

## CAPTER - I

### INTRODUCTION

#### 1.1 General Background of the Study

Communication is highly essential for human beings to establish social contact or relationship in almost every situation for communication, language has been regarded as the most important and effective medium. It is a part of our life without which natural human communication is no possible. Human beings have a unique place in the universe due to possession of language. Language is a special human capacity that distinguishes human from other living creatures.

Language refers to special human capacity for acquiring and using complex system of communication. The scientific study of language is called linguistics. Language is the most effective and widely used means of communication through which we can exchange our ideas, thoughts, feelings, emotions and so on. It is both personal and social phenomenon which reflects culture and civilization and their varieties in the world which are different in terms of geographical areas, social ethnicity and field of use among others. Different linguists have defined the term 'language' in different ways.

According to Lyons (1970, P.3) "language is the principle system of communication used by particular group of human beings within the particular society of which they are members." Similarly, Sapir (1921, P.8) says "Language is primarily human being and non-instinctive method of human communicating ideas emotions and desire by means of voluntarily produced by symbols. Therefore, language can be defined as

voluntary vocal system of human communication. Chomsky (1957, P.13) defines “Language as a set of sentences each finite in length and constructed out of finite set of elements.” This shows that language is a means of communication within the same speech community. In this way all language are used to express and share feelings, ideas and emotions. It has different varieties lingua franca, dialect, resister, pidgin within sociolinguistics.

After analyzing all above mentioned definitions, it is clear that language is arbitrary unique systematic structural and complex property as well as social phenomenon that help to exchange ideas, feeling, thoughts, and emotions among human beings. It is the language that has brought disparity between human and animal world. Language is a unique feature of human beings and the most widely used means of communication.

The definition of language as a system and vehicle used for the sake of communication and reveals that function of language as end itself..It is a way of communication and regarding the function and form of language in general. The function and form in language refer to the purpose for which utterances or units of languages are used. Such functions and form are welcoming, thanking, expressing good wishes, 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. I have selected the topic entitled “Forms of welcoming, thanking and expressing good wishes in English and Bantawa” which is socializing language function. The research study concerns with three language functions they are welcoming, thanking and expressing good wishes.

## **1.2 Statement of the Problem**

The comparative studies of two languages make it possible to locate points of similarities and differences between two languages and to predict more precisely in interference and facilitation the learners will encounter in learning the new language. Learning English as a second is challenging job for Bantawa native speakers. Therefore, the problem going to be explored is how different linguistic constraints cause directly while communicating in target language. The main goal of learning language is to communicate with appropriate fluency. Therefore, I became interested too find out the similarities and differences in the forms of welcoming, thanking and expressing good wishes in English and Bantawa. However, Bantawa native speakers learning English as foreign language and not proficient in English because they have different habit of welcoming, thanking and expressing good wishes in their native language. So the ways of welcoming, thanking and expressing good wishes are different in Bantawa native speakers will be dealt with. Thus, the problem having by the Bantawa native speakers in learning welcoming, thanking and expressing good wishes will be dealt.

## **1.3 Objectives of the Study**

The objectives of the study are as follows:

- a) To find out forms of welcoming, thanking and expressing good wishes in Bantawa.
- b) To compare and contrast the forms used in Bantawa and English.

## 1.4 Research Questions

Research question related to my study are as follows:

- i) What are the forms of welcoming, thanking and expressing good wishes in Bantawa language?
- ii) What are the similarities and differences between these language in terms of welcoming, thanking and expressing good wishes?

## 1.5 Significant of the Study

In a multilingual country like Nepal only the monolingual speaker cannot create successful communication in the society. So, he/she needs to be bilingual in order to survive in the society. And the main function of language is communication and it is used to fulfil some purpose. There are two types of function grammatically function and communicative function. Communicative function is very important in itself therefore, different communicative function among the welcoming, thanking and expressing good wishes are used to establish social relationship in societies. So these functions are very important to maintain social relationship.

This study will be significant to the teachers and students of Bantawa dialect in sense that they will get significant in sight in to the area of similarities and differences in the forms welcoming, thanking and expressing good wishes in English and Bantawa language. Which makes the teaching learning activities more comprehensible, contextualize and easier. Therefore the finding of the study will be very important all sectors/ authorities related with the language teaching. Similarly the finding of the study will be useful for linguists, textbook writers, language planner, Bantawa learners, curriculum designers, especially for local curriculum designers and

preparing relevant teaching materials too. And furthermore it will be a useful study for further research works in communicative function of language.

### **1.6 Delimitations of the Study**

This study had the following delimitations:

- i) The study was limited to the Bantawa native speakers of Hatuwagadhi Rular Municipality, Bhojpur.
- ii) This study compared between English and Bantawa in the forms of welcoming, thanking and expressing good wishes.
- iii) This research used survey design for the study.
- iv) Questionnaire and interview were tools of data collection.

### **1.7 Operational Definitions of the Key Terms**

**Exponent:** Expressing or utterances for performing certain language function such as welcoming, thanking and expressing good wishes.

**First Language:** One's own native language here it is Hatuwali dialect of Bantawa language.

**Expressing good wishes:** Expressing good wishes is a kind of language function and it used to wish for good health, success, fortune etc.

**Contrastive analysis:** The systematic study of two or more languages Bantawa and English.

**Communicative function:** Communicative functions are welcoming, thanking and expressing good wishes.

## CHAPTER – II

### REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

#### 2.1 Review of Theoretical Literature

This section includes the language families in Nepal, The English language and its importance, an introduction to Bantawa language, Needs and importance of contrastive analysis and Language functions which are mentioned below:

##### 2.1.1 Language Family in Nepal

Nepal is a small landlocked and mountainous country in the lap of Himalayas. Its area is 1,47,181 sq. km. and its population is 26,494,504 (CBS, 2011). Though it is small in area and population, many languages are spoken here. It is multiethnic, multi-cultural and multi-lingual country. The census report 2011 has identified 123 languages that are spoken in Nepal. However Ethnologies report for Nepal states that there are 126 languages in Nepal. Among them 124 are living and 2 of them are dead.

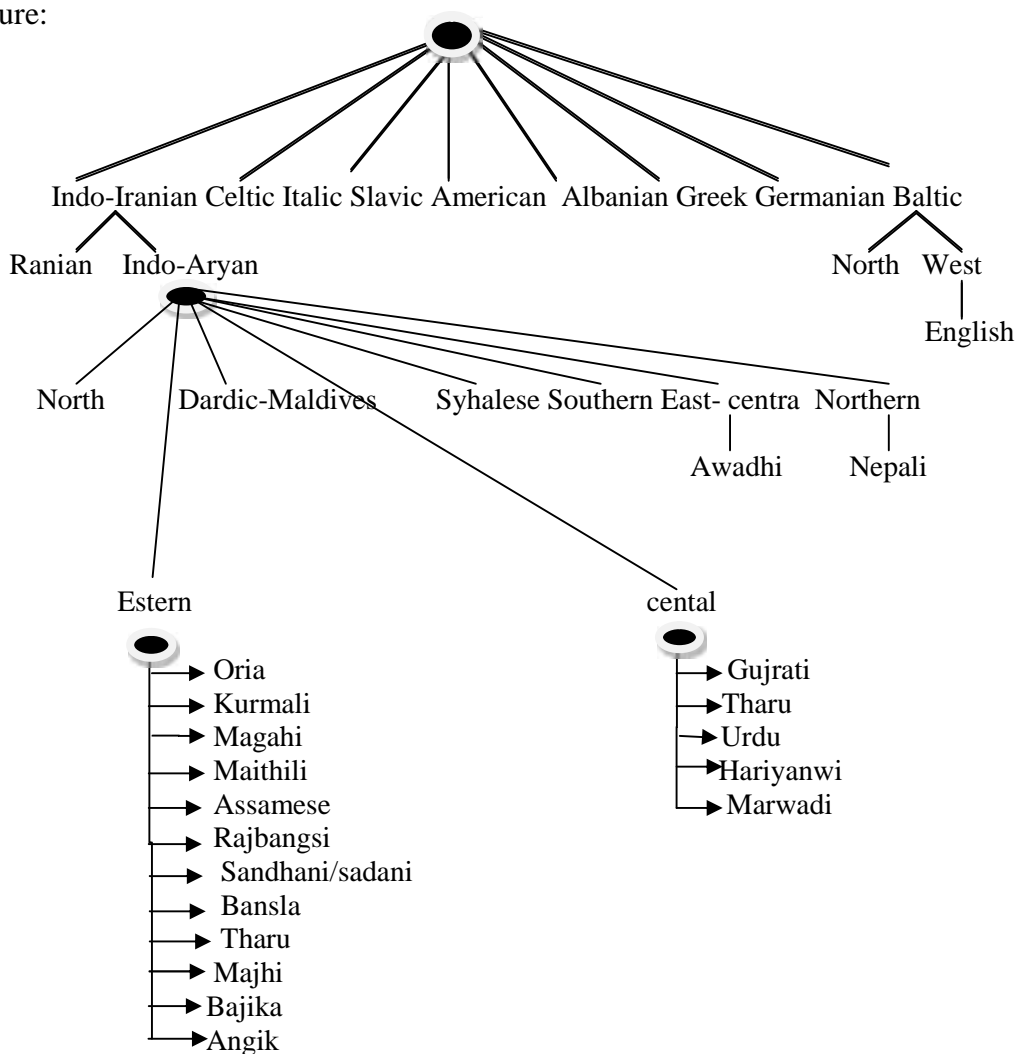
In Nepal, there have been identified languages which are spoken as mother tongue. These are acquired as the first language by the children from their family and neighbours. Apart from 123 languages quite a few languages are still taken as 'unknown'. The unknown languages are spoken by 0.74% of the total population of Nepal (Sharma, 2010, p. 131). These are said unknown because of the lack of adequate information of them. Most of the mother tongues of Nepal are vernacular in status and styles. They are not codified and do not serve "high variety" functions such as in office and media. On the basis of genetic affiliation of the languages, in Nepal,

they are classified into four broad families: Indo-European, Sino-Tibetan, Austro-Asiatic and Dravidian.

### 2.1.1.1 Indo-Aryan Group

Indo-Aryan group of language is a sub-branch of Indo-European language family. It is the largest group of language in terms of speakers. Nearly 80 % of the Nepalese people use languages belong that this group. English is a language of Indo-European language family.

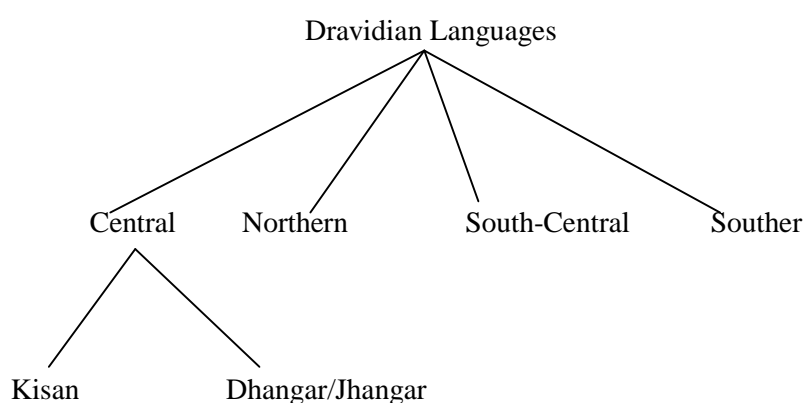
The Indo-Aryan languages spoken in Nepal can be sub categorized in the following figure:



(Figure 1: Indo-Aryan Languages in Nepal (Asher, 1994))

### 2.1.1.2 Dravidian Group

According to Population Census 2011, this group includes only two languages, i.e. Jhagar and Kisan. Jhagar is spoken in the province of the Koshi River in the Eastern region of Nepal. And Kisan with 489 speakers settled in Jhapa district. These are also the endangered languages of Nepal. These can be sub- categorized in the following figure:



(Figure 2: Dravidian Languages in Nepal (Rai, 2009, p.7)

### 2.1.1.3 Tibeto - Burman Group

Tibeto-Burman group is another important language group of Nepal. It belongs to the Sino-Tibetan language family. It is the second largest language group in terms of the number of speakers but it is the largest group in terms of the numbers of language. There are about 57 languages in this group. Its origin is believed to be around the Yangsitkyang river of China. It can be clear from this figure



