

**A COMPARATIVE STUDY OF APOLOGIES
BETWEEN
ENGLISH AND LIMBU**

A Thesis Submitted to the Department of
English Education University Campus Kirtipur in Partial
Fulfillment for the Master's Degree in Education
(Specialization in English Education)

By
Harka Raj Tembe

Faculty of Education
Tribhuvan, University
Kirtipur, Kathmandu, Nepal
2007

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RECOMMENDATION FOR ACCEPTANCE

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DEDICATION
to
The Progenitors
Especially to my parents
Bhakta Bdr. Tembe & Prithi Maya Thalung
Who made me what I am now.

iv

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Harka Raj Tembe

ABSTRACT

This thesis entitled “A Comparative Study of Apologies between English and Limbu” makes a comparison of the forms of apologies used in the English and Limbu languages. It enlists the different forms of apologies used in two languages and compares the terms of apologies used in friend-friend relations, strangers, student and teacher, relatives, customer and shopkeeper and others.

The data were collected from thirty native speakers of the Limbu language in Taplejung district using stratified random sampling procedure. The sources of data for the terms of apologies in English were based on the previous research carried out in the Department of English Education, encyclopedias etc.

The researcher found that the respondents were more apologetic but less concerned for the repairs of the situations both in English and Limbu. Native culture was obviously the dominating factor in the use of apologies. In case of Limbu apologies they are split into two forms; real apologies and context-specific apologies. It has been found from the study that English people express more apologies than Limbu people. Besides, the gravity of apology seems to depend on the situations rather than the relationship between the interlocutors in case of English whereas it depends on the relationship between the interlocutors in case of Limbu. Apart from these, this study also concludes that the English language has more apologetic terms to express than the Limbu language has and women excel their male counterparts in the expression of apologies in both languages.

This thesis consists of four chapters: Introduction, Methodology, Analysis and Interpretation and Findings and Recommendations.

The first chapter contains general background, review of related literature, objectives of the study, significance of the study and definition of specific terms.

The second chapter includes sources of data, population of the study, sample population, tools for data collection, process of data collection and limitation of the study.

Similarly, the third chapter comprises analysis and interpretation of the data obtained and fourth chapter contains the findings and pedagogical implications of the study. In the final section of the study the References and Appendixes are included.

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ABBREVIATIONS AND SYMBOLS

Ap	Apology
App	Appendix
ELS	English Language Speaker
LLS	Limbu Language Speaker
F	Frequency of occurrence
C.F	Cumulative Frequency
Rep	Repairment
Non- Ap	Non Apologetic Responses.
VDC	Village Development Committee
SN	Symbol Number
Sn	Situation Number
%	Percentage
i.e.	id est (that is)
E.g.	example gratia (For example)
T.U.	Tribhuvan University
ʔ	Glotal Plosive

CHAPTER ONE

1. Introduction

1.1 General Background

Language is a means by which human beings communicate. It is extremely complex and highly versatile code for human communication. It has a unique property which plays vital role to differentiate human beings from other animals. There are many languages in the world that are used for communication and no one has fixed yet the exact number of language spoken in the world. Language not only personal phenomenon but social phenomenon as well because it is affected by person, social ethnicity and geographical boundaries.

Language has distinct characteristics. It is, for example, arbitrary, symbolic, unique, creative, complex. The word 'Language' has been defined in various ways by various linguists. Let us see some of the definitions of it.

"...language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols..."

-Sapir (1921:8)

"... a language is conceived of in the first place as an instrument of social interaction between human beings, used with the primary aim of establishing communicative relations between speaker and addressees..."

-Dik (1978:1)

"... a language to be a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements."

-Chomsky (1968:2)

"... language is primarily a representation of experiences. It may represent experience as a report of direct perceptual experience, such as in an account of football game or in a description of seen or event. Or it may represent tendencies to act and may be view as representative of potential activities..."

-Zips (1935:294)

When we compare these definitions, we find that no one can give exact, comprehensive and wholly satisfactory definition of language. So what we can say here is that the language is the most commonly used tool that people use to fulfill their needs. Language use differs from place to place ,group to group and even person to person. Language is , so far as we know now , species specific to man. It is the unique property of human beings. Every normal (physically all right e.g. not deaf) child learns his first language in the first few years of his life.

1.2 English : A Brief Introduction and its importance in Nepal.

It is believed that more than 6,000 distinct languages are used in the world today. Among them English is the most widely used, the most highlighted and, therefore, the most dominant language in the world. It is used mainly for transformation of science and technology. It is an international language in which most of the books, newspapers, journals in the world are published and more communication is done. If we put all languages in a certain hierarchical order English occupies the top most position and all other languages are behind it. So English has become a global language. Over 300 million people in the world speak English as a means of communication by many more world wide. So it has become an indispensable vehicle to the transmission of modern civilization. It is also a principal language for international communication and gate way to the world body of knowledge.

English is a big treasure house of knowledge. That is why the craze of it is seen in every body's eye today. In over 100 countries, English is the most widely taught as a foreign language. It has penetrated deeply in to the international domains of political life business, safety, communication, entertainment media and education. It has reached every continent being either the first language or official language or foreign language. It is not only an international lingua franca but also one of the official languages offered by UN.

The importance of English in Nepal is growing rapidly. It has occupied an important place even in the academic field of Nepal. In Nepal, it started with the foundation of the Darbar High school in 1910 B.S. It is taught as a compulsory subject right from grade four to the bachelor level which carries at least 100 full marks. Our educational curriculum has managed that any interested students can read English as a major subject in campus level. It is equally given priority to develop English language from both private and government sectors. English Language Teaching (ELT) is a separate discipline from long way back in Nepal. This language belongs to the group of Indo-European language family which is the largest language family of the world.

1.3.Linguistic Scenario of Nepal.

Nepal is a small country in terms of its area but beautiful country where varieties of fertile linguistic garden have been existed and, therefore, a number of languages are flowering beautifully. That is why Nepal is very fertile land for languages. According to population

census 2002, there are more than 92 languages used in this small country. However, most of these languages don't have their written scripts but exists only in spoken form.

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

1.3.1. Indo-Aryan Group

The following languages are spoken in Nepal under this family.

S.N.	Languages	population	%
1.	Nepali	11053255	48.61
2.	Maithili	2797582	12.30
3.	Bhojpuri	1712536	7.53
4.	Tharu	1331546	5.86
5.	Awadi	560744	2.47
6.	Urdu	174840	0.77
7.	Rajbansi	129829	1.57
8.	Hindi	105765	0.47
9.	Danuwar	31849	0.14
10.	Bangla	23602	0.10
11.	Marwari (Rajsathani)	22637	0.10
12.	Manjhi	21841	0.10
13.	Darai	10210	0.04
14.	Kumal	6533	0.03
15.	Bote	2823	0.01
16.	Panjabi	1165	0.01
17.	English	1037	0.00
18.	Churauti	408	0.00
19.	Magahi	30	0.00

Source : CBS, 2002.

1.3.2. Tibeto-Burman Group

The following languages come under this group.

S.N.	Languages	population	%
1.	Tamang	1179145	5.19

2.	Newar	825458	3.63
3.	Magar	770116	3.39
4.	Bantawa	371056	1.63
5.	Gurung	338925	1.49
6.	Limbu	333633	1.47
7.	Sherpa	129771	0.57
8.	Chamling	44093	0.19
9.	Chepang	36807	0.16
10.	Sunuwar	26611	0.12
11.	Thami	18991	0.08
12.	Kulung	18686	0.08
13.	Dhimal	17308	0.08
14.	Yakkha	14648	0.06
15.	Thulung	14034	0.06
16.	Sangpang	10810	0.06
17.	Khaling	9288	0.04
18.	Thakali	6441	0.03
19.	Chhantyal/ Chhantel	5912	0.03
20.	Tibetan	5227	0.02
21.	Dumi	5271	0.02
22.	Jirel	4919	0.02
23.	Puma	4310	0.02
24.	Dura	3397	0.01
25.	Meche	3301	0.01
26.	Pahari	2995	0.01
27.	Lepcha/Lapcha	2826	0.01
28.	Bahing	2765	0.01
29.	Raji	2413	0.01
30.	Hayu	1743	0.01
31.	Byangshi	1734	0.01
32.	Ghale	1649	0.01
33.	Chhiling	1314	0.01
34.	Lonorung	1207	0.01
35.	Chinese	1101	0.00
36.	Mewahang	904	0.00

37.	Kaike	794	0.00
38.	Raute	518	0.00
39.	Tilung	310	0.00
40.	Jero/Jerung	270	0.00
41.	Lingkhim	97	0.00
42.	Koche	54	0.00
43.	Dzonkha	9	0.00
44.	Chhintang	8	0.00
45.	Mizo	8	0.00

Source: CBS, 2002.

1.3.3. Dravidian Group

According to CBS, 2002. only one language i.e. Jhagad comes under this group which is spoken on the province of Koshi River in the eastern region of Nepal. Its population is 28615 i.e. 0.13 % in total population.

1.3.4. Astro-Asiatic Group

According to CBS, 2002. only one language comes under this group i.e. Satar which is spoken in Jhapa district of the eastern part of Nepal and its population is 40260 i.e. 0.18 % in total.

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

1.4.An Introduction to the Limbu and their language.

