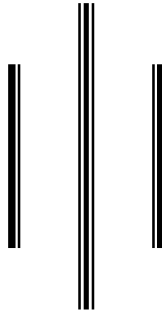
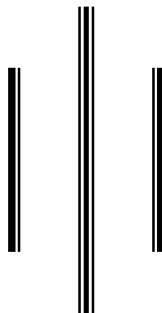


**A STUDY ON
MAITHILI AND ENGLISH KINESICS**



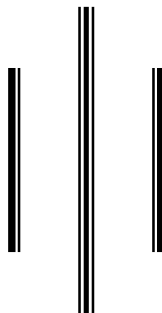
**A Thesis Submitted to the Department of English Education,
University Campus, Kirtipur, Kathmandu in Partial
Fulfillment of the Master's Degree in Education
(Specialization in English Education)**



By

KRISHNA KUMAR SAH

M. Ed. Second Year



**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal**

2007

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RECOMMENDATION FOR ACCEPTANCE

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I recommend the thesis for acceptance.

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DEDICATION

TO MY PARENTS

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complete this work and Mr. Rajan & Sunil, TU Students' Computer for their entire computer work which they did so smoothly.

ABSTRACT

This dissertation is essentially a field research exclusively based on primary data directly collected by the researcher himself. The research is basically descriptive in nature based on the intuitive interpretation of different kinesic features by the native speakers of the Maithili and English languages.

The research attempts to compare and contrast the Maithili and English Kinesics in terms of the three components: (i) Facial appearance, (ii) Head and Hand Posture and (iii) Body Posture. It contains mainly three types of materials (i) a set of photographs exhibiting different types of kinesic features, (ii) the data collected on these photographs from the native speakers of the Maithili and English languages and (iii) the analysis and interpretation of these data. Some of the principal findings are as follows:

- In most cases a single kinesic feature expresses different meanings in Maithili and English Languages.
- In some cases a single kinesic feature expresses similar meanings in Maithili and English languages.
- In a few cases a single kinesic feature expresses the same meaning in Maithili and English languages.
- These findings show that in general kinesic features are culture and/or language specific.

This thesis consists of four chapters as follows:

Chapter one contains a brief introductory survey of the related area of the study followed by literature review, objectives and finally significance of the study.

Chapter two deals with the methodology followed in the research. It is presented in terms of sources of data, sampling procedures, research tool, procedure of data collection and limitation of the study.

Chapter three consists of analysis and interpretation of the data elicited using photos, pie charts and tables. The statistical tools of simple percentage and average are used to analyze and interpret the data quantitatively.

Chapter four includes findings and recommendations of the research.

ABBREVIATIONS

ed	edition
e.g.	for example (from Latin exempligratia)
et al.	et al and other (from latin et ali)
etc.	etcetera
Fig.	Figure
i.e.	that is
M.Ed.	Masters in Education
NELTA	Nepal English Language Teachers' Association
No.	Number
NI	Number of Informants
NS	Native Speaker
TNI	Total number of informants

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CHAPTER ONE

INTRODUCTION

1.1 General Background

Communication may take place in many ways. The communication system is not limited to the explicit system of language, morse code, traffic signs and signals, all human activities and productions such as our bodily postures and gestures, the way we walk & dance, the rituals we perform, the meal we have, the fashion we use, the building we inhabit, the objects we deal with and so on because all of them convey one or other meaning. There are many modes of communication i.e. tactile, olfactory, gustatory, aural and visual mode of communication which involve five sensory organs- skin, tongue, nose, ear and eye. Among them, language is one of the main means/modes of communication. Therefore, for effective communication, one must be competent in all the above mentioned of communicative competence. Communicative competence includes not only aural-oral mode/mean of communication but also other modes/means of communication (tactile, olfactory.....) as well.

1.1.1 Communicative Competence

The term ‘communicative competence’ is not easy to define. “It is so complicated that possible no answer can describe it comprehensively or even adequately (Sthapit, 2000). One becomes communicatively competent when s/he knows when to use a particular structure, to whom and for what purpose. In other words, s/he should be able to use not only grammatically correct but also situationally appropriate sentences.

According to Canale and Swain (1980) the communicative competence is divided into four main components:

a. Grammatical Competence:

Grammatical competence is linguistic competence according to Chomsky. It covers grammatical and lexical capacity of the language user.

b. Sociolinguistic Competence:

Sociolinguistic competence is the ability of language user to understand social context in which communication takes place.

c. Discourse Competence:

Discourse competence is the interpretation of individual message elements in terms of their connectedness and of how meaning is represented in relationship to the entire discourse.

d. Strategic Competence:

Strategic competence is the ability of the language user to cope with strategies that s/he employs to initiate, terminate, maintain, repair and re-direct communication.

According to Sthapit (2000:7) “This characterization and division of communicative competence is not fully satisfactory for a number of reasons”. He says “Firstly, it does not take into account of different modes or modalities of communication”. It neglects what he calls extra-linguistic competence. “Secondly, it is very difficult to draw a boundary line between discourse competence and Sociolinguistic competence”.

“Lastly and most importantly, it does not give due weighting to pragmatic competence”.

Hence Sthapit (2000:7) adopts a different approach in the specification of communicative competence. According to him, communicative competence consists of the following three components:

- i. The extended linguistic competence.
- ii. The extra-linguistic competence.
- iii. The pragmatic competence or language sensitivity.

i. The extended linguistic competence:

Sthapit (2000:7) has extended the “linguistic competence” in two directions: vertically and horizontally. It means the linguistic competence covers the competence of linguistic text up to the sentence level only. But extended linguistic competence includes the competence of linguistic texts up to supra-sentential level. On the other hand, in horizontal dimension, it adds a functional or communicative perspective to linguistic competence, that is to say, the system of discourse or communicative acts added in linguistic competence.

ii. The extra-linguistic competence:

The pragmatic competence or language sensitivity denotes to an ability of language user to interpret language properly and an ability to use it appropriately in a given context of situation. A language user with this competence becomes able to correlate linguistic forms with their intended meanings, communicative functions and other relevant non-linguistic factors. In addition, pragmatic competence incorporates lots of other residual features which we often call ‘common sense’.

iii. The pragmatic competence or language sensitivity:

We have already discussed that there are many modalities of communication. Among them language, by its definition, uses only aural-oral mode of communication. However, in actual communication, people use all the mediums of communication. Thus, communicative ability cannot be confined to language alone. Communicative competence therefore also involves other non-verbal behavior. Thus, extra-linguistic competence is what other scholars call non-verbal behavioral/communication system.

According to Sthapit (2000:12) extra-linguistic competence is divided into the following types:

- System of touching pattern (haptic).
- A system of making eye contact (oculesics).
- A system of maintaining distance between participants of communication (proxemics).
- A system of responding to body and other odours (olfacticts).
- A system of maintaining timing patterns in an interaction (chronemics).

1.1.2 Importance of Extra-linguistic competence/Non-verbal communication system

When people think of language, they tend to consider primary in terms of words that they say or write. To look at language in this way, however, is to ignore- the significant role played by non-verbal communication system. It has been estimated that in a consideration

between two people only 35 percent of the message is conveyed by the words. The remaining 65 percent is communicated non-verbally by how they speak, move gesture and by how they handle spatial prelatships. Therefore, all the above mentioned types of non-verbal communication system are important aspects of communication. Although the idea that “language is more than words” is new, writers and artists have long effectively utilized their observations of non-verbal communication. We need to study systematically especially because of their many practical applications in medicine, diplomacy, education, race relations business negotiations- any situation in which people interact and need to understand one another.

The researcher intends to focus only one type of extra-linguistic competence i.e. kinesics. According to Sthapit (2000:12) “A system of using body postures, facial expressions and movement of the head limbs often collectively described as body language”. It is the study of the body’s physical movements. In other words, it is the way the body communicates without words.

Lessikar and Pettit define kinesics as “the study of the body’s physical movement”. According to them, when we study kinesics, we specially look for inner state of emotion as expressed through different parts of the body and their physical movements. They divide the kinesics into the following areas (types).

i. **Face and Eyes:**

Face is the best way of indication for what is going on inside us. Within facial area, we often look mouth, jaw, eyes, nose, cheeks or forehead. The eyes tell us much more than other facial features, therefore,

we look face and eyes simultaneously when we want to determine much of the meaning behind body language and non-verbal communication.

For example, the facial expressions can be associated with happiness, surprise, fear, anger and sadness. For our decision; we see whether the mouth is wide opened or closed, the eyelids raised or lowered, the nose wrinkled or relaxed, the cheeks draw up or backs the forehead lowered or raised and so on.

ii. Gestures:

The physical movements of arms, legs, hands, torso and head are called gesture. In addition to the face and eyes, those body movements convey meaning. For example of gesture, in English speaking culture- a pounding fist on a table, a forefinger held high above an athlete's head, a forefinger and thumb touching to form a circle, a thumb held high and fingers make contact with palm are associated with 'anger', 'number 1', 'ok', and 'good luck' respectively.

iii. Body Shape and Posture:

The body shape and posture that we maintain while communicating affect how we think about ourselves, how we relate to others and how others relate to us are involved under the third area/ type of kinesics.

As for example, in a formal meeting- say, an interview for an important job s/he is more aware of posture, holding the head straight, maintaining the upper body erect, standing in both feet and sitting intently listening. But in informal meeting, one generally remains spontaneous'; s/he is unaware of posture during the meeting, being fluid in all of his/ her physical movement.

iv. Appearance:

The final area/ type of kinesics is appearance. Here, 'appearance' refers to clothing, hair, foot-wear and adornments such as jewelry, cosmetics and so on. In first glimpse; it seems that appearance has nothing to do with the effective communication. Closer inspection, however, reveals that appearance relates to how the face, eyes, gestures, postures and shapes are perceived.

1.2 Literature Review

There are some research works on Communicative Competence and one research on Extra-linguistic Competence in our department. Among the some of the researches carried out on communicative which are related to the present study are as follows:

Pokharel (1999) carried out a research entitled "Teaching communicative functions inductively and deductively: A practical study". He wanted to find out the relative effectiveness between two-inductive and deductive methods of teaching. He also wanted to develop communicative ability on the part of the learners through classroom teaching by using inductive and deductive methods of language teaching. His overall finding was that the inductive method was relatively more effective than deductive one, while teaching communicative function in general.

Kafle (2000) conducted a research entitled 'Relationship between Acquired Formal and Functional Competence of Graduate Level English Students: A comparative study'. He wanted to find out the relationship between acquired formal and functional competence of graduate level studies of English. His finding was presented descriptively. He found that formal competence was far better than functional one.

Prasain (2001) carried out a research entitled ‘A study on formal and communicative competence acquired by the ninth grade students’. Her objective was to find out the formal and functional competence of the students and establish correlation between these two competencies. She found that students were more competent in formal competence than they were in functional competence.

Guragain (2003) conducted a research entitled ‘A study on the Learners’ Ability to Use Colloquial Communicative Expressions’. He wanted to find out and compare the students’ ability to produce and interpret colloquial expressions serving different communicative functions. He found that the master’s level students’ ability to use colloquial communicative of correct responses were given by MBBS students and the lowest by MA students.

Bastola (2005) carried out a research entitled ‘A Correlational Study of English and Nepali Kinesics’. His objective was to determine English and Nepali kinesics and compare as well as contrast them. He found out that a single kinesic feature expresses similar as well as different meanings in English and Nepali languages.

1.3 Objectives

The general objective of the study is to determine Maithili and English Kinesics.

The specific objectives of the study are:

- To compare and contrast the Maithili and English Kinesics in terms of the following components.
 - i. facial appearance

- ii. body posture and movement
- iii. head and hand posture movement
- To suggest some pedagogical implications of the present study.

1.4 Significance of the study

This study will be significant to all those who are interested in language learning/ teaching and more particularly those students and teachers who are involved in learning/ teaching communicative aspect of English language. Hopefully, this study will also be significant for subject expert, language policy maker and curriculum designer of English Language Teaching. The researcher hopes the research to be of global significance.

CHAPTER TWO

METHODOLOGY

2.1 Sources of Data

To accomplish the intended goals, the research used and consulted the following sources of data.

2.1.1 Primary sources of data

The primary sources of data consists the answer provided by the native speaker of Maithili. But, English Kinesics have been analyzed by utilizing Secondary Sources of data.

2.1.2 Secondary Sources of Data

The researcher has been using secondary data from different books, newspapers, journals, documents etc. The main sources of secondary data are:

Lessikar Pettit (2000), Clark, P., Eschholz, A., Rosa, F. (1999),

Brown, Douglas H. (1994) and Hall. ET. (1959).

2.2 Sampling procedure

The researcher has applied ‘Stratified Random Sampling’. Saptari, Siraha, Dhanusha, Mahotari (Nepal) and Madhubani (Bihar, India) districts have been used as strata of the population and then drew the specified number of subjects from each stratum. The sampling population consists of 20 informants each from Saptari, Siraha, Dhanusha, Mahotari and Madhubani districts of Nepal and India.

2.3 Research Tool

The data for English Kinesics have been elicited with the help of two sets (subjective and objective) of the questionnaire with pictures and informal interview.

The data for English Kinesics have been elicited from the above mentioned books.

2.4 Procedure of Data Collection

After preparing the questionnaire the researcher collected data in to two phases. In the first phase, the researcher elicited data from the native speakers of the Maithili. For it, he himself visited to the proposed places where the native speakers live. He explained and showed the letter for the purpose of his visit to the different places to them. Having got the permission to elicit data, he distributed the questionnaire and requested them to do the activity as the instruction given. After eliciting data with the questionnaire the researcher carried out informal interview to verify the data collected from the questionnaire. In the second phase, the researcher visited different spots where tourists come, such as; hotels, restaurants, foreign offices, research centers etc. He elicited data from the native speakers of English using the same procedure he used while eliciting data from the native speakers of the Maithili.

