

CHAPTER ONE

INTRODUCTION

1.1 General Background

If there is an invaluable gift of nature to human being that is language. It is because no other animals possess such gift of the nature. "Language is voluntary vocal system of human communication" **Yadava** (2004). It means, it is a means of communication having distinct features rather animal communication. Though, this is very old definition, it has so many perspectives over language. In observing this definition of language, we find five key terms in it i.e., 'voluntary', 'vocal', 'system', 'human' and 'communication'. Voluntary means by one's desire or wish. In other words, language is made up of sounds and words which are voluntarily produced. Vocal means, language is produced by the vocal organs like lips, tongue, uvula, teeth, larynx, pharynx etc. System means, organized group of things working together in a regular relation. Only human being can acquire language. No doubt, other animals possess some particular skill of communication but it is not so systematic and patterned. Communication refers to the exchange of ideas; message or information between two or more persons.

Oxford Advanced Learner's Dictionary (2000) defines language "as the system of communication in speech and writing that is used by people of a particular country or area". In other words, language is a system of communication and a vehicle which is used to make communication possible. Human being is different from other animals because of the recursive properties of human language i.e. arbitrariness, duality of patterning, interchangeability, displacement, specialization, etc.

According to Sapir (Language; 1921, p. 8), "Language is a purely human and non-instinctive method of communicating ideas, emotion and desires by means of voluntarily produced system." Richards et al. (1985) defines language as "The system of communication which consists of the structured arrangement of sounds or written representation into larger units e.g., morphemes, words, sentences, utterances etc.

According to transformational generative linguistics, "language is the innate capacity of native speakers to understand and form generative sentences." Language is species

specific. It is in the sense that only human being is able to acquire native language which is exposed to him or her.

1.1.1 English Language and its Importance in Nepal

English belongs to Indo-European family. Gurung (2009) presented that more than 300 million people speak English as their mother tongue. It is spoken almost all over the world as the second language. So, it is an international language.

English is widely used across the world. Most of the world newspaper, magazines, journals, books, and bulletins are written in English language. Most of the world renowned books and journals are translated into English as it is widely understood, i.e., the *Bible*, *Munamadan* by Devkota, *Sirisko ful* by Parijat etc.

English language is taken as of great importance in Nepal. It is taught as a compulsory subject up to bachelor level in Nepal. Most of the private institutions use English language as their official language and private or boarding schools use English as a medium of instruction. Further, English is taken as a prestigious language in Nepal as well.

1.1.2 Linguistic Situation in Nepal

Nepal is a multilingual and multicultural country. There are different languages of different ethnic groups of people. As recorded in the official 1961 and 1981 Nepal census, 37 different languages are recorded as the national languages of Nepal. They are related to different linguistic families i.e. *Agneyi Pariwar*, *Drawid Pariwar*, *Bhot-Chiniya Pariwar* and *Bharopali Pariwar*.

1.1.3 The Gurungs of Nepal

The word Gurung is derived from the Tibetan word, **Grog**, which means farmers. The Gurungs like themselves to be called as **Tamu (Temü main)**. (Chapagain, 2007 p. 7).

The Gurungs of Nepal migrated to the southern mountains in west central Nepal many hundreds of years ago. They traditionally live in the foothills of the Lamjung and Annapurna Himalaya and Himalchuli of Gandaki zone. Their neighbors are the Magars, the Tamangs and the Thakalis in the sense that they all live next to each other. Most of them follow Tibetan Buddhism but some of the Gurungs are found to be Hinduism too.

The following map shows the Gurung region where the Gurungs traditionally live:

Figure 1

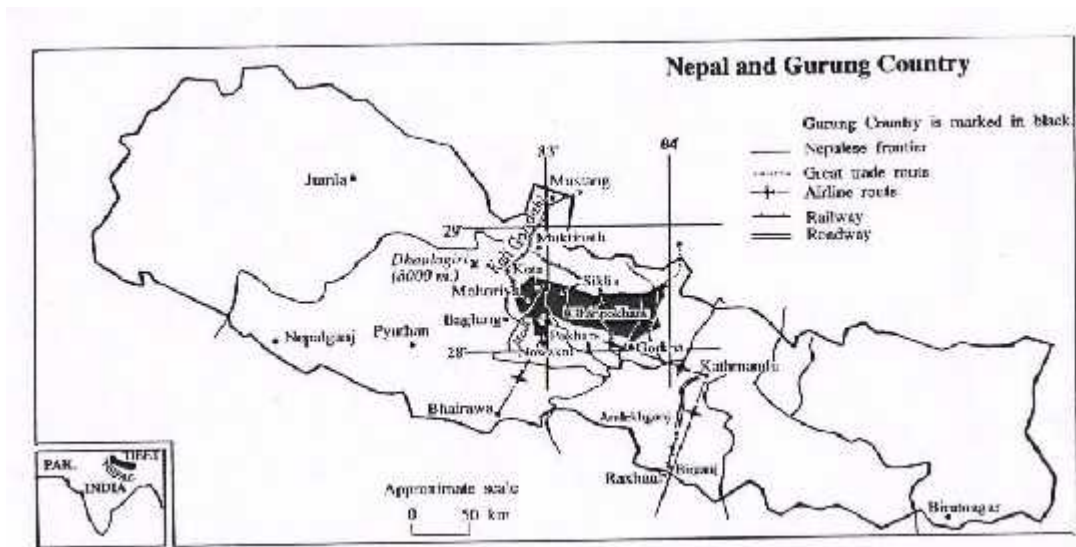
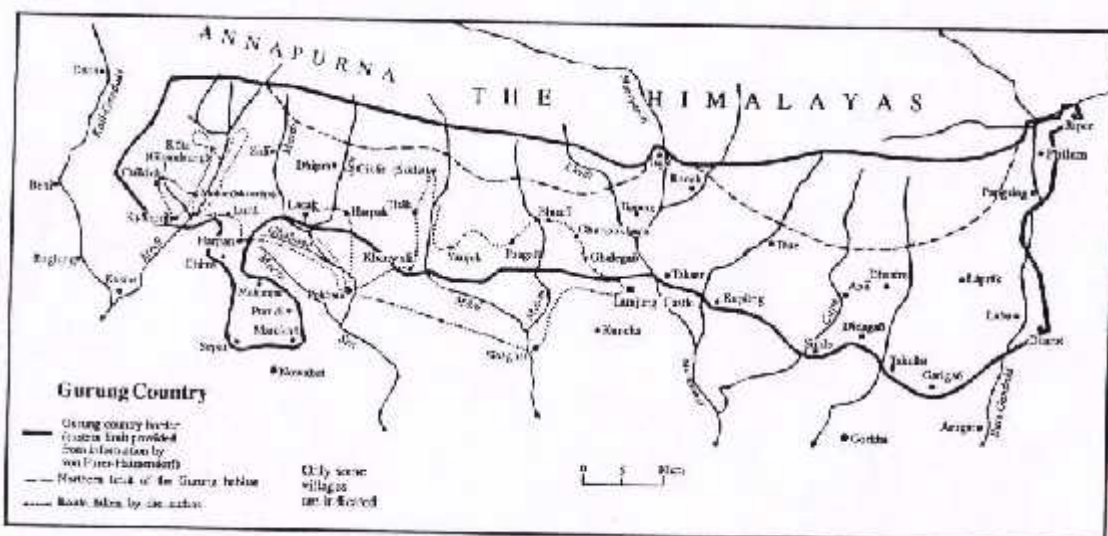


Figure 2



Source: Bernard, P. (1993, p.5, 6)

According to Bernard, (1993, p.5, 6) “The country of the Gurungs lies in the extremely mountains territory of Nepal, between 82° 30’ to 84° longitude east and 28° to 28° 30’ latitude north. The Indian peninsular is separated from Central Asia by a mountain barrier running from west to east, that of the central Himalayas, the highest mountains in the world”.

1.1.4.1 Life Style

The life style of Gurung at the beginning was so simple that they lived in the lap of Himalayas and their main occupation was farming. But today, their life style is changing day by day as they join in the British Gurkha army and earn more from there. Because of the attraction of the British Gurkha army, they want to be stout, healthy and smart looking. As soon as they pass grade 8 or SLC, they want to join in the army whether in Gurkha, or Singapore or India. As their main concern and interest is on army, almost of them do not want to gain much more educational degrees from the universities.

1.1.4.2 Religion

The Gurungs are the followers of Böm Sja, amosm (Chapagain, 2007 p. 8). Tibetan Buddhism was later introduced to the Gurung. Today most of them follow Tibetan Buddhism and some of them follow other religion like Hinduism, Christian and so on.

1.1.4.3 Culture

However their religion is Buddhism, they have their own unique life style, customs, rites and rituals, such as *kokhruwa* (naming ceremony), marriage system, *kinkhowa* (rice feeding ceremony), *pae* (funeral ceremony) etc.

) The Custom of Rodhi

Rodhi is a kind of ceremony in which the young boys and girls sing and dance together. In Gurung language 'Ro' means sleep and 'dhi' means home. So, 'Rodhi' means 'home to sleep'. In the past, the Gurung women used to live together in the cage (rodhi) but the men used to live freely wherever they like. Today, the tradition has changed a lot. 'Rodhi' is used as a dancing party in which everybody can sing and dance.

) **Funeral Ceremony**

Gurung people have their own unique system of celebrating funeral ceremony. In this society, two types of funeral ceremony are in practice, viz. ending in three nights and ending in nine nights. In case of someone's death, son, daughter, son in law, maternal relatives of the dead person and the lama (priest) are the most important persons.

1.1.5 Gurung Language

Gurung language comes under *Bhot- Chiniya Pariwar*. There are four language families or groups. They are Indo- European, Sino-Tibetan, Austro-Asiatic and Dravidian. Gurung is under Sino-Tibetan family. Gurung language is mainly spoken in Manang and Mustang. Similarly, 25% people speak this language in Lamjung district. Likewise, almost 5-15% people in Gorkha, Tanahun, Syangja, Kaski, Parbat and Dolpa speak Gurung language. According to official 1981 Nepal census, about 174,464 people speak this language around the country (Population Census 2001).

1.1.5.1 Dialects of Gurung Language

Waren Glover and John Landon (1975, personal communication) as cited by Bista, (2000, p. 4) identify three distinct linguist types among the Gurungs:

(a) The Western Gurung dialect: Its communicative center is in Kaski district, and it is heard spoken as far east as the western edge of Lamjung district.

(b) The Eastern Gurung dialect: Its communicative centre is in Lamjung district. The eastern dialect is heard in Western Gorkha district too.

(c) **The Ghale language:** It is heard spoken in the east of the Darondi River in Gorkha district. This is not taken as a Gurung dialect, but is a language as ‘radically more different from the true Gurung than Tamang, Thakali, or Magar all of which are certainly regarded as separate languages’ (Glover and Landon, *ibid.*).

The above points show that Gurung language, as other languages, varies from place to place. Moreover, it varies from person to person and society to society. For example, the Gurung language spoken in Ghandruk and Sardikhola of Kaski district is slightly different and somehow strange in case of some vocabularies.

Gurung language is not advanced as Nepali and English because of the lack of the exposure. Today, different efforts have been done to uplift the condition of this language by different organizations in Nepal.

1.1.6 Form and Meaning

The grammatical, phonological and the lexical characterization of the linguistic units is known as form. So, the phonological, morphological, syntactic and lexical units are referred to as linguistic forms whereas the notion, concept, sense, and interpretation etc. of that form is known as meaning. There are different types of meaning on the basis of the levels of language i.e. phonetic, phonological, grammatical and lexical meaning.

1.1.7 Form and Function

To discuss about the form and function, we may note that different forms may serve one function and vice versa. This complex system can be exemplified from the following examples:

-) Please, give me your book? (requesting)
-) Could you please give me your book? (requesting)
-) Would you mind giving me your book? (requesting)

Here in the above examples, though they are of different forms, they serve the same function, 'requesting'. We can take the following examples to show that the different linguistic functions may be served by one form:

-) Please, lend me your umbrella. (requesting)
-) Please, have a piece of candy. (offering)
-) Please, give up smoking. (suggesting)

1.1.8 The Forms of Requests

There are different functions of language. Among them, request is one. Different definitions of language have focused on the functions of language. Van EK and Alexander (1980, p. 19) presented six main categories of language function. 'Getting things done' is one of them. At the time of asking someone to do something, we get the speaker perform the act by requesting, commanding, suggesting, insisting, directing etc. Among them, requesting is an integral part of any conversation. It is one of the symbols of politeness which reflects one's culture, manner, and civilization. So, it is important to get knowledge on how to make requests. In this sense, there are two kinds of knowledge viz. pragmatic knowledge and structural knowledge. Only structural knowledge does not work properly at the time of making request but the pragmatic knowledge on how to use those structures in different situations plays a vital role in communication, especially in requesting. So, to utter such requests, we must possess both structural and pragmatic knowledge. In other words, both sociolinguistic and pragmatic knowledge is necessary to make proper requests.

