

CHAPTER ONE

INTRODUCTION

This study is on the "Forms of address in Newari and English". This chapter consists of general background, sociolinguistic situation of Nepal, population composition by ethnicity in Nepal, population composition by mother tongue in Nepal, the language family, the English language, the Newars and Newari, dialects of Newari, contrastive analysis an overview, forms of address, review of the related literature, objectives of the study and the significance of the study.

1.1 General Background

Language is a specific means of human beings which is used to share their emotion, feelings, interests, and desires to others. It is the most powerful and widely used tool of communication. It recognizes as the one of the greatest human achievements – more important than all physical tools invented in last two thousand years. It is possessed only by human beings. Thus, language is a system of human communication.

Baudouin de Courtenay (1972) stated: "Language is no longer regarded as an organism but as the function of the human organism; it is not a biological phenomena which assumes a life of its own but a social one which exists and develops only within a given speech community and only to communicative needs...the speech itself was a social act, and that language opened to the speakers, possibilities and choices which presumed an active and creative process. Language is throughout a psychological - social phenomena; it is both a tool and an activity..."(as cited in Rastogi, 1997:10)

So, language is a human phenomenon which is as complex as human relationship in a society. It is the representation of culture transmitting. It makes people aware about their past generation in future. It can be also said that language is social-cultural-geographical phenomenon used by people living in a society. It always

remains in flux according to time and culture. It is responsible for social mobility, social stratification and socialization. It is the society that human acquires and uses the language. There is a very close relationship between society and language.

Jespersen (1954:7) says: "Language is frequently spoken of as a 'living organism' ; we hear of the ' life' of a language, of the 'birth' of new languages and of the 'death' of old languages and implication, though not always realized, is that a language is a living thing, something analogous to an animal or plant".

Thus, language is not defined in a single word or phrase. Language is not regarded as constant, it may be some loss and gain theory implied in language because it is dominant by many factors such as cultural, social, political and economic and so on.

Therefore, Language is a tool of communication. It is a typical feature of human beings. It is dynamic and thought to be as compulsory as air, water and food to live at the corner to communicate. It is extremely complex and highly versatile code used for human communication. It is also open system that allows human beings to communicate their thoughts, feelings, desires, emotions, experiences and ideas. It is a vehicle of human thoughts. We use spoken language every day, face to face, as a means of communication and written language allows us to record and hold on to our history across generations.

1.1.1 Sociolinguistic Situation of Nepal

From geographical point of view, Nepal lies between 80°4' to 88° 12' longitude and 26° 22' to 30° 27' latitude. It spreads 885 km. Eastern to Western and 193 km. South to North. It has 147,181 sq. km. area. It occupies 0.003% as a total area of the world and 0.03% area of Asia continent. The CBS 2058 shows, the population of Nepal is 23,151,423. (Source: Shrestha, 2060: 106 + K.C. 2062/63: 96)

Nepal is geographically a small country but it has a complex cross section of linguistic and cultural diversity. It is a very fertile land for languages. Today, there are more than 92 different languages in Nepal. Nepali is the national language of the country.

1.1.2 Population Composition by Ethnicity in Nepal

Table No 1

Population composition by ethnicity in Nepal

S.N.	Name of Ethnicity	Population Percent	S.N.	Name of Ethnicity	Population Percent	S.N.	Name of Ethnicity	Population Percent
1.	Kshetri	15.80	2.	Bahun	12.74	3.	Magar	7.14
4.	Tharu	6.75	5.	Tamang	5.64	6.	Newari	5.48
7.	Kami	3.94	8.	Yadav	3.94	9.	Muslman	4.27
10.	Rai	2.79	11.	Gurung	2.39	12.	Damai	1.72
13.	Thakuri	1.47	14.	Limbu	1.58	15.	Sarki	1.40
16.	Teli	1.34	17.	Chamar	1.19	18.	Koiri	1.11
19.	Others	19.31	(Source: CBS 2001)					

This table shows that the Kshetri people occupy the highest position in terms of ethnicity in Nepal. It is 15.80 percent in the total number of population. The second place is occupied by Bahun. It is 12.74 percent. The third place is occupied by the Magar people. It is 7.14 percent. The table also shows that Tharu, Tamang and **Newari** take the fourth, the fifth and the sixth positions and their percentages are 6.75, 5.64 and 5.48 respectively.

