

CHAPTER - ONE

INTRODUCTION

1.1 General Background

Language is the system of communication in speech and writing which is used by people of a particular place or country. It is the most widely used means of communication through which we can communicate our ideas, feelings, emotions, desire, thought and so on. There are other non-linguistic symbols, such as gestures, road signs, traffic lights etc. are also means of communication, though they are not flexible, comprehensive medium of language.

Language is boon for human beings. The word 'language' is defined in various ways by the various linguists. Sapir (1921:8) defines language as "A purely human and non-instinctive method of communicating ideas, emotion and desires by means of voluntary produced symbols." Lyons (1970:7) defines, "Language are the principle systems of communications used by particular groups of human beings with the particular, society (linguistic society) of which they are finite or infinite set of sentences, each finite in length and constructed out of a finite set of elements. Wardhaugh (2000:23) defines language as "A system of arbitrary vocal symbols used for human communication." Language is the species -specific and uniform possession of human beings. Thus, language is a systematic, purely human and non-instinctive means of communication. English belongs to Indo-European family of language. English belongs to west-Germanic sub branch of Indo-European family of language. English is spoken widely among different countries than any other languages because of its popularity and

areas it uses such as medical, business, education, research, information technology, art and literature etc. It is used as lingua franca by most of the people and many more books and songs are written in English.

1.2 Language Functions

Language is versatile tools to serve functions. Broadly language serves two functions: grammatical function and communicative function. According to Richards et al. (1999:191) “Grammatical function is the relationship that a constituent in a sentence has with the other constituents” In the same way “Communicative function is the extent to which a language is used in a community. This proposed research work is related with the communicative function of the language.

Several linguists have classified the language functions in different ways. Some of them are here, Richards et al. (1999:192) classify language function in three groups: descriptive, expressive and social. van Ek. (1975) classifies language functions in six types. His classification of language function is found to be relevant to the present research work. The detailed description of language functions classified by van Ek. (1975) is as follows:

1. Imparting and seeking factual information (identifying, reporting, correcting, asking etc).
2. Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting, declining an offer or invitation, offering to do something, giving and seeking permission etc).

3. Expressing and finding out emotional attitudes (expressing pleasure, displeasure, surprise, satisfaction, dissatisfaction, fear, worry, gratitude, sympathy etc).
4. Expressing and finding out moral attitude (apologizing, granting, forgiveness, expressing approval, appreciation, regret, indifference etc).
5. Getting things done (suasion) requesting others to do something, advising, warning, offering assistance, requesting assistance etc).
6. Socializing (greeting, introducing, taking leave, congratulating, attracting attention, proposing a toast etc).

1.3 Terms of Greeting and Taking Leave

Greeting refers to the first words used in the communication when one sees somebody. Collins Cobuild English Language Dictionary (1992:686) states "Greeting is something you say or do that express your friendliness or pleasure, when you meet someone. Generally when people meet, they greet each other. They tell each other that they are happy to see each other. In Nepali Language we say, 'Namaste' in English Language we say 'Good morning/afternoon/evening/noon but in Tharu Language generally we say '*r m-r m/Sita-R m/Jay Gurub b / Jay Bhagwan.*' We greet others by such words which shows intimacy to each other if we are not familiar we do not greet generally.

Taking leave serves the social function of language. The terms of taking leave help the speakers to immortalize their relationship. Generally when people take leave each other, they usually say good bye.

Hornby (ed.) (1996:421) states "Farewell is the action or instance of saying good-bye."

Between friends the common way of taking leave is bye and bye-bye! They may also use see you! or Be seeing you! some people say ta-ta, when they take leave. In Tharu language people say *r m-r m*, *leu to r m-r m*, *achchha to r m-r m* by the name of god *r ma*.

The speaker should be very careful while selecting the proper terms of greeting and taking leave when they are in the initial and end part of conversation respectively because to select proper linguistic terms in a proper context is difficult job. If the speaker lacks proper knowledge of greeting and taking leave in an appropriate situation the conversation may be failure.

Greeting and taking leave each other usually depend on the age, sex, social class and personal relationship. According to Holmen (1992) the following components influence the right choice of greeting and taking leave terms.

a) Social Factor

- i. The participants: who is speaking and who are they speaking to?
- ii. The setting or social context of the interaction: where are they speaking?
- iii. The topic: what is being talked about?
- iv. The function: why are they speaking?

b) Social Dimensions

There are four different social dimensions, which relate to the social factors.

i. The solidarity social distance scale.

Intimate - Distance

High solidarity - Low solidarity

This scale is useful in emphasizing that how well we know someone is relevant factors in linguistic choice.

ii. The status scale

Superior - High Status

Sub-ordinate - Low status

This scale is useful in assessing the influence of the social setting or type of interaction on language choice.

iii. The formality scale

Formal - High formality

Informal - Low formality

This scale is useful in assessing the influence of the social setting or type of interaction on language choice.

iv. The referential and affective function scale.

1.4 Languages of Nepal

Nepal is much rich in language, religion, ethnicity and culture though it is very poor in other areas. Such as development, business education, discovery etc. It is full of multi-language, multi-religions, multi-ethnicity and multi-culture where more than hundred ethnic-groups speak

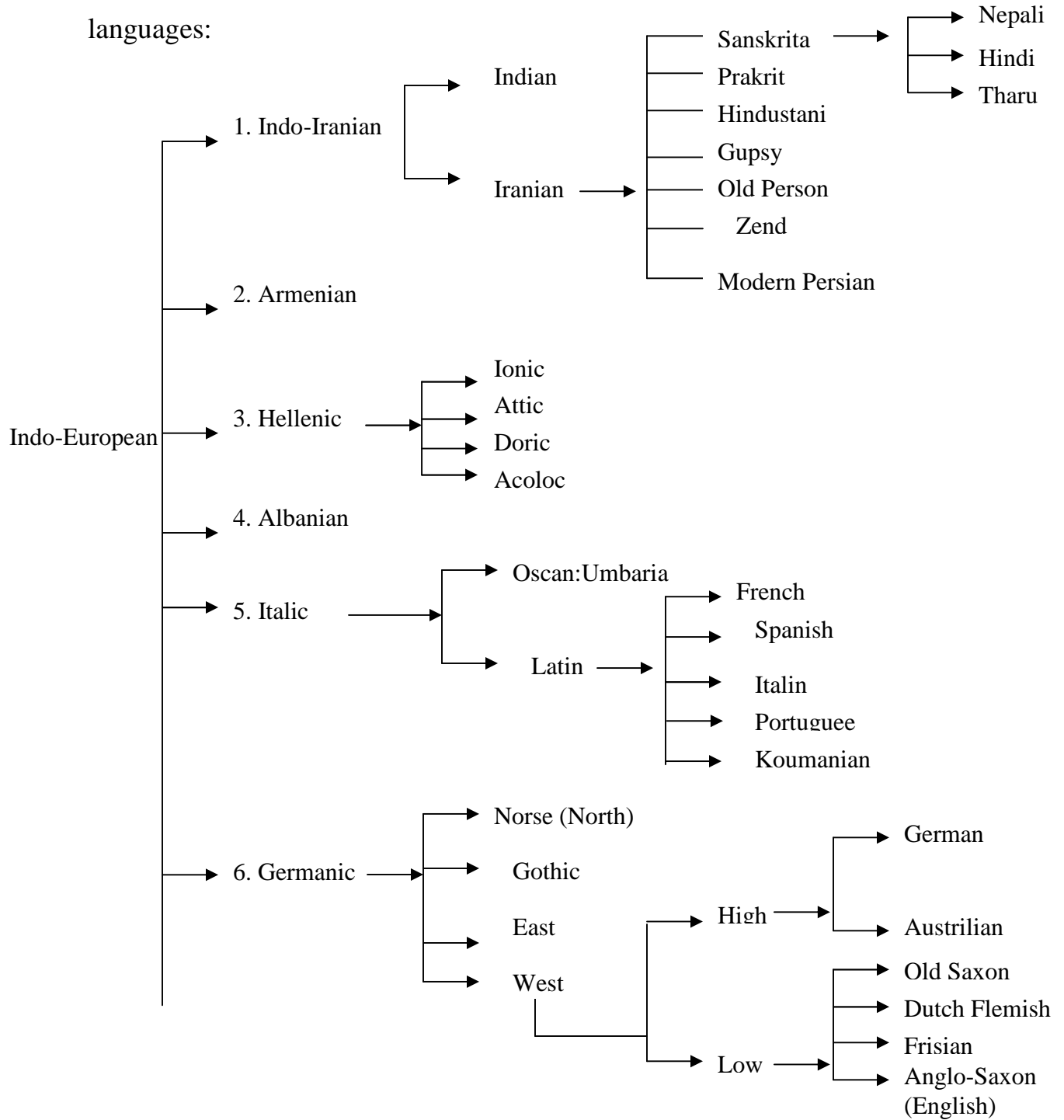
languages/dialect in different part of Nepal. Each and every community have their own unique language, religion, tradition and culture and life style. This small nation possesses cultural diversity and linguistic plurality.

English is one of the most popular languages of the world. Most of the people prefer to use this language. Day by day this language is being an integral part of human life. Each and every places, functions or occasions people use this language. Many subjects matter is easier to explain through English than any other language. Both English and Tharu languages belong to the same language family. Indo-European. Indo-European language is divided into different groups. Indo-Iranian, Italic, Germanic etc. Again Indo-Iranian is divided into Indic and Iranian. Many languages descended from Indic group. These are Hindi, Nepali, Tharu etc. These languages directly descended from the Indic family. They come through Sanskrit.

The group of Indo-European family called Germanic consists of languages like English, Germany, Dutch, Frisian, Danish, Swedish; all which have sprung up form one parent language proto Germanic which was a dialect of Indo-European, these language are divided into three groups: East Germanic, North Germanic and West Germanic which has its members English Frisian, German and Dutch. The most popular of these is English.

LANGUAGE FAMILY CHART

The following family chart shows the position of English and Tharu languages:



[Extracted From: Introductory Text Book of Linguistics and Phonetics, Varshney. (1995:406)]

Nepal is a country of linguistic diversity more than ninety three languages are identified and spoken in a small country, Nepal (CBS Report 2001). Most of these living languages do not have their written scripts; they have only spoken forms. The languages spoken in Nepal can be divided into four groups which are as given below.

There are four language families. They are as follows:

- i) The Indo-Aryan family
- ii) The Tibeto-Burman family
- iii) The Austro-asiatic/Munda family
- iv) The Dravidian family

i) The Indo-Aryan family: It includes the following languages.

Nepali	Hindi	Magani
Maithily	Danwar	Churauti
Bhojpuri	Bengali	English
Tharu	Marwari	Bote
Awadhi	Majhi	Urdu
Bajjika	Kumal	Rajbansi

ii) The Tibeto-Burman family: It includes the following languages.

