

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

There are various means of communication. Among them, language is one of the very common means of communication for human beings. We use language for sharing ideas, feelings, emotions, interests and so on. Linguists are still unable to record the exact number of the languages that exist in the world. English is spoken widely in the world. It is a standard language and functions as a *lingua-franca*. Most of the books are written in English and it is also widely used in the field of mass-media and other fields.

Human language is unique in being a symbolic communication system that is learnt instead of biologically inherited. Language is a unique gift given to any human being which distinguishes him from animals. Sapir (1971, p.8) mentions

Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols. These symbols are in the first instances auditory and they are produced by the so called organs of speech. There is no discernible instinctive basis in human speech as such, however, much instinctive expressions and the natural environment may serve as a stimulus for the development of certain elements of speech, however much instinctive tendencies, motor and other may give a predetermined range or animal communication, if 'communication' it may be called as is brought about by involuntary, instinctive cries is not, in our sense, language at all.

Language is the most developed and most frequently used means of human communication. In the process of human communication, one perceives the clear picture of the whole world through language. It is a means which helps us to think, interpret, perceive and express about the real world. Most of the activities of the world are carried on through the language such as transmitting human, thoughts, literature, political and diplomatic activities, human achievements and others.

Regarding language, Crystal (2003, p.53) writes “... language is the concrete act of speaking, writing or singing in a given situation the notion of parole or performance ... a particular variety, or level of speech/writing may also be referred as language”.

Language is the expression of human communication through which knowledge, belief and behavior can be experienced, explained and shared. This sharing is mainly based on systematic, conventionally used signs, sounds, gestures, or marks that convey meanings within a group or community.

### **1.1.1 Linguistic Scenario of Nepal**

Nepal is a small country which is very rich in its multicultural, multiethnic and multilingual group of people. The Magar language is one which lies in the third position according to the population of its speakers. The population of Nepal is 22736934 (Population Census -2001, National Report - 2002). This report mentions ninety two different languages spoken in Nepal.

All the languages of Nepal and their dialects have their genetic affiliations to at least four language families: *Indo-Aryan*, *Tibeto-Burman*, *Austro-Asiatic* (Munda) and *Dravidian*. As Yadava (1999:113) puts it: These languages (except Kusunda) belong to four language families: *Indo-Aryan*, *Tibeto-Burman*, *Austro-Asiatic* (Munda) and *Dravidian*. On the same ground, Kansakar (2001) maintains: Nepal is the home of four language families of

which *Indo-Aryan*(I-A) and *Tibeto-Burman*(T-B) constitute two major groups, while *Austro-Asiatic/Munda*(A-A/M) and *Dravidian* (D) are represented by minority pockets of speakers in the *Jhapa, Morang* and *Sunsari* districts of South eastern Nepal.

The following table (Source:Population Monograph of Nepal, CBS 2001) shows some of the languages of Nepal with their language family and their number of speakers:

**Table 1**  
**Distribution of Population by the Language Families of Mother Tongues**  
**(1961-2001)**

	Year	Per.	Year	Per.	Year	Per.	Year	Per.	Year	Per.
Mother Tongue	1961	%	1971	%	1981	%	1991	%	2001	%
Indo-European	7449604	79.14	9062435	78.42	12417886	82.66	14701283	79.50	17982769	79.1
Sino-Tibetan	1813083	19.26	1982635	17.16	1811944	12.06	3098698	16.76	4183995	18.4
Austro-Asiatic	29485	0.31	23853	0.21	28208	0.19	33332	0.18	40260	0.2
Dravidian	-----	-----	-----	-----	-----	-----	15175	0.1	28615	0.1
Others	114392	1.22	487060	4.21	764802	5.09	648627	3.51		
Not Stated	6432	0.07	-----	-----	-----	-----	9157	0.05	503295	2.2
Total	9412996	100	11555983	100	15022839	100	18491097	100	22738934	100

The table 1 shows that the *Indo-European* languages are spoken by the majority of Nepal's total population and these constitute the largest group of Nepal's languages in terms of their speakers. In the last six censuses, their speakers constituted 77.13 percent (1952:54), 79.14 percent (1961), 78.42 percent (1971), 82.66 percent (1981), 79.50 percent (1991), and nearly 80 percent (2001) of the total population of the country. This table shows the increase in the speakers of *Indo-European/Aryan* languages except their slight decline in (1971) and (1991) censuses. Of the *Indo-Aryan* language, there had been steady increase in the percentage of Nepali speakers from the (1952:54)

till the (1981) censuses but it has declined in the (1991) and (2001) censuses. On the contrary, the *non-Nepali Indo-Aryan* languages except *Bhojpuri* declined from the (1952:54) till the 1981 censuses but they have increased in the 1991 and 2001 censuses. This increase in Nepali speakers and decline in other *Indo-Aryan* languages during the (1952:54) 1981 may presumably be attributed to the growing emphasis on the 'One nation-one language' policy imposed during the '*Panchayat*' regime. Conversely, the decline in Nepali speakers and rise in other speakers of *Indo-Aryan* languages may be ascribed to the people's awareness of promoting and preserving their mother tongues following the restoration of democracy in (1990). The *Indo-Aryan* languages spoken in Nepal are mainly distributed from the western to the eastern hills and the *Terai* and also the far western mountain though they are spoken with low density in almost all the remaining parts of the country.

Another group of languages spoken in Nepal is the *Tibeto-Burman*. The *Tibeto-Burman* languages which are mentioned in all the censuses are *Tamang*, *Newar*, *Magar*, *Rai*, *Kirant*, *Gurung*, *Limbu*, *Bhote*, *Sherpa* and *Thakali*. *Sunuwar* has not been listed in the (1991). Similarly, *Thakali* did not appear in the (1971). According to the census (2001), these languages (*Tibeto-Burman*) are spoken by 18.4 percent of Nepal's total population and occupy the second position. However, the percentages of their speakers vary in the different censuses: 21.8 percent (1952:54), 19.26 (1961), 17.16 percent (1971), 12.06 percent (1981), 16.76 percent (1991), and 18.4 percent (2001). The *Tibeto-Burman* languages mainly extend over the eastern, central, and western mountain and hills though they are also sparsely spoken in other parts of the country.

### **1.1.2 The Magar Language and Its Origin**

Although Nepal is a small country, it is very rich not only in its natural beauty but also in its multiethnic, multicultural and multilingual group of people. It is a melting pot of many races and tribes. There are more than one hundred

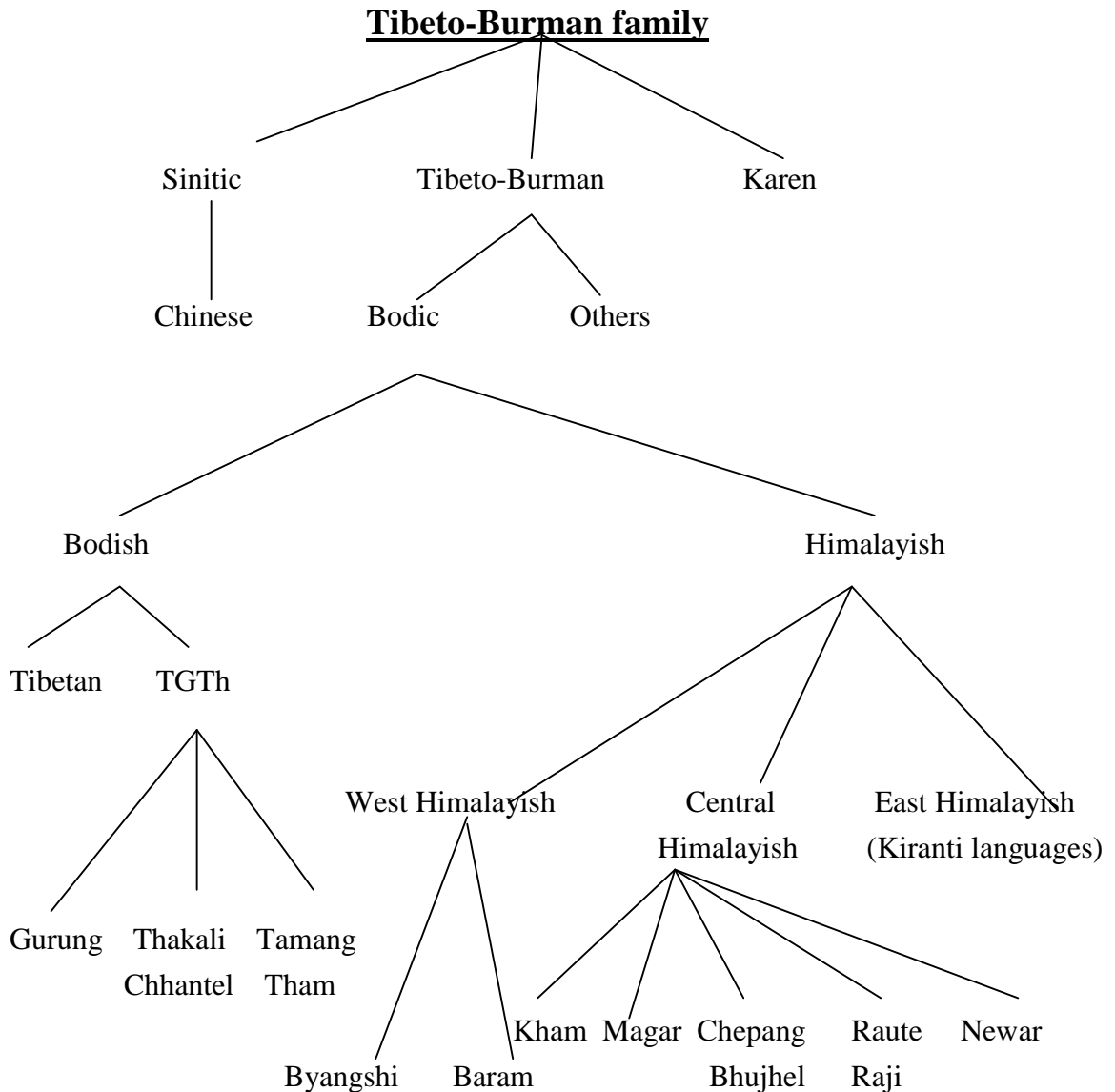
different types of races and castes in Nepal. It appears that for the size of the country, Nepal possesses a great variety of races in its population. The prehistory and the early history of Nepal are largely unknown. The ancient history of the Nepalese, like that of all other nations which affect to trace their origin beyond the data of authentic records, is clouded by mythological fables. The state of Magars can not be different despite several literary sources on Magars, the origin and history is replete with compounded speculation and inexplicit details. Information on Magars is speckled here and there. Some of these information require evidences, some are controversial, and quite often there are missing links in between the periods of history. This is *so* due to the dearth of substantial evidences and accurate and chronological documents.

Magar is one of the various aborigines of Nepal. There are different opinions about its origin and history. Some of the authors do claim that they are *Thakuri* dynasty and some others say that they are Mongol. But it is yet to be studied to find out the authentic answer. It has been said that Magars in Nepal had entered in five groups: First group belonged to *Western*, second *Aasam*, third from the *Northern side*, fourth group belonged to *Sikkim* and similarly the fifth group belonged to *Southern side*. To prove these statements some arguments and historical evidences have been carried out. According to the expert of *Kirant culture*- Iman Singh Chemjong (as cited in Baral, 2050:16), two Magars named '*Sing*' and '*Chitu*' had first come to the southern part of Nepal from the *Sim of China*. Others argue that their origin was the eastern Nepal as there is more similarities between the Magar language and the language of *Lepcha*, residence of *Sikkim*, it is also imagined that Magars had come to Nepal from '*Kham*', region of China as '*Kham Magar*' dialect comes under a Tibetan language of '*Athar Magarati*'. Similarly, some of them claim that Magars had migrated from '*Rajputana*' of India. According to Gibs (1947:18), Magars were residing on lower hilly region of *Palpa* from the very beginning and had slowly scattered into central and western part of Nepal.

Magars, the largest group among the indigenous nationalities, fall in the third largest ethnic group in Nepal. Among many other indigenous ethnic people, more recently, the Magars have been focal point of interests of many

researchers and writers, both Nepali and Foreigners, and particularly westerners (Population Monograph 2001).

Magars have their own language named Magarati Language which is one of the members of Tibeto-Burman language family. It can be shown in the following diagram:



(Adopted from Central Beauru of Statistics- 2051)

Magar Language is mainly divided into two groups: *Athara Magarati* language and *Barah Magarati* language. *Kaike*, *Kham* and *Chhantyal* dialects come

under *Athara Magarati* language. The language spoken by Magars living in western part of *Rukum, Rolpa, Pyuthan* and *Baglung* districts is called '*Kham*'. The language used by *Rokaya Magars* of *Tarakot, Dolpa* is called '*Kaike*'. Similarly, the *Chhantyal* language is spoken in *Baglung* and *Myagdi* districts. Besides the dialects mentioned above, all other dialects of Magar language spoken by Magars all over Nepal come under *Barah Magarati* language. Generally, the Magar language refers to the language spoken by the Magars living in *Palpa, Tanahun* and *Syanja* (Baral, 2050:37). But this is a narrow identification of the Magar language speakers as it can not include other Magar language speakers living in Nepal. Although the origin of the Magar language is considered *Palpa, Syanja* and northern part of *Nawalparasi* in particular, it is also spoken in *Banke, Surkhet* and *Dailekh* in the West and *Kavre, Ramechhap, Udayapur, Mahottari, Bhojpur, Panchthar, Terhathum, Ilam, Morang, Dhankuta* in the East.

