

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is a system of communication, medium of thought, a vehicle for expression of thoughts, a social institution, a matter of political controversy and a catalyst for nation building. It is such a possession of human beings, which has made human communication effective, efficient, easier and entertaining. It is a boon for human beings. All human beings normally speak at least one language and it is hard to imagine much significant, social, intellectual or artistic activity-taking in its absence. Language makes human species-specific property and not possessed by other living beings. It is also a social institution, a part of human community making possible unity and cohesion in a group. It also serves for the immediate expression of one's personality.

The term language is defined differently by different linguists. Richards et al. (1999) define language as "the system of human communication which consists of the structured arrangement of sound (or their written representation) into larger units; e.g. Morphemes, words, sentences, utterances" (p. 196). Similarly, Sapir (1921) and Matthews (2005) emphasize language as communicative phenomenon though vocal or written system. Sapir (1921) defines language as purely human and non-instinctive method of communicating ideas, emotions and desires by the means of voluntarily produced symbols" (as cited in Crystal, 1997, p. 40). In the same way, Matthews (2005) quotes language as "the phenomenon of vocal and written communication among human beings generally as in ordinary use" (p. 198). Furthermore, in the words of Wardhaugh (1998, p. 1) "A language is what the members of a particular society speak. When two or more people communicate with each other in speech, we can call the system of communication that they

employ a language." Moreover, Hall (1968, p. 158) in his 'Essay on language' tells us that language is "the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols" (as cited in Lyons, 1981).

As the above definitions indicate, a wide problem with the term 'language' which differs with the great range of its application, the first two definitions are defined from the structural point of view focusing on structural arrangement of words, whereas latter three focus on the communicative use of language in human communication.

### **1.1.1 Importance of English Language Education**

The English language is taken as an international language and lingua franca in the world today. For Crystal (1997) English, in the minds of many people, there is no longer an issue. They argue that English has already become a world language, by virtue of the political and economic progress made by English-speaking nations in the past 200 years and is likely to remain so, gradually consolidating its position. According to Crystal (1997), surveys of range of use carried by the UNESCO and other world organizations reinforce the general statistical impression. English is used as an official or semi-official language in over 60 countries, and has a prominent place in a further 20 countries. It is the main language of books, newspapers, airports and air-traffic control. Importance of a English language education today as, over two-third of world's scientists write in English. Three-quarters of world's electronic retrieval system, 80 percent is stored in English. People communicate on the internet largely in English. English radio programmes are received by over 150 million in 120 countries. Over 50 million children study English language in primary level; over 80 million study it at secondary level. (this figure excludes china) (Crystal 1997, p.360).

English occupies a large part of the total curriculum in Nepalese Education. It exists as a major subject as well as a medium of instruction at various levels of schooling. Nepal has recognized English as a supporting factor in achieving the economic goals set for the country's overall development. In addition to it, knowledge of English is also required to have specialized knowledge in various disciplines like Science, Education, Commerce and Humanities. Training and overseas study for higher level students also require knowledge of English. Above all, the increasing use of English in Nepal is closely linked to the development in science and technology, information technology and mass communication. Growth in commerce and industry also requires information that is available mainly in English. English is also the required language in the field of Civil Aviation, Tourism, Industry and Diplomacy.

### **1.1.2 Language Function**

A function refers to the purpose for which a unit of language is used in order to establish social relationship. According to Sthapit (2002, p.1) "the function of thing is the purpose it serves or use it is put to." 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.

Crystal (2003, p. 191) defines grammatical function as "the relationship between a linguistic form and other parts of the linguistic system in which it is used."

The term function can be used into two different senses: first, grammatical sense (function) i.e. the relationship between different constituents in a larger construction, e.g. subject, complements, adverbials. Second, the communicative sense (function) i.e. the role of utterance to fulfill some purposes of communication such as requesting, asking, permission, ordering, thanking, congratulating, apologizing and so on.

Though there is no uniformity in language function, generally we communicate through language so communicative function is the sole function of a language. Many linguists have categorized language functions in different ways. Some of them are mentioned below:

Austin (1962), for example, has classified language function into connotative and performative; whereas Searle (1969) has classified it into five categories: representative, directive, commissive, expressive and declarative. Halliday (1975) presents the communicative functions into three macro categories: the ideational, the interpersonal and the textual function. Likewise, Wilkins (1972) classifies communicative function into six types: judgment and evaluation, suasion, argument, relational enquiry and exposition, personal emotions and emotional relations. Van Ek (1975) distinguishes six main types of communicative functions. I have found Van Ek's classification of communicative function more relevant to the present research work, as given below:

Imparting and seeking factual information (identifying, reporting, correcting, asking etc).

Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting an offer or invitation, offering to do something, expressing capability and incapability, giving and seeking permission etc).

Expressing and finding out emotional attitudes (expressing pleasure/displeasure, expressive interest or lack of interest, expressing hope, expressing satisfaction and dissatisfaction, expressing fear or worry, expressing gratitude, expressing sympathy, expressing inquiry, wants, desire etc.

Expressing and finding out moral attitude (apologizing, granting forgiveness, expressing approval or disapproval, expressing appreciation, expressing regret etc.

Getting things done. (suggesting, requesting, instructing or directing etc).

Socializing. (Greeting, taking leave, attracting attention, congratulating, proposing toaster, introducing people etc.)

### 1.1.3 Thanking in English

The language function 'Thanking' which comes under every day function, is used in day to day communication. Thanking is used to tell somebody that you are grateful for something. Generally 'Thanking' is used to say that you are pleased about something/somebody.


There are different exponents which are used in thanking (Matreyek 1983, p. 12)

<b>Thanking</b>	<b>Responding to thanks</b>
Thanks	You are welcome
Thank you	It is ok
Thank you for calling	Do not mention it
That was very kind of you	That is quite all right
How can I ever thank you etc	No need to thank
	It was my pleasure

It is noted in English that such responses are not so common (esp in < Bre>) as in some other languages. Often the giver makes no reply. In shops, e.g. the customer will say 'Thank you' for the article bought, and the shopkeeper will often likewise say 'Thank you' in return on receiving the money.

### 1.1.4 Phrases used for thanking

The succeeding phrases near the top of the list are more formal given in the table.

	<b>Expressing Thanks</b>
More Formal  Less Formal	I am very grateful for... I am so grateful for... Thank you ever much for... Thank you so much for... Thank you for... That was so nice of you. Thank you That was nice of you. Thank you. But you really should not have... They are beautiful! But you did not need to... Thanks a lot for... I really appreciate (the invitation) Thanks Thanks a million!

Bhandari and Adhikari (2010)

### 1.1.5 Apologizing in English

For effective communication to take place, one needs to know the various aspects or features of communication. Among various aspects or features of speech, apology is the one, which has to be taken care of by the speaker and hearer. To be

the efficient conversant, we need to know the different uses of apologies in different situations. Very little or no attention has been given to the study of such aspects of speech in Nepal.

In this study, this term refers to the statement of regret (for doing wrong, being impolite, hurting somebody's feeling etc.) In other words, it refers to a statement expressing that one is sorry for having done something wrong, for causing pain or trouble etc. Furthermore, it mainly deals with the fundamental question; how does apology function in two languages; English and Tharu?

