

# CHAPTER I

## INTRODUCTION

### 1.1 Background

This thesis is about the polite expressions used in English and Nepali languages. Polite expressions are the properties of language which have been used in different languages spoken in different countries and communities. A polite expression is related with human civilization and it makes people sound civilized and enables them to use the proper expression in appropriate condition in their languages which they speak. Generally, language is an expression of ideas or thought which is to be communicated between the speaker and the hearer but not all the expressions sound similar. Some expressions are polite and some are impolite. It is the use of words or structures that make a speech or writing polite or impolite. Politeness in expression is more crucial to make human language appropriate and standard as well. In general speech, we find polite expressions used by the educated and linguistically decent people. For example, we can see the following expressions in English:

1. Where is the police station, madam?
2. It is better to follow the next path, sir.

In the above expressions both the speaker and the hearer have shown politeness. As they are unknown to each other, they have established distant relation and there is a sense of respect between them. In Nepali language also, we find the sense of politeness by expression that people make. We can see the following example for politeness in Nepali language:

3. *hajur-le malai kehi paisa sapat dinu-hun-chha-ki?*

You ERG I-ACC some money loan give-be NP PM?

Would you lend me some money?

In this example, we find the sense of politeness in Nepali language but the language structure in comparison to English is different. We can not translate such politeness marking like 'ki' in English, which has come finally in Nepali language. In Nepali, the final word 'ki' has played important role to make expression sound polite. But in English the introductory expression 'would you' makes it so.

Human activities and languages are socially bound, that's why, the same language and activity may not be appropriate in the different communities having diverse cultures. Different societies have their own social values and norms which we shouldn't violate through our language and activities. The languages we speak need to be changed in accordance with the time, place and situation. For example, if someone says 'I am seriously ill', at that time the hearer should respond him/her like "I am shocked very much by the word" to show politeness in expression and to maintain our social practice. But in this situation if the hearer says "It is good", the language of the hearer does not function suitably according to the situation. The proverb: "while in Rome, do as the Romans do" and in Nepali "*Desh anusArko bhash*" are nice guidelines telling us that we should use language according to the situation we are in.

Politeness is defined in different ways by different linguists and grammarians of both English and Nepali languages. According to English Socio linguist Wardhaugh, polite expression is such expression which we use to show feeling of the speaker to the listener. In his words "solidarity, power, distance,

respect, intimacy and so on and our awareness of social customs are shown through the general politeness" (267). Regarding this definition, politeness in languages spoken in different countries and communities influence and affect different aspects of human activities.

About polite expression, Akmajian, Adrian and et al. say, "we mean more than we say, and we expect our audience to infer what we mean on the basis of what we have said plus contextual information" (429).

In this sense, the addressor will try to make the addressee to understand about the situation in which they are talking. If the addressor says would you please switch on the fan, the addressee will understand the situation that the addressor is feeling hot inside the room.

The study of the Indo-European languages like English and Nepali shows that both of these languages follow pronominal honorifics to make polite language (Angdembe 51). In accordance with the use of pronominal honorifics, we find some similarities and differences in these languages regarding the polite expressions. We need to know about their similarities and differences while studying both languages. So, the comparative study of these languages is essential. Considering the importance of politeness in English, linguists like Wardhaugh, Perkins, Hudson and Nepali grammarians Shiva Gopal Risal, Mohanraj Sharma, Hemangaraj Adhikari and so on have made some attempts which are more beneficial to the speaker of English and Nepali languages.

Even though English and Nepali languages are different there is the use of English words in Nepali language. Due to the influence of education some words from English language have been frequently used in Nepali language. Such words Sir, Madam, please etc. have been almost Nepalicised and are being

used as common words in Nepali language in respect of showing politeness in speech.

The speaker should have linguistic competence to know about the standard of language and their appropriate use. Due to the increasing number of linguistically indecent speakers English and Nepali languages have sometimes lost their standard and they are found inappropriately used in some situations. So, the comparative study on the polite expressions would be significant.

In Nepali, there is the use of honorific markings by which the politeness in expression is made. Mere honorific words are not the expressions of politeness because in some honorifics there may not be the sense of politeness though we used honorific words. In languages, the tone of the speaker's voice can change the level of politeness. Following examples will clarify the statement:

4. *ghara jA-nus!*

Home go IMP-HH

Go home/You go home.

5. *tapAi ghara jAnu bha-ye hunchha*

You home go be NPT -HH

You may go home.

In example 4 there is the use of honorific word '*JA-nus*' but the exclamation mark at the end does not express politeness in tone. Here, it seems that the tone of the speaker is harsh although honorific word has been used. Contrary to this, in example 5 the use of honorific words '*tapAi*' and '*jAnubha-e hunchha*' have expressed politeness in language. Example 4 and 5 have similar meaning but the level of politeness and way of expression are different.

In Nepali, to show politeness in expression honorifics are categorized in different five categories as "*Madhyam aAdar, Uchha aAdar, bishes aAdar, Uchhatar aAdar and uchhahatam aAdar*" (Adhikari 66).

6. *timi bAthA chhau*  
 You clever be NPT 2S-M-LH  
 You are clever.

7. *uni bAthA chhan*  
 He clever be NPT 3S-M-MH  
 He is clever.

In the above mentioned sentences, example 6 and 7 have the similar meaning but the pronominal use of '*timi*' and '*uni*' have expressed different level of respect and honour to the listeners. Use of pronominal '*timi*' shows the addressee is junior than the addressor so the addressor shows the low level honorific to the addressee. On the other hand the use of '*uni*' shows that the addressor and addressee have talked about third person but he may be senior than the second person addressee. In this way it is understood that the use of pronoun in Nepali language determines the degree of respect and honour.

8. *uhA kati belA pAlnu bhayo (bishes Adar)*  
 He what time come be-PT HH  
 When did he come?

9. *hajur dherai kAm garibaksincha (uchchatar Adar)*  
 You very much work do-NPT-VHH  
 You work very much.

10. *mousuph bAta hukum bax-bha-yo (uchchatam Adar)*  
 He- ABL order give-be-PT VHH  
 His Majesty gave an order.

In English, the level of honorifics is found as the low, middle and high honorifics but in Nepali the level of honorifics is found more than in English. Because of the use of pronouns in language, in example 8 the word '*uhA*' and the another additional word '*pAlnu bhayo*' have made the higher level of honour. Similarly, in example 9 and 10 the use of words '*hajur*' '*baksincha*', '*mousuph*' and '*box-bhayo*' have reached the honour at the highest level.

These honorific expressions are the layers at vertical side but the politeness are the expressions at horizontal aspects. It means sometimes honorific expressions may not be polite. Similarly, non honorific expressions may be polite depending on the tone of the speech or emotional state of the speaker.

## **1.2 Literature Review**

Polite expressions are not any unfamiliar terms in both English and Nepali languages. It might have been defined in different ways in the course of development of these languages, however it has been well known concept in both languages since long past. Despite this, effective attempts have not been made to carry out detail comparative studies on the polite expressions of these languages. Many English and Nepali linguists and grammarians have made separate studies on polite expressions but they have not been able to meet comparison to the required extent.

In English, many linguists and sociolinguists have made attempts to study the polite expressions. Linguists like Akmajian, Demers, Farmer and Harnis, Wardhangh, Hudson, Lyon are familiar linguists who have made studies on polite expressions in English. However, Wardhaugh has made a more detailed study on English polite expressions. He has analyzed the possible,

situations and contextual use of polite expressions in English and some other Indo-European languages. According to his view polite expression is used in language which especially helps to show the feelings of the speaker to hearer. Politeness in speech plays a role to show the relation, distance, intimacy and so on between the speaker and hearer. Politeness in expression is made by the choice of the words in addressing.