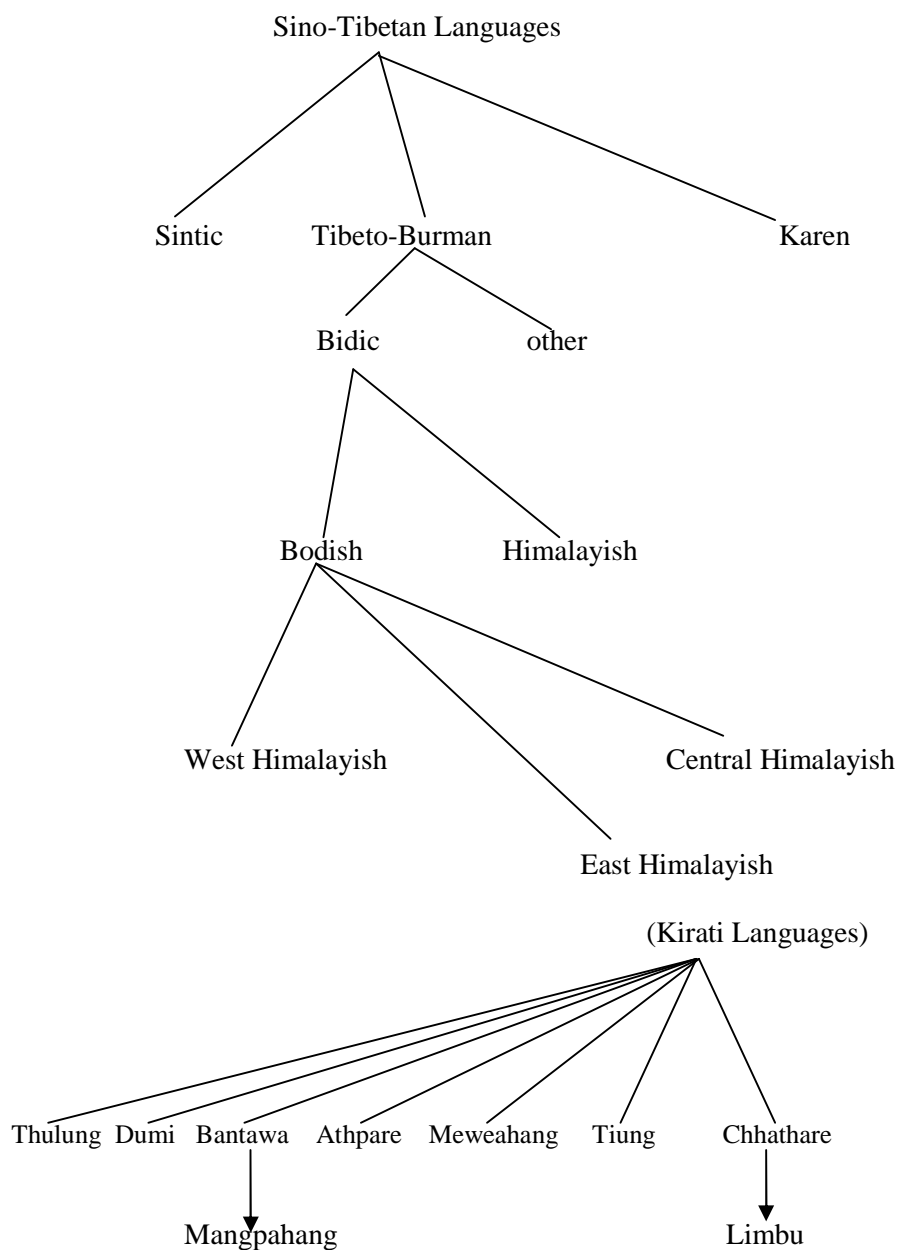
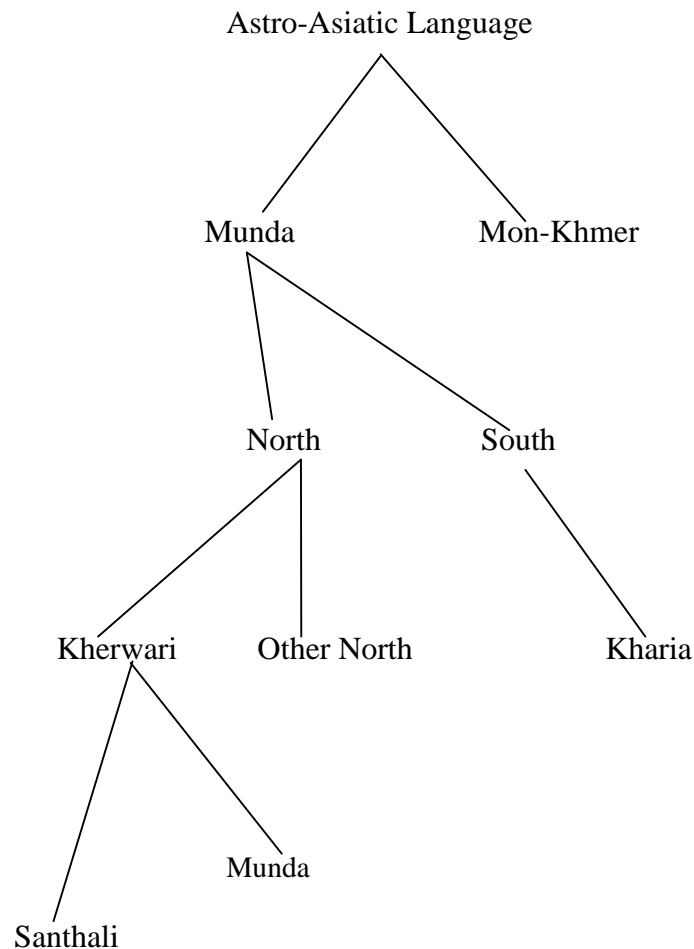


Figure 3: Sino-Tibetan Languages in Nepal (Rai, 2009, p.8)

#### 2.1.1.4 Austro-Asiatic Group

There is one language i.e. Kusunda in Nepal which does not belong to any of the language families mentioned above. Linguists have used the term ‘language-isolate’ to refer to this language. Satar (Santhali) is the only language of this language family, which is spoken in Jhapa district of eastern Nepal. The genetic affiliation of the Austro-Asiatic language spoken in Nepal is shown in the following figure:



(Figure 4: Austro-Asiatic Languages in Nepal (Rai, 2009, p.9)

### 2.1.2 The Position of English and Bantawa Language

It is estimated that more than 6,000 languages are in existence in the present world. Among them, English is so advanced, rich and dominating language in the world. It is accepted as an international language. Most of the books, newspapers and journals in the world are written in English. The English language is worldwide language which at present is the language most widely taught as a foreign language in over 100 countries, such as China, Russia, Germany, Nepal and Spain. It is emerging in most of these countries as the chief foreign language to be encounter in schools often displacing another language process. Indo-European language is divided into different

groups. Indo-Iranian, Italic, Germanic etc. Again Indo-Iranian is divided into Indic and Iranian. Many languages descended from Indic group. These are Hindi, Nepali, Tharu etc. These languages directly descended from the Indic family. They come through Sanskrit (Basnet, 2006).

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

The Bantawa language is an endangered Kirati language spoken in the eastern Himalayan hills of eastern Nepal by Rai ethnic groups. Among the various ethnic groups the Rai fall under one of the principle tribes of Mongoloid origin in Nepal. According to the National Population Census (2011), the total population of Bantawa is 404,300 or 1.52% of the total population 2,66,21,000 (CBS, 2011). Most of the Bantawa are settled in Bhojpur, Ilam, Dhankuta, Morang, Sunsari, Khotang, Okhaldhunga, Udayapur, Panchthar, Taplejung, and Jhapa in Nepal.

Bantawa is a language of Nepalese ethnic's classification that is descendant from Tibeto-Burman family, Bidic group, and East-Himalayish branch. It has four dialects such as Hatuwali dialect (southern Bantawa) (ibid.). Amchoke dialect (western Bantawa), Dhankute dialect (Eastern Bantawa) and Dilpali dialect (North Bantawa). Dhankute dialect (Eastern Bantawa) also has varieties according to region and status. Bantawa is one of the pronominalized languages of Tibeto-Himalayan branch belonging to Tibeto-Burman sub-family. It is widely spoken in the eastern part of

Nepal. Bhojpur, Dhankuta, Panchthar, Ilam, Jhapa, Morang and Sunsari are the major districts of Mechi, Koshi and Shagarmatha zones of Eastern Nepal where Bantawa is spoken mostly. It is spoken in some parts of Darjeeling district, West- Bengal (India), Sikkim and Bhutan. The origin of the Bantawa language is Bhojpur.

### **2.1.3 Needs and Importance Contrastive Analysis (CA)**

The systematic study of two or more language is called contrastive analysis where similarities and differences are found. Different scholars have defined contrastive analysis differently. To quote some of them, James (1980, p.4) “Contrastive Analysis is a linguistic enterprise aimed at producing inverted two valued typology and founded on the assumption that languages can be compared.” Similarly, Richards, Platt and Weber (1999, p. 83) define it as “The comparison of the linguistic system of two languages, for example, sound system or grammatical system. In the way, Crystal (2003,p. 107) defines it as “a term used in linguistics for difference between units, especially one which serves to distinguish meaning in language. Further he explains, contrastive analysis is done mainly for the pedagogical purposes. It has two functions: firstly; to predict the likely errors of a group of learners and secondly; to provide input to language teaching and learning. It also explains the cause of commuting errors. The aforementioned definitions of Contrastive analysis show that it is the systematic comparison of two or more languages so that difficulties of learning a second language can be diagnosed and solved by adopting appropriate techniques.

Contrastive analysis has two aspects: linguistic aspect and psychological aspect.

Linguistic aspects deal with the theory to find some feature quite easy and some other extremely difficult. Psychological aspects deal with the theory to predict the possible errors made by second language learners. Thus, contrastive analysis used for various

purposes. It helps the language teacher to identify difficult and different areas for the second language learners. It is also concerned with explaining the sources of errors in the learner performance. It helps the language teacher to reform their teaching strategies by concentrating on difficult areas for learners. By keeping the result obtained from contrastive analysis in mind, a language teacher can adopt suitable methods and materials accordingly. A teacher having the knowledge of contrastive analysis can treat his/ her students psychologically and academically. Therefore, the finding of contrastive analysis would be useful for course designers, teachers, examiners, and students. This is why contrastive analysis is important from pedagogical view point. Furthermore, it is equally significant for language learners so that they can train language teachers to help them to make their second language teaching more effective for the intended group. It is significant for curriculum designers and textbook writers so that they can select and organize language item by keeping differences and difficulties of target language for the learners in mind, and perform their task accordingly.

#### **2.1.4 Language Functions**

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

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

1. Imparting and seeking factual information (identifying, reporting, correcting, asking etc).
2. Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting, declining an offer or invitation, offering to do something, giving and seeking permission etc).
3. Expressing and finding out emotional attitudes (expressing pleasure, displeasure, surprise, satisfaction, dissatisfaction, fear, worry, gratitude, sympathy etc).
4. Expressing and finding out moral attitude (apologizing, granting, forgiveness, expressing approval, appreciation, regret, indifference etc).
5. Getting things done (suasion) requesting others to do something, advising, warning, offering assistance, requesting assistance etc).
6. Socializing (greeting, introducing, taking leave, congratulating, attracting attention, proposing a toast etc).

I have selected the topic entitled “Forms of welcoming, thanking and expressing good wishes in English and Bantawa” which is socializing language function. The research study concerns with three language functions they are welcoming, thanking and expressing good wishes;

#### **2.1.4.1 Welcoming**

Welcoming is one kind of language function which is done with other people in a polite or friendly way. It is used to greet the arrival of a person, guests etc with pleasure or kindly courtesy. People are generally welcomed in ceremony or occasions. Welcoming is also the way of pleasing to new comers, visitors etc. The examples of welcoming presented by Matreyek (1983, p4) are mentioned below:

- Welcome!
- Welcome home!
- Welcome back to class!
- Welcome to Brownville!
- Let me welcome you to our beautiful city!
- I'd like to welcome you to your first meeting of weight losers

Matreyek (1983,p.4)

#### **2.1.4.2 Thanking**

Thanking is also one important language function which come under socialization or everyday functions. 'Thanking' is probably the most beautiful phrase in English. By saying it, you make so many faces smile. They are used to establish interpersonal and social relationship. We express thanks to the people to tell that we are very grateful to them for something. The usual ways of thanking are mention below:

- Thank you.
- Thank you very much
- Many thanks
- Many thanks for

- Thanks a lot
- Thanks very much for...
- Thanks a million
- Much appreciated
- That is / was really nice of you...

#### Responding to thanking

- Not at all
- It's a pleasure
- My pleasure
- (please) don't mention it
- (it's) no trouble at all
- You are welcome
- That's all right
- That's ok
- Anytime

[Blundell, Higgins and Middlemiss (2009, pp. 191-193)]

#### **2.1.4.3 Expressing Good Wishes**

Expressing good wishes is a kind of language function and it is an expression of good will from one person to another; similarly it is used to wish for good health, success, fortune etc. We express good wishes in different situations for example when someone is going to start new job, playing match, attending examination, starting journey etc. We also express good wishes at festivals, new years, birthday, anniversary, newly married couple or any special occasions. So expressing good



wishes is very important to establish good relationship with others people. According to Brundell et al. (2009, pp.173-174) the usual ways of expressing good wishes are as follows:

- All the best!
- Best of luck
- Every success in your new job!
- Every success with...
- I hope everything goes well
- (the very/ the) best of luck
- (I hope you) have a good time
- (I hope you) have a good/ pleasure/enjoyable etc holiday/ trip/journey etc.
- With warmest wishes
- Good luck

In the same way Matreyek (1983, p.21) presents same examples of good wishes/ good luck/ good fortune are as follows:

- Best of luck
- Good luck.
- I wish you luck.
- Good fortune with you.
- I hope that everything goes ok for you.
- I am sure that everything will work out just fine.
- May you be happy and successful in your life.

## 2.2 Review of Empirical Literature

Many research works have been carried out to compare various aspects of language between English and Rai, English and Nepali, English and Limbu, English and Doteli, English and Danuwar etc. there are some research work on comparative study of language between English and others languages but no research work is carried on “Forms of Welcoming, thanking and good wishes in English and Bantawa” in the Department of English Education, TU. The following research works were viewed somehow related to my research topic.

Rai (2005) compared the pronominal of Chhintang with that of English on his study entitled ‘Pronominal in English and Chhintang. A Comparative Study.’ The main objective of his study was to compare and contrast Chhintang pronominal with those of English. The entire informants for the study were the native speakers of Chhintang from Mulgaun and Shambhu gaun of Dhankuta district. The sample population was divided into three groups’ viz. 20 educated, 20 literate and 20 illiterate. He used stratified random sampling procedure to sample population. He used a set of interview questionnaire as a tool. He found that Chhintang has more number of pronouns for singular and plural whereas in English, the same forms are used for both singular and plural.

Regarding language functions, Basnet (2006) carried out a research on "Terms of Greeting and Taking Leave used in Nepali and English: A Comparative Study." The main objective was to compare the terms of greeting and taking leave used by the native speakers of English and Nepali. He took sample population form Tehrathum and Kathmandu. There were 30 native speakers in each language. Who were selected by using simple random sampling procedure? The main tool for the data collection

was the questionnaire. He found that English native speakers used the greeting terms 'good morning/evening' while they are greeting in a very formal situation whereas Nepali native speakers used 'Namaste' 'abhibadan'. His research also revealed the English people are habituated to say first name and kinship terms to greet the family members whether they are seniors or juniors, whereas Nepali people use more formal terms to greet their seniors.

Subba (2007) carried out a research entitled "Terms of Greeting and Taking Leave used in English and Limbu languages: A comparative study." His objectives were to find out terms of greeting and taking leave used in the Limbu language and compare those in relation to English terms. The primary data were taken from the 40 native speakers of the Limbu language and secondary data were used for English terms. He found that Limbu speakers were polite/ formal than English speaker in terms of greeting and taking leave

Limbu (2008) carried out a research entitled "Asking for Permission in English and Limbu." His objectives were to find out different forms of asking for permission used by the native speakers of Limbu. The researchers analyzed and interpreted the data collected with the help of interview. The researcher found that both English and native speakers use formal forms with stranger, guests, doctor, bosses and teachers in seeking permission. Similarly, address terms are used compulsorily in Limbu language where it is optional in English while seeking permission.

Dhakal (2009) carried out a research on entitle "Thanking and Congratulating in English and Nepali." His purpose of the study was to find out and compare the forms of thanking and congratulating in English and Nepali. He concluded that Nepali speakers use far greater formal and polite forms with strangers in comparison to

Nepali speakers. Most of native English speakers used short and simple exponents of thanks and congratulations but Nepali native speakers use long and difficult exponents.

