

CHAPTER - ONE

INTRODUCTION

This chapter encompasses general background, literature review, objectives and significance of the study.

1.1 General Background

Language is a powerful means of human communication and a social phenomenon through which we express our emotions, feelings, desires, ideas, thoughts, information and messages to each other and also establish social relationship in the society. We can not think of any social, academic, financial and artistic activities going on without language. It is such a powerful form which distinguishes human beings from other living creature. Therefore, it is a special god's gift possessed only by human beings. It is also said that no language is superior or inferior in terms of communicating ideas in the development, maintenance and transmission of human civilization. Thus, language is 'species-specific' and 'species-uniform possession of man' (Lenneberg, 1967, p.2).

According to Lyons (1970, p.3), "The principal systems of communication used by particular groups of human beings within particular society of which they are the members." Similarly, Gimson (1974, p.3) defines "A language is a system of conventional signal used for communication by a whole community." In the same way, Bhattarai (1994) defines language as;

Universal medium of conveying facts including complete thoughts, emotions and feelings of every day life. Language has enabled man to establish great civilization. Man differs from the other species on this

earth only because s/he possesses a unique faculty of speech man expresses his personality through language (p. 1).

Similarly, Richards et al. (1999, p. 191) define language as “... the system of human communication which consists of the structural arrangement of sounds for their written representation into larger units, e.g. morphemes, words, sentences, utterances.”

Among different means of communication language is extremely complex and highly versatile code used for human communication. It is purely a human phenomenon which permits them to communicate their ideas, feelings by means of voluntarily produced symbols. Every walk of our life is so tightly tied with language that we can hardly imagine about regular activities i.e. talking, commanding, thanking, requesting, and apologizing without it. Wardhaugh (2006, p. 1) argues that a language is what the members of a particular society speak. It means language is a common property only for the human beings who live in a particular society. Animals can not acquire human language because of its complex structure and their physical inadequacies to acquire human language. Language is culture-preserving and culture-transmitting. That was why Descartes said, ‘Thanks to language, man became man’ (as cited in Verma and Krishnaswami, 2008, p. 3).

1.1.1 The Sociolinguistic Situation of Nepal

Nepal, situated in the lap of the Himalayas, is a multiracial, multireligious, multilingual and multicultural country. It is a country of linguistic diversity. Though Nepal is a small country in size, it has been very fertile land for languages where more than 92 languages are identified and spoken (CBS Report 2001).

According to Kansakar (1999);

Due to multilingual situation in Nepal, it is not natural to find cases of language dominance, positive or negative attitudes towards one language or the other, the decline in language loyalty resulting in language shift, and efforts to maintain language under pressure of multilingual area.

(as cited in Rai, 2000, p. 167)

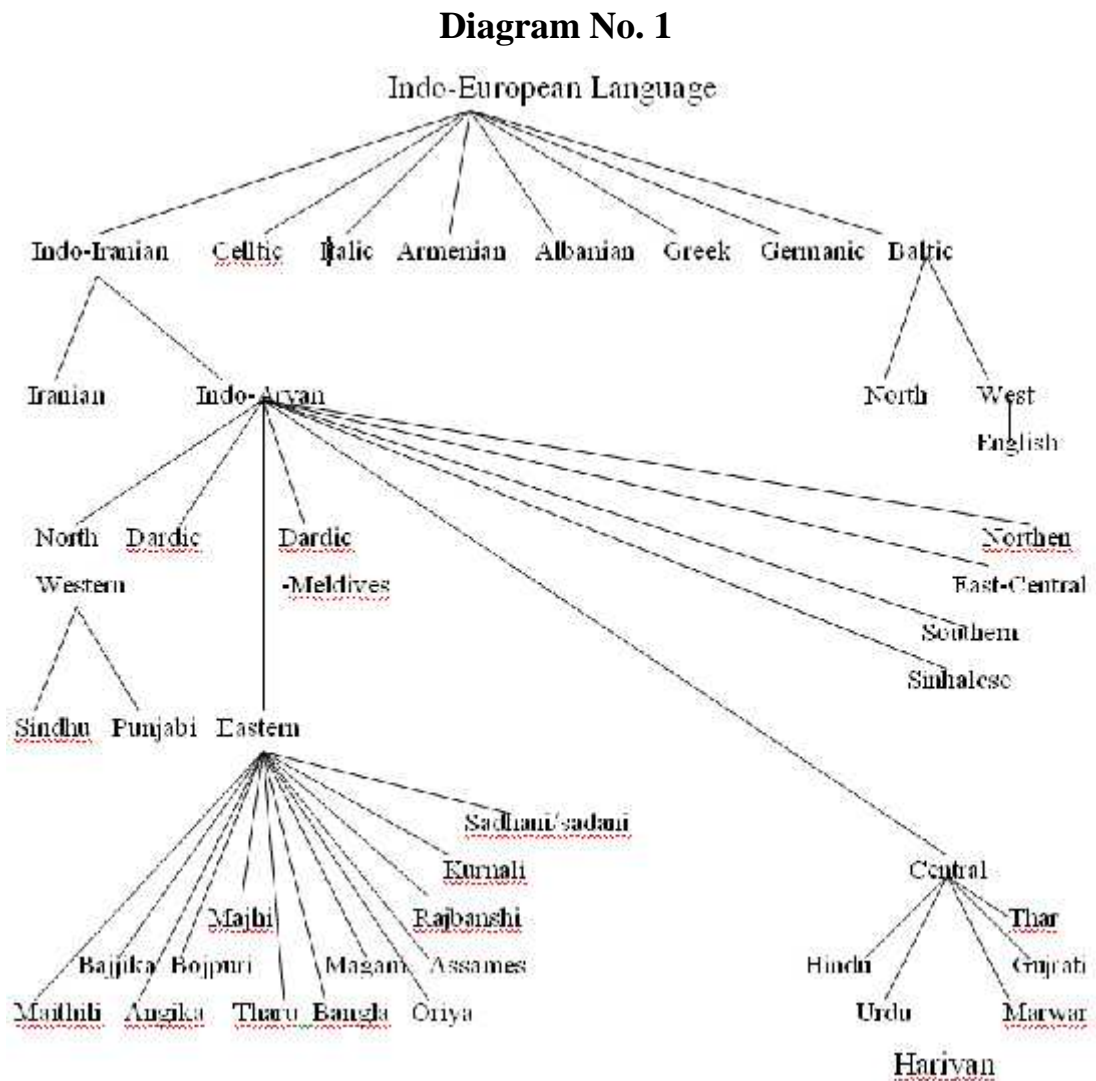
One remarkable aspect of the multilingual situation of Nepal is that every person is bilingual. Nepalese belong to 103 caste and ethnic groups who are largely Hindus, Buddhists, Kiratis, Animists and Muslims and speak around 92 languages officially-recognized by the state (CBS, 2001). As a result, Nepal has evolved as a unique cultural space with numerous religious and philosophical values, customs and practices (Pradhan and Shrestha, 2006). Despite being a multilingual nation, a single language, viz. Nepali, has been given power, recognition and prestige while, as a corollary, the remaining minority languages and their communities are impoverished and marginalized. As a result, linguistic minorities have remained socially excluded from harnessing national benefits in fields such as politics, economy, education, employment and so on.

After the establishment of “Loktantra” in 2006, the interim constitution (2007) recognizes Nepal as a multi-ethnic, multilingual, democratic, independent, indivisible, sovereign country with democratic republic. Though the constitution declares Nepali to be the national and official language of the country, it also guarantees each community residing in Nepal the right to preserve and promote its language, script and culture. It also guarantees each community the right to operate schools up to the primary level in its own mother tongue. It is suggested to pursue a policy

of strengthening the national unity by promoting healthy and cordial social relations among the various religions, castes, tribes, communities and linguistic groups, and by helping in the promotion of their languages, literatures, scripts, arts and cultures. All the languages identified in Nepal are classified under the following four major groups or language families:

a) Indo-Aryan Family

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



[Adapted from Yadav (2003)]

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

The following languages are spoken in Nepal under this family.

Table No. 1

Major Indo-Aryan Languages of Nepal

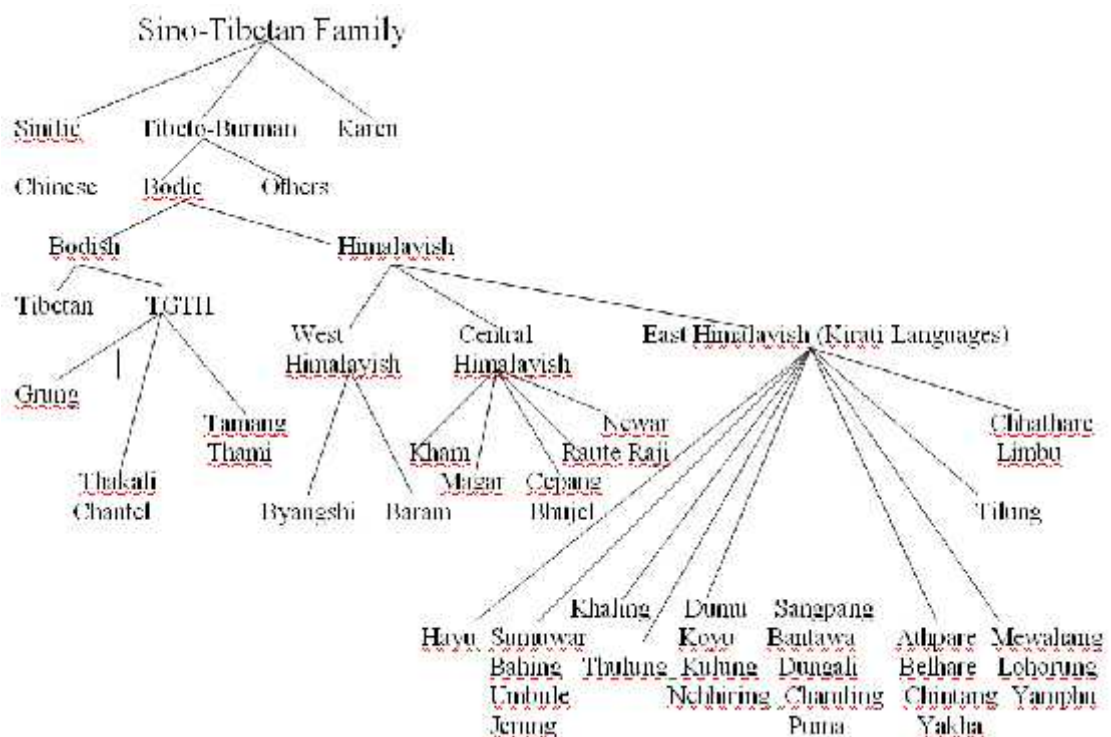
S.N.	Languages	Population	%
1.	Nepali	11053255	48.61
2.	Maithili	2797582	12.30
3.	Bhojpuri	1712536	7.53
4.	Tharu	1331546	5.86
5.	Awadi	560744	2.47
6.	Urdu	174840	0.77
7.	Rajbansi	129829	1.57
8.	Hindi	105765	0.47
9.	Danuwar	31849	0.14
10.	Bangla	23602	0.10
11.	Marwari (Rajsathani)	22637	0.10
12.	Manjhi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

