

# **CHAPTER - ONE**

## **INTRODUCTION**

Language is used for communication. It is medium of communication among the human beings. English language is one of the most influential languages of the modern world. In the context of Nepal, English is taught as a compulsory subject from grade one to Bachelor level. English language is international language so it is used in all the countries. People use different forms of language for different purposes. The use of language differs in different situations and contexts too.

Introduction of this research report consists of general background, review of related literature, objectives and significance of the study.

### **1.1 General Background**

A language is a dynamic set of sensory symbols of communication and the elements used to manipulate them. Language can also refer to the use of such elements used to manipulate them. Language can also refer to the use of such system as a general phenomenon. Language is the system of communication in speech and writing used by people of a particular place or country. It is what the members of a particular society speak. It is considered to be an exclusively human mode of communication. Although other animals make use of quite sophisticated communicative systems, sometimes casually referred to as animal language; none of these are known to make use of all of the properties that linguists use to define language. Language is widely used means of communication through which we can express our thoughts, feelings, emotion, opinions, ideas, wants, desires etc. Oxford Advanced Learner's Dictionary (1999, p.721) defines language as "the system of communication in speech and writing that is used by people of a particular country". It is the key to show our personality and mirror of mind as well because language that a person uses shows what goes inside his/her mind. Encyclopedia of Britannica

(<http://www.Encyclopedia/search> results) states precisely language as “a system of conventional spoken and written symbols by means of which human beings share it as members of a social group and participants in its culture”. Every language is unique in its nature and complex structure; however they share some common heritage of vocal apparatus. Linguistic knowledge in language teaching has great importance.

### **1.1.1 Linguistic Situation of Nepal**

Nepal represents a complex cross section of linguistic and cultural diversity. Nepal is a **multilingual, multicultural, multiracial, multi-religious** country. In a small geographical region, we can find the people speaking different languages. For examples in a small village of Kathmandu district, some people speak Newari, some people speak Rai etc. within this diversity all language groups are living with their own identity and with their prestige. The Ethnologue on the languages of the world, edited by Grimes (1991) estimates a total of about 100 languages spoken in Nepal. According to CBS report 2002, more than 92 languages are identified and spoken in a small country Nepal. Most of these living languages do not have their written scripts. In Nepal, Kansakar (1996) mentioned four language families, namely, Tibeto-Barman (about 56 languages), Indo-Aryan (about 14 languages), Austro-Asiatic (one language) and Dravidian (one language) are spoken.

### **1.1.2 English and Nepali: A Brief Introduction**

Different languages are spoken by different people in the world. Among them, English is the dominant international language in communication, business, entertainment, science, diplomacy etc. More people speak English today compound to any single language spoken in the recorded history of the world. It belongs to Indo-European Language because of its wide spread. The knowledge of English is necessary in every field, such as professions over a billion people speak English to at least a basic level.

Why is English the global language, and not some other? There are two answers to the question: One is geographical and historical, the other is socio-cultural. The geo-historical answer shows how English reached a position of pre-eminence. The socio-cultural answer explains why it remains so. The combination of these two stands has brought English into existence as a global language which consists of many varieties, each distinctive in its use of sounds, Grammar and vocabulary (Crystal, 1997, p. 24).

There is no mention of the English language in the constitution of Nepal; however, the number of its speakers are 1037 in the latest census. English has the status of foreign language in Nepal. It has been used in the field of education in Nepal since the establishment of Durbar High School in 1984 A.D. Since then, it has occupied a prominent place in Nepalese academic situation. Nowadays we can find innumerable academic institutions which are running in English medium. It is found in all the syllabuses from primary to graduate levels.

### **1.1.3 An Overview of Pragmatics**

Language function refers to the purpose for which an utterance or unit of language is used. Language learning does not mean only learning dictionary meaning of the words and grammar of that language but it also matters importantly how well one can interact contextually using that language. In the same way, pragmatics is the study of language with reference to the context or situation in which it is used. In very general sense pragmatics is the study of meaning in context. Yule (2000, p. 3) has given four brief definitions of pragmatics. They are given as below:

) Pragmatics is the study of speaker meaning.

- ) Pragmatics is the study of contextual meaning.
- ) Pragmatics is the study of how more gets communicated than is said.
- ) Pragmatics is the study of expression of relative distance.

The above mentioned definitions provide us with important guidelines in order to understand the meaning, scope and relevance of pragmatics in the study of language and language teaching. And the learning of language functions comes under language learning.

Language is not used in a vacuum. Instead, it is used in a society. Pragmatics is the study of language as it is used in a social context, including its effect on the interlocutors. It is the branch of semiotics that deals with the relationship between signs, especially words and other elements of language and their users. Pragmatics was the reaction to structuralism linguistics outlined by Ferdinand de Saussure. It rejected the notion that all meaning comes from signs existing purely in the abstract shape of langue. Hickey (1998) states, "People do not simply talk and write to one another; they also perform language behaviors in contexts that combine both linguistic and non-linguistic elements" (Shrestha and Hargreaves, 2007, p. 456).

Pragmatics studies how people comprehend and produce a communicative act or speech act in a concrete conversation. It distinguishes two meanings in each utterance or communicative act of verbal communication. One is the sentence meaning, and other is the communicative meaning. The ability to comprehend and produce a communicative act is referred to as pragmatic competence, which often includes one's knowledge about the social distance, social status between the speakers involved, and the cultural knowledge such as politeness.

Pragmatics deals with the ways we reach our goal in communication. Suppose, a person wanted to ask someone else to stop smoking; this can be achieved by using several utterances. The person could simply say 'stop smoking, please!' which is direct and with clear semantic meaning, alternatively the person could

say 'whew, this room could use an air purifier', which implies a similar meaning but it is indirect and therefore requires pragmatic inference to drive the intended meaning.([http:// rhetorica.net/speech.htm](http://rhetorica.net/speech.htm))

Speech act is one of the domains of pragmatics. Speech act is an utterance that serves as a function in communication. Speech act include real-life interactions and requires not only knowledge of the language but also appropriate use of that language within a given culture. We perform speech acts when we offer apology, greeting, requesting, complaint, invitation etc. A speech act might contain one word, as in 'sorry!' to perform an apology or several words or sentences 'I'm sorry. I forget your birthday. I just let it slip my mind.'

#### **1.1.4 Language Functions: A Brief Introduction**

Language function refers to the purpose for which an utterance or unit of language is used. Such functions are often described as categories of behavior. Eg Greetings and Farewells, Welcoming, Introductions etc. language function can be classified as, grammatical and communicative functions. Richard et al, 1999, (as cited in Sharma and Phyak 2006, p.47) define grammatical function as 'the relationship that a constituent in a sentence has with another constituents'. Grammatical function is also known as syntactic function. The main function of language is communicative function. Language is a means to convey messages from one person to another. Language function helps to establish social relationship. The propose research work is concerned with the communicative function of language because 'Requesting and Advising' is one communicative functions used in society with each another to make good social relationship among people.

Human language has many functions, among them communication is the chief. People use language in many ways other than sharing ideas. The way people can express politeness; respect and people also identify themselves as a part of social group by what language they speak. We can express our thoughts, feeling, and ideas through language. Communication is basic to language. This

purposed research work is concerned with making analysis of request and advice in English and Nepali.

### **1.1.5 Introduction to Request and Advice**

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, view to another person in each context. To grasp the transferred message 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 is 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 advice are also the functions of language among different function. They have been described as follows:

#### **1.1.5.1 Request**

Van EK and Alexander (1976, p. 25) presented six main categories of language functions, getting things done (suasion) is one of them. Under getting things done (suasion), requesting others to do something and advising others to do something are the kind of language act. Request is a kind of language act which is done in the relation to other people. When we ask someone 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 helps us to behave in a way that is acceptable in a society. The main purpose 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.

