

CHAPTER: ONE

INTRODUCTION

1.1 General Background

Language is generally defined as a voluntary vocal system of human communication.

Language is an arbitrary system of articulated sounds made by human beings for communication and expression. Language has sounds, words, sentences, and meaning of which all the different levels are studied. It is useful to set up different but inter-related levels of analysis to describe the sounds, words, sentences and meanings of human language. Chomsky (1957) defines “Language is a set (finite or infinite) of sentences each finite in length and constructed out of a finite set of elements.” It is not a monolithic object. It is a phenomenon, which is as complex as society. It is so systematic and complex that no system of animal communication is very close to it. So, it is a special gift which is only for human. Lenneberg (1967) defines “Language is ‘species- specific’ and ‘species- uniform’ possession of human beings”. The vast knowledge in different fields of human activity is accumulated and stored by the use of language. It is the universal medium to express, human thoughts, feelings, ideas and emotions. Most of the activities of the world are carried out through language such as transmitting, human civilization, political, literature, human achievements and diplomatic activities. American linguist Hockett (1970) has proposed a set of designed features which all human languages possess. The features on which he makes a distinction between human language and animal communication include:

-) Duality
-) Productivity
-) Interchangeability
-) Specialization

) Displacement

) Cultural transmission

So, language is considered as a property of human beings. Similarly, Gimson (1994) defines "A language is a system of conventional signal used for communication by a whole community". That is to say, language learning which is separated from culture learning cannot give effective results. Language has sounds, words, sentences and meaning. Hudson (1993) "In a descriptive, synchronic sense language can refer either to a single linguistic norm or to a group of related norms. In a historical, diachronic sense, language can either be a common language on its way to dissolution or a common language resulting from unification. A dialect is then anyone of the related norms comprised under the general name language, historically the result of either divergence or convergence."

Similarly, Bhattarai (1994) defines language as a universal medium of conveying facts including complete thoughts, emotions and feelings of every day life. Language has enabled man to establish great civilization. Man differs from the other species on this earth only because of possession of a personality through language.

Likewise, according to Rai (2005) "A language is called lingua franca when it is used by the speakers of other languages for the sake of communication." So, lingua franca can be a language which is not the native language of different groups of people who are using it but it can also be the native language of one group of people.

Through language, we can perform several things- interlinguistic conflict, nation building creation, thinking, and communication and so on. It is said that a society may be bilingual or multilingual. English language is spoken widely all over the world. It is a native language and also international language. It is used as lingua Franca.

English belongs to Indo-European family of language. Different languages are spoken in the world. All languages are related to one another or different languages resemble one another and the relationship is a historical or genetic one; to say that two languages are related, means they have developed from one and the same language, that is they are the sister languages of the same mother language.

Language has some features which are as follows:

-) Language is vocal.
-) Language is systematic.
-) Language is symbolic.
-) Language is a set of sentences.
-) Language is a form of social behavior.
-) Language is structurally complex.
-) Language is arbitrary.
-) Language is open- ended.
-) Language is human.

So, in this era of globalization, the knowledge known, found, gained, discovered and verified needs to be accessible to every person living in any corner of the world. So, it is essential for an individual to get mastery over any language to survive in the society.

1.1.1 An Introduction to English Language

English language is most widely used language in the history of our planet. One in every seven human beings can speak it. More than half of the world's books and three-quarters of international dictionaries are in English. Of all languages, English has the largest vocabulary. It has about two million words and one of the noblest

bodies of literature. So, it is also called standard language. English belongs to Indo-European family of language. It is taught as a second language in over 100 countries. English is an international language which is used as a lingua franca because it is used for communication by those people who belong to different speech communities and need a link language to understand each other.

English has a number of varieties: British English, American English, Received Pronunciation, Australian, Canadian, Indian, BBC English, etc. Similarly, it shows various styles of language formal, polite, familiar written, spoken impersonal tactful, tentative, literacy etc. So, English is not a single language but it is a combination of different language having more similarities. Law (2006, P. 215) states the concept of English as follows:

The English language took root as English settlements were established in the middle ages in Southern Ireland and South-West Scotland; in the 17th and 18th centuries in North America, the Caribbean and Northern Ireland; and in the 18th and 19th centuries in Australia and Africa. A widely differing range of contexts and histories affected the development of English. It has developed its own particular characteristics according to the circumstances encountered in the different regions. Colonization patterns, demography and politics have all played a role.

English comes under the West Germanic sub branch of this family of language. Most of the books and articles are written and printed in English language. Further, Law (2006) stated about the English language as follows.

The concept 'English language' encompasses a wide range of variables, both political and linguistic. First, the political: English fulfill a variety of roles

world wide: it can be national language, official language, and administrative language, language of communication, second language, or third language. It may be important as the language of commerce, education and government. It is not always the first language of the majority of citizens of a country.

Secondly, the linguistic: some English words originated in a regional variety, but are now assimilated into the wider vocabulary of English, some regional words are borrowed from other languages with which English has come into contact, one word can mean many things through out the English- speaking world and some words describe cultural or topographical phenomena found only in one region.

It is a way of international communication which is widely used all over the world achieved a worldwide status and considered as the most prestigious and standard language of the world. It is a principal language for international communication and gate way to the world body of knowledge.

1.1.2 English Language and its Significance in Nepal

English is the means of international communication and it is also world's major language. It is one of the languages recognized by the UNO. The international domains of politics, business, safety, communication, entertainment, media and education are dominant much by English. Most of the significant deeds in any discipline of the world are found in English. English is being taught and learnt as a foreign language in many countries including Nepal.

The development of English language in Nepal is closely connected with rise of Prime Minister Jung Bahadur Rana. After visiting England, he established Durbar High School in 1853 A.D. in order to give English education to the children of Rana's families only. It was the first school to teach English in Nepal. After the establishment of democracy in 1951 A.D. number of schools and colleges were established throughout the kingdom which served a lot to spread English in Nepal.

The importance of English language in the present context of Nepal can be viewed in different angles which are as follows. We require English to establish diplomatic relation with many other foreign countries in the world and to exchange ideas with foreign experts and tourists in the areas of language, science and technology, culture, religion and trade etc. English language can be used academically as it is said to be a language of the world body knowledge and a reference language. Apart from it, we need English for the higher study either in Nepal or in a foreign country. It is used for social purposes.

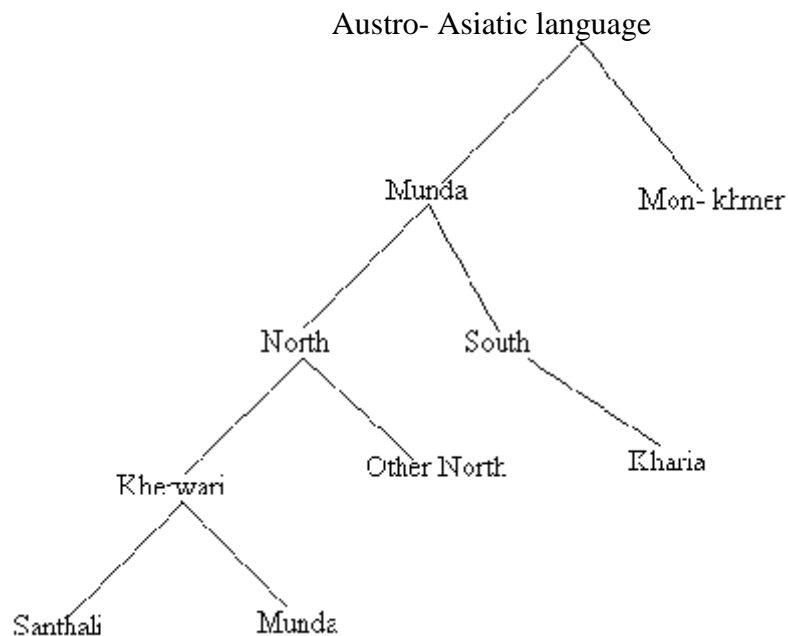
Having realized the importance of the English language, Government of Nepal has included English in school and higher education curricula as a compulsory subject. Especially, the National Education System Plan (NESP, 1971) has brought revolutionary change by planning curricula and text- books with the provision of compulsory English of 100 marks for each grade four to bachelor's level including optional English at secondary level as well as higher education. English is a passport through which one can visit the whole world and one who knows English can enjoy the advantages of world's citizen. We need English to make link between outer world and exchange ideas thereby of strengthening the national unity by promoting healthy and cordial social relations among the various religions, castes, tribes, communities

and linguistic groups, and by helping in the promotion of their languages, literatures, scripts, arts and cultures. Similarly, the census reports of 2011 records 60 different ethnic communities and more than 123 languages are spoken in the country. All the languages identified in Nepal are classified under the following four major groups or language families.

a) Austro- Asiatic Family

The Austro languages comprise Santhali of the northern Munda group and Kharia of the Southern Munda group. It is to be noted that Satar has been reported in all the censuses but Santhali has been wrongly reported as a separated language except in the 1952/54 census. The 2001 census lumps both Satar and Santhali together into a single language called Santhali. In that, it is just a variant name of the same language. All the Austric language is spoken by group of tribal people from the eastern Terai.

Diagram No. 1

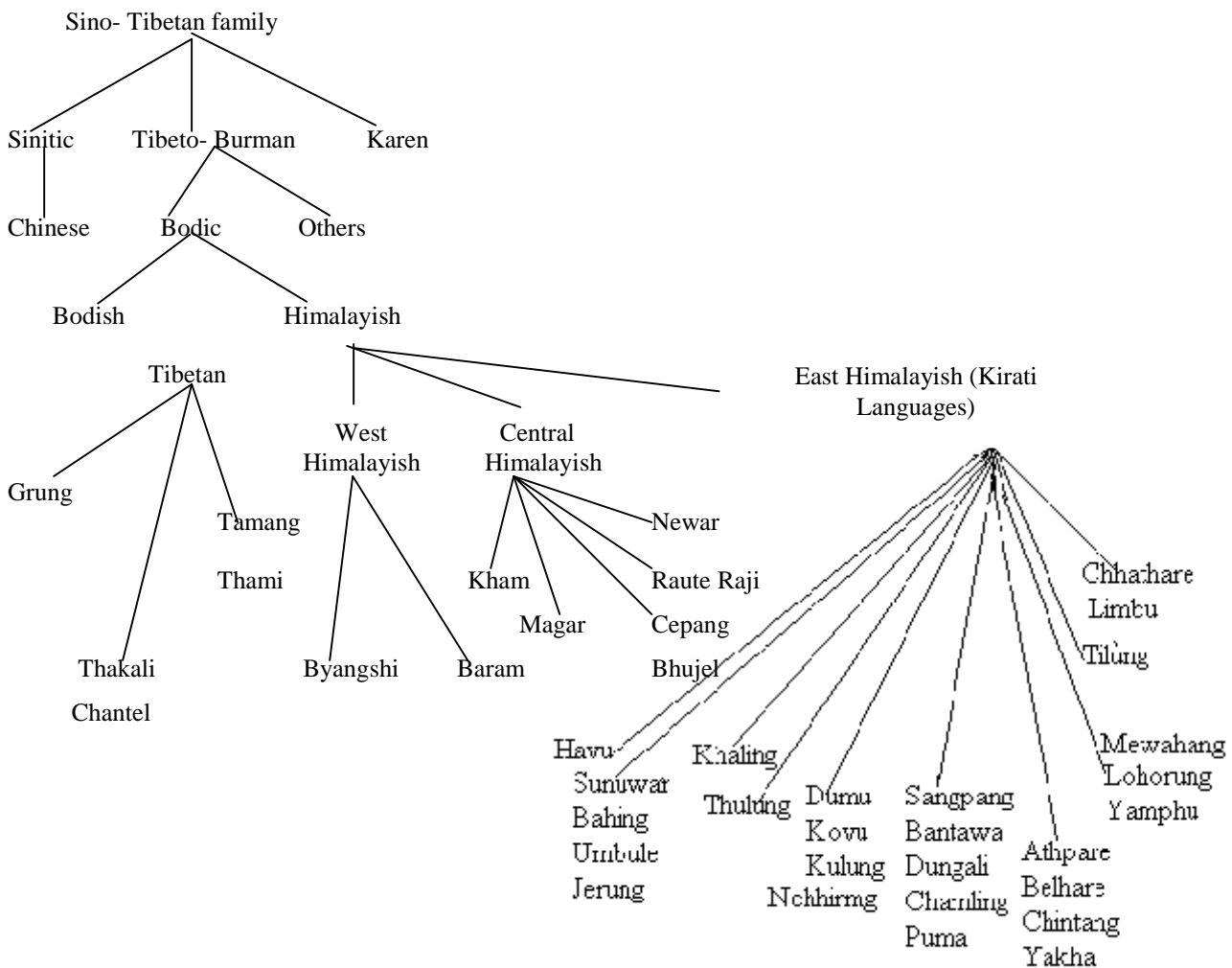


[Source: Yadava, (2003)]

b) Sino- Tibetan Family

Another important group of languages spoken in Nepal is the Tibeto- Burman group of Sino- Tibetan family. Though it is spoken by relatively lesser number of people than the Indo- European family, it consists of the largest number of language, viz. about 57 languages. Contrary to speakers of Indo- Aryan language, there has been a steady decline in speakers of Sino- Tibetan language from 1952/54 to the 1981 census.

