

**EXTENDING, ACCEPTING AND DECLINING INVITATION  
IN ENGLISH AND MAITHILI**

**A Thesis submitted to the Department of English Education  
In Partial Fulfillment for the Master of Education in English**

**Submitted by  
Binita Yadav**

**Faculty of Education  
Tribhuvan University, Kirtipur  
Kathmandu, Nepal  
2011**

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## **DECLARATION**

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

Date: 2068/05/20

.....

Binita Yadav

## **RECOMMENDATION FOR ACCEPTANCE**

This is to certify that **Mrs. BinitaYadav** has prepared the thesis entitled **Extending, Accepting and Declining Invitation in English and Maithili** under my guidance and supervision.

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## EVALUATION AND APPROVAL

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# DEDICATION

**Dedicated to**  
My **Parents and Teachers** who devoted their lives  
to make me what I am today

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September, 2011

Binita Yadav



## ABSTRACT

This study entitled **Extending, Accepting and Declining Invitation in English and Maithili** was carried out to identify and compare the exponents of Extending, Accepting and Declining Invitation used by the native Maithili and English speakers. For this research work, the researcher took sample population from Biratnagar, Jatuwa, Pichara, Majhaua areas of Morang District, which consisted of 60 native Maithili speakers. The study was based on both the primary and secondary data. The primary data was taken from the Maithili speakers and the data for English was collected from secondary sources. The primary data i.e. the responses from Maithili speakers were taken through questionnaires whereas the English exponents were taken from secondary sources i.e. the Blundell, et al. (2009), Matryek (1983), Leech and Svartvik (1975) and the book *Learning English; A Communicative Approach* (2005). On the basis of analysis and interpretation the researcher came up with the conclusion that the native speakers of Maithili were found more formal than their English counterparts while extending, accepting and declining invitation in different relationships. They used polite form of language in formal situation.

The study is divided into four chapters. The first chapter introduces the study in terms of general background, review of related literature, objectives of the study and significance of the study. The second chapter is an account of the methodology applied to carry out the research work along with the limitations of the study. The third chapter deals with the analysis and interpretation of data using some statistical tools to make the study objective and accurate. The fourth chapter presents the list of findings and some recommendations made on the basis of the analysis and interpretation of the data.

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## LIST OF SYMBOLS AND ABBREVIATIONS

e.g.	-	For example
etc.	-	etcetera (and other similar)
i.e.	-	That is (Latin <i>exempli gratia</i> )
No.	-	Number
F	-	Frequency
FFI	-	Formal Form of Invitation
TFI	-	Temperate Form of Invitation
QIFI	-	Quite Informal Form of Invitation
HFFI	-	Highly Formal Form of Invitation
TFI	-	Temperate Form of Invitation
QIFI	-	Quite Informal Form of Invitation
HFFA	-	Highly Formal Form of Accepting Invitation
TFA	-	Temperate Form of Accepting Invitation
QIFA	-	Quite Informal Form of Accepting Invitation
HFFD	-	Highly Formal Form of Declining Invitation
TFD	-	Temperate Form of Declining Invitation
TU	-	Tribhuvan University
SN	-	Situation Number
CA	-	Contrastive Analysis

## SYMBOLS FOR MAITHILI WORDS

अ	a	Akarā
आ	ā	Āma
इ	i	Ināra
ई	ī	Īnār
ए	u	Una
ऊ	ū	Āū
ए	e	dekh-ne
ऐ	ai	Aich
ओ	o	ch□□rā
औ	au	bujh-auth
क	ka	ka-kar
ख	kha	kha-rāba
ग	ga	Gandha
घ	gh	Ghar
ङ	ng	Ranga
च	ca	Camarā
छ	cha	ch-al
ज	ja	Jakarā
झ	jha	Jhatahā
ञ	ñā	byan□ajana
ट	ta	Tamātar
ठ	tha	Thama
ड	d□a	d□amaphā
ढ	d□ha	d□hakanā
ण	n□a	nārāyan□a
त	ta	Sutal
थ	tha	Thara
द	da	Dama
ध	dha	Dhana
न	na	Namaskār
प	pa	Pahine
फ	pha	Phero
ब	ba	Banda



भ	bha	Bhandār
म	ma	Mantra
इ	ya	Pyār
र	ra	Lāra
ल	la	Gāla
व	va	Siva
श्	sîa	Nāsa
क्ष	sa	Bhesa
स	sa	Santān
ह	ha	Hābā

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is the most basic tool of communication for human beings in their daily life. In the absence of language, one can not lead one's life comfortably. Its history starts from the time when the human civilization prevailed on the earth and when they were in small group. Since that time both human civilization and human language have been developing and changing continuously along with the time as it went on embracing ups and downs in itself. If anything is changed in language of that time and of the present time, then that is only its shapes and structures. Similarly, there are some changes in human life style and their culture. Thus, language is as old as human race.

Language is universal medium of conveying facts including complete thoughts, emotions and feelings of everyday life. Language has enabled man to establish great civilization. Man differs from the other species on this earth only because he/she possesses a unique faculty of speech. Man expresses his personality through language.

Language is a social phenomenon which connects people to each other. In a layman's sense, language is a means of communication; any system of communication can be called a language. If we speak and communicate something to each other that is verbal communication; if we write and communicate then it is written communication; if we use sign or gesture to communicate it is visual communication. From this, it is clear that we can communicate in different ways. Therefore, communication is a broad term, which incorporates all sorts of modes of

communication; verbal and non-verbal communication. Human language is used for verbal Communication and used only by human being. It is, thus, called species specific. On the other hand, nonverbal communication indicates all modes of communication except verbal mode of communication. To make it clear non-verbal communication includes sign language, bird's language, zoo communication, and so on. In this way, there are many modes of communication like aural, visual, olfactory, tactile and gustatory. However, linguistics studies only aural and visual modes of communication. Olfactory, tactile and gustatory modes of communication are the subject of semiotics.

Oxford Advanced Learner's Dictionary (2005, p.862) defines language as "the system of communication in speech and writing that is used by people of particular country or area". According to Sapir (1978, p.8), "Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of system of voluntarily produced symbol". Likewise, Wardhaugh (1972, p.3), defines language as "a system of arbitrary vocal symbols used for human communication". Similarly, Richards et al. (1999, p.191) define language as "... the system of human communication which consists of the structural arrangement of sounds for their written representation into larger units, e.g. morphemes, words, sentences, utterances". Block and Trager (1942, p.5) define "A language is a system of arbitrary symbols by means of which a social group co-operates." For philosophers, language is a means of interpreting human experiences, sociologists as an interaction between members of social groups, anthropologists as a form of cultural behaviour which reflects and affects one's world view, language teachers as a set of skills, and so on. Thus, language is the vehicle of communication for human beings and communication is the overall global function of language.

We can conclude from the definition that language is a universal medium used only by human beings to convey his/her thought, emotions and feelings to each other in his/her daily life. Language is social phenomenon to establish good relation in the community. Since human being is most intelligent animal on the earth, language is his/her unique property. They can generate the infinite number of novel sentences using finite rules. In terms of grammaticality, sentences are of two types like well-formed and ill-formed sentences. Well-formed sentences sound good to native speakers whereas ill-formed sentences sound absurd to them.

Language is a very complex psychological and social phenomenon in human life so, it is common to all and only human being possesses it. Language differs according to geographical area, social ethnicity and person. All human beings are born with some capacity to acquire at least one language and probably more than one. That is why, it is clear that linguistics knowledge has significant role in the field of teaching. The teacher, who has the linguistic knowledge of different language, can perform better in language teaching in a multilingual speech community like Nepal because learning a second or foreign language is affected by the mother tongue of the learners.

### **1.1.1 Language Situation in Nepal**

Nepal is a multilingual, multi-cultural and secular country. As a result, different languages are spoken in Nepal. Among them most of the languages do not have their own written scripts, they have only spoken forms, the popularity of languages have been determined by the majority of the speakers. According to Yadav and Grove (2008, p.5), “The first modern census 2009-11 B.S. (1952/54) and the next census 2018 B.S., mentioned 36 languages in the respective reports. Contrary to this 2028 (B.S.) census, 2038 (B.S.) census and 2048 (B.S.) census have mentioned only 17, 18 and 19 languages in those reports respectively”. Based on the information of all the

previous censuses in Nepal, the genetic classification of the languages spoken in Nepal in general is as follows:

### **1 Indo-European family (15 languages)**

Nepali	Maithili	Bhojpuri	Tharu	Awadhi
Urdu	Hindi	Rajbanshi	Bengali	Danuwar
Marwadi	Majhi	Darai	Kumal	English

### **2 Tibeto-Burman Family (19 languages)**

Tamang	Newari	Rai	Magar	Limbu
Gurung	Bhote/Sherpa	Chepang	Dhimal	Thami
Thakali	Jirel	Byangshi	Sunuwar	Lapche
Meche	Pahari	Hayu	Raji	

### **3 Dravidian Family (1 language)**

Jhangar/ Dhangar

### **4 Austro-Asiatic Family (1 language)**

Satar/Santhal is the only one language in this family, which is spoken in the eastern part of Nepal (especially Jhapa district)

#### **1.1.2 English Language and its Significance in Nepal**

A large number of languages are spoken in the world. Among them English is highly accepted language, which is an international lingua franca. More than fifty percent textbooks and print media are published in the English language. As a result, it is called an international language or global language. The English language plays dominant role and has covered different fields like medical science, scientific explanations, education, business, mass media, sports, law etc. It is one of the six

languages of the UN. It has wider scope, larger popularity and higher prestige than other languages spoken in the world.

According to Malla (1977), in Nepal, English came into existence with the foundation of the Durbar High School in 1854 AD by first Rana prime minister named Jung Bahadur Rana. Then in 1919, it was included in the higher education with the establishment of Tri-Chandra collage. In due course of time, S.L.C. examination board (1933) and Tribhuvan University (T.U.) (1959) were established. After that, it has occupied a vital position in the field of education in Nepal.

Realizing the importance of English, the government of Nepal commissioned the curriculum designers to include English as compulsory subject from primary to graduate level in 1971. Especially the Nepal Educational System Planning (NESP) (1971) has brought revolutionary changes by planning curricula and textbooks with the provision of Compulsory English of 100 marks for each grade, i.e. grade four to Bachelor level including optional English at secondary level as well as higher education. Now, it is being taught from class one to bachelor's level.

The purpose of teaching English is to make the students able to adjust anywhere in the world by understanding others and expressing their ideas, emotions, feelings. It is thought that students can develop the four different skills such as listening, speaking, reading and writing in the language if they are given exposure. According to the Census Report of 2001, 19037 people speak English as a native language or mother tongue in Nepal. Therefore, it has obtained sixty-fourth positions in Nepal on the basis of the native speakers.

In this globalization age, People have the positive attitude towards English. When they desire to attempt the test of TOEFL, IELTS, SAT. GRE, and study in foreign

countries like the U.K., the U.S.A., Canada, Australia, people should have sound knowledge of English.

### 1.1.3 Maithili People and Their Language

Nepal has complex cultural diversity and linguistic plurality. Because of multilingual society, different languages are spoken in different places. The Nepali language is a national language and a lingua franca in Nepal.

Yadav and Grove (2008, p.8) write:

Nepali, the primary language in six districts in terai region (Jhapa, Morang, Chitwan, Nawalparasi, Dang and Kanchanpur), occupies the second position in eleven districts (Sunsari, Dhanusha, Mohottari, Sarlahi, Bara, Parsa, Rupandehi, Kapilvastu, Banke, Bardiya and Kailali) and the third position in three districts (Saptari, Siraha and Rautahat). Maithili has the second position in Nepal on the basis of the number of the speakers. This is most popular and the primary language in six districts (Sunsari, Saptari, Sirha, Dhanusha, Mahottari and Sarlahi) and it occupies the second position in Morang and Nawalparasi. Maithili is also spoken considerably in Rautahat, Bara, Parsa and Rupandehi.

The Census report of 2001 supports the information mentioned above, "The Maithili language is spoken by about 30 million people mainly residing in the eastern part of Nepalese Terai region and in the north-eastern part of Indian state of Bihar. Yadav's opinion is very much supportive in this regard. "In Nepal, Maithili is the mother

tongue of 12.4% of total population and is used as a L1 in schools at the primary level" (1996, p.3).

A few centuries ago, there was no unanimous agreement on one particular name for the language of Mithila. For example, at some period it used to be called '*Avahattha*' or '*Mithili-Apabharnsa*', at other periods as *Desh-Bhasa* or *Tirhutia*.

According to Mishra (1976), it was Colebrooke who for the first time named the language of Mithila as Maithili in 1801 although this language was then spelt as 'Mithelee' or 'Mythili'. It was Sir George Abraham Grierson, Irish linguist and civil servant, who finally and permanently fixed the name of this language as Maithili with its present spelling in the early 1880s. He tirelessly, researched Maithili folklore and wrote its grammar.

Grierson (1883) clarifies the history and linguistic boundaries of Maithili speaking areas, where he writes:

Maithili was originally the language of the ancient Mithila, the kingdom of Janaka, the father of Sita, which was bounded on the west by the river Gandaki, on the north by Himalaya Mountains, on the east by Koshi, and on the south by Ganges. (as cited in Jha, 2001, p.2)

In the past Maithili was regarded either as a dialect of Bengali or of Eastern Hindi, or as one of the three dialects of Bihari language. Today, it is recognized as a distinct language and has its own written script i.e. Devanagari, which is also the script associated with classical Sanskrit and with a number of modern Indo-Aryan languages such as Hindi and Nepali.



According to Bimal (1986), three scripts have been used for writing Maithili in Mithila like *Devanagari*, *Tirhuta* or *Mithilakshar* and *Kaithi*.

In ancient Mithila, we find the use of *Magadhi script* also. *Magadhi script* was splited into three forms such as, *Tirhuta*, *Bengali* and *Oriya*. *Tirhuta* was very popular in Maithili during the region of King Akbar. However, afterwards *Kaithi* become dominant with the declining power of Maithili Kings and Kayasthas holding high chairs.

Maithili was traditionally written in the *Maithili script* (also known by the names *Tirhuta* or *Mithilakshar* originated from Brahmi, a script of 3 BC also found in Asokan Inscriptions) and [\*Kaithi script\*](#). However, in the modern time *Devanagari script* is most commonly used because of its widespread use, popularity and convenience. An effort is underway to preserve the *Maithili Script* and to develop it for use in digital media by encoding the script in the [\*Unicode standard\*](#), for which a [proposal](#), has been submitted recently. (<http://en.wikipedia.org/wiki/Mithilakshar>)

Maithili is being taught in primary schools as a medium of instruction in Maithili dominated area of Nepal. This is also taught as an optional first paper in secondary level in Nepal. It is recognized as a distinct language and taught in different universities as a specialization subject like Tribhuvan University, Nepal, L.N. Maithila University in Darbhanga, Patna University, Calcutta University, and Bhagalpur University in India.

The serious interest in Maithili linguistics began in the early 1880s when Sir George Abraham Grierson and A.F. Rudolf, and Hoernle published a series of scholarly books and papers on Maithili.

**1.1.3.1 Occupation:** Although the main occupation of Maithili people is farming, growing paddy, vegetables and fruits and keeping cattle, it seems that their profession is different according to the cast system. Such as, the profession of Brahman is to worship god, chanting mantra in rituals, ceremony like nawaran, barthabandha, marriage, and funeral and so they are called Panditji. Kayasth people specially do reading and writing work like a manager so they are called Munsiji or Lalaji. In the same way, the profession of Yadav is to keep cattle and farming. The people like Sha, Suri, Teli is to do business. Thakur/Hajam (barber) is to cut beard and hair. Barhi (Carpenter) does the work of wood like making house, furniture. Lower cast people like Mushar, Chamar, Kami etc. work in field like ploughing. However, it is gradually being changed these days.

**1.1.3.2 Educational Status:** In early days there were few numbers of educated people in Maithili community but now days it has been changed. Today, they are being educated and succeeded to reach in all sectors of the country. They are able to reach in high post in politics, office, teaching, trade, media, industry, science and technology, medicine, literature, law, linguistics, research, social work and travel and tourism.

**1.1.3.3 Culture:** The culture of Maithili people is rich and distinct. They celebrate some festival like Holi (Festival of Colour), Rakshabandhan (Festival for brother and sister), Chauthi Chand (Festival of seeing half moon), Jitiya (Festival for son and ancestors), Dashain , Sukrati(Tihar), Chhath, Sama Chakheba (Festival for brother and sister), Karaba chauth (Festival for husband) etc. Their life style and clothes are also

different from others. The informations below are collected from the website [http://discoverbihar.bih.nic.in/pages/maithili\\_culture.htm](http://discoverbihar.bih.nic.in/pages/maithili_culture.htm).

1. **Salutation:** The custom of salutation is an integral part of the daily duty in this area. The manner of salutations, of course, differs according to the degree of seniority or superiority of the man to whom salutations are offered. Salutation with touching the feet or knee is supposed to be the most intimate and affectionate salutation. This, however, not offered to everyone. Rising of both hands and touching one's forehead and using the word "Pranam" or "Namaste" is the usual mode of salutation.
2. **Dresses:** The dress of the Hindus of Mithila is a blending of different items of dress shared in common with people all over Nepal and India. The distinction of their dress lays not so much in the articles of wear as in the manner of wear. There has also been an adoption of the dress after European style, introduced through long contact with the British, which has been more common in the urban areas.

### **Male Dresses**

Male wear Langoti, janghia, dhoti, sanchi dhoti, full-pant, half-pant, pajama, etc. as lower garment and Banyan, khutia, mirjai, chadar, kurta, kamij or shirt, bandi, doshala, achakan, sherwani, band-gala coat, prince coat, coat, etc as upper garment as well as Satha pag, pagari, topi, rumal, sapha, etc as head-dress

### **Female dresses**

Women of Maithila wear choli, angia, blouse or bodice, sari, ghanghara, petticoat, frock, kurta, salwar, garara, etc.

3. **Domestic Arts:** The Maithils succeeded to some extent in preserving their rich art traditions. This art is exclusively practiced by the women folk of Mithila region. It is, therefore, also known as Mithila Paintings. Primarily it is an art done mainly by the Maithil Barahaman and Maithil Kayasthas and then it was followed by the other women folk of Mithila. Mithila Paintings are of two types. The one is Bhittichitra and the other one is Aripana. Bhittichitra are mainly done on the mud-walls of a house at three places, namely (1) Gosainka-ghar (i.e. the room of the family goddess or deity "Kula Devi"), (2) Kohbar-ghar (i.e. the room of the newly wed couple) and (3) Kohbar-ghar-ka- Koniyan (i.e. the verandah or the outer side of the Kohbar-ghar where the friends of the bridegroom use to sit and chit chat). These paintings are executed by the Maithil women folk on the outer and inner walls of a house at the above mentioned places on the auspicious days like Vivah (marriage), Upnayana (janeu) ceremonies or on festival days like Dussahra and Deepawali or on the occasion of Vratas i.e. on the occasion of the performance of some rituals. These types of paintings on the mud walls of a house are commonly known as Bhittichitra.

The Maithili language is very rich in its literature as well as it has long rich tradition of written literature in both Nepal and India. Many books, journals, newspaper are published from both these two countries. The most celebrated poet of Maithili was Vidayapati Thakur. He is the immortal singer of beauty, youth and vigor. He is the poet of mirth and merriment. He has composed several heart touching poems in Maithili. Among them, 'Vidayapati Pandaralli' is one, which depicts love between Radha and Krishna. In the same way, Govindadāsa whose Padāvah is so popular in Mithila and Bengal that each of the two states claims him as a native son. (as cited in Jha, 1957,p.28). Oral literature reigned in almost all genres of Maithili before the printing facility came into existence.

Maithili was one of the languages of the pandits of Nepal Durbar and they wrote several Sanskrit dramas with songs in Maithili. The other famous poet of Maithili is Mahakavi Vidayapati, Govindadāsa, Rabindra Nath Tagore, Kānhā, Rāmādāsā Rāmāpāti and the writers are Shree Krishna Thakur, Baijnath Mishra and Kali Das. It also flourished as court language in Kathmandu valley in Malla period. Several literary works and inscriptions in Maithili are still preserved at the National Archives in Kathmandu.

According to Jha (1957, p.33):

The oldest available works written in Maithili are the songs of the Buddhist Saints. These songs are called Caryāpadas. They were published by Mm. Hariprasad Sastri and subsequently have been edited with the help of a Tibetan translation compared with the original text and published by Dr. Prabodha Chandra Bagachi. Maithili was so important that even the famous poet Rabindra Nath Tagore adopted this language in some of the poetic compositions of his early days.

Chatterji concludes:

It can be seen that Maithili was the literary language of the whole of eastern India in medieval period. Besides its significant influence on the literatures of five different languages, namely Maithili Bengali, Assamese, Oriya, and Nepali, it is very important from the linguist's viewpoint. Because of Maithili stands between the eastern Hindi (really Bhojapuri) and Bengali, Many forms in

other cognate languages which are otherwise obscure are easily explained when they are referred to some available forms of old or modern Maithili. (as cited in Jha,1957, p.29)

In recent context, there has been literary writing in all literary genres, especially poetry, plays and fiction by both Indian and Nepali writers. Apart from literature, Maithili writers have also been contributing to other fields like linguistics, history, culture, journalism and so on. The prominent Nepalese linguists working in Maithili languages are namely Y.P.Yadav, Ramawatar Yadav and Subhadra Jha. Other repeatedly called names in the field of literature are Mahendra Malangi, Rajendra Bimal, Dhireswor Jha, Dharendra Premarshi, and Manoj Mukti. In the same way, the most popular radio program at present is Hello Mithila, Maithili Gunjan, from Radio Kantipur. Now a days Maithili news is also broadcasted from Radio as well as television. In the same way, there are many Maithili films with emerging scope.

#### **1.1.4 Genetic Classification**

According to comparative philology, languages are related to one another. Two languages are linked with one another would mean they are sister languages bearing from same mother language. The diagrams have drawn in the Appendix I shows how languages are related to one another and where Maithili language is originated from. The Figure 1.1 states that Maithili language is originated from the same mother language 'Sanskrit' which is regarded as the branch of Indic sub-family of the Indo-Iran family. In the same way, the Figure 1.2 shows that Genetic relationship of Maithili with other new Indo-Aryans languages. (Jha 1957, p.21)

### 1.1.5 Person and Honorificity in the Maithili Language

According to Yadav (1996, p.105), a few chief characteristics of the Maithili personal pronouns are noted below:

- a) The first person and the second person mid-honorific as well as the non-honorific pronouns do not make pronominal distinctions between honorific and non-honorific forms.
- b) In the absence of distinct pronoun forms of the honorific and the non-honorific, the verbal inflections make up for this, as it were, by making the honorific distinction clearly.
- c) The second person has a four fold distinction, i.e., High honorific (HH), Honorific (H), Mid-honorific (MH) or temperate and non-honorific (NH).

‘apne’, the pronoun of the highest conceivable honor and respect, is used for persons of high rank usually (but not universally) coupled with old age and for in-laws. It is also found in formal circumstances. There is a growing tendency to substitute ‘apne’ (2HH) for ‘ahā’ (1H). ‘āhā’ is the safest as well as the most frequently used pronoun in Maithili. It is used for persons to whom the speaker wants to pay respect or should pay respect under social obligations. There is a growing tendency on the part of (educated) elders and superiors to use ‘āhā’ even for younger children.

‘tō’ (NH) is viewed as uncouth and impolite’, the user is viewed as ‘having fouled his own mouth’. So, it is regarded as non-honorific (NH) forms.

### **1.1.6 Language Functions**

A function in language refers to the purpose for which an utterance or a unit of language is used. Such functions are often described as categories or behaviours e.g. asking, requesting, apologizing, greeting. Broadly, language function can be categorized into two types: grammatical function and communicative function. A grammatical function means the relationship of constituents in a sentence. For example, “Asmita sings sweetly” is a sentence in which ‘Asmita’ has the function of subject, ‘sings’ predicator and ‘sweetly’ adverbial. By communicative function of language, we mean the expression of ideas, emotions, feeling, and information. Communicative functions also refer to the ways in which a language is used in a community. In a community, people use a language for various purposes such as greeting, apologizing, advising, suggesting, and communicating each other. Language has several forms or terms that are used in proper context to serve language function.

The language functions have been categorized differently by different linguists and scholars. Some of the classifications of the language functions are as follows:

Halliday (1973) has classified the language functions into three categories:

1. The ideational function
2. The interpersonal function
3. The textual function

Wilkins (1976, p.44) classified language function in six types e.g. judgment and evaluation, suasion, argument, rational enquiry and exposition, personal emotions and emotional relations.



In Jakobson's (1960) view, a speech event has six components each of which determines a different function of language. They include emotive function, conative function, referential function, phatic function, metalingual function and poetic function.

In the same way, Finocchiaro (1983) has classified language function in five different categories: personal, interpersonal, directive, referential, and imaginative.

All of the above scholars classified language functions broadly. To bridge this gap Van, Ek (1975) has also classified the function of language into six different major categories including sub-categories as well, which comprise:

1. Imparting and seeking information: identifying, reporting, correcting and asking.
2. Expressing and finding out, intellectual attitudes: expressing and inquiring about agreement and disagreement, accepting and declining an offer or invitation.
3. Expressing and finding out emotional attitudes: pleasure, displeasure, surprise, hope, and intension.
4. Expressing and finding out moral attitudes: apologizing, expressing approval or disapproval.
5. Getting things done (Suasion): suggesting a course of action, advising, warning.
6. Socializing: getting and leaving people, attracting attention, proposing a toast.

With the analysis of the above classification of language functions, we can say that there are various language functions. Among them, the study will be concerned with extending, accepting and declining invitation.

**1.1.6.1 Extending an invitation:** - According to Advanced Learner Dictionary (2005, p.819), "Invitation is the act of asking or requesting the presence or participation of addressee in a kindly, courteous or complimentary way, especially to ask or request to come or go to some place, gathering, entertainment, or to do something." For instance, an invitation to attend the party, to visit friends' home, to invite friends at dinner, to invite someone for donation. According to Matreyek (1983), the exponents used in extending, accepting and declining invitation in English are as follows;

Functions	Some exponents
<b>Extending invitation</b>	<ul style="list-style-type: none"> <li>a. C'mon.</li> <li>b. C'mon and join with us.</li> <li>c. You're invited to sing, too. If you want.</li> <li>d. How about coming to my home for lunch?</li> <li>e. You have an invitation for my daughter's wedding party.</li> <li>f. Would you care to join our little group?</li> </ul>

<b>Accepting Invitation</b>	<b>Declining Invitation</b>
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<ul style="list-style-type: none"> <li>a. Thank you very much.</li> <li>b. That is kind of you.</li> <li>c. Sure, I'd love too.</li> <li>d. Thank you for inviting us.</li> <li>e. Yes.</li> </ul>	<ul style="list-style-type: none"> <li>a. I am sorry I can't. I have to...</li> <li>b. No, I'm very sorry.</li> <li>c. I am sorry but I don't think I will be able to make it.</li> <li>d. I am sorry but I will have to miss the engagement.</li> <li>e. What a pity! I won't be able to come!</li> </ul>
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The selection of appropriate exponents of extending, accepting and declining invitation largely depends upon the social relationship of the speaker with the listener and situation to be encountered. The speaker should choose appropriate exponents of these language functions. It also depends upon the personalities involved in speaking and degree of formality to be observed.

According to Holmes (1992, p.12), the following components influence in the selection of the exponents,

- i) Social factor: the participants; who are speaking and who they are 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?
- v) Social dimensions.

According to our relationship with people, we use different kinds of exponents suitable to them.

The speakers of any language should express varieties of exponents of extending, accepting and declining invitation in a society to maintain good relationship. They reflect the culture of a particular society. Expressing these language functions also involves the dimensions of formality in formal setting. Formal forms of these language functions are used, if two interlocutors are higher or higher rank, temperate

forms are used if the interlocutors are of equal rank and quite informal forms are used, if the interlocutors are of lower rank and informal setting.

I. **Formal Forms of exponents:** Generally, people use this kind of exponents while communicating with their senior relatives, respected persons or for official and important occasion. Such as for parents, teachers, ministers, government officers and other formal situations. They use the language which shows respect and politeness. For example,

1. We should be very pleased if you could attend my daughter's wedding tomorrow.
2. Please attend the religious function at my place. I'm having on full moon day of coming Baisakh.
3. Please come along to my new store, I will offer you a special discount.

(Formal forms of extending invitation in English)

II. **Temperate forms of exponents:** Using temperate forms of exponents mean, behaving in a calm and controlled way. This is neither formal nor quite informal. People use temperate forms of exponents in different occasion and relationship. for example,

1. Hey, we're going to have tea. Want to join us?
2. Off, I'm tired. Shall we take a break for a bit?

(Temperate forms of extending invitation in English)

III. **Quite Informal Forms of exponents:** These kinds of exponents are used while communicating with close and intimate relationship or occasions. Such as friends, family members and other informal occasions. For example,

1. Bro, just take my scooter. I don't need it.

2. Why don't I get the wedding photo album out? Do you want to see it?

(Quite informal forms of extending invitation in English)

### **1.1.7 Contrastive Analysis (CA)**

Contrastive analysis (CA) is a branch of applied linguistics, which compares learners' two languages, viz. their mother tongue and target language, finds out their similarities and differences and predicts the areas of ease and difficulties. James (1980, p.135) defines CA as "A linguistic enterprise aimed at producing inverted i.e. contrastive and comparative two valued topologies (CA is always concerned with a pair of languages) and founded on the assumption that language can be compared". CA was introduced in late 1940s and 50s highly popularized in the 60s and its popularity declined in the 70s. The development of CA for foreign language teaching can be traced back to the American linguist C.C. Fries who made the first clarion call for CA. C.C. Fries initiated the call to contrastive linguistic study to derive the best teaching material in teaching second and foreign languages. Contrastive analysis can be made at various linguistic levels i.e. phonology, semantics, and grammar.

CA has two aspects-theoretical and functional or general and applied. Theoretical aspects consist of the principles assumptions and procedure in CA whereas the functional aspects relate its finding to other disciplines such as course designing, material production etc. in particular and language teaching in general. CA is done mainly for pedagogical purpose. It compares the language with the utilitarian aim of improving the methods and results of language teaching.

Lado (1975) wrote a book entitled "Linguistic across Culture" which disseminated the work initiated by Fries. Lado provided the following three underlying assumptions of CA which have significant role in Language teaching.

- a) Individuals tends to transfer the forms and meaning and distribution of forms and meaning of their native Language and culture to the foreign Language and culture.Both productively when attempting to speak the Language...and respectively when attempting to grasp and understand the Language.
- b) In the comparison between native and foreign Language lies the key to ease or difficulty in foreign Language learning.
- c) The teacher who has made a comparison of the foreign Language with the native Language of the students will know better what the real learning problem and can better provide for teaching them.

## **1.2 Review of the Related Literature**

Many research works have been carried out comparing various aspects of English and Maithili. None of them have surveyed and tried to find out similarities and differences between the functions and forms of extending, accepting and declining invitation in English and Maithili languages. The researcher being the native speaker of Maithili language is interested in attempting to carry out the research in this area. However, some research works have been carried out on comparing communicative functions between English and some languages like Nepali, Maithili, Tharu, Limbu, and Bhojpuri etc. in the Department of English Education. In order to gather some ideas the researcher has gone through some of the related previous researches and reviewed them.

Sah (2000) in his M.Ed. thesis “A comparative study of S-V-Agreement in English and Maithili Languages”, aimed to find out the similarities and differences between English and Maithili S-V-Agreement system. He found that Maithili verbs take

agreement according to the honorific status of the persons, whereas, this is not the case in English.

Mukhiya (2001) had completed the thesis on “Passivization in English and Maithili”. The objectives of his research were to find out the contrastive analysis of passivization system between English and Maithili. He found that Maithili is different in almost all grammatical aspects.

Khanal (2004) accomplished a research entitled “A comparative study on the forms of Address of Tharu and English Languages.” He found out that most of the kinship terms can be used in addressing people in Tharu but only a few kinship terms can be used as addressing forms in English. Regarding the forms of address paternal and maternal distinction is significant in Tharu whereas this distinction is redundant in English.

Karn (2005) has carried out a research on “Comparative study of the terms of Address in Maithili and English Languages”. Her findings are; most of the kinship terms of Maithili are used in addressing people but only a few kinship terms is used as address terms in English.

Thakur (2005) conducted a research on “Relativization in Maithili and English; A Comparative Study”. He found that English relativization differs from Maithili one in various aspects. However, there are some similarities as well. He also found that in Maithili language, there is honorific and non- honorific distinction in using relativizer whereas in English, there is not such distinction.

Subba (2007) has carried out a research on “Terms of Greeting and Taking Leave used in English and Limbu Languages; A comparative study.” He wanted to find out terms of greeting and taking leave used in Limbu language and to compare those in

relation to English terms. He found that Limbu speakers are more polite /formal than English speakers in terms of greeting and taking leave.

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

The specific objectives of the present study were:

1. To identify different forms of extending, accepting and declining invitation used by the native speakers of Maithili.
2. To compare the terms of extending invitation, accepting and declining invitation used in Maithili and English using socio-pragmatic approach.
3. To suggest some pedagogical implications.

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

This research will be significant for the prospective researchers who want to carry out research on the Maithili language. It will be useful to the researchers who intend to study indigenous language. And it will also be beneficial for linguists, methodologists, curriculum designers, language teachers, lecturers, language trainers and other persons who will be directly or indirectly involved in teaching learning activities in those languages.

### **1.5 Definition of Specific Terms**

Some of the specific terms used in this study are defined in the following ways:

- I. Responses: They refer to all the answers drawn through the questionnaire in the given social settings.
- II. HFF: Highly Formal Forms, they refer to the responses in which highly polite terms are used.



