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A Comparative Study of Request Strategies in Punjabi Culture and English Language

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Abstract

This study's objective is to highlight a range of politeness strategies used in the Punjabi language and to implicate how requests are made in the Punjabi language and culture for meaningful interaction and effective communication as it is required to use certain linguistic and non-linguistic strategies. The objective of this study is to investigate the relevancy of Brown and Levinson's theory of politeness in the context of Punjab and to explore widely used request strategies in the Punjabi language and culture. The study also delves into the comparison of these request strategies with British English speakers. The role plays were adopted from Márquez-Reiter (2000) which consisted of twelve situations and were translated into the Punjabi language. The data were coded following the framework of Blum-Kulka, House, and Kasper (1989). The findings revealed that both the British English and the Punjabi language respondents used a variety of strategies to make the request and to sound themselves as polite beings. These findings implicate that there is a need to teach pragmatic competence, especially request strategies, and that they would need to take ownership of their rich Punjabi culture, tradition, and heritage.

Keywords: *Punjabi language and culture, politeness, request strategies, intercultural pragmatics*

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Introduction to the Study

Human beings use language as a tool to inform and communicate. Language distinguishes human beings. It is a tool for meaningful interaction and effective communication, it is required to use certain linguistic and non-linguistic strategies. These strategies make the process of communication more effective. These strategies include the use of politeness in a speech to sound more courteous and friendly towards their fellow beings (Wierzbicka, 2003). The concept of politeness varies from culture to culture and this study's objective is to highlight what kind of politeness strategies are used in Punjab and to implicate how requests are made in the Punjabi language and culture. Then the data will be compared with that of British English. Furthermore, the data will help in identifying the strategies of politeness in the Punjabi language especially while making requests. Certain verbal and non-linguistic tactics are always required for meaningful and engaged communication. These techniques enable speakers to express themselves without offending others. In fact, speakers require these techniques to improve the politeness, smoothness, and hearer-friendliness of their speech and discussion. For this research, it attempts to study the wide range of politeness strategies used by Punjabi language speakers in relation to their culture.

Literature Review

Politeness is a human trait that is acquired through the process of socialization and human interaction. This fact indicates that politeness is not an innate characteristic in human beings but one that has been constructed socially, culturally, and linguistically. Oxford Learner's Dictionary (2024) defines this term as 'good manners and respect for the feelings of others'. Thomas (1995) terms politeness as a pragmatic concept. It is striking to note that in pragmatics and especially intercultural pragmatics, definitions and concepts vary from one culture to the other, as is the case with the term politeness (Leech, 2014; Thomas, 1995).

Brown and Levinson's framework presented an approach to the concept of politeness that proposed the Face-Saving View (FSV) (Brown & Levinson, 1987). Their Model Person (MP) had eloquence and fluency that were crucial to the theory of politeness. They propounded the positive and negative face types followed by the concept of positive and negative politeness in human interaction. It has been demonstrated that positive politeness is an approach whereas negative politeness is an avoidance strategy. Chen recommended a template of self-politeness in his book that drew attention to the fact that a speaker's need to save his/her face has a bearing on linguistic behavior that was based on the framework of Brown and Levinson's (1987) theory (Chen, 2001). Fraser (1990) also presented four approaches to politeness in his research: the face-saving view; the social-norm view; the conversational-contract view and the conversational-maxim view; (Fraser, 1990). Eelen (1999) stated that there had been certain shortcomings in each theoretical framework such as with that of politeness. He claimed that all theories deteriorate from various flaws and problems that lessen their efficiency in the successful analysis of interactive communication (Eelen, 2014).

Brown and Levinson's (1978) politeness framework had been put in an application to compare the social interaction patterns in Greece and England they found that Greeks were more inclined towards employing positive politeness expressions of friendliness and harmony than English speakers who were more inclined towards using negative type strategies such as mitigation of impositions, expressions of formality (Sifianou, 1999). There had been a seminal work in the domain of intercultural pragmatics that reported on an ongoing cross-cultural project on the investigation of speech act realization patterns. It evaluated the realization patterns across languages of speech acts on seeking apologies and making requests between English native speakers and non-native speakers of English (Blum-Kulka & Olshtain, 1984).