In the discussion about request, we shouldn't forget that it is a very polite form of getting things done. Similarly, Oxford Advanced Learner's Dictionary (1996) defines request "an act of asking for something formally and politely." So, request reflects politeness or without politeness no request is possible. Fraser (1975, p. 80) defines politeness as "property associated with an utterance in which according to the hearer, the speaker has neither exceeded any rights nor failed to fulfill any obligations."

Many cultural and social factors influence directly or indirectly the way one requests. We must be very careful while producing utterances of requests in our daily life.

Some cultural terms seem to be very embarrassing where as some are very much polite and apologetic.

1.1.8.1 Request Forms in English Language

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 language are follows:

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

All the above mentioned forms express the same function 'request', though they are different forms. The examples of the above forms are given here under.

- a) Give it to me, please.
- b) Cancel today's program, will you?
- c) Can you open the door?
- d) Please, let me have that novel when you complete it.
- e) Could you please slow down the speed of your car?
- f) Would you provide me a pen?
- g) Would you mind opening the window?
- h) Do you think you could repair the radio tonight?

- i) I wonder if you could lend me your umbrella for one day.
- j) I do not suppose you could hand over that book to him, could you?
- k) Do you think you could possibly manage time for tuition class?
- l) If I can make a request, I'd like to hear some classical music.

1.1.8.2 Request Forms in Gurung Language

Some of the examples of the requests in Gurung language are as follows:

Fyo ful- Namaste

o kyai samma, khikhanai de? Where are you walking, soltini?

chui laide – Please, come here.

khunn – Please, sit down.

nego tamu kyui fhanu- Please, speak Gurung language with me.

dahbai wid de-. Pardon?

Khi ji lumin aau- Please, teach me.

kai chabar kho thagu- Come for meal, thule?

ngalai hin dhi pen o-Please, wait me for a while.

1.1.9 Different Views on Politeness

By politeness, we generally mean speaking every utterances of getting things done very softly and formally. Different scholars have presented different views on politeness. Some of the views are as presented below:

Goody (1978, p. 108) says that the linguistic realizations of positive politeness are in many respects, simply representative of the normal linguistic behaviour between intimacy where interest and approval of each other's personality, presuppositions indicating shared wills and shared knowledge.

In expressing politeness, the anthropologist, Levinson (1983, p. 24) distinguished between positive politeness strategies (those which show the closeness and intimacy between speaker and hearer) and negative politeness strategies (those which indicate the social distance between speaker and hearer).

Asher (1994, p. 3206) proposed that “in ordinary language use, politeness refers to proper social conduct and tactful consideration of others.”

Yule (2000, p. 60) states that politeness can be accomplished in situation of social distance and closeness. He further accounts, “Showing awareness for another person’s face when that other seems socially distance is often described in terms of respect or difference showing equivalent awareness when the other is socially close is often described in terms of friendliness.”

Grundy (2006, p. 146) presents, “Politeness phenomena are one manifestation of wider concept of etiquette or appropriate behaviour.” According to him, politeness affects the speaker differently because polite utterance encodes the relationship between speaker and hearer.

All the views presented above clearly show that politeness is a social phenomenon. It brings the speaker and the hearer very close. In other words, politeness brings a very good relationship between addresser and addressee.

1.2 Review of the Related Literature

Many research works have been carried out at comparing various aspects between English and other national languages of Nepal, i.e. Gurung, Magar, Tamang, Thami, Maithili, Rai and many others. Moreover, some research works have been carried out to compare some aspects of English and the Gurung languages in the Department of English Education. Most of them have focused on the language function other than requesting. In other words, nobody’s look was captured by the forms of requests in Gurung language.

One study was conducted by **Chapagain (2002)** entitled “A comparative study of requests between English and Nepali languages”. The main objectives of the study were to find out the different forms of requesting used by the native English and Nepali speakers, to compare the forms of requests used of native English and Nepali

speakers and to point out some pedagogical implications. In it, she has concluded that native English speakers are far more polite than their Nepali counterparts.

Similarly, **Chaudhary, (2005)** presented a research on “Pronominals in the Tharu and English Languages.” The main objectives of his study were to find out the similarities and differences between the Tharu and English pronominals. In his study, he concluded that both Tharu and English have more or less similar number of persons and differ from each other in second person pronouns. He also found that English pronouns do not have alternatives but the Tharu has alternatives.

Chapagain, (2007) did a research entitled “English and Gurung Kinship Terms: A Comparative Study”. The main objectives of his study were to determine Gurung terms used to refer to various kinship relations and their corresponding addressive forms, to compare and contrast English and Gurung kinship terms and to point out some pedagogical implications. He found out that there are twelve terms of core consanguineal relation and 41 terms of peripheral consanguineal relation in Gurung language whereas there are eight terms of core consanguineal relation and eleven terms of peripheral consanguineal relation in English language.

Yadava, (2008) carried a research on “A Comparative Study on Request Forms in the English and Maithili Languages.” He found that Non-native English people were far more polite than their Maithili native speakers.

Gurung, (2009) has done a research study entitled “The forms of Address in Gurung and English Language: A Comparative Study.” His main objectives were to find out the forms of address used in English and Gurung languages, to compare the forms of address of Gurung and English language and to suggest some pedagogical implications from the findings of the study. In his study, he found out that the Gurung language is richer in the forms of address compared to English as it contains the forms that are not found in English.

However, no research study was carried out comparing the forms of requests in English and Gurung languages. The present study is different from other as no study

has been carried out yet on the forms of requests in English and Gurung languages comparatively. Thus, I have completely taken it as a new attempt and innovation in the work of research studies.

1.3 Objectives of the Study

Generally, the objective of this study is to recognize Gurung language by familiarizing it to the interested ones. However, my attempt is to compare the request forms between Gurung and English languages and to give a flavour to the concerned people. However, the main objectives of this study are:

- a) To explore the different forms of requests used by the native speaker of English and Gurung languages.
- b) To compare and contrast the forms of requests in English and Gurung languages.
- c) To point out some pedagogical implications.

1.4 Significance of the Study

The present study will be significant to all the English and Gurung language users in general. Particularly, it will be very significant for the future researchers who may want to study in similar areas. Similarly, it will also be very useful to those who have been involved in teaching and learning Gurung language in different schools of Nepal and those who have been working in NGOs and INGOs to uplift the Gurung language and its culture.

1.5 Definitions of the Specific Terms

Some specific terms which are used in this study are defined as follows:

Request: This term refers to the statement that expresses politeness explicitly.

Responses: They refer to all the answers of the questionnaires in the given social settings.

Direct request: It deals with the responses in which polite terms are used.

Indirect requests: These responses which are not in the form of politeness but they express the requests to some extent.

Honorific addresses: Politeness formulas in a particular language which may refer to specific affixes, words or sentence structure.

Non-requests: All the other responses that are related to direct and indirect requests. They are impolite responses which do not express requests explicitly.

Pedagogy: This term refers to science of teaching.

CHAPTER TWO

METHODOLOGY

This chapter incorporates the clear description of both primary and secondary sources of data, tools and processes of data collection and the limitations of the present study. During the study period, I made a time-table and took help from the respondents directly and indirectly. I also watched the Gurung films to listen and record the request form that is how I corrected some accidental errors made by the native speakers of Gurung.

I followed the following methodologies to accomplish the objectives determined in this research work:

2.1 Source of Data

Both primary and secondary sources of data are necessary to most of the comparative research studies. As my study is also a comparative one in linguistic field, the following sources of data were used.

2.1.1 Primary Sources

I prepared a sheet of questionnaire in both English and Gurung languages and distributed its photocopy to native speakers of Gurung and English language and their answer was presented, analyzed and interpreted.

I also took an interview to the selected people and recorded their speech in my copy with the help of my friend whom I had hired during my study period so as to understand and interpret Gurung request forms.

2.1.2 Secondary Sources

The related research studies, books like *People of Nepal* by Dor Bahadur Bista, *Sabai Jatko Fulbari* by Dor Bahadur Bista, different journals published by different organizations and other related books and some published and unpublished research works were collected, e.g. Van EK (1977), Matreyek (1983), Chaudhary (2005), Gurung (2009), etc. Moreover, some magazines, newspaper, some English and Gurung films and audio cassettes etc. from print and electronic media were consulted as the secondary sources of data during the study period.

2.2 Sample Population and Sample Procedure

Out of 52 respondents, 26 were native Gurung speakers from Kaski district and 26 were native English speakers from different tourist hotels, especially from Fulbari Resort. To enhance equality in gender, 50 percent were males and 50 percent were females from the respective respondents. The following table shows the status of the sample population clearly:

Table 1
Population of the Study

Detail	Male	Female	Total
ELSs	13	13	26
GLSs	13	13	26
Grand Total	26	26	52

2.3 Tools for the Data Collection

The only one tool for collecting the primary data was the questionnaire. But to make the questionnaire ease, interview was also taken. The questionnaires were both mailed and direct or written ones. The informants were supposed to act out different relationships as friends, strangers, students/teachers/professors, relatives, customers/shopkeepers, patients/doctors and neighbors. All the respondents were from Sardikhola, Sikles, and Bhalam V.D.C. and Pokhara sub-metropolis of Kaski district. There were 32 items of discourse altogether (see appendix III).

2.4 Process of Data Collection

I visited the native English speakers and the native Gurung speakers available at the time of data collection. I selected 26 native speakers from native English speaker. Among them 13 were males and 13 were females. Similarly, from native Gurung speakers, 13 were males and the rest 13 were females. Both males and females were selected not to compare and contrast the forms of requests in sex relation but to enhance equality in gender. The questionnaires were of the same situation but the languages were different in which they had to respond in their own language. Mailed questionnaire was also asked to those who stay very far from the study area (see appendix IV).

First, I prepared the questionnaire in English and Nepali languages and asked my friend to translate one sheet of the questionnaire into Gurung language. I met the informants individually and established rapport with them and explained the purpose of the study. Then, I 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. I also explained the questionnaire, if necessary.

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

To capture the real situation, interview to the selected people was also taken by the help of my friend. To perform the task easily, I took help from a person who speaks both Gurung and English /Nepali languages as well.

2.5 Limitation of the Study

The limitations of the study were as follows:

- a. The study was limited to 26 native English speakers (13 British English speakers and 13 American English Speakers) available at the Fulbari Resort, Pokhara and other hotels, parks etc. and 26 native Gurung speakers from Kaski district, especially from Sardikhola, Sikles and Bhalam V.D.C. and Pokhara Sub-Metropolitian City.
- b. The study was based on the judgment obtained from 26 native English speakers and 26 native Gurung speakers.
- c. The study was further limited to the analysis of the responses obtained form the respondents only.
- d. Grammatical mistakes and spelling errors occurred in the responses were not taken into consideration.
- e. This study was not geared to compare the forms of request between the British and American English. However, it seeks to add some flavour to the study.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

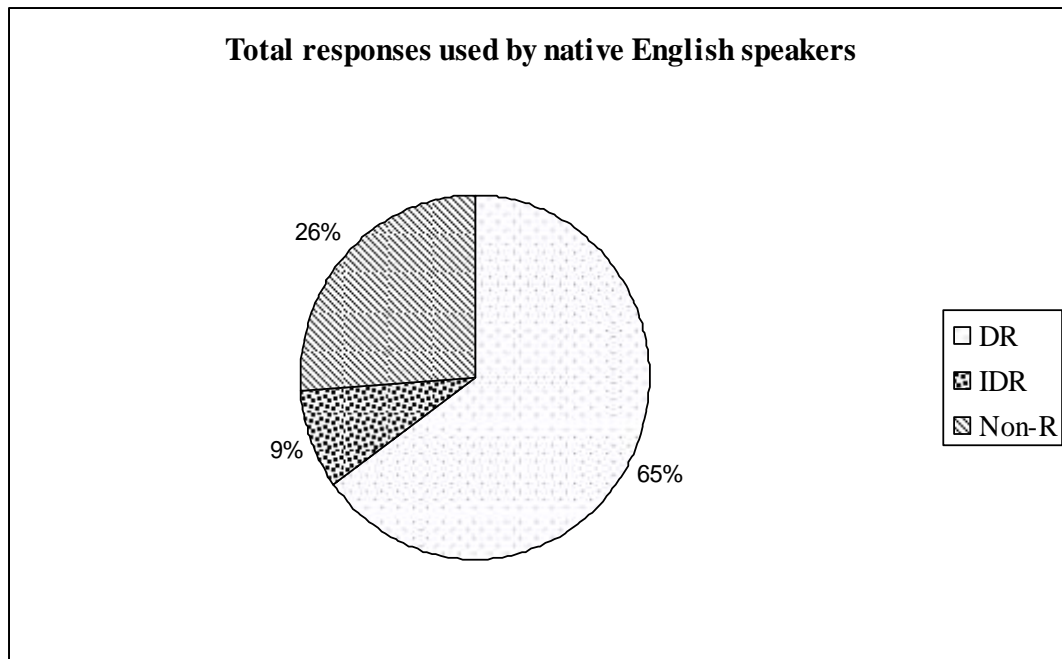
This chapter deals with the analysis and interpretation of the data obtained from the informants and secondary sources. All the responses of English and Gurung speakers were tabulated on the basis of direct requests, indirect requests and non-requests. As this study is comparative in nature, request forms in Gurung are listed, compared and contrasted with those of English to find out whether these two languages have equivalent request forms or different ones. Further, much more emphasis has been given to the request forms of Gurung language as the request forms of English have been already explored by different linguists and researchers.

