

APOLOGIES IN ENGLISH AND MAGAR LANGUAGE

**A Thesis Submitted to the Department of English Education
In Partial Fulfillment for the Master of Education in English**

Submitted By
Gopal Dhungana

**Faculty of Education
Tansen Multiple Campus
Tansen, Palpa, Nepal
2016**

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DECLARATION

I hereby declare that this thesis is original; no part of it was earlier submitted by the candidature of research degree for any university.

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RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Gopal Dhungana** has prepared the thesis entitled **Apologies in English and Magar Language** under my guidance and supervision.

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DEDICATION

Dedicated

to

My ideal parents, elder brother and sister

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Gopal Dhungana

ABSTRACT

This research work entitled **Apologies in English and Magar Language** was carried out to identify and compare the forms of apologies used in English and Magar languages. In order to carry out this research, I used both primary and secondary sources of data. A set of questionnaire was prepared as a tool for data collection. I sampled 60(30/30) native speakers of both English and Magar languages through purposive/ judgmental non- random sampling procedure using questionnaire as a research tool. On the basis of the collected data, the comparison between English and Magar was done using simple statistical tools such as frequency and percentage. The major findings of the study show that the English native speakers were found using more apologetic responses than the Magar native speakers and Magar native speakers were found using more repaired statements than English native speakers while apologizing in various situations.

This study consists of four chapters. The first chapter contains general background, review of the related literature, objectives of the study, significance of the study and definition of the specific terms. The second chapter includes sources of data, population of the study, sampling procedure, tools for data collection, process of data collection and limitations of the study. The third chapter consists of analysis and interpretation of data and the fourth chapter contains findings and recommendations of the study. In the final section of the study references and appendix are included.

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LIST OF ABBREVIATIONS AND SYMBOLS

%	:	Percentage
AP	:	Apology
AP+ Rep	:	Apology + Repairment
C A	:	Contrastive Analysis
E A	:	Error Analysis
ELT	:	English Language Teaching
e.g.	:	Examples
etc.	:	Etcetera
F	:	Frequency
i.e.	:	That is to say
P.	:	Page
Rep	:	Repairment
S. no.	:	Situation Number
T.U.	:	Tribhuvan University

CHAPTER - ONE

INTRODUCTION

This study is on "Apologies in English and Magar Language". This section encompasses general background, literature review, objectives, significance of the study and definition of specific terms.

1.1 General Background

Language is a system of human communication by means of spoken or written symbol. It is a social phenomenon through which we express our emotions, feelings, desires, ideas, thoughts, information and messages to each other and also establish social relationship. It is a possession of all normal human beings. It is a particular kind of system for encoding and decoding information. It is such a powerful form which distinguishes human beings from other living creature. Therefore, it is a special god's gift possessed only by human beings. Thus, language is 'species-specific' and 'species-uniform possession of man' (Lenneberg, 1967, p.2).

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

Descartes said, 'Thanks to language, man became man' (as cited in Verma and Krishnaswami, 2008, p. 3).

Many languages are spoken all over the world. They are tools for human beings to communicate. English is the most widely used language in the world. It is the most dominant language. It is a language of international diplomacy, foreign mission, and mass media and so on. In Nepal English is taught and learnt as a foreign language.

1.1.1 The Sociolinguistic Situation of Nepal

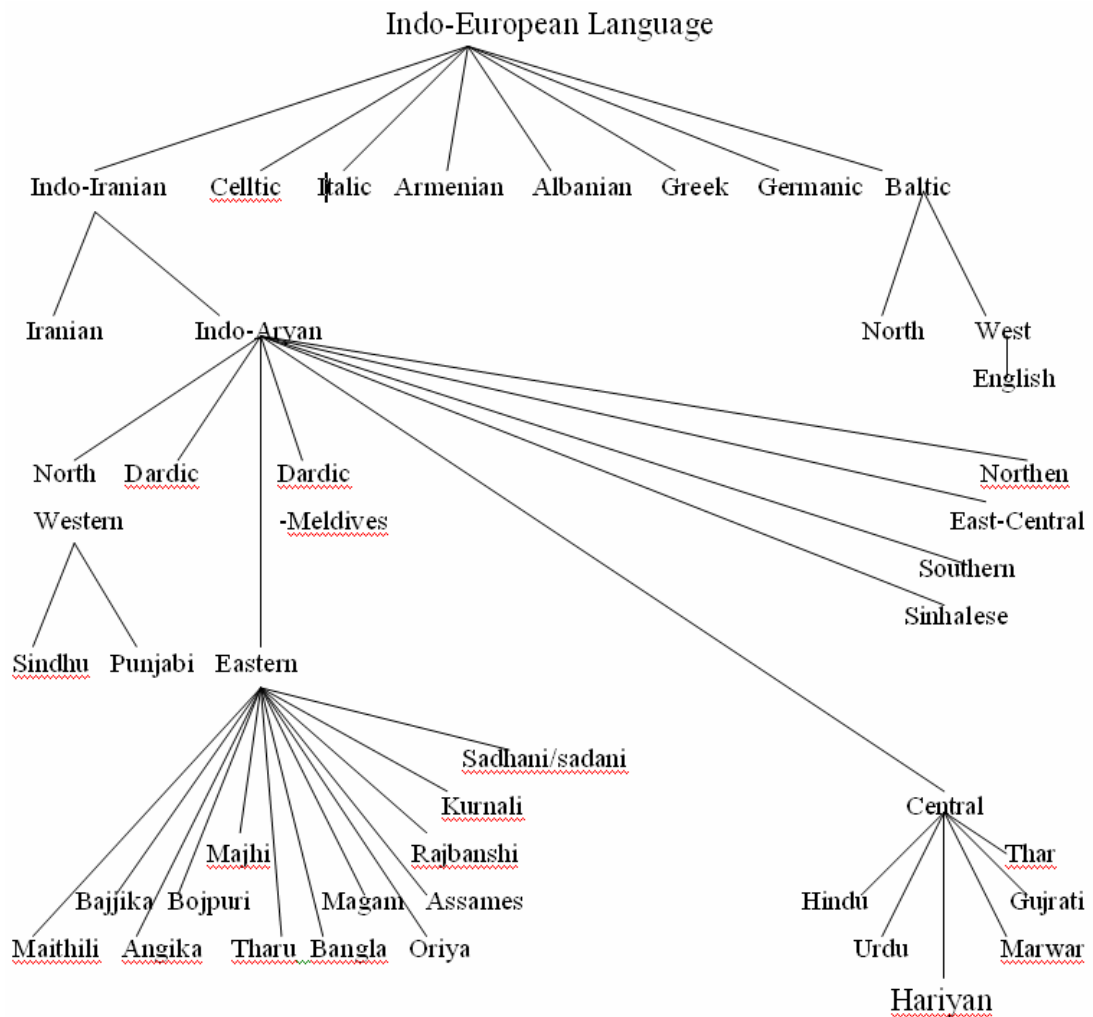
Nepal is a multiracial, multi-religious, multilingual and multicultural country. Though Nepal is a small country in size, it has been very fertile land for languages where 123 languages are identified and spoken (CBS, 2011). One remarkable aspect of the multilingual situation of Nepal is that every person is bilingual. Nepalese belong to 125 caste and ethnic groups who are largely Hindus, Buddhists, Kiratis, Animists and Muslims and speak around 123 languages officially-recognized by the state (CBS, 2011). As a result, Nepal has evolved as a unique cultural space with numerous religious and philosophical values, customs and practices. Despite being a multilingual nation, a single language, viz. Nepali, has been given power, recognition and prestige while, as a corollary, the remaining minority languages and their communities are impoverished and marginalized. As a result, linguistic minorities have remained socially excluded from harnessing national benefits in fields such as politics, economy, education, employment and so on.