The concept of politeness has been studied in several cultures and there have been numerous studies that cover this subject extensively and present its cross-cultural variations. Such a comparative study on

politeness was organized on English and Japanese speakers that indicated that different respective terms encompassed different conceptual ranges (Haugh, 2004). Similarly, another study in the field of politeness found that certain traits of an address term in one culture lost their meaning when translated into another language. This research investigated the translation of address terms between the English language and the Arabic language (Ethelb, 2015). Reiter (2000) steered a contrastive analysis project to highlight similarities and variations in the realization designs of requests and apologies in Uruguayan Spanish and British English through role-play situations (Márquez-Reiter, 2000).

The term politeness has its positives and negatives. Such a study was carried out on the term politeness within the field of intercultural pragmatics that traced out positive and negative strategies concerning addressing terms in the Persian and English languages through a corpus-based analysis. It found a direct relationship between using politeness strategies and address terms (Amany, Davoudi, & Ojagh, 2014). In another study, the concepts of face and politeness were investigated using metalanguage within the cultural context of English speakers and Chinese speakers and found that the metalanguage might be developed further in comparisons of face and politeness across cultures (Haugh & Hinze, 2003). Another recent study tried to investigate the dynamics of conversational politeness in English and what strategies are associated with that when used by Igbo learners of English in Nigeria. It was discovered that Igbo bilinguals had an innate conversational habit of seeking apologies (Dozie & Otagburuagu, 2020).

Such a cross-cultural study has also been conducted in Pakistani academia in which the concept of politeness was investigated in the Pashto language speakers (Bacha, 2021), Punjabi speakers of pragmatic transfer (Saleem & Saleem, 2023), and English language speakers. The results indicated that the participants in the British role plays had been more considerate of negative politeness as compared to the Pashto language speakers (Bacha & Rustum, 2019). However, there is a scarcity of inquiry in the field of intercultural pragmatics that documents

politeness in the Punjabi language. This study aims to fill this gap in the existing body of literature.

Research Objective and Research Questions

The objective of this study is to study the relevancy of Brown and Levinson's theory of politeness in the context of Punjab province and to investigate the widely used request strategies in the Punjabi language and culture. Thus, this study seeks to answer the following two research questions:

1. How far is Brown and Levinson's theory of politeness relevant within the Punjab context?
2. What request strategies are widely used to convey politeness in the Punjabi language and culture?

The Methodological Framework of the Study

Labov (1972) asserts that speech data from everyday use is genuine and natural. Such speech data is real or close to being real data. To get such data is only possible when the observed population is not under direct scrutiny. When the population under observation gets conscious of the fact that they are being put under observation, then, the realness of speech is lost. Such observation has been termed an Observer's Paradox (Labov, 2010). Therefore, the participants were given a choice to enact at their ease and place without any interruption. So, the risk of getting impure data could be avoided during the data collection process stage. For this study, the data is based on roleplay situations of requests in the form of manufactured speech. Reiter's book (2000) has been used from which British English data was derived. However, the data of the Punjabi language is acquired through a Punjabi-translated edition of Reiter`s role-play settings (see Appendix A). For this research, only requests have been used to gauge politeness in speech because the request is a pre-event occurrence and is one of the quintessential components of studying the concept of politeness.

Context and Population

There have been twelve role-play situations of requests in the questionnaire adopted from Reiter's Book (Márquez-Reiter, 2000) and

translated into the Punjabi language for the Punjabi participants. It has been assured while translating the request situations for the respondents that the Punjabi version of the translation should be close and convey the same meaning and context of the role-play situations to avoid any cultural misunderstanding. A total of 28 participants from nine different higher educational institutions have been selected from the undergraduate level who were anticipated to enact the twelve requests of role-play situations. These institutes include Forman Christian College, the University of Agriculture Faisalabad, International Islamic University, Punjab University, the University of Management and Technology (Sialkot Campus), Quaid-e-Azam University, Leads Law College, Government College University, Faisalabad, and the University of Lahore. Each set of role-plays was recorded in a telephonic conversation as it was not possible to manage the respondents' face-to-face interaction due to the closure of all educational institutions in the wake of COVID-19. Therefore, participants have been asked to restrict the telephonic conversation and record their responses. The duration of the role play lasted from ten to fifteen minutes.

Each participant's age, name, regional belongings, educational institutions, and area of study have been noted. These mainstream educational institutions have been deliberately selected to get access to the target representative sample population required for this study to make this study all-inclusive, signifying all parts of Pakistani Punjab province. For this study, the Punjabi language speakers' data were to be compared with that of the English speakers' data gathered at St. Mary University College, England, congregated and conducted by Reiter. Consequently, Reiter's data will be treated as supplementary data for this study. The Punjabi data came from the native speakers of Punjab and represented all dialects as particular care had been put to involve participants from different regions. This is what led me to select these educational institutions from the centers because students from the peripheries travel to the center to get higher education in Punjab. The Punjabi translation version of the questionnaire has been conveyed and

communicated through WhatsApp and Email and asked the participants to enact these situations.