(Source: CBS, 2002)

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 language, viz. about 57 languages. Contrary to speakers of Indo-Aryan language, there has been a steady decline in speakers of Sino-Tibetan language from 1952/54 to the 1981 census. In the last two censuses (2001 and 1991) they have, however, increased. Their decline and increase may be due to the reasons ascribed to those of Indo-European languages.

Diagram No. 2



[Adapted from Yadav (2003)]

The following languages come under this group.

Table No. 2

Sino-Tibetan Languages

S.N.	Languages	Population	%
1.	Tamang	1179145	5.19
2.	Newar	825458	3.63
3.	Magar	770116	3.39
4.	Bantawa	371056	1.63
5.	Gurung	338925	1.49
6.	Limbu	333633	1.47
7.	Sherpa	129771	0.57
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.	Chhantyal/ Chhantel	5912	0.03
20.	Tibetan	5227	0.02
21.	Dumi	5271	0.02

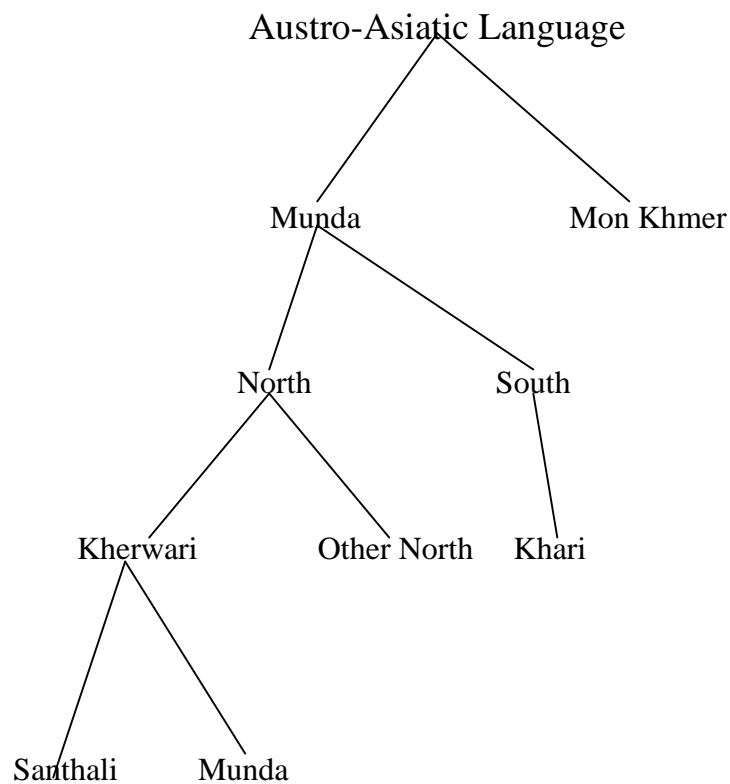
22.	Jirel	4919	0.02
23.	Puma	4310	0.02
24.	Dura	3397	0.01
25.	Meche	3301	0.01
26.	Pahari	2995	0.01
27.	Lepcha/Lapcha	2826	0.01
28.	Bahing	2765	0.01
29.	Raji	2413	0.01
30.	Hayu	1743	0.01
31.	Byanghi	1734	0.01
32.	Ghale	1649	0.01
33.	Chhiling	1314	0.01
34.	Lonorung	1207	0.01
35.	Chinese	1101	0.00
36.	Mewahang	904	0.00
37.	Kaile	794	0.00
38.	Raute	518	0.00
39.	Tilung	310	0.00
40.	Jero/Jerung	270	0.00
41.	Lingkhim	97	0.00
42.	Koche	54	0.00
43.	Dzonkha	9	0.00
44.	Chhinatang	8	0.00
45.	Mizo	8	0.00

(Source: CBS, 2002).

c) Austro-Asiatic Family

The Austro 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 Santhali has been wrongly reported as a separated language except in the 1952/54 census. The 2001 census lumps both Satar and Santhali together into a single language called Santhali. In that, it is just a variant name of the same language. All the Austric language is spoken by group of tribal people from the eastern Terai.

Diagram No. 3

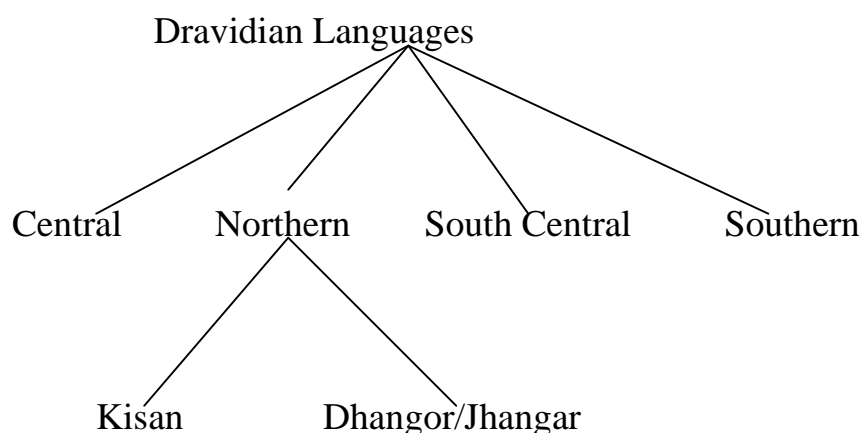


[Adapted from Yadav (2003)]

d) Dravidian Family

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

Diagram No. 4



[Adapted from Yadav (2003)]

Among the four language families mentioned above, 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.

1.1.2 Relationship Between Language and Culture

Language is a social phenomenon. It is possessed by human society which makes the sets of rules according to which the members of a society co-operate and interact with each other. Socio-cultural norms and values, thoughts and conventions are preserved, nourished and inherited from generation to generation through language.

Culture is one of the social aspects which is reflected through the language of the community. Broadly speaking, language has complex and intimate relationship with other phases of culture e.g. mythology, rituals, religion and social institutions.

A language contains various terms which are specific to the culture of that speech community, such words are called culture specific terms. For example, in Maithili culture, the word 'ram ram' used for taking leave plays a significant role to maintain the social relationship. They are emotive in nature, carry connotations, religious and are usually context bound.

Newmark (1970, p. 219) says, "When a speech community focuses its attention on a particular topic (usually called cultural focus) it spawns plethora of words to designate its special language on terminology."

In conclusion, Language and culture are entwined such that people in the society cannot live without using the two. Language is used to express one's ideas thus expressing the worldview of that culture. The difference in language has made different people to have different world views though they share the same culture. Teachers should teach students their language so as to help them understand their culture and appreciate it.

The use of language policy is important as it helps the people in the society to know their culture and also to understand it.

1.1.3 The English Language and its Significance in Nepal

There are many languages in the world among which English is the most dominant one used as an international lingua franca in many parts of the world. It is one of the languages recognized by the UNO. 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. Nowadays, it is taken as a part and parcel of one's life to adjust oneself in any corner of the world.

The English language, as an international and foreign language, entered Nepal in 1910 B.S. 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 the English language. Since then English has been a part of Education in Nepal and is getting higher popularity day-by-day.

Nowadays, English has been taught as a compulsory subject right from grade 1 to the bachelor's 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 read 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, such a language belongs to the Indo European language family of the world. Thus, as it has become an inevitable tool for anybody to achieve their target in the academic field, Maithili speaking students are not an exception to it .

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, conference, etc.
- h. To communicate with foreigner given in general.
- i. To enhance their personality and carrier development.

1.1.4 An Introduction to the Maithili Language

Maithili is an eastern Indo-Aryan language spoken by a total of about 21 million people in the eastern and northern region of the state of Bihar in India and the South-eastern plains known as the “Terai” of Nepal. It is the second largest language of Nepal. According to the population census 2001, it is used as the mother tongue by 2797582 people that comprise 12.30% population of Nepal. There are about nine districts i.e. Morang, Sunsari, Saptari and Rauthat where Maithili is spoken. According to Bimal (1986), three scripts have been used for writing Maithili in Mithala like Devanagri, Tirhutta or Mithilakshar and Kaithi. Maithili has a long tradition of written literature both in Tirhut and Devanagri script. Great poet of the Maithili language, Vidyapati Thakur whose age is supposed to be hundred years prior to the age of Bhanubhakta, gave wide recognition to this language. No definite data can be determined as to from when Maithili began to be written in the Devanagri script. According to Yadav

(1999, p. 3) “in the ancient time, Maithili was written in the Maithiliakshar or Trihuta.”

