

CHAPTER-ONE

INTRODUCTION

This is a research proposal on **Apology and Request in English and Morangia Tharu**. It contains the background of the study, statement of the problem, objective of the study, research questions, significance of the study, delimitation of the study and finally, operational definitions of the key term which are used in the study.

1.1 General Background

Of all the attitudes and behaviors which characterize human beings, language is the most uniquely human and quite possibly the most important. It is around us everywhere, in speech, in writing, and in sign language or simply in our minds as we dream, remember a conversation, pray and meditate or perform sanskar and rituals. It is god's special gift to human kind. It is also said that no language is superior and 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.'

Lyons (1970, p.3) writes, "The principal system of communication used by particular groups of human beings within particular society of which they are the members." Similarly, Sapir(1921) opines, "Language is a purely human and non- instinctive method communicating ideas, emotions and desires by means of voluntarily produced symbols."

In the same way, Bhattarai (1994) defines language as:

Universal medium of conveying facts including complete thoughts, emotions and feelings of everyday life. Language has enabled man to establish great civilization. Man differs from the other species on this earth only because s/he possesses a unique faculty of speech. (p. 1).

Learning language means learning different functions of language along with various aspects of language. Language function, here, is the purpose for which language is used. (Savignnon ,1983 as cited in Yadav 2010, p.20) describes language function “as the use to which language is put, the purpose of an utterance rather than the particular grammatical form.”

There is an assumption that language learning means learning four skills of language or getting mastery over them. Besides the four basic language skills- listening,speaking,reading and writing, language function, the fifth language skill, serves as the most facilitating and dominant factor to flourish overall language proficiency to the large extent. Therefore, learning language encompasses the sum total of five given skills in comprehensive manner. So, keeping these things in mind, I have chosen functions-apology and request as research topic which are the most used functions of language.

Moreover, many linguists such as John Lyons, Blundel et. al., Martreyek, to name few, have conducted research to manage some criteria for different communicative functions of English being the native speakers so that learners can easily master the aspired functions instantaneously and can make their language eminent in the entire world.

As such, I resolved a research on ‘Apology and Request’ in Tharu language so that new generation of the same community and other interested learners could master essential function of this language as well as encourage the scholars to maintain this legacy by contributing to work against linguistic imperialism.

Since 2010 the government of Nepal has declared the compulsory mother tongue education up to primary level. Hence, this research will prove as the most authentic resource and reference to both teachers and students in teaching and learning Morangia dialect of Tharu language.

Even it will definitely be more helpful for the other researchers whose interests include this field-Morangia dialect of Tharu language. They can make their

language more polite and present themselves as more humble to the native speakers of this dialect since they master the apology and request functions of the very dialect. That's why, this research is worth conducting.

1.2 Statement of the Problem

Nepal is a multilingual country where hundreds of different languages are spoken ranging from mechi to Mahakali and Terai to Himalayas and Morangia Tharu (the eastern dialect of Tharu language) is one spoken in Sunsari and Morang districts of the eastern Nepal. Very few or no research has been carried out before concerning the very dialect so far. This is why I am very much interested to conduct research on the same issue so that people could reach into the depth of the pattern of Morangia dialect.

Along with Satar, Rajbanshi, Jhangad, Morangia Tharu is the first tribe ever lived in the South east of Terai for more than 1000 years (assumption). No meticulous efforts have been ventured to conserve and promote this language. People of the very community do not have Particular criteria for apology and request. They, sometimes, find difficult to make the appropriate use of apology and request forms in a appropriate situation.

Moreover, there is a belief that vernacular language like Tharu rarely has communicative functions with polite form. And this research work will be the showpiece to split this thought and definitely be proved rain to drought.

Some scholars of Tharu language who have been publishing journal annually of this language for a decade inspired me to work with my own language as I am a student of linguistics and language teaching.

Every language has different functions. Such functions make the language and its speakers quite formal. Language functions are the emblem of formality and politeness. As many linguists of English have proved that there are different forms of apology and request, I also have made up my mind to pile up different ways that people apologize and request in Morangia dialect. Thus, this thesis

will be the sublime achievement for Tharu language since it will provide an explicit framework for apologizing and requesting which in turn will be the torch light in darkness to those novice researchers to conduct further research in many other functions of Tharu language. Therefore, I have decided to carry on my research study on 'Requesting and Apologizing' in Morangia dialect of Tharu language'.

1.3 Objectives of the Study

The objectives of the study are as follows:

- i) To identify the forms of apologizing and requesting in Morangia Tharu.
- ii) To compare and contrast the forms of apology and request in English and Morangia Tharu.
- iii) To provide some pedagogical implications.

1.4 Research Questions

The clear objectives need to be structured that lead the researcher to undertake the study systematically in order to carry out the research. Research questions' design is mostly based on the objectives of the appropriate methodology and consequently to discuss, analyze and interpret the data. Furthermore, it aids to the findings and inclusion of the findings of the study. I used the following questions in my research:

- (1) What types of expressions/exponents do speakers of Morangia Tharus use to express apology and request ?
- (2) What types of structure do they use for expressing the apology and request ?
- (3) How does the formality vary in case of superiors, respectables and seniors?

1.5 Significance of the Study

Since no any research has been carried out on the language function of apology in English and Morangia dialect of Tharu, this study is expected to be significant to all those who are interested in English and Morangia dialect of Tharu language. It will equally be avail and helpful for our linguists, course designers and textbook writers, teachers, students and for all those who are interested in learning Morangia dialect of Tharu.

1.6 Delimitations of the Study

The delimitations of the study are as follows:

- a) The study will be confined to only 80 speakers of the Morangia dialect of Tharu language of Sunsari and Morang districts.
- b) The study will be limited to the questionnaire as a tool to collect data
- c) The study will be based on only two language functions, i.e. apology and request.

1.7 Definition of Specific Terms

Repairment:

This term refers to those responses which are not apologies in form but function as apologies indirectly, e.g. Okay, I'll buy another for you. This term is interchangeably used with remedy. Sometimes, there are utterances which function as an apology without expressing any form of it as in the above example.

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 response consists 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 an apology. All time exclusively expressing forms of apology such as I'm sorry, sorry, I beg your pardon, etc. doesn't work. One must use some linguistic expressions for his/her action or word that someone has been hurt or harmed by intentionally or accidentally as a form of compensation and to console his/her heart along with the form of apology as given in the following example;

I'm sorry; I'll bring another for you. (English

Hamra maph karidiyan, hame tora dosar anidewo. (Morangia dialect)

CHAPTER-TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This section provides review of the related theoretical literature, related empirical literature, implication of the review for the study and conceptual framework of the study. Literature review is one of the essential tasks to conduct any research. According to Kumar (2009), 'The literature review is an integral part of entire research process and makes a valuable contribution to all most every operational step' (p. 30).

2.1 Review of Related Theoretical literature

This sub-section deals with sociolinguistic scenario of Nepal, Significance of English Language in Nepal, Introduction of Tharu language, Dialects of Tharu Language, Relationship between Maithili and Morangia Tharu Language, Functions- the apology forms of English Sentences and the request forms of English sentences and contrastive analysis.

2.1.1 Sociolinguistic Scenario of Nepal

A multicultural, multi-religious, multi-ethnic and multi lingual country, Nepal is a country of linguistic diversity and has been a fertile land for languages despite owing small physical area and population. The 2011 census has identified 123 languages spoken as mother tongue in Nepal. This multilingual setting confers on Nepal a distinctive position the linguistic map of the world and renders it as one of the most fascinating areas of linguistic research. It is important that language situation in Nepal should be analyzed to facilitate linguistic studies and language planning. In this way, Nepal accommodates an amazing range of cultural and linguistic plurality.

Nepal is a country where people of different castes, religions and cultures speak myriads of languages where the language spoken by 0.74% of total