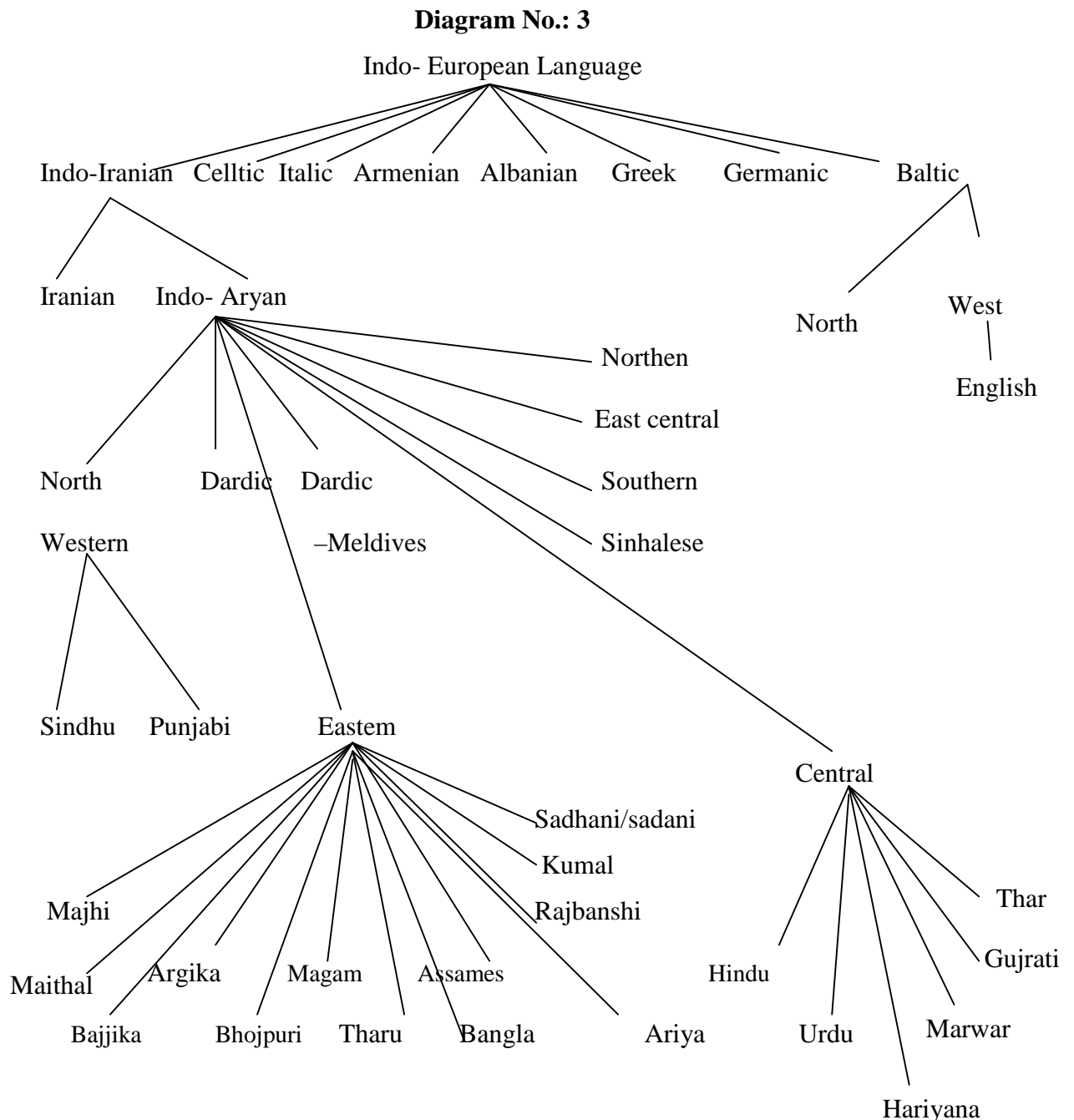
Diagram No. 2



[Source: Yadava, (2003)]

c) Indo- Aryan Family

Indo- European family of language mainly consists of Indo- Aryan Group of languages in Nepal which form the largest group of language in terms of the number of speakers, viz. nearly 80 percent which is shown on diagram no 1.



[Source: Yadava, (2003)]

The following table shows the composition of population of the major languages spoken in Nepal.

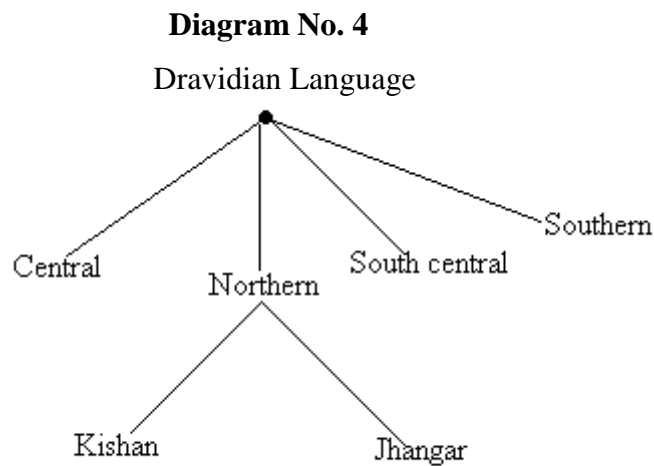
Table 1 Major Indo- Aryan language of Nepal

S.N.	Languages	Population percentage
1	Nepali	44.6
2	Maithili	11.7
3	Bhojpuri	6.0
4	Tharu	5.8
5	Tamang	5.1
6	Newari	3.2
7	Bajjika	3.0
8	Magar	3.0
9	Doteli	3.0
10	Urdu	2.6
11	Others	12.0
	Total	100

[Source: CBS, (2011)]

d) Dravidian Family

Dravidian language family includes two languages spoken in Nepal. One of them is called Jhagar in the region east of Koshi River and Dhanger in the region west of it. It constitutes the northernmost part of Dravidian family of languages. It is said to be regional variant of Kurux spoken in Jharkhand state of India though shows divergence in its vocabulary and grammar (Yadava, 2003). Another Dravidian language is Kisan with 489 speakers settled in Jhapa district



[Source: Yadava, (2003)]

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

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

1.1.3 Linguistic Situation in Nepal

Nepal, situated in the lap of the Himalayas, is a multiracial, multireligious, multilingual and multicultural country. It is a country of linguistic diversity. Though

Nepal is a small country in size, it has been very fertile land for languages where more than 123 languages are identified and spoken (CBS Report 2011).

One remarkable aspect of the multilingual situation of Nepal is that every person is bilingual. Nepalese belong to 103 caste and ethnic groups who are largely Hindus, Buddhists, Kiratis, and Muslims and speak around 123 languages officially recognized by the state (CBS, 2011). As a result, Nepal has evolved as a unique cultural space with numerous religious and philosophical values, customs and practices. Despite being a multilingual nation, a single language, viz. Nepali, has been given power, recognition and prestige while, as a corollary, the remaining minority languages and their communities are impoverished and marginalized. As a result, linguistic minorities have remained socially excluded from harnessing national benefits in fields such as politics, economy, education, employment and so on.

After the establishment of "Loktantra" in 2006, the interim constitution (2007) recognizes Nepal as a multi-ethnic, multilingual, democratic, independent, indivisible, sovereign country with democratic republic. Though the constitution declares Nepali to be the national and official language of the country, it also guarantees each community residing in Nepal the right to preserve and promote its language, script and culture. It also guarantees each community the right to operate schools up to the primary level in its own mother tongue. It is suggested to pursue a policy it is called the international language as it is widely spoken by most of the people all over the world than any other language. It is also used as a lingua franca by the most people. It has the largest vocabulary and the richest body of literature. Most of the books and articles in the world are written and printed in English language. Further, Law (2006) stated about the English language as follows:

The concept 'English language' encompasses a wide range of variables, both political and linguistic. First, the political: English fulfils a variety of roles worldwide. It can be national language, official language, administrative language, language of communication, second language, or third language. It may be important as the language of commerce, education and government. It is not always the first language of the majority of citizens of a country. Secondly, the linguistic: some English words originated in a regional variety, but are now assimilated into the wider vocabulary of English, some regional words are borrowed from other languages with which English has come into contact, one word can mean many things throughout the English-speaking world and some words describe cultural or topographical phenomena found only in one region.

1.1.4 The Tharu People

The term 'Tharu' refers to both the tribe and the language they speak. The NFS (2008) states the term 'Tharu' is derived from 'Sthera' which denotes a sect of Buddhists. According to the second view, the term Tharu is derived from the word 'Thara' of Magar language, which means the area. The third view suggests that the people who come from 'Thar' in Rajasthan, India are called Tharu. No view among these has been attested yet. Although, all of these have equal possibilities to be proved true.

Ashokakirti (1999) concluded that Tharu is in a big population and are the indigenous people of the Terai whose culture shows Buddhist culture and pre Buddhist culture with some degree of Hindu influence. Similarly, Dahit (2005) states that Tharus has own, glorious history. Indigenous knowledge and culture transformed one descendant

to another. They have been sustaining their daily life based on their indigenous knowledge and culture. They have their own language, identity, tradition, religions, attires, ornaments, festivals, folk songs, social norms and values, profession etc. But at present most of such all knowledge and culture are gradually vanishing because of negligence of its protection and promotion by the state and Tharu community themselves. Similarly, Chaudhary (2005) mentioned that since, they have their own language, distinct culture, distinct social structure and written and unwritten history. Therefore, they are indigenous people of Nepal.

Tharu people are found in the Southern belt of Nepal called Terai from East through West. Mainly most of the districts of Terai such as Jhapa, Morang, Sunsari, Saptari, Siraha, Bara, Parsa, Rautahat, Nawalparasi, Surkhet, Kailali, Sarlahi, Rupendehi, Mohattari, Dang, Banke, and Kanchanpur are the prime settlement areas of Tharu people.

1.1.5 Tharu Language

Tharu language is one of the local languages spoken in Sunsari district. It belongs to Indo-Aryan language of Indo-European family and it is spoken by 5.86 percent of the Nepalese as their mother tongue. It is spoken as the first language and Nepali is spoken as a second language by Tharu people. This language is used in social and cultural domains of their daily life such as among the community members at work places, within the family, at rites and rituals etc. Tharu language was introduced three to four years ago in the formal mother tongue education system on the basis of the textbooks developed by Curriculum Development Centre, Ministry of Education Government of Nepal (NFS, 2008). It was written in Devanagari script and folk tales, tales of the origin, folk epics, etc have been published. But it was stopped later.

Among the Tharu people, very few are monolingual; some are bilingual and some are multilingual speakers. It is rich in terms of its folk literature. There are folk tales, proverbs, ballades, folk songs, epic etc. Code mixing and switching is found among the community. They are loyal to their language.

1.1.6 Dialects of Tharu Language

There are mainly seven dialects of the Tharu language. They are Morangia, Saptaria, Mahotariya, Chitwan, Dangoria and Deukhuria, Kathariya and Rana. These dialects are regional dialects spoken in different parts of Nepal.

a) Morangia Dialect:-

- It is spoken in Sunsari, Morang and Jhapa districts.

b) Saptaria Dialect:-

- It is spoken in Saptari, Siraha, and Udayapur districts of Sagarmatha zone.

c) Mahotaria Dialect:-

- It is spoken in Dhanusha, Mahotari, and Sarlahi districts.

d) Chitwania Dialect:-

- It is spoken in Chitwan and Nawalparasi districts.

e) Dangoria and Deukhuria Dialect:-

- It is mostly spoken in Dang, Kapilvastu, Bardiya, Banke, Surkhet and Rupendhi. It is also used in Kailali and Kanchanpur districts.

f) Kathariya Dialect:-

- It is spoken in Kailali district.

g) Rana Dialect:-

- It is spoken in Kailali and Kanchanpur districts.

[Source: Dahit, (2005)]

1.1.7 An Introduction to Language Functions

Language function refers to the ways in which a language is used in a community.

Function refers to the purpose for which any forms are used. For example, cylindrical glass can be made up of steel or plastic and it can be used to drink water. So, serving water is its function. Any kind of linguistic form is used for particular purposes.

Function is also one of the facets or an aspect of language, which is language, also serves function. So, we can say that what a language does is its function or what we can do through the use of language is its function. For example, 'Hello, how are you?' is an exponent of greeting function because it is used to greet the people. In the same way 'Congratulation for your success' is an exponent which is used to congratulate people. According to Savignon (1983) language functions as 'the use to which language is put, the purpose of an utterance rather than the particular grammatical form an utterance take'. Similarly, Sthapit (2002) defines "the function of thing is the purpose of serving or use it is put to." There are number of communicative functions which are used to express or exchange our ideas, feelings, emotions, reactions, experiences etc. Broadly, in field of linguistics and language teaching, language functions can be categorized into two types: grammatical function and communicative functions. Grammatical function deals with the relationship that a constituents in a sentence. For e.g. Rita eats rice, Rita has the function of being subjects of the verb 'eat' and rice has the function of being the objects of the verb. A communicative function refers to the ways in which a language is used in a community. Different communicative functions are used in different situations. By communication, we mean the exchange of ideas, information, feelings, etc. between two or more people in a community. We can distinguish between communicative function and grammatical function in the following points:

a. Communicative function refers to the purpose for which an utterance is used, whereas grammatical function refers to the relationship between different constituents in sentences.

b. Communicative function is related to category of behavior, whereas grammatical function is related to category of sentences.

c. Communicative function is a matter of social phenomenon because it occurs in a social context, whereas grammatical function is a matter of linguistic phenomenon because it is related to the analysis of a sentence structure.

d. The combination of communicative functions forms discourse, whereas the combination of grammatical functions forms a sentence structure.

e. Subject, predicate and adjunct is the grammatical functions, but there are many communicative functions.

f. The study of communicative functions comes under pragmatics, whereas the study of grammatical functions comes under grammar.

Austin (1962) has classified language functions into connotative and performative.

Similarly, Searle (1969) has classified language functions into five categories; representative, directive, commissive, expressive and declarative.

According to Halliday (1975) there are three communicative functions of language.

