CHAPTER ONE

INTRODUCTION

Introduction includes general background, review of the related literature, objectives of the study, and significance of the study.

1.1 General Background

Language is a systemic means of communication by the use of sounds or conversational symbols. It is the code we all use to express ourselves and communicate to others. It is the power of vocal communication, or we can say, language is a voluntary vocal system of human communication. It is primarily spoken, although it can be transferred to other media such as writing. Therefore, language remains potentially communicative medium capable of expressing ideas and concepts as well as moods, feelings, emotions and attitudes. It is obviously a versatile tool that people use to fulfill their basic needs. Language is ubiquitous. It is present everywhere in our thoughts and dreams, prayers and meditation, religious and communication, rituals, etc. Language is the most powerful, convenient and permanent means of communication. Moreover, being a means of communication, it forges cultural ties, economic relationships and friendships. Similarly, it is storehouse of knowledge, instrument of thinking as well as a source of delight. Human beings store knowledge, transmit messages, knowledge, and experience from one person to another, from one generation to another. It is the language that joins the present, the past and the future together. It plays an important role in development, maintenance and transmission of human civilization. Thus, without language human civilization, as we now know it, would have remained impossible.

Sapir (1963, p.8) says "Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of system of

voluntarily produced symbols". It means language is a sole property of all and only human beings through which human beings exchange their ideas, emotions; despairs and feelings by using voluntarily produced symbols. Similarly, according to Langacker (1967), "Language is a device which establishes sound- meaning correlations, pairing meaning with singles to enable people to exchange ideas through observable sequences of sounds" (as cited in Chapagain 2002, p.2).This definition clearly depicts that language consists of certain sounds that are combined in a correct order meaningfully communicate message.

The aforementioned definitions clearly mention that language is a system. It is an organized noise used in actual social situations. That is why, it has also been defined as 'contextualized systematic sounds'.

1.1.1 Language Situation in Nepal

Despite its small size, Nepal accommodates an amazing cultural diversity including linguistic plurality. The 2001 census has identified 92 languages spoken as mother tongues. However, there still remain quite a few languages (used by as many as 165340 native speakers, i.e. 0.74 percent of the total population) which are lumped together into unknown slot in the lack of adequate information. Unfortunately, most of the languages do not have their own written scripts but they are only used in daily communication. We should pay more attention to those (indigenous) languages. All the languages identified in Nepal are classified under the following four major language families:

I)   Indo-Aryan group

Indo-European family of language mainly consists of Indo-Aryan group of languages in Nepal, which form the largest group of language in terms of the number of speakers, viz. nearly 80 percent.

Diagram: 1 Indo-European Languages
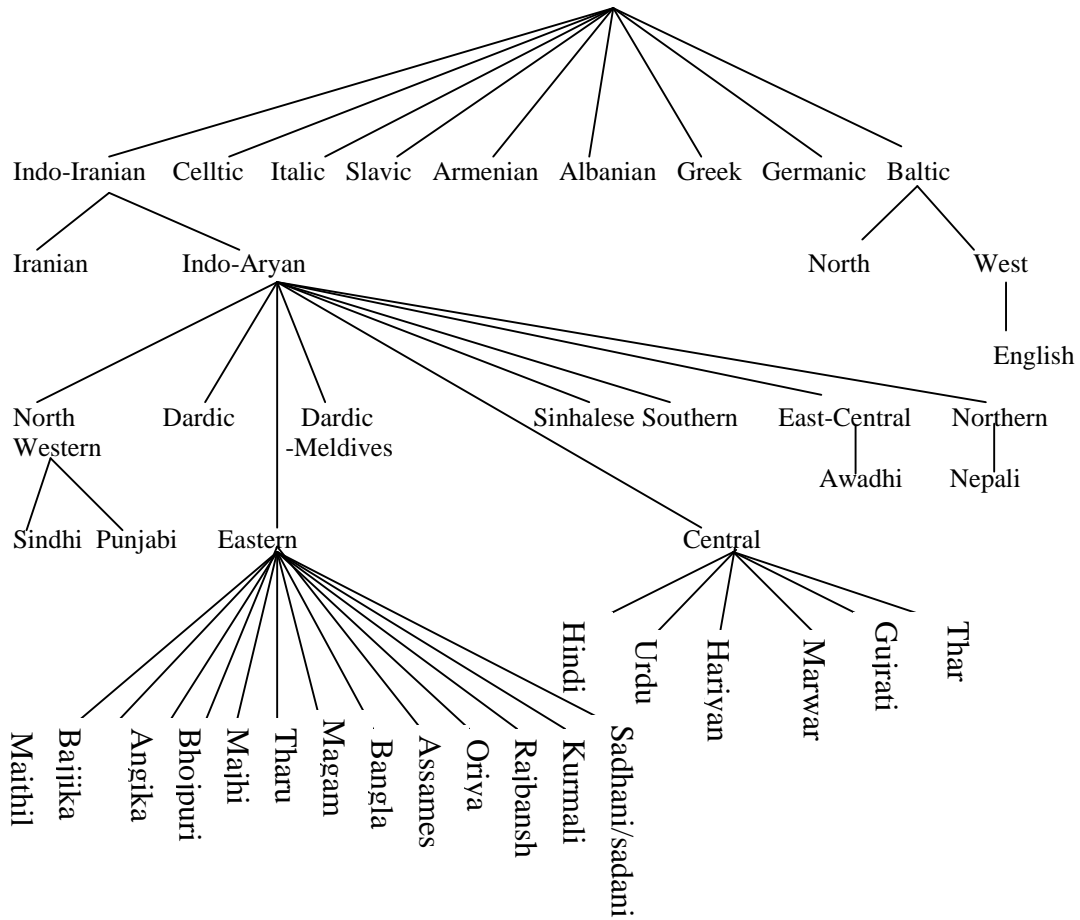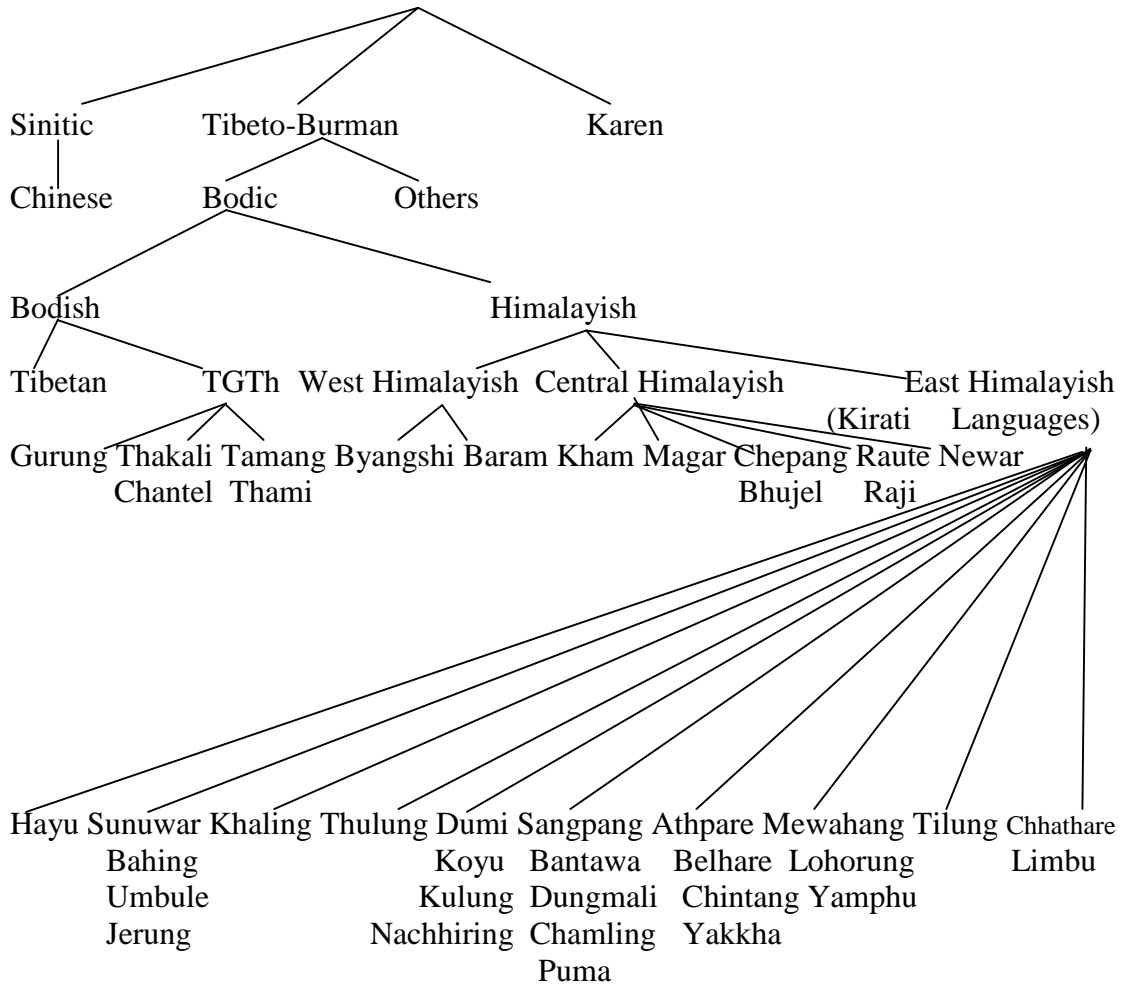

[Adapted from Yadav (2003)]

Some of the Indo-Aryan languages spoken in Nepal are not yet sub-classified in the lack of their adequate description. These languages include Tharu, Bote, Darai, Kumal, Churauti and Danuwar.

II)   Sino-Tibetan Family

Another important group of language spoken in Nepal is the Tibeto-Burman group of Sino-Tibetan family. Though relatively lesser number of people than the Indo-European family speaks it, it consists of the largest number of languages, viz. about 57 languages. Contrary to speakers of Indo-Aryan languages, there has been a steady decline in speakers of Sino-Tibetan language from 1952/54 to the 1981 census. In the last two censuses (2001 and

1991) they have, however, increased. Their decline and increase may be due to the reasons ascribed to those of Indo-European languages.

**Diagram: 2 Sino-Tibetan Languages**

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                              Sino-Tibetan
          ┌───────────────────────┼───────────────────────┐
       Sinitic              Tibeto-Burman                Karen
          │              ┌────────────┴────┐
       Chinese         Bodic            Others
                    ┌─────┴──────────────────────┐
                 Bodish                      Himalayish
          ┌────────┴──────┐        ┌──────────┬──────────┬──────────────┐
       Tibetan         TGTh   West Himalayish  Central Himalayish   East Himalayish
                                                                     (Kirati   Languages)
   Gurung Thakali Tamang   Byangshi Baram   Kham Magar Chepang Raute Newar
         Chantel  Thami                                  Bhujel   Raji
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Hayu Sunuwar Khaling Thulung Dumi Sangpang Athpare Mewahang Tilung Chhathare
    Bahing   Koyu   Bantawa   Belhare Lohorung   Limbu
    Umbule   Kulung Dungmali Chintang Yamphu
    Jerung   Nachhiring Chamling   Yakkha
                                    Puma

[Adapted from Yadav (2003)]

III) Austro-Asiatic Family

The Austro languages comprise Santali of the northern Munda group and Kharia of the southern Munda group. It is to be noted that Satar has been reported in all the censuses but Santhal has been wrongly reported as a separate language except in the 1952/54 census. The 2001 census lumps both Satar and Santhal together into a single language called Santhali. It is suggested that Munda should also be included within Santhali. In that, it is just a variant name of same language. All the Austric languages are spoken by groups of tribal people from the eastern Tarai.

Diagram: 3 Austro-Asiatic Languages

Munda   Mon khmer

North   South

Kherwari   Other North Kharia

Santhali   Munda
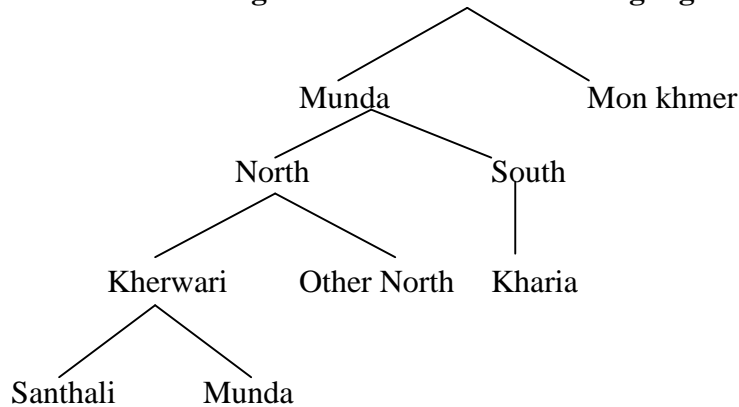
[Adapted from Yadav (2003)]

IV)   Dravidian Family

Dravidian language family includes two languages spoken in Nepal. One of them is called Jhagar in the region east of Koshi River and Dhanger in the region west of Koshi River. It constitutes the northernmost part of Dravidian family of languages. It is said to be a regional variant of Kurux spoken in Jharkhand state of India though it shows divergence in its vocabulary and grammar (Yadav, 2003). Another Dravidian language is Kisan with 489 speakers settled in Jhapa district.

Diagram: 4   Dravidian Languages

Central   Northern   South Central Southern

Kisan   Dhangor/Jhangar
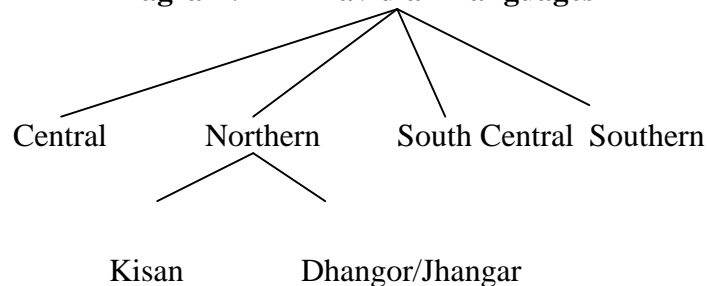
[Adapted from Yadav (2003)]

1.1.2 The English Language and Its Importance

There are various languages in the world. Among them, English is the most influential West Germanic sub-branches of the Germanic branch of the 'Indo-European' family. Thus, English is enjoying a high social status not only in the countries where majority of people as their mother tongue speaks it but

also in the international speech communities. Since English is a global and international language, it serves the function of lingua franca in international arena. It is a passport through which one can visit the whole world and one who knows English can enjoy the advantage of the world civilization. Therefore, English is the one of the strong means of preventing our isolation from the world.

