

# **MAKING OFFERS IN ENGLISH AND THARU**

**A Thesis Submitted to the Department of English Education  
in Partial Fulfilment for the Master of Education in English**

Submitted by  
Shambhu Kumar Yadav

Faculty of Education  
Tribhuvan University  
Kirtipur, Kathmandu, Nepal  
2011

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## **DECLARATION**

I hereby declare that to the best of my knowledge this thesis is original, no part of it was earlier submitted for the candidature of research degree to any university.

Date: 2067-11-14

.....

**Shambhu Kumar Yadav**

## RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Shambhu Kumar Yadav** has prepared this thesis entitled "**Making Offers in English and Tharu**" under my guidance and supervision.

I recommend the thesis for acceptance.

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# **DEDICATION**

Dedicated to my parents and elder brother  
for their enduring struggle for my education

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**Shambhu Kumar Yadav**

## **ABSTRACT**

This research entitled 'Making Offers in English and Tharu has attempted to identify the forms of making offers used by Tharu native speakers and to compare them with the forms used by English native speakers on the basis of formality level. Both primary and secondary sources of data have been utilized. The Tharu native speakers were the primary sources of data while previously conducted research and some authentic books such as Matrayek (1983), Blundell et al. (2009) were the secondary sources of data. The samples were selected through stratified random sampling procedure and they were provided questionnaires. The research found out that 112 different sentences were used by the English native speakers to make offers while 162 different sentences were used by the Tharu native speakers to make offers. Most of the respondents used interrogative forms of making offers in the English.

This thesis consists of four chapters. The first chapter deals with general background and review of related literature. The second chapter includes methodology which was put into practice while collecting data. It includes sources of data, sampling procedure, tools and process of data collection and limitations of the study. The third chapter includes the analysis and interpretation of collected data. Based on those analyzed and interpreted data, some findings and recommendations are provided in the fourth chapter. Additional information is placed in appendices at last.

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# **CHAPTER - ONE**

## **INTRODUCTION**

This is a study entitled "Making offers in English and Tharu." This introduction section consists of general background, review of related literature, objectives and significance of the study.

### **1.1 General Background**

Language is one of the most powerful, convenient and permanent means of communication. It is species specific and species uniform possession of man (Lenneberg, 1967, p. 2). It is the most unique gift that sets human beings apart from the rest of living beings. Besides being a means of communication and store house of knowledge, it is an instrument of thinking as well as source of delight. "Language dissipates superfluous nerves energy, directs motion in other, both men and animals, set matter in motion as in charms and incantations transfers knowledge from one person to another and from one generation to another" (Varshney, 2003, p.1). In this definition, Varshney has presented language as a powerful vehicle of human civilization. Similarly, Larsen-Freeman (2007) has focused language as a means of communication when she says "Language is the first of two planes in the two planes process of communication. In the second plane are the factors which influence the linguistic message". Likewise, for Wardhaugh (1872), "Language is a system of arbitrary vocal symbol used for human communication" (p. 3). Lyons (1970) defines, "Language is the principle system of communication used by particular groups of human beings with a particular society (linguistic society) of which they are finite or infinite set of sentences, each finite in length and constructed out of a finite set of elements.

Richards, et al. (1999) define language as "the system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences, utterances". In the same way, in the words of Halliday (1977, p. 8)

"Language is the primary means for the transmission of culture from one generation to the next".

Language may refer either to the specifically human capacity for acquiring and using complex system of communication, or to a specific instance of such a system of complex communication. When used as a general concept, "Language" refers to the cognitive faculty that enables humans to learn and use the system of complex communication. The languages that are most spoken in the world today belong to Indo-European family include languages such as English, Spanish, Russian and Hindi; the Sino-Tibetan language family, which includes Mandarin Chinese, Cantonese and many others; Semitic language, which includes Arabic and Hebrew; and the Bantu language, which includes Swahili, Zulu, Xhosa and hundreds of other languages spoken throughout Africa.

To sum up, language is unique, complex, creative and social phenomenon. It is the most powerful, convenient and permanent means and forms of communication.

### **1.1.1 The English Language**

Actually speaking appreciation of English is not just the result of the tall figured white-skinned, blue-eyed and brown-haired people from the community where English is spoken as a native language. But rather it is the world's most widely used language; and people of the world are deeply indebted to it for playing vital roles in the development of international business, and academic conferences of diplomacy, of sport (trade, transport and communication in the world).

"The English language falls under Indo-European family and is spoken by about 350 million people in the world" (Yule, 1996, p. 214). English is one of the six official languages of the UN and which plays vital role in international communication. It is taught and learned over 100 countries such as Germany, China, Russia, Brazil, Spain, Pakistan, Bangladesh, India and Nepal to name only a few. More than half of the world's books and three quarters of

international mails are in English (Crystal, 1997, p. 7). It has gone deeply into the international domains of political life, business safety, communication, entertainment, media and education. So, Nepal cannot be exception to it.

English is the gateway to knowledge which has covered all affairs in human life. It has become an indispensable vehicle to the transmission of modern civilization in the nation. It is the passport through which one can visit the whole worlds and one who knows English can enjoy the advantage of the world citizen. He is received and understood everywhere. Therefore, English is the only means of preventing our isolation from the world and we will act unwisely if we all ourselves to be enveloped in the folds of dark curtain of ignorance (as cited in Yadav, 2009).

The beginning of the English language in Nepal is closely connected with the rise of the Rana regime. The formal beginning of English Language Teaching was started for the first time when former Prime Minister Jung Bahadur Rana returned from his visit to England and established Durbar English School in 1910 B.S. Now, it has occupied an important place in educational system of Nepal. In Nepal, it has been introduced right from the grade four to the master level. Now, in government aided schools, it is taught as a compulsory subject from grade one to Graduate Level but in case of private boarding schools, it is introduced right from the Nursery Level. The rapid growth of English medium schools and their impact on society prove the importance of English in Nepal. It is used as a second language throughout the world especially in Commonwealth countries and many international organizations (Crystal, 1997, pp. 2-3). According to the population census (2058), 1037 people speak English as their native language or mother tongue in Nepal. So, the English language stands in the sixty-fourth position in Nepal on the basis of its native speakers. Modern English is sometimes described as the first global lingua franca. IT is the dominant international language in communication, science, business, aviation, entertainment, radio and diplomacy. It is the treasure house of knowledge too. It figures out the western culture.

### 1.1.2 The Languages in Nepal

Nepal is a multiracial, multi-religious, multicultural and multilingual country. From the linguistic point of view even being a small country, Nepal has been very fertile land for language. Even being small in size, more than ninety two languages are spoken in Nepal (CBS Report 2001). Even today Linguists are discovering new languages in some remote places of the country and probably many more languages are still waiting to be discovered. Because of multilingual society different languages are spoken in different places. They are Nepali, Maithili, Newari, Rai, Limbu, Dhimal, Bhojpuri, Awadhi, Tharu, Santhali, Bajhangi, etc. Unfortunately most of the languages do not have their own scripts e.g. Tharu, they exist only in spoken form. According to Taba (2003, p. 15-16) the languages spoken in Nepal can broadly be classified into four groups viz. Indo-Aryan Group, Tibeto-Burman Group, Dravidian Group and Austro-Asiatic Group.

#### a. Indo-Aryan Group

This group includes the following languages:

Nepali	Megahi	Maithili
Marwadi	Bhojpuri	Kumal
Awadhi	Darai	<b>Tharu</b>
Majhi	Rajbanshi	Bhote
Danuwar	Hindi	Bengali
Chureti	Urdu	

#### b. Tibeto-Burman Family

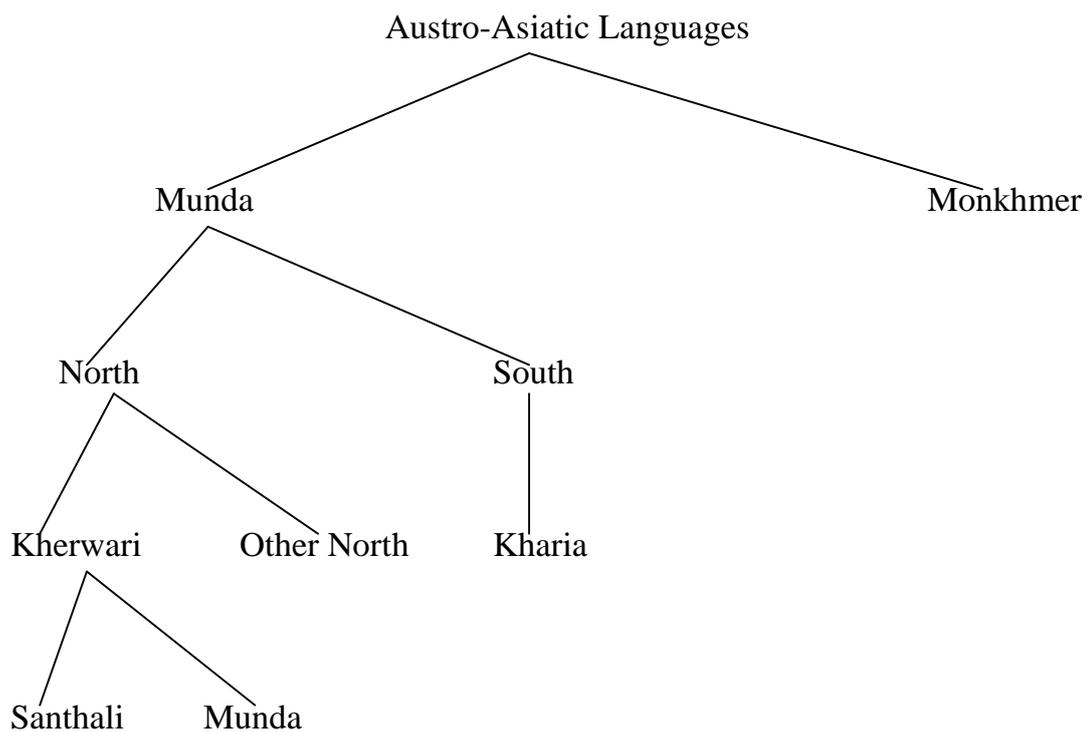
Another important group of Nepal's languages is the Tibeto-Burman group.

Tamang	Magar	Limbu
Gurung	Tibettan	Rai
Thakali	chhantyal	Nar
Manag	Raji	Hayu

Dhimal	Bhujel	Byangshi
Syong	Marpha	Toto
Kham	Kagate	Pahari
Raute	Lhomi	Sherpa
Sunuwar	Thami	Lepcha
Chepang	Jirel	Yholmo
Dura	Koche	Baram
Meche		

**c. Austro-Asiatic Group**

It includes only one language Santhali which is spoken in Jhapa district of the eastern part of the country. This family has other branches, namely: Monkhmer and Munda. Munda is further classified into north and south branch.

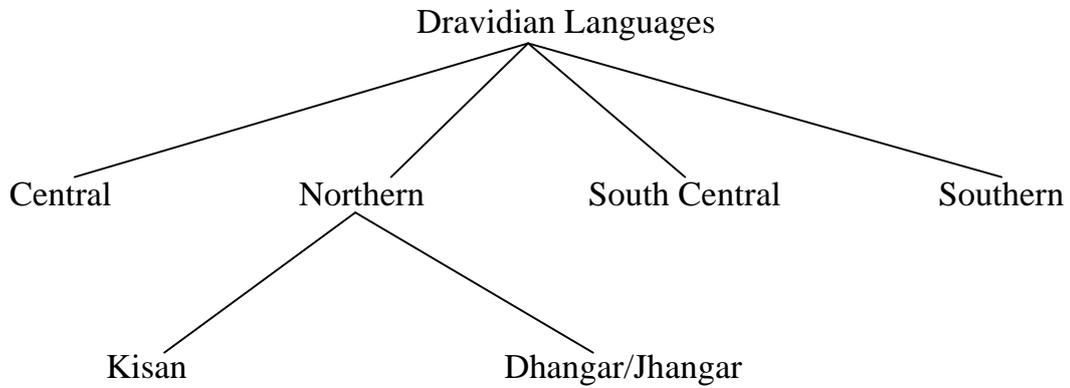


(Yadav, 2003, p. 147)

**d. Dravidian Group**

This group includes the Jhangar language which is spoken in the province of the Koshi river in the eastern part of country. Dravidian languages are further

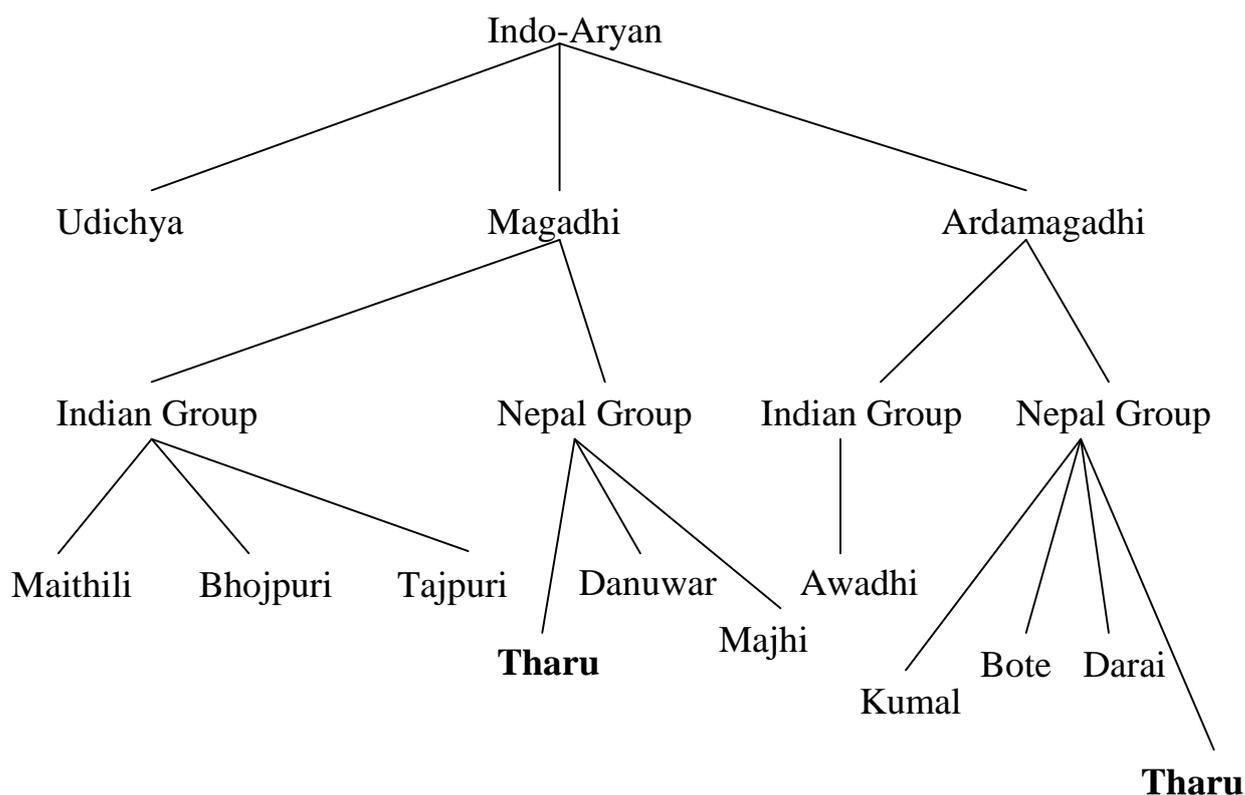
classified into Central, Northern, South-central and Southern branch. In Nepalese context Indo-European family of languages mainly comprises Indo-Aryan Group of languages in terms of speakers.



