

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is the system of communication in speech and writing that is used by people of a particular place or country. Language is the most powerful and permanent means of communication. Language is the unique property of human beings which has made mankind as the supreme creature in the world. Language is the most convenient and permanent means and form for the expression of human feeling, ideas, thoughts, emotion. Language is a means of communication that is to transfer information. It is not only the means of information, sharing feelings and emotions but also a good way of transmission of culture. Culture is inseparable aspect of human life.

Widdowson (2003, p.12, as cited in Rai, 2005 p.2) defines "Language is a system of arbitrary vocal symbols with permit all people in a given culture of other people who have learned the system of that culture to communicate or to interact." Culture is the identify of human beings and language promotes to transmit it. Language is a string of meaningful words in its format.

Chomsky (1957, p.13) defines "language as a set of sentences, each finite in length and constructed out of a finite set of element ." This shows that language is a means of communication within the same speech community. In this way all the languages are used to express and share feelings, ideas and emotions. It has different varieties, linguafranca, dialect, register, pidgin within sociolinguistics.

Language is the most convenient and permanent means and form for the expression of human feelings, thoughts ideas emotions etc and unique feature of mankind the possessor of the power of articles, speech which differentiates him from all the other species. By means of language, human being can share their ideas. Sapir (1921,p.8 as cited in Hockett, 1981, p.3) defines "language is purely human and non-instinctive method of communicating ideas. emotions and desires by means of voluntarily produced symbols."

Much like water and air, today the English language is being one of the very basic needs of the world's people. The English language is taken as second language in our country. Our first language is Nepali, Rai, Limbu, Magar, Gurung and Newari. People who are living in the world, are speaking different types of languages to share feelings thoughts to others.

### **1.1.1 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 (Census Report, 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. One another report 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 123 languages which are spoken as mother tongue. These are acquired as the first language by the children from their family and neighbors. 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.

#### **1.1.1.1 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:

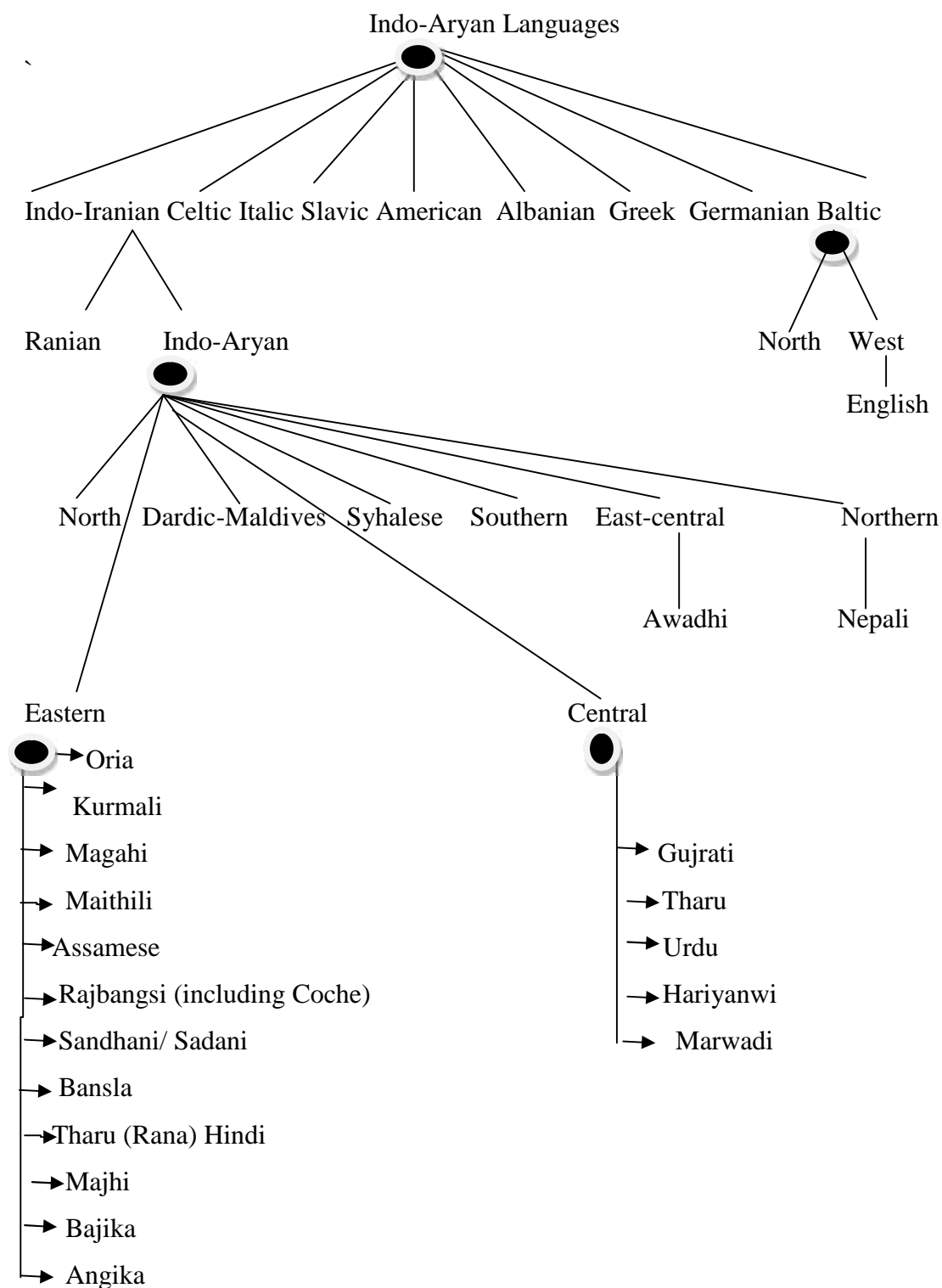


Figure 1: Indo-Aryan Languages in Nepal (Asher, 1994)

### 1.1.1.2 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:

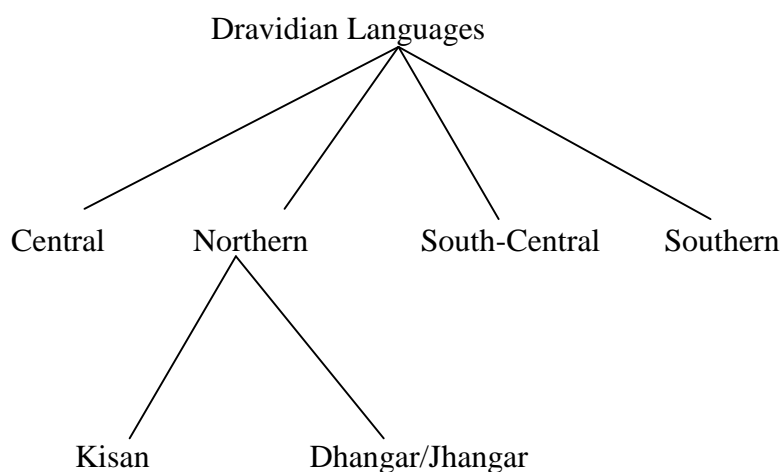


Figure 2: Dravidian Languages in Nepal (Rai, 2009, p.7)

### 1.1.1.3 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.

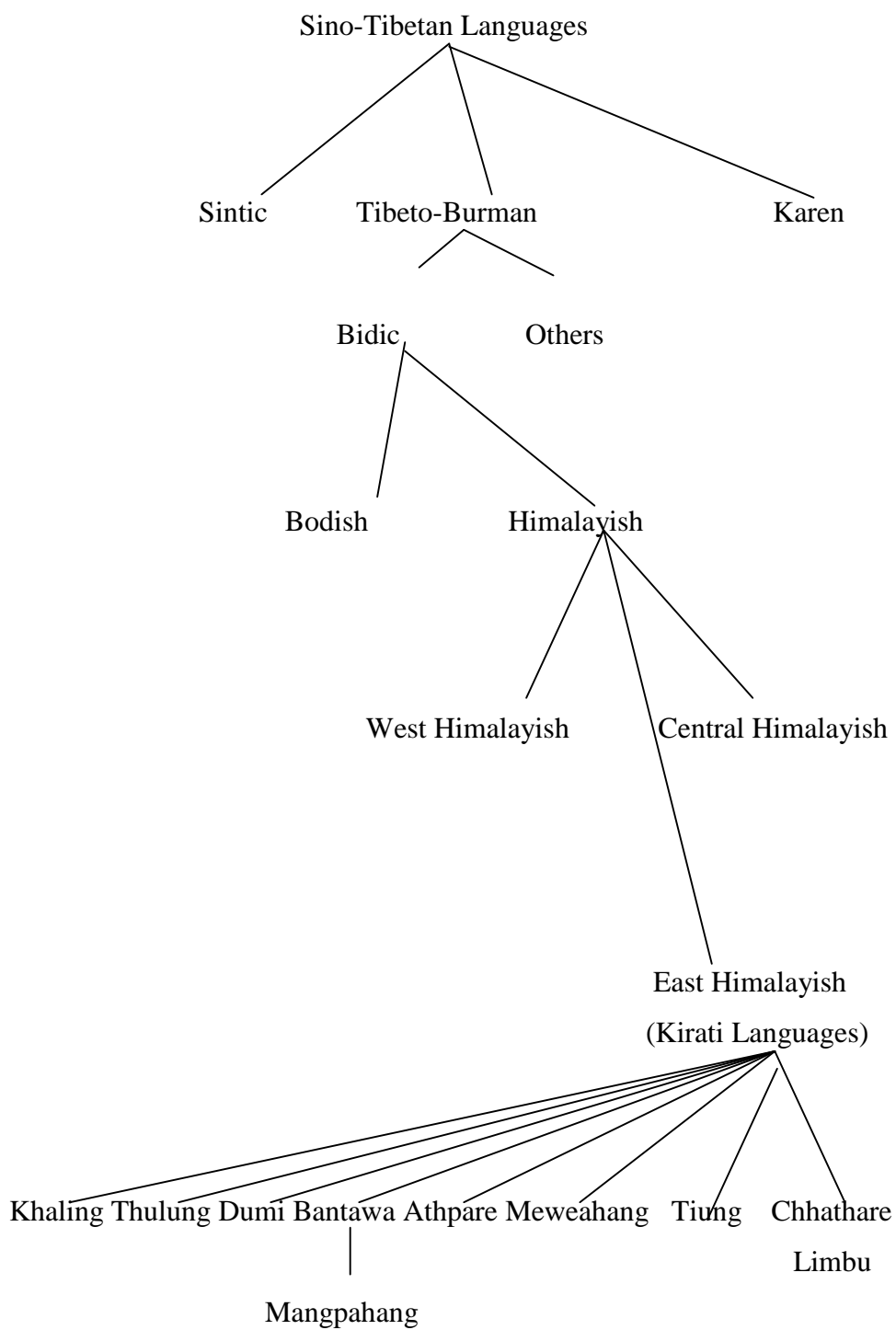


Figure 3: Sino-Tibetan Languages in Nepal (Rai, 2009, p.8)

### 1.1.1.4 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:

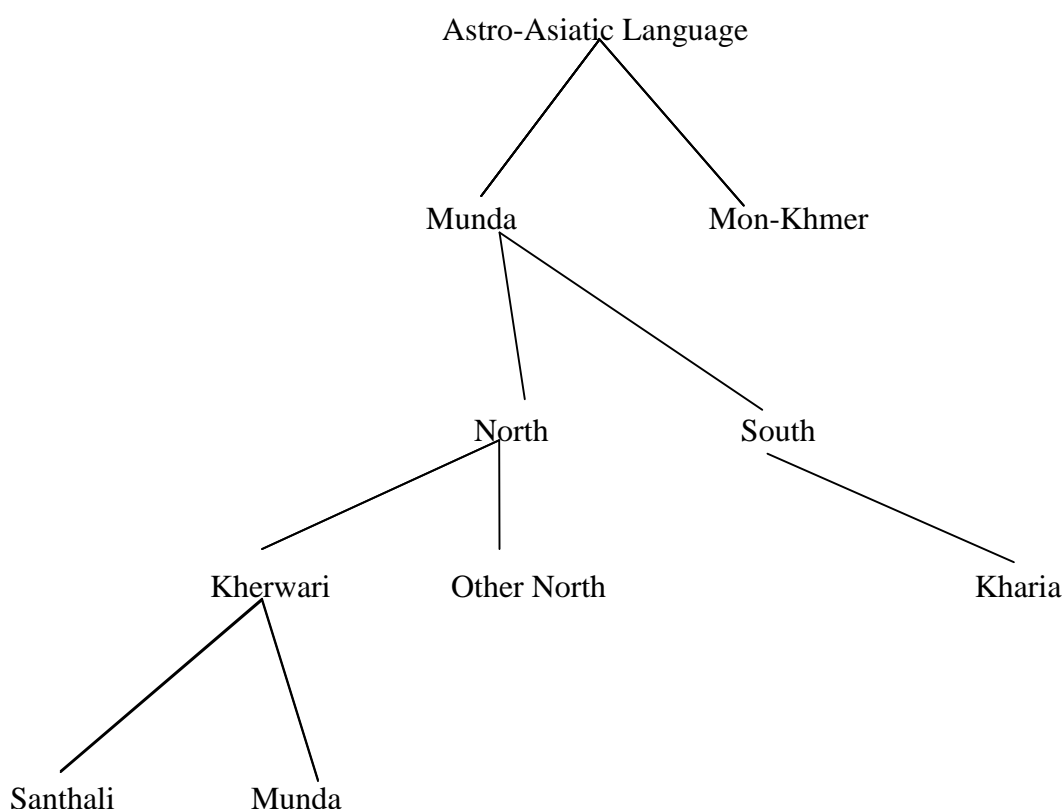


Figure 4: Austro-Asiatic Languages in Nepal (Rai, 2009, p.9)

### 1.1.2 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, Germany, Dutch, Frisian, Danish, Swedish; all of which have sprung up from one parent language 'Proto Germanic' which was a dialect of Indo-European. These language are divided into three groups: East Germanic, 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 Rais fall under one of the principal 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, D'h nkuta, Morang, Sunsari, Khotang, Okhaldhunga, Udayapur, Pachthar, 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 Amchoke dialect (westrn Bantawa), Dhankute dialect (Eastern Bantawa), Dilpali dialect( North Bantawa) and Hatueali dialect (southern Bantawa) (ibid.). Dhunkute 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.

