# DECLARATION

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

_____

Date: 2068/3/11 **Jhalak Bahadur Jagri**

# RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Jhalak Bahadur Jagri** has prepared this thesis entitled **Forms of Ordering and Suggesting in English and Bajhangi** under my guidance and supervision.

I recommend the thesis for acceptance.


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# DEDICATION

Dedicated

To

**My Parents**

Who have always been a source of inspiration to me.

# ACKNOWLEDGEMENTS

# ABSTRACT

This research entitled **'Forms of Ordering and Suggesting in English and Bajhangi'** has tried to find out the forms of ordering and suggesting used in the Bajhangi dialect and to compare and contrast them with those of the English language. It compared and contrasted the forms on the basis of the relationship in family, in office, with neighbors, guests, friends, strangers. The data were collected from the 50 native speakers of Bajhangi dialect. The informants were selected using judgemental non-random sampling and snow ball sampling procedure from Byanshy and Kadel VDCs in Bajhang district. The researcher selected the ones who would help me to select others to information. The data were collected with the help of interviews and questionnaires. The sources of data for English were based on different books, theses, dictionaries, and articles. The researcher found that both English and Bajhangi speakers used the formal and polite forms with strangers and guests. They used informal forms with junior family members, students, staff and intimate friends while ordering and suggesting. Bajhangi speakers ordered the neighbours and friends but English speakers requested them. Likewise, forms of ordering and suggesting were reflected in affixation in Bajhangi whereas they were reflected in lexical items in English.

This thesis consists of four chapters. The first chapter deals with general background, review of the related literature, objectives and significance of the study. The second chapter contains the methodology in which tools for data collection, process of data collection and limitations of the study are included. Similarly, the third chapter deals with the analysis and interpretation of the data.

The fourth chapter comprises the findings and recommendations of the study. Finally, the references and appendices are included.

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## ABBREVIATIONS AND SYMBOLS

CA          Contrastive Analysis

CBS         Central Bureau of Statistics

e.g.        For example

etc.        Etcetera

FN          First Name

i.e.        That is

Inf.        Information

$L_1$       First Language

$L_2$       Second Language

No.         Number

VDC         Village Development Committee

Viz.        Namely

%           Percentage

/           or

# FORMS OF ORDERING AND SUGGESTING IN ENGLISH AND BAJHANGI

**A Thesis Submitted to the Department of English Education**

**In Partial Fulfilment for the Master of Education in English**

**Submitted by**

**Jhalak Bahadur Jagri**

**Faculty of Education**

**Tribhuvan University, Kirtipur**

**Kathmandu, Nepal**

**2011**

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## FORMS OF ORDERING AND SUGGESTING IN ENGLISH AND BANTHANGI

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# CHA        ONE

# INTRODUCTION

## 1.    General Background

It is believed that more than six thousand different languages are spoken in the present world. Really, we can not say the fact about the origin of the spoken language. It is guessed that  some types of spoken language developed between 100,000 and 50,000 years ago, whereas written system of them developed about 5000 years ago (Yule, 2008, p. 1, as cited in Bohara, 2009).

Generally language can be defined as a voluntary vocal system of human communication. It is the property of human beings. It is such possession of human beings which had made human communication effective, efficient, easier and entertaining. However, communication is possible through other modes such as visual, tactile, olfactory and gustatory. The main purpose of language is to communicate, i.e. it serves the communicative purpose.

Language is the most powerful convenient and permanent means and form of communication. Through language human express their thoughts, desires emotions, and feelings. Thus, it is a versatile tool that people use to fulfill their basic needs. It is also storehouse of knowledge, instrument of thinking as well as a source of delight. Therefore, language is the 'species-specific' and species-uniform possession.

Crystal (2003, p. 255) defines "It may refer to the concerts act of speaking, writing or signing in a given situation. The notion of parole or performance." Similarly, Encyclopedia Britannica, Vol.. 13 defines language as "A system of conventional spoken or written symbols by means of which human beings, as members of social group and participants in its culture, communicate." Here, this definition clearly depicts that language contains systems that are combined in a correct order to communicate with other.

Chomsky defines language in a different way. In his book syntactic structure (1957, p. 13) he says "From now on I will consider a language to be a set (finite or infinite) of sentences, each 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.

Language is taken as a system of arbitrary and conventional symbols. Wardhugh (1998) defines language from social perspective. To him "A language is what the members of a particular society speak." This definition focuses on the types of language. There might be linguistic variation on the basis of social variation. The language that our society speaks may be intelligible to another society but may not be the same language. Widdowson (1983) defines language from cultural perspective by saying "Language is a system of arbitrary vocal system which permits all people in a given culture, or other people who have learned the system of that culture, to communicate or to interest".

The aforementioned definitions clearly mention that language is not the haphazard combination of language units. It is a system of systems. Therefore, units are systematically structured to form morphemes, which are in turn systematically arranged to form words and phrases and so on. Such systematically structured sentences are used to communicate everything to each other between human beings. In short, language is an organized noise used in actual social situations. That is why it has also been defined as "contextualized systematic sounds." Thus, language is not just a verbal behaviour; it is a system of rules establishing correlations between meanings and sentences.

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

## 1.1   The Linguistic Scenario of Nepal

Despite its small size Nepal accommodates cultural diversity including linguistic plurality. It is a multi-ethnic, multilingual and multicultural kingdom. Nepal is proved to be a stock place for languages because of linguistic plurality. The population census report of (2001), has identified 92 distinct languages used by different ethnic groups as their mother tongue. The another ethnology report of Nepal stated that there are 126 languages in Nepal. Among them 124 are living and 2 of them have been dead. Many of them have been used in daily communication. If appropriate attention is not paid to indigenous languages, their existence will just be in imagination in future (CBS Report, 2001).

Nepali is the national language of Nepal. It functions as a linguafranca in Nepal. Only a few languages spoken in Nepal have their own written scripts. Most of the languages are not codified in Nepal. They are used only for daily communication. "The languages in Nepal can be grouped into 4 language families, namely Indo-Aryan family, Tibeto-Burman family, Austro-Asiatic family and Dravidian with one controversial language, i.e., Kusunda" (Rai 2005, p. 132).

### 1.1.1 Indo-Aryan Family

The languages having many speakers come under this family. The Nepali language, with 48.61 percent speakers also come under this family. The following languages come under this family.

**Table No. 1**

**Indo-Aryan Family**

| Angika | Hindi | Nepali |
|---|---|---|
| Awadhi | Jumli | Palpa |
| Bagheli | Kayot | Rajbansi |
| Bengali | Kumnali | Sohna |
| Bhojpuri | Kurmukav | Tharu-Chitwan |
| Bote Majhi | Maithali | Tharu-Dangara |
| Darai | Majhi | Tharu-Kathoriya |
| Dhanwar | Musasa | Tharu-Kochila |
| Marwari | Kurmukar | Tahru-Rana |

Source: Ethnologue Report for Nepal (2009).

### 1.1.2 Tibeto-Burman Family

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

**Table No. 2**

**Tibeto-Burman Family**

| Athporia | Chukwa | Khaling | Magar |
|----------|--------|---------|-------|
| Bajhi | Darmiya | Kham Ghale | Newari |
| Bantawa | Dhimal | Koi | Nubri |
| Baraamu | Dolpo | Kulung | Kaike |
| Bodo | Dumr | Kyerung | Puma |
| Bujnyal | Dangali | Lambichhorg | Raji |
| Byansni | Ghale | Lepcha | Sherpa |
| Canling | Gurung | Lhomi | Sunwar |
| Chepang | Jirel | Limbu | Tamang |
| Chhulung | Kagate | Lorung | Tibeton etc. |

Source: Ethnologue Report for Nepal (2009).

## 1.1.3  Dravidian Family

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

## 1.1.4  Astro-Asiatic Family

There are two languages, Satar and Mundari, which come under this family. Satar/Santhali is spoken in Morong and Jhapa districts. Mudar is also spoken in the same district (Ethnologue Report, 2009).

According to census report (2001) the major languages spoken in Nepal with their percentage are mentioned below.

**Table No. 3**

**Astro-Asiatic Family**

| Languages | Percentage | Languages | Percentage |
|---|---|---|---|
| Nepali | 48.61 | Bantawa | 1.49 |
| Maithili | 12.3 | Gurung | 1.47 |
| Bojpuri | 7.53 | Limbu | 1.05 |
| Tharu | 5.86 | Bajika | 0.77 |
| Tamang | 5.19 | Urdu | 0.57 |
| Newari | 3.67 | Rajbansi | 0.57 |
| Magar | 2.47 | Sherpa | 3.47 |
| Awadni | 1.63 | Others | |

Source: Population Census (2001).