- a) The ideational function
- b) The interpersonal function
- c) The textual function

a) The ideational function

The ideational function is to organize the speaker's or writer's experience of the real or imaginary world, i.e. language refers to imagines, person, things, actions, events, states etc.

b) The interpersonal function

The interpersonal function is to indicate, establish or maintain social relationship between people. It includes form of address, speech function, modality etc.

c) The textual function

The textual function is to create written or spoken texts which cohere within themselves and which fit the particular situation in which they are used.

Similarly, according to van EK (1975) there are six communicative functions of communication:

- a) Imparting and seeking factual information: Identifying, reporting, correcting, asking etc.
- b) Expressing and finding out emotional attitudes: expressing pleasure or displeasure, surprise, hope, intention, etc.
- c) Expressing and finding out moral attitudes: apologizing, expressing approval or disapproval etc.
- d) Getting things done: suggesting a course of action, advising, warning, etc.
- e) Socializing: greeting and taking leave, attracting attention, proposing a toast, etc.
- f) Expressing and finding out intellectual attitudes: expressing agreement and disagreement, accepting or declining an offer or invitation, etc.

1.1.8 An Introduction of Socializing Function

Socializing function is communicative function which is used to meet and spend time with people in a friendly way. In other words, social functions will help us to behave in ways that are acceptable to our society. The lists of some important socializing functions are as follows:

-) Greeting
-) Welcoming
-) Announcing
-) Taking leave
-) Congratulating
-) Expressing good wishes
-) Thanking
-) Attracting attention
-) Asking to repeat
-) Apologizing
-) Expressing excuses
-) Expressing complements
-) Expressing condolence/ sympathy

[Source: Matreyak, (1983)]

1.1.9 Apologizing and Expressing Excuses

An apology is a speech act which expresses that one is sorry for having done something wrong, for causing pain, trouble, etc. Apologizing is one of the socializing functions which are used when we asked sorry for our mistakes. The term ‘apology’ as a word or statement saying sorry for something that has been done wrong or that causes a problem. Similarly, Austin (1962) it is a piece of utterance serving a behavior function of language. Here, our concern is only with apologies whose use is a part of society’s protocol, and which are considered by the members of the society to be markers of politeness.

According to Leech (1975) “apologies express regret for some offence committed by a speaker against a hearer and there is no implication that speaker has benefited from offence”. To be more specific, we can say that an apology brings a balance of relationship between the speaker and listener. Learner must be able to apologize when they have done something wrong. If one does not know how to apologize, s/he will be considered as rude or impolite in English or in Tharu culture.

We generally use following exponents to apologize:

-) I'm sorry.
-) I beg your pardon.
-) I apologize.
-) I must apologize for this mistake.
-) Please forgive me.
-) Sorry about that.
-) I am really sorry.
-) Oh! I am sorry.
-) I am so sorry.

[Source: Matreyak, (1983)]

Similarly, when the people accept the apology or forgive they often use following exponents:

-) Don't worry about it.
-) It's ok.
-) That's all right.
-) Forget about it.
-) Please don't worry.
-) No problem.

-) I accept your apology.
-) I forgive you.
-) It is not necessary to apologize.

[Source: Matreyak, (1983)]

And when people reject the apology or don't forgive they often use following exponents:

-) I don't believe you are sorry.
-) You are not saying truly.
-) Are you really sorry?
-) You're not really sorry.
-) Don't say you are sorry.
-) I don't accept your apology.

[Source: Matreyak, (1983)]

The language function "excuse" refers to forgive somebody for something they have done for example not being polite or making a small mistake. While asking to be excused we generally use the following exponents.

-) Excuse me.
-) Pardon me.
-) I must excuse myself.
-) I beg your pardon.
-) Please forgive me.
-) Can I be excused from class today?
-) Permit me to excuse myself.
-) I have to excuse myself a moment etc.

[Source: Matreyak, (1983)]

We generally use the following exponents or expressions when we want to excuse.

-) It's nothing.
-) No problem.
-) That's ok.
-) O.k. with me.
-) It's all right.
-) You're excused.
-) Go ahead.
-) You may be excused.

Source: Matreyak, (1983)]

1.2 Review of the Related Literature

Various research work have been done in various field regarding language in Nepal such as Nepali, Limbu, Newari, Rai, Tharu, Maithali, Santhal and other as well in the department of English Education, TU and other departments as well. No any significant research has been carried out comparing types of apologies and excuses in the Tharu and English language. So, the researcher wants to undertake research in this area. The related literature to the present study is given below.

Panday (1997) carried out a research on “A Comparative Study of Apologies between English and Nepali”. The objective of his study was to compare apologies in English and Nepali by developing a social – pragmatic approach. He used altogether 70 native speakers of both English and Nepali language from Kathmandu valley as primary sources and different related books. And he collected the data through judgmental non-random sampling procedure by using interview and questionnaire as research

tool. Finally, he concluded that the native English speakers were more apologetic compared to native Nepali speakers.

Mahato (2001) carried out on "S-V Agreement in Tharu and English Language." He found that second and third person pronouns do not change for honorific expressions in English whereas they do in Tharu language spoken in Parsa district.

Chaudhary (2005) conducted a research on "Pronominal in the Tharu and English Language." His main objective was to compare and contrast pronominal of the English with that of Tharu language. His primary sources of data were thirty native speakers of Khairahahi VDC of Chitwan district and secondary source of data were books, journals, thesis, etc. He used judgmental and stratified sampling. He used questionnaire and interview of research tools for data collection. He found that both Tharu and English have more or less similar number of persons and differ from each other in second person pronouns. He also found that English pronouns do not have alternatives but the Tharu has alternatives.

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

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

Oli (2007) carried out a research on "Question Transformation in Tharu and English". He found that subject auxiliary inversion does not take place in Tharu as in English while changing the statement into question either in yes/ no or Wh. The word order of question in Tharu remains as usual as assertive but question mark is placed at the end of the question sentence like in English.

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

Chaudhary (2008) carried out research on "Sentence Types in Tharu and English". He used 60 native speakers of Siraha district of the Tharu language and judgmental non-random sampling. He found that four types of sentences on the basis of formal properties. They are declarative, interrogative, imperative and exclamatory. Similarly, on the basis of function properties as well four types of sentences were found i.e. statement, questions, command, and exclamation.

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

Chaudhary (2008) carried out research on "Pluralization in the Tharu and English Language" He used native speakers of Tharu language of Saptari. He used judgmental and stratified sampling. He used questionnaire and interview of research tools for data collection. He found that nouns are pluralized by adding suffixes like 'sab', 'sun' and 'our' and written separately and pronouns are also pluralized in the same way, verb has of plural form in the Tharu language.

Jaishi (2009) carried out a research on "Requests and Apologies in English and Doteli: A Comparative Study". The objective of his study was to compare requests and apologies in English and Doteli. He used 40 native speakers of Doteli language from Doti and 40 native speakers of English language from Kathmandu valley as a primary source and different related books, i.e. Matreyek, Jones, Blundell et al. as a secondary source. And he also collected the data through judgmental non- random sampling procedure by using questionnaire as a research tool. Finally, he concluded that the English native speakers used more apologetic terms than Doteli native

speakers but the Doteli native speakers used some context- specific apologies which explicitly always do not express apologies.

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

Although many researches have been carried out on comparing various aspects of English and Tharu languages, this study is different in the sense that no study has been carried out on " Apologies in Tharu and English" in this department. Thus, it is new venture in itself.

1.3 Objectives of the Study

The main objectives of the study are as follows:

- 1) To find the exponent of apologies and excuses in the Tharu language.
- 2) To analyze the similarities and differences in the formation of apologies and excuses in the English and Tharu languages.
- 3) To provide some pedagogical implications.

1.4 Significance of the Study

This study is significant for the prospective researchers on the Tharu language, linguistics, teachers, and students. It is fruitful for those who teach English to the Tharu students as a second language. It is invaluable for the Department of English language education itself. Moreover, it is useful to the policy makers, planners, curriculum designers and so on. It is beneficial to solve the problems that arise in teaching learning activities. So, it has pragmatic values.

CHAPTER- TWO

METHODOLOGY

Methodology consists of the procedure used by investigator to answer the research question with logic. (Kothari, 2002). It is a vital element of a research work. So, it is designed in such a way that it helps to carry out the study more systematically and scientifically. This chapter incorporates the description of the sources of data, sample population of the study, sampling procedure, tools for data collection, process of data collection and limitations of the study.

2.1 Sources of Data

The researcher used both primary and secondary sources of data to carry out the research.

2.1.1 Primary Sources of Data

The native speakers of Tharu from Sunsari district and the native speakers of English language who are currently studying at Telemark University, Norway were the primary sources of data

2.1.2 Secondary Sources of Data

The secondary sources of data for this study were different books i.e. Lyons J. (1981), Austin J.L.(1962), Yadav (2004), Mahato (2001), Chaudhary (2005), Rai (2005), Oli (2007) ,reports and publication of different organization, magazines, newspaper .

2.2 Sample Population of the Study

Altogether 60 respondents constitute the sample of study. Out of which 30 respondents were selected from native speakers of Tharu. While selecting Tharu respondent equal proportion of literate and illiterate were considered. 30 respondents were selected from Telemark University, Norway as native speakers of English.

2.3 Sampling Procedure

Purposive non random sampling was used to select respondents of the study. The reason behind using purposive non random sampling was dominance of Tharus in Sunsari districts, and also due to convenience.

2.4 Tools for Data Collection

The interview schedules were the major instrument used for gathering the information from the respondents. They were made based on the field experience and information collected from secondary sources and interview was done with native English speakers and Tharu speakers. Respondents were asked to respond those situations in their mother tongue appropriately. Interview schedule mostly consists of factual/ open-ended question where the respondents were free to express their ideas in short.

2.5 Process of Data Collection

Interview schedule in both English and Tharu having similar situation related to the socializing function i.e. apology and excuses were prepared. Pretesting of interview schedule prepared in Tharu language was done with scholars of Unique Sagarmatha Educational Academy, Jhumka. Then, uneducated native speakers of Tharu of Sunsari districts and educated native speakers (Student of Bhadgaun Higher Secondary School) were interviewed. Interview schedule in English were mailed to scholars of Telemark University, Norway and requested to respond and send back. The collected information was analyzed using Excel spread sheet .Descriptive statistical tools were used for analysis of data.

2.6 Limitations of the Study

The limitations of this study are as follows:

- i) Sample populations were only 60, 30 from native speakers of Tharu of Sunsari district consisting equal proportion of literate and illiterate and 30 from native speakers of English.
- ii) It was based only on the Morangia Dialect of the Tharu language.
- iii) Formation of questions was the subject area of research.
- iv) Interview schedule was only used as tools of data collection.

CHAPTER – THREE

ANALYSIS AND INTERPRETATION

This chapter consists of analysis and interpretation of the data. All the responses of the English and the Tharu native speakers on apology and excuses were tabulated on the basis of apology, excuses and reparation only. The responses of the English and the Tharu native speakers were analyzed, compared and contrasted in the given situations. The division is made on the basis of the relationship between friends, relatives, strangers, students- teachers, neighbours and miscellaneous etc.

3.1 Forms of Apology used by the English Speakers

The frequency analysis of the forms of apology used by respondents is shown in Table 2. In total, 28 apology forms used by the English native speakers are as follows.

Table No: 2 Apology forms used by the English Speakers

Apologies	Frequency	Percentage
Sorry	168	22.4
I'm sorry	89	11.87
I'm so sorry	63	9.06
I'm very sorry	34	4.53
I'm really sorry	48	6.4
Excuse me	51	6.8
Please, excuse him	2	0.27
Pardon me	33	4.4
Oh! Sorry	21	2.8
I'm afraid	6	0.8
I'm terribly sorry	8	1.87

Oh! I'm terribly sorry	3	0.4
I'm extremely sorry	9	1.2
I apologize	15	3.33
Please, apologize me	3	0.4
Please, forgive me	17	2.27
Oh! Shit. I'm sorry	2	0.27
Oh! I'm really sorry	62	8.27
Oh! I'm so sorry	19	2.53
Oh! No. I'm so sorry	7	0.93
Oh! No.....	2	0.27
Um.....sorry	1	0.13
Please, forgive him/her	1	0.13
Excuse me	7	0.93
Please, forgive	8	0.07
Please, excuse	5	0.67
Please, so sorry	3	0.4
I beg your pardon	8	1.07
Total	695	94.47

Out of 750 responses by the English speakers, 695 (94.47%) responses were apologies which are tabulated with their frequency and percentage. Among them sorry (22.4 %) was more frequently used apology by the native speakers of English followed by I'm sorry (11.87 %).

3.2 Forms of Apology used by the Tharu Native Speakers

The frequency analysis of the forms of apology used by respondents is shown in table

3. In total, 21 apology forms used by the Tharu native speakers are as follows.

Table No: 3 Forms of Apology used by the Tharu Native Speakers

Apologies	Frequency	Percentage
<i>Maaph Kairade/ Maaph Karab/ Maaphi</i>	357	47.6
<i>Mangaichiyai</i>		
<i>Kshma Karab/ Kshma Kairdeb/ Kshma</i>	112	14.93
<i>mangaichiyai</i>	10	1.33
<i>Kshma prarthi chiyai</i>	23	3.07
<i>Galti bh agel chiyai</i>	2	0.27
<i>Galti mangaichi</i>	1	0.13
<i>Bahut bada galti bhagel</i>	8	1.07
<i>Oh! Galti bhalchi</i>	2	0.27
<i>Dukhi laagalchi</i>	2	0.27
<i>Sorry, galti bhagelchi</i>	6	0.8
<i>Sorry</i>	4	0.53
<i>Oh! Sorry</i>	8	1.07
<i>Bhul bhagelchi</i>	2	0.27
<i>Excuse me....</i>	1	0.13
<i>Nai risaib, sorry</i>	1	0.13
<i>Phasaad bhagelchi</i>	2	0.27
<i>Oh...</i>	1	0.13
<i>Anher bhagelchi</i>	3	0.4
<i>Maind nai karab</i>	3	0.40

<i>Julum bhagelchi</i>	1	0.13
<i>Khed prakat karaichiya</i>	2	0.27
<i>Hyrdayasa kshma kairdiya</i>		
Total	552	73.6

Out of 750 responses by the Tharu native speakers, 552 (73.6%) were apologetic which are tabulated with their frequency and percentage. Among them, the forms "*Maaph Karab/ Maaph dairdeb/ Maaphi mangaichiyai*(47.65%) were more frequently used apology by the native speakers of Tharu followed by *kshma karab*(14.93%).