2.5 Limitation of the Study

- a. The study was limited within the Maithili and English language.
- b. This study was limited to the comparison between following components of Kinesics of the Maithili and English languages:

- Facial appearance
 - Body posture and movement
 - Head and hand posture and movement
- c. The population of the study is limited to 100 native speakers of the Maithili from different districts of (Mithila) Nepal and (Bihar) India and 50 native speakers of English from different places.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data. When the task of data collection was over, the required data and information were processed naturally tabulated systematically. Since the study is limited to the comparison between three components of Kinesics of Maithili and English, the data were analyzed under the following three components.

- Analysis of the facial appearance based on the responses from the native speakers of Maithili and English languages.
- Analysis of the head and hand posture and movement based on the responses from the native speakers of Maithili and English languages.
- Analysis of the body posture and based on the responses from the native speakers of Maithili and English languages.

3.1 Analysis of the Facial Appearance Based on the Responses from the native Speakers of Maithili and English

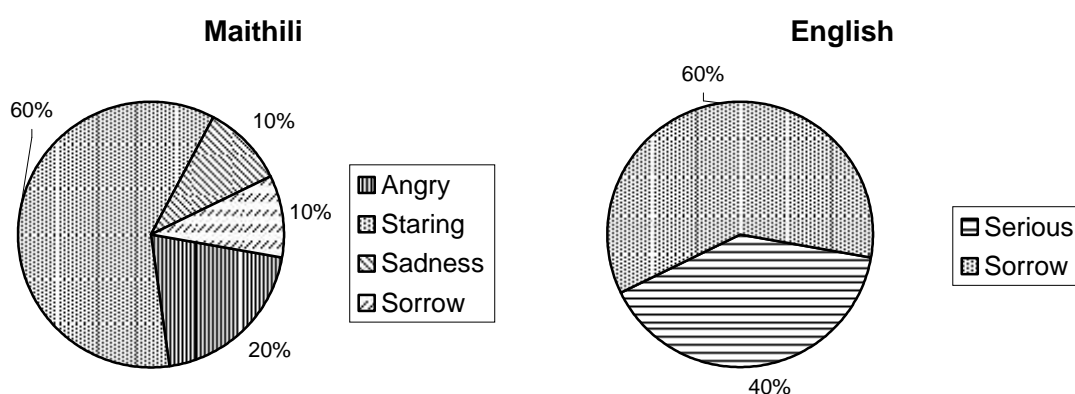
In the present study, the facial appearance consists of nineteen different types of facial appearances which are represented by nineteen different pictures. These facial appearances are analyzed and interpreted through pie charts below on the basis of the responses from the native speakers of Maithili and English languages.

3.1.1 The Facial Appearance No. 1

Picture No. 1



Pie-Chart No. 1



The above charts show different types of meaning expressed by Facial Appearance No. 1. In the way of eliciting data from the native speakers of Maithili. It is found that out of 100, 20% informants said that the above facial appearance express angry. Similarly, 60% informants of them said that it express staring 10% of them said that this facial appearance expresses sadness whereas 10% of the total informants said that the above given picture expresses sorrow.

On the other hand, it is found that out of 50 native speakers of English, 40% informants said that the above mentioned picture expresses

serious. But 60% of the total informants said that they don't know the meaning of the above facial appearance.

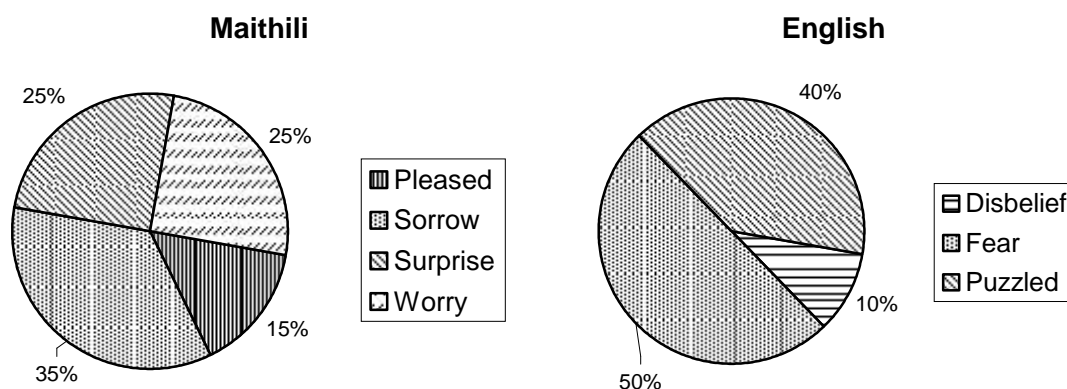
From the analysis of data it is found that the Facial Appearance No. 1 expresses different meanings in Maithili and English languages. This appearance is found to express anger, staring, sadness and sorrow in Maithili language whereas seriousness in English language.

3.1.2 The Facial Appearance No. 2

Picture No. 2



Pie-Chart No. 2



The above given charts show different meanings expressed by Facial Appearance No. 2. While eliciting data from the native speakers of Maithili. It is found that out of total numbers of informants, 15% said that the above facial appearance expresses pleased. Similarly 35% out of 100 said that it expresses sorrow, 25% of them said that this appearance expresses surprise whereas 25% of them said that the above facial appearance expresses worry.

On the other hand while eliciting the data from the native speakers of English it is found that out of total informants, 10% informants said that it expresses disbelief, 50% out of the 50 informants said that the above given picture expresses fear whereas 40% said that the above facial appearance expresses puzzled.

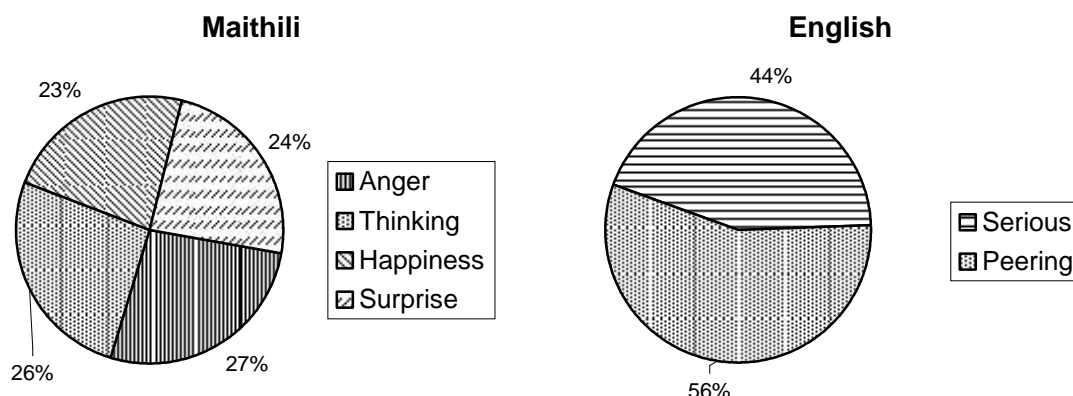
From the analysis of data it is found that the facial appearance expresses different meanings in Maithili and English languages. This expression is found to express pleased, sorrow, surprise and worry in Maithili language whereas disbelief, fear and puzzled in English language.

3.1.3 The Facial Appearance No. 3

Picture No. 3



Pie-Chart No. 3



The above charts show different meanings expressed by Facial Appearance No. 3 while eliciting data from the native speakers of Maithili. It is found that out of 100, 27% informants said that the above facial appearance expresses anger. 26% out of total informants said that the above picture expresses thinking. Similarly 23% informants said that the above facial appearance expresses happiness whereas 24% out of the total informants said that it expresses surprise.

On the other hand, while eliciting data from the native speakers of English, it is found that out of 50 informants, 44% said that the given facial appearance expresses serious whereas, 56% informants said that the above given facial appearance expresses peering.

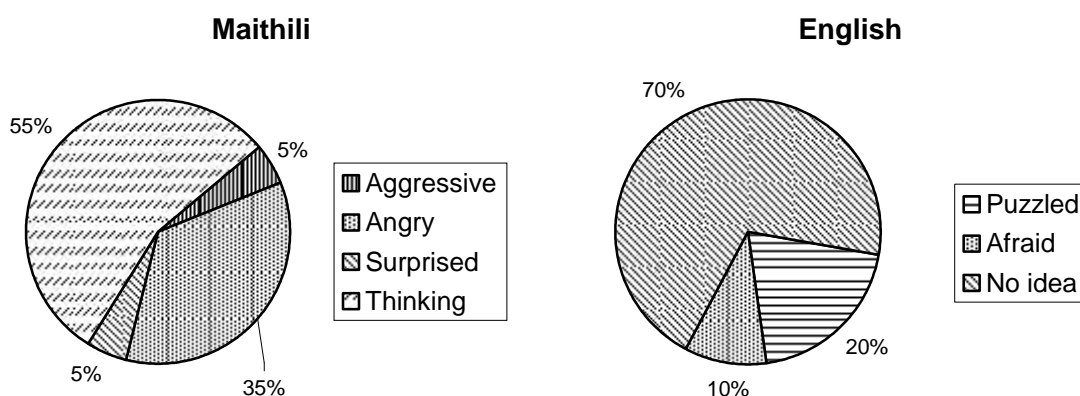
From the analysis of data it is found that the facial appearance no. 3 expresses different meanings in Maithili and English languages. This expression is found to express anger, thinking, happiness and surprise in Maithili language whereas serious and peering in English language.

3.1.4 The Facial Appearance No. 4

Picture No. 4



Pie-Chart No. 4



The above charts show different meanings expressed by facial appearance no. 4 while eliciting data from native speakers of Maithili, it is found that out of 100 informants, 5% said that it expresses aggressive, 35% out of the total informants said that the above facial appearance expresses angry 5% of them said that the facial appearance no. 4 expresses surprised whereas 55% of the total informants said that it expresses thinking.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 20% informants said that the above facial appearance expresses puzzled. Similarly, 10% informants said that the facial appearance no. 4 expresses afraid whereas 70% of the total informants said that they don't have any idea.

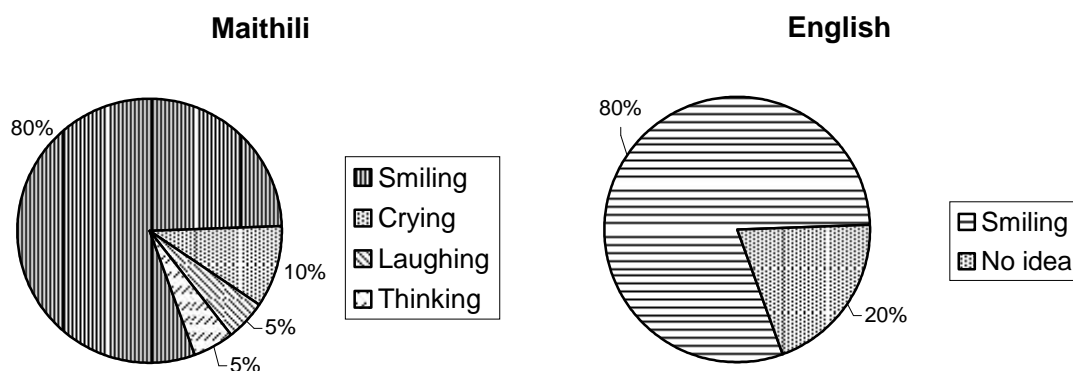
From the analysis of data it is found that the Facial Appearance No. 4 expresses different meanings in Maithili and English languages. The above facial appearance is found to express aggressive, angry, surprised and thinking in Maithili language whereas, puzzled and afraid in English language.

3.1.5 The Facial Appearance No. 5

Picture No. 5



Pie-Chart No. 5



The above charts show similar as well as different meanings expressed by Facial Appearance No. 5 in Maithili and English languages. While eliciting data from the native speakers of Maithili language it is found that out of 100. 80% informants said that the above facial appearance expresses smiling, 10% informants out of them said that it expresses crying and 5% out of hundred informants said that the above facial appearance express laughing. Similarly, 5% of them said that it expresses thinking.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty informants, 80% of them said that the facial appearance no. 5 expresses smiling and 20% out of total said that they do not know the meaning of it.

From the analysis of data the Facial Appearance No. 5 expresses similar as well as different meanings in Maithili and English languages. The above facial appearance is found to show smiling, crying, laughing and thinking in Maithili language and smiling in English language.

3.1.6 The Facial Appearance No. 6

Picture No. 6



Pie-Chart No. 6



The above charts show similar as well as different meanings expressed by Facial Appearance No. 6 in Maithili and English languages while eliciting data from the native speakers of Maithili language it is found that out of hundred, 80% informants said that the above facial appearance expresses happiness whereas 20% out of total informants said it expresses surprise whereas only 20% of them said that the above facial appearance expresses surprise.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty, 84% of them said it

expresses happiness whereas 16% out of total said that the facial appearance no. 6 expresses joy.

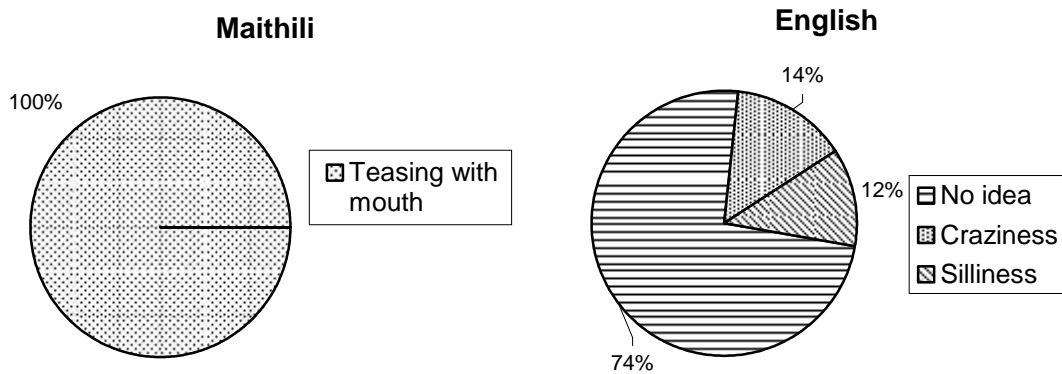
From the analysis of data the Facial Appearance No. 6 expresses similar as well as different meaning in Maithili and English languages. The above facial appearance is found to show happiness and surprise in Maithili language and happiness and joy in English language.