According to the survey of UNESCO, more than 60 counties of the world use English as an official language; about 100 million people listen to English radio programs and over 60 million children study English at the primary level. One third books of the world have been written in English and more than 350 million people of the world speak English as their native language (as cited in Khanal 2004, p.5). Similarly, it is used to establish diplomatic relationship with most of the countries in the world by some of the internationally recognized organizations like the United Nations Organization (UNO), South Asian Association for Regional Cooperation (SAARC) etc. It is the leading language of science, technology, computers and commerce; and a major medium of education and international negotiation. For this reason, scholars frequently refer to its latest phase as World English. Such of wider coverage language, English, entered Nepal for the first time with the establishment of Darbar High School in 1910 B.S. It was Janga Bahadur Rana, the first Rana Prime Minister, who imported English Education System in Nepal after he visited to England. Since then English has been one of the important languages to be encountered in academic field on both government and non-governmental sides in Nepal. Nepal has not made English as the official language. However, it is a chief foreign language to be encountered in schools, colleges and universities in Nepal. It is taught as a foreign language in all the schools of Nepal starting from Grade 1 to Grade 12. It is also taught as a compulsory subject upto the

Bachelor level in different universities of the country. There are so many private schools where the medium of instruction is English.

English is a principal language for international communication and a gateway to the whole body of knowledge. In the view of these facts, the English language is given great importance in the education system of Nepal.

1.1.3 Introduction to the Limbu Language

Nepal is an exotic place of different ethnic groups. Among them, Limbu is one of the major ethnic groups. According to Van Driem, (1987, p. IX) Limbus are the sedentary agriculturalist people of the Mongoloid race dwelling in the hills of the Koshi and Mechi zone of eastern Nepal, from parts of Sikkim to the west of Tista, and in Darjeeling of India.

In the Limbu history, the origin of Limbu is rarely found. However, most of the writers have explained 'Limbuwan'. According to Chemjong (2003), Limbuwan was established due to the quarrel between limbus after the death of Isha Mashih's. Chemjong further says that the term 'Limbuwan' was derived from 'Li', 'Aabu' and 'Wan'. Here 'Li' , 'Aabu' and 'Wan' means 'bow', 'to shut' and 'to name' respectively. In this way, it is the state that was captured by using 'bow' is called Limbuwan. The Limbu homeland in eastern Nepal is known as Limbuwan. Limbus are one of the Kiranti groups. Traditionally, the Kirants are divided into three provinces as Wallo Kirant, Majha Kirant and Pallo Kirant. Pallo Kirant includes Taplejung, Panchthar, Tehrathum, Ilam, Dhankuta, Sankhuwasava, Sunsari, the northern part of Morang district and Darjeeling and Sikkim of India, which are the main places of Limbus. Nowadays, Limbus are residing in Lalitapur, Kathmandu, and Bhaktapur districts of Nepal and Asam, Meghalaya, Nagaland and Manipur of India, in Burma, Bhutan and the UK.

According to Central Bureau of Statistics (2001, p.73) the population of Limbus in Nepal is 359, 379. However, only about 333, 633 Limbus speak their mother tongue (Limbu). The Limbu language is one of the languages of Tibeto-Burman language family. The Limbus designate themselves by the name 'Yakthungba' and their language by the name 'Yakthungpan' or 'Yakthungba pan.' It has its own script that is called 'Shrijanga Lipi.' According to Chemjong (1974),

> The script was developed by the king Sirijanga in the 9th century. The scrip has been named after his name. Later, the script was renovated by the second Sirijanga (1904-14 A.D.) who was believed to be the reincarnation of the first Sirijaga after about one thousand years. However, any evidence of the script has not been found before second Sirijanga. But after him many manuscript, documents and literary books have been found in the script. (as cited in Kainla 2003, p.12)

The following manuscript is supposed to be written by the second Sirijanga (king of Limbus) himself:
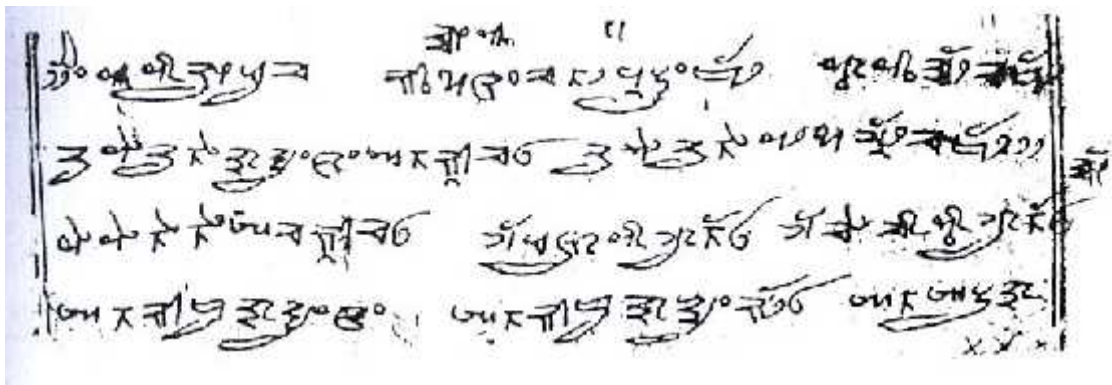
(Source: Kainla, 2003, p.13)

The script has been developed and modified at present and the Limbu language possesses a systematic writing system. Now days, people call the Limbu language as the Kirant language and Sirijanga script as Kirant script. Different

books, journals and newspaper have been published in the Limbu language. The Limbu alphabets are presented below:

i. Vowels

c	cf	cl	c'
^	a	i	u
c]	c]]	cf]	cf]]
e	i	o	u
c	c{		

ii. Consonants

s	v	U	P	i	r	
k	kh	g	gh	N	c	
p	h	t	y	b	w	
ch	j	t	th	d	dh	
g	k	m	a	e	d	
n	p	ph	b	bh	m	
o	F	n	j	;	x	M
y	r	l	w	s	h	?

(Source: Kainla, 2003, p.22)

Limbu- Nepali-English Dictionary (2059, p.10-11) classifies the Limbu language into four dialects, viz. Panchthare, Phedappe, Chhathare and Tambarkhole.

i)   Panchthare Dialect

Panchathare dialect is literally the dialect of Panchthar. It is spoken in the east of the Tamor River. Centers of population in Panchthare speaking Limbuwan

are Yasok, Phidim, Ilam, beyond which it is spoken in Yangrok of Taplejung, Chaubis-Thum of Dhankuta and some part of India as mentioned above. This dialect is regarded as the standard dialect among the varieties of the Limbu language. Most of the books and literary works, and dictionaries are written in this dialect.

ii)   Phedape Dialect

Phedape dialect is spoken through the Tehrathum district. Even Indo-Aryan living outside Tehrathum bazaar, especially those of lower caste, speak some Limbu language in addition to their native language Nepali (Van Driem, 1987, p. XXII). The term 'Phedape' is a Nepali adjectival from of Phedap. This dialect is confined by Tamor River to the east and Arun River to the west.

III.   Chhatare Dialect

Chhattare dialect is also literally the dialect of the Chhattar. This dialect is spoken throughout Chhattar, which lies to the eastern part of Dhankuta, Parewadin, Murtidunga, Bhirgaun and in the southern part of Tehrathum district fringing Dankunta- Phakchamara, Okhre, Sukrabare VDCs.

IV)   Tamorkhole Dialect

Tambarkhole Dialect (including the Taplejung, Yanrupe and Mewakhole sub-dilect) is the dialect spoken to the north of Phedap along and specially north to the Tamor River in Taplejung district and beyond where dialect boundary with Phedape and Panchthare dialect is an abrupt transition as one crosses the Tamor River between Terhathum and Yasok.

1.1.4 Contrastive Analysis and Language Teaching

Contrastive analysis (popularly abbreviated as CA) basically means the systematic analysis of formal similarities and differences between two

languages in which one is regarded as source language (SL) and the other is regarded as target language (TL).Comparison can be made at various linguistic levels, e.g., at phonological , morphological, and grammatical levels. Analysis for the first time was developed in the United States, advocated by American linguist CC Fries and Robert Lado, which is also known as Fries- Lado school. Especially, the publications of Robert Lodo's book 'Linguistics Across Cultures' in 1957 marks the real beginning of CA and it become popular in 1960's.

According to James (1980, p.3), "CA is hybrid linguistic enterprise. It is a linguistic enterprise aimed at producing inverted (i.e. contrastive, not comparative) two-valued typologies (a CA is always concerned with a pair of languages), and founded on the assumption that languages can be compared."

CA hypothesis is based on behaviourist theory of learning. It is believed to have two components when analyzed. They are linguistic and psychological factors. Linguistic factor is based on following assumptions.

a. Language learning is a matter of habit formation
b. The mind of L2 learner is already full of L1 habits whereas the mind of L1 learner is empty i.e. mind of child at birth is tabula rasa.
c. Languages are different, however they are comparable.

Psychological factor is adequately addressed under transfer theory. It assumes that the past learning may facilitate present learning if L1 and L2 are similar and the past learning may hinder present learning if L1 and L2 are different. Thus, the greater the differences between languages, the greater the difficulties in learning and greater will be the incidences of erroneous performance.
On the role of contrastive linguistics, Fries says, "the most effective materials are those that are based upon a scientific description of language to be learned, carefully compared with a parallel description of the native language of the

learner" (as cited in Nickel 1977, p.2). So, the easy or difficulty in foreign language teaching is highly determined by the comparison between the learners' mother tongue and foreign language.

CA has its great importance in language teaching. It has mainly two functions. Firstly, it predicts the tentative errors to be committed by the L2 learners and secondly, it explains the sources and reasons of the L2 learners' errors. So a language teacher should have knowledge of CA to treat the learners psychologically and academically. James (1980) points out three pedagogical applications of CA. According to him, CA has application in predicting and diagnosing a proportion of the L2 errors committed by learners with a common L1, and in the design of teaching instruments for such learners.

1.1.5 Functions of Language: An Introduction

Language is used to perform some functions and establish social relationship. Language is basically 'a system of communication'. It is clear that the major function of language is to communicate ideas and feelings. In this way, a language function refers to the purpose for which an utterance is used. Language is not used in vacuum. It is used in some social context.

Richards et al. (1999, p.148) define communicative function as the purpose for which an utterance or unit of language is used. In language teaching, language functions are often described as categories of behaviour, e.g. request, apologies, complaints, offers, compliments. Similarly, according to Ur (2001, p.92), "a function is some kind of communicative act: it is the use of language to achieve a purpose usually involving interaction between at least two people. Example would be suggesting, promising, apologizing, and greeting etc".

From the above definitions, it becomes clear that language function is the purpose for which language is used. The purpose of using language is to communicate something. Therefore, communication is the global function of

language. Only the human beings use a sophisticated form of language to communicate their feelings, intentions, desires, emotions etc. They use language to establish, maintain and detach the relationship with others in society. Thus, a function of language refers to why people use language in society. In other words, what language does is its function, which is associated with various terms like speech act, socio-linguistic pragmatics, functional linguistics etc. A language has many functions e.g. requesting (i.e. have a seat, please), commanding (i.e. Get out), ordering (i.e. Bring a cup of coffee), advising (i.e. you can go by bus), asking (i.e. who are you?), directing (i.e. go ahead and turn left.), proposing (i.e. Shall we go to Nagarkot on coming Saturday?), instructing (i.e. write your address and name at the top of the page), greeting (i.e. good morning), asking for permission (i.e. may I go out ?) and so on are the functions of language.

Several linguists have classified communicative functions into different sets of categories. Finacchairo (1974, p.5) has classified language functions into five different categories: (a) personal (b) interpersonal (c) directive (d) referential and (e) imaginative. In the same way, Wilkins (1976, p.44-45) has classified language functions into eight types: (a) modality (b) moral discipline and evaluation (c) suasion (d) argument (e) rational inquiry and exposition (f) personal emotions and (g) emotional relations (h) interpersonal relations. Halliday has classified into seven: (a) instrumental (b) regulatory (c) interactional (d) personal (e) heuristic (f) imaginative (g) representational.

Similarly, Van Ek (1975, p.11-14) has classified into six types. They are:

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

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

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

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

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

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

In the past, formal aspect of language was focused. But people started questioning in the efficacy of the methods which focused on form only with little or no emphasis on the function. It is a well-accepted fact that language is for communication and it is used to fulfill the purpose. That is why, the ultimate aim of using any language is to serve some functions.

1.1.6 Ordering and advising

Among different language functions 'Ordering' and 'Advising' come under getting things done (i.e. under Suasion). These are factual ways of getting people to do something. 'Ordering' is asking somebody to do something for the speaker himself or herself directly. Similarly 'advising' is asking somebody to do something for the hearer himself or herself indirectly. They both are a kind of language functions done in relation to other people. Thus, they serve interpersonal function.

There are several social as well as cultural constraints that speaker has to take care of while producing utterances of 'ordering' and 'advising'. Therefore, structural knowledge of language is not enough. Pragmatic knowledge of how to use structural knowledge in particular situation is essential. It is necessary to internalize grammatical rules as well as sociolinguistic rules for a language

user to communicate effectively. These rules tell him/her to use a piece of language in the given social setting, a socio pragmatic aspect that refers to the form and function of language in a given social setting. Thus, the use of 'ordering' and 'advising' are parts of socio pragmatic approach. Choice of linguistic item is vital in communication as if it should be compatible with the context it is spoken. Thus, one needs to acquire communicative competence as how to talk with whom, when, where and in what manner so that the speaker will not be handicapped in communicating ideas and that hearer in understanding the meaning.

