

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is a voluntary vocal system of human communication. It is the most widely used means of communication through which we can express our ideas, emotions, feelings, thoughts, desires and so on. We can not think of any social, academic and artistic activities going on without language.

Language is a very complex psychological and social phenomenon in human life. So much so that it has been taken as one of the mysteries that have confronted people, a topic on which there has been much speculation and on conclusion. It is the "species specific" and "species-uniform" possession of human beings. It is common to all and only human beings. It is the greatest accomplishment of human civilization. It is perhaps the most significant asset of human life. Chomsky (1957: 13) defines languages "a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set elements". Similarly, Sapir (1921:8) defines language as "a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols."

Language is ubiquitous. It is present everywhere in our thoughts and dreams, prayers and meditations, relations and communication, sanskars and rituals. Besides, being a means of communication, and storehouse of knowledge, it is an instrument of thinking as well as a source of delight. Language dissipates superfluous nervous energy,

directs motion in others, both men and animals sets matter in motion as in charms and incantations, transfer knowledge for one person to another and from one generation to another. Language is also the maker or unmaker of human relationships. It is the use of language that makes a life better or sweet. Without language, man would have remained only a dumb animal. It is our ability to communicate through words that makes us different from animals. Language is often taken for granted because of its omnipresence.

### **1.1.1 The Sociolinguistic Situation of Nepal**

Nepal, situated in the lap of the Himalayas, is a multiracial, multireligious, multicultural and multilingual country. It, though a small country, has been very fertile land for languages. According to the Population Census Report 2001, there are 92 identified languages spoken in Nepal. These languages and their innumerable satellite dialects have genetic affiliation to at least our language families, namely Aryan, Tibeto-Burman, Austro-Asiatic/Munda and Dravidian. The languages are classified under the four language families as follows;

#### **a. The Indo-Aryan Family**

It includes the following languages:

Nepali	Rajbansi	Kumal
Maithili	Danuwar	English
Bhujpuri	Bengali	Bhote
Tharu	Marwari	Magahi
Awadhi	Bajjika	Churauti

Urdu                      Majhi

Hindi                      Darai

**b. The Tibeto-Burman Family**

It includes the following languages:

Tamang	Tibeton	Baram/Baramu
Newar	Jirel	Koche
Magar	Yhoemo	Kagate
Gurung	Dura	Lhomi
Limbu	Meche	Toto
Sherpa	Pahari	Kham
Chepang	Lepcha/Lepche	Syang
Sunuwar	Raji	Marpha
Manang Dhimal	Byangshi	Nar
Bhujel/Khawas	Ghale	Rai langhages (moe than 33
Thami		language)
Thakali	Kaike	
Chhantyal/Chhantel		Raute

**c. The Austro-Astatic (Munda Family)**

It includes only one language i.e. Satar/Santhali

which is spoken in Jhapa district the eastern part of Nepal.

#### **d. The Dravidian Family**

This family also includes only one language i.e. Jhangar/Dhangar which is spoken on the province of the Koshi river in the eastern part of Nepali.

Among the four language families mentioned above, the Tibeto-Burman language family is the largest one as it includes a large number of languages.

#### **1.1.2 The English Language in Nepal**

There are several languages spoken in the world. Among them English is the most widely used means of communication. It is probably the native language of more people than any other language except Chinese. It is also used extensively as an auxiliary language. It is a global language which at present is most widely taught as a foreign language in over 100 countries. It is an invaluable means to access to new scientific, medical and technological information. It has penetrated deeply into the international domains of political life, business, safety, communication, entertainment, media and education. It has reached in every continent being either first or second or foreign or official language. It is so widely used that it is no longer the language of English people. It is an international language. It is equally used as a lingua franca so as to make communication possible among the speakers of different languages. It is also one of the official languages offered by the U.N.

English has become an inevitable source of knowledge for non-native speakers because most of the important books of the world are written and translated in English. At the age of scientific discoveries and

development, English is the gate way to knowledge. The importance of English language in the present day world need not be over emphasized. It is a principal language for international communication and gateway to the world body of knowledge. In view of these facts, the English language is given great importance in the education system of Nepal.

Similarly, English is undoubtedly of vital importance for accelerating the modernization process in Nepal. Thus, English is the language of higher education, mass media, business and diplomacy. We need English to make a link with the outer world. Teaching English language in Nepal was started for the first time at Darbar High School in 1853. Now English has occupied an important place in the educational system of Nepal. In Nepal, it is taught as a compulsory subject right from grade one up to the bachelor's level whereas the English medium schools teach English right from nursery level. The rapid growth of English medium schools and their impact on society proves the importance of English in Nepal. We need English mainly for two purposes viz. academic and communicative such a language belongs to the Indo-European language family of the world.

### **1.1.3 The Maithili Language in Nepal**

Maithili is an eastern Indo-Aryan language spoken by a total of about 27,975,822 people in the eastern and northern region of Bihar, state of India and the southeastern plains known as the Terai of Nepal. According to the Population Census (2001), it is used as the mother tongue by 27,975,822 people that comprise 12.30% population of Nepal. There are nine districts i.e. Morang, Sunsari, Saptari, Siraha, Udayapur, Sarlahi, Rautahat, Dhanusha, and Mohattari where Maithili is spoken. Though Maithili has its own scripts known as "Mithilakchar" or Tirhut scripts,

nowadays it is written in "Devanagari" script. No definite data can be determined as to since when Maithili has adopted the Devanagari scripts on its written form. Maithili has a long tradition of written literature both in Tirhut and Devnagari script. Great poet of Maithili language, Vidhyapati whose age is supposed to be hundred years prior to the age of Bhanubhakta, gave wide recognition to this language (Source: CBS, 2001)

Maithili has been taught as a subject of study in both the countries Nepal and India from school to university levels. New Constitution of Nepal, 2063 asserts the fundamental rights of each community to operate schools up to the primary level in its own Mother Tongue for importing education to its children. Nowadays Maithili is used as medium of instruction at primary level in some schools of a few districts namely Dhanusha, Mahotary, Saptari, Sunsari and Siraha. It is also being taught as an optional first paper at the secondary level and as a major subject in the faculty of humanities and social sciences. T.U. from intermediate to master levels. The importance of Maithili in the context of Nepal need not be overemphasized as it flourished as a court language in Kathmandu valley during Malla period. Several literary works and inscriptions in Maithili are still preserved at the national achieves in Kathmandu.

## **Position of Maithili Language in the Indo-Aryan Family**

Adopted from Yadav (Source: Nigam 1974)

### **1.1.4 Request: One Kind of Language Function**

The definitions of language as "a system of communication" and "Vehicle used for the sake of communication" reveal that one of the main functions of language is to communicate. The definition of a language itself has thrown light on the functions of language. Talking about the function of language, "Language is not an end in itself. .... It is a way of connection between souls means of communication and regarding the function of language in general." Thus, to define function, one can say that what language does is its function.

There are different types or categories of language functions according to different scholars. Van EK and Alexander (1980: 19) presented six main categories of language function. "Getting things done" is one of them. Requesting others to do something is a kind of language act. We make request when we ask someone to do something. Request is a kind of language act which is done in relation to other people. Request is a very polite form of asking something. In other words, it means the action of asking for something formally and politely. Oxford Advanced learner's Dictionary (1996: 996) defines request as "an act of politely asking for something." Thus, request plays a significant role in conversation.

### **1.1.5 Importance of Requesting in Languages**

Request is a very polite form of asking something. It symbolizes civilization and culture of society. It serves interpersonal function. It is a sign of politeness. Thus, the use of request is a society's protocol. Request varies from language to language as well as individual to individual. It largely depends on the culture and linguistic conventions of



that language community. Requesting one person to another depends on the age, sex, social class, personal relationship and particular situation. Being polite may also involve the dimension of formality in a formal social setting. Politeness differs from higher to lower rank through the interlocutors of equal rank. The individual expression and interaction, in more formal situation, the expressions are more polite than in an informal situation.