Politeness is expressed in different ways in different languages. "In English language there was distinction of 'thou'/'you' forms where as *Tu/vous* forms in French language, *Tu/Lei* forms in Italian language and *du/sie* forms in German language" (Wardhough 251). The first form of each language was mainly used to show solidarity and singularity in relation between the speaker and the hearer but the second form of each language was used for plurality and politeness in relation of the speaker and the hearer. As time passed different changes occurred in the politeness in English languages. The speakers used different terms while speaking to show politeness in their speech. Words like "Sir and madam also initiated in English to make speech some polite" (259).

11. I do not know your name, sir.

What is this about, madam?

In English language, without any addressing word we can express politeness in our speech by using words like good morning, good afternoon, good evening, excuse me etc.

12. Good morning, may I come in?

Excuse me, may I go out?

Another sociolinguist Hudson, has made study on politeness in expression. According to his view each speech contains some linguistic items

and meanings. Linguistic items and their meanings make a balance in favour of the society. Due to different experiences, an individual's language becomes unique.

Politeness in speech comes under the choice of words of the speaker. For example, if we are in Britain, we are requested to respond others when somebody greets us. Politeness is an aspect of human behaviour through which the people get influenced and they respond each other as a social interaction (Hudson 106-7).

Giddens defines politeness as "Much of what we usually call 'politeness' or 'etiquette' in social gathering consists of disregarding aspects of behaviour that might otherwise lead to a loss of face" (qtd. in Hudson 114).

Politeness in speech is used to show respect between the addressor and addressee and it plays an important role to protect other people from being offended. Oxford Advanced Learner's Dictionary states that we need to use the phrases like excuse me, sorry, I'm afraid, I wonder if, please, thank you, cheers etc. in order to make English expression more polite. Following examples will clarify the use of these phrases in English speech.

13. Excuse me, could you tell me the way to the school?

Excuse me, is anyone disturbing your class?

These examples refer that the speaker is going to pass somebody and also wants to attract attention of the people whom he doesn't know.

14. Sorry, I missed the meeting.

I beg your pardon! I must have called your first name by mistake. These examples refer that "sorry" and "I beg your pardon" are used to apologize the mistake committed by the speaker. Comparatively, I beg your pardon is more



formal and polite than sorry whereas 'pardon or excuse me' are used when we do not hear or understand what somebody said and want to repeat it. But, it is not polite to say what? If we have not heard or understood something.

15. I'm afraid there has been an accident.

He is not there now, I'm afraid. Can I take a message?

Has the last bus left? I'm afraid so.

In these examples it is clear that we apologize when we want to tell somebody something that they may not like. In such condition the phrases like "I'm afraid" can be used to make our speech more polite.

16. I wonder if I could have a copy of your photograph.

Could you just help me to lift the load, please?

I wonder if I could have a stay tonight.

In these examples the speaker has a sense of hesitancy that he/she is not sure on what he/she wants from somebody else. In this situation the addressor has a state of being slow or uncertainty. Similarly, in the given sentence 'could you just help me to lift the load, please?' the speaker has made a request for help. Generally, please is used to make request for getting help from others. In English, 'please' is used to introduce or end the request. Initial use of please in a sentence introduces a request whereas final use of 'please' in a sentence ends the request.

17. Thank you for co-operation.

Thanks for your service.

In English, phrases like 'thank you and thanks' are used to make our speech polite when somebody gives us something or we get any information. It is expected to say 'thank you or thanks' to save the people or listener from being

offended. It is also found in English that in response of 'thank you and thanks' that's all right, that's okay and you are welcome, yes please, etc are also used to make speech polite. 'Thank you and thanks' are used in both positive and negative politeness. For examples,

18. How about another cup of tea?

Thank you/thanks

Would you like more food?

No, thank you/No, thanks

These examples show that use of 'thank you' and 'thanks' is important to make sentences acceptance and refuse if somebody offers something or invites (Oxford Dict. 1999 : 278).

In Nepali language also some attempts on polite expressions have been made by some linguists and grammarians like Adhikari (2052 B.S.), Sharma (2060 B.S.), Poudel (2060 B.S.), and others. However, Adhikari and Sharma have made comparatively more detail study on politeness. According to Adhikari,

नेपाली भाषामा शिष्टता देखाउनको लागि आदरार्थीहरूको प्रयोग गरिन्छ ।  
आदरार्थीलाई छुट्टाछुट्टै तहमा विभाजन गरेर भाषामा शिष्टता देखाउन सकिन्छ ।  
आदरार्थीका तहहरूले व्यक्तिगत हार्दिकता, घनिष्टता, पद, प्रतिष्ठा, सम्बन्ध उमेर  
जस्ता कुरालाई व्यक्त गर्दछन् । आदरार्थीलाई पाँच तहमा विभाजन गरिएको छ ।  
जस अनुसार मध्यम आदर, उच्च आदर विशेष आदर, उच्चतर आदर र उच्चतम्  
आदर पर्दछन् । (६६)

In Nepali language honorifics are used to show politeness in expression. Honorifics are categorized in different levels and such levels of honorific can show personal heartfelt ness, intimacy,

rank, prestige, relationship, age etc. categories of honorifics are given as *Madhyam Adar*, *Uchha Adar*, *bishesh Adar*, *uchchatar Adar* and *uchchatam Adar* (66).

19. *bhAi, timi yatA Au (ordinary Adar in Nepali)*

Brother you here come NP 2S-M-LH

Brother, come here.

You come here, brother.

20. *uni pradhAnmantri bha-ye (Madhyam Adar in Nepali)*

He Prime minister be-PT 3S-M-MH

He became Prime minister.

In the above mentioned sentences, example 19 and 20 have expressed a sense of politeness principle as 'try to make other person feel good.' In the first sentence, the addressor and addressee are found senior and junior respectively so the addressor has expressed low level of honorific with the word brother which has made the addressee feel good while remaining with the addressor. In the second sentence the situation is found some different because the addressor and the second person addressee are talking in absence of third person. But, the pronominal words '*uni*' and '*bha-e*' have made the third person also feel good eventhough third person is found as the same age group.

21. *tapAi LAi uhA-le bhet-nu-bhayo (uchcha Adar in Nepali)*

You- Acc he-ERG meet PT-HH

He met you.

22. *hajur khub padhi-baksincha (uchchatar Adar in Nepali)*

You very much read NPT VHH

You read very much.

23. *mousuph bAta khel najar gari-baksincha (uchchatam Adar)*

He- VHH-ABL game see do NPT-VHH

His majesty observes the game.

In example 21, the degree of honorific is high grade because the pronominal '*tapAi*' and '*uhA*' express high honorific in Nepali language. On the other hand in example 22 and 23 the degree of honorific is found very high grade because of the use of honorific words like '*hajur*' and '*mousuph*'. Comparatively the word '*mousuph*' in Nepali language expresses very high grade honorific than the word '*hajur*'. In this sense the word '*mousuph*' is used to address the persons like king and queen who deserve high respect. Not only this but also the words '*hajur*', '*tapAi*', '*mousuph*' also make the speech more polite with tone down. Similarly, in examples 21, 22 and 23 it is understood that the speaker has acted as an inferior than the addressee. This act of inferiority has also made these sentences more polite.

Another Nepali linguists cum grammarian Sharma has also made study on honorifics. According to Sharma, honorific is stated as:

सहभागीको तुलनात्मक प्रतिष्ठा प्रकट हुने भाषिक प्रयोगलाई आदरार्थी  
(Honorific) भनिन्छ । आदरार्थीको प्रयोग गरेर भाषामा शिष्टता (Politeness)  
वा सम्मान (Respect) का तहहरु जनाउन सकिन्छ । नेपालीमा आदरार्थीलाई  
मुख्यत तीन तहमा विभाजन गर्न उपर्युक्त देखिन्छ, जसअनुसार उच्च, उच्चतर र  
उच्चतम आदर हुन् । धातुमा केही प्रत्ययहरु जस्तै नु, इन् जोडेर पनि भाषामा  
आदर व्यक्त गर्न सकिन्छ । (२१३)

Honorific is such comparative reputation used in language between speaker and hearer which carries politeness in expression. Honorific is categorized into three leaves in Nepali

language such as *uchcha Adar*, *uchchatar Adar* and *uchchtam Adar*. He further says that some suffixes like '*nu*' and '*in*' can also be added to the root word to make honorific (213).