- III. TF: Temperate Forms, they refer to the responses which are neither highly formal nor very or quite informal. They are neutral.
- IV. QIF: Quite Informal Forms, they refer to the responses which are neither highly formal nor temperate forms. In short, they are impolite expressions.
- V. Socio-pragmatics Approach: In this study, this term refers to the proper use of form and function with appropriate meaning according to the context.
- VI. Strangers: Strangers are those who are unfamiliar to the speakers. One should be very careful while talking to them. They are addressed formally, so formal language is used with them.
- VII. Relatives: relatives are the persons who are very close in relation, no matter whether they live near or far or together. They may be different persons like paternal uncle, paternal aunt, maternal uncle, maternal aunt and so forth.
- VIII. Academic Institution: The place where teaching learning activities take place. It consists of different members like principal, teachers, non-teaching staff and students.
- IX. Friends: We may have different kinds of friends in our life. Some of them may be very close, some may be familiar and others may be unfamiliar. The forms of language are also determined while talking to them. Informal forms are used by intimate friends and temperate forms are used by general friends.
- X. Prime-Ministor: He is the most valuable persons who is responsible to lead the country.
- XI. Revolutionaries: The persons who start or support the revolution, especially a political one.
- XII. Neighbours: The persons who live next to us or near us. We've had a lot of support from all our neighbours.
- XIII. Guests: The person whom we have invited to our house or a particular event that we are paying for.
- XIV. Hosts: The persons who invite guest to a meal, a party, etc. or who has people staying at their house.

- XV. Staffs: All the workers employed in an organization considered as a group.
- XVI. Boss: A person who is in charge of (a large organization or) other people at work and tells them what to do.
- XVII. Pen-friend: A person that we make friend with by writing letters, often somebody whom we have never met.
- XVIII. Social organization: An organization related to the welfare of society.

## **CHAPTER TWO**

### **METHODOLOGY**

The second chapter deals with the methodology. This chapter comprises the sources of data, tools and process of data collection and limitations of the study. The researcher went through the following methodological strategies to fulfill the objectives.

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

The researcher used both primary and secondary sources of data for the elicitation of required information.

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

The primary sources of data for the study were 60 native speakers of Maithili from Biratnagar, Jatuawa, Pichara, Majhua areas of Morang District.

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

The researcher consulted various books, newspaper, articles, journal, reports, documents, dictionary, grammar and previous theses. Main sources of secondary data are Van Ek (1975), Jones (1981), Finocchiaro and Brumfit, (1983), Matryek (1983), the book *Learning English; A Communicative Approach* (2005) and Blundell, et al. (2009).

#### **2.2 Sampling procedure**

The sample size of the study was 60 native speakers of Maithili. The researcher selected these people from Morang district using simple random sampling. Out of 60

native speakers of Maithili, 30 were male and 30 female. Out of 30 male 6 were from Brahmin family, 6 from Kayasta, 6 from Yadav, 6 from other casts like Mushahar, Chamar, Kamati and remaining 6 were from highly educated people. In the same way, 30 female were also selected as the male.

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

Mainly, the researcher used questionnaires as a research tool. The questionnaire included different types of situation of extending, accepting and declining invitation in both English and Maithili languages.

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

1. The researcher visited the selected study area and developed rapports with the Maithili natives.
2. She distributed the questionnaires to them to collect the data. In case of illiterate people, who cannot write or fill out the questionnaires, she got their opinions and then wrote herself for them in Maithili language.
3. She participated in daily conversation with native Maithili speakers.
4. She took forms of extending, accepting and declining invitation in English from Van Ek. (1975), Jones (1981), Finnocchiaro and Brumfit, (1983), Matryek (1983), the book *Learning English; A communicative Approach* (2005) and Blundell, et al. (2009).
5. She compared and contrasted the forms of extending, accepting and declining invitation of the study.

6. She explained the questionnaires in Maithili and requested them to answer in their mother tongue, Maithili.

## **2.5 Limitations of the Study**

The limitations of the study are as follows:

1. The study was limited to comparison between English and Maithili forms of extending, accepting and declining invitation.
2. The study was included 60 native speakers of the Maithili language from Jatuawa, Pichara, Majhua and Biratnagar of Morang District.
3. The study was based on Purbeli Maithili dialect.
4. The researcher consulted native speakers only for Maithili data.
5. The study was limited upon the extending, accepting and declining invitation between friends, strangers, guest-host, staff-boss, businessman-costumers, sister-brother, prime- minister-revolutionists, social organization-public, teacher-students, academic institution- students, pen friends, neighbors and relatives.
6. Grammatical and spelling mistakes occurred in the responses of Maithili language were not taken care of.
7. The study included English data from secondary sources.
8. The questionnaires were included only one type of questions, i.e. situational.

## **CHAPTER THREE**

### **ANALYSIS AND INTERPRETATION**

This chapter deals with the presentation, analysis and interpretation of the collected data. Similarly, it also includes the comparison of forms of extending, accepting and declining invitation used in English and by Maithili native speakers. All the responses given by the Maithili native speakers were tabulated on the basis of highly formal forms, temperate forms and quite informal forms of extending, accepting and declining invitation. Then the analysis and interpretation were carried out as effectively and accurately as possible. The categories have been prepared on the basis of the relationship and interactions carried out between friends, strangers, guests-hosts, staffs-bosses, businessmen-costumers, sisters-brothers, prime- ministers-revolutionaries, social organizations-people, teachers-students, academic institutions-students, pen friends, neighbors, and relatives.

The researcher has taken the English exponents from Leech and Svartvik (1975), Matryek (1983), Finnocchiaro and Brumfit, (1983), the book *Learning English; A Communicative Approach* (2005) and Blundell, et al. (2009) for the Maithili exponents identified from the data.

### 3.1 Forms of Extending, Accepting and Declining Invitation in Maithili

**Table No1: Extending Invitation for Highly Formal Context**

SN	Total Highly Formal Forms of Extending Invitation in Maithili	F
1	<p><b>Exponents used for friends while inviting to have tea</b></p> <p>a. apne bhetalau i hāmar ahobhagya.hāmsab cay pib jārahalchi āhu hāmarāsabke cay pibme sath deljāu ne</p> <p>b. aailjāu, cay pibka cailjāib.</p> <p>c. apne cay pibkelel calab ki?</p> <p>d. apneke fursat aich ta cay pib calaljāu.</p> <p>e. namaskār, ki aich hālkhabar? āhā hāmarā aur sange cah pib aibrahalchi ki?</p>	6 5 4 4 6
3	<p><b>Exponents used for friends while inviting to have a dance</b></p> <p>a. yadi kono kisimke sankoc nāi hoi ta ki āhā hāmarā sange nacab?</p> <p>b. hām āhāke apān sang nacaikēlel nimantran darahal chi.</p> <p>c. kani kal apāna sab nackarai chi, hetai nāi?</p> <p>d. he yau sununa! hāmarā āhā sange nacke bad man karai ya, ki āhā nacab?</p>	10 9 6 8
4	<p><b>Exponents used for friends while inviting to play the carom-board</b></p> <p>a. bahut ucit samay pa alaū.baisaljāu ā kairam khelal jāu.</p> <p>b. āu.hām āpane hīke intjar karahal chelaū. ki apāne hāmarā khelme sath debain?</p> <p>c. hām apāneke kairam khelke khātir nimantran darahal chi.</p>	10 10 9
5	<p><b>Exponents used for friends while inviting to celebrate birthday party</b></p> <p>a. hāmar suputrike shubh janmdin par apāneke upasthiti kelel hārdik nimantran aich.</p> <p>b. Rima ji, bihān hāmar betike janmdin aich, kripaya āhā sājhme jarur upasthit hyāb.</p> <p>c. hām apān daiyāke janmdink abasar par apāneke bhoj khebākbaste nyautā da rahal chi.</p> <p>d. yadi kalhikhan apāne phursatme chi ta hāmar bacbike janmdinak mokā par āshirbād deb jarur ābaīke kast karab.</p>	8 9 5 7
6	<p><b>Exponents used for strangers while inviting to take lift</b></p>	

	<p>a. yadi apaneke kono kisimke kathināi nāi hoi ta apane nisankoc hāmar motar sa ghar jā sakaichi.</p> <p>b. apaneke hāmar upar biswās aich ta, āu hām ghar tak choid daichi.</p> <p>c. jyō āhā hāmara sa madat leba cahai chi ta, bina hickicahat hāmarā sange cail sakaichi.</p>	<p>11</p> <p>12</p> <p>9</p>
8	<p><b>Exponents used for guests while inviting to see the wedding photos</b></p> <p>a. pāhunji hām apane lokani sabke apan bibāhak photo dekhake lel nimantran karahal chi.</p> <p>b. pāhunji, apane hām bibāhak elbam dekhake anumati deljāu.</p> <p>c. apane sab hāmar bibāhme ta upasthit nāi hob sakali mudā i hāmar bibāhak photo sab dekhka man bahalāu</p> <p>d. mehamān ji, apane lokani bor bujhāyparai chi, kiyāk nāi hāmar bibāhak elbam dekh ka man bahalābi?</p>	<p>12</p> <p>12</p> <p>10</p> <p>8</p>
10	<p><b>Exponents used for strangers while inviting to have seat</b></p> <p>a. apaneke takliph hoit bujhāi parai tyā apane hāmar sit par baisal jāu.</p> <p>b. ki apane hāmar sit par baisake kast karab? Apaneke bad dikkat bharal aich.</p> <p>c. hām apaneke sitpar baisa khātir nimantran ka rahal chi.</p> <p>d. jyō apane sankoc nāi māni, ta hāmar sit pa baith rahu.</p> <p>e. maidam, kripayā āhā i sit par bais jāu ta, hāmarā sa besi jaruri akhan āhāke aich.</p>	<p>12</p> <p>10</p> <p>8</p> <p>7</p> <p>5</p>
11	<p><b>Exponents used for costumers while inviting to purchase goods</b></p> <p>a. ‘Siti kompleks dipartment’ sab grahak bargke subidha hetu bises chhutme saman kharidbak lel nimantran karait aich.</p> <p>b. ‘Siti kompleks dipartment’me padharal jāu ā bishesh chutme samān kharidal jāu.</p> <p>c. ‘Siti kompleks dipartment’me samān kinaki kast karal jāu, badhiyā chutke se ho bybasthā chai.</p> <p>d. apane sabhak subidhā ā pasand dhyānme rakhait ‘Siti kompleks dipartment’ kholane chi, ekber abasya padhāral jāu ā sebāke mokā del jāu.</p> <p>e. dashainke pāwan absar pa pratyek samān 50% chut me kharidake bāste grāhak mahānubhāwme hārdik anurodh aich.</p>	<p>9</p> <p>6</p> <p>5</p> <p>10</p> <p>6</p>
12	<p><b>Exponents used for brothers while inviting to have a scooty</b></p> <p>a. bhāiji, hāmare scooty sa kalej geljāu ne.</p> <p>b. bhāi ji jyō apaneke kono āpatti nāi hoi ta, hāmare scooty sa kalej jebāk kast karal jāu.</p>	<p>10</p> <p>12</p>



13	<p><b>Exponents used for revolutionists while inviting to have the discussion</b></p> <p>a. hām pradhān mantrike haisiyat sã āndolankarisabk māng par bichār bimars karai khātir bartāme ābaike lel nimantran ka rahal chi. 10</p> <p>b. sabgote pradarsankārisab sã āgraha aich je desak shānti ā pragati hetu pradarsan choid bartāme ābai jāijāu. 8</p> <p>c. jantā sabhak hakhit dhyānme rakhit hue bārtāme ābai khātir hārdik swāgat aich. 8</p> <p>d. jantā sabhak māng prati hāmar mantri parisad gambhir aich tyā todphod ā cakkājām choid gambhirtāpurbak bārtāme eljāu. 6</p> <p>e. apane lokani sab sã āgra aich je hadtāl band kairka samjhdāri sa smasyā suljhābai khātir bartāme āel jāu. 8</p>	
14	<p><b>Exponents used for people while inviting for blood donation</b></p> <p>a. yādav shebā samiti dwārā hob jārahal raktdan kājkramme apane janmānas sabke khun dan karake baste hārdik nimantran da rahal chi. 12</p> <p>b. āb balā Sanischarbār dinak 11 baje khun dān debāka lel apane sabhak upasthiti jaruri aich. 8</p> <p>c. āhā sab bhar-bhaladami sab sã āgrah aich je apan khun dan kairke jiban dān del jāu. 8</p> <p>d. ‘rakkt dān jiban dān’ kahabike bicar karait apane sab kyansar rogike lel khun dān deb abashya padhāral jāu. 8</p> <p>e. kyansar rogike lel ābaibālā Sanischarbār dinak 11 baje khun dān kajkramme sahabhāgi bhel jāu. 6</p> <p>f. “yādab sheba Samiti, Biratnagar” kyānsar bimārike bāste apan amulya khun dān karake lel anurodh karait aich. 10</p>	
15	<p><b>Exponents used for friends while inviting for dinner</b></p> <p>a. sangi, bidhālaya adhayan sakalāk bād āieatā bhetlaūh, tyā bihānak dopahariyāke bhojan bhāt hāmarā oithām ka sebāke mokā del jāu. 12</p> <p>b. mitra, jyō bihān phursatme chi tahan dinak khāna par padhāral jāu. 10</p>	
16	<p><b>Exponents used for students while inviting to take extra class</b></p> <p>a. prabesika parichāke dhyān rakhait, bidhārthi sabhak subidhāhetu, angreji, ganit, bigyān bishayak atrikkt kakashā suru bharahal aich, tahime ichuk bidhārthi sabk swāgat aich. 15</p> <p>b. priya bidhārthi logain, āhā sabhak kathinak bisayak kakasha lebake bāste āmantrit karahal chi. 17</p> <p>c. parichake tyāri nik jaka ka nik ank lābke bāste angreji, ganit, bigyān bishayak kakshā me sahabhāgi bhel jāu. 16</p> <p>d. prabesika parikshake dhyān rakhait thap kakshak byabasthā kelgel aich, tyā i absarak bharpur phāidā uthābai jāijāu. 12</p>	

17	<p><b>Exponents used for students while inviting to admit in Language and Computer classes</b></p> <p>a. parbeshika parikshā da baithal bidhārthi sabke bhāsā āur kamyutar sikhakelel aksphord insticyut nimantran da rahal aich. 16</p> <p>b. phursatak samay sadupayog karake khātir bhāsā āur kamyutar sikh aksphord insticyut me ābai jāijāu. 15</p> <p>c. ‘aksphord insticyut’ me bhāsa aur kamyuterke talim la ka mokāke phāida uthābai jāijāu. 14</p> <p>d. bidhārthi sabhake bhāsa āur kamyutar sikhkelel aksphord insticyut me hārdik swāgat aich. 15</p>	
18	<p><b>Exponents used for pen-friends while inviting to visit Nepal</b></p> <p>a. patr-mitra ji, hām apaneke hāmar mātribhumi Nepāl ghum ābaike bāste hardik nimantran da rahal chi. 14</p> <p>b. mitra, apane hāmar desh nepalak prakriti saundrayak drishayablokan karekelel i berak garmi chutime abasya padhāral jāu. 12</p> <p>c. patr-mitra ji, jyō āha i berak garmi chutime hāmar desh āibataū ta man bad prasann bha jyāt. 9</p> <p>d. apane akhan garmi chutti manārahal chi, tyā Nepāl je sita, Buddha āur sagarmāthake desh aich, bharman kar āeljāu. 11</p>	
19	<p><b>Exponents used for neighbours while inviting to attend the religious function</b></p> <p>a. baisākh purnimāk tithi sā hoba jā rahal “shreemad bhāgabat gita mahāyagya” me sabgote bhalādami sabake upasthiti hetu hardik nimantran aich. 15</p> <p>b. hāmar gharne ayojit bhagbat kathā purān shravan karbāk lel apane sabgoteke swāgat aich. 12</p> <p>c. “sreemad bhāgabat gita mahāyagya” me apane sabgote dardiyad sab padhair ka yagya saphal banābai jāijāu. 13</p> <p>d. jyō apane bhalmanush logain hāmar oithām āyojit yagyame sāmīl hoitāū ta, hām yagya saphal bhagel mahasus kairataū. 10</p>	
20	<p><b>Exponents used for relatives while inviting to attend the wedding function</b></p> <p>a. hāmar bacbike bibāhak shubh absar pa padhāirk bar badhuke āshirbād deb hetu sādār nibedan aich. 15</p> <p>b. kutumb ji, apaneke hām apān beti bibāhak nyotā da rahal chi. 12</p> <p>c. i he shukrabarke dīn hāmar betike shubh kanyādan aich tyā apaneke o pāwan abasar pa upasthit hobake lel nimantran bhel. 13</p> <p>d. mānyabar! hāmar suputrike pānigrahan ke shubh abasar pa apāne lokain abasya padhāral jāib, apaneke o pāwan abasar pa upasthit hobake lel 11</p>	

nimantran bhe. e. hāmar beti bibāhak raunak badhāb tathā āshirbad deb jarur yāljāu.	9
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The table shows that there are 79 different types of exponents of HFFI used in Maithili while extending invitation to different relationship. The exponents used in the table are formal and polite which show respect and politeness and used in formal setting or with higher rank. The Maithili high-honorific personal pronouns used here are *apane*, *apaneke*, *apanelokanike*, *āhā*, *āhāke*. Mostly assertive impertive and interrogative sentences are found to be used here. Similarly the high-honorific verb used here are *sāth deljāu ne*, *āiljāu*, *chhalaljāu*, *kairam khelal jāu*, *anumati deljāu*, *baisal jāu*, *kharidal jāu*, *kast karal jāu*, *padharal jāu*, *sebake moka del jāu*, *geljāu ne*, *sahabhāgi bhel jāu*, *bharman kar āeljāu*, *saphal banābai jāijāu* etc. Likewise, the most common exponents of extending invitation are *nimantran darahal chhi*, *hārdik nimantran aich*, *yadi kono kisimke sankoc nāi hoi ta ki āha....*, *ki apane hāmarā ....sāth debain?*, *nyautā da rahal chi*, *....mokā par ....jarur ābaike kast karab*, *yadi apaneke kono kisimke kathinai nāi hoi ta apane nisanok....*, *kyō āhā hāmarā sā madat leba cahai chi ta*, *bina hickicahāt....*, *apaneke hāmar upar biswās aich ta*, *āu ....*, *apaneke takliph hoit bujhāi paraiy tyā apane....*, *ki apane hāmar ....kast karab? kyō apane sankoc nāi māni, ta....*, *apane lokani sab sa āgra aich je....*, *kyō bihān phursatme ci tahan....*, *....bāste āmantrit karahal chi*, *....sahabhāgi bhel jāu... hārdik swāgat aich ....hetu sādhar nibedan aich*, *apaneke o pāwan abasar pa upasthit hobake lel nimantran bhel etc.*

**Table No 2 Extending Invitation for Temperate Context**

SN	Total Temperate Forms of Extending Invitation in Maithili	F
1.	<p><b>Exponents used for friends while inviting to have tea</b></p> <p>a. ki chai dosta, bahut dinak bād najar elaũ, calu dokānme baithak cay pibailel.</p> <p>b. hello dost! cay piyalā jebai?</p> <p>c. āhāke hām cay pibalā nimantran darahal chi.</p> <p>d. bahut din bad bhetlaũ, calu cay piba.</p> <p>e. Bimal ji cay piy calu.</p> <p>f. āu cay piye.</p>	6 5 6 4 5 3
2	<p><b>Exponents used for friends while inviting to go for walk</b></p> <p>a. calu sangi, kani kāl bāhar sa habā khā ābi.</p> <p>b. katek padhab, calu kani kāl phresh bha ābi.</p> <p>c. kich kāl ghumalā calab ki?</p> <p>d. yau Bimal ji, kich समयकल बāhar ghumailel calab ki?</p> <p>e. āhāke hām apan sange ghumjāi khātir nimantran darahal chi.</p> <p>f. ki yau yār, har bakhat paidhate rahab? calu bagānme man bahalābail.</p>	8 7 10 8 12 7
3	<p><b>Exponents used for friends while inviting to have dance</b></p> <p>a. kena ta partime baisale sā kām calat? calu kich kāl nācai chi.</p> <p>b. oho! āhu pārtime āyal chi, ta nacel tayār rahu.</p> <p>c. calu hāmar hāth pakadu ā hāmar sang manc pa caidhka pair thirkāu.</p> <p>d. hāmar cit rakhaikel sange nācab, ta āu swāgat aich.</p>	8 6 6 7
4	<p><b>Exponents used for friends while inviting to play the carom-board</b></p> <p>a. bhane aelaũ mitā, hām āhike bāt takai chalaughā. calu jaldi sā suru karu khel.</p> <p>b. āh ailaũ i hāmar saubhagya! Phursatme chi ta kani khelme sath diya?</p> <p>c. āu bahina, dunu gote milak kairam khelu ā maja uthāu.</p> <p>d. Rachanā, āhā kairam khelame bad sipalu chi, āshā aich je āhā khelme jarur sath deb.</p>	8 7 6 8

5	<p><b>Exponents used for friends while inviting to celebrate birthday party</b></p> <p>a. Milan, kailhkhan hāmar betike janmdin aich, tyā āhāke jenatenā abaietā parat. 6</p> <p>b. Bibhutike janamdink abasar par ahāke upasthitike āsha karai chi. 7</p> <p>c. janam dinak mokā par jyō ahā ebai ta daiyā bad khusi hetai. 7</p> <p>d. Bimal ji bihān āhā paribar sahit hāmar betike janmdinke abasar par āmantrit chi. 6</p>	
6	<p><b>Exponents used for strangers while inviting to take lift</b></p> <p>a. āhāke kono apati nāi aich ta, hām ahā ke pahuca di? 7</p> <p>b. anyathā nāi māni ta, āhā hāmarā sange ghar cail sakai chi. 6</p> <p>c. āu daiyā.bathu, hām āhā ke ghar tak choid daichi. 5</p> <p>d. sunu ta, āhā dikkat me bujhāiparai chi, hām kono madat ka sakaichi ki? 8</p>	
7	<p><b>Exponents used for friends while inviting to listen to the music</b></p> <p>a. hām labaka modalke tep kinalaū, tyā āhā git sunailā āune. 8</p> <p>b. sakhi/mitā yaū, hām āhāke hāmar labakā tepak git sunai khātir nimantran daichi. 13</p> <p>c. yaū dost, katte sadaraukāl kitābeme uljhal rahab, hamarā oitham āu, kumār sanuke sadābahar git sunaila. 8</p> <p>d. Rachanā, yadi āhā phursatme chi ta, āibjau labakā tepak madhurgar git sunailā. 9</p> <p>e. dunu goteke bad ānand āibatai jyō ahā hāmar labaka tepak git sunaila āibataū. 10</p> <p>f. Bibekji, āhā ta sangitk bad saukhin ādami chi, tahan bilamb kiyak karaichi hāmar labaka tepak geet sunailā? 12</p>	
8	<p><b>Exponents used for guests while inviting to see the wedding photos</b></p> <p>a. āhā sab hāmar bibāhak photo dekh man bahalāu tābeta. 9</p> <p>b. ki āhā hāmar shadike tasbir sab dekh cahabai? bad nik chai. 9</p>	

9	<p><b>Exponents used for the staffs while inviting to celebrate Dashain party</b></p> <p>a. phayaktrike mālik hobake nātā sa hām apan sabgote kāmдар bandhu sabhak dashainke shubh upalakshme ciyapān ā shubhkāmanā ādānpradān hetu hārdik nimantran karahal chi. 12</p> <p>b. dashainke pāwan absarpar āi phayaktrike sabgote kāmдар sabhak jalpānk baste nyotā bhel. 10</p> <p>c. dashainke upalakshme ayojit ājuka cay nāsta kāryakramme aha sabak swāgat aich. 8</p> <p>d. agulkā saptāh dshainke absarpar rākhgel jalpān ā shubhkāmanā ādānpradān kāryakram me sabbgote jarur ābajaijyab. 10</p>	
10	<p><b>Exponents used for strangers while inviting to have seat</b></p> <p>a. didi, āhāke abasthā thik nai aich tyā hāmar sit par baisrahu. 10</p> <p>b. lāj nāi mānu, āhā hāmar sitpar baithsakai chi. 8</p>	
11	<p><b>Exponents used for costumers while inviting to purchase goods</b></p> <p>a. ek hajārak māl mātra pānch say takāme. Jaldi karu, i mokā simit samaykelel lagu bhel aich. 6</p> <p>b. sunu-sunu grāhak bandhu sab! “Siti kompleks department”me bishesh chutme saudā kina-beshāh hetu nyotā bhel. 7</p>	
12	<p><b>Exponents used for brothers while inviting to have a scooty</b></p> <p>a. calune bhaiji, motar bhangaith gel ta ki bat? hāmar skuti jindā bād chai ne. 9</p> <p>b. bhaiya! āhā kiya udas hoi chi? liy skuti ā jāu kalej. 6</p> <p>c. bhaiji hām āhā ka apan scooty sā kalej jebāk khātir nimantran darahal chi. 8</p> <p>d. āhāk kalej jebāk jaruri chal tahi sa hāmar skuti la ka jāu. 6</p>	
13	<p><b>Exponents used for revolutionists while inviting to have the discussion</b></p> <p>a. jyō sab samasyake samādhān bartā chaik ta kayāk nāi āndolan choid bartame ābi? 7</p> <p>b. āhāsab halla-phasad nāi karu, bārtā me āu. 6</p> <p>c. jagah-jagah āndolan kairak ām jantake dukh nāi diyau, oi sa nik bārtāme āu, jata ahā sabhak jāyaj māng purā hyāt. 7</p>	

14	<b>Exponents used for people while inviting for blood donation</b> a. apan amulya khun dān da ka kyānsar rogike jān bacabme sahyog karu.	8
15	<b>Exponents used for friends while inviting for dinner</b> a. Milan ji, wāh! bad dinakbād bhetlaūh, arāme chi nāi? āhāke bihānk bhojan hamarā sange khebaklel nyotā bhel. b. yau, bahinā, āhā sā das salk bād mulakāt bhel tyā hām cahai chi je kailhka khānā hāmāre gharpa hoi. c. yār! apanā sab pure das salak bād bhetal chi. bihān dinke kahānā sathe khyāb, hetai nāi?	10 7 8
16	<b>Exponents used for pen-friends while inviting to visit Nepal</b> a. hāmar sundar, shānt aur bishāl desh Nepālme ahāk i berak garmi bidā manābke bāste hārdik āgrah karahal chi. b. chuttike aur majedār banābkelel hāmar janmbhumi Nepāl bharman karailā āun, atake prakritik saundrayak drishyablokan kelās man tript bha jyāt.	8 6
19	<b>Exponents used for neighbours while inviting to attend the religious function.</b> a. “shreemad bhāgabat gitā mahāyagya” ke punya bhumime āibake punyakbhāgi bhel jāu.	10

The table shows that there are 58 different types of exponents of TFI used in Maithili while extending the invitation to different relationship. The exponents used in the table are temperate i.e. neutral which is neither very formal nor very informal. Mostly assertive impertive and interrogative sentences are found to be used here. The Maithili mid-honorific personal pronouns used here are *āhā*, *āhā ke*, *āhāsab*, *yau*. Similarly the mid-honorific verb used here are *calu*, *jebai?*, *nimantran darahal chi*, *habā khā ābi*, *calab ki?*, *pair thirkāu*, *sāth diya*, *ābaietā parat*, *āshā karai chi*, *āmantrit chi*, *pahuca di*, *choid daichi*, *āune*, *nimantran daichi*, *āibataū*, *nyotā bhel*, *ābaijāijyāb*, *baisrahu*, *āgrah karahal chi* etc. Likewise, the most common exponents of extending invitation are *nimantran darahal chi*, *hāmar cit rakhaikelel sange...*, *ta*

*āu swāgat aich, phursatme chi ta kani ...sāth diya?, āshā aich je āhā ....jarur sāth deb, .... āshā karai chi, ....abasar par āmantrit chi, anyathā nāi māni ta, āhā hāmarā sange....., ....khātir nimantran daichi, bad ānand āibatai jyō āhā hāmar ....āibataũ, .... man bahalāu tābeta, .... hetu hārdik nimantran karahal chi, ... bāste nyotā bhel, .... āha sabak swāgat aich, .... khatir nimantran darahal chi, ...., bāste hārdik āgrah karahal chi etc.*



**Table No 3 Extending Invitation in Quite Informal Context**

SN	Total Quite Informal Forms of Extending Invitation in Maithili	F
1	<p><b>Exponents used for friends while inviting to have tea</b></p> <p>a. cāh piy cal tekarbād gapsap karab. b. hau Ramu! tu kata jaicha? cal cah piba.</p>	2 4
2	<p><b>Exponents used for friends while inviting to go for walk</b></p> <p>a. hau Ramu! cal ghumailā, man thehiyagel. b. rau Lattu! cal kainikā tahalailā, bad jod sa māth dukhāi ya.</p>	5 3
4	<p><b>Exponents used for friends while inviting to play the carom-board</b></p> <p>a. harau, ki to hāmarā sange kairam khelbihi?</p>	2
5	<p><b>Exponents used for friends while inviting to celebrate birthday party</b></p> <p>a. Rima bahinā, torā ta kailh hāmar chaurike janamdin par bhojak nyotā bhelaū.</p>	5
6	<p><b>Exponents used for strangers while inviting to take lift</b></p> <p>a. dosar bas ābaike āb kono sambhāwanā nāi lāgai chau, tyā cal hāmarā sāthe?</p>	2
9	<p><b>Exponents used for the staffs while inviting to celebrate Dashain party</b></p> <p>a. dashharāke upalchme torā sabgoteke hāmar gharme jalpanak nyotā bhela se jarur ābihā. b. sunai jāijā! torā sabak kailh khan hāmarā jare chah ā jalpān khyā padat, dashharāke mokā par.</p>	8 12
11	<p><b>Exponents used for costumers while inviting to purchase goods</b></p> <p>a. ābai jāijā ā samān kinai jāijā dashharāke absar pa bishesh chut aich hāmar dukānme. b. sucana! sucana!! ‘siti kampleks depārtment’ me 50% chutme samān bikri bharahal cha.der nāi kara, jaldi sa jaldi samān kharidka mokāke</p>	5 6

	phāidā uthābai jāijā.	
12	<b>Exponents used for brothers while inviting to have a scooty</b> a. hau bhaiyā tō kaila lajāicha? hāmāre skuti sã kalej cail jā na. b. jyō tohar motargādi bigral cho, ta hāmar skuti sã kalej jāi me kono harjā?	4 5
15	<b>Exponents used for friends while inviting for dinner</b> a. ge Rima! to katta harā gel chelā ga? kushal che na? kailh bhāt khāilā hāmarā ota āib Jo, puranā gap-sap se ho karab. b. hau Bimal! kusal chem kaha? bihānak bhojan kar to hāmarā gharme jarur ābihā.	6 7

The table shows that there are 15 different types of exponents of QIFI used in Maithili while extending the invitation to different relationship. The exponents used in the table are quite informal i.e. impolite. Mostly assertive, impertive and interrogative sentences are found to be used here. The Maithili non-honorific personal pronouns used here are *to, tu, hau, rau, ge, gai, torā, tore*. Similarly the non-honorific verb used here are *cal, khelbihi, nyotā bhelaũ, ābihā, phāidā uthābai jāijā, āib Jo, khyā padat, etc.* Likewise, the most common exponents of extending invitation are .... *bhojak nyotā bhelaũ, .... me kono harjā* etc.

