

CHAPTER -ONE

INTRODUCTION

1.1 General Background

Language is the system of human communication. It is the most powerful as well as the most widely used medium of communication through which we can express our ideas, feelings, emotions, desires, thoughts and so on. There are also other nonlinguistic symbols such as gestures, traffic lights, road signs, etc. used for communication. However, these symbols are not as much flexible, comprehensive and convenient as human language is.

Language is boon for human beings. The term 'language' has been defined variously by various linguists. Sapir (1921, p.8) defines language as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols”. Chomsky (1957, p.13) defines it as “a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements”. According to O’Grady (1997), “Language is many things- a system of communication, a medium for thought a vehicle for literary expression, a social institution, a matter for political controversy, a catalyst for nation building”(p.1). Similarly, Block and Trager (1942, p. 5) define it as “a system of arbitrary vocal symbols by means of which a social group co-operates”. Thus, language is a systemic, purely human and non-instinctive means of communication as well as species-specific innate possession of human beings.

1.1.1 English as a Dominant Language in the Globe

It has been calculated that more than 6,000 languages are in existence in the present world. Some major languages are Chinese, Russian, Japanese,

English, Hindi, Spanish and so on. However, the English language is one of the most prominent languages among them. English belongs to Indo-European family of language and it is in West-Germanic sub-branch of this family of language. English is more widely spoken in different countries than any other languages. “More than 350 million people of the world speak English as their native language”. (www. the star.com retrieved 22 February, 2009). According to one survey by UNESCO, more than 60 countries in the world use English as an official language, about 160 million people listen to English radio programmes and over 60 million children in the world study English at primary level. It is spoken as a native language in the United States of America, Britain, Ireland, Australia, the Caribbean Islands and in many other countries. It is obvious that English is also more popular than any other language in medical science, politics, economics, education, business, research, art, information technology, literature, etc. The English language is also learned and taught as a foreign language in Nepal. However, it does not have a long history in this context. After returning from England in 1850 AD, late Prime Minister Janga Bahadur Rana established the first high school, namely Durbar High School for the children of the Rana families and for some other rich families. Then he ordered to begin to teach English language in that school (Sharma, 2005,p. 343-46). Since then English language has been taught all over Nepal as a foreign language. It is taught as a compulsory subject up to bachelor level and as an optional subject at campus level for the interested students. It is also used as a medium of instruction in private boarding schools as well as in some other private sectors. It is used as lingua franca by most of the people and most of the books in the world are also written in English.

1.1.2 Languages of Nepal

Nepal is a small country in South Asia. It lies between India and China. Nepal is very rich in language, culture, religion and ethnicity although it is poor in development, business, education and science. It is multi-lingual, multi-cultural, multi-ethnic, multi-religious nation where more than 100 ethnic groups are found and speak different languages/ dialects in different parts of Nepal. Every community has its own unique language, tradition, religion, culture and life style. This small country, Nepal, possesses cultural diversity as well as linguistic plurality. According to Population Census Report (2001), ninety-two languages have been identified to be spoken in Nepal. However, most of the languages spoken by some ethnic groups do not have their own scripts and they exist only in spoken form and some of these languages are in the verge of extinction. There are mainly four families (groups) of languages in Nepal. They are mentioned briefly here.

i. Indo-Aryan Family

Majority of the people in Nepal speak the languages of this family. According to the Population Census Report (2001), 79.7 percent of the total population speak the languages under this family. Some of the major languages of this family are Nepali, Maithali, Bhojpuri, Tharu, Hindi, Urdu, Marwadi, Majhi and so on. The people speaking Indo-Aryan languages are found in almost all parts of the country. However, the majority of the languages of this language family are found to be extended from western to central hills, the Terai and far western mountains.

ii. Tibeto-Burman Family

This family of languages includes such languages like Limbu, Tamang, Newar, Thakali, Magar, Chamling and so on. According to the Population

Census Report (2001), it is the second largest language family which includes nearly 21 percent of the total population. Majority of the people in the eastern, western, central mountains and hills speak Tibeto-Burman languages. These languages are sparsely spoken in some other parts of the country as well.

iii. Dravidian Family

Jhangad is one language of this family. It is mainly spoken in Sunsari and marginally in Siraha and in some other districts. According to the Population Census Report (2001), it is spoken by 0.13 percent of the total population of Nepal. Kisan is another Dravidian language marginally spoken in Jhapa district.

iv. Austro- Asiatic Family

Santhal, Munda and Khediya are some of the languages of the Austro-Asiatic family. These languages are spoken mainly in the southern parts of Jhapa and Morang districts. They are spoken by minority group of the people in Nepal.

1.1.3 The Tharu Language

The Tharu language is one of the important languages spoken in Nepal. It belongs to Indo- European family of language. It is used in Tharu ethnic community in Nepal. The Tharu language is the fourth largest language used in Nepal according to the Census Report (2001). The total number of Tharu population is 11, 90,000. It is 6.5 percent of the total population of Nepal. It has been found that the Tharu people are living in twenty districts of Terai belt of Nepal. According to the report of INSEC (2055 B.S.), they are 19.6 percent in Eastern region, 15.5 percent in Central region, 14.9 percent in Western region, 6.7 percent in Mid-western region and 23.9 percent in Far-western region. Majority of Tharu speakers are found in Dang, Bardiya,

Kailali, Kanchanpur, Chitwan, Nawalparasi, Saptari, Udayapur, Morang and Sunsari districts.

1.1.3.1 Dialects of the Tharu Language

According to different studies related to the Tharu language such as, the theses of Chaudhari (2008) and Chaudhari (2056 B.S.), there are mainly seven kinds of dialects in the Tharu language. They are (1) Morangiya dialect (spoken in Morang and Sunsari) (2) Saptariya dialect (spoken in Saptari, Siraha, Udayapur, Jhapa, Morang and Sunsari) (3) Mahotariya dialect (spoken in Mahotari) (4) Chitawan dialect (spoken in Chitwan and Nawalparasi) (5) Dangoriya and Deukhuriya dialect (spoken in Dang, Kapilvastu, Bardiya, Banke, Surkhet, Rupandehi, Kailali and Kanchanpur) (6) Kathariya dailect (spoken in Kailali) (7) Rana dialect (spoken in Kalilali and Kanchanpur).

1.1.4 Language Function

Broadly speaking, language has three facets: substance, form and function. Letters/ symbols/ sounds are substances. They give a particular shape to the language which is the form of language. These forms of language have different functions. In this way, language is a versatile tool to serve several functions. In broad classification, languages serve two functions: (1) grammatical functions (2) communicative functions. According to Richards et al. (1999), “Grammatical function is the relationship that a constituent in a sentence has with the other constituents” and he also adds, “Communicative function is the extent to which a language is used in a community” (p.82). This proposed research work is related with the communicative function of language. So, communicative function of the language is described here in some detail.

Several linguists have classified the language functions in various ways. Some of them are cited here. Wilkins (1976, p.44-54) classifies language functions into six types i.e. judgment and evaluation, suasion, argument, rational inquiry and exposition, personal emotions and emotional relations. Richards et al. (1999, p.80) classifies language functions into three groups: descriptive, expressive and social. Finocchiaro (1974, p.5) has categorized language functions into six types: personal, interpersonal, directive, referential, meta-linguistic and imaginative. Likewise, Van EK (1975, p.11-14) classifies language functions into six types. His classification of language function is found to be more relevant to the present research work. The detailed description of language functions given by Van EK is as follows:

- i. Imparting and seeking factual information (identifying, reporting, correcting, asking, etc).
- ii. Expressing and finding out intellectual attitudes (expressing agreement, disagreement, denying something, accepting and declining an offer or invitation, offering to do something, giving and seeking permission, etc).
- iii. Expressing and finding out emotional attitudes (expressing pleasure/ displeasure, surprise, satisfaction/dissatisfaction, fear, worry, gratitude, sympathy, etc).
- iv. Expressing and finding out moral attitudes (apologizing, granting forgiveness, expressing approval, appreciation, regret, indifference, etc).
- v. Getting things done (advising, warning, offering assistance, requesting assistance, etc.)

- vi. Socializing (greeting, informing, taking leave, congratulating, attracting attention, proposing a toast, etc).

1.1.5 Forms as well as Terms of Asking for Permission

Generally ‘permission’ means giving favor/ acceptance to someone to do something overtly. Sometimes it can also be given by showing gestures such as nodding head vertically (for ‘yes’) or nodding head horizontally (for ‘no’). But we often use verbal expressions for asking as well as giving / denying permission. Permission is often defined as ‘the action of allowing someone to do something’. In this way, the action of ‘asking permission and giving or denying it’ can be done in various ways by using different terms. So, we can say that ‘permission’ is a cover term which includes various terminologies and forms used for asking it or denying/ giving it in various ways.

‘Asking permission and giving/denying it’ is one of the important language functions. According to Van EK’s (1975, p.11) classification of language function, it comes under ‘Expressing and finding out intellectual attitudes’. Most of the time, inferior person asks for permission with superior person for doing something and the superior person may permit or deny it. Superiority or inferiority depends upon several factors such as age, social status, education, job, etc. In some rare cases, it can also be seen that permission is also asked with inferior person when someone needs his/ her acceptance to do something.

This proposed research work is related to only ‘Asking for permission’ not with ‘giving / denying permission’. Permission can be asked in various ways by using different corresponding terminologies in both English as well as in the Tharu languages. It can be asked politely, more politely and less politely or impolitely for the same action.

An example of asking for permission for opening window is given here in the following table.

S.N.	Form	In the English language	In the Tharu Language
1	Less polite	Do I open the window?	ka_ μα)ι moka_ kholu?
2	Polite	Can I open the window (please)?	ka_ μα)ι moka khole shekbu)?
		May I open the window (Please)?	ka_ μα)ι moka_ khole sekam?
3	More polite	Do you mind if I open the window?	Agar μα)ι moka_ kholam to do_ kh to na_ i ma_ nbo ?
		Would you mind allowing me to open the window?	Agar ma)i moka_ kholam to do_ kh to na_ i ma_ nbe_ ?
		Could I please, open the window?	Ka_ mahin moka_ khole debe_ ?

moka_ = small window.

Choice of polite / impolite/more polite forms of asking for permission and their corresponding terms for the same action depends on the age, sex, social class, education, personal relationship, etc. of the participants. For example, if a person is asking for permission in formal situation or with a superior person, he/she uses more polite forms as well as terms of asking for permission. But if their relationship is intimate and the context is informal, in that case he/she uses less polite forms as well as terms of asking for permission. According to Holmes (1992,p.11-14), different components influence language / linguistic choice in conversation. Similarly, these components also influence the choice of forms as well as the terms of asking for permission and it is relevant to mention them here. So, they are given below:

a. Social Factor

- i. The participants: who is speaking and who are they speaking to?
- ii. The setting or social context of the interaction: where are they speaking?
- iii. The topic: what is being talked about?
- iv. The function: why are they speaking?

b. Social Dimensions

There are four social dimensions which are related to the social factors

- i. The solidarity-social distance scale

Intimate Distant

High solidarity Low solidarity

This scale is useful in emphasizing that how well we know someone is relevant factor in linguistic choice.

- ii. The status scale

Superior	|	High status
Sub-ordinate	|	Low status

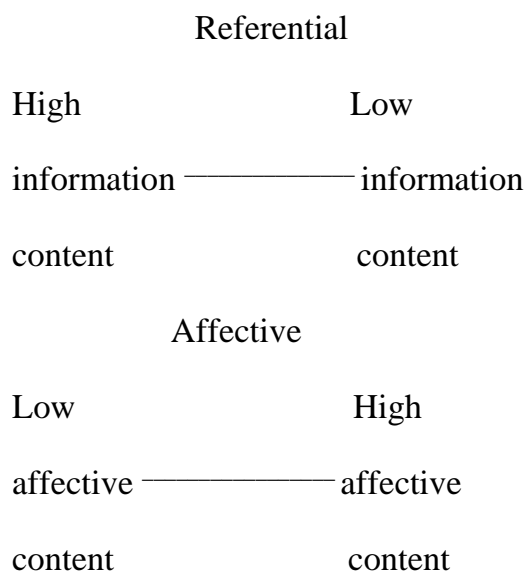
This scale is useful in assessing the influence of the social setting or type of interaction on language choice.

- iii. The formality scale

Formal	|	High formality
Informal	—————	Low formality

This scale is useful in assessing the influence of the social setting or type of interaction on language choice.

iv. The referential and affective functional scale.



Thus, the above mentioned components determine the relationship between the speakers such as formal or informal, intimate or unfamiliar, superior or inferior, etc. and which further determines the choice of linguistic terms as well as forms of asking for permission.

1.1.6 Contrastive Analysis in Comparative Study

Contrastive analysis is a branch of Applied Linguistics which compares two languages typologically in order to identify the points of similarities and differences between them and to predict the possible areas of ease and difficulty in learning L₂. In the same way, James (1980, p.3) defines CA as “a linguistic enterprise aimed at producing inverted (i.e. contrastive not comparative) two valued typologies (a CA is always concerned with a pair of languages) and found on the assumption that languages can be compared”.

CA has two significant functions: primary and secondary. The primary function of CA is predictive because it predicts the possible areas of difficulty in L₂ teaching and learning. It is based on the psychological theory that the past learning affects the present learning i.e. if it is similar to the present learning, it facilitates the present learning and if it is different, then it hinders the present learning. The secondary function of CA is explanatory. It explains the nature and sources of errors committed by L₂ learners. It is based on the behaviorist theory i.e. language learning is a matter of habit formation.

In this way, we can conclude CA in the following points:

1. It is based on psychological theory (transfer theory) in the following ways:
 - i. Difference between the past and present learning causes hindrance whereas the learning is facilitated by similarity between the past learning and present learning.
 - ii. Hindrance leads to difficulty in learning whereas facilitation leads to ease in learning.
 - iii. Learning difficulty, ultimately leads to errors in performance whereas learning ease leads to errorlessness in performance.
2. It also explains the natures and sources of errors committed by L₂ learners.

