

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is one of the fundamental features of community. It is always used among the people in their societies or communities. When we use language, we typically use it to communicate information. To establish successful communication, there should be participants, place, topic and so on. The communicative actions are studied in pragmatics. Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). It has consequently more to do with the analysis of what people mean by themselves. Pragmatics deals with the speaker's intended meaning of utterances and its effect on the other participants in an act of communication. The speaker's meanings of any utterance its effects and implicatures largely depend on the context or situation in which it is used. Pragmatics relates the linguistic expressions and nonlinguistic situations in order to interpret the meaning of those expressions. Pragmatics can be ultimately defined as the study of language with reference to the context or situation in which it is used. In this regard, Sapir (1921) states:

Speech is a human activity that varies without assignable limit as we pass from social group to social group because it is purely historical heritage of the group, the product of long continued social usage. It arises all creative effort varies -not as consciously, perhaps, but not the less as truly as do the religious, the beliefs, the customs, and the art of the different people.

Walking is an organic, an instinctive, function (not, of course, itself an instinct), speech is an -instinctive acquired, "cultural" function (p. 4).

Speech act is the basic unit of language used to express meaning, an utterance that expresses an intention. Normally, the speech act is a sentence, but it can be a word or phrase as long as it follows the rule necessary to accomplish the intention. Grundy (2000) states, "Speech act might be seen as a prototypically pragmatic phenomenon in the sense that they challenge the notion that there is a one to one correspondence between a form and its function" (p.68). Likewise, Yule (1993) says, "In attempting to experiences containing grammatical structures and words, they perform actions via those utterances which are generally called speech acts" (p.47). When we communicate, we express our thoughts and emotions through a number of utterances that have a particular speech act and in English; they are commonly given more specific labels, such as invitation, apology, promise, request, etc. These descriptive terms for different kinds of speech acts apply to the speaker's communicative intention in producing an utterance. The speaker normally expects that his or her communicative intention will be recognized by the hearer are usually helped in this process by the circumstances surrounding the utterance which is also known as speech events. The role of speech event is very crucial in communication or conversation because it determines the interpretation of an utterance as performing a particular speech act.

To understand language, one must understand the speaker's intention. Since a language is an intentional behavior; it should be treated like a form of action. In other words, an utterance which conveys one communicative function is a speech act. Speech is not just used to state something; it actually does something speech act stresses the intent of the act as a whole. Therefore, understanding the speaker's intention is essential to capture the meaning. Without the speaker's intention it is impossible to understand the words as a speech act. In this way, a speech act is communicative activity that fulfils some purpose in communication (i.e. communicative function). To put it in another way, the speech act can be viewed as a functional unit in communication.

Thus, speech act is one of the domains of pragmatics that serves function in communication. Speech act includes real life interaction and requires not only knowledge of the language but also appropriate use of that language within a given culture. In this scenario, my present analyzed different speech acts of English and Kalikote dialect of Nepali.

1.2 Statement of the Problem

Utterances are produced by their native speakers differently than that of non-native speakers because of linguistic features such as structures, pronunciation, lexicon and so on. Because of such features, language varies one to another. Speech act cannot be used in vacuum or in isolation. It is used among the people in their societies or communities and is closely related to the context. In the lack of sufficient knowledge and understanding of speech acts; there may be hindrance to encode and interpret the context and meaning of utterances.

Learners of all language have different understandings of the intended meaning communicated by a speech act using appropriate language and manner in the language is being learned. There is almost no research found by making comparison of English with Kalikote dialect. The native speakers Kalikote do not have any formal description of their dialect. They are interested in their language be analyzed in terms of speech acts with one of the standard languages. They are also interested to find out the areas of similarities and differences in English and Kalikote. Likewise, English as foreign language classes in Nepal, because of mother tongue interference, the Kalikote native speakers commit errors while learning English speech acts. So, the study of speech act is needed. In this context, this study entitled “Speech Acts in English and Kalikote Dialect of Nepali” made an attempt to analyze speech acts addresses to different persons/people.

1.3 Objectives of the Study

The objectives of the study were as follows:

- I. To identify the Kalikote speech acts.
- II. To compare the Kalikote speech acts with that of English.
- III. To point out some pedagogical implications based on the findings.

1.4 Research Questions

This study was oriented to find out the answers of the following research questions:

- a. Which speech acts are more direct; Kalikote or English?
- b. Do Kalikote native speakers use similar or different speech acts with that of English?
- c. Which speech acts are more polite; Kalikote speech acts or English?

1.5 Significance of the Study

Any study has its own importance in related areas. This study was about comparative study of the speech acts in English language and Kalikote dialect. This study will be beneficial to all those who are interested in the English language and Kalikote dialect.

It will be equally important to researchers and students who are teaching and learning English as foreign language at school where Kalikote native speakers appear as students. In the same way, this research will be helpful for course book designers, text book writers, teachers and students, because they can get some ideas from it, for example, to develop local level curriculum especially in mother tongue, this type of study will be helpful. They can use the findings of it. Beside this, this study can also be useful to the ones who will be interested in

sociolinguistics aspects of Kalikote dialect and English language and other people as well.

1.6 Delimitations of the Study

This study had the following limitations:

- a. This study was based on Searle's different classification of speech acts.
- b. This study was limited to forty native speakers of Kalikote dialect.
- c. It was also limited to Lalu VDC of Kalikot district.
- d. It was also based on three speech acts, i.e. direct, indirect and non-polite speech acts.
- e. Likewise, this study was limited to purposive non-random sampling procedures.
- f. Similarly, this study was limited to the information obtained through unstructured interview and questionnaire.

1.7 Operational Definitions of the Key Terms

- Speech act:** Speech act refers to the communicative activity with reference to the intentions of a speaker while speaking and the effect achieved on a listener.
- Speech event:** This term refers to a particular instance when people exchange speech.
- Direct speech acts:** Direct speech acts deal with those responses which show the direct relationship between a structures and a function.
- Indirect speech acts:** Indirect speech acts refer to those responses which show the indirect relationship between a structure and a

function. They are generally associated with greater politeness in English than direct speech acts.

Literate:

Literate refers to those informants who have got their academic qualifications to read and write.

Educated:

Educated refers to those informants who have got their academic qualifications of intermediate or above.

Illiterate:

Illiterate refers to those informants who have not got academic qualifications to read and write.

Non-polite responses:

All the other responses except direct and indirect speech acts. They are impolite responses which do not give the expression of direct and indirect speech acts explicitly or implicitly.

Pragmatics:

Pragmatics refers to the study of speaker's meaning or contextual meaning.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This section includes following the theoretical review, empirical review, implications of the review and conceptual framework in relation to Kalikote and English speech acts.

2.1 Review of Theoretical Literature

Review of theoretical literature is most important in research study. Its main purpose is to establish theoretical framework for the topic/subject area. It shows the originality and relevance of the research problem and demonstrates the preparedness to complete the research. The reviews of theoretical literature related to my study that is as follows:

2.1.1 Ethnography of Speaking

The term ethnography of speaking was first introduced by American sociolinguist and anthropologist Hymes (1972). He used the term to refer to the study of language use in relation to entire range of extra-linguistic variables within the social and cultural contexts. The ethnography of speaking is an approach to analyzing language (or speech) with such awareness of culture bond assumption. The approach highlights the complexities of communication in an unfamiliar culture, and the success of communication in the familiar society and culture.

The ethnography of speaking is the framework of analyzing the social cultural components that influence the speaker. The framework that Hymes has developed for the analysis of speech in the communicative events takes into account the various socio-cultural components which are involved in speaking, such as participants, settings, ends, act sequences and so on. Ethnography of speaking is description or analysis of all these factors which are essential to achieve the social

and cultural goals of the communicative events or of the interactions. Hymes (1974, as cited in Wardhaugh, 2008, p. 247) uses the word SPEAKING as an acronym for the various factors which are related to social and cultural aspects of the speech. The analysis of these factors or components makes ethnography of speaking. The components are briefly discussed below:

1. Setting and scene (S)

These two components related to physical and psychological conditions in which the speech has taken place. 'Setting' refers to the physical condition that is made up of time and place. It is concrete physical circumstance in which the speech or language is used. 'Scene' refers to the psychological component that is related to the feelings, conventions and cultural aspects of the speech. For example, language used in the classroom interaction is setting and the scene (i.e. teacher-student behaviors, rules, disciplinary norms, values and so on).

2. Participants (p)

The language used is always influenced by the characteristics or identities of the participants. According to the faces, status, power education, gender, age and other similar social factors of the participants', specific language forms and varieties are used. The relationships between the participants also influence the speech. The participants include various combinations of the speaker- listener, addressor- addressee, or sender- receiver. They generally play certain socially specified roles.