By observing the overall status of Nepal, it can be said that the language spoken by all the Magars living all over Nepal is the Magar language. To find out the exact place of origin of language is really a difficult job for all. Therefore, it is assumed that the Magar language also got changed from the previous form and transferred into different dialects along with the time and their migration. We know all languages are affected by neighboring languages and their culture which can be seen in the Magar language as well. Language is, therefore, compared with sea. Sea is the result of many rivers-the same principle is applied in the language. Language always flows towards simplicity. Some features of language are worth mentioning here. Each language follows the way- complex to simple, long to short and unsystematic to systematic. Due to the above reason the Magar language of the East is more simple and short in comparison to the west. The population of Magar speaking various Magar dialects is 3.39 percent of the total population of Nepal (2001 census). Other remaining Magars speak *Khas* and *Nepali*. The Magar tongue speaking population in (1952:54) 1991, and 2001 were 273780, 430264, and 770116

respectively. The study of the trend in mother tongue retention shows that the Magar language retention rate has increased from 32.1 percent in 1991 to 47.7 percent in 2001 census. According to the number of people speaking a language, the Magar language is ranked as the third most widely spoken language in Nepal.

According to Fisher (1978:47), *Kaike* is an unwritten Tibeto-Burman language, distantly related to Tibetan and other Tibeto-Burman dialects spoken elsewhere in Nepal. He further explains the complexity of this language as using a list of 100 basic word. I found that *Kaike* shared 49 percent cognates with the Tibetan dialect spoken in *Tchurong*, 49 percent with the very closely related Tibetan dialect spoken in what Snell Grove calls inner Dolpa 35 percent with Kham and 23 percent with Magar. One village (Riwa) is Nepali; in only three villages (Tarangpur, Tarakot and Tupa) and nowhere else in the world *Kaike* is spoken.

According to scholars and experts in Nepal, *Tibeto-Burman*, *Indo-Aryan*, *Austro-Asiatic* and *Dravidian* language families were practised one after another. But *Indo-Aryan* dates back from prior to *Tibeto-Burman* on the basis of historical accounts found in the field of inscription and official works of Nepal.

The Magar settlements have been found in different parts of Nepal and various experts have given their own views on it, the Magars were first in mid-hill of central Nepal and had slowly migrated to other parts of the country over a long period of time. Therefore, the Magar language speakers are more or less found all over Nepal.

The Magar language has its own script named *Akkha script*. M.S. Thapa Magar was the first Magar to discover this script. However, it is claimed that this script was freely being used by *Lichchhavis* in Nepal. Only a few scholars and experts have claimed over it and say that it was the Magars' ancient script. *The Sixth Central Conference of Magar Association held on 15<sup>th</sup>-18<sup>th</sup> Falgun, 2054*



in Nawalparasi district had authoritatively accepted *Akkha* script as a Magar script.

To this date, there has published only one book in this script entitled *Magar Bhasako Karmakanda* written by C.B. Rana Magar in 2051. Recently from 2063, the Magars of Palpa have started publishing monthly in their own script. Except these all other literary articles of the Magar language have been published in *Devanagari* script and *Roman* script. According to Magar Association, some Magars in Bhutanese refugee camp at *Khudunabari, Jhapa* have been found studying books written in *Akkha script*.

There were, no more books, articles, periodicals and magazines mentioned above have been seen published yet in *Akkha* script. Now more researches have been carried out on Magar and its language. For example, the students of Bachelor's and Master's degree are conducting research on the various topics for their university theses. Magar Association is publishing national standard journals and magazines such as *Lafa, Kanunglam, Shodhamalah, Rosh* and so on. Three films on the Magar language have already been released. They are *Langhan (2052), Lisara (2059), and Ashe (2061)*. Som Rana Magar 'Patali' has compiled a Magar dictionary in (2054). He has tried to include the dialects of Magar, *Kham Magar* and *Kaike Magar*. From 1<sup>st</sup> Bhadra 2050, the *Western Regional Radio Transmission Centre, Pokhara* is broadcasting news on the Magar language. Similarly, Radio HBC is also broadcasting programmes in the Magar language from 20<sup>th</sup> Mansir 2058. The authoritative grammar of this language is yet to be made but is in process, according to Magar linguists.

### **1.1.3 Magar Population and their Locality**

The census of 2001 has registered the population of Magars around 1622421, among the total population of Nepal 23151423. Among their total population only 3.39 percent or 270,116 Magars speak the *Magar* language. Remaining Magars speak *Khas* and *Nepali*. But Sanjog Lafa Magar, a *Magar film director*

(2061) claims that the actual population of Magar is between 3000000 to 3500000. It is said that Rana Magar tribe is the largest among various tribes of Magar. It constitutes nearly one third of the country's total Magar population (Gurkhas, 1967:909). The exact population of Magars is yet to be explored. Some of the migrated Magars are still not clear about their own *Kuldewota* the clan/tribes' God. Some of the Magars living in the periphery of Kathmandu valley are isolated from their native culture. They also claim that their ancestors migrated to Kathmandu valley as the soldiers of Prithivi Narayan Shah.

The following table shows the distribution of Magar population on the basis of development region.

**Table 2**  
**Magar Population on the Basis of Development Region**

Development Region	Population	Percent
Eastern Development Region	180363	11.12
Central Development Region	256957	15.84
Western Development Region	750960	46.28
Mid-western Development Region	391650	24.14
Far-western Development Region	42491	2.62
Total	1622421	100

The census reports show that the number of Magar language speakers has been increasing year by year. For example, the total population of Magar was 212681 in (1981) and 430264 in (1991) but this population reached 770116 in (2001) which is the result of increment in language awareness. Magar language speakers are found all over Nepal. Magars residing in different regions can be shown in the following diagram. However, more residential districts of Magars and their numbers can be shown in the following table:

**Table 3****Magars and Their Number of Speakers on the Basis of Districts**

Districts	No of speakers	Percentage within district	Position within district
Palpa	136750	50.9	1 <sup>st</sup>
Rolpa	91936	43.8	"
Myagdi	47820	41.8	"
Pyuthan	65123	30.6	"
Baglung	74550	27.7	"
Tanahun	84332	26.8	"
Nawalparasi	96881	17.2	"
Rukum	43621	23.1	2 <sup>nd</sup>
Syanja	67245	21.2	"
Surkhet	55668	20.6	"
Salyan	10445	17.2	"
Gulmi	59123	19.9	3 <sup>rd</sup>
Arghakhanchi	34078	16.4	"
Sindhuli	39675	14.3	"
Udaypur	39721	13.8	"
Dolpa	2902	13.1	"
Dang	55711	12.0	"
Parvat	16924	10.7	"
Mustang	914	6.1	"
Gorkha	32678	11.3	4 <sup>th</sup>
Ramechhap	23205	10.9	"
Okhaldhunga	16252	10.4	"
Dhankuta	16165	9.7	"
Mugu	62248	8.8	"
Jajarkot	11721	8.7	"

(Source: Population Monograph of Nepal, CBS 2001)

This table shows that *Palpa*, *Nawalparasi*, *Rolpa*, *Tanahun*, *Baglung*, *Pyuthan*, and *Myagdi* districts have Magars in the first position within the population of these districts. There are more other districts where Magars are in the second,

third, and fourth positions in comparison to the number of people speaking other languages in these districts.

According to the Census 2001, the total population of Magars is 1622421, of the total 134357, i.e. (8.3 percent) Magars live in urban areas. The Census Report of (2001) further shows that 74.6 percent, (i.e. 1210276) of total Magars follow *Hinduism* whereas 24.5 percent, (i.e.397,036) follow *Buddhism* and 0.5 percent Magars are following *Christinity* . No Magars are following the *Islam* religion. Among the total population, only 770,116 Magars speak the Magar language as their mother tongue. A very few people in urban areas speak the Magar language as their mother tongue, i.e. 49,757 whereas 720359 people of rural areas speak it as their mother tongue.

#### **1.1.4 English: A Brief Introduction and its Position in Nepal**

English is one of the most widely used language. It is an international language in which most of the books, newspapers, journals, e-mail, internets are published and used as a medium of communication. It is the main language of the airports, international business, academic conferences, science, medicine, technology, diplomacy, sports and advertising. So, English is regarded as a key to success in science, technology and world culture for most developing countries. It is used as lingua-franca and as an auxiliary language too. In the context of Nepal, it is taught as a compulsory subject up to SLC. English language belongs to 'West-Germanic' sub branch of the Indo-European family. English language Teaching (ELT) is a separate discipline from long way back in Nepal. Although efforts are made to ameliorate condition of English in Nepal, the standard of the English is not developed as expected because of multilingual situation of Nepalese speech community. According to the census of 2001, 1037 people speak English as a native language or mother tongue in Nepal. So, English language stands in the sixty forth position in Nepal on the basis of native speakers of English language.

When we trace the history of teaching English in Nepal, we find that English language was introduced to Nepal in the Rana regime. Janga Bahadur Rana, the first prime Minister of Nepal initiated it after he came back from Britain. At the very beginning, it was taught for the students of royal families only. However, it became open for the general public with the establishment of Darbar High School in 1910 B.S. After the establishment of Tri-Chandra Campus in 1975 B.S. English became a compulsory subject in the higher education. Now, it is compulsorily taught and learnt up to 12 grades in all educational institutions. In campus level, it is taught and learnt as compulsory and major subject as well. Apart from that, some language institutes have also been conducting the English language classes. Now it has gained high reputation in both governmental and non- governmental sectors in Nepal.

English in the twentieth century has established its own network in global trade and education. Most of the achievements in science, technology and research are due to English. Moreover, the importance of English is apparent in every aspect of human life. Communication technology has become very sophisticated. For instance, E-fax, E-mail and Internet media have been revolutionary in the world. Randolph Quirk, highlighting the importance of English, says: "It provides the readiest access to the cream of world scholarship and to the bulk of world trade. It is understood more widely than any other language.

### **1.1.5 Language Functions**

Language function refers to the purpose for which an utterance or a unit of language is used. It can be broadly classified as grammatical and communicative functions. Grammatical function deals with the relationship that a constituent has with another constituent. The main function of language is communicative function. Communicative function of language refers to the communicative goal for which a language is used in a community. Several

forms may serve just one function or several functions can be realized just in one form.

Communicative function deals with specific communicative need of language in a community. In other words, what we can do through the use of language is its function. We can communicate through the use of language; therefore communication is the overall global function of language. But under communication, there are several functions of language. For example, we can ask or make a query, we can command, request, order, caution, direct, instruct, advise, threaten or persuade through the use of language and hence asking, commanding, requesting, ordering, cautioning, directing, instructing, proposing, advising, threatening and persuading are the functions of language.

Different linguists classify language functions differently. According to Aarts and Aarts (1986, p.95), there are four types of language functions. They are as follows:

- i. Statement function
- ii. Question function
- iii. Command function
- iv. Exclamation function

Likewise, according to Corder (1973, p.32), there are six categories of language functions. They are as follows:

- i. Personal function
- ii. Directive function
- iii. Referential function
- iv. Phatic function
- v. Metalinguistic function
- vi. Imaginative function

Wilkins (1976, p.44) has mentioned six functions of language in his notional syllabus under the categories of communicative function. They are:

- i. Judgment and evaluation
- ii. Suasion
- iii. Argument
- iv. Rational enquiry and exposition
- v. Personal emotions
- vi. Emotional relations

According to Van Ek (1957, p.19), there are six categories of language functions. They are as follows:

- i. Imparting and seeking factual information.
- ii. Expressing and finding out intellectual attitudes.
- iii. Expressing and finding out emotional attitudes.
- iv. Expressing and finding out moral attitudes.
- v. Getting things done.
- vi. Socializing.

Roman Jakobson counts all the components of speech event to classify the language function. Thus, he classifies language functions into six types corresponding to six components of speech event. The function of language is determined on the ground that which of the six components is emphasized and is named accordingly. The components of speech events and the corresponding language functions are the following.

<b>Components</b>	<b>Language functions</b>
i. addresser	emotive function
ii. addressee	conative function
iii. context	referential function
iv. contact	phatic function
v. code	metalingual function
vi. message	poetic function

The function of language is emotive if there is focus on the addresser (Speaker/writer). The speaker's feelings, desires, and emotions are expressed and the underlying meaning rather than the literal meaning of the expression becomes important. When the utterance is focused on the addressee to behave in a certain way, it serves the conative function. Conative function of language is usually realized in imperative or interrogative sentences. When language is used to focus the context, it appears to serve referential function of language is used to talk about context, things happened long ago and which will happen in the future. It is also used to refer to things around us as well as those distant from us. This function is also referred to as 'cognitive' or 'denotative' function of language and thought to be the principal function of language. Phatic function works as a means to establish contact. This serves the function to discontinue, sustain or to initiate the conversation. In other words, this function of language has to do with the establishment of social relationship and maintaining or discontinuing it. In metalingual function the code is focused. Language is used to talk about itself. In a poetic function, the message form is focused and the focus is used to arouse aesthetic feeling. Poetic language is far more beautiful and is not used in every day communication. It is used to highlight some points in an interesting way (Cited in Allen and Corder, 1973, p.57).

### **1.1.6 Importance of Requesting in Languages**

Request symbolizes the culture of society. It is the marker of politeness. Thus, the use of request is a society's protocol. Request varies from language to language. It largely depends on the culture and linguistic conventions of that language community. Requesting one person to another depends on the age, sex, social class, personal relationship and particular situation. Being polite may also involve the dimension of formality in a formal social setting. The individual expression concerns the degree of freedom one feels in personal expressions and interaction. It more describes the appropriateness according to the social rules and regulations between the speaker and hearer.



A language is a system of conventional signal used for communications. Thought, ideas, emotions are expressed through it. Nepal is a beautiful, multilingual, multiethnic and multicultural country. It is the home of numerous languages and dialects spoken by the people of different linguistic backgrounds.