The CA reflects that the role of L₁ is significant in teaching and learning L₂. Those areas which are similar between L₁ and L₂ facilitate learning whereas the differences between them cause difficulty. So, the learners commit mistakes. CA is a fruitful tool for the researcher in a comparative study. It helps him/ her to find out similarities and differences between two languages by comparing them systematically. After comparison, it also helps the researcher to provide some pedagogical implications by identifying the possible areas of difficulties, sources and nature of errors in teaching and

learning L₂. In the context of asking for permission, it will help the researcher to compare different forms of asking for permission' in the English and Tharu languages. It will also help to find out points of similarities and differences between them and to identify possible errors likely to be committed by the Tharu speakers in learning 'asking for permission' in English. And it will also help to provide some pedagogical suggestions in teaching asking for permission.

1.2 Review of the Related Literature

Many research works have been carried out in different areas in different languages like in Nepali, English, Newari, Maithali, Limbu, Tharu and so on in the Department of English Education. Some of them are reviewed below:

Giri (1982) carried out a research on "English and Nepali Kinship Terms". The purpose of that study was to determine the English and Nepali kinship relations and to find out their corresponding terms and then to compare and contrast the terms. She found that English kinship terms are less in number in comparison to Nepali kinship terms.

Pandey (1997) carried out a research on "A Comparative Study of Apologies between English and Nepali". The main purpose of it was to enlist the different forms of apologies used in English and Nepali and then compare them in the contexts of some related situations. He found that English people were more apologetic compared to Nepali people and he also found that women were more apologetic than their male counterparts in English and Nepali.

Kattel (2001) carried out a research work on 'A Comparative Study on Terms of Address Used by Nepali and English'. His study showed that Nepali native speakers used lots of addressing terms than English native speakers. But

English native speakers used the first name frequently to address someone but it was less in Nepali native speakers.

Chapagain (2002) carried out a research on “Request Forms in English and Nepali Language: A Comparative Study.” Her major objectives were to list out and compare the request forms used by native speakers of Nepali and English language. She found that Nepali speakers used direct forms of request. But English speakers used less direct forms of request. So, Nepali speakers were less polite than the English speakers.

Khanal (2004) carried out a research on “A comparative study on the form of address of the Tharu and English Language.” His objectives were to find out the forms of address used in the Tharu and English language, and compare them. He found that most of the kinship terms were used in addressing people in the Tharu whereas only a few kinship terms were used as address forms in English.

Chaudhary (2005) carried out a research study on 'Pronominal in Tharu and English Languages' and identified that there were more pronominal in Tharu than in English. He also found that there were honorific pronouns in English to reflect politeness but English pronouns did not reflect politeness.

Basnet (2006) carried out a research on “A Comparative Study on Terms of Greeting and Taking Leave used in English and Nepali”. His main finding was that English native speakers used greeting terms ‘Good morning/ afternoon/ evening’ while they were greeting in very formal setting whereas Nepali native speakers used ‘Namaskar’ and ‘Abhibhadan’ to greet people in the same situation.

Chauhan (2006) carried out a research work on “A Comparative Study on Asking for Permission in English and Nepali languages”. His objectives were to list different forms of asking for permission used by Nepali and English

speakers and to compare them. He found that English speakers were more polite than Nepali speakers.

Chaudhary (2008) carried out a research on 'Terms of Greeting and Taking Leave Used in English and Tharu'. His main purpose was to find out different terms of greeting and taking leave used in Tharu and English and to compare them. He found that there were more terms of greeting and taking leave in Tharu than in English.

Limbu (2008) carried out research work on "Asking for Permission in English and Limbu". His objectives were to find out different forms of asking for permission in English and Limbu and to compare and contrast them. He found that English people used formal forms with family members and neighbors whereas informal forms were used in Limbu. Similarly, he also found that address terms were compulsory in Limbu whereas optional in English while seeking for permission.

Thus, all of the above reviewed researches were comparative studies. However, most of the above researches done by such as, Giri(1982), Pandey(1997), Kattel(2001), Chapagain(2002), Basnet (2006), Chauhan(2006) were comparative studies on different topics between English and Nepali languages. But Limbu (2008) carried out a comparative study of asking for permission in the English and Limbu languages. Similarly, Khanal(2004), Chaudhary(2005) and Chaudhary(2008) carried out comparative studies between the English and Tharu languages on different topics. Among the above researches, Pandey(1997),Chapagain(2002), Khanal (2002), Chauhan(2006) and Limbu(2008) carried out researches on the forms of languages. And all other researches of the above were linguistic studies of terms of languages.

Though some comparative studies have been done in different areas in different languages, there are a very few research works conducted in the Tharu language. And no research has been carried yet on ‘Asking for Permission 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 proposed study were as follows:

- i. To find out the different forms of asking for permission and their corresponding terms in Western Tharu.
- ii. To compare the different forms of asking for permission and their corresponding terms in English with those in Western Tharu.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Study

This study will be significant to all those who are interested in English and Tharu languages. More specifically the teachers, students, course designers, text book writers and linguists will be more benefited from this study because they can use recommendations of this study as their guidance while teaching the students or writing textbooks or doing any linguistic study. This study will also be a fruitful tool for further study on communicative function of the language.

CHAPTER - TWO

METHODOLOGY

The methodology used to carry out this study has been given below.

2.1 Sources of Data Collection

The researcher used both primary and secondary sources of data for collecting the required data for the study.

i. Primary Source

The primary source of data were 80 native speakers of Western Tharu languages from Kailali district: Munuwa, Janakinagar, Pratapur and Durgauli VDCs.

ii. Secondary Sources

The secondary sources of data were some related books, newspapers journals, articles grammars books, dictionaries and unpublished theses. The main secondary sources of data were Matreyek (1983), Chaudhary (2001), Bhandari and Gyawali (2001), Chauhan (2006), Doef et al.(2007), Dahit (2007), Limbu (2008), Chaudhary (2008), Dahit (2063B.S.).

2.2 Sample and Sampling Procedure

The sample of this study consisted of altogether 80 native speakers of the Tharu language. They were form Kailali district: Munuwa, Janakinagar, Pratapur and Durgauli VDCs. The stratified random sampling procedure was used in collecting data. In stratified random sampling procedure, the researcher made different strata (groups) of people from the above mentioned VDCs for collecting the required data. The groups were of teachers, students,

farmers and workers. Then he took people from each group (including male and female) randomly to administer his questionnaire.

2.3 Tools for Data Collection

The principal tool for data collection was a set questionnaire. A set of questionnaire was designed for the Tharu native speakers in the Tharu language (see appendix-I).

2.4 Process of Data Collection

The researcher met the native speakers of Tharu in Kailali district: Munuwa, Janakinagar, Pratapur and Durgauli VDCs. To collect information he distributed the questionnaires and explained them what the Tharu native speakers were supposed to do. The researcher collected the required data of English from materials of secondary sources.

2.5 Limitations of the Study

The study was limited in the following ways:

- i. The sample of the study was limited to 80 native speakers of Tharu.
- ii. The study area was confined to Munuwa, Janakinagar, Pratapur and Durgauli VDCs of Kailali district.
- iii. This study was primarily concerned with different forms of asking for permission and their corresponding terms used in English and Tharu only.
- iv. This study was based on the Western Tharu dialect only.

CHAPTER -THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of the collected data. Similarly, it also includes the comparison of the forms and terms of asking for permission used by the English and Tharu native speakers. The forms and terms of asking for permission used by the majority of the informants indicated more common usage. And the forms and terms used by minority informants indicated less common usage. There are various forms of asking for permission for the same purpose in different situations in Tharu and English. The same function can be expressed in different forms in various situations. The researcher collected the data regarding different forms of asking for permission in the Tharu with the help of a questionnaire based on the interactions of different persons with their family members, relatives, friends, strangers, officials and some prestigious personnel.

3.1 Total Forms of Asking for Permission in Tharu and English

In this section different forms used for asking for permission in the Tharu and English languages have been mentioned.

Table No. 1

Total Forms of Asking for Permission in Tharu

S.N	Forms Used in Tharu	Frequency
1.	(βυδηο_ / ...) περβ+ α_υ)/υ)/	120
	ε.γ. βυδηο_, μα)ι κατηα_ συνα_υ)/	
2.	(βα_βα_/δα_ε_/..) verb +α_ι σεκαμ /	100
	e.g. βα_βα_, κα_ μα)ι φα_ισεκαμ/	
3.	(μα_μα_/μαε_/...) περβ+ε_ δεβε_/μιλε_/παρε_/	80
	e.g. μα_ε_, πανε_ πιψε δεβε_.	

4.	(δα_δα_/διδε_/...) verb+ a_i tu)? ε.γ. διδε_, αβ μα)ι φα_ιτυ).	49
5.	λετο /λε/ λευ το ... (κα_κα_/κα_κε_/...)... verb+ ai tu). ε.γ. λετο κα_κα_, μα)ι φα_ιτυ).	45
6.	(ma_e_/ka_ke_/...) ... verb + na_rahe? ε.γ. μα_ε_, πανε_ πινα_ ραηε/	44
7.	περβ+τυ) να_, (κα_κα_/διδε_/...)? ε.γ. φα_ιτυ) να_, κα_κα_/	32
8.	(βα_ba_/ da_da_/ ...)... verb +u) / ε.γ. βα_βα_, μα)ι φα_υ) /	30
9.	(βυδηε_/ μα_μα_/...) ... verb+a_i... bo? ε.γ. βυδηε_, κατηα_ συνα_ι δεβο/	15
10.	λετο (δα_δα_/ διδε_/...) ... verb+ a_u)? ε.γ. λετο δα_δα_, αβ μα)ι φα_υ) /	15
11.	.... περβ+υ) να_ / ε.γ. παδηυ) να_ /	15
12.	(βυδηο_/βυδηο_/...).... περβ + α_υ) το / ε.γ. βυδηυ_, κατηα_ συνα_υ) το /	14
13.	λετο (ka_ka_/ka_ke_/...) ... verb + tu) να_ / εγ. λετο κα_κα_, μα)ι φα_ιτυ) να_ /	14
14.	(pradha_nmantri/ ...) je_ ... verb + e sekam? ε.γ. πραδηανμαντρι φε_, κυχηη βα_τ καρεσεκαμ/	12
15.	λετο (da_da_/ dide_/...) ... verb + tu) na_ ? ε.γ. λετο δα_δα_, μα)ι φα_ιτυ) να_ /	11
16.	λιτο (ka_ka_/ka_kae_/...) ... verb +u). ε.γ. λιτο κα_κε_ μα)ι φα_ιτυ).	11
17.	.... περβ + λε σε ηυε_ /	10

	ε.γ. σαρ, τεβαλ μιλα_ιλε σε ηυε_ /	
18.	.... περβ+ tu) , (ba_ba_/da_e_/ ...) ?	10
	ε.γ. μα)ι φα_ιτυ) , βα_βα_ /	
19.	(ra_wat/ma_u)/...) verb+ ek (tan) dito/mile_/ pare_?	10
	ε.γ. μα_υ), ρεδυ συνεκταν μιλε_ /	
20.	(da_e_/da_da_/...) tu)hinse verb+ tu) ?	9
	ε.γ. δα_ε_ , αβ μα)ι τυ)ηινσε βιδα_ ηυιτυ) /	
21.	λετο (dide_/da_da_/...) verb+aim.	9
	ε.γ. λετο δα_δα_ , αβ μα)ι φα_ιμ.	
22.	περβ+α_ι το ηαφο_ρ.	8
	ε.γ. αβ φα_ι το ηαφο_ρ.	
23.	(hed sar / ...) ... verb + a_e_ ?	8
	ε.γ. ηεδσαρ, βανβηοφ κηα_ε_ φα_ε_ /	
24.	περβ+ το να_ , (da_da_/ dide_...) ..?	7
	ε.γ. φα_υ) το να_ , δα_δα_ /	
25.	λετο (da_da_/ dide_/ ...) .. verb + a_u) ?	7
	ε.γ. λετο διδε_ , μα)ι φα_υ) /	
26.	(sar/...) verb + e/ a_i sek ja_i ... ?	5
	ε.γ. σαρ, τεβαλ μιλα_ι σεκφα_ε_ /	
27.	(ra_wat/ ma_u)/ ...) ... verb + ek tan rahu).	4
	ε.γ. μα_υ), ρεδυ συνεκταν ραηυ).	
28.	(sar/...) ... verb+ le se hue_ ?	4
	ε.γ. σαρ, τεβαλ μιλα_ιλε σε ηυε_ /	
29.	(pradha_nmantri/ ...) je_... verb + ek la_g ba_tu)?	3
	εγ. πραδηα_νμαντρι φε_ κυχηη καηεκ λα_γ βα_τυ) /	
30.	ηαφο_ρ ... περβ + α_υ) το /	2
	εγ. ηαφο_ρ , αβ μα)ι φα_υ) το /	

Note: *address terms are given in brackets () and they are optional components in Tharu.*

Thus, the researcher identified thirty different forms of asking for permission in Tharu . Among them, some forms were more frequent and others were less common in the indicated situations. The forms, ‘(budho_ / budhe_ /...) ... verb+ a_u) / u)?’ was the most frequent. Its frequency mark was 120. The least repeated form was ‘hajo_r ... verb + a_u) to?’ . Its frequency was only 2. The form repeated at average time was ‘(da_da_ / dide_ /...) ... verb+a_i tu).’ and its frequency was 49.

