

# CHAPTER ONE

## INTRODUCTION

This study is about **Forms of Prohibiting and Asking for Permission in English Language and Bajhangi Dialect of Nepali Language**. This topic consists of general background, literature review, objectives of the study and significance of the study.

### 1.1 General Background

Language can be defined as voluntary vocal system of human communication. It is species specific and species uniform possession of human beings. It is the most advanced and widely used powerful means of human communication. There are different modes of communication besides language. They are visual, tactile, olfactory, gustatory, etc. Among them, language is universal medium to express human thoughts, ideas, feelings, emotions, experiences and desires. We could not imagine the modern world in the absence of language. The activities in the modern world from this or that perspective are influenced by the language. Thus, it is a means to establish relation among people. It is the language that has brought disparity between animal and human world.

Language is not an end in itself just little as railway tracks; it is a way of connection between souls, a means of communication.... Language is the most complete, the richest, the best means of communication; it bridges the physical chasm between individuals (Jespersen, 1994, p.4).

Language is human phenomenon which is as complex as human relationship in a society. Language is the representation of culture. It makes people aware of their past generation in future. Baudonin de Courtenay (1972 as cited from Tamang, 2010,p.1). Language is no longer regarded as an organism but as the function of human organism; it is not a biological phenomenon which assumes a life of its own but a social one which exists and develops only within a given speech community and only to communicative needs. The speech itself was a social act and that language opened to the speakers, possibilities and choices

which presumed an active and creative process. Language is throughout a psychological social phenomenon; it is both a tool and an activity.

More than six thousand different languages are spoken in the present day world. Among them, English is one of the richest languages since it has wide coverage, rich vocabulary, written literature and high population of its users. It is one of the prominent international languages in which most of the books, report, journals, newspapers, etc. are published. It is used in business, education, literature, sports, communication, technology, politics, etc. Crystal (1988, p. 20) says, “English is the mother tongue of more than three hundred million people in the world. Similarly, about three thousand million people use it as a second language and around two hundred million people speak English as a foreign language in the universe.”

English is used as a lingua-franca to make the communication possible among the people of different speech communities. Out of six official languages used in United Nation (UN), it is the most widely used language. English has become one of the important subjects of teaching all over the world. Sthapit et al. (1988) say, “It is the principal language for international communication and the gateway to the world body of knowledge” (as cited in Bhattarai, 2002, p.2).

### **1.1.1 The Linguistic Scenario of Nepal**

Nepal is a multilingual, multicultural and multi ethnic country where people speak varieties of languages and dialects with respect to their geographical variation. According to the Census Report (2001), 102 ethnic groups and more than 92 languages existed in Nepal. Among these languages, most of them do not have written scripts. So, it is obvious that Nepal is a land of ethnic diversity and linguistic plurality.

The languages and their innumerable dialects spoken in Nepal have genetic affiliation to at least four language families, namely:

- a) Indo-Aryan Family
- b) Tibeto-Burman Family
- c) Austro-Asiatic Family
- d) Dravidian Family

### 1.1.2 Indo-Aryan Family

The languages having many speakers come under this family. Nepali, official language of Nepal having 48.61 percent of the speakers also comes under this family. The Indo-Aryan languages are spoken by the majority of Nepal's total population and thus constitute the largest group of Nepal's languages in terms of their speakers. The following languages come under this family:

**Table No. 1**  
**Indo-Aryan Family**

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

Source: Ethnologue Report for Nepal (2009)

### 1.1.3 Tibeto-Burman Family

The languages of this family are spoken by relatively less number of people than Indo-Aryan Family. This is another group of language spoken in Nepal. The number of languages spoken under this is fifty seven and this is the largest group in comparison to other families and groups. The following languages are classified under this family:

**Table No. 2**  
**Tibeto-Burman Family**

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

Source: Ethnologue Report for Nepal (2009)

### 1.1.4 Dravidian Family

Dravidian family is a minor language family that includes the two languages spoken in Nepal: Jhangar (or, Dhangar) and Kisan. The former one is spoken by 0.13 % of the total population of Nepal. Yadav (2003) points out that Jhangar is said to be a variant of Kurux language, however, it is distinctive in terms of vocabulary and grammar. Kisan is the Dravidian language that is spoken by nearly five hundred native speakers in Nepal. It is an endangered language. According to the Ethnologue Report for Nepal (2009), only one language named Jhangar comes under this family. It is also named as 'Kurux Nepali'. It is spoken in Janakpur and Dhanusa districts.

### 1.1.5 Austro-Asiatic Family

According to the Ethnologue Report for Nepal (2009), there are two languages Satar and Mundari which come under this family. They are mainly distributed in the Southern Parts of Jhapa and Morang districts. The census report (2001) has identified that Satar and Santhal languages not as distinct ones but as a single one, i.e. Santhali. It also suggested that Mundari should be included within Santhali.

According to the "Preliminary Census Report (2011)", the major languages spoken in Nepal with their percentage are mentioned below:

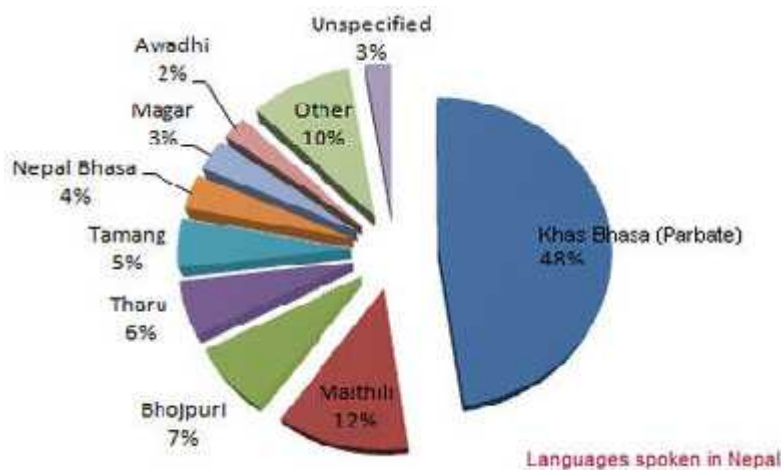


Figure: 1

Source: Preliminary Census Report (2011)

### 1.1.6 Dialect

Dialect is a user-based variety of language. It is a regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structure. In other words, a variety of language which is spoken in one part of country or by people belonging to a particular social class of language may have many dialects like the Nepali language has Purbeli dialect, Doteli dialect, Bajhangi dialect, and so on. Moreover, dialect is the variety of language which is distinguished according to the user, i.e. what geographical

location and social class s/he comes from. Therefore, it is said that dialect betrays the personality of the users or the speakers of the language.

Lyons (2005, p.268) says, “Dialects cover differences of grammar and vocabulary.” OALD (2005, p.420) defines “Dialect as the form of a language used in a part of a country or by a class of people with words and pronunciation that might be different from other forms of the same language.” Similarly, Holmes (2008) writes ‘Dialects are simply linguistic varieties which are distinguishable by their vocabulary, grammar and pronunciation.’