What part does apology play in social interaction? There is no simple answer to this question. It plays different roles in different occasions. Undoubtedly, it plays an integral role to establish or reinforce social relations what Malinowski (1942) calls phatic communion. Thus, apology plays a vital role to develop communicative competence on the part of learners. It is a well-known fact that one should acquire not only grammatically correct sentences but also socially appropriate and acceptable ones. He or she needs to acquire competence as to how to talk with whom, when, where, in what manner so that speakers will not be handicapped in communicating ideas and the hearer in understanding the meaning. This study will be beneficial to the learners to grasp the cross-cultural pragmatic competence. Furthermore, it will help in incorporating this important factor of communicative competence in making policies on syllabus designing, teaching and evaluating the productive and receptive performances of the learners.

### List of apologies and responses to apologies in English

<b>Apologies</b>	<b>Responses to Apologies</b>
Sorry	It's ok
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 so sorry	

(Matreyak, 1983)

#### 1.1.6 Languages in Nepal

Nepal is small in area but rich in language, culture and religions. It is a multi-ethnic, multilingual and multicultural kingdom. It is a small landlocked mountainous country in the lap of Himalayas. Its area is 1,47,181 sq.km. and its population is 2,31,51,423 (Census Report, 2001). Though it is small in area and population, it is big enough in the name of languages. The census report (2001) has identified 90 languages that are spoken in Nepal. 'Ethnologue report for Nepal' states 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 be just imagination in future (CBS report 2001). The languages in Nepal fall into four language families. They are Indo Aryan, Tibeto-Burman, Astro-Asiatic and Dravidian families. Though the number of languages from Tibeto-Burman family is more than the language from Indo-Aryan family, their number of speakers is less than the speakers of Indo Aryan languages. The major languages that are



spoken in Nepal fall under Indo-Aryan family e.g. Nepali, Maithili, Bhojpuri, Tharu etc. Some of the languages that fall under Tibeto-Burman family are Newari, Magar, Tamang, Gurung, Rai etc. Only one Astro-Asiatic language and one Dravidian language spoken in Nepal are Sattar and Jhangad respectively.

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

### 1.1.7 Indo-Aryan Family

The following languages under this family are spoken in Nepal.

Angika	Tharu (Kathariya)	Rajbhansi
Bengali	Tharu (Kokhila)	Bagheli
Darai	Tharu (Rana)	Bote-Majhi
Jumli	Awadhi	Hindi
Kurkukar	Bhojpuri	Kumhali
Marwari	Dhanwar	Majhi
Palpa	Kayort	Nepali
Tharu (Chitwan)	Maithili	Sonha
Tharu (Dangasura)	Musasa	

Source: Ethnologue Report of Nepal, 2009.

### 1.1.8 Tibeto-Burman Family

Ninety one languages are mentioned under this family that are spoken in Nepal according to Ethnologue Report of Nepal (2009). Among them, some languages are listed below:

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

### 1.1.9 Dravidian Family

According to the Ethnologue Report of Nepal (2009) only one language named Jhagad (Kurux) comes under this class and it is spoken on the province of Koshi river.

### 1.1.10 Astro-Asiatic Family

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

used in Nepal especially by deaf people. According to the Census Report (2001), the major languages spoken in Nepal with their percentage are mentioned here.

<b>Languages</b>	<b>Percentage</b>
Nepali	48.61
Maithili	12.3
Bhojpuri	7.53
Tharu	5.86
Tamang	5.19
Newari	3.67
Magar	3.59
Awadhi	2.47
Bantawa	1.63
Gurung	1.49
Limbu	1.47
Bajika	1.05
Urdu	0.77
Rajbansi	0.57
Sherpa	0.57
Others	3.47

### **1.1.11 The Tharu Language: Origin and History**

Nepal is a land of various cultural significance and diverse ethnicity. Tharu is one of the varieties of languages spoken in the southern part of Nepal mainly in 24 districts. To the nation, they contribute their distinctiveness in terms of cultural identity, civilization, role, history and tradition, ethnic diversity and physical traits. The Tharu language is the fourth largest language of Nepal. The majority of Tharu native speakers live in Dang, Banke, Bardia and Kailali districts, very few Tharu speaking people live in the hills and even fewer of them live in the high mountains (CBS 2002).

Generally, the Tharu language belongs to Indo-Aryan language and spoken by 5.86 percent of the Nepalese as the mother tongue. Though it has a long history it does not have its own script. Therefore, it uses Devanagari script. Tharu is specifically classified as Indo-European, Indo-Iranian, Indo-Aryan, Central Zone, Western or Eastern Hindi Branch (Grierson 1915 a, 1915b). Grimes list six varieties of Tharu. Some considered them as distinct languages and classified all but one of these varieties in the Eastern Zone of Indo-Aryan. The Tharu language, which we generally think is not same in the different parts of the country. It is also differed by the geographical boundaries and adjustment with other language users. So far detail and effective studies about Tharu language have not been done. A number of studies have been carried out but these are not sufficient. Many scholars have said that Tharu have not actual language of their own. They say that Tharu speech variety has greatly been influenced by better known Indian languages found nearby such as Hindi, Bhojpuri, Maithili and so forth, and just be the mixture of them (Bista 1972).

Chaudhary (2004) mentions that (during his research) the Tharus told him that they have their own literature and language, either of the east or of the west or far west of Nepal. Because of geographical barrier there is variation in the Tharu

language too. Broadly the varieties of the Tharu language are known as the names of Morangiya, Saptariya, Barjiliya, Chitwaniya, Dangoriya and Desauriya.

Generally, the Tharus are known as original inhabitants of the Terai region of Nepal. There are some arguments on the origin and history of the Tharu language and themselves. Many including, Grierson (1916) believe the Tharus to be of Dravidian Stock whose appearance has become more mongoloid as a result of union with different hill races.

Many of the people also believe that they have come from the Thar desert of Rajasthan in India, having fled at the time of Islamic invasions. Some maintain that they are the descendants of Rajput women who settled in the forest and inter-married with their servants after the exodus from Rajasthan (Bista 1972, p.119).

Another controversial view on the origin of the Tharus is also found in the attempts to trace the etymology of the name to various sources, of the two groups of Buddhist, Sthirvadi and Shakyanan Shi, the word Tharu was derived from Sthirvadi group (Singh 2025, p. 6-14).

Chaudhari (1995) mentions that a German Citizen A. H. Fharu has described his view in 'Antiquity of India' saying that the Tharus are of the Shakya clan. The words which have been spoken by Buddha, in stanza 365 of dhampad, 'Anas' meaning jealousy and in stanza 366 'Pasar' meaning 'handful'. Fharu's conclusion to Tharus is that they are the descendent of Buddha. They are different in names and variation in language only because of time and place.

The Tharus whether of the east, or Middle or of the West are of the same origin. It is needless to debate on this topic. They originated around Kapilbastu and Taulihawa, the nature of the Tharus is similar with the Lord Buddha. The origin of Tharus is in Nepal.

## 1.2 Review of Related Literature

There are a number of researches carried out in the Department of English Education on comparative study. Since English is taught generally as a second or third language in comparison to the learners' first language, English has immense pedagogical importance.

The Tharu language is one of the important but basically ignored language of Nepal. In recent years, with the increase in literacy and awareness, Tharu people themselves have shown academic interest in the study of their mother language and literature. So far these studies are purely micro linguistic in nature and are oriented either in the preservation of script or production of grammar and lexicon. There is scarcely any literature dedicated to comparing it with the global language i.e. English.

