b>Total</b>	<b>29</b>
<b>S.N</b>	<b>(7) Telling to Begin/ Stop Doing Something</b>	<b>Frequency</b>
1	Let's take a break.	6
	<b>Total</b>	<b>6</b>
<b>S.N</b>	<b>(8) Expressing Amazement/ Surprise</b>	<b>Frequency</b>
1	Wow! Isn't this weather just incredible?	2
2	Whoa! I have never thought I'd make it up that hill.	2
3	Wow! Long way up huh!	2
4	Wow! That was a tough (hard) walk.	1
5	Yeow! I'm about to die! Take a break okay (name).	1
6	Whoa! I am glad to see you.	1
7	What a hot day.	1
8	Can you believe the price in this place?	2
9	I've noticed you have been watching me.	2
10	Wow! That was a work out.	1
	<b>Total</b>	<b>15</b>

<b>S.N</b>	<b>(9) Apologizing</b>	<b>Frequency</b>
1	Look! I'm sorry about what I said...	2
2	Hi! (name) I'm so sorry.	5
3	I'm sorry about our quarrel/fighting	2
	<b>Total</b>	<b>9</b>
<b>S.N</b>	<b>(10) Expressing Sympathy/ Condolence</b>	<b>Frequency</b>
1	Hi! (Name) I'm so sorry.	5
2	Oh! I'm sorry to hear about your father.	3
3	I am so sorry for your loss.	1
4	I was so sorry to hear about your accident.	2
5	Hi! I am sorry about your dad.	1
	<b>Total</b>	<b>12</b>
<b>S.N</b>	<b>(11) Expressing Happiness</b>	<b>Frequency</b>
1	Hey! (name) so good to see you.	2
2	Hi! (name) wow, it looks like we've got a great one day.	1
3	Good morning! How nice to see you.	1
4	Hey! (name) Great day.	1
	<b>Total</b>	<b>5</b>
<b>S.N</b>	<b>(12) Giving Information</b>	<b>Frequency</b>
1	I'm going to cut grass.	3
2	Man, I'm tired.	2
3	Hey! I have got some news for you.	1
4	Hey! I know you are mad at me but I need to give you some information.	1
5	Excuse me! Do you know...?	2
	<b>Total</b>	<b>9</b>
<b>S.N</b>	<b>(13) Expressing Disappointment</b>	<b>Frequency</b>
1	Hey! I have just lost an arm over at that store.	1
2	I'm not coming here again.	1
3	This is the last time I am going shopping here.	1
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(14) Asking about health/ physical State</b>	<b>Frequency</b>
1	Good Morning! How are you?	9

2	Hey! (name) how are your bike injuries?	2
3	Well! Have you been really?	2
4	Are you o.k now?	1
5	Are your injuries healed yet?	1
6	Hey! How are you feeling? Are you in pain still?	1
	<b>Total</b>	<b>16</b>
<b>S.N</b>	<b>(15) Expressing Want</b>	<b>Frequency</b>
1	Hey! I need to talk to you.	2
2	Excuse me I would like to talk to you.	2
	<b>Total</b>	<b>4</b>
<b>S.N</b>	<b>(16) Cautioning</b>	<b>Frequency</b>
1	Excuse me sir, Did you notice that this is a non-smoking zone (area)?	2
2	Excuse me you didn't see the sign but this is no smoking zone (area).	1
3	Hey this is no-smoking zone (area).	4
	<b>Total</b>	<b>7</b>
<b>S.N</b>	<b>(17) Expressing Thought and Feelings</b>	<b>Frequency</b>
1	I was just thinking about . . .	1
2	Hey! Man I feel like I really got ripped off by target.	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(18) Expressing Care</b>	<b>Frequency</b>
1	Hi! I've not seen you since your accident.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(19) Expressing Hope</b>	<b>Frequency</b>
1	Hope It was a great day.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(20) Expressing Comment</b>	<b>Frequency</b>
1	You are late.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(21) Expressing Compliment</b>	<b>Frequency</b>
1	Yum! This is really a nice meal.	1



2	This is really a nice get together.	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(22) Welcoming</b>	<b>Frequency</b>
1	Hey! Welcome back.	1
2	Welcome home Mary.	1
	<b>Total</b>	<b>2</b>
	<b>Sum Total</b>	<b>289</b>

The English male native speakers used 22 different functions of language as phatic communion. They used greeting, requesting/ offering, asking about activities, asking about thought and feelings, seeking information, asking about trouble/problem, telling to begin/ stop doing something, expressing surprise/ amazement, apologizing, expressing sympathy or condolence, expressing pleasure, giving information, expressing disappointment, asking about health and physical state, expressing want, cautioning, expressing thought and feelings, expressing care, expressing hope, expressing comment, expressing compliment and welcoming. There were five different exponents of greetings in which 'Excuse me!' is used more frequently than others. Its frequency is 5. Male English native speakers also used 22 different exponents of requesting/ offering. Among them they used 'Hello! Can (may) I help you?' more than other exponents. Similarly, they also used 18 different exponents of asking about activities. Among them, they used 'Hi! How is it going?' exponent more frequently than other exponents. They used 18 different exponents of asking about thoughts and feelings. They also used 12 different exponents of seeking information, 11 different exponents of asking about trouble/ problem, only one exponent of telling to begin/ stop doing something, 10 different exponents of expressing surprise/ amazement, three different exponents of apologizing, five different exponents of expressing sympathy/ condolence, four different exponents of expressing pleasure, five different exponents of giving information, three different exponents of expressing disappointment, six different exponents of asking about health/ physical state, two different exponents of expressing want, three exponents of cautioning, two exponents of expressing thought and feelings, only one exponent of expressing care, one exponent of exponent if expressing comment, two different exponents of expressing compliment and two different exponents of welcoming.

Among all the language functions used, they used requesting function most widely than other functions of language. It means the English male native speakers used more polite and formal language for phatic communion.

### 3.1.14 Total Exponents of Phatic Communion Used by the Tamang Male Native Speakers

In this section, all the exponent of phatic communion used by male Tamang native speakers are listed out on the basis of sentence forms and language functions.

**Table No. 27**

#### **Total Exponents of Phatic Communion Used by the Tamang Male Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogatives</b>	<b>Frequency</b>
1	Ciy thu ji ?	5
2	Lh sso ! Kyui kinb ri dog b (jyo g b )?	9
3	Hr ciy thu shyub ?	11
4	Seb solji ?	6
5	Tig l cib /l b ?	3
6	Hr se tig kit b pa hdisyub ?	12
7	K r sy lshyub ?	5
8	Yed (hatte) h r mb mul ?	12
9	K de pa hdijib ?	4
10	(M y / J me) Ye tid kr b ?	14
11	Tinil p rti h r mb t ji ?	4
12	Ye tid (ode) g ib ?	11
13	Hr d tig tob ?	11
14	H n nil b ?	7
15	Hr h n nil b / segel b ?	12
16	Hr se ciy soljiom/ solshyujiom ?	2

17	Seb solji ki solji ?	1
18	Hr h n l ?	9
19	i l b ge t b ki tig ?	3
20	Kade yon k r khrushyub ?	1
21	Yed tig tob ?	4
22	Hr mi sit l t shyub ?	3
23	Lh sso !phy full , h n sege ?	1
24	Lh sso! Tig ge l shyub ?	1
25	H n sesi jyo g shyub (dog b )?	4
26	O! sh u tig sib ?	1
27	Lhasso! K r hr phaisen shyalshyub ?	2
28	(Hr la) H tte halkhabar tig mul ?	9
29	Hr bhoj ri pr l ki pr ?	5
30	Hotel l c b h r mb mji?	3
31	Ye non dh r ri h b ?	1
32	O! shy l ro l dim h n them mugy m?	3
33	K de yon om?	1
34	Lh n n chepp ch ji w ?	1
35	Yeni k de tid t m p b ?	5
36	Cu kit b h r mb cim?	2
37	H ld m i shyub ?	8
38	Yed cu c b se jy b cim?	1
39	Hr mi k de g ib ?	3
40	Hr cheri ni ( pr )?	4
41	Tini th re non pr tob (setob ) ki?	3
42	Ye kit b je pa hdi l b ki n g r bhoj ri non nil ?	2
43	Code shyori yon n h n ?	1
44	Ye che h nb ri h b w ?	1
45	Hr h n se dog gy m?	3
46	Kyui b b ?	1
47	Bus khru shyub hinn ?	5
48	i l b ge hr d jy mu jy mu?	4
49	Hr d h r mb mul ?	1

50	Hr tig glub ri dog b (dog gy m) ?	1
51	H n l bus khru shyub ? mmai! Hr l motercycle durghatan t b bim m ph nji	1
52	om?	1
53	Hr h n dotob ?	5
54	Kyui pli ji hoi?	3
55	Yemi th re non nib mub dog jim. H im dog b ?	3
56	Cu (name) l dim h n mul t l hr d th mul ki?	8
57	Bhoj ri nisi h b ?	1
58	Tig shi shyub ?	5
59	Tinil bhoj h r mb t ji om?	4
60	K de yon kyui kinbri h b ?	2
61	Cheri sege l b hinb w i?	2
62	Hr h im dog shyub ?	3
63	l ge h r mb mul ?	1
64	Oho! Ge l shyuba?	6
65	Hr d tinil solb h r mb mji?	3
66	Hr se kyo heri sini?	1
67	Hr mi th re se dog b ?	5
68	Yeni dimri tini jhagad l b ki tig ?	1
69	Tig cy jib ?	9
70	Oho! Hr mi curi ge l shyub ?	2
71	Hr l y tr h r mb t ji?	4
72	i l b ge thik mul ki re?	2
73	Hr l driver re?	1
74	Heri mr n mr n tid curot salk i dib hr se?	2
75	J med tid kr n l th nb ?	1
76	Tig kinb ri jyo g shyub ?	2
77	Dub n shyub hr ni non?	1
78	Lhasso! H r mb mul ?	2
79	Lh ri nil ki ni?	1
80	Lh sso! Hr non curi w ?	1
81	Tid si shyub ?	1

82	Kyui kinb ri jyo g b ?	2
83	Cu n ms l min tig mugy m?	1
84	Hr l cot thik t ji?	2
85	N g r l l giri ty ri t ji?	1
86	Sy ndo non tig i rigo?	1
87	Heri jammai jy b t ji?	1
88	Oho! Hr tig ge l shyub ?	2
89	Yese k del dar se kinb ?	1
90	Tig solshyub ?	1
91	cib l cib n ye h n nil b ?	1
92	Yed y kh rgi t m p go?	1
93	Tid pir l b ?	1
94	Jyojyo bus k de baje h l ?	3
95	Oho! Hr d chepp ch ni?	2
96	Oho! Hr non cu bus ri w ?	1
97	Hr se l rho d sel ?	1
98	Digu h r mb cim?	1
99	Ye h n m b ?	1
100	W ri khw cib ?	2
101	Oho! Rho p rti gy m bharkhar dog b ?	1
102	Oho! Bhoj solshyuji?	1
103	Hr non curi s m n k de kinb ri jyo g shyub ?	1
104	Yemi th re non nisi h b ?	1
105	Yese k n c ji?	1
106	Hr l ge jinni?	1
107	Yed h lse tig l b ?	1
108	P rtiri ram ilo t ji?	1
109	Yed load-shedding ba hdib t m th t ji?	3
110	Hr dini du shyub ?	1
111	Lh sso! Rho korb ri sege l shyub ki tig ?	1
112	Digu solji?	1
113	Oi! Yed g ro t ni?	1
114	Oho! Lh sso! Jyojy. Hr nim k de ge l shub ?	1

	<b>Total</b>	<b>352</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	(N n ) Bus l Jhy l tho shyugele.	2
2	Tinil din mi k de jy b .	5
3	Y d cul mise thagdib r mb mul .	2
4	Chepp ch ji hoi n n k de.	2
5	Tinim pasale mi y d thagdijim.	9
6	Batti non re. Load shedding ba hdijim.	3
7	Hr mi bhoj ro sesi dog jim. mi bir mi t si ni h mni.	5
8	d mi garmi (cepp ) t ji.	2
9	Cu rim curot thu l deb mul . U theri brith b mul .	14
10	Lh n chepp ch ji (tinim).	3
11	K de chepp ch b .	7
12	d m cu pasalese mi thagdib r mb mul .	1
13	He them syll de. Hilo t l curi.	1
14	Tinim sin n n m t iji.	2
15	Lu tinim din non jy b t ji, ge ri nitoji.	2
16	Cu n m non k de t ib mul t l .	2
17	ire t jinji n m h b n m non ceni.	8
18	Th re gy mse jyo g shyujim.	2
19	Oho! Tinim jakki badi chepp mul .	1
20	non kit b pa hdi bisi h b .	1
21	Tinil din mi jy b t ji.	4
22	Load-shedding' ba hdijim tuki batti mr toji.	1
23	K n c m jy b cim. Khu (tark ri) c m jakki jy b cim.	1
24	Hr mi bhand n ch k dog jim.	1
25	Cu h ndo kreb ri k de g ro?	1
26	Oho! He kit b non chy ge le.	1
27	Batti nib smay mi jhan non ba hdijim.	1
28	Y d nakkali s m n k pardijim.	1
29	Lh sso. K de h b . Ciy thu ge bisi h b .	2
30	Oho! K de g ro cu ge l b ri.	1
31	Oim hind h tte don n m h jib mul .	2

32	Tinil bhoj jy b n mul .	1
33	Pheri load shedding ba hdib t jik .	4
34	Cu desh ri mi k de load-shedding t b .	2
35	Cu restaurant l c b k de jy b .	2
36	Oho! Jyojyo, cu mi dhumrap n nishedhit kshetra hinn .	2
	<b>Total</b>	<b>101</b>

S.N	(3) Imperative	Frequency
1	Lh n pir l u.	7
2	Kr si t . Pir l u.	1
3	H u che h nni den chy m.	1
4	Lu! Hoi pr u cheri d rem g iji.	1
5	Citta bujh idiu.	1
6	Rechh gi jhy l ri ci le.	1
7	Rechh gi r m l shyuge le hoi.	2
8	Lu om ne or ciy solshuge.	1
9	Lu om shyugo.	1
10	Rech gi dub n i le.	2
11	Curi cy go load-shedding ba hdib sam c r pinjim.	1
12	Cint l u.	1
13	Tig i pir l to.	1
14	Oho! Pr u chy m ni cheri.	1
15	Jyo g u jyo u tig tob ?	1
	<b>Total</b>	<b>23</b>
	<b>Sum Total</b>	<b>476</b>

From the table no. 27, it was found out that the Tamang male native speakers used three forms of sentences only for phatic communion. They used 114 different exponents of interrogative. Among all the interrogatives they used '(M y / J me) ye tid kr b ?' more frequently than others. Similarly, they used 36 different exponents of assertive which has 14 frequency. Among them they used 'Cu rim curot thu l deb mul . U theri brith b mul ' exponent more than others which occurred 14

times while analyzing the data. Similarly, they used 15 different exponents of imperative.

Among all kinds of form of sentences, male Tamang native speakers used interrogative forms of sentences most widely that others. But it was also found that they did not use exclamatory forms of sentences.