Similarly, Ojha (2011) carried out research entitled “Forms of Welcoming and Expressing Gratitude and Good Wishes in Doteli.” His objectives were to find out different forms of welcoming, thanking and expressing gratitude and good wishes in Doteli language and to compare them with those of English. He selected 80 native speaker of Doteli from Doti district. He used judgmental non-random sampling procedure. He used questionnaire as the main tool for data collection. He found that both English and Doteli speakers use more formal form of welcoming for strangers. Similar is the case of thanking and expressing gratitude and expressing good wishes.

Rijal (2014) has carried out a research entitled "Terms Greeting and Taking Leave in Danuwar and English." Her main objective was to compare the terms of greeting and taking leave in Danuwar and English. She used simple random sampling procedure to collect her data. She sampled 40 native speakers of Danuwar from Sarlahi district. She used questionnaire for data collection. She found that the terms of address are used as a part to construct a taking leave in term in Danuwar but in English such addressing terms are not used except second person pronoun in some cases.

The review above clearly shows that none of the researchers have been carried out on “Forms of Welcoming, Thanking and Expressing Good Wishes in Bantawa and English” in the department of English Education. Therefore, the present study differs from the previous studies in the sense that it attempts to analyze the forms of thanking, welcoming and expressing good wishes used in English and Bantawa.

### **2.3 Implication of the Review for the Study**

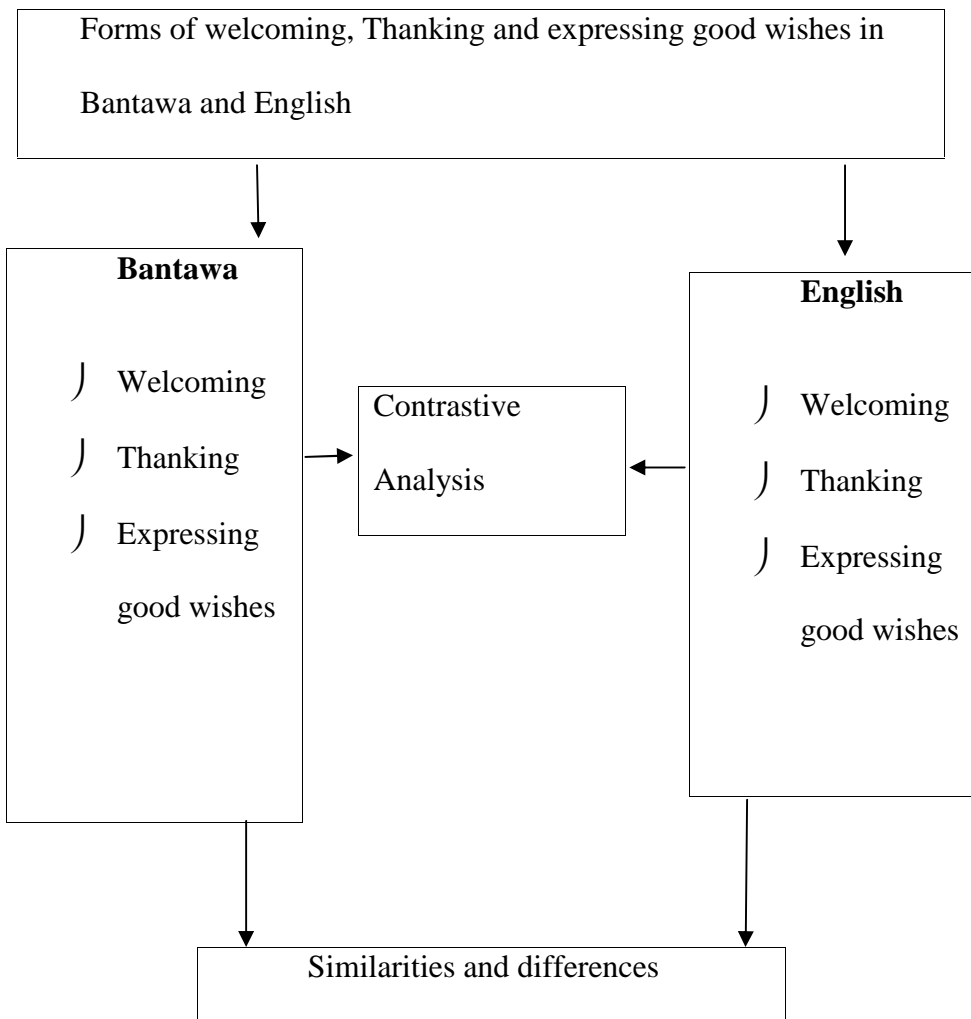
Related literature was reviewed for various purposes such as: to bring clarity, focus on research problem, improve methodology, collect the data, analysis and interpret the data, construct the tool and contextualize the findings. Regarding the implications of review of the related literature, Kumar (2009, p. 30) states the following:

- i) It provides a theoretical background to your study.
- ii) It helps you to refine your research methodology.
- iii) Through the literature review you are able to show how your findings have contributed to the existing body of Knowledge in your profession.
- iv) It enables you to contextualize your findings.

Being a researcher, I also consulted many available literatures which helped me in many ways as mentioned above so my study becomes valid and consistent.

### **2.4 Conceptual Framework**

The conceptual Framework is the foundation in which thesis is carried out. It refers to the approach or pathway to structure a research. This research is based on the following conceptual framework.



## **CHAPTER- III**

### **METHODS AND PROCEDURES OF THE STUDY**

#### **3.1 Design of the Study**

The researcher had adopted the survey research design to collect and analyze data.

The searcher will visit Hatuwagadi Rular Municipality, Bhojpur. She will study the sample of selected population from above mentioned municipality. The researcher will explain them the purpose of visiting them and build a rapport with them so that it will be easier to collect data. Then the researcher will prepare the structure questionnaire and administered it to get necessary information about Bantawa.

#### **3.2 Source of Data**

Researcher had collected the data both primary and secondary sources.

##### **3.2.1 Primary Source of Data**

The primary sources of data for Bantawa were forty native speakers of the Bantawa language of Hatuwagadi Rular Municipality, Bhojpur.

##### **3.2.2 Secondary Sources**

The Secondary sources of data had taken from the different books, journals, thesis, dictionary, newspapers, internet etc.

### **3.3 Population, Sample and Sampling Strategy**

The population of the study was the native speakers of the Bantawa language. The sample consists of 40 native speakers of Hatuwali dialect of the Bantawa language to fulfil the objectives of the study. I will select the purposive non- random sampling procedure.

### **3.4 Study Areas / Field**

To accomplish the targeted objectives of my research work, this study was conducted in the Hatuwagadhi Rular Municipality, Bhojpur District. Hatuwagadhi Rular Municipality is situated in province No. one of Nepal. It has an area of 142.61 square kilometers(55.06 sq mi) and the Total population of the municipality is 20,543 as of census of Nepal (2011CBS) The different ethnic groups like Rai, Chetri, Tamang , Magar etc are living there. The main languages are Nepali, Bantawa, Tamang, Magar etc. used in Hatuwagadhi.

Hatuwagadhi was known as Majh Kirant before the unification of Nepal by Shaha Kings, It was the Capital of Kirant Kingdom. The ruins of the ancient Capital and forts still exist at Hatuwagadhi.[3]

My research field is language function in general. And form of welcoming, thanking and expressing good wishes in Bantawa and English are the specific field of the study.



### **3.5 Data Collection Tools and Techniques**

The questionnaire and interview were my major tools for obtaining require information of this study. In the questionnaire, respondents read the questions, interpret and write down the answers. And interview also the researcher will ask the questions and write down the answers.

### **3.6 Data Analysis and Interpretation Procedure**

Systematically collected data were analyzed, interpreted and presented descriptively with the help of tables, illustrations and diagrams.

## **CHAPTER –IV**

### **RESULTS AND DISCUSSION**

This chapter deals with the presentation, analysis and interpretation of the collected data in detail. The data has been analyzed descriptively with the help of table and illustration. After the analysis of the data similarities and differences between English and Bantawa forms of welcoming, thanking and expressing good wishes are mentioned with illustrations. Hence this chapter consists of two parts identification and analysis of forms of welcoming, thanking and expressing good wishes in Hatuwagadhi of Bantawa language and find out similarities and differences between forms of welcoming, thanking and expressing good wishes in English and Bantawa.

The responses provided by the Bantawa native speakers for welcoming, thanking and expressing good wishes have been analyzed in the following headings:

#### **4.1 Forms of Welcoming in Bantawa**

Welcoming is an action of receiving someone when the one arrives from outside the place. Welcoming is received with pleasure and hospitality into one's company or home. So, in Bantawa language there are different forms of welcoming which are used to welcome different people according to situation or context. In Bantawa language the forms used with respected people are different from the forms used with family members, relatives, friends and stranger etc. Moreover in Bantawa language tone differentiates the formal and informal according to the context or situation. So, the categories have been prepared on the basis of the responses provided by the Bantawa informants to welcome the different people such as respected people, family members, relatives, friends and strangers etc.

#### 4.1.1 Forms of Welcoming for Respected People in Bantawa

In Bantawa language Bantawa native speakers used the highly formal and polite form to welcome the respected people. The table below shows the responses provided by the Bantawa native speakers for welcoming for the respected people like president, prime minister, minister. Bantawa native speakers used the forms '*sew b n ninn* ', '*Sew u ko y k s y tup* ', '*Sew yuw ninn od tin* ', '*sew s y tup*' etc to welcome the respected people.

**Table No. 1**

#### **Forms of Welcoming used for Respected People in Bantawa**

Forms of welcoming	King	Queen	President	Prime Minister	Priest	Doctor	Professor
<i>sew b n ninn</i> (joining two hands with greeting+welcome)	18	18	15	15	12	5	5
<i>Sew u ko y k s y tup</i> (greeting+ You are heartily welcome)	15	15	12	12	10	8	8
<i>Sew yuw ninn od tin yu ine</i> (greeting +welcome here +sit)	13	13	10	10	7	8	8
<i>sew s y tup</i> (greeting +welcome)	10	10	8	8	8	12	12
<i>Sew B n / b ne</i> (greeting+come)	-	-	-	-	6	5	4
<i>Sew Th ninn oy tni</i> (greeting +welcome here)	10	10	12	12	13	10	10
<i>Sew khimd w ninki yu ninn</i> (greeting+get inside home & sit)	6	6	8	8	12	10	10

Table no.1 shows that Bantawa native speakers commonly use highly formal and polite forms ‘*sew b n ninn*’, ‘*Sew u ko y k s y tup*’, ‘*Sew yuw ninn od tnin yu ine*’, ‘*sew s y tup*’, ‘*Sew khimd w ninki yu ninn*’ to all respected people. But, these forms were more frequently used for the most respected people like king, queen, president, prime minister, priest compared to others. The forms ‘*sew Th ninn oy tni*’, ‘*sew s y tup*’, ‘*Sew B n / b ne*’, ‘*Sew yuw ninn od tnin*’ are commonly used with the other respected people like priest, doctor and professor which are less formal compared to the former ones

#### 4.1.2 Forms of Welcoming for Family Members

Table no.2 presents the forms of welcoming used with senior and junior family members in Bantawa.

**Table no: 2**

#### **Forms of Welcoming Used for Family Members in Bantawa**

Forms of welcoming	Senior family Member	Junior family Member
<i>sew diw /dim ! b n ninki yu ninn</i> .(greeting+grandfather /grandmother and welcome to sit)	20	-
<i>B n ki yu</i> +F.N. (come here and sit+ FN)	-	25
<i>Sew yuw ninn od tninki yu ine</i> (greeting+welcome here+sit)	15	-
F.N. + <i>yu</i> (FN.+ sit)	-	18

Table no.2 shows that Bantawa native speakers use the formal and polite forms of welcoming to their senior family members in comparison to juniors. Out of 40 responses, 20 responses were found using formal and polite forms ‘*sew diw /dim ! b n ninki yu ninn*’ and ‘*Sew yuw ninn od tnin yu ine*’ to their seniors like grandfather, grandmother, father, mother, uncle, aunt. These forms are more formal

compared to ' *b n ki yu / b ne yu ine and F.N. + yu* '. In Bantawa seniors used informal forms like ' *b n ki yu / b ne yu ine and F.N. + yu* ' to their younger brother, sister, son, daughter and it is used by 25 and 18 responses respectively.

#### 4.1.3 Forms of Welcoming Used for Relatives

The responses used by the Bantawa native speakers for welcoming the relatives like maternal grandfather/mother, maternal uncle/aunt, father-in-law, mother-in-law, younger male cousin, elder female cousin, nephew and niece have been analyzed in the following table.

**Table No. 3**

#### **Forms of Welcoming Used for Relatives in Bantawa**

Forms of Welcoming	Maternal Gf /gm	Father-in law	Mother-in-law	Maternal U / A	Niece / Nephew
<i>Sew diw /dim</i> <i>b n ninki yu nin</i> (joining by two hands with greeting +welcome and have a sit)	20	18	18	15	-
<i>Sew u ko y k</i> <i>s y tup</i> (greeting+ You are heartily welcome)	17	15	15	10	6
<i>Sew th nin od min</i> (greeting+welcome here))	15	12	12	15	10
<i>Sew s y tup od tnin</i> (greeting+welcome here))	13	10	10	10	8
<i>chokch ci /chokch m</i> <i>/F.N./ +b n ki yu /</i> <i>b ne yu ine</i> ( F.N.+ come here/sit)	-	-	-	-	20

Table no. 3 shows that Bantawa native speakers use more formal and polite forms of welcoming to their relatives when they come to their home as a guest. The forms of welcoming used with relatives were more formal and polite forms used with family

member. The forms like ‘*Sew diw /dim b n ninki yu nin*’ were more formal and polite forms of welcoming used with the maternal grandfather/mother, father-in-law/mother-in-law and also with maternal uncle/aunt and it was used by 20 responses. The forms ‘*sew u ko y k s y tup*’, ‘*Sew yuw ninn od tnin*’ were also used the maternal grandfather/mother, father-in-law, mother-in-law and also with the maternal uncle/aunt and it is less formal compared to the above. In Bantawa language they used the informal forms of welcoming to their niece/nephew but polite tone. They used the forms like ‘*chokch ci/chokch m /F.N.+b n ki yu /b ne yu ine*’ and it is used by 20 responses.

#### 4.1.4 Forms of Welcoming Used for Friends

The table below analyzes the forms of welcoming used with the familiar and unfamiliar friends in casual and formal situation.