The most comprehensive study of the Tharu language done so far is by Tharu who in his "A Comparative Study of the Subject Verb Agreement in English and Tharu" (2006) identifies the SV agreement system of the Tharu language to compare the same with that of the English and found that in English the second and third person pronouns do not change for honorific forms where they do in Tharu. Similarly, the Tharu verbs are marked for formal and informal forms, which are not found in English verbs.

Mahato (2001) has carried out a research on "A Comparative Study of the Subject Verb-Agreement in English and Tharu Languages". This research aimed to compare and contrast the verb forms in Tharu and English languages. He found that English has S+V+O, sentence structure but Tharu has S+O+V sentence structure and English has no discrimination of the verb but Tharu has discrimination of verb on the basis of gender.

Adhikari (2006) carried out a research study entitled "Pasivization in English and Tharu: A Comparative Study". The objectives of his research were to find out the contrastive analysis of passivization in English and Tharu. By study, he has revealed that passivization system between Tharu and English is different in almost all grammatical aspects.

Katwal (2006) carried out a research on "English and Tharu Kinship terms". The main purpose of this study was to determine the English and Tharu Kinship relations and to find out their corresponding addressive forms and then to compare and contrast the terms. He found on his study that English kinship terms are less in number in comparison to Tharu kinship term.

Khanal (2004) has carried out a research on "A Comparative Study on the Forms of Address of Tharu and English". The study aimed to find out the forms of address used in the Tharu and English languages and to compare the common forms of address of the Tharu and English language. His findings are Tharu has several forms of address but English language lacks such concepts. Most of the kinship terms can be used in addressing people in Tharu, but only a few kinship terms can be used as address in English.

There are some comparative studies carried out in the department of English Education under Faculty of Education. However, no research has been carried out on the comparative study on terms of thanking and apologizing used in English and Tharu till today. So this will be the first attempt on the topic.

### **1.3 Objectives of the Study**

The objectives of the study were as follows:

- a) To find out terms of 'thanking and apologizing' in Western Tharu.

- b) To compare the terms of 'thanking and apologizing' in English with those in Western Tharu.
- c) To point out some pedagogical implications.

#### **1.4 Significance of the Study**

Not any research has been carried out on the language functions of thanking and apologizing in English and Tharu in the Department of English Education. So, this study is expected to 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 Tharu languages as well. Similarly, it will equally be helpful for linguists, teachers, students, course designer and textbook writer. Furthermore, it will be a fruitful instrument for further study on communicative functions of the language.



## **CHAPTER TWO**

### **METHODOLOGY**

The stepwise procedures followed in this study were as follows:

#### **2.1 Source of Data**

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

##### **2.1.1 Primary Source**

The Primary sources of data were 60 Tharu native speakers of different two VDCs of Kailali district.

##### **2.1.2 Secondary Source**

The secondary sources of data were Van Ek (1975), Matreyak (1983), Dhakal (2009) and Pandey(1997). Similarly, the related literature such as books, journals, reports, and theses were the secondary sources of data.

#### **2.2 The Sample Population and Sampling Procedure**

The sample of the study consisted altogether 60 native speakers of Tharu from Kailali district and secondary sources for the English language. There were 60 Tharu native speakers who were available in two VDCs of Kailali district, named Darakh and Khailad. The researcher used the judgemental non-random sampling procedure to collect data. There were altogether 2 VDCs of Kailali district in a ratio of 30 informants from each VDC of area no. 3 of Kailali.

#### **2.3 Tools for Data Collection**

The only one tool for collecting the data was the questionnaire. A set of questionnaire was designed for Tharu native speakers in the Tharu language and for the English language the researcher used secondary sources.

## **2.4 Process of Data Collection**

The researcher prepared a set of questionnaire consisting of different socializing functions such as 'Thanking' and 'apologizing'. The researcher selected respected people, family members, relatives, an academic institution, friends, and strangers. The researcher randomly visited the native speakers of Tharu in Kailali districts from different VDCs such as Darakh and Khailad. Before the collection of the data, he set a rapport with the informants. In order to collect the data, he distributed the questionnaire and explained what they were supposed to do. The researcher used judgmental non-random sampling procedure to collect the data for the Tharu language and for English he used secondary sources of data.

## **2.5 Limitations of the Study**

The study was limited in the following ways.

- a) The population of the study was limited to 60 Tharu native speakers.
- b) The study was further limited to the analysis of the responses obtained from the respondents only.
- c) The study was concerned with the spoken terms of thanking and apologizing directed towards a limited number of people selected from 2 VDCs only.
- d) The study covered the language in the family, office, academic institutes only.

## CHAPTER – THREE

### ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of data. The collected data from the native speakers of Tharu were analyzed and compared in the exponents of English 'thanks' and 'apology'. All the responses were tabulated and the collected data were analyzed and interpreted descriptively and comparatively.

The researcher extracted all the tables of English from Matreyak (1983), Dhakal (2009) and Pandey (1997) and compared them with the Tharu native speakers' terms of 'thanking' and 'apologizing' and verified them with Walter's (1986) communicating in English functions.

The analysis and interpretation was done as effectively and accurately as possible. The terms of 'thanking' and 'apologizing' used by majority of the informants indicate the more common usage and the terms of 'thanking' and 'apologizing' used by the minority of the informants indicate less common usage.

#### 3.1 Total Forms of Expressing Thanks Found Among Friends

**Table No. 1**

**Total Forms of Expressing Thanks Used by Friends**

NLSS	S.N.	F.F.T.		I.F.T.	
		F	%	F	%
'English'	1,2,4,6	30	37.50	18	22.5
Tharu	1,2,3	93	38.75	62	25.83

'English' Dhakal (2009)

Out of 80 responses, 37.50% was found as the formal forms of thanks in English.

Tharu speakers also used formal forms while expressing thanks to their friends.

Where out of 240 responses, 38.75 % Tharu native speakers used formal forms of thanks which is almost similar as in the case of English language (see the appendix-i and appendix-v).

Some examples from both languages are as follows:

- 1) Thanks for the water, I was really thirsty (4,f)
- 2) Oh! Great, I thought I would never find, could I meet you to pick it? (6,f)
- 3) *Bahut bahut dhanyabad (1,b)*
- 4) *Lakh lakh jiwo ho (2,c)*

Similarly, there were some other exponents where the respondents showed a very close intimacy with their friends in both languages. The given responses were categorized under informal forms of thanks. Over twenty two percent responses in English and 25.83 in Tharu were found to be expressed as quite informal forms of thanks (see the appendix-ii and appendix-vi).

For example,

- 1) Cheers (1,c)
- 2) That's fantastic: thanks (6,b)
- 3) Dhanyabad ho (1,d)
- 4) Bedav Khus lagata (3,b)

From the above table, the researcher came to know that the number of highly formal forms of 'thanks' used in the English language is greater than those used by Tharu speakers used with their friends. Using highly formal forms in any language one feels free in the open situations and he/she tries to be polite in restricted situations.

### **3.2 Total Forms of Expressing Thanks Found Among Strangers**

The comparative table given below shows that the native speakers of the Tharu language used less formal forms than in the English language.

**Table No. 2**

#### **Total Forms of Expressing Thanks found Among Strangers**

NLSS	S.N.	F.F.T.		I.F.T.	
		F	%	F	%
'English'	3,5,7,8,9,11	64	53	25	20
Tharu	4,5,10	105	35	50	16.66

'English' Dhakal (2009)

This table given above shows a stranger of the English language seemed to be more formal while talking to another stranger than that of Tharu native speakers. As 83% responses were found to be highly formal polite forms, where as 35% were counted as highly formal forms in Tharu. This clearly implies that the number of highly formal forms in the English language is greater than the Tharu language (see the appendix -i and appendix- v).

