

CHAPTER - ONE

INTRODUCTION

1.1 General Background

Language is simply the means of communication to express thoughts and feelings. It is also an organized noise used in an actual social situation. It is defined as a voluntary vocal system of human communication, a versatile tool that people use to fulfill their basic needs. It is simply a form, manner or style of expression. It is only the most effective and widely used means of communication through which we can exchange our feelings, ideas, thoughts, emotions and, so on. Language refers to the linguistic sounds which are voluntarily produced through the oral tract and give meaning. Language plays an important role in development, maintenance and transmission of human civilization. Language is a special property that distinguishes human from other creatures. Language is both personal and social phenomenon which reflects culture and civilization but differs in terms of geographical area, social ethnicity and field of use among others. Therefore, the most rudimentary forms of social organizations and technological achievements depend on language. In the absence of language, therefore, it is impossible to expect human existence and human civilization.

Language is defined in various ways by different linguists based on its feature. No one definition of language satisfies the linguists so far. Wardhaugh (1942, p.3) defines language as 'a system of arbitrary vocal symbols used for human communication'. Sapir (1921, p.8) defines language as 'a purely human and non- instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols' (as cited in Varshney,

1998, p. 2). Widdoson (1988, p.3) says 'Language is system of arbitrary vocal system which permits all people in a given culture or others who have learned the system of that culture to communicate or to interact'. In a nutshell, language is a very complex human phenomenon; all attempts to define it have proved inadequate.

Language is the 'species-specific' and 'species- uniform' possession of human beings which distinguishes humans from other animals and considered superior out of them. No other animal has an ability to possess the language though they can concern their limited message to each other. They cannot relate the past and future events for their further betterment. Language of human communication is different from others in terms of its feature. Language, therefore, is viewed differently by different linguists. In fact, none of the definition is perfect in itself.

To conclude, language can be defined as arbitrary, unique, systematic, structural complex property and social phenomenon which helps to share their feelings, thoughts, ideas and emotions with other appropriately in appropriate situation.

1.1.1 Language Functions

A function in language refers to the purpose for which an utterance or unit of language is used. Such functions are often described as categories of behaviour e.g., requests, apologies, greetings, offers, welcoming, complaints and taking leave. Broadly speaking, language has two functions, grammatical functions and communicative functions. A grammatical function is the relationship that a constituent in a sentence has with other constituents. And communicative function is the extent to which language is used in a community (Richards et al. 1999). The functional use of language can't be determined simply by

studying the grammatical structure of a sentence but also the purpose for which it is used.

This research study is related with communicative functions rather than grammatical functions of language in which I focus on communicative functions of language used in society. Here, communicative functions of language are emphasized in order to know the skills to use the language in our day to day life in the community. It includes what language we use with whom for what purpose, do we use the same exponents with all (senior/ junior higher standard/ low standard) people in all situations? If not, do we need to change the exponents for same purpose with different people?

Different linguists in the field of language classified language functions differently. Some of the classifications made by them are mentioned here. Malinovsky (1884 -1942) classified language functions into three types; pragmatic, magical and narrative. Wilkins (1976, p.44) lists the six language functions as; judgment and evaluation, situation, agreement rational inquiry and exposition, personal emotional relationship interpersonal relations,(as cited in Bhandari and Gyawali, 2001, p.7). Richards et al. (1999) classifies language functions into three group; descriptive, expressive and social. Van Ek (1975) classifies language function in six as, imparting and seeking factual information, expression and finding out emotional attitudes, expressing and finding moral attitudes, getting things done and socializing: greeting introducing, taking leave, welcoming, congratulating, etc.

I have selected the topic, 'The Terms of Greeting, Welcoming and Taking Leave in English and Newari' which belongs to the emotional relations in Wilkins classifications and to the socializing in Van Ek's classifications of language functions. The classifications of language functions are different by different linguists though terms of greeting, welcoming and taking leave are the

common language functions which are found in all classifications and used in daily communication. These are the language functions for maintaining social relationship and social status. Simply speaking, greeting refers to the first word used in communication when one meets somebody. It helps us to initiate our communication with anybody in a pleasant environment, Collins Co- build English Language Dictionary (1992, p. 195) states " Greeting is something you say to do that expresses your friendliness of pleasure, when you meet someone' Generally, people use different words in different language like; Nemaste' Darshan' in Nepali 'Good morning/ evening', 'Hello' and 'Hi' in English and Jwajalap ', 'Tarem m' in the Newari language. Similarly, welcoming refers to the reception especially a kind of glad one. It helps us to maintain social status within society. Webster's Dictionary (1996, p. 315) states 'welcoming is receiving gladly into one's presence or companionship, it means allowed freely or invited to take something to somebody'. People use different terms for welcoming different people in different situations based on their language. Generally, we find 'Swagatam', 'Basnush' in Nepali, 'Welcome', ' Welcome to you' in English and ' Lasakusa', 'Fy tun disan' in the Newari language, (Shakya, 2007, p.p. 40-44). Likewise, people use different terms for taking leave in different situations with different people. Generally, we find 'Bid p un', 'la ta ma gaë' in Nepali, 'Good-bye', 'Bye', 'See you' in English and 'Lip nh pl y ', 'K ' in the Newari language, (Tuladhar, 2007, p.10).

The language functions, greetings, welcoming and taking leave are an ice breaker that lead to effective communication to develop the social relationships. The speaker without the knowledge of choosing right language functions may fail to be polite and can be offensive or sometime considered as rude. If the speakers lack the knowledge of the proper use of language functions contextually, the conversation may be failure. So that, to select the appropriate terms for conversation is really a difficult task. Speakers in

communication process have to be closely familiar with social relationships with other context, setting as well as the way of using language depending upon their age, sex, social class and personal relationship.

1.1.2. Contrastive Analysis

Contrastive analysis is a branch of linguistics that deals with the scientific study of similarities and differences between two languages where, one being the native language (L_1), and the other being the target language (L_2).

According to James (1980, p. 3),

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. CA is one of the branches of comparative linguistics. It compares two languages at various linguistic levels and find out the points of the similarities and differences between them and then to predict the areas of ease and difficulty in learning one by the speakers of the other language.

The strong version of CA asserts that it functions as a predictive device as well as an explanatory tool whereas the weak version of it claims that it functions only as an explanatory tool. Contrastive analysis has mainly two aspects: Linguistic and psychological aspect. Linguistic component of constructive analysis is based on the following facts:

- Language learning is a matter of habit formation.

- The state of mind of L₁ and L₂ learners is different. The mind of an L₁ learner is a tabula-rasa whereas that of an L₂ learner is full of with L₁ habits.
- Languages are Comparable

Psychological aspect of contrastive analysis, which is also called transfer theory, is based on the fact that old habit hinders or facilitates the formation of new habits depending upon the similarity or difference between them. Transfer may be either positive or negative. If the past learning facilitates the present learning, the transfer may be positive. It is called facilitation. On the contrary, transfer may be negative if that past learning interferes the present learning. It is called interference. It will be easy to learn L₂ if both L₁ and L₂ are similar and there will be less chances of errors. On the contrary, it will be difficult to learn an L₂ if both L₁ and L₂ are different and there will be more chances of committing errors. Supporting this, Giri (1982) states that greater the difference between L₁ and L₂ the greater the difficulties will be to master the target language. There are two types of comparison in contrastive analysis. They are:

I. Interlingual Comparison

The comparison between two languages like English and Newari is called Interlingual comparison. According to James (1980, p. 3), CA belongs to interlingual study, and, since 'emergence' is an evolutionary concept. According to Stockwell and Bowen (1965), there are three possible interlingual rule relationships (as cited in James, 1980, P. 147).

- a) L₁ has a rule and L₂ an equivalent one.
- b) L₁ has a rule but L₂ has no equivalent.
- c) L₂ has a rule but L₁ has no equivalent.

II. Intralingual Comparison

The comparison between the two dialects of the Newari language like Kathmandu-Patan- Kirtipur and Dolkha or Bhaktpur is called intralingual comparison.

Tran-Thi-chau (1974) conducted a research and found that 51% of errors are to be interlingual (L_1 - induced) and 29% intralingual, strikingly confirming Richards (1971) who suggested 53% interlingual and 31% intralingual induced L_1 (as cited in James, 1980, p.146).

CA has its great importance in language teaching. It has mainly two functions. Firstly, it predicts the tentative errors to be committed by the L_2 learners; and secondly, it explains the sources and reasons of the L_2 learners errors. So a language teacher should have knowledge of CA to treat the learners psychologically and academically. A language teacher knows the sources and types of the errors that learners commit. James (1980, p.145) point out three traditional pedagogical application of CA. According to him CA has application in predicting and diagnosing a proportion of the L_2 errors committed by learners with a common L_1 and in the design of testing instruments for such learners.