There are several social as well as cultural constraints that a speaker has to take care of while producing utterances of requests. For a language user to internalize grammatical rules as well as sociolinguistic rules which tell him to use a piece of language in the given social setting, a sociopragmatic aspect that refers to the given social setting, a sociopragmatic aspect that refers to the form and the function of language in a given social setting.

In expressing politeness, the anthropologists Brown and Levinson distinguished between positive politeness strategies (those which show the closeness and intimacy between speaker and hearer).

Yule (2000:60) states that “politeness can be accomplished in situation of social distance and closeness.” He further describes that “Showing awareness for another person's face when that other seems socially distant is often described in terms of respect. Showing equivalent awareness when the other is socially close is often described in terms of friendliness.” This means politeness is shown according to the social distance or closeness. The person who is familiar is addressed less politely whereas the person who is not familiar is addressed very politely.

Similarly, Asher (1994:3206) proposed that “In ordinary language use, politeness refers to proper social conduct and tactful consideration of other.”

According to definition, language is used differently by different groups of people. The position or authority is different in the different groups of people. So, the speaker should have the proper knowledge of language uses according to the relationship of the people. Who is speaking to whom is most important factor. The proper use of language seeks the appropriate behaviour between the interlocutors. If the speaker is most polite with the addressee, it brings cordial relationship between them.

So, we can say that politeness depends on the social situations and social classes of the people. It is an essential factor to make a sound relationship between speakers and hearers. There should be appropriate linguistic behavior to be polite. The speaker should know how to talk with whom, when, where and in what manner. Not only this, particular occasion and situation.

### **1.1.7 Need and Importance of Contrastive Analysis (CA)**

The study of historical or genetic connection between languages in which two languages are related means they developed from one and same language and single source language. Later it was realized that single source of two or more languages do not indicate that their formal characteristics are similar in all or most respects. So, CA introduced in the late 1940s and 1950s was highly popularized in the 1960s and its popularity declined in the 1970s. The development of CA for foreign language teaching can be traced back to the American linguist, C.C. Fries (1945, p.32) who made the first clarion call for it. “The most effective materials are those that are based upon a scientific description of the language to be learned carefully compared with a parallel description of the native language of the learner.”

According to James (1880, p.3), “CA is a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two – valued typologies (CA is always concerned with a particular of language), and founded on the assumption that languages can be compared.” It is the method of analyzing the

structures of any two languages with a view to estimating the differential aspects of their systems, irrespective of their genetic affinity or level of development. Comparison of two languages becomes useful when it adequately describes the sound structure and grammatical structure of two languages with comparative statements giving due emphasis to the compatible items in the two systems.

As stated earlier, CA compares two or more languages in order to find out the similarities and differences between them. It compares either two languages (English and Magar) i.e. inter-lingual or cross linguistic comparison or two dialects (Western Nepali and Eastern Nepali) i.e. intra-lingual comparison. What languages and dialects it compares, may be on phonological level, morphological level, syntactic level, and discourse level and so on. This comparison enables us to identify the similarities and differences between  $L_1$  and  $L_2$ . Then, their similarities and differences help us to predict the areas of ease and difficulty, respectively in learning  $L_2$ . CA, which is deeply rooted in the behaviouristic and structuralist approaches of the day, claims that the greater the differences, the greater the difficulty and the more instances of errors will occur.

A second language is learnt by those who already speak another language, that is why, they transfer the system of the  $L_1$  in learning  $L_2$ . The transfer may be either positive or negative. The transfer may be positive, if the past learning helps the present learning. This is called facilitation. On the contrary, the transfer may be negative, if the past learning interferes with or hinders the present learning. This is called interference. If  $L_1$  is similar to  $L_2$ , it will be easy to learn and there will be less chances of committing errors. Conversely, if  $L_1$  is different from  $L_2$ , it will be difficult to learn and there will be more chances of committing errors. CA, by specifying just which features the two languages have in common and which they do not, can alert the teacher to what in the foreign language really needs to be taught. Similarly, CA is helpful in identifying the areas of difficulties in learning and error in performance,

determining the areas which the learners have to learn with greater emphasis and designing teaching and learning materials for those particular areas that need more attention.

CA is important from pedagogical point of view. James (1980, p.145) points out three traditional pedagogical applications of CA. According to him, CA has application in predicting and diagnosing a proportion of the L<sub>2</sub> errors committed by learners with a common L<sub>1</sub> and in the design of testing instruments for such learners. As the learners are learning the language and errors appear, the teachers can utilize their knowledge of the target and native languages to understand the sources of errors. CA also helps the teachers or the material writers to plan and grade teaching materials. Syllabus makers can make use of the description of languages and contrastive studies in grading the items to be taught from known to unknown, similar to dissimilar, general rules to exceptions and from universal to language specific items.

The theoretical foundations of CA, which have also been known as “contrastive analysis hypotheses”, or “assumptions of contrastive analysis”, were formulated in Lado’s ‘Linguistics across Cultures’(1957). In this book Lado (1957, p. 1- 2) has provided three underlying assumptions of CA, which have significant role in language teaching.

- a) Individuals tend to transfer the forms and meanings and the distribution of forms and meanings of their native language and culture to foreign language and culture, both productivity when attempting to speak the language ... and respectively when attempting to grasp and understand the language.
- b) In the comparison between native and foreign languages lies the key to ease or difficulty in foreign language learning.
- c) The teacher who has made comparison of the foreign language with the native language of the students will know better what the

real learning problems are and can better provide for teaching them.

From the above discussion, it has become obvious that the theoretical foundations of contrastive analysis (i.e. CA hypothesis) are based on the propositions of behaviorist school of psychology and structural linguistics.

CA is helpful for teachers, linguists, textbook designers, testing experts, and syllabus designers. CA is one of the various pedagogical aids for the teacher which helps him/her to add more knowledge and to sharpen his/her knowledge so that the ability to detect errors can be improved. Because of its highly significant scope in the area of L<sub>2</sub> teaching and learning, linguists are interested in the preparation of contrastive grammar because it is highly useful to L<sub>2</sub> learners for a more effective process of L<sub>2</sub> teaching and learning.

CA can be implemented in this study too. The differences found in the English and Magar request forms are the main focus and the following description and analysis depicts the differences between request forms in the two languages.

### **1.1.8 The Request Form of English Sentences**

Request is a kind of language function. "Getting things done" is one of categories of language functions. When we ask someone to do something, we make request. It is a sign of politeness. It also symbolizes the norms of culture and civilization of the society. It helps us to behave in ways that are acceptable to our society. The aim of request form of language function is to use language in an appropriate situation or to use different requesting functions according to purpose. According to Oxford Advanced Learners Dictionary (2000, p.1084), "Request is an act of asking formally and politely." The communicative function 'request' can be expressed using several linguistic forms like imperative, declarative, interrogative and moodless respectively. According to Matreyek (1983, p. 14), some linguistic forms that can be used to express requests in English are follows:

- a) V<sup>1</sup> + obj ....., please.
- b) V<sup>1</sup> + obj. ...., will you ?
- c) Can + you + V<sup>1</sup> + ..... ?
- d) Will + you + V<sup>1</sup> + .....?
- e) Could you please .....?
- f) Would you .....?
- g) Would you mind + v-ing .....?
- h) Do you think you could .....?
- i) I wonder if you could .....?
- j) I don't suppose you could ....., could you?
- k) Do you think you could possibly .....?
- l) Base form of verb + obj. ....

All these forms (different kinds of sentences) serve the same communicative function 'request', i.e. asking people to do something. But their uses are different according to the context and situations. They are not only used according to the context or situations but also with what type of people you are talking to. (a), (b), (c) and (d) are used for asking friends while (e), (f), (g) and (h) are used for any one at normal situations. But they are more polite respectively. Similarly, (i), (j) and (k) are used formally to complete strangers, important guests, and when the situation is extremely inconvenient for the listener. Finally, (l) is used formally in classroom and informally in public speech. Such polite phrases/forms are used when talking to someone we do not know or when we are asking a friend to do something difficult or important. The main purpose of using such expression is to make his/her language tactful, polite, gentle and effective. The examples of such expressions which are more polite respectively are given below:

- a. Talk to him, O.K.?
- b. Proof-read this for me, will you?
- c. Can you help me with this?
- d. Could you please turn down the radio a little?

- e. May I open the window?
- f. May I please have a glass of water?
- g. May I ask you to mail this for me on your way to work?
- h. Would you mind watching this for me a few minutes?
- i. Would it be possible to type this letter before you go home?
- j. If I can make a request, I'd like to hear some classical music.

### 1.1.9 Request Forms in the Magar Language

In the Magar language, 'forms of request' is the matter of respect. The one reason which helped to develop respect can be taken to royal family of Nepal.

The Magar pronominal system has first, second and third person pronouns as English does, but there are multi-levels which are related to a scale of politeness, or of honorific registers. They indicate the relative status of speaker and hearer. There are four levels of honorificness, they are; low (L), middle (M), honorific (H), and high honorific (HH).

2<sup>nd</sup> person pronoun.

Least honorific

→	nang	you	Low/ intimate (L) collocate with verb forms like 'jatileko'
→	nang	you	middle/ familiar (M) collocates with the verb forms 'jatileko'
→	nakko	you	Honorific (H) collocates with 'chhanke chhanle'
→	nakko	Sir 'You'	High honorific (HH)
→	Sarkaar	Your Highness	nakko, sarkaar, and mausuph are high honorific (HH)

Most honorific

3<sup>rd</sup> Person Pronoun

Least honorific

→	hosai	s/he	Low (L), collocates with 'jatle'
→	hosai	s/he	Formal or respectful (M) collocates with 'jatileko'
→	hosko	s/he	Honorific (H), collocates with 'chhanke chhanle'
→	hosko	Sir 'You'	High honorific (HH)
→	Sarkaar	Your highness	hosko, sarkaar are high honorific.

### Most honorific

This scales show that in the Magar language, the pronouns are addressed according to the people of different ranks. The scale is a convenient method for classifying gradation in honorific usage. The second person pronouns nang, nakko, Sarkaar indicate the least honorific to the most honorific, respectively. Likewise the third person pronouns hosai, hosko, Sarkaar indicate from the least honorific to the most honorific, respectively. Hosko and Sarkaar are addressed to the honorific and high honorific ranks. So, these pronouns show the most polite forms in the communication.

Magar speakers show their request to their seniors by using respectful verbs.

We can categories the pronouns to respect to the person in the Magar language.

They are:

1. Nang – non - honorific (to servant, children, wife, also to very intimate friends)
2. Nang – neutral (to friends, between spouse)
3. nakko – honorific (to strangers, colleagues, also to seniors, father, mother and husband)
4. Nakko - to superiors, high rank officials, husband.

From the above scale of pronoun nakko is the honorific pronoun. It is addressed to the seniors. The pronoun 'nang' is the original form to express



respect in the Magar language. Respect is shown according to power, economic status castes, age, sex, place etc. They are the determiners of 'request'.

Politeness is also made according to the pronouns what they addressed to their seniors. So, the respectful pronouns are the determiners of politeness. Now- a-days, Magar people use formal polite form such as Kripaya, marang khyochalya, etc to request to others. It may be due to the influence of other languages.

## **1.2 Review of the Related Literature**

Some research works have been carried out to compare some aspects of English, Nepali and the Magar languages in the Department of English Education. The related literature to the present study is given below.

**Chapagain (2002)** carried out a research entitled “**Request Forms in the English and Nepali Languages: A Comparative Study.**” She concluded that the English people were found to be more polite among all the relations compared to Nepali.

Similarly, **Raika (2007)** has carried out a research entitled “**Negative and Interrogative Transformation in the English and Magar Languages: A comparative study**”. The main objective of his study was to identify the processes of negative and interrogative transformation in the Magar language and compare and contrast the concerned processes of the Magar language with that of the English language. The result showed that: (a) In the Magar language the prefix 'm ' is the negative marker which is placed before the main verb in all tense except continuous tense (b) Yes/No question is formed by using rising intonation in the statement sentence in the Magar language. The same Yes/No question can also be formed by placing the element 'h ' which refers to 'what', in the beginning of the sentence without changing the order of the other constituents in the sentence. (c) The equivalent of English Wh-word in the

Magar language in most of the cases occurs after the subject and also in the beginning of the sentences when they function as subjects.

Similarly, **Thapa (2007)** carried out a research entitled “**English and Magar Kinship Terms: A Comparative Linguistic Study**”. The main purpose of this study was to determine English and Magar kinship terms used to refer to various kinship relations. From the study he, concluded that the Magar language has a large number of kinship terms than that of the English language. He further found that English has more neutral terms in comparison to the Magar language.

Likewise, **Dahal (2008)** conducted a research on “**A Comparative Study of the Sub-Verb Agreement in Magar, Nepali and English Language**”. He found that S-V-A system in Magar, Nepali and English are quite different.

Likewise, **Ghimire (2008)** on the title of his research named “**A comparative study on pronominal in Magar and English language**” found that English has the same or 'you' in most of the cases in the second person pronouns whereas the Magar does not have the same form of word in all the cases.

Finally, **Shrish (2008)** carried out a research entitled “**A Comparative Study on forms of Address Used by English and Magar Speakers**”. He came to the conclusion that native speakers of Magar use kinship terms to address even strangers whereas native speakers of English largely rely on the ‘Excuse me’ phrase. Most of the Magar kinship terms can function as terms of address.

Although numerous researches have been conducted on the comparison between English and Magar Language, none of the studies deals with the forms of request of the Magar language. Therefore, the present study attempts to analyze the use of different forms of request in the Magar language.

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

The objectives of the study were:

- a. To find out different forms of requests used by speaker of English and Magar.
- b. To compare the forms of requests used by English and Magar speakers.
- c. To suggest some pedagogical implications.