There have been several social variables in these requests and role-play situations such as power and social distance. These variables have been used to determine the appropriate role of the respondents within a social context. So, the data has been coded accordingly, if the two people had known each other already or were strangers to each other. These are prescriptive dialogues that present social contexts. The data for this study has been analyzed by adopting the coding system of Blum-Kulka (1982), House, and Kasper`s (1989) CSSARP (Cross-Cultural Speech Act Realization Project).

Findings

Table 1

Distribution of the Request Strategy Types in Twelve Situations

	Target Request	Strategy Category	British English	British English %	Punjabi Language	Punjabi Language %
Request 1	Borrowing book	I	0	0.00%	4	27%
		CI	10	66.67%	8	53%
		N-CI	5	33.33%	3	20%
	Number of Respondents	**Total**	**15**		**15**	
Request 2	Few errands downtown	I	0	0.00%	3	20.00%
		CI	15	100%	7	46.67%
		N-CI	0	0.00%	5	33.33%
	Number	**Total**	**15**		**15**	

	of Respondents					
Request 3	Attending telephone calls	I	0	0.00%	2	14.29%
		CI	15	100%	12	85.71%
		N-CI	0	0.00%	1	7.14%
	Number of Respondents	**Total**	**15**		**14**	
Request 4	Asking for direction	I	4	26.67%	10	63%
		CI	7	46.67%	5	31.25%
		N-CI	4	26.67%	1	6.25%
	Number of Respondents	**Total**	**15**		**16**	
Request 5	Asking for a lift	I	0	0.00%	2	13.33%
		CI	14	93.33%	7	46.67%
		N-CI	1	6.67%	6	40%
	Number of Respondents	**Total**	**15**		**15**	
Request	Asking	I	0	0.00%	2	13%
		CI	12	80.00%	10	67%

6	for the car					
		N-CI	3	20.00%	3	20%
	Number of Respondents	**Total**	**15**		**15**	
Request 7	Canceling holidays	**I**	**3**	21%	5	33%
		CI	**9**	64%	10	67%
		N-CI	**2**	14%	0	0%
	Number of Respondents	**Total**	**14**		**15**	
Request 8	Asking for typing letters	I	0	0.00%	3	19%
		CI	15	100%	13	81%
		N-CI	0	0.00%	0	0%
	Number of Respondents	**Total**	**15**		**16**	
Request 9	Borrowing abode	I	0	0.00%	2	13.33%
		CI	6	66.67%	8	53.33%
		N-CI	3	33.33%	5	33.33%
	Number	**Total**	**9**		**15**	

	of Respondents					
Request 10	Asking for swapping of seats	I	0	0.00%	1	6.67%
		CI	15	100%	10	67%
		N-CI	0	0.00%	4	26.67%
	Number of Respondents	**Total**	**15**		**15**	
Request 11	Asking for money	I	0	0.00%	3	18.75%
		CI	8	53.33%	5	31.25%
		N-CI	7	46.67%	8	50.00%
	Number of Respondents	**Total**	**15**		**16**	
Request 12	Borrowing laptop	I	0	0.00%	3	19%
		CI	15	100%	10	62.50%
		N-CI	0	0.00%	3	18.75%
	Number of Respondents	**Total**	**15**		**16**	**100%**

Note: I stands for Impositive, CI stands for Conventional Indirectness, N-CI stands for Non-Conventional Indirectness