Oxford Advanced Learner Dictionary (OALD) defines request “an act of asking formally and politely”. Similarly Eraser (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:

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 diggers from society to society, age group, sex, social class, personal relationship etc.

(<http://en.wikipedia.org/wiki/requesting>) has mentioned request as:

**Request** refers to the act of a polite demand for something.

**Request** also refers to:

- ) a question, a request for information
- ) a petition, a formal document demanding something that is submitted to an authority
- ) in computer science, a message sent between objects
- ) in computer science, a request in Hypertext Transfer Protocol
- ) ReQuest Dance Crew, a hip-hop dance crew from New Zealand
- ) Request TV, a defunct pay-per-view service
- ) Request (The Awakening album), a 1997 album by South African band The Awakening
- ) Request (Juju album), a 2010 cover album by Japanese signer Juju

Request refers to politeness and it states from higher to lower rank. For example: close the door please. There are different ways for 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, '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?

Van EK and Alexander (1976,p,48) has given some linguistic forms which are used while requesting others to do something. They are as follows:

- a. Please +VP(p).
- b. Would/could you (please)+VP(p).
- c. Would you be +so kind as to.....(R).
- d. ....+kind enough to .....(R)
- e. Would you mind + V ing.....(R)
- f. Can I have +NP + V ed (, please)?(P).

According to Matreyek (1983, p. 14) in his book 'Communicating in English' has mentioned following forms of request:

- a. V1 + obj.....o.k.?
- b. V1 + obj.....will you?
- c. Can + you + v1 +....?
- d. Will you + v1 +....?
- e. Could you please...?



- f. Please let me.....?
- g. Would you....?
- h. Would you mind + v-ing...?
- i. May I + v1..?
- j. May I please.....?
- k. May I ask you to....?
- l. Would it be possible to....?
- m. If I can make a request, I'd like to .....?

### **1.1.5.2 Advice**

Van EK and Alexander (1976, p, 38) has mentioned ‘advising others to do something’ is the one language act of ‘Getting Things Done (suasion).’

Advising is asking somebody to do something for the hearer himself or 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 oxford advanced learner dictionary advice means 1.to tell somebody what you think they should do in a particular situation. 2. to give somebody help and information on a subject that you know a lot to officially tell somebody something.

We advise someone to show them the way to perform their task or get those things done in a 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:**

- Why don't you join TOEFL class to improve your English?
- What about walking in the morning?
- You should go for second option.

According to Van EK and Alexander (1976, p. 48) presented the following forms of advising others to do something:

- You should + vp (p)
- You ought to + vp (p)
- Why don't you + vp (p)
- I can recommend. (o, r).

Matreyek (1983, p, 125) mentioned some linguistic forms that can be used to express advice in English are as follows:

- a. I think you'd better +v1.....
- b. If I were you, I'd ....
- c. It would probably be a good idea to +v1.....
- d. Why don't you...?
- e. How about +v4.....?
- f. I'd say that you'd better +v1....
- g. I advise you to.....
- h. My advice is.....
- i. I recommend that.....
- j. My recommendation is that.....

According to Holmes (1999, p. 11-14) the following components influence the right choice of language in any language functions. These components are:

- a. Social factors
  - The participants: who is speaking and whom are they speaking to?

- The setting and or social context of the interaction: where are they speaking?
- The topic: what is being talked?
- The function: why are they speaking?

b. Social dimension

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

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

The solidarity-social distance scale

Intimate	—	distance
High solidarity	—	low solidarity

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

The status scale

Superior	-	high status
Sub-ordinate	-	low status

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

The formality scale

Formal	-	high formality
Informal	-	low formality

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.

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**

Many research works have been carried out at comparing various aspects between English, Nepali, Limbu, Newari, Rai etc in the Department of English Education. Some of them are reviewed as follows:

Jaishi (2009) carried out a research on “Requests and Apologies in English and Doteli.” The objectives of this research were to enlist different forms of requests and apologies in English and Doteli and to compare them. There were 40 respondents in each of the language. They were selected by using judgmental non random sampling. The main tool for data collection was questionnaire. He concluded that English native speakers used more apologetic terms than the Doteli native speakers but the Doteli native speakers used some context specified apologies which explicitly always do not express apologies.

Chaudhary (2009) carried out a research on “Request forms in Tharu and English.” The objectives of this research were to find out request forms in Tharu language and to compare and contrast request forms of Tharu with those of English. There were 80 Tharu native speakers. He used stratified random sampling procedure to sample the population. The main tools for data

collection were the questionnaire and interview schedule. He concluded that Tharu native speakers were less polite than the English native speakers.

Basnet (2006) carried out a research on “Terms of Greeting and taking leave used in English and Nepali.” The objective this study was to list out the forms of greetings and farewell in Nepali language then compare them with English language. There were 30 native speakers in each of the language. They were selected by using simple random sampling. The main tool for data collection was questionnaire. He concluded that English native speakers use the greeting terms good morning/evening while they are greeting in a very formal situation where as Nepali native speakers use “Abhibadan” or “Namaskar”. Similarly, English people habituated to say first name, kinship term to greet family member either they are senior or junior, where as Nepali people become more formal to greet their senior.

Chemjong (2009) carried out a research on “Forms of Ordering and Advising in English and Limbu.” The main objectives for her study were to find out forms of ordering and advising in limbu and compare with those in English. She collected data from 80 limbu speakers of Maune Budhuk and Rajarani VDC in Dhankuta district. Sample was selected by using judgmental and snowball sampling. The main tools were interviews and questionnaire for collecting data. She concluded her study by saying English speakers are more polite than limbu speakers while ordering and advising. Limbu people order their neighbors, guest, strangers but English people request them while asking them to do something.

Koirala (2010) carried out research on “Finding of expressing Anger and scolding.” The main objectives of his study was to list the different forms of expressing anger and scolding used by native English and Nepali speakers and to compare them. He selected 60 native speakers of Nepali and 20 native speakers of English. He selected English native speakers from British Council, Nepal and International Organization for Migration, Damak, Nepal. Similarly,

native speakers of Nepali were selected from different educational institutions using judgmental sampling procedure. He used questionnaire as the tool for data collection. He found that native speakers were more polite and formal than the Nepali speakers while expressing anger. And native English speakers were more polite and used the formal expressions while scolding in comparison to the Nepali speakers.

Ojha (2011) carried out a research on “Forms of Welcoming, Thanking and Expressing good Wishes in English and Doteli.” His purpose of the study was to find out different forms of welcoming, thanking and expressing good wishes in Doteli language and to compare them with those of English. He selected 80 native speakers of Doteli from Doti district using judgmental non-random sampling procedure. He used questionnaire as the tool for data collection. And found that first name and kinship terms both are used in English and Doteli while welcoming, first name is used with friends and juniors. And kinship term is used with senior and junior both. Both English and doteli speakers use more formal form of welcoming for strangers. Similar is the case of thanking and expressing good wishes.

The literature review is an integral part of the entire research process which makes a valuable contribution to almost every operational steps. It provided the researcher the guidelines for developing the data collection tools and procedures and to conceptualize the systematic research process. The review of the literature made me aware of the possible shortcomings of the study which helped me as the guidelines to develop the data collection tools and select the sampling population and sample. As a tool for data collection, they all used questionnaire consisting situation requiring the respondents to respond.

However the present study is different from other research work in the sense that not a single research has been carried out on the forms of request and advice in English and Nepali. Thus, it is a new venture in itself.

### **1.3 Objectives of the study**

The proposed study has the following objectives.

- (i) To find out the forms of request and advice used by Nepali native speakers.
- (ii) To compare the forms of request and advice used in English and Nepali language.
- (iii) To suggest some pedagogical implications.

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

No any research has yet been carried out on this topic in the Department of English Language Education. So, it is expected to be useful for the department itself. Similarly, this research work will find out terms of requesting and advising in English and Nepali. So it is expected to be fruitful for those who teach English as a foreign/second language to the Nepali native speakers and vice-versa and for syllabus designer textbook writer etc. In general the proposed research work is expected to be significant to all the English users.

