

CHAPTER ONE

INTRODUCTION

This study is about **Terms of Thanking and Apologizing in English Language and Bajhangi Dialect**. This topic consists of general background, literature review, objectives of the study and significance of the study.

1. General Background

Language has been commonly defined as voluntary vocal system of human communication. Language is a set of signal by which we communicate. It also means audible articulation, meaningful sound as produced by the action of the vocal organs. It is systematic means of communicating ideas, or feeling the use of conventionalized signs, sound, gestures, or marks having understood meanings. Language is the most powerful, convenient and permanent means of communication. Moreover, beings a means of communication, it forges cultural ties , economic relationships and friendships. Similarly, it is storehouse of knowledge, instrument of thinking as well as a source of delight. Human being store knowledge, transmit messages, knowledge and experience from one person to another, from one generation to another. It is the language that joins the present, the past and the future together. It plays an important role in development, maintenance and transmission of human civilization.

Chomsky (1957,p.13) defines language in a different way. He says “From now on I will consider a language to be a set (finite or infinite) of sentences, is finite in length and constructed out of a finite set of elements.” Unlike other definitions it is intended to cover much else besides natural languages. It says nothing about the communicative function of their natural or non-natural languages. Its purpose is to focus on the structural properties of language and to suggest that those properties can be investigated from the automatically precise point of view. Though language is defined differently by different linguists, we

can say that it is a systematic, purely human and non-instinctive means of communication.

Crystal (1988 p. 20) says, "English is the mother tongue of more than three hundred million people in the world. Similarly, about three thousand million people use it as a second language and around two hundred million people speak English as a foreign language in the universe." More than six thousand different languages are spoken in the present day world. Among them, English is one of the richest languages since it has wide coverage, rich vocabulary, written literature and high population of its users. It is one of the prominent international languages in which most of books, reports, journals, newspapers, etc are published. It is used in business, education, literature, sports, communication, technology politics etc.

Lyons (1981) says "Language is not simply a means of communicating information about whether or any other subjects, it is also a very important means of establishing and maintaining relationships with other people".(p.13)

Language teaching is one of the major field of applied linguistics. It involves teaching pronunciation, vocabulary, grammar meaning and communicative function of particular language through listening, speaking, reading and writing. Language teaching learning process requires equal emphasis of all aspects of a particular language.

Language is human phenomenon which is a complex as human relationship in society. Language or human unique means of communication is different from other animals' means of communication. Human language is entirely dependent on social context whereas other animals' communication system is inherently learnt (as cited in Aitchison 1972. p. 19). Language is something more; it is the indispersible vehicle of all human knowledge. It is the basic foundation of all human co-operations, without which no civilization is possible.

1.1 Language in Nepal

Nepal is a country rich in its culture and linguistic diversity. Nepal is a multilingual country which is situated between two large countries India and China. Nepal is small in area but large in culture and religions.

Ethnologue Report for Nepal (2009) states that there are 126 languages spoken in Nepal. Among them 124 are living and 2 of them have been dead. The languages in Nepal fall into four language families. They are Indo-Aryan, Tibeto- Burman, Astro-Asiatic and Dravidian families. Though the number of languages from Tibeto-Burman Family is more than the languages from Indo-Aryan Family. The major languages that are spoken in Nepal fall under Indo-Aryan Family, e.g. Nepali, Maithili, Bhojpuri, Tharu etc. Some of the languages that fall under Tibeto-Burman family are Newari, Magar, Tamang Gurung, Rai etc. Only one Astro-Asiatic language and one Dravidian language spoken, in Nepal are Sattar and Jhangar respectively.

The language families and languages spoken in Nepal are listed below:

1.1.1 Indo –Aryan Family

The following languages under this family are spoken in Nepal.

Table No.1

Indo –Aryan Family

Angika	Marwari	Nepali
Awadhi	Hindi	Palpa
Bagheli	Jumli	Rajbhsai
Bangali	Kayort	Sohna
Bhojpuri	Kurmali	Tharu-chitwan
Bote majhi	Kurmukar	Tharu-dangara
Darai	Majhi	Tharu-kochila
Dhawar	Musasa	Tharu-rana

Source : Ethnologue Report for Nepal (2009)

1.1.2 Tibeto-Burman Family

The language of this family is spoken by relatively less number of people than that of Indo-Aryan Family. The following languages are classified under this.

Table No. 2
Tibeto-Burman Family

Athpariya	Bahing	Baraamu
Bantawa	Behhariya	Bhujel
Bodo	Byangsi	Chamling
Chantyal	Chepang	Chhintange
Darmiya	Dhimal	Dholpa
Dura	Ozongkha	Ghale
Gurung	Jirel	Agate
Kham	Lepcha	Limbu
Magar	Saam	Sherpa
Tamang	Thakali	Waling, etc

Source :Ethnologue Report for Nepal (2009)

1.1.3 Dravidian Family

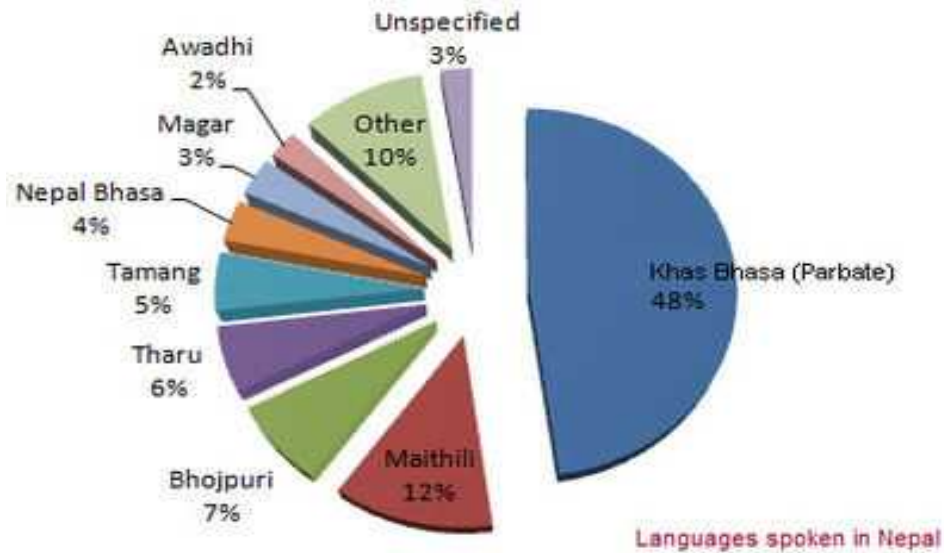
According to the Ethnologue Report of Nepal (2009), only one language named, Jhangar comes under this family. It is named as 'Kurux Nepali ' Jhangar and Orau. It is spoken in Janakpur and Dhanusa districts.

1.1.4 Astro-Asiatic Family

The languages that come under this family are used in Nepal. They are Manduri and Santali languages. Besides these languages, there is one language named Kusunda which does not come under any family.

According to the "Preliminary Census Report (2011)". The major languages spoken in Nepal with their percentage are mentioned here.

Figure No. 1
Preliminary Census Report(2068)



1.1.5 The Bajhangi Dialect: Origin and History

A dialect is variant of a language. It is associated with a geographical isolated speech community. Bajhangi dialect, a regional variety of the Nepali language spoken by two thirds of the total population of Bajhang district of the Seti zone has some unique linguistic features, styles and characteristics. It has not been widely studied so far and it has no written forms. Joshi (1989) describes Bajhangi language as, "the dialect spoken by the permanent inhabitants of lower hills and valleys of Bajhang district in the far western development reason of Nepal except Bungal is called the Bajhangi dialect." Though the five dialects Chair, Bungli, Lekali, Dhuleli and Bajhangi are in vogue concurrently in Bajhang, Bajhangi dialect is spoken widely and occupies a prominent position.

The Bajhangi dialect is regarded as one of the five dialects of Nepali language and mentioned as 'Orapachhima' dialect by Bal Krishna Pokheal and 'Khendriya Nepali' by Chadamandi Bandhu (as cited in Joshi, 1989). The

variety of kendra Nepali or 'orapachhima' spoken in Bajhang is mainly taken into consideration in this dissertation regardless of the various geographical variations of kendra Nepali used in all the northern districts of far western and mid western development regions of Nepal. So, it is difficult to understand the Bajhangi dialect by those whose lingua franca is Nepali and vice versa. The Bajhangi dialect is only spoken in Bajhang and the dialect that is similar to it and is spoken in Bajura, Achham, Jumla and Kalikot has spatial variations. This dialect is used in Bajhang, it is understandable to Nepali speakers and it has its own linguistic characteristics. Therefore, this dialect can be taken as a separate dialect.

The Bajhangi dialect has not been widely studied so far it has no written form, literature on vocabulary, grammar and pronunciation etc. This shows that the number of people speaking this dialect is decreasing and will go on decreasing day by day. Bajhangi used their dialect among themselves but while conversing with Nepali speakers they switch over to Nepali. Code switching takes place among educated dialect speakers, too. There is danger of it becoming a least used dialect in the near future. Consequently, the study of this dialect seems to be necessary of this time.