For example,

- 1) Thank you very much, I really appreciate it (11,c)
- 2) That is kind of you, thank you (9, c)
- 3) *Dhanyabad hazoor (4,b)*
- 4) *Aphek bahut bahut dhanyabad hazoor (10,a)*

Likewise, the comparative table above reveals that the greater number of quite informal forms were found in English as compared to Tharu while expressing thanks. In other words, 16.66% Tharu speakers used quite informal forms where as 20% was found as quite informal forms of thanks in English (see the appendix- ii and appendix-vi).

For example,

- 1) Thanks. (7,c)
- 2) That's better, I was going to do that (9,a)
- 3) *Abto maja hui ho (5,c)*
- 4) *Dhanyabad buru buri (12,b)*

### **3.3 Total forms of Expressing Thanks Found Among Teacher and Student**

The comparative table given below shows that the greater number of formal forms in the English language as compared to their Tharu counterparts while expressing thanks to their teachers.

**Table No. 3**

**Total forms of expressing thanks Found between Teacher and Students**

NLSS	S.N.	F.F.T.		I.F.T.	
		F	%	F	%
'English'	10	7	35	6	30
Tharu	6	55	91.66	5	8.33

'English' Dhakal (2009)

There appears a very cordial relationship between teacher and students. The students were found to be formal to their teachers while expressing thanks. Out of 20 responses, 35% were expressed in the form of formal forms in English where as out of 60 responses, 91.66% were expressed in the formal forms of their Tharu counterparts. Tharu students were also found not more significantly less in using formal forms with teachers as compared in the English language (see the appendix-i and appendix-vi).

Some examples are:

- 1) It's my pleasure sir. (10,c)
- 2) *Bahut bahut dhanyabad sir* (6,b)

Similarly, the table given also shows that the Tharu students sometimes used the term 'dhanyabad' to address their teachers. But it is less in number whereas, the only one response of quite informal form of thanks used in the English language is 'a piece of cake' (Dhakal, 2009).

**3.4 Total forms of Expressing Thanks Found Among Office Mates**

The comparative table given below shows that the majority of the both languages used formal forms of thanks with their office–mates.

**Table No. 4**

**Total forms of Expressing Thanks Found Among Office Mates**

NLSS	S.N.	F.F.T.		I.F.T.	
		F	%	F	%
'English'	12	4	20	5	25
Tharu	8	40	66.66	20	33.33

'English' Dhakal (2009)

Out of 20 responses in English 20% were highly formal forms while expressing thanks to their office-mates. Similarly, out of 60 responses in Tharu 66.66% were in highly formal forms of thanks. So the researcher came to the conclusion that the Tharus were found to be a little bit more formal than in English while expressing thanks to their office mates (see the appendix -i and appendix- v).

Some examples from the both languages are cited below:

- 1) Thank you (name) I really appreciate it. (12,c )
- 2) *Kaisik dhanyabad byaqt karu sir. (8,c)*
- 3) *Bahut bahut dhanyabad sir. (8,a)*

Similarly, there were other responses which were categorized under informal forms. The above table shows that the Tharu native speakers were found a little bit informal than in English while expressing thanks to their office mates .Twenty five percent responses in English and 33.33 % in Tharu were under quite informal form of thanks (see appendix -i and appendix-vi).

Some examples are given below

- 1) Thanks a million (12,a)
- 2) *Ha ho dhanyabad (8,a)*
- 3) *Dhanyabad ho (8,b)*

**3.5 Total Forms of Expressing Apology Found Among Strangers**

The table below shows that the speakers of both languages used a greater number of formal forms of apology while expressing to strangers.

**Table No. 5**

**Total Forms of Expressing Apology Found Among Strangers**

NLSS	S.N.	F.F.A.		I.F.A.	
		F	%	F	%
'English'	13, 15, 22	40	66.66	20	33.33
Tharu	13, 22	75	62.5	45	37.50

'English' Pandey (1997)

Out of 60 responses in English, 66.66% were the formal forms of apology.

Similarly, out of 120 responses in Tharu, 62.5% were the formal forms of apology.

It shows that the formal forms of apology in English was greater in number while talking to strangers than that of Tharu native speakers (see the appendix- iii and appendix-vii).

Some examples are as follows:

- 1) I do apologize..... (13, d)
- 2) I'm terribly sorry (15,c)
- 3) *Bahut bhari galti huigil maph karbi hajoor* (22, a)
- 4) *Galti huigil sir maph karbi.* (13,b)

On the other hand, there were some other responses which were categorized under informal forms of an apology where the respondents did not show formality and politeness. Over thirty three percent in English and 37.5% in Tharu language were found as quite informal forms of an apology. It shows that Tharu native speakers used less informal forms of apology than in the English language. It happened only because of the lacking of such informal forms in the Tharu language.

Some examples are listed below:

- 1) oh! No..... (13,e)
- 2) oh my God! (22,d)
- 3) *maph kari sangari* (13, a)
- 4) *Ek ghachi maph karbina!* (22,d)



### 3.6 Total Forms of Expressing Apology Found Among Friends

The table shows that the speakers of both languages used almost one half percentage of both formal and informal forms of apology while talking to their friends.

**Table No. 6**

**Total Forms of Expressing Apology Found Among Friends**

NLSS	S.N.	F.F.A.		I.F.A.	
		F	%	F	%
'English'	20	12	60	8	40
Tharu	20	30	50	30	50

'English' Pandey (1997)

Sixty percent in English and 50% of Tharu native speakers were found to be using formal forms of expressing an apology in course of talking to friends. Here a little bit greater number of formal forms was found in English in comparison to the Tharu native speakers (see the appendix-iii and appendix-vii).

Some examples are as follows:

- 1) I'm so sorry (20,b)
- 2) I'm really sorry (20,c)
- 3) *Oho Sangari maph kardebi (20,a)*
- 4) *Kaisik Maphi magu (20,d)*

The other remaining expressions were categorized under informal forms of apology. Tharu native speakers used informal forms of an apology. Out of 20 responses in English, 40 % were informal forms of apology and out of 60 responses in Tharu, 50% were informal forms of apology. It shows that Tharu speakers are less polite in case of apologizing to friends (see the appendix-iv and appendix-viii).

For example,

- 1) Oops! Sorry (20,a)
- 2) *Maph kardi ho sangari* (20,b)
- 3) *Maph Kardevi* (20,c).

### 3.7 Use of Apology Between Students and Teachers

There has always been a very cordial relationship between a teacher and students in this part of the world. Students obey their teachers and teachers also love their students. Even today, students are found to be more apologetic to their teachers. The table given below shows that English students seem to be more apologetic to their teachers as compared to Tharu students.

**Table No. 7**  
**Use of Apology Between Students and Teachers**

NLSS	S.N.	F.F.A.		I.F.A.	
		F	%	F	%
'English'	14, 21	27	67.5	13	32.5
Tharu	14, 21	80	66.66	25	20.83

'English' Pandey (1997)

Out of 40 responses in English, 67.5% were found to be using formal forms of expressing an apology while out of 120 responses in Tharu, 66.66 % were found to be using formal forms of expressing apology, which was less in frequency as it was compared in English language (see the appendix-iii and appendix-viii).

