

A Study Of Conversation Traits In *Punjabi Family Setting*: An Application Of Tennen's Genderlect Theory

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Abstract

The present research article aims to analyze language traits used by females and males in a domestic setting. For this purpose, total of four conversations between males and females have been selected. Selected talks have taken from household settings between husbands and wives in the family. They speak the same dialect as the Punjabi language. Data has been recorded in audio form and then transcribed for research purposes. The model applied to explore differences between language usage analysis is Deborah Tennen's (1990) Difference theory from her book "*You Just Don't Understand*" because it is based upon men's and women's language attributes. Aspects chosen for rationale are order vs. proposal and advice vs. understanding. Features used in conversations are interpreted carefully as language traits build social structure in a specific cultural context and are used to differentiate gender based on its practice. This paper is significant because it focuses on how males and females use language differently while speaking the same dialect in family circle subconsciously, what type of traits could be found in male and female languages or genderlects, to recognize and appreciate the dialect of the other sex and accomplish shared regard and understanding, and the way gender influences language roles.

Keywords: *Family Conversation, Punjabi, Language traits, genderlect.*

Introduction

Verbal communication is not merely a medium for communication but also known as a social phenomenon. It also projects societal items such as customs, individuality, ritual, sex, and so on. It is responsible for building realities and orienting people, either deliberately or unknowingly, on 'what to believe', 'how to communicate what is believed', and so on. Speech, in sum, casts ideology (Williams, 2017). Additionally, it is normal to divide human beings into two categories: woman and man

(Bergvall, Bing and Freed 1996 in Tablot 2010). Indubitably, everybody is a unique person, having numerous variables that include society, belief, class, race, occupation, or age. However, patterns of resemblance particularly between male and female behavior are obvious. The sociolinguistic investigation in the area of Genderlect points to spot those contrasts, to create awareness to the diverse assortments of communication, and empower the conversationalists to find a common floor to talk. (Tannen, 1990). Furthermore, the research into Genderlect aims to eliminate the social stereotypes of sex contrasts in communication. According to folk data, for example, women gossip more or talk all the time. Language specialists dealing with the relationship amid speech and sex challenge folk myths or attempt to retrieve an explanation for their presence (Coates, 2014). Talk is based on a system and whatever is being uttered is at the same time an urge to communicate plus an effect of talk. Communicators sometimes state their partner is responsible for a fight or problem during a talk despite considering various ways of communication to solve a problem. (Tannen, 1986). Especially, talk between men and women fails mysteriously and could lead towards dangerous ends in relationships. Although males and females take part in the conversation and the interpretations could vary dramatically.

Language researchers who deal with Genderlect describe the language users can manipulate the meanings of speech. Robin Lakoff (1989) highlights this aspect of language and gender by stating:

“The acceptability of a sentence is determined through the combination of many factors: not only the phonology, the syntax, and the semantics, but also the social context in which the utterance is expressed, and the assumptions about the world made by all the participants in the discourse.”

Consequently, different issues take place because the set patterns or norms for communication, an expression of emotions or sentiments, and thoughts varies for men and women partner. Commands, apologies, and compliments are an evident part of our conversation.

Linguists agree on this point that both male and female have their way to communicate as well as different ways to convey something such as compliments (Coates, 2014). In addition to this, Tannen’s theory of Genderlect motivates us to appreciate and acknowledge the communication culture of the opposite sex or other (Rathmayr, 2014).

Aims of the study

- To explore how conversation traits used by husbands and wives regulate gender roles
- To identify and interpret the effects of conversation upon male and female partners.

Theoretical Background

The study of the relation between language and gender is a highly diverse field and has its roots not only in linguistics but also in sociology, education, psychology, anthropology, and literature. Different researchers have given different viewpoints about this relationship and conducted case studies, interviews, recordings, and questionnaires to elaborate their researches (FolivieraSocioling, n.d.; Coates, 2014; Jespersen, 1992; Tannen, 1990). FolivieraSocioling is a case study on the relationship between males and females that results in women talk more than men, interrupt more than men, but both use assertiveness or directives with a slight difference. Jespersen (1922) also mentions

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in *Language: its nature, development, and origin*, discusses both gender differences in 'verbal ability and women/men variation in language usage.