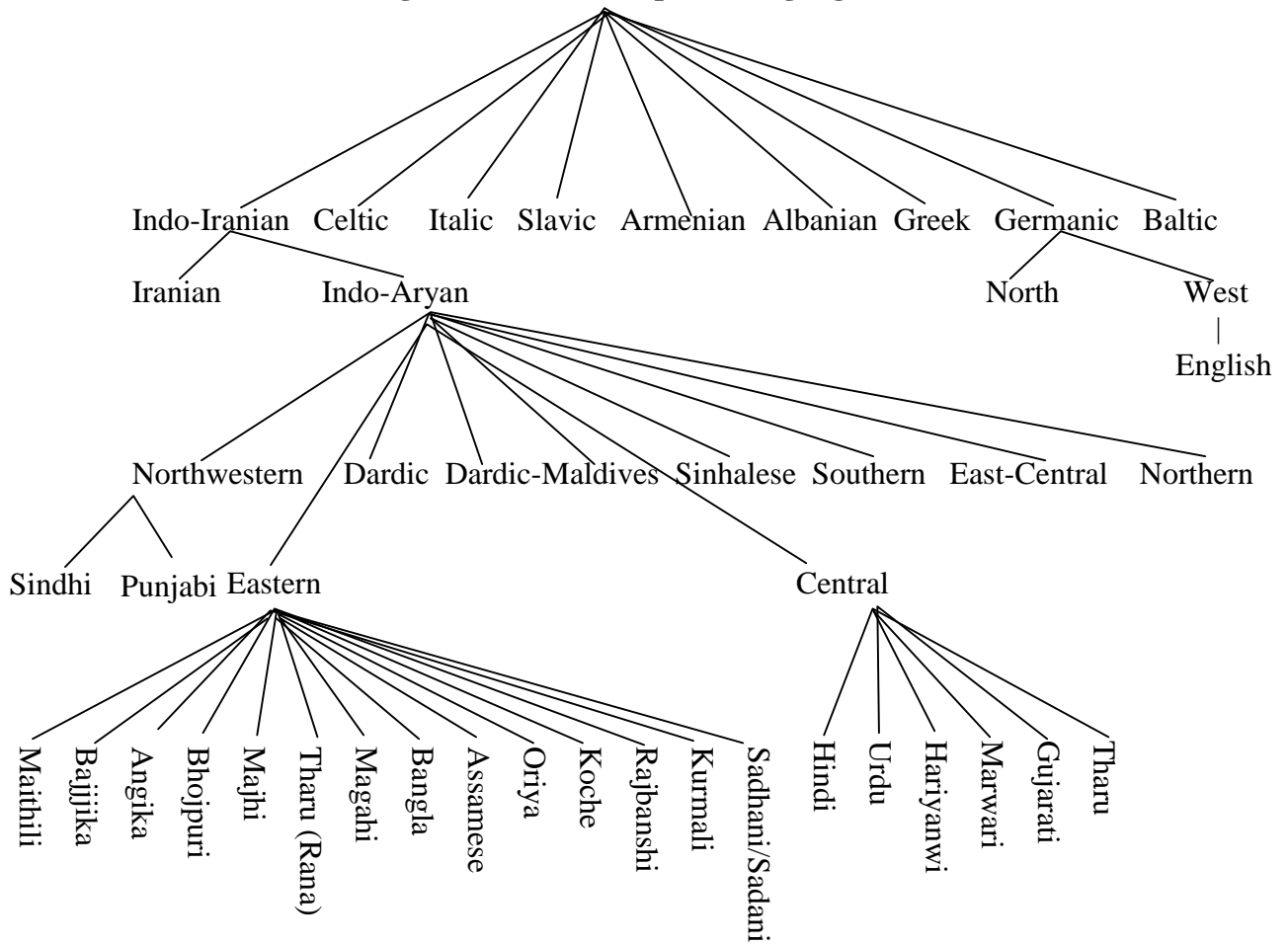
population are still unknown . Most of the languages spoken hereabout are found to have only spoken form. Apart from Nepali, the only official language, very few languages such as Maithali, Bhojpuri, Awadhi, Limbu, Newari and Tibetan languages have their own script and written literature and are spoken by large number along with certain norms of standardization. At the same time the mother tongues such as Satar, Raute, Kusunda, Asamese, Jhangar are endangered ones and have very few speakers who use their languages just for very limited lower functions i.e. they don't have official status. The languages enumerated in 2001 census are classified into four broad families on the basis of genetic affiliation, viz. Indo-European, Sino-Tibetan, Austro-Asiatic and Dravidian.

a. Indo-European Family

The languages of the Indo-European family are spoken by the largest group of the speakers English is also one of the Endo- European languages that is used as second or foreign language by the speakers of different languages in Nepal. Yadava (2003)writes:

In Nepalese context, Indo-European family of languages mainly consists of Indo-Aryan group of languages, which form the largest group of languages in term of speakers, viz. nearly 80 percent. The major Indo-European languages spoken in Nepal are Nepali, Maithaly, Tharu, Rajbansi, Bhojpuri, etc. The Indo-Aryan languages spoken in Nepal are mainly distributed from western to the eastern hills and terai and also the far western mountain though they are spoken with low density in almost all the remaining part of the country. The figure 1 shows the languages spoken under this family.

Diagram 1: Indo-European Languages



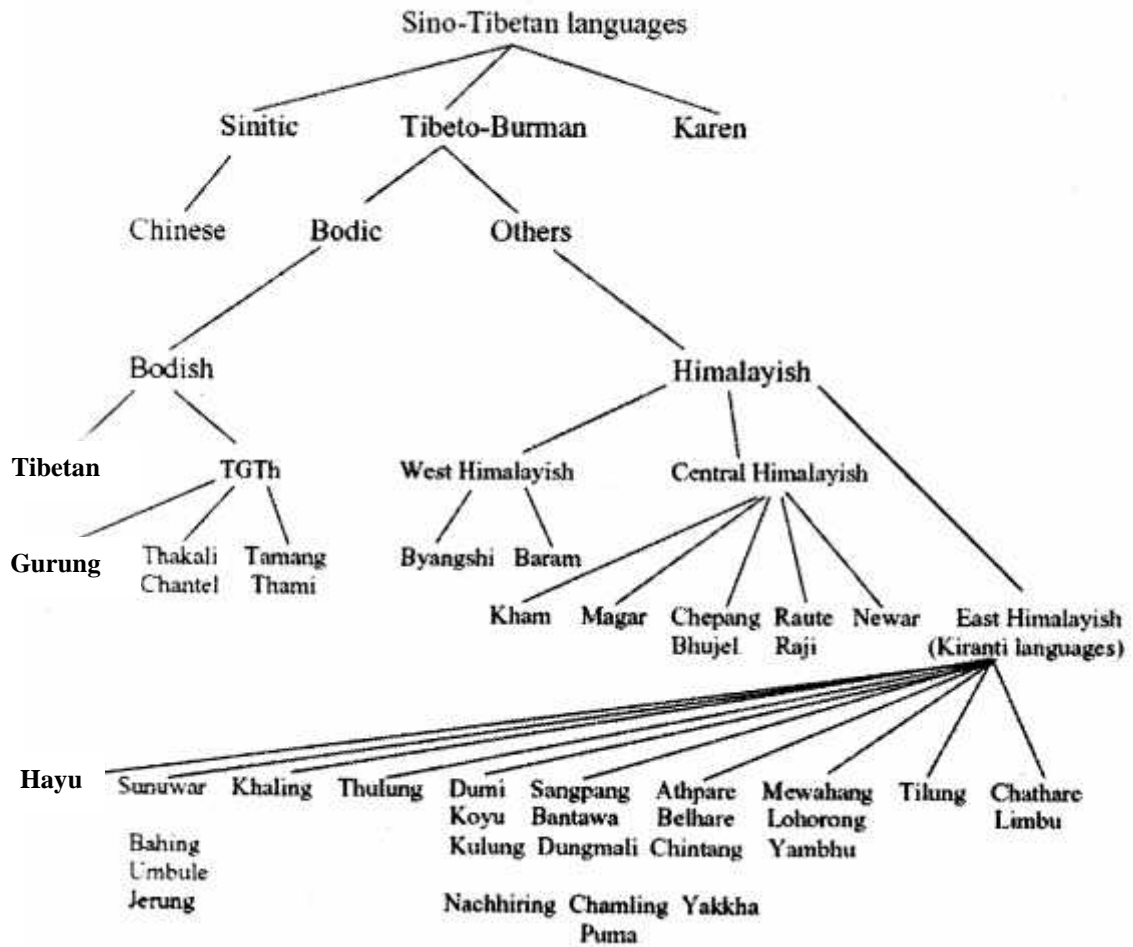
[as cited in Pokharel (2010, p. 90)]

b) Sino-Tibetan Family

Another important group of Nepal’s languages is the Tebeto-Burman group of Sino-Tibetan family. Though it is spoken by smaller number of people than the Indo-European family, it consists of the largest number of languages, that is about 57 languages

The Sino-Tibetan languages spoken in Nepal can be sub-Categorized in figure 2.

Diagram 2: Sino -Tibetan Family



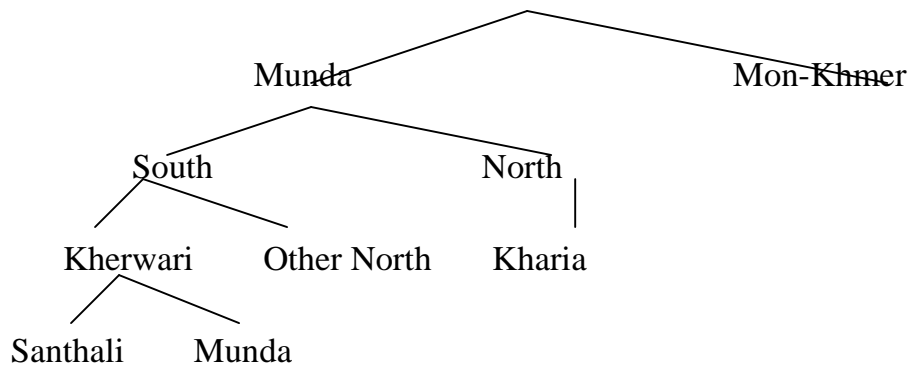
[as cited in Pokharel (2010, p. 91)]

c) Austro Asiatic Language Family

These languages are spoken by groups of tribal people in the eastern Terai. The Austro-Asiatic family includes the languages such as Santhali, Munda and Kharai. The 2001 census report has identified Satar and Santhal languages not as distinct one but as a single one, i.e. Santhali. It also suggests that Munda should be included within Santhali.

The Austro- Asiatic languages spoken in Nepal are shown in the figure 4.

Figure- 3: Austro-Asiatic languages

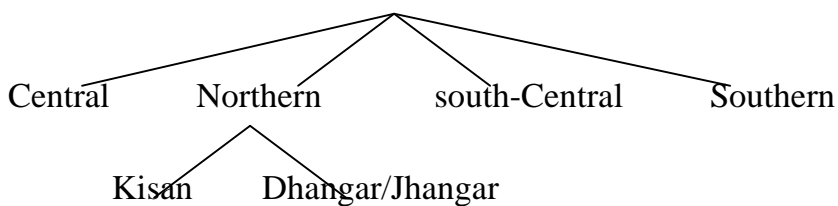


[As cited in Pokharel (2010)]

d) Dravidian Family

Dravidian family is a minor language family that includes the two languages spoken in Nepal. Jhangar (or dhangar) and Kisan. The former is spoken by 0.13% of the total population, whereas kisan is spoken by nearly five hundred native speakers in Nepal. It is one of the endangered languages. Dravidian languages are shown in figure 4.