3. Ends (E)

Every speech event has a specific goal or end that the language or speech has to fulfill. Thus, the term 'end' refers to the outcomes of an exchange or of communication. The goal of communication can be of two types: the first, conventionally recognized and expected social and cultural goals, and next, personal goal of the participants that they seek to accomplish in particular speech

situation. Thus, ends are the reasons for the talk; e.g. to plan an event, to catch up socially, to greet someone, to get ones married, to inform, and so on. The ends are related to the functions of language.

4. Act sequence (A)

This is a component of ethnography of speaking that refers to the way of ordering and organizing the speech acts so that they became cohesive and coherent and meaningful. The component of act sequence is concerned with the composition of the speech with the help of message (or meaning), forms of language and functions of language. Act sequence is thus the way of organizing the speech in respect to contents, language forms and function.

5. Key (K)

The term key refers to the general mechanics of speech, such as tone, manner, spirit, or style in which a particular message is conveyed so that specific result or effect can be felt in communication event. The key characterizes the features of the speakers, such as light hearted, serious, bold and aggressive and so on. The emotional tone of speech signals these features. The nonverbal devices of communication, such as gestures, sign, etc. are also keys of the speech.

6. Instrumentalities (I)

The component 'instrumentalities' refers to the choice of channels for speech, such as oral, written, telegraphic, and so on. It also refers to the choice of language variety such as dialect, register, vernacular code, standard code and so on.

7. Norms of interaction and interpretation (N)

Norms of interaction refers to the conventional rules or maxims of convention, such as opening pre-closing, closing, and so on. The norms of interpretation refer

to the components which are related to social and cultural knowledge which the participants share while speaking.

8. Genre (G)

Genre is the component of ethnography of speaking that represents the type and format of the speech such as phone call, face to face interview and so on. Each genre is marked a specific way to the different from the other.

2.1.2 Speech Act Theory: An Overview

Speech act theory attempts to explain how speakers use language to accomplish intended actions and how hearers infer intended meaning from what is said.

Although speech act studies are now considered a sub-discipline cross cultural pragmatics, they actually take their origin in the philosophy of language. Austin (1962) states:

It was for too long the assumptions of philosophers that the business of a 'statement' can only be to 'describe' some state of affairs; to state some facts; which it must be either truly or falsely. But now in recent years, many things, which would once have been accepted without question as 'statements' by both philosophers and grammarians have been scrutinized with new care. It has commonly held that many utterances which look like statements are either not intended at all, or only intended impart straight forward information about the fact (p. 1).

Philosophers like Austin (1962), Grice (1975) and Searle (1965, 1969, 1975) offered basic insight into this new theory of linguistic communication based on the assumption that the minimal units of human communication are not linguistic

expression, but rather the performance of certain kinds of fact, such as making statements, asking questions, giving, directions, apologizing, thanking, and so on. Austin (1962) defines the performance of uttering words with a consequential purpose as “The performance of the locutionary act, and the study of utterance thus for and in these respect the study of locution, or of full units of speech” (p. 68). According to Cohen (1996), these unites of speech are not tokens of the symbols or words or sentences, but rather units of linguistic communication and it is the production of the token in the performance of the speech act that constitute (the literal meaning of the utterance), and perlocutionary force (the effect produced by the utterance in a given context). According to Austin (1962), there are two types of meaning which are as follows:

1) Propositional Meaning

It is also known as locutionary meaning. This is the direct or basic literal meaning of the utterance which is conveyed by the particular words and structure which the utterance contains. This is the propositional content of the sentence. For example, in ‘I am hungry’ the propositional meaning is what the utterance says about the speaker’s physical state.

2) Illocutionary Meaning

It is also known as illocutionary force. This is the intention in making the utterance (illocutionary force). This is the communicative force the utterance has on the listener. For example, in the above stated utterance, ‘I am hungry’ the illocutionary meaning is the intention of the speaker to get something to eat from the listener. Thus, the utterance may be intended as a request for something to eat.

2.1.3 Speech Acts and Events

In attempting to express themselves, people do not only produce utterance containing grammatical structures and words, they perform actions via those utterances, if we work in a situation where a boss has a great deal of power, than the boss's utterance of the expression in (1) is more than just a statement.

1. You are fired.

The utterance in (1) can be used to perform the act of ending our employment. However, the actions can be quite pleasant, as in the compliment performed by (2a) the acknowledgement of thanks in (2b), or the expression of surprise in (2c).

2. a. You are so delicious.
b. You are welcome.
c. You are crazy (Yule, 1993, p. 47).

Speech act which analyzes the roles of utterances in relation to the behavior of speaker and hearer in interpersonal communication is not only act of speech but also a communicative activity, defined with the reference to the intention of the speakers while speaking and the effect they achieve on listeners. Different descriptive terms as apology, complaint, compliment, invitation, promise or request for different kinds of speech acts apply to the speaker's common intention in producing an utterance.

The speaker normally expects that his/her communicative intention will be recognized by the hearer. Both the speaker and hearer are usually helped in this process by the circumstances surrounding the utterance. These circumstances, including other utterances, are called the speech events. We can look at the set of utterances produced in this kind of situation as a speech event.

John: Oh, Marry, I'm glad you're here.

Marry: What's up?

John: I can't get my computer to work.
Marry: It is broken?
John: I don't think so.
Marry: What's it doing?
John: I don't know. I'm useless with computers.
Marry: What kind is it?
John: It's Mac. Do you use them?
Marry: Yeah.
John: Do you have a minute?
Marry: Sure.
John: Oh, great (Yule, 1993, p. 57).

2.1.4 Classification of Speech Acts

According to Searle (1975), there are five types of illocutionary speech acts, which are as follows:

- 1. Assertives:** Assertives commit the speaker to do something being the case. The different kinds are: suggesting, putting forward, swearing, boosting and concluding. For example: No one makes a better cake than me.
- 2. Directives:** Directives try to make the addressee perform an action. The different kinds are: asking, ordering, requesting, inviting, advising, and begging. For example: Could you close the window?
- 3. Commissives:** Commissives express how the speaker feels about the situation. The different kinds are: promising, planning, vowing, betting, opposing. For example: I'm going to Paris tomorrow.

4. Expressives: Expressives express how the speaker feels about situation. The different kinds are: thanking, apologizing, welcoming, deploring. For example: I am sorry that I lied you.

5. Declarations: Declarations change the state of the world in an immediate way. The different kinds are announcing, ordering, deciding. For example: I swear, I beg you.

Similarly, one general classification system lists five types of general functions performed by speech acts: declarations, representatives, expressive, directives, and commissives.

1. Declarations: Declarations are speech acts that change the world via their utterance. The speaker has to have a special institutional role, in a specific context in order to perform a declaration appropriately.

- a. I now pronounce you husband and wife.
- b. You're out!
- c. We find the defendant guilty.

In using declaration, the speaker changes the world via words.

2. Representatives: Representatives are speech acts that state what the speaker believes to be the case or not. Statements of fact, assertions, conclusions, and descriptions, are all examples of the speaker representing the world as he/she believes it is.

- a. The earth is flat.
- b. Chomsky didn't write about peanuts.
- c. It was warm sunny day.

In using representative, the speaker makes words fit the world (of belief).

3. Expressives: Expressives are speech acts that state what the speaker feels. They express psychological states and statements of pleasure, pain, likes, dislikes, joy, sorrow. They can be caused by something the speaker does or hearer does but they are about the speaker's experience.

- a. I'm really sorry.
- b. Congratulations!
- c. Oh, Yes, great.

In using an expressive, the speaker makes words fit the world (of feeling).

4. Directives: Directives are speech acts that speaker used to get someone else to do something. They express what the speaker wants. They are commands, orders, requests, suggestions, or they can be positive or negative.

- a. Give me a cup of coffee.
- b. Make it black.
- c. Could you lend me a pen, please?
- d. Don't touch that.

In using a directive, the speaker attempts to make the world fit the words.

5. Commissives: Commissives are speech acts that speakers used to commit themselves to do some future action. They express what the speaker intends. They are promises, threats, and pledges. They can be performed by the speaker alone or by the speaker as a member of group.

- a. I'll be back.
- b. I'm going to get it right next time
- c. We will not do that.

In using a commissive, the speaker undertakes to make the world fit the words.

These five general functions of speech acts are summarized in table.