Tamang	Newari	Magar
Gurung	Tibettan	Yholmo
Limbu	Jirel	Dura
Meche	Baram/Baramu	Koche

Kagate	Lhomi	Toto
Sherpa	Pahari	Kham
Chepang	Raute	Syong
Sunwar	Lepcha/Lepche	Marpha
Thami	Raji	Manag
Dhimal	Hayu	Nar
Bhujel/Khawas	Byangshi	Rai
Thakali	Ghale	Kaike

Chhantyal/chhantel

iii) The Austro-Asiatic/Munda family: It includes only one language ie. Sattar (Santhali) which is spoken in Jhapa district of the eastern part of Nepal.

iv) The Dravidian family: This family also includes Jhangar (Sangar) which is spoken on the province of the Koshi river in the eastern part of Nepal.

Among the four language families mentioned above, the Tibeto-Burman language family is the richest as it includes a large number of languages.

1.4.1 The Tharu Language

The Tharu language is one of the important languages spoken in Nepal. It is the fourth largest language used in Nepal according to census report of 2001. The total number of population is 15,33,879. Tharu population is 6.75 percent in Nepal. Tharu people are in twenty districts of

Terai belt of Nepal. They are in eastern region 19.6 percent, central region 15.5 percent, western region 14.9 percent, mid-western region 26.7 percent and far-western region 23.9 percent (INSEC,2055 B.S.). Majority of Tharu speakers are found in Dang, Banke, Bardiya, Kailali, Kanchanpur, Chitwan, Nawalparasi, Saptari, Udaypur, Morang and Sunsari districts.

Generally, Tharu language belongs to Indo-Aryan language of Indo-European family as it resembles all the characteristics of Indo-Aryan branch. It is spoken by 5.86 percent of the Nepalese as a mother language. Tharu language uses Devanagari script because it has not its own script.

1.4.2 Dialects of the Tharu Language

Mainly, these kinds of dialects are found in Tharu language. Morangia Dialects (Spoken in Morang and Sunsari), Saptaria Dialects (Spoken in Saptary, Sirha, Udayapur, Jhapa, Morang and Sunsari) Mahotaria Dialect (Spoken in Mahotari), Chitwania Dialect (spoken in Chitwan and Nawalparasi) Dangoria and Deukhuria Dialect (Spoken in Dang, Kapilvastu, Bardiya, Banke, Surkhet, Rupendehi, Kailali, Khanchupur) Kathariya Dialect (Spoken in Kailali) Rana Dialect (Spoken in Kailali and Kanchanpur districts).

1.5 Objectives of the Study

The objectives of the study were as follows:

- i. To find out the terms of greeting and taking leave in the Tharu language.
- ii. To compare the terms of greeting and taking leave in English with those of Tharu.
- iii. To suggest some pedagogical implications.

1.6 Significance of the Study

- i. This study will be significant to all those who are interested in the English and Tharu languages.
- ii. The study will be helpful for linguists, teachers, students, course designers and text book writers.
- iii. This study will be fruitful instrument for further study on communicative functions of the language.

1.7 Literature Review

Some researches have been carried out on the comparative study of different languages: like English, Nepali, Limbu, Rai, Newari, Maithili and Tharu. They are as follows:

Pandey (1997) has carried out a research on "A comparative study of Apologies between English and Nepali.' The purpose of his study was to enlist the different forms of apologies used in English and Nepali and compare them in the contexts of some related situation. He found that English people are more apologetic compared to Nepali people and women are more apologetic than their male counter parts in English and Nepali.

Mahato (2001) has carried out a research on comparative study of the subject verb-agreement in English and Tharu languages. This research aimed to compare and contrast the verb forms in Tharu and English languages. He found that English has S+V+O, sentence structure but Tharu has S+O+V sentences structure and English has no discrimination of the verb but Tharu has discrimination of verb on the basis of gender.

Chapagai (2002) has carried out a research work on "Request form in the Nepali and English." Here study shows that English native speakers are more polite than Nepali native speakers.

Khanal (2004) has carried out a research work on "A comparative study on the forms of address of Tharu and English language". His study shows that Tharu native speakers use a lot of number of addressing terms than the English native speakers. English native speakers use the first name frequently to address someone but it is so less in Tharu native speakers.

Basnet (2005) has carried out a research work on "A Comparative study on terms of greeting and taking leave used in Nepali and English." his study shows that English native speakers use his/her excellency to the higher class or status people and use first name to address or greet general people. Nepali native speakers use Mausuf to King and Queen very polite words to address or greet as Darsan and to take leave Bidapau etc.

Katwal (2006) carried out a research on English and Tharu Kinship terms. The main purpose of this study was to determine the English and Tharu Kinship relations and to find out their corresponding addressive forms and then to compare and contrast the terms. He found on his study that English Kinship terms are less in number in comparison to Tharu kinship term.

No research has been carried out on the comparative study on terms of greeting and taking leave used in English and Tharu till today so this will be the first attempt on the topic.

CHAPTER - TWO

METHODOLOGY

2.1 Source of Data

The study used both primary and secondary sources of data.

a. Primary sources:

The primary sources of data were 30 Tharu native speakers of Kailali district's different five VDCs.

b. Secondary sources:

The secondary sources of data were book (of Walter Matreyek's Communicating in English and thesis of Basnet-2005), dictionaries, journals, articles and unpublished theses related to the topic.

2.2 Sample population and Sampling Procedure

The sample population for the study was altogether 30 native speakers of Tharu from Kailali district and secondary sources for the English language. There were 30 Tharu native speakers who were available in different VDCs of Kailali district, such as Bhajani VDC, its neighboring VDC, Lal Bojhi, Khailad, Nawalpur and Joshipur. The researcher used the stratified random sampling procedure to collect data. There were altogether 5 VDC's of Kailali district in a ratio of 6 informants from each VDC of area no.3 of Kailali.

2.3 Tools for Data Collection

The main tools for the collections of data was the questionnaire. A set of questionnaire was designed for Tharu native speakers in the Tharu

language and for the English language the researcher used secondary sources.

2.4 Process of Data Collection

The researcher prepared a set of questionnaire consisting of different socializing functions such as 'greeting' and 'taking leave'.

The researcher selected respected people, family members, relatives, an academic institution, friends, strangers and telephone conversation.

The researcher randomly visited the native speaker of Tharus in Kailali district's different VDC, such as Bhajani, Khailad, Lalbhajhi, Thapapur and Joshipur. Before the collection of the data, he set a rapport with the informants. In order to collect the data he distributed the questionnaire and explained what they were supposed to do. In some of the cases the researcher wrote himself the response of the informants because they were not able to read and write. The researcher used random sampling procedure to collect the data from different places. He took politicians, farmers, students, businessmen, teachers, officials, labours, servants (Mukta Kamaiya) etc. He collected data for the Tharu language and for English took data from Basnet's Thesis and verified from English native speaker.

2.5 Limitations of the Study

The study was limited in the following ways.

- a. The population of the study was limited to 30 Tharu native speakers.
- b. The study was concerned with the spoken terms of greeting and taking leave directed towards a limited number of people selected 5 VDCs only.
- c. The study covered the language in the family, office, academic institutes and telephone conversations only.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of data. All the responses are tabulated and the collected data are analyzed and interpreted descriptively and comparatively.

The researcher has extracted all the tables of English from Basnet (2005) and compared them with the Tharu native speaker's terms of greeting and taking leave and verified them with Walter's Communicating in English Functions.

The analysis and interpretation was done as effectively and accurately as possible. The terms of greeting and taking leave used by majority of the informants indicate the more common usage and the terms of taking leave and greeting used by the minority of the informants indicate less common usage.

3.1 Respected People

Respected people are the people who have the higher status in a particular society. They get respect due to certain power. Laymen always use more formal language while they are speaking to others. They use appropriate terms of greeting and taking leave. The terms of greeting and taking leave of one language differ from other language because of their specific features.

3.1.(i) Greeting and taking leave terms used by English speakers to the following respected people.

3.1.1 King or Queen, President, Ambassador, Prime Minister, Minister

Table 1 (English)

T		King/Queen	President	Judge	Ambassador	Prime-Minister	Minister
O	good morning/ good afternoon	21					
	hello	4	15	15	15	15	15
G	your majesty	5					
	your president		15				
	your honour			15			
	your excellency				15		
	your prime minister					15	
	your minister						15
T	good bye	25	20	20	20	20	20
O	bye-bye	5	5	5	5	5	5
T	see you		5	5	5	5	5
L	later						

(Source: Basnet-2005)

3.1.(ii) Greeting and taking leave terms used by Tharu informants to the following respected people.

Table 2 (Tharu)

		King/Queen	President	Judge	Ambassador	Prime-Minister	Minister
T	mah r j ke jay ho	2					
	raja/rane pranam	3					
O	mah r j/ mah r n r m-r m	5					
	r m-r m raja/rane saheb	8					
G	r m-r m +T.N (hajür)	8	15	15	15	15	15
	namaskar + TN	4	15	15	15	15	15
T	mah raj ke jay ho	2					
	mah raj/ mah r n r m-r m	8					
T	r m-r m r j /r n saheb	5					
	leu to hajur ab bid l	10	10	10	10	10	10
L	r m-r m hajur ab bid l	3	6	6	6	6	6
	r m-r m hajur bid huë		9	9	9	9	9
	namaskar bid paü	2	5	5	5	5	5

In English respected people were greeted formally. 'Good morning', 'good evening' and 'good afternoon' were more common terms of greeting. The majority of the informants, 21 out of 30, used these terms to greet the king or queen. The term 'hello' was regarded less formal used by the several speakers of the English Language. Addressing terms were also used for the purpose of greeting. 'your majesty', 'your honour', 'your excellency', 'your prime minister' and 'your minister' were used to greet king, president, Judge, Ambassador, Prime Minister and Minister respectively. Shaking hand and bowing head were the common non-linguistic symbols that took place while the informants were greeting them.

Tharu native speakers were more formal to greet the king or queen than the English native speakers to greet them. *Mah raj pran m, r m-r m raj / r n sah b* were greeting terms of usage. President, judge, ambassador, prime minister and minister were greeted by very usual Tharu term *r m-r m hajür or namask r* which was used by 15 informants of the Tharu native speakers. When they met such high status people they used *r m-r m + TN* to greet which had more usage but unfortunately very less people (some politician only) have met such personnel. Those informants (30 native speakers) had never met with high status people. So, they had never greeted them. If they met them they would say *r m- r m + T.N. e.g. r m-r m mantri jyü/shaheb*.

The terms of taking leave vary from language to language. 'Good bye', 'bye-bye' and 'see you' were terms of taking leave in English community. Among them 'good-bye' was the term of more common usage. Twenty informants used this term to take leave. Tharu native speakers seemed to be much more formal while they were taking leave from king or queen. They

used *r m-r m r j /r n s heb* to take leave. Likewise *leu to hajür j itü* *r m-r m* were more common terms of taking leave used by Tharu native speakers. Ten native speakers called *leu to hajur jaitu r m-r m/ r m-r m hajur bida hue* to take leave from the respected people like president, judge, ambassador, prime minister and minister. Some native speakers used borrowed word: *namask r hajur bid paü* to take leave from them in formal situation.

