

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is the greatest accomplishment of human civilization. It is a dynamic set of visual auditory or tactile symbol of communication and the elements used to manipulate them. Language is considered to be an exclusively human mode of communication although animals make use of quite sophisticated communication system. It is not just a logical system but psychological and social phenomenon as well. Different scholars have defined language differently. Some of the famous definitions are given below:

"Language dissipates superfluous nervous energy, directs motion in others both men and animals, sets matter in motion as in charms and incantations, transfers knowledge from one person to another, from one generation to another"

(Varshney, 2003, p.1). In this definition, Varshney has presented language as a powerful vehicle of human civilization. Similarly, Larsen-Freeman (2007) has focused language as a means of communication when she says "Language is the first of two planes in the two-plane process of communication. In the second plane are the factors which influence the linguistic message" (p. 83). Likewise, for Wardhaugh (1972), "Language is a system of arbitrary vocal symbol used for human communication" (p.3).

Richards, Platt and Platt (1999, p.196) define language as "the system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences, utterances". In the same way, in the words of Halliday (1977, p.8) "Language is the primary means for the transmission of culture from one generation to the next".

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

1.1.1 The English Language

Every language has its own conventions of establishing intimacy or sharing feeling between people. Among different languages in the world, English is the most popular and dominant language.

English is an Indo-European West Germanic language. English is a global language because a large number of people speak it as their mother tongue.

English is the first language for the most people in the USA, Canada, Britain, Ireland, Australia, New Zealand, South Africa and several Caribbean countries. It is used as second language throughout the world especially in Commonwealth countries and many international organizations (Crystal, 1997, pp. 2-3).

According to the population census (2058), 1037 people speak English as their native language or mother tongue in Nepal. So, the English language stands in the sixty-fourth position in Nepal on the basis of its native speakers.

Modern English is sometimes described as the first global lingua franca. It is the dominant international language in communication, science, business, aviation, entertainment, radio and diplomacy. It is the treasure house of knowledge too. It figures out the western culture.

Crystal (1987, p.300) presents the genetic affiliation of the English language in the following diagram:

Diagram: 1

Similarly, Asher (1994, p.642) presents English under Anglo-Frisian subgroup of Indo-European language family.

Diagram: 2

1.1.2 Linguistic Scenario of Nepal

Nepal is a small country in size but it is rich in cultural diversity and linguistic plurality. According to the Population Census (2058), Nepal has 92 languages in use. Most of these languages do not have their own written scripts. They have spoken forms only. According to Taba (2003, pp.15-16), the languages spoken in Nepal can be divided into four groups which are given below:

I) Indo-Aryan Group

This group includes the following groups:

Nepali	Megahi	Maithili
Marwadi	Bhojpuri	Kumal
Awadi	Darai	Tharu
Majhi	Rajbanshi	Bote
Danuwar	Hindi	Bengali
Chureti	Urdu	

II) Tibeto-Burman Group

Dura	Kaike	Gurung
Bahing	Limbu	Sangpang

Thakali	Sunuwar	Ghale
Newar	Hayo	Magar
Chamling	Sherpa	Baulua
Thami	Chepang	Dhimal
Yakkha	Thulung	Khaling
Chhantyal	Tibetan	Dhami
Yholmo	Nachhiring	Tamang
Jirel	Pahari	Dungmali
Chhiling	Lhomi	Lepchar
Bhujel	Kagate	Tilung Lepcha

III) Dravidian Group

IV) According to population census 2058 only one language, i.e., Jhagad comes under this group which is spoken on the Province of Koshi River in the eastern region of Nepal.

IV) Astro-Asiatic Group

Satar (Santhali) is the only language in this family. It is spoken in Jhapa district of the eastern part of Nepal. This family has other sub-branches also. They are:

- Mon-Khmer and
- Munda

Nepal is a small country. It is not only richest in cultural diversity and natural resources but also in language. There are more than 100 languages in spoken form. According to the degree of endangerment, each of these languages has been categorized in one of the seven levels which are given below:

1. Safe language: Newar, Limbu, Magar, Tharu, Tamang, Bantwa, Gurung, Rajbassi, Tibetan Sherpa, Khaling, Kham.
2. Almost safe language: Chamling, Santhali, Chepang, Danuwar, Jhangar, Thangnsi, Kulung, Dhimal, Yakkha, Thulung, Jenpang, Darai, Dolpo.

3. Potentially endangered languages: Kumal, Thakali, Chantyal, Dumi, Jirel, Asthupariya, Mulali, Bethare.
4. Endangered languages: Dura, Umbule, Puma, Yholmo, Nachiring, Meche, Pahari, Lepcha, Bote, Bahing, Kou, Raji, Hayu, Byanisi, Yampju, Ghale, Khariya, Chailing, Lohonung, Sunwar, Majhi, Bhujel.
5. Seriously endangered languages: Kaike, Raute, Kijan, Churauti, Baram, Tilung, Jerung, Narphu.
6. Moribund languages: Lhomi, Sam, Kagate, Koche, Kusunda, Lingkhim, Chhetang.
7. Extinct or nearly extinct languages: Bayhansi, Chonkha, Longaba, Sambya, Pongyong, Chukwa, Bungla, Valing. (Yadav and Bajracharya 2005, pp. 29-30).

1.1.3 An Introduction to the Newar Language

It is said that more than 6000 distinct languages exist in the world today.

The Newar language is one of the living languages of the world. It comes under Tibeto-Burman group of language. The Newars are the indigenous nationalities and original inhabitants of Kathmandu valley. So, the main origin of the Newar language is Kathmandu Valley. Most of the People in Bhaktapur speak the Newar language. Likewise, this can be found in other places of country for example, Lalitpur, Kathmandu, Magdi, Kavreplanchok, Sindhupalchok, Kaski, Lamjung, Palpa, Dhankuta, Ramechhap, Makawanpur, Tanhu, Dolkha, etc. (Acharya, 2060, p-65)

The publications by Newar writers consistently refer to the Newar language as 'Nepal Bhasa', 'Newaan Bhaae', and 'Newari'. Among them 'Nepal Bhasa' is an ancient name which is verified by written records. In colloquial term, the

language is simply known as 'Newaah Bhaae' (the Newaah language) by the majority of native speakers.

There is a wide distribution of Newars in many cities and rural areas across the country. This has given rise to several distinct varieties of the language in terms of social stratification and geographical spread. Hence, there are differences in linguistic habits of the Newars from different regions and social classes. (Joshi, 2060, p. 20)

The questions "How many dialects are there in the Newar language and what are they?" have remained unanswered up to now. Generally, there are five dialects. They are as follows: Kathmandu-Patan dialect, Bhaktapur dialect, Dolkha dialect, Chitlangko dialect and Pani Dialect.

Talking about the script of the Newar language, Joshi (2060, p. 1) mentions that "The Newar language has various scripts. The famous scripts of Newar language are Current Nepal (pracalit) script, Ranjana script and Bhujimol script. The current Nepal script or pracalit script is used mostly in ancient book and written script".

According to the Report of Nepal Population (2061), "The total population of Newar is 12, 45,232 out of the total population of Nepal (i.e.2, 3, 51,423)". Out of the total population of Newar, there are 6, 20,213 males and 6, 25,019 females. There are 5.48 percent Newars. Out of them only 3.66 percent or 8, 14,758 people speak the Newar language. It is in sixth position in terms of language condition of Nepal's total population. The speakers of the Newar language cover the fourth largest population in the country.

The Newar language has good literature of its own. It is one of the richest languages in the field of Nepali literature as well. In ancient Newari literature, we can find many poems, dramas, books, etc. Nowadays different fortnightly newspapers and daily newspapers are published in this language. Different

media of our country broadcast news, various programs, songs, etc. in it. Not only this but also many tele-films, films, plays, programs etc. are also being made in this language.

It is said that more than 6000 distinct languages exist in the world today. The Newar language is one of the living languages of the world. Nepal is a multi racial, multireligious, multicultural and multilingual country. More than 100 languages are spoken in Nepal. Every language has not got equal position. So some languages are endangered and some are safe language. The Newar language belongs to safe language among the languages existed in Nepal. It comes under Tibeto- Burman group of language.

According to Acharya (2060):

The Newars are the indigenous nationalities and original inhabitants of Kathmandu valley. So the main origin of the Newar language is Kathmandu valley. It is said that the main Newars have come first in Dolkha from northern east side of 'K nsu' area which is situated in China Later on they come in Kathmandu and became original inhabitants of Kathmandu valley. Most of the people in Bhaktapur speak the Newar language. Likewise, this can be found in other places of country. For example, Lalitpur, Kathmandu, Magdi, Kavre Palanchock, Sindhupalchodk, Kanski, Lamjung, Palpa, Dhankuta, Ramechhap, Makwanpur, Tanhu, Dolkha etc. (p. 65)

The place of origin of the Newar language is Kathmandu. Numerous Newar languages were found till 2009-11 B.S. in Kathmandu valley but this number of the Newar language speakers decreasing slowly. This language remains in the first rank in Bhaktapur till now. The important place of this language is found in

Lalitpur, Kathmandu, Magdi, Kavrepalanchok, Sindhupalchock, Kanski, Lamjung, Palpa, Dhankuta, Ramechhap, Makwanpur, and Tanhu too.

In present situations, most of Newars who live out of valley speak Nepali language as their mother tongue instead of speaking their own tribe language Newari.

There is a wide distribution of Newars in many cities and rural areas across the country; this has given rise to several distinct varieties of the languages in terms of social stratification and geographical spread. Hence, there are differences in linguistics habit of the Newars from different regions and social classes. In other words, we can say that the Newar language is an ancient language with wide geographical distribution. So, it has many dialects. Differences can be found between the Newar language of Dolkha and Kathmandu. Similarly, the Newar language of Bhaktapur, Kavre, Palpa, Banglung, Citlang and Kathmandu are not the same to each other. So that we can say that the different Newar languages of different places of the country are its dialects.

1.1.4 The Newari Script

The Newar language is one of the well developed richest languages in Nepal. It has its own literature and scripts. We can find many scripts of its own. Some of them are Rajana script, Bhujinmol script, Kunmol script, Kwanmol script, Golmol script, Panchumol script, Hinmol script, Litmol script, Paracalit script. “The famous scripts of the Newar language are Pracalit (Current Nepal) script, Ranjana script and Bhujinmol script. The current Nepal script or Pracalit script is used mostly in ancient book and written script” (Joshi 2060, p.1)

Ranjana, Prachalit and Bhujinmol script have their own literature in the Newar language whereas others rarely have literature.

Alphabet of Pracalit script are shown as below:

प्रचलित नेवारी लिपि

										VOWEL	
										स्वर	
										अ	आ
										इ	ई
										उ	ऊ
										ऋ	ॠ
										ऌ	ॡ
										ए	ऐ
										ओ	औ
										अं	अः
										अ	अः
CONSONANT										व्यञ्जन	
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ		
KA	KHA	GA	GHA	NGA	CHA	CHHA	JA	JHA	NA		
ट	ठ	ड	ढ	ण	त	थ	द	ध	न		
TA	THA	DA	DHA	NA	TA	THA	DA	DHA	NA		
प	फ	ब	भ	म	य	र	ल	व			
PA	PHA	BA	BHA	MA	YA	RA	LA	VA			
										श	ष
										स	ह
										क	ख
										ग	घ
										ङ	ञ
										च	छ
										ज	झ
										ञ	ण
										त	थ
										द	ध
										न	प
										फ	ब
										भ	म
										य	र
										ल	व
										श	ष
										स	ह
										क	ख
										ग	घ
										ङ	ञ
										च	छ
										ज	झ
										ञ	ण
										त	थ
										द	ध
										न	प
										फ	ब
										भ	म
										य	र
										ल	व

Source: (Shakya, 2030, p.11)

Praclit Nepal script is nearly about similar with ancient Devanagari script. Among the 16 vowels उ, ऊ, ऋ are similar to devanagri script. In Pracalit Nepal script अ, आ, इ, उ, ए vowel sounds are there. But ‘ओ’ and ‘व’ alphabet are also used as vowel in Newari. In the same way, among 36 consonants in the Newari alphabet (ङ, छ, ज, ञ, ठ, ड, ण, फ, भ, र, व, श, क्ष, ञ) are not same with Devanagari script (in written form) (Sakaya, Ne. S., 122, p.3). ड, ञ, ट, ठ, ड, द, ण, श ष, क्ष, त्र, ञ Newari alphabets are not used in pronunciation instead of these alphabet न्ह, म्ह र ल्ह three constant alphabets are used.