Nepal is a common place of various cultural significance and diverse ethnicity. Among them, the Limbu is one of the major ethnic group of it. To the nation, they contribute their distinctiveness interms of cultural indentity, civilizational, role, history and tradition, ethnic diversity and physical traits. The limbus are a sedentary agriculturalist people of the Mongoloid race dwelling in the hills of the Koshi and Mechi zones of eastern Nepal, parts of Sikkim to the west of the Tista and in Darjeeling district. The present Limbus are believed

to be the descendents of Libukhang a Kirat king. The Limbus are frequently substituted by the name of 'Yakthungba' or 'Subba', 'Yakthungba' is the term implicitly portrayed as the corrupt form of 'Yokthungba' an ancient Kirant King viz. the offsprings of Yokthungba are called by the name of 'Yakthungbas'. The Limbus or 'Yakthunbas' are divided into several tribes and subtribes. They are one of the Kiranti groups. Traditionally, the Kiranti area is divided into three provinces as Wallo Kirant , Majha Kirant and Pallo Kirant. The original place of the limbus is Pallo Kirant (Kainla, B :2002). Pallo Kirant includes Taplejung, Panchthar, Ilam, Sankhuwasabha, Tehrathum , Dhankuta, the northern parts of Morang district and Darjeeling and Sikkim of India. Now a days, Limbus are residing in Morang, Sunsari, Jhapa , Kathmandu, Lalitpur and Bhaktapur district of Nepal and Asam, Meghalaya, Nagaland and Manipur of India , and even in Burma and Bhutan. Their population of Nepal according to the CBS Report,2002 is 3,33,633 i.e. 1.47 % of total population.

The Limbu language is one of the languages of Tibeto-Burman language family under the eastern sub-group. The Limbus designate themselves by the name 'Yakthungba' and their language by the name 'Yakthunpan' or 'Yakthungbapan' (VanDriem). The Limbus are one of the major ethnic groups in the eastern Nepal . In terms of population and the vastness of the geographical distribution Limbu is considered as the dominant and the most prominent language of the Kiranti group of Tibeto-Burman language. Limbu, Lepcha And Newari are only Sino-Tibetan languages of the central Himalayas to possess their own scripts (Sprigg 1959:590). Sprigg(1959:591-592 & MS: 1-4) states us that the Limbu or Kiranti script was devised during the period of Buddhist expansion in Sikkim in the early 18th century when Limbuvan still constituted part of Sikkimese territory. The Kiranti script was probably composed of at roughly the same time as the Lepcha script which was devised by the third Maharaja of Sikkim, phyag-rdor-rNam-rgyal ca. 1700-1717. The Kiranti script is ascribed to the Limbu hero, Sirijunga who was Killed by the Tasong monks in conspiracy with the Maharaja of Sikkim at that time Singha Pratap Shah was King in Nepal (i.e. 11 January 1775 to 17 November 1777. stiller 141,153). The Limbu script is also known as 'Sirijunga Lipi'. It has its rich literature. But all the aspects of the limbu language are not developed fully.

The Limbu language can be roughly divided in to four dialects: Phedappe, Panchthare, Chhathare and Taplejung or Tamorkhola (Van Driem: 1987:XXII)

I. Phedappe Dialect

Phedappe is spoken throughout the Terhathum district, and even Indo-Aryans living outside Tehrathum bazaar, especially those of lower caste, speak some Limbu in addition to their native Nepali. The largest centre of population in the phedappe speaking area of 'Limbuwan' is Tehrathum, although Tehrathum bazaar itself is largely Nepali and Newari speaking. The term Phedappe is a Nepali adjectival form of Phedap, the region where the Phedappe dialect is spoken and formerly the designation for all of present day Limbuwan (Cemjon 31). The term phedap contains the Limbu morpheme 'phe' found in 'Phe – dangma' 'witchdoctor', 'Phejikkum' 'sorcerer' and pheda hang (hang, King) 'warrior hero'. (Van Driem 1987:XXII).

II. Panchthare Dialect

Panchthare is literally the dialect of the Panchthar or 'five clans'. Panchthare is spoken to the east of the Tamor river. Centres of population in Panchthare speaking Limbuwan are Yasok, Phidim, Ilam, beyond which Panchthare speaking Limbuwan extends to the east and eastnorth. Similarly, it is spoken in Yangrok of Taplejung, Choubisthum of Dhankuta district and different parts of India mentioned above. This dialect is regarded as the standard dialect among the varieties of the limbu language. Most of the Limbu books, dictionaries and literatures are written in this dialect.

III. Chhathare Dialect

As Panchthare is the dialect of 'panchthar' or 'five clans' Chhathare is the dialect of 'Chhathar' or 'six clans'. Chhathare is spoken in the eastern part of Dhankuta district of the Koshi Zone (Tankhuwa, Hattikharka, Bhirgaon and Banchare VDCs) and in the south western part of the adjoining Terhathum district (Dangappa, Chhather Pokhari, Hamarjung and Okharbote VDCs). The Limbu of Chhathare speakers is virtually wholly unintelligible to the other dialects.

IV. Taplejung Dialect (or Tamorkhole)

Taplejung is the dialect spoken to the north of Phedap along and especially north of the Tamor River in Taplejung district and beyond. Whereas the dialect boundary between Phedappe and Panchthare is an abrupt transition as one crosses the Tamor between

Tehrathum and Yasok, the differences between Phedappe and Taplejunge as one moves north appear to be gradual, and the differences are on the whole less pronounced than between any of the other two dialects (Van Driem:1987). Taplejunge dialects can also be divided into four sub-dialects: Tamorkhole, Yangrupe, Miwakhole and Maiwa Khole. The Taplejunge dialect speakers are highly resided in Dhunge Sanghu, Fakumba Thinglabu and Santhakkra VDCs in western part of the Taplejung district. The dialect is also spoken by other non limbus.

1.5. Apology: One kind of language function.

There are several sectors of communicative competence of which expressing apology is the one. An apology is a speech act which expresses that is sorry for having done something wrong, for causing pain or trouble etc. For Austin (1962:150-63) it is a piece of utterance serving a behavior function of language. The apologies whose use is a part of society's protocol and which are considered by the members of that society to be markers of politeness. Fraser (1981:263) states several strategies that can be used long or in combination to form an apology. According to him, direct strategies mention the apology as an issue while indirect strategies don't explicitly mention the apology as an issue, it is inferred from the contexts. He also mentions strategies used to accept an apology. Anyway, the main function of apology is to provide a remedy for an offence and restore social equilibrium or harmony between the speaker and listener.

1.5.1. Importance of apology in languages

Expression of an apology is a kind of speech act. It is an expression used by a speaker against some offence committed by him /her most probably unknowingly. The apologies whose use is a part of society's protocol and which are considered by the members of that society to be marker of politeness. Someone must be able to apologize for doing wrong, being impolite or hurting some body's feeling. If one doesn't know how to apologize, he/she will be considered as rude or impolite in society. Thus, it is a marker of politeness which is indispensable to the acquisition of communicative competence. An apology plays a vital role to establish or reinforce social relation, and, therefore, it has to be taken care of by the speaker and hearer

The use of politeness terms such as apologies makes the conversation effective. We can not imagine any effective conversation without use of politeness terms such as thanking, regretting, apologizing, offering, congratulating, encouraging etc. Any conversation is full of

such terms. We have to know their right uses. We should know how to use them, when and in what manner. To be more specific, we can say that an apology brings a balance of relationship between the speaker and listener and we need to know the different uses of apologies in different situations to communicate effectively. So it is an indispensable factor for communication.

1.5.2. An overview of pragmatics

Pragmatics has relatively been a new discipline, however, its importance was felt when Chomsky (1965) incorporated semantic aspect in his theory of transformational generative grammar and Hymes (1972) proposed that “a normal child doesn’t only require sentences as grammatical but also as appropriate.” This presented a peculiar relationship between context and use of it. The former refers to the characteristics of language where as the latter use of it. Choice of linguistic items is vital in communication as it should be compatible with the context it is spoken in Crystal(1988). believes that our choice of language in social interaction and the effect our choice is crucial in the study of pragmatics because there are several social as well as cultural constraints that a speaker has to take care of while producing utterances. This discussion leads us to believe that structural knowledge of language is not enough but pragmatic knowledge as to how to use structural knowledge in particular situations is also equally important. Pragmatics is the study of those principles that will account why a certain set of sentences are anomalous, or not possible utterances. It is the study of relations between language and context that are basic to an account of language understanding. The use of apology is a part of pragmatics. Pragmatics enables the language users to pair the sentences with the contexts in which they would be appropriate. Thus, a good language user should have the ability to use the language which is grammatically correct as well as contextually appropriate. The successful learners must know not only which apologies can be used for the performance of a particular illocutionary act, but also the kinds of context where such acts can be appropriately performed.

1.6 Review of related literature

There are some linguistic comparative research works on different languages, such as Gurung, Bantawa Rai, Nepali, Bhojpuri and Newari in the Department of English Language Education TU. Not any research has yet been carried out on apology system of the Limbu language in any Department of TU. Only one comparative linguistic research has been carried out on a

comparative study of the apologies between English and Nepali in the Department of English Language Education TU . The related Literature to the present study is as follows.

Giri(1982) has carried out a research entitled "English and Nepali Kinship Terms: A linguistic Comparative Study". This is the first Master's Level thesis on kinship terms. The main purpose of this study was to determine the English and Nepali Kinship relations and to find out their corresponding addressive forms and then to compare and contrast the terms. She found on her study that English Kinship terms are less in number in comparison to Nepali Kinship terms and most of the kinship relation in English are addressed by kinship terms in Nepali.

