CHAPTER ONE
INTRODUCTION

1.1   General Background

Language is a unique feature of human beings which is used to express their ideas, thoughts, feelings and emotions. It is a versatile tool that people use to fulfil their needs. Language can be defined as a both personal and social phenomena, which reflects the culture and civilization; it plays an important role in development, maintenance and transmission of human civilizations. All human beings are blessed with language and it is the property of only human beings. However, it is not a single language that is used for communication. There are several languages which are used in day to day communication. Linguists are not unanimous on the exact number of languages which are in the existence in this universe.

Language differs according to geographical area, social ethnicity and person. Every language has complex structure as well as equal importance and they share arresting common aspect that is ignored by and large because it is so obvious that the human race everywhere shares a common heritage of vocal-aural apparatus. All human beings are born with some capacity to acquire at least one language and probably more than one. That is why, it is clear that linguistic knowledge has significant role in the field of teaching. The teacher who has the linguistic knowledge of different languages, can perform better in language teaching in a multilingual speech community like Nepal because learning a second or foreign language is influenced by facilitation and hindrance of the mother tongue of the learners.

1.1.1 Language Function

Language is used to perform some functions and establish social relationship. Moreover, the definitions of language as 'a system of communication' and 'vehicle used for the sake of communication' reveal that the major function of language is to communicate ideas and feelings. Furthermore, Jesperson (1904:4 as quoted in Chauhan 2006:2) defines language as "an end itself … it is a way of connection between souls, means of communication and regarding the function of language in general." Thus, we can say that what language does is its function.

Broadly speaking, language serves two functions: grammatical function and communicative function. According to Richards et al. (1999: 162-66) "Grammatical function is the relationship that a constituent in a sentence has with the other constituents" on the other hand, "communicative function is the extent to which a language is used in a community." It means, communicative function refers to the ways in which a language is used in a community.

Several linguists have classified communicative functions into different sets of categories. Some of them are mentioned below:

Wilkins (1976:44-54) classifies language functions in six types e.g. judgement and evaluation, suasion, argument, rational inquiry and exposition, personal emotions and emotional relations. Similarly, Finacchairo (1874:5) has classified language functions in six different categories: personal, interpersonal, directive, referential, metalinguistic and imaginative.

In the same way, van Ek. (1975:11-14) has presented six main categories of language functions:

a.   Imparting and seeking factual information (identifying, reporting, correcting, asking, etc.).

b.   Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting or declining an offer or invitation, offering to do something, giving and seeking permission, etc.).

c.   Expressing and finding out emotional attitudes (expressing pleasure or displeasure, surprise, satisfaction dissatisfaction, fear, worry, gratitude, sympathy, etc.).

d.   Expressing and finding out moral attitudes (apologizing, granting forgiveness, expressing approval or disapproval, etc.).

e.   Getting things done (suggesting, advising, warning, requesting, etc.).

f.   Socializing (greeting, introduction, leave taking, attracting attention, congratulating, proposing a toast, etc.).

Among all, "Expressing and finding out intellectual attitudes" includes asking for permission. Permission refers to the act of allowing somebody to do something. It is used to establish social relationship. In order to do so we should make a choice of appropriate forms or exponents of asking for permission as the relationship, context and the place where conversation takes place. The selection of exponents of asking for permission or communicative function largely depends upon the linguistic competence of the speaker and the situation to be encountered. It also depends upon the personalities involved in speaking and the degree of formality to be observed. So, the appropriate exponent of

asking for permission should be choosen by the speaker keeping in mind all the things mentioned above.

1.1.2 Languages of Nepal

Nepal is a multilingual and multi-cultural country. As a result, different languages are spoken in Nepal. According to Population Census (2001), ninety two languages have been identified to be spoken in Nepal. However, most of the languages of Nepal do not have their own written scripts. They exist only in spoken form in day to day communication. Some of the languages are in the verge of extinction. The popularity of these languages have been determined by the majority of the population. The languages spoken in Nepal can be categorized into the following four groups:

i. Indo-Aryan group

Indo-Aryan languages spoken in Nepal are distributed from walking western to the central hills and the Terai and also the far western mountain though they are spoken with low density in almost all the remaining parts of the country. The languages under this group are spoken by the majority of population and thus constitute the largest group of languages in terms of their speakers. According to Population Census (2001), 79.7 percent of the total population speak the languages under this family. The number of speakers and percentage is given in more detail (See Appendix – III).

ii. Tibeto-Burman group

The Tibeto-Burman languages mainly extend over the eastern, central and western mountains and hills, though they are also sparsely spoken in the other parts of the country. According to Population Census (2001), these

languages are spoken by nearly 21 percent of Nepal's total population and occupies the second position. The number of speakers and percentage is given (See Appendix – IV).

iii. Dravidian group

Jhangad is the only one language in Dravidian family. According to Population Census (2001), it is spoken by 0.13 percent of the total population. It is mainly spoken in Sunsari district and marginally in Siraha and some other districts. Another Dravidian language is Kisan, marginally spoken in Jhapa district. The number of speakers and percentage is presented (See Appendix – V).

iv. Austro-Asiatic group

The Austro-Asiatic languages are Santhal, Munda and Khediya. They are mainly distributed in the southern parts of Jhapa and Morang districts. The number of speakers and percentage is given (See Appendix – VI).

1.1.3 English Language in the Nepalese Context

The English language belongs to the West Germanic Indo-European language family, which is spoken as a native language by nearly three hundred million people: in the United States of America, Canada, Britain, Ireland, Australia, the Carib-bean, and many other countires. English is one of the global and international languages, which serves the function of lingua-franca in international arena. It is the most widespread and prestigious language of international communication. It is also the language of science and technology.

The English language entered Nepal with the establishment of Darbar high School in 1910 B.S., by Janga Bahadur Rana after his visit to

England. Since then English has been one of the important languages to be encountered in academic field in both governmental and non-governmental sectors. English is taught as a compulsory subject upto bachelor level as well as a medium of instruction at various levels. Similarly, our educational curriculum has also incorporated it as an optional subject at campus levels for the interested students. Therefore, English language teaching has become a separate discipline in Nepal. Although many efforts are made to improve the condition of English in Nepal, its standard has not been maintained as expected due to the geographical complexity, economical reason and the linguistic diversity of Nepalese speech community. However, it has been playing an important role to maintain the standard of the academic sector in a slow pace.

1.1.4 An Introduction to the Limbu Language

The Limbu language is one of the languages of Tibeto-Burman language family. This language is spoken by about 3,33,633 Limbus (CBS Report, 2002) in the eastern region of Nepal where the Limbus have been residing from the very beginning. The Limbus are called 'Yakthungbas', one of the major ethnic groups of the eastern region of Nepal. The language which is spoken by Yakthungbas is called 'Yakthungba Pan'. The Limbu language has its own script which is called 'Sirijunga Lipi'. In terms of population and the vastness of geographical distribution Limbu is considered as the dominant and the most prominent language of the Kinanti group of Tebeto-Burman languages.

"Traditionally, the Kiranti area was divided into three provinces; Wallo-Kirant, Majh-Kirant and Pallo-Kirant. The Limbus have an area of their own called Pallo-Kirant; for Kirant or Limbuwan, the land of the Limbus.

According to Chemjong (2031 as quoted by Kainla 2003:9), the word 'Limbuwan' formed by Limbu language 'Li + αβυ + ban' (the country won by bow). Limbuwan includes the area east of the Arun River extending to Nepal's eastern border with India's west Bengal. The major districts inhabited by the Limbus are Tehrathum, Dhankuta, Sankhuwasabha, Taplejung, Panchthar, Ilam, Sunsari and north part of Morang district, and Darjeeling and Sikkim of India. Nowadays, Limbus are residing in Jhapa, Sunsari, Morang, Kathmandu, Lalitpur and Bhaktapur out side the Pallo-Kirant. Similarly, they are in Asam, Meghalaya, Nagaland, Manipur of India, Manmar (Burma) and Bhutan out side of Nepal migranting from their original place" (Kainla, 2003: 9). Sikkim is the fertile place for the Limbu language and Literature where the Limbu language is being taught up to secondary level as an optional subject.

The Limbu tribe is divided into a number of clans, (Thars) with a variant of the language with each. There are as many as 42 such 'Thars' separated into different cohesive groups (Bista, 1967: 51). The Limbu language has different four dialects spoken in different regions.

i. Panthare dialect

This dialect is the standard one among the varieties of the Limbu language because most of the books, and literatures are written on this dialect. It is especially spoken in Panchthar and Ilam districts of the eastern Nepal. It is also spoken in choubis-Thum of Dhankuta district, Yangrok of Taplejung and different parts of India too.

ii. Phedappe dialect

This dialect is spoken by the Limbus of Tehrathum district of Koshi zone. The Tamor river to the east and the Arun river confines it in the west. The largest population of Limbu native speakers use it.

iii. Chathare dialect

This dialect is spoken in the eastern part of Dhankuta district of Koshi zone (Tangkhuwa, Hatidhunge, Bhirgaon, Murtidhunga or Parewadin) and in the south western parts of the adjoing Tehrathum district (Dangappa, Hamarjung, Chathar-Pokharai and Okharbote).

iv. Tamorkhole dialect

This dialect is spoken in Taplejung district and around the Tamor khola/valley.