All the languages identified in Nepal are classified under the following four major groups or language families:

a) Indo-Aryan Family

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

Diagram No. 1



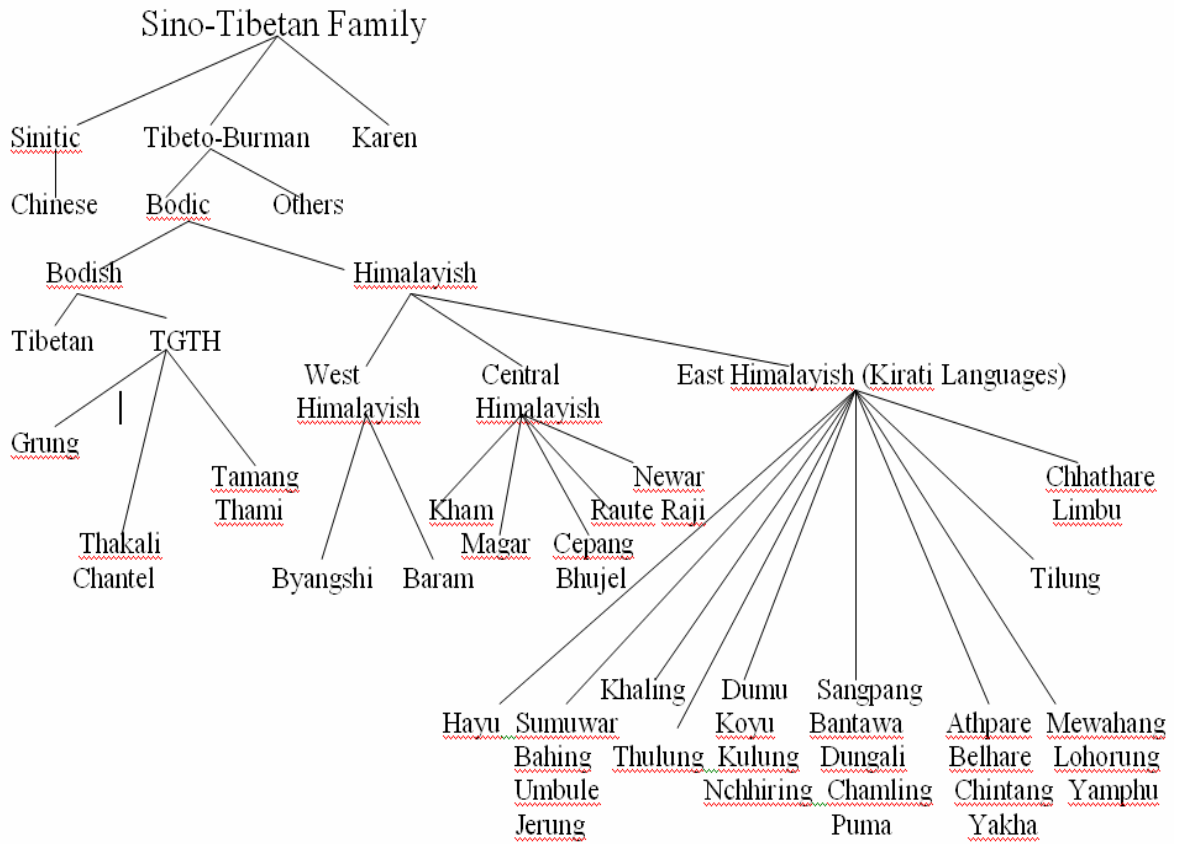
[Adapted from Yadav (2003)]

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

b) Sino-Tibetan Family

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

Diagram No. 2

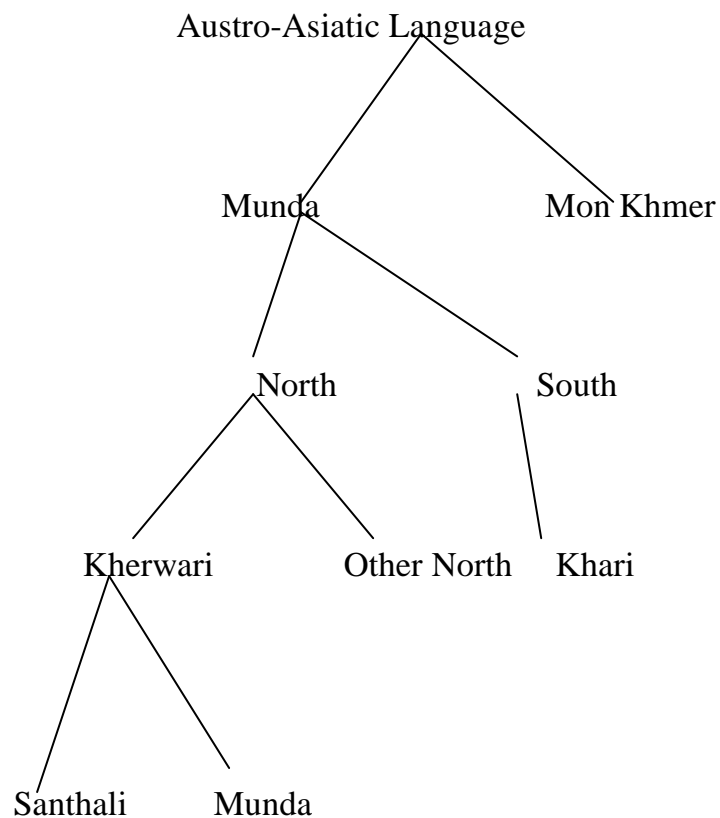


[Adapted from Yadav (2003)]

c) Austro-Asiatic Family

The Austro languages comprise Santhali of the northern Munda group and Kharia of the Southern Munda group.

Diagram No. 3

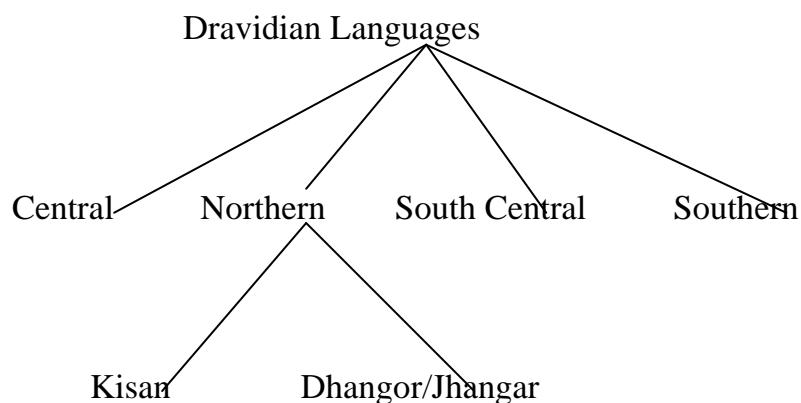


[Adapted from Yadav (2003)]

d) Dravidian Family

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

Diagram No. 4



[Adapted from Yadav (2003)]

Among the four language families mentioned above, Tibeto-Burman language family includes a large number of languages spoken in Nepal. Thus, we can say that Nepal is one of the playgrounds of Tibeto-Burman language family.

1.1.2 Relationship between Language and Culture

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

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

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

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

1.1.3 English Language and its Significance in Nepal

There are many languages in the world among which English is the most dominant one used as an international lingua franca in many parts of the world. It is one of the languages recognized by the UNO. No doubt, it has wide coverage like in education, business, mass media, sports, science and technology and medicine because more than 50% printed materials are published in the English language. Nowadays, it is taken as a part and parcel of one's life to adjust oneself in any corner of the world.

The English language, as an international and foreign language, entered Nepal in 1910 B.S. when the first Rana Prime minister Jung Bahadur Rana returned from his visit to England and opened Durbar High School to educate his family members realizing the necessity and importance of the English language. Since then English has been a part of Education in Nepal and is getting higher popularity day-by-day.

Nowadays, English has been taught as a compulsory subject right from grade 1 to the bachelor's level which carries at least 100 full marks whereas the English medium schools teach English right from nursery level. Our educational curriculum has also managed that any interested students can read English as a major subject in campus level. The rapid growth of English medium schools and their impact in society proves the importance of English in Nepal. We need English mainly for two purposes viz. academic and communicative, such a language belongs to the Indo European language family of the world. Thus, as it has become an inevitable tool for anybody to achieve their target in the academic field, Magar speaking students are not an exception to it. The importance of English for Nepalese students can be seen from the points given below:

- a. To participate in classroom interaction.

- b. To study course materials and other related academic as well as professional matters.
- c. To read materials for pleasure and general information.
- d. To gain access to the world body of knowledge.
- e. To appreciate movies, plays, talks, radio and television programs.
- f. To keep themselves abreast of what is going around the world.
- g. To participate in international meetings, seminars, conference, etc.
- h. To communicate with foreigner given in general.
- i. To enhance their personality and carrier development.

1.1.4 An Introduction to the Magar Language

The Magar language belongs to Sino-Tibetan family of Tibeto-Burman branch of Bodic sub-group of Central Himalayish group (Yadav 2003, p. 146). It is spoken mainly in western-central part of Nepal such as Palpa, Baglung, Rukum, Rolpa, Myagdi, etc. According to the census report 2011, the total population of Magars is 1,887,733(7.1%).The Mager language holds the third place on the basis of population and its speakers are 788,530 (3%) of the total population of Nepal. Among languages spoken in Nepal, the Magar language holds the eighth place on the basis of the speakers. The Magar language has been recognized as a national language. The Magar language is written in Devnagari script but Aakhkha script is in the process of development.