1.1.3 Population Composition by Mother Tongue in Nepal

Table No 2

Population composition by mother tongue in Nepal

S.N.	Mother Tongue	Population in Percentage				S.N.	Mother Tongue	Population in Percentage			
		1971	1981	1991	2001			1971	1981	1991	2001
1.	Nepali	52.45	58.36	50.31	48.61	11.	Rai/Kirat	2.01	1.47	2.38	-
2.	Maithali	11.49	11.11	11.85	12.30	12.	Gurung	1.49	1.16	1.23	1.49
3.	Bhojpuri	6.98	7.61	7.46	7.53	13.	Limbu	1.48	0.86	1.37	1.47
4.	Tharu	4.29	3.63	5.37	5.86	14.	Bhote/Sherpa	0.69	0.49	0.66	0.57
5.	Newari	3.94	2.99	3.73	3.63	15.	Satar	0.18	0.15	0.14	-

6.	Awadhi	2.74	1.56	2.03	2.47	16.	Santhal	0.03	0.04	0.04	0.18
7.	Hindi	-	-	0.92	0.47	17.	Sunuwar	0.18	0.07	-	0.12
8.	Urdu	-	-	1.09	0.77	18.	Danuwar	0.09	0.09	0.13	0.14
9.	Tamang	4.80	3.48	4.89	5.19	19.	Thakali	-	0.04	0.04	0.03
10.	Magar	2.50	1.42	2.33	3.39	20.	Others	4.21	5.09	3.51	11.34

(Source: CBS 2001)

The above table reveals that Nepali is the prime language which has a large number of native speakers. It is approximately fifty Percent. The major languages are Nepali, Bhjopuri, Maithali, **Newari**, Tharu, Tamang, Rai etc. The table also shows that the native speakers of some languages are decreasing in 1971 to 2001. They are Nepali, Newari, Awadhi, Hindi, Urdu etc. But the native speakers of some languages are increasing from 1971 to 2001. They are Maithali, Bhojpuri, Tamang, Tharu etc. which is positive aspects to save their mother tongue.

1.1.4 The Language Family

The languages which are recognized and spoken in Nepal are classified under the four language families' viz. Indo-Aryan group, Tibeto-Burman group, Dravidian group and Austro-Asiatic group. They are following below:

Language Families in Nepal

Source: Toba et al. (2003:15-16)

The major language group and its languages that are spoken in Nepal are listed below:

1.1.4.1 The Indo-Aryan Group

The Indo-Aryan Group is also known as Indo –European family of languages. In the context of Nepal, it possesses the largest group of languages in terms of

speakers. It is nearly eighty percent. This group of languages consists of the following languages.

Nepali	Rajbansi	Darai	Danuwar
Maithili	Hindi	Kumal	Chureti
Bhojpuri	Danuwar	Bote	Kumal
Tharu	Bengali	Churauti	English
Awadi	Marwadi	Megahi	Panjabi
Urdu	Majhi		

(Source: CBS, 2001)

1.1.4.2 The Tibeto-Burman Group

The Tibeto-Burman group falls under the Sino-Tibetan family. In the context of Nepal, this group of languages consists of the following languages.

Tamang	Newari	Magar	Baing
Gurung	Bantawa	Limbu	Raji
Sherpa	Chamling	Chebang	Hayu
Sunuwar	Thami	Kulung	Dongmali
Dhimal	Yakha	Thulung	Puma
Sangpang	Khaling	Thakali	Jirel
Chhantyal	Tibetan	Dumi	Meche
Byangshi	Ghale	Chhiling	Pahari
Lohorung	Chinese	Tilung	Lepch
Kaike	Raute	Dzonkha	Yholmo
Lingkhim	Koche	Hoyu	Mizo
Chhintang			

(Source: CBS, 2001)

1.1.5 The English Language

The English Language falls under the Indo-European group of the West Germanic language family. This language is used as mother tongue by the people of Great Britain, America, Canada, Australia, Ireland, Anglophone Caribbean and New

Zealand. In this 21st century, most of the countries have used English because it is an international language. It is also means of communication who does not understand their first language (L₁). Furthermore, English is also used to establish diplomatic relationship with most of the countries in the world by some of the internationally recognized organizations like UN, EUROPEAN UNION, SAARC, WHO, etc.