## **1.2 Statement of the Problem**

In Nepal, 123 languages have been identified which are spoken as mother tongue (Census Report, 2011). Nepal is a multilingual, multicultural, and multiracial country. Though it is small, it enjoys various kinds of diversities. One of the diversities is linguistic diversity and its distribution of language. It is clear that, our society is composed of various castes and ethnicities of people who speak different languages as their mother tongue. People speak different languages and dialects. Because of the diverse social structure with diverse linguistic background, it is obvious that our school too welcomes the children with various linguistic backgrounds. The Bantawa language has its own term of greeting and taking leave. To learn the rules of terms of greeting and taking leave in English is difficult and students commit more errors due to transfer of L1 rules of terms of greeting and taking leave. So that teachers need knowledge about different greeting and taking leave terms for multilingual class room. Bantawa native speakers, while learning English as L2, feel difficult to learn and to find out the similarities and differences between English and Bantawa

greeting and taking leave terms that has created problems in teaching and learning in multilingual then solve those problems, I feel necessary to select and study this topic for my research.

### **1.3 Objectives of the Study**

The objectives of the present study as follows:

- a) To find out the exponents of greeting and taking leave in Bantawa.
- b) To compare and contrast the exponents of greeting and taking leave between Bantawa and English.
- c) To point out some pedagogical implication of the study.

### **1.4 Research Questions**

The study was carried out to answer the following research questions:

- i. How do Bantawa People greet each other and take leave?
- ii. What are the similarities and differences between Bantawa greeting terms and taking leave and English greeting terms and taking leave?
- iii. What are the exponents of greeting and taking leave in Bantawa and English Language ?

### **1.5 Significance of the Study**

The research will be useful to those who are interested in English and Bantawa languages. Especially, this research will be beneficial for linguists who are interested in developing the linguistic development of Bantawa and related languages. It will also be helpful to teachers in the sense that they can use

appropriate methods to deal with problems that English learners of Bantawa are facing. This will also be useful to course book designers, language experts, textbook writers and any new researchers. Researchers and linguists can easily get the exponents of greeting and taking leave used in Bantawa and can use them in their own study. If the provision for the education in mother tongue is implemented, then the course designers, text book writers and teachers can use the findings of the study. It can be useful for other people who are interested to know about Bantawa.

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

- i. The study was limited to the Bantawa native speakers of Balankha VDC from Bhojpur district.
- ii. The population of the study was limited to 45 native speakers of Bantawa.
- iii. The study was limited to only greeting and taking leave between Bantawa and English.
- iv. The study covered the language of certain fields; family , academic institutes, and telephone conversation.
- v. This research followed survey design for the study; questionnaires and interviews were research tools for data collection.

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

To operate the objectives of the research, I applied the following key term words.

**Dialect** : social or regional variety of a same language.

- Ethnic** : connected or belonging to a nation, race or tribe that shares a cultural tradition.
- Pidgin** : Language with a very limited vocabulary and a simple grammar
- kinship** : the fact of being related in family
- Vernacular** : the language spoken in a particular area or by a Particular group,especially one that is not the official or written languag

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Review of Theoretical Literature**

This study is theoretically related to behavioristic theory, contrastive analysis, and error analysis.

##### **2.1.1 Behaviorist Theory**

The history of SLA cannot be discussed at any point if we ignore the existence of learning theory of behaviorism that mostly enjoyed the value in language acquisition studies in the decade of 1950s. Views of language learning were derived from the theory of learning in general. There were few studies of SLA in its history. The theory of psychology to influence and explain the process of SLA was behaviorism. The supporters of this theory understand language as a general behavior of human being. When the learners imitate and learn the structures of language they can one day master over it. The learning of language becomes more effective with the help of reinforcement for positive response. The errors of the learners are expected to be corrected. When the learners are involved in the regular practice of language rules, they learn them. The learning of language structures is observable and language can be described in terms of its structures. According to behaviorism, habit formation is formed when a particular stimulus becomes regularly linked with a particular response. We discuss the scope of behaviorism in terms of linguistic and psychological considerations.

### **2.1.1.1 Linguistic Considerations**

About language and language acquisition, behaviorists take language as habit or behavior that is always descriptive and observable. Speech or language, in other words, is the response or practical reaction to some stimulus.

Bloomfield (1933, as cited Sharma, 2010, p.52) mentions that the first step of language learning is imitation that can be perfect or imperfect like babbling. Then the learner has to perform based on the stimulus- response connection, reinforcement and practice on it. It is believed that correct performance yields better results of language learning.

Fries(1957, as cited in Brown,1996, p.95) mentions that before any of the questions of how to teach a foreign language must come to much more important preliminary work of finding the special problems arising out of any effort to develop a new set of language habit against a background of different native habits.

### **2.1.1.2 Psychological Considerations**

In psychological consideration, the notion of transfer is the key concept of behaviorism in L<sub>2</sub> learning. Lado (1957,pp.1-2) states that individual tends to transfer the forms and meanings of their native language and culture to the foreign language and culture both productively when attempting to speak the language and to act in the culture receptively when attempting to grasp and understand the language and the culture as practiced by native speakers.

### 2.1.2 Contrastive Analysis (CA)

CA is a branch of applied linguistics which compares two or more languages of subsystems of languages to determine the differences or similarities between them, either for theoretical purposes or for purposes external to the analysis itself. Van Ek et al (1984:p.38) define contrastive analysis (CA) as "systematic comparison of specific linguistic characteristics of two or more languages." Comparison can be made at various linguistic levels. For example at phonological or grammatical level. However, more specifically contrastive analysis is looked upon as the field to carry out systematic study of similarities and difference of some of the characteristic sounds in two or more languages. It is because contrastive analysis seems to be more successful in phonology than in other areas of language some statements supporting CA are below

Fries (1945, cited Lado, 1957, p.1) states that the most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner. Fries' idea is that CA findings are very useful in material production.

Wilkins (1978, cited in Basnet, 2002, p.216) states that wherever the structure of the foreign language differs from that of the mother tongue, we can expect both difficulty in learning and error in performance. Learning a foreign language is essentially learning to overcome the difficulties where the structures of two languages are, no difficulty. Allen and Corder (1945, p.280) mention that the teacher who has made a comparison of the foreign and the native language of the students will know better what the real learning problem are for teaching them. From this we can infer that languages are comparable and CA is the comparison of two linguistic systems, which can be any of the morphological, Phonological and syntactic levels. CA is a purposeful theory. It has two main aspects.

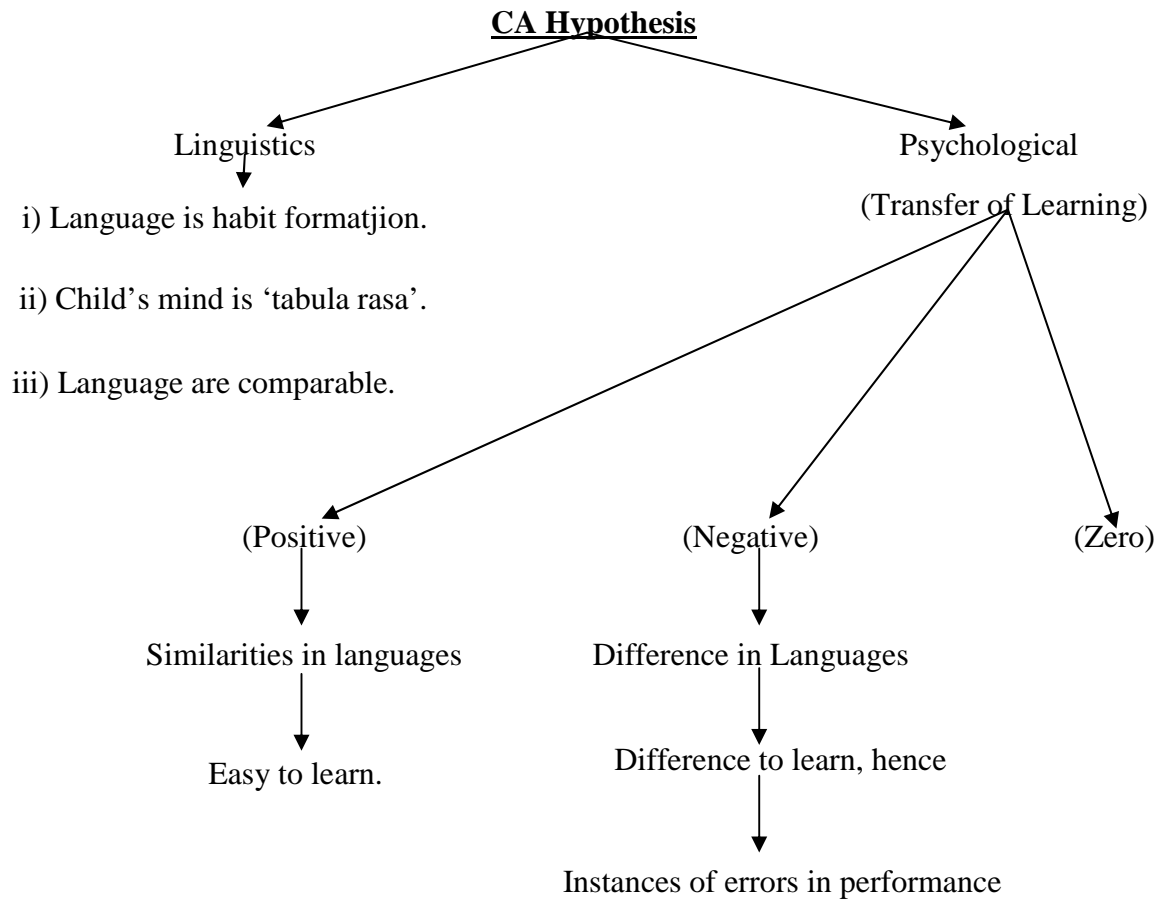


Figure 5 : CA Hypothesis (Saud, 2005, p.142)

### 2.1.3 Transfer Theory

Transfer theory is the cornerstone of CA. This theory maintains that if the past learning helps present learning that is called positive transfer or facilitation. On the other hand, if the past learning hinders present learning that is called negative transfer or interference. In addition, if there is no help and hinder that is called zero transfer. The ease or difficulty in learning  $L_2$  depends on whether it is similar to  $L_1$ . If  $L_1$  and  $L_2$  are similar the learning will be easier and the learners commit less error, But if  $L_1$  and  $L_2$  are different  $L_2$  learning will be difficult and the learners commit more errors.



#### 2.1.4. CA Hypothesis/ Assumptions

The basic assumption of CA is called the theoretical basis of CA or the CA hypothesis. The CA hypothesis explains how the contrastive analysis predicts learner's errors. The basic assumption of CA is that while the learners are learning a second language, they will tend to use their first language structure in the second language, and when structure in their target language differ from their native language they will commit error(s). To put it in Lado's (1957:2) words.

According to Gass and Selinker (2009, pp 96-97) CA assumptions are as follows:

1. Contrastive analysis is based on a theory of language that claims that language habit and that language learning involves the establishment of new set of habits.
2. the major source of errors in the production and/or reception of a second language are the native
3. One can account for errors by considering differences between the L1 and L2; the greater the differences, the more error errors.
4. What one has to do in learning second language is learnt the differences. Similarities can be safely ignored as no new learning is involved. In other words, what is dissimilar between two languages is what must be learned.
5. Difficulty and ease in learning is determined respectively by differences and similarities between the two languages in contrast.

### **2.1.5 Role of CA in Language Teaching**

The main functions of Contrastive analysis in language teaching should be that of explaining why errors occur rather than predicting error which is best accomplished by careful statistical analysis of actual mistakes. The role of CA in language teaching means the application or function of CA in second or foreign language teaching. There are mainly two types of role or function of CA in language teaching. They are predictive role and explanatory or diagnostic role.

#### **a) Predictive Role**

The predictive role of CA is its role predicting or pre-identifying the aspects or areas of language that will cause problems or difficulty in learning certain languages for a particular group of learners and thereby predicting the likely errors to be committed by them. To predict the likely errors to be committed by a particular group of learners is learning a particular language. The predictive role is regarded as the primary or strong role or function of contrastive analysis.

#### **b) Explanatory or Diagnostic Role**

The explanatory or diagnostic role of CA refers to its function of explaining the source of errors in one's performance. The source as explained by CA is the interference. In other words, CA determines whether the particular errors committed in L2 behavior by certain group of learners have some influence of their L1 behavior.

There are two views on contrastive analysis regarding the question of its functions. They are known as strong and weak claim of contrastive analysis. In its strong version, CA is believed to serve both the functions but in its weak

version, CA is believed to serve only the weak or diagnostic function but not the primary or strong function

### **2.1.6 Introduction of Language Function**

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).

Though the classifications of language functions vary from linguists to linguists, all have tried to include all language functions which are used in human communication.

### **2.1.7 Forms of Greetings in English**

Greeting is a kind of language function. Human beings are social animals. They have different cultures, systems, traditions, beliefs, etc. to do different things.