In English, the researcher collected the data of asking for permission based on different situations through some books such as Leech (1975), Matreyek (1983), Doff et al. (2007) and from some related previous research works such as Chauhan (2006), Limbu (2008), etc. in the Department of English Education. The researcher found different types of expressions in various situations in English from the above mentioned secondary sources. Some of the examples are given below:

- i. Mom, can I go to the movies with tim and the guys tonight?
- ii. Can I close the window?
- iii. Please let me have the car tonight.
- iv. May I close the window?
- v. Do you mind if I smoke?
- vi. Is it OK if I use your type writer?
- vii. Would you mind if I went with her?
- viii. Permit me to borrow your pen a minute.
- ix. May I have your permission to marry your daughter?
- x. Would it be all right if I took off my shoes?
- xi. Is it all right if I leave my rucksack on the backseat?
- xii. Would you mind giving me a leave tomorrow?

- xiii. Excuse me, may I sit here?
- xiv. Would it be possible to use your torch?
- xv. Could you give me your photograph?
- xvi. Please let me try these shoes on.
- xvii. May I use your umbrella?
- xviii. Could you please give me your pen?
- xix. Could you please give me your umbrella?
- xx. Will you please allow me to go to the cinema?
- xxi. Do you allow me to open the window?
- xxii. Should I start climbing on a tree?

Then the different forms found in English and their frequencies based on the above mentioned books and research studies have been presented as follow:

Table No. 2

Total Forms of Asking for Permission in English

S.N.	Forms Used in English	Frequency
1.	May I?	40
2.	Can I?	38
3.	Is it OK if I?	35
4.	Would you mind if I?	34
5.	Do you mind if I?	28
6.	Could you please allow me to?	25
7.	Could I please?	25
8.	Will you allow me to?	22
9.	Would you mind allowing me to +v ¹ ...?	20
10.	Will you please allow me to + v ¹?	20
11.	May I have your permission?	18
12.	Do you allow me to +v ¹?	15

13.	Please let me +v ¹	15
14.	Permit me to +v ¹	12
15.	Should I +v ¹	8
16.	Allow me to +v ¹	8

Thus, the researcher found 16 different forms of asking for permission in different situations in English. Among them, some forms had high frequency while others had low frequency. ‘May I?’ was the most frequent form based on the given sources and its frequency was 40 whereas ‘Allow me to + v¹ .. .?’ was the least frequent form and its frequency was 8. And ‘Will you allow me to + v¹ .. ?’ was the form of average frequency. Its frequency was 20.

Again, the researcher analyzed and interpreted data under the topics family, office, relatives, friends, strangers and some prestigious personnel separately and presented qualitatively with tabulation as follows:

3.1.1 Family

Family is a social group of people living together in the same house as members of the same group. There are parents, children, grandparents, grandchildren, uncle and aunt, etc. in a family. They have the relation of junior and senior. Generally polite and formal forms are used with senior member of the family in the conversation. However, sometimes impolite language is also used with senior member. In that case, it is thought to break norms, values and discipline of the family. In this way, their family relation of junior or senior determines the selection of language. Similarly, education also influences the use of language. If the family is educated, they use polite language and if it is uneducated, they use more or less impolite language.

3.1.1.1 Forms and Terms of Asking for Permission Used by Grandchildren to Grandparents

The grandparents are regarded as the respected and head members in the family. So, they are respected by all other members in the family. Generally, polite language is used to address them. The researcher collected the data regarding the language that grand-children used with grandparents while seeking permission in Tharu. The following table shows the different forms and terms used by grandchildren while seeking permission with their grandparents in the Tharu.

Table No. 3

Forms and Terms of Asking for Permission Used by Grand-Children

Forms and terms used with grandfather	No. of inf.	Forms and terms used with grandmother	No. of inf.	Type of forms
.... verb + bo?	6	.... περβ + bo?	6	Impolite
βυδηο_ μα)ι κατηα_ συνα_υ) το συνβο/		βυδηε_, μα)ι κατηα_ συν_α_υ) το συνβο/		
.... verb + α_i... bo?	6	... περβ + α_i... bo?	6	„
κατηα_ συνα_ι δεβο, βυδηο_ /		κατηα_ συνα_ι δεβο, βυδηε_ /		
.... περβ + α_υ)	6	...περβ + α_υ) το /	6	Temperate
βυδηο_, κατηα_ συνα_υ)/		βυδηε_, κηατα_ συνα_υ) το/		
...περβ + α_υ)... /	12	...περβ + α_υ) το .../	12	„
κατηα_ συνα_υ), βυδηυ_ /		κατηα_ συνα_υ) το, βυδηε_ /		
...περβ + α_υ) /	40	...περβ + α_υ) .../	40	„
βυδηο_, μα)ι κατηα_ συν_α_υ)/		μα)ι κατηα_ συνα_υ), βυδηε_ /		

...περβ + α_υ) /	6	...περβ + α_υ) .../	6	,,
μα)ι κηατηα_ συνα_υ), βυδho_ /		μα)ι κατηα_ συνα_υ), βυδhe_ /		
...περβ + α_ι σεκαμ/	4	...περβ + α_ι σεκαμ/	4	Polite
βυδho_, κατηα_ συνα_ι σεκαμ/		βυδhe_, κατηα_ συνα_ι σεκαμ/		

The grandfather and grandmother were addressed by ‘budho_’ and ‘budhe_’ respectively in Tharu. Similarly, the terms ‘story’ and ‘tell’ were represented with ‘katha_’ and ‘suna_u)’ respectively in Tharu. The above table also shows that 12 informants used the impolite forms such as, ‘budho_, ma)i katha_ suna_u) to sunbo?’ and ‘katha_ suna_i debo, budho_’ while seeking permission from grand father to tell him a story. Sixty four informants used the temperate forms such as, ‘budho_ katha_ suna_u) to?’, ‘katha_ suna_u) to, budho_?’. ‘budho_, ma)i katha_ suna_u)?’, ‘μα)ι katha_ suna_u), budho_?’ and 4 informants used the polite forms such as , ‘budho_, katha_ suna_isekam?’. In the context of grandmother, 12 informants used the impolite forms such as, ‘budhe_, ma)i katha_ suna_u) to sunbo?’ and ‘katha_ suna_i debo, budhe_?’ while seeking permission with the grandmother to tell her a story. Sixty four informants used the temperate forms such as, ‘budhe_, katha_ suna_u)?’ and ‘μα)ι katha_ suna_u) budhe_?’. And 4 informants used the polite forms such as ‘budhe_, katha_ suna_i sekam?’. Most of the informants used the temperate forms, ‘budho_, ma)ι katha_ suna_u)?’ and ‘budhe_, ma)i katha_ suna_u)?’ while seeking permission from grandfather and grandmother respectively.

The above data have been presented in the percentage form in the following pie-charts:

Figure: 1

Forms Used with Grand father

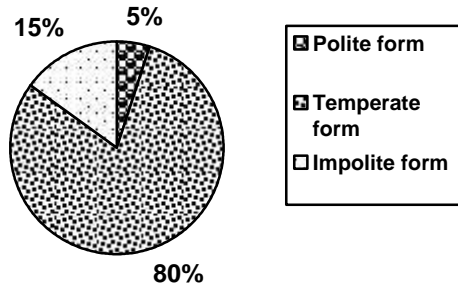
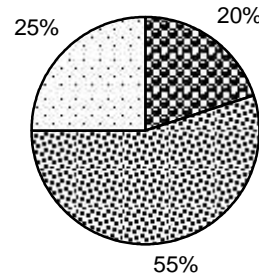


Figure: 2

Forms Used with Grandmother



As shown in the above figure 1, most (80%) of the informants used temperate forms, 5% of the informants used polite forms, 15% of the informants used impolite forms while seeking permission from grandfather. Similarly, figure 2 shows that 55% of the informant used temperate forms, 25% used impolite forms and 20% used polite forms while seeking permission from grandmother. Thus, most of the informants used temperate forms and least of the informants used polite forms while seeking permission from grandparents in Tharu.

3.1.1.2 Forms and Terms of Asking for Permission Used by Children to Parents

Father and mother are respected and the head members in the family. Generally, polite and formal forms of language is used with them in conversation. The researcher collected the data regarding the language that children used with them while seeking permission from them in Tharu. The following table shows the forms and terms used by children while seeking permission from their parents:

Table No. 4

Forms and Terms of Asking for Permission Used by Children

Forms and terms used with father	No. of inf.	Forms and terms used with mother	No. of inf.	Type of forms
leto ... verb + α_ι τυ).	10	leto ... verb + α_ι τυ) .	12	Impolite
λετο βα_βα_, φα_ι τυ).		λετο δα_ε_, φα_ι τυ).		
...le ... verb + α_ι τυ).	8	...tuhinse ...verb + τυ) .	4	,,
βα_βα_, λε μα)ι φα_ι τυ).		δα_ε_, αβ μα)ι τυηιν σε βιδα_ ηι τυ).		
verb + τυ) να_ .../	8	verb + τυ) να_ .../	10	Temperate
φα_ι τυ) να_, βα_βα_ /		φα_ι τυ) να_ δα_ε_ /		
...verb + τυ) να_ .../	14	...verb + τυ) να_ .../	10	,,
βα_βα_, αβ μα)ι φα_ι τυ) να_ /		μα)ι φα_ι τυ) να_, δα_ε_ /		
...verb + τυ) .../	14	...verb + ...τυ)/	30	,,
μα)ι φαι τυ) , βα_βα_ /		δα_ε_, αβ μα)ι φα_ι τυ) /		
...verb + α_υ)/	16	...verb + α_υ)/	10	,,
βα_βα_, μα)ι φα_υ)/		δα_ε_, μα)ι φα_υ)/		
...verb + α_i.... sekam/	10	...verb + α_i....sekam/	4	Polite
βα_βα_, κα_ μα)ι φα)ι σε καμ/		δα_ε_, αβ μα)ι κα_ φα_ι σε καμ/		

Father and mother were addressed by ‘ba_ba_’ and ‘da_e_’ respectively in Tharu. Likewise, the terms ‘I’ and ‘go’ were represented ‘ma)j’ and ‘ja_u)’ respectively. The table also shows that 18 informants used the impolite forms such as, ‘leto ba_ba_, ja_itu).’ and ‘ba_ba_, le ma)j ja_itu).’ while seeking permission with father to take leave in Tharu. Similarly, 52 informants used

temperate forms such as, ‘ja_itu) na_, ba_bα_/ə, ‘ba_ba_, ab ma)i ja_itu) na_/ə, ‘ma)i ja_itu) ba_ba_?’. And 10 informants used the polite form such as, ‘ba_ba_ ka_ ma)ı ja_isekam?’. Regarding mother, 16 informants used the impolite forms such as, ‘leto da_e_, ja_itu) na_?’, and da_i, ma)i tuhınse bida_hıtu)?’ while seeking permission from mother to take leave in Tharu. Sixty informants used the temperate forms such as, ‘ja_itu) na_,da_e_?’, ‘ma)i ja_itu) na_da_e)?’, ‘da_e_, ab mα)i ja_itu) na_?’ and da_i ma)i ja_u)?’. And 4 informants used the polite form such as, ‘da_i, ab ma)i ka_ ja_isekam?’. Most of the informants used the temperate forms such as, ‘ba_ba_ ma)i ja_u)?’ and ‘da_ı, ab ma)i ja_itu)/ə while seeking permission from father and mother in the given situation. The above data have been presented in the percentage from in the following pie-charts:

Figure: 3

Forms Used with Father

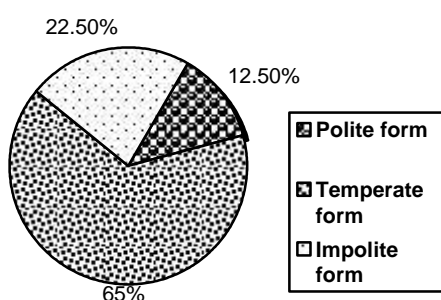
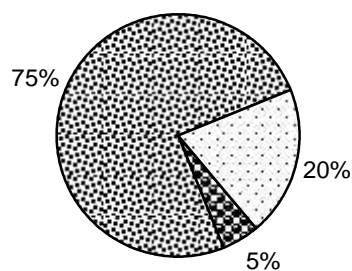


Figure: 4

Forms Used with Mother



As shown in the figure 3, 65% (most) of the informants used temperate forms, 22.5% of the informants used impolite forms and 12.5% (least) of the informants used polite forms while seeking permission from their father. Likewise, figure 4 shows that 75% (most) of the informants used temperate forms, 20% of the informants used impolite forms and 5% (least) of the informants used polite forms. Thus, most of the informants used temperate

forms and least of the informants used polite forms while seeking permission from parents in Tharu.

3.1.1.3 Forms and Terms of Asking for Permission Used my Nephew and Niece to Uncle and Aunt

Uncle and aunt are also regarded as the senior and respected members in the family. Generally nephew and niece use polite language with them in their conversation. The researcher collected the data on the basis of the language which nephew and niece used while seeking permission from them in Tharu which have been presented in the following table.