In the context of Nepal, English is the language which is learnt for some specific purpose i.e. communicating, translating, business etc. with the foreigners. It is usually taught as school subject because much of Nepali economy reliant on the tourism industry and it is an invaluable tool in promoting the international business and development.

Harmer (2008:415) says: "By the end of 20th century English was already well on its way to becoming a genuine lingua franca is a language used widely for communication between people who do not share the same first language".

So far as the question of English is concerned, it has been taught as foreign language in Nepal and many other countries. It has played the role of most indispensable vehicle to the transmission of modern civilization into the nation. It is the world's mirror which helps us to see and enjoy every corner of the world.

So, English deserves a special position since it has become the international language for communication. It is amazing fact about the English language, the two-third part of the world literature is written in English. Out of them nearly 50% important books are published in English. Thus, the English books are the main sources of getting scientific and technical knowledge. The importance of English is being increased in widely. Nepal cannot be exception to it. It has been proved that one who has a good command in English can easily survive in any part of the world. The English language is also described as a means of communication for foreigner or global lingua-franca.

1.1.6 The Newars and Newari

Newari falls under the Tibeto-Burman group. The native speakers of Newari are the Newa or the Newars. It is believed that they came from Nayera under the leader of Naya Dev. Nayera is the place, nowadays, which lies in India. In this way, they are called Newa or the Newars.

The Newars are the aborigine people of the Kathmandu Valley which includes Kathmandu, Bhaktapur and Lalitpur. In the rules of Malla Dynasty; Kathmandu, Bhaktapur and Lalitpur are also known as Nepa or Nepal Mandal or Nepal. In that time, Newari was the official language in Kantipur (Kathmandu), Bhaktapur and Patan (Lalitpur). This language has its own script, grammar, dictionary and literature. The literature of Newari also shows the history of Nepal. The Newars have typical culture and calendar which also handles Newari.

Oldfield (1880) found;

"A traditional belief is that the Newars came from the country of Nayera to the Kathmandu Valley in ancient times, under the guidance of their king, Naya Dev. Some locate the land of Nayera somewhere in south India but this belief may have developed at a much later date when the culture of the valley came under this influence of Hinduism. Other legends link the Newars with China and claim that the Valley was once the site of a lake and that the Bodhisattva Manjusri, who is believed to have come from Mount Sirsha in North China, cut a gorge in the mountain and drained the valley making it habitable for the Newars".

(as cited from Shokhoohy and Shokhoohy,1994:21)

Thus, it is not proved where and when the Newars actually from. But most of the researchers found that they came from Nayera. They defeated the Lichhivi King and started to live and ruled in the Kathmandu valley.

Genetti (2007: 10) claims, "Newari, a well known Himalayan language of Tibeto-Burman branch of the Sino-Tibetan group has had many appellations over the years and continues to be referred by a variety of names. English term 'Newari' was the standard name used by western scholars for about 150 years."

Thus, Newari is the language which lies under the Sino-Tibetan group. It has given different names by the different scholars i.e. Newa Bhasa, Nepal Bhasa, Newar, Newari etc. Apart from them, the Newars' language is called Newari in Nepal. So, the researcher would like to say this language is Newari rather than the Newar language.

Shakya (2007: 10) says, "Nepal Bhasa is an ancient language. This language was once an official language. Newari speakers are scattered the kingdom and hence due to the local influences, the languages differs a little from place to place".