Thus, to conclude the above discussion we can say that dialects are those varieties which basically represent diverse social and regional origins. To put it in different words, dialects are linguistic varieties of a language identified by their vocabulary, grammar and pronunciation. There are mainly two types of dialects viz. regional dialect and social dialect. They are described as follows:-

#### **1.1.6.1 Regional Dialect**

Regional dialects are also known as geographical dialects or geo-lects. The varieties of language caused by geographical region are called geographical dialects. The regional dialect is related to the physical boundary of certain locality. However, the dialect differs in terms of pronunciation, grammar and vocabulary. They reflect the geographical origin of the speakers. For example, American English, British English, etc. come under geographical dialects.

#### **1.1.6.2 Social Dialect**

The variety of language that reveals the social background (economical, educational status, color, age, sex, etc.) of the speaker is called social dialect. It is also known as socio-lect. Black English, White English, etc. are the examples of social dialect. Yule (1947, p.240) defines social dialect as “social dialect is a variety of language used by groups, defined according to class, education, age, sex and a number of others social parameters.” So, it is a variety of language used by the members of certain social groups.

### **1.1.7 An Introduction to the Bajhangi Dialect**

Bajhangi dialect, a regional variety of the Nepali language spoken by two thirds of the total population of Bajhang district of the Seti zone, has some unique linguistic features, styles and characteristics. It has not been widely studied so far and it has no written literature. It exists verbally only like most of the unrecorded languages of the world. Joshi (1989) describes Bajhangi dialect as ‘the dialect spoken by the permanent inhabitants of lower hills and valleys of Bajhang district in the far-western development region of Nepal except the Bungli is called the Bajhangi dialect.’ Though the five dialects Chir, Bungli, Lekali, Dhuleli and Bajhangi are in vogue concurrently in Bajhang, Bajhangi dialect is spoken widely and occupies prominent position.

The Bajhangi dialect is regarded as one of the five dialects of the Nepali language and mentioned as ‘Orapaschhima’ dialect by Bal Krishna Pokhrel and ‘Kendriya’ Nepali by Chudamandi Bandu (as cited in Joshi, 1989). Among the five dialects only two are used prominently in Bajhang. They are Bungli and Bajhangi. Bungli dialect is used in the Bungal area of Bajhang and Bajhangi is used in rest of the parts of Bajhang. Bungli dialect is used by one fourth of the population of Bajhang.

Bajhangis use their dialect among themselves but while conversing with Nepali speakers they switch over to Nepali. Code switching takes place among educated dialect speakers too. This shows that the number of people speaking this dialect is decreasing and will go on decreasing day by day. People especially in Chainpur, the district centre, have started using standard Nepali with the residents of other village because they think those who can speak Nepali are superior to the dialect speakers. There is danger of it becoming a least used dialect in the near future. Consequently, the study of this dialect seems to be necessary of this time.

### **1.1.8 English and Its Importance**

The English language belongs to Indo-European language family and the sub branch of Germanic language family. It is used as one of the major lingua-francas in the world. To put it another way, English is a lingua-franca in the sense that it is an internationally used language of communication. It is used not only among its native speakers but also between native and non-native speakers and also among non-native speakers.

English is widely used in science and technology, communication, business, education, sports, and so on. A research shows that nearly 50% important books are published in English. English books are the main sources of getting scientific and technical knowledge. So English deserves a special position since it has become the international language for communication.

According to the survey of UNESCO (as cited in Chemjong, 2008), more than sixty countries of the world use English as official language, about hundred million people listen to English radio programs and over sixty million children study English at primary level. One third of books of the world have been written in English and more than three hundred fifty million people of the world speak English as their native language.

English is now present in every continent giving the status of a global language. People in the world are eagerly motivated towards learning English. So there are more non-native speakers of English than its native speakers of English. With its global use, English is losing its Englishness and the native speakers sometimes have difficulty in understanding English spoken by non-native speakers.

In this way, Nepal too cannot remain aloof from the growing influence of the English language because of interconnection between world societies and Nepalese society. The development of English language in Nepal is closely connected with the rise of the Prime Minister Jung Bahadur Rana. After his visit to England, he established Durbar High School in 1854 A.D. (1910 B.S.).



It was the first school to teach the English language in Nepal. Since then, English has been included in the curriculum right from grade four up to the master's level.

### **1.1.9 Language Functions**

A function refers to the purpose for which a unit of language is used in order to establish social relationship. According to Sthapit (2002, p.10), "The function of a thing is the purpose it serves or use it is put to." For example, a pen serves the purpose of writing. So writing is the function of a pen. Similarly, language serves the purpose of describing people. Hence, describing people is one of the functions of language. Richards et al. (1985, p.113) state "Functional use of language cannot be determined simply by studying the grammatical structure as sentence." It needs to be studied in social context. Asher (1994, p.512) says, "Language function is the role played by language in the social situation how it is used to express attitudes, communicative feelings, etc." Similarly, Crystal (1980, p.146) opines that language function is the role language plays in the context of society. To put it in other words, language function is the role that a language plays during the interaction or communication among the members of speech community. Thus, we can say that what language does is its function. Broadly speaking, language serves two functions. They are grammatical function and communicative function.

Several linguists have classified communicative functions into different sets of categories. Some of them are mentioned below:-

Wilkins (1976, p.120) classifies language functions in six types. They are judgment and evaluation, suasion, argument, rational inquiry and exposition, personal emotions and emotional relations. Similarly, Halliday (1975) identifies seven functions. According to him the first four functions are instrumental, regulatory, interactional and personal functions. The next three functions are heuristic, imaginative and representational. Likewise, Jacobson

(1896, P.135) has classified language functions into six types. They are referential, poetic, phatic, emotive, conotive and metalingual.

In the same way, Van Ek (1975) has classified communicative functions into the following types:

- i. Imparting and seeking information (identifying, reporting, correcting, asking, etc.).
- ii. Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting or declining an offer or invitation, offering to do something, giving and seeking permission).
- iii. Expressing and finding out emotional attitudes (expressing pleasure or displeasure, surprise, satisfaction, dissatisfaction, fear, worry, gratitude, sympathy, etc.).
- iv. Expressing and finding out moral attitudes (apologizing, expressing approval or disapproval, etc.).
- v. Getting things done (suggesting, advising, requesting, warning, prohibiting or forbidding).
- vi. Socializing (greeting, introducing, leave taking, attracting attention, congratulating, proposing a toast, etc.).

Among them, getting things done includes the function of ‘prohibiting’ and expressing and finding out intellectual attitudes includes the function of ‘asking for permission.’ The function of prohibiting refers to the act of forbidding somebody to do something whereas the function of permission refers to the act of allowing somebody from doing something. Hence, they both are used to establish social relationship.

### **1.1.9.1 Prohibiting in English**

Simply speaking, prohibiting is the act of forbidding someone from doing something. It is one of the social functions of language. Since, human beings are social animals they need to use language for several purposes, e.g.

requesting, advising, offering, ordering, prohibiting, and asking for permission and so on. Oxford Advanced Learners' Dictionary (7<sup>th</sup> edition) defines prohibition as "the act of stopping something being done or used, especially by law." Different languages have different ways of prohibiting. In Nepali, "Timilai Karyalaya vitra churota khan Saktha Manahi chha", "Yaha parking nisedha gariyako chha", etc. While prohibiting in Bajhangi dialect of Nepali language have different ways like "Hunde! Khatami Khutta Janrakha", "Tolai Jhagada Adda Dinya Huina", etc. Prohibiting is normally done by senior people. They use several exponents to prohibit junior people from doing something.