1.1.5 Language Functions

A function in language refers to the purpose for which an utterance or unit of language is used. The nature of language is closely related to the demands that we make on it, the function it has to serve. Communication is possible through the use of language so that it is a universal function of language.

In terms of language study, function refers to the purpose for which a language forms or phenomenon exists. More broadly, function refers to the purpose for which an utterance is made. An utterance can be of any length of speech that communicates some meaning.

Function refers not only to individual words and how they relate to each others but also how words are used too. For instance in some languages, it is possible to repeat something for some effect. Different scholars have viewed language function differently. Some of the views are as follows:

According to Richards, Platt and Platt (1999), "Language functions are often described as categories of behavior, e.g; requests, apologies, complaints, offers, compliments" (p. 148). Similarly, Haliday (1979) gives emphasis to the purpose of language when he mentions, "A functional approach to language means, first of all, investigating how language is used: trying to find out what is the purpose that language serves for us, and how we are able to achieve these purposes through speaking and listening, reading and writing" (p.7). Likewise, for Crystal (2003), "The function of a language is to communicate ideas, to express ideas and so on" (p. 192).

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

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

Form: Cylindrical with one end open

Function: serving liquids.

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

Substance: sound/letters/punctuation

Form: pattern of sounds/letters/words and phrases

Function: communicating message. (p.9)

Van Ek (1976) distinguishes six main types of communicative language functions. His classification of language function is found to be more relevant to the present research work. His classification of communicative functions is as follows:

I) Imparting and seeking factual information

- a. identifying,
- b. reporting,
- c. correcting,
- d. asking, etc.

II) Expressing and finding out intellectual attitudes

- a. Expressing agreement and disagreement
- b. Denying something
- c. Accepting and declining an offer or invitation
- d. Offering to do something
- e. Giving and seeking permission to do something, etc.

III) Expressing and finding out emotional attitudes

- a. Expressing pleasure, liking, and displeasure and disliking.
- b. Expressing surprise, hope, satisfaction fear or worry, preference, etc.

IV) Expressing and finding out moral attitudes

- a. Apologizing
- b. Granting forgiveness

- c. Expressing approval and disapproval
 - d. Expressing appreciation, regret, indifference, etc.
- V) Getting things done (suasion)
- a. Suggesting a course of action (including the speaker)
 - b. Requesting others to do something
 - c. Inviting others to do something
 - d. Advising others to do something
 - e. Warning other to take care or to refrain from doing something
 - f. Instructing or directing others to do something, etc.
- VI) Socializing
- a. Greeting people
 - b. Introducing, taking leave
 - c. Attracting attention
 - d. Proposing a toast, etc. (pp. 37-38)

To sum up, a function in language refers to the purpose for which an utterance or unit of language is used. Language is not used in a vacuum. It is used in social context. It considers the individual as a social being and investigates the way in which s/he acquires language and uses it in order to communicate with others in her/his social environment.

1.1.6 Offering

Offering is one of the important communicative (language) functions. It is included under "Expressing and finding out intellectual attitudes" in Van Ek's classification. In general, offer is an expression of willingness to give something for somebody; for example,

Can I get you some coffee?

Here, have a seat.

Please, have a piece of candy.

"Offering is an act of saying that you are willing to do something for somebody or give something to somebody"(Hornby, 2000, p. 379).

"An offer is an expression of willingness to contract on certain terms made with the intention that it shall become binding as soon as it is accepted by the person to whom it is addressed the 'offeree'." (<http://en.wikipedia.org/wiki/offer-and-acceptance#offer>)

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

- Come on...?
- Would you like me to...?
- Shall I...?
- Do you want me to...?
-If you like. (pp. 6-8)

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

- Can I ...you?
- Need some...,
- Can I give you...?
- Need a hand...,
- Let me...you...,
- I'll...you...,
- Could you see me...?
- Can I be...?
- If you need... , please, etc. (p.15)

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

- Shall I... (for you)?
- Would you like...?
- Would you like to...?
- Would you like me to...?

I'll... if you like (pp.47-48).

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

1.1.7 An Overview of Pragmatics

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

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

Pragmatics is the science of linguistic in as much as that science focuses on the language using human, this distinguishes the pragmatics from the classical linguistics disciplines which first and foremost concentrated on the systematic result of the users' activity: language system and structures (Asher, 1994, p. 3266).

Similarly, Richard, Platt and Platt (1999) defined pragmatics as "the study of the use of language in communication particularly the relationship between sentences and the contexts and situation in which they are used" (p.284).

It means language is a linguistic science which concentrates on how human use the language according to situation and how that specific situation expresses the meaning is pragmatics. Similarly, in Leech's (1983) words "Pragmatics is the study of meaning in relations to speech situations" (p.6). In the same way, Levinson (1983) defines pragmatics as "the study of all those aspects of meaning not captured in a semantic theory" (p.12).

Yule (1993) has defined pragmatics in the following sentences:

- a. Pragmatic is the study of speaker meaning.
- b. Pragmatics is the study of how more gets communicated than is aid.
- c. Pragmatics is the study of the expression of relative distance. (p.3)

In conclusion, these definitions conceptualize pragmatics as a notion of appropriateness. A good language user should have the ability to use the language which is grammatically correct as well as contextually appropriate.

Pragmatics deals with how language is used to communicate things. The same piece of language can be used by different users or in different social contexts and situations to mean different things. It deals with the speaker's intended meaning of the utterance and its effects on the other participants in an act of communication

1.1.8 An Overview of Contrastive Analysis

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

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

(Richards et al. 1999, p.83). Likewise, James (1980) agrees with Richards, et al. when he defines contrastive analysis as "a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative), two-valued typologies (CA is always concerned with a pair of languages) and found on the assumption that languages can be compared" (p. 3).

In the same way, Crystal (2003) views contrastive analysis a bit differently when he defines it as "a general approach to the investigation of language (contrastive linguistics), particularly as carried on certain area of Applied linguistics, such as foreign-language teaching and translation" (p. 107).

In short, contrastive analysis is concerned with how a monolingual becomes a bilingual. There are two languages and two dialects in comparison, which are known as 'interlingual' and 'intralingual'. The comparison between them can be done in different levels of languages viz. phonological, syntactic and discourse levels as well.

Contrastive analysis was initiated and developed in the late 1940s and 50s by C.C. Fries and Robert Lado. C.C. Fries was the first person who for the first time initiated contrastive linguistic study to derive the best teaching materials in teaching second and foreign languages (<http://en.wikipedia.org/wiki/contrastive-analysis>).

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

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

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

Linguistic component of contrastive analysis is based on the following aspects.

- a) Language learning is a matter of habit formation.

b) The state or mind of L1 and L2 learners is different. The mind of a L1 learner is tabula rasa whereas that of an L2 learner is full of L1 habits.

c) Languages are comparable.

Psychological component of CA, which is also known as Transfer theory, is based on the fact that past learning affects the present learning. If it facilitates learning it is positive transfer. But if it hinders new learning it is called negative transfer.

To sum up, CA has application in predicting and diagnosing a proportion of the L2 errors committed by learners with a common rule which is in L1. It compares learners' two languages viz. their mother tongue and target language to find out similarities and differences and then predicts the areas of ease and difficulty. So we can say that it is helpful for language teacher to show the areas of differences between the two languages and identify which areas are more difficult for the learners and also explain the sources of errors in their performance. It helps in designing teaching/learning materials and remedial courses for those particular areas that need more attention. Thus, contrastive analysis plays an important role in teaching/learning activities.

1.2 Review of the Related Literature

Many researchers have carried out the comparative studies between English and other different languages like Limbu, Rai, Newar, Maithili, Tharu, Dura, etc.

Some research works have been carried out on comparing communicative functions between English and other languages like Nepali, Tharu, Limbu, Rai and so on. Some of the researches related to this study are reviewed below:

Pandey (1997) has carried out a research on "A Comparative Study of Apologies between English and Nepali". The purpose of his research was to enlist the different forms of apologies used in English and Nepali, and to compare them in the contexts of some related situations. He used both questionnaire and interview as a research tools to meet the purpose. He found that English people are more

apologetic in comparison to Nepali people and women are more apologetic than male in English and Nepali.

Another research entitled "Request Forms in the English and Nepali Language: A Comparative Study" was done by Chapagain (2001). The purpose of her study was to enlist different forms of request used by native speakers of English and Nepali, and to compare them on the basis of socio-pragmatic approach. Her study was mainly based on primary data and she used a set of questionnaires as a research tool to fulfill her purpose. She found that English people are more polite than Nepali people in making request. She also found that in totality 68% of English and 22% of Nepali speakers she consulted with used direct request.

Kattel (2001) carried out a research entitled "A comparative study on Terms of Address Used by English and Nepali Speaker". The aim of his research was to compare how the speakers of the two languages (i.e... English and Nepali) select the terms of address according to addressee's age, sex, status or relationship. The English and Nepali speakers were asked to respond to questions in written form to meet the aim of research. He came to the conclusion that native speakers of Nepali use kinship terms to address even strangers whereas native speakers of English largely rely on the 'Excuse me' phrase. Most of Nepali kinship terms can function as terms of address whereas in English, ascending generation only receives title and others are usually addressed by the first name.

Likewise, Khanal (2004) accomplished a research entitled "A Comparative Study on the Forms of Address in the Tharu and English Languages." The objective of his study was how the native speakers of the two languages (i.e. Tharu and English) make a choice of the forms of the words used to address. He collected data from native speakers by using stratified random sampling procedure. He used questionnaire as a research tool. He found that Tharu language is richer in the form of address compared to English. The form of address paternal and maternal distinction is significant in Tharu whereas this distinction is redundant in English.

Similarly, another research entitled “A Comparative Study of Apologies between English and Limbu” was done by Tembe (2007). The objectives of his research were to enlist and compare different forms of apologies in Limbu and English. He used both primary and secondary sources of data. He conducted an interview with the informants to collect data. He found that Limbu languages have less apologetic terms and apology structure than English has. He also found that native speakers of Limbu are indirect, lengthy and sometimes ambiguous while expressing apologies, and reparation, whereas English native speakers are direct and explicit in their use. Pragmatic intricacies are mostly involved in the Limbu responses to express apologies.

Similarly, Gautam (2007) carried out a research on ‘Pronominal in the English and Dura Languages: A comparative Linguistic Study”. The purposes of his research were to find out Dura pronominals in relation to English and to find out similarities and differences between them. He took oral interview with the informants and recorded that using paper and pen technique in the written form. Likewise, he handed the questionnaire to the selected educated informants to reach the purpose. At last, he found that personal pronominals are categorized under three persons i.e. 1st, 2nd and 3rd, and two numbers i.e. singular and plural in both languages. In Dura language, first person and plural pronominal has alternative like '/bayro/', '/nyro/', '/nayrodomo/' but in English there is no any alternative form for that.

The present study is different from the above mentioned ones because no research has yet been carried out on 'Making Offer' in the English and Newar language. Thus, I decided to carry out a research work on it.

1.3 Objectives of the Study

The objectives of the study were as follows:

- a. To list different exponents of offering in the English and Newar languages.
- b. To compare the exponents used in the English and Newar languages on the basis of forms.

c. To list some pedagogical implications.

1.4 Significance of the Study

This is a new research work on the Newar language in the faculty of education, Department of English. Thus, this will be significant work for the department. Furthermore, this research will be beneficial to linguists, grammarians, language planners, syllabus designers, researchers, students, and teachers and even to the textbook writer as well. It will also add a brick for the development of the Newar language.

1.5 Definition of Specific Terms

Offering: Something that is produced for other people to use watch enjoy etc.

Exponent: Language utterances or forms a speaker uses express a message.

Interrogative: A sentence which is in the form of question.

Assertive: A sentence which is in the form of statement.

Imperative: A sentence which is in the forms of a command.

Politeness: Having or showing good manners and respect for the feeling of others.

CHAPTER TWO

METHODOLOGY

The aims of the study were to list out the exponents used for offering in the English and Newar languages and to find out similarities and differences between the forms of ‘offering’ in the language under study. To accomplish the objectives, I adopted the following methodology:

2.1 Sources of Data

Both primary and secondary sources were utilized for the purpose of data collection.

2.1.1 Primary Sources

The study was mainly based on the primary data which were the native speakers of both the Newar and English languages. The total sample of the study was 80 native speakers which consisted 40 native speakers the English language and the same number of the Newar language.

2.1.2 Secondary Sources

I studied and consulted some books, journals, theses, reports, etc. which were related to the topic in question for secondary sources of data. Some of them were Doff, Jones and Mitchell (2004); Matreyek (1983); Morrow and Johnson (1980) and Van Ek (1976).