Figure: 4: Dravidian languages



[as cited in Pokharel (2010, p. 92)]

To sum up, the Indo-Aryan languages are spoken by majority of Nepal's total population whereas Tebeto-Burman family encompasses a large number of languages spoken in Nepal and Austro-Asiatic and Dravidian family consist of very less number of languages.

2.1.2. English Language and its Significance in Nepal.

Among the thousands of languages spoken in the world English is the most dominant and international Lingua Franca in most part of the world. Lederer (1990) writes:

English is the most widely used language in the history of our planet. One in every Seven human beings speak it. More than half of the world's book and three Quarter's of international mails are in English. Of all the languages, English has the largest vocabulary- perhaps as many as two million words and one of the noblest bodies of literature. (as cited in Sthapit et al. 1994, p. 1)

It has wide coverage like in education, business, multimedia, mass media, sport, science and technology, medicine and what not. The English language, as an international and foreign language entered Nepal in 1910 BS when the first Rana Prime minister Jung Bahadur returned from his visit to England and opened Durbar High School to educate his family members realizing the necessity and importance of English language. Since then English has become a part of education in Nepal and popularity of it is increasing day by day.

Considering the desperate need of English language, it has been taught as a compulsory subject right from grade 1 to the bachelor level which carries at least 100 full marks whereas English medium schools teach English right from nursery level. Our curriculum has also managed that only interested candidates can study English as an additional subject or major subject in both school and campus levels. 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 reasons viz. academic and communicative. People who lack English language proficiency find it difficult to get a job in any sector. Even students having finished their graduation with excellent command over subject matter are considered to be incomplete if they lack English language proficiency. Moreover, most of the printed materials- academic or non-academic- are found in English. Almost large number of books written or published in myriads of

languages around the world are found to have been translated in English and to read such books, novels, stories, etc. for extra knowledge or for pleasure and to learn foreign culture, English is the principal medium so far. For many people, in Nepal, English has become the bread and butter and the only means of living. People, here, sell their English for their survival and to bring their siblings up by the help of which. Even to participate in interaction, seminar, workshops, conference etc. and to communicate with foreigner English is incredibly pivotal. English, which plays considerably significant role in enhancing people's personality and career development, was, is and will be inescapable and inexorable in the days to come. Thus, it has become an inevitable tool for anybody to achieve their target in an academic field and Tharu speaking students are not an exception.

2.1.3 An Introduction to the Tharu Language

Tharu, an eastern zone Indo-Aryan language or cluster of language, is the fourth highest spoken language in Nepal after Nepali, Maithali and Bhojpuri. According to Dahit(2009) "The Tharu are the indigenous ethnic group of Terai and inner Terai of Nepal. And they are also found in the boarder districts of India, especially in the Champaran, Bengal, Gonda, Nainital, Gorakhpur and Khery." According to 2011 census data of CBS, Tharus are more than 1.7 million and more than 1.5 million people speak tharu language. But Tharus have been questioning the credibility of the census report of 2011 and are claiming that there are more than 4 million Tharus in Nepal.

Tharus are one of the oldest communities of Nepal. Once upon a time, they were the masters of Terai land and were very rich and prosperous.

Chaudhary(2003) states that most of the zamindars were the Tharus and in true sense they had sustained the economy of the whole Terai (inner Terai) and this is supported by the facts that most of the Tharus of Terai owned Lal Mohars for exercising judicial, financial and administrative powers. They cleared the thick

forest and kalabanjars and made them cultivable and appropriate for settlement and increased tax revenues in nation development.

The history of the Tharu is so old that it is very difficult to get materials at large and hard to study about it. William Crookes postulated(as cited in Chaudhary (2003, p.10) “ Tharus are the pioneer of the civilization.” He also supported that in this part of the world, from Himalaya to Takshaila in Gandhar (Ganga, Jamuna), Iran, Iraq, Kabul-Kandar And Greece, Tharus reigned for at least 2000 years. World famous scholar Prajitar said that if there are any offspiring or sons left in the terai land, they are Tharu. Tharus are the ancestors of Lord Buddha. According to Dwivedi (1946) (cited in Chaudhary 2003, p.5) Tharus had maintained their kingdom and their sovereignty some 2544 years ago It was this community who gave birth to a great personality like Lord Buddha and today the whole world knew that Lord Buddha was born in Tharu community and lord Buddha was Tharu.

Chagunarayan temple is the oldest temple of Nepal in which inscriptions are in Tharu languages. During emperor Ashok’s time also Tharu bhasa was in progress. Astharu Drang of Chapagaon is the living example that can be cited. Tharu languages are old inscriptions in various temples and durbar of Basant Deva, Thankot and many others are the living and vivid memory that Tharus had their rein.

In nutshell, Tharus have their own language and literature though they lack their own written script. They have their own mother tongue all over Nepal and even in India as well. They are very rich in their culture. They have their own dress, folk songs, folklores, folksongs, rituals etc. So it is a matter of research.

2.1.4 Dialects of the Tharu Language

Comparative philology maintains that languages are related to one another. Two languages are linked with each other would mean they are sister languages bearing from same mother language. Which are known as dialects.

Different scholars have mentioned dialects of Tharu language in their own way. Gunratne (1998) states the dialects of Tharu as the Rana, the Katharia, the Dangaura, the Tharus of Chitwan and Nawalparasi, and the Kochila, who occupy the territory between Bagmati and Koshi River. Similarly, Chaudhary (2008) categorises dialects of Tharu language as Morangia, Saptaria, Mahotaria, Chitwania, Dangoria, Katharia, Deukhuria and Rana. According to him, Morangia dialect is spoken in Sunsari and Morang district of eastern Nepal. In the same way, Saptaria dialect is spoken in Saptari, Siraha, Udaypur, Sunsari, Jhapa and Morang. Similarly, Dangoria and Deukhuria dialects are spoken in Dang, Kapilvastu, Banke, Bardia, Surkhet, Rupendehi, Kailali and Kanchanpur districts. Likewise, Chitwania dialect is spoken in Chitwan and Nawalparasi districts and Katharia dialect is spoken in Kailali district. And Rana dialect is spoken in Kailali and Kanchanpur districts of western Nepal and Nainital district (in Uttar Pradesh) of Nepal.

Though most Tharus live in Nepal, there are large population in Indian districts of Nainital (in Uttar Pradesh) and west Champaran. These various groups share no common speech. Apart from language, Tharu groups differ in social customs, social organization, dress and ritual; the point is that, objectively speaking, they differ as much as from each other as they do from non-Tharu ethnic groups living around them. In the eastern Terai, for example, the material culture, dress and patterns of worshipping of Tharus and non-Tharus do not differ significantly from one another, but there is a wide gap between the common symbols and practices of these Tharus and those of the far west. According to Gunratne (ibid) Eastern Tharus tend to be more “Hinduised” than those to the west, especially the Rana and Dangaura.

In short, the Tharus are culturally and linguistically very heterogeneous; they share no common cultural symbol such as language or religion, or even a common myth of origin on which they might anchor their imagining of community. Nevertheless, they have come to constitute their identity subjectively in modern times as a single ethnic group in a multiethnic state.

My research is based on Morangia dialect of Tharu language which is mainly spoken in Sunsari and Morang district of east north Terai of Nepal. It has been found that this dialect has been originated from Morang district owing to which this dialect is called Morangia dialect. Even though there is no any actual evidence regarding the emergence of Morangia Tharu, scholars of this language assumes that they are not the descendants Gautam Buddha and are different from other dialects of Tharu language in terms of language, culture, traditions, dress, customs and values.

Scholars further state that the main land of Tharu is Kaushal Pradesh. The synonym of the word 'Kaushal' is Khoshala, Kochala and Kochila due to which Morangia Tharu is also known as Kochila Tharu.

According to Bhagat (2067) besides Morangia Tharu, Rajgharia Tharu, Rautar Tharu, Bhatgamia Tharu and Khader Tharu are also found to be dwelling in Sunsari and Morang districts with different tongue than that of Morangia dialect that's why these are also the dialects Tharu language. And my thesis work is also based on this (Morangia) dialect of Tharu language. Since I myself is the member of the very dialect it is apt for my study and for reliable result.

2.1.5 Relationship between Maithili and Morangia Tharu

Maithili is a new Indo-Aryan language written in devanagiri script. It is spoken by total of about 21 million people in the eastern and northern regions of Bihar state of north India and the south eastern plains, known as Terai, of Nepal. In the past, Maithili was regarded as a dialect of Bengali or of eastern Hindi or as one of the three dialects of spurious language called Bihari as cited in Yadav (1997). Today, however, it is recognized as a distinct language and taught as such in the Indian universities of Calcutta, Patana, Bihar, Bhagalpur, Durbhanga and Banaras, and the Tribhuban University of Nepal. Demographically, Maithili is the second most widely spoken language of Nepal

and, according to the international PEN (Poets, Essayists, Novelists), the 16th largest language of India.