**Table No. 28**

**Total Exponents of Phatic Communion Used by the Tamang Male Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1) Requesting/ Offering</b>	<b>Frequency</b>
1	(N n ) Bus l jhy l tho ge le.	2
2	Yed y kh rgi t m p go?	1
3	H u che th ni den chy m.	1
4	Lu hoi pr u cheri d rem g iji.	1
5	Rech gi jhy l ri cile.	1
6	Rech gi r m l shyugele hoi.	2
7	Lu om ne or ciy solshyuge.	1
8	Lu om shyugo.	1
9	Curi cy go. Load-shedding ba hdib sam c r pinjim.	1
10	Oho! Prau chy m ni cheri.	1
11	Jyo u jyo u tig tob .	1
12	Oho! He kit b non cy gele.	1
13	Rech gi dub n ile.	2
	<b>Total</b>	<b>16</b>
<b>S.N</b>	<b>(2)Expressing Surprise and Amazement</b>	<b>Frequency</b>
1	Hr mi bhand n ch k dog jim.	1
2	Ammal! Hr l moter-cycle durghatana t b bib m ph nji om?	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(3)Asking about Activities</b>	<b>Frequency</b>



1	Ciy thu ji?	5
2	Lh sso! Kyui kinb ri jyo g shyub ?	9
3	Hr ciy thu shyub ?	11
4	Seb solji?	6
5	Tig l cib (l b )?	3
6	K r sy lshyub / khrushyub ?	5
7	K de pa hdi cib ?	4
8	Tinil p rty h r mb t ji?	4
9	Ye tid (ode) g ib ?	11
10	Hr se ciy solji/ solshyuji om?	2
11	Seb solji ki solni?	1
12	K de yon K r khrushyub / shy lshyub ?	1
13	Hr mi sit l t shyub ?	3
14	Lh sso! Tig ge l shyub ?	1
15	O! s u tig sib ?	1
16	Lh sso! K r hr phaisen shy lshyub ?	2
17	Hr bhoj ri pr l ki pr ?	5
18	Ye non dh r ri h b ?	1
19	K de yon om?	1
20	Yeni k de tid t m paib ?	5
21	Hr mi k de g ib ?	3
22	Hr cheri ni ( pr )?	4
23	Kyui pli ji hoi?	3
24	Bus khru shyub (hinn )?	5
25	Kyui kinb ri h b / jyo g b ?	2
26	Bhoj ri nisi h b ?	2
27	Code shyori yon n h n ?	1
28	K de yon kyui kinb ri h b ?	2
29	Cheri sege l b hinb w i?	2
30	Ye che h nb ri h b w ?	1
31	Ye kit b pa hdisi cil b ki n g r bhojri non nil ?	2
32	Oho! Ge l shyub ?	6
33	Hr se kyo heri sini?	1

34	Tid si shyub ?	1
35	Oho! Hr mi curi ge l shyub ?	1
36	Hr nil y tr h r mb t ji?	4
37	Heri mr n mr n tid curot salk id hr se?	2
38	Dub n shyub hr ni non?	1
39	Lh sso! Hr non curi w ?	1
40	Kyui b b ?	1
41	N g r l l giri ty ri t ji?	1
42	Shy ndo non tig i rigo?	1
43	Oho! Hr tig ge l shyub ?	2
44	cib l cib n ye h n nib ?	1
45	Oho! Hr non cu bus ri w ?	1
46	W ri kw cib ?	2
47	Oho! Ro p rti gy m bharkhar dog b ?	1
48	Oho! Bhoj sol shyuji?	1
49	Hr non curi s m n k de kinb ri jyo g shyub ?	1
50	Oho! Lh sso! Joyjoy. Hr mim k de ge l si shyub ?	1
51	Yese k n c ji?	1
52	Hr l ge jinni?	1
53	P rtiri ram ilo t ji?	1
54	Yed load-shedding ba hdib t m th mul ki re?	3
55	Digu solji?	1
56	Hr dini du shyub ?	1
57	Lh sso! Rho. Korb ri sege l b ki tig ?	1
58	Lh ri nil ki ni?	1
	<b>Total</b>	<b>148</b>
<b>S.N</b>	<b>(4) Asking about Trouble/Problem/Health/Physical State</b>	<b>Frequency</b>
1	Yed (hr d ) h tte h r b mul ?	12
2	(M y /J me) Ye tid kr b ?	14
3	Hr l (h tte) h khabar tig mul ?	9
4	Hr d h r mb mul ?	1
5	Lh sso! H mb n mul ?	2
6	Hr l cot thik t ji?	2

7	Tid pir l b ?	1
8	Oi! Yend g ro t ni?	1
9	Yed h lse tig l b ?	1
10	Yeni dimri tini jhagad l b ki?	1
11	J med tid kr n l th nb ?	1
	<b>Total</b>	<b>45</b>

S.N	(5) Asking about Thought and Feelings	Frequency
1	Hotel l c b h r b mji?	3
2	Lh n chepp ch ji w ?	1
3	Yed cu c b se jy b cim?	1
4	i l b ge hr d jy mu jy mu?	4
5	Hr d tinil solb h r mb mji?	3
6	Oho! Hr d chepp chni?	2
7	i ge l b t b ki t ni?	3
8	Yed k n jy b t ji ki t ni?	1
9	Digu h r mb t ji?	1
10	Tinil bhoj h r mb t ji om?	4
11	l ge h r mb mul ?	1
12	i l b thik mul ki re?	2
	<b>Total</b>	<b>26</b>

S.N	(6) Seeking Information	Frequency
1	Hr se tig kit b pa hdishyub ?	12
2	H n nil b ?	7
3	Hr h n segel b ?	12
4	Lh sso! Phy full ! H n sege?	1
5	H n sesi jyo g shyub ?	4
6	O! shy l rhol dim h n them mugy m? Hr d th mul ki?	3
7	Cu kit b h r b cim?	2
8	H ld m ishyub ?	8
9	H n l bus khru shyub ?	1
10	Tig si shyub ?	5

11	Yemi th re non nisi h b ?	1
12	Ye h n m b ?	1
13	Tig cy cib ?	9
14	hr h im dog shyub ?	3
15	Hr h n dotob ?	5
16	Hr l driver re?	1
17	Cu (name) l dim h n mul ? Hr d th mul ki?	8
18	Hr mi th re se dog b ?	5
19	Tig kinb ri jyo g shyub ?	2
20	Hr h n se dog gy m?	3
21	Cu n ms l min tig mugy m?	1
22	Heri jammai jy b t ji?	1
23	Yese k de l darse kinb ?	1
24	Jyojyo bus k de baje h l ?	3
25	Hr se l rho d sel ?	1
26	Hr h n l ?	9
27	Yed tig tob ?	4
28	Hr d tig tob ?	11
29	Tini th re non pr tob ki?	3
30	Hr tig glub ri dog gy m?	1
31	Yemi th re non nib mub dog jim. H im dog b ?	3
	<b>Total</b>	<b>131</b>
<b>S.N</b>	<b>(7) Expressing Disappointment</b>	<b>Frequency</b>
1	Batti non re load-sheding ba hdijim.	3
2	Tinim sin n n m t iji.	2
3	Load-shedding ba hdijim tuki batti mr toji.	1
4	Cu h ndo mi kreb ri k de g ro.	1
5	Cu n m non k de t ib mul t t ?	2
6	ire t jinji n m h b . N m non cen.	8
7	Oim hinde h tte don n m h cib mul .	2
8	Pheri load-shedding ba hdijim k .	4
9	Cu desh ri mi k de load-shedding t b .	2
	<b>Total</b>	<b>25</b>

<b>S.N</b>	<b>(8) Expressing Comment</b>	<b>Frequency</b>
1	Oho! K de g ro cu ge l b ri.	1
2	K n c m jy b cim khu (tark ri) c m jakki jy b cim.	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(9) Expressing Thought and Feelings</b>	<b>Frequency</b>
1	Y d cul mise thagdib r mb mul .	2
2	Chepp ch ji hoi n n k de.	2
3	d m garmi t ji.	2
4	Lh nn chepp ch ji (tinim).	3
5	K de chepp ch b .	7
6	d m cu pasale se mi thagdib r mb mul .	1
7	Tinim pasale mi y d m thagdijim.	9
8	Lu tinim din non jy b t ji ge ri nitoji.	2
9	Th re gy mse dog shyujim.	2
10	Oho! Tini jakki badi chepp mul .	1
11	Y d m nakkali s m n k pardijim.	1
12	Tinil bhoj jy b n mul .	1
13	Cu restaurant l c b mi k de jy b .	2
	<b>Total</b>	<b>35</b>
<b>S.N</b>	<b>(10) Expressing Cautioning</b>	<b>Frequency</b>
1	Cu rim curot thu l deb mul . U heri brith nb mul .	14
2	O! jyojyo, cu mi 'dhumrap n nishedhit kshetra' hinn .	2
3	He them sy ll deb ; hilo t l .	1
	<b>Total</b>	<b>17</b>
<b>S.N</b>	<b>(11) Suggesting</b>	<b>Frequency</b>
1	Tig i pir l to.	1
2	Lh n pir l u.	7
3	Kr si t . Pir l u.	1
4	Citta bujh idiu.	1
5	Cint l u.	1
	<b>Total</b>	<b>11</b>
<b>S.N</b>	<b>(12) Giving Information</b>	<b>Frequency</b>
1	Hr mi bhoj ri sesi dog jim. mi bir mi t si ni h mni.	5

2	Batti nib samaymi jhan non ba hdijim.	1
	<b>Total</b>	<b>6</b>
<b>S.N</b>	<b>(12) Expressing Pleasure/Joy</b>	<b>Frequency</b>
1	Tinil din mi k de jy b .	5
2	Tinil din mi jy b t ji.	4
	<b>Total</b>	<b>9</b>

<b>S.N</b>	<b>(13) Expressing Want</b>	<b>Frequency</b>
1	non kit b pa hdi bisi h b .	1
2	Lh sso! K de h b . Ciy thu ge bisi h b .	2
	<b>Total</b>	<b>3</b>
	<b>Sum Total</b>	<b>476</b>

Male Tamang native speakers used different languages functions of phatic communion while responding to the situation. The table number 28 shows that they used 13 different communicative functions for phatic communion. They used requesting/ offering, expressing surprise and amazement, asking about activities, asking about trouble/ problem/ health, physical state, asking about thoughts and feelings, seeking information, expressing disappointment, expressing comment, expressing thoughts and feelings, expressing cautioning, suggesting, giving information, expressing pleasure/ joy and expressing want. There were 13 different exponents of requesting/ offerings, two of expressing surprise/ amazement. Similarly, they used 58 different exponents of asking about activities among which 'Hr ciy thu shyub ?' and 'Ye tid (ode) g ib ?' were used most frequently than others. In the same way, they used 11 different exponents of asking about trouble/ problem/ health, physical state and 12 different exponents of asking about thoughts and feelings. They also used 31 different exponents of seeking information. Among them, they used 'Hr h n segel b ?' exponent more than other exponents. Similarly, they used nine different exponents of expressing disappointment, two different exponents of expressing comment, 13 different exponents of expressing thought and feelings, three exponents of expressing cautioning, five different expression of suggesting, two different exponents of giving information, two exponents of expressing pleasure/ joy and two different exponents of expressing want.

So, from the above analysis, it was found that among all the language functions used by male Tamang native speakers for asking about activities function more frequently than other functions of language for phatic communion.

### **3.1.15 Total Exponents of Phatic Communion Used by the English Female Native Speakers**

In this section, all the exponents of phatic communion used by female English native speakers are listed according to the forms of sentences as well as functions of language.

**Table No. 29**

#### **Total Exponents of Phatic Communion Used by the English Female Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogatives</b>	<b>Frequency</b>
1	Good morning! How are you?	21
2	Morning! How are you? Did you sleep well last night	1
3	Where are you headed?	2
4	Oh! It's so hot here, aren't you?	1
5	Did you mind if I sit here?	4
6	Hi! How is it going?	5
7	Hey! Why don't you come with me?	1
8	Do you think this rain will ever stop?	1
9	Hi (name) isn't it a beautiful day?	3
10	How was your trip?	5
11	Hi! Are you having any better luck than I am?	1
12	Hello! Can (may) I help you?	8
13	Is there something you needed sir?	1
14	Excuse me could you tell me how to get to this address?	5
15	Hey (name) How are your bike injuries?	1

16	Well how have you been really?	1
17	So, what do you think about this party?	1
18	What's the matter?	2
19	So, how was it?	4
20	Finally, Did your cell phone run out of the batter or What?	1
21	Good morning! What are you up to today?	4
22	Hey! What happened?	5
23	Hey! (man) how was the party?	5
24	How Can (may) I help you?	2
25	It is so hot today, isn't it?	2
26	Hey! How are the kids?	1
27	Is it lunch time yet?	1
28	Hey! What are you reading?	4
29	Oh! Have you heard about the load shedding schedule?	1
30	Hey! How are you doing?	3
31	What are you doing?	3
32	Am I doing something wrong?	1
33	Hi (Joe) how are you? Since your accident?	1
34	So (name) are you going to the party?	1
35	So, are you having fun?	1
36	Oh! Honey what is wrong?	8
37	Are you looking for any particular?	1
38	Where are you going?	4
39	It's really hot in here; do you think the air conditioner is on?	1
40	Can we talk about the party when you have a minute?	1
41	What has been going on in your life? How is your family?	1
42	Are you having a good time?	2
43	Did you have a good time?	2
44	You come here often?	1
45	So, what do you think of.....?	2
46	Hey, honey you want to have some tea?	1
47	Wow! Isn't this weather just incredible?	1
48	Can you believe the prices in this place?	1



49	Excuse me! Do I know you?	1
50	Hey there, something wrong with your car?	4
51	So, what's new with you these days?	4
52	Anything I can help you with today?	2
53	Good morning..... lovely morning. Isn't it	1
54	Would you like to come help us clean up the park?	1
55	What do you think about while working?	1
56	Am I doing ok?	1
57	Are you O.k. now?	1
58	Do you have a few minutes to talk about the party?	1
59	Did you have a fun?	1
60	May I help you find something?	3
61	Excuse me. Would it be o.k. if I open the window?	1
62	Hello! (name) Do you always shop here?	1
63	Are you looking for someone?	3
64	Sir, is there something you would like me to do or change?	2
65	Good morning. Are you having trouble with your car?	1
66	Am I in wrong are?	1
67	Hello dear, Are you feeling sick?	1
68	(Do you) mind if I join you?	2
69	Gosh! Where have you been?	2
70	Hi! What is the problem?	1
71	How do you like the party?	1
72	Excuse me can I ask you a question?	2
73	Excuse me! Do you know .....? (opinion).	1
74	Hey! What's up with you?	2
75	I'm making tea. Does someone want to join me for a cup?	2
76	Excuse me! I noticed the book you are reading. Is it good?	2
77	Can you believe this news about more load-shedding?	2
78	Hi (name) isn't this weather beautiful?	2
79	Excuse me sir, Did you mind if I ask you something?	2
80	Well! How life is going for you these days?	2
81	Excuse me sir, Did you notice that this is a non-smoking zone	4

	(area).	
82	Do you mind if share your table?	2
83	So, what are you thinking about?	2
84	Beautiful day! How are you?	1
85	Can you believe what the shopkeeper is charging?	2
86	Nice party, do you think you'll stay long?	2
87	Man. Is it boing?	1
88	Hey! Wana give us a hand?	1
89	Hi! Are you going stir- crazy too?	1
90	Isn't this the most gorgeous day yet?	1
91	Hey! I know you are busy but would you mind talking?	1
92	Did you feel like you are busy but would you mind talking?	1
93	What do you need? Can I help you?	1
94	Hey! How are you feeling? Are you in pain still?	1
95	What are you going to get?	1
96	Can you believe now high these prices are?	2
97	Hey! Guess: what I'm going to do?	1
98	How are you healing up?	1
	<b>Total</b>	<b>210</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	I'm going to cut grass.	1
2	Man I'm tired.	1
3	Hey! I need to talk to you.	1
4	Look! I'm sorry about what I said...	1
5	Excuse me! I would like to talk with you .	1
6	Hey!(name) so good to see you.	1
7	Excuse me! May be you didn't see the sign but this is no-smoking zone (area).	1
8	Hi (name). I'm so sorry.	2
9	Hey! This is no smoking area (zone).	2
10	Oh! I am sorry to hear about your father.	6
11	I'm going to help at the church.	1
12	I am sorry for your loss.	2