**Table No. 4**

#### **Forms of Welcoming Used for Friends in Bantawa**

Forms of Welcoming	Familiar F. in C.S	Familiar F. in F.S	Unfamiliar F. in C.S	Unfamiliar F. in F.S
<i>sew s y tup y w ci</i> (greeting+welcome friend)	5	10	22	22
<i>sew y w ci b n ninki yu nin</i> (greeting+friend +welcome+sit)	-	-	20	20
F.N. + <i>yu</i> (F.N.+ sit)	23	19	-	-
<i>B n /th ki yu y w ci</i> (come here+sit+ friend)	25	20	-	-

Table no. 4 represents that the Bantawa speakers used the more formal and polite form of welcoming to their unfamiliar friends compared to the familiar friends.

Bantawa native speakers used the forms of address ‘*sew s y tup y w ci/sew y w ci b n ninki yu nin*’ to their unfamiliar friends and they used the forms of

address like '*F.N. + yu / b n ki yu y w ci*' to their familiar friends. Out of 40 speakers, 22 Bantawa native speakers used the polite form '*sew s y tup y w ci* and *sew y w ci b n ninki yu nin*' to welcome their unfamiliar friend in casual and in formal situation. Likewise, speakers used the less formal form '*F.N. + yu*' and '*b n ki yu y w ci*' to welcome their familiar friends in casual and in formal situation. It was found that some Bantawa speakers also used the polite form to their familiar friends also in both situation and it was used by 5 and 10 responses respectively.

#### 4.1.5 Forms of Welcoming Used for the Strangers

The responses provided by the Bantawa native speakers for welcoming the different strangers have been analyzed in the following table:

**Table No. 5**

**Forms of Welcoming Used for the Strangers**

Forms of Welcoming	Older than you	As old as you	Younger than you
<i>sew dhut ci b n ninn</i> (joining two hands with greeting+welcome to you)	25	-	-
<i>sew s y tup</i> (greeting+welcome)	18	15	-
<i>sew y w ci yu</i> (greeting to friend + sit)	-	20	10
<i>nich ci b n od</i> (younger brother/sister come here)	-	-	25

Table no.5 shows that Bantawa native speakers used more formal and polite forms of welcoming to strangers if they come as a guest in their home. The speakers used the forms like '*sew dhut ci b n ninn*', and '*sew s y tup*' were frequently used to welcome the older strangers which were formal and polite forms and it was used by 25 and 18 responders out of 40. The forms like '*sew y w ci yu*' and '*sew*

*s y tup* were used with similar age strangers which is less formal and it was used by the 20 and 15 responders of Bantawa native speakers. Likewise, 25 responders out of 40 used the forms '*nich ci b n od*' to welcome the younger strangers and it is informal form.

#### 4.1.6 Forms of Welcoming Used in the Programme

The responses provided by the Bantawa native speakers for welcoming the different people in the program have been analyzed in the following table:

**Table No. 6**

#### **Forms of Welcoming Used in the Programme in Bantawa**

Forms of Welcoming	Teacher	Doctor	Uncle	Boss	Staff/assistant	Servant
<i>sew kh n nin o k cipend s y tup</i> (Greeting with joining two hands, you are welcoming in the program)	15	15	17	15	5	-
<i>sew b n ninn o k cipend</i> (joining two hands with greeting+welcome to the programme)	13	13	12	14	5	-
<i>Sew w nin o k cipend</i> (greeting+welcome in the programme)	10	10	15	17	8	5
<i>Sew k ciy w ci yuw ninn o k cipend</i> (greeting+friend welcome here in the programme)	-	-	-	-	20	-
<i>F.N.+b n ki yu</i> (F.N.+come here and sit)	-	-	-	-	8	25

Table no.6 illustrates that the Bantawa people used the formal and polite form in the programme while welcoming to the teacher, doctor, uncle, and boss. The forms like '*sew kh n nin o k cipend s y tup*' were frequently used for them. It is more



formal and polite expression for welcoming compared to others. Likewise, the forms like '*sew b n ninn o k cipend*' and '*Sew w nin o k cipend*' were also equally used with the teacher, doctor, uncle and boss it is less formal compared to the above. The others forms like '*Sew k ciy w ci yuw ninn o k cipend*' was frequently used with the staff/ assistant and it was used by the 20 speakers out of 40 of the Bantawa speakers. Bantawa native speakers used the form like '*F.N.+b n ki yu*' to welcome the servants which is quite informal compared to others and it was used by 25 responses.

#### 4.1.7 Forms of Welcoming Used by Anchorman in Large Programme

The below table no. 7 shows that forms used by the anchorman of the large programme for welcoming the chief guest and general people in the programme.

**Table No.7**

#### **Forms of Welcoming Used by Announcer in Large Programme**

Forms of Welcoming	Chief Guest	General Guest
<i>sew s y tup dhit w o,oko k cipend yu ninn !</i> (greeting+welcome chief guest in the programme please have a sit)	25	-
<i>sew , t w o,b n nin ki yu nin .</i> (greeting to the guest and welcoming to the program)	-	17
<i>Sew w nin o k cipend</i> (greeting+welcome in the programme)	-	15

Table no.7 above shows that the Bantawa native speakers used the formal and polite form of welcoming to the chief guest and general guest. Out of 40 speakers, 25 speakers used the forms '*sew s y tup dhit w o,oko k cipend yu ninn !*' to welcome the chief guest. Likewise, the forms like '*sew , t w o,b n nin ki*

*yu nin* ' and '*Sew w nin o k cipend* ' were used with the general guest and it was used by 17 and 15, respectively.

## 4.2 Forms of Thanking in Bantawa

Thanking is a language function which is given to others when we get help or support. Thanking is also a way of making good relation as well as keeping harmonious relation with other people. Without thanking the public relation does not exist. We use this language in everyday life. We generally thank the people for giving a present, getting help and other kind of supports, Different forms of thanking are used Bantawa according to the different situation. The forms of thanking used by Bantawa native speakers have been analyzed on the following headings:

### 4.2.1 Forms of Thanking Used for Mother in Bantawa

The table below analyzes the forms of thanking used by the Bantawa native speakers to their mother:

**Table No.8**  
**Forms of Thanking Used for Mother in Bantawa**

Forms of Thanking	Frequency
<i>M m c nulok c m pum lis u nuw lis baddhe l ne.</i> (Thank you very much mother for making me delicious food.)	17
<i>M m l ne Sew</i> (mother thank you+greeting)	14
<i>M m c nulok kok bha s ki tupa od dupi l ne.</i> ( Thanks a million mother for making me delicious rice)	9

Table no.8 illustrates that the Bantawa native speakers used the indirect and direct both ways of thanking to mother for cooking delicious food. Out of 40 informants, 17speakers were found the form '*m m c nulok c m pum lis u nuw lis baddhe l ne*' to thank their mother for cooking delicious food and it is indiect as well as

polite form of thanking. The 14 speakers used the form ‘*M m l ne Sew*’ which is direct form of thanking and mostly it was used by youngsters. Similarly the other form ‘*m m c nulok kok bha s ki tupa od dupi l ne*’ was used by 9 out of 40 speakers respectively.

#### 4.2.2 Forms of Thanking Used for Elder Sister in Bantawa

The forms of thanking used with the elder sister are presented in the following table.

**Table No. 9**

##### **Forms of Thanking Used for Elder Sister in Bantawa**

Forms of Thanking	Frequency
<i>toppo n n l ne</i> (thank you sister)	30
<i>toppo n n kh n nin khitm fam lis baddhe l ne</i> . (Thank you elder sister for taking me shopping.)	10

table no.9 shows that Bantawa native speakers used direct and polite forms of thanking to their sister for taking them shopping. Out of 40 speakers, 30 responses used the direct and the polite ways ‘*toppo n n l ne*’ to their elder sister for taking them to shopping. The other form ‘*toppo n n kh n nin khitm fam lis baddhe l ne*’ is the indirect ways of thanking and it was used by the 10 responses of Bantawa native speakers. But it was found that Bantawa native speakers used the direct ways of thanking instead if indirect ways of thanking.

### 4.2.3 Forms of Thanking Used for Friends in Bantawa

The forms used by the Bantawa native speakers to express thanks to their friends are as follows:

**Table No. 10**

#### **Forms of Thanking Used for Friends in Bantawa**

Forms of Thanking	Frequency
<i>kh n l i baddhe baddhe l ne y w</i> (thank you very very much my friend)	20
<i>dupi l ne y w kh nulok khutpyum lis</i> (million thanks friend for buying me nice..)	12
<i>nu num khutpyum lis y w nimp baddhe l ne u nuw lis</i> (Thank you very much friend for watch I like it very much)	8

Table no.10 shows that Bantawa native speakers used direct and polite forms of thanking to their friends for bringing a watch which they have liked very much. Out of 40 responses, the forms '*kh n l i baddhe baddhe l ne y w*' was used by 20 speakers which was more frequently used than the forms '*dupi l ne y w kh nulok khutpyum lis*' and '*nu num khutpyum lis y w nimp baddhe l ne u nuw lis*'. These forms were formal and polite.

#### 4.2.4 Forms of Thanking Used for Shopkeeper

The forms of thanking used by the Bantawa native speakers to the shopkeeper are presented in the following table.

**Table No.11**

##### **Forms of Thanking Used for Shopkeeper in Bantawa**

Forms of Thanking	Frequency
<i>Baddhe baddhe l ne inkaw kh n s buttuki u ko w ip tupaod .</i> (thank you very much shopkeeper for calling me and giving my umbrella)	20
<i>Kh n l i nimp l ne w ip tupaod</i> (thank you for giving umbrella)	17
<i>u ko w ip khunm n tam ntu kh isuki inkaw buttuki tupaod baddhe l ne.</i> (I forget to carry my umbrella so you had called and given me so that many thanks.)	15

The above table no.11 shows that the Bantawa native speakers used the more formal and polite forms to express thanks to the shopkeeper for his/her honesty. The 20 speakers used the form '*baddhe baddhe l ne inkaw kh n s buttuki u ko w ip tupaod*' frequently used than '*kh n l i nimp l ne w ip tupaod*' and '*u ko w ip khunm n tam ntu kh isuki inkaw buttuki tupaod baddhe l ne*'. These were used by the 17 and 15 respectively.

#### 4.2.5 Forms of Thanking Used for Doctor

The below table shows the forms of thanking used with doctor in Bantawa are as follows:

**Table No.12**  
**Forms of Thanking Used for Doctor in Bantawa**

Forms of Thanking	Frequency
<i>Baddhe baddhe l ne nukh mi akto pawos d</i> (thank you very much doctor for giving medicine)	25
<i>nukh mi nimp l ne</i> (thank you very much doctor)	17
<i>u ko y k l ne nukh mi nuy banemu suod</i> (heartily thank you doctor for making well)	15

The above table no.12 shows that the Bantawa native speakers used the direct and formal ways of thanking to the doctors for their good service. The forms like '*baddhe baddhe l ne nukh mi akto pawos d*' was used by 25 responses which was more frequently used compared to the others. The two others forms '*nukh mi nimp l ne*' and '*u ko y k l ne nukh mi nuy banemu suod*' were also used by the Bantawa speakers and it was used by the 17 and 15 responses respectively. These were formal and polite form of thanking the doctors.

#### 4.3 Forms of Expressing Good Wishes in Bantawa

Generally we express good wishes to the people when we are proud or pleased about their success and achievement. We also express our good wishes on the occasion of great festivals, New Year, birthdays etc. Different forms of expressing good wishes are used in Bantawa according to different context or situation. The forms of expressing good wishes are used by the Bantawa native speakers are analyzed on the following headings:

### 4.3.1 Forms of Expressing Good Wishes Used for father

The total forms used by the Bantawa native speakers to express good wishes to their father have been presented in the following table:

**Table No.13**

**Forms of Expressing Good Wishes Used for father in Bantawa**

Forms of Expressing Good Wishes	Frequency
<i>p p kh n baddhe metloao konkh d takhty aod anulok lis kh r</i> (father, you are going long journey so have a safe journey.)	14
<i>p p mko konkh /konkh l md kh nulok line</i> (safe your journey dad)	10
<i>mko konkh l md k kh nuloks b n ninh p p</i> (dad after your trip returned back safely)	8
<i>sudd nuw k ben p p</i> (have a good time dad)	8

Table no.13 shows that Bantawa native speakers used formal and polite forms of expressing good wishes to their father who is going for long journey. Out of 40 speakers, 14 speakers used the form '*p p kh n baddhe metloao konkh d takhty aod anulok lis kh r*' and 10 of the speakers used forms like '*p p mko konkh /konkh l md kh nulok line*' which were used frequently used by the Bantawa native speakers. The other two forms like '*mko konkh l md k kh nuloks b n ninh p p*' and '*sudd nuw k ben p p*' were used by the 8 and 8 responses respectively. These forms are used less compared to above. All these forms are formal and polite.

### 4.3.2 Forms of Expressing Good Wishes Used for Elder Brother

The total forms used by Bantawa native speakers to express good wishes to their brother have been presented in the following table:

**Table No.14**

**Forms of Expressing Good Wishes Used for Elder Brother in Bantawa**

Forms of Expressing Good Wishes	Frequency
<i>buw an w k ci tukh yaod anulok lis /muw</i> . (Elder brother you are going to start new job so all the best.)	22
<i>jh r k k ci kh nulok line</i> (wishing your every success)	18
<i>Jh r k anuw k mko nuw k k cid</i> (Every success in your new job)	15
<i>nuju l buw</i> (good wishes brother)	7

Table no.14 represents that Bantawa native speakers used varieties of expressing good wishes to their elder brother who is going to start new job. It was found that Bantawa native speakers used more formal and polite form. The forms like' *buw an w k ci tukh yaod anulok lis /muw* ' and '*jh r k k ci kh nulok line*' were frequently used by 22 and 18 responses out of 40 responses. Moreover other two forms '*Jh r k anuw k mko nuw k k cid* ' and '*nuju l buw* ' were also polite but these were used less compared to the above forms and these were used by 15 and 7 responses respectively. All these forms are formal and polite



### 4.3.3. Forms of Expressing Good Wishes Used for Younger Sister

The table below presents the forms of expressing good wishes used by the Bantawa native speakers to their younger sister:

**Table No.15**

#### **Forms of Expressing Good Wishes Used for Younger Sister in Bantawa**

Forms of Expressing Good Wishes	Frequency
<i>Cup nich m kh n chenkhal pasi kh tya kh nulok ch pt</i> (Younger sister you are going to attend the exam so best of luck.)	23
<i>mko chenkhal nulok tupah nich m</i> (sister give your best exam)	18
<i>nich m mko chenkhal o nuju l</i> (sister good wishes for your exam)	14

Table no.15 shows that the Bantawa native speakers used neutral (neither very formal nor informal) forms of expressing good wishes to their younger sister who is going to attend exam. Out of 40 speakers, the 23 speakers used the form ‘*Cup nich m kh n chenkhal pasi kh tya kh nulok ch pt*’ which was more frequently used than others. The others two forms ‘*mko chenkhal nulok tupah nich m*’ and ‘*nich m mko chenkhal o nuju l*’ were used by 18 and 14 speakers respectively.