3.1.7 The Facial Appearance No. 7

Picture No. 7



Pie-Chart No. 7



The above charts show the meanings expressed by Facial Appearance No. 7 in Maithili and English languages. While eliciting data from the native speakers of Maithili language it is found that out of hundred, 100% informants said that the above facial appearance expresses teasing with mouth.

On the other hand, while eliciting data from the native speakers of English it found that out of fifty, 74% informants said that they do not know the meaning of the above facial appearance, that is to say, according to them, this kinesics feature is not used in English language. But 14% of them said that it expresses craziness. Similarly, 12% of the total informants said that this facial appearance expresses silly.

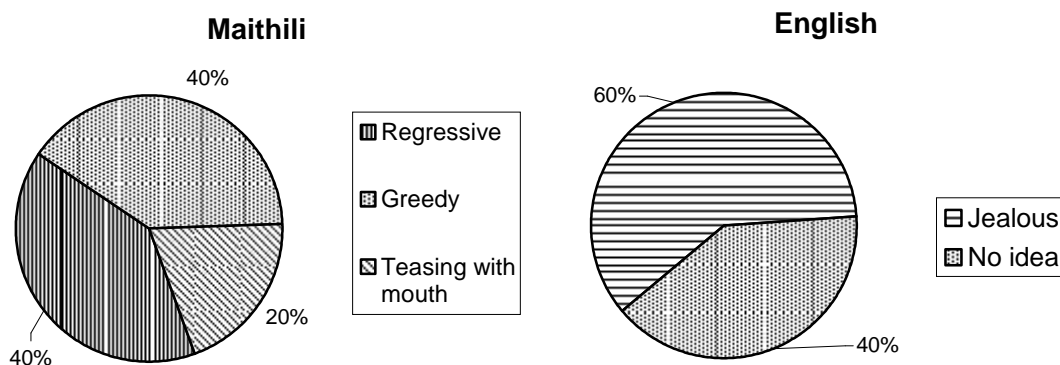
From the analysis of data it is found that the Facial Appearance No. 7 expresses different meanings in Maithili and English languages. It is found that it expresses teasing with mouth in Maithili whereas craziness and silliness in English language.

3.1.8 The Facial Appearance No. 8

Picture No. 8



Pie-Chart No. 8



The above charts show different meanings expressed by Facial Appearance No. 8 in Maithili and English languages. While eliciting data from the native speakers of Maithili language it is found that out of hundred, 40% informants said that it expresses regressive and 40% informants said that the above facial appearance expresses greedy. Similarly 20% of the total informants said that it expresses teasing with mouth.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty, 60% of them said that the above facial appearance expresses jealous but 40% of the total informants said they do not know the meaning of it.

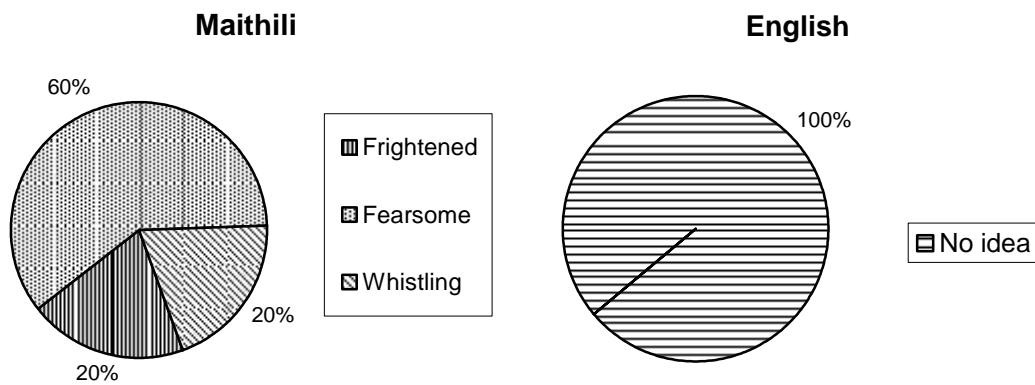
From the analysis of data it is found that the Facial Appearance No. 8 expresses different meanings in Maithili and English languages. It is found that it expresses regressive, greedy and teasing with mouth in Maithili whereas jealous in English language.

3.1.9 The Facial Appearance No. 9

Picture No. 9



Pie-Chart No. 9



The above charts show meanings expressed by Facial Appearance No. 9 in Maithili language. While eliciting data from the native speakers of Maithili it is found that out of hundred, 20% informants said that the above facial appearance expresses frightened and 60% out of total informants said that this appearance expresses fearsome whereas 20% out of them said that it expresses whistling.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 100% informants said that they do not

know the meaning expressed by facial appearance no. 9. They further clarified that English does not consist this type of Kinetic feature.

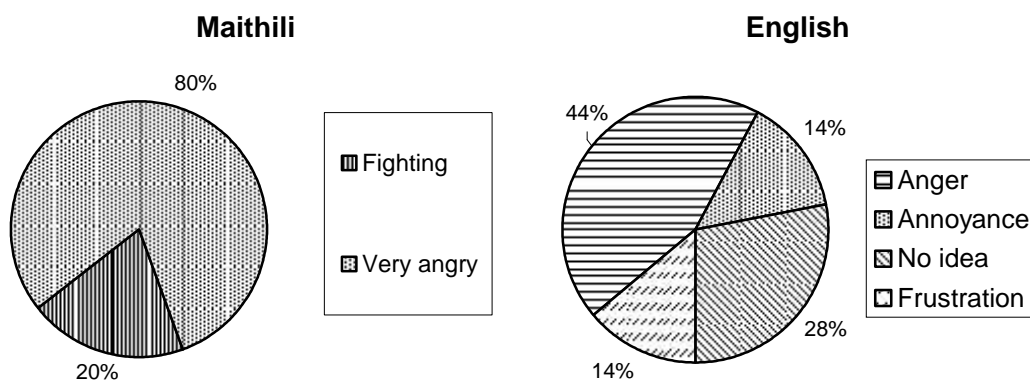
From the analysis of data it is found that the Facial Appearance No. 9 expresses meaning in Maithili language. It expresses frightened, fearsome and whistling in Maithili whereas no any meaning in English language.

3.1.10 The Facial Appearance No. 10

Picture No. 10



Pie-Chart No. 10



The above charts show the varieties of meanings expressed by Facial Appearance No. 10 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred, 20% informants said that the above facial appearance expresses fighting whereas 80% of them said that it expresses very angry.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty 44% informants said that the above facial appearance expresses anger, 14% of them said that it expresses annoyance. But 28% of the total informants said that they do not know the meaning expressed by it. Whereas 14% of them said that this facial appearance expresses frustration.

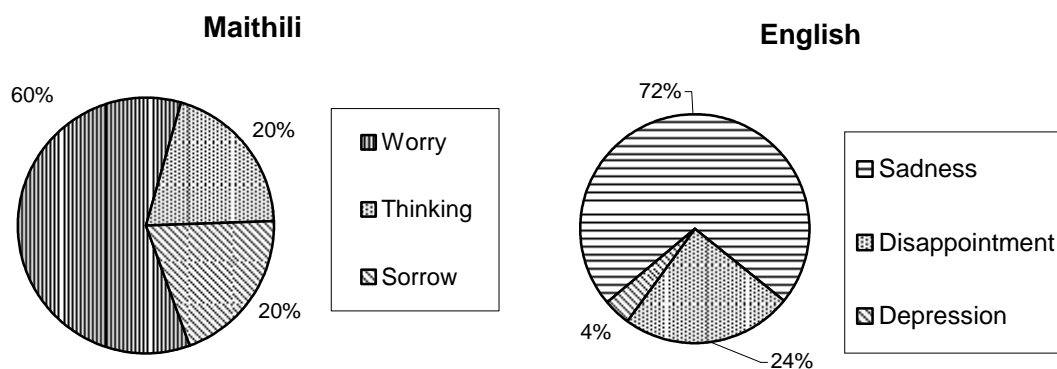
From the analysis of data it is found that the Facial Appearance No. 10 expresses similar as well as different meanings in Maithili and English languages. It is found to express fighting and very angry in Maithili whereas anger, annoyance and frustration in English language.

3.1.11 The Facial Appearance No. 11

Picture No. 11



Pie-Chart No. 11



The above charts show variety of meanings expressed by Facial Appearance No. 11 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred, 60% informants said that the above facial appearance expresses worry and 20% of the total informants said that the facial appearance no. 11 expresses thinking whereas 20% of them said that it expresses sorrow.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty, 72% informants said that the above facial appearance expresses sadness, 24% of them said that it

expresses disappointment whereas only 4% of the total informants said that this facial appearance expresses depression.

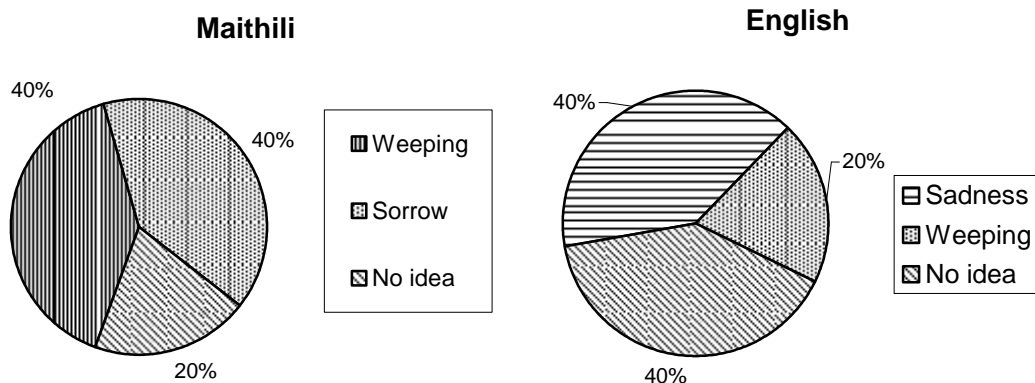
From the analysis of data, it is found that the Facial Appearance No. 11 expresses variety of meanings in Maithili and English languages. It is found that it expresses worry, thinking and sorrow in Maithili language whereas sadness, disappointment and depression in English language.

3.1.12 The Facial Appearance No. 12

Picture No. 12



Pie-Chart No. 12



The above charts show similar as well as different meanings expressed by Facial Appearance No. 12 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred, 40% of the total informants said that the above facial appearance expresses weeping and 40% of them said that it expresses sorrow whereas 20% out of hundred said they do not know the meaning of it.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty, 40% of the total informants said that the above facial appearance expresses sadness and 20% said it expresses weeping whereas 40% out of the total informants said that they do not know the meaning expressed by facial appearance no. 12.

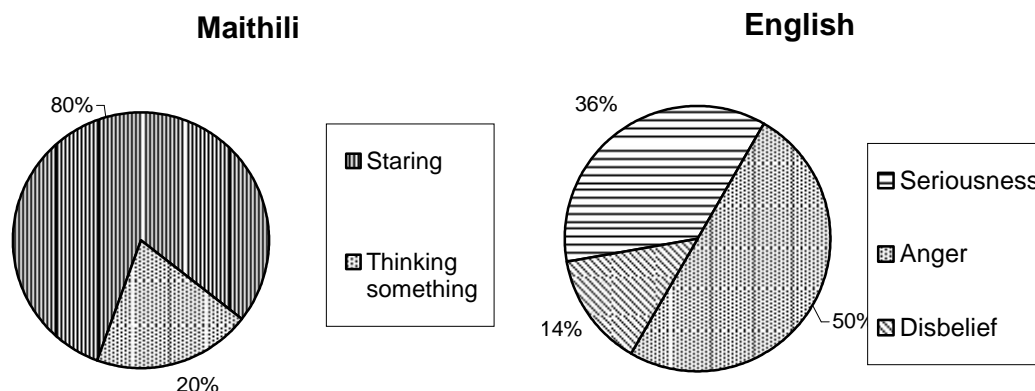
From the analysis of data, it is found that the Facial Appearance No. 12 expresses similar as well as different meanings in Maithili and English languages. It is found that it expresses weeping and sorrow in Maithili but sadness and weeping in English language.

3.1.13 The Facial Appearance No. 13

Picture No. 13



Pie-Chart No. 13



The above charts show different meanings expressed by Facial Appearance No. 13 in Maithili and English languages while eliciting data from the native speakers of Maithili it is found that out of hundred, 80% of the total informants said that the above facial appearance expresses staring and only 20% of them said that the facial appearance no. 13 expresses thinking something.

On the other hand, while eliciting data from the native speakers of English language, it is found that out of fifty, 36% informants said that the above facial appearance expresses seriousness and 50% of them said that it expresses anger whereas 14% of the fifty informants said that the facial appearance no. 13 expresses disbelief.

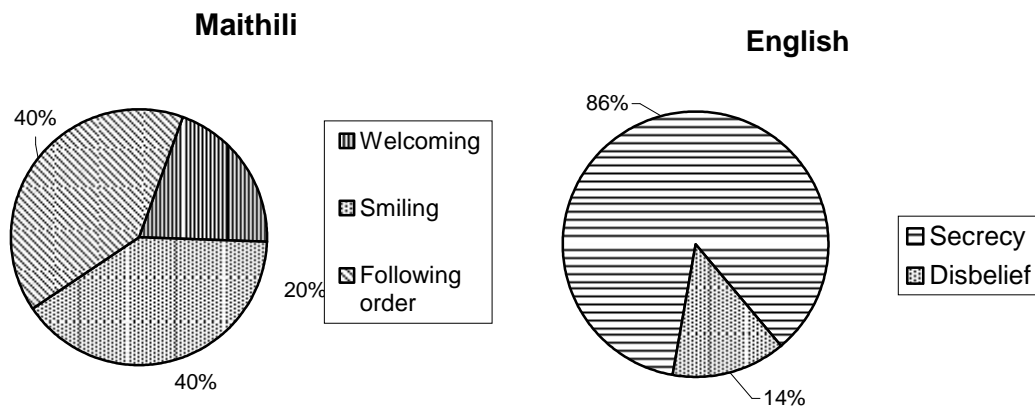
From the analysis of data it is found that the Facial Appearance No. 13 expresses variety of meanings in Maithili and English languages. It is found that it expresses staring and thinking something in Maithili language whereas seriousness, anger and disbelief in English language.