According to Holmes (1990: p.11-14) the following components influence the right choice of language in any language functions. These components are:

a.   Social factors

   i.   The participants: who is speaking and whom are they speaking to?

   ii.   The setting or social context of the interaction: where are they speaking?

   iii.   The topic: what is being talked about?

   iv.   The function: why are they speaking?

b.   Social dimensions

There are four social dimensions, which are related to the social factors are:

1.   A *social distance* scale concerned with participant relationships.

2.   A *status* concerned with participant relationships.

3.   A *formality* scale relating to the setting or type of interaction.

4.   Two *functional* scales relating to the purpose or topic of interaction.

   i.   The solidarity – Social distance scale

Intimate   _____   Distant

High solidarity   Low solidarity

The scale is useful in emphasizing that hoe well we know someone is relevant in linguistic choice.

ii. The status scale
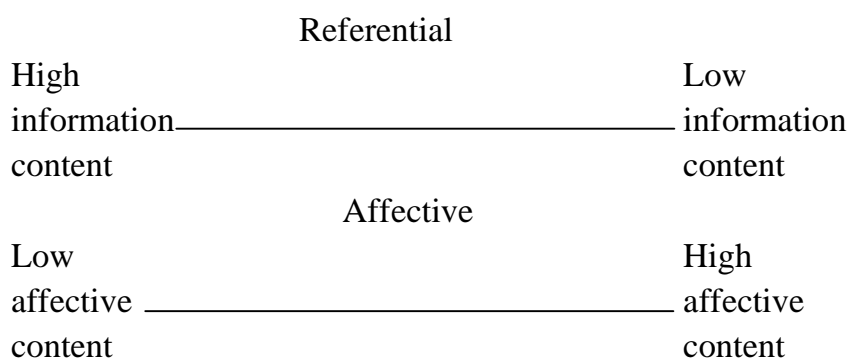
Superior		High status
Sub-ordinate		Low status

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

iii. The formality scale

Formal		High formality
Informal		Low formality

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

iv. The referential and affective function scales

Referential

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

Affective

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

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

function, and intended to convey goodwill towards the friend rather than important new information. In fact, the specific content of the conversation is rarely important.

Therefore, the speaker has to choose the appropriate exponent of 'ordering' and 'advising' considering all things mentioned above.

We can use several exponents to express 'ordering' and 'advising' that are:

To express ordering

Give me that!

Be quiet!

Don't' sit there!

Do this right now, will you?

Will you hurry up!

I order you to get out!

To express advising

You should + VP

You ought + VP

You could + VP

Why don't you + VP

I can recommend ….

What about + V-ing etc.

All these different forms serve some communicative functions of 'ordering' and 'advising' respectively. But their usages are different according to the contexts and situations. They are not only used according to the context and situation but also with what types of people you are talking to.

1.2   Review of Related Literature

A number of linguistic comparative studies have been carried out on different languages like Nepali, Limbu, Maithili, Tharu, Gurung, Rai etc. with the English language in our Department of English Education, T.U. However, in the field of language functions a very few research works have been done. Some of the related to this study have been mentioned below.

Panday (1997) has carried out a research on 'Comparative Study of Apologies between English and Nepali'. Objectives of this study were to enlist the different forms of apologies used in English and Nepali and compare them in the context of some related situations. The researcher has related 28 exchanges units of discourse in each of the languages with specific social setting for comparison. The researcher has selected all together 70 respondents- 35 English native speakers and 35 Nepali native speakers. All respondents were educated. He found that English people are more apologetic in compare to Nepali people. Women are more apologetic than their male counterpart both in English and Nepali. Similarly, Pokhrel (1999) carried out a research entitled 'Teaching Communicative Functions, Inductively and Deductively: A Practical Study'. The objective was to find out the effectiveness of inductive and deductive methods in teaching language functions. The result showed that the inductive method was relatively more effective than the deductive method for teaching the communicative functions. Likewise, Chapagain (2002) has done research on 'Request Form in the English and Nepali Languages: A Comparative Study'. The main objectives of this study were to list out and compare request forms used by native speakers of English and Nepali. She has found out that 68% of English and 22.2% of Nepali speakers used direct request. So, English speakers were found more polite than Nepali speakers in all relationship like with stranger, neighbour, family, teacher etc. In the same way, Sharma (2002) carried out a study on 'Effectiveness of Role-play Technique in Teaching Communicative Functions'. The objective was to find

out the effectiveness of role-play technique in teaching communicative functions. It showed that role- play technique had relatively better impact on teaching language functions overall. Similarly, Basnet (2006) has carried out a research work on 'Terms of Greeting and Taking Leave Used in Nepali and English'. The objective of this study was to list out the forms of greeting and taking leave in the Nepali language then compare with the English language. She concluded that English native speakers use the greeting term good morning/evening while they are greeting in a very formal situation whereas Nepali native speakers use "Abbhibadan" or "Namakar" etc. Similarly she come to know that English people habituated to saying first name, kinship terms to greet family member either they are seniors or juniors, whereas Nepali people use more formal to greet their seniors.

Atreya (2006) conducted a research entitled 'An Analysis of the Functions Covered in English Textbook of Grade Nine and Ten'. The objectives were to find out the coverage of the functions in English textbook of grade nine and ten and analyze the contextualization of the functions and exercises given to practice them. The researcher found that some of the functions were missing in the textbook some functions were in textbook but not mentioned in the curriculum. The result also showed that there were many exercises requiring the students to work in pair to ask and answer questions based on the clues given to practice the language functions in question. Similarly, Tembe (2007) has carried out the research on 'A Comparative Study of Apologies between English and Limbu.' Objectives of this study were to enlist the different forms of apologies in Limbu then to compare and contrast Limbu apologies with those of English. The findings of this study was the English language has more apologetic terms to express than the Limbu language has and women excel their male counterparts in the expression of apologies in the both languages. But he found Limbu language has some context-specific apologies which

explicitly do not always express apologies. They occur in certain circumstances. Besides that he found the gravity of apology seems to depend on the situation rather than the relationship between interlocutors in case of English whereas it is opposite in the case of Limbu. Likewise, Subba (2007) has carried out the thesis on 'Terms of Greeting and Taking Leave Used in the English and the Limbu Languages'. Objectives of this study were to enlist the different forms of greeting and taking leave in Limbu then to compare and contrast Limbu forms of greeting and taking leave with those of English. He has found that Limbu speakers use more formal terms to greet their seniors but English speakers are habituated for saying first name or kinship term to greet whether they are seniors or juniors. Similarly, non-linguistic sings of taking leave and greeting , kissing and hugging are common in English, which cannot be found in Limbu culture. Similarly, Khadka (2007) carried out a research entitled 'Teaching Language Functions through Information Gap in Grade Seven'. The finding was that information gap technique was relatively more effective than usual classroom technique for teaching language functions of English. Limbu (2008) has carried out the research on 'A Comparative Study on Forms of Asking for Permission in English and Limbu'. Objectives were to enlist the different forms of asking for permission in Limbu then compare and contrast them with those of English. He found that, in both languages, formal forms are used with bosses, doctors, teachers, guests, and strangers. English speakers use formal forms with family members and neighbours whereas informal forms are used with them in Limbu. Similarly, he found English speakers are more polite than Limbu speakers while asking for permission.

However, different researches have been carried out on language functions; nobody has done the research in any language on 'Forms of Ordering and Advising' up to now from our department. Thus, it will be new venture in itself.

1.3   Objectives of the Study

The objectives of the study were as follows:

   a) To find out forms of ordering and advising in the Limbu language
   b) To compare and contrast the forms of ordering and advising in Limbu with those in English.
   c) To suggest some pedagogical implications.

1.4   Significance of the Study

Communication is a part of human life. The main function of language is communication and it is used to fulfill some purpose. Thus, a communicative function itself is very important in language teaching. There are different communicative functions; among them 'ordering and advising' are used to ask somebody to do something and maintain our relationship with others in society. So, they are also the important language functions. Thus, findings of this study will be very important to all sectors/authorities related with language teaching.

In the same way, findings of this study will be useful for linguists, textbook writers, language planners, curriculum designers, teachers etc. because they can get some ideas from it. Being a study on functional aspect of language, it will be a useful study for further research works in communicative function of language. Similarly, this research will be significant for the prospective researchers who want to carry out research on the Limbu language.

CHAPTER TWO
METHODOLOGY

The researcher went through the following methodological strategies to fulfill the above-mentioned objectives.

2.1 Sources of Data

To carry out this research work, both the primary and secondary sources of the data were used. The sources were as follows:

2.1.1 Primary Source of Data

Primary sources of data were 80 limbu native speakers of Mauna Budhuk and Rajarani VDCs in Dhankuta district from whom the researcher collected the required data for the research.

2.1.2 Secondary Source of Data

Secondary sources were used for English terms. The researcher took secondary data from different books, theses, newspapers, journals, dictionary, and articles. Such as Halliday (1973), Finacchiaro(1974), Geofeerey (1975), Van Ek (1977), Jones (1981), Matreyek (1983), Holms (1990), Crystal (2003), Chapagain (2002), Chauhan(2006), Subba(2007), Limbu(2008), The Himalay Times, The Kathmandu Post.

2.2 Sampling Procedure

Mauna Budhuk and Rajarani VDCs in Dhankuta district were selected for the study area.The researcher selected 40 Limbu informants from Mauna Budhuk VDC and 40 informants from Rajarani VDC using judgmental and snowball sampling procedure.

2.3 Tools for Data Collection

Structured interviews and questionnaire were major tools to obtain required information of this study.

2.4 Process of Data Collection

The researcher conducted the following stepwise procedure to collect required data:

i. At first, the researcher prepared the required interview schedule and questionnaires.

ii.   Then she visited the selected VDCs in Dhankuta district and conformed the sources through judgmental and snowball sampling. Then she established the rapport with the informants and conform the date.

iii.   She administered the interview schedule for uneducated informants and their answers given were recorded using the Roman Transliteration She provided questionnaire to educated informants.

iv.   She also participated in daily conversation with the Limbu native speakers, which helped her to verify the data.

v.   She collected the data and analyzed them.

vi.   English terms were taken from different authentic materials.

2.5   Limitations of the Study

i.   The area of the study was confined to Mauna Budhuk and Rajarani VDCs in Dhankuta district.

ii.   The total study population was limited to 80 Limbu native speakers.(40 from Mouna Budhuk VDC and 40 from Rjarani VDC)

iii.   This study was limited to the comparison of forms of 'ordering' and 'advising' in the Limbu and English Languages.

iv.   English terms were taken from different authentic materials.

v.   Findings were compared on the basis of forms used in family, office, with neighbours, strangers, friends, and guests.

vi.   This research was based on Panchathare Dialect of Limbu language.

CHAPTER THREE
ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of collected data in detail. The data has been analyzed descriptively with the help of table

and illustrations. After the analysis of the data, the similarities and differences between Limbu and English forms of ordering and advising are mentioned with illustrations. Hence, this chapter consists of two parts: identification and analysis of forms of ordering and advising in Limbu and similarities and differences between Limbu and English forms of ordering and advising.

3.1. Family

Family is a social group of people sharing the same roof. There are parents, grandparents, children, grandchildren, uncle and aunt, nephew and niece etc. there are two types of family: single and joint family. In joint family, all members above mentioned live together but not in single family. The use of language differs among them due to the senior and junior relationship. Generally, informal language is used with junior family members by senior family members in conversation.

The analysis and interpretation of the forms of 'ordering' and 'advising' used by different members with other members of family are presented under following topics.

3.1.1 Forms of Ordering and Advising Used by Parents with Children

Parents are regarded as the respected and the head members in the family. They have more responsibility than others do. Generally, the parents use informal language with their children in conversation while 'ordering' and 'advising' in Limbu language.

The following table shows the forms used to order children and their English equivalents

Table No. 1 Forms of Ordering Used by Parents with Children

Forms used by parents in Limbu	% of Inf.	English equivalents
s :/FN ph g ntik kɛsɛmb cw ?t hu?rɛ n	7 %	Bring a glass of cold water

ɔs :/FN ph g ntik kɛsɛmb cw ?t phɛttɛ	10 %	Give me a glass of water
ɔs :/FN ph g ntik kɛsɛmb cw ?t hur ɛ	20 %	Go to bring me a glass of cold water
ɔs :/FN ph g ntik kɛsɛmb cw ?t hu?rɛ	63%	

In Limbu language, children are addressed by 'ɔs :' or first name. The above table shows that 7 % informants responded in the forms, 'ɔs :/FN ph g ntik kɛsɛmb cw ?t hu?rɛ n ' to order their children to bring a glass of cold water. Similarly, 10 % and 20 % informants responded in the form, 'ɔs :/FN ph g ntik kɛsɛmb cw ?t phɛttɛ' and 'ɔs :/FN ph g ntik kɛsɛmb cw ?t hur ɛ'respectively. Likewise, 63 % informants responded in the form, 'ɔs :/FN ph g ntik kɛsɛmb cw ?t hu?rɛ'. Similarly, 'Bring a glass of cold water', 'Give me a glass of water', 'Go to bring me a glass of cold water' are used in English to order their Children to bring a glass of water. According to these data both English and Limbu speakers use informal forms with their children while ordering.

Table No. 2   Forms of Advising used by Parents with Children

Forms used by parents in Limbu	% of Inf.	English equivalents
ɔs :/FN hikl adh l m kɛbɛkillɛ nu?ro	8 %	You can go by plane
ɔs :/FN hikl adh l m pɛgo ɔː	10 %	You could go by plane
ɔs :/FN hikl adh l m pɛgɛ n	20 %	You should go by plane
ɔs :/FN hikl adh l m pɛgɛ	62 %	Why don't you go by plane?

The above table shows that 8 % and 10 % informants responded in the forms, 'ɔs :/FN hikl adh l m kɛbɛkillɛ nu?ro' and 'ɔs :/FN hikl adh l m pɛgo ɔːʼto advise the children to go by plane not by bus respectively. Similarly, 20 % informants responded in the form, 'ɔs :/FN hikl adh l m pɛgɛ n '. Like that 62 % informants responded in the form, 'ɔs : /FN thɔsɔdimb ɛ kɛbɛb l m pɛgɛ '. Here, most of the informants used the form, 'ɔs :/FN hikl adh l m pɛgɛ' with children to advice in the given situation in the Limbu language.

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Regarding the English language, 'You can go by plane', 'You could go by plane', 'You should go by plane', 'Why don't you go by plane?' are used to advice their children to go by plane not by bus. These collected data show that in both English and the Limbu language, impolite forms are used while advising children.

3.1.2 Forms of Ordering and Advising Used by Grandparent with Grandchildren

The grandparents are also the respected and head members in a family. The researcher had taken the data regarding the language that grandparents use with grandchildren while ordering and advising in the Limbu language.