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

Kattel (2001) carried out a research entitled "A Comparative Study on Terms of Address used by English and Nepali Speaker". He came to conclusion that "Native speakers of Nepali use Kinship terms to address even strangers where as native speaker of English largely rely on the 'Excuse me ' Phrase. Most of the Nepali kinship terms can function as terms of address, where as in English , ascending generation only receives title and others are usually addressed by first names."

Another research entitled "Request forms in the English and Nepali languages: A comparative study " was done by Chapagain (2002). She found that English people are more polite than Nepali people in making requests. She also found that in totality 68% of English and 22% of Nepali speakers used direct requests.

Phyak (2004) has done research entitled " English and Limbu Pronominals: A linguistic comparative study". He found that Limbu and English pronominal systems are different. Limbu language has more number of pronouns and more complex pronominalized system than English. Limbu language has inclusive and exclusive pronominal system which is not found in English.

So far, no comparative study on the apology system of Limbu and English languages has been carried out. This research, therefore, is being undertaken to compare the apologies of Limbu and English as a new venture in itself.

1.7 Objectives of the study.

The objectives of the present study are as follows:

- I. To enlist the different forms of apologies in Limbu.
- II. To compare and contrast Limbu apologies with those of English.
- III. To suggest some pedagogical implications.

1.8 Significance of the study

- I. Not any research has been yet carried out on apologetic forms in the Limbu Language in any Department of T.U., so this research will be invaluable for the Department of English Language itself.
- II. This study will be significant for the prospective researchers on the Limbu language, linguistics teachers, students, course designers, textbook writers.
- III. The study will be fruitful for those who teach English to the Limbu children as a foreign language.

1.9 Definition of specific terms

Apology :-

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

Pedagogy :-

In this study, this term refers to the science of teaching.

Sociopragmatic

In this study, this term refers to the form and the function of language in the given social setting.

Apologetic response :-

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

Non- apologetic response :-

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

Repairment :-

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

Apology and repairment :-

This term refers to a statement that follows the apology, eg. I'm sorry, let me help you to pick it up. Here, this underlined part is repairment.

Context-specific apology

Context-specific apologies occur in certain situations and they need context to describe. They always do not express apologies.

Illiterate :-

This term refers to those Limbu informants who have not got formal education and they are unable to read and write.

Literate :-

This term refers to those Limbu informants who have got their academic qualification below S.L.C. level.

Educated :-

This term refers to those Limbu informants who have got the academic qualification of S.L.C. level or above.

CHAPTER TWO

2. Methodolgy

This chapter incorporates description of the sources of data, tools and process of data collection. It also describes the limitation of the study.

2.1. Source of data

Both primary and secondary sources were utilized for data collection.

2.1.1. Primary sources of the data

The native speakers of Limbu were used as the primary source in order to elicit the forms of apology used in Limbu language. The data for the forms of apology in English was taken from Pandey (1997) a research entitled, "A comparative study of Apologies between English and Nepali" and other authentic materials accessible to the researcher.

2.1.2. Secondary source of the Data

The secondary sources of data were different books, journals, magazines, research reports, internets and other works related to the topic.

2.2. Population of the study

Thirty Limbu native speakers, who speaks Taplejung dialect of the Limbu language, were the population of the study. The researcher consulted both male and female.

2.3. Sampling procedure

The total sample population were 30 Limbu native speakers above 15 years of the age who were taken from different VDCs of Taplejung district . The total population would be divided in to three groups i.e. illiterate, literate and educated. The people who were unable to read and write were considered as illiterate and those who had acedemic qualification below SLC level were considered as literate. The people with acedemic qualification above SLC were taken as

educated. Each stratum consisted of 10 native speakers. The researcher used stratified random sampling procedure to sample the population. Similarly there were 16 male and 14 female informants in Limbu.

2.4. Research Tool

The interview was used as a research tool for data collection. A set of interview questionnaire was developed in order to draw information about apology system from native speakers of Limbu. The informants were supposed to act out different relationship as friends, strangers, teachers/professors , parents ,children, shopkeeper, waiter , customer etc.

2.5. Pilot Test

The same questionnaires were distributed to two Limbu native speakers before collecting the final data. They judged the whole situations according to their own context and responded to the situations. Some items were replaced according to the Limbu cultural situations.

2.6. Process of Data Collection

The researcher had followed the following process while collecting the data.

- I. The researcher prepared the a set of questions and individually met the native speaker of the Limbu language in the different villages of Taplejung district.
- II. He interviewed with the Limbu natives speakers on the basis of pre-prepared interview guide and recorded the data following paper and pen technique.
- III. Limbu apology forms were listed according to the responces provided by the Limbu native speakers but for English apology forms secondary sources were used.
- IV. The data for the apologies in limbu was analysed and interpreted on the basis of responses provided by the Limbu- native speakers. But the data for the apologies in English was already analysed and interpreted by Pandey (1997) in his research. Which was taken to compare and contrast the apologies between the English and Limbu languages.

- V. The responses provided by the native speakers were recorded using Roman Tranliteration of Devanagari script based on Tuner's (1931).

2.7. Limitations of the Study

This study was limited in the following ways.

- I. This present study was confined to the analysis of data derived from only thirty native speakers of Limbu in Dhunge Sanghu, Sanghu, Thinglabu and Hampang VDCs of Taplejung district .
- II. This study focused on only the apology system in Limbu with reference to English.
- III. The information on the apologies of English were taken from the resources that were accessible to the researcher.
- IV. It excluded other politeness forms such as thanking, regretting, inviting etc. from its scope.

CHAPTER THREE

3. Analysis and Interpretation of Data

This chapter deals with the analysis and interpretation of the data in detail. The data are analysed and interpreted descriptively.

All the responses provided by the Limbu native speakers are tabulated mainly on the basis of Apologies , Apologies and Repairment and Repairments are analysed, compared and contrasted with those of English Apologies, Apologies and Repairments and Repairments which are already tabulated by Pandey(1997).

The following table table gives a clear picture of total number of expressed apologies, apologies and repairments and repairments in given situations as a whole and their percentages.This division is made on the basis of the relationship of the respondents themselves in their interaction.

Table No. 1
Total Responses

S.N.	Native Language	AP		AP + Rep		Rep.	
		F	%	F	%	F	%
1.	English	501	57.13	319	36.37	57	6.50
2.	Limbu	270	43.97	280	45.6	64	10.42

*F - Frequency *AP - Apology *% - Percentage

*AP + Rep - Apology + Repairment *Rep - Repairment

The question of how apologies , apologies and repairments and repairments are expressed in the two languages can be seen from the above table. This table shows that native speakers of English use more aologetic words than the Limbu language speakers (LLS). Whereas Limbu speakers use mostly the apology and repairment while responding the situations. For instance Limbu speakers usually say

“ mbi mennib ro d be n si bireo”(Rep + Ap)

(i.e. oh ! I didn't see I am sorry.)

But English people usually say ‘ I'm really sorry.’ They seldom say ‘ oh I didn't see I'm really sorry.’

The percentage of the apology and apology and repairment in the two languages is 83.67 and 73.33 in English and Limbu respectively. On the other hand, 16.33 % responses in English and 26.66 % responses in the Limbu are other several responses. It shows that native speakers of Limbu are seen less polite in comparison to the native speakers of English while responding to the situation. But in fact, it doesn't mean that Limbu people are not apologetic. It has been found from the study that Limbu people expressed their apologies from their tone, facial expression and other tactics.

Responses in all the situations given by 35 respondents and 30 respondents were supposed to be 980 and 750 in the English and Limbu language respectively. Among them most of the responses were straight, say non-apologetic. So all apologetic responses in two languages can best be shown from the following table:-

Table No. 2
Apologetic and Non- apologetic responses

S.N.	Native language	Apologetic Responses		Other Responses (non-apologetic)	
		F	%	F	%
1.	English	820	83.67	160	16.33
2.	Limbu	550	73.33	200	26.66

Looking at the above table, we can easily say that the native speakers of English are more apologetic than the Nepali people in the sense that out of 83.67 % responses in English are apologetic whereas 73 % responses in Limbu are apologetic. This has something to do with their culture.

On the other hand 16.33 responses in English and 26.66 responses in Limbu were other several responses. They were straight and not expressing apologies explicitly. So I categorized them as non apologetic responses or other responses. For example Your friend next room complains that the sound of your radio is so loud that he/she can't concentrate in his/her study.

Respondent A : Okay, I'll turn the volume down.

Respondent B : It won't happen again .

The number of such type of non- apologetic response in the Limbu language is greater than in English.

3.1. Use of Apology between Friends

Table No. 3

Use of Apology between friends

S.N.	Native language	AP		AP + Rep		Rep	
		F	%	F	%	F	%
1.	English	72	39.34	100	54.64	11	6.01
2.	Limbu 4,6,7,12,13	35	29.41	75	63.02	9	7.56

In context of one apologizing to a friend mostly 'apology + reparation' was used in both English and Limbu language in comparison to 'apology'. Even then Limbu speakers use 'ap+rep' a bit more than ELs while apologizing to friends. There are a number of cases where the respondents showed very close intimacy with their friends. Some examples from both English and Limbu speakers are as follows:

- I'm sorry I lost your pen. I'll get another one for you. (AP + Rep)
- I'm busy tonight, sorry. How about next week. (AP + Rep)
- Oh ! I'm so sorry. I'll clean it up. (AP + Rep)

Similar is the case with Limbu. Following cases of Limbu were observed.

- leꞤmi n k ro cumme inga mesi n ho tandik menuꞤneni.S.n.. 4 (AP + Rep)
(Forgive me, I'm busy today. How about tomorrow ?)
- h u jumme leꞤmiroho ll tho memu nro.S.n. (AP + Rep)
(Sorry friend, I'll never turn the volume high since today)

The term 'h u cumme/ jumme' in friend-friend relationship, refers to intimacy.