Greeting is one of the systems of human communication that refer to the first word used in the communication when one sees somebody else. When people meet, they greet each other. Different people greet differently according to their caste, religion, tradition, cultures etc. People greet each other according to their position and whom they are going to greet either teacher, doctor, prime minister, parents or Pandit. In Nepali, we say *Namaste*, In English, the most common way of greeting is *Good morning/ afternoon/ evening*.

People say *Good Morning* in the morning. It is used before noon. *Good afternoon* is used after midday until about 4 o'clock in evening. After that people greet each other saying *Good evening* until bed time. *Good morning*,

*Good afternoon* and *Good evening* are formal ways of greeting. They are used between strangers or by people who meet in official business situation.

When relatives and friends meet, they use more informal way of greeting. *Hi* is a very informal way of greeting, used between close friends or relatives.

"*Hullo/Hello/Hallo* is used between closed friend and relative for greeting. It is used for starting a conversation on the telephone or to answer a telephone call" ( Bhandari & Adhikari, 2011, p. 13).

*Morning, afternoon* and *evening* are the shortened forms of *Good Morning, Good afternoon and Good evening*. They are used as informal greetings.

Likewise, Bantawa people also greet in their own systems, traditions, beliefs and cultures. Their greeting forms are 'sew ' 'sew nne' 'sew metn ninne' 'de tacay ' and 'di chalo'.

Matreyek (1983, p. 1) has given some of the forms of greeting used in English which are listed below:

- |                                   |                          |
|-----------------------------------|--------------------------|
| A. Hi, Larry                      | How's it going?          |
| Hey, Alice                        | How're you doing?        |
| Hello, Bob.                       | How are things with you? |
| Good morning, Mr Kim.             | Long time no see?        |
| Good afternoon                    | How are you?             |
| Good evening                      |                          |
| B. Responding                     |                          |
| Fine thanks And how're you doing? |                          |
| O.K                               | How about you?           |
| SO-so                             | And you?                 |

Not, bad

And how are you?

I'm fine, thank you.

Very well, thank you.

Similarly, Blundell, Higgens and Middlemiss (2009, pp. 167-168) have given the following forms of greeting used in English.

i. Morning!

You see a colleague you haven't seen for sometimes.

ii. John! Good to see you (again)!

It's good to see you!

iii. (How/very)nice to see you (again)!

In other situations

iv. Afternoon! [from 12 noon or after lunch to the end of the working day]

v. Evening! [after work or from about 6 pm onwards] vi. Dear Mr/

Mrs/Miss/Ms/Michael crowther, or other title or first name, plus surname, when writing.

You see your friend , Trevor, in the street.

vii. Hi! (Trevor)! How are you?

A bit order than when you saw me last. Otherwise, fine. How are you?

viii. Hi there, (Trevor)! [or other first name ]

ix. Hello (there, Trevor/ Judy)! [ or other first name]

In other situation

x. Long time no see ! [When its some time since you last me the other person.]

xi. (Ah, Lynda/steve) [or other first name] Just the person I wanted to see.

xii. Just the person / lady/ man etc I was looking for.

xiii. The very person / girl/ chap etc I was after.

xiv. Dear all,

xv. Hi, everybody!

xvi. Dear, My dear chris/ Mandy etc [or other first name]

xvii. Dearest / My dearest chris/ Mandy etc [or other first name]

xviii. Darling / My darling chris/ Mandy etc  
[or other first name] [love letter]

When  
Writing

You walk into a sales conference. Some top-level managers you do not know well are there.

xix. Good Morning, gentlemen!

Good Morning!

In Other situations

xx. Good afternoon! [from 12 noon or after lunch to the end of the working day.]

xxi. Good evening! [after work or from 6 pm onwards]

xxii. Dear sir

xxiii. Dear Madam

xxiv. Dear sir or madam, [if you don't know exactly who will deal with you letter in eg. a government department ]

xxv. Sir,

xxvi. Madam

[usually sounds cold/angry]

### 2.1.8 Taking Leave in English

Another important social function of language is "taking leave" which generally takes place when people depart from each other. Oxford Advanced Learner's Dictionary (2000) states "Farewell (taking leave) is the action or instance of saying good bye." We can find different exponents of taking leave in English ta-ta!, bye!, Bye-bye!, see you later on!, Cherrio!, see you again!, etc. In the Bantawa language, people say, *h sinne*, *kh r* , *lu kh r* , *tups munne* and *yu c* .

Matreyek (1983, p.1) has given some of the forms of taking leave (farewells) used in English are listed below:

A. Bye (Bye-bye)	B. Bye
See you later	Hope so.
See you again	Surething
Take it easy	You, too.
Take care of yourself.	Goodbye
Good bye	

Similarly, Blundell, Higgens and Middlemiss (2009, pp. 209-210) have given the following forms of taking leave used in English.

i. Goodbye!

You are seeing a colleague off at the airport.

ii. Goodbye then

Goodbye.

In other situations

iii. I'll look forward to seeing you soon/next week, etc. Goodbye for now.

iv. Goodnight, (then).

v. Yours, Judith Davies/Michael Clarke [your name], [to end a letter]



You're saying goodbye to a friend.

vi. Bye!

Bye.

vii. Bye-bye!

viii. Bye for now!

ix. See you (soon/later/tomorrow/around)!

x. I'll be seeing you!

xi. Cheerio!

xii. Cheers!

xiii. [just wave your hand]

in other situations

xiv. Mind how you go. Bye!

xv. Look after yourself. Bye!

xvi. Take care. Bye!

xvii. Look forward to seeing you soon/next week etc. Bye!

xviii. Love, Judy/Mike etc. [your name]

xix. Lots of love, Judy /Mike etc. [your name]

xx. With all my love, Judy/Mike etc. [your name]

xxi. Love and kisses, Judy/mike etc. [your name]

[very informal and affectionate]

[to end a letter]

After completing successful negotiations with a customer, you see him off at the airport. As you say goodbye, you shake hands with him.

xxii. (I Look forward to seeing you again soon.) Goodbye.

In other situations

xxiii. Your sincerely, Judith Wood/Michael Stone/

L. A. Grundy etc. [your name]

xxiv. Yours faithfully, Judith Wood/Michael Stone/

L. A. Grundy etc. [your name]

} [to end a letter]

## **2.2 Review of Empirical Literature/ Previous Studies**

Some researchers have carried out the comparative study on different languages: like Limbu, Tharu, English, Rai, Maithili, Bajika, Awadhi, Raji and Bajhangi. Some studies related to my study are reviewed.

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.

Basnet (2006) also 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 from 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) conducted a research work on "A Comparative Study on Greeting and Taking Leave in English and Limbu Language". The main objective of his research was to compare and contrast the different forms of greeting and talking leave used in English and Limbu language. The sample population of the study were altogether 40 native speakers of the Limbu language. Who were selected random sampling procedure. Questionnaire and structural interview were main tools for data collection. The study showed that Limbu native speaker uses more formal forms to greet the family members for seniors. But English native speakers are habituated to say first name and kinship forms to greet the family members whether they are seniors or juniors.

Chaudhary (2008) carried out a research on "A Comparative Study on Forms of Greeting and Taking Leave Used in Tharu and English Languages". His main objective was to compare and contrast the different forms of greeting and talking leave used in English and Tharu languages. His research was survey research. The sample population was native speakers of Tharu from Kailali district. He used the stratified random sampling procedure to collect data. The main tool for the data collection was questionnaire. His study showed that English and Tharu both use various forms of greeting and talking leave in comparison to Tharu, English is better developed and advanced but it does not have as much forms of greeting and taking leave as the Tharu languages.

Tharu (2008) conducted another study on "Forms of Greeting and Taking Leave in English and Awadhi". His objectives were to find out terms of

greeting and taking leave in Awadhi and compare and contrast them with those of English. His sample population was 30 native speakers in Awadhi. The entire informants for the study were the native speakers of Awadhi from Kailali district. Who were selected using random sampling procedure. He used a set of questionnaire as a tool. He found English native speakers use more common non linguistic signs of taking leave and greeting for the family members such kissing and hugging which are not found in Awadhi.

Sah (2010) carried out a research on "Terms of Greeting and Taking Leave in English and Maithili." To find out terms of greeting and taking leave in English and Maithili and compare them. The sample population for the study was altogether 60 native speakers of Maithili from Saptari district. Who were selected using simple random sampling procedure. The main tool for the data collection was questionnaire. He found that Maithili is richer than English. In this respect Maithali speakers use different terms to seniors and juniors for greeting. He concluded that English native speakers are less formal than Maithil speakers while talking with their family members.

Sah (2011) carried out research on "Greeting and Taking Leave in Bajjika and English." He wanted to find out the terms of greeting and taking leave in Bjjika and to compare and contrast the terms of greeting and taking leave in Bajjika and English. The sample population for this research was 60 native speakers in Bajjika from Rautahat district. He used purposive and snowball sampling procedure. The main tool for the data collection was questionnaire. In Bajjika the terms that are used for greeting can be used while taking leave. But in English the terms are not mixed up. He found out that the kinship terms are always used in the Bajjika language but very few are used in English. He also found some differences in the greeting for males and females in Bajjika. But in English there is no such distinction. The study also show that in English different terms are used in different periods of day but time does not play any determining role in choosing terms of greeting in Bajjika.

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.

Limbu (2016) carried out a research work on "A Comparative Study on Request Forms in English and Limbu". His main objective was to compare the four forms of request found in Limbu and English on the basis of asking for help, asking for favor, asking for permission and asking for assurance. The sample population for this research was 40 native speakers in Limbu and English from Taplejung district. out of 40 respondents there were 20 Limbu and 20 English. He used stratified random sampling procedure to sample population. The main tool for data collection was questionnaire, interview and interaction. He found that English speakers were more polite than Nepali speakers while requesting to the people.

Rai's (2016) study entitled "A Comparative Study on Negative and Interrogative Transformation in English and Mangpahang Rai", The main objective of this study was to compare the processes of negative and interrogative transformation in English and Mangpahang Rai. His sample population was the native speakers of Limba- 1 V.D.C of Panchthar District. The sampling population was 34 native speakers of Mangpahang Rai. Who were selected using simple random sampling procedure. He used structured interview and questionnaire for data collection. He found multiple negative markers 'n', 'nin', 'nun' 'ni-' and 'm n'in Mangpahang whereas the English negative marker 'not' is added after the auxiliary as an independent element.

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

Related literature is 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 literature which helped me in many ways as mentioned above so my study becomes valid and consistent.

## 2.4 Conceptual Framework

The present research work is based on the following conceptual framework:

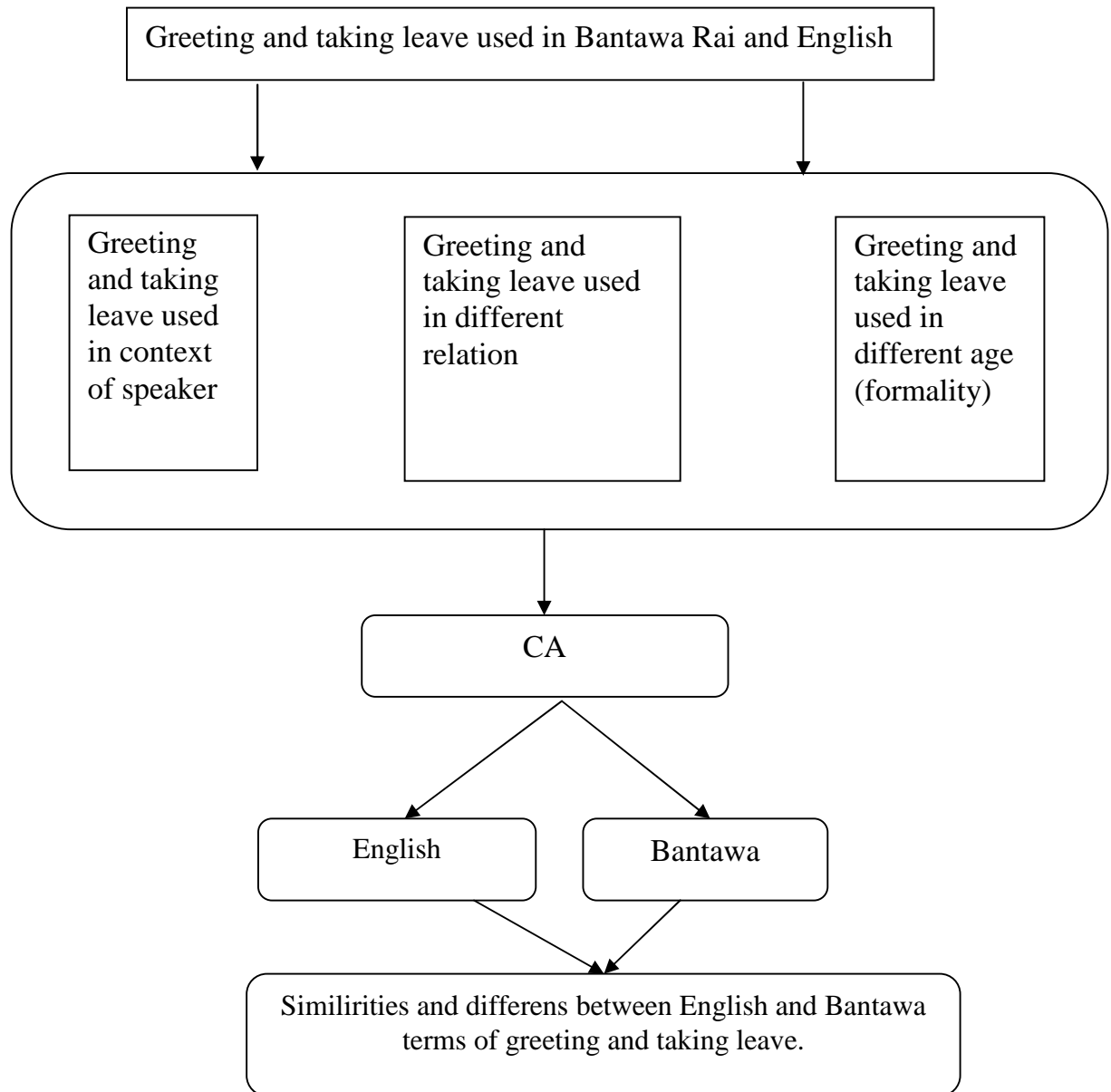


Figure 6 : Conceptual Framework

## **CHAPTER THREE**

### **METHODOLOGY AND PROCEDURE**

I adopted the following methodology to carry out research

#### **3.1 Design and Method of Study**

This study was quantitative type of research since this study analyzed data with numerical analysis. It was descriptive and comparative in nature since the collected data from specifically Bantawa were described, analyzed and compared with those of English.