3.3 Forms of Excuses used by the English Speakers

The frequency analysis of forms of excuses used by respondents is shown in Table 4.

In total, 9 forms of excuses used by the English native speakers are as follows.

Table No: 4 Forms of Excuses used by the English Speakers

Excuses	Frequency	Percentage
Excuse me	356	47.46
Pardon me	98	13.06
I beg your pardon	56	7.4
I must excuse myself	25	3.3
Please forgive me	95	12.6
I have to excuse myself a moment	8	1.06
My I be excused?	6	0.8
Permit me to excused myself	3	0.4
I'm sorry, but I must call	48	6.4
Total	695	92.48

Out of 750 responses by the English speaker, 695 (92.48%) responses were excuses which are tabulated with their frequency and percentage. Among them "excuse me" (47.46%) were more frequently used excuses followed by "pardon me" (13.06%).

3.4 Forms of Excuses used by the Tharu Native Speaker

The frequency analysis of the forms of excuses used by respondents is shown in Table 5. In total 6 excuses forms used by the Tharu native speakers are as follows.

Table No: 5 Forms of Excuses used by the Tharu Native Speaker

Excuses	Frequency	Percentage
<i>Mapha Karu</i>	380	50.6
<i>Phera Kaha</i>	199	26.5
<i>Mapha Kairale partai</i>	56	7.4
<i>Ham apnaile mapha kaira sake</i>	6	0.8
<i>Utheek chhai</i>	10	1.3
<i>Yee kuchhchho nai chiyai</i>	3	0.13
Total	654	86.73

Out of 750 responses of excuses by Tharu speakers, 654 (86.73%) responses of Tharu were in excuses forms which are tabulated with their frequency and percentage.

Among them "*Mapha Karu*" (50.6%) was mostly used followed by "*phera kaha*" (26.5%).

3.5 Comparison of Apology between the English and the Tharu

The total number of Apology forms used by the English and the Tharu native speakers to address different persons is shown in the table below.

Table No: 6 Comparison of Apology between English and Tharu

Languages	S. N.	Language Functions					
		Apology					
		Apology		Apology + Repairment		Repairment	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
English	1-25	487	64.93	208	27.73	55	7.33
Tharu	1-25	390	52	164	21.89	196	26.13

Figure in parenthesis indicate percentage

This table shows that out of 750 responses, 64.93 percent were apologetic, 27.73 percent were apologetic followed by repairment and 7.33 percent were just repairment in English, whereas out of 750 responses, 52 percent were apologetic, 21.89 percent were apologetic followed by repairment and 26.13 percent were repairment in Tharu.

3.5.1 Use of Apology between Friends

The apologetic forms, apologetic followed by repairment, and repairment used by the English and the Tharu native speakers with friends are shown in the table below.

Table No: 7 Use of Apology between Friends

Language	S.N.	Apology	Apology + Repairment	Repairment
		Frequency	Frequency	Frequency
English	1,2,3,4,5,6,7,8	62(25.83)	163(67.92)	15(6.25)
Tharu	1,2,3,4, 5,6,7,8	54(22.5)	156(65.0)	30(12.5)

Figure in parenthesis indicate percentage

While apologizing with friends, native speakers of English mostly use apology and repairment (67.92%) followed by apology (25.83%). Further, they use fewer repairment (6.25%) as compared to other. Similarly, Tharu native speakers have the same patterns of use of apology. Further, use of apology (25.83%), apology and

repairment (67.92%) was slightly higher in English native speakers as compared to Tharu native speakers 22.5% and 65.0% respectively. While use of repairment is higher on native speaker of Tharus (12.5%) as compared to native speakers of English (6.25%). Some examples are as follows,

- 1) Please, forgive me. I lost your pen, take this one instead.

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

- 2) *Maaph karu ham akhak dosar kin delichayu.*

Sorry do. I you another buy be-ers-s

Sorry, I will buy another.

There are some other expressions used by both the English and the Tharu speakers expressing only apologies. For example,

- 3) Oh! I'm sorry. I lost your pen.

In Tharu

- 4) *Maaph karu ham ahak kalam hara-del.cha.yau.*

Sorry do I your pen lose be- past -s.

Sorry, I lost your pen.

3.5.2 Use of Apology between Students and Teacher

The apologetic forms, apologetic followed by repairment, and repairmen used by the English and the Tharu native speakers between students and teacher are shown in the table below.

Table No: 8 Use of Apology between Student and Teacher

Language	S.N.	Apology	Apology + Repairment	Repairment
		Frequency	Frequency	Frequency
English	15,16,17	47 (52.22)	36 (40.0)	7 (7.78)
Tharu	15,16,17	29 (32.22)	32 (35.56)	29 (32.22)

Figure in parenthesis indicate percentage

While apologizing between students and teacher, native speakers of English mostly use apology (52.22%) followed by apology and repairment (40.0 %). Further, they use fewer repairment (7.78%) as compared to other. While, Tharu native speakers mostly use apology and repairment (35.56%) followed by apology (32.22 %) and repairment (32.22 %). Further, use of apology (52.22%), apology and repairment (40.0 %) was higher in English native speakers as compared to Tharu native speakers (35.56%) and (32.22 %) respectively. While use of repairment (32.22 %) is higher on native speaker of Tharus as compared to native speakers of English (7.78 %).For examples,

1) Sorry sir, I will do my homework regularly.

In Tharu

2) *Kshma Karab sir, ham aabse banak laib.*

Sorry do sir, I now make be-past-s

Sorry sir, I will do it now.

Similarly, the English speakers used more forms of apology followed by repairment than the Tharu. The English native speakers used 40 percentage and the Tharu speakers used 35.56 percent apology followed by repairment.

For example,

In English

Sorry sir, it's an emergency.

In Tharu

3) *Maaph Karab sir, hamar jaruri kam chi.*

Sorry do sir, I urgent work be-prs-s

Sorry sir, it's urgent.

3.5.3 Use of Apology between Relatives

The apologetic forms, apologetic followed by repairment, and repairment used by the English and the Tharu native speakers with relatives are shown in the table below.

Table No: 9 Use of Apology between Relative

Language	S.N.	Apology	Apology + Repairment	Repairment
		Frequency	Frequency	Frequency
English	18	16 (53.33)	11 (36.67)	3 (10.0)
Tharu	18	14 (46.67)	8 (26.67)	8 (26.67)

Figure in parenthesis indicate percentage

While apologizing between relatives, native speakers of English mostly use apology (53.33%) followed by apology and repairment (36.67%). Further, they use fewer repairment (10.0%) as compared to other. Similarly, Tharu native speakers mostly use apology (46.67%) followed by apology and repairment (26.67%) and repairment (26.67%). Further, use of apology (53.33%), apology and repairment (36.67%) was higher in English native speakers as compared to Tharu native speakers (46.67%) and (26.67%) respectively. While use of repairment (26.67%) is higher on native speaker of Tharus as compared to native speakers of English (10.0 %).For examples,

In English

1) *Sorry Mom, I forgot.*

In Tharu

2) *Maaph Karu mai ham dudh labaila bisairgeli.*

Sorry do mother I milk bring forget be-past-s

Sorry Mom, I forgot to bring milk.

In English

3) Sorry I forgot. I'll buy here.

In Tharu

4) *Maaph Karu Mai ham dudh ahithina kindebchiyau.*

Sorry do mother, I milk now buy be-ers-s

Sorry, mom I will bring.

3.5.4 Use of Apology between Neighbours

The apologetic forms, apologetic followed by repairment, and repairment used by English and tharu native speakers with neighbours are shown in the table below.

Table No: 10 Use of Apology between Neighbours.

Language	S.N.	Apology	Apology + Repairment	Repairment
		Frequency	Frequency	Frequency
English	20	22(73.33)	6(20.0)	2(6.67)
Tharu	20	19(63.33)	3(10.0)	8(26.67)

Figure in parenthesis indicate percentage

While apologizing between neighbours, native speakers of English mostly use apology (73.33%) followed by apology and repairment (20.0 %). Further, they use fewer repairment (6.67%) as compared to other. Similarly, Tharu native speakers mostly use apology (63.33%) followed by repairment (26.67%) and apology plus repairment (10.0 %). Further, use of apology (73.33%), apology and repairment (20.0 %) was higher in English native speakers as compared to Tharu native speakers (63.33%) and (10.0 %) respectively. While use of repairment (26.67 %) is higher on

native speaker of Tharus as compared to native speakers of English (6.67%). Some examples,

In English

- 1) I'm so sorry

In Tharu

- 2) *Padosiji hamara maaph kairdeyav.*

Neighbour I sorry give be-past-s

Forgive me friend.

In English

- 3) I'm so sorry. Please excuse her.

In Tharu

- 4) *Maaph karab dosar dinsai karichiheiti.*

Sorry do next days no do-be-pre-s

Sorry she won't repeat again.

3.5.5 Use of Apology between Strangers

The apologetic forms, apologetic followed by repairment, and repairment used by English and Tharu native speakers with strangers are shown in the table below.

Table No: 11 Use of Apology between Strangers

Language	S.N.	Apology	Apology + Repairment	Repairment
		Frequency	Frequency	Frequency
English	9,10,11,12,13,14	108 (60.0)	50 (27.78)	22 (12.22)
Tharu	9,10,11,12,13	74(41.11)	50(27.78)	56 (31.11)

Figure in parenthesis indicate percentage

While apologizing between strangers, native speakers of English mostly use apology (60.0%) followed by apology and repairment (27.78%). Further, they use fewer

repairment (12.22%) as compared to other. While, Tharu native speakers mostly use apology (41.11%) followed by repairment (31.11 %) and apology plus repairment (27.78 %). Further, use of apology (60.0%) was higher in English native speakers as compared to Tharu native speakers (41.11%). While use of repairment (31.11 %) is higher on native speaker of Tharus as compared to native speakers of English (12.22 %).

Some examples,

In English

- 1) Oh! Please excuse me, I'm so sorry.

In Tharu

- 2) *Maaph Karab ahak nai dekhilichiyau.*

Sorry, do you no see be-past-s

Sorry, I didn't see you.

In English

- 3) I'm sorry. I'll help you to clean it.

In Tharu.

- 4) *Map Karab ahak kapada sapha kairdeuchiyau.*

Sorry do your clothes clean be-past-s

Sorry, I will clean your dress.

3.5.6 Miscellaneous Apologies

The apologetic forms, apologetic followed by repairment, and repairment used by English and Tharu native speakers with miscellaneous is shown in the table below.

Table No: 12 Miscellaneous Apologies

Language	S.N.	Apology	Apology + Repairment	Repairment
		Frequency	Frequency	Frequency
English	21,22,23,24,25	110 (73.33)	37 (24.67)	3 (2.0)
Tharu	21,22,23,24,25	85 (56.67)	35 (25.33)	30(20.0)

Figure in parenthesis indicate percentage

On miscellaneous apologies, native speakers of English mostly use apology (73.33%) followed by apology and repairment (24.67%). Further, they use fewer repairment (2.0%) as compared to other. While, Tharu native speakers mostly use apology (56.67%) followed by apology plus repairment (25.33 %) and repairment (20.0 %). Further, use of apology (73.33%) was higher in English native speakers as compared to Tharu native speakers (56.67%). While use of apology and repairment (25.33 %) and repairment (20.0%) is higher on native speaker of Tharus as compared to native speakers of English (24.67%) and (2.0%) respectively. For example, In English

- 1) Excuse me. Please apologize me, I must leave.

In Tharu

- 2) *Maaph Karab akhan hamara jaruri kam chai.*

Sorry, do now my urgent work be-pre-s

Sorry, It's urgent now.

In English

- 3) I'm sorry. I can't help you.

In Tharu,

- 4) *Kshma Karab. Ham akhan madat nai karichi.*

Sorry, do I you help no be-pre-s.

Sorry. But I can't help you.

3.6 Comparison of Excuses between English and Tharu

The total number of excuses forms used by the English and the Tharu native speakers to address different persons is shown in the table below.

Table No: 13 Comparisons of Excuses between English and Tharu

Language	S.N.	Language Function		
		Excuses		
		Excuses	Excuses + Repairment	Repairment
		Frequency	Frequency	Frequency
English	1-25	510 (68.0)	185 (24.6)	55 (7.3)
Tharu	1-25	405 (54.0)	285 (38.0)	60 (8.0)

Figure in parenthesis indicate percentage

While comparing excuses, native speakers of English mostly use excuses (68.0%) followed by excuses and repairment (24.6%). Further, they use fewer repairment (7.3%) as compared to other. While, Tharu native speakers mostly use excuses (54.0%) followed by excuses plus repairment (38.0%) and repairment (8.0%).

Further, use of excuses (68.0 %) was higher in English native speakers as compared to Tharu native speakers (54.0%). While use of excuses and repairment (38.0 %) and repairment (8.0%) is higher on native speaker of Tharus as compared to native speakers of English (24.6%) and (7.3%) respectively.

3.6.1 Use of Excuses between Friends

The forms of excuses followed by repairment, and repairment used by English and Tharu native speakers with friends is shown in the table below.