## **CHAPTER- TWO**

### **METHODOLOGY**

The proposed methodology for this study was as follows:

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

Both primary and secondary sources of data were used.

##### **2.1.1 Primary Source of Data**

The study was mainly based on primary data i.e. the responses or answers from the Nepali native speakers of Kirtipur Municipality of Kathmandu district.

##### **2.1.2 Secondary Sources**

The secondary sources of data were the related books, journals, reports, dictionaries, articles and unpublished thesis and useful websites. The main source of secondary data were Matreyek (1983) Lyons (1970), Finocchiaro (1974), Van Ek (1975), Wilkins (1976).

#### **2.2 Sample Population and Sampling Procedure**

The sample population of the study consisted of altogether 40 Nepali native speakers from Kirtipur Municipality of Kathmandu district. Among them 20 were males and there were the equal number of female informants. Judgmental sampling procedure was used to select the sample population. Here, only that population were contacted who will supply with required information to achieve the objectives of the study. The sample size was not predetermined. The process of sample selection was continued until the expected informants were meant to provide the adequate and required information.

#### **2.3 Tools for Data Collection**

The main tools for collecting the data from primary sources were the questionnaire and interview schedule.



## **2.4 Process of Data Collection**

- ) At first, the questionnaires and required interview schedule were prepared for the native Nepali speakers.
- ) Then, I visited Kirtipur Municipality of Kathmandu district. Then, I established good rapport with the informants and told my purpose to meet them.
- ) The questionnaires were provided to the educated informants and clarified their task. If needed they were guided.
- ) Interview was conducted with uneducated population according to the prepared interview schedule and their responses were recorded.
- ) The data was collected and analyzed.

## **2.5 Limitations of the Study**

The limitations of the proposed research works were as follows:

- ) The study was confined to only 40 Nepali native speakers.
- ) The study was further limited to the analysis of the responses obtained from the respondents only.
- ) English terms were mainly used after Matreyek(1983)
- ) The research was based on the subjective analysis of the researcher.

## CHAPTER - THREE

### ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of data. All the responses used by the Nepali native speakers on request were tabulated on the basis of **direct request, indirect request and non-request**. Similarly, the responses of the Nepali Native speakers used on advice were tabulated on the basis of **direct advice and indirect advice**. Then the responses of the Nepali native speakers were analyzed and interpreted in the given situations.

#### 3.1 Total Forms of Request given by Nepali Native speakers

- Forms of Request used with Friends, Shopkeepers, Strangers, Neighbors, Parents, Boss.

#### 3.2 Total Forms of Advice given by the Nepali Native Speakers.

- Forms of Advice used with Friends, Relatives, Neighbors, Younger Sisters and Brothers, Elder Sisters and Brothers, Sons.

#### 3.1 Total Forms of Request given by Nepali Native Speakers

Table No. 1

Total Responses used by Nepali Native Speakers

NNSs	DR	IDR			Non-R
	F	%	%	F	%
	369	61.5%	29.5%	54	9

The above table shows that out of 600 responses, only 61.5 percent Nepali native speakers used direct request, 29.5 percent used indirect request and 9 percent used non request forms. Some examples of direct request from the Nepali language are:

- (1) *Sahuji kripaya yek plate momo dinus na.* (S.No1,a)  
(Please give me a plate of mo mo).

(2) *Buba hajur sanga paisa bhaye disyo na shopping ko lagi.*(S.No7, c)  
(Daddy, if you have money, please, give me for shopping.)

In this way, the researcher found 29.5 percent indirect request in Nepali language. In these responses, polite terms are not used but the forms of verb express request indirectly. Some examples are:

(3) *Ye! bhai' momo yek plate yeta hai.* (S.No1,c)  
(Please bring a plate of momo).

(4) *Sathi samaya kati bhayo bhana ta.*(S.No2,a)  
(Friend, is it all right to tell the time)

In these above mentioned responses, the respondents expressed their request indirectly. They did not use polite terms here but the sentences expressed request to some extent. So, these types of responses are classified in indirect request.

The other responses are categorized under non request. Out of 600 responses, only 9% responses were of these types in Nepali language for examples.

5) *Time bhana ta.* (S.No 3, c)  
( Please tell me the time.)

(6) *Pani le ta ghaati sukyo.*(S.No12,c)  
(Please give me water, I am thirsty.)

The respondents are not polite to respond the situation. The above table shows that out of 600, only 9% responses are non-request in Nepali language. The above examples '*time bhana ta*' changes into *tell me the time; ok?* With intimate friends in English but in other cases regarding the English language, *please tell me the time. Can you tell me the time*, are used to request the friends. It shows that native speakers of Nepali were seen less polite. But in fact, it does not mean that Nepali speakers are not polite. It

has been found from the study that Nepali native speakers used less polite forms with their intimate friends only.

### 3.1.1 Forms of Request used with Friends

**Table No. 2**  
**Total Responses used with Friends**

NNSs	S.No.	DR		IDR		Non-R	
		F	%	F	%	F	%
Nepali	2,3,5,12	61	38.12	46	28.75	53	33.12

In the cases of Nepali native speakers, more direct forms of request were found. Out of 160 responses 38.125 percent were direct request, 28.75 percent were indirect request and 33.125 percent were non request. They used more direct request to their friends. Some examples are:

(1) *Time kati bhayo kripaya yeso bataidinuna saknu hunchha.* (S.No 2, d)  
(Can you please tell the time?)

2) *Hospital janu parne chha sahayog garna saknuhunchha.* (S.No 5, c)  
(Please help me to go to the hospital.)

Nepali Native speakers used more non request responses than the indirect request and less than direct request. Some examples are;

3) *Shyam time bana ta* (S.No.2, c)  
(tell me the time.)

4) *Malai hospital samma puraide na.* (S.No.5, d)  
(Help me to go to hospital .)

5) *Oi ! yar paani le ta .* (S.No 12, a)  
(Give me water)

6) *Keshav, paani de ta kasto pyas lagyo.* (S.No 12, b)

( Keshav give me water, I am thirsty.)

In Nepali language, friends are addressed by their first name e.g. Shyam, Keshav, etc. The above examples are said in the following way:

) please tell me the time.

) Can you help me to go to hospital?

) Would you mind giving me water?

) May I please have a glass of water?

) I am thirsty.

While requesting to their friends, respondents used non request to their intimate friends. The sentence 'pani de ta' is not polite it looks like order Nepali Native Speakers did not use polite terms to their intimate friends . In comparison to English speakers Nepali native speakers were less polite while requesting their intimate friends.

### 3.1.2 Forms of Request used with Shopkeepers.

**Table N0. 3**

**Total responses used with Shopkeepers**

NSs	S.N.	DR		IDR		Non-R	
		F	%	F	%	F	%
Nepali	1,11	52	65	24	30	4	5

From the above table, it is summarized that the majority of Nepali respondents responded the situations very politely. They used more direct forms of request. Out of 80 responses 65 percent responses were direct request. Some examples of direct request are given below:

- (1) *Saahuji Kripaya yek plate momo dinus na.* (S.No. 1,a )  
(Please, bring a plate of momo).
- (2) *Yeh! Dai /Didi momo yek plate lyaanus ta .*(S.No.1,b )  
(Please bring a plate of momo.)
- (3) *Saahuji home delivery ko subiahaa paaincha hola ni.*(S.No. 11,b)  
(May I get the home delivery service?)

Out of 80 responses, 30 percent were indirect requests which expressed politeness indirectly in Nepali language. Some examples are as follows.