Despite the fact that Maithili and Morangia Tharu are two different languages, they share a huge repertoire of vocabulary and grammar in common. Both the languages have the same origination in terms of the speech community they adhere. Since there is a mix community i. e. a community of members of different communities dwelling within a single community, they have numbers of words and phrases in common. For example, most of the kinship terms are used in the same manner, such as, Uncle resembles '*Kaka*', Aunt (mother's sister) resembles '*Mausi*', Grandfather resembles '*Nana*' in both the languages. They address their friends and juniors (not seniors) using their first name accompanied by '*ji*' provided that they lack solidarity and first name accompanied by '*re*' provided that they share high solidarity. The core difference lies on degree of formality i. e. Maithili language is highly formal and uses honorific variety of words and phrases whereas Morangia Tharu is comparatively less formal and uses less honorific variety of words and phrases. For example, Maithili people use *yahan/aahan* to address their seniors and respectables but Morangian use *e gay/he gay* to address their seniors which does not sound as equally formal as of Maithili. Similarly, Morangian Tharu uses *yahan/ tohar/yehin* with verbs followed by suffix – *yakh, wu* etc. with their *samdhis, jwais and salis* such as '*babu, bhakka khya aavyakh*' (invitation to son in law to have a kind of recipe made up of rice flour). Therefore, despite the fact that Morangian Tharu also uses honorific varieties, it has limited scope of use only with limited people as mentioned above which is not true in case of Maithili language.

2.1.6. Language Functions

A function refers to the purpose for which a unit of language is used in order to establish social relationship. For example, a spoon serves the purpose of serving sugar or it is used to serve sugar; therefore serving sugar is the function

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

Blundell et al. (2009) write:

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 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.

In the same stream, Savignon (1983, as cited in Yadava, 2010, p.20) describes a language functions as “The use to which language is put, the purpose of an utterance rather than the particular grammatical form.”

Language functions are often described as categories of behaviors i.e. requesting, apologizing etc. Broadly, language functions can be categorized into two types: grammatical function and communicative function.

Grammatical function deals with the relation with the constituents in a sentence. For example, ‘Radha speaks loudly.’ is a sentence in which ‘Radha’ has the function of subject, ‘speaks’ predicate, and ‘slowly’ adverbial. By communicative function of a language, on the other hand, we mean the expression of ideas, emotions, feeling, etc. Communicative function also refers to the ways in which language is used in a community. In a community, people use language for the various purposes such as greeting, requesting, advising, welcoming and so on. For example, ‘hello, how are you?’ is a greeting function since it is used to greet people. Similarly, ‘why don’t you study hard?’ is the communicative which is used to advise people. There are number of communicative functions which are used in our daily work.

The language functions have been categorized differently by different linguists and scholars. Van Ek in his book entitled *The Threshold Level* first published in 1975 discusses the following six major communicative functions;

- i) Imparting and seeking factual information (Identifying, reporting, asking etc.)
- ii) Expressing and finding out intellectual attitudes (Expressing agreements and disagreements, giving and seeking permission etc.)
- iii) Expressing and finding out emotional attitudes (Expressing pleasure and displeasure, sympathy, gratitude etc.)
- iv) Expressing and finding out moral attitude (Apologizing, expressing regret, etc.)
- v) Getting things done (Suggesting, requesting, instructing, etc.)
- vi) Socializing (Greeting, congratulating, taking leave, etc.)

Halliday (1964) has classified language functions as follows:

a) Macro classification

Halliday describes following functions under macro category:

i) The ideational function: This function refers to the use of language which is used to organize the speaker's or writer's experience and ideas of the real or imaginary world, i.e. language refers to imagined persons, things, actions, events, states, etc.

ii) The interpersonal function: This function is to indicate, establish or maintain social relationship between people. It includes forms of address, speech, modality, etc.

iii) The Textual function: It refers to the use of language to create written or spoken texts which cohere within themselves and which fit the particular situation in which they are used.

b) Micro classification

Under micro category *Halliday* describes the following functions:

- i) The instrumental function: This function is used for satisfying material need.
- ii) Regulatory function: It is used for controlling the behavior of people
- iii) The interactional function: It is used for getting along with other people.
- iv) The personal function: It is used for identifying and expressing the self.
- v) The heuristic function: It is used for exploring the world around and inside one.
- vi) The imaginative function: It is used for creating a world of one's own.
- vii) The informative function: It is the function which is used for communicating new information.
- vi) The imaginative function: It is used for creating a world of one's own.
- vii) The informative function: It is the function which is used for communicating new information.

2.1.7 The Apology Form of English Sentences

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 speaker against some offence committed by him/her most probably unknowingly. It is a way of expressing regret for doing wrong, being impolite or hurting somebody's feeling. Everybody should know the way of apology. Otherwise, he/she is considered as a rude or impolite in society.

Cambridge Advance Learner's Dictionary(CALD) defines the term 'apology' as 'an act of saying sorry'. For Austin (1962 p.250), it is a piece of utterance serving behavioral 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 member of that society to be markers of politeness.

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).

Thus an apology is a remedial task for wrong done by the speaker and to establish good relationship between speaker and hearer.

Jones (1981, p. 67) lists following forms for expressing apologies in English

- I'm not quite sure how to put this, but...
- I've 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.....

2.1.8. The Request Forms of English

Request, a kind of a language function, is a sign of politeness. When we formally ask someone to do something, we generally make request. Moreover, it symbolizes the norms of culture and civilization of the society. It helps us to behave in ways that are acceptable to our society. The aim of requesting function of language is to use language in appropriate situation or to use different requesting functions as per need and according to the purpose. According to Oxford Advanced Learners Dictionary (OALD), request is an act of asking formally and politely. The communicative function 'request' can be expressed using several linguistic forms like imperative, declarative, interrogative. According to Matreyek (1983, p.14), some linguistic forms that can be used to express request are as follow:

- a. V1 + obj, please.
- b. V1 + obj....., could you?

- c. Can you+ V1+.....?
- d. Will you + V1 +?
- e. Could you please.....?
- f. Would you?
- g. Would you mind + V-ing...?
- h. Do you think you could.....?
- i. I wonder if you could.....?
- j. I don't suppose you could....., could you?
- k. Do you think you could possibly.....?
- l. Base form of verb + obj.....?

All the aforementioned forms serve the same communicative function 'request', i.e. asking people chivalrously to do something. But their uses are different according to the contexts or situations. They are not only used according to the contexts but also with what type of people you are talking to . Among the above forms a, b, c, and are used for asking friend while e, f, g and h are used for asking anyone at normal situation. But they are more polite. Similarly, I, j and k are used formally with complete stranger, important guest, and when the situation is profoundly inconvenient for the listener. Finally, l is used formally with classroom and informally in public speech. Such polite phrases /forms are used when you are talking to someone you don't know or when you are asking a friend to do something difficulty or important. The main purpose of using such expression is to make his//her language tactful, polite, gentle and effective.

2.1.9 Contrastive Analysis

Contrastive Analysis (CA) is the scientific study of similarities and differences between, languages, the special focus being on differences. In other words, contrastive analysis is the comparative study of linguistic system of two or more languages to find out the similarities and differences. Vans et. al.

(1984) 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 1950's to early 1970's as a method of explaining why some features of target language were more difficult to acquire than others. Contrastive analysis is , thus, defined as the method of analyzing the structure of any two languages with a view to estimating different 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 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 Ek 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 L2 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 into contact with a foreign language finds some features of it quite and some other extremely difficult. Those

elements that are similar to his native language will be similar to his native language will be simple to him and those that are different will be difficult.

To be more specific, CA hypothesis can be analyzed into two facets: linguistic and psychological.

I. Linguistic facet

Linguistic facet encompasses the following assumptions:

- a). Language learning is essentially a matter of habit formation.
- b) The mind of a child at birth is tabula rasa- the blank sheet of paper.
- c) 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 present learning in case of similarity and hinders of differences. If past learning hinders present learning, it is called negative transfer/interference. But if the past learning facilitates present learning it is called positive transfer/facilitation. Negative transfer results erroneous performance and facilitation 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 emphasis and designing teaching learning materials for those particular areas need that need more attention. CA is important from pedagogical point also. The language teachers, syllabus designers and textbook writers get benefits from the findings of CA.

2.2 Review of Related Empirical Study

Some research works have been carried out to compare some aspects of English and the Tharu language in the Department of English Education. No researches have been carried out to compare apology in English and Morangia Tharu. So it's a new venture in itself. Some of the researches that are somehow related to the present study area are as follow:

Pandey (1997) carried out a research entitled "Apologies between English and Nepali Language: A comparative study". He used all together 70(35/35) native speakers of both English and Nepali language from Kathmandu valley as a primary source and different related books, i.e. Fraser (1975) as secondary source. He collected the data through judgmental non-random sampling procedure by using interview and questionnaire as research tool. Finally, he concluded that English speakers were more apologetic compared to native Nepali speakers and impolite expressions than English native speakers.

Karna (2005) carried out a research entitled "A Comparative study of the terms of address in the Maithili and English language." He used all together 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. Eventually 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". He used 30 native speakers of Limbu from Taplejung district as a primary sources and different related books, articles, journals, research reports as secondary sources. And he also collects the data through stratified random sampling procedure by using interview and

questionnaires as a research tool. Finally, he concluded that the native speakers of English more apologetic than native speakers of Limbu.

Similarly, Yadav (2008) conducted a research work on “Requests forms in Maithili and English.” 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 data judgmental non random sampling procedure using questionnaire as research tool. Finally, he concluded that maithali people used a greater number of indirect requests than English.

Jaishi (2009) carried out a research on “Requests and apologies in English and Doteli: A comparative study.” 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 data through judgmental non-random sampling procedure using questionnaire as research tool. Finally, he concluded that the English native speakers were found to be using more apologetic terms than Doteli native speakers but the Doteli native speakers used more context specific apologies which explicitly always do not express apologies.

Sapkota (2010) carried out a research on "Thanking and apologizing in English and 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 judgmental 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.

