

MAKING OFFERS IN ENGLISH AND BHOJPURI

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Master's of Education in English**

**Submitted by
Priyanka Pandey**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu
Nepal
2012**

MAKING OFFERS IN ENGLISH AND BHOJPURI

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Master's of Education in English**

**Submitted by
Priyanka Pandey**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu
Nepal
2012**

T.U.Regd. No.: 6-1-238-14-99

Campus Roll No.: 1775

Second Year Exam Roll No.: 280647/066

Date of Approval of Thesis

Proposal: 2068-5-6

Date of Submission: 05-02-2012

DECLARATION

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

.....

Priyanka Pandey

Date: 05-02-2012

RECOMMENDATION FOR ACCEPTANCE

This is to certify that Miss. Priyanka Pandey has worked and completed this thesis entitled '**Making Offers in English and Bhojpur**' under my guidance and supervision.

I recommend this thesis for acceptance.

Date: 05-02-2012

.....

Mrs. Saraswati Dawadi

Lecturer

Department of English Education

Faculty of Education

T. U., Kirtipur, Kathmandu

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation by the following **Research Guidance Committee.**

Dr. Chandreshwar Mishra

Professor and Head

Department of English Education

University Campus

T. U., Kirtipur

.....

Chairperson

Dr. Bal Mukunda Bhandari

Reader

Department of English Education

University Campus

T. U., Kirtipur

.....

Member

Mrs. Saraswati Dawadi (Guide)

Lecturer

Department of English Education

University Campus

T. U., Kirtipur

.....

Member

Date: 05-02-2012

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following **Thesis Evaluation and Approval Committee**.

Signature

Dr. Chandreshwar Mishra

Professor and Head
Department of English Education
University Campus
T. U., Kirtipur

.....

Chairperson

Mrs. Saraswati Dawadi (Guide)

Lecturer
Department of English Education
University Campus
T. U., Kirtipur

.....

Member

Ms. Madhu Neupane

Lecturer
Department of English Education
University Campus
T. U., Kirtipur

.....

Member

Date: 05-02-2012

DEDICATION

Dedicated

To

My parents, elder brother and teachers who always inspired me to build my
career.

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to my supervisor **Mrs. Saraswati Dawadi**. Without her invaluable suggestion, proper guidance and encouragement, the research would not have been brought in this shape. She generously read draft and filled the margins with comments and questions. Her advice became my primary source of inspiration for this research work.

I am deeply grateful to **Dr. Chandreshwar Mishra**, Professor and Head Department of English Education, T.U., for providing me an with opportunity to carry out this research work.

I am also grateful to **Dr. Bal Mukunda Bhandari** whose encouraging suggestions were milestones to this research.

I am also deeply indebted to my all the respected teachers for their invaluable advice, useful comments and continuous feedback to complete this thesis.

I am very grateful to **Mrs. Madhavi Khanal**, Librarian of Department of English Education for her kind help while consulting library and for administrative work. I am also indebted to all the Bhojpuri informants for their co-operation during my data collection period.

I would like to give hearty thanks to my family members for their help, encouragement and support.

ABSTRACT

This research entitled **Making Offers in English and Bhojpuri** was carried out to identify the forms of making offers used by the Bhojpuri native speakers and to compare them with the forms used by English native speakers in formal situations. Both primary and secondary sources of data have been utilized. The Bhojpuri native speakers were the primary sources of data while the previously conducted research and some authentic books such as Matrayek (1983), Blundell et al. (2009) were the secondary sources of data. The sample was selected through purposive sampling procedure by using questionnaires to collect data. This research found that the Bhojpuri native speakers preferred to use more assertive and imperative sentences whereas the English native speakers preferred to use more interrogative sentences while making offers.

This thesis consists of four chapters. The first chapter deals with general background and review of related literature. The second chapter includes methodology which was put into practice while collecting data. It includes sources of data, Sampling procedure, tools and process of data collection and limitations of the study. The third chapter includes the analysis and interpretation of collected data. Based on those analysed and interpreted data, some findings and recommendations are provided in the fourth chapter. Additional information is placed in appendices at last.

TABLE OF CONTENTS

Declaration	i
Recommendation for Acceptance	ii
Recommendation for Evaluation	iii
Evaluation and Approval	iv
Dedication	v
Acknowledgements	vi
Abstract	vii
Table of Contents	viii
List of Tables	xi
List of Symbol and Abbreviation	xii
CHAPTER – ONE: INTRODUCTION	1-21
1.1 General Background	1
1.1.1 The English Language	2
1.1.2 The Languages in Nepal	3
1.1.3 The Bhojpuri Language	6
1.1.3.1 Geographical Distribution of the Bhojpuri Language	6
1.1.3.2 Dialect of the Bhojpuri Language	8
1.1.3.3 Northern Bhojpuri	9
1.1.4 Language Functions	9
1.1.5 Offering	13
1.1.5 Pragmatics	16
1.1.6 Contrastive Analysis (CA)	17
1.2 Review of Related Literature	19
1.3 Objectives of the Study	20
1.4 Significance of the Study	21
CHAPTER – TWO: METHODOLOGY	22-24
2.1 Sources of Data	22

2.1.1	Primary Sources	22
2.1.2	Secondary Sources of Data	22
2.2	Population of the Study	22
2.3	Sampling Procedure	22
2.4	Tools for Data Collection	23
2.5	Process of Data Collection	23
2.6	Limitations of the Study	24

CHAPTER THREE: ANALYSIS AND INTERPRETATION 25-42

3.1	Making offers Among Family Members	25
3.1.1	Making Offers to Father	25
3.1.2	Making Offers to Son/Daughter	27
3.1.4	Making Offers to Aunt	29
3.1.5	Making Offers to Younger Brother	30
3.1.6	Making Offers to Elder Brother	31
3.1.7	Making Offers to Younger Sister	32
3.2	Making Offers to Guest	33
3.2.1	Making Offers to Guest	33
3.3	Making Offers Between Stranger	35
3.3.1	Making Offers to a Strange Man	35
3.3.2	Making Offers to a Strange Woman	36
3.3.3	Making Offers to a Strange Small Girl	37
3.4	Making Offers to Friends	38
3.4.1	Making Offer to a Friend	38
3.5	Making Offers at Commercial Centre	39
3.5.1	Making Offers to a Customer	40
3.6	Making Offers to Relatives	41
3.6.1	Making Offers to Brother in-Law	41

CHAPTER FOUR : FINDINGS AND RECOMMENDATIONS43-47

4.1	Findings	43
	4.1.1 Frequently Used Bhojpuri Exponents	43
	4.1.2 Comparison	44
4.2	Recommendations	46

REFERENCES	48-50
-------------------	--------------

APPENDICES	51-55
-------------------	--------------

LIST OF TABLES

Table No. 1:	MO to Father	26
Table No. 2:	MO to Son/Dughter	27
Table No. 3:	MO to Uncle	28
Table No. 4:	MO to aunt	29
Table No. 5:	MO to Younger Brother	30
Table No. 6:	MO to Elder Brother	31
Table No. 7:	MO to Younger Sister	32
Table No. 8:	MO to Guest	34
Table No. 9:	MO to a Strange Man	35
Table No. 10:	MO to a Strange Woman	36
Table No. 11:	MO to a Strange Small Girl	37
Table No. 12:	MO to a Friend	39
Table No. 13:	MO to a Customer	40
Table No. 14:	MO to Brother in-law	41

LIST OF SYMBOLS AND ABBREVIATIONS

MO	-	Making Offer
ENSs	-	English Native Speakers
BNSs	-	Bhojpuri Native Speakers
e.g.	-	Exempli Gratia
et al.	-	And Other
etc	-	Etcetera
%	-	Percentage
Viz	-	Namely
CUP	-	Cambridge University Press
U.K.	-	United Kingdom
OUP	-	Oxford University Press
T.U.	-	Tribhuvan University
M.Ed.	-	Master's in Education
ELT	-	English Language Teaching

CHAPTER - ONE

INTRODUCTION

1.1 General Background

Language is voluntary vocal system of human communication. It is the most widely used means of communication through which we can express our ideas, emotions, feelings, thought, desires and so on. We can not think of any social, academic and artistic activities going on without language.

Language is a very complex psychological and social phenomenon in human life so much so that it has been taken as one of the mysteries that have confronted people, a topic on which there has been much speculation and no conclusion. It is the 'species-specific' and 'species-uniform' possession of man. It is common to all and only human beings. It is the most unique God's gift that sets them apart from the rest of living beings. It is the greatest accomplishment of human civilization. It is perhaps the most significant asset of human life. Chomsky (1957, p.13) defines language as "a set (finite or infinite) of sentence, each finite in length and constructed out of a finite set of elements". Similarly, Sapir (1921, p.8) defines language as "a purely human and non-instinctive method of communicating ideas, emotion and desires by means of voluntarily produced symbols".

Language is ubiquitous. It is present everywhere in our thoughts and dreams, prayers and meditations, relations and communication and sanskars and rituals. Besides being a means of communication and storehouse of knowledge, it is an instrument of thinking as well as a source of delight. Language dissipates superfluous nervous energy, directs motion in others both man and animal, sets matter in motion as in charms and incantations, transfers knowledge from one person to another and from one generation to another. Language is also the maker or unmaker of human relationships. It is the use of language that makes a life bitter or sweet. Without language man would have remained only dumb animals. It is our ability to communicate through words that makes us different

from animals. Language is often taken for granted because of its omnipresence.

1.1.1 The English Language

Actually speaking appreciation of English is not just the result of the tall figured white-skinned, blue-eyed and brown-haired people from the community where English is spoken as a native language. But rather it is world's most widely used language; and people of the world are deeply indebted to it for playing vital roles in the development of international business and academic conference of diplomacy of sport (trade, transport and communication in the world).