The district covers the 3224 sq. km. and the total population of the Bajhang district is 1,76,342. According to preliminary census report (2011). In total population near about 75% Bajhangi people speak this dialect. In Bajhang there are 47 VDCs among them people of below VDCs are only spoken Bajhangi dialect, cited by Joshi (1989.p.10).

Table No. 3

Bajhangi Dialect Spoken VDCs

Byansi (Except thalara)	Kandel (Except bannikot Caun and pari Mungla for some extent)	Sainpasela
Lekaganu (Mixed language, Lekaali and Bajhangi)	Maulali (except a few villages)	Chaudhari
Metela	Malumela	Subeda
Chainpur	Rithapata	Hemantabada
Bhatekhola	Kalukheti	Pauwagadi
Bhairab Nath	Royal	Kailash
Kotdeval	Luyata	Masta
Rilu	Sunikot	Kot Bhariab
Parakatne	Koiralkot	Dangaji
Lamatola	Majhiganu	Patadeval
Gadarary		

1.1.6 Importance of the English Language

English is an international language. It is widely spread language in the world. Most of the people in the world speak English. English is spoken as a first language in the USA, UK, Canada, Australia, Newzealand and Ireland are called core language speaking countries. English is not only spoken as a first language. It is also used as second language and foreign language in India, Singapore, Pakistan, Nepal and China are called periphery language speaking countries. According to Crystal (1997), survey of range of use carried by UNESCO and other world organizations reinforce, the general statistical impression. English is used as an official or semi-official language in over 60

countries and most of the newspapers, magazines, articles, essays, books are published in English in the world.

English language is considered as the prestigious and glorious language, Historically, English is organized from the fusion of language and dialects. A language is a systematic means of communication by the use of sounds or conventional symbols. It is a communication by word of mouth. It is the mental faculty or power of vocal communication. It is a system for communicating ideas and feelings using sounds, gestures, signs or marks. The expression of ideas by the voice and sounds articulated by the organs of the throat and mouth is a language. This is a system for communication. A language is the written and spoken methods of combining words to create meaning used by a particular group of people.

Language is something specific to human, that is to say it is the basic capacity that distinguishes human from all other living beings. Language therefore, remains potentially a communicative medium capable of expressing ideas and concepts as well as moods, feelings and attitudes. A set of linguists who based their assumptions of language on psychology made claims that language is nothing but 'habit formation'. According to them, language is learnt through use or practice. In their view, 'the more one is exposed to the use of language, the better one learns'. Written languages use symbols (characters) to build words. The entire set of words is the language's vocabulary. The ways in which the words can be meaningfully combined is defend by the language's syntax and grammar. The actual meaning of the words and combinations of words is defined by the language's semantics.

The latest and the most advanced discoveries and inventions in science and technology are being made in the English language is the means of scientific discourse. English language has become one of our principle assets and getting a global leadership. English language comes to our aids in our commercial transactions throughout the global English. English is available to us as a

historical heritage in addition to our language. We can make the use of English to promote our world view and spiritual heritage throughout the global English. We can make the best use of English to develop ourselves culturally and materially. English language is our window to the world. English language has brought us at the international level. A language attracts people because of the wealth of literature and knowledge enshrined in it. English language has great demands in each and every field. The great demand of admission in English medium schools throughout the country is a testimony to the attraction of English to the people of Nepal. Many of the leaders, who denounce English, send their own children to English medium schools. Many of the schools in the country have English as a sole or additional medium of instructions.

Present day English is an immensely varied language, having absorbed material from many other tongues. It is spoken by more than 300 million native speakers and between 4 hundred and 8 million foreign users. It is the official language of the air transport and shipping; the leading language of science, technology, computers and commerce; and a major medium of education publishing and international negotiation. For this reason, scholars frequently refer to its latest phase as world English.

1.1.7 Language Function

A function in language refers to the purpose for which utterance or unit of language is used. Such functions are often described as categories or behaviors e.g. asking, requesting, narrating, apologizing etc. The functional use of language cannot be determined simply by studying the grammatical structures of sentences but also the purpose for which they are used. The function of language can be divided into two types. They are grammatical function and communicative function. In grammatical function of a language we understand the relationship of a constituent with other constituents in a sentence and communicative function is the content to which a language is used to a

community. The function of language establishing social relationship and role played by language in conveying information about the speaker.

Communicative function refers to the ways in which a language is used in a community. Communication we mean the exchange of ideas, feelings, information etc between two or more persons. In sense of communication the speaker send the message to a person by means of an established code and the hearer to receive the message.

Austin (1911-1960) built on the foundation for speech act theory. According to him, the utterances mainly fulfill two types of functions contrastive and per-formative. Contrastive function is related to the act of making proposition whereas per-formative function is related with the performance of an action. Austin (1962) has divided per formative function into five types. They are vindictive, expositive, commissive, behabitives and explosives. Searle's (1961) had divided language functions into commissive, declarative, directive expressive and representative functions.(cited in Rawal, 2009. p.8)

Finocchiaro (1983) groups communication function into following five categories.

Personal : Clarifying or arranging ones ideas expressing one's thought or feelings.

Interpersonal : Enabling us to influence the actions of others; accepting of reference direction.

Directive : Attempting to influence the actions of others; accepting of reference direction.

Referential : Talking or reporting about things, action events or people in the environment in the past or in the future;

Imaginative : Discussing, expressing ideas, suggesting, solving problems etc. (cited in Bhandari and Gyawali, 2010.p.7) Van EK (1975 p.37) distinguishes six main functions of communication:

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

Richards et al.(1999) define communicative functions of language as "The purpose for which an utterance or unit of language is used". In language teaching, language functions are often described as categories of behaviour, e.g. requesting apologizing, complaining, offering, complementing etc.(p.148). According to Ur. (2001). "Afunction is some kinds of communicative act: it is use of language to achieve a purpose usually involving interaction between at least two people, e.g. suggesting promising, apologizing, greeting" (cited in Rai, 2011. p.12). Thanking and apologizing are the very important functions of language. These functions come under expressing and finding out moral attitudes. Thanking is used to say than you are pleased about somebody and apologizing is used to say sorry about something.

1.1.7.1 Thanking in English

We express gratitude in different ways for different reasons. We may say "Thank you so much for the gift" to show gratitude. The language plays important roles in today communication. Thanking is used to tell somebody that you are grateful. Thanking is used to say that signal the conclusion conversation. There are some important points to consider when introducing or thanking speakers. Let's start with introductions. It generally means thank you. But in a more cheerful manner. It is usually used in instant massaging but can be used in real life in reference to thanking someone for deed, favor or action done.

Some of the terms of thanking used in English are listed below (Matreyek 1983, p.12)

Thanking	Responding to Thanks
Thanks	You're welcome.
Thank you	It's O.K.
Thank you for calling.	Don't mention it.
That was very kind of you.	That's quite all right.
It was very nice of you to help me.	Thank you.
How can I ever thank you	No need to thank me.
I can't thank you enough.	It was my pleasure.
I really appreciate what you've done for my family.	
Can I show my appreciation by buying you an ice cream?	

Classification of 'Thanks'

The theoretical background use here is derived mainly (with slight adaptations from Eisenstein and Bodman (1986) who have attempted to classify thanks in terms of the various strategies used in thanking. An additional strategy type 'expressing obligation' has been added to the list. These strategies have been listed below which manifest themselves usually in expressions preceding or following the thanks proper:

Complimenting/expressing appreciation for the benefactor or the favour/gift

Thanks a lot. You are wonderful!

Thank you so much. It's really the thing I wanted.

1. Expressing obligation

I am really grateful for what you have done for me. Thanks a lot.

2. Expressing a lack of necessity.

Thanks a lot, but you took unnecessary trouble for me.

3. Promising to repay

I don't have words to thank you. I will pay you back as soon as I can.

4. Expressing surprise and delight

Wow! Wonderful ! Thanks a lot!

5. Exaggerating

I really appreciate this. You're a lifesaver.

6. Expressing affection

Thank you so much, dear. I don't know what I would've done without you.

1.1.7.2 Apologizing in English

There are several secrets of communicative competence of which expressing apologizing is the one. An apology is speech act which expresses that is, sorry for having done something wrong or causing pain or trouble. In this study the statement of regrets (for doing wrong being impolite, hurting somebody's feelings) in other words it refers to statement expressing that one is sorry for having done something wrong, for causes pain or trouble etc. you apologize before or while you are doing things like sneezing, coughing, hiccupping, burping etc.

People typically use apologies for a variety of reasons such as

- a. To say that they are sorry.
- b. To explain why the offense happened

Apology plays a vital role to develop communicative competence. This study will be beneficial to the learners to grasp culture pragmatic competence.

There are different exponents which are used in apologizing. (Matreyek 1983. p.19)

Apologizing

I'm sorry.

Sorry about that.

I Beg your pardon

I apologize

I'm sorry that I couldn't come on time.

I apologize for saying that.

Please forgive me for having thrown your book away.