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, Rudolf and Hoernle published a series of scholarly books and papers in Maithili.

According to Grierson (1983),

Maithili was originally the language of the ancient Mithila, the kingdom of Janak, the father of Sita, which was founded on the west by the river Gandak, on the north by the Himalayan Mountains, on the east by the Koshi and on the south by the Ganges(as cited in Yadav, 2008,p.6).

Today, it is recognized as a distinct language and taught in Indian Universities such as Calcutta, Bihar, Patna, Bhagalpur, Darbhanga and T.U. in Nepal. New constitution of Nepal, 2063 asserts the fundamental rights of each community to operate schools up to the primary level in its own mother tongue for imparting education to its children. Nowadays, Maithili is used as medium of instruction at primary level in some schools of a few districts namely 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. The Maithili language is very rich in its literature as well. A lot of books, journals,

newspapers, marriage cards are published in Maithili from both countries India and Nepal.

Today, Maithili is growing rapidly in the field of language teaching and learning, business, news papers, media, ceremonies and rituals for purpose of Vedic Mantra by Brahmins and Kayasthas. Like other languages, the Maithili language has also some dialects:

1.1.4.1 Some Dialects of the Maithili Language

Bantar	Makrana
Barei	Musar
Barmeli	Sodri
Kawar	Tati
Kisan	Dehati
Kyabrat	

The prominent Nepalese linguists working in the Maithili language are namely Y.P Yadav, Ramawatar Yadav, and Subhadra Jha. The Maithili language is recognized as a distinct language and taught as a specialization subject in different universities like Tribhuwan University, Purbanchal University in Nepal, L.N. Mithila University in Darbhanga, Patna University, Calcutta University and Bhagalpur University in India.

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

Figure No. 1

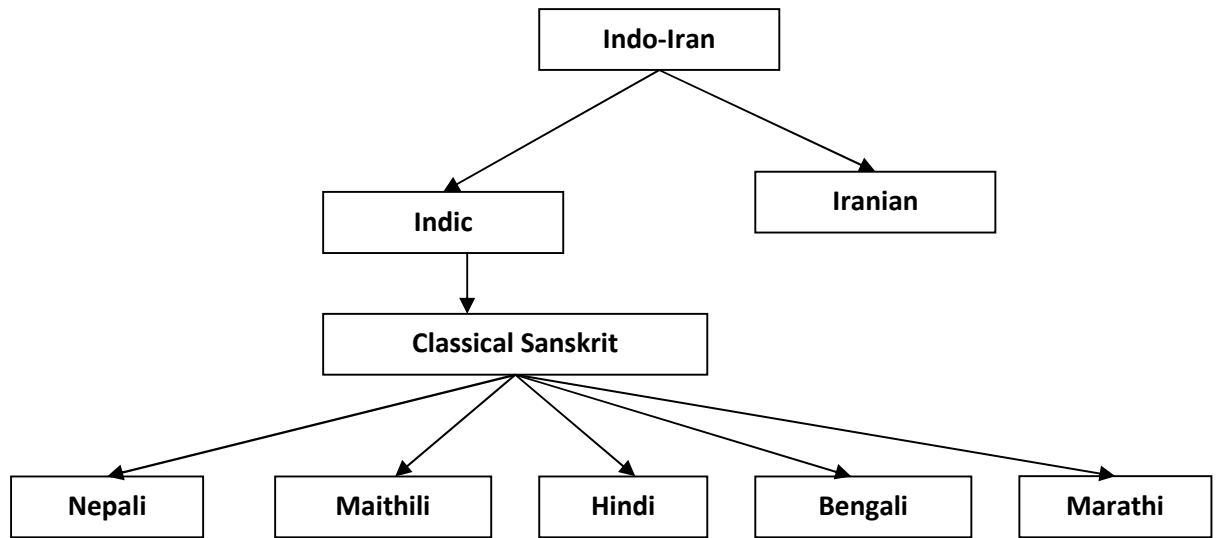


Figure 1.1 based on Roy's Grammar (1995) showing genetic relation to other languages originated from the same mother language "Sanskrit".

Figure No. 2

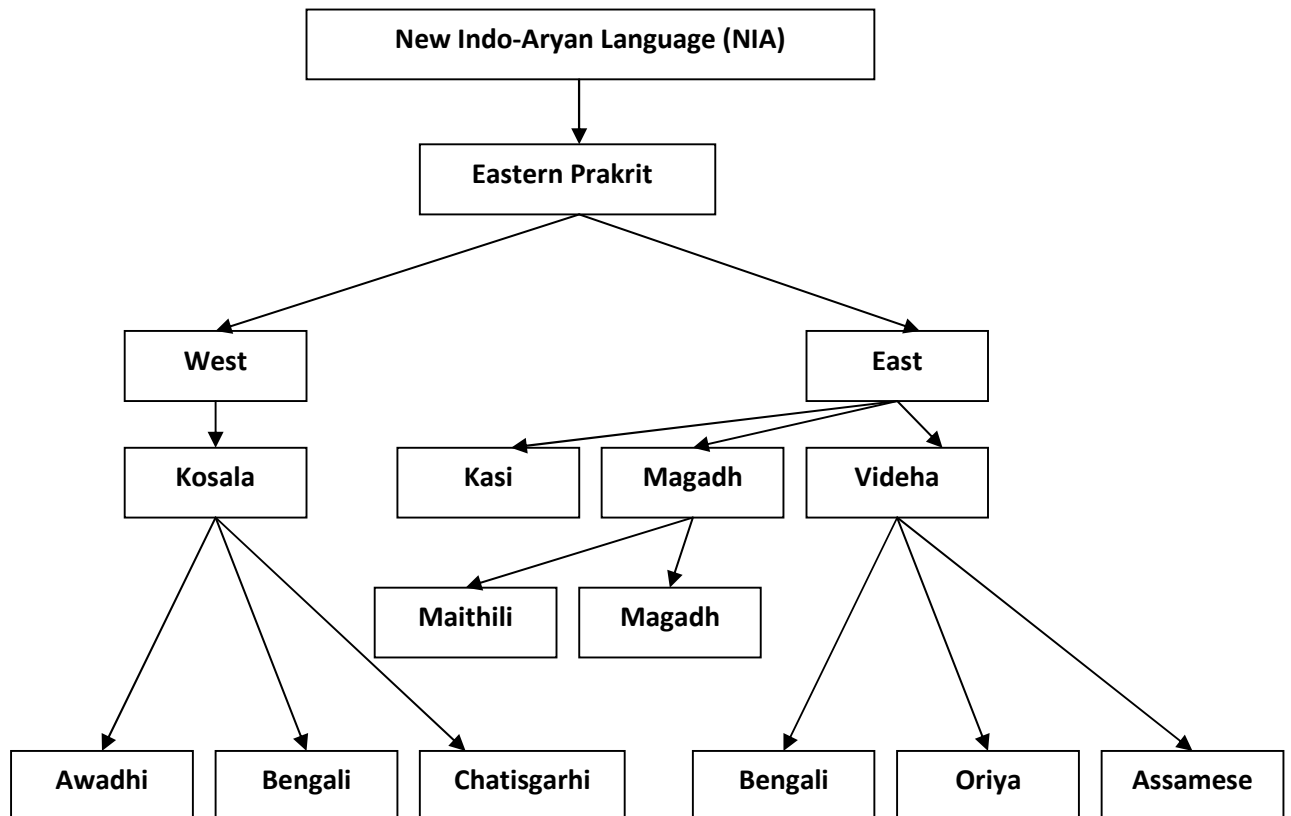


Figure 2.1 shows Genetic relation of Maithili to other NIA languages of Eastern India, based on Jha (1958).

1.1.5 Communicative Competence

Communicative competence is a term in linguistics which refers to a language user's grammatical knowledge of syntax, morphology and the like, as well as social knowledge about how and when to use utterances appropriately.

The term was coined by Dell Hymes in 1966, reacting against the perceived inadequacy of Noam Chomsky's (1965) distinction between competence and performance. To address Chomsky's abstract notion of competence, Hymes undertook ethnographic exploration of communicative competence that included "communicative form and function in integral relation to each other" (Leung, 2005).

In other words, communicative competence is the underlying system of knowledge and skill required for communication. Here, *knowledge* refers to what one knows both consciously and unconsciously about language and use. *Skill* refers to how well one performs that knowledge in actual communication. This *actual communication* is the realization of that knowledge and skill under several conditions like psychological, sociological or environmental condition, for instance, memory fatigue or nervousness. Thus, communicative competence is an essential part of actual communication.

Canale and Swain (1980) defined communicative competence in terms of three components:

- a. grammatical competence: words and rules
- b. sociolinguistic competence: appropriateness
- c. strategic competence: appropriate use of communication strategies

1.1.5.1 Components of Communicative Competence

For Canale and Swain (1980), there are four main areas of competence that interact with the systems of knowledge and skill to form actual communication.

a. Grammatical Competence

It refers to the mastery of the language code. Here we have to include wide areas like vocabulary, pronunciation, spelling, semantics and sentence formation. It focuses on the knowledge and skill necessary to understand and express the meaning of utterances. It was widely used in pedagogy and especially in second language teaching until the 1970s. The term grammatical competence would be similar to Chomsky's linguistic competence.

b. Sociolinguistic Competence

It means that utterances are appropriate both in meaning and form given particular situations, that is to say, contextual background.

Appropriateness of meaning makes reference to the communicative functions that are adequate or inadequate for a given situation.