"The English language falls under Indo-European family and is spoken by about 350 million people in the world" Yule, 1996, p. 214. English is one of the six official languages of UN. It plays vital role in international communication. It is taught and learned in over 100 countries such as German, China, Russia, Brazil, Spain, Pakistan, Bangladesh, India, Nepal to name only a few. More than half of the world's book and three quarters of international mails are in English (A Course in General English). It has gone deeply into the international domains of political life, business safety, communication, entertainment, media and education. So Nepal can not be exception of it.

English is the gateway to knowledge which has covered all affairs in human life. English has become indispensable vehicle to the transmission of modern civilization in the nation. It is the passport through which one can visit the whole world and one who knows English can enjoy the advantage of the world citizen. He is received and understood everywhere. Therefore, English is the only means of preventing our isolation from the world will act unwisely if we all ourselves to be enveloped in the folds of dark curtain of ignorance.

The beginning of English language in Nepal is closely connected with the rise of the Rana regime. The formal beginning of English language Teaching was started for the first time when former prime Minister Jung Bahadur Rana returned from his visit of England and he established Durabar English School

in 1910. Now it has occupied an important place in educational system of Nepal. In government schools, it is taught as a compulsory subject from grade one to Graduate level but in case of private boarding schools, it is introduced right from the Nursery level. The rapid growth of English medium schools and their impact on society prove the importance of English in Nepal. "It is used as a second language through out the especially in commonwealth countries and many international organizations" Crystal, 1997, p. 2-3. According to the population census (2058), 1037 people speak English as their native language or mother tongue in Nepal. So, the English language stands in the sixty-fourth position in Nepal on the basis of its native speaker. Modern English is sometimes described as the first global lingua franca. It is the most dominant international language in communication, science, business, aviation, entertainment, radio and diplomacy. It is the treasure house of knowledge too. It figures out the western culture.

1.1.2 The Languages in Nepal

Nepal is a multiracial, multi-religious, multicultural and multilingual country. From the linguistic point of view even being a small country, Nepal has been very fertile for languages. More than ninety two languages are spoken in Nepal (CBS Report 2001). Even today linguists are discovering new languages in some remote places of the country and probably many more languages are still waiting to be discovered. Because of multilingual society different languages are spoken in different places. They are Nepali, Maithili, Newari, Rai, Limbu, Bhojpuri, Dhimal, Awadhi, Tharu, Santhali, Bajhangi etc. Unfortunately most of the languages have not developed their own script. According to Taba (2003, p.15-16) the language spoken in Nepal can be broadly classified into four Groups viz. Indo-Aryan group, Tibeto-Burman group, Dravidian group and Austro-Asiatic Group.

a. Indo-Aryan Group

Indo-European family of languages mainly consists of Indo-Aryan group of languages in Nepal which form the largest group of language in terms of

number of speakers, which is nearly 80 percent. This group includes the following languages:

Nepali	Megahi	Maithili
Marwadi	Bhojpuri	Kumal
Awadhi	Darai	Tharu
Majhi Rajbanshi	Bhote	
Danuwar	Hindi	Bengali
Chureti	Urdu	

b. Tibeto-Burman Family

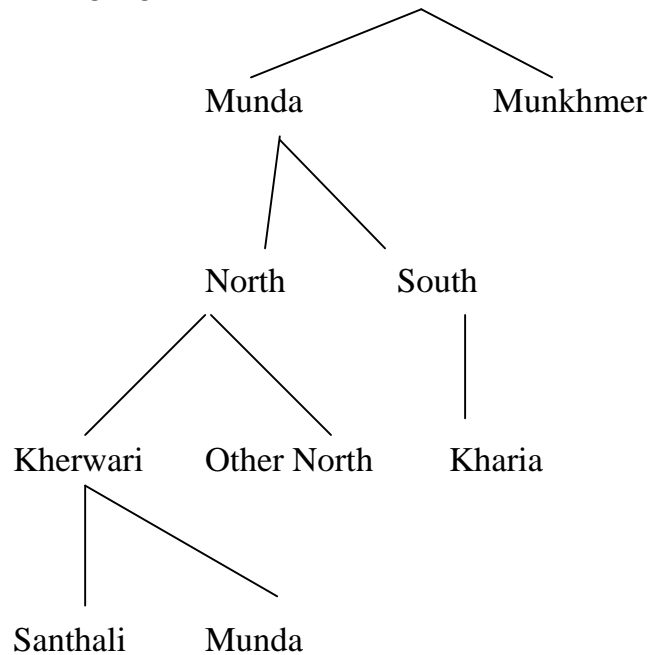
Another important group of languages spoken in Nepal is the Tibeto-Burman group of Sino-Tibetan family. Though it is spoken by relatively lesser number of people than the Indo-European family, it consists of the largest number of language, viz. about 57 languages. It includes the following languages:

Tamang	Magar	Limbu
Gurung	Tibettan	Rai
Thakali	Hhantyal	Nar
Manag	Raji	Hayu
Dhimal	Bhujel	Byangshi
Syong	Marpha	Toto
Kham Kagate	Pahari	
Raute Lhomi	Sherpa	
Sunwar	Thami	Lepcha
Chepang	Tirel	Yholmo
Dura Koche	Baram	
Mache		

c. Austro-Asiatic Group

It includes only one language Santhali which is spoken in Jhapa district of the eastern part of the country. This family has other branches, such as, Monkhmer and Munda. Munda is further classified into north and south branch.

Austro-Asiatic Language

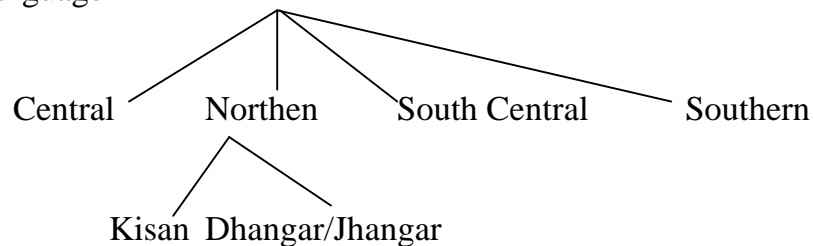


(Yadav, 2003, p.147)

d. Dravidian Group

This group includes Jhangar language. Which is spoken in the province of the koshi-river in the eastern part of country. Dravidian languages are further classified into Central Northern, South-central and Southern branch. In Nepales context Indo-European family of languages mainly comprises Indo-Aryan group of languages in terms of speakers.

Dravidian Language



(Yadav, 2003, p.174)

Among the four language families mentioned above, the Tibwto Burman language family includes a large number of languages.

1.1.3 The Bhojpuri Language

As far as the Bhojpuri language is concerned, it is one of the prominent living language spoken in India and Nepal. These two South Asian countries have a geographical and cultural similarity. As Bhojpuri has acquired its name, it is associated with Bhojpur that was a famous city which still exists as a village near the town of Baxar in Bihar, a state of India. Some local and lesser used names for this language are "Purbi Boli", "Eastern Speech" or just "Purbi Eastern". It has also been named as "Banarasi after the city of Banaras or Bangarboli i.e. "the speech of Bangar" (Dixit, 1991, p.18).

1.1.3.1 Geographical Distribution of the Bhojpuri Language

Bhojpuri is a language spoken in parts of north-central and eastern India. It is spoken in the western part of state of Bihar, the northwestern part of Jharkhand and the Purvanchal region of Uttar Pradesh (UP), as well as adjoining parts of the Nepal Terai. Bhojpuri is also spoken in Guyana, Suriname, Fiji, Trinidad and Tobago and Mauritius. The variant of Bhojpuri of the Surinamese Hindustanis is also referred to as Samami Hindustani, Samami Hindu or just Samami and has experienced considerable Creole and Dutch lexical influence. Bhojpuri is part of the Eastern-Hindi or Bengali continuum of languages which once extended from Assam and Bengal to Benaras. While the rest of Bihar and Uttar Pradesh slowly adopted the new Hindi standard (Khadi Boli), the language remained strong in the areas between Patna and Benaras. Some scholar trace the literacy history of Bhojpuri from Siddha Sahitya itself, as early as 8th century A.D. Kabir's contributions of 'nirgun' poetry to Sant Sahitya certainly qualifies as recorded literature in Bhojpuri in the 15th century. The nineteenth century has such work as Deviksaracarita by Ramdatta Shukla (1884), Badmasdarpan by Teg Ali teg (1895) and Jangal me Mangal and Nagari Vilap by Ram Garib chaube in the later half to the 19th century.

According to an article published in Times of India, a total of 150 million people in India speak Bhojpuri. An estimated 70 million people in Uttar Pradesh and 80 million people in Bihar speak Bhojpuri as their first or second language. There are 6 million Bhojpuri speakers living outside of Bihar and Purvanchal. These areas include Nepal, especially Birgung, Mauritius, Fiji, Suriname, Guyana, Uganda, Singapore, Trinidad and Tobago, Saint Vincent and the Grenadines, Great Britain, Canada and the United states. This makes the total Bhojpuri speaking population in the world close to 90 million.

However, the official figures of the 2001 Census are much lower, showing 33 million speakers of the Bhojpuri dialect under the Hindi language sub-family.

Today, many Indians in the West India, Oceania and South America still speak Bhojpuri as a native or second language. The Bhojpuri language has been heavily influenced by other languages in many parts of the world. Mauritian Bhojpuri includes many Creole and English words, while the language spoken in Trinidad and Tobago includes Caribbean and English words.

Apparently, the modern Bhojpuri-speaking community can be visualized politically spread over the adjacent territories of Nepal and India. However, it exists as an integrated cultural entity mainly due to frequent interaction and cultural affinity between Bhojpuri speakers of the two nations. The very language is spoken in an area of at least 43,000 square miles (Shukla, 1981, p.3).

