

CHAPTER ONE

INTRODUCTION

1. General Background

Language is special gift for human beings. Language is a voluntary vocal system of human communication a versatile tool that people used to fulfill their basic needs. Language is a system of communication widely used as the main means of expressing ideas, thoughts, feelings and emotions of human beings. Language is a vast ocean where we can't measure its depth. According to Prof Dr. Sthapit S.K. (2000:1) "Even ten thousand linguists of the world cannot describe a language perfectly". It needs for human existence. No human civilization is possible without language. Language is both personal and social phenomena, which reflects the culture and civilization. It plays a great role in development maintenance and transmission of human civilizations.

Varieties of a language are a natural phenomenon. Language differs according to geographical area, social ethnicity and person. All known language have complex structures. Every one of them however shares an arresting common aspect that is ignored by and large because it is so obvious the human race everywhere shares a common heritage of vocal aural apparatus. Every human beings are born with some capacity to acquire at least one language and probably more than one. So it is clear that linguistic knowledge has significant role in the field of language teaching. A teacher who has more knowledge about the languages, he will have better performance on language teaching in a multilingual speech community like Nepal.

The definition of language as a system of human' and vehicle used for the sake of communication reveal that function of language as an end

itself it is a way of connecting between sounds means of communication and regarding the function of language in general. A function in language refers to the purpose for which utterance or, a unit of language is used. Such functions are often described as categories or behaviours e.g. asking, requesting, narrating apologizing etc. The functional use of language cannot be determined simply by studying the grammatical structures of the sentences but also the purposes for which they are used. Look at the examples below how the imperative sentences are used for different functions.

- a. Give me that book. (order)
- b. Pass the pen, please, (request)
- c. Turn left at the corner (instruction)
- d. Try the fried potatoes (suggestion)
- e. Come on Saturday, (invitation)

According to Malinowski (1884-1942) language is dependent on its society in two senses.

- i. A language involves in response to the specific demands of the society in which it is used, - demand of the society.
- ii. Its use is entirely context - dependent because utterance and situation are bound up inextricably with each other and the context of situation is indispensable for the understanding of the words without contextualize, we can't understand language.

He also classified language functions into three categories pragmatic, magical and narrative etc. Generally, to define language function we can say that what language does is its function.

VAN EK (1975) has presented six main categories of language function. Among all, socializing is the one of them. "Greeting and taking leave come under socializing function. Greeting and taking leave' takes place while meeting and leaving to each others. Greeting and taking leave is a great ornament of human beings. It reflects human civilizations. There are different terms of greeting and taking leave according to culture civilization and society. It shows our personality and behaviour clearly. Thus, we should be familiar how to make greetings and taking leave for others in a proper way.

According to Wardhaugh (1986:262) states regarding terms of greeting (address).

People can be addressed by title (T), by first name (F.N), by last name (L.N) or, by a nickname. All kinds of combinations are possible in English: Dr. Smith, John Smith, Smith, John Johnnie, Doc, Sir, Mack and So on. Dr. Smith himself might also expect doctor from a patient Dad from his son, John from his brother, Dear from his wife and sir from a public officer who stops him if he drives too fast and he might be rather surprised if any one of these is substituted for any other, e.g. Excuse me dear, can I see your licence ?' from the police officer.

There are different kinds of criteria, cultural constraints that speaker has to take care of while producing utterances of greeting and taking leave. So structural and theoretical knowledge of the language are not enough. Pragmatic knowledge as how to use language in a particular

situation is important. The use of greeting and taking leave is a socio pragmatic approach.

We need communicative competence as to how to talk with whom, when, where and in what manner so the speaker will not be handicapped in communicating ideas and the hearer in understanding the meaning. If we don't have knowledge of greeting and taking leave we won't live among human beings in the world.

Non linguistic signs can serve the remarkable importance for the successful communication to take place, shaking hands, nodding heads, smiling are the activities that help the speaker to greet each-other contextually, As for example nodding head, waving hands, pouring eyes can also be used by the speakers when they take leave each other. Hymen (1972) has proposed an ethnographic framework which takes into account the various factors that are involved in a communicative event. Hymen (1972) uses the word speaking as an acronym SPEAKING for the various factors he deems to be relevant. They are as follows:

'S' Situation: Situation refers to the context that consists of setting of a speech, event and locale, the place and time of the utterance. That Place and time of an utterance is very important for correct interpretation of an utterance or, a piece of utterance.

'P' Participants: The participants play great role for the successful conversation. The 'hearer' and the 'speaker' are the main participants in a successful conversation. It is also important to distinguish speaker from spokesman and source in one hand and hearer, from addressee, recipient and bystander. The meaning of an utterance depends largely on the speaker's intention and hearer's interpretation.

'E' Ends: It refers to the goal or, purpose and outcome of the communication. Some goals have conventional outcomes and some have not. Individual goals in a piece of conversation are very important because this is what happens in the real-life.

'A' Act: Act refers to both form and content of the message that the speaker intends to send. The form and content of the message are interdependent. The form of the message is selected according to the content of the message.

'K' Key: 'Key' refers to the tone or, manner in which the speaker produces his utterances or, expresses his intentions. A simple innocent looking utterance might contain dangerous intention of the speaker. Therefore, interpret the tone and manner correct is crucial.

'I' Instrument: 'Instrument' refers to two things: the mode or channel (eg: spoken or, written) in which the message is sent and the form /dialect, register, style etc. in which the message is sent. Again the mode uniform influence each-other in the sense that some forms would be appropriate to some particular mode of communication.

'N' Norms: It refers to the way in which the communication is done and interpreted by the participants in a piece of conversation.

'G' Genre: 'Genre' refers to the different ways (e.g.: poem, story, advertisement etc) in which the message is organized.

According to Holmes (1992) the following, components influence the right choice of greeting and taking leave terms, which are presented below:

a. Social factor:

- i. The participants: who is speaking and who are they speaking to ?
- ii. The setting or, social context of the interaction
- 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 solidary: social distance scale:
Intimate — Distance.
High solidary — Low solidary.

- ii. The status scale:

Superior	High status
sub-ordinate	low solidary

- iii. The formality scale

formal	High formality
Informal	Low formality

- iv. The referential and affective function scales

Language can convey objective information of a referential kind and it can also express of a referential kind and it can also express how someone is feeling. gossip may provide a great deal of new referential information, while also clearly conveying how the speaker feels about those referred to. In general, the more referentially oriented on interaction is, the less it tends to express the feelings of the speaker.

Referential		
High		Low
Informal		Informal
Content		Content
Affective		
Low		High
affective		affective
content		content

In (addressing) greeting people, the addressor has to take account of different social factors and social dimensions.

This scale is useful in assessing the influence of the social setting or, type of interaction language choice. In a formal transaction such as one with the head teacher in his office or, at a ritual service in church, the language will be influenced by the formality of the setting. For a friendly chat, people use colloquial language. Often degree of formality is largely determined by solidarity and status relationship but not always. A very formal setting such a law court will influence language choice regardless of the personal relationship.

1.1 Languages in Nepal

Nepal is a multilingual and multi-cultural country. different ethnic groups use to live in our country. By the result, the existence of various languages are in use. Most of the living languages do not have their own written scripts they have only spoken forms. The majority of the population also have determined the popularity of these language. The languages spoken in Nepal are divided as below:

Indo-Aryan Group : this group includes following Languages;

Indo-Aryan Group

S.N.	Language	Population	Percent
1.	Nepali	11053255	48.61
2.	Awadi	560744	2.47
3.	Maithili	2797582	12.30
4.	Bhojpuri	1712536	7.53
5.	Tharu	1331546	5.86
6.	Rjabanshi	129829	0.57
7.	Danuwar	31849	0.14
8.	Bengali	23602	0.10
9.	Magabhi	30	0.00
10.	Marawadi	22637	0.10
11.	Kumal	6533	0.03
12.	Darai	10210	0.04
13.	Manjhi	21841	0.10
14.	Bote	2823	0.01
15.	Punjabi	1165	0.01
16.	Churauti	408	0.00
17.	English	1037	0.00
18.	Hindi	105765	0.47
19.	Urdu	174840	0.27

(Source: Gurung Harka, 2003, Social Demography of Nepal)

Tibeto-Burman Group:

Tibeto - Burman Group

S.N.	Language	Population	Percent
1.	Limbu	333633	1.47
2.	Thakali	44093	0.19
3.	Hayu	6441	0.03
4.	Chepeng	1743	0.01
5.	Gurung	36807	0.16
6.	Kaika	338925	1.49
7.	Bahing	794	0.00
8.	Sangpang	2765	0.01
9.	Sunuwar	10810	0.06
10.	Newar	26611	0.12
11.	Tamang	825458	3.63
12.	Magar	770116	5.19
13.	Bantawa	371056	3.39
14.	Sherpa	129771	1.63
15.	Thami	18991	0.57
16.	Kulung	18686	0.08
17.	Dhimal	17308	0.08
18.	Yakkha	14648	0.08
19.	Thulung	14034	0.06
20.	Khaling	9288	0.06
21.	Chantyal /Chhautel	5912	0.04
22.	Tibbetan	5277	0.03
23.	Dumi	5271	0.02
24.	Tirel	4919	0.02

25.	Puma	4310	0.02
26.	Dura	3397	0.02
27.	Meche	3301	0.01
28.	Pahari	2995	0.01
29.	Lepch/Lapcha	2826	0.01
30.	Raji	2413	0.01
31.	Byangshi	1734	0.01
32.	Ghale	1649	0.01
33.	chhiling	1314	0.01
34.	Lonorung	1207	0.01
35.	Chinese	1101	0.01
36.	mewahang	904	0.00
37.	Raute	518	0.00
38.	Tilung	310	0.00
39.	Jero/Jerung	270	0.00
40.	Lingkhim	97	0.00
41.	Koche	54	0.00
42.	Dtonkha	9	0.00
43.	Chhintang	8	0.00
44.	Mito	8	0.00

(Source: Gurung Harka, 2003, Social Demography of Nepal)

Dravidian Group

Only one language belonging to Dravidian family is 'Jhangad' which is spoken in the realm of Koshi river in the eastern part of Nepal.