I've used the 'reparation' to refer to those responses which were straight but functioning as apologies indirectly.

In this context, all apologetic terms which were used by native speakers of English are mentioned below.

Table No. 4

List of apologies in English

S.N.	Apologies	Frequency	%
1.	Sorry	59	34.30
2.	I'm sorry	45	26.16

3.	I'm really sorry	13	7.56
4.	I'm very sorry	10	5.81
5.	Oh ! I'm sorry	7	4.07
6.	I'm so sorry	6	3.49
7.	Oh !	5	2.91
8.	Oh ! I'm sorry	4	2.33
9.	Oh ! I'm really sorry.	4	2.33
10.	I'm terribly sorry	4	2.33
11.	Oh no.....	2	1.16
12.	Oh I'm very sorry	2	1.16
13.	Oops ! sorry...	2	1.16
14.	Shit.....	2	1.16
15.	Please for give me	2	1.16
16.	Please excuse me	2	1.16
17.	I apologise	1	0.58
18.	Oops....	1	0.58
19.	I'm afraid	1	0.58

(Pandey G.P. 1997)

In context of friend – friend relationships different apologetic terms used by the Limbu speakers are listed below.

Table No. 5
List of apologies in Limbu

S.N.	Apologies {Ap + (Ap + Rep)}	F	%
1.	mbi mennicaghap poksero	25	22.72
2.	leʔmi n k ro/ bireo/pir eo	21	19.09
3.	m phro	8	7.27
4.	n si n k ro	7	6.36
5.	y mbaken pende/pheʔl re	5	4.54
6.	sariro	5	4.54
7.	t ʔphemba pokse	4	3.63
8.	n kt lo	4	3.63

9.	le ꞑmi tondu lo	1	0.90
Other context-specific apologies in Limbu			
10.	keni w mendukyo	6	5.54
11.	mbi	4	3.63
12.	h	3	2.72
13.	h u	3	2.72
14.	keyakmelleo	3	2.72
15.	re	2	1.81
16.	kesi menkhe yo	2	1.81
17.	y kko	2	1.81
18.	h ho	2	1.81
19.	h u theni poksega/ thecokm ga	2	1.81
20.	h gen sik menjokyo	1	0.90

These context-specific apologies occur in certain situations and they need context to describe. They always do not express apologies.

It can be concluded that English people express apologies with repairment of the situations less than the Limbu people do. In context of context-specific apologies in Limbu ‘y kko’ mostly used by male people and ‘mbi’ by female.

The percentages of Apologies and context specific Apologies out of 110 apologies can be stated as follows.

Table No. 6
The Description of Apologies and
Context-specific Apologies

S.N.	Apologies Expressed	F	C.F	%
1.	Real Apologies	80	80	72.72
2.	Context Specific Apologies	30	110	27.27

*C.F – cumulative frequency

In Limbu language out of 150 responses only 110 responses were purely apologetic. Among them, 80 were real apologies and 30 were context-specific apologies. And 9 responses in limbu only repaired the situations.

Real apologies in English and Limbu and other non-apologetic responses are as follows.

Table No. 7
The Description of Pure Apologies, Repairments
and Non-apologetic Responses

S.N.	Languages	Apologies AP + (AP+Rep)		Repairments		Non- apologetic responses	
		F	%	F	%	F	%
1.	English	172	81.90	11	5.24	27	12.86
2.	Limbu	110	73.33	9	6	31	20.66

This table shows that the Limbu speakers are less polite in case of apolozing to friends .It has been found that sometimes they don't apologize to their friend.

3.2 Use of Apology between Strangers

Table No 8
Use of Apology between Strangers

S.N.	Language	Ap		Ap + Rep		Rep	
		F	%	F	%	F	%
1.	English	141	60.78	85	36.64	6	2.59
2.	Limbu 1,2,3,8, 22,23,24	98	54.14	64	35.35	19	10.49

The table given above shows that a stranger speaking to another stranger found to be more apologetic in English speakers rather than Limbu speakers. Some examples from Limbu language in the above situations.

- mbi mennibaro nasi bireo (Sn. 2) (Ap)
(i.e.Oh I didn't see please forgive me)
- leꞤmi i g meni nro ruh senkedosele nuꞤiya (Sn 3) (Ap + Rep)
(Sorry, I don't know. It is better to ask someone else.)
- lla tho mejok nro (Rep)
(ie.I never do it again.)

The different forms of apologies used by the Limbu speakers while responding to the stranger are listed as follows.

Table No. 9
List of Apologies in Limbu.

S.N.	Apologies	F	%
1.	le ʔmi n si n k ro	43	26.54
2.	mbi mennicaghap poksero	33	20.37
3.	n si n k ro	7	4.32
4.	y mbaken pende/pheʔl re	7	4.32
5.	m phro	6	3.70
6.	n kt lo	6	3.70
7.	Jedo jedoro	4	2.46
8.	t ʔphemba pokse	3	1.85
9.	sariro	2	1.23
10.	sew ro/ cedoro	2	1.23
11.	lu mendi leʔmi n k ro	1	0.61
Other context-specific Apologies			
12.	mbi	15	9.25
13.	keyakmelleo	9	5.55
14.	y kko	7	4.32
15.	keni w mendukyo	5	3.08
16.	re	3	1.85
17.	me ʔ	3	1.85
18.	h u	2	1.32
19.	h ho	2	1.32
20.	h	2	1.32

The table above shows that Limbu people use less number of apologies compared to English people. Limbu people have few apologetic to use when a stranger speaking to another . Besides Limbus tend to use content specific apologies when one limbu meets another. However, these context –specific apologies are less in number than the real apologies.

Limbu people are found to use reparations more than English people . They tend to use responses to repair the situations without using the terms that express apologies. For examples :-

lu w e kan yu m den genni ro (Sn.23) (Rep)

(ie My dear this is my seat.)

mphue ken kc in sa ꞑph thik pir ya gen maeraich (Sn 24)(Rep.)

(i.e. My brother, give me your pen for a while I've lost my pen.)

In context of context –specific apologies in Limbu, they occur in certain circumstances and they need context to describe. They accidentally occur while Limbu people encounter the particular situations. They can also occur in other situations carrying different meaning to fulfill different social functions. For example, ‘ mbi/ yakko’ sometimes expresses exclamation, ‘h ’ sometimes refers to delight , exclamation, sorrow etc. In these situations if they are uttered, they give the sense of apologies . That is why , I've categorized them as context-specific apologies.

The percentage of real apologies and context specific apologies out of 162 apologies are as follows.

Table No. 10

The Description of Real Apologies and Context-specific Apologies

S.N.	Apologies	F	C.F	%
1.	Real Apologies	114	114	70.37
2.	Context-specific Apologies	48	162	29.62

*C.F. – Cumulative frequency

In the Limbu among 210 responses, only 162 responses (excluding repairments) were purely apologetic, 19 repairments [excluding {Ap + (Ap + Rep)}] and there were 29 non apologetic responses. The division of apologies , non apologies and repairments can shown as below.

Table No. 11

The Description of Pure Apologies, Repairment and Non- Apologetic Responses

S.N.	Language	Apologies {Ap+(Ap+Rep)}		Non-Apologetic Responses		Repairments	
		F	%	F	%	F	%
1.	English	227	92.62	12	4.92	6	2.46
2.	Limbu	162	77.14	29	13.8	19	9.04

This table shows that the number of non- apologetic responses in Limbu is greater than the number of non-apologetic responses in English. On the other hand , the percentage of purely apologetic responses in English is greater than those of the Limbu.

3.3 Use of Apology between Students and Teachers

Table No. 12

Use of Apology between Student and Teacher

S.N.	Language	Ap		Ap + Rep		Rep	
		F	%	F	%	F	%
1.	English	112	55.17	66	32.51	25	12.32
2.	Limbu 9,14,21	33	47.14	31	44.28	6	8.57

There are always been a very cordial relationship between a teacher and a student in this part of the world. Students obey their teachers and teachers also love their students. Even today, students are found to be more apologetic to their teachers. The table given above shows that both English and Limbu students are more or less equally apologetic to their teachers. Consider the following examples from Limbu Students.

Mennicaghapro siks m d be (9) (Ap)

(Excuse me sir, it occurred acidentally)

le ʔmi n k ro siks mb d be y mmu lla tho ni w memu n (Sn.14)

(Ap + Rep)

(I'm sorry sir, I won't forget it again)

The table given above also shows that 12.32 % responses in English and 8.57 % responses in Limbu occurred just to repair the situations which don't express apologies directly. Consider the following examples:

- I must go, I've dentist appointment (Rep)
- I would probably raise my hand. (Rep)
- g t ndik cogu i ni w muche (Rep)
(I shall do tomorrow, I forget today) etc.

The number of such type of 'repairment' in English is greater than Limbu.

The different forms of apologies used by LLSs while responding to the teacher are listed as follows.

Table No. 13

List of Apologies in Limbu

S.N.	Apologies	F	%
1.	mbi mennicaghap poksero	19	29.68
2.	sew ro/ cedoru	15	23.43

3.	le ʔmi n si n k ro	14	21.87
4.	hukph k sew ro	5	7.81
5.	sariro	3	4.68
6.	n si n k ro	2	3.12
7.	n kt lo	2	3.12
8.	le ʔmi tondu lo	1	1.56
Context-specific Apologies in Limbu			
9.	mbi	2	3.12
10.	y kko	1	1.56

The table above shows that Limbu people use less number of apologetic terms to use when a stranger speaking to another. Besides, Limbu tends to use context - specific apologies when one limbu meets another. However, these context-specific apologies are less number than the real apologies.

