

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a system of communication, a medium for thought, a vehicle for literary expressions, a social institution, a matter for political controversy, a catalyst for nation building. All human beings normally speak at least one language and it is hard to imagine much significant social, intellectual, or artistic activity taking place in its absence. Each of us has a stake in understanding something about the nature and use of language. The importance of language can be understood from some definitions. Linguists have defined the term 'language' differently. Lyons (1970, p.3) defines language as “the principal system of communication used by particular group of human beings within the particular society (linguistic community) of which they are members”. In the same way, Chomsky (1957, p.13) defines language as “a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements”. Similarly, Encyclopedia of Britannica states language as “a system of conventional spoken and written symbols by means of which human beings, as members of a social group and participants in its culture”. Similarly, in Thomas' words “The gift of language is the simple human trait that makes us all genetically, setting us apart from the rest of life” (as cited in Grady et al., 1997, p 1). From these definitions it is concluded that language is common to all and only human beings. It is the most unique gift that differentiates them from the rest of living beings.

1.1.1 The Sociolinguistic Situation of Nepal

Despite its small size, Nepal accommodates an amazing cultural diversity including linguistic plurality. The 2001 census has identified 92 languages spoken as mother tongue. Besides, a number of languages have been reported as 'unknown' (CBS, 2001), which need to be precisely identified on the basis of field observation and its analysis. The multilingual setting confers on Nepal

a distinctive position on the linguistic map of the world and renders it as one of the most fascinating area of linguistic research. According to Kansakar (1999):

Due to multilingual situation in Nepal, it is but natural to find cases of language dominance, positive and negative attitudes towards one language or the other, the decline in language loyalty resulting in language shift, and effort to maintain language under pressure of multilingual area (as cited in Rai, 2000, p.167).

One of the most important matters of the multilingual situation of Nepal is that every person is at least bilingual. Nepal is a multiethnic nation, comprising various ethnic and religious communities. Its ethnic and religious diversity is coupled with its linguistic plurality.

The constitution of Nepal (1991) has recognized the Nepali language as ‘the language of the nation (rashtra bhasa)’ and all mother tongues spoken in Nepal as its ‘national language (rashtriya bhasa)’ (Article 6). It also accepts Nepali as the only official language. In addition, the constitution has also adopted the policy to promote and preserve Nepal’s national languages. It has also ensured the freedom of using mother tongue as medium of instruction at the primary level of education. It has been for the first time that some constitutional provisions have been made for languages other than Nepali in consonance with the existing linguistic plurality in the country.

Since these constitutional provisions, there have made some efforts to promote and preserve Nepal’s national languages at the both government and non-government levels. In 1993/4 HMG/Nepal constituted a commission to spell out the details of language policy for developing the national languages and using them in education and mass media. Though the commission’s recommendations were not fully implemented, they at least paved way for using some of the national languages in education and mass media and also helped to create awareness among various language communities for the preservation and promotion of their mother tongues. So far 18 languages have

been used by Radio Nepal for broadcasting news. Besides, text books have been prepared for 12 mother tongues (Yadav, 2003, p. 158).

In addition, various language communities have been continuing with their efforts to develop writing system, preparing dictionaries and grammars and compiling reading materials. Central Department of Linguistics at Tribhuvan University has been engaged in developing experts for linguistic studies in Nepal. Its recent thrust on preparing an “Encyclopedia of Nepal’s Languages” for their study can be taken as a significant step in the field of documenting Nepal’s languages.

Besides these efforts, all other languages except Nepali are not enjoying freedom in different fields because these languages are only spoken as intra and inter household works. When they speak to others with mother tongue different from their own, they generally tend to switch to a lingua franca. Moreover, non-Nepali mother tongues have gradually ceased to be spoken by their speakers of younger generation under the influence of their Nepali medium community school education and mass media. Nepali, spoken by the largest number of Nepalese people (48.61%) (CBS, 2001), has been adopted by various language communities as a lingua franca for broader communication as well.

According to census (2001), the total languages spoken in Nepal belong to four language families, viz. Indo-European, Sino-Tibetan, Austro-Asiatic and Dravidian.

a) Indo-European Family

In our context, Indo-European family of languages mainly consist of Indo-Aryan group of languages, which forms the largest group of languages in term of the number of speakers, viz. nearly 80%. The following Figure in Yadava (2003, p. 145) clearly presents the picture.

Figure No. 1

b) Sino-Tibetan Family

Another important group of languages spoken in Nepal is the Tibeto-Burman group of Sino-Tibetan family. Though it is spoken by relatively lesser number of people than the Indo-European family, it consists of the largest number of languages, viz. about 57 languages. Contrary to speakers of Indo-Aryan languages, there has been steady decline in speakers of Sino-Tibetan languages from the 1952/54 to the 1981 censuses. In the last two censuses (2001 and 1991) they have, however, increased. The Sino-Tibetan languages spoken in Nepal can be subcategorized as follows (Yadava, 2003, p. 146):

Figure No. 2

c) Austro-Asiatic Family

The Asiatic languages comprise Santhali of the northern Munda group and Kharia of the southern Munda group. It is to be noted that Satar has been reported in all the censuses but Santhal has been wrongly reported as a separate language except in the 1952/1954 census. The 2001 census lumps both Satar and Santhal together into a single language called Santhali. It suggests that Munda (with 67 speakers) should be included within Santhali, in that it is just a variant name of the same language. According to the 2001 census, Santhali speakers are 40, 193 in number, i.e. 0.18% of Nepal's total population. Another Austric language of Munda Branch is Kharia, which has been

introduced in the 2001 census for the first time. This language is spoken by 1575, i.e. 0.01%. All the Austric languages are spoken by groups of tribal people from the eastern Terai and make up approximately 0.19% of the total population. The genetic affiliation of the Austric languages spoken in Nepal is shown in the following Figure (Yadava 2003, p. 147):

Figure No.3

d) Dravidian Family

Dravidian language family includes the two languages spoken in Nepal. One of them is called Jhangar in the region east of Koshi river but Dhangar in the region west of Koshi river. It constitutes the northernmost part of Dravidian family of languages. It is said to be a regional variant of Kurux spoken in Jharkhand state of India though it shows divergence in its vocabulary and grammar (Gordon, 1976; Yadava, 2002). According to the 2001 census, it is spoken by 28,615, i.e. 0.13% of the total population of the country. Another Dravidian language is Kisan with 489 speakers settled in Jhapa district. The genetic affiliation of Dhangar/Jhangar and Kisan is presented in the following Figure (Yadava, 2003, p. 147):

Figure No.4

Among the four language families mentioned above, Tibeto-Burman language family consists of the largest number of languages, viz. about 57 languages. After that, Indo-European language family consists of second largest number of languages. In the same way, Austro-Asiatic language family consists of third largest number of languages and the last one is Dravidian language family.

On the basis of speakers of these four language families in Nepal, Indo-European language family consists of the highest number of speakers. After that Tibeto-Burman language family consist of second highest number of speakers. In the same way, Austro-Asiatic language family consists of third highest number of speakers and the last one is Dravidian language family.

1.1.2. English Language and Its Significance in Nepal

Among five languages accepted in UN, English is the most dominant language used as international lingua franca in many parts of the world. No doubt, it has wide coverage like in education, business, mass media, sports, science and technology, and medicine because more than 50% printed materials are published in the English language. It has been estimated that English increases by about 20,000 words annually. One in every seven human being can speak English (Lederer, as cited in Sthapit et al; 1994, p.1).

Regarding the status of languages in the world Yadava (2003, p. 14) presents the following statements:

There are about 6000 languages spoken in the world today. Among these languages the top 10 most widely spoken languages, with approximate number of native speakers, are as follows: Chinese, 1.2 billion; Arabic, 422 million; Hindi, 366 million; English, 241million; Spanish, 322 to 358 million; Bengali, 207 million; Portuguese, 176 million; Russian, 167 million; Japanese, 125 million; German, 100 million. If second language speakers are included in these figures, English is the second most widely spoken language with 418 million speakers.

The English language, as an international and foreign language, came into existence in Nepal in 1854 A.D. when the first Rana Prime Minister Jung Bahadur Rana returned from his visit to England and opened Durbar High School to educate his family members realizing the necessity and importance of English. After that in 1919, it was included in the higher education with the establishment of Tri-Chandra College. In due course of time, S.L.C. Examination Board (1933) and Tribhuvan University (T.U.) (1959) were established. Since then English has become a part of education in Nepal and it is getting higher popularity day by day.

Nowadays, English has been taught as a compulsory subject right from grade one to graduate level which carries at least 100 full marks whereas the English medium schools teach English right from nursery level. Our educational curriculum has also managed that any interested students can opt for English as a major subject in campus level. The rapid growth of English medium schools and their impact in society proves the importance of English in Nepal. We need English mainly for two purposes, viz. academic and communicative. Thus, it has become an inevitable tool for anybody to achieve their target in the

academic field. The importance of English for Nepalese students can be seen from the points given below:

- a) To participate in classroom interaction.
- b) To study course materials and other related academic as well as professional matters.
- c) To read materials for pleasure and general information.
- d) To gain access to the world body of knowledge.
- e) To appreciate movies, plays, talks, radio and television programs.
- f) To keep themselves abreast of what is going around the world.
- g) To participate in international meetings, seminars, conferences, etc.
- h) To communicate with foreigners in general.
- i) To enhance their personality and carrier development.

According to the census of 2001:

1037 people speak English as a native language or mother tongue in Nepal among these speakers 650 are from urban area and 387 are from rural area. Therefore, it has obtained 64th position in Nepal on the basis of native speakers of it. (Yadava, 2003, p. 170).

1.1.3. An Introduction to the Maithili Language

Like other Indo-Aryan languages, Maithili is believed to have developed from Vedic and classical Sanskrit through several intermediate Magadhi, Prakrit, Proto-Maithili and Apabhramshas. It emerged as a distinct modern Indo-Aryan, language between A.D. 1000 and 1200. (Yadav, 2010, p. 108).

Maithili has had a long, rich tradition of written literature in both India and Nepal. The earliest written record can be traced back as early as Vernaratnakara, the oldest text in Maithili written by Jyotirisvara Karisekharacharya in the 14th century. The most famous Maithili writer is Vidyapati Thakur, popularly known as Mahakavi Vidyapati whose age is

supposed to be hundred years prior to be the age of Bhanubhakta. Apart from being a grate Sanskrit writer he composed melodious poems in Maithili entitled Vidyapati Padavali, which mainly deal with the love between Radha and Krishna. It is the anthology of poems that has made him popular and immortal in the present day (Yadav, 2010, p. 108).

According to Yadav (2010, p. 108):

Maithili also flourished as a court language in Kathmandu valley during Malla Period. Several literary books (especially dramas and songs) and inscriptions in Maithili are still preserved at the National Archives in Kathmandu.

According to Mishra (1976, p. 16):

it was Colebrooke who for the first time named the language of Mithala 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 folklore and wrote its grammar. The serious interest in Maithili linguistics began in the early 1880s when Grierson, Rudoll and Hoernle published a series of scholarly books and papers in Maithili.

In the present context there have been literary writings in all literary genres, especially poetry, plays and fiction, from both Indian and Nepalese writers. Apart from literature, Maithili writers have also been contributing to other fields like culture, history, Journalism, linguistics etc. In addition to written texts, Maithili has an enormous stock of oral literature in the forms of folktales in prose and verse, ballads, songs, etc. Of them the ballads of Ras Lila (expressing the love between Radha and Krishna) and Salhes (a pre-historic king) are well known specimens.

As its name implies, Maithili is properly speaking, the language of Maithili (Grierson, 1983), the prehistoric ancient kingdom, which was ruled by the king Janak and was the birth place of Janaki or Sita. This region was also called Tairabhukuti, the ancient name of Trihut comprising both Darbhanga and Muzaffarpur districts of Bihar, India. Its area has expanded on the west by the river Gandak, on the North by the Himalayan Mountains, on the east by the Koshi river and on the south by Ganga river (Grierson, 1983).

Today, it is recognized as a distinct language and taught in Indian Universities Calcutta, Bihar, Patna, Bhagalpur, Darbhanga and T.U. in Nepal. According to new constitution of Nepal 2063, it has been made a constitutional provision for introducing all the mother tongues spoken in Nepal including Maithili as a medium of instructions at the primary level of education. This is no doubt a welcome step for its promotion. Nowadays, Maithili is used as medium of instructions in Sunsari, Saptari, Siraha, Dhanusha, Mahottary and Sarlahi. It is also being taught as an optional first paper at the secondary level and as a major subject in the faculty of humanities and social science in T.U. from Bachelor to Masters level. In India, however, it has been hampered by the lack of official recognition as a medium of instruction.

Maithili is a new Indo-Aryan language written in the Devanagari script. It is spoken by a total of about 21 million people in the eastern and northern regions of the Bihar state of north India and south eastern plains, known as the Terai, of Nepal. In Nepal, it is the language of approximately 12% (approximately 2.3million) of the total population. It figures second in terms of the number of speakers next only to Nepali, the language of the nation, is spoken by a little over 50% of the population (CBC 1991, Yadava and Yadav 2010).

According to CBS 2001, the total population of Maithili speakers on the basis of districts is given below:

Table No. 1
Districtwise Maithili speakers' population

District	Native Speakers' Number
Dhanusha	6,01,996
Siraha	4,89,555
Mahottari	4,56,656
Saptari	4,28,238
Sarlahi	3,45,993
Sunsari	2,00,932
Morang	1,86,456
Jhapa	21,877
Udaypur	8,714
Parsa	5,360
Rauthat	3,566
Bara	1,493

1.1.3.1. Maithili in the Past

It is difficult to pinpoint the fixed date of the origin of Maithili. However, Jha (1958) mentioned 1000 A.D. as the landmark in the development of Maithili language.

According to Bimal (1986), on the basis of chronology and linguistic development, Maithili document can be classified under three heads, viz.

- a) Old Maithili
- b) Middle Maithili
- c) Modern Maithili

Old Maithili

It involves the period from 1000 A.D. to 1300 A.D. The language of the Caryas of Sarvananda, saying of Daka. Some of the pieces of Prakritapalingala, Purātana Prabhandha Sangraha represents the Old Maithili.

