

**FORMS OF REQUESTING AND ADVISING IN  
TAMANG AND ENGLISH**

**A Thesis Submitted to the Department of English Education  
In Partial Fulfilment for the Master of Education in English**

**Submitted by  
Govinda Koirala**

**Faculty of Education  
Tribhuvan University  
Kirtipur, Kathmandu  
2012**

# **FORMS OF REQUESTING AND ADVISING IN TAMANG AND ENGLISH**

**A Thesis Submitted to the Department of English Education  
In Partial Fulfilment for the Master of Education in English**

**Submitted by  
Govinda Koirala**

**Faculty of Education  
Tribhuvan University  
Kirtipur, Kathmandu  
Nepal, 2012**

**T.U. Redg. No: 9-1-9-395-97  
Second Year Examination  
Roll No:**

**Date of Approval of the  
Thesis Proposal: 2068/01/22  
Date of Submission:**

## **RECOMMENDATION FOR ACCEPTENCE**

This is to certify that Govinda Koirala has completed his M.Ed. thesis entitled **“Forms of Requesting and Advising in English and Tamang”** under my guidance and supervision.

I recommend the thesis for acceptance.

Date: 2069/04/

.....

**Mr. Tara Dutta Bhatta (Guide)**

Reader

Department of English Education

Faculty of Education university campus

T.U., Kirtipur

## RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation by the following guidance committee:

### Signature

**Dr. Chandreshwar Mishra**

Professor and Head

Department of English Education

T.U, Kirtipur, Kathmandu

.....

Chairperson

**Dr. Tara Dutta Bhatta (Guide)**

Reader

Department of English Education

T.U, Kirtipur, Kathmandu

.....

Member

**Mr. Bhes Raj Pokhrel**

Teaching Assistant

Department of English Education

T.U, Kirtipur, Kathmandu

.....

Member

Date: 2068-

## EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following Thesis Guidance Committee.

### Signature

**Dr. Chandreshwar Mishra**

.....

Professor and Head

Chairperson

Department of English Education

Chairman

English and Other Foreign Languages

Education Subject Committee

University Campus

TU, Kirtipur

**Dr. Tara Dutta Bhatta (Guide)**

.....

Reader

Member

Department of English Education

T.U, Kirtipur, Kathmandu

\_\_\_\_\_

.....

\_\_\_\_\_

Member

Department of English Education

T.U, Kirtipur, Kathmandu

Date: 2068-

## **DECLARATION**

I hereby declare to the best of my knowledge that this thesis is original and no part of it was earlier submitted for the candidature of research degree to any university.

Date: 2069 /4/

**Govinda Koirala**

## ACKNOWLEDGEMENT

First of all I would like to express my highest regard and hearty gratitude to my thesis guide **Dr. Tara Dutta Bhatta** Reader, Department of English education T.U. Kirtipur, who guided me through out the study to complete this thesis. His patience co operation, scholarly guidance, enlighting ideas and invaluable suggestions encouraged me to present this thesis in this form. His incisive advice became my primary source of inspiration with out which I would not have been able to present this thesis in this form.

I would also like to express my sincere gratitude to **Dr. Chandreshower Mishra**, reader and head of the department of English education T.U. for providing me with the opportunity to carry out this research. Likewise I am heartily greatful to **Dr. Jyi Raj Awasthi**, Professor, Department of English education T.U. Kirtipur. I am equally indebted to **Mr. Bhes Raj Pokhrel**, teaching assistant Department of English Education, T.U. Kirtipur, member of the research guidance committee for providing value able suggestions and supporting ideas.

Similarly I would like to express my gratitude to **Dr. Tirtha Raj Khaniya, Mr. Vishnu Singh Rai, Dr. Bal Mukunda Bhandari, Mrs. Saraswoti Dawadi, Mr. Prem Bahadur Phyak** and other teaching staff of department of English education T.U. Kirtipur for their value able suggestions and encouragement to complete this thesis.

Furthermore I am indebted to all the Tamang informants of Vedpu VDC of Dolakha district who provide and help to provide me authentic data for this research.

Likewise I am equally thankful to my uncle **Basu Koirala** and my friends **Aswin Trital, Basanta Chimariya, Kamal Bajgain, Aarjun Karki, and Rajan Karki** Who always encouraged and guidance in every possible ways. I would like

to thank my **Jiban Sangini Rupa**, my son **Gaurav** and daughter **Garima** who encouraged and created inspiring environment to complete this thesis.

Last but not the least; I would like to thank **Ms. Grusha** and Friends Computer institute for their computer typing and setting.

**Govinda Koirala**



## ABSTRACT

This research entitled “Forms of Requesting and Advising in Tamang and English” has tried to find out the forms of requesting and advising in Tamang language and to compare and contrast with those of the English language. In this research work the researcher collected the data from Tamang native speakers of both male and female from Vedpu VDC of Dolakha district. The data were collected from 30 native speakers using quota sampling. The researcher selected the informants at his convenience and asked them to select others who could give him more information then he collected them. The data were collected with the help of questionnaires and interviews. The sources of data for English were based on different books, theses, dictionaries and articles. The comparisons were made between Tamang and English language to find out their similarities and differences being based on “Tamang-English dictionary” developed by Nepal Tamang Ghedung. The collected data were compared using simple statistical tools like table, percentage etc. By comparing and analyzing the data the researcher found that both English and Tamang speakers use the formal and polite forms of language with father, uncle, guests, strangers and use informal and impolite language with juniors, lower level people like bus helper, wife, friends while requesting and advising. It is also found that Tamang speakers use direct form like ordering while requesting with guests, senior family members but English speakers request them politely. Moreover it is also found that female Tamang speakers use more polite language than male speakers do.

This thesis consists of four chapters. The first chapter deals with general background, review of related literature, objectives and significance of the study. The second chapter consists the methodology in which the sources of data, sampling procedure, tools for data collection, process of data collection and limitations of the study are included. Similarly chapter three deals with the analysis and interpretations of the data and the chapter four comprises the findings and recommendations of the study. Finally the references and appendices are included.

## CONTENTS

	<b>Page No.</b>
<i>Declaration</i>	<i>i</i>
<i>Recommendation for Acceptance</i>	<i>ii</i>
<i>Recommendation for Evaluation</i>	<i>iii</i>
<i>Evaluation and Approval</i>	<i>iv</i>
<i>Dedication</i>	<i>v</i>
<i>Acknowledgement</i>	<i>vi</i>
<i>Abstract</i>	<i>viii</i>
<i>Contents</i>	<i>ix</i>
<i>List of Tables</i>	<i>xi</i>
<i>Abbreviations and Symbols</i>	<i>xiii</i>
<b>CHAPTER ONE: INTRODUCTION</b>	<b>1-27</b>
1.1. General Background	1
1.1.1 The English Language: An Overview	2
1.1.2. Language Situation in Nepal	3
1.1.3. Introduction of Tamang Language	8
1.1.4 Dialects in Tamang Language	11
1.1.5 Constrative Analysis and Language Teaching	12
1.1.6. Importance of Contrastive Analysis	13
1.1.7 Language Function: An Introduction	14
1.1.8. Requesting and Advising	18
1.2 Review of Related Literature	23
1.3. Objectives of the Study	26
1.4. Significance of the Study	26
<b>CHAPTER TWO: METHODOLOGY</b>	<b>28-30</b>
2.1 Sources of Data	28
2.1.1 Primary Sources of Data	28
2.1.2 Secondary Sources of Data	28

2.2.	Population of the Study	29
2.3.	Sample Population	29
2.4.	Sampling Procedure	29
2.5.	Tools for Data Collection	29
2.6.	Process of Data Collection	30
2.7.	Limitations of the Study	30

**CHAPTER THREE: ANALYSIS AND INTERPRETATION** **31-57**

3.1	Family	31
3.1.1	Forms of Requesting and Advising used by Male speakers to uncle.	32
3.1.2	Wife	36
3.1.3	Parents	37
3.2	Neighbors	39
3.3	Friends	43
3.4	Stranger	47
3.5	Guests	51
3.6	Formal and Informal Forms Used with Different Relationship in Tamang Language	55

**CHAPTER FOUR: FINDINGS AND RECOMMENDATIONS** **58-61**

4.1.	Findings of the Study	58
4.1.1.	Forms of requesting and advising in the Tamang language:	58
4.1.2.	Similarities between Tamang and English language while Requesting and Advising	59
4.1.3.	Difference between Tamang and English language while Requesting and Advising:	60
4.2.	Recommendations	60

**References** **62-65**

## LIST OF TABLES

	<b>Page</b>
Table No. 1	District wise Population of Tamang People 9
Table No. 2	Forms of Requesting used by Male Tamang Informants with Uncle 32
Table No.3	Forms of Requesting used by Female Tamang Infomants with Uncle 33
Table No.4	Forms of Advising used by Male Tamang Informants with their Uncle 34
Table No.5	Forms of Advising by Female Tamang Informants with their Uncle 35
Table No. 6	Forms of Requesting used by Male Tamang Informants with their Wives 36
Table No. 7	Forms of Requesting used by Male Tamang Informants with their Parents 37
Table No. 8	Forms of Requesting used by Female Tamang Informants with their Parents 38
Table No. 9	Forms of Advising used by Male Tamang Informants with their Parents 38
Table No. 10	Forms of Advising used by Female Tamang Informants with their Parents 39
Table No. 11	Forms of Requesting used by Male Tamang Informants with their Neighbors 40
Table No. 12	Forms of Requesting used by Female Tamang Informants with their Neighbors 40
Table No. 13	Forms of Advising used by Male Tamang Informants with their Neighbors 41

Table No. 14	Forms of Advising used by Female Tamang Informants with their Neighbors	42
Table No. 15	Forms of Requesting used by Male Tamang Informants with their Friends	43
Table No. 16	Forms of Requesting used by Female Tamang Informants with their Friends	44
Table No. 17	Forms of Advising used by Male Tamang Informants with their Friends	45
Table No. 18	Forms of Advising use by Female Tamang Informants with their Friends	46
Table No. 19	Forms of Requesting used by Male Tamang Informants with their Strangers	47
Table No. 20	Forms of Requesting used by Female Tamang Informants with their Strangers	48
Table No. 21	Forms of Advising used by male Tamang Informants with their Strangers	49
Table No. 22	Forms of Advising used by Female Tamang Informants with their Strangers	50
Table No. 23	Forms of Requesting used by Male Tamang Informants with their Guests	51
Table No. 24	Forms of Requesting used by Female Tamang Informants with their Guests	52
Table No. 25	Forms of Advising used by Male Tamang Informants with their Guests	53
Table No. 26	Forms of Advising used by Female Tamang Informants with their Guests	54

## LIST OF ABBREVIATIONS AND SYMBOLS:

%	:	Percentage
/	:	Or
B.S.	:	Bikram Sambat
CA	:	Constrative Analysis
CBS	:	Central Bureau of Statistics
E.g.	:	Exempli Gratia (for example)
Etc.	:	Etcetera
F.N	:	First Names
i.e	:	id est (that is)
L1	:	First Language
L2	:	Second Language (Foreign Language)
No	:	Number
S.N	:	Serial Number
SL	:	Source Language
T.U	:	Tribhuwan University
U.S.A	:	United States of America
VDC	:	Village Development committee
Viz	:	Namely

# **CHAPTER ONE**

## **INTRODUCTION**

Introduction includes general background, review of the related literature, objectives of the study and significance of the study.

Language is learnt for communication. It is medium of communication among the human beings. English language being one of the most influential languages of modern world functions as lingua franca. In the context of Nepal English is taught as a compulsory subject from grade one to Bachelor level. Due to the invention, use and wide acceptance of modern means of technologies it is being a demanded language in all the countries. People use different forms of language for different purposes. The usage of language differs in different situation and context too.

### **1.1. General Background**

Language is used as a means of communication through which we can express our thoughts in general. It is considered as the system of sounds, words, patterns, etc. used by human beings to communicate with each other. It is such a special feature possessed only by human beings to transfer the knowledge and meaning from one person to another. It is the language through the help of which we can develop the social relationship between the people from different society and culture in community. It makes use of vocal noises made by human vocal apparatus. Thus, language is the voluntary vocal system of human communication. Human being is considered to be the highest social creature due to the possession of language.

There are innumerable languages spoken in the world. People from different nations use English language for different purpose viz. education, business travel and tourism etc. It has become one of the mediums of communication used by almost all people in the world having different linguistic and social backgrounds. Human beings store knowledge, transmit messages, knowledge and experience

from one person to another from one generation to another. It is the language that joins the present, the past and future together. It plays an important role in development, maintenance and transmission of human civilization.

These above mentioned definitions clearly mention that language is a system. It is an organized noise used in actual social situations. That is why; it has also been defined as “contextualized systematic sounds”

### **1.1.1 The English Language: An Overview**

Among the thousands of different languages in the world today, English is the most widely used language in the world. English, nowadays, no longer remains the property of English speaking countries like United Kingdom, America, Australia and New Zealand. It has rather developed as an inclusive channel of communication and education throughout the globe. It belongs to the group of Indo-European language family; the largest and the most significant language family of the world it is spoken as a native language more than 300 million people and taught as foreign language in over hundred countries at present. Similarly, English is also a second language in many countries. In about twenty five countries English has been legally designated as an official language. In about ten it is the sole official language and in some fifteen others it shares that status with one or more other language.