**Table No 4 Accepting Invitation for Highly Formal Context**

SN	Total Highly Formal Forms of Accepting Invitation in Maithili	F
1	<p><b>Exponents used by friends while accepting the invitation to have tea</b></p> <p>a. abasya, calaljāu.hām apne lokanike sāth i maukā nāi gumāba cāhai chi.  b. acha thik chai. kahalaũ ta pibe lai chi, calaljāu.  c. hām apaneke āgraha thukurā nāi sakai chi.  d. Ji jarur, calal jāu.  e. apaneke nimantran hāmarā swikāry aich.</p>	7 5 7 5 4
3	<p><b>Exponents used by friends while accepting the invitation to have dance</b></p> <p>a. ati sundar bichar! hāmaro āhāke sange nacke bad man chal.  b. dhanaybād, hām jarur nācab.  c. hā mitra, calu, kich der naichka man bahalābi.  d. abasya,i ta hāmar saubhāgya hyāt je hām āhā sange nach pābi.  e. bad banhiyā! calal jāu.  f. hetai, apaneke icha hām jarur purā karab.</p>	7 6 6 5 6 7
4	<p><b>Exponents used by friends while accepting the invitation to play the carom board</b></p> <p>a. dhanyabād, hām apaneke nimantran swikār kelaũ.  b. ji, hetai, hāmaro kairam khelame bad ānanda ābai ya.  c. ha mitra! apane ta hāmar manak bāt kahalaũ.  d. abasya, khel suru karal jāu.  e. hā, hāmāro kairam khelke man chal tahi hetu ata alaũhā.</p>	6 5 6 7 4
5	<p><b>Exponents used by friends while accepting the invitation to attend the birthday party</b></p> <p>a. nimantranke lel dhanyabād, hām jarur āeb.  b. cinta nāi kel jāu, hām abasya padhārab.  c. ji, hā, bhojme hām abasya upasthit rahab, bhojak ānanda je uthābake aich.  d. hāmarā bad khusi lāgal je apane hāmarā bajelaũ, hām jarur āeb.  e. Ji, jarur.  f. i ta hāmar saubhāgya aich je apane hāmarā bajelaũ.</p>	6 5 6 7 4 6

6	<p><b>Exponents used by strangers while accepting the invitation to have lift</b></p> <p>a. apane thik kahalaũ, hãmarã ghar pahuchãdebake kast karal jãu. 5</p> <p>b. apane puchalaũ, tyã bahut-bahut dhanyabãd. calal jãu kono ãpati nãi chai. 6</p> <p>c. hãm apaneke shukragujar chi, apane san sahayog karabalã ãdami bad kam bhetai aich ãikail. 7</p> <p>d. bhagawãn apaneke bhalã karthin je apane ãi hãmarã san asahãy ladakike maddat karake lel ãgu badhlaũ. 8</p> <p>e. Ji bhaji, calal jãu. i bahek dosar kono rastã nãi aich. 5</p> <p>f. apaneke anumãn ekdam sahi aich, hãmarã apaneke sahayogke bad jaruri aich. 5</p> <p>g. hãm apaneke hameshã rini rahab jyõ apane hãmarã ghar pahuchã deb. 4</p>	
8	<p><b>Exponents used by guests while accepting the invitation to see the wedding photos</b></p> <p>a. apane ta hãmar mank bat kahalaũ, jaldi sa dekhyãl jãu. 9</p> <p>b. ji, abasya! hãmahu sab dekh cahai chi. 9</p> <p>c. dhanyabãd, bibãhak shubh absar par ta upasthit nãi hob sakali mudã photo sab ta dekhli. 10</p> <p>d. bad banhiyã! hãmaro ihe man chal. 8</p> <p>e. shubh kãj me deri kiyãk? dekhyãl jyã. 8</p>	
10	<p><b>Exponents used by strangers while accepting the invitation to have the seat.</b></p> <p>a. sahayogak lel dhnyabãd! 8</p> <p>b. apaneke bahut-bahut dhnyabãd, hãmarã thar bhel bad dikkat bharahal chal 8</p> <p>c. bhagmãn apaneke bhalã karat, dosarke maddat karabalã bad kam bhetai aich i kaljugme. 8</p> <p>d. ji, dhnyabãd! apaneke i gun hãm kahiyo nãi bisrab. 7</p> <p>e. hãmarã prati sahãnubhuti dekhãbke lel muri-muri dhnyabãd! 6</p>	
11	<p><b>Exponents used by costumers while accepting the invitation to purchase goods</b></p> <p>a. dhanybãd, jankari delaũ. 12</p> <p>b. ji, apaneke ãgrah hãm swikar karai chi. 15</p>	

13	<p><b>Exponents used by revolutionists while accepting the invitation to have the discussion</b></p> <p>a. dhanyabād, hāmsab bartākelel tyār chi.  b. dhanyabād mantriĵi, apaneke āgrah hāmarā sabk swikārya aich.  c. thik chaik, hāmsab bārtāme baisakelel taiyār chi.  d. ĵi, baithakke miti tokal ĵyā.  e. sarkark kadam swāgat yogyā aich.  f. ĵyō, samsyāke samādhān bartā sa hyāt, ta hām jarur āeb.  g. apane āgrah kelaū tyā ekber apanhuke bachan māink dekhai chi.</p>	<p>10 10 6 9 7 7 11</p>
14	<p><b>Exponents used by people while accepting the invitation for blood donation</b></p> <p>a. i ta punyak kāĵ aich, tyā hāmsab jarur sahyog karab.  b. dhanyabād, ekta punyak kāĵ karake mokā delaū.  c. “khun dān jiban dān” hoit aich, tyā hām dān debākelel tyār chi.  d. ehan samāĵik hitak kāĵke hām swāgat karai chi.  e. i ta hāmar saubhāgya hyāt je hām dosarke kāĵ ābi.  f. āchā thik chai, ĵyō hāmar ek bund khun sā kakaro jinagi baic sakai chai, ta i dharmak kāĵme hām jarur sahabhāgi hyāb.</p>	<p>12 10 9 8 9 12</p>
15	<p><b>Exponents used by friends while accepting the invitation to have dinner</b></p> <p>a. dhanyabād, apaneke nimantran hām konā aswikār ka sakai chi?  b. Ji, abasya, apane sange bahut gap seho karebāk aich.</p>	<p>7 8</p>
16	<p><b>Exponents used by students while accepting the invitation to have extra class</b></p> <p>a. ĵi sar, hām padh jarur āyeb.  b. ĵi guruĵi, oi kocing kachāme hām jarur sahabhāgi hoyab.  c. dhanyabād sar, hāmsab icchuk chi klas lebakelel.  d. hāmahu ihe kachāke intajārme chali ha.  e. guru Ji, i mokā ke phaidā hām jarur uthyāb.  f. mahashay, apaneke bāt sa hām sahamat chi.</p>	<p>9 10 12 9 11 9</p>
17	<p><b>Exponents used by students while accepting the invitation to admit in Language and Computer classes</b></p> <p>a. ĵi, jarur, hām i absarak phaidā jarur uthaib.  b. ehan subarn absarke sadupayog jarur karab.  c. bad banhiya! hām talim lebakelel tyar chhi.</p>	<p>18 22 20</p>

18	<p><b>Exponents used by pen- friends while accepting the invitation to visit Nepal</b></p> <p>a. dhanybād mitrā, hām jarur āeb. 11</p> <p>b. apane ta hāmar manak bāt kahalaũ, hāmaro bad man aich Nepālak prakritik saundrayak drishayāblokan kari. 13</p> <p>c. ji, hām apaneke nimantran khusi purbak swikarlaũ, hāmhu seho i he mokāke talashme chalauhā. 12</p> <p>d. i ta, hāmar saubhāgya hyāt je hām Sita, buddha aur sagarmāthāke desh Nepal ghumā pābi. 13</p> <p>e. dhanybād, hāmarā Nepal bharman karaike bad man aich. 11</p>	
19	<p><b>Exponents used by neighbours while accepting the invitation to attend the religious function</b></p> <p>a. nimantran delaũ tyā dhanyabād. hāmsab o dharmik kājkarmme jarur sahabhāgi hyāb. 14</p> <p>b. apaneke nimantran hām s-hridaya swikār karai chi. 12</p> <p>c. bhāgabat kathā shrawan ka punyak bhāgi hob hām jarur yāb. 11</p> <p>d. i ta hāmar man pasand dhārmik kājkarm aich, tyā hām aibetā karab. 9</p>	
20	<p><b>Exponents used by relatives while accepting the invitation to attend the wedding function</b></p> <p>a. nimantrankl dhanyabād, hām sādime jarur upasthit hyāb. 15</p> <p>b. abasya, hām kutumbak dharm jarur pālan karab. 10</p> <p>c. apane niscinta rahal jāu, hām bibāhak kājkarmme jarur samil hyāb. 11</p> <p>d. Ji, kutumbji, bibahak pawan abasar pa hām bar bdhuke sukhad ā dirghāyu damptya jibank ashirbād deb ebetā karab. 14</p> <p>e. natā pura ta hām ebetā karab, hāmarā i dīnake barso sa intajār chal. 10</p>	

The table shows that there are 79 different types of exponents of HFFA used in Maithili while accepting the invitation of different relationship. The exponents used in the table are formal and polite. The Maithili high-honorific personal pronouns used here are *apane*, *apaneke*, *apanelokanike*, *āha*, *āhāke*. Mostly assertive and impertive sentences are found to be used here. Similarly the high-honorific verb used here are *chalaljāu*, *swikar kelaũ*, *kahalaũ*, *kast karal jāu*, *dekhyal jāu*, *jankari delaũ*, *āgrah kelaũ* etc. Likewise, the most common exponents of accepting invitation are *abasya*, *Ji abasya*, *acha thik chai*, *Ji jarur*, *ati sundar bicar*, *dhanybād*, *hā*, *ji*, *hetai*, *bad banhiyā*, *ji*, *jarur*, *apane ta hamar manak bāt kahalaũ*, *apane thik kahalaũ*,

*bhagawān apaneke bhalā karthin, apane puchhalaũ, tyā bahut-bahut dhanyabād,  
nimantranklel dhanyabād, ji, apaneke āgrah hām swikār karai chi, apane nischinta  
rahal jāu etc.*

**Table No 5: Accepting Invitation for Temprate Context**

SN	Total Temprate Forms of Accepting Invitation in Maithili	F
1	<p><b>Exponents used by friends while accepting the invitation to have tea</b></p> <p>a. wah! āhā t hāmar manak bāt kahalaũ.  b. hā sangi, calune ta.  c. hā, hā, kiyāk nāi?  d. thik chai, calai chi.  e. dhanyabād! calu.  f. hāmahu i he cahai chali.  g. hām ahāke cay pibame jarur sāth deb.</p>	6 5 4 3 5 2 3
2	<p><b>Exponents used by friends while accepting the invitation to go for walk</b></p> <p>a. abasya mitra, calu bishram se ho bhajyāt.  b. hā hā thike kāhalaũ, calu kani ghuim ābi.  c. hā, hāmhu sehe socait chalaucha.  d. haitai, Kailā nāi?  e. āhā ta hāmar manak bāt kahalaũ.  f. calu calu, hāmaro man augutāgel aich padhait-padhait.  g. ha, calu na ta, āhā kahi ā hām nāi māni ki i bha sakai ya?  h. āhā! ati utam bicar, calu.</p>	7 8 5 5 6 4 5 7
3	<p><b>Exponents used by friends while accepting the invitation to have dance</b></p> <p>a. acha calu, hāmarā nācme bad man lagaiya.  b. hā calu, hāmahu takhan sa kakro bāt takai chalaũha.  c. kono harja nāi, calu.  d. hā, hā, kāyak nāi, calu.</p>	7 5 6 5
4	<p><b>Exponents used by friends while accepting the invitation to play the carom board</b></p> <p>a. hā sakhi, jarur khelab.  b. kiyak nai? khel suru karu.  c. hā chalu, kich der manoranjan bha ji.  d. āhā āgraha kelaũ, ta hām jarur sang deb.  e. wāh! āhā jare khelke majā hi kich aur hetai.  f. āhā kahi ā hām nāi māni ki i kahiyo bhelai ya?</p>	4 4 3 4 6 5



5	<p><b>Exponents used by friends while accepting the invitation to attend the birthday party</b></p> <p>a. bahut-bahut badhāi aich, hām samay pa āibjyāb.  b. thik chaik. hām bachabike pārtime jarur sāmīl hebai.  c. daiyāke lambi umarake kāmanā kara hām jarur ebai.  d. hetai, kayāk nāi? ehan mokā hām konā chodab.  e. acha thik chaik, kosis karabai paribār sahit ābaike.  f. bad banhiyā. āhāke bachbi ta hāmaro bachbi aich, tyā āshirbād deb jarur ebai.</p>	5 4 3 4 4 4
6	<p><b>Exponents used by strangers while accepting the invitation to have lift</b></p> <p>a. hā hā, hām bad dikkatme chi, jyō ahāke pās samay aich, ta hāmarā ghar tak choid diya.  b. bad kripā hyāt! hām bad ghabarāgel chali.</p>	5 6
7	<p><b>Exponents used by friends while accepting the invitation to listen to the music</b></p> <p>a. āhāke nimantran hām swikār karai chi.  b. ati sundar bicār! hām jarur āeb.  c. sance kinalaū? wāh! bad banhiyā, bahut dīn bhagel chal man pasandak git sunalā.  d. hā, hā, kiyāk nāi, hāmhu ta sangitk saukhin chi.  e. i bhel na bāt! hām jarur āeb.  f. wāh! āhā ta hāmar manak bāt kahalaū, hām ābai chi.</p>	9 12 11 10 8 10
8	<p><b>Exponents used by guests while accepting the invitation to see the wedding photos</b></p> <p>a. hā mitra, hāmaro bad man lagal chal ahāke shādike tasbir sab dekhaike.  b. kiyāk nāi? dekhāu ahāke kaniya kehan chathin.  c. wāh! bad nik bāt, jaldī sa dekhāu ne ta.</p>	6 5 5

9	<p><b>Exponents used by staffs while accepting the invitation to celebrate Dashain party</b></p> <p>a. dhanyabād mālik, ahāke nimantran hamarā swikārya aich. 12</p> <p>b. Ji mālik, hāmsab jarur āeb. 10</p> <p>c. bad banhiyā! dashaharāke shubh kāmanā ādan-pradān kara hām jarur āyab. 8</p> <p>d. i ta hāmarā sbhaklel khusike khabar bhel je apane ai berak dashaharā kichh khās tarah sa manāb lāgal chi. 7</p> <p>e. wāh! ki bāt chai, hām ehan mokā nāi chodab. 8</p> <p>f. hā mālik, hāmro sabak ahike intjar chal. 7</p> <p>g. āhā niscint rahu, o shubh kamanā deb-leb balā kājkarmme hām jarur sāmil hebai. 8</p>	
10	<p><b>Exponents used by strangers while accepting the invitation to have the seat</b></p> <p>a. bad banhiyā, hām bais rahai chi. 12</p> <p>b. hā, hām bad kastme chi, tyā bais jāi chi. 6</p> <p>c. hā, hetai, thār bhel-bhel man tabāh bhagel chal. 5</p>	
11	<p><b>Exponents used by costumers while accepting the invitation to purchase goods</b></p> <p>a. bishesh chut bhelāke calte hām samān kharid jarur āeb. 12</p> <p>b. liya ta, hām sab ahāk dokānme samān kinke bāste icchuk chi. 6</p> <p>c. bad nik! i mokā hām nāi gumāba cāhai chi. 10</p>	
15	<p><b>Exponents used by friends while accepting the invitation to have dinner</b></p> <p>a. hā, āhāke nimantran hām khusi-khusi swikārlaū. 8</p> <p>b. apān priya sangike bāt hām konā kātab? 6</p> <p>c. hā, kayāk nāi? i mokāke ta das baras sa intjār chal. 7</p> <p>d. wāh! i bhel na bāt. 7</p> <p>e. thik chaik sangi, hām jarur āibjyāb. 6</p>	
19	<p><b>Exponents used by neighbours while accepting the invitation to attend the religious function</b></p> <p>a. dharm- karmke kāj kar sā koi inkār karai aich? hāmarā ta bhāgabāt kathā shrawan karait bad man lagaiya. 8</p> <p>b. ehan sunharā abasar hām nāi gumāib, hām jarur āib. 6</p>	

The table shows that there are 62 different types of exponents of TFA used in Maithili while accepting the invitation of different relationship. The exponents used in the table are temperate i.e. neutral which is neither very formal nor very informal. Mostly assertive and impertive sentences are found to be used here. The Maithili mid-honorific personal pronouns used here are *āhā*, *āhā ke*. Similarly the mid-honorific verb used here are *chalu*, *chalune ta*, *calai chi*, *sāth deb*, *khelab*, *suru karu*, *āibjyāb*, *sāmil hebai*, *swikār karai chi*, *ābai chi*, *dekhāu ne ta*, *swikārya aich*, *bais rahai chi*, *āeb*, *āibjyab* etc. Likewise, the most common exponents of accepting invitation are *wāh!* *āhā ta hāmar manak bāt kahalaũ*, *hā*, *kaykā nāi?*, *hā*, *hetai*, *thik chai*, *dhanyabād*, *abasya*, *hā hamhu sehe socait chalauihā*, *acha thik chaik*, *bad nik!*, *bad banhiyā*, *ati sundar bicar!*, *i bhel na bāt!*, *bad banhiyā*, *wāh!* *bad nik bāt* etc.

**Table No 6: Accepting Invitation for Quite Informal Context**

SN	Total Quite Informal Forms of Accepting Invitation in Maithili	F
1	<p><b>Exponents used by friends while accepting the invitation to have tea</b></p> <p>a. cal, bad banihā. b. to kahabah aur hām nāi māni se kahiyo bhela ga?</p>	2 2
2	<p><b>Exponents used by friends while accepting the invitation to go for walk</b></p> <p>a. kono harjā nāi, cala. b. hā hāu, to bād monasib bāt kahalā, hāmaro man augutāgel aich. c. to bhane kahalihi rau, cal kani thehi utāir ābi.</p>	4 6 3
4	<p><b>Exponents used by friends while accepting the invitation to play the carom board</b></p> <p>a. hā hau, khel suru kara na ta. b. hā rau, hāmahu se he socai chali.</p>	4 2
5	<p><b>Exponents used by friends while accepting the invitation to attend the birthday party</b></p> <p>a. nyotā delhi tyā dhanyabād, hām jarur ebau.</p>	2
6	<p><b>Exponents used by strangers while accepting the invitation to have lift</b></p> <p>a. hā hau bhaiyā, bhagawān tora nik karat, chal. hāmār ta prān pakheru uidgel chal. b. torā bahut-bahut dhanyabād, je tō hāmarā ehan muskilke ghadime sāth delā.</p>	4 5
11	<p><b>Exponents used by costumers while accepting the invitation to purchase goods</b></p> <p>a. sacce hau? Jyō i bat chai ta, hām jarur āibo tohar dokānme saudā kina besāha.</p>	5

12	<p><b>Exponents used by older brothers while accepting the invitation to borrow the scooty</b></p> <p>a. hetai, kailā nāi?  b. acha, lāb, āi tore skuti sã klej jāi chi.  c. cal daiyā, tō bad nik upāy sujhāule.  d. ha,ta, i bāhek dosar kono upāiyo ta,nāi chau.  e. le, tahan thik chaik, hām skuti lajāi chi.  f. Iibhel na bāt, je kāj paralā pa sahyog kelā.  g. dhanyabād, bahin! hāmarā ta, chintā bhagel chal je konā k kalej jyāb?</p>	6 9 9 6 8 10 12
15	<p><b>Exponents used by friends while accepting the invitation to have dinner</b></p> <p>a. bad banhiyā! torā jare bad bāt karake chau.  b. to, ta hāmar manak bāt kahalyā, hām jarur āiebo.</p>	6 5

The table shows that there are 20 different types of exponents of QIFA used in Maithili while accepting the invitation of different relationship. The exponents used in the table are quite informal i.e. impolite. Mostly assertive and impertive sentences are found to be used here. The Maithili non-honorific personal pronouns used here are *to, tu, hau, rau, gai, torā, tore*. Similarly the non-honorific verb used here are *cal, suru kara na ta, nyotā delhi, ebau, lāb, sahyog kelā, upāy sujhāule, bāt karake chau etc.* Likewise, the most common exponents of accepting invitation used here are *bad banhiyā, kono harjā na, hā hau, to bhane kahalihi rau, hā rau, nyotā delhi tyā dhanyabād, torā bahut-bahut dhanyabād, 'hetai, kailā nāi?', le, tahan thik chaik, 'to, ta hāmar manak bāt kahalyā' i bhel na bāt, to kahabah āur hām nāi māni se kahiyo bhela ga etc.*

**Table No 7: Declining Invitation for Highly Formal Context**

SN	Total Highly Formal Forms of Declining Invitation in Maithili.	F
1	<p><b>Exponents used by friends while declining the invitation to have tea.</b></p> <p>a. akhan hāmarā chamā keljāu, kani jaruri kāj aich.  b. māphkel jāu, hām bahut jaruri kāj sa jārahal chi, cay bādme kahiyo piyab.  c. ji nāi, hāmarā kani ekgote sa bhetbāk aich.  d. kārya baystatāke kāran hām apaneke sang nāi jā sakab.  e. kahalaū se bād nik mudā hāmarā petme gyās darahal aich.  f. hām chamā prathi chi kayāk ta hāmarā akhan aspatāl jebāk bad jaruri aich.</p>	6 3 5 3 4 6
3	<p><b>Exponents used by friends while declining the invitation to have dance</b></p> <p>a. māph keljāu, hāmarā mud nāi aich.  b. hāmarā chamā keljāu mudā hām apne sangi jare nāchab.  c. chamā karu maidam, hāmarā nāc kar bilkul nāi ābaiya.  d. nimantran delaū tyā dhanyabād mudā hamarā nāc gānme kono dilespi nāi aich.  e. hām bad dukhi chi je ahāk āgrah thukarā rahal chi mudā hām aswasth chi.  f. nāchke ta hāmaro bad man chal mudā pairme moc paral aich.</p>	7 10 7 6 8 6
4	<p><b>Exponents used by friends while declining the invitation to play the carom board</b></p> <p>a. hām chamāprāthi chi, akhan hām apaneke sang nāi da sakab.  b. ji nāi, akhan ta hām bad harbarme chi.  c. hāmarā bad dukh aich je hām apaneke khelame sāth nāi da sakab mudā hāmarā pās phursatak abhāb aich.</p>	8 6 8
5	<p><b>Exponents used by friends while declining the invitation to attend the birthday party</b></p> <p>a. nimantrank lel dhanybād mudā bihān ta hām ghar jārahal chi.  b. hām chamaprathi chi je hām nāi āb sakab mudā daiyāke janmdinke shubhakāmanā jarur daichi.  c. hamarā bad khushi lāgal mudā kārya byastatāke kāran hām upasthit nāi hob sakab, chama keljāu.  d. māph karu sangi, hāmar bachaba bimār bhelāk calate i mokā gumāba</p>	8 8 5 6

	parat.	
6	<p><b>Exponents used by strangers while declining the invitation to have lift</b></p> <p>a. puchhalaũ tyā dhanyabād mudā hām ancinhar ādami sange nāi jā sakait chi.</p> <p>b. ji nāi, apane kast nāi keljāu, hāmār bhāiji lebā āibrahā chait.</p> <p>c. ji dhanyabād, mudā ham thik chi.</p>	7 8 7
8	<p><b>Exponents used by guests while declining the invitation to see wedding photos</b></p> <p>a. maphkeljāu mudā hām pahinaite dekhlene chi.</p> <p>b. ji āi nāi, dosar din.</p> <p>c. takliph nāi mānu, mudā akhan man nāi aich.</p> <p>d. photo dekhhāk ta bad man chal mudā akhan jaldime chi.</p> <p>e. kahalaũ ta bad nik lagal mudā hāmarā kich jaruri kāj aich.</p>	6 10 6 8 7
10	<p><b>Exponents used by strangers while declining the invitation to have seat</b></p> <p>a. kast nāi keljāu, hām thik chi.</p> <p>b. ji nāi, apane swyam aswasth lagai chi.</p> <p>c. dhanyabād lekin i bagalke sit khāli bhārahā chai.</p> <p>d. sahayogak lel dhanyabād mudā hām thik chi.</p> <p>e. kono bāt nāi, hām akhane kani kālme utairjyāb.</p> <p>f. māph keljāu, hāmar ghar āibgel.</p>	12 11 9 12 8 8
11	<p><b>Exponents used by costumers while declining the invitation to purchase goods</b></p> <p>a. māph keljāu mudā hāmarā ekhan samān kinke kono jaruri nāi aich.</p> <p>b. bāt ta swāgatyogya aich mudā ekhan hāmarā paike paig samasyā aich.</p> <p>c. janakāri delaũ tyā dhanyabād! mudā hām akhane samān kharid ka elauhā.</p>	10 12 10
13	<p><b>Exponents used by revolutionists while declining the invitation to have discussion</b></p> <p>a. māph keljāu mudā hāmarā apāneke bārtāme kono dam nāi bujhāi paraiya.</p> <p>b. chamā keljāu, mudā hāmsab bar-bar dhokhā khā chukal chi.</p> <p>c. sarkar hāmarā sabhak mang prati gambhir nāi bhelāk calte hām i nimantran aswikar karait chi.</p> <p>d. ji nāi, jādhair apāne likhit pratibadhatā nāi deb tādhair āndolan jārie</p>	8 6 7 10

	<p>rahat.</p> <p>e. dukh nāi mānaljāu mudā apaneke maukhik bāt par bishwās nāi aich.</p>	6
14	<p><b>Exponents used by people while declining the invitation for blood donation</b></p> <p>a. māphkel jāu, mudā hām ‘anemiyā’ sa grasit chi.  b. hām akhan aswasth chi, tyā khun dan nāi deb sakab.  c. man ta bad chal je hāmhu kari khun dān mudā ham apane kamjor chi.  d. bad bhāri man sa kahai chi je hām akhan khun dān karake isthitime nai chi, kich din pahine dan dene chalahā.  e. ‘uc rakktcapak’ birāmi bhālak calte hām apaneke sahyog karame asmarth chi.</p>	9 8 10 7 7
15	<p><b>Exponents used by friends while declining the invitation to have dinner</b></p> <p>a. chamā keljāu mitra, kary byastatāke kāran hām nāi āb sakab.  b. nimantrank lel bahut-bahut dhanyabād mudā bhojan kahiyo dosar ber.</p>	12 12
16	<p><b>Exponents used by students while declining the invitation to have extra class</b></p> <p>a. nimantranak lel dhanyabād mudā hāmarā ai ke kono absyaktā nāi aich.  b. maph keljāu sir mudā hāmsab gote sangi milk sāmuhik adhayan karahal chi.  c. hāmarā pās समयक अभहब भलहक चलते हहम बहशेश ककशह लेबहमे अस्मरथ चह.</p>	11 14 9
17	<p><b>Exponents used by students while declining the invitation to admit in Language and computer classes</b></p> <p>a. māph keljāu mudā hām ta brijkorske tyari karahal chi.  b. nimantranak lel dhanyabād mudā hāmarā ekhan i sab sikhbak kono jaruri nai aich.  c. dukh nāi mānu mudā hām ekhan silai-bunāi sikh rahal chi.  d. sikhake ta bad man chal mudā ārthik ābhabke calate hām asmarth chi.</p>	15 8 8 12



18	<b>Exponents used by pen-friends while declining the invitation to visit Nepal</b>	
	a. nimantran delaũ tyā dhanyabād mudā hām kich dosar kājme byast chi.	10
	b. chamakel jāu mudā i berak garmi bidāme hām samar kyamp jā rahal chi.	13
	c. aphisos aich je Nepalak bartamān bikrāl māobādi samasyāke calte hām apaneke nimantran aswikar karait chhi.	12
	d. maph karu muda hām akhan bad chot chi.	10
	e. Nepal desh bharman karabāk ta bad man chal mudā oithāmak rājnitik asthirtāke kāran hāmarā ghar sā anumati nāi det.	15
19	<b>Exponents used by neighbours while declining the invitation to attend the religious function</b>	
	a. chamā keljāu, hām asmarth chi, kiyāki hām thirth yātrā par nikail rahal chi.	14
	b. dhārmik kājkarmme sahabhāgi bha punya kamābake ta bad man chal mudā hāmrā ta chutakā paidgel aich.	12
	c. समयक अभहब भेलक चालते हाम ओ धार्मिक काजकर्म मे उपस्थित नही हब सकब.	10
	d. nimantranak lel bahut-bahut dhanyabād mudā oi समयमे ta hamarā bachake lāb bithyālay jyā parai ya.	8
20	<b>Exponents used by relatives while declining the invitation to attend the wedding function</b>	
	a. bad dukhi chi je hāmarā i paban abasark najārā dekhke mokā gumāb parat, mudā nimantranklel dhanybād.	13
	b. nimantran delaũ tyā dhanybād. Bad man chal je hamhu ābi bibāhme magar hamar sālāke bibāh seho ohi din aich.	14
	c. hāmarā aphisos aich je hām i abasar par upasthit nāi hob sakab.	10
	d. anyatha nāi leb lekin hām pahinaite apan mitrake bacan da cukal chi ohi dinaklel.	12
	e. chama keljāu kutumbji, hām ta jarur āibataũ mahaj karyālayke kājak calte hām bacabike shubh bibāhak abasar par anupasthit rahab.	11

The table shows that there are 69 different types of exponents of HFFD used in Maithili while declining the invitation of different relationship. The exponents used in the table are formal and polite. The Maithili high-honorific personal pronouns used here are *apane*, *apaneke*, *apanelokanike*, *āhā*, *āhāke*. Mostly

assertive and impertive sentences are found to be used here. Similarly the high-honorific verb used here are *chamā keljāu*, *maphkel jāu*, *puchalaũ*, *kast nāi keljāu*, *Jānakāri delaũ*, *dukh nāi mānaljāu*, *taklif nāi mānu* etc. Likewise, the most common exponents of declining invitation used here are *maphkel jau...*, *chamā keljāu.....*, *ji nāi...*, *nimantran delaũ tyā dhanyabād mudā...*, *hām chamāprāthi chi.....*, *takliph nāi mānu, mudā.....*, *hām bad dukhi chi je.....*, *hāmaār bad khushi lāgal mudā.....*, *puchalaũ tyā dhanyabād mudā.....*, *ji nāi, apane kast nāi keljāu, .... ta bad man chal mudā.....*, *kahalaũ ta bad nik lāgal mudā.....*, *dhanyabād lekin .....*, *sahayogak lel dhanyabād mudā.....*, *kono bāt nāi, māph keljāu.....*, *bāt ta swāgatyogya aich mudā .....*, *janakāri delaũ tyā dhanyabād! mudā.....*, *dukh nāi mānaljāu mudā.....*, *man ta bad chal je hamhu ....mudā .....*, *bad bhari man sa kahai chi je ham....*, *hāmarā pās samayak abhāb bhelāk calate.....*, *aphsos aich je.....*, *bad dukhi chi je ....mudā.....*, *anyathā nāi leb lekin...etc*

**Table No 8: Declining Invitation for Temprate Context**

SN	Total Temprate Forms of Declining Invitation in Maithili	F
1	<p><b>Exponents used by friends while declining the invitation to have tea</b></p> <p>a. sangi ahā thik kahai chi mudā koching jāy me der bhajyāt.  b. akhan bad basta chi, bādme.  c. māph karu mitra hām klās leb jārahal chi.  d. nāi, āi choirdiyau.  e. cay pibake ta bad man chal mudā hām baysat chi.</p>	5 5 7 4 2
2	<p><b>Exponents used by friends while declining the invitation to go for walk</b></p> <p>a. hām bad dukhi chi je hām akhan ahāke sath nāi da sakab.  b. māph karu, hāmarā bahut padhabāk aich.  c. ahā jāu, hām kani derkebād āib.  d. kripayā kani thahairk jaibai ta nāi hetai?  e. nāi nāi, hāmarā āi kahunāka i pāth sakebāk aich.  f. man ta hāmro karai ya ghuma jāike mudā hamarā bahut padhebāk bāki aich.  g. hām chamāprāthi chi, hām akhan āhā sange nāi jā sakab.  h. hāmarā bad khed aich je hām āhāk bāt kātalaū mudā hāmarā bihānak parichhāk tayari karebāk aich.</p>	5 7 5 7 4 6 6 5
3	<p><b>Exponents used by friends while declining the invitation to have dance</b></p> <p>a. oh! hāmar thehun dard karaiya.  b. nāi mitā, hām māphi cahai chi, hāmarā nacal nāi ābaiya.  c. manme dukh nāi rakhū, hām aswasth chi.</p>	6 5 5
4	<p><b>Exponents used by friends while declining the invitation to play the carom board</b></p> <p>a. nāhame ghā bhelāk calate hām āi khela nāi sakab.  b. māph karu, hām ta klās not leba āel chi.  c. dosar din khelab, akhan hāmarā pās समयक अबह अब.  d. nai hām jaichhi, hāmara kichh jaruri kaj aich.  e. hāmarā kairam khel nāi ābaiya, tyā hām konā khelab?</p>	5 8 5 6 4

5	<p><b>Exponents used by friends while declining the invitation to attend the birthday party</b></p> <p>a. dukh nāi mānu mudā bishesh kāj bhelāke calte hām nāi āb sakab. 7</p> <p>b. bad bhāri man sa kahirahal chi je hām nāi āb sakab kayāk ta gharne pāhunsab āel chathin. 7</p> <p>c. hām bad sarmindā chi je hām nāi āb sakab mudā hamarā dosar thām jebak aich. 5</p> <p>d. ābke ta bad man chal mudā hām bimār chi. 6</p>	
6	<p><b>Exponents used by strangers while declining the invitation to have lift</b></p> <p>a. dhanyabād, lekin ekhan pāch minet bād dosar gādi aitai. 7</p> <p>b. kono bāt nāi, hām riksā sa cail jebai. 7</p> <p>c. nai, hāmarā kono dikkat nāi aich, hām paidale cail jyāb. 6</p> <p>d. hām nāi jyāb, hāmar babuji leba ābrahal chathin. 7</p>	
7	<p><b>Exponents used by friends while declining the invitation to listen to the music</b></p> <p>a. hām chamāprāthi chi je āhāke nimantran thukurā rahal chi mudā hām bad byast chi. 10</p> <p>b. anyathā nāi liya mudā hām sangitk saukhin nāi chi. 8</p> <p>c. nāi, āi nāi āib sakab, bad jod sa māth dard karahal aich. 12</p> <p>d. git sunaiche ta bad man chal mudā parichā najdik aich se kona āu? 16</p> <p>e. hām asamarth chi kiyak ta hāmar gharne kich jaruri kaj aich. 14</p>	
8	<p><b>Exponents used by guests while declining the invitation to see wedding photos</b></p> <p>a. dhanyabād mudā photo dekhab pachu, pahine kāmke bāt karu. 8</p> <p>b. nāi, akhan nāi, bajar sā ghumne ābai chi. 7</p> <p>c. takliph karake kono jaruri nāi chai, arām sā baithu. 8</p>	
9	<p><b>Exponents used by staffs while declining the invitation to celebrate Dashain party</b></p> <p>a. maphkaru mālik mudā hām asmrth chhi. 12</p> <p>b. ābaike ta bad man chal mudā kalhi ta hāmarā Durga puja samitike baithakme jebak aich. 12</p> <p>c. hām chamāprāthi chi mudā yuniyan ke baithar bhelāk calate hām nai āb sakab. 10</p> <p>d. hām bad dukhi chi je āhāke bāt kāta pair rahal aich mudā gharne kich 10</p>	