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

Population, sample and sampling strategy of the proposed study were as follows:

##### **3.2.1 Population**

Bantawa Rai native speakers of Balankha VDC ward No.-1, Bhojpur were the population of my study.

##### **3.2.2 Sample**

Forty-five Bantawa Rai native speakers of Balankha VDC, Bhojpur were the sample of my study.



### **3.2.3 Sampling Strategy**

Forty-five Bantawa Rai native speakers were selected in this study using simple random sampling procedure.

### **3.3 Study Area/ Field**

The study area was language function, particularly the greeting and taking leave between English and Bantawa language. To collect data in Rai Bantawa, I visited Balankha -1, Bhojpur which was the field of the study.

### **3.4 Data Collection Tools and Techniques**

Structured questionnaire and interview were used as the tools for data collection.

### **3.5 Data Collection Procedures**

The researcher visited the place Balankha-1 Bhojpur. She met the native speakers and made good rapport with them. She told them purpose of visiting. Then, they helped her to collect data. She distributed questionnaire. Some native speakers were taken interviews and responses were recorded using paper and pencil technique.

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

After collecting the data from respondents, the researcher analyzed the data and compared and contrasted Bantawa term for greeting and taking leave with those of English. The data analysis and interpretation procedure was :

- ) Greeting and taking leave with respected people
- ) Greeting and taking leave with family members
- ) Greeting and taking leave with strangers
- ) Greeting and taking leave with friends
- ) Greeting and taking leave in academic institute
- ) Greeting and taking leave on telephone conversation

## **CHAPTER FOUR**

### **ANALYSIS AND INTERPRETATION**

This chapter mainly deals with the presentation, analysis and interpretation of data. All the responses were tabulated mainly in terms of greeting and taking leave. The responses provided by the native speakers of Bantawa Rai and English were analysed, compared, and contrasted. The figures given indicate the number of informants who used the terms of greeting and taking leave. The analysis and interpretation was done as effectively and accurately as possible. The terms of greeting and taking leave used by the majority of the informants indicate the more common usage and the terms of taking leave and greeting used by the minority of the informants indicate less common usage.

#### **4.1 Greeting and Taking Leave in Bantawa and English**

Bantawa terms for greeting and taking leave are analyzed, interpreted and compared with those of English below:

##### **4.1.1 Respected People**

Respected people are the people who occupy the higher position in a particular society. They hold certain power status in their society. They are respected by the common people of that society. Common people always use more formal language while they are speaking to others. Generally, elder family members are also respected people. We should use more formal language while talking to them. Informal language breaks our relation with the respected people.

Common people use more formal terms of greeting and taking leave and the use of appropriate terms of greeting and taking leave vary from one language to

another. The terms of greeting and taking leave are also determined by the norm, values, rules, culture and civilization of the particular society. The terms of greeting and taking leave used in our society may not be appropriate in another society.

#### **4.1.1.1 King/Queen, President, Minister, Prime Minister, Judge**

In Bantawa king, queen, president and other respected people are greeted more formally than English. More formal terms are used for taking leave and greeting which are presented below:

**Table1: Bantawa Terms for Greeting and Taking Leave with the Dignitaries**

		King/ Queen	President	Prime minister	Minister	Judge
T O G	sew h /h m	27				
	sew	8	12	14	13	17
	sew onai	7	11	10	5	5
	sew yu sun	3	6	3		2
	sew nne		12	5	17	11
	sew ha popa		1			
	sew nne ha popa		3			
	sew nne dumse mitang					2
	sew onai dumse mitang					5
	sew metnaninne			5	2	3
	l ne sew			8	2	
	sew ha ya mi				7	
T O T L	kh r onai h /h m	7				
	kh r onai		10	7	12	10
	kh r			14		2
	h sincinne	25	21		14	10
	h sinne	5	4			3
	lu l ml sa	6		3		
	l s -onai			2		
	yu canin			7	4	7
	lu h sinne		3			
	m ya tuinne		3	7	7	3
	tups munne		5	5	2	4
	dhiss munne	2				
	m kolentuinne					1
	lu kh ra onai					5

In Bantawa , the most common greeting term was ‘sew ’ which can be used to greet king /queen, President, Minister, Prime Minister, Judge. sew h /h m is more common term of greeting; 27 out of 45 used this term to greet the king or, queen. The term ‘sew yu sun’ is regarded less formal used by the speakers of Bantawa Rai native speakers. Three informants out of 45 used this term for the purpose of greeting. ‘sew onai’ was also used for the purpose of greeting

the king or queen. But these terms are used by less number of informants. 'sew ' and 'sw nne' are the terms of greeting to the president ; 12 out of 45 used these terms to greet the president. 'sew onai' was also used for greeting the president ; 11 out of 45 informants used this term. Similarly, 'sew yu sun' is also used for greeting the president. 'sew ' is the most common term used for greeting the prime-minister; 13 out of 45 used this term for greeting. 'sew onai', 'sew yu sun', 'sew nne', 'sew metnaninne' and ' l ne sew ' are also common terms for greeting the prime-minister. The more informants used ' sewanne' to greet for the minister; 17 out of 45 used this term to greet the minister. 'sew ' and 'sew onai' are also common terms used for greeting the minister. And 'sew ' is more common term for greeting to the judge; 17 out of 45, used this term. 'sew ' 'sewanne' and 'sewa onai dumse mitang' are also the terms for greeting the judge.

In English, respected people are greeted by 'good morning' and 'good afternoon'. The more informants use these terms to greet the king or queen. The term 'hello' is regarded less formal used by the several speakers of the English language. Shaking 'h nd and bowing head are the common non-linguistic symbols for greeting them. 'your majesty' 'your president' 'your honour', 'your excellency' 'your prime minister', and 'your minister' are used to greet king, president, primeminister, and minister respectively. Oxford Dictionary, 2000) .

Undoubtedly the terms of taking leave vary from language to language. The terms of taking leave are determined by the community, environment, social status and civilization. 'h sincinne ' is more common term of taking leave for the king/queen; 25 out of 45 used this term to take leave from the king or queen. The term 'dhiss munne' is regarded less formal used by the speakers of Bantawa Rai native speakers; 2 informants out of 45 used this term for the

purpose of taking leave. 'h sincinne' is the term used to take leave with the president; 21 informants out of 45 used this term. 'kh r ' is the common term for taking leave with the prime minister. The more informants used 'h sincinne ' to take leave from minister; 14 out of 45 used this term. 'h sincinne' is also common term used for taking leave to the minister. More of the informants used this term to take leave from minister.

Bowing head is the physical expression done by the speakers of the Nepali Language. 'Good 'bye', bye - bye' and 'see you' are the terms of taking leave in English community. Among all, 'good-bye' is the term more commonly used Matreyek , 1983.

#### **4.1.1.2 Ambassador, Officer, Doctor, Nurse and Priest**

Ambassador, officer, doctor, nurse and priest are greeted by differently in Bantawa Rai. Some specific terms can be used for taking leave, which are presented below:

**Table 2: Bantawa Terms for Greeting and Taking Leave with Ambassador, Officer, Doctor, Nurse and Priest**

		Ambassador	Officer	Doctor	Nurse	Priest	
T	sew	8	16	17	24	10	
	sew onai	9	15	2	3	5	
	sew yu sun	2					
	sew nne	8		12	2	11	
	sew metnaninne	4	4	2	4	3	
	l ne sew	5	3	5	3	4	
	O	sew h y miko pi	6				
		sew yu su ne		3	4	4	
		sew muk mu		4			
	G	sew yu y	2				
sew nars					5		
sew muk mmu				4			
T	kh r onai	16	8	3	15	9	
	kh r	2	9			7	
	h sincinne	5	2	12	4	10	
	h sinne	1	2	2		5	
	l s onai			2			
	yu canin	7	8	9		3	
	lu h sinne	2					
	O	m ya tuinne	4	2	4	10	2
		tups munne	3	4	2	9	3
		dhiss munne	3		2	5	2
T	m kolentuinne		8	7	2	2	
	l ne h sinne	2		2			
L	l ne kh r		2			2	

The above table shows that in Bantawa Rai, 'sew ' is the most common term of greeting. Informants used this term to greet the ambassador, officer, doctor, nurse and priest. 'sew onai' is also a common term to greet the ambassador. Similarly, 'sew yu su ' is also a term of greeting to the ambassador. But only less informants used it. 'sew ' is the most common term of greeting to the officer; 16 out of 45 informants used this term to greet for officer. ' l ne sew ' and 'sew yu su ne ' are also the terms for greeting the officer. 'sew ' is the more common term of greeting for the doctor; 17 out of 45 informants used this term. 'sew nne', ' l ne sew ' 'sew yu su ne' and 'sew '



muk mmu' are also the terms for greeting the doctor. 'sew ' is the most common term for greeting to the nurse; 24 out of 40 used this term. 'sew onai', 'sew nne', 'sew metnaninne', 'l ne sew ', 'sew yu su ne' and 'sew nars ' are also the terms for greeting the nurse. 'sew nne' is the more common term for greeting to the priest; 11 out of 45 used this term. 'sew ', 'sew onai', 'sew metnaninne' and 'l ne sew ' are also the terms for greeting the priest. Especially the term 'sew ' is used for the respected people to greet in Bantawa Rai.

In English 'your majesty 'hello'/'sir'/'madam', 'your excellency' and 'good morning'/'good afternoon'/'good evening' are the common terms of greeting for the respected people. Some people use only T.N. to greet them like, ambassador, officer, doctor, nurse and priest . In case of the Nepali language, darsan + T.N. are found as the term of more common usage. Basnet, 2006

In Bantawa Rai, 'kh r onai' is the most common term of taking leave from the ambassador, officer, doctor and priest. 'h sincinne', 'm ya tuinne', 'tups munne' and 'dhiss munne' are also other more common terms to take leave. And 'kh r onai' is also the term to take leave with those respected people.

In English, usually 'good-bye', 'bye-bye', 'see you later', 'bye+sir', 'nice meeting you', 'so long', 'see you again', 'take it easy' etc. are terms of taking leave in English community. Among them, 'good-bye' is the term of more common use. Basnet, 2006

#### 4.1.1.3 Manager, Pilot, Teacher and Student

Manager, pilot, teacher and student are greeted by 'sew' in Bantawa Rai.

Some specific terms can be used for taking leave, which are presented below:

**Table 3: Bantawa Terms for Greeting and Taking Leave with Manager, Pilot, Teacher and Student**

		Manager	Pilot	Teacher	Student
T	sew	19	19	23	16
	sew onai	8	5	3	6
	sew nne	14	7	4	3
	sew metnaninne			3	
	l ne sew	2	3	2	5
O	sew yu su ne	2	3		
	sew yu y				5
G	sew lo num		4		
	sew onai t y p		5		
	sew pent		4		
	sew t y mi				10
T	kh r onai	9	12	9	10
	kh r	7	1	8	8
	h sincinne	10	10	9	12
O	h sinne	5			
	yu canin	3			10
T	m ya tuinne	5	12		
	tups munne	4	9	2	2
L	dhiss munne	2	2	2	
	m kolentuinne			3	4
	lu kh r onai			4	

The above table show that in Bantawa Rai, 'sew ' is the most common term of greeting to the manager, pilot, teacher and student. 'sew nne' is also common term to greet the manager, 14 out of the 45 manager used this term. Similarly, ' l ne sew ' and 'sew yu su ne' are also terms of greeting to the manager. But only less informants used these terms. 'sew ' is the most common term of greeting to the manager; 19 out of 45 informants used this term. 'sew ' is the most common term of greeting to the pilot; 19 out of 45 informants used this term to greet the pilot. 'sew lo num', 'sew onai', 'sew pent ', 'sew onai' and 'sew nne' are also the terms for greeting the pilot. 'sew ' is the most common term of greeting for the teacher; 23 out of 45 informants used this term. 'sew nne', ' l ne sew ', 'sew metnaninne' and 'sew yu su ne' are also the terms for greeting to the teacher. 'sew ' is the most common term for greeting to the student; 16 out of 45, used this term. 'sew t y mi', 'sew onai', ' l ne sew ', 'sew yu y ' and 'sew nne' are also the terms for greeting the students. Especially the term 'sew ' used for the respected people to greet in Bantawa Rai.

In English 'your majesty, 'hello sir/madam', 'your excellency 'and 'good morning', 'good afternoon', 'good evening' are the common terms of greeting for the respected people. some people used only T.N. to greet them like, manager, pilot, teacher and student. Sharma etc. al, 2012

In Bantawa Rai, 'kh r onai' and 'h sincinne' are the more common terms of taking leave from the manager, pilot, teacher and student . 'm ya tuinne', 'tups munne',

'lu kh ra onai', 'kh r , 'h sinne ' and 'dhiss munne' are also other more common terms to take leave. and 'kh r onai' is also the term to take leave with those respected people.