Figure 1

Percentage Distribution of The Request Strategy Types in Twelve Situations

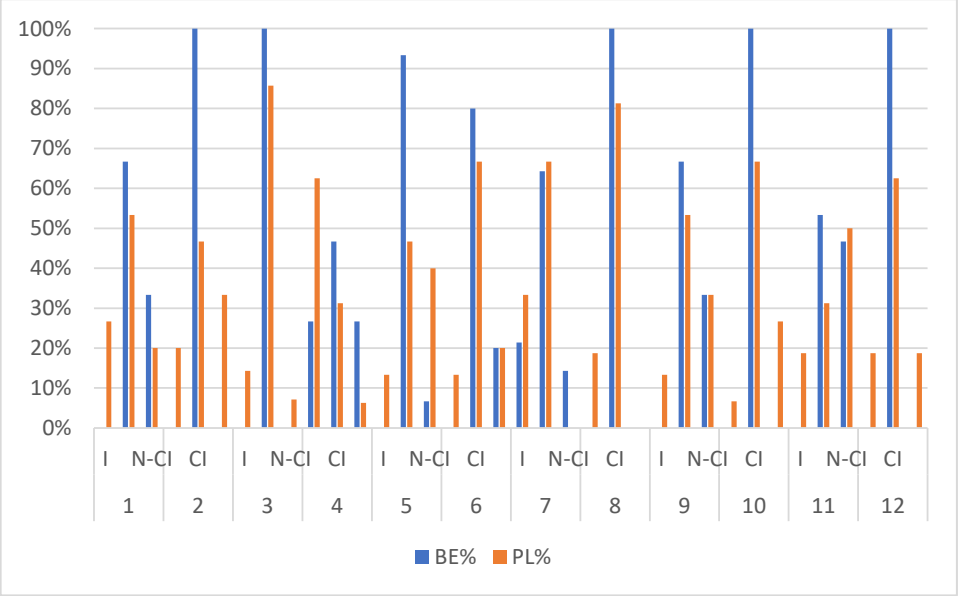


Figure 2

Percentage Distribution of The Use of Impositives in 12 Situations

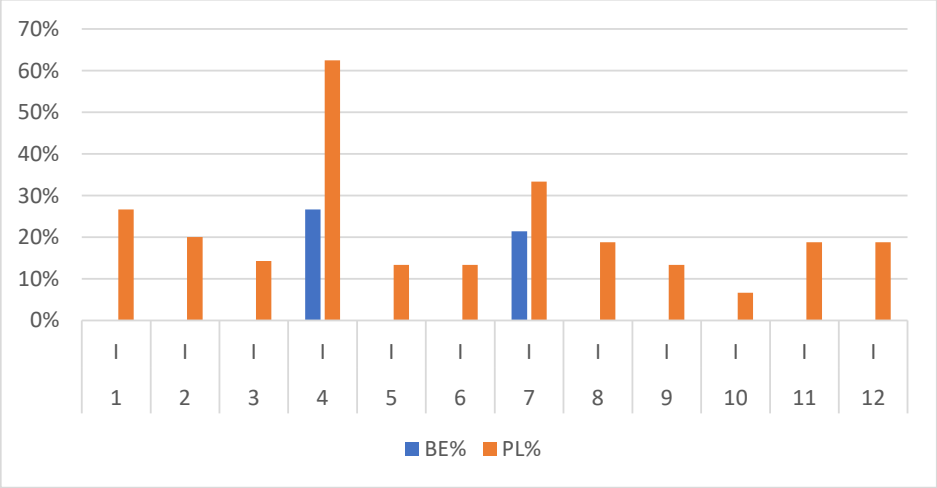


Figure 3

Percentage Distribution of The Use of Conventional Indirectness in 12 Situations

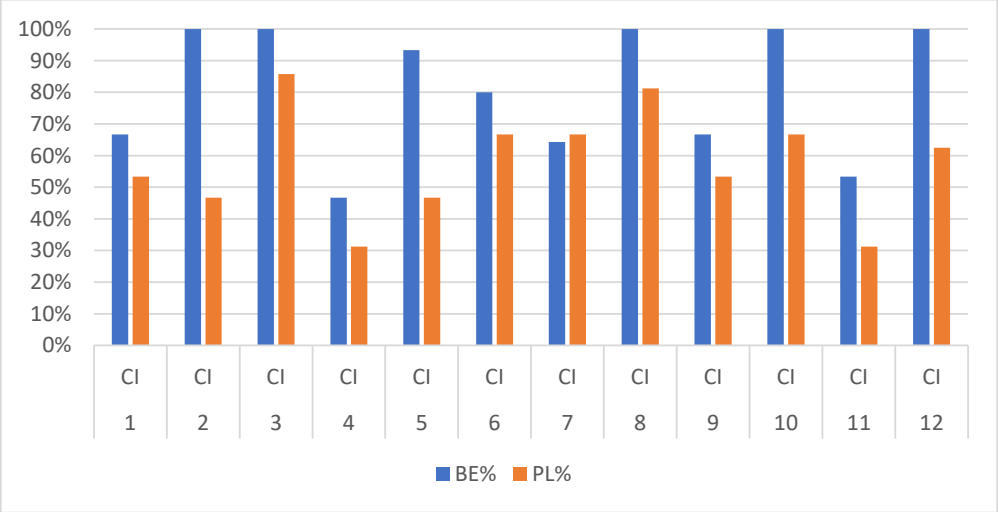
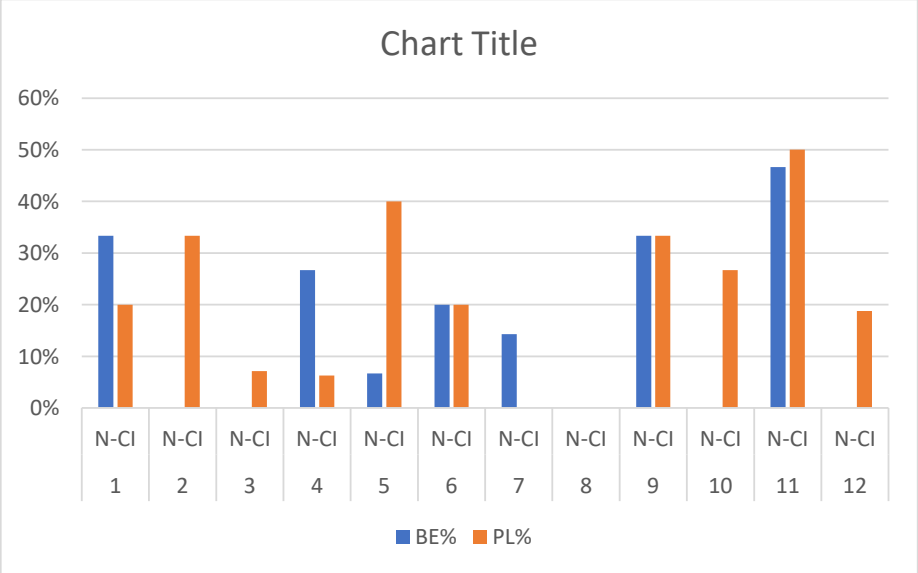


Figure 4

Percentage Distribution of The Use of Non-Conventional Indirectness in 12 Situations



Discussion and Implications

In the Punjabi language, it has been noted that there is the lowest frequency in Request 10 which is noted as 7% followed by Request 5, Request 6, and Request 9 which is noted as 13% when it comes to the Imposition strategy. There is a point to note that in the role plays of Request 9 and Request 10, the respondents have acquaintance with each other but in Request 5 and Request 6, they have no prior acquaintance. It refers to the fact that the closer the acquaintance, the more explicit form of request would be operational. As stated by Brown and Levinson (1987) when the record request is made to avoid fear of losing face, then such a request would be repudiated. All the strategies have been used by the Punjabi native speakers as indicated in the figures. Brown and Gilman (1989) asserted that off-record request strategies like Conventional Indirectness and Non-Conventional Indirectness (CI and NCI) are integrated strategies that are connected to both negative and positive politeness. Thereby, the Punjabi speakers, in CI and NCI request strategies, do not impose upon the addressee, and it is better left to the hearer who would have enjoyed the privilege to address the speaker's needs. The Punjabi speakers have