Sirijunga introduced the Limbu script so, it is called 'Sirijunga Lipi'. Many linguists made contribution for the development of the Limbu language. From the literature point of view, it is rich because it has its own script, grammar and dictionary. It is taught in some primary schools as an optional subject. It is also used in some media or Radio news broadcast from Radio Nepal as well as from different F.M. stations.

1.1.5 Introduction to Asking for Permission

Asking for permission is one of the major communicative functions that is used to express and find out intellectual attitudes. It is used to establish social relationship. In order to do so, we need to make a choice of appropriate forms or exponents. A good language user should have the language competence to use the language, which is grammatically correct

as well as contextually appropriate. There are some rules and norms for the use when people exchange speech in a speech event.

Politeness is concerned with how languages express the social distance between speakers and their different role relationships, and how the work in carried out in a speech community. Languages differ in how the speakers express politeness. According to Holmes (1990:11-14) the following components influence the right choice of languages in asking for permission:

a. Social factors

i.   The participants : Who is speaking and who are they speaking to ?
ii.   The setting or social context of the interaction : Where are they speaking ?
iii.   The topic : What is being talked about ?
iv.   The function : Why are they speaking ?

b. Social dimensions

There are four different social dimensions, which relate to the social factors. They are :

1.   A *social distance* scale concerned with participant relationships.
2.   A *status* scale concerned with participant relationships.
3.   A *formality* scale relating to the setting or type of introduction.
4.   Two *functional* scales relating to the purposes or topic of interaction.

i.   The solidarity – Social distance scale

Intimate _____ Distant

High solidarity   Low Solidarity
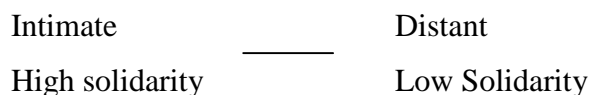
The scale is useful in emphasizing as to how well we know some one is relevant in linguistic choice.

ii.   The status scale

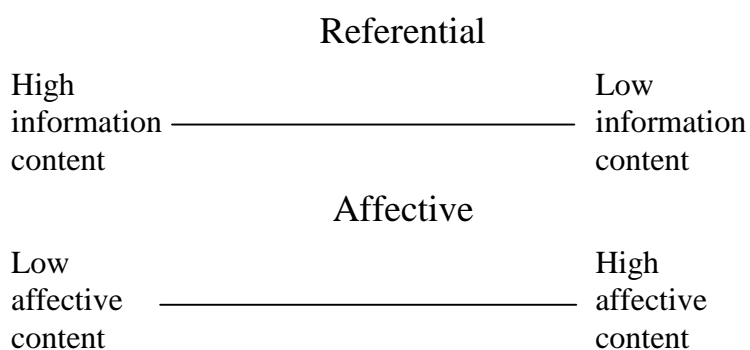| Superior	High status
Sub-ordinate	Low status

This scale points to the relevance of relative status in some linguistic choices.

iii.   The formality scale

Formal	High formality
Informal	Low formality

This scale is useful in assessing the influence of the social setting and the language choice in interaction. The language is influenced by the formality of the setting and the degree of formality is largely determined by solidarity and status or power of the relationship of speakers.

iv.   The referential and affective function scales

Referential

High information content ————————————— Low information content

Affective

Low affective content ————————————— High affective content

Though language serves many functions, the two identified in these scales are particularly pervasive and basic. Language can convey objective information of a referential kind; and it can also express how someone is feeling. In general the more referentially oriented an interaction is, the less it tends to express the feelings of the speaker. Similarly, e.g. talking between neighbours over the fence at the weekend about the weather, is more likely to be mainly affective in function, and

intended to convey goodwill towards the neighbour rather than important new information. In fact, the specific content of the conversation is rarely important. So, the speaker has to choose the appropriate exponent of asking for permission considering all the things mentioned above.

1.1.6 Contrastive Analysis : An Overview

Contrastive Analysis is a branch of Applied Linguistics which compares two languages typologically in order to find out the points of the similarities and differences between them and to predict the areas of ease and difficulty in learning by the speakers of the other language. It has general applications in teaching second languages.

James (1980:3) defines CA as "a linguistic enterprise aimed at producing inverted (i.e. contrastive not comparative) two valued typologies (a CA is always concerned with a pair of languages) and founded on the assumption that language can be compared." It can be inferred (reaching from facts and reasoning) from it that languages are comparable and CA is the comparison of two linguistic systems which can be any of morphology, phonology and syntax or grammar.

CA hypothesis based on behaviouristic psychology can be summarized in the following way:

i.   Difference between the past and present learning causes hindrance whereas the learning is facilitated by the similarity between the past learning and the present learning.

ii.   Hindrance leads to difficulty in learning whereas facilitation leads to ease in learning.

iii.   Learning difficulty, in turn leads to errors in performance whereas learning ease leads to errorless in performance.

CA has two significant functions: primary and secondary. The primary function is the predictive function whereas the secondary function explains the sources of errors committed by the second language learners. CA has two aspects: linguistic and psychological. Linguistic aspect deals with the theory to find some features which an quite easy and some others which are extremely difficult. The latter deals with the theory to predict the possible errors made by second language learners. Linguistic component of CA is based on the following facts:

- Language learning is the matter of habit formation.
- The state of mind of L_1 and L_2 learners is different. The mind of L_1 learner is a tabula-rasa whereas that of an L_2 learner is full of L_1 habits.
- Languages are comparable.

Psychological concept of CA, which is also called Transfer Theory, is based on the fact that past learning affects present learning. If it facilitates learning, it is positive transfer. Positive transfer indicates the facilitation whereas negative transfer means interference.

Learning an L_2 is not merely a matter of learning how to fit linguistic forms together to make correct sentences. It also involves learning how to use such forms to perform communicative acts of different sorts. In order to do this, one must assimilate to the ideas, attitudes and beliefs which the language embodies. Then a problem may arise if the previously learnt language behaviour comes into conflict with the language behaviour being learnt. In such cases, findings obtained from the contrastive studies assist both the learners and the teachers in predicting the conflicting areas so as to minimize the errors in performance. The consequence of the linguistic background of the learner is such that an L_2 learner may

experience the cases of transfer of the L_1 knowledge in learning the L_2. This may facilitate the learning process or interfere with it depending on the similarities or differences between the two languages.

Thus, the role of the learners' L_1 is significant in the learning of the L_2. A careful comparison of the L_1 and L_2 reveals the areas where they resemble and differ from each other. Those areas which are similar in both languages cause no learning problems, thus, allow for the smooth transference of L_1 habits, whereas the difference between the two are real hurdle to come over as they cause errors in learning. A second/foreign language teacher, material producer or any one involved in the teaching of a second language cannot ignore this fundamental fact of language learning. CA is, therefore, a valuable tool in the L_2 learning.

1.2 Review of the Related Literature

Many researchers have carried out the comparative study on different languages spoken in Nepal e.g. Limbu, Tharu, Rai, Bhojpuri, Newari, Maithi, Nepali, etc. However, a very few research works have been carried out on comparing communicative functions between English and other languages like Limbu, Maithili etc. at the Department of English Language Education. Among them, the major studies have been reviewed below:

Rai (2001) has compared and contrasted Limbu Kinship Terms with Nepali and English Terms in her study "A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms." This was the first thesis at the Department of English Language Education on the Limbu language. Her objectives were to determine English, Nepali and Limbu kinship terms, and compare them. She had taken primary data from twenty Limbu native speakers and twenty Nepali native speakers of Panchthar district

(Nagi, Nangin, Yanganam) using snow-ball sampling procedure. Secondary sources were used for English. She found that English had the least number of kinship terms; there was no distinction between male and female ego except the terms husband and wife and no distinction of elder and younger in Nepali and Limbu.

Chapagain (2002) carried out a research on "Request Forms in the English and Nepali Languages: A Comparative Study." Her major objectives were to list out and compare the request forms used by native speakers of the Nepali and English languages. The study was based entirely on the primary data where the questionnaire was the tool of data collection. She found that Nepali speakers used direct forms of request so they were more impolite than English speakers, female were found more polite than male among Nepali speakers, and speakers of both English and Nepali were found less polite in the situation 'Asking for Promises'.

Khanal (2004) conducted a research on "A Comparative Study on the Forms of Address of the Tharu and English Languages." His objectives were to find out the forms of address used in the Tharu and English languages, and compare them. He had taken primary data from seventy five Tharu native speakers of Kapilvastu district using stratified random sampling procedure. Secondary sources were used for English. His main findings are most of the kinship terms can be used in addressing people in Tharu whereas only a few kinship terms can be used as address forms in English. Regarding the forms of address, paternal and maternal distinction is significant in Tharu but this distinction is redundant in English.