Middle Maithili

It includes the period from 1300 A.D. to 1700 A.D. from Varnavatnakara by Jyotirisvar Thakur to Krishna Janma by Manabuddha presents the specimens of Middle Maithili. The great poet Vidhyapati dwelled in this period.

Modern Maithili

This period starts from the 18th century specially with the Krishna Janma of Manabuddha and continues till now. In the early phase of the modern period we find the Ramayan and Padavali of Chandra Jha and his translation of Bidhyapati's Parusapariksha, Hersatha Jha's Vasaharan, Jivana Jha's Madhavananda and so on.

Today, Maithili is growing rapidly in the field of language teaching and learning, business, newspaper, Medias, ceremonies and rituals for the purpose of Vedic Mantra by Brahmins and other castes. Like other languages, Maithili language has also some dialects.

1.1.3.2. Some Dialects of Maithili Language

- | | |
|------------|------------|
| a) Bantar | b) Barei |
| c) Barmeli | d) Kavar |
| e) Kisan | f) Kyabrat |
| g) Makrana | h) Musar |
| i) Sadri | j) Tati |
| k) Dehati | |

[Yadava, 2003, P.7]

The prominent Nepalese linguists working in Maithili language are – Y.P. Yadava, Ramwatar Yadav, and Subhadra Jha. Maithili language is recognized as a distinct language and taught as a specialization subject in different universities like Tribhuvan University, Purbanchal University in Nepal, Lalit Narayan Maithili University in Darbhanga, Patana University, Calcutta University and Bhagalpur University in India.

Comparatively philology maintains that languages are related to one another. Two languages are linked with one another would mean they are sister languages bearing from same mother language. Some diagrams drawn below show how languages are related to one another and where Maithili language originates from.

Figure No.5

Figure 1 based on Roy's grammar (1995) showing genetic relation to other languages originated from the same mother language "Sanskrit".

Figure No. 6

Figure 2 shows genetic relationship of Maithili with other New Indo-Aryan languages (Jha, 1958, p. 21)

1.1.4. Language Functions

Language function refers to the purpose for which a unit of language is used in order to establish social relationship. According to Sthapit (2002, p.1), “The function of thing is the purpose it serves or use it is put to”. For instance, a glass serves the purpose of serving liquids or it is used to serve liquids; therefore, serving liquids is a function of a glass. Similarly, languages serve the purpose of describing people. So describing people is one of the functions of language.

Blundell et al. (2009, p.5) says that

Language functions are the purposes for which people speak or write. We say that everything we do, including using language,

has a purpose. When we switch the radio or television on, for example, our purpose is to be amused or entertained, or to find something out. In the same way, we only speak or write with a purpose in mind: to help someone to see our point of agreement with them. We call these purposes the function of language.

Savignon (1983) describes a language function as “the use to which language is put, the purpose of an utterance rather than the particular grammatical form an utterance takes”.

Similarly, language functions refer to the purpose for which utterances or units of language are used. Such functions are often described as categories of behaviors, i.e. requesting, apologizing. Broadly, language functions can be categorized into two types: grammatical function and communicative function. Grammatical function would mean the relationship of constituents in a sentence. For example, ‘*Mohan reads slowly*’ is a sentence in which ‘Mohan’ has the function of subject, ‘reads’ has the function of predicate and ‘slowly’ has the function of adverbial. By communicative function of language we mean the expression of ideas, emotions, feelings. Communicative function also refers to the ways in which a language is used in a community. In a community, people use a language for the various purposes such as greeting, requesting, apologizing, advising, suggesting and so on. For example, “*Hello, how are you?*” functions as greeting because it is used to greet the people. In the same way, “*May successes kiss your leg*” is a communicative function which is used to express good wish to people. There are a number of communicative functions which are used to express or exchange our ideas, feelings, emotions, experiences.

In short the distinction between grammatical and communicative function is shown as follows:

S.N	Grammatical Function	S.N	Communicative Function
a.	Grammatical function refers to the relationship between different constituents in a sentence.	a.	Communicative function refers to the purpose for which an utterance is used.
b.	It is related to category of sentence.	b.	It is related to category of behavior.
c.	It serves several functions.	c.	It is realized by several forms.
d.	It is linguistic phenomena.	d.	It is social phenomena.
e.	It is fixed (there are limited types of grammatical function).	e.	It is flexible (there may be as many communicative functions as we behave in society).

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

Buhler classifies the language functions (as cited in Newmark, 1988, p.50) into three types:

a) The Expressive Function

In expressive function, the speaker, the writer or the originator uses the utterance to express his feelings irrespectively of any response.

b) Informative Function

Informative function is known as representative. The core of the informative function of language is external situation, the facts of a topic, reality outside language, including reported ideas or theories. Informative text is often standard: a textbook, a technical report, an article in a newspaper or a periodical, a scientific paper, a thesis, minutes or agenda of a meeting.

c) The Vocative Function

The core of the vocative function of languages is the relationship, the addressee.

Vocative texts are more often addressed to a relationship than a reader.

Vocative function is also known as conative, instrumental, optative and pragmatic.

Halliday (1964) has classified the language function as follows:

a) Macro Classification

According to Halliday, there are three types of language functions in general.

They are:

- (i) The ideational function
- (ii) The interpersonal function
- (iii) The textual function.

(b) Micro Classification

According to Halliday, this classification is called developmental function.

They are:

- i) Instrumental Function
- ii) Regulatory function
- iii) Interaction function
- iv) Personal function
- v) Heuristic function
- vi) Imaginative function
- vii) Informative function

In Jakobson's (1960) view there are six language functions as emotive function, conative function, referential function, phatic function, metalingual function and poetic function.

Austin (1962), for example, has classified language function into constative function and performative function. In the same way, Searle (1969) has classified it into five categories. They are: representative, directive, commissive, expressive and declarative function.

Similarly, Wilkins (1976, p.44) classified language functions in different types. They are: judgment and evaluation, suasion, argument, rational enquiry and exposition, personal emotions and emotional relations.

Van Ek in his book entitled “The Threshold Level”, first published in 1975, discusses the following six major communicative functions.

- a) Imparting and seeking factual information (identifying, reporting, correcting, asking, etc.)
- b) Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting an offer or invitation, offering to do something, expressing capability and incapability, giving and seeking permission, etc.)
- c) Expressing and finding out emotional attitudes (expressing pleasure / displeasure, expressing interest or lack of interest, expressing hope, expressing satisfaction and dissatisfaction, expressing fear or worry, expressing gratitude, expressing sympathy, expressing inquiry, wants, desire, etc)
- d) Expressing and finding out moral attitude (apologizing, granting, forgiveness, expressing approval or disapproval, expressing appreciation, expressing regret, etc.)
- e) Getting things done (suggesting, requesting, instructing or directing, etc.)
- f) Socializing (greeting, taking leave, attracting attention, congratulating, proposing, introducing people, etc.)

1.1.5 Introduction to Encouraging and Warning

Van Ek and Alexander (1980, p. 19) presented six main categories of language function, Getting things done is one of them. Under Getting things done, encouraging someone to do something and warning someone to do/not to do something are the kind of language act. Encarta World English Dictionary (1999) defines encouraging as “giving hope, confidence or courage”. When we encourage other people, we will support them and their activity too. If someone is walking in wrong way and doing unnecessary thing, we urge them not to do so. We can encourage our family, friends, and other people to do good things in life. For example, we can encourage our students to study hard and score high in examination. We use such exponents as,

You can do it!

C'mon.

Go on!

Similarly, we can encourage our friends to do something which is important for us. For example, if our friend is a good football player and wants to play national game, we can inspire and support him/her for the best performance.

We use such exponents as,

You are doing great!

That's all right!

Keep it up!

Keep the faith!

Oxford Advanced Learner's Dictionary (7th edition) defines encouraging as “to give somebody support, courage or hope”. We encourage someone to persuade him/her to do something by making it easier for them and making them believe that it is good things to do. For example,

Come on.....!

Go on.....!

I want to encourage you.

I would like to encourage you.

(<http://en.wikipedia.org/wiki/encouraging>)

Warning is one of the language functions which is very important in our family, relationship and society. Encarta World Dictionary (1999) defines warning as “sign of something bad coming or threat or sign that something bad is going to happen”. It is an advice for somebody to be careful or to stop doing something. We give warning to other about something that might cause injury or harm. For example, when someone is crossing the road without looking left and right, we give warning to him/her such as,

Watch out!

Be careful!

The bus is coming.

Similarly, when police see that the two robbers are running after taking money from the bank, he will warn them to stop. He uses such exponents as,

Hands up!

Don't move!

Halt! Or I'll shoot!

I'm going to count to 10. 1.....2.....3.....4.....

So warning is important for everyone. When anybody is doing wrong, we can tell her/him about that in advance. We can scold them and prevent from possible danger. Various exponents are used to give warning, for example,

Look out!

Watch out!

Be careful with that.....!

1.1.6 Forms of Encouraging in English

Different expressions for the purpose of encouraging found in Bhandari, and Adhikari (2007, p. 99), Blundell et al. (2009, p. 144) and Matreyek (1983, p. 68) are listed below:-

S.N.	Form of encouraging
1	Well done ! Now
2	No ! you're doing fine !
3	You're doing very well.
4	That's fine / good / lovely / all right.
5	I wish I would do as well.
6	That's better than I could do.
7	Don't worry, I am sure you'll do better this time.
8	You can do it !
9	Come on !
10	Go on !
11	Stick to it !
12	Keep it up !
13	Keep at it !
14	Don't give up (now) !
15	Nearly there !
16	Great ! / Terrific ! / Lovely !
17	I'm right behind you !
18	You have our whole - hearted support.
19	You have our backing.....
20	We feel you should go ahead.
21	First class !
22	That's most encouraging !
23	There's no reason to feel / be discouraged.
24	There is nothing to feel / be discouraged about.

25	C' mon
26	Hang in there !
27	Go, man, go !
28	Keep your chin up !
29	Don't get discouraged !
30	Keep up the good work !
31	Keep on pushing !
32	You're doing' great !
33	Keep the faith !
34	I want to encourage you to try
35	Let me encourage you to keep on
36	You're encouraged !

Similarly, different exponents found in Bhandari and Adhikari (2007, p. 106), Blundell et al. (2009, p. 149) and Matreyek (1983, p. 86) for the purpose of warning are listed below:-

S.N.	Forms of warning
1	Look out !
2	Be careful !
3	Watch out !
4	Watch out for
5	Mind you don't
6	Make sure you don't.....
7	Make sure you
8	Be ready for.....
9	Be careful of.....
10	Fire ! / Gas ! / The milk ! / Your cigarette !
11	Whatever you do..... !
12	Mind out !
13	Mind

14	In no circumstances must we / should we / ought we to....
15	I would be extremely careful of If I were you.
16	I would be extremely careful to / not to if I were you .
17	On no account should we....
18	Hands up !
19	Don't move !
20	Halt ! or I'll shoot !
21	Watch your step with
22	Be careful with that gun !
23	Don't you come any closer....
24	Stop that, or else I'll call the police.
25	You're treading on thin ice, mister.
26	I am going to count to 10, 1..... 2.....3.....4.....
27	I am warning you. If you don't leave me alone, I'll scream.
28	I'm giving you a warning.
29	This is my last warning. Stop seeing my wife, or else.
30	Let me caution you about dealing with the Myrster company.
31	Mind your head !
32	I warn you it's going to be foggy.
33	If you're not careful, that pan coil us catch fire.

1.1.7' Most Frequent Forms of Encouraging and Warning in English

All the forms of encouraging and warning found in Bhandari and Adhikari (2007, p. 99, 106), Blundell et al. (2009, p. 144, 149) and Matreyek (1983, p. 68, 86) are listed on the basis of most frequent forms.

I. Frequency-wise Analysis of Encouraging

The most frequent forms of encouraging in English are listed below with sentence no., total no. and percentage in highest to lowest level.

Table No. 2
Frequently Used Forms of Encouraging

Encouraging	Forms	Sentence no.	Total no.	%
English	Keep...	12, 13, 28, 30, 31, 33	6	16.67
	You're.....	3, 32, 36	3	8.33
	That's.....	4, 6, 22	3	8.33
	Don't....	7, 14, 29	3	8.33
	You have....	18, 19	2	5.56
	There's....	23, 24	2	5.56
	Others	-	-	-

The above table shows that in English for encouraging the first most frequent form is 'keep.... (16.67%)', the second most frequent forms are, 'you're..... (8.33%)', 'that's.....(8.33%)' and 'don't (8.33%)' and the least frequent forms are 'there's..... (5.56%)', 'you have (5.56%)'.

II. Frequency-wise Analysis of Warning

The most frequent forms of warning in English are listed below with sentence no., total no. and percentage in highest to lowest level.

Table No. 3
Frequently Used Forms of Warning

Warning	Forms	Sentence no.	Total no.	%
English	Be + adj....	2, 8, 9, 22	4	12.12
	Mind....	5, 12, 13, 31	4	12.12
	Watch....	3, 4, 21	3	9.09
	I am	26, 27, 28	3	9.09
	Make sure....	6, 7	2	6.06
	Preposition + no....	14, 17	2	6.06
	I would if	15, 16	2	6.06
	Don't	19, 23	2	6.06
	Others....	-	-	-

The above table shows that in English for warning the first most frequent forms are 'be + adj (12.12%)' and 'mind(12.12%)', second most frequent forms are 'I am (9.09%)', 'watch..... (9.09%)' and the least frequent forms are 'make sure (6.06%)', 'preposition + no (6.06%)', 'I would..... if (6.06%)', 'don't..... (6.06%)'.

1.2 Review of Related Literature

Many research works have been carried out of comparing various aspects of English and Maithili languages. Some of the researches that are somehow related to the present study are as follows.

Chapagain (2002) has carried out comparative research on “Request Forms in the English and Nepali Language”. The objectives of her study are to find out the exponents of requesting forms in English and Nepali and to compare the exponents of requesting forms in English with those in Nepali. The population of her study is 50 native speakers of Nepali. Her special findings are the Nepali native speakers use indirect form of request, so they were more polite than English speakers; females were found more polite than males among Nepali speakers.