**1.1.5  What is Dialect ?**

Simply speaking dialect is a variety of language according to the users. It is the form of a language that is spoken in one area with grammars, words and pronunciation that may be different from other forms of the same language. A language may have many dialects, for example, the Nepali language has Purbeli dialect, Doteli dialect, Bajhangi dialect and so on. Thus language is the sum total of several linguistic norms whereas dialect is anyone of the several varieties. Crystal (2003, p. 136) defines dialect as "A regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures."

Holmes (1992, p. 25) defines "Dialects are simply linguistic varieties, which are distinguishable by their vocabulary, grammar and pronunciation." Oxford

advanced learner's dictionary (2005, p. 57) defines dialect as "The form of a language used in a part of a country or by a class of people with words and pronunciation that might be different from other forms of the same language." Similarly Wardhaugh (2000, p. 4) says, "Language can be used to refer to either to a single linguistic norm or to a group of related norms and dialect to refer to one of the norms."

Hence, dialects are those varieties which basically represent diverse social and geographical origins. Dialects are identified by their vocabulary, grammar and pronunciation. So it is said that dialect betrays the personality of the users of the language. Dialect can be classified into two types.

**1.1.5.1 Regional Dialect**

It is a variety of language that differs according to the different geographical locations. It is a specific form of language spoken in a certain geographical territory. It is related to the physical boundary of certain locality. However, the dialect differs in terms of pronunciation, grammar, vocabulary.

**1.1.5.2 Social Dialect**

It is that variety of a language which is based on social stratification. It is a variety used by the members of certain social class. Yule (1947, p. 240) defines social dialect as "Social dialect is variety of language used by groups, defined according to class, education, age, sex and a number of other social parameters." So, it is a variety of language used by the members of certain social groups.

**1.1.6   An Introduction to the Bajhangi Dialect**

As we discussed dialect above, Bajnangi dialect is a regional dialect of the Nepali language spoken in Bajhang district. Joshi (1989, p. 23) describes Bajhangi dialect

"The dialect spoken by the permanent inhabitants of lower hills and valleys of Bajhang district in the far western development region of the Nepal except the chair Bungali dialect is called the Bajhangi dialect." It is a dialect of the Nepali language because it is intelligible to the speakers of the Nepali language. Though 4 dialects (Chir Bungali, Lekali, Dhuleli, and Bajhangi are in vogue currently, in Bajhang, the Bajhangi dialect is being used widely.

The Bajhangi dialect is regarded as one of the five dialects of the Nepali language and mentioned as 'Orapachnama' dialect by Bal Krishna Pokhrel and 'Kendriya' Nepali by Chudamani Bandhu (as cited in Joshi, 1989).

This dialect is spoken by three fourth portion of Bajhangi people. It is spoken in 31 VDCs out of 47 VDCs of this district. In the lack of intensive study the exact number of people speaking this dialect is not given. The similar dialect is also spoken in Bajura, Achham, Jumla and Kalikot, districts.

The Baihangi dialect has neither well documented history nor written materials. It has not been widely studied yet. It exists only in spoken forms like many of other unrecorded languages in Nepal. Regarding its history first of all Jyoti Prakash Joshi had written "Jhagadiya Ganesh Kumarko Milap" in this dialect (Bohara 2005, p. 12). Later on Janak Bdr. Bist had translated "Guruprasad Mainali's Naso' (a story) in this dialect (ibid).

The Bajhangi dialect is a less studied dialect.  The Bajhangis use their dialect among themselves. But while conversing with Nepali speakers, they switchover to the Nepali language. Code switching takes place among educated speakers, too. This shows that the number of people speaking this dialect is decreasing day by day. People especially in Chainpur, the district headquarter, have started using standard Nepali with the residents of the village because they think that those who

can speak Nepali are superior than the dialect speakers. There is danger of it becoming an extinct language or dead language in the near future. Consequently, the study of this dialect seems to be necessary in this time.

### 1.1.7 Language Functions

The term function can be used in two different senses: grammatical function, and communicative function. So, here my concern is on communicative function of language, i.e. the role of an utterance to fulfill some purpose in communication such as ordering and suggesting in other words a communicative function refers to the purpose for which an utterance is used.

The word communication originates from the word "communis' which means common. So, communication is an act by which a person shares knowledge, feelings, ideas and information. So, language is not used in a vacuum. It is used in social context. Similarly, Dahama (1980) defines communication function as "a process by which an individual, the communicator transmits (usually verbal symbols) to modify the behaviour of other individuals communicators." This definition reflects that communication is imparting or interchange of thoughts, opinions or information by speech writing or signs.

Communicative function is the content, to which a language is used in a community. Encyclopedia of language and linguistics (1974, p. 5225) states "language function is the role played by language in the social situation, how it is used to express communicative felling." Similarly, Richards et al. (1999) define communicative function 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, apologising, complaining, offering and compliments. According to Ur (2001), "A function is some kind of communicative interaction between at least two people; example would be suggesting, promising apologizing and greeting."

From the above definitions, it becomes clear that language function is the purpose for which language is used. The purpose of using language is to communicate something. Therefore, communication is the global function of language. Only the human beings use a sophisticated form of language to communicate their feelings, intentions, desires emotions. They use language to establish and relationship with others in a society. Thus, a function of language refers to why people use language in society. In other words, what language does is its function, which is associated with various terms like speech act, socio-linguistic pragmatics and functional linguistics.

Communicative functions of language are classified differently by different linguists. Malinowski (1884-1960), a Russian sociologist, asserts that language serves two types of functions. They are pragmatic and magical functions. Austin (1911-1960) has divided language functions into two types. They are constative and performative. Searle (1961) has divided language functions into five types. They are commissive, declarative, directive, expressive and representative functions.

Halliday (1973) identifies seven functions. According to him the first four functions are instrumental, regulatory, interactional and personal functions. The next three function are heuristic, imaginative and representational. Jakobson (1896-1982) has classified language functions into six types. They are referential, poetic, emotive, conative, phatic and multilingual. Wilkins (1976) classifies language  functions into eight different types. They are modality, moral discipline and evaluation, suasion, argument, rational inquiry and exposition, personal emotions, emotional relations and interpersonal relations.

Van Ek (1975) has classified communicative functions into the following types:

1. Importing and seeking factual information (identifying, reporting, correcting asking).
2. Expressing and finding out intellectual attitudes (accepting and denying).
3. Expressing and finding out emotional attitudes (pleasure and displeasure).
4. Expressing and finding out moral attitudes (apologizing approach etc.)
5. Socializing (greeting and taking leave).
6. Getting things done (suggesting and ordering).

Among them the language functions, 'ordering and suggesting come under getting things done. They are factual ways of getting people to do something. Ordering is asking somebody to do something for speaker himself or herself directly. Similarly, suggesting is asking somebody to do something for hearer himself/herself indirectly. These both are kinds of language functions done in relation to other people. They serve interpersonal function.

## 1.1.7.1 Ordering in English

Ordering is a social function of language. Human beings are social animals. They have different cultural systems. To do different things, ordering is one of the systems of human beings that refers to asking somebody to do something. Oxford Advanced learners dictionary (2010) defines "The way in which something is ordered or arranged. The act of putting something into an order." Different languages have different ways or ordering. In Nepali "Timi khau", "Na, Khela" while ordering in Bajhangi dialect of the Nepali language, we have different ways like "tu jha" 'Tami pani Jhau" "Hame Jhaun" ordering is generally done by senior people but sometimes ordering is made by junior people to senior people.

Some of the forms of ordering used in English are listed below.

Give me that !                          Will you please stop ?

| | |
|---|---|
| Don't sit there ! | Would you please stand up ? |
| Do this right now, will you ! | Could you please give me that ? |
| Stop it, I ted you ! | Would you mind |
| I order you to get out ! | Wait here ! |
| Will you hurry up ? | |

(Source : Matreyek, 1983, p. 80)

**1.1.7.2 Suggesting in English**

The another important social function of language is 'suggesting', which generally takes place when the people are in a problem. Oxford Advanced Learners Dictionary (2010, p. 252) states "To put forward an idea or plan for other people to think out something."

Some of the forms of suggesting used in English are listed below:

- I was wondering if you had ever thought of ……
- Might it be an idea to ……
- Have you ever that  of ……
- Don't you think it might be an idea of.
- You could always.
- If I were you I would.
- Why don't you ……

(Source: Jones L., 1977).

There are several social as well as cultural constants that speaker has to take care of while producing utterances of ordering and suggesting. So not only structural knowledge of language is not enough but also we need to have knowledge about pragmatic meanings. Pragmatic knowledge is how to use structural knowledge in a particular situation, who are the participants, what is the norms, what is the end

and so on are essential. It is necessary to internalized grammatical rules as well as sociolinguistic rules for a language user to communicate effectively. Thus, the use of ordering and suggesting are parts of socio pragmatic approach. Thus, one needs to acquire communicative competence as how to talk with whom, when, where and in what manner so that the speaker will not be handicapped in communicating ideas and the hearer in understanding the meaning.