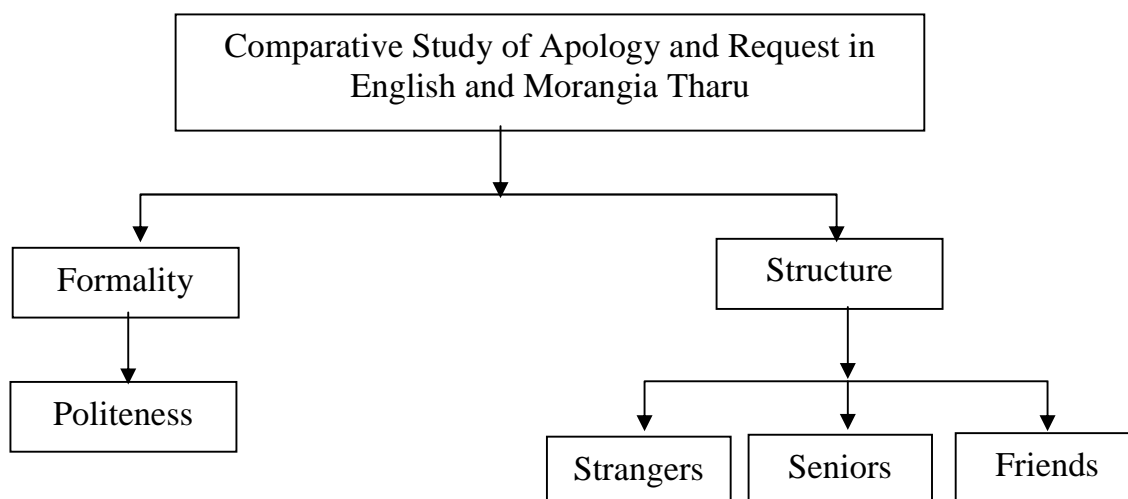
2.3 Implications of the Review of the Study

The above research studies which I have reviewed have proved to be the bridge in translating my research in this form. I was quiet infant in the field of research work before but when I piled up all the researches which I have selected for review, I got plethora of ideas in conducting this pain- staking research. The most fundamental thing which I have acquired from reviewing the above researches; the framework of my research, that is the list of content to be included. Not only that but also I developed the concept about designing the questionnaire, process of data collection, sources of data collection etc. from the above research studies.

Since, all the reviewed works were best on language functions and closely related to my topic, it helped me to go through the secondary sources of data collection for making my research work more valid and authentic. Moreover, I have earned the idea of analyzing and interpreting the collected and give it a concrete form.

2.4 Conceptual Framework

Conceptual framework is the plan or frame for the whole research process on which the study is established. It provides the general picture of the study from where the readers conceptualize the whole idea at the first glimpse. It is developed after the literature review as discussed above. The framework incorporates the soul of the study.



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This chapter deals with the main methods and procedures that were used for carrying out the research. The following methodology was adopted to fulfill the above mentioned objectives. The following methodology was adopted to fulfill the objectives of my study.

3.1 Designs and Method of the study

Survey research was adopted to conduct this research. The word ‘survey’ literally means wider/ broad scale. It means, it has to be carried out in a large scale. In a common sense, survey research refers to the exploration of certain existing situation. The situation can be beliefs, some attitudes, some behavior, some activities, institution programme etc. It means that survey research is always concerned with present situation. To quote Kerlinger (1986: 279 as cited in Kumar 2009), ‘A research design is a plan, structure or strategy of investigation answer to research questions or problems. The plan is the complete schema or programme of the research. It includes an outline of what the investigator will do from writing the hypotheses and their operational implication to the final analysis of the data’ (p.84). Similarly, Cohen and Manion (1985, as cited in Nunan, 1992) opine:

Survey is the most commonly used descriptive method in educational research and may vary in scope from large scale governmental investigation through to small-scale studies carried out by a single researcher. The purpose of survey research is generally to obtain a snapshot of conditions, attitudes and or events at a single point in time (p.140).

The study design is a part of the research design. It is the design of the study per se, whereas the research design also includes other details related to the

carrying out of the study. So, a research design is a procedural plan that is adopted by the researcher to answer questions validity, objectivity, accuracy and economically.

As this proposal is carried out on the basis of survey research, through this research, I want to compare English and Morangia dialect of Tharu language in terms of apology and explore some typical expressions of apology used by the speakers of the very dialect.

A survey research can be completed in several steps. Nunan (1992, p. 141) has listed out the following steps required for carrying out survey:

Step 1: Define objectives (What do we want to explore?)

Step 2: Identify the target population (Who do we want to know about?)

Step 3: Literature review (What have others said/discovered about the issue?)

Step 4: Determine sample (How many subjects should we survey and how will we identify these?)

Step 5: Identify survey instruments (How will the data be collected: questionnaire/interview? What else?)

Step 6: Design survey procedures (How will the data collection actually be carried out?)

Step 7: Identify analytical procedures (How will the data be assembled and analysed?)

Step 8: Determine the reporting procedure (How will results be written up and presented?)

Thus using the aforementioned steps of survey research , my research was made more result oriented and down- to -earth.

3.2 Population Sample and Sampling Strategy

To carry out this research work, 80 native speakers of Morangia dialect of Tharu language were taken as sample. Sampling was done including 38 male and 42 female from Sunsari and Morang districts where 15 people were illiterate, 22 people were SLC graduates, 27 were intermediates and 16 were graduates. In order to sample the population, judgmental/purposive non-random sampling procedure was used.

3.3 Data collection Tools and Techniques

Questionnaire was the main research tool for data collection. It is a set of questions on a topic or a group of topics to be answered by respondents. A questionnaire was developed in an interactive style. It is used to elicit the actual information rather than somebody's view, opinion, and experience. The nature of questionnaire for my study was open-ended where the respondents were free to express their ideas in short.

3.4 Data Collection Procedure

The stepwise methodical procedure was used to collect the required data. For the study 80 native speakers of Morangia dialect of Tharu language dwelling in Sunsari and Morang district of Terai were purposively selected. I met them individually and established rapport with them and explained the purpose of my study. They were handed the questionnaire sheets. They were also explained the questionnaire where necessary. The responses of set of questionnaire were collected from each informant.

CHAPTER –FOUR

ANALYSIS AND INTERPRETATION OF RESULT

This chapter deals with the analysis , interpretation and presentation of data collected from the native speakers from the Morangia dialect of Tharu language spoken mostly in Sunsari and Morang districts of Nepal. I have analysed, interpreted and compared them. The most common forms of ‘Apologizing’ and ‘Requesting’ in Morangia Tharu with the transliteration of them in English symbols are stated to make the presentation clearer.

The forms of ‘Apologizing’ and ‘Requesting’ used by the native speakers of Morangia Tharu have compared with the English forms extracted from different authentic materials, viz. Jones (1981,p.67), Matreyek (1983,p.14) and Blundell et al.(2009) on the basis of seniority ,and degree of formality.

4.1 The Forms of Apologizing and Requesting in Morangia Tharu.

The responses provided by the native speakers of Morangia Tharu for apologizing and requesting have been analysed in the following headings:

4.1.1 Forms of Apologizing in Morangia Tharu

Apologizing is a language function which is used to convey one’s mistake done either knowingly or unknowingly ;or with or without Compensating Statement. Like native speakers of English, Morangia Tharu speakers use different forms of apologizing according to context or situation. Forms used with negative face (seniors or strangers) are different from the forms used with positive face(friends , juniors). So, the categories have been prepared as strangers, teachers , friends etc.

4.1.1.1 Forms of Apologizing used with Strangers

The forms of apology used with strangers have been listed below:

- a) E gay, maph kari diyahan gadi chadheke baninai ghumniese manra vin vin karaik control kare nahiye sakno he tore uprame bokri denho. Man ra safa hetoni tau saf kya dewo. (*Brother, I'm extremely sorry! I do not have habit of travelling on a bus and due to dizziness I couldn't control myself and vomited on your shirt. If I feel better, I will clean your dress*)
[**Structure:** E gay/he gay maf karidiyhan+ reason for apology + compensating statement]
- b) Hame dosar makhe dekhain chhal tora nahie dekhnu sehsse dhiha laglu. Maaf kari diyhan ge. (*I was looking somewhere else and I couldn't see you. So, I bashed on you. Please forgive me.*)
[**Structure:** Reason + Maf karidiyhan gay]
(with senior stranger)
- c) Maf kari diyhan gay,hame apan bapke lagawhain chhal, galtise tor numberme laglo. (*I'm extremely sorry sir! I was calling my father but...mistakenly happened to you*)
[**Structure:** Maf kari diyahan gay+reason for apology]
- d) Dekhaine baure,hame kanjan law sikhwa chhin, galtise tor saikalme thokar laglo,chal baru cyclera bana dewo. (*brother, I'm a learner. I didn't collide intentionally but let's go to the nearby store and I will bear for repairment whatever it costs.*)
- e) Kejange hamru kaha tha helo, jo baru kunu dokanbala ke puchhiya. (*I'm sorry! I don't have idea about it. You'd better ask anyone of these shopkeepers.*)
[**Structure:** Kejan ge hamru kaha thaha helo]

These were the responses provided by the native speakers of Morangia Tharu, aforementioned forms of apologizing were found being used to express apology with strangers. Among these forms ‘*Maf karidiyhan gay+ Reason*’, ‘*Kejan ge hamru kaha thaha helo*’, *Maf karidiyhan gay + compensating statement*’ and ‘*E gay/he gay maf karidiyhan+ reason for apology + compensating statement*’ are the most frequently used. Morangia Tharu speakers become very formal when they apologize with strangers, be them seniors or juniors.