Table No: 14 Use of Excuses between Friends

Language	S.N.	Language Function		
		Excuses		
		Excuses	Excuses + Repairment	Repairment
		Frequency	Frequency	Frequency
English	1,2,3,4,5,6,7,8,9	60 (22.2)	180 (66.6)	30 (11.1)
Tharu	1,2,3,4,5,6,7,8,9	90 (33.33)	150 (55.5)	30 (11.1)

Figure in parenthesis indicate percentage

While making excuses between friends, native speakers of English mostly use excuses and repairment (66.6%) followed by excuses (22.2%). Further, they use fewer repairment (11.1%) as compared to other. Similarly, Tharu native speakers mostly use excuses plus repairment (55.5%) followed by excuses (33.33%) and repairment (11.1%). Further, use of excuses (33.3 %) was higher in Tharu native speakers as compared to English native speakers (22.2%). While use of excuses and repairment (66.6 %) is higher on native speakers of English as compared to native speaker of Tharus (55.5%). For example;

In English

- 1) Please forgive me. I have to go I'm not feeling well.

In Tharu

- 2) *Maaph karu ham bimar chiyau.*

Sorry do I sick be-pre-s

Sorry, I am sick.

3.6.2 Uses of Excuses between Students and Teacher

The excuses forms, excuses followed by repairment, and repairment used by English and Tharu native speakers between students and teacher is shown in the table below.

Table No: 15 Uses of Excuses between Students and Teacher

Language	S.N.	Language Function		
		Excuses		
		Excuses	Excuses + Repairment	Repairment
		Frequency	Frequency	Frequency
English	1,2,3,4,5,6,7,8,9	50 (55.5)	35 (38.8)	5 (5.5)
Tharu	1,2,3,4,5,6,7,8,9	36 (40.0)	39 (43.3)	15 (16.6)

Figure in parenthesis indicate percentage

While making excuses between student and teacher, native speakers of English mostly use excuses (55.5%) followed by excuses and repairment (38.8 %). Further, they use fewer repairment (5.5%) as compared to other. While, Tharu native speakers mostly use excuses plus repairment (43.3%) followed by excuses (40.0%) and repairment (16.6%). Further, use of excuses (55.5 %) was higher in English native speakers as compared to Tharu native speakers (40.0%). While use of excuses and repairment (43.3%) is higher on native speaker of Tharu as compared to native speakers of English (43.3%). For example

In English

- 1) May I be excused for today sir?

In Tharu

- 2) *Kripaya sir jee hamara maaph karu.*

Sorry, Sir Ji, I sorry do be-pre-s

I'm sorry sir.

In English

- 1) Excuse me sir. It's urgent.

In Tharu

2) *Maaph karu sir. Jaruri chi.*

Sorry do sir urgent be-pre-s

Sorry, it's urgent, sir.

3.6.3 Use of Excuses between Relatives

The forms of excuses followed by repairment, and repairment used by English and Tharu native speakers between relatives is shown in the table below:

Table No: 16 Use of Excuses between Relatives

Language	S.N.	Language Function		
		Excuses		
		Excuses	Excuses + Repairment	Repairment
		Frequency	Frequency	Frequency
English	18	23 (76.6)	5 (16.6)	2(6.6)
Tharu	18	18 (60.0)	3 (10.0)	9 (30.0)

Figure in parenthesis indicate percentage

While making excuses between relatives, native speakers of English mostly use excuses (76.6%) followed by excuses and repairment (16.6%). Further, they use fewer repairment (6.6%) as compared to other. While, Tharu native speakers mostly use excuses (60.0%) followed by repairment (30.0%) and excuses plus repairment (10.0%). Further, use of excuses (76.6 %), excuses and repairment (16.6%) was higher in English native speakers as compared to Tharu native speakers' 60.0% and 10.0% respectively. While use of repairment (30.0%) is higher on native speaker of Tharu as compared to native speakers of English (6.6%). For example In English

1) I'm so sorry mom. I forgot to bring milk.

In Tharu

2) *Maaph kairdea mai ham dudh anai bisargale.*

Sorry do mom I milk bring forgot be-pre-s

Mom, sorry I forgot to bring milk.

3.6.4 Use of Excuses between Neighbours

The excuses forms excuses followed by repairment and repairment used by English and Tharu native speakers between neighbours can be shown in the table below.

Table No: 17 Use of Excuses between Neighbours

Language	S.N.	Language Function		
		Excuses		
		Excuses	Excuses + Repairment	Repairment
		Frequency	Frequency	Frequency
English	20	20 (66.6)	8(26.6)	2(6.6)
Tharu	20	17 (56.6)	4 (13.3)	9 (30.0)

Figure in parenthesis indicate percentage

While expressing excuses between neighbours 66.6 percent exponents were used in English. But in Tharu 56.6 percent of excuses exponents were used. Similarly, excuses followed by repairment were 26.6 percent in English and 13.3 in Tharu which was less than English. Likewise, repairment is used more in Tharu than in English. 30 percent repairment was used in Tharu and 6.6 percent in English. For example, In English

- 1) I'm so sorry.

In Tharu

- 2) *Maaph karu padoshiji.*

Sorry do neighbour -be-pre-s

Sorry friend

3.6.5 Use of Excuses between Strangers

The excuses forms, excuses followed by repairment, and repairment used by English and Tharu native speakers between strangers is shown in the table below.

Table No: 18 Use of Excuses between Strangers

Language	S.N.	Language Function		
		Excuses		
		Excuses	Excuses + Repairment	Repairment
		Frequency	Frequency	Frequency
English	20	100 (66.6)	30(20.0)	20(13.3)
Tharu	20	74 (49.3)	30(20.0)	46(30.6)

Figure in parenthesis indicate percentage

While expressing excuses between strangers 66.6 percent exponents were used in English and 49.3 percent exponents were used to express excuses in Tharu. Similarly, 20 percent and 13.3 percent in English and 20 percent and 30.6 percent in Tharu used excuses plus repairment and repairment, respectively.

In English

1) Excuse me. That's my sit.

Sorry, It's my seat.

In Tharu

2) *Maaph karu. O hamara sit chiou.*

Sorry do, oh my seat be-pre-s

Sorry, it's my seat

3.6.6 Miscellaneous Excuses

The excuses forms, excuses followed by repairment, and repairment used by English and Tharu native speakers between miscellaneous is shown in the table below.

Table No: 19 Miscellaneous Excuses

Language	S.N.	Language Function		
		Excuses		
		Excuses	Excuses + Repairment	Repairment
		Frequency	Frequency	Frequency
English	20	110 (73.3)	37(24.67)	3(2.0)
Tharu	20	85(56.67)	35(25.33)	30(20.0)

Figure in parenthesis indicate percentage

This above table shows that in miscellaneous English speakers used more excuses exponent than Tharu. Out of 150 responses 73.33 percent of excuses exponents were used by English speakers and 56.67 percent of excuses exponents are used by Tharu. Similarly, 24.67 excuses were followed by repairment and 2 percent by repairment in English. Likewise, 25.33 percent of excuses exponents were followed by repairment and 20 percent of repairment in Tharu. For example,

In English

- 1) Oh! I beg your pardon. I will provide the rent in time from next time.

In Tharu

- 2) *Maaph karu sir, ham samaya mai bhada nai desakilaya.*

Sorry do sir. I time in rent no give be-pre-s

Sorry, I can't give rent in time.

3.7 Level of Formality

In English the level of formality is divided into three groups

1. Informal
2. Formal
- 3 Neutral

The following table determines whether to use formal, informal and neutral level of expressions according to the setting, topic, social and relationship.

Table No: 20 Level of Formality

Setting	Pub	Bus stop ,shop	Boardroom, ceremonial reception
Topic	The latest football match, a TV comedy programme	Weather, travel	Important business deal
Social Relationship	Friend, child, close colleague	Stranger in street, taxi-driver ,customs officer	Senior colleague
Psychological Attitude	Relaxed,light-hearted	No strong feelings either way	Very serious
Language	Informal	Neutral	Formal

[Sources: Blundell, et al. (2009)]

3.7.1 Level of Formality between English and Tharu Language among Friends

The level of formality used by English and Tharu native speakers.

Table No: 21 Formalities between English and Tharu Language among Friends

Language	Setting	Topic	Social Relationship	Psychological attitude	Level of formality
English	Party, office, restaurant, playground	Movie, clothes, office, song	Friends	Light- hearted	Informal
Tharu	Party, office, restaurant, playground	Movie, clothes, office, song	Friends	Relaxed	Informal

[Sources: Blundell, et al. (2009)]

3.7.2 Level of Formality between English and Tharu language between Teachers and Students.

Level of formality between English and Tharu languages on teacher and students is shown in table no 22. While apolozing and asking for excuses with friends the settings were party, office, restaurant and playground and the topics were about going to movie, clothes, office and song. Similarly, the social relationships were friends. Likewise psychological attitude was light-hearted in English and relaxed in Tharu language. As a result, in both language setting, topic, social relationship, psychological attitude were informal. So both language users used informal exponents and the level of formality was informal between both languages with their friends For example.

In English

Oh! I'm sorry. I lost your pen.

In Tharu

Maaph karu ham ahak kalam hara-del.cha.yau.

Sorry, do I you pen lost lose be- past- s

Sorry, I lost your pen

The situation was between friends and the topic is about losing pen and the setting was classroom. In both languages the speakers used informal language. In conclusion we can say in both language level of formality is informal between friends.

Table No. 22 Formality between English and Tharu Language between Teachers and Students

Language	Setting	Topic	Social Relationship	Psychological attitude	Level of formality
English	Class room	Homework, asking questions	Teachers and Students	Very serious	Formal
Tharu	Class room	Homework, asking questions	Teachers and Students	Very serious	Formal

[Sources: Blundell et al. (2009)]

Similarly, while apologizing and asking for excuses between teachers and students, the setting was class room. And the topic was about homework. Likewise the social relationships were between teachers and students. And psychological attitude was very serious. So, in both languages setting, topic, social relationship and psychological attitude were informal. As a result the language used in that condition was formal and the level of formality is also formal in English and in Tharu.

In English

Sorry sir, it's an emergency.

In Tharu

Maaph Karab sir, hamar jaruri kam chi.

Sorry do sir, I urgent work be-prs-s

Sorry sir, it's urgent

The situation was between teacher and student and the topic was about going outside and setting was classroom. Both language users used formal language with their teacher. So the level of formality was formal in both English and Tharu language.

3.7.3 Level of Formality between English and Tharu Language Speakers among Relatives

Level of formality between English and Tharu language speakers among relatives is shown in table no 23.

Table No.: 23 Formality between English and Tharu Language Speakers among Relatives

Language	Setting	Topic	Social Relationship	Psychological attitude	Level of formality
English	House	Bringing milk	Mother	Relaxed	Informal
Tharu	House	Bringing milk	Mother	Relaxed	Informal

[Sources: Blundell, (2009)]

While apologizing and asking for excuses between relatives the setting was house which is informal, topic was to bring milk (informal). Similarly, the social relationships were between mother and son (informal) and psychological attitude was in relaxed mood (informal) so the languages used in both languages were informal and the level of formality is also informal.

In English

Sorry Mom, I forgot.

In Tharu

Maaph Karu mai ham dudh labaila bisairgeli.

Sorry do mother, I milk bring forgot be-past-s

Sorry mom, I forgot to bring milk

The situation was between mother and son and the topic is about forget to bring milk and setting was house. English as well as in Tharu speakers used informal language with mother. So in both languages the level of formality is informal.

3.7.4 Level of Formality between English and Tharu Language Speakers among Neighbours

Table No.: 24 Formality between English and Tharu Language Speakers among Neighbours

Language	Setting	Topic	Social Relationship	Psychological attitude	Level of formality
English	Field	About vegetables	Neighbours	Light hearted	Neutral
Tharu	Field	About vegetables	Neighbours	Light hearted	Formal

[Sources: Blundell, et al. (2009)]

Similarly, while apologizing and asking excuses with neighbours the setting was field (informal), topic was about vegetables (informal), social relationship were between neighbours (informal) and psychological attitude was light-hearted in both languages. But the language used in English is neutral and level of formality is also neutral. On

the other hand, Tharu language users used formal language and level of formality was also formal.

In English

I'm so sorry

In Tharu

Padosiji hamara maaph kairdeyav.

Neighbour I sorry give be-past-s

Forgive me friend

The situation was between neighbours and the topic was about vegetables and setting was field. In English the speaker used neutral language. Similarly, In Tharu the speaker used formal language too. So, the level of formality in English is neutral and in Tharu language is formal.

3.7.5 Level of Formality between English and Tharu Language Speakers among Strangers

Table No.: 25 Formality between English and Tharu Language Speakers among Strangers

Language	Setting	Topic	Social Relationship	Psychological attitude	Level of formality
English	Examination hall, theatre, bus way,	Asking for pen, accidentally knocked, about temple, dial wrong number, vomiting the people	Strangers	Very serious	Formal

Tharu	Examinati on hall, theatre, way, bus	Asking for pen, accidentally knocked, about temple, dial wrong number, vomiting the people	Strangers	Very serious	Formal
-------	---	---	-----------	--------------	--------

[Sources: Blundell, et al. (2009)]

Similarly, while apologizing and asking excuses with strangers, the settings were examination hall, theatre, way and bus (formal). Similarly, topics were asking for pen, temple, wrong number, vomiting (informal). Likewise social relationships were between strangers and the psychological attitudes were very serious in both languages. So both languages were formal and the level of formality was also formal in both languages.

In English,

Oh! Please excuse me, I'm so sorry.

In Tharu

Maaph Karab ahak nai dekhilichiyau.

Sorry do you no see be-past-s

Sorry, I didn't see you.

The situation was between strangers and the topic was accidentally knocked and the setting was on bus. In English the speaker used formal language with strangers. Likewise, the Tharu Speaker also used formal language with stranger. So, both language users were formal and level of formality was also formal.