	<p>jaruri kāj aich.</p> <p>e. dhanyabād mudā dashharāme ta hāmsab apan-apan ghar jārahal chi.</p> <p>f. bad bhāri man sā kaiharahal chi je hām akhan aswasth chi.</p>	<p>8</p> <p>8</p>
11	<p><b>Exponents used by costumers while declining the invitation to purchase goods</b></p> <p>a. nāi, hām maukhik bat pa bisbās nai ka sakai chi.</p> <p>b. chodu, hāmara ehan bāt pa bharosā nāi hoit aich kiyāk ta bisesh chut bālā saudā raddi hoit aich.</p>	<p>8</p> <p>12</p>
13	<p><b>Exponents used by revolutionists while declining the invitation to have discussion</b></p> <p>a. sarkārak kadam shadayantrapurn aich tyā hām sab bartāme nāi baithab.</p> <p>b. nāi, bartāke bahāna ka hamarāsabhk āndolan thandā nāi pāru.</p> <p>c. nāi, hāmarāsab ka sarkārki niyat thik nāi bujhāipariya.</p> <p>d. pahine hāmarā sabhak māng purā karu nāi ta āndolan kairate rahab.</p>	<p>7</p> <p>6</p> <p>5</p> <p>5</p>
15	<p><b>Exponents used by friends while declining the invitation to have dinner</b></p> <p>a. dukh nāi mānu mudā hām bihān subahake gādi sā ghar jārahal chi.</p> <p>b. māph karu, ai ber kani harbarme chi, agulkā ber pakkā.</p> <p>c. man chot nāi karu mudā aphisak kāj sā phursatak abhab aich.</p>	<p>8</p> <p>10</p> <p>8</p>
16	<p><b>Exponents used by students while declining the invitation to have extra class</b></p> <p>a. Ji nāi sar, āb ta ghareme padhlā sā besi phaida hetai jenā buijhpariya.</p> <p>b. māstar sāhib, padhke ta bad man chal mudā pai ke paig abhāb aich.</p> <p>c. hām nāi padhab kiyāki ta hāmarā i tino bisay haluke lagai ya.</p>	<p>8</p> <p>10</p> <p>8</p>

17	<p><b>Exponents used by students while declining the invitation to admit in Language and computer classes</b></p> <p>a. nāi, hām ta i phursatak smayme kāthmandau ghum jārahal chi.  b. nāi, hām ta dosare thām klās larahal chi.  c. hāmarā ta agulkā padhāi pa dhyān debāk aich, tyā nāi āeb.</p>	4 6 7
19	<p><b>Exponents used by neighbours while declining the invitation to attend the religious function</b></p> <p>a. māph karu mudā hām nāstik chi.  b. hām nāstik ta nāi chi mudā o bakhatme hām nanihāl gāmme rahab.  c. hām dukhi chi mudā hāmar pahil prāthmiktā parikshha aich.</p>	6 4 6

The table shows that there are 61 different types of exponents of TFD used in Maithili while declining the invitation of different relationship. The exponents used in the table are temperate i.e. neutral which is neither very formal nor very informal. Mostly assertive and impertive sentences are found to be used here. The Maithili mid-honorific personal pronouns used here are *āhā, āhāke*. Similarly the mid-honorific verb used here are *thik kahai chi, Maph karu, choirdiyau, padhabāk aich, chamāprāthi chi, māphi cahai chi, dukh nāi rakhu, cail jebai, dard karahal aich, asamarth chi, nāi āb sakab, .aswasth chi, thandā nāi pāru, āndolan kairate rahab etc.* Likewise, the most common exponents of declining invitation used here are .... *thik kahai chi mudā...., akhan bad basta chi, badme, māph karu, nāi, ai choirdiyau, hām bad dukhi chi je...., man ta hamaro karai ya ....mudā...., hām chamāprāthi chi, hāmarā bad khed aich je .... nāi, hām māphi chāhai chi, dukh nāi mānu mudā...., bad bhāri man sa kahirahal chi je...., ham bad sarmindā chi je ..., ābke ta bad man chal mudā...., dhanyabād, lekin...., Kono bāt nāi, hām chamāprāthi chi je...., anyathā nāi liya mudā ...., hām asamarth chi kiyāk ta...., nāi, akhan nāi, takliph karake kono jaruri nāi chai, hām bad dukhi chi je apaneke bāt kāta pair rahal aich mudā, dhanyabād mudā ...., bad bhāri man sa kaiharahal chi je...., Ji nāi, Chodu, māph karu mudā hām..., hām dukhi chi mudā.... etc.*

**Table No 9 Declining Invitation for Quite Informal Context**

<b>S N</b>	<b>Total Quite Informal Forms of Declining Invitation in Maithili.</b>	<b>F</b>
1	<p><b>Exponents used by friends while declining the invitation to have tea.</b></p> <p>a. nāi hām cāh nāi pibai chi.  b. nāi hau, hāmarā bad kāj ya.  c. nāi rau, hām nai jebau.petme gyās dai ya.</p>	3 4 3
2	<p><b>Exponents used by friends while declining the invitation to go for walk</b></p> <p>a. jādhair i pāth nāi sakat tādhair hām tas sa mas nāi hoba balā chi.  b. torā jebāk man chau ta jo na, hām kailā jāu?  c. akhani nāi jaibo, dosar kāl.</p>	6 4 5
4	<p><b>Exponents used by friends while declining the invitation to play the carom board</b></p> <p>a. nāi hau, hām akhan nāi khelaba, hāmarā bihanakā parichake tyāri karebāk aich.  b. nāi rau, ki hardam khelahi pa rahu?</p>	6 4
5	<p><b>Exponents used by friends while declining the invitation to attend the birthday party</b></p> <p>a. nāi gai, hām nāi āb sakbau kayāk ta hāmar chauri bimār aich.  b. manme dukh nāi karihyā bahinā, hām nāi āb sakabau.</p>	3 5
6	<p><b>Exponents used by strangers while declining the invitation to have lift</b></p> <p>a. nāi, hām apan kahunak cail jaibai, torā oi sā kon matalab?  b. badmās! hām ahāke toka gelauhā?</p>	6 5
11	<p><b>Exponents used by costumers while declining the invitation to purchase goods</b></p> <p>a. nāi hau, tohar dokānk saudā bad mahang rahaicho, tyā hām nāi aiebo.</p>	8

12	<b>Exponents used by older brothers while declining the invitation to borrow the scooty</b>	
	a. dhanybād mudā torā ta apane kalej jebāk jaruri chau.	10
	b. choid dahi daiyā āi dost sange cail jyāb.	12
	c. tō dukh nāi kar bahin, hāmar sangi leb āibrahā aich.	11
	d. nāi, daiyā, hām saikal sā cail jyāb.	11
	e. torā, harān hobake kono jaruri nāi chau, hām apane gādi thik karāleba jāi chi.	8
	f. nāi, hāmarā scooty calāb me lāj lagaiya, tyā bas sā cail jyāb.	8
14	<b>Exponents used by older people while declining the invitation for blood donation</b>	
	a. nāi, hām i laphadāme nāi parab, i bāhek dosaro kāj aich.	6
	b. apān dehme ta ek bund khun nāi aich, dosarke ki dān karab?	6
	c. nāi, yau, hāmarā bad dar lagai ya.	7
15	<b>Exponents used by friends while declining the invitation to have dinner</b>	
	a. nāi, āb bhetghāt hoite rahatau, khānā agulkā ber.	6
	b. nāi, kailh hām nāi āb sakabo, kāki khyālā bajenai chai.	4

The table shows that there are 24 different types of exponents of QIFD used in Maithili while declining the invitation of different relationship. The exponents used in the table are quite informal i.e. impolite. Mostly assertive and impertive sentences are found to be used here. The Maithili non-honorific personal pronouns used here are *to, tu, hau, rau, gai, torā, tore*. Similarly the non-honorific verb used here are *nāi pibai chi, nāi jebau, kailā jāu, khelahi pa rahu?, nāi āb sakbau, dukh nāi karihyā, tok gelauhā?, laphadāme nāi parab, bhetghāt hoite rahatau etc.* Likewise, the most common exponents of declining invitation used here are *nāi hām ....., nāi hau..., nāi rau..., jādhair i ....tādhair hām tas sa mas nāi hoba balā chi, akhani nāi jāibo, dosar kāl, nāi gai, ham nāi āb sakbau kayāk ta ....., manme dukh nāi karihyā, dhanybād mudā torā ....., choid dahi ....., tō dukh nāi kar ....., torā, harān hobake kono jaruri nāi chau, nāi, hām i laphadāme nāi parab, etc.*



## Forms of Extending, Accepting and Declining Invitation in English and Maithili

### 3.2.1.1 Extending Invitation Used by Friends to Have Tea

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Hi, how are you? Have you met my friends? Are you busy right now? Would you like to come and have tea with us?</li> <li>2. Hello, we have just left English class and we are going to the coffee shop. Would you like to join us?</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. apne bhetaḷā i hāmar ahobhāgya.hāmsab chay pib jārahalchi āhu hāmarāsabke cay pibme sath deljāu ne?</li> <li>2. āiljau, cay pibka cail jāib.</li> <li>3. apne cay pibkelel calab ki?</li> <li>4. apneke fursat aich ta cay pib calaljāu.</li> <li>5. namaskar, ki aich halkhabar? āhā hāmarā āur sange cah pib āibrahhalchi ki?</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Shall we invite you to have a coffee?</li> <li>2. Won't you join us to have a coffee?</li> <li>3. We're going to get some tea, do you want to come?</li> <li>4. Hey, we're going to have tea. Want to join us?</li> <li>5. I'd very much like you to join us.</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. ki chai dostā, bahut dīnak bād najar elaḷ, calu dokānme baithak cay pibailē.</li> <li>2. hello dost! cay piyalā jebai?</li> <li>3. āhāke hām cay pibalā nimantran darahal chī.</li> <li>4. bahut dīn bād bhetaḷā, calu cay piba.</li> <li>5. Bimalji cay piy calu.</li> <li>6. āu cay piye.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Hey, Linda, we're going to a coffee shop. D' you fancy coming along?</li> <li>2. What about having tea?</li> <li>3. Come and have a cup of tea?</li> <li>4. Why don't you join us to have a tea?</li> <li>5. Like to have a tea?</li> <li>6. You must have a cup of tea with us.</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. cah piy cal tekārbād gapsap karab.</li> <li>2. hau Ramu! tu kata jaichā? chal cah piba.</li> </ol>

The above table shows that there are thirteen different forms used in English while extending invitation to the friends to have tea. Similarly, there are also thirteen different forms used in Maithili for the same situation.

Out of thirteen different responses in English, six responses are used in QIFI, five are in TFI and two are in HFFI respectively. Similarly, out of thirteen different responses in Maithili, six responses are in TFI, five are in HFFI and remaining two are in QIFI respectively.

Thus, the table clearly shows that the maximum numbers of exponents of QIFI (less polite form of Invitation) are found in English whereas maximum numbers of exponents of TFI (neutral form of Invitation) are found in Maithili. However, the greater number of HFFI (highly polite form of Invitation) as well as TFI are found in Maithili, compared to English whereas greater number of QIFI are found in English, compared to Maithili.

### 3.2.1.2 Accepting Invitation Used by Friends to Have Tea

English	Maithili
<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. It would give us a great pleasure.</li> <li>2. What a delightful idea. Thank you</li> </ol>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. abasya, calaljau. hām apne lokanike sath i maukā nāi gumāba cahai chi.</li> <li>2. acha thik chai. kahalaū ta pibe lai chi, chalaljāu.</li> <li>3. hām apaneke āgraha thukura nāi sakai chi.</li> <li>4. ji jarur, calal jāu.</li> <li>5. apaneke nimantran hāmarā swikary aich.</li> </ol>
<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. Yes, thank you very much.</li> <li>2. Sure! I'd love to.</li> <li>3. Thank you. I'd like to very much.</li> <li>4. That would be very nice.</li> <li>5. That sounds a nice idea.</li> </ol>	<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. wāh! āha ta hāmar manak bāt kahalaū.</li> <li>2. hā sangi, calune ta.</li> <li>3. hā, hā, kiyāk nāi?</li> <li>4. thik chai, calai chi.</li> </ol>

6. With pleasure. 7. I'd like nothing better. 8. Thanks, I'd like that. Let's go.	5. dhanyabād! calu. 6. hāmahu i he cahai chali. 7. ham āhāke cay pibame jarur sāth deb.
<b>QIFA</b>	<b>QIFA</b>
1. I won't say no. 2. Great/lovely/smash! 3. Yes, I will do. 4. Yeah, why not! 5. Ok, let's go.	1. cal, bad banihā. 2. hā, hau, kilā nāi? cala.

By observing the above table the researcher came up to know that there are fifteen different forms used in English while accepting invitation of the friend to have a cup of tea whereas there are fourteen different forms used in Maithili for the same situation.

Out of fifteen different responses in English, eight responses are used in TFA, five are in QIFA and two are in HFFA respectively. Similarly, out of fourteen different responses in Maithili, seven responses are in TFA, five are in HFFA and remaining two are in QIFA respectively.

The important point that has been shown in the table is that the majority of exponents in both the languages are greater number of TFA. However, greater numbers of TFA and QIFA are found in English in comparison to Maithili whereas greater numbers of HFFA are found in Maithili in comparison to English.

### 3.2.1.3 Declining Invitation Used by Friends to Have Tea

<b>English</b>	<b>Maithili</b>
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<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. Sadly I am suffering from hyperacidity. However, thank you for inviting me.</li> </ol>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. akhan hāmarā chamā keljāu, kani jaruri kāj aich.</li> <li>2. māph keljāu, hām bahut jaruri kāj sā jārahal chi, cay bādme kahiyo piyab.</li> <li>3. ji nāi, hāmarā kani ekgote sā bhetbāk aich.</li> <li>4. Karya baystatāke karan hām apaneke sang nāi jā sakab.</li> <li>5. Kahalaũ se bad nik mudā hāmarā petme gyās darahal aich.</li> <li>6. hām chamā prāthi chi kayāk ta hāmarā akhan aspatāl jebak bad jaruri aich.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. Well, er, that's very kind of you, but I don't take tea.</li> <li>2. I wish I could, but I'm in hurry.</li> <li>3. I'm afraid I don't take tea. But thank you very much all the same.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. sangi āhā thik kahai chi mudā koching jayme der bhajyāt.</li> <li>2. akhan bad baysta chi, bādme.</li> <li>3. maph karu mitra hām klās leb jārahal chi.</li> <li>4. nāi, āi choirdiyau.</li> <li>5. cay pibake ta bad man chal mudā hām baysat chi.</li> </ol>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. Ah, no, sorry, I'm busy at the moment.</li> <li>2. No, thank you, I'm busy.</li> <li>3. Sorry, I can't. But thanks anyway.</li> <li>4. Oh, No, Sorry, I'm going to meet my cousin. Next time.</li> <li>5. I'd love to, but I'm busy right now.</li> <li>6. Oh, what a shame-I'm going to hospital.</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. nāi hām cah nāi pibai chi.</li> <li>2. nāi hau, hāmarā bad kāj ya.</li> <li>3. nāi rau, hām nāi jebau. petme gyās daiya.</li> </ol>

From the above table the researcher came up to know that there are eight different forms used in English while declining invitation of the friends to have a cup of tea whereas there are fourteen different forms used in Maithili for the same situation.

Out of ten different responses in English, six responses are used in QIFD, three are in TFD and remaining one is in HFFD respectively. Similarly, out of fourteen different responses in Maithili, six responses are in HFFD, five are in TFD and remaining three are in QIFD respectively.

The important point that has been shown in the table is that the maximum numbers of exponents in English are QIFD whereas, the maximum numbers of exponents in Maithili are HFFD. However, the greater numbers of QIFD are found in English, compared to Maithili whereas greater numbers of HFFD and TFD are found in Maithili, compared to English.

### 3.2.2.1 Extending Invitation used by Friends to Go for a Walk

English	Maithili
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Off, I'm tired. Shall we take a break for a bit?</li> <li>2. What about going for a walk with me?</li> <li>3. Do you feel like a break from studying? Let's go for a walk.</li> <li>4. I need a break, do you want to come?</li> <li>5. I'm just going for a walk outside to get some fresh air. You interested?</li> <li>6. I'd very much like you to join me for a walk.</li> <li>7. Shall we go for a walk?</li> <li>8. Won't you join me for a walk?</li> <li>9. You will join me for a walk, won't you?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. calu sangi, kani kāl bahar sã habã khã ābi.</li> <li>2. katek padhab, calu kani kāl phresh bha ābi.</li> <li>3. kich kāl ghumalā calab ki?</li> <li>4. yau Bimalji, kich samayakelel bāhar ghumailē calab ki?</li> <li>5. āhāke hām apan sange ghumjāi khātir nimantran darahal chi.</li> <li>6. ki yau yār, har bakhat paidhate rahab? calu bagānme man bahalābailē.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Hey! Ramu, I'm going for a walk. D' you fancy coming along?</li> <li>2. Come and join me for a walk.</li> <li>3. Why don't you join me for a walk?</li> <li>4. Like to go for a walk?</li> <li>5. You must join me for a walk. It's too stuffy.</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. hau Ramu! cal ghumailā, man thehiyāgel.</li> <li>2. rau Lattu! cal kainika tahalailā, bad jod sã māth dukhai ya.</li> </ol>

The above table shows that there are fourteen different forms used in English while extending invitation to the friends to go for a walk whereas there are only eight different forms used in Maithili for the same situation.

Out of fourteen responses in English, nine responses are used in TFI and remaining five are in QIFI. Similarly, out of eight responses in Maithili, six are in TFI and remaining two are in QIFI.

Thus, the table clearly shows that maximum numbers of TFI are found in both the English and Maithili languages. However, greater numbers of TFI as well as QIFI are found in English, compared to Maithili.

### 3.2.2.2 Accepting Invitation Used by Friends to Go for a Walk

English	Maithili
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Thanks, I'd like that. Let's go.</li> <li>2. Yes, I will go.</li> <li>3. That sounds a nice idea.</li> <li>4. I would, very much.</li> <li>5. That would be very nice.</li> <li>6. With pleasure.</li> <li>7. I'd like to.</li> <li>8. I'd love to.</li> <li>10. Ok.</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. abasya mitra, calu bishrām se ho bhajyāt.</li> <li>2. hā, hā.thike kahalaũ, calu kani ghuim ābi.</li> <li>3. hā hāmhu sehe sochait chalaũhā.</li> <li>4. hetai, kailā nāi?</li> <li>5. āhā ta hāmar manak bāt kahalaũ.</li> <li>6. calu calu, hāmaro man augutāgel aich padhait-padhait.</li> <li>7. hā calu na ta, āhā kahi ā hām nāi māni ki i bha sakai ya?</li> <li>8. āha! ati utam bicar, calu.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Yeah, sure.</li> <li>2. Yes, I was just about to suggest the same thing to you.</li> <li>3. All right!</li> <li>4. I won't say no.</li> <li>5. Great/lovely.</li> <li>6. Yeah, why not.</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. kono harja nāi, calu.</li> <li>2. hā hau, to bad monāsib bāt kahala, hāmaro man augutāgel aich.</li> <li>3. to bhane kahalihi rau, cal kani thehi utair ābi.</li> </ol>

By observing the above table, the researcher came up to know that there are fifteen different exponents used in English while accepting the invitation of the friends to go for a walk whereas there are only eleven different forms used in Maithili for the same situation.

Out of fifteen responses in English, nine responses are used in TFA and remaining six are in QIFA. Similarly, out of eleven responses in Maithili, eight are in TFA and remaining three are in QIFA.

The important point that has been shown in the table is that maximum numbers of TFA are found in both English and Maithili languages. However, greater numbers of TFA and QIFA are found in English, compared to Maithili.

### 3.2.2.3 Declining Invitation Used by Friends to Go for a Walk

English	Maithili
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. I'm very sorry, I don't think I can.</li> <li>2. I wish I could but I have to finish this chapter right now.</li> <li>3. Sorry, I can't but thanks anyway.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. hām bad dukhi chi je hām akhan āhāke sath nai da sakab.</li> <li>2. māph karu, hamara bahut padhabāk aich.</li> <li>3. āhā jāu, hām kani derkebad āib.</li> <li>4. kripayā kani thahairk jāibai ta nāi hatai?</li> <li>5. nāi nāi, hāmarā āi kahunāka i pāth sakebāk aich.</li> <li>6. man ta hāmaro karai ya ghuma jāike mudā hāmarā bahut padhebāk bāki aich.</li> <li>7. hām chamāprāthi chi, hām akhan āhā sange nāi jā sakab.</li> <li>8. hāmarā bad khed aich je hām āhāk bāt katalaū mudā hāmarā bihānak parichhāk tayāri karebāk aich.</li> </ol>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. Nah- I'm gonna keep working.</li> <li>2. I'd love to but I have to read much.</li> <li>3. Oh, what a shame. I have to finish this novel anyhow.</li> <li>4. No, thanks. I've still got to finish this essay. Have fun!</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. jādhair i pāth nāi sakat tādhair hām tas sā mas nāi hoba balā chi.</li> <li>2. torā jebāk man chau ta jo na, hām kailā jāu?</li> <li>3. akhani nāi jāibo, dosar kāl.</li> </ol>

From the above table, the researcher has found out that there are seven different exponents used in English while declining the invitation of the friends to go for a walk whereas there are eleven different forms used in Maithili for the same situation.

Out of seven responses in English, four responses are used in QIFD and remaining three are in TFD. Similarly, out of eleven responses in Maithili, eight are in TFD and remaining three are in QIFD.

The most important point that has been shown in the table is that maximum numbers of QIFD are found in English whereas maximum numbers of TFD are found in Maithili. However, greater numbers of TFD are found in Maithili, compared to English whereas greater number of QIFD are found in English, compared to Maithili.

### 3.2.3.1 Extending Invitation Used by Friends to Have Dance

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Would you care to dance with me?</li> <li>2. Perhaps you'd care to dance with me?</li> <li>3. We should be very pleased if you could dance with us.</li> <li>4. We should be delighted if you were able to dance with us.</li> <li>5. You're invited to dance too, if you want?</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. yadi kono kisimke sankoch nāi hoi ta ki āhā hāmara sange nācab?</li> <li>2. hām āhāke apan sang nacaikēlel nimantran da rahal chi.</li> <li>3. kani kāl apanasab nāc karai chi, hetai nai?</li> <li>4. he yau sunun! hāmar āhā sange nācke bad man karai ya, ki ahā nācab?</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. May I have the pleasure of this dance?</li> <li>2. We've decided to dance- would you like to join us? It would be super fun!</li> <li>3. We are going out dancing after this. Would you like to come with us?</li> <li>4. Listen, a group of us are going out for a dancing after wards. Would you be interested in going to?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. kenā ta pārtime baisale sã kām calat? halu kich kal nacaī chi.</li> <li>2. oho! āhu partime yāl chi, ta naca lel tāyar rahu.</li> <li>3. calu hāmar hāth pakadu ā hāmar sang manc pa caidhka pair thirkāu.</li> <li>4. hāmar cit rakhaikēlel sange nacab, ta āu swāgat aich.</li> </ol>
<b>QIFI</b>	<b>QIFI</b>



<ol style="list-style-type: none"> <li>1. Hey, we're all going dancing now. It will be fun. You should come along.</li> <li>2. Umm, hi, how's it going? We're all going to dance for a bit. Do you wanna come with us?</li> <li>3. Hey, want to come out dancing with us later?</li> <li>4. What about dancing with me?</li> <li>5. Like to dance with me?</li> </ol>	
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The above table shows that there are fourteen different forms used in English while inviting the friends to dance whereas there are only eight different forms used in Maithili for the same situation.

Out of fourteen responses in English, equal numbers (i.e. five) of responses are used in HHFI and QIFI and remaining four are in TFI respectively.

Likewise, out of eight different responses in Maithili, equal numbers of responses are used in HHFI and TFI.

Thus, the table clearly shows that equal numbers of TFI are found in both the English and Maithili whereas somehow greater numbers of HHFI are found in English, compared to Maithili. Similarly, some QIFI are found in English but this is not in case of Maithili.

### 3.2.3.2 Accepting Invitation Used by Friends to Have Dance

<b>English</b>	<b>Maithili</b>
<b>HHFA</b>	<b>HHFA</b>
<ol style="list-style-type: none"> <li>1. Yes please, it sounds like fun.</li> <li>2. Thank you. I would, very much.</li> </ol>	<ol style="list-style-type: none"> <li>1. ati sundar bichār! hāmaro āhāke sange nāchake bad man chal.</li> <li>2. dhanaybād, hām jarur nāchab.</li> <li>3. hā mitra, calu, kich der naicka man bahalbi.</li> <li>4. abasya,i ta hāmar saubhāgya hyāt je</li> </ol>

	<p>hām āhā sange nach pābi.</p> <p>5. bad banhiyā! calal jāu.</p> <p>6. hetai, apaneke icha hām jarur purā karab.</p>
<p style="text-align: center;"><b>TFA</b></p> <p>1. Sure, that sounds fun!</p> <p>2. Yeah, I'd like to.</p> <p>3. Yeah, that'd be great.</p> <p>4. Yes, dancing does sound like fun.</p> <p>5. It would be very nice to dance with you.</p> <p>6. That sounds a nice idea.</p> <p>7. It's my pleasure to dance with you.</p> <p>8. Excellent!</p>	<p style="text-align: center;"><b>TFA</b></p> <p>1. acha calu, hāmarā nācme bad man lagaiya.</p> <p>2. hā calu, hāmahu takhan sā kakro bāt takai chalaūhā.</p> <p>3. kono hārjā nāi, calu.</p> <p>4. hā hā, kiyāk nāi, calu.</p>

By observing the above table, the researcher came up to know that there are ten different exponents used in English while accepting the invitation of the friends to have dance. Similarly, the same numbers (i.e. ten) of responses are used in Maithili also in the similar situation.

Out of ten responses in English, eight responses are used in TFA and remaining two are in HFFA. Similarly, out of ten responses in Maithili, six are in HFFA and remaining four are in QIFA.

The most important point that has been found out from the table is that maximum numbers of TFA are found in English whereas maximum numbers of HFFA are found in Maithili. However, English have used greater numbers of TFA than Maithili whereas Maithili have used greater number of HFFA than English.

### 3.2.3.3 Declining Invitation Used by Friends to Have Dance

<b>English</b>	<b>Maithili</b>
<b>HFFD</b>	<b>HFFD</b>

<p>1. Unfortunately, I have bandage on my knee. However thank you for thinking of me.</p>	<p>1. māphkel jāu, hāmarā mud nāi aich.  2. hāmarā chamā kel jāu mudā hām apne sangi jare nācab.  3. chamā karu maidam, hāmarā nāc kar bilkul nāi ābaiya.  4. nimantran delaū tyā dhanyabād mudā hāmarā nac ganme kono dilcspi nāi aich.  5. hām bad dukhi chi je āhak āgrah thukarā rahal chi mudā hām aswasth chi.  6. nacke ta hāmaro bad man chal mudā pairme moc paral aich.</p>
<p style="text-align: center;"><b>TFD</b></p> <p>1. I'm terribly sorry, I don't think I can.  2. I'd like to, but I've eaten much.  3. I'm afraid I've already promised to my girl friend. But thank you very much all the same.  4. Thank you for asking me, but I don't think I can.  1. Sorry, I can't. But thanks anyway.</p>	<p style="text-align: center;"><b>TFD</b></p> <p>1. oh! hāmar thehun dard karaiya.  2. nāi mitā, hām māphi cahai chi, hāmarā nācal nāi ābaiya.  1. manme dukh nāi rakhu, hām aswasth chi.</p>
<p style="text-align: center;"><b>QIFD</b></p> <p>1. No, thank you. May be another time.  2. No thanks. Some friends are going somewhere else. Sorry.  3. Sorry, I'm tired; I'm going to go home.  4. Hmm, no thanks, I'm not much a dancer.  5. I'd love to, but I'm tired right now.</p>	<p style="text-align: center;"><b>QIFD</b></p> <p>1. nāi hau, hām akhan nāi khelaba, hāmarā bihānaka parichhāke tyāri karebak aich.  2. nāi rau, ki hardam khelahi pa rahu?</p>

From the above table , the researcher came up to know that there are eleven different forms used in English while declining the invitation of the friends to have dance whereas there are nine different exponents used in Maithili for the same situation.

Out of eleven responses in English, equal numbers (i.e.five) responses are used in TFD as well as QIFD and remaining one is in HFFD respectively. Similarly, out of nine responses in Maithili, six are in HFFD and remaining three are in TFD.

The main point that has been shown in the table is that maximum numbers of HFFD are found in Maithili. However, greater numbers of TFD are found in English, compared to Maithili whereas greater numbers of HFFD are found in Maithili, compared to English.

### 3.2.4.1 Extending Invitation used by Friends to Play Carromboard

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Could you please join me to play chess?</li> <li>2. Please join me.</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. bahut ucit samay pa elaũ. baisaljāu ā kairam khelaljāu.</li> <li>2. āu āu.hām apanehike intjar karahal chelaũ. ki apane hāmarā khelme sāth debain?</li> <li>3. hām apaneke kairam khelke khātir nimantran darahal chi.</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. I'd very much like you to play chess with me.</li> <li>2. Won't you join me to play chess?</li> <li>3. You will play chess with me, won't you?</li> <li>4. Do you join me?</li> <li>5. Hello, would you like to join me?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. bhane elaũ mitā, hām ahike bāt takai chalahā.calu jaldi sā suru karu khel.</li> <li>2. āhā eilaũ i hāmar saubhāgya! phursatme chi ta kani khelme sāth diya?</li> <li>3. āu bahinā, dunu gote milak kairam khelu ā majā uthāu.</li> <li>4. Rachana, āhā kairam khelame bad sipālu chi, āshā aich je āhā khelme jarur sāth deb.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Hey, you have time for a quick game?</li> <li>2. I need a second player, join me.</li> <li>3. Hey Joe, you want to have a game?</li> <li>4. How wonderful, I was just wishing for someone to play with.</li> <li>5. Hey! Sit down and play. It's much better with two people.</li> <li>6. Like to join me?</li> <li>7. What about playing chess for a while?</li> <li>8. D' you fancy playing chess?</li> <li>9. Come and play chess with me.</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. hā rau! ki to hāmara sange kairam khelbihi?</li> </ol>

The above table shows that there are sixteen different forms used in English while extending invitation to friends to play carromboard whereas only eight different forms are used in Maithili in the similar situation.

Out of sixteen responses in English, nine responses are used in QIFI, five are in TFI and remaining two are in HFFI respectively. Likewise, out of nine responses in Maithili, four responses are used in TFI, three are in HFFI and remaining one is in QIFI respectively.

Thus, the table clearly shows that maximum numbers of QIFI are found in English whereas maximum numbers of TFI are found in Maithili. Similarly, greater numbers of QIFI and TFI are found in English in comparison to Maithili whereas greater numbers of HFFI are found in Maithili in comparison to English.

#### **3.2.4.2 Accepting Invitation Used by Friends to Play Carromboard**

<b>English</b>	<b>Maithili</b>
<b>HFFA</b>	<b>HFFA</b>

	<ol style="list-style-type: none"> <li>1. dhanyabād, hām apaneke nimantran swikar kelaū.</li> <li>2. ji, hetai, hāmaro kairam khelame bad ānanda ābai ya.</li> <li>3. hā mitra! apane ta hāmar manak bāt kahalaū.</li> <li>4. abasya, khel suru karal jāu.</li> <li>5. hā, hāmaro kairam khelke man chal tāhi hetu ata elaūhā.</li> </ol>
<b>TFA</b>	<b>TFA</b>
<ol style="list-style-type: none"> <li>1. Sure, I'd love to.</li> <li>2. Thanks, I would like that.</li> <li>3. Yes, thank you, that would be lovely.</li> <li>4. Thank you, I'd like to very much.</li> <li>5. With pleasure.</li> <li>6. That sounds a nice idea!</li> <li>7. I'd like nothing better than to play chess.</li> <li>8. I would very much.</li> <li>9. Ok.</li> </ol>	<ol style="list-style-type: none"> <li>1. hā sakhi, jarur khelab.</li> <li>2. kiyāk niā? khel suru karu.</li> <li>3. hā chalu, kich der manoranjan bha jāi.</li> <li>4. āhā āgraha kelaū, ta hām jarur sang deb.</li> <li>5. wah! āhā jare khelke majā hi kich āur hetai.</li> <li>6. āhā kahi ā hām nāi māni ki i kahiyo bhelai ya?</li> </ol>
<b>QIFA</b>	<b>QIFA</b>
<ol style="list-style-type: none"> <li>1. Yeah.</li> <li>2. I won't say no.</li> <li>3. Great. I bet I'll win.</li> <li>4. Ok, but I'm not very good, anyway I'd like to play.</li> <li>5. Lovely/smashing!</li> </ol>	<ol style="list-style-type: none"> <li>1. hā hau, khel suru kara na ta.</li> <li>2. hā rau, hāmahu se he socai chali.</li> </ol>

From the above table, the researcher found out that there are fourteen different forms used in English while accepting the invitation of the friends to play the carom board whereas there are only thirteen different forms in Maithili in the similar situation.

Out of fourteen responses in English, nine responses are used in TFA and remaining five are in QIFA respectively. Likewise, out of thirteen responses in Maithili, six responses are used in TFA, five are in HFFA and remaining two are in QIFA respectively.

The main point that has been shown in the table is that maximum numbers of TFA are found in both the English and Maithili. However greater numbers of TFA and QIFA

are found in English in comparison to Maithili. Likewise, some HHFA are found in Maithili but this is not in case of English.

### 3.2.4.3 Declining Invitation Used by Friends to Play Carromboard

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>2. hām chamaprāthi chi, akhan hām apaneke sang nāi da sakab.</li> <li>3. ji nāi, akhan ta hām bad harbarme chi.</li> <li>4. hāmarā bad dukh aich je hām apaneke khelame sāth nāi da sakab mudā hāmarā pās phursatak abhāb aich.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>2. I'd love to, but I've to prepare for my exam.</li> <li>3. I'm afraid; I've already promised John to visit the seaside.</li> <li>4. Thank you for asking me, but I'm in hurry.</li> <li>5. Sorry, I can't. But thanks anyway.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>2. naha me ghā bhelāk calate hām āi khela nai sakab.</li> <li>3. māph karu, hām ta klās not leba ael chi.</li> <li>4. dosar din khelab, akhan hāmarā pās समयक abhāb aich.</li> <li>5. nāi hām jāichi, hāmarā kich jaruri kaj aich.</li> <li>6. hāmarā kairam khel nāi ābai ya, tyā hām konā khelab?</li> </ol>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. Oh, what a shame-I won't be staying here longer.</li> <li>2. Mmm, chess is not really my thing, sorry.</li> <li>3. No thanks, it sounds like fun, but I can't.</li> <li>4. Nota, I'll just watch. I can't, I'm busy.</li> <li>5. Sorry, no time at the moment.</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>3. nāi hau, hām akhan nāi khelaba, hāmarā bihānaka parichhāke tyāri karebak aich.</li> <li>4. nāi rau, ki hardam khelahi pa rahu?</li> </ol>

By observing the above table, the researcher found out that there are nine different forms used in English while declining the invitation of the friends to play the carom board whereas there are ten different forms used in Maithili in the similar situation.