Table No.1
Functions of Speech Acts

Speech Act Type	Direction of Fit	S=Speaker X=Situation
Declarations	Words change the world	S causes X
Representatives	Make words fit the world	S believes X
Expressives	Make words fit the world	S feels X
Directives	Make the world fit words	S wants X
Commissives	Make the world fit words	S intends X

This table shows the five general functions of speech acts following Searle (1979, p. 55).

1.2.5 Direct Speech Acts and Indirect Speech Acts

There are differences in how the speech act is performed, either directly or indirectly. According to Searle (1975), the simplest causes of meaning are those in which the speaker utters a sentence and means exactly and literally what he says. In this case, there is direct correlation in the utterance type and function giving a direct speech act (DSA). Therefore, the utterance ‘I apologize’ and ‘give me your jacket’ would be DSAs because the types and functions are related. In the sentence ‘I apologize’ the expressive is given and expresses an apology. In the directive, it is used to order (direct) someone to give a jacket. The essential condition is fulfilled in the ‘attempt for the addressee to perform the speaker’s intention’ by the predicate ‘Give me your jacket’.

In indirect speech acts (ISAs), the form is different from the function. Usually in this case, the ISA carries meaning in the utterance but the intended force in the speech acts has a secondary meaning also. As Searle states (1975), the speaker utters a sentence, means what he says, but also means something more. The classic

example ‘can you pass the salt?’ is clearly a case for ISA. The literal meaning of ‘can you pass the salt?’ refers to the ability of the hearer to pass the salt physically, while the intended meaning or perlocutionary effect of the utterance is for the hearer to pass the salt.

Whenever there is direct relationship between a structure and a function, we have a direct speech act. Where there is an indirect relationship between a structure and a function, we have an indirect speech act. Thus, a declarative used to make a statement is a direct speech act, but a declarative used to make a request is an indirect speech act. As illustrated in (1), the utterance in (1a) is a declarative. When it is used to make a statement, as paraphrased in (1b) it is functioning as a direct speech act. When it is used to make a command/request, as paraphrased in (1c). It is functioning as an indirect speech act.

- (1) a. It is cold outside.
- b. I hereby tell you about the weather.
- c. I hereby request of you that you close the door.

Different structures can be used to accomplish the same basic function, as in (2), the speaker wants the addressee not to stand in front of the TV. The basic function of all the utterances in (2) is a command/request, but only the imperative structure in (2a) represents a direct speech act. The interrogative structure in (2b) is not being used only as a question; hence it is an indirect speech act. The declarative structure (2c) is also an indirect speech act.

- (2) a. Move out of the way!
- b. Do you have a stand in front of the TV?
- c. You’re standing in front of the TV (Yule, 1993, p. 55).

Indirect speech acts are generally associated with greater politeness in English than direct speech acts. In order to understanding why we have to look at a bigger picture than just a single utterance performing a single speech act.

1.2.6 Politeness and Indirect Speech Acts

Politeness strategies are used to form the message in order to save the hearer's face when face-threatening acts (an act that inherently damage the face of the addressee or the speaker by acting in opposition to the wants and desires of the others) are inevitable or desired. According to Brown and Levinson (1987), there are four main types of politeness strategies as: *blatant on-record*, negative politeness, positive politeness and *off record* (indirect). According to Silvia (n.d), illustrations of these four types of strategies are as follows:

You see a cup of pens on your teacher's desk, and you wanted to use one, would you:

A: Ooh, I want to use one of those! (*blatant on-record strategy*)

B: So, is it ok, if I use one of those pens? (*positive politeness*)

C: I'm sorry to bother you but, I just wanted to ask you could use one of those pens? (*negative politeness*)

D: Hmm, I sure could use a blue pen right now. (*off-record/indirect*)

The last type of politeness strategy, *off-record* includes the indirect speech acts. It uses indirect language and removes the speaker from the potential to be imposing; in fact most politeness is indirect.

(1) Wow it's getting cold in here.

This sentence is implying that it would be nice if the listener would get up and turn up the thermostat without directly asking the listener to do so. If the listener answers 'I'll go close the window' then there is responding to this potentially threatening act by giving a 'gift' to the speaker. By this means, speaker avoids the potential threat of ordering the listener and the listener gets credit for being generous or co-operative.

(2) Would you mind carrying some of my stuffs?

This indirect speech act refers to a mild request to the listener to help the speaker carrying his stuffs. This is more polite than the sentence ‘can you carry some of my stuffs?’ or ‘carry some of my stuffs’ which indicates so vividly a kind of order. Here, the sample (2) is avoiding the listener’s possible interpretation of being ordered. If the wills to help the speaker, it would be a co-operative. However, if the listener does not want to, at least he does not feel that he is being ordered.

(3) I would appreciate it if you could make less noise.

Compare sentence (3) with ‘shut up!’ or ‘don’t be noisy, please’. This politeness strategy is actually expecting the listener to shut up without imposing the listener that he is prohibited to make noise directly.

To conclude, indirect speech acts are considered more polite than direct speech acts. People trying to be polite, either making request, prohibition, asking for help, or order or thus they use indirect speech acts. These indirect speech acts are avoiding the listener to be face threatened or to save their ‘face’ and at the same time, also save the speakers’ face.

2.2 Review of the Empirical Literature

Though a great number of studies have been carried out on various aspects or factors related to English language, Nepali language and dialects, there are no researches found by making comparison of English speech acts with Kalikote. So, I have decided to carry out a research in ‘Speech Acts in English and Kalikote Dialect of Nepali’. The related empirical literature of this study is as follows:

Magar (2009) conducted a research on “Asking permission in English and Tharu”. His objective was to compare the different forms of asking for permission and their corresponding terms in English with those in Western Tharu. His design of the study was survey. He selected eighty native speakers randomly and the data collection tool was situational questionnaire. He found that the thirty different

forms of asking for permission in Tharu. Among them the form ‘...verb + ä ?’ was the most frequent form, its frequency marks was one hundred and twenty.

Similarly, Chaudhary (2010) carried out a research on “Speech acts in Tharu and English”. The main objective was to find out different speech acts used by Tharu native speakers. His design of the study was survey. He selected eighty native speakers of the Tharu language from the Saptari district using the judgmental non-random sampling procedure. His data collection tool was interview schedule and questionnaire. The study found that the relation of assertive forms in Thru and English. Likewise, English has different negative expressions but Tharu has no such expressions and English speakers have many expressive words but Tharu speakers have no many expressive words.

In the same way, Shahi (2010) carried out a research on “Speech acts in English and Jumli”. The main objective of the study was to find out different speech acts in English and Jumli. His design of the study was survey. He used sixty native speakers of Jumli and English non-randomly. His data collection tool was situational questionnaire. He found that English native speakers used thirty percentage indirect responses but Jumli native speakers did not use such responses to address sisters and the English native speakers were more polite than Jumli native speakers.

Likewise, Yadav (2011) carried out a research on “Extending accepting and declining invitation in English and Maithali”. Her main objective was to identify different forms of extending, accepting and declining invitation used by the native speakers of English. The study used survey design by using questionnaire to sixty native speakers of Maithali from different districts where Maithali is spoken. She found that maximum numbers of neutral forms of invitation are found in Maithali where as maximum numbers of less polite forms of invitation are found in English while extending invitation to friends.

And, Bohara (2012) conducted a research on “Speech acts in English and Bajhangi”. The main objective of the study was to find out different speech acts used by Bajhangi and English native speakers. His design of the study was survey. The sample population of his study was sixty native speakers of Bajhingi and English using judgmental non-random sampling procedure. He used questionnaire for the collection of data. The study found that both English and Bajhangi native speakers used more indirect speech acts and less non polite responses while addressing to people/persons. And English native speaker seemed more polite but Bajhangi native speaker seemed less polite.

In this regard, my study is different from all the above reviewed studies. My study is the attempt of the comparison of English and Kalikote speech acts within the Searle's classification of illocutionary speech acts (1975).

2.3 Implications of the Review for the Study

In literature review, my central focus was to examine and evaluate what has been done before on a topic and establish the relevance of the information to my own research. This review of my rigorous study from different related books, journals, articles and research report helped in my work. Reviewing the literature is very helpful in shaping research problem. It helped me to understand the subject area better and to understand the relationship between my research problem and the body of knowledge in the area. Specially, I got information about actual findings of their research studies.