Bowing head was the physical expression done by the speakers of Tharu language.

3.1.(iii) Greeting and taking leave terms used by English speakers to the following people.

3.1.2 Officer, Doctor, Nurse, Priest, Manager, Pilot

Table 3 (English)

		officer	doctor	nurse	priest	manager	pilot
T	good morning/ afternoon/evening	15	15	15	15	15	15
O	hello	10	10	10		10	10
	sir	5				5	5
G	your father				15		
	doctor		5				
	nurse			5			
T	good bye	20	20	20	20	20	20
O	bye + sir	8	8	8	8	8	8
T L	nice meeting you	2	2	2	2	2	2

(Source: Basnet-2005)

3.1. (iv) Greeting and taking leave terms used by Tharu informants to the following people.

Table 4 (Tharu)

		officer	doctor	nurse	priest	manager	pilot
T O G	r m-r m+ T.N/sir	17	17	17		17	17
	sit -r m				10		
	guru je dandot				5		
	Hajur r m-r m	13	13	13	13	13	13
T O T L	leu to hajur r m-r m	20	20	20		20	20
	sit -r m guru j				20		
	achchha to hajur bida hue	10	10	10	10	10	10

The above tables show that most of the English informants used the terms 'good morning'/'afternoon'/'evening' to greet an officer, a doctor, a nurse, the manager and a pilot. 'Hello' was the another term of greeting which was almost equally used as good 'morning'/'afternoon'/'evening'. /'Your father' (T.N) was more common usage term of greeting to the priest. Fifteen informants used this term to greet the priest. Some of the informants used only T.N to greet them like, doctor, nurse, etc. It was the term of more common usages. All the informants used *r m-r m + TN* or *hajur r m-r m* to greet others.

'Good bye', 'bye + sir' and were the terms of taking leave used by the English informants. Among them 'good bye' was the term of most common

usage. Twenty informants used the term 'good bye' to take leave. The another way of taking leave was saying 'bye + sir'. A few number of speakers used 'nice to meet you' to take leave. In the case of the Tharu language 20 informants out of 30 used *leu to hajur r m-r m* to take leave with the officers and another common way of taking leave was *achchh to hajur bida hue r m-r m/namask r* in the formal situation.

3.2 Family Members

A group consisting of one or two parents, their children and close relatives is called a family. In a single family there are less member, generally, father, mother, husband, wife, son, daughter, brother and sister. But in a joint family there are grandfather, grandmother, uncle, aunt, cousin, step son, step daughter, grand son, grand daughter; there may be lot of member in a family. A relative who shares the same roof and participates in every function together is family member. In the family there are senior and junior members. Junior members of the family always use the formal language to speak to their seniors. However, sometimes informal languages also spoken in the family.

3.2.(i) Greeting and taking leave terms used by English speakers to the following senior family members.

3.2.1 Father, Mother, Elder sister, Elder brother, Younger sister and younger brother

Table 5 (English)

		Father	mother	E. brother	E.sister	Y.brother	Y.sister
T O G	hello	11	11	11	11	11	11
	F.N	4	4	4	4	4	4
	KT	8	8	8	8	8	8
	hi	5	5	5	5	5	5
	catch you later	2	2	2	2	2	2
T O T L	good bye/bye- bye	15	15	15	15	15	15
	see you later	10	10	10	10	10	10
	Cheerio	2	2	2	2	2	2
	love you	3	3	3	3	3	3

(Source: Basnet-2005)

3.2.(ii) Greeting and taking leave terms used by Tharu informants to the following respected people.

Table - 6 (Tharu)

		Father	Mother	E. brother	E.sister	Y.brother	Y.sister
T	sew /dhog	20	20	10	10		
	pau lagü	10	10	2	2		
	r m-r m			14	14		
O	kaisin bate/bato bhaiy					20	
	kaisin bate/bato babu						20
G	bhagya- m ni raho					6	6
	kasin bate + KT			4	4	4	4
T	le to + KT + jaitu	8	8	8	8	8	8
	Achchaa to mai jaitu	5	5	5	5		
	le to sew lagtu	12	12	12	12		
	le to ab jai tü	5	5	5	5		
T	le to bhaiy baith					15	
	le to b bü baith						15
	leu to larko baitho					7	7

English native speakers were found to be less formal than the native speakers of Tharu while they were greeting their family members specially their mother and father. 'Hello' was the term of most common usage in English. Most of the speakers used kinship term like 'daddy', 'mummy', 'sister'. 'Hi', which was taken as informal term, was used by some speakers of English. In the case of Tharu language *sew /dhog/pau lagü*, were the terms of greeting for father and mother and to Elder brother, and Elder sister. *Sew /dhog* was used by 20 informants and *pau lagü* was used by 10 informants. The term *r m-r m* was the common term used to greet elder brother and sister. Most of the informants used '*kasin b te bhaiy*' and *kasin b te b bü* to greet younger brother and young sister respectively.

Generally, Tharu native speakers used informal language to greet their seniors and juniors. They used non-honorific language to greet father, mother, elder brother, elder sister, younger brother and younger sister. They used the same terms due to much intimacy with the family such as to father *kasin b te b b* and *kasin b te bh iya* younger brother.

In English, 'good-bye', 'bye-bye', 'see you later', 'cheerio' and 'love you' were the terms used by English informants to take leave from family members. 'Good bye' was the more frequent term of taking leave. As many as 15 informants used it to take leave, from all members of the family, but the way of taking leave from family members in Tharu was different from that of taking leave in English. Tharu informants used *le to sew lagtü* or *le to + KT jaitü* to take leave from their father, mother, elder brother and elder sister. The same term *sew lagtü* functions for both purposes taking leave and greeting, *le to jai to*, *sew lag tu*, *le to + KT + jaitü* were the terms for taking leave from their elder brother and elder sister, *le to bhaiy baith*, *le to*

babü baith were terms to take leave from younger brother and younger sister respectively. The common word of taking leave from their juniors (younger brother and younger sister) was *leu to larko baitho*.

3.2.(iii) Greeting and taking leave terms used by English speakers to the following junior family members.

3.2.2 Son, daughter, wife, husband step son, step daughter,

Table - 7 (English)

T		husband	wife	son	daughter	step son	step daughter
O G	giddy	3	3	3	3	3	3
	F.N	6	6	6	6	6	6
	hi	8	8	8	8	8	8
	hello	13	13	13	13	13	13
T O T L	love you	5	5	5	5	5	5
	see you	4	4	4	4	4	4
	cheerio	3	3	3	3	3	3
	good-bye	18	18	18	18	18	18

(Source: Basnet-2005)

3.2.(iv) Greeting and taking leave terms used by Tharu informants to the following junior family members.

Table - 8 (Tharu)

		husband	wife	son	daughter	step son	step daughter
T O	kasin b to/b te		16				
	kasin b to hoi	15					
	dhog b	11					
	kv b h l khabar	2					
	F.N.			4	4	4	4
G	k b + KT	2	8	10	10	10	10
	jug-jug jiyo		6	8	8	8	8
	khüb gyan bano			8	8	8	8
T O T L	leu to dhog/sew	18					
	baitho n mai jaitu	6	15				
	leu to mai gainu	6	10				
	jug-jug jiyo		5	15	15	15	15
	khüb gyan bano			10	10	10	10
	bye-bye			5	5	5	5

The majority of English informants used 'hello' to greet son, daughter, wife, husband, step son and step daughter as well. The use of first name was not less to greet them. 'Hi', which was informal term of greeting, was used by 8 informants to greet them. The language used between wife and husband was informal in the English language. The wife could greet her husband using hi, hello and F.N etc. But the case was different in the Tharu language. The wife always use honorific term to greet her husband such as *k sin bato hoi, dog b* . 'Hoi' is the formal term to address to her husband. The husband used *k sin bato, k sin bate and jug-jug jiyo* to greet his wife. There were two terms 'bato' and 'bate' both used by husband but 'bate' was never use by wife. If a husband thought equality between two partners he used 'bato' to give some respect, if husband did not think equality in that case he used 'bate' to greet. Tharu native speakers were found to have been accustomed of saying *bhaiya/ch w /barkann* and *b bü / chhai / chhotk* to greet their son and daughter respectively. Tharu native speakers used F.N to address to their juniors, 10 informants used it to greet son, daughter, stepson and stepdaughter *jug-jug jiyo, khub gyan bano* were in use to greet the junior, specially for son, daughter, stepson, step daughter and wife as well.

English native speakers were found to use 'see you', 'love you', 'bye-bye' and 'cheerio' to take leave from son, daughter, step son, step daughter, husband and wife. Among those terms 'bye-bye', and 'love you' were the terms of more common usage. Eighteen informants used 'bye' to take leave which was close to the number of 'bye-bye' users. Likewise, Tharu speakers were much familiar with the terms, *baitho n , jug-jug jiyo, khub gyan bano and bhagyaman raho*. Tharu wives were not allowed to use those informal terms of taking leave while they were taking leave from their husbands. It is

not in the culture and religion, generally in Hindu culture wives always use more formal terms to greet and take leave.

The Tharu language is not fully grown up language. It is lagging behind due to various reasons such as no textbook, literary book, research, newspaper, journal and other reading materials are easily available and it is dominated by many other languages such as Nepali, Hindi and English. Because of direct impact and influence many more words of other language are being an integral part of the Tharu language. English terms of taking leave are in common usage in Tharu community. 'Bye-bye' and 'ta-ta' were used by new generations of Tharu while they were taking leave from their juniors but old people rarely used 'ta-ta', 'bye-bye' to take leave. Five informants used 'bye-bye' to take leave from children and juniors.

3.3 Relatives

Relatives refer to the people who come in close connection with each other. Some of them share the same roof to settle and some of them make separate living.

3.3.(i) Greeting and taking leave terms used by English speakers to the following relatives.

3.3.1 Paternal uncle, paternal aunt, maternal uncle, maternal Aunt, Grand father, Grand Mother.

Table - 9 (English)

		P.U	P.A	M.U	M.A	G.F	G.M
T O	hello	12	12	12	12	12	12
	K.T	5	5	5	5	5	5
	F.N	3	3	3	3	3	3
G	love you	10	10	10	10	10	10
T O	good bye	20	20	20	20	20	20
T L	see you later	10	10	10	10	10	10

(Source: Basnet-2005)

3.3.(ii) Greeting and taking leave terms used by Tharu informants to the following relatives.