The comparison is made on the basis of the following relationships:

- 3.1. Total forms of requests given by English and Gurung native speakers.
 - 3.1.1 Total forms of requests found between friends.
 - 3.1.2 Total forms of requests found between strangers.
 - 3.1.3 Total forms of requests found between students and teachers.
 - 3.1.4 Total forms of requests found between relatives.
 - 3.1.5 Total forms of requests found between customers and shopkeepers.
 - 3.1.6 Total forms of requests found between patient and doctors.
 - 3.1.7 Total forms of requests found between neighbours.
- 3.2. Total forms of requests of the native speakers on English and Gurung in itemwise relationship.
- 3.3. Comparison between the Request Forms of Gurung and those of English
 - 3.3.1 Comparison of Direct Requests.
 - 3.3.2 Comparison of Indirect Requests.
- 3.4. Total request forms used by the native speakers of English.
- 3.5. Total request forms used by the native Gurung speakers.

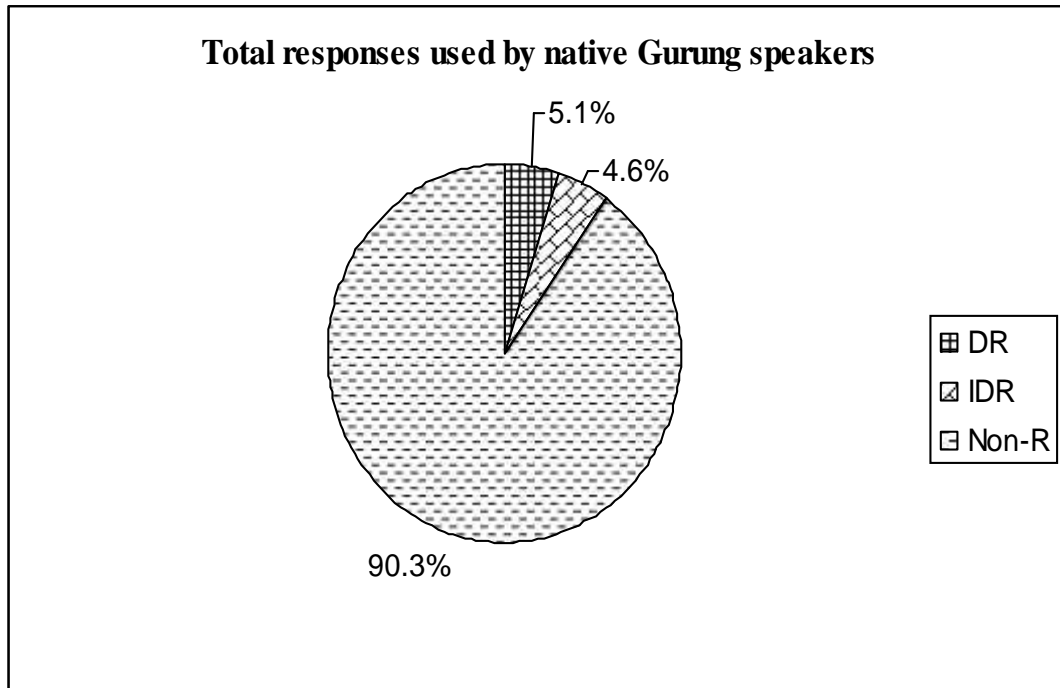
3.1 Total Forms of Request given by English and Gurung native speakers

The pie chart presented below clearly shows that 65% of the English respondents used direct request forms where as only 9% used indirect forms of request and 26% used non request forms.



Pie-Chart I

Unlike Pie Chart I, Chart No. II shows that the guring native speakers used only 5.1% direct requests, 4.6% indirect requests and 90.3% non requests.



Pie-Chart II

The above pie charts show that the native speakers of Gurung are less polite than their counterparts of the English. Some examples from both of the languages are:

-) Excuse me, please can you help me carry my luggage, it is too heavy for me. (S.No.1)
-) Doctor please, I need a prescription for diarrhoea medicine. (S.No.2)
-) Can you deliver this please? (S.No.31)
-) Gahro amhadile ngalai aspattalsamma sabinsi. (S.No.4)
-) Lu lama guru nya dhir puja ghri lavin. (S.No.11)
-) Ngalai sahayog lad o sir. (S.No.2)

Thus, I found 4.6 and 7 percent indirect requests in the Gurung and English language respectively. In these responses, polite terms are not used but the forms of sentences express requests indirectly. For instance,

-) Lunch will be at 1:00 p.m. Promise to come as your mother in law has made a special effort. (S.No.12)
-) I would be grateful if you would deliver the printer I have purchased, as I have no transport. (S.No.31)
-) If I invite you to my home for lunch, will you promise to come? (S.No.12)

-) Nga kyu thudungahai, kyu bimma? ṛa kju t□hud□u h i kju bimma?
(S.No.25)
-) p , al i skul hy n hy na bele chonro haimu, tinya ti e concert ahobara
hyale se. (S.No.15)
-) Dactar sahab, nga sar nadi, khi ngarkhala aakhan gahro amadidu nga dhinr
ghari de khamisya tamala. (S.No. 5)

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 under indirect requests. The rest of the responses are categorized under non requests. More than 89 % responses were under this type in Gurung and 26% in English. For instance:

-) Hey, neighbour call the police, I have been burgled. (S.No.9)
-) Is it ok if I take time off for Christmas? (S.No.17)
-)mhomai t belarna khal thoi . (S.No. 12)
-) Phanshere chauchau chad o. (S.No. 30)
-) Ke radio te chyonv lad, nga khin mu. (S.No.3)

The respondents are not polite to respond the situations. The very important point here to be considered is that the number of non-requests in Gurung is far greater than those of the English language. It shows that native speakers of Gurung were seen less polite than their counterparts of English while responding to the situation. But, it is injustice to say that the Gurungs are not polite. I found that Gurungs express their requests through their tone, manner, spirit and other techniques.

3.1.1 Total Forms of Request Found between Friends

Table 2

Total Responses Used by Friends

NSs	S.No.	DR		IdR		Non-R	
		F	%	F	%	F	%
Gurung	1,3,7,14,24	0	0	5	3.8	125	96.2
English	1,3,14,24	78	75	7	6.7	19	18.3

Table No. 2 shows that the Gurung native speakers are more informal while speaking to their friends. They generally did not use the direct and indirect forms of requests. Out of 130 responses, only 3.8% were indirect requests and 96.2% were non-requests. From the study, it has been found that Gurung native speakers generally seem to be very bold and they do not take care of their speech while speaking to their friends. Some examples from Gurung language are:

-) Chyo shikar klyovar hyale. (S.No.24)
(Let's go to hunting.)
-) Ke radio te chyonba lad, nga khin mu.
(Stop playing the radio, I am reading.)
-) Ngya parichaya patra dhinr wathena, khiya parichaya patrara unbiri saman kinle.
(I have left my identity card back home, give me your card.)

In comparison to the Gurung native speakers, English native speakers use more polite forms to their friends. Some examples are:

-) Excuse me, please can you help me carry my luggage. It is too heavy for me.(S.No. 2)
-) John, could you please help me carry my luggage? (S.No. 2)
-) Please do me a favour and lend me your car for two days as mine is being repaired, I have full insurance cover.(S.No.14)

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

Table 3
Request Forms in the Friend-Friend Relationship

DR by ELSs	F	%	IDR by GLSs	F	%
Could you....	12	15.3	.....hyale se.	2	40
Can you please.....?	19	24.3	.....lho bhinma.	1	20
Would you.....	15	19.2	.....garo amhadile chuke lamin o?	2	40
Could you	17	21.8			

please.....?					
.....will you?	4	5.1			
Excuse me, please.....	5	6.4			
Please, Do me a favour....	6	7.7			
IDR by ELSs					
Do you mind if I.....	2	28.6			
Is it ok if I.....	3	42.8			
I want you to promise.....	2	28.6			

Table no. 3 shows that the English people speaking to their friends used could you, could you please, excuse me please, etc. as direct requests and and is it ok, would you mind, I want you to promise etc as indirect requests where as Gurung people used following words as indirect requests. They are hyale se, lho bhinma, garo amhadile chuke lamin o etc. at the end of the sentences.

3.1.2 Total Forms of Request Found between Strangers

Table 4
Total Responses Used by Strangers

NSs	S.No.	DR		IdR		Non-R	
		F	%	F	%	F	%
GLSs	8,13,18,25,27	12	9.2	9	6.9	109	83.84
ELSs	8,13,25	60	77	8	10.2	10	12.8

In table No. 4 the stranger speaking to another was found to be somewhat polite than a friend speaking to another friend in the Gurung language. There were 130 responses between strangers. Out of those, 9.2% were direct requests, 6.9% percent were indirect requests and 83.8% were non-requests. But in case of English native speakers

the result is somewhat reversed. They found to be more polite while speaking to the strangers. Out of 78 responses, 77 % were direct requests, 10.2% were indirect requests and 12.8% were non requests. Some examples of both of the languages are:

-) Can you please give me a bottle of water? (S.No.25)
-) Help me please. (S.No.8)
-) Excuse me sir, I would like you to deal with the dog problem. (S.No. 13)
-) Could I please have a sip of your water, I am very thirsty. (S.No. 25)
-) Mhi thewa mai, binti mu nga khuryai kemei lhominsyai. (S.No. 8)
-) Chiwa mhithewa, binti mu! Khi sain khosya nga chhai lhagir khi chhami yo rimu. (S.No. 27)

The total requests used by Gurung language speakers in the relationship between strangers are given below:

Table 5
List of Total Request Forms in the Relationship of Strangers

DR by ELSs 8,13,25			DR by GLSs	F	%
Would you please.....?	12	20	Mhi thewa me, binti mu.....	4	33.3
Please, could you.....	13	21.6	Chiwai mhithewa, binti mu!	1	8.3
Can you.....	9	15	Binti mu, ngalai thuwa kyu bin o.	2	16.7
Could I please.....?	7	11.6	.....nga sain tamala.	3	25
Please can you.....	11	18.3	Gahro amhadile.....	2	16.7
Help me please.	8	13.4	IdR by GLSs		
IdR by ELSs			.....hyale se	1	11.2

I am sorry to be a nuisance.....but could you please.....	1	12.5	.....ghari de khamisya tamala.	3	33.3
Excuse me, would you mind.....	3	37.5	.....khi chhaga ke lamisya chyaba tamala.	2	22.2
Excuse me sir, I would ...	4	50	.....lho bhima?	3	33.3

Table No. 5 shows that the native speakers of Gurung language used a few terms of indirect requests while they were speaking with the strangers. It shows that Gurung language speakers are not rich in their indirect forms of request but they seem to be polite in their tone, manner and feelings.

3.1.3 Total Forms of Requests Found between Students and Teachers

Table 6
Total Responses Used by Teachers and Students

N Ss	S.No.	DR		IdR		Non-R	
		F	%	F	%	F	%
Gurung	2,11,16,17	11	10.6	6	5.7	87	83.7
English	2,16,17,18,19	91	70	7	5.4	32	24.6

Table No. 6 shows that the Gurung language speakers responded 10.6% direct requests, 5.7% non-requests and 83.7% indirect requests out of 104 responses. Some responses of direct requests are as follows:

-) Nga thumani kriri nokari lhagir nibedan phranmo. Sir gahro aamhadile ngalai sahayog lad o. (S.No.2)
-) Binti sir, ngalai tinge lhagir chutti vin. (S.No. 17)

Gurung people used the least number of direct and indirect forms of requests in comparison to Non-requests as found in the student-teacher relationship. Some examples of indirect forms of requests are as follows:

-) Nga hyal kham sir?
(Can I go sir?)
-) Guru, nga dhir hyam?
(Sir, can I go home?)