1.1.8 Importance of Contrastive Analysis

Contrastive analysis is defined as a scientific study of similarities and differences between languages. In other words contrastive analysis is the comparative study of linguistic system of two or more languages to find out similarities and differences. It is the comparison of any two languages to discover and describe the problems that the speakers of one language will have in learning another. It compares the learner's first language, finds their similarities and differences and then predicts the area of ease and difficulty. It is assumed that whenever there are similarities between the two languages there will be facilitation of learning and whenever there are differences between the two languages there will be learning difficulty. CA focuses on the influence of the mother tongue on all aspects of the language, viz. morphological, phonological and syntactic levels. Examination on the differences and similarities between two or more languages helps in predicting the areas of proneness of errors.

The practitioners of CA are called the 'contrastivists'. As it is a branch of linguistics, the practitioners are also called linguists. According to James (1980.p.1) 'linguist' the term can refer to the following: a person who is professionally engaged in the study and teaching of one or more languages. He further states quoting Sampson (1975.p.4) that there are two broad approaches to linguistics; the generalists and the particularists. The former focuses on the general phenomenon of language whereas the latter focuses on the individual language.

Along the second dimension linguists have been divisible into those who choose one or each language in isolation, and those whose ambition and methods are comparative. James (ibid) further argues that:

The former are concerned to discover and specify the immanent 'genius' of the particular language which makes it unlike any other language and endows its speakers with a psyche and cognitive uniqueness. The

comparatives, (Ellis, 1966), as the name implies, proceeds from the assumption that, while every language may have its individuality, all languages have enough in common in them to be compared and classified into types.(p.2)

So this approach has established a classificatory system for the languages of the world. It is a hybrid linguistic enterprise and, according to James (ibid) is intended producing inverted two-valued topologies (concerned with a pair of languages) and founded on the assumption that languages can be compared.

As a distinct branch, it does not have a long history. It has been started during 1940s to 1950s. This has gained its independent status with the publication of Lado's book "Linguistics Across Cultures" in 1957, he is of the view that in the comparison of two languages lies the key to ease or difficulty in foreign language learning. He further says that:

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

This is guided by the theory of transfer, i.e. those elements which are similar to learners' mother tongue or first language are utilized to learn even the second language.

The history of CA can be divided into two parts, viz. traditional and modern. Though it has been initiated during the end of the 19th century, the modern underpinning or refinement has been given by C.C. Fries and Robert Lado. Fries believe on those materials which are systematically compared to the learner's mother tongue. There may be problems which a learner has to face while learning second or foreign language which are to be analyzed in order to ascertaining the pace of learning and degree of success. Gass and Selinker (2001, p. 24) say that:

The contrasted approach created in 1957 was designated to contrast the sound system, morphological system, syntactic system and cultural system of two languages for the purpose of discovering similarities and differences, with the ultimate goal of predicting areas that are that will be either easy or difficult for learners.

During its emergence it has been used profoundly in the field of SLA curriculum design and language teacher education which provided the theoretical underpinning for audio-lingual method. During 1950s to 70s it has been extensively used in the field of second language acquisition as a method for explaining why some features of a target language were more difficult to acquire than others. CA is based on the Behaviorist theory of psychology and the field of structural linguistics. According to Corder (1977), various large scale projects were set up for the contrastive study of language. From that time onwards various papers, articles and journals were published, many dissertations were done, books written but the craze of it has been decreasing at present due to its shortcomings.

Though it has been unquestionably used in different areas during the past 50 or so years, the existence of it has been challenged due to its shortcomings. But still we cannot totally discard the existence of it nowadays too because of its significances which have been proved to be beneficial nowadays as well. The significances of it are as follows:

- a. It analyzes the two languages (L1 and L2) independently and completely.
- b. It compares two languages item-wise at all levels of the structure.
- c. To critically analyze the similarities and differences of two or more languages.
- d. To predict the areas of proneness of error and to design teaching materials on the basis of the likeliness of errors to eradicate them. The most efficient materials are those that are based on the scientific

description of the language to be learned, carefully compared with a parallel description of the native language of the learner.

- e. Helps in machine translation.

The teachers who are involved in teaching learning activities can conduct CA of the language they are teaching, so the findings of it can be directly and immediately implemented in course of language teaching.

1.2 Review of Related Literature

There are many researches in the department of English education on the comparative study of different languages like English, Nepali, Doteli, Newari, Limbu, Maithili, Tharu and Bantwa. Some of the researches on different languages and their conclusion are mentioned below:

Joshi (1989) carried out a research on "Linguistic study of Bajhangi dialect". His main objective of the study was to introduce the structure of the Bajhangi dialect describing its grammatical patterns (morphological and syntactical) on the basis of attended lexicon and sentence structure. He had conducted the interview and questionnaire as a tool for collecting data. He concocted that the grammatical strictures in this dialect are quite distinct and peculiar.

Pandey (1997) carried out a research on "A comparative study of apologies between English and Nepali". The objective of his study was to enlist the different forms of apologies used in English and Nepali and compared them in the contexts of the some related situations. He found out that native speakers of English used direct form of apologizing and native speakers of Nepali used indirect ways of apologizing.

Chapagain (2002) carried out a research work as "Request forms in Nepali and English". His main objective was to find out request forms in English and Nepali language. The study shows that English native speakers are polite than

Nepali speakers. He found out that Nepali speakers use more formal terms to request senior family members.

Khanal (2004) carried out the research on "A comparative study on the forms of address of Tharu and English languages". His main objective of the study was compare and contrast in the form of address of Tharu and English. This study shows that Tharu native speakers used more numbers of addressing terms than the English native speakers. .

Sapkota (2009) conducted on research works on "A comparative study on terms of thanking and apologizing in English and Tharu". The main objective of his study was to find out the forms of thanking and apologizing in western Tharu. By the study he analyzed that Tharu is less formal in English in the situation of thanking and apologizing.

Rawal (2009) carried out research on "Form of comparative study of greeting and taking leave in English, Nepali and Bajhanghi". His main objective was to compare and contrast the forms of greeting and taking leave in English, Nepali and Bajhanghi. He found that Bajhanghi speakers are more formal in greeting than English native speakers.

Bohara (2009) conducted study on "Deixis system in English and Bajhanghi dialect of Nepali". His main objective of the study was to find out the forms of person deixis, discourse deixis and social deixis used by Bajhanghi native speakers and compared those with English forms of deixis. He found that both English and Bajhanghi native speakers used similar forms of deixis.

Jagri (2010) has carried out a research on "Forms of ordering and suggesting in English and Bajhanghi". His main objective was compare and contrast the forms of ordering and suggesting in English and Bajhanghi. He found that Bajhanghi speakers order their neighbor, guests, stranger, general friends. But English people request while asking them to do something.

However, different researches have been carried out on language functions; nobody has done the research in Bajhangi on "Terms of thanking and apologizing" till now from our department. Thus it is the first research about Bajhangi dialect.

1.3 Objectives of the Study

The objectives of the study are as follows.

1. To find out terms of thanking and apologizing in Bajhangi.
2. To compare and contrast the forms of thanking and apologizing in English and Bajhangi.
3. To point out some pedagogical implications.

1.4 Significance of the Study

The study has some significance in the field of language. The study is related to the comparative analysis of the terms of thanking and apologizing in English and Bajhangi dialect. In the same way, the outcomes of the study would be helpful for the students of languages to learn various forms of thanking and apologizing. Being a study on functional aspect of language, it would be use for further study on communicative functions of languages. The study would be helpful for other researchers, linguists, course designers, textbook writers and teachers because they can get some ideas from it.

CHAPTER: II

METHODOLOGY

This is a field-based survey research. I adapted the following methodology in order to fulfill the objectives of the research work.

2.1 Sources of Data

I used both primary and secondary sources of data, to carry out of study.

a. Primary Sources of Data

The primary sources of data were 60 native speakers of Bajhangi dialect from Bajhang district. I selected 60 Bajhangi speakers out of which 30 were male or 30 were female speakers. I took equal number of literate and illiterate speakers.

b. Secondary Sources of Data

I used different books, newspapers, journals, dictionaries, articles, internet and unpublished thesis. The major secondary sources are Matreyek (1983), Van Ek (1975), Bhandari and Gyawali (2010). The researcher also consulted other reference materials from web for the forms of thanking and apologizing in various languages.

2.2 Sample Population and Sampling Procedure

The sample population of the study included 60 native speakers of the Bajhangi dialect of Nepali language from two VDCs of Bajhang named Byansi and Kadel. I chose VDCs by using judgmental non-random sampling. I took 30 literate and 30 illiterate speakers and the participation of male and female were equal from each VDC. I used show-ball non-random sampling while selecting male and female, literate and illiterate speakers.

2.3 Tools for Data Collection

The main tools for the data collection were questionnaire and interview. A set of questionnaire was designed and developed for the native Bajhangi educated speakers and for uneducated speakers the interview was taken.