The use of language depends on the social norms, rules and regulation as well as cultural phenomena which differ from society to society. For example, a husband in the Maithili society never addresses his wife with an honourable pronoun but there is no pronoun distinction between husband and wife in English society. This is what we call culture - specific. The language which is considered very polite in one society may be less polite or utterly impolite in another society. It is the subject of socio-pragmatics which deals with the politeness according to different situations. To understand the notion of socio-pragmatics an overview of pragmatics should be given.

### **1.1.6 An Overview of Pragmatics**

Pragmatics that was neglected in the past has now been able to capture the attention of linguists so much so that it is growing everyday. It is no longer a rag-nag but a full fledged discipline which is considered to be indispensable in understanding the language in general and communication in particular. In 1938, Morris used the term pragmatics in his division of semiotics into three branches of inquiry. But its importance was felt when Chomsky (1965) incorporated Semantic aspect in his theory of TG grammar. According to Hymes (1972), a normal child does not only require sentence as grammatical as appropriate this

presented a peculiar relationship between content and use of language. In short, pragmatics is the study of language according to the context in which language is used.

Language is not used in a vacuum. There are participants (speaker / hearer or speaker/ addressee) who use it, and there should be some situation in which it is used. The language should be appropriate according to the context. Pragmatics studies the relationship between linguistic forms and the uses of those forms. Language is used for communicative purpose. If the communication is made considering the appropriate situation, it is very effective and meaningful. Pragmatics takes account of the context (speaker, hearer, situation, topic etc) to understand language usage. The meaning of an utterance or a piece of conversation can not be clear until and unless it takes account of the context where it takes place. Levinson (1983: 24) states that "Pragmatics is the study of the ability of language users to pair the sentences with the contexts in which they would be appropriate". This definition indicates pragmatics as the notion of appropriateness. A good language user should have the ability to use the language which is grammatically correct as well as contextually appropriate.

The subject of pragmatics is very familiar in linguistics today. For Leech, (1983) pragmatics as the particular resources which a given language provides for conveying particular illocutions. He talks about pragmatics as general pragmatics and socio-pragmatics is culture specific. General pragmatics studies meaning in relation to speech situation but socio-pragmatics is the socio-logical interface of pragmatics. Leech (1983: 10) states that in socio-pragmatics, "the politeness principle operate variably in different social situations, among different social classes etc." So, politeness differs from language to

language. It depends on the social situations and social classes of the people. Politeness is an essential factors to make a good relationship between speakers and hearers. It effects positively while requesting others.

### **1.1.7 Different Views on Politeness**

Different scholars present different views on politeness. "Politeness can be accomplished in situation of social distance and closeness." Politeness shows awareness for another person's face when that other seems socially distant is often described in terms of respect or difference showing equivalent awareness when other is socially close is often described in terms of friendliness. "This means politeness is shown according to the social distance or closeness. The person who is familiar is addressed very politely.

Grundy (2000: 146) presents that "politeness phenomena are manifestation of the wider concept of etiquette or appropriate behaviour. According to him, politeness effects the speaker differently became polite utterance encode the relationship between speaker and hearer. For example, if he is a teacher who is sitting next to you and whom don't know all that well to say ' could ' just borrow a pen?' and you would expect a different person , perhaps an elder brother , to put the request in the more direct way give me a pen' these utterances which imply the most appropriate relationship between speaker and hearer is taken for politeness. So, he describes the appropriateness according to the social rules and regulations between the speaker and hearer.

In expressing politeness, the anthropologist Levinson (1983) distinguished between positive politeness strategies (those which show the closeness and intimacy between speaker and hearer) and negative

politeness strategies (those which indicates the social distance between speaker and hearer).

Asher, R.E etal (1994: 3206) proposed that "in ordinary language use, politeness refers to proper social conduct and tactful consideration of others." Politeness is used differently by different groups of people. So, the speaker should have the proper knowledge of language uses according to the relationship of the people. Who is speaking to whom is most important factor. The proper use of language expresses the appropriate behaviour between the interlocutors. If the speaker is most polite with the addressee it brings cordial relation.

Thus, politeness is a social factor which is made according to society. Politeness occurs between speaker and hearer. There should be appropriate linguistic behaviour to be polite. The speaker should know how to talk with whom, when, where and in what manner. Not only this, politeness needs to be suitable for a particular occasion and situation.

## **1.2 Review of Related Literature**

Many research works have been carried out on comparing various aspects of the English and Maithili languages. Not a single a research has been carried out on comparison of request between English and Maithili languages. Some research works carried out in connection with the request forms are as follows:

Pandey (1997) carried out a research entitled "A comparative study of Apologies between the English and Nepali language." In his study, he concluded that native English speakers were more apologetic compared to native Nepali speakers.

Sah (2000) carried out a research on "A comparative study of S-V Agreement on Maithili and English Language". He found that S-V Agreement system between these languages are utterly different except in the case of gender. Unlike in English, honorific forms are used in Maithili.

Mukhiya (2001) carried out a research on "A Comparative Study of Passivization in English and Maithili." He concluded that passivization system of English distinctly differs from that of Maithili in almost all grammatical aspects though there are some areas, which are somehow similar in both languages.

Chapagain (2002) carried a research entitled "A comparative study of request forms in the English and Nepali languages". In her study, she had concluded that the English people were formed more polite among all the relations compared to Nepali.

Karn (2003) carried out a research on "A Comparative study of case in Maithili and English Language." He found that Maithili makes use of Postposition for case marking. He also found that unlike English, patient. Theme and experiences are treated under Accusative - dative and both instrumental and ablative make use of the same clitic - sa.

Thakur (2005) carried out a research on "Relativization in English and Maithili: A Comparative study." His study is theoretical in nature since the major objective is to diagnose the main point of similarities and differences between relativization of English and Maithili. He found out that in English Language RC markers that is relativization normally start with je.

Karna (2006) carried out research on "Terms of Address in Maithili and English languages". She found out that paternal and maternal distinction is not important in English but is very important in Maithili.

The present study is different as no study has yet been carried out on "request forms in the English and Maithili languages: A comparative study." Thus, it is a new venture in itself.

### **1.3 Objective of the Study**

The objectives of the present study were:

- a. To list different forms of request used by Non-native English speakers and Native Maithili speakers.
- b. To compare the forms of request used by Non-native English speakers and native Maithili speakers based on socio-pragmatic approach.
- c. To point out some pedagogical implications.

### **1.4 Definition of Terms**

1. Request: This term refers to the statement that expresses politeness explicitly.
2. Responses: They refer to all the answers of the questionnaires in the given social things.
3. Direct request: It deals with the responses in which polite terms are used.

4. Maithili: A New Indo-Aryan Language spoken in the two adjoining south Asian countries - Nepal and India (Yadav, 1999).
5. Indirect request: These responses which are not in the form of politeness but they express the requests to some extent.
6. Honorific: Politeness formulas in a particular language which may specific affixes, words or sentence structure (Richard et al., 1985).
7. Non-requests: All the other responses out of direct and indirect. They are impolite responses which don't express requests explicitly implicitly.
8. Pedagogy: This term refers to science of teaching.
9. Socio-pragmatics: This term refers to the proper use of form and functions with appropriate meaning according to the context.
10. Terai: South - eastern plains of Nepal also known as Mithila the prehistoric kingdom ruled by the then king Janak.