Table 7
List of Total Request Forms in the Context of Student-Teacher Relationship

DR by ELSs	F	%	DR by GLSs	F	%
Could you.....	17	18.7	Binti sir.....	3	27.3
Excuse me, I.....	11	12.0	Sir, garho aamhadile	6	54.5
Would you be so kind...?	12	13.2	Garho aamhadile lovinsi guru.	2	18.2
Can I/you.....	14	15.4	IDR by GLSs		
I would be honoured	7	7.7	Sir.....sain tamala	2	33.3
Please can you.....	13	14.3	Guru.....gun mhadimala	1	16.6
Please, may I.....	8	8.8	.....khayain aamlemala	2	33.3

Would you mind....ing	9	9.9	.....ngalai thewa maddat tamala.	1	16.6
IDR by ELSs					
Is it ok if.....?	3	42.8			
Is it possible to.....?	2	28.6			
Do you mind helping...	2	28.6			

The research shows that Gurung language speakers used least number of direct and indirect requests in comparison to their counterparts of English in the relation to the students and teacher. Though they didnot use direct and indirect request forms, they used non-request forms using the appealing tone to show the politeness to their teachers.

3.1.4 Total Forms of Request Found Between Relatives

Table 8
Total Responses used by Relatives

NSs	S.No.	DR		IdR		Non-R	
		F	%	F	%	F	%
Gurung	6,12,15,19,20,23,30	4	2.2	4	2.2	174	95.6
English	6,12,15,20,23,30	93	59.6	3	1.9	60	38.5

Table No. 8 indicates that the Gurung language speakers used 2.2% direct requests, 2.2% indirect requests and 95.6% non-requests out of 174 responses. They show their requests by tone, facial expressions and other activities while expressing to their relatives. Some examples of indirect requests are as follows:

- a) Apa, ngalai chukuti lho vimma.
- b) E mho, dhiran puja mu, gharide khamina?

In the same way, it was found that Gurung people were less polite and use less indirect request while they were speaking to their relatives. It depended on their facial and tonal expression.

On the other hand, out of 182 responses, 95.6% were categorized under non-requests. They were very informal while responding to the situations with their parents. Some examples of non-requests used by Gurung people are as follows:

1. E apa, nga ghri chu motorcycle syalar thela aakhan, kho di ngyo nghi thue thele. (S.No.6)
2. Nga dhinra pae pardi mho, khi belerna kho o. (S.No.12)

Table 9
List of Total Request Forms in the Context of Relatives

DR by ELSs			DR by GLSs	F	%
Can you.....	21	22.6	Mhi thewa.....Binti mu,.....	1	25
Please can you.....	18	19.3	Mhi thewa.....gun mhadimala	2	50
Could you....	11	11.8	.....khayain aamlemala	1	25
Would you please	13	13.9	IDR by GLSs		
Jenny/..... please....	5	5.3	.....ngalai thewa maddat tamala	1	25
Would you mind.....ing	7	7.5	.....khelan chyanba tamala.	2	50
....., will you?	6	6.5	.....E...E nga khuryai.	1	25
10. I would like to	5	5.3			
Would you.....	7	7.5			
IDR by ELSs					
Promise to come	2	66.7			
Is it possible.....?	1	3.3			

Table No. 9 shows that Gurung language speakers used only least number of direct and indirect requests. It is culture specific that Gurung people show requests to their parents by their tone and feelings but they do not have the specific terms to show the respect and request. But in English, the speakers used more direct requests than in Gurung language.

3.1.5 Total Forms of Request Found Between Customers and Shopkeepers

Table 10
Total Responses used by Customers and Shopkeepers

NSs	S.No.	DR		IdR		Non-R	
		F	%	F	%	F	%
Gurung	31,32	6	11.53	7	13.5	39	75
English	31,32	45	86.5	3	5.8	4	7.7

From the above table, it was found that the majority of Gurung informants responded the situations very impolitely. They used more non request forms of requests than direct and indirect requests. Out of 52 responses, only 11.53 and 13.5 percent responses were direct and indirect ones respectively. 75 % responses in Gurung were non-requests. Some examples of those non requests are as follows:

-) O baini, chu ghyar teresere fohor maila jag abhyovin. (S.No. 22)
-) thagu, radio bele charko labari, ara vin. (S. No. 3)

Out of 52 responses, 13.5% were indirect requests which expressed politeness indirectly in Gurung language. Some examples are as follows:

-) Mhi mei tare keme khanai aahyaikan ngaa dokanaili khamisya tamala.
-) Daju nga dhirsamma saman bomino lho bhima?

Seventy- five percent of responses in Gurung were categorized in non-requests. They did not express politeness by their words but their manner. Some examples are given below:

-) Nga dokanaili saman bomin o.
-) bhai, nga dhinrsamma chu chaga saman bomin.

Table 11

List of Total Request Forms in the Relationship of Customers and Shopkeepers

DR by ELSs	F	%	DR by GLSs	F	%
Please feel free.....	2	4.5	Binti daju,.....	2	33.3
Can you.....	23	51.1	Daju khilai chyaba tamu ...	2	33.3
Please.....	5	11.1	Mhi thewa ngaa.....	1	16.7
Please have it delivered.....	2	4.5	E sahuji, ngalai chukuti maddat....ngaa anurodh mu.	1	16.7
Would you mind.....ing	5	11.1	IdR by GLSs		
Would it be o.k....?	3	6.7	.....lho vimma.	3	42.8
Excuse me I would like ..	2	4.5	.....khamisya tamala	2	28.6
Will you.....	3	6.7	.....gharide lho vimma?	2	28.6
IdR by GLSs					
Is it possible.....?	2	66.7			
It will be very kind of you..	1	33.3			

It has been found that Gurung people used only 11.13 % direct requests and 13.5% indirect requests in the relationship of customers and shopkeepers. But in English, the result is quite different than this. They used 86.5% direct requests and 5.8% indirect requests.

3.1.6 Total Forms of Request Found Between Patients and Doctors

Table 12

Total Forms of Request Found Between Patients and Doctors

NSs	S.No.	DR		IdR		Non-R	
		F	%	F	%	F	%
GLSs	5,10,28	9	11.5	7	9	62	79.5
ELSs	5,10,28	56	71.8	7	9	15	19.2

Table No.12 shows that people used 11.5% direct requests out of 78 responses. They used less number of polite responses in the relationship of patients and doctors. Some examples of them are as follows:

-) Nga bele nairi katti prala aankha. Doctor sahab ngaa binti mu ngai dhinran khairi moi lamin o.
-) Doctor sahab nga sar nadi, khi ngarkhala aakhan garho amadidu nga dhinra khai mai labin.

In the same way, Gurung people used less indirect forms of requests in relationship of patient and doctor. Only 9% of responses were used as indirect requests by Gurung speakers. They used indirect requests differently to the doctor. Some examples are given below:

-) Doctor sahab, nga sar nadi. Khi ngai dhinsamma khal khamal u?
-) Doctor ngalai chyab mai labin o. Khilai bele chyaba tamu.

On the other hand, there were 79.5% responses under non-requests. These responses did not show requests. Some examples are as follows:

-) Ngalai mai labin.
-) Nga dhinr khai mai labin.
-) Chalai belarna moi labar bhod o.

The total requests provided by Gurung speakers in the relationship of doctors and patients are as follows:

Table 13
Total Request Forms in the Relationship of Patients and Doctors

DR by ELSs	F	%	DR by GLSs	F	%
Please, doctor, can you.....	13	23.2	Doctor sahab ngaa binti mu.....	3	33.3
Please can you.....	11	19.6	.....garho amadidu nga dhinra khai mai labin.	4	44.5
Do you have.....please?	8	14.3	Binti doctor.....	2	22.2
Doctor, could you please.....	9	16.1	IDR by GLSs		
May I....	3	5.3	.....dhinsamma khal khamal u?	2	28.5

I request you.....	8	14.3	.....khilai bele chyaba tamu.	2	28.5
....., please.	4	7.2	.....mai labinsi?	3	42.8
IDR by ELSs					
You had better.....	2	28.6			
I want you to.....	3	42.8			
Is it alright if I.....	1	14.3			
Is it possible to take this.....?	1	14.3			

From the table above, it was found that most of the responses were less polite in the Gurung language. Majority of the Gurung respondents used non-requests while responding to the situations with the doctors. Some examples are:

-) Belerna moi chad o.(S.No.28)
-) Khi tyfoid tainaimu. Belerna mai chad o.(S.No.28)
-) Ngalai mai vinche.(S.No.10)

3.1.7 Total Request Forms Found in the Relationship of Neighbors

Table 14
Total Responses Used by Neighbors

NSs	S.No.	DR		IdR		Non-R	
		F	%	F	%	F	%
Gurung	4,9,21,22,26,29	0	0	0	0	156	100
English	4,9,21,22,26,29	91	58.3	32	20.5	33	21.2

Table No. 14 indicates that sixty percent of responses were expressed in the form of non-requests by Gurung language speakers. They did not use polite terms in their responses. But they use polite tone and soft speech to make their requests very polite. Some examples are as follows:

-) maya didi, pulislai phon labari huvinde. (S.No.9)

-) Dajyu ngai magihyel aakhan ngai khi hye vin o. (S.No.21)
-) Nga bele nai mo. Ngalai moi laba klhyo samma vomin o. (S. No.4)
-) mahila, nga dhinra nghoi pulis huivindi. (S.No.9)
-) Nasar sarsafai laba karyakram mu khiya sarsafai naba lhagir khailasai kho o. (S.No.29)

Table 15
Total Request Forms in the Relationship of neighbours

DR by ELSs	F	%
Would you please...?	11	12.1
Please.....	9	9.9
.....would like you to give me a hand.....	2	2.2
Harry, please.....	1	1.1
Do you think you could.....?	3	3.3
I would be grateful.....	8	8.8
Could you possibly.....	6	6.6
Could you	14	15.4
Can you	5	5.5
Would you mind.....ing	23	25.3
I wonder if you could.....	3	3.3
.....please.	4	4.3
Please ...	2	2.2
IDR by ELSs		

Is it possible.....?	11	25.6
I want to ask if.....	9	21.0
I am sorry but.....	4	9.3
You had better.....	6	14
It is important that.....	4	9.3

3.2 Total Request Forms of the Native Speakers of Gurung in the item-wise Relationship

Table 16
Total Request Forms Used by Gurung Native Speakers in Item-Wise Relationship

GLSs	DR		IdR		Non-R	
	F	%	F	%	F	%
Friends/friends	0	0	5	3.8	125	96.2
Strangers/strangers	12	9.2	9	6.9	109	83.84
Students/teachers	11	10.6	6	5.7	87	83.7
Relatives	4	2.2	4	2.2	174	95.6
Patients/doctors	9	11.5	7	9	62	79.5
Neighbours/neighbours	0	0	0	0	156	100
Customer/Shopkeeper	6	11.53	7	13.5	39	75
Total	42	5.1	38	4.6	752	90.3

From table No.16, I came to know that majority of the Gurung informants used more non-request forms of requests. They used 90.3% non-requests. Out of 832 total responses, 5.1% were direct requests and 4.6% were indirect requests while responding to the situations.

3.3 Comparison between the Request Forms of Gurung and those of English

During this study, I did not find any request forms of written book in Gurung language. Only the data collected from 26 native speakers of Gurung were the sole source of request regarding the Gurung. I used request forms of English from the book “Communicating in English” written by W. Matreyek in 1983. In this sub unit, I have compared the request forms of the Gurung language with those of English. All the request forms of language on the basis of two different criteria viz. direct request and indirect request are separately compared in the following sub-headings.

3.3.1 Comparison of Direct Requests

Both the Gurung and English languages have request forms which are compared with those of English. To compare the direct requests found in both of the languages, let’s consider the following table:

Table 17
Comparison of Direct Requests

DR by GLSs	DR by ELSs
1. ....garo amhadile chuke lamin o.	1. Would you mind.....ing ?
2. ....lho bhinma.	2. Can you please help me?
3. Mhi thewa me, binti.....	3. Sir, please...
4. Gahro amhadile.....	4. Would you mind if I.....?
5. ....nga sain tamala.	5. I would be grateful if you.....
6. Binti mu, ngalai thuwa kyu bin o.	6. Please, can you give me a bottle of water?