4.1.1.2 Forms of Apology with Teachers

The form of expressing apology used by Morangia Tharu with their teachers have been given below:

- a. Sir, tasna karni chhal matar kapira byagame rakhelagna bisrya genhe. Kalu khina akhymakhya naibisryake anike dekhawo, aju maf kari de. (*sir, I had done all the works given but I forgot to keep my exercise book in the bag. I promise you that I will definitely bring and show all works to you tomorrow. Please forgive me today.*)
[**Structure:** Sir + reason for apology+ compensating statement+ maf kari diyahan/de]
- b. Maf kari diyhan Sir, asalse nai bujhnu, ek ber fer bujhyadeni. (*I ‘m afraid sir, but I couldn’t get you, could you please repeat it again?*)
[**Structure:** Maf kari diyahan sir+reason for apology.....?]
- c. Sir, ekchin kanjan ekta phone udha chhon ekdam emergency chhe, mind nai karhiyan ko. (*Excuse me sir, I have an emergency call to receive. please don’t mind ok*)
- d. Sir, aju birsyagene kalu naibisryake ani dewo. (*sir, I forgot today. I definitely will show you tomorrow.*)
[**Structure:** Sir,+aju birsyagene kalu naibisryake ani dewo]

The above listed forms show that Morangia Tharu speakers use different forms of apology with various degree of formality with teachers. Among them most commonly used forms are: *Sir + maf karidiyhan+ reason for apology*, *'Sir + aju birsyagene kalu ani dewo , Maf karidiyhan gay+ Reason and Sir + Reason for apology + ek ber maf karide*. Eventhough most of the time they are formal to teachers in case of apologizing, they use very straight form of apology, sometimes like *Sir ekchin kanjan ekta phone udha chhon ekdam emergency chhe maf karide*.

4.1.1.3 Forms of Apology with Friends

The most common forms of apology used by Morangia Tharu speakers are listed below:

- a) Milan re, mind nai kar yar, hamar manje baik ra tahi lajlya ken.
(*Milan, please don't mind. I thought you had taken my bike*)
[**Structure:** Milan re + mind nai kar yar +reason for apology]
- b) Gupta g, hamar manje tya bahara disar chhas ken, wyahase hame full sound me sunhain chhal. Mind Ni kar ko,baru bane kya dewe. (*Mr. Gupta, I thought you were outside of the room so I played the music in full volume. Please don't mind*)
[**Structure:** Gupta g+ reason for apology+mind nai kar ko.....]
- c) Mina + hamar se galti vyagle + maf karide. (*Mina, it's my mistake. please forgive me*)
[**Structure:** Mina + hamar se galti vyagle + maf karide]
- d) Dekhaine yar/Dinesh, torsange sinauwa dekhe jyaman hamru badya chhele matar hamra make lyake aju aspatal jya chhe,wyahase jya nai sakno, mind nai karhiyan. Baru dosr ber pakka jewo. (*Look Dinesh, I wanted go theatre with you but I have to take my mother to hospital today. That's why I 'm unable to go with you. Please don't mind. But I promise, I will go next time*)

[**Structure:** Dekhaine yar/ Dinesh + Reason for apology + mind nai Kariyan]

- e) Mohan ji hamarse galti vyagele, sakchhya janta maf karide. (Mohan, It's fault, if u can please forgive me.)

[**Structure:** Mohan ji + galti vyagle yaar + sakcha janta maf karide

- f) Mind nai karko, traffic jam ke karan se dilo byagle . Dosar ber se pakka time me yewo. (*Please, don't mind. Due to traffic jam I was late. But promise, I will be in time from today onwards.*)

From the above listed form, it can be said that, Tharu informants use quite informal forms of expressing apology with their friends in comparison to their teachers, seniors and strangers. But the forms *Mohan ji + galti vyagle yaar + sakcha janta maf karide* is more formal in comparison to others.

4.1.2 Forms of Requesting in Morangia Tharu

Requesting, one of the most widely used language functions, is sign of formality and politeness. In other words, it can be said that requesting is the way of asking somebody to do something in a polite way. When we formally ask somebody to do something, we make a request. Different forms of requesting are used in Morangia Tharu according to the different situation and interlocutor. The forms of requesting used by Morangia Tharu speakers are analyzed in the following headings:

4.1.2.1 Forms of Requesting with Strangers

The most common forms of requesting used by Morangia Tharu speakers with strangers are listed below:

- a) E gay, kanjan jhyal ra kholideni. (*excuse me sir, could you please open the door?*)

- b) Tor ghadi me kya bajlu ge/gay? (*Excuse me brother, would you mind telling me the time?*)
- c) E gay/ bau /gudi gumba park jya bala baat kun ta chheki? (*Excuse me, could you please show me the way to Gumba park?*)
- d) E gay , gumba park jya man chhe matar kun makhe jechhe thaha nai chhe, kanjan baat ra dekha deni. (*Excuse me, I want to go Gumba Park but I don't know which way to go. Could you possibly show me the way to Gumba Park?*)
- e) kanjan jyal kholi deni gay. (*please, open the window*)
- f) E gay kanjan jhyal ra kholi dela janta badya achha heli hanta. (*Excuse me, I would be grateful if you could open the window.*)

The above forms show that Morangia Tharu speakers request in variety of ways with strangers. From the table it can be said that in requesting with strangers, sometimes they become informal as well, though they are formal most of the time. The most formal form is rarely used in contemporary setting even though there is no specific structure to show politeness. But, the way they address and the term *kanjan* makes their utterance formal.

4.1.2.2 Forms of Requesting with Teachers

The most frequently used forms of requesting used by Morangia Tharu speakers with teachers have been listed below:

- a) Sir, boad me akshar na dekhla nai echhi kanjan futya ke likhi dela janta badya achha heli hatna. (*Excuse me sir, I'm unable to understand the words on the board. Would you be kind enough to write them more clearly?*)

- b) Sir, hamara kapi bahut dina se jachala nai gela chhe, aju khina jachi deni. (*excuse me sir, my exercise copy has not been checked for number of days. Please check it today*)
- c) Sir, kanjan akshar na futya ke likhi dahaini. (*Sir, could you please write a bit clearly?*)
- d) Sir aju hamra disnary ra ke akhya makhya kaam parle, aju dewahay janta badya achha hetu. (*Excuse me sir, today I'm in extreme need of dictionary. I would be profoundly grateful if you could give me my dictionary.*)
- e) Sir hamara copy check kari deni. (*Excuse me sir, please check my copy.*)

The above forms of requesting used by Morangia Tharu speakers with their teachers are not so formal. Generally, they use some background information to indicate the reason of requesting which is also supposed to be more formal. The most formal forms of requesting are- *Sir, boad me akshar na dekhyia nai echhi kanjan futya ke likhi dela janta badya achha heli hatna, Sir aju hamra disnary ra ke akhya makhya kaam parle, aju dewahay janta badya achha hetu*. But these forms are rarely used in daily conversation. The most frequent and commonly used forms of requesting recorded from respondents of Morangia Tharu speakers are found to be less formal.

4.1.2.3 Forms of Requesting with Friends

The following forms of requesting are used by Morangia Tharu speakers with their friends:

- a) Raju re, hamar purse harya gele yaar, hamar sange charanio nai chhe hamru bakhra bhada tiri dewya, kalu khina tora firta kyadeo. (*Raju, I think I lost my purse dude, and I don't have a single coin. Please pay for me as well. I will return your money tomorrow.*)

- b) Bhuntu re, kanjan tora DVD dewa Chennai Express dekhe man chhele re. (*Bhuntu bro, can you give me your DVD? I want to see Chennai Express.*)
- c) E Biren re, tor ra copy den re aju khina, chhutla na note sari ke kalu ani dewa. (*Biren, I have to copy the note given by the teacher, give me your copy, will you?*)
- d) Sunil re tor ra DVD deta re aju Chennai Express dekhwe. (*Sunil, give me your DVD, I want to see Chennai Express.*)

From the above forms it can be said that the request forms used by Morangia Tharu with their friends are quite informal. Sometimes they become formal with the friends who are less familiar and close to them but with close friends they are very informal. Formal and polite forms are uttered with some kind of background information in order to show the reasons of requesting, and are mostly used with the friends who are less familiar.

4.2 Comparison of the forms of Apologizing and Requesting between English and Morangia Tharu

In this section, I have compared the forms of requesting and apologizing in English and Morangia Tharu. In doing this, I collected the data from different people of Morangia Tharu, analysed, listed and found the different forms in it. The forms of requesting and apologizing in English are piled up from Matreyek (1983), Blundell et.al(2009), Jones(2010).

4.2.1 Forms of Apologizing in English and Morangia Tharu

The forms of apologizing used by Morangia Tharu are compared with English into the following headings:

4.2.1.1 Forms of Apologizing with Strangers

Native speakers of Morangia Tharu commonly use expressions like '*e gay/dekhenai gay + reason for apology + compensating statement* to apologize with strangers'. *E gay* or *hey gay* are the most formal expressions to address our seniors or strangers. But in case of junior strangers, the form of apology can be '*bau re/bhai re/gudi ge*' for apology.

English native speakers generally apologize saying *I am sorry, I apologize for what I have done*, etc. without showing formality and addressing the interlocutor. Moreover, they are not found to be giving reasons for their mistakes nor using compensating sentences. In English, I do not find much difference in apologizing on the basis of seniority i.e. both senior and junior apologize in almost the same way.

4.2.1.2 Forms of Apologizing with Teachers

Native speakers of Morangia Tharu, while apologizing, first address the teacher and give reason with compensating statement for apology. For example: '*Sir hamar ma bimari chhele gharam koi naheye chhele, wahase hame school awe naisakno maf kari de ajuse eko din kalas nai chhadwo*'.