2.4 Process of Data Collection

I followed procedure to collect data which were as follows:

- i. First of all, I developed the research tool and I visited the selected VDCs in Bajhang district and established rapport with the native speakers of the Bajhangi language. I also explained the purpose and objectives of the research to the respondents.
- ii. I selected 60 Bajhangi speakers out of which 30 were male and 30 were female with the help of snow ball sampling procedure.
- iii. Then I administered questionnaire to the educated sample population and I took the interview with the uneducated sample population and I jotted down the responses of the interviewees.
- iv. Eventually, I found out and compare different forms of thanking and apologizing in English and Bajhangi.

2.5 Limitations of the Study

This study had the following limitations

- a. The research study included 60 native speakers of Bajhangi dialect of the Nepali language
- b. This study was limited to the comparison between various forms of thanking and apologizing in English and Bajhangi dialect.
- c. Informants of the study were selected from two VDCs of Bajhang, i.e. Byansi and Kadel.
- d. The researcher included 30 literate speakers and 30 illiterate speakers, I took equal number of 30 male and female speakers.

CHAPTER: THREE

ANALYSIS AND INTERPRETATION

This chapter includes the analysis, interpretation and presentation of data in details. The collected data is the essential part of any thesis. After collecting the data from the Bajhang dialect, I analyzed, tabulated and interpreted them. To make the presentation more clear, the exponents and the number of informants are stated in the table. The analysis and interpretation was done as effectively and accurately as possible. Language is context based. It varies from one situation to another. A language used with family members certainly differs from the language used between teachers and students.

Hence, this chapter consists of two parts: Identification and analysis of forms of thanking and apologizing in Bajhang dialect and similarities and differences between Bajhang and English forms of thanking and apologizing.

3.1 Terms of Thanking and Apologizing in the Bajhang Dialect

Bajhang dialect is one of the regional varieties of the Nepali language which is spoken in Bajhang district. Here, I have taken two different functions of language i.e. thanking and apologizing to find out different exponents used in this dialect. To do this, I have selected people from different educational and social backgrounds and they are kept under different headings. The collected data is tabulated and interpreted as below:

3.1.1 Forms of Thanking Used in Bajhang

Maharaj/maharani ko jaya hawas	Sarkar ko jaya hawas
Malik ko jaya howas	Sarkarko jaya howas
Sarkar ko bhalo hoijhou	Jaya howas shap

Mera malik ko nikai hola	Hajur ko jaya
Dhanyabad chha	Mera malik mastai nika chhan
Mera parani khi mastai dhanyabad	Dhanyabad hajur
Nika rayachan	Dhanyabad
Mera kam ki lagi dhanya bad	Tamu lakh barsa ba chi raya
Niko/chela/cheli	Thick chela/cheli
Ramri/ramro manchha	Niko ari sathi
Tero jaya hou	Tero jaya hou
Tuba chi rayai	Bariya maisa
Ramro araya	Tabachi rayai
Dhanyabad sir/medum	Niko ari/ara
Dhanyabad Saudi	Badiya sathi
Ramro chhan	Tuba chi rayai
Hajur lai dhanyabad chha	

3.1.2 Terms of Apologizing Used in Bajhangi

Glati bhayo maharaja/maharani	Mera bhagwan chhema deu
Anjan ma bhayo sarkar	Chhema pau sarkar
Mukhi maph gara lata/lati	Najani galti bhaigo
Jan risa nati/natin	Jan risau he mukhi

Tauro sewa gama sakaina	Mukhi maph gari deu hajur
Galti bhaigo bhai	Maph de yar
Galti bhaiga Saudi	Tujanrisa sauji
Galti bhaigo malik	Maya jan marya
Hajur ko sewa garna sakaina	Chema pau guru
Mapa gari deu sarkar	Jan risau malik
Anjan ma bhayo malik	Mera malik chema deu
Jan risau shap	Gulti bhayo hajur
Maph gari deu	Jan risau hajur
Hajur khi dukha bhaya chema pau	Mukhi maph gari deu
Mukhi daya gari deu	Galti bhaigo
Janrisau bhai	Janrisa saiba
Janrisa beta/beti	Najani bhayako ho
Muile thaha payaina hajur	Mera malik chema deu

3.2 Terms of Thanking and Apologizing Used with Respected People

A person who lives in the society be respectful with each other. Without respect other person can hardly live in a society in a good way. Here, the terms respected people refers to king, queen, president, judge, prime minister/ minister et al.

3.2.1 Terms of Thanking and Apologizing Used with King/Queen

A male ruler of a country who usually inherits his position and rules for people known as king. Who is highly respected and vary successful or popular is called king. A wife of a king or female ruler of a country known as queen who is also highly respected. Generally formal language is used with king/queen is conversation.

Table No. 4
Terms of Thanking Used with King/Queen

Terms used with king/queen in Bahjangi dialect	% of inf.	English equivalents
Maharaj ko jayahawas/maharani ko jaya howas.	50	Thanks his/her majesty. Thanks your majesty.
Sarkar ko jaya howas.	40	Thanks my honor.
Malik ko jaya howas.	10	

The native speakers of Bajhangi dialect used different terms of thanking for different people. They addressed the king as 'maharaj' and queen as 'maharani'. The above table shows 50 percent informants used as 'maharaj/maharani ko jaya howas' and 40 percent Bajhangi native speakers used as 'sarkar ko jaya howas'. Similarly, 10 percent informants used as 'malik ko jaya howas'. In the context of English, in the forms 'thanks your majesty,' 'thanks his/her majesty', 'thanks my honor.' The above data shows English and Bajhangi speakers used formal language with respected people. Bajhangi speakers used formal form to thank king and queen.

Table No. 5

Terms of Apologizing Used with King/Queen in Bajhangi

Terms of apologizing used in Bajhangi dialect	% of inf.	English equivalents
Galti bhayo Maharaja/maharani.	50	Forgive me your majesty.
Maph gari deu sarkar.	40	I am extremely sorry your honor.
Mera bhagwan chhema deu.	10	Forgive me God !

For apologizing the native speakers of Bajhangi 50% informants responded as 'galti bhayo maharaj/maharani' and 40 percent informants responded in the form 'maph' gari deu sarkar'. Similarly, 10 percent informants responded as 'mera bhagwan chhema deu'. In the context of English, 'forgive me your majesty', 'I am extremely sorry your honor' and 'forgive me God'. The above data shows that both English and Bajhangi speakers used formal forms for apologizing.

3.2.2 Terms of Thanking and Apologizing Used with Prime Minister /Minister

The head of the cabinet and often also the chief executive of a parliamentary democracy known as prime minister. A person who is a member of the cabinet known minister. They are also highly respected or popular. Generally, formal language is used with prime minister/minister in conversation.

Table No. 6

Terms of Thanking used with Prime Minister /Minister

Terms of thanking used in Bajhangi	% of inf.	English equivalents
Sarkar ko jaya howas.	60	Thank my honor.
Sarkar ko bhalo hoijhou.	30	Thanks honorable prime minister/minister.
Malik ko jaya.	10	Thanks your excellency.

The Bajhangi native speakers addressed the prime minister/minister with the form 'sarkar' in Bajhangi. The above table shows that 60 percent responded in the term 'sarkar ko jaya howas' and 30 percent informants responded as 'sarkar ko bhalo hoijhou' to thank. Likewise, 10 percent informants responded 'malik ko jaya' to thank prime minister/minister. In the context of English, 'thanks my honor', 'thanks honorable prime minister/minister' and 'thanks your excellency' are used to thank the prime minister/minister, while analyzing the above data both English and Bajhangi speakers used formal language with respected people.

Table No. 7

Terms of Apologizing Used with Prime Minister/Minister

Terms of apologizing used in Bajhangi dialect	% of inf	English equivalents
Maph gari deu sarkar.	60	Forgive me honor.
Anjan ma bhayo sarkar.	30	Forgive me honorable prime minister/minister.
Chema pau sarkar.	10	Forgive me your excellency.

The above table shows 60 percent informants responded as 'maph gari deu sarkar' and 30 percent Bajhangi native speakers responded in the term 'anjan ma bhayo sarkar'. Similarly, 10 percent informants responded 'chema pau sarkar'. In the context of English, in the forms 'forgive me honor', 'forgive me honorable prime minister/minister' and 'forgive me your excellency'. According to above data in both English and Bajhangi dialect formal words are used to apologizing the respect people.

3.3 Terms of Thanking and Apologizing Used between Family Members

Family is a social group of people sharing the same roof. There are father, mother, brother, sister, husband, wife, son, daughter, grandfather, grandmother, uncle, aunt, nephew and niece etc. There are two types of family single and joint family. In the joint family all above members mentioned live together but not single family. The uses of language differs among them due to the senior and junior relationship. Generally, informal language is used with junior family members by senior family members in conversation

3.3.1 Forms of Thanking and Apologizing Used by Parents with their Children

Parents are regarded as the respected and the head members in the family. They have more responsibility than others do. Generally, the parents use informal language with their children in conversation while thanking and apologizing in Bajhangi dialect.

The following table shows the forms used to children and their equivalents.