Table 10 (Tharu)

		P.U	P.A	M.U	M.A	G.F	G.M
T	sew l gu	15	15	15	15	15	15
O	pau l gu	3	3	3	3	3	3
	r m-r m	8	8	8	8	8	8
G	r m-r m + KT	4	4	4	4	4	4
T	leu to jaitu sew /dhog	12	12	12	12	12	12
O	leu to jaitu r m-r m	10	10	10	10	10	10
T L	leu to jaitu +KT	8	8	8	8	8	8

The ways of taking leave from and greeting to relatives were very similar to that of English. "English native speakers used 'hello', KT and FN to greet paternal uncle, paternal aunt, maternal uncle, maternal aunt, grand father and grand mother. They were informal to greet them on the other hand, Tharu speakers were formal to greet them and they used such formal terms; *sew l gu*, *pau l gu*, *r m-r m* and *r m-r m +KT* etc. Fifteen informants used *sew l gu* to greet paternal uncle, paternal aunt, maternal uncle, maternal aunt, grand father and grand mother. Three informants used *pau l gu*, 8 informants used *r m-r m* and 4 informants used *r m-r m+KT* to greet paternal uncle, paternal aunt, maternal uncle, maternal aunt, grand

father and grand mother. Tharu speakers treat the above mentioned relatives equally. There was not discrimination so they used the same term to greet paternal and maternal relatives.

English speakers were habituated themselves to saying ‘love you’, ‘good bye’ and ‘see you’ when they take leave from their relatives. Likewise, *leu to jaitu sew /dhog*, *leu to jai to r m-r m* and *leu to jaitu + KT* were used habitually by the Tharus. Twelve informants used *leu to jaitu sew /dhog* with their paternal uncle, paternal aunt, maternal uncle, maternal aunt, grand father, grand mother. Ten informants used *leu to jaitu r m-r m* to above mentioned relatives, eight informants used *leu to jaitu +KT* to above relatives. Sometimes uncle or aunt may be of far relatives at that time people say *r m-r m* they do not say *sew /dhog* they just greet for formally.

3.3.(iii) Greeting and taking leave terms used by English speakers to the following relatives.

3.2.2 Father-in-law, Mother-in-law, Brother-in-law, Grandson, Grand daughter.

Table - 11 (English)

		F in L	M in L	B in L	S in L	G.S.	G.D.
T	hello	12	12	12	12	12	12
O G	hi	11	11	11	11	11	11
	FN	7	7	7	7	7	7
T	good bye	12	12	12	12	12	12
O	love you	13	13	13	13	13	13
T L	see you later	5	5	5	5	5	5

(Source: Basnet-2005)

3.3.(iv) Greeting and taking leave terms used by Tharu informants to the following relatives.

Table - 12 (Tharu)

T		F in L	M in L	B in L	S in L	G.S.	G.D.
O	sew /dhog	15	15	15	15		
	r m-r m	15	15	15	15		
G	kasin b budü/nat					11	
	kasin bä bud /natiniy						11
	F.N					10	10
	K.T					9	9
T	leu to r m-r m	15	15	10	10		
	leu to+KT+ r m-r m	10	10	10	10		
O	leu to+KT+ sew /dhog	5	5	10	10		
	le to baith budü/natë					18	
L	le to baith bud /natiniy						18
	mai gainu n					10	10
	bye					2	2

The above tables showed that the terms of greeting for father-in-law, mother-in-law, brother-in-law, sister-in-law, grand-son and grand-daughter in English were not different from the own used to greet other relatives.

English native speakers used 'F.N', 'hello', 'Hi', which were informal terms of greeting, 12 informants used 'hello' to greet them, 11 used 'hi' and 7 used first names. Tharu native speakers seemed to be formal in the choice of greeting while they were greeting them. They used *sew /dhog* to greet father-in-law, mother-in-law, brother-in-law and sister-in-law, who were older than speaker. If brother-in-law and sister-in-law were of same age or younger than the speakers at that time Tharu speakers did not use *sew /dhog* but used *r m-r m*. Fifteen informants used *sew /dhog* to father-in-law, mother-in-law, brother-in-law and sister-in-law. Tharu native speakers used *kasin ba budii/ nat* to greet grand son and *kasin ba bud /natiniiy* to greet grand-daughter. Ten informants used first name to greet grand-son and grand-daughter, 9 informants used kinship terms to address/greet grand-son and grand-daughter.

The native speakers of English used 'love you', 'good bye', 'see you' to take leave from father-in-law, mother-in-law, brother-in-law, grand-son and grand-daughter. All terms were equally used for both seniors and juniors but they are different in Tharu culture. They had different terms to take leave from their seniors and juniors. *Sew /dhog*, could be used only for seniors. They used *leu to raut sew* and *leu to maii sew* to father-in-law and mother-in-law respectively. They used *sew /dhog* to brother-in-law and sister-in-law who were seniors than the speaker to take leave.

Tharu native speakers used *le to baith budii/nat* , *le to baith bud /natiniiy* , *mai gainu n* to take leave with junior grandson and grand daughter. If the speaker is greeting to father-in-law's younger brother or sister-in-law's younger sister at that moment, the speakers did not use *sew /dhog* instead used *r m-r m* to greet and take leave. A few young people used 'bye' to take

leave from their grand-son and grand-daughter which is the term borrowed from English.

3.3.(v) Greeting and taking leave terms used by English speakers to the following relatives.

3.3.3 Male Cousin elder than you, male cousin younger than you, female cousin elder than you, female cousin younger than you, Nephew, Niece.

Table - 13 (English)

T		EMC	YMC	EFC	YFC	Nephew	Niece
O G	gidday	2	2	2	2	2	2
	how is it	3	3	3	3	3	3
	hi	5	5	5	5	5	5
	hello	16	16	16	16	16	16
	F.N	4	4	4	4	4	4
T O T L	bye	15	15	15	15	15	15
	see you later	3	3	3	3	3	3
	catch you later	3	3	3	3	3	3
	love you	9	9	9	9	9	9

(Source: Basnet-2005)

3.3.(vi) Greeting and taking leave terms used by Tharu Informants to the following relatives.

Table -14 (Tharu)

T		EMC	YMC	EFC	YFC	Nephew	Niece
O	r m-r m+KT	25		25			
	KT+sew	5		5			
	K b bhaiya/bhaine		20			20	
G	k b b bü/bhaine				20		20
	bhagyaman		5		5	5	5
	ashirb d		5		5	5	5
T O	r m-r m + KT mai jai tu	25		25			
	mai jaitu bhaiya/bhaine		12			12	
T	mai jaitu b bü/bhaine				12		12
L	jug-jug jiyo		8		8	8	8
	Bye		5		5	5	5
	T -t		5		5	5	5
	KT+ sew	5		5			

The above tables showed that, English people were informal to choose the terms for greeting and taking leave. 'Hello', 'hi', 'FN', 'gidday' and 'how is it' were used to greet cousin, elder or younger, or male or female. Tharu

informants seemed to be a little bit formal while they were greeting their seniors. They used *r m-r m d du*, and *r m-r m ded* . In the case of juniors, they were informal, they used *k b bhaiya*, *b bü*, *k b bhaine*, *bh gy m n* to greet them.

English native speakers used 'bye', 'catch you later', 'love you' and 'see you' to take leave from the relatives of the above mentioned, in the table no.13. All terms could be used interchangeably to take leave from their relatives.

Tharu speakers used a formal term to take leave with their seniors and informal terms to take leave with their juniors. The formal terms to take leave with seniors were *r m-r m + KT + Mai jaitu*. The informal terms to take leave with juniors were *mai jaitu bhaiy* , *b bü*, *bhaine*. '*Bhaine*' was the common term to address nephew and niece both by Tharu speakers to take leave with juniors.

3.4 An Academic Institution

An academic institute is the place where learners get opportunity to practice different levels of language with their partner and assistance. In the context of Tharu speakers, they have to use the Nepali language in the academic fields because there is compulsory, no other language is allowed to use in school and campus except Nepali and English. While talking about the Tharu language it is not a full fledged language; it has many obstacles to grown ups. It is not spoken as a medium of teaching. Students are forced to use the formal language (national) language as Nepali to communicate in academic institutes. Tharu informants used *r m-r m* or *namask r* to greet in academic area.

The selection of language is depends upon the culture of the nation and society. In Tharu as well as in Nepali culture speakers are compelled to use the formal language to talk with their seniors and seniors are boundless to use informal language or terms to talk with their juniors. An academic institute consists of teacher, head teacher, students and other staff.

3.4.(i) Greeting and taking leave terms used by English speakers to the following teachers and students.

3.4.1 Male teachers by students, Female teachers by students, students by the male teachers, students by female teachers.

Table - 15 (English)

		MT by S	FT by S	S by MT	S by FT
T	Mr + L.N	12			
	Sir	8			
O	Mrs. + LN		12		
	FN			30	30
G	Professor	10	10		
	Madam		8		
T	good bye sir/madam	30	30		
O	see you tomorrow/later			20	20
T	thank you			10	10
L					

(Source: Basnet-2005)

3.4.(ii) Greeting and taking leave terms used by Tharu informants to the following teachers and students.

Table - 16 (Tharu)

		MT by S	FT by S	S by MT	S by FT
T	namask r + sir	20			
	namask r + miss/madam		20		
O	r m-r m + sir	7			
	r m-r m + madam/miss		7		
G	pran m + guruj /	3			
	pranam + gurum		3		
	k b bhaiya/b bü			8	8
	k b ladko (r m-r m only in response)			18	18
	F.N + k b /kauch b			4	4
T	bye + sir	5			
	bye + miss/madam		5		
O	leu to namask r + miss/madam		20		
	leu to guruj	20			
L	pran m/namask r				
	leu to b bü/bhaiy			25	25
	bye+ladko			5	5
	leu to sir/madam r m-r m	5	5		

The majority of the English native speakers used 'Mr + L.N' and 'Mrs + L.N' to greet male teachers and female teachers respectively. When the speakers were supposed to be students, 12 informants used both 'Mr + LN and Mrs + LN' 'sir', 'professor' and 'madam' were common terms of greeting. There were no any differences in the terms of greeting used by the male or female teachers to greet the students.

In Tharu culture, the students used *namask r sir/namask r madam/miss* to greet the male teachers and female teachers respectively. Actually *namask r* is not Tharu word; it is Nepali and is used in the formal context Tharu speakers used it to greet teacher/madam or other officers. In some contexts Tharu speakers prefer to use *r m-r m* to greet instead of *namask r*. *Namask r* and *r m-r m* can be used interchangeably. While greeting, some of the speakers also used *pran m* to greet male and female teachers. It is more formal and majority of the speakers used *namask r + TN* to greet all the teachers (male/female). Generally either male or female teachers do not greet their students first, but in response they used greeting terms *namask r*, *namaste*, *r m-r m*, *k b bhaiy /b bü* or *k b ladko* to (male & female) students.