7. Binti sir.....	7. Please sir.....
8. Daju khilai chyaba tamu ...	8. Brother,
9. ....ngaa anurodh mu.	9.....please.
10. Binti doctor.....	10. Doctor please,.....

Both the Gurung and English languages have request forms but they are different in their forms and structures. In English, at the beginning of the sentences, they used please, + v¹, can you + v¹?, v¹ + please, etc. In the same way, Gurung people used binti, Mhi thewa, binti mu, nga anurodh mu etc. at the beginning of the sentence. So, please in English and binti in Gurung are used as request forms according to their own sentence structures. Thus, please and binti mu are similar in their word forms. In this way, it was found that they are request forms respectively in English and Gurung language.

3.3.2 Comparison of Indirect Requests

The comparison of the direct and indirect requests found in both of the languages has been presented as follows:

Table 18
Comparison of Indirect Requests

IDR by GNLSs	IDR by ENLSs
1. ....hyale se	1. I want you not to throw rubbish in my garden.
2. ....lho bimma?	2. Is it all right if I use your identity card?
3. ....khayain aamlemalaa	3. I will be grateful to you if you correct my application.
4. ....gharide khamisya tamala.	4. . I'll feel easy if you deliverr my goods.
5. ....khi chhag ke lamisya chyaba tamala?	5. . . . I'll remember forever if you treat me, sir.
6.....ghari de khamima	

.7.....khayai amlemala.	
-------------------------	--

Both the Gurung and English languages have their own indirect requests with distinct markers. In Gurung, indirect request ends with different markers i.e hyale se, lho vimma? Ghari de khamima?, gun mhadimala, khi chhag ke lamisya, chyaba tamala etc. whereas in English, indirect request begins within following patterns e.g. I want you not to, Is it all right, Is it ok if you + V1?, etc. Thus, these patterns of Gurung and English refer to politeness of indirect request.

3.4 Total request forms used by the native speakers of English.

Twenty eight types of requests were used by the native speakers of English while responding to the whole situations. Altogether there were 832 responses in English. Out of them 541 were direct forms of requests and 75 were indirect requests. All the request forms found from the respondents of the English language are presented in the following table with their percentage and the frequency of occurrence.

Table 19
Total Request Forms Used by English Language Speakers

DR by TSs	F	%
Would you mind.....ing	47	8.7
Could you/I....	66	12.2
Can you please...?	91	16.8
Please can I / you.....	53	9.8
Excuse me, please.....	7	1.3
Please ...	43	7.9
.....,please	25	4.6
Hey.....can you.....	1	0.2
Will you.....	12	2.2
....., will you?	10	1.8
I would like you to.....	2	0.4
Please, may I/you.....	6	1.1

Would you do me the honour.....?	2	0.4
Would you like.....	8	1.5
Please, have it + PP....	3	0.5
May I.....	45	8.3
Could you possibly....	33	6.1
.....please.....	34	6.3
I would be grateful.....	24	4.4
I wonder if you.....	8	1.5
Do you mind if I could...	7	1.3
I request you to.....	3	0.5
Please, Do me a favour.....	4	0.7
Would you be so kind...?	2	0.4
Please feel free.....	1	0.2
IDR by ELSs		
Is it possible.....	16	21.3
I would love.....	8	10.6
You had better...	11	14.6
It is better.....	7	9.3
Is it alright....	8	10.6
It is important that....	10	13.3
Is it O.K if I...	8	10.6
I am sorry but.....	5	6.6
Promise to come	3	4.0

3.5 Total request forms used by the native speakers of Gurung.

The total forms of requests used by the native Gurung speakers are shown in the following table showing thier frequency and the percentage.

Table 20
Total Request Forms Used by Gurung Language Speakers

DR by GNSs	F	%
.....garo amhadile chuke lamin o.	11	25.6
Binti daju ...	2	4.6
Daju khilai chyaba tamu ...	1	2.3
.....khayain aamlemala	3	6.9
Mhi thewa ngaa.....	3	6.9
E sahuji, ngaa anurodh mu.....	2	4.6
....garo amhadile chuke lamin o.	5	11.6
.lho bhinma.	4	9.3
Mhi thewa me, binti mu.....	5	11.6
Garho aamhadile lovinsi guru.	3	6.9
Binti sir.....	2	4.6
.....ngaa anurodh mu.	1	2.3
Mhi thewa.....gun mhadimala	1	2.3

IDR by GLSs 39		
.....hyale se	4	10.2
.....lho bimma?	8	20.5
.....khayain aamlemalaa	4	10.2
.....gharide khamisya tamala.	6	15.4
.....khi chhag ke lamisya chyaba tamala?	2	5.1
.....ghari de khamima	2	5.1
.....khayai amlemala.	3	7.7
.....dhinsamma khal khamal u?	1	2.5
.....khilai bele chyaba tamu.	7	17.9
.....ngalai thewa maddat tamala.	2	5.1

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

The main purpose of this study was to enlist and compare the request forms used by both English and Gurung native speakers. To accomplish the purpose, I prepared two sets of questionnaire consisting 32 situations in each. The first set was prepared in English language and the second was in the Gurung language. The questionnaire was distributed to 26 native English speakers and same number to the Gurung native speakers. Some of the respondents were only literate, some were graduates and some were under graduates. They were 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 the different interlocutors in their interaction between friends, teachers, relatives, shopkeepers, neighbours and doctors.

However, this chapter deals with the findings of the research along with some recommendations for pedagogical implications.

4.1 Findings

On the basis of the analysis and interpretation of the collected data, the major findings of the present study have been presented as follows:

4.1.1 Request Forms in Gurung

The request forms in Gurung are as follows:

- a) Apa/ama binti mu, binti mhi thewa etc. are used in the beginning of the sentences.
- b) Laminu, saminu, viminu, bhominu, lominse, vin, hyale etc are used as verbs while making requests in Gurung language.
- c) In total, 5.1% of Gurung native speakers used direct requests.
- d) Gurung native speakers use 4.6% indirect requests.
- e) Generally, the Gurung native speakers do not use direct requests among friends and neighbours.
- f) 9.2% of Gurung speakers use direct requests among strangers.
- g) The Gurung speakers use 10.6 % direct requests between the students and teachers.
- h) Some utterances of Gurung do not seem to be as request forms but they use as request forms according to their tones.
- i) The Gurung speakers use only 2.2% of direct requests among relatives.
- j) The Gurung speakers use 11.53% direct requests between customers and shopkeepers.
- k) The Gurung speakers use 11.5% direct requests between patients and doctors.
- l) Generally, no Gurung speakers use direct requests among their neighbours.

4.1.2 Similarities and Differences between Request Forms in the Gurung and English Languages

- a) Both Gurung and English are different in their forms and structures.

- b) The Gurung people have limited codes to use request forms but English has many. For example, only *binti mu*, *binti mhi thewa*, *anurodh mu* etc, in Gurung are used as the request forms but *Please.....*, *would you mind.....*, *can you please.....*, *excuse me please*, *could you please.....*, *I would be grateful* etc. and many more are used in English language.
- c) Gurung native speakers were less polite than English native speakers in terms of terminologies they use.

4.2 Recommendations

On the basis of findings obtained from the analysis of the collected data, the recommendations have been made as below:

- a. Request forms in different dialects of Gurung are more or less different from those of English. So, language teachers who are teaching Gurung as a second language should consider this point.
- b. The main aim of this comparative study was to find out request forms and to compare and contrast those ones of Gurung with those of the English language. The differences between the two languages create difficulty in the target language teaching. Therefore, teaching should be focused on the areas of difficulty.
- c. The teacher can create short dialogues that require the expressions of requests and perform them in the situations.
- d. Get the students know all the forms of requests in English and Gurung. Then ask them to list all the polite forms of requests in these languages which are functionally similar and different and make the students learn in the situations given.
- e. The learners can listen to what people say around them during situations that require expression of requests.
- f. The learners can make note of what people say when they ask someone to do something.
- g. Learners/ students can create the situations mentioned in the questionnaire and make them practice in those situations. They can also note them how people respond to them when they encounter such situations.

- h. The learner of the Gurung language can make a list of requests from the situations and compare with those of English.
- i. Learners can watch Gurung films and can take notes as to how people request to each other.
- j. The teacher can create situations based on these forms of requests and ask the students to make requests properly.

However, I do not claim that the present study is sufficient to find out all the request forms of the Gurung language. So, there may appear other forms of requests as well as the arrival of different Gurung scholars in the near future. The present study is mainly based on the data collected from 26 Gurung native speakers of Kaski district, especially from Sardikhola, Ghandruk, Sikles, Kalika and Bhalam V.D.C and Pokhara sub-metropolis. However, I have tried my best to generalize the forms of requests in Gurung completely based on the collected data.

Lastly, I want to request all the concerned authority to take the above mentioned recommendations into consideration and add if any. Further, I would like to request the future researchers to carry out the researches related to different aspects of Gurung language. Moreover, I would like to request the concerned authority to develop Gurung's own complete and perfect script so as to develop and unify the Gurung language.

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APPENDICES

APPENDIX – I

Model of Gurung Language's Script

Gurung Words in Devanagari and Roman

1 Consonants and vowels in Roman Gurung

Symbols, suggested by Rem Bahadur Gurung (1998) and Dilli Jung Gurung (1995), are listed from 'Gipan' T. U. papers in linguistics volume 2, May 2002, as follows:

Vowels in Roman Gurung

Devanagari Symbols	RBG(1998)	DJG (1995)
अ	A	a
आ	A:	a:

इ	I	i
ई	E	
उ	U	u
ऊ	u	
ऋ	R	r
ए	AE	e
ऐ	AI	ai
ओ	O	o
औ	AU	au

Consonants in Roman Gurung

Devanagari Symbols	RBG(1998)	DJG
क	KA	Ka
ख	KHA	kha
ग	GA	ga
घ	GHA	
ङ	NGA	na
च	CHA	cha
छ	CHHA	chha
ज	JA	ja
झ	JHA	
ट	A	ta
ठ	HA	tha
ड	DA	da
ढ	DHA	dha
त	TA	ta
थ	THA	tha
द	DA	da

ध	DHA	dha
न	NA	na
प	PA	pa
फ	PHA	pha
ब	BA	ba
भ	BHA	
म	MA	ma
य	YA	ya
र	RA	ra
ल	LA	la
व	WA	wa
स	SA	sa
ह	HA	ha

Appendix-II

Symbols Diacritics Marks Used

Consonant symbols and diacritics

क	k
ख	kh
ग	g
घ	gh
ङ	
च	c
छ	ch
ज	j
झ	jh
ञ	
ट	t
ठ	th
ड	d

ढ	dh
ण	
त	t□
थ	t□h
द	d□
ध	d□h
न	n
प	p
फ	ph
ब	b
भ	bh
म	m
य	y
र	r
ल	l
व	w
श	s˙
ष	s□
स	s
ह	h

Vowel symbols and diacritics

अ	a
आ	
इ	i
ई	
उ	u
ऊ	
ऋ	r
ए	e
ऐ	ei

ओ	o
औ	au
अं	m
:	h
°	

APPENDIX-III

INTERVIEW SCHEDULE / QUESTIONNAIRE

चु अन्तरवार्ता प्रश्नावली म्हउ घि के खाउ लबरी त्हयार लउरे गो चई मि अंग्रेजी या गुरुङ्ग विन्ती दाँजित्तवै खेवैके गो । चु म्हउ के इङ्गलिस एजुकेशन पृथ्वीनारायण क्याम्पस पोखरा वि लेक्चरर डुकप्रसाद पौडेलए निदेशनरी लउरे गो । आशा लम्की क्योइ अमूल्य सहयोग चु म्हउके लवरी ले लै महत्वपूर्ण तमु ।

म्हउम्ही
नारायण प्रसाद आचार्य
इङ्गलिस एजुकेशन
पृथ्वीनारायण क्याम्पस पोखरा

This interview schedule/questionnaire has been prepared in order to accomplish a research work entitled "Forms of Requests in English and Gurung Language". This research is being carried out under the guidance of Ass. Lecturer, Mr. Duk Prasad Paudel, Department of English Education, Faculty of Education, Prithvi Narayan

Multiple Campus, Pokhara. It is hoped that your kind co - operation will be a great contribution in the accomplishment of this valuable research.

Researcher
Narayan Prasad Acharya
Department of English Education
Prithvi Narayan Multiple Campus,
Pokhara, Nepal.

Gurung Situations

Name(मी).....Sex (लिङ्ग) :

Address (का कुलार / Ka kular:).....

Academic Qualification (खेबा प्रतीब) :

Make requests for these situations in the Gurung Language.