In English, usually, 'good-bye', 'bye-bye', 'see you later', 'bye+sir', 'nice meeting you', 'so long', 'see you again' and 'take it easy' . are terms of taking leave in English community. Among them, 'good-bye' is the term of more common use Sharma et. al, 2012

#### **4.1.2 Family Members**

A family consists of different members. Generally, family members are father, mother, husband, wife, son, daughter, brother, sister, step son, step daughter, grandfather, grandmother, uncle, aunt, daughter-in-law and brother-in-law. They share the same roof. Generally, a family is conducted by father or mother. The junior members of the family always use the formal language to speak to their seniors. However, sometimes informal language can be spoken in the family. Informal language breaks discipline, behavior and civilization of the family. Generally educated family use formal language and uneducated family use more or less informal language.

##### **4.1.2.1 Father, Mother, E.B, E.S, Y.B, Y.S, Son, Daughter, Husband and Wife**

Father, mother, sister and other family members are greeted formally in Bantawa Rai. More formal terms are used for taking leave, which are presented below:

**Table 4 :Bantawa Terms for Greeting and Taking leave with family members**

		Father	Mother	E.B	E.S	Y.B	Y.S	Son	Daughter	Husband	Wife
T O	sew + K.T.	20	16	15	13					10	
	Sew onai + K.T.	4	3	14	22	6				12	
	sew nne + K.T.		5	9	8						
	sew metn ninne + K.T.	15	15	3	2					10	
	l ne sew + K.T.					2	8	2	2		9
	sew yu su ne+ K.T.	6	6	4							
G	de tacaya +K.T.					15	10	14	18	6	13
	tanuy +K.T.					8	8	3	2	2	7
	de cam liya +K.T.					8	8	7	12	5	5
	de chalo+K.T.					10	11	9	6		
	kh da k lo + K.T.					2		10	5		8
	F.N of son /daughter dicha									7	6
T O	kh r onai+ K.T		7	11	4			11	14		
	kh r + K.T	9	8	5	8	3		12	5		9
	h sincinne + K.T	7	4	6	5						3
	hāsinne+ K.T	8	6	4	8		7			5	
	yu canin	8	5	3	2					14	
T	m ya tuinne										
	Tups munne		9			3	7	3	2		5
	lu kh r n onai	8	6	2					6	9	6
	yu nin+K.T.			2	6		3	3	7	4	
	yu +K.T.				12	16		13			11
L	yu c +K.T.			6		6	15		7	3	11
	yu i +K.T.			8		14	10			5	
	h nnulok yu +K.T.						3	4	4	5	

The above table shows that in Bantawa Rai, ‘sew K.T.’ is the most common term of greeting to father; 20 out of 45 informants used this term while greeting ‘father’. ‘sew onai + K.T.’ and ‘sew metn ninne + K.T.’ are the other terms of greeting to father. By the way, ‘sew K.T.’ ‘sew yunsunne’ and ‘sew metn ninne’ are more common terms of greeting to a mother; 16 and 15 out of 45 used these terms to greet for mother. ‘sew onai + K.T.’, ‘sew metn ninne + K.T.’ and ‘sew metn o + K.T.’ were the other terms of greeting to a

mother.'sew K.T.' and 'sew onai K.T.' are the most common term of greeting to elder brother; 15 out of 45 informants used this term to greet their elder brothers. 'sew nne + K.T.', 'sewā metn ninne + K.T.' and 'sew yu su ne+ K.T.' are other terms of greeting to elder brother. But a very few informants used these terms. 'Sew onai K.T.' is most common terms to greet elder sister; 22 out of 45 used this term. 'Sew + K.T', 'sew nne+K. T', 'sew metnaninne+ K.T.' are other terms of greeting to the elder sister. 'de tacaya K.T.' is the most common term of greeting to younger brother; 15 out of 45 informants used this term while greeting their younger brothers.'tanuyan + K.T.', 'de camaliya + K.T.' and 'di chalo K.T.' are other terms of greeting to younger brother. But a very few informants used these terms to greet for younger brother. 'di chalo nich ' and 'de tacaya nich ' are more common terms of greeting to younger sister. ' l ne sew + K.T', 'tanuyan+ K.T.', and 'de camaliyan' are other terms of greeting to younger sister. 'de tacaya ch ' is the most common term of greeting to son; 14 out of 45 sinformants used this terms while greeting the son. ' l ne sew + K.T.', 'tanuy +K.T.', 'di chalo+K.T.', and 'kh da k lo + K.T.' are the other terms of greeting to son. By the way, 'de tacaya K.T.' is the most common term of greeting to a daughter; 18 out of 45 used this term. 'tanuy +K.T.', 'de cam liya +K.T.', 'di chalo+K.T.' and 'kh da k lo + K.T.' are the other terms of greeting to a daughter.'sew onai K.T.', 'sew K.T.' and 'sew metn ninne K.T.' are the common terms of greeting to a husband. The majority of informants used these terms while greeting to the husband. 'de tacaya +K.T.', 'de cam liya +K.T.', and 'kh da k lo + K.T.' are other terms for greeting to son. 'de tacaya m sa ' is most common term of greeting to a wife. Among 45, 13 informants used this term. 'tanuy +K.T.', 'de cam liya +K.T.' and 'sew metn ne + K.T' other terms of greeting to the wife.

In English, 'hello' is more common term of greeting to family members, both juniors and seniors. 'F.N', 'K.T', 'Hi,' 'catch you later', 'giddyay', are the other

terms of greeting in family members. The majority of English people use 'hello' to greet son, daughter, husband, wife, uncle, father, mother, younger brother and elder sister. 'Hi' is informal term of greeting. The language use between husband and wife is informal in the English language. The wife could greet her husband using 'hi, 'hello' and F.N. etc. But the case is different in the Bantawa Rai language. Basnet ,2006

Regarding taking leave from a father, the Bantawa Rai native speakers used 'kh r K.T.', 'h sincinne', 'yu aca', 'tups mune' and 'lu kh ra onai'. Among those terms, 'kh r K.T.' and 'h sincinne' are the terms of common usage. 'kh ra onai K.T.', 'tups munne', 'kh r ' and 'yu canin' are common terms of taking leave to mother. 'tups munne K.T.' is the most common term of taking leave to mother; 9 out of 45 informants used this term to take leave. 'kh r onai K.T.' and 'yu i' are more common terms of taking leave to elder brother; 11 and 8 out of 45 informants used these terms while taking leave with their elder brother. 'yu c K.T.', 'yu nin', 'yu canin', 'h sincinne' and 'kh r ' are other terms of taking leave to elder brother. But a very few informants used these terms. 'kh r K.T.' is most common term of taking leave to elder sister. 'yu nin K.T.', 'yu canin', 'h sincinne' and 'kh r ' are other terms of taking leave to the elder sister. 'yu ' is the most common term of take leave to younger brother; 16 out of 45 informants used this term while taking leave from younger brother. 'kh r nich ', 'yu c ' and 'tups munne' are other terms of taking leave to younger brother. But a few informants used this term. 'yu c K.T.' is the most common terms of take leave to younger sister. 'kh r nich ', 'kh nnulok yuna +K.T.' and 'yu c ' are other terms of taking leave to the younger sister. 'yu K.T.' is the most common term of taking leave to son; 13 out of 45 informants used this term while taking leave to son. 'yu nin', 'kh nnulok yu ', 'kh r onai' and 'kh r ' are the other terms of taking leave from son. By the way, 'kh r onai K.T.' is the most common term of taking leave to a daughter. 14 out of

45 used this term for taking leave to daughter. 'yu nin', 'kh nnulok yu ', 'm ya tuinne' and 'kh r ' are the other terms of taking leave to a daughter. 'yu canin K.T.' is the most common term of greeting to a husband. The majority of informants used this term while taking leave to husband. 'yu c ', 'lu kh ra onai', 'h sinne + K.T.', and 'kh nnulok', 'yu + K.T.' are other terms for taking leave to husband. 'yu K.T.' and 'yu c K.T.' are more common terms of taking leave to a wife. Among 45, 11 informants used these terms. 'kh r ', 'yu canin', and 'tups munne' are other terms of taking leave.

Love Judy/Mike, Lots of love, Judy/Mike and all my love, Love and kisses Judy/Mike , Yours sincerely, Judith Wood/Michael Stone/L.A. Grundy, Yours faithfully, Judith Wood/Michael Stone/ L. A., Grundy are terms used for taking leave in the family members. 'Good-bye' is the more frequent term of taking leave. The way of taking leave from family members in English Language. Sah,2011

#### **4.1.2.2 Paternal Uncle, Paternal Aunt, Maternal Uncle, Maternal Aunt, Grand Father, Grand Mother, Nephew, Niece, G.S. and G.D.**

Paternal uncle, paternal aunt, maternal uncle, maternal aunt, grand father, grand mother, nephew, niece, grand son and grand daughter these members are greeted formally in Bantawa Rai. More formal terms are used for taking leave, which are presented below:



**Table 5: Bantawa Terms for Greeting and Taking leave with Nephew, Niece, G.S. and G.D.**

		P.U	P.A.	M.U.	M.A	G.F	G.M	Nephew	Niece	G.S	G.D
T O G	sew + K.T.	12	7	3	6	12	12				
	sew onai + K.T.	5	8	19	22	4	10				
	sew nne + K.T.	15	18	16	14	6	9				
	sew metn ninne + K.T.				1	6	5				
	l ne sew + K.T.			3	3	3	2				
	sew metn ne + K.T.	7	5	4		10					
	sew yu su ne+ K.T.	6	7			4	7		4		
	de tacaya +K.T.							14	13	13	15
	tanuy +K.T.							8	12	1	
	l ne + K.T.							6	4	10	12
	di chalo+K.T.							15	10	14	11
nuloklis +K.T.							2	7	7	7	
T O T L	kh r onai+ K.T	9	7	6	7	11	10	4	12	12	8
	h sincinne + K.T	14	11	4		4		5			
	h sinne + K.T	4	4	5	2	11	12		5		
	l s onai			6	3	5	2	4			
	yu canin		7	11	10	3	3			5	
	m ya tuinne			2	3			3	3		
	tups munne		4		7	3	9	3	3		2
	dhiss munne	5	4		2						
	yu nin+K.T.			3	3		3		2		
	yu +K.T.								7	15	18
	yu c +K.T.							20	5	8	11
kh nnulok yu nin	3	2			3	3		8	5	4	
yu nin oi	10	6	6	9	3		6				

The above table shows that in Bantawa Rai, ‘sew nne K.T.’ is the most common terms of greeting to paternal uncle; 15 out of 45 informants used this term while greeting paternal uncle. ‘sew ’, ‘sew onai’, ‘sew metn ne’ and ‘sew yu su ne’ are the other terms of greeting the paternal uncle. Simiiarly, ‘sew nne K.T.’ is more common term of greeting to paternal aunt; 18 out of 45 used this term. ‘sew onai’, ‘sew metn ne’ and ‘sew yu su ne’ are the other terms of greeting to paternal aunt. ‘sew onai K.T.’ is the most common term of greeting to maternal uncle. 19 out of 45 informants used this term while

greeting their maternal uncle. 'sew nne', 'al ngne sew ' and 'sew metn ne' are other terms of greeting to maternal uncle. But a very few informants used these terms. 'sew onai K.T.' is the most common term of greeting to greet maternal aunt. 'sew ', 'sew nne' and ' l ne sew ' are other terms of greeting to the maternal aunt. 'sew ' and 'sew metn ne' are more common terms of greeting to grandfather. 12 and 10 out of informants used these terms while greeting their grand father. 'sew onai', 'sew nne', 'sew metn ninne', ' l ne sew ' and 'sew yu su ne' are other terms of greeting to grand father. But a very few informants used these terms. 'sew K.T.' is the most common term of greeting to grand mother. 'sew nne', 'sew metn ninne' are other terms of greeting to a grand mother. 'di chalo K.T.' is the most common term of greeting to nephew. More informants used this term to greet the nephew; 14 out of 45 informants used this term while greeting to nephew. 'de tacaya ', 'sew nne', 'tanuy ', ' l ne ' and 'kh da k lo' are the other terms of greeting to nephew. Similarly, 'de tacaya K.T.' and 'di chalo' are more common terms of greeting to a niece; 10 out of 45 used these terms. 'sew nne', 'sew yu su ne' and 'tanuy ' are the other terms of greeting to a niece. 'de tacaya K.T.' and 'di chalo' are the common terms of greeting to a grand-son. The majority of informants used these terms while greeting to grand-son. ' l ne' and 'nuloklis ' are other terms for greeting to grand-son. 'de tacaya ' is the most common term of greeting to a grand-daughter. Among 45, 15 informants used to greet the grand-daughter . ' l ne', 'di chalo' and 'nuloklis ' are other terms of greeting to grand-daughter.

In English, 'hello' is more common term of greeting to family members, both juniors and seniors.' F.N', 'K.T', 'Hi,' 'catch you later', ' giddy', ' love you' are the other terms of greeting in family members. The majority of English people use 'hello' to greet son, daughter, husband, wife, uncle, father, mother, younger brother and elder sister. 'Hi' is informal term of greeting. The

language used between husband and wife is informal in the English language. Tharu,2014.

