

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a verbal means of human communication. Although human beings and animals can exchange their ideas, emotions, thoughts, etc. among the members of the same species through other means like olfactory, gustatory and tactile systems of communication, these means of communication are less discussed in comparison with the means of oral-aural communication. Nowadays, language, the oral-aural means of communication, becomes a widely- discussed area of study.

Language has been studied from time immemorial. It had been a subject of study even to Plato and Aristotle. But language has been studied unscientifically for centuries. Saussure (1857-1913), the father of modern linguistics, set up a foundation to study language scientifically after his posthumous publication of *Cours de Linguistique Générale* (Paris, 1916). The whole of the recent history of linguistics can be described in terms of successive discoveries or new approaches to view language. For a long period in the scientific study of language, there had been a very strong interest in the analysis of formal properties of language. Regarding the development of modern linguistics, Leech (1983:1) writes:

"To the generation which followed Bloomfield, linguistics meant phonetics, phonemics, and if one was daring – morphophonemics; but syntax was considered so abstract as to be virtually beyond the horizon of discovery. All this changed after Chomsky, in the later 1950s, discovered the centrality of syntax; but like structuralists, he still regarded meaning as altogether too messy for serious contemplation".

For a long period in the study of language, there had been a very strong interest in the analysis of formal properties of language. In the 1950s and 1960s, the structural linguists like Hockett, Sapir, and transformation linguists made their studies emphasizing on discovering some of the abstract principles that lie at the very core of language. Their study was limited to find out "the relationship between linguistic forms, how they are arranged in sequence and which sequences are well-formed" (Yule 2000:4). They discarded to study the meaning of linguistic forms. However, "in the early 1960s, generative semanticists like Katz and his collaborates began to find out how to incorporate meaning into a formal linguistic theory" (Leech 1983: 1-2). But their study was still limited to the study of meaning in isolation. They could not consider the fact that the linguistic forms convey the meaning when they are uttered by the speakers in real social situations.

In the 1960s, sociolinguists like Holliday, Gumperz, Hymes and others considered language as a social phenomenon. "Language is a socially maintained and socially functioning institution" (Lyons 1992: 266). They studied language regarding it as a dynamic phenomenon; not as a static phenomenon. They believed that the study of language must go beyond the sentences that are the principal focus of descriptive and theoretical linguistics. They attempted to study any communicative use of language in contexts. But sociolinguists' main attempt was to describe the linguistic properties in relation to social factors like social class, educational level, age, sex and geographical situation of language users. Very few sociolinguists went beyond it. Hymes and few others would include the detailed study of interpersonal communication.

In the 1970s, a new approach appeared to study the meaning of linguistic forms. The pragmatic approach to study language accounts all the social factors that are involved along with the actual utterances. "This type of study necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they are talking to, where, when and under what circumstance" (Yule: 2000:1). Thus, pragmatics is the study

of actual use of language to express the meaning. To quote carter (1993: 56) "pragmatics is the study of meanings of utterances with an emphasis on the meanings created by speakers and listeners in interpersonal contexts".

Pragmatics is a newly-emerged branch of linguistics. The origin of 'pragmatics' can be traced back not to linguistics but to philosophical writings. Charles Morris (1938), a great philosopher, first used the term 'pragmatics' when he was outlining the general shape of a science of signs (i.e. *semiotics* or *semiotic* as Morris preferred). He distinguished '*pragmatics*' as a distinct branch of inquiry of *semiotics* – others being *syntactics* (*syntax*) and *semantics* (Levinson 1994:1-2). "In modern linguistics, it has come to be applied to the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects of their use of language has on the other participants in an act of communication" (Crystal, 1996:301).

Since pragmatics studies the actual language use, it analyses how the contextual features are grammaticalized or encoded in the structures of language. Under the domain of this discipline comes the study of deixis, implicature, presupposition, speech act, discourse analysis, conversation analysis and so on. The actual use of language can be seen when two or more people are interacting with each other. The language they use conveys the message intended and the linguistic expressions they use are shaped by the factors of the situation where they are talking in, by the interpersonal factors and the gestures they show. The research will, therefore, try to account some of the important factors associated in Nepali conversation.

1.2 Introduction to Conversation Analysis

Speech is the primary manifestation of language whereas the written form of language is just the representation of it. Both the forms of language – spoken and written – can be used for conveying message, but the former is commonly used in communication. A person-to- person interaction is a conversation. It is a primary medium of interaction in the social world, and the medium through which children are socialized into the linguistic and social conventions of a society.

The linguistic forms or expressions used in interaction between or among people are the actual use of language. While we are interacting with each other, we are exchanging our ideas, emotions, thoughts, etc mainly through the verbal form of language. The participants are using appropriate linguistic form in the situation where they are talking in. The gestures used by the participants and some contextual factors can play important role to make the meaning of linguistic form more explicit. Therefore, the language in conversation is a real use of language. To quote Levinson (1994: 284), "conversation is really the prototypical kind of language use".

The form and way of uttering linguistic utterances are determined by the situation we are talking in, the social status of person we are talking with, and sometimes by the topic we are talking about. The choice of linguistic forms is primarily determined by the formal-informal condition of the discourse. The first pair of following expressions, for example, is uttered in informal situation whereas the second pair in formal situation although both of them express the same message and are used for performing the same actions.

1. A: Have a cigarette
 B: Thanks
2. A: Would you like a cigarette?
 B: That's very kind of you. Thank you very much.

On the other hand, the same linguistic form may have one meaning (i.e., function) in one situation and another meaning in another situation. Suppose, on a winter morning, a man reaches for a cup of tea. He thinks that it has been freshly made, he takes a sip, and produces the following utterance (as in 3). It is likely to be interpreted as a *complaint*.

3. It is really cold!

If the circumstance is changed, the meaning of the same linguistic utterance gets changed. The situation is changed to a really hot summer's day, for example. If the same person is served with a glass of iced juice, the same utterance is likely to be interpreted as *praise* if he produces it after taking a sip.

The sequence of utterances, which are produced by two or more persons when they talk, makes a conversation. The participants in conversation are using the language orally. Ochs (1979) identified two types of oral use of language (i.e. speech): planned and unplanned speech (Wardhaugh 1986: 287).

) **Planned speech** is carefully planned and even rehearsed. The King's welcoming speech addressing to the joint assembly of both the Houses – Upper and Lower House of Parliament – is an example of a *planned speech*. Similarly, the conversation between the two actors in a drama performance is also a *planned speech* since the conversation is already rehearsed.

) **Unplanned speech** is a talk or an interaction which is not thought out prior to its expression. It proceeds without any conscious plan. It does not mean that it has no organization. Every naturally occurring conversation is organized systematically. Regarding the complex organization of conversation, Wardhaugh asserts: "unplanned speech is ... not unorganized speech" (1986: 287).

Wardhaugh (1986:287) mentioned the following characteristics of unplanned speech or conversation.

-) Repetition,
-) Simple active sentences,
-) Speaker and listener combining to construct proposition,
-) String of clauses together with and or but or the juxtaposition of clauses with no overt links at all,
-) Deletion of subjects and referents, e.g. words such as *this, that, here, there,*
-) Loose syntax, i.e. not as condensed as in written form of language, and
-) Fragmented and overlapping utterances.

The unplanned conversation takes place in a real social setting without any prior plan or rehearsal between the participants. Thus, the conversation can be characterized as a *locally managed phenomenon*. It is a cooperative activity in the sense that it involves two or more participants; each of whom must be allowed to be participated in conversation.