The following table shows the forms used by grandparents while ordering their grandchildren and their English equivalents.

Table No.3 Forms of Ordering Used by Grandparents with Grandchildren

Forms used by grandparents in Limbu	% of Inf.	English equivalents
menche/FN g in hurukp t ?re	5 %	Cigar pipe
menche /FN ŋg hurukp hur ɛ	15 %	Bring my cigar pipe
menche FN g in hurukp phɛttɛ	15 %	Give me my cigar pipe
menche/FN ŋg hurukp hur pir ɛ	20 %	Go to bring my cigar pipe
menche/FN g in hurukp hu?rɛ	45 %	

In the Limbu language, the grandchildren are addressed by ' menche' or first name. This table shows that 5 % informants responded in the form ' menche/FN g in hurukp t ?re' to order grandchildren to bring the cigar pipe. Similarly, in both responses, 15 % informants responded in the forms, ' menche/FN ŋg hurukp hur ɛ' and ' menche/FN g in hurukp phɛttɛ' respectively. 20 % informants responded in the form, ' menche/FN ŋg hurukp hur pir ɛ'. Similarly, 45 % informants responded in form, ' menche/FN g in hurukp hu?rɛ'. Similarly, in the context of English, 'Cigar

pipe', 'Bring my cigar pipe', 'Give me my cigar pipe', 'Go to bring my cigar pipe' are used to order their grand children to bring the cigar pipe. While analyzing the above data both English and Limbu speakers order the grandchildren using informal forms.

The following table shows the forms used by grandparents in Limbu to advice and their English equivalents.

Table No.4 Forms of Advising Used by Grandparents with Grandchildren

Forms used by grandparents in Limbu	% of inf.	English equivalents
menche/FN kɛthɛkpˑn ɔmɔpˑŋmˑ samɔihim pɛkm	6 %	You can go to check up your head
menche/FN sidˑsˑmbˑnu kɛthɛkpˑn ɔmɔpˑŋmˑ pɔŋˑro	10 %	You should go to hospital for your head check up
menche/FN kɛthɛkpˑn ɔmɔpˑŋmˑ samɔihim pɛgo ɔː	15 %	You could go to meet the doctor for your head check up
menche/FN kɛthɛkpˑn ɔmɔpˑŋmˑ samɔihim pɛgɛˑn	65 %	Why don't you go to hospital?

The above table shows that 6 % and 12 % informants responded in the forms, ' menche/FN kɛthɛkpˑn ɔmɔpˑŋmˑ samɔihim pɛkm ' and ' menche/FN sidˑsˑmbˑnu kɛthɛkpˑn ɔmɔpˑŋmˑ pɔŋˑro' to advise grandchildren to go to hospital for head check up respectively. Likewise, 15 % and 65 % informants responded in the forms, ' menche/FN kɛthɛkpˑn ɔmɔpˑŋmˑ samɔihim pɛgo ɔː' and ˑ menche/FN kɛthɛkpˑn ɔmɔpˑŋmˑ samɔihim pɛgɛˑn ' respectively. Here the majority of informants responded in the form, ' menche/FN kɛthɛkpˑn ɔmɔpˑŋmˑ samɔihim pɛgɛˑn ' while advising grandchildren in given context in Limbu. Similarly, 'You can go to check up your head', ' You should go to hospital for your head check up', ' You could go to meet the doctor for your head check up', ' Why don't you go to hospital?' are used in the English language. The above data show that both English and Limbu speakers advice the grandchildren using informal forms.

3.1.3 Forms of Ordering and Advising Used by Uncle and Aunt with Nephew and Niece

Uncle and aunt are also the respected members in family. Generally, uncle and aunt use impolite language with their nephews and nieces in conversation. The researcher had taken the data based on the language used by uncle and aunt with their nephews and nieces while ordering and advising in Limbu.

The following table shows the forms used by uncle and aunt while ordering their nieces and their English equivalents.

Table No.5 Forms of Ordering Used by Uncle and Aunt with Nieces

Forms used with niece in Limbu	%of Inf.	English equivalents
n km sɛtl kt cɔmj cɔg ŋ pir ŋɛ	5 %	Make breakfast ready
n km sɛtl kt cɔmj cɔgu :bi?rɛ	10 %	Make breakfast for me
n km sɛtl kt cɔmj cɔg ŋpir ŋɛ n	15 %	Bring my breakfast
n km sɛtl kt cɔmj cɔgɛ n	60 %	I order you to make breakfast

The Limbu native speakers use 'n km ' and 'n kp ' to address their 'niece' and 'nephew' respectively. The above table shows that the number of 5% informants responded in the form, 'n km sɛtl kt cɔmj cɔg ŋpir ŋɛ' and 10% responded in the form, 'n km sɛtl kt cɔmj cɔgu :bi?rɛ' to order niece to make breakfast ready. Similarly, 15% and 60% informants responded in the forms, 'n km sɛtl kt cɔmj cɔg ŋpir ŋɛ n ' and 'n km sɛtl kt cɔmj cɔgɛ n ' respectively. Among them,'n km sɛtl kt cɔmj cɔgɛ n ' to order niece was commonly used in given situation. In English, 'Make breakfast ready', 'Make breakfast for me', 'Bring my breakfast', 'I order you to make breakfast' are used while ordering niece to make breakfast ready. According to collected data, both English and Limbu speakers use informal and impolite forms while ordering nieces.

The following table shows the forms used by uncle and aunt while ordering their nieces and their English equivalents.

Table No.6 Forms of Ordering Used by Uncle and Aunt with Nephews

Forms used with nephewin Limbu	% of Inf.	English equivalents
n kp l ŋhimnu macchi t ?re	5 %	Bring chilies
n kp l ŋhimnu macchi hur ŋɛ	15 %	Go and bring chilies from the shop
n kp l ŋhimnu macchi hu?rɛ	25 %	I order you to bring chilies from the shop
n kp l ŋhimnu macchi phɛttɛ	55 %	

The table shows that 5 % and 15 % informants responded in the forms, 'n kp l ŋhimnu macchi t ?re' and 'n kp l ŋhimnu macchi hur ŋɛ' while ordering nephew to bring chilies from shop respectively. Likewise, 25 % and 55 % informants responded in the forms, 'n kp l ŋhimnu macchi hu?rɛ' and 'n kp l ŋhimnu macchi phɛttɛ' respectively. Among these responses, 'n kp l ŋhimnu macchi phɛttɛ' was mostly used with nephew to order in given situations. Similarly, 'Bring chilies', 'Go and bring chilies from the shop', 'I order you to bring chilies from the shop' are used while ordering nephew to bring chilies from shop. According to collected data, both English and Limbu speakers use informal and impolite forms while ordering nephews.

The following table shows the forms of advising used with nephews and their English equivalents.

Table No. 7 Forms of Advising Used by Uncle and Aunt with Nieces

Forms used with niece in Limbu	% of inf.	English equivalents
n km hukkillɛ cɔkn b y mbɔk husiŋm pɔŋ	15 %	You could take handcraft training
n km nchume hukkillɛ cɔkn b y mbɔk kɛhusiŋillɛ nub pɔŋ	25 %	You should take handcraft training
n km hukkillɛ cɔkn b y mbɔk husiɛ n	60 %	I advise you to take handcraft training

This table shows that 15 % informants responded in the form, 'n km hukkillɛ cɔkn b y mbɔk husiŋm   pɔŋ' and 25 % informants responded in the form, 'n km   nchume hukkillɛ cɔkn b y mbɔk kɛhusiŋillɛ nub pɔŋ' while advising niece to take handcraft training to be self dependent. In the same way, 60 % informants responded in the form, 'n km hukkillɛ cɔkn b y mbɔk husɪŋɛ n '. Similarly, 'You could take handcraft training', 'You should take handcraft training', 'I advise you to take handcraft training' are used while advising niece to take handcraft training to be self confident in the English language. After analyzing the above data, both English and Limbu speakers use informal and impolite forms while advising nieces.

Table No. 8 Forms of Advising Used by Uncle and Aunt with Nephews

Forms used with nephew in Limbu	% of inf.	English equivalents
n kp mɔn h rɛ l jɛo pɛgm nugɔ pphɛk l jɛo y mbɔk cɔgm pɔŋ	10 %	You could work in own country
n kp mɔn h rɛ l jɛo pɛgm nugɔ pphɛk l jɛo y mbɔk cɔgm llɛ nu?	20 %	You should work in own country than to go to abroad
n kp mɔn h rɛ l jɛo pɛgm nugɔ pphɛk l jɛo y mbɔk cɔgɛ n	70 %	I advise you to work in own country than to go to abroad

The above table shows that 10 % informants responded in the form, 'n kp mɔn h rɛ l jɛo pɛgm nugɔ pphɛk l jɛo y mbɔk cɔgm pɔŋ' and 20 % informants responded in the forms, 'n kp mɔn h rɛ l jɛo pɛgm nugɔ pphɛk l jɛo y mbɔk cɔgm llɛ nu?' while advising a nephew not to go abroad but work in own country. Similarly, 70 % informants responded in the form, 'n kp mɔn h rɛ l jɛo pɛgm nugɔ pphɛk l jɛo y mbɔk cɔgɛ n ' in the Limbu language. In English, 'You could work in own country', 'You should work in own country than to go to abroad', 'I advise you to work in own country than to go to abroad' are used while advising nephew to work in own

country and not to go abroad. .While analyzing the above data both English and Limbu speakers use informal language with their nephews while advising.

3.1.4 Forms of Ordering and Advising Used by Elder Brother and Sister with Younger Brother and Sister

Elder brother and elder sister are senior than younger brother and sister in the family. Generally, elder brother and sister use informal langrage with younger brother and sister. The researcher had taken the data based on the language used by elder brother and sister with their younger brother and sister while ordering and advising in Limbu

The forms of ordering with younger brother and sister in Limbu and their English equivalents are presented in the following table.

Table No.9 Forms of Ordering Used by Elder Brothers and Sisters

used Forms with younger brother and sister in Limbu	% of Inf.	English equivalents
ns cw ?tin w dh nnu t rɛ ɔ:	5 %	Bring water from the tap
ns cw ?tɔ pɛgɛ	10 %	Go to bring water from tap
ns w dh nnu cw ?t phɛcchɛ pɛgɛ	10 %	I order you to bring water
ns cw ?tɔ pɛgo ɔ:	15 %	
ns w dh nnu cw ?t phɛttɛ	60 %	

The younger brother and sister are addressed by ' ns ' in the Limbu language. This table shows that 5 % informants responded in the form, ' ns cw ?tin w dh nnu t rɛ ɔ:' and 10 % informants responded in the form, ' ns cw ?tɔ pɛgɛ' while ordering elder sister to bring water from tap respectively. Similarly, 10 % informants responded in the form, ' ns w dh nnu cw ?t phɛcchɛ pɛgɛ' and 15 % informants responded in the form, ' ns cw ?tɔ pɛgo ɔ:' Likewise, 60 % informants responded in the form, ' ns w dh nnu cw ?t phɛttɛ'. Among these responses, ' ns w dh nnu cw ?t phɛttɛ' was mostly used to order younger sister and brother in the given situations. Likewise in

English, 'Bring water from the tap', 'Go to bring water from tap', 'I order you to bring water' are used to order the younger brother and sister to bring water from tap. The above data show that both English and Limbu speakers use informal language with younger brothers and sisters while ordering.

The following table shows the forms responded by different informants to advise younger brother and sister in Limbu and their English equivalents.

Table No. 10 Forms of Advising Used by Elder Brothers and Sisters

Forms used with younger brother and sister in Limbu	% of Inf.	English equivalents
ns nurik s pl nirɛɔkhɛrɔkillɛgɔ kɛpɔgɛŋm	8 %	Don't be careless about your study otherwise you will fail in exam
ns nurik s pl ni?m llɛrɔk sɔm nub pɔŋ	12 %	Why don't you think about study hard
ns nurik s pl ni?m pɔŋ mɛllɛgɔ sɔm phɛkkɛl thu	15 %	You should not be careless about your exam
ns nurik s pl nirɛ ɔkhɛrɔkillɛgɔ sɔm phɛkkɛl thu	65 %	You should study hard

The above table shows that 8 % informants responded in the form, ' ns nurik s pl nirɛ ɔkhɛrɔkillɛgɔ kɛpɔgɛŋm ' to advise elder sister to study hard otherwise he/she will fail in exam. Similarly, 12 % informants responded in the form, ' ns nurik s pl ni?m llɛrɔk sɔm nub pɔŋ' and 15 % responded in the form, ' ns nurik s pl ni?m pɔŋ mɛllɛgɔ sɔm phɛkkɛl thu'. In the same way, 65 % informants responded in the form, ' ns nurik s pl nirɛ ɔkhɛrɔkillɛgɔ sɔm phɛkkɛl thu'. Among them, majority of informants used ' ns nurik s pl nirɛ ɔkhɛrɔkillɛgɔ sɔm phɛkkɛl thu' with younger brother and sister. Similarly, English speakers use 'Don't be careless about your study otherwise you will fail in exam', 'Why don't you think about study hard', 'You should not be careless about your exam', 'You should study hard' are used to advise younger brother and sister to study hard for their exam. The above data show

that both English and Limbu speakers use informal language with younger brothers and sisters while advising.

3.2   Neighbours

People who live around our house are neighvours. We interact and exchange our ideas, and knowledge with them. We help each other with them and we can share our joy and tear with them. There are different kinds of neighbours in the society such as educated, uneducated, high/low social status, relatives, older than us, younger than us etc. The language selection with them differs on the basis of age and situation in the conversation. The researcher had taken the data based on the language that is used with older and younger neighbours in   the Limbu language.

The forms used with younger and older neighbour while ordering and their English equivalents are presented in the following tables.