### **1.5 Significance of the Study**

There are some researches conducted on the Maithili language in the Department of English Education but no attempt has been made to compare the request forms of the English and Maithili languages. So, this work will be a valuable work for the Department itself. The study will be significant for the interested researches on the Maithili language. It will be significant for the people who are involved in language teaching and learning. The study is equally significant for language planners, syllabus designers, textbook writers, students and teachers of language and

linguistics, and people who are interested in this field by studying this thesis and using in their essential areas.



## **CHAPTER - TWO**

### **METHODOLOGY**

This chapter incorporates the description of the sources of data, tools and process of data collection. It also describes the limitations of the study.

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

In the preparation of this thesis, both primary and secondary sources of data have been used. The primary source was used for collecting data and the secondary sources were mainly used to facilitate the researcher himself to carry out the research.

##### **2.1.1. Primary Sources of Data**

All the graduate or post graduate Maithili native speakers and the Non-native English language speakers from Janakpur, Dhanusha District constitute the primary sources of the present study.

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

In addition to his own intuition and insight to analyze the required data, the researcher studied the books, article, annual reports and some research works related to Pragmatics, language functions and politeness in order to achieve the objective.

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

Sixty informants from Janakpur municipality, in Dhanusha District were the total sample population. All of them were graduate and post graduate. Out of 60, there were 30 Non-native English language speakers

who were selected from different places i.e. hospitals, schools campuses etc. to respond to the English situations. Similarly, there were the equal number of Maithili informants to respond to the Maithili situations. In this way, there were 15 male and 15 female informants for English and Maithili. All the informants for English and Maithili were selected based on judgmental non-random sampling procedure. They were selected from hospitals, schools, campuses and Municipality of Janakpur in Dhanusha district.

The informants selected for English were the non-native speakers of English. They were selected from Janakpur Municipality in Dhanusha District from different organizations i.e. Ram Janakimedical college, Zonal hospital, R.R. Campus and other organizations. Similarly, some of them were selected from Municipality who were not working at any places.

They are shown in the following table:

**Table No. 1**

**Total informants from English and Maithili**

LS	Sex		Total number of informants
	Male	Female	
English	15	15	30
Maithili	15	15	30

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

The major tools for the data collection were questionnaires. There were two sets of questionnaires developed to collect information as to how English and Maithili people respond to requests. These questionnaires were based on Matreyek's (1983). The four forms of requests: asking for help, asking for favour, asking for permission and asking for promises were used for the present study. The informants were supposed to act out different relationships as friends, strangers, teachers/professors, parents teachers, shopkeepers/ customers, doctors/ patients, and neighbours. All the respondents were university graduates or post-graduates. There were 28 items of discourse altogether. The questionnaire used for native speakers of Maithili was in the Maithili language whereas the one used for Non-native English speakers was in the English language. Both the questionnaires were almost similar but they differ sometimes in the sense that the set of questionnaires for English speakers contained some typical situations available in English contexts and similar in the case for the questionnaires developed for the Maithili native speakers.

### **2.4 Process of Data Collection**

The researcher himself visited the selected places i.e. hospitals, schools, campuses and other places of municipality in Dhanusha District. Then, the researcher distributed the English test items to Non-native English speakers to respond to the English situations. After that, the Maithili questionnaires were distributed to 30 people from different Maithili organizations to respond to the Maithili situations. They were given certain time within which they had to give their responses. At last,

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

## **2.5 Limitations of the Study**

1. The study was limited to 30 non-native speakers of English and equal number of Maithili native speakers available in Janakpur.
2. The study was based on the judgment obtained from 30 Non-native speakers of English and 30 native speakers of Maithili.
3. The study was further limited to the analysis of the responses obtained from the respondents only.
4. The study was based on four forms of requests proposed by 'Matreyek' (1983) in communicating in English: Examples and models.
5. Grammatical mistakes and spellings occurred in responses were not taken care of.

## **CHAPTER - THREE**

### **ANALYSIS AND INTREPRETATION**

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

The division is made on the basis of the relationship of the respondents themselves in their interaction and carried out under the following relationships.

#### **3.1 Total Forms of Requests given by Non-native English and Maithili Language Speakers**

- 3.1.1 Total form of request found between friends.
- 3.1.2 Total forms of requests found between strangers.
- 3.1.3 Total forms of requests found between student-teacher.
- 3.1.4 Total forms of requests found between relatives.
- 3.1.5 Total form of requests found between customer-shopkeeper.
- 3.1.6 Total forms of requests found between patient-doctor.
- 3.1.7 Total forms of requests found between neighbours.

#### **3.2 Total Request Forms of the Native Speakers of English in the Item Wise Relationship**

#### **3.3 Comparison between Maithili and English Speakers on the Basis of Four Forms of Requests**

#### **3.4 Total Request Forms used by the English Speakers**

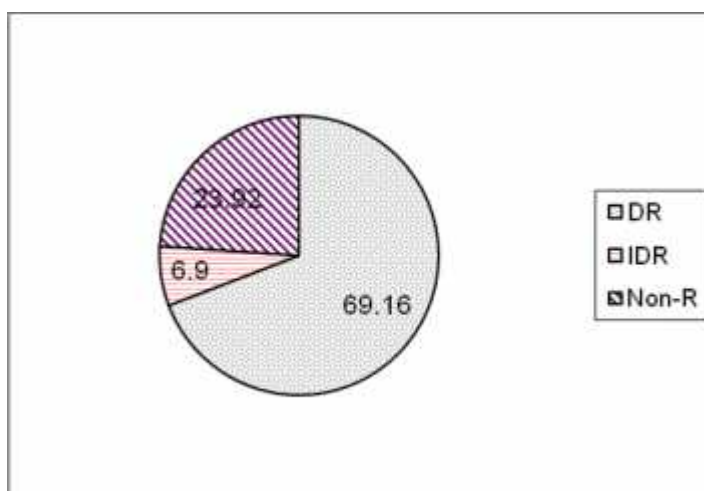
#### **3.5 Total Request forms used by Native Speakers of Maithili**

### 3.1 Total Form of Request Given by English Speakers-Maithili Native Speakers

i) Total responses used by English speakers

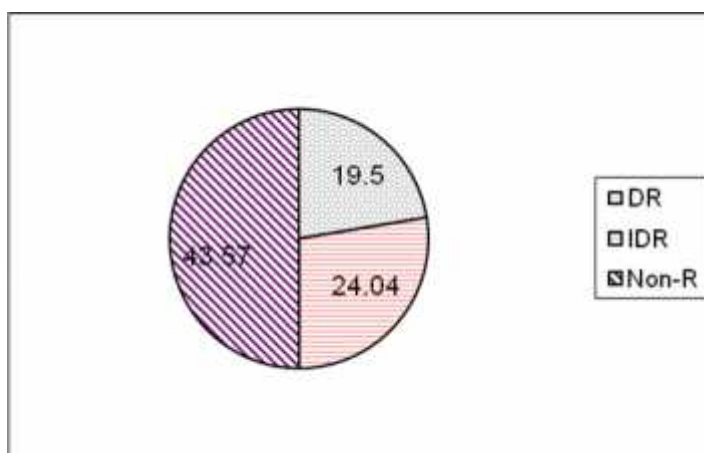
To find out the total responses used by English speakers, the researcher at first lists all the request forms under DR, IDR and Non R. from the collected data. Then, the researcher counted all the responses and wrote under DR, IDR and Non-R. After that total responses are multiplied by 100 and then divided by total number of respondents. (See the appendix - 3).

Chart No. -1



ii) Total responses used by Maithili Speakers

Chart No: 2



The researcher used the same procedure as stated above.