Phyak (2004) carried out a research on "English and Limbu Prominals: A Linguistic Comparative Study." His objectives were to determine the

Limbu pronominals and to find out similarities and differences between those in relation to English pronominals. He had taken primary data from Limbu native speakers of Panthar and Ilam district using snowball sampling procedure. Secondary sources were used for English. He found that Limbu had more pronouns for male, female, human and non-human beings. Regarding personal and possessive pronouns both are categorized under singular, dual and plural number in Limbu but they are categorized only singular and plural in English.

Chauhan (2006) carried out a research work on "A Comparative Study on Asking for Permission in English and Nepali Languages." His objecties were to enlist different forms of asking permission used by the native speakers of the English and Nepali languages and compare those based on socio-pragmatic approach. He had taken data from twenty native speakers of Nepali and twenty native speakers of English of Kathmandu valley using random sampling procedure. He found that English speakers were more polite than Nepali speakers while seeking permission. But both were highly formal in the relationship with their teachers rather than with all other relationships. Although he had carried out the research work only under the relationship of the informants but the variables; 'age' and 'sex' have also been included in this study.

Subba (2007) carried out a research on "Terms of Greeting and Taking Leave Used in the English and Limbu Languages: A Comparative Study." He wanted to find out terms of greeting and taking leave used in the Limbu language and to compare those in relation to English terms. The primary data were taken from forty native speakers of the Limbu language and secondary data were used for English terms. He found that Limbu speakers were more polite/formal than English speakers in terms of greeting and taking leave.

The review shows that it was the first attempt on the topic "Asking for permission in English and Limbu: A Comparative Study" at the Department of English Language Education.

1.3 Objectives of the Study

The objectives of the study are as follows:

i.   To find out different forms of asking for permission used by the native speakers of Limbu.

ii.   To compare and contrast forms of asking for permission used by English and Limbu speakers.

iii.   To suggest some pedagogical implications.

1.4 Significance of the Study

This research will be significant for the prospective researchers who want to carry out researches on the Limbu language. And it will also be beneficial for linguists, teachers, textbook writers and other persons who are directly involved in teaching-learning activities in the English and Limbu languages. Being a study on functional aspect of language, it will be a useful study for further study on communicative function of languages.

CHAPTER TWO
METHODOLOGY

The methodology, adopted by the researcher while carrying out the research study has been described below :

2.1   Sources of Data

The researcher used both primary and secondary sources of data to elicit required information for the study. The sources of data that the researcher used were as follows:

2.1.1 Primary sources of data

The primary sources of data were forty Panthare dialect speaking Limbu natives of Ilam district - Ibhang, Gajurmukhi and Lumde VDCs. But the data related to the English language was adopted from only secondary sources.

2.1.2 Secondary sources of data

The secondary sources of data were the related books, newspapers, journals, dictionaries, articles, grammar etc. and unpublished theses. The main secondary sources of data were : Wardhaugh (1986), Matreyek (1983), Chauhan (2006), Chapagain (2002), Leech (1975), Kainla (eds.) (2003).

2.2   Sampling procedure

The researcher purposively sampled forty Limbu native speakers of three VDCs of Ilam district. The respondents were selected using judgemental

sampling procedure. The sample size consisted of equal number of male and female.

2.3   Tools for Data Collection

The researcher used the interview schedule to collect required data for the study.

2.4   Process of Data Collection

The researcher followed the following stepwise procedure to collect the required data.

i.   The researcher visited the selected study area and developed rapport with the Limbu natives.

ii.   The researcher took interview with the native speakers of the Limbu language according to the prepared interview schedule using judgmental sampling procedure.

iii.   The researcher recorded the answers of respondents in Roman transliterated form.

iv.   The researcher participated in daily conversation and discussion with the Limbu natives.

v.   The researcher took forms of asking for permission of English from secondary materials.

vi.   The researcher compared and contrasted the forms of asking for permission of the study.

vii.   Finally, the researcher listed out the findings and recommendations.

2.5   Limitations of the Study

The limitations of the study had as follows:

- The study area was confined to Ibhang, Gajurmukhi and Lumde VDCs of Ilam district.
- The study had included only forty Limbus.
- The study was based on Panthare dialect of Limbu
- The study was primarily concerned with the spoken forms of asking for permission used by the Limbu and English languages only.
- The study covers the languages used in family, neighbour, friend, stranger, guest and office only.

CHAPTER THREE
ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of the collected data. Similarly, it also includes the comparison of the forms of asking for permission used by English and Limbu native speakers. The forms of asking for permission used by the majority of the informants indicate more common usage and the forms used by the minority of the informants indicate less common usage. The analysis and interpretation have been presented qualitatively with tabulation. The categories have been prepared on the basis of the relationship in their interaction that has been carried out in family and office and with friends, neighbours, guests and strangers.

3.1   Family

Family is a social group of people consisting of parents, children, grand-parents, grand children, uncle and aunt etc. They share the same roof. The use of language differs in them due to the seniority and juniority of the relationship. Generally, formal language is used by junior family members with senior family members in the conversation. However, sometimes informal language is also used with senior family members but that is assumed to break the discipline, behaviour and civilization of the family. Similarly, educational status also influence in the use of language i.e. educated family use formal language and uneducated family use more or less informal language.

3.1.1 Forms of Asking for Permission used by the Grand Children to Grand Parents

The grand-parents are taken as the respected and head members in the family. The researcher had taken the data regarding the language that grand-children use with grand-parents while seeking permission in Limbu. The following table shows the forms used by grand-children while asking for permission with their grand parents.

Table No. 1: Forms of Asking for Permission Used by Grand Children

Forms used with grandfather	No. of inf.	Forms used with grandmother	No. of inf.
nthabe we? i gha in amechubi	7	ime we? thimbekin kh msubi	6
nthabe we? i gha o ketu bi	5	ime we? thimbeko ketu bi	6
nthabe we? i gha in a mechuill khela?be	5	ime we? thimbekin kh msuill khela?be	5
nthabe we? i gha in amechun	13	ime we? thimbekin kh msun	11
nthabe we? i gha in amechuro	10	ime we? thimbekin kh msuro	12

The grand-father and grand-mother were addressed by ' nthabe' and ' ime' respectively in Limbu. The table shows that 12 informants responded in the forms, ' nthabe we? i gha in amechubi' and ' nthabe we? i gha o ketu bi' with grand father while seeking permission to change the channel for the news on T.V. And 5 informants responded in the form, ' nthabe we?i gha in a mechuill khela?be'. Similarly, 23 informants responded in the forms, ' nthabe we? i gha in amechun ' and ' nthabe we? i gha in amechuro'. In the context of grandmother, 12 informants responded in the forms, ' ime we? thimbekin kh msubi' and ' ime we? thimbeko ketu bi' while seeking permission to change the band for interesting programme in radio. And 5 informants responded in the

form, ' ime we? thimbekin kh msuill khela?be'. Similarly, 23 informants responded in the forms, ' ime we? thimbekin kh msun ' and ' ime we? thimbekin kh msuro'. Most of the informants responded in the forms ' nthabe we? i gha in amechun /amechuro' and ' ime we? thimbekin kh msun / kh msuro' with grand father and mother in the given context in Limbu.

In English, the studies have shown that 'may/can I change next channel ?', 'Would you mind if I switch over to the news ?', 'Is it ok if I change next channel ?', are used with grand father while seeking permission to change the channel for the news on T.V. Among them, 'May/can I change the next channel ?' is used. Similarly, 'can/may I change next band ?', 'Do you mind if I change the band ?', 'Is it ok if I change the band ?' are used with grand-mother while seeking permission to change the band for interesting programme in radio. Among them, 'Can/May I change the band ?' is used. Polite forms are used with grand-parents while seeking permission in English.

3.1.2 Forms of Asking for Permission used by the Children to Parents

Father and mother are regarded as the respected and the head members in the family. Generally, formal language is used with them in the conversation. The researcher had taken the data regarding the language that children use with them while seeking permission in Limbu. The following table shows the forms used by children while asking for permission with their parents:

Table No. 2: Forms of Asking for Permission Used by Children

Forms used with father	No. of inf.	Forms used with mother	No. of inf.
mbo t mbhu tak c s pekmasuktunbi	3	mo cinem amach pekmasuktu bi	2
mbo t mbhu tak c s pek ill nu?bi	2	mo cinem amach pek ill nu?bi	3
mbo t mbhu tak c s pek ill khela?be	5	mo cinem amach pek ill khela?be	3
mbo t mbhu tak c s pek n	10	mo cinem amach pek n	10
mbo t mbhu tak c s pek ro	20	mo cinem amach pek ro	22

The table shows that father and mother were addressed by ' mbo' and ' mo' respectively. It shows that 5 informants responded in the forms, ' mbo t mbhu tak c s pekmasuktu bi' and ' mbo t mbhuntak c s pek ill nu?bi' with father while seeking permission to go picnic with friends. And 5 informants responded in the form, ' mbo t mbhu tak c s pek ill khela?be'. Similarly, 30 informants responded in the forms ' mbo t mbhu tak c s pek n ' and ' mbo tambhu tak c s pek ro'. Regarding the mother, 5 informants responded in the forms, ' mo cinem amach pekmasuktu bi' and ' mo chinem amach pek ill nu?bi' while seeking permission to go to a cinema. And 3 informants responded in the form, ' mo cinem amach pek ill khela?be'. Similarly, 32 informants responded in the forms, ' mo cinem amach pek n ' and ' mo cinem amach pek ro'. Most of the informants responded in the forms ' mbo t mbhu tak c s pek n /pek ro' and ' mo cinem amach pek n / pek ro' with father and mother in the given situation while seeking permission in Limbu.