Caotes (2004) also done important research on male and female talk and concludes that men who were educated were in charge of vocabulary, syntactic structures, and grammar while female's use of language was treated as a wrong attempt to produce language. It is also pertinent to mention that the advanced knowledge in education, formal language, and complex issues was also associated with males while females were considered to be the producers of incorrect, short, or incomplete sentences. On the other hand, Tennen's (1990) given theory of genderlect gave us a new horizon to research. According to her view, the male and female conversation is cross-cultural communication, and the approach applied by her was a 'difference' approach based upon equality. Moreover, she asserts that both men and women develop a different way of communication and their expressions about anything also differ. Simply, they have their expressions of thoughts and vocabulary and they create 'different words from different worlds'. Their chosen vocab has often shown their true nature and portraits their personality that depends upon their position in society often. She states during the talk; females are more sympathetic, intimate, associated, and speak their mind; while males are commanding, detached, self-reliant, and exchange knowledge (Tannen, 1990). To strengthen this statement, she mentions the given below situations during males and females conversation (Griffin, 2006);

- While talking, females speak more compared to men to interact or build a relationship with others
- While considering how to talk, men share the stories that portray them look strong, competitive, or independent (hero) while women share others stories to show that they are the same level as a listener, or stories to share their public opinion or how they are going to do a particular act
- While listening, females show actively anticipated listening, and by providing some feedbacks with body gestures or sounds (such as hmmm, mmm, yeah, etc.) to extend the relation, while males do not express their feelings while taking note of keeping their status stable as they want to gain status;
- Females ask more questions as compared to males only to extend the connection while males are easier with conflict
- Females use in-directives if she wants anything while male use directives

The present paper also follows the 'difference' approach and highlights the contrasts given by Tennen within the research subject talk. The reason for this series of six contrasts of language usage is given below:

- 1) Support vs. Status
- 2) Intimacy vs. Independence
- 3) Understanding vs. Advice
- 4) Feelings vs. Information
- 5) Proposals vs. Orders
- 6) Compromise vs. Conflict

- **Support vs. Status**

According to this, males residing in a place where talk is considered competitive. Men want to gain a higher status or to minimize others' dominance over them. On the other hand, a female conversation is usually a means to achieve verification and support in favor of their perceptions/beliefs or thoughts. Men perceive the earth as a spot where individuals struggle to gain high status and preserve this status. Females observe the earth as “a network of connections seeking support and consensus”. Briefly, men believe talk is like a contest however female feels it a way to support ideas.

- **Intimacy vs. Independence**

In broad-spectrum, females often believe talk in the sense of relatedness or closeness, support, and an effort to preserve intimacy. On the other hand, men kept the position in their view, and the central focus of their talk is frequently self-reliance or individualism. As a result, two distinctive perspectives of identical circumstances formed by men and women.

- **Understanding vs. Advice**

In this regard, for most men, an objection may be a demand to come up with an explanation, but women are trying to find emotional comfort, not an explanation.

“When my mother tells my father she doesn't feel well, he invariably offers to take her to the doctor. Invariably, she is disappointed with his reaction. Like many men, he is focused on what he can do, whereas she wants sympathy.” (Tannen 1984:180)

- **Feelings vs. Information**

Ethnically speaking, in talks male's objectives were considered as more significant than of women, but at the present time this setting may be changed so that the providing information and brevity of conversation is seen as less important than sharing of feelings and elaboration. In addition to that, males use speech to claim attention and to entertain while ladies tell about stories whom they felt are not discussed.

- **Proposals vs. Orders**

It is mentioned that females mostly proposed that individuals don't do things in direct ways as “let's”, “why don't we?” or “wouldn't it be good, if we...?” but males prefer, and favor to assert a direct imperative. It is also pertinent to mention that male tells about action and do not make straightforward requests mostly while females use vocabulary items in their talk that could make them feel that they are asking for permission or giving a suggestion.

- **Compromise vs. Conflict**

This condition can be observed clearly in the workplace where an administrative decision seems nasty - males will often oppose it vocally or and use strong words, while women may seem to accede, but complain afterward or do not oppose to the desire of others openly. This is a general statement- and for all of Tannen's contrasts, we will understand male and ladies who are exceptions to the standards.

Methodology of Research

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The methodology is the procedure through which the researcher interprets his/her findings, predicts, and explains them. It also includes how he/she collected data for sampling. The method used in the recent research is the qualitative method.

Qualitative Research

The qualitative method is used for understanding human problems. Jacob (2010) states that research without prior assumptions is known as qualitative research. The recent research is qualitative as in this type the researcher tries to examine the conversation traits in Punjabi Family Setting and through qualitative method researcher can easily interpret this.