- (4) *Ye ! bhai momo yek plate yeta hai.* ( S.No.1 ,c)  
(Please bring a plate of momo here)
- (5) *Momo yek plate hai .*(S.No.1,e)  
(A plate of momo please.)
- 6) *Saahuji TV ghar samma pauraidinu hunchha hola ni.* (S.No. 11,a )  
(Is it Ok if you deliver this refrigerator to home?)
- 7) *Yeh! Bhai momo yek plate yeta deu ta.*(S.No 1,c)  
(Bring a plate of momo please.)
- 8) *TV kinepachhi ghar samma pursideu hai bhai.* (S.No.11)  
( please deliver this T.V. to home.)

### 3.1.3 Forms of Request used with Strangers.

**Table No. 4**  
**Total Responses Used with Strangers**

NSs	S.N.	DR		IDR		Non- R	
		F	%	F	%	F	%
Nepali	4,9	50	62.5	23	28.75	7	8.75

The above table shows that Nepali native speakers used more polite forms to the strangers than to the friends. There were 80 responses in total. Out of these 62.5 percent were direct request, 28.75 percent were indirect request and 8.75 percent were non- request responses. Some examples of direct request are given below:

(1) *Yeh! driver dai yek chhin gaadi roknus na, toilet jaanu parne bhayo.* ( S.N. 4,a)

(Please stop the bus, I have to go to toilet.)

2) *Guruji gaadi roknus na yeso washroom gayara aau.* ( S.No. 4, sc)

(Please stop the bus, I wanted to go washroom . )

3) *‘Hajur’ ali uta sardinus na hai malai gaahro bhayo .*( S.No.9, a)

(please go ahead , I am feeling uncomfortable.)

4) *Excuse me, ali uta sarna milchha hola.* ( S.N. 9, b)

(Excuse me, can you go ahead.)

5) *Saathi ali uta sarnus na milchha bhane.* (S.N 4, d)

(Would you please go ahead.)

In the above examples, respondents used hajur, saathi to address the strangers. They used hajur if the strangers were older than them. And ‘saathi’ was used for the same level strangers. Nepali native speakers also used ‘excuse me’ to

draw the strangers attention .From this example, It shows that native speakers of Nepali mostly used English words in their day to conversation.

Similarly, Nepali Native speakers used less indirect forms of request in comparison to direct request. Some examples are as follows.

6) *Yeh! babu gaadi rokna mildaina, pishab lagyo.* ( S.No. 4, b)  
( Would it be possible to stop the bus, I have to go to toilet. )

7) *Yeso uta sare hunethiyo bhai.* (S.No 9, f)  
( Is it ok to ahead to sit.)

8) *Milera basau na hunna.* ( S.No. 9, g)  
( May I ask) you to sit here.)

From the above examples ,it is clear that Nepali Native speakers used more direct request forms while they were speaking with strangers. Nepali native speakers were more polite to the strangers.

### 3.1.4 Total forms of Request used with Neighbors.

**Table No. 5**  
**Total response used with Neighbors.**

NSs	S.N.	DR		IDR		Non- R	
		F	%	F	%	F	%
Nepali	6,13	39	48.75	25	31.25	16	20

The given table indicates that 48.75 percent of responses were expressed in the form of direct request by Nepali speakers. Some examples of them are as follows:

1) *Bholi gaughar sarasafai abhiyan ma sabai gaule haru bihan 10 baje pipal chautari ma aaunu hola.* (S. N. 6)



(Would you please come at 10 am for cleaning program of our village on tomorrow morning?)

- 2) *Bholi ko sarasafai karyakaram ma sabai janaa 10 baje upasthit hunuhola hai.* ( S.No 6)

(Can you come for the program at 10 am)

- 3) *Uncle, kripaya malai 1 kg daal lyaidina saknu hunchha .*(S. N. 13, a)

(Uncle, could you please bring one kilo daal for me.)

- 4) *Uncle, hajur bazaar jaaada 1 kg daal lyaaidine kasta garnu hunchha* (S.No 13, c)

(Would you mind helping me to bring 1 kg daal.)

There were 31.25 percent of responses categorized in indirect request by Nepali Native speakers. Some of the examples are as follows:

- 1) *Thik 10 baje sarasafai karayakram ma sabai aaunu parne chha hai.*

(S.N.6,c)

(Please come for the program at 10 am)

- 2) *Bazaar jaada daal lyaauna ko lagi hajur ko sahayog paauna sakchhu hola.* ( S. N. 13)

(May I ask you to bring one kilo daal for me?)

- 3) *Aunty malai pani 1 kg daal lyaaidine ho .*( S.No 13,)

(Would it be possible to bring daal for me.)

On the other hand, there were some other responses used in these situations. They were impolite. They did not express request. So, these responses were categorized under non- request. Some examples are given below:

- 4) *Bholi gaughar sarasafai ma timiharu pani aau hai .*

(Please come on tomorrow for the sarasafai program.)

- 5) *Timi bazaar jada malai pani daal lyaaideu hai .*( S.No 13)

(Please bring a kilo of daal when you go to bazaar .)

From the above examples, it was found that most of the responses were polite in Nepali language. Most of the respondents used direct request while responding to their neighbors. Nepali Native speakers used non- request to the younger neighbors.

### 3.1.5 Total Forms of Request used with the Parents.

**Table No. 6**  
**Total responses used with Parents.**

NSs	S.No.	DR		IDR		Non- R	
		F	%	F	%	F	%
Nepali	7,8,14,15	133	83.12	27	16.87		

The above table indicates that Nepali Native speakers used 83.125 percent direct request and 16.875 percent indirect request to their parents.

Nepali Native speakers do not use non-request or impolite form to their parents while requesting. Some of the examples of direct request are as follows.

- 1) *Buba, shopping garna lai paisa dinus na.* ( S.No. 7,a)  
( please , give me some money for shopping.)
- 2) *Mummy hajur sanga paisa bhaya disyo na shoping ko lagi.*  
( S.No. 7,c)  
( Could you please give me some moey for shopping )
- 3) *Buba, ma pani saathi haru sanga nagarkot jaaana sakchhu .*  
( S.No 8,b)  
(May I go to nagarkot with my friends.)
- 4) *Aama malai pani nagarkot ghumna saathi haru sanga jaana disyo hai.* ( S.No. 8,c)  
(Please let me go to Nagarkot with my friends.)

Similarly, it was found that Nepali native speakers use less indirect request forms to their parents. Some examples of indirect request are as below:

- 5) *Ama ma pani saathi sanga nagarkot jaau ki hunna .* ( S.No 8,e)  
(May I ask you to go to nagarkot with my friends.)
- 6) *Maasu khana man lageko thiyo buba.* ( S.No. 14, a)  
(I am willing to eat meat.)
- 7) *Baba, ma pani saathi haru sanga flim herna jaana paya hunthyo .*  
( S.N. 15)  
(Would it be possible to go with my friends to see film?)

The above mentioned examples show that Nepali native speakers use polite request forms but in indirect way. They respect their parents. So, they do not use impolite forms to their parents in the case of requesting their parents.

### 3.1.6 Total Forms of request used with Boss

**Table N0. 7**

**Total responses used with Boss.**

NSs	S.N.	DR		IDR	
		F	%	F	%
Nepali	10	33	82.5	7	17.5

The boss is the person who is more respected in related office. She/he is recognized as the prestigious and powerful person than other staff of the office.

The above table states that Nepali native speakers responded 82.5 percent direct request and 17.5 percent indirect request. Some responses of direct request are as follows.

- 1) *Sir, bholi yek din bidda dinus hai.*( S.N. 10, a)  
(Please give me a leave for tomorrow.)

- 2) *Hajur ma yek dinko bidaako lagi anurodh garna ayako.* ( S.N.10, d)  
( May I please get leave for tomorrow.)
- 3) *Sir/man, please ma bholi chhutti lina sakchhu hola.* ( S.N. 10, f)  
(May I please get leave for tomorrow?)

However, Nepali Native speakers used least number of indirect forms of request in comparison to direct request . Some examples of indirect forms of request are as follows.