In this context it seems that apologies such as ‘le ʔmi n k ro’, mennicaghapro, sew ro , mbi are mostly used while n kt lo, le ʔmi tondu lo , y kko are used rarely in Limbu contexts. In the same way there are only seven real apologies . Besides these, there are two context – specific apologies which express apologies in certain circumstances. They are not always apologies . These expressions which show sudden happenings or events that occur unfortunately.

The percentages of apologies and context-specific apologies out of 64 apologies can be stated as follows.

Table No. 14
The Description of Real Apologies and Context-specific Apologies

S.N.	Apologies	F	C.F.	%
1.	Real apologies	61	61	95.31
2.	Context-specific Apologies	3	64	4.68

Among 90 responses provided by LLSs only sixty-four y kko responses were purely apologetic. And there were ten repairments . The detail description of apologies {Ap + (Ap + Rep) }, repairments and other responses (non-apologetic) can be stated as follows.

Table No 15
The Description of pure Apologies, Repairments
and Non-apologetic Responses

S.N.	Language	Ap(Ap+Rep)		Rep		Non-Verbal Apologies		Non- Apologetic	
		F	%	F	%	F	%	F	%
1.	English	178	72.65	25	10.20	20	8.16	22	8.98
2.	Limbu	64	71.11	6	6.66	×	×	20	22.22

This table gives a statistical description of apologies , repairment of the situation ; non-verbal apologies and non- apologetic responses obtained from native speakers of English and Limbu .

3.4. Use of Apologies between Relatives

Table No. 16
Use of Apologies between Relatives

S.N.	Language	Ap		Ap + Rep		Rep	
		F	%	F	%	F	%
1.	English	15	44.12	15	44.12	4	11.76
2.	Limbu 11,15,18,20	40	40.81	50	51.02	8	8.16

This table shows that in the Limbu context, they express apologies less, however, remedy of the situation is cared much compared to ELSs where as respondents of English language are found to express apologies and apologies and repairments equally.

What is more interesting is when a Limbu accidentally touches his/her sister with his/her foot he/she expresses apologies saying ‘jedo jedoro’ or ‘ sew ro’. And at the same time, they repair the situations by putting their forehead in to sister’s foot. This is a cultural phenomenon which is not imagined in English context. Most often in situation No. 20 they repair the situation by putting their forehead in to sister’s foot. Some utterances in this situation are:

- y sija celie jedo jedoro or cedoro (Ap) [to female by male]
- d b e jedo jedoro (Ap) [to male by female]

The different forms of apologies used by Limbu Language speakers in these situations are given below.

Table No. 17
List of Apologies in the Limbu

S.N.	Apologies	F	%
1.	le ʔmi n si n k ro	18	20
2.	mbi mennicaghap poksero	13	14.44
3.	Jedo jedoro	11	12.22
4.	y mbaken pende/pheʔl re	5	5.55
5.	n si n k ro	4	4.44
6.	m phro	4	4.44
7.	menn ho	3	3.33
8.	n kt lo	3	3.33
9.	t ʔphemba pokse	2	2.22
10.	chw chw chw	2	2.22
11.	ceʔyapokse	2	2.22
12.	lu mendi leʔmi n k ro	2	2.22
13.	hukph k sew ro	1	1.11
14.	sew ro	1	1.11
List of Context-specific Apologies			
15	mbi	8	8.88
16.	y kko	2	2.22
17.	h	2	2.22
18.	h ho	2	2.22
19.	thuiy	2	2.22
20.	re	1	1.11
21.	h gen sik menjokyo	1	1.11
22.	me ʔ	1	1.11

In this context the apologies such as mbi mennicaghap poksero , jedo jedoro/cedoro, le ʔmi n k ro are mostly used in Limbu context. In case of context-specific apologies ‘h !’ is used when when some one forgets to do something as in situation No 15 .Similarly ‘h ho’ is also another interesting term used here. Other terms are common and found to be used in many former situations as well.

Out of 90 apologies in Limbu 71 of them were real apologies and 19 were context –specific. The percentages of apologies and context-specific apologies can be stated as follows.

Table No. 18

The Description of Real Apologies and context specific Apologies.

S.N.	Apologies	F	*C.F	%
1.	Real Apologies	71	71	78.88
2.	Context-specific Apologies	19	90	21.11

Repairments in the situations are not described in the above table . But apologies and apologies and repairments are mentioned.

The description of apologies { Ap + (Ap + Rep) }, repairments in the situations and non-apologetic responses between the English and Limbu languages is discussed in the following table.

Table No. 19

The Description of pure apologies, Repairments and Non-Apologetic Responses

S.N.	Language	Ap+(Ap+Rep)		Rep		Non- Apologies	
		F	%	F	%	F	%
1.	English	30	85.71	4.	11.43	1	2.86
2.	Nepali	90	75	8	6.66	22	18.33

In terms of Limbu there were are $30 \times 4 = 120$ responses in total. Among them, 90 responses were purely apologetic (excluding repairments) , 8 responses repaired the situations and 22 responses were non- apologetic.

3.5 Use of Apology between Customer and Shopkeeper

Table No. 20

Use of Apology between Customer and Shopkeeper

S.N.	Language	Ap		Ap + Rep		Rep		Non-Apologies	
		F	%	F	%	F	%	F	%
1.	English	3	8.57	27	77.14	5	14.29	-	-
2.	Limbu ,19	5	16.66	8	26.66	9	30	8	26.66

The table shows that majority of English people used apologies and repairments both but a few people repaired the situations. On the contrary majority of Limbu people repaired the situations

while speaking to the shopkeeper . So, what the researcher come to conclude here is that English people are more apologetic in relation to LLSs .Limbu language speaker felt very easy to return the thing that they bought to the shopkeeper without apologizing. Let’s see some responses based on situation no. 19.

- t ɤphemba pokse kanle nurik mes ptunrach (AP)
(I’m sorry it didn’t write clearly)
- le ɤmi pir e d be g rkothik teɤru (Ap + Rep).
(I’m sorry. I’ d like to another one)
- kan n kc inga t phemb rach g rkothik teɤru (Rep).
(This pen is poor quality, I’ll take another one.)

The total apologetic responses in this context used by Limbu language speakers are mentioned above.

Table No. 21
List of Apologies in the Limbu

S.N.	Apologies {Ap+(Ap+Rep)}	F	%
1.	le ɤmi n k ro	6	46
2.	m phro	2	15.38
3.	sariro	2	15.38
Context-specific Apologies			
4.	keyakmelleo	2	15.38
5.	re	1	7.69

This table shows that in this context the apology ‘ le ɤmi n k ro’ is mostly used and the other numbered 2-5 in the table no 21 are moderately used.

3.6 Miscellaneous

Table No. 22
Miscellaneous

S.N.	Language	Ap		Ap + Rep		Rep	
		F	%	F	%	F	%
1.	English	158	83.16	26	13.68	6	3.16
2.	Limbu 5,10,16,17,25	59	47.58	52	41.93	13	10.48

Situation No. 5,10, 16, 17, 25 in Limbu are kept under miscellaneous category. In this categories it is found that English people are more apologetic than Limbu people, however, English people didn't care to repair the situations much. Expression of apologies and repairments both at the same time is more frequent in Limbu compared to English speakers. Besides, Limbu people use indirect apologies to repair the situations which has been dealt under the topic of Repairment in the above table. They have habit of repairing situations with statements which implicitly express apologies. Some normal utterances used in Limbu in this category are as follows.

- d b tumb kp e y mmu thiklen kepsumm (Sn 10) [Rep]
(respected speaker I'd like to listen to it once more)
- Cuppe kaʔn saʔph kkepseta (Sn 5) [Rep]
(Youngest brother, listen to me for a moment)
- d be kesakin pim phasak ni w muche hukph k sew ro. (Sn 25) [Ap + Rep]
(I'm sorry gentleman I forgot to give your letter.)

The different forms of apologies used by Limbu speakers as follows.

Table No. 23
List of Apologies in the Limbu

S.N.	Apologies {Ap + (Ap + Rep)}	F	%
1.	leʔmi n k ro/ bireo/pir eo	19	17.11
2.	hukph k sew ro	17	15.31
3.	mbi mennicaghap poksero	15	13.55
4.	n si n k ro	8	7.20
5.	m phro	7	6.30
6.	y mbaken pende/pheʔl re	6	5.40
7.	t ʔphemba pokse	6	5.40
8.	n kt lo	2	1.80
9	sew ro	1	0.90
10.	ceʔyapokse	1	0.90
11.	lu mendi leʔmi n k ro	1	0.90
Context-specific Apologies			
12.	mbi	9	8.10
13.	me ʔ	5	4.50
14.	h u	5	4.50

15.	y kko	3	2.70
16.	keni w mendukyo	3	2.70
17.	h ho	2	1.80
18.	keyakmelleo	1	0.90

These apologies are sum total of apologies and apologies and repairments. In the Limbu context it has been found that people are found to use ‘le ꞑmi n k ro’, ‘mennicaghap poksero’, ‘hukph k sew ro’ most frequently whereas English people are found to use ‘excuse me’ most frequently in one way or the other.

On the other hand, there are few new real apologies added in this misscellaneous category. They are ‘menn ho’, chw ! chw! chw!. ‘menn ho’ has been used when respondents encountered the situation 18.