Table No. 11 Forms of Ordering Used with Younger Neighbors

Forms used with younger neighbour in Limbu	% of Inf.	English equivalents
k nchh /FN :mb thɛ pokhɛi sid s mb utɛɔ:	10 %	Can you call the doctor for my father's check up?
k nchh /FN :mb thɛ pokhɛi sid s mb utɛ utɛ	15 %	Could you call the doctor for my father's check up?
k nchh /FN :mb thɛ pokhɛi sid s mb ut ŋ pir ŋɛ n	20 %	Do you mind if I request you to call the doctor?'
k nchh /FN :mb thɛ pokhɛi sid s mb utu th ktɛ	55 %	

In the Limbu language, younger neighbours are addressed by first name/ jetha, maila, saila, kanchha etc and older neighbours are addressed by   mphu, tumba, nne,   mphuŋe etc. The above table shows that 10 % informants responded in the form, 'k nchh /FN :mb thɛ pokhɛi sid s mb   utɛɔ:' and 15 % responded in the form, 'k nchh /FN :mb thɛ pokhɛi sid s mb   utɛ utɛ' to order the younger neighbour to call the doctor for the father's check up. Similarly, the

number of 20 % and 55 % informants responded in the forms, 'k nchh / FN :mb thɛ pokhɛi sid s mb ut ŋ pir ŋɛ n ' and 'k nchh /FN :mb thɛ pokhɛi sid s mb utu th ktɛ' in Limbu respectively. Among these responses, 'k nchh /FN :mb thɛ pokhɛi sid s mb utu th ktɛ' was commonly used. Similarly, in English, 'Can you call the doctor for my father's check up?', 'Could you call the doctor for my father's check up?', 'Do you mind if I request you to call the doctor?' are used ask the younger neighbour to call the doctor. According to the collected data, Limbu speakers order the younger neighbours but English speakers requests them if they have to ask them to do something. Similarly, Limbus use informal form with younger neighbours but English speakers use formal forms with them.

Table No.12 Forms of Ordering Used with Older Neighbors

Forms used with older neighbour in Limbu	% of Inf.	English equivalents
mphu ng in y kph ŋrɛ mɛhɔtchinb pokh khɛnɛin lɔthik y kph ŋ kɛbriur pokh	12 %	Can you give me your one room to use, please?
mphu ng ni y kph ŋrɛ mɛhɔtchinb pokh khɛnɛin lɔthik y kph ŋ briɛ	18 %	Could you give me your one room to use?
mphu ng in y kph ŋrɛ mɛhɔtchinb pokh khɛnɛin lɔthik y kph ŋ pri ɛɔ:	70 %	

The table shows that 5 informants responded in the form, ' mphu ng in y kph ŋrɛ mɛhɔtchinb pokh khɛnɛin lɔthik y kph ŋ kɛbirur pokh ' and 10 responded in the form, ' mphu ng in y kph ŋrɛ mɛhɔtchinb pokh khɛnɛin lɔthik y kph ŋ briɛ' while ordering to give his one room to use. In the same way, 15 and 50 informants responded in the forms, ' mphu ng in y kph ŋrɛ mɛhɔtchinb pokh khɛnɛin lɔthik y kph ŋ brio we?' and ' mphu ng in y kph ŋrɛ mɛhɔtchinb pokh khɛnɛin lɔthik y kph ŋ pri ŋɛɔ:' respectively. Among these responses,' mphu ng in y kph ŋrɛ mɛhɔtchinb pokh

khɛnɛin lɔthik y kph ŋ pir ŋɛɔːˑ was mostly used. But English speakers do not order their neighbours. They request with neighbours if they have to ask them to do something. They use 'Can you give me your one room to use, please?', 'Could you give me your one room to use?', 'Do you mind if I request you to give me your room to use?' are used to ask older neighbour to give his/ her one room to use. The collected data show that Limbu speakers order the older neighbours but English speakers requests them if they have to ask them to do something. Similarly, Limbus use informal form with older neighbours but English speakers use formal forms with them.

The following tables show the responses given by Limbu native speakers while advising their neighbours and their English equivalents.

Table No. 13 Forms of Advising Used with Younger Neighbours

Forms used with younger neighbour in Limbu	% of inf.	English equivalents
k nchh /FN ɔkhɛrɔkillɛgɔ :si my k h sŋgɛrɔ kh ml d lɔkhtɛ	15 %	You should drive your bike slowly otherwise you can get accident
k nchh /FN ɔkhɛrɔkillɛgɔ :si my k h siŋgɛrɔ kh ml d lɔŋm pɔŋ ro	25 %	Why don't you drive your bike slowly?
k nchh /FN ɔkhɛrɔkillɛgɔ :si my k h isŋgɛrɔ kh ml d lɔŋm hu?siŋɛ	60 %	It would better if you drive slowly
		I advise you to drive slowly

This table shows that, in both responses, 15 % informants responded in the forms, 'k nchh /FN ɔkhɛrɔkillɛgɔ :si my k h sɪŋgɛrɔ kh ml d lɔkhtɛ' and 25 % responded in the form,'k nchh /FN ɔkhɛrɔkɪllɛgɔ :sɪ my k h siŋgɛrɔ kh ml d lɔŋm pɔŋ ro' while advising younger neighbour to drive his bike slowly. Similarly, 60 % responded in the form, 'k nchh /FN ɔkhɛrɔkillɛgɔ :si my k h sŋgɛrɔ kh ml d lɔŋm hu?siŋɛ'. In the context of English, 'You should drive your bike slowly otherwise you can get accident', 'Why don't you

drive your bike slowly?', 'It would better if you drive slowly', 'I advise you to drive slowly' are used in English to advise younger neighbour to drive his bike slowly. According to above data, informal language is used with younger neighbour while advising in the Limbu language whereas formal language is used with them while advising in English.

Table No. 14 Forms of Advising Used with Older Neighbous

Forms used with older neighbour	% of Inf.	English equivalents
nne phikl c :n c mm llɛ kihimmin khɛmdu	10 %	You could paint your house with white colour
nne kihimmin phikl c :nrɛ c mm llɛ nub pɔŋ	20 %	It would better if you paint your house with white colour
nne kihimmin phagrab c :nrɛ c :mmɛ n	70 %	I advise you to paint your house with white colour

The above table shows that10 % and 20 % informants responded in the forms, ' nne phikl c :n c mm llɛ kihimmin khɛmdu' and ' nne kihimmin phikl c :nrɛ c mm llɛ nub pɔŋ' while advising older neighbour for painting her house with suitable colour respectinely. Likewise, 70 % informants responded in the forms, ' nne kihimmin phagrab c :nrɛ c :mmɛ n '. Among them, ' nne kihimmin phagrab c :nrɛ c mm llɛ nub pɔŋ' was mostly used in given context in Limbu. Regarding English, 'You could paint your house with white colour', 'It would better if you paint your house with white colour', 'I advise you to paint your house with white colour' are used to advise older neighbour to paint her house with suitable colour. According to above data, informal language is used with older neighbour while advising in the Limbu language whereas formal language is used with them while advising in English.

3.2 Guests

Guest is a person or a group of persons whom we invite to participate in our personal or social programme and occasion. They can be relatives, friends and

others. Guests are respected and treated well when they come in our home/programme. Generally, formal language is used to be polite and civilized when we interact with them. The researcher had taken the data in the context of the language that host uses with guests while ordering and advising in Limbu.

Limbu native speakers' responses while ordering guests and their English equivalents are given below.

Table No. 15 Forms of Ordering Used by Hosts

Forms used with guest in Linbu	% of Inf.	English equivalent
tarebese/taremese khinɛin sɛmmikin saph ŋthik pɛ	10 %	Excuse me, can you give me your torch light?
tarebese/taremese khinɛin sɛmmikin saph ŋthik kibirullɛ pɔŋ b	10 %	Could you give me your torch, please?
tarebese/taremese khinɛin sɛmmikin saph ŋ pir ŋɛ n	15 %	Would you mind giving me your torch light?
tarebese/taremese khinɛin sɛmmikin saph ŋ :bi?rɛ we?	65 %	Do you mind if I request you to give me your torch light?

Guests are addressed by 'tarebese/taremese' in the Limbu language. The above table shows that 10 % informants responded in the form, 'tarebese/taremese khinɛin sɛmmikin saph ŋthik pɛ' and 10 % responded in the form, 'tarebese/taremese khinɛin sɛmmikin saph ŋthik kibirullɛ pɔŋ b ' to order guests to give their torch light for sometime in the Limbu language respectinely. Similarly, 15 % and 65 % informents responded in the forms, 'tarebese/taremese khinɛin sɛmmikin saph ŋ pir ŋɛ n ' and 'tarebese/taremese khinɛin sɛmmikin saph ŋ :bi?rɛ we?' respectively. Among them, 'tarebese/taremese khinɛin sɛmmikin saph ŋ :bi?rɛ we?' was used by majority of the informants in given situation. Similarly, English speakers use, 'Excuse me, can you give me your torch light?', 'Could you give me your torch, please?', 'Would you mind giving me your torch light?', 'Do you mind if I request you to give me your torch light?' are used to order guests to give their torch light in English. While analyzing the above data both English and Limbu

speakers use formal language with guests. In the same ways, Limbu speakers order their guests whereas English speakers do not order their guest but they request them.

The following table shows the responses given by Limbu native speakers while advising their guests and their English equivalents.

Table No.16 Forms of Advising Used by Hosts

Forms used with guest in Limbu	% of Inf.	English equivalent
tarebese/taremese tɛŋ tɛŋ ɔkhɛlɔrik khɛ?m mɛ?	8 %	You should stop quarrel each other
tarebese/taremese tɛŋ tɛŋ ɔkhɛlɔrik mɛkhɛ?mm ɛ nu?ro	15 %	You should not quarrel each other
tarebese/taremese tɛŋ tɛŋ ɔkhɛlɔrik mɛkhɛ?mɛnɛ n	22 %	What about stopping yours quarrel
tarebese/taremese ɔkhɛlɔrik tɛŋ tɛŋ khɛ?mm mɛnunɛn n	55 %	It would better if you stop quarrel each other

The above table shows that the number of 8 % informants responded in the form, 'tarebese/taremese tɛŋ tɛŋ ɔkhɛlɔrik khɛ?m   mɛ?' and 15 % responded in the form, 'tarebese / taremese tɛŋ tɛŋ ɔkhɛlɔrik mɛkhɛ?mm ɛ nu?ro' for advising guests not to quarrel with each other in the party. Similarly, 22 % informants responded in the form, 'tarebese/taremese tɛŋ tɛŋ ɔkhɛlɔrik mɛkhɛ?mɛnɛ n ' and and 55 % informants responded in the forms, 'tarebese/taremese ɔkhɛlɔrik tɛŋ tɛŋ khɛ?mm   mɛnunɛn n '. Among them, 'tarebese/taremese ɔkhɛlɔrik tɛŋ tɛŋ khɛ?mm   mɛnunɛn n ' with guests was mostly used. Similarly, English speakers use, 'You should stop quarrel each other', 'You should not quarrel each other', 'What about stopping yours quarrel', 'It would better if you stop quarrel each other' while advising guests not to quarrel each other in the party. While analyzing the above data both English and Limbu speakers use formal language with guests while advising them.

3.4   Friends

Friend is a person who is your nearest person after your family. Although he/she is not your family member, you can share your worry, joy; tear with him/her if she/he is your intimate friend. However, there can be some general friends as well. In this way, we have different kinds of friends, as some friends are too close who are known as intimate friends and some friends are not too close who are known as general friends. The language used with friends is selected on the basis of the intimacy and context in conversation. The researcher had taken the data based on the language that a friend uses with intimate and general friends while ordering and advising in Limbu.

The forms responded by Limbu native speakers while ordering and their English equivalents are presented in the following table.

Table No.17 Forms of Ordering Used with Intimate Friends

Forms used with intimate friend in Limbu	% of Inf.	English equivalents
teŋbe/cumme khɔpy dik cw ?t th ktɛ	10 %	Hey, bring a pot of water from tap
teŋbe/cumme khɔpy dik cw ?t phɛttɛɔ:	10 %	go to bring a pot of water
teŋbe/cumme khɔpy dik cw ?t phɛttɛ n	15 %	'Bring a pot of water from tap, will you?'
teŋbe/cumme khɔpy dik cw ?t phɛttɛ	65 %	I order you to bring a pot of water from the tap

In the Limbu language, the friends are addressed by 'teŋbe/cumme'. This table shows that, in both responses, 10 % informants responded in the forms, 'teŋbe/cumme khɔpy dik cw ?t th ktɛ' and 'teŋbe/cumme khɔpy dik cw ?t phɛttɛɔ:' while ordering the intimate friend to bring a pot of water from tap. Similarly, 15 % informants responded in the form, 'teŋbe/cumme khɔpy dɪk cw ?t phɛttɛ n ' and 65 % informants responded in the forms, 'teŋbe/cumme khɔpy dik cw ?t phɛttɛ' respectively. Among these forms, most of the informants responded in the form 'teŋbe/cumme khɔpy dik cw ?t phɛttɛ' to

order intimate friend. In the context of English, 'Hey, bring a pot of water from tap', 'Go to bring a pot of water' 'Bring a pot of water from tap, will you?', 'I order you to bring a pot of water from the tap' are used while ordering intimate friend to bring a pot of water from the tap'. According to the above data, impolite forms are used with intimate friends while ordering in both Limbu and the English language.

Table No.18 Forms of Ordering Used with General Friends

Forms used with general friend in Limbu	% of Inf.	English equivalent
teŋbe/cumme lɔthik b bhunw cɔ?ikw cɔg ŋpir ŋɛ	5 %	Can you make me a cup of tea?
teŋbe/cumme lɔthik b bhunw cɔ?ikw cɔgu :birɛ	10 %	Please, make me a cup of tea
teŋbe/cumme lɔthik b bhunw cɔ?ikw cɔgɛ n	25 %	Could you make me a cup of tea?
teŋbe/cumme lɔthik b bhunw cɔ?ikw kɛcɔgullɛ khɛla	60 %	Would you make me a cup of tea?

This table shows that, the number of 5 % informants responded in the form, 'teŋbe/cumme lɔthik b bhunw cɔ?ikw cɔg ŋpir ŋɛ' and 10 % informants responded in the form, 'teŋbe/cumme lɔthik b bhunw cɔ?ikw cɔgu :birɛ' to order general friend to make a cup of tea. Similarly, 25 % and 60 % informants responded in the forms, ' teŋbe/ cumme lɔthɪk b bhunw cɔ?ikw cɔgɛ n 'and 'teŋbe/cumme lɔthik b bhunw cɔ?ikw kɛcɔgullɛ khɛla' respectively. Most of the informants used 'teŋbe/cumme lɔthik b bhunw cɔ?ikw kɛcɔgullɛ khɛla' with general friend while ordering in given context in Limbu. But in English, it was found that they order their intimate friends but request their general friends while asking them to do something. They use 'Can you make me a cup of tea?', 'Please, make me a cup of tea', 'Could you make me a cup of tea?', 'Would you make me a cup of tea?' are used with general friend to request to make a cup of tea. While analyzing the above data both and Limbu speakers use temperate form with general friends but English speakers

use formal forms with them. In the same ways, Limbu speakers order their guests whereas English speakers do not order the general friends but they request them.