Here are some of the forms of prohibiting used in English as mentioned by Matreyek (1983, p.141).

I forbid you to open that letter.

You are forbidden to go out with that boy again.

I don't want you to ever come back here again.

You may not smoke in this office.

You must not talk loudly in the library.

It is forbidden to take antiques out of this country.

Smoking is prohibited in this part of the plane.

### **1.1.9.2 Asking for Permission in English**

The function 'asking for permission' comes under the major communicative function expressing and finding out intellectual attitudes. Asking for permission refers to the act of begging permission from somebody to do something. Hence, this endeavors to establish social relationships between speaker and listener. Thus, the selection of exponents of asking for permission depends upon the personalities involved in speaking and the degree of formality to be observed.

Some of the forms of asking for permission used in English (according to Johns 1977, p. 38) are listed below:

I am going to...

I thought I might...

I would like to...

Alright if I...?

Anyone mind if I...?

Do you mind if I...?

Is it alright if I...?

Would you mind if I...?

I wonder if I could possibly...?

I hope you don't mind, but would it be at all possible for me to...?

There are several social as well as cultural factors that the speaker has to take care of while producing the utterances of prohibiting and asking for permission. So only structural knowledge of language is not sufficient for using language effectively but pragmatic knowledge is also required. Pragmatic knowledge refers to the use of structural knowledge in particular situation which is based on participants, norms and the purpose. So, it is necessary to internalize grammatical rules as well as sociolinguistic rules for a language user to communicate effectively. Thus the use of prohibiting and asking for permission are parts of socio-pragmatic approach. Hence one needs to acquire communicative competence as how to talk with whom, when, where and in what manner so that the speaker will not feel any difficulty in communicating ideas and that hearers in understanding the meaning.

#### **1.1.10 Need and Importance of Contrastive Analysis**

Contrastive analysis (CA) or contrastive linguistics (CL) is a branch of linguistics which involves the linguistic description of at least two languages (L1 and L2) which are either compared or contrasted in terms of different linguistic properties. Since it is concerned with the finding out of the

similarities and differences it is mainly concerned with the analysis of the elements that are either contrasted or compared. It is assumed that whenever there are similarities between the two languages there will be facilitation of learning and whenever there are differences between the two languages there will be learning difficulty. CA focuses on the influence of the mother tongue on all aspects of the language, viz. morphological, phonological and syntactic levels. Examination on the differences and similarities between two or more languages helps in predicting the areas of proneness of errors.

The practitioners of CA are called the 'contrastivists'. As it is a branch of linguistics, the practitioners are also called linguists. According to James (1980) a 'linguist' is a person who is professionally engaged in the study and teaching of one or more languages. He further states quoting Sampson (1975) that there are two broad approaches to linguistics; the generalists and the particularists. The former focuses on the general phenomenon of language whereas the later focuses on the individual language.

Along the second dimension linguists have been divisible into those who choose one or each language in isolation, and those whose ambition and methods are comparative. James (ibid) further argues that:

The former are concerned to discover and specify the immanent 'genius' of the particular language which makes it unlike any other language and endows its speakers with a psyche and cognitive uniqueness. The comparatives, (Ellis, 1966), as the name implies, proceeds from the assumption that, while every language may have its individuality, all languages have enough in common in them to be compared and classified into types.(p.2)

So this approach has established a classificatory system for the languages of the world. It is a hybrid linguistic enterprise and, according to James (ibid) is intended producing inverted two-valued topologies (concerned with a pair of languages) and founded on the assumption that languages can be compared.

As a distinct branch, it does not have a long history. It has been started during 1940s to 1950s. This has gained its independent status with the publication of Lado's book "Linguistics Across Cultures" in 1957, he is of the view that in the comparison of two languages lies the key to ease or difficulty in foreign language learning. He further says that:

We assume that the student who comes in contact with a foreign language will find some features of it quite easy and others extremely difficult. Those elements which are similar to his native language will be simple for him, and those elements that are different will be difficult.

This is guided by the theory of transfer, i.e. those elements which are similar to learners' mother tongue or first language are utilized to learn even the second language.

The history of CA can be divided into two parts, viz. traditional and modern. Though it has been initiated during the end of the 19<sup>th</sup> century, the modern underpinning or refinement has been given by C.C. Fries and Robert Lado. Fries believes on those materials which are systematically compared to the learner's mother tongue. There may be problems which a learner has to face while learning second or foreign language which are to be analyzed in order to ascertaining the pace of learning and degree of success. Gass and Selinker (2001, p. 24) say that:

The contrasted approach created in 1957 was designated to contrast the sound system, morphological system, syntactic system and cultural system of two languages for the purpose of discovering similarities and differences, with the ultimate goal of predicting areas that are that will be either easy or difficult for learners.

During its emergence it has been used profoundly in the field of SLA curriculum design and language teacher education which provided the theoretical underpinning for audio-lingual method. During 1950s to 70s it has been extensively used in the field of second language acquisition as a method

for explaining why some features of a target language were more difficult to acquire than others. CA is based on the Behaviorist theory of psychology and the field of structural linguistics. According to Corder (1977), various large scale projects were set up for the contrastive study of language. From that time onwards various papers, articles and journals were published, many dissertations were done, books written but the craze of it has been decreasing at present due to its shortcomings.

Though it has been unquestionably used in different areas during the past 50 or so years, the existence of it has been challenged due to its shortcomings. But still we cannot totally discard the existence of it nowadays too because of its significances which have been proved to be beneficial nowadays as well. The significances of it are as follows:

- a. It analyzes the two languages (L1 and L2) independently and completely.
- b. It compares two languages item-wise at all levels of the structure.
- c. To critically analyze the similarities and differences of two or more languages.
- d. To predict the areas of proneness of error and to design teaching materials on the basis of the likeliness of errors to eradicate them. The most efficient materials are those that are based on the scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner.
- e. Helps in machine translation.

The teachers who are involved in teaching learning activities can conduct CA of the language they are teaching, so the findings of it can be directly and immediately implemented in course of language teaching.

## **1.2 Review of the Related Literature**

Many studies have been carried out on the comparative study of different languages like Nepali, Limbu, Rai, Tharu, Newari, Maithili and Doteli. The researcher has reviewed the following research studies which are related to the present study.

Joshi (1989) carried out a research study on “Linguistic study of Bajhangi Dialect”. His main objective of the study was to introduce the structure of the Bajhangi dialect describing its grammatical patterns.

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

Basnet (2006) conducted a research work on “A comparative study on terms of greeting and taking leave used in English and Nepali”. His purpose of the study was to find out the terms of greeting and taking leave in English and Nepali and compare them. English native speakers used first names and kinship terms to greet family members whereas Nepali speakers were more formal to greet their seniors.

Chauhan (2006) carried out a research work on “A comparative study of asking for permission in English and Nepali languages”. His main objectives were to enlist different forms of asking for permission used by native speakers of the English and Nepali language and compare those based on socio-pragmatic approach. He found that English speakers were highly formal in the relationship with their teachers than with all other relationships.