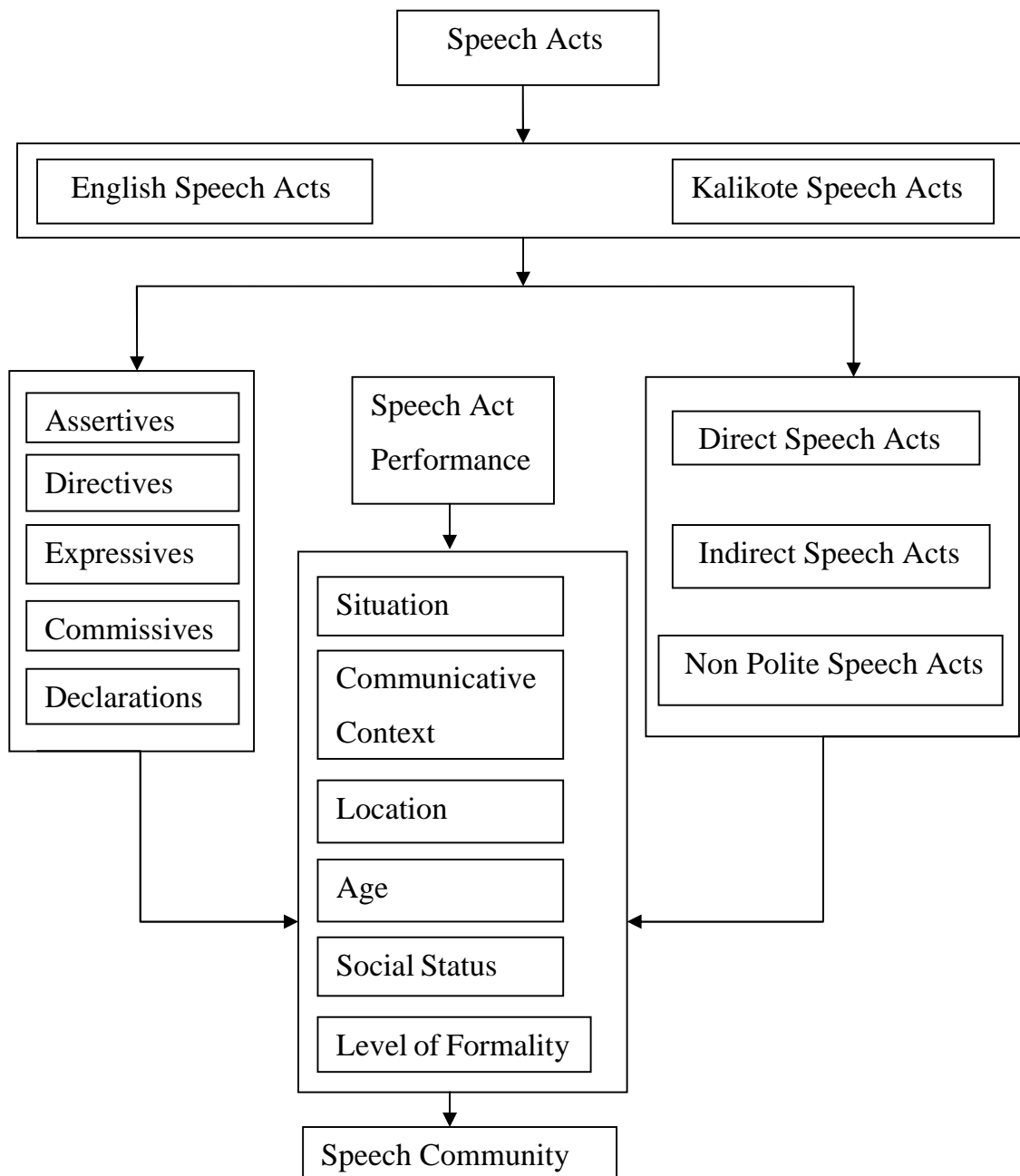
This review of the study may help to ensure the professional knowledge of the study and it helped me to understand how the findings of the study fit into the existing body of knowledge. Similarly, it is also important to examine and evaluate what has been said before on a topic and what has not been said yet for finding new areas for further research. Moreover, it helps to develop the theoretical framework which this study emerges.

Magar (2009) found that the permission form ‘...verb + ä ?’ was the most frequent form in Tharu language. It helped me to find the way of analyzing the form of permission in English correspondence with those in western Tharu. Similarly, Chaudhary (2010) helped me to think about sample population, data collection tools and techniques. In the same way, Shahi (2010) attempted to find out the difference between speech acts in English and Jumli. This research was very useful to me to find out new research area of the particular dialect; consequently, I selected the topic of my research. Likewise, Yadav (2011) found that the maximum numbers of neutral forms of invitation are in Maithali. This study mostly helped me to shape the idea about methodology used in the research. Furthermore, Bohara (2012) carried out the researches on speech acts in English and Bajhangi. It was also good secondary sources to me, especially in making hypothesis about the study and finding reference materials by using the reference section.

Therefore, I have got different ideas as the way of reviewing literature, methods and procedure of the study, discussion of the study and so on. Thus, the aforementioned studies have their own value and importance in their respective fields. Here, being a native speaker of Kalikote dialect, I have selected this topic.

2.4 Conceptual Framework

A conceptual framework is very important component of a research. It is the representation of the understanding of the theories by the researcher and his or her own conceptualization of the relationship between different variables. A conceptual framework enables the researcher to find links between the existing literature and his or her own research goals. Therefore, I have tried to show the relationship among the different variables in the figure as below:



All above variables used in the figure are intertwined each other. Speech act of one language may be different than other. It can be categorized in some types as direct, indirect, polite and non-polite. In the same way, these concepts can further be categorized as assertive, directives commissives, expressives and declarations. Speech acts are an important and integral part of day to day life of language. Therefore, Kalikote speech acts and English speech acts perform to fulfill the communicative need in their language community. Some of the factors that affect in the performance of speech acts are situation, communicative context, location, age, social status, level of formality and so on. All above these activities can be done only in the speech community. That's why, all these concepts are so much important and useful in my research.

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This chapter deals with the methodology implemented during the study. For the fulfillment of the study, the researcher adopted following methodology:

3.1 Design of the Study

To find and compare the speech acts of English and Kalikote, the researcher used mixed research design (i.e. qualitative and quantitative) in general and survey research design in particular. The researcher used the survey research because such a study addressed the large population by selecting sample population. So, this research carried out in large number of population in order to find out the determined objectives of the study. In this type of research, the researcher visited the determined field to collect the data.

According to Kerlinger (1986), the survey research is a kind of research which studies large and small population or universe by selecting and studying sample chosen from the population to discover the relative incidence distribution and interrelationship of social and psychological variables.

Nunan (1992, p. 140) states, “The main purpose of survey research is to obtain snapshot of conditions, attitudes and or events at single in point”.

In this regard, Nunan (1992, p. 141) suggests the following eight step procedures of survey research:

- | | |
|-----------------------------------|--|
| Step1: Define objectives | -What do we want to find out? |
| Step2: Identify target population | -Who do we want to about? |
| Step3: Literature review | -What have others said/discovered about the issue? |

- | | |
|--------------------------------------|---|
| Step4: Determine sample | -How many subjects should we survey, and how will identify these? |
| Step5: Identify survey instruments | -How will the data will be collected: questionnaire/interview? |
| Step6: Design survey procedure | -How will the data collection actually be carried out? |
| Step7: Identify analytical procedure | -How will the data be assembled and analyzed? |
| Step8: Determine reporting procedure | -How will be written up and presented? |

Through survey research, a great deal of information can be obtained by studying large population. It is considered as a very important and indispensable tool for studying social attitudes, beliefs values, etc. It is equally efficient at collecting information from a large number of respondents. Therefore, I selected this design in my study.

3.2 Population and the Sample of the Study

The population of the study was all the native speakers of Kalikote dialect and the sample was 40 native speakers of Kalikote dialect.

3.3 Sampling Procedure

The researcher used purposive non-random sampling procedure for the selection of the sample. The researcher visited 40 native speakers of Kalikot district. The respondents were Kalikote native speakers from Lalu VDC, Kalikot to collect different speech acts. For the research purpose, especially, literate and educated people were selected who can translate the Nepali language into their mother tongue.

3.4 Data Collection Tools

The researcher developed a set of questionnaire and unstructured interview as the tool of this study. The questionnaires were prepared in both English and Nepali language and based on Searle's different classification of speech acts. For English speech acts, the research was based on authentic English reference materials, especially Searle (1969, 1975, 1979) and Matreyek (1983). The English speech acts from Searle (1969 and 1979), Matreyek (1983) and Yule (1993) were categorized within Searle's classification of illocutionary speech acts (1975), i.e. assertives, directives, commissives, expressives and declarations.