The Bhojpuri language is mainly spoken in the Indian territories of Uttar Pradesh and in the Nepales Madhesi districts from Sarlani in the east to Rupandehi in the West. Besides this, it is spoken in Morang and Sunsari districts and the Kathmandu Valley of Nepal as well as in Purnia district of Bihar, Assam, Madhaya Pradesh, Western Uttar Pradesh and Kolkata in India (Tiwari, 1960, p.17).

As per the Nepales population census in 2001 (2058 B.S.), Bhojpuri is the third major language in Nepal. It secures the first position in Bara, Parsa and Rupandehi. It has second position in Sarlahi, Rautahat and Nawalparasi.

Regarding the presence of the Bhojpuri speakers, there are a few districts, even less to count on fingers where Bhojpuri speakers have not reported their presence in the census (Population census 2001, as cited in (Yadav, 2001, p.69).

According to Thakuri (2006, p.16), there are 1,721,536 Bhojpurians living in Nepal. The number comprises 7.53% of the total population of Nepal.

Bhojpuri is spoken by at least 2.5 million people in Nepal (9% of the total population of Nepal), the districts categorized as Bhojpuria districts lying between the Mithilanchal and Awadh regions of Nepal are: Rautahat, Bara, Parsa, Chitwan, Nawalparasi and Rupandehi. As people from hills have migrated in large numbers to these districts. The native Bhojpuri language is suffering from adulteration.

According to Nepal Census Report 2011, Bhojpuri is the third major language and is spoken by 5% of total population.

1.1.3.2 Dialect of the Bhojpuri Language

According to Tiwari (1960), Bhojpuri language has four regional dialects. They are:

a. Northern Bhojpuri

This dialect is spoken in the districts of Saharanpu, Eastern Gorkhapur and Western Deoria in the vicinity of the river Sarju and in Nepal. Northern Bhojpuri also comprises three Western Sub-dialects: Sarwaria in Basti district, Gorkhapuri in Gorkhapur and Madhesi in Champaran district of India.

b. Southern Bhojpuri

This dialect is spoken in and around Bhojpur. It is also spoken in the districts of Palamu and in the South Gangetic portion of the Ghazipur district.

c. Western Bhojpuri

The area where it is spoken consists of the districts of western Ghazipur, South East of Morzapur, Bauoras, Eastern Jaunpur, Ajamgarh and Eastern Faizabad.

This Western Bhojpuri dialect sometimes is referred as Jaunpuri Banarasi in Sonapari.

d. Nagpuria Bhojpuri

It is spoken in the areas south, of the river Sone, comprising part of Palamu and some parts of Ranchi. It is heavily affected by the neighbouring language named Bengali, Magahi, Chattisgarhi and Mundari.

1.1.3.3 Northern Bhojpuri

According to Tiwari (1960) Bhojpuri speakers in Nepal speak the northern dialect. Lagar, (2006) has again classified the Bhojpuri speakers in Nepal in four dialects: Eastern Bhojpuri which is spoken among the communities from east to Bakaya river to Sarlahi district; Mid Eastern Bhojpuri which occupies east of Jamuni river to Bakaya; Central Bhojpuri which comprises west of Jamuni river to whole part of Parsa district; and Western Bhojpuri which is spread over Nawalparasi and Rupandehi districts of Nepal.

According to this classification, the researcher, resident of Parsa district, belongs to the Central Bhojpuri dialect.

1.1.4 Language Function

Language function refers to the purpose for which an utterance or unit of language is used. Generally, what language does is its function. The nature of language is closely connected to the demands made on it, the function it has to serve and the purpose for which a piece of language is used. Communication is possible through the use of language. It is the universal function of language. In terms of language study, function refers to the purpose for which an utterance is made. An utterance can be of any length of speech that communicates some meanings.

A lot of what we say is for a specific purpose whether we are apologizing, offering, thanking, greeting, expressing a wish, asking permission, making suggestions, taking leave, welcoming, threatening or warning or asking for favour, we use language in order to fulfil that purpose. Each purpose can be

known as a language function. Savignon (as cited in 1983) describes a language function as “the use to which language is put, the purpose of an utterance rather than the particular grammatical form an utterance takes”. By using this idea to structure teaching, the instructional focus becomes less towards form and more about the meaning of an utterance. In this way, students use the language in order to fulfill a specific purpose, therefore, making their speech more meaningful.

If we think about a function of language as one that serves a purpose we can see that many of what we see can be considered to be functional. Let’s see an example of going to a dinner party. Arriving at the dinner party, we may introduce ourselves, thank the host and ask where to put our coats. During the dinner, we may congratulate someone on a recent accomplishment, ask advice, express affection and complement the host on the meal. Each of these individual utterances is considered to be functions of language.

Language functions are the purpose 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 him, we call these purposes the functions of language (as cited in Blundell et al. 2009, p.v).

According to Richards, et al. (1991), “Language functions are often described as categories of behaviour, e.g, request, offer, apology, complaints, complements” (p. 148).

Similarly, Halliday (1979) gives emphasis to the purpose of language when he mentions, “A functional approach to language means investigating how language is used: trying to find out what is the purpose that language serves for us and how we are able to achieve these purposes through speaking and listening, reading and writing” (p.7). Likewise, for Crystal (2003, p. 92) “The function of language is to communicate ideas, to express ideas and so on.” It is

said that language is versatile tool to serve functions. Broadly speaking, language serves two functions: grammatical function and communicative function. According to Richards, et al. (1999, p. 191) “Grammatical function is the relationship that a constituent have with other constituents in a sentence.” In the same way, “communicative function is the extent to which a language is used in a community.”

Language function is associated with various related terms like speech act theory, linguistics, socio-linguistics and pragmatics. Languages, understood as the particular set of speech norms of a particular community are also a part of the larger culture of the community that speaks them. Humans use language as a way of signaling identity with one cultural group and different from others. Even among speakers of one language several different ways of using the language exist and each is used to signal affiliation with particular subgroups within a larger culture: Linguists, anthropologists and particularly how ways of speaking vary speech communities. Language is used as an instrument of social interaction and used to communicate with each other in the social environment. Communicative function refers to the ways in which a language is used in community. It refers to exchanging ideas, feelings, emotions, informations, desires, intentions etc between two or more than two persons. We only speak or write with a purpose in mind and to help someone to see our point of view, perhaps, or to ask their advice to reach agreement with them. We call these purposes the functions of language. The difference between languages does not consist only in difference in pronunciation, vocabulary or grammar but also in different cultures of speaking.” Some cultures, for example, have elaborated system of “Social daxis”, systems of signaling social distance through linguistic means. In English, social daxis is shown mostly through distinguishing between addressing some people by first name and others by surname, but also in titles such as “Mrs.”, “boy”, “Doctor” or “Your Honour”, but in other languages such systems may be highly complex and codified in the entire grammar and vocabulary of the language.

Pragmatics is the field of study of language which studies the ways in which, context contributes to meaning. It studies how the transmission of meaning depends not only on the linguistic knowledge (e.g. grammar, lexicon etc.) of the speaker and learner, but also on the context of the utterance or knowledge about the states of those involved, the inferred intent of the speaker and so on. In this respect, pragmatics explains how language users are able to overcome apparent ambiguity, since meaning relies on the manner, place, time etc. of an utterance. It is the study of language from the point of view of users especially of the choices they make and the effects on the use of language to the other participants in an act of communication. It is necessary to take care of constraints (restrictions) while producing utterance of offer. So, structural knowledge is not enough pragmatic knowledge is essential to how to use structural knowledge, in particular situation. It is necessary to internalize grammatical rules as well as socio-linguistic rules for a language user to communicate effectively. They tell him to use a piece of utterance in the given social setting, a socio-pragmatic aspect that refers to the form and the function of language in a given social setting. Thus, the use of offer is a part of socio pragmatic approach.

Sthapit (2000) also focuses on the purpose of language when he compares a language function with a thing by saying:

A thing can be said to have at least three facets: substance, form and function. For example, the three facets of a glass can be described as:

Substance: glass, steel, paper and plastic.

Form: cylindrical with one end open.

Function: Serving liquids

Similarly, a language can also be said to have the following three facets:

Substance: sound/letters/punctuation

Form: pattern of sounds/letters/words and phrases

Function: communicating message (p.9).

Van Ek in his book entitled “The Threshold Level”, first published in 1975 and 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 regret etc).
- v. Getting things done (suggesting, requesting, instructing or directing etc).
- vi. Socializing (greeting, taking leave, attracting attention, congratulating, proposing, introducing people etc).

Van Ek and Alexander (1980) presented six major categories of language function. Their classification of language is found to be more relevant to the present research work. Expressing and finding out intellectual attitudes is one of them under which the function of language offering falls.

1.1.5 Offering

Making offers is a language function; we extend an offer to somebody on different situation. It may be acceptable or refusal. Offering is one of the sub parts of “Expressing and finding out intellectual attitudes” which is one of the most important communicative functions of language in Van Ek and Alexander (1980) classification. Offering is a kind of language act which is done in

relation to other people. In general, offer is an expression of willingness to give something for somebody; for example:

How about some more rice?

Can you go to the park?

Let me carry your bag?

Here, have a seat.

Can I get a cup of tea?

Shall I bring a chair for you?

Do you want me to help you?

“Offering is an act of saying that you are willing to do something for somebody or give something to somebody” Hornby (2000, p.379).

“An offer is as expression of willingness to contract uncertain term need with the intention that shall become binding as soon as it is accepted by the person to whom it is addressed the ‘offeree’.”

Matreyek (1983) gives the following structural pattern of offering:

Can I give you?

Could you see me ?