Origin and history

'Magyar' is the name of traditional people of Hangeri as well as the race name of the Hangeri. It is said that Nepalese Magars entered Nepal from Central Asia through Tibet. They are the siblings of Huna. There is close blood relationship between Hangerian Magyar and Nepalese Magar. This fact also is mentioned by Hangerian scientist Alexander de Kores de Csoma (Khatri, 2056 p. 200).

Akharika is the oldest script of this continent which means *verna mala* or alphabet in the language. No other language except the Magar language can claim *Rikaa* as its script. The word *Rikka* means script or alphabet in the

classical the Magar language. It was first invented by the Magar ancestors that pervaded throughout the Indian subcontinent. Ancient Magars published booklets, newspapers and calendars in *akkha* script. Thus, *akkha* script belongs to the Magar language. Later, it became Brahmi script.

(www.magarlanguage/history.htm).

The principal place of Magar settlement is *bahramagarat* 'twelve magar regions' which occupies Lumbini zone, Bheri zone and Rapti zone. The Magar area was once a powerful kingdom in western Nepal with its centre in *Pālpā* district in the 17th and 18th centuries. The word 'Magar' is derived from Mangol. Magar people entered Nepal from central Asia. It is an umbrella term to cover different caste people and language. Hungarian Magyar and Mangol people had the close relationship of heredity. The original place of Magar should be Tibetan Mangol region. Hilly region is the main settlement area of Magar. Sixty percent of Magar words are related to the Magyar language spoken in Hungary.

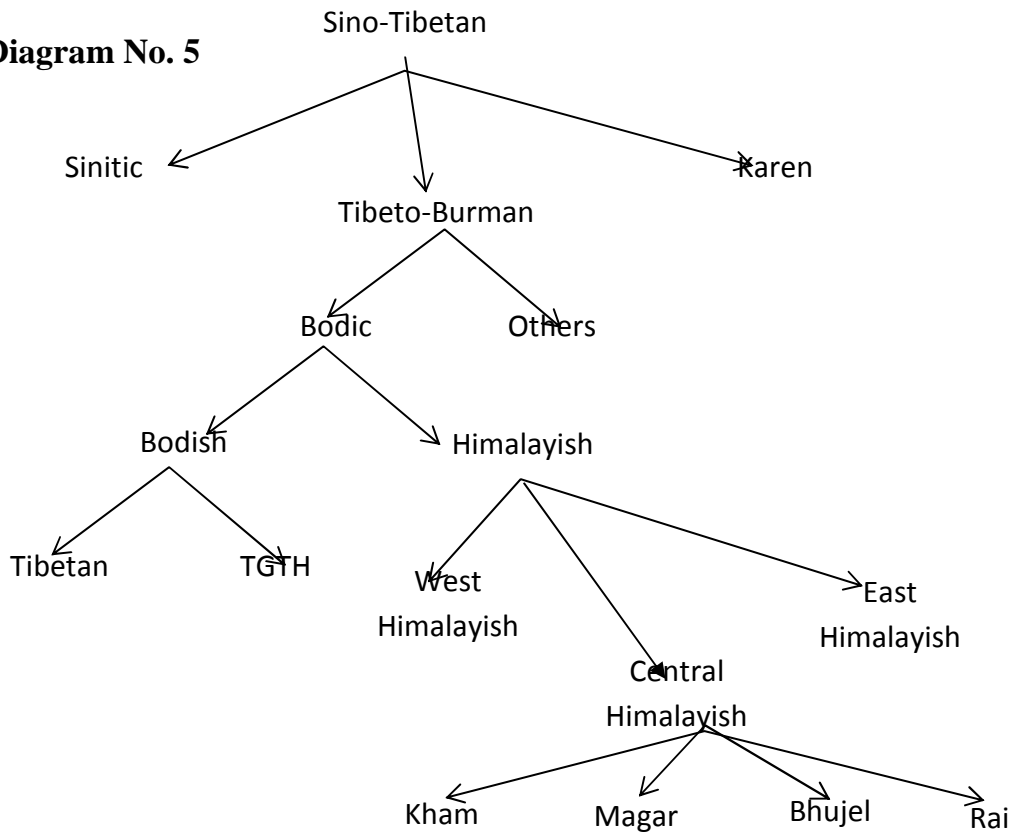
Genetic Affiliation

The Magar language is a Tibeto-Burman language of the Himalayish group. Grierson (1909, p.10) categorizes the Magar language as a member of western sub group of non-pronominalized group under Himalayan branch of Tibeto-Burman family.

Noonan (2005, p.20) classifies the Magar language into Kham-Magar sub group within Tibeto-Burman sub-family of Sino-Tibetan family.

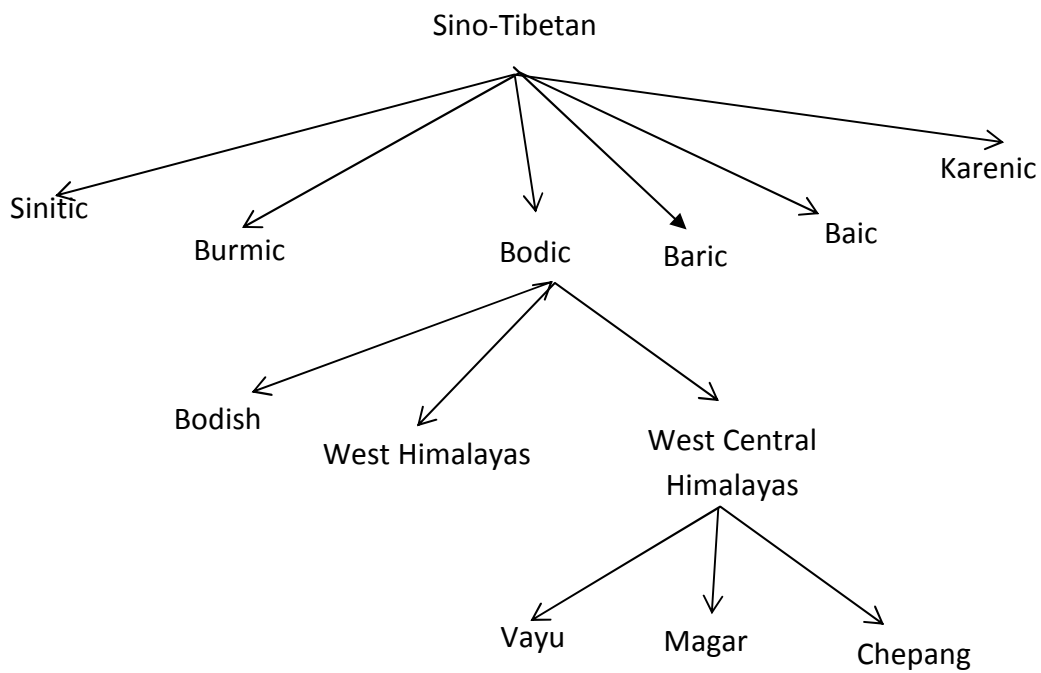
The following diagram vividly outlines the genetic flow of the Magar language.

Diagram No. 5



[Adapted from Yadav (2003)]

Diagram No. 6



[Adapted from Yadav(2003)]

There are mainly five types of the Magar language (Thapa, 2049 B. S., p.5). They are Magar Pali, Magar Kham/Pang, Kaike, Byansi and language spoken by Mijamahar. First three are spoken in different parts of Nepal whilst others are in India. Thapa (2049 B. S.) claims that Byansi and language spoken by Mijamahar are dialects of Palimagar. The Magar language which is spoken from Baglung and Myagdi to west Rukum and Rolpa is called Magar Pang. Likewise, the Magar language that is spoken in Dolpa is Kaike. In Palpa, Magar Dhut is spoken.

Population Distribution

There are more than 52% Magars of total population in Palpa district. The Magar language is spoken throughout the country. The total population of Magars in Nepal is 1,887,733 which is 7.1% of total population. This holds the third position on the basis of the total population and its total speakers are 788,530 which is 3% of the total population of the country. This language holds the eighth position on the basis of the total number of speakers (Central Bureau of Statistics. 2012).