The above pie charts show that non-native speakers of English are more polite than the Maithili speakers. Out of 840 responses over sixty nine percent in English and over nineteen percent responses in Maithili were direct request. The respondents used polite terms and found to be very polite. Some examples from both English and Maithili speakers are:

- 1) Please, deliver this to my office. (S. no. 4)
- 2) Sir, can you help me, please? (S. no. 2)
- 3) S huji, almari uthaib deb. (S. no. 1)
- 4) Sir..... Krip y ..... Sahyog del j l. (S. No. 2)

In this way, the researcher found over six percent and over 24 percent responses under indirect requests in the English and Maithili languages respectively. In these responses, polite terms are not used but the forms of sentences expressed requests indirectly. For example:

- 5) Is it O.K. if I leave these things here? (S. No. 9)
- 6) I want you to promise not to walk in my garden again. (S. no. 27)
- 7) Doctor ! .....apanek ajna hoyat h m dabai kh sak it chhi. (S. N. 19).

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

The other responses are categorized under non-request. Over twenty-three percent and 43.57% responses were of these types in English and Nepali, respectively. For instance:

- 8) Hey ! let's do dinner tonight. (S. no. 8)

- 9) Dad, (Do) you promise to ply with me for the weeked? (S. No. 24)
- 10) Mitral S ajhak Bhojanak hetu hamar otaya au (S. No. 8)  
(Come for dinner at my house in the evening)
- 11) Friendl ah apan k rdpar kit bl nikali dev? (S. no. 8)

The respondents are not polite to respond to the situations. In these utterances, the non-native English people used 'Hey!' which is commonly used in English to address to the friends, relatives and sometimes to the strangers, too. An important point to remember here is that the number of non requests in Maithili is far more greater than those in the English language. It shows that native speakers of Maithili were seen less polite than the native speakers of English while responding to the situation. But in fact, it does not mean that Maithili people are not polite. It has been found from the study that Maithili people expressed their requests from their tone, facial expressions and other tactics.

### 3.1.1 Total Request Forms Found Between Friends

**Table No. 2**

**Total Responses used by Friends**

NLS	S.N.	Dr.		IDR		Non-R	
		F	%	F	%	F	%
English	1, 8, 15, 22	84	70	7	5.8	29	24.2
Maithili	1, 8, 45, 22	9	7.5	52	43.33	59	49.16

In the discourse between friends, the Non-native English interlocutors used more direct forms of requests. Out of 120 responses, 70% were direct requests. But in the case of MLSS 7.5% direct requests were found. Maithili people used less direct requests while responding to the situations related to



their friends. They were found less formal to their friends. Some examples from the EI Ss are as follows:

1. Friend, please help me to lift it (S.No. 1)
2. Can you help me to carry this box? (S. no. 1)
3. Would you please let me borrow your card? (S. no. 8)
4. Will you come for dinner tonight? Promise! (S. no. 22)

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

5. Hey? Give me a hand (S. no. 1)
6. Fiend! Lend me you card. (S. no. 8)
7. E! Mitra, aha apan typewriter kichhu derke lel hamar da sak it chti? (S. no. 15)

(Friend Lend me your typewriter for a short time)

8. au b i! ah ap n k rd diya. (S. no. 8)

(I forgot to bring my card, give me your card.)

The responses that found non- polite were over twenty four percent responses in English and over forty nine responses in Maithili were in non-requests forms.

Maithili people used more indirect requests than their English counterparts. Out of 120 such responses, 43.33% and 5.8% were found in M.L Ss and NNELSSs, respectively. Consider the following examples.

9. Is it O.K. If I use your card? (S. no. 15)

10. Hey, Why don't you come to the dinner tonights? (S.No. 22)

11. Yau! hak apan typewritersa hamar kam kaye devai? (S. No. 15)

(Hey, can I do my work with your type writer?)

12. Yau? ah apan k rd diE. (S. No. 8)

(can you help me by lending from your card?)

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

**Table No. 3**

**Request Forms in the Friend-Friend Relationship**

DR by ELSs	F	%	DR by Maithili	F	%
Could you	7	5	Kripay .....	9	7.5
Can you please	2	1.6			
Would you	6	4.1			
Could you please	6	4.1	IDR by MLSs	F	%
Will you please	2	1.6	..... Sahyog karu/kaEl ja u	17	14.16
Can you/I	37	25	..... kanE h th l g ditahu	6	5
May I	1	0.8	..... Kit b nik l dev?	12	10
Please	12	8.3			
..... will you	10	2.5	..... bhojan karba k		
Should I help you please	2	1.6			
IDR by ELSs	F	%	.....nimantran chhi	3	2.5%
Do you mind if I....	2	1.6	Mitra.... Sak it chhil	9	7.5%
Is it o.k. If I....	4	3.3	..... k m k ya dev j?	3	2.5%
Hey, Why don't you	1	0.8			

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

### 3.1.2 Total Request Forms Found between Strangers

**Table No. 4**

**Total Responses used by Strangers**

NLS	S.N.	DR.		IDR		Non-R	
		F	%	F	%	F	%
English	3, 10, 17, 27	106	88.3	11	9.2	3	2.5
Maithili	3, 10, 24 28	11	9.2	25	20.85	84	70

The table given above shows that a stranger speaking to another stranger was found to be more polite than a friend speaking to another friend in the Maithili language. Again, Non-native English people were found to be more polite than Maithili over eighty-eight percent responses were direct requests in English which explicitly expressed politeness whereas 9.2% responses were counted as direct request in Maithili. The number of requests in the English language is greater than in the Maithili language. Some examples are illustrated blow:

1. I'm lost. Can you please help me? (S. no. 3)
2. Can you give me a lift. (S. no. 10)
3. Would you mind opening the window a little? (S. no. 1)

4. Kripay prad n ka -El Jay . (S. no. 11)

(I would be grateful, if you could give me lift).

Some other types of requests were also found in these situations:

5. I feel sorry to tell you that not to enter in my garden again. (S. no. 27)

6. I want you to promise not to walk again in this way. (S. no. 27)

7. Yau b i ! Sa heval KatEk Samaya bhel. (S. no. 1)

(What is the time now?)

8. apnek gh dime KatE ba jal achhi? (S. no. 3)

(What is the time now?)

Maithili people used more indirect forms of request compared to English people. The above responses were categorized under indirect requests. Over twenty percent responses were categorized in Maithili while only 9.2% in English.

Sometimes, the informants responded to the situation without using any requests. ELSs used 2.5% of non-requests whereas MLSs used 70%. Consider the following examples:

10. Don't enter my garden again (S. no. 27)

11. Does this bus go to' .....'? (S. no. 10)

12. Driver, stop! Stop!! (S. no. 10)

13. Srima n! KanEK Khhidaki Khholi di-at. (S. no. 28)

(Do I open the window?)

14. O! Driver Sa b ! hamar ghardhari jayab lel ga dime Jagah da Sak it chhi. (S. no. 11)

(Stop ! Your bus)

15. Yau !gh dimeE KatEK Samaya bhairahal acchi? (S. no. 3)

(Hello! Do you have a watch?)

The total requests used by the Non-native English and Maithili language speakers in the relationship between strangers are given below:

**Table No. 5**

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

DR by ELSs	F	%	DR by MLSs	F	%
Will you please	4	3.33	....nahi pravesa kayE1 Ja u	1	0.83
Can you/I	38	31.66	....Khidaki Kholidel Ja u	1	0.83
Could you/I	15	12.5	IDR by MLSs	F	%
Excuse me, can you	10	8.3	IDRby MLSs	F	%
Please	22	18.33	Mitra bad garmi..... Khidaki Kholi dia	12	10
Do you mind if I could	2	1.6	apanek gh dime katE ba jal achhi?	5	4.16
I would be grateful	1	0.8	....Vyavasath karv del ja o	4	3.33
Would you mind opening	6	5	Dadji!.... Sam n I bidel Ja o	4	3.33
I don't suppose you would	1	0.8			
Should I open	1	0.8			
Would you please	4	3.3			
I would like to	2	1.6			
IDR by ELSs	F	%			
I feel sorry to tell	3	2.5			
I want you to promise	5	4.1			
Is it ok.....	3	2.5			

From the above table, the researcher comes to know that the Maithili language speakers had a very few terms of polite requests compared to NNELs.