1.1.3 Languages in Nepal

Nepal is a small country in terms of its area but it is very fertile place for language, ethnicity and culture. In fact, Nepal is a multilingual multiethnic and multicultural country though different ethnic groups of people with their different culture and language are living together with peace and harmony. It is obvious that language, the fundamental part of human, is for the existence of human civilization and the superiority within living creature.

Nepal is a multilingual country as many languages are spoken in our country. Nepal has been one of the most engrossing areas of linguistic research as we find many languages spoken here. According to the population census 2001, more than 93 languages are identified in this small country. Among them, most of the languages do not have their own written script, they have only spoken form. And a few languages have only their both written scripts and spoken forms. Some languages in Nepal are in extinct because neither they have written scripts nor they have large groups of population to speak and develop. The major languages spoken in Nepal, according to population census 2001 are; Nepali (48.61%), Maithili (12.3%), Bhojpuri (7.53%), Tharu (5.86%), Tamang (5.19%), Newari (3.63), Magar (3.59%) , Awadhi (2.47%), Bantawa (1.63%), Gurung (1.49%), Limbu (1.47%), Bajjka (1.05), Urdu (0.77%), Rajbanshi (0.57%) , Sherpa (0.57%) , and other language (3.47). Above data clearly show that Nepali language is used by the majority of people and other languages are used by only concerned population although the existence of different languages as mother tongue is still found in Nepal.

1.1.4. The English language: An overview

The English language deserves to be the world language today. It is the first language for the people of the United States, the United Kingdom, Canada, Australia, New Zealand, Ireland, and the Anglophone Caribbean. It is used extensively as a second language and as an official language throughout the world, especially in common wealth countries and in many international organizations. Modern English is sometimes described as a first global lingua franca. It is the dominant international language in communication, science, business, entertainment, etc.

The English language is considered as the prestigious and glorious language of the world. A man in the present era, without being familiar with English cannot compete in any section of knowledge. It has been influenced by the everyday

communication of every language speakers. More than 50% of the world's record has been carried out through this language either in print media or electronic media. So, teaching English is very important in this century.

English is being learnt and used all over the world not out of any imposition but through the realization that it has certain inherent advantages. Today, the compulsion of learning English is no longer merely political but scientific and technological. And no longer is English the language of Great Britain only; it is the language required by the world for greater understanding, it is the most of international languages (Pahuja, 1995, p.2).

Regarding the importance of English, Malla (1977, p.12) says:

English is undoubtedly of vital importance for accelerating the modernization process in Nepal. In the context of Nepal, the English language is taught as a second or foreign language. It was used only in the royal families in 1910 B.S. when Nepal was ruled by Jung Bahadur Rana. Later on, it started to prevail all over the country along with the school, campus and other educational institutions due to the influence of British education system. In the present era, it is taught as a compulsory subject up to bachelor level in most of the educational institutions and in campuses respectively.

English is used as a second language or foreign language in our country though it is making important place among other languages. That is to say it is becoming very important language in the world so far. Nowadays, English language is considered as the key which opens many doors of getting a better opportunity. Therefore, one can improve the social standing or solve

economical problems through the development of the English language. Thus, it is taken as an international language and has become a must to every one for surviving in this modern era it is one of the means of globalization to grasp the global opportunity.

1.1.5 Introduction to the Newari Language

Newars are one of the major aboriginal ethnic groups of Nepal. They possess specific modes of livelihood, unique culture, distinct life style, social and cultural identities, customs and traditions among other communities. It is believed that Newars have come first in Dolakha from northern east side of 'kasu' area, which is situated in China. Later on, they came into Kathmandu valley and then began to settle outside of the valley, too. Gradually, they scattered from east to west of Nepal. It is also believed that Newars are not the members of one separate group but they have come with different culture, religion and languages from different places. And to build up community and to live civilized life, they together agreed to accept this language as a common language. Basically, Newars belong to Mongolian races and others being Aryan.

Oldfield (1880, p.p. 185-187) says:

A traditional belief is that the Newars came from the country of Nayera to the Kathmandu Valley in ancient times, under the guidance of their king, Naya Dev. Some locate the land of Nayera somewhere in South India, but this belief may have developed at a much later date when the culture of the valley came under the influence of Hinduism. Other legends link the Newars with China and claim that the valley was once the site of a lake, and that the Bodhisattva Manjusri, who is believed to

have come from Mount Sirsha in Northern China, cut a gorge in the mountain and drained the valley making it habitable for the Newars.

(<http://www.britannica.com/eb/topic-412815>, Newari Language)

People, generally, think that Kathmandu is the primary area for the Newar. However, Newars are widely scattered in the Terai, in the hills and from east to west of Nepal, i.e. almost in all development regions and districts. It is said that 55% of Newars are the inhabitants of Kathmandu valley and remaining 45% of them are scattered and settled down outside the valley. According to the population census 2001, the total population of Newar is 1245232 which is 5.48% of total population. Among the total population of Newar, 620213 are male and 625019 are female. Newars occupied the 6th largest position in the total population of Nepal.

Generally, the language spoken by Newars is called the Newari language. It is also called ' Nepal Bhasa' i.e. the language of Nepal although we cannot find the single opinion on it. Genetti (2007, p. 27) states

the majority of the linguistic literature on this language refers to it as Newari. However, some people in the Newar community including some prominent Newar linguists consider the derivational suffix-"i" found in the term Newari to constitute an “Indianization” of the language name. These people, thus, hold the opinion that the term Newari is non –respectful of Newar culture. For this reason, a number of scholars, including the writer himself have chosen to refer to the

language as “Newar” leaving off the suffix- “i”.

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

It is said that in early Malla period Newari manuscript contained a language of mixed type i.e. language containing both Newari and Sanskrit words. Later on, pure Newari language is found, the language that Jorgensen called the classical Newari language. During the reign of Yaksha Malla (1420-1482 BS), the Newari language became the official language of Malla court and continued to be the same until the ancestor of the Gorkhali rulers conquered and occupied the Kathmandu Valley. Later, it was developed as literary language throughout the country and also developed the modern literature in the Newari language focusing it as 'Nepal Bhasa'. It was from 1950 an onward Nepal radio began broadcasting news in Newari language too. It is still being taught in schools and colleges all over the country as optional subjects. The associations like 'Nepal Bhasa Parisad', 'Chhara Samaj' and 'Jyapu Samaj' play greater roles in its development. These literary organizations are still bringing out the printed literature in the Newari language. These formal stages of organization boost its development up to today.

According to the population census 2001, there are 825458 people speaking the Newari language as their mother tongue which is 3.63% of total population. Although there are 5.48% Newar population in total only 3.63% population use it as their mother tongue. The Newari language has developed its own scripts named: 'Prachalit Nepal script', 'Ranjan Script', 'Bhujimmol Script' and 'Bharahi script'. Only 'Prachalit Nepal Script' and 'Ranjan Script' are popular in use. We find 'prachalit Nepal script' first and 'Ranjan script' second in the use of writing different books and Newspapers. Other two scripts are rarely used to write any articles and books. The Newari language can also be written in 'Devnagari script' and some of the Newspapers are written in it.

1.1.6. Dialects of the Newari Language

The majority of Newars live in Kathmandu Valley and they love to say Nepal Bhasa for their mother tongue “Newari language”. As a result, there are many textbooks, magazines newspapers and others published in Nepal Bhasa. In German the Newari language is referred to as Nevari. According to the research finding on this language, it is proved that Nepal Bhasa shares the features of Kirat and Tibetan dialects of Northern Himalayas.

The distribution of Newars is found not only in Katmandu valley but also in many cities and rural areas across the country. This has given rise to several distinct variations of the language in terms of social stratification and geographical spread. Hence, there are differences in the linguistic habits of the Newars from different regions and social classes. These variations are referred to as dialects of Newar and it consists of five major dialects and several sub-dialects spoken by Newars; living throughout the country. The main dialects of Newari languages are:

- Kathmandu-Patan Kirtipur
- Bhaktapur
- Dolakha
- Pahari(not the Nepali dialect by the same name)
- Chitlang

(Source: Shakya(1935) as quoted in Van Driem (1993, p.24)

1 Kathmandu-Patan-Kirtipur

This is the most dominant form of language. It is the most evolved form of language and is very close to the standard form of language which is used in academics and media. This is also the most widely used dialect. Variations are

seen in the use of the words, especially nouns, amongst the Buddhists and Hindus.

2 Bhaktapur

It is also known as Khwapa Bhaaye, this form of language is more close to the colloquial form than the standard form. Variations exist in the use of this form of language in Bhaktapur, Banepa, Panauti and Dhulikhel.

3. Dolakha

This is the most preserved form of language and resembles the old Nepal Bhasa.

4. Pahari

This dialect has similar vocabulary as the Patan sub-dialect of Kathmandu-patan-Kirtipur dialect. However, the language is spoken with a Tamang language tone.