Research Subjects

The research subjects of this research were 4 middle-aged couples. The couples involved in this study were of diverse backgrounds. All these couples were native Punjabi speakers and varied in age group as well.

- Couple 1: Anayat and Fatima
- Couple 2: Haleema and Zaman
- Couple 3: Neelam and Naseem
- Couple 4: Riffat and Usama

Data Collection Technique

For this research, talks were recorded among couples without letting them know about these recordings. Couples were kept unaware to record their true reactions while talking as well as to achieve factual data. Every couple's talk was recorded for 8 minutes on different topics. The chunks of 1/2 to 2 minutes of recording were used as the sample for analysis. Moreover, the researcher was not present during the conversation between these four couples.

Data Analysis and Discussion

Data were analyzed thematically and interpretively. This study examined the conversation traits in Punjabi Family Setting. The analysis was done on the data by choosing the 1/2 to 2 minutes recording chunks and then each recording chunk is analyzed separately that is given in Appendix.

To achieve this aim each recording chunk was transcribed in script form based on Ochs (1979) transcription notations but some other utterances were also transcribed so as not to hinder the natural flow of conversation.

[simultaneous speech
//	interruption (first speaker stops speaking)
// [interruption (first speaker does not stop speaking)
...	pause
(...)	unclear utterance
(xxx)	possible interpretation of unclear utterance
↘	falling intonation
↗	rising intonation

Figure: 1 Transcription notation by Ochs (1979)

Data Discussion

This section deals with the analysis of conversations and these conversations are analyzed and illustrated with the help of examples by using Tennen's contrasts. In this regard, some native Punjabi speakers also helped the researcher.

1. Information vs. Feeling

Situation: Husband arrives at home after cutting weeds

W: *tun ty ja ky apna lagaya ay datri nal kaah chunan ma kaya dafa kar paran enu ke wahat payaf
apay jinna bheejna wadna hoye ga kar lain gy*

In this transcript chunk, the wife's attention and affiliation with her husband can be seen clearly. It also indicates her caring personality indirectly as she asserts apay jinna bheejna wadna hoye ga kar lain gy. In the response to this talk male says:

H: *paran bani dy edda edda mota chao ma kaya wad ky suth dy paran ty bany tu paran kar dawan nae
ty menu ki lorh ay ghaa chunny de naly ma kaya aag la deni sokhi ay.*

Ayy! Hor ly Jandi ay pothe gal

In this short response, the husband is providing information about circumstances and talks about the reason for his action. He further says that there is a defect on the edge of female's talk by asserting Ayy! Hor ly Jandi ay pothe gal.

2. Conflict vs. Comporomise

Situation: Husband makes tea for her wife

W: *...ty kahenda ay bana dy ap e ma kursi laya dainda aethy e //*

H: *ahoo ty menu ki pata se patti kinni pani ay naly ay kat wale peende naly chat ve lagda*

W: *tenu e chat lagda ay mere na banaya kar (...)*

This transcript shows the couple is arguing which ends with female talk who accepts the situation and compromises and ends the talk by saying *tenu e chat lagda ay mere na banaya kar (...)*

3. Advice vs. Understanding

Situation: Wife feels Headache

W: *dispreen de goli la du//*

H: *chamchi ve ha ty dahi ve ha pee ly//*

goli koe nae o aethy//

W: *bus o e waikh rae q ky ha ty sae ay(...)*

H: *Ty o ly//*

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W: *Achanak e honda/*

H: *(silence)*

In the above-mentioned transcript, it can be seen that wife has a headache and asks for medicine from her partner if he has seen it. On the other hand, her husband advises her to take yogurt after understanding her condition and watching her searching for dispreen (a medicine used in headaches).

4. Order vs. Proposal

Situation: Husband and wife are lying on the bed

W: *ma sochde so jawan//[*

H: *aaa so ja*

In this short chunk, we can see the true nature of a female who gives a proposal to her husband.

Her male partner directs her for an action that seems more like an order because of his rising intonation that depicts a portrait of a male partner.