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

There are some research works conducted on the Magar language in the Department of English Education but no attempt has been made to compare the request forms of English and Magar. So, this work will be valuable for the Department itself. The study will be beneficial to all those who are interested in the English and Magar languages. It will be equally important for the teachers who are teaching English as a foreign language where there are Magar native speakers. It will be beneficial to the curriculum designers, linguists, teachers, students and textbook writers.

### **1.5 Definition of Terms**

- ) Request: In this study, this term refers to the statement that expresses politeness explicitly.
- ) Responses: They refer to all the answers from the questionnaires in the given social settings.
- ) Direct request: It deals with the responses in which polite terms are used.
- ) Indirect request: These responses which are not in the form of politeness but they express the requests to some extent.

- ) Non - requests: All the other responses out of direct and indirect request. They are impolite responses which do not express requests explicitly or implicitly.
- ) Pedagogy: In this study, this term refers to the science of teaching.
- ) Socio-pragmatics: In this study, this terms refers to the proper use of form and function with appropriate meaning according to the context.

## **CHAPTER- TWO**

### **METHODOLOGY**

In this research the researcher aimed to analyze the request forms between English and Magar speakers. For this research work, qualitative, analytical and descriptive method was followed and the following strategies were adopted to achieve the above mentioned objectives.

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

The study is based on both primary and secondary sources of data.

##### **2.1.1 Primary Sources**

The total population of the study is 40 Magar native speaking people of Myagdi district. However, the sample primary sources of data was the Magar people involved in the interaction who were selected from different wards of Pulachour VDC of this district and English responses are selected from books and journals for this purpose.

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

The secondary sources of data for this research were various books, dictionaries, journals, articles and unpublished theses, e.g. Chomsky (1957), Van Ek (1977), Matreyek (1983), Pandey (1997), Crystal (2003), Khanal (2004), Kumar (1999), Levinson (1983), Chaudhary (2064), Leech (1982), etc. Which the researcher consulted to get the conclusion of the study .

#### **2.2 Sampling Procedure**

Magar people live in different districts of Nepal and speak the Magar language as their mother tongue which is quite different from other languages spoken in

Nepal. So, the population of this study was all the Magar native speaker of Nepal and all English speakers in the world. As the researcher selected the Magar speaking people of Pulachour VDC of Myagdi district. It was an important task to carry on the study by selecting the Magar speaking people of this VDC in order to have a representative sample for this study. To make the study more reliable and more authentic, the researcher visited all the people of this VDC personally and made a selection there. Since there were many people in this VDC, it was not possible to incorporate all of them, at least four Magar speaking people from each ward were selected in random basis.

The total population was divided into two groups i.e. educated and uneducated. Educated were those who have academic qualification above S.L.C. level and those who are below S.L.C. level were considered as uneducated population. Out of 40 people, 20 were educated and equal number of uneducated people was selected. Likewise, among them, there were 10 males and the equal number of the female informants. The researcher used stratified random sampling procedure to sample the population. The following table shows the respondents of the study:

**Table 4**  
**Population of the Study**

<b>Detail</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Educated	10	10	20
Uneducated	10	10	20
Grand Total	20	20	40

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

The main tools for the collection of data were the questionnaire and interview schedule (See appendix IV). The questionnaire was given to the educated respondents and the interview schedule was used to elicit data from uneducated people. The informants were supposed to act out different relationship as

friends, strangers, students/teachers/professors, relatives, customers/shopkeepers and neighbours. All the respondents were from Myagdi district. There were 22 items of discourse altogether.

## **2.4 Process of Data Collection**

After preparing the questionnaire and interview schedule, the researcher visited the population, the Magar native speakers of Myagdi district. She individually met the informants and established rapport with them. She explained the purpose of the study. She conducted interview with uneducated population according to the prepared interview schedule and wrote their responses in the sheets of interview questionnaire. Educated population was handed over the sheets of questionnaire to respond English or Nepali situations into their native or mother tongue equivalence. She also explained the questionnaire for this purpose.

At last, the questionnaires were collected and analyzed using simple statistical tools of average and percentage.

## **2.5 Limitations of the Study**

The limitations of the study were as follows:

- (i) This study was confined to the comparison between Magar and English request forms.
- (ii) The study focused only on the request forms in Magar language with reference to English.
- (iii) This study was based only on Myagdi dialect of the Magar language.
- (iv) This study was done focusing on the Magar native speakers of Pulachour VDC of Myagdi district .
- (v) The total population was confined to only two groups viz: educated and uneducated having 20 informants in each group.
- (vi) The study was further limited to the analysis of the responses obtained from the 40 respondents only.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of data. All the responses of English and Magar speakers were tabulated on the basis of direct requests, indirect request and non- requests. The analysis and interpretation were carried out as effectively and accurately as possible.

#### 3.1 Total Forms of Request Given by English and Magar Language Speakers

The subject of the study were the English and Magar Language speakers. The total population of the study for Magar Language was 40 Magar native speaking people of Myagdi district and all the English Language informants from various books and journals.

##### Total Responses Used by English Speakers

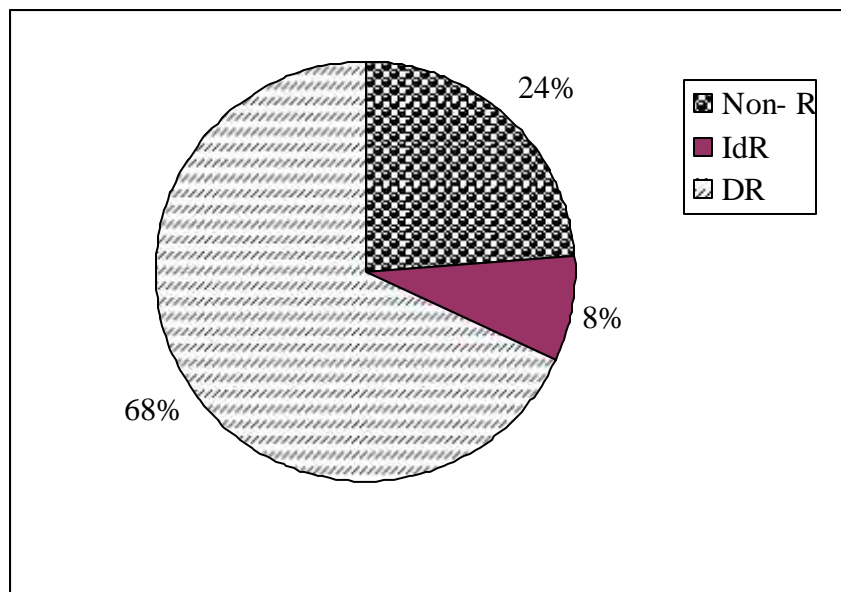
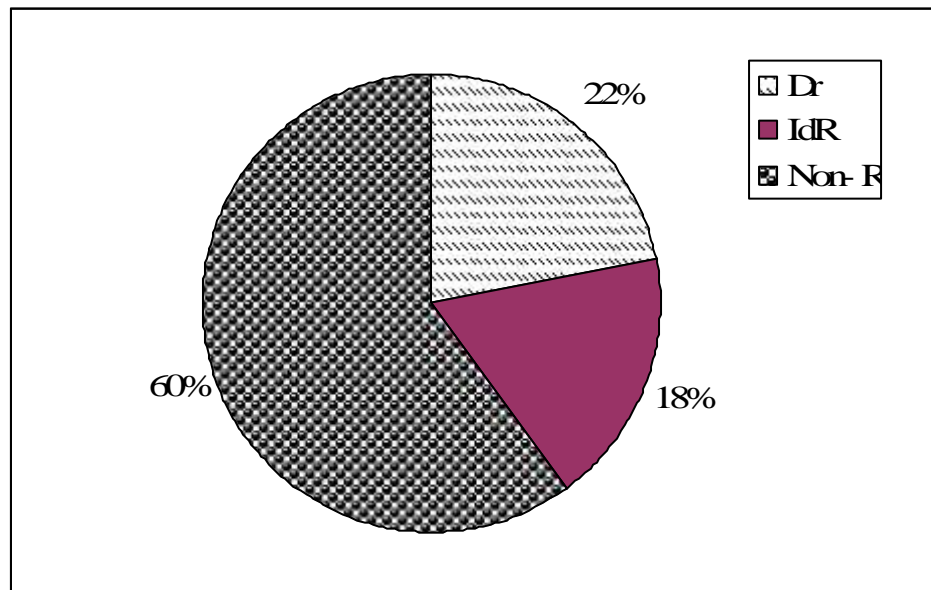


Figure 1



### Total Responses Used by Magar Speakers



**Figure 2**

The figure 2 shows that English respondent are more polite than the Magar speakers. Out of 840 responses 68% and 22% responses in Magar were direct requests. The respondents used polite terms and found to be very polite. Some examples from both English and Magar speakers are.

1. Please, deliver this to my office?
2. Sir, can you help me, please?
3. Sahuji, Kripaya edik hilakcha ngau afishang tahakke byawastha khasmu yanhina.

(Please, deliver the computer to my office.)

4. Wapa, hake laking edikdus duplhyang marangwola.

(Sir, I will be pleased if you could help me).

In this way, the researcher found 8% and 18% responses under indirect requests in the English and Magar languages respectively. In these

responses, the forms of sentences expressed requests indirectly. For example.

5. Is it ok. if I leave these things here?
6. I want you to promise not to walk in my garden again.
7. Daje, ngau washau lagi chethar hilsa sapat yanhi satte nakkung isai rin senra mamhakola.

(If you give me some money for my treatment I will be indebted to you forever).

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

The other responses are categorized under non- requests. 24% and 60% responses were of these types in English and Magar, respectively. For example:

8. Hey ! let's do dinner tonight.
9. Dad, (Do) you promise to play with me for the weekend?
10. Chhining naming ngau imang jyat jk ranha, pakka ralheni mahale.  
(Come for dinner at my house in the evening, sure?)
11. Ngaucha card rake mhaklesa hung cardlaking postak dunke dusona, yar!  
(I forgot to bring my card, help me to take book from your card).

The respondents are not polite to respond the situation. In these utterances, the English respondents used 'Hey'! which is commonly used in English to address to the friends, relatives and sometimes to the strangers too, whereas 'Yar'! is very common among the boys to address their friends in Magar language. An important point to remember here is that the number of non-requests in Magar is far more greater than those in the English language. It shows that native

speakers of Magar were seen less polite than the English speakers while responding to the situation. But in fact, it does not mean that Magar people are not polite. It has been found from the study that Magar people expressed their requests from their tone, facial expressions and other tactics.

### 3.1.1 Total Request Forms Found Between Friends

Total request forms found between friends in terms of direct request, indirect request and non-request in English and Magar language has been shown on the following table.

**Table 5**  
**Total Responses Used by Friends**

LSs	S.No	Dr		IdR		Non.R	
English	1,8,15,22	85	78	7	5.8	28	23.3
Magar	1,8,15,20	-	-	278	23.3	93	77.5

In the discourse between friends, the English interlocutors used more direct forms of requests. Out of 120 responses 70.8 responses were direct requests. But in case of Magar language speakers, no direct requests were found Magar people did not use any direct requests while responding to the situations related to their friends. They were found very informal to their friends. Some examples from the English language informants are as follows.

1. Please, can you give me your hand with this box? (S.No. 1)
2. Can you help me to move this box? (S.No. 1)
3. Can I borrow your library card? Mine is forgotten (S.No. 8)
4. Please, come for dinner to night, promise (S.No. 22)

There were some other expressions where the respondents showed a very close intimacy with their friends. These types of responses were given by both language speakers.

5. Hey! give me a hand. (S.No. 1)
6. Friend ! lend me your card. (S.No. 8)
7. E ! Rita nunga rikma thikai le? (S.No. 15) (Rita, lend me your pen)
8. Chining ngaicha card rake mhaklesa, nung card dusona, yar ! (S.No. 8) (I forgot to bring my card, give me your card.)

The respondents were not found polite. So such expressions were categorized under non- requests. 23.3% responses, in English and 77.5% responses in Magar were in non- requests forms.

Magar, people used more indirect requests than their English counterparts. Out of 120 such responses, 23.3% and 5.8% were found in MLSs and ELSs, respectively. Consider the following examples:

9. Is it o.k. if I use your card, Ram? Mine is forgotten. (S.No. 15)
10. Hey, why don't you come to the dinner tonight? (S.No. 22)
11. Supriya, hi ngahung rikma ketke heaukle? (S.No. 15).
12. Hi nga ngau cardlaking dunke dusona? (S.no.8)  
(Can you help me by lending from your card)?

The total requests used by English and Magar informants in the relationship of friends are as follows:

**Table 6****List of Total Request Forms in the Friend-Friend Relationship**

DR by ELSS	F	%	IdR by MLSS	F	%
Could you	6	5	Supriya, hi nga nung	8	6.5
Can you please	10	8.3	Hi nga ngau	8	6.5
Would you	6	5	....., dunke dusna	11	9.1
Could you please	8	6.5			
Will you	11	9.1			
Can you /I	30	25			
May I	1	0.8			
Please	10	8.3			
....., Will you	3	2.5			
IdR by MLSS	F	%			
Do you mind if I ...	2	1.6			
Is it o.k. if I .....	4	3.3			
Hey, why don't you	1	0.8			

From the table 6, we found that the number of polite terms in English are far more greater than those used by Magar speakers. It was found that Magar people were not polite with their friends. To be polite, the situation is most important in any language. One feels free in the open situations and he tries to be polite in the restricted situations. According to Leech (1982:126) "The overall degree of respectfulness, for a given speech situation depends largely on relatively permanent factors of status, age and degree of intimacy." So politeness was found less between two intimate friends in the present study.

### 3.1.2 Total Request Forms Found between Strangers

Total request forms found between strangers in terms of direct request, indirect request and non-request in English and Magar Language has been shown on the following table.