Subba (2007) conducted a research work on “A comparative study on greeting and taking leave in English and Limbu language”. He found out that Limbu native speakers use more formal terms to greet senior family members. But



English native speakers used first names and kinship terms to greet family members whether they are senior or juniors.

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

Limbu (2008) conducted a research work on “Asking for permission in English and Limbu”. The study showed that English native speakers used more polite forms for asking for permission than the native speakers of Limbu.

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

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

Jagri (2010) carried out a research on “Forms of ordering and suggesting in English and Bajhanggi”. His main objective of the study was to compare and contrast the forms of ordering and suggesting in English and Bajhanggi. He found that both English and Bajhanggi native speakers use formal and polite forms with guests and strangers and in both the languages informal forms are used with family members while ordering and suggesting.

However, different researches have been carried out on language functions , nobody has done the research in Bajhangi on “Forms of prohibiting and asking for permission” till now from our department. Thus, it will be a new venture in itself.

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

The objectives of the study were as follows:

- i. To find out forms of prohibiting and asking for permission in English and Bajhangi.
- ii. To compare and contrast the forms of prohibiting and asking for permission in English and Bajhangi.
- iii. To enlist some pedagogical implication.

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

The study would be significant for the prospective researchers who want to carry out research related to the comparative study of the forms of prohibiting and asking for permission in English and Bajhangi. In the same way, the outcomes of the study would be helpful for the students of language to learn various forms of prohibiting and asking for permission. Besides these, the study would be beneficial for linguists, teachers, textbook writers and other persons who are directly involved in teaching learning activities in English and Bajhangi language. Being a study on functional aspect of language, it would be a useful study for further study on communicative functions of languages.

## **CHAPTER TWO**

### **METHODOLOGY**

This is a field-based survey research. I adopted the following methodology in order to fulfill the objectives of the research work.

#### **2.1 Sources of Data**

I used both primary and secondary sources of data to carry out the study.

##### **2.1.1 Primary Sources of Data**

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

##### **2.1.2 Secondary Sources of Data**

I used different books, dictionaries, magazines, dissertations and other materials which were related to the study as Van Ek (1971), Jones (1977), Matreyek(1983), Holmes (1992), Yule(1996), Bhandari and Gyawali (2001). The researcher also consulted other reference materials from web for the forms of prohibiting and asking for permission in various languages.

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

The sample population of the study included 40 native speakers of the Bajhangi dialect of Nepali language from two VDCs of Bajhang district named Masta and Kalukheti. I chose VDCs by using purposive non-random sampling. I took 20 literate and 20 illiterate speakers and the participation of males and females was equal from each VDC. I used snow ball non-random sampling while selecting males and females and literate and illiterate speakers.

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

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

### **2.4 Process of Data Collection**

I followed procedure to collect data which were as follows:

- i. First of all, I developed the research tool and I visited the selected VDCs in Bajhang district and established rapport with the native speakers of the Bajhangi language. I also explained the purpose and objectives of the research to the respondents.
- ii. I selected 40 Bajhangi speakers out of which 20 were male and 20 were female with the help of snow ball sampling procedure.
- iii. Then I administered questionnaire to the educated sample population and I took the interview with the uneducated sample population and I jotted down the responses of the interviewees.
- iv. Eventually, I found out and compare different forms of prohibiting and asking for permission in English and Bajhangi.

### **2.5 Limitations of the Study**

The research study had the following limitations:

- i. The research study included 40 native speakers of Bajhangi dialect of the Nepali language.
- ii. This study was limited to the comparison of various forms of prohibiting and asking for permission in between English and Bajhangi dialect.
- iii. Informants of the study were selected from two VDCs of Bajhang, i.e. Masta and Kalukheti.
- iv. 20 literate speakers and 20 illiterate speakers were included. And the participation of male and female was equal.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

This chapter deals with the presentation, analysis and interpretation of collected data in detail. The data have been analyzed descriptively with the help of table and illustrations. After the analysis of the data, the similarities and differences between Bajhangi and English forms of prohibiting and asking for permission are mentioned with illustrations. Hence, this chapter consists of two parts.

Identification and analysis of forms of prohibiting and asking for permission in Bajhangi dialect and similarities and differences between Bajhangi and English forms of prohibiting and asking for permission.

#### **3.1 Forms of Prohibiting Used in Bajhangi**

Ea bhau munto bahira jana nikal	(Brother, do not take your head out of the window.)
Tu munto bahira jana nikal	(You do not take your head out.)
Padhaunya bela kotha vitra jana aau	(Do not come to the class while Teaching is on.)
Ui sang jana jha	(Do not go with him.)
Bhola jaanch chaa kitab pada	(Read books. You have exam tomorrow.)
Ya park arna painaina	(You are prohibited to park here.)
School najik raksi jana becha	(Do not sell alcohol near the school.)
Yo lighter vitra lina sakta manahi chha	(You are strictly prohibited take this lighter in.)
Jungle vitra camp sthapanaa addha paidaina	(Establishing camp in the jungle is strictly prohibited.)
Baithakma churot khana paidaina janakhau	(Smoking is prohibited in the meeting)

### 3.2 Forms of Asking for Permission Used in Bajhangi

Buwa mu phone aru?	(Dad, may I use your phone?)
Kaka mukhi tamro mobile chahinya chhyo?	(Uncle, can I have your mobile?)
Sir mu basu?	(Sir, may I sit?)
Mama jhyal kholu mukhi gham vaigai?	(Uncle, can I open the window? It is too hot.)
Didi sathika ghar jhau?	(Sister, will you allow me to go to my friend's home?)
Aama mu TV heru?	(Mom, may I watch TV?)
Daju tamro cycle laijhau?	(Brother, can I take your cycle?)
Saauji kaso hunchha lau ha?	(Excuse me, can I check this?)
Baji vok lagi bhat khanya chhya?	(Grand mom, I am hungry. Can I have rice?)
Mummi cricket khelna jhau?	(Mom, can I go to play cricket?)
Dai mu tamro camera linchhu ha?	(Brother, is it alright if I take your camera?)
Maiju mu tamro chhata linchhu ha?	(Aunt, may I take your umbrella?)
Uncle bazar jhanya chhya?	(Uncle, can I go to the market?)

### 3.3 Forms of Prohibiting and Asking for Permission Used between Family Members

Family is a social group of people consisting of parents, children, grandparents, grandchildren, uncle and aunt, etc. They share the same roof. The uses of language differ among them due to the seniority and juniority of the relationship. Generally, formal language is used by junior family members with senior family members in the conversation. Similarly senior family members used informal language with junior family members.

Basically senior family members prohibit junior family members from doing something. On the contrary, junior family members ask for permission with senior family members to do something. The analysis and interpretation of the

forms of ‘prohibiting and asking for permission’ used by different members of family with other members of family are presented under the following topics:

### **3.3.1 Forms of Prohibiting Used by Parents with their Children and Forms of Asking for Permission Used by Children to their Parents**

Parents are regarded as the respected and the head members in the family. Generally, the parents use informal language with their children in conversation while prohibiting in Bajhangi dialect. But the reverse applies in case of children asking for permission with their parents. This means children use formal language with the parents while asking for permission in Bajhangi dialect.