3.7.6 Formality between Miscellaneous

As shown in table no 26 while apologizing and asking for excuses with miscellaneous, settings were office, house and way (formal, informal and neutral respectively).

Similarly, topics were official meeting, rent, way (formal and informal respectively) and the social relationships were staff, landlady, and strangers (formal, informal and formal respectively). Likewise, psychological attitudes were very serious, not strong (formal). As a result, formal languages are used in both languages and level of formality was also formal in both languages. For example In English Excuse me.

Please apologize me, I must leave.

In Tharu.

Maaph Karab akhan hamara jaruri kam chai.

Sorry, do now my urgent work be-pre-s

Sorry, it's urgent now.

The situation was between staff and the topic was about leaving official meeting before it finishes and the setting was office. Both language users used formal language and level of formality was formal.

Table No.: 26 Formality between Miscellaneous

Language	Setting	Topic	Social Relationship	Psychological attitude	Level of formality
English	Office, house, way	Official meeting, rent, way to the theatre	Staff, landlady, strangers	Very serious, not strong feeling	Formal
Tharu	Office, house,	Official meeting, rent	Staff, landlady	Very serious, not strong feeling	Formal

[Sources: Blundell, et al. (2009)]

CHAPTER- FOUR

FINDINGS AND RECOMMENDATIONS

The main purpose of this study was to list, compare and contrast apology and excuses forms used by the English and Tharu speakers. Similarly, the level of formality between English and Tharu language speakers. The following findings and recommendations have been derived from analysis of data.

4.1 Findings

The following major findings have been deduced from the study.

- 1) Out of 750 responses, the English speakers used 64.93 percent apologetic responses, 27.73 percent apologetic followed by repairment responses and 7.33 percent repairment responses in English whereas out of 750 responses, the Tharu speakers used 52 percent apologetic responses, 21.89 percent apologetic followed by repairment responses and 26.13 percent repairment responses in Tharu.
- 2) Out of 750 responses the English speakers used 68 percent excuses responses 24.6 percent excuses followed by repairment responses and 7.3 percent repairment response in English whereas out of 750 responses, the Tharu speakers used 54 percent excuses responses 38 percent excuses followed by repairment responses and 8 percent repairment responses in Tharu.
- 3) Out of all the responses used by the English speaker the form "Sorry" was more frequent in English whereas "*Maaph kairde*" was more frequent responses used by Tharu speakers.
- 4) Out of 240 responses, 93.75 percent of the English speakers and 87.5 percent of the Tharu native speakers used apologetic response in the relationship with friends.

- 5) Out of 240 responses, 22.2 percent of the English speakers and 33.33 percent of the Tharu speakers used excuses responses with friends.
- 6) Out of 180 responses, the English speakers used 87.78 percent apologetic responses but the Tharu speakers used only 68.89 percent apologetic responses in the relationship with strangers.
- 7) Out of 180 responses, the English speakers used 66.6 percent excuses responses but the Tharu speakers used only 49.3 percent excuses responses in the relationship with strangers.
- 8) Out of 90 responses, 92.22 percent of English and 67.78 percent of the Tharu speakers used apologetic responses in the relation with teachers.
- 9) Out of 90 responses, 55.5 percent of English and 40 percent of the Tharu speakers used excuses with teachers.
- 10) Out of 30 responses, the English native speakers used 90 percent apologetic responses but the Tharu speakers used only 73.34 percent apologetic responses with relatives.
- 11) Out of 30 responses, the English speakers used 76.6 percent excuses responses but the Tharu speakers used only 60 percent excuses responses with relatives.
- 12) Out of 30 responses, the English speakers used 93.33 percent of apologetic responses with neighbours but the Tharu speakers used 73.33 percent only.
- 13) Out of 30 responses, the English speakers used 66.6 percent excuses responses with neighbours but the Tharu speakers used 56.6 percent only.
- 14) Out of 150 responses, the English speakers used 98 percent apologetic responses whereas the Tharu speakers used only 80 percent apologetic responses in the different miscellaneous situations.

- 15) Out of all the responses, English speakers used more apologetic responses and excuses responses than the Tharu speakers whereas the Tharu speakers used more repairment responses than English with friends, strangers, teachers, relatives, neighbours and different miscellaneous situations.
- 16) While talking about level of formality English language users used informal exponents of apology and excuses with their friends and Tharu native speakers also used informal exponents of apology and excuses with their friends. So both language users are informal with their friends in the level of formality.
- 17) Similarly, English language users as well as Tharu language users used formal exponents of apology and excuses with their teachers. So English language users are formal with their teachers. And Tharu language speakers are also formal with their teacher. So the level of formality with teacher is formal in English as well as in Tharu.
- 18) Likewise with relatives both language users used informal exponents of apology and excuses. So regarding with level of formality both language users are informal with relatives.
- 19) Similarly with strangers English language users used formal exponents of apology and excuses. Tharu language users also used formal exponents of apology and excuses. So English language users and Tharu language users are formal and level of formality is formal with strangers.

- 20) English language users used neutral exponents of apology and excuses with their neighbours. Likewise, Tharu language users also used formal exponents of apology and excuses with their neighbours. So, English language users are neutral and Tharu language users are formal and the level of formality is neutral in English and formal in Tharu with neighbours.
- 21) Regarding with miscellaneous both language users used formal exponents of apology and excuses. So, English language users as well as Tharu language users are formal with miscellaneous.

4.2 Recommendations

On the basis of findings, following suggestions have been forwarded for teaching "apologies and excuses", which would be beneficial for teachers, students and the learners of English and Tharu as second language.

1. The teacher can create dialogues that require the expressions of apologies and excuses and perform them in situations.
2. Tharu students and teacher can learn all the excuses and apologies exponents of English. So, teacher can list all forms of apologies and excuses of English and Tharu and which are functionally similar should be provided less attention and the apologies exponents which are different from one to another language can be taught by giving various situations.
3. The teacher can create different kinds of situations based on apologies and excuses and the students to make apologies and excuses properly.
4. Students are asked to make a note of what people say, when they do something wrong, how people responding for having done something wrong, how one repairs when s/he gives trouble to others.

5. The Tharu native speaker who is learning English can watch English /Tharu films. They can take notes that how people apologize and excuses with each other.
6. The learners of the Tharu languages can make a list of apologies and excuses from the Tharu situations and they can compare with English situation learners of the English language can also make a list of apologies and excuses from English situations and compare them with Tharu situation.
7. Textbook writers should write books so that the learners can be encouraged to use apologies and excuses in their conversations.
8. The learners of the Tharu languages can make a list of level of formality from the Tharu situation and can compare with English.

Respected Sir/Madam

I am Sapana Niroula student of M.Ed. (English) at Tribhuvan University/ Janta Multiple Campus Conducting research on “Apology in Tharu and English: A comparative Study”.

Your information will be valuable for my study. The collected information will be used solely for my research. I am very much thankful for your kind co-operation and for your shared information.

REFERENCES

- Ashokakirti, B. (1999). *Searching the original of the selfless self*. Journal of Nepalese studies. Kathmandu: Nepal Rajakiya Pragya Pratisthan.
- Austin, J. L. (1962). *How to do things with words*. Oxford: Clarendon press.
- Bhattarai, G. R. (1994). *An introduction to linguistics*. Bhotahiti, Kathmandu: Ratna Pustak Bhandar.
- Blundell, J., Higgens, J. & Middlemiss, N. (2009). *Function in English*. Oxford: University press.
- CBS (2011). *Population census report 2011*. Kathmandu: Government of Nepal.
- Chaudhary, B. (2005). *Pronominal in Tharu and English languages: A comparative study*. An unpublished M.Ed. thesis: T.U. Kathmandu.
- Chaudhary, D. K. (2008). *Sentence types in Tharu and English: A comparative study*. An unpublished M.E.D. thesis: T.U. Kathmandu.
- Chaudhary, K. K. (2008). *Pluralization in the Tharu and English languages*. An unpublished M.Ed. thesis: T.U. Kathmandu.
- Chaudhary, R. P. (2008). *Verbal affixation in Tharu and English: A comparative study*. An unpublished M.Ed. Thesis: T.U. Kathmandu.
- Chomsky, N. (1957). *Syntactic structures*. The Have: Mouton.
- Dahit, G. (2005). *Tharu vidharthi awaj*. Kathmandu: T.U.

- Gimson, A. C. (1974). *An introduction to the pronunciation of English (Revised)*.
Kent: Edward Arnold.
- Halliday, M. A. K. (1975). *System and function in language*. London: Longman.
- Hockett, C. F. (1970). *A course in modern linguistics*. London: Longman.
- Hudson, R. A. (1933). *Sociolinguistics*. London: Cambridge.
- Jaishi, S. R. (2009). *Requests and apologies in English and Dotel. A comparative study*. An unpublished M.Ed. thesis. Kathmandu: T.U.
- Karn, S. (2006). *A comparative study on terms of address in Maithli and English language*. An unpublished M.Ed. thesis, Kathmandu: T.U.
- Kothari, C. R. (2002). *Research methodology – method and techniques*. New Delhi: Wishwa Prakashan.
- Law, J. (2006). *Oxford language reference*. New York: OUP.
- Leech, G. & Jan, S. (2000). *A communicative grammar of English*. New Delhi: Pearson Education Ltd. Press.
- Lenneberg, E. H. (1967). *Biological foundations of language*. New York: Pergamon Press.
- Lyons, J. (1981). *Language and linguistics*. Cambridge: CUP.
- Matreyek, W. (1983). *Communicating in English, examples and models functions*.
New York: Pergamon press.

NFS, (2008). *Nepali folklore and folklife*. Kathmandu: ISSN.

Savignon, S. J. (1983). *Communicative competence: Theory and classroom practice*.
California: AWPC.

Yadava, Y. P. (2003). *Language*. In Population monograph of Nepal. Vol. 1.
Kathmandu: CBS.

Respected Sir/Madam

I am Sapana Niroula student of M.Ed. (English) at Tribhuvan University/ Janta Multiple Campus Conducting research on “Apology in Tharu and English: A comparative Study”.

Your information will be valuable for my study. The collected information will be used solely for my research. I am very much thankful for your kind co-operation and for your shared information.

APPENDIX- I
QUESTIONNAIRE ENGLISH

Respected Sir/Madam

I am Sapana Niroula student of M.Ed. (English) at Tribhuvan University/ Janta Multiple Campus Conducting research on “Apology in Tharu and English: A comparative Study”.

Your information will be valuable for my study. The collected information will be used solely for my research. I am very much thankful for your kind co-operation and for your shared information.

Name:

Address:

Sex:

Occupation:

What would you say in the following situations?

- 1) A friend asks you to go to movie but you can't.

.....
.....

- 2) You promised your friend to reach on time but you could not.

.....
.....

3) Your friend requested you to dance but you couldn't.

.....
.....

4) Your close friend asks you to come to his birthday party, but you can't reach on time.

.....
.....

5) You borrowed a friend's pen and lost it.

.....
.....

6) You abused your friend unknowingly.

.....
.....

7) Your friend complains that the sound of your radio is so loud and she can't concentrate in her study.

.....
.....

8) You are having coffee with your friend. Accidently it spilled on your friends T-shirt.

.....
.....

9) Suppose you are in examination hall when you started to write you realized that you have lost your pen. You need to borrow it from stranger who is sitting beside you.

.....
.....

10) A stranger is in your seat in a theatre that you have already reserved.

.....
.....

11) You accidently knocked into the girl's arm when you were walking on the way.

.....
.....

12) You are in a crowd bus, you feel exhausted suffocation and vomit the person next to you.

.....
.....

13) Somebody asks you to show the temple of Lord Shiva but you don't know.

.....
.....

14) You dialled a wrong number.

.....
.....

15) You forgot to do you homework again.

.....
.....

16) Your teacher is teaching in the classroom but you couldn't clearly understand whatever he said.

.....
.....

17) You are asking some question to your teacher. At the same time your mobile phone ring. You have to receive it.

.....
.....

18) Your mother asked you to bring milk from market but you forget.

.....
.....

19) The doctor suggested you to visit him after ten days. But you forgot.

.....
.....

20) Your small sister stole neighbour's potato from the field.

.....
.....

21) You are talking with your neighbour. At the same time you have a loud his
cough.

.....
.....

22) You are in meeting and you need to leave right now.

.....
.....

23) Your landlady complains that your renting is so late.

.....
.....

24) You went in an office and forget to open the shoes.

.....
.....

25) Someone asks you for information about "theatre". But you don't know about
it.

.....

.....

APPENDIX- II
QUESTIONNAIRE THARU

Respected Sir/Madam

I am Sapana Niroula student of M.Ed. (English) at Tribhuvan University/ Janta Multiple Campus Conducting research on “Apology in Tharu and English: A comparative Study”.

Your information will be valuable for my study. The collected information will be used solely for my research. I am very much thankful for your kind co-operation and for your shared information.

Name:

Address:

Sex:

Occupation:

What would you say in the following situations?

- 1) A friend asks you to go to movie but you can't. (अहाँके मित्र सिनेमा देखल्के कहतरह परन्तु अहाँ नै जाइवसकिल्यौ ।)

.....
.....

- 2) You promised your friend to reach on time but you could not. (अहाँ अपन साथीसब से समयमे आइवके लिए वाचा करल परन्तु अहाँ समयमे नइ आवल सकलियै ।)

.....
.....

- 3) Your friend requested you to sing but you couldn't (अहाँके मित्र अहाँसे गाना गावइला अनुरोध करैचिए परन्तु अहाँके गाना नइ आवत रहत ।)

.....
.....

4) Your close friend asks you to come to his birthday party, but you can't reach on time. (अहाँके अपन साथीके जन्मदिनके पार्टीमे नइ आइव सकली ।)

.....
.....

5) You borrowed a friend's pen and lost it. (अपन साथीके कलम लेलि और हरादेलि ।)

.....
.....