3.5 Data Collection Procedure

The researcher prepared a set of questionnaire. The researcher visited the selected area. At first, the researcher introduced himself to the informants and established rapport with them. The native speakers of Kalikote were asked to respond in Kalikote dialect. Then, the researcher distributed questionnaire forms to the concerned informants and request them to translate into their mother tongue. In this process, the informants translated the questionnaire of Nepali language into their mother tongue equivalence. The researcher explained the questionnaire, when they felt difficult. For the English speech acts, the researcher used secondary sources.

3.6 Data Analysis and Interpretation Procedure

Systematically collected data was analyzed, interpreted and presented descriptively with the help of table, illustrations, etc.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

This chapter deals with the analysis and interpretation of the data. All the translated English speech acts by Kalikote native speakers were analyzed on the basis of Searle's classification of illocutionary speech acts as assertives, directives, commissives, expressives, and declarations. These speech acts are further analyzed on the basis of direct and indirect within non-polite speech acts. The division is made on the basis of respondents' translation of English speech acts into Kalikote dialect.

4.1 Analysis of Data and Interpretations of the Results

Analysis and interpretation of different illocutionary speech acts with illustrations of Kalikote dialect is done as follows:

4.1.1 Assertive Forms

Assertive forms are those forms which can be straightforward and open expression of our needs, desires, thoughts and feelings. The different kinds of assertive forms can include as suggesting, believing, agreeing, swearing, boosting, putting forward, concluding, etc. The various types of assertive forms translated and expressed by the Kalikote native speakers are as follows:

-) The Kalikote native speakers used the speech act 'suggesting' to tell some idea for other people who listen to the speaker, they translated these kinds of speech acts as follows:

In English

I suggest we take the night bus.

In Kalikote

Mero salla hamule baberika basamani janupadchha.

) The Kalikote respondents used the assertive form 'believing' to think that something is possible or not for their future planning of actions and they translated those speech acts as follows:

In English

I believe, it will be our wonderful journey.

In Kalikote

Makana lagya ta yo hammo Kaihilai naharya hatai hunya jo chha.

) Similarly, the Kalikote speakers translated the speech act 'agreeing' to show nearness with someone's agreement and they have translated those acts as follows:

In English

I agree with you.

In Kalikote

Ma tomi sathai chhaun.

) The Kalikote informants used the speech act 'swearing' to assure someone not to do something again. And they translated those types of exponents as follows:

In English

I am certainly never going again.

In Kalikote

Ma sanchhi tyan kilai janya nai.

) In the same way, the Kalikote informants expressed the act 'boasting' to feel proud among the people if they have the skills better than others. They translated those speech acts as follows:

In English

No one makes better bread than me.

In Kalikote

Mera ja ramda rota konnei haldaina.

4.1.2 Directive Forms

Directives are those kinds of speech acts that are to cause the hearer to take a particular action. There are different kinds of directive forms which are requesting, asking, ordering, inviting, advising, begging, commanding, etc. The Kalikote informants translated these speech acts respectively as follows:

-) The Kalikote respondents have used the 'requesting' form used to somebody to do something and they translated those acts as follows:

In English

Would you mind waiting here?

In Kalikote

Eithi dhuki dinya hauki?

-) The speech acts related to 'asking' were used to tell somebody that they would like to do something for themselves and Kalikote respondents translated those acts as follows:

In English

May I open this window?

In Kalikote

Kya ma yo jhyal ugadna sakaula?

-) In the same way, native speaker of Kalikote expressed the act 'ordering' to state that exists when people obey laws, rules or authority and they translated those types of speech acts as follows:

In English

I order you to get out!

In Kalikote

Tomi puda bhahira hata.

-) Likewise, the native speakers of Kalikote used the speech act 'inviting' to tell others to take part in their social works and they translated those speech acts as follows:

In English

Would you like to join with us?

In Kalikote

Kya tumele hamu satai huna chahaya chhau?

-) The speech act 'advising' used to suggest or advise different people or persons by the Kalikote speakers who translated those expressions as follows:

In English

I think you would better start looking for a new job.

In Kalikote

Mera bicharabati tomi aba ek nauulo naukari hara.

-) The Kalikote native speakers used the speech act 'begging' to ask somebody for something anxiously because they want or need it very much. They translated those speech acts as follows:

In English

Would you please pass the salt?

In Kalikote

Panyash hannu napa nun dinya hauki?

-) The native speakers of Kalikote used the speech act 'commanding' while ordering somebody to do something and they used to control authority over a

situation or a group people. They translated the English speech acts 'commanding' as follows:

In English

Pass the temple, will you see the hospital.

In Kalikote

Thanabati jaya aspatal dhekaula.

4.1.3 Commissives Forms

Commissives are those kinds of speech acts that the speaker used to commit themselves to some future actions, which are promising, planning, betting, threatening, etc. Different kinds of commissives are translated by the Kalikote native speakers as follows:

) The native speakers of Kalikote used 'promising' to tell somebody that they definitely do or not do something. They also used to make something seem likely to happen. They translated the English speech acts promising as follows:

In English

I promise, I will return your money within ten days.

In Kalikote

Maile bacha harya ma tommo rupiya das din vitta bhujhaunya kabul harchhu.

) In the same way, the Kalikote speakers expressed the speech act 'planning' in the act of making plans for something like going one place to another. They translated those types of speech acts as follows:

In English

I am going to Kathmandu tomorrow.

In Kalikote

Ma bhuli Kathmandu hadna lagya chhaun.

) The Kalikote respondents used the form 'betting' to tell somebody that the act will not be done in the future, especially to assure the people. They translated those speech acts, which are as follows:

In English

I promise, I will not tell lie.

In Kalikote

Ma bacha haddo bhaya, aba lapakdaina.

) In the same way, the Kalikote speakers expressed the form 'threatening' while someone is cheating or doing mistakes. They did not use polite terms as the sentences were expressed in non-honorific terms to some extent. Generally, senior people of the Kalikote community expressed such expressions as follows:

In English

You dare touch to me.

In Kalikote

Toile makan chunnya anta hari.

4.1.4 Expressive forms

Expressives are those speech acts that express the speaker's attitude and emotions towards the propositions. The different types of expressive forms as thanking, apologizing, welcoming, congratulating, compliment, etc. are translated by the Kalikote informants as follows:

) The native speakers of Kalikote expressed the act 'thanking' to tell people that they are grateful to something or any special work done by them and respondents also used 'bhalahari' and 'nikomanya' if somebody helps someone in Kalikote community. Those translated speech acts as follows:

In English

Thank you for nice work Mohan.

In Kalikote

Bhalohari, ashal kam hari Mohan.

-) Similarly, the respondents used 'apologizing' form while people are sorry for having done wrong and hurt somebody's feeling and they translated those speech acts, which are as follows:

In English

I am sorry about losing your radio.

In Kalikote

Tommo ridiyo hariyale makan napa fuchho lagya chha.

-) Likewise, the native speakers of Kalikote expressed 'welcoming' form to greet somebody in a friendly way. In the same way, they expressed to say that they are very happy for something, if they want. And they translated those acts, which are as follows:

In English

I am proud to welcome you in this beautiful village.

In Kalikote

Tomikana yai ramda gaunmani padchhana payale garva harchhu.

-) The native speakers of Kalikote expressed 'congratulations' act when they wanted to tell somebody that they are happy of their luck or success. In getting success, for example, they congratulate their friends if they pass their exams. In the same way informants also expressed the forms when someone brings now surprise and they translated those acts, which are as follows:

In English

Congratulation on winning the tournament!

In Kalikote

Khel jitekale sybasi chha.

-) The informants have used 'compliment' form to tell somebody that they like or admire something that they have done. The native speakers of Kalikote translated those speech acts as follows:

In English

I have to give you credit.

In Kalikote

Maile tomukana bholohari bhannu padchha.

4.1.5 Declarative Forms

Declarations are those kinds of speech acts that change the world via their utterance. The acts of declarations are dismissing, declaring, announcing, ordering, deciding, etc. and they are translated by the native speakers of Kalikote dialect as follows:

-) Here, the informants of Kalikote used the 'dismissing' form to decide that something is not important and not worth thinking about and they translated those acts, which are as follows:

In English

I dismissed you from the job.

In Kalikote

Maile tomukana naukaride chhodaidiya.

-) The native speakers of Kalikote dialect used the 'declaring' form while stating something firmly and clearly. And they translated those acts as follows:

In English

We find the defendant guilty.

In Kalikote

Hami bipachhikan dosi dhehta chhaun.

-) Similarly, the Kalikote respondents used the expression related to 'announcing' for something specially plans, decisions, etc. They translated those types of acts as follows:

In English

I now pronounce you husband and wife.