For example, a waiter can advise a customer in a restaurant, but not command. Appropriateness of form concerns the way a given meaning is represented in verbal form. We cannot finish a letter of application for a job with "Love" or "Good-bye", but with "I am looking forward to hearing from you" or "Yours faithfully". In the same way we would not say to a friend "Nice to meet you", but "hi" or "hello".

c. Discourse Competence

It means how to combine grammatical forms and meanings to form a unified text. This unity is achieved through cohesion in form (use of

pronouns, conjunctions or reference) and coherence in meaning, that is, the relationship of meaning in a text. There are four ways to achieve coherence.

- i. Repetition of meaning, which gives continuity to the text.
- ii. Progression of meaning, which makes the text develop.
- iii. Relevance of meaning, which leads to congruity.
- iv. Non-contradiction, so that the text can be consistent.

d. Strategic Competence

It refers to the mastery of verbal and non-verbal communication strategies and has two reasons.

- i. To make up for breakdowns in communication
- ii. To enhance the effectiveness of communication

1.1.6 An Overview of Pragmatics

Pragmatics has relatively been a new discipline, however, its importance was felt when Chomsky (1965) incorporated semantic aspect in his theory of transformational generative grammar and Hymes (1972, p. 219) proposed that “a normal child doesn’t only require sentences as grammatical but also as appropriate.” This presented a peculiar relationship between context and use of it. It is no longer a rag-nag but a full fledged discipline which is considered to be indispensable in understanding the language in general and communication in particular. In short, pragmatics is the study of language according to the context in which language is used.

Language is not used in a vacuum. There are participants (speaker / hearer or speaker/ addressee) who use it, and there should be some situation in which it is used. The language should be appropriate according to the context. Pragmatics studies the relationship between linguistic forms and the uses of those forms. Language is used for communicative purpose. If the communication is made considering the appropriate situation, it is very effective and meaningful. Pragmatics takes account of the context (speaker, hearer, situation, topic etc) to understand language usage. The meaning of an utterance or a piece of conversation can not be clear until and unless it takes account of the context where it takes place. Levinson (1983, p.24) states that “Pragmatics is the study of the ability of language users to pair the sentences with the contexts in which they would be appropriate.” This definition indicates pragmatics as the notion of appropriateness. A good language user should have the ability to use the language which is grammatically correct as well as contextually appropriate.

The subject of pragmatics is very familiar in linguistics today. For Leech (1983), pragmatics as the particular resources which a given language provides for conveying particular illocutions. He talks about pragmatics as general pragmatics and socio-pragmatics is culture specific. General pragmatics studies meaning in relation to speech situation but socio-pragmatics is the socio-logical interface of pragmatics. Leech (1983, p.10) states that in socio-pragmatics, “the politeness principle operate variably in different social situations, among different social classes etc.” So, politeness differs from language to language. It depends on the social situations and social classes of the people. Politeness is an essential factor to make a good relationship between speakers and hearers. It effects positively while apologizing others.

1.1.7 Language Functions

A 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, language serves the purpose of describing people. So describing people is one of the functions of language.

Blundell et al. (2009) say that ;

Language functions are the purposes for which people speak or write.

We can 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 functions of language (p.v.).

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 taken” (p. 13).

Similarly, language functions refer to the purpose for which utterances or units of language are used. Such functions are often described as categories of behaviours i.e. requesting, apologizing etc. 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 ‘Sita walks

slowly’ is a sentence in which ‘Sita’ has the function of subject, ‘walks’ predicate and ‘slowly’ adverbial. By communicative function of language we mean the expression of ideas, emotions, feelings etc. 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?” is greeting function because it is used to greet the people. In the same way, “congratulation on your success” is a communicative function which is used to congratulate people. There are a number of communicative functions which are used to express or exchange our ideas, feelings, emotions, experiences etc.

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

Grammatical functions	Communicative functions
<ul style="list-style-type: none"> i. Grammatical function refers to the relationship between different constituents in a sentence. ii. It is related to category of sentence. iii. It serves several functions. iv. It is linguistic phenomena. v. It is fixed (There are limited type of grammatical functions). 	<ul style="list-style-type: none"> i. Communicative function refers to the purpose for which an utterance is used. ii. It is related to category of behaviour. iii. It is realized by several forms. iv. It is social phenomena. v. It is flexible (There may be as many communicative functions as we behave in society).

The language functions have been categorized differently by different linguists and scholars. Some of the classifications of language functions 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 irrespective of any response.

b) Informative function

Informative function is known as representation. 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 language is the readership, the addressee. Vocative texts are more often addressed to a readership than a reader. Vocative function is also known as conative, instrumental, optative and pragmatic.

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

i. Macro classification

The ideational function, the interpersonal function and the textual function

ii. Micro classification

The instrumental function, the regulatory function, the interactional function, the personal function, the heuristic function, the imaginative function and the informative function

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

Austin (1962), for example, has classified language functions into constative and performative; whereas Searle (1969) has classified them into five categories: representative, directive, commissive, expressive and declarative.

In the same way, Wilkins (1976. p.44) classified language functions in different types such as:

Judgement and evaluation, suasion, argument, rational enquiry and exposition, personal emotions and emotional relations

Van EK(1975) discusses the following six major communicative functions:

- i. Imparting and seeking factual information (identifying, reporting, correcting, asking etc).
- ii. 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).
- iii. Expressing and finding out emotional attitudes (expressing pleasure/displeasure, expressive interest or lack of interest,

- expressing hope, expressing satisfaction and dissatisfaction, expressing fear or worry, expressing gratitude, expressing sympathy, expressing inquiry, wants desire etc).
- iv. Expressing and finding out moral attitude (apologizing, granting forgiveness, expressing approval or disapproval, expressing appreciation, expressing regret etc).
 - v. Getting things done (suggesting, requesting, instructing or directing etc).
 - vi. Socializing (greeting, taking leave, attracting attention, apologizing, congratulating, proposing, introducing people etc).

1.1.8 Apology

An apology is a speech act which expresses that one is sorry for having done something wrong, for causing pain, trouble etc. It is an expression used by a speaker against some offence committed by him/her most probably unknowingly. It is a way of regret for doing wrong, being impolite or hurting somebody's feeling. Everybody should know the way apology is expressed. Otherwise, he /she is considered as a rude or impolite in society.

Oxford Advanced Learner's Dictionary defines the term "apology" as a word or statement saying sorry for something that has been done wrong or that causes a problem. For Austin (1962, pp.150-63), it is a piece of utterance serving a behavitive function of language. Here, our concern is only with apologies whose use is a part of society's protocol, and which are considered by the members of that society to be markers of politeness. According to Fraser (1975, p.13), politeness as a "property associated with an utterance in which, according to the hearer, the speaker has

neither exceeded any rights nor failed to fulfill any obligations.” He stresses on the fact that politeness is a property of act not the act itself. This means politeness is a property of utterances not of sentences. So is the case with apology. Thus, politeness according to Fraser, is simply doing what is socially expected and acceptable. Furthermore, Fraser (1981, p.263) states several strategies that can be used alone or in combination to form an apology. He says that direct strategies mention the apology as an issue while indirect strategies do not explicitly mention the apology as an issue. Apology plays a vital role of remedy for an offence and restores equilibrium or harmony between the speaker and listener. Similarly, Leech (1983) says that apologies express regret for some offence committed by a speaker against a hearer and there is no implication that speaker has benefited from offence. To be more specific, we can say that an apology brings a balance of relationship between the speaker and listener.

The function of apology is to provide a remedy for an offence and restore social equilibrium or harmony between the speaker and the hearer (Edmondson, 1981; Leech 1982). This view is supported by Holmes (1989) who says “a speech act addressed to V’s face-needs and intended to remedy an offence for which A takes responsibility, and thus to restore equilibrium between A and V (Where A is the apologist, and V is the victim or person offended).” The word ‘repairment’ is used interchangeably with remedy in the present study.

Expressing an apology by just saying “I am sorry does not work in all situations, as such an offender has to repair the situations also in order to passivize the tension incurred on the person offended. The harmony in the relationship of A and V can only be restored, if the expression of repairment is also compatible with the situation.

Learners must be able to apologize when they have done something wrong caused pain or trouble. They must be able to regret for doing wrong, being impolite or hurting somebody's feeling. If one does not know how to apologize, he/she will be considered as rude or impolite in English culture or even in Maithili culture. Thus, an apology is a remedial task for wrong done by the speaker and to establish good relationship between speaker and hearer. It makes conversation more effective and plays an integral role to develop communicative competence on the part of the learners for establishing a social relationship. The following table presents the lists of apology and responses to apology in English.

Apologies	Responses to Apologies
I am sorry	That's all right
I am really sorry	Please don't worry
Sorry about that	Forget about it
I beg your pardon	Don't worry about it
I apologize	No problem
I apologize for saying that	I accept your apologies
I am so sorry	You don't have to apologize
Oh!	It's ok. All right
Oh! I am sorry	

(Matreyek, 1983, p.19)

Jones (1981, p.67) lists the following apologies in English:

-) I'm not quite sure how to put this, but ...
-) I've got a bit of an apology to make, you see ...
-) I'm afraid I've got something to tell you ...
-) Um, this isn't easy to explain, but ...
-) I've got a confession to make ...

Blundell et al. (2009, p.200) present the following lists of apologies in English:

-) (oh,) I'm sorry ...!
-) I'm very sorry.
-) I'm/I really am so/very/terribly/awfully sorry ...
-) I'm/ I really am so/very/terribly/awfully sorry for ...
-) I'm/ I really am so/very/terribly/awfully sorry about ...
-) I'm sorry, it/that was (entirely) my fault.
-) Sorry for ...
-) (Oh,) my fault.
-) (Oh,) my fault for ...
-) How stupid/silly/clumsy etc of me ...
-) Sorry about ...
-) I feel bad about ...
-) Please accept my apologies for ...
-) Please accept my apologies.
-) It/That was very hasty/foolish careless etc of me, I'm afraid.
-) (Please) for give me.
-) (Please) for give me for ...
-) I'm extremely sorry ...