Regarding taking leave from a paternal uncle, Bantawa Rai native speakers used 'h sincinne K.T.' to greet their paternal uncle; 14 out of 45 informants used this term to take leave for paternal uncle. Among those terms, 'h sincinne K.T.' and 'yu nin oi' are the terms of common usage. 'tups munne', 'kh r onai', 'dhiss munne' and 'yu canin' are common terms of taking leave to paternal uncle. 'h sincinne K.T.' is the most common usage; 11 out of 45 informants used this term to take leave. 'yu c nin K.T.' is the most common terms of greeting to maternal uncle; 11 out of 45 informants used this term while taking leave from their maternal uncle. 'h sincinne', 'm ya tuinne', 'yu nin' and 'yu nin oi' are other terms of taking leave to maternal uncle. But a very few informants used these terms. 'yu canin' is the most common term of taking leave to maternal aunty. 'h sincinne', 'm ya tuinne', 'yu nin' and 'yu nin oi' are other terms of taking leave to a maternal aunty. 'kh r -onai K.T.' and 'h sinne k.T.' are more common terms of taking leave to grand-father. 11 and 11 out of 45 informants used these terms while taking leave to grand-father. 'h sinne +K.T.', 'h sinne +K.T.', 'l s ' and 'yu nin oi' are other terms of taking leave for grand-father. But a few informants used these terms. 'h sinne K.T.' is the most common term of taking leave to a grand-mother. 'kh r onai', 'l s onai' and 'yu canin' are other terms of taking leave for grand-mother. 'yu K.T.' is the most common term of taking leave to nephew. More informants used this term to take leave the nephew; 20 out of 45 informants used this term while taking leave to 'nephew'. 'kh r onai', 'h sincinne', 'yu nin', 'kh r onai', 'h sincinne' and 'yu nin' are the other terms of taking leave to nephew. By the way, 'kh r onai K.T.' is the most common term of taking leave to a niece; 12 out of 45 used this term. 'kh nnulok', 'h sincinne K.T.', 'm ya tuinne', 'yu nin' and 'tupsamunne' are the

other terms of taking leave to a neice. 'yu ' is the common term of taking leave to a grand-son. The majority of informants used this term while taking leave to a grand-son. 'yu c ', 'kh r onai', and 'kh nnulok yu ' are other terms for taking leave. 'yu ' is the most common term of taking leave to a grand-daughter. Among 45, 18 informants used this term. 'yu c ', 'kh r onai', 'kh nnulok yu nin' and 'tups munne' are other terms of taking leave.

In case of taking leave, English native speakers use 'love you' 'good bye', 'see you' 'take care of yourself and 'so long' terms while taking leave with their relatives. English people do not used K.T. Tharu,2014

#### **4.1.2.3 Father -in- Law, Mother-in-Law, Brother-in -Law and Sister- in-Law**

Father -in- law,mother-in-law, brother-in –law, sister- in- law, members are greeted formally in Bantawa Rai. More formal terms are used for taking leave, which are presented below:

**Table 6 : Bantawa Terms for Greeting and Taking leave**

		Father- in- law	Mother - in – law	Brother-in- law	Sister-in- law
T O G	sew + K.T.	14	11	8	
	sew onai + K.T.	9	9		2
	sew nne + K.T.	6	7	4	3
	sew metn ninne + K.T.	7			5
	sew metn ne + K.T.	2	12		4
	sew munne + K.T.	7	6		6
	de tacay +K.T.			2	11
	tanuy +K.T.			6	6
	di chalo+K.T.			16	3
T O T L	nuloklis +K.T.			9	5
	kh r onai+ K.T	4	2	3	7
	h sincinne + K.T	9	15		3
	h sinne + K.T	15	2	6	
	yu canin	2	3	2	7
	m ya tuinne	3	5	4	15
	tups munne	5	4	8	
	dhiss munne		14		
	yu nin+K.T.	8			7
L	yu +K.T.			16	
	yu i +K.T.			6	6

Above table shows that in Bantawa Rai, 'sew K.T.' is the most common term of greeting to father-in-law. More of informants used this term to greet the father-in-law; 14 out of 45 informants used this term while the greeting 'father-in-law'. 'sew onai', 'sew nne', 'sew metn ninne' and 'sew munne' are the other terms of greeting to father-in-law. By the way, 'sew metn ne K.T.' and 'sewa K.T.' are more common terms of greeting to mother-in-law; 12 and 11 out

of 45 used these terms to mother-in-law. 'sew onai', 'sew nne' and 'sew munne' are the other terms of greeting to a mother-in-law. 'di chalo K.T.' is the most common term of greeting to brother-in-law; 16 out of 45 informants used this term while greeting their brother-in-law. 'sew ', 'sew nne', 'sew munne' 'tanuy ' and 'nuloklis ' are other terms of greeting to brother-in-law. But a very few informants used these terms. 'de tacaya ' is the most common term of greeting to sister-in-law. 'sew onai', 'sew nne', 'sew metn ninne', 'sew metn ne' and 'tanuy ' are other terms of greeting to a sister-in-law.

In English, 'Hi' 'hello' F.N, 'giddyay', 'how are you', 'cheerio' are common terms of greeting for father in-law, mother-in-law, brother-in-law and sister-in-law. Basnent,2006

Regarding taking leave from a father-in-law the Bantawa Rai native speakers used 'h sinne K.T.'; 15 out of 45 . Among those terms, 'h sincinne' , 'tups munne', 'kh r ' and 'yunanin oi' are the terms of taking leave to mother-in-law. 'h sincinne K.T.' is the most common term of greeting to mother-in-law; 15 out of 45 informants used this tem to take leave from their mother-in-law. 'yu ' is the most common term of greeting to brother-in-law; 16 out of 45 informants used this term while taking leave to their brother-in-law. 'yu i', 'tups munne', 'm ya tuinne', 'h sinne' and 'kh r onai' are other terms of taking leave to brother-in-law. But a very few informants used these terms. 'm ya tuinne' is more common term of taking leave to sister-in-law. 'h n kh tm paro', 'yu i', 'yu canin', 'h sinne ', 'kh r onai' and 'h sincinne' are other terms of taking leave from a sister-in-law.

In case of taking leave, English native speakers use ‘love you’ ‘good bye’, ‘see you’ ‘take care of yourself’ and ‘so long’ while taking leave with their relatives. Basnet,2006

#### 4.1.3 Strangers

Stranger-older than you, stranger as old as you, Stranger younger than you are greeted and taken leave as followed:

**Table 7: Bantawa Terms For Greeting and Taking leave with Strangers**

		Older stranger	Stranger of the same age	Younger stranger
T	sew	9	14	3
	sew onai	21	8	
	sew nne	9	4	
O	de tacaya	3	10	12
	tanuy	3	2	5
	di chalo			12
G	kh da k lo		7	13
	kh r onai	7		
T	h sincinne	6	4	
	kh r	3	9	
	h sinne	7	6	
O	yu canin	5	8	10
	tups munne	4	2	8
	dhiss munne	10	13	3
T	yu	6		17
	yu i			8

The above table shows that in Bantawa Rai, ‘sew onai’ is the most common term of greeting to older stranger; 21 out of 45 informants used this term while greeting the older stranger. ‘sew’, ‘sew nne’, ‘de tacaya’, and ‘tanuy’ are the other terms of greeting. By the way, ‘sew’ is the most common term of greeting to stranger of the same age; 14 out of 45 informants used this term.

‘sew onai’, ‘de tacaya ’, ‘tanuy ’ and ‘kh da k lo’ are the other terms of greeting to stranger of the same age. ‘di chalo’, ‘kh da k lo’ and ‘de tacaya ’ are more common terms of greeting to younger stranger. ‘kh da k lo’ is more common term of greeting to younger stranger; 13 out of 45 informants used this term.

In English, ‘Hi’, ‘hello’ F.N’, ‘Giddy’, ‘how are you’, ‘cheerio’ are common terms of greeting for the older stranger, stranger of the same age and younger stranger. Basnet,2006

Regarding taking leave from a older stranger the Bantawa native speakers used ‘dhiss munne’. Among this term, ‘h sincinne’, ‘kh r oi’, ‘h sinne ‘ and ‘ku nin oi’ are the terms of common usage. ‘dhiss munne’ is the most common use of stranger of the same age; 13 out of 45 informants used this term to take leave from their stranger of the same age. ‘yu ’ is the most common term of taking leave to younger of stranger ; 17 out of 45 informants used this term while taking leave to their younger stranger. ‘yu canin’, ‘tups munne’, ‘dhiss munne’ are other terms of taking leave to younger of stranger . But a very few informants used these terms.

In case of taking leave, English native speakers used ‘love you’ ‘good bye’, ‘see you’ ‘take care of yourself’ and ‘so long’ while taking leave with their relatives. Basnet,2006

#### **4.1.4 Friends**

We have different kinds of friends. Generally we have friends of the same age and of the same social status. Some of them are very familiar but some are not, some friends are too close which are known as closed friends.



**Table 8 : Bantawa Terms for Greeting and Taking Leave with Friends**

		Familiar friends	Close friends	Unfamiliar friends
T	sew	10		5
	sew onai	8		12
	sew nne	2		13
	sew munne		7	
O	de tacaya	10	5	
	tanuy	8	5	
G	di chalo	7	21	7
	kh da k lo		5	8
T	kh r onai	9	5	10
O	h sincinne		8	
	kh r	13	3	3
	h sinne	9		7
	yu canin		17	12
T	dhiss munne	2	2	
	h n m ya tuinne		8	
	yu	6		11
L	yu i	7	2	2

The above table shows that in Bantawa Rai, ‘sew ’ and ‘de tacaya ’ are more common terms of greeting to familiar friends. 10 out of 45 informants used these terms while greeting the familiar friends. ‘sew nne’, ‘tanuy ’ and ‘di chalo’, are the other terms of greeting to familiar friends. By the way, ‘di chalo’ is the most common terms of greeting to the closed friends; 21 out of 45 used this term while greeting the closed friends. ‘sew onai’ and ‘sew nne’ are more common terms of greeting to the unfamiliar friends; 13 and 12 out of 45 informants used these terms while greeting their the unfamiliar friends.

In English, 'Hi', 'hello F.N', 'Giddy' and 'how is it', are common terms of greeting for the familiar friends, closed friends and unfamiliar friends in English. Sah,2011.

Regarding taking leave from the familiar friends the Bantawa Rai native speakers used 'h sinne ', 'kh r onai' and 'yu '. Among those terms, 'kh r ' is the most common term of taking leave to familiar friend. 'yu canin' is the most common term of taking leave to the closed friends; 17 out of 45 informants used this term to take leave their close friends. 'kh r onai', 'h sinne ', 'h sincinne' and 'h n m ya tuinne' are the other terms of taking leave to closed friends. 'yu canin' and 'yu ' are more common terms of taking leave to unfamiliar friends; 11 and 12 out of 45 informants used these terms while taking leave from their unfamiliar friends. 'kh r ', 'kh r onai', 'h sinne ' and 'yu i' are other terms of taking leave to unfamiliar friends. But a very few informants used these terms.

In the case of taking leave, English native speakers use 'love you' 'good bye', 'see you' 'take care of yourself', 'so long', 'nice to meet you' terms while, taking leave with their relatives. Sah, 2011.

#### **4.1.5 An Academic Institute**

An academic institute requires a formal use of language. Teachers and students always try to be more polite while they are taking part in the conversation. Although there is a different way of selecting language between seniors and juniors, the juniors always use formal language while they talk to seniors and the seniors always use informal language while they talk to their juniors. An academic institute is a such place where people use more or less formal

language rather than informal language. Informal language decreases its status and prestige.

#### 4.1.5.1 Between Teachers and Students

Teachers and students are the members of an academic institute. Teachers are the respected people, so the students and other persons respect them. The forms of the language used by the teachers may vary from the forms used by the students. There are several forms which are used to greet and take leave from teachers and students.

**Table 9 : Bantawa Terms for Greeting and Taking Leave between Teachers and Students**

		MT by S	FT by S	S by MT	S by FT
T O G	sew + post	20	20	9	6
	sew onai	3	5	12	16
	sew nne	7	11	1	
	sew metn ninne	9	5		
	sew munne	6	4		
	de tacaya			13	3
	l ne			11	10
	na di chalo			9	8
	di chalo				2
T O T L	kh r onai	8	7	7	
	h sincinne		4		5
	kh r		2		
	h sinne	17	14		4
	l s	8	5		8
	m ya tuinne	2	4	4	
	tups munne		2	8	
	dhiss munne			4	2
	m kolentuinne	3	7		
	yu ch			5	6
yu			9	12	
yu oi			8	8	

This table shows that 'sew + post' is the most common term of greeting to male teachers by students; 20 out of 45 informants used this term for greeting them. Generally, the other greeting terms for student by male teacher are used 'de tacaya ', 'sew onai', 'l ne ', 'F.N. di chalo' and 'sew '. 'sew +post' is the most common term of greeting for the female teacher by students; 20 out of 45 informants used this term for greeting them. 'sew nne', 'sew metn ninne' and 'sew munne' are common terms of greeting with female teachers by students.

The majority of the English native speakers used 'Mr + L.N' and 'Mrs + L.N' to greet male teachers and female teachers, respectively. When the speakers were supposed to be students used both 'Mr + LN and Mrs + LN' 'sir', 'professor' and 'madam' were common terms of greeting. Chaudhary,2008.

In the case of taking leave in Bantawa Rai language 'h sinne ' is the most common term of taking leave with male teacher by student; 17 out of the 45 informants used this term of taking leave to the female teacher. Among all, 'm ya tuinne' and 'h sicine' are more common terms of taking leave. The terms of 'h sinne ' was used by informants; 17 out 45. 'h sicine' and 'm ya tuinne' are common terms of taking leave with female teacher by student. The term 'h sinne ' was used by 14 informants out of 45. By the way, 'tups munne', 'yu ' and 'yu oi' are common terms of taking leave with student by male teacher. 'yu ' was used by 9 informants out of 45. And 'l s ', 'yu ch ', 'yu ', 'h sicine' and 'h sinne ' are common terms of taking leave with student by female teacher. 'yu ' was used by 12 informants out of 45.