(Yadav, 2003, p. 147)

### 1.1.3 The Tharu Language

The Tharu language is one of the important languages spoken by the Tharu people who live in the Terai region of Nepal. The people of the Terai region understand Maithili, Bhojpuri, Nepali, Tharu and Marwadi. It is the fourth largest language in Nepal. According to the census report of 2001, the total population of Tharu is 5.86% in Nepal. Tharu people are in twenty districts of the Terai belt of Nepal but a few are from in the mountain and hilly area (as cited in Chaudhary, 2008). The Tharu language has been greatly influenced by various North Indian languages found nearby such as Urdu, Hindi, Maithily, Bhojpuri and Bengali. This language is also spoken by Indian people. Tharu people have their own identity and their own language but it does not have its own script; it uses the Devnagari script. When we look at the history of the Tharu language, it goes more than 300 years back, according to Pokharel (2050 B.S., p. 96). This language falls under Magadhi and Ardhamagadhi branch in Indo-Aryan language family. He has presented the following family tree:



The Tharu people in Nepal speak different varieties of languages. So, it has been said that there are different dialects of the Tharu language namely Chitwaniya, Dangaura, Kathoriya, Sptariya (Kochila), Rana (Gordan, 2000, pp. 480 - 481), Morangiya, Mahotariya, Deukhuri (as cited in Chaudhary, 2008, p. 34). One of them is Mahotariya dialect of the Tharu language which is spoken by Tharu people of Dhanusha district. In Dhanusha, there is 0.3% population of Tharu people out of total population i.e. 1330546 of Tharu speakers in Nepal. The language spoken by Tharu people is not exactly the same from one part of country to another, from one place to another, from one society to another and person to person as well. The Tharu language is spoken differently as regional dialect in the eastern, central, western, mid-western and far-western part of the Terai. Therefore, it is said that the eastern Tharu language is influenced by Maithili, central by Bhojpuri, western by Awadhi and far-western by Ardhmagadhi. In the history, it is found that during the same regime the Tharu language was official language. This fact is supported by Lal Mohars given by different rulers in the Tharu language. Lal Mohars were given by Rajendra Bikram in 1976 B.S. (as cited in Chaudhary, 2008).

Whether Tharu is a separate language or dialect of Maithili, bhojpuri and Awadhi is a subject of dispute. Therefore, there is a need to study its speech form together with the feelings of the related language speakers (as cited in Chaudhary, 2008).

Originally, the Tharu language was called the Desi language or Desi Bhasha, Jana Bhasha in ancient time. Thereafter, it changed into Paali Prakrit language. The Paali Prakrit language indicates the common or ordinary speech or the language of the common people. And again, the Paali Prakrit language became Magadhi and the Ardhamagadhi language. The Tharu speakers who are dwelling in the eastern part of Nepal are influenced by the Magadhi Prakrit language and the Tharu speakers who are in the western part of Nepal are influenced by the Ardhamagadhi Prakrit language. After sometime, the Magadhi and the Ardhamagadhi Prakrit languages changed into the Tharu language. The Tharu speakers spoke the corrupt form of the Magadhi and the Ardhamagadhi languages. Later on, it became Tharu as modernized name in course of time. This language was spoken by only Tharu people in the ancient time. So, it was called Tharu bhasha (as cited in Katwal, 2006).

Mainly these kinds of dialects are found in the Tharu language i.e. Morangiya dialect (spoken in Morang and Sunsari), Saptari dialect (spoken in Saptari, Sirha, Udaypur, Jhapa, Morang and Sunsari), Mahotaria dialect (spoken in Mahotari and Dhanusha), Chitwania dialect (spoken in Chitwan and Nawalparasi), Dangoria and Deukhuria dialects (spoken in Dang, Kapil Vastu, Bardia, Banke, Surkhet, Rupendehi, Kailali, Kanchanpur), Khathariya dialect (spoken in Kailali), Rana dialect (spoken in Kailali and Kanchanpur district). People from Mahotari and some part of Dhanusha also speak pure Mahotaria dialect of the Tharu language. They think that a bit of language is more appropriate for something they want to expect in a particular situation. Many researches have carried out in the Tharu language in different district or in different dialects of the very language but there is no any single research in Mahotaria dialect of the very language. So, this research study is directly

concerned with mahotaria dialect spoken by the people of Dhanusha district. Tharu people have their own literature and language in the sense that different newspapers, magazines, journals, books, booklets, dictionary (Tharu-Nepali-English Dictionary) have been published in the Tharu language. Different journals, magazines, booklets, publishing like Samad, Hamar Sanesh, Pahura and so on but the newspapers, magazines, journals, book, booklets, etc. have not been published in Mahotaria dialect of the Tharu language yet.

#### **1.1.4 Language Function**

Language function refers to the purpose for which an utterance or unit of language is used. Generally, what language does is its function. The nature of language is closely connected to the demands that we make on it, the function it has to serve and the purpose for which a piece of language is used.

Communication is possible through the use of language so that it is the universal function of language. In terms of language study, function refers to the purpose for which an utterance is made. An utterance can be of any length of speech that communicates some meanings.

A lot of what we say is for a specific purpose whether we are apologizing, offering, thanking, greeting, expressing a wish, asking permission, suggesting, taking leave, welcoming, threatening or warning or asking for favour, we use language in order to fulfil that purpose. Each purpose can be known as a language function. Savignon (1983) describes a language function as "the use to which language is put, the purpose of an utterance rather than the particular grammatical form an utterance takes" (<http://en.wikipedia.org/wiki/offer-and-acceptance//offer>). By using this idea to structure teaching, the instructional focus becomes less about form and more about the meaning of an utterance. In this way, students use the language in order to fulfill a specific purpose, therefore, making their speech more meaningful.

If we think about a function of language as one that serves a purpose we can see that many of what we see can be considered to be functional. Let's take the

example of going to a dinner party. Arriving at the dinner party, we may introduce ourselves, thank the host and ask where to put our coats. During the dinner, we may congratulate someone on a recent accomplishment, ask advice, express affection and complement the host on the meal. Each of these individual utterances is considered to be functions of language.

Language functions are the purposes for which people speak or write. We can say that everything we do, including using language, has a purpose. When we switch the radio or television on, for example, our purpose is to be amused or entertained, or to find something out. In the same way, we only speak or write with a purpose in mind: to help someone to see our point of agreement with them. We call these purposes the functions of language (Blundell et al. 2009, p. v).

According to Richards, et al. (1999), "Language functions are often described as categories of behaviour, e.g., request, offer, apologies, complaints, complements" (p. 148).

Similarly, Halliday (1979) gives emphasis to the purpose of language when he mentions,

A functional approach to language means, first of all, investigating how language is used: trying to find out what is the purpose that language serve for us, and how we are able to achieve these purposes through speaking and listening, reading and writing (p. 7).

Likewise, for Crystal (2003),

The function of language is to communicate ideas, to express ideas and so on". It is said that language is versatile tools to serve functions. Broadly speaking language serves two functions: grammatical function and communicative function (p. 92).

According to Richards, et al. (1999),

Grammatical function is the relationship that a constituent with have other constituents in a sentence." In the same way, "communicative function is the extent to which a language is used in a community (p. 191).

The present research work is concerned with the communicative function of language. So, researcher's main concern is communicative function of language. Communicative function means the task of language that the speaker desires to acquire from the hearer through either verbal response or non-verbal response. Language function is associated with various related terms like speech act theory, linguistics, socio-linguistics and pragmatics. Languages, understood as the particular set of speech norms of a particular community, are also a part of the larger culture of the community that speaks them. Humans use language as a way of signaling identity with one cultural group and different from others. Even among speakers of one language several different ways of using the language exist, and each is used to signal affiliation with particular sub-groups within a larger culture. Linguists, anthropologists and particularly how ways of speaking vary speech communities. Language is used as an instrument of social interaction and used to communicate with each other in the social environment. Communicative function refers to the ways in which a language is used in a community. It refers to exchanging ideas, feelings, emotions, information, desires, intentions, etc. between two or more than two persons. We only speak or write with a purpose in mind and to help someone to see our point of view, perhaps or to ask their advice or to reach agreement with them. We call these purposes the functions of languages.

Sthapit (2000) also focuses the purpose of language when he compares a language function with a thing by saying:

A thing can be said to have at list three facets: substance, form and function. For example, the three facets of a glass can be described as:

Substance: glass, steel, paper and plastic.

Form: cylindrical with one end open

Function: serving liquids.

Similarly, a language can also be said to have the following three facets:

Substance: sound/letters/punctuation

Form: pattern of sounds/letters/words and phrases

Function: communicating message (p. 9).

Van Ek (1975), discusses the following six major communicative functions.

- i. Imparting and seeking factual information (identifying, reporting, correcting, asking etc).
- ii. Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting an offer or invitation, offering to do something, expressing capability and incapability, giving and seeking permission etc).
- iii. Expressing and finding out emotional attitudes (expressing pleasure/displeasure, expressive interest or lack of interest, expressing hope, expressing satisfaction and dissatisfaction, expressing fear or worry, expressing gratitude, expressing sympathy, expressing inquiry, wants desire etc).
- iv. Expressing and finding out moral attitude (apologizing, granting forgiveness, expressing approval or disapproval, expressing appreciation, expressing regret etc).
- v. Getting things done (suggesting, requesting, instructing or directing etc).
- vi. Socializing (greeting, taking leave, attracting attention, congratulating, proposing, introducing people etc).

Van Ek and Alexander (1980) presented six main categories of language function. Their classification of language is found to be more relevant to the present research work. Expressing and finding out intellectual attitudes is one of them under which the function of language offering falls.

### **1.1.5 Offering**

Offering is one of the sub parts of "Expressing and finding out intellectual attitudes" which is one of the most important communicative functions of language in Van Ek and Alexander (1980) classification. Offering is a kind of language act which is done in relation to other people. In general, offer is an expression of willingness to give something for somebody; for example:

Can I get a glass of water?

Let me get it for you.

How about my getting it for you?

Shall I get it for you?

Here, have a sit.

Here, take some oranges.

Morrow and Johnson (1980) present different structures of offering which are as follows:

Come on ...?

Would you like me to ...?

Shall I ...?

Do you want me to ...?

..... If you like. (p. 6-8)

Likewise, Matreyek (1983) gives the following structural pattern of offering:

Can I ... you?

Need some ...

Can I give you ...?

Need a hand ...,

Let me ... you ...,  
I'll ... you ...,  
Could you see me ...?  
Can I be ...?  
If you need ..., please, etc. (p. 15).

Similarly, Doff, Jones and Mitchell (2006) have presented the following pattern of offering.

Shall I ... (for you)?  
Would you like ...?  
Would you like to ...?  
Would you like me to ...?  
I'll ... if you like (pp. 47-48).

Blundell et al. (2009) provide the following structural patterns of making offers:

May I be of assistance.  
Would you care for .....  
I wonder if I might .....  
Let me .....  
Shall I .....  
Is there anything I can do.  
What can I get you?  
Need some help ...?  
I'll do it for you.  
Want a hand ...?  
Can I help out ? (pp. 103-106)

<b>Offering</b>	<b>Responses to Offering</b>
Shall I get it for you?	That's very kind of you, thanks.
Would you like me to get it for you?	Oh! Would you? Thanks.
Can I help you with that?	Thanks a lot.

Jones, L. (1987)

<b>Offering</b>	<b>Responses to Offering</b>
Here, have a seat.	Yes.
Here, take some sugar.	Thank you.
Please have a piece of candy.	Please
Here, let me open that.	No, thank you.

Source: Matreyek (1983, p. 14)

To sum up, offering is a language function which is used to express willingness to show something for somebody by using different structural patterns according to different situations.

### **1.1.5 Pragmatics**

Pragmatics is the study of language from the point of view of users especially of the choices they make and the effects on the use of language to the other participants in an act of communication. It was started after the Chomsky's generative linguistics theory. So, it is taken as a young science. It is the young sub-discipline of the variable science called linguistics. It studies the contextual meaning of a language.

Pragmatics is a sub-field of linguistics which studies the ways in which context contributes to meaning. Pragmatics encompasses speech act theory, conversational implicature, talk in interaction and other approaches to language

behaviour in philosophy, sociology and linguistics. It studies how the transmission of meaning depends not only on the linguistic knowledge (e.g. grammar, lexicon etc.) of the speaker and listener, but also on the context of the utterance, knowledge about the status of those involved, the inferred intent of the speaker, and so on. In this respect, pragmatics explains how language users are able to overcome apparent ambiguity, since meaning relies on the manner, place, time etc. of an utterance. The ability to understand another speaker's intended meaning is called pragmatic competence. So, an utterance describing pragmatic function is described as metapragmatic. Pragmatic awareness is regarded as one of the most challenging aspects of language, and comes only through experience.

Different scholars have defined pragmatics in their own ways. Some definitions are as below:

Pragmatics is the science of linguistic in as much as that science focuses on the language using human, this distinguishes the pragmatics from the classical linguistics disciplines which first and foremost concentrated on the systematic result of the users' activity: language system and structures (Asher, 1994, p. 326).

Similarly, Richard, et al. (1999) defined pragmatics as "the study of the use of language in communication particularly the relationship between sentences and the contexts and situation in which they are used" (p. 284). It means language is a linguistic science which concentrates on how human use the language according to situation and how that specific situation expresses the meaning is pragmatics. Similarly, in Leech's (1983) words "Pragmatics is the study of meaning in relations to speech situations" (p. 6). In the same way, Levinson (1983) defines pragmatics as "the study of all those aspects of meaning not captured in a semantic theory" (p. 12).

In conclusion, these definitions conceptualize pragmatics as a notion of appropriateness. A good language user should have the ability to use the

language which is grammatically correct as well as contextually appropriate. Pragmatics deals with how language is used to communicate things. The same piece of language can be used by different things. It deals with the speaker's intended meaning of the utterance and its effects on the other participants in an act of communication.

### **1.1.6 Contrastive Analysis (CA)**

Contrastive analysis is a branch of linguistics which compares two languages in terms of their linguistic system to find out similarities and differences between them. Different scholars have viewed contrastive analysis differently. Some of the views are presented below:

"Contrastive analysis is the comparison of the linguistic systems of two languages, for example, the sound system or the grammatical system"

Richards, et al. (1999, p. 83).

In the same way, Crystal (2003) views contrastive analysis a bit differently when he defines it as " a general approach to the investigation of language (contrastive linguistics), particularly as carried on certain area of applied linguistics, such as foreign language teaching and translation" (p. 107). In short, contrastive analysis is concerned with how a monolingual becomes a bilingual. There are two languages and two dialects in comparison. Which are known as 'interlingual' and 'intralingual'. The comparison between them can be done in different levels of languages viz. phonological, syntactic and discourse levels as well.

Contrastive analysis was initiated and developed in the late 1940s and 50s by C.C. Fries and Robert Lado. C.C. Fries was the first person who for the first time initiated contrastive linguistic study to derive the best teaching materials in teaching second and foreign languages.

