

CHAPTER - ONE

INTRODUCTION

1.1 General Background

Language is the medium through which human beings express their thoughts, emotions and feelings in their daily life. It is one of the universal mechanisms of human communication. It is that phenomenon which facilitates the understanding between two human beings. Every human being possesses at least a language in order to make a purposeful communication with other people. So language is an inseparable part of human communication. Krishnaswamy, Verma and Nagarajan (2006; p.15) define language as a “means of communication and self-expression. It is a form of social behaviour that enables the individual to co-operate with others in a group”.

Sapir (1921; p.8) defines language as “... language is a purely human and non-instinctive method of communicating ideas, emotions and designers by means of a system of voluntary produced symbols ...”. Similarly, Dik (1921:8) defines language as “... a language is conceived of in the first place as an instrument of social interaction between human beings used with the primary aim of establishing communicate relations between speaker and addresses ...” (Dik; p. 1978:1). Chomsky (1968; p.2) defines language as “... a language to be a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements ...”. In the same way, Zips (1935; p.294) defines language as “... language is primarily a representation of experiences. It may represent experience as

a report of direct perceptual experience, such as in an account of football game or in a description of seen event or it may represent tendencies to act and may be view as representative of potential activities ...”.

When we compare these definitions, we find that no one can give exact, comprehensive and wholly satisfactory definition of language. So, what we can say here is that language is the most commonly used tool to fulfil our needs. Language use differs from place to place, group to group and even person to person. Language is so far as we know now, species specific to man. It is the unique property of human beings. Every normal child learns his first language in the first few years of his life.

Language is the means of communication for expressing thoughts, feelings, desires and emotions. Linguistically, it is described as a voluntary vocal system of human communication. It is a sole source of human communication through which one can do several things in his/her life. Language may have general as well as specific purposes. Language for specific purposes is a purposeful programme designed on the basis of needs or uses according to the demand of the speech community.

It is most widely used means of communication among people. It is an abstraction based on the linguistic behaviour of its users. Crystal (2004) points out that the year 2001 was a year which focused on the importance of language as an expression of cultural identity, as a medium of national and international intelligibility and as a means of enabling individuals and commercial world.

The English language is a huge treasure house of knowledge. That is why the craze of it can be seen in every body today. In over 100 countries, English is the most widely taught foreign language. It has international domains of political life, business, safety, communication, entertainment, media and education. It has reached every continent either as the first language or official language or foreign language. It is not only an international lingua franca but also one of the official languages offered by the UNO.

The importance of English in Nepal is growing rapidly. It has occupied an important place even in the academic field of Nepal. In Nepal, it started with the foundation of the Darbar High School in 1910 B.S. It is taught as a compulsory subject right from grade one to the bachelor level, carrying 100 full marks. Our educational curriculum has managed that any interested student can read English as a major subject in campus level. Priority is given to develop the English language from both private and government sectors. English Language Teaching (ELT) is a separate discipline from a long way back in Nepal. This language belongs to the groups of Indo-European language family, the largest language family of the world.

English is viewed as the personality emancipator with promises of higher social mobility. People have a general perception that proficiency in English is useful for economically gainful employments. English undoubtedly is of vital importance to accelerate the knowledge of science and technology.

It is believed that more than 6000 languages are used in the world today. Among them, English is the most widely used, the most highlighted, and therefore, the most dominant language in the world. It is the treasure house of knowledge as well. The desire to learn English is seen in everybody today. A man without English cannot be successful in any area in these days. In Nepal, English is used as an international language. People of both young as well as old generation are so deeply influenced with English that the impact of this language can be observed in their day to day communication particularly in the cities of Nepal. We can see the school and campus level students talking in English with their colleagues. The rapid growth of English medium schools and English language learning centres are the proof that English is highly popularized language in Nepal.

1.1.1 Linguistic Scenario of Nepal

Nepal is a small country in terms of its area but it is further beautiful country where varieties of fertile linguistic gardens have existed and, therefore, a number of languages have bloomed. According to population census 2001 there are more than 92 languages used in this small country. However, most of these languages do not have their written scripts but exist only in spoken forms. All the languages identified in Nepal are classified under the following four major groups or language families:

1.2.2 Indo-Aryan Group

Presently the following languages are spoken in Nepal under the family:

Table No. 1
Indo-Aryan Group

Sr.N.	Languages	Population	Percentage
1	Nepali	11053255	48.61
2	Maithili	2797582	12.30
3	Bhojpuri	1712536	7.53
4	Tharu	1331546	5.86
5	Awadi	560744	2.47
6	Urdu	174840	0.77
7	Rajbanshi	129829	1.57
8	Hindi	105765	0.47
9	Danuwar	31849	0.14
10	Bangala	23602	0.10
11	Marwari (Rajsathani)	22637	0.10
12	Manjhi	21841	0.10
13	Darai	10210	0.04
14	Kumal	6533	0.03
15	Bote	2823	0.01
16	Panjabi	1165	0.10
17	English	1037	0.00
18	Churauti	408	0.00
19	Magahi	30	0.00

Source: CBS, 2001

1.1.3 Tibeto-Burman Group

From the language family point of view, the following chart presents the fact:

Table No. 2
Tibeto-Burman Group

Sr.N.	Languages	Population	Percentage
1	Tamang	1179145	5.19
2	Newar	825458	3.63
3	Magar	770116	3.39
4	Bantawa	371056	1.63
5	Gurung	338925	1.49
6	Limbu	333633	1.47
17	Sherpa	129771	0.57
8	Chamling	44093	0.19
9	Chepang	36807	0.16
10	Sunuwar	26611	0.12
11	Thami	18991	0.08
12	Kulung	18686	0.08
13	Dhimal	17308	0.08
14	Yakkha	14648	0.06
15	Thulung	14034	0.06
16	Sangpang	10810	0.06
17	Khaling	9288	0.04
18	Thakali	6441	0.03
19	Chantyal/Chantel	5912	0.03

20	Tibetan	5227	0.02
21	Dumi	5271	0.02
22	Jirel	4919	0.02
23	Puma	4310	0.02
24	Dura	3397	0.01
25	Meche	3301	0.01
26	Pahari	2995	0.01
27	Lepcha/Lapcha	2826	0.01
28	Bahing	2765	0.01
29	Raji	2413	0.01
30	Hayu	1743	0.01
31	Byangshi	1734	0.01
32	Ghale	1649	0.01
33	Chhiling	1314	0.01
34	Lohorung	1207	0.01
35	Chinese	1101	0.00
36	Mewahang	904	0.00
37	Kaike	794	0.00
38	Raute	518	0.00
39	Tilung	310	0.00
40	Jero/Jerung	270	0.00
41	Lingkhing	97	0.00
42	Koche	54	0.00
43	Dzonkha	9	0.00
44	Chhintang	8	0.00
45	Miza	8	0.00

Source: CBS, 2001

1.1.4 Dravidian Group

According to the CBS, 2001, only one language i.e. Jhaged comes under this group which is spoken in the province of Koshi River in the eastern region of Nepal. Its population is 286115 i.e. 0.13 percent of the total population.

1.1.5 Astro Asiatic Group

According to the CBS, 2001, only one language comes under this group i.e. Satar which is spoken in Jhapa district of the eastern part of Nepal and its population is 40260 i.e. 0.18 percent of the total population.

Among the four language families, Tibeto-Burman language family includes a large number of languages spoken in Nepal. Thus, we can say that Nepal is one of the playgrounds of Tibeto-Burman language family.