Since English is a global language, it serves the function of lingua-franca in international arena.. It has been regarded as a passport to visit the whole world. English is being used to establish diplomatic relationship among the countries. Most of the international organizations and agencies such as UNO, SAARC, European Union, use English as their official language. Similarly, most of the invention of science and technology use English as their operating language. It is the leading language used in computers science, technology, commerce, and a



major medium of education and international negotiations. For this reason scholars frequently refer to its latest phase as World English.

Regarding the future of English, Graddol (2006, cited in Harmer, 2008, p. 18) predicts that "there will be about three billion English speaker by the year 2040" He thinks it is doubtful that more than 40 percent of the global population would ever become functional users of English. On why English has gained such remarkable position in the world. Phillipson (2007) says:

English is now entrenched world wide as a result of British Colonialism, international interdependence, revolutions in technology, transport, communications and commerce and because English is the language of USA, a major economic political and military force in the contemporary world; it is not only Britain which has gravitated towards linguistic homogeneity, but the significant portion of entire world (pp. 23-24).

For the expression of one's knowledge language is very powerful means. English today has become the main source of knowledge. It has become the tool to watch the world and to gain the adverse knowledge in many areas. (Quirk et. al. 1985 p.3). In the words of Sunuwar (2004, p.4),"English is necessary not only for educational institutions; from primary to university level but also it is necessary for a common factory worker or a household." A vast store of knowledge is explored through English. So, English has achieved a genuine global status in the 21st century.

### **1.1.2. Language Situation in Nepal**

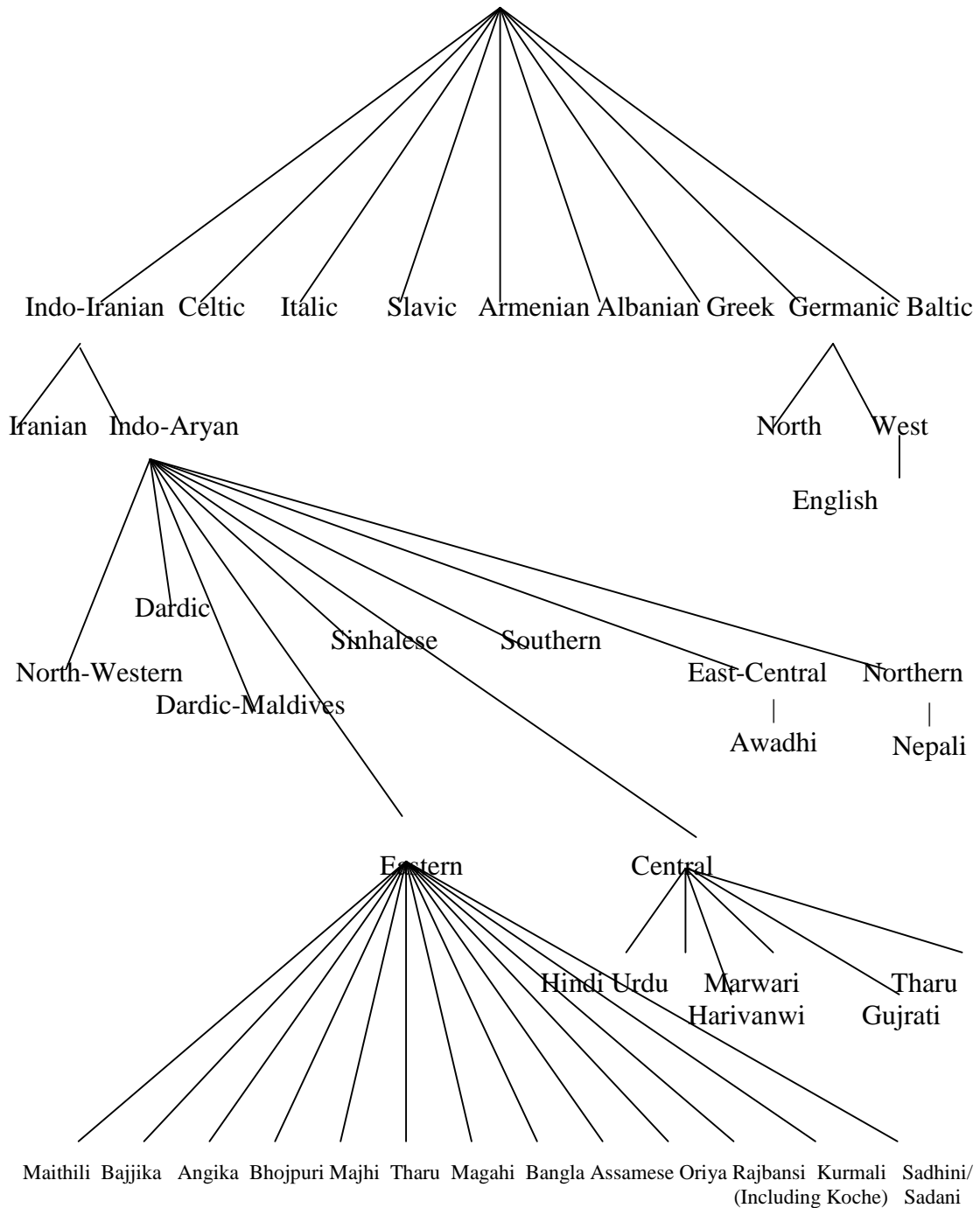
Despite its small size Nepal consists an amazing cultural and lingual diversity. The 2001A.D. census has identified 92 languages spoken as mother tongues. However

there remain quite a few languages (used by as many as 165340 speakers i.e. 0.74 percent of total population) which are lumped together into unknown slot due to the lack of adequate information. Unfortunately, most of the languages in Nepal do not have their own written script but are used in daily communication only. We should pay more attention to those (indigenous) languages for their promotion and preservation. All the languages spoken in Nepal are classified under the four major language families.

### **I. Indo-Aryan Group**

Indo-European family of language mainly consists of Indo-Aryan group of language in Nepal which forms the largest group of language in terms of the number of speakers, viz. nearly 80 percent.

# Indo-European Languages



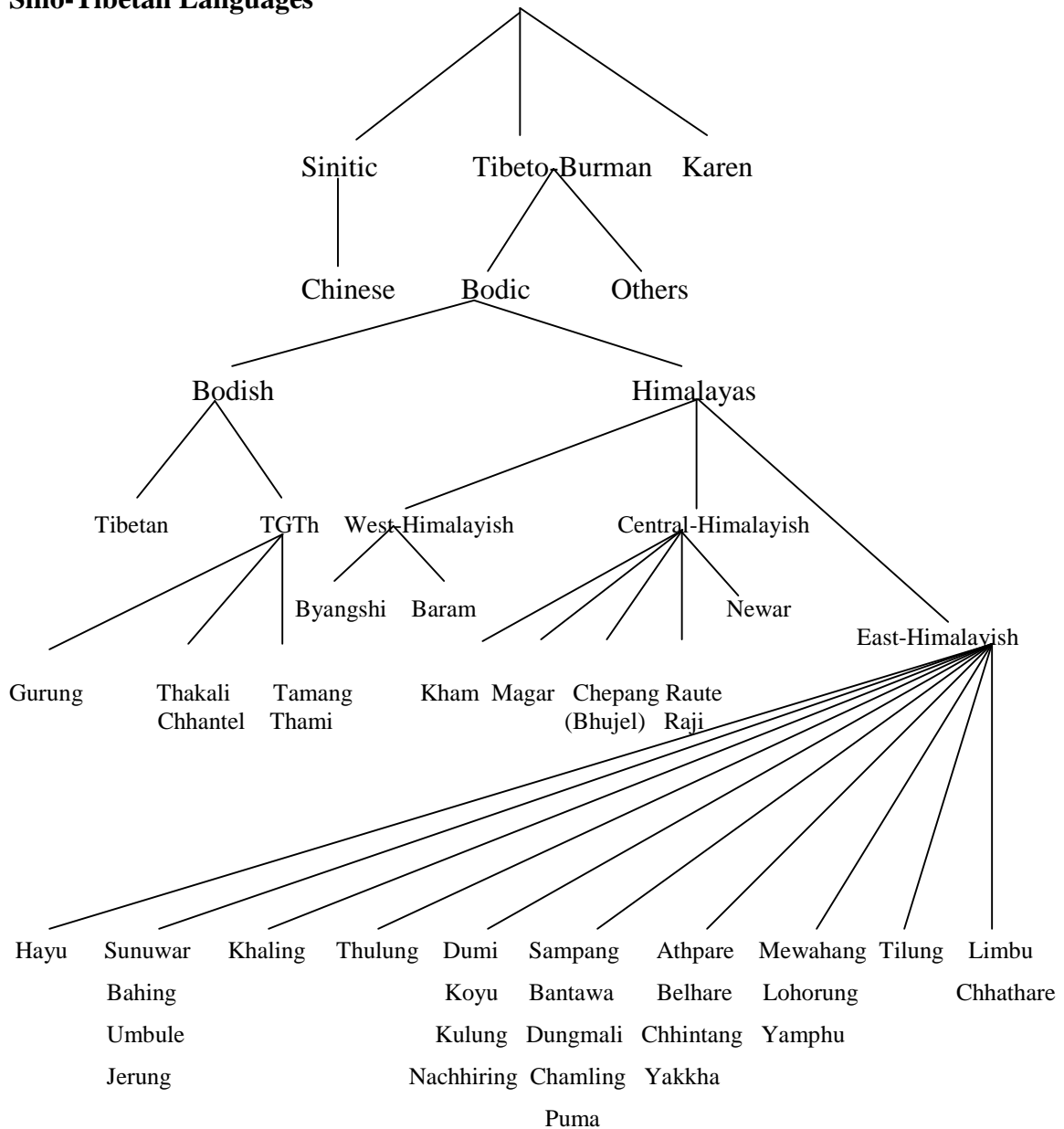
**Diagram 1: Indo-European Languages**  
Adapted from Yadav (2003)

Some of the Indo-Aryan languages spoken in Nepal are not yet sub-classified and identified in the lack of their adequate description. These language include Tharu, Bote, Darai, Kumal, Churauti and Danuwar.

**ii. Sino-Tibetan Family**

Another important group of language spoken in Nepal is the Tibeto- Burman group of Sino-Tibetan family. Though, there is relatively lesser number of people than the Indo-European family speaks it. It consists of the largest number of language which is about 57 languages. Contrary to speakers of Indo-Aryan languages, there has been a rapid decline in speakers of Sino-Tibetan language. From 1952/54 to the 1981 Census. In the last two censuses (2001 and 1991) they have, however increased. Their decline and increase may be developed to the reasons ascribed to those of Indo- European language.

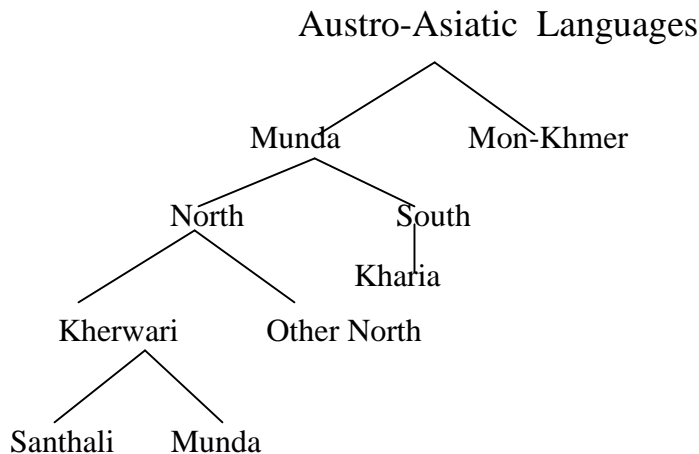
**Sino-Tibetan Languages**



**Diagram 2:** Sino-Tibetan Languages (Adapted from Yadav, (2003))

### iii. Austro-Asiatic Family

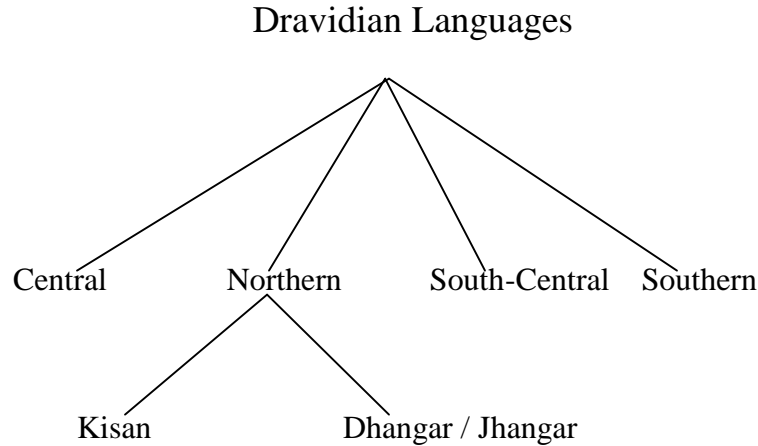
The Austro language comprises ‘Santali’ of the Northern -Munda group and ‘Kharia’ of the southern Munda group. It is also noted that ‘Satar’ has been reported in all the censuses but ‘Santhal’ has been wrongly reported as a separate language except in the 1952 -/54 Census. The 2001 census includes both ‘Satar’ and ‘Santhal’ together into a single language called ‘Santhali’. It is suggested that ‘Munda’ also should be included within ‘Santhali’. In that it is just a variant name of same language. All the Austric languages are spoken by groups of tribal people from eastern Terai.