Tharu culture is an integral part of Nepali culture. It is directly influenced by Nepali culture and Indian culture too. In Tharu culture students are not allowed to use informal terms of greeting with their teachers. English informants used 'good bye' and 'see you later' to take leave with their sir/miss. English students used 'bye' to take leave with their teachers. Twenty informants used *leu to namask r sir/madam* to take leave. Five informants used *leu to sir/madam r m-r m* and 5 informants used *by + sir/madam*. Due to the dominance of English culture and language in

modern age most of the people prefer to use English word 'bye' to take leave with relatives, teachers and friends. Nodding head and joining two hands, these non-linguistic symbols are also used to greet in academic fields.

3.5 Friends

Human being is a social animal. Man can not live isolated life. Every body needs friends and relatives to share joy, happiness and sorrow. Friendship is an integral part of human life we need friends to share ideas, thoughts, feelings, emotions etc. There may be different types of friendships with different people; some friends are very close; some are not very close. People disclose their secretes to intimate friends but not with general friends.

3.5.(i) Greeting and taking leave terms used by English speakers to the following friends.

3.5 Familiar, Friends, Lover, Unfamiliar Friend

Table - 17 (English)

		F.F	lover	U.F
T	HELLO + F.N	12		5
	F.N	3	8	
O	my love	3	7	
	surname			12
	hi	7	5	5
G	how is it?	5	2	8
	how are you?		8	
T	good bye	2		2
	see you later	7	2	7
O	bye	8	5	8
	catch you later	3	3	3
T	love you	2	20	2
	nice meeting you	8		8
L				

(Source: Basnet-2005)

3.5.(ii) Greeting and taking leave terms used by Tharu informants to the following friends.

Table - 18 (Tharu)

		F.F	lover	U.F
T	k h l-ch l/khabar b	3	12	
	r m-r m	15	3	10
O	k b y r	6		
G	Hello	3	3	5
	Majai b to/b t	3	12	15
T	r m-r m	10	3	
	leu to l g n	12	12	
O	phir milab	3	8	
T	leu to j itu	3	2	15
	Bye	3	2	15
L				

The greater number of the English informants called 'hello + F.N' to greet their familiar friends. Twelve informants used it. 'F.N', 'my love' and 'how are you' were more common terms to greet a lover. In the same way, surname was frequently used to greet unfamiliar friends. 'Hi' and 'how is it' were used to greet the friends. Speakers can use informal language to greet intimate friends. Tharu native speakers also use informal language. They used *k b y r*, *r m-r m*, *k h l ch l b* and *majai b t* to greet their familiar friends and lover too. The Tharu speakers used *majai b to* and *k*

h l khabar b toh r to greet their lovers which was used by 12/12 informants equally. When friends are unfamiliar, generally Tharu speakers used *majai bat* to greet. Fifteen informants used this term to greet. The most common way of greeting is *r m-r m*.

In the case of taking leave, English informants used 'good bye', 'catch you later', 'see you', 'love you' and 'nice to meet you' and 'love you' were the terms of more common usage to take leave from the lovers. Others terms were equally used to take leave. Tharu informants used 'bye' to take leave and *r m-r m, let to jaitu and mai lagatu n* were the other common terms of taking leave from familiar friends and lovers. If the speaker is not familiar with the person with whom he/she is speaking used *leu to jaitu* to take leave. Hand shaking was the physical expression done by the Tharu speaker as well as other language speakers too.

English native speakers used these types of non-linguistic signs such as kissing, hugging and nodding head at the time of greeting and taking leave. But Tharu native speakers lack these types of non-linguistic signs or behaviours. Hand shaking and nodding head were usual activity in Tharu informants but kissing and hugging is not in the use of Tharu culture.

3.6 Strangers

A stranger is a person who is not familiar with the speaker. Stranger may come into contact while walking on the way or some public places for the first time. In that case speakers used formal language. Strangers are respected and addressed politely.

3.6.(i) Greeting and taking leave terms used by English speakers to the following strangers.

3.6.1 Stranger-older than you, stranger as old as you stranger younger than you.

Table - 19 (English)

		older stranger	stranger of the same age	younger stranger
T	L.N	7	7	7
O	hi	5	5	5
G	hello	15	15	15
	giddy	3	3	3
T	good bye	25	25	25
O	see you		5	5
T				
L				

(Source: Basnet-2005)

3.6.(ii) Greeting and taking leave terms used by Tharu informants to the following strangers.

Table - 20 (Tharu)

		older stranger	stranger of the same age	younger stranger
T	r m-r m	20	20	
O	kah j i to/j it	10	10	30
G				
T	le to r m-r m	25	25	
O	achchh to r m-r m	5	5	
T				
L	leu to j itu			30

Majority of the English informants used 'hello' to greet the stranger. Fifteen informants used 'hello' to greet strangers. Seven informants used 'L.N', 5 informants used 'hi', 3 informants used 'gidday' to greet strangers. The use of last name clarify that speakers try to make polite conversation using formal terms. Other terms were equally used to greet the stranger, older or younger. Tharu informants used *r m-r m* to greet strangers who were older or of the same age. Twenty informants used *r m-r m* to older stranger or of same age. Thirty informants used *kah jaito* to the junior strangers for greeting.

In the context of taking leave, English speakers were very familiar with the terms 'good bye', 'see you'. 'Good bye' was the term of more common usage. Twenty-five informants used it. In the context of Tharu speakers, *le to r m-r m*, *achch to r m-r m* and *leu to jaitu* are used to take leave from the strangers. When the strangers were younger than the speakers at that moment *leu to jaitu* was used to take leave and *le to r m-r m* and *achchha to r m-r m* were used when the strangers were older than the informants or of the same age.

3.7 Telephone Conversation

Language is expressed through written and spoken mediums. Telephone is a means of expressing language orally. In the telephone a speaker is far away with the counter part or with the participants. The style used through written is not same as spoken, likewise style or language expression on the telephone is different from direct conversation (face to face) conversation. The following tables show as how language takes place on telephone conversation mainly in the case of greeting and taking leave.

3.7.(i) Greeting and taking leave terms used by English speakers in the telephone to the following senior family members.

3.7.1 Father, Mother, Elder Brother, Younger Brother, Younger Sister, Uncle, Aunt.

Table - 21 (English)

		Father	Mother	EB	ES	YB	YS	Uncle	Aunt
T	hello + F.N	10	10			12	12	10	10
O	hi					5	5		
	yes					5	5		
	gidday					5	5		
G	K.T	20	20					20	20
	F.N					3	3		
T	good bye	15	15	15	15	15	15	15	15
O T L	see you later	5	5	5	5	5	5	5	5
	love you	7	7	7	7	7	7	7	7
	talk to you soon	3	3	3	3	3	3	3	3

(Source: Basnet-2005)

3.7.(ii) Greeting and taking leave terms used by Tharu informants in the telephone to the following senior family members.

Table - 22 (Tahru)

		Father	Mother	EB	ES	YB	YS	Uncle	Aunt
T	hello sew /dhog lagnu + KT	25	25					20	20
O	hello r m-r m			25	25			5	5
G	hello, jug-jug jiyo					10	10		
	hello, k b + K.T	5	5	5	5	20	20	5	5
T	Le to sew /dhog	20	20					20	20
O	le to dhartu + K.T	10	10	20	20	20	20	10	10
T	le to dhartu, bye			10	10	10	10		
L									

Native speakers of English greet their family members in telephone conversation using 'hello + FN', 'hi', 'giddy', 'yes', 'hello + KT'. The majority of the informants used 'hello + KT' to greet father and mother. In the case of sister and brother, they used 'hello + FN', 'hi' and 'giddy' informal terms, to greet the juniors. Tharu speakers always used 'hello' at the initial stage of the phone conversation. But 'hello' did not function as a term of greeting. It was done just only for the purpose of giving an information that the informants or the partner had received the phone. After saying 'hello' the speakers again used other terms of greeting. Such as *hello, sew /dhog lagnu+KT, hello + r m-r m, hello k b +KT, hello, jug-jug jiyo.*

Hello sew /dhog lagnu b b and *hello sew /dhog lagnu d* was the most common word of greeting for father and mother respectively. Twenty-five informants used these terms to greet father and mother. Twenty informants used this term to greet uncle and aunt on telephone. *Hello r m-r m* was the term to greet uncle and aunt as well as elder brother and elder sister. Twenty-five informants used this term to greet their elder brother and elder sister, 20 informants used *hello, k b bhaiy /b bü* to greet younger brother and younger sister. *Hello, jug-jug jiyo* was the term of greeting to younger brother and younger sister.

The large number of the English informants were habituated to using 'good bye' to take leave on telephone conversation, 15 informants did so. 'Love you' was the term of taking leave used by English informants.

'See you later' and 'talk to you soon' were the terms of taking leave. In the case of the Tharu language, English term 'bye' took place at the end of the telephone conversation. The informants called *le to sew /dhog, le to dhartu*, 20 informants used it and 10 informants used *le to dhartu b b /d* . In the same way, 20 informants used *le to dhartu d d* , *ded r m-r m* with their elder brother and elder sister as well as with their aunt and uncle too. *Le to dhartu* bye was used by 10 informants to take leave from their elder brother, elder sister and with younger brother and younger sister too.

3.7.(iii) Greeting and taking leave terms used by English speakers in the telephone to the following junior family members.

3.7.2 Husband, wife, son, daughter, Nephew, Niece, Friend

Table - 23 (English)

		husband	wife	son	daughter	Nephew	Niece	Friend
T O G	hi/hello + F.N	18	18	18	18	18	18	18
	hi	3	3	3	3	3	3	3
	hello	4	4	4	4	4	4	4
	F.N	5	5	5	5	5	5	5
T O T L	bye	8	8	8	8	8	8	8
	catch you later	4	4	4	4	4	4	4
	kiss you, bye	8	8	8	8	8	8	8
	good bye	2	2	2	2	2	2	2
	love you	5	5	5	5	5	5	5
	talk to you soon	3	3	3	3	3	3	3

(Source: Basnet-2005)

3.7.(iv) Greeting and taking leave terms used by Tharu informants in the telephone to the following junior family members.

Table -24 (Tharu)

		husband	wife	son	daughter	Nephew	Niece	Friend
T	hello kasin bato hoi	20						
	hello kasin bato ho		20					
O	hello kasin b te bhaiy /chh w			30				
	hello kasin b te b bü/chh				30			
	hello kasin bato bhaine					30	30	
G	hello kasin b t apne							10
	hello r m-r m	2	2					
	hello majai b to	8	8					
	leu to dh rtu hoi	25						
T	leu to dhartu ho/n		25					

O	le to dhartu bhaiy /chh w			30				
	le to dhartu b bü/chh				30			
T	leu to dhartü bhaine					30	30	
L	le to dhartü n sangh r							20
	le to r m-r m							10
	leu to r m-r m	5	5					

The above tables indicated that English informants used less number of greeting terms. They used only 'hello', hi or hi+ first name to greet husband, wife, son, daughter, nephew and friends when they talked in the telephone conversation. Tharu native speakers used more number of greeting terms while they were talking in telephone conversation. Husband and wife did not select the same term to greet each other but they selected different words such as *hello kasin bato hoi*, it was used by the wife with her husband. '*Hoi*' is the formal term to show the respect and formality with her husband.