१. किह भ्क्योला बेलेथेव नि ल्हिव तवरी किहए थुमैने सहयोग रिदओ ।

(तपाईंको भोला साहै ठुलो र ग्रहौ भएकोले तपाईंको साथीसँग मदत माग्नुहोस ।)

२. ह्योसै थुमैने किह्वरी नोकरीए लाह्रगिर निवेदन पृसे मुआ सहयोगै लाह्रगिर ह्योसा गुरुने अनुरोध लदओ । (तपाईं आफ्नो साथीसँग मिलेर एउटा नोकरीको लागि निवेदन लेख्दैहुनुहुन्छ, सहयोगको लागि आफ्नो गरुसँग अनुरोध गर्नुहोस ।)

३. किह खेरिवै तोरी चेंदोवै कोठारी थुमै बेल्ले रेडियो हाईरी दे कम लैरी हाद विदओ । (तपाईं पढीरहेको वेलामा िजकैको कोठमा साथीले चर्को चर्को रेडियो वजाएकोले अलि कम गर्न भन्नुहोस)

४. किह वेले नई । छ तैरी नास ट्होबे म्हीमलाई अस्पताल सम्म भोविन विदओ । (तपाईं असाध्यै विरामी पर्नुभयो, त्यसैले छिमेकिलाई अस्पतालसम्म लगिदिन अनुरोध गर्नुहोस ।)

५. नव वेलरी डाक्टरलाई धिर न खैरी मोइ लव लाह्रगिर ताँ लदओ । (विरामी भएको वेलामा डाक्टरलाई घरमै आएर उपचार गर्नको लागि अनुरोध गर्नुहोस ।)

६. क्ही मोटरसाइकल धिर्वे पिंढिर आखैरी ह्योसा आपाने बालो भिदो । (तपाईंले आफ्नो मोटरसाइकल घरको पिंढिमा राख्न नसकेकोले आफ्नो बाबालाई अनुरोध गर्नुहोस ।)

७. किह विद्यार्थी परीचय पत्र छुट योंव दोकाननरी सामान किंवर हयाइ दिनम परिचयपत्र धिरन बाथेवा थाहा योंसेरी ह्योसै थुमैलाई खी परिचय पत्र विंइवरी सामान किंविन विवा अनुरोध लदओ । (तपाईं विद्यार्थी परिचय पत्रको आधारमा छुट पाउने पसलमा सामान किन्न जानुभयो तर परिचयपत्र घरमै छोडिएको थाहाभएपछी आफ्नो साथीलाई उसकै परिचय पत्र देखाएर सामान किन्न अनुरोध गर्नुहोस ।)

८. किह साइकलर ह्याव त्हेर मुवर ध्याँरी क्हुरीयाई चेंदोरवै खवैलाइ सहयोग लवर अनुरोध लतओ । (तपाईं साइकल बाट यात्रा गर्दै गर्दा बाटोमा लडनुभयो नजिकै को कसैलाई सहयोग गर्न अनुरोध गर्नुहोस ।)

९. किह धिर टिनाटिन ह्यो घिदि सामान ह्योवर इहोई नास ट्हेर्वे म्हीमलाई पुलिस क्हिबिबर अनुरोध लदओ (तपाईं घरमा बस्दा बस्दै एउटा चोरले सामान लुटन लाग्यो, छिमेकिलाई पुलिस बोलाइदिन आग्रह गर्नुहोस ।)

१०. किहलाई पखला रोग लइदिड्यु डाक्टर ने उपचार लविन विवरी विन्ती लदओ । (मानौ तपाईंलाई पखला रोग लागेको छ । डाक्टर संग उपचार गरिदिन अनुरोध गर्नुहोस ।)

११. किह धिर पूजा लहइदिवै लाहगिर लामाने बालो अनुरोध लदओ । (तपाइको घरमा एउटा पूजा लगाउन लामालाई अनुरोध गर्नुहोस ।)

१२. किह धिरी पै पर्दिवरी म्हो लाई बेलर्न खो विवरी अनुरोध लदओ । (तपाईंको घरमा अर्घौ परेकोले ज्वाइलाई समयमै आउन अनुरोध गर्नुहोस ।)

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१३. किह द्होरी भुस्याहा नगि बेले हल्लाखल्ला लवरी छौंरो डहाल् लईरी नगरपालिकारवै थेव म्ही ने नगि तह लह्दिविन विई अनुरोध लदओ । (तपाईको टोलमा भुस्याहा कुकुरले होहल्ला गरेर दिक्क भएकोले नगरपालिकाको हाकिमलाई सो कुकुर तह लागाइदिन अनुरोध गर्नुहोस ।)

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१४. किहे गाडि नोएवेरी ग्यारेजर थन्किदिथेवैले थुमने डिह्गे लाह्गिर गाडी ह्दिओ । (तपाईको गाडि विग्रिएर ग्यारेजमा थन्किएकोले साथीसंग दुई दिनको लागी गाडि माग्नुहोस ।)

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१५. किहलाई स्कुल ह्याना ह्यान छौंरो डहाड्यु । होंसा आपाने तिगें कन्सर्ट इहेयोवर ह्यावा लाह्गिर अनुमति ह्दिओ । (तपाईलाई विद्यालय जाँदा जाँदा वाक्क लागेको छ । आफ्नो बाबा संग एक दिन कन्सर्ट हेर्न जाँन अनुमति माग्नुहोस ।)

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१६. किह गुरुने घण्टी घि ओँसोना धिं ह्यावा लाह्गिर विन्ती लदओ । (तपाइको शिक्षक सँग एक घण्टी पहिल्यै घर जानको लागि अनुरोध गर्नुहोस ।)

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१७. किह भाइला भातखाई पर्दिबेरी तिगें ल्हागिर छुट्टि ह्दआ । (तपाइको भाइको भातखाई परेकोले शिक्षकसँग एक दिनको लागि छुट्टि माग्नुहोस ।)

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१८. माह्धे संक्रान्ति जात्रै ल्हागिर मई चैदिरी शक्षा कार्यलयरवै जि.शि.अ. नि वालो सहायोग लद विसी विन्ती लदओ । (माघे संक्रान्ति मेलाको लागि रकम आवश्यक परेकोले शिक्षा कार्यलयका जि.शि.अ. सँग सहयोग गर्न अनुरोध गर्नुहोस ।)

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१९. किह धिरललमैह्वा भोजभतेरर ह्दोसै रिंलै हुइव ल्हागिर निम्तो लदआ । (तपाइको आफ्नो घरमा आयोजना हुन लागेको भतेरमा आफ्नी विवाहित बहिनिलाई सहभागी हुन अनुरोध गर्नुहोस ।)

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२०. किह आपै क्हीलाई नेट्पालर जागिर चल आभिँव ताँलैम । क्ही नेपालरै जागिर लव ल्हागिर आपालाई विन्दी लद । (मानौ तपाईको बाबाले तपाईलाई नेपालमा जागिर खान नदिने कुरा गर्नुभयो । अब तपाइले नेपालमै जागिर खानको लागि बाबासँग अनुरोध गर्नुहोस ।)

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२१. हौसै धिँरँवे मगी ड्ह्यवर ट्होरवे म्हीनि बालो मद्दत ह्दिओ । (आफ्नो घरको भैसी दुहुनको लागि छिमेकी सँग मद्दत माग्नुहोस ।)

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२२. किह छिमेकी सधै घ्याँर फोहोर भ्योँइरी हैरान लैरी चलाई तेरेसेरे छ अलद भिदआ । (तपाईको छिमेकीले सधै बाटोमा फोहोर फालेर हैरान बनाएकोले उसलाई आइन्दा त्यसो नगर्न बाचा गराउनुहोस ।)

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२३. हौसै च्हलाई फहनसेरे वेलर धिँर खव पक्क लदओ । (आफ्नो छोरालाई भोलिदेखि समयमै घर आउन पक्का गर्नुहोस ।)

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२४. किह थु (आगु) लाई शिकार क्ल्योँवर ह्यव विन्ती लदओ । (तपाईको साथीलाई शिकार खेल्न जानको लागि अनुरोध गर्नुहोस ।)

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२५. किह हेंगो प्रवर ह्याइनमो । किहलाई क्यु थुँतु डहाइरी चेंदोरवे आसेव म्हीनी मिनरल क्यु ल्हागि विन्ती लदआ । (तपाई लामो यात्रामा सवार हुँदै हुनुहुन्छ । तपाईलाई तिर्खा लागेकोले नजिकैको अपरीचित साथीसँग मिनरल वाटरको लागि अनुरोध गर्नुहोस ।)

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२६. किह धिँरँ भतेर परीरी भतेर ह्योव ल्हागिर छिमेकीनी बालो क्ल्हयो ताँ ह्दओ । (तपाईको घरमा भतेर परेकोले भतेर पकाउनको लागि छिमेकीसँग एउटा जग्गा माग्नुहोस ।)

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२७. किह च्हे विहे ल्हागिर अर्को नासरबे चीवै च्हेमे यो ह्नीतओ । (तपाईको छोराको विहेको लागि अर्को गाउँका मुखियाकी छोरीको हात माग्नुहोस ।)

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२८. किह नव म्ही टाइफाइडै बेली नैमो । चलाई बेलर्न मोई लव ताँ भिमीन् । (तपाईको विरामी टाइफाइडबाट ग्रस्त हुनुहुन्छ । उहाँलाई समयमै औषधि प्रयोग गर्न सुल्झाउनुहोस ।)

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२९. किह छिमेकीलाई नासर सरसफाई केर खैरी सफा लव ल्हागिर ताँ पक्का लदओ । (तपाईको छिमेकीलाई गाउँमा सरसफाई कार्यक्रममा आएर सरसफाई गर्नको लागि निश्चित गर्नुहोस ।)

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३०. किह च्हमीलाई प्हनसेरे चाउचाउ अचद भिदओ । (तपाईकी छोरीलाई भोलिदेखि चाउचाऊ नखान भन्नुहोस ।)

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३१. दोकान क्ल्हेलाई किह धिंरसम्म समान बोमिन विईरी विन्ती लदओ । (पसलेलाई तपाईको घरसम्म सामान पुर्याईदिन अनुरोध गर्नुहोस ।)

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३२. किह दोकाने या, तेरे किहई ग्राहकलाई सधँन किहई दोकानर खैइरी समान बोद विइरी विन्ती लदओ । (मानौ तपाई पुस्तक पसले हो, अब आफ्नो ग्राहकलाई फेरी फेरी पनि तपाईकै पसलमा पुस्तक किन्न आउन भन्नुहोस ।)

English situations

Name:.....Sex :

Address :

Nationality:.....

Academic Qualification :

Make requests for these situations in the English language.

1. You have a hard time to hold your luggage. You ask your friend for help.

.....
.....

2. Suppose you and your friend are writing an application for a job. Ask your teacher for help.

.....
.....

3. Your friend, living next to your apartment, always plays the music very loudly. Ask him/her to turn down the music.

.....
.....
4. You are seriously ill. Ask your neighbor to take you to the hospital.

.....
.....
5. Ask your family doctor to come to your own home for further treatment.

.....
.....
6. Suppose you cannot place your motorcycle inside the garage. Ask your father for help.

.....
.....
7. You are in the shop where you can buy concessionary goods because of your student identity card. But unfortunately, you have left the card back home. Ask your friend to do you a favour.

.....
.....
8. You had a cycle accident. Ask a stranger for help.

.....
.....
9. A thief broke into your house while you were watching the television. Ask your neighbor to call the police.

.....
.....
10. Suppose you are suffering from diarrhea. Ask a doctor to do a favour for you.

.....
.....
11. Ask your priest to perform a prayer at your home.

.....
.....
12. You want to invite your son-in-law for lunch. Ask him for a promise to come.

13. Suppose the street dogs around your colony disturb you a lot. Ask the mayor of the municipality to control the problem.

.....
.....

14. You had your car damaged and it is still at the garage. Ask your friend to lend you his/her car for two days.

.....
.....

15. You are fed up of going to school every day. Ask your daddy if you can go and see the concert.

.....
.....

16. Ask your teacher if you can leave your class before a period ends as you have to attend an urgent meeting in your village/town.

.....
.....

17. Ask your tuition teacher for a-day-leave for the celebration of the Christmas.

.....
.....

18. Ask your campus chief for financial support to celebrate Christmas.

.....
.....

19. You want to invite your teacher to attend your birthday party. Ask him/her to come.

.....
.....

20. Your father would not let you to do any job at your native country; but your intention is to serve your own native land. Make an appeal.

.....
.....

21. You want to change your home decoration but most of the home furniture is heavy to move alone. Ask your neighbor for help.

.....
.....
22. Your neighbour always throws dust at your garden. Ask him/her not to do so again.