1.1.6 Contrastive Analysis: Need and Importance

Contrastive analysis, popularly abbreviated as CA, basically means the systematic analysis of similarities and differences between languages concerning the nature and principles of second or foreign language learning and teaching. Contrastive analysis for the first time was developed in the United States advocated by American linguists CC Fries and Robert Lado, also known as Fries Lado school. CC Fries is believed to have made clarion call for CA in 1945 in his book entitled "Teaching and Learning English as a Foreign Languages". Later in 1957 Robert Lado, elaborated the details and presented seminal idea for CA in his book "Linguistics Across Cultures", where he presented claims that we

can predict and describe the patterns that will cause difficulty in learning and those that will not, by comparing systematically, the language and culture to be learned with the native language and culture of the students.

CA more specifically is looked upon as the field to carry out systematic study of similarities and differences of some of the characteristic sounds in two or more languages as it seems to be more successful in phonology rather than other areas of study. CA was extremely popular in 1950s and 60s when pattern practice teaching method based on structural linguistics was commonly used in teaching foreign languages. When we turn to the history of CA, we come to know that it seems to be a practice since the beginning where determining the formed similarities and differences between languages is something that has been central to linguistic studies in the past, notably in the nineteenth century under the title of "Comparative Philology". The objective of this study was to establish generic connections between languages on the basis of their manifests similarities or more generally correspondences, particularly between the forms of words having similar meanings or cognate word forms. However, it differs in much respect with contrastive analysis.

Contrastive Analysis (CA) is interested in the comparability of languages. It is linguistic enterprise aimed at producing inverted two valued typologies and founded on the assumption that languages can be compared. CA compares two or more languages in order to find out similarities and differences between languages. CA is concerned with teaching rather than learning. It is founded on the assumption that L2

learners tend to transfer the formal features of their L1 to their L2. So CA believes that greater the difficulty, the more instances of error will occur.

CA has application in predicting and diagnosing a proportion of the L2 error committed by learners with a common L1. It compares two languages, viz., their mother tongue and target language; finds out similarities and differences and they predicts the areas of ease and difficulty.

The basic assumption of CA is those the learner transfers the system of his native language (L1) to the foreign language (L2) he is learning. In CA the description of the learns native language is put side by side the description of the foreign language. It is fruitful to the learner to learn with greater emphasis or helps to design teaching/learning materials for course designer, teacher, testing experts and learners. So CA is really important from pedagogical point of view and its importance in teaching cannot be exaggerated.

1.1.7 Maithili in Nepal

Maithili is an eastern Indo-Aryan language spoken by a total of about 21 million people in the eastern and northern regions of the Bihar state of India and southern plains, known as the Terai, of Nepal. In the past, Maithili was regarded either as a dialect of Bengali (Beamens, 1872-79, 1966, p.84-85) or the eastern Hindi (Hoenle, 1880), or as one of the three dialects of a spurious language called "Bihari" (Grierson, 1883b-87b). Today, however, it is recognized as a distinct language and taught as such in the Indian universities of Calcutta, Bihar, Patana, Bhagalpur,

Darbhanga and Benares, and Tribhuvan University of Nepal.

Demographically, Maithili is the second most widely spoken language of Nepal, and the Sahitya Akademi (National Academy of Letters), the 16th largest languages of India. As early an investigator as Grierson (1881a:2) recognized the distinctiveness of Maithili.

Maithili is a language and not a dialect. It is the custom to look upon it as an uncouth dialect of untaught villagers, but it is in reality the native language of more than seven and a quarter million of people of whom, as will be burner out by every official having experience of north Bihar, at least five million can neither speak nor understand either Hindi or Urdu without great difficulty. It differs from both Urdu and Bengali, both in vocabulary and in Grammar, and is as much a distinct language from either of them as Marathi or Uriya.

Previous studies on Maithili are not lacking. It is, therefore, worthwhile to look briefly at the century old grammatical tradition of Maithili. The first grammar of Maithili being the one written by George Abraham Grierson in 1881 and entitled "An Introduction to the Maithili Language of North Bihar".

Most linguists who have written on the origins and development of Maithili have devoted considerable attention to the question of the genetic relationship between Maithili and the other Indo-Aryan languages. No two investigators, however, agree in their view of this relationship prominent among those who most native Maithili scholars, including Mishra (1949), Jha (1958), and Jha (1968, 1974), seem to go along with Chetterji's (1926) classification with some minor modifications. Such a

classification enables them to emphasize two main points, i.e. that Maithili is not a dialect of Hindi, and that Maithili is not a dialect of Bihari and hence ought not to be grouped with Bhojpuri.

According to the Central Bureaus of Statistics (CBS, 2001) HMG Nepal, Maithili is spoken by 2.4 percent people of Nepal as their mother tongue. There are about nine districts i.e. Morang, Sunsari, Saptari, Siraha, Udayapur, Sarlahi, Rauthat, Dhanusha and Mahottari where Maithili is spoken. Though Maithili has its own scripts known as 'Mithilakchar' or Tirhut scripts nowhere it is written in 'Devanagari' scripts. Maithili has a long tradition of written literature both in Tirhut and Devanagari script. Great poet of Maithili language, Vidyapati, whose age is supposed to be hundred years prior to the age of Bhanubhakt, gave wide recognition of this language. No definite data can be determined as to from when the Maithili began to be written in the Devanagari script. In the ancient time, Maithili was written in the Maithili Lakshar or Trihuta (Yadav 1999, p.3).

Today its use is largely confined to ceremonies and rituals for purposes of decoration by Brahmins and Kayasthas. As the name suggests, Kaithi was extensively used by Kayasthas for record keeping in government offices. However, throughout Maithili, all educated people who were not Brahmins used the Kaithi character and found it extremely easy to read and write.

1.1.8 An Overview of Pragmatics

Pragmatics has relatively been a new discipline, however, its importance was felt when Chomsky (1965) incorporated semantic aspects in his

theory of transformational generative grammar and Hymes (1972) proposed that “a normal child does not only require sentences as grammatical but also as appropriate”. The former refers to the characteristics of language whereas the latter use of it. Choice of linguistic item is vital in communication as it should be compatible with the context it is spoken in. Crystal (1988) believes that our choice is crucial in the study of pragmatics because there are several social as well as cultural constraints that a speaker has to take care of while producing utterances. This discussion leads us to believe that only structural knowledge of language is not enough but pragmatic knowledge as to how to use structural knowledge in particular situations is also equally important. Pragmatics is the study of those principles that account for why certain sets of sentences are anomalous, or not possible utterances. It is the study of relations between language and context that are basics to an account of language understanding. The use of apology is a part of pragmatics. Pragmatics enables the language users to pair the sentence with the contexts in which they would be appropriate. Thus, a good language user should have the ability to use the language, which is grammatically correct, as well as contextually appropriate.

1.1.9 Communicative Competence

The term ‘communicative competence’ is not easy to define. It is so complicated that possibly no answer can describe it comprehensively or even adequately (Sthapit, 2000). One becomes communicatively competent when she/he knows when to use a particular structure, to

whom and for what purpose. In other words, one should be able to use not only grammatically correct but also situationally appropriate sentences.

Communication may take place in many ways. Communication system is not limited to the explicit system of language, modes, code, traffic signs and signals; all human activities and productions such as our bodily postures and gestures, the way we walk and dance, the rituals we perform, the meal we have, the fashion we follow, the building we inhabit live in and so on because all of them convey one or other meaning. Communicative competence includes not only modes/means of communication but also aural-oral mode/mean of communication. A language consists a variety of functions. Likes and dislikes is one of them.

According to Canale and Swain (1980) the communicative competence is divided into four main components:

- a. Grammatical competence: Grammatical competence is linguistic competence according to Chomsky. It covers grammatical and lexical capacity of the language user.
- b. Sociolinguistic Competence: Sociolinguistic competence is the ability of language user to understand social context in which communication takes place.
- c. Discourse competence: Discourse competence is the interpretation of individual message elements in terms of their connectedness and of how meaning is represented in relationship to the entire discourse.