- 4) *Sir/ madam yek din ko bida chahiyako thiyo painchha hola.* ( S.N. 10, e)  
(Would it be possible to take leave for tomorrow?)
- 5) *Sir mero bholi gharma kaam paryo tesai le office aauna sakdina hola hai.*(S.No.10, c)  
(Sir, I will be unable to come to office on tomorrow.)

The above mentioned examples show that Nepali speakers use indirect request to their boss in the respectful manner.

### 3.2 Total Forms of Advice given the Nepali Native Speakers.

**Table No. 8**

**Total responses used by NNSs**

NNSs	DA		IA	
	F	%	F	%
Nepali	382	63.66	218	36.33

The above table shows that out of 600 responses, the Nepali Native speakers used 63.66 percent direct advice, 36.33 percent indirect advice. The above given data shows that Nepali Native speakers used more direct form of advice while advising others . Some of the examples of direct advice are as below:

- 1) *Timi check garauna jaana sakchhau.*( S.No.1)  
(You should go to check up your health.)
- 2) *Bank bata rin jhiknus na .*( S.No 15)  
(Why don't you take loan from bank.)
- 3) *Computer jaane gar.* ( S.No 6)  
(Go for computer training.)

In this above mentioned responses, the respondents express their advice directly. They used formal forms for the seniors and informal forms for juniors. But they advised them in direct way.

Similarly, 36.33 % responses were indirect responses. Some of the examples of indirect responses were given below:

- 4)*Hospital gayeko bhaya hunthyo.* ( S.N. 1)  
(You should go to hospital.)
- 5)*Ma bhaye niras nabhayera pheri kosis garthe.* ( S.N. 5)  
(If I were you, I'd try again.)
- 6)*Bank bata rin lina k chha bichar.* ( S.No 15)  
(How about taking loan from bank.)

In these above mentioned responses, the respondents expressed their advice in indirect way. They did not provide advice directly. They expressed such sentences which advised people indirectly. Nepali Native speakers used such sentences to advise other indirectly. Such sentences didn't make people angry with our advice.

### 3.2.1 Total Forms of Advice Found between Friends.

**Table No. 9**

**Total Responses used with Friends.**

NSs	S.N.	DA		IA	
		F	%	F	%
Nepali	1,5	54	67.5	26	32.5

In the cases of Nepali Native speakers more direct forms of advice were found. Out of 80 responses, 67.5 percent were direct advice and 32.5 percent were indirect advice. They used more direct advice to their friends. Some examples are mentioned below:

1) *Timi check garauna jaana sakchhau.* ( S.N. 1)

(You should go to check up.)

2) *Jachauna gai hala natra pachhi gaahro parla.*( S.N.1)

(You ought to go to check up your health; otherwise, it will be difficult for you.)

3) *Niras nahou, pheri prayas gara na .*( S.No. 5)

(Why don't you try next time.)

Nepali Native speakers used less number of indirect advice forms while advising friends. Some examples are:

4) *Hospital gayeko bhaya hunthyo* ( S.No )

(How about going to hospital.)

5) *Chaadai hospital jaada ramro hola .* ( S.N. 1)

(It would probability be a good idea to go to hospital very soon.)

6) *Ma bhaya niras nabhayara pheri kosis garthe .*( S.N.5)

(If I were you, I'd try next time.)

From the above examples, it is clear that Nepali native speakers use indirect forms of advice to address new friends or not close friends. In Nepali culture people do not advise others directly. In the same way if the new friends are advised directly, it will be impolite and informal way of advising others. So, in the case of advising friends Nepali Native speakers advise indirectly. The example no.4 *hospital gayera bhaya hunthyo* was used for friends. Regarding English language, how about going to hospital is used to friends. Nepali Native speakers expressed politeness with indirect sentences. So Nepali Native speakers used polite forms of advice as native speakers used with new friends.

### 3.2.2 Total Forms of Advice used with Relatives.

Table No. 10

#### Total Responses used with Relatives

NSs	S.N.	DA		IA	
		F	%	F	%
Nepali	2,4,11,14	108	67.5	52	32.5

The above table indicates that the Nepali Native speakers used 67.5 percent direct advice 32.5 percent indirect advice out of 160 responses with their relatives. Some examples of direct advice are as follows:

- 1) *Ghar baata baahira jaada talchaa laaune garnus hai Ama.*( S.No 2)  
(When you go outside the home you should lock the door.)
- 2) *Hajur taalchaa laayera jaanu hola hai* ( S.No 2)  
(You ought to lock the door when you go out.)
- 3) *Kaka raksi napiunus na.*(S.No 4)  
(You should not drink alcohol.)
- 4) *Hajur exercise garne garnus.* ( S.N. 11)  
(Please do exercise.)

The above examples clarify that Nepali Native Speakers use polite term or formal forms while advising their relatives. It is summarized by the terms they use in the above examples, such as, *garnus hai*, *hajur*, *napiunus na*. These are the honorific terms of Nepali language. Nepali Native speakers advised their relatives directly but using honorific language.

In the same way, 32.5 percent Nepali Native speakers used indirect advice forms to their relatives. Some examples of indirect advice are as below;

- 5) *Taalcha laaye bes hunthyo, Aama* .( S.No 2)  
(It would probably be a good idea to lock the door.)
- 6) *Aafno swasthyako pani khyal rakhnus hai* .( S.No. 4)  
(How about taking care of your health.)
- 7) *Bihanako taaza haawa ma hiddul gaarda hunchha ni* .( S.No.11)  
(You'd better walk early in the morning.)
- 8) *Raksi le swasthya bigranchha ni mama* .(S.No 14)  
(I suggest that alcohol causes bad effects with your health.)

From the given examples, Nepali, Native speakers used more polite terms while advising relatives. It is culture specific that Nepali native speakers did not use informal or impolite language to their relatives. The examples no. 6 *aafno swasthya ko pani khyal rakhnus hai*' is used. It is used to aware the alcohol user as the form of advice.

### 3.2.3 Total forms of Advice found with Neighbors.

**Table No. 11**  
**Total Responses used with Neighbors.**

NSs	S.N.	DA		IA	
		F	%	F	%
Nepali	3,8,10,12	102	63.75	58	36.25



The given table indicates that 63.75 percent of responses were expressed in the direct forms of advice. Some examples of them are as follows.

- 1) *Dai tapai tarkaari kheti pani garna saknu hunchha ni.* (S.No.3)  
(You should do Vegetables farming.)
- 2) *Dhumra pan nagara, padhne belama bigrana hunchha.*(S.No.8)  
(You should not smoke.)
- 3) *Aadhunik prabidhi apanaunuhos na.*(S.No.10)  
(You ought to follow modern technology.)

In the given examples, the respondents provided the examples directly. They used honorific terms for the senior neighbors using honorific terms such as ‘garna saknu hunchha’ apanaunus’ etc. They advised in polite way using direct forms.

Similarly, 36.25 percent responses were indirect advice used by the Nepali Native speakers. Some examples are given below.

- 4) *Mero bichaarma chyaau kheti pani ramro hola.*(S.No.3)  
( I think you’d better start mushroom farming.)
- 5) *Dhumra pan le swasthya bigarchha bhaane thaha chhaina.*(S.N. 8)  
(Don’t you know smoking effects health.)
- 6) *Kaka kheti garne tarika sudharda hunna ra.*(S.No.10)  
(Uncle you should change the way of farming.)

The mentioned examples clarify that Nepali Native speakers advise neighbors in indirect way but English people use direct forms of advice. Nepali Native speakers use polite forms for seniors and informal forms for juniors while advising.