Generally, 'Dad, can/may I go picnic ?', 'Do you mind if I go picnic ?', 'May I have your permission to go picnic ?', 'Is it ok if I go picnic ?' are used with father while seeking permission to go picnic with friends. Among them, 'Dad, can/may I go picnic ?' is used. Similarly, 'may/can I go cinema ?', 'Do you mind if I go to cinema ?', 'May I have your permission to go cinema ?' are used with mother while seeking permission to go cinema. Among them, 'may/can I go cinema ?' is used. Formal/Polite forms are used with parents while seeking permission in English.

3.1.3 Forms of Asking for Permission used by Nephew and Niece to Uncle and Aunt

Uncle and aunt are also the respected members in the family. Generally, nephew and niece use polite language with them in the conversation. The researcher had taken the data on the basis of the language that nephew and niece use with them while seeking permission in Limbu. The following table shows the forms used by nephew and niece while asking for permission with uncle and aunt in Limbu.

Table No. 3: Forms of Asking for Permission Used by Nephew and Niece

Forms used with uncle	No. of inf.	Forms used with aunt	No. of inf.
mbha e k khii onu phoncokmasuktu bi	5	nsume k t ghukin temasuktu bi	4
mbha e k khii onu phoncogu ill nu?bi	7	nsume k t ghukin te?runill nu?bi	6
mbha e k khii onu phoncogu ill khela?be	6	nsume k t ghukin te?ru ill khela?be	4
mbha e k khii onu phoncok ro	10	nsume k t ghukin pir o	13
mbha e k khii onu phoncogu lo	12	nsume k t ghukin te?ru lo	13

Above table shows that uncle and aunt were addressed by ' mbha e' and ' nsume' respectively in Limbu. It shows that 12 informants responded in the forms, ' mbha e k khii onu phoncokmasuktu bi' and ' mbha e k khii onu phoncogu ill nu?bi' with uncle while seeking permission to use his telephone. And 6 informants responded in the form, ' mbha e k khii onu phoncogu ill khela?be'. Similarly, 22 informants responded in the forms, ' mbha e k khii onu phoncok ro' and ' mbha e k khii onu phonco gu lo'. In the context of aunt, 10 informants responded in the forms, ' nsume k t ghukin temasuktu bi' and ' nsume k t ghukin te?runill nu?bi' while seeking permission to use her umbrella. Only 4 informants responded in the form, ' nsume k t ghukin te?ru ill khela?be'. Similarly, 26 informants responded in the forms, ' nsume k t ghukin pir o' and ' nsume k t ghukin te?ru lo'. Most of the informants responded in the forms ' mbha e k khii onu phoncok ro/phoncogu lo' and ' nsume k t ghukin pir o/te?ru lo' with uncle and aunt in the given situation while seeking permission in Limbu.

Generally, 'uncle, please let me phone ?', 'May/Can I use telephone ?', 'Do you mind if I use your telephone ?' are used with uncle while seeking permission to use his telephone. Among them, 'may I use telephone ?' is used . Similarly, 'could you give me your umbrella ?', 'may/can I take your umbrella ?', 'Is it ok if I use your umbrella ?' are used with aunt while seeking permission to take her umbrella. Commonly, 'could you give me your umbrella ?' is used. Polite forms are used with uncle and aunt while seeking permission in English.

3.1.4 Forms of Asking for Permission used by Younger Brother and Sister to Elder Brother and Sister

Elder brothers and sisters are senior members than younger brothers and sisters in the family. Generally, younger brother and sister use formal language with them in the conversation. The researcher had taken the data on the basis of the language that younger brother and sister use with elder brother and sister while seeking permission in Limbu. The forms used by the younger brother and sister with elder brother and sister have been presented in the table below.

Table No. 4: Forms of Asking for Permission Used by Younger Brother and Sister

Forms used with elder brother	No. of inf.	Forms used with elder sister	No. of inf.
mphue k kh ml dh n pimaky nn bi	3	nne nde b le kuhimmo takc s pekmay nn bi	2
mphue k kh ml dh n te?ru ill nu?bi	6	nne nde b le kuhimmo takc s pek ill nu?bi	3
mphue k kh ml dh n te?ru ill khela?be	8	nne nde b le kuhimmo takc s pek ill khela?be	7
mphue k kh ml dh n pir o	13	nne nde b le kuhimmo takc s pek ro	15
mphue k kh ml dh n te?ru lo	10	nne nde b le kuhimmo takc s peg lo	13

The elder brother and sister were addressed by ' mphue' and ' nne' respectively in Limbu. The table shows that 9 informants responded in the forms, ' mphue k kh ml dh n pimaky nn bi' and ' mphue k kh ml dh n te?ru ill nu?bi' with elder brother while seeking permission to use his motorcycle. And 8 informants responded with the

form, 'phue k kh ml dh n te?ru ill khela?be'. Similarly, 23 informants responded in the forms 'mphue k kh ml dh n pir o' and 'mphue k kh ml dh n te?ru lo'. In the context of elder sister, 5 informants responded in the forms, 'nne nde b le kuhimmo takcas pekmay nn bi' and 'nne nde b le kuhimmo takcas pek ill nu?bi' while seeking permission to go friend's home for dinner. And 7 informants responded with the form, 'nne nde b le kuhimmo takc s pek ill khela?be'. Similarly, 28 informants responded in the forms, 'nne nde b le kuhimmo takcas pek ro' and 'nne nde b le kuhimmo takc s peg lo'. Most of the informants responded in the forms 'mphue k kh ml dh n pir o/te?ru lo' and 'nne nde b le kuhimmo takc s pek ro/peg lo' with elder brother and sister in the given situation while seeking permission in Limbu.

Generally, 'please let me have the bicycle today', 'may/can I use your bicycle ?', 'Do you mind if I use your bicycle ?', 'Is it ok if I use your bicycle ?' are used with elder brother while seeking permission to use his bicycle. Commonly, 'Can/may I use your bicycle ?' is used. Similarly, 'please let me go friend's home, may/can I go friend's home ?', 'Do you mind if I go friend's home ?', 'Is it ok if I go friend's home ?' are used with elder sister while seeking permission to go friends home. Commonly, 'Can/may I go friend's home ?' is used. Formal forms are used with both elder brother and sister while seeking permission in English.

3.2 Friend

Friend is a person who we know well and like a lot but he/she is not a member of the family. We have different kinds of friends; some friends are too close who are known as intimate friends and some friends are not too close whom are known as general friends. The language is selected on

the basis of the intimacy and context in the conversation. Friends are generally of the same age, aim, interest and social status. Generally less polite language is used with friends in the conversation. The researcher had taken the data on the basis of the language that a friend uses with intimate and general friends while seeking permission in Limbu. The forms that are found have been presented in the table below.

Table No. 5: Forms of Asking for Permission Used by Friend

Forms used with general friend	No. of inf.	Forms used with intimate friend	No. of inf.
cumme/te be k n kc ll s pma y ndu bi	5	cumme/te be k cw tin thu ma y ndu bi	2
cumme/te be k n kc ll s ptu ill nu?bi	9	cumme/te be k cw tin thu u ill nu?bi	8
cumme/te be k n kc ll s ptu ill khela?be	18	cumme/te be k cw tin thununill khela?be	5
cumme\te be k n kc n pir n n	6	cumme/te be k cw tin thu ma pir n n	15
cumme/te be k n kc n pir o	2	cumme/te be k cw tin thu u lo	10

The friends were addressed by 'cumme/te be' to call them in Limbu. The table shows that 14 informants responded in the forms, 'cumme/te be, k n kc ll s pmay ndu bi' and 'cumme/te be k n kc ll s ptu ill nu?bi' with general friend while seeking permission to use his/her pen. And 18 informants responded with the form, 'cumme/te be k n kc ll saptu ill khela?be'. Similarly, 8 informants responded in the forms, 'cumme/te be k n kc n pir n' and 'cumme/te be k n kc n pir o'. Regarding the intimate friend, 10 informants responded in the forms, 'cumme/te be k cw tin thu ma y ndu bi' and 'cumme\te be k cw tin thu u ill nu?bi' while seeking permission to drink his/her water. And 5 informants responded with the form, 'cumme/te be kecw tin thu u ill

khela?be'. Similarly, 25 informants responded in the forms, 'cumme/te be k cw tin thu ma pir n n ' and 'cumme/te be k cw tin thu u lo'. Most of the informants responded with the forms 'cumme/te be k n kc ll s ptu ill khela?be' with general friend and 'cumme/te be k cw tin thu ma pir n n / thu u lo' with intimate friend while seeking permission in Limbu.