**Table 7**  
**Total Responses Used by Strangers**

LSs	S.No	DR		IdR		Non-R	
		F	%	F	%	F	%
English	3,10,17,27	91	75.8	9	7.5	20	16.6
Magar	3, 10,24, 28	27	22.5	15	12.5	78	65

The table 7 shows that a stranger speaking to another strangers was found to be more polite than a friend speaking to another friend in the Magar language. Again, English people were found to be more polite than the Magars. 75.8% responses were direct requests in English which explicitly expressed politeness whereas 22.5% responses were counted as direct requested in Magar. The number of requests in the English language is greater than the Magar language. Some examples are illustrated below.

1. I'm lost, can you please help me? (S.No. 3)
2. Can you give me a lift? (S.No .10)
3. would you mind opening the window a little? (S.No. 1)
4. Ngakatha hajik male nakkung hajiking im tahakmo yalhang marangwola. (.No. 11)  
(I would be grateful, if you could give me a lift)
5. Ye daje, hajik batnina! nangke.  
Myagdi takhe parichale. (S.No. 11)  
(Driver ! please, stop the bus I have to go to Myagdi.)  
Some other types of requests were also found in these situations.
6. I feel sorry to tell you that not to enter in my garden again. (S.No. 27)
7. I want you to promise not to walk again in this way. (S.No. 27)
8. E ! chanhik kudik nangha aula ? (S.No. 3)  
(What is the time now?)

Magar people used more indirect forms of requests compared to English people. The above responses were categorized under indirect requests 12.5% of responses were categorized in Magar while only 5.3% in English.

Sometimes the informants responded to the situation without using any requests. ELSs used 16.5% of non-requests whereas MLSs used 65% consider the following examples:

9. Never enter my land again. (S. No. 27)
10. Does this bus go to '.....'? (S.N. 10)
11. Driver, stop ! stop !! (S.No. 10)
12. E ! daje, hosahi galam phoi hai. (S.No. 28) (Do I open the door?)
13. Yei ! etnale? (S.No. 3)  
(Hello ! Do you have a watch?)

The total requests used by English informants and Magar Language speakers in the relationship between strangers are given below.

**Table 8**

**List of Total Request Forms in the Relationship of Strangers**

DR by ELSs	F	%	DR by MLSs	F	%
Will you please	5	4.1	....., Marangwola	5	4.1
Can you /I	27	22.5	E! daje, Kripaya	10	8.3
Could you/I	14	11.6	IDR by MLSs	F	%
Excuse me, can you	10	8.3	E! chanhik kudik nagaha aula?	5	4.1
Please	21	17.5			
Do you mind if I could	2	1.6			
Would you mind opening	5	4.1			
Should I open	1	0.8			
Would you please	4	3.3			
I would like to	2	1.6			
IdR by ELSs	F	%			
I feel sorry to tell	4	3.3			
I want you to promise	5	4.1			

From the table 8, the researcher came to know that the Magar language speakers had a very few terms of polite requests compared to ELSs. In S.No. 28, Magars did not show their requests to the strangers. They felt very easy to open the window without requesting others.

### 3.1.3 Total Request Forms Found Between Student-teacher

Total request forms found between student-teacher in terms of direct request, indirect request and non-request in English and Magar language has been shown on the following table.

**Table 9**  
**Total Request Forms Used by Teachers and Students**

LSs	S. No.	DR		IdR		Non-R	
		F	%	F	%	F	%
English	2,19,18,25	81	67.5	5	3.3	34	28.3
Magar	2,14,17,22	58	48.3	10	8.3	52	43.3

There has always been a very cordial relationship between a teacher and students in this part of the world. Students are found to be more polite to their teachers.

However, the table 9 shows that English respondents were more polite to their teachers compared to their Magar language counterparts. 67.5% of responses were expressed in the form of direct requests in English whereas 48.3% of responses from their Magar counterparts. Some such responses are as follows:

1. Can you give us some help with this article? (S.No. 2)
2. I'd be grateful if you could help to edit my article. (S.No. 14)
3. Wapa ! setmin khaske dusmayake chhanleki ? (S.No. 2)  
(Sir, could you please help me to prepare the news?)
4. Kripaya, wapaina wosmuyalheke chhana. (S.No. 14)  
(Please sir, check this article.)



However, Magar people used more indirect forms of requests than their English counterparts. Out of 120 responses only 33% of responses in English and 5.8% in Magar language were categorized under indirect requests, respectively. In the given situation, the respondents expressed the following types of indirect requests:

5. I have a dentist appointment at 10 a.m., is it O.K., If I leave the class a bit early ? (S.No. 18)
6. I have a dental appointment, is it possible to leave the class early? (S.No. 18)
7. Nakkoi ilang dusma yakhe chhana. (S.No. 14).  
(You can help me to do the work.)
8. Hinga nungke haukle wapa. (S.No. 17)  
(Can I go, Sir?)

Besides, 28.3% and 43.3% responses were non-requests in English and Magar, respectively. So, the MLS were found to be less polite compared to their English counterparts. Some examples are given below.

9. I need your help to edit this article. (S.No. 14)
10. I need your help expertise in writing the newspaper article. (S.No. 2)
11. Wapa, dus dupaina. (S.No. 2)  
(Sir, Help me.)
12. Wapa, ilang chether dus jatmuyakchhana. (S.No. 14)  
(Sir, Help me a little.)

The following table presents the request forms used by Magar and English speakers in the context of student- teacher relationship.

**Table 10**  
**List of Total Request Forms in the Context of Student-teacher**  
**Relationship**

DR by ELSs	F	%	DR by MLSs	F	%
Please	2	1.6	Wapa, Kirpa jatma	5	4
Will you please	4	3.3	Kripaya	19	15.8
Can you please	12	10	..... Marangwola	10	8.3
Could you please	10	8.3	Kirpa Jatmayakichhana	5	4.1
Will you	1	0.8	.... rini chhaua	5	4.1
Could you	3	2.5	IdR by MLSs	F	%
Excuse me, can you	9	7.5	.... Jatmayake achhanai	5	4
Can you/I	11	9.1			
Would you mind.... ing	6	5	.... Hinga nungke haukle? wapa	3	4.1
W would like to	2	1.6			
I would be grateful	5	4.1			
Would you	3	2.5			
May I	10	8.3			
Do you mind if I could	3	2.5			
IdR by ELSs	F	%			
Is it o.k. if I ..	3	2.5			
Is it possible to	1	0.8			
Do you mind Checking	1	0.8			

Most of the American respondents hesitated to respond to the situation no. 18 because they leave their class saying nothing to their teachers but they would let the teacher know before hand or they ask the teacher in advance if they have to leave the class early. All of the respondents from English speaking countries of Nepal responded the situations 22 an 25 without showing requests. They did not use polite terms. According to Leech (1982:126) "It is the teacher's legitimate authority over the students academic behavior". Thus, the researcher did not find any requests from the teacher to his/her students.

### 3.1.4 Total Request Forms Found between Relatives

Total request forms found between relatives in terms of direct request, indirect request and non-request in English and Magar language has been shown on the following table.

**Table 11**  
**Total Responses Used by Relatives**

LSs	S.No	DR		IdR		Non-R	
		F	%	F	%	F	%
English	5, 11, 16, 24	74	61.1	1	0.8	4.5	37.5
Magar	5,10,16,21	5	4.1	-	-	115	95.8

The table 11 shows that English people were more polite even in the relationship with their parents. They were found excessively polite than their Magar counterparts. 61.1% and 4.1% of responses were categorized under direct requests in English and Magar, respectively. Magar people showed their requests by tone, facial expressions and other activities while expressing to their parents. Some examples of direct requests are illustrated below.

1. Hey! dad, could you go shopping for the dinner tonight. (S.No. 11)
2. Dad, my head hurts, can you run out for some food? (S.No. 11)

On the other hand, out of 120 responses, 95.8% of responses in Magar and 37.5% in English were categorized in non- requests. It was found that Magar people were less polite compared to their English counterparts. They were very informal while responding to the situations with their parents. No any indirect request was found forms MLSs and a few indirect requests were found from ELSs. Some examples of non requests used by both language speakers are cited below:

3. I need to watch T.V. (S.No. 16)
4. Dad, do you promise to play tennis with me? (S.No. 24)

5. Bai, isai sata bidang nakatha gesni hai, pakka? (S.No. 21)  
(Dad, play with me for the weekend holiday, sure?).
6. Mai, ngau hat morlhang male galham phomu yanhi. (S.No. 5)  
(Mum, open the door, I have many goods in my hand.)

The total requests used by English and Magar Speakers in the relationship between the parents and children are listed below.

**Table 12**

**List of Total Request Forms in the Relationship of Relatives**

DR by ELSs	F	%	DR by MLSs	F	%
Would you minding..	4	3.3	Bai ..... marangwola	5	4.1
Can you	22	18.3			
Could you /I	16	13.3			
Please	5	13.3			
Could you please	4	4.1			
Would you	1	0.8			
Would you please	4	3.3			
Would, will you	5	4.1			
May I	4	2.5			
Do you mind if I could	3	0.8			
I would like to	1	4.1			
Will you	5	2.5			
IdR by ELSs	F	%			
Is it O.K. If I	1	0.8			

The table 12 shows that English people used various forms of politeness than their Magar counterparts. Only five responses were found to be polite by Magar speakers. It was culture-specific that Magar people did not show requests to their parents.

### 3.1.5 Total Request Forms Found between Customer and Shopkeeper

Total request forms found between customer and shopkeeper in terms of direct request, indirect request and non-request in English and Magar language has been shown on the following table.

**Table 13**  
**Total Responses Used by Customers and Shopkeepers**

LSs	S.No	DR		IdR		Non-R	
		F	%	F	%	F	%
English	4, 9, 19, 23	94	78.3	15	12.5	11	9.1
Magar	4, 9, 18, 26	35	29	32	26.6	53	44.1

From the table 13, it was found that majority of English informants responded to the situation very politely. They used direct forms of requests more than their Magar counterparts. 78.3% of responses in English were direct requests whereas only 29% of responses in Magar were direct. Some examples of direct requests are given below:

1. Could I try these on? (S.No .19)
2. Sir, I can't carry al these, can I leave a bit here and get it later? (S.No. 9)
3. I really need this book, can you please order it for me? (S.No. 2)
4. Edig samanko kalap wosmoyalhang nga marang haula. (S.No. 9)  
(I would be grateful if you could take care of my goods.)
5. Kripaya edig byawastha jatmayani. (S.No.9)  
(Please, manage it here for sometimes.)

Out of 120 responses, 12.5% and 26.6% of responses were indirect requests which expressed politeness indirectly in the English and Magar languages, respectively. Consider the following examples:

6. Is it possible to send the computer by your vehicle? (S.No. 4)
7. I was wondering if you could deliver this to my office? (S.No. 4)
8. Sahuji, yeske ngau offisang tahakke kahar jatne na. (S.No. 4)  
(Help me to manage them to my house).
9. Sahuji, hi nga yisai saman ilang daske heyokle? (S.No.9)  
(Can I leave these goods here?)

There were 9.1% of responses by English respondents and 44.1% of responses by Magar speakers were categorized under non- requests. They did not express politeness. It was found that English people were far more polite than their Magar counterparts. Some examples are given below:

10. I need to order some books. Do you promise to bring them?  
(S.No. 23)
11. Is there any extra charge to deliver it? (S.No. 4)
12. Sahuji, yesai postakko bandobasta khasmoyani. (S.No. 26)  
(Bring these books for me.)

The total requests used by English respondents and Magar speakers in the relationship between customers and shopkeepers are as follows:

**Table 14**  
**List of Total Request Forms in the Relationship of Customers**  
**and Shopkeepers.**

DR by ELSs	F	%	DR by MLSs	F	%
Can you please	10	8.3	Kripaya....	30	25
Please	11	9.1	.... nga marangwola	5	4
Can you/I	5	4.1	IdR by MLSs	F	%
Could you /I	5	4.1	Tahakke kahar jatne na?	2	1.6
Do you think could	2	1.6	.....arkumhu yakhe chanaula ki?	8	6.6
Would you mind.....ing	2	1.6			
Could you please	2	1.6	.... yelang daske heyokle?	3	2.5
May I	10	8.3			
Excuse me, I'd like to	5	4.1			
I wonder	1	0.8			
Will you	8	6.6			
IdR by ELSs	F	%			
Is it possible to .....	4	4			
I was wondering if you could	5	4.1			
Is it o.k. if I leave	5	4.1			

It has been found from the study that Magar people used more indirect requests compared to English people. No, direct requests were found in situation no. 18 and 26 by Magar speakers. In the Magar contexts did not ask to demand the books for them in a very polite form.

### **3.1.6 Total Request Forms Found in the Relationship of Neighbours**

Total request forms found in the relationship neighbours in terms of direct request, indirect request and non-request in English and Magar language has been shown on the following table.

**Table 15**  
**Total Responses Used by Neighbours**

LSs	S.No	DR		IdR		Non-R	
		F	%	F	%	F	%
English	7, 12, 29, 26	76	63.3	22	18.3	22	18.3
Magar	7, 12, 23	37	30	42	35	42	35

The table 15 shows that the number of direct requests in English is greater than in Magar. 63.3% and 30% of responses were expressed in the form of direct requests by the English and Magar language speakers respectively some examples from both languages given below:

1. Can you please help me? I've been hurt. (S.No. 7).
2. I'm broke and I need some medicine. Can you please lend me some money? (S.No. 12)
3. Nga chhamale, kripaya nangke soke dushmanchina. (S.No. 7)  
(I can't stand up. please, help me.)
4. Dhan daje, chhining sarhai apthyaro chhana chethar halsa duplhang nga marangwola. (S.No. 12)  
(I have a great problem, I would be grateful if you could lend me some money.)