The original home of the Magars was called Bara Magarant, the twelve regions of Magars which comprise all of hill districts of Lumbini, Rapti and Bheri zones. Present day Magar settlements' range from Tanahun district of Gandaki zone to westward to include the districts of Palpa, Arghakhanchi, and Gulmi in Lumbini zone; Syangja, Kaski and Parvat in Gandaki zone, Myagdi, Baglung in Dhaulagiri zone; Rukum; Rolpa; Piuthan and Salyan in Rapti zone and Dailekh and Jajarkot in Bheri zone. Magars have spread all over the country.

Table 1 : Region-wise Population of Magar by Mother Tongue

S.N.	Region	Total population	Magar population	Speakers of the Magars language
1	Eastern development	5,811,555	199,896	152,985
2	Central development	9,656,985	324,869	136,994
3	Western development	4,926,765	924,761	390,531
4	Mid-western development	3,546,682	283,787	84,774
5	Far-western development	2,552,517	332,223	23,246

Source: Population census (2011).

1.1.5 Communicative Competence

Communicative competence is a term in linguistics which refers to a language user's grammatical knowledge of syntax, morphology and the like, as well as social knowledge about how and when to use utterances appropriately. "Communicative competence focuses on the native speakers ability to produce and understand sentences which are appropriate to the context in which they occur-what speakers need to know in order to communicate effectively in socially distinct settings (Crystal, 2003, p. 88)."

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

Canale and Swain (1980) defined communicative competence as consisting of four interrelated sub-competencies:

- a. Grammatical competence
- b. Sociolinguistic competence
- c. Strategic competence
- d. Discourse competence (as cited in Sharma,2011, p. 54)

1.1.6 An Overview of Pragmatics

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

1.1.7 Language Functions

A function refers to the purpose for which a unit of language is used in order to establish social relationship. According to Sthapit (2002) “the function of thing is the purpose it serves or use it is put to” (p.1). For instance, a glass serves the purpose of serving liquids or it is used to serve liquids; therefore, serving liquids is a function of a glass. Similarly, language serves the purpose of describing people. So describing people is one of the functions of language. Blundell , Higgs & Middlemiss (2009) say that :

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

We can say that everything we do, including using language, has a purpose. When we switch the radio or television on, for example, our purpose is to be amused or entertained, or to find something out. In the

same way, we only speak or write with a purpose in mind: to help someone to see our point of agreement with them. We call these purposes the functions of language (p.18).

Similarly, language functions refer to the purpose for which utterances or units of language are used. Such functions are often described as categories of behavior i.e. requesting, apologizing etc. Broadly, language functions can be categorized into two types: grammatical function and communicative function. Grammatical function would mean the relationship of constituents in a sentence. For example 'Sita walks slowly' is a sentence in which 'Sita' has the function of subject, 'walks' predicate and 'slowly' adverbial. By communicative function of language we mean the expression of ideas, emotions, feelings etc. Communicative function also refers to the ways in which a language is used in a community. In a community, people use a language for the various purposes such as greeting, requesting, apologizing, advising, suggesting and so on. For example, "Hello, how are you?" is greeting function because it is used to greet the people. In the same way, "congratulation on your success" is a communicative function which is used to congratulate people. There are a number of communicative functions which are used to express or exchange our ideas, feelings, emotions, experiences etc.

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

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

1.1.8 Apology

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

Oxford Advanced Learner's Dictionary defines the term "apology" as a word or statement saying sorry for something that has been done wrong or that causes a problem. According to Fraser (1975) politeness as a "property associated with an utterance in which, according to the hearer, the speaker has neither exceeded any rights nor failed to fulfill any obligations" (p.13) He stresses on the fact that politeness is a property of act not the act itself. This means politeness is a property of utterances not of sentences. So is the case with apology. Thus, politeness according to Fraser, is simply doing what is socially expected and acceptable. Furthermore, Fraser (1981, p.263) states several strategies that can be used alone or in combination to form an apology. He says that direct strategies mention the apology as an issue while indirect

strategies do not explicitly mention the apology as an issue. Apology plays a vital role of remedy for an offence and restores equilibrium or harmony between the speaker and listener. To be more specific, we can say that an apology brings a balance of relationship between the speaker and listener. Learners must be able to apologize when they have done something wrong caused pain or trouble. They must be able to regret for doing wrong, being impolite or hurting somebody's feeling. If one does not know how to apologize, he/she will be considered as rude or impolite. Thus, an apology is a remedial task for wrong done by the speaker and to establish good relationship between speaker and hearer. It makes conversation more effective and plays an integral role to develop communicative competence on the part of the learners for establishing a social relationship. The following table presents the lists of apology and responses to apology in English.

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

1.1.9 Contrastive Analysis

Contrastive analysis is the systematic study of a pair of languages with a view to identifying their structural differences and similarities. In other words, CA is the comparative study of the linguistic systems of two or more languages to find out similarities and differences. "A general approach to investigation of languages, particularly as carried on in certain areas of Applied Linguistics

such as foreign language teaching and translation (Crystal,2003,p.107)”. In this approach to investigation two languages-the learners native language and the target language are compared and their structural differences are identified. The differences are,then, studied as areas of potential difficulty in foreign language learning.

1.1.9.1 Need and Importance of Contrastive Analysis

Contrastive Analysis was used extensively in the field of Second Language Acquisition (SLA) from 1950s to early 1970s, as a method of explaining why some features of a target language were more difficult to acquire than others. Contrastive analysis (CA) is, thus, defined as the method of analyzing the structure of any two languages with a view to estimating the differential aspects of their systems, irrespective of their genetic affinity or level of development. Contrastive analysis of two languages becomes useful when it is adequately describing the sound structure and grammatical structure of two languages, with comparative statements, giving due emphasis to the compatible items in the two systems. It is assumed that learning of second language is facilitated whenever there are similarities between that language and mother tongue.

Contrastive analysis was used in predicting and diagnosing a proportion of the L2 errors committed by learners with a common L1. It compares learners two language, viz. their mother tongue and target language; finds out similarities and differences and then predicts the areas of ease and difficulty. The basic assumption of CA is that the learner transfers the system of his native language (L1) to the foreign language (L2) he/she is learning. In CA the description of the learner's native language is put side by side with description of the language. Such a comparison would be helpful in pointing out the area of difficulties in learning an L2 and errors in performance, determining and specifying the area which the learners have to learn with greater emphasis and helping to design teaching/learning materials for these particular areas that need more attention. The findings of CA would be useful for course designers, teachers, testing experts and learners. So, CA is worthwhile from pedagogical

point of view. It is equally important from linguistic analysis, its development and existence.

1.1.9.2 Objectives of CA

The objectives of CA can be listed as follows:

- i. Providing insights into similarities and differences between languages.
- ii. Explaining and predicting problems in L2 learning.
- iii. Developing course materials for language teaching.

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

1.1.9.3 Assumptions of CA

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

We assume that the student who comes in contact with a foreign language finds some features of it quite easy and some other extremely difficult. Those elements that are similar to his native language will be simple to him and those that are different will be difficult. (p. 2)

Thus contrastive analysis is based on certain assumptions concerning the nature and principals of second or foreign language teaching or learning. The main assumption of CA can be made explicit as follows:

1. As learners tend to transfer the knowledge and skills of their mother tongue to second or foreign language they are learning, mother tongue interference is the main cause of difficulty and error in learning a second or foreign language.
2. Difficulty and error are due to differences between the two language systems: similarities do not cause difficulty and error. The greater the differences, the greater the difficulty and the more the errors will be.
3. Comparison between the native and target language can discover differences and, thereby, predict learning problems and likely errors.
4. We need to teach only differences emphatically. Structures that are common require mere presentation in a meaningful situation.
5. Teaching materials based on the information provided by CA will reduce learning difficulties and learners errors by focusing on the differences and reducing the effects of interference.

1.1.9.4 Functions of Contrastive Analysis

CA is said to have two functions: primary and secondary

a) Primary Functions

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

b) Secondary Functions

The secondary function of CA as an explanatory tool is to account for the actual errors committed by L2 learners. Here, we try to explain the sources

of errors in one's performance and also reasons for making the errors. The source as explained by CA is the L1 interference.

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

1.2 Review of Related Literature

Review of literature means reviewing research studies on relevant proposition in the related area of the study so that all the past studies, their conclusions and deficiencies may be known and further research can be conducted. When I studied the list of these conducted in the Department of English Education, I came to know that many research works have been carried out on the study of language functions. Some of them are as follows:

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

Karn (2005) has carried out a research on "A Comparative Study of the Terms of Address in the Maithili and English Language." The objective of her study was to compare the terms of address in English and Maithili languages. She used altogether 72 native speakers of Maithili language from Mahottari and Dhanusha district as a primary source and different related research papers, encyclopedias and other different materials as a secondary source. And she also collected the data through stratified random sampling procedure by using interview and questionnaire as a research tool. Finally, she concluded

that most of the Kinship terms of Maithili are used in addressing people but only a few kinship terms is used as address terms in English.