**Diagram 3: Austro-Asiatic Languages**  
Adapted from Yadav (2003)

### iv. Dravidian Family

Dravidian language family includes two languages spoken in Nepal. One of them is called ‘Jhagar’ in the region east of Koshi River and ‘Dhanger’ in the region west of Koshi River. It constitutes the northern most part of Dravidian family of languages. It is said to be regional variant of ‘Kurux’ spoken in Jharkhand state of India though it shows divergence in its vocabulary and grammar (Yadav,2003 ). Another Dravidian language is ‘Kisan’ with 489 speakers settled in Jhapa district.



**Diagram 4:** Dravidian Languages

Adapted from Yadav (2003)

### 1.1.3. Introduction of Tamang Language

The Tamang people are one of the aboriginal ethnic groups of Nepal belonging to the Tibeto-Burman language community. They possess specific modes of livelihood, unique culture and a distinct life style and socio-cultural identities. They hold different perceptions about their societies, various notions of living and maintaining livelihood, different sets of ideas and methodologies also associated with their customs and traditions. They are found to be living almost all over the country. However, the dense population of Tamang remains in the surrounding districts of Kathmandu Valley. The main areas occupied by them are the Hilly and Himalayan region of Eastern and Central Development Region of Nepal. They are also found to be living outside Nepal especially in Darjeeling, Sikkim, Assam, Nagaland and Arunanchal Pradesh of North-East, India, Bhutan, Myanmar and even in Tibet.

The Tamang language speakers occupy 5.64% of total population in Nepal and possess the fifth position in the population. The Tamang people form the largest ethnic group in Nepal (CBS 2001). The census Report of 2001 records a total of 12, 82,304 of Tamang people and 11, 79,145 (5.19%) of active speakers within the

territory of Nepal. Tamangs are densely populated in to districts of CDR (Central Development region) mainly in Rasuwa (63.75%), Makwanpur (47.34%), Nuwakot (38.52%), Sindhupalchok (30.93%), Kavrepalanchowk (33.78%), Sindhuli (25.36%), Dhading (21.54%), Ramechhap (10.56%), and Dolakha (13.52%) with other districts of Nepal. They undoubtedly constitute the largest Tibet- Burman language group in Nepal. According to the CBS 2001, Tamang is the fifth largest language spoken in the country as a mother tongue. The following table shows the district wise percentage of Tamang population.

**Table No. 1**  
**District wise Population of Tamang People**

S.N.	Districts	Total Population	Tamang Population	Percentage of Tamang Population
01	Rasuwa	44,731	28,515	63.75
02	Makawanpur	3,92,604	1,85,874	47.34
03	Nuwakot	2,88,478	1,11,112	38.52
04	Kavrepalanchok	3,85,672	1,30,261	33.78
05	Sindhupalanchok	3,05,857	94,614	30.93
06	Sindhuli	2,79,821	70,968	25.36
07	Dhading	3,38,658	72,746	21.48
08	Ramechhap	2,12,408	43,669	20.56
09	Dolakha	2,04,229	27,619	13.52
10	Lalitpur	3,37,785	40,059	11.86
11	Bhaktapur	2,23,461	14,728	6.53
12	Kathmandu	10,81,845	92,378	8.53
Total		40,97,549	9,12,543	22.27

(Source: CBS, 2001)

There are conjectures about the origin of Tamangs but nothing can be said decidedly about their origin Tamang; (1992, p.4). However, they are considered to have settled in Nepal for centuries. (Tamang, 1992, p.17-20, Lama, 2053, p.17). Hagen, as cited in Tamang 2052 p. 8) opines that the Tamang people came from inner region of Tibet of China and first lived in the 'Tangchet' of Rasuwa with reference to monasteries Lama (2053 B.S. p.7) concludes that the Tamang people settled around Kathmandu valley many years before 214 AD. According to one conjecture the word 'Tamang' may have coined from two Tibetan words 'ta' and 'mang'. Here, 'ta' means horse and 'mang' means traders. In other words Tamang means horse traders (Bista, 1967, Tamang language is called Tamang or Tanang Gyoj/Gyot.1966, p.55 Das as cited in Tamang 1992,p. 5). The word 'Tamang' was used in the 13th century. It came into general use after 1932 only that Tamangs were referred to Murmi, Ishang, Lama, Bhotiya and Sain. The present name of this is derived from the Tamang ethnicity which was first mentioned in 1205 AD. The Tamang language of Tibeto-Burman language family belonging to the same branch as classical Tibetan,

In Tamang language Gyoj or Gyot refers to the speech or voice of Tamang people. Tamang language is known under several applications such as "Tamang Tam', Tamang leng mo; Tamang Kyot, Tamang Kayi; Tamang gyot and Tamang gyoj within the Tamang communities. These different words stand for Tamang language. The Tamang language has eighteen vowel/phonemes and thirty seven consonant phonemes. (Poudel 2006, p. 5). Tamang, (2009) mentions that Tamang language has their own written script known as 'Tamyig'. It has 14 consonants and five vowels. One of the special features of this language is the maximum use of the phoneme 'nga'. Tamang community has also accepted Devanagari script. Nepal Tamang Ghedung has developed the script in association with sikkim Tamang Buddhist Union. But most of the Tamang publications are based on Devanagari script.



#### **1.1.4 Dialects in Tamang Language**

The Tamangs are widely distributed in the mountain region of Nepal and scattered all over the country and their dialect variations have not been fully surveyed. Kanskar (1998,p.1) supports this reality and writes “as the speakers are spread over a wide geographical area, there are several distinct dialects with corresponding variations in social and cultural practices. It is well acknowledged that there are two regional varieties of the Tamang language i.e. Eastern and Western. Trishuli river is considered as the boundary line of these regional varieties. These regional varieties differ phonologically, grammatically as well as lexically. The Eastern variety has been recognized as the standard form in which a variety of literature and linguistic description including its phonology, grammar and lexicography and teaching materials are available in comparison to the Western variety (Lama,2005, p.16)

##### **i. Eastern Dialect**

This dialect is spoken in the Eastern side of Trisuli river in Sindhupalchok, Kavrepalanchowk, Makwanpur, Ramechhap, Dolakaha and other eastern parts of Nepal and North Eastern region of India i.e. Darjeeling, Sikkim, etc. It has been also classified into two parts. Sailunge dialect which is spoken in the North Eastern part of Sunkoshi river. The Eastern variety has been recognized as the standard form in which a variety of literature and linguistic description including its phonology, grammar and lexicography and teaching materials are available in the comparison to the western variety.

This dialect is spoken in the western side of Trishhuli river, i.e. in Dhading, Nuwakot, Rasuwa and Gorkha districts. The number of varieties that the western dialect includes has not been identified yet. This variety lacks literature and linguistic description in comparison to the Eastern variety

### **1.1.5 Contrastive Analysis and Language Teaching**

Contrastive Analysis (popularly abbreviated as CA) basically means the systematic analysis of formal similarities and differences between two languages in which one is regarded as source language (SL) and another is regarded as target language (TL). Comparisons can be made at various linguistic levels eg. at phonological, morphological and grammatical levels. CA was introduced/ coined in the late 1940s in the United States strongly advocated by an American linguist CC Fries, Robert Lado popularly known as Fries-Lado School. Fries made the first Clarion call for CA in 1945 in his book entitled “Teaching and Learning English as a Foreign Language. Later in 1957, Lado made it more direct and explicit by developing a technique to carry out CA. Especially, the publication of Robert Lado’s book “Linguistics Across Cultures” in 1957 marks the real beginning of CA and it became popular in 1960s.

According to James (1980p.3. as cited in Chemjong 2009, P.11) “CA is hybrid linguistic enterprise. It is a linguistic enterprise aimed at producing inverted (i.e. contrastive not comparative) two valued typologies (CA is always concerned with a pair of languages) and founded on the assumption that languages can be compared”. CA claims that the greater the differences between the target language and the learners native language the greater is difficulty in learning and the greater the similarities between them the greater is ease in learning. Lado (1957, p.2 as cited in Corder, 1973 p. 2) writes:

We assume that the student who comes in contact with a foreign language will find some features of it quite easy and others extremely difficult. Those elements that are similar to his native language will be simple for him and those elements that are different will be difficult.

The basic assumption of CA is that while the learner is learning a second language, she will tend to use her first language structures in her learning and where structures in her target language differ from her native language she will commit an error. CA hypothesis is based on behaviorist theory of language learning,. It is believed to have two components when analyzed. They are linguistic and psychological factors. Linguistic factor is based on following assumptions:

- i. Language learning is a matter of habit formation.
- ii. The mind of L1 learner is already full of L1 habits where as the mind of L1 learner is empty i.e. mind of a child is tabula rasa.
- ii. Languages are different however they are comparable.

Psychological factor is adequately addressed under transfer theory. It assumes that the past learning may facilitate present learning if L1 and L2 are similar and past learning may hinder present learning if L1 and L2 are different. Thus, the greater the differences between languages, the greater the difficulties in learning and greater will be the incidences of erroneous performance.

On the role of contrastive linguistics Fries says “the most effective materials are those that are based upon scientific description of language to be learned, carefully compared with a parallel description of the native language of the learner” (as cited in Nickel, 1977, p. 2). So, the easy or difficulty in foreign language teaching is highly determined by the comparison between the learners’ mother tongue and foreign language.

#### **1.1.6. Importance of Contrastive Analysis**

CA is carried out mainly for pedagogical purpose. It has great importance in language teaching. It has mainly two functions: firstly to predict the likely errors of a group of learners and secondly to predict the input to language teaching and learning. It means firstly it points out the errors committed by L2 learners

secondly explains the source and reasons of L1 learners errors. So a language teacher should have the good knowledge of CA to treat the learners psychologically and academically. James (1980 as cited in Chemjong, 2009,p.12) points out the three pedagogical applications of CA. According to him CA has application in predicting and diagnosing a proportion of the L2 errors committed by learner with a common L1 and in the design of teaching instruments for such learners. CA helps in designing teaching/learning materials for those particular areas that need more attention. The findings of CA are useful not only for language teachers but also for course designers, testing experts and learners.

### **1.1.7 Language Function: An Introduction**

Language is used to perform some functions and establish social relationship. Language is basically a system of communication”. It is clear that the major function of language is to communicate ideas and feelings. In this way a language function refers to the purpose for which an utterance is used language is not used in vacuum. Instead it is used in some social context. Function of language refers to the purpose for which an utterance is used. Richards et.al (1999,p. 148 as cited in Chemjong, 2009 p. 12) define communicative function as “the purpose for which an utterance or unit of language is used”. In language teaching language functions are often described as categories of behavior e.g. requests, apologies, complaints, offers, compliments. According to Ur. (2001, p.91) “A function is some kind of communicative act”. It is the use of language to achieve a purpose usually involving interaction between at least two people. Example would be suggesting, promising, apologizing and greeting etc.

The purpose of using language is to communicate something. Therefore, communication is the global function of language. Only the human beings use a sophisticated form of language to communicate their feelings, intentions, desires, emotion etc. They use language to establish, maintain and detach the relationship

with each other in society. In other words, what language does is its function, which is associated with various terms like speech acts, socio-linguistic pragmatics, functional linguistics, etc. When people communicate with each other they express at least one function of language. A single language function can be expressed through more than one grammatical structure. We can do every things using language when we switch the radio or television on for e.g. our purpose is to be amused or entertained or to find something out. In the same way, we only speak or write with a purpose in mind to help someone to see our point of view, Perhaps or to ask their advice or to reach agreement with them. We call these purpose the function of language. Every language has such function but different language express these functions in different ways.

A language has many functions. e.g.: ordering (i.e. close the door) asking (i.e. what is that?); advising (i.e. You can watch television); directing (i.e. go straight and then turn left); requesting (i.e. pass me the salt, please); purposing (i.e. let's go to picnic on coming Friday.);instructing (i.e. write capital letters for topics); greeting (i.e. good afternoon); asking for permission (i.e. may I go to bathroom?) and so on are the functions of language.

Several linguists have classified communicative functions into different sets of categories:

Wilkins (1970, p. 44-45) has classified language functions into eight types:

- i. Modality: to express degree of certainty, necessity, etc.
- ii. Moral discipline and evaluation: judgment approval, disapproval, etc.
- iii. Suasion: persuasion, recommendation, prediction, etc.
- iv. Argument: agreement, disagreement, denial, etc
- v. Rational inquiry and explosion: rational organization of thought and speech
- vi. Personal emotion: positive negative etc
- vii. Emotional relation: greeting, flattering, hostility, etc

- viii. Interpersonal relations: politeness of status, degree of formality and informality, etc

Similarly Finacchairo (1974, p.5 as cited in Janawal 2007, p.10) has classified language function into five different categories. They are:

- i. Personal: It includes clarifying on arranging ones ideas, expressing one's thought or feelings
- ii. Interpersonal: It enables us to establish and maintain desirable social and working relationship
- iii. Directive: It attempts to influence the action of others, accepting and refusing direction.
- iv. Referential: It includes talking or reporting about the things, action, events or people in environment in the past or in the future
- v. Imaginative: It includes discussing, expressing ideas, suggestions, solving problems, etc.