(Source: Population Census, 2001)

Astro-Asiatic Group

'Satar' is the only language in this family. Especially, it is spoken in the eastern region of Nepal (especially in Jhapa district). (Source: Population Census, 2001)

On the basis of prominent linguistic feature Tibeto-Burman languages in Nepal can further be categorized in two sub groups.

i. Pronominalized Group

It includes Rai and Limbu languages. These are also called Kiranti languages. Because of their complexity in pronominal system. The Kiranti languages are also called complex-pronominalized languages.

ii. Non-Pronominalized Group

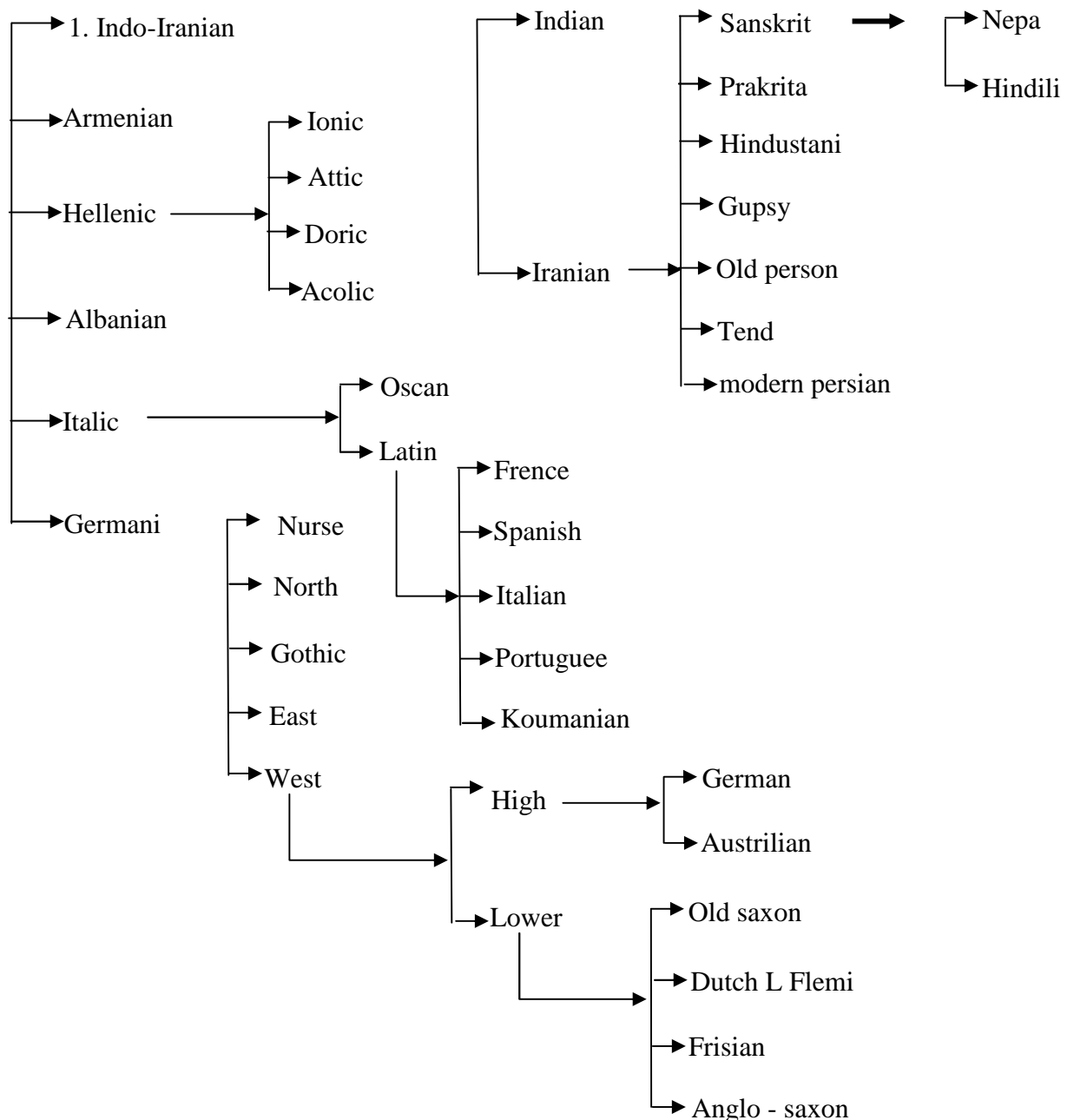
It includes Tamang, Gurung, Manang, Thakali etc.

1.1.1 English: An brief Introduction and it's Importance in Nepal

English is spoken as a first language by over 300 million people and used as a means of communication by many more world wide. It is most widely used second language across language communities and it is most wide spread language of international communication. It is the lingua - franca across national boundaries throughout the world. It is also the major language of international relation, media, travel and education.

Many languages are in existence in the present world. Among them, English is so advanced, rich and dominating language in the world. Most important books are written in English and different newspapers, journals, and articles are written in English. It figures out the western culture, whereas Nepali is spoken by a few number of people in the

world, especially in the southern part of Asia. It is based on Nepali culture and society. Both language belong to the same language family: Indo-European. indo-European language is divided into 9 (nine) groups. Indo-Iranian, Italic, Germanic etc. Again Indo-Iranian is divided into Indic and Iranian. Many language descended from Indic group. These are Hindi, Nepali etc. These language did not directly descended the Indic family. They came through Sanskrit. The following chart shows the position of the English and Nepali language.



The group of Indo - European family called Germanic consists of language like English, Germany, Dutch, Frisian, Danish, Swedish, all which have sprung up from one parent language proto Germanic which was a dialect of Indo - European, these language are divided into three groups: East Germanic and west Germanic. Which has it's members English Frisian, German and Dutch. The most popular of these is English. The columbia Encyclopedia (1956) states, "It is probably the native languages of more people than any other except north Chinese. It is also used extensively as an auxiliary language". Now English is so widely used that it is no longer the language of English people only.

The importance of English is growing rapidly in Nepal. It has occupied an important place even in the educational system of Nepal. English is taught as a compulsory subject upto bachelor level. our educational curriculum has managed that any interested students can read English as major subject in campus level. We can find many English medium schools and colleges in Nepal now a day.

In early 1980s, which is after a decade, the government commissioned a survey team under Alan Davies, which come out with the Davies Report after an extensive study of the ELT situation in Nepal. Based on the study the survey reported that the overall situation of English was quite deplorable or, it's overall standard was considered quite low however in comparison to the amount of resources invested items of time and money towards English language the returns were not encouraging. Therefore, the report recommended that English should be started from grade eight instead of four and be taught more extensively because even less amount of it would be enough for Nepal.

We cannot define the states of English in Nepal while excluding the political situation of the nation especially the Maoists' insurgency that has ranged the nation within a decade. Their slogan for the total transformation of society and the equal distribution of the opportunities roused their supporters, leading to unbearable atrocity. Sometimes it becomes difficult to isolate the state machinery that gets involved in actions of extortion, detention, disappearance, threat to life and casualties, which has directly affected the every existence of human condition in the country.

The revolutionaries have taken the spread of English language as a main instrument of fostering inequality among the people and have taken it very seriously. Therefore in course of their action, nothing has suffered as much as the education sector, especially the English medium schools of the rural settings. Those schools had to face threats: they were constantly targeted, bombed, exploded or, closed down forever especially in these areas where thematic insurgency was very high. English is somehow associated with the unrest and conflict in the present day Nepal.

One who can handle his/her work in English gets more prestige in the society. People having command over English language get every sorts of opportunity. One who has a sound of proficiency over the English language may run his/her life being in any field e.g. as a translator as a commentator, as a journalist and so on. mainly one may devote himself/herself in the field of English language teaching. That is to say, s/he may adopt ELT as profession and may easily run his/her life in any corner of the world.

In conclusion, we can say that English has great value in every steps of our lives. In the lack of English knowledge, we can't live successfully.

In this age of technology and science, every machinery things, books, are written in English so it has great importance for human beings in the present world.