### 3.2.4 Total forms of Advice found with Younger Sisters and Younger Brothers.

Table No.12

#### Total Responses used with Younger Sisters and Brothers.

NSs	S.N.	DA		IA	
		F	%	F	%
Nepali	6,7	55	68.5	25	31.25

The above table shows that elder brothers and sister used more direct forms of advice to their younger brothers and sisters. Out of 80 responses 68.75 percent used direct advice. Some examples of direct advice are given below.

- 1) *Timi computer class lina sakchhau.*(S.No.6)  
( You should take computer class.)
- 2) *Bahini computer jaane gara.*(S.No.6)  
(You Ought to go computer class.)
- 3) *Padhai ma pani dhyan de hai babu.* (S.N. 7)  
(You Should have to give time for study )
- 4) *Pahila padhailai dhyan de ani khel lai.*(S.No 7)  
(You ought to give first priority to study then after game.)

The examples show that Nepali Native speakers use informal or impolite language with their younger sister and brothers while advising. In Nepali cultural it is not necessary to use formal forms for juniors. In Nepali language younger sisters are addressed by nani or bahini and younger brothers are addressed by babu or by their name. But in English language ‘You’ was used for all level and formal forms were used for advising others.

Similarly, 31.25 percent were indirect advice forms used for younger brothers and sisters. Some examples are given below:

- 5) *Computer class ko barema ke chha bichar .(S.No. 6)*  
( How about taking computer class.)
- 6) *Mero bichharma computer class lida ramro hola.(S.no.6)*  
( I think you'd better to go computer class.)
- 7) *Khelna paaya pugchha padhai tira dhyan dinu pardachha.(S.No. 7)*  
(You should give priority to your study.)

From the above examples, The researcher found that Nepali Native speakers used few forms of indirect advice while they were advising their younger sister and brothers. From these examples, it is concluded that Nepali Native speakers, also used polite forms of advice but in indirect way. They directly didn't use polite forms.

### 3.2.5 Total Forms of Advice found with Elder sisters and Brothers.

**Table No.13**

**Total Responses used with Elder Sisters and Brothers.**

NSs	S.N.	DA		IA	
		F	%	F	%
Nepali	9,15	44	55	36	45

The above table indicates that the Nepali Native speakers used 55 percent direct advice to their elder sisters and brothers. They expressed their advice using honorific verbs, such as, *garnus*, *jaanus*, *magnus* etc. Some examples of direct advice are as follows.

- 1) *Didi pheri padhai pura garnus na. (S.N0.9)*  
( You should complete your study.)
- 2) *Didi pheri padhana jannus hai.(S.No.9)*  
(You ought to study again. )
- 3) *Bank bata rin jhiknus na.(S.No.15)*  
(You should take loan from bank.)

- 4) *Kasai sanga saapati magnus.* (S.No.15)  
(How about taking loan from somebody?)

The examples given above indicate that the person was compelled to do the task .Such advice forms were used in Nepali language. But respondents used polite forms to give advice. In English, people were advised given but were not forced to do something.

In the same way 45 percent indirect advice were used to the elder brothers and sisters. Some examples of indirect advice are mentioned below.

- 5) *Ma bhaya pheri padhna jaanthe* .(S.N.9)  
(If I were you, I'd start my study again.)
- 6) *Didi pheri padhne kura ma yek palta bichar garnus na.*(S.N.9)  
(Why don't you think about your study again.)
- 7) *Mero bichaarma kunai saano byawasaaya garda hunchha* .(S.N.15)  
( I think you'd better start small business.)
- 8) *Ma ta bhanchhu bank bata loan lida sajilo hola.*(S.N.15)  
( My advice is to take loan from bank will be better.)

The examples show that Nepali Native speakers used indirect forms of advice to their seniors. The advice given above indicates that people were not forced to do some think. They have right to decide whether to do task or not. So, these exponents are indirect advice. In English, They advised people indirectly.

### 3.2.6 Total Forms of Advice found with Sons

**Table No.14**  
**Total Responses used with sons.**

NSs	S.No.	DA		IA	
		F	%	F	%
Nepali	13	27	67.5	13	32.5

The above table states that the Nepali Native speakers used 67.5percent direct advice out of 40 responses. Some responses of direct advice are as follows.

- 1) *Churot na khaa hai babu.*(S.No.13)  
(You shouldn't smoke.)
- 2) *Churot khaanu hudaina hai.*(S.No.13)  
(You ought not to smoke.)
- 3) *Talai churot na kha bhaneko hoina.*(S.No.13)  
(I suggest that you cannot smoke.)

From the above examples it is concluded that Nepali Native speakers do not use polite forms to their sons or daughters while advising . They suggested their sons directly.

However, Nepali Native speakers used less number of indirect advices to their sons. Only 32.5percent responses were indirect advice. Some examples of indirect advice are as follows:

- 4) *Churot le swastya bigarchha bhanne thaaha chhaina.*(S.N.13)  
(Why don't you understand smoking effects our health.)
- 5) *Churot khaanu ramro baani hoina .*(S.N.13)  
(You should not smoke.)

The examples indicate that some respondents used indirect advice to the sons.

## CHAPTER-FOUR

### FINDINGS AND RECOMENDITIONS

#### 4.1 Findings

A. The first objective of the present research was to find out the forms of request and advice used in Nepali language. The major findings related to this objective are mentioned below:

- ) Out of 600 responses Nepali Native speakers used 61.5 % direct request, 29.5 % indirect request and 9% non request responses.
- ) Kripaya, ye, oi, dai/didi. hajur etc. are used in the beginning of the Nepali sentences while making request in Nepali language.
- ) Dinus na, lyaaunus, aunus , gun laagne thiyo, disyo na etc. hoorific terms are used as in verbs while making request in Nepali language .
- ) Nepali Native speakers used 38.12 % direct request among friends.
- ) Sixty five percent responses were direct request used with shopkeepers.
- ) 62.5 percent responses were direct request in Nepali language. ]
- ) Nepali speakers used 'hajur' 'saati' to address the stranger.
- ) The literate Nepali speakers used excuse me, please etc, English forms.
- ) Nepali speakers used 48.75 % responses were direct request forms used with neighbors.
- ) 83.12 % direct request responses were used with parents.
- ) 82.5 % respondents used indirect request responses to their boss.
- ) Out of 600 responses the Nepali Native speakers used 63.66 % direct advice, 36.33 % indirect advice.
- ) Nepali speakers used 97.5% direct advice with the friends.
- ) 63.75 % responses were direct advice found among neighbors 68.75 % Nepali respondents used direct advice while advising younger brothers and sisters.

**B.** The second objective of this research was to compare the forms of request and advice used in English and Nepali language. Following are the major findings related to this objective.

- ) In comparison to English speakers Nepali Native speakers were less polite while requesting their intimate friends.
- ) As the English native speakers majority of Nepali native speakers used polite forms while requesting the shopkeepers.
- ) In Nepali address terms such as hajur, saathi were used with the strangers but it was not used in English.
- ) Similarly Nepali native speakers used indirect forms of request to the neighbours but English speakers used direct forms.
- ) Nepali native speakers used honorific terms to their parents, seniors but English speakers used only polite forms of request.
- ) Both English and Nepali speakers were found to have used polite forms of request to their boss.
- ) Nepali native speakers advised people in indirect way but English people advised them directly.
- ) In comparison to English native speakers Nepali native speakers used less polite forms of advice to their sons, younger sisters and brothers.
- ) Most of the honorific terms were used in the Nepali language while advising but in English language polite terms were used for all.
- ) In Nepali language most of the advice responses were looked like orders, advice forms were used to force people to do task but English native speakers used polite forms of advice.