Generally, 'may/can I use your pen ?', 'Give me your pen, will you ?', 'Permit me to borrow your pen a minute', 'would you mind giving me a pen ?', 'Do you mind if I use your pen ?' are used with general friend while seeking permission to use his/her pen. Commonly, 'Do you mind if I use your pen ?', is used. Similarly, 'may/can I have some of your water?', 'Let me have your water, please', 'Give me your water, will you ?', 'Is it ok if I drink your water ?', 'Do you mind if I drink your water ?' are used with intimate friend while seeking permission to drink his/her water. Commonly, 'Do you mind if I drink your water ?' is used. Temperate forms are used with both general and intimate friends while seeking permission in English.

3.3   Neighbour

People who live around us are neighbours. We interact and exchange ideas, knowledge with them. The language selection differs on the basis of age and situation in the conversation. Generally, informal language is used with them. Different kinds of neighbours are there in the society, high social status, educated, older than us, younger than us etc. The researcher had taken the data on the basis of the language that is used with older and younger neighbours in Limbu. The forms used by neighbours with younger and older neighbours while seeking permission have been presented in the table below.

Table No. 6 : Forms of Asking for Permission Used by Neighbour

Forms used with older neighbour	No. of inf.	Forms used with younger neighbour	No. of inf.
mphue kɛy kphɛin pimakɛyɛnnɛ?bi	5	kɛnchɛ/FN kɛtɛ ghukin pimakɛyɛnnɛ?bi	4
mphue kɛy kphɛin kɛbi bi	3	kɛnchɛ/FN kɛtɛ ghukin kɛbi bi	3
mphue kɛy kphɛin kɛbi llɛ khela?be	6	kɛnchɛ/FN kɛtɛ ghukin kɛbi lle khela?be	4
mphue kɛy kphɛin pirɛnɛn	14	kɛnchɛ/FN kɛtɛ ghukin pirɛn	16
amphue kɛy kphɛin pirɛo	12	kanchɛ/FN kɛtɛ ghukin pirɛo	13

Older neighbours were addressed by 'ɛmphue' and younger neighbours were addressed by 'first name/kɛnchɛ, mɛilɛ, jethɛ' to call them in Limbu. The table shows that 8 informants responded in the forms, 'ɛmphue kɛy kphɛin pimak yannɛ?bi' and 'ɛmphue kɛy kphɛin kɛbi bi' with older neighbour while seeking permission to use his vacant room. And 6 informants responded in the form, 'ɛmphue kɛy kphɛin kɛbi llɛ khela?be'. Similarly, 26 informants responded in the forms, 'ɛmphue kɛy kphɛin pirɛn' and 'ɛmphue kɛy kphɛin pirɛo'. Regarding younger neighbour, 7 informants responded in the forms, 'kɛnchɛ/FN kɛtɛ ghukin pimak yannɛ?bi' and 'kɛnchɛ l/FN kɛtɛ ghukin kɛbi bi' in the context of seeking permission to use his umbrella. And 4 informants responded with the form, 'kɛnchɛ/FN kɛtɛ ghukin kɛbi llɛ khela?be'. Similarly, 29 informants responded in the forms, 'kɛnchɛ/FN kɛtɛ ghukin pirɛo'. Most of the informants responded in the forms 'ɛmphue kɛy kphɛin pir nɛn /pirɛo' and 'kɛnchɛ/FN kɛtɛ ghukin pirɛn /pirɛo' with both type of neighbours while seeking permission in Limbu.

Generally, 'Excuse me, may/can I use your vacant room ?', 'Would you mind giving me a room ?', 'Is it ok if I use your vacant room ?' are used with older neighbour while seeking permission to use his vacant room. Commonly, 'would you mind giving me a room ?' is used. Similarly, 'may/can I use your umbrella ?', 'Could you give me your umbrella ?', 'Please let me use your umbrella', 'Is it ok if I use your umbrella ?' are used with younger neighbour while seeking permission to use his umbrella. Commonly, 'could you give me your umbrella ?' is used. Polite forms are used with both type of neighbours while seeking permission in English.

3.4   Stranger

A person who is not familiar to us is stranger. A stranger is an unknown person. We talk with him for various purposes and in various situations. Generally, formal language is used to make the conversation systematic and polite. We talk with strangers in different contexts and purposes. The researcher had taken the data in the context of the language that is used with a passenger and a shopkeeper while seeking permission in Limbu. The forms used with strangers have been given in the table below.

Table No. 7: Forms of Asking for Permission Used with Strangers

Forms used with passenger	No. of inf.	Forms used with shopkeeper	No. of inf.
d be kanha witin subu ill nu?bi	15	d be kanl supin c khu s ?ru ill nu?bi	16
d be kanha witin subu bi	10	d be kanl supin c khu s ?ru bi	9
d be kanha witin subu ill khela?be	9	d be kanla supin c khu s ?ru ill khela?be	8
d be kanha witin subu n	2	d be kanl supin c khu s ?ru n	3
d be kanha witin subu lo	4	d be kanl supin c khu s ?ru lo	4

The table shows that strangers were addressed by ' d be' respectively in Limbu. It shows that 25 informants responded in the forms, ' d be kanha witin subu ill nu?bi' and ' d be kanha witin subu bi' with the passenger next sitting in the public bus while seeking permission to close the window. And 9 informants responded with the form, ' d be kanha witin subu ill khela?be'. Similarly, 6 informants responded with the forms, ' d be kanha witin subu n ' and ' d be kanha witin subu lo'. Regarding the shopkeeper, 25 informants responded in the forms, ' d be kanl supin c khu s ?ru bi' and ' d be kanl supin c khu s ?ru ill nu?bi' while seeking permission to try on the new shoes. And 8 informants responded in the form, ' d be kanl supin c khu s ?ru ill khela?be'. Similarly, 7 informants responded in the forms, ' d be kanl supin c khu s ?ru n ' and ' d be kanl supin c khu s ?ru lo'. Most of the informants responded in the forms ' d be kanha witin subu ill nu?bi/ subu bi' and ' d be kanl supin

c khu s ?ru ill nu?bi/s ?ru bi' with strangers while seeking permission in Limbu.

Generally, Excuse me, can/may I close the window ?', 'Would you mind if I close the window ?', 'Please, let me close the window', 'Is it ok if I close the window ?' are used with a passenger next sitting in the public bus while seeking permission to close the window. Commonly, 'Excuse me, is it ok if I close the window ?' is used. Similarly, 'Excuse me, may/can I try these shoes on ?', 'Please, let me try these shoes on'. 'Would you mind, if I try these shoes on ?', 'Excuse me, is it ok if I try these shoes on ?' are used with a shopkeeper while seeking permission to try on the new shoes. Commonly, 'Excuse me, can/may I try these shoes on ?' is used. Polite/formal forms are used with strangers while seeking permission in English.

3.5 Guest

Guest is a person who is invited to a social occasion/programme. Guests are respected well when they come to our home/programme. Generally, formal language is used to make polite and civilized expression when we interact with them. We talk with different type of guests in different contexts. They may be neighbour's guest, guest in programme, unknown guest, own guest etc. The researcher had taken the data in the context of the language that people on household use with guests in group and single while seeking permission in Limbu. The following table shows the forms used by people with guests while asking for permission.

Table No. 8 : Forms of Asking for Permission Used by Household

Forms used with guests in group	No. of inf.	Forms used with guests in single	No. of inf.
tarebase hinitorcen h madeppi	16	tarebe k cahipin amamay ndu bi	15
tarebase hiniorcen h ndu ill nu?bi	15	tarebe k cahipin amatu ill nu?bi	14
tarebase hinitorcen h ndu ill khela?be	4	tarebe k cahipin amatu ill khela?be	6
tarebase hinitorcen h ndu n	3	tarebe k cahipin amatu n	3
tarebase hinitorcen h ndu lo	2	tarebe k cahipin amatu lo	2

Guests were addressed by 'tarebase' in group and 'tarebe' in single respectively in Limbu. The table shows that 31 informants responded in the forms, 'tarebase hinitorcen h madeppi' and 'tarebase hinitorcen h ndu ill nu?bi' with group of guests while seeking permission to use their torch. And 4 informants responded with the form, 'tarebase hinitorcen h ndu ill khela?be'. Similarly, 5 informants responded in the forms, 'tarebase hinitorcen h ndu n ' and 'tarebase hinitorcen h ndu lo'. Regarding the single guest, 29 informants responded in the forms, 'tarebe k cahipin amamay ndu bi' and 'tarebe k cahipin amatu ill nu?bi' while seeking permission to look his photo album. And 6 informants responded in the form 'tarebe k cahipin amatu ill khela?be'. Similarly, 5 informants responded in the forms, 'tarebe k cahipin amatu n ' and 'tarebe k cahipin amatu lo'. Most of the informants used the forms 'tarebase hinitorcen h madeppi/h ndu ill nu?bi' and 'tarebe k cahipin amamay ndu bi/amatu ill nu? bi' with guests while seeking permission in Limbu.