In case of Limbu language, out of 111 apologies the percentage of apologies is 39.33 % while the percentage of the both apologies and repairments is 34.66 % . It means 34.66 % of the people used apologies and repairment of the situation both.

Out of 111 apologies used in Limbu, 83 of them were real apologies. They don’t need any content to describe. They can stand on their own as apologies. Similarly among 111 apologetics terms ,28 were context-specific apologies which need context to describe. They are situation specific i.e. their use differs from situation to situation .Limbu utterances are full of such context-specific utterances. If a Limbu encounters a sad or happy situation, he or she accidentally utters such words to repair the situation.

The description of apologies and context-specific apologies can be shown in the tabular form as follows.

Table No. 24

The Description of Real Apologies and Context-specific Apologies in the Limbu

S.N.	Apologies {Ap + (Ap + Rep)}	F	*C.F.	%
1.	Real apologies	83	83	74.77
2.	Context-specific apologies	28	111	25.22

*C.F. - cumulative frequency.

The table given above shows that LLSs are found to use less number (only 25.22 %) of context-specific apologies in comparison to real apologies (74.77 %).Eventhough we can't neglect their frequent occurrences in the conversation.

In case of limbu, there were $5 \times 30 = 150$ responses in total. Among them 111 responses were purely apologetic 13 were repairments and 26 were non- apologetic. The following will be helpful to understand these responses.

Table No. 25
The Description of Apologies {Ap + (Ap + Rep)}, Repairments
and Non – Apologetic Responses

S.N.	Language	Apologies{Ap + (Ap + Rep)}		Repairments		Non-Apologetic Responses	
		F	%	F	%	F	%
1.	English	184	87.62	6	2.86	20	9.52
2.	Limbu	111	74	13	8.66	26	17.33

3.7. Sex-wise Differences

Table No. 26
Sex-wise Differences

S.N.	Language	English						Limbu					
		Ap		Ap + Rep		Rep		Ap		Ap + Rep		Rep	
		F	%	F	%	F	%	F	%	F	%	F	%
1.	Male	271	50.94	154	28.95	25	4.70	152	38	93	23.25	74	18.5
2.	Female	230	51.34	165	36.83	32	7.14	142	40.57	93	26.57	60	17.14

It is also worth seeing the differences in the use of apologies between male and female. It is found that female people excel their male counterparts in the expression of apologies and apologies and repairments that confirms the findings of Holmes (1989) who concludes that “Women use significantly more apologies than men.”

3.8. List of Different Types of Apologies used in Two Languages

3.8.1. List of Different types of Apologies in English

Thirty different types of apologies were used by the native speakers of English while responding to the situations. Out of 980 responses in English, only 820 responses were purely apologetic (Pendey 1997). The list of different types of apologies in English are given below:

Table No. 27

List of Different Types of Apologies in English

S.N.	Apologies	F	%
1.	Excuse	236	28.78
2.	Sorry	222	27.07
3.	I'm sorry	153	18.66
4.	I'm really sorry	28	3.41
5.	I'm very sorry	25	3.05
6.	Oh! I am sorry	22	2.68
7.	I apologize	18	2.20
8.	Oh ! sorry	16	1.95
9.	I am so sorry	14	1.71
10.	I am terribly sorry	12	1.46
11.	Oh !	11	1.34
12.	Please for give me	10	1.22
13.	Oops sorry	8	0.98
14.	Oh no	6	0.73
15.	Oh ! Iam really sorry	5	0.61
16.	I do apologize	4	0.49
17.	Oh I am so sorry	4	0.49
18.	Oops... ..	4	0.49
19.	Oh shit. Sorry	4	0.49
20.	Oh my god	4	0.49
21.	I beg your pardon/ parden me	2	0.24
22.	Shit	2	0.24
23.	Oh I am very sorry	2	0.24
24.	I am afraid	2	0.24

25.	Oh I am terribly sorry.	1	0.12
26.	Hey ! sorry	1	0.12
27.	Hi Sorry	1	0.12
28.	I am extremely sorry	1	0.12
29.	That's my seat Poul	1	0.12
30.	Oh gotta go	1	0.12
Total		820	83.67

Source: Pandey (G.P.1997)

It is found that apologies like 'excuse me', 'sorry' and 'I am sorry' are mostly used apologies whereas 'Hey sorry', 'Hi ! sorry', 'I am extremely sorry' etc. (see the above) are by very few people and they rarely used.

3.8.2. List of Different Types of Apologies in Limbu

Twenty nine different types of apologies were used by the native speakers of Limbu. Out of 750 responses in Limbu, only 550 responses were purely apologetic. But these apologies are split in to two forms : real apologies and context-specific apologies. These different types of apologies are given :

Table No. 28
List of Different types of Apologies in Limbu

S.N.	Real Apologies	F	%
1.	leʔmi n k ro/ bireo/pir eo	120	21.81
2.	mbi mennicaghap poksero	105	19.09
3.	n si n k ro/ bireo/pir eo	30	5.45
4.	hukph k sew ro	25	4.54
5.	m phro	25	4.54
6.	y mbaken pende/pheʔl re	20	3.63
7.	sew ro/ cedoru	19	3.45
8.	Jedo jedoro	15	2.72
9.	sariro	15	2.72
10.	n kt lo	15	2.72
11.	t ʔphemba pokse	12	2.18
12.	le ʔmi tondu lo	5	0.9.

13.	lu mendi leʔmi n k ro	4	0.72
14.	ceʔyapokse	3	0.54
15.	menn ho	3	0.54
16.	chw....chw....	2	0.36
List of Context-specific Apologies			
17.	mbi	38	6.90
18.	y kko	16	2.90
19.	key kmelleo	12	2.18
20.	h u	12	2.18
21.	keni w mendukyo	12	2.18
22.	h ho	8	1.45
23.	re	8	1.45
24.	me ʔ	8	1.45
25.	h	6	1.09
26.	kesi menkhe yo	5	0.90
27.	h u theni poksega/ thecokm ga	3	0.54
28.	ha gen sik menjokyo	2	0.36
29.	thuiy	2	0.36
Total		550	73.33

From the above tables the researcher come to know that the LLSs have a very few forms to express apologies in comparision to ELSs while responding to the situations even then they often use context specific apologies . It seems that English people are more apologetic in reation to Limbu language speakers.But in fact, it doesn't mean that Limbu people are not polite. It has been found from the study that Limbu people expressed their apologies from their tone, facial expressions and other tacties.This has something to do with their culture.

CHAPTER FOUR

4. Findings and Recommendations

This research entitled “A comparative study of apologies between English and Limbu” aimed at exploring the various forms of apology used in the Limbu language and to compare and contrast them with those of English apologies as well as to suggest some pedagogical implications. To fulfil these objectives the researcher had prepared a set of interview questionnaires and collected the data from Limbu informants. The data were analysed and interpreted first in terms of relationship between the interlocutors in their interaction between friends, strangers, teachers, relatives, shopkeeper, and others. Sex-wise comparison was also made among Limbu speaker. Having analysed and interpreted the data, the researcher compared them with the terms of apologies used in English taking the information from Pandey G.P.(1997) and others. The major findings of the research can be stated as follows.

4.1 Findings of the study

I. The researcher found the following forms of apology in the Limbu Language.

S.N.	Real Apologies	S.N	Context-specific Apologies
1.	leʔmi n k ro/ bireo/pir eo	17.	y kko
2.	mbi mennicaghap poksero	18.	key kmelleo
3.	n si n k ro/ bireo/pir eo	19.	h u
4.	hukph k sew ro	20.	keni w mendukyo
5.	m phro	21.	h ho
6.	y mbaken pende/pheʔl re	22.	re
7.	sew ro/ cedoro	23.	me ʔ
8.	Jedo jedoro	24.	h
9.	sariro	25.	kesi menkhe yo
10.	n kt lo	26.	h u theni poksega/ thecokm ga
11.	t ʔphemba pokse	27.	ha gen sik menjokyo
12.	le ʔmi tondu lo	28.	thuiy
13.	lu mendi leʔmi n k ro	29.	mbi
14.	ceʔyapokse		
15.	menn ho		
16.	chw....chw....		

- II. The Limbu language has less apologetic terms or apology structures than English has. But it seems that the Limbu language has some context-specific apologies which explicitly always do not express apologies. They occur in certain circumstances.
- III. Native speakers of Limbu are indirect, lengthy and sometimes ambiguous while expressing apologies, apologies and repairments and repairments whereas native speaker of English are direct and explicit in their use of apologies, apologies and repairment and repairments. Pragmatic intricacies mostly involved in the Limbu responses to express apologies.
- IV. Limbu people are less apologetic compared to English people.
- V. Some Limbu language speakers used the English form 'sorry' and the Nepali term 'm pha' to respond the situations for apology. Thus, these forms have become part of Limbu vocabulary.
- VI. The gravity of apology seems to depend on the situations rather than the relationship between the interlocutors in case of English whereas it depends on the relationship between the interlocutors rather than situations in case of Limbu.
- VII. Limbu people found easier to repair the situations without using the apologetic terms.
- VIII. Native speakers of Limbu often use the terms of address with apologetic terms while expressing apology. In that case they express apologies in three ways. For example :
- leɹmi n k ro d be. (for senior or respected person)
 leɹmi n k ro cumme. (for friends or contemporary)
 leɹmi n k ro hinj e. (for junior)
- They also use kinship terms with apologetic terms. So the Limbu speakers always consider who the person offended is before expressing apology.
- IX. There are several terms of address in the Limbu which make the utterance/responses more or apologetic. Sometimes, therefore, Limbu language speakers use the terms address only while expressing apology. For example :
- lu w e melleb ro (my dear I don't know)

4.2. Recommendation and Pedagogical implication

On the basis of findings the researcher has attempted to forward some suggestions for teaching 'apologies' which would be beneficial for teachers, students, and learners of English and Limbu as second languages.