Out of nine responses in English, five responses are used in QIFD and remaining four are in TFD respectively. Likewise, out of ten responses in Maithili, five responses are used in HFFD, three are in TFD and remaining two are in QIFD respectively.

The main point that has been observed from the table is that maximum numbers of QIFD are found in English whereas maximum numbers of TFD are found in Maithili. Similarly, greater numbers of QIFD are found in English in comparison to Maithili whereas greater numbers of TFD are found in Maithili than English.

### 3.2.5.1 Extending Invitation Used by Friends to Celebrate Birthday party

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. We should be very pleased if you could come to the party.</li> <li>2. Rima, it's my daughter's birth day, I was wondering if you would be able to come and give me company at her party?</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. hāmar suputrike shubh janmdin par aponeke upasthitike lel hārdik nimantran aich.</li> <li>2. Rima ji, bihān hāmar betike janmdin aichh, kripayā āhā sājh me jarur upasthit hyāb.</li> <li>3. hām apan daiyāke janmdink abasar par aponeke bhoj khebakbāste nyautā darahal chi.</li> <li>5. yadi kailhkhan apone phursatme chi ta hāmar bacbike janmdinak mokā par ashirbād deb jarur ābaike kast karab.</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Rima, would you like to come to Elle's birthday party?</li> <li>2. Hey Milan, it's my daughter's birthday party tomorrow. Would you be interested in coming along?</li> <li>3. Shall we invite you to my daughter's birthday party?</li> <li>4. I'd very much like you to invite to Bibhuti's birthday party.</li> <li>5. Won't you come to my daughter's birthday party?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Milan, kāilhkhan hāmar betike janmdin aich, tyā ahāke jenātenā abaietā parat.</li> <li>2. Bibhutike janamdink abasar par ahāke upasthitike āshā karai chi.</li> <li>3. janam dinak moka par jyō āhā ebai ta daiyā bad khusi hetai.</li> <li>4. Bimalji bihān āhā paribar sahit hāmar betike janmdinke abasar par āmantrit chi.</li> </ol>



<b>QIFI</b>	<b>QIFI</b>
<ol style="list-style-type: none"> <li>1. It's my daughter's birthday Rima, come along.</li> <li>2. Are you free on the 25<sup>th</sup>? It's my daughter's birthday party.</li> <li>3. Hey Bimal, We're going to celebrate my daughter's birthday party. D' you fancy coming along?</li> <li>4. What about coming to my daughter's birthday party?</li> </ol>	<ol style="list-style-type: none"> <li>1. Rima bahinā, torā ta kailh hāmar chaurike janamdin par bhojak nyotā bhelaū.</li> </ol>

The above table shows that there are fifteen different exponents used in English while extending invitation to the friends to celebrate birthday party whereas there are only nine different exponents used in Maithili in the similar situation.

Out of thirteen responses in English, eight responses are used in QIFI, five are in TFI and remaining two are in HFFI respectively. Likewise, out of nine responses in Maithili, equal numbers (i.e. four) of responses are used in HFFI and TFI and remaining one is in QIFI respectively.

Thus, the table clearly shows that maximum numbers of QIFI and TFI are found in English in comparison to Maithili whereas greater numbers of HFFI are found in Maithili than English.

### **3.2.5.2 Forms of Accepting Invitation Used by Friends to Attend the Birthday party**

<b>English</b>	<b>Maithili</b>
<b>HFFA</b>	<b>HFFA</b>
<ol style="list-style-type: none"> <li>1. We'd very much like to attend the party.</li> <li>2. That would give us a great pleasure. Thank you.</li> <li>3. I'd be delighted to come.</li> </ol>	<ol style="list-style-type: none"> <li>1. nimantranklel dhanyabād, hām jarur āeb.</li> <li>2. cintā nāi keljāu, hām abasya padharāb.</li> <li>3. ji, hā, bhojme hām abasya upasthit rahab, bhojak ānanda je uthabāke aich.</li> <li>4. hāmarā bad khusi lāgal je apane hāmarā bajelaū, hām jarur āeb.</li> </ol>

	5. ji, jarur. 6. I ta hāmar saubhāgya aich je apane hāmarā bajelaū.
<p style="text-align: center;"><b>TFA</b></p> 1. That sounds great. 2. Yes, I will come. 3. That would be very nice. 4. I would, very much. 5. With pleasure. 6. Thank you. I would like to.	<p style="text-align: center;"><b>TFA</b></p> 1. bahut-bahut badhāi aich, hām samay pa āib jyāb. 2. thik chaik. hām bacabike pārttime jarur sāmīl hebai. 3. daiyāke lambi umarake kāmanā kara hām jarur ebai. 4. hetai, kiyāk nāi? ehan mokā hām konā chodab. 5. acha thik chaik, kosis karabai paribār sahit ābaike. 6. bad banhiyā. āhāke bacbi ta hāmaro bacbi aich, tyā āshirbād deb jarur ebai.
<p style="text-align: center;"><b>QIFA</b></p> 1. Yes, thank you. 2. Yes, sure. Should I bring anything? 3. Thank, that sounds like fun. I love children's parties! 4. Yeah, that'd be fun. 5. All right then! 6. I won't say no! 7. Great/lovely!	<p style="text-align: center;"><b>QIFA</b></p> 1. nyotā delhi tyā dhanyabād, hām jarur ebau.

From the above table, the researcher came up to know that there are sixteen different forms are used in English while accepting the invitation of the friends to attend the birthday party whereas there are only thirteen different forms used in Maithili in the similar situation.

Out of sixteen responses in English, seven responses are used in QIFA, six are in TFA and remaining three is in HFFA respectively. Likewise, out of thirteen responses in Maithili, equal numbers (i.e. six) of responses are used in HFFA and TFA and remaining one is in QIFA respectively.

The most important point that has been shown in the table is that maximum numbers of QIFA are found in English. Similarly, equal (i.e. six) numbers of TFA are found in

both the English and Maithili. However, greater numbers of QIFA are found in English, compared to Maithili whereas greater numbers of HFFA are found in Maithili, compared to English.

### 3.2.5.3 Declining Invitation Used by Friends to Attend the Birthday party

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. Much as I should like to, I'm already booked up.</li> </ol>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. nimantranklel dhanybād mudā bihān ta hām ghar jārahal chi.</li> <li>2. hām chamāprāthi chi je hām nāi āb sakab mudā daiyāke janmdinke shubhakāmanā jarur daichi.</li> <li>3. hāmarā bad khushi lāgal mudā karya byastatāke karan hām upasthit nāi hob sakab, chamā keljāu.</li> <li>4. māph karu sangi, hāmar bacabā bimār bhelāk calate i mokā gumāba parat.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. I'm afraid I've already promised John for the same day.</li> <li>2. I'm terribly sorry, I don't think I can.</li> <li>3. I wish I could, but I'm suffering from common cold.</li> <li>4. I'd like to but I'll be beasy that day.</li> <li>5. Thank you very much inviting me, but I won't be able to come on that day as I'm going to outside the city.</li> <li>6. No, thanks, it sounds like fun, but I am not very good with children. I have other plans.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. dukh nāi mānu mudā bishesh kāj bhelāk calte hām nāi āb sakab.</li> <li>2. bad bhāri man sā kahirahal chi je hām nāi āb sakab kiyāk ta gharne pāhunsab āel chathin.</li> <li>3. hām bad sarmindā chi je hām nāi āb sakab mudā hāmarā dosar thām jebāk aich.</li> <li>4. ābke ta bad man chal mudā hām bimār chi.</li> </ol>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. Sorry. I can't.</li> <li>2. Oh, I'm busy that day, what a shame!</li> <li>3. Ah, sorry. I have another engagement.</li> <li>4. I'd love to, but I've got an exam that evening.</li> <li>5. Oh, what a shame- I won't be here.</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. nāi gai, hām nāi āb sakbau kiyak ta hāmar chauri bimār aich.</li> <li>2. manme dukh nāi karihyā bahinā, hām nāi āb sakabau.</li> </ol>

By observing the above table, the researcher found out that there are twelve different exponents used in English while declining the invitation of the friends to attend the birthday party whereas there are only ten different exponents used in Maithili for the same situation.

Out of twelve responses in English, six responses are used in TFD, five are in QIFD and remaining one is in HFFD respectively. Likewise, out of ten responses in Maithili, equal numbers (i.e. four) of responses are used in HFFD and TFD and remaining two are in QIFD respectively.

The most important point that has been found out from the table is that maximum numbers of TFD are found in English. However, greater numbers of TFD and QIFD are found in English, compared to Maithili whereas greater numbers of HFFD are found in Maithili, compared to English.

### 3.2.6.1 Extending Invitation Used by Strangers to Have Lift

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Perhaps you'd care to come with me?</li> <li>2. It looks like you missed the last bus- where're you going? I'm going that way too, would you like a ride on my motorbike?</li> <li>3. I saw you miss the bus. Do you want a ride? No obligations- just if you need a lift to get home.</li> <li>4. Please come and have a sit behind me.</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. yadi apaneke kono kisimke kathināi nāi hou ta apane nisankoc hāmar motar sã ghar jā sakaichi.</li> <li>2. apaneke hāmar upar biswās aich ta, āu hām ghar tak choid daichi.</li> <li>3. jyō āhā hāmarā sã madat leba cāhai chi ta, binā hickicāhat hāmarā sange cail sakaichi.</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Hello, you look stranded. Can I give you a lift home?</li> <li>2. Hey, you need a lift?</li> <li>3. The last bus has already left, can I give you a lift?</li> <li>4. Won't you need a lift?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. āhāke kono āpati nāi aich ta, hām āhāke pahuca di?</li> <li>2. anyathā nāi māni ta, āhā hāmarā sange ghar cail sakai chi.</li> <li>3. āu daiyā.baithu, hām āhāke ghar tak choid daichi.</li> </ol>

5. Shall I offer for a lift?	4. sunu ta, āhā dikkatme bujhāiparai chi, hām kono madat ka sakaich ki?
<b>QIFI</b>	<b>QIFI</b>
1. What about talking a lift? 2. Why don't you ask me for a lift?	1. dosar bas ābaikē āb kono sambhāwanā nāi lāgai chau, tyā cal hāmarā sāthe?

The above table shows that there are eleven different exponents used in English while extending invitation to the strangers to take lift whereas there are only eight different exponents used in Maithili for the same situation.

Out of eleven responses in English, five responses are used in TFI, four are in HFFI and remaining two are in QIFI respectively. Likewise, out of eight responses in Maithili, four responses are used in TFI, three are in HFFI and remaining one is in QIFI respectively.

The most important point that has been found out from the table is that maximum numbers of TFI are found in both English and Maithili. However, greater numbers of HFFI, TFI as well as QIFI are found in English, compared to Maithili.

### 3.2.6.2 Accepting Invitation Used by Strangers to Have Lift

English	Maithili
<b>HFFA</b>	<b>HFFA</b>
1. That's really very kind of you. 2. Oh, thank you. You're a life saver- yes, I'm so annoyed I missed the bus, and I don't know what I was going to do! 3. What a relief! Yes please. I am very grateful that you came along. 4. Yes, thank you, that would be very helpful. I really appreciate it.	1. apāne thik kahalaū, hāmarā ghar pahucadebake kast karaljāu. 2. apāne puchalaū, tyā bahut-bahut dhanyabād. calaljāu kono āpati nāi chai. 3. hām apāneke shukragujār chi, apāne san sahayog karabalā ādami bad kam bhetait aich āikail. 4. bhagawān apāneke bhalā karthin je apāne āi hāmarā san asahāy ladakike maddat karakelel āgu badhlaū. 5. ji bhāiji, calaljāu. i bāhek dosar kono rastā nāi aich. 6. apāneke anumān ekdam sahi aich, hāmarā apāneke sahayogke bad jaruri

	aichh. 7. hām apaneke hameshā rini rahab jyō apane hāmarā ghar pahucā deb.
<b>TFA</b> 1. That would be very nice. 2. Thanks that would be great. 3. Ok! I need your kind help.	<b>TFA</b> 1. hā hā, hām bad dikkatme chi, jyō āhāke pās samay aich, ta hāmarā ghar tak choid diya. 2. bad kripā hyāt! hām bad ghabarāgel chali.
<b>QIFA</b> 1. Thanks, you're great! 2. Thanks. 3. All right!	<b>QIFA</b> 1. hā hau bhaiyā, bhagawān torā nik karat, cal. hāmar ta prān pakheru uidgel chal. 2. torā bahut-bahut dhanyabād, je tō hāmarā ehan muskilke ghadime sāth delā.

By observing the above table , the researcher came up to know that there are ten different exponents used in English while accepting invitation of the stranger to have lift whereas there are eleven different exponents used in Maithili for the same situation.

Out of ten responses in English, four responses are used in HFFA and remaining equal numbers (i.e. three) are in TFA and QIFA respectively. Likewise, out of eleven responses in Maithili, seven responses are used in HFFA and remaining equal numbers (i.e. two) are in TFA and QIFA respectively.

The most important point that has been shown in the table is that maximum numbers of HFFA are found in both English and Maithili. However, greater numbers of HFFA are found in Maithili, compared to English whereas greater numbers of TFA and QIFA are found in English, compared to Maithili respectively.

### 3.2.6.3 Declining Invitation Used by Strangers to Have Lift

<b>English</b>	<b>Maithili</b>
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<b>HFFD</b>	<b>HFFD</b>
<ol style="list-style-type: none"> <li>1. No, but thanks very much for offering. I'll just get a taxi. It's not a problem. Thanks again-have a nice evening.</li> <li>2. That's very kind of you, but I've already informed my parents.</li> <li>3. Thank you for your kind offer, but I'll be ok, I'll call my brother and ask him to come and collect me.</li> </ol>	<ol style="list-style-type: none"> <li>1. puchhalaũ tyā dhanyabād mudā hām ancinhār ādami sange nāi jā sakait chi.</li> <li>2. ji nāi, apane kast nāi keljāu, hāmar bhāiji leba āibrahā chait.</li> <li>3. ji dhanyabād, mudā hām thik chi.</li> </ol>
<b>TFD</b>	<b>TFD</b>
<ol style="list-style-type: none"> <li>1. Thanks, but I'm waiting for someone.</li> <li>2. Thanks a lot for asking me, but I'll take a taxi.</li> <li>3. No, thank you. I'm fine. I'll make my own way home.</li> <li>4. Sorry, I can't. But thanks anyway.</li> </ol>	<ol style="list-style-type: none"> <li>1. dhanyabād, lekin ekhan pāc minet bād dosar gādi eitai.</li> <li>2. kono bāt nāi, hām riksā sā cail jebai.</li> <li>3. nāi, hāmar kono dikkat nāi aich, hām paidale cail jyāb.</li> <li>4. hām nāi jyāb, hāmar bābuji leba āibrahā chathin.</li> </ol>
<b>QIFD</b>	<b>QIFD</b>
<ol style="list-style-type: none"> <li>1. No, thanks, I'll walk.</li> </ol>	<ol style="list-style-type: none"> <li>1. nāi, hām apan kahunāk cail jebai, torā oi sā kon matalab?</li> <li>2. badmās! hām ahāk tok gelauhā?</li> </ol>

By observing the above table, the researcher came up to know that there are eight different exponents used in English while declining invitation of the strangers to have lift whereas there are nine different forms used in Maithili in the similar situation.

Out of eight responses in English, four responses are used in TFD, three are in HFFD and remaining one is in QIFD. Likewise, out of nine responses in Maithili, four responses are in TFD, three are in HFFD and remaining two are in QIFD respectively.

The important point that has been observed in the table is that maximum numbers of TFD are found in both English and Maithili. However, greater numbers of QIFD are found in Maithili, compared to English. Likewise, equal numbers of HFFD and TFD are found in both languages.

### 3.2.7.1 Extending Invitation used by Friends to Listen to the Music

English	Maithili
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. I just bought a new recorder player, would you like to come and hear it?</li> <li>2. Won't you come to check my new recorder player?</li> <li>3. I'd very much like you to listen to the music with my new player.</li> <li>4. Do you come to check my new recorder player?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. hām labaka modalke tep kinalaũ, tyā ahā git sunaila āune.</li> <li>2. sakhi/mitā yaũ, hām āhāke hāmar labaka tepak git sunaikhātir nimantran daichi.</li> <li>3. yaũ dost, katte sadaraukāl kitabeme uljhal rahab, hāmara oithām āu, kumar Sanuke sadabahār git sunalā.</li> <li>4. Rachana, yadi āhā phursatme chi ta, āibjāu labakā tepak madhurgar git sunailā.</li> <li>5. dunu goteke bad ānand āibatai jyō āhā hāmar labakā tepak git sunailā āibataũ.</li> <li>6. Bibekji, āhā ta sangitk bad saukhin ādami chi, tahan bilamb kiyāk karaichi hāmar labakā tepak git sunailā?</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Come and listen to the music with me! It's a great song.</li> <li>2. Hey Elle, I have a new recorder player; you want to listen to some music with me?</li> <li>3. Wanna come over and listen to some new records I got?</li> <li>4. Hey Rachana! I bought a new recorder player yesterday. D'you fancy coming along?</li> <li>5. Why don't you come to listen to the new song?</li> <li>6. You must come to listen to the music. It's marvelous!</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p>

By observing the above table, the researcher came up to know that there are ten different exponents used in English while inviting the friends to listen to the music whereas there are only six different exponents used in Maithili for the same situation.

Out of ten responses in English, six responses are used in QIFI and remaining four are in TFI whereas there are only six TFI used in Maithili.



The important point that has been found out from the table is that maximum numbers of QIFI are found in English whereas only six TFI are found in Maithili. Similarly, greater numbers of TFI are found in Maithili, compared to English.

### 3.2.7.2 Accepting Invitation Used by Friends to Listen to the Music

English	Maithili
<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. Thanks!</li> <li>2. Yes, I will come.</li> <li>3. That sounds a great idea.</li> <li>4. I would very much. Thank you.</li> <li>5. I would like nothing better than listening to the music.</li> <li>6. With pleasure.</li> </ol>	<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. ahāke nimantran hām swikār karai chi.</li> <li>2. ati sundar bichār! hām jarur āeb.</li> <li>3. sancce kinalaū? wāh! bad banhiyā, bahut din bhagel chal man pasandak git sunalā.</li> <li>4. hā, hā, kayāk nāi, hāmhu ta sangitk saukhin chi.</li> <li>5. I bhel na bāt! hām jarur āeb.</li> <li>6. wāh! āhā ta hāmar manak bāt kahalaū hām ābai chi.</li> </ol>
<p style="text-align: center;"><b>QIFA</b></p> <ol style="list-style-type: none"> <li>1. Lovely!</li> <li>2. Cool, I'll bring some C.D.</li> <li>3. Yes thank you that sounds like fun.</li> <li>4. Fantastic! I need a break from studying.</li> <li>5. That sounds cool.</li> <li>6. I won't say no.</li> </ol>	<p style="text-align: center;"><b>QIFA</b></p>

From the above table, the researcher came up to know that there are twelve different exponents used in English while accepting the invitation of the friends to listen to the music whereas there are only six different exponents used in Maithili for the same situation.

Out of twelve responses in English, equal numbers (i.e.six) of responses are used in TFA as well as QIFA whereas there are only six TFA used in Maithili.

The important point that has been shown in the table is that equal numbers of TFA are found in both English and Maithili languages here. However, six QIFA are found in English but this is not in case of Maithili.

### 3.2.7.3 Declining Invitation Used by Friends to Listen to the Music

<b>English</b>	<b>Maithili</b>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. Thank you very much, but I'm bit busy at the moment.</li> <li>2. No thanks, I'm afraid I can't, but enjoy your new purchase!</li> <li>3. I'd love to but I've to prepare for my exam.</li> <li>4. I wish I could, but I have to help my mother in household work.</li> <li>5. I'm afraid I've already promised John for movie.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. hām chamāprāthi chi je āhāke nimantran thukarārahal chi mudā hām bad byast chi.</li> <li>2. anyathā nāi liya mudā hām sangitk saukhin nāi chi.</li> <li>3. nāi, āi nāi āib sakab, bad jod sā māth dard karahal aich.</li> <li>4. git sunaibe ta bad man chal mudā paricha najdik aich se konā āu?</li> <li>5. hām asamarth chi kiyāk ta hāmar gharne kich jaruri kāj aich.</li> </ol>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. Sorry, I'm busy, may be later.</li> <li>2. No, thanks.</li> <li>3. Sorry, I have to study for my exam.</li> <li>4. No, sorry no-time.</li> <li>5. Sorry, I can't but thanks anyway.</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p>

From the above table, the researcher came up to know that there are ten different exponents used in English while declining the invitation of the friends to listen to the music whereas there are only five different exponents used in Maithili in the same situation.

Out of ten responses in English, equal numbers (i.e.five) of responses are used in TFD as well as QIFD whereas there are only five TFD used in Maithili.

The important point that has been observed in the table is that equal numbers of TFD are found in both English and Maithili languages, here. However, five QIFD are found in English too but this is not in case of Maithili.

### 3.2.8.1 Extending Invitation Used by Hosts to See the Wedding Photos

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Please see my wedding album.</li> <li>2. Would you like to see our wedding photos?</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. pāhunji hām apane lokanisabke apān bibāhak photo dekhaikelēl nimantran karahal chi.</li> <li>2. pāhunji, apāne hām̄r bibahak elbam dekhābake anumati del jāu.</li> <li>3. apānesab hāmar bibāhme ta upasthit nāi hob sakali mudā i hāmar bibāhak photosab dekhka man bahalāu.</li> <li>4. mehamānji, apāne lokani bor bujhāyparai chi, kiyāk nāi hāmar bibāhak elbam dekh ka man bahalābi?</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Won't you see my marriage photos?</li> <li>2. You will see my wedding album, won't you?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. āhāsab hāmar bibāhak photo dekh man bahalāu tābeta.</li> <li>2. ki āhā hāmar shādike tasbir sab dekh cāhabai? bad nik chai.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. What about seeing my wedding snaps?</li> <li>2. Why don't I get the wedding photo album out? Do you want to see it?</li> <li>3. Let me see you some photos of our wedding.</li> <li>4. Like to see my marriage photos?</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p>

The above table shows that there are eight different forms used in English while inviting the guests to see the wedding-album whereas there are only six different forms used in Maithili for the same situation.

Out of eight responses in English, four responses are used in QIFI and equal numbers (i.e. two) of responses are used in HFFI and TFI respectively. Likewise, out of six responses in Maithili, four responses are used in HFFI and remaining two are in TFI respectively.

Thus, the table clearly shows that maximum numbers of QIFI are found in English whereas maximum numbers of HFFI are found in Maithili. Similarly, greater numbers of HFFI are found in Maithili, compared to English.

The most important point found here is that ‘pahun ji’ and ‘mehaman ji’ are very common to address the guests in Maithili, on the contrary the address term is not used in English.

### 3.2.8.2 Accepting Invitation Used by Guests to See the Wedding Photos

English	Maithili
<p style="text-align: center;"><b>HFFA</b></p>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. apane ta hāmar mank bāt kahalaũ, jaldi sã dekhyãljãu.</li> <li>2. ji, abasya! hamahusab dekh cahai chi.</li> <li>3. dhanyabãd, bibãhak shubh absar par ta upasthit nãi hob sakali mudã photo sab ta dekhli.</li> <li>4. bad banhiyã! hãmaro ihe man chal.</li> <li>5. shubh kãjme deri kiyãk? dekhyãljyã.</li> </ol>
<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. Yes that would be lovely.</li> <li>2. I'd love to.</li> <li>3. That would be very nice.</li> <li>4. That sounds a nice idea.</li> <li>5. With pleasure.</li> <li>6. Ok!</li> <li>7. You certainly can.</li> </ol>	<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. hã mitrã, hãmaro bad man lagal chal ãhãke shadike tasbirsab dekhaike.</li> <li>2. kiyãk nãi? dekhu ãhãke kniya kehan chathin.</li> <li>3. wãh! bad nik bāt, jaldi sã dekhãu ne ta.</li> </ol>
<p style="text-align: center;"><b>QIFA</b></p>	<p style="text-align: center;"><b>QIFA</b></p>

<ol style="list-style-type: none"> <li>1. That's fine.</li> <li>2. I won't say no.</li> <li>3. Alright!</li> <li>4. Yes, I love wedding photos!</li> <li>5. Oh, definitely.</li> <li>6. It's lovely/great.</li> <li>7. Sure, that sounds good.</li> </ol>	
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By observing the above table, the researcher came up to know that there are fourteen different exponents used in English while accepting the invitation of the hosts to see the wedding photos whereas there are only eight different exponents used in Maithili in the similar situation.

Out of fourteen responses in English, equal numbers (i.e. seven) of responses are used in TFA and QIFA respectively. Likewise, out of eight responses in Maithili, five responses are used in HFFA and remaining three are in TFA respectively.

The important point that has been found out from the table is that the equal numbers (i.e. seven) of TFA and QIFA are found in English whereas maximum numbers of HFFA are found in Maithili. However, greater numbers of TFA are found in English, compared to Maithili. Thus, Maithili people found to be more formal than English while responding the hosts, here.

### 3.2.8.3 Declining Invitation Used by Guests to See the Wedding Photos

English	Maithili
<b>HFFD</b>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. maphkeljāu mudā hām pahinaite dekhlene chi.</li> <li>2. ji āi nāi, dosar din.</li> <li>3. kahalaū ta bad nik lāgal mudā hāmarā kich jaruri kāj aich.</li> <li>4. takliph nai manu, mudā akhan man nai aichh.</li> <li>5. photo dekhake ta bad man chal mudā akhan jaldime chi.</li> </ol>

<b>TFD</b>	<b>TFD</b>
<ol style="list-style-type: none"> <li>1. Thank you for asking for but we've already seen it.</li> <li>2. No, don't trouble yourself.</li> <li>3. I've got to go soon-may be some other time.</li> <li>4. No thanks, we're alright just sitting.</li> <li>5. That's ok but we have to leave now.</li> <li>6. I'm afraid I've to leave soon.</li> <li>7. Sorry, next time.</li> <li>8. No, thanks prefer to leave now.</li> </ol>	<ol style="list-style-type: none"> <li>1. dhanyabād mudā photo dekhab pāchu, pahine kāmke bāt karu.</li> <li>2. nāi, akhan nāi, bajār sã ghumne ābai chi.</li> <li>3. takliph karake kono jaruri nāi chai, āram sã baithu.</li> </ol>
<b>QIFD</b>	<b>QIFD</b>
<ol style="list-style-type: none"> <li>1. Oh, what a shame. I am in hurry. May be next time.</li> <li>2. Not this time, thanks.</li> <li>3. No, thanks. May be later.</li> <li>4. No thank you, last time I saw a wedding photo, I mistook the bride's mother for the bride. She won't be very happy.</li> </ol>	

From the above table, the researcher came up to know that there are twelve different exponents used in English while declining invitation to the hosts to see wedding photos whereas there are only eight different exponents used in Maithili in the similar situation.

Out of twelve responses in English, eight responses are used in TFD and remaining four are in QIFD. Similarly out of eight responses in Maithili, five are in HFFD and remaining three are in TFD respectively.

The important point that has been shown in the table is that maximum numbers of TFD are found in English whereas maximum numbers HFFD are found in Maithili. However, greater numbers of TFD are found in English, compared to Maithili. Similarly, four QIFD are also found in English but this is not in case of Maithili. Thus, Maithili people found to be more formal in the relationship with the guests, here.

### 3.2.9.1 Extending Invitation Used by Boss to Celebrate Dashain party

English	Maithili
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Hello everyone. I'm throwing a small party next week for Dashain. Please come along.</li> <li>2. I've decided that we should have tea party to celebrate Dashain next week, do you think this is a good idea? What day would suite you?</li> <li>3. Ok everyone- there's a party for employees next Friday.</li> <li>4. I am having a Dashain party, and I would like you to come.</li> <li>5. We're having a Dashain get together next Monday after work. Everyone is invited. I'll supply some food and the music but BYO drinks.</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. phāyaktrike mālik hobake nātā sã hãm apan sabgote kãmdar bandhu sabhak dashainke shubh upalakshme ciyapãn ā shubh kãmanã ādãnpradãn hetu hãrdik nimantran karahal chi.</li> <li>2. dashainke pãwan absar par āi phyãktrike sabgote kãmdãr sabhak jalpãnk bãste nyotã bhel.</li> <li>3. dashainke upalakshme āyojit ājukã cay nãstã kãryakramme āha sabak swãgat aich.</li> <li>4. agulkã saptãh dashainke absar par rakhalgel jalpãn ā shubhkãmanã ādãnpradãn kãryakramme sabbgote jarur ābaijãijyãb.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Like to enjoy Dashain party at my place?</li> <li>2. What about celebrating Dashain party with group this year?</li> <li>3. Come and enjoy the party on the occasion of Dashain at my place.</li> <li>4. You must come to celebrate Dashain party at my place.</li> <li>5. Listen! Everyone, I'm going to celebrate Dashain with a small tea party on tomorrow. D' you fancy coming along?</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. dashharãke upalchme torã sabgoteke hãmar gharne jalpãnak nyotã bhela se jarur ābiha.</li> <li>2. sunai jãijã! torã sabak kailh khan hãmarã jare cah ā jalpãn khyã padat, dashharãke mokã par.</li> </ol>

The above table shows that there are ten different exponents used in English while inviting the staffs to celebrate Dashain party whereas there are only six different exponents used in Maithili for the same situation.

Out of ten responses in English, equal numbers (i.e. five) of responses are used in TFI as well as QIFI whereas out of six responses in Maithili, four responses are used in TFI and remaining two are in QIFI respectively.

Thus, the important point that the table reveals is that equal numbers of TFI as well as QIFI are found in English whereas maximum numbers of TFI are found in Maithili, here. However, greater numbers of TFI and QIFI are found in English in comparison to Maithili.

### 3.2.9.2 Accepting Invitation Used by Staffs to Attend the Party

English	Maithili
<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. Thank you. I'll see you there.</li> <li>2. Thanks that would give us great pleasure.</li> <li>3. Thank you, what can I bring?</li> <li>4. Thank you. I'd like to very much.</li> <li>5. That would be very nice.</li> <li>6. That sounds a very nice idea.</li> <li>7. I'd love to come.</li> <li>8. I'd like nothing better than celebrating Christmas among colleagues.</li> <li>9. Surely, I will come.</li> </ol>	<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. dhanyabād mālik, āhāke nimantran hāmarā swikarya aich.</li> <li>2. ji mālik, hāmsab jarur āeb.</li> <li>3. bad banhiyā! dashaharāke shubh kāmanā ādan-pradān kara hām jarur āyab.</li> <li>4. i ta hāmarā sbhaklel khusike khabar bhel je āhā aiberak dashaharā kich khās tarah sã manāb lāgal chi.</li> <li>5. wah! ki bāt chai, hām ehan mokā nāi chodab.</li> <li>6. hā mālik, hāmaro sabak ahike intjār chal.</li> <li>7. āhā niscint rahu, o shubh kāmanā deb-leb balā kājkarmme hām jarur sāmīl hebai.</li> </ol>
<p style="text-align: center;"><b>QIFA</b></p> <ol style="list-style-type: none"> <li>1. I'll be there with bells on!</li> <li>2. Yes, I think this is a very good idea. Tuesday would be the best day for us. Can I bring anything or help in anyway?</li> <li>3. It's a great!</li> </ol>	<p style="text-align: center;"><b>QIFA</b></p>



From the above table, the researcher came up to know that there are twelve different exponents used in English while accepting invitation to the bosses whereas there are only seven different exponents used in Maithili in the similar situation.

Out of twelve responses in English, nine responses are used in TFA and remaining three are in QIFA whereas only seven TFA are used in Maithili, here.

The important point that has been shown in the table is that maximum numbers of TFA are found in English in comparison to Maithili. Likewise, some QIFA are found in English but this is not in case of Maithili.

### 3.2.9.3 Declining Invitation Used by Staffs to Attend the Party

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. That's very kind of you, but I've already promised to my colleges.</li> <li>2. Unfortunately, I'm not sure. However, thank you for inviting me.</li> </ol>	<p style="text-align: center;"><b>HFFD</b></p>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. I won't be able to make it, sorry.</li> <li>2. Thank you very much for inviting me, but I'll be a bit busy on that day.</li> <li>3. I'm afraid I've another engagement on the same day. But thank you very much all the same.</li> <li>4. Sorry, I can't manage on the same day. But thanks anyway.</li> <li>5. I'd love to but I've got an appointment with my family doctor.</li> <li>6. I'm very sorry; I do not think I can make it on that day.</li> <li>7. No, thanks. I'm busy.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. māphkaru mālik mudā hām asmrth chi.</li> <li>2. ābaike ta bad man chal mudā kailh ta hāmarā Durga puḃā samitike baithakme jebāk aich.</li> <li>3. hām chamaprāthi chi mudā yuniyanke baithār bhelāk calate hām nāi āb sakab.</li> <li>4. hām bad dukhi chi je āhāke bāt kāta pair rahal aich mudā gharne kich jaruri kāj aich.</li> <li>5. dhanyabād mudā dashharāme ta hām sab apan-apan ghar jārahal chi.</li> <li>6. bad bhāri man sā kaiharahal chi je hām akhan aswasth chi.</li> </ol>

From the above table, the researcher came up to know that there are nine different forms used in English while declining invitation of the bosses whereas there are only six different forms used in Maithili for the same situation.

Out of nine responses in English, seven responses are used in TFD and remaining two are in HFFD whereas Maithili have used only six TFD, here.