On the other hand van Ek (1975 pp. 11-14) has classified language functions into six types. They are:

- i. Imparting and seeking factual information: (Identifying, reporting, correcting, asking, etc)
- ii. Expressing and finding out more attitudes: It includes apologizing, granting, forgiveness, etc.
- iii. Expressing and finding out moral attitudes: It includes pleasure, displeasure, surprise, hope, intention, etc
- iv. Expressing and finding out intellectual attitudes: It includes expression and inquiring about agreement and disagreement.
- v. Getting things done: It includes suggesting, advising, warning, etc.
- vi. Socializing: It includes greeting, attracting attentions, etc.

In the past, formal aspect of language was focused but with the passage of time people started questioning in the efficiency of the methods which focused on form only with little or no emphasis on the function. It is well accepted fact that language is for communication and it is to fulfill some sort of purpose. That is why the ultimate aim of using any language is to serve some functions.

#### **1.1.7.1 Socializing**

Human is a social being that uses language to communicate with each other. Language is a vehicle to transmit ideas, feelings, and thoughts emotions between different persons. Socializing is a process of being socialized in a society (among different persons). Among the different functions of language, socializing refers to communicative relationship between or among persons. Socializing includes the functions such as –Greeting ,Taking Leave/Farewell, Welcoming, Addressing/Vocatives, Introducing, Congratulating, Expressing Good wishes, Thanking, Attracting Attention, Asking to Repeat, Apologizing, Expressing Excuse, Expressing Praise/Credit, Expressing Compliments, Expressing Condolence, Expressing Sympathy, Extending an Invitation, Proposing Tea, Using Conversation/ Discuss Fillers etc. When people met they say ‘Nameste’ ‘Abibadan, and ‘Good Bye’ and ‘See You’ in departure. Similarly, they welcome new guest and may introduce themselves with a stranger. They often express their good wishes if their fiends are going to do some thing new or good and when they get success they say ‘Congratulation’ well done to each other. On the other hand they express their sympathy if they fail to achieve goal or something bad happens to them. People use language o express or to talk about such kinds of feelings, ideas, emotions in such situations. Such functions of language come under socializing functions. Among these different functions of language the forms of requesting and ordering will be identified; so, the description of these two forms is worth mentioning here.

### **1.1.8. Requesting and Advising**

Language is the medium of communication among human beings. We use language to transmit over message to another. We use different forms of language in our daily communication. The purpose of language is to transfer the idea, emotion, message, and view to another person in each context. To grasp the message transferred one need to be acquainted with pragmatic meaning of language. As the language is used in society. The forms and functions of each and every expression are different. We do not use same type of language in all situations. We request other people to get our things done. So the forms request and order are also the functions of language among different function. They have been described as follows:

#### **1.1.8.1. Requesting**

Among the different language functions 'Requesting' comes under getting things done (i.e. under suasion) This is the factual way of getting people to do something. Requesting is a kind of language act which is done in the relation to other people. When we ask something to do something we make request. It is the marker of politeness. It also symbolizes norms of culture and civilization of the particular society. It help us to behave in a way that is acceptable in a society. The main of request form of language function is to use language in an appropriate situation or to use different requesting functions according to situation and purpose. This serves interpersonal function.

Fraser (1975, p.13 as cited in Jaishi, 2009.p.12) mentions that "request is a property associated with an utterance in which, according to the hearer; the speaker has neither exceeded any rights nor failed to fulfill any obligations." There are several social as well as cultural constraints that speaker has to take care of while producing utterances of request. Therefore, structural knowledge of language is not enough. Pragmatic knowledge of how to use structural knowledge



in particular situation with particular purpose is essential. Language is used among participants who use it. A good language user should have the ability to use the language which is pragmatically correct as well as contextually appropriate.

Though request refers to asking politely, it differs from language to language, and depends upon the social norms, rules, and cultural phenomena which differ from society to society, age group, sex, social class, personal relationship etc.

Requesting refers to politeness and it states from higher to lower rank. For example: Close the window please. There are a variety of ways of making request. As request is the degree of politeness, it depends on social relationship. For example: a husband in Nepalese society uses non-honorific pronouns like 'Tan', 'Timi' to address his wife but gets honorific pronouns like 'Tapain' and 'Hajur' in return. But in English language there is not pronominal distinction for husband and wife, father and son and teacher and student. So 'you' is commonly used between them

For examples (in Nepalese context)

Husband to his wife: Tan lai kasto chha?

Wife to her husband: Thik chha. Ani hajur lai ni?

In English:

Teacher: How are you students?

Students: We are fine. And you sir?

Requests can be divided into the following three types:

- a. Direct request: Those statements which express politeness explicitly is called direct request.

For example:

Please meet me today.

- b. Indirect request: That statement which does not express politeness explicitly but express politeness implicitly is called indirect request.  
For example:  
I fell sorry to say you to search my watch.
- c. Non request: Those statements which does not express politeness explicitly or implicitly is called non-request.  
For example:  
Has anybody gone there?

According to Matreyek (1983, p.14) some linguistic forms that can be used to to express request in English are as follows:

- a. V1 + Obj .....please.
- b. V1 + Obj....., will you?
- c. Can + you+v1+.....?
- d. Will you +V1 .....?
- e. Could you please .....?
- f. Would you .....?
- g. Would you mind + v-ing.....?
- h. Do you think you could .....?
- i. I wonder if you could ....?
- j. I don't suppose you could .....Could you?
- k. Do you think you could possibly .....?
- l. Base form of verb + obj.....

### **1.1.8.2. Advising**

Advising comes under getting things done (i.e. under suasion).Advising is asking somebody to do something for the hearer himself or herself indirectly. As it is necessary to internalize grammatical rule as well as sociolinguistic rules for a language user to communicate effectively. These rules tell him/ her to use a piece

of language in a given setting. Thus the use of ‘advising’ is a part of socio pragmatic approach. Advising is guiding the people to get rid of the difficult situations. According to OALD advising is “to tell somebody what you think should do in a particular situation or to give somebody help and information on a subject that you know a lot about it”

We advise someone to show them the way to perform their task or get their things done I better way. Language is a strong medium of communication and expressing our ideas, views and opinions. We advise people in different ways in different situations .Language function and our daily language is based upon our social relationship too. We generally order or recommend to the juniors and suggest to the seniors according to our social relationship.

For example:

I can recommend for you to learn Korean language.

Why don’t you join TOEFL class to improve your English?

You should go for second option.

What about walking a little faster?

According to Matreyek (1983s) some linguistic forms that can be used to express advice in English are as follows:

- i. You should +VP
- ii. You ought + VP
- iii. You could +VP
- iv. Why don’t you+ VP
- v. I can recommend .....
- vi. What about + v-ing
- vii. How about +v-ing etc.

According to Holmes (199; p.11-14 as cited in Chemjong 2009 p.15) the following components influence the right choice of language in any language functions.

These components are:

**a. Social Factors**

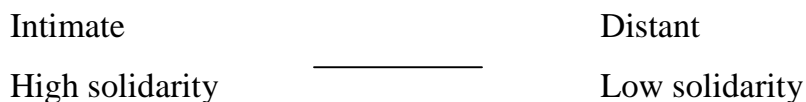
- i. The participants: who is speaking and whom are they speaking to?
- ii. The setting and or social context of the interaction: where are they speaking?
- iii. The topic: what is being talked?
- v. The function: why are they speaking?

**b. Social Dimension**

There are four social dimensions which are related to the social factors, they are:

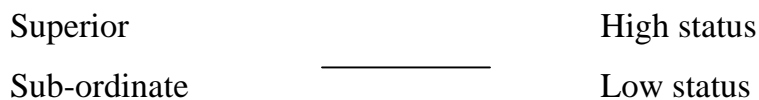
- i. A social distance scale concerned with participant relationships
- ii. A status concerned with participant relationships.
- iii. A formality scale relating to the setting or type of interaction.
- iv. Two functional scales relating to the purpose or topic of interaction

The solidarity-social distance scale:



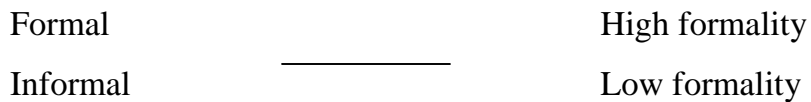
The scale is useful in emphasizing that how well we know someone is relevant in linguistic choice.

The status scale



This scale points to the relevant of relative status in some linguistic choices.

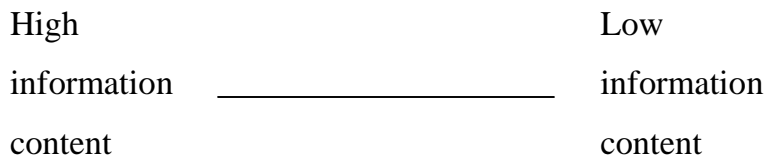
The formality scale



This scale is useful in assessing the influence of the social setting and the language choice in interaction. The language is influenced by the formality of the setting and the degree of formality is largely determined by solidarity and status or power of the relationship of speakers.

The referential and effective function scales:

Referential



Affective



Though language serves many functions, the two functions identified in these scales are particularly pervasive and basic. Language can convey objective information of a referential kind and it can also express how someone is feeling.

These different forms serve some communicative functions of ‘requesting’ and ‘advising’ respectively. But their usages are different according to the context, situation, socio-cultural relationship, gender, sex and so on.

## 1.2 Review of Related Literature

A large number of research works has been carried out on different languages like Nepali, Limbu, Maithili, Tharu, Magar, Doteli, Gurung and so forth with comparing with English language in the Department of English Education.

However, in the field of comparative study very less research has been done. Some of related researches are as follows:

Pandey (1997) carried out a research on “A comparative study of apologies between English and Nepali”. The purpose of his study was to enlist the different forms of apologies used in English and Nepali and to compare them in the context of some related situation. He found that English people are more apologetic compared to Nepali and women are more apologetic than their male counterparts in English and Nepali.

Pokherl (2000) carried out a research entitled “Teaching communicative functions, inductively and deductively: A practical Study”. The objective was to find out the effectiveness of inductive and deductive methods in teaching language functions. The result showed that the inductive method was relatively more effective than the deductive method for teaching the communicative functions.

Likewise, Chapagain (2002) carried out a research on “Request forms in English and Nepali language; A comparative study”. The objectives of her research were to enlist the different forms of request of English and Nepali native speakers based on socio-pragmatic approach. She found out that 68% of English and 22.2% of Nepali speakers used direct request. So, she concluded that the English native speakers were more polite than the Nepali native speakers in making requests.

Similarly, Lama (2005) carried out a research entitled “English and Tamang pronominal: A Linguistic Comparative Study”. His main objective was to find out the pronominal of English and Tamang and to compare and contrast them. He found that the existence of inclusive and exclusive pronouns, for the first person, personal pronouns in the plural number in the Tamang language, which are not found in English and the Tamang language possesses the second person honorific and non-honorific personal pronouns which do not exist in English. Both English and Tamang language have demonstrative pronouns which maintain proximal and

distal relationships. However, in Tamang, the distal demonstrative pronoun is further classified into three categories i.e. Near Distal, Distal and Far Distal in the terms of distance.

Furthurmore, Basnet (2006) has carried out a research work on “Terms of Greeting and Taking Leave used in Nepali and English”. The objective of his study was to list out the forms of greeting and taking leave in the Nepali language then to compare with the English language. She concluded that English Native speakers use the greeting terms good morning/ evening/ while they are greeting in a very formal situation whereas, Nepali native speakers use ‘Abhibadan’ or ‘Namaskar’ etc. Similarly, she came to know that English people habituated to saying first name, Kinship terms to greet family members either they are seniors or juniors whereas Nepali people use more formal to greet their seniors.

Tamang (2007) carried out a research on “The Forms of Address of Tamang and English: A Comparative Study’. His objectives were to identify the forms of address used in Tamang language and English language. He found that most of the kinship terms can be used in addressing people in Tamang but only a few kinship terms can be used as address in English. Such a paternal and maternal distinction is important in Tamang but this distinction is redundant in English. Most of the Tamang kinship terms can function as forms of address whereas, in English ascending generation only receives title and others are usually addressed by First Names (FN).

Tembe (2007) carried out a research on “A Comparative Study of Apologies between English and Limbu”. The objectives of his study were to enlist the different forms of apologies in English and Limbu, to compare and contrast Limbu apologies with those of English. He found that the native speakers of English were more apologetic than the native speakers of Limbu.

Jaishi (2009/10) carried out a research on “Requests and Apologies in English and Doteli”. The objectives of his study were to enlist different forms of requests and apologies in English and Doteli and to compare requests and apologies in English and Doteli. In his study he concluded that English native speakers are more polite than the Doteli native speakers to address their neighbors. English native speakers used more apologetic terms than the Doteli native speakers but the Doteli native speakers used some context- specific apologies explicitly always do not express apologies.

Although different research works have been carried out on comparative study of English and some other languages. No research has been carried out on “Requesting and Advising in English and Tamang” language in the department of English Education till this date. So, this research is different from the previous research in terms of languages and topic because it focuses on “Requesting and Advising” in Tharu Language.