After the ending of the Malla rules in 1826, a group of the Newars left their birth place and started living outside the valley. Outside the valley where most of the Newars stay, are either the trading centers or the district headquarters. So, most of them hold on business. The majority of the Newars live in Lhasa (Tibet), Darjeeling, Sikkim, Bhutan as well as in Nepal. According to the CBS 2001, 609,007 people speak Newari as their mother tongue and it takes the sixth position in Nepal.

The Newars people live in different places. According to the place where Newars people live their language is influenced by other languages. So, it is a little bit different from the standard Newari (especially which is spoken in Kathmandu). In this way, it has dialect.

1.1.7 Dialects of Newari

In the peripherals of Nepal, according to the CBS report 2001, the majority of the Newars live in the Kathmandu valley namely Kathmandu, Bhaktapur and Lalitpur. The people who live in the valley use 'Nepal Bhasa' for their mother tongue Newari. However, Newari is known as Newa Bhasa in the Malla rules. Newari shares the features of Kirat and Tibetan dialects of Northern Himalays. CBS report (2001) also shows that the Newars live in many cities and rural areas across the country apart from the Kathmandu valley. This dispersion of the Newars gains the variation of the language in terms of social stratification and geographical spread, social classes etc. These variations of Newari are known as dialects of Newari.

The dialects are divided in major and minor dialects. There are five major dialects in Newari and several sub-dialects are spoken by the Newars who are living throughout the country. In the choices of the researcher, only major dialects are presented below:

- Kathmandu-Patan-Kirtipur
- Bhaktapur
- Dolakha
- Chitlang
- Pahari

(Source: [http:// www.jwajwalpa.com](http://www.jwajwalpa.com))

However, the researcher is going to find out the forms of address from only three Newari dialects because Chitlang and Pahari dialects are not used in the six sampling VDCs of Sindhupalchok district. So, the researcher tries to find out the forms of address from Kathmandu-Patan-Kirtipur dialect as valley dialect, Bhaktapur dialect and Dolakha dialect in Sindhupalchok district because these dialects are used in the six sampling VDCs of the Sindhupalchok district. In Sindhupalchok district, there is no different in Valley dialect, Bhaktapur dialect and Dolakha dialect.

1.1.8 Contrastive Analysis

The term ‘Contrastive Linguistics’ was at first coined by Benjamin Lee Whorf in 1941 for comparative study which was giving stress on linguistic differences. And C.C. Fries emphasized on comparison between two languages in his seminal linguistic publication 'Teaching and Learning English as a Foreign Language' in 1945. Then, Robert Lado’s book entitled 'Linguistics Across Cultures' published in 1957. In this book, focusing on the significance of contrastive linguistics, he emphasized the comparison between native and foreign language lays the key to ease and difficulty in foreign language learning and the importance of contrastive linguistics for second language (L₂) learners in his book “Language Teaching: A Scientific Approach” in 1964. So, Lado specially developed Fries view. In this way, we can say that Fries and Lado were the profunder of ‘Contrastive

Analysis' and the history of contrastive linguistics can be traced back to the end of the 19th century and the early part of the 20th century.

Contrastive Analysis (CA) is the scientific study of similarities and differences between two or more languages. In CA, at least two different languages or dialects are compared and contrasted in terms of phonology, morphology and syntax to find out similarities and differences between them.

James (1980:3) says, "CA is linguistic enterprise aimed at producing inverted (contrastive not comparative) two valued typologies (concerned with a pair of languages) and founded in the assumption that languages can be compared".

So, it assumes that if there are similarities between first language (L_1) and an L_2 or target language, the L_2 learning is quicker and easier. Thus, CA explains some features of difficulties of target language to acquire as an L_2 . And it emphasizes the influence of mother tongue in learning an L_2 in different levels i.e. phonology, morphology and syntactic.

CA finds differences and similarities between two or more languages. So, CA is fruitful in the L_2 teaching and learning. It can be used both in inter-lingual comparison and intra-lingual comparison. It aims to give complete description of the areas of difficulty for the learners. Thus, it helps the teachers to resolve the trouble and difficulty of the interference of the learner's L_1 in the L_2 . A language teacher should know the sources and types of the errors that learners commit which is pin-pointed by CA. They learn the L_2 by two ways negative transfer and positive transfer. CA also helps to prepare the teaching learning materials for the language teacher. The findings of CA are useful not only for the language teachers but also for curriculum designers, text book writers, testing experts, learners and researchers.