Generally, 'Excuse me, may/can I use your torch ?', 'Would you mind giving me a torch ?', 'Would it be possible to use your torch ?' are used with guests while seeking permission to use their torch. Among them, 'Would you mind giving me a torch ?' is used. Similarly, 'could you give me your photo album ?', ' Excuse me, can/may I look that photo album ?', 'Would it be possible to look photo album ?' are used with single guest while seeking permission to look his photo album. Commonly, 'could you give me your photo album ?' is used. Formal/polite language is used with guests while seeking permission in English.

3.6   Office

Office is a place where different works are carried out by group of personnel as a part of their responsibility. It is related with different organizations such as; hospital, school, curt, public administration etc. Personnel work in different ranks that create senior and junior in them. The position of the personnel affects the selection of language in the conversation. Generally, formal language is used in the conversation. The researcher had taken the data on the basis of doctor – patient, staff – boss and student – teacher relationship under this topic.

3.6.1 Forms of Asking for Permission used by the Patient to Doctor

Doctor is a person with a medical degree whose job is to treat people who are ill or hurt at hospital or clinic. He is a respected and prestigious person. The language selection differs while talking with him at the hospital. Generally, formal language is used with him in the conversation. The researcher had taken the data regarding the language that patients use with the doctor at the hospital while seeking permission in Limbu. The forms used by patients with doctor have been presented below.

Table No. 9: Forms of Asking for Permission Used by Patients

Forms used with doctor	No. of inf.	Forms used with doctor	No. of inf.
sid ?s mbe man h tumay ndu si bi	18	sid ?s mbe la pekmayann bi	19
sida?sambe man h tumu si ill nu?bi	15	sid ?s mbe la pek ill nu?bi	12
sid ?s mbe man h tumu si ill khela?be	3	sid ?s mbe la pek ill khela?be	5
sid ?s mbe mn h tumu si n	2	sid ?s mbe la pek n	2
sid ?s mbe mn h tumu si lo	2	sid ?s mbe la peg lo	2

Doctors were addressed by 'sid ?s mbe' respectively in Limbu. The table shows that 33 informants responded in the forms, 'sid ?s mbe man h tumyandu si bi' and 'sid ?s mbe man h tumu si ill nu?bi' while seeking permission to see the relatives after the operation. And 3 informants responded with the form, 'sid ?s mbe manah tumu si ill khela?be'. Similarly, 4 informants responded in the forms, 'sid ?s mbe man h tumu si n ' and 'sid ?s mbe man h tumu si lo'. In another context, 31 informants responded in the forms, 'sid ?s mbe la pekmay nn bi' and 'sid ?s mbe la pek ill nu?bi' while seeking permission to go after the health check up. And 5 informants responded with the form, 'sid ?s mbe la pek ill khela?be'. Similarly, 4 informants responded in the forms, 'sid ?s mbe la pek n ' and 'sid ?s mbe la peg lo'. Most of the informants responded in the forms 'sid ?s mbe man h tumay ndu si bi/ tumu si ill nu? bi' and 'sid ?s mbe la pekmayann bi/pek ill nu? bi' with doctors while seeking permission in Limbu.

In English, 'Excuse me, may I see the relatives ?', 'Would you mind if I see the relatives ?', 'Sir, can I see the relatives ?', ' Excuse me, is it ok if I see the relatives now ?' are used while seeking permission to see the relatives after the operation. Among them, 'Excuse me, may I see the relatives ?' is used. Similarly, 'Excuse me, may I go now ?', 'Sir, is it ok if I go now ?', 'Can I go now, sir ?' are used while seeking permission to go home after the health check up. Commonly, 'Excuse me, may I go now ?' is used. Polite forms are used with doctors while seeking permission in English.

3.6.2 Forms of Asking for Permission used by the Staff to Boss

Boss is the person who is in charge of the organization and who tells others what to do. He is a powerful, more respected and prestigious person than other staff of the organization. The staff use formal language with him in the conversation. The researcher had taken the data regarding the language that staff use with him while seeking permission in Limbu. The following table shows the forms used by staff with boss.

Table No. 10 : Forms of Asking for Permission Used by Staff

Forms used with boss	No. of inf.	Forms used with boss	No. of inf.
sah mibe t ndik n ?si yen yu y nn bi	21	sah mibe ka?yo yu may nn bi	20
sah mibe t ndik n ?si yen yu ill nu?bi	12	sah mibe ka?yo yu ill nu?bi	11
sah nmibe t ndik n ?si yen yu ill khela?be	3	sah mibe ka?yo yu ill khela?be	4
sah nmibe t ndik n ?si yen yu n	2	sah mibe ka?yo yu n	3
sah nmibe t ndik n ?si yen yu ro	2	sah mibe ka?yo yu ro	2

Bosses were addressed by 'sah mibe' respectively in Limbu. The table shows that 33 informants responded in the forms, 'sah mibe t ndik n ?si yenyu y nn bi' and 'sah mibe t ndik n ?si yen yu ill nu?bi' while seeking permission to take leave next day. And 3 informants responded with the form, 'saha mibe t ndik n ?si yen yu ill khela?be'. Similarly, 4 informants responded in the forms, 'sah mibe t ndik n ?si yen yu n ' and 'sah mibe t ndik n ?si yen yu ro'. Regarding the next context, 31 informants responded in the forms, 'sah mibe ka?yo yu may nn bi' and 'sah mibe ka?yo yu ill nu?bi' while seeking permission to sit in the office. And 4 informants responded with the form, 'sah mibe ka?yo yu ill khela?be'. Similarly, 5 informants responded in the forms, 'sah mibe ka?yo yu n ' and 'sah mibe ka?yo yu ro'. Most of the informants used the forms 'sah nmibe t ndik n ?si yen yu y nn bi/yu ill nu?bi' and 'sah mibe ka?yo yu may nn bi/yu ill nu? bi' while seeking permission in Limbu.

In English, 'Excuse me, may I take leave tomorrow ?', 'Would you mind giving me a leave tomorrow ?', 'Excuse me, sir, can I have tomorrow off?' are used while seeking permission to take leave next day. Among them, 'would you mind giving me a leave tomorrow ?' is used. In another context, 'Excuse me, may I sit here ?', 'Would you mind if I sit here ?', 'Excuse me, is it ok if I sit here ?', 'Sir, can I sit here ?' are used while seeking permission to sit in the office. Commonly, 'Excuse me, may I sit here ?' is used. Polite forms are used with bosses while seeking permission in English.

3.6.3 Forms of Asking for Permission used by the Student to Teacher

Teacher is a respected and prestigious person not only in the face of students but also in the society. Generally, people use formal language with him in the conversation. The researcher had taken the data in the context of the language that students use with male and female teachers while seeking permission in Limbu. The forms used by students with teachers have been given below.

Table No. 11: Forms of Asking for Permission Used by Students

Forms used with male teacher	No. of inf.	Forms used with female teacher	No. of inf.
siks mbe i g sus haksyo lapmay nn bi	18	siks mme haksyo l pmay nn bi	16
siks mbe i g sus haksyo l t ill nu?bi	16	siks mme haksyo l t ill nu?bi	15
siks mbe i g sus haksyo l t ill khela?be	2	siks mme haksyo l t ill khela?be	3
siks mbe i g sus haksyo l t n	2	siks mme haksyo l t n	3
siks mbe i g sus haksyo l t ro	2	siksamme haksyo l t ro	3

Male and female teachers were addressed by 'siks mbe' and 'siks mme' respectively in Limbu. The table shows that 34 informants responded in the forms, 'siks mbe i g sus   haksyo lapmay nn bi' and 'siks mbe i g sus   haksyo l t ill   nu?bi' with male teacher while seeking permission to enter the class after being late. And 2 informants responded with the form, 'siks mbe i g sus   haksyo l t ill   khela?be'. Similarly, 4 informants responded in the forms, 'siks mbe i g sus   haksyo l t n ' and 'siks mbe haksyo lat ro'. Regarding the female teacher, 31 informants responded in the forms, 'siks mme haksyo l pmay nn bi' and

'siks mme haksyo l t ill nu?bi' while seeking permission to enter the class. And 3 informants responded with the form, 'siks mme haksyo l t ill khela?be'. Similarly, 5 informants responded in the forms, 'siks mme haksyo l t ill khela?be'. Similarly, 6 informants responded in the forms, 'siks mme haksyo l t n ' and 'siks mme haksyo l t ro'. Most of the informants responded in the forms 'siks mbe i g sus haksyo lapmay nn bi/l t ill   nu?bi' and 'siks mme haksyo l pmay nn bi/l t ill nu?bi' with both male and female teachers while seeking permission in Limbu.