- I. The teacher can create dialogues that require the expressions of apologies and perform them in the situations.
- II. Make the students knew all the apologies in English and Limbu. After making the students know all the apologies in limbu and English, make the lists of all the apologies of English and limbu which are functionally similar. Then , find out the apology in English which have no counterparts in the limbu and make them to learn in situations.
- III. Students are asked to make note what people say when they do something wrong, how people respond for having done something wrong, how one repairs when he/she gives trouble or pain to another.
- IV. The teacher can create different kinds of situations based on apology and ask the students to make apologies properly.
- V. English people learning the limbu should be made aware of the use of terms of address while expressing apology.
- VI. Limbu native speakers learning English should be taught different forms of apologies in English and the English people learning Limbu should be taught the concept of context-specific apologies.
- VII. The Limbus learning English can be suggested to use 'excuse me' phrase to apologize, to the strangers and English people learning of the Limbu language can be taught to use leʔmi n k ro _d _be (for male) and _d _me (for female) in order to apologize a stranger.
- VIII. Text-book writers should write books so that the learners can be encouraged to use apologies in their conversations.

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APPENDICES

Appendix I

Transliteration of Nepali Alphabet in to Roman script Based on Turners (1931) Nepali Alphabet and Diacritic Marks

अ	a	क	k	द	d
आ		ख	kh	ध	dh
इ	i	ग	g	न	n
ई		घ	gh	प	p
उ	u	ङ		फ	ph
ऊ		च	c	ब	b
ऋ	ṛ	छ	ch	भ	bh
ए	e	ज	j	म	m
ऐ	ai	झ	jh	य	y
ओ	o	ञ	ñ	र	r
औ	au	ट	ṭ	ल	l
अँ	a a	ठ	ṭh	व	w/v
अं	ã	ड	ḍ	श	ś
:	ḥ	ढ	ḍh	ष	ṣ
		ण	ṇ	स्	s
		त्	t	ह	h
		थ	th		

(Note: The traditional letters क्ष्, क्श्, क्च and ज्ञ are treated as Conjunct letter.

e.g. क्ष = kṣ, क्श् = kṣh, क्च = kc; ज्ञ = gy; क्त्र = ktr)

Appendix II

Fraser's Strategies for Giving and Accepting Apologies

Fraser (1981 : 263) states several strategies that can be used alone or in combination to form an apology.

Direct Strategies mention the apology as an issue:

- i. Announcing an apology, e.g. "I (hereby) apologize for...."
- ii. Stating one's obligation to apologize, e.g. "I must apologize for"
- iii. Offering to apologize, e.g. "I would like to offer my apology to you for ..."
- iv. Requesting that the hearer accept an apology, e.g. "Please accept my apology for"

Indirect Strategies do not explicitly mention the apology as an issue :
it is inferred from the context.

- v. Expressing regret for the offence, e.g. "I'm (truly/very/so/terribly) sorry for...."
- vi. Requesting forgiveness for the offence, e.g., "Forgive/ Pardon/Excuse me for"
- vii. Acknowledging responsibility for the offence, e.g. "That's my fault".
- viii. Promising forbearances, e.g. "I promise you that will never happen again again."
- ix. Offering redress/repair, e.g., "Please let me pay for the damages."

Fraser (1981 :265) also mentions strategies used to accept an apology.

- i. Reject the need for apologizing e.g., "You did not have to apologize."
- ii. Deny offence, e.g., "I wasn't really upset".
- iii. Express appreciation, e.g. "Thanks for your concern."
- iv. Reject speaker responsibility, e.g. "Well, you really couldn't help it."

Appendix III

Interview questionnaire

This interview questionnaire has been prepared to draw information for the research work entitled " A Comparative Study of Apologies in English and Limbu." This research is being carried out under the guidance of **Prof. Dr. Tirtha Raj Khaniya**, Central Department of English Language Education, Faculty of Education T.U. Kirtipur, Kathmandu. The researcher hopes that your kind co-operation will be a great contribution of this research work.

Researcher
Harka raj Tembe
T.U. Kirtipur
Kathmandu

The Limbu Situations

Name :

Age

मिडसड :.....

तड्बे :.....

Address :

Academic Qualification:

लाम्मिक :

साप्साक सुम्बोधा :

Mother tongue :

मा पान :.....

Please make responses in a few words or sentences that first come to your mind.

साकेभर हारा केन्निड्वा:यो थे ता खेनहा ताड्बा पानेयो पाते ।

What would you say in the following situation?

कन योबा अवस्थायो खेने आभेकेल या थे केबातु ?

1. The dirty water you threw from your balcony was on the head of a stranger walking along the road.

१. खेनेन् केहिम्मेयो लाम्बा माखुन्दे च्वातेन लाप्केदेसुले लाम्मेयो लाड्केखेक्पा कुसिड मेन्नीपनाबा मनाले कुधक्केयो अचानाकेयो चुक्ते ।

2. Suppose, you are walking to the alley you stepped on a stranger's foot and S/he fell down.

२. खेने लाम्मेयो लाड्केघेगेर केवएले कुसिड केन्नीतुम्बा मनाले कुलाडडेयो केदोरुवाड खेड मना केडे ।

3. Someone asked you the way to Singhadarbar but you don't know.

३. थिक मनाले खेने सिंहंदरबार पेक्मा लाम्मिन सेन्केदोसे कर खेनेयाड केन्निसुन ।

4. One of your close friend invites you to go to the movies but you can't due to your business.

४. कुसिड निपनाबा केन्जुम्मेले मुन्जाइत् अमेच्छे पिच्छीभाड पानेन् युक्सु कर खेने केयाम्बकेले चोगुले पेग्मा केन्छिरुन ।

5. You are in a hotel and you want to take snacks. How do you attract the waiter's attention ?

५. सिक्लाकतेले बेला होटल थिककेयो केगेरेआड याम्बक केजोक्पा मना ऊ:मा निड्वा केजोगु खम्बेले आभेयाड पान केसातुसी ?

6. You borrowed a friend's pen or match for a while but the pen lost before returning back.

६. सप्मा थिक्केल्ले लागि केजुम्मेल्ले कुसाप्पेन मेन्गर मचीसेन् केनाक्त्वाड वये कर नुक्का मेड्खोये मये ।

7. Your friend next room complains that the sound of your radio is so loud that he/she can't concentrate in his/her study.

७. आफै केहिम्मेयो केमुक्सुबा रेडियोले सोरिक्पा हिम्मुबा चुम्मेइन् साप्ला निरुले तुक्खे पोक्सेबा सेन्लाप् त्ये ।

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

८. चुम्भाड केहेप्तुबा मनान्ना एयाड्बा निरैछ ।

9. You are rushing to the class, you accidentally knock in to the teacher's arm.

९. निसाम् हिम पिसाड् केल्लोक्तेर केवयेले सिक्साम्बान् आचानाकेल्ले केजन्दु । मेन्गर
९. बजार पिसाड् केल्लोक्तेर केवयेले आनीयाड् थुहाड्बा मना आचानाकेल्ले केजन्दु ।

10. You are at a formal function, and need clarification about what the speaker is saying.

१०. चुम्लुड थिक्केयो केवापार केवप्पा तुम्बाक्पालेन् पातुबा कुसिड् मेन्निप्नाबा पानइन याम्मु थिक्केन पातेभाड् पान मेप्पा पर्यो ।

11. When you went out from the home of your relative. Accidentally your leg stroke in to a valuable thing and the thing is broken.

११. आपाङ्गे मनाले हिम्लाम केलन्देले अन्जानियो नुबा, केखिक्पा चिगोक्वा केलाड्डेले याड्सुआड् हेरे ।

12. Someone got an appointment with you. But you couldn't reach there on time due to the too much sunny day or heavy rain. The fellow is still waiting for you.

१२. माघालाम् केदाबा चुम्मेल्ले तुमिरोभाड् पान युक्सुवाड् वये कर वाहित्तेल्ले या हाड्वाले चोगुले लेक्केम्मा केन्हुक्तेन् ताइसाड् चुम्मेल्ले केहाड्डेरे केवये ।

13. You are invited to a party. You are having tea with your friend. Accidentally, you spill tea on your host's coat.

१३. चुम्बिककेले कुहिम्मेयो केउतेयाड केवे । छइक् केधुडेर केबच्छेले आचानाक कुगोटेयो हुक्से ।

14. You often forget to do the homework . This is the tenth time that you haven't done homework after being asked by your teacher. You're apologizing to the teacher.