## 1.1.8 Need and Importance of Contrastive Analysis

Contrastive analysis (CA) is systematic study of two or more languages to find out the similarities and differences.

CA was developed by C.C. Fries and Robert Lado in the late 1940s' and 50s'. CA was used extensively in the field of second language acquition in the 1960s' and early 1970s. It was used as a method of explaining why some features of a target language were more difficult to acquire than others.

This theory is based on behaviourism of psychology and structuralism of linguistics. Behaviourists argue language learning as the matter of habit formation. Therefore, mastering over second language depends on the differences and the similarities between the TL and L1.

CA has been defined by some scholars and linguists differently. To quote some of them James (1980) says "CA is a linguistic enterprise aimed at producing inverted (i.e. contrastive not comparative), two valued typologies (CA is always concerned with pair of languages) and found on the assumption that languages can be compared" (as cited in Bohara, 2009). CA is used to contrast two languages rather than to compare them. By the nature, CA is used in the practical field of language teaching and learning particularly in the field of applied linguistics.

CA is based on the following assumptions:

a)     Language learning is a matter of habit formation.
b)     The mind of $L_2$ is already full of $L_1$ habits where as the mind of language learner is empty i.e. mind of child at birth is tabula-rasa.
c)     Language are different however, they are comparable.

d)      The differences between $L_1$ and $L_2$ lead to difficulty in learning the $L_2$ which, in turn leads to the errors in performance.

Contrastive analysis is important in the field of language teaching and learning. CA helps a teacher to find the areas of difference and the areas of difficulty while teaching a second language. The importance of CA in teaching language can be shown as follows.

a)      The teacher who has made a comparison of a foreign language with native language will know the real problems of $L_2$ learning and can provide enough practice to avoid the misleading of the students.

b)      Errors can be predicted as it is believed that the greater the difference the greater the difficulty. So error can be avoided being as teacher tends to have precaution.

c)      It is easy to construct teaching materials based on information provided.

d)      CA is more useful in the study of phonology.

e)      Comparison of language side by side with description will help course designers planners teachers and learners as well.

In this way, CA has great importance in language teaching and learning.

## 1.2    Review of the Related Literature

Many researches have been carried out on the comparative study of different languages like Nepali, Limbu, Rai, Newari, Tharu, Maithali and Doteli. Some of the researches on different languages and their conclusion are mentioned below.

Joshi (1989) carried out a research study 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. Similarly, Pandey (1997) carried out a

research on "A comparative study of apologies between English and Nepali" the purpose of his study was to enlist the different forms of apologies used in English and Nepali and compare them in some related situations. The conclusion was that the native speakers of English used direct form of apologizing and native speakers of Nepali used indirect ways for apologizing.

Chapagain (2002) carried out a research work as "Request forms in Nepali and English." The study shows that English native speakers use more polite forms than Nepali speakers. He found out that Nepali speakers use 1more formal terms to request senior family members. His main objective was to find out request forms in English and Nepali language.

Basnet (2006) conducted a research work on "A comparative study on terms of greeting and taking leave used in English and Nepali. His purpose of the study was to find out the terms of greeting and taking leave in English and Nepali and to compare them. English native speakers used first name (F.N.) and kinship term to greet family members. Whereas Nepali native speakers were more formal to greet their seniors. In the same way Chauhan (2006) carried out a research work on "A comparative study of asking for permission in English and Nepali languages." His objectives were to enlist different forms of asking permission used by native speakers of the English and Nepali language and compare those based on socio-pragmatic approach. He found that English speakers were highly formal in the relationship with their teachers than with all other relationship.

Subba (2007), conducted a research work on "A comparative study on greeting and taking leave in English and Limbu language." And found out that Limbu native speakers use more formal terms to greet senior family members. But English native speakers used first name and kinship terms to greet family members whether they are senior or juniors.

Chemjong (2008) has carried out a research on "forms of ordering and advising in English and Limbu language." Her main objective of the study was to compare and contrast the forms of ordering and advising between the English and Limbu languages. She found both English and Limbu native speakers use formal and polite forms with guests and strangers and both English and Bajhangi native speakers used informal forms with family members while ordering and advising.

Kunwar (2009) carried out research study on "forms of address in English and Doteli Dialect." His objective of the study was to compare and contrast the forms of address used in Doteli Dialect, with those of the English language. His findings showed that the Doteli dialect has richer forms of address terms in comparison to English.

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

Joshi (2009), carried out research on "Pronominals in English and Bajhangi." His main objective was to compare and contrast the English and Bajhangi pronominals. He found out that Bajhangi native speakers used more polite pronominals than English native speakers.

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

However, different researches have been carried out on language functions, nobody has done the research in Bajhangi on "Forms of ordering and suggesting" till now from our department. Thus, it will be a new venture in itself.

## 1.3 Objectives of the Study

The objectives of the study were as follows:

i) To find out forms of ordering and suggesting in Bajhangi dialect.

ii) To compare and contrast the forms of ordering and suggesting in English and Bajhangi.

iii) To list some pedagogical suggestions.

## 1.4 Significance of the Study

Any thing has its own significance in the related area. So, this study has also its significance in its own area. No study is worthless. In the same way, this study also has some significance in the field of language. The study is related to the comparative analysis of the forms of ordering and suggesting in English and Bajhangi. It will be significant to all those who are interested in the English language and the Bajhangi dialect.

In the same way, the study will be helpful for other researchers, linguists, course designers, text books writers, language planners, teachers and learners. Because they can get some ideas from it. If the time to give education in mother tongue comes, text book writers and teachers can use the findings of this study. Besides this, it can also be useful for other people.

# CHAPTER TWO

# METHODOLOGY

This is the field based survey research. The researcher went through the following methodological strategies to fulfil the above mentioned objectives.

## 2.1 Sources of Data

To carryout this research work, both the primary and secondary sources of the data were used.

### 2.1.1 Primary Sources of Data

The primary sources of data were 50 native speakers of Bajhangi dialect of the Nepali language from Bajhang district.

### 2.1.2 Secondary Sources of Data

Secondary sources were used for English terms. The researcher took secondary data from Jones (1977), Dahama (1980), Matreyek (1983), Holmes (1992), Yule (1996), Van E.K. (1997), Bhandari and Ayawali (2001), Crystal (2003) and Sealey (2010).

## 2.2 Sample Population and Sampling Procedure

The sample population of the study included 50 native speakers of the Bajhangi dialect of the Nepali language from two VDCs of Bajhang, named Byansty and Kadel. He chose those VDCs by judgemental non-random sampling procedure. He took 25 literate and 25 illiterate speakers. The participation of males and females

were equal from each VDC. He used snowball non-random sampling procedure while selecting males and females and literate and illiterate speakers.

**2.3    Tools for Data Collection**

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

**2.4    Process of Data Collection**

The researcher followed the following procedure to collect data which were as follows:

1.    At first, the researcher prepared the required interview schedule and questionnaire.

2.    Then he visited the selected VDCs in Bajhang district and established rapport with the native speakers of the Bajhangi dialect.

3.    He selected 50 Bajhangi speakers out of which 25 were males and 25 were females with the help of snow-ball sampling procedure.

4.    Then he administered questionnaires to the educated sample population and took interview to the uneducated sample population and noted down the responses of the interviews.

5.    Finally, the researcher found out forms of ordering and suggesting in Bajhangi dialect and compared them with those English forms of ordering and suggesting..

6.    English terms were taken from Jones (1977), Dahama (1980) and Mateyek, (1983).

**2.5    Limitations of the Study**

The research study had the following limitations.

1.    The research study included 50 native speakers of Bajhangi dialect of the Nepali language.

2.    This study was limited to the comparison of forms of ordering and suggesting in the English language and Bajhangi dialect.

3.    Informants of the study were limited within two VDCs of Bajhang, named Byanshy and Kadel.

4.    The researcher included 25 males speakers and 25 females speakers.

# CHAPTER THREE

# ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of collected data in detail. The data has been analyzed descriptively with the help of table and illustrations. After the analysis of the data, the similarities and differences between Bajhangi and English forms of ordering and suggesting are mentioned with illustrations. Hence, this chapter consists of two parts. Identification and analysis of forms of ordering and suggesting in Bajhangi dialect and similarities and differences between Bajhangi and English forms of ordering and suggesting.