Tembe (2007) carried out a research on “A Comparative Study of Apologies between English and Limbu”. The objective of his study was to compare and contrast Limbu apologies with those of English . He used 30 native speakers of Limbu language from Tapelejung district as a primary source and different related books, journals, research reports as a secondary source. And he also collected the data through stratified random sampling procedure by using interview and questionnaire as a research tool. Finally, he concluded that the native speakers of English were more apologetic than the native speakers of Limbu.

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

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

Sapkota (2010) carried out a research on “Thanking and Apologizing in English and Tharu”. The objective of his study was to compare the terms of thanking and apologizing in English with those in Western Tharu. He used 60 native speakers of Tharu language from Kailali district as a primary source and different related books, i.e. Matreyek, Blundell et al. as a secondary source. And he also collected the data through judgemental non-random sampling by using questionnaire as a research tool. Finally, he found that Tharu native speakers used less formal forms of apology as compared in the English language.

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

Although many research works have been carried out on comparing various aspects of English and other languages, no study has been carried out on the comparative study of apologies between the English language and Magar language. Thus, it is new venture in itself.

1.3 Objectives of the Study

The study had the following objectives:

1. To list different forms of apologies in the English and Magar language.
2. To compare the forms of apologies in English and Magar language based on socio-pragmatic situation.
3. To point out some pedagogical implications.

1.4 Significance of the Study

No research has been carried out on the language functions of apologies in the English language and Magar language in the Department of English Education. So, the value of this research will be significant to all those who are engaged in their pursuit of teaching and learning language functions and those who are interested in the English and the Magar languages as well. Similarly, it will equally be helpful for our linguists, course designers and textbook writers, teachers, students and for all those people who are interested in learning the Magar language.

1.5 Definition of Specific Terms

Apology

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

For example,

Sorry, I didn't realise it. (English)

Maaphee jatnee, ngai mawarma aale k. (Magar)

Repairment

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

Apologetic Response

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

Non-Apologetic Response

This term refers to those responses that do not consist of use of apologies. This is a term to show or say that one is not sorry for some fault or wrong.

Apology and Repairment

This term refers to a statement that follows the apology.

For example: I am sorry; I'll do it next time. (English)

Mirisa makhinee,ngai madangma aale.(Magar)

CHAPTER - TWO

METHODOLOGY

This chapter incorporates the description of the sources of data, population of the study, sampling procedure and tools for data collection, process of data collection and limitations of the study. The following methodology had been adopted to carry out this research.

2.1 Sources of Data

I used both primary and secondary sources of data in order to carry out this research. The sources are as follows:

2.1.1 Primary Sources

This study is mainly based on the primary sources of data. The native speakers of the Magar language and the English language found in different places in Palpa district were the primary sources of data.

2.1.2 Secondary Sources

The Secondary Sources of data for this study were some related books, journals, articles, research works, reports, dictionaries to collect more information. Some of them are: Levinson (1983), Yadav (2003), Wardhaugh (2006), Jaisi (2009), Ray (2010), Karn (2006).

2.2 Population of the Study

There were altogether 60 respondents. Among them, 30 respondents were the native English speakers and 30 respondents were the native Magar speakers from Palpa district.

2.3 Sampling Procedure

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

2.4 Tools for Data Collection

The research tools for data collection were questionnaires. There were altogether 20 question items from different situations in both English and Magar languages where the respondents were asked to respond appropriately those situations in English language and the Magar language respectively. The nature of questionnaire for my study was factual/open-ended where the respondents were free to express their ideas.

2.5 Process of Data Collection

To carry out this research, I prepared a set of questionnaires in both English and Magar languages having similar situation related to the socializing function i.e. apology. Then, I met the native English speakers in different places of Palpa district and the native speakers of the Magar language from three VDCs of Palpa district and provided them with the questionnaire set. The English speakers were asked to respond to the situations in English while Magar respondents were asked to respond to the situations in the Magar language. The responses of the questionnaires were collected from the informants. At last, the responses were tabulated and analyzed using simple statistical tools: frequency and percentage.

2.6 Limitations of the Study

The study had the following limitations:

- a) The study was confined to only 30 native speakers of the Magar language and only 30 native speakers of English language .
- b) The study was limited to the questionnaires as a tool to collect data.
- c) The study was based on only one language function i.e. apology.
- d) The study was based on the Magar language spoken only in three VDCs in Palpa district.
- e) The data were collected only from Palpa district.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION

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

3.1 Forms of Apology Used by the English Native Speakers

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

Table 2: Apology Forms Used by the English Native Speakers

Apologies	F	%
Sorry	136	22.66
I'm sorry	79	13.16
I'm so sorry	37	6.16
I'm very sorry	24	4.00
I'm really sorry	23	3.83
Excuse me	31	5.16
Excuse him	7	1.16
Please, excuse him	2	0.33
Pardon me	23	3.83
Oh! Sorry	16	2.66
I'm afraid	6	1.00
I'm terribly sorry	8	1.33
Oh! I'm terribly sorry	3	0.50

I'm extremely sorry	9	1.50
I apologize	20	3.33
Please, apologize me	3	0.5
Please, forgive me	12	2.00
Oh! Shit. I'm sorry	2	0.33
Oh! I'm really sorry	22	3.66
Oh! I'm so sorry	16	2.66
Oh! No. I'm so sorry	6	1.00
Oh! no...	2	0.33
Um... Sorry	1	0.16
Please, forgive him	1	0.16
Please, forgive ...	8	1.33
Please, excuse ...	5	0.83
Please, so sorry	3	0.50
I beg your pardon	8	1.33
Total	513	85.5

Out of 600 responses by the English native speakers, different 513 (85.5%) responses were apologies which are tabulated with their frequency and percentage. Among them, the form “*sorry*” was more frequent.

3.2 Forms of Apology Used by the Magar Native Speakers

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

Table 3: Apology Forms Used by the Magar Native Speakers

Apologies	F	%
Maaphee Jaatnee	85	14.16
Kshamaa Jaatnee	55	9.16
Maaph Yahnee	52	8.66
Kshamaa Jatnee Hai	28	4.66
Ngaake Maaph Yahnee Hai	24	4.00
Galti Chhaanaa	23	3.83
Lau! Barbaad Chhaanaa	8	1.33
Dukha lagdisaa	17	2.83
Dukha Naamaandinee Hai	16	2.66
Naajamchhosnee Hai	22	3.66
Sorry	16	2.66
Oh! Sorry	4	0.66
Bhul Chhaanaa	8	1.33
Excuse me ...	2	0.33
Mirisa Maakhinee	18	3.00
Phasaad Chhaanaa	1	0.16
Oh! ...	2	0.33
Khed Parkat Jaatlang Hai	1	0.16
Maind najatnee Hai	12	2.00
Maaph Jaatnee Laaphaa	18	3.00
Ngaake Kshamaa Yahnee Hai	17	2.83
Mirisa Maakhenee Hai Laaphaa	7	1.16
Barbaad Chhaana	11	1.83
Total	447	74.5

This table shows that, out of 600 responses by the Magar native speakers, 447 (74.5%) were apologetic. Among them, the form “*maaphee jaatnee/ kshamaa jatnee/ maaph yahnee*” were more frequent.

3.3 Comparison of Apology Between English and Magar

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

Table 4: Comparison of Apology between English and Magar

Languages	S.N.	Language Functions					
		Apology					
		AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	1-20	320	53.33	193	32.16	71	11.83
Magar	1-20	263	43.83	184	30.66	133	22.16

The above table shows that out of 600 responses, 53.33 percent were apologetic, 32.16 percent were apologetic followed by repairment and 11.83 percent were just repairment in English, whereas out of 600 responses, 43.83 percent were apologetic, 30.66 percent were apologetic followed by repairment and 22.16 percent were repairment in Magar.