- d. Strategic competence: Strategic competence is the ability of the language user to cope with strategies that one employs to initiate, terminate, maintain, repair and re-direct communication.

1.1.10 Likes and Dislikes: An Overview

Language is used to perform some varieties of functions. It is used to establish social relationship. Moreover, the definition of language itself throws light on the functions of language. The definition of language as "A System of communication and vehicle used for the sake of communication" reveals that the function of language is to communicate. Furthermore, Jespersen (1904, p. 4) defines language as "...not an end itself ... it is a way of connection between souls, means of communication and regarding the function of language in general". Thus, language function in short refers to, what a language serves in the purpose by using it.

Broadly, language serves two functions: grammatical function and communicative functions. According to Richards et al. (1999; p.16) "grammatical function is the relationship that a constituent in a sentence has with the other constituents". By contrast, "communicative function is the extent to which language is used in a community". In other words, communicative function refers to the ways in which a language is used in a community.

Several linguists have classified communicative functions into different sets of categories. Halliday (1973; p.120), for example, presents the communicative functions into three macro categories: The ideational

function, the interpersonal function, and the textual function. Similarly, Wilkins (1972) classifies communicative functions into eight types: modality, moral discipline and evaluation, suasion, argument, rational inquiry and exposition, personal emotions, emotional relations and interpersonal relations.

According to Van E.K. (1975) there are six communicative functions. They are as follows:

- a. Expressing and finding out intellectual attitudes: expressing and inquiring about agreement and disagreement, accepting or declining or offer or invitation etc.
- b. Imparting and seeking factual information: identifying reporting correcting asking etc.
- c. Expressing and finding out emotional attitudes: pleasure or displeasure, surprise, hope, intention etc.
- d. Expressing and finding out moral attitude: apologizing, expressing approval or disapprovals etc.
- e. Getting things done: suggesting a course of action, advising, proposing a toast etc.
- f. Socializing: Greeting and leaving people, attracting attention, proposing a toast etc.

Communicative function refers to the ways in which a language is used in a community. There are number of communicative functions used to express or exchange our ideas, feelings, emotions, reactions, experiences etc. Different types of communicative functions:

- a. Socializing
- b. Making a query.
- c. Getting things done.
- d. Expressing moral and emotional attitudes.
- e. Expressing modal attitudes.
- f. Expressing intellectual attitudes.
- g. Importing factual information.

For an effective communication, the knowledge of the function of language is inevitable. When we talk with anyone we should take care of what to speak as well as how to speak. Likes and dislikes are the speech acts which express pleasure or satisfaction and displeasure or dissatisfaction respectively. According to Austin (1962, pp.150-16) it is a piece of utterance serving behaviour function of language. Likes and dislikes are an expression used by a speaker to express a feeling of sb/sth in all languages. Likes and dislikes are the mostly used function of language performed by using their own way both in the Maithili and the English.

The present study deals with the comparative study of likes and dislikes in the English and Maithili languages.

1.2 Review of Related Literature

Review of literature means reweaving research studies or other relevant proposition in the related area of the study so that all the past studies, their conclusions and deficiencies may be known and further research can

be conducted. Up to now, different researches have been carried out on language functions. Some of them are as follows:

Giri (1982) carried out a research entitled “English and Nepali Kinship Terms: A linguistic comparative Study”. This is the first Master’s level thesis on Kinship terms. The main purpose of this study was to determine the English and Nepali kinship relations and to find out their corresponding addressive forms and then to compare and contrast the terms. She found on her study that English kinship terms are less in number in comparison to Nepali kinship terms and most of the kinship terms and most of the kinship relations in English are addressed by kinship terms in Nepali.

Sah (1991) carried out a research on “A comparative study of subject-verb agreement in Maithili and English Language”. He presented that the structure of S-V- in English and Maithili are different. He concluded that English is S-S, P-P but there is no such relation found in the Maithili language.

Pandey (1997) has carried out a research on “A comparative study of different forms of apologies used in English and Nepali and compare them in the contexts of some related situations”. He found that English people are apologetic compared to Nepali people and women are more apologetic than their male counterparts in English and Nepali.

Mukhiya (2001) has written a thesis entitled “Passivization in English and Maithili: A comparative study”. He found that the passivization system of

English and Maithili are different almost in all the grammatical aspects except.

Kattel (2001) carried out a research on “A Comparative study on terms of address used by English and Nepali”. He came to the conclusion that addressing people is easier in English than in Nepali because Nepali has more variant forms which need to be learnt to communicate effectively.

Chapagain (2002) carried out a research entitled “Request forms in the English and Nepali language: A comparative study”. She found that English people are more polite than Nepali people in making requests. She also found that in totality 68% of English and 20% Nepali speakers used direct request.

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

Basnet (2006) carried out a research on “A Comparative Study on Terms of Greeting and Taking Leave used in English and Nepali”. His main finding was that English native speakers used greeting terms, “Good morning/afternoon/evening” while greeting in very formal setting, whereas Nepali native speakers used ‘Namasker’ and ‘Abhibadan’.

Chauhan (2007) did a research on “A comparative study on asking for permission in English and Nepali”. His main finding was that English

native speakers used short, direct and explicit forms whereas, Nepali native speakers used lengthy, indirect and sometimes ambiguous forms of asking for permission. Pragmatic intricacies mostly involved in the Nepali speakers.

Besides these studies, several other comparative studies have been carried out with English along with Maithili but as no research has been carried out regarding the likes and dislikes in English and the Maithili language, it is the first attempt to find out the likes and dislikes express in the Maithili language and its comparison with the English language.

1.3 Objectives of the Study

The present study has the following objectives:

- a. To enlist the expressions of likes and dislikes in the Maithili language.
- b. To compare and contrast these exponents with those of English.
- c. To suggest some pedagogical implications.

1.4 Significance of the Study

This research will be beneficial for those who prepare English textbooks and teacher's guide as a second language. This will be the first research on likes and dislikes in the Maithili in the Department of English Education. So it will be valuable for the Department. Similarly this research will be significant for the Maithili native speakers, language planners, syllabus designers, textbook writers, linguists and the persons who are involved in this field directly or indirectly.

1.5 Definitions of Terms

- a. **Likes:** In this study, this term refers to the exponent that is used to find sb/sth pleasure or satisfactory.
- b. **Dislikes:** It refers to consider sb/sth unpleasant, dislike sb/sth.
- c. **Responses:** They refer to all the answers drawn through the questionnaire in the given social settings.
- d. **Most Common Frequent:** It refers to the responses, used by higher numbers of native speakers.
- e. **Least Common Frequent:** It refers to the responses, used by few native speakers.
- f. **Kathmandu Valley:** Throughout this study this term refers to the entire valley of Kathmandu including the three districts viz. Kathmandu, Lalitpuer and Bhaktapur.

CHAPTER – TWO

METHODOLOGY

2.1 Sources of Data

In order to accomplish the intended goals the researcher had used and consulted the following sources of data:

2.1.1 Primary Sources of Data

The primary sources of data were achieved by the researcher through the questionnaire distributed to the native speakers of the English and the Maithili languages.

2.1.2 Secondary Sources of Data

The secondary sources of data were also used by the researcher. Different books, newspapers, journals and documents were used. The main secondary sources of data were the follows:

Matreyek, (1983), Yadav, (1999), Yadav, (1990), Yadav, (2052)

2.2 Sampling Procedure

The informants of English and Maithili were randomly selected. All the informants of English were selected from Kathmandu valley. Out of 60 informants, 30 were native speakers of English to respond to the situations. Among them there were 15 males and 15 females. Likewise, there were equal numbers of Maithili informants to respond to the Maithili situations. Out of 30 informants, there were 15 males and 15

females. The data of likes and dislikes were collected by using stratified judgemental random sampling.