5. Chitlang

This is used in Chitlang, a place south of Kathmandu Valley in Makwanpur district.

6. Other dialects

In addition to these dialects, there are a few sub-dialects spoken in Kathmandu Valley and other parts of Nepal. These sub-dialects are spoken in surrounding villages of Kathmandu, Patan, Bhaktapur, Chitlang and Dolakha. The dialect spoken in Bandipur is the oldest form of Khwapa Bhaaye. The dialect spoken in Chainpur, Dhankuta, Bhojpur, Terathum and Palpa is related to Kathmandu and Patan. The dialect spoken in Ridi, Baglung and Arughat (Gorkha) is closer to Bhaktapur.

1.2 Review of the Related Literature

Different comparative linguistic research works have been carried out on different languages like English and Nepali, English and Limbu, English and Tharu, English and Maithili in the Department of English Education T.U. Kirtipur but the least number of researches are found in the Newari Languages. Among all, the studies on language functions and the Newari language are reviewed below.

Chapagain (2002) has carried out research entitled 'Request forms in Nepali and English'. His objectives were to find out the different terms of request in English and Nepali and to compare and contrast them. She collected data using questionnaire and concluded that English native speakers are more polite than Nepali native speakers. Likewise, Basnet (2005) carried out a research entitled 'A comparative study. Terms of Greeting and Taking leave used in English and Nepali'. His objectives were to find out the terms of greeting and taking leave in English and Nepali, and to compare and contrast the terms. His study has shown that English native speaker uses his/ her Excellency to the higher status people and uses first name to greet general people. Nepali native speaker uses 'Mausuf' to king and Queen and the very polite words 'Darshan', 'Bidapaun' to greet general people. And, Subba (2007) has done research on 'Terms of Greetings and taking leave used in English and Limbu language: A comparative study'. His study aimed to find out different terms of greeting and taking leave in English and Limbu languages and to compare and contrast them. He used questionnaire for 40 native speakers of Limbu of Ilam district and collected data. He concluded that Limbu terms are more than English to use different people in different situation.

Joshi (2004) conducted a research work on 'English and Newari kinship Terms'. This research aimed to determine the English and Newari kinship

relations and find out their corresponding address forms and then to compare and contrast the terms. She administered the questionnaire and found that English kinship terms are less in number in comparison to Newari kinship terms in her study.

The review of the above researches shows that no research work has been carried out on 'Terms of greetings, welcoming and taking leave' in English and Newari so far in the Department of English Education. As I belong to Newar community, I am interested in and have chosen this topic.

1.3 Objectives of the Study

The thesis had the following objectives.

- i. To find out the terms of greetings, welcoming and taking leave in the Newari language.
- ii. To compare and contrast the terms of greetings, welcoming and taking leave in the English and Newari languages.
- iii. To list some pedagogical implications

1.4 Significance of the Study

This research study in terms of the greetings, welcoming and taking leave which we used in language functions of socializing are highly significant to all in the sense that it has great communicative and pragmatic value and it is only the means to develop and maintain social relationship within society.

Everybody whoever wants to adjust in the society should know the skills of appropriate use of language functions in appropriate situation. Similarly, it is significant for all who are interested in the use of the terms of greeting, welcoming and taking leave in the English and the Newari languages as these

languages are important in the community. And, it is also significant to the new researchers of language functions, students, teachers and linguists.

CHAPTER - TWO

METHODOLOGY

The researcher will adopt the following methodological strategies to fulfill the above mentioned objectives

2.1 Sources of Data

The researcher used both the primary and secondary sources of data for the elicitation of required information

2.1.1 Primary Sources of Data

The primary sources of that are 80 native speakers of the Newari language from the Kathmandu valley. English terms are taken from secondary sources.

2.1.2 Secondary sources of Data

Especially, secondary sources were used for English terms. The researcher collected the required information from different books, newspapers, journals, dictionaries, articles and unpublished theses. The major secondary sources were Van Ek (1975) Matreyek (1983) Bhandari and Gyawali (2001) and Varshrey (1998).

2.2 Sampling Procedure

The sample population of the study included 80 native speakers of the Newari language from the Kathmandu valley. The researcher selected the sample using judgmental purposive sampling of non-random sampling procedure. Educated informants of native Newari speakers including both male and female were taken for the data.

2.3 Tools for Data Collection

The main tools for the collection of data were questionnaire. A set of questionnaire was designed for native Newari speakers and administered it to the sample to get the required data. The researcher conducted participant observation with native speakers for the verification of data.

2.4 Process of Data Collection

The researcher followed the stepwise procedure to collect the data which are as follows:-

- i. The researcher visited the native speakers of the Newari language and built rapport with them.
- ii. The researcher selected the sample through the unstructured interview.
- iii. The researcher administered the questionnaire and explained about what it is supposed to do and then help them to write the information in transliteration form in the Roman script.
- iv. The researcher took the English terms from different authentic materials.
- v. Finally, the researcher found out and compared the different terms of greeting, welcoming and taking leave in the English and Newari languages.

2.5 Limitations of the Study

This thesis had the following limitations:

- i. This research study included only 80 native speakers of the Newari language.

- ii. This study was limited only to the comparison between English and Newari terms of greeting, welcoming and taking leave function.
- iii. Informants of this study were limited within Kathmandu valley.
- iv. This study covered the language of only certain field, family, relative and academic institute.

CHAPTER - THREE

ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA

This chapter mainly deals with an analysis, interpretation and presentation of data. All the responses of data were tabulated mainly in terms of greeting, welcoming and taking leave. And collected data were analyzed and interpreted descriptively and quantitatively.

The analysis and interpretation was done as effectively and accurately as possible. The table given in the subsequent pages indicated the number of informants who used the terms of greeting, welcoming and taking leave. The responses provided by the native speakers of the Newari language are analyzed, compared and contrasted with English in which the terms used by majority of informants indicate the more common usage and the terms used by minority of informants indicate less common usage of the language functions.

3.1 Respected People

Respected people are those people who occupy the higher status in a particular society. They hold certain power and authority and maintain higher status in their society as well as nation, too. They are more respectable in comparison to the general people. General people used more formal terms while speaking to others. The use of appropriate terms of greeting, welcoming and taking leave varies from one language to another and also determined by the norms, value, culture and civilization of particular society.

3.1.1 King/Queen, President, Prime Minister, Minister, Judge

In the Newari language, king/ queen, president, prime minister, minister and Judge are considered as respected people and are greeted, welcomed and taken leave formally and which are presented as follows:

Table -1

S.N.	Terms of Greeting	King/ Queen	President	P. Minister	Minister	Judge
01	Bijy un	24	24	7	4	
02	Jwajalap	42	42	48	48	40
03	Namaste	14	14	25	25	33
04	Taremam				3	7
S.N.	Terms of Welcoming					
01	Lasakusa	40	35	35	35	35
02	Jwajalap jh san	22	26	26	26	26
03	Jwajalap	12	10	10	10	10
04	Jh san/Disan	6	9	9	9	9
S.N.	Terms of Taking Leave					
01	Suv ya	29	29	17	17	17
02	Jwajalap	36	36	30	30	30
03	Wan Chwaye			10	10	10
04	Namaste	25	25	20	20	20
05	Buluh Jh san			3	3	3

The table shows that in the Newari language 'Jwajalap ' is the common term to greet respected people like king /queen, president, prime minister, minister and judge. Forty-two out of Eighty informants use 'Jwajalap ' to greet king/queen and president. The term 'Bijy un' is used by twenty-four informants to greet them. Remaining fourteen people use 'Namaste' to greet king/queen. Forty-eight out of 80 informants use 'Jwajalap ' to greet prime minister and minister. Other 25 informants use 'Namaste' and a few informants use 'Bijy un'. It shows that the Nepali language influenced the Newari language to some extent. Forty out of 80 informants use 'Jwajalap ' to greet Judges. Remaining 33 informants use 'Namaste' and few informants use 'Taremam' to greet judge.

In English, respected people are greeted by 'Good morning /afternoon /evening'. Most of the people use this term in their society. 'Hello' and 'Hi' are also the terms used equally to greet the respected people. Your majesty, Your honor , Your excellency are the terms used for the king/Queen, president, prime minister, minister and judge to greet, respectively. Shaking hand and bowing head are also the common non- linguistic symbols to greet them in a society.

'Lasakusa' in the Newari Language is the common term to greet respected people like king/queen, president, prime minister, minister and judge. Forty out of 80 informants use 'Lasakusa' to welcome king/queen. Similarly, twenty two informants use 'Jwajalap jh san'; 12 people use 'Jwajalap ' and 6 use 'Jh san/Disan' to welcome king/queen. President, prime minister, minister and judge are welcomed by 35 informants using the term 'Lasakusa'. Other 26 informants use 'Jwajalap jh san', 10 informants use 'Jwajalap ' and few informants use 'Jh san/Disan'. 'Welcome' is the term used as a common term to welcome the respected people in English. 'Welcome to you', 'welcome to + place' are also used to welcome their guest and respected people. Besides this, non- linguistic symbols and gestures are also used to welcome the people.