The particle '*nu*' and '*in*' in Nepali often indicate honorific resulting in more politeness.

Following examples clarify the level of honorifics in Nepali language how suffixes are used to make language polite.

24. *tapAi rAmro nAchnu hun-chha*

you nice dance be-NPT-HH

you dance nicely.

25. *timi sadhai dhila hunchhau*

you always late be-NPT-2S-MH

you are always late.

26. *hajur-le chitthi lekhi saknu bhayo*

you-ERG letter write can be-PT-HH

Have you written letter?

Above examples show the level of honorifics on the basis of the states of the listeners whether they are senior or junior or same age group of the speaker. This type of comparison also depicts the reputation of the listener made by speaker.

Similarly, another linguist cum grammarian, Shiva Gopal Risal claims that the use of honorific words in Nepali language shows politeness and humbleness in speech. Politeness and humbleness in speech deeply influence the listener and in turn the listener also expresses higher level of respect and honour to the speaker. Use of honorific words should be proper in accordance with the age,

relation, designation, social status, etc. of the speaker and the listener. According to her, use of honorific words in Nepali language are found for different purposes such as to express proper respect to others, to extend the speakers' own politeness and humbleness, to make equality in treatment while addressing or speaking with others, to take advantages of making sycophancy, flattery and to express the satirical meaning as well (Sharma 202 - 3).

The given examples will be helpful to clarify the purpose of honorific words in Nepali language.

27. *mero hajur hajurkA sabai kAm rAmra chhan*  
 My Lord your all deeds good be-NPT-PL  
 All of your deeds are good, my Lord.

28. *hAmrA chhorA khub buddhimAn chhan*  
 Our son very wise be-NPT-PL  
 Our sons are very wise.

In example 27 and 28 the purpose of honorifics is found different. On the one hand the speech is made polite but on the other hand a sense of sycophancy and satire is found respectively. This is proved that the use of honorifics in language can make language polite but the purpose of it can not be same all the time.

Politeness and humbleness in expressions are the major characteristics of Nepali language. Due to politeness and humbleness, Nepali language is rich in honorifics in comparison to other language like English, German, French, Sanskrit, Hindi etc. The use of honorifics in language makes expressions more polite and humble. Polite, civilized and humble people make the use of honorific in their expressions while speaking or addressing other people that is also known as the tradition of politeness in Nepali language. In Nepali language, some additional

words which have the sense of respect and honour are also being used to express politeness and humbleness to others on the basis of relation, age, designation, dignity, qualification, caste, affection, leadership and so on. (Risal 181-82).

Following examples can be examined to clarify the use of additional words of honorific in Nepali language.

29. *ishwor/pramatma*    *adrishya*    *hunu-hunchha*

God                            invisible            be-NPT-VHH

God is invisible.

In example 29, it is clear that in Nepali language the God is addressed with very high honorific as '*pramatma*'. In this sense the God is honorable every where and deserves high respect. Therefore, people in Nepali society respect God with high honorific and politeness.

30. *mumA dheri dAni*            *hunu-hunchha*

Mother very    charitable            be-HH

Mother is very charitable.

In example 30, the word '*mumA*' is used instead of mother which has expressed high honorific. Such type of expressions are found in some higher level family background and castes.

31. *mahAmahim rAstrapati-ko Agaman*    *bhayo*

Excellency    president            arrival            be-PT - VHH

Excellency president has arrived.

In example 31, the word '*mahAmahim*' is used to address a person who deserves very high level designation. In this sense the president is very honorable person by his designation. Therefore, in Nepali language a culture of addressing a very high honorable person with additional honorific word is practised.

32. *uhA-le vidhyavAridhi hAsil gari saknu-bhayako chha*  
 He-ERG doctorate got do-PF can be-NPT-HH

He has got doctoral degree.

In example 32, the words '*uhA*' and '*bha-e-ko chha*' have expressed high grade honorific towards the addressee in respect of his qualification. In this sense it is clear that a person is also honorable by his qualification. On the other hand an additional honorific word '*vidhyAbhAridhi*' has also expressed high honour towards the addressee in respect of the pronominal. Such type of expression is also taken as a polite expression.

33. *merA patidev pAlnu bhayo*  
 My husband-God come be-PT -HH

My husband has come.

In example 33, the word '*patidev*' has been used instead of husband to show high honour and respect towards a husband of a devoted wife. In Nepali culture, a devoted wife expresses high honour towards her husband by using additional honorific words while addressing her husband.

From the above examples it is clear that some additional words a part from the grammatical rules and structures in Nepali languages are being used to express respect and honour in language.



## CHAPTER II

### STRUCTURE

#### 2.1 Structure of polite expression

As politeness is the property of language development, every language has linguistic norms to make speech more or less polite according to context and situation of speaking. English and Nepali languages have different structures of sentence pattern. English language follows subject-verb-object pattern where as Nepali language follows subject-object-verb pattern. For example, the given sentence patterns clarify the diverse sentence patterns of English and Nepali languages.

34. you write a letter.

S V Obj NPT-2S-LH

*timi eutA chitthi lekha*

you a letter write NP 2ps

35. We read book.

S V obj NPT 1S-LH

*hAmi kitAb padhchaun*

we book read NP 1ps

Even if the above sentence patterns are different, semantically, both English and Nepali sentences have common meanings. Politeness in English and Nepali languages is developed by using honorific markings although the development of honorific system was first developed in the Roman Empire and later spread to other languages (Angdembe 48). The given examples state the use of honorific markings in making speech polite.

36. you come here  
S V adv NP 2ps LH

37. *timi yahA Au*  
you here come 2ps NP LH

## 2.2 Structure of Polite Expression in English

Modal auxiliaries are used in speech to make it indirect according to language functions. Language is not just a means of communication to exchange our views or ideas by making simple statement or questions. Polite expression is used to make positive attitude towards the listener, requests, offers suggestions and sometimes to express our wishes. Similarly, we use modal auxiliaries in speech to make polite expressions because we may want to be polite with an addressee and like to indicate what we are saying (Cobuild 217). Some states of using modal auxiliaries on the basis of language functions are mentioned as below.

### 2.2.1 Attitude to people

While using language it affects particular person who listens to the speaker. Similarly, the listener also makes response to the speaker. Modal auxiliaries are used to make some effect but it depends upon some factors like relationship between the speaker and listener, formality and informality of the situation and importance of what we want to say. The given examples can be viewed to clarify the use of modal auxiliaries in English language to depict the attitude of the speaker to the listener.

38. a. Open the door.  
MV Obj NP

b. would you open the door?  
Maux S V Obj NP 2ps MH

- c. would you please open the door?  
 Maux S RM V Obj NP 2ps HH

In the above given examples the first sentence states that the speaker has an inferior attitude to the listener because there is no use of any honorific markings to make positive attitude. In the second sentence we find that the speaker has developed positive attitude to the listener that he feels the listener may be either superior or stranger. Similarly, in the third example. The speaker has used high honorific markings as 'would' and 'please'. Here, the speaker has positive attitude to the listener that he wants to be more polite and also wants to express his desire.

(Cobuild 218)

### 2.2.2 Formal permission

Some modal auxiliaries like may and could can be used to beg and give permission and makes speech or language more formal and polite as well. Generally, may can be used in the present tense where as could can be used in the past tense. The given examples can be viewed to make clear understanding about the use of may and could to make formal and polite expressions.