The forms used in Limbu while advising intimates and general friends their English equivalents are presented in the following tables.

Table No.19 Forms of Advising Used with Intimate Friends

Forms used with intimate friends in Limbu	%of Inf.	English equivalents
teŋbe/cumme mɛtnu mɛkhɛŋm ɛ nu?rɔ	10 %	You should not quarrel with your wife
teŋbe/cumme mɛtnu mɛkhɛsɛnnɛ nub mɛbɔŋin	10 %	It would better if you do not quarrel with wife
teŋbe/cumme mɛtnu khɛŋm mɛnunnɛ ga	20 %	What about do not quarrel with your wife?
teŋbe/cumme mɛtnu khɛŋm nub y mbɔk mɛn	60 %	Why don't you stop quarrel with your wife?

The above table shows that, in both responses, 10 % informants responded in the forms, 'teŋbe/cumme mɛtnu mɛkhɛŋm ɛ nu?rɔ' and 'teŋbe/cumme mɛtnu mɛkhɛsɛnnɛ nub   mɛbɔŋin' while advising intimate friends not to quarrel with his wife in Limbu. Similarly, 20 % informants responded in the form, 'teŋbe/cumme mɛtnu khɛŋm   mɛnunnɛ ga' and 60 % informants responded in the form, 'teŋbe/cumme mɛtnu khɛŋm   nub y mbɔk mɛn'. Most of the informants responded in the form, 'teŋbe/cumme mɛtnu khɛŋm   nub y mbɔk mɛn' with intimate friend to advise in given situation in Limbu. Similarly, 'You should not quarrel with your wife', 'It would better if you do not quarrel with wife', 'What about do not quarrel with your wife?', 'Why don't you stop quarrel with your wife?' are used to advise intimate friend not to quarrel with wife in English. The above data show that impolite forms are used with intimate friends while advising in both Limbu and the English language.

Table No.20 Forms of Advising Used with General Friends

Forms used with general friends in Limbu	% of Inf.	English equivalent
teŋbe/cumme allɔ miŋkiyɛ: samɔihimo ɔmɔʔpāŋmā kɛbɛkıllɛ nuʔrɔ	5 %	You should not worry and should go for check up
teŋbe/cumme allɔ samɔihimo pɛɛgɛāŋ ɔmɔʔpāŋɛ nā	12 %	Don't worry and go for check up your hand
teŋbe/cumme allɔ samɔihimo pɛɛgmāŋ ɔmɔʔpāŋmā pɔŋ	22 %	It would better if you go for check up as quickly as possible
teŋbe/cumme allɔ samɔihimo kehuk ɔmɔʔpāŋmā pɛgulle nu?	65 %	Why don't you go to hospital for check up your hand?

In the context of general friend, 5 % informants responded in the form, 'teŋbe/cumme allɔ miŋkiyɛ: samɔihimo ɔmɔʔpāŋmā kɛbɛkıllɛ nuʔrɔ 'and 12 % informants responded in the form, 'teŋbe/cumme allɔ samɔihimo pɛgɛāŋ ɔmɔʔpāŋɛ nā' while advising him/her to go to hospital for check up his/her hand with cancer respectively. In the same way, 22 % informants responded in the form, 'teŋbe/cumme allɔ samɔihımo pɛɛgmāŋ ɔmɔʔpāŋmā pɔŋ' and 65 % responded in the forms, 'teŋbe/cumme allɔ samɔihimo kehuk ɔmɔʔpāŋmā pɛgulle nu?' in Limbu. Among them, 'teŋbe/cumme allɔ samɔihımo kehuk ɔmɔʔpāŋmā pɛgulle nu?' was commonly used. Similarly, 'You should not worry and should go for check up', 'Don't worry and go for check up your hand', 'It would better if you go for check up as quickly as possible', 'Why don't you go to hospital for check up your hand?' are used to advise him to go hospital for check up his cancer affected hand. While analyzing the above data Limbu speakers use informal language with general friends while advising them whereas English speakers use formal forms with them while advising.

3.5   Strangers

A person who is unknown to us is a stranger. A stranger is not familiar with us but we talk with him/her in various purposes in different situations and place. Generally, we use formal and polite language in conversation with the stranger.

The researcher had taken the data in the context of the language used with shopkeeper and passenger while ordering and advising in Limbu.

The following tables shows the forms of ordering used with stranger in Limbu their English equivalents.

Table No. 21 Forms of Ordering Used with shopkeepers

Forms used with shopkeeper in Limbu	% of inf.	English equivalents
dɑŋbe/ dɑŋme kɔn sɑ plɔ kɛwɑ bɑ hɛkɛ sidɑ ? pir ŋɛ nɑ	7 %	Can you give me the medicine as this doctor's prescription, please?
dɑŋbe/ dɑŋme kɔn sɑ plɔ kɛwɑ bɑ hɛkɛ sidɑ ? birur pɔkhɛ	10 %	Could you please give me the medicine as this doctor's prescription?
dɑŋbe/ dɑŋme kɔn sid sɑ mbɑ rɛ pɑtɑ bɑ hɛkɛ sidɑ ? pir nɛ	23 %	Would you mind giving me the medicine?
dɑŋbe/ dɑŋme kɔn sd sɑ mbɑ rɛ pɑ tub hɛkɛ sidɑ ? birɛ we?	60 %	Do you mind if I request you to give me the medicine as doctor's prescription

The stranger is addressed by' dɑŋbe/ dɑŋme' in the Limbu language. The above table presents that 'dɑŋbe/ dɑŋme kɔn sɑ plɔ kɛwɑ bɑ hɛkɛ sidɑ ? pir ŋɛ nɑ' and 'dɑŋbe/ dɑŋme kɔn sɑ plɔ kɛwɑ bɑ hɛkɛ sidɑ ? birur pɔkhɛ were used by 7 % and 10 % informants to order the pharmacist to give medicine as doctor's prescription respectively. Similarly, 23 % and 60 % informants responded in the forms, 'dɑŋbe/ dɑŋme kɔn sid sɑ mbɑ rɛ pɑ tub hɛkɛ sidɑ ? pir nɛ' and 'dɑŋbe/ dɑŋme kɔn sid sɑ mbɑ rɛ pɑtɑ bɑ hɛkɛ sidɑ ? birɛ we?' respectively. Among them, 'dɑ be/ dɑŋme kɔn sid sɑ mbɑ rɛ pɑ tub hɛkɛ sidɑ ? birɛ we?'to order pharmacist to give medicine as doctor's prescription whereas it was found that English speakers do not order strangers but they request them. Such as, 'Can you give me the medicine as this doctor's prescription?', 'Could you please give me the medicine as this doctor's prescription?', 'Would you mind giving me the medicine?', 'Do you mind if I

request you to give me the medicine as doctor's prescription' are used to ask the pharmacist to give medicine as doctor's prescription. According to the data, Limbu native speakers order the shopkeepers if they have to ask them to d something whereas English speakers request them. In the same way, in both language, formal and polite forms are used with them.

Table No. 22 Forms of Ordering Used with passengers

Forms used with passengers in Limbu	% of inf.	English equivalents
d ŋbe/ d ŋme s rik h ŋw sɛ miklumb n handɛ	5	Excuse me, can you open the window, please?
d ŋbe/ d ŋme s rik h ŋw sɛ miklumb n handu? bɪrɛmmɛ	10 %	Could you pleases open the window?
d ŋbe/ d ŋme s rik h ŋw sɛ mɪklumb n kɛhandullɛ pɔ b	20 %	Would you mind opening the window?
d ŋbe/ d ŋme s rik h ŋw sɛ miklumb n handɛwe?	65 %	Do you mind if I ask you to open the window?

The above table shows that 5 % and 10 % informants responded in the forms, ' d ŋbe/ d ŋme s rik h ŋw sɛ miklumb n handɛ'and ' d ŋbe/ d ŋme s rik h ŋw sɛ miklumb n handu? bɪrɛmmɛ' while ordering to open the window in bus respectively. Likewise, 20 % and 65 % informants responded in the forms, ' d ŋbe/ d ŋme s rik h ŋw sɛ miklumb n kɛhandullɛ pɔ b ' and ' d ŋbe/ d ŋme s rik h ŋw sɛ miklumb n handɛ we?' respectively. Similarly,' Excuse me, can you open the window?', 'Could you pleases open the window?', 'Would you mind opening the window?', 'Do you mind if I ask you to open the window?' are us ed to ask the other passenger to open the window in the bus, in English. According to the collected data, Limbu native speakers order the passengers if they have to ask them to d something whereas English speakers request them for that. Similarly, in both language, formal forms are used with them.

Table No.23 Forms of Advising Used with Shopkeepers

Forms used with shopkeeper in Limbu	% of inf.	English equivalents
d ŋbe/ d ŋme kɛiŋb h nu nurik p ?m pɔŋ ga	15 %	You should not behave such badly with costumers
d ŋbe/ d ŋme kɛiŋb h nu hɛkɛ p ?m mɛnunɛn t ndik mɛd nɛn	20 %	You ought to behave well with your customers
d ŋbe/ d ŋme kɛiŋb h nu nurik p tɛɔ: mɛllɛgɔ t ndik mɛd nɛn rɔ	65 %	Why don't you behave well with customers?

This table shows that 15 % and 20 % informants responded in the forms, ' d ŋbe/ d ŋme kɛiŋb h nu nurik p ?m pɔŋ ga' and ' d ŋbe/ d ŋme kɛiŋb h nu hɛkɛ p ?m mɛnunɛn t ndik mɛd nɛn' while advising the shopkeeper not to behave badly with costumers, in Limbu respectively. Similarly, 65 % informants responded in the form, ' d ŋbe/ d ŋme kɛiŋb h nu nurik p tɛɔ: mɛllɛgɔ t ndik mɛd nɛn rɔ'. Among them, ' d ŋbe/ d ŋme kɛiŋb h nu nurik p tɛɔ: mɛllɛgɔ t ndik mɛd nɛn rɔ' with shopkeeper to advise in given situations was mostly used in Limbu. Similarly, English speakers use 'You should not behave such badly with costumers', 'You ought to behave well with your customers', 'Why don't you behave well with customers?' while advising the shopkeeper not to behave badly with customers. The above data show that both English and Limbu speakers use formal forms with shopkeepers while advising.

Table No.24 Forms of Advising Used with Strangers

Forms used with unknown person in Limbu	% of inf.	English equivalents
d ŋbe/ d ŋme ɔkhɛlɔrik l mmɔ t mji l ppɛm mɛn	22 %	You should not through the garbage on the road
d ŋbe/ d ŋme ɔkhɛlɔrik	25 %	Why don't you through the garbage

l mmɔ t mji l ppɛm mɛnunɛn		in container?
d ŋbe/ d ŋme ɔkhɛlɔrik l mmɔ t mji l ppɛm llɛ nub mɛbɔin	55 %	You should through the garbage in container
		It would better if you through the garbage in container

The table shows that 22 % informants responded in the form, ' d ŋbe/ d ŋme ɔkhɛlɔrik l mmɔ t mji l ppɛm mɛn' while advising not to throw the garbage on the road. Likewise, 25 % informants responded in the form, ' d ŋbe/ d ŋme ɔkhɛlɔrik l mmɔ t mji l ppɛm mɛnunɛn' and 55 % informants responded in the forms, d ŋbe/ d ŋme ɔkhɛlɔrik l mmɔ t mji l ppɛm llɛ nub mɛbɔin'. In the same way, English speakers use 'You should not through the garbage on the road', 'Why don't you through the garbage in container?', 'You should through the garbage in container' 'It would better if you through the garbage in container' are used while advising unknown person not to through the garbage on the road. According to the collected data, both English and Limbu speakers use formal forms with strangers while advising.

3.2 Office

Office is a place where different works are carried out by a group of personnel as their responsibility. It is related with different organizations such as, school, college, hospital, court, public administration etc. such organizations are private/governmental and national/international. Personnel work in different ranks in office that create senior and junior among them. The post of the personnel affects the selection of language in conversation. The researcher had taken the data based on boss-staff and teacher-student relationship while ordering and advising.

3.6.1 Forms of Ordering and Advising Used by the Boss with Staff

Boss is the person who is more respected in related office/organization. He/she is in high rank in office. He/she is prestigious and powerful person than other staff of the office. The researcher had taken the data regarding the language that is used by boss with his/her staff while ordering and advising in Limbu.

The forms used by boss with staff while ordering and their English equivalents.

Table No.25 Forms of Ordering Used by Bosses

Forms used by boss in Limbu	% of Inf.	English equivalents
FN imb yɛky mb sat k t rɛ	10 %	Bring today's important files
FN imb yɛky mb sat k kɔː t rɛ	10 %	Bring today's important files right now
FN imb yɛky mb sat k phɛttɛ	20 %	I order you to bring today's important files
FN imb yɛky mb sat k hu?rɛ	60 %	Bring today's important files, will you?

Junior personnel are addressed by their first name in the Limbu language. The above table shows that, in both responses,10 % informants responded in the forms, 'FN imb yɛky mb sat k t rɛ' and 'FN imb yɛky mb sat k kɔː t rɛ' while ordering personal secretary to bring today's important files. Likewise, 20 % informants responded in the form, 'FN imb yɛky mb sat k phɛttɛ' and 60 % informants responded in the form, 'FN imb yɛky mb sat k hu?rɛ' respectively. Among them, the majority of informants used 'FN imb yɛky mb sat k hu?rɛ' in given situation. Similarly, in English, 'Bring today's important files', 'Bring today's important files right now', 'I order you to bring today's important files' are used to order personal secretary by boss bring today's important files. According to the above data, in both English and Limbu, informal forms are used with staff while ordering.

The responses provided by Limbu native speakers while advising the staffs and their English equivalents are given in following table.