#### **4.2. Recommendations and Pedagogical Implications**

On the basis of the finding, some suggestions for teaching the two language functions i.e. request and advice, which would be beneficial for teachers, students, course designers and the learners of English and Nepali as second

languages. The main implications of the study for educational practice can be presented in the following way:

- ) The teacher should make a list of exponents of request and advice on the basis of their level of politeness i.e. direct, indirect and non-request.
- ) The teacher should create different situations, while teaching these two language functions, in which students use the appropriate forms (direct, indirect forms,) of request and advice.
- ) The teacher can create dialogues that require the expressions of request and advice and help students to practice in using appropriate forms, i.e. direct, indirect or non- depending on the situations.
- ) With the exposure of various situations in which formal forms of request and advice have been used, the teacher should let the students practice in using formal or polite forms to request and advice the other rather than using impolite expressions.
- ) The learners of both English and Nepali language can make a list of the forms of request and advice from English and Nepali situations respectively and make a comparative study in them.
- ) This research analyses the different exponents of request and advice with the various relationship which help language teachers to teach these function in such relationship.
- ) It shows the exponents which are used frequently in both languages. So, the teacher can give emphasis on these exponents in the classroom.
- ) The present study classifies the various exponents of request and advice into direct, indirect and non forms in both languages which help the language teachers to teach these exponents systematically and appropriately in both languages.



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## APPENDESES

### APPENDIX-I

#### Direct Request used in Nepali language

Q.No.1.	Exponents used with Shopkeepers	F
	a) saahuji kripaya yek plate momo dinus na.	15
	b) ye! dai/ didi momo yek plate layaanus ta.	10
Q.No.2.	Exponents used with Friends.	
	d. time kati bhayo kripaya yeso bataidinu na.	2
Q.No.3	Exponents used with Friends.	
	a. timi haru sabai meroma khaanaa khaana aau la mero janmadin ho aaja.	14
	b. aaja sabai saathi haru khaanaa khaana ma kaha aanus hai.	5
Q.No. 4	Exponents used with Strangers.	
	a) ye! driver dai yek chin gaadi roknus na, toilet jaaanu parene bhayo.	19
	c.guruji gaadi roknus na yeso washroom gayera aau.	13
Q.No.5	Exponents used with Friends.	
	a) malai hospital samma puryaidia sakchhau sahai pet dukhyo.	9
	c.hospital jaanu pare chha, sahayog garna sakchhau.	7
	e.tapai hoapital samma lagdina saknu hunchha.	8
Q.No.6	Exponents used with Neighbors.	
	a) bholi gaugar sarasafai aviyanma sabai gaule haru bihana 10 baje papal chautari ma aunu hola hai.	13
	b) bholiko sarasafai karyakaram ma sabai gaule 10 baje upasthit hunu hola hai.	12
Q.No.7	Exponents used with Narents.	
	a) buba shopping garnalai paisa dinus na.	8
	b) kehi kapada kinnu thiyo buba paisa bhaya dinus na.	15
	c) buba hajur sanga paisa bhaya disyo na shopping ko lagi.	10.6
	d) buba malai pani jacket kinnu parne thiyo paisa dinus na la.	11
Q.No.8	Exponents used with Parents.	
	b.buba ma pani saathi haru sanga nagarkot jaana sakchhu.	10
	c) aama malai pani nagarkot ghumna saathi haru sanga jaana disyo hai.	6
Q.No.9	Exponents used with Strangers.	

	a) hajur ali uta saridinus na hai malai gahro bhayo.	8
	b) excuse me ali uta jaanus na.	7
	d.saathi al I uta sarnus na milchha bhane	5
	e.ali uta sarnus na la.	4
Q.No.10	Exponents used with Boss.	
	a) sir bholi yek din bida dinus na.	4
	b) hajur ma yek dinko bidaako lagi anurodh garna aayako.	7
	d.hakim saab yek dinko bida paaunaa sakinchaa.	10
Q.No.11	Exponents used with Shopkeepers.	
	b.saahuji home delivery subidhaa painchha hola ni.	13
	c.dai kripaya TV ghar samma puryaidina sahayog garnu hunchha ki.	7
	d.kripaya home delivery garnus hai.	4
Q.No.12	Exponents used with the Friends .	
	d.kripaya yek glass pani dinus na .	4
Q.No.13	Exponents used with Neighbors.	
	a) uncle, kripaya yek kg daal lyaaidina saknu hunchha.	5
	c.uncle, hajur bazzar jaada 1 kg daal lyaaidina kasta garnus na hunchha .	3
	d.daal lyaaidiyara sahayog garnusna hai.	9
	f.kaka malai ni 1 kg daal lyaadinusna hai.	7
Q.No.14	Exponents used with the Parents.	
	a) buba hajur bazzar maasu liyara aaunus hai.	13
	b) buba maasu khaana man laagyo lyaanus na hai.	7
	e.buba maasu 1 kg lyaauun hola hai.	10
Q.No.15	Exponents used with the Parents.	
	a) buba ma film herna jaana sakchhu.	3
	d.buba dai ra ma film herna jaana dinu hunchha.	8
	e.baba hajur le mannu bhaya ma film herna jaau.	6

## APPENDIX-II

### Indirect request used in Nepali language.

Q.No.1	Exponents used with the Shopkeepers.	F
	c)ye! bhai momo yek plate yeta hai.	7
	e)momo yek plate hai.	3
Q.No.2	Exponents used with Friends.	
	a) saathi samaya kati bhayo bhana ta.	10
	b) kati bajyo jaar.	8
	e)keshav kati bajyo hola.	8
Q.No.4	Ezponents used wih Strangers.	
	b)Ye! babu gaadi rokna mildaina pisab lagyo.	8

Q.No.5	Exponents used with Friends.	
	f)timile hospital samma puryai diye dherai gun laagne thiyo.	5
Q.No.6	Exponents used with Neighbors.	
	b)aaaja haamro gaauma sarasafaai karyakram chha bihaana 9 baje sabai upasthit hunu parne chha hai.	9
	c)thik 10 baje sarasafaai karekram ma sabai aaunu parne chha hai.	8
Q.No.8	Exponents used with Parents	
	e)aaama ma pani sathi sanga nagarkot jaau ki hunna.	4
Q.No.9	Exponents used with Strangers.	
	b)excuse me, ali uta sarana milchha hola.	7
	f)yeso, uta sare hunthyo bhai.	5
	g)milera, basau na hunna.	9
Q.No.10	Exponents used with Boss.	F
	c)sir, mero bholi gharma kaam bhayekole office aauna sakdina hola hai.	5
	e)sir/madam yek dinko bidaa chaahiyeko thiyo paainchha hola.	2
	f)sir/mam please ma bholi chhutti lina sakchhu hola.	12
Q.No.11	Exponents used with Shopkeepers .	
	a) sir, Tv ghar samma puraidinu hunchha hola ni.	10
Q.No.12	Exponents used with Friends.	
	e)paani yek gilass Friends piuna painchha ki.	2
	f)yek gilass paaani dinu bhaya pyaas metinthyo.	8
	g)saathi paani khaana painchha ki.	10
Q.No.13	Exponents used with Neighbors.	
	e) bazzar jaada daal lyaauna ka lagi hajurko sahayog pauna sakinchha hola.	2
	g)Aunty, malai pani 1 kg daal lyaaidine ho.	6
Q.No.14	Exponents used with Parents.	
	a) maasu khaana man lageko thiyo , buba.	6
	b) Buba , maasu 1 kg lyaaune ho ki.	4
Q.No.15	Exponents used with Parents .	
	b)buba, ma pani film herna jaau.	9
	c)buba ma pani saathi haru sanga film herna jaana paaya hunthyo.	4