The important point that has been shown in the table is that maximum numbers of TFD are found in English. Similarly, greater numbers of TFD are found in English, compared to Maithili. Likewise some HFFD are also found in English but this is not in case of Maithili.

### 3.2.10.1 Extending Invitation Used by Strangers to Have the Seat

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Excuse me. Please, take my seat.</li> <li>2. Would you care to have my seat?</li> <li>3. Could you please take this seat?</li> <li>4. Perhaps you'd care to take my seat?</li> <li>5. Please be seated here.</li> <li>6. Would you like to have a seat?</li> <li>7. I'd very much like you to have my seat.</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. apaneke takliph hoit bujhāi paraiy tyā apane hāmar sit par baisal jāu.</li> <li>2. ki apane hāmar sit par baisake kast karab? āhāke bad dikkat bharal aich.</li> <li>3. hām apaneke sitpar baisa khātir nimantran ka rahal chi.</li> <li>4. jyō apane sankoch nāi māni, ta hāmar sit pa bath rahu.</li> <li>5. maidam, kripaya āhā i sit par bais jāu ta, hāmarā sā besi jaruri akhan āhāke aich.</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Like to have my seat? I think you don't feel comfortable by standing?</li> <li>2. Shall I offer you for my seat?</li> <li>3. Won't you need my seat?</li> <li>4. You must take my seat.</li> <li>5. What about having my seat?</li> <li>6. Why don't you take my seat? You really need it?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. didi, āhāke abastha thik nāi aich tyā hāmar sit par bais rahu.</li> <li>2. lāj nāi mānu, āhā hāmar sit par baith sakai chi.</li> </ol>

The above table shows that there are thirteen different exponents used in English while inviting the stranger to have a seat whereas there are only seven different forms used in Maithili for the same situation.

Out of thirteen responses in English, seven responses are used in HFFI and remaining six are in TFI respectively. Likewise, out of seven responses in Maithili, five responses are used in HFFI and remaining two are in TFI respectively.

Thus, the table clearly reveals the fact that maximum numbers of HFFI are found in both English and Maithili languages. However, greater numbers of HFFI and TFI are found in English, compared to Maithili. Here, both English and Maithili seem to be highly formal.

### 3.2.10.2 Accepting Invitation Used by Strangers to Have the Seat

English	Maithili
<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. Oh, thank you. That's wonderful.</li> <li>2. That's really most kind of you</li> <li>3. Thanks a lot. I really need it.</li> <li>4. Thank you very much for your kind help.</li> <li>5. Yes, thank you. That would be very nice.</li> <li>6. Thanks. I won't say no!</li> </ol>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. sahayogak lel dhnyabād!</li> <li>2. apaneke bahut-bahut dhnyabād, hāmarā thār bhel bad dikkat bharahal chal.</li> <li>3. bhagwān apaneke bhalā karat, dosar ke maddat karabalā bad kam bhetaich aich i kaljug me.</li> <li>4. ji, dhnyabād! apaneke i gun hām ka hiyo nāi bisrab.</li> <li>5. hāmarā prati sahānubhuti dekhābke lel muri-muri dhnyabād!</li> </ol>
<p style="text-align: center;"><b>TFA</b></p>	<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. bab banhiya, ham bais rahai chhi.</li> <li>2. hā, hām bad kastme chi, tyā bais jaichi.</li> <li>3. hā, hetai, thār bhel-bhel man tabāh bhagel chal.</li> </ol>

From the above table, there are eight different exponents used in Maithili while accepting invitation of the strangers whereas there are only six different exponents used in English for the same situation.

Out of eight responses in Maithili, five responses are used in HFFA and remaining three are in TFA whereas only six TFA are used in English, here.

The main point that has been shown in the table is that maximum numbers of HFFA are found in Maithili. However, greater numbers of HFFA are found in English, compared to Maithili. Similarly, some TFA are found in Maithili but this is not in case of English

### 3.2.10.3 Declining Invitation Used by Strangers to Have the Seat

English	Maithili
<b>HFFD</b>	<b>HFFD</b>
<ol style="list-style-type: none"> <li>1. That's extremely kind of you, but I'm fine.</li> <li>2. That's very kind of you, but I'm not going far.</li> <li>3. No, thanks. I'm getting off soon. But thank you for the offer.</li> <li>4. Thanks all the same but I'm ok.</li> <li>5. No thank you, I'd prefer to stand.</li> <li>6. Its ok, thanks.</li> </ol>	<ol style="list-style-type: none"> <li>1. kast nāi kel jāu, hām thik chi.</li> <li>2. ji nāi, apane swyam aswasth lagai chi.</li> <li>3. dhanyabād lekin i bagalke sit khāli bharahal chai.</li> <li>4. sahayogak lel dhanyabād mudā hām thik chi.</li> <li>5. kono bāt nāi, hām akhane kani kāl me utairjyāb.</li> <li>6. māph kel jāu, hāmar ghar āibgel.</li> </ol>

By observing the above table, the researcher came up to know that there are six different exponents used in English while declining the invitation of the strangers. Similarly, the same numbers of exponents (i.e. six) are used in Maithil in the similar situation.

The important point that has been shown in the table is that same numbers (i.e. six) of HFFD are found in both English and Maithili languages, here.

### 3.2.11.1 Extending Invitation Used by Businessmen to Purchase Goods

English	Maithili
<b>HFFI</b>	<b>HFFI</b>
<ol style="list-style-type: none"> <li>1. Please come along to my new store, I will offer you a special discount.</li> <li>2. Please take advantage from my shop by purchasing goods with special discount.</li> </ol>	<ol style="list-style-type: none"> <li>1. 'Siti kampleks dipārtment' sab grāhak bargke subidhā hetu bises chutme samān kharidbāklel nimantran karait aich.</li> </ol>

<ol style="list-style-type: none"> <li>3. Would you like to buy goods from my shop with special discount?</li> <li>4. Welcome to 'Toulouse Department Complex'. Please come in and discover our special discount offers to you, our future costumers.</li> </ol>	<ol style="list-style-type: none"> <li>2. 'Siti kompleks dipartment' me padhāral jāu ā bishesh chutme samān kharidal jāu.</li> <li>3. 'Siti kompleks dipartment' me samān kinake kast karal jāu, badhiyā chutke se ho bybasthā chai.</li> <li>4. apane sabhak subidhā ā pasand dhyān me rakhait 'Siti kompleks dipartment' kholane chi, ekber abasya padhāral jāu ā sebāke mokā del jāu.</li> <li>5. dashainke pāwan absar pa pratyek samān 50% chutme kharidakebāste grāhak mahānubhāwme hārdik anurodh aich.</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. There's a special discount offer. One can take advantage of it.</li> <li>2. Come to our store for our opening discount.</li> <li>3. Come along and see what we have in store for you. Big discounts available to the first hundred customers!</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. ek hajārak māl mātra panc say takā me. Jaldi karu, i mokā simit samay ke lel lāgu bhel aich.</li> <li>2. sunu-sunu grāhak bandhu sab! "Siti kompleks department" me bishesh chutme saudā kina beshah hetu nyotā bhel.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Store opening specials. Come into the store to find out more about our special discount offers!</li> <li>2. Walk into the shop and ask I saw your special offers.</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. ābai jāijā ā samān kinai jāijā dashharāke absar pa bishesh chut aich hāmar dokānme.</li> <li>2. sucana! sucana!! 'Siti kompleks department' me 50% chutme samān bikri bharahal cha.der nāi kara, jaldi sa jaldi samān kharidka mokāke phaidā uthābai jāijā.</li> </ol>

The above table shows that there are nine different exponents used in English while inviting costumers to purchase goods with special discount offer. Similarly, the same numbers (i.e. nine) of exponents are used in Maithili too in the similar situation.

Out of nine responses in English, four responses are used in HFFI, three are in TFI and remaining two are in QIFI respectively. Likewise, out of nine responses in Maithili, five responses are used in HFFI, and equal numbers (i.e. two) of responses are in TFI and QIFI respectively.

The main point that has been observed in the table is that maximum numbers of HFFI are found in both English and Maithili. However, greater numbers of HFFI are found in Maithili, compared to English whereas greater numbers of TFI are found in English, compared to Maithili.

### 3.2.11.2 Accepting Invitation Used by Costumers to Purchase Goods

<b>English</b>	<b>Maithili</b>
<p style="text-align: center;"><b>HFFA</b></p> <p>1. Can you please tell me more?</p>	<p style="text-align: center;"><b>HFFA</b></p> <p>1. dhanybād, jānkari delaũ. 2. Ji, apaneke agrah hām swikār karai chi.</p>
<p style="text-align: center;"><b>TFA</b></p> <p>1. That would be very nice. 2. Yes, I will. 3. Oh! It sounds good. 4. Special offers? Ok, I'll come and have a look. Thank you. 5. All right! 6. I'll take advantage from this poppurtinity. 7. I'd love to buy goods from your shop. 8. It's great, thanks.</p>	<p style="text-align: center;"><b>TFA</b></p> <p>1. bishesh chut bhelake chalte hām samān kharid jarur āeb. 2. liya ta, hām sab āhāk dokānme samān kinkebāste icchuk chi. 3. bad nik! i mokā hām nāi gumāba cahai chi.</p>
<p style="text-align: center;"><b>QIFA</b></p>	<p style="text-align: center;"><b>QIFA</b></p> <p>1. sacce hau? Jyō i bāt chai ta, hām jarur aibo tohar dokānme saudā kina besāha.</p>

By observing the above table, the researcher came up to know that there are nine different exponents used in English while accepting the invitation of the businessmen whereas there are only six different exponents used in Maithili in the similar situation.

Out of nine responses in English, eight responses are used in TFA and remaining one is in HFFA. Likewise, out of six responses in Maithili, three are in TFA, two are in HFFA and remaining one is in QIFA respectively.

The main point that has been observed in the table is that maximum numbers of TFA are found in both English and Maithili. However, greater numbers of TFA are found in English in comparison to Maithili whereas greater numbers of HFFA are found in Maithili in comparison to English.

### 3.2.11.3 Declining Invitation Used by Costumers to Purchase Goods

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. māph keljāu mudā hamārā ekhan samān kinke kono jaruri nāi aich.</li> <li>2. bat ta swāgat yogya aich mudā ekhan hāmarā pāike paig samasyā aich.</li> <li>3. jānakāri delaū tyā dhanyabād! mudā hām akhane samān kharid ka elauhā.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. No, thanks. I'm not interested in these goods.</li> <li>2. No, thanks, I'm fine.</li> <li>3. I'm afraid I've nothing to buy right now.</li> <li>4. Thank you but I'm not able to come.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. nāi, hām maukhik bāt pa bisbās nāi ka sakai chī.</li> <li>2. chodu, hāmarā ehan bāt pa bharosā nāi hoit aich kiyāk ta bisesh chut balā saudā raddi hoit aich.</li> </ol>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. No need to buy anything.</li> <li>2. Sorry, I can't. But thanks anyway.</li> <li>3. I'm not going to the shop, sorry.</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. nāi hau, tohar dokānk saudā bad mahang rahaicho, tyā hām nāi aiebo.</li> </ol>

From the above table, the researcher came up to know that there are seven different exponents used in English while declining the invitation of the businessman whereas, there are only six different exponents used in Maithili in the similar situation.

Out of seven responses in English, four responses are used in TFD and remaining three are in QIFD. Similarly, out of six responses in Maithili, three are in HFFD, two are in TFD and remaining one is in QIFD respectively.

The main point that has been shown in the table is that maximum numbers of TFD are found in English whereas maximum numbers of HFFD are found in Maithili. Likewise, greater numbers of TFD and QIFD are found in English, compared to Maithili.

### 3.2.12.1 Extending Invitation used by Younger Sisters to Lend the Scooty

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. bhāi ji hāmare skuti sã kalej geljāu ne.</li> <li>2. bhāiji jyõ apaneke kono āpatti nāi hoi ta, hāmare skuti sã kalej jebāk kast karal jāu.</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Would you care to take my scooty?</li> <li>2. Do you need my scooty to go to collage?</li> <li>3. Brothere, would you like to take my scooty to get to collage?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. calune bhāi ji, motar bhangaith gel ta ki bāt? hāmar skuti jindā bād chai ne.</li> <li>2. bhaiyā! āhā kiyā udās hoi chi? liy skuti ā jāu kalej.</li> <li>3. bhāiji hām āhā ka apan skuti sã kalej jebāk khātir nimantran da rahal chi.</li> <li>4. āhak kalej jebāk jaruri chal tāhi sã hāmar skuti la ka jāu.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Take my scooty if you need it.</li> <li>2. Hey, take my scooty if you like.</li> <li>3. Like to go to collage with my scooty?</li> <li>4. Hey, Marty, do you want to borrow my scooter.</li> <li>5. Bro, just take my scooty. I don't need it.</li> <li>6. What about going to collage with my scooty?</li> <li>7. Why don't you take my scooty to collage?</li> <li>8. You must take my scooty.</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. hau bhaiyā tō kailā lajāicha? hāmare skuti sã kalej cail jā na.</li> <li>2. jyõ tohar motargādi bigral cho, ta hāmar skuti sã kalej jāime kono harjā?</li> </ol>



By observing the above table, the researcher came up to know there are eleven different exponents used in English while inviting the older brother to take scooty. Likewise, there are eight different exponents used in Maithili for the same situation.

Out of eleven responses in English, eight responses are used in QIFI and remaining three are in TFI respectively. Similarly, out of eight responses in Maithili, four responses are used in TFI, and remaining equal numbers (i.e. two) of responses are in QIFI and HFFI respectively.

Thus, the table clearly indicates that maximum numbers of QIFI are found in English whereas maximum numbers of TFI are found in Maithili. Similarly, the greater numbers of QIFI are found in English, compared to Maithili whereas the greater numbers of TFI are found in Maithili, compared to English.

### 3.2.12.2 Forms of Accepting Invitation Used by Older Brothers to Borrow the Scooty

English	Maithili
<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. Thank you. That would be good.</li> <li>2. Yes, thank you, that would be really helpful, I appreciate it. Are you sure, it is not too troublesome for you? Is there something I can do in return?</li> <li>3. That's really kind of you.</li> <li>4. Thanks a lot for your kind help.</li> </ol>	<p style="text-align: center;"><b>TFA</b></p>
<p style="text-align: center;"><b>QIFA</b></p> <ol style="list-style-type: none"> <li>1. Thanks little sis. I'll look after it.</li> <li>2. Are you sure? That would be great.</li> <li>3. Thanks, I will pay for petrol!</li> <li>4. Great Carrie. You're a life saver!</li> <li>5. Thank you. I'd like to.</li> </ol>	<p style="text-align: center;"><b>QIFA</b></p> <ol style="list-style-type: none"> <li>1. hetai, kailā nāi?</li> <li>2. acha, lāb, āi tore skuti sā klej jāi chi.</li> <li>3. cal daiyā, tō bad nik upāy sujhaule.</li> <li>4. hā, ta, i bāhek dosar kono upāy iyo ta, nāi chau.</li> </ol>

6. That sounds a nice idea.	5. le, tahan thik chaik, hām skuti la jāi chi.
7. I won't say no!	6. i bhel na bāt, je kaj padalā pa sahyog kelā.
	7. dhanyabād, bahin! hāmarā ta, cintā bhagel chal je konā k kalej jyāb?

The above table shows that there are eleven different exponents used in English while accepting the invitation of the younger sister whereas there are only seven different exponents used in Maithili for the same situation.

Out of eleven responses in English, seven responses are used in QIFA and remaining four are in TFA whereas only seven QIFA are used in Maithili.

The main point that the table reveals is that maximum numbers of QIFA are found in English. Similarly, equal numbers (i.e.seven) of QIF are found in both English and Maithili. However, some TFA are found in English also but this is not in case of Maithili.

### 3.2.12.3 Declining Invitation Used by older Brothers to Borrow the Scooty

English	Maithili
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. Sorry, I can't. But thanks anyway.</li> <li>2. I'm afraid. I don't like to ride ladies scooty.</li> <li>3. Thank you for your kind help but I'll take lift with my partner.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. No, thanks. I like to walk.</li> <li>2. Nota, I'll get the bus. But thanks anyway.</li> <li>3. No, thank you, I will find another way.</li> <li>4. No way! I wouldn't ride that thing if you paid me!</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. dhanybād mudā torā ta apane kalej jebāk jaruri chau.</li> <li>2. choid dahi daiya, āi dost sange cail jyāb.</li> <li>3. tō dukh nāi kar bahin, hāmar sangi leb āib rahal aich.</li> <li>4. nāi, daiyā, hām saikal sã cail jyāb.</li> <li>5. torā, harān hobake kono jaruri nāi chau, hām apane gādi thik karā leb jāi chi.</li> </ol>

6. nāi , hāmarā skuti chalābme lāj lagaiya,tyā bas sã cail jyāb.
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From the above table, the researcher found out that there are seven different exponents used in English while declining the invitation of the younger sister whereas there are only six different exponents used in Maithili in the similar situation.

Out of seven responses in English, four responses are used in QIFD and remaining three are in TFD whereas the Maithili have used only six QIFD.

The most important point that has been shown in the table is that maximum numbers of QIFD are found in English. However, greater numbers of QIFD are found in Maithili in comparison to English. Similarly, some TFD are found in English also but this is not in case of Maithili.

### 3.2.13.1 Extending Invitation Used by Prime-ministers for Discussion

English	Maithili
<b>HFFI</b>	<b>HFFI</b>
<ol style="list-style-type: none"> <li>1. We should be very pleased if you could stop demonstrating and have discussion with us.</li> <li>2. I invite the revolutionists to stop demonstrating and come to the discussion.</li> <li>3. I would like to discuss the issues that you are currently facing, please meet with me for an open discussion on Friday.</li> <li>4. It would be much more useful to discuss your demands instead of demonstrating.</li> <li>5. You are welcomed to the discussion.</li> <li>6. Shall we start the discussion? I'd very much like you to invite to the discussion.</li> <li>7. It is time to start negotiating.</li> </ol>	<ol style="list-style-type: none"> <li>1. hām pradhān mantrake haisiyat sã āndolankārisabhak māng par bichār bimars karai khātir bartāme ābaike lel nimantran ka rahal chi.</li> <li>2. sabgote pradarsankārisab sã āgraha aich je desak shānti ā pragati hetu pradarsan choid bartāme ābai jāijāu.</li> <li>3. jantā sabhak hakhit dhyānme rakhit hue bartāme ābai khātir hārdik swāgat aich.</li> <li>4. jantā sabhak māng prati hāmar mantri parisad gambhir aich tyā todphod ā cakkājām choid gambhirtāpurbak bartāme eljāu.</li> <li>5. apane lokani sab sã āgra aich je hadtāl band kairka samjhdāri sã smasyā suljhābai khātir bartāme āel jāu.</li> </ol>

<b>TFI</b>	<b>TFI</b>
<ol style="list-style-type: none"> <li>1. You must stop demonstrating and come to the discussion.</li> <li>2. Why don't you start discussion instead of demonstrating?</li> <li>3. Won't you come to discussion instead of demonstrating?</li> <li>4. What about strating discussion?</li> </ol>	<ol style="list-style-type: none"> <li>1. jyõ sab samasyā ke samādhān bartā chaik ta kiyāk nāi āndolan choid bartā me ābi?</li> <li>2. āhāsab hallā-phasād nāi karu, bartā me āu.</li> <li>3. jagah-jagah āndolan kairak ām jantāke dukh nāi diyau, oi sā nik bartāme āu, jata āhāsabhak jāyaj māng purā hyāt.</li> </ol>

By observing the above table ,the researcher came up to know that there are eleven different exponents used in English while inviting to the revolutionaries to come to the discussion whereas there are only eight different exponents used in Maithili for the same situation.

Out of eleven responses in English, seven responses are used in HFFI and remaining four are in TFI. Likewise, out of eight responses in Maithili, five responses are used in HFFI and remaining three are in TFI respectively.

Thus, the table clearly indicates that maximum numbers of HFFI are found in both English and Maithili. Similarly, greater numbers of HFFI and TFI are found in English in comparision to Maithili.

### 3.2.13.2 Accepting Invitation Used by Revolutionaries for Discussion

<b>English</b>	<b>Maithili</b>
<b>HFFA</b>	<b>HFFA</b>
<ol style="list-style-type: none"> <li>1. Yes, thank you. We will engage in discussion.</li> <li>2. We accept your offer of negotiations.</li> <li>3. I think discussion may be a good idea.</li> <li>4. Yes, it is very nice to have a discussion with a prime-minister who listens to our concern.</li> <li>5. Thank you very much, sir.We are ready.</li> <li>6. We accept your invitation and hope that</li> </ol>	<ol style="list-style-type: none"> <li>1. dhanyabād, hām sab bartāke lel tyār chi.</li> <li>2. dhanyabād mantriiji, apaneke āgrah hāmarā sabk swikārya aich.</li> <li>3. thik chaik, hām sab bartāme baisabāk lel taiyār chi.</li> <li>4. Ji, baithakke miti tokal jyā.</li> <li>5. sarkārk kadam swāgat yogya aich.</li> <li>6. Jyõ, samsyā ke samādhān bartā sā hyāt, ta hām jarur āeb.</li> </ol>

<p>you will truly listen to our requests.</p> <p>7. All right then! We will surely come to the discussion.</p> <p>8. That sounds a nice idea.</p> <p>9. That would be very nice.</p> <p>10. What a delightful idea. Thank you.</p>	<p>7. apāne āgrah kelaū tyā ekber apānahuke bacan māink dekhai chi.</p>
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From the above table, the researcher came up to know that there are ten different exponents used in English while accepting the invitation of the prime-minister to come to the discussion. Similarly, there are seven different exponents used in Maithili for the same situation.

The important point that the table reveals is that only HFFA are found in both English and Maithili. Similarly, there is not even a single TFA and QIFA found in both the languages. However, greater numbers of HFFA are found in English in comparison to Maithili. Here, both the English and Maithili were found to be highly formal in the relationship with the prime-minister.

### 3.2.13.3 Declining Invitation Used by Revolutionaries for Discussion

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p> <p>1. We'd like like to, but first of all you should promise to fulfill our demand.</p> <p>2. Well, er, that's very kind of you, but first of all you should promise to fulfill our demand.</p> <p>3. Sorry, unless you fulfill our demand, we could not stop demonstrating.</p>	<p style="text-align: center;"><b>HFFD</b></p> <p>1. māph keljāu mudā hāmarā apāneke bartāme kono dam nāi bujhāi parai ya.</p> <p>2. chamā keljāu, mudā hām, sab bār-bār dhokhā khā cukal chi.</p> <p>3. sarkār hāmarā sabhak māng prati gambhir nāi bhelāk calte hām i nimantran aswikār karait chi.</p> <p>4. dukh nāi mānal jāu mudā apāneke maukhik bāt par bishwās nāi aich.</p> <p>5. jī nāi, jā dhair apāne likhit pratibadhatā nāi deb tādhair āndolan jāri e rahat.</p>
<p style="text-align: center;"><b>TFD</b></p> <p>1. No, we will stand for until we are satisfied.</p> <p>2. We do not accept your offer.</p>	<p style="text-align: center;"><b>TFD</b></p> <p>1. sarkārak kadam shadayantrapurn aich tyā hām sab bartāme nāi baithab.</p> <p>2. nāi, bartāke bahanā ka hāmarasabhk</p>

3. No, thank you.	<p>āndolan thandā nāi pāru.</p> <p>3. nāi, hāmarāsabke sarkārk niyat thik nāi bujhāiparaiya.</p> <p>4. pahine hāmarā sabhak māng purā karu nāi ta āndolan kairate rahab.</p>
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By observing the above table, the researcher found out that there are six different exponents used in English while declining the invitation of the prime-minister whereas there are nine different exponents used in Maithili in the similar situation.

Out of six responses in English, the equal numbers (i.e. three) of responses are used in HFFD and TFD respectively. Likewise out of nine responses in Maithili, five are used in HFFD and remaining four are in TFD respectively.

The most important point that has been shown in the table is that greater numbers of HFFD and TFD are found in Maithili in comparison to English. However, maximum numbers of HFFD are found in Maithili.

### 3.2.14.1 Extending Invitation Used by Social Organizations for Blood Donation

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Please attend our blood donation program this Saturday. All suitable blood will be used for cancer patient. Your help is appreciated.</li> <li>2. Would you care to donate the blood to cancer patient on Saturday at 11 a.m.?</li> <li>3. Please give blood if you have time.</li> <li>4. I would like to invite everybody to donate the blood on Saturday at 11 a.m.</li> <li>5. You are highly welcomed to 'Yadav Seba Samiti, Biratnagar to donate the blood for cancer patients.</li> <li>6. We should be delighted if you could donate blood for cancer patient on Saturday at 11 a.m.</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. 'Yadav shewā samiti' dwārā hob jārahal raktdan kājkramme apāne janmānas sabke khun dān karakebāste hārdik nimantran da rahal chī.</li> <li>2. āb balā saniscarbār dinak 11 baje khun dān debāklel apāne sabhak upasthiti jaruri aich.</li> <li>3. āhā sab bhar-bhalādami sab sā āgrah aich je apān khun dān kairke jiban dān del jāu.</li> <li>4. 'rakkt dan jiban dān' kahabike bichār karait apāne sab kyānsar rogike lel khun dān deb abashya padhāral jāu.</li> <li>5. kyānsar rogike lel ābaibalā saniscarbār dinak 11 baje khun dān kājkramme</li> </ol>

	sahabhagi bhel jāu. 6. “yādab shebā samiti, Birātnagar” kyānsar bimārike bāste apan amulya khun dān karake lel anurodh karait aich.
<b>TFI</b>	<b>TFI</b>
1. Do you like to donate blood for cancer patient? 2. What about donating blood for cancer patient?	1. apan amulya khun dān da ka kyānsar rogike jān bacābme sahyog karu.

The above table shows that there are eight different exponents used in English while inviting the people to donate the blood for cancer patients whereas there are only seven different exponents used in Maithili for the same situation.

Out of eight responses in English, six responses are used in HFFI and remaining two are in TFI. Similarly, out of seven responses in Maithili, six responses are used in HFFI and remaining one is used in TFI respectively.

Thus, table clearly indicates that maximum numbers of HFFI are found in both the English and Maithili. However, greater numbers of TFI are found in English, compared to Maithili. Both English and Maithili were found to be highly formal in the relationship with the common people, here.

### 3.2.14.2 Accepting Invitation Used by People for Blood Donation

English	Maithili
<b>HFFA</b>	<b>HFFA</b>
1. Yes, I would like to help. 2. It would give me a great pleasure. 3. Yes, I would be happy to help them. 4. Thanks, I would be glad to attend such program. 5. It would be very nice to help them. 6. I'd love to donate the blood. 7. Ok I'm always ready for it. 8. Yes, I do.	1. i ta punyak kāj aich, tyā hām sab jarur sahyog karab. 2. dhanyabād, ekta punyak kāj karake mokā delaū. 3. “khun dān jiban dān” hoit aich, tyā hām dān debakelel tyār chi. 4. ehan samajik hitak kājke hām swāgat karaichi. 5. i ta hāmar saubhāgya hyāt je hām

9. Ok, I will.	dosarke kāj ābi. 6. accha thik chai, jyō hāmar ek bund khun sā kakaro jinagi baic sakai chai, ta i dhārmak kājme hām jarur sahabhāgi hyāb.
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From the above table the researcher came up to know that there are nine different exponents used in English while accepting the invitation for blood donation whereas only six different exponents are used in Maithili for the same situation.

The most important point that has been shown in the table is that greater numbers of HFFA are found in English in comparison to Maithili. Similarly, there is not even a single TFA and QIFA found in both the languages, here.

### 3.2.14.3 Declining Invitation Used by People for Blood Donation

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. I'd like to but unfortunately I'm sick.</li> <li>2. I'm terribly sorry, I don't think I can.</li> <li>3. Sorry, I can't. I'm sick at the moment.</li> <li>4. I wish I could, but I have to go out of city tomorrow.</li> </ol>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. māphkel jāu, mudā hām 'anemiya' sā grasit chi.</li> <li>2. hām akhan aswasth chi, tyā khun dān nāi deb sakab.</li> <li>3. man ta bad chal je hāmhu kari khun dān mudā hām apane kamjor chi.</li> <li>4. bad bhāri man sā kahai chi je hām nāi āb sakab.</li> <li>5. 'ucc rakktcapak' birami bhalak calte hām apaneke sahyog karame asmarth chi.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. No, sorry. I am busy.</li> <li>2. I will not be able to attend such programme.</li> <li>3. I'm afraid I've donated blood some days ago.</li> <li>4. Oh, what a shame! I won't be here on the same day.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p>



<b>QIFD</b>	<b>QIFD</b>
	<ol style="list-style-type: none"> <li>1. nāi, hām i laphadāme nāi parab, i bāhyek dosaro kāj aich.</li> <li>2. apan dehme ta ek bund khun nāi aich, dosarke ki dān karab?</li> <li>3. nāi, yau, hāmarā bad dar lagai ya.</li> </ol>

By observing the above table, the researcher found out that there are eight different exponents used in English while declining the invitation to donate the blood.

Similarly, the same numbers (i.e. eight) of responses are used in Maithili in the similar situation.

Out of eight responses in English, equal numbers (i.e. four) of responses are used in HFFD as well as TFD respectively. Likewise, out of nine responses in Maithili, five responses are used in HFFD and remaining four are in QIFD.

The main point that the table indicates is that maximum numbers of HFFD are found in Maithili, compared to English. Likewise, some TFD are found in English whereas some QIFD are found in Maithili.

### 3.2.15.1 Extending Invitation Used by Friends to Have Dinner

<b>English</b>	<b>Maithili</b>
<b>HFFI</b>	<b>HFFI</b>
<ol style="list-style-type: none"> <li>1. We should be very pleased if you could come and have dinner with us on next day.</li> </ol>	<ol style="list-style-type: none"> <li>1. sangi, bidhālaya adhayan sakalāk bād aieata bhetlaūh, tyā bihānak dopahariyake bhojan bhāt hāmarā oithām ka sebake mokā del jāu.</li> <li>2. mitra, jyō bihan phursat me chi tahan dinak khānā par padhāral jāu.</li> </ol>
<b>TFI</b>	<b>TFI</b>
<ol style="list-style-type: none"> <li>1. Would you like to have dinner with me tomorrow?</li> <li>2. Shall we enjoy dinner tomorrow</li> </ol>	<ol style="list-style-type: none"> <li>1. Milan ji, wāh! bad dinakbād bhetlaūh, arāme chi nāi? āhāke bihānk bhojan hāmarā sange khebāklel nyotā bhel.</li> </ol>

<p>3. How's it going? Do you want to catch up for dinner tomorrow?</p>	<p>2. yau, bahinā, āhā sã das salk bād mulākāt bhel tyā hām cahai chi je kailhka khāna hamāre gharpa hoi. 3. yār! apanā sab pure das salak bād bhetal chi.bihān dinke khānā sāthe khab, hetai nāi?</p>
<p style="text-align: center;"><b>QIFI</b></p> <p>1. Hey, it's so good to see you again.Have dinner with me tomorrow. 2. It is so nice to see you, let's have dinner tomorrow. 3. I haven't seen you for ages, let's catch up for dinner tomorrow. 4. Hey, Sally, we meet after ten years, come and enjoy dinner with me tomorrow. 5. What about having dinner with me tomorrow?</p>	<p style="text-align: center;"><b>QIFI</b></p> <p>1. ge Rima! to katta harāgel chelā ga? Kushal che na? Kailh bhāt khāilā hāmarā ota āib Jo, puranā gap-sap se ho karab. 2. hau Bimal! kusal chem kaha? bihānak bhojan kar to hāmarā gharne jarur ābiha.</p>

From the above table, the researcher came up to know that there are nine different forms used in English while inviting friends to have dinner whereas there are only seven different forms used in Maithili for the same situation.

Out of nine responses in English, five responses are used in QIFI, three are in TFI and remaining one is in HFFI. Likewise, out of seven responses in Maithili, three responses are used in TFI and equal numbers (i.e. two) of responses are in TFI as well as HFFI respectively.

Thus, the table clearly indicates that maximum numbers of QIFI are found in English whereas maximum numbers of TFI are found in Maithili. Similarly greater numbers of QIFI are found in English, compared to Maithili whereas greater numbers of HFFI are found in Maithili, compared to English.

### 3.2.15.2 Accepting Invitation Used by Friends to Have Dinner

<b>English</b>	<b>Maithili</b>
<p style="text-align: center;"><b>HFFA</b></p>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. dhanybād, apaneke nimantran hām konā aswikār ka sakai chi?</li> <li>2. Ji, abasya, apane sange bahut gap se ho karabāk aich.</li> </ol>
<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. Thank you for the invitation.I'll certainly come.</li> <li>2. I'd be delighted.Where shall we meet?</li> <li>3. Can I bring anything?</li> </ol>	<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. hā, āhāke nimantran hām khusi-khusi swikārlāũ.</li> <li>2. apan priya sangike bāt hām konā kātab?</li> <li>3. hā, kiyāk nāi? i mokāke ta das baras sā intjār chal.</li> <li>4. wāh! i bhel na bāt.</li> <li>5. thik chaik sangi, hām jarur āibjyāb.</li> </ol>
<p style="text-align: center;"><b>QIFA</b></p> <ol style="list-style-type: none"> <li>1. I'd love to.</li> <li>2. That sounds great.</li> <li>3. That would be very nice.</li> <li>4. Yes, that would be lovely.I look forward to it.</li> <li>5. Thanks a lot.</li> <li>6. It's great.</li> <li>7. Ok, I'll come.</li> </ol>	<p style="text-align: center;"><b>QIFA</b></p> <ol style="list-style-type: none"> <li>1. bad banhiyā! torā jare bad bāt karake chau.</li> <li>2. to, ta hāmar manak bāt kahalya, hām jarur aiebo.</li> </ol>

From the above table, the researcher came up to know that there are ten different forms used in English while accepting the invitation of the friends whereas there are only nine different forms used in Maithili for the same situation.