Twenty informants used *hello and kasin bato hoi* to their husband and 20 informants used *hello and kasin bato ho* their wives. Two informants used *hello r m-r m* to greet their husband and wife equally if they were very frank of modern couple they could use the same term to greet each other. Eight informants used *hello, majai bato* with their husband and wife. Most

of the Tharu native speakers used *hello*, *kasin bate* +*KT* to greet juniors such as son and daughter. But to greet nephew and niece a speaker used *hello kasin bato bhaine* to both nephew and niece (male and female), respectful term. It was due to the culture specific. Tharu speakers give respect to their *bhaine* (*bh nj* and *bh nj*) much, so they used respectful term to greet, though nephew and niece were junior than the speaker.

'Hello' was used by all informants at the beginning of the conversation having no special meaning. The use of 'hello' was only to make sure that the phone receiver has picked up the receiver. 'Bye', 'catch you', 'talk to you soon', 'love you', 'kiss you' and 'bye' were the common terms taking leave used by the English informants. They could be used interchangeably. Tharu wives used more formal terms of taking leave. Twenty-five informants used *leu to dhartu hoi*, 5 informants used *leu to r m-r m* to take leave with their husband. Tharu speakers used *bhagyam n* , *ashirb d* and *le to dhartu* with the juniors. But the case was different with nephew and niece.

Terms of greeting and taking leave of Tharu Language

Terms of greeting of Tharu	Terms of taking leave of Tharu
mah r j ke jay ho	mah raj ke jay ho
r j /r n pran m	mah raj/ mah r n r m-r m
mah r j/ mah r n r m-r m	leu to hajur ab bid l
r m-r m r j /r n s heb	r m-r m hajur ab bid l
r m-r m +T.N (hajür)	r m-r m hajur bid hu
nam skar + T.N	namaskar bid paü
r m-r m+ T.N/sir	leu to hajur r m- r m
sit -r m	sit -r m guru j
guru je dandot	achchha to hajur bida hue
Hajur r m-r m	le to + K.T + jaitu
sew /dhog	Achchaa to mai jaitu
pau lagü	le to sew l gtu
r m-r m	le to ab jai tü
kaisin bate/bato bhaiy	le to bhaiy baith
bhagya-m ni raho	le to b bü baith
kaisin bate/bato babu	leu to larko baitho
kasin bate + K.T	leu to dhog/sew
kasin b to/b te	baitho n mai jaitu
kasin b to hoi	leu to mai gainu
dhog ba	jug-jug jiyo
k b h l khabar	khüb gyan bano
F.N.	bye-bye
k b + K.T	leu to j itu sew /dhog
jug-jug jiyo	leu to j itu r m-r m

khüb gyan bano	leu to jaitu +K.T
r m-r m + K.T	leu to r m-r m
kasin ba budü/nat	leu to+KT+ r m-r m
kasin ba bud /natiniy	le to baith budü/ bud
K.T	mai gainu n
ka ba bhaiya/ b bü /bhaine	bye
bhagyaman	mai jaitu bhaiya/bhaine
ashirb d	t -t
r m-r m + madam/miss	K.T+ sew
pran m + guruj /	bye + sir/ miss/madam
pran m	leu to namask r + miss/madam
k b ladko (r m-r m only in response)	leu to guruj pran m/namask r
k b y r	leu to b bü/bhaiy
hello	bye+ladko
majai bato/bat	leu to l g n
kahã jai to/jait	phir milab
	achchh to r m-r m

CHAPTER- FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The findings of the study based on the analysis and interpretation of the data are presented below.

1. The Tharu language is spoken in twenty districts of Nepal. It has many terms for greeting and taking leave such as: *r m-r m*, *pau lagü*, *sew /dhog*, *nam skar*, *dandot*, *k b h l khabar*, *kahã jai to/jait* etc for greeting seniors and *jug-jug jiyö*, *bhagyaman*, *kasin b to/bate*, *k b + KT* for getting juniors. Likewise, *leu to r m-r m*, *leu to j itu sew /dhog*, *leu to hajur bida hue*, *achchha to namaskar bid paü* etc for taking leave with seniors and *leu to r m-r m*, *le to baith budü/ bud*, *mai gainu n*, *leu to jaitu +KT*, *bye+ladko*, to take leave with juniors.

2. The English and Tharu language, both used various terms of greeting and taking leave. In comparison to Tharu, English is many more broad and advanced language though it has not as much terms of greeting and taking leave as the Tharu language. The Tharu language is much rich in this aspect because it is directly associated to Sanskrit. The oldest and most broad language is Sanskrit. The Tharu language has borrowed a lot of terms of greeting and taking leave from Sanskrit, Hindi, Nepali and English.

(i) The Tharu native speakers use most common term *r m-r m* in formal as well as in informal setting and another borrowed Nepali term *namask r* too in the office and other institution where they have to speak the Nepali language instead of their native language.

- (ii) Tharu native speakers use various terms to greet their family members and relatives. They do not use common terms as English speakers do. Tharu speakers greet their seniors with different terms than the juniors. While taking leave also they use different terms according to the relation, position and intimacy.
 - (iii) English speakers use very few terms of greeting and taking leave though this language is much broad and developed. But the Tharu language is not full fledged language, though it has many more terms of greeting and taking leave.
3. Regarding greeting to King/Queen, Tharu native speakers seem to be more formal. They use *r m-r m mah raj/mah ran* , *r m-r m r j s heb* and *r n s heb, mah r j/mah r n ke jai ho*. They greet the king and Queen by bowing their head. But most of the informants responded that they have never met or greeted the King and Queen. Tharu people are out of reach with the king and queen. A very few people/personnel are near the palace or king and queen who are political leaders. But English native speakers greet the king by shaking hand. However, both of them use formal terms of greeting.
 4. Native speakers of English are accustomed to saying F.N (first name) K.T (Kinship term) to greet the family member; either they are seniors or juniors. But Tharu native speakers are more formal to greet seniors and less formal to greet juniors.
 5. English native speakers use more common non-linguistic signs of taking leave and greeting for the family members such as kissing, hugging which is not found in Tharu culture. Tharu native speakers

use *r m-r m*, *sew /dhog*, *pau l gu* to their seniors which are not found in English.

6. English native speakers seem to be less formal while they are talking with their family members, father, mother, son, daughter, brother, sister etc. 'Hello' , 'hi', 'giddyay' are common terms of greeting for the purpose. Tharu native speakers seem to be more formal to greet their seniors, father, mother, uncle and aunt. They use *sew /dhog*, *pau lagü* which are regarded as more formal terms of greeting.
7. English native speakers use L.N (last name) to greet strangers but it is not used in Tharu culture. Tharu native speakers never use last name to greet.
8. Tharu native speakers are habituated to use many words of second and third language Nepali and English respectively to greet and to take leave such as '*hello*', '*namask r*', '*bhagyam n*' , *bye*.
9. Colloquial language is found to be used in both society and culture while they are chatting/ talking, gossiping with their family members, especially with juniors.
10. In telephone conversation, Tharu native speakers use 'hello' to mean that they have received the phone call but not to mean that they are greeting them. They use another term such as '*hello*', *r m-r m*, '*hello kasin bato*', *hello bhaiya*, *hello majai bato* etc..
11. Hand shaking, nodding head and bowing head are the non-linguistic signs for both greeting and taking leave. These signs are equally used by the native speakers of English as well as Tharu.

12. 'Good bye' is the common term of taking leave in English specially in formal setting, 'love you', 'see you later', are another terms of taking leave, specially take place in family conversation. Tharu native speakers mostly use *leu to hajur r m-r m*, *hajur namask r*, while they are taking leave in formal situation, offices and academic institutes. *leu to mai jaitu*, *le to mai gainu*, *leu to mai lagtu*, *le to räm-räm*, *bye*, *'ta-ta'* are the terms of taking leave in Tharu society. The Tharu language has been victimized by other dominant language English, Nepali and Hindi 'bye' -*'ta-ta'*, *'achchha phir milab' pran m*, *jai-r m*, *sita-r m*, *namask r* are borrowed terms of greeting from other dominant languages, which has become part of the Tharu language. It is fully accepted by Tharu culture.

4.2 Recommendations

The researcher, on the basis of the findings has attempted to list out some suggestions for teaching greeting and taking leave which would be fruitful for teachers, students, the learners of English and Tharu as a second language.

1. Tharu language speakers use different terms of greeting and taking leave. They do not use same term to seniors and juniors while greeting and taking leave. So, while teaching the Tharu language as a second language, the focus should be given to the use of proper terms of greeting and taking leave for seniors and juniors. There is different use of terms according to gender, level and intimacy.
2. There are so many terms which could be used in both situation, while greeting and taking leave eg. *r m-r m* and *namaskar*. They use these terms in both situation, while greeting and taking leave. So, while

teaching the Tharu language as a second language, the importance should be given to the selection of most frequent and common usage terms for greeting and taking leave.

3. The teacher must be careful while teaching Tharu as a second language to the students that the non-linguistic signs also play an important role in conversation of English, Tharu as well as other languages.
4. There are some of the borrowed words from Nepali and Hindi which can be used interchangeably with ram-ram. The term *r m-r m* is the most common terms in the Tharu language; it is equivalent with Nepali word '*namask r*' and 'good morning' with English.
5. The language learner must be clear while using the Tharu language that there is a situation where the speaker is senior however he has to use honorific terms to his/her juniors eg. to *bhaine* (sister's children).

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APPENDICES

Appendix I

QUESTIONNAIRE FOR NATIVE SPEAKERS OF ENGLISH

Name: Academic Qualification:

Address: Occupation:

Sex: Martial Status:

Please make response indicating what terms of greeting and taking leave are used for the following.

You are in the following situation what terms of greeting do you use?

1. You visit the following respected people:

- i. The king or queen.....
- ii. A Judge.....
- iii. The president.....
- iv. An ambassador.....
- v. The prime minister.....
- vi. A minister.....
- vii. An officer.....
- viii. A professor.....
- ix. A doctor.....
- x. A nurse.....

- xi. A priest.....
- xii. A pilot.....
- xiii. A counsellor.....
- xiv. Managing director.....
- xv. A mayor.....

2. You visit following your family members:

- i. Father.....
- ii. Mother.....
- iii. Elder sister.....
- iv. Elder brother.....
- v. Younger brother.....
- vi. Younger sister.....
- vii. son.....
- viii. Daughter.....
- ix. Wife.....
- x. Husband.....
- xi. Step mother.....
- xii. Step father.....
- xiii. Step son.....
- xiv. Step daughter.....
- xv. Grand father/grand mother.....