-) I'm extremely sorry for ...
-) I can't tell you how sorry I am.
-) I can't tell you how sorry I am for ...
-) I (really) do/must apologize.
-) I (really) do/must apologize for ...
-) I (really) do/must apologize about ...
-) May I offer you my profoundest/sincerest apologies.
-) May I offer you my profoundest/sincerest apologies for ...
-) I (do) beg your pardon.
-) I (do) beg your pardon for ...

1.1.9 Contrastive Analysis (CA)

1.1.9.1 Contrastive Analysis and its Importance

Contrastive analysis is the systematic study of a pair of languages with a view to identifying their structural differences and similarities. In other words, CA is the comparative study of the linguistic systems of two or more languages to find out similarities and differences. Van Els et al. (1984, p.38) define CA as a “systematic comparison of specific linguistic characteristics of two or more languages.”

Contrastive Analysis was used extensively in the field of Second Language Acquisition (SLA) from 1950s to early 1970s, as a method of explaining why some features of a target language were more difficult to acquire than others. Contrastive analysis (CA) is, thus, defined as the method of analyzing the structure of any two languages with a view to estimating the differential aspects of their systems, irrespective of their genetic affinity or level of development. Contrastive analysis of two languages becomes useful when it is adequately describing the sound

structure and grammatical structure of two languages, with comparative statements, giving due emphasis to the compatible items in the two systems. It is assumed that learning of second language is facilitated whenever there are similarities between that language and mother tongue.

a) Objectives of CA

Van Els et al. (1984, p.43) have given the following objectives of CA:

- i. Providing insights into similarities and differences between languages.
- ii. Explaining and predicting problems in 2nd language learning.
- iii. Developing course materials for language teaching.

b) Assumptions of CA

The basic assumption of CA is also called the theoretical basis of CA or CA hypothesis. How contrastive analysis predicts learner's errors is CA hypothesis. The basic assumption of CA is that while the learner is learning a second language he will tend to use his first language structure in his learning and where structures in his target language differ from his native language, he will commit an error. To put it in Lado's (1957, p.2) word:

We assume that the student who comes in contact with a foreign language finds some features of it quite easy and some other extremely difficult. Those elements that are similar to his native language will be simple to him and those that are different will be difficult.

In other words, CA hypothesis has two facets: linguistic and psychological. The key assumptions of CA under each aspect can briefly be summarized as follows:

I. Linguistic facet

- i. Language learning is a matter of habit formation.
- ii. The mind of an L2 learner is already full of L1 habits whereas the mind of an L1 learner is empty: the mind of a child at birth is *tabula rasa*.
- iii. Languages are different; however they are comparable.

II. Psychological facet

The psychological aspect of CA hypothesis is also known as transfer theory which is based on the premise derived from behavioural psychology that past learning affects present learning. According to this theory, past learning facilitates the present learning in case of similarity and it hinders in case of difference. If past learning hinders present learning, it is called interference/negative transfer. But if the past learning facilitates present learning, it is called facilitations. Negative transfer results into erroneous performances and facilitations result into errorless performance.

CA is mainly important when a language is taught or learnt as a second language. It is very helpful in identifying the areas of difficulties in learning and errors in performance determining the areas, which the learners have to learn with greater emphasis and designing teaching and learning materials for those particular areas that need more attention. CA is important from pedagogical point of view also. The language teachers, syllabus designers and textbook writers get benefits from the findings of CA.

1.1.9.2 Functions of Contrastive Analysis

CA is said to have two functions: primary and secondary

a) Primary Functions

The primary function of CA as a predictive tool is to find out the areas of difficulty in learning certain languages for a particular group of learners. Here, a particular group of learners indicates the group of students having a particular language background. In other words, the primary function of CA is to predict errors likely to be committed by L2 learners. Therefore, CA functions as a predictive tool. With reference to CA's function of prediction, James (1980) says that there can be four things that CA can predict: prior to EA ("pre-identify" –what aspect will cause problems), "difficulty", "errors", and "the tenacity of certain errors" (p. 145).

b) Secondary Functions

The secondary function of CA as an explanatory tool is to account for the actual errors committed by L2 learners. Here, we try to explain the sources of errors in one's performance and also reasons for making the errors. The source as explained by CA is the L1 interference.

Thus, the primary function is a priori to EA whereas secondary function is a posteriori to EA.

1.2 Review of the Related Literature

Review of literature means reviewing research studies on 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. When I studied the list of these conducted in the Department of English Education, I came to know that many researches

have been carried out on comparative study of language functions. Some of them are as follows:

Pandey (1997) carried out a research on “A comparative study of Apologies between English and Nepali”. The objective of his study was to compare apologies in English and Nepali by developing a socio-pragmatic approach. He used altogether 70 (35/35) native speakers of both English and Nepali language from Kathmandu valley as primary source and different related books, i.e. Fraser (1975) as a secondary source. And he also collected the data through judgmental non-random sampling procedure by using interview and questionnaire as research tool. Finally, he concluded that the native English speakers were more apologetic compared to native Nepali speakers.

Karn (2005) has carried out a research on “A comparative study of the terms of address in the Maithili and English language.” The objective of her study was to compare the terms of address in English and Maithili languages. He used altogether 72 native speakers of Maithili language from Mahottari and Dhanusha district as a primary source and different related research papers, encyclopedias and other different materials as a secondary source. And he also collected the data through stratified random sampling procedure by using interview and questionnaire as a research tool. Finally, she concluded that most of the Kinship terms of Maithili are used in addressing people but only a few kinship terms is used as address terms in English.

Tembe (2007) carried out a research on “A comparative study of Apologies between English and Limbu”. The objective of his study was to compare and contrast Limbu apologies with those of English. He used 30 native speakers of Limbu language from Tapelejung district as a primary source and different related books, journals, research reports as a

secondary source. And he also collected the data through stratified random sampling procedure by using interview and questionnaire as a research tool. Finally, he concluded that the native speakers of English were more apologetic than the native speakers of Limbu.

Yadav (2008) carried out a research on “Request forms in the English and Maithili languages”. The objective of his study was to compare the forms of request used by non-native English speakers and native Maithili speakers based on socio-pragmatic approach. He used 30 native speakers of Maithili and 30 non-native speakers of English from Janakpur as a primary source and different related journals, books, manuals as a secondary source. And he also collected the data through judgemental non-random sampling procedure. Finally, he concluded that Maithili people used a greater number of indirect requests rather than English people.

Jaishi (2009) carried out a research on “Requests and apologies in English and Doteli: A comparative study”. The objective of his study was to compare requests and apologies in English and Doteli. He used 40 native speakers of Doteli language from Doti and 40 native speakers of English language from Kathmandu valley as a primary source and different related books, i.e. Matreyek, Jones, Blundell et al. as a secondary source. And he also collected the data through judgemental non-random sampling procedure by using questionnaire as a research tool. Finally, he concluded that the English native speakers used more apologetic terms than Doteli native speakers but the Doteli native speakers used some context-specific apologies which explicitly always do not express apologies.

Sapkota (2010) carried out a research on “Thanking and Apologizing in English and Tharu”. The objective of his study was to compare the terms

of thanking and apologizing in English with those in Western Tharu. He used 60 native speakers of Tharu language from Kailali district as a primary source and different related books, i.e. Matreyek, Blundell et al. as a secondary source. And he also collected the data through judgemental non-random sampling by using questionnaire as a research tool. Finally, he found that Tharu native speakers used less formal forms of apology as compared in the English language.

Ray (2010) carried out research on “Giving, Accepting, Declining, Suggestions in Maithili and English.” The objective of his study was to compare the forms of giving ,accepting and declining suggestions in English and Maithili. He used 60 native speakers of Maithili language from Sarlahi district as a primary source and different related books i.e. Matreyek, Jones, Blundell et al. as a secondary source. And he collected the data through simple random sampling by using questionnaire and structured interview as a research tool. Finally, he concluded that there are least forms of suggestions in English and Maithili for accepting and declining suggestions than giving suggestion but both differ in different degrees.

Although many researches have been carried out on comparing various aspects of English and Maithili languages, this study is different in the sense that no study has been carried out on “A Comparative Study of Apologies Between English and Maithili” in this department. Thus, it is new venture in itself.

1.3 Objectives of the Study

The objectives of the study were as follows:

- i. To list different forms of apologies in English and Maithili.
- ii. To compare the forms of apologies in the English and Maithili languages based on socio-pragmatic approach.
- iii. To point out some pedagogical implications.

1.4 Significance of the Study

Not any research has been carried out on the language functions of apologies 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 the 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 the Maithili language.

1.5 Definition of Specific Terms

Apology

In this study, this term refers to the statement of regret (for doing wrong, being impolite, hurting somebody's feeling). In other words, it refers to a statement expressing that one is sorry for having done something wrong, for causing pain or trouble etc.

For example,

Sorry, I couldn't see you. (English)

m ph kair diya hum ahã: ke nai dekhsakli. (Maithili)

Pedagogy

In this study, this term refers to the science of teaching.

Socio-pragmatic

In this study, this term refers to the form and the function of language in the given social setting.

Repairment

This term refers to those responses which are not apologies in form but function as apologies indirectly, e.g. Okay, I'll turn the volume down.

This term is interchangeably used with remedy.

Apologetic Response

In this study, an apologetic response is a response that shows or says that one is sorry for some fault or wrong. Apologetic responses consist of the use of apologies.

Non-Apologetic Response

This term refers to those responses that do not consist of use of apologies.