### 3.1.3 Total Request Forms Found between Student-Teachers

Table No. 6

Total Request Forms used by Teachers and Students

NLS	S.N.	DR.		IDR		Non-R	
		F	%	F	%	F	%
English	2,19 18, 25	83	69.16	5	3.3	32	26.7
Maithili	2, 14, 17, 22	46	38.33	18	1.5	56	46.7

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

However, the table given above shows that non-native English speakers were more polite to their teachers compared to their Maithili counterparts. Over sixty nine percent responses were expressed in the form of direct requests in English whereas 38.33% of responses from their Maithili counterparts. Some such responses are as follows:

1. Can you check this article?
2. I'd be grateful if you could help to edit my article (S. no. 14)
3. Guru! Nirdesan debak Kripaya pradan KaEl Jaay. (S. no. 2)  
(Sir, could you please help me to provide the guidance?)
4. Guruji Kripay , hamar lekh chek ka diya. (S. no. 14)  
(Please Sir, Check this article.)

However, Maithili people used more indirect forms of requests than their English counterparts. Out of 120 responses only 3.3% of responses in English and 1.5% in Maithili were categorized under indirect requests,

respectively. In the given situation, the respondents expressed the following types of indirect requests:

5. I have a dentist appointment at 10 a.m., is it O.K., If I leave the class & bit early? (S. no. 18)

6. I have a dental appointment, is it possible to leave the class early?

7. Guruji..... Prak sanme kanek sahyog kah diya (S. no. 17)

(You can help me to do the work)

8. Guruji! ham apan d tak..... Samays pahine kaks.a chhodi sakaitchhi (S. no. 17)

(Can I go, Sir?)

Besides, 26.7% and 46.7% responses were non-requests in English and Maithili, respectively. So, the MLSs, were found to be less polite compared to their English counterparts. Some examples are given below:

9. I need your help to edit this article. (S. no. 14)

10. I need you expertise in writing the newspaper article (S. no. 2)

11. Guruji..... Sahyogak apeks KaElgel achhi. (S. no. 2)

(Sir, Help me)

12. Guruji..... Prak sanme KanEk Sahyog Kah diya. (S. no. 14)

(Sir, help me a little)

The following table presents the request forms used by Native Maithili-Non-native English speakers in the context of student-teacher relationship:

**Table No. 7**

**Total Request Forms in the Context of Student - Teacher Relationship**

DR by ELSs	F	%	DR by MLSs	F	%
Excuse me I'd like to	5	4	Kripay .....	25	20.83
Please	7	5.8	.....		
Can you please	5	4.1	..... agrah karah ayal chhi	2	1.6
Could you please	5	4.1	.... ajna del ja u	9	4.1
Will you	1	0.8	.... ajna ch hait chhi	4	4.1
Could you	5	4.1	..... aumatidelja y	6	4.1
Excuse me, can you	9	7.5	IdR by MSLs	F	%
Can you/I	26	21.66	Guruji..... sahyogok		
Would you mind...ing	3	2.5	Speaksa KaEl gel achhi	1	0.83
We would like to	2	1.6	.....Sudh rkaya del Ja o	14	11.66
I would be grateful	1	4.1	Guruji!.....chhuti del Ja o	3	2.5
May I	9	7.5			
Do you mind if If could	3	2.5			
IdR by ELSs	F	%			
Is it o.k. if I....	3	2.5			
Is it possible to	1	0.8			
Do you mind checking	1	0.8			

Most of the English respondents hesitated to respond to the situation no. 18 because they leave their class saying nothing to their teachers or professors but they would let the teacher know before hand or they ask the teacher in advance if they have to leave the class early. All of the respondents from English speaking countries or Nepal responded to the situations 22 and 25 without showing requests. They did not use polite terms. According to Leech



(19821:126). "It is the teacher's legitimate authority over the students academic behaviour". Thus, the researcher did not find any requests from the teacher to his/her students.

### 3.1.4 Total Request Forms Found between Relatives

**Table No. 8**

**Total Request used by Relatives**

NLS	S.N.	Dr.		IDR		Non-R	
		F	%	F	%	F	%
English	5, 11, 16 24	67	55.83	0	0	53	44.2
Maithili	5, 11, 16 21	34	28.33	10	8.33	76	63.33

The above table shows that non-native English people were more polite even in the relationship with their parents. They were found excessively polite than their Maithili counterparts, 55.83% and 28.33% of responses were categorized under direct requests in English and Maithili, respectively. Maithili people showed their requests in English and Maithili, respectively. Maithili people showed their requests by tone, facial expressions and other activities while expressing to their parents. Some examples of direct requests are illustrated below:

1. Hey! Dad, could you go shopping for the dinner tonight. (S. no. 11)
2. Dad, can you do me a favour? (S. no. 11)

On the other hand, out of 120 responses, 63.33% of responses in Maithili and 44.2% in English were categorized in non-requests. It was found that Maithili people were less polite compared to their English counterparts. They were very informal while responding to the situations with their parents. Some indirect requests were found from Maithili Speakers and a few indirect

requests were found from NNELs. Some examples of non-requests used by both language speakers are cited below:

3. I need to watch T.V. (S. n. 16)
4. Dad, do you promise to play tennis with me? (s. no. 24)
5. Ma y! Hamar sinEm dekh ja y lel p ai dain (S. no. 16)  
(mother give me money for cinema)
6. Ma y, KanEk Keva d Khholu.... (S. no. 5)  
(Mum, Open the door, I have many goods in my hand.)

The total requests used by Non-native English and Maithili speakers in the relationship between the parents and children are listed below:

**Table No. 9**

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

DR by ELSs	F	%	DR by MLSs	F	%
Would you mind....ing	4	3.3	Ma y! .... numati diya/del ja o	16	13.33
Can you	24	15	.... ajna dia	18	15
Could you/I	14	11.7			
Please	5	4.1			
Could you please	4	4.1	IdR by MLSs		
Would you	1	0.8	..... vyavastha		
....will you please	4	3.3	Karv del ja o	4	3.3
May I	4	3.3	.....apne ni liya	6	5
Do you mind if I could	1	0.8			
I would like to	1	0.8			
Will you	5	4.1			

The table given above shows that Non-native English people used various forms of politeness than their Maithili counterparts. Only some

responses were found to be polite by Maithili speakers. It was culture-specific that Maithili people did not show requests to their parents.

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

**Table No. 10**

**Total Responses used by Customers and Shopkeepers**

NLS	S.N.	Dr.		IDR		Non-R	
		F	%	F	%	F	%
English	4, 9, 20, 23	83	69.16	26	21.7	11	9.16
Maithili	4, 9, 18, 26	10	8.33	37	30.83	73	60.83

From the above table, it was found that majority of English informants responded to the situation very politely. They used more direct forms of requests more than their Maithili counterparts. Over sixty-nine percent responses in English were direct requests whereas only 8.33% responses in Maithili were direct. Some examples of direct requests are given below:

1. Could I try these on? (S. no. 19)
2. Can you look after these things? (S. no. 9)
3. Would you king watching all these things? (S. no. 9)
4. hamar Ta vasyak Kit b Kripay managv del jay. (S. no. 26)  
(Can you please bring these books)
5. .... Kripay o pustaksav mangv dia. (S. no. 26)  
(Please, bring these books)

Out of 120 responses, 21.7% and 30.83% responses were indirect requests which expressed politeness indirectly in the English and Maithili languages, respectively. Consider the following examples:

6. Is it possible to send the computer by you vechile? (S. no. 4)
7. I was wondering if you could deliver this to my office? (S. no. 4)
8. S huji, Ekr officetak pahuchayv me Sahyog Kai dia. (S. no. 4)9Help me to manage them to my office)
9. Sahuji, aao, Kichh ka I hamar saaman sabh ahith m rahe del ja o. (S. no. 9) (Can I leave these goods here?)