Table No. 8

Terms of Thanking Used by Parents to their Children

Terms used by parents in Bajhangi dialect	% of inf.	English equivalents
Niko ari lata/lati.	40	Thanks my son/daughter.
Badiya chala/cheli.	30	Thanks my child.
Nika chela/chali.	20	Many thanks my son/daughter.
Thick chela/cheli.	10	Good boy/girl.

In Bajhangilanguage male children are addressed by 'chelo', 'lato' and female children are addressedby 'cheli' or 'lati'. The above talbe shows that 40 percent of the informants responded in the term 'niko ari lata/lati' to thank their children. Similarly, 30 percent and 20 percent of the informants responded as 'badiya chela/cheli, and 'nika chela/cheli' respectively. Likewise, 10 percent informants responded in the form 'thick chela/cheli'. In the context of English language, the parents used, in the terms 'thanks my son/daughter', 'thanks child' 'many thanks my son/daughter' and 'good boy/girl'. According to this data, both English and Bajhangi speakers used informal forms with their children while thanking.

Table No. 9

Terms of Apologizing Used by Parents with their Children

Forms used by parents to their children	% of inf.	English equivalent
Jan risa beta/beti.	15	Sorry, my child.
Mukhi maph gara lata/lati.	15	I am sorry my son/daughter.
Galti bhaigo lata/lati.	30	I am sorry about that.
Galtibhaigo	40	So sorry.

The above table shows that 15/15percent informants responded the term 'jan risa lata/lati and 'mukhi maph gara lata/lati' apologize their children. Similarly, 30 percent informants responded in the form 'galti bhaigo lata/lati.' Here, 40 percent informants used the term 'galti bhaigo'. Regarding the English language, 'sorry my child', 'I am sorry my son/daughter', 'I am sorry about that' and 'so sorry' are used to apologizing. The collected data shows that in both English and Bajhangiu used informal forms with the children.

3.3.2 Terms of Thanking and Apologizing Used by Grandparents with their Grandchildren

The grandparents are taken as the respected and head members in the family. The researcher had taken the data regarding the language that the grandparents used with grandchildren while thanking and apologizing in the Bajhangi dialect.

The following table shows the terms used by grandparents while thanking their grandchildren and their English equivalents.

Table No. 10

Terms of Thanking Used by Grandparents with their Grandchildren

Terms used by grandparents in Bahngangi Dialect	% of inf.	English equivalents
Badia nati/natini.	40	Good.
Mero nati/natine katiramra.	20	Lovely grandson/daughter.
Ramro manchhe.	20	Good thanks.
Niko nati/natini.	10	Many thanks.
Mera nati/natini kojaya.	10	Thanks God bless my grandchildren.

In Bahngangi dialect grandchildren are addressed by 'nati' or 'natini' or kingship term.' The above table shows that 40 percent informants responded in the form 'badia nati/natini' .Similarly, 20/20 percent Bajhangi native speakers responded as 'mero nati/natini katiramra' and 'ramro manchhe' respectively. Likewise, 10/10 percent informants responded in the form 'niko nati/natini' and 'mera nati/natini ko jaya'. Similarly, in English the term 'good', 'lovely

grandson/daughter,' 'good thanks', 'many thanks' and 'thanks God bless my grandchild' are used. According to the data both English and Bajhangi speakers used informal forms with their grandchildren.

Table No. 11

Terms of Apologizing Used by Grandparents to their Grandchildren

Terms used by grandparents in Bajhangi dialect	% of inf.	English equivalents
Jan risa nati/natini.	20	I am sorry.
Mukhi dayagari deu.	30	Sorry my grandson/daughter.
Galti bhaigo.	50	So sorry.

The above table shows that 20 percent informants responded as 'jan risa nati/natini' to apologize with their grandchildren. Likewise, 30 percent Bajhangi native speakers used the term 'mukhi dayagari deu' and 50 percent informants responded in the form 'galti bhaigo'. In the context of English language, 'I'm sorry', 'sorry my grandson/daughter' and 'so sorry' are used respectively. The above data shows that English and Bajhangi speakers used informal forms with their grandchildren.

3.4 Terms of Thanking and Apologizing Used by Wife with Husband

Husband is also regarded as the respected and the head member in the family. Generally, wives respect their husband in Nepalese community while thanking and apologizing. The wives used formal forms in Bajhangi. The husband addressed the wife 'meri parani' 'saiba' and wife addressed 'mera 'para' mera malik'. In Bajhangi 'mera' 'tame' are used as formal and 'meri' 'tu' are used as informal word.

Table No. 12

Terms of Thanking Used by Wife with Husband

Terms used by wife in Bajhangi	% of inf.	English equivalents
Mera malikmasti nika chhan.	40	Thanks my heart.
Mera gharbala ko jaya.	25	Thanks my husband.
Mera parani khi mastai dhanyabad.	35	Many thanks my lovely husband.

In Bajhangi dialect husband is addressed by the terms 'gharbala' or 'pai'. The above table shows 40 percent informants responded in the form 'meramalik masti nika chhan' and 25 percent informants responded as 'mera gharbala ko jaya'. Similarly, 35 percent informants responded as 'mera parani khi mustai dranyabad' In the context of English, 'thanks my heart,' 'thanks my husband' and 'many thanks my lovely husband' are used to thanking. According to the data English speakers used informal form but in Bajhangi, wives used formal language to their husband.

Table No. 13

Terms of Apologizing Used by Wife with Husband

Terms used by wife to their husband	% of inf.	English equivalents
Jan risau he mukhi.	40	Forgive me dear.
Tau ro sewa garna sakina.	25	I couldn't serve you, please.
Mukhi maph gari deu hajur.	35	Sorry my dear.

The above table shows 40 percent informants responded the term 'jan risau he mukhi' and 25 percent informants responded as 'tau ro sewa garna sakina'. Similarly, 35 percent responded the term 'mukhi map gari deu hajur'. In the context of English, 'forgive me dear', 'I couldn't serve you please' and 'sorry my dear.' are used to apologizing. The above table shows that Bajhangi wives apologize to their husband formally and English wives used informal language to their husbands.

Table No. 14

Terms of Thanking Used by Husband with Wife

Terms used by husband to their wife	% of inf.	English equivalents
Meri gharbali kati niki.	30	Thanks my lovely wife.
Ramri maichha.	40	Thanks my best dear.
Meri pari jindagani ko Jaya .	30	Thanks my heart.

In Bajhagi dialect, wife is addressed by the terms 'gharbali' 'pari jindagani' or kingship term. The above table shows that 30 percent informants responded as 'meri ghar bali kati niki' and 40 percent informants responded as 'ramiri maichha'. Similarly, 30 percent informants responded in the form 'meri pari jindagani ko jaya'. In the context of English, 'thanks my lovely wife, 'thank my best dear' and 'thanks my heart 'are used respectively. According to the data both English and Bajhangi speakers used informal language with their wives.

Table No. 15

Terms of Apologizing Used by Husband with Wife

Terms used by Bajhangi	% of inf.	English equivalents
Jan risa saiba.	45	Please forgive me dear.
Galti bhayo bhai.	35	It had happened by mistake.
Maph de yar.	20	Sorry dear.

The above table shows that 45 percent informants responded as 'jan risa saiba' and 35 percent informants responded in the form 'galti bhayo bhai'. Similarly, 20 percent Bajhangi native speakers responded as 'maph de yar'. In the context of English, 'please forgive me dear', 'it had happened by mistake' and 'sorry dear' are used to apologizing. The above data shows that English and Bajhangi speakers use informal form with their wives.

Table No. 16

Terms of Thanking Used among Friends

Terms used in Bajhangi dialect	% of inf.	English equivalents
Dhanyabad Saudi.	40	Too kind, thank a lot.
Tero jaya.	20	Thank you guy.
Niko ari sathi.	30	That's fantastic !thanks.
Namro manchhe.	10	Cheers.

In Bajhangi dialect friends are addressed by 'saudi' or 'sathi'. The above table shows that 40 percent informants responded as 'dhanyabad saudi' and 20 percent informants responded as 'tero jaya' to thanks the friend. Similarly, 30 percent informants used in the form 'niko ari sathi' and 10 percent informants used as 'ramro manchhe'. Similarly, in English 'too kind, thank a lot,' 'thank you guy', 'that's fantastic! Thanks' and 'cheers 'are used to thanks. Both English and Bajhangi dialect informal and close terms are used to thank their familiar friends.

Table No. 17

Terms of Apologizing Used among Friends

Terms used in Bajhangi dialect	% of inf.	English equivalent
Galti bhaigo Saudi.	40	Oh !
Maph gari deu sathi.	20	I am really sorry.
Na jani bhaya ko ho.	30	Oops !sorry.
Galti bhaigo.	10	I am sorry.

The above table shows that 40 percent informants responded in the form 'galti bhaigo saudi' and 20 percent informants responded as 'maph gari deu sathi. Similarly, 30 percent used in the term 'na Jani bhaya ko ho' and 10 percent informants used 'galti bhaigo' with their friend. In the context of English, 'oh', 'I am really sorry,' 'oops!sorry' and 'I am sorry' are used to apologize their friends. Both English and Bajhangi speakers used informal forms of language to apologize each other.