been using the strategy of Non-Conventional Indirectness except in Request 7 and Request 8 whereas in the English speakers, they have not used NCI in Request 2, Request 3, and Request 8. The lowest percentage in the NCI among Punjabi speakers is noted as 6% and 7% in Request 3 and Request 4 consecutively and the highest has been noted in 40% and 50% in Request 5 and Request 11 consecutively.

In British English, the strategy of Conventional Indirectness has been noted higher than in the Punjabi speakers. Such as in Request 2, Request 3, Request 8, Request 10, and Request 12 have been reported at 100% whereas, in the Punjabi speakers, there is no such instance where CI strategy would have been noted to its fullest. It is also interesting to note that the strategy of Impositives has not been ranked higher as British English speakers do not use this strategy very often as this strategy took place in two instances i.e., Request 4 at 27% and Request 7 at 21%. On

the other hand, among Punjabi speakers, the use of Impositives is frequent and the highest is noted in Request 4 at 63% and the lowest is noted in Request 10 at 7%. This indicates in the role-play of situation 4 that the British people do not like asking people for directions from strangers but for the Punjabi speakers, it is readily acceptable to ask for guidance and directions. The linguistic behavior demonstrates that the Punjabi speakers do not bother about the consideration of negative faces at all especially when they have acquaintance as they do not find it offensive or inappropriate as they consider it a sign of strong relationship or connection with the other person. Similar findings have been referred to while studying linguistic politeness patterns of Pashto speakers (Bacha & Rustom 2019).