The conversation analysis (hereafter CA) is limited to the analyses of unplanned conversation. It does not study the planned speech. CA is, therefore, the systematic analysis of conversation. To quote Crystal (1996:92), CA refers to "a method of studying the sequential structure and coherence of conversations". He further mentions that its aim is "to establish what properties are used in a systematic way when people linguistically interact". Since CA analyses the recordings of naturally occurring conversations in order to discover how utterances are interrelated, it is basically an empirical and inductive study.

According to Richards et. al. (1985:64), CA includes the study of:

- a) how speakers decide when to speak during a conversation (i.e. rules of *turn taking*),
- b) how the sentences of two or more speakers are related (i.e. *adjacency pair*), and
- c) the different functions that conversation is used for (for example, to establish roles and to communicate politeness or inquiry).

In short, CA is a descriptive study of actual language use. Research in CA requires recordings of naturally occurring conversations in order to discover how sequences of activities (both verbal and non-verbal) are generated spontaneously in verbal interaction. The most immediate origin of CA is the period during 1963–64 which Harvey Sacks (1935–75) spent at the Centre for the Scientific Study of Suicide in Los Angeles. During the short period, he analysed telephone calls made to the Suicide Prevention Centre in order to find out how suicide committers account for their trouble to others. (*Encyclopedia of Language and Linguistics* 1994. Vol: 2, P.749)

1.3 Review of the Related Literature

The pragmatic study of language is the study of actual use of language. A number of studies had been carried out in the foreign countries about the actual use of the English language.

Sinclair and Coulthard (1978) did a study on Classroom Discourse. They had propounded the theoretical model of Classroom Discourse.

Edmondson (1981) did a dissertation on Spoken Discourse. His Dissertation is concentrated on the use of language in classroom. He has also investigated the conversational behaviour in relation to its uses and effect in terms of linguistic orientation.

Regarding the actual use of the Nepali language, few studies have been carried out in Nepal.

Kattel (2001) has carried out a research entitled "A Comparative Study on Terms of Address Used by English and Nepali speakers". In this study, he has endeavored to present a comparative description of terms of address in English and Nepali. He found out that native speakers of Nepali use kinship terms for addressing. But the study did not analyze how those forms of address are used in actual language use. The researcher could not consider the fact that Nepali conversation opens with addressing the participants by using kinship terms.

Sah (2003) has carried out a research entitled "An Analytical Study of Classroom Discourse". The researcher has taken Sinclair and Coulthard (1978) model as a reference for analysing the classroom discourse. The study is highly valuable but it is limited to the analysis of only three units: *act, move and exchange (transaction)*. This study attempted to classify the different types of acts, moves and exchanges found in the English classes. Also an attempt has been made to describe the function and structure of each type of moves and exchanges.

This is the only one research, which has ever been carried out in discourse analysis, an area of pragmatics. No text study has been conducted in the actual use of the Nepali language. This study will, therefore, be different from the researches reviewed above, for it will be highly a descriptive study on the actual use of Nepali conversation.

1.4 Objectives of the Study

The objectives of the study are as follows:

- (i) To find out the common features of Nepali conversation and present them with examples.
- (ii) To describe the following parts of Nepali conversation
 -) Opening
 -) Pause and interval
 -) Overlapping

) Repair

) Closing

(iii) To suggest some pedagogical implications.

1.5 Significance of the Study

This study will be useful to the prospective researchers who want to undertake researches on any domain of pragmatics in future. It will primarily be significant to all the foreign language speakers, specially the English, who learn Nepali as a second language. It will also be significant to all language teachers, syllabus designers, textbook writers, material producers and others who are directly or indirectly related to the field of language teaching.

1.6 Definition of the Terms

Opening: Opening in conversation refers to the way of initiation or beginning of conversation. It generally involves an exchange of greetings, e.g. exchange of *Hello* or *Hi!* in an informal conversation and *Good morning/ evening* in informal one.

Closing: As opening, closing refers to the termination, or ending of a conversation. An exchange of *Good-bye* indicates the closing of English conversation.

Turn-taking: The change of speaker's turn during the conversation. In other words, it is the exchange of role of participants, i.e. speaker and listener.

Overlapping: It refers to interruption of current speaker by next speaker. If the hearer starts speaking before the current speaker ends his/her turn, it is known as overlapping.

Adjacency pairs: Adjacency pairs are deeply inter-related units of conversation like *question-answer*, *greeting-greeting*, *offer-acceptance* or *refusal*, etc. They are also called exchanges.

Insertion sequence: It is an adjacency pair which is embedded within another, e.g.

A: May I have a bottle of Mich? Q₁

B: Are you twenty-one? Q₂

A: No. A₂

B: No. A₁

(Levinson 1994: 304)

The Q₂-A₂ pair is called an insertion sequence, which is embedded within another pair Q₁-A₁

Phatic Communion: A language function which is used not for seeking or conveying information but for establishing social relationship, e.g. *Nice day, isn't it?*

Pause: It refers the absence of vocalization. When silence occurs in the speech of a speaker, it is considered as a pause.

Interval: It refers to the absence of speech between the participants in conversation.

Repair: Correction of misunderstandings, mishearing, or indeed non-hearing, e. g.

A: hh..... well. I'm working through the Salt Corporation.....

B: The who?

A: Salt Corporation. It is a holding company.

(Levinson 1994:341)

Here the utterance '*It is a holding company*' is the repair of A's first utterance.

CHAPTER TWO

METHODOLOGY

2.1 Sources of Data

To accomplish the intended objectives, the researcher used and consulted the following sources of data:

2.1.1 Primary Sources of Data

The primary data for this study are the recordings of natural conversations between the native speakers of Nepali. The conversations between the people of different social roles like *nurse-patient, conductor- passenger, teacher- student, shopkeeper- costumer, parents-son/daughter, stranger- stranger, friend-friend, master-servant, sister-brother* were recorded. The researcher has collected the conversations from the social settings *like in the hospital, in the street, in the school premises, in the shop, in the room, outside the room, in the park, in the market, in the bus, .* He has collected both formal and informal conversations.

2.1.2 Secondary Sources of Data

Previously carried out researches related to pragmatic study of language, various articles, seminar papers and books on pragmatics were the secondary sources of data for the study.

2.2 Sampling Procedure

The researcher has applied quota sampling, which is one of the useful non-probability sampling designs. For this, he recorded 15 conversations that occurred in different social settings. The conversations were recorded randomly so that both the formal and informal conversations were incorporated in the data. The

conversations between the people with various social roles as mentioned above were recorded.

2.3. Tools for Data Collection

For this research, a tape recorder cum player was the tool for data collection. The researcher recorded a wide range of conversations without letting the interlocutors know that they were being recorded (i.e. non-participatory). He sometimes participated in conversations (i.e. participatory conversation).

He listened to the recordings many times and transliterated the Nepali conversations into English following the symbols of Roman Transliteration of Devanagiri used and developed by Turner (1931) to write a Nepali-English Dictionary. The possible English equivalent to the Nepali exponents is also given in the analysis and interpretation part of the research. He listened and re-listened to the conversations to get required information.

2.4. Procedure of Data Collection

The researcher has adopted the following procedure to collect the data required for the research.