## 3.1    Forms of Ordering Used in Bajhangi

*cheli ek gⱡas pānⱡ āntā.*

*pāni āni deta lāti.*

*pāni khānu pareyo chelⱡ.*

*jhāta lātī pani layelā ek gⱡās.*

*abhyas knuru khuru lekth latⱡ.*

*odⱡ pjunⱡ jana jhā abhys banā.*

*abhyas kⱡna arⱡna ?*

*abhyas lekhpana.*

*bhola jānch chha hallā jana arideu.*

*bholimātra janch chha.*

*bichhaⱭjana lāu lā mero vola janch chha.*

*jhyal khola ta mukhni gham vaigai.*

*dhaⱭalikati kholi deu pana.*

*jhyal ugadta.*

*hallo sauri jhyal kholi deupana.*

## 3.2    Forms of Suggesting Used in Bajhangi

*chorā kⱭtāb padha.*

*ek raukā kⱭtāb herpana chorā.*

*tu kⱭtāb kⱭn paddaina.*

*dhaⱭ chēla kⱭtāb padhi halpana.*

*aspatāl jhānu paddhya ho.*

*dactaraⱭⱭdhekāunu nikohola.*

*aspatāl kina gaⱭna ?*

*chhati upachār garihāl.*

*namāⱭ ruppya dⱭula dokān hālpana.*

*byank bāāta rⱭn garpana.*

*nankāⱭ dokānabāta thālnu paryo.*

*pāni rāmro khā nata jaundice holā.*

*tu pani jholaⁿnu hāli bokⁿ ljha.*

*khanepaniko lāgi kura arⁿ halya.*

*tamale garahak sanga kachoⁿ bolⁿ addu hunaⁿna.*

*gāvāhak satn nikkoⁿrⁿ bolnu paddu chha hajur.*

*garāhāk sanga niko behwar kⁿn addina tami.*

*rām thikka belā afⁿsmⁿ āunu.*

*rām afⁿs afⁿs auna bār jana areⁿ.*

*rām kāmmⁿ chhatⁿ āunu paddaina.*

*sadaⁿⁿⁿskul āunu pryo.*

*kalāsamⁿ gayeⁿ ranu bhayena.*

*ek āpasmⁿ jhagadā arne kām banna arunu pryo.*

*tamale jhagadā arnu banna aryo bhanya nikoholā.*

## 3.3    Forms of Ordering and Suggesting Used Between Family Members

Family is a social group of people sharing the same roof. There are parents, grand parents, children, grandchildren, uncle and aunt, nephew and niece. There are two types of family single and joint family. In a joint family, all above members mentioned live together, but not in a single family. The uses of language differ

among them due to the senior and junior relationships. Generally, informal language is used with junior family members by senior ones in conversation.

The analysis and interpretation of the forms of "ordering and suggesting" used by different members of family with other members of family are presented under following topics.

### 3.3.1 Forms of Ordering and Suggesting Used by Parents with their Children

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

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

**Table No. 4**

**Forms of Ordering Used by Parents with their Children**

| Forms used by parents in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| cheli, ek gꞏlas panꞏ Antaꞏ | 45 | Daughter, bring a glass of water. |
| paꞏnꞏ aꞏnꞏꞏdetaꞏꞏlaꞏti | 10 | Give me a glass of water. |
| jhataꞏ laꞏti pani layetaꞏ ek gꞏlaꞏs | 25 | Go to bring me a glass of water. |
| pani khaꞏnu pareyo chelꞏ | 20 | I want to drink water daughter. |

In Bajhangi dialect, children are addressed by 'Chel☐' or 'La☐t☐' (Kinship term). The above table shows that  45 percent informants responded in the form, 'Chel☐; ek g☐la☐s pa☐n☐☐Anta☐' to order their children to bring a glass of cold water. Similarly, 10 percent and 25 percent informants responded in the form 'pa☐n☐ a☐n☐☐deta☐☐ati' and 'jhata☐ la☐ti pani layeta☐ ek g☐las' respectively. Likewise, 20 percent informants responded in the form 'pani kha☐nu pareyo che☐☐': 'Bring a glass of water', 'give me a glass or water', 'go to bring a glass of water' and 'I want to drink water daughter' are used in English to order their children to bring a glass of water. According to this data both English and Bajnangi speakers used informal forms with their children while ordering.

**Table No. 5**

**Forms of Suggesting Used by Parents with their Children**

| Forms used by parents in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| chora☐ kita☐b padha | 20 | You can read book. |
| ek rauka☐ k☐ta☐b herana, chora☐ | 22 | You might have a look on books once. |
| tu k☐ta☐b k☐n padda☐na ? | 40 | Why don't you read books ? |
| dha☐☐ chela☐ k☐ta☐b padh☐ ha☐☐pana☐. | 18 | You should read the books son. |

The above table shows that 20 percent and 22 percent informants responded with the form 'chora☐ kita☐b pa☐dha'; and 'ek rauka☐ k☐ta☐b herana, chora☐' to give

suggestion to their children to read books respectively. Similarly 40 percent informants responded in the form *'tu kⵑtaⵑb kⵑn paⵑaddaⵑna ?',* *here most of the informants used the form ''tu kⵑtaⵑb kⵑn paⵑaddaⵑna.' And 18 percent of the informants responded 'dhaⵑⵑ chelaⵑ kⵑtaⵑb padhⵑ haⵑⵑpanaⵑ.' While suggesting* their children they mostly use the kinship term *'chora'.* Regarding the English language, 'you can read book', 'you might have a look on a book once', why don't you read a book ? and you should read the book son are used to suggest their children to read books. The collected data shows that in both English and Bajhangi, impolite forms are used while suggesting their children.

### 3.3.2 Forms of Ordering and Suggesting Used by Grandparents with their Grandchildren

The grandparents are also the respected and head members in a family. The researcher had taken the data regarding the language that grandparents used with grandchildren while ordering and suggesting in the Bajhangi dialect.

The following table shows the forms used by grandparents while ordering their grandchildren and their English equivalents.

**Table No. 6**

**Forms of Ordering Used by Grandparents with their Grandchildren**

| Forms used by Grand parents in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| kaⵑkro | 5 | Is there cucumber ? |
| ek kaⵑkro layataⵑ naⵑtaⵑ | 40 | Bring a cucumber. |

| ek ka▯kro dihelpana nata▯na▯ | 35 | Give me a cucumber. |
|---|---|---|
| jha▯ta▯ ek ka▯kro a▯nta▯ | 15 | Go to bring a cucumber. |
| ka▯kro khanya man lagyaki chha | 5 | I want to eat cucumber. |

In the Bajahangi dialect the grandchildren are addressed by *na▯ti or na▯tini or* kinship term. This table shows that 5 percent informants responded in the form *'ka▯kro' to order grand children to bring the cucumber similarly, 40 percent and 35 percent responded as 'ek ka▯kro layataa▯ nata▯' and 'ek ka▯kro dihelpana nata▯na▯' respectively. Likewise 15 percent and 5 percent responded as 'Jha▯ta▯ ek ka▯kro a▯nta▯' and 'ka▯kro kha▯nya man lagyaki chha" respectively.*

Similarly, in the contexts of English is there cucumber, bring a cucumber, give me a cucumber, go to bring a cucumber, I want to eat cucumber, are used to order the grand children to bring the cucumber. While analyzing above data both English and Bajhangi speakers order the grandchildren using informal forms and impolite language.

**Table No. 7**

**Forms of Suggesting Used by Grandparents with their Grandchildren**

| Forms used by Grand parents in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| tero pet jach ara▯un jha▯. | 30 | You can got to check up your stomach. |
| aspata▯la jha▯nu paddhya ho. | 10 | You should go to hospital. |

| | | |
|---|---|---|
| dactara⬜dheka⬜unu N⬜kohola. | 10 | It is better to meet doctor. |
| aspata⬜l kina ga⬜na ? | 15 | Why don't you go to hospital ? |
| chhat⬜ upacha⬜r gariha⬜l | 35 | Take treatment soon. |

The above table shows that 30 percent and 10 percent informants responded in the forms. *'Tero pet jach ara⬜un jha'; and 'aspata⬜la jha⬜nu paddhya ho' to* suggest grand children to go to hospital for stomach check up respectively. And likewise 10 percent, 15 percent and 35 percent informants responded in the forms, *'dactara⬜⬜dheka⬜unu n⬜kohola', 'aspata⬜l kina ga⬜na ?' and 'chhat⬜ upacha⬜r gariha⬜⬜' respectively. Here the majority of informants responded in the form 'chhati upacha⬜r gariha⬜⬜ ha⬜.'* In the context of the English language, you can go to check up your stomach, you should go to hospital, it is better to meet doctor, why don't you go to hospital and take treatment soon are used in the English language to suggest the grandchildren to go to hospital. The above data shows that English and Bajhangi speakers suggest the grand children using informal forms or impolite language.

### 3.3.3  Forms of Ordering and Suggesting Used by Elder Brothers and Sisters with Younger Brothers and Sisters

Elder brothers and sisters are senior than younger brothers and sisters in the family. Generally elder brothers and sisters use informal language with younger brothers and sisters. The researcher had taken the data based on the language used by elder brothers and sisters with their younger brothers and sisters while ordering and suggesting in Bajhangi dialect.