3.3.1 Use of Apology between Friends

While apologizing in relation with friends the English native speakers and Magar native speakers used the apologies in the following ways:

Table 5: Use of Apology between Friends

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	1, 2, 3, 4, 5	53	35.55	84	56	13	8.66
Magar	1, 2, 3, 4, 5	44	29.33	76	50.66	30	20

The above table shows that while one apologizing to a friend mostly apology followed by repairment was used in English but less in Magar. Out of

150 responses, 56 percent were apology followed by repairment in English whereas 50.66 percent were of such type in Magar. Similarly, the percentages of apology and repairment were 35.55 and 8.66 in English and 44 percent and 20 percent in Magar. From these percentages, we came to know that the use of apology and apology followed by repairment in English is greater than that in Magar but the percentage of repairment in Magar is greater than that in English. Some examples are as follows:

- 1) Oh sorry. I lost your pen. I will give you a new one. (S.no.2)
- 2) Please, forgive me. Your pen is lost. I'll buy you a new one soon. (S. no. 2)

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

- 3) Maphee jaatnee, Ngai nakung pen mahata.Aaskat lohoma yahlang hai. (S.no.2)
- 4) Kshama yahnee hai laaphaa.Hosa pen mahata.Ngau pen dani hai,chhanne? (S.no.2)

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

In English,

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

In Magar,

- 6) Ngaake maaph yahnee hai.Nakung pen ta mahata. (S. no. 2)

The English speakers used more apologetic and apology followed by repairment expressions than the Magar speakers but the Magar speakers used more repairment responses than the English speakers. For example:

In English,

- 7) I'll give you in turn. (S. no. 2)

In Magar,

- 8) Ngai aaskat pen yahlang hai,laaphaa. (S. no. 2)

3.3.2 Use of Apology between Strangers

While apologizing in relation between strangers the English and the Magar native speakers used the apologies in the following ways:

Table 6: Use of Apology between Strangers

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	6,7,8,9,10	88	58.66	38	25.33	24	16
Magar	6,7,8,9,10	71	47.33	41	27.33	38	25.33

In the context of apologizing to a stranger, the English speakers were more apologetic. Out of 150 responses, 58.66 percent in English and 47.33 percent in Magar were apologetic. Some examples are as follows:

In English,

- 1) Please forgive me. (S. no. 7)
- 2) Sorry, I was looking the other way. (S. no. 7)

In Magar ,

- 3) Najaamchhosnee hai. (S. no. 7)
- 4) Dukha namandinee hai (S. no. 7)

In the context of one apologizing to a stranger, 25.33 percent and 27.33 percent apologies followed by repairment were used by the English and Magar native speakers respectively. Some examples of apology followed by repairment are as follows:

In English,

- 5) I'm sorry. I'll bring water and clean it up. (S. no. 8)

In Magar,

- 6) Maaph yahnee hai laaphaa. Ngai saphaa jaatle hai (S. no. 8)

Some other responses were also found in these contexts which explicitly do not express apologies called repairment. Among them, 16percent and 25.33 percent of the responses were used by the English and Magar native speakers respectively. Some examples are as follows,

In English,

- 7) I don't know, either. I am also new here. (S. no. 9)

In Magar,

- 8) Ngaa ra isa thawang chamcham rahacha aale. (S. no. 9)

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

3.3.3 Use of Apology between Students and Teachers

While apologizing in relation between students and teachers the English and the Magar native speakers used the apologies in the following ways:

Table 7: Use of Apology between Students and Teachers

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	11,12,13	47	52.22	35	38.88	8	8.88
Magar	11, 12, 13	31	34.44	33	36.66	26	28.88

In the context of apologizing to the teachers, it was found that the English speakers were more apologetic to their teachers than the Magar native speakers. Out of 90 responses, 52.22 percent were expressed in the form of apology in English whereas 34.44 percent in Magar. For example,

In English,

1. Sorry sir, I couldn't understand you. (S. no. 11)

In Magar,

2. Ngake kshamaa yahnee, ngai nakoi pardisakcha kura sema mabujhdisang. (S. no. 11)

Similarly, the English speakers used more forms of apology followed by repairment than their Magar counterparts. The English native speakers used 38.88 percent and the Magar native speakers used 36.66 percent apology followed by repairment. Consider the following examples,

In English,

3. I'm afraid sir, I promise. I will do my homework next time. (S. no. 12)

In Magar,

4. Sorry sir, homework jaatke mhyaakaa, pihin jaatnising raakle hai sir. (S. no. 12)

The English speakers used 8.88 percent of the responses to repair the situations but the Magar speakers used 28.88 percent of responses without expressing apologies directly. For examples,

In English,

5. It's an emergency. (S. no. 13)

In Magar,

6. Lau phone raha. (S. no. 13)

Thus, the English speakers used more apologetic responses than the Magar speakers. But the Magar speakers used more repairment compared to the English speakers.

3.3.4 Use of Apology between Doctors and Patients

While apologizing in relation between doctors and patients the English and the Magar native speakers used the apologies in the following ways:

Table 8: Use of Apology between Doctors and Patients

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	14	18	60	7	23.33	5	16.66
Magar	14	13	43.33	9	30	8	26.66

The above table shows that while apologizing to the doctors, it is found that the English speakers were more apologetic to their doctors than the Magar speakers. Out of 30 responses, 60 percent were expressed in the form of apology in English whereas only 43.33 percent in Magar. Some examples are as follows,

In English,

1. I apologize. I forgot our appointment day. (S. no. 14)

In Magar,

2. Galti chhanaa doctor sahab,ngai ta rahake myhaklesa. (S. no. 14)

The Magar speakers used more forms of apology followed by repairment than their English counterparts. Out of 30 responses, the Magar speakers used 30 percent whereas the English speakers used only 23.33 percent of apology followed by repairment. Consider the following examples,

In English,

3. I beg your pardon. I won't be late again. (S. no. 14)

In Magar,

4. Maind naajatnee hai doctor sahab. Ngai bhusukkai myhaklisa. Aaba mamyhakle hai. (S. no. 14)

Similarly, the speakers of Magar used more number of repairment responses than their English counterparts. Out of 30 responses, the Magar speakers used 26.66 percent responses of repairment whereas the English speakers used only 16.66 percent responses of such type. For examples,

In English,

5. Oh! I forgot. (S. no. 14)

In Magar,

6. Doctor sahib ngai ta nakoke dupke techa myhaka. (S. no. 14)

Thus, the English speakers used more apologetic responses than the Magar speakers whereas the Magar speakers used more forms of apology followed by repairment and only repairment responses than the English speakers.

3.3.5 Use of Apology between Neighbors

While apologizing in relation between neighbors the English and the Magar native speakers used the apologies in the following ways:

Table 9: Use of Apology between Neighbors

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	15	17	56.66	8	26.66	5	16.66
Magar	15	15	50	6	20	9	30

The above mentioned table shows that the number of apology used by the English speakers is greater than the number of apology expressed by the Magar speakers. Out of 30 responses, 56.66 percent used by the English speakers and 50 percent used by the Magar speakers were apologetic. Some examples of apologies are as follows,

In English,

- a. Please, forgive him. (S. no. 15)

In Magar,

- 2.Kshamaa jaatnee , Ngau bhayae nakung getcha kura khuslesa. (S. no. 15)

Similarly, the English speakers used 26.66 percent and the Magar native speakers used 20 percent responses related to apology followed by repairment. The English native speakers used greater number of apology followed by repairment than the Magar native speakers. For example,

In English,

3. Pardon me, please excuse him. (S. no. 15)

In Magar,

- 4.Ngau bhayake maaph jaatnee hai. Nakung getcha kura khuslesa .Nakung getcha kura lani. (S. no. 15)

The number of only repairment was greater in Magar than in English. The English speakers used 16.66 percent such repairment responses whereas the Magar speakers used 30 percent responses. Some example of repairment are as follows,

In English,

5. I'll buy for you a new one. (S. no. 15)

In Magar,

6.Aaskat getcha kura lohoma yahlee hai. (S. no. 15)

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

3.3.6 Miscellaneous Apologies

While apologizing in relation of miscellaneous situations the English and the Magar native speakers used the apologies in the following ways:

Table 10: Miscellaneous Apologies

Native Languages	S.N.	AP		AP + Rep		Rep	
		F	%	F	%	F	%
English	16,17,18,19,20	98	65.33	34	22.66	18	12
Magar	16,17,18,19,20	88	58.66	32	21.33	30	20

The above table shows that situation nos. 16, 17, 18, 19 and 20 in both English and Magar are kept under miscellaneous category. In this category, it is found that English speakers are more apologetic than Magar speakers. Out of 150, responses, 65.33 used by the English speakers and 58.66 percent used by the Magar speakers were apologetic. For example,