3. You visit the following other relatives:

- i. Paternal uncle.....
- ii. Paternal aunt.....
- iii. Maternal uncle.....
- iv. Maternal aunt.....
- v. Grand daughter.....
- vi. Grand son.....
- vii. Father-in-law.....
- viii. Mother-in-law.....
- ix. Male cousin elder than you.....
- x. Female cousin elder than you.....
- xi. Female cousin younger than you.....
- xii. Male cousin younger than you.....
- xiii. Nephew.....
- xiv. Niece.....

4. You are in an academic institute:

- i. A student greets a male teacher.....
- ii. A student greets a female teacher.....
- iii. A male teacher greets a student.....
- iv. A female teacher greets a students.....
- v. A student greets the principle.....

- vi. The principal greets a student.....
- vii. A teacher greets a headmaster.....
- viii. A headmaster greets to his/her staff.....

5. You visit your following friends:

- i. A familiar friend.....
- ii. A lover/beloved.....
- iii. An unfamiliar friend.....

6. You are in a telephone conversation:

- i. Father.....
- ii. Mother.....
- iii. Elder brother.....
- iv. Younger brother.....
- v. Elder sister.....
- vi. Younger sister.....
- vii. Uncle.....
- viii. Aunt.....
- ix. Husband.....
- x. Wife.....
- xi. Son.....
- xii. Daughter.....
- xiii. Nephew.....

- xiv. Niece.....
- xv. Friend.....
- xvi. Officer.....

7. You visit the stranger:

- i. The stranger is older than you.....
- ii. The stranger is as old as you.....
- iii. The stranger is younger than you.....

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

1. You are going to take leave with the following respected person:

- i. The king or queen.....
- ii. The president.....
- iii. A judge.....
- iv. An ambassador.....
- v. The prime minister.....
- vi. Minister.....
- vii. An officer.....
- viii. A doctor.....
- ix. A nurse.....
- x. A priest.....
- xi. A manager.....
- xii. A pilot.....

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

- i. Father.....
- ii. Mother.....
- iii. Elder brother.....
- iv. Elder sister.....
- v. Younger sister.....
- vi. Younger brother.....
- vii. Son.....
- viii. Daughter.....
- ix. Wife.....
- x. Husband.....
- xi. Step mother.....
- xii. Step father.....
- xiii. Step son.....
- xiv. Step daughter.....

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

- i. Paternal uncle.....
- ii. Paternal aunt.....
- iii. Maternal aunt.....
- iv. Maternal uncle.....
- v. Grand father.....
- vi. Grand mother.....

- vii. Grand son.....
- viii. Grand daughter.....
- ix. Father-in-law.....
- x. Mother-in-law.....
- xi. Sister-in-law.....
- xii. Brother-in-law.....
- xiii. Male cousin elder than you.....
- xiv. Male cousin younger than you.....
- xv. Female cousin elder than you.....
- xvi. Female cousin older than you.....
- xvii. Nephew.....
- xviii. Niece.....

4. You are in an academic institute:

- i. A student calls a male teacher.....
- ii. A student calls a female teacher.....
- iii. A male teacher calls a student.....
- iv. A female teacher calls a student.....
- v. A student calls a headmaster.....
- vi. A headmaster calls a student.....
- vii. A headmaster calls his/her staff.....
- viii. A teacher calls a headmaster.....

5. You leave your following friends:

- i. A familiar friend.....

- ii. A lover/beloved.....
 - iii. An unfamiliar friend.....
6. You are in a telephone conversation:
- i. Father.....
 - ii. Mother.....
 - iii. Elder brother.....
 - iv. Young brother.....
 - v. Elder sister.....
 - vi. Young sister.....
 - vii. Uncle.....
 - viii. Aunt.....
 - ix. Husband.....
 - x. Wife.....
 - xi. Son.....
 - xii. Daughter.....
 - xiii. Nephew.....
 - xiv. Niece.....
 - xv. Friend.....
 - xvi. Officer.....
7. You leave the stranger:
- i. The stranger is older than you.....
 - ii. The stranger is as old as you.....
 - iii. The stranger is younger than you.....

Thank you for kind help

Appendix II

थारु भाषा बोलुइयक लाग प्रश्नावली

नाउ : ठेगाना:
शैक्षिक योग्यता: पेशा :
लिङ्ग : वैवाहिक अवस्था:

तर लिखल प्रश्नपत्र हस प्रयोग हुइना अभिवादन वो विदाइक शब्दावली लिखके सहयोग (मदत) करदेहक लाग विन्ती करथु ।

अपन तर लिखल बेलामा (अवस्थामा) बटि कलेसे अपने अभिवादन के लाग कौन शब्दावली प्रयोग करथी (बोल्थी) ?

१. अपने यी सम्मानित (वरवार) मनैन भेटल बेलामा:

- क) रजवा ओ रानी
- ख) राष्ट्रपति
- ग) न्यायधिस
- घ) राजदूत
- ङ) प्रधानमन्त्री
- च) मन्त्री
- छ) प्रशासक
- ज) डक्टरवा
- झ) नर्स
- ञ) प्रबन्धक (मनेजर)

ट) चीलगाडी चलुइया

२. अपने आपन परिवारके मनैन भेट्ली तब :

क) बाबा

ख) डाई

ग) दिदी

घ) दादा

ङ) बाबु

च) भैया

छ) छावा

ज) छाई

झ) जन्नी/मैधारु

ञ) ठरवा

ट) सौतिनिया डाई

ठ) भोरुवा बाबा

ड) सौतिनिया छाई

ढ) सौतिनिया छावा

३. अपने यी नातपाटके मनैन भेट्ली :

क) काका

ख) काकी

- ग) मामा
- घ) माई
- ङ) बुडु
- छ) नतिवा
- ज) नतिनिया
- झ) ससुरुवा/राउट
- ञ) ससुइया/माउ
- ट) भौजी
- ठ) डाडू
- ड) काकाके छावा अपने से वडका
- ढ) काकाके छावा अपन से छोटका
- ण) काकाके छाई अपने से वडका/वरवार
- त) काका के छाई अपने से छोट/छोटकी
- थ) वरापुक छावा अपने से वडका
- द) वरापुक छावा अपने से छोटका
- ध) वरापुक छाई अपने से छोट
- न) वरापुक छाई अपने से वडकी/वरवार
- प) भतिजवा
- फ) भतिजिया

४. शैक्षिक संस्थामे :

- क) विद्यार्थी से मस्टरवाहीन
- ख) विद्यार्थी से मास्टर्नीहीन
- ग) मस्टरवा से विद्यार्थीहीन
- घ) मस्टरनीया से विद्यार्थीहीन
- ङ) विद्यार्थी से हेडमास्टरवाहीन
- च) हेडमास्टवा से विद्यार्थीन / हीन
- छ) मस्टरवा से हेडमस्टरवै

५. अपने यी संघरीयन भेट्ली तब :

- क) चिनहल संघरिया
- ख) मनरखनी / मनरखना
- ग) नाइचिनल संघरिया / गोचाली

६. अपने टेलिफोन मे वतवाइटी (यी मनैन से) :

- क) बाबा
- ख) डाई.....
- ग) दिदी
- घ) दादा
- ङ) बाबु
- च) भैया
- छ) छावा
- ज) छाई

- भ) जन्नी/मेहारु/गोसिनिया
- ब) ठरवा/गोसिया
- ट) सौतिनिया डाई
- ठ) भोरुवा बाबा
- ड) सौतिनिया छाई
- ढ) सौतिनिया छावा
- ण) फुवा
- त) फुफा
- थ) प्रशासक

७. अपने यी तरक पहननसे भेट्ली कलसे :

- क) पहना अपने से भारी/वरवार
- ख) पहना अपने से उमेरमे छोट
- ग) पहना अपनेक उमेर वरावर/अपनेक अडरीक

अपने तरक बेलामा (अवस्थामा) विदाई लेहती/हुइती ऐसिन बेलामा विदाइक लाग कौन शब्दावली प्रयोग करठी/करबी :

१. अपने यी सम्बन्धीत मनैन से विदा हुइती :

- क) रजवा ओ रानी
- ख) राष्ट्रपति
- ग) न्यायधिस
- घ) राजदूत

- ड) प्रधानमन्त्री
- च) मन्त्री
- छ) प्रशासक
- ज) डक्टरवा
- झ) नर्स
- ञ) प्रबन्धक (मनेजर)
- ट) चीलगाडी चलुइया

२. अपने आपन परिवारके यी सदस्य से विदा हुइती :

- क) बाबा
- ख) डाई.....
- ग) दिदी
- घ) दादा
- ड) बाबु
- च) भैया
- छ) छावा
- ज) छाई
- झ) जन्नी/मेहारु/गोसिनिया
- ञ) ठरवा/गोसिया
- ट) सौतिनिया डाई
- ठ) भोरुवा बाबा

ड) सौतिनिया छाई

ढ) सौतिनिया छावा

३. अपने आपन नातपाटके यी मनैनसे विदा हुइती कलेसे :

क) काका

ख) काकी.....

ग) मामा

घ) माई

ड) बुडु

च) बुडी

छ) नतिवा

ज) नतिनिया

झ) ससुरुवा/राउट

ञ) ससुइया/माउ

ट) भौजी

ठ) डाडू

ड) साली

ढ) वनदिदी

ण) वनदादा

त) भातु

थ) साला

- द) काका ओ वराफुक छावा आपन से भारी/वरवार
.....
- ध) काका ओ वरापुक के छावा अपने से छोटका
- न) काका ओ वरापुक छाई अपने से वड्का/वरवार
- प) काका ओ वरापुक छाई अपने से छोट/छोटकी
- फ) भतिजवा
- ब) भतिजिया
- भ) भान्जा /भैने
- म) भान्जी /भैनी

४. शैक्षिक संस्थामे :

- क) विद्यार्थी से मस्टरवाहीन
- ख) विद्यार्थी से मास्टरनीहीन
- ग) मस्टरवा से विद्यार्थीहीन
- घ) मस्टरनीया से विद्यार्थीहीन
- ङ) विद्यार्थी से हेडमास्टरवाहीन
- च) हेडमस्टरवा से विद्यार्थीन /हीन
- छ) मस्टरवा से हेडमस्टरवै
- ज) हेडमस्टरवासे मस्टरवाहीन/मस्टरवन

५. अपने आपन संघरीयासे विदा हुइती/छुटली कलसे :

- क) चिनहल संघरिया

ख) मनरखनी /मनरखना

ग) नाइचिनल संघरिया/गोचाली

६. अपने टेलिफोनमा वात ओरवाइती कलसे :

क) बाबा

ख) डाई.....