1.1.2 An introduction to Limbu Language

There are many kinds of languages spoken in Nepal because Nepal is a multicultural and multi-lingual country. There are different castes found in our country. eg. Limbu, Rai, Gurung, Magar, Tamang, Sunnwar, Danuwar ... etc. Among these, Limus caste can be found in the eastern region of Nepal. They have their own language. This language is one of the languages of Tibeto-Burman language family Limbus are called 'Yakthumbas' one of the major ethnic group in eastern Nepal, and language spoken by 'Yakthumbas' is called Yakthumba/pan. In terms of population and the vastness of geographical distribution. Limbu is considered as the dominant and the most prominent language of the Kirant group of Tibeto-Burman Languages.

Limbu language has own script, which is called 'sirijunga lipi' All aspects of the Limbu languages are not fully developed so research works should be made to develop those aspects. The main origin of Limbu language is in the eastern region of Nepal. Terathum, Taplejung, Dhankuta Morang, Jhapa, Sunsari, Panchthar, Ilam, Sankhuwasabha districts. At present, Limbus are residing in different regions of the country. By the way, they are residing in Asam, meghalaya, Nagaland Manipur of India, Sikkim, Gangtok etc. and Bhutan too. The Limbu language has different dialects.

- **Panthare Dialect**

This dialect is the most popular and standard one among the varieties of Limbu language. It is especially spoken in panthar and Ilam districts of the eastern Nepal. Similarly, it is spoken in choubis. Thum of Dhankuta district Yangrok of Taphejung and different parts of India too. This dialect is used in publishing different books, journals, newspapers as well as articles.

- **Phedappe Dialect**

This dialect is spoken by the Limbus of Terathum district of Koshi zone. The Tamor River to the east and Arun river confines it in the west. The largest population of Limbu native speakers use it.

- **Chathare Dialect**

This dialect is the most difficult dialect from the rest. This dialect is spoken in the eastern part of Dhankuta district of Koshi zone (Tankhuwa, Hatidhunge, Murtidhunga or, Parewadin, Virgaun) and in the southwestern parts of the adjoining Terathum district (Dangappa, Chathar-Pokhari, Hamorjung and Okhar bote VDCS).

- **Tamorkhole Dialect**

This dialect is spoken in Taplejung district and around the Tamor Khola/valley. A few limbu people speak and understand it.

First of all, the Limbu script introduced by Sirijanga. But it took long period to grow up. Various linguists Lambell (1840 A.D) Hodgson (1844 A.D), (Kajiman) Kandangwa (1953) Chemjong (Imansing) 1961),

Tej Bdr, Phago, Khel Raj Younghan and (Bairagi) Kainla made contribution for the development of Limbu language. Thus, from the literature and religious point of view Limbu language is rich. It has own script, grammar and dictionary. It is also taught in some primary schools as an optional subject. It is also used in some media or Radio news broadcast from Radio Nepal including from different FM. stations.

1.2 Statement of the Problem

Terms of greeting and taking leave pertain to the conventional methods of direct reference to other people in speech or writing, designed especially to acknowledge differences in social situation. They are most rigid in regard to people holding political, ecclesiastical or, judicial positions and in regard to those distinguished by birth. So, greeting ladderling people of a language has the set of rules or, conventions governing the situation in which they are used. A good language user should have the ability to use the language which is grammatically correct as well as contextually appropriate. When people exchange speech in a speech event, there are rules and norms for the use.

Politeness is concerned with how languages express the social distance between speakers and their different role relationships, and how the face work is carried out in a speech community face work is carried out in a speech community. Language differ in how they express politeness. In English, requests are wiade more polite by using questions ('could you possibly pass me the salt ?') or, statements social relations are eased by complimenting ('I do like your new car !' or, congratulations). In some languages, there are elaborated sets of politeness fomulas, like in Arabic saying 'Mabruk' to someone who has just bought something new etc.

The most common kinds of politeness formulas are involved with greetings. Infact greetings are the basic oil of social relations. to fail to greet some one who expects to be greeted signals either some unusual distraction or, a desire to insult the person. Each social group has it's own set of rules about who should be greeted, who should greet first, and what is an appropriate forms of greeting. A polite person makes other feel comfortable. Being linguistically polite involves speaking to people appropriately in the light of their relationship to us. In appropriate linguistic choices may be considered rude. We need to understand the social values of a society in order to speak politely. In this sense, we are mainly concerned with pronominal choice and address terms, and their relationship with politeness.

Regarding taking leave, there are leartin terms according to the context and the situation. We have to choose right terms to take leave, whom we are speaking, where we are speaking too.

We are concerned with socioling uistic significance of this convention. A good learner should have knowledge about terms of greeting and taking leave as well as the context in which they are appropriately used. Hence, this study tries to answer the following questions.

- i. What are the different terms of greeting and taking leave used in English and Limbu ?
- ii. Are they similar or different ? how ?
- iii. How do terms of greeting and taking leave function in these languages ?
- iv. What are the most frequent terms of greeting and taking leave in English and Limbu ?

- v. how can terms of greeting be taught ?
- vi. How can terms of taking leave be taught ?
- vii. How can people of both languages learn different terms each other ?
- viii. How do they talk in a telephone conversation ?
- ix. How do they talk in an educational institute ?etc.

Finally, we can conclude that this study has great value in the practical life. English and Limbu native speakers exchange their emotions, behaviour, thoughts and cultural terms. And they can realize their bad and good aspects of real life behaviour.

1.3 Review of the Related Literature

Different research works have been carried out in various fields of English and Limbu, English and Tharu, English and Bhojpuri, and English and Maithili ... etc. in the department of English Education. But least researches are found about the Limbu language in the department. Some researches have been done by the different researches about the Limbu language. Among all, some of the research works have been mentioned below:

Karn (2006) has a research study on "Terms of Address in Maithili and English". This is the first dissertation in the department of English Education of comparative study about Maithili and English. He found that the terms of address used in English and Maithili are great different to each other with some similarities. Another aspect, many kinship terminologies are used in both languages.

Rai (2001) has compared and contrasted Limbu Kinship terms with Nepali and English terms on her study. A comparative linguistic study of

English Nepali and Limbu Kinship terms. This is the first dissertation in English Department of Education on Limbu language. She concluded that English has the least number of Kinship terms, there is no distinction between male and female ego except the terms husband and wife and no distinction of elder and younger in Nepali and Limbu.

Limbu (2004) has carried out a research on 'verbs of pre-cooking cooking and consuming activities in English, Limbu, Rai Bantawa, Nepali and Nepali Languages'. A semantic comparison and concluded that English has greater semantic field than other languages. Limbu has also found that verbs of cooking differ in different languages although few consuming verb of Limbu and Rai Bantwa are same in sound and meaning.

Chapagain (2002) has done research on 'Request forms in the English and Nepali languages. A comparative study and she recommends such pragmatic values of the study with it's pedagogical implications. Here special findings are Nepali native speakers use direct forms of request so they were more impolite than English speakers, female were found more polite than male among Nepali speakers and speakers of both English and Nepali were found less polite in the situation asking for promises'.

Basnet (2006) has carried out a research work on 'Terms of Greeting and taking leave used in Nepali and English. A comparative study and she concluded that English native speakers use the greeting terms' good morning/evening while they are greeting in a very formal situation where as Nepali native speakers use 'namaste' and 'abhibadan. etc. By the way, he came to know that English people habituated to

saying first name, Kinship terms, to greet the family members either they are seniors or, juniors, where as Nepali people use more formal to greet their seniors.

The review above clearly shows that non of the researcher have been carried out on 'The terms of Greeting and taking leave used in English and Limbu' in the department of English Education. Due to this reason, this is being undertaken as a attempt to study. Present study is differ from the previous studies in a sense that it attempts to analyze the terms of greeting and taking leave used in English and Limbu.

1.4 Objectives of the Study

This dissertation will be carried out with following objectives:

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

1.4 Significance of the Study

This research is more useful who are interested in English and Limbu languages. Especially, this research is beneficial for linguists, teachers, students, course book designees text book writers and any new researchers. It has great communicative value so it is one fruitful instrument for further study on communicative function of language. This study has also great pragmatic value because language is mainly used for exchange ideas, feelings and thoughts etc. Another hand, it has global

significance of prospective researchers on Limbu language. It is also useful instrument for finding different cultural, social, economical, political and language aspects of the Limbu community.

CHAPTER TWO

METHODOLOGY

The study used both primary and secondary sources of data. Especially, the researcher went through the following methodological strategies to fulfill the above mentioned objectives.

2.1 Source 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 data were 40 native speakers of Limbu Language of Ilam district (Ivang and Gajurmukhi VDCs). But secondary sources were used for English terms.

2.1.2 Secondary source of the Data

Especially, secondary sources were used for English terms. The researcher took secondary data from different books, newspaper, journals, dictionary, articles, recorded cassettes and unpublished theses.

2.2 Sample Population and Sampling Procedure

The sample population for the study was altogether 40 native speakers of Limbu language. Among them, all 40 were educated Limbu native speakers from two VDCs of Ilam district (Ivang and Gajurmukhi). Among the, 20 were male educated and 20 were female educated from pure Limbu society where the majority of Limbus are residing. The researcher used the judgemental sampling procedure to collect data.