Over nine percent of responses by English speakers and 60.83% of responses by Maithili speakers were categorized under non-requests. They did not express politeness. It was found that non-native English people were far more polite than their Maithili counterparts. Some examples are given below:

10. I need to order some books. Do you promise to bring them? (S. no. 23)
11. Is there any extra charge to deliver it? (S. no. 4)
12. Ehan jutt ban dev? (S. no. 18)  
(Make this type of shoe)
13. Bhai s hebl kichh avasyak kit bl managv dev. (S. no. 26)  
(Bring these books for me)

The total requests used by Non-native English and Maithili speakers in the relationship between customers and shopkeepers are as follows:

**Table No. 11**

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

DR by ELSs	F	%	DR by MLSs	F	%
Can you please	10	8.3	Kripay .....	10	8.33
Please	8	6.66			
Can you/I	22	18.33	IdR by MLSa	F	%
Could you /I	6	5	... Kono Vyavsth ka diun	9	6.6
Do you think I could	1	0.8			
Would you minding	5	4.1			
Could you please	2	1.6			
Would it be o.k.	10	8.3			
Do you mind flood	3	2.5			
May I	2	1.6			
I would be grateful...	5	4.1	....Pah chhayv me Sahyog Kai dia	4	3.33
Would it be grateful	1	0.8	...bandobast ka del ja o	9	7.5
I wonder	1	0.8	....dedkhaol Ja y.	2	1.6
Will you	6	5	.....dedkbhal KaEl ja o	4	3.33
IdR by ELSs	F	%	hamar Pyarak Jutt del Ja o	3	2.5
I was wondering if you and	5	4.1	...Sahyog KaElja u	5	4.1
Is it possible to....	7	5.8	.....mangy del ja o	1	0.8
I want to ask if	1	0.8			
Is it o.k. if I leave	2	1.6			
Is it all night if	1	0.8			

It has been found from the study that Maithili people used more indirect requests compared to Non-native English people, less direct requests, were found in situation no. 18 and 26 by Maithili speakers. In the Maithili contexts

there was not any trend to ask for trying the shoes in the shop. In the same way, they did not ask for the books for them in a very polite form.

### 3.1.6 Total Request Forms Found between Patient-Doctor

**Table No. 12**

#### **Total Responses used by Patients and Doctors**

NLS	S.N.	DR.		IDR		Non-R	
		F	%	F	%	F	%
English	6, 13, 21, 28	71	59.1	5	4.16	44	36.7
Maithili	6, 13, 19, 25	18	15	34	28.33	73	60.83

The table above shows that Maithili used less number of requests compared to Non-native English people. Out of 120 responses, 59.1% and 15% of direct request were found in English and Maithili respectively. English informants were found more polite than their Maithili counterparts. They used most of the direct requests to interact with the doctor. Some utterances are as follows.

1. Please doctor can you come quickly? (S. no. 6)
2. Doctor! Could you help me.....? (S. no. 13)
3. Doctor ! hamar bad Kamjori bujhait  
achhi, Kriapy davai likhhidel Ja o. (S. no. 19)  
(I am ill, I would be grateful if you could check me)
4. Doctor Sa b ! Kripay , hamar Jaldi san davai da dia. (S. no. 19)  
(Save me, please).

On the other hand, Maithili people used more indirect forms of requests rather than Non-native English people. Only 4.16% of responses were used as indirect requests by English Speakers whereas 28.33% responses by Maithili speakers. They used indirect requests differently to the doctor. For example.

5. Doctor S ab! .... Ja chike davalikhal Jaau. (S. no. 6)

(Is it possible to come here to check my health?)

6. Doctor Sa b ! Hamar T.B. rog lag achhi, hamar nikjaks. Dekbhi dia. (S.no. 13)

(I am suffering from T.B., save me.)

7. Is it alright if I take medicine right now? (S. no. 21)

8. You had better check with me from time to time. If you want to live long and healthy life. (S. no. 28)

There were 36.7% and 60.83% responses categorized under non requests. These responses did not show requests. Some examples are as follows:

9. Doctor, Help me, I'm very sick. (S. no. 13)

10. You must check you health everyday and ensure that you take your medicine daily. (S. no. 28)

11. Dekh ah damak rogi chhitai samaya. Samaya par Sw sthyak Pariksan Karvaiit rahu (S. no. 25)

(You should check your health, be ready).

12. apane Samaya samaya par Sw sthyak Upchhar Karaol ja y (S. no. 25)

The total requests provide by Non-native English and Maithili speakers in the relationship of doctors and patients are as follows:

**Table No. 13**

**Total Request Forms in the Relationship of Patients and Doctors**

DR by ELSs	F	%	DR by MLSs	F	%
May I	5	6.6			
Will you please	5	4.1	....Kripay ....	14	11.66
Would you mind...	1	0.8	...apnek ajna hoyat....	4	3.33
.....,please	5	3.3	IdR by Ss MLSs	F	%
I don't suppose	1	1.6			
Can you/I	28	28.3			
Could you	1	0.8			
Can you please	9	7.5			
Please....	11	3.3			
I wonder...	1	0.8			
Do you think you could	1	0.8			
Would you...	1	0.8	Doctor sa b Ja chhike davalikhal Ja u	5	4.1
Should I take	1	0.8	Doctor sa b ..... kane Ja chhidel Ja o	8	6.6
Could you please	1	0.8	...Upachhar KaEl Ja o	8	6.6
I earnestly request	1	0.8	....Sahyog Kar	1	0.8
IdR by ELSs	F	%	....daba edel Ja u	12	10
Is it alright if I.....	1	0.8			
You had better....	1	0.8			
I want you to....	3	2.5			
It is important that	2	1.6			



From the table given above, it was found that most of the responses were impolite in the Maithili language. But Maithili used more indirect request. Majority of the English respondents used direct requests while responding to the situations with the doctors.

### 3.1.7 Total Request Forms Found in the Relationship of Neighbours

**Table No. 14**

**Total Responses used by Neighbours**

NLS	S.N.	DR		IDR		Non-R	
		F	%	F	%	F	%
English	7, 12, 14, 26	87	72.5	4	3.33	29	24.16
Maithili	7, 12, 23, 27	35	29.16	20	16.66	65	54.16

The table given above shows that the number of direct requests in English is greater than in Maithili. Over seventy-two percent and 29.16% of responses were expressed in the form of direct requests by the Non-native English and Maithili language speakers respectively. The respondents used very polite terms in their responses. Some examples from both languages are given below:

1. Can you please help me? I've been hurt (S. no. 7)
2. I'm broke and I need some medicine. Can you please lend me some money? (S. no. 12)
3. ao Sunai chhi, hamar ga di thokar ma ridelak acchi, kripay kanE Sahyog KaEI Ja o (S. no. 7) (I can not stand up. please, help me)

4. Dekhh aind hamar gharak gher bhhitar gand nahi phekiise  
hmar agrah acchi. (S. n. 23)

There were 3.33% and 16.66% of responses categorized in indirect requests by Non-native English and Maithili speakers, respectively. Maithili people used more indirect form of requests than their English counterparts. Some of the examples are given below:

5. Is it o k if have a fire in your field? (S. no. 20)
6. I'm sorry but I don't really appreciate it. (S. no. 26)
7. K K Yau! hamar Upch rak het Sahyog Kar . (S. no. 12)
8. Padosi gand Saama n sabh gher ke ba har phekal Ja u. (S. No. 23)

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

9. Sally, don't throw garbage in my compound (S. no. 26)
10. Help me! Somebody help me! (S. no. 7)
11. Bhai ji ! Kanek hamar undh dia ? (S. no. 7)
12. Kad pi nahi phekam bahu b t hoyat. (S. no. 23)

The total requests used by Non-native English and Maithili speakers in the relationship with their neighbours are as follows.