-) The researcher went to different social settings and recorded the conversation between the people gaining social status as mentioned above.
-) The researcher frequently listened to these instances of conversations and transliterated them in his notebook.
-) He listened to them many times and read the transliterated conversation and then he took notes of required information.

) The researcher analysed and interpreted the information collected and presented the findings.

2.5 Limitations of the Study

The study has the following limitations:

1. The study is limited to the conversation between two people. Conversations involving more than two participants were not included in the data of the study.
2. The research is carried out on the basis of analysis of only 15 conversations.
3. The non-linguistic aspects of language like facial expressions, body movements (i.e. gestures), which are indispensable in real verbal communication, have not been included under the scope of the study.
4. The suprasegmental features like tone, intonation, etc, which are entirely important in conversation, have not been studied.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

In this section, the common features of NC identified in analyzing 15-recorded NCs are listed down, and they are described and presented in separate tables with the examples from the data. The exponents of NCs are transliterated and their possible English equivalent is given beside the Nepali exponents. The English equivalents are just the literal translation. Similarly, it provides a comprehensive description of the different parts of Nepali conversation mentioned in the objectives of the study. In describing the different parts of Nepali conversation, firstly each part is described and analyzed, and then various expressions for each part are minutely described and exemplified with the help of the data recorded.

3.1 Conversational Features in NC

From the total of 15 NCs studied in daily life situation, the following features of NC are found during the analysis and description of NC:

- **Subject deletion**
- **Repeated items**
- **Absence of overt linkers**
- **Deviated syntax**
- **Conversation marker**

3.1.1 Subject Deletion

The subject in the expressions of NCs is deleted since the expression without subject is meaningful in the conversation. For instance, the subject 'maile' is a subject to the verb 'kh isake' in the expression '[maile] kh j kh isake'. The expression '[maile] kh j kh isake' without subject is meaningful in NCs. In this

study, the deleted subject 'maile' is marked with braces as [maile] in the example described here.

Some examples of subject deletion in NCs are presented in Table No 1.

Table No. 1: Subject Deletion in NC

Participants	Example
Stranger- Stranger	S ₁ : [tyo th u / ys o ys] kati tadh cha yah bata ? (How far is SOS from here?) (Con 1, App 2)
Nurse-Patient	P : a [maile] kh isake (I've eaten.)
Sister-Brother	S : [bh t] p kna tyo (Rice is about to be prepared.)
Old woman-Child	W: jum [h mi] ciy kh ul (Let's go. We'll take tea.)
Shopkeeper-Costumer	C : [pais] kati bhayo jamm ? (How much is the total money?) S : b is rupiy (Rs. Twenty-two.)
Uncle-Son	U : asti [tal i] kindiyeko ta [taile] ke garera kh is hola. (It was bought for you the day before yesterday. You might have misused it.)
Friend-Friend	F ₂ : [mal i] pais c hiyo alikati (I need a little amount of money.) F ₁ : [timil i] ka - - - kati jati c hiyo? (To you. How much do you need?) (Con 4, App 2)

The table shows that the subject in NCs is usually deleted before verb. Deletion of subject is, therefore, a feature of Nepali conversation.

More examples of subject deletion in NCs in exchanges are given below.

Brother : didi bh t p kyo?

(Sister! Is rice prepared?)

Sister : [bh t] p kna tyo?

(Rice is about to be prepared.)

(NC between brother and sister)

Brother: a [bh t] katibel p kcha [mal i] iskul j na dhil bhai sakyo

(When will rice be prepared? I'm late to go to school.)

Sister : [bh t] p kne bel hudaincha ni ta.....

(It's time to be prepared rice.)

(NC between sister and brother)

N : d i tap il i kasto cha ahile?

(Brother how are you now?)

P : aile.....[mal i] sancho ta bhai sakeko chaina pet chai [mero] dukhi

rahy cha

(I've not got complete recovery till now. I'm feeling pain in my stomach.)

N : ani ja bih n [tap ile] kehi kh nubhayo

(Did you have any food this morning?)

P : ja bih n [maile] p ni m tra kh e.....

(I had water only this morning.)

(Con.2, App 2)

3.1.2 Repeated Items or Expressions in NC

The same item or word is found more than once in the same expression in NCs. The word 'aba' and 'eut ' are found repeated in the expression 'dinuna - - - aba aba eut - - - aba eut ', for example. So, repetition of an item is one of many features of Nepali conversation.

The repeated items/expressions found in different NCs are presented in Table No. 2.

Table No. 2: Repetition of Items / Expressions in NC

Participants	Repeated items/expressions	Examples
Stranger-Stranger	yat b ta p ch minet para (Five minutes far from here.)	S ₂ :yatab ta p c minet para j nuparcha yat b ta p c minet para j ne hai tyaspachi.... (You've to go for five minutes. Walk on for five minutes from here, Then....) (Con 1, App 2)
Nurse-Patient	sutiyo (I've slept.)	P : a sutiyo - - - r mrari sutiyo (Yes, I've slept.....I've slept well) (Con 2, App 2)
Sister-Brother	ke (What?)	B :ke - - - ke ko sabji (What.....What type of curry?)
Old woman-Son	kehi thiena (Nothing was there)	W: ke bhid thiyo kehi thiena kehi kehi thiena bhid..... (There was no crowd.....)
Shopkeeper- Customer	aba eut (Another one)	C : diuna - - - aba aba eut - - - aba eut (Give me another one....another one.)
Friend-Friend	haina (No)	F ₂ : haina haina a hernu sernu haina huncha bhane..... (No, Don't say no. Say ok.) (Con 4, App 2)

The table shows that repetition of the same item/expression in the speech of the same speaker is a property of Nepali conversation.

The following are the parts of NC in exchanges, which also show the repetition in NCs.

S : gaye niskihale ni ma ta

(I've gone. I've come out.)

W : ke bhid thiyō kehi thiena || kehi || kehi thiena bhid

(There was no crowd....)

S :

|| ha ||

(Yes)

(NC between an old woman and a son)

Nurse : r ti r mrari sutnu bhayo?

(Did you sleep well last night?)

Patient: a sutiyo..... r mrari

(Yes, I've slept... slept well)

|| sutiyo ||

Nurse :

|| sutnubhyo ||

(Did you sleep?)

(Con2, App2)

3.1.3 Absence of Overt Linkers in NC

The common Nepali linkers like 'ra', 'tara', etc are found absent in the expressions of NCs. For example, the linker 'tara' can be omitted in the spoken expression 'maile ausadhi kh ye {tara} niko bhayena'.

The researcher found out that more than one clause is possible one after another without any overt linkers in NCs. Table No.3 below presents some examples of absence of overt linkers in the expression of the same speaker. The possible linker is given in bracket with { }. Similarly, {↔} between two clauses represents marker, which is found to be a logical linker or connective.