2.3 Research Tools

2.3.1 Questionnaire

The main tools for data collection were the two sets of questionnaire. The first set was meant for Maithili native speakers and the second one for the English native speakers. Both the sets of questionnaire were based on Matreyek (1983).

2.3.2 Pilot Study

Both the sets of questionnaire were distributed to three English informants and three Maithili speakers before collecting the final data. They judged the whole situations according to their own contexts and responded to the situations. Some items were replaced according to their suggestions in both languages. Some were very appropriate to English situations while others were for Maithili situations. On the basis of the pilot study, both sets of questionnaire were revised for collecting final data.

2.4 Process of Data Collection

The native speakers of English living in the Kathmandu Valley and the Maithili speakers living in Dhanusha and Mahottai districts were visited. To administer the sets on them, the questionnaires were distributed to them and they were told what they had to do. Then, all the respondents

responded to both English and Maithili situations respectively. At last, the questionnaires were collected and analyzed using simple statistical tools like percentage, average, charts and tables, to make the study accurate and objective.

2.5 Limitations of Study

The limitations of the present study were as follows:

- a. The study was confined to 30 native speakers of English living in the Kathmandu valley and 30 native speakers of Maithili from Dhanush and Mahottari districts.
- b. The study was further limited to the analysis of the responses obtained from the respondents only.
- c. This study was focused on only likes and dislikes in Maithili with reference to English.
- d. The research work was based on the subjective judgement drawn from the population of the study.
- e. Grammatical and spelling mistakes occurred in the responses were not taken care of.

CHAPTER – THREE

ANALYSIS AND INTERPRETATION

The collected data from the native speakers of English and Maithili, were analysed and compared in the exponents of English likes and dislikes. All the responses of English and Maithili speakers were tabulated on the basis of the number of frequency where the most frequent expressions have been presented first and accordingly the least frequent ones last. The most frequent expression of likes and dislikes have been taken as the more common usage and less frequent ones have been regarded as less common usage in Maithili.

3.1 Total responses of likes and dislikes expressed by English and Maithili language speakers

3.1.1 Total responses of likes and dislikes expressed between friends

3.1.2 Total responses of likes and dislikes expressed between strangers

3.1.3 Total responses of likes and dislikes expressed between relatives

3.1.4 Total responses of likes and dislikes expressed between students and Teachers

3.1.5 Total responses of likes and dislikes expressed between educated and uneducated people

3.1.6 Total responses of likes and dislikes expressed between rural and urban people

3.1.7 Total responses of likes and dislikes expressed by neighbours

3.2 Total Responses of Likes and dislikes expressed by the native English speakers

3.3 Total responses of likes and dislikes expressed by the native speakers of Maithili

3.1 Total Responses of Likes and Dislikes Expressed by English and Maithili Language Speakers

Total responses of likes and dislikes expressed by the native speakers of the English and the Maithili are shown in the following pie-charts:

Chart No. 1

Total Responses Expressed by English Speakers

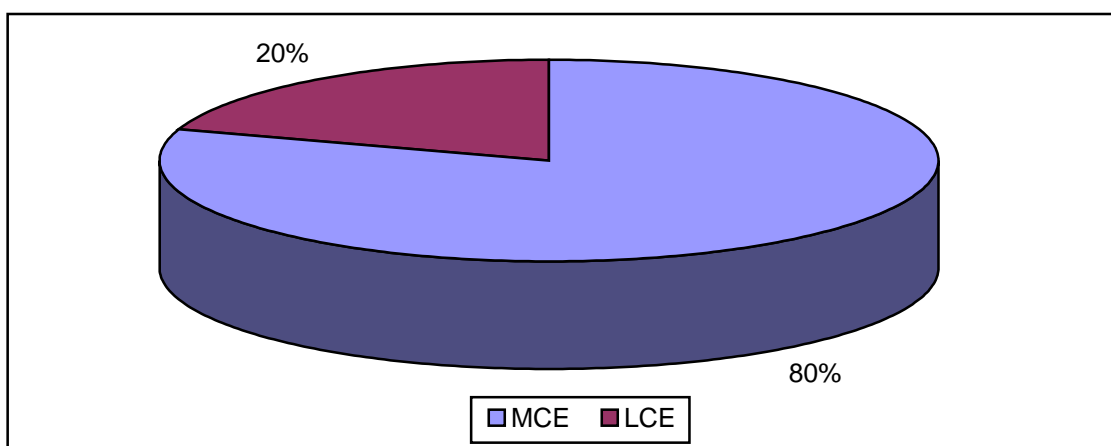
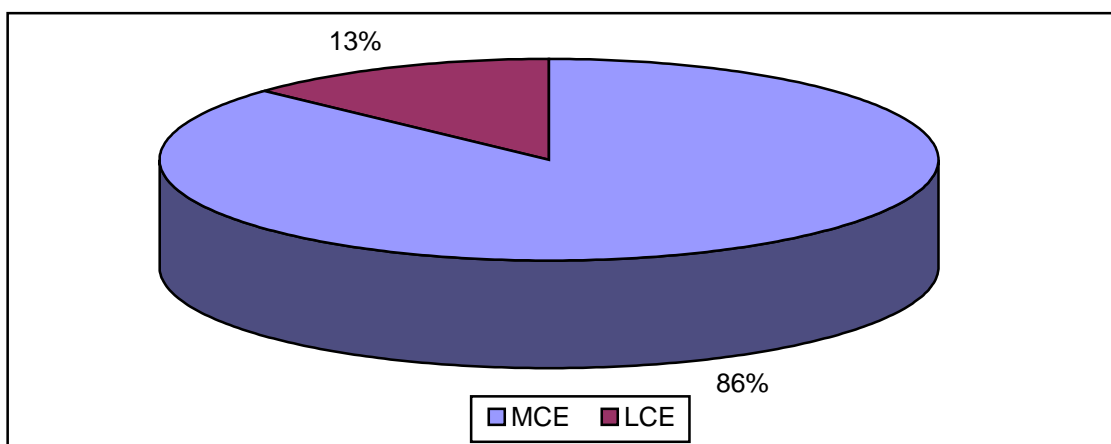


Chart No. 2

Total Responses Expressed by Maithili Speakers



The two pie charts above show that the native speakers of Maithili used more common expressions than English. Out of 750 responses 650 responses (86%) in Maithili and 600 responses (80%) in English were the most common expressions. The most common expressions in the English and the Maithili are as follows:

- a. I like it very much (S.No. 1)
- b. I like it. (S.No. 2)
- c. *hamar pasand paraiy.* (S. No. 1)
(I like it.)
- d. *hamar naipasand aicha.* (S.No. 12)
(I dislike it.)

In this way, 20% and 13% responses were found as the least common expressions of likes and dislikes in English and Maithili respectively. They are also used in English and Maithili languages.

For Example:

- a. I detest it. (S. No. 6)
- b. He makes me sick. (S. No. 9)
- c. *nai n k lagaiy.* (S. No. 18)
(I dislike it.)
- d. *bahut sunder lagaiy.* (S. No. 16)
(I love it.)

The Maithili native speakers used the above mentioned expressions only in informal situations with friends, relatives and strangers.

3.1.1 Total Responses of Likes and Dislikes Expressed between Friends

Table No. 3

Total Responses of Likes and Dislikes Expressed by Friends

NLSs	S.No.	MCE		LCE	
		F	%	F	%
English	1,3,5,11	89	89	11	11
Maithili	1,2,5,10	90	90	10	10

In a friendly discourse, the Maithili interlocutors used more common expressions than the English. Out of 100 responses 90% and 89% were found the most common expressions in the Maithili and English respectively. For example:

- a. I like it very much. (S. No. 5)
- b. I don't like that book. (S. No. 14)
- c. *hamar n k nailagaiy.* (S. No. 5)
(I don't like it.)
- d. *hamar ta bahut n k lagai.* (S. No. 10)
(I like it very much.)