In case of taking leave, 'Jwajalap ' is the common term in the Newari language. Thirty- six informants out 80 use 'Jwajalap ' to take leave with king/queen and president. Nine informants use 'Suv ya' and 15 use 'Namaste' to take leave with king/queen and president. Thirty informants out of 80 use 'Jwajalap ' to take leave with prime minister, minister and judge. Similarly, 'Namaste', 'Suv ya', 'Wan Chwaye' and 'Buluh Jh san' are the terms used by 20, 17, 10 and 3 informants to take leave with prime minister, minister and judge.

In English, 'Good- bye' is the common term to take leave with respected people. Other terms like; 'Bye', 'See you'. 'Bye - bye', 'See you later', etc. are

also used to take leave with them. Terms are selected based on situation, personal relations and place, appropriately.

3.1.2 Doctor, Member of Parliament, professor/Teacher, Reporter and Mayor

Doctor, member of parliament, professor/teacher, reporter and mayor are also considered as respected people. Different terms are used to greet, welcome and take leave with them are presented below:

Table - 2

S.N.	Terms of Greeting	Doctors	MoP	Prof./T.	Reporter	Mayor
01	Jwajalap	43	43	43	32	32
02	Namaste	12	12	12	10	10
03	Taremam	25	25	25	38	38
S.N.	Terms of Welcoming					
01	Lasakusa	15	15	15	10	10
02	Jwajalap Jh san	43	43	43	38	38
03	Jwajalap	13	13	13	11	11
04	Jh san/Disan	9	9	9	21	21
S.N.	Terms of Taking Leave					
01	Suv ya	18	18	16	16	16
02	Jwajalap	52	52	50	50	50
03	Ji wan Chwaye			8	8	8
04	Namaste	10	10	6	6	6

In the Newari language, 'Jwajalap ' is the common term of greeting. Most of the informants use this term to greet doctor, member of parliament, professor/teacher, reporter and mayor. Forty- three Out of 80 informants use 'Jwajalap ' to greet doctor, member of parliament and professor /teacher. Twenty Five

informants use 'Taremam' and few people use 'Namaste' to greet them. Similarly, Thirty- eight informant out of eighty use 'Tarem m' to greet reporter and mayor. The term 'Jwajalap ' is used by 32 informants and 10 informants use 'Namaste' to greet the reporter and mayor. In English 'good morning/ afternoon/ evening', 'hello' and 'hi' are the common terms of greetings for the respected people like doctor, member of parliament, professor / teacher, reporter, and mayor. Terms are selected based on the personal relations and situation spoken to them.

Similarly, 'Jwajalap Jh san' is the common term to welcome the respected people like doctor, professor / teacher, reporter and mayor, in Newari. Forty- three out of 80 informants use the term 'Jwajalap Jh san' to welcome, doctor, member of parliament, professor /teacher. Fifteen informants use 'Lasakusa', 13 informants use 'Jwajalap ' and 9 use 'Jh san/Disan' to welcome them. reporter and mayor are welcomed by 38 informants out of 80 using 'Jwajalap Jh san'. Other 21 use 'Jh san/Disan', 11 use 'Jwajalap ' and 10 informants use 'Lasakusa' to welcome reporter and mayor. In English, 'welcome', 'welcome to you', etc. are the common term to welcome the respected people like doctor, member of parliament, prof. / teacher, reporter and mayor.

In case of taking leave, 'Jwajalap ' is the common term to take leave from the respected people like doctor, member of parliament, professor/ teacher, reporter and mayor. Fifty -two informants out of 80 use 'Jwajalap ' to take leave with doctor and member of parliament. Eighteen informants use 'Suv ya' and 10 informants use 'Namaste' to take leave with them. Fifty informants out of 80 use 'Jwajalap ' to take leave from professor / teacher, reporter and mayor. The terms 'Suv ya', 'Ji wan chhwaye' and 'Namaste' are used by 16, 8 and 6 informants to take leave with professor /teacher, reporter and mayor.

In English, 'Good- bye' is the common term to take leave from respected people. Besides this, we find 'bye- bye', 'See you' and 'bye' are terms to take leave from people. Kissing, hugging are also the non-linguistic signs to take leave from people in English.

3.2 Family Members

A family member refers to the person who shares the same roof, the same kitchen, having blood relation and/or marriage relation. It consists of different members like father, mother, husband, wife, brother, sister, son, daughter, grand father, grand mother, daughter – in –law, etc. Generally, a family is conducted by father or mother and they are considered as senior and respectable member of the family like grand father and grand mother. The junior members of family always use formal language to speak with their seniors so far. Informal language is used rarely in the family. Informal language breaks civilization, manner, discipline and behaviour of the family. So, we cannot find goodwill and the betterment in such kind of family. Mainly, educated family members use formal language and seem disciplined, mannered and civilized whereas uneducated family members use more or less informal language and seem unmannered, undisciplined and uncivilized.

3.2.1 Grand Father/Grand Mother, Father/Mother, Husband, Wife and Elder Sister

Language is the means of communication. We can share our thoughts, feelings and ideas which help to build up the strong relationship within family and with other people. It is an ice breaker to maintain and develop relationship. Greeting, welcoming and taking leave are the language functions which develop social relationship. As we find different terms in the Newari language,

the terms of greeting, welcoming and taking leave use for family members are presented below:

Table-3

S.N.	ToG	G.F./G.M	F./M.	Husband	Wife	E. Sis.
01	Bhagiya +K.T.	62	62	58		32
02	Bh ita/Bh giya ye	14	14	22		24
03	Mhanfu l	4	4	10	48	16
04	Chu Kha/du				32	8
S.N.	ToW					
01	Bh giya , Disan	36	36	30		10
02	Jh san/Disan	44	44	46		40
03	Fetu			4	46	22
04	W /cwan				34	8
S.N.	ToTL					
01	Bh giya + K.T.	48	48	48		8
02	Wane nee	13	13	13	21	24
03	Wan cwaye	12	12	9	14	20
04	Ji wan chwaye	7	7	7	5	11
05	K			3	45	17

The table shows that in the Newari language, 'Bh giya ' + K.T. is the common term to greet seniors in family. Sixty -two out of 80 informants use 'Bh giya + K.T.' to greet grand father/grand mother and father/mother. Fifty- eight informants use this term to greet husband and 32 informants use to greet elder sister. Similarly, fourteen informants use 'Bh giya ye/Bh ita' to greet grand father/grand mother and father/mother, 22 informants use this term to greet

husband and 24 informants use to greet elder sister. The term 'Mhanfu l ' is the used rarely to greet senior. Only, 4 informants use this term. But it is used for juniors. 'Mhanfu l ' is the common term to greet wife and junior. Forty- eight informants out of 80 use this term to greet wife and 16 informants use it to greet elder sister. 'Chu kha/du' is the less common to greet wife. Thirty-two informants use 'chu kha/du' to greet wife. Mainly, it is used for intimate members. Besides this non-linguistic signs and symbols like bowing head is also used for greeting the seniors in the Newari culture.

In English, 'good morning/afternoon/evening', 'morning', 'hello' and 'hi' are the terms of greeting to greet different people. The term 'hi' and 'hello' are the common terms to greet the family members like father, mother, sister, grand father, grand mother, and brother etc.

In case of welcoming, in the Newari language 'Jh san/Disan' is the common term to welcome family members. Forty -four informants out of 80 use this term to welcome grand father/grand mother and father/mother. Thirty- six informants use 'Bh giy Disan' to welcome grand father/grand mother and father/mother. It is considered as formal term of welcoming family members though it is less common in its use. Forty -five informants use 'Jh san/Disan' to welcome husband and 40 informants use this term to welcome elder sister. Thirty informants use 'Jwajalap Jh san', the formal term to welcome husband. Another term 'Fetu' is the common term to welcome wife and juniors. Forty-five out of 80 informants use this term to welcome wife. Twenty -two informants use to welcome elder sister. 'W /cwan' is also the term to welcome junior people. Thirty-five informants use this term to welcome wife and 8 informants use it to welcome elder sister.

In English, 'welcome', 'welcome home', 'have a seat', etc. are the terms of welcoming. 'have a seat' is the common term to welcome the family member.