Later on, Lado (1957) presented the following proposition in his book entitled, 'Linguistic across Cultural' as the assumption of contrastive analysis.

- a. In the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning.
- b. The most effective language teaching 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.
- c. The teacher who has made a comparison of the foreign language with the native language of the students knows better what the real learning problems are and can better provide for teaching them (as cited in Allen and Corder, 1979, p. 280).

Contrastive analysis has two significant functions, primary and secondary. The primary function is a predictive device and the secondary function is an explanatory tool. It has two aspects. They are linguistic aspect and psychological aspect. Linguistic aspect deals with the theory to find some features quite easy and other extremely difficult. Psychological aspect deals with the theory to predict the possible errors made by second language learners. Linguistic component of contrastive analysis is based on the following aspects:

- a. Language learning is a matter of habit formation.
- b. The state or mind of L1 and L2 learners is different. The mind of a L1 learner is tabula rasa whereas that of an L2 learner is full of L1 habits.
- c. Languages are comparable.

Psychological component of CA, which is also known as Transfer theory, is based on the fact that past learning affects the present learning. If it facilitates learning, it is positive transfer. But if it hinders new learning, it is called negative transfer. To sum up, CA has application in predicting and diagnosing a proportion of the L2 errors committed by learners with a common rule which is L1. It compares learner's two languages viz. their mother tongue and target language to find out similarities and differences and then predicts the areas of

ease and difficulty. So, we can say that it is helpful for language teacher to show the areas of differences between the two languages and identify which areas are more difficult for the learners and two explain the sources of errors in their performance. It helps in designing teaching/learning materials and remedial courses for those particular areas that need more attention. Thus, contrastive analysis plays an important role in teaching/learning activities.

## **1.2 Review of Related Literature**

Many research works have been carried out to compare various aspects of English with other languages like Nepali, Gurung, Bantaba, Rai, Doteli, Newari, Maithili and Bhojpuri. There are some research works on comparative study of offering between English and some other languages. None of them has surveyed and carried out research to compare the offering function of English with Tharu. Some of the researches that are some how related to the present study are as follows:

Pandey (1997) has carried out a research "A comparative study of Apologies between English and Nepali." The purpose of this study was to enlist the different forms of apologies used in English and Nepali and compare them in the contexts of some related situation. In this study, he concluded that native English speakers were more apologetic than native Nepali speakers and female are more apologetic than their male counterparts in English and Nepali.

Mahoto (2001) has carried out a research on "A comparative study of the subject verb-agreement in English and Tharu languages". This research aimed to compare and contrast the verb form in English and Tharu languages. He found that English has SVO pattern or sentence structure but Tharu has SOV sentence structure and English has no discrimination of the verb but Tharu has discrimination of verb on the basis of gender.

Khanal (2004) has carried out a research work on "A comparative study on the forms of address of Tharu and English languages". His study shows that Tharu native speaker use a lot of number of addressing form than the English native

speaker. English native speakers use the first name frequently to address someone but it is so less in Tharu native speakers.

Basnet (2005) has carried out a research work on "A comparative study on form of greeting and taking leave used in Nepali and English". His study shows that English native speaker use his excellency to the higher class or states people and used first name to address or great journal people. Nepali native speaker use Mausuf to king and queen very polite words to address great as Darsan and to take live Bidapau etc.

Katwal (2006) carried out a research on "English and Tharu Kinship terms". The main purpose of this study was to determined the English and Tharu Kinship relations and to find out there corresponding addressive forms and then to compare and contrast the terms. He found on his study that English Kinship terms are less in number in comparison to Tharu Kinship terms.

Tembe (2007) carried out a research on "A comparative study of apologies between English and Limbu". The purpose of this study was to enlist the different forms of apologies used in English and Limbu and compare them in the contexts of some related situation. He found that the native speakers of English are more apologetic than the native speakers of Limbu.

Yadav (2008) carried out a research on "Request forms in the English and Maithili languages". The purpose of this study was to enlist the different forms of requests used in English and Maithili and compare them in the contexts of some related situation. He concluded that Maithili people used a greater number of indirect requests rather than English people.

The present study aims to find out the different forms of making offers used by native English speakers and native Tharu speakers. No study has yet been done on offers in English and Tharu. So, it is a new venture in itself.

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

The objectives of the present research study were as follows:

- i. To find out different forms of offering used by native English speakers and native Tharu speakers.
- ii. To compare the forms of offering used by both male and female native English and native Tharu speakers based on socio-pragmatic approach.
- iii. To suggest some pedagogical implications.

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

The study will be significant to all the English users in general. This study has multifold significance. This study will be significant to the students, text book writers, curriculum and syllabus designers, methodologists and the persons who are interested in English and Tharu languages. It will be further significant to the people who are directly and indirectly involved in teaching and learning English as a foreign language. It will be fruitful for native speakers to show problems related to the offering function and will be mile stone for teaching and evaluating the performance of the learners and for further study on communicative functions of the language.

## **CHAPTER - TWO**

### **METHODOLOGY**

The researcher adopted the following methodology to conduct this research study.

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

The study made use of both primary and secondary sources of data. However, primary source was the basic for the research.

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

The study was mainly based on the primary data, that is, the responses from 20 Tharu native speakers of Dhanusha district's one municipality i.e. Janakpur and two different VDCs i.e. Sakhuwa Mahendranagar and Bengasibpur. English native speakers, I contracted at British Council and different tourist places were the primary sources.

##### **2.1.2 Secondary Sources of Data**

The secondary sources of data for the study were different journals, reports, books, e.g. Blundell et al (2009), Jones (1987), Lyons (2002), Matreyek (1983), Morrow and Johnson (1980), Richards et al. (1985), Van Ek and Alexander (1980), etc.

#### **2.2 Population of the Study**

The total population of the study was the native speaker of the Tharu language of Dhanusha district and native speakers of the English language. The total number of population was forty, twenty of Tharu native speakers and equal number of English native speakers.

### **2.3 Sampling Procedure**

To carry out this research, forty respondents of native English speakers and Tharu native speakers were sampled. There were twenty Tharu native speakers who were available in one municipality and two different VDCs of Dhanusha district such as Janakpur municipality, neighboring VDCs, Sakhuwamahendra Nagar and Bengasibpur. The researcher used the stratified random sampling procedure to collect data. Ten were males and the equal number of females were selected to respond in the English language. There were all together one municipality and two VDCs of Dhanusha district in the ratio of eight informants from municipality and six informants from each VDCs of Dhanusha.

### **2.4 Tools for Data Collection**

Questionnaire was the main tools for data collection. Two sets of questionnaires were prepared to collect information as to how the English and Tharu people express offer. These questionnaires were designed for Tharu native speakers in the Nepali language and for the native English speakers in the English language. The questionnaires were based on Matreyek's book named 'Communicating in English Examples and Models'. The informants were supposed to act out different relationship as friends, strangers, parents/children, shopkeepers/customers, brothers/sisters and guests. Both questionnaires were almost similar but they were different to some extent only.

### **2.5 Process of Data Collection**

The following procedures were followed to collect the primary data:

1. To carry out the research, the researcher him-self prepared the set of questionnaires consisting of language function 'offering'. I selected respective people family members, relatives, academic institutions, friends and strangers.
2. The researcher randomly visited the native speaker of Tharu in Dhanusha district's one municipality and two different VDCs.

3. Before the collection of the data, I set a report with the information. In order to collect the data he distributed the questionnaires and explained what they were supposed to do.
4. In some of the cases the researcher guided the respondents because they might not be able to read and write. The researcher used random sampling procedure to collect the data from different places.
5. While collecting data I took politician, farmers, students, business man, teachers, official, labours and servants.
6. To find out the information of the English language, I visited different tourist places, hotels, Swayambhu temple, Offices and personally requested them to fill up the questionnaires by explaining the purpose of the research.
7. In case of difficulty, I provided them with clarification.
8. Mainly, I took help of my friends who were involved in tourism sector to collect the data of English native speakers. Finally, I collected the questionnaire and thanked them.

## **2.6 Limitation of the Study**

The limitations of the study were as follows:

- i. The population of the study was confined to twenty English native speakers and twenty Tharu native speakers.
- ii. The study was limited to the questionnaire as a tool.
- iii. The study was based on only one language function that was offering.
- iv. The study was limited to Mahotaria dialect of the Tharu language spoken in Dhanusha district.
- v. The study covered the language in the family, office, academic institution and public speech only.
- vi. The study was limited to the analysis of responses obtained from the respondents only.

## **CHAPTER THREE**

### **ANALYSIS AND INTERPRETATION**

This chapter deals with the presentation, analysis and interpretation of collected data in detail. All the responses given by the English and Tharu native speakers were tabulated on the basis of the three forms of sentences i.e. interrogative, assertive and imperative. The responses in the English and Tharu languages were analyzed, compared and contrasted in terms of making offers used by the respondents in different situations. I have tried my best to carry out as accurate and effective analysis and interpretation as possible. The classification is made on the basis of the relationship of respondents. This section is divided into two parts. The first part deals with the analysis of the sentences used by the native speakers of the English and Tharu languages. The second part deals with the comparison of forms of making offers in the English and Tharu languages.

#### **3.1 Overall Analysis of Making Offers**

In this section the sentences of making offers used by the native speakers of the English and Tharu languages in the given situations are presented under different sub-headings.

##### **3.1.1 Making Offers among Family Members**

Family is a group of people who share the same roof. In a family, there are grandparents, parents, auntie, uncle and other children. The size of the family members depends on the type of family-single and joint.

Making offers used by Tharu native speakers and English native speakers are presented under the following topics:

### 3.1.1.1 Making Offers in the Relationship of Brothers/Sisters

Brother and sister are the family members belonging to the same generation. The sentences of making offers used by the native speakers of the English and Tharu language in the relationship between brothers and sisters are given below:

**Table No. 1**

**Total Sentences of Making Offers in the Relationship of Brothers/Sisters**

English NLSs			Tharu NLSs		
S.N.	Interrogative	F.	S.N.	Interrogative	F.
1.	Do you want ....?	7	1.	Ka: mai tora madat kart <sup>h</sup> u?	11
2.	Do you want me to ....?	5	2.	Ka: mai saman sab ladeut <sup>h</sup> u?	3
3.	Do you want a hand...?	3	3.	Ka: t : baraph k <sup>h</sup> aib ?	9
4.	Do you want to ....?	2	4.	Ka: tai baraph lebhu?	1
5.	Do you need ....?	1	5.	Ka: t : baraph k <sup>h</sup> aibu?	1
6.	Can I .....?	3	6.	Ka: t : sai:kal sik <sup>h</sup> abu?	1
7.	Can I .... for you?	1	7.	Ka: mai sai:kal: tora sik <sup>h</sup> abat <sup>h</sup> u?	1
8.	Shall I ....?	2	8.	Ka: tai ham tas banabm madat kariyau?	2
9.	Would you like me to ....?	1	9.	Ka: mai torake s i:kal: sik <sup>h</sup> adiyo?	2
10.	Is there anything I can do?	1	10.	Ka: mai tohar ka:m kad ut <sup>h</sup> u?	1
11.	Would you like ....?	12	11.	ka: mai tohink madat kariyo?	1
12.	Do you like ....?	4			

S.N.	Assertive	F.	S.N.	Assertive	F.
1.	I would .....	1	1.	rai chh w , mai sai:kal sik <sup>h</sup> adeut <sup>h</sup> u?	3
2.	I'll ..... if you like.	5	2.	mai sai:kal: sik <sup>h</sup> adiyo?	3
3.	I'll train you how to drive it.	1	3.	mai: torake madat kadiyo?	2
4.	I'll train on.	2	4.	mai tohar ka:m kartu.	2
5.	Give, I will do.	1	5.	Baiya baraph khal .	5
6.	Give, I will manage enerything for your marriage.	3	6.	Baiya baraph k <sup>h</sup> aibe.	1

S.N.	Imperative	F.	S.N.	Imperative	F.
1.	Here, let me .....	3	1.	i: baraph khal .	10
2.	Let me instruct you how to drive it.	3	2.	La, sikh d ut <sup>h</sup> u.	12
3.	Ice-cream	2	3.	i: ka:m ham kardet <sup>h</sup> u.	5
4.	take ice-cream.	3			
5.	Please, have .....	5			

As above mentioned table shows that the native speakers of English used twelve different sentences in interrogative forms while making offers something to brothers and sisters. The interrogative form "would you like ...?" was more frequently used than others. Whereas the native speakers of Tharu used eleven different sentences in interrogative form. The interrogative form "Ka: mai tora madat kartu?" was used more frequently than others while making offers something to brothers/sisters.

In the same way, six different sentences were used by the native speakers of English in assertive form. The assertive form "I'll .... if you like." was more frequently used than other. Whereas 5 different sentences were used by the

native speakers of Tharu in assertive form. The assertive form "Baiya baraph k<sup>h</sup>a:ibe" was used more frequently than other while making offers something to brothers/sisters.

Similarly, the native speaker of English used 5 different sentences in imperative form while making offers something to brothers/sisters. The imperative form "Please, have ...." was found to be most frequently sentence. Similarly, 4 different sentences were used in imperative form by the native speakers of Tharu. The sentence "La, sikh d utu." was used more frequently than others.

In conclusion, twenty three different sentences were used by the native speakers of English and twenty different sentences were used by the native speakers of Tharu while making offers something to their brothers/sisters.

### 3.1.1.2 Making Offers Used by Aunt, Mother and Father

The following table presents the total sentences of making offers used by the English and the Tharu language speakers in the relationship between aunt/mother/father and daughter/son/cousin.

**Table No. 2**

**Total Sentences of Making Offers Used by Aunt, Mother and Father**

English NLSs			Tharu NLSs		
S.N.	Interrogative	F.	S.N.	Interrogative	F.
1.	May I .....?	1	1.	Ka: mai tora ganit sikh <sup>h</sup> ad utu?	4
2.	Do you need .....?	8	2.	Ka: mai paD <sup>h</sup> a:i-Tu.	11
3.	Do you want me to ...?	4	3.	Ka: t : haminse/lag ganitwa ke hisab sikh <sup>h</sup> ab ?	9
4.	Shall I .....?	3	4.	Ka: ge baiya t ganit sikh <sup>h</sup> abu/ sikh <sup>h</sup> abe?	7
5.	Can I .....?	3			

<b>S.N.</b>	<b>Assertive</b>	<b>F.</b>	<b>S.N.</b>	<b>Assertive</b>	<b>F.</b>
1.	I'll do that if you want me to.	1	1.	mai tora ganit paD <sup>h</sup> a:i-Tu.	5
2.	I'll teach you if you get problem on that.	2	2.	t : hamanise ganit sik <sup>h</sup> abu.	9
3.	I'll help you if you want.	4	3.	Mai tora madat kartu.	2
			4.	Baiya, mai tohinke hisab paD <sup>h</sup> a:i-Tu?	1

<b>S.N.</b>	<b>Imperative</b>	<b>F.</b>	<b>S.N.</b>	<b>Imperative</b>	<b>F.</b>
1.	Let me help you.	6	1.	i: hisab mai sik <sup>h</sup> ad utu.	7
2.	Let me do this for you.	4	2.	i: hisab ham banadeutu/banadiyau.	2
3.	Let's loom together.	1	3.	i: hisab mai paD <sup>h</sup> a:i-Tu.	4
4.	Let's do it together.	5			

The above table shows that five different sentences were used in the interrogative form by the native speakers of English and four different sentences were used by the Tharu language speakers. Among them, the sentence, "Do you need ....?" was used most frequently sentence than other. And, "Ka: mai paD<sup>h</sup>a:i-Tu?" was frequently used sentence than other in Tharu language while making offers something to daughter and son by their aunt, mother and father.