2.2 Sample and Sampling Procedure

The sample of the research consisted of altogether 80 native speakers of the English and Newar languages. There were 40 native speakers of English and 40 native speakers of Newar who were available in Kathmandu valley. I used non-random convenience sampling procedure to select the informants.

2.3 Tools for Data Collection

Two sets of questionnaire were prepared to collect information as to how the English and Newar people express offer. These questionnaires were based on Matreyek's book named 'Communicating in English Examples and Models'. The informants were supposed to act out different relationship as friends, strangers, parents/children, shopkeepers/customers, brothers/sisters, and guests. There were 20 situations altogether. The questionnaire used for the native speakers of Newar was in the Nepali language whereas the questionnaire used for the native speakers of the English was in the English language. Both questionnaires were almost similar but they were different to some extent in the sense that the set of questionnaire for English native speakers contained some typical situations available in English contexts and similar questionnaire was developed for the Newar native speakers. (Appendixes I)

2.4 Process of Data Collection

First of all I prepared the sets of questionnaire for the native speakers of Newar as well as English. To find out the informants of the English language I visited British council and tourist areas of Kathmandu valley i.e. Bhaktapur Durbar Square, Basantapur Dabali, Patan Durbar Square, Swambunatha Gumba and personally requested them to fill up the questionnaire by explaining the purpose of the research. In case of difficulty, I provided them with the clarification. I also took help of my friends who were involved in tourism sector to collect the data of English native speakers.

Similarly to collect the data from the native speakers of the Newar language, I visited the informants who were likely to have the required information and personally requested them to fill up the questionnaire by explaining what they were supposed to do. Finally, I collected the questionnaire and thanked them.

2.5 Limitations of the Study

The study had the following limitations:

- a) The study was limited to only 40 native speakers of English and 40 native speakers of Newar who were available in Kathmandu valley.
- b) Fifteen respondents were school level students (i.e. class 5 students reading Nepal basa as an optional subject), 15 respondents were college level students studying M.A. in Nepal Bhasa and 10 respondents were the inhabitants of Kritipur who speak the Newari language as their mother tongue.
- c) The selected native speakers of the English language were from USA, UK, Australia, Canada, New Zealand, South Africa and Caribbean countries.
- d) Only the forms of offering used in the English and Newar languages were studied.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data. All the responses given by the English and Newar speakers are tabulated on the basis of three forms of sentences i.e. interrogative, assertive, and imperative. I have tried my best to carry out as accurate and effective analysis and interpretation as possible. The classification is made on the basis of the relationship of respondents. The section is divided into two parts. The first part deals with the analysis of the exponents used by the native speakers of the English and Newar languages. The second part deals with the comparison of forms of offerings in the English and Newar languages.

3.1 Overall Analysis of the Offering

In this section the exponents of offering used by the native speakers of the English and Newar languages in the given situations are presented under different subheadings.

3.1.1 Total Exponents of Offering

In this section all the exponents of offering used by the native speakers of the English and Newar languages in the given situations are listed out. This section is divided into two sub-sections. The first section presents the list of the exponents used by the native speakers of the English language and the second section presents the exponents of offering used by the native speakers of the Newar language.

Table No.1**Total Exponents of Offering Used by the English Language Speakers**

S.N.	Interrogative	F
1.	Do you want...?	42
2.	Do you want me to...?	22
3.	Do you want to...?	18
4.	Do you need...?	29
5.	Do you like...?	11
6.	Do you like to...?	1
7.	Do you mind if...?	1
8.	Can I ...?	96
9.	Can I...for you?	1
10.	May I ...?	50
11.	Shall I...?	3
12.	Shall I ...for you?	15
13.	Will you want me to ...for you?	1
14.	Is there something I can do to help you?	3
15.	Please, what would you like to drink?	1
16.	Would you like...?	88
17.	Would you like to ...?	27
18.	Would you like me to...for you?	30
19.	Excuse me, would you mind if I give you a hand?	1
20.	Could I ...?	6
21.	Would you want me to ...for you?	8
22.	Should I ...for you?	3
23.	Would you mind to turn on the radio?	1
24.	Could you sit here?	1
25.	Could you please stay...?	2
25.	Would you...?	3

S.N.	Assertive	F
1.	I think it is better to have...	1
2.	I'll bring ...if you like.	11
3.	I'll bringfor you.	1
4.	Hey guys. I'll ...for you.	3
5.	You canif you like...	18
6.	You can ...if you'd like.	8
7.	You can ...if you want.	5
8.	You can...	7
9.	It is better to...	4
10.	It is better if I help you.	2
11.	I'll ...if you like.	13
12.	I can ...if you like.	6
13.	I am ready to help you, if you like.	1
14.	If you have problems, I'll assist you.	1
15.	I'll help you if you have problems.	2
16.	Jack, it's the time to lunch.	2
17.	Here is some fruit if you like.	1
18.	I can do that for you if you are really busy.	3
19.	I'll ...if you want me to.	6
20.	I would show you by programming the task myself.	1
21.	I'll train you how to operate the record player.	1
22.	Excuse me ma'am, you'd better to sit here.	1
23.	Here's the post box.	4
24.	I'll teach you if you get problem on that.	2
25.	I'll ...if you want.	14
26.	I can ...for you if you want.	2
27.	I got ...for you.	1
28.	I have ...for you.	1

29.	This is your medicine.	1
30.	Here is my pen.	2
31.	I have...if you want that.....	2
S.N.	Imperative	F
1.	Here, have...	9
2.	Please, take my...	31
3.	Use..., please	4
4.	Water, please.	3
5.	Please, have...	28
6.	Come on; please have (drinks) together.	3
7.	Please have it if you like.	2
8.	Hey guys, let's have together.	3
9.	Coffee, please.	5
10.	Hey guys, let's enjoy coffee.	2
11.	Hey guys let's have....	1
12.	Let's have...	8
13.	Coffee.	3
14.	Stay here, please.	1
15.	Let's	18
16.	Please, stay in my house tonight.	2
17.	Come on, let's....	4
18.	Hey, join with me.	2
19.	Need some help?	2
20.	Let me...for you.	37
21.	Please, come to have tiffin.	3
22.	Have this food, will you?	1
23.	Let meif you are busy.	1
24.	Candy.	2
25.	Candy, please.	5

26.	Ma'am, please, sits here.	9
27.	Come on, take some more drinks.	6
28.	Drinks, please.	1
29.	Turn it on if you'd like.	1
30.	Take this..., please	11

It was found that the exponents “Can I ...? Would you like...?, May I...?, Do you want...?, Would you like me to... for you? Do you need...?, Would you like to...?” were mostly used interrogative exponents by the English speakers with the frequency 96,88,50,42,30,29, and 27 respectively whereas the structure “ Do you mind if we...?,Is there something I can do to help you?, please, what would you like to...?, Excuse me, would you mind if I give you a hand? were also found in responses but they were rarely used by the native speakers of English. In the same way, the exponents “you can... if you like. I'll... if you want; I'll... if you like.” were more frequently used assertive forms in English for making offers. The exponents “Here is... if you like. Here is my pen. This is yours...” were also found in the study but they were used rarely.

Similarly, different exponents were also found in imperative forms of English. Among them the structure “let me...for you, please, take..., please, have..., let's... were more frequently used exponents while making offers in English.

Table No.2

Total Exponents of Offering Used by Newar Native Speakers

S.N.	Interrogative	F
1.	J chiy gu riporta tay ra yan b ?	1
2.	J n gw hal y nabil ?	46
3.	J riporta tay ra y yta gw hali y n bil ?	12
4.	Chanta gw hali y n b ?	2
5.	J gw hal y n bil ?	2
6.	Jy mach the cwã gwah l y yl ?	4

7.	J sam jwan bil ?	5
8.	Ch nã j napã jh yl ?	9
9.	J napã he moters ikalay w lay?	3
10.	J npam he wan bil ?	1
11.	Nu, j chanta drop y n b majul ?	1
12.	Ay, napã wanegu makul ?	1
13.	Tha jigu ch -y cwan jul ?	5
14.	Bus madus jigu he che-y cwasã jyuni majul ?	3
15.	Radio hayk b l ?	17
16.	Mh ipus radio c yek bil ?	13
17.	Radio hyane yol ?c yke?	2
18.	Chu khabara nyanegu ich dul ,ji radio h yk b , Radio on yan byul ?	6
19.	Cy bhapiy dil ki?	2
20.	Cy nhil ?	1
21.	Chi ciy twanegu l k ?	1
22.	Tho kamyutar chigu aphis taka tay b l ?	2
23.	J kamyutar c ykeb l ?	5
24.	J kamyutar kholay y n b l ?	20
25.	Cha nã suntal nayul ?	4
26.	Chanta nã suntal y l ?	1
27.	Suntal y :l ?	1
28.	Chinta, j sahayoga y l ?	1
29.	J sahayoga y n b l ?	2
30.	J jhwane-b l ?	3
31.	Dai, j gw h l y n b l ?	5
32.	J gw h l y n b l ?	5
33.	J chanta gw hal y n b l ?	14
34.	J syan b l ?	15

35.	J chu y n b m : l k ?	17
36.	Jigu cwas hayl ?	21
37.	Chinta cwas hayl ?	3
38.	Chinta cwas m lal ?	2
39.	Bway bhapi?	1
40.	J chanta hisaba sayn bil ?	3
41.	K k j thaw pau bwan bil ?	4
42.	J patrik bwan bil ?	9
43.	M m , j bwan nyankel ?	21
44.	J khapan bil ?	4
45.	J sam nan bil ?	6
46.	N pã wanel ?	3
		8
S.N.	Assertive	F
1.	Chagu riporta cwayta j nã gwah l yan b .	1
2.	J nã chanta riporta dayakita gwah l yan b .	2
3.	Tha dhyew kay jãye y hu, n du liph bius jiye jigu ni.	1
4.	Thwa kane chã dhyew mady dukha jiy cwagu j siyul , thwa dhyew jwan chã w sa yn w .	1
5.	J chagu w sa y yta jigu dhyew he w sa y n b .	6
6.	J chagu he jy kuthi taka tay b .	14
7.	Chigu k ry laya taka j thyãke hel .	4
8.	J apjise taka tay bi	8
9.	J thwa kamyutar chigu k ry laya taka tay b .	5
10.	Chigu jakuth thyãk b .	4
11.	Liw tem thaum mw la thane che cwã h	4
12.	Tha jigu ch he cwanegu k nu.	5
13.	Did, jigu th se chiphetu.	1
14.	E didi thana cwan disã.	7

15.	Jigu sitya disã.	6
16.	Chi jigu sitlaya cwan disã.	8
17.	Chi jigu sitya phetuun disã.	6
18.	Thaw sitye cwan disã.	2
19.	Ch ta j gwah l y n bil .	6
20.	Say, j maddata y n bil .	3
21.	Say j gwah l y yl .	2
22.	N , thaw jigu kalama ,thuke cway sam.	3
23.	Jigu, kalama kay cwan disã.	5
24.	N kalama kay cwan disã.	5
25.	Chimsa jigu kalama paryoga yan disã.	6
26.	Chim jigu kalama cway disã.	7
27.	N jigu kalama cwã.	6
28.	Jigu kalama use cwan disã.	2
29.	Jike kalama du.	1
30.	Ch tasakam th k la th cwã ajyy l chakan twan disã.	2
31.	La: chaka ni bhapiy disã.	4
32.	Ch ta laye cwã, kay disã.	3
33.	J bhapiy disã.	2
34.	Y kana bhaway nay disã.	1
35.	W daju, bhway nay tyala, phytn disã.	3
36.	Chanta hisab syan b .	6
37.	J syan b .	14
38.	Haji jim pau bwan b .	6
39.	J chim y ta gwah l y n b .	4
40.	se se mã j khap c yk b .	18
41.	M j kh p khane.	3
42.	Saya, j c ke k .	3

43.	J kh p khole y n b .	3
44.	Chi ta chu m gu thaw sway disã.	2
45.	Sway disã, w samanata.	1
46.	Chi thaw pasalay cwamgu sam nata sway disã.	5
47.	Thaw sam na sway disã.	4
48.	Chu sam na m gu sway disã.	5
49.	Chaka thwa sam na sway disã.	14
50.	Sway disã, ch chuy .	5
51.	Sway disã, thana babalagu jhigu dagu kh p du.	4
52.	Say, j kamyutar c yk b .	3
53.	Say, thwa kamyutar chakwa c ykeb .	5
54.	J c ykeb .	2
55.	J chanta kamyutar sen b .	2
56.	Mac l , so thwa y n kamyutar c ykeguk .	3
57.	Nanu, suntal h mmu y n b .	1
S.N.	Imperative	F
1.	Jh sã napã w nenu.	2
2.	Nu.	3
3.	Thana h cwan disã.	5
4.	Kay disã.	7
5.	(cy) twan disã.	13
6.	(cy) twan .	2
7.	(cy) bhapiy disã.	2
8.	Thwa (cy) kay disã.	17
9.	N (santras) na.	20
10.	K (santras) na.	3
11.	N , cha nã suntal na.	9
12.	N , chanta chabhi.	2