Karn (2004) has carried out a research on “Comparative Study of Cases in Maithili and English Language”. His objectives are to identify and analyze cases in Maithali, to compare Maithali cases with English ones and to discover the similarities and differences between them and to discover and analyze the errors committed by Maithali speaking students while learning English case system. The population of his study is one hundred native speakers of Maithali from Siraha district. His findings are: Maithili has seven cases, and the common cases identified in both the languages are- nominative, instrumental, ablative, locative and dative.

Khanal (2004) has carried out a research entitled “A Comparative Study on the Forms of Address used in Tharu and English Language”. His objectives are to find out the exponents of addressing used in Tharu and English Language and

to compare the common forms of addressing of Tharu and English language. The population of his study is from Kapilvastu district. He has consulted both male and female Tharus. His findings are: Tharu has several forms of address but English language lacks such concepts. Most of the kinship terms can be used in addressing people in Tharu, but only few kinship terms can be used as address forms of English.

Rai (2005) has conducted a research on “Pronominal of English and Chhintang Rai Language: A Linguistic Comparative Study”. His objectives of the study are to determine pronominal in Chhintang Rai and to compare and contrast pronominal with those of English. The population of his study is 60 native speakers of Chhintang Rai from Mulgaun and Sambhugaun. His findings are: Chhintang has more number of pronouns in comparison to English and they are more complex than those of English, personal, reflexive and possessive pronouns are categorized under three numbers whereas those of English are categorized under only two numbers.

Basnet (2006) has carried out a research work on “Terms of Greeting and Taking Leave used in Nepali and English: A comparative study.” His objectives are to find out the exponents of greeting and taking leave in English and Nepali and to compare the exponents of greeting and taking leave in English with those in Nepali. The population of his study is 60 native speakers of English and Nepali language. He has selected the native speakers from Kathmandu valley and from Tehrathum district. His findings make it clear that English native speakers used the greeting terms “good morning / afternoon/ evening” while they are greeting in a formal situation whereas Nepali native speakers use ‘namaste’ and ‘namaskar’, ‘abhibadan’, etc. His research also reveals English people are habituated to say first name and kinship terms to greet the family members where they are seniors or juniors, whereas Nepali people use more formal terms to greet their seniors.

Lamichhane (2008) carried out a research work on “Analysis of Condolence, Sympathy and Compliments in English and Nepali”. His objectives of study are

to determine the exponents of condolence, sympathy and compliments and to compare the exponents of condolence, sympathy and compliments in English and Nepali. The population of his study is 60 native speakers of Nepali. The purpose of study was to find out the exponents of condolence, sympathy and compliments in English and Nepali. He concluded that the English native speakers were found more formal than their Nepali counterparts while expressing condolence. Nepali native speakers were found more formal than the English native speakers while expressing compliments and equal number of the English native and Nepali native speakers were more formal while expressing sympathy.

No research has been carried out on the comparative study in terms of encouraging and warning in English and Maithali till today. So this work is the first attempt on the topic.

1.3 Objectives of the Study

The objectives of the study are as follows:

- I. To find out exponents of encouraging and warning in Maithili.
- II. To compare and contrast the exponents of encouraging and warning found in English and used by Maithili native speakers.
- III. To point out some pedagogical implications.

1.4 Significance of the Study

No any research has been carried out on the language functions of encouraging and warning in English and Maithili in the Department of English Education. So, this study is expected to be significant to all those who are engaged in their pursuit of teaching and learning language functions and those who are interested in English and Maithili languages as well. Similarly, it will equally be helpful for our linguists, course designers and textbook writers, teachers, students and for all those people who are interested in learning Maithili language.

CHAPTER TWO

METHODOLOGY

Methodology is a vital element of a research work. So, it is designed in such a way which helps to carry out the study more systematically and scientifically. This chapter incorporates the description of the sources of data, population of the study, sampling procedure, and tools for data collection, process of data collection and limitations of the study. The researcher adopted the following methodology to carry out this research.

2.1. Sources of Data

The researcher used both primary and secondary sources of data.

2.1.1 Primary Sources

The study was based on primary data, i.e. the responses or answers of the native speakers of Maithili language from Saptari District, so they are the primary sources. For English data, the researcher consulted secondary sources of data, i.e. different books, journals, articles, dictionaries and previous thesis related to topic.

2.1.2 Secondary Sources

The secondary sources of data were related books, journals, reports, dictionaries, articles and previous thesis. The main sources of secondary data were Lyos (1970), Finocchiaro (1974), Van Ek (1975), Wilkins (1976), Matreyek (1983).

2.2 Sampling Procedure

The sample size of the study was 60 native speakers of Maithili. The researcher selected these people from Saptari District using simple random sampling procedure. Out of 60 native speakers of Maithili, 30 were males and 30 were females who have passed +2 level. The researcher selected these people from 'Tilathi- V.D.C.' and 'Rajbiraj- municipality'.

2.3 Tools for Data Collection

Questionnaire were the research tool for data collection. It is a set of questions on a topic or group of topics to be answered by respondents. In questionnaire, respondents read the questions, interpret what is expected and then write down the answer. A questionnaire should be developed a interactive style. It is used to elicit the actual information rather than somebody's view, opinion and experience. So a questionnaire is used when factual information is desired. The nature of questionnaire for the researcher's study was factual/open-ended where the respondents were free to express their ideas in short. (See Appendix-D)

2.4 Process of Data Collection

The researcher consulted different books, journals, articles, dictionaries, previous theses which have been conducted on language functions, specially 'encouraging and warning' to extract the data regarding the forms which are used for encouraging and warning in the English language. To collect the data from the Maithili language, the researcher visited 'Tilathi V.D.C.' and 'Rajbiraj' municipality which are in Saptari District. After establishing friendly relationship with the informants, who have passed +2, the researcher distributed the questionnaire to them.

2.5 Limitations of the Study

The limitations of this research work are as follows:

- a) The study was limited to comparison between English and Maithili exponents of encouraging and warning.
- b) The study included 60 native speakers of Maithili language from 'Tilathi V.D.C' and 'Rajbiraj' municipality.
- c) The study included English data from previous theses, books, journals and articles.
- d) The questionnaire included only one type of questions, i.e. situational.
- e) The researcher consulted native speakers only for Maithili data.
- f) The study includes the Maithili data collected from only two places, i.e. 'Tilathi V.D.C' and 'Rajbiraj' municipality.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter consists of English and Maithili forms of encouraging and warning and analysis and interpretation of data obtained from primary and secondary sources. The Maithili forms for encouraging, and warning were collected from primary sources and English forms were taken from secondary sources only.

3.1 Forms of Encouraging and Warning in Maithili

According to Bhandari and Adhikari (2007, p. 99) encouraging is used "when we persuade people to do something by making it easier for them and believe it is a good thing to do. When people are uninterested, nervous and unlikely to do things, we encourage them".

Similarly, according to Bhandari and Adhikari (2007, p. 106) warning is used in the condition when "you will cause a trouble or hurt somebody if they do not do what you want. In other words, telling somebody that something bad or unpleasant may happen in the future so that they can try to avoid it is warning or threatening. Similarly, cautioning is warning somebody about the possible dangers or problems of something."

After analyzing the primary sources the researcher found the exponents of the Maithili language for encouraging and warning are given below.

3.1.1 Forms of Encouraging in Maithili

All the exponents of encouraging after analyzing the primary sources are tabulated on the basis of formal, temperate and informal exponents.

(i) Formal Forms of Encouraging in Maithili

'The formal form' is defined as the standard exponent used in formal setting with the formal type of people who are respected in the family, society, nation,

etc. Thirteen exponents of encouraging in Maithili are used in formal setting for formal type of people. That is, 30.95% of the total exponents of encouraging in the Maithili language. The following English forms given in brackets are translated forms of Maithili.

S.N.	Formal Forms of Encouraging
1	jarur sik Jebai (you will learn surely)
2	lagani ke ucit pratiphal abasya vetat (surely you will be benefited by your invest)
3	niscint va ka laga:ni: karu (invest without hesitating)
4	a:ha: sabake bahut na:pha: hoyat (you will get more benefit)
5	a:ha: jitbe karab (surely you will win)
6	a:ha: bahut badhiya kabita: likh skait chi (you can write very good poem)
7	asaphalta me saphalat chipal rahait chai (success is hidden in unsucess)
8	a:tma bisvas badha:u, abasya safal hoyab (built confidence, You will certainly be suceesful)
9	cadhaiba:la: a:dami: khasait chai (riders only fall)
10	praya:s karu, lakshyame niscit pugi jayab (try, surely you will gain your goal)
11	byapa:r sa paisa: aur ijjat dono pa:yab (you get both prestige and money in business)
12	nabaka: byapa:r sa bahut phaida la sakait chi (you can take more benefit from new business)
13	a:ha: sarbotkrist hoyab (you will be great)

(ii) Temperate Forms of Encouraging in Maithili

Temperate is defined as mild in quality or character, it is used in neutral context, that is, neither formal nor informal. The exponents used in Maithili for encouraging in temperate context are 21 in number, i.e. 50% of total number of

exponents of encouraging in the Maithili language. The following English forms given in brackets are translated forms of Maithili.

S.N.	Temperate Forms of Encouraging
1	ohina ka khela:u (play same)
2	khel baut nik chai (you play very good)
3	suru me sab ahine rahait chai (initially all are same)
4	lagani ke ucit pratiphal abasya vetat (surely you will be benefited by your invest)
5	bahut nik hetai (it will be quite nice)
6	ek bar pher (once more)
7	hares rain khau (don't get discouraged)
8	cit nai dukhau (don't worry)
9	nai choru (don't give up)
10	ahina: la:gal rahu (go on !)
11	deske sir uca: bana: sakait chi (you can raise nation's head)
12	kail sa ai nik pragatil achi (today's progress is better than yesterday)
13	dhya:n da ka ka:m karu sab thik hetai (pay attention, all will be well)
14	nik byapar: me paisa: laga:ka ka:m karu (invest in good business and work.
15	a:b a:ha apane doka:n karu (now start your own shop)
16	a:ha first karabe karab (you will be first)
17	a:ha: nik ga:yak chi (you are lovely singer)
18	bahut nik ! aur nik citra baneba:k kosis karu (great ! try to make more beautiful)
19	a:ha babut sundar dekham la:gab (you look quite handsome)
20	chot pariba:r khushal hai chai (small family is happy)
21	paisa nai la:gat, ulte saraka:r paisa det (you need not pay to government, you give instead)

(iii) Informal Forms of Encouraging in Maithili

Informal is denoted or characterized by idiomatic, vocabulary, etc. appropriate for everyday conversational language. The exponents that are used in Maithili for encouraging in informal context are 8 in number, that is, 19.04% of total number of exponents found in the Maithili for encouraging. The following English forms given in brackets are translated forms of Maithili.

S.N.	Informal Forms of Encouraging
1	jor sa ! jor sa ! (fast !fast !)
2	kudau ! kudau ! (go ! go !)
3	bar bar.....(keep it up.....)
4	sthir sthir sikh ja:yab (slowly you will learn)
5	bahut nik citra ! (lovely picture !)
6	i ta bahut badhiya chai.(It's great)
7	aga:di bagut badhab(go ahead)
8	sehad ke lel nik hetai (it's good for health)

3.1.2 Forms of Warning in Maithili

All the exponents of warning found after analyzing the primary sources to get the exponents of warning in Maithili are listed on the basis of formal, temperate and informal categories.

(i) Formal Forms of Warning in Maithili

The 'formal form' is defined as the standard exponent and used in formal setting with the formal type of people who are respected in the family, society, nation, etc. Seven exponents of warning in Maithili are used in formal setting for formal type of people. That is, 13.46% of the total exponents of warning in the Maithili language. The following English forms given in brackets are translated forms of Maithili.

S.N.	Formal Forms of Warning
1	a:ha: majadur ka jindagi sa khelba:d nai ka sakait chi (you can't play with the life of labours)
2	a:ha ke ham sacet karabai la ca:hait chi (I would like to consious you)
3	ona cail jau (move a little)
4	satark bha jau ! ham pichaid ke ahi dis aib rahal chi (be careful ! I am sliping at your side)
5	dadi ! ruku, ruku gadi elai (grandmother ! stop , stop bus came)
6	ma:phi ca:hait chi, ga:di a:bait chai (excuse me, bus is coming)
7	a:ha: udhyog banda karu (close the factory)

(ii) Temperate Forms of Warning in Maithili

Temperate is defined as mild in quality or character, it is used in neutral context, that is, neither formal nor informal. The exponents used in Maithili for warning in temperate context are 18 in number, i.e. 34.62% of total number of exponents of warning in the Maithili language. The following English forms given in brackets are translated forms of Maithili.

S.N.	Temperate Forms of Warning
1	emahar omahar taik ka calu (walk looking here and there)
2	emahar ta:ku (watch out)
3	bha:gu:! bha:gu ! (run away ! run away !)
4	maudhama:chi katalak..... ! (honey bee bites.....!)
5	.....hadata:l karab (.....call strike)
6	kampani ke bhabisaya ki hoyat se koi nai ja:nat (noone knows the life of company)
7	i nirna:ya bahut khatarna:k hoyat (this decision will be dangerous)
8	i nirana:ya kono bhi ha:lat me svi:krit nai bha sakait chai (this decision will not be accepted at any cost)
9	jaldi men svi:c katu (switch off quickly)
10	sa:badhan ! dosta ehan jokhimpurna ka:m nai karu (be careful ! don't do

	so dangerous work ,friend)
11	aga:di nai badhu (don't move ahead)
12	ga:di: a:bait nai dekhla (you don't see bus is coming)
13	ga:di: sa cipa:yab (pressed by bus !)
14	kshatipurti: diyau nai ta..... (you have to compensate otherwise.....)
15	sarka:r ham garib sabke a:ba:j nai suntai tab thik nai hetai (it will not be good if the government doesn't listen to the poor's voice)
16	i ka:rkha:na: banda kara parat (you have to close the factory / industry)
17	hamar sab kehadata:l suru bha ja:yat (we will call strike)
18	ki ta pradusan roku, ki ta ka:rkha:na: banda karu (either stop pollution or close the factory)

(iii) Informal Forms of Warning in Maithili

Informal is denoted or characterized by idiomatic vocabulary, etc. appropriate for everyday conversational language. The exponents that are used in Maithili for warning in informal context are 27 in number, that is, 51.92% of total number of exponents found in the Maithili for warning. The following English forms given in brackets are translated forms of Maithili.