Table No.3: Absence of Overt Linkers in NC

Participants	Examples
Stranger-Stranger	S ₂ :..... yat b ta j nuparchha {ra} ali tala l gnu parcha (Go from this side and then go a little bit down.) (Con 1, App 2)
Nurse-Patient	P:.....sanco ta bhai sakeko chaina {tara} pet ch i dukhi rahy cha (I've not got complete recovery till now. I'm feeling pain in my stomach.) (Con 2, App2)
Old woman-Child	C: ani tyah bhid bh d thiyo {tyasaile} gaye niski h le ni ma ta (There was crowd. So I'd gone. I'd come out.)
College girls	G ₁ : ekdam ram ilo bhayo {↔} s thiharusb bhel bhayek thiyau. (It was interesting. All friends were gathered.)
Uncle-Son	U: yati k m gar {ani} diul (Do this work. Then I'll give.)
Friend-Friend	F ₂ : - - - eso uso garana y r {kinaki} ma sab bijog pare (Please try because I'm in trouble.) F ₂ : c hinata th haj r c hiyeko {tara} jati sakchhu deuna (Rs. eight thousand is needed but give as much as you can.) (Con 4, App 2)

The table shows that in NCs, connections like 'ra', 'tara', 'tyasaile' etc do not appear between the clauses. It is, therefore, found out that the absence of linkers can connect two or more clauses in conversation. So, absence of overt markers is also one of many features of NCs.

3.1.4 Deviated Syntax in NC

The syntax of spoken expression is found very loosed. The particular word or phrase leaves its place and goes somewhere else in the expression. For example, the expression 'aba ekchinm p kchha bh t' is acceptable in NCs, where the subject 'bh t' should come before verb 'p kcha' in written form. Such loosed syntax is termed as deviated syntax in this research.

Analyzing the syntax of the exponents of 15 NCs, the sentence structures are found deviated in form. Some of the deviated structures occurred in NCs are presented in Table No. 4.

Table No.4: Deviated Syntax in NC

No.	Deviated Syntax	Possible Undeviated Syntax
1.	Nurse : kati pis b huncha tyo h mil i bhannu parcha hai tap ile (You have to say the amount of urine to us.) (Con 2, App 2)	kati pis b hunch tyo tap ile hamil i bhannu parcha hai.
2.	Brother : k uli mitho I gdaina hai mal I (Cauliflower doesn't taste good to me.)	k uli mal i mitho I gdaina hai
3.	Sister : aba ekchinm p kcha bh t (Rice will be prepared after a moment) (NC between sister and brother)	aba ekchinm bh t p kcha
4.	Woman : khoje k ncho kat gaechan bhanera (I looked where <i>kanchho</i> went.) (NC between woman and son)	k ncho kat gaechan bhanera khoje
5.	C: kati bhayo jamm ? (How much is the total?) C: la yah cha hai pais (Yes, here you are.) (Con 3, App 2)	jamm [pais] kati bhayo? la yah pais cha hai
6.	F ₁ : bijog bhair cha m ncheko (I'm in trouble.) F ₂ : - - - tyati chainata ho masangata (I don't have that much of money.) (Con 4, App 2)	m ncheko bijog bhairacha masangata tyati chainata ho

This table presents some deviated structures possible in oral form of language and their respective undeveloped form. By this, it is clear that deviated form of language is acceptable in NCs, for the meaning is clear and understandable as they occur in situation and the syntax is found to be loosed in NCs in comparison with that of written form of language.

In analyzing the deviated syntax in NCs, it is found out that particular word or phrase leaves its place and goes somewhere else in the oral expression. It is the nature of deviated syntax in conversation.

3.1.5 Conversation Marker in NC

Some markers like 'a', 'e' 'hai', etc are found very common in the expressions of NCs. like 'a left s id a'. Such markers are termed here as conversational markers. The English equivalents to the markers are not given in the table No. 5 since every language has their own conversational markers.

Some common conversational markers and their use in NCs are presented in Table No. 5.

Table No. 5: Conversational Markers in NC

Participants	Conversational Marker	Example
Stranger-Stranger	e.....la	S ₁ : e huncha d i la thy nk yu (It's ok. Thank you.)
	a	S ₁ : a left s id a (On the left side.) (Con1, App 2)
Nurse-Patient	ani	N: ani ja bih n kehi kh nubhyo (Did you have any food this morning?) (Con 2, App 2)
	haina	N: ani sabai ausadhi haru khai saknu bhayo haina (Did you finish having all the medicine?)
Sister-Brother	a ke	S: a ke pak unu ta ani d l pani pak ko cha (What to cook? <i>Dal</i> has also been cooked.)
Old Women-Son	la ta aba	W: la ta aba ke garnu aba bhari sakke j u (Yes. What to do? Let's go if possible.)
Uncle – Son	la, lu, ta hoina n i	U: la j ta lu gai h l ta (Go. Go immediately.) S: hoina n i j nna (No, I won't go.)
Shopkeeper- Costumer	aba	C: dinu..... aba aba eut aba eut dinu (Give me another one... another one.)
Two college girls	ky	F ₂ : kasto chute ky ma (I was missed.)

This table shows that words and expressions like 'e.....la', hain, lata aba, etc are very common in NCs and found only in oral form of language. These words / expressions are just a few of such many words / expressions.

The following examples show how such conversational markers appear in NCs.

Nurse : ani sabai ausadhiharu kh i saknu bhayo haina ?

(You finish having all the medicine, didn't you?)

Patient: a kh isake

(Yes, I've had.)

Nurse : ho ani kh na ta linu.....

(Did you have meal....?)

(Con 2, App 2)

Son : ani aba cok hidnu bh hol hai

(Then you're going to *chok*.)

Woman : a ke cha ra k m

(Yes, I shouldn't do any work.)

(NC between an old women and son)

3.2 Parts of NC

The common parts mentioned in the objectives of the study are analyzed and described here. Each part is described with how they are expressed in NCs.

3.2.1 Opening in NC

By observing and analyzing the opening, i.e. the first initial exchange of conversation, in the total of 15 observed conversations the exchanges of opening are categorized into four (in this research). They are:

- **Greeting:** The established terms or expressions of greeting like good morning/evening, hi/hello in English and *namaste (or namaskar)* and '*darsan*' in Nepali are found in the opening part of NCs.

- **Terms of relation/addressing:** Certain terms like 'k k ', mami, etc, which are produced as per the relation between the participants are also found in the opening part of NCs.
- **Phatic communion:** A linguistic expression like 'Nice day, isn't it?' which is used not for seeking or conveying information but for establishing social relationship is taken as phatic communion here. Nepali expressions of phatic communion like 'ciy kh nubho?' appear in the beginning of NCs.
- **Situational:** The last category is situational opening, which can be described with reference to the situation where the conversation takes place. For example, two workers working in the same factory may open the conversation as follows:

W₁ : timita alchi chau ki kya ho?
 (I guess, you're lazy.)
 W₂ : k m gardai chu ni. timi chai?
 (I'm working. And you?)

This is one of many ways of opening NCs. This conversation does not open with 'greeting' or 'addressing term' or 'phatic communion'. Such type of opening is termed here as situational.

The distribution of these different ways of opening found in the total of 15 observed conversations is given in Table No. 6.

Table No.6: Opening in NC

Opening	No.	Percentage (%)
Greeting	4	27
Terms of Relation	7	46
Phatic Communion	1	7
Others (Non-greeting / Situational)	3	20
Total	15	100

This table shows that most of NCs (i.e. 46 %) starts with terms of relations. Another usual way to start NCs is by greeting (i.e. 27%). It is also found that phatic communion sometimes opens NC but it is rare (i.e. 7%).

Opening Using Greeting

It is observed that greeting is one of many ways of opening NCs. Some expressions of greeting for opening NCs are given in Table No. 7 below.