Similarly, there were other exponents where the respondents expressed likes and dislikes with their friends in both the languages. These responses have been categorized under the least common expressions. 11% in English and 10% in Maithili were under the least common expressions. For example:

a. I dislike having to repeat everything I say. (S.No. 3)

b. I don't like it very much. (S.No. 5)

c. *saphe nain k lagaiy.* (S.No. 5)

(I don't like it very much.)

d. *bhorake ghumai hamar n k lagaiy.* (S.No. 10)

(I love it.).

The total responses of likes and dislikes expressed by friends are as follows:

Table No. 4

List of Total Responses of Likes and Dislikes Expressed by Friends

MCE by ELSs	F	%	MCE by MLSs	F	%
I like it very much.	35	35	<i>hamar pasand paraiy.</i>	40	40
I like it.	20	20	<i>hamar mon paraiy.</i>	10	10
I don't like it.	15	15	<i>hamar bahuta pasand praiy.</i>	30	30
I hate it.	10	10	<i>hamar ta bahuta n k lagaiy.</i>	20	20
I don't like his behaviour.	9	9			
LCE by ELSs	F	%	LCE by MLSs	F	%
I dislike having to repeat everything I say.	6		<i>saphe nain k lagaiy.</i>		6
He makes me sick.	5		<i>bhorake ghumai hamar n k lagaiy.</i>		4

From the above table, it is clear that both the English and the Maithili speakers used almost similar exponents to express their likes and dislikes. Besides, it was also found that the Maithili speakers used a greater number of the most common expressions than English. On contrary, it

was discovered that English speakers used a greater number of the least common expressions.

3.1.2 Total Responses of Likes and Dislikes Expressed Between Strangers

Table No. 5
Total Responses expressed by Strangers

NLSs	S.No.	MCE		LCE	
		F	%	F	%
English	1,2,5,11	86	86	14	14
Maithili	1,2,5,10	85	85	15	15

The table given above shows that a stranger speaking to another stranger used most familiar exponents than a friend speaking to another friend. English people used more common expressions than Maithili. 86% responses were the most common expressions and 85% responses were in Maithili.

For example:

- a. I like it. (S.No.2)
- b. I hate it. (S.No. 5)
- c. *hamar bahut pasand paraiy.* (S.No. 5)
(I like it very much.)
- d. *hamar bahut n k lagaiy.* (S.No. 10)
(I love it very much.)

Similarly, another important point observed in the above table is that the Maithili speakers used the least common expression more than the English speakers. 15% of responses in the Maithili and 14% of responses in English were categorized under the least common expressions for expressing likes and dislikes. Some example are listed below:

- a. I detest it. (S.No. 5)
- b. I love the classical music. (S. No. 11)
- c. *n k aicha*. (S.No. 2)
(I like it.)
- d. *banuta mon paraiy*. (S. No. 10)
(I like it very much.)

The total responses of likes and dislikes expressed by strangers in English and Maithili are given below:

Table No. 6

List of Total Responses of Likes and Dislikes Expressed by Strangers

MCE by ELSs	F	%	MCE by MLSs	F	%
I like it very much.	29	29	<i>hamar bahuta pasand paraiy</i> .	25	25
I hate it.	22	22	<i>hamar bahuta mon paraiy</i> .	42	42
I don't like it.	20	20	<i>hamar n k lagaiy</i> .	18	18
I love it.	15	15			
LCE by ELSs	F	%	LCE by MLSs	F	%
I detest it.	8	8	<i>n k aicha</i> .	7	7
I love the classical music.	6	6	<i>bahuta mon paraiy</i> .	8	8

From the above table, it is clear that the Maithili language speakers a very few expressions used to know the intention of the strangers.

3.1.3 Total Responses of Likes and Dislikes Expressed Between Relatives

Table No. 7
Total Responses Expressed by Relatives

NLSs	S.No.	MCE		LCE	
		F	%	F	%
English	19, 21, 25,	87	87	13	13
Maithili	19, 20, 25	85	85	15	15

The above table shows that English people used more familiar expressions than Maithili with their parents. 87% and 85% of responses were categorized under most common expressions in English and Maithili, respectively, out of 100 responses. Some examples of likes and dislikes are illustrated below:

- a. I hate it. (S.No. 21)
- b. I love it. (S.No. 25)
- c. *bahut n k lagaiy.* (S.No. 20)
(I like it very much.)
- d. *hamar bahut pasand paraiy.* (S. No. 25)
(I love it very much.)

On the other hand, out of 100 responses 15% in the Maithili language and 13% in English were categorized under the least common expressions

used for expressing likes and dislikes. In other words, Maithili used the least common expressions more than English people. For example,

a. *s phenai n k lagiy.* (S.No. 25)

(I do not like it.)

b. *bahut n k lageiy.* (S.No. 25)

(I like it very much.)

c. I love it. (S.No. 25)

d. I cannot stand the sound of yours voice. (S.No. 20)

The total expression of likes and dislikes expressed by relatives are as follows:

Table No. 8
List of Total Responses Expressed by Relatives

MCE by ELSs	F	%	MCE by MLSs	F	%
I like it very much.	32	32	<i>hamar bahuta mon paraiy.</i>	32	32
I Love the classical music.	23	23	<i>hamar bahuta pasand paraily.</i>	28	28
I don't like it.	15	15	<i>hamar bahut pasand aicha.</i>	24	24
I like it.	17	17	<i>hamar bahut n k lagait aicha.</i>	16	16
LCE by ELSs	F	%	LCE by MLSs	F	%
He makes me sick.	6	6	<i>hamar ta her n kadela.</i>	7	7
I don't like his behaviour.	7	7	<i>n ke lagaita aicha.</i>	8	8

3.1.4 Total Responses of Likes and Dislikes Expressed Between Students-Teachers

Table No. 9

Total Responses of Likes and Dislikes Expressed Between Students-Teachers

NLSs	S.No.	MCE		LCE	
		F	%	F	%
English	2,7,10,14	82	82	18	18
Maithili	2,7,10,14	80	80	20	20

The relationship between student and teacher is very close throughout the world. The teachers express satisfaction or dissatisfaction in the form of likes and dislikes to students.

However, the comparative table given above shows that the native speakers of English used more common expressions of likes and dislikes than Mathili speakers. 82% of responses were the most common expressions in English, whereas 80% of responses from their counterparts. Some examples of such responses are as follows:

- a. I like that book. (S.No. 14)
- b. I do not like classical music. (S.No. 7)
- c. *hamar bahut mon parai.* (S.No. 7)
(I like it very much.)
- d. *bahut r k aicha.* (S.No. 14)
(I love it very much.)

However, the Maithili speakers used the least common expressions more than the English speakers. Out of 100 responses 18% in English and 20% in Maithili were categorized under the least common expressions. For example:

- a. I hate it. (S.No. 7)
- b. I don't like ice-cream. (S.No. 2)
- c. *s phenai n k lagaiy.* (S.No. 2)
(I don't like it.)
- d. *n k aicha.* (S.No. 14)
(I like it very much.)