.....
.....
23. Your son always comes home late. Ask him to come home on time next time.

.....
.....
24. Ask your friend to go hunting with you.

.....
.....
25. Suppose you are on a long journey and are very thirsty. Ask your neighbour for a bottle of mineral water.

.....
.....
26. You are going to throw a huge party at your home for the celebration of the New Year. Ask your neighbor to some food.

.....
.....
27. You want to marry soon and you like your classmate girl very much. But you do not know whether she likes you. Ask her to marry with you.

.....
.....
28. Suppose you are a doctor. Ask your patient to take medicine regularly.

.....
.....
29. Suppose you are going to clean your town for the celebration of a street festival. Ask all of your neighbours to participate in the sanitation program.

.....
.....
30. Your daughter always eats noodles. You know that is a bad habit. Ask her not to take noodles furthermore.

.....
.....
31. You purchased a four in one printer from a shop. You want the shopkeeper to deliver the printer to your home.
.....
.....

32. Suppose you are the bookseller. You want your customer to buy the books form your shop next time too.
.....
.....

Thank You.

Appendix IV

Name List of the Total Respondents

S.No	Name	Address	Ssex	Remarks
Native Gurung Speakers				
1	Chandra Bahadur Gurung	Mauja -7, Kaski	Male	
2	Devi Jung Gurung	Sikles-5, Kaski	Male	
3	Kumar Bahadur Gurung	Sikles-5, Kaski	Male	
4	Khem Bahadur Gurung	Bhalam-5, Kaski	Male	
5	Dhan Bahadur Gurung	Sardikhola-9, Kaski	Male	
6	Bhakta Bahadur Gurung	Pokhara-16, Kaski	Male	
7	Khagendra Gurung	Pokhara-16, Kaski	Male	
8	Dhan Bahadur Tamu	Pokhara-9, Kaski	Male	
9	Tika Bahadur Gurung	Pokhara-16, Kaski	Male	
10	Radha Bahadur Gurung	Pokhara-16, Kaski	Male	
11	Dambar Bahadur Gurung	Pokhara-1, Kaski	Male	

12	Pritam Bahadur Gurung	Sardikhola-7, Kaski	Male	
13	Bam Bahadur Gurung	Sardikhola-1, Kaski	Male	
14	Bina Gurung	Radio Annapurna, Pokhara	Female	
15	Reshma Gurung	Pokhara-16, Kaski	Female	
16	Samjhana Gurung	Pokhara-16, Kaski	Female	
17	Sumana Gurung	Bhalam-8, Kaski	Female	
18	Babita Gurung	Sikles-5, Kaski	Female	
19	Sharmila Gurung	Bhalam-5, Kaski	Female	
20	Samiksha Gurung	Pokhara-16, Kaski	Female	
21	Man Kumari Gurung	Pokhara-16, Kaski	Female	
22	Khushi Kumari Gurung	Bhalam-5, Kaski	Female	
23	Bindu Gurung	Sardikhola-1, Kaski	Female	
24	Hira Gurung	Sardikhola-2, Kaski	Female	
25	Ram Kumari Gurung	Sardikhola-7, Kaski	Female	
26	Hina Kumari Gurung	Pokhara-16, Kaski	Female	
Native English Speakers				
S.No	Name	Address	Sex	Remarks
27	Mr. Brian Flood	16, Sansilands, England	Male	
28	Mr. Brule B.	USA	Male	
29	Mr. Robert Aincel	7 Nelson Road, England	Male	
30	Mr. Mark Cviveritovse	7 Nelson Road, England	Male	
31	Mr. Bruslee D	USA	Male	
32	Mr. John Pawl	16, Sansilands, England	Male	
33	Mr. Paul S	Florida, USA	Male	
34	Mr. Yakawa Yen	Florida, USA	Male	
35	Mr. Pulein	USA	Male	
36	Mr. Puan P	USA	Male	
37	Mr. Robdis Baves	UK	Male	
38	Mr. Grono	USA	Male	
39	Mr. Mvsaddegue	USA	Male	
40	Mrs. Jeny	Srowmasket, England	Female	

41	Mrs. Tina	USA	Female	
42	Mrs. Sophiya Rey	Srowmasket, England	Female	
43	Mrs. Kitie Gibson	London	Female	
44	Mrs. Aipira	UK	Female	
45	Mrs. Natias	USA	Female	
46	Mrs. Kwona	UK	Female	
47	Mrs. Lisha Smith	UK	Female	
48	Mrs. Barbara NS	UK	Female	
49	Mrs. Shenlei	USA	Female	
50	Mrs. Cecilia R	UK	Female	
51	Mrs. Sacher Rey	UK	Female	
52	Mrs. Denrydt	USA	Female	

Appendix V

Total Responses in English

S.No. Forms of request

1.

- a) Would you please hold this bag?
- b) Could you hold my bag for a minute please?
- c) Excuse me, please can you help me carry my luggage, it is too heavy....
- d) John, could you please help me carry my luggage?
- e) Hey, give me a hand, please.
- f) Will you help me?
- g) Excuse me, can you.....?

2.

- a) Please can you help me fill out this application form, I am having difficulty.
- b) Could you help me with this application?

- c) Could you check my application please?
 - d) Could you help me complete my C.V. as I am applying for a position with a company?
- 3.
- a) Excuse me; please could you turn down the music?
 - b) Would you mind turning it down a little?
 - c) How about keeping it a bit quicker please?
 - d) Would you be so kind as to turn down the volume of your radio?
- 4.
- a) Would you call me an ambulance?
 - b) Could you possibly get me to a hospital?
 - c) I need a ride to the hospital. Can you help me?
 - d) Would you mind taking me to the hospital?
- 5.
- a) Please, doctor, can you come to my house to treat me?
 - b) Please, can you come to see me at home?
 - c) Doctor, could you please make a home call as I cannot make it to the surgery?
- 6.
- a) Dad, could you please help me to put my motorcycle in the garage?
 - b) Hi dad! Could you give me a hand with this please?
 - c) Can you help me?
 - d) Father, can you help me move.....?
- 7.
- a) Hey brother, can you lend me your card so that I can get the discount?
 - b) Please, could you.....?
- 8.
- a) Please, could you assist me?
 - b) Help me please?
 - c) Can you help me?
- 9.
- a) Hey, neighbour, call the police, I have been burgled?
 - b) I have been robbed! Call the police!
 - c) I have been robbed! Call 999 please.

- 10.
- a) Dr. please I need a prescription for diarrhea medicine.
 - b) Do you have the medicine to stop the diarrhea please?
 - c) Please doctor, can you help me?
- 11.
- a) Excuse me father. Can you come to my home to perform prayers for me?
 - b) Could you pray together please?
 - c) Father would you please bless my home and family?
- 12.
- a) Lunch will be at 1 p.m. Promise to come as your mother in law has made a special effort.
 - b) Can you come for lunch on Sunday?
 - c) Please, can you come for lunch? Promise me you will be there?
 - d) If I invite you to my home for lunch, will you promise to come?
- 13.
- a) Excuse me sir, I would like you to deal with the dog problem.
 - b) These dogs are out of control, please can you do something?
 - c) Please can you take any action?
 - d)Would you please do something about it?
- 14.
- a) Could I borrow your car.....?
 - b) I need a car for a couple of days. Would it be possible to.....?
 - c) Please do me a favour.....
 - d) Can you lend me.....?
- 15.
- a) Dad, can I skip school today?
 - b) Dad, please, can I go to.....?
 - c) Let's do something else?
 - d) Dad, I would love you to come to the concert?
- 16.
- a) Is this possible.....
 - b) Is it ok if.....?

- c) Would you please.....?
 - d) Excuse me, I need permission.....?
 - e) Can I please be excused.....?
 - f) I will be unable to.....
- 17.
- a) Is it ok if.....?
 - b) Would you please grant me.....?
 - c) Excuse me sir, can I please.....
- 18.
- a) Please, may I.....?
 - b) Sir, please.....
 - c) Can I count you for a contribution.....?
 - d) Is it possible you could help.....?
- 19.
- a) I'd love you to come to my party on.....
 - b) Can you come to.....?
 - c) It will give me great pleasure if you attend.....
 - d) I would be honoured if you could.....
- 20.
- a) I would be willing to do any taste to serve my country.
 - b) Dad, would you please find me.....
 - c) Please, reconsider this.....
- 21.
- a) Could you give me a hand.....?
 - b) Can you help me move this? 2
 - c) I would like you to give me a hand.....
- 22.
- a) Would you mind not throwing.....?
 - b) Harry, please stop throwing.....
 - c) Hey, that's not okay! Pack it in.
- 23.
- a) Look, it's about time you could get home on time.
 - b) Please come home at a sensible hour as you are.....
 - c) Son, you must.....

- 24.
- a) Would you like to go hunting with me? 2
 - b) Would you like to down to the river.....?
- 25.
- a) I am sorry to be nuisance but could you let me have some water please?
 - b) Excuse me, would you mind very much, if I could.....?
 - c) Could I please.....?
- 26.
- a) Would you mind cooking.....?
 - b) Anne.....do you think you could.....?
 - c) Are you ok with how to.....?
- 27.
- a) Would you marry me?
 - b) Jenny.....I want to ask you if you would like to get engaged.
 - c) Would you do me the honour of becoming my wife?
- 28.
- a) You must take it regularly.
 - b) The medicine has to be taken properly.
 - c) Make sure you take this regularly.
- 29.
- a) Can we all get together to.....?
 - b) I would be grateful if you would all.....
 - c) Would you like.....?
- 30.
- a) I forbid you to.....
 - b) Emma, please will you stop eating so much.....
 - c) This is bad for you.....
- 31.
- a) Can you deliver this please?
 - b) I would be grateful if you would deliver.....
 - c) Please have it delivered to my home.....
- 32.

- a)please consider my shop. I can give you.....
- b)I will give you 50 % discount.
- c) Please feel free to.....

Appendix VI

Total Responses in Gurung

S.No. Forms of Request

1.

- a)थुमै, घरी दोबिन सी ।
- b)डलाई मदत ललत्होई ।
- c)चु च्योने पोको किह छे मिन औ ।
- d)घरी किह छे विम्मा ।
- e)किह तिस्या किमिन्त्यैई ।
- f)घरी दे छेमिद ओ ।

2

- a)डलाई सहयोग लदओ सर ।
- b).देदे किह लोमिन्त्यैई ।
- c).आँखवल्होर किह ल्होविनु ।
- d)ओ सर डै चु निवेदनै ब्यहोरा आरा, किह लुमिनओ ।

- e)खैले डेह, लोभिन्सी गुरु ।
f)खइले प्रतीवा गुरु डलाई ल्होविन् ।

3

- a)रेडियो च्युँइदी चद लविन् ।
b).द्वादसी औ ।
c) ओ ठागु, रेडियो बेले चर्को लवरी आरा भिन् ।
d) के रेडियो ते च्यौव लद ड खिन मु ।
e) च रेडियो दे च्यौव लइरी डेमिनो ।
f)रेडियो दे च्यौने कै लद ओ ।

4.

- a)डलाई मोई लव कल्ह्यो भोमिन ओ ।
b)डलाई अस्पतालसम्म वोमिऊ दुःख लमिनो डल विन्ती मु ।
c) ड बेले नई, कहे मै अस्पतालसम्म सविनसी ।
d)डलाई अस्पतालसम्म भोविन औ ।
e)डलाई अस्पताल खैइले तम पयविन्सी ।

5.

- a)कि डई धिरना खइरी मई लविन् ।
b).....धिर न खैवरी डलाई तो लव मुन ड्योभिन ओ ।
c) डाक्टर:.....किहन खवरी मै लविन तुहई ।
d) डाक्टर साहाव.....डै धिर खै मै लविन् ।
e) डाक्टर:किइ धिर न खैइरी मैइ लमिनो ।
f) कही डै धिरन खैरी मोई लमिन ओ ।

6.

- a) आपा,डलाई सहयोग लददी ।
b) आपा,..... डि थेमिन्स्यैइ ।
c) आपा,.....चुकुते मदत लविन् ।
d) ओ आवा डै मोटरसाइकल पिँठिर भल आँखा ।
e) ए आवा,.....खो दि ड्यो इही त्हुई थेले (भले) ।
f) ए पाउ,किई घरी ल्होविनदी ।

7.

- a)किह परिचयपत्र विइरी डल समान किलेसी ।

- b) आगु तोरे क्हाए परिचयपत्र उइविरी सामान किले ओ ।
- c)क्हिे परिचयपत्रने डे सामान किभिन ओ ।
- d)क्हिी परिचयपत्रर उइविरी सामान किले ।
- e)किल परिचयपत्र ऊइरी चु सामानमे किन्से ।

8.