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

The objectives of the study are as follows:

- i. To find out forms of requesting and advising in Tamang language;
- ii. To compare and contrast the forms of requesting and advising in Tamang with those of the English language;
- iii. To suggest some pedagogical implications.

### **1.4. Significance of the Study**

Communication is a part of human life. The major function of language is to communicate one’s feeling, ideas, views, and to share them with others either verbally or non-verbally communicative function of language itself is very important in language teaching. There are many communicative functions of language among them, requesting and advising are used to do some thing and suggesting someone to perform their task by providing some ideas. These forms



are also used to maintain relationship with others in society. So they are also the important language functions. Undoubtly the finding of this study will be very important to all sectors/authorities related with language teaching. In the same way, findings of this study will be useful for linguists, text book writers, language planners, curriculum designers, teachers etc. because they can get some ideas on the related topics. As it is functional aspect of language it will be equally useful for the further research and guideline for many researchers in communicative function of language. Likewise this research will be significant, for the perspective researchers who want to carry out research on the Tamang Language.

## **CHAPTER TWO**

### **METHODOLOGY**

Methodology is a process to discover new facts and information about a particular subject matter. It helps to find out reliable and effective conclusion by providing authentic datum. So, it can be called a vehicle for carrying out any information successfully. In this study I adopted the following methodology to carry out this research.

#### **2.1 Sources of Data**

To carry out this research, both primary and secondary sources of data were used. The sources of data were as follows:

##### **2.1.1 Primary Sources of Data**

The primary sources of data were the main instruments of this research because the researcher used the acquired facts of primary data to reach the conclusion. In the case of this research primary source of data was 30 Tamang native speakers from Vedpu VDC of Dolakha district from whom the researcher had collected the required data for this research. Likewise the researcher had consulted some authentic books, Native speakers of English language or English terms.

##### **2.1.2 Secondary Sources of Data**

The Researcher had taken secondary data from different Books, Thesis, Newspapers, Journals, Dictionary and Articles such as: Finacchiaro (1974), Leech, (1975), van, EK. (1977). Matreyak, W.(1983);Pandey G.P.(1997), Pokharel,T.D. (2000), Tembe ,H.(2001) , Chapagain,G. (2002), Yadav Y.P.(2003), Lama, K.S. (2005), Basnet, S.M.(2006), Tamang J.B.(2007), Yadav...(2008), Chemjong (2009), Jaishi, S.R.(2010), Lama,V.K.(2010), Tamang, J. (2010) Himalayan Times, NELTA Journals, The Kathmandu post, Gorkhapatra Daily. etc.

## 2.2. Population of the Study

Vedpu VDC of Dolakha district was selected for study area. The native speakers of tamang language from Vedpu VDC were the population of the study for this research.

## 2.3. Sample Population

I selected 30 native speakers of Tamang language as the sample population and consulted authentic books, Dictionaries and Journals for Tamang Languages.

## 2.4. Sampling Procedure

The researcher used Quota non-random sampling procedure for his research. The researcher visited 30 native speakers of Vedpu VDC of Dolakha district. He had selected those informants on the basis of his personal judgements; i.e. who were likely to provide him correct response. He had selected 30 native people. Among them 10 were educated i.e. SLC passed and 20 uneducated i.e. academic qualification below SLC level. Among 10, 5 were male and 5 female. On the other hand among 20, 10 were male and 10 female.

S.N.	Category	Sex		Total
		Male	Female	
1	Educated	5	5	10
2	Uneducated	10	10	20
Total		15	15	30

## 2.5. Tools for Data Collection

Structured interviews and questionnaire were the major tools to obtain required (information) data of this study.

## **2.6. Process of Data Collection**

The researcher had conducted the following stepwise procedure to collect the required data/ information.

- i. At first, I prepared the required interview schedule and questionnaires.
- ii. Then I visited the selected VDC (i.e. Vedpu) of Dolakha district and conformed the sources through quota non-random sampling. Then I established the rapport with the informants and confirmed the date.
- iii. Then, I fixed interview schedule for uneducated informants and their answers given were recorded using the Roman transliteration. I provided the questionnaire to the educated informants and clarified them their task and guided them.
- iv. I also participated in daily conversation with Tamang native speakers which helped him to verify the data, he asked help with professionals.
- v. I collected the data and analyzed them.
- vi. English terms were taken from different authentic resources/ materials.

## **2.7. Limitations of the Study**

The study area was confined to Vedpu VDC of Dolakha district.

- i. The total study population was limited to 30 Tamang native speakers from Vedpu VDC.
- ii. This study was limited to the comparison of forms of 'Requesting' and 'Advising' in the Tamang and English language.
- iii. English terms were taken from authentic resources/materials.
- iv. Finding was compared on the basis of forms used in family, guests, neighbors, strangers and friends.
- v. This research is based on Eastern Dialect of Tamang language.

## **CHAPTER THREE**

### **ANALYSIS AND INTERPRETATION**

This chapter deals with the presentation, analysis and interpretation of collected data in detail. The data obtained from primary and secondary sources have been analyzed, illustrated tabulated descriptively. As this study is comparative in nature requesting and advising in Eastern dialect of Tamang language are listed, compared and contrasted to find out whether these two languages have equivalent requesting and advising forms and rules or to say structure or not. The division is made on the basis of the relationship of the respondents themselves in their interaction and carried out under the relationship between friends, neighbors, guests, strangers, family etc.

#### **3.1 Family**

Family is a social group sharing the same roof. It can be single and joint. Generally there are father, mother, son, daughter in single family and grandfather, grandmother, father, mother, grand son, grand daughter, uncle, aunt, nephew, niece etc. in joint. They have their own role relationship and duty to perform. Likewise they use different form of language to address each other. It is due to their senior-junior relationship. Generally informal non-honorific language is used by seniors to junior in conversation. Some addressing forms are common in senior and junior both. It means they exchange same form while addressing each other.

The analysis and interpretation or the forms of 'requesting' and 'advising' used by different members with other members of family are presented under the following topics:

### 3.1.1 Forms of Requesting and Advising used by Male speakers to uncle.

Generally father younger brother is called uncle in Nepali language. The same term uncle is used for various relationships in English speaking community. In Tamang language they use ' gu' or ' pcæ b ' while addressing uncle.

The following table shows the forms used to request their uncle by male speakers with their English equivalents:

**Table No. 2**  
**Forms of Requesting Used by Male Speakers with Uncle**

Forms used by male Tamang speakers	Percent of Informants	English Equivalents
gu ngāl buree kyuee l bl see pinole	40%	uncle, irrigate my land
gu ngāl buree pani kyuee yusee pinole	20%	Uncle, please irrigate my land also.
E/O gu ngāl buree kyuee l bl see pino hai	20%	Hello! uncle irrigate my land
pcæ b r buree l bl b ree phephātīm nāl m buree kyuee laitiu hai	10%	I request you to irrigate my land while irrigating yours
gu ngāl buree kyuee jā see pino la	10%	Please, uncle, help to irrigate my land.

In Tamang language 'uncle' is addressed whether by ' gu' or ' pcæ b '. The above table shows 40 percent of Tamang respondents responded in the form ' gu ngāl buree kyuee l bl see pinole' to request their uncle to irrigate their land. Similarly 20 percent of respondents responded in the form ' gu ngāl buree pani kyuee yusee pinole' and 20 percent in the form of 'E/O ' gu ngāl buree yusee l bl see

pino hai'. Likewise 10% of informants responded ' pcæ b rã buree l bl b ree phep tim nãl m buree kyoe laitiu hai' and 10 percent other in the form of ' gu ng l buree kyuee jã see pino la'. These Tamang expressions are similar with English equivalents in their structures except some expression. But English speakers use more polite forms while Tamang do not. According to data polite language is not used in Tamang language even while addressing uncle but done in English.

**Table No. 3**

**Forms of Requesting Used by Female Tamang Speakers with their Uncle**

Forms used by female Tamang speakers	Percent of Informants	English Equivalents
gu/ pcæ b ngãl buree kyuee jã see pinole	36	Uncle, please irrigate my land.
ngãl buree pani kyuee lãbl see pinole, āgu	45	Irrigate our land uncle
ngãl buree kyuee lh blau	19	Irrigate my land

The above table shows 36 percent of female Tamang speakers responded in the forms ' gu/ pcæ b ngãl buree kyuee jã see pinole' to request their uncle to irrigate their land. Similarly 45 percent of female Tamang speakers responded in the form 'ngãl buree Pani Kyuee l bl see pinole, gu' while requesting to irrigate their land to their uncle. Furthermore 19 percent of female Tamang speakers responded in the forms 'ngãl buree kyuee lh blau ' that means irrigate my land" which is quite impolite.

**Table No. 4**  
**Forms of Advising Used by Male Tamang Speakers while**  
**Advising their Uncle**

Forms used by male Tamang speakers	Percent of Informants	English Equivalents
gu/ pcæ b ee hanimun manl baree switjarlænd ree niue.	26	You should go to Switzerland to celebrate honeymoon.
ee switjerlænd ree nigo.	20	Go to Switzer land
gu/ pcæ b ee hanimun manabl b ree switjerlænd niue, jæb t l .	20	I can recommend you to go Switzerland.
gu/ pcæ b switjarlænd ree phepkole.	20	You ought go to Switzerland
gu/ pcæ b hanimunl l giree switjarlænd niule.	14	You could go to Switzerland.

The above table shows 26 percent of male Tamang speakers used to forms ‘ gu/ pcæ b ee hanimun manabl b ree switjarlænd ree niue’. Similarly 20 percent of speakers used the form ‘ ee switjarlænd ree nigo’, 20 percent of other speakers used ‘ gu/ pcæ b ee hanimun manabl b ree switjarlænd niue jyæb t l ’ to advise their uncle to go to Switzerland for celebrating honeymoon. Likewise 20 percent of Tamang speakers used the form ‘ gu/ pcæ b switjarlænd ree phepkole’ to advise to visit Switzerland for honeymoon. Lastly 14 percent of speakers used to form ‘ gu/ pcæ b hanimunla l giree switjarlænd niule’ to advice for the same.

In English ‘you should go to Switzerland to celebrate honeymoon, ‘go to Switzerland, ‘I can recommend you to go Switzerland, ‘you ought to go to Switzerland, and ‘you could go to Switzerland, are used to advise uncle to go to



Switzerland for honeymoon. According to the collected data informal language is used even with seniors in Tamang language while advising while formal is used in English.

**Table No. 5**

**Forms of Advising Used by Female Tamang Speakers while advising Uncle**

Forms used by Female Tamang speakers	Percent of Informants	English Equivalents
gu/ pchæ b njugur hanimun manabl b ree switjarlænd nish m jæb mul .	37	You should to go Switzerland to celebrate honeymoon.
gu/ pchæ b switjarlænd ree niule.	18	You could go to Switzerland.
gu/ pchæ b ee hanimun manl giree switjarlænd nigo.	27	What about going Switzerland?
Switjarlænd jæb l b mul hottee niue.	18	I can recommend you to go Switzerland.

The above table shows 36 percent of respondents responded in the form ' p chæ b njugur hanimun manabl baree switjarlænd nis m jæb mul ' to advise their uncle to go Switzerland for honeymoon. Similarly 18 percent of informants responded in the form ' gu/ pchæ b switjarlænd ree niule' and 27 percent of informants responded in the form ' gu/ pchæ b ee hamimun manl giree switjarlænd nigo'. Lastly 18 percent of other informants responded in the form 'switjarlænd jæb l b mul hottee niue' for the same. In English 'you should go to Switzerland to celebrate honeymoon, you could go to Switzerland, 'what about going Switzerland, 'I can recommend you to go Switzerland' were used to advise their uncle to go Switzerland for honeymoon. The above data shows informal language is used while advising in Tamang but formal is used in English. The data

also shows female Tamang speakers used more polite form of language than male speakers while advising uncle.

### 3.1.2 Wife

Generally married women for men is called wife. In Nepalese society different language scale i.e. level of language is used while addressing each other.

Generally an honorific form of language is used while addressing their husband but husband use non- honorific language while addressing their wives. Wives are addressed as "khuee" in Tamang language. The requesting form of language while requesting their wives by husband is mentioned below:

**Table No. 6**

**Forms of Requesting used by Male Tamang Speakers to their Wives**

Forms used by male Tamang speakers to their wives	Percent of Informants	English Equivalents
E/O khuee/FN mrh p tho gole	47	Open the door.
Khuee/FN mrh p tho see pinole.	27	Please open the door.
Khuee /FN mrh p khol lau d .	27	Can you open the door?

Wives are addressed either by their first name or 'Khuee' in Tamang language. The above table shows 47 percent of informants responded in the form 'E/O Khuee/FN mrh p tho gole'. Similarly 27 percent of informants responded in the form 'Khuee/FN mrh p tho see pinole' and 26 percent of informants responded in the form "Khuee /FN mrh p Khol lau d '. In English 'Open the door', 'Please open the door, and 'can you open the door?' are used while requesting wife to open the door. The above data shows Tamang speakers use direct request and informal language while requesting their wives which is true in English too.

### 3.1.3 Parents

Parents are regarded as the respected and the head members in the family. They have more responsibility than others do. Generally children use formal language with their parents in conversation while 'requesting' and 'advising' in Tamang language. The following table shows the forms used to request with parents by male children.