Out of ten responses in English, seven responses are used in QIFA and remaining three are in TFA. Similarly, out of nine responses in Maithili, five responses are used in TFA and remaining equal numbers (i.e. two) of responses are used in HFFA as well as QIFA respectively.

The most important point that has been shown in the table is that maximum numbers of QIFA are found in English whereas maximum numbers of TFA are found in

Maithili. However, greater numbers of QIFA are found in English, compared to Maithili whereas greater numbers of TFA are found in Maithili, compared to English.

### 3.2.15.3 Declining Invitation Used by Friends to Have Dinner

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. Unfortunately, I won't be able to get together with you tomorrow as I leave for a conference tonight. May be we can make a time when I get back.</li> </ol>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. chamā keljāu mitra, kāry byastātake karan hām nai āb sakab.</li> <li>2. nimantrank lel bahut-bahut dhanyabād mudā bhojan kahiyo dosar ber.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. No, sorry, I'm really busy this week.</li> <li>2. Sorry, I couldn't make it tomorrow. May be next time.</li> <li>3. I'm afraid. I've already promised to my unt. But thank you very much all the same.</li> <li>4. I wish I could, but I'm leaving tomorrow early in the morning.</li> <li>5. It can't be helped, I suppose. But we'll make it up some other time.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. dukh nāi mānu mudā hām bihān subahake gādi sã ghar jā rahal chi.</li> <li>2. māph karu, ai ber kani harbarme chi, agulkā ber pakkā.</li> <li>3. man chot nāi karu mudā aphisak kāj sã phursatak abhāb aich.</li> </ol>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. Well, er, that's very kind of you, but I might be busy tomorrow.</li> <li>2. Oh, what a shame. I'm leaving tomorrow morning. Perhaps we could have dinner another time.</li> <li>3. Sorry, I'm busy.</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. nāi, āb bhethghāt hoite rahatau, khānā agulkā ber.</li> <li>2. nāi, kalhi hām nāi āb sakabo, kāki khyālā bajenai aich.</li> </ol>

From the above table, the researcher found out that there are nine different forms used in English while declining the invitation of the friends whereas there are only seven different forms used in Maithili in the similar situation.

Out of nine responses in English, five responses are used in TFD, three are in QIFD and remaining one is in HFFD respectively. Likewise, out of seven responses in

Maithili, three are in TFD and remaining equal numbers (i.e. two) of responses are used in HFFD and QIFD respectively.

The most important point that has been shown in the table is that maximum numbers of TFD are found in both English and Maithili. However, greater numbers of TFD and QIFD are found in English, compared to Maithili.

### 3.2.16.1 Extending Invitation used by Teachers to Take Extra Class

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. I will offer extra classes for tough subjects; you should use these if you need.</li> <li>2. Would you like to join extra classes for tough subjects?</li> <li>3. I am running extra classes for hard subjects like maths, Science English. You are all welcomed.</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. parbesikā parichake dhyān rakhait, bidhārthi sabhak subidhāhetu, angreji, ganit, bigyan bishayak atrikkt kakashā suru bharahal aich, tāhime ichuk bidhārthi sabk swāgat aich.</li> <li>2. priya bidhārthi logain, āha sabhak kathinak bisayak kakashā lebake bāste amantrit karahal chi.</li> <li>3. parichhāke tyāri nik jakā ka nik ank lābke bāste angreji, ganit, bigyān bishayak kachhāme sahabhāgi bhel jāu.</li> <li>4. prabesikā parichhāke dhyān rakhait thap kachhāk byabasthā kelgel aich, tyā i absarak bharpur phāidā uthābai jāijāu.</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. There are extra classes. They're very useful. I'd advice you to take them.</li> <li>2. Come and join extra classes for tough subjects like maths, science and English. It will be very useful for you.</li> <li>3. What about joining extra classes for tough subjects?</li> <li>4. You must join the extra classes for tough subjects to get good marks.</li> <li>5. Why don't you join extra classes?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p>

The above table shows that there are eight different forms used in English while inviting the students to take extra class whereas there are only four different forms used in Maithili for the same situation.

Out of eight responses in English, five responses are used in TFI and remaining three are in HFFI whereas only four HFFI are used in Maithili, here.

Thus, the table clearly shows that maximum numbers of TFI are found in English. However, greater numbers of HFFI are found in Maithili, compared to English.

### 3.2.16.2 Accepting Invitation Used by Students to Have Extra Class

English	Maithili
<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. That's wonderful. I will definitely be there.</li> <li>2. Yes, I will attend the classes.</li> <li>3. Thank you. I'd like to join it.</li> </ol>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. ji sar, hām padh jarur āyeb.</li> <li>2. ji guruji, oi koching kakshame hām jarur sahabhāgi hoyeb.</li> <li>3. dhanyabād sar, hām sab icchuk chi klās lebakelel.</li> <li>4. hamahu ihe kakshake intajārme chaliha.</li> <li>5. guru Ji, i mokāke phāidā hām jarur uthyāb.</li> <li>6. mahāshay, apaneke bāt sā hām sahamat chi.</li> </ol>
<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. Thank you for the offer.</li> <li>2. Yes, thank you.</li> <li>3. Yes, I will.</li> <li>4. Ok, thanks.</li> <li>5. I will be attending.</li> <li>6. That would be nice.</li> <li>7. That sounds a very nice idea.</li> </ol>	<p style="text-align: center;"><b>TFA</b></p>

From the above table, the researcher came up to know that there are ten different forms used in English while accepting the invitation of the teacher whereas there are only six different forms used in Maithili in the similar situation.

Out of ten responses in English, seven responses are used in TFA and remaining three are in HFFA whereas only six HFFA are used in Maithili, here.

The main point that has been shown in the table is that maximum numbers of TFA are found in English. However, greater numbers of HFFA are found in Maithili, compared to English.

### 3.2.16.3 Declining Invitation Used by Students to Have Extra Class

<b>English</b>	<b>Maithili</b>
<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. Thank you for your kind invitation, but I don't have any problem.</li> <li>2. Well, er, that's very kind of you but I am strong in these subjects.</li> <li>3. I'm sorry; I can't afford it. But thanks anyway.</li> </ol>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. nimantranak lel dhanyabād mudā hāmarā aike kono ābsyaktā nāi aich.</li> <li>2. maph kel jāu sir mudā hām sabgote sangi milka sāmuhik adhayan ka rahal chī.</li> <li>3. hāmarā pās samayak abhāb bhelāk calate hām bishesh kaksha lebame asmarth chī.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. No, thank you. I don't need it.</li> <li>2. Its ok, I wish to study alone.</li> <li>3. Thanks but no thanks. I'd rather do my revision at home.</li> <li>4. I'm afraid I've already taken home tution for the same.</li> <li>5. No, I prefer to study on my own.</li> <li>6. I'd love to, but I don't have money to pay it.</li> <li>7. Sorry, I will not be able to attend.</li> <li>8. I don't think I need these. I'll slap them.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. ji nāi sar, āb ta ghareme padhlā sā besi phaidā hetai jenā buijhpariya.</li> <li>2. māstar sāhib, padhke ta bad man chal mudā pāike paig samsyā aich.</li> <li>3. hām nāi padhab kiyāki ta hāmarā i tino bisay haluke lagai ya.</li> </ol>

By observing the above table, the researcher came up to know that there are eleven different forms used in English while declining the invitation of the teacher whereas there are only six different forms used in Maithili for the similar situation.

Out of eleven responses in English, eight responses are used in TFD and remaining three are in HFFD. Likewise, equal numbers (i. three) of responses are used in Maithili in HFFD and TFD respectively.

The most important point that has been shown in the table is that maximum numbers of TFD are found in English. Similarly, greater numbers of TFD are found in English, compared to Maithili. However, equal numbers of HFFD are found in both the English and Maithili languages, here.

### 3.2.17.1 Extending Invitation Used by Academic Institution to Admit in Language and Computer Class

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. We'd really like you to join language and computer classes with 50% discount offer.</li> <li>2. We would be delighted if you were able to participate in this wonderful opportunity.</li> <li>3. Please allow us to offer 50% off to students living at home after S.L.C.</li> <li>4. Would you like to join language and computer classes 50% discount offer?</li> <li>5. Shall we offer you 50% off to join language and computer classes?</li> <li>6. Great offer! Come and have classes at a discount rate!</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. parbeshikā pariksha da baithal bidhārthi sabke bhāsā āur kamyutar sikhakelel aksphord insticyut nimantran da rahal aich.</li> <li>2. phursatak समय सदुपयog karake khātir bhāsā āur kamyutar sikh aksphord insticyutme ābai jāijāu.</li> <li>3. aksphord insticyutme bhāsā āur kamyuterke tālim la ka mokāke phaida uthabai jāijāu.</li> <li>4. bidhārthi sabhake bhāsā āur kamyutar sikhkelel aksphord insticyutme hardik swāgat aich.</li> </ol>

The above table shows that there are six different forms used in English while inviting the students to admit in language and computer class whereas there are only four different forms used in Maithili in the similar situation.

The most important point that the table shows is that only HFFI are found in both English and Maithili languages, here. However, greater numbers of HFFI are found in English in comparison to Maithili.



### 3.2.17.2 Accepting Invitation Used by Students to Admit in Language and Computer Class

English	Maithili
<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. Thank you, gratefully accepted.</li> <li>2. Yes, of'course! That would be very nice.</li> <li>3. Thanks for this exciting opportunity.I would like to attend.</li> <li>4. Yes, that would be very helpful.Thank you, I will join.</li> <li>5. Thank you. I'll not miss the chance.</li> <li>6. That sounds a nice idea.</li> </ol>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. ji, jarur, hām i absarak phāidā jarur uthāib.</li> <li>2. ehan subarn absarke sadupayog jarur karab.</li> <li>3. bad banhiyā! hām tālim lebake lel tyar chi.</li> </ol>

From the above table,the researcher came up to know that there are six different forms used in English while accepting the invitation of the institution whereas there are only three different forms used in Maithili in the similar situation.

The most important point that the table shows is that only HFFA are found in both English and Maithili languages, here. However, greater numbers of HFFA are found in English in comparision to Maithili.

### 3.2.17.3 Declining Invitation Used by Students to Admit in Language and Computer Class

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. I'd love to, but I'm preparing bridge course these days.</li> <li>2. I'm sorry, I can't. But thanks anyway.</li> <li>3. Sorry, I 'm not interested in that subject.</li> <li>4. No, thank you, I can not attend.</li> </ol>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. māph kel jāu mudā hām ta brij korske tyāri ka rahal chi.</li> <li>2. nimantranak lel dhanyabād mudā hāmarā ekhan i sab sikhbāk kono jaruri nāi aich.</li> <li>3. dukh nāi mānu mudā hām ekhan silāi-bunāi sikh rahal chi.</li> </ol>

	4. sikhake ta bad man chal mudā ārthik abhābke calte hām asmarth chi.
<b>TFD</b>	<b>TFD</b>
<ol style="list-style-type: none"> <li>1. I'm afraid I've no time.</li> <li>2. No need to take these but thanks anyway.</li> <li>3. I don't want to study that.</li> </ol>	<ol style="list-style-type: none"> <li>1. nāi, hām ta i phursatak smayme kāthmāndau ghum jārahal chi.</li> <li>2. nāi, hām ta dosare thām klās la rahal chi.</li> <li>3. hāmarā ta agulkā padhāi pa dhyān debak aich, tyā nāi āeb.</li> </ol>

From the above table, the researcher came up to know that there are seven different forms used in English while declining the invitation of the institution. Similarly, the same numbers (i.e. seven) of forms are used in Maithili also in the similar situation.

Out of seven responses in English, four responses are used in HFFD and remaining three are in TFD. Similarly, out of seven responses in Maithili, four responses are used in HFFD and remaining three are in TFD.

The important point that has been shown in the table is that equal numbers (i.e. four) of HFFD as well as equal numbers (i.e. three) of TFD are found in both English and Maithili languages respectively. However, majority of exponents in both the languages are maximum numbers of HFFD, here.

### 3.2.18.1 Extending Invitation Used by Pen-friends to Visit Nepal

English	Maithili
<b>HFFI</b>	<b>HFFI</b>
<ol style="list-style-type: none"> <li>1. Please do visit my home country in this summer vacation if you are free.</li> <li>2. Would you like to visit my home country in this summer vacation?</li> <li>3. Hello pen friend, I would love you to come and visit my home country.</li> <li>4. How would you like to come and spend a week with us in Nepal in this summer vacation?</li> </ol>	<ol style="list-style-type: none"> <li>1. patr-mitra ji, hām apaneke hāmar mātribhumi Nepal ghum ābaikebāste hārdik nimantran da rahal chi.</li> <li>2. mitrā, apane hāmar desh Nepālak prākritik saundrayak drishayāblokan karakelel i berak garmi chutime abasya padhāral jāu.</li> <li>3. patr-mitra ji, jyō āha i berak garmi chuttime hāmar desh āibataū ta man</li> </ol>

<p>5. I'd very much like you to visit my country.</p>	<p>bad prasann bha jyāt. 4. apane akhan garmi chutti manārahal chi, tyā Nepal je sita, Buddha āur sagarmāthā ke desh aich, barman kar āeljāu.</p>
<p style="text-align: center;"><b>TFI</b></p> <p>1. Hi, Britt! It would be fantastic if you could come and visit me here in Nepal. I'm sure you would love it. 2. Hey, come to Nepal for your holiday. I'll show you around. 3. Hey, Sara, you're in summer vacation, aren't you? D'you fancy coming to visit my home town in this time? 4. You must visit Nepal at once. It's very beautiful country of the world.</p>	<p style="text-align: center;"><b>TFI</b></p> <p>1. hāmar sundar, shānt āur bishāl desh Nepalme āhāk i berak garmi bidā manābke bāste hardik āgrah karahal chi. 2. chuttike āur majedār banābkelel hāmar janmbhumi Nepal bhārman karailā āun, atake prākritik saundrayak drishayāblokan kelās man tript bha jyāt.</p>

The above table shows that there are nine different forms used in English while inviting the pen friends to visit Nepal whereas there are only six different forms used Maithili for the same situation.

Out of nine responses in English, five responses are used in HFFI and remaining four are in TFI. Similarly, out of six responses in Maithili, four responses are used in HFFI and remaining two are in TFI.

Thus, the table clearly shows that maximum numbers of HFFI are found in both English and Maithili. However, greater numbers of HFFI and TFI are found in English, compared to Maithili.

### 3.2.18.2 Accepting Invitation Used by Pen- friends to Visit Nepal

<b>English</b>	<b>Maithili</b>
<p style="text-align: center;"><b>HFFA</b></p> <p>1. Thank you for your kind invitation. I would love to come. 2. Thank you for inviting me, I wish I could have come.</p>	<p style="text-align: center;"><b>HFFA</b></p> <p>1. dhanybād mitrā, hām jarur āeb. 2. apane ta hāmar manak bāt kahalaū, hāmaro bad man aich Nepalak prākritik saundrayak drishayāblokan kari.</p>

<p>3. Dear Catherine, thank you for your generous offer. I'd love to come to Nepal.</p> <p>4. That would be very nice.</p>	<p>3. ji, hām apaneke nimantran khusi purbak swikārlaū, hāmhu seho ihe mokāke talāshme chalauihā.</p> <p>4. i ta, hāmar saubhāgya hyāt je hām Sitā, Buddha āur Sagarmāthake desh Nepāl ghuma pābi.</p> <p>5. dhanybād, hāmarā Nepāl bharman karaike bad man aich.</p>
<p style="text-align: center;"><b>TFA</b></p> <p>1. That sounds great! Thanks for the invitation.</p> <p>2. Thanks. I'd love to.</p> <p>3. That sounds a nice idea.</p> <p>4. Yes, I'll surely come.</p> <p>5. Thank you, that sounds like fun.</p> <p>6. Ok, I'll come.</p> <p>7. I'd like nothing better than to visit Nepal.</p>	<p style="text-align: center;"><b>TFA</b></p>

From the above table, the researcher came up to know that there are eleven different forms used in English while accepting the invitation to visit Nepal whereas there are only five different forms used in Maithili in the similar situation.

Out of eleven responses in English, seven responses are used in TFA and remaining four are in HFFA whereas, only five HFFA are used in Maithili, here.

The most important point that has been shown in the table is that maximum numbers of TFA are found in English. However, greater numbers of HFFA are found in Maithili in comparison to English. Similarly some TFA are found in English but this is not in case of Maithili.

### 3.2.18.3 Declining Invitation Used by Pen-friends to Visit Nepal

English	Maithili
<b>HFFD</b>	<b>HFFD</b>
<p>1. Thanks for the invitation but I can not come.</p>	<p>1. nimantran delaū tyā dhanyabād mudā hām kich dosar kājme byast chi.</p>

<ol style="list-style-type: none"> <li>2. Thanks a lot for the offer. It's very tempting, but I won't be able to make it this summer.</li> <li>3. I wish I could, but I don't get visa right now.</li> <li>4. Dear Catherine, I am so sorry. I can't come to visit you these holidays as I have broken my ankle.</li> <li>5. Sorry, I can't make it this time but perhaps I could have managed next time.</li> </ol>	<ol style="list-style-type: none"> <li>2. chamākeljāu mudā i berak garmi bidāme hām samar kyāmp jā rahal chi.</li> <li>3. aphisos aich je Nepālak bartamān bīkrāl māobādi samasyāke calte hām apaneke nimantran aswikār karait chi.</li> <li>4. māph karu mudā hām akhan bad chot chi.</li> <li>5. Nepāl desh bharman karabāk ta bad man chal mudā oithāmak rājnitik asthirtāke karan hāmarā ghar sā anumati nāi det.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. I'm afraid I've already promised to Najim for Pakistan. But thank you very much all the same.</li> <li>2. No thank you, I have other plans for my vacation.</li> <li>3. Sorry, I am busy this year. May be next year.</li> <li>4. What a pity I won't be able to come this year as I'm going to visit Singapore this time.</li> </ol>	<p style="text-align: center;"><b>TFD</b></p>

From the above table, the researcher came up to know that there are nine different forms used in English while declining the invitation of the pen friends whereas there are only five different forms used in the Maithili for the same situation.

Out of nine responses in English, five responses are used in HFFD and remaining four are in TFD whereas, only five HFFD are used in Maithili, here.

The most important point that has been shown in the table is that maximum numbers of HFFD are found in English. Similarly, equal numbers (i.e. five) of HFFD are found in both the languages, here. Similarly some TFD are found in English but this is not in case of Maithili.

### **3.2.19.1 Extending Invitation Used by Neighbours to Attend the Religious Function**

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Please attend the religious function at my place.I'm having on fullmoon day of coming Baisakh.</li> <li>2. Please come along, it will be really special.</li> <li>3. I'd very much like you to invite to take part in religious function at my home.</li> <li>4. We should be very pleased if you could attend the religious function at my place.</li> <li>5. We should be delighted if you were able to attend the religious function.</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Baisākh purnimāk tithi sã hoba jã rahal “shreemad bhāgabat gita mahāyagya” me sabgote bhalādami sabake upasthiti hetu hārdik nimantran aich.</li> <li>2. hāmar gharne āyojit bhagbat kathā purān shravan karbāklel apane sabgoteke swāgat aich.</li> <li>3. “sreemad bhagabat gita mahāyagya” me apane sabgote dardiyād sab padhāir ka yagya saphal banābai jāijāu.</li> <li>4. jyō apane bhalmanush logain hāmar oithām āyojit yagyame sāmīl hoitāũ ta, hām yagya saphal bhagel mahasus kairatāũ.</li> </ol>
<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. Come and enjoy the religious function at my place.</li> <li>2. You must take part in religious function at my home.</li> <li>3. Won't you take part in religious function at my home?</li> </ol>	<p style="text-align: center;"><b>TFI</b></p> <ol style="list-style-type: none"> <li>1. “Shreemad bhagabat gita mahāyagya” ke punya bhumime āibake punyakhāgi bhel jāu.</li> </ol>

The above table shows that there are eight different forms used in English while extending invitation to the neighbours to attend the religious function whereas there are only five different forms used in Maithili for the same situation.

Out of eight responses in English, five responses are used in HFFI and remaining three are in TFI. Likewise, out of five different responses in Maithili, four responses are in HFFI and remaining one is in TFI.

Thus, the table clearly shows that maximum numbers of HFFI are found in both English and Maithili languages. However, greater numbers of HFFI as well as TFI are found in English, compared to Maithili.

### 3.2.19.2 Accepting Invitation used by Neighbours to Attend the Religious Function

English	Maithili
<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. Thank you for your kind invitation. We'll certainly come.</li> <li>2. I would be pleased to share your celebration.</li> <li>3. Thank you, I'd like to enjoy it.</li> <li>4. Thanks. We'll really enjoy it.</li> <li>5. Thank you, we'd love to.</li> </ol>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. nimantran delaũ tyā dhanyabād. hām sab o dhārmik kājkarmme jarur sahabhāgi hyāb.</li> <li>2. apaneke nimantran hām s-hridaya swikār karai chi.</li> <li>3. bhāgabat kathā shrawan ka punyak bhāgi hob hām jarur yāb.</li> <li>4. i ta hāmar man pasand dhārmik kājkarm aich, tyā hām āibeta karab.</li> </ol>
<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. Fantastic. Coming forward to it.</li> <li>2. That would be very nice.</li> <li>3. Yes, I'll certainly be there with my family.</li> <li>4. I'd like nothing better than to take part in such religious function.</li> <li>5. That's really exiting. I'll sure join it.</li> <li>6. I'd love to join it, thank you.</li> </ol>	<p style="text-align: center;"><b>TFA</b></p> <ol style="list-style-type: none"> <li>1. dharm- karm ke kāj kar sa koi inkar karai aich? hāmara ta Bhāgabat kathā shrawan karait bad man lagai ya.</li> <li>2. ehan sunharā abasar hām nāi gumāib, hām jarur āib.</li> </ol>

By observing the above table, the researcher came up to know that there are eleven different forms used in English while accepting the invitation of the neighbours to attend the religious function whereas there are only six different forms used in Maithili for the same situation.

Out of eleven responses in English, five responses are used in HFFA and remaining six are in TFA. Similarly, out of six responses in Maithili, four responses are used in HFFA and remaining two are in TFA.

The most important point that has been shown in the table is that maximum numbers of TFA are found in English whereas maximum numbers of HFFA are found in Maithili. However, greater numbers of HFFA as well as TFA are found in English, compared to Maithili.

### 3.2.19.3 Declining Invitation used by Neighbours to Attend the Religious Function

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. I'm sorry, but I'll have to miss the religious function.</li> <li>2. Thank you for your kind invitation. I regret I am unable to attend.</li> <li>3. I'm terribly sorry, I don't think I can manage this time. May be later.</li> <li>4. I wish I could, but I have to pick up my children from school at the same time.</li> </ol>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. chamā keljāu, hām asmarth chi, kiyāki hām thirth yatra par nikail rahal chi.</li> <li>2. o dhārmik kājkarmme sahabhāgi bha punya kamābake ta bad man chal mudā hāmarā ta chutakā paidgel aich</li> <li>3. समयक अबह बहलक कलते हम ओ धार्मिक कर्जकर्ममे उपस्थित नै हो सकब.</li> <li>4. निमन्त्रणक लेल बहुत-बहुत धन्यबाद मुदा ओ समयमे ता हमारा बचके लैब बिथालै जयै परािया.</li> </ol>
<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. Sorry, I'm busy but thanks anyway.</li> <li>2. I am afraid I can not come, but thank you for inviting me.</li> <li>3. Oh, what a shame- I won't be here during the days.</li> <li>4. Sorry but I don't believe on God as I am atheist.</li> <li>5. I'd like to, but I'm going to my Grandpa's house tomorrow. Have fun!</li> </ol>	<p style="text-align: center;"><b>TFD</b></p> <ol style="list-style-type: none"> <li>1. māph karu mudā hām nāstik chi.</li> <li>2. hām nāstik ta nāi chi mudā o bakhatme hām nanihāl gāmmeh rahab.</li> <li>3. hām dukhi chi mudā hāmar pahil prāthmiktā pariksha aich.</li> </ol>

From the above table, the researcher came up to know that there are nine different exponents used in English while declining the invitation of the neighbours to attend the religious function whereas there are only seven different exponents used in the Maithili for the same situation.



Out of nine responses in English, five responses are used in TFD and remaining four are in HFFD. Similarly, Out of seven responses in Maithili, four responses are used in HFFD and remaining three are in TFD.

The most important point that has been shown in the table is that maximum numbers of TFD are found in English whereas maximum numbers of HFFD are found in Maithili. However, greater numbers of TFD are found in English, compared to Maithili.

### 3.2.20.1 Extending Invitation Used by Relatives to Attend the Wedding Function

English	Maithili
<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. Please come and celebrate our daughter's wedding with us tomorrow.</li> <li>2. We should be very pleased if you could attend my daughter's wedding tomorrow.</li> <li>3. I'd very much like you to invite for my daughter's wedding on 25<sup>th</sup> of this month.</li> <li>4. You are cordially invited to come to my daughter's wedding ceremony.</li> <li>5. It's my daughter's wedding tomorrow. Would you like to come?</li> <li>6. My daughter's, Bibhuti is getting married on the 25<sup>th</sup> of this month. My husband and I will be happy if you both along with your families could come to the wedding.</li> </ol>	<p style="text-align: center;"><b>HFFI</b></p> <ol style="list-style-type: none"> <li>1. hāmar bachbike bibāhak shubh absar pa padhāirk bar badhuke āshirbād deb hetu sadar nibedan aich.</li> <li>2. kutumb ji, apaneke hām apan beti bibāhak nyotā da rahal chi.</li> <li>3. i he shukrabārke din hāmar betike shubh kanyādān aich tyā apaneke o pāwan abasar pa upasthit hobake lel nimantran bhel.</li> <li>4. mānyabar! hāmar suputri ke pānigrahanke shubh abasar pa apane lokain abasya padhāral jāib, I hām āshā karaichi.</li> <li>5. hāmar beti bibāhak raunak badhāb tathā āshirbād deb jarur āyaljāu.</li> </ol>
<p style="text-align: center;"><b>QIFI</b></p> <ol style="list-style-type: none"> <li>1. Come and enjoy my daughter's wedding tomorrow.</li> <li>2. Hey! Rachana, My daughter is getting</li> </ol>	<p style="text-align: center;"><b>QIFI</b></p>

<p>married on 25<sup>th</sup> of this month. D'you fancy coming along.</p> <p>3. My daughter is getting married on 25<sup>th</sup> of this month. Why don't you come?</p>	
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The above table shows that there are nine different exponents used in English while extending invitation to the relatives to attend the wedding function whereas there are only five different forms used in Maithili for the same situation.

Out of nine responses in English, six responses are used in HFFI and remaining three are in QIFI whereas only five HFFI are used in Maithili, here.

Thus, the table clearly shows that maximum numbers of HFFI are found in English. However, greater numbers of HFFI are found in English, compared to Maithili.

### 3.2.20.2 Accepting Invitation Used by Relatives to Attend the Wedding Function

English	Maithili
<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. I would be delighted to come to your daughter's wedding.</li> <li>2. Thank you. We'd love to.</li> <li>3. Congratulations, Mr Reddy, and thanks for your kind invitation. I'll certainly be there with my family.</li> <li>4. I am pleased to accept your invitation.</li> <li>5. Thanks. It would give us great pleasure.</li> </ol>	<p style="text-align: center;"><b>HFFA</b></p> <ol style="list-style-type: none"> <li>1. nimantranklel dhanyabād, hām sādime jarur upasthit hyāb.</li> <li>2. abasya, hām kutumbak dharm jarur pālan karab.</li> <li>3. apāne niscinta rahal jāu, hām bibāhak kājkaramme jarur sāmīl hyāb.</li> <li>4. jī, kutumb jī, bibāhak pāwan abasar pa hām bar bdhu ke sukhad ā dirghāyu dāmpṭya jibank āshirbād deb ebetā karab.</li> <li>5. natā pura ta hām ebetā karab, hāmarā i dinake barso sā intajar chal.</li> </ol>
<p style="text-align: center;"><b>QIFA</b></p> <ol style="list-style-type: none"> <li>1. Sure, I'll come.</li> <li>2. It's my pleasure.</li> <li>3. It's lovely, I will be attending.</li> <li>4. I'd like nothing better than to attend the marriage function.</li> </ol>	<p style="text-align: center;"><b>QIFA</b></p>

The above table shows that there are nine different exponents used in English while accepting the invitation of the relatives to attend the wedding function whereas there are only five different forms used in Maithili for the same situation.

Out of nine responses in English, five responses are used in HFFA and remaining four are in QIFA whereas, only five HFFA are used in Maithili, here.

The most important point that has been shown in the table is that maximum numbers of HFFA are found in English whereas equal numbers (e.i. five) of HFFA are found in both English and Maithili, here. Similarly some QIFA are found in English but this is not in case of Maithili.

### 3.2.20.3 Declining Invitation Used by Relatives to Attend the Wedding Function

English	Maithili
<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. Sadly, I've to miss the function. However, thank you for inviting me.</li> <li>2. Thank you for inviting us. I wish we could have come, but I'm sorry we'll have to miss the function. My brother-in-law is getting married on the same evening.</li> <li>3. I regret I am unable to attend the function.</li> <li>4. I wish I could, but I'm not feeling well.</li> <li>5. I'm afraid I've already promised to my friend for the same day. But thank you very much all the same.</li> </ol>	<p style="text-align: center;"><b>HFFD</b></p> <ol style="list-style-type: none"> <li>1. bad dukhi chi je hāmarā i pāban abasark najarā dekhke mokā gumāb parat, mudā nimantranklel dhanybād.</li> <li>2. nimantran delaū tyā dhanybād. bad man chal je hāmhu ābi bibāhme magar hāmar sālāke bibāh se ho ohi din aich.</li> <li>3. hāmarā aphsos aich je hām i abasar par upasthit nāi hob sakab.</li> <li>4. anyathā nāi leb lekin hām pahinaite apan mitrake bacan da cukal chi o hi dinaklel.</li> <li>5. chamākel jāu kutumb ji, hām ta jarur āibataū mahaj kāryālayke kājak calte hām bacabike shubh bibāhak abasar par anupasthit rahab.</li> </ol>
<p style="text-align: center;"><b>QIFD</b></p> <ol style="list-style-type: none"> <li>1. Oh, what a shame-I won't be here on the same day because of my official work.</li> <li>2. I'd love to, but I've got an exam that</li> </ol>	<p style="text-align: center;"><b>QIFD</b></p>

<p>afternoon.</p> <p>3. Sorry, we can't, we're busy. But thanks anyway.</p> <p>4. What a pity! I have to miss the function.</p>	
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From the above table, the researcher came up to know that there are nine different exponents used in English while declining the invitation of the relatives to attend the wedding function whereas there are only five different exponents used in Maithili for the same situation.

Out of nine responses in English, five responses are used in HFFD and remaining four is in QIFD whereas, only five HFFD are used in Maithili, here.

The most important point that has been shown in the table is that maximum numbers of HFFD are found in English whereas only five HFFD are found in Maithili.

However, some QIFD are found in English too, but this is not in case of Maithili.

## **CHAPTER FOUR**

### **FINDINGS AND RECOMMENDATIONS**

This chapter deals with the major findings of the study. On the basis of the findings the recommendations have been presented on.

#### **4.1 Findings**

After the analysis of the data the researcher found different forms of extending, accepting and declining invitation used by the Maithili native speakers and compared them with those of English. On the basis of the study the following findings have been listed.

##### **General Findings**

From the study the researcher found out that there are 79 different types of responses of HFFI, 58 TFI and 15 QIFI of invitation used by Maithili people while extending invitation to different relationship whereas there are 76 different types of exponents of HFFI, 68 TFI and 64 QIFI used by English people for the same situation.

Thus, it clearly indicates that Maithili people were found to be highly formal than English whereas English people were more temperate and quite informal than Maithili while extending invitation.

Similarly, for accepting invitation there are 79 different types of responses of HFFA, 62 TFA and 20 QIFA of accepting invitation used by Maithili people whereas there are 62 different types of exponents of HFFA, 84 TFA and 51 QIFA used by English people for the same situation.

Thus, it also reveals the fact that Maithili people were found to be highly formal than English whereas English people were more temperate and quite informal than Maithili while accepting invitation

Likewise, there are 69 different types of responses of HFFD, 61 TFD and 24 QIFD of declining invitation used by Maithili people while declining the invitation to different relationship whereas there are 43 different types of exponents of HFFD, 88 TFD and 45 QIFD used by English people for the same situation.

Thus, it clearly shows that Maithili people were found to be highly formal than English whereas English people were more temperate and quite informal than Maithili while declining invitation.

### **Specific Findings**

1. a. Maximum numbers of TFI (neutral form of Invitation) are found in Maithili whereas maximum numbers of QIFI (less polite form of Invitation) are found in English while extending invitation to friends.

Thus, it seems that Maithili people were found to be temperate (neutral) whereas English people were found to be quite informal (less polite) in the relationship with friends while extending the invitation.

b. Maximum numbers of TFA are found in both Maithili and English languages. However, less numbers of TFA are found in Maithili in comparison to English while accepting the invitation of friends.

Thus, it seems that Maithili people were found to be less temperate (neutral) than English people in the relationship with friends while accepting the invitation.

c. Maximum numbers of HFFD are found in Maithili whereas maximum numbers of QIFD are found in English while declining the invitation of friends.

Thus, it seems that Maithili people were found to be highly formal (highly polite) whereas English people were found to be quite informal (less polite) in the relationship with friends while declining the invitation.

2. a. Maximum numbers of TFI are found in both Maithili and English languages. However, less numbers of TFI are found in Maithili, compared to English while extending the invitation to friends.

Thus, it seems that Maithili people were found to be less temprate than English people in the relationship with friends while extending the invitation.

b. Maximum numbers of TFA are found in both Maithili and English languages. However, less numbers of TFA are found in Maithili, compared to English while accepting the invitation of friends.

Thus, it seems that Maithili people were found to be less temprate than English people in the relationship with friends while accepting the invitation.

c. Maximum numbers of TFD are found in Maithili whereas maximum numbers of QIFD are found in English while declining the invitation of friends.