2.3 Tools for Data Collection

The main tool for the collection of data was the questionnaire. Another hand structured interview was also tool for data collection. For the confirmation of the data the researcher conducted participant observation with pure Limbus. The researcher observed carefully conversation of the undedicated Limbu native speakers. The researcher visited many places e.g. Yakthng Chumlung and some primary schools where Limbu language is taught as an optional subject. And he consulted many language teachers of Limbu language.

2.4 Process of Data Collection

By the help of the following stepwise procedure, the researcher will collect the data to carry out the research.

- i. The researcher visited the selected VDCs and then built rapport with the native speakers of Limbu language.
- ii. The researcher administered the questionnaire and they provided answers, then he wrote in transliteration form.
- iii. The researcher participated in daily conversation with the pure educated Limbu native speakers for one week.
- iv. The researcher observed carefully conversation of the uneducated Limbu native speakers.
- v. English terms were taken from different authentic materials.(e.g. books, dictionary, journals, articles, recorded cassettes and unpublished thesis etc.)
- vi. Finally, the researcher tried to find out different terms for communication and cultural barriers that affect the rate of speaking English for a Limbu child.

- vii. The researcher visited many places and consulted with the subject teachers of Limbu language. Another hand, he met with some Limbu people who have deep knowledge about Limbu language.

2.5 Limitation of the Study

This study was limited in the following ways:

- i. This study was limited to comparison between Limbu and English greetings and taking leave only.
- ii This study included only 40 Limbus.
- iii. This research only be based on Panthare dialect of Limbu language.
- iv. The study covered the language of certain fields, family, office, academic institutes and telephone conversations etc.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter mainly deals with the presentation, analysis and interpretation of data. All the responses are tabulated mainly in terms of greeting and taking leave. The responses provided by the native speakers of Limbu and English are analysed, compared, and contrasted. The division is done on the basis of the greetings and taking leave because language is what the native speakers say. The figures given indicate the number of informants who used the terms of greeting and taking leave. The analysis and interpretation was done as effectively and accurately as possible. The terms of greeting and taking leave used by the majority of the informants indicate the more common usage and the terms of taking leave and greeting used by the majority of the informants indicate less common usage.

3.1 Respected People

Respected people are the people who occupy the higher position in a particular society. They hold certain power status, in their society. They are respected by the common people of that society. Common people always use more formal language when they are speaking to others. Common people use more formal terms of greeting and taking leave and the use of appropriate terms of greeting and taking leave vary from one language to another language. The terms of greeting and taking are also determined by the norms, values, rules, culture and civilization of the particular society. The terms of greeting and taking leave used in our society may not be appropriate in another society.

3.1.1 King/Queen, President, minister, Prime Minister, Judge, Artist, Director, Reporter

Table 1

	King/Queen	President	Prime minister	Minister
Suh hrn h /h m	20			
Lu mendi sew ro	10	10	6	11
Huksodir sew ro	5		13	
Sodhu gen sew ro	5	6	4	9
l jeyukp d be		24		
tum-tumy d be			17	
tumy d be				20
Semmui sew ro	12	7	15	12
Summui sew ro	18	5	8	8
Semmui d be/ d me	10			
Semmui lajeyukp d be		23		
Semmiro da be		5		9
Semmiro tumtumy d be			17	
Semmiro tumy d be				11

In limbu king and queen are greeted by 'suh gen h ' for king and 'suh gen h m ' for queen. These were more common terms of greeting. The majority of informants, 20 out of 40 used these terms to greet the king or, queen. The term 'Lu mendi sewaro' was regarded less formal used by the speakers of Limbu native speakers. 10 informants out of 40 used these terms for the purpose of greeting 'Huksadi sew 'Sodhu gen sew were also used for the purpose of greeting the king or

queen. But these terms were used by less number of informants. 'L jeyukp d be' were the terms of greeting to the president. The majority of informants, 24 out of 40 used these terms to greet the president. 'Lu mend sewaro' were also terms for greeting the president, 10 out 40 informants used these terms. Austerhand, 'Sodhu gen sew ro' were also used for greeting the president. 'tum-tumy d be' were the most common terms used for greeting the prime-minister. The majority of informants, 17, out of 40 used these terms for greeting. 'huksodivi, sew ro' /Lu mendi sew sodhu ro/Sodhungen sew ra' also common terms for greeting the prime-minister' tumya d be' were the common terms for greeting the minister. The majority of informants used these terms 20 out of 40 used these terms. 'Sodhu gen' Lu mendi sewaro' were also common terms used for greeting the minister.

In English, respected people were greeted formally. 'Good morning and 'good afternoon' were common terms of greeting. The majority of the informants used these terms to greet the king or queen. The term 'hello' was regarded less formal used by the several speakers of English language. 'Your majesty' your presidents' your honour', your excellency' your prime minister, and 'your minister' were used to greet king, president, prime-minister, and minister respectively. Shaking hand and bowing head were the common non linguistic symbols for greeting them.

Undoubtedly the terms of taking leave vary from language to language. The terms of taking leave are determined by the community, environment, social status and civilization 'Semmei sewaro' is more common terms of taking leave for the king, queen. 'Semmui n k ro' /'Semmui d be' were terms used to take leave with the president 23 informants out of 40 used these terms. 'Semmiro' tum-tumy d be' and semmiro tumy d be were the common terms for taking leave with

the prime minister and minister. The majority of informants used these terms to take leave. Bowing head was the physical expression done by the speakers to Nepali Language. 'Good bye', bye - bye, and 'see you' were terms of taking leave in English community. Among all, good-bye' was the term of more common usage.

3.1.2 Artist, Director, Reporter, Judge

Table - (Limbu)

		Artist	Director	Reporter	Judge
T	Lu mendi sew ro	20	20	20	20
O	Caits d be	10			
	Sew ro d be	10			
G	Ondh kp d be		17		
	Sew ro d be		7		
	I s b d be			16	
	Sew ro d be			4	
	Kh senlomb d be				12
	Sre ro d ro				8
T	Semmui sew ro	17	23	20	28
23	Semmui d be	10	7	8	6
T	Semmui n k ro	13	10	12	6
L					

In Limbu, 'Lu mendi sew ro' were more common terms of greeting. The majority of informants, 20 out of 40 used these terms to greet the artist, director, Reporter and judge' caits d be' were also common term to greet the artist. Another hand, 'Sew ro da be' were also term of greeting to the artist. But only less informants used it. Ondh kp d be' were the more common terms of greeting for the

Director. The majority of the informants used these terms to greet 14 and of 40 informants used these terms to greet. 'Sew ro d be' were also another terms for greeting the director' I s b d be' were the more common terms of greeting for the reporter. 16 out of 40 informants used these term' 'Sew ro d be' were also another term for greeting the reporter. And 'Kh senlomb d be' went the more common terms for greeting to the judge. The majority of informants, 12 out of 40, used these terms. 'Sew ro d be were also another terms for greeting the Judge.Especially the term d be was used for the respected people to greet in Limbu.

In English 'Your honour'/'hello' / 'sir' / your excellency 'good morning' / good afternoon / good evening etc. were the common terms of greeting for the respected people.Some people used only T.N. to greet them like, director, reporte, Judge etc. In case of Nepali Language, darson + t.N. were found as the tem of more common usage.

In Limbu, 'Semmui Sew ro' were the more common terms of taking leave for the judge, Reporter, Judge and Artist etc. The majority of informants used these terms to take leave with those respected people. Semmui ad be' were also another more common terms to take leave. And 'Semmuin k ro' were another terms to take leave with those respected people. 'semmiro d be' also can be used while taking with those respected people. 'Semmui' terms were used more common in Limbu to take leave for the respected people.

In English, usually, 'good-bye', bye-bye, see you later, bye+sir, nice meeting you, so long, see you again, take it easy etc. were terms of taking live in English community. Another them, good-bye' was the term

of more community. Among them, good-bye' was the term of more common used.

3.2 Family members

A family consists of different members. generally, family members are father, mother, husband, wife, son, daughter, brother sister, step son, step daughter, grandfather, grand mother, a uncle, aunt, daughter in law, brother in law-etc. they share the same Prof. Generally, a family is conducted by father or, mother. The junior members of the family always use the formal language to speak to their seniors. However, sometimes informal Language can be spoken in the family. Informal Language shows discipline, behaviour, civilization of the family. Generally educated family use formal language and un-educated family use more or, less informal Language.