The following table presents the total expressions of likes and dislikes expressed by students and teacher:

Table No. 10
List of Total Responses of Likes and Dislikes Expressed by Students and Teacher

MCE by ELSs	F	%	MCE by MLSs	F	%
I like it.	21	21	<i>hamar bahut n k lagai.</i>	29	29
I love the classical music.	18	18	<i>hamar bahut mon paraiy.</i>	21	21
I like that book.	16	16	<i>hamar to mon paraiy.</i>	14	14
I like it very much.	27	27	<i>bahuta n k aicha.</i>	16	16
LCE by ELSs	F	%	LCE by MLSs	F	%
I hate it.	8	8	<i>s phe nain k lagaiy.</i>	12	12
I don't like it.	6	6	<i>n k aicha.</i>	8	8
I love it.	4	4			

3.1.5 Total Responses of Likes and Dislikes Expressed Between Educated and Uneducated People

The researcher tried to find out the expressions of likes and dislikes expressed by both the English and the Maithili native speakers. While collecting data the researcher did not find any uneducated English native speaker. Comparison cannot be made in one language. Thus, the researcher only mentioned the comparison of likes and dislikes expressed by Maithili speakers.

Table No. 11

Total Responses Expressed by Educated and Uneducated People

NLSs	S.No.	MCE		LCE	
		F	%	F	%
Maithili	7,8,19,24	80	80	20	20

From the above table, it is clear that the Maithili native speakers used 80% the most common expressions and 20% to express their likes and dislikes. For instance,

a. hamar ekhaunka pahiran s phenai n k lagaiy. (S.No. 19)

(I don't like the present dressing.)

b. hamar chota paribar bahut mon paraiy. (S.No. 24)

(I like very much a small family.)

Similarly, a few Maithali speakers used the least common expressions to express their likes and dislikes. Only 20% Maithili speakers used these expressions. For example:

a. *nai n k lagaiy.* (S. No. 9)

(I don't like it.)

b. *n k lagaichai.* (S.No. 7)

(I like it very much.)

The total responses of likes and dislikes expressed by educated and uneducated people are as follows:

Table No. 12
List of Total Responses of Likes and Dislikes Expressed by Educated and Uneducated People

MCE by MLSs	F	%	LCE by MLSs	F	%
<i>hamar pasand paraiy.</i>	31	31	<i>hamar ta her n kadela.</i>	5	5
<i>hamar bahuta pasand paraiy.</i>	12	12	<i>n ke lagaiy.</i>	8	8
<i>hamar s phenai pasand paraiy.</i>	10	10	<i>nai n k lagaiy.</i>	7	7
<i>hamar bahut n k lagait aicha.</i>	14	14			
<i>hamar bahut mon paraiy.</i>	13	13			

From the above table it can be concluded that most of the uneducated people used informal language. They used imperative sentence to express their likes and dislikes.

3.1.6 Total Responses of Likes and Dislikes Expressed Between Rural and Urban People

Table No. 13
Total Responses of Likes and Dislikes Expressed by Rural and Urban People

NLSs	S.No.	MCE		LCE	
		F	%	F	%
English	1,3,9,10	75	75	25	25
Maithili	1,3,6,16	80	80	20	20

From the above table, it is clear that majority of Maithili speakers used the most common expressions than their English counterparts. 80% in the Maithili were used as the most common expressions whereas only 75% English expressions. Some examples are given below:

- a. I don't like his behaviour. (S.No. 9)
- b. He makes me sick. (S.No. 10)
- c. *hamar bahut pasand paraiy.* (S. No. 9)
(I like it very much.)
- d. *hamar n ke lagaiy.* (S.No. 10)
(I like it.)

Out of 100 responses, similar numbers of responses were found to be the least common expressions in English and Maithili respectively. For examples:

a. I dislike having to repeat everything I say. (S. No. 3)

b. I dislike it. (S.No. 10)

c. *u hamar her n kadela.* (S.No. 9)

(He makes me sick.)

d. *n ke lagaiy.* (S.No. 10)

(I like it.)

The total likes and dislikes expressed by rural and urban are as follows:

Table No. 14

List of Total Responses of Likes and Dislikes Expressed by Rural and Urban People

MCE by ELSs	F	%	MCE by MLSs	F	%
I like it very much.	14	14	<i>hamar pasand paraiy.</i>	30	30
I like it.	11	11	<i>hamar bahut pasand paraiy.</i>	20	20
I don't like it.	15	15	<i>hamar n ke lagaiy.</i>	18	18
He makes me sick.	13	13	<i>hamar bahut sundar lagaiy.</i>	12	12
I hate it.	10	10			
I detest it.	12	12			
LCE by ELSs	F	%	LCE by MLSs	F	%
I dislike repeating.	8	8	<i>u hamar her n kadela.</i>	8	8
I cannot stand the			<i>n ke aicha.</i>	7	7
sound of your voice.	7	7	<i>bahut n k aicha.</i>	5	5
I have this thing.	6	6			
I dislikes having.	4	4			

From the above table it was found that English people used more familiar and simple expressions than the Maithili speakers.

3.1.7 Total Responses of Likes and Dislikes Expressed by Neighbours

Table No. 15

Total Responses of Likes and Dislikes Expressed by Neighbours

NLSs	S.No.	MCE		LCE	
		F	%	F	%
English	11,13,24,25	80	80	20	20
Maithili	11,13,18,22	90	90	10	10

The table given above shows that the numbers of the most common expressions are greater in the Maithili than English. 90% and 80% of responses were expressed by them were the most common expressions. The respondents used very familiar patterns to them. Some examples are given below:

- a. I love it. (S.No. 25)
- b. I don't like it. (S.No. 13)
- c. *hamar bahut mon paraiy.* (S.No. 25)
(I like it very much)
- d. *hamar n k lagaiy.* (S.No. 13)
(I like it)

There were 20% and 10% of responses categorized under the least common expression in English and Maithili, respectively. Maithili people use less some of common expression than English people. Some of the examples are given below:

- a. I detest it. (S.No. 13)
- b. I hate it. (S.No. 11)

c. *bahut mon paraiy.* (S.No. 18)

(I like it.)

d. *hamar her n kadela.* (S.No. 13)

(He makes me sick.)

The total expressions expressed by English and Maithili speakers with their neighbours are as follows:

Table No. 16
List of Total Responses of Likes and Dislikes Expressed by Neighbours

MCE by ELSs	F	%	MCE by MLSs	F	%
I like it very much.	20	20	<i>hamar n k lagaiy.</i>	32	32
I don't like his behaviour.	15	15	<i>hamar pasand aicha.</i>	25	25
I like it.	12	12	<i>hamar bahut mon paraiy.</i>	20	20
I love it.	11	11	<i>n ke aicha.</i>	13	13
I don't like it.	13	13			
I cannot stand ...	9	9			
LCE by ELSs	F	%	LCE by ELSs	F	%
I detest it.	6	6	<i>hamar her n kadela.</i>	6	6
I hate it.	7	7	<i>bahuta mon paraiy.</i>	4	4
I dislike having.	5	5			
I have this thing.	2	2			

While talking with their neighbours the Maithili people used the most common/familiar expressions against the English people. In the same way, the greater number responses were found as the least common expressions by the English people.

3.2 Total Responses Expressed by the Native English Speakers

25 types of situations of likes and dislikes were used by the native speakers of English while responding to the whole situations. Out of 750 responses in English, 600 were the most common expressions and 150 were the least common expressions.

Table No. 17

Total Likes and Dislike Expressed by the native English Speakers

S.No.	MCE by ELSs	F	Percentage
1	I like it very much.	100	16.7
2	I like it.	80	13.3
3	I hate it.	60	10
4	I don't like his behaviour.	50	8.3
5	I dislike having to repeat everything I say.	65	10.8
6	I love it.	63	10.5
7	I love classical music.	50	8.3
8	I don't like it.	62	10.3
9	I don't love classical music.	70	11.6
LCE by ELSs			
1	He makes me sick.	30	20
2	I detest it.	35	23.3
3	I cannot stand the sound of your voice.	40	26.7
4	I have this.	45	30

It was found that the exponents such as *I like it very much*, *I like it*, *I don't like it* were highly used by the English speakers whereas, *I detest it*, *I cannot stand* were least used by them.