13	Hello! It's a long way up here.	1
14	Hey! Fancy meeting you here.	1
15	Excuse me you must be busy but I was wondering if you could spare just a minute.	1
16	I've noticed you've been watching me.	1
17	I was so sorry to hear about your accident.	1
18	I am sorry we disagreed.	2
19	Things are really too expensive here.	1
20	Hope you don't have major problem.	1
21	The food is really good here.	1
22	I thought you would never come.	1
23	Good morning! How nice to see you.	3
24	I hope you don't mind if I share the table.	1
25	I think I will stop for a while.	1
26	Hello! I have not seen you since last week.	1
27	Hello! I am a little confused. I thought this was Malpe Street.	1
28	Hello! (name) I see you are up and about.	1
29	I am so glad I ordered this dish.	1
30	Hi! There are sure a lot of people here tonight.	1
31	Boy, it sure is hot in here.	2
32	Excuse me. I'm looking for a friend's house and wonder if you can help me.	2
33	Oh, It's so good to see you.	2
34	Hey! I'm going to the work today.	2
35	I'm sorry about our quarrel (fighting).	2
36	Hey! I know you are mad at me but I need to give you some information.	1
	<b>Total</b>	<b>52</b>
<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Let's take a break.	3
2	Let's get something to drink; this is tiring work.	1
3	Let's all think of a funny memory to share.	1
4	So tell me about this trip.	3

5	Look at this article in the news paper.	1
6	Take a break for just a minute.	1
7	Welcome home (Mary).	4
8	Hey you guys 'Let's talk'.	2
9	Let's go somewhere and plan our party.	1
10	Tell me about your trip.	1
11	Don't blow anything up.	1
12	Common take a Break.	1
	<b>Total</b>	<b>20</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Whoa! I have never thought I'd make it up that hill.	1
2	Wow! Long way up huh!	1
3	Whew! That will just about did me in.	1
4	Whew! That was a really steep hill.	1
5	Wow! That was a tough (hard) walk.	1
6	Yeow! I'm about to die! Take a break okay (name).	2
7	Whow! that was a work out.	1
8	What a beautiful morning.	1
9	Hello! What a surprise.	1
10	What a hot day.	1
11	What a nice day it is.	1
	<b>Total</b>	<b>12</b>
	<b>Sum Total</b>	<b>294</b>

Form the above table, it was found out that the female English native speakers used all four kinds of sentences. They were interrogative, imperative, assertive and imperative. They have used 98 different exponents of interrogatives. Among them, 'Good morning! How are you?' exponent was used more frequently than others which occurred 21 times when analyzing the data. Similarly, they also used 36 different exponents of assertive form of sentences for phatic communion. Among them, 'Oh! I am sorry to hear about your father' was used more frequently than others. They also used 12 different exponents of imperative and 11 of exclamatory sentences.

So, it was found that the female English native speakers used more interrogative forms of sentences than other forms for phatic communion. Similarly, in comparison to male English natives, female used more interrogatives than the male. So, we can say that female used formal and polite language more than male native speakers of English language for phatic communion while responding to the given situations.

**Table No. 30**

**Total Exponents of Phatic Communion Used by the English Female Native Speakers on the Basis of Language Functions**

<b>S.N</b>	<b>(1) Greetings</b>	<b>Frequency</b>
1	Hi!	4
2	Excuse me!	1
3	Hello!	2
	<b>Total</b>	<b>7</b>
<b>S.N</b>	<b>(2) Requesting/Offering</b>	<b>Frequency</b>
1	Do you mind if I sit here?	4
2	Hey! Why don't you come with me?	1
3	Hello! (can) may I help you?	8
4	Excuse me! Could you tell me how to get this address?	5
5	How can (may) I help you?	2
6	Can we talk about the party when you have a minute?	1
7	Tell me about your trip.	1
8	So, tell me about this trip.	3
9	Excuse me! I would like to talk with you.	1
10	Do you have a few minute to talk about the party?	1
11	Excuse me! You must be busy but I was wonder if you spare just a minute.	1
12	I hope you don't mind if I share the table?	1
13	Anything I can help you with today?	2
14	Would you like to come help us clean up the park?	1
15	May I help you find something?	3

16	Excuse me! Would it be o.k if I open the window?	1
17	(Do you) mind if I join you?	2
18	Excuse me can I ask you a question?	2
19	Excuse me Do you mind if I Ask you something?	2
20	What do you need? Can I help you?	1
21	Do you mind if I share your table?	2
22	Hey! I know you are busy but would you mind talking? Excuse me! I'm looking for a friend's house and wonder if	1
23	Can you help me?	2
24	Don't blow anything up.	1
25	Look at this article in the news paper.	1
26	Take a break for just a minute.	1
27	Come on take a break.	1
	<b>Total</b>	<b>52</b>
<b>S.N</b>	<b>(3) Asking about Activities</b>	<b>Frequency</b>
1	Morning! How are you? Did you sleep well last night?	1
2	Hi! How is it going?	5
3	How was your trip?	5
4	Is there something you needed sir?	1
5	Good morning! What are you up to today?	4
6	Hey (name) how was the party?	5
7	Hey! How are you doing?	3
8	What are you doing?	3
9	So (name) are you going to the party?	1
10	What has been going on in your life? How is your family?	1
11	You come here often?	1
12	Hey! Honey you want to have some tea?	1
13	Hello! (name) do you always shop here?	1
14	Did you have fun?	1
15	Did you have a good time? Sir, is there something you would like me to do or	2
16	change?	2
17	Hey! What's up with you?	2

18	I'm making tea. Does someone want to join me for a cup?	2
19	Well! How life is going for you these days?	2
20	Hey! Wana give us a hand?	1
21	What are you going to get?	1
22	Hey guess! What I am going to do?	1
23	What are you reading?	4
24	Oh! Have you heard about the new load-shedding schedule?	1
25	So, are you having fun?	1
26	Are you having a good time?	2
	<b>Total</b>	<b>54</b>
<b>S.N</b>	<b>(4) Asking about Thought and Feelings/ Opinions</b>	<b>Frequency</b>
1	Oh! It's so hot here, aren't you?	1
2	Do you think this rain will ever stop?	1
3	He (name) isn't it a beautiful day?	3
4	So, what do you think about this party?	1
5	It is so hot today, isn't it?	2
6	It's really hot in here; do you think the air conditioner is on?	1
7	Excuse me! I noticed the book you are reading. Is it good?	2
8	So, what do you think of...?	2
9	Good morning..... Lovely morning, isn't it?	1
10	What do you think about while working?	1
11	How do you like the party?	1
12	Hi! (name) isn't this weather beautiful?	2
13	So, what are you thinking about?	2
14	Nice party. Do you think you will stay long?	2
15	Isn't this the most gorgeous day yet?	1
16	Did you feel like you just got robbed?	1
17	So, how was it?	4
	<b>Total</b>	<b>28</b>
<b>S.N</b>	<b>(5) Asking about Health</b>	<b>Frequency</b>
1	Good Morning! How are you?	21

2	(Name) How are your bike injuries?	1
3	Well! Have you been really?	1
4	Hey! How are the kids?	1
5	Hi! (Joe) how are you since your accident?	1
6	Are you O.k now?	1
7	Hello dear. Are you feeling sick?	1
8	Hey! How are you feeling? Are you in pain still?	1
9	How are you healing up?	1
10	Beautiful day! How are you?	1
	<b>Total</b>	<b>30</b>
<b>S.N</b>	<b>(6) Asking about Trouble and Problems</b>	<b>Frequency</b>
1	Hi! are you having any better luck tan I am?	1
2	What's the matter	2
3	Finally, Did your cell phone run out of the batter?	1
4	Hey What happened?	5
5	Am I doing something wrong?	1
6	So honey what is wrong?	8
7	Hey there something wrong with your car?	4
8	Am I doing O.k?	1
9	Good morning! Are you having trouble with your car?	1
10	Am I in wrong area?	1
11	Hi what is the problem?	1
12	Man! Is it boing?	1
13	Hi are you going stir- crazy too?	1
	<b>Total</b>	<b>28</b>
<b>S.N</b>	<b>(7) Seeking Information</b>	<b>Frequency</b>
1	Where are you headed?	2
2	Is it lunch time yet?	1
3	Are you looking for any particular?	1
4	Where are you going?	4
5	Excuse me! Do I know you?	1
6	So, what's new with these days?	4
7	I'm little confused. I thought this was Malpe street.	1



8	Are you looking for someone?	3
9	Gosh! Where have you been?	2
	<b>Total</b>	<b>19</b>
<b>S.N</b>	<b>(8) Expressing Sympathy/ Condolence</b>	<b>Frequency</b>
1	Hi! (Name) I'm so sorry.	2
2	Oh! I'm sorry to hear about your father.	6
3	I am so sorry for your loss.	2
4	I was so sorry to hear about your accident.	1
	<b>Total</b>	<b>11</b>
<b>S.N</b>	<b>(9) Expressing Pleasure</b>	<b>Frequency</b>
1	Hey! (name) so good to see you.	1
2	Hey! Fancy meeting you have.	1
3	Good morning! How nice to see you.	3
4	I am so glad I ordered this dish.	1
5	Oh! It's so good to see you.	2
	<b>Total</b>	<b>8</b>
<b>S.N</b>	<b>(10) Apologizing</b>	<b>Frequency</b>
1	Look! I'm sorry about what I said...	1
2	I'm so sorry we disagreed.	2
3	I'm sorry about our quarrel fighting.	2
	<b>Total</b>	<b>5</b>
<b>S.N</b>	<b>(11) Giving Information</b>	<b>Frequency</b>
1	I'm going to cut grass.	1
2	I'm tired.	1
3	I am going to help at church.	1
4	Hello! It's a long way to up here.	1
5	Hey! I am going to the work today.	2
6	Hey! I know you are mad at me but I need to give you some information.	1
7	Excuse me! Do you know...?	1
	<b>Total</b>	<b>8</b>
<b>S.N</b>	<b>(12) Expressing Surprise and Amazement</b>	<b>Frequency</b>
1	Wow! Isn't this weather just incredible?	1

2	Whoa! I have never thought I'd make it up that hill.	1
3	Wow! Long way up huh!	1
4	Whew! That will just about did me in.	1
5	Whew! That was a really steep hill.	1
6	Wow! That was a tough (hard) walk.	1
7	Yeow! I'm about to die! Take a break okay (name).	2
8	Whew! that was a work you.	1
9	What a beautiful morning!	1
10	Hello! What a surprise.	1
11	What a hot day!	1
12	What a nice day it is!	1
13	Can you believe the price in this place?	1
14	Can you believe this new about more load-shedding?	2
15	Can you believe what the shopkeeper is charging?	2
16	Can you believe how high these prices are?	2
17	I've noticed you have been watching me.	1
	<b>Total</b>	<b>21</b>
<b>S.N</b>	<b>(13) Cautioning/ Warning</b>	<b>Frequency</b>
1	Excuse me sir, Did you notice that this is a no-smoking zone (area)?	4
2	Excuse me you didn't see the sign but this is no smoking zone (area).	1
3	Hey this is no-smoking zone (area).	2
	<b>Total</b>	<b>7</b>
<b>S.N</b>	<b>(14) Telling to Begin/ Stop Doing Something</b>	<b>Frequency</b>
1	Let's take a break.	3
2	Let's get something to drink! This is tiring work.	1
3	Let's all think a funny memory to share.	1
4	Let's go somewhere and plan our party.	1
5	Hey you guys! Let's talk.	2
	<b>Total</b>	<b>8</b>
<b>S.N</b>	<b>(15) Expressing Wants</b>	<b>Frequency</b>
1	Hey! I need to talk to you.	1

	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(16) Expressing Hope</b>	<b>Frequency</b>
1	Hope you don't have a major problem.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(17) Expressing Complement</b>	<b>Frequency</b>
1	The food is really good here.	1
2	Hello!(name) I see you are up and about.	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(18) Thought and Feelings</b>	<b>Frequency</b>
1	I thought you would never come.	<b>1</b>
2	I think I'll have not seen you since last week.	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(19) Expressing Care</b>	<b>Frequency</b>
1	Hello! I have not seen you since last week.	1
	<b>Total</b>	<b>1</b>
<b>S.N</b>	<b>(20) Degree of Certainty</b>	<b>Frequency</b>
1	Hi! There are sure a lot of people new tonight.	1
2	Boy, it sure is hot in here.	2
	<b>Total</b>	<b>3</b>
<b>S.N</b>	<b>(21) Welcoming</b>	<b>Frequency</b>
1	Welcome home (Marry).	4
	<b>Total</b>	<b>4</b>
<b>S.N</b>	<b>(22) Expressing Disappointed</b>	<b>Frequency</b>
1	Things are really too expensive here.	1
	<b>Total</b>	<b>1</b>
	<b>Sum Total</b>	<b>301</b>

The table no. 30 shows that the female English natives used different exponents of 22 different functions for phatic communion while responding the given situation. They used three different exponents of greetings. There were 27 different exponents of requesting/ offering, among which 'Hello! (can) may I help you?' exponent was frequently used than others. Similarly, they used 26 different exponents of asking

about activities. They also used 17 different exponents of asking about thoughts and feelings, 10 different exponents of asking about health/ physical state, 13 different exponents of asking about trouble/ problem, nine different exponents of seeking information, three different exponents of expressing sympathy and condolence, four different exponents of expressing pleasure, three different exponents of apologizing, seven different exponents of giving information, 17 different exponents of expressing surprise and amazement, three different exponents of cautioning and warning, four different exponents of telling to begin/ stop doing something, only one exponent of expressing want, only one exponent of expressing hope, two different exponents of expressing compliment, two exponents of expressing thought and feelings, only one expressing care, two exponents of expressing degree of certainty, only one exponent of welcoming and only one exponent of expressing disappointment.

So, from the above analysis, it was found that they used requesting, asking about activities and asking about thoughts and feelings more frequently than other functions of language for phatic communion. It means female English native speakers used polite and formal language.

### **3.1.16 Total Exponents of Phatic Communion Used by the Tamang Female Native Speakers**

In this section all the exponents of phatic communion used by female Tamang native speakers are listed below on the basis of both the forms of sentences and functions of language.