3.1.14 The Facial Appearance No. 14

Picture No. 14



Pie-Chart No. 14



The above charts show variety of meanings expressed by Facial Appearance No. 14 in Maithili and English languages while eliciting data from the native speakers of Maithili it is found that out of hundred, 20% informants said that the above facial appearance expresses welcoming and 40% out of them said that it expresses smiling. Similarly, 40% out of the total informants said that the facial appearance no. 14 expresses following order.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty, 86% informants said that it

expresses secrecy whereas only 14% of them said that this facial appearance expresses disbelief.

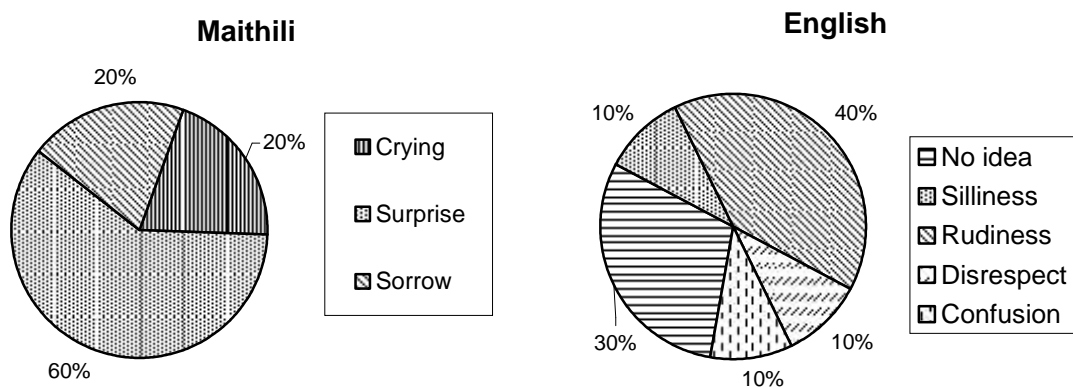
From the analysis of data, it is found that the Facial Appearance No. 14 expresses different meanings in Maithili and English languages. It is found that welcoming, smiling and following order in Maithili language whereas secrecy and disbelief in English language.

3.1.15 The Facial Appearance No. 15

Picture No. 15



Pie-Chart No. 15



The above charts show different meanings expressed by Facial Appearance No. 15 in Maithili and English languages. While eliciting data from the Maithili language it is found that out of hundred, 20% informants said that the above facial appearance expresses crying and 60% of them said that it expresses surprise whereas 20% out of the total informants said that the facial appearance no. 15 expresses sorrow.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 30% informants said that they don't know the meaning of the above facial appearance. They further explained that native speakers of English don't use this feature of kinesics. But 10% informants said that the above facial appearance expresses silliness. Similarly 40% of them said that it expresses rudeness, i.e. to say people express rudeness with the above facial appearance whereas 10% of them said that people express disrespect for somebody with this facial appearance. In the same way, 10% respondents viewed that they show confusion with the above facial appearance.

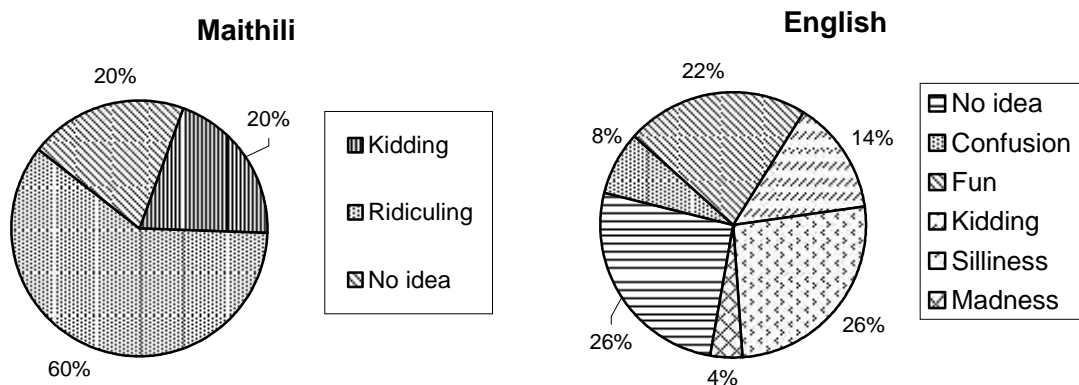
From the analysis of data, it is found that the Facial Appearance No. 15 expresses different meanings in Maithili and English languages. It is found that crying, surprise and sorrow are expressed in Maithili language whereas silliness, rudeness, disrespect and confusion in English language.

3.1.16 The Facial Appearance No. 16

Picture No. 16



Pie-Chart No. 16



The above charts show similar as well as different meanings expressed by Facial Appearance No. 16 in Maithili and English languages. While eliciting data from the native speakers of Maithili language, 20% of the total informants said that the facial appearance no. 16 expresses kidding, and 60% out of hundred said that the above facial appearance expresses ridiculing. But 20% of them said that they do not know the meaning expressed by this facial appearance.

On the other hand, while eliciting data from the native speakers of English language, it is found that out of fifty, 26% informants said that

they do not the meaning expressed by the above facial appearance. But 8% of them said that it expresses confusion and 22% of the total informants said that the facial appearance no. 16 expresses fun. In the same way, 14% out of fifty said that this facial appearance expresses kidding and 26% out of the total informants said that it expresses silliness whereas 4% informants said that the above facial appearance no. 16 expresses madness.

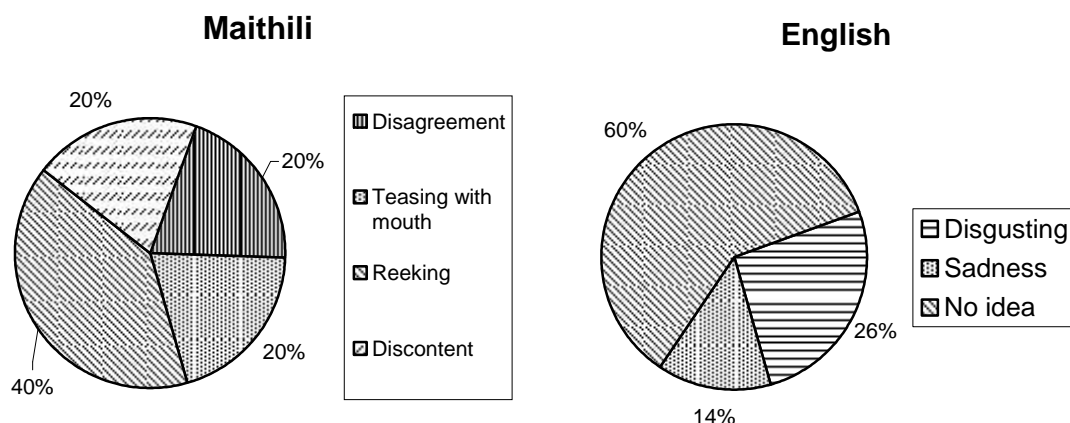
From the analysis of data it is found that the Facial Appearance No. 16 expresses similar as well as different meanings in Maithili and English languages. It is found that kidding and ridiculing are expressed in Maithili language whereas confusion, fun, kidding silliness and madness in English language.

3.1.17 The Facial Appearance No. 17

Picture No. 17



Pie-Chart No. 17



The above charts show different meanings in Maithili and English languages. While eliciting data from the native speakers of Maithili language, it is found that out of hundred, 20% informants said that the facial appearance no. 17 expresses disagreement, 20% of them said that the above facial appearance expresses teasing with mouth. Similarly, 40% out of the total informants said that this appearance expresses reeking whereas 20% out of hundred said that the given facial appearance expresses discontent.

On the other hand, while eliciting data from the native speakers of English language it is found that 26% out of fifty said that the above facial appearance expresses disgusting and 14% of them said that it expresses sadness. But 60% out of total said that they do not know the meaning expressed by facial appearance no. 17. The further explained that the native speakers of English usually do not use this type of feature.

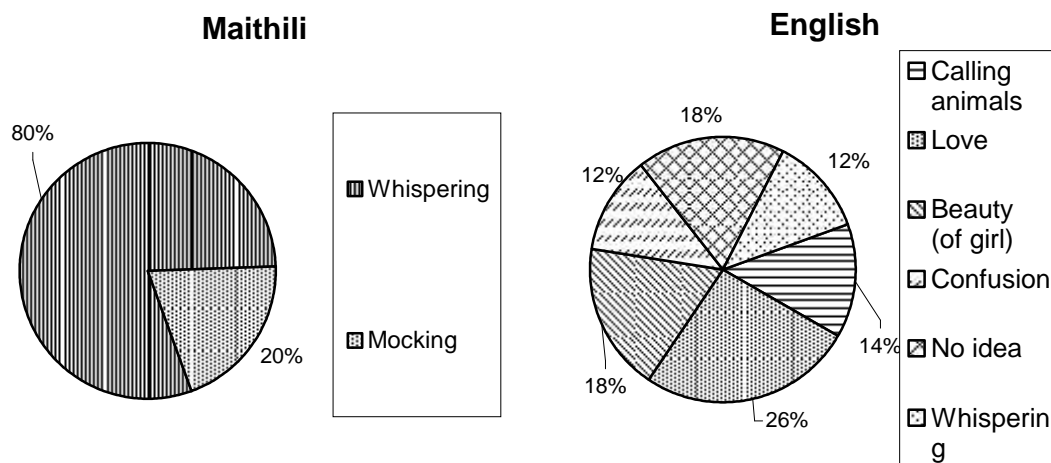
From the analysis of data it is found that the facial appearance no. 17 expresses different meanings in Maithili and English languages. It is found that disagreement, teasing with mouth, reeking and discontent in Maithili language whereas disgusting and sadness in English language.

3.1.18 The Facial Appearance No. 18

Picture No. 18



Pie-Chart No. 18



The above charts show similar as well as different meanings expressed by facial appearance no. 18 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred, 80% informants said that the above facial appearance

expresses whispering but only 20% of them said that this appearance expresses Mocking.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty 14% said the above facial appearance expresses calling animals, 26% of them said that this appearance expresses love and 18% of the total informants said that it expresses beauty (of girl). Similarly 12% informants said that the facial appearance no. 18 expresses confusion. But 18% out of fifty said that they do not know the meaning expressed by this appearance whereas 12% of them said it expresses whispering.

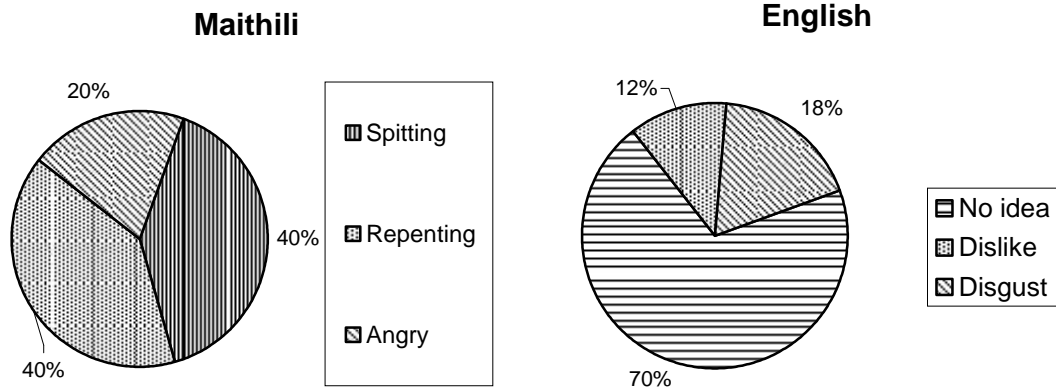
From the analysis of data it is found that the facial appearance no. 18 expresses similar as well as different meanings in Maithili and English languages. It is found that whispering and mocking in Maithili language whereas calling animals, love, beauty (of girl), confusion and whispering in English language.

3.1.19 The Facial Appearance No. 19

Picture No. 19



Pie-Chart No. 19



The above charts show different meanings expressed by facial appearance no. 19 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred, 40% informants said that the above facial appearance expresses spitting and 40% out of total informants said that it expresses repenting. Similarly, 20% of them said that this facial appearance expresses angry.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty 70% informants said that they do not know the meaning of the above facial appearance, 12% of them said that it expresses dislike whereas 18% of the total informants said that this facial appearance expresses disgust.

From the analysis of data it is found that facial appearance no. 19 expresses different meanings in Maithili and English languages. It expresses spitting, repenting, and angry in Maithili languages, whereas it expresses dislike and disgust in English language.

3.2 Analysis of the Head and Hand Posture based on the responses from the native speakers of Maithili and English languages

In this study the head and hand posture consists of twenty four different kinds of head and hand posture which are represented by fifteen different pictures. These postures are analyzed and interpreted through table below on the basis of the responses from the native speakers of Maithili and English languages.

3.2.1 The Head and Hand Posture No. 1

Picture No. 1



Table No. 1

Responses	NI	TNI	Percentage	NS
Joking	20	100	20	Maithili
Verbal abusement	80	100	80	Maithili
No idea	50	50	100	English

The above table shows the meanings expressed by Head and Hand Posture No. 1 in Maithili languages. While eliciting data from the native speakers of Maithili language it is found that out of hundred only 20% informants said that the above head and hand posture expresses joking

whereas 80% out of total informants said that the Head and Hand Posture No. 1 expresses verbal abusement.