13.	N , cha nã na.	1
14.	N , c kuse cwã.	1
15.	N ,(suntal).	1
16.	(thana) phyutun disã.	4
17.	Thana cwan disã.	6
18.	Thuki cway disã,jigu.	1
19.	(la:) twan disã.	12
20.	N thwa la: twan disã.	6
21.	Thwa la: twan disã.	6
22.	Thwa la: bh piy disã.	3
23.	Chi la: twan disã.	4
24.	(J) kay disã.	6
25.	(J) bh piy disã.	5
26.	Bistarai, bh piy disã.	6
27.	K , (bhway) bh piy disã.	8
28.	Bhway nay disã.	6
29.	Haji, j jwan b .	5
30.	J napã jhãsa.	2
31.	Chã nã j napam n .	4
32.	K jip napam wane n .	4
33.	Jhasã motrsaikale cwan disã, napam wanen .	2
34.	Tha ji-th y che cwam.	9
35.	Tha ji-thay che-y he cwalay.	3
36.	M :gu w sa y n disã, j dhyab b .	10
37.	J dhyew upac ra y h .	7
38.	N , dhyew kay disã w sa y ndisã.	6
39.	Thwa dhyew chy lãdisã.	3
40.	Ciy chahu kay diã.	2
41.	Tha chagu jigu ch cwã.	6

From the research, it has been found that, like in English, some exponents were used frequently by the native speakers of Newar. Some frequent structures were:

J na gwah li yanabil ?

J c ykebil ?

J bwana nyankel ?

Similarly, there were 57 different exponents used in assertive forms used by the Newar speakers. Among them the structures

j seat

se se m j khapa caykabl .

were used frequently than others. In the same way, 41 different exponents of offering were found in imperative forms in the Newar language.

As presented in the above table, it has been found that the Native speakers of the Newar language have used more different exponents of offering in comparison to the native speakers of the English language while responding to the situations. The native speakers of the English language used more interrogative forms than Native speakers of the Newar language. It seems that English people were more formal and polite than the Newar language speakers. But in fact, it does not mean that the Newar people are not polite. English people used elliptical sentences but there were not found in the Newar language. It was found from the study that sentence mood determines the degree of politeness in the English language but the use of specific word like “‘chi’, ‘ch pi’, ‘disā’” add the politeness in the Newar language.

3.1.2 Total Exponents of Offering Used by Friends

In this section all the exponents used by the native speakers of the English and Newar languages while offering something to their friends in the given situations are listed out.

Table No.3
Total Exponents of Offering Used by Friends

NLSs					
English			Newar		
S.N.	Interrogative	F	S.N.	Interrogative	F
1.	Do you want...?	26	1.	J chiy gu ripota	
2.	Do you like...?	5		tay ra yan b ?	1
3.	Do you want to ...?	10	2.	J nã gw h li	
4.	Do you need...?	5		y nab l ?	46
5.	Do you want me to...?	4	3.	J riporta tay ra y yta	
6.	Do you like to...?	1		gw hal y n bil ?	12
7.	Can I...?	43	4.	Chanta gw h li	
8.	May I...?	13		y n b l ?	2
9.	Shall I...?	7	5.	Jim gw h li y y m l ?	2
10.	Shall I... for you?	1	6.	Jy mach th cvã	
11.	Would you like...?	38		gw hal y yl ?	4
12.	Would you like to...?	12	7.	J sam na jwan bil ?	5
13.	Would you like me to...?	10	8.	Chi nã ji napã jh yl ?	9
14.	Could I ...?	3	9.	J napã he	
15.	Could you...?	2		moters ikalay w lay?	3
16.	Is there something I can do to help?	3	10.	Ji napã wan bil ?	1
17.	Please, what would you like to drink?	1	11.	Nu j chanta drop y n bi majul ?	1
			12.	Ay, n pã wanegu makul ?	1
			13.	Thaum jigu che -y cwane jyul ?	5
			14.	Bus madus jigu he che cvasã jyuni	

				majul ?	3
			15.	Radio h yk bil ?	17
			16.	Ma ipus radio c yek bil ?	13
			17.	Radio hyane yol , c yke?	2
			18.	Chu khabara nyanegu ich du:l ?	2
			19.	Ji radio h yk b ?	1
			20.	Radio on yan byul ?	1
			21.	Cy bhapiy bil k ?	1
			22.	Cy nhil ?	2
			23.	Chi ciy twanegu l k ?	3
			24.	Thwa kamyutar chigu apise taka thank tay bik ?	2
			25.	Thaw kamyutar chigu apise taka tay bil .	3
			26.	N pā wanel .	8
S.N.	Asseritve	F	S.N.	Assertive	F
1.	I think it is better to have...?	1	1.	Chagu riporta cwayta j na gw halin b .	1
2.	I'll... if you like.	11	2.	J na chanta riporta dayakita	
3.	I'll bring...	1		gw haliyan b .	2
4.	I'll... for you.	3	3.	Haji, jim jwan b .	5
5.	You can... if you like.	9	4.	Ji napam jhāsa.	2
6.	You can... if you'd like.	8	5.	Cham na ji napam n .	4
7.	It is better to...	3	6.	K jipi napam wane	

8.	You can....if you want.	2		nu.	4
9.	You can...	5	7.	Jhasã motersaikale	
10.	It is better if I help you.	2		cwan disã napã nu.	2
11.	I can... if you like.	5	8.	Tha ji-thay ch -y	
12.	I am ready to help you if you like.	1		he disã.	3
13.	If you have problems, I'll assist you.	1	9.	Tha ji-thay ch	
14.	I'll help you if you have problems.	2		cwã	6
15.	Jack, it's the time to have lunch.	2	10.	Tha jigu ch he	
16.	Here is some fruit if you like.	1		cwalay.	3
17.	I can... for you are really busy.	3	11.	M gu w sa y n disã	
18.	I'll... if you want me to.	2		j dhyab b .	10
			12.	J dhyab b upac ra	
				y h .	7
			13.	N dhyab kay disã.	
				w sa yan disã.	6
			14.	Thau dhyab kay	
				jãye	1
				y hu n du liph	
				bius jiye jigu ni.	
			15.	Thwa kane chã	
				dheyb mdy dukha	
				jiy cwagu jim siyul	
				thwa dhyab jwan	
				chã w sayn v .	1
			16.	J chagu w sa	
				y yta jigu dhybh he	
				w sa y n b .	3
			17.	Thwa dhyb chy l	
				disã.	2

			18.	Ciy chahu kyan disā.	14
			19.	J chigu he jy kuthi taka tay bi.	4
			20.	Chigu kary laya taka ji thyamke hel .	8
			21.	J thwa kamyutara chigu k ray laya taka tay bi.	5
			22.	Chigu jakuthi thyak b .	4
			23.	Liw tem tha mw la thane ch cvā h .	4
			24.	Thau chagu jigu ch cwā.	6
			25.	Tha jigu ch he cwanegu k nu.	5
S.N.	Imperative	F	S.N.	Imperative	F
1.	Water, please.	3	1.	Jh sã napã wanenu.	8
2.	Please, have...	9	2.	Thana he cwan disã.	2
3.	Here, take...	7	3.	Nu.	5
4.	Come on, join with me.	3	4.	Kay disã.	3
5.	Please come on, have together.	2	5.	(cy) twan disã.	13
6.	Please, have... if you like.	1	6.	(cy) twan .	2
7.	Please, take...	6	7.	(cy) bhapiya disã.	2
8.	Hey guys, let's have		8.	Thwa (cy) ky disã.	17
			9.	Haji j jwan bi.	5
			10	J n pã jh sã.	2

	together.	3	11	Chã nã j n pã nu.	4
9.	Coffee, please.	5	12	K jipi n pã wanenu.	4
10.	Hey guys, let's enjoy coffee.	2	13	Jhasã motersakale cwan disã, n pã nu.	2
11.	Hey guys, let's have...	1	14	Tha j -thay ch cwã.	6
12.	Let's have...Coffee.	1	15	Tha jigu ch -y he cwalay.	9
13.	Coffee.	1			
14.	Stay here, please.	1	16	M :gu w sa y n disã	
15.	Let's...	9		j dhyew b .	10
16.	Stay in my house tonight.	3	17	J dhyeb b upac ra y h .	7
17.	Please, stay here for tonight.	4	18	N dhyew chy lã disã.	6
18.	Come on, let's...	1	19	Thwa dhyew chy lã disã.	3
19.	Hey, join with me.	2			
20.	Need some help.	3	20	Ciy cha hu kay disã.	2
21.	Let me help you.				
22.	Please, come to have...	3			
23.	Have this food, will you?	1			
24.	Let me... for you.	1			
25.	Let me... if you are busy.	1			

Seventeen different interrogative forms were used by the native speakers of English in the given situations. Among them the form “Can I?” Was used more frequently than others while offering something to the friends. Whereas twenty six different interrogative forms were used by the native speakers of Newar. The structure “j gw h l y nabil ?” was used more than other forms to offer something to their friends in the Newar language.

In the same way, eighteen different assertive forms were found to have been used by the native speakers of the English language. The structure “I’ll... if you like” was used more frequently than others in the assertive form. And twenty five different structures were found to have been used in assertive form in the Newar language. Among them the structure “j chigu he jy kuthi faka tay b ” was used more frequently by the native speakers of the Newar language.

Similarly, twenty five different exponents were used in imperative forms in the English language responses. In the imperative form, the structure “Let’s...” was used more frequently than others. Elliptical imperatives were used in English whereas 20 different exponents were used by the native speakers of the Newar language. The structure “n pām wanel ” was used more frequently than others while offering something to the friends in the Newar language.

Altogether 60 different exponents were used in the English language and 71 different exponents were used in the Newar language.

3.1.3. Total Exponents of Offering Used by Strangers

The following table presents the total exponents of offering used by the English and Newar language speakers in the relationship between strangers in given situations.

Table No.4
Total Exponents of Offering Used by Strangers

NLSs					
English			Newar		
S.N.	Interrogative	F	S.N.	Interrogative	F
1	Do you want me to...?	3	1	Chanta j	
2	May I?	23		sahayoga y l ?	2
3	Could I....?	1	2	J chagu b kasa	
4	Excuse me, would you			jhawanab l ?	3
	mind if I give you a		3	J sahayogay n b l ?	5
	hand?	1	4	J nā jhawanab l ?	5
5	Do you need a hand?	1	5	Dai,j gw h li	
6	Do you need...?	7		y n b l ?	14
7	Can I....?	21	6	J gw h li y b l ?	15
8	Would you like.....?	10	7	J chanta gw h li	
9	May Ifor you?	1		y n b l ?	17
10	Could you?	1	8	J syan b l ?	5
11	Would you like me		9.	J chu y n b m :l k ?	3
	to...?	5	10.	Jigu cwas hayl ?	2
12	Do you want...?	1	11.	Chinta cwas m l l ?	1
13	Could I?	2			
14	Would you like to...?	14			
S.N.	Asseritve	F	S.N.	Assertive	F
1	I can help you if you like.	1	1	Didi jigu thase chi phetu.	1
2	I'll do that if you like.	1	2	E didi thana	
3	I'll ... if you want.	2		cwan disā.	7
4	You can take... if you like.	11	3	Jigu sitya disā.	6
			4	Chi jigu sitlaya	

5	Excuse me m 'am, you'd better to sit here.	1	5	cwan disã. Chi jigu sitya	8
6	Here's the post box.	1		pheytan disã.	6
7	I'll if you like.	2	6	Thaw sitye	
8	Sir here is my pen if you need.	2		cwan disã.	2
9	I have a pen if you want that pen.	2	7	Ch mta j gw h li y n b l .	6
		2	8	Say,j nã maddata y n b l .	3
			9	Say,j gw h li y yl .	2
			10	N ,thaw jigu kalama, thuke cway sã.	3
			11	Jigu kalama kay cway disã.	5
			12	N thaw kalama cway disã.	5
			13	Ch sa jigu kalama paryoga yan disã.	6
			14	Ch jigu kalama cway disã.	7
			15	N jigu kalama Cwã.	6
			16	Jigu kalama use y n disã.	2
			17	Jike kalama du.	1
S.N.	Imperative	F	S.N.	Imperative	F
1	Let me carry that for		1	(thana) phetun disã.	4

	you.	1	2	Thana cwan disã.	6
2	Let's find someone to help.	1	3	Kayaudisã.	1
			4	Thuk cway disã.	1
3	Here, have my pen.	5			
4	Here, use my pen	4			
5	Please, take my pen.	11			
6	Mam, please, sir here.	9			
7	Please, take my pen.	8			
8	Excuse me ma'am,	2			
9	Please, have...	12			

The above table shows that the native speakers of English used 14 different exponents in the interrogative form. Among them the exponent “May I ...?” was used more frequently while offering something to the strangers whereas eleven different exponents were used by the native speakers of the Newar language in this form. Among them the exponent “j chanta gwah l y n bil ?” was used more frequently than the others in this context.