**Table No. 15**

**Total Request forms in the Relationship of Neighbours**

DR by ELSs	F	%	DR by MLs	F	%
I woulder if your could	2	1.6	Kripay ...	6	1.5
Can you/ I	16	13.33	hamar agrahachhi	7	5.83
Could you please	8	6.66	.....anumatidel Ja u	9	7.5
Can you please	19	15.83	.....anumatidia	10	8.33
....., Please	7	5.8	.....anumatidel Jetai	3	2.5
Please, .....	3	2.5	IdR by MLSs	F	%s
Would you	9	7.5	.....hamar sahyog KaEI Ja u	7	5.83
Would you please.....	9	0.8	K K J u !....		
Would you mind .....ing	1	4.16	.....Upach rakheth		
I would be grateful	5	4.16	Sahyog karu	10	8.33
I would appreciate	5	4.16	.....Phekal Jaau	3	2.5
Will you please	1	0.8			
Could you	7	5.8			
IdR by ELSs	F				
I'm sorry but I don't really appreciate	4	3.3			

Most of the direct forms of requests are made by Non-native English speakers. They responded to the situations related to neighbours in very polite forms. They were very polite compared to Maithili speakers. Maithili people mostly used indirect forms of requests. The greater number of responses were found in direct forms of requests by NNELs whereas in indirect forms of requests by MLSs in the relation with their neighbours.

### 3.2 Total Request Forms of the Speakers of English in the Item-Wise Relationship

Table No. 16

#### Total Requests Form used by English Speakers in Item-Wise Relationship

Relationship	DR		IDR		Non-R	
	F	%	F	%	F	%
Friends/ friends	84		7		29	
Stragers/ strangers	106		11		3	
Students/ teachers	83		5		32	
Relatives	67		-		53	
Customers/ Shopkeepers	83		26		11	
Patients/ doctors	71		5		44	
Neighbours/ Neighbours	87		4		29	
Total	581	69.16 %	58	6.90 %	201	23.92 %

From the table given above, Majority of the English informants used more direct forms of requests. Out of 840, 581 were direct responses. Non-native English speakers used less indirect requests. But they used more non-direct requests during the talk rather than indirect requests. According to the table, they used 201 nondirect request forms whereas 56 indirect requests while responding to the situations.

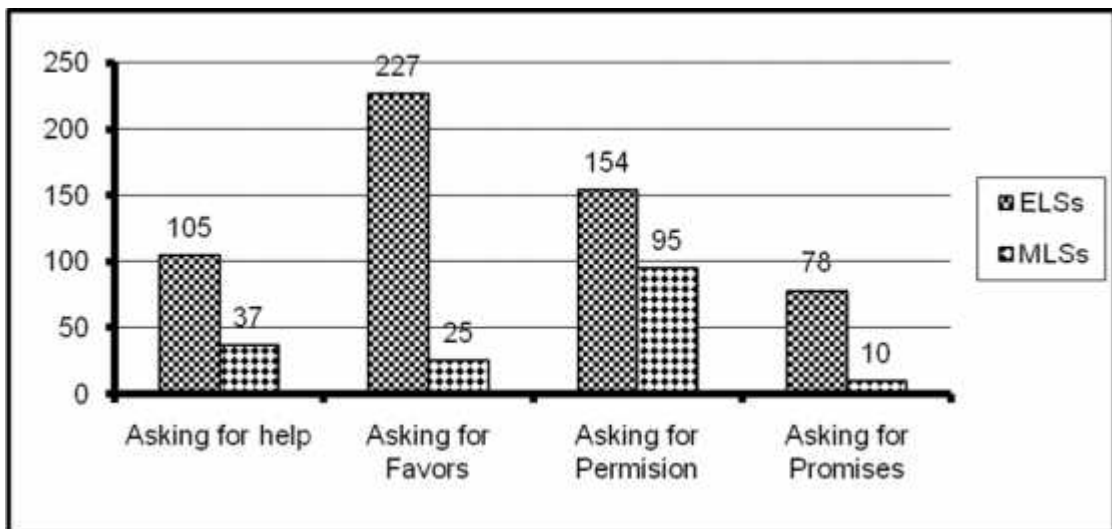
### 3.3 Comparison between Maithili and Non-native English Speakers

The subjects of the study were the Non-native speakers of English and native speakers of Maithili. There were seven types of relationship, categorized in the study. These relationship were categorized under four forms of requests; asking for help/ assistance, favour, permissions and promises, which were

proposed by Matreyek (1983). The native speakers of Maithili and non-native speaker of English both languages were compared on the basis of four forms of requests.

**Chart No. 3**

**Comparison between NNELs and MLs on four Forms of Requests**



From the diagram given above, it is seen that ELs were more polite than MLs in each forms of requests. Non-native English speakers were far more polite in asking for help or favours compared to the other forms of requests. They were less polite while asking for promises. 105 (70%) direct request and 78 (43.33%) direct requests were used in the form of asking for help/ assistance and promises respectively. Maithili people were found more polite in asking for permission and less polite in asking for promises compared to other forms of requests. Maithili people used 95 (52.78%) and 10 (8.33%) of direct requests in the form of getting permission and making promises, respectively. They used more indirect form of requests in asking for help compared to other forms of requests. As a whole, most of direct requests were used by English informants where as indirect forms of requests by Maithili informants.

### 3.4 Total Request Forms used by the English Speakers

Twenty-five types of request were used by the non-native English speakers while responding to the whole situations. Out of 840 responses in English, 581 were direct forms of requests and 58 were indirect requests.

**Table No. 17**

**Total Request Forms used by English Language Speakers**

DR by ELSs	F	%
Could you/ I	55	6.54
Can you please	45	5.35
Would you please	5	0.59
Could you please	26	3.09
Will you	22	2.61
Can you / I	191	22.73
May I	21	2.5
Please	68	8.09
Will you please	16	1.90
Excuse me, can you	19	2.26
Do you mind if I could	9	1.07
Would you	19	2.26
Do you think I could possibly	2	0.23
Would it be O.K.	10	1.19
Excuse me, I'd like to....	10	1.19
Should I help you please	4	0.47
I would be grateful	12	1.42
Would you mind v-ing	23	2.73
I don't suppose you could	1	0.11
Would it be grateful....	1	0.11
I wonder	4	0.47
.....please	12	1.42

I earnestly request	1	0.11
I would appreciate	4	0.47
IDR by ELSs	F	%
Is it o.k. if I	22	2.61
Is it all right if I	2	0.23
Do you mind if I	2	0.23
Hey, why don't you....	1	0.11
I feel sorry to tell	3	0.35
I want to promise	6	0.71
It is possible	8	0.95
Do you mind checking	1	0.11
I was wondering if you	5	0.59
I want you to	3	0.35
You had better.....	1	0.11
It is important that	2	0.23
I'm sorry but I don't really appreciate	4	0.47

It was found that can/ you/ I, could you/ I were mostly used by the English speakers where as I earnestly request, do you think I could possibly were rarely used. They used 'Hey' can you/ I mostly with their friends.