On the other hand, while eliciting data from the native speakers of English language out of fifty 100% informants said that they don't know the meaning of the above head and hand posture, that is to say, according to them, English language doesn't include this type of kinesics feature.

From the analysis of data it is found that the Head and Hand Posture No. 1 expresses joking and verbal abusement in Maithili language whereas it does not express any meaning in English language.

3.2.2 The Head and Hand Posture No. 2

Picture No. 2



Table No. 2

Responses	NI	TNI	Percentage	NS
Verbal Abusement	20	100	20	Maithili
Joking	40	100	40	Maithili
Saying bad to somebody	20	100	20	Maithili
No idea	20	100	20	Maithili
No idea	50	50	100	English

The above table shows the different meaning expressed by Head and Hand Posture No. 2 in Maithili languages. While eliciting data from the native speakers of Maithili, out of hundred 20% informants said that the Head and Hand Posture No. 2 expresses verbal abusement, 40% out of them said that this posture expresses joking and 20% out of total informants said that the above head and hand posture expresses saying bad to somebody. But 20% informants said that they do not know the meaning of the above posture.

On the other hand, while eliciting data from the native speakers of English language out of fifty, 100% informants said that they don't know the meaning of the above head and hand posture, that is to say according to them, English language doesn't include this type of kinesics feature.

From the analysis of data it is found that the Head and Hand Posture No. 2 expresses verbal abusement, joking and saying bad to somebody in Maithili language whereas it does not express any meaning in English language.

3.2.3 The Head and Hand Posture No. 3

Picture No. 3



Table No. 3

Responses	NI	TNI	Percentage	NS
Cleaning nose	60	100	60	Maithili
Reeking	40	100	40	Maithili
Reeking	40	50	80	English
No idea	10	50	20	English

The above table shows similar as well as different meanings expressed by Head and Hand Posture No. 03 in Maithili and English languages. While eliciting data from the native speakers of Maithili language. Out of hundred 60% informants said that the above head and hand posture expresses cleaning nose and 40% of them said that it expresses reeking.

On the other hand, while eliciting data from the native speakers of English. Out of fifty, 80% informants said that this head and hand posture expresses reeking but only 20% out of total informants said that they do not know the meaning expressed by the above posture.

From the analysis of data it is found that the Head and Hand Posture No. 3 expresses cleaning nose and reeking in Maithili whereas reeking in English language.

3.2.4 The Head and Hand Posture No. 4

Picture No. 4



Table No. 4

Responses	NI	TNI	Percentage	NS
Teasing	40	100	40	Maithili
Challenging	20	100	20	Maithili
Best wishes	40	100	40	Maithili
Best wishes	50	50	100	English

The above table shows similar as well as different meanings expressed by Head and Hand Posture No. 04 in Maithili and English languages. While eliciting data from the native speakers of Maithili language, out of hundred 40% informants said that this head and hand posture expresses teasing and 20% out of them said that it expresses challenging where as 40% out of total said that the Head and Hand Posture No. 4 expresses best wishes.

On the other hand, while eliciting data from the native speakers of English. Out of fifty 100% informants said this posture expresses best wishes.

From the analysis of data it is found that the Head and Hand Posture No. 4 expresses similar as well as different meanings in Maithili and English languages. It expresses teasing, challenging best wishes in Maithili and only best wishes in English language.

3.2.5 The Head and Hand Posture No. 5

Picture No. 5



Table No. 5

Responses	NI	TNI	Percentage	NS
Madness	60	100	60	Maithili
Puzzled	40	100	40	Maithili
Recalling	50	50	100	English

The above table shows different meanings expressed by Head and Hand Posture No. 5 in Maithili and English languages. While eliciting data from the native speakers of Maithili language. Out of hundred 60% informants said that this head and hand posture expresses madness and 40% out of them said that it expresses puzzled.

On the other hand, while eliciting data from the native speakers of English language. Out of fifty 100% said that the Head and Hand Posture No. 5 expresses recalling.

From the analysis of data it is found that the Head and Hand Posture No. 5 expresses different meanings in Maithili and English languages. It expresses madness and puzzled in Maithili and recalling in English language.

3.2.6 The Head and Hand Posture No. 6

Picture No. 6



Table No. 6

Responses	NI	TNI	Percentage	NS
Winner	20	100	20	Maithili
Two	80	100	80	Maithili
Two	30	50	60	English
Winner	20	50	40	English

The above table shows some meanings expressed by the Head and Hand Posture No. 6 in Maithili and English languages. While eliciting data from the native speakers of Maithili language, out of hundred 20% informants said that this head and hand posture expresses winner whereas 80% informants said that this posture expresses two.

On the other hand, while eliciting data from the native speakers of English out of fifty 60% informants said that the above head and hand posture expresses two and 40% out of them said it expresses winner.

From the analysis of data it is found that the Head and Hand Posture No. 6 expresses same meanings in Maithili and English language. It expresses winner and two in Maithili and winner and two too in English language.

3.2.7 The Head and Hand Posture No. 7

Picture No. 7



Table No. 7

Responses	NI	TNI	Percentage	NS
Challenging	20	100	20	Maithili
Threatening	80	100	80	Maithili
Threatening	39	50	78	English
Challenging	11	50	22	English

The above table shows the same meanings expressed by Head and Hand Posture No. 7 in Maithili and English languages. While eliciting data from the native speakers of Maithili, it is found that out of hundred, 20% informants said that the above head and hand posture expresses challenging whereas 80% out of them said that it expresses threatening.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty, 78% informants said that the above head and hand posture expresses threatening whereas 22% of the total informants said that it expresses challenging.

From the analysis of data it is found that the above head and hand posture expresses the same meanings in Maithili and English languages. It is found that it expresses challenging and threatening in both Maithili and English languages.

3.2.8 The Head and Hand Posture No. 8

Picture No. 8



Table No. 8

Responses	NI	TNI	Percentage	NS
Thinking alone	40	100	40	Maithili
Advising	40	100	40	Maithili
Commanding	20	100	20	Maithili
Advising	36	50	72	English
No idea	14	50	28	English

The above table shows similar as well as different meanings expressed by Head and Hand Posture No. 8 in Maithili and English languages. While eliciting data from the native speakers of Maithili language, out of hundred 40% informants said that the above head and hand posture expresses thinking alone and 40% out of total said that it expresses advising whereas 20% informants said that this posture expresses commanding.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty, 72% informants said that the Head and Hand Posture No. 8 expresses advising but 28% out of them said that they do not know the meaning expressed by it.

From the analysis of data it is found that the above head and hand posture expresses similar as well as different meanings in Maithili and English languages. It expresses thinking alone advising and commanding in Maithili, whereas advising in English language.

3.2.9 The Head and Hand Posture No. 9

Picture No. 9



Table No. 9

Responses	NI	TNI	Percentage	NS
Calling to someone	80	100	80	Maithili
Showing a shape	20	100	20	Maithili
Calling to someone	39	50	78	English
No idea	11	50	22	English

The above table shows similar as well as different meanings in Maithili and English languages. While eliciting data from the native speakers of Maithili language, out of hundred 80% informants said that this head and hand posture expresses calling to someone where as only 20% of them said that it expresses showing a shape.

On the other hand, while eliciting data from the native speakers of English, out of fifty 78% informants said that this posture expresses

calling to someone and only 22% out of total said that they do not know the meaning expressed by it.

From the analysis of data it is found that the above head and hand posture expresses similar as well as different meanings in Maithili and English languages. It expresses calling to someone and showing a shape in Maithili; whereas calling to someone in English language. It means that it expresses in general as well as in specific sense in Maithili whereas only in specific sense in English language.

3.2.10 The Head and Hand Posture No. 10

Picture No. 10



Table No. 10

Responses	NI	TNI	Percentage	NS
Calling to someone	20	100	20	Maithili
Signaling	80	100	80	Maithili
Calling to someone	36	50	72	English
Calling someone to fight	14	50	28	English

The above table shows similar as well as different meanings in Maithili and English languages. While eliciting data from the native

speakers of Maithili language, out of hundred 20% informants said that this head and hand posture expresses calling to someone whereas 80% out of total informants said that the Head and Hand Posture No. 10 expresses signaling.

On the other hand, while eliciting data from the native speakers of English, out of fifty, 72% informants said that this head and hand posture expresses calling to someone whereas only 28% informants said that this posture expresses calling someone to fight.

From the analysis of data it is found that the above head and hand posture expresses similar as well as different meanings in Maithili and English languages. It expresses signaling in Maithili whereas calling someone to fight in English language. But calling to someone in both Maithili as well as English language.

3.2.11 The Head and Hand Posture No. 11

Picture No. 11



Table No. 11

Responses	NI	TNI	Percentage	NS
Challenging	20	100	20	Maithili
No idea	80	100	80	Maithili
'Fuck you!'	50	50	100	English

The above table shows different meanings expressed by Head and Hand Posture No. 11 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred only 20% informants said that the Head and Hand Posture No. 11 expresses challenging where as out of total 80% informants said that they do not know the meaning of the above posture. They said that Maithili language doesn't include such kinesic feature.

On the other hand, while eliciting data from the native speakers of English it is found that 100% informants said that the above posture expresses 'Fuck you!'.

From the analysis of data it is found that the head and hand posture no. 11 expresses partially challenging in Maithili language where as 'taboo' in English language.

3.2.12 The Head and Hand Posture No. 12

Picture No. 12



Table No. 12

Responses	NI	TNI	Percentage	NS
Urging for piss	60	100	60	Maithili
Asking for some time	20	100	20	Maithili
No idea	20	100	20	Maithili
No idea	50	50	100	English

The above table shows the meanings expressed by Head and Hand Posture No. 12 in Maithili languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 60% informants said that the above head and hand posture expresses urging for piss and 20% out of the total informants said that it expresses asking for sometime where as 20% out of them said that they do not know the meaning expressed by this posture.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty 100% informants viewed that they do not know the meaning of above feature. They also said that this kinesics feature is not used in English language.

From the analysis of data it is found that the Head and Hand Posture No. 12 expresses urging for piss and asking for sometime in Maithili language where it does not express any meaning in English language.

3.2.13 The Head and Hand Posture No. 13

Picture No. 13



Table No. 13

Responses	NI	TI	Percentage	NS
Asking any two things	100	100	100	Maithili
No idea	13	50	26	English
Counting	23	50	46	English
Asking for a cigar	14	50	28	English

The above table expresses different meanings in Maithili and English languages. While eliciting data from the native speakers of Maithili language, it is found that out of hundred 100% informants said that their head and hand posture expresses asking any two things.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty 26% informants said that they do not know the meaning expressed by this posture. But 46% out of total informants said that it expresses counting and 28% informants said that this posture expresses asking for a cigar.

From the analysis of data it is found that the head and hand posture no. 13 expresses different meanings in Maithili and English languages. It expresses asking any two things in Maithili whereas counting and asking for a cigar in English language.

3.2.14 The Head and Hand Posture No. 14

Picture no. 14



Table No. 14

Responses	NI	TNI	Percentage	NS
Scolding	20	100	20	Maithili
Cursing	80	100	80	Maithili
No idea	50	50	100	English

The above table shows the meanings expressed by Head and Hand Posture No. 14 in Maithili languages. While eliciting data from the native speakers of Maithili language it is found that out of hundred 20% informants said that the above head and hand posture expresses scolding whereas 80% of them said that it expresses cursing.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 100% informants said that they do not know the meaning expressed by the above head and hand posture.

From the analysis of data it is found that the Head and Hand Posture No. 14 expresses scolding and cursing in Maithili language whereas it does not express any meaning in English language.

3.2.15 The Head and Hand Posture No. 15

Picture No. 15



Table No. 15

Responses	NI	TNI	Percentage	NS
Greeting	40	100	40	Maithili
Delivering speech	40	100	40	Maithili
Brave	20	100	20	Maithili
No idea	50	50	100	English

The above table shows meanings in Maithili languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 40% informants said that the above posture expresses greeting and 40% informants out of total said that this head and hand posture expresses delivering speech where as 20% out of them said that it expresses brave.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty 100% informants said that they do not know the meaning expresses by this posture. They further clarified that they do not use this kinesic feature in their language.

From the analysis of data it is found that the Head and Hand Posture No. 15 expresses greeting, delivering speech and brave in Maithili whereas no any meaning in English language.

3.2.16 The Head and Hand Posture No. 16

Picture No. 16



Table No. 16

Responses	NI	TNI	Percentage	NS
Betrayal	40	100	40	Maithili
Anger	40	100	40	Maithili
Love	20	100	20	Maithili
No idea	50	50	100	English

The above table shows the meanings expressed by Head and Hand Posture No. 16 in Maithili languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 40% informants said that this posture expresses betrayal and 40% informants said that this head and hand posture expresses anger whereas 20% out of them said that it expresses love.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 100% informants said that out of fifty, 100% informants said that they do not know the meaning expressed by the above posture, that is to say, according to them, it is nonsense in English language.

From the analysis of data it is found that the above posture expresses betrayal, anger and love in Maithili language where as it does not express any meaning in English language.

3.2.17 The Head and Hand Posture No. 17

Picture No. 17



Table No 17

Responses	NI	TNI	Percentage	NS
Greeting	20	100	20	Maithili
Farewell	80	100	80	Maithili
Greeting	50	50	100	English

The above table expresses similar as well as different meanings expressed by Head and Hand Posture No. 17 in Maithili and English languages. While eliciting data from the native speakers of Maithili, it is found that out of hundred 20% informants said that this head and hand posture expresses greeting whereas 80% out of total informants said that this posture expresses farewell.

On the other hand, while eliciting data from the native speakers of English language it is found that out of fifty 100% informants said that the head and hand posture in no. 17 expresses greeting.

From the analysis of data it is found that the Head and Hand Posture No. 17 expresses similar as well as different meanings in Maithili

and English languages. It expresses greeting and farewell in Maithili and greeting in English language too.