Taking leave is also one of the important language functions to maintain social relationship. In the Newari language different terms are used to take leave with different people. 'Bh giy + K.T.' is the common term to take leave with senior family members. Forty-eight out of 80 informants use 'Bh giy + K.T' to take leave of grand father/mother, father/ mother and husband. A few informants use 'Wane nhee' to take leave with them as it is less formal terms so far. Thirteen informants use the term 'wane nhee' to take leave with grand father/grand mother, father/ mother and husband. Twelve and Seven informants use other terms 'wan cwaye' and 'Ji Wan chwaye' to take leave with them, respectively. Similarly, 'K ' is the term of taking leave to use for juniors. Forty-five out of 80 informants use this term to take leave with wife. Twenty - one informants use 'wane nhee' which is common term for taking leave from elder sister. Twenty -four informants use 'wane nhee' to take leave from elder sitter. A few informants use 'Ji wan cwaye' and 'Ji wan chwaye' to take leave of family members. Twenty informants use 'Wan cwaye' to take leave of elder sister. Non-linguistic symbols like shaking hand also used to take leave from members.

'Bye', 'bye-bye', 'good-bye', 'see you', etc. are the terms of taking leave in English. 'Bye' is the common term to take leave with family members. 'see you' can also be used sometimes.

3.2.2 Elder Brother, Younger Brother, Younger Sister, Son, Daughter

The terms used to greet, welcome and take leave in the Newari Language with elder brother, younger brother, younger sister, son and daughter are presented below:

Table - 4

S.N.	ToG	E.bro.	Y. Bro.	Y. Sis.	Son	Daughter
01	Bh giy	30				
02	Mhanfu l	41	26	26	22	22
03	Chu kha/du	9	54	54	58	58
S.N.	ToW					
1	Bh giy Disan	24				
2	Jh san/Disan	46				
3	Fetu	10	32	32	32	32
4	W /Cwan		48	48	48	48
S.N.	ToTL					
1	Bh giy	28				
2	Wane nhee	36	6	6	6	6
3	Ji Wan Cwaye	16	18	18	18	18
4	K		56	56	56	56

Above table shows that in the Newari language 'Chu du/kha' is the common term of greeting for juniors in the family. Forty-one informants out of 80 use 'Mhanfu l ' to greet elder brother. It seems that 'Mhanfu l ' is the common term to greet elder brother and sister. Thirty informants use 'Bh giy ' to greet elder brother. And remaining 9 use 'Chu Kha/du' to greet elder brother which is considered as less formal term in the Newari language. Similarly, Fifty-four informants 'Chu Kha /du' to greet younger brother and younger sister as a most common term. Remaining 26 informants use 'Mhanfu l ' to greet them which is less common. And Fifty-eight informants out of 80 use 'Chu kha /du' to greet son and daughter. Twenty-two informants use 'Mhafu l ' to greet them.

In English, 'hi' and 'hello' are the common terms to greet family members. The term 'hi' is most common out of them.

Welcoming, in the Newari language, is also important. The above table indicated that 'Jh san/Disan' is the common term to welcome senior and 'W /Cwan' is the common term to welcome junior in the family. Forty-six informants out of 80 use 'Jh san/Disan' to welcome elder brother. Only, Twenty-four informants use 'Bh giy Disan' though it is considered as more formal term in the Newari language. Ten people use 'Fetu' to welcome elder bother. Likewise, Forty-eight informants use the most common term 'W /Cwan' to welcome junior like younger brother, younger sister, son and daughter. Remaining 32 informants use 'Fetu' to welcome them which is less common in its use.

In English, 'take a seat', 'have a seat', 'welcome', etc. are the terms of welcoming. 'have a seat/take a seat' is the common terms to welcome the junior members of family.

The function, taking leave in Newari is different according to their personal and social status. According to the table, thirty-six informants out of 80 use 'wane nhee' to take leave of elder brother, the most common term. Twenty-eight informants use 'Bh giy ', the less common term to take leave of him and 16 informants use 'Wan Cwaye' to take leave of elder brother.

Similarly, Fifty-six informants use 'K ' the most common to take leave from junior members of family like younger brother, younger sister, son and daughter, 18 people use 'Wan Cwaye' ,the less common term to take leave with them and 6 informants use 'wane nhee' to take leave. All the term of greeting, welcoming and taking leave is used based on personal and social relationship. The other non-linguistic symbols like bowing head,

showing place by hand and shaking hand are also used to greet, welcome and take leave of people in the Newari language.

In English ‘bye’, ‘see you’, ‘good- bye’, etc. are the terms of taking leave. ‘Bye’ and ‘see you’ are the common terms of taking leave with family members.

3.3 Relatives

Relatives are those people who are in close contact with each other; some of them may be of blood relatives and some others may be of marriage relatives. Relatives share their ideas, feelings, thoughts, and emotions and interest though they live separately. They may some times live under the same roof, too. Any way, relatives are very important. This consists of grand father/grand mother, uncle/aunt, father in law, mother in law, niece, nephew, sister in law, brother in law, grand son/daughter, etc.

3.3.1 Grand Father/Grand Mother, Uncle/Aunt, Father in-law, Mother – in-law

In the Newari language, the different terms use to greet, welcome and take leave with relatives are presented below:

Table-5

S.N.	ToG	G.F./F.M.	U./A.	F.L.	M.L.
01	Bh giy +K.T.	48	44	48	48
02	Mhanfu l + K.T.	21	19	21	21
03	Chu Y n Cwan	7	10	7	7
04	Chu du/kha	4	7	4	4

S.N.	ToW	G.F./F.M.	U./A.	F.L.	M.L.
01	Bh giy Disan	48	43	48	48
02	Jh san/Disan	29	31	29	29
03	Fetu	3	4	3	3
04	W /Cwan				
S.N.	ToTL				
01	Bh giy +K.T.	52	47	52	52
02	Wane nhee + K.T.	12	14	12	12
03	K Wan Cwaye	9	10	9	9
04	K Wane	7	9	7	7

The relatives, grand father/grand mother, uncle/aunt, father in-law and mother-in-law are the respectable person so that people use fromal term to greet, welcome and take leave with them. In the Newari language, we find different polite terms as shown in the above table. 'Bh giy + K.T.' is the commonly used term for the senior relatives. Forty-eight informants out of 80 use this 'Bh giy + K.T.' to greet grand father/grand mother, father-in-law and mother in -law. Twenty-one informants use 'Mhanfu l ', 7 informants use 'Chu y n Cwanu' and 4 informants use 'Chu Kha/du' to greet them'. Forty-Four informants use 'Bh giy + K.T.' to greet uncle/aunt. Nineteen informants use 'Mhanfu l +K.T.', 10 use 'ChuY n Cwanu' and 7 use 'Chu kha/du' to greet them.

In English, 'hi' and 'hello' are the common terms to greet the relatives though there are different terms of greeting like 'good morning/afternoon/evening', 'hello', 'hi', 'how are you?', etc.

In the Newari language, we cannot find a lot of terms of welcoming. 'Bh giy Disan +K.T.' is the common term to welcome the relatives. Forty-eight informants out of 80 use 'Bh giy Disan + K.T.' to welcome

grand father/grand mother, father - in-law and mother-in-law. Twenty-nine informants use 'Jh san/Disan' and 3 informants use 'fetu' to welcome them. Uncle/aunt is greeted by 43 informants using 'Bh giy Dinsa'. Thirty-one informants use 'Jh san/Disan' and 4 use Fetu' to welcome uncle/aunt. It seems that Newar people are using the colloquial language only with their relatives.

In English, 'welcome', 'have a seat please', 'welcome home', 'welcome to you', etc. are the terms of welcome in which 'have a seat please', is the common term to welcome to relatives.

In the Newari language, different terms are used to take leave from relatives. Out of them 'Bh giy + K.T.' is the terms commonly used to take leave from relatives. Fifty-two informants out of 80 use 'Bh giy + K.T' to take leave of grand father/grand mother, father,-in-law and mother –in-law. Twelve informants use 'wane nhee +K.T.', 10 informants use 'K wan chwaye' and 6 informants use 'K wane' to take leave with them. Forty-seven informants use 'Bh gi + K.T.' to take leave of uncle/aunt. Remaining, Fourteen informants use 'Wane nhee', 10 use 'K wana Cwaye' and 9 use 'K wane' to take leave with uncle/aunt.

'Good bye', 'bye', 'bye-bye', 'see you', 'see you later', etc. are the terms that are used to take leave with people in English. 'Bye' and 'see you' are the common terms to take leave with relatives.