Table No.26 Forms of Advising Used by Bosses

Forms used by boss in Limbu	% of	English equivalents

	inf.	
FN y mbakɔ llek t ?m pɔŋ ro	5 %	You should come on time in office
FN y mbakɔ llek t ?m su?m mɛnunɛn	15 %	You should not be late to come at work
FN y mbakɔ llek t ?m su?m nub mɛn	20 %	I advise you to come on time in office
FN y mbakɔ llek t ?m pɔŋ	60 %	Why don't you come on time in office?

This table shows that the number of 5% informants responded in the form, 'FN y mbakɔ llek t ?m pɔŋ ro' and 15% informants responded in the form, 'FN y mbakɔ llek t ?m su?m mɛnunɛn' to advise the staff to come on time in office in the Limbu language respectively. Similarly, 20% and 60% informants responded in the forms, 'FN y mbakɔ llek t ?m su?m nub mɛn' and ' FN y mbakɔ llek t ?m pɔŋ' respectively. Among them, 'FN y mbakɔ llek t ?m pɔŋ' was mostly used in Limbu. In the context of English, 'You should come on time in office' , 'You should not be late to come at work,' I advise you to come on time in office', 'Why don't you come on time in office?' are used to advise staff by boss to come on time in office. According to the above data, in both English and Limbu, informal forms are used with staff while advising.

3.6.2 Forms of Ordering and Advising Used by the Teacher with Student

Teacher is a respected and prestigious person not only in school but also in the society. He/she plays a vital role to make the bright future of students and society. The researcher had taken the data in the contest of the language that teacher uses with students while ordering advising in Limbu.

The forms used by teacher with students while ordering and their English equivalents are presented in the following table.

Table No.27 Forms of Ordering Used by Teachers

Forms used with student by teacher in Limbu	% of inf.	English equivalents

nis ms /FN y kph ŋnu kapɛn phɛttɛ	5 %	Bring a pen from office
nis ms /FN y kph ŋnu kapɛn t rɛ	8 %	Go to office to bring a pen
nis ms /FN y kph ŋnu kapɛn hu?r ŋɛ	12 %	Bring a pen from office right now
nis ms /FN y kph ŋnu kapɛn phɛcchɛ pɛgɛ	15	I order you to bring a pen from office
nis ms /FN y kph ŋnu kapɛn hu?rɛ	60 %	

Students are addressed by 'nis ms /FN' in Limbu language. This table shows that 5% Limbu informants responded in the form, 'nis ms /FN y kph ŋnu kapɛn phɛttɛ' to order the student to bring a pen from office. Similarly, 8% informants responded in the form, 'nis ms /FN y kph ŋnu kapɛn t rɛ' and 12% responded in the form, 'nis ms /FN y kph ŋnu kapɛn hu?r ŋɛ' respectively. In the same way, 15% informants responded in the form, 'nis ms / FN y kph ŋnu kapɛn phɛcchɛ pɛgɛ' and 60% informants responded in the form, 'nis ms /FN y kph ŋnu kapɛn hu?rɛ' respectively. Among them, most of the informants responded in the form, 'nis ms /FN y kph ŋnu kapɛn hu?rɛ' was commonly used in the given situation. Regarding English, 'Bring a pen from office', 'Go to office to bring a pen', 'Bring a pen from office right now', 'I order you to bring a pen from office' are used to order student to bring a pen from office. While analyzing the data, in both English and Limbu, informal forms are used to order the students.

The following table shows the forms used by teacher with students while advising and their English equivalents.

Table No.28 Forms of Advising used by Teachers

Forms used by teacher with student in Limbu	% of inf.	English equivalents
nis ms /FN nis mhimɔ ni:m t ?m	5 %	You should come school regularly
nis ms /FN nis mhimɔ ni:m mɛnd m rɛgɔ kepɔgɛŋm	8 %	You should not be absence in the class

nis ms /FN nis mhimɔ ni:m t ?m pɔŋ ro	22 %	Why don't you come regularly in the class?
nis ms /FN nis mhimɔ ni:m t ?m ŋ nurik s pl ni?m pɔŋ	65 %	It would better if you come school regularly

The above table shows that 5 informants responded in the form, 'nis ms /FN nis mhimɔ ni:m t ?m pɔŋ ro' and 8% informants responded in the form, 'nis ms /FN nis mhimɔ ni:m mɛnd m rɛgɔ kepɔgɛŋm ' to advise student to come school regularly. Similarly, 22% and 65% informants responded in the form, 'nis ms /FN nis mhimɔ ni:m t ?m ' and 'nis ms /FN nis mhimɔ ni:m t ?m ŋ nurik s pl ni?m pɔŋ respectively. Among them, 'nis ms /FN nis mhimɔ ni:m t ?m ŋ nurik s pl ni?m pɔŋ' is commonly used in Limbu. Likewise, English speakers use 'You should come school regularly', 'You should not be absence in the class', 'Why don't you come regularly in the class?', 'It would better if you come school regularly' are used while advising the student to come school regularly. According to the collected the data, in both English and Limbu, informal forms are used with students while advising.

3.7   Formal and Informal Forms Used in Different Relationships in Limbu

On the basis of collected data, it was found that formal forms were used with guests and stranger, while ordering and advising in the Limbu language. In table No. 15, the majority of informants i.e. 65% informants responded in the forms, 'tarebese/taremese khinɛin sɛmmikin saph ŋ :bi?rɛ we?' while ordering the guest in Limbu. Similarly, table No. 16 shows that most of the informants i.e. 55% informants responded in the forms, 'tarebese/ taremese

ɔkhɛlɔrik tɛŋ tɛŋ khɛ?mm mɛnunɛn ɳ ' while advising the guests in the given situations. Likewise, table No.21 shows that 60%informents responded in the forms, ' d ŋbe/ d ŋme kɔn sid s mb rɛ p tub hɛkɛ sid ? birɛ we?' and table No.22 shows that 65% responded in the forms ' d ŋbe/ d ŋme s rik h ŋw sɛ miklumb n handɛ we?' while ordering the strangers in the given situations. In the same way, table No.23 and 24 show that most of the informants i.e. 65% and 55% informants responded in the forms, ' d ŋbe/ d ŋme kɛiŋb h nu nurik p tɛɔː mɛllɛgɔ t ndik mɛd nɛn rɔ' and ' d ŋbe/ d ŋme ɔkhɛlɔrik l mmɔ t mji l ppɛm llɛ nub mɛbɔɪn' to advice stranger in the given situations respectively.

It was found that temperate form was used with general friend while ordering and advising in the given situation in Limbu language. The table No.18 shows that 60% informants out responded in the form 'teŋbe/cumme lɔthik b bhunw cɔ?ikw kɛcɔgullɛ khɛla' to order general friend. Similarly, in table No.20, 65% informants responded in the form 'teŋbe/cumme allɔ samɔihimo kɛhuk ɔmɔ?pāŋmā pɛgullɛ nu?' to advise the general friend in the given situation.

Informal forms were used with family members, neighbour and intimate friends, students, staffs while ordering and advising in the Limbu language. The table No.1 shows that the majority of informants i.e. 63% responded in the forms ' s ː/FN ph g ntik kɛsɛmb cw ?t hu?rɛ' to order the children in the given situations. Similarly, in table No.2, most of the informants i.e. 62% informants responded in the forms, ' s ː/FN thɔsɔdimb ɛ kɛbɛb l m pɛgɛ' to advise the children in the given situations in Limbu. In the same way, table No.3 shows that the most of the informants i.e. 45% informants responded in the forms, ' menche/FN g in hurukp hu?rɛ' to order grandchildren in the given situations. Similarly, the table No.4 shows that 65% informants

responded in the forms, ' menche/FN kɛthɛkp n ɔmɔp ŋm samɔihim pɛkm pɛgɛ n ' to advise the grandchildren in the given situations. Likewise, table No.5 and 6 show that most of the informants i.e. 60% and 55% informants responded in the forms, 'n km sɛtl kt cɔmj cɔgɛ n ' and 'n kp l ŋhimnu macchi phɛttɛ' to order nieces and nephews in the given situations respectively. Similarly, the table No.7 and 8 show that 60% and 70% informants responded in the forms, 'n km hukkillɛ cɔkn b y mbɔk husiŋɛ n ' and 'n kp mɔn h rɛ l jɛo pɛgm nugɔ pphɛk l jɛo y mbɔk cɔgɛ n ' to advise niece and nephew in the given situations in Limbu respectively. In the same way, table No.9 shows that most of the informants i.e.60% informants responded in the forms, ' ns w dh nnu cw ?t phɛttɛ' while orderinging younger brother and sister in the given situations. In the table No.10, 65% informants responded in the forms, ' ns nurik s pl nirɛ ɔkhɛrɔkillɛgɔ sɔm phɛkkɛl thu' while advising younger brothers and sisters in the given situations. The table No.11 and 12 show that 55% and 70% informants out of responded in the forms, 'k nchh /FN :mb thɛ pokhɛi sid s mb utu th ktɛ' and ' mphu ng in y kph ŋrɛ mɛhɔtchinb pɔkh khɛnɛɪn lɔthik y kph ŋ pir ŋɛɔ:' while ordering younger and older neighbour in the given situations respectively. Similarly, table No.13 and 14 show that majority of informants 60% and 70% responded in the forms, 'k nchh /FN ɔkhɛrɔkillɛgɔ :si my k h siŋgɛr ɔ kh ml d lɔŋm hu?siŋɛ' and ' nne kihimmin phagrab c :nrɛ c mm llɛ nub pɔŋ' to advise younger and older neighbours in the given situations. In the same way, table No.17 shows 65% responded in the form, 'teŋbe/cumme khɔpy dik cw ?t phɛttɛ' to order intimate friend in the given situation and table No.19 shows that 60% informants responded in the form, 'teŋbe/cumme mɛtnu khɛŋm nub y mbɔk mɛn while advising intimate friend in the given situation in Limbu language. Similarly, table No.25 shows that 60% informants responded in the form, 'FN imb yɛky mb sat k hu?rɛ'

to order personal secretary to bring today's important files and table No.26 shows that most of the informants i.e. 60% responded in the form, 'FN y mbakɔ llek t ?m pɔŋ' while advising staff in given situation. Likewise, in table No.27 60% informants responded in the form, 'nis ms /FN y kph ŋnu kapɛn hu?rɛ' to order student and in table No.28 65% informants responded in the form, 'nis ms /FN nis mhimɔ ni:m t ?m ŋ nurik s pl ni?m pɔŋ' while advising in given situation.

It was found that the terms, suffixed by '-$n\bar{a}$', '-ɔ:', '-ɛ', '-ro' and '-pɔŋ' in all context with family members, neighbour and intimate friend,students, staffs. Those create informal form in ordering and advising in Limbu language. Similarly, it was found that the terms, suffixed by '-ullɛ khɛla' and '-ullɛ pɔŋ'in all context with general friends which are temperate in Limbu. Likewise, the terms suffixed by '-we?', '-ɛɔ:', '- ', '-pɔŋ b ' are polite or formal forms which were found in all context with stranger and guest in Limbu language while ordering and advising.

CHAPTER FOUR
FINDINGS AND RECOMMENDATIONS

4.1 Findings of the study

On the basis of analysis and interpretation of the data, the major findings of the study can be summarized in the following points.

4.1.1. Forms of ordering and advising in the Limbu language

a. The Limbu native speakers use the plural forms to be polite while ordering and advising.

b. The address terms are used to address people in respect but last terms creates informal, temperate, and formal forms in the Limbu language while ordering and advising.

c. The suffixes '-ullɛ khɛla?' and '-ullɛ pɔŋ' are temperate in limbu while ordering and advising respectively.

d. The suffixes '-nā̌', '-ɔ:', '-ɛ', '-ro'and '-pɔŋ' are added with verb to make impolite terms.

e. The suffixes '-we?', '-ɛɔ:', '- ', '-pɔŋ b ' added with verb creates formal terms.

f. In Limbu, informal forms are used with children while ordering and advising i.e. s :/FN-phɛttɛ/hu?r ɛ/ hu?rɛ and pɛgo ɔ:/pɛgɛ n etc.

g. They use informal language with grandchildren also eg. menche/FN- t ?re ɪ hur pir ɛ / hu?rɛ and nub pɔ ro/ pɛgo ɔ:/pɛkm pɔŋ etc.

h. Similarly, informal forms are used with niece and nephew eg. n km / n kp - cɔgɛ n / hu?rɛ/ t ?re and husiŋɛ n / cɔgɛ n .

i. Elder sister and brother use informal forms with younger sister and brother eg. ns - phɛttɛ / bi?rɛ and sɔm nub pɔŋ/ ni?m pɔŋ etc.

j. Limbu native speakers use informal forms with neighbours also i.e. k nchh /FN- sid s mb utu th ktɛ and my k h siŋgɛrɔ kh ml d lɔŋm hu?siŋɛ or mphu/ nne- lɔthik y kph ŋ pir ŋɛɔ: and phagrab c :nrɛ c :mmɛ n respectively.

k. Regarding the intimate friends, informal forms are used i.e. teŋbe /cumme phɛttɛ and nub y mbɔk mɛn. But temperate forms are used with general feiends i.e. teŋbe/cumme- cɔ?ikw kecɔgullɛ khɛla / pɛgulle nu?.

l. Limbu native speakers use formal forms i.e. tarebese/ taremese –
ꞌɔmɔʔm   :biʔrɛ weʔ/ saph ŋ :biʔrɛ weʔ' and khɛʔmm mɛnunɛn n /
mɛkhɛʔmm ɛ nuʔro etc. with guests while ordering and advising
respectively.

m. In the same way, formal forms are used with strangers eg. ' d ŋbe/
 d ŋme- sɪd ʔ birɛ weʔ/ miklumb n handɛ weʔ' and 'nurik p tɛɔː/
l ppɛm llɛ nub mɛbɔin' etc.

n. Informal languages are used with staff and students while ordering and
advising i.e. 'FN imb yɛky mb sat k huʔrɛ' and 'nis ms /FN
y kph ŋnu kapɛn huʔrɛ' / 'FN y mbakɔ llek t ʔm pɔŋ' and
'nis ms /FN nis mhimɔ ni:m t ʔm   ŋ nurik s pl niʔm pɔŋ
respectively in Limbu language.

4.1.2 Similarities between the Limbu and English Languages while Ordering and Advising

a. Both English and Limbu native speakers use formal and polite forms
with guests and strangers while ordering and advising.

b. In both languages, informal forms are used with family members (i.e.
children, grandchildren, niece, nephew, younger sister and brother.),
intimate friends, and students.