1.1.9 Forms of Address

A form of address is a noun or a noun phrase which is used to address as the side of addresser to addressee in communication. It is used at the starting of the communication. So, it is one of the most important terms in communication. In some languages, it determines sex, age social class, employment, marital status and personal relationship etc. It shows power and politeness of the addresser to the addressee. Thus, it varies on the basis of culture; ethnicity and language as well as it may also vary from community to community and country to country. However, a form of address plays crucial role to show the politeness and effective communication as the side of addresser to the addressee.

The World Book Encyclopedia Volume-I (1966: 32) mentions,

"Knowing how to address people is an essential part of good manners. Members of public bodies such as governments, churches, and armed services are generally addressed in ways that recognizes their positions. Forms of address are complex and vary from country to country".

Thus, forms of address highlights the people's works, rank, gender and age. People need to use correct form of address in speaking because it may unintentionally offend while speaking to the person. For example, to address a queen simply as Madam while standing straight and respectfully is much better than to say his/her Majesty while lounging with hands in pockets. It is sufficient for most occasions to adopt a polite bearing and to say simply Sir or Madam or their equivalents in their languages.

So, it is varies from place to place and country to country. It is believed that in republican democracies, these forms are comparatively simple and infrequent.

Wardhaugh (2006:258) states regarding the forms of address as:

"People can be addressed by title (T), by first name (FN), by last name (LN), or by nick name. These all kinds of combinations are possible in English: Dr. Smith, John Smith, Smith, John, Johnnie, Doc, Sir, Mack and so on. Dr. Smith himself might also expect Doctor from a patient, Dad from his son, John from his brother,

Dear from his wife and Sir from a public officer who stops him if he drives too fast and he might be rather surprised if any one of these is substituted for any other, e.g. Excuse me dear, Can I see your license? from the police officer".

If the addressee is the friend of the addresser, s/he can address by T, FN and LN or nick name. So, the forms of addresses vary person to person according to the age, sex, education, rank, social position, kinship, friendship etc. And the addressee hops to use different forms of address according to the age, sex, education, rank, social position etc. at the side of addresser.

Holmes (1992:12) resorts:

"To some social factors pertaining to the user of language – the participants; others relate to its uses – the social setting and function of the interaction. Who is talking to whom (e.g. wife-husband, customer- shopkeeper, boss- worker) is an important factors. The purpose of the interaction (informative, social) may also be very important. In some cases, the topic has proved an influence on language choice. These factors can be grouped in various ways which can help in the effective communication".

Thus, the forms of address do not vary only in terms of age, sex, education, rank, social position etc. It also varies from affinal relations, family relations, social relations, professional relations etc. which determines politeness, impoliteness and effectiveness in communication.

Rai (1992) defines:

"Forms of Address' refer to the pronominal system of language. In other words, the pronouns which are use to address when we speak to a person or persons. The first thing we should notice is that there may be just one pronoun of address (e.g. you and sometimes thou) as in case of English, but there may be as many as eight pronouns of address in case of Nepali".

In this sense, forms of address vary from the different speakers to the different listeners as their language. It is a noun or noun phrase, sometimes pronouns also, to mark at the side of the speaker to the listener as their profession, age, sex,

education, class, social relationship etc. So, it contrasts in their language, culture and ethnicity.

Richards et al. (1999:4) writes, "The way in which people address one another usually depends upon their age, sex, social class and personal relationship. For example, different languages have different second person pronoun forms which is used according to whether the speakers want to address someone politely or more informally (e.g. in German Sie-du and in French Vous-tu)".

According to the language which possesses the formal and informal forms of address has provided the opportunity of choices to use them at the side of addresser to the addressee in terms of their age, sex, social class and personal relationship. For example, in Latin, T form denotes 'tu' or 'singular you' and V form denotes 'vous' or 'plural you' where T describes familiar and V describes politeness. Many languages have Tu/Vous (T/V) distinctions which refers powerless/powerful, illiterate/educated, lower/upper class or caste, inferior/superior etc.