6) You abused your friend unknowingly. (अहाँ अपन मित्रके नजाइनक लागी देली)

.....
.....

7) Your friend complains that the sound of your radio is so loud and she can't concentrate in her study. (अहाँके पडेसी साथी सब रहैतक अपन घर मे जोड साउण्डमे रेडियो बजारहलियौ । अहाँ के पढाइमे मन नै लगावसक्लेए ।)

.....
.....

8) You are having coffee with your friends. Accidentally, it spilled on your friends T- shirt. (अहाँके मित्रसँग अहाँ चाय पियैतरहेत वकर समयमे अहाँके चाय साथीके पेन्टमे गिरलचियौ ।)

.....
.....

9) Suppose you are in examination hall, when you started to write you realized that you have lost your pen. You need to borrow it from stranger who is sitting beside you. (मानुकि अहाँ परीक्षा हलमे फारम भेरलकेलिए अपन कलम ताकैचियौ । अहाँके कलम हरागेलि । अब अहाँके नजिकमे खडा भेल अपरिचित आदमीसे ।)

.....
.....

10) A stranger is in your seat in a theatre that you have already reserved. (अहाँ के रिजर्भ करल सिटमे कोइ अपरिचित आदमी वेठरहलचियौ ।)

.....
.....

11) You accidentally knock into the girls arm when you were walking on the way. (अहाँ अपन कक्षामे जाइतवखत अचानक अहाँके एगो लड्कीके बाहीमे धक्का देलिए ।)

.....
.....

12) You are in a crowded bus; you feel exhausted, suffocation and vomit the person next to you. (अहाँ बसमे जइतरहत वकर बखत अहाँ एगो आदमीके उपर उल्टी कैरदेलियै ।)

.....
.....

13) Somebody asks you to show the temple of Lord Shiv but you don't know. (

एगो अपरिचित आदमी अहाँके शिवजी मन्दिर देखाबैलका खातिर कहरहत परन्तु अहाँके थाह नै चियौ ।)

.....
.....

14) You dialled a wrong number. (अहाँ एगो गलत नम्बरमे डायल कैरलि ।)

.....
.....

15) Your teacher has given homework but you forgot to do your homework. (

अहाँ फेर अपन होमवर्क करैला विसर गेली ।)

.....
.....

16) Your teacher is teaching in the classroom but you couldn't clearly

understand whatever he said. (अहाँके मास्टरसाब पढावैतरहेल चियौ । उ कि कहल अहाँ

स्पष्टसे नै बुझलसकलियौ ।)

.....
.....

17) You are asking some question to your teacher. At the same time your

mobile phone rings. You have to receive it. (अहाँ मास्टरजी सँग बात करैत रहि बकर

सायमे अहाँके मोबाइलके घण्टी बजल और अहाँके उठाइब परल ।)

.....
.....

18) Your mother asked you to bring milk from market but you forgot. (अहाँके माइ
अहाँके बजारसे दूध लावैलाकहत अहाँ विसैरगेलि ।)

.....
.....

19) The doctor suggested you to visit him after ten days. But you forgot. (डाक्टर
साहेव अहाँके दस दिनबाट आबइला कहत परन्तु अहाँ विसैर गेली ।)

.....
.....

20) Your small sister stole neighbors' mango from the field. (अहाँके छोटीकी बहन
अहाँके पड़ोसिके आम तोड़लचियौ ।)

.....
.....

21) You are talking with your neighbors'. At the same time you have a loud
hiccough. (अहाँ कौन कौने संग बात करैतरहत वकर बखत अहाँके बहुत बडा हिचकी लागैलचियौ ।)

.....
.....

22) You are in meeting and you need to leave right now. (अहाँ बैठकमे रहत वकर बखत
अहाँके अचानक जरुरी काम परल ।)

.....

.....

23) Your landlady complains that your renting is so late. (अहाँके घरपट्टी अहाँ सँग भाडा

देरमेलेकी खातिर कहतरहत ।)

.....

.....

24) You went in an office and forget to open the shoes. (साफ करब साब हमर नियम

थाहै नै चियौ ।)

.....

.....

25) Someone asks you for information about "theater". But you don't know

about it. (लोग सब अहाँके सिनेमाहल के बारेमे पुछरलहता अहाँ बक र बारेमे नइजानै चियौ ।)

.....

.....

APPENDIX V

Tharu Informants

S.N	Name	Education	Address	Remarks
1	Sabina Chaudhary	B.A	Jhumka,Sunsari	
2	Kamal Chaudhary	B.Sc	Dharan,Sunsari	
3	Ashok Chaudhary	+2	Jhumka, Sunsari	
4	Manoj Chaudhary	I.Ed	Inuruwa, Sunsari	
5	Krishna Chaudhary	12	Ubdi, Sunsari	
6	Shankar lal Chaudhary	10	Hashanpur, Sunsari	
7	Aemala Chaudhary	I.A	Khanar, Sunsari	
8	Bhagat lal Chaudhary	M.Ed	Jhumka, Sunsari	
9	Aasha devi Chaudhary	11	Jabdi, Sunsari	
10	Dukhi lal Chaudhary	Illiterate	Dumraha, Sunsari	
11	Deepandra Chaudhary	M.A	Sonapur, Sunsari	
12	Amrita Chaudhary	12	Aakamba, Sunsari	
13	Niva Chaudhary	B.A	Jabdi, Sunsari	
14	Lalita Chaudhary	S.L.C	Aakamba, Sunsari	
15	Sujan Chaudhary	BBS	Ghopalitol	
16	Ratikala Chaudhary	B.A.	Bakulari,Sunsari	

17	Baburam Chaudhary	.Illiterate	Bankulla, Sunsari	
18	Pappu Chaudhary	Illiterate	Ineruwa, Sunsari	
19	Isha Chaudhary	Illiterate	Chakarghatti Sunsari	
20	Gayan kumari Chaudhary	Illiterate	Jabdi, Sunsari	
21	Hansha devi Chaudhary	Illiterate	Aurabani, Sunsari	
22	Khushi lal Chaudhary	Illiterate	Shivnagar Sunsari	
23	Uma Chaudhary	Illiterate	Bakulari, Sunsari	
24	Santosh lal Chaudhary	Illiterate	Titarbana, Sunsari	
25	Ritu Chaudhary	Illiterate	Pakali, Sunsari	
26	Sita devi Chaudhary	Illiterate	Sikaritoll, Sunsari	
27	Sukhi lal Chaudhary	Illiterate	Jhumka, Sunsari	
28	Mansha Chaudhary	Illiterate	Shitpur, Sunsari	
29	Shiv ram Chaudhary	Illiterate	Maanpur, Sunsari	
30	Govinda Chaudhary	Illiterate	Ghopilatoll, Sunsari	

APPENDIX VI

English Informants

Telemark University College (Local Name Høgskolen I Telemark)

Address: Kjølnes Ring 56, 3918 Porsgrunn, Norway,

(Note; Everyone currently lives in Porsgrunn, Norway)

1. Martin Vesteng Sundby, (from Årnes, Norway)
2. Andreas Larsen Aarsvold, (From Kristiansund, Norway)
3. Therese Blichfeldt, (From Skien, Norway)
4. Nadja Blohmè Kristiansen, (Lives in Porsgrunn, Norway)
5. Pernille Gjertsen, (from Oslo Norway)
6. Arpat Ahat (From Gulja China)
7. Sara García Ríos (From Barcelona Spain)
8. Tom Nguyen (From Hanoi, Vietnaam)
9. Nataly Peresunko (From Kiev, Ukraine)
10. Htwe Ei Del Castillo (From Yangon, Burma)
11. Masriani Tiarasi Simatup (From Jakarta, Indonesia)
12. Greta Gedutyte (from Riga, Latvia)
13. Shauneen Mc Auley (From Glenarm, Northern Ireland)
14. Daniel Jaramillo, (From Cali, Colombia)
15. Ardi Lepp, (from Võru, Estonia)
16. Hesam Shafiee (From Shahrak-E Qods, Tehran, Iran)

17. Lars Bratrud (from Horten, Norway)
18. Tom Sundre Abrahamsen (from Tonsberg Norway)
19. Huruy Kiflom (from Pretoria, South Africa)
20. Wayne lewis (from london england)
21. Matthew Alrick Brown (from Dallas, TX, USA)
22. Willz Hellabandz (from Croydon,London)
23. Callam Mills-Brown (from Derby, England)
24. Aaron Ponting (from Cardiff, England)
25. Charlie White (from Dublin ,Ireland)
26. Jone Geller (from USA)
27. Frank Jakson (From Barcelona Spain)
28. Cristina Smith (From Oslo Norway)
29. Mariya Nguyen (From Jakarta, Indonesia)
30. Rose Lewis (From Canada)

APPENDIX VII

English Exponents with frequency

S.N.	Forms of Apology	Frequency of occurrences
1.	A friend asks you to go to movie but you can't.	
	Sorry	9
	I'm sorry	6
	I'm so sorry	4
	I'm really sorry	3
	Oh ! I'm sorry	2
	I'm very sorry	6
2.	You promised your friend to reach on time but you could not.	
	a) Sorry	11
	b) I'm sorry	7
	c) I'm so sorry	4
	d) Please forgive me	1
	e) I'm terribly sorry	3
	f) Pardon me	2
3.	Your friend requested you to dance but you couldn't.	
	a) I'm Sorry	4

- | | | |
|----|--|----|
| | b) Sorry | 7 |
| | c) I'm very sorry | 5 |
| | d) I'm so sorry | 2 |
| | e) I'm extremely sorry | 3 |
| | f) I'm really sorry | 6 |
| | g) Excuse me | 2 |
| 4. | Your close friend asks you to come to his birthday party, but you can't reach on time. | |
| | a) Sorry | 20 |
| | b) I'm so sorry | 6 |
| | c) I'm very sorry | 7 |
| | d) I'm afraid | 2 |
| | e) Oh no | 2 |
| | f) I'm sorry | 3 |
| 5. | You borrowed a friend's pen and lost it. | |
| | a) I'm so sorry | 7 |
| | b) I'm really sorry | 4 |
| | c) Oh! I'm sorry | 2 |
| | d) Oops! Sorry | 1 |
| | e) Oh! Shit. I'm sorry | 1 |
| | f) I'm terribly sorry | 2 |
| | g) Sorry | 16 |
| | h) Oh! No | 1 |
| | i) Oh! Sorry | 2 |

- | | | |
|----|---|----|
| | j) I'm very sorry | 2 |
| 6. | You abused your friend unknowingly. | |
| | a) I'm extremely sorry` | 2 |
| | b) Sorry | 8 |
| | c) I'm sorry | 3 |
| | d) I'm very sorry | 2 |
| | e) Oh! I'm sorry | 6 |
| | f) Please excuse me | 1 |
| | g) Pardon me | 2 |
| | h) Please forgive me | 3 |
| 7. | Your friend complains that the sound of your
radio is so loud and she can't concentrate in
her study. | |
| | a) Pardon me | 6 |
| | b) I'm so sorry | 4 |
| | c) I'm really sorry | 3 |
| | d) Sorry | 19 |
| | e) Excuse me | 4 |
| | f) Please forgive me | 2 |
| 8. | You are having coffee with your friend.
Accidently it spilled on your friends T-
shirt. | |
| | a) Sorry | 32 |
| | b) I'm sorry | 8 |

- | | | |
|-----|--|----|
| | c) Please forgive me | 3 |
| | d) Oh! I'm really sorry | 4 |
| 9. | Suppose you are in examination hall when you started to write you realized that you have lost your pen. You need to borrow it from stranger who is sitting beside you. | |
| | a) Excuse me | 22 |
| | b) Sorry | 6 |
| | c) Pardon me | 5 |
| 10. | A stranger is in your seat in a theater that you have already reserved. | |
| | a) Please excuse me | 2 |
| | b) I'm sorry | 9 |
| | c) Sorry | 8 |
| | d) Pardon me | 4 |
| | e) I'm really sorry | 2 |
| | f) Excuse me | 1 |
| | g) Oophs! Sorry | 1 |
| | h) I beg your pardon | 1 |
| 11. | You accidently knocked into the girl's arm when you were walking on the way. | |
| | a) Sorry | 9 |
| | b) Excuse me | 7 |

- | | | |
|-----|--|----|
| | c) Oh! Sorry | 4 |
| | d) Oh! I'm sorry | 2 |
| | e) I'm sorry | 3 |
| | f) I'm really sorry | 2 |
| 12. | You are in a crowded bus, you feel exhausted suffocation and vomit the person next to you. | |
| | a) Oh! I'm so sorry | 7 |
| | b) Please forgive me | 3 |
| | c) Oh! Sorry | 4 |
| | d) I'm sorry | 8 |
| | e) Pardon me | 2 |
| 13. | Somebody asks you to show the temple of Lord Shiva but you don't know. | |
| | a) Oh! Sorry | 3 |
| | b) I'm really sorry | 8 |
| | c) I'm sorry | 11 |
| | d) Please so sorry | 2 |
| 14. | You dialled a wrong number. | |
| | a) Sorry | 6 |
| | b) I'm sorry | 6 |
| | c) Oh! Sorry | 2 |
| | d) I'm really sorry | 3 |
| | e) I'm very sorry | 2 |

- f) Oh! I'm really sorry 6
15. You forgot to do your homework again.
- a) Excuse me sir 14
- b) I'm sorry sir 6
- c) Pardon me sir 3
- d) Sorry sir 6
16. Your teacher is teaching in the classroom but you couldn't clearly understand whatever he said.
- a) Sorry sir 9
- b) I'm sorry 2
- c) I'm really sorry 3
- d) Please forgive me 8
- e) I apologize 5
17. You are asking some question to your teacher. At the same time your mobile phone rings. You have to receive it.
- a) Sorry sir 12
- b) Excuse me 4
- c) I'm so sorry 6
- d) I'm sorry 3
- e) Oh! I'm sorry 1

- f) I'm really sorry 1
18. Your mother asked you to bring milk from market but you forget.
- a) I'm sorry 6
- b) I'm very sorry 3
- c) Sorry 11
- d) I'm really sorry 5
- e) Oh! I'm sorry 2
19. The doctor suggested you to visit him after ten days. But you forgot.
- a) Sorry sir 12
- b) I'm sorry 7
- c) I'm so sorry 2
- d) I'm really sorry 2
- e) Pardon me 3
- f) I'm terribly sorry 1
20. Your small sister stole neighbour's potato from the field.
- a) I' so sorry 8
- b) I'm extremely sorry 2
- c) I'm sorry 6
- d) I'm really sorry 4
- e) Please, excuse her 1
- f) Please, forgive her 1

- g) Sorry 6
21. You are talking with your neighbour. At the same time you have a loud his cough.
- a) Please, excuse..... 5
- b) Sorry 2
- c) Excuse me 15
- d) Pardon me 6
- e) Oh! Sorry 2
22. You are in meeting and you need to leave right now.
- a) Excuse me 8
- b) Sorry 2
- c) I'm really sorry 5
- d) Oh! I'm really sorry 12
- e) Pardon me 2
23. Your landlady complains that your renting is so late.
- a) Sorry 3
- b) Pardon me 2
- c) Oh! Sorry 2
- d) I'm really sorry 4
- e) Oh! I'm really sorry 18
24. You went in an office and forget to open the shoes.