In Kalikote

Ma aba tomiharulai logne ra swaini bhayau bhandu bhaya

-) The same way, the respondents used the speech 'ordering' to say to somebody that they must or should do something. And they translated those types of speech acts, which are as follows:

In English

I order you to get out!

In Kalikote

Maile bhanya tomi puda bhaira jaw/hata.

-) Likewise, the respondents used the 'deciding' form for an important action that will change the situation. And they translated those types of acts, which are as follows:

In English

I hereby appoint you on the post of primary teacher.

In Kalikote

Ma tomikana prathamikka mastarmni laidula.

4.1.6 Comparison of the Speech Acts in Kalikote and English Language

While comparing the speech acts of Kalikote and English, the researcher did not find any reference materials on speech acts in Kalikote dialect. Only the data collected from forty native speakers of the Kalikote were sole source of speech acts in the dialect. The researcher collected speech acts of English from Searle (1969 and 1979), Matreyek (1983) and Yule (1993). In this subunit, the speech acts of Kalikote dialect are compared with those of English. Comparison of speech acts of Kalikote and English language have five fold speech acts according to Searle, which are presented below with similarities and differences.

4.1.6.1 Similarities Between the Speech Acts in Kalikote and English

1) Assertives

The assertive forms of Kalikote and English are presented as follows:

Table No. 2

The Assertive Forms of Kalikote Dialect (KD) and English Language (EL)

Kalikote Speech Acts (KSAs)	English Speech Acts (ESAs)
) <i>Mero salla ta humale baberika basamani janu padnya ho.</i>	) I am certainly never going there again.
) <i>Nepal 2020 samma sapdiya des hunnya chha.</i>	) I am sorry to say but your student is bad.
) <i>Tumele bhanna antya makan attha chha.</i>	) I believe, it will be our wonderful journey.

The table shows that the relations of assertive forms are both in Kalikote and English. There are used propositional expressions. In both the speech acts, the propositional meaning is framed within the utterances.

2) Directives

To find out the similarities between the directive forms, which are mentioned as follows:

Table No. 3
The Directive Forms of KD and EL

KSAs	ESAs
) <i>Siddai pudo gaikana dainya farkau.</i>	) Would you mind waiting here?
) <i>Panyash hannu napa nun dinya hauki.</i>	) Would you mind lifting my load here?
) <i>Tamai nakhaidiya hunya chhiyo.</i>	) Will you please stop talking?
	) Turn left.

In the above table, the Kalikote speech acts attempt to get the hearer to do some action in the future. Similarly, the English speech acts also attempts to get the addressee to do some actions. So, we can say that the both speech acts to get the hearer to carry out a future course of action.

3) Commissives

To show the similarities between the commissives forms, the Kalikote and English forms are as follows:

Table No. 4
The Commissive Forms of KD and EL

KSAs	ESAs
<p>) <i>Maile bachha harya ma tomma rupiya dash din vitta bujhaunya kabul harchhu.</i></p> <p>) <i>Maile tommi bainikana sar hannya bachha harya.</i></p> <p>) <i>Ma bachha haddo bhaya aba lapakdaina.</i></p> <p>) <i>Mai satha bholi motersikal hunya jo chha.</i></p> <p>) <i>Ma bholi rupiya haraunya nai.</i></p>	<p>) I won't lose money tomorrow.</p> <p>) Can I get you some coffee?</p> <p>) I promise, I won't tell a lie.</p> <p>) I am going to Kathmandu tomorrow.</p> <p>) Would you like to use my pen?</p>

Above examples commit the speakers to future actions. So, the examples of commissives sentences show the similarities of promising, offering, guaranteeing in both Kalikote and English.

4) Expressives

The following table presents how Kalilote speech acts are similar with that of English:

Table No. 5
The Expressive Forms of KD and EL

KSAs	ESAs
<p>) <i>Makana tommo dako man padeyo.</i></p> <p>) <i>Maile maf chaya chhaun.</i></p> <p>) <i>Tomu satha lapakyale napa fuchho lagya chha.</i></p>	<p>) I am sorry that lied to you.</p> <p>) I beg your pardon.</p> <p>) I have to give you credit.</p>

Above examples include speech acts in which, the words state what speaker feels such as apologizing, praising, and regretting. This shows that some psychological state, feelings or attitudes are both in Kalikote dialect and English Language.

5) Declarations

Different declarative forms of Kalikote and English language are given in the table as follows:

Table No. 6
The Declarative Forms of KD and EL

KSAs	ESAs
<p>) <i>Maile tomukana jagirade chhodaidiya.</i></p> <p>) <i>Sarkarle sankat laya chha.</i></p> <p>) <i>Ma tomukana lapakya dos dhekachhu.</i></p>	<p>) I hereby appoint you on the post of primary teacher.</p> <p>) We find defendant guilty.</p> <p>) I am sure we can save your money.</p>

Using the above expressions, the speakers change the world via their utterances. Both Kalikote and English speech acts have explicit meaning and effect in the context in which they are used such as announcing, ordering, deciding, etc.

4.1.6.2 Differences Between the Speech Acts in Kalikote and English

1) Assertives

To compare the speech acts of Kalikote and English, the assertive forms are presented as follows:

Table No. 7
The Assertive Forms of KD and EL

KSAs	ESAs
<p>) <i>Hata auna nasakyale makana napa fuchho lagya chha.</i></p> <p>) <i>Makana maf haddeyau maile biraya tha payana.</i></p>	<p>) I am afraid</p> <p>) I am sorry.....</p> <p>) I think.....</p> <p>) I believe.....</p>

Above Kalikote expressions have straightforward meaning than that of English in assertives. But in English Expressions, we can find I am afraid ..., I am sorry..., I think..., I believe..., etc. as extra apart of sentences which gives indirect meaning.

2) Directives

The Kalikote and English directives are given in the table as follows:

Table No. 8
The Directive Forms of KD and EL

KSAs	ESAs
) <i>Yathi dhukidinya hauki.</i>	) Would you mind?
) <i>Galigali kuda naharidinya hauki.</i>	) Will you please.....?
) <i>Tamau nakhaidiya hunya chhiyo.</i>	) May I.....?
	) Do you mind?

From the above table, the researcher found that the English language has many request forms such as would you mind ...?, will you please...?, may I...?, do you mind ...?, etc. But the Kalikote dialect has not many request forms.

3) Commisives

The Kalikote and English commissives are compared in the table as follows:

Table No. 9
The Commissive Forms of KD and EL

KSAs	ESAs
) <i>Maisatha bholi motorcycle hunya chha.</i>	) I promise, I return your money within ten days.
) <i>Ma bholi rupiya haraunya nai.</i>	) I won't lose money tomorrow.
) <i>Ma ta mandaina.</i>	) I promised to help your sister.

The above table shows that the native speakers of Kalikote do not have many commit words while they used to commit themselves to do some future actions. But, In English has many commit words such as I promise, I swear, I bet, etc.

4) Expressives

The Kalikote and English expressive forms are as follows:

Table No. 10
The Expressive Forms of KD and EL

KSAs	ESAs
) <i>Tomukan mastai swagat chha.</i>	) Thank for calling.
) <i>Khel jityakole syabasi chha.</i>	) I beg your pardon!
) <i>Tomukana yai ramda gaunmani padchhana payale garva harchhu.</i>	) Welcome back to the class.)) Congratulations!)) I am sorry about losing your radio.

From the above table, the researcher found that the English speakers have many expressive words such as excuse me, welcome, I am sorry, congratulation, I beg your pardon, etc. but the Kalikote dialect do not have such many expressive words.

5) Declarations

To show the distinction between Kalikote and English declarative forms, the following speech acts are mentioned as follows:

Table No. 11
The Declarative Forms of KD and EL

KSAs	ESAs
) <i>Bato khali haddeutai.</i>	) I dismissed you from the job.
) <i>Aba ma tumukana logne ra swaini bhayau bahni bahndo bhaya.</i>	) I now pronounce you husband and wife.
) <i>Mero pakka hami tomma rupiya nikaharikana rakhaula.</i>	) I am sure we can save your money.) I hereby resign you from the post of secondary level English teacher.

In English speech acts, there is a special institutional role in a specific context in order to perform a declaration appropriately. Similarly, there are expressed strong decisions and announcement in declarations, but this type of expressions are not found in Kalikote dialect.