In the same way nine different exponents were used by the native speakers of English under the assertive form. The exponent “you can...if you like” was more frequent in the English language while offering something to the stranger whereas 17 different exponents of assertive forms were used by the native speakers of Newar. The exponent “chi jigu sitlaya cwan kisã” was more frequent while offering something to the strangers.

Similarly, eight different exponents used by the native speakers of English were in imperative exponents. “Please, have ...” was the more frequent exponent in this situation whereas 4 different exponents used by the native speakers of Newar were in imperative form. Among them the exponent “thana cwan disã” was found to be more frequent while offering something to the strangers.

In conclusion, 31 different exponents were used while offering something to the strangers by the native speakers of English whereas thirty two different exponents were used by the native speakers of Newar language while offering something in the same situation.

3.1.4 Total Exponents of Offering in the Relationship of Brothers/Sisters

The total exponents of offering used by the native speakers of the English and the Newar language in the relationship between brothers and sisters are given below:

Table No.5

Total Exponents of Offering in the Relationship of Brothers/Sisters

NLSs					
English			Newar		
S.N.	Interrogative	F	S.N.	Interrogative	F
1	Do you want...?	9	1	J kampyutar c yke	
2.	Do you need...?	7		bil ?	20
3	Do you want me to ...?	3	2	J kampyutar kholay	
4	Do you want a hand?	4		y n bil ?	4
5	Do you want to...?	1	3	Cha nã suntala	
6	Can I ...?	6		nayul ?	1
7	Can I ... for you?	1	4	Chanta nã suntal	
8	Shall I ...?	2		y l ?	1
9	Would you like me to ...?	1	5	Suntal yal ?	1
10	Should I... for you?	1			
11	Would you like...?	14			
12	Do you like...?	5			
S.N.	Asseritve	F	S.N.	Assertive	F

1	I would ...	1	1	Say, jim kampakyutar	
2	I'll...if you like.	5		c yk b .	3
3	I'll train you how to operate it.	1	2	Say, thwa kampakyutar sen b .	5
			3	J c yk b .	2
			4	J chanta kampakyutar senab .	2
			5	Mac l , so thwa y n kampakyutar c ykeguk .	3
			6	N nu, suntal h mmu y n .	1
S.N.	Imperative	F	S.N.	Imperative	F
1	Here, let me...	3	1	N (santr si) na	20
2	Let me instruct you how to operate it.	3	2	K santr si na.	3
3	Candy.	2	3	N cha nam suntal na.	9
4	Candy, please.	5	4	N , chanta chabhi.	2
5	Please, have...	6	5	N cha nam na.	1
			6	N c kuse cwã.	1
			7	N , (suntal).	1

As presented in the above table the native speakers of English used twelve different exponents in interrogative forms while offering something to brothers and sisters. The interrogative form “would you like...?” Was more frequently used than other. Whereas the native speakers of Newar used five different exponents in interrogative form. They used the exponent “j c ykebl ?” more frequently than other while offering something to brothers /sisters. In the same way, three different exponents were used by the native speakers of English in the assertive form. The more frequent exponent in this form, while offering something to the brother/sister, was “I'll... if you like” whereas the

native speakers of the Newar language used 6 different exponents in the assertive form. Among them the more frequent exponent was “say, thwa..... chakwa c ykeb .”

Similarly, 5 different exponents were used in the imperatrive form by the native speakers of English while offering something to brothers/sisters. “Please, have...” was found to be most frequent exponent. Similarly seven different exponents were used in imperative form by the native speakers of Newar. Among them the exponent “n ...na” was used more frequently than others. In conclusion, twenty different exponents were used by the native speakers of English and eighteen different exponents were used by the native speakers of Newar while offering something to their brothers/ sisters.

3.1.5 Total Exponents of Offering Used by Hosts

The following table presents the total exponents of offering used by the English and Newar language speakers in the relationship between host and guests.

Table No.6
Total Exponents of Offering Used by Hosts

NLSs					
English			Newar		
S.N.	Interrogative	F	S.N.	Interrogative	F
1	Would you like....?	7	1	Bhway bhapi?	3
2	Would anyone like another drink?	14			
3	Do you like another drink?	1			
4	Can I ... to you?	1			
5	Would you like me to ...for you?	8			
6	May I ...?	1			

7	Do you mind if we listen to the news?	1			
8	Would you mind to...?	1			
9	Would you like to ...?	1			
10	Should I...for you?	2			
11.	Do you want to...?	6			
12.	Do you want me to ...?	2			
S.N.	Asseritve	F	S.N.	Assertive	F
1	I'll if you like.	3	1	Ch tasakam th k la	
2	I'll ...If you want.	3		the cwã ajy la chakan	
3	You can... if you want, please.	3	2	twan disã.	2
			3	La: chaka ni	
			4	bhapiy disã.	4
			5	Ch ta laye cwã	
			6	kay disã.	3
			7	J bhapiy disã.	2
			8	Y kana bhway	
			9	nay disã.	1
			10	W d ju bhway nay	
			11	tyala, phytun disã.	3
S.N.	Imperative	F	S.N.	Imperative	F
1	Please, have...	1	1	(La:) twan disã.	12
2	Here, take...	3	2.	N , thwa la	
3	Come on, take...	6		twan disã.	6
4	Let's have...	7	3	Thwa la bhapiy disã.	6
5	Drinks, Please.	1	4	Thaw la twan disã.	3
6	Let me....	7	5	Chi la twan disã.	4
7	Turn it on if you'd like.	1	6	J kay disã.	6

			7	Bhapiy disā.	5
			8	Bist ra, bhapiy disā.	6
			9	K , (bhway)	
				bhapiy disā.	8
			10	Bhway nay disā.	6

The above table gives the clear picture that the native speakers of English used twelve different exponents under the interrogative form. The exponent 'would anyone like another drinks' was most frequent exponent in interrogative form while offering something to the guests whereas the native speakers of Newar used only one exponent in interrogative form which was repeated three times while offering something to guests.

Similarly, 3 different exponents were used in the assertive form by the native speakers of the English language in this context. They had equal frequency in use while offering something whereas the Newar native speakers used six different exponents in the assertive form. Among them, the exponent “La chaka ni bhapiy disā” was used more frequently than others while offering something in this situation.

In the same way, the native speakers of English used seven different exponents in the imperative form while offering something to the guests “Let’s have...” was the exponent which was used more frequently in this form than others. And ten different exponents were used under the imperative forms by the native speakers of Newar. The exponent “(la) twan disā” was the most frequent in this situation.

In conclusion, 22 different exponents were used by the native speakers of English and 17 different exponents were used by the native speakers of Newar while offering something in the relationship of host and guest. The native speakers of English have used interrogative forms more than others forms. It means that interrogative forms are more polite in English but which does not seem to be the case in the Newar language.

3.1.6 Total Exponents of Offering Used by Aunt, Mother and Father

The following table presents the total exponents of offering used by the English and the Newar language speakers in the relationship between aunt /mother/father/ and daughter/son.

Table No.7

Total Exponents of Offering Used by Aunt, Mother and Father

NLSs					
English			Newar		
S.N.	Interrogative	F	S.N.	Interrogative	F
1.	May I ...?	2	1.	J chanta hisaba	
2.	Do you need...?	5		syam bil ?	4
3.	Do you want me to...?	4	2.	J syam bil ?	16
4.	Shall I ...?	2			
5.	Can I ...?	4			
S.N.	Assertive	F	S.N.	Assertive	F
1.	I'll do that if you want me to.	1	1.	J chanta hisaba	
				syam b .	6
2.	I'll teach you if you get problem on that.	2	2.	J syam b .	14
3.	I'll help you if you want.	4			
S.N.	Imperative	F	S.N.	Imperative	F
1.	Let me help you.	6	--	--	--
2.	Baby, let me do this for you.	4			
3.	Let's loom together.	1			
4.	Let's do it together	5			

The above table shows that five and two different exponents were used in the interrogative form by the native speakers of the English and the Newar language respectively. Among them, the exponent, "Do you need..." and "j syam bil ?"

more frequently used than other while offering something to daughter and son by their mother and father.

In the same way, 3 different exponents in the assertive form were used by the native speakers of English and 2 different exponents in the assertive form were used by the native speakers of Newar while offering something to their daughter /son. “I’ll...if want and j syan b .” were the most frequent exponents in the English and the Newar language respectively in this context.

Similarly, the native speakers of English used four different exponents under the imperative form. The exponent ‘Let me...’ was the most frequent exponent in this situation but no exponent was used under the imperative in this situation by the native speakers of Newar.

In conclusion, 12 different exponents were used by the native speakers of English and 4 different exponents were used by the native speakers of Newar while offering something to their children.

3.1.7 Total Exponents of Offering Used by Cousin, Son and Daughter

The total exponents of offering used by cousin, son and daughter are presented in the following table.

Table No. 8

Total Exponents of Offering Used by Cousin, Son and Daughter

NLSs					
English			Newar		
S.N.	Interrogative	F	S.N.	Interrogative	F
1	Do you want me to...for you?	5	1	M m , j pau bwan bil ?	3
2	Will you want me to...for you?	1	2	K k , j thwa patrik bwan bil ?	6
3	Would you like me to...?	6	3	J patrik bwan bil ?	15
4	Would you want me to...for you?	7	4	J bwan bil ?	6
5	Shall I ... for you?	5	5	K k , j bwan bwan nyankel ?	4
6	Can I ...?	7	6	J kh p khan bil ?	6
7	Do you want me to...?	1	7	J sam nan jwan bil ?	3
8	Do you want...?	6			
9	Would you like...?	1			
10.	Shall I ...?	1			
S.N.	Asseritive	F	S.N.	Assertive	F
1	I'll...if you want me to.	3	1	Haji j bwan b .	6
2	I can ... for you if you want.	2	2	J ch y ta gwah l y n b .	4
3	I'll...if you want.		3	se se j kh p c yk b .	18
4	I got a couple of tablets for you.	3	4	M j kh p khane.	3
5	I have some medicines for you.	1	5	Saya j c ykek .	3
6.	It is better to take these		6	J kh p khole y n b .	3

	medicines.	1			
7	This is your medicine.	1			
S.N.	Imperative	F	S.N.	Imperative	F
1	Let me ...for you.	5	--	--	--
2	Here, let me...	1			
3	Here, take some medicine.	4			
4	Take this aspirin, please.	2			
5	Take this medicine, please.	5			
6	Let me get an aspirin.	4			
7	Let me get ...for you.	2			
8	Dad, take this tablet, please.	4			
9	Let's...	1			

The above table shows that, the native speakers of English used 10 different exponents and the native speakers of Newar used 7 different exponents in interrogative forms while offering something to their parents. The exponent “would you want me to...for you” and “j ...bwan bil ” were the most frequent exponents of offering in the interrogative form in the English and the Newar language respectively.

In the same way, 7 and 6 different exponents were used in assertive forms by the native speakers of English and Newar respectively in this situation. The exponents “I’ll ...if you want” in English and “ se se mā j kh p cayk b ” were used more frequently in this context.

Similarly, 9 different exponents were used in imperative form by the English native speakers. Among them “Let me....” was the most frequent exponents.

There were not any exponents in the imperative form used in the Newar language.

In conclusion, 26 different exponents were used by the native speakers of the English and 13 different exponents were used by the native speakers of the Newar language while offering something to their parents.

3.1.8 Total Exponents of Offering Used by Shopkeeper

The following table presents the total forms of offering used by the English and the Newar language speakers in the relationship between shopkeeper and customer.