Need some,

Let me You

Need a hand,

I will you,

Can I be? , etc (p. 15

In the same way, Doff, Jones and Mitchell (2006) have presented the following pattern of offering.

Shall I (for you) ?

Would you like ?

Would you like to ?

Would you like me to ?

I'll if you like (pp. 47-48).

Similarly, Marrow and Johnson (1980) present different structures of offering which are as follows:

Come on ?

Would you like me to ?

Do you want me to ?

..... If you like (p. 6-8)

To sum up, offering is a language function which is used to express willingness to show something for somebody by using different structural patterns according to different situations.

Offer refers to doing something for somebody and it states from higher to lower through the interlocutors' equal rank. The application of language depends on the social norms, rules, and cultural phenomena which differ from society to society. It is a way of doing something for somebody. For example, can I help you with that? Would you like me to open the door? There is a variety of ways of extending an offer the choice of a form depends up on the relationship between the addresser and addressee involved in discourse. The communicative function 'offer' can be expressed using several linguistic forms like imperative, declarative and interrogative respectively.

Offering	Responses to offering
Shall I get it for you? Would you like me to get it for you? Can I help you with that?	That's very kind of you, thanks. Oh! Would you? Thanks. Thanks a lot.
Offering	Responses to offering
Here, have a seat. Here, take some sugar Please have a piece of candy. Here, let me open that.	Yes. Thank you Please No, thank you.

Matreyek, 1983, p.14.

1.1.5 Pragmatics

Pragmatics is the study of language from the point of view of users especially of the choices they make and the effects on the use of language to the other participants in an act of communication. It was started after the Chomsky's generative linguistics theory. So, it is taken as a young science. It is the young sub discipline of the variable science called linguistics. It studies the contextual meaning of a language.

Pragmatics is a subfield of linguistics which studies the ways in which context contributes to meaning. Pragmatics encompasses speech act theory, conversational implicature, take in interaction and other approaches to language behaviour in philosophy, sociology and linguistics. It studies how the transmission of meaning depends not only on the linguistic knowledge (e.g. grammar, lexicon etc) of the speaker and listener, but also on the context of the utterance, knowledge about the status of those involved, the inferred intent of the speaker and so on. In this respect, pragmatics explains how language users are able to overcome apparent ambiguity, since meaning relies on the manner, place, time etc. of an utterance. Pragmatics is the science of linguistics in as much as that science focuses on the language using human, this distinguishes the pragmatics from the classical linguistics disciplines which first and

foremost concentrated on the systematic result of the user's activity: language system and structures (Asher, 1994, p.3266).

Similarly, Richard et al. (1999) defined pragmatics as "the study of the use of language in communication particularly the relationship between sentences and the context and situation in which they are used" (p.284).

In conclusion, these definitions conceptualize pragmatics as a notion of appropriateness. A good language user should have the ability to use the language which is grammatically correct as well as contextually appropriate.

1.1.6 Contrastive Analysis (CA)

Contrastive analysis (CA) is defined as a scientific study of similarities and differences between languages. It is a branch of applied linguistics, which compares languages to find out the similarities and differences between or among them and to predict the areas of difficulty in learning. The first language (L1) is known as mother tongue, native language, source language or filter language and second language L2) is known as foreign language, target language or other language. CA came into existence during the late 1940's and 50's and highly popularized during the 60's and its popularity declined during the 70's. The development of CA for foreign language teaching can be traced back to the American linguist Fries who made the first clarion call for it. In his work he quoted that "the most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner".

Robert Lado, in 1957, wrote a book entitled "Linguistics Across Culture" in which he has provided three underlying assumptions of CA, which have significant role in language teaching. They are as follow:

- a. Individuals tend to transfer the forms and meaning and distribution of forms and meaning of their native language and culture to the foreign language and culture both productively when attempting to speak

language ... and receptively when attempting to grasp and understand the language.

- b. In the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning.
- c. The teacher who has made a comparison of the foreign language with the native language of the students will know better what the real learning problems and can better provide teaching for them (as cited in Lado, 1957, p. 2-3). CA has its great importance in language teaching. It has mainly two functions. Firstly, it predicts the tentative errors to be committed by the L2 learner's errors so, a language teacher should have knowledge of CA to treat the learners psychologically and academically. Unless the sources and types of errors committed by the learner's are found a language teacher can not impart knowledge to the learners. James (1980) points out three pedagogical applications of CA. According to him, CA has application in predicting and diagnosing a proportion of the L2 errors committed by learners with a common L1 and in the design of testing instruments for such learners.

The most important thing to remember by a language teacher is the basic assumption behind CA. Lado's (1957) first assumption states that when we come in contact with L2, our knowledge of L1 comes on the way: while learning L2, some features are easier to learn and some are difficult because of the transfer of the old habit/knowledge. If old knowledge is similar to the new knowledge, there is positive transfer, which facilitates in learning an L2 but if old knowledge is different from new knowledge, there is negative transfer, which interferes in learning L2. In short the more similarities between the two languages, the more difficult to learn. We can say that greater the similarities greater the ease and greater the ease lesser the chances of error and greater the differences, greater the difficulty and greater the difficulty, greater the chances of errors. 'CA has its significant contribution to the L2 teaching. It provides

sound conceptual insights about language to a teacher. It helps the teacher to diagnose the level of difficulty and causes of the errors that learners commit.

1.2 Review of Related Literature

Research is scientific study made on a topic or a problem under some specified condition. It is carried out on the foundation of the previous studies which work as guidelines for the latter one. There are still many topics or problems which need to be studied. 'Making offers in English and Bhojpuri Language is one of them which also need to be studied in detail to contribute to Bhojpuri grammar. Some of the research works that are some how related to the present study are as follows:

Pandey (1997) has carried out a research "A Comparative study of Apologies between English and Nepali". The purpose of this study was to enlist the different forms of apologies used in English and Nepali and Compare them in the contexts of some related situation. In this study, he concluded that native English speakers were more apologetic than native Nepali speakers and female are more apologetic than their male counterparts in English and Nepali.

Basnet (2005) has carried out a research work on 'A Comparative study on Form of Greeting and Taking leave used in Nepal and English'. His study shows that English native speaker use 'his excellency' to the higher class or states people and use first name to address great journal people Nepali native speaker use 'Mausuf' to king and queen very polite words to address great as Darsan and to take live Bidapau etc.

Thankur (2006), carried out research on "Sociolinguistic Survey of the Bhojpuri Language (In Nepal)". This study has been centralized to discuss the Bhojpuri language in general, but has not been particularized on making offers. It takes about all the levels of the Bhojpuri language. Thus, it does not present the detail information regarding making offers in Bhojpuri language.

Tembe (2007) carried out a research on "A Comparative study of Apologies between English and Limbu". The purpose of this study was to enlist the

different forms of apologies used in English and Limbu and compare them in the contexts of some related situation. He found that the native speakers of English are more apologetic than the native speakers of Limbu.

Poudel (2008) carried out a research study on ‘Making, Accepting and Rejecting Offers in Nepali and English Language’. The objectives of his study was to list different forms of making, accepting and rejecting offers used by the native speakers of English and Nepali. He followed judgmental sampling procedure. He found out that offers depend on the relationship between interlocutors in case of Nepali speakers.

Yadav (2008) carried out a research on “Request Forms in the English and Maithili Languages”. The purpose of this study was to enlist the different forms of requests used in English and Maithali and compare them in the contexts of some related situation. He concluded that Maithili people used a greater number of indirect requests rather than English people.

The present study try to find out the different forms of offering used by native English speakers and native Bhojpuri speakers. No study yet has been done on offers in English and Bhojpuri languages. So, it is a new venture in itself.

1.3 Objectives of the Study

The objectives of the present research are as follows:

- i. To find out different forms of making offers used by native English speakers and native Bhojpuri speakers.
- ii. To compare the language functions used in making offers by the native speakers of English and Bhojpuri.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Study

No any research has yet been carried out on the language functions of making offers in Bhojpuri and English languages in the Department of English Education. So, this study is expected to be significant to all those who are engaged in the pursuit of teaching and learning language functions.

Hence, the study will be significant to the text book writers, subject experts, curriculum designers, language teachers, lecture, language trainers and students and all those who are directly and indirectly involved in teaching and learning English as a foreign language.

CHAPTER - TWO

METHODOLOGY

This chapter deals with the methodology that was put into practice while collecting data. It consists of the sources of data, tools, process of data collection and limitations of the study.

2.1 Sources of Data

The study made use of both primary and secondary sources of data.

2.1.1 Primary Sources

The study was based on the primary data, that is, the responses from 40 Bhojpuri speakers of Parsa district one municipality and two different VDCs.

2.1.2 Secondary Sources of Data

The related literature such as books, journals, reports, dictionaries, web sites and unpublished theses were used as the secondary sources of data for English native speakers. The main sources of secondary data were different books, e.g. Van Ek and Alexander (1980), Matreyek (1983), Jones (1987), Richards and et. al (1985), Wilkins (1976), Lyons (2002), Leech and Svartivk (1989) etc.

2.2 Population of the Study

The total population of the study were the native speakers of Bhojpuri language of Parsa district. The total number of population is forty.

2.3 Sampling Procedure

To carry out this research, forty respondents of Bhojpuri native speakers were sampled. They were comprised of forty Bhojpuri native speakers who were available in one municipality and two VDCs of Parsa district. The researcher used purposive sampling procedure to select respondents. Twenty males and the equal number of females selected to respond the questionnaire.

2.4 Tools for Data Collection

A set of questionnaire was the tool for data collection. Various situations of making offers in the Bhojpuri language were included in the questionnaire. Those situation were based on different degree of formality.