In the above example, before compensating sentence, sorry sentence has also been used which is not compulsory in all the contexts. So, somewhere, such apologetic expression is found to be redundant.

In English, native speakers give reason with apologetic expressions in this context but addressing of their teacher is rare.

4.2.1.3 Forms of Apologizing with Friends

In Morangia Tharu, they are quite informal with friends and in some context they, with some smile in their face, apologize addressing their first name; give reason for apology with compensating statement along with sorry statement-

mind nahi kariyan, maf kya de etc. For example: *Dinesh re, dekhaine yaar hamar manje hamara cycle tahi lajle ken, le aju se jani ni bujike ibag kakhru kuchhu nahi kahawe le mind nahi kariyan*. Some people do not use compensating statement in this context. That is why, such statements are redundant. Here, they use *Dinesh re/ Dinesh bhai/ Dinesh ji+dekhaine re/ dekhaine yaar/ dekhaine mai*. The expressions *dekhaine re/ dekhaine yaar/ dekhaine mai* make the apology more formal.

English people, on the other hand, use general and most common forms like ‘*I’m sorry*’, *I can’t tell how sorry I am*’, but they do not use their friend’s names. Even though some expressions are found to be too formal, they do not use any extra common expressions to make them more formal the way Morangia Tharu people do.

4.2.2 Forms of Requesting in English and Morangia Tharu

The forms of requesting used by the Morangia Tharu are compared with English into the following headings.

4.2.2.1 Forms of Requesting with Strangers (Senior +Junior)

Morangia Tharu speakers use *e gay+ kanjan+.....?*, *e gay, kanjan+.....ta bada achha heli hatna/hati*. For example: *e gay, kanjan tor ra cycle dewahay?*, *e gay, kanjan sitame baithi dela hanta badya achha heli hatna* etc. like, apologizing, requesting also needs addressing before requesting. Some requesting statement is done the way question is asked whereas some are asked normally in general sentence but very formal and polite. And the second form is supposed to be the most polite form. Tharu native speakers use expressions like *e gay/hey gay* to the seniors before requesting.

In English, the forms *would you mind giving me your cycle, for a while?*, *would you be kind enough to give me your umbrella today?*, *could you please lend me.....?* etc. are used for requesting which are very formal and polite. But they do not use any expression before requesting.

4.2.2.2 Forms of Requesting Used with Teachers

Native speakers of Morangia Tharu use the forms like- *Sir, boadame nikhlanea asalse bujhla nai echho kanjan futake nikhi dela janta asalse bujhthen, master ji ge, aju khina disneri ke akhyamakhya kam parli, tor ra kam oralo ta deni aju hamra* etc. These expressions are very polite and formal.

English people also use formal and polite forms of requesting to the teachers. They use –*could you possibly write the things clearly?, would you be kind enough to write the things clearly?* etc. But the forms like these even can be used with strangers and seniors.

4.2.2.3 Forms of Requesting with Friends

Speakers of Morangia Tharu, generally use the forms like *aju tora ra DVD dewa re?, e biru, kanjan tor ra jacket dewa (badya jaad chhe)?, Sunil bau, hamar ra purse kate ne kate haragele, aju hamru sati vada tiri dahai gharama jyake dyadewa, etc.* to request their friends which are quite informal.

Sometimes to request they express the reason for why they are requesting so that the person who is requested is easily made comfortable to fulfill the request as in the third form from the first.

English people are found to be polite and formal in case of requesting even with friends and they use the forms like- *Do you think you could give me your laptop today?, Give me your notebook, will you? etc.*

CHAPTER- FIVE

CONCLUSIONS AND RECOMMENDATIONS

This chapter deals with conclusion of the whole study and recommendations made in policy, practice and further research level.

5.1 Conclusion

This part consists of the conclusion derived from the analysis of the forms of requesting and apologizing in Morangia Tharu and English.

5.1.1 Forms of Requesting and Apologizing in Morangia Tharu

1. Morangia Tharu speakers commonly use very formal and polite forms *e gay/Dekhain gay/ he gay+ reason for apology+ compensating statement, mind nai kariyhan ge+ anjaneme galti vya gelo+ sakchhya janta maf kari de, e gay/ he gay+ maf kari diyhan+ reason for apology +compensating statement to apologize strangers.*
2. While apologizing, Morangia Tharu people use forms like, *sir+ maf kari diyhan+ aju kapi anelagna bisrya gene kalu khina nai bisrya anwo, sir+ bisrya geno kalu ani dewo +maf karide, sir+ maf kari diyhan + compensating statement* with their teachers.
3. Morangia Tharu speakers use informal forms of apology like *Milan re+ galti vyagele yar+ mind nai kar ko, Mira + hamarse galti vyagele maf karide, Dinesh re +bujhi ne sujhike tora jathabhawi jeha seha kahno + le maf karide/ mind nai kariyhan ko* with very close friends and they use more formal forms with their less familiar/ close friends like, *Arbind ji + reason for apology+ compensating statement*'.
4. While apologizing, Morangia Tharu speakers do not just simply say sorry or a single sentence to express sorry but they give reasons for the

imperfection, and utter a compensating statement as well. Thus they are very formal.

5. Most of the Morangia Tharu speakers use *e gay/ dekhain gay/ he gay* to attract attention to make themselves very humble and polite to their seniors and strangers. They use *sir* to the teacher, *e bou re/ dekhaine bou re* etc. with juniors or junior strangers and they use name of their friends like- *Dinesh re , Biren re, e Bimal bhai* to start apology and request.
6. While requesting, Morangia Tharu speakers use very formal and polite forms like, *e gay, kanjan jhyal ra kholideni, e gay/bow/gudi Gumba park kun makhe jechhi?, e gay, kanjan jhyal ra kholi deni?, e gay kanjan jhyalra kholi dela janta badya achha heli hatna* etc. with strangers.
7. Morangia Tharu use forms like, *sir, boadame aksharna futyake likhi dela janta badya achha heli hatna, sir kanjan aksharna futyake likhi dahaini, sir, hamar ra copy bahut dinase check karla nai gelachhe aju khina chech kari deni* etc. with their teachers frequently.
8. Morangia Tharu speakers very often use rather informal forms of requesting with their more familiar/close friends, like- *Bhuntu re kanjan tor ra DVD dewa Chennai Express dekheman chhele ?, Biren re tor ra copy den re chhutla na note sarike kalu anidewo* and very formal forms with less familiar/close friends like, *Naresh ji, Chennai Express filim badya dekheman chhele matar hamar ra DVD kam nai kyarahala chhe, kanjan tor ra DVD dewhay aju khina?*
9. Like in apology, sometimes, Morangia Tharu speakers give some background information and make promise for making request with everybody. For example, *e dokandar kaka ge, saura saman lajelagna ekeber nai saparchhe kanjan saman ethai rakhidewo dekhi dewa, ina*

saman rakhike turante yewo?, Sunil bau, hamar ra purse kate ne kate haragele, aju hamru sati vada tiri dahai gharama jyake dyadewo?

10. In order to make themselves more humble, Morangia Tharu speakers use the expressions like, *e gay*, mostly with strangers, seniors before requesting which is equivalent to English *excuse me*, and the word '*Kanjan*' in Tharu resembles English requesting word please. So, *e gay* and *kanjan* are the most common expressions of requesting.

5.1.2 Similarities and Differences Between Forms of Apologizing and Requesting in English and Morangia Tharu

Under this, I have included two different topics similarities and differences expressing apology and request in English and Morangia Tharu.

5.1.2.1 Similarities

- a) In both linguistic codes, very formal and polite forms of apologizing are used with senior and respected people.
- b) In both the codes, the speakers become more humble in case of requesting.
- c) Both English and Morangia Tharu speakers use more polite and formal forms of requesting and apologizing with their less familiar friends in comparison to their familiar or close friends.
- d) Eventhough in some cases they become formal, most of the cases they are quite informal with their intimate friends in case of apologizing and requesting.
- d) Some of the young and educated speakers use English expressions like *I'm sorry, sorry..... or I'm extremely sorry* etc. for apologizing.

- e) As English people mostly use please for requesting, in the same way, Morangia Tharu speakers use *Kanjan* for requesting which resembles please.

5.1.2.2 Differences

- a. Most forms of requesting in English can be used with both seniors and juniors.
- b. In Morangia Tharu, speakers use different expressions as in, *he gay/ e gay/dekhaine gay* with their seniors especially male and *e ge/ e gay/ he ge/ dekhaine ge/dekhaine gay* with female and *bhai re /bau re/gudi ge* with juniors and first names with their friends before apologizing and requesting whereas in English such things are not obligatory as in Morangia Tharu.
- c. While apologizing in Morangia Tharu, speakers give reasons, compensating statement apologetic expression in order to expose how guilty or humble they are which English people hardly use.
- d. While expressing apology with seniors and strangers, Morangia Tharu seem to be more formal and polite in some cases than English native speakers.
- e. Native speakers of Morangia Tharu seem to be quite informal while requesting their friends and junior than in English.
- f. Generally, the forms of requesting in English are in question form whereas in Morangia Tharu both question and general statement forms are used. In comparison to general statement form question form is rather informal.

5.2 Recommendations

On the basis of the findings obtained from the data analysis and interpretation, some implications are suggested below

5.2.1 Policy Related

- i) Policy makers should be familiar with forms of apologizing and requesting of Morangia dialect of Tharu language and design the curriculum accordingly.
- ii) They should equally prioritize the ethnic language of such kind which ultimately helps not only for the teaching and learning but also for language promotion and protection.