**Table No. 7**

**Forms of Requesting used by Male Tamang Children with their Parents:**

Forms of requesting used by male Tamang children with their parents	Percent of Informants	English Equivalents
b / m kilo nã sæ b see khau le	47	Bring a Kilo of meat
b / m kilo nã sæ bãsee pino hai.	40	Please bring a kilo of meat.
b / m kilo nã sæ phep khau.	13	Could you bring a kilo of meat?

The above table shows 47 percent of male Tamang speakers used the form ‘ b / m kilo nã sæ b see khau le’. Similarly 40 percent speakers used the form ‘ b / m kilo nã sæ b see pino hai’ and 13 percent of speakers used the form ‘ b / m kilo nã sæ phepkhou’. In English ‘bring a kilo of meat’, ‘please bring a kilo of meat’ and ‘could you bring a kilo of meat? are used to request to bring a kilo of meat with parents. According to the data 47 percent of Tamang used the direct form of request. So we can conclude that male Tamang speakers used direct request while requesting with their parents.

**Table No. 8**

**Forms of Requesting used by Female Children with the Parents**

Forms used by female Tamang children to their parents.	Percent of Informants	English Equivalents
b / m kilo nã sæ base khau hai.	45	Please bring a kilo of meat.
b / m kilo nã sæ baule.	18	Bring a kilo of meat.
b / m kilo nã sæ b see phepkhau hai.	27	Would you mind bringing a kilo of meat please?
b / m kilo nã sæ b see pingole.	9	Bring a kilo of meat please.

In Tamang language parents are addressed by ‘ b ’ for father and ‘ m ’ for mother. The above table shows that 45 percent of informants responded in the form ‘ b / m kilo nã sæ b see khau hai’ to request to bring a kilo of meat. Similarly 18 percent of respondents responded in the form of ‘ b / m kilo nã sæ baule’ and 27 percent informants responded in the form of ‘ b / m kilo nã sæ b see phepkhau hai’ while 9 percent of speakers responded in the form of ‘ b / m kilo nã sæ b see pingole’. Similarly in English ‘please bring a kilo of meat, ‘bring a kilo of meat’ ‘would you mind bringing a kilo of meat?’ are used to request to bring a kilo of meat with their parents. This data shows Tamang speakers use direct request and English speakers use formal forms of request.

**Table No. 9**

**Forms of Advising used by Male Tamang Speakers while Advising Father**

Forms used by male Tamang speakers while advising father	Percent of Informants	English Equivalents
b sorme thu go hai.	60	It would be better if you don't smoke cigarette.
b hurot solgo.	33	Don't take cigarette please.
b ee hurot kh l lau	7	I advise you to leave cigarette.

Tamang people say 'sorme' or 'hurot' for cigarette. The above table shows 60 percent of speakers responded in the form of 'b sorme thu go hai' While in English is equivalent to 'It would be better if you don't smoke cigarette. Likewise 33 percent of informants responded in the form of 'b hurot solgo' which is English is equivalent to 'don't take ciggrattee'. Similarly 7 percent of informants responded in the form of " b ãee hurot kh l lau' which in English is equivalent to 'I advise you to leave cigarette. According to data male Tamang speakers use informal form of advising while formal forms are used in English.

**Table No. 10**

**Forms of Advising by Female Tamang Speakers while Advising their Father**

Forms used by Female Tamang speakers while advising father	Percent of Informants	English Equivalents
b hurot thu go.	73	Don't smoke cigarette.
b eese hurot thu gole.	17	You don't smoke cigarette.

The above table shows that 73 percent of female Tamang speakers used the forms 'b hurot thu go' which in English is equivalent to 'Don't smoke cigarette' and 27 percent other informants responded in the form 'b eese hurot thu gole' which is English equivalents to 'you don't smoke cigarette'. This data shows female Tamang speakers use informal form while advising father but English speakers don't.

**3.2 Neighbors**

People who live around our house are neighbors. We interact and exchange our ideas, share our joy and sorrow and help each other in the time of difficulty. There are different kinds of neighbors in our society such as educated, uneducated, having high/low social status, relatives, neighbors younger and older than as etc. The language selection differs on the basis of age language situation and different role-relationship. The researcher had taken the data based on the language that is used with the same aged neighbors in Tamang language.

**Table No. 11**  
**Forms of Requesting used by Male Tamang Speakers while**  
**Requesting with Neighbors**

Forms used by educated male Tamang neighbor speakers	Percent of Informants	English Equivalents
ngãd kilo nã hinee b see pinole.	67	Can you bring a kilo of sugar?
ngãd baj r gæm kilo nã hinee b see pingole.	13	Could you bring a kilo of sugar from market?
ngãd kilo gik hinee b see khaule.	20	Bring a kilo of sugar for me.

In Tamang language neighbors are addressed by FN/jetha, maila, saila, kanchha etc. or they do not use any addressing form. In the case of peer neighbor they used 'hro'. The above table shows that 67 percent of male Tamang speakers used to form 'ngãd kilo nã hinee b see pinole' 13 percent of informants responded in the form 'ngãd baj r gæm kilo nã hinee b see pingole' and 20 percent of informants responded in the form 'ngãd kilo gik b see hinee khaule' to request to bring a kilo of sugar from bazaar. Similarly in English 'can you bring a kilo of sugar?' 'Could you bring a kilo of sugar from market?' 'Bring a kilo of sugar for me' are used to request their neighbor to bring a kilo of sugar. According to collected data both Tamang and English speakers use informal form of language while requesting their neighbors.

**Table No. 12**  
**Forms of Requesting by Female Tamang Speakers while**  
**Requesting their Neighbors**

Forms used by Female Tamang speakers	Percent of Informants	English Equivalents
ngãd kilo nã hinee b see pinole hro.	64	Please, bring a kilo of sugar.
ngãd kilo nã hinee baule.	27	Bring a kilo of sugar.
ngãd ek kilo hinee b see pinsyugole.	9	Would you mind bringing a kilo of sugar?

The above table shows that 64 percent of female Tamang informants used the form ‘ngãd kilo nã hinee b see pinole hro’. Likewise 17 percent of informants used the form ‘ngãd kilo nã hinee baule’ which is direct request . Lastly 9 percent of informants used the form ‘ngãd ek kilo hinee b see pinsyogole’ to request their neighbors to bring a kilo of sugar. Similarly in English ‘please, bring a kilo of sugar’ ‘bring a kilo of sugar’, and ‘would you mind bringing a kilo of sugar?’ are used to request their neighbor to bring a kilo of sugar. According to collected data English speakers used more polite forms than Tamang speakers. Moreover, while comparing between male and female Tamang speakers’ female speakers are more polite than male.

**Table No. 13**

**Forms of Advising by Male Tamang Speakers while Advising their Neighbors**

Forms used by male Tamang speakers	Percent of Informants	English Equivalents
Kulo sosee makairee kyuee lh blau.	33	You should irrigate your maize field by making canal.
E kulo sosee kyuee l bl see pino.	27	Why don't you irrigate your field by making canal?
Kulo sosee kyuee jã go la.	27	Is it ok, if you irrigate your land by making canal?
Syong ree kulo sosee makairee kyuee l bl gole.	13	It would be better if you irrigate your land maize field by making canal from stream.

It above table shows that 33 percent of male Tamang speakers responded in the form "kulo sosee makairee kyule lh blau’. Likewise 27 percent speakers responded in the form ‘e kulo sosee kyuee l bl see pino’ and ‘kulo sosee kyuee jã go la’ respectively, 13 percent of other informants responded in the form ‘syong ree kulo sosee makairee kyule lh bl gole’ to advise their neighbors to irrigate their maize field by making canal. Similarly in English ‘you should irrigate your maize field by making canal’, ‘why don’t you irrigate your field by making canal?, ‘is it ok if

you irrigate your land by making canal?’ and ‘It would be better if you irrigate your maize field by making canal from stream’ are used to advise their neighbor to advise to irrigate their maize field by making canal. The data shows male Tamang speakers use informal form while advising their neighbors but English speakers used formal one.

**Table No. 14**

**Forms of Advising used by Female Tamang Speakers with their Neighbors**

Forms of advising used by female Tamang speakers	Percent of Informants	English Equivalents
Kulo sosee kyuee lh blau.	36	You should irrigate your land by making canal.
ngāl mr kh rjee, kulo b see pinole.	36	You can irrigate your land by making canal.
Kulo sosee jā go.	9	You should to irrigate your land by making canal.
Kulo sosee kyuee b seenam mr ree lh blau.	9	Why don't you irrigate your land by making canal?
Kulo sob ree sall h l adomul .	10	I advise you to irrigate land by making canal.

The above table shows that 36 of female Tamang speaker responded in the form ‘Kulo sosee kyuee lh blau’ and ‘ngāl mr kh rjee kulo b see pinole’ respectively. Likewise in both responses 9 percent of female Tamang informants responded in the form ‘kulo sosee jā go’ and ‘kulo sosee kyuee b seenam mr ree lh blau.’ Similarly 10 percent of informants responded in the form ‘kulo sobaree sall h l domul ’ to advise their neighbor to irrigate their maize field by making canal. Similarly in English canal ‘you can irrigate your land by making canal’, ‘you ought to irrigate your land by making canal’ ‘Why don’t you irrigate your land by making canal?’ and ‘I advise you to irrigate your land by making



canal' are sued. According to the collected data female Tamang speakers use more informal and indirect form of advising than English speakers. Female speakers also use more in formal language than male do while advising.

### 3.3 Friends

Friend is a person who is our nearest person after our family. Although he/she is not our family member, we share our sorrow, joy, tear, happiness if s/he is our intimate. There are general friends with whom we generally exchange hi! Hello! and general things but we share most of our sorrow, joy, happiness, sometimes more than our own family members with intimate. The language used with friends' conversation. Here the researcher had taken the data based on the language that a friend uses with general friends while 'requesting' and 'advising'.

The forms responded by Tamang native speakers while requesting and ordering with their English equivalents are presented in the following tables:

**Table No. 15**

**Forms of requesting used by male Tamang speakers with their friends**

Forms of Requesting used by Male Tamang Speakers with Friends	Percent of Informants	English Equivalents
FN/E/O hro il dhimree ngāl mobail khl jim, ngāl dhim samman b see pinole.	67	I request you to bring my mobile to my home.
FN/E/O hro ngāl mobail khl jim, b see khau le.	26	Bring my mobile.
FN/hro ngāl mobail ngāl dhim samman b see pingole.	7	Please, bring my mobile to my home.

In Tamang language friends are addressed either by FN or by 'hro'. The above table shows that 67 percent of male Tamang informants responded in the form 'FN/E/O hro il dhimree ngāl mobail khl jim, ngāl dhim samman b see pinole'. Similarly 26 percent of informants responded in the form 'FN/E/O hro ngāl mobail khl jim b see khaule'. Likewise 7 percent of male Tamang informants responded in the form 'FN/hro ngāl mobail ngāl dhim samman b see pingole' to request their friend to bring their mobile up to their home. In English 'I request you to bring my mobile to my home, 'bring my mobile' and 'please bring my mobile to my home' are used to request their friends to bring their mobile up to their home. According the collected data both English and male Tamang speakers used impolite form/informal form of request while requesting their friends.

**Table No. 16**

**Forms of requesting used by female Tamang speakers with their friends**

Forms used by Female Tamang speakers with their Friends	Percent of Informants	English Equivalent
FN/hro ngāl mobail il dhimree khl jim, hu samma baule.	36	Please bring my mobile up to here.
FN/hro ngāl dhimdon b see pinole.	55	Could you bring up to home.
FN/hro ngāl mobail khl jim b see khau.	9	Can you bring my mobile?

Above table shows that 36 percent of female Tamang informants responded in the form of 'FN/hro ngāl mobail il dhimree khl jim hu samma baule', 55 percent of informants responded in the form 'FN/hro ngāl dhimdon b see pinole' and 9 percent of informants responded in the form 'FN/hro ngāl mobail khl jim b see khau la' to request their friend to bring their mobile up to their home. Similarly in

English ‘Please bring my mobile up to my home’, ‘could you bring up to my home?’ ‘Can you bring my mobile?’ are used to request their friend to bring their mobile up to their home.

According to the above data both English and female Tamang speakers used polite forms of requesting while requesting with their friends. While comparing between male and female Tamang speakers, female Tamang speakers used more polite forms with their friends.

**Table No. 17**  
**Forms of Advising used by Male Tamang Speakers while**  
**Advising their Friends**

Forms used by male Tamang speakers with their friends	Percent of Informants	English Equivalents
FN/hro eed kha b kh jim lepp kwan-kwano.	47	You should wear warm clothes.
FN/Hro ee jækæt kwango, kha mul .	27	Wear warm jacket.
FN/hro kha kh jim jækæt kwano le.	6	You can wear warm jacket
FN/hro jækæt kwano kha b ree.	20	Wear jacket in cold.

The above table shows that 47 percent of male Tamang informants responded in the form ‘FN/ eed kha b kh jim lepp kwan-kwano’, 27 percent responded in the form ‘FN/ hro ee jækæt kwango kha mul ’. Likewise 6 percent of informants responded in the form ‘FN/hro kha kh jim, jækæt kwano le’ and 20 percent of other informants responded in the form ‘FN/hro, jækæt kwano kha b ree’ to advise their friend to wear warm jacket/clothes in cold season. Similarly in English ‘You should wear warm clothes’, ‘wear warm jacket’, ‘you can wear

warm jacket’ and ‘wear jacket in cold’ are used to advise their friend to wear warm clothes/jacket if feeling cold.