Similarly, Nepali has also possessed this form. And the Nepali pronouns are classified as highly honorific, non honorific, neutral etc. In the same way, Newari has different forms of address. The researcher has attempted to list out them while carrying out research.

1.2 Review of the Related Literature

Some researchers have carried out the researches on comparative study of different languages. The researcher has reviewed the following research works which are related to the present study.

Kattel (2001) conducted a research on "The Forms of Address of Used by English and Nepali Speakers". His main finding was that the native speakers of Nepali used kinship terms to address even strangers. And most of Nepali kinship terms functioned like forms of address.

Similarly, Joshi (2004) accomplished a research on 'Kinship Terms in English and the Newar language, the aim of this research was to find out English and Newar

kinship terms, the main finding of the study was that Newari has greater amount of kinship terms than English.

Likewise, Khanal (2004) made a comparative study on “The Forms of Address of Tharu and English”. His main finding of the study was that Tharu was richer in the forms of address in comparison to English. And Tharu had the forms of address which were not found in English.

In the same way, Tamang (2007) conducted a comparative research on “The Forms of Address of Tamang and English”. He tried to find out the forms of address used in Tamang and English and to compare the common equivalents in Tamang. His study showed that Tamang has several forms of address in comparison to English.

Similarly, Shrish (2008) carried out a comparative study on “The Forms of Address in Magar and English”. His main objective was to find out the forms of address of Magar and to compare them with English. His study showed that Magar has several forms of address in comparison to English.

Similarly, Manandhar (2009) carried out a research on the “Pronominals in English, Nepali and Newar”. The main objective of this study was to find out Newar pronominal in Kirtipur municipality in relation to English and Nepali as well as she aimed to compare and contrast their pronominal. Her main finding of the study was Newari was richer in pronominal forms than English. In Newari, the pronominal forms are more complex than in English. She also found that Newari has four types of demonstratives whereas English has only two i.e. proximate and distal.

After reviewing these theses, what the researcher concludes that the languages used in Nepal have more number of forms of address than in English. But there are a very few research works available on forms of address. No one has accomplished research on “the forms of address in Newari and English”. Thus, the researcher as a native speaker of Newari is interested in conducting a research on this topic.

1.3 Objectives of the Study

The objectives of the study are as follows:

- i. To find out the forms of address in Newari.
- ii. To compare and contrast Newari forms of address with English forms of address.
- iii. To point out some pedagogical implications based on the findings.

1.4 Significance of the Study

The study will be significant for the prospective researchers who want to undertake further research in forms of address in Newari and those who are directly involved in the work of language analyst. It provides some insights in different forms of address in Newari. The outcomes of this study will be helpful for the students of language to learn the various forms of address, language experts, language teachers, linguists, curriculum designers, text book writers etc. The study will be significant to solve the problems which arouse in teaching learning activities. That's why, it will have pragmatic value.

1.5 Definition of Specific Terms

This thesis contain some terms which are used in a specific way are defined here.

Affinity: The term affinity is referred to the relationship by marriage ties.

Consanguinity: This term refers to the relationship by blood ties. It is a relative by birth as distinguished from 'in-laws' and step relatives.

Illiterate: The term illiterate refers to those Newari respondents who couldn't read and write simple Newari.

Literate: The term literate refers to those Newari respondents who could read and write simple Newari.

Educated: The term educated refers to those Newari respondents who passed at least SLC or above.

Forms of address: Forms of address are the conventional methods of direct or indirect reference to other people in speech or writing, designed specially to acknowledge differences in social situation. They are the formal manner of beginning a communication. It plays crucial role to addresser and addressee as a bridge.

Title: It refers to the words in front of person's name to show their rank or profession whether or not they are married. They show a person's profession, his\her rank in armed services, his\her political position, Dr., Mr., Mrs., M., Sir, Madam, Prof., Prime-minister, judge, teacher, captain etc. are some of the examples.