In the same way, three different sentences in the assertive form were used by the native speakers of English and four different sentences in the assertive forms were used by the native speakers of Tharu while making offers something to their daughter and son. "I'll .... if you want" and "tu: haminse ganit sikhabu." were the most frequent sentences in English and Tharu language respectively in this context.

Similarly, the native speakers of English used four different sentences under the imperative form. The sentence "Let me ...." was the most frequent sentence in this situation. But, three different sentences were used by the native speakers of Tharu. The sentence "i: hisab mai paD<sup>h</sup>a:i-Tu." was the most frequently used sentence than other while making offers something to daughter and son by their aunt, mother and father.

In conclusion, twelve different sentences were used by the native speakers of English and eleven different sentences were used by the native speakers of Tharu while making offers something to their children.

### 3.1.1.3 Making Offers Used by Cousin, Son and Daughter

The total sentences of making offers used by cousin, son and daughter are presented in the following table.

**Table No. 3**

**Total Sentences of Making Offers Used by Cousin, Son and Daughter**

English NLSs			Tharu NLSs		
S.N.	Interrogative	F.	S.N.	Interrogative	F.
1.	Do you want me to .... for you?	3	1.	Bau, ka: tai matha duk <sup>h</sup> aicau,dabai:k <sup>h</sup> al .	3
2.	Will you want me to .... for you?	2	2.	Kaki, ka: mai radio bajadeut <sup>h</sup> u?	5
3.	Would you like me to ....?	4	3.	Ka: mai radiyo kholiyo?	10
4.	Would you want me to .... for you.	5	4.	Ka: mai dabai ladeut <sup>h</sup> u?	5
5.	Shall I .... for you?	3	5.	Maiya ge, ka: mai tohinke ka:m karit <sup>h</sup> u?	2
6.	Can I .....?	8	6.	Bau, ka: mai torala dabai ladeyo?	4

7.	Do you want me to ...?	1	7.	Kaki, ka: mai radio kholde?	3
8.	Do you want .....?	6	8.	Ka: mai radio bajadeut <sup>h</sup> u?	1
9.	Would you like .....?	1			
10.	Shall I .....?	1			

S.N.	Assertive	F.	S.N.	Assertive	F.
1.	I'll .... if you want me to.	3	1.	La, mai bajadeut <sup>h</sup> u.	5
2.	I can .... for you if you want.	2	2.	Mai tora madat kadeut <sup>h</sup> u.	11
3.	I'll .... if you want.	2	3.	Mai radio bajadeut <sup>h</sup> u.	10
4.	I got a couple of tablets for you.	3	4.	Maiya, mai kebari k <sup>h</sup> oldeut <sup>h</sup> u.	3
5.	I have some medicines for you.	1	5.	Hatan, mai k <sup>h</sup> oldeut <sup>h</sup> u.	3
6.	It is better to take these medicines.	1	6.	Mai kebari k <sup>h</sup> olt <sup>h</sup> u.	3
7.	This is your medicines.	1	7.	Bau hau, tohar dabai labela calbu.	2

S.N.	Imperative	F.	S.N.	Imperative	F.
1.	Let me .... for you.	5	1.	i: kebari mai k <sup>h</sup> oldeut <sup>h</sup> u.	3
2.	Here, let me .....	1	2.	tohar dabai lad .	2
3.	Here, take some medicine.	4	3.	i: radio mai khold .	4
4.	Take this aspirin please.	2	4.	i: ka:m mai kart <sup>h</sup> u.	5
5.	Take this medicine please.	5	5.	i: dabai k <sup>h</sup> ailja:i:	6
6.	Let me get .... for you.	4	6.	i: dabai pibahu.	1
7.	Let me get .... for you.	2			
8.	Dad, take this tablet, please.	4			
9.	Let's ....	1			

The above table shows that the native speakers of English used 10 different sentences and the native speakers of Tharu used 8 different sentences in interrogative forms while making offers something to their parents. The sentences "Can I .....?" and "Ka: mai radiyo kholiyo?" were the most frequent sentences of making offers in the interrogative form in the English and Tharu languages respectively.

In the same way, seven different sentences were used by the native English speakers in assertive forms and also 7 different sentences were used by Tharu native speakers in the similar situation. The sentences "I'll .... if you want" in English and "mai tora madat kadeutu" in Tharu were used more frequently in this context.

Similarly, nine different sentences were used in imperative form by the English native speakers. Among them, "Let me ....." was the most frequent sentence. But, 6 different sentences were used by Tharu native speakers. The sentence "i: ka:m mai kartu" was most frequently used sentence while making offers something to father, mother and aunt by their cousin, son and daughter.

In conclusion, 26 different sentences were used by the native speakers of the English and 21 different sentences were used by the native speakers of the Tharu language while making offers something/making offer to their parents.

### **3.1.2 Making Offers Used Among Friends**

Friend is the person who shares happiness and sorrow. Friends can be intimate or general which is classified on the basis of time spent with them. Generally, informal sentences are used among friends. However, intimacy and context in conversation affect the selection of sentences. In this section, all the sentences used by the native speakers of the English and Tharu languages while making offers something to their friends in the given situations are listed out.

**Table No. 4****Total Sentences of Making Offers Used Among Friends**

English NLSs			Tharu NLSs		
S.N.	Interrogative	F.	S.N.	Interrogative	F.
1.	Do you want .....?	18	1.	Ka: mai re:pot tayar kadebu?	1
2.	Do you like .....?	5	2.	Ka: mai madat kadiyo?	16
3.	Do you need ....?	3	3.	Ka: mai re:pot tayar kadeutu?	9
4.	Do you want to ....?	12	4.	Ka: mai tora madat kartu?	2
5.	Do you want me to ...?	2	5.	Ka: tohinke madat karpari?	2
6.	Do you like to ....?	1	6.	Ka: t : sai:kalme calam?	4
7.	Can I .....?	23	7.	Ka: t : hamara jare calbu?	9
8.	Shall I ....?	4	8.	Ka: tai hamin sai:kalme drop/cadhake lachalam?	5
9.	May I .....?	9	9.	Ka: t hamar gharne rahbu?	3
10.	Shall I .... for you?	1	10.	Ka: tohanike bus cutget ta haminke gharne rahabu?	1
11.	Would you like ....?	17	11.	Ka: mai tohar saman pug d ?	1
12.	Would you like to ....?	9	12.	Ka: tora rupaiya naiha to haminse lelah?	1
13.	Would you like me to ...?	7	13.	Ka: t : hamara gharne rahbe?	5
14.	Could I ....?	3	14.	Ka: tai madat kardelja:i:?	2
15.	Could you .....?	2	15.	Ka: tohar saman bokake ghartalak puga deyo?	9

16.	Is there something I can do to help?	3	16.	Ka: t : hamin sathe calbe?	14
17.	Please, what would you like to drink?	1			

S.N.	Assertive	F.	S.N.	Assertive	F.
1.	I'll .... if you like.	9	1.	Mai tora re:pot tayari karme saghaiyo.	1
2.	I'll bring.....	1	2.	Mai torake re:pot banadebu.	3
3.	I'll .... for you.	3	3.	pug diyo.	5
4.	It is better to .....	2	4.	Mai tohar ka:m kadiyo?	2
5.	I think it is better to have .....	2	5.	Mai saman pug d ut <sup>h</sup> u..	4
6.	you can ..... if you like.	8	6.	t : hamara jare jaibe.	2
7.	You can .... if you'd like.	5	7.	Cal hamar gharme rahajo.	1
8.	you can .... if you want.	2	8.	Hamra jare cal pugadebo.	2
9.	You can ....	4	9.	Mai torake ghare saman pugadebo.	8
10.	It is better if I help you.	2	10.	Mai kahali yahi jagah rahab .	2
11.	I can .... if you like.	3	11.	Aai hamara gharme rahijo.	5
12.	I am ready to help you if you like.	1	12.	Mai dhawa daiciyo pen kinaleb .	6
13.	If you have problems, I'll assist you.	1	13.	Dhawa leke pen kinle.	2
14.	I'll help you if you have problems.	2	14.	Ak <sup>h</sup> ani dhawa lakeja aa pen kinbu.	1
15.	John, it's the time to	2	15.	Upar aab kailk <sup>h</sup> un tohin	1

	prepare report.			sathme dhawa nai rahato ta duk <sup>h</sup> hoto.	
16.	Here is my house if you like.	1	16.	Tai hamara gharne rahbu.	2
17.	I can .... for you are really busy.	2	17.	Upari aibka dhawa lejaibu.	1
18.	I'll .... if you want me to.	2	18.	Mai rupaiya deutu kalam kinl .	5
			19.	t : cinta nakar ham saman pugadebo.	2
			20.	Mai tohar saman gharne pug deut <sup>h</sup> u.	4
			21.	ai t : hamare gharne rahabu.	9
			22.	ai t : hamara gharne rahla cal.	4

S.N.	Imperative	F.	S.N.	Imperative	F.
1.	Take, please.	3	1.	Mai jare calb .	5
2.	Please, have ....	9	2.	ahi t <sup>h</sup> am rahjo.	1
3.	Here, take ....	6	3.	i: rupaiya lebahu.	2
4.	Please, come on, have together.	4	4.	i: saman mai pugadeut <sup>h</sup> u.	3
5	Come on, join with me.	3	5.	i: dhawa leij :i:.	10
6	Please, have .... if you like.	1	6.	i: sai:kalme calam.	2
7	Please, take ....	10	7.	Hamra jare cali.	8
8	Hey guys, let's have together.	3	8.	aibe hamin jare.	5
9	Hey guys, let's go	2	9.	Pen kinb .	3

	together.				
10	Tea, please.	4	10.	i: sai:kalme jaiba.	2
11	Hey guys, let's have ...	1	11.	aab sai:kalme baisa jare calaici.	3
12	Let's go together.	1	12.	hamara ghare rahabu.	2
13	Come to my bicycle, please.	1	13.	Pen kinla dhawa lebtu.	2
14	Stay, here, please.	1	14.	Le dhauwa pen kinl .	3
15	Let's ....	8	15.	Upari aake dhawa lajo.	5
16	Stay in my house tonight.	1	16.	Le dhawa.	7
17	Please, stay here for tonight.	2	17.	Kalam kinl .	4
18	Come on, let's ....	1			
19	Hey, come with me.	2			
20	Need some help.	2			
21	Let me help you.	3			
22	Please, come to have.	2			
23	Take this money, will you?	1			
24	Let me .... for you.	1			
25	Let me .... if you are busy.	1			

The above table shows that 17 different interrogative forms were used by the native speakers of English in the given situation. The sentence "Can I ....?" was used more frequently than others while making offers something to the friends. Whereas 16 different interrogative forms were used by the Tharu native speakers. The sentence "Ka: mai madat kadiyo?" was used more than others.

Eighteen different sentences of making offers in assertive forms were used by the native English speakers. The sentence "I'll .... if you like" was used more frequently than others with the frequency 9. Twenty-two different sentences of making offers were used by the Tharu native speakers in assertive form. The sentence "ai t : hamare gharama rahabu." was used more frequently by the native speakers of Tharu while making offers something to friends. Similarly, 25 different sentences were used in imperative forms in the English language. The sentence "Let's .....?" was used more frequently than others whereas seventeen different sentences were used by the Tharu native speakers. The sentences "i: dhawa lebah ." was used more frequently than others while making offers something to friends in Tharu language.

In conclusion, 60 different sentences were used in the English and 55 different sentences were used in Tharu languages.

### 3.1.3 Making Offers Used Between Strangers

A person who is unknown to us is a stranger. Despite unfamiliarity, we can talk to him/her in a particular situation. Generally, we use formal sentences while making offer to a stranger. Some frequently used sentences for making offers to strange man and woman are tabulated as follows:

**Table No. 5**

**Total Sentences of Making Offers Between Used Strangers**

English NLSs			Tharu NLSs		
S.N.	Interrogative	F.	S.N.	Interrogative	F.
1.	Do you want ....?	1	1.	Ka: mai tora sath diyo?	2
2.	Do you need ....?	7	2.	Ka: t : hamin jagahme baisj :i:?	3
3.	Do you want me to ...?	2	3.	Ka: mai madat kartu?	5
4.	Do you need a hand?	1	4.	Ka: bhaiya y rast Janakpur jaitu?	5

5.	May I .....?	13	5.	Ka: t : baisbu?	9
6.	Could I .....?	1	6.	Ka: t : hamara cinhait <sup>h</sup> u?	11
7.	May I ..... for you?	1	7.	Ka: t : Janakpur jai:la?	12
8.	Could you .....?	1	8.	Ka: t : Janakpur j i:bahu?	3
9.	Excuse me, would you mind if I give you a hand?	1	9.	Ka: t : hamarase madat c hatu?	3
10.	Would you like ....?	15	10.	Ka: tai yahi sitme baisja:i:.	1
11.	Would you like me to ....?	3	11.	Ka: t : kat jaibho?	1
12.	Would you like to ....?	7	12.	Ka: t : kahase yailahu?	1
			13.	Ka: tai sahyog karj :i:?	1

S.N.	Assertive	F.	S.N.	Assertive	F.
1.	I'll .... if you want.	1	1.	Ge bahin/baiya t : hamara jagah per bait <sup>h</sup> b .	1
2.	I can help you if you like.	1	2.	Ge baiya yata ya. K ka:m ho.	5
3.	I'll .... if you want.	2	3.	t : hamara jagah per baisb .	8
4.	You can take .... if you like.	9	4.	Hamara jagah par baist <sup>h</sup> u.	3
5.	Excuse me sir, you'd better to sit here.	2	5.	A b baniya th m par bait <sup>h</sup> bu.	2
6.	This's the way to Janakpur.	2	6.	Lab, mai Janakpur j i: ke rast batabatu?	2
7.	I'll .... if you like.	1	7.	Bhaiya, tu: sidhe calj :i:ta Janakpur pugj i:bu.	2
8.	Ma'am, here is seat if	1	8.	Mai tora madat kardeut <sup>h</sup> u.	3

	you need.				
9.	I have a seat if you want that seat.	2	9.	Hamara thaume bais .	4
			10.	t : kathi khojaica, mai madat kartu.	5
			11.	t : hamara jare Janakpur jaibu.	3

S.N.	Imperative	F.	S.N.	Imperative	F.
1.	Let me do it for you.	1	1.	Baithat <sup>h</sup> u.	4
2.	Let's find someone to help.	1	2.	Yahi, Jagah baithat <sup>h</sup> u.	6
3.	Here, is the way.	3	3.	Yahi, sit per baisb .	1
4.	Take this way.	2	4.	yamhar aabt <sup>h</sup> u baist <sup>h</sup> u.	1
5.	Please, take my sit.	13	5.	Sit par bait <sup>h</sup> u.	3
6.	Sir, please, sit here.	5	6.	i: sid <sup>h</sup> raste jailj :i:.	2
7.	Excuse me ma'am, please, sit here.	2	7.	Hamar sunaba/ yamhar sun baitha.	4
8.	Please have ....	15			

The above table shows that 12 different interrogative forms of making offers were used by the native English speakers. Among them, the sentence "Would you like ....?" was used more frequently while making offers something to the strangers whereas 13 different sentences were used by the Tharu native speakers in interrogative forms. The sentence "Ka: t Janakpur ja:ibu?" was used more frequently than the others.