Conclusion

This study concludes that the contrasts given by Tennen prevail in the Punjabi family setting that could be seen through analysis those conflicts also lie in Punjabi talk. The results also after analysis show that conversation traits are different between husbands' and wives' conversations. It is also important to mention that husbands overlap in conversation most of the time, as husbands advise more than giving proposals, during conflicts they try to dominate through minimal responses or laughing at their partner arguments, and provide information about what they do and why they do so, rather than expressing what they feel. On the other hand, wives wait for their turn in the conversation most of the time. They ask whether they should do something or not during conflicts, try to compromise, understand, and try to express their feelings & emotions. Furthermore, wives, most of the time expect sympathy. This research is limited to Tennen's theory that identifies the differences between males and females but it could be extended to identify if there are some kind of politeness issues that are more faced by female speakers and what could result in the female talk on compromising and submissive end. Moreover, what could be the reasons that not only in society, but in family females are provided with the role that is considered lower than a male partner.

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Appendixes

Appendix 1

Transcript: F: tun ty ja ky apna lagaya ay datri nal kaah chunan ma kaya dafa kar paran enu ke wahat paya[

M: Hhhh

F: ay apy pay chunan[

M: bahar nikal jawan tad ve laraye jy ghar bawan tad we laraye

Third person: (xxxx)

F: apay jinna bheejna wadna hoye ga kar lain gy thekky ty jo diti ay te-or apy banda paya pholly ty gand kaddy //[

M: paran bani dy edda edda mota chao ma kaya wad ky suth dy paran ty bany tu paran kar dawan nae ty menu ki lorh ay ghaa chunny de naly ma kaya aag la deni sokhi ay. Ayy! Hor ly jandi ay pothe gal [F: nae ma phir akhaya ky museebat ay paye [M:aaaa hahahha...

Appendix 2

Transcript: F:Gallan menu phir suna dainda... M: ha koe gal karny wale(xxx) waikho tusi//

F: tuba kar ay allah kol maafi mang menu bari takllef hondi q ky koe gallan kar diyan poch ky waikhy.. pata ky agun kam nikalda ay... ma aaj tak kallyan q nae son dainde.. aik gal ay ..allah maafi dy

Nae aydi gal karne ay kasmay zaana nae hondiyan ty uth khalonda ay ty ja ky chaa bananda ay..koe ha gal karan aali.. nooh koly sote ay//[

M: ty nooh nu tha lawan chaa bana dy

F: aydi sawery q bananda//

M: ahoo subah aik wari banda pee ly phir ty nae peenda(...)

F: ty kal koe ghar nae se ty ma kaya chaa bana lu mery wasty ve ty kahenda ay bana dy ap e ma kursi laya dainda aethy e //

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M: ahoo ty menu ki pata se patti kinni pani ay naly ay kat wale peende naly chat ve lagda

F: tenu e chat lagda ay mere na banaya kar (...)

Appendix 3

Transcript: M: ma aik vari detail poch k ana van pir tenu dasan ga k pension ho sakde ay ky nae ho sakde//

F: kinna chair hoye ay marry nu ...

M: saaal do saal hoye naly o ty banda kah sakda na k asi apply kita se/

F: ty maa koe nae su//

M: abba g foot ho gaye ty hun pension e chalde paye ay (xxxx)

F: nae nae ma paye andi ay k odi maa ve mar gae ay//[

M: ahoo ta e ty onoo labne naa//

F: aaah ty hun onu bakaya laby ga na sara jaddu da piyo marya ay

M: nae pely maa lainde rae ay par onny laye thore e ay koe 6 maheenjy saal//

F: acha acha phir o ve mar gae ..chalo phir ve lab jaye ge pehly koe 2 mahiny saal lagna//

M: ahoo ma iss liye e documents ly laye ty kaya pata karan gy ty phir dasan ga...

Appendix 4

Transcript: F: dispreen de goli la du//

M: chamchi ve ha ty dahi ve ha pee ly//

F: ma sochde so jawan//[

M: aaa so ja

F: kal ma a ky na ty appo wal gae han ty us waely de mery sir nu peer ho raye ay..othy ma mahendi la ky gae ty sugra kahendi layao wakhao ty main wakha dete ty phir o bolde menu ve lao ma la diti.. thore dair baad o dhoo ae//[

M: goli koe nae o aethy//

F: bus o e waikh rae q ky ha ty sae ay(...)