According to the collected data both male Tamang and English speakers use informal forms while advising their friends. Moreover male Tamang speakers use FN or 'hro' while addressing their friend but English speakers address directly.

**Table No. 18**  
**Forms of Advising used by Female Tamang Speakers while**  
**Advising their Friends**

Forms used by Female Tamang speakers	Percent of Informants	English Equivalents
FN/hro khwa b kh jee lepp jækæt kwano	55	You could wear warm jacket.
FN/hro jækæt kwango khwa b mul .	27	It's very cold, wear warm jacket.
FN/hro eed dhernun khwa jim, Jækæt kwangole.	18	I advise you to wear jacket.

The above table shows that 55 percent of female Tamang informants used the form ‘FN /hro khwa b kh jee, lepp jækæt kwano’, and 27 percent and 18 percent of informants responded in the form ‘FN/hro jækæt kwango, khwa b mul ’ and ‘FN/hro eed dhernun khwa jim, jækæt kwangole’ respectively to advise their friends to wear warm clothes/jacket in cold season. Similarly in English ‘you could wear warm jacket, ‘it is very cold wear warm jacket’ and ‘I advise you to wear jacket’ are used to advise their friends to wear warm jacket /clothes if feeling cold. The collected data shows that both English and Female Tamang speakers use informal/impolite forms while advising their friends. Moreover female Tamang speakers use more polite/formal forms than male Tamang speakers while advising their friends.

### 3.4 Stranger

A person who is unknown to us is a stranger. A stranger is not familiar with us but we talk with him/her in various purposes in different situations and place.

Generally, we use formal and polite language in conversation with the stranger.

The following table shows the forms of requesting and advising used with strangers in Tamang with their English equivalents.

**Table No. 19**  
**Forms of Requesting used by Male Tamang Speakers**  
**while Requesting with Strangers**

Forms used by male Tamang speakers while requesting strangers	Percent of Informants	English Equivalents
le, sit gik mill see pinole	53	Arrange a seat for me brother.
Kh l see, le, ngād sit gik milabl see pingole.	20	Please arrange a seat for me helper brother.
E/O jyo -jyo eel ka sukh jee, sit gik mill see pingole.	14	Hello brother, I have pain on my leg arrange a seat for me.
O chyon g deel sit gik mill see pingole.	13	Hello brother can you arrange a seat for me?

Unknown strangers are addressed by brother, sister according to their age in Tamang language. The above table shows that 53 percent of male Tamang speakers used the form ‘le sit gik mill see pinole’ and 20 percent of them used the form ‘Kh l see le ngād sit gik milabl see pingole’. Likewise 14 percent of male Tamang speakers used the form ‘E/O jyo jyo eel ka sukh jee, sit gik millasee pingole’ and 13 percent of speakers used the form ‘O chyon g deel sit gik mill see pingole’ while requesting with strangers to arrange a sit in the bus. Similarly in English ‘arrange a seat for me brother’, Please arrange a seat for me

helper brother’, hello, brother I have pain on my leg, ‘arrange a seat for me’ and ‘hello brother can you arrange a seat for me?’ are used to request strangers to arrange a seat in the bus.

According to the data above both male Tamang and English speakers use polite language with strangers. Both male Tamang speakers and English speakers use informal request while requesting strangers.

**Table No. 20**  
**Forms of Requesting used by Female Tamang Speakers**  
**while Requesting with Strangers**

Forms used by Female Tamang speakers with Strangers	Percent of Informants	English Equivalents
khal see/ le sit gik mill see pinole.	45	Can you arrange a seat please?
le, ngãd tekka thã n millaule.	36	Could some place be arranged?
ngãd apthæro t jimul	19	I am feeling uneasy.

The above table shows that 45 percent of female Tamang informants responded in the form ‘kh lãsee le sit gik mill see pinole’ 36 percent of informants responded in the form ‘ le ngãd tekka thã n millaule’ and 19 percent of informants responded in the form ‘ngãl apthæro t jimul ’ to request bus helper to arrange a seat for them. Similarly in English ‘can you arrange a seat please’, ‘could some place be arranged? And ‘I am feeling uneasy’ are used respectively.

According to the data both female Tamang speakers and English speakers use polite form with strangers. Moreover female Tamang speakers use more polite form of requesting with strangers than male Tamang speakers do.

**Table No. 21**  
**Forms of Advising used by Male Tamang Speakers while**  
**Advising Strangers**

Forms used by male Tamang speakers while advising strangers	Percent of Informants	English Equivalent
Dh r l chheuree phohor lau rog l gt mul .	47	Don't make source of water dirty.
Jāh n y jee hottin klee æm særo bir mi t l .	20	You shouldn't pass stool every where.
Dh r l chheuree phohor mail lau hæng kyuee thukdob charpiree niue.	13	Can you pass stool in toilet?
Thu b kyueeree klee cæm særo bir m t mul .	20	Don't pass stool and urine nearby source of water, it causes illness.

The above table shows that 47 percent of male Tamang speakers used the form ‘Dh r l chheuree phohor lau rog l gt mul ’ to advise a stranger/unknown person not to pass stool near by water. Likewise 20 percent of informants responded in the form ‘Jāh n æ jee hottin klee cæm særo bir mi t l ’. 13 percent responded as ‘Dhar l chheuree phohor mail lau hæ kyuee thukdob charpiree niue’ and 20 percent of other informants responded in the form ‘thu b kyueeree Klee cæm særo bir mi t mul ’ to advise a stranger not to pass stool and urine near by water tap. Similarly in English ‘Don’t make source of water dirty’, ‘you shouldn’t pass stool every where’, ‘can you pass stool in toilet?’ and ‘Don’t pass stool and urine nearby source of water’ it cause illness’ are used to advise and unknown person not to pass stool and urine near by water. According to the above data both male Tamang speakers and English Speakers use informal form of

advising while advising a stranger. Moreover in both languages they do not address strangers but use direct form of advising.

**Table No. 22**  
**Forms of Advising Used by Female Tamang Speakers**  
**While Advising Strangers**

Forms used by Female Tamang speakers while advising strangers	Percent of Informants	English Equivalents
Hottin klee særo rog l gt l	36	Don't pass stool over there.
Kyueel chheuree klee særo rog sæbmul	45	You could not pass stool near the source of water.
ee kyueel muh nree klee çæm lau rog l gt mul .	19	You should not pass stool and urine near the source of water.

The above table shows that 36 percent of female Tamang informants responded in the form ‘hottin klee særo rog l gt l ’ to advise a stranger not to pass stool and urine near the source of water, 45 percent of female Tamang informants responded in the form ‘kyueel chheuree klee særo rog sæbmul ’ and 19 percent of informants responded in the form ‘ ee kyueel muh nree klee-çæm lau rog l gt mul ’ to advise for the same. Similarly in English ‘Don’t pass stool over there’ ‘you could not pass stool near the source of water, ‘You should not pass stool and urine near the source of water’ are used to advise an stranger not to pass stool and urine near the source of water.

According to the data above both female Tamang speakers and English speakers use direct form of advising while advising a stranger. It also shows that female Tamang speakers use direct and formal forms and advising than male Tamang speakers do.



### 3.5 Guests

Guest is a person or a group of persons whom we invite to participate in our personal or social program and occasion. Guests can be relatives, friends and others. They are respected and treated well when they come to our program/home. Generally, we use formal language to be polite and civilized when we interact with them. The researcher had taken the data in the context of the language that host used with guests while requesting and advising in Tamang. The following tables show the Tamang native speakers responses while requesting and ordering with guests.

**Table No. 23**

**Forms of Requesting used by Male Tamang Speakers with Guests**

Forms used by Male Tamang speakers	Percent of Informants	English Equivalents
n/r ittin tiban lau, ngã ekchin pachhi kh l .	27	Please, wait here, I'll come back soon.
n/r koth ree d nchægo ngã li hchh kh l .	27	Could you wait in the room?
n/r chhinn syugo hai.	7	Wait sometime.
h/r chin gik hoj koth reen br nsee tiule la.	20	Can you stay in the room for sometime?
n/r ek chhin tiu ngã hro sæpsee kh b .	19	Would you mind waiting for some minutes?

In Tamang language guests are addressed by n/r . The above table shows that 27 percent of male Tamang informants responded in the form ‘ n/r ittin tiban lau ngã ek chhin pachhi kh l ’ and 27 percent responded in the form ‘ n/r koth ree d nchæ go ngã li hchh kh l ’ to request guest to wait/stay some time in the waiting room respectively. Likewise 7 percent of informants responded in the

form ‘ n/r chhinn syugo hai’ 20 percent responded in the form ‘ n/r chhin gik hoj koth reen br nsee tiule la’ and 19 percent of other informants responded in the form ‘ n/r ek chin tiu, ngã hro sæpsee kh b ’ to request their guest to wait in the sitting /waiting room. Among them ‘ n/r ittin tiban lau ngã ek chhin pachhi kh l ’ was used by majority of speakers i.e. 27 percent. Similarly in English ‘Please wait here, I’ll come back soon’, ‘could you wait in the room?’ ‘Wait sometime’ ‘can you stay in the room sometime?’ and ‘would you mind waiting friends?’ are used to request guests to wait/stay sometime in sitting room. While analyzing the above data both Tamang and English speakers use formal/polite forms while requesting their guests. Similarly least percent of both speakers order i.e. use direct form of request i.e. 7 percent did so.

**Table No. 24**  
**Forms of requesting used by Female Tamang Informants while**  
**Requesting their Guests**

Forms used by Female Tamang speakers	Percent of Informants	English Equivalents
ee ni g de ngãl koth ree tiban lau le.	27	Wait in the room.
hu hoj chin gik tiule ngã chin gik rin kh b .	27	Can you wait there for some time?
Koth ree teban lau ngã d nde ek chhinree kh l .	18	Could you stay in the room?
n g de koth ree tigo ngã ek chhin pachhi kh l .	10	Please stay /wait in the room.
chhinn syugole.	9	Wait for a while
chhinn yag de tisee pinsyugo	9	Would you mind waiting for sometime?

The above table shows that 27 percent of female Tamang informants responded in the form ‘ ee ni g de ngāl koth ree tiban laule’ and 27 percent of other informants responded in the form ‘ hu hoj chin gik tiule ngā chhin gik rin kh b ’ to request their guest to wait/stay for some time. Likewise 18 percent of informants responded in the form ‘Koth ree tebanlau ngā d nde ek chhinree kh l ’, 10 percent of informants responded in the form ‘ n g de koth ree tigo ngā ekchhin pachhi Kh l ’. Like wise 9 percent of informants responded in the form ‘chhinn syugole’ and ‘chhinn yag de tisee pinsyugo’ for the same purpose. Likewise in English ‘wait in the room’ ‘can you wait there for some time?’ ‘Could you stay in the room?’ ‘Please stay /wait in the room’ ‘wait for a while’ and ‘would you mind waiting for sometime?’ are used to request guests to wait/stay for some time in their home.

According to the collected data above both female Tamang speakers and English speakers use direct form of request to request their guest. Female Tamang speakers do not address guests by any addressing forms. While comparing between male and female Tamang informants male Tamang speakers are more polite than female Tamang informants in speakers.

**Table No. 25**  
**Forms of Advising Used by Male Tamang informants While**  
**Advising Guests**

Forms used by Male Tamang speakers while advising guests	Percent of Informants	English Equivalent
raksee dher thu go, eel nhet khar b t mul	47	Stop drinking wine.
ee ir g dher solgo il nhet nail .	27	You should stop drinking wine.
r ir g dhernun solb tim, nhet khar b t l .	20	Drinking more wine damages your liver.
dhernun raksee thu go.	6	Don't drink more wine.

The above table shows that 47 percent of male Tamang informants responded in the form ‘raksee dher thu go eel nhet khar b t mul ’ and 27 percent of informants responded in the form ‘ ee ir g dher solgo eel nhet nail ’ to advise guest not to drink more wine. Similarly some 20 percent of informants responded in the form ‘r ir g dhernun solb tim nhet khar b t l ’ and 6 percent of other informants responded in the form ‘dhernun raksee thu go’ On the other hand in English ‘Stop drinking wine’, ‘you should stop drinking wine’, ‘Drinking more wine damages your lever’ and ‘Don’t drink more wine’ are used respectively to advise guest not to drink more wine it harms your liver. According to the data collected above male Tamang speakers use direct form of advising i.e. 47 percent while advising to guess.

**Table No. 26**  
**Forms of Advising Used by Female Tamang Speakers While**  
**Advising Guests**

Forms used by Female Tamang speakers	Percent of Informants	English Equivalents
ee ir g dhernun thu go nhet khar b t mul .	64	Don't drink more wine it harms liver.
raksee dher thu sim eel nhet nail .	9	If you drink more wine it damages our liver.
raksee thu go jæb t l .	18	Drinking wine is not good.
ee raksee thu go rog lh bt b .	9	You should not drink wine, it causes diseases.