4.1.6.3 Politeness in English and Kalikote Speech Acts

Kalikote Speech Acts

1. *Tomule bhanna antya maile attha panle* (I know what you mean).
2. *Mero salla tomi apana okilathi kuda hara* (I advise you to talk with your lawyer).
3. *Kaya tomile hamisatai huna chaya chhau* (would you like to join with us?).
4. *Maile tommi bainikanasar hannya bhaya* (I promised to help your sister).
5. *Tomukana mastai swagat chha* (vary warm welcome to you).
6. *Makana tommo dako man padeyo* (I love your voice).
7. *Bikash toile ta bhabya hari* (You did a great job, Bikash).

8. *Ma aba tomiharulai logne ra swaini bhayau bhandu bhaya* (I now pronounce you husband and wife).

It was found that the Kalikote native speakers used the underlined words to address senior and junior both. They both used these words their respected persons like father, mother and stranger. It shows that the Kalikote speech acts were used less polite but more non polite than the English speech acts. Similarly, Kalikote speech acts were direct than that of English speech acts.

4.1.6.4 Direct and Indirect Speech Acts in Kalikote and English

Kalikote Speech Acts

1. *Yeithi dhukidinya hauki* (would you mind waiting here)?
2. *Kuda nahari dinya hauki* (will you please stop talking)?
3. *Napa nun dinya hauki* (would you please pass the salt)?
4. *Ma yo jhyal ugadauki* (may I open this window)?
5. *Tamau nakhai deutai* (do you mind stop smoking)?
6. *Tomi chaya khanyau ki* (can I get you some coffee)?
7. *Tomi mera kalamale lekhnya hauki* (would you like to use my pen)?

It was also found that the Kalikote speech acts were more direct than the English speech acts to address different people or persons. Above examples show that the English speech acts were more indirect speech acts than the Kalikote. Likewise, it is concluded that the Kalikote informants used large number of direct speech acts and non-polite forms of language.

4.2 Summary of Findings

From the above analysis and interpretation, it is concluded that there are some similarities and differences between the English and Kalikote speech acts in terms of assertive, directive, commissive, expressive and declarative forms of language

and the occurrence of those speech acts in various situations differ one to another translated acts by the Kalikote informants. Similarly, it was found that the Kalikote speech acts were less polite than the English speech acts while addressing people. On the basis of analysis and interpretations, I came to the conclusion that the English speech acts were more indirect acts than the Kalikote speech acts. Similarly, they were more polite than the Kalikote speech acts where as the Kalikote speech acts were direct and non-polite. The standard Nepali language has been developed from the '*Khash*' language of Karnali region. Kalikote dialect is one of them. So, it was found that the many words of Kalikote dialect are similar with that of Standard Nepali language. Moreover, due to the influence of different environment, technology, media, cross-culture, even in Kalikote community nowadays people use excuse me, sorry, congratulation, ok, welcome, thank you, etc. properly.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

On the basis of analysis and interpretation of collected data, the major findings of the present study are summarized as follows:

5.1.1 Speech Acts of Kalikote Dialect

Different illocutionary speech acts found in Kalikote dialect are as follows:

a) Assertives

Kalikote native speakers translated the English assertive forms as:

-) *Hami rahad haraun.*
-) *Hata auna nasakyale napa fuchho lagya chha.*

b) Directives

Native speakers of Kalikote dialect translated and expressed directive forms as:

-) *Galigali kuda nahari dinya hauki.*
-) *Tamau nakhaidiya hunya chhio.*

c) Commissives

The respondents translated and used the commissive forms of English as:

-) *Ma bholi rupiya haraunya nai.*
-) *Ma bachha haddo bhya aba lapakdaina.*

d) Expressives

The Kalikote informants translated the English expressive forms as:

) *Makana tommo dako man padeyo.*

) *Maile tomukana bhalahari bhannu padnya chha.*

e) Declarations

The Kalikote speakers translated English declarations as:

) *Aba ma tomiharulai logne ra swaini bhayau bhani bhandu bhaya.*

) *Ma kiriya khaula payas hannu chha.*

5.1.2 Similarities Between the Kalikote and English Speech Acts

- 1) In assertive forms, the propositional meaning is framed within the utterances in both Kalikote and English speech acts.
- 2) Kalikote and English speech acts have a future course of action in directive forms.
- 3) There is used promising, offering, guaranteeing, in both Kalikote and English commissive forms.
- 4) Kalikote and English speech acts have some psychological state, feeling and attitudes in expressive forms.
- 5) Both Kalikote and English speech acts have explicit meaning and effect in declarations, especially in announcing, ordering, and deciding.

5.1.3 Differences Between Kalikote and English Speech Acts

- 1) Kalikote speech acts have not many expressions which are found in English speech acts such as I think, I believe, I am sorry, I am afraid, etc. in assertive forms.
- 2) English language has different request forms such as would you mind ...?, will you please...?, may I...?, do you mind ...?, etc. in directive forms but in Kalikote do not have these forms.
- 3) The native speakers of Kalikote do not have many commit words whereas English speakers have such commissive words as I promise, I swear, I bet, etc.
- 4) English speaker have many expressive words such as excuse me, welcome, I am sorry, congratulation, I beg your pardon, etc. whereas Kalikote speakers have limited ones.
- 5) English speech acts show the strong declarations in an institutional role to perform declarations appropriately where as Kalikote declarations do not have strong decisions.
- 6) Kalikote respondents used more direct forms and less polite forms of language whereas the English speech acts were more indirect and less non-polite forms of language.
- 7) English speech acts are more polite than the Kalikote speech acts.

5.2 Recommendations

The researcher, on the basis of conclusions, has attempted to forward some suggestions for teaching speech acts which would be beneficial for teachers, students, learners of English and Kalikote. On the basis of the major findings of the study, following suggestions have been recommended:

- 1) The Kalikote native speakers who want to learn the English language should be taught to be more polite in English to address others.
- 2) There are similarities and differences between Kalikote and English speech acts. So, the teachers should pay more attention to consider this fact while teaching.
- 3) The English native speakers who want to learn Kalikote speech acts should be informed that the Kalikote speech acts are less polite than the English speech acts.
- 4) In teaching and learning process, the teachers should create many situations on the basis of speech acts.
- 5) The Kalikote learners who want to learn English language should be aware of the fact that English has many expressions.
- 6) The Kalikote learners who want to learn English speech acts should be paid attention on the fact that the English has many request forms and expressive words.

Above all the recommendations are only the recommendations for the pedagogical implications. This research study can be implied in following ways:

5.2.1 Policy Level Implications

On the basis of findings, the policy level implications can be presented in following points:

- It can be useful to suggest the curriculum designers to design local level curriculum.
- It can be helpful to suggest the syllabus designers and text book writers to design syllabus and textbook in mother tongue.
- Similarly, it can also be helpful to policy makers to know the dialect and make plan accordingly.

5.2.2 Practice Level Implications

Practical level implications are presented under the heading recommendations. The further implications in day to day practice are as follows:

- It can be helpful to the reader to know the Kalikote speech acts.
- It can be helpful to the reader to know similarities and differences between English and Kalikote illocutionary speech acts and its use in daily life.

5.2.3 Implications for Further Research

Present research will be very helpful for those who want to carryout further researches in the similar topics. They will be benefitted by following ways:

- This study can be useful to new researcher to make hypothesis about the study.
- This study can be useful to provide new areas of study of the particular dialect.
- Likewise, this study can be useful to be a good secondary source for the researchers.
- Moreover, this study can be helpful to find out the new research areas of the Kalikote dialect

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Appendix – I

Questionnaire

Dear informants,

This questionnaire is a part of my research study entitled **“Speech Acts in English and Kalikote Dialect of Nepali”** under the supervision of **Mr. Khem Raj Joshi**, Teaching Assistant of the Department of English Education, T.U., Kirtipur. It is hoped that your kind co-operation will be a great contribution in the accomplishment of this research. Your responses will be used only for research purposes.

Researcher

Bhesh Bahadur Shahi

T.U., Kirtipur, Kathmandu

Name of informants (नाम):-

Address (ठेगाना):-.....

Sex (लिंग):-

Age (उमेर):-

Academic qualification (शैक्षिक योग्यता):-

How do you say following expressions in Kalikote dialect? (तलका भनाईहरूलाई कालिकोटे भाषिकामा के भन्नुहुन्छ ?)

A) Assertives (निश्चयार्थक)

1. Let's enjoy ourselves. (हामी मनोरञ्जन गरौं ।)

.....

2. No one makes better bread than me. (मेरो भन्दा राम्रो रोटी कसैले बनाउँदैन ।)

.....

3. I suggest we take the night bus. (मेरो सुझावमा हामीले रात्री बस चढ्नुपर्छ ।)

.....