Table No. 5

Forms and Terms of Asking for Permission Used by Nephew and Nice

Forms and terms used with father	No. of inf.	Forms and terms used with mother	No. of inf.	Type of forms
leto ... verb + α_ι τυ).	18	leto ...verb+ α_ι τυ) να_ /	14	Impolite
λετο κα_κα_, μα)ι φα_ιτ υ)/		λετο κα_κε_, μα)ι φα_ιτυ) να_ /		
leto ... verb + α_ι τυ) να_.	14	leuto ... verb+ α_ι τυ).	6	,,
λετο κα_κα_, μα)ι φα)ιτυ) να_ /		λευτο κα_κε_, αβ μα)ι φα_ιτυ).		
... verb + α_ι τυ) να_ /	14	... verb + α_ι τυ) /	30	Temperate
κα_κα_, αβ μα)ι φα_ιτυ) να_ /		κα_κε_, αβ μα)ι φα_ι τυ).		
... verb + α_υ) /	24	... verb + α_υ) /	14	,,

κα_κα_ αβ μα)ι φα_υ)/		κα_κε_, αβ μα)ι φα_υ)/		
... verb + α_ι σεκαμ /	6	... verb + α_ι σεκαμ /	8	Polite
κα_κα_, αβ μα)ι φα_ισεκαμ/		κα_κε_, αβ μα_ι φα_ισεκαμ/		
Lito ... verb + υ) /	4	lito ... verb + υ) /	8	,,
λιτο κα_κα_, μα)ι λα_γυ) /		λιτο κα_κε_, μα)ι λα_γυ)/		

Uncle and aunt were addressed by ‘ka_ka_’ and ‘ka_ke_’ respectively in the Tharu. Likewise ‘I’ and ‘go’ were represented with ‘ma)i’ and ‘la_gatu)/ja_u)’ respectively. The table also shows that 32 informants used the impolite forms such as, ‘leto ka_ka_, ja_u)?’ and ‘leuto ka_ka_, ma)i ja_itu) na_?’ while seeking permission from uncle to take leave in Tharu. Similarly, 38 informants in the temperate forms such as, ‘ka_ka_, ma)i ja_itu) na_?’ and ‘ka_ka_ ab ma)i ja_u) ?’. And ten informants used the polite forms such as, ‘ka_ka_ ab ma)i ja_isekam?’ and lito ka_ka_,ab ma)i la_gu)?’. While seeking permission from the aunt, 20 informants used the impolite forms such as, ‘leto ka_ke_, ma)i ja_itu) na_?’ and ‘leuto ka_ke_ ma)i ja_itu) ?’. Similarly, 44 informants used the temperate forms such as, ‘ka_ke_,ab ma)i ja_itu) na_?’ and ‘ka_ke_, ab ma)ι ja_u)?’. And 16 informants used the polite forms such as, ‘ka_ke_, ab ma)ι ja)isekam?’ and lito ka_ke_, ‘ab ma)i la_gu)?’. Most of the informants used the temperate forms, ‘ka_ka_, ab ma)i ja_u)?’ and ‘ka_ke_,ab ma)i ja_itu)?’ with uncle and aunt respectively in the given situation while seeking permission in Tharu.

The above data have been presented in percentage in the following pie-charts:

Figure: 5

Figure: 6

Forms Used with Uncle

Forms Used with Aunt

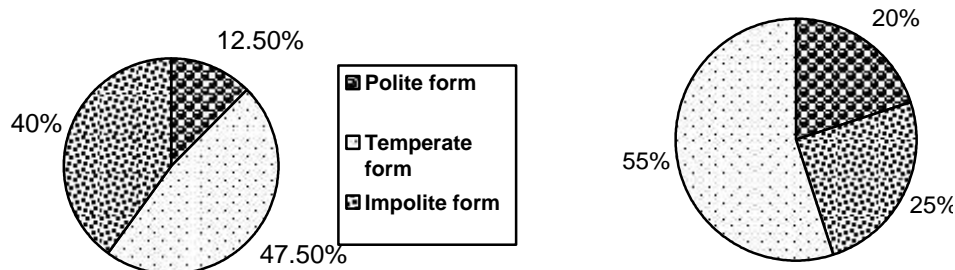


Figure 5 shows that 47.5% of the informants used temperate form, 40% of the informants used impolite forms and 12.5% (least) of the informants used polite forms while seeking permission from uncle. Likewise, figure 6 shows that 55% (most) of the informants used temperate forms, 25% used impolite forms and 20% (least) of the informants used polite forms while seeking permission from aunt. Thus, most of the informants used temperate forms and least of the informants used polite forms while asking for permission from uncle and aunt in Tharu.

3.1.1.4 Forms and Terms of Asking for Permission Used by Younger Brother and Sister to Elder Brother and Sister

Elder brothers and elder sisters are regarded as senior members than younger brothers and sisters in the family. Generally, younger brothers and sisters use polite and formal language with them in their conversation. The researcher took the data on the basis of the language that younger brothers and sisters use with elder brothers and sisters while seeking permission in Tharu which have been presented in the table below:

Table No. 6

Forms and Terms of Asking for Permission Used by Younger Brother and Sister

Forms and terms used with elder brother	No. of inf.	Forms and terms used with elder sister	No. of inf.	Type of forms
leto ... verb + τυ) να_ /	24	Leto ... verb + α_ιμ.	18	Impolite
λετο δα_δα_, μα)ι φα_ιτυ) να_ /		λετο διδε_, αβ μα)ι φα_ιμ.		
leto ... verb + α_υ) /	13	leto ... verb + α_υ) /	16	„
λετο δα_δα_, αβ μα)ι φα_υ)/		λετο διδε_, μα)ι φα_υ)/		
... verb + α_υ) /	5	... verb + υ)	4	Temperate
μα)ι φα_υ), δα_δα_ /		μα)ι λα_γνυ), διδε_.		
... verb + τυ) /	8	... verb + τυ) .	20	„
δα_δα_, φα_ιτυ)/		διδε_, αβ μα)ι φα_ιτυ).		
... verb + ...to να_.../	8	... verb + τυ) .	2	„
φα_υ) το να_, δα_δα_ /		διδε_, μα)ι λα_γατυ) .		
... verb + τυ) ... /	6	... verb + τυ) ...να_ /	6	„
αβ μα)ι φα_ιτυ) , δα_δα_ /		αβ φα_ιτυ) να_, διδε_ /		
... verb + α_υ) /	12	... verb + τυ) να_ /	8	„
δα_δα_, αβ μα)ι βιδα_πα_υ) / λα_γατυ)/		διδε_, αβ μα)ι φα_ιτυ) να_ /		
... verb + α_ι sekam/	4	... verb + α_ι sekam/	6	Polite
δα_δα_, αβ μα_ι φα_ισεκαμ/		διδε_ αβ μα)ι φα_ισεκαμ /		

The elder brother and sister were addressed by ‘da_da_’ and ‘dide_’ respectively in Tharu. The above table also shows that 37 of the informants

used the impolite forms such as, ‘leto da_da) ma)i ja_itu) na_?’ and ‘leto da_da_, ab ma)ı ja_u)?’ with elder brother while seeking permission to take leave. Thirty nine of the informants used the temperate forms suchas, ‘ma)ı ja_u), da_da_?’ , ‘da_da_, ja_itu)?’ , ‘ja_u)to na_, da_da_?’ , ‘ab ma)i ja_itu), da_da_?’ and ‘da_da_ ab ma)ı bida_ pa_u)/la_gtu)?’ . And 4 informants used the polite form such as ‘da_da_, ab ma)i ja_isekam?’ . Regarding the elder sister, 34 of the informants used the impolite forms such as, ‘leto dide_ ab ma)i ja_im.’ and ‘leto dide_, ab mai ja_u)?’ while seeking permission to take leave from her. Forty of the informants used the temperate forms such as, ‘ma)ı la_gnu) dide_.’ , ‘dide_ ab ma)i ja_itu).’ ,’ab ja_itu) na_, dide_?’ and ‘dide_, ab ma)ı ja_itu) na_?’ . And 6 of the informants used the polite form, ‘dide_, ab ma)i ja_isekam?’ . In this way most of the informants used the forms, ‘leto da_da_, ma)i ja_itu) na_?’ and ‘dide_ ab ma)i ja_itu) na_/?’ while seeking permission from elder brother and sister in the given situation.

The above data have been presented in percentage in the following pie-charts:

Figure: 7

Forms Used with Elder Brother

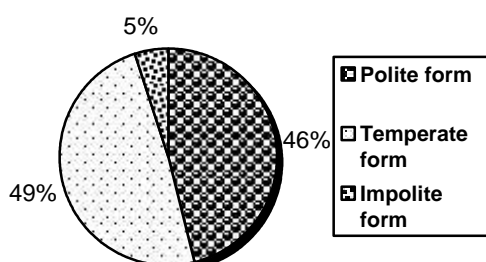
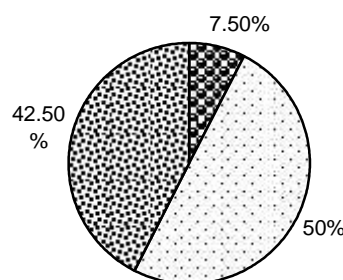


Figure: 8

Forms Used with Elder Sister



As presented in the figure 7, 49% of the informants used temperate forms, 46% of the informants used impolite forms and 5% (least) of the informants

used polite forms while seeking permission from elder brother. Similarly, 50% of the informants used temperate forms, 42.5% of the informants used impolite forms and 7.5% of the informants used polite forms while seeking permission from elder sister. Hence, most of the informants used the temperate forms while seeking permission from elder brother and elder sister in Tharu.

3.1.2 Relatives

Relatives are such persons who are directly related with others because of their family member's relation. The relation can be made by their parents, children, brothers, sisters, etc. Some examples of relatives are maternal uncle, maternal aunt, father in-law, mother-in-law, nephews, niece and so on. Under this topic, the researcher collected the data regarding the language which is used with maternal uncle and maternal aunt and father-in-law and mother-in-law.

3.1.2.1 Forms and Terms of Asking for Permission Used by Nephew and Niece to Maternal Uncle and Maternal Aunt

Maternal uncle and maternal aunt are respected as guardian for nephew and niece. Nephew and niece are related with them from their mother's blood relation. Generally, nephew and niece use polite and formal language with them in their conversation. In this context, the researcher took the data regarding the language used with maternal uncle and maternal aunt in Tharu which have been presented in the following table:

Table No.7

Form and Terms of Asking for Permission Used by Nephew and Niece

Forms and terms used with maternal uncle	No. of inf.	Forms and terms used with maternal aunt	No. of inf.	Type of forms
...verb +υ)/	12	...verb +υ)/	12	Temperate
μα_μα_, μα)ι τιπε_ κηολυ)_ /		μα_ε_, μα)ι πα_νε_ πιψυ)/		
...verb +υ)/	36	...verb +...e ....υ) ?	18	,,
μα_μα_, μα)ι τιπε_ ηερυ)/δε κηυ)/		μα_ε_, μα)ι πα_νε_ πιψε σε κβυ)/		
...verb +υ)/	10	...verb +υ).../	14	,,
τιπε_ ηερυ), μα_μα_ /		μα)ι, πα_νι πιψυ), μα_ε_ /		
...verb +e .../	8	...verb + e_ /	20	Polite
τιπε_ ηερε_/δεκηε_, μα_μα_ /		μα_ε_, παν_ε_ πιψ μιλε_ /		
...verb + e...sekam/	8	...verb + e...sekam/	10	,,
μα_μα_, μα)ι τιπε_ ηερε σεκαμ/		πανε_ πιψε σεκαμ, μα_ε_ /		
...verb + e_ /	6	...verb + e_ /	6	,,
μα_μα_, τιπε_ ηερε μιλιε_ /		μαηιν πα_νε_ πιψε δεβε_ /		

Maternal uncle and maternal aunt are addressed by ‘ma_ma_’ and ‘ma_e_’ respectively in Tharu. Like wise the terms ‘TV’ and ‘watch’ were represented with ‘tive_’ and ‘dekhu)’ respectively in Tharu. Fifty eight of the informants used the temperate forms such as, ‘ma_ma_ma)i tive_ kholu)?’, ‘ma_ma_ma)i tive_ heru)/dekhu)?’ and ‘tive_ heru), ma_ma_?’ while seeking permission from uncle to turn on TV. Then 22 informants used the polite

forms such as, ‘tive_ here_/dekhe_, ma_ma_?’,’ma_ma_, ma)i tive_ heresekam?’ and ‘ma_ma_, tive_ heremile_?’. In the context of maternal aunt, 44 of the informants in the temperate forms such as, ‘ma_e_ ma)i pa_ne_ piyu)?’,’ma_e), pa_ne_ piye sekbu)?’ and ‘pa_ne_ piyu,) ma_e_?’ while seeking permission from aunt to drink water. And 36 informants used the polite forms such as, ‘ma_e_, pa_ne_ piye mile_?’,’pa_ne_ piye sekam ma_e_?’ and ‘mahin pa_ne_ piye debe_?’. Here most of the informants used the forms, ‘ma_ma_, ma)i tive_ heru)/dekhu)?’ and ‘ma_e_, pa_ne_ piye mile_?’ while seeking permission from maternal uncle and aunt respectively.

The above data have been presented in percentage in the following pie-charts:

Figure: 9

Forms Used with Maternal Uncle

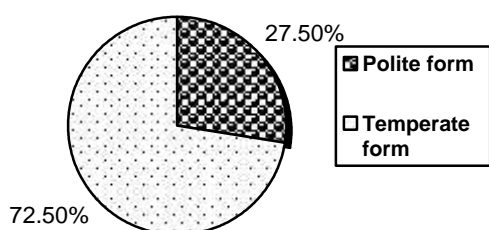
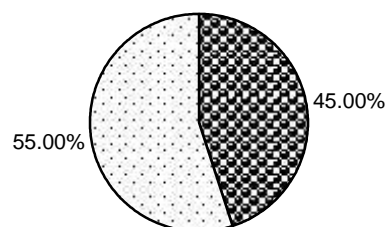


Figure: 10

Forms Used with Maternal Aunt



As shown in the figure 9, 72.5% of the informants used temperate forms and 27.5% of the informants used polite forms while seeking permission from maternal uncle. Similarly, the above figure 10 shows that 55% of the informants used temperate forms and 45% of the informants used polite forms while seeking permission from maternal aunt. Thus, Most of the informants used polite forms and they did not use impolite forms while seeking permission from maternal uncle and maternal aunt in Tharu.