3.2.18 The Head and Hand Posture No. 18

Picture No. 18



Table No. 18

Responses	NI	TNI	Percentage	NS
Pain	60	100	60	Maithili
Satisfy	40	100	40	Maithili
Swear	7	50	14	English
Shock	16	50	32	English
Heart attack	27	50	54	English

The above table expresses different meanings expressed by Head and Hand Posture No. 18 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 60% informants said that this posture expresses pain whereas 40% out of total informants said that the Head and Hand Posture No. 18 expresses satisfy.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty 14% informants said that this posture

expresses swear and 32% out of total said that it expresses shock whereas 54% out of them said that the Head and Hand Posture No. 18 expresses heart attack.

From the analysis of data it is found that the Head and Hand Posture No. 18 expresses different meanings in Maithili and English languages. It expresses pain and satisfy in Maithili where as swear, shock and heart attack in English language.

3.2.19 The Head and Hand Posture No. 19

Picture No 19



Table No. 19

Responses	NI	TNI	Percentage	NS
Fighting	20	100	20	Maithili
Slapping	80	100	80	Maithili
Beating	26	50	52	English

Violence	24	50	48	English
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The above table shows similar as well as different meanings expressed by Head and Hand Posture No. 19 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 20% iformants said that this posture expresses fighting whereas 80% out of them said that the Head and Hand Posture No. 19 expresses slapping.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 52% informants said that this posture expresses beating whereas 48% out of them said this head and hand posture expresses violence.

From the analysis of data it is found that the Head and Hand Posture No. 19 expresses similar as well as different meanings fighting and slapping in Maithili whereas beating and violence in English language.

3.2.20 The Head and Hand Posture No. 20

Picture No. 20



Table No. 20

Responses	NI	TNI	Percentage	NS
Very happy	40	100	40	Maithili
Expressing satisfactory	60	100	60	Maithili
Relief	32	50	64	English
Happiness in general	10	50	20	English
Pleasure	8	50	16	English

The above table shows different meanings expressed by Head and Hand Posture No. 20 in Maithili and English languages. While eliciting data from the native speakers of maithili it is found that out of hundred 40% informants said that this posture expresses very happy whereas 60% informants said that this head and hand posture expresses expressing satisfactory.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 64% informants said that the Head and Hand Posture No. 20 expresses relief and 20% out of total informants said that this posture expresses happiness in general whereas 16% out of them said that it expresses pleasure.

From the analysis of data it is found that the Head and Hand Posture No. 20 expresses very happy and expressing satisfactory in Maithili language whereas relief, happiness in general and pleasure in English language.

3.2.21 The Head and Hand Posture No. 21

Picture No. 21



Table No. 21

Responses	NI	TNI	Percentage	NS
Sorrow	40	100	40	Maithili
Thinking	40	100	40	Maithili
Sadness	20	50	20	Maithili
No idea	50	50	100	English

The above table shows meanings expressed by Head and Hand Posture No. 21 in Maithili language. While eliciting data from the native speakers of Maithili it is found that out of hundred 40% informants said that the Head and Hand Posture No. 21 expresses sorrow and 40% out of total said that it expresses thinking whereas 20% out of them said that this posture expresses sadness.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 100% informants said that they do not know the meaning expressed by this posture.

From the analysis of data it is found that Head and Hand Posture No. 21 expresses meanings in Maithili languages. It expresses sorrow, thinking and sadness in Maithili whereas no any meaning in English language.

3.2.22 The Head and Hand Posture No. 22

Picture No. 22



Table No. 22

Responses	NI	TNI	Percentage	NS
Sadness	20	100	20	Maithili
Worry	40	100	40	Maithili
Thinking	40	100	40	Maithili
No idea	50	50	100	English

The above table shows the meanings expressed by Head and Hand Posture No. 22 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 20% informants said that the Head and Hand Posture No. 22 expresses sadness and 40% out of total said that this posture expresses worry whereas 40% out of them said that it expresses thinking.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 100% informants said that they do not know the meaning expressed by this posture.

From the analysis of data it is found that it expresses sadness, worry and thinking in Maithili whereas no any meaning in English language. They further clarified that English language do not use this kinesic features.

3.2.23 The Head and Hand Posture No. 23

Picture No. 23



Table No. 23

Responses	NI	TNI	Percentage	Ns
Sorrow	40	100	40	Maithili
Thinking	40	100	40	Maithili
Sadness	20	100	20	Maithili
Tiredness	16	50	32	English
Pain	11	50	22	English
Fed up	11	50	22	English
Sadness	12	50	24	English

The above table shows the different meanings expressed by Head and Hand Posture No. 23 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 40% informants said that this posture expresses sorrow and 40%

informants said that the Head and Hand Posture No. 23 expresses thinking whereas 20% out of them said that it expresses sadness.

On the other hand, while eliciting data from the native speakers of English, it is found that out of fifty, 32% informants said that the Head and Hand Posture No. 23 expresses tiredness and 22% out of the total informants said this posture expresses pain. Whereas 22% out of them said that it expresses fed up and 24% said the above posture expresses sadness.

From the analysis of data it is found that Head and Hand Posture No. 23 expresses similar as well as different meanings in Maithili and English languages. It expresses sorrow, thinking and sadness in Maithili whereas tiredness, pain, fed up and sadness in English language.

3.2.24 The Head and Hand Posture No. 24

Picture No. 24



Table NO. 24

Responses	NI	TNI	Percentage	NS
Regret	100	100	100	Maithili
Regret	50	50	100	English

The above table shows the same meaning expressed by Head and Hand Posture No. 24 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred, 100% informants said this posture expresses regret.

On the other hand while eliciting data from the native speakers of English, it is found that out of fifty, 100% informants the Head and Hand Posture No. 24 expresses regret.

From the analysis of data it is found that Head and Hand Posture No. 24 expresses the same meaning in both Maithili and English languages. The English speakers explained that they use this Kinesics while doing mistake.

3.3 Analysis of the Body Posture based on the respondents from the native speakers of Maithili and English languages

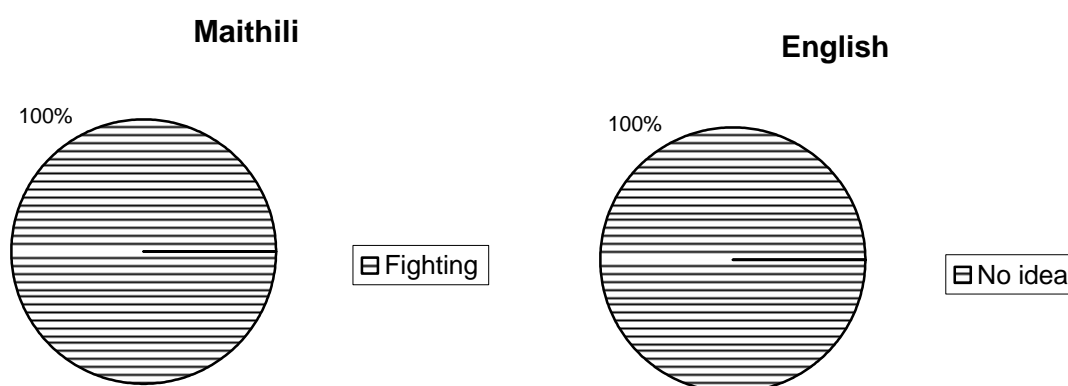
In the present study, the body posture consists of eight different types of body postures which are represented by eight different pictures. These postures are analyzed and interpreted through pie charts and table below on the basis of the responses from the native speakers of Maithili and English languages.

3.3.1 The Body Posture No. 1

Picture No. 1



Pie-Chart No. 1



The above charts show the meaning expressed by Body Posture No. 1 in Maithili language. While eliciting data from the native speakers of Maithili it is found that out of hundred, 100% informants said that the above posture expresses fighting.

On the other hand while eliciting data from the native speakers of English it is found that out of fifty, 100% said that they do not know the meaning expressed by this body posture. They said that English language doesn't include such kinesics feature.

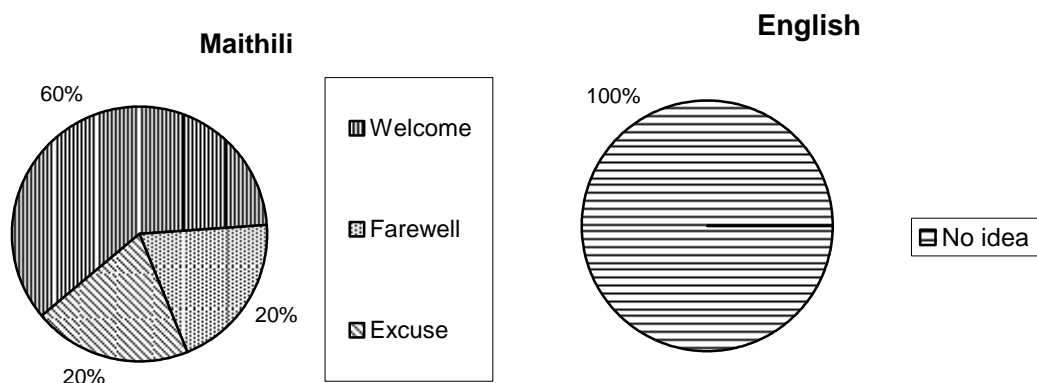
From the analysis of data it is found that Body Posture No. 1 expresses meaning in Maithili language. It expresses fighting whereas it does not express any meaning in English language.

3.3.2 The Body Posture No. 2

Picture No. 2



Pie-Chart No. 2



The above charts show meanings expressed by Body Posture No. 2 in Maithili language. While eliciting data from the native speakers of Maithili, it is found that out of hundred 60% informants said that the body posture no. 2 expresses welcome and 20% informants said that this posture expresses farewell whereas 20% informants said that it expresses excuse.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 100% informants said that they do not know the meaning expressed by this body posture. They further clarified that English language does not include such kinesics feature.

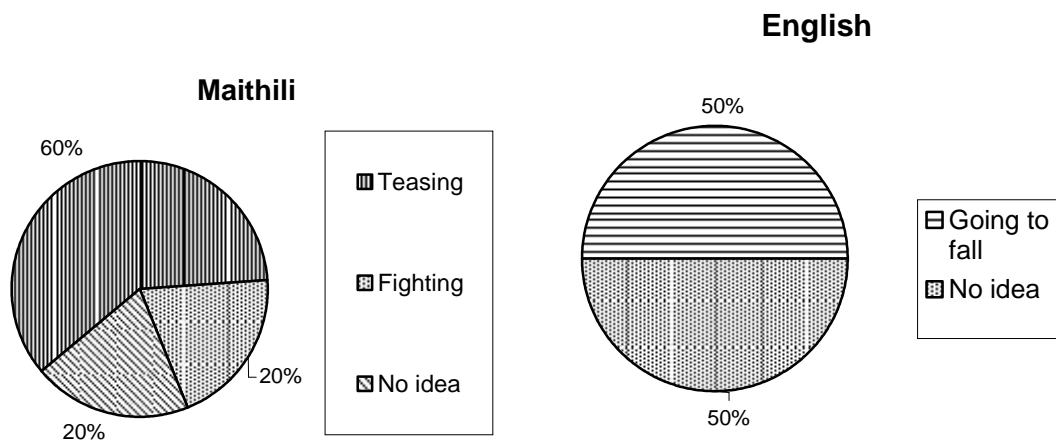
From the analysis of data it is found that the body posture no. 2 expresses meanings in Maithili language. It expresses welcome, farewell and excuse in Maithili whereas no any meaning in English language.

3.3.3 The Body Posture No. 3

Picture No. 3



Pie-Chart No. 3



The above charts show different meanings expressed by body posture no. 3 in Maithili and English languages. While eliciting data from the native speakers of maithili it is found that out of hundred, 60% informants said that this body posture expresses teasing and 20% informants said this posture expresses fighting. But 20% out of them said that they do not know the meaning expressed by body posture no. 3.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 25% informants said that this body posture expresses going to fall whereas 25% out of them said they do not know the meaning expressed by it.

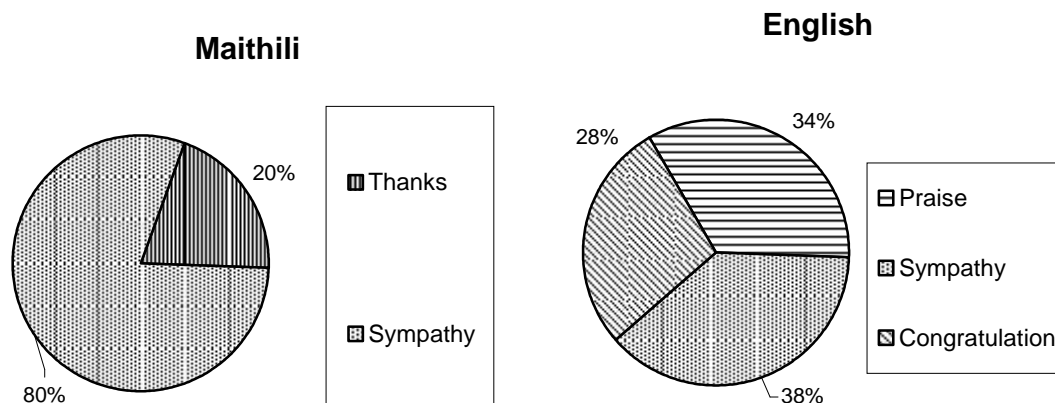
From the analysis of data it is found that body posture no. 3 expresses different meanings in Maithili and English languages. It expresses teasing and fighting in Maithili whereas going to fall in English language.

3.3.4 The Body Posture No. 4

Picture No. 4



Pie-Chart No. 4



The above charts show similar as well as different meanings expressed by body posture no. 4 in Maithili and English languages. While eliciting data from the native speakers of maithili it is found that out of hundred 20% informants said this body posture expresses thanks whereas 80% out of total said the body posture no. 4 expresses sympathy.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 34% informants said that this body posture expresses praise and 38% informants said that it expresses sympathy whereas 24% informants said the body posture no. 4 expresses congratulation.