In English,

1. I am extremely sorry. (S. no. 16)

In Magar,

2. Hi chhanle isai bela baduki rahacha...maapha yahnee hai. (S. no. 16)

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

In English,

3. I am ever so sorry. It's an emergency. I won't miss the next meeting. (S. no.17)

In Magar,

4. Naajaamchhosni hai laaphaako.Ngaa inaang na hwaake pardisaa, mitingngang muke matbhyaang. (S. no. 17)

The number of only repairment was greater in Magar than in English. Out of 150 responses, the English speakers used 18 percent such repairment whereas Magar speakers used 30 percent responses. Some examples of repairment are as follows,

In English,

5. Please ask someone else. I have no idea about it. (S. no. 18)

In Magar,

6. Khai hi aale dharmanirpekshata. Ngaake ta thaha maale nee.Kaanung sarkoke ginni. (S. no. 18)

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

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

The main purpose of this study was to list, compare and contrast apology forms used by the English and the Magar native speakers. For this purpose, I prepared a set of questionnaire in English and Magar, consisting of 20/20 items. Then I collected some data through direct contact with the English native speakers found in different places of Palpa district as English speakers. Regarding the Magar data, I contacted Magar native speakers of Chirtungdhara, Pokharathok and Tahoon VDCs of Palpa district and collected the data through judgemental/ purposive non-random sampling. After collecting the data, the analysis and interpretation was done by using a simple statistical tool of frequency and percentage. The data related to apology were analyzed and interpreted in terms of relationship between friends, strangers, students-teachers, doctors- patients, neighbors and miscellaneous etc. At last, the responses obtained from the English natives speakers and Magar native speakers were identified and compared on the basis of three parameters: apology, apology followed by repairment and repairment only. The following findings and recommendations have been derived from analysis of data:

4.1 Findings

On the basis of the analysis and interpretation of data the following major findings have been drawn from the study:

1. Out of 600 responses, the English speakers used 53.33 percent apologetic responses, 32.16 percent apologetic followed by repairment responses and 11.83 percent repairment responses in English whereas out of 600 responses, the Magar speakers used 43.83 percent apologetic responses, 30.66 percent apologetic followed by repairment responses and 22.16 percent repairment responses in Magar.

2. Out of all the responses used by the English speakers, the form “*sorry*” was more frequent in English whereas “*maaphee jaatnee/ kshamaa jaatnee/maaph yahnee*” were more frequent responses used by the Magar speakers.
3. Out of 150 responses, 35.55%, 56% and 8.66% of the English speakers used only apology, apology followed by repairment and only repairment respectively whereas 29.33%, 50.66% and 20% of the Magar speakers used only apology, apology followed by repairment and only repairment respectively in relationship with friends.
4. Out of 150 responses, 58.66%, 25.33% and 16% of the English speakers used only apology, apology followed by repairment and only repairment respectively whereas 47.33%, 27.33% and 25.33% of the Magar speakers used only apology, apology followed by repairment and only repairment respectively in relationship with strangers.
5. Out of 90 responses, 52.22%, 38.88% and 8.88% of the English speakers used only apology, apology followed by repairment and only repairment respectively whereas 34.44%, 36.66% and 28.88% of the Magar speakers used only apology, apology followed by repairment and only repairment respectively in relationship with students and teachers. Therefore, the English speakers are found to be more apologetic than Magar speakers to address their teachers.
6. Out of 30 responses, 60%, 23.33% and 16.66% of the English speakers used only apology, apology followed by repairment and only repairment respectively whereas 43.33%, 30% and 26.66% of the Magar speakers used only apology, apology followed by repairment and only repairment respectively in the relationship with doctors and patients.
7. Out of 30 responses, 56.66%, 26.66% and 16.66% of the English speakers used only apology, apology followed by repairment and only repairment respectively whereas 50%, 20% and 30% of the Magar speakers used only apology, apology followed by repairment and only repairment respectively in the relationship with neighbors.

8. Out of 150 responses, 65.33%, 22.66% and 12% of the English speakers used only apology, apology followed by repairment and only repairment respectively whereas 58.66%, 21.33% and 20% of the Magar speakers used only apology, apology followed by repairment and only repairment respectively in the miscellaneous situations.
9. At last, it was found out that out of all the responses, English speakers used more apologetic responses than the Magar speakers whereas the Magar speakers used more repairment responses than English in the relationship with friends, strangers, teachers, doctors, neighbors and different miscellaneous situations.

4.2 Recommendations

On the basis of findings obtained from the analysis of data I have attempted to forward some suggestions for teaching “apologies”, which would be beneficial for teachers, students and the learners of English and Magar languages.

1. The teachers who are teaching English to the Magar native speakers should create dialogues that require the expressions of apologies and perform them in the situations.
2. This study is a comparative study between English and Magar languages. It helps the language teachers who are teaching English as a foreign or second language because comparative study helps the teachers to predict the areas of difficulty that learners face and possible errors that learners commit.
3. Students can be asked to list all forms of apologies in English and Magar which are functionally similar. And find out the apologies which are different from one language to another and make them learn in the given situations.
4. Students can be asked to make note of what people say, when they do something wrong, how people respond for having done something wrong, how one repairs when he/ she gives trouble or pain to others.

5. Teachers should create different kinds of situations based on apology and ask the students to make apologies properly.
6. Learners can watch English / Magar films. They can take notes as to how people apologize to each other.
7. Teachers can introduce the different forms of apology and make them practice.
8. Textbook writers should write such books that the learners can be encouraged to use apologies in their conversations.

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APPENDIX

QUESTIONNAIRE

Dear Respondents,

This questionnaire has been prepared to complete a research work entitled "Apologies in English and Magar Language". The researcher aims to compare the apologies in English and Magar languages. Please, respond to each item according to how you respond in the following situations. Your responses will be quite helpful for my research.

Researcher
Gopal Dhungana

Name: Alex Brune

Address: U.K.

Sex: Male

Occupation:

Academic Qualification:

Apology (क्षमा)

What would you say in the following situations?

म्हकाडौ अवस्थाड हि टेडनिस ?

1. You abused your friend unknowingly. You have to apologize.

१) नाकोई लाफाकोके मावार्म नारा । नाकोइ क्षमा डीनी

I'm terribly sorry.

2. You borrowed a friend's pen and lost it.

२) नाकोइ लाफाओ पेन डिआ र माहा । .

Could you forgive me I lost your pen?

3. A friend asks you to go to movie but you can't.

३) लाफाइ मुभि ओस्के आनिड् टेले टर नाको आन्के माखाट्मले ।

I'm very sorry.

4. You are having tea with your friends. Accidently, it spilled on your friends pant.

४) लाफा र कठै चिया गानाइ मावार्म लाफाओ पाइन्टाड् यासा ।

Excuse me, I'll clean it up.

5. Your friend asks you to carry a heavy bag for him but you can't.

५) नाकुड् लाफई नाकोके लिस्च भोला ह्वास्के बिरीना टर नाकोई माहेक्ले ।

I'm very sorry to carry it.

6. A stranger is in your seat in a bus that you have already reserved. You want your seat.

६) नाकोइ टिकट चेच बसो सिटाइ काट भर्मि मुमले । नाको नाकुइ सिटाइ मुके पर्डिसा

Excuse me, you took my seat.

7. Walking to the class, you accidentally knocked a girl.

७) नाकोइ कलासाइ आन्नाइ काट माभाको ठवाका ।

Oh! I thought you weren't there.

8. You are in a crowded bus; you feel suffocation and vomit the person next to you.

८) नाको हुल लेच बसाइ नालिन , नाकोके उकुसमुकुस छाना र आलाक पटाओ भर्मिटाक

वाका ... Pardon me please, I'm not feeling well.

9. Somebody asks you to show the way to Mission Hospital but you don't know.

९) काट भर्मिए नाकोके मिसन हस्पिटल आन्च लाम् गिना टर नाकोके ठाहा माछाना ।

I'm sorry, I don't know about it.

10. You dialed a wrong number.

१०) नाकोई गलट ठावाइ फोन जाता ।

Sorry, am I wrong?

11. Your teacher was teaching in the classroom but you couldn't clearly understand whatever he said.

११) नाकुइ शिक्षके कक्षाइ पर्डिसाकम लेया टर नाकोई होस्कोई टेच कुरा सेम माबुभडिसा ।

Could you please repeat it again?

12. You forgot to do your homework again.

१२) नाकोई फेरी गृहकार्य जाट्के म्याहाका ।

I'm really sorry sir. I never repeat it again.

13. You are talking to your teacher. At the same time your mobile phone rings.

You have to receive it.

१३) नाको शिक्षकर डाक्मलेया । होन्नाइ फोन राहा। नाकोई फोन सोट्के पर्डिसा ।

please pardon me. I receive my call.