39. a. May I come in?  
 Maux S V - prep NPT-1PS-HH
- b. You may speak.  
 S Maux V NP 2ps MH
- c. Could we meet yesterday?  
 Maux S V Adv PT 1p MH
- d. We could read any book we liked  
 S Maux V Obj

The above given examples clarify that asking permission and giving permission for doing something is made by using 'may and could' in the present and past tense respectively. In the third and fourth examples 'could' is used in the past instead of 'can' in the present tense. Similarly the use of could shows that somebody was allowed to do something in the past. (227)

### 2.2.3 Use of modals in making offer

As language has different functions, an offer can be made by the speaker to the listener for offering help and invitation. Modal auxiliaries used in an offer for help and invitation make speech more polite. Similarly, use of modal auxiliaries in making offer make the speaker more persuasive he can be (Perkins 119). For example we can see the following sentences.

40. a. You should have another cup of tea.

S Maux Obj NP 2ps OH

b. You may have some sweets.

S Maux. Obj NP 2ps MH

c. May I help you?

Maux S V Obj NP 2 ps MH

d. Will you stay for lunch?

Maux S V Obj NP 2ps MH

In example 40, in the first and second examples the speaker has made polite offer to have another cup of tea and some sweets that is more persuasive. The use of 'should have' and 'may have' in the above sentences have made the speech polite but the degree of politeness is different. In the first sentence the degree of politeness is higher than the second sentence because the addressee is offered to take more tea whether he is interested or not. Such types of expressions are mostly made by the air

hostess to her passengers. Likewise, in the third and fourth examples there is a sense of an offer of help and invitation respectively where the degree of politeness is found similar.

#### 2.2.4 Use of modals in making polite suggestion.

Suggestions in speech or language are made by using modal auxiliaries and some politeness markings which make speech more polite. Especially suggestion can be made in declarative and interrogative sentences. Comparatively the use of 'shouldn't and oughtn't' in an interrogative sentence makes the way of suggestion more strong in politeness whereas the use of 'might' in a declarative sentence also makes the suggestion very polite. Following the verbs having the meaning want or like along with the use of 'might' are also important for making polite suggestions. In addition to this, Suggestions can also be made polite by using 'it might be' in the beginning of a sentence (Cobuild 232). Following sentences are better to understand the use of modal auxiliaries and politeness markings in making polite suggestion.

41. a. shouldn't we make him the captain?  
       Maux       S     V     Obj
- b. Oughtn't we to inform the principal?  
       Maux       S     prep V     Obj
- c. Perhaps you might like to come.  
       Adv        S     maux V     prep. V
- d. It might be better to avoid drinks.  
       S        Maux inf.     adj     pre V obj

In example 41, first and second examples have expressed polite suggestion. These sentences are structurally interrogative but the initial use of 'shouldn't' and 'oughtn't' has made polite suggestion to the addressee for doing something.

Likewise, in the third and fourth examples also use of indirect markings like 'perhaps' and 'it might be' has made polite suggestion.

### 2.3 Structures of polite expression in Nepali

In Nepali language, politeness in speech is made by using honorific markings. Politeness in language is important to polish language which is closely related with Nepali socio-culture. Only use of honorific markings does not make language correct; linguistically and socio-culturally genuine but linguistic norms which are socio-culturally accepted also should be maintained in language. Use of honorific marking in Nepali language also indicates linguistic grade. In proper linguistic use of honorifics, honorific nouns, pronouns and verbs are used in sentences (Adhikari 66). Given sentences clarify the proper use of honorifics along with an agreement of nouns pronouns and verbs.

42. a. *timi mihineti chhau*  
 you labourious be NPT 2ps LH  
 you are labourious.
- b. *sitA ek anushAsit keti hun*  
 Sita one disciplined girl be NPT 3ps F-LH  
 Sita is a disciplined girl.
- c. *timrA bubA dherai asal hunu-hunchha*  
 your father very good be NPT 2ps HH  
 your father is very good.

In the above sentences, each of the noun and pronoun has respectively associated with an agreement of verb. In the first sentence pronoun '*timi*' and verb '*chhau*' have proper agreement in association of honorifics. similarly, in the second sentence noun '*sitA*' pronoun '*keti*' and the verb '*hun*' also have agreement with

honorifics. Likewise, in the third sentence pronoun '*timrA*' noun '*bubA*' and the verb '*hunu-hunchha*' also show noun-pronoun-verb-honorific agreement. In addition to this agreement, it is clear that while addressing the people of the same age group and lower age group we use ordinary honorifics whereas we address our upper age group people by using high or very high honorifics to make ourselves more polite. Socio-culturally, in Nepali society, father is honorable that is clarified in the above third example.

According to Mohan Raj Sharma, politeness in Nepali language is made to indicate the levels of respect to the people we are speaking with. Especially the sentences and their morphological structures are the determinants of honorifics in language. Some specific linguistic formulae are dominant in language to indicate the levels of language which are identified as the words, morphological structures and suffixes (213). Given linguistic formulae are described with examples.

43. a. *hajur ghar jAnuhunchha*  
 you home go NPT 2ps HH  
 will you go home?
- b. *hajurle chitthi lekhnubhayo.*  
 You-ERG letter write PT 2ps HH  
 Did you write letter?
- c. *sitA skul jAnchhin.*  
 Sita school go NPT 3ps F-LH  
 Sita goes to school.
- d. *nishA bazAr gain*  
 Nisha market go PT 3ps F-LH  
 Nisha went to market.

In the above examples, in Nepali language suffixes '*nu*' and '*in*' are used in language to make linguistic use of honorific to extend proper honour to the people of same age group or lower age group and upper age group. Here, in example 43, first and second sentences there is the use of '*nu*' suffix indicates the addressee as an honorable while addressing by a junior whereas in example third and fourth the use of '*in*' suffix indicates the addressee as a same age group mate or lower age group or junior.

44. a. *yahAn kahile Aunubhayo*  
 You when come be PT 2ps HH  
 When did you come?
- b. *uhAn hAmro netA hunu-hunchha*  
 He our leader be-HH NPT 3ps HH  
 He is our leader.

In example 44, honorific pronouns in Nepali language like '*yahAn*' and '*uhAn*' have expressed high honorific in agreement with proper verbs like '*Aunubhayo*' and '*hunuhunchha*'. In this sense in the first sentence it understood that the addressor is junior than the addressee and wants to establish distant relation with the addressee. On the other hand, in the second sentence the speaker has talked about the third person with second person addressee but he has expressed high honorific towards the third person. The words '*uhAn*' and '*hunuhunchha*' have made proper agreement with the word 'leader' either the speaker is senior or junior than the third person.



## CHAPTER III

### USE OF POLITE EXPRESSIONS

#### 3.1 Use of polite expressions in English Language

The use of polite expressions in English language has great contribution in language development which brings ability in the speakers on the proper use of language. Proper use of language avoids the problems arisen in our daily speech and sometimes in formal speech too. Due to the lack of ability of proper language use in the non-native speakers, English language might have some odd exchanges as well. Sometimes, we find some unusual polite expressions in our daily speech. For example,

45. a) A mother to her son, would you mind washing your face?  
 b) A teacher to his students, stop talking – thank you, we will.

In example 45, in the first sentence the mother herself is superior to her son but she treats her son as a superior one. In the second sentence the speech "Stop-talking" is an imperative sentence which gives a sense of command to the students but the students have made a polite reply to their teacher that shows odd exchange where a command is answered by polite marking 'thank you'.

Polite expressions in speech are made by applying some grammatical items which follow the rules of linguistics. According to Traugott and Pratt, Politeness is not a simple linguistic phenomenon but a complex and curious indeed in socio linguistic point of view. It shows indirectness in speech and requests instead of command and directness. Politeness has a great impact on conversations and there are some rules of politeness as the second nature which we learn by having some attention and careful efforts. The basic rules of politeness do not pay attention on reality but acts as if the addressee is superior. But one of the obvious effects of this

norm is that which rules out speech acts that required the speaker to be in authority (246). For example, we can see the following sentences.

46. a. Hand me that phone book.
- b. Will you hand me that phone book, please?
- c. Could I ask you to hand me that phone book?
- d. Would you mind handing me that phone book?