Some examples are listed bellow:

- 1) Excuse me sir (14,b)
- 2) Please forgive me (21,d)
- 3) *Bahut bhari galti huigil maph karbi sir* (14,c)
- 4) *Maph karbi sir abnai bisarjaim* (21,a)

On the other hand, there were some other exponents which were categorized under informal forms of the use of apology. According to the above table, 32.5% were found as quite informal in English where as only 20.83% in Tharu. From this evidence, we can generalize that the English students were found a little bit more informal as compared to the Tharu students (see the appendix-iv and appendix-viii).

Some examples are given below:

- 1) Oh! Sorry (14,c)
- 2) Oops sorry (14,f)
- 3) *Ek ghachi Maph Karbi sir (14,d)*
- 4) *Galti huigil sir (21, c)*

## **CHAPTER FOUR**

### **FINDINGS AND RECOMMENDATION**

#### **4.1 Findings**

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

##### **4.1.1 Findings of Expressing Thanks**

1. In total, 40% English and 38.52% Tharu speakers used formal forms of thanks which proved that the way of thanking in English was a little bit more formal and polite than in the Tharu language.
2. Regarding the relationship among friends, the majority of Tharu speakers used informal forms while in English it was not found to be using formal forms all the time, rather it was found to be using informal forms also but it was not so high as compared to Tharu speakers.
3. In relationship with strangers, the majority in English i.e. 53% were found as formal forms, whereas 35% of Tharu speakers used formal forms of Thanks to strangers. It clearly shows that the Tharu native speakers were found to be using a less number of formal forms of thanks with strangers as compared in English.
4. Similarly, regarding teacher student relationship, majority in English i.e. 35% tend to use formal forms and the majority of Tharu speakers

(91.66%) tend to use formal forms of thanks. So, in English the way of expressing thanks was found to be less formal in relationship between teacher and students as compared to Tharu counterparts.

5. Likewise, 25% were found as informal forms in English while talking to office mates whereas 66.66% of Tharu speakers were found to be using formal forms of Thanks in course of talking to their office mates.
6. The Tharu native speakers used a less number of quite formal forms of thanks with strangers in comparison to the English language.
7. Tharu native speakers were found to use less number of formal forms than in English while expressing thanks with strangers, friends.
8. Tharu native speakers were found to use a greater number of formal forms than in English while expressing thanks with teachers and office mates.

#### **4.1.2 Findings of Expressing an Apology**

- 1) In total, the researcher found 48.1% and 35.56% formal forms of apology in the English and Tharu languages respectively, whereas 23.99% and 21.94% informal forms of the use of apology in English and Tharu language respectively. It proves that Tharu native speakers used less formal forms of apology as compared in the English language.
- 2) In the discourse among strangers, 66.66% of English and 62.5% Tharu speakers used formal forms of apology which does not show the vast difference between two languages in using apology with strangers. It means both speakers used formal forms of apology.

- 3) Sixty percent of English and 50 % Tharu Speakers used formal forms of apology while 40% in English and 50% of Tharu speakers used informal forms of apology while expressing to their friends.
- 4) Similarly, 67.5% of English and 66.66% of Tharu used formal forms 32.5% English and 20.83% of Tharu used informal forms of apology while expressing to their teachers.
- 5) The Tharu native speakers were found to be using more formal forms in comparison to English language.
- 6) Though, both English and Tharu native speakers used formal forms of apology, Tharu native speakers were found to be using informal forms while expressing to their friends and strangers.

In English, it was found that most of informants used short and simple exponents of thanks and apology. On the contrary, most of the Tharu speakers used a little bit longer expressions and to some extent paralinguistic features of expressing thanks and apology.

## **4.2 Recommendations**

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

- 1) The teacher should give different examples in which students use thanks and apology both formally and informally.
- 2) The teacher should explain different social activities in which students use thanks and apology each other.
- 3) The teacher should creat conversations that require the expression of thanks and apology.

- 4) The teacher should make a list of exponents of thanks and apology on the basis of their level of formality and teach to the students.
- 5) The learners of both the English and Tharu languages can make a list of the forms of expressing thanks and apology in English and Tharu situations and make practice doing a comparative study on them.
- 6) The learners should listen to and watch English /Tharu films and dramas. They can make notes as how people express thanks and apology in different situations using different forms.

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

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

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## APPENDIX– I

### Total Formal Forms of Expressing Thanks in English Language.

<b>Q.N. 1</b>	<b>Exponents used Among Friends</b>	F	%
	f) Thanks for getting the book back to me	3	1.25
<b>Q.N. 2</b>	<b>Exponents used Among Friends.</b>		
	d) I'd love too	3	1.25
	e) Great I'd love to	4	1.6
	f) I'd love to about what time	2	0.83
	g) That would be lovely. Thank you	3	1.25
<b>Q.N. 3</b>	<b>Exponents used Among Strangers</b>		
	f) Oh! Thanks that's very kind of you	5	2.08
<b>Q.N. 4</b>	<b>Exponents used Among friends</b>		
	f) Thanks for the water, I was really thirsty	3	1.25
	g) Too kind, thanks a lot	3	1.25
<b>Q.N.5</b>	<b>Exponents used among Friends</b>		
	b) Thank you very much	8	3.33
	c) Thank you, have a good day	2	0.83
<b>Q.N. 6</b>	<b>Exponents used among Friends</b>		
	d) Fantastic that's great. Thank you so much.	4	1.6
	f) oh great, I thought I would never find it	1	0.41
	g) Brilliant, thank you so much	4	1.6
<b>Q.N. 7</b>	<b>Exponents used among Strangers</b>		
	e) Thank you very much.	1	0.41
	f) Thank you very much, I won't be long.	2	0.83
	g) Thank you so much.	5	2.08
<b>Q.N. 8</b>	<b>Exponents used Among Friends</b>		
	b) Thank you very much	5	2.08
	d) Thanks, you very much	5	2.08
	e) oh, that's great, thank you	3	1.25
<b>Q.N. 9</b>	<b>Exponents used Among Strangers</b>		
	c) That is kind of you, thank you	5	2.08
<b>Q.N. 10</b>	<b>Exponents used Among Teacher and Students</b>		
	c) Its my pleasure sir	6	2.5

<b>Q.N. 11</b>	<b>Exponents used Among Strangers</b>		
	b) Thank you very much. That's very kind of you	3	1.25
	c) Thank you so much	4	1.6
	d) That would be great, Thanks	3	1.25
	e) Thank you, I really appreciate it	3	1.25
	g) Are you sure? If you don't mind that would be really kind.	3	1.25
<b>Q.N. 12</b>	<b>Exponents used Among office mate</b>		
	b) Thank you (name) I really appreciate it.	4	1.6
	<b>Total</b>	97	40.14

(Source: Dhakal- 2009)

## APPENDIX– II

### Total Informal Forms of Expressing Thanks in English.

<b>Q.N. 1</b>	<b>Exponents used Among Friends</b>	F	%
	c) Cheers	2	0.83
<b>Q.N. 2</b>	<b>Exponents used Among friends</b>		
	a) Sorry! I won't be able to make it	1	0.41
	c) when is it	2	0.83
<b>Q.N. 3</b>	<b>Exponents used Among Strangers</b>		
	b) could I have a light please	2	0.83
	d) Cheers	2	0.83
<b>Q.N. 4</b>	<b>Exponents used Among friends</b>		
	e) Great. I needed that	2	0.83
<b>Q.N.5</b>	<b>Exponents used among Strangers</b>		
	a) Thank you	5	2.08
<b>Q.N. 6</b>	<b>Exponents used among Friends</b>		
	b) That's fantastic! Thanks	5	2.08