Table No. 7: Expressions of Greeting

Relation	Expressions
Teacher-Student	S : namask r sar (Namaskar Sir.) T : namask r (Namaskar.) S: gud marni sar (Good morning Sir.) T :gud marni (Good morning.) (NC between teacher and student)
Relative-Relative	A : m m namask r (Uncle namaskar.) B : namask r (Namaskar.) A : darsan k k (Darsan Uncle.) B : darsan (Darsan) (NC between uncle and son)
Friend-Friend	F1 : gud ivini (Good evening.) F2 : gud ivini mukes (Good evening, Mukesh.) F1 : hai / helo (Hi/ hello.) F2 : helo, ke cha ni (Hello, how are you?) (NC between two friends)

It is found that the way people greet each other is determined by the relationship of the participants. The expressions like 'namaste (or namask r)' and 'darsan' are the Nepali terms of greeting. These terms often come along with terms

of address. In the expressions ‘namask sar’ and ‘m m namask r’, namask r is a Nepali term to greet an elder person or a person of higher status. The greeting term can come alone or with terms of address. In the above expressions, ‘sar’ and m m are terms of address produced with terms of greeting. It is also notified that terms for greeting and addressing can be used interchangeably in Nepali conversation like ‘namask r sar’ or ‘sar namask r’.

English terms of greeting like 'good morning/afternoon', hi/hello are found very frequently in the opening part of Nepali conversation. As in English conversation, *Good morning / afternoon / evening* is found to be used in talking with person to be respected (formal conversation) and 'hi/hello' in a conversation between two close friends (informal conversation).

Opening Using Terms of Relation / Addressing

From the study, it is found that Nepali speakers often use terms like ‘d i’, ‘dedi’, a kal and sometimes using first name like 'bharat' (if speakers are very close to each other) to open conversation.

Table No. 8: Terms of relation / addressing in opening

Participants in NC	Expressions
Stranger- Stranger	S ₁ : eks kuj mi d i - - - (Excuse me, brother.) (Con 1, App 2)
Nurse – Patient	N: d ju tap ilai..... (Brother! Are you...?) (Con 2, App 2)
Sister – brother	B: didi bh t p kyo? (Sister! Was rice prepared?)
Old woman – child	W: kancho bhagera gayachau (... <i>Kancho</i> , you ran away.)
Shopkeeper – Costumer	C: s huji..... (Con 3, App 3)
Uncle – Son	S: anka mal i das rupiya dinu na hau (Uncle! Give me Rs. 10, please.)
Friend – Friend	A : oi yadab! hijoko philim..... (Oh Yadab! Yesterday’s film.....) F ₁ : bharat ji kat ho (Bharat! Where are you going?) (nominalization)

The table shows that terms of address are determined by the relationship of the participants in NCs. It is also found that Nepali speakers unknown to each other (eg. Stranger – Strangers) use addressing words and such words are determined by their age.

Nurse : d ju tap il i kasto cha ahile?

(Brother! How are you now?)

Patient : aile..... sanco ta bhai sakeko chaina pet cai dukhi rahy cha.

(Now.... I've not got complete recovery till now. I'm feeling pain in my stomach.)

(Con 2, App 2)

Stranger₁ : ekskyuj mi d i yo - - - ys o ys.....?

(Excuse me brother. This....SOS....?)

Stranger₂ : - - - yatab ta j nuparcha

(You have to go this way.)

(Con 1, App 2)

Moreover, participants familiar to each other use the 'name' in NCs. So, nominalization is a way of addressing others, and it is a way of opening an informal conversation. One example of nominalization is given below.

F1 : Oi y dab hijoko philim heryau timile?

(Oh Yadab! Did you watch yesterday's film?)

F2 : maile ta here tara mal i ta mami dedile herna dinu pani

bhayena.....

(I'd watched but mummy and daddy didn't allow me to watch.....)

(NC between two school boys)

Opening Using Phatic Communion

In Nepali conversation, some expressions seem to be used for seeking or conveying information. In fact they are used not for seeking or conveying information but for establishing social relationship. Such expressions are treated here as expressions of phatic communion, which are found in the opening part of NCs. Some examples of phatic communion are:

F1 : kh npin bho surya

(Did you have meal, Surya?)

F2 : oho yau asok ma.....

(Oh Ashok! You came.....)

(Con 4, App 2)

A : ciy khanubho, bhin ju.

(Did you have tea, brother-in-law?)

B : aginai

(Already?)

(NC between relatives)

Opening Using Other Ways

Beside the three categories of opening NCs mentioned above, some expressions of opening, which can be analysed and described with reference to the previous talk between the participants or the situation where it takes place, are termed here as situational opening. Some examples of situational opening are:

A : la bhana ta asti timi kah gak thiyau kalej eunata katro din

(Please tell me where you had gone before. You didn't come to college for many days.)

B : ma asti nai - - - m wala gaeko.....

(I'd gone to Uncle's house.)

(NC between two college girls)

A : siddhiyo k m ?

(Is work completed?)

B : gardai chu ni

(I'm doing.)

(NC between employer – employee)

3.2.2 Pause in NC

In this section, the pauses found in NC are taken for analysis and they are marked with three small dashes (i.e.- - -), which do not refer to the same time duration of pause. In terms of its duration, pause is found to be varied in NCs.

To describe and analyse pause here, the absence of vocalization (or silence) found in the speech of the same person is termed as *pause*. Similarly, the silence

between the ending of speech of the first speaker and the starting of speech of the second speaker is interpersonal pause. It is termed as *interval*. The distribution of these two types of pause is presented in Table No. 9.

Table No.9: Distribution of Pause

		Frequency	Percentage (%)
Pause (along expression)	Pause	69	42
	No pause	95	58
	Total	164	100
Interval (between participants)	Interval	17	20
	No Interval	67	80
	Total	84	100

The table shows that less than half (i.e. 42%) of the total of 164 expressions has pause in NCs. But 58% of the total expressions do not have pauses. It is also notified that, the pause is found one or more times in the same expression (See Table No. 10).

Only 20% of the total of 84 exchanges is found to have interval. The percentage of absence of pause between participants, i.e. silence is 80%. In conclusion, pause (in other words, *intrapersonal pause*) occurs almost two times of silence (in other words, *interpersonal pause*) in NCs.

In the following exchange of NC, the patient's expression is found to have pause. It is found that the patient stopped speaking for a short time after he produced 'ali'.

N : dju tap il i kasto cha ahile ?

(Brother, how are you now ?)

P: ali - - - sanco ta bhai sakeko.....

(Now - - - I've not got well yet.....)

(Con 2, App 2)

Pause

By observing the 69 pauses in NCs, it is found that pause is idiosyncratic in nature. Such types of pause are termed here as *habitual pause*. Some examples of habitual pause are:

Stranger : ekskyuj mi d i yo - - - ys o ys j ne b to kah hol ?

(Excuse me, Brother. Where is the way to go to SOS?)

(Con1, App 2)

Teacher : ani ani ajako - - - bigy n kasto garyau ta

(.....Todays.....Science. How did you do?)

(NC between teacher and student)

It is found that the main purpose of pause is for *correction*. Some examples of pause for correction are:

Stranger: tyaspachi ut ko l in - - - tyah gayepachi soddh th h
huncha.....

(Then, that side.....You'll know if you ask there.....)

(Con 1, App 2)

Nurse: ani ke ahile kehi aphty ro - - - kehi cha tap iko samsy aru

(Any difficulty now?....Do you have any more problems?)

(Con 2, App 2)

In this example, the stranger pauses after producing 'yaspachi ut ko l in' for a short time to correct it and makes the correction by producing 'tyah gayepachi soddh th h huncha'.