3.3 Total Responses Expressed by the Native Speakers of Maithili

Table No. 18

Total Responses Expressed by the Native Speakers of Maithili

S.No.	MCE by ELSs	F	Percentage
1	<i>hamar pasand paraiy.</i>	120	18.5
2	<i>hamar bahut pasand paraiy.</i>	75	11.5
3	<i>hamar s phenai pasand paraiy.</i>	55	8.5
4	<i>hamar pasand aicha.</i>	72	11
5	<i>hamar bahuta pasand aicha.</i>	63	9.7
6	<i>hamar ekadame nain k lagiy.</i>	60	9.2
7	<i>hamar naipasand aicha.</i>	80	12.3
8	<i>hamar mon paraiy.</i>	65	10
9	<i>bahuta mon paraiy.</i>	60	9.2
LCE by ELSs			
1	<i>nain k lagiy.</i>	40	40
2	<i>bahut sundar lagiy.</i>	25	25
3	<i>hamar ta hairan kadela.</i>	35	35

Out of 750 responses, 650 were the most common expressions and 100 were the least common ones in the Maithili language. There were 9 different types of the most common expressions and 3 least common expressions.

Both the English and the Maithili speakers used the most common expressions to express likes and dislikes.

CHAPTER – FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The present research aimed at listing the various responses of likes and dislikes in the Maithili language expressed by native speakers of the language and to compare and contrast them with those of English and to suggest some pedagogical implications. To fulfil these objectives, two sets of interview questionnaires were prepared to collect the data from Maithili and English informants. Based on the interpretations of the data the following expressions were used to express likes and dislikes in the Maithili language.

I. The researcher found the following expressions of likes and dislikes expressed in the Maithili and the English languages:

Sr. No.	MCE by MLs	MCE by ELs
1	<i>hamar pasand paraiy.</i>	I like it very much.
2	<i>hamar bahut pasand paraiy.</i>	I like it.
3	<i>hamar s phenai pasand paraiy.</i>	I hate it.
4	<i>hamar pasand aicha.</i>	I do not like his behaviour.
5	<i>hamar bahuta pasand aicha.</i>	I love the classical music.
6	<i>hamar ekadame nain k lagaiy.</i>	I dislike having to repeat everything I said.
7	<i>hamar napasand aicha.</i>	I love it.
8	<i>hamar mon paraiy.</i>	I love classical music.
9	<i>bahuta mon paraiy.</i>	I do not like it.

Sr. No.	LCE by MLSs	LCE by ELSs
1	<i>nain k lagaiy.</i>	He makes me sick.
2	<i>bahut sundar lagaiy.</i>	I detest it.
3	<i>hamar ta her n kadela.</i>	I cannot stand the sound of your voice.

II. Maithili people used assertive and imperative sentence to express likes and dislikes but English people only used assertive sentence.

III. Maithili people used direct and same form for many cases to express likes and dislikes.

IV. Maithili people used simple and easier sentence to express the likes and dislikes in the Maithili language.

V. In some situations, the native speakers of Maithili used two patterns for same meaning to express likes and dislikes in a situation. For example:

a. *hamar maithili sanskriti mon paraiy.* } I like Maithili culture.
b. *hamar maithili saskriti pasand paraiy.* }

VI. Maithili speakers used less ambiguous sentence to express likes and dislikes in comparison to English people.

4.2 Recommendations

On the basis of findings, the researcher has attempted to put forward some suggestions for teaching. Expressing likes and dislikes will be beneficial for teachers, students and learners of English and Maithili as second languages.

- a. The teacher should create dialogs that require the expressions of likes and dislikes and perform them in situations.
- b. Make the students know all the exponent of likes and dislikes in English and Maithili. After making the students familiar with all the exponents of likes and dislikes in Maithili and English, make the lists of all the likes and dislikes of Maithili and English which are functionally similar. Then, find out the exponents of likes and dislikes in English, which have no counterparts in Maithili and make them learn in situations.
- c. Students are asked to make notes how people express their willing or likes and dislikes.
- d. The teacher can create different kinds of situations based on likes and dislikes and ask the students to create likes and dislikes properly.
- e. English people learning Maithili should be aware of structure of likes and dislikes because Maithili has S+O+V structure.
- f. Maithili native speakers learning English should be taught the exponents of likes and dislikes in English and English people learning Maithili should be taught different expressions of likes and dislikes of Maithili.
- g. Text-book writers should write books so that the learners can be encouraged to use likes and dislikes in their conversations.

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Questionnaire

Name: Age:

Address: Sex:.....

Qualification:

Occupation:

Please write down the Likes and Dislikes in the following situation

1. How do you like my new haircut?

.....

2. Do you like ice cream?

.....

3. How do you like repeating the same thing again and again?

.....

4. Do you dislike that painting?

.....

5. How do you like my new car?

.....

6. How do you like your free time?

.....

7. How do you like classical music?

.....

8. Do you dislike American food?

.....

9. How do you like your son's behaviour?

.....

10. How do you like walking in the morning?

.....

11. Do you like biscuits?

.....4

12. Do you like tea?

.....

13. Do you like his behaviour?

-
14. What do you dislike about the Maithili book?
-
15. What do you like about the Gita?
-
16. How do you like Maithili language?
-
17. How do you like Maithili culture?
-
18. How do you like western culture?
-
19. Do you like the present dressing?
-
20. How do you like my speaking?
-
21. How do you like your wasting time?
-
22. How do you like you Mithila?
-
23. How do you like the respecting of present teacher?
-
24. Do you like a small family?
-
25. How do you like greenery?
-

“Thank you for you kind cooperation”

SYMBOLS FOR MAITHILI WORDS

अ	a	(k <u>a</u> k)
आ		(p_ <u>h</u> un)
इ	i	(d <u>i</u> n)
ई		(n_ <u>i</u>)
उ	u	(<u>u</u> na)
ए	e	(k <u>e</u> r)
ऐ	ai	(bh <u>a</u> iya)
ँ	an	(<u>a</u> nh)
ओ	o	(<u>o</u> kar)
औ	au	(<u>b</u> auwa)
ऋ		(ita)
क्	k	(<u>k</u> ahiya)
ख्	kh	(<u>k</u> hamha)
ग्	g	(<u>g</u> ar)
घ्	gh	(<u>g</u> har)
च्	c	(<u>c</u> ac)
छ्	ch	(<u>c</u> hat)
ज्	j	(jam)
जू	j	(j t)
भ्	jh	(<u>j</u> haran)
त्	t	(<u>t</u> am)
थ्	th	(<u>t</u> h ru)
द्	d	(<u>d</u> ar ja)
ध्	dh	(<u>d</u> hana)

द्	dda	(m <u>ad</u> dat)
न्	n	(<u>n</u> as)
प्	p	(p in)
फ्	ph	(<u>ph</u> akira)
ब्	b	(<u>b</u> ana)
भ्	bh	(<u>bh</u> ar)
म्	m	(<u>m</u> i)
य्	y	(<u>y</u> m)
र्	r	(<u>r</u> as)
ल्	l	(<u>l</u> at m)
व	w or v	(<u>w</u> akila)
स्	s	(<u>s</u> al i)
ह्	h	(<u>h</u> ara)
हाँ	h	(anh)
क्ष	k a	(k atri)
ज्ञ	n	(n st)