#### 4.3.4. Forms of Expressing Good Wishes Used for Friend

The table below presents the forms of expressing good wishes used by the Bantawa native speakers to their friends:

**Table No.16**  
**Forms of Expressing Good Wishes Used for Friend in Bantawa**

Forms of Expressing Good Wishes	Frequency
<i>y w kh n s na w k ci tokt os ki hy tni ukh ty anulok lis kh r</i> (Friend you are going to start new job so all the best.)	20
<i>y w na w k ci tokt os d baddhe nuju l</i> ( friend good wishes for your new job)	15
<i>Jh r k anuw k mko nuw k k cid y w</i> (Every success in your new job friend)	10

Table no.16 represents that Bantawa native speakers used formal and polite form of expressing good wishes to their friend who is going to start another job. Out of 40 speakers, the 20 speakers used the forms ‘*y w kh n s na w k ci tokt os ki hy tni ukh ty anulok lis kh r*’ which was more frequently used than others. However, the other two forms ‘*y w na w k ci tokt os d baddhe nuju l*’ and ‘*Jh r k anuw k mko nuw k k cid y w*’ were used by uneducated and it was used by 15 and 10 speakers respectively.

#### 4.3.5. Forms of Expressing Good Wishes Used on the Occasion of Birthday

The total forms of expressing good wishes used by the Bantawa native speakers with their birthday have been analyzed in the following table:

**Table No. 17**

#### **Forms of Expressing Good Wishes Used on the Occasion of Birthday in Bantawa**

Forms of expressing good wishes	Parents	Teacher	Son/ daughter	Brother/ Sister	Friend	Unfamiliar friend
<i>iolen mco pukh len lis od numicin yu y</i> (Today is your birthday so wish you a happy birthday)	13	18	20	20	25	15
<i>kh n nimp u ko y k numicin yu y</i> (happy birthday from core of heart)	10	15	20	22	20	18
<i>u ko y k numicin yu y nuyu l</i> (warm wishes for your birthday)	17	15	16	18	17	20

Table no.17 illustrates that there was no culture of birthday celebration in Bantawa.

The old and uneducated speakers of Bantawa were not much familiar with this. But educated speakers of Bantawa speakers used to celebrate this with their family, friend, brother, sister etc. However, educated speakers used the forms like ‘ *iolen mco pukh len lis od numicin yu y* ’, ‘ *kh n nimp u ko y k numicin yu y* ’ and ‘ *u ko y k numicin yu y nuyu l* ’ these forms were frequently used with the teacher, friend, son/daughter, brother/sister than others.

#### 4.3.6. Forms of Expressing Good Wishes Used on the Occasion of Great Festivals

The following table presents total forms of expressing good wishes used on the occasion of great festival with parents, relatives; teacher, friend and son/daughter in Bantawa have been presented on the following table:

**Table No. 18**

##### **Forms of Expressing Good Wishes Used on the Occasion of Great Festivals**

Forms of Expressing Good Wishes	Parents	Relatives	Teacher	Friend	Son/ daughter
<i>s nkew c nuc ki na w do o nuko l s w n m</i> (wishing you a happy saakela and New Year.)	20	18	16	15	14
<i>a ko y k s nkew , Dasha:ino, na w do o nuyu l pun nin</i> (Heartily wishes on the occasion of sakela,dashain and newyear)	18	20	20	17	12
<i>nko p ruh sumnim s baddhe baddhe nuyu l pun nin</i> ( I pray for god to give you everything)	15	17	15	18	20

So far as the responses provided by the Bantawa native speakers collected, there were found aforementioned forms of expressing good wishes used on the occasion of great festivals Sakela, dashain, tihar and New Year etc in Bantawa. The forms like '*s nkew c nuc ki na w do o nuko l s w n m*' were frequently used with the parents and it was used by 20 out of the 40 speakers. Likewise, the forms '*a ko y k s nkew , Dasha:ino, na w do o nuyu l pun nin*' was frequently used with relatives and teacher which is more formal compared to above and it was also used by 20 speakers. Out of 40 speakers 20 speakers used the blessing forms '*nko p ruh sumnim s baddhe baddhe nuyu l pun nin*' to their son/ daughter.

### 4.3.7. Forms of Expressing Good Wishes Used on the Occasion of Marriage

#### Anniversary

The table below presents the form of expressing good wishes use by Bantawa native speakers with their father/mother, uncle/ aunt, friend and sisters have been analyzed below:

**Table No.19**

#### **Forms of Expressing Good Wishes Used on the Occasion of Marriage Anniversary**

Forms of Expressing Good Wishes	Father/ Mother	Uncle/ Aunt	Friend	Sister
<i>mco s y k mm lis o kn m do b tuod kh n ci baddhe baddhe nuko l s w n m.</i> (Warm wishes for your 50 <sup>th</sup> marriage anniversary.)	20	20	5	5
<i>mko s y k mm lis o ak do b tuod kh nnulo line s w n m</i> (good wishes for your 1 <sup>st</sup> marriage anniversary.)	15	17	20	20

Table no.19 shows that Bantawa culture there is no celebration of marriage anniversary. However, there were no such a specific forms of expressing good wishes in Bantawa but educated speakers used the above forms to express good wishes on the occasion of marriage anniversary. Likewise, the forms ‘ *mco s y k mm lis o kn m do b tuod kh n ci baddhe baddhe nuko l s w n m*’ was frequently used with father/mother and uncle/aunt and it was use 20 of the speakers. It was more formal and polite than other. The form ‘ *mko s y k mm lis o ak do b tuod kh nnulo line s w n m*’ was used with all but which is less formal than above. It was used by 20 of the Bantawa speakers. It was used by educated speakers.

#### 4.3.8. Forms of Expressing Good Wishes Used for the People who got Marriage Recently

The table below presents the forms of expressing good wishes used by the Bantawa native speakers with their friend, boss, relatives, brother and sister etc. have been analyzed below:

**Table No. 20**

#### **Forms of Expressing Good Wishes Used for the People who got Marriage Recently in Bantawa**

Forms of Expressing Good Wishes	Friend	Boss	Staff	Relatives	Brother	Sister
<i>mko imit s y k mm lis o od nuko l s w n m pam liy</i> .(you have got married very recently so wish you happy married life)	25	25	25	25	25	25
<i>a ko y k nuju l mko imit s y k mm lis o od</i> (I heartily wish you happy married life)	20	20	20	20	20	20

Table no.20 shows that Bantawa native speakers used the formal and polite form of expressing good wishes to the people who got married recently. It was found that they used the same form of expressing good wishes to their friends, boss, staff, brother and sister. Out of 40 speakers, the 25 speakers, the speakers used the forms ‘ *mko imit s y k mm lis o od nuko l s w n m pam liy* ’ and 22 speakers used the forms ‘ *a ko y k nuju l mko imit s y k mm lis o od* ’ to their friends, boss, staff, brother and sister.

#### 4.4. Comparisons of the Forms of Welcoming, Thanking and Expressing Good Wishes between Bantawa and English

In this section, I have compared the forms of welcoming, thanking and expressing good wishes in Bantawa and English. For doing this, I collected the data of Bantawa

dialect, analyzed, tabulated and found the different forms in it. The forms of welcoming, thanking and expressing good wishes are taken from Matreyek (1983), Van Ek (1975) and Blundell et al. (2009).

#### **4.4.1 Forms of Welcoming in Bantawa and English**

The forms of welcoming used by the Bantawa native speakers are compared with English in to the following headings.

##### **4.4.1.1 Forms of Welcoming Used for Respected People**

Bantawa native speakers commonly use the highly formal and polite forms '*sew b n ninn* ', '*Sew u ko y k s y tup* ', '*Sew yuw ninn od tnin yu ine* ', '*sew s y tup* ', '*Sew khimd w ninki yu ninn* ' to welcome the respected people. But these forms are more frequently used with the most respected people like king, queen, president, prime minister and priest than others.

English native speakers commonly use the forms 'let me welcome you to our...', 'very very warm welcome to you in...', 'I would like to welcome you ...', and 'it's my pleasure to welcome the all respected people. They also use more formal forms of welcoming to the respected people than others.

##### **4.4.1.2 Forms of Welcoming Used for Family Members**

Bantawa native speakers use the more formal and polite forms '*sew diw /dim ! b n ninki yu inn* ' and '*Sew papa/mama yuw ninn od tninki yu ine*' to welcome the senior family members like grandfather/mother, father/mother, uncle/aunt and less formal form '*b n ki yu +F.N.*' and '*F.N. + yu* ' to juniors family member like son/daughter and younger brother/sister.

English native speakers also used more formal and polite form of welcoming to their seniors compared to juniors. They also use the forms ‘welcome, please’, ‘you’re welcome’, ‘please take tea/coffee’ to the seniors and ‘come here’, ‘sit down’ to the juniors.

#### 4.4.1.3 Forms of Welcoming Used for Relatives

Bantawa native speakers welcome their relatives by using the forms ‘*Sew diw /dim b n ninki yu nin*’ which were more formal and polite forms of welcoming used with the maternal grandfather/mother, father-in-law/mother-in-law and also with maternal uncle/aunt. forms ‘*sew u ko y k s y tup*’, ‘*Sew th nin od tnin*’ were also used the maternal grandfather/mother, father-in-law, mother-in-law and also with the maternal uncle/aunt and it is less formal compared to the above. They used the informal forms like ‘*chokch ci /chokch m /F.N.+b n ki yu /b ne yu ine*’ to welcome the niece and nephew.

In English, the similar forms of welcoming are use with the relatives and family members. But, the forms used with relatives are more formal than the forms used with family members. English native speaker use the forms ‘please, welcome to our home’, ‘very very warm welcome to you to our home’, ‘I would like to welcome you to my beautiful house’ etc to the relatives.

#### 4.4.1.4 Forms of Welcoming Used for Friends

While welcoming to the Bantawa people use more formal and polite forms ‘*sew s y tup y w ci* and ‘*sew y w ci b n ninki yu nin*’ to welcome unfamiliar friends and they use the less formal forms ‘*F.N. + yu*’ and ‘*b n /th ki yu y w ci*’ to welcome their familiar friends.



English people also use formal forms of welcoming to their unfamiliar friends than familiar friends. They use the forms like ‘hello+F.N./L.N.+you’re welcome’, ‘have a seat, please’ to their unfamiliar friend. They use the forms like ‘hey/hi+F.N./L.N. come here,’ ‘hey, welcome to...’ to their familiar friends.

#### **4.4.1.5 Forms of Welcoming Used for Strangers**

Bantawa native speakers use the more formal and polite forms ‘*sew dhut ci b n ninn*’, and ‘*sew s y tup dhut m ci*’ were frequently used to welcome the older strangers. They use the less formal forms as ‘*sew y w ci yu*’ and ‘*sew s y tup*’ were used with similar age strangers. Bantawa native speakers use the informal forms ‘*nich ci b n od*’ to welcome the younger strangers.

English people also use formal and polite forms of welcoming to the strangers. They use ‘have seats please,’ ‘I’d like to welcome you to our home’, ‘you’re heartily welcome’ to welcome the strangers. The forms of welcoming used with older and similar age strangers in English are also formal and polite than the forms used with younger strangers.

#### **4.4.1.6 Forms of Welcoming Used in the Programme**

Bantawa native speakers use the formal and polite forms in the programme while welcoming to the doctor, uncle, boss and teacher than staff, assistant and servant. They used the polite forms like ‘*sew kh n nin o k cipend s y tup*’ was frequently used by with doctor, uncle, boss and teacher which were more formal and polite compared to others. The other forms like ‘*sew b n ninn o k cipend*’ and ‘*Sew w nin o k cipend*’ were also equally used with the doctor, teacher, uncle and boss it is less formal compared to the above. They use the informal form ‘*Sew*

*k ciy w ci yuw ninn o k cipend* ' to the staff/assistant. Bantawa native speakers used the forms like '*F.N.+b n ki yu* ' to the servant which were quit informal compared to other.

English people also use the formal and polite form in the programme while welcoming to the doctor, teacher, uncle and boss etc. They used the forms like 'I'd like to welcome you...', 'let me welcome you..', 'and 'you are heartily welcome F.N./L.N., take your seat, to welcome staff/ assistant and servants.

#### **4.4.1.7 Forms of Welcoming Used by the Announcer in Large Programme**

In Bantawa, the anchorman of large programme uses the very formal and polite forms to welcome the chief guest and general people. The announcer uses the forms like '*sew s y tup dhit w o,oko k cipend yu ninn !*' to welcome the chief guest and they also use the less polite form "*sew , t w o,b n nin ki yu nin* ' and '*Sew w nin o k cipend* ' were frequently used with the general guest.

On the other hand, English people use the forms 'it's my pleasure to welcome president/chief guest (full name) to come and take a seat, please and 'I'd like to welcome the president/chief guest(full name) of programme', to welcome the chief guest and they also use the forms 'I'd like to welcome you' and 'I'm proud to welcome you all' to welcome all the general people. These forms are also polite and formal forms of welcoming.

#### **4.4.2 Forms of Thanking in Bantawa and English**

The forms of thanking used by the Bantawa native speakers are compared with English in to the following headings.

#### 4.4.2.1 Forms of Thanking Used for Mother

Most of the Bantawa native speakers used the forms like ‘*m m c nulok c m pum lis u nuw lis baddhe l ne/m m l ne Sew ’/‘m m c nulok kok bha s ki tupa od dupi l ne’* to express thanks to their mother for cooking delicious food which is indirect, formal and polite form.

English native speakers use the forms ‘thank you mum for cooking very delicious food’ and ‘thank you very much mum, it’s very delicious food’ etc to express thanks to their mother. English forms are more direct, informal and impolite compared to Bantawa for that situation.

#### 4.4.2.2 Forms of Thanking Used for Elder Sister

Bantawa native speakers use the direct form of thanking with their elder sister. Mostly Bantawa native speakers use the form ‘*toppo n n l ne’* and ‘*toppo n n kh n nin khitm fam lis baddhe l ne’* for thanking them shopping which is direct and polite.

English speakers use the forms ‘thank you very much, sister for taking me shopping’, ‘thank you so much sister for wonderful shopping’ and ‘thanks a lot for shopping’, which was more polite than Bantawa.