2.5 Process of Data Collection

The following procedures will be followed to collect the primary data;

1. To carry out the research, the researcher prepared the 40 sets of questionnaire consisting of language function 'offering'. I selected respective individuals, family members, relatives academic institutions, friends, stranger.
2. The researcher randomly visited the native speakers of Bhojpuri in Parsa district one municipality and two VDCs.
3. Before the collection of the data, I set a rapport with the information. In order to collect the data I distributed the questionnaire and clearly explained what they were supposed to do.
4. In some of the cases researcher guided the respondents because they might not be able to read and write. The researcher used random sampling procedure to collect the data from different places.
5. While collecting data I took politician, farmers, students, business men, teachers, officials, labours and other service givers.
6. In case of difficulty, I supported them with clarification.
7. To find out the information of the English language, I used Secondary sources.
8. Finally, I collected the questionnaire and expressed thanking words for their kind support.

2.6 Limitations of the Study

The limitations of the study are as follows:

- i. The population of the study was confined to forty Bhojpuri native speakers.
- ii. The study was limited to the questionnaire tool.
- iii. The study was focused only on language function that was offering..
- iv. The study was limited to the dialect of Bhojpuri language spoken in Parsa district.
- v. The study covered the language in the family, office, academic institutions and public speech only.
- vi. The study was limited to the analysis of responses obtained from the respondents only.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of collected data in detail. The data has been analysed descriptively through tabulation and illustrations. The researcher interpreted those exponent-based data from sociolinguistic and socio-cultural perspectives. The similarities and differences between the Bhojpuri and English exponents have been mentioned.

This Bhojpuri exponents have been collected through primary source, i.e, questionnaire while previously conducted research works as well as some related books, as secondary source are the sources of English exponents. The responses in the Bhojpuri language were analyzed, compared and contrasted in terms of making offers used by the respondents in different situations. Some frequently used Bhojpuri exponents have been analyzed under following topics.

3.1 Making offers Among Family Members

Family is a group of people who share the same roof. In a family, there are grandparents, parents, auntie, uncle and other children. The size of family member depends on the type of family single and joint. Generally, family members of similar age and seniority speak informal exponents. In contrast, neutral and formal exponents are used while addressing to a senior family member.

The Bhojpuri informants were asked to make offers to other family members. The Bhojpuri exponents are presented under the following heads:

3.1.1 Making offers to Father

Father is a head of family who cares for all the family member. Son/daughter uses neutral and formal exponents to their father. Some frequently used exponents are tabulated as follows:

Situation: You saw your father is suffering from headache.

Table No. 1

MO Used to Father

S.N	Bhojpuri Exponents	No. of Informants	%	English Equivalent
4	Papaji dawai khalin	21	53	Please take this medicine.
	Babuji hai dawai khalem ta mudi dukhayel thik hojayi	9	23	It is better to take this medicine.
	Papaji apne ke sirrdard k dawai din?	6	15	Shall I bring medicine for you?

The table shows that BNSs used formal and direct exponents while addressing to their senior family member. BNSs have been found to address 'papaji', 'Babuji' etc to their father while making offer. In above table 53 % of the informants have used 'Papaji dawai khalin' which is formal and polite exponent. All of the above exponents are formal and polite.

While making offer addressed to father the ENSs have been found to use neutral exponents such as 'shall I bring medicine for you?', 'I will bring medicine if you like'. ENSs used much informal exponents to their parents.

Comparison: Similarity and Difference

Both BNSs and ENSs prefer to use neutral exponents while making offer addressed to father. The BNSs used much direct and polite exponents in comparison to the ENSs.

By addressing father directly such as 'Babji' 'Papaji' (Father) proved that BNSs seek much solidarity among them while the ENSs tend to speak much indirect exponents. Solidarity can not be observed in raw exponents in English.

3.1.2 Making Offers Used to Son/Daughter

Children cover population of early stages in human life span. They require social security and affection. Parents normally use informal exponents. The informants were asked to make offers addressing to a child. Some exponents are tabulated as follows:

Situation: Your son is trying to do homework but he does not.

Table No. 2

MO Used to Son/Dughter

S.N	Bhojpuri Exponents	No. of Informants	%	English Equivalentents
14	Naikhe aawat hum sikhadin?	15	38	Shall I teach you?
	Mat rowa hum sikhodem	11	28	I will help you to do your homework.
	Bauwa khane rowat bada hum sikhadetani	7	18	Do not worry, I will help you.

The table shows that BNSs used neutral exponents while making offer to help their children. In the table, the first exponent is indirect while the other two are direct exponents. The BNSs have mostly been found to use ‘Bauwa’ to address their son. Most of the BNSs used informal exponents to their children.

The ENSs have been mostly been found to use both neutral and informal exponents for making while addressing to their children.

Comparison: Similarity and Difference

Both BNSs and ENSs have been found to use neutral and informal exponents. BNSs found to use ‘Bauwa’ to address their son whereas ENSs found to

address their children by name. ENSs used much polite exponents to their children than BNSs.

Making Offers Used by Cousin to Uncle.

Uncle is regarded as a respected family member. Not only paternal but also maternal uncle is behaved as a family member rather than simply a guest in Bhojpuri Community. So, cousin uses neutral and formal exponents while making offer to uncle.

The Informants were asked to make offer addressing to their uncle under a given situation. Some exponents are presented as follows:

Situation: Your maternal uncle wants to know news.

Table No. 3

MO Used to Uncle

S.N	Bhojpuri Exponents	No. of Informants	%	English Equivalent
7	Mamaji samachar sunal jayi, radio kgadin?	16	40	Do you want me to turn on the radio?
	Mamaji samachar lagadin sunem?	14	35	Would you like me to turn on the radio?
	Radio kholdele bani samachar sunaljao	6	15	Please wait, I will turn on the radio.

The table shows that ‘Mamaji samachar sunaljayi’ used to show respectfulness to uncle. The first and second exponents are interrogative and the third one is assertive sentences in the above table. The first exponent is polite and formal than others.

While making offers addressed to uncle including other respected family members, the ENSs have been found to use neutral exponents such as ‘would you like me to turn on the radio?’, ‘May I turn on the radio?’

Comparison: Similarity and Differences

Both BNSs and ENSs prefer to use neutral exponents while making offers to uncle. The use of interrogative sentences by the both NBSs and ENSs proved that much formal way of making offer addressed to uncle is used. BNSs have been found to use much polite and respectful exponents than ENSs.

3.1.4 Making Offers Used to Aunt

Aunt is regarded as a respected family member. She is behaved as a family member than simply a guest in Bhojpuri Community. So, cousin uses neutral and informal exponents while making offer to auntie.

The informants were asked to make offer addressing to their aunt under a given situation. Some exponents are presented as follows:

Situation: Your uncle sent a letter to your aunt. But she could not read it.

Table No. 4

MO Used to Aunt

S.N	Bhojpuri Exponents	No. of Informants	%	English Equivalents
11	Kaki chinta mat kari hum padhke sunadem.	18	45	Do not worry, I will read the letter.
	Chachi, Chachaji k chithi hum padhke sunadin?	13	33	May I read the letter.

The table shows that the BNSs used both interrogative and assertive sentences while making offer to aunt. BNSs used much informal exponents while addressing to aunt. The first exponent is much polite than the second one. The BNSs do not address their senior family member by their first name. The BNSs used 'Kaki', 'Chachi' to address their aunt.

While making offer addressed to aunt, the ENSs have been found to use neutral exponents such as ‘would you like me to read your letter?’ ‘May I read the letter?’ I will read your letter if you like.

Comparison: Similarity and Difference

Both BNSs and ENSs prefer to use neutral exponents while making offer addressed to aunt. The BNSs used much assertive sentences while making offers to aunt whereas the ENSs used much interrogative sentences. The BNSs used much informal sentences in comparison to EnSs.

The BNSs use ‘Kaki’ ‘Chachi’ to address their aunt whereas the ENSs address their senior family member by their first name.

3.1.5 Making Offers Used to Younger Brother

Brother and sister are the family member belonging to the same generation. Normally elder brothe/sister use informal exponents. The informants were asked to make offer addressing to their younger brother under a given situation. Some frequently used exponents are tabulated as follows:

Situation : You are eating ice-cream mean while you see your younger brother is there.

Table No. 5

MO Used to Younger Brother

S.N	Bhojpuri Exponents	No. of Informants	%	English Equivalent
12	Baba la ice-cream khala	22	55	Please, take this ice-cream.
	Bauwa ice-cream khaibe?	8	20	Do you like ice-cream?

The table shows that the BNSs used both imperative and interrogative sentences while making offers to younger brother. The first exponent is

imperative and the second exponent is interrogative. The BNSs used much informal sentences while making offers to their younger brother. The BNSs used 'Babu' and 'Bauwa' to address their younger brother. The first exponent is polit than the second one.

While making offers to younger brother the ENSs have been found to use neutral exponents such as 'Do you like ice-cream?' 'Would you like to have ice-cream? Etc.

Comparison: Similarity and Differences

Both BNSs and ENSs used neutral exponent but BNSs have been found to use more informal and imperative sentence while making offers to younger brother. ENSs used more interrogative sentence while making offers to younger brother. BNSs used 'Babu' and 'Bauwa' to adress younger brother or child.

Both the speakers used polite sentences for their younger brother.

3.1.6 Making Offers Used to Elder Brother

Generally younger brother used formal exponents while makin offers to elder brother. The informants were asked to make offer addressing to their elder brother under a given situation. Some exponents are tabulated as follows:

Situation: Your elder brother is going to marry. How do you offer your help to him?

Table No. 6

MO Used to Elder Brother

S.N	Bhojpuri Exponents	No. of Informants	%	English Equivalent
13	Bhaiya humara karewala kam hoi ta kahem	20	40	Plese tell me it I can help you.
	Bhai humara layek kauno kam hoi to kanina.	8	20	I am ready to help you if you like.