- a) Please forgive 7
- b) Sorry 3
- c) Pardon me 2
- d) I'm really sorry 3
- e) I beg your pardon 3
- f) Oh! I'm so sorry 8
- g) Please so sorry 2
- h) I apologize 2

25. Someone asks you for information about

"theatre". But you don't know about it.

- a) Excuse me 4
- b) Sorry 2
- c) I'm very sorry 4
- d) Oh! Sorry 2
- e) I'm so sorry 4
- f) I'm afraid 5
- g) Oh! I'm really sorry 9

APPENDIX- VIII

Tharu exponents with frequency

S.N.	Forms of Apology	Frequency of occurrences
1.	A friend asks you to go to movie but you can't. (अहाँके मित्र सिनेमा देखल्के कहतरह परन्तु अहाँ नै जाइवसकिलयौ ।)	
	a) <i>Maaph Kairadiya</i>	5
	b) <i>Maaphi chachaichi</i>	2
	c) <i>Maaph kardeb</i>	5
	d) <i>Maaphi mangaichiyai</i>	6
	e) <i>Galti bhagelchi</i>	2
	f) <i>Bhul bhagelchi</i>	1
	g) <i>Sorry</i>	2
	h) <i>Dukh laagal</i>	1
	i) <i>Anher bhagel</i>	1
	j) <i>Kshma karab</i>	5
2.	You promised your friend to reach on time but you could not. (अहाँ अपन साथीसब से समयमे आइवके लिए बाचा करल परन्तु अहाँ समयमे नइ आवल सकलियै ।)	
	a) <i>Maaph karab</i>	9
	b) <i>Kshma karab</i>	2
	c) <i>Galti bhagelchi</i>	2
	d) <i>Julum bhagelchi</i>	1
	e) <i>Maaph karu</i>	9

3. Your friend requested you to sing but you couldn't (अहाँके मित्र अहाँसे गाना गावइला अनुरोध करैचिए परन्तु अहाँके गाना नइ आवत रहत ।)
- | | |
|--------------------------------|---|
| a) <i>Khed prakat karaichi</i> | 1 |
| b) <i>Kshma kardiyai</i> | 4 |
| c) <i>Maaph karab</i> | 6 |
| d) <i>Bhul bhagelchi</i> | 2 |
| e) <i>Maaphi chahaichi</i> | 6 |
| f) <i>Galti bhagalchi</i> | 2 |
| g) <i>Barbaad bhagel</i> | 1 |
4. Your close friend asks you to come to his birthday party, but you can't reach on time. (अहाँके अपन साथीके जन्मदिनके पार्टीमे नइ आइव सकली ।)
- | | |
|--------------------------------|---|
| a) <i>Maaph kardiyai</i> | 8 |
| b) <i>Kshma karab</i> | 3 |
| c) <i>Galti bhagel</i> | 2 |
| d) <i>Kshma- prarthichiyav</i> | 3 |
5. You borrowed a friend's pen and lost it. (अपन साथीके कलम लेल और हरादेलि ।)
- | | |
|--|----|
| a) <i>Maaph kairde</i> | 12 |
| b) <i>Kshma kairde</i> | 2 |
| c) <i>Hrydayasa kshma mangaichiyav</i> | 1 |
| d) <i>Maaph karu</i> | 4 |
| e) <i>Bahutbada galti bhagelchiyav</i> | 1 |

- f) *Oh! Saathi galti bhayelchiuav* 3
6. You abused your friend unknowingly. (अहाँ अपन मित्रके नजाइनक लागी देली)
- a) *Kshma prarathi chi* 3
- b) *Maaph karu* 13
- c) *Kshma karu* 6
7. Your friend complains that the sound of your radio is so loud and she can't concentrate in her study. (अहाँके पडेसी साथी सब रहैतक अपन घर मे जोड साउण्डमे रेडियो बजारहलचियौ । अहाँ के पढाइमे मन नै लगावसकलेए ।)
- a) *Maaphi mangaichi* 7
- b) *Galti bhagelchi* 3
- c) *Kshma karab* 6
- d) *Maaph karab* 6
8. You are having coffee with your friends. Accidentally, it spilled on your friends T- shirt. (अहाँके मित्रसँग अहाँ चाय पियैतरहेत वकर समयमे अहाँके चाय साथीके पेन्टमे गिरलचियौ ।)
- a) *Sorry* 1
- b) *Maaph kairdeb* 4
- c) *Kshma karu* 3
- d) *Galti bhagel* 3

- e) *Dukhi chiyav* 1
- f) *Maaphi mangaichi* 6
- g) *Kshma kairdeb* 8
9. Suppose you are in examination hall, when you started to write you realized that you have lost your pen. You need to borrow it from stranger who is sitting beside you. (मानुकि अहाँ परीक्षा हलमे फारम भेरलकेलिए अपन कलम ताकैचियौ । अहाँके कलम हरागेलि । अब अहाँके नजिकमे खडा भेल अपरिचित आदमीसे ।)
- a) *Maaph karab* 4
- b) *Kshma kairdiya* 1
- c) *Dukh laagalchiyau* 1
- d) *Maaph karu* 3
10. A stranger is in your seat in a theatre that you have already reserved. (अहाँ के रिजर्व करल सिटमे कोइ अपरिचित आदमी वेठरहलचियौ ।)
- a) *Oh! Sorry* 2
- b) *Maaph karu* 5
- c) *Kshma karu* 3
- d) *Maaphi chahaichiyau* 5
11. You accidentally knock into the girls arm when you were walking on the way. (अहाँ अपन कक्षामे जाइतवखत अचानक अहाँके एगो लड्कीके बाहीमे धक्का देलिए ।)

- | | |
|---------------------------------------|----|
| a) <i>Hamarasa galti bhagelchiyau</i> | 2 |
| b) <i>Oh! Galti bhagelchi</i> | 2 |
| c) <i>Maaph karab</i> | 12 |
| d) <i>Bhul bhagel</i> | 2 |
| e) <i>Maaph karu</i> | 6 |
| f) <i>Kshma kairdeb</i> | 3 |

12. You are in a crowded bus; you feel exhausted, suffocation and vomit the person next to you. (अहाँ वसमे जइतरहत वकर बखत अहाँ एगो आदमीके उपर उल्टी कैरदेलियै ।)

- | | |
|--------------------------------|---|
| a) <i>Oh! Sorry</i> | 2 |
| b) <i>Maaph karab</i> | 7 |
| c) <i>Galti bhagelchiyau</i> | 1 |
| d) <i>Maaphi mangaichiyau</i> | 8 |
| e) <i>Oh! Galti bhagelchi</i> | 1 |
| f) <i>Kshma karaideb</i> | 2 |
| g) <i>Kshma prarthi chiyau</i> | 3 |

13. Somebody asks you to show the temple of Lord Shiv but you don't know. (एगो अपरिचित आदमी अहाँके शिवजी मन्दिर देखाबैलका खातिर कहरहत परन्तु अहाँके थाह नै चियो ।)

- | | |
|-----------------------|----|
| a) <i>Maaph karab</i> | 12 |
| b) <i>Kshma karab</i> | 4 |
| c) <i>Maaph karu</i> | 4 |

14. You dialled a wrong number. (अहाँ एगो गलत नम्बरमे डायल कैरलि ।)
- a) *Maaphi mangaichiyau* 7
- b) *Galti bhagelchiyau* 2
- c) *Maaph kairdeb* 13
- d) *Kshma kairdeb* 2
- e) *Maind nai karu* 2
- f) *Kshma prarathi chi* 1
- g) *Sorry* 1
15. Your teacher has given homework but you forgot to do your homework. (अहाँ फेर अपन होमवर्क करैला विसर गैली ।)
- a) *Maaph karab sir* 8
- b) *Maaph karu* 1
- c) *Kshma kairdeb* 5
16. Your teacher is teaching in the classroom but you couldn't clearly understand whatever he said. (अहाँके मास्टरसाब पढावैतरहेल चियौ । उ कि कहल अहाँ स्पष्टसे नै बुझलसकलियौ ।)
- a) *Maaphi chahaichi* 9
- b) *Kshma kairdeb* 4
- c) *Kshma prarathi chiyau* 2
- d) *Sorry sir* 3
17. You are asking some question to your teacher.

At the same time your mobile phone rings. You have to receive it. (अहाँ मास्टरजी सँग वाट करैत रहि वकर सायमे अहाँके मोबाइलके घण्टी बजल और अहाँके उठाइव परल ।)

- | | |
|--------------------------------|---|
| a) <i>Maaph karideb sir</i> | 8 |
| b) <i>Kshma karideb sir</i> | 4 |
| c) <i>Maaphi diya</i> | 7 |
| d) <i>Galti bhagelchiyau</i> | 1 |
| e) <i>Kshma prarthi chiyau</i> | 5 |

18. Your mother asked you to bring milk from market but you forgot. (अहाँके माइ अहाँके बजारसे दूध लावैलाकहत अहाँ बिसैरगेलि ।)

- | | |
|------------------------------------|---|
| a) <i>Maaph kairdiyaha gai mai</i> | 7 |
| b) <i>Kshma kairde mai</i> | 9 |
| c) <i>Maaphi mangaichi</i> | 4 |
| d) <i>Julum bhagelchi</i> | 1 |
| e) <i>Bhul bhagelchi</i> | 1 |

19. The doctor suggested you to visit him after ten days. But you forgot. (डाक्टर साहेव अहाँके दस दिनबाट आबइला कहत परन्तु अहाँ बिसैर गेली ।)

- | | |
|-------------------------------|---|
| a) <i>Kshma kairdeb</i> | 6 |
| b) <i>Kshma prarthichiyau</i> | 1 |
| c) <i>Galti bhagelchi</i> | 1 |
| d) <i>Maaph karab</i> | 9 |
| e) <i>Maaph karu</i> | 7 |

20. Your small sister stole neighbors' mango from the field. (अहाँके छोटी बहन अहाँके पड़ोसके आम

तोड़लचियौ ।)

- | | |
|-------------------------------|---|
| a) <i>Maaphi mangalchiyau</i> | 3 |
| b) <i>Maaph kairdeb</i> | 5 |
| c) <i>Maaph karu</i> | 3 |
| d) <i>Kshma mangaichiyau</i> | 5 |
| e) <i>Galti manaichiyau</i> | 1 |
| f) <i>Galti bhagelchiyau</i> | 2 |
| g) <i>Barbad bheli</i> | 1 |
| h) <i>Sorry, galti bheli</i> | 2 |

21. You are talking with your neighbors'. At the same time you have a loud hiccough. (अहाँ कौन

कौने सँग बात करैतरहत वकर बखत अहाँके बहुत बड़ा हिचकी लागैलचियौ ।)

- | | |
|----------------------------|----|
| a) <i>Maaphi chahaichi</i> | 12 |
| b) <i>Maaph karu</i> | 8 |
| c) <i>Kshma karu</i> | 6 |
| d) <i>Maind nai karu</i> | 1 |

22. You are in meeting and you need to leave right now. (अहाँ बैठकमे रहत वकर बखत अहाँके अचानक जरुरी

काम परल ।)

- | | |
|-------------------------|----|
| a) <i>Maaph karu</i> | 12 |
| b) <i>Maaph kairdeb</i> | 6 |
| c) <i>Oh!</i> | 2 |

- d) *Galti manaichi* 1
23. Your landlady complains that your renting is so late. (अहाँके घरपट्टी अहाँ सँग भाडा देरमेलेकी खातिर कहतरहत
1)
- a) *Kshma chahaichi* 2
- b) *Kshma karu* 12
- c) *Maaph kardeb* 4
- d) *Maaph managichiyau* 7
24. You went in an office and forget to open the shoes. (साफ करब साब हमर नियम थाहै नै चियौ ।)
- a) *Maaphi mangaichi* 6
- b) *Maaph karu* 9
- c) *Kshma mangaichi* 6
- d) *Galti bhagelchiya* 1
25. Someone asks you for information about "theater". But you don't know about it. (लोग सब अहाँके सिनेमाहल के बारेमे पुछरलहता अहाँ बक र बारेमे नइजानै चियौ ।)
- a) *Maaphi chahaichi* 10
- b) *Maaph karu* 9
- c) *Kshma kardeb* 3
- d) *Sorry* 2
- e) *Oh! Galti bhagelchi* 2