ग) दिदी

घ) दादा

ङ) बाबु

च) भैया

छ) छावा

ज) छाई

झ) जन्नी/मेहारु/गोसिनिया

ञ) ठरवा/गोसिया

ट) सौतिनिया डाई

ठ) भोरुवा बाबा

ड) सौतिनिया छाई

ढ) सौतिनिया छावा

ण) फुवा

त) फुफा

थ) प्रशासक

७. अपने आपन यी पहनासे विदा हुइती / छुटली कलसे :

क) पहना अपने से भारी/वरवार

ख) पहना अपने से उमेरमे छोट

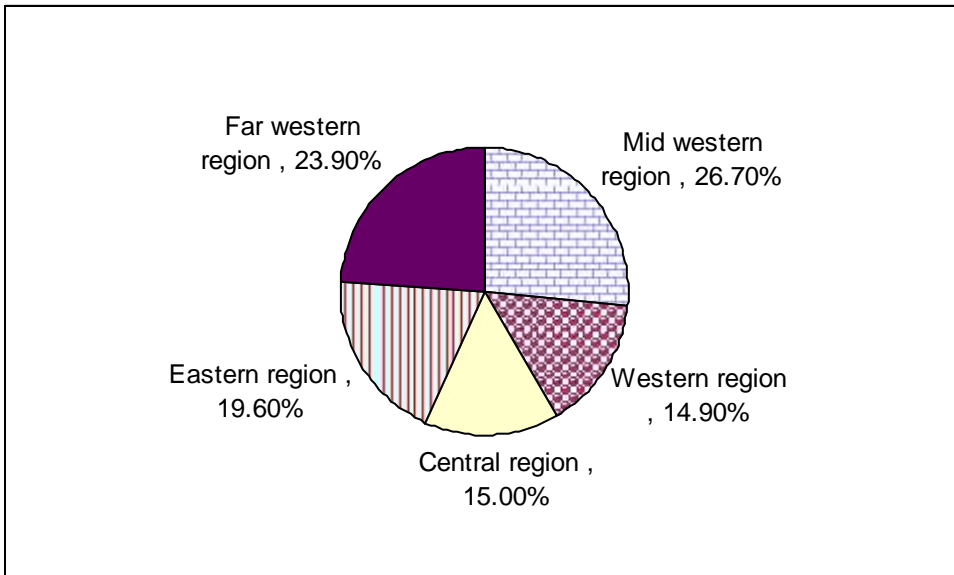
ग) पहना अपनेक उमेर वरावर/अपनेक अडरीक

अपने आपन अमूल्य समय दैके मोरीक उत्तर देहलकमे ढकीया भरके धन्यावाद बा ।



Appendix IV

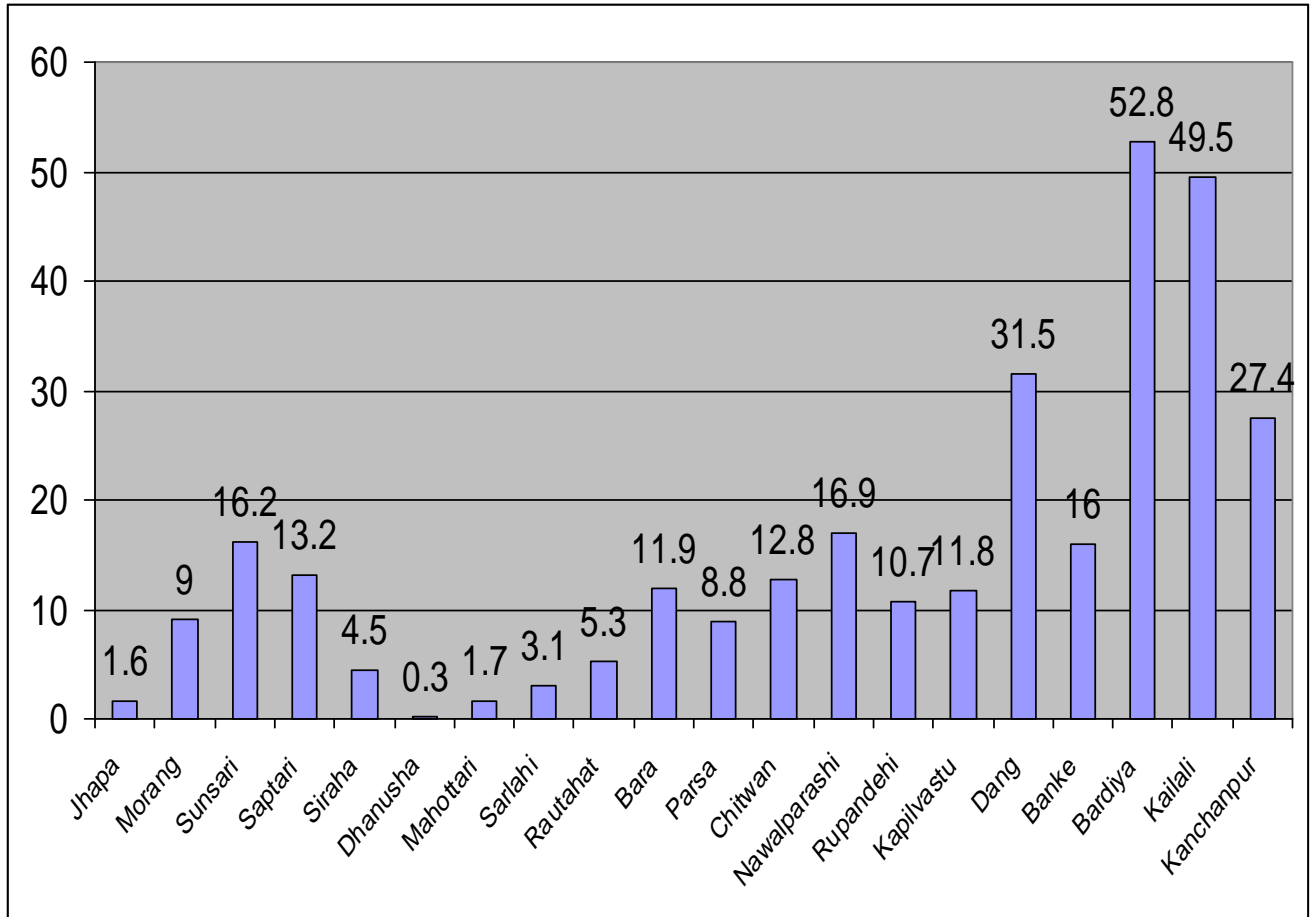
Pie-Chart 1 : Tharu population inhabited in five development region of Terai



Source: INSEC 2055 Ktm.

Appendix V

Bar-diagram 2: Ratio of Tharu population in twenty districts of Terai



Source: INSEC 2055 Ktm.

Appendix VI

SYMBOLS FOR THARU WORDS

Tharu (Devanagari) Alphabet

a		i		u	ü
अ	आ	इ	ई	उ	ऊ
e	ai	o	au	ã	ah
ए	ऐ	ओ	औ	अं	अः

Consonants

k	kh	g	gh	n
क्	ख्	ग्	घ्	ङ्
ch	chh	j	jh	n
च्	छ्	ज्	झ्	ञ्
t	th	d	dh	n
ट्	ठ्	ड्	ढ्	ण्
t	th	d	dh	n
त्	थ्	द्	ध्	न्
p	ph	b	bh	m
प्	फ्	ब्	भ्	म्
y	r	l	w	sh
य्	र	ल्	व्	श्
s	s	h	ksh	tr
ष्	स्	ह्	क्ष्	त्र्
gya				
ज्ञ्				

Extracted from Tharu-Nepali-English Dictionary, Dahit G. 1997.

Appendix VII

Symbols for Tharu words

Vowels

T.V	E.V	EPS	E.W	T.W	R.P	E.M
अ	a	/ə/	again	अजगर	/ajagar/	python
आ		/a:/	father	आम	/ m/	mango
इ	i	/i/	pin	निउटा	/niuta/	invitation
ई		/i:/	keep	बुसी	/buse/	chaff
उ	u	/u/	bull	उप्पर	/uppar/	upward
ऊ	ü	/u:/	rude	ऊन	/ ün/	wool
ए	e	/e/	pen	केचना	kechana	arthworm
ऐ	ai	/ai/	buy	घोटैल	/ghotail/	clean
ओ	o	/o/	go	बोक्सा	/boks /	wizard
औ	au	/ au/	now	और	/aura/	other
अं	ã	/:/	all	पेंदी	/peãd /	bottom

Extracted from Tharu-Nepali-English Dictionary, Dahit G. 1997.

Appendix VIII

Consonantes

T.V	E.V	EPS	E.W	T.W	R.P	E.M
क	K	/K/	kiss	कोकनी	/kokan /	maize
ख	kh	/k+h/	khaki	खिरा	/khir /	cucumber
ग	g	/g/	good	गाभिल	/g bhil/	pregnant
घ	gh	/g+h/	ghee	घोरवा	/ghoraw /	horse
ङ्	n	/n/	king	रङ्	/rang/	colour
च	ch	/t/ or/tʃ/	chair	चिक्कन	/chikhan/	fine
छ	chh	/ch+h/	chop	छावा	/chh w /	son
ज	j	/j/ or /dʒ/	pleasure	जोगनी	/jogan /	butterfly
झ	jh	/j+h/	jaw	झुलुवा	/jhuluw /	shirt
ट	t	/t/	till	टुअर	/tuar/	orphan
ठ	th	/t+h/	taught	ठरवा	/tharaw /	husband
ड	d	/d/	doll	डरपोक	/darapok/	coward
ढ	dh	/d+h/		ढप्कन	/dhapkan/	lid
ण	n	very rarely used			

त	t	/t/	tap	तौरैया	/toraiy /	star
थ	th	/r /	thin	थिहुनी	/thihun /	knee
द	d	/'/ or /ð/	there	दगर	/dagar/	road
ध	dh	/d+h/	dhoti	धमला	/dhamal /	rat eating snake
न	n	/n/	name	नचिन्या	/nachiny /	dancer
प	p	/p/	pen	पातिर	/p tir/	thin
फ	ph	/f/	photo	फादिल	/ph dil/	extra
ब	b	/b/	bag	बकटी	/bakat /	goose/duck
भ	bh	/v/	vapour	भुतुवा	/bhutaw /	ghost
म	m	/m/	make	मछरी	/machhar /	fish
य	y	/y/	yard	यहोर	yahor	here
र	r	/r/	rat	रुखवा	/rukhaw /	tree
ल	l	/l/	love	लदिया	/ladiy /	river
व	w	/w/	water	वाकर	/w kar/	his
श	sh	/sh/or /ʃ/	share	शीत्तर	/sh ttar/	cool
ष	s	/	very	षतमी	/satam /	6 th days of

			rarely used			moon
स	s	/s/	sum	सुग्घर	/sugghar/	beautiful
ह	h	/h/	hope	हर्दी	/hard /	turmeric
क्ष	ksa			क्षेत्री	/kshatr /	caste
ज्ञ	jn			ज्ञानी	/jn n /	talent

Extracted from Tharu-Nepali-English Dictionary, Dahit G. 1997.