<b>Q.N. 7</b>	<b>Exponents used among Strangers</b>		
	a) Thank you	3	1.28
	c) Thanks	2	0.83
<b>Q.N. 8</b>	<b>Exponents used among Strangers</b>		
	a) Hey give me that back to me	1	0.41
	f) Thanks	4	0.6
<b>Q.N. 9</b>	<b>Exponents used among Strangers</b>		
	a) That's better. I was going to do that	2	0.83
	e) good idea	2	0.83
	g) Phew, that's better	2	0.83
<b>Q.N. 10</b>	<b>Exponents used Among teacher and Students</b>		
	a) Piece of Cake	1	0.41
<b>Q.N.11</b>	<b>Exponents used Among strangers</b>		
	f) Take a handle each thanks	2	0.83
<b>Q.N.12</b>	<b>Exponents used Among office mates</b>		
	a) Thanks a million	3	1.25
	c) Thank you. Are you sure you are not busy?	2	0.83
	<b>Total</b>	45	18

(Source: Dhakal-2009)

### APPENDIX– III

#### Total Formal Forms of Expressing Apology in English

<b>Q.N. 13</b>	<b>Exponents used Among strangers</b>	F	%
	a) sorry sir	6	2.72
	c) I'm very sorry	5	2.27
	d) I do apologize	3	1.36
<b>Q.N. 14</b>	<b>Exponents used Among Teacher and Students</b>		
	a) Sorry! sir	8	3.63
	b) Excuse me sir	5	2.27
<b>Q.N. 15</b>	<b>Exponents used Among Strangers</b>		
	a) I 'm really sorry	7	3.18
	c) I 'm terribly sorry	5	2.27
<b>Q.N. 17</b>	<b>Exponents used Among office mates</b>		
	a) Excuse me.	8	3.63
	b) Excuse me for a moment	6	2.72
<b>Q.N.18</b>	<b>Exponents used among Neighbours</b>		
	a) sorry	6	2.72
	b) I'm very sorry	7	3.18
<b>Q.N. 20</b>	<b>Exponents used among Friends</b>		
	b) I'm so sorry	6	2.72
	c) I'm really sorry	6	2.72
<b>Q.N. 21</b>	<b>Exponents used among Teacher and Students</b>		
	a) Please forgive me	10	4.54
	f) I apologize	3	1.36
<b>Q.N. 22</b>	<b>Exponents used among Strangers</b>		
	a) Excuse me	9	4.09
	b) Sorry	5	2.27
<b>Total</b>		106	48.11

(Source: Pandey- 1997)

**APPENDIX– IV**

**Total Informal Forms of Expressing Apology in English**

<b>Q.N. 13</b>	<b>Exponents used Among strangers</b>	F	%
	e) oh! no.....	3	1.36
	f) oh!	3	1.36
<b>Q.N. 14</b>	<b>Exponents used Among Teacher and Students</b>		
	e) oh ! Sorry	5	2.27
	f) Oops sorry	2	0.90
<b>Q.N. 15</b>	<b>Exponents used Among Strangers</b>		
	d) sorry	5	2.27
	e) oh my God!	3	1.36
<b>Q.N. 17</b>	<b>Exponents used Among office mates</b>		
	e) Sorry	5	2.27
<b>Q.N.18</b>	<b>Exponents used among Neighbors</b>		
	a) Oh shit sorry	4	1.81
	b) Oops	2	0.90
	c) Oh my God!	1	0.45
<b>Q.N. 20</b>	<b>Exponents used among Friends</b>		
	d) Oops ! sorry	4	1.81
	e) shit	2	0.90
	f) oh!	2	0.90
<b>Q.N. 21</b>	<b>Exponents used among Teacher and Students</b>		
	b) Sorry	6	2.72
<b>Q.N. 22</b>	<b>Exponents used among Teacher and Students</b>		
	c) Oh! no Sorry	4	1.81
	d) Oh my God!	2	0.90
<b>Total</b>		53	23.99

(Source: Pandey- 1997)

**APPENDIX– V**

**Total Formal Forms of Expressing Thanks in Tharu Language**

<b>Q.N. 1</b>	<b>Exponents used Among Friends</b>	F	%
	a) धन्यवादहो संघारी	18	2.5
	b) बहुत बहुत धन्यवाद	15	2.08
<b>Q.N. 2</b>	<b>Exponents used Among Friends</b>		
	a) धन्यवाद संघारी	20	2.77
	b) बहुत भारी धन्यवाद	10	1.38
	c) लाख लाख जिऊ हो ।	10	1.38
<b>Q.N. 3</b>	<b>Exponents used Among Friends</b>		
	c) तुहिन कैसिक धन्यवाद कहु	5	0.69
	d) लाख लाख धन्यवाद	15	2.08
<b>Q.N. 4</b>	<b>Exponents used Among Strangers</b>		
	b) धन्यवाद हजुर	20	2.77
	c) अपनेक बहुत बहुत धन्यवाद	5	0.69
	d) धन्यवाद सर	20	2.77
<b>Q.N. 5</b>	<b>Exponents used among Strangers</b>		
	a) धन्यवाद हजुर	25	3.47
<b>Q.N. 6</b>	<b>Exponents used among Teacher and Students</b>		
	a) धन्यवाद सर	20	2.47
	b) बहुत बहुत धन्यवाद सर	20	2.77
<b>Q.N. 8</b>	<b>Exponents used among Office mates</b>		
	b) बहुत बहुत धन्यवाद सर	25	3.47
	c) कैसिक धन्यवाद सयक करु सर	15	2.08
<b>Q.N. 10</b>	<b>Exponents used among Strangers</b>		
	a) अपनेक बहुत बहुत धन्यवाद हजुर	10	1.38
	b) धन्यवाद हजुर	25	3.47
<b>Total</b>		278	48.52



**APPENDIX– VI**

**Total Informal Forms of Expressing Thanks in Tharu Language**

<b>Q.N. 1</b>	<b>Exponents used Among Friends</b>	F	%
	c) स्यावास हो ।	7	0.97
	d) धन्यवाद	20	2.77
<b>Q.N. 2</b>	<b>Exponents used Among Friends</b>		
	d) धन्यवाद बाटी हुई	20	2.77
<b>Q.N. 3</b>	<b>Exponents used Among Friends</b>		
	b) बेडव खुस लागटा	15	2.08
<b>Q.N. 4</b>	<b>Exponents used Among Strangers</b>		
	a) बहुत धन्यवाद हो ।	15	2.08
<b>Q.N. 5</b>	<b>Exponents used among strangers</b>		
	c) अब मजा हुई ।	5	0.69
	d) अब वरिया वा	5	0.69
<b>Q.N. 6</b>	<b>Exponents used among Teacher and Students</b>		
	b) धन्यवाद	20	2.77
<b>Q.N. 8</b>	<b>Exponents used among office mates</b>		
	a) हो ओ धन्यवाद	5	0.69
	b) धन्यवाद हो ।	15	2.08
<b>Q.N. 10</b>	<b>Exponents used among Strangers</b>		
	c) धन्यवाद बाटै	25	3.47
<b>Q.N. 12</b>	<b>Exponents used among Strangers</b>		
	b) धन्यवाद बुरु बुरी	10	1.38
<b>Total</b>		147	22.44