#### 4.4.2.3 Forms of Thanking Used for Friends

Bantawa native speakers use the forms ‘*kh n l i baddhe baddhe l ne y w ’, ‘dupi l ne y w kh nulok khutpyum lis ’* to express thanks to their friends for bringing a watch which they have liked very much. These forms are direct and polite.

English people also use the direct and polite forms like ‘thank you so much+F.N./L.N.’ and ‘that is/was really beautiful watch’ etc. for bringing a watch which they have like very much.

#### **4.4.2.4 Forms of Thanking Used for Shopkeeper**

Bantawa native speakers use the forms ‘*baddhe baddhe l ne inkaw kh n s buttuki u ko w ip tupaod*’ and ‘*dupi l ne y w kh nulok khutpyum lis*’ to thank the shopkeeper for his honesty which are indirect, formal and polite forms of thanking.

On the contrary, English people express their thanks by using the forms ‘I’d like to thank you for your honesty’, ‘you’re really a great person’ and ‘thank you very much’ which was direct, formal and polite.

#### **4.4.2.5 Forms of Thanking Used for Doctor**

In Bantawa, son/ daughter uses the formal and polite form with the doctor for treating their mother well. The Bantawa native speakers use the forms ‘*Baddhe baddhe l ne nukh mi akto pawos d*’ and ‘*nukh mi nimp l ne*’ to express thanks to the doctors which are indirect, formal and polite forms of thanking.

In English, son/ daughter uses the forms ‘thank you so much doctor’, ‘you’re really a great who gave my mother’s new life’ and ‘thanks a million doctor’ to express thank to the doctor for that situation. These are also formal and polite.

#### **4.4.3 Forms of Expressing Good Wishes in Bantawa and English**

The forms of expressing good wishes used by the Bantawa native speakers are compared with English into following heading.

#### 4.4.3.1 Forms of Expressing Good Wishes Used for Father

Bantawa native speakers use the forms like ‘*p p kh n baddhe metloao konkh d takhty aod anulok lis kh r*’ and ‘*p p mko konkh /konkh l md kh nulok line*’ to express good wishes to their father who is going for long journey. These were frequently used than others and which were formal and polite.

On the other hand, English people also use the forms ‘have a safe journey, dad’, ‘have a wonderful journey dad’ etc to express good wishes to their father who is going for long journey. These forms are formal and polite.

#### 4.4.3.2 Forms of Expressing Good Wishes Used for Elder Brother

While expressing good wishes to the elder brother who is going to start new job

Bantawa native speakers use forms ‘*buw an w k ci tukh yaod anulok lis /muw*’, ‘*jh r k k ci kh nulok line*’, ‘*Jh r k anuw k mko nuw k k cid*’ and ‘*nuju l buw*’ which are formal and polite.

English native speakers use forms ‘every success in your new job’, ‘all the very best brother’ and ‘I hope everything goes well’ which are temperate (neither formal nor informal) compared to Bantawa.

#### 4.4.3.3 Forms of Expressing Good Wishes Used for Younger Sister

Bantawa native speakers use the direct and formal forms of expressing good wishes to their younger sister. They used the forms ‘*cup nich m kh n chenkhal pasi kh tya kh nulok ch pt*’, ‘*mko chenkhal nulok tupah nich m*’ and ‘*nich m mko chenkhal o nuju l*’ to express good wishes to their younger sister who is going to attend exam.

English native speakers use the forms ‘best of luck for your exam’, ‘give your best’ and ‘all the best’ etc to express good wishes to their younger sister who is going to attend the exam. This is less informal compared to the Bantawa language.

#### **4.4.3.4 Forms of Expressing Good Wishes Used for Friend**

While expressing good wishes to the friend who is going to start another job Bantawa native speakers used the forms ‘*y w kh n s na w k ci tokt os ki hy tni ukh ty anulok lis kh r*’, ‘*y w na w k ci tokt os d baddhe nuju l*’ and ‘*Jh r k anuw k mko nuw k k cid y w*’ which were formal and polite forms of expressing good wishes to their friend.

English native speakers use the temperate (neither formal nor informal) forms ‘every success in your new job’, ‘all the very best’, and ‘best of luck’ to express good wishes to their friend who is going to start another job.

#### **4.4.3.5 Forms of Expressing Good Wishes Used on the Occasion of Birthday**

Since birthday is rarely celebrated in Bantawa culture, there are no unique or specific forms of expressing good wishes used on the occasion of birthday in Bantawa. Most of the Bantawa people used the forms like ‘*iolen mco pukh len lis od numicin yu y*’, ‘*kh n nimp u ko y k numicin yu y*’ and ‘*u ko y k numicin yu y nuyul*’ to express good wishes with their parents, teacher and with their friends. These forms are formal and polite.

On the contrary, English people celebrate their birthday as a great festival of the year. They use the forms ‘happy birthday’, ‘god bless you’, ‘may I wish you/I’d like to wish you many happy returns of the day’ and ‘I’d like to wish you a very happy birthday’ to the birthday celebrant, which are formal and polite compared to Bantawa

#### 4.4.3.6 Forms of Expressing Good Wishes Used on the Occasion of Great Festivals

On the occasion of great festivals like Dashain, Sakela, and New Year etc. Bantawa native speakers use the forms like ‘*s nkew c nuc ki na w do o nuko l s w n m*’, ‘*a ko y k s nkew , Dasha:ino, na w do o nuyu l pun nin*’ and ‘*nko p ruh sumnim s baddhe baddhe nuyu l pun nin*’ to express good wishes with their parents, relatives, teachers, friends and son/ daughter.

English native speakers use the forms (A) Merry Christmas (to you)’, ‘have a good Christmas’ and ‘happy New Year’ to express good wishes on the occasion of great festivals. Both languages used the formal and polite form while expressing good wishes on the occasion of great festivals.

#### 4.4.3.7 Forms of Expressing Good Wishes Used on the Occasion of Marriage Anniversary

In Bantawa community there were no cultures of celebrating marriage anniversary because of that there was no any such specific form of expressing good wishes on marriage anniversary in Bantawa dialect. Most of the uneducated or old native speakers of Bantawa were unknown from this ter. But, now a day educated people of Bantawa native speakers use the forms like ‘*mco s y k mm lis o kn m do b tuod kh n ci baddhe baddhe nuko l s w n m*’ and ‘*mko s y k mm lis o ak do b tuod kh nnulo line s w n m*’ to wish their father/mother,uncle/aunt, and friends which are formal and polite.

On the other hand, English native speakers celebrate their marriage anniversary like a great festival. They use the forms 'happy anniversary', 'happy wedding anniversary' and 'wish you a very happy anniversary' which are also formal and polite.

#### **4.4.3.8 Forms of Expressing Good Wishes Used on the People who got Married Recently**

Regarding expressing good wishes to the recently married friends, sisters, brother, teacher, staff, boss and relatives Bantawa native people use the forms '*mko imit s y k mm lis o od nuko l s w n m pam liy*' and '*a ko y k nuju l mko imit s y k mm lis o od*' which are more formal and polite.

English native speakers use the forms 'congratulations, and 'have a happy married life', 'congratulations and best wishes for your successful conjugal life' Which are also more formal and polite.

#### **4.5 Similarities and Differences between Bantawa and English while Welcoming, Thanking and Expressing Good Wishes**

The following similarities and differences are found while Welcoming, Thanking and Expressing Good Wishes in Bantawa and English.

##### **i) Similarities**

The finding of the research the both languages Bantawa and English use similar forms of welcoming, thanking and expressing good wishes. They are as follow:

- a. In both linguistic codes, very formal and polite forms of welcoming are used with respected people.



- b. Both English and Bantawa native speakers use more formal forms of welcoming to their senior family member in comparison to juniors.
- c. Both English and Bantawa native speakers use formal forms of welcoming to their unfamiliar friends in comparison to the familiar friends.
- d. In both linguistic codes, anchorman of the large programme use very formal and polite forms to welcome the chief guest.
- e. Both English and Bantawa native speakers use the formal and polite forms of thanking with the shopkeeper for their honesty.
- f. In both linguistic codes, they use formal and polite forms of thanking with the doctor for their service.
- g. Both English and Bantawa native speakers use formal and polite form to express good wishes to their father who is going to a long journey.
- h. On the occasion of great festivals both English and Bantawa native speakers use the formal and polite forms of expressing good wishes.

## **ii) Differences**

As we compare forms of welcoming, thanking and expressing good wishes between Bantawa and English language, we may find some differences they are mentioned below:

- a. Regarding welcoming to the stranger Bantawa native speakers use the different form according to their age but English people use the same form with older and similar age.
- b. While expressing thank to their mother Bantawa native speakers use the more polite form than English.

- c. While expressing thank to the elder sister English people use more polite than Bantawa language.
- d. While expressing good wishes on the occasion of birthday and marriage anniversary English people use more polite than Bantawa.
- e. While expressing good wishes to their younger sister for her best exam Bantawa people use more formal than English.

## CHAPTER – FIVE

### CONCLUSIONS AND RECOMENDATIONS

This is the chapter of this research. This part consists of the summary, conclusion and implication. They are presented in the following heading:

#### 5.1 Conclusions

This part consists of the findings derived from the analysis of the forms of welcoming, thanking and expressing good wishes in Bantawa have been presented in the following headings.

##### 5.1.1 The forms of welcoming in Bantawa

The following forms are found in the Bantawa language while welcoming to the different people. Like senior, junior, respected people, relatives etc.

- ) Bantawa native speakers commonly use very polite forms ‘*sew b n ninn*’, ‘*Sew u ko y k s y tup*’ and ‘*Sew yuw ninn od tnin yu ine*’ to welcome the respected people.
- ) Bantawa native speakers use the more formal and polite forms of polite forms of welcoming ‘*sew diw /dim ! b n ninki yu inn*’ and ‘*Sew papa/mama yuw ninn od tninki yu ine*’ to welcome the senior family members and they use informal form ‘*b n ki yu +F.N.*’ and ‘*F.N. + yu*’ to juniors family member.
- ) While welcoming the relatives Bantawa people use the formal ‘*Sew diw /dim b n ninki yu nin*’ and ‘*Sew diku/dini th nin od tnin*’ of welcoming.

- ) While welcoming the seniors in Bantawa different forms like ‘*Sew s y tup*’ and ‘*Sew yu ninn*’ were used to established good relationship.
- ) While welcoming the friends in Bantawa they use the formal forms ‘*sew s y tup y w ci*’ and ‘*sew y w ci b n nin/yu ninn*’ to welcome their unfamiliar friends and they use informal forms ‘*F.N. + yu*’ and ‘*b n /th ki yu y w ci*’ to welcome their familiar friends.
- ) Bantawa people also use the form ‘*sew dhut ci b n ninn*’, and ‘*sew s y tup dhut m ci*’ to welcome the older strangers.

### 5.1.2 Forms of Thanking in Bantawa

The mentioned below forms are found in Bantawa language while thanking to the different people like family members, friends, relatives, respected people etc.

- ) While expressing thanks to the mother, Bantawa people use the forms ‘*m m c nulok c m pum lis u nuw lis baddhe l ne/m m l ne Sew*’ / ‘*m m c nulok kok bha s ki tupa od dupi l ne*’ to express thanks to their mother for cooking delicious food which is indirect, formal and polite form.
- ) Bantawa speakers use direct form of thanking ‘*toppo n n l ne*’ and ‘*toppo n n kh n nin khitm fam lis baddhe l ne*’ to their sister for taking shopping.
- ) Most of the Bantawa native speakers use the polite forms ‘*kh n l i baddhe baddhe l ne y w*’, and ‘*dupi l ne y w kh nulok khutpyum lis*’ to their friends for giving them gift.

- ) Bantawa native people used the form ‘*baddhe baddhe l ne inkaw kh n ni s buttuki u ko w ip tupaod*’ and ‘*dupi l ne y w kh nulok khutpyum lis*’ to thank the shopkeeper for his honesty which are indirect, formal and polite forms of thanking.
- ) While expressing thanks to the doctor in Bantawa native speakers use direct and polite forms like ‘*Baddhe baddhe l ne nukh mi akto pawos d*’ and ‘*nukh mi nimp l ne*’.

### 5.1.3 The Forms of Expressing Good Wishes in Bantawa

The following points are different forms used in Bantawa language to express good wishes to their family members, relatives and friends while they are doing new job, journey, festivals and marriage anniversary etc.

- ) While expressing good wishes to their father in Bantawa native speakers use the form like ‘*p p kh n baddhe metloao konkh d takhty aod anulok lis kh r*’ and ‘*p p mko konkh / konkh l md kh nulok line*’ to their father for long journey.
- ) While expressing good wishes to the elder brother who is going to start new job Bantawa native speakers use forms ‘*buw an w k ci tukh yaod anulok lis /muw*’, ‘*jh r k k ci kh nulok line*’, ‘*Jh r k anuw k mko nuw k k cid*’ and ‘*nuju l buw*’ which are formal and polite.
- ) Bantawa people use polite form ‘*cup nich m kh n chenkhal pasi kh tya kh nulok ch pt*’, ‘*mko chenkhal nulok tupah nich m*’ and ‘*nich m mko chenkhal o nuju l*’ to express good wishes to their younger sister who is going to attend exam.

- ) On the occasion of birthday in Bantawa people use the forms like ‘ *iolen mco pukh len lis od numicin yu y* ’, ‘*kh n nimp u ko y k numicin yu y* ’ and ‘*u ko y k numicin yu y nuyu l* ’.
- ) On the occasion of great festivals, most of the Bantawa native speakers use the forms like ‘*s nkew c nuc ki na w do o nuko l s w n m*’, ‘*a ko y k s nkew* , Dasha:ino, *na w do o nuyu l pun nin*’.
- ) On the occasion of marriage anniversary Bantawa native speakers use the forms like ‘ *mco s y k mm lis o kn m do b tuod kh n ci baddhe baddhe nuko l s w n m*’ and ‘ *mko s y k mm lis o ak do b tuod kh nnulo line s w n m*’.
- ) Bantawa native people use the forms ‘ *mko imit s y k mm lis o od nuko l s w n m pam liy* ’ and ‘*a ko y k nuju l mko imit s y k mm lis o od* ’ to express the good wishes to the newly married couple.

## 5.2 Recommendations

This is the research conducted for the partial fulfilment of master’s study. So, there are many limitations on this study especially in term of researches and area covered. Therefore its implications may not cover a wide range and it may not have a wide applicability. The present work is the researcher’s sincere effort to present forms of welcoming, thanking and expressing good wishes in English and Bantawa. The research solely conducted inside the Bhojpur district, Hatuwagadhi Rular Municipality of Bantawa Language. The findings of the research may not be applicable for the nation as a whole. However, the findings do have for policy, practice and further research:

### 5.2.1 Policy Level

Policy is a course of action of a government to systematize the activities of the people belonging to the particular field. It is the long term vision of the nation.