All the above sentences show politeness and indirectness in speech. The first sentence seems more direct than the second, third and the fourth sentences. The last sentence seems more polite and indirect. Even, all the above sentences are expressed a bit differently but the sense may be the same. We can determine that all these expressions require to give the phone book to somebody else.

Traugott and Pratt further say that polite expressions in speech do not impose any force directly from the speaker over the addressee. The addressee gets any linguistic option of merely answering the question rather than carrying out the request. Being polite can look quite strange because the addressor and the addressee treat each other as their superior and they equally pretend to be unequal to each other. In such situation we get sometimes a kind of odd exchange like "May I come in? please do". Here the request of the addressor is answered by the hearer by making another request. The use of polite expressions in speech helps to make the other person feel good and to save other person's face (247).

Polite expressions are related with some linguistic and grammatical items for their functioning and they are analyzed in different ways. According to Perkins, polite expressions are described incidentally. So, the systematic studies of polite expressions are rare. A specific form of an utterance is more polite than a polite

equivalent of another. "Different types of linguistic expressions and politeness themselves are used in language to convey politeness" (Perkins 117).

Modal auxiliaries and tags may be used in language to express politeness. Grammatically modals and tags are different but their essence in the context of politeness is found similar. It is the way how they are used in sentence to convey politeness. Modal auxiliaries may be used in language to make some softness of a directive or an assertion. Secondary modals like would, could, should, might, ought to are considered more polite than their primary counterparts: can, may, must, will, shall (Perkins 118). We can observe the following sentences:

47. a. He may be mad.  
b. He might be possibly mad.

In the first sentence the primary modal auxiliary 'may' is used which seems more polite than 'he can be mad.' The word 'may' in this context refers that 'x' has some possibility of being mad but in the same context 'can' refers that 'x' can pretend as a mad. It shows the ability of 'x' how to be mad. In the second example the word 'might' is used with an additional polite marker 'possibly'. In this sentence the speaker is not certain that 'x' is mad. Similarly, the use of tags in the speech to express politeness can be studied in the following sentences.

48. a. You will arrive at ten o'clock, won't you?  
b. She is very clever, isn't she?

In these sentences the use of tags might be found to make politeness in speech but not as the question tags. The speaker in the first sentence might have been feeling bore without the arrival of 'x'. In the second sentence, the speaker might have praised the ability of 'y' of being clever than others. It is the context how tags are used that determines whether it is a question tag or politeness marker.

Perkins further says that modal expressions may combine with some linguistic items. Such items can make the expressions more or less polite. A rough assessment can be made of relative politeness of given speech according to the numbers of modal expressions used in speech. For example, let's see the following examples.

49. a. Less polite: stop writing.  
 b. It is necessary for you to stop writing.  
 c. I imagine it may possibly be necessary for you to stop writing.  
 d. More polite: I would imagine it may possibly be necessary for you to stop writing.

The use of polite expressions in speech makes it easier for the addressee not to make decision on the speech as the directives. Politeness markers may be used in the utterance because the speaker may intend to ask a favour. Sometimes, the use to politeness markers make the questions and if clause also polite (Perkins 121).

50. a. Can you please open the window?  
 b. I will have another cup of tea, if you do not mind.

In such expressions, the addressee should understand the context and situation of the utterance of expression to know whether they are polite expressions or not. The first sentence has the sense of question but the use of polite marking word 'please' has changed the tone of the speaker. In this context, both of the speaker and listener might have stayed in the same room and the speaker might have established close relation with the listener. Similarly, in the second sentence the if clause has also changed the tone of utterance to make the listener in favour of the speaker. In this context, the speaker and the listener might be the same age group mates so that the speaker might have developed intimacy with the listener.

Another linguist, Malcolm in *An introduction to Discourse Analysis*' has analyzed the use of polite expressions in language. According to his views, polite expressions in the utterances of the speakers may be understood by the hearer in different ways. Not only the use of modals and some politeness markers in speech make the language polite but in some situations and contexts the style of utterance, tone of the utterance and gestures of the speaker also can make the speech polite (Malcolm 50).

51. a. Sit down for a moment.  
b. Could you be seated for a moment.

The first sentence looks like a command but it depends on the tone, style and gesture of the speaker how it is uttered. There may be possibility of politeness in speech if it is uttered without any intentional imposition. The second sentence looks as a polite sentence because of the use of modal auxiliary. It shows some indirectness and the speaker may intentionally impose the hearer to be seated there. Modals may be used in the speech to minimize the threatening and it helps the hearer to feel some better. Use of indirectness in speech may be negative politeness. It may be an attempt to reduce the inconvenience caused by the directives.

Threatening and imposition in the speech do not depend only on their seriousness. They also depend on the social distance and relative power of the speaker and hearer. Speech uttered between the people of same social status differs with the speech of people of different social status. The first one shows the closeness and intimacy between the speaker and hearer whereas the next shows the power and distant relation.

Some problems may arise in the use of polite expressions. Especially, the foreigners might have some complicating situations when the speech communities

differ in the relative weight they give to positive and negative politeness. In such condition politeness might have been expressed in informal situation too. For example, English people emphasize the words like 'please' and 'thank you' to please the foreigners extravagantly even between intimates. This extravagant use of 'please' and 'thank you' makes a culture of practice "in stories for the children like *The Bad Baby* whose crime was that he never said please". (Malcolm 53)

Another linguist, Levinson has discussed about the use of polite expressions in English language. According to his views, polite expressions in language might have been used to show the degree of respect between the speaker and hearer. It is made by the choices of expressions. Pragmatics has great importance in language use. It helps to understand how the speech is uttered. Rhetoric, implicature, presuppositions, illocutionary force etc. might have been used to show politeness in language. Problems may arise in communication because of different pragmatic analyses of utterances. There can be misunderstanding between different ethnic groups. Words like leading questions problems, hints etc. might have wrong interpretation (376-77).

52. a. I want to see you for a moment.  
 b. I wondered if I could possibly see you for a moment.

The second sentence probably seems more polite than the first sentence. In the second sentence, an additional use of politeness markers 'wondered if' and 'possibly' are used to show more respect towards the hearer. The addressee might not be clear of what purpose the speaker wants to see him for a moment. So, the hints and probes might have wrong interpretations. Levinson further says that prior location is also important to the hearer in conversation. The hearer can assume the intrinsic motivation of speaker towards the hearer. Politeness in speech might have

been made on the basis of pre-location of utterance of the speaker to the next speaker (Levinson 300).

### 3.2 Use of polite expressions in Nepali Language

In Nepali language, politeness is expressed to show the respect of different levels between speaker and hearer. Polite expressions in Nepali are made by using honorifics. Honorifics themselves do not express politeness in language. Use of honorifics with different verbs and politeness markers make the expressions polite.

Risal, Nepali linguist cum grammarian has defined politeness and its use that politeness and heartfelt ness are expressed in language by using honorifics.

Honorifics might have been used to address and appeal to the people of higher social status. In the civilized society, politeness might be used to show respect to one or more than one persons. Nouns, pronouns and verbs play important role to show ordinary respect and politeness in speech. (161)

53. a. *rAmu Aunchhan*  
 Ramu come NPT-3S-M-LH  
 Ramu comes.
- b. *sitA bastai rahun*  
 Sita Sit NPT-3S-F-LH  
 Sita may sit.

In the above examples Ram and Sita are 3<sup>rd</sup> person singular nouns but the harmony of nouns with verbs show ordinary respect and honorification in speech. Honorifics like '*mAnaniya*', '*shreemAn*', '*pujya*', '*sradeya*', '*Adarniya*', '*mAlik*', '*hajur*' etc. might have been used to address the people of higher personalities. Similarly, words like '*agyakAri*', '*bhawadiya*', '*bhakta*', '*dAsi*', '*sewak*' etc. might have been used in the letters and applications which show respect and politeness in writing.

Use of polite expressions in speech do not make only the language soft and show respect, but also helps to establish and maintain our social culture and decorum. Nepali linguist cum grammarian, Risal has made attempts on the use of polite expressions in Nepali language. Regarding his views, polite expressions are used in Nepali language for a long time. It has been made a culture of our society to show respect to our seniors and respectable persons, love to our equal strengths and tenderness to our juniors respectively (Risal 180). To clarify the above description we can observe the following instances.