Table No.9
Total Exponents of Offering Used by Shopkeeper

NLSs					
English			Newar		
S.N.	Interrogative	F	S.N.	Interrogative	F
1	Do you want me to...?	3	--	--	--
2	Do you need...?	1			
3	Can I ...?	15			
4	Excuse me, may I...?	10			
5	Would you like....?	4			
S.N.	Asseritive	F	S.N.	Assertive	F
1	I'll... if, you want.	2	1	Ch ta chu m gu	
2	I'll...if you like.	2		thwa sway disã.	2
			2	Sway disã, w sam nata.	1
			3	Chi thwa pasalay cwãgu sam nata sway disã.	5
			4	Thwa sam na sway disã.	4
			5	Chu sam na m gu sway disã.	5

			6	Chaka thwa sam na m gu sway disã.	14
			7	Sway disã, ch chu y .	5
			8	Sway disã, thana b balagu jhigu dagu k pa du.	4
S.N.	Imperative	F	S.N.	Imperative	F
1	Let me show these things to you.	3	--	--	--

The above table shows that 5 different exponents in interrogative forms were used by the native speakers of English. Among them, the exponents “Excuse me, May I ...?” had high frequency. On the other hand no exponent was found to be used in the interrogative form by the native speakers of the Newar language in this situation.

In the same way, 2 different exponents were used by the native speakers of English and 8 different exponents were used by the native speakers of Newar in assertive form making offer in this context.

Similarly, only one exponent was used by the native speakers of English in imperative form but none of the native speakers of the Newar language used imperative form in this context.

In conclusion, both the native speakers of English and Newar used eight different exponents while offering something to their customer.

3.2 Formal Analysis of Exponents

This section shows the analysis of the exponents of offering used by the native speakers of both English and Newar on the basis of their forms.

Table No.10

Formal Analysis of Exponents

NLSs	S.N	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	1 to 20	464	58	127	15.87	209	26.12
Newar	1 to 20	317	39.62	268	33.5	215	26.87

The above table shows that native speakers of both the English and Newar languages used more interrogative forms of sentences than others i.e. assertive and imperative for offering. The use of interrogative forms covered 58 percent in the English and 39.62 percent in the Newar languages out of 800 responses. Some examples from both the English (1-3) and Newar languages (4-6) are as follows:

Can I open the computer for you? (S.N.1)

2. Would you like some candy? (S.N. 5)

3. Do you want an orange? (S.N.7)

4. J kamyutar c ykebil ? (S.N.4)

(i.e. Do I open the computer?)

5. J nã gw h li y n b l ? (S.N.4)

(i.e. Do I help you, too?)

6. Tha ji-th y ch -y he disã? (S.N.7)

(i.e. Today you can stay at my home, is it ok?)

In the same way, I found 15.87 percent and 33.5 percent of the responses used in the assertive form for offering in the English and Newar languages respectively. In these responses, polite terms were not found to be used in the English language but the form of sentences expressed offering indirectly. On the other hand, in the Newar language, polite terms were found to have been used. Some Examples are from English (7-9) and Newar (10-12) are given below:

7. I can give you company if you like. (S.N.12)

8. I will read the newspaper, if you want me to. (S.N.15)

9. Dad, I got a couple of tablets for you.

10. J dhyew b upac ra yah . (S.N.8)

(i.e., I will give you money, go for treatment.)

11. se se mā, j kh pa c kyk b . (S.N.12)

(i.e. Wait wait mom, I open the door.)

12. Jigu kalam kay cwan disā. (S.N.18)

(i.e. take my pen and write.)

The other responses are categorized under imperative form of the sentences in offering. Twenty six point twelve (26.12) percent and 26.87 percent of the responses were of these types in the English and Newar languages respectively.

For Examples;

13. Let me find out someone to help. (S.N.2)

14. Hey, Candy. (S.N.5)

15. Please, take this seat. (S.N.17)

16. Bhapiy disā. (S.N.20)

(i.e. eat)

17. Kay disā. (S.N.18)

(i.e. takes it)

18. Thana phetun disā. (S.N.13)

(i.e. seat here.)

In conclusion, the native speakers of English used more introgrative forms whereas the native speakers of Newar used more assertive forms while making offers.

3.2.1 Total Forms of Offering Found Between Friends

The forms of responses found between friends are shown in the following table. There were sixteen situations of this type i.e.eight in the English and eight in the Newar language.

Table no. 11

Total Forms of Offering Found Between Friends

NLSs	S.N.	Interrogative		Assertive		Impetrative	
		F	%	F	%	F	%
English	6,7,8,9,11,12,13,14	184	57.5	62	19.37	74	23.12
Newar	4,5,6,7,8,9,10,14	144	45	118	36.87	58	18.12

As shown in the above table, in the communication between friends the English native speakers used more interrogative forms of sentences for offering. Out of the 320 responses, 57.5 percent of the responses were in interrogative forms for offering but in case of the Newar native speakers 45percent of the responses were in interrogative form. The native speakers of the English language were found to be very informal to the friends than Native speakers of the Newar language. Some examples from the native speakers of the English language and Native speakers of Newar language are as follows:

19. Can I bring a glass of water to you? (S.N.6)

20. Shall I bring a glass of water? (S. N. 6.)

21. Would you like some coffee? (S. N. 8.)

22. Could you please stay in my home tonight? (S.N. 9.)

23. J nam gw h l y nab l ? (S.N.4)

(i.e. Can I help you?)

24. J n pam he moters ikalay w lay? (S.N.6)

(i.e. Do you want to go with me?)

25. Radio h yk b l ? (S.N.9)

(i.e. Can I turn on the radio?)

26. Thwa kamyutar chigu apise taka tay b l ? (S.N.14)

(i.e. can I leave this computer at your office?)

In the same way, it is found that 19.37 percent and 36.87 percent of the responses of offering under the assertive forms in the English and Newar languages respectively. Some examples are as follows:

27. I'll bring a cup of coffee for you. (S.N.8)
28. You can stay at my house if you like. (S.N.9)
29. Jack, it's the time to have lunch. (S.N.13)
30. I can do that for you if you are really busy. (S.N.14.)
31. Chagu riporta cwayta ji na gw h l y nab . (S.N.4)
(i.e. I'll help you to proof read your report)
32. J napam jhamsa. (S.N.6)
(i.e. Let's go.)
33. Thaum ji-th y ch disã. (S.N. 7)
(i.e. You stay at my home today)
34. J aphise tak tay . (s.no14.)
(i.e. I'll bring this computer at your office.)

I found 23.12 percent and 18.12 percent of the responses under imperative forms of offering in the English and Newar language respectively. These forms are least polite than other forms in English. For examples;

35. Water, please. (S.N.6)
36. Here, have some oranges. (S.N.7)
37. Hey, let's enjoy coffee. (S.N.8)
38. Some help? (S.N.12)
39. Have a sandwich, please. (S.N.13)
40. N pam wanel . (S.N.6)
(i.e. let's go.)
41. Thana cvan disã. (S.N.7)
(i.e. Sit here.)

42. Cy twan disã. (S.N.10)

(i.e. Take tea, please)

In conclusion, most of the respondents used interrogative forms while making offering something to the friend both English and Newar. However in comparison the frequency of the interrogative form is high in the English language.

3.2.2 Total Forms of Offering Found Between Brothers/Sisters

The table shows the distribution of the responses used in relationship between brothers/sisters while making offers in the English and Newar languages. There were four situations in each of the languages.

Table no. 12

Total Forms of Offering Found Between Brothers/Sisters

NLSs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	1,5	54	67.5	7	8.75	19	23.75
Newar	1,3	27	33.75	16	20	37	46.25

The table given above shows that in communication between brothers and sisters the native speakers of the English language used more interrogative forms of offering. Out of 80 responses 67.5 percent of the responses were in interrogative forms in English. But the native speakers of the Newari language used only 33.75 percent of the responses in interrogative forms. Some examples from English and Newar are as follows:

43. Do you need my help? (S. N.1)

44. Would you like me to try? (S.N.1)

45. Can I help you? (S.N.1)

46. Would you like a piece of candy? (S.N.5)

47. Do you want to have a candy? (S.N.5)

48. J kamyutar c kebil ? (S.N.1)

(i.e. Do you want me open the computer?)

49. Chanta nã suntal y l ? Na c kuse cvã. (S.N.3)

(i.e. Do you like orange? Take it, its good taste.)

Similarly, the native speakers of Newar language used more assertive forms of offering compared to the native speakers of the English language. Out of 80 responses 8.75 percent and 20 percent of the responses were categorized under assertive forms of offering in the English and Newar language respectively.

Some examples from both the languages are as follows:

50. I'll do that if you want me to. (S.N.1)

51. I'll teach you how to operate it. (S.N.1)

52. Say, J kamyutar c yk b . (S.N.1)

(i.e. let me open the computer.)

53. J chanta kamyutar sen b . (S.no3.)

(i.e. I'll teach you to open the computer.)

In the same way, the native speakers of Newar used more imperative forms of offering in comparison to the native speakers of English. Out of 80 responses, 23.75 percent of the responses in English and 46.25 percent of the responses in Newar were under imperative forms in this context. Some examples are as follows:

54. Here, let me operate it.(S.N.1)

55. Please, have a piece of candy.(S.N.5)

56. N santr s na. (S.N.3)

(i.e. Have this orange.)

To sum up, the majority of respondents in the English language used interrogative form whereas in the Newar language used imperative form while offering something to their brother or sister. It shows that the English native speakers were formal than the native speakers of Newar.

3.2.3 Total Forms of Offering Found Between Strangers

The relation between the participants directly affects the type of the language used. People tend to be more formal while talking to the people they are not quite intimate with. The forms of offering used between strangers are given below:

Table no. 13

Total Forms of Offering Found Between Strangers

NLSs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	2,17,18,19	91	56.87	26	16.25	43	26.87
Newar	13,16,17,18	72	45	76	47.5	12	7.5

The table given above shows that the English native speakers used more interrogative forms of offering in comparison to the Newar native speaker while offering something to their guests. Out of 160 responses, 56.87 percent of the responses in English and 45 percent of the responses in Newar were in interrogative form. Some examples are as below:

57. May I help you? (S.N.2)

58. Excuse me ma'am, would you like to seat here? (S.N.17)

59. Would you like to use my pen? (S.N.18.)

60. J gw h l y n bil ? (S.N.16)

(i.e. Can I help you?)

61. J chu y n bi m :l ki? (S.N.17)

(i.e. Can I do anything for you?)

62. Chinta cwas m lal ? (S.N.18)

(i.e. Do you need my pen?)

Newar people used more assertive forms of offering compared to the English people. Only 16.25 percent of the responses were categorized under assertive forms of offering in English whereas 47.5 percent responses were categorized under this form in Newar. For examples;

63. I'll do that if you want me to. (S.N.2)
64. You can take my seat if you like. (S.N.17)
65. Here's the postbox. (S.N.18)
66. I have a pen, if you want. (S.N.19)
67. Jigu sityadisã. (S.N.13)
(i.e. Take my seat please.)
68. Say, j gwahal .y yl . (S.N.16)
(i.e. Let me help you.)
69. Chim jigu kalama cway disã. (S.N.18)
(i.e. Take my pen please.)

In these situations the the native speakers of the English language used more imperative forms of offering than the native speakers of the Newar language. In English 26.87 percent and in Newar 7.5 percent of the responses were found in imperative form of offering. Some examples are given below:

70. Let's find someone to help. (S.N.2)
71. Please, ma'am, have this seat. (S.N.17)
72. Excuse me, please, use this pen. (S.N.19)
73. Thana wan disã. (S.N.13)
(i.e. Please, sit here)
74. Kayau disã. (S.N.18)
(i.e. Please, take this.)
75. Thuk cvay disã. (S.N.18)
(i.e. Please, use this to write.)

In conclusion, we can say that the native speakers of English used more interrogative forms whereas the native speakers of Newar used more Asserative forms in this context i.e. while offering something to strangers.

3.2.4 Total Forms of Offering Used by Hosts

The respondents in each native language were provided with two different types of situation of this type. The detail analysis of the responses on the basis of the forms is shown in the following table.

Table No. 14

Total Forms of Offering Used by Hosts

NLSs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	10,20	45	56.25	9	11.25	26	32.5
Newar	19,20	3	3.75	15	18.75	62	77.5

The above table shows that the English people used more interrogative forms in comparison to the Newar people while offering something to their guests. Out of 80 responses, 56.25 percent of the responses were found in interrogative forms in English whereas 3.75 percent of the responses were in interrogative forms in Newar. Some examples of interrogative forms of offering are illustrated below:

76. Would you like another drink? (S.N.10)

77. Would you like me to turn on the radio? (S.N.19)

78. La: twane-l ? (S.N.19)

(i.e. Do you drink water?)