4.1.3 Differences between the Limbu and English Languages while Ordering and Advising

a. Limbu people order their neighbours, guests, strangers, general friends
but English people request them while asking them to do something.

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

c. Address terms are used as obligation in the Limbu language whereas it is optional in English.

d. English speakers are more polite than Limbu speakers are while ordering and advising.

4.2 Recommendations

On the basis of the findings listed above, the researcher recommends the following points for pedagogical implications:

a. The teacher should have the knowledge of address terms used for different people and last terms that create formal, temperate and informal forms while ordering and advising in the Limbu language.

b. The learners should know the role of the suffixes '-$n\bar{a}$', '-ɔ:', '-ɛ', '-ro', '-pɔŋ' '-ullɛ nu?' , '-ullɛ pɔŋ', '-we?', '-ɛɔ:', '- ' for ordering and advising in Limbu language.

c. In English language, forms of ordering and advising are reflected in separate lexical items whereas in Limbu language they are reflected in affixation. Thus, the learners should be aware about it.

d. Limbu speakers are habituated to order neighbours, strangers, guests, general friends. But in the case of English, they request for the same purpose. Therefore, the teacher should inform the Limbu speakers about it.

e. The teacher can create the dialogues that require the expressions of ordering and advising and perform them in the situations.

f. Students can listen to what other people say around them during the situations that require exponents of ordering and advising then note how people order and advice to the other people on the basis of their social relationship with them in Limbu language.

g. The learners of both English and Limbu language can make a list of the forms of ordering and advising from English and Limbu situations than compare and contrast them.

h. The teacher should make the students know all the forms of ordering and advising in English and Limbu language. Then ask them to list out all the forms in both languages, which are functionally similar and find out the forms, which are different from one language to another. Then make them learn in the different situations.

i. Learners can be asked to watch English and Limbu films and make notes as how the people order and advice in different situations using different forms.

j. The textbook writers should write the books that can encourage the learners to use the forms of ordering and advising in their conversation in different contexts with different people.

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APPENDIX - I

Questionnaire

This questionnaire is prepared for the native speakers of the Limbu Language. This has been prepared in order to accomplish a research work entitled on 'Forms of Ordering and Advising in English and Limbu' for the thesis of M.Ed in English Education. This research is being carried out under the guidance of lecturer, **Mr. Bhesh Raj Pokhrel**, of the Central Department of English

Education, T.U. Kirtipur, Kathmandu. I hope that your co-operation will be a great contribution for this research work.

Thank you.

<div align="right">

Researcher

Pramila Chemjong

T.U. Kirtipur, Kathmandu

</div>

Name:

Address: Sex:

Occupation: Age:

Academic qualification:

Please give your responses in a few sentences that first come in your mind in following situation:

<u>Make ordering for these situations</u>

1. You have just come from your office. You are very tired, ask your daughter to bring a glass of cold water for you.

   …………………………………………………………………………

2. Your father just has heart attack, you are alone there. Call your neighbour and order to call the doctor immediately.

   …………………………………………………………………………..

3. You are in a bus. It is so hot. One person, whom you don't know, is by the window. Order her to open the window.

   …………………………………………………………………………..

4. Tomorrow you have your final examination. Your neighbor younger then you is making unnecessary noise by singing. Order him to stop his noise.

   …………………………………………………………………………..

5. Chilies have been finished in your kitchen. Order your nephew to bring chilies from the shop.

   …………………………………………………………………………..

6. You are doctor, working in emergency section. One very seriously injured person has just been brought. Order nurse to make ready for operation.

   …………………………………………………………………………….

7. You are an art teacher. Today you want to give quite freedom to your students. So, order your students to go out-side the classroom and collect anything then create whatever they like.

   …………………………………………………………………………

8. You are army officer. Order the group under your command to be ready to go to the battle-field.

   ………………………………………………………………………….

9. You are in shoe-shop where they make shoe according to order. Order the shoemaker to make two pairs shoes for you as you want.

   …………………………………………………………………………

10. Your one student always comes late in your class which interprets the class. Order him not to be late next time.

    …………………………………………………………………………..

11. A stranger is in your seat in the bus that you have already reserved. You want your seat. Order her to leave your seat

    …………………………………………………………………………...

12. you are a teacher order one of your students to bring a pen from office.

    …………………………………………………………………………..

13. Order your son to bring your shirt from tailor.
    …………………………………………………………………………..

14. Rice has finished in your kitchen. Order your husband to bring all these things.

    …………………………………………………………………………

15. You are on the bus. You feel very cold. Order the stranger sitting next to you to close the window.

    …………………………………………………………………………..

16. Your motor cycle doesn't work. So you want to use your younger brother's motor cycle to go to college. Order your younger brother to give his motor cycle.

    …………………………………………………………………………..

17. order your son to go to cut grass.

    …………………………………………………………………………..

18. You are organizing a party but you don't have enough rooms. So you want to use your neighbor's extra rooms. Order your neighbour to give his room for sometime.

    ……………………………………………………………………..

19. Order your younger sister to go to tap to bring water.

    ……………………………………………………………………..

20. After checking your health at hospital, you go to pharmacist. Then order him to give medicine as doctor's prescription.

    ……………………………………………………………………..

21. You want to buy a pair of shoes. You want to try it. Order the shopkeeper to give shoes for try.

    ……………………………………………………………………..

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

    ……………………………………………………………………..

23. Guests are at your home. It is night time but you don't have enough lamps. So you want to use their torch light. Order them to give their torch.

    ……………………………………………………………………..

24. You are very thirsty while walking on the road with your intimate friends, but your water has been finished. Order your friend to bring water from shop which is near the road.

    ……………………………………………………………………..

25. You very hungry. Order your daughter to make your lunch ready.

    ……………………………………………………………………..

26. You do not have English dictionary. Your nephew is ready to go to market. Order him to bring English dictionary for you.

    ……………………………………………………………………..

27. Order your younger sister to wash dishes.

    ……………………………………………………………………..

28. You have just arrived from office and get hungry. Order your niece to make breakfast for you.

    ……………………………………………………………………..

29. Order your niece to bring your book from your room.

    . …………………………………………………………………….

30. You are feeling to cold. Order your friend to make a cup for tea for you.

    ……………………………………………………………………..

31. Order your intimate friend to bring a pot of water from tap.

…………………………………………………………………..

32. You are a teacher. Order your one student to bring a stick from outside.

……………………...

33. Order your grand son to have lunch.

…………………………………………………………………..

34. you want to smoke. Order your grandson to bring your cigar pipe.

…………………………………………………………………...

35. order your niece to bring newspaper from bookshop.

…………………………………………………………………...

36. you are a teacher . order your students to do their homework regularly.

…………………………………………………………………...

37. you are managing director of a big company. Order your persona, secretary to bring today's important files.

…………………………………………………………………...

Make advising for following situations:

1. Your daughter has just passed S.L.C exam with distinction. She wants to be a doctor. Advise her which is better to do for further study to be a doctor.

 …………………………………………………………………

2. Your grandson is a heavy smoker. So, his lungs have been damaged. Advise him not to smoke.

…………………………………………………………………

3. Your younger brother always plays video game in computer and does not study. Advise him not to play video game because it hampers his study.

…………………………………………………………………

4. Your niece wants to be a self dependent but she is uneducated and has not learned any skills. Advise her to take handcraft training.

…………………………………………………………………

5. Your son always comes late night. Advise him not to do so because it is very dangerous to be outside until late night.

…………………………………………………………………

6. Your neighbour wants to start his own business but he does not have enough money. Advise him what he can do.

    …………………………………………………………………

7. You are walking on the road. You see a person, whom you do not know, is throwing garbage on the road. Advise him/ her not to do that.

    …………………………………………………………………

8. You are lecturer. Your two students want part time job. Advise them to get the job.

    …………………………………………………………………

9. Your daughter is going to make cross- country trip but cannot decide whether to go by bus, train, or plane. Advise him which one is better.

    …………………………………………………………………

10. Your neighbor is thinking about painting her house. But she is in dilemma for what kind of paint is suitable for her house. Advise her.

    …………………………………………………………………

11. You saw a person is crossing the road without using the sky bridge. Advise him to cross the road using Sky Bridge or zebra crossing.

    …………………………………………………………………

12. Your nephew is in dilemma because there are two opportunities for him. First is he has got visa to go to America, other is he has got an opportunity to teach in government college which can be permanent in future. Advise him which one is better for his future career.

    …………………………………………………………………

13. Your younger brother always weak up late in the morning. Advise him to weak up early in the morning which is better for health.

    …………………………………………………………………

14. Your younger sisters final examination is going to start but she is careless about it. Advise her to study well.

    …………………………………………………………………

15. Your neighbor younger than you drives his bike in so speed that if he gets accident he cannot live. Advise him to drive slowly because he can get accident any time.

    …………………………………………………………………

16. You are in a bookshop to buy book. You see that the shopkeeper is behaving badly with his costumers. Advise him not to behave like that because it hampers his business.

…………………………………………….…………………………

17. Your granddaughter does not lock her box where she always put her important document and money. Advise her to lock it because her important document and money can be stolen.
…………………………………………………………………………

18. Your neighbour older than you does not care her child so that her child does not go to school and play with others. Advise her to care her child and tell her child to go to school.
…………………………………………………………………………

19. You have a birthday party. One of your guests starts to quarrel with others. Advise him not to do so.
…………………………………………………………………………

20. Your daughter is too much fat. So she is suffering from different diseases. Advise her to control her fat and to do more exercise.
…………………………………………………………………………

21. Your friend has cancer on his hand. He is worrying about it. Advise him not to worry and go for check up regularly.
…………………………………………………………………………

22. Your son is going to Dhankuta for an important work. Advise him about a good restaurant in that place.
…………………………………………………………………………

23. One of your friends has just passed S.L.C with first division. He wants to continue his further study but he is very poor so he cannot afford. Advise him what he can do.
…………………………………………………………………………

24. Your younger brother is very much poor in study but he is brilliant in drawing. He draws amazing pictures. Now advise him what would be better to do.
…………………………………………………………………………

25. You are boss. One of Your staff is always worry because his spouse and himself are busy throughout the entire day so that his spouse does not want have child but he is very much fond of children. What course of action do you advise him?
…………………………………………………………………………

26. You are Norse. A woman just gave birth to a child. Advise her to put her baby in warm place after returning home.
…………………………………………………………………………

27. Guests are at your home. One of your guests said that she has just passed S.L.C and want to continue her study but her parents are forcing her for marriage.

Advise how to solve her problem.

………………………………………………………………………

28. Your intimate friend always quarrels with his wife. Advise him not to quarrel with his wife and solve any problem in negotiation.

………………………………………………………………………...

29. one of your staff always come late in office. Advise him/her to be punctual.

………………………………………………………………………...

30. your personal secretary is behaving badly with people in office. Advise her not to behave badly with other people.

………………………………………………………………………...

31. your grand daughter has headache but does not go to hospital. Advise her to go to hospital.

………………………………………………………………………...

32. your grand son does not go to school and always plays with friends. Advise him to go to school.

………………………………………………………………………...

33. your daughter is poor in mathematics. Advise her to take tuition class.

………………………………………………………………………...

34. one of your students is irregular in class. Advise him/her to take class regularly.

………………………………………………………………………...

35. you saw your nephew was smoking with his friends. Advise him not to smoke.

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APPENDIX – II

Language Families in Nepal

1. Indo-Aryan Group Language Spoken in Nepal

S.N	Languages	Population	Percentage
1	Nepali	11053255	48.61%
2	Maithili	2797582	12.30%
3	Bhojpuri	1712536	7.53%
4	Tharu	1331546	5.86%
5	Awadhi	560744	2.47%
6	Urdu	174840	0.77%
7	Rajbanshi	129829	0.57%
8	Hindi	105765	0.47%
9	Danuwar	31849	0.14%
10	Bengali	23602	0.10%
11	Marwari	22637	0.10%
12	Manjhi	21841	0.10%
13	Darei	10210	0.04%
14	Kumal	6533	0.03%
15	Bote	2823	0.01%
16	Panjabi	1165	0.01%
17	English	1037	0.00%
18	Chureti	408	0.00%
19	Megahi	30	0.00%

(Source: CBS, 2002)

2. Tibeto-Burman languages Spoken in Nepal

S.N.	Languages	Population	Percentage
1	Tamang	1179145	5.19%
2	Newar	825458	3.63%
3	Magar	770116	3.39%
4	Bantawa	371056	1.63%
5	Gurung	338925	1.49%
6	Limbu	333633	1.47%
7	Sherpa	129771	0.57%
9	Chepang	36808	0.16%
10	Sunuwar	26611	0.12%
11	Thami	18991	0.08%
12	Kulung	18686	0.08%
13	Dhimal	17308	0.08%
14	Yakha	14648	0.06%
15	Thulung	14034	0.06%

16	Sampang	10810	0.06%
17	Kahling	9828	0.04%
18	Thakali	6441	0.03%
19	Chhantyal	5912	0.03%
20	Tibetan	5277	0.02%
21	Dumi	5271	0.02%
22	Jirel	4919	0.02%
23	Puma	4310	0.02%
24	Dura	3397	0.01%
25	Meche	3301	0.01%
26	Pahari	2995	0.01%
27	Lepcha	2826	0.01%
28	Bahing	2765	0.01%
29	Raji	2413	0.01%
30	Hayu	1743	0.01%
31	Bhyangshi	1734	0.01%
32	Ghale	1649	0.01%
33	Chhiling	1314	0.01%
34	Lonarung	1207	0.01%
35	Chinese	1101	0.00%
36	Mewahang	904	0.00%
37	Kaike	794	0.00%
38	Raute	518	0.00%
39	Tilung	310	0.00%
40	Jero/jerung	270	0.00%
41	Lingkhim	97	0.00%
42	Koche	54	0.00%
43	Dzonkha	9	0.00%
44	Chhintang	8	0.00%
45	Mizo	8	0.00%

(Source: CBS, 2002)

3. Dravidian languages spoken in Nepal

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

(Source: CBS, 2002)

4. Astro-Asiatic Languages spoken in Nepal
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S.N.	Languages	Population	Percentage
1	Satar or Shanthali	40260	0.18%
2	Munda	67	0.00%
3	Khediya	1575	0.01%
4	Total	14835	0.19%

(Source: CBS, 2002)