3.1.2.3 Forms and Terms of Asking for Permission Used by Son-in-law to Father-in-law and Mother-in-law

Father-in-law and mother-in-law are respected members for son-in-law. It is the relation made by his wife's blood relation. So, son-in-law uses polite and formal forms of language with them in their conversation. The researcher had taken the data regarding the language used by son-in-law with his father-in-law and mother-in-law in the Tharu which have been presented in the following table:

Table No. 6

Forms and Terms of Asking for Permission Used by Son-in-law

Forms and terms used with father-in-law	No. of inf.	Forms and terms used with mother-in-law	No. of inf.	Type of form
....περβ + α_υ)/υ).../	6	....περβ + α_υ)....?	8	Temperate
ρεδυ βαφα_υ)/sunu) ρα_ωατ/		ρεδυ βαφα_υ), μα_υ)/		
....περβ + υ)... φε_ /	10	....περβ + ε_ /	10	Polite
ρεδυ συνυ), ρα_ωατ φε_ /		μα_υ), ρεδυ συνε_ /		
....περβ + ε_.../	12	....περβ + ε_.../	10	„
ρα_ωατ φε,_ μα)ι ρεδυ σ υνυ)/		μα_υ), αβ ρεδυ) συνε_ /		
....περβ + ε_... /	8	....περβ + ε_.../	10	„
ρεδυ συνε_, ρα_ωατ/		ρεδυ) συνε_ / κηολε_, μ α_υ)/		
....περβ + ... ραηε/	16	....περβ + ε_ /	16	„
ρα_ωατ φε_, ρεδυ συννα_ ραηε/		μα_υ), ρεδυ συνε_ /		

...περβ + ε_/	8	...περβ + ε_/	8	,,
ρα_ωατ, ρεδυ συνε_/		μα_υ), ρεδυ συνε_/		
...περβ + ε σεκαμ .../	6	...περβ + εκ ταν ...υ) /	6	,,
μα)ι ρεδυ συνε σεκαμ, ρα_ωατ/		ρεδυ συνεκταν ραηυ)/		
...περβ + εκ ταν μιλε_/	12	...περβ + εκ μιλε_/	8	,,
ρα_ωατ φε_, ρεδυ συνεκ ταν μιλε_/		μα_υ), ρεδυ συνεκ μιλε_ /		
...περβ + το.../	2	...περβ + σεκαμ .../	4	,,
ρεδυ συνεκ διτο/		ρεδυ συνεσεκαμ, μα_υ)/		

Father-in-law and mother-in-law were addressed by ‘ra_wat’ and ‘ma_u)’ respectively in Tharu. Similarly, the terms ‘radio’ and ‘listen’ were represented with ‘redu’ and ‘sunu)’ respectively in Tharu. The above table also shows that 6 informants used the temperate form such as, ‘redu) baja_u)/sunu)?’ while seeking permission from the father-in-law to listen the radio in the Tharu. And 74 informants used the polite forms such as, ‘redu sunu),ra_wat je_?’, ‘ra_wat je_, ma)i redu sune sekam?’, ‘redu sune_ ra_wat?’, ‘ra_wat je_ redu sunna rahe?’, ‘ma)i redu sune sekam, ra_wat?’, ‘ra_wat redu sune)?’, ‘ra_wat je), redu sunek mile_?’ and ‘redu sunek dito?’. In the context of mother-in-law, 8 informants used the temperate form such as, ‘redu baja_u, ma_u)?’ to turn on the radio. Seventy two informants used the polite forms such as, ‘ma_u) redu sune_?’ ‘ma_u) ab redu sune_?’, ‘redu sune_/khole_, ma_u)?’, ‘ma_u) redu sunna_rahe?’, ‘redu sunektan rahu)?’, ‘ma_u), redu sune_?’, ‘ma_u) redu sunek mile_?’ and ‘redu sune sekam, ma_u)?’. Most of the informants used the forms, ‘ra_wat je_, redu

sunna_rahe?’ and ‘ma_u) redu sunna_rahe?’ while seeking permission from father-in-law and mother-in-law respectively.

The above data have been presented in percentage in the following pie-charts:

Figure: 11

Forms Used with Father-in-law

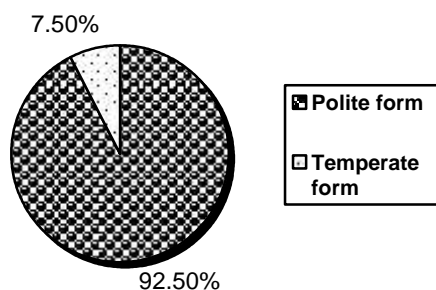
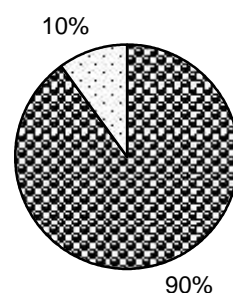


Figure: 12

Forms Used with Mother-in-law



As shown in figure 11, 92.5% of the informants used polite forms and 7.5% of the informants used temperate forms while seeking permission from with father-in-law. Similarly, the above figure 12 shows that 90% of the informants used the polite forms and 10% of the informants used temperate forms while seeking permission from mother-in-law. Thus, most of the informants used polite forms and they did not use impolite forms while seeking permission from father-in-law and mother-in-law in the Tharu.

3.1.3 Friends

Friend is a person whom we know very well and like as well but he/she is not a relative. A person can share his / her own grief, sorrows and happiness freely with his / her friend. A good friend supports his/her friend all the time as much as he/she can. There may be various types of friends but the researcher is talking about intimate friend here. Nearly, all people have friends in this context. The researcher collected the data on the language which a person uses with his / her friend in Tharu which have been presented in the following table:

Table No. 6**Forms and Terms of Asking for Permission Used by Friend**

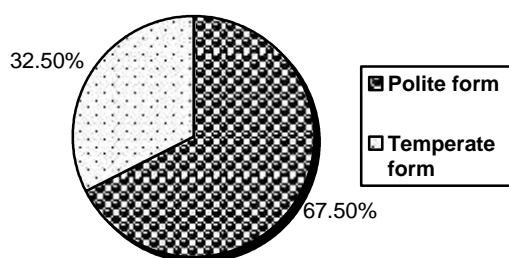
Forms and terms used with a friend	No. of inf.	Type of forms
... περβ + ...να_ / χηολο δαγαρα_με κηελαβ να_ /	16	Temperate
... περβ + υ) σανγηα_ρε_, δαγαρα_με κηελυ)/	10	„
... περβ + ε_ δαγαρα_με κηελβε_ / κηελε_, σανγηα_ρε_ /	16	Polite
... περβ + ε_ μιλε_ / σανγηα_ρε_, δαγαρα_με κηελε μιλε_ /	8	„
λιτο ...περβ + σεκαμ / λιτο μα)ι δαγαρα_με κηελε σεκαμ/	8	„
... περβ + ...ραηε/ σανγηα_ρε_, δαγαρα_με κηελνα_ ραηε/	4	„
λιτο ... περβ + ε_ / λιτο σανγηαρε_ , δαγαρα_με κηελε_ /	18	„

Friend was addressed by ‘sangha_re_’ in Tharu. Similarly, ‘way’ and ‘play’ were addressed with ‘dagara_’ and ‘khele’) in Tharu. And 26 informants used the temperate forms such as, ‘cholo dagara_me khele_?’ and ‘sangha_re_, dagara_me khele)’?’ while asking for permission from a friend in Tharu. And 54 informants used the polite forms such as, ‘dagara_me khele_?’ , ‘khelebe_sangha_re_?’ , ‘sangha_re_, dagara_me khele_na_ rahe?’ and ‘lito sangha_re_,dagara_me khele_?’ . Among them, most of the informants used the polite form, ‘lito sangha_re_, dagara_me khele_?’.

The above data have been presented in percentage in the following pie-charts:

Figure: 13

Forms Used with Friend



The above figure 13 shows that 67.5% of the informants used the polite forms and 32.5% of the informants used temperate forms. Thus, most of the informants used polite forms while seeking permission from a friend in the Tharu but they did not use any impolite form in the given context.

3.1.4 Strangers

A person who is unfamiliar with us is a stranger. A stranger is an unknown person. But we have to talk with him in different situations for various purposes. Generally polite and formal language is used with him / her. The researcher collected the data regarding the language used with the stranger which have been presented in the following table.

Table No. 10

Forms and Terms of Asking for Permission Used by Strangers

Forms and terms used with a stranger	No. of inf.	Type of forms
... verb + υ)/	8	Impolite
μα)ι βηιταρ πελυ)/		
... verb + υ)/	8	Temperate
γοχηα_λε_/σανγηαρε_μα)ι κοτηα_ βηιταρ πελυ)/		

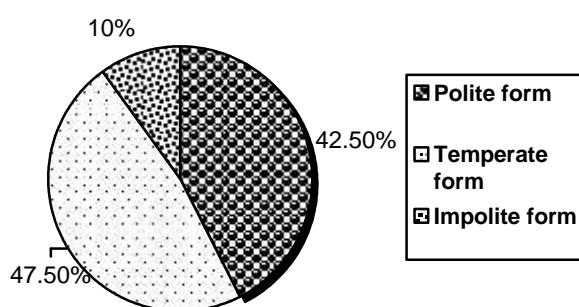
... verb + α_υ)...ο /	10	„
μα)ι κοτηα_ βηιταρ α_υ) ηο/		
... verb + α_υ) να_ /	8	„
μα)ι α_υ), να_ /		
... verb + υ) /	6	„
κοτηα_με α_υ), σανγηα_ρε_ /		
... verb + ... bo /	6	„
γοχηα_λε_ ηο, κοτηα_βηιταρ α_ι δεβο/		
... verb + α_ι σεκαμ /	20	Polite
βηιταρ α_ι σεκαμ/		
... verb + α_ι σεκαμ /	6	„
μα)ι κοτηα_ βηιταρ α_ι σεκαμ/		
... verb + α_ι σεκαμ /	4	„
μα)ι κοτηα_ βηιταρ α_ι σεκαμ, σανγηα_ρε_ /		
... verb + ε_ /	4	„
κοτηα_ βηιταρ α_ι μιλε_ /		

A stranger was addressed by ‘gocha_le_’ or ‘sangha_re_’ in Tharu. The terms ‘room’ and ‘come’ were represented with ‘kotha’ and ‘a_u)’ respectively. The above table also shows that 8 informants used the impolite form such as, ‘ma)ι bhitar pelu)’ while asking for permission from a stranger to enter in a room in Tharu. And 38 informants used the temperate forms such as, ‘gocha_le_ / sangha_re_, ma)ι kotha_ bhitar a_uho/a_u)?’, ‘kotha_me a_u) sangha_re_?’ and ‘gocha_le_ ho, kotha_ bhitar a_idebo?’. And 34 informants used the polite forms such as, ‘bhitar a_i sekam?’, ‘ma)i

kotha_bhitar a_isekam?', 'ma)i kotha_bhitar a_isekam, sangha_re_?' and 'kotha_bhitar a_imile_?'. Most of the informants used the polite form, 'bhitar a_isekam?' while seeking permission from a friend.

The above data have been presented in percentage in the following pie-chart.

Figure: 14
Forms Used with a Stranger



The above figure 14 shows that 47.5% (most) of the informants used temperate forms, 42.5% informants used polite forms and 10% (least) of the informants used impolite forms while seeking permission from a stranger. Thus, most of the informants used the temperate forms while seeking permission from a stranger in Tharu.

3.1.5 Office

Office is a particular place where different sorts of works are carried out by a group of authorized personnel as a part of their duties. It is mostly connected with different organizations such as school, court, public administration, hospital, etc. Personnel in such office work in different ranks, senior and junior people. The position of the personnel affects in the selection of language in the conversation. Polite and formal language is selected in the

conversation to them. The researcher had collected the data on the basis of students-teacher, doctor-patient, staff-boss relationship.

3.1.5.1 Forms and Terms of Asking for Permission Used by the Students to the Headmaster

Headmaster is one of the prestigious and responsible person in a school as well as in the society. So, the students use polite and formal language while speaking from him/ her. The researcher took the data regarding the language that the students use with their headmaster while seeking permission from him/ her in Tharu which have been presented in the following table:

Table No. 11
Forms and Terms of Asking for Permission Used by Students

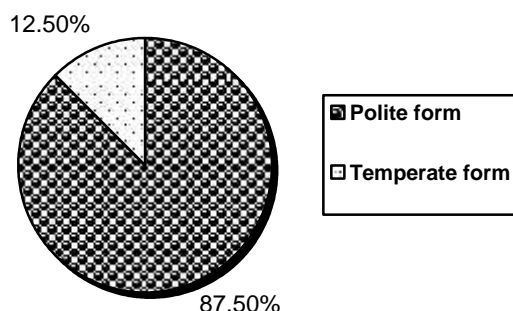
Forms and terms used with the headmaster	No. of inf.	Type of forms
... verb + α_υ) / ηεδσαρ, βανβηοφ κηα_ι φα_υ) /	10	Temperate
... verb + ε_ / βανβηοφ κηα_ι φα_ε_, σαρ /	10	Polite
... verb + ε_ / ηεδ σαρ, βανβηοφ κηα_ι φα_ε_ /	14	„
... verb + ε_ / ηεδσαρ, βανβηοφ κηα_ι φα_ε_ /	8	„
... verb + βε_... / ηεδ σαρ, βανβηοφ κηα_ι φα_ε_ δεβε_ /	4	„
... verb + ε_ / ηεδ σαρ, βανβηοφ κηα_ε_ φα_ικ μιλε_ /	16	„

... verb + ε_ /	6	”
ηεδσαρ, βανβηοφ κηα_ικλα_γ χηυττι μιλε_ /		
... verb + ... sekam /	12	”
ηεδσαρ, μα)ι βανβηοφ κηα_ε_ φα_ισεκαμ/		

‘Headmaster’ was addressed with ‘hed sar/ sar’ in the Tharu. Similarly, the terms, ‘picnic’ and ‘go’ were represented with ‘banbhoj’ and ‘ja_u)’ respectively. The above table also shows that 10 informants used the temperate form such as, ‘hed sar banbhoj kha_i ja_u)?’ while seeking permission from the headmaster to go to picnic. And 70 informants used the polite forms such as, ‘banbhoj kha_i ja_e_, sar?’, ‘hedsar, banbhoj kha_i ja_e_?’, ‘hed sar, banbhoj kha_i ja_ik la_g chutti mile_?’ and ‘hed sar, banbhoj kha_i ja_isekam?’. Among them, most of the informants used the polite form, ‘hed sar, banbhoj kha_i ja_ik mile?’