### 3.5 Total Request Forms used by Native Speakers of Maithili

Table No. 18

#### Total Request Form used by Maithili Language Speakers

DR by ELSs	F	%
Kripaya .....	73	8.69
..... agrah karah ayal chhi	9	1.07
.....khidaki kholi del/ ja u	1	0.11
.....aajn del/ Ja u/ dia	27	3.21
.....aajn chahait chhi	4	0.47
..... anumati del J y/ Ja o	33	3.92
..... apnek aajn hoyat	4	0.47
..... anumati del Jetai / dia	13	1.54
IdR by MLs	F	%
.....Sahyog karu/ KaEI Ja u	54	6.42
..... KanE h th lag ditahu	6	0.71
..... Kit b nikaI dev?	12	1.42
.....bhojan karb k nimantran achhi	3	0.35
..... Mitra, ..... Sakait chhi?	9	1.07
.....Kam Kaya devai?	3	0.35
Mitra bad garmi ..... Khidaki koti diau	12	1.42
apnek gh dime katEK ba jal achhi?	5	0.59
.....Vyavasth Karv del Jaao	17	2.02
Dadji.....Sam n Labi del Ja o	4	0.47
Guruji.....Sahyogak apeks KaElgel achhi	1	0.11
.....Sudh r Kaya del Ja o	14	1.66
Gurjui Chuti del Ja o	3	
.....apne ani liya	6	0.71
..... Dekhba l KaEi jJa o	4	0.47
.....hamar payrak Jutt deljaao	3	0.35
..... manag v del Jaau	1	0.11
.....Upchh r KaEI Ja o	16	1.90
.....dabaii del Jaau	17	2.02
..... PheKal Ja u	10	1.19
..... dekaol Ja y	2	0.2

Out of 840 responses, only 164 were direct and 202 were indirect forms of requests used by Maithili people. There were eight different types of direct requests found in the Maithili language and twenty one types of indirect request.



Non-native English people used more direct requests while responding to the whole situation whereas Maithili people used non-requests. Maithili people used impolite responses.

So, we found from the present data that Non-native English people were far more polite than their Maithili counterparts.

## CHAPTER FOUR

### FINDINGS AND RECOMMENDATIONS

The main aim of this study was to list and compare the request forms used by Non-native English Speakers and Maithili native speakers.

For this purpose, the researcher selected sixty informants from Janakpur, Municipality of Dhanusha district based on non-random judgemental sampling procedures. All the informants were graduate and postgraduate. Then, the researcher prepared two sets of questionnaires (two sets of test items) i.e. English and Maithili consisting of 28 items each. Then, the questionnaires were distributed to 15 male and 15 female informants in the campus, school, hospital of Janakpur Municipality. After that, Maithili questionnaires were distributed to 30 people of Janakpur from different Maithili organizations. They were given one day within which they had to give their responses.

After collecting the data, the analysis and interpretation was made by using a simple statistical tool of percentage. The data were analyzed and interpreted first, in terms of relationship between the interlocutors in their interaction between friends, strangers, teachers, relatives, shopkeepers, doctors and neighbours. Then the responses obtained from non-native English speakers and Maithili native speakers were compared on the basis of four forms of requests: asking for help, asking for favours, asking for permission and asking for promises.

#### 4.1 Findings:

The following findings have been deduced from the study:

1. Twenty-five types of requests were used by the Non-native English while responding to the whole situations. Out of 840 responses in English, 581 were direct forms of requests 58 were indirect requests and 201 were non-direct requests
2. Eight different types of direct request were found in the Maithili language and twenty-one types of indirect requests. Out of 840,

only 164 were direct and 202 were indirect forms of requests used by Maithili speakers.

3. Non-native English speakers used more direct requests while responding to whole situation whereas Maithili speakers used non-requests.
4. In total over sixty-nine percent of Non-native English and over nineteen percent of Maithili speakers used direct requests. So, Non-native English people were found more polite than Maithili.
5. In the relationship between friends, English speakers were more polite, less direct requests were found from Maithili interlocutors.
6. Over eighty eight percent of English and over nine percent of Maithilese used direct requests in the relationship with strangers.
7. Maithilese were found to be more polite in the relationship with their teachers rather than with other relationships whereas Non-native English people were found more polite in their relationship with strangers.
8. In the relationship with relatives, non-native English speakers used over fifty five percent of direct requests but Maithili speakers used only over twenty eight percent. So, English people were far more polite with their parents.
9. Over ten percent and over fifty nine percent of direct requests were used by Maithili and English speakers, respectively. So, Maithilese were found to be less polite in the interaction between patients and doctors.
10. Again, Non-native English people were found to be more polite in the relationship with neighbours but Maithili people used more indirect forms of requests with neighbours.
11. Non-native English people were found more polite among all the relationships compared to Maithili people.

12. Maithili people used a greater number of indirect requests rather than English people.
13. Non-native English people were found excessively polite compared to Maithili people on the basis of four forms of requests.
14. In the case of MLSs, they were found more polite while responding to the situation 'asking for permission with their teachers but in NNELs they were found more polite in the situation, 'asking for favours'. So, the gravity of requests seems to depend on the relationship rather than the situation in the case of MLSs whereas it depends on the situation rather than relationship in the case of NNELs.
15. Educated Maithili speakers used the English form 'Please' to respond to the situation for requests.
16. Both speakers of English and Maithili were found less polite in the situation 'asking for promises'.
17. NNELs used short, direct and explicit requests mostly whereas Maithili lengthly, indirect and sometimes ambiguous requests. Pragmatic intricacies mostly involved in the Maithilese responses to express requests.

### **4.3 Recommendation**

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

- a) The teacher can create dialogues that require the expressions of requests and perform them in the situations.
- b) Make the students know all the requests in English and Maithili then ask them list all the polite forms of requests in these languages which are functionally similar. And find out the

requests which are different from one to another language and make them learn in the given situations.

- c) Students can listen to what people say around them during situations that require expressions of requests.
- d) Students can make note of what people say when they ask someone to do something.
- e) Learners can create the situations mentioned in the appendices I and II and make them practice in those situations. They can also note them how people respond to when they encounter such situations.
- f) The learner of the Maithili language can make a list of requests from the Maithili situations and the learners of the English language can make a list of requests from English situations and compare them.
- g) The learners can act themselves to respond to these situations and make a list of requests.
- h) Learners can watch English/ Maithili films. They can take notes as to how people request to each other.
- i) The teacher can use a comic strip such as asking for help from others and respond the situation in requests.
- j) The teacher can introduce the different forms proposed by Matreyek (1983) and create suitable dialogues of each of them and practise them.
- k) The teacher can create situations based on these forms of requests and ask the students to make requests properly.
- l) Text - book writers should write books that the learner can be encouraged to use them in their conversations.

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## SYMBOLS FOR DEVANAGIRI SCRIPT

•	~
अ	a
आ	
इ	I
ई	I
उ	U
ऊ	ū
ए	E
ऐ	ai
ओ	o
औ	au
अः	a <sup>n</sup> /am
अं	ā
ः	h.
क	k
ख	kh
ग	g
घ	gh
ङ	n'
च	c
छ	ch
ज	j
झ	jh
ञ	ñ
ट	t.
ठ	th
ड	d.
ढ	d.h
ण	n.
र	r
रु	rh
त	t
थ	th
द	d
ड	dh
न	n
प	p
फ	ph
ब	b



भ	bh
म	m
इ	y
र	r
ल	l
व	w/v
श	s'
ष	s.
क्ष	s
स	s
ह	h
क्ष	ks/ks.h/kch'
त्	tr
ञ	gy'