In the same way, 9 different sentences were used by English native speakers in assertive forms. The structure "You can .... if you like." was more frequent in the English language while making offers something to the strangers whereas 11 different sentences of assertive forms were used by the native speakers of

Tharu. The structure "t : hamara jagah par baisab ." was more frequent than other.

Similarly, different 8 sentences were used by the English native speakers in imperative form. The sentence "Please, have ....?" was the most frequent. But, 7 different sentences were used by the native speakers of Tharu in imperative form. The sentence "yahi jagah bait<sup>h</sup>bu?" was the most frequent one while making offers something to strangers.

In conclusion, 29 different sentences were used by the native English speakers while making offers something to the strangers whereas 31 different sentences were used by Tharu native speakers while making offers something to the strangers in the same situation.

### 3.1.4 Making Offers Used by Hosts to Guests

Guest is a person whom we invite to participate in our social programs and festival. Generally, much polite sentences are used while addressing to a guest. The following table presents making offers used by the English and Tharu native speakers in the relationship between hosts and guests.

**Table No. 6**  
**Total Sentences of Making Offers Used by Hosts to Guests**

English NLSs			Tharu NLSs		
S.N.	Interrogative	F.	S.N.	Interrogative	F.
1.	Would you like ....?	7	1.	Ka: tai pani pibaho	3
2.	Would you like me to ..?	8	2.	Ka: t English daruwa pibho?	2
3.	Would you like to take some more meat?	14	3.	Ka: mamaji:, cay/cai piyalj :i:.	9
4.	Would you mind to ...?	1	4.	Ka: tai pani piyalj :i:?	2

5.	Would you like to ...?	1	5.	Sarij , ka: t : aro m us k <sup>h</sup> aibu?	2
6.	Do you like another glass of water?	1			
7.	Do you mind if we take a cup of tea?	1			
8.	Do you want to ....?	6			
9.	Do you want me to ...?	2			
10.	Can I .... to you?	1			
11.	May I .....?	1			
12.	Should I ..... for you?	2			

S.N.	Assertive	F.	S.N.	Assertive	F.
1.	I'll bring tea.	2	1.	ek cot <sup>h</sup> i pheur k <sup>h</sup> ibu.	2
2.	Please, sit here, I will bring water.	6	2.	t : pani pibahu.	2
3.	I'll if you like.	3	3.	tai m us k <sup>h</sup> aibe.	4
4.	I'll .... if you want.	3	4.	tai pani pibahu.	3
5.	You can .... if you want, please.	3	5.	Mama, t : cai/c y pil .	2
			6.	t : cai/c y pilan .	5

S.N.	Imperative	F.	S.N.	Imperative	F.
1.	Please, have .....	1	1.	La, i: pani pibahu/ pibu.	9
2.	Here, take .....	2	2.	i: maus k <sup>h</sup> aibe.	4
3.	Come on, take .....	4	3.	i: cai/c y to pil .	5
4.	Let's have .....	6	4.	Sarij , maus k <sup>h</sup> aibu.	2
5.	Drinks, please.	1	5.	pani pibaho/ pibahu.	5
6.	Let me .....	5	6.	Cai pibahu.	5
7.	Take some more meat.	1			

The above mentioned table shows that the native speakers of English used 12 different sentences in interrogative form. The sentence "Would you like to take some more meat?" was most frequent sentence while making offers something to the guests whereas the native speakers of Tharu language used 5 different sentences in interrogative form. The sentence "Mamaji:, cai/cay piyalja:i:?" was the most frequent one while making offers something to the guests.

In the same way, 5 different sentences were used by the English native speakers in assertive form. The sentence "Please, sit here, I will bring water." was the most frequent one whereas 7 different sentences were used by the Tharu native speakers in assertive form. The sentence "t : cai/cay pilana." was the most frequent one while making offers something to the guests.

Similarly, the native speakers of English used 7 different sentences in the imperative form. The sentence "Let's have ...." was the most frequent one while making offers something to the guests. But, 6 different sentences were used by the native speakers of Tharu in imperative form. The sentence "La i: pani pibahu" was the most frequent one while making offers something to the guests.

In conclusion, 24 different sentences were used by the native speakers of English and 18 different sentences were used by the native speakers of Tharu language while making offers something to the guests and hosts. The native speakers of English have used interrogative forms more than other forms. It means that interrogative forms are more polite in English but which does not seem to be the case in the Tharu language.

### **3.1.5 Making Offers at Commercial Centre**

Commercial centre generally covers departmental store, import-export trade link, small shops where selling and buying activities are carried out by

shopkeeper and customer respectively. The shopkeeper mostly uses convincing polite language for business purpose.

**Table No. 7**

**Total Sentences of Making Offers Used by Shopkeeper to Customers**

English NLSs			Tharu NLSs		
S.N.	Interrogative	F.	S.N.	Interrogative	F.
1.	Do you want me to ...?	3	1.	Ka: ho kathi lebahu?	5
2.	Do you need ....?	1	2.	Ka: lebu?	12
3.	Can I .....?	11	3.	Ka: cij dek <sup>h</sup> ai:t <sup>h</sup> u?	7
4.	Excuse me, may I ....?	10	4.	Ka: t : kathi lebu?	2
5.	Would you like ....?	5			
6.	Which goods could I show you?	12			

S.N.	Assertive	F.	S.N.	Assertive	F.
1.	I'll ... if you want.	4	1.	-	-
2.	I'll .... if you like.	2	2.	-	-
3.	These goods are very good, please buy.	3	3.	-	-

S.N.	Imperative	F.	S.N.	Imperative	F.
1.	Let me show these things to you.	3	1.	i: saman mai dek <sup>h</sup> aitu.	5
			2.	i: cij dek <sup>h</sup> alj :i:	6
			3.	i: cij dekhan .	2

The above table presents that the native speakers of English used 6 different sentences in interrogative form. The sentence "Which goods could I show you" had high frequency whereas 4 different sentences were used by the native

speakers of Tharu language. The sentence "Ka: cij dek<sup>h</sup>ait<sup>h</sup>u?" was most frequent one while making offers to the customers by shopkeeper.

In the same way, 3 different sentences were used by the native speakers of English in assertive form. The sentence "I'll .... if, you want." was most frequent one whereas no any sentences were used in assertive forms by Tharu native speakers.

Similarly, only one sentence was used by the native speakers of English in imperative form but 3 different sentences were used by the native speakers of Tharu in imperative form.

In conclusion, both the native speakers of English and Tharu used 7 and 16 sentences while making offers something to their customer respectively.

### 3.2 Comparison of Forms of Making Offers in the English and Tharu

This section shows the analysis of the sentences of making offers used by the native speakers of both English and Tharu on the basis of their forms.

#### 3.2.1 Forms of Making Offers Found between Brothers and Sisters

The forms of responses found between brothers/sisters are shown in the following table. There were 8 situations of this type i.e. 4 in the English and 4 in the Tharu language.

**Table No. 8**

**Total Forms of Making Offers Found Between Brothers and Sisters**

NLSs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	2, 4, 13, 19	42	59.2	13	18.30	16	22.53
Tharu	2, 4, 13, 19	33	43.42	16	21.05	27	35.52

The above mentioned table shows the communication between brothers and sisters. The native speakers of the English language used more interrogative forms of making offers. Out of 71 responses, 59.2% responses were in interrogative forms in English. But the native speakers of the Tharu language used only 43.42% of the responses in interrogative forms out of 77 responses. Some examples from English and Tharu language are as follows:

- (a) Can I help you?
- (b) Would you like me to instruct to drive bicycle?
- (c) What can I do for you?
- (d) Do you need anything?
- (e) Ka: t : bharaph k<sup>h</sup>aib ?  
(i.e. Do you want to take ice-cream?)
- (f) Ka: mai tohar sa:ikal cal :b si:k<sup>h</sup> :it<sup>h</sup>u?

(i.e. Do you want me to help you to learn bicycle?)

(g) Ka: b iya madat kartu?

(i.e. Do you want to take help?)

(h) Ka: ham sik<sup>h</sup> deut<sup>h</sup>u?

(i.e. Do you want me to teach you?)

In the same way, the native speakers of English used less number of assertive forms of making offers compared to the native speakers of the Tharu language. Out of 71 responses 18.30% and out of 77 responses 21.05% were categorized under assertive forms of making offers in the English and Tharu respectively.

Some examples from the both languages are as follows:

(a) I'll manage everything for your marriage.

(b) I'll do that if you want me to.

(c) Mai torake homework banawake sik<sup>h</sup>abt<sup>h</sup>u.

(i.e. I'll teach you how to prepare task/homework).

(d) Baiya baraph k<sup>h</sup>aib .

(i.e. Do you want to take ice-cream?)

Similarly, the native speakers of the Tharu language used more imperative forms of making offers in comparison to the native speakers of English. Out of 77 responses 35.52% in the Tharu were under imperative forms and out of 71 responses 22.53% in English in the same contexts.

Some examples are as follows:

(a) Let me instruct you.

(b) Please, have an ice-cream.

(c) i: ka:m mai kartu

(i.e. Let me do this work)

(d) i: baraph kh le.

(i.e. take this ice-cream).

- (e) i: s i:kal cal b mai sik<sup>h</sup> batu.
- (f) (i.e. Let me train you how to drive bicycle.)
- (g) i: baraph k<sup>h</sup> le.
- (h) (i.e. take this ice-cream.)

To sum up, the majority of respondents in the English language used interrogative form whereas in the Tharu language used assertive and imperative forms were used while making offers to their brothers and sisters. It shows that English native speakers were formal than the native speakers of Tharu.

### 3.2.2 Forms of Making Offers Used by Aunt, Mother and Father

Only one situation was provided to the native speakers of both the languages. The analysis of the responses of the respondents is given below.

**Table No. 9**

**Total Forms of Making Offers Used by Aunt, Mother and Father**

NISs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	6	19	45.23	7	16.7	16	38.09
Tharu	6	32	51.61	17	27.41	13	20.96

The above mentioned table shows that the native speakers of Tharu have more interrogative forms in comparison to the native speakers of English while making offers to their children. Out of 62 responses 51.61% were found in interrogative form in the Tharu language whereas out of 42 responses 45.23% were found in the interrogative form.

Some examples are as follows:

- (a) Do you want me to help you?
- (b) May I help you?
- (c) Ka: ganitke musibat manei salt d ut<sup>h</sup>u?  
(i.e. Do you want me to solve your mathematic problem?)

In the same ways, Tharu native speakers used more assertive forms than English native speakers. Out of 62 responses 27.41% were found in the assertive forms in the Tharu language. But out of 42 responses only 16.7% were found in the assertive forms in the English language while making offers in the same context.

Some examples are as follows:

- (a) I'll solve your problem, if you like.
- (b) Mai tora ganit sik<sup>h</sup> :btu.  
(i.e. I'll teach you mathematics if you like.)

Similarly, 38.09% responses in English were found under the imperative form whereas 20.96% in imperative forms were found in the Tharu language in the same situations. For examples:

- (a) Let me help you.
- (b) Let's do it together.
- (c) i:his b mai paD<sup>h</sup>a:e-Tu.  
(i.e. Let me teach this mathematic task.)

To sum up, both interrogative and assertive forms were found more in the Tharu language than in the English language. But imperative forms were found more in the English than Tharu language. Both the native speakers of English and Tharu were not found to be polite while making offers to their children.

### 3.2.3 Making Offers Used by Cousin, Son and Daughter

**Table No. 10**

**Total Forms of Making Offers Used by Cousin, Son and Daughter**

NISs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	1, 8, 18	34	45.33	13	17.33	28	37.33
Tharu	1, 8, 18	33	36.26	37	40.65	21	23.07

The table given above shows that English native speakers used 45.33% responses in interrogative forms out of the total 75 responses while making offers whereas the Tharu native speakers used 36.26% out of the total 84 responses. In this situation, the Tharu native speakers used less interrogative form than the native speakers of English. Some examples are as follows:

- (a) Would you want me to do it for you?
- (b) Shall I help you?
- (c) Ka: mai madat karatu?  
(i.e. Can I help you?)
- (d) Ka: radio mai baj utu?  
(i.e. Do I turn on the radio?)

The native speakers of English used less assertive forms of making offers than the Tharu native speakers. Out of 75 responses 17.33% in the English language and 40.65% in the Tharu language use under assertive forms of making offers. Some examples are listed below:

- (a) I'll turn on the radio if you like.
- (b) Auntie, I will turn on the radio.
- (c) Mai tohinke madat kadiyo.  
(i.e. I'll help you if you want)
- (d) Mai darbajja kholdeut<sup>h</sup>u.  
(i.e. I'll open the door.)

Similarly, 37.33% responses in imperative forms were used by the native speakers of English out of total responses 75 while making offers. But, there were 23.07% responses in imperative forms in the Tharu language in the same situation. For examples:

- (a) Dad, take this tablet, please.
- (b) Let me turn on the radio.
- (c) Maiya, i: darb j /keb ri: mai/manei k<sup>h</sup>oldeyo?  
(i.e. Let me open the door.)

In conclusion, both interrogative and imperative forms were used more in the English language than the Tharu language. But assertive forms were found more in the Tharu language while making offers in the same context.

### 3.2.4 Making Offers Found Among Friends

The forms of responses found among friends were shown in the following table. There were 10 situations of this type i.e. 5 in the English and 5 in the Tharu languages.

**Table No. 11**  
**Total Forms of Making Offers Found Among Friends**

NISs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	3, 5, 9, 15, 20	120	49.18	52	21.31	72	29.50
Tharu	3, 5, 9, 15, 20	84	37.90	72	32.28	67	30.04

As shown in the above table, the English native speakers used more interrogative forms of sentences for making offers. Out of the 244 responses, 49.18% were in interrogative forms but in Tharu language out of the 223 responses 37.66% were in interrogative form. The given table shows that the native speakers of the English language were found to be very informal to the friends than the native speakers of Tharu language. Some examples are as follows:

- (a) Can I get you some money?
- (b) Would you like some help?
- (c) Could you stay in my house?
- (d) Ka: mai tohinke rup iy d ut<sup>h</sup>u?  
(i.e. Would you like me to get you some money?)
- (e) Ka: tohin basba c<sup>h</sup>utgelaw ta hamara gharme ai rait rahabu?  
(i.e. Could you stay in my house tonight?)
- (f) Ka: tai rupaiya naiha ta manei rupaiya se kalam kinl ?  
(i.e. Do you want to take my money to by a pen?)