3.3.2 Male Cousin, Female Cousin, Nephew, Nice, Grand son and Grand Daughter

Table - 6

S.N.	ToG	M.C.	F.C	Ne.	Ni.	G.S.	G.D.
01	Mhanfu l + K.T.	44	44	38	38	38	38
02	Chu y n Cwanu	25	25	30	30	30	30
03	Chu du/Kha	11	11	12	12	12	12
S.N.	ToW						
01	Fetu + K.T.	41	41	36	36	36	36
02	W	31	31	32	32	32	32
03	Thana Cwan	8	8	12	12	12	12
S.N.	ToTL						
01	Suv ya	9	9	8	8	8	8
02	Wane nhee	15	15	14	14	14	14
03	Ji wan Chwaye	26	26	26	26	26	26
04	K	30	30	32	32	32	32

The above table indicated that different terms are used to greet, welcome and take leave with our relatives. Generally, people considered cousin, nephew, nice, grand son and grand daughter are the junior members of our relatives. So, people use less formal terms to behave with them. In the Newari language, “Mhanfu l + K.T” is the common term to greet junior relatives. Male cousin and female cousin are greeted by 44 informants using ‘Mhanfu l + K.T.’ Remaining Twenty-Five informants use ‘Chu y n Cwanu’ and 11 use ‘Chu kha/du’ to greet them. Thirty-Eight informants out of 80 use ‘Mhanfu l + K.T.’ to greet nephew, nice, grand son and grand daughter. Others 30 informants use ‘Chu y n Cwanu’ and 12 informants use ‘Chu kha/du’ to greet them. I do not find a lot terms to greet junior relatives.

In English, the terms of greeting are common. Mostly, people use 'hi' and 'hello' for junior relatives though there are different terms like 'good morning/afternoon/evening', 'how are you?', 'hello', 'hi', etc.

Different terms of welcoming are used in the Newari language. 'Fetu + K.T.' is the common term to welcome the junior members of relatives in the sense that they are younger (than the speaker). Forty- One informants use 'Fetu +K.T.' to welcome male cousin and female cousin. Thirty- One informants use 'W ' and 8 use 'Thana Cwan' to welcome them. Thirty-Six out of 80 informants use 'Fetu + K.T.' to welcome nephew, niece, grand son and grand daughter. Other 32 informants use 'W ' and 12 informants use 'Thana Cwan' to welcome them.

In English, 'sit down', 'welcome', 'take a seat', etc. are the common terms to welcome our junior relatives.

In the Newari language, different terms are used to take leave from relatives. Among all, 'K ' is the common term to take leave with the junior members of relatives like cousin, nephew, niece etc. Thirty-Two informants out of 80 use 'K ' to take leave with nephew, niece, grand son and grand daughter. Remaining, 26 informants use 'Wan chwaye', 14 informants use 'wane nhee' and 8 informants use 'Suv ya' to take leave with them. In the Newari Language, we can't find a lot of terms to use for taking leave from junior relatives.

Taking leave, in English are represented by 'bye', 'good- bye', 'bye- bye', 'see you', 'see you again', etc. Among all, 'bye' and 'see you again' are the common terms to take leave with junior members of relatives.

In such a way, we find the terms to use in daily life in the Newari language. Limited terms are used to greet, welcome and take leave from the junior member of relatives.

3.4 Friends

Generally, friends mean known people. Cambridge International Dictionary of English (1995, p. 99) defines “friend is a person whom you know well and whom you like a lot but who is usually not a member of yours family”.

Friends are of different kinds; familiar, unfamiliar and lover/beloved. Friends with whom we share our privacy to some extent and are intimate with can be called familiar friends. The friends with whom we do not share our privacy but have seen and met them can be called unfamiliar friend. And the friends with whom we share not only our privacy but also feelings, thoughts, emotions and interests thinking that they are too intimate or close and sit and stand together that can be called lover/beloved.

3.4.1 Familiar Friends, Unfamiliar Friends and Lover/Beloved

In the Newari language, we find some terms of greeting, welcoming and taking leave based on situations and personal relationships which are presented as follows:

Table-7

S.N.	ToG	F.F.	U.F.	L./B.
01	Jwajalap	9	43	9
02	Mhanfu	43	28	43
03	Chu du/Kha	28	9	28

S.N.	ToW	F.F.	U.F.	L./B.
01	Jh san/Disan	7	43	7
02	Fetu	51	28	51
03	W /cwan	22	9	22
S.N.	ToTL			
01	Jwajalap	7	34	7
02	Suv ya	14	14	14
03	K lip Nh pl y	41	24	41
04	K	18	8	18

The table shows that ‘Mhanfu l ’ is the common term for the familiar friend and lover/beloved and ‘Jwajalap ’ is the common term for unfamiliar friend. Forty-Three informants out of 80 use ‘Mhanfu l ’ to greet familiar friend and lover/beloved. Twenty-Eight informants use ‘Chu du/kha’ and 9 informants use ‘Jwajalap ’ to greet them. Similarly, Forty-Three informants out of 80 use ‘Jwajalap ’ to greet unfamiliar friend. Twenty-Eight informants use ‘Mhanfu l ’ and 9 informants use ‘Chu du/kha’ to greet unfamiliar friends. It seems that Newari people use similar term to greet familiar friend and their lover/beloved but for the unfamiliar friend they use a bit more formal term.

In English, ‘good morning/afternoon/evening’, ‘hello’, ‘hi’, ‘how are you?’, etc. are the terms of greeting. Among them, we find ‘hello’ and ‘hi’ are the common terms to greet friends.

Likewise, in the welcoming, ‘Fetu’ is the common term for familiar friend and lover/beloved and ‘Jh san/Disan’ is the common term to welcome unfamiliar friend. 51 informants out of 80 use ‘Fetu’ to welcome familiar friend and lover/beloved. Other, 22 informants use ‘Wa/cwan’ and 7 informants use ‘Jh san/Disan’ to welcome familiar friends and lover/beloved. Beside this, 43

informants out of 80 uses 'Jh san /Disan' to welcome unfamiliar friend'. More formal terms are used for unfamiliar friend in comparison to familiar friends. In English, 'welcome', 'have a seat please', 'sit down are the common terms to welcome friends.

In case of taking leave, in the Newari language, we find different terms based on their relationship and their social status. In taking leave 'Lip nh pl y ' is the common term for familiar friend and lover/beloved and 'Jwajalap ' is the common term for unfamiliar friends. 41 informants out of 80 uses 'Lip nh pl y ' to take leave from familiar friend. 18 informants use 'Ka', 14 informants use 'Suv ya' and 7 informants use 'Jwajalap ' to take leave from familiar friend and lover/beloved. Other, 34 informants out of 80 use. 'Jwajalap ' to take leave of unfamiliar friend. And, 24 use 'Lip nh pl y ', 14 use 'Suv ya' and 8 informants use 'K ' to take leave of unfamiliar friend.

In English, 'bye', 'good -bye', 'see you' are the terms of taking leave in which 'bye' and 'see you' are the common term to take leave with friends.

3.5 In an Academic Institute

An academic institute refers to the institute where teaching and learning process continues and requires the use of formal language while talking to each other. Teachers and students are the participants of an institute where they are careful and polite in their conversation.

An academic institute consists of teachers (male/female), head teachers and students. The juniors in the institute use formal language in order to maintain their personal and social status in their society.

3.5.1 Students, Teachers and Head Teachers (Male/Female)

In the Newari language, students, teachers and head teachers are greeted, welcomed and taken leave differently by using different terms which are presented below.

Table-8

S.N.	ToG	T. by T.	H.T. by T.	S. by T.	T and H.T. By S.
01	Jwajalap + Sir	41	41		57
02	Bhee sutha	23	23		16
03	Mhanfu l +Sir	12	12	33	7
04	Chu Kha/du	4	4	47	
S.N.	ToW				
01	Jwajalap Jh san	47	47		46
02	Jh sah/Disan	24	24		34
03	Fetu	9	9	31	
04	W /Cwan			49	
S.N.	ToTL				
01	Jwajalap	44	44		56
02	Suv ya	13	13	10	13
03	Ji Wan chwaye	17	17	34	11
04	K	6	6	36	

An institute is the formal place where we find students and teachers in which students are considered as junior and teachers are senior so they use formal and less formal terms while speaking to each other respectively.

In Newari, 'Jwajalap + sir' is the common term to greet teachers and head teachers by teachers and students and 'Chu du/Kha' is common term to greet students by teachers. Forty-one informants out of 80 use 'Jwajalap + sir' to

greet teachers and head teachers by teachers. Twenty-three informants use 'Bhee sutha', twelve informants use 'Mhanfu l ' and 8 and 4 informants use 'Chu kha/du' to greet teachers and head teachers by teachers, respectively. And, forty-seven informants out of 80 use 'Chu kha/du' to greet students by teachers. Remaining, thirty-three informants use 'Mhafu l ' to greet them. Similarly, fifty-seven informants use 'Jwajalap + sir' to greet the teachers and head teachers by students. Sixteen informants use 'Bhee sutha' and 7 informants use 'Mhanfu l ' to greet them by students.

In English, 'welcome to you', 'have a seat, please', etc. are common term to welcome by students and 'take a seat' and 'sit down' are the common terms to welcome by teachers.