If the British English speakers are compared with Punjabi speakers, then it could be noticed that both social distance and social status had an impact on their request and were informed by these two variables (Kecskés, 2014). The British English speakers had used internal and external modification devices than the Punjabi language speakers whereas data showed that the Punjabi speakers used the strategy of straightforwardness in their requests during role-plays as compared to the English speakers (Amany et al., 2014). The data indicated that the strategy of Conventional Indirectness occurs in both cultures whereas the strategies of Impositives (I) and Non-Conventional Indirectness (NCI) Indirectness vary in both cultures. However, in both linguistic cultures, these request strategies were employed. The Punjabi speakers were driven by social distance whereas the British English speakers were motivated by the consideration of social power.

The results revealed that the strategy of request exists in both the cultures and languages and both habitats used several strategies to make their request more effective and to sound more reasonable within their cultural context. The data showed that speakers in the British culture have been inclined towards negative politeness whereas the Punjabi speakers have been using both negative and positive politeness while making their requests. Thus, it was found that the lesser the social void between the

two speakers the more straightforward the request strategy will be. The findings affirm the significant role of cross-cultural interaction and understanding that could harness the potential within the ESL context and such a pragmatic competence could inform the instructors and policymakers on the role of speech acts in the target language while facilitating language acquisition processes and designing instructional practices. It is hoped that this study will open new ways of thinking when it comes to intercultural pragmatic competence. The findings implicate that there is a need to teach pragmatic competence, especially request strategies and that they would need to take ownership of their rich Punjabi culture, tradition, and heritage. This research has implications for English language teachers in that the teachers need to train students to appreciate these cultural and linguistic nuances that are peculiar to each language and differ from one culture to the other.

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Appendix A

نصیحتاں

دو بندیاں نوکج چھوٹیاں کیفیتاں اداکاری واسطے پڑھن لئی دتیاں جان گیاں . تسی اک دوجے دا کردار کروگے . پاویں تسی اک دوجے نو جاندے اوتے او کتھوں دا اے ایوی جاندے او مگر او کینوے کردار کرے گا اے نی پتا ہوئے گا . تواڈا آپس وچ جو واسطہ پئے گا او رکارڈ کیتا جائے گا . تسی اک کیفیت دی اداکاری کروگے تے کرنی وی ایس طرح کہ سچی مچی ہوری اے، تواڈا آپس وچ واسطہ وی پئے گا تے ہوسکدا اے نیٹ تے تسی گل بات وی کرو.

بہتا سوچن دی لوڈ نئ بس جو دماغ وچ آئے کہ دینا اے . جدوں تسی اداکاری دی صورت حال پڑھ لوتے دس دینا.

دو بندیاں نو کج چھوٹیاں کیفیتاں اداکاری واسطے پڑھن لئی دتیاں جان گیاں . تسی اک دوجے دا کردار کروگے . پاویں تسی اک دوجے نو جاندے اوتے او کتھوں دا اے ایوی جاندے او مگر او کینوے کردار کرے گا اے نی پتا ہوئے گا . تواڈا آپس وچ جو واسطہ پئے گا او رکارڈ کیتا جائے گا . تسی اک کیفیت دی اداکاری کروگے تے کرنی وی ایس طرح کہ سچی مچی ہورئی اے، تواڈا آپس وچ واسطہ وی پئے گا تے ہوسکدا اے نے ٹ تے تسی گل بات وی کرو.

پہلی عرض ا

بندہ الف : تسی اک یونیورسٹی دے طالب علم او . تاں نو اپنی اسائنمٹ مکان واسطے ایک کتاب دی لوڑ اے . لائبریری بند اے تے صرف ایک ای بندہ تانوں کتاب دے سکدا اے تو اوہ تواڈا ایک استاد اے بس . تسی اوہنوں ملن جاندے او تے رستے وچ لبھ جاندا اے . تسی اوہنوں مل کے کی آکھوں گے ؟

بندہ ب : تسی یونیورسٹی دے استاد او . جدوں تسی اپنے دفتر توں نکل دے او تے تسی اپنے ایک شاگرد نو ملدے او . مکالمہ کرو

عرض دوجی ۲

بندہ الف : تسی ایک کم جانا اے تے تاں نو ایک کینٹہ وی لگ سکدا اے . تے تسی دفتر وچ اپنے مالک کول جاندے او جدے نال تاڈا کوئی چاکانئی ہے چنگا واسطہ اے او ہدے نال تے اوہنوں آکھدے او پچھوں سانب لئے معاملات.