There were 18.3% and 35% of responses categorized in indirect requests by English respondents and Magar speakers, respectively. Magar people used more indirect form of requests than their English counterparts. Some of the examples are given below:

5. Is it o.k if I have a fire in your field? (S. No. 20)
6. I'm sorry but I don't really appreciate it. (S. No. 26)
7. Aiya ! ngacha siya nake parisamma tahakhi na nakkoke kareangcha dharna chhanle. (S. No. 7)  
(I am unable to go anywhere, please, help me to cross.)
8. Chethar hilsa sapat yakhe heyoklaki?  
Nga cha usaha jatke ra madukcha chhana. (S. No. 12)  
(Give me some money I am unable to treat my health.)



There were some other responses used in these situations. They were impolite. They did not express requests so, these responses were recorded under non-requests category.

9. John, don't throw garbage in my compound (S. No. 26)
10. Help me ! somebody help me! (S. No. 7)
11. Nga aba chhas longkacha woske maheykle, aba laking malangkake pratijnya jatnita. (S. No. 23)  
(I can't stand throwing garbage any more.)

The total requests used by English and Magar speakers in the relationship with their neighbours are as follows:

**Table 16**

**List of Total Request Forms in the Relationship of Neighbours**

DR by ELSs	F	%	DR by MLSs	F	%
I wonder if you could	2	1.6	Kripaya	30	25
Can you/I	22	8.3	marangwola	3	2.5
Could you please	4	3.3	please	3	2.5
Can you please	11	9.1	IdR by MLSs	F	%
....., Please	4	3.3	Nakkoke karang chadharma chhanle	10	8.3
please, .....	4	3.3	Chethar hilsa sapat yakhe heyoklaki?	10	8.3
Would you	4	3.3	E! Nakko uddar jatkeparyo	5	4.1
Would you mind..... ing	2	1.6	Nagake kahar laschale	2	1.6
Do you mind if I could	3	2.5	Hi nakkung jagga ketke heyokle.	8	6.3
May I	2	1.6	(Bishesji, .... apthayaro cha male?	2	1.6
I would be grateful	1	0.8			
Would it be O.K.	1	0.8			
I would appreciate	5	4.1			
Will you please	3	2.5			
Could you	8	6.6			
IdR by ELSs	F	%			
Is it o.k. if I have	8	6.3			
Is it alright to	5	4.1			
Is it possible to	7	5.8			
I want to ask if	1	0.8			

Most of the direct forms of requests made by English speakers. They responded the situation related to neighbours in a very polite form. They were very polite compared to Magar speakers. Magar people mostly used indirect forms of requests. The greater number of responses were found indirect forms of requests by ELSs whereas in indirect forms of requests by MLSs in the relation with their neighbours.

### 3.2 Total forms of Requests of English Informants in the Item-wise Relationship

Total forms of requests of English informants in the item-wise relationship in terms of direct and indirect request has been shown on the following table.

**Table 17**  
**Total Request Forms Used by American and British in Item-wise Relationship**

Relationship	British						American	
	DR	%	IdR	%	DR	%	IdR	%
Friends/friends	55		1		30		6	
Strangers/strangers	48	3			43		6	
Students/teachers	48		-		33		5	
Relatives	54		-		20		1	
Customers/Shopkeepers	39		-		55		15	
Neighbours/neighbours	40		7		36		15	
Total	284	55.9	11	16.6	217	44.0	48	83.7

The table 17 shows that the Majority of the British informants used more direct forms of requests rather than the American informants, i.e. 55.9% and 44.0% of direct requests were found from British and American informants, respectively. British were found to be more polite while responding with their friends, strangers, teachers, relatives and neighbours whereas Americans were with the shopkeepers. Americans were far less polite with their relatives. American showed intimacy with their parents, friends and teachers compared to British

informants. British informants were found more conscious and formal while responding to the whole situations. They used less number of indirect forms of requests compared to American respondents.

### 3.3 Sex-Wise Comparison

The researcher tried to find out the sex-wise differences of requests in both languages. 11 female and 9 male English informants were found while collecting the data in the English language. Comparison cannot be made between unequal numbers. Thus, she mentioned the comparison of requests in Magar speakers only.

**Table 18**  
**Sex-wise Difference of Request Forms in Magar Speakers**

Relationship	Male				Female			
	DR	%	IdR	%	DR	%	IdR	%
Friends/friends	-		12		-		15	
Strangers/strangers	8		10		19		5	
Students/teachers	30		5		28		5	
Relatives	-		-		5		-	
Customers/Shopkeepers	15		4		20		28	
Neighbours/neighbours	11		30		25		12	
Total	64	39.5	61	47.9	197	60.4	65	

From the table 18, it is found that female speakers of Magar were found more polite than their male counterparts. They were found excessively polite with their neighbours. 39.5% of direct requests and 47.9% of indirect requests were used by male speakers where as 60.4% of direct and 52% of indirect requests were used by female speakers. Female speakers were more polite with the strangers, relatives, and shopkeepers compared to male speakers. Both the speakers did not use any direct requests to their friends. Most of the indirect requests were used by male speakers in the relationship with their neighbours.

### 3.4 Comparison between Magar and English Informants on the Basis of Four Forms of Requests

The subjects of the study were the English and Magar language speakers. There were six types of relationship, categorized in the study. These relationship were categorized under four forms of requests, asking for help, favors, permissions and promises, which were proposed by 'Matreyek' (1983) in his book, 'communicating in English, Examples and Models.' The speakers of both languages were compared on the basis of four forms of requests.

#### Comparison Between ELSs and MLSs on Four Forms of Requests

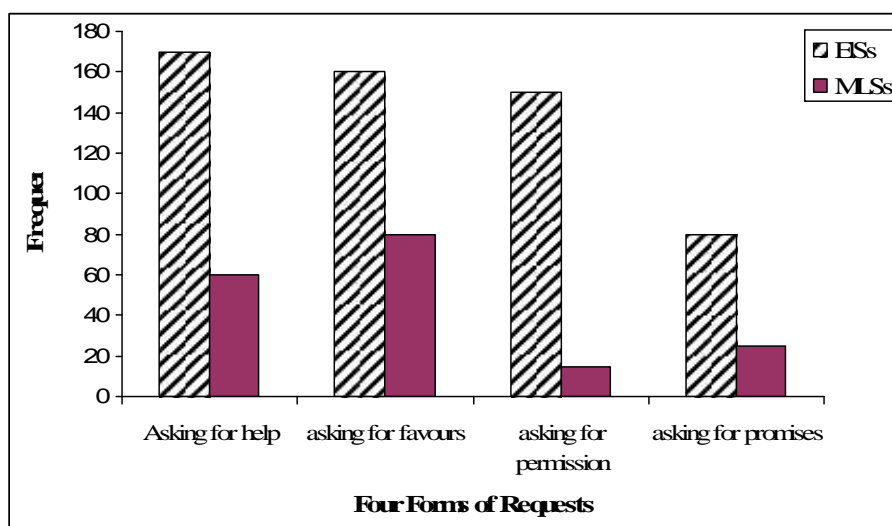


Figure 3

From the column diagram given in the figure 3, it is seen that ELSs were more polite than MLSs in each forms of requests. English people were far more of requests. English people were far more polite in asking for help compared to the forms of requests. They were less polite while asking for promises. 170 (19.7%) of direct requests and 77 (13.4%) of direct requests were used in the form of asking for asking for help and promises, respectively. Magar people were found more polite in asking for favours and less polite in asking for permission compared to other forms of requests. Magar people used 85 (45.4%) and 17 (9%) of direct requests in the form of asking for favours and permission, respectively. They used more indirect forms of requests in asking

for help compared to other forms of requests. As a whole, most of direct requests were used by English informants where as indirect forms of requests by Magar informants.

### **3.4.1 Comparison between English Informants on the Basis of Four Forms of Requests**

Comparison between American and British English informants on four forms of request in terms direct and indirect request has been shown on the following table.

**Table 19**  
**Comparison Between American and British English Informants**  
**on Four Forms of Requests**

Forms of requests	British		American	
	DR	IdR	DR	IdR
asking for help	90	3	80	10
asking for favors	94	-	72	7
asking for permission	80	6	78	18
asking for promises	40	14	27	9
Total	294(51.3%)	23 (34.8%)	267 (46.6%)	44 (66.6%)

It was found from the table 19 that most of the British respondents used direct forms of requests. 51.3 % and 46.6% of direct requests were used by British and American respondents, respectively. Most of the indirect requests were used by American respondents. British were found to be polite in asking for favors than the other forms of requests. In the same way, American were found more polite in asking for help.

### **3.5 Total Request Forms Used by the English Informants**

There were 25 types of requests used by the English informants while responding to the whole situations. Out of 840 responses in English, 572 were direct forms of requests and 66 were indirect requests.

**Table 20****Total Request Forms Used by English Language Informants**

DR by ELSs	F	%
Could you/I	58	10.1
Can you please	43	7.5
Would you please	10	1.7
Could you please	28	4.8
Will you	25	4.3
Can you/I	176	30.7
May I	35	6.1
Please	57	9.9
Will you	8	1.3
Will you please Excuse me, can you	21	3.6
Do you mind if I could	19	3.3
Would you	11	1.9
Do you think I could possibly	8	1.3
Would it be o. k	2	0.0
Excuse me, I'd like to	9	1.5
I wonder if you could	5	0.0
I don't suppose you could	4	0.0
....., please	2	0.0
I would appreciate it	8	1.3
IdR by ELS	F	%
Is it ok if I	21	31.8
It is alright if I	6	9.0
Is its possible to	13	19.6
I'm sorry but I really don't appreciate it	1	1.5
I want to ask it I	1	1.5
You had better	1	1.5
I want you to	8	12.1
It is important that	2	3.0
I was wondering if I could	5	7.5
Do you mind checking	1	1.5
I feel sorry to .....	4	6.0
Do you mind if I	2	3.0
(Hey) Why don't you ...	1	1.5

It was found that can you /I, could you / I were mostly used by the English respondents whereas do you think, I could possibly were rarely used. They used 'Hey' can you/I mostly with their friends.

### 3.6 Total Request Forms Used by the Native Speakers of Magar

Total request forms use by the native speakers of Magar in terms of frequency and percentage has been shown on the following table.

**Table 21**  
**Total Request Forms Used by MLSs**

DR by ELSs	F	%
कृपया (kripaya)	111	59.3
मराडौला (Marang wola)	10	5.3
कृपाजाट्मा (Kirpa Jatma)	5	2.6
Please	20	10.6
कृपाजाट्मो याके छाना (Kirpa jatmo yakoe chhana)	5	2.6
ऋणी छान्चालेअ (rini chhanchalea)	5	2.6
धन्य छान्यालेअ (Dhanya chhanchalea)	5	2.6
IdR by MLSs	F	%
हीडनुड... केट्के ह्योकले (Hinga nung ... ketke heokle)	14	9.7
ही नाड नाकके ह्योकले (Hi nang nakke heokleko)	8	5.5
ह्योकलाकी (... heoklaki) ?	31	21.5
ए नाक्को (E ! nakko)	10	6.9
नाक्को जाट्मोयाकेछाना (Kahar jatmoyakachhana)	7	4.8
यिलाड डास्के ह्योकला (Ilang daske heukla)	10	6.9
कराड्चडुस छानो (karangcha dus chhano)	2	1.3
ही यिसै संभव ले (Hi isai sambhav le)	5	3.4
नाक्कुड जय जय छान्ले (Nakkung jaya jaya chhanle)	6	4.1
नाक्कोके कराड्च धर्म छान्ले (Nakkoke karangcha dharma chhanchale )	10	6.9
नाक्कुड यिसइ ऋण सेनड् माम्ह्याकोला (nakkung isai rin sendra mamhyakola)	5	3.4
ड के कहर लास्चले (ngake kahar laschale)	2	1.3
ह्योकले ? (heyokle)	8	5.5
नाक्कोके आपत्ति चमाले ? (Nakk ke apatti cha male)	2	1.3



Out of 840 responses, only 187 were direct and 144 were indirect forms of requests used by Magar people. There were eight different types of direct requests found in the Magar language and sixteen types of indirect requests.

English respondents used more direct requests while responding to the whole situation whereas Magar people used non-requests. Magar people used impolite responses.

So we found from the present data that English people were far more polite than their Magar counterparts.

## **CHAPTER FOUR**

### **FINDINGS AND RECOMMENDATIONS**

For this purpose the researcher prepared the questionnaires. Then, she visited, observed and took interview from the speakers of the Magar language in Myagdi district. All the English respondents were selected from books and journals and the Magar respondents were from native speakers of Magar language and selected randomly.

After collecting the data, the analysis and interpretation was made by using a simple statistical tool of percentage. The data were analyzed and interpreted, first, in terms of relationship between the interlocutors in their interaction between friends, strangers, teachers, relatives, shopkeepers and neighbours. Then comparison between American and British were based on sex and item made among Magar speakers. At last, English and native Magar speakers were compared on the basis of four forms of requests; asking for help, asking for favors, asking for permission and asking for promises.

#### **4.1 Findings**

The following findings have been deduced from the study:

- 1 In totality 68% of English and 22.2% of Magar speakers used direct requests. So, English informants were found more polite than Magar speakers.
- 2 In the relationship between friends, English informants were more polite. No direct requests were found from Magars interlocutors.
- 3 Magars were found to be more polite in the relationship with their teachers rather than with other relationships whereas English people were found more polite in their relationship with shopkeepers.