In case of taking leave, in Newari 'Jwajalap ' is the common term for the senior and 'K ' is the common term for junior. Forty-four informants out of 80 use 'Jwajalapa' to take leave of teachers and head teachers. Seventeen informants use 'Ji wana chwaye', 13 informants use 'Suvaya' and 6 informants use 'K ' to take leave of them each other. Thirty-six out of 80 informants use 'K ' to take leave from students by the teachers. Thirty-four informants use 'Ji wana cwaye' and 10 informants 'Suv ya' to take leave with them by teacher. Similarly, fifty-six out of 80 informants use 'Jwajalap ' to take leave of teachers and head teacher by the students. Other 13 informants use 'Suv ya' and 11 informants use 'Ji wana Cwaye' to take leave of them by students.

'Bye', 'good-bye', 'bye – bye', 'see you', 'see you again', etc. are the different terms of taking leave used in English with people while departing each other. Generally, we find 'bye', 'good- bye' and 'see you' are the common terms used in the institute.

3.6 Strangers

Strangers are those people who are not familiar to each other i.e. unknown people. Stranger may be a guest, a traveler or any other unknown people. Generally, we use formal language to them. To initiate the conversation with the stranger, we should try to make the conversation systematic and polite. As we find strangers are always innocent and clear-hearted because they are unfamiliar about place and environment. We should behave with them politely as far as possible, while greeting, welcoming and taking leave of them.

3.6.1 Older than You, as Old as You and Younger than You

Strangers are the innocent guests like a god. We should use formal language while speaking to them. We have different terms of greeting, welcoming and taking leave in the Newari languages which are presented as follows:

Table-9

S.N.	ToG	Older	As old as You	Younger
01	Jwajalap	46	46	26
02	Mhanfu l	14	14	34
03	Tarem m	12	12	12
04	Namaste	8	8	-
05	Chu wan Cwanu			8
S.N.	ToW	Older	As old as You	Younger
01	Jwajalap Jh san	42	34	14
02	Jh san/ Disan	28	28	30
03	Fetu	10	10	22
04	W /cwan		8	14

S.N.	ToTL	Older	As old as You	Younger
1	Jwajalap	48	42	6
2	Suv ya	22	22	21
3	Wan Cwaye			14
4	Wane nhee			7
5	K	10	16	32

The table shows that in Newari 'Jwajalap' is the common term to greet the older and same aged strangers. Forty-six informants out of 80 use this term to greet older stranger and same aged strangers. Fourteen informants use 'Mhanfu la', 12 informants use 'Taremam' and few informants i.e. 8 use 'Namaste' to greet older stranger and same aged stranger. Similarly, Thirty-four informants out of 80 use 'Mhanfu l' as a common term to greet younger stranger. Twenty-six informants use 'Jwajalap', 12 use 'Tarem m' and 8 use 'Chu wan cwanu' to greet younger stranger.

In English, 'Good morning/afternoon/evening' are the most common term to greet the stranger. 'Hello' is also the common term in English to greet them.

Different terms are used to welcome in the Newari language. Among them, 'Jwajalp Jh san' is the common term to welcome the stranger. Forty-two informants use 'jwajalap Jh san', 28 informants use 'Jh san/Disan' and 10 informants use 'fetu' to welcome older strangers. Similarly, thirty-four informants use 'Jwajalap Jh san', 28 informants use 'Jh san/Disan', 10 informants use 'Fetu' and 8 informants use 'W /cwan' to welcome same aged strangers, respectively. 'Jh san/Disan' is the common term to welcome younger strangers. Thirty out of 80 informants use 'Jh san/Disan', 22 informants use 'Fetu' and 14/14 informants use 'Jwajalap jh san' and 'w /cwan' to welcome younger strangers.

In English, 'Welcome', 'Please have a seat', 'Welcome to you', etc. are the terms of welcoming. 'Please have a seat' and 'Welcome' are the terms commonly used to welcome the stranger.

The Language function, taking leave, is also one of the important functions to maintain social relationship. In Newari 'Jwajalap ' and 'K ' are the common terms to take leave from senior and junior, respectively. Forty-eight informants use 'Jwajalap ', 22 informants use 'Suv ya' and 10 informants use 'K ' to take leave of older strangers. Similarly, forty-two informants use 'Jwajalap ', 22 informants use 'Suv ya' and 16 people use 'K ' to take leave of same aged strangers. And, 32 informants use 'K ', 21 informants use 'Suv ya' 14 informants use 'Wane nhee' and 6 informants use 'Jwajalap ' to take leave from younger strangers. The Newari terms are based on senior and junior to whom we participate in conversation.

In English, 'bye', 'good- bye', 'bye- bye', 'see you', 'see you again', etc. are the terms of taking leave. Among them, 'bye', 'good- bye' and 'see you' are the common terms use to take leave with strangers.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The major findings of the study based on the analysis and interpretation of the collected data are given below:

- i. 'Bhagiy /Bh iti/Bhagiy ye + K.T.', 'Jwajalap + ToA', 'Bhee sutha', 'Tarem m', 'Mhanfu l ' and 'Chu kha/du' are the common terms of greeting, 'Bijy un', 'Lasakusa', 'Jwajalap disan', 'Jh san/disan', 'Fetu' and 'W /cwan' are the common terms of welcoming and 'Bh jiy /Bh iti + K.T.', 'Jwajalap + ToA', 'Lip nh pl ya', 'Wane nhee', 'Wana chwaye' and 'K ' are the terms of taking leave in the Newari language.
- ii. English native speakers use 'Good morning /afternoon/evening' while greeting somebody in formal situation whereas Newari native speakers use 'Jwajalap ' or 'Jwalalap +ToA or K.T.'
- iii. Regarding the greeting to King/Queen or other respected person besides elder family members in the Newari language, they use 'Jwajalap +ToA' to greet respected person by bowing their head. But English native speakers greet the King/Queen and other respected person by shaking hand.
- iv. English speaker are habituated to use 'Take a seat +K.T.' to welcome juniors but 'Fetu', 'W ', 'Cwan' are the terms to welcome juniors in the Newari language.
- v. English native speakers are habituated saying 'F.N', 'K.T.' to greet family members whether they are senior or junior. But Newari native speakers use 'Bh giy / Bh iti/ Bh giy ye +K.T.' by bowing their head. It seems

that Newari terms are more formal than English terms to greet elder family members.

- vi. Regarding the welcoming, English native speakers use 'Welcome', 'Welcome home' or 'Welcome to you', etc. whereas Newari native speakers use 'Bijy un', 'Jwajalap jh san', 'Bh giy /Bh iti Disan', 'Jh s n/ Disan' in very formal situations. It seems that Newari terms are more formal and greater in number than English terms of welcoming.
- vii. 'Jwajalap ', 'Bh giy / Bh iti+ K.T.', 'Wane nhee' are the terms of taking leave especially with seniors. 'K ', 'Wane chwaye' are the terms of taking leave from junior. On the other hand, 'Bye', 'Good- bye', 'See you' are the terms of taking leave for both seniors and juniors, love you is also used for junior family members in English.
- viii. Kissing, hugging are the common non-linguistic signs of taking leave and sometimes greeting for the family members in English which are not found in Newari culture while greeting and taking leave with them. It seems that language is the cultural matters.
- ix. English speakers commonly use L.N. (last name) to greet people but this is rare or almost not in the use by the Newari speakers.
- x. Newari native speakers are also accustomed to using English and Nepali greeting terms like 'Hello', 'Namaste' to greet their friends, respectively. It is because of their involvement with other people in different places and language dominants.
- xi. Colloquial language is used in a particular situation while talking with family members by both Newari and English speakers especially with juniors.

- xii. Hand shaking, nodding head and bowing head are the non-linguistic signs of greeting and welcoming and taking leave which are mostly used by both Newari and English speakers.
- xiii. In the Newari language terms of greeting and taking leave are similar like 'Jwajalap ', 'Bh giy / Bh iti + K.T.' But in the English language such kinds of similarly is not found.

4.2 Recommendations

The researcher, on the basis of the findings, suggest some pedagogical implications of the terms of greeting, welcoming and taking leave which play a significant role to maintain the social relationship. The speaker at least, should have the knowledge of the terms of greeting, welcoming and taking leave to win the heart of the listeners. The terms of greeting, welcoming and taking leave must be used appropriately so that the listener does not unintentionally offend the person to whom s/he is speaking. To make an effective conversation between or among the people, a person should know the skills of using different terms of greeting, welcoming and taking leave. So that, it is beneficial for not only students, teachers and linguists but also for all the learners of the Newari and the English language, in the society. The major implications are listed below.

- i. It is known that the knowledge of the terms of greeting, welcoming and taking leave are the compulsion in a person's life. In the academic institution, the teacher can create conversation that requires the terms of greeting, welcoming and taking leave and perform them in the appropriate situation.
- ii. Students can listen to what people say or use around them during the conversation that requires the terms of greeting, welcoming and taking leave and make on notes of the use of these terms.