3.5 Terms of Thanking and Apologizing Used with Strangers

We meet many people in our daily life. A person who is unknown to us are called stranger. A stranger is not familiar with us but we talk with him/her in a various purpose in different situation and places. Generally, we use formal and polite language in conversation with the strangers. The researcher had taken data in the context of language used with strange shopkeeper.

While thanking and apologizing in Bajhangi dialect. The following table shows the form of thanking used with stranger in Bajhangi dialect with their English equivalents.

Table No. 18

Terms of Thanking Used with Shopkeeper

forms used with shopkeeper in Bajhangi dialect	% of inf.	English equivalents
Sauji lai dhanybad chha.	35	Thanks that's very kind of you.
Sauji ko jaya hoijhau.	25	Thank you so much.
Dokani teme bachi raya.	20	Thank you.
Tu-ba chi rayai sauji.	10	Cheers.
Tero-jaya saiba.	10	Good idea.

In Bajhangi the shopkeeper is addressed by 'Sauji' or 'dokani'. The above table shows that 35 percent Bajhang native speakers used the term 'sauji' lai dhahyabad chha'. Similarly, 25 percent informants used in the term 'sauji ko jaya hoijhau' and 20 percent informants used in the terms 'dokni tame bachi raya'. Likewise, 10/10 percent informant's responded in the forms 'tu bachi rayai sauji' and 'tero jaya saiba'. On the other hand English speakers used as

'thanks that's very kind of you', 'thank you so much,' 'thank you 'cheers' and 'good idea'. Both English and Bajhangi language used formal forms for elder stranger and informal forms for younger stranger.

Table No. 19

Terms of Apologizing used with Shopkeeper

Forms used with shopkeeper in Bajhangi dialect	% of inf.	English equivalents
Galti bhayo sauji hajur.	50	Please, forgive me.
Tero galti bhayo	30	Excuse me.
Tujanrisa sauji.	10	Sorry.
Tu khi maphi mage.	10	Oh !

In Bajhangi 50 percent native speakers used in the term 'galti bhayo sauji hajur' for elder stranger and 30 percent informants responded as, 'tero galti bhayo,'. Similarly, 10 percent informants responded in the form 'tu janrisa sauji' and 10 percent Bajhangi native speaks responded as 'tu khi maphi mage' used for the younger shopkeeper. Similarly in English, 'please, forgive me,' 'excuse me' 'sorry' and 'oh !' are used to apologize. The above data shows that both English and Bajhangi speakers used formal language with elder shopkeeper and informal language with younger shopkeeperwhile apologizing.

3.6 Terms of Thanking and Apologizing Used within Office

Office is the place where different works are carried out by a group of personnel as their responsibility. It is related with different organizations such as school, college, hospital, court, public administration. Such organizations are private/government and national or international. Personnel work in different ranks in office that create senior and junior among them. The post of the

personnel affects the selection of language in conversation. The researcher had taken the data based on boss-staff.

3.6.1 Forms of Thanking and Apologizing Used by Staff with Head

Boss is the person who is more respected in related office. He is more prestigious person than other staff of the office. The researcher had taken the data regarding the language that is used by staff with his/her head while thanking and apologizing in Bajhanghi dialect.

Table No. 20

Terms of Thanking Used by Staff with Head

Terms used by staff in Bajhanghi dialect	% of inf.	English equivalents
Dhanyabad malik.	35	God bless my boss.
Hajur ko jaya howas shap.	20	Many thanks my boss.
Hakim shap khi dhanya.	25	Thank you my boss.
Mera hakim shap ko bhalo hawous.	15	Thanks my honor.

In Bajhanghi native speakers head staff is addressed by 'hakim' or 'malik'. The above table shows that 35 percent informants responded as 'dhanyabad malik' and 20 percent Bajhanghi native speakers responded as 'hajur ko jaya hawas shap'. Similarly, 25 percent informants used in the term 'hakim shap khi dhanya' and 15 percent informants used in the term 'mera hakim shap ko bhalo hawous' to thank the head staff in Bajhanghi. Similarly, in the context of English, 'God bless my boss,' 'many thanks my boss,' 'thank you my boss' and 'thanks my honor' are used to thank. According to the above data, both English and Bajhanghi languages formal forms are used with head while thanking.

Table No. 21

Terms of Apologizing Used by Staff with Head

Terms used by staff used	% of inf.	English equivalents
Bajhangi dialect		
Galit bhayo malik.	35	Forgive me my boss.
Hakim shap galti bhayo.	45	Will you forgive mesir.
Hajur galti bhayo.	20	I am extremely sorry sir.

The above table shows that 35 percent informants responded in the form 'galti bhayo malik' and 45 percent informants responded as 'hakim shap galti bhayo'. Likewise, 20 percent informants responded as 'hajur galti bahyo'. Similarly in English, 'forgive me my boss', 'will you forgive me sir' and 'I am extremely sorry sir' are used to apologize the head staff. According to above data both English and Bajhangi speakers used formal forms with head while apologizing.

3.7 Terms of Thanking and Apologizing Used with Guest

Guest is a person or a group of persons whom we invite to participate in our personal or social programme and occasion. They can be relatives, friends and others. Guests are respected and treated well when they come in our home. Generally, formal language is used to be polite and civilized when we interact with them. The researcher had taken the data in the context of language that most used with guests while thanking and apologizing in Bajhangi dialect.

Table No. 22

Terms of Thanking Used with Guest

Terms used with guests in Bajhangi dialect	% of inf.	English equivalents
Dhanyabad hajur.	45	That was kind of you.
Hajur khi mastai dhanyabad chha.	30	I really appreciate for your help.
Tauro jaya howos.	25	Many thanks.

Guests are addressed by 'hajur' in Bajhangi. The above table shows that 45 percent informants responded in the form 'dhanyabad hajur' and 30 percent responded as 'hajur khi mastai dhanyabad chha' to thank the guest in Bajhangi. Similarly, 25percent native speakers used as 'tauro jaya howos'. Likewise, in English, 'that was kind of you,' 'I really appreciate for your help' and many thanks'. While analyzing above data,bothEnglish and Bajhangi speakers use formal language with guests.

Table No. 23

Terms of Apologizing used with Guest

Terms used with guest in Bajhangi dialect.	% of inf.	English equivalents
Hamu khi maph gari diya.	30	Don't mind please.
Hajur ko sewa garna sa kauna.	25	We couldn't help you.
Maya jan maraya.	45	Look forward to us.

The above table shows that the number of 35 percent informants responded in the forms 'hamu khi maph gari diya' and 25 percent informants responded as 'hajur ko sewa garna sa kauna'. Similarly, 45percent informants responded as 'maya jan marya' to apologize the Bajhangi term. Likewise, in English, 'don't mind please, 'we could not help you' and 'look forward to us' are used to apologize. The above table shows both English and Bajhangi dialect used polite forms of language to apologize the guests.

3.8 Terms of Thanking and Apologizing Used by Students with Teacher

Teacher is a respected and prestigious person not only in school but also in the society. He/she plays a vital role to make the bright future of students and society. The researcher had taken the data in the contest of language that student used with teacher while thanking and apologizing in Bajhangi dialect.

Table No. 24

Terms of Thanking Used by Students with Teacher

Terms used with teacher in Bajhangi dialect	% of inf.	English equivalents
Mera guru ko jaya howous.	45	Thanks my sir.
Mera nika guru/master ji.	40	My good sir.
Guru khi dhanyabad.	15	Thank sir.

In Bajhangidialect teacher is addressed by 'guru' or 'master ji'. The above table shows that 45 percent informants responded in the form 'mera guru ko jaya hawous' and 40 percent informants responded as 'mera nika guru/ master ji'. Similarly, 15 percent Bajhangi speakers responded as 'guru khi dhanya bad' to thank the teacher. In the context of English, 'thank my sir, 'my good sir' and 'thanksir' are used to thank the teacher. According to collected data, both

English and Bajhangi speakers used respected formal language with teacher while thanking.

Table No. 25

Terms of Apologizing Used by Student with Teacher

Terms of student used with teacher in Bajhangi	% of inf.	English equivalents
Mukhi Janisau master ji.	30	Forgive me sir.
Chema pau guru.	25	Excuse me sir.
Maph pau guru aunasakaina.	45	Excuse me, I couldn't come on time sir.

The above table shows that 30 percent informants responded in the form 'mukhi janrisau master ji' and 25 percent informants responded as 'chema pau guru'. Respectively, 45 percent Bajhangi native speakers responded as 'maph pau guru auna sakaina.' Likewise, in English 'forgive me sir', 'excuse me sir' and 'excuse me sir, I couldn't come on time' are used to apologize.

According to the collected data, both Bajhangi and English speakers used polite language with teacher while apologizing.