**Table No. 31**

#### **Total Exponents of Phatic Communion Used by the Tamang Female Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Interrogative</b>	<b>Frequency</b>
1	Ciyā thuñji?	5
2	Lh sso ! Kyui kinb ri dog b ?	11
3	(Jyojyo) 'Bus k de bel ri h l ?	1
4	Hr ciy thu shyub ?	13
5	Seb solji ?	6

6	Tig l cib /l b ?	7
7	Yed pho khrenni?	2
8	Hr se tig kit b pa hdishyub ?	8
9	Ye h tte don n bomo h jiba?	1
10	Hr se tig si shyub ?	9
11	Yel (Hr l ) y tr h r mb taji ?	5
12	K r sy lshyub ?	5
13	Yed (hatte) h r mb mul ?	12
14	K de pa hdijib ?	5
15	Tinil c b se k de mi jy b n cim hin om?	1
16	(M y /J me) Ye tid kr b ?	19
17	Tinil p rti h r mb t ji ?	4
18	Ye tid (ode) g ib ?	14
19	Hr d tig tob ?	15
20	H n nil b ?	8
21	Kyui kinb ri nil b ?	1
22	Hr h n nil b /segel b ?	12
23	Hr se ciy soljiom/ solshyujiom ?	5
24	Seb solji ki solji ?	4
25	Ye cheri ni ki ni?	5
26	Yeni k de tid kutisi ge l cib ?	2
27	Hr kit b pa hdishyub ?	4
28	Load-shedding' ba hdib th mul ki re?	2
29	Ye geri nil b ?	1
30	Ye mi ge l cib ?	1
31	Ye h n nisi h b ?	5
32	Hr h n l ?	15
33	i l b ge t b ki tig ?	4
34	Hr d h tte jy b mul ?	1
35	Kade yon k r khrushyub ?	6
36	Nh g r n ms ri bhoj mul ye nil ki ni?	2
37	Hr nise bhattar solji ki solni?	2
38	Ye bhoj ri nisi h ji?	1

39	Hr mi sit l t shyub ?	2
40	m cheri nil b hr se?	1
41	Lu geri nil . Hr h n sel ?	1
42	Lh sso! Tig ge l shyub ?	2
43	H n sesi jyo g shyub (dog b )?	3
44	Tig bh uri kinmel l b ?	1
45	O! sh u tig sib ?	2
46	Lhasso! K r hr phaisen shyalshyub ?	1
47	Hr bhoj ri pr l ki pr ?	3
48	Hotel l c b h r mb mji?	1
49	Ye non dh r ri h b ?	1
50	Bus h l tini?	1
51	Yeni k de ge l cib / l b ?	1
52	O! shy l ro l dim h n them mugy m?	5
53	Curot thu b ?	1
54	Tid phin h b om?	1
55	K de yon om?	1
56	Yeni k de tid t m p b ?	2
57	Cu kit b h r mb cim?	1
58	H ld m i shyub ?	4
59	K r saph l shyub ?	1
60	Yemi kit b pa hdisi cil b ?	2
61	Hr mi bharkhar jyo g shyub ?	3
62	Hr mi k de g ib ?	3
63	Hr cheri ni ( pr )?	5
64	Tig cy b nn dim ri?	1
65	Tini th re non pr tob (setob ) ki?	1
66	Gh u lh n n t b hin? Ph nji om?	1
67	Bhoj ri tig kw nsi nitob om?	1
68	Tig tig c il b ?	1
69	Th re gy mse dog b ?	2
70	Oho! Kyui b jyo g b ?	1
71	Bus khru shyub hinn ?	7

72	Hr nid chepp ch ni?	3
73	Hr ni tid b t l n ki kutisi shyub ?	4
74	il b ge hr d jy mu jy mu?	2
75	Hr d h r mb mul ?	2
76	Hr tig glub ri dog b (dog gy m) ?	2
77	Kyui kinb ri h b ?	1
	mmai hr l moter-cycle durghatan t b bib m ph nji	
78	om?	2
79	Hr l dim h n ?	1
80	Hr h n dotob ?	1
81	Hr nim dub ?	1
82	d tid cy shyub ?	1
83	Yed cu c b se jy b cim?	3
84	Yemi th re non nib mub dog jim. H im dog b ?	3
85	Cu (name) l dim h n mul t l hr d th mul ki?	2
86	Kyui pli ji hoi?	1
87	Kyui t si jinji?	2
88	Tig l shyub ?	4
89	Lh sso! Hr ni se sol l shyuji?	1
90	Tinil bhoj h r mb t ji om?	1
91	Hr non cheri sege l b hin?	3
92	Oho! Ge l shyuba?	5
93	Tig cy jib ?	4
94	Hr non ciy thu b ri dog shyub ?	1
95	Lh sso! Dini du shyub ?	3
96	Lh sso! Hr l min tig ?	1
97	Hr se togom hinde l dimri ky r tig cy shyub ?	1
98	Hr se l rho m ib ri sahayog l shyul ?	1
99	Tid kutisi cib ye?	1
100	Hr non curi w ge l b ?	1
101	Hr d n g r bhoj ri nimto mul ki re?	1
102	Hr non cu bhoj ri dog shyub ?	1
103	Hr tig solshyul ?	1

104	Ye tig t b ?	1
105	Yed y kh rgi t m p go?	1
106	Yend t m p b ri peb hinn ?	1
107	Hr l ge jinni?	3
108	Yed thik t ji?	1
109	Ye bharkhar h b ?	1
110	Tig cim nn dimri?	1
111	Cud tig tob ro?	1
112	P rtiri ram ilo t ji?	2
113	Curi tig tig se y b mul ?	1
114	Tid pir l b ?	1
115	Curi tig se y b mul ?	1
	<b>Total</b>	<b>364</b>
<b>S.N</b>	<b>(2) Assertive</b>	<b>Frequency</b>
1	(N n ) Bus l jhy l tho shyugele.	3
2	N m t ijimi lh n n h ji.	3
3	Tinil din mi k de jy b .	7
4	Y d cul mise thagdib r mb mul .	3
5	Cu h ndo mi k de khepp .	2
6	Chepp ch ji hoi n n k de.	1
7	Tinim pasale se mi y d thagdijim.	8
8	A yos m arkun c i.	1
9	Jhari t ji. Bastud che non re.	1
10	Batti non re. Load shedding ba hdijim.	3
11	Hr mi bhoj ri sesi dog jim. mi bir mi t si ni h mni.	8
12	K de chepp ch b .	3
13	N m h jik che th h mni.	1
14	Batti nijik .	6
15	Oho! le mi chautaro ri shyujim.	1
16	Lh n n n m h ji dui nib t ji.	2
17	Cu rim curot thu l deb mul . U theri brith b mul .	14
18	Lh n chepp ch ji (tinim).	9
19	Y nid m maha go kinjin.	1



20	K de n m h ji. Tig l se bastu non phoith n mul .	2
21	Hr mi ge l shyujim. mi kor pr b .	3
22	K de chepp . Hr non sit l t shyujim.	4
23	Chy K de n m h b cu.	1
24	Cu batti non k de nitob muji.	3
25	K de ge l cib . Kahilemi korb ri nitob m le.	1
26	Hr mi lh n din lichh dog jile om.	1
27	d m cu pasalese mi thagdib r mb mul .	1
28	Ye mi k de g ib .	1
29	h cu r mb chepp ri ky jy b l b h b chaut ro mujim.	1
30	He them syll de. Hilo t l curi.	1
31	Motercycle durghatan t b bibam yemi jy b n cim.	1
32	Ye tini lh n n dhilo t ji.	1
33	Tinim sin n n m t iji.	2
34	Lu tinim din non jy b t ji, ge ri nitoji.	5
35	h tinim ky jy b dini phebb .	1
36	ire t jinji n m h b n m non ceni.	2
37	Y se curot lh n soll de.	1
38	Lh sso.!K de h b . Ciy thu ge bisi h b .	1
39	Oim hinde h tte don n m h jib mul .	1
40	O d rem load-shedding non ba hdib mul .	1
41	Tinil c b se k de mi k de jy b cim.	3
42	Hr d m i o senile om.	1
43	Oho! Hro, y nil m pais mi lh n n kinb r mb cim he pasale se mi.	1
44	Pheri load shedding ba hdib t jik .	2
45	Curim k de jy b cij k de sob .	1
46	Hr non bhoj ri dog b cim le om.	1
47	Kade re b h ndo pr non h mni.	2
48	nil b ye ciu y .	3
49	Cu restaurant l c b k de jy b .	1
50	load-shedding t b c patrik ri pinjim.	1

51	Yed i y kh rgi t m p ge bib .	1
52	Curim k n k de jy b .	1
53	Tinim k de jy b mausam t ji.	1
54	imi tinim tanna c ji.	1
55	Oho! Jyojyo, cu mi dhumrap n nishedhit kshetra hinn .	1
<b>Total</b>		<b>133</b>

<b>S.N</b>	<b>(3) Imperative</b>	<b>Frequency</b>
1	Lh n pir l u.	12
2	Curot thu go. Cu gl ri mi thu l dero.	1
3	Kr si t . Pir l u.	1
4	Pir l shyugo.	1
5	Yon h u.	1
6	Yon yon khw u.	1
7	H u hio. Tuki batti mr si pa hdi.	1
8	Lu! Hoi pr u cheri d rem g iji.	2
9	Dog u dog u shyugo.	1
10	Rechh gi r m l shyuge le hoi.	1
11	Cint l u.	3
12	Oho! Pr u chy m cheri.	1
<b>Total</b>		<b>26</b>
<b>S.N</b>	<b>(4) Exclamatory</b>	<b>Frequency</b>
1	Oho! Tinim bhand n ch k h jim.	1
2	Oho! Tinim k de chepp ch b .	4
3	Oho! K de g ro cu ge l b ri.	1
<b>Total</b>		<b>6</b>
<b>Sum Total</b>		<b>529</b>

From the table no. 31, it was found that female Tamang native speakers have used all four forms of sentences. They were interrogative, assertive, imperative and exclamatory. They have used 115 different exponents of interrogative. Among them they used '(M y / J me) ye tid kr b ?' and 'Hr d tig t b ?' more frequently than others which occurred 19 and 15 times respectively for phatic communion.

Similarly, they used 55 different exponents of assertive forms of sentences, among them ‘Cu rim curot thu l deb mul . U theri brith b mul ’ was used more frequently than other functions. In the same way, they used 12 different exponents of imperative and only three exponents of exclamatory forms of sentences for phatic communion. Among all the forms used by female Tamang native speakers they used interrogative form of sentences more than other forms.

**Table No. 32**

**Total Exponents of Phatic Communion Used by the Tamang Female Native Speakers on the Basis of Forms of Sentences**

<b>S.N</b>	<b>(1) Requesting/ Offering</b>	<b>Frequency</b>
1	(N n ) Bus l jhy l tho ge le.	3
2	nil b . Yeni ciu y .	3
3	Dog u dog u shyugo.	1
4	Yon -yon khw u.	1
5	Yon h u.	1
6	H u hoi tuki batti mr si padhdi.	1
7	Lu hoi pr u cheri d rem g iji.	2
8	Rech gi r m l shyugele hoi.	1
9	Oho! Prau chy m ni cheri.	1
10	Hr se l rho m ib ri sahayog l shyul ?	1
11	yos m arkun c i.	1
	<b>Total</b>	<b>16</b>
<b>S.N</b>	<b>(2) Expressing Surprise and Amazement</b>	<b>Frequency</b>
1	Oho! Tinim bhand n ch k h jim.	1
2	Oho! Tinim k de chepp ch b .	4
3	Oho! K de g ro cu ge l b ri.	1
4	Ammal! Hr l moter-cycle durghatana t b bib m ph nji om?	2
5	Hr non bhoj ri dog cimle om.	1
	<b>Total</b>	<b>9</b>

S.N	(3)Asking about Activities	Frequency
1	Ciy thu ji ?	5
2	Lh sso! Kyui kinb ri jyo g shyub ?	11
3	Hr ciy thu shyub ?	13
4	Seb solji?	6
5	Tig l cib (l b )?	7
6	Load-shedding ba hdib t m th mul ki re?	2
7	K r sy lshyub /khrushyub ?	5
8	Yel (Hr l ) y tr h r mb t ji?	5
9	K de pa hdisi ciib ?	5
10	Tinil p rty h r mb t ji?	4
11	Ye tid (ode) g ib ?	14
12	Kyui kinb ri nil b ?	1
13	Hr se ciy solji/ solshyuji om?	5
14	Seb solji ki solni?	4
15	Yeni k de tid kutisi ge l cib ?	2
16	Hr kit b pa hdi shyub ?	4
17	Ye cheri nil ki ni?	5
18	Ye mi ge l cib ?	1
19	Ye ge ri nil b ?	1
20	K de yon K r khrushyub / shy lshyub ?	6
21	N g r n ms ri bhoj mul . Ye nil ki ni?	2
22	Hr se bhatte solji ki solni?	2
23	Ye bhojri nisi h ji?	1
24	Hr mi sit l t shyub ?	2
25	m cheri nil b hr h n sel ?	1
26	Lh sso! Tig ge l shyub ?	2
27	O! s u tig sib ?	2
28	Lh sso! K r hr phaisen shy lshyub ?	1
29	Hr bhoj ri pr l ki pr ?	3
30	Ye non dh r ri h b ?	1
31	Yeni k de ge l cib ?	1
32	Curot thu b ?	1

33	Tid phin h b om?	1
34	K de yon om?	1
35	Yeni k de tid t m pa b ?	2
36	K r saph l shyub ?	1
37	Yeni kit b pa hdisi cib ?	2
38	Hr mi bharkhar jyo g shyub ?	3
39	Hr mi k de g ib ?	3
40	Hr cheri ni ( pr )?	5
41	Tinil bhoj h r mb cim om?	1
42	Tig cy b nn dimri?	1
43	Kyui pli ji hoi?	1
44	Oho! Kyui b jyo g b ?	1
45	Bus khru shyub (hinn )?	7
46	Hr ni tid b t l n ki kutisi shyub ?	4
47	Kyui kinb ri h b ?	1
48	d tid chy shyub ?	1
49	Hr se sol l shyuji?	1
50	Kyui t si jinji?	2
51	Tig l shyub ?	4
52	Hr non cheri sege l b hin?	3
53	Oho! Ge l shyub ?	5
54	Lhasso! Dini dushyub	3
55	Hr non ciy thu b ri dog shyub ?	1
56	Hr se togom hinde l dimri ky r tig chy shyub ?	1
57	Tid kutisi cib ye?	1
58	Hr non curi w ge l b ?	1
59	Yend t m p b ri peb hinn ?	1
60	Hr l ge jinni?	3
61	P rtiri ram ilo t ji?	2
62	Ye bharkhar h b ?	1
63	Tinil bhoj h r mb t ji om?	1
	<b>Total</b>	<b>190</b>
<b>S.N</b>	<b>(4)Askin about Trouble/Problem/Health/Physical State</b>	<b>Frequency</b>

1	Yend pho khrenni?	2
2	Yed (hr d ) h tte h r b mul ?	12
3	(M y / J me) Ye tid kr b ?	19
4	Hr d h tte jy b mul ?	1
5	Gh u lh n n t b hin? Ph nji om?	1
6	Hr d h r mb mul ?	2
7	Hr nim dub ?	1
8	Ye tig t b ?	1
9	Cud tig tob ro?	1
10	Ye h tte don bomo h jib ?	1
11	Yed thik t ji om?	2
12	Tid pir l b ?	1
	<b>Total</b>	<b>44</b>
<b>S.N</b>	<b>(5) Asking about Thought and Feelings</b>	<b>Frequency</b>
1	Cu kit b h r mb cim?	1
2	Tinil bhoj mi jy b n cim hin om?	1
3	Sol jy b cim hoi?	1
4	Hr nid chepp ch ni?	3
5	Hotell c b h r b mji?	1
6	il b ge hr d jy mu jy mu?	2
7	Yed c b jy b cim?	3
8	ige l b t b ki tig ?	4
	<b>Total</b>	<b>16</b>
<b>S.N</b>	<b>(6) Seeking Information</b>	<b>Frequency</b>
1	(Jyojyo) Bus k de bel ri h l ?	1
2	Hr se tig si shyub ?	9
3	Hr h n l ?	15
4	Bus h l tini?	1
5	O! shy l rhol dim h n them mugy m?	5
6	Tig cim nn dimri?	1
7	Cu (name) l dim h n mugy m hr d th th mul ki?	2
8	Hr se tig kit b pa hdib ?	8
9	H n sesi jyo g shyub ?	3