Curriculum designer and policy makers should analyze the need and interests of the students. The design should be related to the context of the country. A textbook writer and curriculum designer should prepare the books or prepare the material based on the learner interest. The design should capture the learners' psychology. Textbook and subject context should be related to the culture and social situation of the learner. The main implications in this level are:

- ) Bantawa native speakers use different forms of welcoming, thanking and expressing good wishes. They do not use the same forms to address senior and junior. So, while teaching Bantawa language, the focus should be given to the use of proper forms of welcoming, thanking and expressing good wishes for juniors and seniors.
- ) Regarding expressing good wishes on the occasion of birthday and marriage anniversary Bantawa native speakers are not familiar. So the teacher should provide them ample opportunities to visit live conversation so that they can use the exponents appropriately according to context or situation.
- ) Pair work or group work would be the best ways of learning/teaching different functions like welcoming, thanking and expressing good wishes which really help the learners to internalize which exponents are suitable in which situation.
- ) The teacher can play a vital role for creating a suitable situation.

### 5.2.2 Practice Level

The implication of the research studies on practical field or day to day life is categorized under practice level. This study directly related to the practical field of English language teaching. The major implications of the study in practice level are:

- ) The teacher should involve the students in different languages activities by creating proper situation in the classroom.
- ) The teacher can take the student to different offices and places where they can observe the real use of language function and get a chance to experience different supra-segmental features like tone, intonation and facial expressions and gesture which help the learners to understand the language function appropriately.
- ) Before involving the student in learning activities the teacher should provide the ample materials.
- ) In the classroom, students can learn the welcoming, thanking and expressing good wishes in a better way by involving them in a role play and dramatization.

### 5.2.3 Further Research Related

The pedagogical implication of this research in research related level is given below:

- i) The study was concluded to identify the forms of welcoming, thanking and expressing good wishes in Bantawa and to compare and contrast them with those of English. As the sample size was small and only the forms of welcoming, thanking and expressing good wishes of limited forms were



compared so the further research is needed to identify of some other forms of grammar, vocabularies, diexis system in Bantawa language.

- ii) There is no empirical evidence to verify whether the different forms of welcoming, thanking and expressing good wishes in Bantawa cause difficulty to learn English welcoming, thanking and expressing good wishes and whether they cause errors. Further research on error analysis should be carried out to verify the fact.

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**Appendix – 1****Questionnaire for Native Speakers of Bantawa**

Dear informants,

This questionnaire is a part of my research study entitled "Forms of welcoming, thanking and expressing good wishes in English and Bantawa." For the thesis of M.Ed. in English education. This research is being carried out under the guidance of Mr. Kamal Raj Dahal, reader of the English department, Janta Multiple Campus, Itahari. Your co-operation in completion of the questionnaire will be of great value for me. I will assure that responses made by you will be exclusively used confidentially for present study.

Researcher

Roshni Rai

Janta Multiple Campus, Itahari.

Name of the informant: Ramdhaj Rai

Sex: Male

Age: 40

Academic qualification: B.Ed.

A) Translate the following English expressions for welcoming into your language

(Bantawa).

- Welcome! : *Sewa sayatup*
  - Welcome home! : *Sewa bananinna khimda*
  - Welcome back to class! : *sewa chan/dugola bananinna*
  - Welcome to Brownville! : *sewa, tenda sayatupja*
  - Let me welcome you to our beautiful city! : *ankau Khanulo hotlaastenda sayatup Sewa.*
  - I'd like to welcome you to your first meeting of weightlosers. *Sewa, Khananig nimpang amno yam yaymas tupkhalada sayatup panannin.*
1. Please make responses in your mother tongue indicating how you welcome to the

following different people.

i) If the following respected people are as your guest:

Respected people

Forms of welcoming

King: *(haja) - Sewa metnanin hajo! bananinna.*

Queen: *(hajma) - sewa metnanin hajma*

President: *(hajkomil) - sewa metnanin sayatup hajkomio!*

Prime minister: *(hajyngmitaj) - sewa sayatup hajyngmitajo!*

Doctor: *(rukhami) - Sewa rukhamio! bananinna*

Professor: *(dhikamih) - sewa sayatup dhikamino! yuwaninna*

ii) If the following family members have come to meet you:

Family members

Forms of welcoming

Grandfather/grandmother: *(dijpa/dima) - sewa dijpa/dima! bananinki*

Father/mother: *(papa/mama) - sewa papa/mama! bananinki yuwanin*

Uncle/aunt: (baga/chana) - sewa sayatup baga/chana bananiki yungarin  
 Younger brother: (nicha) - chitko nicha banaki yungarin  
 Son/daughter: (duwacha/metchacha) - duwacha/metchacha chacto banaki yungarin.

iii) If the following relatives have come to your home as your guest:

Relatives

Forms of welcoming

Maternal grandfather (diwa) - sewa diwa bananiki yungarin  
 Maternal grandmother (dima) - sewa sayatup dima bananiki yungarin.  
 Father-in-law (chhadipa) - sewa sayatup chhadipa wanganinna khimda.  
 Mother-in-law (chhadima) - sewa sayatup chhadima wanganinna khimda.  
 Maternal uncle (diku) - sewa sayatup diku " "  
 Maternal aunt (dini) - " " dini " "  
 Nephew (chokchaci) - chhokchaci bana.  
 Niece (chokchama) - bana.

iv) If the following friends come to you:

Formal situation

Informal situation

a) Familiar friends (yawaci)  
 sewa sayatup yawaci bananin.  
 b) Unfamiliar friends  
 sewa sayatup yawaci bananin.

a) Familiar friends (yawaci)  
 - name + yawaci bane -  
 b) Unfamiliar friends  
 - sewa yawaci bananin -

v) If the following strangers are your guest:

Position of strangers

Forms of welcoming

Older than you

sewa dhutayei bananin

As old as you

sewa sayatup yawaci bananin

Younger than you

nichaci bana oda

vi) If you meet following people in the programme:

People

Forms of welcoming

Teacher (sandiwa)

sewa sandiwa, Khananin o kacipenda sayatupna yunaninna

Doctor (nukhami)

sewa nukhami, Khananin o kacipenda sayatupna yunaninna

Uncle (baga)

sewa baga, Khananin o kacipenda sayatupna yunaninna

Boss (adhuwa akaitan)

sewa adhuwa akaitan, Khananin o kacipenda sayatupna yunaninna

Staff (kaciyea)

sewa kaciyea, Khananin o kacipenda yunaninna

Assistant (katapa)

sewa katapa, Khananin o kacipenda yunaninna

Servant

first name + bana o kacipenda

vii) You are the announcer in the programme how do you welcome your audience?

Chief guest (dhitaway)

sewa sayatup dhitawano oko kacipenda yunaninna

General guest (taway)

sewa tawayo bananin ki yunaninna

**B. Translate the following English expression for thanking into your language**

(Bantawa).

- Thank you ..... aalayne
- Thank you very much ..... Khanatai baddhe aalayne
- Many thanks ..... baddhe baddhe aalayne
- Many thanks for ..... " " "
- Thanks a lot ..... baddhe aalayne
- Thanks very much for ..... " "
- Thanks a million ..... dupi aalayne
- Much appreciated ..... sulok Khanulok lisa
- That is / was really nice of you... mo Khanulok yungar

1. Please make response in Bantawa including how you thank somebody in following situation.

i) Your mother made very delicious food for you.

mama canulok cama pumalisa unnuwalisa  
baddhe aalayne.

ii) Your elder sister takes you shopping.

-toppo nana Khananina khitma fama lisa  
baddhe aalayne.

iii) Your friend bought a watch for which you have liked very much.

nuyuma khulpyama lisa yawa niniqarj baddhe  
alayne.



**B. Translate the following English expression for thanking into your language**

**(Bantawa).**

- Thank you ..... aalayne
- Thank you very much ..... Khanalai baddhe aalayne
- Many thanks ..... baddhe baddhe aalayne
- Many thanks for ..... " " "
- Thanks a lot ..... baddhe aalayne
- Thanks very much for ..... " "
- Thanks a million ..... dupi aalayne
- Much appreciated ..... nulok Khanulok lisa
- That is / was really nice of you... mo Khanulok yungay

**1. Please make response in Bantawa including how you thank somebody in following situation.**

i) Your mother made very delicious food for you.

mama canulok cama pumalisa unnuwalisa  
baddhe aalayne

ii) Your elder sister takes you shopping.

-toppo nana Khananina khitma fama lisa  
baddhe aalayne

iii) Your friend bought a watch for which you have liked very much.

nuyuma khulpyama lisa yawa nyinipaj baddhe  
alayne

1. Please make your response in Bantawa language indicating how you express good wishes in the following situation.

i) Your father is going for long journey.

papa khana baddhe metloaa kothoda takhtyangaoda anulok  
lisa khata

ii) Your elder brother is going to start a new job.

buwa anywa kaci tukhayaoda anulok lisa/muwo.

iii) Your younger sister is going to attend the exam.

Chupay nichhama khana chenkala pasi khatyay  
khanulok chapta

iv) Your friend is leaving your firm for another job.

yawa khana asa naywa kachi toktasaki hyatni  
ukhatyay anulok lisa khara

v) How would you express good wishes on the occasion of birthday to the following people?

• To your parents papamamacio aiolen pukhalen lisaoda  
numicin yungay

• To your teacher sandiwao aiolen pukhalen lisaoda  
numicin yungay

• To your son /daughter duwacha/medhacha aiolen am  
pukhalen lisaoda unkonyanke numicin yungay

• To your brother /sister buwa/nichaci aiolen am pukhalen lisaoda  
numicin yungay

• To your friend yawa amko aiolen am pukhalen lisa oda  
unkonyanka numicin yungay

• To your unfamiliar friend yawa amko aiolen pukhalen  
lisaoda numicin yungay.

vi) How would you express good wishes on great festivals such as Dashain, Tihar, and New Year etc. to the following people?

- To your parents: papamamaci sankewa canucaki najwa dogo nukonja sawanam
- To your relatives: tumpancida sankewa canucaki najwa dogo nukonja sawanam
- To your teacher: sandiwa sankewa canucaki najwa dogo nukonja sawanam
- To your friends: yawacida sankewa canucaki najwa dogo nukonja sawanam
- To your son and daughter: duwaha kimehacha chacida sankewa canucaki najwa dogo nukonja sawanam

vii) How would you express good wishes on the occasion of marriage anniversary to the following people?

- To your father /mother: papamamacida amko sayakamma lisa naknam dogo batuoda k'hanaci baddhe baddhe nukonja sawanam
- To your uncle /aunt: banachinai amko sayakamma lisa ak dogo batuoda k'hanaci baddhe baddhe nukonja sawanam
- To your sister: nanao sayakamma lisa ak dogo batuoda k'hanada baddhe baddhe nukonja sawanam
- To your friend: yawa amko sayakamma lisa ak dogo batuoda k'hanada baddhe baddhe nukonja sawanam

viii) How would you express good wishes to the people who got married recently?

- To your friend *yawa amko ainit sayakamma lisaoda nukonla sawanam pama liyan.*
- To your boss *adhuwotay amko ainit sayakammalisa oda nukonla sawanam puma lisa.*
- To your staff *kaiyawa amko ainit sayakamma lisaoda nukonla sawanam puma liyan.*
- To your relatives *rumipancio amno ainit sayakamma lisa oda nukonla sawanam pumaliyan.*
- To your brother *buea amko ainit sayakamma lisa oda nukonla sawanam puma liyan.*
- To your sister *nana amko ainit sayakamma liyayansa Khanuko line sawanam punamin.*

Thank you very much for your co-operation!

## Appendix – 2

## Questionnaire for Native Speakers of Bantawa

Dear informants,

This questionnaire is a part of my research study entitled "Forms of welcoming, thanking and expressing good wishes in English and Bantawa." For the thesis of M.Ed. in English education. This research is being carried out under the guidance of Mr. Kamal Raj Dahal, reader of the English department, Janta Multiple Campus, Itahari. Your co-operation in completion of the questionnaire will be of great value for me. I will assure that responses made by you will be exclusively used confidential only for present study.

Researcher:

Roshni Rai

Janta Multiple Campus, Itahari.

Name of the informant: *Man Kumari Rai*

Sex: *Female*

Age: *59*

Academic qualification: *—*

A) Translate the following English expressions for welcoming into your language (Bantawa).

- Welcome! : sewa sayatup
- Welcome home! : sewa bananinna khimda
- Welcome back to class! : sewa chan/durpa bananinna
- Welcome to Brownville! : sewa tenda sayatuppa
- Let me welcome you to our beautiful city! : ankau khamulo hottatenda sayatup sewa metnanin
- I'd like to welcome you to your first meeting of weightlosers. sewa khamarin ninpaq amno jam yamao tuplakha-lada sayatup pahannin

1. Please make responses in your mother tongue indicating how you welcome to the following different people.

i) If the following respected people are as your guest:

Respected people

Forms of welcoming

King : (haya) Sewa metnanin hayo! Bananinna

Queen : (haya) Sewa metnanin haymao! bananinna

President : (haykopmi) Sewa metnanin sayatup haykopmio!

Prime minister : (hanymitay) Sewa nukhamio! bananinna

Doctor : (mukhami) Sewa nukhamio! bananinna

Professor : (dhikaeina) Sewa sayatup dhikaeina! yuwaninna

ii) If the following family members have come to meet you:

Family members

Forms of welcoming

Grandfather/grandmother : (diwa/dima) Sewa diwa/dima! bananinki yuwanin

Father/mother : (papa/mama) Sewa papa/mama! bananinki yuwanin

Uncle/aunt: (baya/chana) Sewa sayatup baya/chana bananiki yuganin.

Younger brother: (nichu) chitko nicha banaki yuga

Son/daughter: (duwacha/metchacha) duwacha/metchacha chacio  
banaki yuga

iii) If the following relatives have come to your home as your guest:

Relatives

Forms of welcoming

Maternal grandfather (dima) Sewa sayatup dima bananiki yuganin

Maternal grandmother (dima) Sewa sayatup dima " "

Father-in-law (chadiwa) Sewa sayatup chadiwa waganinna khinda

Mother-in-law (chadima) Sewa sayatup chadima " "

Maternal uncle (diku) Sewa sayatup diku " "

Maternal aunt (dini) Sewa sayatup dini " "

Nephew (chokcha) chokchao bana.