S.N.	Informal Forms of Warning
1	nica: dekhaka cal (watch your step)
2	hos me .....(be careful.....)
3	nik sa ta:k.(look carefully)
4	ota ! ota ! (these ! there !)
5	sa:badha:n ! (be careful !.....)
6	morbahik(you die)
7	dekh ka ! dekh ka !(look out ! look out !)
8	jiban andhka:r bha jetau.(life will be dark)
9	tora i hamar antim ceta:bani chiyau (it is my last warning to you)
10	ba:bu:, ga:di: ! (boy, bus !)
11	tu sab bhaig jo nai ta hamara: pa:var dekha:b padatai (go away

	otherwise, I have to show my power)
12	ja:n khatra: me chou (your life is in danger)
13	ya:d ra:kh ! tu sab hamar ra:sta roik rahal chi (remember ! you are blocking my path)
14	hosiya:r! tohara: sab ke da:nt toid debau (be careful ! I will break your teeth)
15	ra:sta: chod nai ta ba:pke biha: dekha: debau (leave my path otherwise I show your father's marriage)
16	sa:badha:n ! ek ek ka mair debau (be careful ! I will kill one by one)
17	rasta banda kar nai ta badaka: kshati bha jetau (close the path otherwise, there will be great damage)
18	sa:badha:ni: apana:ke rahiyah (story with careful)
19	i kampani banda kara partai (this industry will have to be closed)
20	a:b hum sab udhyog banda ka deb (now we will close the factory)
21	todaphoda suru bha jetai (we start damaging)
22	nai hilu ! (don't move !)
23	kahuna ka badhiya: rijalt labai partau (anyhow you have to make good result)
24	tohar ba:buji: !(your father !)
25	u tohar ba:bu elau (there your father came)
26	ai ! u phék phék (hello ! throw that, throw)
27	ruik jau !(stop !)

3.2 Most Frequent Forms of Encouraging and Warning in Maithili

After finding the total responses of encouraging and warning in Maithili, the researcher listed most frequent forms of encouraging and warning.

3.2.1 Frequency-wise Analysis of Forms of Encouraging in Maithili

The most frequent forms of encouraging in Maithili are listed below with sentence number, total number and percentage in highest to lowest order. Here,

the Maithili exponents used for encouraging are compared with the exponents that are equivalent to English only the similar exponents are presented in the table.

Table No. 4
Frequency-wise Use of Forms of Encouraging

S.N.	Maithili Forms of Encouraging	Equivalent Forms of English	Sentence No.	Total no.	%
1	bahut nik / badhiya: / sundar.....	very lovely / great	3, 12, 13, 34, 35, 36, 37,	7	16.67
2	V +	V +	2, 11, 15, 21, 24	5	11.90
3	Jarur / niscit / abasya.....	Surely / certainly	1, 6, 24, 17	4	9.52
4	hares nain kha:u / cit nai dukhau / nai choru.....	don't	18, 19, 20	3	7.14
5	na:pha: hoyat	take more benefit	8, 31	2	4.76
6	Others	Others	-	-	-

The above table shows that in Maithili, for encouraging the first most frequent form is 'bahut nik / badhiya: / sundar (very lovely / great) (16.67%)', the second most frequent form is 'V +(11.90%)', the third most frequent is 'Jarur / niscit / abasya (Surely / certainly)(9.52%)', the fourth most frequent form is 'hares nain kha:u / cit nai dukhau / nai choru (don't)(7.14%)', the least frequent form is 'na:pha: hoyat (take more benefit) (4.76%)' are used more frequently.

3.2.2 Frequency-wise Analysis of Forms of Warning in Maithili

The most frequent forms of warning in Maithili are listed below with sentence number, total number and percentage in highest to lowest order. Here, the Maithili exponents used for encouraging are compared with the exponents that are equivalent to English only the similar exponents are presented in the table.

Table No. 5
Frequency-wise Used of Forms of Warning

S.N.	Maithili Forms of Warning	Equivalent Forms of English	Sentence No.	Total	%
1	V+	V+	6, 9, 14, 19, 34, 37	6	11.54
2	.....nai	not	10, 13, 15, 19, 34, 37	5	9.62
3	sa:badha:n	be careful	35, 39, 16, 14	4	7.69
4	dekhaka	watch	1, 21	2	3.85
5	emahar..... taku	watch out	3, 4	2	3.85
6	hos me	be careful	2, 33	2	3.85
7	Others.....	Others.....	-	-	-

The above table shows that in Maithili for warning the most frequent form is 'V+(11.54%)', the second most frequent form is '.....nai (not)(9.52%)', the third most frequent form is 'sa:badha:n (be careful)(7.69%)', the least most frequent forms are 'dekhaka (watch)(3.85%)', 'emahar..... taku (watch out).....(3.85%)', 'hos me (be careful)(3.85%)' are used more frequently.

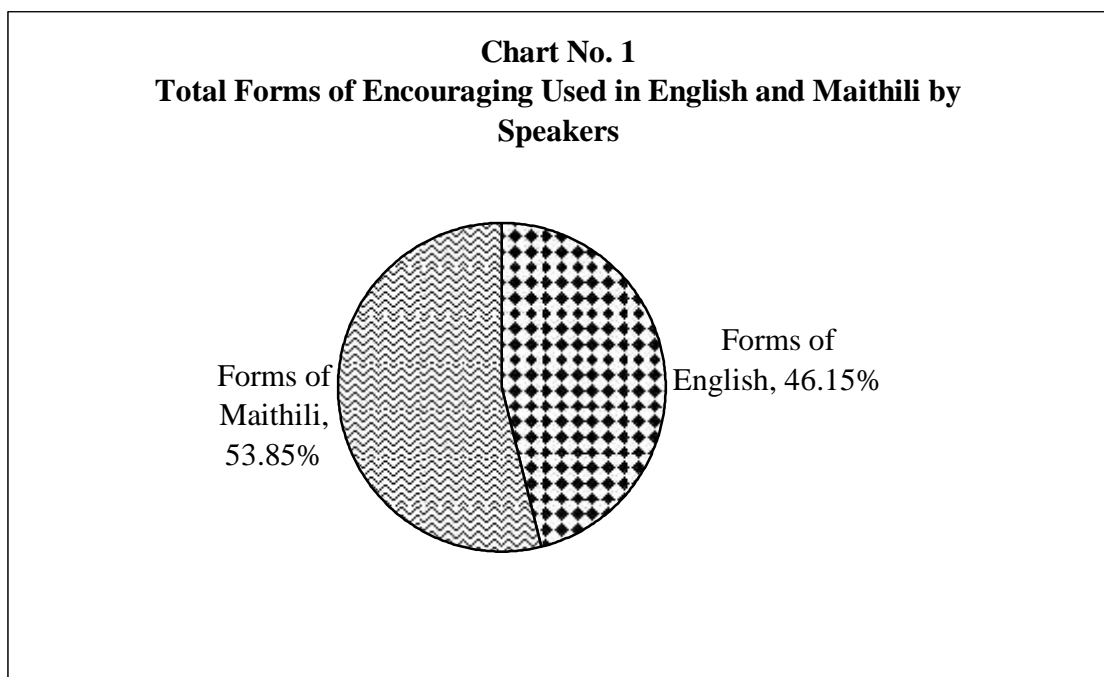
3.3 Comparison Between English and Maithili Forms of Warnig and Encouraging

Here, all the forms of encouraging and warning found after analyzing the primary data for the Maithili language and secondary data collected from

Matreyek (1983, pp. 68, 86), Blundell et al. (2009, pp. 144, 149) and Bhandari and Adhikari (2007, pp. 99, 106) are compared on the basis of total number of exponents found in English and Maithili for encouraging and warning and also compared on the basis of formal, temperate, and informal exponents of Maithili and English.

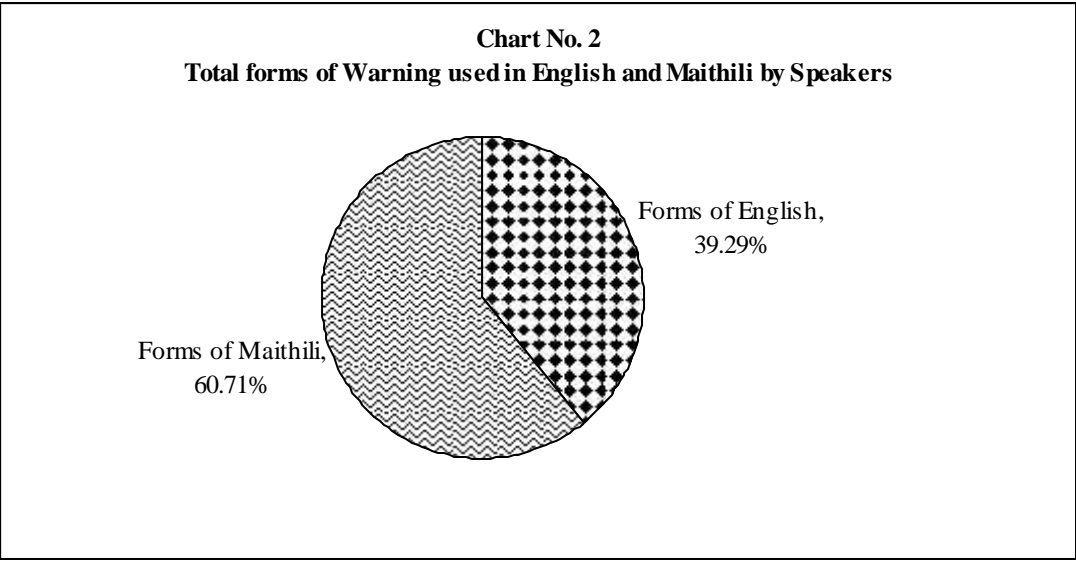
3.3.1 Comparison on the Basis of Total Number of Exponents

Here all exponents of encouraging in Maithili and English are compared.



The pie chart no.1 shows that there are more forms of encouraging in Maithili in comparison to English i.e. 42 forms are found in the Maithili language whereas, 36 forms are found in English.

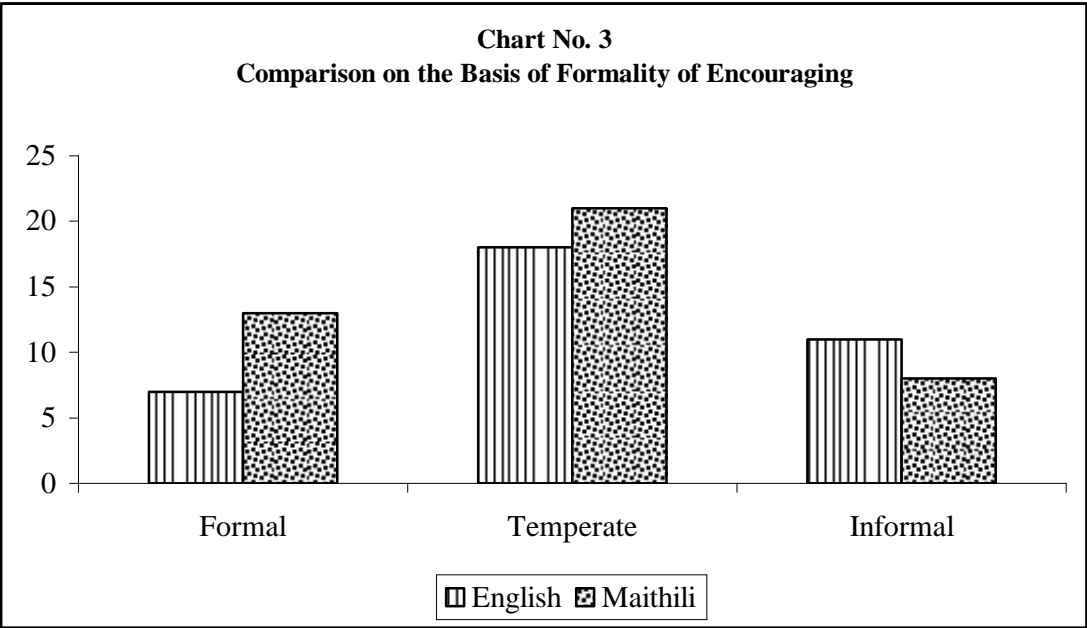
Similarly, all the exponents of warning found in Maithili and English are compared.



The pie chart no.2 shows that there are more forms of warning in Maithili in comparison to English, i.e. 52 forms are found in Maithili whereas, 33 forms are found in English.

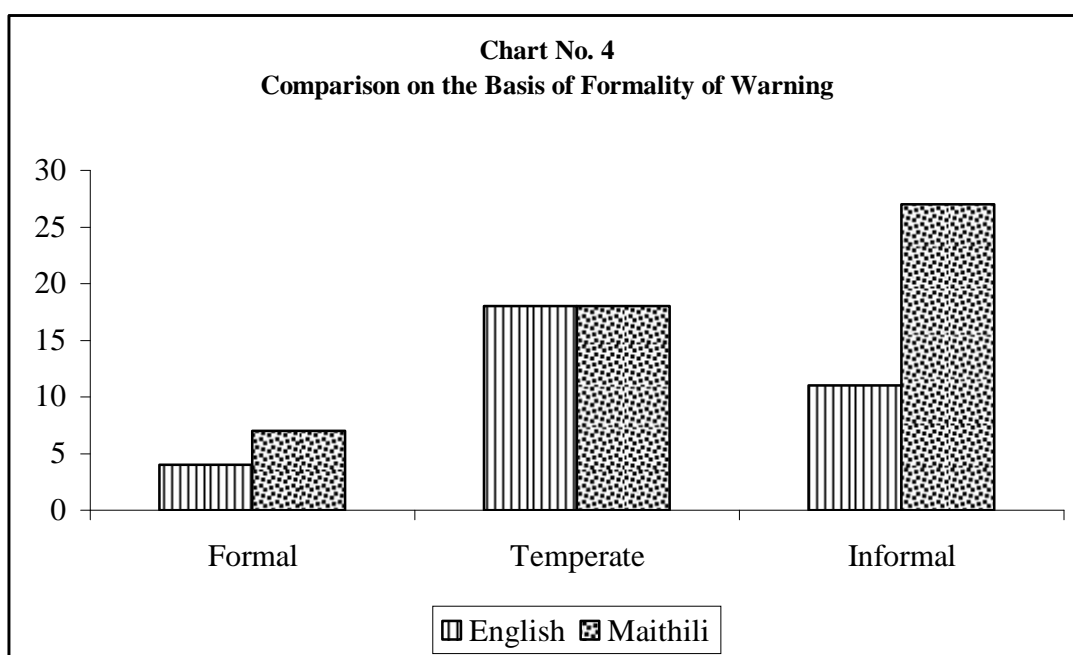
3.3.2 Comparison on the Basis of Formality

The below shown comparison is done on the basis of formal, temperate and informal forms found in English (see Appendix III) and Maithili for encouraging. It is presented in bar chart.