بندہ ب : تسی ایک کمپنی دے مینیجر او . تس اپنے دفتر وچ او تے تاڈا ایک نوکر آکے تاڈے نال گل بات کردا اے

عرض تجی ۳

بندہ الف : تسی ایک کمپنی وچ بڑی دیر دے ملازم او . تاڈا کم بس ٹیلی فون چک کے جواب دینا اے . تسی ایک نوے بندے کول جاندے تے اوہنے کم سیکھ رہیا اے . تس اوہنوں آکھناں اے کہ میں کج دیر لئی تھوڑیاں چیزاں باہروں لین چلاواں تے کوئی فون آئے تے چک کے گل کرلے.

بندہ ب : تسی ایک کمپنی وچ نوے نوے کم کرن آئے او . ایک ملازم جدے کول فون چکن دا کم اے او تاڈے کول آندا اے تے تاڈے نال گل بات کردا اے...مکالمہ کرو

چوتھی عرض ۴

بندہ الف

تسی اپنے ایک یار نال گڈی چلارے او . تسی دو نہواں نے گلی نمبر دس وچ جانا اے . تاڈے یار کول ایک نقشہ تے نال اے وی دسیا گیا اے کہ کیہڑے کیہڑے پاسے ول نوں ہو کے آنا اے . تے تسی گم ہو گ ئے او . تسی اپنے یار کی آکھوں گے ؟

بندہ ب : تسے اپنے یار نال گڈی وچ بیٹھے او . کار وچوں نکلدے ہویا اوہنوں سارا دسیا جاندا اے کہ کینوے گلی نمبر ۱۰ کول پہنچا اے . تاڈا یار تاڈے نال گل کر دا اے اوہنوں جواب دیو

پنجویں عرض ۵

بندہ الف : تسی اپنے گنواڈی نو جنوں تسی تھوڑا وی نئ جاندے اوہدے کولوں مدد منگدے او کہ ساڈے کار دا سامان بار کڈوا دے تے ہزے تاڈے کول نہ گڈی اے تے نا کوئی اپنا جاننوالا جنوں تسی آکھ سکو . تاڈے سارے واقف چھٹیاں تے گ ئے دے نے تے تاڈے کول کوئی ٹگہ پیسہ نئ جدے نال کوئی بندہ کم واسطے لے آؤ . تانوں تاڈا گنواڈی لبھدا اے تے تسی اوہدے کولوں کینوے مدد منگو گے .

بندہ ب : تسی گلی وچ او تے تانوں تاڈا گنواڈی لبھدا اے تے او تاڈے نال گل کرن آندا اے . اوہنوں جواب دیو

چھینوی عرض ٦

بندہ الف : تاڈی گڈی خراب ہو گئ اے تے تسی کسے نو ایئر پورٹ توں ضروری لین جانا اے تے گڈی تو علاوہ ہور کوئی سوّب نئ . تے فیر تسی اپنے دفتر دے مینیجر کول آندے او جدے تاڈی بہت لیک سلیک اے . اوہدے کولوں گڈی منگدے او تے تسی کینوے منگو گے

بندہ ب : تسی کمپنی دے مینیجر او تاہڈے کول تاڈا نوکر آہندا اے تاڈے نال گل کرن . اوہنو جواب دیو

ستویں عرض ۷

بندہ الف : تانوں ایک بڑا ضروری کم ملیا اے . تاہڈے ہانی پہلے ای چھٹی تے جان لئ ٹکٹ بک کرا لی اے . تسی صاب لاندے او کہ تانوں کم مکان لئ سارے ہانیاں دی لوڑ اے ایس لئ تسی اوہنوں کہندے نا جائے چھٹی تے . تسی اوہنوں کہندے او میرے دفتر آتے اپنا فیصلہ دسے . تسی اوہنوں کینوے کو و گے .