5.2.2 Practice Related

- i) The forms of requesting and apologizing in Morangia dialect of Tharu quite different from those of English. So, language teachers who are teaching Tharu as a second language should be aware of this fact.
- ii) The main aim of this comparative study was to compare and contrast the forms of apologizing and requesting with those of English language. There would be no problems in the areas where the two languages are similar, but differences between the two languages create difficulties in the target language. Therefore, teaching should be focused on the areas of difficulty.
- iii) Make the students know all the forms of requesting and apologizing. Then, ask them to list all the forms of apology and requesting on the basis of formality, that is more formal to less formal. And find out the forms which are entirely different one to another language and make them learn in the given situation..

- iv) The forms of addressing in Morangia Tharu used before apologizing such as, *e gay/he gay/dekhaine gay* which resemble excuse me in English can confuse students whether these are the same or used differently for different purposes. So, these areas should be focused while teaching.
- v) Pair work would be the best ways of learning / teaching different functions like apology and requesting which really help the learners to internalize which exponents are suitable in which situation.
- vi) The language learner must be clear while using the Morangia dialect that there is a situation where the speaker is senior. However, he has to use more formal and polite forms to his / her juniors *e.g.bhanja / bhanji* (sister's children)
- vii) Before involving the students into different languages activities, the teacher should create proper situation in the classroom in different contexts so that they would understand which exponents are used in which situations.
- viii) Students can be taken out of the classroom where they can listen to the live conversations in which different forms of apology and request are used; and they have to make note of how people request and apologize.

5.2.3 Further Research Related

- i) Researchers around the world who are interested in exploring more about Morangia Tharu, this research will be one of the most authentic materials to be used.
- ii) Anyone who is thinking of conducting research in any language function of Morangia dialect of Tharu language, this research will be the best secondary source to my knowledge.

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Appendix- I

Questionnaire

Dear respondents,

This questionnaire has been prepared to complete a research work entitled **Apology and Request in English and Morangia Tharu: A Comparative Study**. The research is being carried out under the supervision Mrs. Madhu Neupane, Lecturer of Department of English Education, Tribhuvan University, Kirtipur, Kathmandu. The researcher aims to compare the apologies of English and Morangia Tharu. I wonder if you would be kind enough to respond to each item according to the given conditions or situations.

Your responses will be quite helpful for my research.

Researcher

Amrit Kumar Chaudhary

Name:

Address:

Sex:

Nationality:

Occupation:

Academic Qualification:

Apology

What would you say in the following situations ?

Apology with Strangers

1. You are in a crowded bus; you feel dizzy vomit the person next to you.(

यात्रुले भरिएको गाडीमा यात्रा गर्ने क्रममा रिंगटाले गर्दा तपाईंको छेउमा बस्ने साथीको सामान वा कपडामा बान्ता गर्नुभयो ।)

.....
.....

1. You dialed a wrong number.(तपाईंले गलत नम्बर डायल गर्नुभयो)
.....
.....
2. Somebody asks you to show the way to Shantinagar but you don't know.(कसैले तपाईंसँग शान्तिनगर जाने बाटो सोध्नुभयो तर तपाईंलाई थाहा छैन ।)
.....
.....
3. You are talking with someone. At the same you have a loud hiccough. (कोहीसँग बोल्दाबोल्दै तपाईंलाई जोडले बाडुली लाग्यो ।)
.....
.....
4. Walking to the classroom you accidentally knock into the girl's arm.(कक्षाकोठा तिर हिड्ने क्रममा तपाईं एउटी केटीसँग ठोक्किनु भयो ।
.....
.....
5. You threatened a girl/boy whom you saw walking with your girl/boy friend. Later you came to know that she was her sister. (तपाईंको प्रेमीका/प्रेमीसँग हिड्ने केटी /केटालाई तपाईंले धम्क्याउनुभयो र पछि त्यो केटी /केटा उसको बहिनी भाई भनेर थाहा पाउनुभयो ।
.....
.....
6. While cycling on highway you collided your cycle with other cycle.(सडकमा साइकल चलाउने क्रममा अर्को साइकलमा ठोक्काउनु भयो ।)
.....
.....

Apology with Teacher

7. you forgot to bring your homework copy. (तपाईंले आफ्नो गृहकार्य कपि ल्याउन विर्सनुभयो ।)
.....
.....
8. Your teacher is teaching in the classroom but you can't understand clearly whatever he says. (तपाईंले शिक्षकले पढाउनुभएको कुरा स्पष्टसँग बुझ्नुभएन ।)
.....
.....
10. You are talking to your teacher. At the same time your mobile phone rings and you have to receive it. (शिक्षकसँग कुरा गर्दागर्दै तपाईंको फोनको घण्टी बज्यो र तपाईंले उठाउनु पर्‍यो ।)
.....
.....

Apology with Friends

11. You abused your friend unknowingly. You have to apologize. (तपाइले आफ्नो साथीलाई अञ्जानमै गाली गर्नुभयो ।)
.....
.....
12. One of your friend from next room complains that the sound of radio is so loud that he/she can not concentrate in his/her study. (तपाईंको छेउको कोठामा बस्ने साथीले तपाइको रेडियोको आवाज ठूलो भएको कारण पढाइमा ध्यान केन्द्रित हुन सकेन भनेर गुनासो गर्नुभयो ।)
.....
.....
13. You borrowed a friend's dictionary and lost it. (तपाईंले साथीको शब्दकोष लिनुभयो र हराउनुभयो ।)
.....
.....

14. A friend asks you to go to movie but you are busy. (तपाइको साथीले तपाइलाई सिनेमा हेर्न जाऊँ भन्नुभयो तर तपाई एकदमै व्यस्त हुनुहुन्छ ।)
.....
.....
15. You promised your girlfriend/boyfriend to reach on time but you can't. (तपाईंले आफ्नो प्रेमीका/प्रेमीलाई समयमै पुग्ने वाचा गर्नुभएको थियो तर पुग्न सक्नुभएन ।)
.....
.....
16. You became late for your first period continuously for three days.(तपाईं तीन दिन लगातार पहिलो घण्टी ढिला हुनुभयो ।)
.....
.....
17. You served meat to your vegetarian friend. (तपाईंको शाकाहारी साथीलाई तपाईंको मासु दिनुभयो ।)
.....
.....
18. You are in important meeting and later realize that you need to leave right now. (तपाईं एउटा महत्वपूर्ण बैठकमा हुनुहुन्छ तर तपाईंलाई निस्कनै पर्ने भयो ।)
.....
.....

Miscellaneous

19. The doctor suggested you to visit him after seven days. But you forgot.(सातदिन पछि चिकित्सकले भेट्न बोलाउनुभएको थियो तर तपाईंले विर्सनुभयो ।)
.....
.....
20. The land lady complains that the time of your renting is so late.(तपाईंको घरबेटीले घरभाडा तिर्न ढिला भयो भनेर गुनासो पोख्नुभयो ।)
.....
.....

21. You entered inside an office with shoes. The peon asks you to take off your shoes. (तपाईं कुनै अफिस जुत्ता लगाएरै पस्नु भएकोले पियनले जुत्ता बाहिरै खोलेर पस्न भन्यो ।)
-
-
22. You scolded your neighbour and later realized that you shouldn't have done that. (तपाइले आफ्नो छिमेकीलाई गाली गर्नुभयो र पछि आफ्नो गल्ती महसुस गर्नुभयो ।
-
-
23. Someone asks you information about “secularism” but you yourself are unknown to it.(कसैले तपाइलाई धर्मनिरपेक्षताको बारेमा सोध्नुभयो जबकी तपाई आफै यस विषयमा अनभिज्ञ हुनुहुन्छ ।)
-
-
24. Only after reaching your room, you realized that you forgot to pay to the shopkeeper the stuffs you bought from.(आफ्नो कोठा पुगेपछि मात्र तपाईले पसलेलाई सामानको पैसा दिन बाँकी रहेको कुरा थाहा पाउनुभयो ।
-
-

Request

Make request in Morangia Tharu for the following situations.

Request with Teachers

1. Some words on the board written by your teacher are quite difficult to understand. Ask him to write them clearly.

.....

.....

2. One of your teacher has taken your dictionary a week ago but he/ she hasn't returned back yet and you are in dire need of it. Ask him to return it back it.

.....
.....

3. It's been long time your homework copy hasn't been checked by your teacher. Request him to check with some kind of feedback.

.....
.....

Request with strangers

4. You lost your watch in the bus. You need to ask time to stranger who is sitting beside you.

.....
.....

5. You felt suffocation in the passenger bus. Ask the person nearby to open the window.

.....
.....

6. You are a new chap in Kirtipur and you want to visit Gumba Park. Ask an acquaintance how to get there.

.....
.....

Request with friend

7. You are found to have been pick pocketed in the theatre and you have to get kirtipur in bus or micro. You want just bus fare from one of your pal.

.....
.....

8. You want to watch *Chennai Express* but you came to know that your DVD player is out of work. Ask a friend's DVD player who is living next to your room.

.....
.....

9. You are absent in your class continuously for three days. Ask your friend's note to copy the absent works.

.....
.....

Miscellaneous

10. You have forgotten your library card at your room and you have to borrow a book from the library. Ask your friend to help you in the situation.

.....
.....

11. You are unable to move your sleeping bed alone. Ask your fellow worker for help.

.....
.....

12. You are carrying a bundle of clothes. Ask your mother to open the door..

.....
.....

13. You bought many things from a shop, which you can not carry at a time. You leave some of them in the shop and ask the shopkeeper for a favor to take care of your goods as long as you come.

.....
.....

14. You have a headache but you have to purchase essential food stuff for dinner. You ask your father for favour on you .

.....
.....

(Thank you very much for your kind co-operation)