- 4 In the relationship with relatives, English informants used 61.1% of direct requests but Magar speakers used only 5% of direct requests. So, English people were far more polite with their parents.
- 5 Again, English people were found to be more polite in the relationship with neighbours, though Magar people used more indirect forms of requests.
- 6 English informants were found more polite among all the relationships compared to Magar people.
- 7 Magar people used a greater number of indirect requests rather than English speakers.
- 8 British informants were found more polite than their American counterparts.
- 9 Female were found more polite than their male counterparts among Magar speakers.
- 10 English informants were found excessively polite compared to Magar people on the basis of four forms of requests.
- 11 British informants were more polite in the forms of asking for favors whereas Americans for asking for help.
- 12 In the case of MLSs, they were found more polite while responding to the situation 'asking for help' with their teachers but in ELSs, they were found more polite in the situation, 'asking for favors'. So, the gravity of requests seems to depend on the relationship rather than the situation In the case of MLSs whereas it depends on the situation rather than relationship in the case of ELSs.
- 13 Educated Magar people used the English form 'Please' to respond to the situation for requests.
- 14 Both speakers of English and Magar were found less polite in the situation 'asking for promises'.
- 15 ELSs used short, direct and explicit requests mostly whereas MLSs used lengthy, indirect and some times ambiguous requests. Pragmatic intricacies mostly involved in the Magar responses to express requests.

## 4.2 Recommendations

The researcher, on the basis of the findings, has attempted to forward some suggestions for teaching 'requests', which would be beneficial for teacher, students and the learners of English and Magar as second languages.

- a The teacher can construct dialogues that require the expressions of requests and perform them in the situation.
- b Make the students know all the requests in English and Magar. Ask them to list all the polite forms of request of these languages which are functionally similar. And find out the requests which are different from one language to another language and make them learn in the situations.
- c Students can listen to what people say around them during situations that require expressions of requests.
- d Students can make note what people say when they ask someone to do something.
- e Learners can create the situations mentioned in the appendices I and II and make them practice in those situations. They can also note them how people respond when they encounter such situations.
- f The speaker of the Magar language can make a list of request from the Magar situations and the speaker of the English language can make a list of requests from English situations and compare them.
- g The speakers respond to these situations and make the list of requests.
- h The teacher can use a comic strip such as asking for help from others and respond. The situation in request.
- i The teacher can Introduce the different forms proposed by 'Matryek' (1983) and create suitable dialogue of each of them and practice them.
- j Text-book writers should write books that the learner can be encouraged to use them in their conversations.

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## Appendix- I

### Total Responses in English

S.No	Forms of request	Frequency of occurrence
1.		
	a. Could you lend me a hand ?	4
	b. Can you lend me a hand please?	5
	c. Hey, give me a hand.	3
	d. Would you help me, please?	3
	e. Could you please help me ?	5
	f. Will you help me ?	1/20
2.		
	a. Please, will you help us to ...?	2
	b. Sir, please ...	1
	c. Sir, can you help me ? please	3
	d. Could you please, help ...?	3
	e. Will you help us ... ?	1
	f. Mr ' .....', could you ...?	2
	g. Do you mind checking ...?	1
	h. Excuses me, Sir, can you help ...	1
	i. Can you check ... ?	1
	j. We would like to ask ...	2
	k. I need your expertise ...	1
	l. Would you mind helping ... ?	2
3.		
	a. Excuse me, do you know ... ?	1
	b. Will you tell me, please ...?	3
	c. Can you help me? I am going ...	2
	d. Could you help me find out ...?	5
	e. Excuse me, can you help me to find ... ?	5
	f. Excuse me, I'm lost ...	2
	g. Hello ! Do you know where ...?	1
	h. Do you know how to get...	1



- 4.
- a. It needs you to deliver...? 1
  - b. Is it possible to send ... ? 3
  - c. Can you bring it to ...? 1
  - d. Please, deliver this ...? 2
  - e. I was wondering if you could deliver...? 3
  - f. Will you have this sent to my office ? 1
  - g. Let it be delivered ...? 1
  - h. Can you deliver...? 2
  - i. Could you deliver...? 1
  - j. Could I have it delivered ? 1
  - k. Is there an extra charge to deliver...? 2
  - l. Will you deliver this ...? 2
  - m. Do you think you could possibly deliver...? 2/20
- 5.
- a. Mum, would you mind getting, ...? 2
  - b. Hey mum, come to the door? 4
  - c. Mother, can you open the door ? 6
  - d. Mum, could you ...? 3
  - e. Please, Open the door. 4
  - f. Mum, could you please, open...? 4/20
- 6.
- a. I wonder if you could lend me a hand ? 2
  - b. Hey, can you help me ? 2
  - c. Could you help me, please ? 2
  - d. Can you help me, please? 4
  - e. Help please ! 3
  - f. Help ! 3
  - g. I need help 2
  - h. Quick ! help me . 1
  - i. Please, help me . 1
  - j. Help me ! somebody help me ! 2/20

- 7.
- a. Can you please borrow ..... for me ? 1
  - b. Do you mind if I borrow your ...? 2
  - c. Can you borrow ... ? 3
  - d. Let me use your card ..... 3
  - e. Will you get this book ... for me ? 2
  - f. Would you please let me borrow your ....? 1
  - g. Can you lend me your ...? 3
  - h. Can I use yours ? 2
- 8.
- a. Would you mind watching all these ... ? 2
  - b. Can I leave a bit here ? 5
  - c. Is it O.K. if I leave these ...? 3
  - d. Could you please take care of these ? 2
  - e. Please, hold these ..... 2
  - f. Would it be O.K. if I leave ...? 6
  - g. Can you look after these ? 4/20
- 9.
- a. Can you give me a lift ? 3
  - b. Stop ! 3
  - c. Hey, Can you give me a ride ? 1
  - d. Could you give me a ride ? 2
  - e. Does this bus go to ....? 4
  - f. Can you stop ...? 2
  - g. Please stop ! 2
  - h. Driver, stop! stop !! 2
  - i. Could you stop? Driver! 1
- 10.
- a. Dad, would you be willing to pick up ...? 1
  - b. Hey! dad, could you go shopping ...? 5
  - c. Can you do me a favor, dad? 2
  - d. Can you do the shopping? 2
  - e. Will you please go shopping? 3
  - f. Dad, Can you get the groceries? 3

	g. Dad, do me a favor, will you?	4
	h. Dad, would you mind doing me the favor?	1
11.		
	a. Can I borrow ...?	6
	b. Can you please lend me ?	2
	c. Let me borrow ...?	3
	d. Could you lend me ...?	6
	e. Would you lend me ?	2
	f. Would you mind doing me favor ...?	1
12.		
	a. Doctor ! could you help me ...?	4
	b. Help me !	2
	c. Can you refer me to ...?	3
	d. I need help ...	2
	e. Doctor ! help me ...	2
	f. Doctor ! please, save me !	1
	g. Can you give me a check up !	2
	h. Doctor ! I need treatment.	2
	i. What can I do? Doctor	3
13.		
	a. Could you please help me edit this?	2
	b. Sir, I need your help	2
	c. Can you edit this article ?	3
	d. Would you mind looking through this ..... ?	2
	e. Please, help us .	1
	f. Can you help me ? please.	1
	g. Can you please...?	3
	h. Could you please give me your thought?	1
	i. I would be grateful if you could ...?	3
	j. Would you do me a big favor ...?	2
14.		
	a. Could I borrow your typewriter ...?	1
	b. Can I borrow ...?	1
	c. Can I use your typewriter?	10

	d. (Joe) ,Can you help me, please?	1
	e. Let me use yours....	1
	f. May I use ...?	1
	g. Hey,can you give me your ...	1
	h. Permit me to use ...	2
	i. Is it O.K. if I use ...?	2
15.		
	a. Could I borrow your computer ..... ?	1
	b. Can I borrow... ?	1
	c. Can I use your computer?	1
	d. (Ram), Can you help me, please?	1
	e. Let me use yours.....	1
	f. May I use ..... ?	
	g. Hey, can you give me your.....	1
	h. Permit me to use ..... ?	2
	i. Is it O.K. if I use..... ?	2
16.		
	a. Mum, Can I watch ..... ?	2
	b. Mum, I want to watch ..... ?	3
	c. Mum, May I watch ..... ?	3
	d. Is it O.K. If I watch ..... ?	1
	e. Do you mind if I could watch ..... ?	2
	f. I need to watch ....	1
	g. Hey, mum , I would like to watch ....	1
	h. There is a movie, I want to see	5
	i. Will you give me permission to watch..... ?	2
17.		
	a. Do you mind if I could open the window?	2
	b. Excuse me, Can I open .... ?	2
	c. Would you mind opening a window?	3
	d. Should I open ..... ?	1
	e. Could I open ... ?	1
	f. Would you please open ?	2
	g. Can I open ..... ?	9

- 18.
- a. May I leave your class? 7
  - b. Can I leave a little bit early ? 2
  - c. Excuse me sir, can I leave..... ? 5
  - d. Sir, Can I have permission ..... ? 1
  - e. Is it O.K. if I leave .... ? 2
  - f. Is it possible to leave class .... ? 1
  - g. Do you mind if I could leave ....? 2
- 19.
- a. May I try ... ? 7
  - b. Can I try these..... ? 5
  - c. Excuse me, I'd like to try .... 3
  - d. Can I see..... ? 2
  - e. Please, Let me try ..... 1
  - f. Could I try ..... ? 2
- 20.
- a. Do you mind if I could light ....? 2
  - b. Is it O.K. if I have a fire ....? 5
  - c. Can I make .... ? 2
  - d. May I light ... ? 2
  - e. Is it alright to light .... ? 3
  - f. I would be grateful if you allow me to light .... 1
  - g. Would it be O.K. if I lit ..... ? 1
  - h. I want to ask if I light a fire ... 1
  - i. Is it possible to make a fire ....? 3
- 21.
- a. Do you promise that ..... ? 3
  - b. Come over for diner..... ? 1
  - c. You have to promise that ... 1
  - d. Hey, why don't you com ... 1
  - e. Will you come ... ? promise ! 2
  - f. Please, make sure ... 3
  - g. Will you promise..... ? 2
  - h. Hey, Let's do dinner together ... 1

	i. Do you promise to .... ?	3
	j. Please, come for dinner.	1
	k. Make me a promise, will you ?	2
22.		
	a. Can you please order the books for me?	2
	b. Can you manage ... for me?	3
	c. Will you bring the books which I need?	2
	d. Can you please make sure that ... ?	4
	e. I need to order some books.	3
	f. Please, promise that ...	2
	g. Will you order ... for me ?	2
	h. I wonder if you would bring ...	1
	i. Do you promise that you will bring .... for me?	1
23.		
	a. Dad, Let's play tennis	4
	b. Dad, Do you promise to play ... ?	3
	c. Come and play tennis, Dad.	3
	d. Dad, can you play .../ promise ?	2
	e. Do you have time to play with me ?	4
	f. Dad, you and me ar going to play, right ?	1
	g. Do you give m your word on .... ?	3
25		
	a. I will give you another day to complete ....	2
	b. You have to turn ....	1
	c. Make sure you complete ....	2
	d. Give me your .....	2
	e. Tomorrow is the last day to ....., promise?	3
	f. Do you promise that you complete ....	4
	g. I need your word on ...	2
	h. You must give me ...	1
	i. Bring your homework, promise	1
	j. Is that a promise that you will.... ?	2

- 25.
- a. I would appreciate it if you don't throw.... 3
  - b. Please, don't throw ... 2
  - c. Hey, Can you stop throwing ? 5
  - d. I need you to promise to ... 2
  - e. Would you take care not to repeat it ... 1
  - f. Will you please, stop throwing ... ? 2
  - g. Ram ! Please, don't throw ... 1
  - h. Don't throw, O.K...? 3
  - i. I'm sorry but I don't really appreciate 1
- 26.
- a. Please, don't trespass. 5
  - b. Don't enter my garden again 4
  - c. I want you to promise not to enter ... 3
  - d. Please, don't go through my garden ... 3
  - e. please, don't walk ... 2
  - f. I'd like to believe that it doesn't happen ... 1
  - g. I fell sorry to tell you that ... 2

## Appendix - II

S.N.	Forms of requests	Frequency of occurrence
1.		
a.	लाफा, चेटठार डूसनीना ।	5
b.	सुबोध, कलाप इलाका रानाना ।	2
c.	..... डुसम योहो न ।	3
d.	..... डुस जाटो च ।	4
e.	डाके डुसके छानला की ?	5
f.	चेस डुस जाटके ह्योकलाकी ?	1
2.		
a.	वापा । चेस डुस डुपाइँना ।	2
b.	नाक्कोई इलाड डुसम याहोक आछानई ।	3
c.	वाया । कीरपा जाट्म .....	3
d.	कीरपया, काटचोटी इसई सेटमीन परीसम माखाटच खासम ह्याके आछानई ।	6
e.	वापा । नाक्को कठा टयाम लेकी ?	1
f.	..... माराडोला ।	3
g.	वापा । कीखया, इलाड चेस डुसम यालीना ।	2
3.		
a.	इलाक सेनी च । .... डेम याके योकेलाकी ?	6
b.	ए हजुर । कूडीक डाहो आउला ?	4
c.	हेलो । एट्ना ले ?	4
d.	ए डाजे । टयाम कूडीक छाना आउल ?	6
4.		
a.	साहुजी, डुसम ह्यानी ना ।	3
b.	..... याहाके योकलाकी ?	5
c.	इसर्क अपीससमम टाहाकक कहर जाटनी ना ।	2