From the analysis of data it is found that the body posture no. 4 expresses similar as well as different meanings in Maithili and English languages. It expresses thanks and sympathy in maithili whereas praise, sympathy and congratulation in English language.

3.3.5 The Body Posture No. 5

Picture No. 5



Table No. 5

Responses	NI	TNI	Percentage	NS
Obedience	20	100	20	Maithili
Salutation	80	100	80	Maithili
No idea	23	50	46	English
Salutation	21	50	42	English
Respect	6	50	12	English

The above table expresses similar as well different meanings expressed by body posture no. 5 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 20% informants said the above body posture expresses obedience whereas 80% out of total informants said that it expresses salutation.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty 46% informants said that they do not know the meaning expressed by it whereas 42% informants said that the body posture no. 5 expresses salutation and 12% out of them said this posture expresses respect.

From the analysis of data it is found that this body posture expresses similar as well different meanings in Maithili and English languages. It expresses obedience and salutation in Maithili whereas salutation and respect in English language.

3.3.6 The Body Posture No. 6

Picture No. 6



Table No. 6

Responses	NI	TNI	Percentage	NS
Thanking	20	100	20	Maithili
Blessing	80	100	80	Maithili
Blessing	41	50	82	English
No idea	9	50	18	English

The above table expresses similar as well as different meanings by the body posture no. 6 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred 20% informants said that this posture expresses thanking whereas 80% out of total informants said that it expresses blessing.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 82% informants said that it expresses

blessing where as only 18% informants out of them said that they do not know the meaning expressed by the body posture no. 6.

From the analysis of data it is found that the body posture no. 6 expresses similar as well as different meanings in Maithili as well as English languages. It expresses thanking and blessing in Maithili whereas blessing in English language.

3.3.7 The Body Posture No. 7

Picture No. 7



Table No. 7

Responses	NI	TNI	Percentage	NS
Catching	40	100	40	Maithili
Being safe from someone	20	100	20	Maithili
Running	40	100	40	Maithili
Running	43	50	86	English
Playing	7	50	14	English

The above table shows similar as well as different meanings expressed by body posture no. 7 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of

hundred 40% informants said that this body posture expresses catching to someone and 20% out of total said that it expresses being safe from someone whereas 40% out of them said that this posture expresses running.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 86% informants said that body posture no. 7 expresses running whereas 14% informants out of total said that the above posture expresses playing.

From the analysis of data it is found that body posture no. 7 expresses similar as well as different meanings in Maithili and English languages. It expresses catching to someone, being safe from someone and running in Maithili language where as running and playing in English language.

3.3.8 The Body Posture No. 8

Picture No. 8



Table No. 8

Responses	NI	TNI	Percentage	NS
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Threatening	20	100	20	Maithili
Challenging	60	100	60	Maithili
Wrestling	20	100	20	Maithili
Challenging	35	50	70	English
Threatening	15	50	30	English

The above table shows similar as well as different meanings expressed by body posture no. 8 in Maithili and English languages. While eliciting data from the native speakers of Maithili it is found that out of hundred, 20% informants said that the above posture expresses threatening and 60% out of total said that it expresses challenging whereas 20% out of them said that body posture no. 8 expresses wrestling.

On the other hand, while eliciting data from the native speakers of English it is found that out of fifty, 70% informants said that this posture expresses challenging whereas 30% out of them said that it expresses threatening.

From analysis of data it is found that body posture no. 8 expresses similar as well as different meanings in Maithili and English languages. It expresses threatening, challenging and wrestling in Maithili whereas challenging and threatening in English language.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

From the analysis of data it is found out that a single kinesic feature expresses similar as well as different meanings in the Maithili and English languages. The major findings are given in this ways:

4.1.1 Facial Appearance

Some major findings under this component expressed by facial appearances are given as follows:

1. To them majority (60%) of the native speakers of the Maithili Facial Appearance No. 1 expresses staring, to some (20%) of them it expresses anger and to a few (10%) of them it expresses sadness and (10%) sorrow whereas to the majority (60%) of the native speakers of the English this appearance does not express meaning but to some (40%) of them it expresses serious.
2. To some (35%) of the native speakers of the Maithili Facial Appearance No. 2 expresses sorrow, to some (25%) of them it expresses surprise and (25%) worry and to a few (15%) of them this appearance expresses pleased whereas to the majority (50%) of the native speakers of the English it expresses fear, to some (40%) of them it expresses puzzled and to a few (10%) of them it expresses disbelief.
3. To some (27%) of the native speakers of the Maithili Facial Appearance No. 3 expresses anger, to some (26%) of them it expresses thinking and (24%) surprise and to a few (23%) of them this appearance expresses happiness whereas to the majority (56%) of the native speakers of the English it expresses peering and to some (44%) of them serious.
4. To the majority (55%) of the native speakers of the Maithili Facial Appearance No. 4 expresses thinking, to some (35%) of them it expresses angry and to a few (5%) of them it expresses aggressive and (5%) surprised. Whereas to the majority (70%) of the native speakers of the English it does not express any meaning, to some (20%) of them it expresses puzzled and to a few (10%) of them it expresses afraid.

5. To the most (80%) of the native speakers of the Maithili Facial Appearance No. 5 expresses smiling, to some (10%) of them it expresses crying and to a few (5%) of them it expresses laughing and (5%) thinking. Whereas to the most (80%) of the native speakers of the English it expresses smiling but to a few (20%) of them it does not express any meaning.
6. To the most (80%) of the native speakers of the Maithili Facial Appearance No. 6 expresses happiness and to a few (20%) of them it expresses surprised whereas to the most (84%) of the native speakers of the English it expresses happiness and to a few (16%) of them it expresses joy.
7. To all the native speakers of the Maithili Facial Appearance No. 7 expresses teasing with mouth whereas to the most (74%) of the native speakers of the English it does not mean anything but to a few (14%) of them it expresses craziness and (12%) silliness.
8. To some (40%) of the native speakers of the Maithili Facial Appearance No. 8 expresses regressive and (40%) greedy and to a few (20%) of them it expresses teasing with mouth. Whereas to the majority (60%) of the native speakers of the English it expresses jealous but to some (40%) of them it does not mean anything.
9. To the majority (60%) of the native speakers of the Maithili Facial Appearance No. 9 expresses fearsome and to a few (20%) of them it expresses frightened and (20%) whistling. Whereas to all the native speakers of the English it does not mean anything.
10. To the most (80%) of the native speakers of the Maithili Facial Appearance No. 10 expresses very angry but to only few (20%) of them it expresses fighting. Whereas to the majority (44%) of the native speakers of the English this appearance expresses anger but to some (28%) of them it does not express any meaning and to a few (14%) of them it expresses annoyance and (14%) frustration.

11. To the majority (60%) of the native speakers of the Maithili Facial Appearance No. 11 expresses worry and to some (20%) of them it expresses thinking and (20%) sorrow. Whereas to the most (72%) of the native speakers of the English it expresses sadness, to some (24%) of them it expresses disappointment and to a few (4%) of them it expresses depression.
12. To some (40%) of the native speakers of the Maithili Facial Appearance No. 12 expresses weeping and (40%) sorrow but to a few (20%) of them it does not express any meaning. Whereas to some (40%) of them this appearance expresses sadness and (40%) weeping but to a few (20%) of them it does not express any meaning.
13. To the most (80%) of the native speakers of the Maithili Facial Appearance No. 13 expresses staring and to only few (20%) of them it expresses thinking something whereas to the majority (50%) of the native speakers of the English this appearance expresses anger, to some (36%) of them it expresses seriousness and to a few (14%) of them it expresses disbelief.
14. To some (40%) of the native speakers of the Maithili Facial Appearance No. 14 expresses smiling and (40%) following order and to a few (20%) of them it expresses welcoming. Whereas to the most (86%) of the native speakers of the English it expresses secrecy but to a few (14%) of them this appearance expresses disbelief.
15. To the majority (60%) of the native speakers of the Maithili Facial Appearance No. 15 expresses surprise and to a few (20%) of them it expresses crying and (20%) sorrow whereas to the majority (40%) of the native speakers of the English it expresses rudeness but to some (30%) of them it does not express any meaning to a few (10%) of them it expresses silliness, (10%) disrespect and (10%) confusion.
16. To the majority (60%) of the native speakers of the Maithili Facial Appearance No. 16 expresses ridiculing, to some (20%) of them it expresses kidding but to a few (20%) of them it does not express any

meaning. Whereas to some (26%) of the native speakers of the English it does not express any meaning, to some (26%) of them it expresses silliness and (22%) fun and to a few (14%) of them it expresses kidding, (8%) confusion and (4%) madness.

17. To the majority (40%) of the native speakers of the Maithili Facial Appearance No. 17 expresses reeking and to some (20%) of them it expresses disagreement, (20%) teasing with mouth and (20%) discontent whereas to the majority (60%) of the native speakers of the English this appearance does not express any meaning but to some (26%) of them it expresses disgusting and to a few (40%) of them it expresses sadness.

18. To the most (80%) of the native speakers of the Maithili Facial Appearance No. 18 expresses whispering and to only few (20%) of them it expresses mocking whereas to the many (26%) of the native speakers of the English this appearance expresses love, to some (18%) of them it expresses calling animals, (14%) beauty (of girl), (12%) confusion and (12%) whispering but to a few (18%) of them it does not express any meaning.

19. To some (40%) of the native speakers of the Maithili Facial Appearance No. 19 expresses spitting and (40%) repenting and to a few (20%) of them it expresses angry whereas to the most (70%) of the native speakers of the English this appearance does not express any meaning but to some (18%) of them it expresses disgust and to a few (12%) of them it expresses dislike.

4.1.2 Head and Hand Posture

As facial appearance, a single kinesics feature under this component is found to express similar as well as different meanings in the Maithili and English languages. It is also found that in some cases, a single kinesic feature expresses same meaning in both the Maithili and

English languages. Some major findings under this component are given as follows:

1. To the most (80%) of the native speakers of the Maithili Head and Hand Posture No. 1 expresses verbal abusement and to only few (20%) of them it expresses joking whereas to none of the native speakers of the English it expresses meaning.
2. To the many (40%) of the native speakers of the Maithili Head and Hand Posture No. 2 expresses joking, to some (20%) of them it expresses verbal abusement and (20%) saying bad to somebody but to a few of them it does not express any meaning whereas to none of the native speakers of the English it expresses meaning.
3. To the majority (60%) of the native speakers of the Maithili Head and Hand Posture No. 3 expresses cleaning nose and to some (40%) of them it expresses reeking whereas to the most (80%) of the native speakers of the English this posture expresses reeking but to only few (20%) of them it does not express any meaning.
4. To some (40%) of the native speakers of the Maithili Head and Hand Posture No. 4 expresses teasing and b (40%) best wishes and to few (20%) of them it expresses challenging whereas to all the native speakers of the English this posture expresses best wishes.
5. To the majority (60%) of the native speakers of the Maithili Head and Hand Posture No. 5 expresses madness and to some (40%) of them it expresses puzzled whereas to all the native speakers of the English it expresses recalling.
6. To the most (80%) of the native speakers of the Maithili Head and Hand Posture No. 6 expresses two and to a few (20%) of them it expresses winner whereas to the majority (60%) of the native speakers of the English it expresses two and to some (40%) of them this posture expresses winner.

7. To the most (80%) of the native speakers of the Maithili Head and Hand Posture No.7 expresses threatening and to a few (20%) of them it expresses challenging whereas to the most (78%) of the native speakers of the English it expresses threatening and to a few (22%) of them it expresses challenging.
8. To some (40%) of the native speakers of the Maithili Head and Hand Posture No. 8 expresses thinking alone and (40%) advising and to a few (20%) of them it expresses commanding whereas to the most (72%) of the native speakers of the English this posture expresses advising but to a few (28%) of them it does not express any meaning.
9. To the most (80%) of the native speakers of the Maithili Head and Hand Posture No. 9 expresses calling to someone and to only few (20%) of them it expresses showing a shape whereas to the most (78%) of the native speakers of the English this posture expresses calling to someone but to a few (22%) of them it does not express any meaning.
10. To the most (80%) of the native speakers of the Maithili Head and Hand Posture No. 10 expresses signaling and to a few (20%) of them it expresses calling to someone whereas to the most (72%) of the native speakers of the English this posture expresses calling to someone and to a few (28%) of them it expresses calling someone to fight.
11. To the most (80%) of the native speakers of the Maithili Head and Hand Posture No. 11 does not express any meaning but to a few (20%) of them it expresses challenging whereas to all the native speakers of the English it expresses fuck you.
12. To the majority (60%) of the native speakers of the Maithili Head and Hand Posture No. 12 expresses urging for piss, to some (20%) of them it expresses asking for sometime but to a few (20%) of them it

does not express meaning whereas to all the native speakers of the English this posture does not express any meaning.

13. To all the native speakers of the Maithili Head and Hand Posture No. 13 expresses asking any two things whereas to the many (46%) of the native speakers of the English this posture expresses counting, to some (28%) of them it expresses asking for a cigar but to a few (26%) of them it does not express any meaning.
14. To the most (80%) of the native speakers of the Maithili Head and Hand Posture No. 14 expresses cursing and to a few (20%) of them it expresses scolding whereas to none of the native speakers of the English this posture expresses meaning.
15. To some (40%) of the native speakers of the Maithili Head and Hand Posture No. 15 expresses greeting and (40%) delivering speech and to a few (20%) of them it expresses brave. Whereas to all the native speakers of the English it does not express any meaning.
16. To some (40%) of the native speakers of the Maithili Head and Hand Posture No. 16 expresses betrayal and (40%) anger and to a few (20%) of them it expresses love whereas to none of the native speakers of the English it expresses meaning.
17. To the most (80%) of the native speakers of the Maithili Head and Hand Posture No. 17 expresses farewell and to a few (20%) of them it expresses greeting whereas to all the native speakers of the English this posture expresses greeting.
18. To the majority (60%) of the native speakers of the Maithili Head and Hand Posture No. 18 expresses pain and to a few (40%) of them it expresses satisfy whereas to the majority (54%) of the native speakers of the English this posture expresses heart attack, to some (32%) of them it expresses shock and to a few (14%) of them it expresses swear.