In English, 'good bye, sir/madam', 'see you tomorrow' later and 'thank you' are common terms of taking leave with male/female teachers and head teacher.

Among these terms, 'good-bye sir/madam' is more common term for taking leave. Shah , 2008.

#### 4.1.5.2 Among Head-Master , Teachers and Teachers

Teachers and students are the members of an academic institute. Teachers are the respected people, so the students and other persons respect them. The forms of the language used by the teachers may vary from the forms used by the students. There are several forms which are used to greet and take leave from teachers and students.

**Table 10 : Bantawa Terms for Greeting and Taking Leave among Head-Master,Teacher and Student**

		HM by S	S by HM	HM by T	T by HM
T O G	sew	19	5	18	12
	sew onai	5	5	8	12
	sew nne	18	4	13	14
	sew metn ninne				3
	sew yu su ne	3			
	sew munne			3	
	de tacaya		7		
	l ne sew		14	3	4
	di chalo		4		
T O T L	nuloklis		5		
	kh r onai		2	9	12
	h sincinne	7	4	4	
	lu kh r				3
	h sinne	4	4		7
	l s		5		5
	yu canin		8	2	
	m ya tuiinne		2	2	3
	tups munne	10	11	13	13
	dhiss munne	2		13	12
	m kolentuinne	7			
	h n h sinne	3			
	yu ch	4			
yu	2	4	2		
yu oi		5			
lu kh tm dor	6				

This table shows that bantawa, 'sew ' and 'sew nne' are the most common terms of greeting to head master by student; 19 and 18 out of 45 informant used these terms of greeting to them. 'l ne sew ' was used for student by head master for greeting. Most informants used this term for greeting to them; 14 out of 45 informants used this term for greeting them. The informants used 'sew ', 'sew onai', 'sew nne', 'sew munne' and 'l ne sew '. 'sew ' is the most common term of greeting to the head master by the teacher; 18 out of 45 informant used this terms for greeting to them. The greeting terms for teacher by head master included 'sew ', 'sew onai', 'sew nne', 'l ne sew '. 'sew ' and 'sew onai' are the common terms of greeting the head master by both the teacher and student.

The majority of the English native speakers used 'Mr + L.N' and 'Mrs + L.N' to greet head teachers, teachers and student respectively. When the speakers were supposed to be students used both 'Mr + LN and Mrs + LN' 'sir', 'professor' and 'madam' were common terms of greeting. There were no any differences in the terms of greeting used by the head teachers, teachers and student to greet the students. Chaudhary , 2008.

In case of taking leave in Bantawa 'tups munne' is the most common term of taking leave with head master by student. Among all, 'h sincinne' , 'h sinne ' , 'dhiss munne', 'm kolentuinne', 'h n h sinne ' , 'yu ch ' , 'lu kh tm dor ' and 'yu ' are more common terms of taking leave. 'tups munne' was used by 10 out 45 informants to take leave for head master. 'h sincinne', 'l s ' , 'yu canin', 'm ya tuinne', 'yu ch ' and 'yu ' are common terms of taking leave with student by the head master. The term 'tups munne' is more common term of taking leave for student by head master; 11 out of 45 informants used this term of taking leave to head master by the students. 'tups munne ' and 'dhiss munne ' are the most common terms of taking leave

from head master by teacher ; 13 out of 45 used these terms of greeting to head master by the teachers. ‘yu ’, ‘yu canin’, ‘h sincinne’, ‘kh r onai’ and ‘m ya tuinne’ are common terms of taking leave with head master by teacher. ‘tups munne ‘ and ‘dhiss munne ‘ are the most common terms of taking leave from teacher by the head master ; 13 and 12 out of 45 used these terms of greeting to teacher by the head master. ‘m ya tuinne’, ‘h sinne ‘, ‘l s ’ and ‘lu kh r ’ are common terms of taking leave with teacher by head master.

In English, ‘good bye sir/madam’, ‘see you tomorrow/ later and ‘thank you’ are common terms of taking leave with students teachers and head teacher. Among these terms, good-bye sir/madam’ is more common used for taking leave in English. Chaudhary, 2008.

#### **4.1.6 Telephone Conversation**

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

##### **4.1.4.1 Father, Mother, Husband, Wife, Son and Daughter**

In the telephone conversation, different terms are used for greeting and taking leave with the family member in Bantawa Rai which are presented in the following table:

**Table 11 :Bantawa Terms for Greeting and Taking Leave with Father, Mother,Husband,Wife,Son and Daughter**

		Father	Mother	Husband	Wife	Son	Daughter
T O G	sew +K.T.	23	19	9	3		
	sew onai + K.T.	8	10	8	4		
	sew nne +K.T.	1	2	6			
	de tacaya +K.T			11	18	18	18
	tanuy +K.T					9	
	l ne +K.T					7	2
	di chalo +K.T			5	3	3	8
	sew metn ninne+K.T.	7	5				
	sew muw onai+K.T.	5	4				
	metn ne+K.T.		5	6			
	decam liy						18
	F.N.					6	6
K.T.				8		3	
T O T L	cakni mu ane	3	6			5	5
	lu yu sun	14	4	7	27	14	
	yu sun onai	12	20	7	5	14	14
	m y cepcine	4	3				
	h n h sunne		5				4
	lu m y mun ne	7	3	4	5		11
	h n kaptu ne + K.T.		4		4		5
	lu hasine+K.T.	5				3	
	yu s num+K.T.			15			
	yu su m y mu ne			4		4	
	yu su cakni mu ne			4	4	5	
	lu yu m dor			4			

This above table shows that Bantawa Rai native speaker greet their family members in telephone conversation using ‘sew +K.T.’, ‘de tacaya +K.T’ and ‘sew nne +K.T.’ The most of informants used ‘sew +K.T.’ to greet father and mother; 23 and 19 out of 45 informants used these term to greet father and



mother. 'sew onai + K.T.', 'sew nne +K.T.', 'sew metn ninne+K.T.' and 'sew muw onai+K.T.' are other terms of greeting to father and mother in telephon conversation. In the case of husband and wife, they used 'sew +K.T.', 'sew onai + K.T.', 'sew nne +K.T.', 'de tacaya +K.T', 'di chalo +K.T' and 'sewa metn ne+K.T.' are used for greeting husband and wife while talking in a telephone conversation.'de tacaya +K.T' is the most common term to greet for husband and wife while talking in a telephone conversation; 11 and 18 out of 45 informants used this term to greet in telephone conversation. 'de tacaya +K.T' is the most common term of greeting in telephone conversation to son and daughter. 'tanuy +K.T', 'l ne +K.T', 'di chalo +K.T', 'F.N.' and 'K.T.' are common terms of greeting to son and daughter. Among these terms, 'de tacaya +K.T' and 'decam liy ' terms are used by 18 informants out of 45. These are the most common terms of greeting to son and daughter while talking in telephone conversation.

In English 'Hello + F.N', 'hi', 'giddy', 'K.T', 'F.N' and 'yes' are common terms of greeting for family members in a telephone conversation. Most of the English people use 'hello + K.T' to greet father and mother. In the case of husband and wife they use 'Hello + F.N.', 'Hi', and 'giddy', informal terms are used to greet each other.'Hello + F.N', 'hi', 'K.T', 'F.N', 'Yes' are common terms are used to greet son and daughter . (Blundell, Higgens& Middlemiss , 2009).

Regarding taking leave, Bantawa Rai native speakers used 'lu yu sun ', 'yu sun onai', 'm y cepcine'and 'lu m y mun ne' more common term to take leave with father and mother. 'lu yu sun 'and 'yu sun onai' are most common terms of taking leave to the father and mother; 14 and 20 out of 45 informants used these terms for taking leave to father and mother while talking in telephone conversation. 'lu yu su +K.T.' and 'yu s num+K.T'. are used by

more informants to take leave with husband or wife; 27 and 15 out of 45 informants used these terms of taking leave to husband and wife while talking in telephon conversation. 'yu sun onai', 'lu m y mun ne', 'yu su m y mu ne' and 'yu su cakni mu ne' are common terms of taking leave to husband and wife while talking in telephone conversation. 'cakni mu ane,' 'yu sun onai', 'h n h sunne', 'lu m y mun ne' and "'h n kaptu ne + K.T.'" are terms used by informants to take leave for son and daughter. 'lu yu sun ' and 'yu sun onai' are most common terms of taking leave to son and daughter while talking in telephone conversation; 14 and 14 out of 45 informants used these terms of taking leave in telephone conversation to son and duagther.

In case of English, 'good-bye,' 'see you later,' 'love you', 'talk to you soon' are common terms of taking leave with family members in a telephone conversation . (Blundell, Higgens & Middlemiss , 2009)

#### **4.1.4.2 E. Brother, E. Sister, Y. Brother , Y. Sister, Uncle, Aunt**

In the telephone conversation, different terms are used for greeting and taking leave with the family member in Bantawa Rai which are presented in the following table:

**Table 12: Bantawa Terms for Greeting and Taking Leave with  
E.B.,E.S.,Y.B.,Y.S., Uncle and Aunt**

		E. B	E.S.	Y.B.	Y.S.	Uncle	Aunt
T	sew +K.T.	18	13			17	12
	sew onai + K.T.	7	5		6	10	10
	sew nne +K.T.	12	5			7	6
	sew mucine+K.T		7				
	sew yu su ne+K.T	5	3			3	6
O	sew munne +K.T		4		3		2
	de tacaya +K.T			16	25		
	tanuy +K.T			4	2		
	di chalo +K.T			11	7		
G	sew metn ninne +K.T.	3	8	6		8	9
	muw onai+K.T.			2	2		
	decam liy			6			
T	cakni mu ane		3	7	11	3	
	lu yu sun	10	9			3	9
O	yu sun onai	13	12	15	15	10	9
	m y cepcine	5	7	4	7		
T	h n h sinne				4		
	lu m y mun ne	10		3		4	11
L	h n kaptu ne + K.T.	5		5	5	6	2
	lu hasine+K.T.	2					
	yu s num+K.T.					19	11
	yu su m y mu ne		5	6			
	lu yu m dor		9	5	3		3

The above table shows that Bantawa Rai native speakers greet their family members in telephone conversation using ‘sew +K.T.’ and ‘de tacaya +K.T’. ‘sew +K.T.’ is the most common term of greeting to elder brother and elder

sister in telephon conversation; 18 and 13 out of 45 informants used these terms to greeting for elder brother and elder sister in telephone conversation. ‘sew -onai + K.T.’, ‘sew nne +K.T.’, ‘sew mucine+K.T’, ‘sew Yu su ne +K.T.’, ‘sew munne +K.T’ and ‘sew metn ninne +K.T’ are the common terms of greeting for elder brother and elder sister while talking a telephone conversation. ‘de tacaya +K.T’ is the most common term of greeting to yonger brother and yonger sister in a telephone conversation; 16 and 25 out of 45 informants used this term of greeting to younger brother and younger sister in telephone conversation. ‘tanuy +K.T’, ‘di chalo +K.T’, ‘sew metn ninne +K.T.’ are common terms of greeting to yonger brother and yonger sister while talking in telephone conversation. ‘sew +K.T’. is the most common term of greeting to uncle and aunt while talking in telephone conversation; 17 and 12 out of 45 informants used this term of greeting for uncle and aunty while talking in a telephone conversation. ‘sew onai + K.T.’, ‘sew nne +K.T.’, ‘sew ’, ‘yu su ne+K.T’ and ‘sew metn ninne +K.T.’ are common terms of greeting to uncle and aunt in telephone conversation.

In English ‘Hello + F.N’, ‘hi’, ‘giddy’, ‘K.T’, ‘F.N’ and ‘yes’ are common terms of greeting for family members in a telephone conversation. Most of the English people used ‘hello + K.T’ to greet elder brother and elder sister In the case of younger brother and younger sister they used ‘hello + F.N.’, ‘Hi’, and ‘giddy’, informal terms are used to greet each other. ‘Hello + K.T.’, ‘hi+ K.T.’, ‘yes’ are common terms are used to greet uncle and aunt. (Blundell, Higgins & Middlemiss , 2009).

Regarding taking leave, Bantawa Rai native speakers used ‘lu yu sun ’, ‘yu sun onai’, ‘lu yu m dor ’, ‘lu m y mun ne’, ‘m y cepcine’, ‘lu m y mun ne’ and ‘h n kaptu ne + K.T.’ are the terms to take leave with elder brother and elder sister. ‘yu sun onai’ is the most common term of taking leave to elder brother and elder sister in telephone conversation; 13 and 12 out of 45 informants used this term to take leave in telephone conversation. ‘yu sun onai’ is the most common term to take leave from yonger brother

and younger sister in a telephone conversation; 15 out of 45 informants used this term to take leave from younger brother and younger sister in telephone conversation. 'lu yu sun ', 'cakni mu ane', 'yu sun onai', 'lu yu m dor ', 'm y cepcine' and 'h n kaptu ne + K.T.' are used by more informants to take leave with younger brother and younger sister. And 'lu m y mun ne' and 'Lu yu sun ' are the most common terms of taking leave for uncle and aunty in telephone conversation; 19 and 11 out of 45 informants used these terms of taking leave to uncle and aunt in telephone conversation. 'lu yu sun ', 'yu sun onai' and 'lu m y mun ne' are the common terms used by informants to take leave for uncle and aunt.