The above table shows that 64 percent of female Tamang informants responded in the form ‘ ee ir g dhernun thu go nhet kharab t mul ’ to advice guests not to drink more wine. Likewise 9 percent of informants responded in the form ‘raksee dher thu sim eel nhet nail ’ 18 percent of other informants responded in the form ‘raksee thu go jæb t l ’ and 9 percent of informants responded in the

form ‘ ee raksee thu go rog lh bt b ’ while advising the guests not to drink wine that harms liver. Similarly, in English ‘Don’t drink more wine, it harms liver’ ‘If you drink more wine it damages our liver’ ‘Drinking wine is not good’ ‘you should not drink wine it causes diseases’ are used respectively to advise their guests not to drink wine. The data above shows that both English and female Tamang speakers use indirect forms of advising while advising their guests i.e. 64 percent did so. While comparing between male and female Tamang speakers, both of them use informal/indirect form of advising with guests.

### **3.6 Formal and Informal Forms Used with Different Relationship in Tamang Language**

On the basis of collected data, in Tamang language formal and polite forms were used with guests and stranger, while requesting and advising in Tamang language. In table 18 the majority of informants i.e. 53 percent responded in the forms ‘ le sit gik mill see pinole’ while requesting the strangers. It was also found that female Tamang speakers used more polite forms than male i.e. in table 19 about 45 percent of informants responded in the form ‘ le sit gik mill see pinole’ while requesting strangers. Likewise table 20 shows that 47 percent of male Tamang speakers used the form ‘dh r l chheuree phohor lau rog l gt mul ’ and 45 percent of female Tamang speakers used the form ‘kyueel chheuree klee særo rog sæbmul ’ while advising the strangers. In the same way table 22 shows that most of the informants i.e. 27 percent responded in the form ‘ n/r ittin tiban lau ngã ek chhin pachhi kh l ’ while requesting guests and in table 24 it is shows that 47 percent of male Tamang speakers responded in the form ‘raksee dher thu go eel nhet kharab t mul ’ and table 25 shows that 64 percent of female Tamang speakers responded in the form ‘ ee ir g dhernun, thu go nhet khar b t mul ’ while advising guests.

Informal forms were used with all family members i.e. uncle wife and neighbors and intimate friends, while requesting and advising in Tamang language. The table 1 shows that the majority of informants i.e. 40 percent responded in the forms " gu ngāl buree kyuee l bl see pinole' to request uncle in given situations. Similarly female Tamang speakers used informal forms while requesting uncle i.e. 45 percent of informants responded in the form 'ngāl buree pani kyuee l bl see pinole gu'. Similarly in table 3 most of the informants i.e. 26 percent informants responded in the forms ' gu/ pchæ b ee hanimun manl b ree switjarlænd ree niue' to advise uncle in given situations. Female Tamang speakers are more polite while advising uncle which is shown in Table 4 i.e. 37 percent of informants responded in the forms ' gu/ pcæ b njugur hanimun manabl b ree switjarlænd nism l jæb mul ' in given situation. Male Tamang speaker order their wife while requesting. It is shown in Table 5 i.e. 'E/O khuee/FN mrh p tho gole' to request their wife in given situations.

Both male and female Tamang children used polite, formal and direct forms of language while requesting and advising. in table 6 it is shown that 47 percent of Tamang informants responded in the forms ' b / m kilo nã sæ b see khaule' while requesting their parents in given situation and 45 percent of female Tamang informants responded in the forms ' b / m kilo n sæ b see khau hai' is an order while requesting in table 7. Similarly table 8 shows that 60 percent of male Tamang informants responded in the forms ' b sorme thu go hai' and 73 percent of female Tamang informants responded in the forms ' b hurot thu go' to advise their father in table 9 in given situations.

Data shows that polite and temperate form of language is used while requesting and advising with neighbors and friends in Tamang language. Table 10 shows that 67 percent of male Tamang informants responded in the forms 'ngād kilo n hinee b see pinole' and Table 11 shows that 64 percent of female Tamang informants responded in the forms 'ngād kilo n hinee b see pinole' hro' to

request their neighbors in given situations. Similarly in table 12, 33 percent male Tamang informants responded in the forms ‘kulo sosee makairee kyuee lh blau’ and in table 13, 36 percent of female Tamang informants responded in the forms ‘ngāl mrh kh rjee kulo b see pinole’ to advise their neighbours in given situations. Similarly in Table 14, it is shown that 67 percent of male Tamang informants responded in the forms ‘FN/E/O hro eel dhimree ngāl mobail khl jim ngāl dhim samman b see pinole’ and in table 15 it is shown that 55 percent of female Tamang informants responded in the forms ‘FN/hro ngāl dhim dona b see pinole’ to request their friends in given situations. in the case of advising in table 16, 47 percent of male Tamang informants responded in the forms ‘FN/ eed kha b kh jim lepp kw n-kw no and in Table 17, 55 percent of female Tamang informants responded in the forms ‘FN/hro khwa b kh jee, lepp jæket kw no’ to advise their friends in given situations.

Data shows that the terms suffixed by ‘g de’ ’jugur’, are used with inferior family members, intimate friends, wife, neighbors to request and advise which create informal and impolite forms. Similarly it was also found that the terms suffixed by ‘Tieue, ’Khau’, ’chau’ are used with strangers and friends which are moderate/temperate in Tamang language. Likewise the terms suffixed by ‘dan chhuago’, ’syugo’ phepn o are polite or formal forms which were found to be used with parents, uncle, guests, in all context while requesting and advising in Tamang language.

## **CHAPTER FOUR**

### **FINDINGS AND RECOMMENDATIONS**

#### **4.1. Findings of the study:**

On the basis of analysis and interpretation of the data the major findings of the study can be summarized in the following points.

##### **4.1.1. Forms of requesting and advising in the Tamang language:**

- a. The suffixes '-g de', '-jugur' are used in Tamang language to make plural forms which are used to make the expressions polite.
- b. The address terms are used to address people in respect but last terms creates informal, temperate and formal forms in the Tamang language while requesting and advising.
- c. The suffixes '-tiue', '-khau', '-chau', are temperate in Tamang language which are used with strangers and friends while requesting and advising.
- d. Both the male and female Tamang speakers used the terms 'd ncægo', 'syugo', 'phepn go' with parents, uncle, guests in all context to make the expressions polite.
- e. Out of all responses 64% of female Tamang speakers and 64% of English speakers used indirect forms while advising their guests.
- f. Male Tamang speakers used direct form and female Tamang speakers used indirect forms while advising guests.
- g. The terms 'ngã' ' ee', ngãl ' 'r ' ' eel ' are used to address superiors.



- h. Male Tamang speakers address using FN or 'khuee' and both male Tamang speakers and English speakers use direct and impolite forms while requesting wife.
- i. Both male and female Tamang speakers use indirect forms while advising parents.
- j. Both male Tamang and English speakers use informal forms while requesting neighbors.
- k. Both English and Tamang speakers use formal forms while requesting and used informal forms while addressing friends. Both male and female Tamang speakers use either 'FN' or 'hro' while addressing friends but you is commonly used in English.
- l. Guests are highly respected and addressed as ' n', 'r ', by both male and female Tamang speakers.
- m. Female Tamang speakers use more polite forms/ language than male Tamang speakers.

#### **4.1.2. Similarities between Tamang and English language while Requesting and Advising**

- a. Both eastern dialect of Tamang language have direct-indirect requesting and advising forms.
- b. Both Tamang and English are different in their forms and structures.
- c. Both Tamang and English native speakers use formal and polite forms with guests, strangers, uncle and father while requesting and advising.

- d. In both languages, informal and impolite forms are used with friends, wife, children etc.

#### **4.1.3. Difference between Tamang and English language while Requesting and Advising:**

- a. Tamang native speakers are less polite than English speakers.
- b. Address terms are used as obligation in the Tamang language whereas it is optional in English.
- c. Tamang native speakers order their friends, strangers, guests, uncle but English people request them while asking them to do something.

#### **4.2. Recommendations**

On the basis of the findings listed above, the researcher recommends the following points for pedagogical implications.

- a. Request and advice forms in eastern dialect of Tamang are more or less different with those of English. So, the language teachers who are teaching Tamang as a second language should be aware of this fact.
- b. The main aim of this comparative study was to find out request and advise forms and to compare and contrast the ones of Tamang with those of English language. There would be no problem in the areas where the two languages are similar but differences between the two languages create difficulty in the target language. Therefore, teaching should be focused on the areas of difficulty.
- c. The teacher can create dialogues that require the expressions of requests and advise and perform in the situations.

- d. Make the students know all the requests and advise in English and Tamang. Then ask them to list all the polite forms of request and advise in these languages which are functionally similar. And find out the forms which are different from one to another language and make them learn in the given situations.
- e. The teacher should have the knowledge of address terms used for different people and last terms that create formal, temperate, and informal forms while requesting and advising in Tamang language.
- f. The learners should know the role of suffixes ‘-g de’, ‘-jugur’, etc. addressing terms ‘eel ’ ee’ ‘ngāl ’ ‘ngā’ ‘r ’etc and honorific terms like ‘chhaygo’ ‘syugo’ ‘phepn go’ etc for requesting and advising in Tamang language.
- g. In English, forms of ordering and advising are reflected in separate lexical items whereas in Tamang language they are reflected in affixation. Thus, the learners should be aware about this.
- h. Tamang speakers are habituated to use indirect and informal of language with strangers, uncle, friends, and neighbors. But in the case of English, they use formal and polite forms while requesting and advising. Therefore, the teacher should inform the Tamang speakers about it.
- i. Learners can be asked to watch English and Tamang films and make notes as hoe the people request and advice in different situations using different forms.
- j. The textbook writers should write the books that can encourage the learners to use the forms of requesting and advising in their conversation in different contexts with different people.

## References

- Austin, J.L. (1962). *How to do the things with words*, Oxford: Claredon Press.
- Basnet, S.M. (2006). *Terms of greeting and taking leave used in Nepali and English*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Bhandari, B.M. and T. Gyawali (2001). *Communicative English*. Kathmandu: Ashis Pustak Bhandar
- Crystal, D. (1990). *The English language*. Harmonds Worth; London.
- CBS Report. (2001). *Population Census Nepal Report 2001*. Kathmandu HMG/CBS.
- Chapagain, G.(2002). *Request forms in English and Nepali language: A comparative study*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Chemjong Douglas, Don. (2000). *Assessing language for specific purposes*.
- Chemjong, P.(2009). *Forms of ordering and advising in English and Limbu*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Cobert, G. (1991). *Gender*. Newyork: CPU.
- Corder, S.P.(1973). *Introducing applied linguistics*. Harmondsworth: Penguin.
- Finacchiao, M.(1974). *English as a second language from theory to practice*. New York: Simon and Schuster.

- Joshi, S.R. (2010). *Requests and Apologies in English and Doteli*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Kansakar, T.R. (2001). *Typology of verbal categories of the languages of Nepal in Rajendra Singh (ed.)*. The year book of South Asian Languages and Linguistics 2001, Wen Delhi: Sage Publication.
- Kumar, R. (1996). *Re Holden, S. (1977)*. English for specific purpose. Modern English Publishers.
- Lado, R. (1957). *Linguistic across cultures*. Madigan. University of Michigan Press.
- Lama, K.S. (2005). *English and Tamang pronominals*. An Unpublished Thesis of M.Ed. Department of English Education, Tribhuwan University. Kathmandu, Nepal.
- Lama, P.S. (1957) (1970). *Tamba kaiten husai rimthim*. Kathmandu: Ratna Pustak Bhandar.
- Lama, V.K. (2009). *Spatial dioxies in English and Tamang*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Lama, K.S. (2005). *English and Tamang pronominal: A comparative study*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Nickel, G. (1977). *Papers in constrative linguistics*. Cambridge: Cambridge University Press.
- Nunan, D. (1991). *Syllabus design*. China: OUP.

- Pandey, G.P.(1997). *A Comparative study of apologies between English and Nepali languages*. An Unpublished Thesis of M.Ed. Department of English Education, Tribhuwan University. Kathmandu, Nepal.
- Pokherl,T.P.(2000). *Teaching communicative functions deductively and inductively: A practical study*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Poudel, K.P.(2006). *Dhankute tamang grammer*. LINCOM GmbH:LINCOM EUROPA.
- Rai, V.S. (2000). *Psycholinguistics and sociolinguistics*. Kirtipur: New Hira Books Enterprises.
- Tamang, J. (2010). *Pluralization in English and Tamang*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Tamang, J. B. (2007). *The forms of address in Tamang and English: A comparative study*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Tamang, P. (1986). *Tamang jati*. Kathmandu: Nepal Academy
- Tembe,H.R.(2007). *A comparative study of apologies between English and Limbu*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.
- Ur. P.(2001). *A Course in Language Teaching* .Cambridge: CPU.
- Van EK, J.A.(1975). *The threshold level*. Netherlands: Longman Group Ltd.
- Wardhangh, R. (2008). *An Introduction to sociolinguistics*. Backwell publishing: Oxford.

Yadav, M.N. (2008). *Pluralization of nouns in English and Maithili: A comparative study*. An Unpublished Thesis of M.Ed. Thesis, Tribhuwan University. Kathmandu, Nepal.

Yadav, Y.P. (2003). *Population monograph of Nepal*. Vol. 1. Kathmandu, HMG/CBS