The above data have been presented in percentage in the following pie-chart:

Figure: 15
Forms Used with the Headmaster



The above figure 15 shows that 87.5% (most) of the informants used polite forms and 12.5% of the informants used temperate forms but they did not use impolite forms while seeking permission from headmaster in Tharu. Thus, most of them used polite forms.

3.1.5.2 Forms and Terms of Asking for Permission Used by the Patient to the Doctor

Doctor is a person with medical degree whose job is to treat people who are ill or hurt at a hospital or clinic. A doctor is regarded as prestigious and respected person in the society. So, his / her position determines the language selection in the conversation. Formal and polite language is used while talking to him / her. The researcher collected the data regarding the forms and terms of asking for permission from a doctor in Tharu which have been presented in the following table:

Table No. 12

Forms and Terms of Asking for Permission Used by the Patients

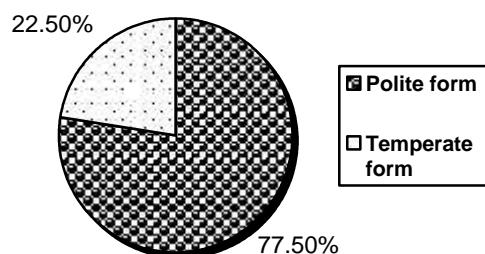
From and terms used with a doctor	No. of inf.	Type of forms
.... verb + υ) /	8	Temperate
σαρ, δαβα_ε_ κηα_λυ) /		
.... verb + υ) /	10	„
αβ, μα)ι δαβα_ε_ κηα_υ)/		
.... verb + υ) /	14	Polite
δα_κταρ σα_β, αβ μα)ι δαβα_ε_ κηα_υ)/		
.... verb + e_ /	14	„
δα_κταρ σα_β, αβ βιρυωα_ κηα_ι μιλε_ /		
.... verb + sekam /	12	„
σαρ, αβ δαβα_ε_ κηα_ι σεκαμ/		
.... verb + sekam /	12	„
κα_μα)ι δαβα_ε_ κηα_ι σεκαμ/		
.... verb + ... sekam ....je_ /	10	„
δαβα_ε_ κηα_ε_ σεκαμ, δα_κταρ φε_ /		

Doctor was addressed with ‘da_ktar sa_b’ and the terms ‘medicine’ and ‘take’ were represented with ‘daba_e_/biruwa_’ and ‘kha_u)’ respectively in Tharu. The above table also shows that 18 informants responded the temperate forms such as, ‘sar, daba_i kha_u)?’ and ‘ab ma)i _daba_e_ kha_u)?’ while seeking permission from the doctor to take medicine in Tharu. And 62 informants used the polite forms such as, ‘da_ktar sa_b, ab ma_i daba_e_ kha_u_?’

‘da_ktar sa_b, ab biruwa_kha_i maile_/ə, ‘sar, ab daba_e_kha_i sekam?’ and ‘daba_e_, kha_i sekam, da_ktar je?’’. Most of the informants used the polite forms, ‘da_ktar sa_b, ab ma)i daba_i kha_u_?’ and ‘da_ktar sa_b, ab biruwa_kha_i mile_?’.

The above data have been presented in percentage in the following pie-chart:

Figure: 16
Forms Used with a Doctor



The above figure 16 shows that 77.5% of the informants used polite forms while seeking permission from a doctor. And 22.5% of the informants used the temperate forms. Thus, most of the informants used polite form and none of them used impolite forms while seeking permission from a doctor in Tharu. Thus, most of the informants used the polite forms in the above context.

3.1.5.3 Forms and Terms of Asking for Permission Used by Staff to Boss

Boss is the in-charge of an organization. He / she gives commands to others. He/ she is a powerful, more respected and prestigious person than other staff of the organization. The other staff use polite and formal forms of language with him/ her in the conversation. The researcher took the data regarding the language that the staff use with him while asking for permission in the Tharu which have been presented in the following table:

Table No. 13

Forms and Terms of Asking for Permission Used by Staff

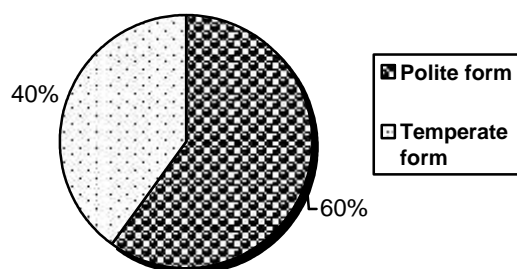
Φορμς ανδ τερμς υσεδ ωιτη βοσσ	Νο.οφ ινφ.	Τψπε οφ φορμς
... verb + υ) /	4	Temperate
τεβαλ μιλα_διυ), σαρ/		
... verb + α_υ) /	8	„
σαρ, τεβαλ μιλα_υ)/		
... verb + υ) /	20	„
σαρ, μα)ι τεβαλ μιλα_διυ)/		
... verb + ε_ /	4	Polite
σαρ, τεβαλ μιλα_ικ παρε_ /		
... verb + α_ε_ .../	8	„
τεβαλ μιλα_ι σεκφα_ε_ σαρ/		
... verb + ε_ ... /	4	„
μαηιν τεβαλ μιλα_κ μιλε_, σαρ/		
... verb + ε_ ... /	14	„
ηαφο_ρ, τεβαλ μιλα_κ μιλε_, σαρ/		
... verb + α_ι ...σεκαμ/	14	„
μαηα_ρα_φ, τεβαλ μιλα_ι σεκαμ/		
... verb + ... ε_ /	4	„
σαρ, τεβαλ μιλα_ιλε σε ηυε_ /		

Boss was addressed with ‘sar/maha_ra_j’ in Tharu. Similarly, the terms ‘table’ and ‘set’ were represented with ‘tebal’ and ‘mila_u_’ respectively in Tharu. The above table also shows that 32 informants used the temperate forms such as, ‘tebal mila_diu), sar?’ ‘sar, table mila_u)?’ and ‘sar tebal

mila_diu)?' while seeking permission from the boss to set the table in Tharu. And 48 informants used the polite forms such as, 'sar, tebal mila_ik pare_?', 'Tebal mila_i sekja_e_, sar?', 'Mahin tebal mila_ik mile_sar?', 'hajo_r, tebal milaik mile_, sar?', 'maha_raj tebal milai sekam?' and 'sar, tebal mila_ile se hue_?'. Most of the informants used the form, 'sar, tebal mila_diu)?' while seeking permission from their boss in the Tharu.

The above data have been presented in percentage in the following pie chart:

Figure: 17
Forms Used with Boss



The above figure 17 shows that 60% of the informants used polite forms and 40% of the informants used temperate forms while seeking permission from a boss in Tharu. Thus, most of the informants used polite forms but none of them used impolite forms in the given context in Tharu.

3.1.6 The Prestigious Personnel

The most respected and prestigious personnel are the most senior and supreme persons of different fields and organizations. They may be president, prime minister, ministers, administrators and so on. So, these personnel are the most prestigious in front of the common people. And the common people use the most polite and formal language in their conversation with them. The researcher took the data regarding the language that the common people use with the President and the Prime Minister under this topic.

3.1.6.1 Forms and Terms of Asking for Permission Used by Common People to the President

President is the supreme leader of the country. The President may be either in active or in ceremonial role according to the type of the constitution of the nation. Moreover, the President is the most prestigious and respected person. People use the most polite and formal language while talking to the President. The researcher took the data regarding the language that common people use with him / her while seeking permission in Tharu which have been presented below:

Table No.14

Forms and Terms of Asking for Permission Used by Common People

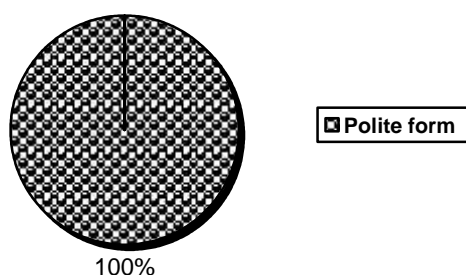
Forms and terms used with the president	No. of inf.	Type of form
... φε_ ....verb +sekam	12	Polite
ρα_στραπατι φε_, αβ μα)ι φα_ισεκαμ/		
...verb + α_ι το.... ηαφο_ρ /	16	„
αβ φα_ι το, ηαφο_ρ/		
hajo_r ...verb + tu) /	6	„

ηαφο_ρ, μα)ι βιδα_ ηυιτυ)/		
hajo_r ...verb + α_u) to /	4	„
ηαφο_ρ, αβ μα)ι φα_u) το/		
Je_ ...verb + σεκαμ /	22	„
ρα_στραπατι φε_, κα_ μα)ι βιδα_ ηυικε φα_ισεκαμ/		
...verb + ε_ ηαφο_ρ /	8	„
αβ φα_ι μιλε_, ηαφο_ρ/		
lito hajo_r ...verb + τυ_).	12	„
λιτο ηαφο_ρ, αβ μα)ι λα_γατυ).		

‘President’ was addressed with ‘ra_strapati’ in Tharu. Similarly, the term ‘leave’ and ‘go’ were represented with ‘bida_’ and ‘ja_u)ᅳ respectively in Tharu. The above table also shows that all the informants used the polite forms such as ‘ra_strapati je_, ab ma)i ja_isekam?’, ‘ab ja_i to, hajo_r?’, ‘hajo_r, ma_i bida_ huitu)?’, ‘hajo_r, ab ma)i ja_u) to ?’, ‘ab ja_i to, hajo_r?’, ‘hajo_r, ma_i bida_ huitu)?’, ‘hajo_r, ab ma)i ja_u) to ?’, ‘ab ja_i mile_, hajo_r?’, ‘ρα_strapati je_, ka_ μα)ι bida_ huike ja_i sekam?’ and ‘lito hajo_r ab ma_i la_gatu)?’ while seeking permission from the President to take leave in Tharu. Among them, the form ‘ra_stratrapati je_, ab ma_i ja_isekam?’ was the most common form. All of the informants used the polite forms.

The above data have been presented in percentage form in the following pie-chart:

Figure: 18
Forms Used with the President



The above figure shows that 100% (total) of the informants used polite forms while seeking permission from the President and none of the informants used temperate and impolite forms in the given context in Tharu.

3.1.6.2 Forms and Terms of Asking for Permission Used by People to the Prime Minister

The Prime Minister is the supreme leader of the country. He/she is always regarded as the most respected and prestigious person among people. So, the people use the most polite and formal forms of language in their conversation with him / her. The researcher took the data regarding the language that the common people use while seeking permission with him/her which have been Presented in the following table:

Table No.: 15

Forms and Terms of Asking for Permission Used by People

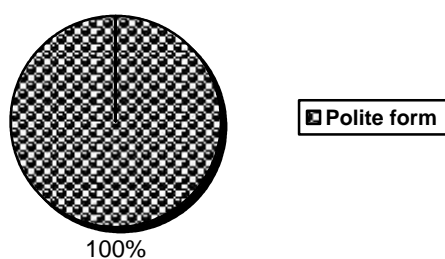
Forms and Terms used with the prime minister	No. of inf.	Type of forms
...φε_ περβ + σεκαμ/	20	Ρολιτε
πραδηα_νμαντρι φε_, κα_ μα)ι κυχηη βα_τ βα τα_ι σεκαμ/		
...φε_ περβ + υ)/	10	„
πραδηα_νμαντρι φε_, κυχηη καηεκ λα_γ βα_τ υ)/		
...φε_ περβ + ραηε/	24	„
πραδηα_νμαντρι φε_, κυχηη βα_τ καρνα_ /βα τα_ινα_ ραηε/		
.... περβ +σεκαμ/	8	„
μα)ι κυχηη βα_τ καηε/ βατα_ι σεκαμ/		
ηαφο_ρ.... περβ + ε_ /	14	„
ηαφο_ρ, κυχηη βα_τ βαταωα_ι μιλε_ /		
φε_ περβ + σεκαμ /	4	„
βαδκα_μαντρι φε_, κυχηη βα_τ καρεσεκαμ/		

The prime minister was addressed from ‘pradha_nmantri’ in the Tharu. Similarly, the terms ‘talk’ and ‘tell’ were represented with ‘ba_t’ and ‘bata_u)’ respectively in Tharu. The above table also shows that all the informants used the polite forms such as, ‘pra_dhanmantri je_, ka_ ma)i kuchh ba_t bata_i sekam?’, ‘hajo_r, kuchh ba_t bata_u)?’ and ‘badka_ mantri je_, kuchha ba_t karesekam?’ were used while seeking permission forms the Prime Minister to tell him something in the Tharu. Most of the informants

used the form such as, ‘pradha_nmantri je_kuchh ba_t karna_ / bata_ina_rane?’.

The above data have been presented in the percentage form in the following pie-chart:

Figure: 19
Forms Use with the Prime Minister



The above figure shows that 100% (total) of the informants used polite form while seeking permission from the Prime Minister and none of the informants used temperate and impolite forms in the given context in Tharu.