- d. हीरा चाओ माले ? 2
- e. कीरपया, इडीक जाचाजो खासम ह्यानीना । 8
- 5.
- a. मई ! गलाम फोमू ह्यानी ना । 8
- b. ए मई ! गलाम फोनी ना । 3
- c. मई छीटो गलामाड रान्ही । 3
- d. मई ! गलाम फोके माखाटा । 6
- 6.
- a. सवास्थ्य जगचीके डुपलयाड माराडोला । 5
- b. हजुर ! कहर जाटम याके परीआ । 3
- c. डाक्टर साहाप ! उसाहा ह्यानी 2
- d. .... इमसमयँ राक्हे योक लाकी ? 1
- e. डई, ही डा डक्टरके डुपके योकले ? 1
- f. डक्टर साहाप ! काटचोटी कानुड इमसमम राम्हनीना । 2
- g. Please डक्टर ! चेटठाइ कहर चेम याके परीआ । 3
- h. इलाड समम कहर जाटम याके परीआ, हीडसई ह्याँकले ? 3
- 7.
- a. डाजे ! कीटपया, ..... डुसम यानी ना 6
- b. अड्या ! सीआ, दोलाड वरीसमम टाहाकम यानीना । 2
- c. आइया, आइया !! 2
- d. लउ, डा च सीआ .... नाक कोके कटाडच छरम छानेल 6
- e. ए हजुर ! लउ न चेटठार डूसम ह्याके छाना 4
- 8.
- a. ए इन्दू नुड कारड लाकीड कीताब डोनुई ना है 7
- b. .... डुसो ना, यार । 2
- c. .... नुड कारड राको ना । 2
- d. ही नाड डाके नुड कारड लाकीड डुसके ह्योकले ? 6

- e. नाड कठा कारड ले ? 3
- 9.
- a. .... डा माराडौला 3
- b. साहुजी । ही डा हीडडी इलाड डासके आह्योकई ? 2
- c. साहुजी ! आरकुमम याछलाकी ? 2
- d. कीरपया, .... इसई हीडडीको आरकुमम ह्याके आछानई । 10
- d. साहुजी ! काटछीन हई ? 3
- 10.
- a. बई, नाककोड ना लोम राकम यानी हई । 6
- b. बई ! ..... हीडडीको राकम यान्ही ना । 4
- c. बई ' ..... नाक्को मेलला ता बजार नुनी हई ? 6
- d. बई ! ..... नाक्को मेलला ता बजार नुनी हई 6
- 11.
- a. गुरुजी ! कीरपया ..... डुसम यान्ही ना । 6
- b. गुरुजी ! ..... टाहाकम यान्ही ना । 8
- c. ओ डाइबर ! हजीक बाटनी । 1
- d. .... माटाडोला । 5
- 12.
- a. .... चेस हीलसा डुसके योकके छानलेकी ? 6
- b. लउन डाजे, डाच सीच छाना ... पइचो याके परीआ । 2
- c. कीरपया, चेस हीलसा पइचो यान्ही ना । 6
- d. ...., माराडोला । 2
- e. नाक्कुड इसई गुन सेन डरा मामह्याकोला । 4
- 13.
- a. कीरपया, वापई ना खासम याक्हे परीआ । 6
- b. .... डुस्म यानीना । 2
- c. .... माराडोला । 3
- d. .... कीरपा जाटम याके परीआ । 3

- e. .... रीनी छानोला । 3
- f. .... डा धहन्य छानोला । 3
- 14.
- a. रीता ही डा नुड रीक्मा केटके ह्योकले ? 5
- b. .... कलापके लागी डुसनी ना । 3
- c. ए .... नुड रीकमई करीक्ले ल ? 7
- d. नुड रीकमा ठीकई ले रीता ? 5
- 15.
- a. मई फीलीम ओसके नुई । 8
- b. मई, छीनीड डाके सारुई फीलीम ओसके मन लसच ले । 6
- c. सेच फीलीम केसमले, ओसके नुडले ल मई ? 6
- 16.
- a. .... डा नुई वापा । 6
- b. ही डा नुडके ह्योकले ? वापा 3
- c. .... छुट्टी डीनके ह्याकेले ? 4
- d. .... छुट्टी यानी हई ? 3
- e. Please, डा नुडले हई वापा ? 4
- 17.
- a. ही डा डखा नपडीके ह्योकले ? 1
- b. डखाको केटई ? 6
- c. ही डा डखा भेरमु ओसके ह्योकले ? 6
- d. डखा नपडीनाड फरच च मापरीले नी माहाले ? 6
- e. खई, होसई डखा ओसई ? 2
- 18.
- a. राम .... पक्का रल्हे माहोले ? 6
- b. कुडीक बजे टारहाले ? 4
- c. .... पक्का ? 4
- d. .... फरक मापटीयासनी । 6

- e. ....डा भराभर ले । 2
- 19.
- a. बई, ..... माछानले डेक मामाडुपलेवी । 3
- b. .... डाके पाढाक्नी हई । 1
- c. ....ड कठा गेसनी हई, पकका ? 6
- d. .... पकका हई ट ? 6
- e. नाकको कठा गेसले हई, बई ? 4
- 20.
- a. .... पकका जाटले ? 6
- b. .... माजाटा डयाड नी ? 2
- c. पीहीनरा इटा छाना डयाड ही जाटके ? 2
- d. .... ल, बाचा जाटो च । 1
- e. पीहीन जाटम राको हई च ? 6
- f. पीहीन अनटीम आले नी । 1
- g. .... मादोहोरीओस हसई चाला । 2
- 21.
- a. फेरी फेरी छ्वास माल्होकानी नी । 6
- b. .... अब माल्होकाके वाचा जाटनी च ? 3
- c. आब रान्हाड छ्वास माल्होडकानीनी ? 2
- d. ही पीहीन लाकीड माडोहोरीसले ? 5
- e. डाके इसई डेके परीनाड कहालसचले नाकको लख .... 2
- f. Please इलाक छ्वास माल्होकानी । 2
- 22.
- a. .... अबलाकीड इलाकीड मावहानी । 6
- b. ओसनी वापा, कीरपया पीहीनलाकीड इसई लाम माव्हके आछानई 2
- c. इलाकीड व्हाके वनडले । कीरपया, नाकको ..... 6
- d. अब रान्हाड माडोहोरिसोसनी । 3

- 23.
- e. इस सारवारीलाकीड व्हाके माडुपले, आसकाट लाम .... 3
- a. रमेशजी, जेक बीचार जाटके आछानई 2
- b. टयाम टयामाड राम्हना मुनी नी 3
- c. बेलाबेलाड राके छान्ले माहाले ? 4
- d. कम्टीआड काट महीनाड काट चोटी जचडीनी हई ? 7
- e. नीयमीत चजडीके जाटके परीले, नाक्कोई 4
- 24.
- a. साहुजी पोस्तकको वनदोवसत जाटमयानी हई ? 5
- b. .... छीटई राकमयाके ह्योकले ? 2
- c. साहुजी सेन समम टारहाले ? 4
- d. ....डाके करहाडच डुस छानौला 5
- e. पोस्तकको पटटा राकम याले माहाले साहुजी । 2
- f. .... पकका राकम यानी नी । 2
- 25.
- a. ही डा नाक्कुड जगगा केटके ह्योकले ? 5
- b. .... नाक्कुड जगगा केटछँ ? 6
- c. सागर जी, नाक्कुड जगगा केटनाड हीरा माखास्मच मालेनी ? 3
- d. डाके नाक्कुड जगगा चडीसा, कीरपया, 6
- 26.
- a. ए डाजे । होसई खोपा फोई हई ? 6
- b. .... उफ कुडीक ओमच्ह ? खोपा फोई हई ? 4
- c. खोपा फोलह्याड कुटा आछानई ? ..... 4
- d. हीसई खोपा फोनाड कानके सेचनाआछानई हई ? 6

**Appendix- III**  
English Situations

Name :

Address:

Age:

Nationality :

Sex : M/F

Occupation:

Academic Qualification:

Please give your responses in a few words or sentences that first come to your mind.

Make requests for these situations.

1. You are trying to move a large and heavy box having a hard time to do so. You ask a fellow worker for help.

.....

2. You and your friend want to publish an article in the newspaper. You need help from your teacher.

.....

3. You lost a map of the city where you live. Ask a stranger for help.

.....

4. You purchase a computer from the shop. You want the shopkeeper to deliver it to the office.

.....

5. You are carrying a bundle of clothes. Ask your mother to open the door.

.....

6. While you are crossing the road you meet an accident. Ask your neighbour for a help.

.....

7. You are at the library with a friend and want to borrow a book. You have forgotten your library card back home. Ask your friend to do a favor to you.

.....

8. You bought many things from a shop. Which you cannot carry at a time. You leave some of them behind in the shop and ask the shopkeeper for a favor to take care of your goods until you come.  
.....
9. You are walking in the rain. A bus is coming ask the driver to do a favor to you.  
.....
10. You have a bad headache, but you have to go shopping for essential food stuffs for dinner, you ask your father for a favor to you.  
.....
11. You need to get your article edited very soon for publishing in a journal. Ask your professor for a favor.  
.....
12. As your computer stops working, you want to use your friend's Ask him for permission.  
.....
13. You need permission from your mother to see an English movie on the television.  
.....
14. You are on a bus. You feel very warm and want to open the window. Ask the stranger who is sitting next you to do so.  
.....
15. You see different varieties of shoes in a store. You want to try some of them. You ask the shopkeeper to allow you to do so.  
.....
16. You are camping in your neighbour's field. Take permission to light a fire in his field.  
.....
17. You want to invite your best friend for dinner tonight. Ask him for a promise to you to come to the dinner.  
.....

18. You need some books but they are not available. Ask the shopkeeper to promise to bring them for you.  
.....
19. You want to play tennis with your father during the weekend. Make him sure to play with you.  
.....
20. Your students did not turn his homework on the scheduled data. Ask him to promise to turn in the next day.  
.....
21. Your neighbour often throws garbage in your courtyard. Once you saw it yourself. Ask him/her to promise not to do so in the future.  
.....
22. Someone is trespassing in your garden. You ask him to promise not to do it again in the future.  
.....

Thanks for the co-operation.



## Appendix - IV

१. जुवाफ याचहा आरमीन डकइरन:
२. ठेगाना:
३. लटटा: लीङ्ग: लेनजा/माहाजा
४. परीसच:
५. मइदूत:  
माकूड अवस्थाड नाकको कूटो मेललो गीनदूक डेले
१. नाककुड बकाश कराडचडलीसच लेठाड नाककोइ मट्टई गराडके माह्योका ।  
मेललो लाफा कठा डुसके उडामनी ।  
.....
२. नाकको मेल्लो लाफाकवा खाटमू सेटमीनो लागी सेटमीन खासमूनाल (मेल्लो  
वाफाकेव डुसके उडामनी ।  
.....
३. नाकको कठा सटना माले । लामाड वाच काट माचिनडीच भरमीकठा कूडीक  
डाहाँ गीन्नी ।  
.....
४. नाककोइ लोच हीलाँकचेक काजुसइमसमम टाहाकेक एसप्याकठा डुसके  
उडामनी ।  
.....
५. नाककूड हुटाड ढलीड हीड्डी लेचई गलाम फोके माखाटा । मेल्लो मइके  
मलाम फोके उडामनी ।  
.....
६. नाककोई लाम चेनाड चेनाड हजीकई नाकट्कुड हीलाड ढवाक याहा ड नाकको  
कूरुह्था । खरेप लेच सुराको कठा डुस डीनी ।
७. नाककोई पुस्तकालयीड पोस्तक डुनके पानाड नयम छाना की नाककोई  
पोसट्कालय कार्ड राकके मयाकलेस । लाफो कार्डलाकीड पोस्तक डूनक  
मेललो लाफाके उडामनी ।  
.....
८. नाकोइ चपटट हीड्डीको काफेराड आलके नाककोई मायोका । कलाप टयामके  
मेललो हीड्डी आरकुमम डाके उसप्यकठा उडा मानी ।  
.....

९. नाकको छा भने डयाड नाककोके नमीलाकूड जयाटके लागी खाचो परीच हीडडी लोके बजार नुडके परीचले । मेल्लोबड्के डुसके उडामनी ।  
.....
१०. नाकको बाम मुच वेलाड काटचटी नमस राहा । खेरेपीड राचु हजीकके मेललो इमसमम टाहाकमु याके उडामनी ।  
.....
११. नाकको कठा उसाहा जाटके ओलचहीलसा मालेइ लाड धालीकठा डुसके उडामनी ।  
.....
१२. नाककोइरी कठाड ढलीड माखाटचई योलके वीलो छानमले मिल्लो रीकके छोटो खास्के वापाके उडामनी ।  
.....
१३. नाककूड रीक्मा रीकनाड रीकनाड बेगारीसा । लाफो रीकमा डीम रीकनी  
.....
१४. नाककोके छीनीड सिनेमा ओसके गीन लासचले । मेलनो मइकठा डीनी ।  
.....
१५. कटछयाड परीसाकममुच वापा कठा स्याक जाचदीके नुडके लागि कटछया काटछीन अघेरा डासके डीनी ।  
.....
१६. मेललाके मन परीच डखा नपडीके एसप्याकठा डीनी ।  
.....
१७. नमीडो छो जेके राक्हे लागि मेललो लाफाके नीसचीत जाटनी ।  
.....
१८. नाक्कोई काट साटो छुटटीआड मेललो बईकठा टेनीस गेसके जाकमले । मेललो बड्के मनडीकाक्नी ।  
.....
१९. नाकुड सीप्यई टयामाड ड.का. माजाटमले । मेललो सीपभाके टयामाड ड.का. जाटके लागि बाचा जाटके बीननी ।  
.....

२०. नाककूड लाडघालीई ढलीडलख नाक्कुड आरभाड छास लोडकाच नाक्कोइ  
डाडचले । मेललो लाडघालीके छास मालोडकाके वाचा जाटाकनी ।  
.....
२१. नाकको चडीसच पोस्टकको राकके डुसके पोस्तक एसप्याके मनडीकाकनी ।  
.....
२२. मेललो नानीजो वयाहाके जयाट कासके नाककूड लाडघाली कठा बारी चडीसा  
डेमु लाडघाली कठा डीनी ।  
.....

डुम्हा  
डुस्च लागी ल्यास्चो