Niece (chokchama) chokchama bana.

iv) If the following friends come to you:

Formal situation

Informal situation

a) Familiar friends (yawai)

a) Familiar friends (yawai)

Sewa sayatup yawai  
bananin.

name + yawai bananin.

b) Unfamiliar friends

b) Unfamiliar friends

Sewa sayatup yawai  
bananin.

Sewa yawai bananin.

v) If the following strangers are your guest:

<u>Position of strangers</u>	<u>Forms of welcoming</u>
Older than you	Sewa dhubajci bananin
As old as you	Sewa syatup yawaci bananin
Younger than you	nichaci bana oda

vi) If you meet following people in the programme:

<u>People</u>	<u>Forms of welcoming</u>
Teacher (Sandiwa)	Sewa sandiwa Khananin o kacipenda syatupga-yuganinna
Doctor (nukhani)	Sewa nukhani " " "yuganinna
Uncle (baya)	Sewa baya Khananin o " " "
Boss (adhuwakaibat)	Sewa adhuwakaibat o " " "
Staff (kaciya)	Sewa kaciya khana o kacipenda yuganin
Assistant (kafafa)	Sewa kafafa khana o " "
Servant (kamakafa)	First name + bana o kacipenda

vii) You are the announcer in the programme how do you welcome your audience?

Chief guest (dhitawo)	Sewa syatup dhitawo o kacipenda yuganin
General guest (tawo)	Sewa tawo bananin ki yuganina



**B. Translate the following English expression for thanking into your language (Bantawa).**

- Thank you ..... *alayne* .....
- Thank you very much ..... *khanalai baddhe alayne* .....
- Many thanks ..... *baddhe baddhe alayne* .....
- Many thanks for ..... " " " " .....
- Thanks a lot ..... *baddhe alayne* .....
- Thanks very much for ..... " " .....
- Thanks a million ..... *dupi alayne* .....
- Much appreciated ..... *nulok khamulok lisa* .....
- That is / was really nice of you. .... *mo khamulok yugyag* .....

**1. Please make response in Bantawa including how you thank somebody in following situation.**

- i) Your mother made very delicious food for you.

*Mama canulok cama pumalisa ugnawa lisa baddhe alayne.*

- ii) Your elder sister takes you shopping.

*tappa nana khamaina khitma fama lisa baddhe alayne.*

- iii) Your friend bought a watch for which you have liked very much.

*nugnuna khutpyuna lisa yawa nimpay baddhe alayne.*

iv) You are returning from the shop by shopping a lot of things but you forget to take your umbrellas and shopkeeper called to take your umbrella.

uyke waip khunmana lamantu khaisuki inkawa bultuki  
tupaoda baddhe alayne.

v) Your mother is in the hospital because of illness. The doctor gives medicine and she is recovering soon, how do you thank the doctor?

anko mama tekyogosa mukhala khinda yuyyan moda  
mukhamia akto pawosa kho cakiki nuyag khonkiga  
uyke baddhe alayne punagnin.

C. Translate the following English expressions for expressing good wishes in to your language (Bantawa).

- All the best! ..... milok line
- Best of luck ..... Khanulok line
- Every success in your new job! jharak anuwak anko nuwak  
kacida Khanulok line
- Every success with ..... jharak kai Khanulok line
- I hope everything goes well ..... ayka minna jharak Khanulok line.
- (the very/ the) best of luck (baddhe) Khanulok line
- (I hope you) have a good time (ayka minna khana) sudda nuwak bon
- (I hope you) have a good/ pleasure/enjoyable etc holiday/ trip/journey etc  
(ayka minna khana) sudda nuwak / panunjo / naga nuwalo  
yomayam / konkha / konkhalam.
- With warmest wishes ag koj yankaya nuyugla
- Good luck ..... nuyugla.

1. Please make your response in Bantawa language indicating how you express good wishes in the following situation.

i) Your father is going for long journey.

Papa khana baddhe mettoao kotkhada takhgyaada anulo  
lisa khana

ii) Your elder brother is going to start a new job.

buwa angwa kaci takhgyaada anulo hiba lisa / miwa

iii) Your younger sister is going to attend the exam.

Cyng nichama khana chenthala pasi khatyag kharulo  
chapta.

iv) Your friend is leaving your firm for another job.

yawa khana asa nanya kaci tokhpsaki hyatni ukhatyag  
anulo lisa khana.

v) How would you express good wishes on the occasion of birthday to the following people?

• To your parents .....

• To your teacher .....

• To your son /daughter .....

• To your brother /sister .....

• To your friend .....

• To your unfamiliar friend .....

No culture in Bantawa  
language.

vi) How would you express good wishes on great festivals such as Dashain, Tihar, and New Year etc. to the following people?

- To your parents *paapamagida sankewa canueaki nagwa doyo nukonla sawanam*
- To your relatives *rumipagida sankewa canueaki nagwa doyo nukonla sawanam*
- To your teacher *sandiida sankewa canueaki nagwa doyo nukonla sawanam*
- To your friends *yawagida sankewa canueaki nagwa doyo nukonla sawanam*
- To your son and daughter *duwacha bi mechacha chagida sankewa canueaki nagwa doyo nukonla sawanam*

vii) How would you express good wishes on the occasion of marriage anniversary to the following people?

- To your father /mother .....
- To your uncle /aunt .....
- To your sister .....
- To your friend .....

*No culture in Bantawa language.*

viii) How would you express good wishes to the people who got married recently?

- To your friend *yawa amko ainit sayakamma lisaoda nukongla sawanam puma liyan.*
- To your boss *adhuwatay amko ainit sayakamma lisaoda nukongla sawanam puma liyan.*
- To your staff *Kaci yawa amko ainit sayakamma lisaoda nukongla sawanam puma liyan.*
- To your relatives *sunipaycio amko ainit sayakamma lisaoda nukongla sawanam puma liyan.*
- To your brother *buwa amko ainit sayakamma lisaoda nukongla sawanam puma liyan.*
- To your sister *nana amko ainit sayakamma lisayyasa khamlok ~~line~~ sawanam panarin.*

Thank you very much for your co-operation!

### Appendix- 3

#### Questionnaire for Native Speakers of Bantawa

**A) Translate the following English expressions for welcoming into your language (Bantawa).**

) Welcome! : *sew s y tup*

) Welcome home! : *sew b n ninn khimd*

) Welcome back to class! : *sew ch n/du d b n ninn*

) Welcome to Brownville! : *sew , tend s y tup*

) Let me welcome you to our beautiful city!: *nk u kh nulo hotl atend s y tup  
sew metn in*

) I'd like to welcome you to your first meeting of weight losers: *sew , kh n nin  
nimp mno y m y m o tuplkh l d s y tup pan nin.*

**1. Please make responses in your mother tongue indicating how you welcome to the following different people.**

i) If the following respected people are as your guest:

Respected people                      Forms of welcoming

King : *sew metn nin h o! B n ninn .*

Queen: *sew metn nin h m o! b n ninn .*

President: *sew metn nin s y tup h kopmio!*

Prime minister: *sew s y tup h y mit o!*

Doctor : *sew nukh mio! b n ninn .*

Professor: *sew s y tup dhik cino! yuw ninn .*

ii) If the following family members have come to meet you:

Family members

Forms of welcoming

Grandfather/grandmother: *sew diw /dim ! b n ninki yu nin.*

Father/mother : *sew p p /m m ! b n ninki yu nin.*

Uncle/aunt : *sew s y tup b /chan , b n ninki yu nin.*

Younger brother: *chitko nich b n ki yun .*

Son /daughter : *duw ch /metch ch ch cio b n ki yun*

iii) If the following relatives have come to your home as your guest:

Relatives

Forms of welcoming

Maternal grandfather : *sew s y tup diw b n ninki yu nin.*

Maternal grandmother: *sew s y tup dim b n ninki yu nin.*

Father –in-low : *sew s y tup chdiw w n nin khimd .*

Mother-in-low : *sew s y tup ch dim w n nin khimd .*

Maternal uncle : *sew s y tup diku w n nin khimd*

Maternal aunt: *sew y tup dini w n nin khimd .*

Nephew : *chokch ci b n .*

Niece : *chokch m b n .*

iv) If the following friends come to you:

**Formal situation**

a) Familiar friends

*-sew s y tup y w ci b n nin*

b) Unfamiliar friends

*-sew s y tup, y w ci b n nin*

**Informal situation**

a) Familiar friends

- *name+ y w ci b ne*

b) Unfamiliar friends

- *sew y w ci b n nin*

v) If the following strangers are your guest:

Position of strangersForms of welcomingOlder than you : *sew , dhut ci, b n nin!*As old as you : *sew s y tup, y w ci b n nin*Younger than you: *nich ci b n od*

vi) If you meet following people in the programme.

PeopleForms of welcomingTeacher: *sew s ndiw , kh n nin o k cipend s y tup yu ninn*Doctor : *sew nukh mi, kh n nin o k cipend s y tup yu ninn*Uncle : *sew b , kh n nin o k cipend s y tup yu ninn*Boss : *sew adhuw k cit , kh n nin o k cipend s y tup yu ninn*Staff : *sew k ciy w kh n o k cipend yu nin*Assistant: *sew k f p , kh n o k cipend yu nin*Servant : *F.N.+ b n o k cipend*

vii) You are the announcer in the program how do you welcome your audience?

Chief guest: *sew s y tup, dhut w o, oko k cipend yu nin !*General guest: *sew , t w o, b n nin ki yu nin .*



**B. Translate the following English expression for thanking into your language (Bantawa).**

- ) Thank you : *l ne*
- ) Thank you very much : *kh n l i baddhe l ne*
- ) Many thanks : *baddhe baddhe l ne*
- ) Many thanks for : *baddhe baddhe l ne*
- ) Thanks a lot : *baddhe l ne*
- ) Thanks very much for : *baddhe l ne*
- ) Thanks a million : *dupi l ne*
- ) Much appreciated : *nulok kh nulok lis*
- ) That is / was really nice of you...: *mo kh nulok yu y*

**1. Please make response in Bantawa including how you thank somebody in following situation.**

i) Your mother made very delicious food for you.

*-M m c nulok c m pum lis u nuw lis baddhe l ne.*

ii) Your elder sister takes you shopping.

*- toppo n n kh n nin khitm fam lis baddhe l ne.*

iii) Your friend bought a watch for which you have liked very much.

*- nu num khutpyum lis y w nimp baddhe l ne.*

iv) You are returning from the shop by shopping a lot of things but you forget to take your umbrella and shopkeeper called to take your umbrella.

- *u ko w ip khunm n tam ntu kh isuki inkaw buttuki tupaod badhe l ne.*

v) Your mother is in the hospital because of illness. The doctor gives medicine and she is recovering soon, how do you thank the doctor?

- *nko m m tuky os nukh l khimd yu y mod nukh mi akto pawos kho cakniki nuy khonki u k baddhe l ne pun nin.*

**C. Translate the following English expressions for expressing good wishes in to your language (Bantawa).**

) All the best! : *nulok line*

) Best of luck : *kh nnulo line*

) Every success in your new job!: *Jh r k anuw k mko nuw k k cid kh nulok line*

) Every success with : *jh r k k ci kh nulok line*

) I hope everything goes well: *a k minm jh r k kh nulok line*

) (the very/ the) best of luck : *(baddhe) kh nulok line*

) (I hope you) have a good time: *(a k minm kh n )sudd nuw k ben*

) (I hope you) have a good/ pleasure/enjoyable etc holiday/ trip/ journey etc: *(a k minm kh n )sudd nuw k/c nuwo/na nuw lo ymm y m/ konkh /konkh l m*

) With warmest wishes : *a ko y k nuyul*

) Good luck : *nuju l*

**1. Please make your response in Bantawa language indicating how you express good wishes in the following situation.**

i) Your father is going for long journey.

- *p p kh n baddhe metloao konkh d takhtj aod anulok lis kh r*

ii) Your elder brother is going to start a new job.

- *buw an w k ci tukh yaod anulok lis /muw .*

iii) Your younger sister is going to attend the exam.

- *Cup nich m kh n chenkhal pasi kh tya kh nulok ch pt*

iv) Your friend is leaving your firm for another job.

- *y w kh n s na w k ci tokt os ki hy tni ukh ty anulok lis kh r*

v) How would you express good wishes on the occasion of birthday to the following people?

) To your parents : *p p m m cio iolen mco pukh len lis od numicin yu y*

) To your teacher: *s ndiw o iolen pukh len lis od numicin yu y*

) To your son /daughter: *duw ch /mech ch iolen m pukh len lis od u ko y k numicin yu y*

) To your brother /sister: *buw /nich ci iolen m pukh len lis od numicin yu y*

) To your friend : *y w mko iolen m pukh len lis od u ko y k numicin yu y*

) To your unfamiliar friend : *y w mko iolen m pukh len lis od numicin yu y*

vi) How would you express good wishes on great festivals such as Dashain, Tihar, and New Year etc. to the following people?

) To your parents : *p p m m cid s nkew c nuc ki na w do o nuko l s w n m*

) To your relatives : *rumip cid s nkew c nuc ki na w do o nuko l s w n m*

) To your teacher: *s ndiw s nkew c nuc ki na w do o nuko l s w n m*

) To your friend: *y w cid s nkew c nuc ki na w do o nuko l s w n m*

) To your son and daughter : *duw ch ki mech ch ch cid s nkew c nuc ki na w do o nuko l s w n m*

vii) How would you express good wishes on the occasion of marriage anniversary to the following people?

) To your father /mother: *p p m m cid mco s y k mm lis o kn m do b tuod kh n ci baddhe baddhe nuko l s w n m.*

) To your uncle /aunt: *b ch n ci mco s y k mm lis o ak do b tuod kh n ci baddhe baddhe nuko l s w n m.*

) To your sister: *n n o s y k mm lis o ak do b tuod kh n d baddhe baddhe nuko l s w n m.*

) To your friend: *y w mko s y k mm lis o ak do b tuod kh n d baddhe baddhe nuko l s w n m*

viii) How would you express good wishes to the people who got married recently?

) To your friend: *y w mko imit s y k mm lis o od nuko l s w n m pam liy .*

) To your boss: *adhuw t mko imit s y k mm lis o od nuko l s w n m pam liy .*

) To your staff: *k ci y w mko imit s y k mm lis o od nuko l s w n m  
pam liy .*

) To your relatives: *rumip cio mno imit s y k mm lis o od nuko l  
s w n m pam liy .*

) To your brother: *buw mko imit s y k mm lis o od nuko l s w n m  
pam liy .*

) To your sister: *n n mko imit s y k mm lis y s khnuko line s w n m  
pan nin*

Thank you very much for your co-operation!