54. a.     *bubA*       *hajur*       *Aunuhos*  
           Father       You           Come -IMP-HH  
           Please,       come,       father
- b.     *timi*       *pani*       *Aechhau*  
           you       also       come-PT-LH  
           You       also       came.
- c.     *bAbu rAj*   *timi*       *yatA*       *Auta*  
           Babu Raj   you       here       come-NPT-M-LH  
           Raj,       you       come       here.

In the first example, we find the addressee is superior to the addressor. So the utterance shows full respect towards a father from a son or a daughter. There is no doubt to respect the father by his children in our culture. In the second example, we find the addressor and addressee of equal strength. Here the addressor shows some intimacy and love with ordinary respect. Similarly, in the third example the addressor seems superior to the addressee. He has affectionately made the utterance to his junior.



Not only polite expressions but also our gestures and activities like praying, salutation, bowing heads, obeisance etc. also make us polite in other person's feeling. When we show above activities in front of others they assume some respect from us. We pray and bow head to our gods, we make salutation to our respectable persons and we make obeisance to our parents to show our respect. It helps to make us polite ourselves. We maintain our social culture and decorum according to time, place and context (Risal 186). We can see the following examples.

55. a. *he! bhagawAn (a devotee of God in a temple)*

INT God

Oh! God

b. *namaskAr guru (a disciple to his/ her teacher)*

SAT master

Good morning, sir, -3P-HH

c. *dandawat garen, bubA (a son to his father)*

OBE do-PT Father

I made an obeisance, father.

Nepali grammarians, Paudel and Paudel have defined honorifics and their use in language. According to their views, honorifics are used in language to make expressions polite and to show the respect between the speaker and hearer. Honorifics in language show the grammatical and social categories of the speaker and hearer. Honorifics might have been used for a single person from respect less to very high respect. If people who are to respect are present at the time of utterance, the use of honorifics might be very high. But in an absence of the people who are to respect, an ordinary respect might be shown. It has been a social culture. Similarly, for the current personalities honorifics might be highly used but an ordinary use

might be found for the respect of historical personalities. Whose presence is not at the moment of utterance (116-117).

56. a. *sammAnaniya pradhAnmantri-bAta kAryakram udghAtan bha-yo*  
Honorable prime minister-ABL programme inauguration be-  
PT-HH

Programme was inaugurated by the Prime minister.

b. *pradhAnmantri-bAta kAryakram udghAtan bha-yo*

Prime minister-ABL programme inauguration be-PT LH

Prime minister inaugurated the programme.

c. *mAdhav PrashAd Ghimire rAsta kabi ghosana hunubha-yo.*

Madhav Prasad Ghimire nation-poet declare be-PT-3P-HH

Madhav Prasad Ghimire was declared a nation poet.

d. *bhAnubhakta-le rAmAyan-lAi nepAlimA anubAd gare*

Bhanubhakta-ERG Ramayan-ACC in Nepali translation-do-PT  
LH

Bhanubhakta translated Ramayan in Nepali

In example 56, the first sentence is more polite because the additional honorific '*sammAnaniya*' has expressed high honour to the Prime minister. The respect and honour is respective in relation of designation and reputation. In this sense, there may be the presence of the Prime minister while uttering the expression. On the other hand, in the second sentence, the honour and respect towards the same personality is found lower than the previous one. Such type of expressions can be made in absence of honorable persons. The speaker might have addressed the second persons about the programme which was inaugurated by the third person, the Prime minister.

Similarly, in the third and fourth sentences also the level of honour and respect is found different. In this context, the nation poet is addressed with respective honorific '*hunubha-yo*' where as Bhanubhakta is addressed with low honorific '*gare*'. In this situation also it is understood that the level of honour and respect can be made different in Nepali culture while addressing the similar personalities in their presence and absence as well.

### **3.3 Comparison of the use of polite expressions in English and Nepali**

By studying the descriptions of different English and Nepali linguists cum grammarians about the use of polite expressions we can make a comparison on the basis of following points.

- i) Use of polite expressions in both languages makes speech pleasant and gentle
- ii) Use of polite expressions in speech show respect between addressor and addressee.
- iii) Polite expressions show the degree of respect between speaker and hearer in both languages.
- iv) Politeness in speech does not impose anything over addressee but it shows love, respect, intimacy, tenderness, heartfelt ness etc.
- v) Gestures and activities of the speaker at the time of utterance also make languages polite.
- vi) Polite expressions in both languages give identity of civilized people and society.
- vii) Being polite in English requires the addressor to be in authority but it is not so in Nepali.

- viii) In Nepali, ordinary honorific is used to respect the historical persons who is not present at the time of utterance but not so in English.
- ix) In Nepali, if the addressee is present at the time of utterance of the speaker, high honorific is used to show respect but so is not in English.
- x) In English, how much polite one is can be found in human interaction but in Nepali human interaction is not emphasized to find politeness in speech.
- xi) In Nepali, polite expressions are used to establish and maintain culture and decorum but so is not in English.

## CHAPTER-IV

### INFLUENCE

#### 4.1 Influences of polite expressions in English and Nepali Socio-Culture

Politeness in language has been developed as a culture in different societies. Different societies have their own social values and norms to maintain social decorum, respect, honour, politeness and so on. Being polite is not an easy task in any language because it needs good understanding of the language and the social and cultural values of community. In fact we use some polite words in language which we have learnt from our culture of the community and the routine of politeness from our parents and guardians that deals more than the superficial politeness.

In English communities children are told to say 'please' when they are making request for something else as a way of expressing themselves politely but the adults use the same words very far less than one expects and they make less polite directives sound (Holmes, Janet 296). For instance, let's examine the following sentences.

57. a. Could you take me to the rail station?  
b. Could you take me to the rail station, please?  
c. Go to home!  
d. Please, you may go home.

In this example, first and second sentences have expressed similar meaning but the degree of politeness is different. In the first sentence, the use of modal auxiliary 'could' has made the request a bit polite but in the second sentence the modal auxiliary 'could' and polite marker 'please' have made the utterance more polite. These expressions might be uttered by the linguistically decent, educated and

matured people. The third sentence is vice versa of the second and fourth sentences. The third sentence starts with an order and ends with an exclamation mark there is a sense of rudeness instead of politeness. Therefore, the degree of politeness is not comparable with other three sentences. It can be understood that the third expression might have made by indecent and immature adults. In the fourth sentence, polite marker, 'please' has made a polite request. Therefore, the degree of politeness is higher. From this context it is understood that the last expression might have made by the children of English communities who are guided to make polite request by using 'please'.

According to Nepali linguist cum grammarians, Shiva Gopal Risal, Nepali language has its own tradition to express respect, affection, obeisance, salutation etc. according to age, relation, social prestige and dignity of other people to make ourselves polite in our speech which gives an identity of politeness by converging their speech and activities to make people happy and they also respond with similar type of politeness as we did earlier. It is developed as a system of social culture in Nepalese societies to establish family and social decorum. Similarly, some honorific words from non Nepali language also have been practised to express politeness in our language. Words like 'please', 'thank you', 'sir', 'madam' from English language are frequently practised in Nepali speech for the sake of politeness in speech. Due to modernization in language and culture, English language has made its influence over Nepali language and culture (Risal 187).

As politeness is the most dominant feature of language, it influences the community and the activities done by the people belonging to different racial backgrounds. People can be identified themselves by their linguistic knowledge or linguistic cues such as accent, intonation, choice of words and syntactic



- b.     *didī*   *Aunubhayo*  
           Sister   come be- PT-3P-F-HH
- c.     *ma*     *timiharu lAi*   *sikAuchhu*  
           I       you-ACC     teach-NPT-2P-LH
- d.     *chhorA*         *pAlnu bhayo*  
           Son             come be-PT-3P-M-NH

In these sentences 'a' and 'd' are unusual in the expression of respect and politeness. The first sentence reveals that the speaker is from uncivilized and indecent socio culture. Similarly, sentence 'd' also reveals the unusual use of honorific that expresses a satire to a disobedient son instead of respect and politeness whereas sentences 'b' and 'c' show the proper use of respect and politeness in the expression. It can be the identity of civilized and cultured people.