In the expression of nurse, she corrects her expression 'ani ke ahile kehi aphty ro' by 'kehi cha tap iko samsy aru' after a pause. So it is clear that some pauses are for correction. The pause can be found once, twice or more than two times in the same expression. The following table shows the occurrence of pause.

Table No.10: Occurrence of Pause

Pause	Frequency	Percentage (%)
1 Time	36	52
2 Times	19	28
3 or more Times	14	20
Total	69	100

The table shows that the occurrence of pause just one time in the same expression is found maximally (i.e. 52%). The percentage of pause two times and three or more times is 28% and 20% respectively. In short, pause just one time is more frequent than pause occurring two or more than two times.

Examples:-

F₂ : Katiwad l i tirne ke garne katiwad - - - pais c hiyo alikati
(I had to pay to many people. What to do?I need a little money.)

F₁ : eso - - - khai ho eleta tyati chain ta ho masa gaita
(I'm sorry. I don't have much money at the moment.)

(Con 4, App 2)

Silence

Similarly, the **silence** is found usually for the purpose of turn taking. In the following examples, the pause between Stranger₁ and Stranger₂ is found, and it is for giving turn to Speaker₂. This interpersonal pause is termed here as *silence*. Similarly, the interval between the exchange by Sister-Brother is also for turn taking. Some examples are:

Stranger₁: tyo gharm pugepachi.....?
(After reaching that house.....)

Stranger₂: - - - ty kehi cha?
(Is there anything?)

(Con 1, App 2)

B: ke ke ko sabji?
(What.....What type of curry?)

S: k uli
(Cauliflower)

B: - - - k uli he k uli mitho l gdaina hai mal i
(Cauliflower. Cauliflower does not taste good for me.)

(NC between sister and brother)

3.2.3 Overlapping in NC

In this section, verbal overlapping is analysed and described. The overlapped exchanges are marked with // // Table No. 11 shows the distribution of overlapped exchanges in NC.

Table No. 11: Distribution of Overlapped Exchanges

Overlapping	Frequency	Percentage (%)
Non-overlapping	56	67
Overlapping	28	33
Total	84	100

The table shows that one third of the exchanges (i.e. 33 %) are found overlapped and about two third (i.e.67 %) are unoverlapped.

Some examples of overlapped exchanges are as follows.

Stranger₁ : tyasko cheum kehi tyastai // bordharu // kehi ke cha?
 (Are there any boards near to that?)

Stranger₂ : // bordharu //
 (Boards)

(Con 1, App 2)

Nurse : p ni matrai kh e // aru kchi kh yeko chaina //
 (I had water only. Nothing had been taken.)

Patient: // p ni matrai kh yeko ho //
 (Did you have water only?)

(Con 1, App 2)

Uncle: asti kinidiyeko ta taile ke garera kh is hol ani // aba //
 (It had been bought the day before yesterday. You might have misused it.)

Son : // har i h lyo ni //
 ankal

(It had been lost, Uncle.)

(Nc between Uncle and Son)

In the first exchange, the expression of Stranger₁ is overlapped by the expression ‘bordharuko’ of Stranger₂ but the first speaker does not stop his speech. In the second exchange, the nurse’s expression ‘aru kehi kh yeko chaina’ is found overlapped by patient’s expression ‘p ni matrai kh yeko ho’ and both stopped speaking at the same time. The last example shows that ‘aba’ (Uncle’s expression) is overlapped by ‘har i h lyo’ (Son’s expression) and this overlapping stops the utterance of the first speaker.

In short, it is found that overlapping is a common property of NC. But it is not so common as pause. Observing the overlapping in NCs, it is also found out that overlapping sometimes stops the speech of the previous speaker. It is termed as *Stoppage of Expression after Overlapping* (SEO in short). On the other hand, the continuation of previous speaker's expression although there is overlapping is termed as *Continuation of Expression after Overlapping* (CEO in short) in this research. The distribution of these two types of overlapping (i.e. SEO and CEO) in the overlapped exchanges is presented in Table No 12.

Table No. 12 Distribution of SEO and CEO

Overlapping	Frequency	Percentage (%)
SEO	13	46
CEO	15	54
Total	28	100

By table No. 12, it is clear that both SEO and CEO appear almost equally in NCs. From this, it can be generalized that the chances of stoppage or continuation of speech is the same as pause occur in NCs by nature.

Some examples of SEO and CEO are as follows:

Stoppage of Expression after Overlapping (SEO)

In the following example, the patient's expression is found stopped as his expression 'sutiyo' is overlapped by the nurse's expression 'sutnubhayo'.

N : r ti r mrari sutnu bhayo ?

(Did you slept well?)

P : a sutiyo - - - r mrari sutiyo

(Yes, I slept.....I slept well.)

N : sutnubhayo ani ke ahile kehi aphtyaro - - -
kehi cha?

(You slept. And did you have any problem now?)

(Con 1, App 2)

Similarly, in the example exchange between two college-girls, the previous speaker is found stopped her expression as her friend overlapped her speech.

F1 : k m thiyo ni ta ani maile dherai dhilo bhayo ky duic r din samma ani

ma ina ani ta

(I had work to do. It had been late. I didn't come till two or four days.)

F2 : ke thiyo ni ta mawalama tyasto

(What is that in your Uncle's house?)

(NC between two college girls)

Continuation of Expression after Overlapping (CEO)

The examples presented below show that there is the continuation of speech of previous speaker although the next speaker overlaps. The first example shows that expression of F₁ is overlapped by expression of F₂ 'kasto chute' but F₁ continues her speech. Similarly the second example presents that nurse's expression 'hajur' is found overlapped with patient's expression 'bhannubho' but the patient, the previous speaker in the conversation does not stop his speech.

F₁ : ekdam ram ilo // bhaeko // timi enau

(It was pleasing. You didn't come.)

F₂ : // kasto chute //

(I got missed.)

(NC between two college girls)

Patient : a // bhannubho // - - - a yo h t m tra

(Yes, he said..... Yes, this hand only.....)

Nurse : // hajur //

(Yes)

(Con 2, App 2)

One more example of continuation of expression after overlapping is given below.

W : ke bhid thiyo kehi thiena // - - - // kehi kehi thiena

(There was no crowd..... Nothing was there.)

S : // ha //

(What?)

(NC between an old woman and a child)

In conclusion it is found that the speaker speaking stops his expression as his/her interlocutor overlaps his/her speech. In some cases, the continuation is found although there is overlapping.

3.2.4 Repair in NC

Correction of the words or phrase in the expression of conversation is found very frequent in NCs. Such type of correction is termed as '*repair*' here. By observing 38 repaired expressions, two types of repair are found.

Firstly, the repair is made immediately after the expression to be repaired is produced. The following examples show the immediate repair.

Nurse : ani pis b bharkhar tw ilet gayera aunuhayo kati pis b
huncha

(Then urine. You've just gone to toilet. How much will be the urine....?)

(Con 1, App 2)

F : tyo kit b tyo mero wark buk kat cha ?

(That book. Where is my workbook?)

(NC between school boys)

In the nurse's speech the expression 'bharkhar tw ilet gayera aunuhayo kati pis b huncha ' is an example of immediate repair, which repairs 'ani pis b'. Similarly, the expression 'tyo mero wark buk' is also an example of immediate repair in the second example. The expression 'tyo mero wark buk' repairs 'tyo kit b'.