M:Ty o ly//

F: Achanak e honda/

M: (silence)

Appendix 5

Recordings data without transcription notations

Recording no: 1

M:pata nae Dadi nu poch q larde ay mery nal tu

F: Akhya ay chitta jora jo paya ay

M: Hhhhh

F: tun ty ja ky apna lagaya ay datri nal kaah chunan ma kaya dafa kar paran enu ke wahat paya

M: Hhhh

F: ay apy pay chunan (overlapping) M: bahar nikal jawan tad ve laraye jy ghar bawan tad we laraye

F: apay jinna bheejna wadna hoye ga kar lain gy thekky ty jo diti ay teor apy banda paya pholly ty gand kaddy (overlapping) M: paran bani dy edda edda mota chao ma kaya wad ky suth dy paran ty bany tu paran kar dawan nae ty menu ki lorh ay ghaa chunny de naly ma kaya aag la deni sokhi ay. Ayy! Hor ly jandi ay pothe gal F: nae ma phir akhaya ky museebat ay paye (overlapping) M:ahoo hahahha

F: nae kappry apna chitta safaid suit paya ty othy aik gal ay k ja ky mitti katta pa ky ty phookan marda aya (turn taking)

M: jy tur jan ty akhde kithy bah raya ayein kiddy nal gallan kar raya ayeindas ky karan dayan ayein (laughing sound from lady) aah das ky ja karan aaah dil nae lagda

F: Enna de gal sun pochna ty ha na ghar nae ha ty dada kidr gaye ny ty akhaya kidr gaye o?

Ly hun thekky ty jo ditti ay ki faida ghaa pholny da

M: ma kaya ghaa ve bal jaye de

F: das koe ha faida ma kahnde q aik gal katta paya ty sir vich ve paya par jy kaya sehan vichun kar dy o nae kam karda ay nawy kr waddy ta ve gal ay nally sothra ho janda ay naly tere practice pori ho jandi ay

M: waikho aedy kam ki kehnde ay

F: ja ky lag ma ve nal laggan ge tery khorpy nal naal tery (lady laughs)

M: sadqy jawan tery tun

F: nawa tusi gal kardy o

(male laughs)

F: odan soti nal laga sain rori ty ty othun ki laina se?

M: jhooth mar rae ay ma paran paya karda san

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F: ahoo tu e karain hor ty koe karda e koe nae...pause...lokan dy mondy bhar ny o karan han ahoo jaya kam koe wala paisy dain ty karan jera koe kam karan aala ay ty jy lorh hoye ty aapy karan tenu ky wahat paya small pause) jy itna bota shok ay ty jara ko bheej ly apon

M: ly ma bheejna wan phir wikka dain ge.. waka dain ge pathy

F: pathy q bheejny kanak mong bheej

M: kanak...hh... waka dain ge!!!

F: hainnn

M: wakka dain gee

F: na wikky ge ty la daya gy paroly nal

M: waka

F: na wikki ty danny khaan gy apon

M: ahoo canal nal danny kha

F: ty waich charan gy mol kanak da

M: waikhen

F: 100 rupaya toopa

M: 100 rupaya toopa awain (short pause) ban janda ay

Pause

F: othy ja ky paya karna ayein kar amdan ha othy

M: kithy ja ky paya karna ayein

F: ja ky banny wadny... aik ty shami ay mera sir khapa chaddy dayari sari main nae galan karde par shaam nu ay phaira la janda hunda ty mera sir khap janda..(other laughs) roz e ayhoo gal hondi ay

Kasmain sir dukhan lag pinda

M: laya daba dayan

F: ki

M: (speaks laughing) aggyandy ay ma kambal jana ty kamry vich nae sona

Othy kahndy thora jaya than

F: ly ty thora thora kar e ty kahnde ma k ikko dayary

M:aaah

F:ly ty kinny dayary ho gaye lagyan othy ..ay ve thora thora kar ky muk jana

M: kinny din lagayan

F: ahoo ma kera kaya aik din e sara kar char

M: waikhan

F: ahoo thora thora

M: gallan sun... kaddy ande kithy gaya sain..bannu aar sain ky paar sain .. waikho tusi

F: sakoon nae anda pairaya khaloo rahanda kaddi zananiyan kol kaddi bandyan kolgallan paya kary ga batan payan mary ga (overlapping) m: waikhan

F: ta ennu sabzi ty nae tori da pata othy ve ainy galan paye krne

M: mera dil nae kardy nal aaly tu lain ty ody hath parry hondy

F: waikhan dil nae karda lok ly ky khandy nae

Par nae ja ky gallan karniyan.. saddian kothian ny.. ty zameenan ny

Log record kar laindy ty oata nae kithy da kithy pohancha daindy

Recording 2

F:Galan menu phir suna dainda

Ma kaya asi jhook rakhe ay pathy layae dy onuu paye dy

Kahenda munddy sanu teriyan gallan pasand ny

Waisy kithy gaya san

M: Gujrat gaya se

F: ja ky baindy

M: kun bainda paya

F:ahoo hun ty ja ky yadgaar bana layein...lundy buchhy..