In English, 'Excuse me, I'm late', 'Sorry, I'm late, may I come in sir?', 'Excuse me, I'm really sorry', 'Excuse me, I'm extremely sorry. I'm late' are used while seeking permission to enter the class after being late. Commonly, 'Excuse me, I'm really sorry, I'm late', is used. Regarding the female teacher, 'Excuse me, may I come in miss ?', 'May I come in miss?', 'Excuse me, is it ok if I come in miss ?', are used. Commonly, 'Excuse me, may I come in miss ?' is used. Polite forms are used with both type of teachers while seeking permission in English.

3.7   Formal, Temperate and Informal Forms Used in Different Relationships in Limbu

It was found that formal forms were used with bosses, teachers, doctors, strangers and guests in seeking permission. In the table no. 10, most of the informants i.e. total 23 informants responded in the forms 'sah mibe t ndik n ?si yen yu y nn bi\yu ill nu?bi' and sah mibe ka?yo yu may nn bi/ka?yo yu ill nu?bi' while seeking permission with boss. Table no. 11 shows that most of the informants i.e. total 65 informants responded in the forms 'siks mbe i g sus   haksyo lapmay nn bi/l t ill nu? bi' and 'siks mme haksyo l pmay nn bi/l t ill nu? bi' with male and

female teachers in seeking permission. Similarly, table no. 9 shows that total 64 informants responded in the forms 'sid ?s mbe man h tumay ndu si bi/ tumu si ill nu?bi' and 'sid ?s mbe la pekmayann bi/ pek ill nu?bi' with doctors in seeking permission. Table no. 7 shows that most of the informants i.e. 50 informants responded in the forms ' d be kanha witin subu ill nu?bi/subu bi' and ' d be kanl supin c khu s ?ru ill nu? bi/s ?ru bi' with passenger and shopkeeper. In the same way, table no. 8 shows that most of the informants i.e. total 60 responded in the forms 'tarebase hinitorcen h madeppi/h ndu ill nu?bi' and 'tarebe k cahipin amamay ndu bi/ amatu ill nu? bi' with guests in group and single. From this it is seen that the terms 'y nn bi', '-ill nu?bi', '-si bi' and 'hamdeppi' are polite and these terms create the formal forms in seeking permission in Limbu.

Similarly, table no.5 shows that most of the informants i.e. 18 responded in the form 'cumme/te be k n kc ll s ptu ill khela?be' with general friend. So, the term '-ill khela?be' is temperate which create temperate form in seeking pemission in Limbu. The temperate form is neither very formal nor very informal that is used with general friends in the Limbu language.

In the same way, informal forms are used with intimate friend, family members and neighbours in seeking permission. In the table no. 5 most of the informants i.e. total 25, responded in the form 'cumme/te be k cw tin thu ma pir n n /thu u lo' with intimate friend. Similarly, table no. 1 shows that total 45 informants responded in the forms, ' nthabe we? i gha in amechun /amechuro' and ' ime we? thimbekin kh msun / kh msuro' with grand-father and mother. Table no. 2 shows that total 62 informants responded in the forms, ' mbo t mbhu tak c s

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pek n /pek ro' and ' mo cinem amach pek n / pek ro' with father and mother. In the table no. 3 shows that total 48 informants responded in the forms, ' mbha e k khii onu phoncok ro/phoncogu lo' and ' nsume k t ghukin pir o/te? ru lo' with uncle and aunt. Similarly, table no. 4 shows that total 51 informants responded in the forms, ' mphue k kh ml dh n pir o/te?ru lo' and ' nne nde b le kuhimmo takc s pek ro/peg lo' with elder brother and sister. In the same way, table no. 6 shows the total 55 informants responded in the forms, ' mphue k y kph in pir n n /pir o' and 'k nch /FN-k t ghukin pir n / pir o' with older and younger neighbours. From the above it is found that the terms, suffixed by 'n ' 'ro' and 'lo' in all contexts with family members, neighbours and intimate friend. There is not any difference, the terms used with intimate friends, family members and neighbours. Therefore, the terms suffixed by 'n ' 'ro' and 'lo' are impolite and those terms create informal forms in seeking permission in Limbu.

CHAPTER FOUR
FINDINGS AND RECOMMENDATIONS

The main objective of this study was to find out the forms of asking for permission in Limbu and compare them with English. The researcher analysed and interpreted the data collected with the help of interview schedule consisting of 22 items that were responded by 40 Limbu native speakers and compared them with the forms of asking for permission used in English taking the information from Chauhan (2006), Chapagain (2002), Matreyek (1983), Wardhaugh (1986) and Leech (1975).

4.1   Forms of Asking for Permission in Limbu

i.   Address terms are used to call people with respect and last terms create informal, temperate and formal forms in Limbu while seeking permission.

ii.   The suffixes 'bi' and 'pi' are added to make polite in the Limbu language.

iii.   The term '-ill   khela?be' is temperate in Limbu while seeking permission.

iv.   The suffixes 'n ', 'ro' and 'lo' are added to verbs to make impolite terms.

v.   Limbu native speakers use informal forms with grand-parents i.e., ' nthabe/ ime – amechhun /amechhuro/kh msun /kh msuro' etc.

vi.   Children use informal forms with parents such as, ' mbo/ mo – pek n /pek ro' etc.

vii.   Informal forms are used with uncle and aunt eg. ' mbha e/ nsume – cok ro/cogu lo/pir   o/te?ru lo' etc.

viii. Regarding the elder brothers and sisters, informal forms are used with them in Limbu while asking for permission. Such as, ' mphue/ nne – pek ro/peg lo/pir o/te?ru lo' etc.

ix. Informal form is used with intimate friends i.e., 'cumme/te be k cwatin thu ma pir   n /thu lo etc. and temperate form is used with general friends i.e., 'cumme/te be k n kc ll s ptu ill khela?be' in Limbu.

x. In the relationship with neighbours, informal forms i.e., ' mphue /K nch /FN-pir   n /pir o' etc. are used with both younger and older neighbours in Limbu.

xi. Formal forms are used with stranger eg. ' d be – nu?bi/sub bi/s ?ru bi' etc. in seeking permission.

xii. Limbu native speakers use formal forms in the relationship guests, eg. 'tarebase/tarebe – y ndu bi/h mdeppi/nu?bi' etc. in seeking permission.

xiii. Formal forms are used with doctors such as, 'sid ?s mbe – y ndu si bi/y nn bi/nu?bi' etc.

xiv. Regarding the boss, Limbus use formal forms eg. 'sah mibe – y nn bi/nu?bi' etc. in seeking permission.

xv. Limbu native speakers use formal forms i.e., 'siks mbe/siks mme – y nnabi/suktu bi/nu?bi' etc. with both male and female teachers.

4.2 Similarities and Differences between the Limbu and English Languages in Asking for Permission

i. Both English and Limbu native speakers use formal forms with strangers, guests, doctors, bosses and teachers in seeking permission.

ii. English people use formal forms with family members and neighbours whereas informal forms are used with them in Limbu.

iii. In the Limbu language, forms of seeking for permission are reflected in affixation whereas in English they are reflected in separate lexical items.

iv. English native speakers use temperate forms with both type of friends whereas Limbus use temperate forms with general friends and informal forms with intimate friends while asking for permission.

v. Last terms determine the formality of the forms in Limbu whereas it is determined on the basis of the first lexical items in English.

vi. Address terms are used compulsorily in Limbu whereas it is optional in English while seeking permission.

4.3   Recommendations

Based on the findings of the studied, the following recommendations have been made for the pedagogical implications for the Limbu learners learning English and English learners who want to learn the Limbu language.

i. The teacher should have the knowledge of address terms of different people and last terms that create formal, temperate and informal forms in seeking permission in the Limbu language.

ii. The learners should know the role of the suffixes 'bi', 'pi', '-ill khela?be', 'n ', 'ro' and 'lo' to seek permission in the Limbu language.

iii. The teacher can create dialogues that require the expressions of asking for permission and perform them in the situations.

iv.   Students can listen to what people say around them during the situations that require exponents of asking for permission and note how people seek permission to the other people on the basis of their social relationship with them in different contexts.

v.   Make the students know all the forms of asking for permission in Limbu and English. Ask them to list all the formal forms of seeking permission in these languages which are functionally similar. And find out the forms of asking for permission which are different from one language to another language and make them learn in the situations.

vi.   The learners of both the Limbu and English language can make a list of the forms of asking for permission from English situations and Limbu situations and compare them.

vii.   In the Limbu language, forms of asking for permission are reflected in affixation whereas in English they are reflected in separate lexical items. So the learners should be awarded about it.

viii.   Limbu native speakers are habituated to use the informal forms in seeking permission with family members and neighbours but in the case of English formal forms are used for the same purpose. So the teacher should inform the Limbu learners about it.

ix.   English people use temperate forms with both type of friends but temperate forms are used with general friends and informal forms with intimate friends. So the learners should know about it.

x.   Learners can also watch English/Limbu films and make notes and as to how people seek permission in different situations using different forms.

xi.   Text book writers should write books that the learners can be encouraged to use the forms of asking for permission in their conversation in different contexts with different people.