14. The doctor advised you to visit him after seven days. But you forgot.

१४) डाक्टरे नाकोके साट डिनाइ डुप्के टेया टर नाकोई म्हाका ।

Sorry doctor. I won't be late again.

15. Your small brother stole his friend's plaything.

१५) नाकुइ मार्च भएई मेनो लाफाओ गेट्चकुरा खुसा ।

please forgive him.

16. You are talking to someone. At the same time, you have a loud hiccup.

१६) नाको कुसैर डाक्मले । होन्नाइ नाकोके एकडम बाडुली राहा ।

Ouch! I got trouble again.

17. You are in a meeting and realize that you need to leave right now.

१७) नाको मिटिडाइ लेच र इन्नाइ न हवाके पर्डिसा ।

please, I will join later.

18. Someone asks you for information about "Secularism". But you know

nothing about it.

१८) नाकोके कुचेइ ढर्म निरपेक्षटा बारेयाइ गिन्च । टर नाकोके हिड ठाहा मालेच ।

I'm Sorry. I don't know about it.

19. Your landlady complains about your delay payment of monthly rent.

१९) नाकुड् घरभेटिय महिनावारी कोठाभाडा ढिलो छाना टेम कन्कन् जादच ।

Sorry madam. I'm jobless these days.

20. You went in an office and entered with shoes. The peon asked you to put off your shoes out.

२०) नाको अफिसाड् जुट्टा र कठा पहिडीस्च । नाकोके पिउने जुट्टा बहिरीड् डाके
बिरीन्च ।

Oh, sorry for entering with shoes.

Name: Begam Gaha
Address: Chirtungthara V.D.C.-1, Palpa
Sex: Female
Occupation: Teaching
Academic Qualification: B.Ed.

Apology (क्षमा)

What would you say in the following situations?

म्हकाडौ अवस्थाइ हिटेडनिस ?

1. You abused your friend unknowingly. You have to apologize.

१) नाकोई लाफाकोके मावार्म नारा । नाकोई क्षमा डीनी ।

..... डोके क्षमा ह्यानी । डो बेरसनी भुक्कदिसा ह लफा ।

2. You borrowed a friend's notebook and lost it.

२) नाकोई लाफाओ नोटबुक डिआ र माहा ।

..... लफा नाकुड. नोटबुक डिच ड. ग्राहाटा अरु ओ नोटबुक डिहिनिसिड.
..... ग्राहाटा ह डोके क्षमा यानी ह ।

3. A friend asks you to go to movie but you can't.

३) लाफइ मुभि ओस्के आनिड टेले टर नाको आन्के माखाटमले ।

..... लफा डोके कुडिड मुभि ओस्के अन लेया डिजाटुअर डउ टलिड.
..... मम ले नुवडे आखाटले हे छेरी छेरी नुडके माहने इन्नाड.

4. You are having tea with your friends. Accidentally, it spilled on your friends pant.

४) लाफा र कठै चिया गानाड मावार्म लाफाओ पाइन्टाड यासा ।

..... लफा नाकुड पाइन्टाड. चिया ह-वासा डोके क्षमा यानी ह माहवार्म
..... आले के लफा ।

5. Your friend asks you to carry a heavy bag for him but you can't.

५) नाकुड लाफई नाकोके लिस्च भोला हवास्के विरीना टर नाकोई माहेक्ले ।

..... नाकुड. भोला बेरसरी लिस्च लेउले डे हवास्के ग्राहेका
..... होट हान्नाड. डोके आफ यानी ह लफा ।

6. A stranger is in your seat in a bus that you have already reserved. You want your seat.

६) नाकोइ टिकट चेच बसो सिटाइ काट भर्मि मुमले । नाको नाकुइ सिटाइ मुके पर्डिसा ।

हममा जानी है लफा इस डे टिकट चेच डाच सिट
आले इन लोस आउडे आले इन मुडे पर्डिसा है लफा ।

७) नाकोइ कलासाइ आन्नाइ काट माभाको ठवाका ।

माफ जानी है लफा आडाइभ ठवाका ।

8. You are in a crowded bus; you feel suffocation and vomit the person next to you.

८) नाको हुल लेच बसाइ नालन , नाकोके उकुसमुकुस छाना र आलाक पटाओ भर्मिटाक वाका ।

माफ जानी है लफा डे अस्वस्थ छाच कारणे वाक रहा
डे सफा जातने है ।

9. Somebody asks you to show the way to Mission Hospital but you don't know.

९) काट भर्मिए नाकोके मिसन हस्पिटल आन्च लाम् गिना टर नाकोके ठाहा माछाना ।

माफ जानी है लफा इनके त्रिरुन हस्पिटल आन्च लाम् ठाहा
माछाना अरु लफाके हुडो गिनी है ।

१०) नाकोई गलट ठावाइ फोन जाता ।

हममा जानी है लफा नम्बर गलिट छागिसा ।

11. Your teacher was teaching in the classroom but you couldn't clearly understand whatever he said.

११) नाकुइ शिक्षके कक्षाइ पर्डिसाक लेया टर नाकोई होस्कोई टेच कुरा सेम माबुभडिसा ।

माफ जानी है सर नाकोइ पर्डिसाक च्च त्राबुभडिसा फेरी
सेम क्छा पर्डिसानी है ।

12. You forgot to do your homework again.

१२) नाकोई फेरी गृहकार्य जाटके म्याहाका ।

माफ़ यानी सर डै. गृहकार्य जाटके थ्याहाका पिहित जाटनिसिड.
रक्ते है सर ।

13. You are talking to your teacher. At the same time your mobile phone rings. You have to receive it.

१३) नाको शिक्षकर डाकमलेया । होन्नाइ फोन राहा । नाकोई फोन सोटके पर्डिसा ।

माफ़ जाटनी सर डब्ब अति जरूरी काम ओ फोन राहा सोटके पर्डिसा
फेरी ठुरा जाटके आहाने ।

14. The doctor advised you to visit him after seven days. But you forgot.

१४) डाक्टरे नाकोके साट डिनाइ डुफे टेया टर नाकोई म्याहाका ।

हामा यानी डाक्टर साब डै. भुसुक्के रह्याकलिसा । अब भाम्याक्के
है ।

15. Your small brother stole his friend's plaything.

१५) नाकुइ मार्च भएई मेगो लाफाओ गेटचकुरा खुसा ।

माफ़ जाटनी अया डब्ब भएई नाकुइ गेटचकुरा खुस्लीसा अब
देखि डब्ब सेवके आहाने नाकोई आबस्कट गेटचकुरा लोम यानेहै ।

16. You are talking to someone. At the same time, you have a loud hiccup.

१६) नाको कुसैर डाकमले । होन्नाइ नाकोके एकडम बाडुली राहा ।

माफ़ यानी है लफा डग्गे काडुली राहा हुये आरभित
फेरी फेरी आडगडि है ।

17. You are in a meeting and realize that you need to leave right now.

१७) नाको मिटिडाइ लेच र इन्नाइ न हवाके पर्डिसा ।

हामा यानी लफाको डब्ब इमाडः अति जरूरी काम परिस्लेसा डग्गे
इन्नाइ न हवाके पर्डिसा नाजाम्हेस्ती है लफा हो ।

18. Someone asks you for information about "Secularism". But you know

nothing about it.

१८) नाकोके कुचेइ धर्म निरपेक्षता बारेयाइ गिन्च । टर नाकोके हिड ठाहा मालेचा

हामा जाटनी लफा डग्गे ट इन्च धर्म निरपेक्षता बारेयाइ डिड
ठाहा माले डैनी अहयाइः इस धर्म निरपेक्षता इन्च हिआले ।

19. Your landlady complains about your delay payment of monthly rent.

१९) नाकुइ घरभेटिय महिनावारी कोठाभाडा ढिलो छाना टेम कन्कन् जाटच ।

माफ़ जाटनी धरभेटि वै डाडे इन्नाइः समस्या पर्डिसमले फेरी
डैः कुटे चौवी जम्मै थाहालाडः नाको है र चौड लगडिस्ले ।

20. You went in an office and entered with shoes. The peon asked you to put off your shoes out.

२०) नाको अफिसाडु जुट्टा र कठा पहिडीस्य । नाकोके पिउने जुट्टा बहिरीडु डाके बिरीन्च ।

माफ़ यानी हैं पिछन भया डैः जुट्टा बहिरी डाके तेम माहवारा
अब डूई बहिरी डाले हैं ।
(Thank you very much for your co-operation)