In case of English, 'good-bye,' 'see you later,' 'love you', 'talk to you soon' are common terms of taking leave with family members in a telephone conversation. (Blundell, Higgens & Middlemiss , 2009)

#### **4.1.4.3 Nephew, Niece, Friend, Officer, Teacher, Student**

In the telephone conversation, different terms are used for greeting and taking leave with the family members in Bantawa Rai which are presented in the following table:

**Table 13: Bantawa Terms for Greeting and Taking Leave with Nephew, Niece, Friend, Officer, Teacher and Student**

		Nephew	Niece	Friend	Officer	Teacher	Student
T	sew +K.T./ post	3	5	4	12	22	
	sew onai + K.T./post			2	15	10	
	sew nne +K.T./post	3			9	4	
	de tacaya +K.T.	20	16	10			
	l ne +K.T.	3	4				
	di chalo +K.T.	4		17			
	kh da k lo +K.T.		13	3			
O	de tacaya						5
	sew						7
	l ne						5
	di chalo						8
G	decam liy	5	4	5			3
	F.N.	3	3	4	9	9	17
	K.T.	7					
T	cakni mu ane		6	3			6
	lu-yu sun	19	13	3			5
O	yu sun onai	4	8		12	16	
	m y cepcine			9			7
L	lu-mu e yu su ne						8
	h n h sinne	5	3		5	6	
	lu-m y mun ne	5	4		7	6	
	h n kaptu ne + K.T.	6	6				
	yu s num				15	9	
	yu su m y mu ne		5		3		
	yu su cakni mu ne			23			14
	lu yu m dor	6		7		8	5

The above table shows that Bantawa Rai native speakers greet their family members in telephone conversation using ‘sew +K.T.’ ‘de tacaya +K.T.’, ‘decam liy’, ‘l ne +K.T.’ and ‘de tacaya +K.T.’ are more common term of greeting to nephew and niece in telephone conversation; 16 and 20 out of 45

informants used this term to greet nephew and niece while talking in a telephone conversation. ‘sew +K.T.’, ‘sew onai + K.T.’, ‘sew nne + K.T.’, ‘de tacaya +K.T’ and ‘F.N.’ are the common terms of greeting nephew and niece. ‘sew + post’ and ‘di chalo +K.T’ are the most common terms of greeting to friend and officer while talking in a telephone conversation; 17 and 15 out of 45 informants used these terms of greeting in telephone conversation with friend and officer. ‘sew + post’ and ‘de-tacaya +K.T’ are common terms of greeting to friend and officer while taking in a telephone conversation. F.N. and ‘sew + post’ are the most common terms of greeting to teacher and student in a telephone conversation; 22 and 17 out of 45 informants used these terms to greet to them in telephone conversation. ‘sew +K.T., ‘de tacaya +K.T’ and ‘di chalo +K.T’ are terms of greeting for student in telephone conversation. ‘sew + post’ and ‘sew -onai + post’ are common terms of greeting to teacher in a telephone conversation.

In English ‘Hello + F.N’, ‘hi’, ‘giddy’, ‘K.T’, ‘F.N’ and ‘yes’ are common terms of greeting for a telephone conversation. Most of the English people used ‘hello + K.T’ to greet officer and teacher. They used ‘hello + F.N.’, ‘hi’, and ‘giddy’, informal terms are used to greet each other. ‘Hello + K.T.’, ‘hi+ K.T.’, and ‘yes’ are common terms are used to greet nephew, niece, friend and student. (Blundell, Higgens & Middlemiss, 2009).

Regarding taking leave, Bantawa Rai native speakers used ‘lu yu sun’, ‘yu sun - onai’, ‘m y cepcine’, ‘lu m y mun ne’ and ‘h n kaptu ne + K.T.’. ‘lu yu sun’ is the most common term of taking leave from nephew and niece in a telephone conversation; 19 and 13 out of 45 informants used these terms of taking leave in telephone conversation. ‘cakni mu ane’, ‘yu sun onai’, ‘h n kaptu ne’, ‘h n h sinne’, ‘lu m y mun ne’ and ‘h n kaptu ne + K.T.’ are common terms of taking leave to nephew and niece in a telephone

conversation. 'yu s num' and 'yu su cakni mu ne' are the most common terms of taking leave to friend and officer. 15 and 23 out of 45 informants used these terms to take leave in a telephone conversation. 'h n h sinne' and 'lu m y mun ne' are common terms of taking leave for friend and officer in a telephone conversation. 'yu su cakni mu ne' and 'yu sun onai' used by the most informants to take leave with teacher and student; 16 and 14 out of 45 informants used these terms of taking leave for teacher and student in a telephone conversation. 'lu mu e yu su ne', 'yu s num', 'lu yu m dor ', 'h n kaptu ne', 'h n h sinne', 'm y cepcine' 'm y cepcine', 'lu m y mun ne' and 'h n kaptu ne + K.T.' are common terms used by informants to take leave for teacher and student.

In case of English, 'good-bye,' 'see you later,' 'love you', 'talk to you soon' are common terms of taking leave with nephew, niece, friend, officetr , teacher and student in a telephone conversation. Blundell, Higgens and Middlemiss , 2009 .

#### **4.5 Summary of Findings**

Having analysed and interpreted the data collected with the help of a set of questionnaire i.e. respondents by 45 native speakers of Bantawa Rai, the researcher compared them with the terms of greeting and taking leave used in English. The major finding of the research can be stated as follows:

##### **i) Similarities between Bantawa and English terms for Greeting and Taking Leave**

- a) Both languages have greeting and taking leave terms.
- b) In both the language first name of friends can be used with greeting.
- c) In both, Bantawa and English speakers used the kinship terms.



- d) Both Bantawa Rai and English speakers used colloquial language while they are chatting/talking with family members, specially with juniors.
- e) Bowing head is the non linguistic sign for both greeting and taking leave. This sign is equally used by the native speakers of the both languages.

### **ii) Differences between the terms of Greeting and Taking Leave in Bantawa and English**

- a) As a whole, Bantawa is richer than English in term of the terms used in greeting and taking leave.
- b) English native speakers use the greeting terms ‘goodmorning /afternoon/ evening ‘ while they are greeting in a very formal setting whereas Bantawa Rai native speakers use ‘sew ’ ‘sew nne’, ‘sewa onai’ and ‘sew + K.T.’.
- c) In the Bantawa Rai language husband and wife greet each other mostly by ‘sew onai +K.T.’, ‘de tacaya ’ ‘sew + K.T.’. They also greet each other by making a reference to the name of their son or daughter, whereas in English they are greeted by F.N.
- d) Regarding the greetings to king/queen, Bantawa Rai native speakers seem to be much formal. They use ‘sew h /sew nne h m ’. They greet the king by bowing their head. But English native speakers greet the king by shaking hand. Both of them use formal terms of greeting.
- e) Bantawa Rai native speakers use more formal terms to greet the family members for seniors. But English native speakers are habituated to saying ‘F.N.’, ‘K.T’ to greet the family members whether they are seniors or juniors.
- f) Bantawa Rais greet their elder brother and elder sister using on terms ‘sew K.T.’, ‘sew K.T.’, respectively. Younger brother and Younger sister are greeted by the words such as ‘detacay ’, ‘ l ne’, ‘di chalo’, respectively.

- But English people, on the other hand, use only F.N. to greet their brothers and sisters.
- g) L.N is commonly used to address someone in English, whereas, this is almost rare in Bantawa Rai.
- h) 'H sincinne', 'h sinne', 'kh r ' and 'm y tuinne' are mostly used terms of taking leave in Bantawa Rai, specially in formal setting. 'yu + F.N', and 'tups munne' are other terms of taking leave, whereas in English good-bye, see you latter, take care yourself and see you tomorrow.
- i) In Bantawa Rai, male teacher is greeted by 'sew /sew nne post' and female teacher is greeted by 'sew /sew nne post ' whereas in English 'good morning afternoon, Sir/madam/miss' are used to greet them.
- j) Kissing and hugging are common non linguistic signs of taking leave and greeting for family members in English which cannot be found in Bantawa Rai culture with seniors.
- k) In Bantawa Rai, respected people are greeted differently according to their profession but not in English.
- l) Most of the kinship terms can be used in greeting people in Bantawa Rai, but only a few kinship terms can be used in English.
- m) In telephone conversation, Bantawa Rai native speakers used lu yu su' + K.T' 'caknimu ne''h n kaptu ne' and 'lu you m dor ' + K.T' for taking leave with family members whereas English native speakers use 'good-bye', 'so long' 'ta-ta' 'bye', 'talk to you soon' and 'see you later' for family members. It clearly shows that Bantawa Rai native speakers are more formal than English in case of taking leave.
- n) Bantawa Rai native speakers used 'sew ', 'sew nne', 'sew onai' and F.N. for greeting to any strangers. In English, they used 'L.N', 'Hi', 'Hello' 'giddyay' for greeting strangers. In case of taking leave also Bantawa Rai

native speakers use formal terms than English. In Bantawa Rai 'sew ' is used to greet most respected and strangers. But there is no any special term for strangers in English Culture.

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATIONS

This chapter consists of conclusions and implications which are drawn on the basis of discussion and interpretation of the data.

#### 5.1 Conclusions

The research is a comparative study on terms of greeting and taking leave used in Bantawa and English. The Bantawa language has many forms for greeting and taking leave such as '*sew*', '*sew nne*', '*sew yu su ne*', '*sew +K.T.*', '*sew +post*', '*sew metn ninn*' and '*nulok ne*' for greeting seniors and '*di chalo*', '*detacay*', '*kh tnilo*', '*la ne*', '*nulok e*' and '*tanuy*' for greeting juniors. Likewise '*h sinne*', '*h sincinne*', '*yu s muw nin*', '*m ya tuinne*', '*kh r onai*', '*dhiss munne*', '*tups munne*' and '*yu c nin*' for taking leave with seniors. English and Bantawa language both use various forms of greeting and taking leave. In comparison to Bantawa, English is more global and advanced language. However it does not as much forms of greeting and taking leave as the Bantawa language. The findings show that Bantawa is richer than English in terms of greeting and taking leave.

Bantawa native speakers use various forms to greet their family members and relatives. They do not use common forms as English speakers do. Bantawa speakers greet their seniors with different forms than the juniors while taking leave. They also use different forms according to the relation, position and intimacy. English speakers use a very few forms of greeting and taking leave though this language is much developed. Regarding greeting to king/queen,

Bantawa native speakers seem to be more formal. The terms of greeting and taking leave show that English culture is much more informal. English native speakers have as equality and informality in language use. But there is status difference in Bantawa as greeting and taking leave terms are also used accordingly.

Native speakers of English are accustomed to saying FN to greet the family members whether they are seniors or juniors. But Bantawa native speakers are more formal to greet seniors and less formal to greet juniors. English native speakers use more common non-linguistic signs of taking leave and greeting for the family members such as kissing and hugging which is not found in Bantawa culture for seniors but for juniors are accepted. English native speakers seem to be less formal when they are talking with their family members such as father, mother, son, daughter, brother and sister. 'Hello' and 'hi' are common forms of greeting. Bantawa native speakers seem to be more formal to greet their seniors such as father, mother, uncle, aunt. They use *sew* and *sew nne*, which are regarded as more formal forms of greeting.

English native speakers use LN to greet strangers but it is not used in Bantawa. Bantawa native speakers never use last name to greet. In telephone conversation. Bantawa native speakers use 'sew nne' to mean that they have received telephone call. They use another form such as 'sew +K.T.' and 'decam liy', 'F.N.+ di chalo. 'h nd shaking, nodding head are the non-linguistic signs for both greeting and taking leave. These signs are equally used by the native speakers of English as well as Bantawa native speakers.

'Good bye' is the common form of taking leave in English especially in formal setting. Bantawa native speakers mostly use 'h sinne', 'h sincinne', 'm y tuinne', 'tups munne' while taking leave in formal situations such as in offices and academic institutions. 'h sincinne', 'm y tuinne', 'lu l s' are

the forms of taking leave in Bantawa society. The Bantawa language has been victimized by other dominant languages such as English and Nepali. 'bye', 'ta-ta', 'namaskar' are borrowed forms of greeting from other dominant languages which have become a part of the Bantawa language. It is fully accepted in Bantawa culture.

## **5.2 Recommendations**

On the basis of the findings the following recommendations are suggested as the policy, practice and further reacher level:

### **5.2.1 Policy Related**

- i) This research is deemed important as it gives light to curriculum developers and syllabus designers to be make intested and aware of the different terms of greeting and taking leave so that they can create a better curriculum and syllabus.
- ii) The text book writer should prepare the textbook by selecting different forms of greeting and organize them on the basis of some principles such as known to unknown, simple to complex, familiar to unfamiliar and part to whole.
- iii) The differences regarding forms of greeting and taking leave between Bantawa and English should be considered while designing separate syllabus and other academic materials for learners having Bantawa as their tongue.

iv)The syllabus designers and textbooks writers should be more conscious while designing the syllabus and preparing the textbook for the Bantawa learners while preparing English as second language.

### **5.2.2 Practice Related**

This research has the following implication of the practice level:

- a) The study also shows that the terms of greeting and taking leave of English and Bantawa. Therefore, this difference should be taken into account while teaching English greeting and taking leave terms to Bantawa speaking children.
- b)The teachers who teach English to the learners of Bantawa, should identify the similarities and differences between English and Bantawa greeting and taking leave exponents and special attention should be paid in that area of differences since differences as cause difficulty and learners commit more errors.
- c) Kissing and hugging are common non-linguistic signs of greeting and taking leave for family members in English language which can not be found in Bantwa culture.

### **5.3.3 Further Research Related**

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

- i) The study was concluded to identify the terms of greeting and taking leave Bantawa and to compare and contrast them with those of English. As the sample size was small and only the terms of greeting and taking leave of limited terms were compared so the further research is needed to identify of some other terms of greeting and taking leave.
- ii) There is no empirical evidence to verify whether the different terms of greeting and taking leave in Bantawa cause difficulty to learn English greeting and taking leave and whether they cause errors. Further research on error analysis should be carried out to verify the fact.



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