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

**Table No. 3**  
**Forms of Prohibiting Used by Parents with their Children**

Forms used by parents in Bajhangi Dialect	% of inf.	English equivalents
Ea cheli vola jaanch cha TV jana hera.	40	Daughter, don't watch TV. You have exam tomorrow.
Jana hera TV kitab pada.	25	Don't watch TV. Just read.
Mu tukhi TV hedda dinya hoina.	15	I don't allow you to watch TV.
Sarasar kitab pada vola parichchya chha.	20	Read thoroughly. You have exam tomorrow.

In Bajhangi dialect, female children are addressed by ‘cheli’ or ‘lati’. The above table shows that 40 percent of the informants responded in the form ‘ea cheli, bhola jaanch chha TV jana hera’ to prohibit their daughters from watching TV. Similarly, 25 percent and 15 percent of the responded in the form

‘jana hera TV kitab pada’ and ‘mu tukhi TV hedda dinya hoina’ respectively. Likewise, 20 percent informants responded in the form ‘Sarasar kitab pada bhola parichchy chha’. ‘Daughter, don't watch TV, just read. ‘I do not allow you to watch TV’ and ‘read thoroughly, you have exam tomorrow’ are used in English to prohibit their children from watching TV during exams. According to this data, both English and Bajhangi speakers used informal forms with their children while prohibiting.

**Table No. 4**

**Forms of Asking for Permission Used by Children to their Parents**

Forms used by children to their parents	% of inf.	English equivalents
Buwa, TV heddy chhya hedda dinya hauki?	15	Dad, will you allow me to watch TV?
O buwa, mu TV heru?	55	Dad, may I watch TV?
Buwa, mu TV heru ki?	30	Dad, can I watch TV?

The above table shows that 15 percent and 55 percent of the informants responded in the form ‘buwa, TV heddy chhya hedda dinya hauki?’ and ‘buwa, mu TV heru?’ to seek permission. Similarly, 30 percent of the informants responded in the form ‘buwa, mu TV heru ki?’. While seeking permission the children mostly use the kinship term ‘buwa’ to address their father. Regarding the English language, ‘dad, will you allow me to watch TV?’, ‘dad, may I watch TV?’ and ‘dad, can I watch TV?’ are used to seek permission by children with their parents. The collected data shows that in both English and Bajhangi, formal or polite forms are used with parents by children while seeking permission.



### 3.3.2 Forms of Prohibiting Used by Grandparents with their Grandchildren and Forms of Asking for Permission Used by Grandchildren to their Grandparents

The grandparents are taken as the respected and head members in the family. The researcher had taken the data regarding the language that the grandparents used with grandchildren while prohibiting and the language used by grandchildren while seeking permission from their grandparents in the Baghangi dialect.

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

**Table No. 5**

#### **Forms of Prohibiting Used by Grandparents with their Grandchildren**

Forms used by grandparents in Bajhangi Dialect	% of inf.	English equivalents
Ea natini, ui sanga janajha vanyako mandina.	35	Granddaughter, I forbid you from going with him.
Jana jha tyai sanga.	20	Don't go with him.
Nak kattinya ho jana lagh tyai sanga.	30	Don't go with him. You will let us down.
Jha ta jha dhai tyai sanga tera goda vachya hu.	15	Go, go with him. I will break your legs.

In Bajhangi dialect, grand children are addressed by 'nati' or 'natini' or kinship term. The above table shows that 35 percent of the informants responded in the form 'ea natini,ui sanga jana jha vanya ko mandina' to prohibit their granddaughter from going with a boy. Similarly, 20 percent and 30 percent informants responded in the form 'jana jha tyai sanga' and 'naak kattinya ho jana lagh tyai sanga' respectively. Likewise, 15 percent informants responded in the form 'jhata jha dhai tyai sanga tera goda vachya hu'. 'Granddaughter, I forbid you from going with him, 'do not go with him', 'don't go with him, you

will let us down’, and ‘go, go with him, I will break your legs’ are used in English to prohibit their granddaughters from going with a boy. According to this data, both English and Bajhanggi speakers used informal or impolite forms with their grandchildren while prohibiting them.

**Table No. 6**  
**Forms of Asking for Permission Used by Grandchildren to their Grandparents**

Forms used by grandchildren in Bajhanggi Dialect	% of inf.	English equivalents
O bajhau, mu masu chakhu?	55	Grandfather, may I taste meat?
Bajhau, masu chakhda dinya hau?	25	Grandfather, will you allow me to taste meat?
Bajhau, masu chakdya chhya, chakhu ki?	20	Grandfather, Can I taste meat?

In Bajhanggi dialect, grandparents are addressed by ‘bajhau’ or ‘bajhai’ or kinship term. This above table shows that 55 percent informants responded in the form. ‘O bajhau, mu masu chakhu? Similarly 25 percent and 20 percent informants responded in the form ‘bajhau, masu chakhda dinya hau?’ and ‘bajhau, masu chaktya chhya, chakhuki? In the first form, ‘O’ has been used to make the language more polite. In the context of English language, ‘grandfather, may I taste meat?’, ‘grandfather, will you allow me to taste meat?’ and ‘grandfather, can I taste meat?’ are used for seeking permission from the grandfather. The above data shows that English and Bajhanggi speaker use politer forms with their grandparents while seeking permission.

### 3.3.3 Forms of Prohibiting Used by Uncle and Aunt with their Nephew and Niece and Forms of Asking for Permission Used by Nephew and Niece to their Uncle and Aunt

Uncle and Aunt are also the respected members in the family. Generally, uncle and aunt use informal language with nephew and niece but vice-versa is not true. It means nephew and niece use more polite or formal language with their uncle and aunt. The researcher had taken the data based on the language used by uncle and aunt with their nephew and niece while prohibiting and the language used by nephew and niece with their uncle and aunt while seeking permission in the Bajhanghi dialect.

**Table No. 7**

**Forms of Prohibiting Used by Uncle and Aunt with their Nephew and Niece**

Forms used by uncle and aunt	% of inf.	English equivalents
Vadhu, tu churot jana kha.	50	Nephew, you don't smoke.
Chhad de churot, jana kha.	20	Give up smoking, Don't smoke.
Jana kha churot,	30	Don't smoke.

In Bajhanghi dialect nephew and niece are addressed by 'vadhu' or 'vadhai'. The above table shows that 50 percent of the informants responded in the form 'vadhu, tu churot jana kha'. In the same way, 20 percent and 30 percent of the informants responded in the forms 'chhad de churot jana kha' and 'jana kha churot' respectively. Likewise, in English, 'nephew, you don't smoke,' 'give up smoking, Do not smoke' and 'do not smoke', are used to prohibit smoking.

By this data, we can decipher that informal forms are used by uncle and aunt while prohibiting their nephew and niece in both English and Bajhanghi.

**Table No. 8**

**Forms of Asking for Permission Used by Nephew and Niece**

Forms used by Nephew and Niece	% of inf.	English equivalents
Kaki, mu tamro chhata linchhu ha?	65	Aunt, may I borrow your umbrella?
Kaki, chaata laijhau?	20	Aunt, can I borrow umbrella?
Kaki, chhata chahinya chhyo, laijhauki?	15	Aunt, I need umbrella, can I borrow yours?