**Table No. 8**

**Forms of Ordering Used by Elder Brothers with Sisters**

| Forms used by elder brothers in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| abhyas khuru khuru lekh, sita. | 65 | Sita, write your homework continuously. |
| od◌ pun◌ Jana jha◌ abhyas bana◌. | 15 | You don't wander do homework. |
| oe, vaj◌◌jaita◌◌jana jha◌ sirle diyako abhyas lekhpana. | 15 | Sister, don't wander do homework given by sir. |
| abhyas k◌na arina ? | 5 | Why don't you do homework ? |

The younger brother and sister are addressed by (FN) first name and kinship term i.e. 'va◌ja◌' and 'va◌i' in the Bajhangi dialect. This table shows that 65 percent informants responded in the form 'abhyas khuru khuru lekh, sita.' Similarly, 15 percent and 15 percent responded 'od◌ pun◌ Jana jha◌ abhyas bana◌' and 'Oe, vaj◌◌jaita◌◌jana jha◌ sirle diyako abhyas lekhpana' respectively. Likewise in English, Sita, write you homework you don't wander do homework, why don't you do homework ? are used to after their sisters and brothers in English language, to do homework.

The above data shows that both English and Bajhangi speakers use informal language with younger brothers and sisters while ordering.

**Table No. 9**

**Forms of Suggesting Used by Elder Brothers with their Sisters**

| Forms used by elder brothers parents in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| padha□□ m□ la□parba□□□jana gar. | 8 | Don't be careless about your study. |
| ra□mro padha□ko la□g□ k□n socha□na ? | 12 | Why don't you think about study hard ? |
| ja□chm□ la□parban□ jana ara. | 15 | You should not be careless about your exam. |
| khub ra□mrar□ padha. | 65 | You ought to study hard. |

The above table shows that 8 percent informants responded in the form *'padha□□ m□ la□parba□□□jana gar',* to study hard. Twelve percent informants responded in the form *'ra□mro padha□ko la□g□ k□n socha□na ?'* and 15 percent responded *'ja□chm□ la□parban□ jana ara'* in the same way, 65 percent informants responded in the form *'khub ra□mrar□ padha.'* Among them majority of informants used *'khub ramrar□ padha'* with younger brothers and sisters. Similarly, English speakers used, don't be careless about your study, why don't you think about your study hard ? are used to suggest younger brothers and sisters. The data shows that both English and Bajhangi speakers used informal language with younger brothers and sisters while suggesting them.

## 3.4    Forms of Ordering and Suggesting Used Between Neighbours

People who live around our house are neighbours. We interact and exchange our ideas and knowledge with them. We help each other with them and we can share our joy and tear with them. There are different kinds of neighbours in the society

such as educated, uneducated, high/low social status, relatives older than us, younger than us on. The language used with them is based on age, and situation in the conversation. The researcher had taken the data based on the language that is used with older and younger neighbours in the Bajhangi dialect.

The forms used with younger and older neighbour while ordering and their English equivalents are presented in the following tables.

**Table No. 10**

**Forms of Ordering Used with Younger Neighbours**

| Forms used with younger neighbour in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| bhola janch chha halla jana ardeu. | 50 | If you mind of I request not to make disturb ? |
| bchha jana lau tamero vola janch chha. | 30 | Please Don't make noise tomorrow, I have to appear in exam. |
| mero bholijanch chha tathalla kya addachau. | 15 | Tomorrow I will take my exam, please it's too much noise. |
| bholimatra janch chha. | 5 | Tomorrow is my last exam. |

In Bajhangi dialect younger neighbours are addressed by their first names, i.e. 'kancha, maila, sala; etc. The above table shows that 50 percent informants responded in the form 'bhola janch chha halla jana ardeu' and 30 percent responded as 'bchha jana lauta' to order the younger neighbour, for not

making noise. Similarly, 15 percent and 5 percent responded as *'tat□halla kya adda chau'* and *'bholima□tra janch chha'*, respectively. Among these responses *'bhola janch chha halla□ jana ar□ deu'* is commonly used. Similarly, in English, if you mind of I request not to make disturb, please don't make noise, tomorrow my last exam are used to younger neighbours for not making noise. According to the collected data, Bajhangi speakers order the younger neighbours but English speakers request them if they have to ask them to do something. Similarly, Bajhangi speakers use informal form with younger neighbours but English speakers use formal forms with them.

**Table No. 11**

**Forms of Ordering Used with Older Neighbours**

| Forms used with older neighbour in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| va□j□ ka□janmad□n m□□a□una□□dukha jana manya ha□. | 18 | Would you mind coming in my sister's birthday ? |
| va□jika□ janma dinm□□a□□jhaya hajur. | 70 | Can you come to my sister's birthday ? |
| bain□ka janma pat□□m□□a□unu. | 12 | I order to come to my sister's birthday ? |

The above table shows that 18 percent informants responded in the form *'va□j□ ka□janmad□n m□□a□una□□dukha jana manya ha□'* and 70 percent informants responded as *'va□jika□ janma dinm□□a□□jhaya hajur'* and 12 percent responded on

'bain□ka janma pat□m□a□unu', while ordering to come to the sister's birthday party. Among the responses 'va□□ka□janmad□n m□a□jhaya hajur' is mostly used. In the context of English language, would you mind coming to my sister's birthday party ? Can you come to my sister's birthday party are used to order neighbours.

The collected data shows that Bajhangi speakers and English speakers both request to the older neighbour if they have to ask them to do something. Similarly, both speakers use formal/polite form with older neighbours.

The following table shows the responses given by Bajhangi native speakers while suggesting their neighbours and their English equivalents.

**Table No. 12**

**Forms of Suggesting Used with Younger Neighbours**

| Forms used with younger neighbour in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| nama⬚⬚ruppya d⬚ula⬚doka⬚n ha⬚lpana. | 15 | If you want to do business I would give some money. |
| byank ba⬚ta r⬚n garpana. | 60 | You should take loan from bank. |
| nanka⬚⬚doka⬚nba⬚ta tha⬚lnu paryo. | 20 | Please start with small business. |
| mu tasovya byapa⬚r adya chhyaena. | 5 | If I were you I would not do business. |

This table shows that 15 percent informants responded in the forms, *'nama⬚⬚ruppya d⬚ula⬚doka⬚n ha⬚lpana'*, 60 percent and 20 percent informant responded as *'byank ba⬚ta r⬚n garpana'*; and *'nanka⬚⬚doka⬚nba⬚ta tha⬚lnu paryo'*, while giving suggestion for starting the new business and only 5 percent informants responded as *'mu tasovaya adya chhayaene.'* Among the response *'byank ba⬚ta r⬚n ga⬚rapana'* is highly used. In the context of English, please start with small business etc. one used to suggest younger neighbour, to start new business. According to above data informal language is used with younger neighbour while suggesting in Bajhangi dialect, whereas formal language is used with them while suggesting in English language.

**Table No. 13**

**Forms of Suggesting Used with Older Neighbours**

| Forms used with older neighbours in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| seto rang laꞈu puna najur gharamꞈ. | 35 | You could paint your house with white colour. |
| seto rang layo bhanya hajurko ghar raꞈmro dhekkelaꞈ. | 55 | It would be better if you paint your house with while colour. |
| Mure hajurkꞈꞈseto rang lau bhanney sujhab dinuchhuhe ta. | 10 | I suggest to paint your house with white colour |

The above table shows that 35 percent informants responded in the form *'seto rang laꞈu puna najur gharamꞈ' and 55 percent informants responded as 'seto rang layo bhanya hajurko ghar raꞈmro dhekkelaꞈ' while suggesting older* neighbour for painting their house, with suitable colour respectively. Likewise, only 10 percent responded as *'mure hajurkꞈꞈseto rang lau bhanney sujhab dinuchhuhe ta.'* Regarding English, you could paint your house with white colour it would be better if you paint your house with white colour are used to suggest older neighbours, to paint their house with suitable colour. According to above data, formal language is used with older neighbour while giving suggestion in Bajhangi dialect like as the English language. So, there is similarities in using language to older neighbour in Bahangi and English while giving suggestion.

**3.5    Forms of Ordering and Suggesting Used Between Friends**

Friend is a person who is your nearest person after your family. Although he/she is not your family member, you can share your worry, joy, tear with him/her if she/he is your intimate friend. In this way, we have different kind of friends, as some friends are not too close who are known as general friends. The language used with friends is selected on the basis of the intimacy and context in conversation. The researcher had taken the data based on the language that a friend uses with intimate and general friends while ordering and suggesting in Bajhangi dialect.