- iii. Having the knowledge of the terms of greeting, welcoming and taking leave, a person can make effective conversation with strangers, too.
- iv. Children are familiar to use these terms to respect and/or to behave with their senior and junior relatives and respected people appropriately.
- v. Newari people learning the English language can make the list of the terms of greeting, welcoming and taking leave from the English environment and English native speaker learning the Newari language can make a list of the different terms of greeting, welcoming and taking leave in the Newari environment. So that, they can analysis and compare them and use it appropriately.
- vi. If the Students are familiar with all terms of greetings, welcoming and taking leave of both languages, s/he can list it to find the functionally similar and different terms. So that it is easy to use these in the particular situation wherever s/he needs.
- vii. English people learning Newari can be made aware that husband and wife are greeted and welcomed making the reference to the name of the 1st son/ daughter. Similarly, Newari people learning English can be taught their husband and wife can be greeted and welcomed by their name by each other.
- viii. English people learning the Newari language, can be suggested to use 'Jwajalap ', 'Mhanfu l ', 'Tarem m' to greet senior strangers and 'Mhanfu l ', 'chu Kha/du' to greet junior stranger. Similarly, Newari people learning English can be taught to use 'Hello' and 'Hi' for greeting both seniors and juniors.
- ix. In the academic institute, the teacher also makes the students know the non- linguistic signs which take place in greeting, welcoming and taking leave.

REFERENCES

- Basnet, S.M (2006). *Terms of greeting and taking leave used in Nepali and English*. An unpublished M.Ed. Thesis, T.U. Kathmandu.
- Bhandari and Gyawali, (2001). *Communicative English*. Kathmandu: Ashish Pustak Bhandar.
- CBS, (2001). *Population Census 2001, National Report*, Kathmandu: Ratna Pustak Bhandar.
- Chapagain. G. (2002). *Request forms in English and Nepali Language: A Comparative Study*. Unpublished M.Ed. thesis, T.U. Kathmandu
- Cystal, D. (1996). *A Dictionary of linguistics and phonetics*. Blackwell.
- James, C. (1980). *Contrastive Analysis*, London: Longman
- Joshi, M. (2004). *A comparative linguistic Study: English and Newari kinship terms*. Unpublished M.Ed. Thesis, T.U. Kathmandu.
- Khan, H.R. (2005) Communicative language teaching in large class: conformity and contrast, *Journal of NELTA* Vol.10 pp. 1-2.
- Kumar, R. (2005). *Research methodology*. Singapore: Pearson Education.
- Maharjan, T. B. (2008). *Swadhyaayan Nepal Bhasa. Khwopa*, Kathmandu: Kuta Pitak.
- Malinowski, B. (1923). The problem of meaning in primitive languages; In CK. Ogden and I. A.. Richards. *The meaning of meaning*. London: Routledge and Kegan Paul.
- Malla, K.P. (1984). *The Newari Language: A Working outline*. Tokyo: ILCAA
- Matreyek, W. (1983). *Communicating in English: function*. New York: Pergamon Press.
- Pahuja, N.P. (1995). *Teaching of English* .New Delhi: Anmol Publications PVT.LTD.

- Pandey, G.P, (1997). *A comparative study of apologies between English & Nepal*, An Unpublished M.Ed. Thesis, TU Kathmandu.
- Phyak P.B., (2005). *Translation theory: A basic Course*. Kirtipur: Sunlight Publication.
- Rai, V.S. (2001). *Semantics and pragmatics*. Kathmandu: Bhudipuram Prakashan.
- Sapir, E. (1921). *Language: An introduction to the study of speech*, New York: Harcourt Brace.
- Shakya, N. (2007) *Nepal bhasha*. Kathmandu: Sumnima Printers
- Shakya, R. (2002) *Alphabet of the Nepalese script*, Lalitpur: Mahabahila.
- Sthapit, S.K., (2001). Teaching language for communication, *Journal of NELTA*, 5.1.
- Subba, D.M. (2007). *Terms of greeting and taking leave in English and Limbu language: A comparative study*. An unpublished M.Ed. Thesis, T.U. Kathmandu.
- Tuladhar, K. (2007). *Jwajalapa*. Kathmandu: Lijala and Tisa.
- Van EK, J.A. (1975). *The Threshold level*. Strasbourg: Council of Europe.
- Varshney, R.L. (1998). *An introductory text book of linguistics and phonetics*. Bareilly: Students Store.
- Wardhaugh, R (2000). *An introduction to sociolinguistics*, New work: Basil Blackwell.
- Widdoson, H.G. (1984), *Learning Purpose and Language use*;Oxford;Oxford University Press.
- [http://www.britanannica.com/eb/topic-412815,Newari language](http://www.britanannica.com/eb/topic-412815,Newari%20language)
- <http://www.en.wikipedia.org/wiki/Newari>

APPENDIX - V

QUESTIONNAIRE

This questionnaire has been prepared to collect information for the research study on ‘Terms of Greeting, Welcoming and Taking Leave in English and Newari’ which is being carried out under the guidance of Mr. Bhesh Raj Popherel, a lecturer of Central Department of English Education, TU., Kirtipur. I do hope the informants will co-operate by providing invaluable information to accomplish this research.

Researcher
Tika Ram Shrestha
TU. Kirtipur, Kathmandu.

Name:

Age:

Address:

Sex:

Academic Qualification:

Occupation:

Marital Status:

A. Please make response indicating what terms of greeting, welcoming and taking leave you'll use if you are in the following situation:

1. If you have the following respected people as your guest:

Respected people	Forms of Greeting	Forms of Taking leave
King or Queen
President
Prime Minister
Minister
Judge
Doctor

Member of Parliament	.....	.....
Professor/ Teacher	.....	.....
Reporter	.....	.....
Mayor	.....	.....

2. If you have the following family members:

Family members	Forms of Greeting	Forms of Taking leave
Grand father/mother
Father/ mother
Husband
Wife
Elder sister
Elder brother
Younger sister
Younger brother
Son
Daughter

3. If you visit the following relatives:

Relatives	Forms of Greeting	Forms of Taking leave
Grandpa/Grandma
Maternal Uncle/aunt
Paternal Uncle/aunt
Father-in-law
Mother-in-law
Male cousin
Female cousin
Nephew

Nice	.....	.....
Grand son	.....	.....
Grand daughter	.....	.....

4. If you have the following friends:

Friends	Forms of Greeting	Forms of Taking leave
Familiar friends
Lover/Beloved
Unfamiliar friends

5. If you are in academic institute:

Persons in academic Institute	Form of Greeting	Forms of Taking leave
Student greets teacher
Student greets principal
Teacher greets principal
Teacher greets teacher

6. If you have the following stranger:

Strangers	Forms of Greeting	Forms of Taking leave
Older than you
As old as you
Younger than you

B. Please make response indicating what forms of welcoming you'll use if you are in following situation:

1. If you have the following respected people as your guest:

- i. King or Queen
- ii. President
- iii. Prime Minister
- iv. Minister

- v. Judge
- vi. Doctor
- vii. Member of Parliament
- viii. Professor/Teacher
- ix. Reporter
- x. Mayor

2. If you have the following family members:

- i. Grand father /Grand mother
- ii. Father/Mother
- iii. Elder Sister
- iv. Elder brother
- v. Younger brother
- vi. Younger sister
- vii. Husband
- viii. Wife
- ix. Son
- x. Daughter

3. If you have the following relatives:

- i. Maternal Grandpa/Grandma
- ii. Maternal Uncle/aunt
- iii. Paternal Uncle/aunt
- iv. Father-in-law
- v. Mother-in-law
- vi. Male cousin
- vii. Female cousin
- viii. Nephew
- ix. Nice
- x. Grand son
- xi. Grand daughter

4. If you have the following friends:
 - i. Familiar friend
 - ii. Lover/Beloved
 - iii. Unfamiliar friend
5. If you are in academic institute:
 - i. Student greets teacher
 - ii. Student greets Principal
 - iii. Teacher greets principal
 - iv. Teacher greets teacher
6. If you have the following stranger as your guest:
 - i. Older than you
 - ii. As old as you
 - iii. Younger than you

Thank you for your kind help.

**

APPENDIX – I

Distribution of Newar Populations in terms of Development Regions

Development Region	Male	Female	Total. No.
EDR	94276	95075	189351
CDR	442264	4401877	882451
WDR	69536	75714	145250
M.WDR	10664	10726	21390
FWDR	3473	3317	6790
Total No.	620213	625019	1245232
Total Population: 23151423			

Source: Central Bureau of Statistics 2001.

APPENDIX - II

Vowel Sound into Newari Language (Prachalit Nepal Script)

APPENDIX - III

Different Scripts Found in Newari Language

APPENDIX - IV

The Roman Transliteration of Newari Characters