M: ha koe gal karny wale

F: allah fazal kary chuk ky tenu ly jaan...ky faida...

M: waikho tusi

F: tuba kar ay allah kol maafi mang menu bari takllef hondi q ky koe gallan kar diyan poch ky waikhy.. pata ky agun kam nikalda ay... ma aaj tak kallyan q nae son dainde.. aik gal ay ..allah maafi dy

Nae aydi gal karne ay kasmy zana nae hondiyen ty uth khalonda ay ty ja ky chaa bananda ay..koe ha gal karan aali.. nooh koly sote ay

M: ty nooh nu tha lawan chaa bana dy

F: aydi sawery q bananda

M: ahoo aik wari banda pee ly phir ty nae peenda

F: ty kal koe ghar nae se ty ma kaya chaa bana lu mery wasty ve ty kahenda ay bana dy ap e ma kursi laya dainda aethy e

M: ahoo ty menu ki pata se patti kinni pani ay naly ay kat wale peende naly chat ve lagda

F: tenu e chat lagda ay mere na banaya kar

Recording 3

M: ma aik vari detail poch k ana van pir twanu dasan ga k pension ho sakde ay ky nae ho sakde

F: kinna chair hoye ay marry nu

M: saaal do saal hoye naly o ty banda kah sakda na k asi apply kita se

F: ty maa koe nae su?

M: abba g foot ho gaye ty hun pension e chalde paye ay

F: nae nae ma paye andi ay k odi maa ve mar gae ay

M: ahoo ta e ty onoo labne naa

F: aaah ty hun onu bakaya laby ga na sara jaddu da piyo marya ay

M: nae pely maa lainde rae ay par onny laye thore e ay koe 6 maheenjy saal

F: acha acha phir o ve mar gae ..chalo phir ve lab jaye ge pehly koe 2v mahiny saal lagna

M: ahoo ma iss liye e documents ly laye ty kaya pata karan gy ty phir dasan ga, naly sara pata karan ga q ky clerk ny kahani ay ve sanaye ky teri sister dy naa ho sakde se agr tere sister bewa honde ya kanware honde

F: par bewa nooh hoye ty

M: par sae tareeka ki honda ky banda mar jaye naah ty sab tu pehly us de hakdaar honde uss de biwi ty phir nabalag bachy ty phir us de bachi ty phir jy bachy waddy ho jaan 18 saal tujiwan 3 4 salan nu ho e jana e honda ay par jy bacha hoye ty 18 saal par agr bachi 40 saal de ve ho jaye par shaadi na hoye hoye ty onu labde phir bewa bachy nu ty jy o na hoye ty bewa nooh nu ty jy o ve na hoye ty phir family vichun koe abnormal hoye ty onu

F: bari gal ay akhir log q kahendy ny ky government de nokari hoye

M: phir us dy maa baap ty jy o ve na hun ty jy o ve na hoye ty phir us tu baad behan de wari andi

F: usama menu lagda mera blood taez ho raya

M: ty phir baki log waikhy jandy

F: sama mer a blood check kr

M: ay ki hoyaa.. sara shugal la rahy ...menu lagda molana tariq jameel nu bary ghoor nal sunya ay ta e ho gaya (overlapping) mera sir dard kar raya

F: us time de ho rae

m: thek ay sab

Recording 4

F: dispren de goli la du

M: chamchi ve ha ty dahi ve ha pee lu

F: ma sochde so jawan

M: ahoo so ja

F: kal ma a ky na ty appo wal gae han ty us waely de mery sir nu peer ho raye ay..othy ma mahendi la ky gae ty sugra kahendi layao wakhao ty main wakha dete tu phir o bolde menu ve lao ma la diti.. thore dair baad o dhoo ae

M: goli koe nae o aethy

F: bus o e waikh rae q ky ha ty sae ay

M:Ty o ly

F: Achanak e honda

M: Han g

F: Ty aik glass dhoo ve peena

M: chaa pee ly

F: ma soch rae pori banwa laye

M: ahoo 40 50 hazaar lagna

F: ahoo par gol mol nae charane

M: ahoo chota chary ya wadda museebat na hoye kissy nu

F: chalo hun ma chaa pee lawan

M: (*starts watching tv) ay ty enj e rahna sab kuj , ty rola e rahna ...enu enj nae krna chaye da se

F: chalo waikho tusi ma jande