Thus, it seems that Maithili people were found to be temprate whereas English people were found to be quite informal in the relationship with friends while declining the invitation.

3. a. Approximately equal numbers of HFFI and TFI are found in both Maithili and English languages while inviting friends.

Thus, it seems that both of them were found to be formal in the relationship with friends while inviting.

b. Maximum numbers of HFFA are found in Maithili, compared to English whereas maximum numbers of TFA are found in English, compared to Maithili while accepting the invitation of friends.

Thus, it seems that Maithili people were found to be more formal than English people whereas English people were found to be more temperate than Maithili people in the relationship with friends while accepting the invitation.

3. c. Maximum numbers of HFFD are found in Maithili whereas maximum numbers of QIFD are found in English while declining the invitation of friends.

Thus, it seems that Maithili people were found to be highly polite whereas English people were found to be less polite in the relationship with friends while declining the invitation.

4. a. Maximum numbers of TFI are found in Maithili whereas maximum numbers of QIFI are found in English while extending the invitation to friends.

Thus, it seems that Maithili people were found to be temperate whereas English people were found to be quite informal in the relationship with friends while extending the invitation.

b. Maximum numbers of TFA are found in both the Maithili and English languages. However, less number of TFA are found in Maithili in comparison to English while accepting the invitation of friends.

Thus, it seems that both of them were found to be temperate in the relationship with friends while accepting the invitation. However, Maithili people were found to be less temperate than English.

c. Maximum numbers of TFD are found in Maithili, compared to English whereas maximum numbers of QIFD are found in English, compared to Maithili while declining the invitation of friends.



Thus, it seems that Maithili people were found to be more temperate than English people whereas English people were found to be quite informal than Maithili people in the relationship with friends while declining the invitation.

5. a. Greater numbers of HFFI are found in Maithili, compared to English whereas maximum numbers of QIFI are found in English, compared to Maithili while extending the invitation to friends to attend the birthday party.

Thus, it seems that Maithili people were found to be more formal than English people whereas English people were found to be quite informal than Maithili people in the relationship with friends while extending the invitation.

b. Greater numbers of HFFA are found in Maithili, compared to English whereas maximum numbers of QIFA are found in English, compared to Maithili while accepting the invitation of friends.

Thus, it seems that Maithili people were found to be more formal than English people whereas English people were found to be quite informal than Maithili people in the relationship with friends while extending the invitation.

c. Greater numbers of HFFD are found in Maithili, compared to English whereas maximum numbers of TFD are found in English, compared to Maithili while declining the invitation of friends.

Thus, it seems that Maithili people were found to be more formal than English people whereas English people were found to be more temperate than Maithili people in the relationship with friends while declining the invitation.

6. a. Maximum numbers of TFI are found in both Maithili and English languages. However, less numbers of TFI are found in Maithili, compared to English while extending the invitation to the strangers.

Thus, it seems that Maithili people were found to be less temperate than English people in the relationship with strangers while extending the invitation.

b. Maximum numbers of HFFA are found in both Maithili and English language. However, greater numbers of HFFA are found in Maithili, compared to English while accepting invitation of the stranger.

Thus, it seems that Maithili people were found to be more formal than English people in the relationship with strangers while accepting the invitation.

c. Maximum numbers of TFD are found in both Maithili and English languages while declining the invitation of the stranger.

Thus, it seems that both of them were found to be temperate in the relationship with stranger while declining the invitation.

7. a. Only some TFI are found in Maithili whereas maximum numbers of QIFI are found in English while inviting friends.

Thus, it seems that Maithili people were found to be temperate whereas English people were found to be quite informal in the relationship with friends while extending the invitation.

b. Equal numbers of TFA are found in both Maithili and English languages while accepting the invitation of friends.

Thus, it seems that both of them were found to be temperate in the relationship with friends while accepting the invitation.

c. Equal numbers of TFD are found in both the Maithili and English languages while declining the invitation of friends.

Thus, it seems that both of them were found to be temperate in the relationship with friends while declining the invitation.

8. a. Maximum numbers of HFFI are found in Maithili whereas maximum numbers of QIFI are found in English while inviting the guest.

Thus, it seems that Maithili people were found to be highly formal than English people whereas English people were found to be quite informal in the relationship with guests while extending the invitation.

b. Maximum numbers of HFFA are found in Maithili whereas greater numbers of TFA are found in English, compared to Maithili while accepting the invitation of hosts.

Thus, it seems that Maithili people were found to be highly formal whereas English people were found to be more temperate than Maithili while responding the hosts.

c. Maximum numbers of HFFD are found in Maithili whereas maximum numbers of TFD are found in English. However, greater numbers of TFD are found in English, compared to Maithili while declining invitation of the hosts.

Thus, it seems that Maithili people were found to be highly formal whereas English people were found to be more temperate than Maithili in the relationship with the guest while declining the invitation.

9. a. Less numbers of TFI and QIFI are found in Maithili in comparison to English while inviting the staffs.

Thus, it seems that Maithili people were found to be less temperate than English people in the relationship with staffs while inviting them.

b. Only some TFA are found in Maithili whereas maximum numbers of TFA are found in English in comparison to Maithili while accepting invitation of the boss.

Thus, it seems that English people were found to be more temperate than Maithili people in the relationship with boss while accepting the invitation.

c. Only some TFD are found in Maithili whereas maximum numbers of TFD are found in English in comparison to Maithili while declining the invitation of the boss.

Thus, it seems that English people were found to be more temperate than Maithili people in the relationship with boss while declining the invitation.

10.a. Maximum numbers of HFF are found in both Maithili and English languages. However, less number of HFFI are found in Maithili, compared to English while inviting the strangers.

Thus, it seems that both of them were found to be highly formal in the relationship with the strangers. However, Maithili people were found to be less polite than English people, here.

b. Formal forms are found in both Maithili and English languages, here. However, less number of HFFA are found in Maithili, compared to English while accepting invitation of the strangers.

Thus, it seems that both of them were found to be polite. However, Maithili people were found to be less polite than English people, here

c. Same numbers (i.e. six) of HFFD are found in both Maithili and English languages while declining the invitation of the strangers.

Thus, it seems that both of them were found to be highly formal in the relationship with the strangers while declining the invitation.

11.a. Maximum numbers of HFFI are found in Maithili, compared to English while inviting costumers.

Thus, it seems that Maithili people were found to be highly formal than English in the relationship with the costumers while extending the invitation.

b. Less numbers of TFA are found in Maithili, compared to English while accepting the invitation of the businessman.

Thus, it seems that Maithili people were found to be less temprate than English people in the relationship with the businessman while accepting the invitation.

c. Maximum numbers of HFFD are found in Maithili whereas maximum numbers of TFD are found in English while declining the invitation of the businessman.

Thus, it seems that Maithili people were found to be highly formal whereas English people were found to be temprate in the relationship with the businessman while declining the invitation.

12. a. Maximum numbers of TFI are found in Maithili whereas maximum numbers of QIFI are found in English while inviting the older brother.

Thus, it seems that Maithili people were found to be temprate whereas English people were found to be quite informal in the relationship with the older brother while extending the invitation.

b. Equal numbers of QIFA are found in both the Maithili and English languages while accepting the invitation of the younger sister.

Thus, it seems that both the Maithili and English people were found to be quite informal in the relationship with the younger sister while accepting the invitation.

c. Maximum numbers of QIFD are found in English. However, greater numbers of QIFD are found in Maithili, compared to English.

Thus, it seems that Maithili people were found to be quite informal than English people in the relationship with the younger sister while declining the invitation.

13.a. Less number of HFFI are found in Maithili, compared to English while inviting the revolutionaries.

Thus, it seems that Maithili people were found to be less formal than English people in the relationship with the revolutionaries while extending the invitation.

b. Less number of HFFA are found in Maithili in comparison to English while accepting the invitation of the prime-minister.

Thus, it seems that Maithili people were found to be less formal than English people in the relationship with the prime-minister while accepting the invitation.

c. Maximum numbers of HFFD are found in both Maithili and English languages. However, somehow greater numbers of HFFD are found in Maithili, compared to English while declining the invitation of the prime-minister.

Thus, it seems that Maithili people were found to be more formal than English people in the relationship with the prime-minister while declining the invitation.

14. a. Maximum numbers of HFFI are found in both the Maithili and English languages while inviting people.

Thus, it seems that both Maithili and English people were found to be highly formal in the relationship with the people while extending the invitation.

b. Less number of HFFA are found in Maithili in comparison to English while accepting the invitation.

Thus, it seems that Maithili people were found to be less formal than English people in the relationship with the social organization while accepting the invitation.

c. Maximum numbers of HFFD are found in Maithili, compared to English while declining the invitation.

Thus, it seems that Maithili people were found to be more formal than English people in the relationship with the social organization while declining the invitation.

15. a. Maximum numbers of TFI are found in Maithili whereas maximum numbers of QIFI are found in English while inviting friends.

Thus, it seems that Maithili people were found to be more temperate whereas English people were found to be quite informal in the relationship with friends while extending the invitation.

b. Maximum numbers of TFA are found in Maithili whereas maximum numbers of QIFA are found in English while accepting the invitation of friends.

Thus, it seems that Maithili people were found to be more temperate whereas English people were found to be quite informal in the relationship with the friends while accepting the invitation.

c. Less number of TFD are found in Maithili, compared to English while declining the invitation of friends.

Thus, it seems that Maithili people were found to be less temperate than English people in the relationship with the friends while declining the invitation.

16. a. Maximum numbers of HFFI are found in Maithili, compared to English.

However, maximum numbers of TFI are found in English while inviting the students.

Thus, it seems that Maithili people were found to be more formal than English people whereas English people were found to be temperate in the relationship with the students while extending the invitation.

b. Maximum numbers of HFFA are found in Maithili, compared to English whereas maximum numbers of TFA are found in English while accepting the invitation of the teacher.

Thus, it seems that Maithili people were found to be more formal than English people whereas English people were found to be temperate in the relationship with the teachers while accepting the invitation.

c. Less numbers of TFD are found in Maithili, compared to English while declining the invitation of the teacher.

Thus, it seems that Maithili people were found to be less temperate than English people in the relationship with the teachers while declining the invitation.

17. a. Less numbers of HFFI are found in Maithili in comparison to English while inviting the students.

Thus, it seems that Maithili people were found to be less formal than English people in the relationship with the students while extending the invitation.

b. Less number of HFFA are found in Maithili, compared to English while accepting the invitation of the academic institutions.

Thus, it seems that Maithili people were found to be less formal than English people in the relationship with the academic institutions while accepting the invitation.

c. Maximum numbers of HFFD are found in both Maithili and English languages while declining the invitation of the academic institution.

Thus, it seems that both the Maithili and English people were found to be more formal in the relationship with the academic institutions while declining the invitation.



18. a. Less numbers of HFFI are found in Maithili, compared to English while inviting the pen -friends to visit Nepal.

Thus, it seems that Maithili people were found to be less formal than English people in the relationship with the pen- friends while extending the invitation.

b. Maximum numbers of HFFA are found in Maithili, compared to English. However, the majority of English have used greater number of TFA while accepting the invitation of pen-friends to visit Nepal.

Thus, it seems that Maithili people were found to be more formal whereas English people were found to be more temperate in the relationship with the pen- friends while accepting the invitation.

c. Equal numbers (i.e. five) of HFFD are found in both Maithili and English languages while declining the invitation of the pen- friends to visit Nepal.

Thus, it seems that both Maithili and English people were found to be highly formal in the relationship with the pen- friends while declining the invitation.

19.a. Less numbers of HFFI are found in Maithili, compared to English while extending the invitation to the neighbours.

Thus, it seems that Maithili people were found to be less formal than English people in the relationship with the neighbours while extending the invitation.

b. Maximum numbers of HFFA are found in Maithili whereas maximum numbers of TFA are found in English. However greater numbers of HFFA as well as TFA are found in English, compared to Maithili while accepting the invitation of the neighbours.

Thus, it seems that Maithili people were found to be more formal whereas English people were found to be more temperate in the relationship with the neighbours while accepting the invitation.

c. Maximum numbers of HFFD are found in Maithili whereas maximum numbers of TFD are found in English. However, less number of TFD are found in Maithili, compared to English while declining the invitation of the neighbours.

Thus, it seems that Maithili people found to be more formal whereas English people were found to be more temperate in the relationship with the neighbours while declining the invitation.

20. a. Less numbers of HFFI are found in Maithili, compared to English. However, the majority of English have used greater numbers of HFFI while extending the invitation to the relatives.

Thus, it seems that Maithili people were found to be less formal than English people in the relationship with the relatives while extending the invitation.

b. Equal numbers (i.e. five) of HFFA are found in both Maithili and English languages while accepting the invitation of the relatives to attend the wedding function.

Thus, it seems that both Maithili and English people were found to be highly formal in the relationship with the relatives while accepting the invitation.

c. Equal numbers (i.e. five) of HFFD are found in both Maithili and English languages while declining the invitation of the relatives.

Thus, it seems that both Maithili and English people were found to be highly formal in the relationship with the relatives while declining the invitation.

21. In Maithili, negation is indicated by the use of the particle 'nai' while declining invitation. The same invariant particle is used in all negative sentences which literally mean 'no' convey disagreement or declining invitation.

22. Maithili people deny the invitation by using negative imperatives. In negative imperatives of Maithili, the negative particle 'nāi' is in preverbal position and the verb is in its imperative form (by giving further instruction). Similarly, they accepted the invitation by using imperative affixes.

23. The Maithili respondents have used the adversative conjunctions like 'mudā/mahaj/balki/lekin' which conveys a preventive meaning while declining invitation in Maithili.

24. Hā/ hū, which literally means 'yes' conveys agreement, especially 'hū' is accompanied by an affirmative nod.

25. The declining invitation marker in English is 'not' which is placed after an auxiliary verb, whereas 'nāi' is added sentence initially in Maithili.

26. Address terms are compulsory in Maithili whereas, they are optional in English while extending, accepting and declining the invitation.e.g. 'Ji', 'yau', 'rau', 'hau', 'gai' and so on.

27. 'Pahun ji' and 'mehaman ji' are very common to address the guests in Maithili,on the contrary the address term is not used in English.

28. The gravity of extending, accepting and declining invitation seemed to depend on the relationship between the interlocutors rather than the situation in case of Maithili people whereas it depended on the situations rather than the relationship between the interlocutors in case of English people.

29. The native speakers of Maithili were found more formal than English people while extending, accepting and declining invitation in different relationships. They use polite form of language in formal situation.

30. Majority of both Maithili and English people were found to be highly formal in the relationship with strangers, costumers, revolutionaries, people, students, pen friends, neighbors and relatives (i.e. in SN 10, 11, 13, 14, 17, 18, 19 and 20) while inviting to have seat, purchase goods, to have discussion, for blood donation, to get admission, to visit Nepal, to attend the religious function and wedding function respectively.

31. Majority of both Maithili and English people were found to be temperate (neutral) in the relationship with friends and strangers (i.e. in SN 2 and 6) while inviting to go for a walk and take lift respectively.

32. Majority of both Maithili and English people were found to be quite informal in the relationship with friends and staffs (i.e. in SN 5 and 9) while inviting to celebrate birthday and dashain party respectively.

33. Majority of both Maithili and English people were found to be highly formal in the relationship with strangers, revolutionaries, people, students and relatives (i.e. in SN 6, , 13, 14, 17 and 20) while accepting the invitation to have lift, to have discussion, for blood donation, to get admission, and to attend the wedding function respectively.

34. Majority of both Maithili and English people were found to be temperate (neutral) in the relationship with friends, boss and costumers (i.e. in SN 2, 4, 7, 9 and 11) while accepting the invitation to go for a walk, to play carrom, to listen to the music, to celebrate Dashain and to purchase goods respectively.

35. Majority of both Maithili and English people were found to be quite informal in the relationship with friends and sisters (i.e. in SN 5 and 12) while accepting the invitation to attend birthday party and to borrow the scooty respectively.

36. Majority of both Maithili and English people were found to be highly formal in the relationship with strangers, academic institutions, pen friends and relatives (i.e. in SN 10, 17, 18 and 20) while declining the invitation to have seat, to get admission, to visit Nepal and to attend the wedding function respectively.

37. Majority of both Maithili and English people were found to be temperate (neutral) in the relationship with strangers, friends and bosses (i.e. in SN 6, 7, 15 and 9) while declining the invitation to have lift, listen to the music, to have dinner and to celebrate Dashain party, respectively.

38. Majority of both Maithili and English people were found to be quite informal in the relationship with younger sisters (i.e. in SN12) while declining the invitation to borrow the scooty respectively.

Finally, the researcher found out that most of the Maithili people used lengthy and difficult exponents of extending, accepting and declining invitation, whereas most of the English people used short and simple exponents of extending, accepting and declining invitation.

## **4.2 Recommendations**

Language reflects the real nature of any society and its speakers. The people of a society must be careful while selecting the forms of language. The forms of language are paramount to maintain the social relationship.

On the basis of findings, the researcher has attempted to forward some suggestions for teaching the forms of 'extending, accepting and declining invitation' which would be

beneficial for teachers, students, linguists and the learners of English and Maithili as second languages. They are listed below:

1. Both Maithili and English students should be informed that the forms of language are selected maintaining the cultures of the language.
2. The teachers should make the Maithili students who learn English and the English students who learn Maithili to know all the forms of extending, accepting and declining invitation in English and Maithili languages by giving focus on the formality level of the language.
3. The students can also make the list of the terms of extending, accepting and declining invitation from authentic books of both languages.
4. The teacher should have the knowledge of address terms of different people i.e. the particles 'ji' that adds formality in the address. Similarly, 'apane' highly formal, 'āhā' temperate forms and 'tu' or 'tō', indicate informal form while extending, accepting and declining the invitation in Maithili.
5. The learners should know the role of lexical items 'ji', 'yau', 'tō' or 'tu', 'rau', 'hau' and 'gai' while extending, accepting or declining invitation in the Maithili language.
6. Students can listen to what people say around them during the situations that require exponents of extending, accepting and declining invitation and note how people extend, accept and decline the invitation to other people on the basis of their social relationship with them in different contexts.
7. The teachers can create dialogues that require the expression of extending, accepting and declining invitation and perform them in the situation.
8. Learners can create the situations mentioned in the appendix II and make them practice in those situations. They can also note them how people respond when they encounter such situations.

9. The students of Maithili, who know English, should be asked to find out the terms of extending, accepting and declining invitation from the Maithili language which are equivalent in the English.
10. Learners can watch English / Maithili films. They can make notes as how people invite, accept and decline invitation in different situations using different forms.
11. The teacher can ask the students to prepare a list of exponents that they use while extending, accepting and declining invitation among friends, strangers, guests-hosts, staffs-boss, businessmen-costumers, sisters-brothers, prime-ministers-revolutionaries, social organizations-public, teachers-students, academic institution- students, pen friends, neighbors and relatives.
12. This study classifies the exponents of extending, accepting and declining invitation into highly formal, temperate, and quite informal forms in both languages which help the language teachers to teach them systematically.
13. While teaching language, a teacher should see what sorts of difficulties that the learners are facing due to their mother tongue influence.
14. Textbook writers should write books that the learners can be encouraged to use the forms of extending, accepting and declining invitation in their real conversation in different contexts with different people.
15. The syllabus designers and textbook writers should be more conscious about the differences between two languages in terms of the forms of extending, accepting and declining invitation while designing the syllabus and writing the textbooks of the English for the Maithili learners who are learning English as a second language.

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# Appendix I

Figure 1.1

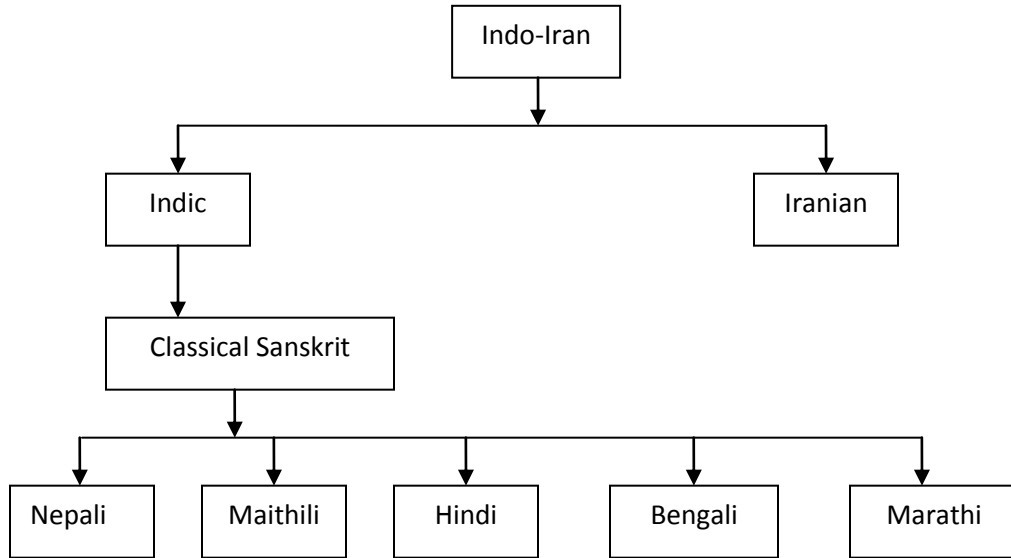
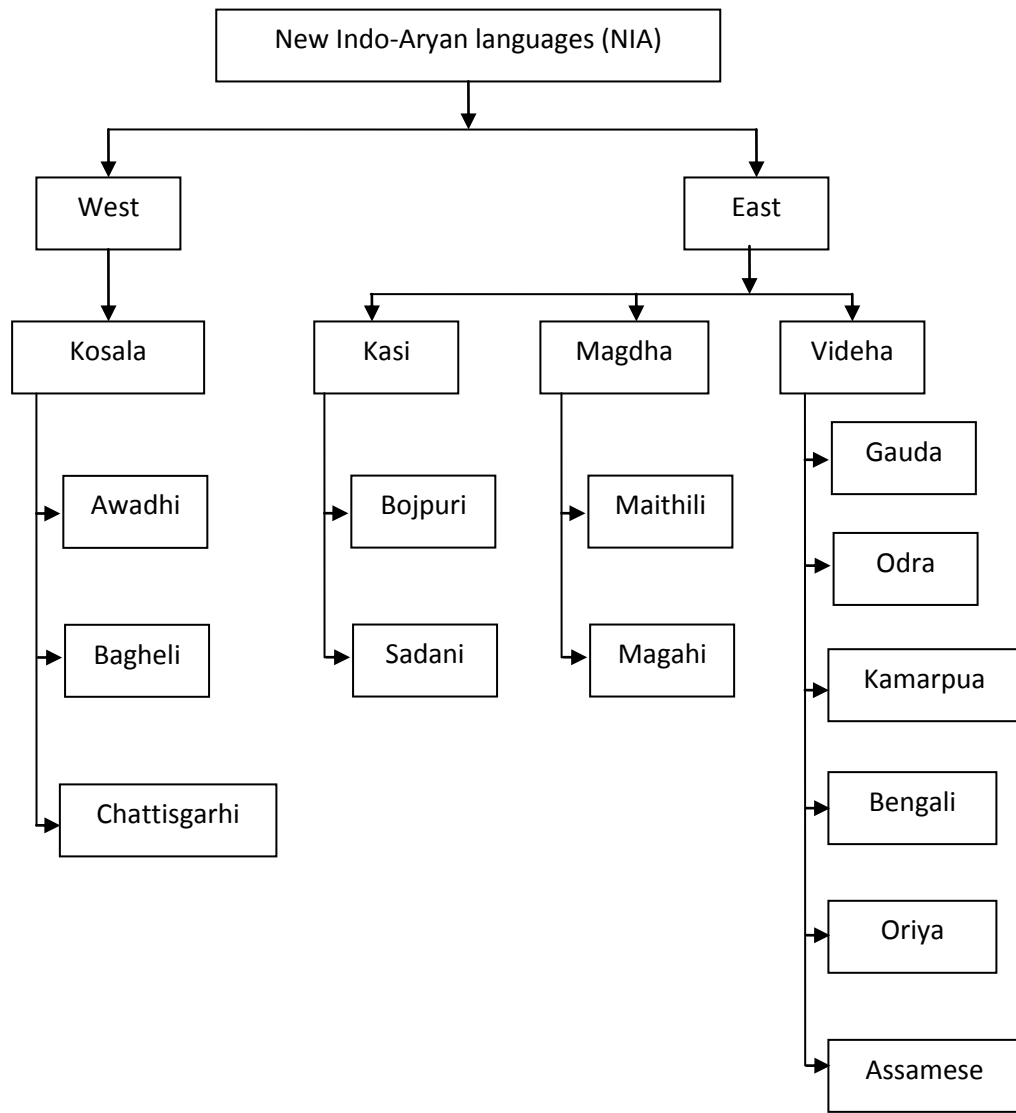


Figure 1.2



## Appendix II

### Questionnaires

(प्रश्नावली)

#### English and Maithili situations

(अङ्ग्रेजी आ मैथिलि अवस्था)

Name (उत्तर देनिहारके नाम थर) :

Address (ठेगाना) :

Age (उमर) :

Nationality (राष्ट्रियता) :

Occupation (पेशा) :

Academic qualification (शैक्षिक योग्यता) :

Sex (लिङ्ग) F/M (महिला/पुरुष) :

Please make responses in a few words or sentences that first come to your mind. Thank you.

(कृपया आँहाके दिमाग मे भट्द जे उत्तर आविअ से लिखू )

How do you invite somebody in the following situation? And if you accept or reject invitation what would you say?

(निचा देलगेल अवस्था ऐलाहप आँहाँ लोकसबक कोनाक निमन्त्रण करबै आ यदि आँहा निमन्त्रण स्वीकार करबै या अस्वीकार करबै त निमन्त्रण देनिहार के कि कहबै ?)

1. You are leaving English class with some friends to go to a coffee shop. You meet an acquaintance coming from the other direction. You want to invite him for tea.

(चाय पीबाकवास्ते आँहाँ अङ्ग्रेजी क्लास किछु संगीसंग छोडिक बाटमे जारहल अवस्थामे आहाँक एकगोटेक चिन्हल व्यक्ति भेटलैन । आहाँ अपनसंगै चायपिनाकलेल जेबाकलेल निमन्त्रण कर चाहैछि ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

2. You are studying in the library with a friend. You want to take a break and go for a walk. You invite him/her.

(आहाँ पुस्तकालयमे एकगोटे संगीसंगै पढैत रहल बखतमे किछु कालक विश्रामलक घुमैला जारहलआछि, आ अपन संगीके से हो संगे चलके वास्ते निमन्त्रण कर चाहैछि ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

3. You are at a party with some friends and going to dance after some times. You want to invite a person, whom you are very interested in to go with you.

(आहाँ एकटा पार्टीमे साथीसभक संगैछि आ किछुकालक बादेमे नाचकर जारहलछि । आहाँ एकगोटे मनपरल संगी संगे नाचकरला चाहैछि तखन आँहा हुनका अपनसंगे नाचबाकेलेल निमन्त्रण कर चाहैछि ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

4. You are playing carom board alone where one of your friends comes suddenly. Now you want to invite him to play.

(आहाँ असगर कैरम खेलैतकालमे एक गोटे संगी आविगेल । आहाँ हुनको अपन संगे खेलवाकलेल निमन्त्रण कर चाहैछि ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

5. you are going to celebrate your daughter' birthday and want to invite your friend Rima, to attend the party.

(आहाँ अपनबेटीके जन्मदिन मनाव लागलछि आ अपन संगी (बहिना), रिमा, के भोजमे अपस्थित होइबाकलेल निमन्त्रण कर चाहैछि ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

6. You are on the way with your personal motorbike where you see a girl has missed the last bus home. It is too late. She need lift but hesitating to ask. Invite her to come with you.

(आहाँ अपन मोटरगाडी सँ घर अविरहलछि । बाटमे एकगोटे दैयासँ (लडकी) घर जैनीयार आन्तिम बस छटिगेल आ अवेर अधिक भगेलेछेल । ओ सहयोग माँग चाहैछलि मुदा हिच्चाकिचाइ छलि । आहाँ हुनको अपनसंगे चलबाकबास्ते आग्रह करु ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

7. You bought a new Cassette player yesterday and want to invite your friend to listen to the music.

(आँहा काइलखन एकटा रेकर्डर प्लेयर किनलिएँ । आँहा अपन सँगीके गीत सुनैखातिर निमन्त्रण कर चाहैछि ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

8. Guests are at your home. You see they feel bored. You invite them to see your marriage photos album.

(पाहुनसभ आहाँक घरमे आएलछथिन । ओ सभ उकुस मुकुस भरहलछलथिन तहन आहाँ अपन विवाहक फोटोसब देखवाकलेल निमन्त्रण करैछि ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

9. You are the owner of a factory. 'Dashain' is coming next week. You want to invite your employee for small tea party.

(आहाँ एकटा फ्याक्टरीके मालिकछि । दशैं अगुलका सप्ताह आविगेलछल त्याँदुआरे आहाँ अपन सबगोटे कामदारसभक चाय आ नास्ता खेवाकवास्ते निमन्त्रण करैछि ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

10. You are travelling in the bus where you see a pregnant woman is standing just behind you. You want to invite her to take your seat.

(आहाँ बसमे यात्रा करैतकालमे एकगोटे गर्भवती महिला आहाँक पछाडि खडाभेल (ठारभेल) छैलिन । आहाँ हुनका अपन सिटप बैसवाकलेल निमन्त्रण कर चाहिछि ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

11. You are a businessman and have recently opened the city complex department. You want to invite costumers for purchasing goods from your shop with special discount offer.

(आहाँ एक गोटे व्यापारीछि आ हालसाले “सिटी कम्पलेक्स डिपार्टमेन्ट” खोलनेछि । आहाँ ग्राहकसबगोटेक विशेष छुटमे सामन खरिदवाकलेल निमन्त्रण कर चाहैछि ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

12. You bought a new scooty few days ago. You see your brother’s motorbike does not work but he need to go to collage, invite him to borrow your scooty.

(आहाँ किछु दिन पहिले स्कुटी किननेछलि । आँहाक भाइजी के मोटरगाडी बिगैरगेल छल आ हुनका कलेज जेवाक एकदम जरुरी छल तरवन आहाँ हुनका आँहाके स्कुटी चलेवाकलेल निमन्त्रण करु ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

13. You are the prime minister of the country. You see some revolutionists are demonstrating for their demand. You invite them for the discussion.

(आँहा देशके सम्मानिय प्रधानमन्त्रीछि । किछु आन्दोलनकारीसब अपन माँग पूरा करिवाकलेल देशके बहुत जगह-जगह पर प्रदर्शन करहलछेल तखन आँहा हुनका सबके वर्तामे आबैखातिर निमन्त्रण करु ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

14. ‘Yadav Sewa Samiti, Biratnagar’, is going to organize blood donation program in coming Saturday at 11am. and invite all the people to donate the blood for cancer patient.

(यादव सेवा समिति, विराटनगर, अविवाला शनिश्चरवार दिनके ११ वजे खुन दान कार्यक्रममे सबगोटे भलादमी सबके आवि अपन अमूल्य खुन क्यान्सर रोगीके दान करवाकखातिर निमन्त्रण करैतछैत ।)

Inviting (निमन्त्रण देव काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

15. You are walking in your hometown where you met one of your school friends after ten years. You invite her to have a dinner on next day.

(आँहा अपन शहर घुमैतकाल आँहाक एकगोटे स्कुलके सँगी भेटलैन । आँहा हुनका काइलखन दिनके खाना अपनसँगे खैवाकलेल निमन्त्रण करु ।)

Inviting (निमन्त्रण देव काल):.....



Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

16. You are the headmaster of a school. S.L.C. exam is coming near. You are going to conduct extra class for some difficult subjects like Math, Science and English. Invite your students to take the class.

(आँहा एकटा विद्यालयके प्रधानाध्यापकछि । प्रवेशिका परीक्षा नजिक आवितकालमे अपन विद्यार्थीसबके गणित, विज्ञान आ अङ्ग्रेजी सनक भारी विषयकलेल अतिरिक्त कक्षा पढावैकरवातिर निमन्त्रण करु ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

17. Oxford Institute, Kirtipur is going to conduct the language and computer classes on coming month. They want to invite all the students who have appeared in S.L.C.

(अक्सफोर्ड इनस्च्युट, किर्तीपुर अगुलका महिनासँ भाषा आ कम्प्युटर कक्षा एस.एल.सी. परीक्षा ददेनिहार सबकलेल शुरु कर जारहलअछि । ताहि खातिर ओ पढावैकलेल निमन्त्रण करहलअछि ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

18. Your pen friend is in summer vacation. Invite him to visit your beautiful country Nepal.

(आँहाक पत्र-मित्र, गर्मि छुट्टीमे अछि । हुनका आँहाक देश नेपाल भ्रमण करवाकलेल निमन्त्रण करु ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

19. You are going to organize “Shreemad Bhagabat Gita Mahayagya” on full moon day of coming Baishakh and want to invite all your neighbours to attend the religious function.

(आँहा अपन घरमे आविवाला वैशाख पूर्णिमाक तिथिसँ श्रीमद भागवत गीता महायज्ञ कर जाइतछि आ ओ धार्मिक कार्यक्रममे अपन सबगोटे दरदियाद सबके उपस्थित हेतु निमन्त्रण कर चाहिछि ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

20. One of your relatives invites you to come on her daughter's wedding.

(आँहाक एकगोटे कुटुम्ब अपन बेटीक विवाहक अवसरपर अपास्थित हेतु निमन्त्रण कैलथिन ।)

Inviting (निमन्त्रण देब काल):.....

Accepting (स्वीकार करैत बखत): .....

Declining (अस्वीकार करैत बखत): .....

This is the end of questionnaires.

Thank you very much for your kind information.

यी प्रश्नावली एहिठाम समाप्त होइत आछि ।

सहयोगकलेल धन्यवाद ।