The table shows that the BNSs used much assertive sentences while making offers to elder brother. Both the exponents are assertive used by BNSs. In bhojpuri community the younger brother have been found to use formal sentences and more respectful sentences while making offers.

While making offer addressed to elder brother, the ENSs have been found to use the neutral and interrogative sentences more.

Comparison: Similarity and Difference.

BNSs prefer to use assertive and formal sentences while making offers to elder brother whereas ENSs have been found to use more interrogative and informal sentences BNS used more respectful sentences than ENSs.

3.1.7 Making Offers Used to Younger Sister

Brother and sister are the family member belonging to the same generation. Generally elder brother/sister uses informed exponents while addressing to heir younger sister.

The informants were asked to make offers addressed to younger sister. Some frequently used exponents are tabulated as follows:

Situation : Younger sister is trying to learn driving the bike but does not know to drive it.

Table No. 7

MO Used to Younger Sister

S.N	Bhojpuri Exponents	No. of Informants	%	English Equivalents
17	Babi ruk hum sikhadetani.	16	40	Wait I will teach you to drive.
	Chal hum torake motor cycle chalaweke sikhadetani.	10	25	Let me instruct you how to drive it.
	Babi motor cycle chalibe hum sikhadin?	8	20	Do your like me to teach driving bike?

The table shows that BNSs used more imperative and assertive sentences while making offers to younger sister. BNSs have been found to use informal sentences while addressing to their younger. BNSs used 'Babi' to address their younger sister while makes the sentences more polite.

While making offers addressed to younger sister the ENSs have been found to use neutral and assertive sentences more. ENSs used 'you' for both elders and youngers.

Comparison: Similarity and Differences

Both BNSs and ENSs used much assertive and informal exponents while making offers to younger sister. BNSs have been found to use the discourse marker 'ruk' (wait) which proved that they show much social security on their younger sister.

3.2 Making Offers to Guest

3.2.1 Making Offers Used to Guest

Guest is a person whom we invite to participate in our social programs and festival. Generally, much polite sentences are used while addressing to a guest.

The informants were asked to make offer to a guest providing a particular situation. Only frequently used exponents have been tabulated as follows:

Situation : A guest arrived at your house. He/She looks thirsty.

Situation: You are a social worker. One person is visiting in your house.

Table No. 8

MO Used to Guest

S.N	Bhojpuri Exponents	No of Informants	%	English Equivalent
5	Pani pitehalijao	19	48	Please take this water.
	Kahin ta pani leayi	13	33	Shall I bring water for you
9	Baithaljao, kaise aayilgail ha	17	43	I can help you if you like
	Kanaljao hum apne k kathi madat kar saktani?	10	25	What can I do for you?

The above table shows that BNSs used more imperative and assertive sentences while making offers to guest. BNSs also used formal and exponents while making offer to drink water addressed to a guest. In the table 'pilenaljao' 'bathaljao' 'kahaljao' is used for the guest or senior family member in Bhojpuri community.

While making offers used by a host to a guest, the ENSs have been found to use neutral exponents such as 'Can I offer you?' at informal setting. The formal exponent such as 'would you like to?' 'I wonder if I might offer?' are used at formal setting. ENSs have been found to use more interrogative sentences.

Comparison: Similarity and Difference

Both BNSs and ENSs have been found to use the formal exponents while making offer to a guest. The ENSs used more interrogative forms whereas the BNSs used more assertive and imperative forms while making offer to guests. BNSs used more polite sentences while making offers to a guest in comparison to ENSs.

3.3 Making Offers to Stranger

A person who is unknown to us is a stranger. Despite unfamiliarity, we can talk to him/her in particular situation. Generally, we use formal exponents while making offer to a stranger.

The informants were asked to make offers addressed to a stranger. The analysis of exponents depends on male female distinction.

3.3.1 Making Offers to a Strange Man

Some frequently used exponents for making offer to a strange man are tabulated as follows:

Situation: A strange young man is trying to push his car.

Table No. 9

MO to a Strange Man

S.N	Bhojpuri Exponents	No of Informants	%	English Equivalent
1	Madat chahin to kahaljao bhaiya.	17	42	Brother I will help you if you want.
	Rahin humu apne k madat kardetani	14	35	Wait, I will help you by pushing your car.
	Hum kuch madat Karin?	6	15	Can I help you?

The above table shows that BNSs used more assertive sentences while making offers to a strange man. The word 'bhaiya' in the above table even for a strange man while making offer to push the car proved that the BNS seek much solidarity among them. In the table the first exponent is much polite, formal and used by most of the BNSs. The third exponent is interrogative and used by very less BNSs.

For making offers addressed to a strange man, the ENSs have been found to use the more interrogative sentences such as 'Can I help you?' 'May I help you?' 'Do you want me to help you?'

Comparison: Similarity and Difference

The BNSs used the neutral and more assertive sentences while making offers to a strange man. The BNSs also used 'bhaiya' for a strange man to make the exponent much polite. The ENSs have been found to use interrogative form of sentences to form polite exponents. Both BNSs and ENSs have been found to use formal exponents.

3.3.2 Making Offers to a Strange Woman

The informants had also been provided a situation in which they made offer to a strange woman. Some highly used exponents are tabulated as follows:

Situation: you are sitting in a bus, you see a woman holding her baby.

Table No. 10

MO to a Strange Woman

S.N	Bhojpuri Exponents	No of Informants	%	English Equivalent
6	Humre seat par baithjayin disi	20	50	Sister, please take my seat.
	Ayin ina baithjayin banin	15	38	Sister, Please, sit here.

The table shows that most of the BNSs used imperative sentences while making offers to a strange woman. They also used formal polite and very respectful exponents to a strange woman. The word 'didi' and 'bahin' used for a strange woman while making offers to have seat proved that the BNSs show their politeness using address term. Among the two exponents the first one is used by 50 percent informants.

While making offers addressed to a strange woman, the ENSs have been found to use neutral exponents such as 'Please do sit down', 'Excuse me mam, you had better to sit here', Excuse me, Would you mind ? ENSs have been found to use more interrogative and polite sentences.

Comparison: Similarity and Difference

Both BNSs and ENSs seem to be much polite while making offer to have seat addressed to a strange woman. The discourse markers such such as 'excuse me', 'please' proved that the ENSs prefer to be polite. In contrast, the use of address term 'didi' and 'bahin' (sister), even for a strange woman, proved that politeness was realized in address term used by BNSs. BNSs used imperative sentences the most while making offers to a strange woman where as ENSs have been found to use more interrogative sentences.

3.3.3 Making Offers to a Strange Small Girl

Children cover population of early stages in human lifespan. They require social security and affection. Older people normally use informal exponents. The informants were asked to make offers addressing to a child some exponents are tabulated as follows:

Situation: A small girl is carrying a heavy load. She can not open the door.

Table No. 11

MO to a Strange Small Girl

S.N	Bhojpuri Exponents	No of Informants	%	English Equivalent
18	Ruk babi tu lal bharilelebade, hum kemari kholdetani	16	40	Wait, you are carrying a heavy load.
	Ruk babi hum kemari kholdetani	13	33	Wait dear, I will open the door.

The above table shows that the word 'babi' was used to address a female child. The BNSs used informal and assertive sentences while making offers to a strange female child. The first exponent is much informal and polite than the second exponent BNSs used much indirect exponent while addressing to a strange small girl. 40% of BNSs used the first exponent while making offers to a female child. For making offers addressed to a strange female child. The ENSs have been found to use the neutral exponents. They used both neutral and informal sentences. The ENSs used much interrogative and imperative sentences while making offers to a female child.

Comparison: Similarity and Difference

The BNSs have been found to use the discourse marker 'ruk' (wait) which proved that they show much social security on the children. They have been found to use informal sentences whereas the ENSs used neutral and informal sentences. The BNSs have been found to use much assertive sentences while making offers to a strange female child whereas ENSs have been found to use much interrogative and imperative sentences to the strange female child. Both BNSs and ENSs used very polite exponents of making offers to the female child.

3.4 Making Offers to Friends

Friend is the person who shares happiness and sorrow. Friends can be intimate or general which is classified on the basis of time spent with them. Generally, informal sentences are used among friends. However, intimacy and context in conversation affect the selection of selection of sentences.

The informants were asked to make offers to their friends.

3.4.1 Making Offer to a Friend

The informants were asked to make offer to their friend providing a particular situation. Only frequently used exponents have been tabulated as follows:

Situation: Your friend missed a last bus to home

Table No. 12

MO to a Friend

S.N	Bhojpuri Exponents	No of Informants	%	English Equivalent
2	Aaj raat humre ina rukja	16	40	Stay here for tonight.
	Aaju humre kiha rahja	8	20	You can stay here tonight.

The above table shows that the BNSs used more assertive sentences while making offers to their friend. The exponent 'Aaj raat humre ina rukja' was used more frequently by the BNSs. 60% assertive sentences was used by the BNSs while making offers to a friend.

The ENSs have been found to use more interrogative sentences while making offers to their friend. Such as 'Would you like to?' 'Do you like to?', 'Could you?' etc. The ENSs used very informal sentences to their friends.

Comparison: Similarity and Difference

The native speakers of English have been found to use more interrogative forms while making offers to friends whereas the native speakers of Bhojpuri used more assertive forms. The EnSs found to use more informal sentences in comparison the BNSs. However in comparison, the frequency of the interrogative form is high in the English language and frequency of the assertive forms are high in the Bhojpuri language.

3.5 Making Offers at Commercial Centre

Commercial centre generally covers departmental store, import-export trade link, small shops where selling and buying activities are carried out by

shopkeeper and customer respectively. The shopkeeper mostly uses convincing polite language for business purpose.