**Table No. 14**

**Forms of Ordering Used Between Friends**

| Forms used between initimate friend in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| jhyal  khola Taꞏmuknꞏghaꞏm vaigaꞏ. | 40 | It is so hot, please open the door. |
| dhaꞏalikatꞏjhyal kholꞏdeupuna. | 30 | Would you mind opening the window ? |
| hallo, sauri jhyal ugaꞏdana. | 20 | Hey ! Friend open the window. |
| jhyal ugadtaꞏ. | 10 | Open the door please. |

In Bajhangi dialect friends are addressed by *'saurrꞏ'. This table shows that the number of 40 percent informants responded in the form, 'jhyal  khola taꞏmuknꞏghaꞏm vaigaꞏ' and 30 percent informants responded as 'dhaꞏalikatꞏjhyal kholꞏdeupuna' to order the friends to open the door. Similarly,* 20 percent and 10 percent informants responded as *'hallo, saurt jhyal jgaꞏdana'*

and *'jhyal ugadta'* *respectively. But in the context of English they used, please* open the door, would you mind opening the window ? Open the door please and so on, while ordering their friends to open the window while analyzing the above data the Bajhangi speakers use informal forms or impolite language while ordering their friends to do something whereas English speakers use formal form or polite language while ordering friends to do something.

**Table No. 15**

**Forms of Suggesting Used Between Friends**

| Forms used between friends in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| paⁿraⁿmro khaⁿ nata jaundice holaⁿ. | 10 | Drink fresh water, otherwise you will suffer from jaundice. |
| Tu paⁿjholaⁿnu haⁿ bokⁿlaⁿjha. | 50 | You should bring a bottle of water in your bag. |
| khaⁿnnepaⁿniko laⁿgⁿkura arⁿhaⁿlya. | 40 | You have to demand for drinking water. |

The above table shows that 10 percent informants responded in the form *'paⁿraⁿmro khaⁿ nata jaundice holaⁿ'* and 40 percent informants responded *'khaⁿnepaⁿniko laⁿgⁿkura arⁿhaⁿlya'* while suggesting their friends to drink pure water in T.U. because there problem is of fresh drinking water. Similarly, most of the informants responded, i.e. (50%) as *'tu paⁿjholaⁿnu haⁿ bokⁿlaⁿjha.'* In the context of the English language, English speakers use drink fresh water, you should bring a bottle of pure water in your bag and so on to suggest their friends.

While analyzing the above data Bajhangi speakers use informal language with friends where as English speakers use formal forms with them while suggesting.

**3.6    Forms of Ordering and Suggesting Used Between Strangers**

A person who is unknown to us is a stranger. A stranger is not familiar with us but we talk with him in a various purposes in different situations and place. Generally, we use formal and polite language in conversation with the stranger. The researcher had taken the data in the context of the language used with shopkeeper and passenger while ordering and suggesting in Bajhangi dialect.

The following table shows the forms of ordering used with stranger in Bajhangi dialect with their English equivalents.

**Table No. 16**

**Forms of Ordering Used with Shopkeepers**

| Forms used with shopkeeper in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| hamukh□□du□□□uthi bana□□d□a hajur. | 30 | Could you make two rings for me ? |
| du□□gola□ kis□mka□ authi bana□□ diya ha mukh□. | 45 | Would you please me two round gold rings ? |
| du□□sunka□□ba□□□bana□□deuta□□hajur. | 25 | Please make me two gold rings. |

In Bajhangi, the stranger is addressed by *'hajur'*. The above table presents that *'hamukh□□du□□outhi bana□□d□a hajur'* and *'du□□gola□ kis□mka□ authi bana□□ diya ha mukn□';* were used by 30 percent and 45 percent informants, to order the shopkeeper to make two gold rings for them respectively. Similarly, 25 percent informants responded in the form *'du□□sunka□□ba□□□bana□□deuta□□hajur'* on the other hand, English speakers used, could you make two rings for me ?, Would you please make me two round gold rings ? Please make me two gold rings while

ordering shopkeeper to make two gold rings. According to the data, Bajhangi native speakers order shopkeepers if they have to ask them to do something whereas English speakers request them. In the same way, in both languages, formal and polite forms are used, with them.

**Table No. 17**

**Forms of Suggesting Used with Shopkeepers**

| Forms used with shopkeeper in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| Tam◻le gara◻ha◻k sanga kacho◻◻bol◻◻addu huna◻na. | 45 | You should not behave such badly with customers. |
| gara◻ha◻k sath nikko◻r◻◻bolnu paddu chha  hajur. | 40 | You ought to behave well with customers. |
| gara◻ha◻k sanga niko behwar k◻n add◻na Tam◻◻? | 15 | Why don't you behave well with customers ? |

This table shows that 45 percent informants responded in the form *'tam◻le gara◻ha◻k sanga kacho◻◻bol◻◻addu huna◻na'* and 45 percent informants responded as *'gara◻ha◻k sath nikko◻r◻◻bolnu paddu chha  hajur'* while suggesting the shopkeeper not to behave badly with customers in Bajhangi dialect. Similarly, 15 percent informants responded in the form *'gara◻ha◻k sanga niko behwar k◻n add◻na Tam◻◻?' Among them 'tam◻le gara◻hak sanga kachho◻◻boli addu hunaina.'* Similarly, English speakers use 'you should not behave such badly with customers', why didn't you behave well with customers ?, While suggesting the shopkeeper not to behave badly with customers. The above data show that both English and Bajhangi speakers use formal forms with shopkeepers while suggesting them.

**3.7    Forms of Ordering and Suggesting Used Within Office**

Office is a 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/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 and teacher student relationship.

### 3.7.1 Forms of Ordering and Advising Used by the Head with Staff

Boss is the person who is more respected in related office. He is high in rank in office. He is prestigious and powerful person than other staff of the office. The researcher had taken the data regarding the language that is used by head with his/her staffs while ordering and suggesting in Bajhangi dialect.

**Table No. 18**

**Forms of Ordering Used by Bosses**

| Forms used by head in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| aɭjakaɭɭsabaɭɭfaɭl layata. | 40 | Bring today's all file. |
| jhatta Tɭɭfaɭl aɭnta. | 5 | Bring those file right now. |
| dhaɭɭtɭɭsabbaɭɭfaɭl dena, yetaɭ. | 55 | Give me those all files, here. |

Junior personnel are addressed by their first names in the Bajhangi dialect. The above table shows that most of the informants responded (about 55%) as *'dhai tɭ*

*sabbai fa   dena yeta', 'a jaka  saba  fa  layata' and 'jhatta t  fa  a nta' is* responded by 40 percent and 5 percent respectively. Similarly, in English 'Bring today's important files', 'Bring today's important files right now' I order you to bring today's important files' are used to order personal secretary by head to bring today's important files. According to the above data in both English and Bajhangi, informal forms are used with staff while ordering.

## Table No. 19

## Forms of Suggesting Used by Bosses

| Forms of suggesting used by boss in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| raⁿm, thikka belaⁿ afⁿsmⁿⁿaⁿunu. | 16 | You should come on time in office. |
| raⁿm, afⁿs aⁿuna baⁿr Jana areⁿ. | 50 | You should not be late to come at office. |
| raⁿm, kaⁿmmⁿⁿbalamⁿⁿpugeⁿ. | 22 | Rich in time at work. |
| raⁿm, kaⁿmmⁿⁿChhati aⁿunu paddaⁿna ? | 12 | Why don't you come on time in office? |

Junior personnel are addressed by their first name in Bajhangi dialect. The above table shows that, 16 percent and 50 percent informants responded *'thikka belaⁿ afⁿsmⁿⁿaⁿunu' and 'afⁿs aⁿuna baⁿr jana areⁿ', to suggest the staff to come on time* in office in Bajhangi dialect respectively. Similarly, 22 percent and 12 percent informants responded in the forms FN *'raⁿm kaⁿmmⁿⁿbelaⁿmⁿⁿpugeⁿ' and FN 'raⁿm kaⁿmmⁿⁿchhati aⁿunu paddaina ?' respectively. In the context of English, you* should come on time in office, you should not be late to come to office, rich in time at work etc. are used to suggest staff by boss to come on time in office or at work. According to the above data, both Bajhangi and English speakers use informal forms with staffs while suggesting.

### 3.7.2 Forms of Ordering and Suggesting Used by the Teachers with Students

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 the language that teacher uses with students while ordering and suggesting in Bajhangi dialect.