On the other hand, out of 80 responses 11.25 percent and 18.75 percent of the responses were found in assertive form in the English and Newar languages respectively. Some examples of offering used by the speakers of the both languages are as below:

79. I'll turn on the radio if you like. (S.N.20)

80. La chaka ni bhapiy disã. (S.N.19)

(i.e. Drink water please.)

81. Bhway bhapi. (S.N.20)

(i.e. Have water, please.)

In this way, native speakers of both the languages used imperative forms to offer something in this situation. The Newar native speakers used more imperative forms than the English native speakers. The Newar speakers used 77.5 percent imperative forms to offer something to guests whereas the native speakers of the English language used 32.5 percent only. Some examples from both the languages are cited below:

82. Let's have some more drinks. (S.N.10)

83. Let me turn the radio on. (S.N.20)

84. La tavan disã. (S.N.19)

(i.e. Drink water, please)

85. J bhapiy disã. (S.N.20)

(i.e. Please, have rice.)

To sum up, the native speakers of English used more interrogative forms whereas the native speaker of Newar used more imperative forms. It also proves that politeness does not depend on the form in the Newar language.

3.2.5. Total Forms of Offering Used by Aunt, Mother and Father

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

Table No.15

Total Forms of Offering Used by Aunt, Mother and Father

ELSS	S.N.	Int.		Ass.		Imp.	
		F	%	F	%	F	%
English	4	17	42.5	7	17.5	16	40
Newar	2	20	50	20	50	-	-

The above table shows that the native speakers of Newar used more interrogative forms in comparison to the native speaker of English while offering something to their children. Out of 40 responses 50 percent of the responses were found in interrogative form in the Newar language whereas 42.5 percent of the responses were found in interrogative forms in the English language. Some examples are as follows.

86.j chanta hisaba syan bila? (S.N. 2)

(I.e. can I teach your mathematical problem?)

87.j syan bil ? (S.N. 2)

(i.e. do I teach you?)

88. Do you want a hand? (S.N. 4)

89. Do you want me to solve your problems (S.N 4)

In the same way, most of the Newar native speakers used assertive forms than the English native speakers. Out of 40 responses, 50 percent of the responses in the Newar language and 17.5 percent of the responses in the English language were found in assertive forms while making offering in this context. Some examples are as follows:

90.J chanta hisaba syan b (S.N.2)

(i.e. I'll teach you math if you like.)

91.J syan b . (S.N 2)

(i.e. I'll teach you math)

On the other hand, 40 percent of the responses in English were found under the imperative form whereas no responses in imperative forms were found in the Newar language in this situation. For example;

92. Let me help you. (S.N. 4)

93. Baby, Let's do it together (S.N 4)

To sum up, more interrogative forms were found more frequent in the English responses in comparison to other forms whereas both interrogative form and

assertive forms were equally used in the Newar responses but no use of imperative forms was found in the Newar language. Both the native speakers of English and Newar were not found to be polite while offering to their children.

3.2.6 Total Forms of Offering Used by Causin, Son and Daughter

Two different situations were provided to the native speakers of both the languages. The detailed analysis of the responses of the respondents is given below:

Table No. 16

Total Forms of Offering used by Causin, Son and Daughter

NLSs	S.N.	Interrogative		Assertive		Imperative	
		F	%	F	%	F	%
English	15, 16	40	50	12	15	28	35
Newar	11, 12	43	53.75	37	46.25	-	-

The above table shows that, the native speakers of English used 50 percent of the responses in interrogative forms while offering whereas the native speakers of Newar used 53.75 percent of the responses in this form. In this situation, the native speakers of Newar used more interrogative form than the native speakers of English. Some of the examples are given as follows.

94. Would you want me to read the newspaper for you(S.N.15)

95. Can I help you? (S.N.16)

96. j patrik bwan bil ?(S.N.11)

(i.e. Do I read this newspaper?)

97. J khap khan bil ? (S.N.12)

(i.e. Do I open the door?)

Similarly, the native speakers of Newar used more assertive forms than those of English while offering something in this situation. Out of 80 responses 46.25 percent of the responses in Newar and 15 percent of the responses in English

were categorized under assertive forms of offering. Some examples are as follows:

98. I'll read the newspaper if you want me to

99. I have some medicine for you.

100. J chimty ta gwah l y n bil .

(i.e. Do I help you?)

101. se se m j kh p c kyek b .

(i.e. Wait wait I'll open the door.)

However, the native speakers of English used 35 percent of the responses in imperative forms in this context offering but there was not found any responses in imperative in the response of Newar language in this situation. For examples;

102. Take this medicine, please.(S.N.15)

103. Let me read the newspaper for you.(S.N.16)

In conclusion, in both English and Newar responses, the forms were interrogative.

3.2.7. The Forms of Offering Used by Shopkeeper

There was only one situation representing the relationship between the shopkeeper and customer in each language. The detailed analysis of the forms of responses used by shopkeepers while offering help to their customers are presented in the following table:

Table no.17

The Forms of Offering Used by Shopkeeper

NLSs	S.N.	Interrogative		Assertive		Imperative	
		F	percent	F	percent	F	percent
English	3	33	82.5	4	10	3	7.5
Newar	15	--	--	40	100	--	--

The table given above shows that the native speakers of English used great majority that is 82.5 percent of the responses in interrogative forms while

offering in this context but non of the responses were in interrogative form in the Newar language in the given situation. Some examples are as follows:

104. Do you need some help? (S.N. 3)

105. Can I help you? (S.N. 3)

However, the Newar native speakers used more assertive forms than the English native speakers while offering something in this context. Out of 40 responses 100 percent of the responses in Newar and 10 percent of the responses in English were categorized under assertive forms of offering in the given situation.

106. I'm ready to help you if you like. (S.N.3)

107. Chu sam na m gu soyadisã. (S.N.15)

(i.e. Please look the things which you like most.)

108. Sway disã, thana b b l : gu bhigu, dagu k pa du. (S.N.15)

(i.e. You can get good, qualitative and cheaper price things, you can see them.)

Similarly, out of 40 responses 7.5percent of the responses were found in imperative form in English while offering something to their customer but the native speakers of the Newar language did not use any imperative forms while offering something to their customer.

For example;

109. Let me show these things to you.

To sum up, most of responses were found in interrogative form in the English language. While offering something to their customer whereas all of the responses were found in the assertive form in the Newar language in this context.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

The main purpose of the research entitled “A comparative Study of Offering between the English and Newar Languages” was to list and compare the forms of offering used by English and Newar native speakers.

For this purpose I prepared two sets of questionnaire for the native speakers English and Newari which consisted of 20 situations in each. After collecting the data, the analysis and interpretation was done by using a simple statistical tool, percentage. The data were analyzed and interpreted on the basis of relationship between the interlocutors in their interaction that is between friends, brothers/sisters, strangers, guest/hosts/ parents/children and shopkeeper / customers then comparison was done on the basis of form for offering.

4.1 Findings

Analysis of data revealed various information about the exponents and forms of offering used by the English and Newar language speakers. On the basis of the study, the following findings have been derived.

1. Altogether 86 different exponents were used by the native speakers of English among them the exponents:

Can I ...?

Would you like...?

Shall I...?

Do you want...?

Let me... for you.

were the most frequently used exponents among others.

Similarly 144 different exponents were found to have been used by the native speakers of Newar. Among them:

J n gw hal y nabil ?

J kamyutar kholay y n b l ?

Jigu cwas hayl ?

se se mā j khap c yk b .

Thwa (cy) kay disā.

N (santras) na.

were the most frequently used exponents.

2. Altogether 60 different exponents were used by the native speakers of English in the relationship of friends. Among them the exponents:

Can I...?

Would you like...?

Do you want...?

Would you like to...?

were the most used exponents among others.

Similarly, 71 different exponents were found to have been used by the native speakers of Newar in this situation. Among them the exponents:

J nā gw h li y nab l ?

Radio h yk bil ?

Ciy chahu kyan disā.

Thwa (cy) ky disā.

J riporta tay ra y yta gw hal y n bil ?

were used more frequently than others.

3. Altogether 31 different exponents were found to have been used by the native speakers while making offer to strangers. Among them the exponents:

May I...?

Can I...?

Would you like to...?

Please, have...?

were the frequently used ones.

Similarly, 32 different exponents were found to have been used by the native speakers of the Newar language in this situation. Among them the exponents:

J chanta gw h li y n b l ?

J gw h li y b l ?

Dai,j gw h li y n b l ?

were the frequently used exponents among others.

4. Altogether 20 different exponents were found to have been used by the native speakers of English while offering something to brother and sister. The exponents:

Do you want...?

Do you need...?

Please, have...?

were found to have been used more frequently than others.

Similarly, 18 different exponents were found to have been used by the native speakers of Newar in the same situation. The exponents commonly used among them were:

J kamyutar c yke

bil ?

N (santr si) na

N cha nam suntal na.

5. Altogether, 22 different exponents were used by the native speakers of English in the relationship of hosts and guests. Among them the mostly used exponents were:

Would anyone like another drink?

Would you like...?

Would you like me to... for you?

Let's have...?

Similarly, 17 different exponents were found to have been used by the Newar native speakers in the relationship between hosts and guests. Among them the following exponents were used more frequently:

(La:) twan disã.

K , (bhway) bhapiy disã.

Bist ra, bhapiy disã.

Bhway nay disã.

6. Altogether, 12 different exponents were used by the native speakers of English used by the native speakers of English in the relationship of parents and children. Among the exponents:

Let me help you.

Do you need...?

Let's do it together

Can I ...?

Similarly, 4 different exponents were used by the native speakers of Newar in the relationship of parents and children. Among them:

J syan bil ?

J syan b .

J chanta hisaba syan b .

J chanta hisaba syan bil ?

Were commonly used.

7. Altogether, 26 different exponents were used by the native speakers of English will offering something to cousin, son and daughter. Among the exponents:

Can I ...?

Would you want me to...for you?

Would you like me to...?

Do you want...?

were found to have been used commonly.

Similarly, 13 different exponents were found to have been used by the native speakers of Newar in the same situation. Among them:

se se j kh p c yk b .

J patrik bwān bil ?

K k , j thwa patrik bwān bil ?

Haji j bwān b .

were found to have been used commonly.

8. Altogether, 8 different exponents were used by the native speakers of English in the relationship between shopkeeper and customer. Among them:

Can I ...?

Excuse me, May I...?

Would you like...?

Do you want me to...?

Were found to have been used commonly.

Similarly, 8 different exponents were used by the native speaker of Newar in the relationship between shopkeeper and customer. Among them:

Chaka thwa sam na m gu sway disā.

Chi thwa pasalay cwāgu sam nata sway disā.

Chu sam na m gu sway disā.

Sway disā, ch chu y .

were found to have been used commonly.

9. In totality the native speakers of English used more introgrative forms whereas the native speakers of Newar used more assertive forms while making offers.

10. Most of the respondents used interrogative forms while making offer to their friend in both English and Newar. However, in comparison, the frequency of the interrogative form is found to be high in the English language.

11. The majority of the native speakers of the English language used interrogative form whereas that of Newar language used imperative forms while offering something to their brothers or sisters.

12. The native speakers of English used more interrogative forms whereas the native speakers of Newar used more Assertive forms while offering something to strangers.

13. The native speakers of English used more interrogative forms whereas the native speakers of Newar used more imperative forms while offering something to guests. It also proves that politeness does not depend on the form in the Newar language.

14. Interrogative forms were found more frequent in the English responses while making offer to children in comparison to other forms whereas both interrogative forms and assertive forms were equally used in the Newar responses but no use of imperative forms was found in this situation. Both the native speakers of English and Newar were not found to be polite while making offer to their children.

15. Most of the responses were found in interrogative forms in the English language while offering something to a customer whereas all of the responses were found in assertive form in the Newar language in this context.

4.2 Recommendations

On the basis of the findings, I have attempted to forward some recommendations for teaching 'offering' which would be beneficial for teachers and learners of English and Newar as second languages.

1. The research has shown that the native speakers of English used less number of exponents while making offer in comparison to that of Newar. So the teacher teaching English to Newar native speaker and vice versa should be aware of this fact.

2. Interrogative forms are found to have been used more commonly in the English than in the Newar language. A language teacher should keep this fact in mind.
3. It is found that unlike in English, politeness does not depend on form of exponents in the Newar language. Teachers teaching English to Newar native speakers and Newar to English native speakers should make their students understand this fact.
4. While teaching language function 'offering' the exponents which are found to have been used more frequently should be focused than other exponents in the English and Newar language.