**APPENDIX– VII**

**Total Formal Forms of Expressing Apology in Tharu Language**

<b>Q.N. 13</b>	<b>Exponents used Among Strangers</b>	F	%
	b) माफ कर्वि हो दाजु	20	3.03
	c) गलित हुइगिल माफ कर्वि सर	10	1.51
	d) ओहो सर माफ करदेवी	15	2.27
<b>Q.N. 14</b>	<b>Exponents used Among Teacher and Students</b>		
	a) माफ करवी सर गलित हुइगिल	15	2.77
	c) बहुत भारी गलित हुइगिल माफ कर्वि सर	20	3.03
<b>Q.N. 17</b>	<b>Exponents used Among Office mates</b>		
	a) माफ कर्वि एकघञ्ची	35	5.30
<b>Q.N.18</b>	<b>Exponents used Among Neighbors</b>		
	b) गलित हुइगिल क्षमा करी	15	2.27
<b>Q.N. 20</b>	<b>Exponents used among Friends</b>		
	a) ओहो संघारी माफ करदेवी	25	3.78
	d) कैसिक माफि मागु	5	0.75
<b>Q.N. 21</b>	<b>Exponents used among Teacher and Students</b>		
	a) माफ कर्वि ना अव नै विसरजाइम	25	3.78
	b) माफ कर्वि सर	20	3.03
<b>Q.N. 22</b>	<b>Exponents used among office mates</b>		
	a) बहुत भारी गलित हुइगिल माफ कर्वि हजुर	20	3.03
	b) क्षमा कर्वि हजुर	10	1.51
<b>Total</b>		235	41.56

**APPENDIX- VIII**

**Total Informal Forms of Expressing Apology in Tharu Language**

<b>Q.N. 13</b>	<b>Exponents used Among Strangers</b>	F	%
	a) माफ करि संघारी	15	2.27
<b>Q.N. 14</b>	<b>Exponents used Among Teacher and Students</b>		
	d) एक घच्ची माफ कर्वि सर	10	1.51
<b>Q.N. 17</b>	<b>Exponents used Among Office mates</b>		
	b) एकघञ्ची ना	25	3.78
<b>Q.N.18</b>	<b>Exponents used Among Neighbors</b>		
	c) क्षमा करी हो	20	3.03
<b>Q.N. 20</b>	<b>Exponents used among Friends</b>		
	b) माफ करदी हो संघारी	20	3.03
	c) माफ करदेवी यार	10	1.51
<b>Q.N. 21</b>	<b>Exponents used among Teacher and Students</b>		
	c) गलित हुइगिल सर	15	2.27
<b>Q.N. 22</b>	<b>Exponents used among Strangers</b>		
	c) गलित हुइगिलस माफ कर्वि ना ।	15	2.27
	d) एकघच्ची माफ कर्वि ना ।	15	2.27
<b>Total</b>		145	21.94

**Appendix IX**  
**SYMBOLS FOR THARU WORDS**

**Thaur (Devanagari) Alphabet**

a	<i>a</i>	i	<i>e</i>	u	u
अ	आ	इ	ई	उ	ऊ
e	ai	o	au	a	ah
ए	ऐ	ओ	औ	अं	अः

**Consonants**

k	Kh	g	gh	n
क्	ख्	ग्	घ्	ङ्
ch	chh	j	jh	n
च्	छ्	ज्	झ्	ञ्
t	th	d	dh	n
ट्	ठ्	ड्	ढ्	ण्
t	th	d	dh	n
त्	थ्	द्	ध्	न्
p	ph	b	bh	m
प्	फ्	ब्	भ्	म्
y	r	l	w	sh
य्	र	ल्	व्	श्
s	s	h	ksh	tr
ष्	स्	ह्	क्ष्	त्र्
gya				
ज्ञ्				

Extracted from Tharu-Nepali-English Dictionary, Dahit G. 1997.

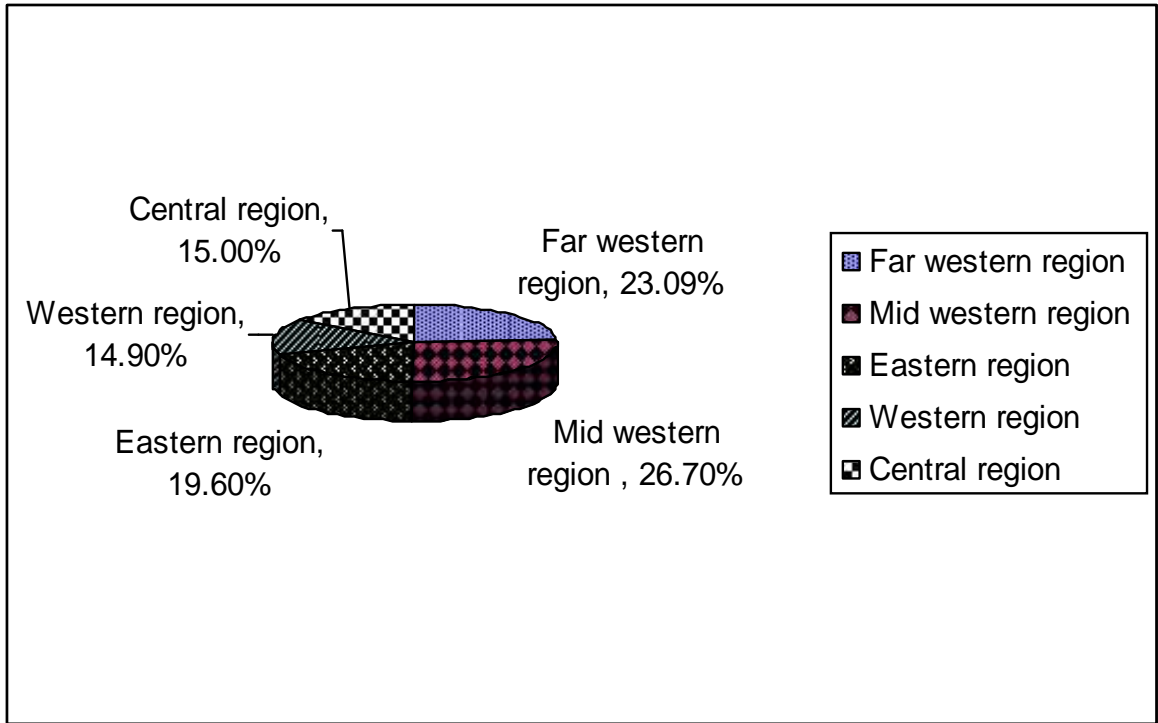
**Appendix X**  
**Symbols for Tharu Words**

**Vowels**

T.V.	E.V	EPS	E.W	T.W	R.P	E.M
अ	a	/ə/	again	अजगर	/ajagar/	python
आ	$\bar{a}$	/a:/	father	आम	/ $\bar{a}$ m/	mango
इ	i	/i/	pin	निउटा	/niuta/	invitation
ई	$\bar{e}$	/i:/	keep	बुसी	/buse/	chaff
उ	u	/u/	bull	उप्पर	/uppar/	upward
ऊ	u	/u:/	rude	ऊन	/un/	wool
ए	e	/e/	pen	केचना	kechana	arthworm
ऐ	ai	/ai/	buy	घोटैल	/ghotail/	clean
ओ	o	/o/	go	बोक्सा	/boks $\bar{a}$ /	wizard
औ	au	/au/	now	और	/aura/	other
अं	a	/:/	all	पेंदी	/pead $\bar{e}$ /	bottom

## Appendix– XI

**Pie-Chart 1: Tharu Population inhabited in five Development region of Terai**



Source: INSEC 2055 Ktm.