This bar chart shows that there are 7 (19.44%) and 13 forms (30.95%) for formal, 18 (50%) and 21 (50%) for temperate and 11 (30.56%) and 8 (19.04%) for informal in English and Maithili respectively in this research.

The below shown comparison is done on the basis of formal, temperate and informal forms found in English (see Appendix III) and Maithili for warning. It is also presented in bar chart.



This bar chart shows that there are 4 (12.12%) and 7 (13.46%) in formal, 18 (54.55%) and 18 (34.62%) in temperate and 11 (33.33%) and 27 (51.92%) in informal in English and Maithili respectively for warning in this research.

3.2.3 Comparison on the Basis of Frequently Used Forms of Encouraging in English and Maithli

After finding the total responses of encouraging in Maithili and the exponents found in Bhandari and Adhikari (2007, p. 99), Blundell et al. (2009, p. 144) and Matreyek (1983, p. 68) are listed on the basis of most frequent forms.

Table No. 6**Frequently Used Forms of Encouraging in English and Maithili**

Encouraging	Forms	Sentence no.	Total no.	%
English	Keep...	12, 13, 28, 30, 31, 33	6	16.67
	You're.....	3, 32, 36	3	8.33
	That's.....	4, 6, 22	3	8.33
	Don't....	7, 14, 29	3	8.33
	You have....	18, 19	2	5.56
	There's....	23, 24	2	5.56
	Others	-	-	-
Maithili	bahut nik / badhiya: / sundar (very lovely / great)	3, 12, 13, 34, 35, 36, 37,	7	16.67
	V +	2, 11, 15, 21, 24	5	11.90
	Jarur / niscit / abasya (Surely / certainly)	1, 6, 24, 17	4	9.52
	hares nain kha:u / cit nai dukhau / nai choru (don't)	18, 19, 20	3	7.14
	na:pha: hoyat (take more benefit)	8, 31	2	4.76
	Others	-	-	-

The above table shows that in English for encouraging the first most frequent form is 'keep.... (16.67%)', the second most frequent forms are, 'you're..... (8.33%)', 'that's.....(8.33%)' and 'don't (8.33%)' and the least frequent forms are 'there's..... (5.56%)', 'you have (5.56%)'. Similarly, in Maithili, for encouraging the first most frequent form is 'bahut nik / badhiya: / sundar (very lovely / great) (16.67%)', the second most frequent form is 'V +(11.90%)', the third most frequent is 'Jarur / niscit / abasya (Surely / certainly)(9.52%)', the fourth most frequent form is 'hares nain kha:u / cit

nai dukhau / nai choru (don't)(7.14%)', the least frequent form is 'na:pha: hoyat (take more benefit) (4.56%)' are used more frequently.

3.2.4 Comparison on the Basis of Frequently Used Forms of Warning in English and Maithili

After finding the total responses of warning in Maithili and the exponents found in Bhandari and Adhikari (2007, p. 106), Blundell et al. (2009, p. 149) and Matreyek (1983, p. 86) are listed on the basis of most frequent forms.

Table No. 7
Frequently Used Forms of Warning in English and Maithili

Warning	Forms	Sentence no.	Total no.	%
English	Be + adj....	2, 8, 9, 22	4	12.12
	Mind....	5, 12, 13, 31	4	12.12
	Watch....	3, 4, 21	3	9.09
	I am	26, 27, 28	3	9.09
	Make sure....	6, 7	2	6.06
	Preposition + no....	14, 17	2	6.06
	I would if	15, 16	2	6.06
	Don't	19, 23	2	6.06
	Others....	-	-	-
Maithili	V+	6, 9, 14, 19, 34, 37	6	11.54
	.....nai (not)	10, 13, 15, 19, 34, 37	5	9.62
	sa:badha:n (be careful)	35, 39, 16, 14	4	7.69
	dekhaka (watch)	1, 21	2	3.85
	emahar..... taku (watch out)	3, 4	2	3.85
	hos me (be careful)	2, 33	2	3.85
	Others.....	-	-	-

The above table shows that in English for warning the first most frequent forms are 'be + adj (12.12%)' and 'mind(12.12%)', second most frequent forms are 'I am (9.09%)', 'watch..... (9.09%)' and the least frequent forms are 'make sure (6.06%)', 'preposition + no (6.06%)', 'I would..... if (6.06%)', 'don't..... (6.06%)'. Similarly, in Maithili for warning the most frequent form is 'V+(11.54%)', the second most frequent form is '.....nai (not)(9.52%)', the third most frequent form is 'sa:badha:n (be careful)(7.69%)', the least most frequent forms are 'dekhaka (watch)(3.85%)', 'emahar..... taku (watch out).....(3.85%), 'hos me (be careful)(3.85%)' are used more frequently.

CHAPTER FOUR

FINDINGS AND RECOMMENATIONS

The main purpose of the research was to list and compare the terms of encouraging and warning in English and Maithili.

For this purpose the researcher prepared a questionnaire having 15 items for encouraging and 15 items for warning of the Maithili language. English exponents were taken from Matreyek (1983, pp. 68, 86), Blundell et al. (2009, pp. 144, 149) and Bhandari, B.M. and Adhikari, Y.P. (2007, pp. 99, 106). Questionnaire was distributed to 60 informants. Among them 30 informants were from Tilathi VDC and 30 informants were from Rajbiraj municipality. All informants were +2 passed. They were selected by simple random sampling procedure.

After collecting the data the analysis and interpretation was made by using a simple statistical tool of percentage. The data were analyzed and interpreted on the basis of number and sentence use. Furthermore, frequent forms for warning and encouraging were recorded and interpreted.

4.1 Findings

On the basis of the analysis and interpretation of the data, the finding of the study can be summarized in the following points:

- (a) Forty two forms of encouraging were found in Maithili. Among them 13 (30.95%) forms are formal, 21 (50%) forms are temperate and 8 (19.04%) forms are informal. Similarly, fifty two forms of warning were found in Maithili. Among them 7 (13.46%) forms are formal, 18 (34.62%) forms are temperate and 27 (51.92%) forms are informal.

- (b) Thirty six forms of encouraging are found in English. Among them 7 (19.46%) are formal, 18 (50%) are temperate and 11 (30.56%) are informal. Similarly, thirty three forms of warning are found in English. Among them 4 (12.12%) are formal, 18 (54.55%) are temperate and 11 (33.33%) are informal (See Appendix III).
- (c) There are more forms of encouraging than warning in English (See Appendix III).
- (d) There are more forms of warning than encouraging in Maithili.
- (e) There are more forms of encouraging and warning in Maithili in comparison to English (See Appendix III).
- (f) The more frequent forms of warning in English are 'Watch, 'Be + adj.....', 'Mind.....', 'Make sure....', 'Preposition + no.....', 'I would if, 'Don't, 'I'm.....'. Similarly, the most frequent forms of warning in Maithili are 'dekhaka (watch).....', 'sa:badha:n (be careful).....', 'emahar.....taku (watch out)', 'V +, '.....nai (not), 'hos me (be careful).....'
- (g) The most frequent forms of encouraging in English are 'You're.....', 'That's, 'Don't.....', 'Keep.....', 'You have.....', 'There's.....'. Similarly, the most frequent forms of encouraging in Maithili are 'Jarur / niscit / abasya (surely / certainly).....', 'bahut nik/badhiya: / sundar (very lovely / great).....', 'V +, 'hares nain kha:u/cit nai dukhau/nai chouru (don't)....', 'na:pha: hoyat (take more benefi).....'.

4.2 Recommendations

On the basis of findings, the researcher has attempted to find out some suggestions for teaching the forms of encouraging and warning which would be beneficial for teachers, students and learners of the English and Maithili.

4.2.1 Recommendation for Maithili Learners of English

- (a) Teacher and student of Maithili should focus on formal, temperate and informal exponents for encouraging and warning because they exist in English.
- (b) Teacher and student of Maithili must know that there is no one to one relation between all the exponents of encouraging and warning in Maithili and English. So, they have to focus on the English exponents which do not have one to one relation.
- (c) English learners of Maithili should practise more frequent forms for encouraging like 'You're.....', 'That's', 'Don't.....', 'Keep.....', 'You have.....', 'There's.....' and for warning like 'Watch.....', 'Be + adj', 'Mind.....', 'Make sure....', 'Preposition + no.....', 'I would.....if.....', 'Don't.....', 'I am' in English language.
- (d) Maithili textbook writers should prepare the books with more exercises which make the students more active in learning.
- (e) The English teachers should make Maithili learners aware of the English exponents those have equivalent Maithili exponents.
- (f) The above mentioned forms of encouraging and warning in English should be focused by teachers, textbook writers and concerned people of the Maithili language.

4.2.2 Recommendation for English Learners

- (a) Teacher and student of English should focus on formal, temperate and informal exponents for encouraging and warning because they exist in Maithili.
- (b) Teacher and student of English must know that there is no one to one relation between all the exponents of encouraging and warning in English and Maithili. So, they have to focus on the English exponents which do not have one to one relation.
- (c) Maithili learners of English should practise more frequent forms of encouraging like, 'Jarur / niscit / abasya (Surely / certainly)', 'bahut nik / badhiya: / sundar (very lovely / great)', 'V +', 'hares nain kha:u / cit nai dukhau / nai choru (don't)', 'na:pha: hoyat (take more benefit)', and more frequent forms of warning like 'dekhaka (watch)', 'sabdha:n (be careful)', 'emahar..... taku (watch out)', 'V+', '.....nai (not), 'hos me (be careful)'.
- (d) The teacher should introduce the different exponents of warning and encouraging given in Matreyek (1983), Blundell et al. (2009), and Bhandari and Adhikari (2007) and create suitable situations of each of them and practice.
- (e) The Maithili teachers should make English learners aware of the Maithili exponents those have equivalent English exponents.
- (f) The above mentioned forms of encouraging and warning in Maithili should be focused by teachers, textbook writers and concerned people of the English language.

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Appendix-I

Questionnaire

This questionnaire has been prepared for the native speakers of Maithili to gather data for the research. The included questionnaire has been prepared to draw information for the research work in titled “Analysis of Encouraging and Warning in English and Maithili” which is being carried out under the guidance of Dr. Anjana Bhattarai, Department of English Education, Faculty of Education, T.U. Kirtipur. In this set of questionnaire, aim is to collect information for comparing various exponents of encouraging and warning in English and Maithili language. I eagerly wait for your cooperation and I want to assure you that your responses will not be used other than proposed research work.

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Name:-

Occupation:-

Address:-

Sex:- M/F

Qualification:-

Age:-

कृपया निचा देल गेल अवस्थामे उपयुक्त ढंगसऽ उत्साहित करु ।

१) आँहा कऽ कुछ देर पहिल अपन मालिक कऽ कनियाँ सं परिचय भेल । आँहा अपन मालिक कऽ कनियाँ कऽ कोना टेनिस खेलत से सिखा रहल छी । ओ एस पहिले कहियो नहि टेनिस खेलेन रहथिन् ।

.....

२) आँहा नेपालमे भऽ रहल अन्तराष्ट्रिय कम्पनी सब कऽ बैठकमे प्रतिनिधी कऽ रहल छी । आँहा अन्तराष्ट्रिय दातृ निकाय सब कऽ नेपालकऽ उर्जा क्षेत्रमे लगानी करवाक लेल उत्साहित कऽ रहल छी ।

.....

३) आँहा कऽ दोस्त घोडा दौड प्रतियोगिता मे भाग लेने अइछ । आँहाकऽ दोस्त और एक दोसर आदमी बराबर दूरीमे घोडा दौडा रहल अइछ ।

.....

४) आँहा अपन दोस्त और प्राध्यापक सब सँग बनभोज मे गेल छी । ओत कऽ प्राकृतिक सुन्दरताकऽ वर्णन करैत एकटा कविता लिखवाकऽ लेल आँहा अपन प्राध्यापक कऽ उत्साहित कऽ रहल छी ।

.....

५) आँहा गृहमन्त्री कऽ स्वकीय सचिव छी । ओ सवारी चालक अनुमति पत्र लेवाकऽ लेल प्रयासरत अइछ, मगर बहुत बेर असफल भऽ गेल छथिन ।

.....

६) आँहा कऽ दोस्त बहुत बेर परीक्षामे असफल भऽ गेल अइछ और उ अपन पढाइ छोडवाक लेल चाहैत अछि ।

.....

७) आँहा के लडका बहुत बढिया फुटबल खेलाडी अइछ । उ राष्ट्रिय दल सऽ खेलकऽ लेल चाहैत अइछ ।

.....

८) आँहा के एक गोट विद्यार्थी कऽ परीक्षा विगैड गेल अछि और उ नैतिक माइन रहल अछि ।

.....

९) आँहा एक गोट किशोरी कऽ माँ/बाबु छी । आँहा हुनका खराबी करैवाला लागू चीज नै लेबाक लेल उत्साहित कऽ रहल छी ।

.....

१०) आँहा एकटा कारखाना कऽ मालिक छी । आँहाकऽ एकगोट कामदार कऽ काम सिखवाकऽ लेल दिक्कत भऽ रहल अइछ ।

.....

११) आँहा अपन जमाइ कऽ नयाँ व्यापार सुरु करवाकऽ लेल उत्साहित कऽ रहल छी ।

.....

१२) एकटा संगित प्रतियोगीता मे आँहाके दोस्त कठिनाई और चिन्तित देखि रहल अइछ ।

.....