بندہ ب : تسی چھٹیاں تے جان لئ ٹکٹ بک کرا لی اے . تاڈا ایک ہانی پر اجیکٹ دا کپتان اے . او تاہنوں دفتر وچ گل کرن لئ بلاندا اے . اوہنوں جواب دیو

اٹھویں عرض۸

بندہ الف :تانوں اک ضروری کم دا ذمہ دتا گیا اے . تسی اپنی ایک ہانی دے کول جاندے او تے آکھدے او کہ او تاں نو تھوڑے ج ئے رقے لکھ دے . تسی اوہنوں کی آہندے او؟

بندہ ب :تاڈے ایک ہانی نو ضروری کم دا ذمہ دتا گیا اے تے او تاڈے کول آندا اے گل کرن تے تسی اگوں اوہنوں کی آہندے او؟

ناویں عرض۹

بندہ الف :تاڈے ایک یار دا پنڈ وچ مکان اے تے تسی کتے ہفتے لئ چھٹیاں منان چلے او تے ہور تانوں پتہ اے کہ اس کار وچ دو ہفتے تکر کسے نے نئ آنا . تسی اپنے یار نو کسے تھاں ملدے او تے پچھدے او میں تیرے پنڈ والے کار وچ ایک ہفتے لئ رہنا اے تے تسی کینوے کو وگے ؟

بندہ ب :تاڈا پنڈ وچ اک کار اے تے او دو ہفتے لئ خالم خالی اے کسے نے نئ ہونا او تھے نا آنا اے . تے فیر تاڈا اپنے ایک یار بیلی نال میل جول ہوندا اے . تسی اوہنوں کی کو وگے ؟

دسویں عرض۱۰

بندہ الف:

تسی اک بچے نال بس وچ او . بس وچ بڑیاں سیٹاں نے مگر دو جنیاں دی کٹھی سیٹ نئ لبھ ریٔ . تسی ایک مسافر نوں کہندے او کے سانوں دونواں اے دو جنیاں والی سیٹ دیدے تے توں ساڈے تھاں تے بیہیا اس طرح میرے نال بچے نوں وی سیٹ لبھ جائیگی . تسی اوہنوں کی آہندے او؟

ایک مسافر تاڈے نال سیٹ دا ادل بدل کرن کئ من جاندا اے تے سیٹاں دے ادل بدل کر دیاں تسی او بدے پیر دے انگوٹھے تے اپنا پیر رکھ دیندے او تے ہن تسی اوہنوں کی کو وگے ؟

بندہ ب:

تسی بس وچ بیٹھے او دو جنیاں دی سیٹ تے کلیاں . بس وچ ہور وی تھاں ہے وے بہن لئ مگر دو جنیاں دا تھا بس تاڈے کول ای اے .

ایک مسافر جدے کول ایک بچہ وی ہے وے . تو او مسافر آ کے تاڈے نال گل کر دا اے

تسی اپنے تھاں دا ادل بدل کرن کئ من گئے او . تسی اپنا تھاں بدلن لئ اٹھدے او

یارویں عرض ۱۱

بندہ الف :تانو بڑے جئے بل لبھے نیں جہڑے کہ تسی تارنے نے .کوئی پیسہ ٹکانئ ہے تاڈے کول .تسی اپنے کسے سنگی کولوں پیسے نئ منگ سکدے ایس لئ کہ تاڈی مشہوری ہو گئ ہوئی کہ تسی ادھار واپس نئ کر دے .جیس کمپنی وچ تسی کم کر دے او او تھوں وی پیسے لبھنا مشکل اے ایس کہ پہلاں وی تسی پہلے ای تنہالئ سی تے اٹھاں آکھیا سی اے پہلی تے آخری واری اے تینوں پہلے ای پیسے لبھ رے نے .جے بل نہ تارے بجلی گیس تے ٹیلی فون بند ہو جانا اے ایسے لئ اے کم لازمی مکانا اے .تسی نوے نوے نوے پرتی ہوئے دے مینیجر دے دفتر وچ جاندے او تے کی گل کر دے او؟

بندہ ب :تسی نوے نوے دفتر وچ پرتی ہوئے دے او تے تاڈی کمپنی دا ایک ملازم تاڈے نال گل کرن دفتر آندا اے تے اونہوں کی کو وگے ؟

بارہویں عرض ۱۲

بندہ الف :تسی بڑی دیر دے ایک کمپنی وچ کم کر رے او .او تھوں دیاں کم سکھن والیاں وچوں ایک بندہ نواں نکور لیپ ٹاپ لیاندا اے .تسی اوہدا لیپ ٹاپ تھوڑی دیر لئ چائندا اے تے کینوے منگو گے ؟

بندہ ب :تسی نوے نوے کم سیکھن آندے او .کمپنی دا ایک ملازم جہڑا بڑی دیر دا کم کر ریا اے او تاڈے نال گل کرن آندا اے اوہدے نال نپٹو