10	Ye h n nisi h b ?	5
11	Hr h n sege l b ?	12
12	Hr d tig tob ?	15
13	Lh sso! Hr l min tig ?	1
14	H n nil b ?	8
15	Tig bh uri kinmel l b ?	1
16	(Hr se) H ld m i shyub ?	4
17	Tini th re non pr tob ki tig ?	1
18	Th re gy mse dog b ?	2
19	Hr tig glub ri dog b ?	2
20	Hr l dim h n ?	1
21	Hr h n dotob ?	1
22	Hr d n g r bhoj ri nimto mul ki re?	1
23	Lu geri nil b .Hr h n sel ?	1
24	Bhoj ri tig tig kw nsi nitob om?	1
25	Tig tig c il b ?	1
26	Curi tig tig se y b mul ?	1
27	d tid cy b ?	1
28	Yemi thare non nib mub dog jim. H im dog b ?	3
29	Tig cy cib ?	4
30	Hr tig solshyub ?	1
31	Hr d m i o seni le om.	1
	<b>Total</b>	<b>113</b>
<b>S.N</b>	<b>(7) Expressing Disappointment</b>	<b>Frequency</b>
1	Jhari t ji. Bastud che non re.	1
2	Batti non re load-sheding ba hdijim.	3
3	N m h jik che th h mni.	1
4	Lh n n n m h ji. Dui nib t ji.	2
5	K de n m h ji. Tig l se bastu non phoith n mil .	2
6	Chy K de n m t ib cu.	1
7	Cu batti non k de notob muji.	3
8	Tinim sin n n m t iji.	2
9	ire t jinji n m h b . N m non ceni.	2

10	Oim hinde h tte don n m h cib mul .	1
11	Pheri load-shedding ba hdijim k .	2
12	K de re b h do pr non h mni.	2
	<b>Total</b>	<b>22</b>
<b>S.N</b>	<b>(8) Expressing Comment</b>	<b>Frequency</b>
1	Ye mi k de g ib .	1
2	Ye tini lh n n hilo t ji.	1
	<b>Total</b>	<b>2</b>
<b>S.N</b>	<b>(9) Expressing Thought and Feelings</b>	<b>Frequency</b>
1	N m t iji. Lh n n h ji.	1
2	Y d cul mise thagdib r mb mul .	3
3	Cu h ndo mi k de khepp .	2
4	Chepp ch ji hoi n n k de.	1
5	Tinim pasale se mi y d m thagdijim.	8
6	K de chepp ch b .	3
7	Lh nn chepp ch ji (tinim).	9
8	Y nid m mah go kinjim.	1
9	d m cu pasale meithagdib r mb mul .	1
10	K de chepp . Hr non shit l t shyujim.	4
11	Tinil c b se k de jy b cim.	3
12	Moter-cycle durghatan t b bim m ye mi jy b n cim.	1
13	Hr mi lh n n din lich k dog jim.	1
14	Oho! le mi chaut ro ri shyujim.	1
15	Curim k n k de jy b .	1
16	Oho! Rho, y nil m pais mi lh n n kinb rcb mul hepasalesem.	1
17	Curim k de jy b cij k de sob .	1
18	Cu restaurant l c b mi k de jy b .	1
	<b>Total</b>	<b>43</b>
<b>S.N</b>	<b>(10) Expressing Cautioning</b>	<b>Frequency</b>
1	Cu rim curot thu l deb mul . U theri brith nb mul .	14
2	O! jyojyo, cu mi 'dhumrap n nishedhit kshetra' hinn .	1
3	He them sy ll deb ; hilo t l .	1



	<b>Total</b>	<b>16</b>
<b>S.N</b>	<b>(11) Suggesting</b>	<b>Frequency</b>
1	K de ge l cib . Kahile mi korb ri nitob m le.	1
2	Y se curot lh n soll de.	1
3	Lh n pir l u.	12
4	Curot thu go. Cu gl ri thu l dero.	1
5	Pir l shyugo.	1
6	kr go. Pir l u.	1
7	Chint l u.	3
	<b>Total</b>	<b>20</b>
<b>S.N</b>	<b>(12) Giving Information</b>	<b>Frequency</b>
1	Hr mi bhoj ri sesi dog jim. mi bir mi t si ni h mni.	8
2	Hr mi ge l shyujim. mi kor pr b .	3
3	load-sheding t b patrik ri pinb mul cy gole.	1
4	O d rem load shedding non ba hdib mul .	1
5	i mi tanna c ji.	1
6	Batti nijik .	6
	<b>Total</b>	<b>20</b>
<b>S.N</b>	<b>(13) Expressing Pleasure/Joy</b>	<b>Frequency</b>
1	Tinil din mi k de jy b .	7
2	Tinil din mi jy b t ji. Ge ri nitoji.	5
3	h tinim ky jy b dini pheb .	1
4	Tinim k de jy b mausam t ji.	1
5	h cor mb chepp ri k de jy b l b h b chaut ro mujim.	1
	<b>Total</b>	<b>15</b>
<b>S.N</b>	<b>(14) Expressing Want</b>	<b>Frequency</b>
1	Yed y kh rgi t m p go?	1
2	Yed i y kh rgi t m p ge bib .	1
3	Lh sso! K de h b . Ciy thu ge bisi h b .	1
	<b>Total</b>	<b>3</b>
	<b>Sum Total</b>	<b>529</b>

From the table no. 32, it was found that female Tamang native speakers used 14 different language functions for phatic communion. They were requesting/ offering, expressing surprise/ amazement, asking about activities, asking about trouble/ problem/ health/ physical state, asking about thought and feelings, seeking information, expressing disappointment, expressing comment, expressing thoughts and feeling, expressing cautioning, suggesting, giving information, expressing pleasure and expressing want. They used 11 different exponents of requesting/ offering, five different exponents of expressing surprise/ amazement, 63 different exponents of asking about activities, 12 exponents of asking about trouble/ problem/ health/ physical state, 8 different exponents of asking about thoughts and feelings, 31 different exponents of seeking information, 12 different exponents of expressing disappointment, only two exponents of expressing comment, 18 different exponents of expressing thought and feeling, three exponents of expressing cautioning, seven exponents of suggesting, six different exponents of giving information, five exponents of expressing pleasure and only three different exponents of expressing want.

Among all the language functions, female Tamang native speakers used asking about activities most widely than other functions. In comparison to female native speakers of English, the Tamang female native speakers used more asking about activities than their counterparts.

### **3.2. Formal Analysis of Exponents**

This section shows the analysis of the exponents of phatic communication used by the English native speakers and the Tamang native speakers on the basis of forms and functions of language.

#### **3.2.1 Formal Analysis of Total Exponents of Phatic Communion**

In this section the phatic communion used by both the English native speakers and the Tamang native speakers are comparatively analyzed on the basis of forms and functions of language.

##### **3.2.1.1 Formal Analysis of Total Exponents of Phatic Communion on the Basis of Forms of Sentences**

The table overleaf shows the formal analysis of total exponents of phatic communion of both the native speakers on the basis of forms of sentences.

**Table No. 33**

**Formal Analysis of Total Exponents on the Basis of Forms of Sentences**

Situation Number	NLSS	Interrogative		Assertive		Imperative		Exclamatory	
		F	%	F	%	F	%	F	%
1 to 30	English	404	70.62	109	19.05	36	6.29	23	4.02
1 to 30	Tamang	756	71.59	240	22.72	54	5.11	6	0.56

From the table no. 33 it was found out that both the native speakers of the English and the Tamang languages used interrogative form more than other forms of sentences i.e. assertive, imperative and exclamatory. It was found that the English native speakers have used 70.62% exponents of interrogative forms whereas the Tamang native speakers used 71.59% exponents. In comparison to both the native speakers, the Tamang native speakers used more interrogatives for phatic communion than the English native speakers.

Similarly, the English native speakers used 19.05% assertive sentences for phatic communion whereas Tamangs used 22.72%. In comparison to both the language speakers, Tamangs used more assertive sentences than the English native speakers. In the same way, 6.29% imperatives were used by the English native speakers whereas 5.11% by Tamangs. It shows that the English native speakers used imperative forms than their Tamang counterparts. Both the native speakers used a few number of exclamatory sentences. The English native speakers used 4.02% exclamatory exponents for phatic communion whereas Tamangs used 0.56% only. It shows that

the Tamangs used very less number of exclamatory forms of sentences than English native speakers.

### 3.2.1.2 Formal Analysis of Total Exponents of Phatic Communion on the Basis of Language Functions

The table overleaf shows the formal analysis of total exponents of phatic communion of both the native speakers on the basis of language functions.

**Table No. 34**

#### **Formal Analysis of Total Exponents on the Basis of Language Functions**

S.N	Language Functions	English		Tamang	
		F	%	F	%
1.	Greetings	22	3.67		
2.	Requesting/ offering	103	17.19	38	3.59
3.	Apologizing	16	2.67		
4.	Welcoming	7	1.16		
5.	Expressing surprise/ amazement	40	6.67	9	0.85
6.	Asking about activities	101	16.86	361	34.18
7.	Asking about trouble/ problem	64	10.68		
8.	Asking about thought and feelings	68	11.35	36	3.40
9.	Asking about health/ physical state	44	7.34	96	9.09
10.	Seeking information	39	6.51	258	24.43
11.	Expressing pleasure/ joy	11	1.83	24	2.27
12.	Expressing sympathy/ condolence	21	3.50		
13.	Expressing disappointment	5	0.83	42	3.95
14.	Telling to begin/ stop doing something	11	1.83		
15.	Giving information	16	2.67	24	2.27
16.	Expressing thought and feelings	5	0.83	89	8.45
17.	Expressing want	3	0.50	5	0.47

18.	Expressing Cautioning/ warning	12	2.003	36	3.40
19.	Expressing hope	2	0.33		
20.	Expressing care	3	0.50		
21.	Expressing degree of certainty	3	0.50		
22.	Expressing compliment	2	0.33		
23.	Expressing comment	1	0.16	8	1.75
24.	Suggesting			30	2.84
<b>Total</b>		<b>599</b>	<b>100</b>	<b>1056</b>	<b>100</b>

The table no. 34 shows that language functions used by native speakers of both languages. It shows that the English native speakers used 23 different functions of language for phatic communion whereas the Tamang native speakers used only fourteen language functions. So, it was found that the English native speakers used more varieties of language functions than their Tamang counterparts.

The English native speakers used 3.67% greetings, 17.19% requesting/ offering, 2.67% apologizing, 1.16% welcoming, 6.67% expressing surprise/ amazement, 16.86% asking about activities, 10.68% asking about trouble/problem, 11.35% asking about thought and feelings, 7.34% asking about health/ physical state, 6.51% seeking information, 1.83% expressing pleasure, 3.5% expressing sympathy/ condolence, 0.83% expressing disappointment, 1.83% telling to begin/ stop doing something, 2.67% giving information, 0.83% expressing thought and feelings, 0.50% expressing want, 2.003% cautioning/ warning, 0.33% expressing hope, 0.50% expressing care, 0.50% expressing degree of certainty, 0.33% expressing compliment and 0.16% expressing comment. So, among all the used, communicative functions, English native speakers used requesting function more than other functions out of 599 exponents.

On the other hand, the Tamang native speakers also used fourteen different functions of language for phatic communion. They used 3.59% requesting/ offering, 0.85% expressing surprise and amazement, 34.18% asking about activities, 9.09% asking about health and physical state, 3.40% asking about thought and feelings, 24.43% seeking information, 3.95% expressing disappointment, 0.75% expressing comment, 8.45% expressing thought and feelings, 3.40% expressing cautioning/ warning, 2.84%

suggesting , 2.27% giving information, 2.27% expressing pleasure and 0.47% expressing want. Among all the used language functions, the Tamang native speakers used asking about activities function more than other functions of language.

In comparison to both the language speakers, the English native speakers used requesting/ offering function more than other functions whereas Tamang native speakers used asking about activities function more than other functions which covered 17.19% and 34.18% respectively. Similarly, English natives did not use suggesting function for phatic communion but the Tamang native speakers used it. In the same way, the Tamang native speakers did not use greetings, apologizing, welcoming, asking about trouble/ problem, expressing sympathy/ condolence, telling to begin/ stop doing something, expressing hope, expressing care, expressing degree of certainty and expressing compliment but English native speakers used them.

### **3.2.2 Formal Analysis of Total Exponents of Phatic Communion Found Between Friends**

In this section the phatic communion found between friends are comparatively analyzed on the basis of forms of sentences and functions of language.

#### **3.2.2.1 Formal analysis of Total Exponents of Phatic Communion Found Between Friends on the Basis of Forms of Sentences**

The table no. 35 shows the formal analysis of phatic communion between friends on the basis of both the forms of sentences:

**Table No. 35**

#### **Formal Analysis of Total Exponents of Phatic Communion Found Between Friends on the Basis of Forms of Sentences**

Situation Number	NLSS	Interrogative		Assertive		Imperative		Exclamatory	
		F	%	F	%	F	%	F	%
1,7,12,14,1	English	134	72.04	36	19.35	15	8.06	1	0.53
5,20,21,22,26,27,28	Tamang	256	69.00	82	22.10	32	8.62	1	0.26

The above table shows the percentage of phatic communion used between friends of both the native speakers of English and Tamang. According to it, both the native speakers used interrogative forms of sentences most widely than other forms of sentences, i.e assertive, imperative and exclamatory. English native speakers used 72.04% of interrogatives for phatic communion whereas the Tamang native speakers used 69.00%. So, in comparison to both the language speakers, the English native speakers used interrogatives more than their Tamang counterparts.

Similarly, the English native speakers used 19.35% assertive whereas Tamangs used 22.10%. So, Tamang used more assertives than English native speakers. Similarly, 8.06% imperatives were used by the English native speakers and 8.62% by Tamangs. Both of them used imperatives approximately equal number. They used a very few exclamatory forms. English used it 0.53% and Tamang 0.26%. So, it was found that they used interrogative form of sentences more and exclamatory a very few.

### **3.2.2.2 Formal Analysis of Total Exponents of Phatic communion Found Between Friends on the Basis of Functions of Language**

In the same way, on the basis of functions of language, formal analysis of phatic communion between friends is presented in the following table:

**Table No. 36**

**Formal Analysis of Total Exponents of Phatic Communion Found Between Friends on the Basis of Functions of Language**

S.N	Language Functions	English		Tamang	
		F	%	F	%
1	Requesting/ offering	15	8.06	9	2.42
2	Welcoming	5	2.68		
3	Expressing surprise/ amazement	5	2.68	2	0.53
4	Asking about activities	48	25.8	127	34.23
5	Asking about trouble/ problem	15	8.06		
6	Asking about thought and feelings	22	11.82	15	4.04
7	Asking about health/ physical state	33	17.74	48	12.93
8	Seeking information	2	1.07	63	16.98
9	Expressing sympathy/ condolence	16	8.06		

10	Expressing disappointment	5	2.68		
11	Telling to begin/ stop doing something	4	2.15		
12	Giving information	5	2.68	8	2.15
13	Expressing thought and feelings	1	0.53	49	13.2
14	Expressing want			3	0.8
15	Expressing compliment	3	1.61		
16	Expressing comment	1	0.53	4	1.07
17	Expressing suggestion			25	6.73
18	Expressing pleasure/ joy	6	3.22	18	4.85
<b>Total</b>		<b>186</b>	<b>100</b>	<b>371</b>	<b>100</b>

The table number 36 shows the language functions used between friends by both native speakers of the English and Tamang languages. English natives used 16 different language functions between friends as phatic communion whereas Tamang natives used only 12 language functions for phatic communion.

English natives used 8.06% requesting/ offering, 2.68% welcoming, 2.68% expressing surprise/ amazement, 25.8% asking about activities, asking about trouble/ problem 8.06%, 11.82% asking about thought and feelings, 17.74% asking about health/ physical state, 1.07% seeking information, 8.6% expressing sympathy/ condolence, 2.68% expressing disappointment, 2.15% telling to begin/ stop doing something, 2.68% giving information, 0.53% expressing thought/ feelings, 1.61% expressing compliment, 0.53% expressing comment and 3.22% expressing pleasure. So, among all the language functions used, the English native speakers used asking about activities more than other functions which covered 25.8% out of 186 exponents.