3.2.1 Father, mother, E. sister, Y. brother, Uncle, Wife, Husband

Table 3 (Limbu)

		Father	Mother	Y brothers	E. sister	Uncle	Husband	Wife
T	p p d be	12						
	sew ro mbo	10						
	sew ro	10						
	sew ro amb							
O	akhekew be	8						

	M m d me		10					
	sew ro		6					
	sew ro mo		4					
	sew ro mm		9					
	khekew be							
	mm e		11					
	fab ns e			8				
G	nubi ns			12				
	kenuro kew bi			7				
	sew ro			4				
	cukpe			5				
	F.N.			4				
	nne yamme				10			
	sew ro				8			
	sew ro nne				8			
	sew ro (F.N.)				14			
	Fu							
	d be					8		
	sew ro							

	mbhue					7		
	sew ro					10		
	sew ro mbhue.					15		
	himd be						9	
	t n						11	
	kew be						8	
	sew ro						12	
	h o (F.M)							10
	Sew ro							7
	thew be							
	him d me							13
	sew ro							6
	h o (F.M)							4
T	peg lo p p	14						
	Kambhrak 10 mbe	12						

Semmui Sew ro mbo	6						
semmiro mbo	8						
peg lom m		8					
semmui sew ro mo		10					
Kambhraklo mo		12					
Semmiro mo		10					
Sew ro			7				
Peg lo nse			14				
Seriro nse			10				
Sendiro (F.N.)			9				
peg lo Inne				13			
Seriro				7			
Senchiro				10			

	nne							
	feri tumsi ro nne				10			
	lla sendiro mbhue					22		
	Peg lo fu d ibe					10		
	sew ro mbhre					8		
	// senchiro					12		
	peg lo him d ble					15		
	sew ro					8		
	peg lo h o (F.M)					5		
	sew ro						8	
	peg lo him d ble						15	
	lla seuchiro						10	

tumsi pachiro h o							8	
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The above table shows that in Limbu, 'p p d be' were more common terms of greeting to father. The majority of informants used these terms to greet father. 12 out of 40 informants used these terms while greeting father. 'asew ro mbo', 'asew ro', 'sew ro mb khekew be' were the other terms of greeting. By the way, 'm ma d me' were more common term of greeting to great mother. The majority of informant used these terms while greeting to mother. 10 out of 40 used these terms. 'sew ro', 'sew ro mo', 'sew ro mma khe kew be', mm e, etc were the other terms of greeting to mother. 'anubi ns ' were the more common terms of greeting for younger brother. 12 out of 40 informants used these terms while greeting to younger brother. 'Fob ns e', Kenuro Kew bi, sew ro, cukpe, F.N. were other terms of greeting to ounger brother. But less informants used these terms. 'nne yamme' were more common terms of greeting to greet Eldersister. 'sew ro', 'sew ro nue', sew re (F.M) were other terms of greeting for elder sister. 'sew ro mbhire' were the common terms of greeting to greet uncle 15 out of 40 informants used these terms. 'Sewaro mbhire', 'Fu d be' were other terms for greeting uncle. Among all, 'sew ro mbhire'. terms were used by less number of informants.

h o (F.M) were the common terms of greeting for husband. The majority of informants used these terms while greeting husband. 'him d be', t n kebe', sew ro were other terms for greeting 'himd me', were more common terms of greeting while greeting to wife. Among 40, 13 informants used these terms. 'Sew ro', 'thew be', 'sew ro', h o (F.N.) were other terms of greeting.

In English, 'hello' were more common terms of greeting for family members. Both Juniors and seniors. f.N', 'K.T', 'Hi' catch you latter, gidday, were the other terms of greeting in family members. The majority of English people used 'hello' to greet son, daughter, husband, wife, uncle, Father, mother, younger brother and Elder sister etc. 'Hi' which was informal term of greeting. The language used between husband and wife was informal in English Language The wife could great her husband using hi, 'hello' and F.N. etc. But the case was different in Limbu Language.

Regarding taking leave, Limbu native speakers used 'peg lo p p', 'Kambhraklo mbe', 'semmui sew ro ambo', 'semmiro mbo', etc. to take leave from father. Among those terms, 'pap' and 'Kambhrak ambe' were the terms of common usage 'peg lom m Semmui sew ro, 'Kambhraklo mo', 'semmiro mo' were common terms 'Kambhraklo mo'. were the common usage. 12 out of 40 informants used these tems to take leave. 'Peg lo nse' were more common terms to take leave for younger brother. The majority of informants used these terms while taking leave for younger brother 'Sew ro', 'seiro nse' and 'sendiro (F.N) were the other terms to take leave with younger brother. 'Peg lo Inne', 'Senchiro nne, 'feritumsiro nne, were the terms of taking leave with elder sister. 'Ila sending mbhire', 'peg lo fu d ibe', 'sew be', 'sew ro mbhire' etc. were the terms of taking leave with uncle. 'Senchiro', 'peg lo him d be, 'peg lo h o (F.N.) etc. terms used for taking leave with husband. And 'Peg lo him d nme', 'Ila senchiro, 'tumsiro pachiro h o etc. ere terms of taking leave for wife. The language used between husband and wife for taking leave were more formal them English. There were more terms than English for taking leave.

In English, 'See you', 'Love you', 'bye-bye', 'Cheerio' ta-ta, bye, etc. were terms used for taking leave in the family members. 'Good-bye' was the more frequent terms of taking leave. The way of taking leave from family members in Limbu was different from that of taking leave in English limbu native speakers talking to seniors were more formal than the English native speakers.

3.2.2 Aunt, Nephew, step-father, step-mother, setp-son step daughter

Table 4 (Limbu)

T		Aunt	nephew	Step-father	Step-mother	Step-son	Step daughter
O	sew ro	5					
G	nchm d me	10					
	sew nchme	10					
	sew ro nchme	15					
	thekejokp (F.N.)		12				
	sew ro		8				
	N kpe		10				
	Kenuro Kew bi		10				
	sew bi p p			9			

	d be						
	asew ro mbo			10			
	sew ro mbo			12			
	sew ro o				18		
	sew ro				4		
	sew ro mo				8		
	m m d me				10		
	s e					12	
	thew be (FN)					8	
	sew ro kew bi					10	
	sew ro kew bi					10	
	Kenuro Kew bi,						14
	sew ro						12
	esam						8
	the w be (F.N)						6
T	peg lo nchm d me	13					
O	sew ro nchme	14					

T	lla sendiro nchme	13					
L	peg lo use		16				
	nurIKyu sendiro		14				
	sew ro		10				
T	peg lo p p			12			
	sew ro mbo			10			
	sendiro mbo			18			
	peg lo m m				17		
O	sew ro mo				13		
	sendiro mo				10		
	sew ro					14	
	sendiro (F.N)					18	
T	peg lo nse					8	
	peg lo nus me						
L	sew ro						
	Sendiro (F.N)						

This table shows that in Limbu, 'sew ro', 'nchma d m', 'sew ro nchme', 'Sew ro nchme' were the terms of greeting for 'Aunt'. Among these terms, 'Sew ro nchme' were more common terms to greet aunt. 15 out of 40 informants would use these terms to greet aunt. 'Sew ro' and 'asew ro' were the specific terms for aunt. 'thekejokp' (F.N) were more common terms of greeting for nephew. The majority of informants used these terms. 'Sew ro', 'n kpe', and 'Kenuro Kew bi' were the other terms of greeting for nephew. 'Sew ro mbi' were common terms of greeting for step father. By the way, 'Sew ro mo', were common terms of greeting for step-mother. 'P p d be/me', were terms of greeting for step-father or, mother. 's e', 'thew be' (F.N), 'Sew ro', 'Kenuro Kew bi' were common terms of greeting for step-son and daughter.

Regarding greeting in English, 'giddy', F.M. 'Hi' 'hello' were common terms of greeting for family members. In English, more formal greeting terms were used but in Limbu, there were more terms of greeting for family members.

In case of taking leave in Limbu, 'Peg lo nm d me', 'sew ro nchme', 'lla sendiro nch' were terms to take leave with aunt. Among these terms 'sew ro nchme', were more common terms for greeting. 'Peg lo nse', 'sendiro', 'nurIK yu', were common terms of taking leave with nephew. 'Peg lo', 'sew ro', 'sendiro' were common terms of taking leave with step-father and mother. By the way, 'sew ro', 'sendiro', (F.M), 'Peg lo' were the common terms of taking leave with step-daughter and son.

In case of English, 'Love you', 'see you', 'cheerio', 'good-bye', 'so long', 'take it easy' were more common terms of taking leave with the family members. English people were less formal in case of taking leave

in comparison of Limbu native speakers. there were more specific terms for taking leave with the family members in Limbu.

3.3 Relatives

Relatives refers to the people who come in close connection. some of them share the same roof to settle down and some of them make separate living. Relatives may be grand father, grand mother, grandson grand daughter, Nephew, Niece, sister in-law, brother, in-law, father in law, mother in law... etc. Although, they live separately, they share ideas, thoughts, emotions, interest etc.

3.3.1 Grand father, grand mother, grand son, unformed unfamiliar friend, friend's friend.

Table 5 (Limbu)

		GM	G.F	G.S.	G.D	F.F	
T	sew ro Ime	10					
	sew ro yuyu	13					
O	yum d ime	8					
	sew ro yuyu	9					
G	the the d be		15				
	sew ro thetle		15				
	sew ro theb		10				
	the w be menche			8			

	sew ro			10			
	mench e			22			
	the w be mench me				9		
	sew ro				10		
	mench me				8		
	khelela				13		
	peg les Ime	16					
	lla sendiro yuyu	10					
	sew ro yuyu	14					
	peg lo the b e		17				
	sew ro thethe		14				
	senchiro udhbe		9				
	sew ro			8			
	peg nlo mench e			18			
	lla sendiro (F.N)			14			

	lla sendiro (F.N)				14		
	pe lo menchame				20		
	sew ro				6		

3.3.1 Regarding the terms of greeting, 'ew ro Ime' 'asew ro yuyu', 'yum d me', 'Sew ro yuyu' were common terms of greeting for (grand Mother. Amongal, 'sew ro yuyu', were more common terms to greet. 13 out of 40 informants used these terms to greet grand mother. By the way, 'the w be d be', 'sew ro thethe', 'sew ro theba', etc. were terms of greeting for ground father. 'the w be nchme', 'Sew ro', Menchame were common terms of greeting for (ground son. Among all 'mench e' were more common terms used by 22 informants out of 40. Another hand, 'thew be mencha me', 'sew ro mench me', 'khekela' were common tense of greeting for Grand daughter. The terms 'sew ro' and 'khekela' were used by many informants than other terms.