#### **4.2 Politeness in Official Language**

English language has been taken as an official language since English came into contact with other languages of the world. During the period of colonialism different languages of the world were practised for the purpose of trade and commerce but it was difficult for people to communicate among themselves. Therefore, English language was used as the lingua franca. Mostly, standard English became able to maintain the linguistic norms and values for deserving politeness, respect and honour in official purpose. As the colonial expansion of England and the USA, large number of ex-colonial countries of the world have established English language as an official, administrative and parliamentary language. (Traugott and Pratt 358)

Polite speaking generally involves in taking account of the feelings of other people. While speaking politely it makes people feel comfortable and they respond



the speaker in the similar way of politeness. Linguistic competence for the appropriate use of politeness is the major characteristic of English as well as other languages. Therefore, politeness in official language is taken as the norm governing speech (Hudson 116). Official language has its own linguistic rules to deserve the official decorum on the basis of dignity, official position etc. of those officials.

59. a. Excuse me sir, have you marked your sign on my document?

(A visitor to an official)

b. It has already been proceeded.

(An official to a visitor)

In first sentence, a visitor has made an indirect request with an official for taking some official advantages. Here, the speaker has maintained the official decorum by making polite expression that has also made the official to respond the visitor in the similar way by maintaining official decorum and dignity of the post in the second sentence.

Nepali language is the main language of the people living in the eastern boundary, Mechi to western boundary, Mahakali in Nepal. Even people of diverse religious, cultural and racial background have settled down in Nepal and they have their bilingual and multilingual characteristics. It is taken as the national language and lingua franca as well. As Nepali language is the lingua franca to communicate among the bilingual and multilingual people, it is also taken as the official and administrative language. Sometimes, in official purpose, honorific markings are used regardless the dignity, age and position. In this case, honorifics are used in language to respect each other and to show politeness in language whether he is higher or lower by post (Risal 200-2). For example we can examine the following sentences.

60. a. *dAi pAni lyaunuhunchha ki?*  
 Brother water bring be- NPT-3P-RM-M-MH  
 Brother, would you please bring water?  
 (A higher official to a lower official, peon)
- b. *eutA chitthi lekhera Ajai kAr layamA pathAunuhos ta?*  
 one letter write today office-LOC send NPT-3P-MH  
 Write a letter and send it to the concerned office today.  
 (An office chief to his junior officials)
- c. *rAmrosanga padha ta*  
 nice read NPT-3P-LH  
 Read well.  
 (A teacher to his very junior students)
- d. *tapAile Afno grihakArya garnubhayo ni?*  
 you-ERG your homework do PT-2P-HH  
 Have you done the work assigned to you, haven't you?  
 (A teacher to his students of similar age group)

In this example, the speakers have expressed honour and respect towards the addressees even though they are juniors than the addressors. In the first and second sentences, honorifics are used to show politeness and respect to each other regardless the inferiority of the officials. This shows that official language is mostly found polite. Similarly, in the third and fourth sentences also the teacher has expressed respect towards his students either they are senior or junior that depends on the tone of utterance even these sentences are structurally an order and question respectively. It is understood that sometimes respect is expressed regardless the age of the addressees.

According to Civil Act, *Muluki Ain* of the state implemented there is no distinction of respect to people on the base of dignity, rank, age, etc. but all people belonging to different racial background, following various occupations at different ages are equal. Only the rule of the state can not govern over our values, norms and traditions. Feelings, respect, honour, politeness and so on can be demonstrated through the means of language. Therefore, language and linguistics are above the Civil Act (Risal 192).

Regarding the supremacy of our traditions, values and norms rather than the law or rule distinction of respect and honour is made by using some honorific markings for official purpose to show respect and politeness in language. In an official language officials are addressed according to their seniority and post. Some words deserving respect and politeness like '*shreemAn*', '*shree mAnaniya*', '*shree sammAnaniya*', '*mahAmahim*', '*mahAsaya*' are used in language to address the people (182).

### **4.3 Influence of politeness in gender**

As language is the main governing factor of society, linguistic influence has laid some effects in genders as well. Mostly some linguistic components like politeness, respect and formality have influenced the people living in different social backgrounds. Especially, English languages spoken by females is found different in comparison with the male's language. "Women's speech is characterized by linguistic features such as super polite forms, e.g. indirect requests, euphemism" (qtd. in Janet 314). Mostly, indirect speech has been used by women by nature for making themselves polite and establish their status in society.

Male and female both have their different styles of talking by nature. While talking, males want to develop their power whereas females want to establish

rapport, friendly relation. Males and females have seen different even in the things they talked about. Women use the words 'we and you' time and again while speaking each other but the males use the word 'I'. Females give priority to solidarity for maintaining the social values and norms but the males always emphasize for power (Hudson 142).

Females in some male dominated Nepali culture have made devotion towards their elders, relatives, gods and goddess. Especially, women in Nepali culture want to save their face from being offended. Some women who are devotee of their husband never utter the name of their husband and also they express respect and politeness towards them. Instead of uttering the name, they use some honorific pronouns in language while addressing their husbands, elders, relatives and gods and goddess. In this sense, mostly the addressees are indirectly pointed by the addressors. (Risal 188)

Let's observe the following sentences:

61. a. *Afno nAm ke hola?*  
Your name what is? NPT-3P-MH  
What is your name?
- b. *Afu sanchai hunu-hunchha*  
You fine be NPT-2P-MH  
Are you fine?
- c. *Afu (husband) puja kothAmA hunu-hunchha*  
He worshiping room-INES be NPT-3P-HH  
He is in worshipping room.
- d. *parameshwor adrishya hunu-hunchha*  
God invisible be NPT-VHH  
God is invisible.

In this example, first, second and third sentences are more indirect because the addressees are not addressed with the proper noun and pronoun. In this sense the addressor in the first and second sentences wants to know something by his indirectness in speech where as the addressees also will feel good. On the other hand, in the third and fourth sentences the level of honorific and respect is very high. Devotion of a wife towards her husband is shown in the third sentence. Similarly, high respect is expressed to God in the fourth sentence.

Apart from the above mentioned honorific pronouns some other words like *hajur*, *mAlik*, *patidev*, etc. have also been used to address the husband indirectly by the devoted and cultured women in Nepali society (Risal 197).

Politeness in speech has been developed as an important characteristics of females regardless their age, position, status and so on. It is also seen that females want to favour more polite and less indirect speech even they are holding good position and relation among people. It is also found that the male doctors have typically used more direct speech with their patients where as she female doctors have used more indirect speech with patients. Sometimes female doctors have got more interrupted by their patients (Holmes, Janet 293). For example see the following sentences.

62. a. Male doctor: Lie down!  
 b. Female doctor: May be you could stay away from the desserts.

In this example, the variation of indirectness in speech made by male and female doctors is revealed. The first sentence made by a male doctor is an imperative sentence which shows more direct expression but the second sentence made by a female doctor is a statement which shows indirect suggestion to the patient to avoid the delicious food while under going treatment. From this context it

is understood that the language made by female is more polite. Here, the indirectness of the expression might have saved the patient from being offended.

#### 4.4 Accommodation of politeness in speech

Politeness in speech is one of the most influencing factors of language.

Politeness made by the speaker also motivates the listeners to make similar type of politeness in speech in respect of the speaker's age, relation, social status and so on,

The more the speaker uses politeness, the more the listeners respond with politeness, respect and honour. Therefore, some linguistic researches have proved that

accommodation of politeness in different languages have been made to make more similar speech.