This is a term to show or say that one is not sorry for some fault or wrong.

Apology and Repairment

This term refers to a statement that follows the apology.

For example: I am sorry; I'll buy another for you. (English)

 M phi c haichi, ham ahã:k dosar kindeb. (Maithili)

CHAPTER - TWO

METHODOLOGY

Methodology is a vital element of a research work. So, it is designed in such a way that it 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, tools for data collection, process of data collection and limitations of the study. I adopted the following methodology to carry out this research:

2.1 Sources of Data

I have used both sources of data i.e. primary and secondary to conduct this study.

2.1.1 Primary Sources

The native speakers of Maithili from Saptary district (Rajbiraj) of two colleges i.e. Model and World Vision Campus and the native speakers of English languages, were the primary sources of data.

2.1.2 Secondary Sources

The Secondary Sources of data for this study were different books i.e. Wilkins (1976), Van EK (1980), Matreyek (1983), Jones (1987), Blundell et al. (2009) and theses completed so far in this area.

2.2 Population of the Study

There were altogether 60 native speakers of Maithili and English. Among them, 30 respondents were the English native speakers found in different places of Kathmandu and 30 respondents were the graduate Maithili

native speakers found in two colleges i.e. Model and World Vision Campus of Rajbiraj, Saptary.

2.3 Sampling Procedure

To carry out this research, I sampled 60 (30/30) respondents of both languages including male and female from Saptary district and Kathmandu Valley through judgmental/purposive non-random sampling procedure.

2.4 Tools for Data Collection

The research tool for data collection was questionnaire. There were altogether 25 question items from different situations in both English and Maithili languages where the respondents were asked to respond those situations in their mother tongue appropriately. Some situations were selected from Matreyek (1983), Jones (1987), Blundell et al. (2009) and most of the situations were created by the researcher himself. The nature of questionnaire for my study was factual/open-ended where the respondents were free to express their ideas in short (See Appendix-I).

2.5 Process of Data Collection

To carry out this research, I prepared a set of questionnaire in both English and Maithili having similar situation related to the socializing function i.e. apology. Then, I met the native speakers of the English language in different places of Kathmandu Valley with my friend Arnold Brenes for English data and the native speakers of Maithili of two colleges i.e. Model and World Vision Campus in Rajbiraj and provided them with the questionnaire set. The native speakers of English were asked to respond to the situations in English while Maithili respondents were asked to respond to the situations in Maithili. The responses of the

questionnaires were collected from the informants. At last, the responses were tabulated and analyzed using simple statistical tools: average and percentage.

2.6 Limitations of the Study

The limitations of the study were as follows:

- a) The study was confined to only 30 native speakers of Maithili and English each.
- b) The study was limited to the questionnaire as a tool to collect data.
- c) The study was based on only one language function i.e. apology.
- d) The study was based on the Maithili language spoken only in Saptary district.
- e) The data were collected only from two colleges i.e. Model and World Vision Campus of Saptary district especially in Rajbiraj.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of data. All the responses of the English and Maithili native speakers on apology were tabulated on the basis of apology, apology and reparation and reparation only. The responses of the English and Maithili native speakers were analyzed, compared and contrasted in the given situations. The division is made on the basis of the relationship between friends, strangers, students-teachers, relatives, doctors-patients, neighbours and miscellaneous etc.

3.1 Forms of Apology Used by the English Native Speakers

The total apology forms used by the English native speakers can be shown as follows:

Table No. 3

Apology Forms Used by the English Native Speakers

Apologies	F	%
Sorry	168	22.4
I'm sorry	89	11.87
I'm so sorry	53	7.06
I'm very sorry	34	4.53
I'm really sorry	48	6.4
Excuse me	51	6.8
Excuse him	7	0.93
Please, excuse him	2	0.27
Pardon me	33	4.4
Oh! Sorry	21	2.8
I'm afraid	6	0.8

I'm terribly sorry	8	1.07
Oh! I'm terribly sorry	3	0.4
I'm extremely sorry	9	1.2
I apologize	25	3.33
Please, apologize me	3	0.4
Please, forgive me	17	2.27
Oh! Shit. I'm sorry	2	0.27
Oh! I'm really sorry	62	8.27
Oh! I'm so sorry	19	2.53
Oh! No. I'm so sorry	7	0.93
Oh! no...	2	0.27
Um... Sorry	1	0.13
Please, forgive him	1	0.13
Please, forgive ...	8	1.07
Please, excuse ...	5	0.67
Please, so sorry	3	0.4
I beg your pardon	8	1.07
Total	695	92.67

Out of 750 responses by the English native speakers, different 695 (92.67%) responses were apologies which are tabulated with their frequency and percentage. Among them, the form “*sorry*” was more frequent.

3.2 Forms of Apology Used by the Maithili Native Speakers

The total apology forms used by the Maithili native speakers can be shown as follows:

Table No. 4

Apology Forms Used by the Maithili Native Speakers

Apologies	F	%
Maaph karab/ Maaph kairdeb/ Maaphi mangaichi	357	47.6
Kshma karab/ Kshma kairdeb/ Kshma mangaichi	112	14.93
Kshma prarthi chi	10	1.33
Galti bhagel	23	3.07
Galti mangaichi	2	0.27
Bahut bada galti bhagel	1	0.13
Oh! galti bhagel	8	1.07
Dukh laagal	2	0.27
Dukhi chi	1	0.13
Sorry, galti bhagel	2	0.27
Sorry	6	0.8
Oh! Sorry	4	0.53
Bhul bhagel	8	1.07
Excuse me ...	2	0.27
Nai risaib, sorry	1	0.13
Phasaad bhagel	1	0.13
Oh! ...	2	0.27
Anher bhagel	1	0.13
Maind nai karab	3	0.4
Julum bhagel	2	0.27

Khed prakat karaichi	1	0.13
Hyrdayasa kshma kairdiya	2	0.27
Barbaad kelhi	1	0.13
Total	552	73.6

This table shows that, out of 750 responses by the Maithili native speakers, 552 (73.6%) were apologetic. Among them, the form “*maaph karu/ maaph karab/ maaphi mangaichi*” was more frequent.

3.3 Comparison of Apology Between English and Maithili

The total number of apology forms used by the English and Maithili native speakers to address different persons can be shown as:

Table No. 5

Comparison of Apology Between English and Maithili

Native Languages	S.N.	Language Functions					
		Apology					
		AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	1-25	487	64.93	208	27.73	55	7.33
Maithili	1-25	390	52	164	21.89	196	26.13

The above table shows that out of 750 responses, 64.93 percent were apologetic, 27.73 percent were apologetic followed by repairment and 7.33 percent were just repairment in English, whereas out of 750 responses, 52 percent were apologetic, 21.89 percent were apologetic followed by repairment and 26.13 percent were repairment in Maithili.

3.3.1 Use of Apology Between Friends

Table No. 6

Use of Apology Between Friends

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	1, 2, 3, 4, 5, 6, 7, 8	62	25.83	163	67.92	15	6.25
Maithili	1, 2, 3, 4, 5, 6, 7, 8	54	22.5	156	65	30	12.5

The above table shows that while one apologizing to a friend mostly apology followed by repairment was used in English but less in Maithili. Out of 240 responses, 67.92 percent were apology followed by repairment in English whereas 65 percent were of such type in Maithili. Similarly, the percentages of apology and repairment were 25.83 and 6.25 in English and 22.5 percent and 12.5 percent in Maithili. From these percentages, we came to know that the use of apology and apology followed by repairment in English is greater than that in Maithili but the percentage of repairment in Maithili is greater than that in English. Some examples are as follows:

- 1) Please, forgive me. I lost your pen, take this one instead. (S. no. 2)
- 2) I'm sorry that I lost your pen. I'll get you a new one soon. (S. no. 2)

Similarly, the responses of apology followed by repairment in Maithili situations are as follows:

- 3) Maaph karab, ham ahāk dosar kindeb. (AP + Rep)
- 4) Kshma karab, ham ahāk apan kalam dadeb. (AP + Rep)

There are some other expressions used by both the English and Maithili native speakers expressing only apologies. For example:

In English,

5) Oh! I'm sorry. I lost your pen. (S. no. 2)

In Maithili,

6) Maaph karab ham ahãk kalam haradelu. (S. no. 2)

The English native speakers used more apologetic and apology followed by repairment expressions than the Maithili native speakers but the Maithili native speakers used more repairment responses than the English native speakers. For examples,

In English ,

7) I'll buy your pen. (S. no. 2)

In Maithili ,

8) Ahãk kalam haragel dosar kindeb. (S. no. 2)

3.3.2 Use of Apology Between Strangers

Table No. 7

Use of Apology Between Strangers

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%

English	9, 10, 11, 12, 13, 14	108	60	50	27.78	22	12.22
Maithili	9, 10, 11, 12, 13, 14	74	41.11	50	27.78	56	31.11

In the context of apologizing to a stranger, the English native speakers were more apologetic. Out of 180 responses, 60 percent in English and 41.11 percent in Maithili were apologetic. Some examples are as follows:

In English,

- 1) Oh! Please excuse me, I'm so sorry. (S. no. 11)
- 2) Sorry, I couldn't see you. (S. no. 11)

In Maithili ,

- 3) Maaph karab ahãk nai dekh sakli. (S. no. 11)
- 4) Kshma kadeb nai dekhlu. (S. no. 11)

In the context of one apologizing to a stranger, 27.78 percent and 27.78 percent apologies followed by repairment were used by the English and Maithili native speakers respectively. Some examples of apology followed by repairment are as follows:

In English,

- 5) I'm sorry. I'll help you clean it up. (S. no. 12)

In Maithili,

- 6) Maaph karab, ahãk kapada sapha kadaichi. (S. no. 12)

Some other responses were also found in these contexts which explicitly do not express apologies called repairment. Among them, 12.22 percent and 31.11 percent of the responses were used by the English and Maithili native speakers respectively. Some examples are as follows,

In English,

7) I don't know. I am new here. (S. no. 13)

In Maithili,

8) Hamara thah nai chai/ nai aich. (S. no. 13)

The English native speakers used more apologetic responses than the Maithili native speakers. But the Maithili native speakers repaired the responses more than the English native speakers.