In the same way, the native speakers of the English language were used 21.31% responses out of total 244 responses in assertive forms while making offers. But, the native speakers of the Tharu language were used 32.28% responses out of the total 223 responses in assertive forms while making offers something to friends. Some examples are as follows:

- (a) I'll prepare your report, if you like.
- (b) I'll bring a glass of water for you.
- (c) It is better if I help you.
- (d) Mai tohin repo:t banabme madat kardeutu.  
(i.e. I'll help you to prepare your report if you like.)
- (e) t : ai hamin gharme rahabe.  
(i.e. You stay at my house today.)

Similarly, I found 29.50% responses in the English language in imperative form while making offers to friends out of total 244 responses. But, out of total responses 30.04% were found in the Tharu language in imperative forms while making offers to friends. Some examples are as follows:

- (a) Money, please.
- (b) Come with me, please
- (c) Stay here, please.
- (d) Let me help you.
- (e) i: ka:m mai kardeut<sup>h</sup>u.  
(i.e. Let me do this work.)
- (f) i: t<sup>h</sup>am rajh :i:.  
(i.e. please, stay here.)
- (g) i: saman manei pug deut<sup>h</sup>u.  
(i.e. Let me do this work.)

In conclusion, the native speakers of English used more interrogative forms while making offers to friends in comparison to Tharu native speakers. But the native speakers of the Tharu language used more assertive and imperative

forms than the English native speakers while making offers to friends. However, in comparison, the frequency of the interrogative form is high in the English language and frequency of the assertive and imperative forms are high in the Tharu language.

### 3.2.5 Making Offers Addressed to Strangers

The relation between the participants directly affects the type of the language used. People tend to be more formal while talking to the people they are not quite intimate with. There were 6 situations of this type i.e. 3 in English and 3 in Tharu.

**Table No. 12**  
**Total Forms of Making Offers Addressed to Strangers**

NISs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	10, 14, 16	53	45.68	21	18.10	42	36.20
Tharu	10, 14, 16	57	49.13	38	32.75	21	18.10

The above table shows that the English native speakers used less interrogative forms of making offers in comparison to the Tharu native speakers while making offers to their guests. Out of 116 responses, 45.68% in English and 49.13% in Tharu were in interrogative form out of total 116 responses. Some examples are as follows:

- (a) Excuse me, would you mind if I give you a hand?
- (b) Brother, sit here. I will stand.
- (c) Sit on my seat.
- (d) May I help you?
- (e) Ka: mai tohin madat kars k-li?  
(i.e. Could I help you?)
- (f) Ka: mai tohin Janakpur j i:ke rast bat b ?  
(i.e. Do you want me to suggest you the way to Janakpur?)

In the same way, the native speakers of the Tharu language were used 32.75% of responses out of total 116 responses while making offers to strangers. But the native speakers of the English language were used 18.10% of responses out of total 116 responses in assertive form while making offers to strangers. Some examples are as follows:

- (a) I can help you if you like.
- (b) Excuse me sir, you'd better to sit here.
- (c) t : hamin sit par baisbu.  
(i.e. Take my seat, please.)

The native speakers of the English language used more number of sentences of making offers in imperative forms than the native speakers of the Tharu language. In English, 36.20% of responses were in imperative forms out of total 116 responses while making offers to strangers. But, 18.10% of responses were used by the Tharu native speakers out of total 116 responses while making offers to strangers. Some examples are given below:

- (a) Let's find someone to help.
- (b) Please, take my seat.
- (c) Sir, please, sit here.
- (d) Yehi t<sup>h</sup>a:m bait<sup>h</sup>abu.  
(i.e. Sit here.)
- (e) i: sitme baisabu.  
(i.e. take this seat.)

In conclusion, we can say that the native speakers of English used more interrogative forms whereas the native speakers of Tharu used more assertive forms in this context i.e. while making offers to strangers. And Tharu native speakers used less imperative forms than that of English native speakers while making offers to strangers. Both Tharu and English native speakers seem to be much polite while making offer to have seat addressed to a stranger man.

### 3.2.6 Making Offers Used by Hosts to Guests

Guest is a person whom we invite to participate in our social programs and festivals. Generally, much polite sentences are used while addressing to a guest. There are 3 situations in which the informants had to make offers was provided.

**Table No. 13**  
**Total Forms of Making Offers Used by Hosts to Guests**

NISs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	7, 11, 17	45	54.87	17	18.22	20	24.4
Tharu	7, 11, 17	18	26.47	20	29.41	30	44.11

The given table shows that the English native speakers used more interrogative forms in comparison to the Tharu native speakers while making offers to their guests. Out of 82 responses, 54.87% were in interrogative forms in English whereas out of 68 responses, 26.47% were in interrogative forms in the Tharu language. Some examples are as follows:

- (a) Would you like me to bring some more meat?
- (b) Do you like another cup of tea?
- (c) Sarij :, ka: t : ro m us lelu?  
(i.e. Would you like to take some more meat?)

Out of 82 responses, 18.22% were found in assertive form in English and out of 68 responses, 29.41% were found in assertive form in Tharu. Examples are given below:

- (a) t : cai/cay pila/pibaho.  
(i.e. Do you want to take tea?)
- (b) Please, sit here, I will bring water.
- (c) tai: m us khaibeh .  
(i.e. Do you want to take meat?)
- (d) tu: cai pile.  
(i.e. Do you want to take tea?)

Similarly, the native speakers of the English language used less number of responses/sentences in imperative form. Out of 82 responses, 24.4% were found in English while making offers to guests. But, out of 68 responses, 44.11% were found in imperative form in Tharu while making offers to the guests. Examples are given below:

- (a) Come on, take another cup of tea.
- (b) Drinks, please.
- (c) i: cai/cay pila.  
(i.e. take tea, please.)
- (d) i: m us khaibah .  
(i.e. Here, have meat.)

In conclusion, the native speakers of English used more interrogative forms whereas the native speakers of Tharu used more assertive and imperative forms while making offers to guests.

### 3.2.7 Making Offers Used by Shopkeepers to Customers

The analysis of the forms of responses used by shopkeepers to their customers while making offers are as follows:

**Table No. 14**

**Total Forms of Making Offers Used by Shopkeepers to Customers**

NISs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	12	42	77.7	9	16.66	3	5.55
Tharu	12	26	66.66	-	-	13	33.33

The given table shows that the native speakers of English used great majority i.e. 77.77% of the responses in interrogative forms while making offers to customers but 66.66% responses were in interrogative forms in the Tharu language in the same situation. Examples are as follows:

- (a) Excuse me, may I help you?
- (b) How about taking goods by taxi?
- (c) I will deliver the goods to your home.
- (d) Ka: lehalj :i:  
(i.e. What do you want?)
- (e) Ka: t : kaun cij lebaho?  
(i.e. What do you want?)

Out of total 54 responses, 16.66% were in assertive form in English but out of 39 responses, no one was in assertive form in the Tharu language. That was to say, Tharu native speakers do not use assertive forms for making offers to customers. For examples:

- (a) These goods are very good, please buy.

Similarly, out of 54 responses, 5.55% were found in imperative form in the English language whereas out of 39 responses, 33.33% were found in imperative form in the Tharu language. Some examples are as follows:

- (a) Let me show these things to you.
- (b) i: sam n dek<sup>h</sup>alj :i:
- (c) i: cij lelaj :i:

In conclusion, most of the responses were found in interrogative form in the English language whereas most of the responses were found in interrogative and imperative forms in the Tharu language. It also proves that politeness does not depend on the form in the Tharu language.

## CHAPTER FOUR

### FINDINGS AND RECOMMENDATIONS

This chapter deals with the major findings of the research. It also incorporates some recommendations and pedagogical implications, which are made on the basis of the findings.

#### 4.1 Findings

After analysing and interpreting the collected information obtained from the English and Tharu native speakers, the following findings have been summarized.

1. Altogether 112 different sentences were used by the native speakers of English whereas 162 different sentences were used by the Tharu native speakers to make offers. The most frequently used sentences by the native speakers of English and Tharu are presented as follows:

##### English Sentences

- i. Do you want ..... ?
- ii. Would you like ..... ?
- iii. May I ..... ?
- iv. Let's ..... ?
- v. I'll ..... if you like ?
- vi. Can I ..... ?
- vii. Which goods could I show you ?

Tharu Sentences :

- i. Ka: Mai tora madat kartu ?
  - ii. Ka: Mai madat kadiyo ?
  - iii. ai: t : hamara gharne rahabu.
  - iv. i: dhawa lelja:i:
  - v. Ka: t : Janakpur Jaibu ?
  - vi. Ka : t : haminsathe/jare calbe ?
  - vii. Ka: mai Sik<sup>h</sup>adeutu/paD<sup>h</sup>a:i-Tu
2. Altogether 23 different sentences were used by the native speakers of English in the relationship of brothers/sisters whereas 20 different sentences were used by the native speakers of Tharu in the relationship of brothers/sisters.
- a. The most frequently used sentences between brothers/sisters by the English native speakers are:
    - i. Would you like ..... ?
    - ii. Do you want ..... ?
    - iii. Shall I ..... ?
    - iv. I'll ..... if you like.
    - v. Let me .....
  - b. The most frequently used sentences by the native speakers of Tharu between brothers/Sisters are:
    - i. Ka : tora madata kart<sup>h</sup>u ?
    - ii. Ka: t : baraph khaibe<sup>-</sup> ?

- iii. Baiya baraph k<sup>h</sup>a<sup>-</sup>le<sup>-</sup>.
  - iv. ie baraph kha<sup>-</sup>le<sup>-</sup>.
  - v. La, sik<sup>h</sup>adeut<sup>h</sup>u.
3. Altogether 12 different sentences were used by the native speakers of English in the relationship of aunt, mother, father and cousin sons/daughters. However, 11 different sentences were used by the native speakers of Tharu in the relationship of aunt, mother, father and cousin sons/daughters.
- a. The most frequently used sentences by the native speakers of English:
    - i. Do you need .....?
    - ii. I'll help you if you want.
    - iii. Let me help you.
    - iv. Let me do this for you.
  - b. The most frequently sentences used by the native speakers of Tharu:
    - i. Ka: mai paD<sup>h</sup>a: i-Tu ?
    - ii. Ka: t : haminse ganitke hisab sikha<sup>-</sup>be<sup>-</sup> ?
    - iii. t : hamanise ganit sik<sup>h</sup>abu ?
    - iv. i: hisab mai paD<sup>h</sup>a: i-Tu ?
4. Altogether 26 different used sentences were by the native speakers of English by cousin, son and daughter to auntie, mother and father while 21 different sentences were used by the native speakers of Tharu by cousin, son and daughter to aunt, mother and father.
- a. The most frequently sentences used by the native speakers of English:

- i. Can I ..... ?
  - ii. Do you want ..... ?
  - iii. I get a couple of tablets for you ?
  - iv. I'll ..... if you want me to.
  - v. Let me ..... for you.
  - vi. Take this medicine, please.
- b. The most frequently used sentences by the native speakers of Tharu:
- i. Ka: mai radio K<sup>h</sup>oliyo ?
  - ii. Kaki, Ka: mai radio baja<sup>-</sup>deut<sup>h</sup>u ?
  - iii. Mai tora madat kadeut<sup>h</sup>u.
  - iv. Mai radio bajadeat<sup>h</sup>u.
  - v. i: dabai K<sup>h</sup>ailja:i:
  - vi. i: Ka:m manei Kart<sup>h</sup>u.
5. Altogether 60 different sentences were used by the native speakers of English among friends and 55 different sentences were used by the Tharu native speakers among friends.
- a. The most frequently used sentences by the native speakers of English:
- i. Can I ..... ?
  - ii. Do you want ..... ?
  - iii. Would you like ..... ?
  - iv. I'll ..... if you like.
  - v. You can ..... if you like.

- vi. Please, take .....
  - vii. Let's .....
- b. The most frequently sentences used by the native speakers of Tharu:
- i. Ka: mai madat kadiyo ?
  - ii. ka: mai tohar re:pot tayar kadiutu/bhanadent<sup>h</sup>u ?
  - iii. Ka: t : hamara jare calbu ?
  - iv. Ka : t hamare sa<sup>-</sup> the calbe<sup>-</sup> ?
  - v. ai t : hamara gharme rahbu<sup>..</sup>.
  - vi. i: dhawa lelja:i:/lebu.
  - vii. La, dhawa.
6. Altogether 29 different sentences were used by the native English speakers between strangers whereas 31 different sentences were used by the native speakers of the Tharu between strangers.
- a. The most frequently used sentences by English native speakers:
- i. Would you like ..... ?
  - ii. May I ..... ?
  - iii. You can take ..... if you like.
  - iv. Please, take any seat.
  - v. Please, have .....
- b. The most frequently used sentences by the Tharu native speakers:
- i. Ka : t : Janakpur jaibu<sup>..</sup> ?
  - ii. Ka: t : baisbu ?

- iii. t : hamara jagah par baisbē .
  - iv. t : Kat<sup>hi</sup> Khojā ici.
  - v. Yahi, Jagah/tham baithat<sup>hu</sup>.
7. Altogether 24 different sentences were used by the native speakers of English by Hosts to Guests and 17 different sentences were used by the native speakers of Tharu language by hosts to guests.
- a. The most frequently used sentences by the English native speakers:
    - i. Would you like to take some more meat ?
    - ii. Would you like me to ..... ?
    - iii. Do you want o ..... ?
    - iv. Please, sit here, I will bring water.
    - v. I'll ..... if you like.
    - vi. Drinks, please.
  - b. The most frequently used sentences by Tharu native speakers:
    - i. Ka: Mamaji, Cai/cay piyaljā :i:/pibahu.
    - ii. Ka: tai pani pibahu ?
    - iii. t : ā ro maus khaibē .
    - iv. La, i: pani pibhū .
8. Altogether 10 different sentences were used by the native speakers of English while making offers by shopkeeper to customers and 7 different sentences were used by the native speakers of Tharu while making offers by shopkeeper to customers.

- a. The most frequently used sentences by native English speakers:
  - i. Can I ..... ?
  - ii. Excuse me, may I ..... ?
  - iii. Which goods could I show you ?
  - iv. I'll ..... if you want.
  - v. Let me show these things to you.

- b. The most frequently sentences used by the Tharu native speakers:
- i. Ka: lebu ?
  - ii. Ka: cij dek<sup>h</sup>ait<sup>h</sup>u ?
  - iii. i: cij dek<sup>h</sup>alja<sup>-</sup>:i:
9. In totality, the native speakers of English used more interrogative and assertive forms of making offers whereas the native speakers of Tharu (language) used more interrogative and imperative forms while making offers.
10. Most of the respondents (59.2% and 43.42%) used interrogative forms while making offers between brothers and sisters but they also used assertive and imperative forms in both languages i.e. English and Tharu. However, in comparison, the frequency of the interrogative forms is high in English i.e. 59.2% but the frequency of the assertive and imperative forms is high i.e. 21.05% and 35.52% in the Tharu language respectively.
11. Most of the English respondents (45.23% and 38.09%) used interrogative and imperative forms of making offers by aunt, mother and father to cousin, son/daughter whereas most of the Tharu respondents (51.61% and 27.41%) used interrogative and assertive forms of making offers to cousin son/daughter.
12. Most of the interrogative forms of making offers were used by cousin, son and daughter of English native speakers (45.33%) to their mother, aunt and father but they also used assertive and imperative forms of making offers in less number (17.33% and 37.53%) whereas the Tharu native speakers used interrogative, assistive and imperative forms of making offers in the same ratio.