19. To the most (80%) of the native speakers of the Maithili Head and Hand Posture 19 expresses slapping and to a few (20%) of them it expresses fighting whereas to the majority (52%) of the native speakers of the English this posture expresses beating and to some (48%) of them it expresses violence.
20. To the majority (60%) of the native speakers of the Maithili Head and Hand Posture No. 20 expresses expressing satisfactory and to some (40%) of them it expresses very happy whereas to the majority (64%) of the native speakers of the English this posture expresses relief, to some (20%) of them it expresses happiness in general and to a few (16%) of them it expresses pleasure.
21. To some (40%) of the native speakers of the Maithili Head and Hand Posture No. 21 expresses sorrow and (40%) thinking and to a few (20%) of them it expresses sadness whereas to all the native speakers of the English this posture does not express any meaning.
22. To some (40%) of the native speakers of the Maithili Head and Hand Posture No. 22 expresses worry and (40%) thinking and to a few (20%) of them it expresses sadness whereas to all the native speakers of the English this posture does not express meaning.
23. To some (40%) of the native speakers of the Maithili Head and Hand Posture No. 23 expresses sorrow and (40%) thinking and to a few (20%) of them it expresses sadness whereas to the many (32%) of the native speakers of the English this posture expresses tiredness, to some (24%) of them it expresses sadness and to a few (22%) of them it expresses pain and (22%) fed up.
24. To all the native speakers of the Maithili Head and Hand Posture No. 24 expresses regret and to all the native speakers of the English the posture expresses regret too.

4.1.3 Body Posture

Like in above two components, it is found that a single kinesics feature under this component expresses similar as well as different meanings in the Maithili and English languages.

The major findings under this component are given as follows:

1. To all the native speakers of the Maithili Body Posture No. 1 expresses fighting whereas to none of the native speakers of the English this posture expresses meaning.
2. To the majority (60%) of the native speakers of the Maithili Body Posture No. 2 expresses welcome and to some (20%) of them it expresses farewell and (20%) excuse whereas to all the native speakers of the English it does not express meaning.
3. To the majority (60%) of the native speakers of the Maithili Body Posture No. 3 expresses teasing, to some (20%) of them it expresses fighting but to a few (20%) of them it does not express meaning whereas to some (50%) of the native speakers this posture expresses going to fall but to some (50%) of them it does not express any meaning.
4. To the most (80%) of the native speakers of the Maithili Body Posture No. 4 expresses sympathy and to only few (20%) of them it expresses thanks whereas to the many (38%) of the native speakers of the English this posture expresses sympathy, to some (34%) of them it expresses praise and to a few (28%) of them it expresses congratulation.
5. To the most (80%) of the native speakers of the Maithili Body Posture No. 5 expresses salutation and to a few (20%) of them it expresses obedience whereas to the many (46%) of the native speakers of the English this posture does not express meaning but

to some (42%) of them it expresses salutation and to a few (12%) of them it expresses respects.

6. To the most (80%) of the native speakers of the Maithili Body Posture No. 6 expresses blessing and to a few (20%) of them it expresses thanking whereas to the most (82%) of the native speakers of the English this posture expresses blessing but to only few (18%) of them it does not express any meaning.
7. To some (40%) of the native speakers of the Maithili Body Posture No. 7 expresses catching to someone and (40%) running and to a few (20%) of them it expresses being safe from someone whereas to the most (86%) of the native speakers of the English this posture expresses running and to only few (14%) of them it expresses playing.
8. To the majority (60%) of the native speakers of the Maithili Body Posture No. 8 expresses challenging, to some (20%) of them it expresses threatening and to a few (20%) of them it expresses wrestling whereas to the most (70%) of the native speakers of the English this body posture expresses challenging and to some (30%) of them it expresses threatening.

4.2 Recommendations

On the basis of the findings the following recommendations are made with a view to improving the designing communicative syllabus and enhancing teaching learning processes of the English language.

1. It is found from the analysis and interpretation of data that there is a significant difference between the Maithili and English Kinesics in terms of some Kinesics features. If the participants in the conversation failed to take note of it, the conversation between native speakers of the Maithili and English may break down. Therefore, the Maithili learners of English should be made aware

of this fact. For this, there should be appropriate place for kinesics in communicative syllabus.

2. In some cases, it is also found that a single kinesics feature expresses the same meaning in both the Maithili and English languages whereas in some other cases, a single kinesics feature expresses different meanings in the Maithili and English languages. This fact should be considered while designing any communicative syllabus.
3. By various studies it has been shown that the 65 percent of the message is communicated non-verbally, i.e. by non verbal communication system. Since kinesics is a major part of non-verbal communication system and also plays a significant role in communication. Therefore, kinesics feature should be given adequate inclusion while designing communicative syllabus.
4. The present English syllabus or curriculum of school and college level is said to be communicative only in the sense that it consists of some communicative functions. However, since it has ignored non-verbal communication system (which includes kinesics too) it cannot be said communicative syllabus in the comprehensive sense of the term. Students don't become communicatively competent until a significant portion of the syllabus consists of non-verbal communication system. Therefore, the existing syllabus should be replaced by the one that includes non-verbal communication systems including kinesics.

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APPENDIX - I

Sample questionnaire for the native speakers of Maithili language

नाम :

पता :
उमेर :
पेशा :
योग्यता :

लिङ्ग :
सही :

निम्न फोटोसभक दाहिनाकात चेहराक भाव आ शरीरक हाउभाउसभ देल गेल अछि ।
उपयुक्त उत्तरमे ठीक () चेन्ह लगाउ ।

१.



- (अ) खिसियाएल
- (आ) कन्हुआवैत
- (इ) उदास
- (ई) दुखित

२.



- (अ) प्रसन्न
- (आ) दुखित
- (इ) आश्चर्य चकित
- (ई) चिन्तित

३.



- (अ) तमसायल
- (आ) सोचमग्न
- (इ) प्रसन्न
- (ई) आश्चर्य चकित



- (अ) जोसियाएल
- (आ) पिताएल
- (इ) आश्चर्य चकित
- (ई) सोचमग्न

५.



- (अ) मुस्काइत
- (आ) कनैत
- (इ) हँसैत
- (ई) सोचैत

६.



- (अ) खिसियाएल
- (आ) सोचमगन
- (इ) अति प्रसन्न
- (ई) आश्चर्य चकित

७.



- (अ) मुँह दुसैत
- (आ) आश्चर्य चकित
- (इ) दुखित
- (ई) उपरका कोनो नई

८.



- (अ) अपसोच करैत
- (आ) लोभाएल
- (इ) मुँह दुसैत
- (ई) पिताएल

९.



- (अ) जोकरपनी करैत
- (आ) कहाकही करैत
- (इ) जोसियाएल
- (ई) उपरका कोनो नई

१०.



- (अ) कहाकही करैत
- (आ) जोकरपनी करैत
- (इ) ककरो नई निक कहैत
- (ई) उपरका कोनो नई

११.



- (अ) डराएल
- (आ) मुँह दुसैत
- (इ) ककरो डेरबैत
- (ई) सुसकारी पारैत

१२.



- (अ) भगडा करैत
- (आ) बड़ तमसायल
- (इ) आश्चर्य चकित
- (ई) चिन्तित

१३.



- (अ) चिन्तित
- (आ) सोचमग्न
- (इ) दुखित
- (ई) आश्चर्य चकित

१४.



- (अ) कनैत
- (आ) दुलार करैत
- (इ) दुखित
- (ई) उपरका कोनो नई

१५.



- (अ) कन्हुआबैत
- (आ) कन्खिआबैत
- (इ) कोनो बात सोचैत
- (ई) ककरो पर तमसायत

१६.



- (अ) स्वागत करैत
- (आ) मुस्काइत
- (इ) इसारा करैत
- (ई) आदेश मानैत

१७.



- (अ) गला मिलैत
- (आ) गप करैत
- (इ) भगडा करैत
- (ई) कनफुस्की करैत

१८.



- (अ) दुलार करैत
- (आ) स्वागत करैत
- (इ) विदा करैत
- (ई) क्षमा माँगैत

१९.



- (अ) कनैत
- (आ) आश्चर्य चकित
- (इ) दुखित
- (ई) चिन्तित

२०.



- (अ) मुँह दुसैत
- (आ) जोकरपनी करैत
- (इ) लुलुअबैत
- (ई) उपरका कोनो नई

२१.



- (अ) असहमति देखबैत
- (आ) मुँह दुसैत
- (इ) दुर्गन्ध अनुभव करैत
- (ई) रुसल

२२.



- (अ) पोटा पोछैत
- (आ) दुर्गन्ध अनुभव करैत
- (इ) घृणा करैत
- (ई) उपरका कोनो नई

२३.



- (अ) सुस्कारी पारैत
- (आ) टोकारी दैत
- (इ) खौंभवैत
- (ई) अपसोच करैत

२४.



- (अ) खौंभवैत
- (आ) लुलुअवैत
- (इ) शुभकामना दैत
- (ई) पिकी पारैत

२५.



- (अ) थुक फेकैत
- (आ) चुचकरैत
- (इ) ककरो पर तमसाइत
- (ई) भगडा करैत

२६.



- (अ) सोचैत
- (आ) पागलक संकेत करैत
- (इ) असमन्जसमे पड़ल
- (ई) उपरका कोनो नई

२७.



- (अ) शुभकामना दैत
- (आ) विजय (जीत)क संकेत करैत
- (इ) दुइटाक संकेत करैत
- (ई) उपरका कोनो नई

२८.



- (अ) ललकारैत
- (आ) भगडा करैत
- (इ) धम्की दैत
- (ई) चावसी दैत

२९.



- (अ) गप करैत
- (आ) असगरे सोचैत
- (इ) सलाह दैत
- (ई) आदेश दैत

३०.



- (अ) ककरो बजवैत
- (आ) कोनो वस्तुक आकार बतवैत
- (इ) भाषण करैत
- (ई) किछु सोचैत

३१.



- (अ) भगडा करैत
- (आ) भापड़ मारैत
- (इ) दुलार करैत
- (ई) आशिर्वाद दैत

३२.



- (अ) दर्द महसूस करैत
- (आ) संतोष व्यक्त करैत
- (इ) चिन्तित
- (ई) निराश

३३.



- (अ) ककरो बजवैत
- (आ) चुचकारैत
- (इ) नाचैत
- (ई) इसारा करैत

३४.



- (अ) अति प्रसन्न
- (आ) संतोष व्यक्त करैत
- (इ) दर्द महसूस करैत
- (ई) आश करैत

३५.



- (अ) ललकारैत
- (आ) ककरो बजबैत
- (इ) धम्की दैत
- (ई) उपरका कोनो नई

३६.



- (अ) पिड़ाएल
- (आ) सोचमगन
- (इ) निराश
- (ई) कनैत

३७.



- (अ) पिसाबक लेल छुट्टी माँगैत
- (आ) नेहोरा करैत
- (इ) किछु समय माँगैत
- (ई) उपरका कोनो नई

३८.



- (अ) धम्की दैत
- (आ) ककरो बजवैत
- (इ) कोनो दुइटा वस्तुक माँग करैत
- (ई) सौचालय जाएब से संकेत करैत

३९.



- (अ) निराश
- (आ) कनैत
- (इ) चिन्तित
- (ई) सोचमग्न

४०.



- (अ) गारि पढैत
- (आ) सराप दैत
- (इ) भगडा करैत
- (ई) धम्की दैत

४१.



- (अ) खौंभवैत
- (आ) भगडा करैत
- (इ) आशिर्वाद दैत
- (ई) उपरका कोनो नईँ

४२.



- (अ) अभिवादन करैत
- (आ) भाषण करैत
- (इ) तागत देखबैत
- (ई) पिताएल

४३.



- (अ) उलहन दैत
- (आ) तमसाइत
- (इ) दुलार करैत
- (ई) भगडा करैत

४४.



- (अ) चावसी दैत
- (आ) भरोस दैत
- (इ) आशिर्वाद दैत
- (ई) दुलार करैत

४५.



- (अ) आदर करैत
- (आ) स्वागत करैत
- (इ) कहल मानैत
- (ई) सलाम ठोकैत

४६.



- (अ) धन्यवाद दैत
- (आ) चावसी दैत
- (इ) आशिर्वाद दैत
- (ई) सराप दैत

४७.



- (अ) सलाम करैत
- (आ) स्वागत करैत
- (इ) विदा होइत
- (ई) आदर करैत

४८.



- (अ) शोकमग्न
- (आ) सोचमग्न
- (इ) चिन्तित
- (ई) निराश

४९.



- (अ) ककरो पकड़ैत
- (आ) ककरोसँ बचैत
- (इ) नुकाइत
- (ई) दौड़ैत

५०.



- (अ) खिसियाएल
- (आ) धम्की दैत
- (इ) ललकारैत
- (ई) पहलमानी करैत

५१.



- (अ) भाग्यकेँ सरापैत
- (आ) पछताइत
- (इ) चिन्तित
- (ई) कनैत

APPENDIX – II

Sample questionnaire for the native speakers of English language.

Name :

Address :

Age :

Occupation :

Nationality :

Qualification :

Sex :

Signature :

What do the following figures signify? Please write in the right side of the figure.

1.



2.



3.



4.



4.

5.



6.



7.



8.



9.



10.



11.



12.



13.



14.



15.



16.



17.



18.



19.



20.



21.



22.



23.



24.



25.



26.



27.



28.



29.



30.



31.



32.



33.



34.



35.



36.



37.



38.



39.



40.



41.



42.



44.



45.



46.



47.



48.



49.



50.



51.