१३) आँहाकऽ मालिक बहुत निक चित्र बनौने अइछ । आँहा और निक चित्र बनेवाकऽ लेल उत्साहित कऽ रहल छी ।

.....

१४) आँहा अपन बाबुजी कऽ मर्निङ्ग वाक जाइवाक लेल उत्साहित कऽ रहल छी ।

.....

१५) आँहा के परोसी कऽ दशटा धियापुता अइछ । आँहा हुनकासबकऽ परिवार नियोजन करवाक लेल उत्साहित कऽ रहल छी ।

.....

कृपया निचा देल गेल अवस्थामे उपयुक्त वाक्य कऽ प्रयोग करी चेतावनी दियौ ।

१) एकटा रेष्टुरेण्टमे एकटा परिचारिका थारी भैर भोजन ल कऽ एत ओत नै ताइक चैल रहल छथी, और भोजन आँहा के उपर गिर लागल अइछ ।

.....

२) आँहा फूलबारीमे अपन प्रेमी या प्रेमीकासँग चाय पिरहल छी । एकटा बडका मौधमाछी हुनुका नाकपर बैसऽ लागल अइछ ।

.....

३) एकटा औपचारीक बैसारमे समिति भितर कऽ एक गोट सदस्य २५ प्रतिशत मजदुर कटौती करवाक सल्लाह द कऽ तत्काल स्वीकृत करवाक लेल कहलक ।

.....

४) लाइन आव वाला समयमे आँहाके दोस्त फ्यूज ठीक कऽ रहल अइछ ।

.....

५) आँहा बरफमे पिछडैवाला खेल सिखरहल छी । आँहा पुरे अनियन्त्रित भऽ कऽ सिधा दोस्त दिस पिछैड गेलौ ।

.....

६) आँहा वसमे चढवाकलेल दौड रहल छी । एकटा वृद्ध महिला वस चढवाक सोइच आँहा और वसके बीचमे छथीन् ।

.....

७) एक गोठ विद्यार्थी बहुत कक्षा और परीक्षा छोइड देने अइछ । ओकरा सऽ आँहा अफिसमे गफ कऽ रहल छी ।

.....

८) आँहा अपन लडका सँ रास्तामे गफ कऽ रहल छी । ओ रास्तामे एनओन नै देखी रास्ता काट लागल ।

.....

९) आँहा अकेले अनहार रास्ताम चलैतरहल अवस्थामे २ लुटेरासब रोकिदेलक । आँहा करँतेमे निपूरण छी ।

.....

१०) आँहाके घर बगलके रास्तामे एकटा बच्चाके दुर्घटना भऽ कऽ मृत्यु भऽ गेल । आँहा चालक और पुलिस कऽ हडताल करवाक चेतावनी दऽ रहल छी ।

.....

११) वनभोज करवाकऽ लेल आँहा के लडका अपन दोस्तसवसंग सगरमाथा आधार क्षेत्रमे जा रहल अइछ ।

.....

१२) अपन क्षेत्रमे भऽ रहल प्रदुषित उद्योग बन्द करवाक लेल आँहा एक बैसारमे सरकारी अधिकारीसबके चेतावनी दऽ रहल छी ।

.....

१३) आँहाके दोस्त परिक्षामे बहुत बेर असफल भऽ गेल अइछ । तब अन्तिम परीक्षामे सहभागी भऽ रहल अइछ ।

.....

१४) दोकानमे बैस आँहाके दोस्त सिकरेट पिव रहल अइछ। आँहा गेट सऽ हुनकर बाबुजी के भितर आबैत देखै छी ।

.....

१५) एक गोट सिकारी जङ्गलमे सिकार करवाकलेल जाइत अइछ। हुनकर किछु पाछु मे आँहा बाघ देखलौ ।

.....

सहयोग कऽ लेल बहुत बहुत धन्यवाद ।

Appendix - II
Sample Responses Given by the Native Speakers of Maithili

This questionnaire has been prepared for the native speakers of Maithili to gather data for the research. The included questionnaire has been prepared to draw information for the research work in titled “Analysis of Encouraging and Warning in English and Maithili” which is being carried out under the guidance of Dr. Anjana Bhattarai, Department of English Education, Faculty of Education, T.U. Kirtipur. In this set of questionnaire, aim is to collect information for comparing various exponents of encouraging and warning in English and Maithili language. I eagerly wait for your cooperation and I want to assure you that your responses will not be used other than proposed research work.

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Appendix - III

Exponents of Encouraging and Warning in English

The exponents of encouraging and warning found in Bhandari, B.M. and Adhikari, Y.P. (2007), Matreyek (1983) and Blundell et al. (2009) are listed on the basis of formal, temperate and informal

(i) Encouraging

S.N.	Formal Forms of Encouraging in English
1	I wish I would do as well.
2	That's better than I could do.
3	You have our whole - hearted support.
4	We feel you should go ahead.
5	There's no reason to feel / be discouraged.
6	There is nothing to feel / be discouraged about.
7	I want to encourage you to try

S.N.	Temperate Forms of Encouraging in English
1	Well done ! Now
2	No ! you're doing fine !
3	You're doing very well.
4	Don't worry, I am sure you'll do better this time.
5	You can do it !
6	Don't give up (now) !
7	I'm right behind you !
8	You have our backing.....
9	That's most encouraging !
10	Don't get discouraged !
11	Keep up the good work !
12	Keep on pushing !
13	You're doin' great !

14	Keep the faith !
15	Let me encourage you to keep on
16	You're encouraged !
17	Keep it up !
18	Keep at it !

S.N.	Temperate Forms of Encouraging in English
1	Come on !
2	Go on !
3	Stick to it !
4	Nearly there !
5	Great ! / Terrific ! / Lovely !
6	First class !
7	C'mon
8	Hang in there !
9	Go, man, go !
10	Keep your chin up !
11	That's fine / good / lovely / all right.

(ii) Warning

S.N.	Formal Forms of Warning in English
1	In no circumstances must we / should we / ought we to....
2	I would be extremely careful to / not to if I were you .
3	I would be extremely careful of If I were you.
4	On no account should we....

S.N.	Temperate Forms of Warning in English
1	Watch out for
2	Mind you don't
3	Make sure you don't.....

4	Make sure you
5	Be ready for.....
6	Be careful of.....
7	Whatever you do..... !
8	Be careful with that gun !
9	Dont' you come any closer....
10	Stop that, or else I'll call the police.
11	Your're treadin' on thin ice, mister.
12	I am going to count to 10, 1..... 2.....3.....4.....
13	I am warning you. If you don't leave me alone, I'll scream.
14	I'm giving you a warning.
15	This is my last warning. Stop seeing my wife, or else.
16	Let me caution you about dealing with the Myrster company.
17	I warn you it's going to be foggy.
18	If you're not careful, that pan coil us catch fire.

S.N.	Informal Forms of Warning in English
1	Look out !
2	Be careful !
3	Watch out !
4	Fire ! / Gas ! / The milk ! / Your cigarette !
5	Mind out !
6	Mind
7	Hands up !
8	Don't move !
9	Halt ! or I'll shoot !
10	Watch your step with
11	Mind your head !

Appendix - IV
Total Response in Maithili

TNF : Total number of forms

TNR: Total number of response

TNO: Total number of occurrence

NOTE: above abbreviations are researcher's own creations.

Total Responses given by Maithili Speakers for Encouraging

S.N.	Q.N.1	TNO
1	म्याडम जी आँहा टेनिस खेल खेलैले प्रयास करु, अवश्य सफल हेबै ।	8
2	आँहा कोशिस करु, जरुर सिख जेबै ।	6
3	म्याडम आँहा निक जोका प्रयास करु, निश्चित रुपमे आँहा सिख जेबै ।	4
4	आँहा कोशिश करु, जलदिये टेनिस खेलैल सिख जेबै ।	3
5	मालकिन खेलैक प्रयास करु, भ जायत ।	10
6	मालकिन अहिना खेलाउ । धिरे धिरे सिख जायव ।	2
7	पहिल हम कोना खेलै छियै से देखु, और ओहिना क खेलाऊ ।	10
8	पहिल वेर भेला के बाबजुद आहा बहुत बढिया खेलैत छी ।	7
9	बुहत बढिया प्रयास । धिरे धिरे अवश्य आँहा सिख जायव ।	1
10	स्थिर स प्रयास करु, खेल बहुत निक अछि ।	3
11	खेलैत खेलैत सिख जायव, खेलु ।	2
12	म्याडम सुरु मे सब अहिना रहैत छै ।	4

Note: TNF = 12 and TNR 60

S.N.	Q.N.2	TNO
1	नेपालमे आँहा के लगानी वेकार नै हेतै ।	4
2	आँहा के लगानी वेकार नै जेतै कियाकी इ विकासोन्मुख देश छियै ।	5
3	आँहा नेपालमे कम्पनी खोलु आँहा के लगानी व्यर्थ नै जेतै ।	3
4	आँहा सवहक लगानी के उचित प्रतिफल अवश्य भेटत ।	6

5	और क्षेत्र स बढिया लगानी कर वाला क्षेत्र उर्जा भेला कारणे आँहा के लगानी वेकार नै जेतै ।	1
6	ऐ क्षेत्रमे बहुत अवसर भेला कारणे एकर सदुपयोग अवश्यक कैल जाय ।	9
7	सर नेपाल जलस्रोत मे दोसर धनीक देश छियै, ताही हेतु आहा लगानी करु ।	7
8	नेपाल के स्थिति पहिल स बढिया भ गेल छै, निश्चित भ क । लगानी करु ।	10
9	आँहा लगानी करु, वातावरण हम सब बना देव ।	12
10	उर्जा क्षेत्रमे बहुत सम्भावना छै । आहा सबके बहुत नाफा होयत ।	3

Note: TNF = 10 and TNR 60

S.N.	Q.N.3	TNO
1	दोस्त आँडा नै घबराउ अई प्रयितयोगिता मे आहा जित्वे करब ।	1
2	और जोर स, और जोर स ।	15
3	दोस्त आँहा चिन्ता नै लिय ध्यान स घोडा दौडाऊ ।	6
4	जल्दी जल्दी घोडा दौडाउ अही जित्वै ।	9
5	दोस्त आहा नै चिन्ता करु अइ प्रतियोगिता मे जरुर प्रथम हेवै ?	7
6	बहुत बढिया ! और जोड स दौडाउ, आँहा के जीत निश्चित छै ।	8
7	दोस्त आरो जोर स कुदाउ, कुदाउ ।	10
8	कनिये और प्रयास करु आँहा जित लगनौ ।	4

Note: TNF = 8 and TNR 60

S.N.	Q.N.4	TNO
1	आँहा कविता लिखु, बहुत निक हेतै, सर ।	1
2	आँहा कविता लिखै क कोशिस करु त आहा बहुत बढिया कविता लिख सकैत छी ।	3
3	ओत बहुत निक लागत और ओत के सुन्दरता बहुत निकै छै ।	6
4	सर एहन बढिया दृष्य छै, कोनो कविता लिखु न ।	8

5	एहन सुन्दर दृष्य देखि आँहा निश्चित एकटा कविता लिखव ।	5
6	सर आँहा यदि एउटा कविता सुनाइबतियै त मजे कुछ और भ जाइतै ।	7
7	एहन सुन्दर दृष्य अछि, एउटा कविता सुनैबनियै त बहुत बढिया होयत ।	5
8	सर आँहा प्रकृतिके गोदामे छि, एउटा कविता लिखयौ ।	9
9	सहन बढिया जगह मे एउटा कविता सुनैतिय त कतेक बढिया होइनौ सर ।	2
10	सर आँहा त कवि छि । आहा स एउटा कविता सुनै ऊ इच्छा होइत अछि ।	4
11	आँहा अपन भितर मनके गाउ और एउटा कविता के रचना करु ।	2
12	आँहा स एउटा सुन्दर कविता सुन्तौ त हम सब धन्य म जाइतौ ।	3
13	एहन बढिया दृष्य देख एउटा कविता लिखल लिखु ।	1
14	सर सहन निक दृष्य छैन कोनो कविता लिखियौ न ।	3
15	एहन सुन्दर दृष्य देखि आँहा पक्का एउटा कविता लिखव ।	1

Note: TNF = 15 and TNR 60

S.N.	Q.N.5	TNO
1	एक वेर फेर कोशिस करु, अवश्य सफल हेवै ।	9
2	आँहा हिम्मत नै हारु फेर स 5 कोशिस करु काम भ जेतै ।	3
3	बार बार प्रयास कैला स अवश्य सफल हेवै ।	10
4	असफलता मे ही सफलता छिपल रहैत छै ।	12
5	मन्त्रीजी ऐ वेर अवश्यक सफल भ जायव ।	2
6	ऐ वेर आँहा के प्रयास बढिया छै, अनुमती पत्र अवश्यक पायव ।	1
7	आत्म विश्वास बढाउ, अवश्यक सफल होयव ।	14
8	आव के वाद निक स प्रयास कर पडत नै त कुछ खराब भ जायत ।	2
9	ऐ वेरके मेहनत आहा के सफलता के शिखर पर पहुचायत ।	4
10	सर घोडा चढैवाला आदमी खसैत छै, दोसर वेर आहा निश्चित सफल होय ।	3
		60

Note: TNF = 10 and TNR 60

S.N.	Q.N.6	TNO
1	दोस्त आँहा फेर कोशिस करु ऐ वेर अवश्य पास हेवै ।	2
2	हार जीत त जिन्दगीमे हेवे करत आँहा निक स पढु ।	3
3	दोस्त एक वेर और प्रयास करु जरुर सफल हेवै ।	6
4	हरेस नै खाऊ । आँहा निश्चित पास करब ।	12
5	एक वेर फेल भेले स पढाइ नै छोड पडैत छै दोस्त ।	3
6	दोस्त असफलता नै सफलता के प्रतिक छी, फेर परीक्षा दियौ ।	5
7	चित नै दुखाउ, आहा के मूल्यांकन ती घण्टा मे नै भ सकैत छै ।	8
8	चिन्ता नै करु सब स बढिया अही छी ।	2
9	दोसर वेर आँहा प्रथम श्रेणी मे अवश्य पास करब ।	1
10	दोसर वेर बढिया अंक आयत तै ढंग स पढु ।	2
11	चिन्ता नै करु आँहा स भुसकोल विद्यार्थी एत बहुत छै ।	1
12	आँहा बहुत निक छि चिन्ता नै करु ।	1
13	एक दिन अवश्य सफल होयब, पढाइ नै छोडु ।	9
14	मेहनत के फल मिठ होइत छै, और मेहनत करु ।	2
15	हम त तोरा स बेसी वेर फेल भेल छियै ।	1
16	मुख नाहित काम नै कर ।	2