- a) म्हिथेवा मे, ड मोटरसाइकललैले क्हुरीयाई केमेई डलाई ल्होमिन्स्याई ।
- b)डलाई धिँसम्म भोमिन ओ ।
- c)ए वाबु, डलाई रे विनदी ।
- d)ड प्रल आँखा छ्योगोरवे मेडिकलरी भोभिन्छे ।
- e)डलाई सहयोग लभिल्हुई ।
- f) ए थुमै.....डलाई रीउरा खोसी, ड रील आखास्यो ।

9.

- a) ए नास ट्हेर्वेपुलिसलाई विइविनो ।
- b) ए एए नासथेमेपुलिस ह्वीभिनदि ।
- c) ओ माया दिदि,.....पुलिसलाई फोन लवरी हुइभिन्दे।
- d) लुसे,.....चु ह्योलाई क्हाल त्होई ।
- e) क्येजमे,.....पुलिसलाई खवर लमिनो ।

10.

- a)क्हि मैइ लमिन्स्यई ।
- b) डाक्टर साहाब,मै भिन्से ।
- c) डाक्टर साहाब,.....छेनाले मोई लमिन् ओ ।
- d).डलाई मै लभिन् ।
- e) छ्यानली मई लविन डलाई ।

11.

- a) लम चिवा, डई धिँर पुजा खी लविन्सी ।
- b) लु लामा गुरु.....पुजा घ्री लभिन् ।
- c).की खविन ओ ।
- d)घ्री लमिन ओ लम दाई ।
- e) लम दाज्यो,खेभिलतुई ।
- f) लामा गुरुमेकेमे खैइरी पुजामे लमिस्या छ्यावा तडी ।

12.

- a) क्वि तिइ बेलार धिँ फँखो ।
- b) दे ओसोन खभिन औ ।
- c) म्हो मै ताँन बेलरन खल त्होई आ ।
- d) म्हो, ड्युन खो औ ।
- e) बो, बेलर्न धिँर खो ।

13.

- a) ड.....थेबा म्हि,.....च नगिलाई तह ल्हाँविलतोई ।
- b)तह लट्इदिब तुई म्ही थेव ।
- c) हाकिम साहाब,चै ल्हागिर ड्योविल ।
- d)नियन्त्रया लभिल्तुई ।
- e)म्ही थेवामेई च .नगि मेलाई तह लैदिमिनु ।

14.

- a) थुमे,.....किल गाडि डलाई विन्स्येई ।
- b).डलाई हिंगे दिनै ल्हागिर भिन औ ।
- c).क्वि गाडि भिल्ल त्होई ओ ।
- d).क्वि गाडि पिन ।

15.

- a) पाउ, डलाईइह्योवर भोमिन ओ ।
- b) आबा,डम स्कुल ह्याना ह्यान छोट्टेरा इहाई तिगें कन्सर्ट इहयोवर ह्याम औ ।
- c) आपाइहेवर ह्याल भिन् ।
- d) आपा,..... इहोवर ह्यले से ।
- e) ओ आबा,.....ह्योवर ह्याम् ।
- f) आपा,.....ह्याल विन्स्येई डलाई ।

16.

- a) विन्ती गुरु.....खि घण्टी आखेल्ली धिँई ह्याम ओ ?
- b) सर ड अनुरोध मु.....पिरीयड घी ओँसो ह्याम ओ ?
- c) गुरु.....घण्टी घी भन्दा ओँसो ह्यालभिन्से ।

17.

- a) मास्टर डल धिँर भाइल भात ख्वाई मु, तिगें छुट्टी भिन् ।
- b) गुरुजी, ड.....छुट्टी भिल्तुई ।
- c)डलाई फहन विदा भिन ओ सर ।

- d)छुट्टी विन्त्यैई ।
 e) फहना डए भाइला कै क्वोवा कार्यक्रम मु, तिगो ल्हागिर स्कूल खल आखाँ ओ ।
 f) गुरु छुट्टी पिन ।

18.

- a) नमस्कार हाकिम थेब म्ही, डिहे माघे सक्रान्ति जात्रै ल्हागिर चुकुते मुई सहयोग लविन ओ ।
 b) कायतूलयर थेब म्ही, डा विन्ती मु.....।
 c) डीलाई म्हागे सक्रान्ति जात्रै ल्हागिर मुई चैदी । चै ल्हागिर डीलाई क्ही खाँव जति मुइ सहयोग लल त्होई ।
 d) डीलाई मुई चइदिइमु खिई देदे मुई विइरी लोमीन्त्यैई ।
 e) ल्हु म्ही थेवा, यो इहीन्हम्माले विन्ति मु.....

19.

- a) ओ बैनी तिअँ धिँर भतेर मु, युनले खो ओ ।
 b) ओ नानी/काजी, तुयमा धिँर भतेर मु किह खैलसे फे खो ओ ।
 c)किहना खो ओ इयोइ धिँर ।
 d)च भोजरी ताँलाई निम्तो मो ओ ।

20.

- a) ओ आवा, विदेश डलाई मन आपर्दी, ड चु नेपालन नोकरी चमओ ।
 b) ओ आवा, विदेश डलाई मन आपर्दी, विन्ती मु.....
 c) आवा ड नेपालरना लम तले विँया विदेश ह्याब ल्हागि इहीलाई.....विदेश ह्यावै गाहो मु
 d) आपा ड ह्योसै ह्युलर नं के लैरी टिब सैं मो । छ तैरी चु केर क्ही डलाई भौ भिल त्होम ओ ।
 e) आपा,सै तमला ।

21.

- a) दाज्यु, डै मगि ह्येल आँखा डै किह ह्ये भिन ओ ।
 b) ड धिँर आरे,मगि इघेलभिन ओ ।
 c) हिनरी दे ड मगी उहे विनसी ।
 d) डै मगी इह्यामिन ओ दाज्योँ ।
 e) अवा नसाई ह्याइयू डदी इह्योला आखाँ किहदी उहेविन ओ ।

22.

- a) ओ बैनी चु घ्यार तेरेसेरे फोहोरमैला जग आभ्योभिन करवाह लमे ।
 b) ड धिँर छयोरी तसेरो फोहोर आभन ओ ।
 c) तेरेसेरे छलल आयो ।

- d) डी तानं त्हुँइरी डी नास ट्हो छ्याव लल त्होमु ।घ्यार फोहोर भ्योल आत ओ ।
 e)छ अलाद विदओ ।
 f) ह्योल विलै किई घ्यार फोहोर लम । कारा आमादिद तेरेसेरे घ्यार फोहोर आभ्याविन ओ ।

23.

- a) बवु पनासेरे विह म्यैसा तवभन्दा ओंसो उज्यालोरना धिर खलतुम् ।
 b) ए ववु, तोसेरो वेलर धिर खन्न लदओ ।
 c) फहनसेरे वेलर्न धिर खम आँख ।
 d) ए बावु.....वेलर धिर खल त्होम आ ।
 e) डई च्, पोनासेरे किई वेलर्न धिर खो ।

24.

- a) डोलो पहना नासरवे बनरी शिकार ल्योत्वर घ्याते औ ।
 b) ओ आगु पन किनीरो शिकार ल्योत्वर ह्याले ।
 c) छयो शिकार क्ल्योवर ह्याले ।
 d) लौ थमैभगा, डी तान तिँगे बनर शिकार क्ल्योवर ह्याले ओ ।

25.

- a)कहीने वालो मुव क्यु डलाई चिगुते भिन औ ।
 b) ओ आगु डलाई वेले क्यु थु डे डलाई चुकुते क्यु भिन्सी ।
 c)क्यु विम्मा ।
 d)मिनरल क्यु वोतल घ्री भिन्से ।
 e)छले क्यु जोई ह्याँ लम्उ ।
 f) डलाई हिनी क्यु थुँदा डाहाईमु । किने मुउ क्यु पिन्सी ।

26.

- a)भतेर ह्योव लहागिर कँ ल्हयो डलाई भिन ।
 b) क्हे ल्यो खाली मुना, ड भतेर लल तुजी भिन औ ।
 c)कही क्ल्हयो भिल त्होइ ओ ।
 d)किहई ल्योरी भतेर थेल तुम्तो ।

27.

- a) डै च्चैन विहे लववेला तै, विह त्हमीन विहेलव वेला तै, छतैर विहे त्हमी डै च्चलाई भिन औ ।
 b) लो क्रॉ डल च्च विहा लव ते तै, विह च्चमी भिम ओ ।
 c) लौ चिव, ड विन्ती मु,.....कही च्चमी यो भिल त्होई भिवर खैमो ओ ।
 d) म्हि थेवा.....कही च्चमीए यौ द्विवरी खलेओ ।

- e)चेंबा, क्ही च्ही डई च्हीलाई पिन ।
- f) चिवै म्हथेबा,..... ड च्ही ल्हागिर क्ही च्ही यो रिमु ।

28.

- a). ग्यौ नब म्ह, टाइफाइड तैमु चलाई उन मै लद विद् औ ।
- b) क्ही वेलर मै चद ओ ।
- c)कै ले से खो औ ।
- d)मई वेलर्न चउरे लद ।
- e) क्ही वेले नैइमु, छतैइरी युना मैइ लद ।

29.

- a)च कार्यक्रमरी खवरी थेब मद्दत लभिन ।
- b) क्हे टोलर सफा छेल्ले लद भिद ओ ।
- c) तियाँ नासरी सरसफाई ए ल्हागिर जारा टिड्यु क्हीमे खैलसे खल तुम्था ।
- d)विलै खो ओ ।
- e) केअजमे नाँस ट्होर सरसफाई लवा केअ मु, केमे खली विलै चर खमिनो ।

30.

- a) च्ही, पहनासेरे चाउचाउ आचद ।
- b) नानी, पहनासेरे चाउचाउ चब पि अद औ ।
- c) चाउचाउवे ड्योलाई छ्याव आल । फनसेरे चाउचाउ चब आँडी ओ, च्ही ।

31.

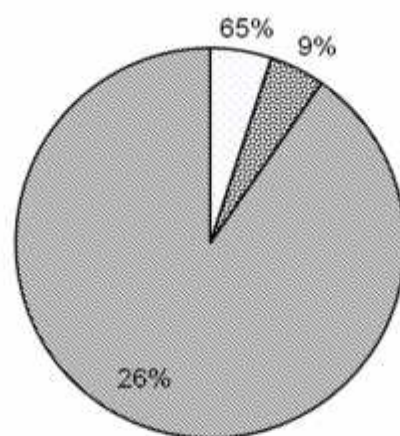
- a) साहुजी, चु टि.भि. ड धिँरसम्म पुरदी भिन औ ।
- b) ड सँधन क्ही दोकानैलेन समान भोमु, वरु डलाई सामान धिँरन भमिन ओ ।
- c) दाजु, ड धिँर सम्म चु चगा समान वोमिन्स्यैई ।

32.

- c) ओ भाइ ड दिनुन डघ्ये दोकानले समान भोमिन औ ।
- b) क्ही तेरेसेरे सँधन डै दोकानैले सामान भोमिन ओ ।
- c) मिट्मेई तारे केमे खनै आट्याइकन डा दोकानैइली समान वोमिन औऊ ।

DR
IDR
Non-R

Total responses used by native Gurung speakers



18. Ask your campus chief for the financial support to celebrate Christmas.

PLEASE COULD WE HAVE SOME FINANCIAL SUPPORT
TO CELEBRATE CHRISTMAS.

19. You want to invite your teacher to attend your birthday party.

I WOULD LIKE TO INVITE YOU TO MY BIRTHDAY
PARTY WOULD YOU LIKE TO COME?

20. Your father didn't let you to do any job at your native country. Your

intention is to serve your own native land. Make an appeal to your
FATHER MY AMBITION IS TO SERVE MY
LAND. THIS IS MY CHOICE. PLEASE.

21. You want to change your home decoration but most of your

appliances are heavy to hold alone. Ask your neighbor for help.
CAN YOU SPARE SOME TIME TO HELP ME
MOVE SOME THINGS IN MY HOME?

22. Your neighbor always throws dust at your garden. Ask him to stop

do so again.
PLEASE DO NOT THROW DUST AT MY
GARDEN.

23. Your son always comes home late. Ask him to come home

SOON I WOULD LIKE YOU TO GET HOME
TIME IN THE FUTURE.

24. Ask your friend to go to hunting together.

WOULD YOU LIKE TO COME HUNTING
WITH ME?

25. Suppose you are on a long journey and are very thirsty. Ask your

neighbouring fellow for a bottle of mineral water.
CAN YOU SPARE ME SOME WATER?
VERY THIRSTY.