Secondly, the repair is sometimes made after a short pause as in the examples presented below.

Patient : a sutiyo r mrari sutiyo

(Yes, I sleptI slept well.)

(Con 2, App 2)

Employer : yati k m tya biruwa ma pani halne kam thiyo

(This much work....The work is to water the plants there.)

(NC between employer and employee)

Here, the expression 'r mrari sutiyo' repairs 'a sutiyo' after a pause indicated by three small dashes (i.e. - - -). Similarly, the expression 'tya biruwa ma pani halne kam thiyo' is an example of repair after a pause, and it repairs 'yati k m' in the second example.

The two types of repair found in NCs are statistically presented in Table No. 13.

Table No. 13: Distribution of Repair in NCs

Repair	Frequency	Percentage (%)
Immediate repair	7	18
Repair after pause	31	82
Total	38	100

The table shows that immediate repair is very few (i.e. 18%) in NCs whereas repair after pause is very common (i.e. 82 %)

From the expression of repaired expressions, it is found that an expression or a piece of expression previously produced can be repaired either by replacing it or correcting or modifying it. Repair by replacing is marked with RR and repair by correcting/modifying is marked with RM.

Some examples of repair found in the data collected are presented in Table No. 14.

Table No.14 Repair with RR and RM

Relation	Type	Examples of repair
Stranger-Stranger	RR	S : ut ko l in - - - ty gayepachi soddh th h huncha (That line....You'll know if you ask there.) (Con 1, App 2)
Nurse-Patient	RM	N : ausadhi haru - - - h mle khw eko ausadhiharu..... (Medicine....Medicine we've given.)
	RM	N : kehi aphty ro - - - kehi cha tap iko samasy aru (Any problem....Do you have any problem?) (Con2, App 2)
Sister-Brother	RR	G : p ki sako aba sabji p kna b ki cha (Cooked. Now curry is left for cooking.)
Old Women-Son	RR	W : bolcha s ro - - - cicy ucha nagar na b bu (He speaks loudly..... he screams. Don't do)
Shopkeeper-Costumer	RM	C : aba aba eut - - - aba eut dinu la (Another one..... Give me another one.) (Con3, App2)
Friend- Friend	RM	F ₁ : j nch cha bhanera - - - ja ch cha bhanera Kar unu panibhayo. (Because of exam....They scolded me because exam is coming soon.) (NC between two school boys)

The Table No. 14 shows two type of repair. In the conversation between stranger and stranger, *ut ko l in* is repaired by replacing it with *ty gayepachi soddh th h huncha*. In the second conversation between nurse and patient, *ausadhi haru* is corrected by modifying it. It is modified by just adding *h mle khw eko* before the expression *ausadhi haru*. The former is an example of RR and the later is an example of RM.

3.2.5 Closing in NC

In the study of closing part of 15 observed conversations, the researcher found that no Nepali conversation closes with

- Terms of greeting
- Terms of relation/addressing
- Phatic communion.

The following expressions are some of many closing expressions found in the closing section of recorded NCs.

Table No. : 15 Expressions of Closing

Relation	Expressions
Stranger-Stranger	S ₁ : la thy nk yu (Thank you)
Nurse-Patient	P : has - - - dhanyab d (It's ok.....Thank you.)
Sister-Brother	B : gaye la (I'll go.)
Old woman-Child	C : la (Yes)
Shopkeeper-costumer	C : y cha hai pais (Here is the money.)
Uncle-Son	S : la gaye (Ok, I'll go.)
Friend-Friend	F : oke b i (Ok Bye.) F ₁ : pachi bhetaul (See you later.)

The researcher found that some NCs close with certain closing terms like 'dhanyab d', 'la gaye', etc. It is also found out that English expressions of

closing like 'bye', 'good bye' 'okey' are frequently incorporated for closing NCs in informal situations and 'thank you' for formal ones. The most common Nepali expressions for closing conversations are: gaye la, la hucha, pachi bhetaul .

Some more examples of closing in exchanges are given below.

S1 : a leph t s id a

(Yes, left side)

S2 : e huncha d i la thy nk yu

(Yes It's ok, Brother. Thank you)

(Con 1, App 2)

Nurse : la has huncha rest garnuhos hai ta

(Yes, it's ok. Have a rest, please.)

Patient : has - - - dhanyab d

(Ok.....Thank you.)

(Con 2, App 2)

U : la j ta lu gai hai ta

(Go now, go immediately.)

S : la gaye

(Ok, I'm going.)

(NC between uncle and son)

In these examples, la thy nk yu , dhanyab d and la gaye are the special Nepali terms/expressions for closing NCs.

CHAPTER FOUR

FINDINGS AND RECOMMENDATION

4.1 Findings

On the basis of the analysis and interpretation of the data, the findings of the study can be summarized as follows:

1. The following are the common features of NC.

Subject deletion,
Repeated items,
Absence of overt linkers,
Deviated syntax, and
Conversational features.

- i. The omission or deletion of subject is possible in the expressions of NC since the expression without subject is meaningful in the conversation. For instance, the subject 'maile' is a subject to the verb 'kh isake' in the expression '[maile] kh j kh isake'. The expression '[maile] kh j kh isake' without subject is meaningful in NCs.
- ii. The same item or word appears more than one in the same expression of NC. The word 'aba' and 'eut ' are found repeated in the expression 'dinuna - - - aba aba eut - - - aba eut ', for example.
- iii. Some Nepali linkers like 'ra', 'tara',etc are found absent in the expressions of NCs. For example, the linker 'tara' can be omitted in the spoken expression 'maile ausadhi kh ye {tara} niko bhayena'.
- iv. The syntax in NC is found simply deviated in comparison with that of written form of language. For example, the expression 'aba ekchinm p kchha bh t' is acceptable in NCs, where the subject 'bh t' should come before verb 'p kcha' in written form.

- v. Some words like a, la, e, ani, hai, haina, n i, kya, etc are found in NCs. They are not common in the written form of the Nepali language. Such special items are conversational markers in NCs.

In conclusion, the language in conversation is different from that in written form. Deletion of subject and absence of a connective between clauses though they are necessary in written form is possible and acceptable in NCs. The reason behind this is that the meaning of expressions without the subject and cohesion between clauses is clear and self-understood since they occur in the real situation.

2. Nepali conversation maximally opens with terms of relation / addressing if the participants are relatives and / or familiar to each other. Participants unknown to each other also use terms of relation to open the conversation. People use English terms of greeting (e.g. hello, good morning, etc) more often than Nepali terms of greeting (e. g. namaste, darsan). Nepali terms of greetings are used if the speaker thinks that he / she should respect the person whom he / she is speaking to.
3. Expression of phatic communion also opens conversation but it is limited to the familiar participants, e.g.

A : ciy khanubho?
(Did you have tea?)

B : aginai
(Already?)

In this example, the expression 'ciy khanubho?' is not used for making a query. It is for establishing social relation. So it is an example of phatic communion.

4. Pause is very common in NCs. Although silence for a short time can be a habit of some speakers, pause in the expression of the same speaker is for

correcting the previous piece of speech. Similarly, the pause between the speeches of two people is for turn taking.