In Bajhangi dialect, uncle and aunt are addressed by ‘Kaka’ and ‘Kaki’. The above table shows that 65 percent of the informants responded in the form ‘kaki mu tamro chhata linchhu ha?’ similarly, 20 percent and 15 percent of the informants responded in the forms ‘kaki chhata laijhau?’ and ‘kaki, chhata chahinya chhyo laijhauki?’ respectively. In the context of English language, ‘aunt, may I borrow your umbrella?’, ‘Aunt can I borrow umbrella?’ and ‘I need umbrella, can I borrow yours?’ are used for seeking permission from uncle or aunt to borrow their umbrella. The above data shows that both English and Bajhangi, the nephew and niece used formal and polite language for seeking permission from their uncle and aunt.

**3.3.4 Forms of Prohibiting Used by Elder Brothers and Sisters with their Younger Brother and Sisters and Forms of Asking for Permission Used by Younger Brothers and Sisters to their Elder Brothers and Sisters**

Elder brothers and sisters are senior member than younger brothers and sisters in the family. Generally elder brothers and sisters use informal language with their younger brothers and sisters. In contrast younger brothers and sisters use formal language with their elder brother and sisters. The researcher had taken

the data based on the language used by elder brothers and sisters with their younger brothers and sisters while prohibiting and the language used by younger brother and sisters while seeking permission from their elder brothers and sisters in the Bajhangi dialect.

**Table No. 9**

**Forms of Prohibiting Used by Elder Brothers with Younger Brothers**

Forms used by elder brothers in Bajhangi dialect	% of inf.	English equivalents
Ea, vajha munto bahir jana nikal.	65	Brother, don't take your head out the window.
Kappal , bahir jana ara.	25	Do not take your head out.
Ea vajha, mu tukhi munto bahir adda dinya huina, jana ara.	10	Brother, I will not allow you to take your head out of the window.

The younger brothers and sister are addressed by ‘Vajha’ or ‘Vajhi’ in the Bajhangi dialect. The above table shows that 65 percent of the informants responded in the form ‘ea, vajha munto bahir jana nikal’. Similarly, 25 percent and 10 percent of the informants responded ‘kappal bahir jana ara’ and ‘ea vajha mu tukhi munto bahir addha dinya huina’ respectively. Likewise in English, ‘brother, do not take your head out of the window’ ‘do not take your head out’ and ‘brother, I will not allow you to take your head out of the window’, are used to prohibit their brothers and sisters from taking their heads out of the window. The above data shows that both English and Bajhangi speakers use informal language with their younger brothers and sisters while prohibiting.

**Table No. 10**

**Forms of Asking for Permission Used by Younger Brothers and Sisters to their Elder Brothers and Sisters**

Forms used by younger brothers and sisters in Bajhangi dialect	% of inf.	English equivalents
Daju mu tamro camera linchu ha?	60	Brother, may I take your camera?
Dai tamro camera laijhau?	22	Brother, can I take your camera?
Daju camera chahinya chhyo laijhau ha?	18	Brother, I need camera can I take yours?

In Bajhangi dialect, elder brothers and sisters are addressed by ‘daju’ or ‘dai’ and ‘didi’ or ‘di’. The above table shows that 60 percent of the informants responded in the form ‘daj, mu tamro camera linchchu ha?’ In the same way, 22 percent and 18 percent of the informants responded in the forms ‘dai tamro camera laijhau?’, and ‘daju tamro chahiny chhyo, laijhau ha?’ respectively. In the context of English, ‘brother, may I take your camera?’ and ‘brother can I take your camera?’ and ‘brother I need camera, can I take yours?’ are used to seek permission from their elder brothers and sisters. The data shows that both English and Bajhangi speakers’ used formal language with elder brothers and sisters while seeking permission from them.

### **3.4 Forms of Prohibiting and Asking for Permission Used between Neighbours**

People who live around us are neighbors. We interact and exchange ideas and knowledge with them. The selection of language differs on the basis of age and situation in the conversation. Generally, informal language is used with them. Different kinds of neighbors are there in the society, high social status, educated, older than us, younger than us etc.

The researcher had taken the data based on the language that is used with younger and old neighbours in the Bajhangi dialect. The forms used with younger and older neighbour while prohibiting their English equivalents are presented in the following table.

**Table No. 11**

**Forms of Prohibiting Used by Older Neighbours with Younger Neighbours**

Forms used by older neighbours in Bajhagi dialect	% of inf.	English equivalents
Tu kai hoi fohor roadoni falya, jana phal.	45	Why do you throw waste materials in the street? Don't throw.
Jana phal fohor road mi.	35	Don't throw waste materials in the street.
Mu tukhi roadma fohor falna dinya huina	20	I won't allow you to throw waste materials in the street.

In Bajhangi dialect younger neighbours are addressed by their first names Kancha, maila, saila, etc. The above table shows that 45 percent of the informants responded in the form 'tu kei hoi fohor roadmi falnya, jana phal'. Likewise, 35 percent and 20 percent responded in the forms jana fohor road mi' and 'mu tukhi roadmi fohor falna dinya huina' respectively. In the context of English, 'why do you throw waste materials in the street?', 'Do not throw waste materials in the street' and 'I won't allow you to throw waste materials in the street' are used to prohibit younger neighbour from throwing waste materials in the street.

According to the collected data, both English and Bajhangi speakers used informal language with their younger neighbours while prohibiting.

**Table No. 12**

**Forms of Prohibiting Used by Younger Neighbours with Older Neighbours**

Forms used by younger neighbour in Bajhangi dialect	% of inf.	English equivalents
tami roadmi fohor jana fala.	50	You are forbidden to throw the waste materials in the street.
Roadmai fohar falnu niko hoina hajur, jana fala.	30	You must not throw the waste materials in the street.
Tami roadmi fohor falna paudaina hajur.	20	You are not allowed to throw waste materials in the street.

The above table shows that 50 percent informants responded in the form ‘tami road mi fohor jana fala’. Similarly, 30 percent and 20 percent of the informants responded in the form ‘road mi fohar falnu niko hoina hajur, jana fala’ and ‘tami roadmi fohor falna paudaina hajur’ respectively. Likewise, in English, ‘you’re forbidden to throw the waste materials in the street’, ‘you must not throw the waste materials in the street’ and ‘you are not allowed to throw the waste materials in the street’ are used to prohibit older neighbours from throwing the waste materials in the street. According to the collected data, both Bajhangi and English speakers used polite language with older neighbours while prohibiting.

The following table shows the forms used by Bajhangi native speakers while asking for permission from older neighbours and their English equivalents.



**Table No. 13**  
**Forms of Asking for Permission Used by Younger Neighbours to Older Neighbours**

Forms used by younger neighbours	% of inf.	English equivalent
Hajur mukhi tamro khali kotha chahinya chhyo dinya hauki?	55	Would you mind providing me your vacant room?
Mu tamro kotha prayog garu?	25	May I use you vacant room?
Hajur khali kotha prayog garya kaso hola?	20	Is it alright if I use you vacant room?