In English, English people used 'hello', 'K-T'. F.N; 'Love you', 'giddy' for greeting terms in family members. English people used 'hello' 'F.N' and K.T' terms for Grand father and Garnd mother And other family members Grand daughter/Grand son etc. But More formal terms were used by Limbu informants while greeting family members. 'Sew ro+K.T', and K.T + d be/me etc. terms were used by limbu informants while greeting family members.

In case of taking leave, Limbu native speakers used 'peg lo Ime' 'lla sendiro yuyu' 'sew ro yuyu' terms of taking leave for Grand mother. 'peg lo Ime' were more common terms of taking leave for Grand mother. 16 out of 40 informants used these terms. 'Peg lo the be' 'sew ro thethe', 'Sendiro ndhbe' were terms of taking leave for Grand father. Especially, 'pey lo + K.T', sendiro + K.T, 'sew ro + K.T' etc. were used by many informants while taking leave for Grand father/mother. 'sew ro, 'Peg lo + K.T' 'Sendiro + F.N. were terms of taking leave for Grand son and Grand daughter. Among these term, 'Peg lo + K.T'.were more common terms to take leave with Grand son or, daughter.

In case of taking leave, English native speakers used 'love you' 'good bye', 'see you' 'take care of yourself', 'so long' etc. terms while, taking leave with their relatives. English people did not use K.T terms but most limbu informants used k.T. while taking leave with their relatives.

3.3.2 Father in law, male casin elder than you, M.C. y than you, Fc. Y. than ou.

Table 6 (Limbu)

	Father in law	M.C. E than you	M.C.Y than you	F.C.Y than you
sew ro mbo	16			
p p d be	10			
sew ro mbo	14			

mbhu da be		16		
sew ro		18		
sew ro mbhue		6		
sew ro (F.N)			10	
sew			20	
sew ro			10	
sew ro nb e				8
sew ro				10
sew ro (F.N)				12
Kenubi (F.N)				10
peg ro mbe	15			
ew ro mbe	14			
lla sendiro mbo	11			
Sendiro (F.N)		10		
Peg lo (F.N)		11		

lla senchiro		10		
y m motumsi		9		
sendiro (F.N)			12	
peg lo (F.N)			8	
llasenohiro			10	
y mmo tumsi			10	
peg lo (F.N)				12
Senchiro				10
y mmo tumsi				18

This table shows that, in Limbu, Father in law can be greeted by using 'sew ro mbo' 'sew r mbo' and 'papa d be' etc. terms. among these 'sew ro mbo' were more common terms of greeting for father in law. 16 out of 40 informants used these terms to greet father in-law. 'Sew ro', 'sew ro + K.T', 'sew ro + F.N' were common terms greeting for elder male consin and younger male cousin. 'Kenubi+F.N; 'sew ro + K.T' terms were used for younger female cousin.

3.3.2 In English, 'Hi' 'hello' F.N, 'Giddyay', how is it, 'cheeri' were common terms of greeting for male cousin, female cousin and father in-law etc. But in Limbu, more terms were used for such family members.

In case of taking leave, 'peg lo + K.T'; 'sendiro + K.T'. were common terms of taking with father in-law. Among all, 'Peg lo p p ' were more common terms to take leave. 15 out of 40 informants used those terms for Father in-law. 'Sendiro + F.N' 'lla senchiro', 'mmo tumsiro', 'peg lo + F.N'. were common terms to take leave with Elder male cousin, younger male cousin and female younger cousin. among these, 'peg lo + FN.' were more common terms to take leave 12 out of 40 used these terms to take leave.

In English, 'good bye', 'seeyou later', 'soloug', 'ta-ta' 'Be seeing you', 'Bye' were used for taking leave with Father inlaw, Elder male cousin, Youngermale cousin and younger female cousin etc.

3.4 An Academic Institute

An academic institute requires a formal use of language teachers and students always try to be more polite while they are taking part, in the conversation. Although, there is a different ways of selecting language between seniors and juniors.

An academic institute consists of teacher head teachers mams and students. The juniors always use formal Language while they are talking to seniors and the seniors always use informal Language while they are talking to their juniors. Anyway, an academic institute in is a such place where people use more or less formal language rather than informal language. Informal language decreases int's status and prestige.

3.4.1 Male teacher, female teacher, head teacher,

Table 7 (limbu)

		M.T.	F.T	H.T
T	siks mb d be	13		
D	sew ro siks mb	12		
G	sew ro	8		
	d be, sew ro	7		
	siks mm d me		16	
	d me sew ro		14	
	sew ro siks mm		10	
	d be sew ro			10
	tum siks b d be			17
	sew ro			13

This table shows that is Limbu, 'Siks mb ad be for male teacher and 'siks mm d me' for female teacher were used for greeting them. Most informants used these terms for greeting formally. 17 out of 40 informants used these terms for greeting tem. generally, the greeting terms for teacher by teacher the informants used two models of greeting. The terms of greeting were 'F.N. Saks mbe' for male teacher and 'F.N siks mme' for female teacher. Here' F.N. siks mbe' means the first name. For example' Aman siks mbe'. In Limbu language head teacher was greeted by 'tum siks mb d be ' d be sew be sew ro', and sew ro were other terms of greeting to the head teacher. Where as in English, Mr + L.N', sir, Mrs + LN 'F.N', 'Professor', and sew ro were other terms of

greeting to the head teachers. But in case of Libu, there were some differences.

3.4.1 Female Teacher

T	sendiro d be	10		
O	Kambhrakla d be	15		
T	Peg lo siks rab d be	15		
L	sendiro d me		17	
	Kambhraklo d me		19	
	peg lo siksamma d lo		10	
	samba d be			12
	Kambhraklo d be			18
	sendiro d be			10

In case of taking leave in Limbu Language 'sendiro d be', 'Kambhrak to d be', 'peg lo siks mb d nbe', were common terms of taking leave with male teacher. Among all, 'Kambhraklo d be' and 'peg lo siks mb d be' were more common terms of taking leave. Both terms were used by 15 informants out of 40. And 'sendiro d me', 'Kambhraklo d me', 'peg lo siks mma d me', were common terms of taking leave with female teacher. The term 'sendiro d me' were used by 17 informants out of 4. By the way, 'peg lo tum sik mb d be', 'Kambhraklo d be', 'Sendiro d be' were common terms of taking leave with head teacher. 'Kambhraklo d be' were used by 18 informants out of 40.

In English, 'good bye sir/Madam', 'see yoy', 'tomorrow' 'later' and 'thank you' were common terms of taking leave with male/female

teachers and head teacher. Among these terms, good-bye sir/madem were more common useage for taking leave.

3.5 Telephone Conversation

Language means medium for successful communication. Without language, human communication is almost impossible. So language needs for exchanging ideas, emotions, thoughts and interests among human beings. Language is not only a cultural matter, but also a contextual matter. Context differs the uses of languages. The way of language used in the family differs from the way of language used in telephone compensation. The following tables show that how, language takes place in telephone conversation mainly in the case of greeting and taking leave.

3.5.1 Father, Mother, Husband, Wife, Daughter

Table 8

		Father	Mother	Husband	Wife	Daughter
T O G	sew ro mbo	10				
	p p d be	14				
	Sew ro	8				
	Sew ro mbo	8				
	sew ro mo		10			
	m m d me		20			
	sew ro		10			
	thew be			10		
	Sew ro			10		
	himd be			20		
	thew be				13	
	himd me				20	

	sew ro				7	
	thekejokpe (F.N)					10
	sew ro					8
	es me					22
T O T L	kambhraklo p p	20				
	lla kambhrak	10				
	yukhu lo mbo	10				
	kambhraklo m m		18			
	lla kambhrak		11			
	yukhu lo mo		11			
	lla sendiro			14		
	kambhraklo himd be			16		
	yukhu lo (F.N)			10		
	yuklu lo (F.N)				20	
	Kambhraklo himd me				20	
	hurikyu e					18
	Kambraklo (F.N)					13
	yukhu lo (F.N)					9

This above table shows that Limbu native speakers greeted their family members in telephone conversation using 'sew ro + K.T.' 'sew ro, K.T. + d be/me' etc. The majority of informants used 'K.T. + da be/me, to greet father and mother. In the case of husband and wife, they used 'thew be,' 'sew ro' and himd be/me etc. 'thekejokpe (F.N)' also used for greeting husband and wife while talking in a telephone conversation. 'es m ', 'sew ro', and 'thekejokpe (F.N)' were common

terms of greeting to daughter. Among these terms, 'es me', terms were used by 22 informants out of 40.