Total Responses in English

S.No.	<i>Expressing Likes and Dislikes</i>	Frequency of Occurrence
1. a.	I like it very much	10
b.	I like it.	6
c.	I like your new hair cut.	5
d.	I don't like your new hair cut.	4
e.	I dislike your new hair cut.	5
2. a.	I like it.	14
b.	I detest it.	3
c.	I like it very much	6
d.	I love it.	7
3. a.	I dislike having to repeat everything I say.	6
b.	I dislike it.	7
c.	I don't like to repeating again and again.	8
d.	I hate it.	7
e.	I love it.	3
4. a.	I hate it.	5
b.	I don't like it.	4
c.	I like it.	6
d.	I like it very much.	8
e.	I detest it.	7
5. a.	I like your new car very much.	5
b.	I like it.	8
c.	I don't like your new car.	6

d.	I love it.	7
e.	I hate it.	3
f.	I detest it.	1
6. a.	I detest it.	5
b.	I like it very much.	18
c.	I like it.	7
7. a.	I love the classical music.	13
b.	I like it very much.	5
c.	I love it.	3
d.	I hate it.	3
e.	I dislike it.	6
8. a.	I hate it.	12
b.	I don't like it.	11
c.	I like it very much.	2
d.	I detest it.	5
9. a.	He makes me sick.	13
b.	I do not like his behaviour.	7
c.	I do not like at all.	2
d.	I detest his behaviour.	5
e.	I like his behaviour very much	3
10. a.	I like it.	8
b.	I like it very much.	22
11 a.	I don't like it.	23
b.	I hate it.	7
12 a.	I liked it very much.	14
b.	I like it.	7

c.	I donot like it.	5
d.	I hate it.	4
13 a.	I donot like his behaviour.	15
b.	I like his behaviour very much.	7
c.	I dislike his behaviour.	8
14 a.	I don't like that book.	11
b.	I like it very much.	6
c.	I like it.	5
d.	I detest it.	8
15 a.	I don't know.	12
b.	I like its Saying	4
c.	I don't like it.	13
d.	I like it very much.	1
16 a.	I like it.	10
b.	I like it very much.	20
17 a.	I like it very much.	16
b.	I like it.	8
c.	I love it.	6
18 a.	I love it.	6
b.	I like it very much.	9
c.	I like it.	7
d.	I detest it.	5
e.	I don't like it.	3
19 a.	I hate it.	8
b.	I like it.	7
c.	I like it very much.	12

d.	I don't like it.	3
20 a.	I can't stand the sound of your voice.	16
b.	I like your speaking.	6
c.	I like your voice.	8
21 a.	I don't like it.	14
b.	I hate it.	10
c.	I detest it.	6
22 a.	Don't know.	22
b.	No Idea.	8
23 a.	I don't like the way of respecting teacher	19
b.	I don't like it.	6
c.	I dislike it.	5
24 a.	I like it very much.	10
b.	I love it.	12
c.	I like it.	6
d.	I don't like it.	2
25 a.	I love it.	20
b.	I like it very much.	8
c.	I like it.	2

Total Responses in Maithili

S.No.	Expressing Likes and Dislikes	Frequency of Occurrence
1. a.	हमरा पसन्द परैय ।	10
b.	हमरा बहुत नीक लगैय ।	8
c.	साफैनै नीक लगैय ।	5
d.	बहुत नीक अछि ।	7
2. a.	हमरा नीके लगैय ।	8
b.	हमरा बहुत नीक लगैय ।	7
c.	हमरा पसन्द नै परैय ।	9
d.	ठीके लगैय ।	6
3. a.	हमरा साफेनै पसन्द परैय ।	15
b.	हमरा नैनीक लगैय ।	8
c.	हमरा मोन नै परैय ।	7
4. a.	बहुत पसन्द अछि ।	10
b.	ठीकै लगैय ।	7
c.	हमरा त बहुत नीक लगैय ।	8
d.	हमरा पसन्द अछि ।	6
5. a.	हमरा बहुत पसन्द परैय ।	9
b.	हमरा बहुत नकि लगैय ।	4
c.	हमरा मोन परैय ।	5
d.	नैनीक लगैय ।	7
e.	नीके लगैय ।	5
6. a.	हमरा नीक नै लगैय ।	16
b.	हमरा बहुत नीक लगैय ।	6

c.	नीके लगैय ।	8
7. a.	ठीके लगैय ।	11
b.	हमरा बहुत मोन परैय ।	10
c.	नीके अछि ।	7
d.	हमरा पसन्द परैय ।	2
8. a.	हमरा नापसन्द आछि ।	12
b.	हमरा साफेनै पसन्द परैय ।	4
c.	मोन नै परैय ।	8
d.	हमरा नै नीक लगैय ।	7
9. a.	हमरा त हेरान कदेल ।	6
b.	नै नीक लगैय ।	7
c.	हमरा बहुत नीक लगैय ।	8
d.	हमरा बहुत मोन परैय ।	9
10. a.	हमरा बहुत पसन्द परैय ।	13
b.	बहुत नीक लगैय ।	9
c.	हमरा बहुत मोन परैय ।	8
11 a.	हमरा मोन परैय ।	15
b.	हमरा बहुत नीक लगैय ।	8
c.	नीके लगैय ।	7
12 a.	नैनीक लगैय ।	9
b.	हमरा मोन परैय ।	8
c.	हमरा बहुत नीक लगैय ।	3
d.	हमरा बहुत मोन परैय ।	10
13 a.	हमरा बहुत नीक लगैय ।	15
b.	हमरा बहुत मोन परैय ।	7

c.	हमरा बहुत मोन परैय ।	8
14 a.	बहुत नीक अछि ।	9
b.	बहुत मोन परैय ।	8
c.	हमरा पसन्द परैय ।	3
d.	हमरा मोन परैय ।	10
15 a.	हमरा मोन परैय ।	11
b.	गीताके उपदेश बहुत मोन परैय ।	5
c.	सब बहुत नीक अछि ।	14
16 a.	हमरा बहुत नीक लगैय ।	
b.	हमरा बहुत पसन्द अछि ।	15
c.	हमरा बहुत मोन परैय ।	8
d.	नीके लगैय ।	4
e.	मोन परैय ।	3
17 a.	बहुत नीक अछि ।	8
b.	हमरा मोन परैय ।	9
c.	हमरा पसन्द परैया ।	6
d.	नीके लगैय ।	7
18 a.	हमरा त नापसन्द अछि ।	4
b.	हमरा नैनीक लगैय ।	8
c.	बहुत नैनीक लगैय ।	8
d.	हमरा साफेनै मोन परैया ।	10
19 a.	हमरा त मोन परैया ।	5
b.	हमरा साफैनै मोन परैय् ।	18
c.	हमरा नै नीक लगैय ।	7
20 a.	बहुत नीक लगैय ।	12

b.	हमरा त बहुत पसन्द परैया ।	6
c.	हमरा बहुत मोन परैय ।	7
d.	महरा बहुत पसन्द परैय ।	5
21 a.	हमरा नै निक लगैय ।	18
b.	हमरा साफेनै पसन्द परैय ।	10
c.	हमरा नीके लगैय ।	2
22 a.	हमरा बहुत नीक लगैत अछि ।	12
b.	बहुत पसन्द परैय ।	7
c.	हमरा बहुत मोन परैय ।	5
d.	बहुत सुन्दर लगैय ।	6
23 a.	साफे नै नीक लगैय ।	16
b.	हमरा नीक नै लगैय ।	8
c.	हमरा मोन नै परैय ।	4
24 a.	हमरा बहुत मोन परैय ।	14
b.	हमरा बहुत पसन्द परैय ।	5
c.	हमरा नैनीक लगैय ।	7
d.	नीके लगैय ।	4
25 a.	हमरा बहुत नीक लगैय ।	13
b.	हमरा बहुत मोन परैय ।	5
c.	नीके लगैय ।	4
d.	बहुत सुन्दर लगैय ।	8