The above table shows that 55 percent of the informants responded in the form ‘hajur mukhi tamro khali kotha chahinya chhyo dinya hau ki?’. Similarly, 25 percent and 20 percent of the informants responded in the forms ‘mu tamro kotha prayog garu?’ and ‘hajur khali kotha prayog garya kaso hola?’ respectively. In English, ‘would you mind providing me your vacant room?’, ‘may I use you vacant room?’ and ‘is it alright if I use you vacant room?’ are used with older neighbor while seeking permission to use his vacant room. According to above data, both English and Bajhangi speakers used polite forms while seeking permission from their older neighbours.

### **3.5 Forms of Prohibiting and Asking for Permission Used between Strangers**

A person who is not familiar to us is stranger. We talk with him/her for various purposes and in various situations. Generally we use formal and polite language in conversation with the stranger. The researcher had taken the data in the context of the language used with a passenger while prohibiting and asking for permission in the Bajhangi dialect.

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

**Table No. 14**  
**Forms of Prohibiting Used with Passengers**

Forms used with passengers in Bajhangi dialect	% of inf.	English equivalents
O hajur, jahajmi churot khan manahi cha, jana, khau.	55	Gentleman, you're not allowed to smoke in the plane.
Tami jahajmi chuort jana khau, ya khan paidaina.	20	You don't smoke in the plane, it is prohibited here.
Jahajmi churot khan paidain, tami pana jana khau.	25	You must not smoke in the plane. It is strictly prohibited here.

In Bajhangi, the stranger is addressed by 'hajur'. The above table presents that 'O hajur jahajmi churot khan manahi cha, janakhau' was used by 55 percent of the informants while prohibiting strangers from smoking in the plane.

Similarly, 20 percent and 25 percent of the informants responded in the forms 'tami jahajmi churot jana khau, ya khan paidaina' and 'jhajmi churot khan paidaina, tami pana jana khau' respectively. On the other hand, English speakers used 'gentleman you are not allowed to smoke in the plane', 'you do not smoke in the plane, it is prohibited here' and 'you must not smoke in the plane, it is strictly prohibited here' while prohibiting the strangers from smoking in the plane.

### **3.6 Forms of Prohibiting and Asking for Permission Used with Guests**

Guest is a person who is invited to a social occasion or programme. Guests are respected well when they come to our home or programme. They can be our

relatives, friends or others. Generally formal language is used to make polite and civilized expressions when we interact with them.

The researcher had taken the data in the context of the language used with guests while prohibiting and asking for permission in Bajhangi dialect.

**Table No. 15**  
**Forms of Prohibiting Used by Hosts**

Forms used with guests in Bajhangi dialect	% of inf.	English equivalents
Nai hajur jhagada jana ara.	50	Don't mind but you are not allowed to fight.
Maafi pau hajur tara jhagada jana arideu.	30	Excuse me, you are prohibited to fight.
Jana ara hajur jhagada.	20	Stop fighting, you're not allowed to fight.

Guests are addressed by 'hajur' in Bajhangi. The above table shows that 50 percent informants responded in the form 'nai hajur jhagada jana ara' and 30 percent responded in the form 'maafi pau hajur tara jhagada jana arideu' to prohibit the guests from fighting. Likewise, 20 percent informants responded 'jana ara hajur jhagada' to prohibit them. In the context of English, English speakers used 'do not mind but you are not allowed to fight', 'Excuse me, you are prohibited to fight' and 'stop fighting, you are not allowed to fight' to prohibit the guests from fighting. While analyzing the above data both English and Bajhangi speakers used formal language with guests. Bajhangi speakers prohibit the guests from doing something by using very polite words.

**Table No. 16**

**Form of Asking for Permission Used by Hosts**

Forms used with guests in Bajhangi dialect	% of inf.	English equivalents
hajur torch chahinya chhyo laijhau ki?	40	Excuse me Can I take your torch?
ekchoti hajur ko torch baluki?	35	May I use you torch for a while?
hajur torch laijhau?	25	Can I take torch?

The above table shows that the number of 40 percent of the informants responded in the form ‘hajur torch chahinya chhyo laijhauki?’ and 35 percent of the informants responded in the form ‘ek choti hajur ko torch baluki?’ for asking for permission with guests to use their torch. And 25 percent of the informants responded in the form ‘hajur torch laijhau?’ for the same purpose. Similarly, English speakers used Excuse me, ‘Can I take your torch?’, ‘May I use your torch for while?’ and ‘can I take torch?’ for asking for permission with guests to use their torch. While analyzing the above data both English and Bajhangi speakers used formal language with guests while asking for permission with them.

**3.7 Formal and Informal Forms Used in Different Relationship in Bajhangi Dialect**

On the basis of collected data, it was found that formal forms were used with guests and strangers while prohibiting and asking for permission in Bajhangi dialect. In table No.15, the majority of informants i.e. 50 percent of the informants responded in the form ‘nai hajur jhagada jana ara’ while prohibiting guests from fighting in Bajhangi dialect. In the same way table No. 16 shows that most of the informants i.e. 40 percent of the informants responded in the

form ‘hajur torch chahinya chhyo laijhau ki?’ while asking for permission with guests in Bajhangi dialect. Similarly, table No.14 shows that 55 percent of the informants responded in the form ‘O hajur jahajmi churot khan manahi cha, jana khau’ while prohibiting the stranger in the given situation.

In the same way, informal forms were used with family members and neighbours while prohibiting and asking for permission in the Bajhangi dialect. The table No.3 shows that the majority of informants i.e. 40 percent of the informants responded in the form ‘ea cheli vola jaanch cha TV jana hera’ to prohibit the children in the given situations. Similarly, table no. 4 shows most of the informants i.e. 55 percent of the informants responded in the form ‘buwa, TV heedy a chya hedda dinya hauki?’ to ask for permission with their parents in the given situations in Bajhangi dialect. Similarly, table no. 5 Shows that most of the informants i.e. 35 percent of the informants responded in the form ‘ea natini, ui sanga jana jha vanyako mandina’ to prohibit their grandchildren in the given situation. Likewise, table no. 6 shows that 55 percent of the informants responded in the form ‘O bajhau, mu masu chakchu?’ to ask for permission with the grandfather in Bajhangi dialect. In the same way table no. 7 and 8 show that most of the informants i.e. 50 percent and 65 percent of the informants responded in the forms ‘Vadhu, tu churot jana kha’ and ‘kaki tamro chhata linchu ha?’ to prohibit the nephew and ask for permission with the aunt respectively in the given situation. Similarly, table no. 9 and 10 show that 65 percent and 60 percent of the informants responded in the form ‘ea vajha munto bahir jana nikal’ and ‘daju mu tamro camera linchchu ha?’ while prohibiting young brother and asking for permission with elder brother in the given situations respectively.

Likewise, table no. 11 and 12 show that majority of informants i.e. 45 percent and 50 percent of the informants responded in the forms ‘tu kei hoi fohor roadmi falya jana phal’ and ‘tami roadmi fohor jana phal’ while prohibiting younger neighbor and older neighbour in the given situation respectively. Similarly, table no. 13 shows that majority of informants i.e. 55 percent of the informants responded in the form ‘hajur mukhi tamro khali kotha chahinya chhyo, dinya hau ki?’ to ask for permission with older neighbour in the given situation in Bajhangi dialect.