3.3.3 Use of Apology Between Students and Teachers

Table No. 8

Use of Apology Between Students and Teachers

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	15, 16, 17	47	52.22	36	40	7	7.78
Maithili	15, 16, 17	29	32.22	32	35.56	29	32.22

In the context of apologizing to the teachers, it was found that the English native speakers were more apologetic to their teachers than the Maithili native speakers. Out of 90 responses, 52.22 percent were expressed in the form of apology in English whereas 32.22 percent in Maithili. For examples,

In English,

1. Sorry sir, it's an emergency. (S. no. 17)

In Maithili,

2. Maaph karab Guruji, hamar imargensi kall chi. (S. no. 17)

Similarly, the English native speakers used more forms of apology followed by reparation than their Maithili counterparts. The English native speakers used 40 percent and the Maithili native speakers used 35.56 percent apology followed by reparation. Consider the following examples,

In English,

3. Sorry sir, I promise next time. I will do my homework. (S. no. 16)

In Maithili,

4. Kshma karab Guruji, ham dosarber jarur banak laib. (S. no. 16)

The English native speakers used 7.78 percent of the responses to repair the situations but the Maithili native speakers used 32.22 percent of responses without expressing apologies directly. For examples,

In English,

5. Who is this? (S. no. 17)

In Maithili,

6. Ke bolaichi? (S. no. 17)

Thus, the English native speakers used more apologetic responses than the Maithili native speakers. But the Maithili speakers used more reparation compared to the English native speakers.

3.3.4 Use of Apology Between Relatives

Table No. 9

Use of Apology Between Relatives

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	18	16	53.33	11	36.67	3	10
Maithili	18	14	46.67	8	26.67	8	26.67

While apologizing to the relatives, the English native speakers were more apologetic to their mothers than the Maithili native speakers. Out of 30 responses, 53.33 percent were expressed in the form of apology in English but 46.67 percent were such in Maithili. Some examples are as follows,

In English,

1. Sorry Mom, I forgot. (S. no. 18)

In Maithili,

2. Maaph karab Mai ham tarkari labaila bisair geli. (S. no. 18)

Similarly, the English native speakers used more forms of apology followed by repairment than their Maithili counterparts. Out of 30 responses, 36.67 percent used by the English native speakers were apologetic followed by repairment but only 26.67 percent of the Maithili responses were of such type. Some examples are as follows,

In English,

3. Sorry, I forgot. I'll buy here. (S. no. 18)

In Maithili,

4. Maaph karab Mai ham takari ahithina kindeb. (S. no. 18)

The Maithili native speakers used a large number of repairment responses than their English counterparts. Out of 30 responses, the Maithili native speakers used 26.67 percent responses of repairment whereas the English native speakers used only 10 percent responses of such type. Some examples are as follows,

In English,

5. Mom, I forgot the vegetables. (S. no. 18)

In Maithili,

6. Mai ham tarkari labaila bisair geliyai. (S. no. 18)

Thus, the English native speakers used more apologetic responses than the Maithili native speakers. But the use of repairment was greater in Maithili than in English.

3.3.5 Use of Apology Between Doctors and Patients

Table No. 10

Use of Apology Between Doctors and Patients

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	19	21	70	6	20	3	10
Maithili	19	13	43.33	11	36.67	6	20

The above table shows that while apologizing to the doctors, it is found that the English native speakers were more apologetic to their doctors

than the Maithili native speakers. Out of 30 responses, 70 percent were expressed in the form of apology in English whereas only 43.33 percent in Maithili. Some examples are as follows,

In English,

1. I'm so sorry. I completely forgot our appointment. (S. no. 19)

In Maithili,

2. Maaph karu doctor saiheb samayama nai aaib saklau. (S. no. 19)

The Maithili native speakers used more forms of apology followed by reparation than their English counterparts. Out of 30 responses, the Maithili native speakers used 36.67 percent whereas the English native speakers used only 20 percent of apology followed by reparation.

Consider the following examples,

In English,

3. Sorry sir. I won't forget again. (S. no. 19)

In Maithili,

4. Kshma karab doctor saiheb. Hum dosarbersa timema aaib. (S. no. 19)

Similarly, the native speakers of Maithili used a large number of reparation responses than their English counterparts. Out of 30 responses, the Maithili native speakers used 20 percent responses of reparation whereas the English native speakers used only 10 percent responses of such type. For examples,

In English,

5. Oh! I forgot. (S. no. 19)

In Maithili,

6. Doctor saiheb ham bisairegeliyai. (S. no. 19)

Then, the English native speakers used more apologetic responses than the Maithili native speakers whereas the Maithili native speakers used more forms of apology followed by repairment and only repairment responses than the English native speakers.

3.3.6 Use of Apology Between Neighbours

Table No. 11

Use of Apology Between Neighbours

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	20	22	73.33	6	20	2	6.67
Maithili	20	19	63.33	3	10	8	26.67

The above mentioned table shows that the number of apology used by the English native speakers is greater than the number of apology expressed by the Maithili native speakers. Out of 30 responses, 73.33 percent used

by the English native speakers and 63.33 percent used by the Maithili native speakers were apologetic. Some examples of apologies are as follows,

In English,

1. I'm so sorry. (S. no. 20)

In Maithili,

2. Padosiji hamar bhaika maaph kairdiyau. (S. no. 20)

Similarly, the English native speakers used 20 percent and the Maithili native speakers used 10 percent responses related to apology followed by repairment. The English native speakers used greater number of apology followed by repairment than the Maithili native speakers. For example,

In English,

3. I'm so sorry, please excuse him. (S. no. 20)

In Maithili,

4. Maaph karab dosar dinsa ena nai het. (S. no. 20)

The number of only repairment was greater in Maithili than in English. The English native speakers used 6.67 percent such repairment responses whereas the Maithili native speakers used 26.67 percent responses. Some example of repairment are as follows,

In English,

5. I'll pay for loss. (S. no. 20)

In Maithili,

6. Ham ahãk kshatipurti dadeb. (S. no. 20)

Or

Akhan wo bachcha chai. (S. no. 20)

It is concluded that the English native speakers used more apologetic responses than the Maithili native speakers while addressing their neighbours. But the Maithili native speakers used a greater number of repaired responses than the English native speakers.

3.3.7 Miscellaneous Apologies

Table No. 12

Miscellaneous Apologies

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	21, 22, 23, 24, 25	110	73.33	37	24.67	3	2
Maithili	21, 22, 23, 24, 25	85	56.67	35	23.33	30	20

The above table shows that situation nos. 21, 22, 23, 24 and 25 in both English and Maithili are kept under miscellaneous category. In this category, it is found that English native speakers are more apologetic than Maithili native speakers. Out of 150, responses, 73.33 used by the English native speakers and 56.67 percent used by the Maithili native speakers were apologetic. For example,

In English,

1. Excuse me. Please apologize me, I must leave. (S. no. 22)

In Maithili,

2. Maaph karab akhan hamara emergency chai. (S. no. 22)

Out of 150 responses, the English native speakers used 24.67 percent and the Maithili native speakers used 23.33 percent responses related to apology followed by repairment. The English native speakers used a greater number of apology followed by repairment than the Maithili native speakers. For example,

In English,

3. I'm sorry. I can't help you but my friend Christopher can. (S. no. 23)

In Maithili,

4. Kshma karab. Hamara akhan thah nai aich muda sathisa buijhaka kahaichi. (S. no. 23)

The number of only repairment was greater in Maithili than in English. Out of 150 responses, the English native speakers used 2 percent such repairment whereas Maithili native speakers used 20 percent responses. Some example of repairment are as follows,

In English,

5. Oh, I don't have money now. (S. no. 24)

In Maithili,

6. Akhan paisa nai chai gharsa labab ta dadeb. (S. no. 24)

In conclusion, the English native speakers used more apologetic responses than the Maithili native speakers in different miscellaneous situations. But the Maithili native speakers used a greater number of repaired responses than the English native speakers.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

The main purpose of this study was to list, compare and contrast apology forms used by the English and the Maithili native speakers. For this purpose, I prepared a set of questionnaire in English and Maithili, consisting of 30/30 items. Then I collected some data through E-mail and some of the data through direct contact with the English native speakers. Regarding the Maithili data, I visited two colleges of Saptary district especially in Rajbiraj and distributed a set of questionnaire to Bachelor level students especially in B.Ed 2nd year and collected the data through judgemental/ purposive non-random sampling. After collecting the data, the analysis and interpretation was done by using a simple statistical tool of percentage. The data related to apology were analyzed and interpreted in terms of relationship between friends, strangers, students-teachers, doctors- patients, neighbours, relatives and miscellaneous etc. At last, the responses obtained from the English native speakers and Maithili native

speakers were identified and compared on the basis of three parameter: apology, apology followed by repairment and repairment only. The following findings and recommendations have been derived from analysis of data:

4.1 Findings

The following major findings have been deduced from the study:

1. Out of 750 responses, the English native speakers used 64.93 percent apologetic responses, 27.73 percent apologetic followed by repairment responses and 7.33 percent repairment responses in English whereas out of 750 responses, the Maithili native speakers used 52 percent apologetic responses, 21.89 percent apologetic followed by repairment responses and 26.13 percent repairment responses in Maithili.
2. Out of all the responses used by the English native speakers, the form “*sorry*” was more frequent in English whereas “*maaph karab/ maaph kadeb*” was more frequent responses used by the Maithili native speakers in Maithili.
3. Out of 240 responses, 93.75 percent of the English native speakers and 87.5 percent of the Maithili native speakers used apologetic responses in the relationship with friends.
4. Out of 180 responses, the English native speakers used 87.78 percent apologetic responses but the Maithili native speakers used only 68.89 percent apologetic responses in the relationship with strangers.
5. Out of 90 responses, 92.22 percent of the English and 67.78 percent of the Maithili native speakers used apologetic responses in the relation with teachers. Therefore, the English native speakers

are found to be more apologetic than Maithili native speakers to address their teachers.