**Table No. 20**

**Forms of Ordering Used by Teacher**

| Forms used with student by teachers in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| padaun lagya belabahir vitra jana arya. | 35 | Don't go in and out while I am teaching. |
| mu aunu bhannapalebhitra pasya. | 30 | Enter the classroom before I come into the class. |
| padhaune bela distab jana ara. | 5 | I order you not to disturb while teaching. |
| nyem a sobale mannu paryo. | 30 | Follow the rules and regulations. |

This table shows that 35 percent Bajhangi informants responded in the form. *'padaun lagya belabahir vitra jana arya'* and 30 percent informants responded *'mu aunu bhannapalebhitra pasya'* while ordering the students not to do disturb while teaching in the classroom. Similarly, 5 percent informants responded as *'padhaune bela distab jana ara'* and 30 percent informants gave their response as *'nyem a sobale mannu paryo'* to order the students for keeping silence while teaching in the classroom. In the context of the English language 'Don't go in or out while I am teaching, enter the classroom before I

come, I order you not to do disturb while teaching are used to order students. While analyzing the data both English and Bajhangi speakers used informal forms to order the students.

**Table No. 21**

**Forms of Suggesting Used by Teacher**

| Forms used with students by teachers in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| Sada☐☐☐skul a☐unu paryo. | 40 | You should come school regularly. |
| Kala☐sam☐☐gayel ranu bhayena. | 30 | You should not be absence in the class. |
| Tam☐☐sada☐☐☐☐skul k☐n a☐una☐na ? | 10 | Why don't you come regularly in the class? |
| Sada☐☐☐skul aayo bhane niko hola. | 20 | It would better if you come school regularly. |

The above table shows that 40 percent informants responded in the form *'sada☐☐☐skul a☐unu paryo'* and 30 percent informants responded in the form *'kala☐sam☐☐gayel ranu bhayena'* to suggest student to come school regularly. Similarly 10 percent and 20 percent informants responded in the forms *'tam☐☐sada☐☐☐☐skul k☐n a☐una☐na ?'* and *'sada☐☐☐skul aayo bhane hiko hola'* respectively. Likewise, English speakers use 'you should come school regularly, you should not be absence in the class, why don't you come regularly in the class are used while advising the student to come school regularly. According to the collected data, in both English and Bajhangi, informal forms are used with students while suggesting them.

**3.8    Forms of Ordering and Suggesting Used with Guests**

Guest is a person or a group of persons whom we invite to participate in our personal or social program 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 the language that most uses with guests while ordering and suggesting in Bajhangi dialect.

**Table No. 22**

**Forms of Ordering Used by Hosts**

| Forms used with guests in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| jana rsalya ha, ekchhin mobal paun? | 60 | Excuse me, can you give me your mobile for a while ? |
| ekchhin, hajurko mobal din garo ta mannya haun ? | 30 | Would you mind giving your mobile phone ? |
| tamikhi dukha diya ekraukalmobile. | 10 | I am sorry, please mobile once. |

Guests are addressed by *'hajur'* in Bajhangi. The above table shows that 60 percent informants responded in the form *'jana rsalya ha, ekchhin mobal paun?'* and 30 percent responded in the form *'ekchhin, hajurko mobal din garo ta mannya   haun ?'* to order guest to give their mobile for sometime in Bajhangi dialect respectively. Similarly, 10 percent informants responded *'tamikhi dukha diya ekraukalmobile'* to order the guests. Similarly, English speakers used 'excuse

me, can you give me your mobile for a while ? Would you mind giving your

mobile phone ? and I am sorry please mobile once, to order guests to give their

mobile in English. While analyzing the above data both English and Bajhangi

speakers use formal language with guests. In the same way, Bajhangi speakers

order their guests where as English speakers do not order their guests instead

they request them.

**Table No. 23**

**Forms of Suggesting Used by Hosts**

| Forms used with guests in Bajhangi dialect | % of Inf. | English equivalents |
|---|---|---|
| ek a◻pasm◻◻jhagada◻◻arne ka◻m banna arnu pryo. | 50 | You should stop quarrel each other. |
| satnibha◻◻◻m◻◻jhagada◻◻addu bhae◻na hajur. | 30 | You should not quarrel each other. |
| tam◻le jhagada◻◻arnu banna aryo bhanya n◻ko hola◻. | 20 | It would be better if you stop quarrel each other. |

The above table shows that the number of 50 percent informants responded in the form *'ek a◻pasm◻◻jhagada◻arne ka◻m banna arnu pryo'* and 30 percent responded in the form *'satniva◻◻m◻◻jhagada◻◻addu vae◻na hajur'* for suggesting guests not to 20 percent informants responded in the form *'tam◻le jhagada◻◻arnu banna aryo bhanya n◻ko hola◻'*. Similarly, English speakers used *'you should stop* and what about stopping your quarrel while suggesting guests not to quarrel each other in the party. While analyzing the above data both English and Bajhangi speakers used formal language with guests while suggesting them.

**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 guests and strangers, while ordering and suggesting, in Bajhangi dialect. In table

No. 22, the majority of informants i.e. 60 percent informants responded in the form *'jana risaya naɭekchhin mobaɭ paun',* while ordering guests in Bajhangi dialect. Similarly, table No. 23 shows that most of the informants i.e. 50 percent informants responded in the forms *'ek aɭpasamɭɭjhagada arne kaɭm banna arnu pryo',* while suggesting guests in the given situation. Similarly Table No. 16 shows that 45 percent informants responded in the forms *'duɭɭgolaɭkɭsɭmakaɭɭautnɭ banaɭɭdiya naɭɭmukhi'* while ordering the strangers in the given situations. In the same way Table No. 17 shows that most of the informants i.e. 45 percent informants responded in the forms *'tamile garahaɭk sanga kachhoɭɭboli addu hunaina'* to suggest stranger in the given situation.

It was found that informal forms were used with general friend while ordering and suggesting in the given situation in Bajahngi dialect. The Table No. 14 shows that 40 percent informants responded in the form *'jhyal khola taɭɭmukhɭɭghaɭm vaigaɭ'* to order friend. Similarly in Table No. 15, shows 50 percent informants responded in the form *'tu paɭnɭ jholaɭnu haɭɭbokɭɭaɭjha'* to suggest friends in the given situation.

Informal forms were used with family members, neighbours, friends, students and staff while ordering and suggesting in the Bajhangi dialect. The Table No. 4 shows that the majority of informants i.e. 45 percent responded in the form *'cheli ek gilaɭs paɭnɭɭaɭnta'* to order the children in the given situations. Similarly the Table No. 5 shows most of the informants i.e. 40 percent informants responded in the forms *'tu kɭtaɭb kɭn paddaina'* to suggest the children in the given situations in Bajhangi dialect. In the same way Table No. 6 shows that most of the informants i.e. 40 percent responded in the forms *'ek kakro laya ta natɭ'* to order the grand children in the given situation. Similarly, the Table No. 7 shows that 35

percent responded in the forms *'chhati upachaⱱr garihaⱱ' to suggest the grand* children in the given situation. Likewise Table No. 8 and 9 show that most of the informants i.e. 65 percent and 65 percent informants responded in the forms *'abhyas khuru khuru lekh Sita'* and *'Khub raⱱmrari padna' to order and suggest* respectively, in given situation. Similarly, Table No. 10 and 11 show that 50 percent and 70 percent informants responded in the forms *'bhola jach chha hallaⱱjana arideu' and 'vaⱱkaⱱjanma dinmⱱaⱱjhaya hajur' while ordering* younger and older neighbour in the given situation respectively. Similarly Table No. 12 and 13 show that majority of informants 60 percent and 55 percent informants responded in the forms *'byankbata rⱱn garpana' and 'seto rang layo bhanya bajurko ghar ramrod dhekkela'* to suggest younger and older neighbours respectively in the given situation. In the same way, Table No. 18 and 19 show that 55 percent informants responded as *'dhaⱱti sabaⱱfaⱱ dena yeta' and 50* percent informants responded in the forms *'raⱱm office aⱱuna baⱱr jana areⱱ'* while ordering and suggesting personal secretary to bring important file and to come office in time respectively. Likewise Table No. 20 shows that 35 percent informants responded in the form *'padaⱱun lagya bela baⱱhir vitra jana arya' to* order the students not to do disturbance while he was teaching. And Table No. 18 shows that 40 percent informants responded in the forms *'sadaⱱskul aⱱunu paryo',* while suggesting students to come school regularly.

It was found that the terms were suffixed by *'yaka', 'ha', 'pana'* in all in the context with family members, neighbour and intimate friends, students, staff. Those create formal form in ordering and suggesting in Bajhangi dialect. Similarly, the suffixes like *'u:', 'nu', 'ⱱa' create impolite forms of dialect while ordering and* suggesting them.

## CHAPTER FOUR

## FINDINGS AND RECOMMENDATIONS

### 4.1    Findings

On the basis of analysis and interpretation of the data the major findings of the study can be summarized in the following points.