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Appendix - I

Interview Schedule for Native Speakers of Limbu

Name :   Sex :

Address :   Age :

Occupation :   Religion :

Please, ask for permission on the basis of the following situations in Limbu language.

1.   Your are at work, and you want to ask your boss if you can have tomorrow off.

      …………………………………………………………….

2.   Your are at your uncle's home. You want to use his telephone.

      …………………………………………………………….

3.   It's raining heavily you are going school. You want to take your aunt's umbrella.

      …………………………………………………………….

4.   You are on winter vacation. You want to ask your father to go on a picnic with your friends.

      …………………………………………………………….

5.   Your most favourite movie is on in the film hall. You want to ask your mother if you can go to watch the movie.

      …………………………………………………………….

6.   You are on the bus. You feel very cold, you want to ask the stranger sitting next to you if you can close the window.

      …………………………………………………………….

7.   It's raining heavily you are going market. You want to take your neighbour's umbrella who is younger than you.

      …………………………………………………………….

8. You and your grandfather are watching an interesting programme on T.V. As it is time for the news on the next channel, you want to change it.

    ……………………………………………………………………….

9. You and your grandmother are listening the news on the radio. As it is the time for an interesting programme on the next band, you want to change it.

    ……………………………………………………………………….

10. Your friend calls you in his home for dinner. You want to ask for permission with your elder sister.

    ……………………………………………………………………….

11. You are organizing a party. As you don't have enough rooms, you want to use your neighbour's extra rooms who is older than you.

    ……………………………………………………………………….

12. You want to buy a pair of shoes. You want to ask a shopkeeper for permission to give it a try.

    ……………………………………………………………………….

13. You are in your boss's office. You want to ask him if you can sit.

    ……………………………………………………………………….

14. After the operation of your at the hospital. You want to ask the concerned doctor for permission to see relatives.

    ……………………………………………………………………….

15. Your motor cycle doesn't work. As you want to use your elder brother's motor cycle to go to college.

    ……………………………………………………………………….

16. After checking of your health at the hospital ask the concerned doctor if you can go.

    ……………………………………………………………………….

17. You are very thirsty while walking on the road with your intimate friend. As your water has been finished, you want to drink his water.

    ………………………………………………………………….

18. Your pen stopps writing while taking the exam. You don't have extra pen, you want to use your friend's pen.

    ………………………………………………………………….

19. Your miss is teaching in the class. You want to go in the class.

    ………………………………………………………………….

20. Your teacher is teaching in the class, you are late to come in the class.

    ………………………………………………………………….

21. Guests are at your home. As it is the time of night but you don't have enough lamps, you want to use their torch.

    ………………………………………………………………….

22. Your guest has a photo album in his bag. You want to see it.

    ………………………………………………………………….

Thank You for the Co-operation !

Appendix - II

Interview Schedule for Native Speakers of Limbu

Name :   Sex :

Address :   Age :

Occupation :   Religion :

Please, ask for permission on the basis of the following situations in Limbu language.

1. Your are at work, and you want to ask your boss if you can have tomorrow off.

    ………………………………………………………………….

2. Your are at your uncle's home. You want to use his telephone.

    ………………………………………………………………….

3. It's raining heavily you are going school. You want to take your aunt's umbrella.

    ………………………………………………………………….

4. You are on winter vacation. You want to ask your father to go on a picnic with your friends.

    ………………………………………………………………….

5. Your most favourite movie is on in the film hall. You want to ask your mother if you can go to watch the movie.

    ………………………………………………………………….

6. You are on the bus. You feel very cold, you want to ask the stranger sitting next to you if you can close the window.

    ………………………………………………………………….

7. It's raining heavily you are going market. You want to take your neighbour's umbrella who is younger than you.

    ………………………………………………………………….

8.	You and your grandfather are watching an interesting programme on T.V. As it is time for the news on the next channel, you want to change it.

	………………………………………………………………….

9.	You and your grandmother are listening the news on the radio. As it is the time for an interesting programme on the next band, you want to change it.

	………………………………………………………………….

10.	Your friend calls you in his home for dinner. You want to ask for permission with your elder sister.

	………………………………………………………………….

11.	You are organizing a party. As you don't have enough rooms, you want to use your neighbour's extra rooms who is older than you.

	………………………………………………………………….

12.	You want to buy a pair of shoes. You want to ask a shopkeeper for permission to give it a try.

	………………………………………………………………….

13.	You are in your boss's office. You want to ask him if you can sit.

	………………………………………………………………….

14.	After the operation of your at the hospital. You want to ask the concerned doctor for permission to see relatives.

	………………………………………………………………….

15.	Your motor cycle doesn't work. As you want to use your elder brother's motor cycle to go to college.

	………………………………………………………………….

16.	After checking of your health at the hospital ask the concerned doctor if you can go.

	………………………………………………………………….

17. You are very thirsty while walking on the road with your intimate friend. As your water has been finished, you want to drink his water.

    ………………………………………………………………….

18. Your pen stopps writing while taking the exam. You don't have extra pen, you want to use your friend's pen.

    ………………………………………………………………….

19. Your miss is teaching in the class. You want to go in the class.

    ………………………………………………………………….

20. Your teacher is teaching in the class, you are late to come in the class.

    ………………………………………………………………….

21. Guests are at your home. As it is the time of night but you don't have enough lamps, you want to use their torch.

    ………………………………………………………………….

22. Your guest has a photo album in his bag. You want to see it.

    ………………………………………………………………….

Thank You for the Co-operation !

Appendix – III

Indo-Aryan Languages Spoken in Nepal

S.N.	Languages	Population	Percentage
1.	Nepali	11053255	48.98
2.	Maithili	2797582	12.40
3.	Bhojpur	1712536	7.59
4.	Tharu	1331546	5.90
5.	Awadhi	560744	2.48
6.	Marwari	22637	0.10
7.	Manjhi	21841	0.10
8.	Darei	10210	0.04
9.	Kumal	6533	0.03
10.	Bote	2823	0.01
11.	Panjabi	1165	0.01
12.	English	1037	0.00
13.	Chureti	408	0.00
14.	Megahi	30	0.00
15.	Urdu	174840	0.77
16.	Rajbanshi	129883	0.58
17.	Hindi	105765	0.47
18.	Danuwar	31849	0.14
19.	Bengali	23602	0.10
	Total	17988286	79.7

Source: CBS Report, 2002.

Appendix – IV

Tibeto-Burman Languages Spoken in Nepal

S.N.	Languages	Population	Percentage
1.	Tamanag	1179145	5.22
2.	Newar	825458	3.66
3.	Magar	770116	3.41
4.	Bantawa	371056	1.64
5.	Gurung	338925	1.50
6.	Limbu	333633	1.48
7.	Sherpa	129771	0.58
8.	Chepang	36807	0.16
9.	Sunuwar	26611	0.12
10.	Thami	18991	0.80
11.	Kulung	18686	0.80
12.	Dhimal	17308	0.80
13.	Yakha	14648	0.06
14.	Thulung	14034	0.05
15.	Sanpang	10810	0.05
16.	Khaling	9288	0.03
17.	Thakali	6441	0.03
18.	Chhantyal	5912	0.03
19.	Chamling	44093	0.20
20.	Tebetan	5277	0.02
21.	Dumi	5271	0.02
22.	Jirel	4919	0.02
23.	Puma	4310	0.02
24.	Dura	3397	0.02

25.	Meche	3301	0.01
26.	Pahari	2995	0.01
27.	Lepcha	2826	0.01
28.	Bahing	2765	0.01
29.	Raji	2413	0.01
30.	Haya	1743	0.01
31.	Bhyangshi	1734	0.01
32.	Ghale	1649	0.01
33.	Chhaling	1314	0.01
34.	Loharung	1207	0.00
35.	Chinese	1101	0.00
36.	Mewahang	904	0.00
37.	Kaike	694	0.00
38.	Raute	518	0.00
39.	Tilung	310	0.00
40.	Jerung	271	0.00
41.	Lingkhim	97	0.00
42.	Kochhe	54	0.00
43.	Dzonkha	10	0.00
44.	Chhintang	8	0.00
45.	Mizo	8	0.00
	Total	4220829	20.81

Source: CBS Report, 2002.

Appendix – V

Dravidian Languages Spoken in Nepal

S.N.	Languages	Population	Percentage
1.	Jhangad	28615	0.13
2.	Kisan	489	0.00
	Total	29104	0.13

Source: CBS Report, 2002.

Appendix – VI

Austro-Asiatic Languages Spoken in Nepal

S.N.	Languages	Population	Percentage
1.	Santhal	40193	0.18
2.	Munda	67	0.00
3.	Khediya	1575	0.01
	Total	41835	0.19

Source: CBS Report, 2002.