3.5.1 Making Offers Used by a Shopkeeper to a Customer

The informants were asked to make offers used by shopkeeper by providing a situation. Some frequently used exponents are taken into account.

Situation: You are a shopkeeper. You see some one visiting shop.

Table No. 13

MO Used by to a Customer

S.N	Bhojpuri Exponents	No of Informants	%	English Equivalent
19	Jee kahaljao ka saman charin apne k?	21	53	Which goods could I show you?
	Kaun kaun saman nikaldi?	5	13	Which goods are to be borrowed?

The table shows that intgerrogative form of sentences was mostly used while making offer to buy goods by shopkeeper. Such exponents were used to be much polite. Among two exponents the first one is formal while the second one is neutral exponents. 53% BNSs used the formal exponent.

In order to make offers by a shopkeeper to a customer, the ENSs have been found to use the following exponents: 'How about taking goods', 'I will deliver the goods to your home', 'These goods are very good, please barrow.

Comparison: Similarity and Difference

The frequent use of interrogative forms of sentence by the BNSs proved that they prefer to use indirect and neutral exponents. The selection of longer exponents by the ENSs proved that much convincing language is preferred by them.

3.6 Making Offers to Relatives

Generally, much polite sentences are used while addressing to relatives.

Relatives are the person whom we invite to participate in our social programs and festivals.

3.6.1 Making Offers to Brother in-Law

The informants were asked to make offers addressed to brother in-law. The informants had also been provided a situation in which they made offer to brother in-law. Some highly used exponents are tabulated as follows:

Situation: You have arranged a birthday party and invited your relatives. Make an offer to your brother in law some more rice.

Table No. 14

MO to Brother in-law

S.N	Bhojpuri Exponents	No of Informants	%	English Equivalent
20	Jijaji tanka auri khan a lehaljao	18	45	Please, have some more rice.
	Tanka suka auri bhat lehaljao pahuna.	6	15	How about having some more rice?

The table shows that the BNSs used more imperative and formal exponents while making offers addressed to brother in law. Both the exponents are imperative shown in the above table. The first exponents is used by 45% informants while making offers addressed to brother in law. And the second exponent is used by 15% informants. BNSs used 'Panuna' Jijaji' to address brother in-law. They used more respectful and polite sentences to their brother in law.

While making offers addressed to brother in-law the ENSs have been found to use more interrogative and assertive sentences. Some examples one as follow:

'Would you like me to bring some more rice?'

'Would you like to take some more rice?'

'Do you want to take some more rice?' etc

Comparison: Similarity and Difference

BNSs have been found to use more imperative sentences whereas ENSs have been found to use more interrogative sentences while making offers to brother in law. BNSs used more respectful and polite, sentences in comparison to ENSs while addressing to brother in law. ENSs have been found to use more formal exponents whereas BNSs used both formal and informal.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter deals with the major findings of the research. It also incorporates some recommendations and pedagogical implications, which are made on the basis of the findings.

4.1 Findings

After analysis and interpreting the collected data, Bhojpuri exponents identified in making offers are presented as follow:

4.1.1 Frequently Used Bhojpuri Exponents

I. For making offers

- a. Papaji dawai khalin.
- b. Babuji hai dawai khalem to mudi dukhayel thik hojayi.
- c. Naikhe aawat hum sikhadin?
- d. Mat rawa hum sikhadem.
- e. Mamaji samachar sunaljayi, radio lagadin?
- f. Kaki chinta mat kari hum padhke sunadem.
- g. Chachi, chachaji k chithi hum padhke sunadin?
- h. Babu la ice-cream khala.
- i. Bauwa ice-cream khaibe?
- j. Bhaiya humra karewala kam hoi ta kahem.
- k. Babi rhusikhadetani.
- l. Chal hum torake motor-cycle chalaweke sikhadetani.
- m. Pani pilehaljao.
- n. Baithaljao, kaise aayilgail ha.
- o. Madat chahin ta kahaljao bhaiya.
- p. Humre seat par baithjayin didi.
- q. Ruk babi tut al bhari lelebade, hum kemari kholdetani.
- r. Aaj raat humre ina rukja.
- s. Jee sahaljao ka saman chahin apne k?

- t. Jijaji tanka auri khana lehaljao.
- u. Tanka suka arri bhat lehaljao panuna.

4.1.2 Comparison

The Exponents for making offers used in the Bhojpuri and English language have been attempted to compare according to their similarities and differences.

A. Similarities

-) Both BNSs and ENSs have been found to use the neutral exponents while making offers addressed to father.
-) Both BNSs and ENSs have been found to use neutral and informal exponents while making offer addressed to their children.
-) Both BNSs and ENSs have been found to use neutral exponents while making offers to uncle and aunt.
-) Both BNSs and ENSs have been found to use neutral exponents while making offers to younger brother.
-) Both BNSs and ENSs used much assertive and informal exponents while making offers to younger sister.
-) Both BNSs and ENSs have been found to use the formal exponents while making offer to a guest.
-) Both BNSs and ENSs have been found to use formal and polite exponents while making offers to a strange man.
-) Both BNSs and ENSs seems to be much polite while making offer to have seat addressed to a strange woman.
-) Both BNSs and ENSs used very polite exponents of making offers to the female child.

B. Differences

-) the BNSs used much direct and polite exponents in comparison to the ENSs.
-) By addressing father directly such as 'Babji' and 'papaji' (Father) proved that BNSs seek much solidarity among them while the ENSs tend to speak much indirect exponents.

-) In the Bhojpuri language, the specific word 'Bauwa' for making offers have been used. In contrast to it, there are no specific words for making offers in English language.
-) The ENSs used much polite exponents while making offers to their children than BNSs.
-) The BNSs have been found to use 'Papaji', 'Mamaji', 'Jijaji', 'Bhaiyaji' to show respectfulness to their senior family member. In contrast to it, there are no specific words in English.
-) The BNSs used much assertive sentences while making offers to aunt whereas the ENSs used much interrogative sentences.
-) The BNSs used much informal sentences in comparison to ENSs while making offers used by cousin to aunt.
-) The BNSs have been found to use more informal and imperative sentences while making offers to younger brother whereas ENSs used more interrogative sentence making offers to younger brother whereas ENSs used more interrogative sentence while making offers to younger brother.
-) The BNSs prefer to use assertive and formal sentences while making offers to elder brother whereas ENSs have been found to use more interrogative and informal sentences.
-) The BNSs used more respectful sentences than ENSs while making offers to elder brother.
-) The BNSs have been found to use 'Apne', 'Rauwa' to address elders and 'Tu' to address younger. But the ENSs used 'you' for both elders and youngers.
-) The ENSs used more interrogative forms whereas the BNSs used more assertive and imperative forms while making offers to guests.
-) The BNSs used more polite sentences while making offers to a guest in comparison to ENSs.

-) The BNSs have been used more assertive sentences while making offers to a strange man whereas the ENSs have been found to use interrogative form of sentences.
-) The BNSs used imperative sentences the most while making offers to a strange woman whereas ENSs have been found to use more interrogative sentences.
-) The BNSs used more assertive forms while making offers to friends whereas ENSs have been found to use more interrogative forms.
-) The ENSs found to use more informal sentences in comparison to BNSs while making offers to friends.
-) The BNSs have been found to use more imperative sentences whereas ENSs have been found to use more interrogative sentences while making offers to relative.
-) In totality the ENSs have been found to use more interrogative and assertive forms of making offers whereas the BNSs used more assertive and imperative forms while making offers.
-) The BNSs have been found to use less interrogative forms of making offers in comparison to ENSs.

4.2 Recommendations

The language function making offers plays a vital role in maintaining social relationship in the society. On the basis of finding, some recommendations have been presented as follows:

-) It is found that in English, politeness depends on the form of sentences but in Bhojpuri language politeness does not depend on the sentences but based in the relationship of respondents. So that a language teacher should keep this fact in his mind and make his students understand this fact.
-) The native speakers of English used more sentences while making offers in comparison to Bhojpuri. So the language teacher should be aware of this fact.

-) The Bhojpuri native speakers seek much solidarity among their family member/relatives of speech community in comparison to English native speakers. English teacher as well as ELT trainers should know this fact and put it into practice accordingly.
-) Group work, pair work could be useful for teaching making offers.
-) Interrogative forms are found to have been used more commonly in the English than in the Bhojpuri language. A language teacher should keep this fact in mind.
-) The learners of both the English and Bhojpuri languages can make a list of forms of making offers in English and Bhojpuri situations and make practice of it.