3.1.6.3 Polite, Temperate and Impolite Forms Used in Different Relations in Tharu

The researcher found that polite forms were mostly used with father-in-law, mother-in-law, friends, strangers, doctors, headmasters, boss, president and prime ministers in Tharu. These expressions have been extracted from previous tables and presented in the following table:

Table No. 16

Polite Forms Used in Tharu

S. N.	Expressions in polite form
1.	δαγαρα_με κηελβε_/ κηελε_, σανγηα_ρε_/
2.	σανγηα_ρε_, δαγαρα_με κηελε μιλε_/
3.	λιτο μα)ι δαγαρα_με κηελε σεκαμ/
4.	σανγηαρε_ δαγαρα_με κηελνα_ ραηε/
5.	λιτο σανγηα_ρε_ δαγαρα_με κηελε_/
6.	μα)ι, κοτηα_ βηιταρ α_ισεκαμ/
7.	μα)ι κοτηα_ βηιταρ α_ισεκαμ, σανγηα_ρε_/
8.	βανβηοφ κηα_ι φα_ε_, σαρ/
9.	ηεδ σαρ, βανβηοφ κηα_ι φα_ε_/
10.	ηεδ σαρ, βανβηοφ κηα_ι φα_ι δεβε_/
11.	δα_κταρ σα_β, αβ βιρυωα_ κηα_ι μιλε_/
12.	κα_ μα)ι δαβα_ε_ κηα_ι σεκαμ, δα_κταρ φε_/
13.	τεβαλ μιλα)ι σεκφα_ε_ σαρ/
14.	μαηα_ρα_φ τεβαλ μιλα_ι σεκαμ/
15.	σαρ, τεβαλ μιλα_λε σε ηυε_/
16.	ρα_στραπατι φε_, αβ μα)ι φα_ισεκαμ/
17.	ηαφο_ρ μα)ι βιδα_ ηυιτυ).
18.	ρα_στραπατιφε_ κα_ μα)ι βιδα_ ηυικε φα_ισεκαμ/
19.	αβ φα_ι μιλε_ ηαφο_ρ/
20.	λιτο ηαφο_ρ αβ μα_ι λα_γατυ) /
21.	πραδηα_νμαντρι φε_, κα_ μα)ι κυχηη βα_τ βατα_ισεκαμ/
22.	πραδηα_νμαντρι φε_, κυχηη καηεκ, λα_γ βα_τυ) /
23.	πραδηα_νμαντρι φε_ κυχηη βα_τ καρνα_ / βαταινα_ ραηε/
24.	μα)ι κυχηη βα_τ καηε / βατα_ι σεκαμ/

25.	ηαφο_ρ κυχηη βα_τ βαταωα_ι μιλε_ /
-----	------------------------------------

Form the above data, it is seen that the lexical terms: ‘hajo_r’, ‘lito’, ‘sar’, ‘maha_ra_j’, ‘sa_b’ and the addition of the suffixes, ‘...be_’ ‘...a_e_’ ‘...rahe’, ‘je_ə’, ‘...sekam’ create polite forms in Tharu.

Temperate forms were also mostly used by them in Tharu. They were used with family members such as elder brother, elder sister, father, mother and with maternal uncle and maternal aunt. The researcher has presented different expressions of temperate forms in the following table extracting from the previous tables:

Table No. 17

Temperate Forms Used in Tharu

S.N.	Expressions in temperate form
1.	budho_ / βυδηε_, μα)ι κατηα_ συνα_υ) / συνβο/
2.	κατηα_ συνα_υ) το , βυδηο_ / βυδηε_ /
3.	μα)ι κατηα_ συνα_υ) , βυδηο_ / βυδηε_ /
4.	βυδηο_ / βυδηε_, μα)ι κατηα_ συνα_υ)/
5.	φα_ιτυ) να_, βα_βα_ / δα_ε_ /
6.	βα_βα_ / δα_ε_, αβ μα)ι φα_ιτυ) να_ /
7.	βα_βα_ / δα_ε_ μα)ι φα_υ) /
8.	κα_κα_ / κα_κε_, αβ μα)ι φα_ιτυ) να_ /
9.	κα_κα_ / κα_κε_, αβ μα)ι φα_υ)/
10.	μα_μα_, μα)ι τιπε_ κηολυ) /
11.	μα_ε_, μα)ι πα_νε_ πιψυ) /
12.	τιπε_ ηερυ) μα_μα_ /
13.	πα_νε_ πιψυ), μα_ε_ /

From the above data, it is seen that the suffixes ‘...na_ə’, ‘..a_u_ə’ and ‘..u)ə’ added to the verb in the presence of address terms such as ‘da_da_ə’, ‘dide_ə’, ‘ma_ma_ə’, ‘mae_ə’, etc. to create temperate forms in Tharu.

Impolite forms were also commonly found in the response of informants. They were used by minority of them in different relations. The more use of impolite forms showed the informal relations between the speaker and listener. The researcher has presented some expressions of impolite forms in the following table extracting from the previous tables:

Table No. 18

Impolite Forms Used in Tharu

S.N.	Expressions in impolite form
1.	βυδηο_ / βυδηε_, μα)ι κατηα_ συνα_υ) το συνβο/
2.	κατηα_ συνα_ι δεβο , βυδηο_ / βυδηε_ /
3.	λετο δα_ε_, φα_ιτυ) .
4.	λετο δα_δε_, φα_ιτυ).
5.	δα_ε_, αβ μα)ι τυηινσε βιδα_ ηυιτυ).
6.	λευτο κα_κα_, μα)ι φα_ιμ.
7.	λετο διδε_, μα)ι φα_ιμ.
8.	λετο κα_κα_, μα)ι φα_ιτυ) να_ /
9.	λετο κα_κε_, μα)ι φαιτυ) να_ /


Form the above data it is seen that the lexical terms: ‘leto’, ‘tuhinse’, ‘leuto’ and the suffix ‘-bo’ are added to the verb to create impolite forms in Tharu.

3.2 Comparison of Asking for Permission in Tharu and English

The researcher found three different types of forms both in English and in Tharu. Then they are compared and analyzed there with the help of tables.

3.2.1 Types of Forms of Asking for Permission in English

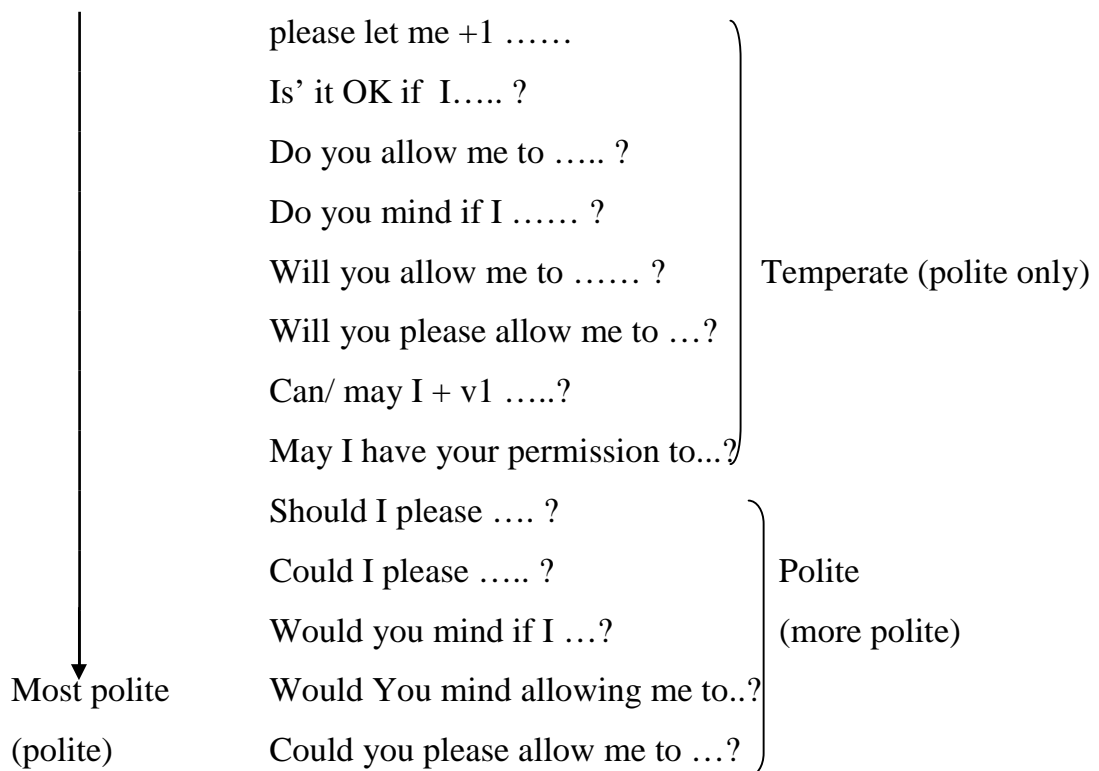
In English, different types of forms can be used for the same expression. The form may be polite (temperate) or less polite (impolite) or more polite (polite). According to Carrel and Konnekker (1981), there are various forms of making request. The forms can be classified on the basis of the degree of politeness. The politeness of request form varies among three dimensions: sentence mood contributes to hierarchy of politeness (interrogative- most polite; declarative- next most polite; imperative- least polite). Modal also adds the degree of politeness. Historically past tense modals add more politeness than present tense modal. One example given by Carrel and Konnekker has been presented here.

<p>Least polite (Most direct)</p>  <p>Most polite (least-direct)</p>	Imperative-elliptical	– A glass of water.
	imperative	– Give me a glass of water.
	Declarative– historically	– I’ll have a glass of water.
	Present tense modal	
	Declarative- historically	– I’d like a glass of water.
	Past tense modal	
	Interrogative- no modal	– Do you’ve a glass of water?
	Interrogative historically	– Can you give me a glass of
	Present tense modal	water?
Most polite (least-direct)	Interrogative – historically	– Could you give me a glass
	past tense modal	of water?

(as cited in Larsen – Freeman, 1999, p.234)

Asking for permission is also a type of making request. So, the researcher classified the different forms of asking for permission obtained from secondary sources into three types on the basis of above classification. They are given below:

<p>Least polite (impolite)</p> <p>↑</p>	<p>Permit me to +v1</p> <p>Allow me to + v1</p>	}	<p>Impolite / less polite</p>
---------------------------------------------	-------------------------------------------------------------	---	-------------------------------



From the above hierarchy it is seen that the forms of asking for permission can be classified into three categories. They are (i) impolite (ii) temperate (iii) polite (more polite). The researcher classified the first type of forms into impolite form because all of the above are imperative sentences. Similarly all the forms included under second types are temperate (polite only) since they are only interrogative sentences. The forms under third type are all historically past tense model. So, they are classified under polite (most polite) form.

3.2.2 Types of Forms of Asking for Permission in Tharu

In Tharu, there are also different forms of asking for permission. Some forms are polite while others are impolite or less polite. According to Tharu linguists Chaudhary (2056 B.S.) and Dahit (2005), there are separate lexical items as well as some suffixes to determine forms of asking for permission in Tharu. However, the lexical items have dominant role in Tharu. Only the lexical items can also determine politeness in Tharu. According to Tharu linguists

some lexical items such as ‘lito’, ‘hajo_r’, ‘maha_ra_j’, ‘sar’ indicate polite forms in Tharu. Similarly, the addition of the suffixes ‘...sekam’ ‘...rahe’, ‘...jε_ə, etc. create polite forms in asking for permission in Tharu. The lexical terms: ‘leto’, ‘leuto’, ‘tuhik’, ‘(t)hinse’, etc. and the suffixes ‘...bo’ ‘-be’ create impolite forms in Tharu. And the suffixes ‘...α_υ)’ / ‘(t)’ in the presence of address terms such as ‘da_da_ə, ‘ba_ba_ə, ‘dide_ə, etc. create temperate forms in Tharu.

On these basis the researcher has classified different forms obtained of asking for permission in Tharu into three types (i) impolite (ii) Temperate (iii) polite

Table No. 19

Impolite Forms Used in the Tharu

S.N	impolite forms
1.	leto / le / leu to (ka_ka_ / ka_ke_) verb + ai tu).
2.	budho_ verb + a_i debo ?
3.	leto (da_da_ / dide_) ... verb + a_u) ?
4.	(budhe_ / ...) ... a_u) to ?
5.	leto (ka_ka_ / ka_ke_...) verb + tu) na_ ?
6.	(da_da_ / ...) (t)hinse verb + tu).
7.	leto (dide_ / da_da_...) ... verb + a_im .
8.	leto / da_da_ / ...) verb + a_u) /

Table 20: Temperate Forms in Tharu

S.N	Forms
1	(budho_/ ...) ... verb + a_u) /
2	(da_da_/ ...) ... verb + α_itu) /
3	verb + tu) na_ ?
4	... verb + tu) na_ ?
5	verb + to na_ (dada/ ...) ?
6	(da_da_/...) ba_ba_ verb + u) ?
7	verb + tu) (ba_ba_) ?
8	verb+α_v) na_

Table No. : 21 Polite Forms in Tharu

S.N	Forms
1.	(ba_ba_/da_e_) verb+ a_i sekam?
2.	(ma_ma_/ma_e_...) ... verb + e_?
3.	(ma_e_/ka_ke_) ... verb +na_ rahe?
4.	(Pradhα_nmantri/ ...) Je_ ... verb+e_ sekam?
5.	lito (ka_ka_/ ...) ... verb + u) /
6.	...verb+ le se hue_?
7.	(sar) ... verb + le se hue_?
8.	je_ ... verb + ek la_g ba_tu)?
9.	(pradha_nmantri/...) ... verb +ek la_g ba_tu).
10.	(ra_wat/ ma_u) ...) verb + ek lag ba_tu).

11.	verb + a_ı to hajo_r ...?
12.	(hed sar/ ...) ... verb + a_e_?
13.	...Je_ ... verb + ek la_g ba_tv)?
14.	hajo_r ... verb + a_u) to ?