१४. निसाम् हिम्मोबा याम्बोकेन् चारिक्सिक् चोक्मा निड्वा केमुच्छु । सिक्सम्बाले येलेड्येलेडे याम्बोकेन् चोगेभाड पान केमेत्ते ताइसाड याम्मु निड्वा केमासु ।

15. Your father asked you to bring a cap from a shop but you forgot it and returned home bringing shoes in the evening.

१५. केम्बाले थाक्खुप् इडेओभाड केमेत्येयाड वए कर युसिक् केनुक्सेले निड्वा केमाच्छुआड लाड्हक् केदारु ।

16. You stepped in someone's meeting room by dirty feet with stool unknowingly.

१६. केलाडडेले हिथिक केदोरुआड सुम्मेत्ले नाअमी हिम्मेयो केलासे ।

17. You vomited on the cloth of a passenger near to you as a result of giddiness while you were traveling on a bus.

१७. खाम्लाथाओ केवेर केवयेले निड्वा इरियाड तगि केयुड्वा मनारे कुजाड्डेयो केपेरू ।

18. You invited a guest at your home . A dog came there and ate some portion of meal and escaped.

१८. हिम्मेओ तक चासि ऊप्नाबा तरेबेले कुदकेन कुदगीओ कोचोले लागुआड खेच्चिड ।

19. You are a shopkeeper. A customer bought a pen from you but when she tried to write it at home it couldn't write smoothly. The customer brings it back and complains.

१९. खेने केसड्सुबा नाक्चाइन् केइड्वा मनाले कुहिम्मेओ तेरुआड साप्तुले नुरिक मेन्साप्तुबा लुड्हाएन त्ये ।

20. Your leg touched your daughter, sister or respected personalities.

२०. सामेन्छुमा, नेन्ने, नुसा या तुम्बाक्पाहा लाड्डेले याडसु ।

21. Two of your teacher are discussing each other and you 'd like to participate in their discussion as well. How do you address them ?

२१. नेच्छि सिक्साम्बाहा ता मेजेडर मेवएल्ले खेनेआड खुन्छिनु पाप्मा सिहाथाड्डेले आभ्याङ्ग पान केसातुसी ?

22. You are walking to the classroom . You accidentally hit the arm of a girl/boy walks past you. He/her books fall on the ground.

२२. खेने निसामहिम केवेर केवच्छेल्ले सोरिक लाडकेखेक्पा कुसिङ्गमेन्निप्नावा मेन्छुमा मेन्गर येम्बिच्छा चुम्मेल्ले कुनक्सुम्बायो तोक्तेआड पक्सुवा सकसकहा मुत्थे ।

23. A stranger is in your seat in a bus that you've already reserved. You want your seat.

२३. कुमेन केहुँडुवा खाम्लाथालेन युडमादेन ओ नाअ्मिथिक युडसिड ।

24. You are in a bank. When you start filling a form you realized that you have lost your pen . You need to borrow it from a stranger who is standing beside you.

२४. खेने याड हिम्मेयो केवा । फाराम साप्पा केहक्सुले खेनेने नाक्चाइन होप्ते । हन्नाड साप्पाले लागि केबेसो केयेप्पा नाअ्मी मनानु केनाक्तुले आभेलरिक केनाक्तु ?

25. You took someone's letter from the post office committing to handover it immediately. But you forget. After a week a man related to the letter came in front of you with getting angry.

२५. इडखड हिमलाम याअ्मिरे सकइन लेपलरिक कुहुक्केयो पिमारो भाड केदारुआड निडआकेमुछु । एअ्नाम एघाड कुन्दाडबेन क्पाक लेअ्रेर त्ये ।

Thank you very much for your co-operation.

केफाराआड यरिक यरिक नुगेन

Appendix IV

Total Apologies in the Limbu

Situation	Apologies	Frequency of Occurrences
1.a.	leʔmi n k ro	9
b.	mbi mennicaghap poksero	8
c.	n si pir eo	2
d.	sew ro/ cedoro	2
e.	y mbaken pende/pheʔl re	2
f.	mbi	2
g.	n kt lo	1
h.	key kmelleo	1
i.	keni w mendukyo	1
j.	h ho	1
k.	re	1
2.a.	leʔmi n k ro/ bireo/pir eo	10
b.	mennicaghap poksero	9
c.	mbi	3
d.	key kmelleo	2
e.	Jedo jedoro	3
f.	y kko	1
g.	m phro	1
h.	h	1
3.a.	leʔmin k ro/ bireo/pir eo	8
b.	keni w mendukyo	2
c.	n si n k ro	2
d.	y mbaken pende	2
e.	t ʔphemba pokse	1
f.	h	1
g.	h u	1
h.	me ʔ	1
i.	h ho	1
j.	y kko	1

4.a.	leʔmi pir eo	8
b.	leʔmi tondu lo	1
c.	sariro	2
d.	keni w mendukyo	2
e.	h	2
f.	h u	1
g.	h u thecokmag	1
h.	kesi menkhe yo	1
5.a.	h u	5
b.	me ʔ	2
c.	y kko	2
d.	mbi	3
6.a.	mennicaghap poksero	9
b.	leʔmi n k ro/ bireo/pir eo	8
c.	n si n k ro/ bireo/pir eo	4
d.	y mbaken pende/pheʔl re	2
e.	t ʔphemba pokse	1
f.	key kmelleo	1
g.	ha gen sik menjokyo	1
h.	h u	1
7.a.	mbi mennicaghap poksero	8
b.	n kt lo	4
c.	mbi	2
d.	t ʔphemba pokse	2
e.	keni w mendukyo	2
f.	y kko	1
g.	m phro	2
h.	h	1
i.	h ho	1
j.	re	1
8.a.	mbi mennicaghap poksero	9
b.	leʔmi n k ro	6
c.	n kt lo	4
d.	m phro	3
e.	mbi	3

f.	y kko	2
g.	re	1
h.	lu mendi leʔmi n k ro	1
i.	me ʔ	1
9.a.	mbi mennicaghap poksero	10
b.	leʔmi bireo	7
c.	sew ro/ cedoro	4
d.	hukph k sew ro	2
e.	mbi	2
f.	n si pir eo	1
g.	y kko	1
10.a.	hukph k sew ro	1
b.	sew ro	1
c.	mbi	3
d.	me ʔ	2
e.	keni w mendukyo	2
11.a.	mbi mennicaghap poksero	8
b.	leʔmi n k ro/ bireo/pir eo	6
c.	m phro	2
d.	mbi	2
e.	y mbaken pende/pheʔl re	1
f.	ceʔyapokse	2
g.	n si n k ro/ bireo/pir eo	2
h.	y kko	1
i.	lu mendi leʔmi n k ro	2
j.	chw chw chw	1
12.a.	leʔmi n k ro/ bireo/pir eo	5
b.	sariro	3
c.	m phro	2
d.	keni w mendukyo	2
e.	h u theni poksega/ thecokm ga	1
g.	key kmelleo	2
h.	t ʔphemba pokse	1
i.	re	1
j.	kesi menkhe yo	1

13.a.	mbi mennicaghap poksero	8
b.	m phro	3
c.	n si n k ro	3
d.	y mbaken pende/phe?l re	3
e.	sariro	1
f.	mbi	2
g.	y kko	1
h.	h ho	1
i.	h u	1
14.a.	mennicaghap poksero	9
b.	le?mi n k ro/ bireo/pir eo	7
c.	sariro	3
d.	n si bireo	1
e.	sew ro/ cedoro	3
f.	hukph k sew ro	3
g.	n kt lo	2
h.	le ?mi tondu lo	1
15.a.	le?mi n k ro	5
b.	n si pir eo	2
c.	n kt lo	3
d.	m phro	2
e.	y mbaken pende/phe?l re	2
f.	mbi	2
g.	h ho	1
h.	re	1
i.	ha gen sik menjokyo	1
j.	h	2
16.a.	mbi mennicaghap poksero	10
b.	le?mi n k ro/ bireo/pir eo	6
c.	m phro	3
d.	mbi	3
e.	me ?	1
f.	y mbaken pende/phe?l re	2
g.	t ?phemba pokse	2
h.	ce?yapokse	1

i.	y kko	1
j.	h ho	1
17.a.	le ʔmi pir eo	8
b.	n si bireo	6
c.	m phro	4
d.	y mbaken pende	4
e.	t ʔphemba pokse	3
f.	hukph k sew ro	2
g.	key kmelleo	1
h.	keni w mendukyo	1
i.	h ho	1
18.a.	mbi	3
b.	menn ho	3
c.	y mbaken pende/pheʔl re	2
d.	thuiy	2
e.	t ʔphemba pokse	2
f.	y kko	1
g.	me ʔ	1
h.	h ho	1
i.	chw chw chw	1
19.a.	le ʔmi n k ro	4
b.	n si n k ro/ bireo/pir eo	2
c.	m phro	2
d.	sariro	2
e.	t ʔphemba pokse	1
f.	re	1
g.	key kmelleo	1
20.a.	Jedo jedoro	11
b.	leʔmi n k ro	7
c.	mbi mennicaghapro	5
d.	hukph k sew ro	1
e.	sew ro	1
f.	mbi	1
21.a.	sew ro	8

22.a.	mbi mennicaghap poksero	7
b.	leʔmi bireo	6
c.	n si n k ro	3
d.	mbi	3
e.	y mbaken pende	2
f.	sariro	2
g.	t ʔphemba pokse	1
h.	y kko	1
i.	key kmelleo	2
j.	n kt lo	1
k.	keni w mendukyo	1
l.	jedo jedoro	1
23.a.	leʔmi	3
b.	y mbaken pheʔl re	1
c.	m phro	2
d.	t ʔphemba pokse	1
e.	keni w mendukyo	1
f.	key kmelleo	4
g.	h	1
24.a.	mbi	4
b.	y kko	2
c.	h u	1
d.	re	1
e.	me ʔ	1
25.a.	hukph k sew ro	14
b.	leʔmi n k ro	5
c.	mbi mennicaghap poksero	5
d.	n kt lo	2
e.	n si n k ro	2
f.	t ʔphemba pokse	1
g.	lu mendi leʔmi n k ro	1

Grand Total	F = 550
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