4. Nepal will win in the south Asian football federation championship. (नेपाल दक्षिण एशियाली फुटबल प्रतियोगितामा विजयी हुनेछ ।)

.....

5. Nepal will become developed country in 2020. (नेपाल २०२० मा विकसित देश हुनेछ ।)

.....

6. I'm afraid, I can't come to market. (बजार आउन नसकेकोमा म दुःखीत छु ।)

.....

7. That's not necessary. (त्यो आवश्यक छैन ।)

.....

8. I'm sorry to say this but your condition is bad. (मैले भनेकोमा माफ गर्नु होला तपाइको अवस्था गम्भिर छ ।)

.....

9. I'm sorry. I did not realize. (मलाई माफ गर्नुहोला । मैले गल्ती महशुस गर्न सकिन ।)

.....

10. I'm sorry to say but your student is bad. (मलाई माफ गर्नुहोला तपाईंको विद्यार्थी गलत छ ।)

.....

11. I agree with you. (म तपाईंसँग सहमत छु ।)

.....

12. I think, it will rain this evening. (मलाई लाग्छ, आज साभ्र वर्षा हुनेछ ।)

.....

13. I'm certainly never going there again. (म पक्कै पनि त्यहाँ कहिल्यै जाने छैन ।)

.....

14. I know what you mean. (तपाईंले भन्नु खोजेको मलाई थाहा छ ।)

.....

15. I believe, it will be our wonderful journey. (म विश्वास गर्छु यो हाम्रो अद्भूत यात्रा हुनेछ ।)

.....

B) Directives (निर्देशनात्मक)

1. Turn left. (बायाँ फर्कनुहोस् ।)

.....

2. Go straight forwards and turn right. (सिधै पूर्व गएर दाहिने फर्कनुहोस् ।)

.....

3. Pass the temple; you will see the hospital. (मन्दिर भएर जानुहोस् अस्पताल देख्नुहुनेछ ।)

.....

4. Would you mind waiting here? (यहाँ पर्खिदिनु हुन्थ्यो कि ?)

.....

5. Will you please stop talking? (कृपया कुरा नगरिदिनु हुन्थ्यो कि ?)

6. Would you mind lifting my load, please? (मेरो भारी उचालीदिनुहुन्छ, कि ?)

7. I order you to get out! (तपाईं बाहिर जानुहोस् ।)

8. Would you please pass the salt? (कृपया मलाई नुन दिनु हुन्थ्यो कि ?)

9. May I open this window? (म यो भयाल खोल्न सक्छु ?)

10. Do you mind stop smoking? (धूम्रपान नगरिदिनु हुन्थ्यो कि ?)

11. I advise you to talk with your lawyer. (मेरो सल्लाह, तपाईं आफ्नो वकिलसँग कुरा गर्नुहोस् ।)

12. Try ignoring her for a while. (केही समयको लागि उनको वेवास्त गर्ने प्रयास गर्नुहोस् ।)

13. I think you'd better start looking for a new job. (मेरा विचारमा तपाईं एउटा नयाँ
 जागिरको खोजी गर्न सक्नुहुन्छ ।)

14. Could you close the door? (के तपाईं ढोका बन्द गर्न सक्नु हुन्छ ?)

15. Would you like to join with us? (तपाईं हामीसँग सहभागी हुन चाहनुहुन्छ ?)

.....

C) Commissives (प्रतिज्ञामूलक)

1. I promise, I will return your money within ten days. (म दश दिनभित्र तपाइको पैसा फिर्ता गर्ने कबुल गर्छु ।)

.....

2. I shall have the motorbike tomorrow. (म सँग भोली मोटरसाइकल हुनेछ ।)

.....

3. I won't lose money tomorrow. (म भोली पैसा गुमाउने छैन ।)

.....

4. Mind your language! (आफ्नो भाषामा (बोलाइमा) ध्यान देऊ ।)

.....

5. Can I get you some coffee? (म तपाईंलाई कफि ल्याइदिउ कि ?)

.....

6. I promised to help your sister. (मैले तपाईंको बहिनीलाई सहयोग गर्ने प्रतिज्ञा गरे ।)

.....

7. I'm going to Kathmandu tomorrow. (म भोली काठमाडौं जाँदैछु ।)

.....

8. You dare touch me. (तिमीले मलाई छुने हिम्मत गर्छौं ?)

.....

9. Don't dare tell lies. (भुठो बोल्ने हिम्मत नगर ।)

.....

10. Be careful! (होसियार हुनुहोस् ।)

.....

11. I promise, I won't tell a lie. (म वाचा गर्छु, अब भुटा बोल्दिन् ।)

.....

12. Would you like to use my pen? (तपाईं मेरो कलम प्रयोग गर्न चाहनुहुन्छ ।)

.....

13. I don't think so. (मलाई त त्यस्तो लाग्दैन ।)

.....

14. I'm not so sure. (म यकिन छैन ।)

.....

15. I don't agree. (म त सहमत छैन ।)

.....

D) Expressives (अभिव्यक्तिमूलक)

1. I love your voice. (मलाई तपाईंको स्वर मन पर्छ ।)

.....

2. Ouch! You stepped on my feet. (अैया ! तिमीले खुट्टामा टेकि दियौ ।)

.....

3. I'm proud to welcome you in this beautiful village. (तपाइलाई यो सुन्दर गाउँमा स्वागत गर्न पाउँदा गर्व गर्छु।)

.....

4. Very warm welcome to you. (तपाईंलाई धेरै न्यानो स्वागत छ ।)
.....
5. I'm sorry that I lied to you. (तपाईंसँग भुट्टा बोलेकोमा दुःखी छु ।)
.....
6. Thank you for calling. (फोन गरेकोमा धन्यवाद छ ।)
.....
7. I beg your pardon. (म माफी चाहन्छु ।)
.....
8. I've to give you credit. (मैले तपाईंलाई प्रशंसा गर्नुपर्छ ।)
.....
9. Welcome back to class! (कक्षामा पुनः स्वागत छ ।)
.....
10. Congratulations on winning the tournament. (प्रतियोगितामा विजयी भएकोमा बधाई छ ।)
.....
11. Congratulations! (बधाई छ ।)
.....
12. Thank you for nice work, Mohan. (राम्रो कामको लागि धन्यवाद, मोहन ।)
.....
13. You did a great job, Bikash. (विकास तिमिले ठूलो काम गर्नुभयो ।)
.....

14. I'm sorry about losing your radio. (तपाईंको रेडियो हराएकाले म दुःखीत छु ।)

.....

15. I want to express my sorrow at failing you on this test. (यो परीक्षामा तपाईं अनुत्तिर्ण हुँदा म दुःखीत छु ।)

.....

E) Declarations (घोषणात्मक)

1. I dismissed you from the job. (मैले तिमिलाई जागिरबाट हटाइदिए ।)

.....

2. Move out of the way! (बाटो छोडी देऊ ।)

.....

3. The government has declared a state of emergency. (सरकारले संकटकाल घोषणा गरेको छ ।)

.....

4. I hereby appoint you on the post of primary teacher. (तपाईंलाई प्राथमिक शिक्षक पदमा नियुक्त गर्छु ।)

.....

5. I accuse you of lying. (म तपाईंलाई भुटको दोषी देख्छु ।)

.....

6. I warn you not to jump off the roof. (मेरो चेतावनी छतबाट हाम नफाल्नुहोला ।)

.....

7. We find the defendant guilty. (हामी प्रतिवादीलाई दोषी पाउँछौं ।)

8. No thanks, I can take care of my suitcase. (अहँ पदैन, म सुटकेसको हेरविचार आफै गर्छु ।)

9. I now pronounce you husband and wife. (अब म तपाईंहरूलाई पति र पत्नि भएको घोषणा गर्छु ।)

10. I swear, I beg you. (म कसम खान्छु, मेरो विन्ती छ ।)

11. I hereby resign from the post of secondary level English teacher. (म माध्यमिक तहको शिक्षक पदबाट राजिनामा दिन्छु ।)

12. I name this boy Kamal Pandey. (म यो केटाको नाम कमल पाण्डे राख्छु ।)

13. You're out! (तिमी बाहिर छौं ।)

14. I'm sure we can save your money. (म निश्चय गर्छु, हामी तपाईंको पैसा सुरक्षित गर्छौं ।)

15. I'd like to announce that Mr. Pandey and Mrs. Shirma are going to be getting married. (म श्री पाण्डे र सुश्री शर्माको विवाह हुँदैछ, भनेर घोषणा गर्छु ।)

Thank you. (धन्यवाद ।)