## थारु बोलुयाक प्रश्नावली

### A Questionnaire for Tharu Native Speaker

उत्तरदाताके नाम व थर:-

**Respondent's Name:-**

ठेगाना:-

**Address:-**

उमेर:-

**Age:-**

शैक्षिक योग्यता:-

**Academic Qualification:-**

मातृभाषा:-

**Language:-**

यी अवस्थाम तुं कैसिक प्रतिक्रिया व्यक्त करवो

**How would you Response under the following circumstances?**

१) चार दिन आघ तोहोर संघारी किताव लैगिल रहो काल फिर्ता कैडिहल ।

(Four days ago you lent a book to your friend for a week, yesterday he/she returned it to you)

तोहर प्रतिक्रिया:-

.....

(Your response)

२) तुहिन एकदम प्यास लागलवा तव तोहर संघारी तुहिन १ गिलास पानी लानदेहल

(You are very thirsty, a friend brings you a glass of cold water)

तोहर प्रतिक्रिया.....

(Your response)

३) काल तोहर पर्स हराइगिल रहो आज तोहर संघारी तुहिन पर्स भेटाहिगिल कैके खबर करल

(Yesterday you lost your purse but this morning your friend phoned you saying that I have found your purse on the way).

तोहर

प्रतिक्रिया.....

(Your response)

४) तु सामान किन्ठो, तु धेरनक सामान बोकल बाटो । तव तोहर सामान भुइयम खसजाइत तव एकजना मनइया सामान उठाके तुहिन देहट

(You are shopping and carrying a lot of things/ packages, You drop one and another person picks it up for you).

तोहर प्रतिक्रिया.....

(Your response)

५) तु बसम बाटी तुहिन एकदम गर्मि लागटा वहकारण तुहिन भयाल खोल्नास मन लागल तर तोहर नजिक बैठना मनैया भयाल खोलल



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

तोहर

प्रतिक्रिया.....

(Your response)

६) मस्टरवा, तुहिन प्रश्न पुछल र तु सहि उत्तर देलो तव मस्टरवा तोहर प्रशंसा करल

(Teacher asked a question and you replied right answer, the teacher said 'Great')

तोहर प्रतिक्रिया

.....

(Your response)

७) तु एकदम भारी बाकस बोकेट रहो तव एकठो मनैया तोहर नजिक आके कहल कि मै सहयोग कर सकेम ?

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

तोहर

प्रतिक्रिया.....

(Your response)

८) तु एकठो कार्यालयम काम कर्थो तुहिन एकठो लम्बा प्रतिवेदन हन भट्ट से भट्ट सच्चाई पर्नावा तर तु एकदम व्यस्त बाटी तव तोहर संघारिया मै सहयोग करसकेम कहट र तुं खुसीकेसाथ हुं काँहार सहयोग स्वीकार करथो ।

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

तोहर

प्रतिक्रिया.....

(Your response)

९) तुहिन चुरोट खाइनास मन लागके गोजियमसे चुरोट निकरथो तर तोहरफे सलाइ नैरहल तोहर लगघ वैठना मनैया तुहिन चुरोट सुंगाके सहयोग कर्थ:

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

तोहर

प्रतिक्रिया.....

(Your response)

१०) तु राती घर जाइतरहो तर जैति जैति बीच डगरमे भुलागैलो तव एकठो मनैया विचम भेट होइगिल र उ तुहिन सहयोग करल

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

तोहर

प्रतिक्रिया.....

(Your response)

११) अध्यारोम तुं एकक्ले नेगट रहो तव कुकुर तोहर पाछ लगथो तव तुं घबराइठो

(You are going to be attacked by the street dogs while going outside at night.  
But luckily a guard rescues you).

तोहर

प्रतिक्रिया.....

(Your response)

१२) तुं वसपार्कम एकठो बुरुवा बुरिया से वात कथो

(You talk with an elderly couple at the station)

तुं:- सुनो ना का तुह मोर भोला कुछ देरके लाग हेर सेक्देवों मही चर्फि जाइना वा

You:- excuse me, would you mind watching my bag for a minute? I need to go to the bathroom.

बुरुवा बुरिया:- ठिक वा होजाई हाम्र हेर धरवी

Couple:- Of course. We will watch it for you

तोहर

प्रतिक्रिया.....

(Your response)

१३) आपन संघारिया मानक कन्धम धाप मरलो मनैया और नैचिनहल परल

(You patted a persons shoulder assuming him/her to be your friend. But when he/she turned back, to your surprise, he/she happened to be someone else.

तोहर

प्रतिक्रिया.....

(Your response)

१४) कोठाहोहर हतार हतार जाइत रहो तव हेड मास्टरवाक जिउम धक्का लागल

(Walking to the class, you accidentally knock into the Professor's arm).

तोहर

प्रतिक्रिया.....

(Your response)

१५) तु घरक कौसिमसे फोहर पानी फंकलो तव डगरिमक नैचिनहल मनैयाक जिउम पलिस

(You threw a dust or garbage through the window, but it exploited the person on the way).

तोहर

प्रतिक्रिया.....

(Your response)

१६) मानली तु डगरिम नेगटरहल तव एकठो नया नैचिहल मनैयाक गोटेम ढाव पुग्लो

(You are rushing through the crowd, at the same time, you kick on the foot of an unknown man).

तोहर

प्रतिक्रिया.....

(Your response)

१७) कौनो औपचारिक सभाम विचम मोवाइल उठाइपरल

(You are in a meeting, The phone rings, and you have to go to receive it).

तोहर प्रतिक्रिया.....

(Your response)

१८) आपन चिन्हल मनैयक, घरमसे बाहेर निकवेर अचानक एकठो बहुमुल्य चिज गोरसे ठक्कर लागके गिरके फुटगइल

(You went to your relatives house, and you knocked over his inkpot. It fell onto the ground and the ink spilled all over the room).

तोहर

प्रतिक्रिया.....

(Your response)

१९) बाबहन बजारमसे टोपी किनक लान देहस कइल म सेन्भकेक फिर्ता हुइवेर विसरके जुत्ता लान देलो ।

(You are supposed to buy a cap for your father but mistakenly you borrow shoes for him).

तोहर

प्रतिक्रिया.....

(Your response)

२०) तोहर एकठो संघारिया तुहिन हु काहार घरम निउतादेल अचानक चिया पियवेर तोहर चिया औराके तोहर संघारियाक कोटम परगिलस

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

तोहर

प्रतिक्रिया.....

(Your response)

२१) तुं प्राय होमक करना विसरजाइठो । मस्टरवा तुहिन बहुत सल्लाह देसकल वार तर तुं फेर होमक करना विसर गइलो ।

(You forget to do home work time and again. This is the tenth time that you haven't done home work after being asked by your teacher, you are apologizing to the teacher).

तोहर

प्रतिक्रिया.....

(Your response)

२२) बसम जाइवेर घुमरिलागके तुं आघक मनैयक लुगाम उल्टी करदेलो

(You are in a crowded bus, you feel suffocation and vomits the person next to you)

तोहर

प्रतिक्रिया.....

(Your response)

२३) कक्षा कोठाम पराइट रहल हेड मास्टरवा हन कक्षाक समय ओरागिल कैके सम्भाइ परल

(You would like to make aware of the time to your professor in the class).

तोहर प्रतिक्रिया.....

(Your response)

सहयोग के लाग धन्यवाद !!!

**(Thanking for your kindly Co-operation)**