3.9 Formal and Informal Forms Used in Different Relationship In Bajhangi Dialect

On the basis of collected data, it was found that formal forms were used with respected people, guests, elder strangers and head staff. While thanking and apologizing in Bajhangi dialect. In Table No. 6 the majority of informants..60% informants responded in the form "sarkar ko jaya hawas" while thanking Prime minister/ minister in Bajhangidialect. In the same away, Table No. 5 shows 50% informants responded in the form ' maharaj/maharani ko

jayahowas' while thinking with king/queen. Similarly, Table No. 22 Shows 45% informants responded in the form "dhanyabadh hajur" while thanking the guest.

In the same away, informal forms of thanking were used with junior family members, friends and younger stranger in Bajhangi dialect. Similarly, Table No. 14 shows the majority of informants i.e. 45% of the informants responded in the form "ramri manchhe" to thank the wife. Similarly, table No. 8 shows most of the informants i.e. 40% responded in the form "niko ari arya lata/lati" to thank with their son/daughters. Likewise Table No. 16 shows the most of the informants 40% responded as 'dhannebad saudi' to thank the colloquial friends.

On the other hand, on the basis of the collected data it was found that formal forms of apologizing were used with respected people, head officer, older stanger and guest in Bajhangi dialect. In the same way, Table No. 6 shows i.e. 60% responded in the form 'maph gari deu sarkar ' to apologize with prime minister/minister in Bajhangi dialect. Likewise, in the same away Table No. 5 shows that i.e 50% responded in the form ' galti bhoyo maharaja/maharani' while apologizing with king/ queen. Likewise, Table No. 19 shows 45% informants responded in the form 'galtai bhayo sauji hajur' with apologizing the older shopkeeper.

In the same away informal forms of apologizing were used with juniors family members, friends and younger Strangers. While apologizing in Bajhangidialect Table No. 11 shows that the majority of informants i.e. 50% responded in the form 'galti bhayo' to apologize the grandparents with their grandchild. Similarly, Table No. 13 shows that 45% informants responded as "janarisa saiba" to apologize the husband with their wife. Likewise, Table No. 17 shows that 40% informants responded as 'galti bhaigo saudi' to apologize the friends.

CHAPTER: FOUR

FINDINGS AND RECOMMENDATION

This study was carried out to determine the terms of 'thanking and apologizing' in Bajhangi which is one of the satellite varieties of Nepali. The terms were later compared and contrasted with the terms of thanking and apologizing in English.

4.1 Findings

This part consists of analysis and interpretation of the data verities of thanking and apologizing in Bajhangi dialect and to compare and contrast them with those of English and to suggest some pedagogical implications. To fulfill the objectives a set of questionnaire was prepared to collect the data from Bajhangi informants and whatever the data of English language is mentioned here, has been derived from Matreyak (1983), Dhakal (2009) and Pandey (1997). The findings of the study based on the analysis and interpretation of the data are presented below.

4.1.1 Findings of Expressing Thanks

1. 50 percent Bajhangi native speakers used in the term. 'maharaj ko jaya howas', and 40 percent informants responded as 'sarakar ko jaya howas' with king and queen for thanking which are very formal forms of language.
2. Regarding the relationship among friends, the majority of Bajhangi speakers used informal forms while in English, it was not found to be using formal forms all the time, rather it was found to be using informal forms also but it was not so high as compared to Bajhangi dialect speakers.
3. In relationship with strangers the majority in Bajhangi i.e.60% were found as formal forms, whereas 53% in English speakers used formal

forms to thanks stranger. It clearly shows that the Bajhanghi native speakers were found to be using a more number of formal forms of thanks with stranger as compared in English.

4. Senior family members, father, mother, grandfather/mother and husband to junior family members responded in the forms 'niko ari/ara' 'dhanyabad',' thik chha' 'badia 'which are used informal form in Bajhanghi.
5. The Bajhanghi native speakers were found to be using more formal forms than in English while expressing thanks with teachers and head staff.
6. Bajhanghi native speakers use the formal forms to thank the head staff.
7. The formal forms are used with older stranger while thanking.
8. The suffixes 'owas' 'jhou', 'ya' are added with verbs to make formal forms.
9. The suffixes 'yai', 'ara/ari', 'chha' are added with verbs to make informal forms in Bajhanghi dialect.

4.1.2 Findings of Expressing an Apology

1. Bajhanghi native speakers used the terms 'galti bhayo maharaj/maharani', 'maph garideu sarkar'and'mera bhagwan chema deu' for queen/king, president, judge which are used as formal forms inBajhanghi dialect.
2. The Bajhanghi native speakers were found to be using more formal forms of apology in comparison to English language speakers.
3. In the discourse among strangers 66.66% English and 50%Bajhanghi speakers used formal forms of apology which does not show vast difference between two languages in apologizing with strangers. It means both speakers used formal forms of apologizing.
4. Bajhanghi native speakers used informal forms with junior family members eg. 'jan risa, 'gulti bhayo' et.al.
5. The suffixes 'deu', 'sau', 'ho', 'igo' are added with verbs to make formal terms.

6. The suffixes 'sa', 'ibe' 'go', 'de' are added with verbs to make informal terms in Bajhangi dialect.

4.1.2.1 Similarities between Bajhangi Dialect and English Language while Thanking and Apologizing.

- a. Both English and Bajhangi native speakers used formal and polite forms with guests and strangers while thanking and apologizing.
- b. In both languages informal forms are used with junior family members.
- c. English and Bajhangi dialect speakers used formal forms with elder people while thanking and apologizing.

4.1.2.2 Differences between Bajhangi Dialect and English Language while Thanking and Apologizing

1. Bajhangi native speakers were found to use greater number of formal forms than in English while thanking and apologizing with respected people..
2. While thanking and apologizing with family members and relatives English speakers use informal terms whereas Bajhangi speakers use formal terms with senior family members and informal forms with junior family members.
3. Last forms determine the formality of the forms in Bajhangi dialect whereas it is determined on the basis of the first lexical terms in English language.

4.2 Recommendations

Thanking and apologizing play the most important role to maintain good social relationship in society. On the basis of findings, some suggestions for teaching thanking and apologizing which would be beneficial for teachers, students and learners of English and Bajhangias second languages are given below:

1. The teacher should give different examples while teaching thanking and apologizing both formally and informally.
2. The teacher should explain different social activities in which students use the terms of thanks and apology to each other.
3. The teacher should create conversations that require the expression of thanking and apologizing.
4. The teacher of both English and Bajhangi languages can make a list of the forms of expressing thanks and apology in English and Bajhangi situation and practice doing a comparative study on them.
5. The learners should listen to and watch English/Bajhangi films and dramas. They can make notes as how people express thanks and apology in different situations using different forms.
6. The text book writers should write the books that encourage the learners to use the forms of thanking and apologizing in their conversation in different contexts with different people.

To make the communication lively and natural needs to know the various aspects of communication. Thanking and apologizing play a crucial role among the aspects used in communication. For this, we have known the different uses of thanks and apology in different situations. In the context of Nepal, a very little attention has been given to teach such aspects.

1. The study classifies the exponents of formal and informal forms in both languages which help the language teachers to teach them systematically in both languages.
2. It analyzes the different exponents expressing thanks and apology with various relationships which help language teachers to teach these functions in such relationship.

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APPENDEX -I

(A questionnaire for Bhanjangi Native speakers)

बभ्गङ्गीभषषबोलुन्याखीललगलप्रश्नलवली

Name : Gender :

Address : Age :

Occupation : Academic Qualification :

१. तलकल अवस्थलमल तलमी कसरी धनुनवलद दलनुडुँ ?

(How would you thank under the following situations)?

क) तमले तउँरल बुवल/लमलखी रेडलडु कलनुनलओ उनुले मसुतै मन परलडु?

(You brought a radio for your parents, which they liked very much)?

.....

ख) तमे मसुतै सलमलनकलनीकनफकुडुलडुँ तर तमुले कलनुनलकु एक सलमलन दुुकलनैमीबलसुडुलडुँ ।
दुकलनीले डलकुलेलडुकनतउँरु सलमलन लैओलडुभनुडु ?

(You are returning from the shop by shopping a lot of things. But you forget to take one thing you bought. Shopkeeper called you to take your thing)?

.....

ग) बेलीतउँरु परसहसलडु ओओतउरल मलसुतरओीले बलटमीपलडुकनतमुखीफुन गनुडु ।

(Yesterday, you lost your purse but this morning your teacher phoned you saying that I have found your purse on the way)?

.....

- घ) बसमीतमुखीमस्तै घामभ्याकीछी तसुइवेला तमे पछाडिवसकामाइसले बसको भ्यालखोल्यो भन्या, तमेउइखीक्याभनौला ।

(You are in the bus, you feel very hot and sweating and you want to open window, main while an unknown man sitting next to you opens the window)?

.....

- ङ) तमे गह्रौ भारीबोक्नलाग्याकाछौ त्यसैवेलाअर्को मान्छेले तमुखी सहयोग अदाखीभन्यो भन्या?

(You are carrying a heavy luggage, a man comes to you and says, may I help you)?

.....

- च) तमे रात घर भानलाग्याका बेला घर भन्याबाटो भुल्या, त्यसवेला एक जनामानिस आइकनबाटोबताइदियो ?