On the other hand, the Tamang native speaker used 2.42% requesting/ offering, 0.53% expressing surprise/ amazement, 34.23% asking about activities, 4.04% asking about thought/ feelings, 12.93% asking about health and physical state, 16.98% seeking information, 2.15% giving information, 13.2% expressing thought and feelings, 0.53% expressing want, 1.07% expressing comment, 6.73% suggesting, and 4.85% expressing pleasure out of 371 exponents. Among all the language functions as were used by the English native speakers, the Tamang native speakers also used more exponents of 'asking about activities' function which covered 34.23%. Both of them used more 'asking about activities' function than other functions.



In comparison to both the native speakers, Tamang used more asking about activities than English. Similarly, English native speakers used expressing thoughts and feelings and seeking information less than other functions whereas Tamangs used expressing surprise and amazement and expressing want less. In the same way, English native speakers did not use expressing want and suggesting functions to their friends for phatic communion but Tamangs used them. Similarly, Tamangs did not use welcoming, expressing sympathy/ condolence, asking about trouble/ problem, expressing disappointment, telling to begin/ stop doing something and expressing compliment to their friends for phatic communion.

### 3.2.3 Formal Analysis of Phatic Communion Between Strangers

In this section the phatic communion found between strangers are comparatively analyzed on the basis of forms of sentences and functions of language.

#### 3.2.3.1 Formal Analysis of Phatic Communion Between Strangers on the Basis of Forms of Sentences

The following table shows the total exponents of phatic communion between strangers on the basis of forms of sentences:

**Table No. 37**

#### **Formal Analysis of Total Exponents of Phatic Communion Between Strangers on the Basis of Forms of Sentences**

Situation Number	NLSS	Interrogative		Assertive		Imperative		Exclamatory	
		F	%	F	%	F	%	F	%
3,4,5,10,16 ,17,23,24, 30	English	116	75.81	22	14.37	2	1.30	13	8.49
	Tamang	225	67.16	104	31.04	5	1.49	1	1.29

The above table shows that the total exponents of phatic communion found between strangers on the basis of forms of sentences used by both the native speakers of English and Tamang languages. It was found that both the native speakers of the English and Tamang languages used interrogative forms more than other forms of

sentences. The English native speakers used 75.81% interrogative out of 153 whereas Tamang used 67.16% out of 335 exponents. In comparison, English native speakers used more interrogatives than Tamangs to the strangers for phatic communion.

In the same way, the English native speakers used 14.37% assertive and Tamang used 31.04%, regarding assertive sentences, the Tamang native speakers used more of them than their English counterpart. The above table shows both that both of groups used a very few number of imperatives than other forms. English native speakers used 1.30% imperatives and and Tamangs 1.49. Similarly, English native speakers used 8.49% exclamatory forms where as Tamangs 0.29%. So, English native speakers used more exclamatory forms than their Tamang counterparts.

So, it was found that both of them used interrogatives more than other forms. English speakers used imperative forms less than others whereas Tamangs used exclamatory less than other forms of sentences for phatic communion to the strangers.

### **3.2.3.2 Formal Analysis of Phatic Communion Between Strangers on the Basis of Language Functions**

The following table shows the total exponents of phatic communion between strangers on the basis of functions of language:

**Table No. 38**

#### **Formal Analysis of Total Exponents of Phatic Communion Between Strangers on the Basis of Language Functions**

S.N	Language Functions	English		Tamang	
		F	%	F	%
1	Greetings	5	3.16		
2	Requesting/ offering	45	28.48	17	5.07
3	Expressing surprise/ amazement	13	8.22	3	0.89
4	Asking about activities	12	7.95	76	22.68
5	Asking about thought / feelings	32	20.25	8	2.38
6	Asking about health/ physical state	2	1.26		
7	Seeking information	25	15.82	141	42.08

8	Expressing pleasure/joy	1	0.63	1	0.29
9	Giving information	4	2.53		
10	Expressing thought/ feelings			48	14.32
11	Expressing want	2	1.26	8	2.38
12	Expressing cautioning/ warning	12	7.59	33	9.85
13	Expressing care	1	0.63		
14	Expressing degree of certainty	4	2.53		
<b>Total</b>		<b>158</b>	<b>100</b>	<b>335</b>	<b>100</b>

The table no. 38 shows the language functions found between strangers as phatic communion used by both the groups of speakers. It was found that the English native speakers used thirteen language functions for phatic communion to the strangers whereas Tamangs used only nine. English native speakers used 3.16% greetings, 28.48% requesting/ offering, 8.22% expressing surprise/amazement, 7.95% asking about activities, 20.25% asking about thought and feeling, 1.26% asking about problem/ health/ physical state, 15.82% seeking information, 0.63% expressing pleasure, 2.53% giving information, 1.26% expressing want, 7.59% expressing cautioning, 0.63% expressing care and 2.53% expressing degree of certainty. Among all the language functions used, English native speakers used requesting/ offering more than other functions.

On the other hand ,Tamang native speakers used 5.07% requesting/offering, 0.89% expressing surprise/ amazement, 22.68% asking about activities, 2.38% asking about thought and feelings, 42.08% seeking information, 0.29% expressing pleasure, 14.32% expressing thought and feelings, 2.38% expressing want and 9.85% expressing cautioning/ warning out of 335 exponents. Among all the language functions used, Tamang native speakers used seeking information more than other functions.

So, from the above table, it was found that the English native speakers used more varieties of language functions than their Tamang counterparts for phatic communion to the strangers. It was also found that the English native speakers used requesting / offering more that other functions which covered 28.48% and 42.08% respectively.

English native speakers did not use asking about health and physical state and expressing thought and feelings but the Tamang native speakers used them and Tamang native speakers did not use greetings, giving information, expressing care and expressing degree of certainty but English native speakers used them. Regarding greeting, English native speakers used greetings alone for phatic communion but Tamang native speakers used greetings with other expressions.

### 3.2.4 Formal Analysis of Phatic Communion Between Neighbours

In this section the phatic communion found between neighbours is comparatively analyzed on the basis of forms of sentences and functions of language.

#### 3.2.4.1 Formal Analysis of Phatic Communion Between Neighbours on the Basis of Forms of Sentences

The following table shows the total exponents of phatic communion between neighbour on the basis of forms of sentences:

**Table No. 39**

#### **Formal Analysis of Total Exponents of Phatic Communion Between Neighbours on the Basis of Forms of Sentences**

Situation Number	NLSS	Interrogative		Assertive		Imperative		Exclamatory	
		F	%	F	%	F	%	F	%
2,6,13,19	English	41	75.92	7	12.96	2	3.70	4	7.40
	Tamang	122	91.72	9	6.76	1	0.75	1	0.75

Above table shows phatic communion found among neighbours used by both the native speakers of the English and Tamang languages. English used 75.92% interrogative forms

Out of 54 exponents whereas Tamang used 91.72% interrogative form out of 133 exponents. So, it was found than both the native speakers used more interrogative form than others. Similarly, English used 12.96 assertive forms and Tamang used 6.76% only. So, in comparison to both, English native speakers used more assertive than Tamang native speakers. In the same way, English native speakers used 3.70%

imperatives whereas Tamang native speakers used 0.75%. So, English native speakers used more imperative than Tamangs used for phatic communion. Tamang speakers used only one exponent of imperatives to their neighbor. In the same way, the English native speakers used 7.40% exclamatory forms of sentences whereas Tamang native speakers used only 0.75% which means English native speakers used more exclamatory than their Tamang counterparts.

So, it was found that the Tamang native speakers used more interrogatives than their English counterparts. Both of them used more interrogative forms than other forms of sentences for phatic communion to neighbours.

### **3.2.4.2 Formal Analysis of Phatic Communion Between Neighbour on the Basis of Language Functions**

The table no. 40 shows the total exponents of phatic communion between neighbour on the basis of functions of language.

**Table No. 40**

#### **Formal Analysis of Total Exponents of Phatic Communion Between Neighbour on the Basis of Functions of Language**

S.N	Language Functions	English		Tamang	
		F	%	F	%
1	Greetings	14	20.58		
2	Requesting/ Offering	13	19.11	4	3.007
3	Asking about activities	14	20.58	103	77.44
4	Asking about health/ physical state	8	12.3		
5	Asking about trouble/ problem	10	14.7		
6	Expressing surprise / amazement	4	5.88	1	0.75
7	Expressing pleasure/ joy	3	4.41		
8	Seeking information	1	1.47	19	14.28
9	Expressing hope	1	1.47		
10	Giving information			3	2.25
11	Suggesting			1	0.75

12	Cautioning/ Warning			2	1.5
<b>Total</b>		<b>68</b>	<b>100</b>	<b>133</b>	<b>100</b>

The above table shows language functions used by neighbours for phatic communion by both the native speakers of the English and Tamang language. According to the above table, English native speakers used nine different language functions as phatic communion to the neighbours while responding to the given situations whereas Tamang native speakers used only seven different functions. So, it was found that the English native speakers used more varieties of language functions than Tamang native speakers.

English native speakers used 20.58% greetings, 19.11% requesting/ offering, 20.58% asking about activities, 12.30% asking about health/physical, 14.7% asking about trouble/ problem, 5.88% expressing surprise, 4.41% expressing pleasure/ joy, 1.47% seeking information and 1.47% expressing hope. On the other hand Tamang natives used 3.007% requesting/ offering, 77.44% asking about activities, 0.75% expressing surprise/ amazement, 14.28% seeking information, 2.25% giving information, 0.75% suggesting and 1.50% cautioning for phatic communion by neighbours.

From this analysis, it was found out that, English native speakers used greetings as well as requesting/ offering functions more than those of other functions for phatic communion to the neighbour which covered 20.58% and 20.58% respectively, whereas Tamang native speakers used asking about activities more widely than other language functions which covered 77.44%.

Similarly, English native speakers used seeking information and expressing hope less than other functions and Tamang native speakers used expressing surprise/ amazement and suggesting less than other language functions. In the same way, English native speakers did not use giving information, suggesting and cautioning but Tamang native speakers used them whereas Tamang native speakers did not use greetings, asking about health/ physical state, asking about trouble/ problem and expressing pleasure but English native speakers used them for phatic communion.

### **3.2.5 Formal Analysis of Phatic Communion Between Family Members**

In this section the phatic communion found between family members are comparatively analyzed on the basis of forms of sentences and language functions.

### 3.2.5.1 Formal Analysis of Phatic Communion Between Family Members on the Basis of Forms of Sentences

The table overleaf shows the total exponents of phatic communion between family members on the basis of forms of sentences.

**Table No. 41**

**Formal Analysis of Total Exponents of Phatic Communion Between Family Members on the Basis of Forms of Sentences**

Situation Number	NLSS	Interrogative		Assertive		Imperative		Exclamatory	
		F	%	F	%	F	%	F	%
9,11,25	English	31	68.88	12	26.66	2	4.44		
	Tamang	43	45.26	50	50.63	2	2.10		

Above table shows phatic communion found among family members used by both the groups of native speakers on the basis of forms of sentences. The English native speakers used 68.88% interrogatives out of 45 exponents whereas Tamang natives used 45.26% interrogatives out of 95 exponents. In comparison to them, English native speakers used more interrogatives than Tamang native speakers. Similarly, the English native speakers used 26.66% assertive forms whereas Tamang native speakers used 52.63%. Tamang native speakers used more assertive forms than English native speakers. In the same way, English native speakers used 4.44% imperative forms whereas Tamang native speakers used only 2.10% imperative. So, English native speakers used more imperatives than Tamangs. Both of them did not use any exclamatory forms for phatic communion to the family members.

So, from the above analysis, it was found that the English native speakers used more interrogatives than other forms of sentences which covered 68.88% whereas Tamang native speakers used more assertive than other forms of sentences which covered 52.63% for phatic communion.

### 3.2.5.2 Formal Analysis of Phatic Communion Between Family Members on the Basis of Language Functions

The table overleaf shows the total exponents of phatic communion between family members on the basis of functions of language.

**Table No. 42**

**Formal Analysis of Total Exponents of Phatic Communion Between Family Members on the Basis of Language Functions**

S.N	Language Functions	English		Tamang	
		F	%	F	%
1	Asking about activities	6	13.3	2	2.1
2	Asking about thought/ feelings	6	13.3		
3	Asking about trouble/ problem	18	40	37	38.94
4	Apologizing	7	15.55		
5	Requesting/ offering	1	2.22	2	2.1
6	Expressing thought and feelings	2	4.44	10	10.5
7	Seeking information	1	2.22	4	4.21
8	Giving information	3	6.66	8	8.42
9	Telling to begin/ stop doing something	1	2.22		
10	Expressing disappointment			32	33.68
<b>Total</b>		<b>45</b>	<b>100</b>	<b>95</b>	<b>100</b>



The above table shows the language functions used by both English and Tamang native speakers to the family members for phatic communion. English native speakers used nine different language functions whereas Tamang native speakers used only seven types of language functions for phatic communion. So, it was found out that English native speakers used more varieties of language functions than their Tamang counterparts.

English native speakers used 13.33% asking about activities, 13.33% asking about thought and feelings, 40% asking about trouble/ problem, 15.55% apologizing, 2.22% requesting/ offering, 4.44% expressing thought and feelings, 2.22% seeking information, 6.66% giving information and 2.22% telling to begin/ stop doing something. Among all the language functions used, English native speakers used asking about trouble/ problem more than other function of language to the family members.

In the same way, Tamang natives used 2.10% asking about activities, 38.94% asking about trouble/ problem, 2.10% requesting/ offering, 10.52% expressing thought and feelings, 4.21% seeking information, 8.42% giving information and 33.68% expressing disappointment. Among all the language functions used, Tamang native speakers used asking about trouble/ problem more than other functions of language.

So, from the above analysis, it was found that both the native speakers of the English and Tamang languages used asking about trouble/ problem more than other functions to their family members which covered 40% and 38.94% respectively. Similarly, English native speakers did not use expressing disappointment function which was used by Tamang native speakers whereas the latter did not use greeting, asking about thought and feeling, apologizing and telling to begin/ stop doing something functions used by the former.

### **3.2.6 Formal Analysis of Phatic Communion Between Co-Workers**

In this section the phatic communion found between co-workers are comparatively analyzed on the basis of forms of sentences and functions of language.

#### **3.2.6.1 Formal Analysis of Phatic Communion Between Co-Workers on the Basis of Forms of Sentences**

The table no. 43 shows the total exponents of phatic communion between co-workers on the basis of forms of sentences.

**Table No .43**

**Formal Analysis of Total Exponents of Phatic Communion Between Co-Workers On the Basis of Forms of Sentences**

Situation Number	NLSS	Interrogative		Assertive		Imperative		Exclamatory	
		F	%	F	%	F	%	F	%
8	English	5	26.31	3	15.78	7	36.84	4	21.05
	Tamang	23	69.69	1	3.03	7	21.21	2	6.06

The above table shows the phatic communion used among co-workers by both the native speakers of the English and Tamang languages on the basis of forms of sentences. The English native speakers used 26.31% interrogatives out of 19 exponents whereas Tamang native speakers used 69.69% out to 33 exponents. So, it was found that Tamang native speakers used more interrogatives than their English counterparts.

Similarly, the English speakers used 15.78% assertive form whereas Tamangs used 3.03%. The English native speakers used more assertive forms than Tamang speakers. In the same way, 36.84% imperatives were used by English native speakers and 21.21% by Tamangs. English used more imperatives than Tamangs. Finally, English used 21.05% exclamatory forms but Tamangs used only 6.06%. So, English native speakers used more exclamatory forms than Tamangs.

So, it was found out that English native speakers used more imperative form of sentences than other forms which covered 36.84% whereas Tamang native speakers used more interrogatives than other forms of sentences which covered 69.69% to co-workers.

**3.2.6.2 Formal Analysis of Phatic Communion Between Co-Workers on the Basis of Functions of Language**

The following table shows the total exponents of phatic communion between co-workers on the basis of functions of language.