13. The native English speakers used more interrogative forms (49.18%) while making offers to their friends but they also used assertive and imperative forms whereas the Tharu native speakers also used more interrogative forms (37.90%) while making offers to their friends but they also used assertive and imperative forms of making offers in the same ratio.
14. The native speakers of English used less interrogative forms i.e. 45.68% in comparison to the Tharu native speakers while making offers to strangers.
15. Most of the responses were found in interrogative forms (54.87%) used by the English native speakers to make offers to guests whereas the native Tharu speakers used both assertive and imperative forms i.e. 29.41% and 44.11% respectively. It proved that politeness depend on the form of language in English but politeness does not depends on the form but in the relationship between speakers in the Tharu language.
16. The native speakers of English used more interrogative forms (i.e. 77.7%) while making offers to the customers whereas the Tharu native speakers used both interrogative and imperative but no use of assertive form while making offers to the customers.

## **4.2 Recommendations**

The language functions making offers plays a vital role in maintaining social relationship in the society. On the basis of findings, some recommendations have been presented as follows:

- i. It is found that in English, politeness depends on the form of sentences but in Tharu language politeness does not depend on the sentences but based in the relationship of respondents. So that a language teacher should keep this fact in his mind and make his students understand this fact.

- ii. The research has proved that the native speakers of Tharu used more sentences while making offers in comparison to English. So the teacher teaching English to Tharu native speakers should be aware of this fact.
- iii. The Tharu native speakers seek much solidarity among their family members/relatives of speech community in comparison to the English native speakers. English teachers as well as ELT trainers should know this fact and put it into practice accordingly.
- iv. Group work, pair work could be useful for teaching making offers.
- v. Interrogative forms are found to have been used more commonly in the English than in the Tharu language. A language teacher should keep this fact in his mind.
- vi. The learners of both the English and Tharu languages can make a list of forms of making offers in English and Tharu situations and make practice of it.



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# APPENDIX - I

## Questionnaire for English Native Speakers

Name: \_\_\_\_\_ Age: \_\_\_\_\_  
Address: \_\_\_\_\_ Nationality: \_\_\_\_\_  
Occupation: \_\_\_\_\_ Sex: \_\_\_\_\_  
Academic Qualification: \_\_\_\_\_

Please give/make your response (Make offer) in a few words or sentences that first come to your mind in the following situations:

1. You saw your father is suffering from headache. Offer him medicine.  
.....
2. Your younger brother is trying to learn driving the bicycle but he does not how to drive it. How do you offer your help?  
.....
3. You and your friend Ram Chandra work in the same office. Ram Chandra is busy in other work. He has to proof read a long report before quieting time but you are free. How do you offer your help?  
.....
4. You are eating ice-cream meanwhile you see your younger sister is there. Offer her ice-cream.  
.....
5. You are going to your campus on your bicycle. You saw that your friend is going campus by foot. How do you offer lift to her/him?  
.....
6. You see that your daughter is confused in mathematics problem. How do you offer your help?  
.....

7. Your matter uncle is visiting your house. Offer him tea.  
.....
8. You see your mother cannot open the door due to heavy loads in her hands. How do you offer her your help?  
.....
9. You see your friend have no money to buy pen. How do you offer him to buy pen with your money?  
.....
10. You saw an old man and woman get on a bus but there is no seat vacant. In such case how would you offer your seat to him/her?  
.....
11. You have arranged a party and invited to your relatives and friends. Make an offer to your sister-in-law some more meat.  
.....
12. You are a shopkeeper you see some one visit in your shop. How do you offer help?  
.....
13. Your elder brother is going to marry. Offer him for your help.  
.....
14. A stranger is in confused how to go to Janakpur. Offer him your help.  
.....
15. Your friend missed a last bus to home. Make an offer him to stay at your house for the night.  
.....
16. You are a social worker. One person is visiting in your house. How do you offer him for your help?  
.....
17. A guest is visiting in your house. He seems thirsty. How do you offer him to drink water?

.....  
18. Your aunt wants to know news. How do you offer her turn on radio?

.....  
19. Your younger brother is trying to do the homework but he does not. How do you offer help?

.....  
20. Your friend is shopping in a large department store. She is waiting to be helped but no one comes. You saw her more impatient. Now offer her your help.  
.....

## APPENDIX - II

### Questionnaire for Tharu Native Speakers

नाम, थर:

लिङ्ग:

शैक्षिक योग्यता:

पेशा:

उमेर:

वैवाहिक अवस्था:

ठेगाना:

१. तपाईंले आफ्नो बुवालाई टाउको दुखेको थाहा पाउनु भयो । तपाईं वहाँलाई कसरी औषधीको लागि प्रस्ताव गर्नुहुन्छ ?

.....

२. तपाईंको सानो भाइले साइकल सिक्ने प्रयास गरिरहेको छ तर सकिरहेका छैनन् उसलाई मैले साइकल सिकाइ दिउँ भनी कसरी प्रस्ताव गर्नुहुन्छ ?

.....

३. तपाईंको साथी रामचन्द्र र तपाईं एउटै कार्यालयमा काम गर्नुहुन्छ ? उसलाई अर्को जरुरी काम परेकोले आफ्नो रिपोर्ट तयार पार्न भ्याइरहेको छैन । जुन भोलि बुझाउनु पर्नेछ । अब तपाईं रिपोर्ट तयार पार्न सहयोग गर्नु भनी कसरी भन्नुहुन्छ ?

.....

४. तपाईं आइस्क्रीम खाँदै हुनुहुन्छ ? त्यतिकैमा तपाईंको सानी बहिनी आइन् । अब उनलाई लौ आइस्क्रीम खाउ भनी कसरी भन्नु हुन्छ ?

.....

५. तपाईं साइकलमा चढेर क्याम्पस जाँदै हुनुहुन्छ । तपाईंको एक सँगै पढ्ने साथीले हिँडेरै क्याम्पस गइरहेको देख्नुभयो अब उसलाई म सँगै जाउँ भनी कसरी प्रस्ताव राख्नुहुन्छ ?

.....

६. तपाईं आफ्नो छोरीलाई गणितको हिसाब गर्न नआएर अल्मलिरहेको देख्नुभयो । उसलाई म सिकाइ दिन्छु भनेर कसरी भन्नुहुन्छ ?

.....

७. तपाईंको मामा घरमा आउनु भएको छ । उहाँलाई चिया पिउनको लागि कसरी आग्रह गर्नुहुन्छ ?  
.....
८. तपाईंको आमा हातमा धेरै सामानहरु भएकोले ढोका खोल्न अप्ठ्यारो भएको देख्नुभयो । अब तपाईं उहाँलाई सहयोगको प्रस्ताव राख्नुहोस् ?  
.....
९. तपाईंको साथीसँग कलम किन्ने पैसा नभएको थाहा पाउनु भयो । तपाईं उसलाई आफ्नो पैसा लिइ कलम किन्नुहोस् भनी प्रस्ताव राख्नुहोस् ।  
.....
१०. एक जना वृद्ध र वृद्धा बसमा चढ्यो तर त्यहाँ कुनै सिट खाली थिएन । अब तपाईं उहाँलाई आफ्नो सिटमा बस्नुहोस् भनी कसरी भन्नुहुन्छ ?  
.....
११. तपाईंले भोज आयोजना गर्नु भएको छ । आफ्नी सालीलाई अभै मासु खाउ भनी कसरी भन्नुहुन्छ ?  
.....
१२. तपाईं पसले हुनुहुन्छ । अब पसलमा आउनु भएको ग्राहकलाई कसरी मद्दत गर्नुहुन्छ ?  
.....
१३. तपाईंको दाइको विहे भएकोले आफ्नो दाइलाई काममा सहयोग गर्न कसरी प्रस्ताव गर्नुहुन्छ ?  
.....
१४. एक जना अपरिचित व्यक्ति जनकपुर जाने बाटो नजानेर अल्मलिएको देख्नु भएको छ । तपाईं उनलाई आफ्नो सहयोगको प्रस्ताव कसरी राख्नुहुन्छ ?  
.....
१५. तपाईंको साथीलाई अन्तिम बस छुटेकोले उसलाई आफ्नो घरमा बस्न कसरी प्रस्ताव गर्नुहुन्छ ?  
.....
१६. तपाईं नेता (सामाजिक कार्यकर्ता) हुनुहुन्छ । तपाईंको गाउँको एक जना व्यक्ति तपाईंको घरमा आउनु भएको छ, उसलाई तपाईंले कसरी सहयोगको प्रस्ताव राख्नुहुन्छ ?  
.....
१७. तपाईंको घरमा पाहुना आउनु भएको छ जो एकदमै तिर्खाएको जस्तो देखिनु हुन्छ । तपाईं कसरी पानी पिउन अनुरोध गर्नुहुन्छ ?  
.....
१८. तपाईंको काकी समाचार सुन्न चाहनु हुन्छ । उहाँलाई तपाईंले रेडियो खोलीदिऊँ भनी कसरी भन्नुहुन्छ ?  
.....

१९. तपाईंको सानो भाइ गृहकार्य गर्न नसकेर रोएर बसेकोले अब उसलाई सहयोगको लागि कसरी प्रस्ताव गर्नुहुन्छ ?

.....

२०. तपाईंको साथीले ठूलो डिपार्टमेन्ट स्टोरमा धेरै सामान किन्नु भयो तर उनी सहयोग गर्न मान्छे नपाएर आतिरहेको देख्नुभयो अब उनलाई म सँगै जाऊँ भनी कसरी प्रस्ताव राख्नुहुन्छ ।

.....

## APPENDIX III

### Total Forms of Sentences of Making Offers Used by English Native Speakers

<b>Interrogative</b>			
1.	Do you want ..... ?	14.	May I ..... ?
2.	Do you want me to ..... ?	15.	Do you want me to ..... for you
3.	Do you want a hand ?	16.	Will you want me to ..... for you ?
4.	Do you want to ..... ?	17.	Would you like me to ..... ?
5.	Do you need ..... ?	18.	Would you want me to ..... for you ?
6.	Can I ..... ?	19.	Shall I ..... for you ?
7.	Can I ..... for you ?	20.	Would you like ..... ?
8.	Shall I ..... ?	21.	Would you like ..... ?
9.	Would you like me to ..... ?	22.	Do you like to ..... ?
10.	Would you like me to ..... ?	23.	Would you like to ..... ?
11.	Should I ..... for you ?	24.	Could you ..... ?
12.	Would you like ..... ?	25.	Is there something I can do to help ?
13.	Do you like ..... ?		

26.	Please, what would you like to drink ?
27.	May I .... for you ?
28.	Excuse me, would you mind if I give you a hand ?
29.	Would anyone like another drink ?
30.	Would you mind to ..... ?
31.	Do you mind if we listen to the news ?
32.	Can I ..... for you ?
33.	Should I ..... for you ?
34.	Excuse me, may I ..... ?
35.	Which goods could I show you ?
<b>Assertive</b>	
36.	I would ..... ?
37.	I'll ..... if you like.
38.	I'll train you how to operate it.

39.	I'll train on.
40.	Give, I will play.
41.	Give, I will train you to turn on.
42.	I'll do that if you want me to.
43.	I'll teach you if you get problem on that.
44.	I'll help you if you want.
45.	I can .....for you if you want.
46.	I'll ..... if you want.
47.	I got a couple of tablets for you.
48.	I have some medicines for you.
49.	It is better to take these medicines.
50.	This is your medicines.
51.	I'll bring .....
52.	I'll ..... for you.
53.	I think it is better to have

	.....
54.	You can ..... if you'd like.
55.	You can ..... if you want.
56.	It is better if I help you.
57.	I' can ..... if you like.
58.	I am ready to help you if you like.
59.	If you have problems, I'll assist you.
60.	I'll help you if you have problems.
61.	John, it's the time to prepare report.
62.	Here is my house if you like.
63.	I can for you are really busy.
64.	I'll ..... if you want me to.
65.	I'can help you if you like.
66.	You can take ..... if you like.
67.	Excuse we sir, you'd better to sit here.

68.	Here's the way to Janakpur.
69.	Ma'am, here is my seat, if you need.
70.	I have a seat if you want that.
71.	Please, sit here, I will bring water.
72.	I'll if you like.
73.	You can ..... if you want, please.
74.	These goods are very good, please buy.
<b>Imperative</b>	
75.	Here, let me .....
76.	Let me instruct you how to drive it.
77.	Ice -cream
78.	Take Ice-cream
79.	Please, have
80.	Let me help you

81.	Let me do this for you.
82.	Let's loom together
83.	Let's do it together.
84.	Let me ..... for you.
85.	Here, take some medicine.
86.	Take this aspiring please.
87.	Take this medicine please.
88.	Let me get ..... for you.
89.	Dade, take this tablet, please.
90.	Take, please
91.	Here, take .....
92.	Plese, come on, have togehter
93.	Come on, join with me.
94.	Please, have ..... if you like.
95.	Hey gugs, let's have togehter.
96.	He guys, let's go together.

97.	Come, please.
98.	Come to my bicycle.
99.	Stay, here, please.
100.	Stay in my house tonight.
101.	Please, stay here for tonight.
102.	Hey, come with me.
103.	Need some help.
104.	Take this money, will you ?
105.	Let me ..... if you are busy.
106.	Let's find some one to help.
107.	Take this way please.
108.	Please, take my seat.
109.	Sir, please, sit here.
110.	Excuse me ma'am please, sit here.
111.	Tum it on if yu'd like.
112.	Let we show these things to you.