Holmes, Janet, an English linguist cum grammarian has defined accommodation of politeness as:

Converging towards the speech of another person is usually a polite speech strategy. It implies that addressee's speech is acceptable and worth imitating.

Using the same pronunciation and same sort of vocabulary, for instance, it is a way of signaling that you are on the same wavelength (225).

63. a. Please come and have your seat.  
 b. Oh! Sorry I am very busy now, thank you.  
 c. Would you please help me to reach the rail station?  
 d. Of course, I would possibly be together with you at the rail station.

In the above examples all sentences have made polite expression. The speaker in the first and third sentences has responded in a polite way in the second and fourth sentences in response of the speaker how he has addressed to the listener for the purpose of offer and request for help. It shows that the listener has converged

his speech in accordance with speech made by the speaker. In this context both of the speaker and listener are responding on the same wavelength.

The reasons for accommodating politeness in languages is not different in English and Nepali language. Even though English and Nepali are different languages, the speakers and listeners both of them accommodate their language according to situation what they are talking about and with whom they are talking. Shiva Gopal Risal, a Nepali grammarian opines that in Nepali culture politeness in language is accommodated on the base of age and relation of both speaker and listeners. As far as the parents and elders use more polite language in their family and community, the junior children also imitate similar language with their age groups. But, in the case of parents carelessness the children in their family and community use impolite language regardless of age and relation of speakers and listeners (202).

64. a. *dAi*            *Aunubhyo*  
 Elder brother    Come PT-3P-M-HH  
 Brother came.
- b. *bahini*        *ke*        *gardai chhau*  
 younger sister what    do-NPT-3P-F-LH  
 Sister, what are you doing?
- c. *AmA*            *Ain*  
 mother            come PT-3P-F-NH  
 Mother came.

In this example, influence of the routine of politeness from parents over their children's language is expressed. In the first and second sentence the level of honorific and politeness is respective with the relation and age of the speaker and

listener. The level of honorific and politeness in the third expression is contrary to the first and second expressions. It shows that the child has imitated the language of uncultured and indecent family and community whereas the first and second expressions are imitated by the people of civilized and decent parents and elders.



## CHAPTER-V

### FINDINGS AND CONCLUSION

#### 5.1 Conclusion

This research has been divided into five chapters. The first chapter has incorporated the review of literature, statement of the problem, methodology, objectives and significance of the study. The second chapter has given priority to study the structure of polite expression in both English and Nepali languages. Besides, this chapter has dealt with the appropriate conditional use of politeness in language. Similarly, this chapter has also discussed the linguistic and grammatical items associated with polite expressions. Modal auxiliaries and tags are mostly emphasized in the use of politeness in English speech.

The third chapter of this study has emphasized on the use of polite expression in both English and Nepali languages. In this chapter, use of modal auxiliaries, with structure, attitude to the people, formal permission, offers, etc. are presented in association with structures the of sentences with respective politeness.

The fourth chapter has dealt with the influences of politeness in both English and Nepali socio culture. How politeness has influenced on the social values and norms in respect of social cultures, official language, gender and accommodation of politeness in language has been discussed in this chapter.

The fifth and final chapter of this study has been focused with the summary of the works, findings of the study, similarities and differences between English and Nepali polite expression regarding their structure use and influence in social cultures.

This comparative study between English and Nepali polite expressions has been made to understand the use, structure and influence of politeness in English and Nepali languages. Eventhough English and Nepali language are indo-European languages, they have structural differences with semantic similarities. As the pattern of these languages is different as English has S-V-O pattern where as Nepali language has S-O-V pattern, the structures of English and Nepali languages are not completely translatable. Politeness in both languages has been taken as an important linguistic feature which has helped to establish socio-culture of both English and Nepali societies based on social values and norms.

In English and Nepali languages politeness is made by using some linguistic items and honorific markings. In English, respect is categorized into three levels as the low, middle and high grade honorific whereas in Nepali it is found that the level of honorific as ordinary, *madhyam*, *uchcha*, *uchchatar* and *uchchatam*. It is also found that Nepali language is comparatively rich in honorific words where as English has very few honorific markings.

Due to modernization and international co-operation English and Nepali languages have developed very close relationship. Therefore, some English words are being Nepalicised and commonly used as Nepali words for the sake of politeness in language.

Eventhough this study is concerned with the comparison of English and Nepali languages, it has found some similarities between English and Nepali polite expressions regarding their use, structure use and influences. Some similarities are briefly mentioned here.

- a. Polite expression in both English and Nepali languages have semantic similarities even if they have different patterns.

- b. Some English words like please, sir, madam, thank you, welcome, etc. are used in both languages for the sake of politeness in language.
- c. The reason of using politeness in languages is no more different in both English and Nepali languages.
- d. Indirectness in speech is dominant for making polite expressions in both languages
- e. English and Nepali socio-cultures are equally influenced by politeness in speech.
- f. There is the use of honorific markings in both languages for the sake of politeness.
- g. In both English and Nepali languages plural forms of subject are chosen for making polite speech.

There is no doubt that English and Nepali polite expressions have more differences as they have different sentence pattern which is not complete translatable. Some of the differences between English and Nepali polite expressions are under- mentioned.

- a. In English and Nepali polite expressions there is a unique structural difference.
- b. In Nepali language, politeness can be made by adding some suffixes in the root word according to the number and subject but it is not found in English.
- c. Modal auxiliaries and tags are used to make indirectness and politeness in speech in English language but it is not found in Nepali language.
- d. In Nepali, polite speech can be made for satirical purpose but it is not so in English.

- e. In Nepali language, politeness can be made by using honorific words with appropriate verbs. But, only honorific words can not make politeness.
- f. In English, the use of phrases and idioms also can be used to make polite speech but not so in Nepali.

This comparative study between English and Nepali polite expressions has found some similarities and differences in the structure, use and influences of polite expressions. This study has discussed about the level of honorifics and other linguistics and honorific marking in both English and Nepali languages. Generally, a comparative study involves two or more languages in order to compare their structures and to show whether these structures of different languages are similar and different. It also shows that how semantic similarities are understood even if the structures are not completely translatable to each other.

Nepali learners who want to learn English polite expressions have been facing the problems regarding the inappropriate use of polite expressions. Similarly, some non-native linguists are interested in the analysis of Nepali polite expressions. In such condition, the present study has great significance. However, this study involves syntactic and semantic aspects of English and Nepali languages on the very surface level of two different languages.

Mostly, emphasis has been given in Nepali sentence structure than in English structure because Nepali grammar is not tended to analyze the Nepali sentence structure in comparison with English sentence structures. It is obvious that in Nepali grammar, in respect of polite expressions, some non-native words are borrowed from English language to make the semantic aspect of a sentence structure similar to Nepali language. In English, models are analyzed in detail for making polite expressions in respect of situation and context of utterance.

This comparative study has proved that there are some similarities as well as differences in English and Nepali languages. It is because English has S-V-O type sentence pattern where as Nepali follows the S-O-V pattern in sentence structure. Identity and entity of languages do not indicate only the difference in script but also in structures. Although Nepali and English have different identity, they have some similarities as well.

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## APPENDIX

1. *badA (adj)* Auspicious or great.
2. *bhawadiya (adj)* yours for male
3. *dandawat (n)* salutation.
4. *mahAmahim (adj)* Excellency, A word that deserves high respect of people in respect of their dignity.
5. *mAluk (n)* husband, god with respect.
6. *mousuph (pron)* an honorific to address the king or queen.
7. *mumA (n)* A way of addressing a mother in some caste.
8. *pandit jyu (adj)* A learnedman by his caste.
9. *patidev (n)* Word used to address a husband by a devoted wife.
10. *pramAtmA (n)* State of showing respect to God.
11. *sAheb (n)* Word which shows additional respect and honour to the people in respect of their profession and service.
12. *sammAnaniya (adj)* honorable.
13. *savApati jyu (n)* Person who has taken the leadership of sth. else.
14. *vidhyAvAridhi (n)* Doctor of Philosophy.