Note: TNF = 16 and TNR 60

S.N.	Q.N.7	TNO
1	तु अवश्य खेल ।	4
2	आँहा अहिना लगन स खेलु, आँहा के मेहनत बेकार नै जेतै ।	13
3	बेटा आँहा के मारल गेन्द हम गोल मे ढुकल देखैल चाहैत छी ।	6
4	बाबू आँहा राष्ट्रिय दल स खेल योग्य छी ।	7
5	बौवा तोरा बढिया स खेलके लेल और मेहनत कर परतौ ।	7
6	बेटा खेल स देशके शिर उच्च बना सकैत छी ।	17
7	तोरा मेहनत के अनुसार पक्का राष्ट्रिय दल स खेले के मौका मिल्तौ ।	6

Note: TNF = 7 and TNR 60

S.N.	Q.N.8	TNO
1	आँहा चिन्ता नै करु पास अवश्य हेवै, भगवान् पर विश्वास राखु ।	2
2	आँहा चिन्ता नै करु । फेर स कोशिस करु ।	3
3	नै हरेश खाउ, निक स पढु, दोसर बेर प्रथम जरुर करब ।	5
4	इ आँहा के सुधै वाला मौका छी ।	6
5	कहियो काल अहिना भ जायत छै, चिन्ता नै लिय ।	4
6	घोडा चढैवाला आदमी ये नै गिरतै ।	12
7	आँहा नैनिक नैमानु । जे पढतै, तेकरे न परीक्षा विगडतै ।	2
8	नैनिक नैमानु दोसर बेर आँहा अवश्य पास करब ।	3
9	आँहा के विषय वस्तु बहुत निक छै, कहियोकाल ऐना भ जायत छै ।	1
10	आँहा के पढाई बहुत बढिया अछि, चिन्ता नै लिय अवश्य पास करब ।	4
11	कहियोकाल अहिना भ जाइत छै । दुःख नै मानु ।	1
12	प्रयास करु लक्ष्य पर अवश्य पुगी जायब ।	8
13	एउटा विगैड गेला स कि हेतै दोसर निक करु ।	3
14	नैनिक नै बुझ, दोसर बेर पास भ जेवे ।	2
15	भक एहनो लोक सोचैय ।	4

Note: TNF = 15 and TNR 60

S.N.	Q.N.9	TNO
1	बेटी ! आदमी के जीवन अमूल्य अछि । जीवन बर्बाद करैवाला चीज प्रयोग नै करी ।	2
2	बेटी ! ओ सबमे लगला स जिन्दगी विगैड जायत ।	12
3	देख इ सब शरीरके बेफाइदा करत और अगाडि दिनमे बहुत रोग लागत । ताहिद्वार इ सब प्रयोग नै करी ।	5
4	बेटी लगु चिज आदमी, समाज और राष्ट्र सबक खराबी करैत छै ।	9
5	देखु बेटी लागू चीजके प्रयोग स बहुत आदमी के अकाल मृत्यु भ रहल छै ।	4
6	बेटी लागू चीज के प्रयोग नै करवाक चाही नै त इज्जत और मान आदर	1

	मे कमी आवैत छै ।	
7	बिसैरो क एहन चीजके प्रयोग नैकरब ।	11
8	देख बेटी साथी सबकेसंग लाइग इ वस्तु सबके प्रयोग कहियो नै करी ।	4
9	जन्दगी अनमोल छै फेर धुइमके नै ऐतौ ।	3
10	लागू पदार्थ स दुरे रह परैत छै ।	6
11	लागू पदार्थ जिन्दगी के खराब क दैत छै ।	3

Note: TNF = 11 and TNR 60

S.N.	Q.N.10	TNO
1	कोशिस करु अवश्य सिखब ।	5
2	आँहा मेहनत स काम करु और सिखैक कोशिस करु ।	2
3	देखियौ आँहा मेहनती छि प्रयास करैत रहु सफल भ जेवै ।	4
4	मेहनत के फल मिठ होइत छै, मन लगाक काम करु ।	2
5	ध्यान द क काम करु सब ठीक हेतै ।	12
6	सुरु सुरु मे सबके दिक्कत बुझाइत छै, मगर स्थिर स्थिर सिख जायब ।	8
7	काइल स आइ निक प्रगती अछि ।	9
8	सुरु मे सबके अहिना होइत छै काम करैत गोला पर ठीक भ जायत ।	2
9	काम करैत जाउ, १ वर्ष भितर मे आँहा निक कामदार भ जायब ।	1
10	देखु बावू सुरुमे हमहु अहिना छलियै, प्रयास कैला स हमरा जोका भ जायब ।	3
11	दिक्कत नै मानु, सुरु सुरुमे अहिना होइत छै ।	4
12	धडफड नै कर, स्थिर स सिक जेवे ।	2
13	जन्मे स कोइ सिक क नै आयल छै, सिक जेवे ।	1
14	एन निक स देख, कोना हम करैत छियै ।	5

Note: TNF = 14 and TNR 60

S.N.	Q.N.11	TNO
1	आँहा सुरु करु व्यापार अवश्य अगाडि बढत ।	2
2	जमाइ जी कोनो निक व्यापारमे पैसा लगाक काम करु ।	8
3	जमाइ साहेव आव आँहा अपने दोकान करु ।	10
4	जमाइ जी नयाँ जोसके सँग दोसर व्यापार सुरु कयल जाय ।	2
5	जमाइ जी आँहा के लेल कपडा दोकान बहुत बढिया होयत ।	3
6	आँहा के प्रगति देखला स नवका व्यापारमे सक्षम छी ।	1
7	जमाइ साहेक दोसर के चाकरी करै स बढिया अपन व्यापार करे मे फाइदा छै ।	2
8	भविष्य उज्जवल बनेवाक अछि त व्यापार करु ।	3
9	व्यापार स पैसा और इज्जत दोनो पायव ।	12
10	नवका व्यापार स बहुत फाइदा ल सकैत छी ।	13
11	अपन जमाइ जी के इ काम बहुत शोभा दैन छै ।	1
12	आँहा कनि दोसर ढंगके व्यापार करु ।	3

Note: TNF = 12 and TNR 60

S.N.	Q.N.12	TNO
1	आँहा अपन मनके शान्त राखु । चिन्ता, और हडबडाइके नै छै ।	6
2	आँहा पाइन पी के मन स्थिर करु और निक स गीत गाउ ।	6
3	आँहा सन संगित, एतेकनिक गाला और सुर ताल भेला भेला कारणे आँहा फस्ट करवे करव ।	14
4	निक जोका गाउ, आँहा, सर्वोत्कृष्ट होयव ।	10
5	आँहा किया हिम्मत हारैत छी, आहा निक गायक छी ।	9
6	बढिया स गाइव सकैत छी आँहा ।	2
7	आँहा जाहैत संगितकार एना चित दुखेतै ।	7
8	गीत गाउँ निश्चित भ क गीत गाउ ।	6

Note: TNF = 8 and TNR 60

S.N.	Q.N.13	TNO
1	मालिक आँहा के चित्र बहुत निक बनल और निक चित्र बनेवाक कोशिस करु ।	11
2	आँहा गाछी या कोनो निक, शान्त जगह पर बैठ क चित्र बनाउ ।	2
3	सर आँहा के एने बढिया चित्र देखैक अवसर पहिल बेर मिलल ।	3
4	ह ! आँहा के अवश्य बहुत बढिया चित्र बनवैल अबैत अछि ।	5
5	सर आहा वास्तवमे बहुत निक चित्रकार छि, दोसरो चित्र बनायब कि ?	4
6	सर आँहा के चित्रकलामे भविष्य बहुत निक अछि ।	1
7	बहुत निक चित्र ! हमरा वास्तवमे बहुत बढिया लागल ।	13
8	सर आँहा के एहन चित्र बनवै ल बहुत आवै य ।	2
9	सर इ त बहुत बढिया छै । दोसर एहने बनवीयै त ।	10
10	आँहा के भविष्य चित्रकलामे बहुत निक छै, अगाडि बहुत बढव	9

Note: TNF = 10 and TNR 60

S.N.	Q.N.14	TNO
1	बाबुजी मनिङ्ग वाक जाके आँहा एकदमे स्वस्थ रहवै ।	2
2	बाबुजी मनिङ्ग वाक आँहा के सेहद क लेल निक हेतै ।	14
3	बाबुजी भोरे भोरे दौडला स आँहा के मोटापन कम भ जायत ।	3
4	बाबु आँहा 10 दिन भोरे भोरे दौडु आहा के सब समस्या दूर भ जायत ।	2
5	बाबु भोरे भोरे दौडु पेट नमहर भ गेल अछि ।	7
6	भोरे भोर दौडला स हाई ब्लडप्रेसर, चिनी, जेहन रोग निक होयत ।	5
7	भोरे भारे दौडला स शरीर स्वस्थ रहत ।	6
8	आँहा के पेट बैठ गेल अइछ आव स भोर क दौडल करु ।	5
9	भोरे दौडला स आहा बहुत सुन्दर देखमे लागव ।	16

Note: TNF = 9 and TNR 60

S.N.	Q.N.15	TNO
1	एते बहुते परिवार नियोजन क साधन छै, आँहा प्रयोग करु निक हेतै ।	5
2	छोट परिवार खुशहाल है छै, आँहा परिवार नियोजन करा लिया ।	13
3	आँहा जल्दी स परिवार नियोजन करा लिय ।	2
4	परिवार नियोजन कैला स बहुत फाइदा होयत छै ।	3
5	बहुत लेट भ गेल, आब त परिवार नियोजन कारा लिय ।	6
6	देखु आँहा परिवार नियोजन जल्दी करवा लिय, पैसा नै लागत उल्टै सरकार पैसा देत ।	12
7	भाइजी आँहा परिवार नियोजन करा लिय ।	1
8	परोसी भाइजी आबो सोचु समस्या अहिक होयत ।	3
9	परिवार आँहा के अपने कमाइ पर पाल परत ।	5
10	बहुत धियापुता जन्माके मात्र नै होइन छै ।	1
11	आब बहुत भ गेल, परिवार नियोजन करा लिय ।	4
12	दिक्कत आँहा के होयत, समय मे विचार करु ।	5

Note: TNF = 12 and TNR 60

Total Responses given by Maithili Speakers for Warning

S.N.	Q.N.1	TNO
1	निक स चलैत नै हैछौ, निचा देखक चलभी तै नै हेतै ।	8
2	आँहा क आइख नै सुभै य ।	3
3	ऐ देखैत छियै कतौ चलैत छियै कतौ ।	4
4	होस मे चलु ।	13
5	माफ करब, खाना एमहर खस लागल ।	2
6	एमहर ओमहर ताइक क चलु ।	7
7	कृपया, काम करै बखत होस मे रहु ।	1
8	बहिनी आइख ताइक क चलु ।	4
9	सिस्टर एमहर ताकु त ।	9
10	ए बहिनी ठक्कर लागत ।	1
11	आँइख मे कि भेलौ य निक स ताक ।	8

Note: TNF = 11 and TNR 60

S.N.	Q.N.2	TNO
1	भागु ! भागु ! आँहाके नाक पर मोधमाछी बैसल ।	12
2	आँहा के नाक पर मौधमाछी बैठल ।	4
3	देखु मौधमाछी आँहाके अगाडि मे धुम रहल अछि, काटत ।	4
4	मौधमाछी क भगाउ नै त काटत ।	2
5	प्रियसी मौधमाछी आँहा के दोस्त बनैले चाहैत अछि ।	5
6	हमरा दिशन कि ताकैत छी मौधमाछी काटलक ।	3
7	देख तोहर नाक पर मौधमाछी काट लागल ।	1
8	नै जिस्काउ, मौधमाछी काइट लेत ।	4
9	नाक पर मौध माछी बैस लागल स्थिर स उडाउ ।	5
10	ए ! मौधमाछी काट लागल ।	9
11	ए ! मौधमाछी काटत ।	1
12	ओत स भाग नै त मौधमाछी काटतौ ।	10

Note: TNF = 12 and TNR 60

S.N.	Q.N.3	TNO
1	25% कामदार काटबै त आइये स हड्ताल करब ।	1
2	आँहा मजदुर क ऽ जिन्दगी स खेलवाड नै क सकैत छी	7
3	आदरणीय सदस्य ज्यू, एना कामदार कटौती नै भ सकैत य ।	3
4	पूर्व जानकारी बेगर ऐना कामदार नै काइट सकैत छी ।	2
5	हमर स्पष्ट गफ इ अछि जे, कम्पनी के भविष्य कि होयत से कोइ नै जानत ।	9
6	इ निर्णाय स कम्पनी के स्थिति डमाडोल भ जायत ।	3
7	देखु इ निर्णाय स काम पर प्रत्यक्ष असर परत ।	1
8	अखन के स्थिति मे इ निर्णाय बहुत खतरनाक होयत ।	2
9	कामदार कटौती तप्काल नै क सकैत छी सर ।	8
10	एहन अवस्था मेइ काम करनाइ असम्भव जोका छौ	2

11	एहन किसिमके निर्णाय स कामदारके भविष्य पर गम्भिर असर पैर सकैत छै ।	1
12	सबके भलाइ होय वाला निर्णाय करु ।	2
13	कम्पनी के नियमके पालन करु ।	2
14	इ निर्णाय कोनो भि हालतमे स्वीकृत नै भ सकैत छै ।	5
15	आँहा कहलियै से हे हेतै से जरुरी नै छै ।	5
16	इ निर्णाय जायज नै अछि ।	2
17	सावधान ए स भ्रष्टाचारकै विजारोपन भ सकैत छै ।	1
18	खबरदार ! धडफडमे निर्णाय नै करु ।	3
19	खबरदार ! कामदार बिद्रोह क सकैत य ।	1