5. Overlapping is also common in NCs. It is notified that the speaker can continue or stop his / her speech even if the next speaker overlaps the previous speaker. The occurrence of stoppage of expression and continuation of expression after overlapping is found almost same in NCs.
6. Correction of a piece of speech immediately after it without pause is possible and acceptable in NCs. It is also found out the correction after a pause.
7. Nepali conversations end with certain closing expressions like *la, la huncha, dhanyab d, pachi bhetaula*, etc. However, English expressions of closing like '*okey*' '*bye-bye*' '*thank you*' are also found at the end of NCs.

4.2 Recommendations

This is a descriptive study. The recommendations of this study are primarily useful for the English Nepali learners or the learners of Nepali as a second language. A few recommendations are suggested as follows:

- 1 The researcher has found that the language in conversation is different from that of writing. It is, therefore, recommended for language teachers in general and Nepali language teachers/ trainers for English speakers that they should make their students familiar with the language in conversation.
- 2 Language in conversation is prototypical use of language. So, the language teacher should teach and make the learners use the conversational features of the language in question.

- 3 To converse with others is primary in language learning. So, the language teachers should make their learners able to use the expressions of opening and closing a conversation for the first time to make them interact with others.
- 4 To make the learners communicatively competent, correction of piece of speech, repetition a word or phrase and pause should be accepted and entertained by language teachers in the speech of their learners during language learning.
- 5 Simple deviation in structure should not be corrected in language teaching. Moreover deletion of subject and absence of overt connectives can be found in learner's expressions while conversing with others. Such forms should be accepted if they are meaningful in context.
- 6 Last but not least, especial conversational features of the language in question should be taught.

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APPENDICES

APPENDIX I

ROMAN TRANSLITERATION OF DEVANAGIRI SCRIPT

Based on Turner (1931)

Nepali Alphabet and Diacritic Markets

Vowels		Consonants			
अ	a	क्	k	द्	d
आ		ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई		घ्	gh	प्	p
उ	u	ङ्		फ्	ph
ऊ		च्	c	ब्	b
ए	e	छ्	ch	भ्	bh
ऐ	ai	ज्	j	म्	m
ओ	o	भ्	jh	य्	y
औ	au	ञ्	ñ	र्	r
अं	a /am	ट्		ल्	l
अं	ã	ठ्	h	व्	w/v
:		ड्		श्	
		ढ्	h	ष्	
		ण्		स्	s
		त्	t	ह्	h
		थ्	th		

Note: The traditional letters क्ष्, त्र् and ज्ञ् are treated as conjunct letters, e.g. क्ष् = ks, kh, kch; त्र् = tr and ज्ञ् = gy.

APPENDIX II

Sample Nepali Conversation

Roman Transliteration of Recorded Nepali Conversations

Conversation 1

Participants : Stranger-Stranger

Setting : On the street

S₁ : ekskyuj mi d i yo - - - ys o ys j ne b to k h hol ?

S₂ : - - - yat b ta j nuparcha ali tala l gnu parcha

S₁ : kati t h cha yah bata ?

S₂ : yat b ta p ic minet para j ne hai tyaspachi utako l in tyah
gayepachi soddh th h huncha ali talai j nuparcha.

S₁ : tyasko cheum kehi tyastai //bordharu // kehi ke cha ?

S₂ : //bordharuko // - - - tyo gharam
pugepachi soddhnu parcha

S₁ : - - - thikai cha.

S₂ : yah b ta sidhai j nuhai tyasko alikati ag di yaso bhitra chirnuparcha

S₁ : lepht tira ?

S₂ : a lepht s id a

S₁ : e huncha dai la thy nk yu

Conversation 2

Participants : Nurse-Patient

Setting : In the hospital ward

N : d ju tap il i kasto cha ahile ?

P : - - - aile - - - sanco ta bhai sakeko chain pet c i dukhi rahy cha

N : ani ja bih n kehi kh nunhayo

P : ja bih n p ni matrai kh e // aru kehi khayeko chaina//
// p ni matrai ho //

ani ahile b th rum gaera unubh ko

P : ho

N : b th rum gaera unubhako

P : ho

N : r ti r mrari tutnu bhayo ?

P : a sutiyo - - - r mrari // sutiyo //

N : // sutnubhayo // ani ke ahile kehi aphtyaro - -
kehi cha tap iko samasy aru

P : tyai pet dukhirhy cha // aru kehi pani//

N : // pet dukhirhy // cha ani kh n haru kasto ruchi
bh chaki chain ?

P : chaina ruchirahy // chaina//

N : // chaina h // - - - ani d ktarle aru kehi bhannubhayo
aile ?

P : a bhannu bhayo// - - -// a yo h t m tra phyakcar bhako cha are

N : // hajur//
sadh ran mainar phy kcar

N : - - - ani sabai ausadhi haru kh i saknu bhayo haina

P : a kh isake

N : ho khan ta linu // bh chaina //

P : // kh na ta kh chaina //

N : ho kh na ta kh chaina ani pisab bharkhar tw ilet gayera unubhayo
hai kati pis b huncha tyo h mil i bhannu parcha hai tap ile

P : a huncha

N : la - - - thikai cha tap i aba r m garnuhos hai kasto cha bhanera
sodheko m trai hai kehi bhayo bhane h mil i bhannuhos hai

P : huncha

N : la has huncha rest garnuhos hai ta

P : has - - - dhanyab d

Conversation 3

Participants : Shopkeeper-Customer

Setting : At the shop

C : o s uji do kok kh una

S : ek chin pakha hai ta

C : - - - chito leuna hau - - - darsako d inko n mm hai duit kok

S : la la

C : diuna - - - aba aba eut - - - aba eut dinuna

S : - - - la

C : kati bhayo jamm

S : b is rupiy

C : la yah cha hai pais

Conversation 4

Participants : Two friends

Setting : Outside house

F1: kh npin bho surya

F2: - - - oho yau asok ma timrai m hijo belkai dekhi una khojdai thie

F1: - - - ke ko l gi thiyo ?

F2: e pais le mariyo y r kati gard ni pugdaina katiwad l i tirne ke garne
katiwad - - - pais c hiyo alikati

F1: - - - eso - - - khai ho eileta tyati chaina ta ho masa gaita

F2: - - - esouso garana y r ma s b bijog pare th das dinm mil i h lchu

F1: ka - - - kati jati cahiyo

F2: c hinata th das haj r c hiyeko jati sakchau deuna

F1: - - - a hernu hai - - - aba - - - th chadai // cha mero //

F2: // haina haina // hernu

sernu haina huncha bhane huncha bhanana timil i th h bhai h lcha
ni ke bhayo ra pais nahune m nche ta hainau

F1: - - - khai kaso po garau ta hau bharkharai eut s thile // lagyo hai //

F2: // haina haina //

kaso garau hoina garchu bhanana yError! Not a valid link.r bijog

bhairError! Not a valid link.cha m ncheko

F1: mai sanga ci chaina ki - - - yeso s thi b ta bhae dekhi duic r din

pachi hunch bhane dinchu ma tr i garchu // ni ta //

F2: // la la // yo parsi

sammam garan mal i parsi ko k m ho

F1: parsi nai cai gy renti dina sakdina haina em - - - ek chin hai ta eut

s thi cha ki // - - // j gire nai ho

F2: // a // a

F1: p ndin// t im l gcha //

F2: // haina tyatro dukha // chai nagara aba duniy sanga khojerata

aphty ro parcha bhane ta huncha bhane yeso // trai //

F1: // ma merai // l gi

bhanera m gchu ni ta

F2: la la la sagbhar garana

F1: la la ma tr i garchu hai ta

F2: la