In English 'Hello + F.N', 'hi', 'giddy', 'K.T', F.N, 'Yes', were common terms of greeting for family members in a telephone conversation. The majority of English people used 'hello + K.T' to greet father and mother. In the case of husband and wife they used 'hello + F.N.', 'Hi', and 'giddy', informal terms were used to greet each other.

Regarding taking leave, Limbu native speakers used 'Kambhraklo + K.T', 'Yukhu lo + K.T', 'lla Kambhrak' etc. terms to take leave with father and mother. 'lla sendiro', 'Kambhraklo + K.T' 'Yukhu lo F.N.' were used by most informants to take leave with husband or wife. And 'nurik yu e', 'Kambhraklo/yukhu lo + F.N' were terms used by informants to take leave for daughter. The term 'nurik yu e' were used by 18 informants out of 40.

In case of English, 'good-bye,' 'see you later,' 'love you', 'talk to you soon' were common terms of taking leave with family members in a telephone conversation.

3.5.2 Nice, Younger Brother, Friend, Nephew

Table 9 (Limbu)

		Niece	Y.B	Friend	Nephew
T O G	sew ro	8	8	8	8
	thekejokpe (F.N.)	16	16	10	10
	khekelabe (F.N)	16	16	14	12
	sew ro (F.N)			8	10
T O T	nurik yu e	10	10	12	10
	kambhraklo (F.N)	20	20	8	20

L	kambraklo + K.T.	10	10	10	10
---	------------------	----	----	----	----

This above table shows Limbu native speakers used, 'sew ro', 'thekejokpe F.N', 'khekelabe F.N' and 'sew ro F.N', etc. terms for greeting family members. Especially for niece, younger brother, friend, nephew etc. Among these terms 'khelebe F.N' terms were used by majority of informants. Other terms were used by less informants to greet them while talking in a telephone conversation.

In case of English, 'hello + F.N' 'hi', 'yes', 'giddy K.T' and F.N. terms were used to greet family members'. Hello + FN' and K.T. were used by majority of English people.

In case of taking leave, Limbu native speakers used 'nurik yu e', 'kambhraklo + F.N' and 'Kambhraklo + K.T' etc. terms for taking leave with family member in a telephone conversation. All these terms were used by Limbu native speakers equally. But in English, English people used 'good-bye', 'love you', 'see you' 'bye' 'talk to you soon', etc. to take leave with family members while talking in a telephone conversation.

3.6 Friends

Generally, friends means intimate people. According to Cambridge International Dictionary of English (1995): "Friend is a person whom you know well and whom you like a lot but who is usually not a member of your family". We people have different kinds of friends. Generally we have friends of the same age, aim and of the same social status. Some of them are very familiar but some are not, some friends are too close which are known as lovers.

3.6.1 Familiar Friend, Lover, Unfamiliar Friend, Friend's Friend

Table 10 (Limbu)

	F.F.	U.F.	F.F	Lover
thew be	10		10	
sew ro te be	8	8	8	
sew ro (F.N)	8		10	10
kheketal (F.N)	14			7
sew ro khekela		12	6	10
sew ro d be		20	6	
sew ro mimjib /m				13
peg lo cumme	10	12	12	8
tumiro pachiro	10	8	10	8
sew ro te be/me	12	14	12	8
sew ro (F.N)	8	6	6	16

This table shows that Limbu native speaker used 'thew be', 'sew ro te be', 'sew ro F.N', 'khekela F.M.' terms of greeting for familiar friends. Among these terms, 'khekela F.N', terms were used by 14 informant out of 40. generally, 'sew ro F.N', 'te be', 'khekela' were specific terms of greeting for familiar friends. 'sew ro khekela', 'sew ro d be' were used by many informants for greeting to unfamiliar and friend's friend. Formal terms were used for unfamiliar friends than familiar friends. These terms were used for lover too. Among these terms, 'sew ro mimjib' for male lover and 'sew ro mimjim' for female lover were used by 13 informants out of 40. In English, 'hi', 'hello F.N', 'hello + sir', 'K.T', were used by many English people for greeting to friends, familiar and unfamiliar, lover etc.

In case of taking leave, in Limbu, 'peg lo cumme', 'tumiro pachiro', 'sew ro + F.N', 'sew ro te be/me' etc. were used for taking leave

with friends, unfamiliar friends and lover. 'peg lo cumme' 'sew ro te be' were common terms of taking leave. the majority of informants used these terms to take leave. In case of English 'good - bye', 'bye-bye', 'ta-ta', 'see you again', 'so long' were comon terms of taking leave. 'good - bye' fermes were used by the majority of informants.

3.7 Strangers

A stranger is a person that one does not know or, who is not familiar to one. A stranger may be any guest or, unknown people. Generally, formal language is used to make the conversation systematic and polite with the stranger. Strangers are always innocent like a god. They are clear-hearted because they don't know anything about the new place and environment. Strangers are honored and should be greeted as politely as possible. Another aspect, we should use polite and appropriate terms while taking leave with them.

3.7.1 Stranger is older than you, stranger as old as you, stranger younger than you

Table 11 (Limbu)

		Older Stranger	Same age Stranger	Younger Stranger
	d be sew ro	15		
	sew ro d be	7	18	2
	tareb d be	18		
	tareb te be		18	18
	khewabe te be		4	20
	y mmo tumiro	16	12	10
	sew ro d be	10		

	peg lo d be	14	12	
	tumiro pachiro		16	10
	peg lo cumme			20

The above table indicated that limbu native speakers used 'd be sew ro', 'sew ro d be', 'tareb d be' were common terms of greeting to older stranger. Among all, 'tareb d be' were used by 18 informants out of 40. The terms 'd be' were usually used by many informants to greet the older strangers. 'tareb te be' 'sew ro d be', 'dhekew be te be' were common terms of greeting for same age older. The majority of informants used 'tareb te be' terms for greeting to same age older. And 'khekew be', 'tareb te be' were common terms of greeting to younger strangers. 'khekew be te be' were more common term of greeting for younger strangers.

In case of English 'good morning/afternoon/evening', 'hi', 'hello', 'hello + sir', F.N. were used for greeting to older / younger or, same age strangers. In English less formal terms used for greeting to the strangers than Limbu native speakers.

In case of taking leave, limbu native speakers used 'y mmo tumiro', 'sew ro d be', 'peg lo d be', terms for taking leave with older stranger. Among all, 'y mmo tumiro' terms were used by the majority of informants 16 out of 40 used these terms. By the way 'tumiro pachiro' terms were more common terms for taking leave with same age strangers 16 out of 40 informants used these terms. And 'peg lo cumme' were more common terms for taking leave with younger strangers. This terms were used by 20 informants out of 40.

In English, English native speakers used 'good - bye', 'bye-bye', 'ta-ta', 'see you later', see you again, so-long', kiss you', etc. terms for taking

leave with the older strangers, same age stranger and younger strangers. It was clear that English people were less polite than Limbu native speakers while taking leave with the strangers.

CHAPTER FOUR

4.1 Findings

Having analysed and interpreted the data collected with the help of set of questionnaire i.e. respondent by 40 native speakers of Limbu and the researcher compared them with the terms of greeting and taking leave used in English taking the information from Basnet (2006), and others. The major findings of the research can be stated as follows:

- i. English native speakers use the greeting terms 'good morning/afternoon/evening ' while they are greeting in a very formal setting where as Limbu native speakers use ' sew ro' sew ro', sew ro + K.T' etc.
- ii. In Limbu language husband and wife greet each other mostly by h md anbe' and 'h md nme'. They also greet each other by making a reference to the name of their son or, daughter, whereas in English they are greeted by FM.
- iii. Regarding the greeting King/question, Limbu Native speakers seem to be much formal. They use Suh rigen h ri/Suh ngen l nm , Lu mendin sew ro. They greet the king by bowing their head. But English native speakers greet the King by shaking hand. Both of them use formal terms of greeting.
- iv. Limbu native speakers use more normal terms to greet the family members for seniors. But English native speakers are habituated to saying F.N., K.T to great the family members either they are seniors or, Juniors.

- v. Limbus greet their elder brother and elder sister by the terms of greeting 'mbhue' and 'nue/Inne' respectively Younger brother and Younger sister are greeted 'cukpe', 'nse' F.M. respectively. But English People on the other hand, use only F.M. to greet their brothers and sisters.
- vi. L.N (last Name) is commonly used to greet someone in English. Whereas, this is almost rare case in Limbu.
- vii. Both Limbu and English Speakers use colloquial language while they are chatting/talking with family members, specially with Juniors.
- viii. Nodding head and bowing head are the non linguistic signs for both greeting and taking leave. These both signs are equally used by the native speakers of the both languages.
- ix. 'Semui sew ro' /sendIro/'Kambhrak/o/'tumiro pachiro' are the mostly used terms of taking leave in English, specially in formed setting. 'Pego + F.M', and 'Y mmo tum ro' are other terms of taking leave.
- x. In Limbu, male teacher is greeted by 'siks mb d nbe' and Female teacher is greeted by 'Siks amm d nime', where as in English 'good morning/afternoon etc Sir/madam/miss terms are used to greet them.
- xi. Kissing, hugging, are common non linguistic signs of taking leave and greeting for family members in English which can't be found in Limbu culture.