REFERENCES

- Asher, R.E. (Ed.) (1994). *The encyclopedia of language and linguistics Vol. II*. Oxford: Pergman Press Ltd.
- Blundell, J. et al. (2009). *Function in English*. New York: OUP
- Champagain, G. (2002). *Request forms in the English and Nepali language: A comparative study*. An unpublished M.Ed. Thesis, Ktm: T.U.
- Crystal, D. (1997). *English as a global language*. Cambridge: University Press.
- Crystal, D. (2003). *A dictionary of linguistic and phonetics (Fifth Edition)*. U.K.: Blackwell Publishing Ltd.
- Doff, A. et al. (2006). *Meaning into words (Student's Book)*. New Delhi: Cambridge University Press.
- Giri, A. (1992). *English and Nepali Kinship terms: A Comparative study*. An Unpublished M.Ed. Thesis Kathmandu: T.U.
- Halliday, M.A.K. (1997). *Explorations in the function of language*. London: Edward Arnold Ltd.
- James, C. (1980). *Contrastive analysis*. London: Long man
- Jones, L. (1987). *Functions of language*. London: CUP
- Khanal (2004). *A comparative study on the forms of address of Tharu and English languages*. An unpublished M.Ed. Thesis, T.U., Kathmandu.
- Kumar, R. (1996). *Research methodology*. London: Sage Publication.
- Kushbaha (2005). *A comparative study of the negative and interrogative transformation in English and Bhojpuri*. An Unpublished M.Ed. Thesis, T.U., Kathmandu.
- Lado, R. (1957). *Linguistics across culture*. Ann Arbor: University Michigan Press.
- Leech, G.N. (1983). *Principle of pragmatics*. London and New York: Longman
- Lyons, J. (2002). *Language and linguistics*. New York: CUP

- Matreyek, W. (1983). *Communicating in English example and models 1 functions*. New York : Pergamon Press.
- Mehta (2006). *A comparative study of the subject verb agreement in Bhojpur and English*. An Unpublished M.Ed. Thesis, T.U., Kathmandu.
- Morrow, K. and Johnson, K. (1980). *Communicate 2*. USA: Cambridge University Press.
- Pandey, (1997). *A comparative study of apologies between English and Nepali*, An unpublished M.Ed. Thesis, T.U., Kathmandu.
- Poudel, S.B. (2008). *Making accepting and rejecting offers in Nepali and English language*. An unpublished thesis of M. Ed., T.U., Kirtipur.
- Richards, J.C. et al. (1999). *Longman dictionary of language teaching and applied linguistics*, London: Longman.
- Sapir, E. (1971). *Introduction to the study of speech*. London: Granda Publishing.
- Sthapit, S.K. (2000). *Teaching language for communication*. Journal of NELTA. Vol.5, Number 1.
- Tembe, H.R. (2007). *A Communicative study of apologies between English and Limbu language*, An unpublished M.Ed. Thesis, T.U., Kathmandu.
- Tiwari, U.N. (1960). *Origin and Development of Bhojpuri*. Calcutta: The Asiatic Society.
- Thakur, J. (2006). *Sociolinguistic survey of the Bhojpuri language*. An unpublished M.Ed. Thesis, T.U., Kathmandu.
- Van Ek and Alexander. (1980). *Threshold level*. London: Council for Europe.
- Varshney, R.L. (2003). *An introductory textbook of linguistics and phonetics*. Bareilly: Student store.
- Yadav, S. (2008). *Request forms in the English and Maithili language*, An unpublished M.Ed. Thesis. T.U., Kathmandu.

Yule, G. (1996). *The study of language*. U.K: Cup

APPENDIX - I

Q.No.	To strange man	F.
1	▪ Madat chahin to kahaljao.	17
	▪ Rahin humu apne ke madat kardedani.	14
	▪ Hum kuch madat Karin?	6
	▪ Rukin humu dhakka de-detani.	3
Among friends		
2	▪ Aaj raat humra iha rukja.	16
	▪ Aaj humre ghar par rukla se na ng?	4
	▪ Aaju hamar atithi banja.	4
	▪ Aaj raat humre ghar par bitawaljao.	8
	▪ Aaju humre kina rahja.	6
3	▪ Chala humra ghare.	2
	▪ Hum tohar report banadi?	7
	▪ Kahaba ta hami tohar report taiyar kardedani.	9
	▪ Chinta mat kar yaar, hum report likhdehem.	12
	▪ Hum tohar kuch madat Karin?	12
8	▪ Mat ghabda hum bani nu.	5
	▪ Hum tohar saman pugadi?	6
	▪ Dunu admi milke saman utha lehaljao.	18
	▪ Admi naikhe milat, samanwa mese humu kuch pahuchadi?	3
	▪ Chinta mat kara, hum madat kardedani.	6
10	▪ Ka hum kuch madat kari saman uthaweme?	2
	▪ Awa humre saikal par chal chalaljao.	20
	▪ Saikal par chalba?	6
16	▪ Humra saikal bhadleba ta paidal kahe jaiba.	14
	▪ Hum paisa detani kitab kinela.	18
	▪ Hum paisa di kitab kinela?	4
	▪ Chinta mat kar, hum kitab kinela paisa dehem.	5

	<ul style="list-style-type: none"> ▪ Humar paisa se kitab kinle badme lautadehe. ▪ Hai paisa la jake kitab kinla. ▪ Chala hum kitab kin detani. ▪ Hum kuch paisa ke madat kari? 	<p>7</p> <p>1</p> <p>1</p> <p>4</p>
	Son/daughter to father	
4	<ul style="list-style-type: none"> ▪ Papaji dawai khalin. ▪ Papaji apne ke sir dard k dawai din? ▪ Babuji nai dawai khalem ta mucdi dukhayel thik hojayi. ▪ Babuji sir dard ke goli khayil jayi. 	<p>21</p> <p>6</p> <p>9</p> <p>4</p>
	To a guest	
5, 9	<ul style="list-style-type: none"> ▪ Pni pilehajao. ▪ Pani piyem. ▪ Pani leayi, piyem? ▪ Kahin ta pani leayi. ▪ Kantha sukhgail hoi, pahile pani pilehaljao. ▪ Baithaljao, kalse ayilgail ha. ▪ Aho bhagya, humra layek kaun sewa ba. ▪ Kahaljao hum apne ke kathi madat kar sakatani? ▪ Kauno kam hole ta humra ke kanaljao, hum sagyog karem. ▪ Ka hum apne ke kuch madat kar saktani? 	<p>19</p> <p>5</p> <p>2</p> <p>13</p> <p>1</p> <p>17</p> <p>4</p> <p>10</p> <p>6</p> <p>3</p>
	To strange woman	
6	<ul style="list-style-type: none"> ▪ Humre seat par baithjayin. ▪ Hum seat khali kadetani baithi. ▪ Ayin iha baithjayin. 	<p>20</p> <p>5</p> <p>15</p>

	Cousin to maternal uncle.	
7	<ul style="list-style-type: none"> ▪ Mamaji samachar sunaljayi, radio lagadin? ▪ Mamaji samachar lagadi sunem? ▪ Radio kholdele bane samachar sunaljao. ▪ Samachar sunem? 	<p>16</p> <p>14</p> <p>6</p> <p>4</p>
	Cousin to aunt	
11	<ul style="list-style-type: none"> ▪ Chachi, chachaji ke chithi hum padhke sunadi? ▪ Dehaljao hum padh ke sunadetani. ▪ Kaki chinta mat kari hum pahke sunadem. ▪ Kaki kahin ta hum padhke sunadetani. 	<p>18</p> <p>5</p> <p>13</p> <p>4</p>
	Elder brother/sister to younger brother	
12	<ul style="list-style-type: none"> ▪ Bauwa ice-cream khaibe? ▪ Bauware ice-cream khaibe ta kho. ▪ Babu la ice-cream khale. ▪ Ice-cream khajeko maan ba? ▪ Dhar bauwa ice-cream khale. 	<p>8</p> <p>4</p> <p>22</p> <p>2</p> <p>4</p>
	Younger brother to elder brother	
13	<ul style="list-style-type: none"> ▪ bhaiya humra karewala kaam hoi ta kahem. ▪ Bhaiyaji humra jime kaun kaun kaam ba katin. ▪ Bhai humra layek kauno kam hoi ta kahiha. ▪ Bhaiya ka hum apne ke kuch madat kar saktani? ▪ Chainta mat kara bhai hum sab kam kadem. ▪ Hum bani ta kathi k chinta. 	<p>20</p> <p>4</p> <p>8</p> <p>2</p> <p>3</p> <p>3</p>
	Father/Mother to Son	
14	<ul style="list-style-type: none"> ▪ Babu leaawa hum sikhadetani. ▪ Naikhe aawat hum sikhadin? ▪ Mat rowa hum sikhadem. 	<p>4</p> <p>15</p> <p>11</p>

	<ul style="list-style-type: none"> ▪ Bauwa khahe rowat bada hum sikhadetani. 7 ▪ Babu homework karat baki hum sikhadem. 3 	
	Father/Mother to daughter	
15	<ul style="list-style-type: none"> ▪ Babi naikhe bujhat ta hum samjhadetani. 15 ▪ Hisab naikhe aawat, hum sikhadi? 19 ▪ Babi aawa hum hisab sikhadetani. 6 	
	Elder brother/sister to younger sister	
17	<ul style="list-style-type: none"> ▪ Hum sikhadi motor cycle chalaweke? 6 ▪ Babi ruk hum sikhadetani. 16 ▪ Babi motor cycle chalaibe hum sikhadi? 8 ▪ Chal hum torake motor cycle chalawake sikhadetani. 10 	
	To strange female child	
18	<ul style="list-style-type: none"> ▪ Ruk babi hum kemari kholdetani. 13 ▪ Babi hum kemari kholdi? 3 ▪ Naikhe khulat ta kahana hum kholdetani. 5 ▪ Kuk babi tut al vari lelebade hum kemari kholdetani. 16 ▪ tu ruk hum kemari kholdetani. 3 	
	Shopkeeper to customer	
19	<ul style="list-style-type: none"> ▪ Kathi chanin? 5 ▪ Jee kahaljao ka saman chahin apne ke? 21 ▪ Katghi kinekeba? 2 ▪ Kaun-kaun saman nikaldin? 5 ▪ Hum apne ke kathi madat kar sakatani? 1 ▪ Ka hum apne ke kucho madat kar saktani? 4 ▪ Kahaljao kathi chahin. 2 	

	To brotgher in-law	
20	<ul style="list-style-type: none"> ▪ Jijaji tanka auri khana kehaljao ▪ Panuna tanka auri khana rakhi? ▪ Jijaji kahe kame khatani tanka auri lin. ▪ Jijaji bada kam khatani, tanka bhat thapaljao. ▪ Jijaji auri kuchu lehem? ▪ Panuna niman se khana khalin. ▪ Tanka suka auri khana lehaljao. 	<p>18</p> <p>5</p> <p>5</p> <p>3</p> <p>2</p> <p>6</p> <p>1</p>