## APPENDIX - IV

### Total Sentences of Making Offers Used by Tharu Native Speakers

S.N.	Sentences	F.
<b>Interrogative</b>		
1	Ka: mai tora madat kart <sup>h</sup> u?	11
2	Ka: mai saman sab ladeut <sup>h</sup> u?	3
3	Ka: t : baraph k <sup>h</sup> aib ?	9
4	Ka: tai baraph lebhu?	1
5	Ka: t : baraph k <sup>h</sup> aibu?	1
6	Ka: t : sai:kal sik <sup>h</sup> abu?	1
7	Ka: mai sai:kal: tora sik <sup>h</sup> abat <sup>h</sup> u?	1
8	Ka: tai ham tas banabm madat kariyau?	2
9	Ka: mai torake s i:kal: sik <sup>h</sup> adiyo?	2
10	Ka: mai tohar ka:m kad ut <sup>h</sup> u?	1
11	ka: mai tohink madat kariyo?	1
12	Ka: mai tora ganit sik <sup>h</sup> ad utu?	4
13	Ka: mai paD <sup>h</sup> a:i-Tu.	11
14	Ka: t : haminse/lag ganitwa ke hisab sik <sup>h</sup> ab ?	9
15	Ka: ge baiya t ganit sik <sup>h</sup> abu/ sik <sup>h</sup> abe?	7
16	Bau, ka: tai matha duk <sup>h</sup> aicau, dabai:k <sup>h</sup> al .	3
17	Kaki, ka: mai radio bajadeut <sup>h</sup> u?	5
18	Ka: mai radiyo kholiyo?	10
19	Ka: mai dabai ladeut <sup>h</sup> u?	5
20	Maiya ge, ka: mai tohinke ka:m karit <sup>h</sup> u?	2
21	Bau, ka: mai torala dabai ladeyo?	4
22	Kaki, ka: mai radio kholde?	3
23	Ka: mai radio bajadeut <sup>h</sup> u?	1
24	Ka: mai re:pot tayar kadebu?	1
25	Ka: mai madat kadiyo?	16

26	Ka: mai re:pot tayar kadeutu?	9
27	Ka: mai tora madat kartu?	2
28	Ka: tohinke madat karpari?	2
29	Ka: t : sai:kalme calam?	4
30	Ka: t : hamara jare calbu?	9
31	Ka: tai hamin sai:kalme drop/cadhake lachalam?	5
32	Ka: t hamar gharne rahbu?	3
33	Ka: tohanike bus cutget ta haminke gharne rahabu?	1
34	Ka: mai tohar saman pug d ?	1
35	Ka: tora rupaiya naiha to haminse lelah?	1
36	Ka: t : hamara gharne rahbe?	5
37	Ka: tai madat kardelja:i:?	2
38	Ka: tohar saman bokake ghartalak puga deyo?	9
39	Ka: t : hamin sathe calbe?	14
40	Ka: mai tora sath diyo?	2
41	Ka: t : hamin jagahme baisj :i:?	3
42	Ka: mai madat kartu?	5
43	Ka: bhaiya y rast Janakpur jaitu?	5
44	Ka: t : baisbu?	9
45	Ka: t : hamara cinhait <sup>h</sup> u?	11
46	Ka: t : Janakpur jai:la?	12
47	Ka: t : Janakpur j i:bahu?	3
48	Ka: t : hamarase madat c hatu?	3
49	Ka: tai yahi sitme baisja:i:.	1
50	Ka: t : kat jaibho?	1
51	Ka: t : kahase yailahu?	1
52	Ka: tai sahyog karj :i:?	1
53	Ka: tai pani pibaho	3
54	Ka: t English daruwa pibho?	2

55	Ka: mamaji:, cay/cai piyalj :i:.	9
56	Ka: tai pani piyalj :i:?	2
57	Sarij , ka: t : aro m us k <sup>h</sup> aibu?	2
58	Ka: ho kathi lebahu?	5
59	Ka: lebu?	12
60	Ka: cij dek <sup>h</sup> ai:t <sup>h</sup> u?	7
61	Ka: t : kathi lebu?	2
<b>Assertive</b>		
62	rai chh w , mai sai:kal sik <sup>h</sup> adeut <sup>h</sup> u?	3
63	mai sai:kal: sik <sup>h</sup> adiyo?	3
64	mai: torake madat kadiyo?	2
65	mai tohar ka:m kartu.	2
66	Baiya baraph khal .	5
67	Baiya baraph k <sup>h</sup> aibe.	1
68	mai tora ganit paD <sup>h</sup> a:i-Tu.	5
69	t : hamandise ganit sik <sup>h</sup> abu.	9
70	Mai tora madat kartu.	2
71	Baiya, mai tohinke hisab paD <sup>h</sup> a:i-Tu?	1
72	La, mai bajadeut <sup>h</sup> u.	5
73	Mai tora madat kadeut <sup>h</sup> u.	11
74	Mai radio bajadeut <sup>h</sup> u.	10
75	Maiya, mai kebari k <sup>h</sup> oldeut <sup>h</sup> u.	3
76	Hatan, mai k <sup>h</sup> oldeut <sup>h</sup> u.	3
77	Mai kebari k <sup>h</sup> olt <sup>h</sup> u.	3
78	Bau hau, tohar dabai labela calbu.	2
79	Mai tora re:pot tayari karme saghaiyo.	1
80	Mai torake re:pot banadebu.	3
81	pug diyo.	5
82	Mai tohar ka:m kadiyo?	2
83	Mai saman pug d ut <sup>h</sup> u..	4

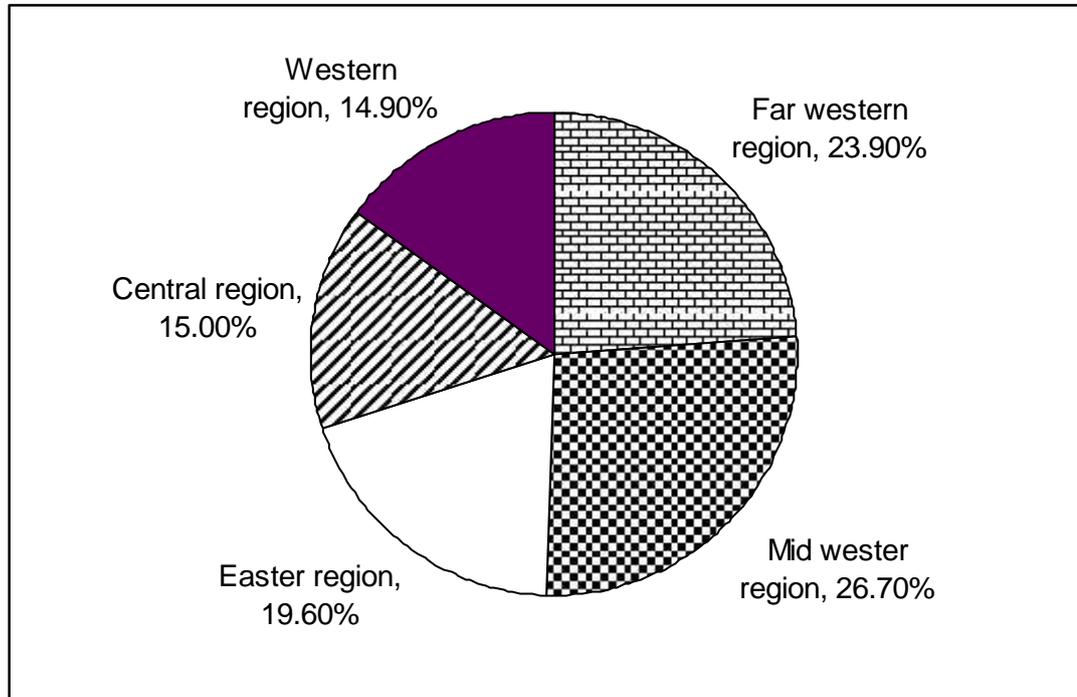
84	t : hamara jare jaibe.	2
85	Cal hamar gharne rahajo.	1
86	Hamra jare cal pugadebo.	2
87	Mai torake ghare saman pugadebo.	8
88	Mai kahali yahi jagah rahab .	2
89	Aai hamara gharne rahijo.	5
90	Mai dhawa daiciyo pen kinaleb .	6
91	Dhawa leke pen kinle.	2
92	Ak <sup>h</sup> ani dhawa lakeja aa pen kinbu.	1
93	Upar aab kailk <sup>h</sup> un tohin sathme dhawa nai rahato ta duk <sup>h</sup> hoto.	1
94	Tai hamara gharne rahbu.	2
95	Upari aibka dhawa lejaibu.	1
96	Mai rupaiya deutu kalam kinl .	5
97	t : cinta nakar ham saman pugadebo.	2
98	Mai tohar saman gharne pug deut <sup>h</sup> u.	4
99	ai t : hamare gharne rahabu.	9
100	ai t : hamara gharne rahla cal.	4
101	Ge bahin/baiya t : hamara jagah per bait <sup>h</sup> b .	1
102	Ge baiya yata ya. K ka:m ho.	5
103	t : hamara jagah per baisb .	8
104	Hamara jagah par baist <sup>h</sup> u.	3
105	A b baniya th m par bait <sup>h</sup> bu.	2
106	Lab, mai Janakpur j i: ke rast batabatu?	2
107	Bhaiya, tu: sidhe calj i:ta Janakpur pugj i:bu.	2
108	Mai tora madat kardeut <sup>h</sup> u.	3
109	Hamara thaume bais .	4
110	t : kathi khojaica, mai madat kartu.	5
111	t : hamara jare Janakpur jaibu.	3
112	ek cot <sup>h</sup> i pheur k <sup>h</sup> ibu.	2

113	t : pani pibahu.	2
114	tai m us k <sup>h</sup> aibe.	4
115	tai pani pibahu.	3
116	Mama, t : cai/c y pil .	2
117	t : cai/c y pilan .	5
<b>Imperative</b>		
118	i: baraph khal .	10
119	La, sikh d ut <sup>h</sup> u.	12
120	i: ka:m ham kardet <sup>h</sup> u.	5
121	i: hisab mai sik <sup>h</sup> ad utu.	7
122	i: hisab ham banadeutu/banadiyau.	2
123	i: hisab mai paD <sup>h</sup> a:i-Tu.	4
124	i: kebari mai k <sup>h</sup> oldeut <sup>h</sup> u.	3
125	tohar dabai lad .	2
126	i: radio mai khold .	4
127	i: ka:m mai kart <sup>h</sup> u.	5
128	i: dabai k <sup>h</sup> ailja:i:	6
129	i: dabai pibahu.	1
130	Mai jare calb .	5
131	ahi t <sup>h</sup> am rahjo.	1
132	i: rupaiya lebahu.	2
133	i: saman mai pugadeut <sup>h</sup> u.	3
134	i: dhawa leij :i:.	10
135	i: sai:kalme calam.	2
136	Hamra jare cali.	8
137	aibe hamin jare.	5
138	Pen kinb .	3
139	i: sai:kalme jaiba.	2
140	aab sai:kalme baisa jare calaici.	3
141	hamara ghare rahabu.	2

142	Pen kinla dhawa lebtu.	2
143	Le dhauwa pen kinl .	3
144	Upari aake dhawa lajo.	5
145	Le dhawa.	7
146	Kalam kinl .	4
147	Baithat <sup>h</sup> u.	4
148	Yahi, Jagah baithat <sup>h</sup> u.	6
149	Yahi, sit per baisb .	1
150	yamhar aabt <sup>h</sup> u baist <sup>h</sup> u.	1
151	Sit par bait <sup>h</sup> u.	3
152	i: sid <sup>h</sup> raste jailj :i:.	2
153	Hamar sunaba/ yamhar sun baitha.	4
154	La, i: pani pibahu/ pibu.	9
155	i: maus k <sup>h</sup> aibe.	4
156	i: cai/c y to pil .	5
157	Sarij , maus k <sup>h</sup> aibu.	2
158	pani pibaho/ pibahu.	5
159	Cai pibahu.	5
160	i: saman mai dek <sup>h</sup> aitu.	5
161	i: cij dek <sup>h</sup> alj :i:	6
162	i: cij dekhan .	2

## APPENDIX - VI

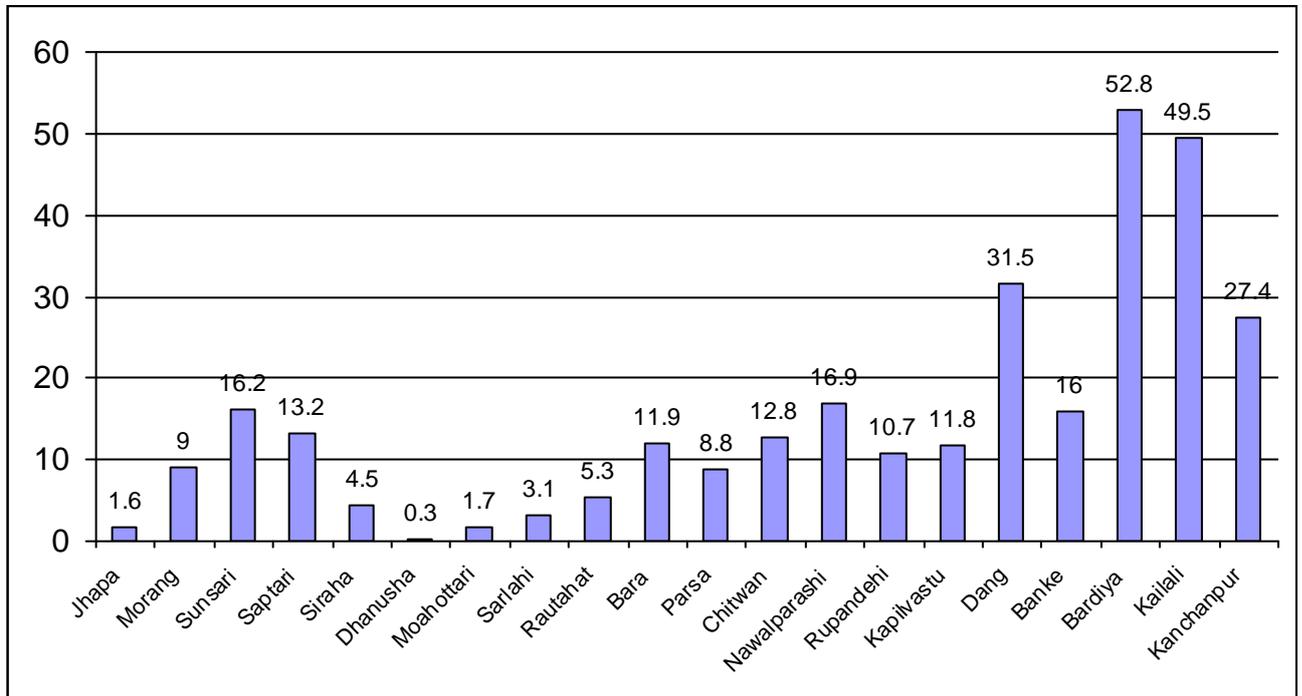
**Pie-Chart 1: Tharu Population inhabited in five development region of Terai**



Source: INSEC 2055, Ktm.

## APPENDIX - VII

**Bar-diagram 2: Ratio of Tharu Population in twenty districts of Terai**



Source: INSEC 2055, Ktm.

**APPENDIX - V**  
**SYMBOLS FOR THARU WORDS**

**Tharu (Devanagari) Alphabet**

a		i		u	ü
अ	आ	इ	ई	उ	ऊ
e	ai	o	au	ã	ah
ए	ऐ	ओ	औ	अं	अः

**Consonants**

k	kh	g	gh	n
क	ख	ग	घ	ङ
ch	chh	j	jh	n
च्	छ	ज्	झ	ञ
t	th	d	dh	n
ट	ठ	ड	ढ	ण
t	th	d	dh	n
त्	थ्	द्	ध्	न्
p	ph	b	bh	m
प्	फ्	ब्	भ्	म्
y	r	l	w	sh
य्	र	ल्	व्	श्
s	s	h	ksh	tr
ष्	स्	ह्	क्ष्	त्र्
gya				
ज्ञ				

Extracted from Tharu-Nepali-English Dictionary, Dahit, G. 1997.

## Appendix IV

### Symbols for Tharu words

#### Vowels

T.V.	E.V	EPS	E.W	T.W	R.P	E.M
c	a	//	again	chu/	/ajagar/	python
cf		/a:/	father	cfđ	/ m/	mango
O	i	/i/	pin	lgp6f	/niuta/	invitation
O{		/i:/	keep	a';L	/buse/	chaff
p	u	/u/	bull	pKk/	/uppar/	upward
pm	ü	/u:/	rude	pmg	/ün/	wool
P	e	/e/	pen	s]rgf	/kechana/	earthworm
P]	ai	/ai/	buy	3f]6}n	/ghotail/	clean
cf]	o	/o/	go	af]S;f	/boks /	wizard
cf}	au	/au/	now	cf}/	/aura/	other
c+	ã	/:/	all	k]+bL	/peãd /	bottom