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Appendix -1

Questionnaire for English Native Speakers

Name:

Age:

Adress:

Nationality:

Occupation:

Academic Qualification:

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

1. Your younger brother is trying to operate the record player but he does not know to operate it. How do you offer help?

.....

2. You see a young girl trying to carry heavy suitcase but she can not. What do you say to her?

.....

3. You are a shopkeeper. You see a young girl willing to buy something. How do you offer help?

.....

4. You see that daughter is confused in mathematics problems how do you offer your help.

.....

5. You are eating candy. How do you offer a candy a child who is sitting next to you?

.....

6. You have a friend at your home. He looks thirsty. Make offer a glass of water to him.

.....

7. You are eating orange meanwhile you see your friend is there, offer him oranges.

.....

8. Your friends are visiting your house. Offer them coffee.
.....
9. Your friend lives a long way away and he's missed the last bus to home.
Make an offer him to stay at your house for the night.
.....
10. You have arranged a party and invited to your relatives and friends. Make an
offer them some more drink.
.....
11. You are going to office on your motorbike. You saw that your friend is
waiting a bus. How do you offer lift to her/him.
.....
12. Your friend is shopping in a large department store. She is waiting to be
helped but no one comes. You saw her more impatient. Now offer her your
help.
.....
13. Jack is visiting your house. He seems hungry. How do you offer something
to eat?
.....
14. You and Mary work in a same office. Mary is very busy. She has to proof
read a long report before quitting time but you have free time. How do you
offer your help?
.....
15. You are at an elderly aunt's house. She is trying to read the newspaper but
the print is too small for her. What do you say?
.....
16. You saw your father is suffering from headache. Offer him medicine.
.....

17. You saw a pregnant woman get on a bus but there is no seat vacant. In such case how would you offer your seat to her?

.....

18. You see a man want to post letters but he does not know what to do. Offer him your help.

.....

19. A stranger is in a bank, when he starts filling a form he realizes that he has lost his pen. Offer him your pen.

.....

20. You have a guest for the weekend. It's time for the news, and he's looking at the radio. How would you offer him turn on radio?

.....

Thanks for the Co-operation

Questionnaire for Newar Native Speakers

नम थर: लिङ्ग
उमेर: ठेगाना:
शैक्षिक योग्यता: व्यवसाय:

निम्न अवस्थामा तपाईं कसरी आफ्नो प्रतिक्रिया व्यक्त गर्नु हुन्छ ।

१) तपाईंको सानो भाइले कम्प्युटर खोल्न खोजिरहेका छन् तर सकिरहेका छैनन् उसलाई मैले कम्प्युटर खोलीदिउँ भनी कसरी भन्नु हुन्छ ?

.....

२) तपाईं आफ्नो छोरीलाई गणितको हिसाब गर्न नआएर अल्मलिरहेको देख्नुभयो । उनलाई म सिकाई दिन्छु भनेर कसरी भन्नुहुन्छ ?

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३) तपाईं सुन्तला खादै हुनुहुन्छ । त्यत्तिकैमा तपाईंको सानी बहिनी आइन । अब उनलाई लौ सुन्तला खाँउ भनी कसरी भन्नुहुन्छ ?

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४) तपाईंको साथी गीता र तपाईं एउटै कार्यालयमा काम गर्नुहुन्छ । उनी व्यस्त भएकोले आफ्नो रिपोर्ट तयार पार्न भ्याइरहेकी छैनन् । जुन भोलि बुझाउनु पर्नेछ । अब तपाईं रिपोर्ट तयार पार्न सहयोग गर्छु भनी कसरी भन्नुहुन्छ ?

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५) तपाईंको साथीले ठूलो डिपार्टमेन्ट स्टोरमा धेरै सामान किन्नु भयो तर उनी सहयोग गर्ने मान्छे नपाएर आत्तिरहेको देख्नुभयो अब उनलाई म सँगै जाऊँ भनी कसरी प्रस्ताव राख्नुहुन्छ ?

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६) तपाईं मोटरसाइकलमा चढेर कार्यालयमा जादैहुनुहुन्छ । तपाईंले एक सँगै काम गर्ने साथीले बस कुरिरहेको देख्नुभयो अब उनलाई म सँगै जाऊँ भनी कसरी प्रस्ताव राख्नुहुन्छ ?

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७) सबिनको घर धेरै टाढा छ । धेरै राती परेकाले त्यहाँ जाने बस छैन । तपाईं साथीलाई आज आफ्नै घरमा बसौं न त भनी कसरी भन्नुहुन्छ ?

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८) तपाईंको छिमेकी सँग आफ्नो उपचारको लागि पैसा नभएको थाहा पाउनु भयो तपाईं उनलाई आफ्नो पैसा लिई उपचार गर्नुहोस् भनी प्रस्ताव राख्नुहोस् ।

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९) तपाईंको साथी घरमा आउनु भएको छ । उहाँलाई तपाईंले रेडियो खोलीदिऊँ भनी कसरी भन्नुहुन्छ ?

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१०) तपाईंको साथी घरमा आउनु भएको छ । उहाँलाई चिया लिनको लागि कसरी आग्रह गर्नुहुन्छ ?

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११) तपाईं काकीको घरमा जानुभएको छ । काकीले पत्रिका पढ्न सकिरहनु भएको छैन किनभने उहाँले मसिनो अक्षर ठम्याउन सक्नुहुन्न । तपाईंले म पत्रिका पढिदिऊँ भनी कसरी भन्नुहुन्छ ?

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१२) तपाईंको आमा हातमा धेरै सामानहरु भएकोले ढोका खोल्न अप्ठ्यारो भएको देख्नुभयो । अब तपाईं उहाँलाई सहयोगको प्रस्ताव राख्नुहोस् ।

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१३) एक जना गर्भवती महिला बसमा चढिन् तर त्यहाँ कुनै सिट खाली थिएन अब तपाईं उनलाई आफ्नो सीटमा बस्नुहोस् भनी कसरी भन्नुहुन्छ ?

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१४) तपाईंको ग्राहकले किन्नु भएको कम्प्युटरलाई तपाईंको कार्यालय सम्म पुर्याईदिन्छु भनी कसरी प्रस्ताव राख्नुहुन्छ ?

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१५) तपाईंको पसलमा ग्राहक आएका छन् । उनीहरूलाई सामान हेर्न प्रस्ताव राख्नुहोस् ।

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१६) एक अपरिचित व्यक्तिले ठूलो र गह्रौं बाकस उचाल्न प्रयास गरिरहेका छन् तर सकिरहेका छैनन् । तपाईं म सहयोग गर्छु भनी कसरी भन्नुहुन्छ ?

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१७) एकजना अपरिचित मान्छे हुलाकमा चिठी पठाउदा के गर्नुपर्छ भन्ने कुरा नजानेर अल्मलिएको देख्नु भएको छ । तपाईं उनलाई आफ्नो सहयोगको प्रस्ताव कसरी राख्नुहुन्छ ?

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१८) एक अपरिचित युवकले बैकमा भौचर भर्न लाग्दा आफ्नो कलम हराएको थाहा पायो अब उनलाई तपाईंको कलम प्रयोग गर्न प्रस्ताव राख्नुहोस् ।

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१९) तपाइको घरमा पाहुना आउनु भएको छ, जो एकदमै तिर्खाएको जस्तो देखिनु हुन्छ। तपाई कसरी पानी पिउन अनुरोध गर्नुहुन्छ ?

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२०) तपाईले घरमा भोजको आयोजना गर्नुभएको छ। तपाई पाहुनालाई खाना खानुहोस् भनी कसरी आग्रह गर्नुहुन्छ ?

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समाप्त

सहयोगको लागि धन्यवाद !

गोलमोल (गोलमुष्ट) लिपि

स्वर

VOWEL

अ आ इ ई उ ऊ ए ऐ ओ औ

अ आ इ ई उ ऊ ए ऐ ओ औ

CONSONANT

व्यन्जन

क ख ग घ ङ च छ ज झ ञ

क ख ग घ ङ च छ ज झ ञ

ट ठ ड ढ ण त थ द ध न

ट ठ ड ढ ण त थ द ध न

प रु व र म य न ल व

प रु व र म य न ल व

भ ष स ह ङ ञ

भ ष स ह ङ ञ

पाचुमोल (सममुष्ट) लिपि

स्वर

VOWEL

अ आ इ ई उ ऊ ए ऐ ओ औ

अ आ इ ई उ ऊ ए ऐ ओ औ

अ आ इ ई उ ऊ ए ऐ ओ औ

CONSONANT

व्यन्जन

क ख ग घ ङ च छ ज झ ञ

क ख ग घ ङ च छ ज झ ञ

ट ठ ड ढ ण त थ द ध न

ट ठ ड ढ ण त थ द ध न

प रु व र म य न ल व

प रु व र म य न ल व

भ ष स ह ङ ञ

भ ष स ह ङ ञ

हिंमोल (वेद्यितमुण्ड) लिपि

स्वर

VOWEL

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ

आ आ अं अः

ओ औ अं अः

CONSONANT

व्यञ्जन

क ख ग घ ङ च छ ज झ ञ

क ख ग घ ङ च छ ज झ ञ

ट ठ ड ढ ण त थ द ध न ण

ट ठ ड ढ ण त थ द ध न ण

प फ ब व म य र ल व

प फ ब व म य र ल व

श ष स ह ळ ऋ ॠ

श ष स ह ळ ऋ ॠ

लिनुमोल (नतमुण्ड) लिपि

स्वर

VOWEL

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ

आ आ अं अः

ओ औ अं अः

CONSONANT

व्यञ्जन

क ख ग घ ङ च छ ज झ ञ

क ख ग घ ङ च छ ज झ ञ

ट ठ ड ढ ण त थ द ध न ण

ट ठ ड ढ ण त थ द ध न ण

प फ ब व म य र ल व

प फ ब व म य र ल व

श ष स ह ळ ऋ ॠ

श ष स ह ळ ऋ ॠ

प्रचलित नेवारी लिपि

										स्वर	VOWEL								
										अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
										A	A	I	I	U	U	RT	RT	LRI	LRI
										ए	ऐ	ओ	औ	अं	अः				
										E	AI	O	AU	AM	AH				
CONSONANT										व्यञ्जन									
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
KA	KHA	GA	GHA	NGA	CHA	CHHA	JA	JHA	NA	KA	KHA	GA	GHA	NGA	CHA	CHHA	JA	JHA	NA
ट	ठ	ड	ढ	ण	त	थ	द	ध	न	ट	ठ	ड	ढ	ण	त	थ	द	ध	न
TA	THA	DA	DHA	NA	TA	THA	DA	DHA	NA	TA	THA	DA	DHA	NA	TA	THA	DA	DHA	NA
प	फ	ब	भ	म	य	र	ल	व		प	फ	ब	भ	म	य	र	ल	व	
PA	PHA	BA	BHA	MA	YA	RA	LA	VA		PA	PHA	BA	BHA	MA	YA	RA	LA	VA	
										ष	स	ह	ञ	प्र	क्ल				
										SH	S	H	NYA	PR	KL				

कुंमोल (कोणमुष्ट) लिपि

स्वर

VOWEL

अ आ इ ई उ ऊ ए ऐ ओ औ
 A A I I U U E AI O AU

व्यञ्जन

CONSONANT

क ख ग घ ङ च छ ज झ ञ
 KA KHA GA GHA NGA CHA CHHA JA JHA NA
 ट ठ ड ढ ण त थ द ध न
 TA THA DA DHA NA TA THA DA DHA NA
 प फ ब भ म य र ल व
 PA PHA BA BHA MA YA RA LA VA
 श स ह ष ङ त्र ज्ञ
 SHA SA HA HA NGA TR JA JHA

केमोल (परासुष्ट) लिपि

स्वर

VOWEL

अ आ इ ई उ ऊ ए ऐ ओ औ
 A A I I U U E AI O AU
 ए ऐ ओ औ
 E AI O AU
 अ अ
 A A

व्यञ्जन

CONSONANT

क ख ग घ ङ च छ ज झ ञ
 KA KHA GA GHA NGA CHA CHHA JA JHA NA
 ट ठ ड ढ ण त थ द ध न
 TA THA DA DHA NA TA THA DA DHA NA
 प फ ब भ म य र ल व
 PA PHA BA BHA MA YA RA LA VA
 श स ह ष ङ त्र ज्ञ
 SHA SA HA HA NGA TR JA JHA