In this way, the researcher found 8 different forms under impolite form, 7 different forms in temperate form and 14 different forms under polite form . Thus, there are more type of forms in polite form than in temperate and in impolite forms of asking for permission in Tharu.

3.2.3 Comparison of Forms of Asking for Permission in English and Tharu

For making comparison of different forms of asking for permission in English and Tharu, the researcher categorized them into impolite, temperate and polite forms at first. Then he compared and analyzed them separately presenting in the tables as follows:

Table No. 22

Impolite Forms of Asking Permission

S.N	Forms Used in English	S.N	Forms Used in Tharu
1	Permit me to + v1	1	leto / le/ leuto ... verb+ a_itu) .
2	Allow me to + v1 ...	2	leto ... verb + a_u)?
		3	leu ... verb + tu) .
		4	.... tu)hinse verb + tu) .
		5	leto ... verb+ tu) na_ ?

		6	leto ... verb + a_u) ?
		7	... verb +a_u) to?
		8	...verb+ ai debo?

The above table shows that the researcher found only 2 impolite forms in English in the given text and 8 impolite terms in Tharu. Thus, there are more different forms under impolite form in Tharu than in English in the given context.

Table No. 23

Temperate forms of Asking for Permission

S.N.	Forms Used in English	S.N.	Forms Used in Tharu
1	Is it Ok if I ?	1	... verb + a_u) ?
2	Do you allow me to ...?	2	... verb + a_itu)?
3	Do you mind if I ?	3	... verb + u) ?
4	Will you allow me to...?	4	verb + tu) na_ ?
5	May I have your permission ...?	5	... verb + tu) na_ ?
6	Can I?	6	verb + to na_?
7	May I.....?	7	verb + t_u)... ?
8	Please let me+v1...?	8	verb + a_u) na_ ?

Temperate forms are neither very polite forms nor very impolite forms. The researcher found nine types of temperate forms in English and eight types of temperate form in English. Thus, there are relatively more temperate forms in English than in Tharu.

Table 24

Polite (More Polite) Forms of Asking for Permission

S.N.	Forms Used in English	S.N.	Forms Used in Tharu
1.	Should ?	1	..... verb + a_ɿ sekam ?
2.	Could I please ...?	2	..... verb + e_ ?
3.	Would you mind if ...?	3	..... verb + na_ rahe?
4.	Would you mind allowing me to....?	4	.... je_ ... verb + e/e_ sekam?
5.	Could you please allow me to +v1 ?	5	Lito verb+ u) ?
		6	.... verb +le se hue_?
		7	...sar verb+ le se hue_ ?
		8	...je_ ... verb + ek (tan) mile_ / pare_ / dito ?
		9	... verb + ek la_g ba_ɿ) ?
		10	.... verb + a_i to hajo_r?
		11	..... verb + ae_ ?
		12	sar verb + le se hue_ ?
		13	Je_ verb + ek la_g ba_tu) ?
		14	hajo_r, verb+ au) to ?

The researcher found polite forms both in English and in the Tharu language as presented in the above table. The table 14 also shows that there are more different types of polite forms of asking for permission in Tharu than in English. The researcher found 5 types of polite forms in English and 14 types of polite forms in Tharu for asking for permission in the given context. The number of polite forms is greater in Tharu than in English.

From the above table the researcher concluded that the Tharu language has more type of polite forms and impolite forms than in the English language for

asking for permission. Similarly, the above table also shows that in English certain lexical terms such as ‘would you / could you / may / can ...?’ etc. determine politeness of the form of asking for permission. If these terms appear in the beginning of forms, they make them very polite and formal. Similarly, the mood of sentence also determines politeness of asking for permission in English. But in the Tharu, separate lexical item as well as ‘hajo_r’, ‘lito’, etc. and the suffixes ‘...e_ə’, ‘...sekam’, ‘...rahe’, etc. reflect the type of polite form of asking for permission. And address terms of asking for permission are optional in both the English and Tharu languages.

CHAPTER-FOUR

FINDINGS AND RECOMMENDATIONS 11

The principal objectives of this study were to find out different forms and terms of asking for permission in English and Tharu and to compare them. The researcher analyzed and interpreted the data collected with the help of table and pie-chart.

4.1 Findings

The main findings of the research are given below:

4.1.1 Different forms of asking for permission in Tharu

- i. The researcher identified 30 different forms of asking for permission in Tharu. Among them the form ‘...verb+α_υ)/υ)?’ was the most frequent form. Its frequency mark was 120. In English the researcher found 16 different forms in asking for permission in different situation. The form ‘May I ...?’ was the most frequent whose frequency was 40 on the basis of the collected data.
- ii. In the Tharu language, polite, temperate and impolite forms were used by different informants with their grandparents, parents, uncle and aunt, elder brothers and sisters and the strangers. The temperate form was the most frequent form among them.
- iii. Polite and temperate forms were used with maternal uncle, and maternal aunt, father-in-law and mother-in-law, friends, headmaster, doctor and boss in Tharu. Among them, the temperate forms were the most common form with maternal uncle and maternal aunt but the polite form was the most frequent with the others.

- iv. The Tharu native speakers used only the polite form with the Prime Minister and the President.
- v. In the Tharu language, the terms ‘lito’, ‘hajo_r’, ‘mahα_rα_j’ and the suffixes ‘...bε_’, ‘...a_i’, ‘...sekam’, ‘...rahe’, ‘...jε_’ create polite form. Likewise, the terms ‘leto’ ‘leuto’, ‘tu)hik’ ‘tu)hinse’ and the suffix ‘...bo’ create impolite form and the suffixes ‘..α_υ)’ and ‘...υ)’ added to the verb create temperate form.
- vi. Address terms such as, ‘dα_δα_’, ‘dide_’, ‘mα_μα_’ ‘kα_κα_’, etc. were optionally used while asking for permission in Tharu.

4.1.4 Similarities and Differences between Tharu and English in Asking for Permission

- i. There are polite, temperate and impolite forms of asking for permission in both the English and Tharu languages.
- ii. Address terms are optional both in the English and Tharu languages.
- iii. Relatively there are more polite, temperate and impolite forms of asking for permission in Tharu than in English.
- iv. In English politeness is determined with the form and the type of initial modals. But politeness in Tharu is determined by certain lexical items and the suffixes added to the verbs.

4.2 Recommendations

Following recommendations are made on the basis of findings:

- i. The teachers either teaching the Tharu learners learning English or English learners learning the Tharu should have the knowledge of the polite, temperate, impolite forms in Tharu and in English.

Then they should teach the students ‘asking for permission’ on the basis of form: polite, temperate and impolite by making comparison and analysis of them both in the Tharu and English languages.

- ii. All of the personnel interested towards the Tharu language should know that temperate forms are mostly used with the family members and with a stranger but polite forms are more common with father-in-law and mother-in-law, boss, doctor, headmaster, Prime Minister and Presidents in Tharu.
- iii. The English speakers learning the Tharu language should be taught focusing on the role of the suffixes ‘...bε_’, ‘...sekam’ ‘...rahe’ to create polite forms, the suffixes ‘...α_υ)’, ‘...υ)’ to create temperate form and the suffix ‘...bo’ to create impolite form in Tharu because they are likely to commit more mistakes in these areas as there is no suffix addition to create different types of forms in English.
- iv. The English learners learning Tharu or the Tharu learners learning English should be taught that the type of forms/ mood i.e. imperative or declarative or questions and the type of sentence initial models such as can /could , shall / should , will / would, etc. determine politeness in asking for permission in English but certain lexical items such as ‘hajo_r’ ‘leuto’, ‘tu)hinse’, ‘lito’, etc. at any position (initial /middle / final) and the suffixes added to the verbs determine the type of forms of asking for permission in the Tharu.
- v. Address terms in Tharu such as, ‘dα_δα_’, dα_ε_ε, ‘dιδε_’, ‘kα_κα_’, etc. and the address terms in English such as, ‘uncle’,

‘aunt’, ‘sir’, etc. are optional in asking for permission. So, they should be taught by listing them out and making comparison and discussions.

- vi. Relatively the forms of asking for permission in Tharu is more complex than the forms of asking for permission in English because there are more type of forms under polite and impolite forms in Tharu than in English. So, the English learners learning the Tharu language may commit more mistakes. In the case, they should be taught to the students by making analysis of the structures of the forms of asking for permission.
- vii. The complexity and the nature of errors / mistakes committed in learning asking for permission in Tharu and in English can be more interesting field of the study. So, the linguists should make it the study area of their research.
- viii. The teacher should record different types of dialogues in Tharu from their real life conversations and should give to the students in their class work to classify them into the group of polite, temperate and impolite forms.
- ix. While writing on the topic of asking for permission, the textbook writers and course designers should write/design the course by providing such situations which encourage the learners to use different forms of asking for permission in various contexts. The exercises of the different forms of asking for permission should also be given on the basis of certain lexical terms and forms (moods) of sentences in the textbook for analysis and practice for the students.

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थारु भाषा बोल'इक लाग प्रश्नावली

नाउ:

ठेगाना:

शैक्षिक योग्यता :

पेसा:

लिङ्ग : वैवाहिक

अवस्था :

तर लिखल प्रश्नपत्र हस अनमति (आज्ञा) मागेक लाग प्रयोग ह□इना अ□नमतिक शब्दावली लिखके मदत करदेहक लाग बिन्दी करथ□ ।

अपन तर लिखन वेलामा (अवस्थामा) बटि कलेसे अपने अन□मति मागेक लाग कौन शब्दावली/वाक्य प्रयोग करथी (बोल्थी) ?

१. आपनेक यीँ सम्मानित बरवार मनैनसे बाट ब□टइटी बट□इटी

क) राष्ट्रपतिसे राष्ट्रपति भवनमे

अ) विडा ह□इके जाइक लाग :

.....

ख) प्रधानमन्त्रीसे प्रधानमन्त्रिनिवासमे

अ) क□छ बाट बट□इक लाग :

.....

ग) प्रशासकसे कार्यालयमे

अ) टेबल मिलाइक लाग :

घ) डक्टरवासे अस्पतालमे

अ) डबाइ खाइक लाग :

२. अपने आपन परिवारमे हँइके बेलामा

क) बाबासे

अ) बिडा हँइके जाइक लाग :

.....

ख) डाइसे

अ) बिडा हँइके जाइक लाग :

.....

ग) दिदीसे

अ) बिडा हँइके जाइक लाग

.....

घ) डाडासे

अ) बिडा हँइके जाइक लाग

.....

(ङ) सौतनिया डाइसे

अ) भात खाइक लाग :.....

३. अपने यी नाटपाटके मनैनसे

क) काकासे

अ) बिडा हँइके जाइक टन:

.....

ख) काकीसे

अ) बिडा ह□इके जाइक लाग :

.....

ग) मामासे

अ) टिभी डेखेक लाग :

घ) माइसे

अ) पानी पियेक टन :

ड) बड/बडीसे

अ) कठा सनाइकटन :

च) बडीसे

अ) कथा सनाइकटन :

छ) ससरुवा/राउटसे

अ) रेडवो सनेक टन :

ज) ससइया/माऊसे

अ) रेडवो सनेक टन :

झ) भौजीसे

अ) भाट खाइक लाग :

ञ) भोरुवा वावासे

अ) पट्टिका पढेग लाग :

४. शैक्षिक संस्थामे

क) विद्यार्थीसे हेडमास्टरवाहिन

अ) वनभोज खाई जाइक लाग:

ख) विद्यार्थी से मस्टरवाहिन

अ) द[]इ दिनके छ[]ट्टी मागेक लाग :

.....

५. अपने यी मनैनसे

क) चिह्नल संघरियासे

अ) डगरामे खेलेक लाग :

ख) नाइचिन्हल मनैनसे

अ) कोठा भिटर आइकलाग :.....

अपने आपन अमूल्य समय दैके मोरीक उत्तर देहलकमे ढकीया भरके धन्यवाद बा !

APPENDIX I

Dahit (1997, p.v) has mentioned the Tharu sounds and their transliteration in the Tharu alphabet as follows:

Tharu (Devanagari) Alphabet

a	a_	i	e_	u	o_
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

KEY TO PRONUNCIATION

Each Tharu word is spelled in Roman scripts in order to make easy to all its users. The given pronunciation will be helpful for proper pronunciation of Tharu words. So please read thoroughly the given instruction of pronunciation.

VOWELS

Tharu vowels	English vowels	English Phonetic Symbol	English Words	tharu Words	Roman Pronunciation	English Meaning
अ	a	= /↔/	again	अजगर	/ajagar/	python
			afraid	अपन्ह	/apaha/	self.
आ	a	= /a:/	father	आम	/apm/	mango
			art	आगी	/apgep/	fire
इ	I	= /i/	pin	उटा	/niutap/	invitation
			rich	डिया	/diyap/	invitation
ई	e	= /i:/	keep	बुसी	/busep/	chaff
			bee	खुद्री	/khudrep/	meat
उ	u	= /u/	bull	उप्पर	/upper/	upward
			push	चुट्टी	/chutep/	pig-tail
ऊ	o	= /u:/	rude	घुस	/ghops/	bride
			mood	ऊन	/opn/	wool
ए	e	= /e/	pen	केचना	/kechanap/	arthworm
			tell	गेन्डा	/gendap/	piece
ऐ	ai	= /ai/	buy	घोटैल	/gotail/	clean
			fine	डैना	/dainap/	wing
ओ	o	= /o/	go	बोक्सा	/boksap/	wizard
			hope	कोटाल	/kotapl/	nest
औं	au	= /au/	now	बौनी	/baunep/	shadow
			cow	और	/aura/	other
अं	a	= /o:/	all	पेंदी	/pea:dep/	bottom
			call	जाँर	/japa:r/	liquor

(Source: Tharu-Nepali-English Dictionary, 1997)