Note: TNF = 19 and TNR 60

S.N.	Q.N.4	TNO
1	जल्दी मेन स्वीच काटु नै त आँहा के करेन्ट लागत ।	7
2	यौ ! आँहा एखन लाइन ठीक नै करु, नै त मोरब ।	5
3	लाइन काइट के फ्यजु ठीक करु ।	8
4	साथी पहिल स्वीच अफ क लिय नै त करेन्ट लागत ।	5
5	अपन जानके ख्याल कर ।	6
6	सावधान । दोस्त एहन जोखिमपूर्ण काम नै करु ।	9
7	पहिल स्वीच अफ करु ।	2
8	होस् करु नै त करेन्ट लागत ।	7
9	दोस्त आँहा मृत्यु के बोला रहल छी ।	1
10	सावधान रह जोखिम मे काम नै करैक चाही ।	2
11	लाइन काइटक काम करु नै त स्वर्ग पुगिजायाब ।	2
12	मोरबहिक रौ ।	3
13	अपन जान क ख्याल कर ।	2
14	सावधान ! लाइन आव वाला समय भ गेलै ।	1

Note: TNF = 14 and TNR 60

S.N.	Q.N.5	TNO
1	दोस्त आँहाके चोट लागत ।	8
2	यौ दोस्त ओन चइल जाउ ।	2
3	ओत स भाइग जाउ नै त ठक्कर लाइग जायत ।	5
4	आँहा कनिक दुर चल जाउ, नै त अहु खसब हमहु ।	3
5	ए ओत छोडु हम खस लागलियै ।	2
6	साथी हम त खस लगनौ ।	9
7	सतकै भ जाउ, हम पिछैड के अहि दिस आइव रहल छी ।	1
8	भाग राम भाग हम त तोरे दिस खस लागलियौ ।	3
9	हैट जो नै त चोट लागतौ ।	7
10	होशियार ! हम खसलौ ।	11
11	बचाउ ! बचाउ !	9

Note: TNF = 11 and TNR 60

S.N.	Q.N.6	TNO
1	बैचके ! बैचके !	1
2	सइड लाइग जाउ नै त आँहा क चोट लाइग सकैत य ।	3
3	काकी एना जतै पावै छी ततै रास्ता नै काटु ।	7
4	माँ अहु बस पर चढैल आयल छी, स्थिर स चहु ।	2
5	दादी ! रुकु रुकु गाडी एलौ ।	6
6	चाची ! अगाडि नै बहु ढोक्कार लाइगत जायत ।	5
7	भागु नै त धक्का लाइग जायत ।	8
8	ए आमा रुकु ।	3
9	ए चाची ! वस चढैल धडफड नै करु ।	1
10	बुढसुठ क एना क नै चलै क चाही ।	9
11	गाडी मे दबाजायव, एमहर घसैक जाउ ।	3
12	ए माई ! रास्ता छोड ।	2

13	अइ काकी कनिक एमहर आउ ।	4
14	जल्दी करु चाची ।	6

Note: TNF = 14 and TNR 60

S.N.	Q.N.7	TNO
1	आँहा कैले एना करैत छी ।	8
2	आँहा कथिल एते कक्षा छोडैत छी, निक स नै पढवै त फेल भ जेवै ।	5
3	देख एना क्लास नै छोड । एक वर्षकै लगानी बेकार भ जेतौ ।	7
4	सीता तु सब दिन स्कूल या ।	3
5	पढाई पर ध्यान दही नै त कालीदास भ जेवे ।	5
6	पढाइ जीवन के अन्धकार हटवैत छै, निक स पढ ।	6
7	पढाइ नै छोड जीवन अन्धकार भ जेतौ ।	9
8	तोरा इ हमर अन्तिम चेतनावनी छियौ ।	2
9	तु निक जोका सोच इ तोहर भविष्य स जुटल बात छियौ ।	1
10	श्याम तु अपन भविष्य अपने विगाइड राहल छी	7
11	तु नै पढवही तबो हेतै ।	1
12	क्लाबस छोडवे त फेल हेवे ।	3
13	तोरा फेल है के कनियो डर नै छौ ।	3

Note: TNF = 13and TNR 60

S.N.	Q.N.8	TNO
1	एन ओन देख क रास्ता काट नै त दुर्घटना हेतौ ।	2
2	निक स रास्ता पार कार, अगाडि पछाडि देख के चल ।	3
3	बाबू दायँ दिशन स गाडी आवैत छै रुक ।	3
4	देख गाडी आवैत है, रास्ता नै काट ।	8
5	देखी ललका इन्डीकेटर बैर रहल छै ।	4
6	ध्यान द क रास्ता काट ।	3
7	माफी चाहैत छी, गाडी आवैत छै ।	7

8	एना धडफडमे रास्ता नै काट ।	5
9	बाबू ओन स गाडी आइव रहल छै ।	7
10	देखु होसियारीपूर्वक रास्ता काट परैत छै ।	1
11	ओन स आववाला गाडी स ठोक्कर लाइग सकैत अछि ।	2
12	बाबू गाडी ! दुर्घटना भ सकैत अछि ।	1
13	बाबू एन ताकु गाडी चैल एलै ।	3
14	गाडी आवैत छै ।	1
15	एक रति रुकु, गाडी आइव रहल छै ।	2
16	गाडी स चिपायब ।	4
17	बाबू गाडी आवैत नै देखलौ ?	1
18	निक स चल नै त स्वर्ग जेवे ।	3

Note: TNF = 18 and TNR 60

S.N.	Q.N.9	TNO
1	लुखटेसब एत स भाइग जो नै त बहुत मारबौ ।	9
2	यौ आहा हमरा जाइला दिय नै त आँहा सबके पिटाइ लागत ।	3
3	तु सब हमर फेलामे पडल जोका छी ।	4
4	तु सब भाइग जो नै त हमर पावर देखाव पडतै ।	5
5	हमर रास्ता छोइड दे नै त जान खतरामे छौ ।	8
6	तोरा सबके हिम्मत छौ त हमरा स लड ।	1
7	याद राख ! तु सब हमर रास्ता रोइक रहल छी ।	3
8	होसियार, तोहर सबके खैरीयत नै छौ ।	2
9	होसियार, तोहर सबके दाँत तोइड देवै ।	5
10	हमर रास्ता छोइड दे नै त रिजल्ट नै निक हैतौ ।	2
11	रे छौडासब, तु सब की चाहैत छी ?	3
12	नामर्द छी, या हिम्मत छौ त ?	4
13	सावधान ! एक एक क माइर देवौ ।	1
14	तोरा सबके काल घिरीयाइत छौ ।	2

15	रास्ता छोड नै त बाप क विहा देखा देवै ।	3
16	मरके मन छौ त रास्ता नै छोड ।	1
17	आइ तु सब हमर फेला मे परले ।	4

Note: TNF = 17 and TNR 60

S.N.	Q.N.10	TNO
1	क्षतिपूर्ति दियौ नै त बस हड्ताल करब ।	2
2	सब कोई दोकान, गाडी बन्द गर ।	4
3	क्षतिपूर्ति के व्यवस्था करै परत ।	3
4	बच्चाके सहीद घोषणा करै परत ।	1
5	दुर्घटना भेल अछी एकरति रुकु ।	10
6	हमरा सबके न्याय चाही ।	3
7	हमरा सबके मागमे सहमती जनावै परत ।	5
8	दोषीक दण्ड और पीडित के क्षतिपूर्ति नै भेला तक हड्ताल मे रहव ।	7
9	हमसब इ अन्याय नै सह सकव ।	6
10	हमसब अपराधी क कठधारामे खडा कए क छोडवै ।	9
11	रास्ता बन्द कर नै त बडका क्षति भ जेतौ ।	3
12	जेनतेन गाडी चलाके आदमी मारैल नै मिलतै ।	2
13	एहन लापारवाही कोना लोक सहतै ।	5

Note: TNF = 13 and TNR 60

S.N.	Q.N.11	TNO
1	गरम होवै वाला कपडा सब ल ले ।	6
2	ओ अति सम्बवेदनशील जगह छियै, निक स रहियह ।	5
3	देख बेटा ओत के यात्रा बहुत दुखदायी छै, ताहीद्वार सब तयारी निक जोका क 5 ले ।	9
4	बहुत जाड भेला कारणे तु सह सकवहि कि नै ।	10
5	वरफ पगैल क किछो भ सकैत है, सावधानी अपनाके रहियह ।	9

6	बेटा गरम कपडा और ड्राइ फुड लैल नै विसरियह ।	1
7	विचार कैर के एनओन घुमफिर करियह ।	2
8	बाबु ऊनी कपडा और ज्याकेट लैल नै विसरियह ।	5
9	रास्ता मे ठण्डा लाइग बेहोस् भ सकैत छै तै द्वार दवाइ लैल नै विसरियह ।	1
10	देख बेटा ओत के यात्रा कष्टकर छै, सब तयारी निक स कलियह ।	3
11	ऊ क्षेत्र बहुत सम्वेदनशील छै, निक स ख्याल करव ।	2
12	ओत बहुत ठण्डा होयत छै तोरा सहै ल समस्या भ सकैत छै ।	4
13	सावधान रहियह, हिउ पगैल क किछ भ सकैत छै ।	3

Note: TNF = 13 and TNR 60

S.N.	Q.N.12	TNO
1	एत हमरा सबके स्वास्थ्य पर असर परै छै तै कारण आँहा उद्योग बन्द करु ।	1
2	देखु प्रदुषण हेतै त सब कियो विमार परवै ।	2
3	देखु आँहा सब नै सकवै त इ कारखाना बन्द करपरत ।	1
4	इ कारखाना स हजारौं आदमी के स्वास्थ्य पर प्रतिकूल असर पैर रहल अछि ।	9
5	जल्दी स कारखाना दोसर जगह पर ल क चैल जाउ ।	1
6	हमरा सबके न्याय चाही ।	2
7	सरकार क इ बात क गम्भीर रुप स लियै परतै ।	7
8	हमरा सबके माँगमे आँहा सबके सहमति करै परत ।	3
9	आब दश दिनमे यदि सहमति नै भेल त हमरा सबके हड्ताल सुर भ जायत ।	7
10	हम सब इ अन्याय नै सह सकव ।	2
11	इ कम्पनी के मालिक कुछ सोचौ नै त कम्पनी बन्द कर परतै ।	3
12	सब गाम क आदमी क माग सरकार क सुनै पडतै ।	7
13	आब हम सब उद्योग बन्द क देव ।	5
14	उद्योग संचालन करै के नाम पर वातावरण प्रदुषण नै क सकैत छी ।	4
15	खबरदार ! हमरा सबके स्वास्थ्य स खेलवाड नै क सकैत छी ।	1
16	आब यदि उद्योग बन्द नै हेतै त तोडफोड सुरु भ जेतै ।	2

17	एकरा बढिया जगह पर साइल जाउ ।	1
18	कित प्रदुषण रोक, कित कारखाना बन्द करु ।	2

Note: TNF = 18 and TNR 60

S.N.	Q.N.13	TNO
1	परीक्षा मे निक स लिख नै त बढिया नै हेतै ।	5
2	निक स लिख नै त फेल भ जेवे ।	1
3	दोस्त निर्धक्क भ क परीक्षा दियौ ।	2
4	ऐ बेर कौहना के पास करै क छै ।	4
5	तोरा ऐ बेर परीक्षा मे कुहुना क बढिया रिजल्ट लावै परतौ ।	7
6	साथी ख्याल कर रौ, इ तोहर अन्तिम बेर छियौ ।	9
7	विचार क पढु नै त दिक्कत भ सकैत य ।	5
8	राम निक स परीक्षा दहि नै त फेल भ जेवे ।	8
9	बुभले इ तोहर अन्तिम मौका छियो ।	6
10	हर जोत परतौ विचार कर ।	8
11	अहु बेर फेल भेल त पढाई स सन्यास लिय परतौ ।	2
12	निक स पढ नै त विदेश के टिक कराब परतौ ।	3

Note: TNF = 12 and TNR 60

S.N.	Q.N.14	TNO
1	जल्दी सिकरेट फेक आँहा के बाबुजी आइव रहल अछि ।	6
2	बाबुजी आयल सिकरेट मुभाबु ।	8
3	तोहर बाबुजी एलौ, सिकरेट फेक ।	1
4	सिकरेट फेक तोहर बाप एलौ ।	5
5	हरि सिकरेट फेक दही । उ तोहर बाबु एलौ ।	10
6	सिकरेट फेक नै त आँहा के बाबु जी देखत ।	7
7	देखु दोस्त आँहा के बाबु जी आइव रहल अछि ।	3
8	तोरा डर नै होइत छै । तोहर बाबु एलौ ।	9

9	देख तोहर कुकृती तोहर बाबु देखलकौ	6
10	अइ ऊ फेक फेक । ओत तोहर बाबु एलौ ।	5

Note: TNF = 10 and TNR 60

S.N.	Q.N.15	TNO
1	जल्दी भागु आँहा के पछाडि मे बाघ आयव ।	1
2	यौ बाघ आयल भागु ।	5
3	रुइक जाउ, नै हिलु ।	18
4	भाग, नै त बाघ खेतौ ।	6
5	बाघ आयल, स्थिर स नुका जाउ ।	2
6	नै हिलु, नै त बाघ खालेत ।	20
7	बाघ स वैचके । तोरा पाछु मे बाघ छौ ।	3
8	भाग, भाग बाघ एलौ ।	5

Note: TNF = 8 and TNR 60

Appendix - V
Symbol for Maithili Words

अ	a
आ	a:
इ	i
ई	i:
उ	u
ऊ	u:
ए	e
ऐ	ai
ओ	o
औ	au
क	k
ख	kha
ग	ga
घ	gh
ङ	na
च	ca
छ	cha
ज	ja
झ	jha
ञ	na
ट	ta
ठ	tha
ड	da
ढ	dha

ण	na
त	ta
थ	tha
द	da
ध	dha
न	na
प	pa
फ	pha
ब	ba
भ	bha
म	ma
य	ya
र	ra
ल	la
व	va
श	sa
ष	sa
स	sa
ह	ha