### 4.1.1  Forms of Ordering and Suggesting in the Bajhangi Language

a.    The Bajhangi native speakers use the plural forms to be polite while ordering and suggesting.

b.    The address terms are used to address people in polite language.

c.    The suffixes *'yaka', 'pana', 'ha'* are added with verbs to make impolite terms.

d.    In Bajhangi informal forms are used with children while ordering and suggesting.

e.    They use informal language with grand children i.e. *kakro anta nat.*

f.    Elder sister and brother use informal forms with younger sister and brother e.g. *'abhyas khuru khuru lekh Sita.'*

g.    Bajhangi native speakers use informal forms with neighbour, i.e. *'bhola jach chha halla jana arideu', 'va ka janma dinami a jhaya hajur'* respectively.

h.     Bajhangi native speakers use formal forms with guests while ordering and suggesting. i.e. *jana rᵤsaya haᵤnekchhin mobaᵤ paᵤun and saᵤtnivaᵤmᵤjhagada addubhaein hajur respectively.*

i.     In the same way, formal forms are used with strangers.

j.     Informal languages are used with staff and students while ordering and suggesting. i.e. *padaᵤuna lagya belaᵤbahir bhitra jana arya, and sadaᵤᵤᵤskul aunu pryo, respectively in Bajhangi dialect.*

### 4.1.2 Similarities and Differences Between Bajhangi and English while Ordering and Suggesting

### 4.1.2.1 Similarities

a.     Both English and Bajhangi, native speakers used formal and polite forms with guests and strangers while ordering and suggesting them.

b.     In both languages, informal forms are used with family members (i.e. children, grandchildren niece, nephew, younger sister and younger brother, friends and students).

### 4.1.2.2 Differences

a.     Bajhangi speakers order their neighbours, guests, strangers, general friends but English people request them while asking them to do something.

b.     Last terms determine the formality of the forms in the Bajhangi dialect whereas it is determined on the basis of the first lexical items in the English language.

c.      Address terms are used as obligation in the Bajhangi dialect whereas it is optional in English.

d.      English speakers are more polite than Bajhangi speakers while ordering and advising.

## 4.2      Recommendations

On the basis of the findings listed above, the researcher recommended the following points for pedagogical implications.

a.      The teacher should have knowledge of address terms used for different people and last suffixes that create formal and informal forms while ordering and suggesting.

b.      In the English language, forms of ordering and suggesting are reflected in separate lexical items whereas in Bajhangi they are reflected in affixation. Thus, the learners should be aware of it.

c.      Bajhangi speakers are habituated to order neighbours, strangers, guests general friends. But in the case of English, they request for the same purpose. Therefore, the teacher should inform the Bajhangi speakers about it.

d.      The teacher can create the dialogues that require the expression of ordering and suggesting and perform them in the situations.

e.      The learners of both English and Bajhangi can make a list of the forms of ordering and suggesting from the English language and Bajhangi dialect in the given situation then compare and contrast them.

f.  The teacher should make the students know all the forms of ordering and suggesting in English and Bajhangi. Then ask them to list out all the forms in both languages/dialect which are functionally similar and find out the forms, which are different from one language to another. Then make them learn in the different situations.

g.  Learners can be asked to watch English and Bajhangi films and make notes as to how the people order and suggest in different situation using different forms.

h.  The textbook writers should write the books that encourage the learners to use the forms of ordering and suggesting in their conversation in different contents with different people.

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# Appendix - I
# Questionnaire

This questionnaire is prepared for the native speakers of Bajhangi language. This has been prepared in order to accomplish a research work entitled an "forms of ordering and suggesting in English and Bajhangi" for the thesis of M.Ed. in English education. This research is being carried out under the guidance of Prof. Dr. Anju Giri of the control department of English language education, T.U., Kirtipur, Kathmandu. I hope that your cooperation will be great contribution for the research work.

Thank you.

<div align="right">

Researcher

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</div>

Name : ……………………………….    Sex : ………………

Address : ……………………………..    Age : ……………..

Occupation : …………………………    Academic qualification: ……...

What forms of ordering do you use in the following situations ? Please make order for these situation in Bajhangi language.

1.     You have just come from your office. You are very tired. Ask your daughter to bring a glass of water for you.

       ……………………………………………………………………………

2.     The principal arrives to the school at 10:00 AM but sees his staffs are taking in the ground and tells to go in to class.

       ……………………………………………………………………………

3.  Rice, vegetables oil everything has finished in your kitchen order your husband to bring these things.

    ……………………………………………………………………………

4.  Tomorrow you have your final examination. Your neighbors are making unnecessary noise. Ask them to stop noise.

    ……………………………………………………………………………

5.  Your neighbor is seriously sick. Ask your father to go his house and meet him.

    ……………………………………………………………………………

6.  Imagine that you are a bus driver your passengers do not want to pay the fare according to fixed rate. Tell them to pay as its rate.

    ……………………………………………………………………………

7.  The teacher wants that the students should not enter the class while it is teaching. Tell his students not to do so.

    ……………………………………………………………………………

8.  You are learning English language in an institute and want to be a fluent English speaker. Ask your teacher to focus on speaking while teaching.

    ……………………………………………………………………………

9.  Bus and motorbike get accident in front of your house. Call in police office and ask to come immediately.

    ……………………………………………………………………………

10. Suppose you are a traffic police man. A person is driving motorbike without having driving license. Ask him not do so.

    ……………………………………………………………………………

11. You meet prime minister in Baluwatar. Ask him for a school establishment in your village.

    ……………………………………………………………………………

12.     You are in Gold shop where they make ring as order the ring-maker to make 2 pieces of ring as you want.

        ……………………………………………………………………………

13.     Today is your birthday. Now you are in a restaurant order the waiter for different items, of food that  you prefer.

        ……………………………………………………………………………

14.     You are in a bus. It is so hot that your friend is by the window, whom you know. Ask her to open the window.

        ……………………………………………………………………………

15.     Suppose you are an officer, tell your employees to follow the rules and regulations of your office.

        ……………………………………………………………………………

16.     You are in a meeting. One person is sitting beside you. Whom you don't know. Ask her to give a pen to do signature.

        ……………………………………………………………………………

17.     You need a clean hanky. Tell your sister to bring it.

        ……………………………………………………………………………

18.     Your brother seems to be weak. Tell him to take some fruits.

        ……………………………………………………………………………

19.     Your sister does not do home work. She is walking here and there. Tell him to do homework.

        ……………………………………………………………………………

20.     Your father in law smokes much. Although, he is suffering from Lung diseas. Tell him not to do so.

        ……………………………………………………………………………

**Make Suggestions for Following Situations**

1. In your family daughters are not allowed to go to campus for further study. How do you suggest your parents to send them in campus.

   ……………………………………………………………………………

2. Your brother wants to study M.Ed. in English but you want that he will study M.A. in English, then how do you suggest him.

   ……………………………………………………………………………

3. In your society there is casts discrimination. How do you suggest people of your society.

   ……………………………………………………………………………

4. Your son trapped in bad company of cards players. So, how do you suggest him ?

   ……………………………………………………………………………

5. Your friend is studying in T.U. but there is great problem of drinking fresh water. How do you suggest your ?

   ……………………………………………………………………………

6. You are a teacher of primary school. One boy always come with dirty uniform. How do you suggest ?

   ……………………………………………………………………………

7. Your brother is 25 years old and got job in well established bank but he is still unmarred. What suggestions you want to give ?

   ……………………………………………………………………………

8. Your mother is suffering from fever for seven days. Suggest her for treatment.

   ……………………………………………………………………………

9.  In your society dowry system is increasing day by day, to control this problem. How do you suggest policy maker for the country.

    ……………………………………………………………………………

10. The priminister is spending meaningless time by visiting different countries. What do you want to tell him ?

    ……………………………………………………………………………

11. Your grandparents are heavy smokers. So, their Lungs have been damaged. Tell them what they have to do and not to do.

    ……………………………………………………………………………

12. Your neighbor wants to start his own business, but he does not have enough money. Suggest him what he can do.

    ……………………………………………………………………………

13. Your boss is going to make cross country trip but can not decide whether to go by bus, train or plane. Suggest him which one is better.

    ……………………………………………………………………………

14. Your are a doctor. You have patient having T.B. check him and advise him what he should do and should not do.

    ……………………………………………………………………………

15. Your teacher spends his period with making only gossip. How do you suggest him ?

    ……………………………………………………………………………

16. A person is going to study Canada for study. Whom you do not know very well. He does not know about university. Suggest him what he has to do for going there.

    ……………………………………………………………………………

17. Your son-in law is thinking about painting her house. But he is in dilemma for what kind of paint is suitable for her house suggest him.

…………………………………………………………………………

18. You are a policeman. You want to control traffic Jam. How do you suggest to the public ?

…………………………………………………………………………

19. You are personal secretary of a big company director. Recently, the company get loss. So your loss is in tension. Suggest him what will be better further improvement.

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20. You know that there is no quality education in government school. So, what suggestion you want to give your, uncle to send his son in private school.

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**Thanks for your kind information**