**Table No. 44**

**Formal Analysis of Total Exponents of Phatic Communion Between Co-Workers  
on the Basis of Functions of Language**

S.N	Language Functions	English		Tamang	
		F	%	F	%
1	Requesting/ offering	1	5.26	7	21.21
2	Asking about activities			18	54.54
3	Asking about thought and feeling	3	15.78		
4	Asking about trouble/ problem			5	15.15
5	Expressing surprise/ amazement	4	21.05	2	6.06
6	Expressing thought/ feelings	1	5.26		
7	Expressing want			1	3.03
8	Telling to begin/ stop doing something	7	36.84		
9	Giving information	2	10.52		
10	Seeking information	1	5.26		
<b>Total</b>		<b>19</b>	<b>100</b>	<b>33</b>	<b>100</b>

The above table shows all the language functions used by co-workers for phatic communion in the given situations by both the native speakers of the English and Tamang languages. According to the above table, English native speakers used seven language functions whereas their Tamang counterparts used only five. So, it was found that English native speakers used more varieties of language functions than the Tamangs.

English native speakers used 5.26% requesting/ offering, 15.78% asking about thought and feelings, 21.05% expressing surprise and amazement, 5.26% expressing thoughts and feelings, 10.52% giving information, 36.84% telling to begin/ stop doing something and 5.26% seeking information. English native speakers used ‘telling to begin/ stop doing something’ function more than other functions of language which covered 36.84% out of 19 exponents.

On the other hand, Tamang native speakers used 21.21% requesting/ offering, 54.54% asking about activities, 15.15% asking about trouble/ problem, 6.06% expressing

surprise/ amazement and 3.03% expressing want. Among all the language functions used, Tamang native speakers used asking about activities most widely than other functions which covered 54.54% out of 33 exponents.

So, it was found that English speakers used telling to begin/ stop doing something function more than other functions whereas Tamangs used asking about activities function more than other functions of languages for phatic communion. In the same way, English native speakers did not use asking about activities and asking about thoughts but Tamang native speakers used them. Similarly, Tamang native speakers did not use asking about feelings, expressing thoughts, telling to begin/ stop doing something, giving information and seeking information but English native speakers used them.

### **3.2.7 Formal Analysis of Phatic Communion Used by Male Native Speakers of both the English and Tamang Languages**

In this section the phatic communion used by male native speakers are comparatively analyzed on the basis of forms of sentences and functions of language.

#### **3.2.7.1 Formal Analysis of Phatic Communion Used by Male Native Speakers of both the English and Tamang Languages on the Basis of Forms of Sentences**

The table no. 45 shows the total exponents of phatic communion used by male native speakers of both the English and Tamang languages on the basis of forms of sentences.

**Table No. 45**

#### **Formal Analysis of Total Exponents of Phatic Communion Used by Male Native Speakers of English and Tamang Languages on the Basis of Forms of Sentences**

Situation Number	NLSS	Interrogative		Assertive		Imperative		Exclamatory	
		F	%	F	%	F	%	F	%
1 to 30	English	192	71.11	55	20.37	12	4.44	11	4.07
	Tamang	352	73.94	101	21.21	23	4.83		

The above table shows the phatic communion used by male native speakers of both the English and Tamang languages. It shows that English native speakers used 71.11% interrogative form of sentence out of 270 whereas Tamang native speakers used 73.94% interrogatives out of 476 exponents. So, Tamang native speakers used more interrogatives than their English counterparts as well.

Similarly, male English native speakers used 20.37% assertive forms whereas male Tamang native speakers used 21.21%. Regarding assertives, male Tamang native speakers used more of them than their male English counterparts. English male native speakers used 4.44% imperatives whereas their Tamang male counterparts used 4.83%. In the same way, English native speakers used 4.07% exclamatory forms whereas male Tamang native speakers did not use any exclamatory form of sentences for phatic communion while responding to the situations. So, from the above analysis, it was found that both the English and Tamang male native speakers used more interrogative forms of sentences than other forms i.e assertive imperative and exclamatory which covered 71.11% and 73.94% respectively. Similarly, it was found that Tamang male native speakers did not use exclamatory sentences for phatic communion.

### **3.2.7.2 Formal Analysis of Phatic Communion Used by Male Native Speakers of both the English and Tamang Languages on the Basis of Functions of Language**

The following table shows the total exponents of phatic communion used by male native speakers of both the English and Tamang languages on the basis of functions of language.

**Table No. 46**

#### **Formal Analysis of Total Exponents of Phatic Communion Used by Male Native Speakers of the English and Tamang Languages on the Basis of languages Functions**

S.N	Language Functions	English		Tamang	
		F	%	F	%
1	Greetings	14	4.84		

2	Requesting/ offering	45	15.57	16	3.36
3	Asking about activities	48	16.6	148	31.09
4	Asking about thought and feelings	34	11.76	26	5.46
5	Seeking information	24	8.3	131	27.52
6	Asking about trouble/ problem	29	10.03		
7	Asking about health/ physical state	16	5.53	45	9.45
8	Telling to begin/ stop doing something	6	2.07		
9	Expressing surprise/ amazement	15	5.19	2	0.42
10	Expressing thought and feeling	2	0.69	35	7.35
11	Expressing disappointment	3	1.03	25	5.25
12	Expressing comment	1	0.34	2	0.42
13	Expressing want	4	1.38	3	0.63
14	Cautioning/ Warning	7	2.42	17	3.57
15	Giving information	9	3.11	6	1.26
16	Expressing pleasure/ joy	5	1.73	9	1.89
17	Expressing sympathy/ condolence	12	4.15		
18	Expressing apologizing	9	3.11		
19	Expressing care	1	0.34		
20	Expressing hope	1	0.34		
21	Expressing compliment	2	0.69		
22	Welcoming	2	0.69		
23	Suggesting			11	2.31
<b>Total</b>		<b>289</b>	<b>100</b>	<b>476</b>	<b>100</b>

The above table shows the functions of language used by male native speakers of both the English and Tamang languages for phatic communion. It shows that male English native speakers used 22 different language functions whereas the Tamang male native speakers used only 14 language functions. So, it was found that the English male native speakers used more varieties of language functions than their Tamang counterparts.

The English male native speakers used 4.84% greetings, 15.57% requesting/ offering, 16.6% asking about activities, 11.76% asking about thoughts and feelings, 8.30%

seeking information, 10.03% asking about trouble/ problem, 5.53% asking about health/ physical state, 2.07% telling to begin/ stop doing something, 5.19% expressing surprise, 0.69% expressing thoughts and feelings, 1.03% expressing disappointment, 0.34% expressing comment, 1.38% expressing want, 2.42% Cautioning/ warning, 3.11% giving information, 1.73% expressing pleasure/ joy, 4.15% expressing sympathy/ condolence, 3.11% expressing apologizing, 0.34% expressing care, 0.34% expressing hope, 0.69% expressing compliment and 0.69% welcoming out of 289 total exponents. Among all the used exponents of language functions, English males used asking about activities function more than other used functions of language for phatic communion which is 16.60%.

On the other hand, Tamang male native speakers used 3.36% requesting/ offering, 31.09% asking about activities, 5.46% asking about thoughts and feelings, 27.52% seeking information, 9.45% asking about health problem/ physical state, 0.42% expressing surprise/ amazement, 7.35% expressing thoughts and feelings, 5.25% expressing disappointment, 0.42% expressing comment, 0.63% expressing want, 3.57% Cautioning/ Warning, 1.26% giving information, 1.89% expressing pleasure and 2.31% suggesting out of 476 exponents. Among all the language functions used, Tamang males used asking about activities more than other functions of language which covered 31.09%.

So, from the above analysis, it was found that both the male native speakers of English and Tamang used asking about activities function more widely than other functions of language. It was also found that, English male native speakers did not use suggesting function but Tamang male native speakers used whereas Tamang male native speakers did not use greetings, expressing care, expressing hope, expressing sympathy/ condolence, apologizing, expressing care, expressing compliment and welcoming but English native speakers used them for phatic communion.

### **3.2.8 Formal Analysis of Phatic Communion Used by Female Native Speakers of Both the English And Tamang Languages**

In this section, the phatic communion used by female native speakers of both the English and Tamang languages are comparatively analyzed on the basis of forms of sentences and functions of language.

### 3.2.8.1 Formal Analysis of Phatic Communion Used by Female Native Speakers of both the English and Tamang Languages on the Basis of Forms of Sentences

The table overleaf shows the total exponents of phatic communion used by male native speakers of both the English and Tamang languages on the basis of forms of sentences.

**Table No. 47**

#### **Formal Analysis of Total Exponents of Phatic Communion Used by Female Native Speakers of the English and Tamang Languages on the Basis of Forms of Sentences**

Situation Number	NLSS	Interrogative		Assertive		Imperative		Exclamatory	
		F	%	F	%	F	%	F	%
1 to 30	English	210	71.42	52	17.68	20	6.002	12	4.08
	Tamang	364	60.80	133	25.14	26	4.91	6	1.13

The above table shows the phatic communion used by female native speakers of both languages in question on the basis of forms of sentences. It shows that the English female native speakers used 71.42% interrogative forms out of 294 total exponents whereas Tamang females used 60.80% interrogative out of 529 total exponents. So, it was found that English females used more interrogatives than Tamang native speakers. Similarly, English native speakers used 17.68% assertive form whereas Tamang females used 24.14% assertive for phatic communion. Regarding assertive form of sentences, the Tamang females used more of them than the English females. In the same way, English females native speakers used 6.002% imperative form of sentences whereas Tamang females used 4.91%. Finally, the English females used 4.08% exclamatory form whereas Tamang females used 1.13% exclamatory for phatic communion. So, English native speakers used more imperative forms than their Tamang counterparts.



So, from the above analysis, it was found that both the English and Tamang females used more interrogative forms than other forms of sentences. Similarly, both of them used less exclamatory forms of sentences for phatic communion while responding to the given situations.

### **3.2.8.2 Formal Analysis of Phatic Communion Used by Female Native Speakers of both the English and Tamang Languages on the Basis of Functions of Language**

The table no. 48 shows the total exponents of phatic communion used by female native speakers of the both the English and Tamang languages on the basis of functions of language.

**Table No. 48**

#### **Formal Analysis of Total Exponents of Phatic Communion Used by Female Native Speakers of English and Tamang Languages on the Basis of Functions of Language**

S.N	Language Functions	English		Tamang	
		F	%	F	%
1	Greetings	7	2.32		
2	Requesting/ offering	52	17.27	16	3.02
3	Asking about activities	54	17.94	190	35.91
4	Asking about thought and feelings	28	9.3	16	3.02
5	Asking about health/ physical state	30	9.96	44	8.31
6	Seeking information	19	6.31	113	21.36
7	Expressing sympathy/ condolence	11	3.65		
8	Expressing pleasure	8	2.65	15	2.83
9	Expressing apologizing	5	1.66		
10	Giving Information	8	2.65	20	3.78
11	Expressing surprise/ amazement	21	6.97	9	1.7

12	Expressing cautioning	7	2.32	16	3.02
13	Telling to begin/ stop doing something	8	2.65		
14	Expressing want	1	0.32	3	0.56
15	Expressing hope	1	0.32		
16	Expressing compliment	2	0.66		
17	Expressing thought and feeling	2	0.66	43	8.12
18	Expressing care	1	0.32		
19	Expressing degree of certainty	3	0.99		
20	Expressing welcoming	4	1.32		
21	Expressing disappointment	1	0.32	22	4.15
22	Asking about trouble/ problem	28	9.3		
23	Suggesting			20	3.78
24	Expressing comment			2	0.37
<b>Total</b>		<b>301</b>	<b>100</b>	<b>529</b>	<b>100</b>

The above table shows the functions of language used by female native speakers of both the English and Tamang languages for phatic communion. It shows that English females used all together 22 different language functions whereas Tamang females used only 14 language functions. English females used 2.32% greetings, 17.27% requesting/ offering, 17.94% asking about activities, 9.30% asking about thoughts and feelings, 9.96% asking about health/ physical state, 6.31% seeking information, 3.65% expressing sympathy/ condolence, 2.65% expressing pleasure, 1.66% apologizing, 2.65 giving information, 6.97% expressing surprise/ amazement, 2.32% expressing cautioning/ warning, 2.65% telling to begin/ stop doing something, 0.32% expressing want, 0.32% expressing hope, 0.66% expressing compliment, 0.66% expressing thoughts and feelings, 0.32% expressing care, 0.99% expressing degree of certainty, 1.32% welcoming, 0.32% expressing disappointment and 9.3% asking about trouble/ problem. Among all the language functions used, female English speakers used asking about activities more than other functions of language for phatic communion which covered 17.94%.

Similarly, Tamang female used 3.02% requesting/ offering, 35.91% asking about activities, 3.02% asking about thoughts and feelings, 8.31% asking about health and physical, 21.36% seeking information, 2.83% expressing pleasure, 3.78% giving

information, 1.70% expressing surprise/ amazement, 3.02% cautioning/ warning, 0.56% expressing want, 8.12% expressing thoughts and feelings, 4.15% expressing disappointment,, 3.78% suggesting and 0.37% expressing comment. Among all the language functions used, Tamang females also used asking about activities more than other functions of language for phatic communion which covered 35.91%.

So, from the above analysis, it was found that both the English and Tamang female speakers used asking about activities more that other factions of language for phatic communion which covered 17.94% and 35.91% respectively. It was also found that in comparison, both the native Tamang female used more asking activities functions than English female.

Similarly, it was found that English female did not use expressing suggesting and expressing comment whereas Tamang female used them. Similarly, Tamang did not use greetings, expressing sympathy/ condolence, apologizing, telling to begin/ stop doing something, expressing hope, expressing compliment, expressing care expressing degree of certainty, welcoming and asking about trouble/ problem but English female used. From this, it was found that English female used more varieties of language functions than Tamangs.

## **CHAPTER FOUR**

### **FINDINGS AND RECOMMENDATIONS**

The main purpose of the research entitled 'Phatic Communion in English and Tamang' was to find out the initiation process of conversation as phatic communion in the English and Tamang languages.

For this purpose, the researcher prepared two sets of questionnaires for the native speakers of the Tamang and English languages. They considered 30 given situations. After collecting the data, the analysis and interpretation was done by using a simple statistical tool of percentage. The collected data were tabulated according to the two norms. They were forms of sentences and functions of language. Then the data were analyzed and interpreted on the basis of relationship between respondents. They were friends, strangers, family members, neighbours and co-workers.

#### **4.1 Findings**

From the analysis and interpretation of the data the following findings have been derived:

1. Altogether 207 different exponents were used by native speakers of English among them the following exponents were used the most frequently than others. They are:
  - a. Good morning! How are you?
  - b. Hey! Can (may) I help you?
  - c. Hey! What happened?
  - d. Hi! (hey) How's it going?
  - e. Let's take a break

Similarly, there were 264 exponents used by Tamang native speakers. Among them, the following exponents were used most frequently.

f. M y / J me ye tid kr b ?

g. Hr d tig tob ?

h. Cu rim curot thu l deb mul . U theri brith nb mul .

2. English native speakers used 23 different language functions for phatic communion. Among them they used asking about activities more than other functions of language. In the same way, altogether 14 different communicative functions were used by Tamang native speakers. Among all the language functions used, they also used asking about activities most widely than others.
3. Both native speakers used four forms of sentences. They were interrogative, assertive, imperative and exclamatory. There were 74 exponents used by the English native speakers to friends, among them, the following exponents were used most widely.
  - a. Good morning! How are you?
  - b. Hey! How was the party?
  - c. So, how was it?

Similarly, Tamang native speakers used all the four forms of sentences. They used altogether 105 exponents, among them the following exponents were widely used.

d. Ye tid g ib ?

e. Yed (h tte) h r mb mul ?

f. Lh n pir l u.