- xii. Most of the Kinship terms can be used in greeting people in Limbu, but only a few kinship terms can be used as greeting terms in English.
- xiii. Limbu has several terms greeting like 'tummy h n', 'tummy n' 'tajeyukp ' 'Insumb ', 'Dudhakup ' etc. Which are unique to this language alone. English language lacks such concepts.
- xiv. In telephone conversation, Limbu native speakers use 'Kambhraklo + K.T' ' lla Kambhrak', 'nurIk yune', 'Yukhunlo + K.T' etc. Terms for taking leave with family members here as english native speakers use 'good-bye', 'So long' 'ta-ta' 'bye' etc. terms for family members. It clearly shows that limbu native speakers are more formal than English in case of taking leave.
- xv. Limbu native speakers use ' d nbe sew ro', 'tareb d nbe' terms for greeting any strangers. In English, they use 'L.N', 'Hi', 'Hello' 'giddyay' terms for greeting strangers. In case of taking leave also Limbu native speakers use formal terms than English. In Limbu' d nbe' is used to greet most respected and strangers. But there is no any special term for strangers in English Culture.

4.2 Recommendations and pedagogical Implications

the terms of greeting and taking leave plays a significant role to maintain the social relation ship. The speaker at least, should have the knowledge of greeting and taking leave terms to win the heart of the listeners. The terms of greeting and taking leave must appropriately used so that the speaker does not unintentionally offend the person to whom she/he is speaking.

The researcher, on the basis of the finding, has attempted to forward some suggestions for teaching greeting and taking leave terms which would be beneficial for teachers students and the lemess of English and Limbu as second Language.

- i. Students can listen to what people say around them during the conversation that requires the terms of greeting and taking leave and make note of how people to greet and take leave.
- ii. English people learning Limbu School be made aware that husband and wife are greeted making reference to the name of their daughter/son. Similarly, Limbus learning English should be taught that husband and wife greet each other by name.
- iii. In an academic field, the teacher can create conversation that requires the terms of greeting and taking leave and perform them in the situation.
- iv. Make the students know all the terms of greeting and taking leave in English and Limbu. Ask them to list out all the terms taking leave and greeting in both languages which are functionally similar and list out terms of greeting and taking leave which are different from one language to another language and make them learn in the situation.
- v. The teacher makes the students know the non linguistic signs which take place in greeting and taking leave.
- vi. Students can listen to the telephone conversation and list out the terms of greeting and taking leave used by the participants and make note of how the participants greet and take leave each-other.

- vii. The learners of English language can make a list of greeting and taking leave terms from the English situation and the learners of Limbu language can make a list of greeting and taking leave terms from Limbu situation and compare them.
- viii. The learner of English Language can make a list of greeting and taking leave terms from the English situation and the learns of Limbu Language can make a list of greeting and taking leave terms from Limbu situation and compare them.
- ix. Limbus learning English can be suggested to use 'L.N', 'Gidday', 'Hello' terms to greet the strangers and English People learning Limbu can be taught to use the term ' d nbe' (for male) and d nme (for female) to greet the strangers.
- x. English, learning Limbu can be suggested to use 'K-T + d nme', 'sew ro+K.T' terms to greet Father and Mother. Another hand, Limbus, Learning English can be suggested to use 'hello', 'ni', K.t.' etc. terms to greet Father and mother.
- xi. 'nur k yune', Kambhraklo + F.M.' and Kambhraklo + K.T' terms can be taught to the learners of Limbu for taking leave Nephew, Niece, Friend etc. whereas' love 'you' 'see you' 'bye' etc. terms can be taught to the learners of English for taking leave Nephew, Niece, Friends.

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Appendix II

List of Table

Table - 12 (Limbu)

		King	Queen	Minister	Prime minister
T O G	suh gen h	12			
	Lu mendi sew ro	10	10	10	10
	huksodi sew ro	7	7	9	9
	d be sew ro	11			
	suh gen h m		12		
	d me sew ro		11		
	tumy sew ro			13	
	tum tumy d be				13
T O T L	semmu d be	10			
	semmu sew ro	12	12	10	10
	semmu n k ro	8	8	8	8
	kambhraklo d be	10			
	semmu d me		11		
	kambhraklo d me		9		
	peg lo tumy d be			6	
	pe lo tum-tumya d be				6

Table 13 (Limbu)

		Father	Mother	Uncle	Aunt
T O G	p p d be	12			
	sew ro mbo	10			
	sew ro	8	8	8	8
	khekew mbo	10			
	m m d me		12		
	sew ro mo		10		
	khekew mo		10		
	fu d be			10	
	sew ro mbhu e			13	
	khekew fu e			9	
	nchm d me				10
	sew ro nchme				14
	khekew nchme				8
T O T	semmu sew ro mbo	14			
	kambhraklo mbo	7			
	peg lo p p	13			
	senchiro mbo	6			
	semmu sew ro mo		14		
	peg lo m m		12		
	senchiro mo		9		
	kambhraklo mo		5		
	sew ro			8	
	sew ro mbhu e			14	
	lla sendiro mbhu e			8	
	peg lo fu d be			10	
	sew ro nchme				14
lla sendiro nchme				8	
peg lo nchm d me				10	

Table 14 (Limbu)

		M.T.	F.T.	H.T.
T O G	siks mb d be	16		
	sew ro	10	10	10
	d be sew ro	14		14
	siks mm d me		16	
	d me sew ro		14	
	tum-siks mb d be			16
T O T L	peg lo siks mb d be	17		17
	sendiro d be	10		10
	kambhraklo d be	13		13
	peg lo siksamm d me		18	
	sendiro d me		10	
	kambhraklo d me		12	

APPENDIX III
INTERVIEW SCHEDULE

Name :

Address:

Sex:

Age:

A. you are in the following situation. What terms of greeting do you use ?

- i. You visit king /queen _____
- ii. You meet judge _____
- iii. You visit your uncle _____
- iv. You meet your teacher _____
- v. You meet your lover _____
- vi. You meet your friend _____
- vii. You meet your sister _____

B. You are in the following situation. What terms of taking leave do you use ?

- i. You leave king /queen _____
- ii. You leave judge _____
- iii. You leave your uncle _____
- iv. You leave your teacher _____
- v. You leave your lover _____
- vi. You leave your friend _____
- vii. You leave your sister _____

Thank You

APPENDIX : IV

Indo-Aryan Group

S.N.	Languages	Population	Percent
20.	Nepali	11053255	48.61
21.	Awadi	560744	2.47
22.	Maithili	2797582	12.30
23.	Bhojpuri	1712536	7.53
24.	Tharu	1331546	5.86
25.	Rajabanshi	129829	0.57
26.	Danuwar	31849	0.14
27.	Bengali	23602	0.10
28.	Magahi	30	0.00
29.	Marawadi	22637	0.10
30.	Kumal	6533	0.03
31.	Darai	10210	0.04
32.	Manjhi	21841	0.10
33.	Bote	2823	0.01
34.	Punjabi	1165	0.01
35.	Churauti	408	0.00
36.	English	1037	0.00
37.	Hindi	105765	0.47
38.	Urdu	174840	0.27

(Source: Gurung 2003:47, Social Demography of Nepal)

Tibeto - Burman Group

S.N.	Languages	Population	Percent
45.	Limbu	333633	1.47
46.	Thakali	6441	0.03
47.	Hayu	1743	0.01
48.	Chepang	36807	0.16
49.	Gurung	338925	1.49
50.	Kaike	794	0.00
51.	Bahing	2765	0.01
52.	Sangpang	10810	0.06
53.	Sunuwar	26611	0.12
54.	Newar	825458	3.63
55.	Tamang	1179145	5.19
56.	Magar	770116	3.39
57.	Bantawa	371056	1.63
58.	Sherpa	129771	0.57
59.	Thami	18991	0.08
60.	Kulung	18686	0.08
61.	Dhimal	17308	0.08
62.	Yakkha	14648	0.08
63.	Thulung	14034	0.06
64.	Khaling	9288	0.06
65.	Chhantyal /Chhantel	5912	0.04
66.	Tibbetan	5277	0.03
67.	Dumi	5271	0.02
68.	Jirel	4919	0.02
69.	Puma	4310	0.02
70.	Dura	3397	0.01
71.	Meche	3301	0.01
72.	Pahari	2995	0.01
73.	Lepcha /Lapcha	2826	0.01
74.	Raji	2413	0.01

75.	Byangshi	1734	0.01
76.	Ghale	1649	0.01
77.	Chhiling	1314	0.01
78.	Lonorung	1207	0.01
79.	Chinese	1101	0.00
80.	Mewahang	904	0.00
81.	Raute	518	0.00
82.	Tilung	310	0.00
83.	Jero/Jerung	270	0.00
84.	Lingkhim	97	0.00
85.	Koche	54	0.00
86.	Dzonkha	9	0.00
87.	Chhintang	8	0.00
88.	Mizo	8	0.00
89.	Chamling	44093	0.19

(Source: Gurung 2003:47, Social Demography of Nepal)