6. Out of 30 responses, the English native speakers used 90 percent apologetic responses but the Maithili native speakers used only 73.34 percent apologetic responses in the relationship with relatives.
7. Out of 30 responses, 90 percent of the English native speakers and 80 percent of the Maithili native speakers used apologetic responses in the relation with doctors.
8. Out of 30 responses, the English native speakers used 93.33 percent apologetic responses for neighbours against the Maithili native speakers who used 73.33 percent only.
9. Out of 150 responses, the English native speakers used 98 percent apologetic responses whereas the Maithili native speakers used only 80 percent apologetic responses in the different miscellaneous situations.
10. At last, it was found that out of all the responses, English native speakers used more apologetic responses than the Maithili situation whereas the Maithili native speakers used more repairment responses than English in the relationship with friends, strangers, teachers, doctors, relatives, neighbours and different miscellaneous situations.

4.2 Recommendations

On the basis of findings, I have attempted to forward some suggestions for teaching “apologies”, which would be beneficial for teachers, students and the learners of English and Maithili as second language.

1. The teacher can create dialogues that require the expressions of apologies and perform them in the situations.
2. Make the students know all the apologies in English and Maithili then ask them to list all forms of apologies in these languages which are functionally similar. And find out the apologies which are different from one to another language and make them learn in the given situations.
3. Students are asked to make note of what people say, when they do something wrong, how people responding for having done something wrong, how one repairs when he/ she gives trouble or pain to others.
4. The teacher can create different kinds of situations based on apology and ask the students to make apologies properly.
5. The learners of the Maithili language can make a list of apologies from the Maithili situations and the learners of the English language can also make a list of apologies from English situations and compare them.
6. The learners can watch English / Maithili films. They can take notes as to how people apologize to each other.
7. The teacher can introduce the different forms of apology proposed by Matreyek (1983), Jones (1987) and Blundell et al. (2009) and make them practise.
8. Textbook writers should write books so that the learners can be encouraged to use apologies in their conversations.

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APPENDIX-I
QUESTIONNAIRE

Dear Respondents,

This questionnaire has been prepared to complete a research work entitle “A comparative study of apologies between English and Maithili”. The research is being carried out under the supervision of Dr. Jai Raj Awasthi, Professor of Department of English Education, Tribhuwan University, Kirtipur, Kathmandu. The researcher aims to compare the apologies of English and Maithili language. Please, respond to each item according to how you respond in the following situations. Your responses will be quite helpful for my research.

Researcher

Ramesh Narayan Sah

Name:

Address:

Sex:

Nationality:

Occupation:

Academic Qualification:

Apology (क्षमा)

What would you say in the following situations.

(अहाँ निचलका अवस्थासवमे कि कहवै)

1. You abused your friend unknowingly. You have to apologize. (अहाँ अपन मित्रक नजाइनक गाली देलियै ।)

Your response (अहाँके प्रतिक्रिया) :

.....

2. You borrowed a friend's pen and lost it. (अहाँ अपन साथीके कलम लेलियै और हरादेलियै ।)
Your response (अहाँके प्रतिक्रिया) :
.....
3. You promised your friend to reach on time but you could not. (अहाँ अपन साथीसे प्रतिज्ञा केलीकी समयमे पहुँचब मुदा नै पहुँच सकलियै ।)
Your response (अहाँके प्रतिक्रिया) :
.....
4. A friend asks you to go to movie but you can't. (अहाँक मित्र सिनेमा देखैल कहलक मुदा नै जाइसकलियै ।)
Your response (अहाँके प्रतिक्रिया) :
.....
5. You are having tea with your friends. Accidently, it spilled on your friends pant. (अहाँ मित्रसँगे चाय पियैत समयमे अहाँक चाय साथीके पेन्टमे गिरपरल ।)
Your response (अहाँके प्रतिक्रिया) :
.....
6. Your friend requested you to sing a song but you couldn't. (अहाँक मित्र अहाँक गीत गावैकलेल अनुरोध केलक मुदा नैगाइबसकलियै ।)
Your response (अहाँके प्रतिक्रिया) :
.....
7. Your close friend asks you to come to his birthday party, but you can't reach on time. (अहाँ अपन साथीके जन्मदिनके पार्टीमे समयमे नै आइबसकली ।)
Your response (अहाँके प्रतिक्रिया) :
.....
8. Your friend next room complains that the sound of your radio is so loud that he/she can't concentrate in his/her study. (अहाँके बगलके रुममे रहैत आइबरहल साथी अहाँक रेडियोके बहुत साउण्ड भेलाक कारण पढाइमे मन नै लगावसकल कैहक कम्पलेन करलक ।)
Your response (अहाँके प्रतिक्रिया) :

-
9. Suppose you are in public service office, when you start to fill the form you realized that you have lost your pen. You need to borrow it from stranger who is standing beside you. (मानुकि अहाँ लोकसेवा अफिसमे छि । जब फारम भैरल कलम खोजैछी तब वो कलम हराइगेलजोका महसुसभेल । आव अहाँक नजिकमे खडा भेल अपरिचित आदमीस कलम माँगपरत ।)
- Your response (अहाँके प्रतिक्रिया) :
-
10. A stranger is in your seat in a bus that you have already reserved. You want your seat. (अहाँ पहिलेस रिजर्भ करल बसके सिटमे कोइ अपरिचित आदमी बैसलऐछ ।)
- Your response (अहाँके प्रतिक्रिया) :
-
11. Walking to the class, you accidentally knock into the girl's arm. (आहाँक क्लास हवर-हवर जाइत समयमे अचानक एगो लडकीके बाहीमे धक्का लागल ।)
- Your response (अहाँके प्रतिक्रिया) :
-
12. You are in a crowded bus; you feel suffocation and vomit the person next to you. (बसमे जाइवेर घुमरिलाइगक अहाँ अगाके आदमीके कपडामे उल्टी कैरदेलियै ।)
- Your response (अहाँके प्रतिक्रिया) :
-
13. Somebody asks you to show the way to the Tribhuwan International Airport but you don't know. (कोइ अहाँक त्रिभुवन अन्तराष्टिय एयरपोट देखाबैल कहलक मुदा अहाँक नै थाह ऐछ ।)
- Your response (अहाँके प्रतिक्रिया) :
-
14. You dialed a wrong number. (अहाँ एगो गलत नम्बरमे डायल करलियै ।)
- Your response (अहाँके प्रतिक्रिया) :
-

15. Your teacher is teaching in the classroom but you couldn't clearly understand whatever he said. (अहाँक गुरुजी क्लासमे पढावैतछेल मुदा ऊ कि कहलक से अहाँ स्पष्टस नै बुझसकलियै ।)

Your response (अहाँके प्रतिक्रिया) :
.....

16. You forgot to do your homework again.(अहाँ फेर अपन होमवर्क बनवैल बिसैरगेलियै ।)

Your response (अहाँके प्रतिक्रिया) :
.....

17. You are talking to your teacher. At the same time your mobile phone rings. You have to receive it. (गुरुजीस बात करैत समयमे अहाँक मोबाइलक घण्टी बजल और अहाँके उठावैक परल ।)

Your response (अहाँके प्रतिक्रिया) :
.....

18. Your mother asked you to bring vegetable from market but you forgot. (अहाँक माइ बजारसे तरकारी लावैल कहलक मुदा अहाँ बिसैरगेलियै ।)

Your response (अहाँके प्रतिक्रिया) :
.....

19. The doctor suggested you to visit him after seven days. But you forgot. (डाक्टरसाहेब अहाँक सात दिनकबात भेटैल कहनछेल मुदा अहाँ बिसैरगेलियै ।)

Your response (अहाँके प्रतिक्रिया) :
.....

20. Your small brother stole neighbour's mango from the tree. (अहाँक छोटका भाइ पड़ोसीके गाछस आम तोडलक ।)

Your response (अहाँके प्रतिक्रिया) :
.....

21. You are talking with someone. At the same time, you have a loud hiccough. (अहाँ ककरोस बात करैत समयमे बहुत बडका हुचकी लागल ।)

Your response (अहाँके प्रतिक्रिया) :
.....

22. You are in meeting and realize that you need to leave right now. (अहाँक एगो बहुत महत्वपूर्ण बैठकस अचानक आवपरल ।)

Your response (अहाँके प्रतिक्रिया) :

.....

23. Someone asks you for information about “Imperialism”. But you know nothing about it. (कोइ अहाँके “इम्पेरियालिजम” के बारेम पुछलक मुदा अहाँ ऐक बारेम कुछनै जानैछि ।)

Your response (अहाँके प्रतिक्रिया) :

.....

24. The landlady complains that the time of your renting is so late. (अहाँक घरपटी भाडामे देरभेलाक कारण कम्पलेन करैत ऐछ ।)

Your response (अहाँके प्रतिक्रिया) :

.....

25. You went in an office and entered with shoes. The peon asked you to put off your shoes out. (अहाँ कोनो अफिसमे जुता लगाइके गेलाक कारण पिउन जुता बाहर राखैल कहलक ।)

Your response (अहाँके प्रतिक्रिया) :

.....

(Thank you very much for your co-operation)