4. Regarding the functions of language, the English native speakers used 16 functions to their friends for phatic communion among them they used asking about activities more than other functions of language. On the other hand, Tamang native speakers used altogether 12 language functions among them Tamang native speakers also used asking about activities function most frequently than other functions of language.
5. Both the native speakers used all four forms of sentences for phatic communion to the strangers. There were all together 69 different exponents among them following exponents were used the most frequently than others.
  - a. Do you mind if I seat here?

- b. Excuse me! Could you tell me how to get to this address?
- c. Hey! This is no smoking area/ zone.

On the other hand, Tamang native speakers used altogether 75 exponents among them the following exponents were used most frequently.

- d. Hr h n l ?
- e. Cu rim curot thu l deb mul . U theri brith nb mul .
- f. Hr se tig kit b pa hdi shyub ?

6. Both the native speakers of the English and Tamang languages used all four forms of sentences for phatic communion between neighbours. English native speakers used altogether 26 different exponents to neighbour among them they used

- a. Hey! There something wrong with your car?
- b. Good morning! How are you?
- c. Hi! What are you up to today?

more frequently than other exponents.

In the same way, Tamang native speakers used all together 39 exponents among them

- d. Lh sso! Kui kib ri dig b (shyub )?
- e. Seb solji?
- f. Tig l shyub ?
- g. K de yon k r khrushyub ?

were more frequently used than other exponents for phatic communion.

7. Both the English and Tamang native speakers used only three forms of sentences for phatic communion among family members i.e interrogative, assertive and imperative only. But both of them did not use exclamatory sentences. Altogether 22 exponents were used by English native speakers among them the following exponents were used most frequently.

- a. What's wrong with you (honey)?
- b. What's the matter?
- c. Hey! What happened?

Similarly, 31 exponents were used by the Tamang native speakers. Among them,

- d. M y / J me ye tid kr b ?

e. K de n m h ji; tig l se. Bastu non phoithan mul .

f. Batti non re. Load-shedding non ba hdijim.

were used more frequently than others.

8. English native speakers used 9 different language functions, among them they used asking about trouble/ problem most frequently than other functions for phatic communion among family members whereas Tamang native speakers used only seven language functions for phatic communion to the family members. Among all the language functions used, they also used asking about trouble/ problem function more than other communicative functions.
9. Both the English and Tamang native speakers used all four forms of sentences for phatic communion among co-workers. English native speakers used 11 different exponents to co-workers. Among them
  - a. Let's take a breakexponent was used more frequently than other exponents. Similarly, Tamang native speakers used 16 different exponents among them they used
  - b. (Yeni k de) Tid t m p b ?was most frequently used.
10. English native speakers used seven different language functions with co-workers as phatic communion, among them they used telling to begin/ stop doing something more frequently than others. On the other hand, Tamang native speakers used only five language functions for phatic communion with co-workers among them 'asking about activities' was used most frequently than others.
11. According to the objectives of this research, there are other variables called male and female. English male speakers used all four forms of sentences for phatic communion whereas Tamang male native speakers used only three forms of sentences, they were interrogative, assertive and imperative but they did not use exclamatory form. Altogether 131 different exponents were used by English male native speakers among them they used
  - a. Good morning! How are you?
  - b. Where are you headed?
  - c. Hi! How's it going?
  - d. Let's take a break.

the most frequently than other exponents. In the same way, male Tamang native speakers used 165 different exponents among them

- e. M y / J me ye tid kr b ?
- f. Curim curot thu l deb mul . U theri brith nb mul .
- g. Hr se tig kit b pa hdi shyub ?
- h. Hr tig tob ?

were most frequently used than other exponents

12. English male native speakers used 22 different language functions. Among them, they used ‘asking about activities’ function more frequently than other functions of language.

Similarly, Tamang male native speakers used only 14 different language functions. Among them, they also used asking about activities function more frequently than others.

13. Both the Female native speakers of the English and Tamang languages used all four forms of sentences. English female native speakers used 157 different exponents. Among them, the followings were used most widely used exponents than other exponents.

- a. Good morning! How are you?
- b. Hello! May (can) I help you?

Similarly, female native speakers of the Tamang language used 185 different exponents. Among them they used

- c. M y / J me ye tid kr b ?
- d. Hr h n l ?
- e. Curim curot thu l deb mul . U heri brith nb mul .

more frequently than others.

14. The English female native speakers used 22 different language functions for phatic communion. Among them, they used ‘asking about activities’ most frequently than other functions of language.

On the other hand, Tamang native speakers used only 14 language functions. Among them they also used asking about activities most frequently than other functions of language for phatic communion.

15. It was found that both of the native speakers of the English and Tamang languages used more interrogative form of sentences than other forms i.e, assertive imperative and exclamatory. For instance, English native speakers



used a total of 404 exponents of interrogatives out of 599 total exponents where as Tamang native speakers used a total of 756 exponents out of 1056.

16. Regarding the use of language functions, English native speakers used more varieties of communicative functions of language than Tamang native speakers. The English native speakers used altogether 23 language functions for phatic communion whereas Tamangs used only 14 different functions.
17. Among all the language functions used, both the native speakers used asking about activities function more than other functions.
18. English native speakers used greeting, apologizing, welcoming, asking about trouble/ problem, expressing sympathy/ condolence, telling to begin/ stop doing something, expressing hope, expressing care, expressing degree of certainty and expressing compliment but Tamang native speakers did not use them for phatic communion. Similarly, Tamang native speakers used suggesting which English native speakers did not use it.

19. English native speakers used the following greeting only for phatic communion:

- a. Hey!
- b. Hello!
- c. Hi!
- d. Excuse me!
- e. Good morning

but Tamang native speakers did not use greetings alone for phatic communion but they used greetings with other functions of language such as,

- f. Lh sso! H mb n mul ? (asking about health)
- g. Lh sso! Hr se sol l shyuji? (asking about activities)

In the above examples, 'Lh sso' is an example of greetings which is also the most polite form of it. In the first example, 'Lh sso!' is a greeting and 'h mb n mul' is another expression which functions as asking about health and next sentence is about asking about activities. So, Tamang native speakers used greeting with other expressions.

20. English native speakers used
  - a. 'Would you mind...?'
  - b. 'Can I ...'
  - c. 'I wonder ...'

expression to make language polite whereas Tamang native speakers used honorific forms such as ‘Hr ’, ‘Solshyuji’, ‘dog shyuji’, ‘Lh sso!’ which showed politeness in language.

21. English native speakers used most polite language with the strangers, for instance, they used requesting/ offering function more than other functions with strangers for phatic communion. For example,
- a. ‘Excuse me! Could you tell me how to get to this address?’
  - b. May I help you madam/ sir?

On the other hand, Tamang native speakers also used the most polite form of language with the strangers for phatic communion. They mostly used seeking information. Some examples of seeking information are:

- c. ‘Lhasso! Hr l min tig ?
- d. Hr d m i o seni le om?

‘Hr ’ is an honorific form of language.

22. Both of the native speakers used the least polite and informal language to the family members. English native speakers used the following expressions which are informal forms.
- a. Hey! What happened (honey).
  - b. Let’s think o funny memory to share.
  - c. Look at this article in the newspaper.

In the above examples, ‘hey’, ‘let’s’, ‘look’ are the words used as informal language.

Similarly, Tamang native speakers also used the least honorific and informal language to the family members. For examples,

- d. M y / J me ye tid kr b ?
- e. Ye h tte don bomoh jib ?
- f. Yed tig t b ?

In the above example, ‘Ye’ is the least honorific form of addressing. Similarly, ‘kr b ’, ‘bomoh jib ’, ‘t b ’ are the least honorific, least polite as well as informal forms of verbs.

23. In comparison to male and female native speakers, English female native speakers used 71.42% interrogatives whereas male used 71.11% interrogative for phatic communion. In the same way, Tamang male native speakers used

more interrogative form than Tamang female natives. Tamang male native speakers used 73.94% interrogatives whereas female used 60.80%.

24. Both the English and Tamang female native speakers used asking about activities more than the functions used by the male counterparts of the both groups. English female native speakers used 17.94% asking about activities whereas their English male counterparts used only 16.60%.

On the other hand, Tamang female native speakers used 35.91% asking about activities function whereas their male counterparts used only 31.09%.

25. In comparison to both the male speakers, the Tamang male native speakers used more interrogatives than their English counterparts. Tamang male used 73.94% whereas their English counterparts used 71.11% only.

26. Similarly, Tamang male native speakers used more asking about activities function than their English male counterparts. Tamang male used 31.09% whereas English male used 16.60%.

27. In comparison to female native speakers, English female used more interrogatives than Tamang female. English female used 71.42% whereas Tamang female used 60.80%.

28. Similarly, Tamang female used more asking about activities function than English female. Tamang female used 35.91% asking about activities whereas English female used 17.94% only.

## **4.2 Recommendations**

On the basis of above findings, the researcher has attempted to forward recommendation for teaching phatic communion which would be beneficial for teachers and learners of the English and Tamang languages.

1. The research has shown that the English native speakers used various kinds of language functions for phatic communion but Tamang native speakers used a very few of them. Therefore, the English language teachers and learners should pay attention towards the various kinds of language functions and they should know this fact.
2. As the findings show the English native speakers used the exponents of greetings alone for phatic communion but Tamang native speakers did not use greeting alone but they used such greetings with other expressions. So, the

English language teacher should consider such fact about the Tamang students who are learning English and must teach them English forms and the functions of greeting considering this fact in mind.

3. English native speakers used more exclamatory forms of sentences than their Tamang counterparts for phatic communion. So, the language teacher should be aware of this.
4. English native speakers can make requests using various structures such as 'Could you...', 'may I ...', 'Will you...', 'Would you mind...', 'I wonder...' etc. but Tamang native speakers can make requesting only using the assertives and a few interrogatives for it. They have very limited forms of structure to make request; such as,

Bus l jhy l tho gele.

Hr se l rho d m ib ri sahayog l shyul ?

So, both the teacher and learner must be aware of this fact.

5. While teaching phatic communion, the teacher can make students act over using different forms of sentences and functions of language.
6. Teachers can create the dialogue between students that required phatic communion and can perform them in the situation.
7. Learners can be asked to talk with the native speakers and asked to make notes of as to how the speakers start their conversation using different forms and functions.
8. Students can watch the English and Tamang films and can make note of as to that how the people start their conversation in different situations using different forms and functions of language for phatic communion.
9. The Tamang language learners should be aware of the terms of greetings in Tamang and honorific forms. So, both the learners and teachers should be aware of this fact.
10. Interrogatives forms are found to have been more commonly used in the Tamang language than in English. A language teacher should keep this fact in mind.
11. It was also found that both of the native speakers of the English and Tamang language used asking about activities more than other functions. So, it would be easy to teach asking about activities function to both the language learners. So, the language teacher should know this fact, too.

12. While teaching 'phatic communion', the exponents which are found to have been used more frequently should be used more than other exponents while teaching and the Tamang language.
13. The text book writer should write the books that can encourage the learners to use different forms and functions of phatic communion of different context with different people in different situations.

### **4.3 Recommendation for Further Research**

There are many other fields on which more research works can be carried out in future. So, some fields or topics, on which further research can be carried out, are listed below.

- a) Forms of politeness in Tamang and English.
- b) Noun forms in Tamang and English.
- c) Role of mother tongue in second Language learning.
- d) English Language proficiency of the Tamang language learners in secondary level.
- e) English loan words in Tamang texts.
- f) Language functions used in ordering and offering in Tamang language.

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## Questionnaire

This questionnaire is prepared for the native speakers of the Tamang Language and native speakers of English Language. This has been prepared to accomplish the research work entitled on ' Phatic Communion in Tamang and English: A Comparative Study' for the practical research study of M. Ed in English Education which has been carried out under the guidance of **Mr. Ashok Sapkota**, lecturer of Chaitanya Multiple Campus, Banepa, Kavre.

Researcher

Sarita Tamang

Chaitanya Multiple Campus, Banepa, Kavre

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### Questionnaire For English Native Speakers

Name: .....

Address: .....

Occupation: .....

Age: .....

Sex: .....

Academic Qualification: .....

Native speakers: .....

*Please give your responses in a few sentences that first come in your mind in the following situations.*

*How would you start your conversation in the following situations?*

1. You meet your friend in the morning.

.....  
.....

2. You and your neighbor meet at the [water tap] in the morning. [Contextualize this to a supermarket or gas station.]

.....  
.....

3. You meet a stranger at the bus station where you are waiting for a bus. [Contextualize this for airport if necessary.]

.....  
.....

4. You are in the bus. It is very hot. One person is sitting next to you. [Contextualize...]

.....  
.....

5. It is winter. You go to a teashop, and person is having tea before you reach there. You go near to him/her and sit opposite him/her. [Contextualize to an outside coffee café and there aren't enough seats so you have to share the table.]

.....  
.....

6. It's 10 o'clock in the morning when you are taking a walk on the road. You see one of your neighbors on the terrace [in the yard, on their porch, etc.]

.....  
.....

7. You are going to cut grass in the jungle. [going to a work day at a park, church, etc.] and you see one your friends sitting in his/her house [think of calling up a friend to help?].

.....  
.....

8. You and your other 3 friends have been ploughing a field [working in someone's yard, hard labor, etc.], for three hours. All of you are not talking for an hour because of the hard work. But you want to start a conversation.

.....  
.....

9. It has been raining for two days. You are in your home. You want to have a conversation with you family members. [or: as recently, you're stuck in your home from the ice/snow storm].

.....  
.....

10. You are in the library. Someone has already been there reading a book. You take a book and sit next to him/her. You want to talk with him/her.

.....  
.....

11. You and your sister have quarreled and have not talked to each other for three days. There is hot news about the increase of load shedding (cuts of electricity) in the newspaper. You read it and now want to talk with her. [or you want to tell that person some important, inconveniencing news]

.....  
.....

12. You meet a colleague on your way to work, and the weather is exceptionally nice.

.....  
.....

13. Suppose someone is working, and having reached there you want to talk, but notice they are working.

.....  
.....

14. You meet a friend who has just returned from a long trip.

.....  
.....

15. You are in a shopping mall. You meet a friend who has also bought some goods. Both of you feel you are cheated by the shopkeepers [you feel the prices you had to pay were exorbitant].

.....  
.....

16. You notice that someone is standing in front of your house for a long time. S/he seems to be a stranger watching your house.

.....  
.....

17. You are looking for a friend's house. You are in an unfamiliar area. You want to ask someone to his/her address.

.....  
.....  
18. You are at work. Your boss is watching over your work for half an hour quietly.

.....  
.....  
19. You see your neighbor working on his car.

.....  
.....  
20. You meet one of your friends who had a bike accident three months ago.

.....  
.....  
21. You and your friend are in the library. Your friend is serious about his study but you want to talk about an upcoming party.

.....  
.....  
22. You and your friend are in a restaurant having lunch.

.....  
.....  
23. You are sitting in the no-smoking zone at a park. The person standing next to you takes out a cigarette and lights up.

.....  
.....  
24. You are at a party. You are talking with another guest. You want to find out about how s/he likes the party.

.....  
.....  
25. You come home and find your daughter is crying in the living room [imagine, if you don't have a daughter].

.....  
26. Your roommate just returns from a party. You didn't attend the party because you were sick [some of you may have to think WAY back on this one!]

.....  
.....  
27. You have been waiting for your friend for an hour. S/he comes 1 hour late.

.....  
.....  
28. One of your friends has just lost his father. He is quiet at this home. After you reach there, you want to express your condolence to him.

.....  
.....  
29. You are a shopkeeper. A customer visits your shop. Start your conversation. [imagine]

.....  
.....  
30. It's been a very hot day. You have just walked up a steep hill [either on a trek, or national park]. There is a traveler's resting place. You see a man taking rest and start a conversation with him.