## CHAPTER FOUR

### FINDINGS AND RECOMMENDATIONS

#### 4.1 Findings

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

##### 4.1.1 Forms of Prohibiting and Asking for Permission in the Bajhangi Language

- a. The Bajhangi native speakers use informal forms with their children grandchildren, nephew and niece, younger brothers and younger neighbour while prohibiting them.
- b. They use formal forms with guests while prohibiting and asking for permission with them i.e ‘nai hajur jhagada jana ara, ‘hajur torch chahinya chhyo laijhau ki?’ respectively.
- c. In the same way, formal forms are used with strangers, i.e. Oh hajur, jahajmi churot khana manahi chha, jana khau.
- d. The address terms are used to address people in polite language.
- e. The Bajhangi native speakers use polite language with their parents and grandparents, i.e. Buwa TV hedhya chhaya hedda dinya hauki? and O bajhau, mu masu chakhu?
- f. In the same way, they use polite language with their uncle, aunt, elder brothers and sisters and elder neighbours while asking for permission with them.
- g. The suffixes ‘yaka’, ‘pana’, ‘ha’ are added with verbs to make impolite terms.
- h. Formal forms are used with strangers while prohibiting and asking for permission.

## **4.1.2 Similarities and Differences Between Bajhangî and English while Prohibiting and Asking for Permission**

### **4.1.2.1 Similarities**

- a. Both English and Bajhangî native speakers used formal and polite forms with guests and strangers while prohibiting and asking for permission.
- b. In both languages informal forms are used with family members (i.e. children, grandchildren, niece and nephew, younger brother and younger neighbours).

### **4.1.2.2 Differences**

- a. Address terms are used as obligation in the Bajhangî dialect whereas they are optional in English.
- b. When Bajhangî speakers prohibit their children grandchildren, nephew and niece, younger brother and younger neighbours it looked as if they were ordering them whereas English speakers looked as if they were requesting their kith and kins while prohibiting.
- c. Address terms can also vary according to the speakers in Bajhangî dialect, e.g. ‘daju’ or ‘dai’ or ‘daji’ are used for the same person, i.e. elder brother. But in English merely ‘brother’ can work in the given situations.
- d. English speakers are more polite than Bajhangî speakers while prohibiting and asking for permission.
- e. Last terms determine the formality of the forms in the Bajhangî dialect whereas it is determined on the basis of the first lexical items in the English language.
- f. Bajhangî speakers use the fixed address terms but quite reverse applies to the English speakers.



## 4.2 Recommendations

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

- a. The teachers should have the knowledge of address terms used for different people.
- b. In the English language forms of prohibiting and suggesting are reflected in separate lexical items whereas in Bajhangsi they are reflected in affixation. Thus, the learners should be aware of it.
- c. Bajhangsi speakers are habituated to prohibit family members, strangers and guests. The language spoken by them sounds like forms of ordering but English speakers use the forms which sound like the forms of request. Therefore the teachers should inform the Bajhangsi speakers about it.
- d. The teacher can create the dialogues that require the expression of prohibiting and asking for permission and perform them in the situations.
- e. The learners of both English and Bajhangsi can make a list of the forms of prohibiting and asking for permission from the English language and Bajhangsi dialect in the given situation, then compare and contrast them.
- f. The teachers should make the students know all the forms of prohibiting and asking for permission in English and Bajhangsi. Then ask them to list out all the forms in both the languages and dialects which are functionally similar and find out the forms, which are different from one language to another. Then make them learn in the different situations.
- g. Learners can be asked to watch English and Bajhangsi films and make notes as to how the people prohibit and ask for permission in different situations using different forms for them.
- h. The textbook writers should write the books that encourage the learners to use the forms of prohibiting and asking for permission in their conversation in different contexts with different people.

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## **Appendix-1**

### **Questionnaire**

This questionnaire is prepared for the native speakers of Bajhangi language. This questionnaire has been prepared in order to accomplish a research work entitled as “Forms of prohibiting and asking for permission in English and Bajhangi” for the thesis of M.Ed. in English Education. This research is being carried out under the guidance of Dr.Tara Datta Bhatta, Reader of the Central Department of English Education, T.U., Kirtipur, Kathmandu. It is hoped that your invaluable co-operation will be a great contribution for the accomplishment of this research work.

Thank You.

Researcher

Subash Adhikari

T.U., Kirtipur, Kathmandu

Name: ..... Sex: .....

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

Occupation: ..... Academic Qualification: .....

What forms of prohibiting do you use in the following situations? Please write forms of prohibition in Bajhangi language.

1. You and your younger brother are travelling in a bus heading to Kathmandu. He wants to take his head out of the window. Stop him from doing so.

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2. Your neighbors are throwing the waste materials in the street. You see them throw. Now prohibit them from doing so.

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3. You know that your sister is in love with one of her classmates and she always insists on going out with him on dating. Now, forbid her not to do so.

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4. You are sitting in the non-smoking zone of a plane. The stranger next to you takes out a cigarette and lights it. Now stop him from smoking.

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5. Your daughter's final exam starts from tomorrow. But she is busy with watching T.V. all the day. Now make a prohibition.

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6. Suppose you are the warden at the boys' hostel. One of the boys comes in and goes out of the hostel during the night. Tell him not to do so.

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7. A taxi driver is parking the taxi near the avenue to the bank but the security guard stops him from doing so.

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8. You have organized your son's birthday. At the party some guests start fighting with each other. Now tell them not to do so.

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9. Your son, who is at the age of sixteen, wants to ride the motorcycle in a crowded road. Prohibit him to do so.

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10. You are entering the film hall with your friends. All of a sudden, the gate keeper stops you all and checks. As a result, he finds the lighter in one of your friends' pocket and tells him that he cannot take it inside.

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11. Some people are establishing camps in a prohibited area in the jungle. Suddenly, a forest ranger comes and stops them from camping over there.

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12. You are sitting in the non-smoking section of a plane. The person next to you takes out a cigarette and lights it.

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13. You are on a vacation in a foreign country and you bought some valuable artifacts. You are at country's customs inspection. The customs officer doesn't let you to take them.

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Ask for permission on the basis of the following situations (In Bajhangi language)

1. You are at your maternal uncle's home. You want to use his telephone.

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2. It's raining heavily but you need to go to the college. You want to take your aunt's umbrella.

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3. You are in your principal's room. You want to ask him if you can sit.

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4. Your elder brother has a camera. You want to use it to take photos in your friend's wedding ceremony.

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5. There is a semi-final cricket match between India and Pakistan. You want to ask your father for permission to watch it on T.V.

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6. Your mother has just cooked a new dish. You want to taste it.  
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7. Your teacher is teaching in the class. All of a sudden, you suffer from a splitting headache. You want to go to the clinic.  
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8. Your friend calls you in his house for dinner. You want to ask for permission with your elder sister.  
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9. You are ready to go the college but you find your cycle punctured. So, you want to use your elder brother's cycle.  
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10. You want to buy a leather jacket. You want to ask a shopkeeper for permission to give it a try.  
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11. Guests are at you house. As it is the time of night but you don't have enough lamps, you want to use their torch.  
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12. You are organizing a party. As you don't have enough rooms. You want to use your neighbor's extra room who is older than you.  
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13. You are on the bus. You feel very cold. You want to ask the stranger sitting next to you if you can close the window.

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Thank you for your kind co-operation.

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Researcher  
Subash Adhikari