### APPENDIX-III

#### Non request used in Nepali language

Q.No.1	Exponents used with Shopkeepers.	
	yeh! bhai momo yek plate yeta deuta.	4
Q.No.2	Exponents used with Friends.	
	c)Shyam time bhana ta.	12
Q.No.3	Exponents used with Friends.	
	c)aaaja mero gharma bhet ghat garu na baru sabai khaana khaane gari aau hai.	12
Q.No.4	Exponents used with Strangers .	
	a) gaadi yek chin roka ta bhai.	5
Q.No.5	Exponents used with Friends.	
	b)fursad bhaye malai saathi aa na hospital jaana.	6
	d)malai hospital samma puraide na.	7
Q.No.6	Exponents used with Neighbors.	
	bholi gaaughar sarsafai ma timi haru pani aau hai.	5
	ta bholi gaaughar sarsafai ma 10 baje aija birselaas pheri.	3
Q.No.9	Exponents used with Strangers.	
	yeh! bhai ali uta jaau na.	2
Q.No.11	Exponents used with Shopkeepers	
	TV kine pachhi ghar samma puryaideuna hai.	6
Q.No.12	Exponents used with Friends .	
	a) oi! yaar paani le na.	6
	b) keshav paani de ta kasto pyaas laagyo.	5
	c) paani le ta ghaati sukyo.	7
Q.No.13	Exponents used with Neighbors	
	b)timi bazzar jaada malai pani daal lyaadeuna la.	8

### APPENDIX-III

#### Direct advice used in Nepali language.

Q.No.1	Exponents used with Friends.	
	d)timi check garauna jaana sakchhau.	8
	a)talai kati bhannu ghar basera rog niko hunchha ta, jachaauna ja .	12
	f)jachaauna gai hal natra pheri pachhi garho parla.	5
	g)tapai hospital jaanus na.	3
Q.No.2	Exponents used with Relatives.	
	a) ghar baata baahira jaaada talchaa laaune garnu hai aama.	17
	b) hajur talchaa laayera jaanu hola hai.	9
	d)talchaa lagaune garnu parchha ni aama.	6

Q.No.3	Exponents used with Neighbors.	
	b) dai , tapai tarkaari kheti pani garna saknu hunchha ni.	9
	c) meri bichaarma chyaau kheti pani ramrio hola .	11
	d) golveda kheti kasto hola.	6
Q.No.4	Exponents used with Relatives	
	a) raksi le swasthya matra bigarne ta ho ni, tesaile napida ramro.	
	b) kaka raksi napiunos na.	5
	c) tapaille raksi napiuda buddhimani hola.	7
Q.No.5	Exponents used with Friends.	
	a) mihenat gareta arko palta pass bhailinchha ni.	5
	b) parishram gare pass hunuhunchha.	9
	c) niras na hou pheri pryass gara na.	12
Q.No.6	Exponents used with Younger Sisters ,	
	a) timi computer class lina sakchhau.	10
	c) computer class jaau na.	7
	e) computer jaane gara.	6
Q.No.7	Exponents used with Younger Brothers.	
	a) football sangai padhailai pani nirantarta deu.	8
	b) padhai ma pani dhyaan de hai babu.	14
	c) pahila padhailai dhyaan de ani khel lai.	10
Q.No.8	Exponents used with Neighbors.	
	a) dhumra pan nagara padhne belama bigrana hunchha.	15
	b) churot khaana chhoda hai babu ho.	8
	d) babu ho churot khaana hudaina phokso bigranchha.	10
Q.No.9	Exponents used with Elder Sisters .	
	a) didi pheri padhai pura garnus na.	11
	d) didi pheri padhnus na hai.	6
Q.No.10	Exponents used with Neighbors.	
	a) puranai khetipati bhanda tarkari kheti garda hunchha ni.	10
	d) aadhunik prabidhi apanaunus na.	6
	e) chyaau kheti garda ali badhi aamdani hunchha ni.	5
Q.No.11	Exponents used with Relatives	
	a) kaki bihana daudne garnuhos.	8
	b) hajur exercise garne garnus	6
	d) bihana yeso hiddul garnus na.	9
Q.No.12	Exponents used with Neighbors.	F
	a) tapai silai taalim lina saknu hunchha.	10
	b) silai talim linus na.	5
Q.No.13	Exponents used with Sons	
	a) mannoj churot khaanu hudaina.	8
	d) talai churot na kha bhaneko hoina.	13
	e) churot na kha hai babu.	6

Q.No.14	Exponents used with Relatives.	
	a) raksi le kalejoma asar garchha.	12
	b) mama raksi napiunus na.	7
	d)raksile jyan lina sakchha, tesaile napiunus na.	11
Q.No.15	Exponents used with Elder Brothers.	
	bank bata rin jhiknus na.	10
	kasaicsanga saapati magnus.	9

Indirect advice used with in Nepali language.

Q.No.1	Exponents used with Friends.	F
	c) hospital gayeko bhaya hunthyo.	3
	e) chaadai hospital jaada raamro hola.	2
	h) malai yeato bhayeko bhaya hospital gaisakthe.	7
Q.No.2	Exponents used with parents.	
	b)taalchaa laaye bes hunthyo aama.	8
	e . aafno surakshaa ko lagi pani taalchaa laaune garnus hai aama.	4
Q.No.3	Exponents used with neighbors.	
	a) meero bichaarma ma aaya aarja hune khalko baali laaunu upyukta hola.	6
Q.No.4	Exponents used with relatives.	
	a) kaka raksi le swasthya matra bigarne ta ho ni tesaille, napiuda ramro.	13
	d. Aafno swaasthya ko pani khyaal raakhnus hai	10
Q.No.5	Exponents used with friends	
	e. ma bhaye nabhayera pheri kosis gaerthe.	11
	f. ghoda chadhne lagchha tara prayas garna chhodnu hudaina.	3
Q.No.6	Exponents used with younger sisters.	
	b. computer class ko barema ke chha bichhaar.	8
	d. mero bichhaar ma computer class lida ramro hola.	9
Q.No.7	Exponents used with younger brothers .	F
	d. khelna paaye pugchha paadhaai tira dhyaan dinu pardaina.	8
Q.No.8	Exponents used with neighbors.	
	c. dhumra paan le swaasthya bigaarchha bhanne thaha chhaina.	8
Q.No.9	Exponents used with elder sisters .	
	b. taapai le paadhni pura garda hunchha.	7
	c. ma bhaye pheri padhna jaanthe,	12
	e. didi, pheri padhne kurama yek palta bichhaar garnus na.	4
Q.No.10	Exponents used with neighbors.	
	b. badhi aamdani hune biubijan lauda hunchha ni.	10
	c. kaka kheti garne tarika sudhaarda hunna ra.	9
Q.No.11	Exponents used with relatives.	



	c. khan paan ma dhyaan dida raamro hola.	12
	e. bihaana ko taaza haawa ma hiddul gardaa hunchha ni.	5
Q.No.12	Exponents used with neighbors.	
	c. silaai sikdaa ramro hola.	14
	d. sip mulak taalim lida upyukta hola.	7
	e. taapai lai silai bunai ramro hola.	4
Q.No.13	Exponents used with sons	
	b. churot le swaasthya bigaarchha bhanne thaha chhaina.	9
	c. churot khaanu raamro bani hoina.	4
Q.No. 14	Exponents used with relatives.	F
	c. raksile swaasthya bigarchha ni mama.	10
Q.No.15	Exponents used with elder brothers.	
	a. mero bichaarma kunai saano byawasaaya garda hunchha.	7
	b. ma ta bhanchu bank baata loan lida sajilo hola.	6
	c. bank baata rin lina k chha bichaarma.	3
	d. ma bhaye bank baata rin linthe.	5

## APPENDIX-VI

Date:

Dear informants,

I am glad to inform you about the purpose of this letter and the questionnaire included in it. The included questionnaire has been prepared to draw information for the research work entitled “Form of Request and Advice in English and Nepal” which is being carried out under the guidance of Prof.Dr.Chandreshwor Mishra, Department of English education, Faculty of Education, T.U, Kirtipur. In this set of questionnaire, my aim is to collect information for comparing various exponents of Request and Advice in English and Nepali Language. I eagerly wait for your co-operation and I want to assure you that your responses will not be used other than proposed research work.

I am extremely grateful for your kind co-operation. Thank you.

Sincerely yours,

Gita Khadka