(You are going home at night. But on the way to your home, you forget the way but fortunately one man comes and so the direction)?

.....

- छ) तमुले साथीखी एक हप्ता सम्मकितावदिएकाछ्या उसले बेलीफिर्ता दियो भन्याक्याभन्याहौ ?

(You lent a book to your friend for a weak, yesterday he / she returned to you)?

.....

- ज) तमु चैनपुर विमानस्थलीमीछौ, नजानिकननिषेधितठाउँभित्रभानलाग्याका रैछौ पुलिसले तमुखीरोक्यो र सहीबाटो देखाइदियो ?

(You are in chainpur airport; unknowingly you are going to the prohibited area there. The police stopped you and gave right direction to you)?

.....

- भ) यदितमुले भन्याको काम राम्ररी गच्यो, भन्यातउँरा बाज्या/बज्यै कसरी धन्यवाददिनाछन् ?

(How does your grandfather/mother thank you if you work in good way whatever he/she said)?

.....

- ज) तमे मस्तै तिस लाग्याका बेलातउँरालोग्न्या/स्वइनीले एक गिलास ठण्ड पानील्याए/ल्याइन ।

(You are very thirsty, your husband/wife brought you a glass of cold water)?

.....

- ट) तमुखी साथीले जन्मदिनको निम्तोमाबोल्यो, तमे त्यस निम्तोमागयाभन्याउइखीक्या भनौला ।

(Your friend invited you on his/her birthday, you accepted his/her invitation. How do you thank)?

.....

- ठ) एक जनाअपहरणकारीले तउँरा छोरालाईअपहरणगच्यौ तर पुलिसले समयमै जानिकनतउँरो छोरामुनवाटबचायो ।

(A man kidnapped your son from school, meanwhile police know it and returned your son)?

.....

ड) तमुखी पैसाको समस्याभएका बेलातउंरा हाकिम सापले पैसा ऋणदियो भन्या ।

(You have a shortage of money, you meet you old head staff and he gave you some money)?

.....

ढ) तमे अफिसको काममाव्यस्त छ्या । तमुले एक रिपोर्टतयार पार्नु छ्यो, तसुइबेलातउंरा साथीले काममा सहयोग अच्यो भन्या ।

(You work in a office and you are very busy. You have to proofread a long report before the office closes. An office mate offers to help you. You gladly accept the offer)?

.....

ण) तमे चुराटखान्या मन भ्याकीछि तर तउंरा हात सलाइ छेइन, तउरा पछिवस्याकामाइसले चुराटसल्काइदियोभन्याउइखीक्याभनौला?

(You want to smoke, so you take out a cigarette from the pocket, Unfortunately, you don't have match box. The person sitting next to you lights the cigarette for you)?

.....

त) तमुखीराजा/रानीले शिक्षादिवसकादिन पुरस्कार दियो भन्या ।

(If the king/Queen gave you a prize in educational day)?

.....

थ) तमुखीप्रधानमन्त्री/मन्त्री ज्यू ले नोकरीको लागि प्रस्तावगच्योभन्या ।

(If the primary minister/minister afforded a job opportunity to you)?

.....

२. तलकाअवस्थामी तमे कसरी माफीमाग्दाछौं(How would you apologize from the following situation)

क) कसुइले तमुखीमस्टामन्दिर भान्याबाटो सोध्यो तर तमुले बाटो नजान्याकाछौं भन्या ।

(Somebody asked you the way to Mata Mandir but you don't know)

.....

ख) तउरा लोग्न/स्वास्नीलेसिनेमा हेर्न भाँउभन्यो तर तमुरा व्यस्तताले तमुले भान सक्क्याइन भन्या ।

(Your wife/husband request you to watch the movies but you could not godue to your business)

.....

ग) एक नचिन्यको मान्छे तमुले रिजर्व गरेको बसेको सिटमावस्याको छ । उसलाई सिटवाटहटायाभन्या ।

(A Stanger is in your seat, in the bus that you have already resolved you want to seat)

.....

घ) तमुले बजायाका रेडियोको आवाजले अर्को कोठामावस्या साथिलाई हल्लाभई तमुखीभन्यो भन्या ।

(Your friends next room complains that the sound of your radio is so loud that she/he cannot continue in her/his study)

.....

ड) बसको यात्रामा तमुले अर्काको कपडामा बान्ता गन्या भन्या क्या भन्या हौं ।

(You vomited on the clothes of the passenger nearby to you as a result of giddiness while you were traveling in the bus)

.....

च) तमे निम्न्तामा बोलायाका छुया चिया खानलाग्याका बेला घरमालिकको विछ्यौनामी चिया पोख्या भन्या ।

(You are invited to a party. You are having tea with your friends. Accidentally you spill tea on your host's beautiful carpet.)

.....

छ) तमे बैठकी बस्याका बेला अकस्मात् फोन आयो तमुले फोन उठाउनु पर्यो भन्या क्या भनौला ।

(You are meeting the phone rings and you have to go to revive it)

.....

ज) तउंरा बाज्या/बज्यै भ्यालबाट फाल्याका फोहोरले तउंरो शरीरमालाग्यो भन्या ।

(Your grandparents through the window, but it exploited you on the way)

.....

झ) तमे कक्षामा ढिला पुग्या, मास्टर जीले पढाइ रहेका छन् भने क्या भनौला ।

(You come to the class late, the teacher is teaching in the class)

.....

ञ) तमे गृहकार्य गर्न भुल्या भन्यामास्टर जीलाई कसरी क्षमायाचनामाग्न्याहौ ।

(You forgot to do home work, you are apologizing to the teacher)

.....

ट) मोटर साइकलचलाउने समयमातमुले नजानिकनआइमाई मान्छेलाई चोट लाया ।

(You were bicycle, unknowingly, you hit the stranger women)

.....

ठ) तमुले तउंरा बुवा / आमाखीजकेटकिन्नपठायकाछ्याउनुले सरेट किनिल्यायो।

(You sent your parents to buy a jacketmistakenly theyboughta shirt for you)

.....

ड) तमूले तउंरा हाकिमखीऋणमाग्याका छ्या तर उसको पैसा समयमै बुझाउनसकक्याइन ।

(You lend credit to your head officer, But you couldn't returned on time)

.....

ढ) तमुखी राजा / रानीले शिक्षादिवसकादिन पुरस्कार दिनआयाका समयमा तमु आउन सक्याइनभन्या ।

(If the king/queen comes to distribute a prize on educational day to you butyou could not present in the day)

.....

ण) तमुखीप्रधानमन्त्री / मन्त्रीज्यूले नोकरी दियो तर तमे त्यस नोकरी गर्न सक्याइनभन्या ।

(If the prime minster/minster afforded a job opportunity to you. But you couldnot hardly the job).

.....

APPENDIX II

Total Formal Forms of Expressing Thanks in Bajhangi Dialect

Maharaj/maharani ko Jaya ha was Sarkarko jaya hawas

Malik ko jaya howas Sarkarko bhalo hoi jhou

Mera malik ko nikai hola Jaya howasshap

Hajur ko jaya Malik ko jaya

Dhanyabad hajur Tamu lakh barsa bachi raya

Dhanyabad sir/medum Hajur lai dhanyabad chha

Jaya howas shap Dhanyabad chha

Jaya hoi jhou Mera malik mastainikachhan

Mera paranikhimastai dhanyabad

Total Informal Forms of Expressing Thanks in Bajhangi Dialect

Nikaraya chan Dhanyabad

Mera kamko lagi dhanyabad Nikoari babu

Tero jaya hoi jhou Tuba chi rayai

Bariyamaisa Ramro araya

Tabachirayai Dhanyabad sir/medum

Nikoari/ara Dhanyabad Saudi

Badiya sathi Ramro manchhan

Tuba chirayai Thick chela/cheli

Ramri/ramro manchha Nikoari sathi

Tero jaya Niko chela/cheli

Nikoari/ara Badiya sathi

Galti bhaigo bhai Maph de yar

APPENDIX III

Total Formal Forms of Expressing Apologizing in Bajhangi Dialect

Glati bhayo maharaja/maharani Maph garideu sarkar

Jana risau malik Anjan ma bhayo malik

Mera malik chema deu Jan risau shap

Gulti bhayo hajur Hajur khi dukha bhaya chema pau

Mera malik chema deu Jan risau he mukhi

Tauro sewa garna sakaina Mukhi maph garideu hajur

Hajur ko sewa garna sakaina Chhema pau guru

Najani galti bhaigo Mukhi maph gara lata/lati

Chhema pau sarkar Anjan ma bhayo sarkar

Mera bhagwan chhema deu

Total Informal Forms of Expressing Apologizing in Bajhangi Dialect

Maph garideu Jan risau

Mukhi maph garideu Mukhi daya garideu

Galti bhaigo Ja narisau bhai

Jan risasaiba Janrisa beta/beti

Najani bhayako ho Galti bhaigo bhai

Maph de yar Maph garideu

Galti bhaiga Saudi

Tujan risa sauji