Kinship: It is referred to the relation based on the recognized connection between parents and children.

Kin-titles: It refers to the kinship terms used to address people in speaking or in writing e.g. Father, Mother, Aunt, Grand-father etc.

Ego: The term refers to the person whose point of view is taken in describing a relationship e.g. ego's generation.

Status: It refers to the high rank or social position of a person in a society. It also indicates power in terms of physical strength, wealth, age, sex, role in the family or in community. People with high status are considered to be superior.

CHAPTER TWO

METHODOLOGY

In order to accomplish the objectives of this study, the researcher adopted the following methodological strategies.

2.1 Sources of Data

The researcher utilized both primary and secondary sources of data to carry out the study.

2.1.1 Primary Sources of Data

First of all, the researcher chose six Village Development Committees' (VDC's) of Sindhupalchok district out of seventy-nine VDC's by quata-sampling procedure in order to find out "the forms of address in Newari" from three major dialects in Newari i.e. Kathmandu-Patan-Kirtipur dialect as Valley dialect, Bhaktapur dialect and Dolakha dialect. These dialects are used in different parts of Sindhupalchok district. To fulfill his objectives, he needed Newari native speakers to find out forms of address in Newari. The VDC's were Bhotsipa, Bandegaun, Sanosirwari, Jalbire, Nabalpur and Chautara. So, the primary sources of data were Newari native speakers of above mention VDCs of Sindhupalchok district. It was used to elicit the forms of address used in Newari; thus, they are the primary sources.

2.1.2 Secondary Sources of Data

The researcher used different books, dictionaries, journals, magazines, dissertations and other materials which were related to the study as Hale and Shrestha (2006), Toba et al. (2003), Holmes (1992), Rai (1992), Hudson (1999), James (1980), Jespersen (1954), The World Book Encyclopedia Volume I (1966), Kumar (2006), Genetti (2007), Rastogi (1997), Richards et al.(1999), Wardhaugh (2006) and the previous thesis such as Kattel (2001), Khanal (2004),Joshi (2004),

Manandhar (2009), Shrestha (2009), Shrish (2008) and Tamang (2007). The researcher also consulted other reference materials from web for the forms of address in various languages.

2.2 Population of the Study

The populations of the study consisted of seventy-two Newari native speakers of the selected VDCs of Sindhupalchok district to find out the forms of address in Newari. The researcher consulted both male and female respondents including educated, literate and illiterate people. Here, the person who passed at least SLC or above considered as educated; the person who could read and write simple Newari considered as literate people and the person who couldn't read and write simple Newari was considered as illiterate people.

2.3 Sampling Procedure

Seventy-two respondents of Newari native speakers were sampled by Quota sampling procedure. At first, the researcher was guided by some visible characteristics like caste, language; sex etc. that was of interest of him. It helped to ease to access to the sample population as well as collecting information.

The sample population in terms of sex and qualification was tabulated below:

Table No 3

The Sample Population in Terms of Sex and Qualification

S.N.	Name of VDC	Male			Female			Total
		Educated	Literate	Illiterate	Educated	Literate	Illiterate	
1.	Bhotsipa	2	2	2	2	2	2	12
2.	Bandegaun	2	2	2	2	2	2	12
3.	Nabalpur	2	2	2	2	2	2	12
4.	Sanosirwari	2	2	2	2	2	2	12
5.	Chautara	2	2	2	2	2	2	12
6.	Jalbire	2	2	2	2	2	2	12
	Total	12	12	12	12	12	12	72

2.4 Tools for Data Collection

The tools used while collecting data were a set of interview schedule and questionnaire. The interview schedule was for the illiterate respondents and the questionnaire was for the literate and educated respondents. The researcher translated the questions in English into Newari to facilitate his respondents. He also had a group discussion with native speakers of Newari to verify the collected data.

2.5 Process of Data Collection

For the collection of data, the researcher visited the native speakers of Newari to establish rapport with the respondents. He explained the purpose and objectives of the research to the respondents. Then, he distributed a set of questions for educated and literate respondents. Illiterate respondents were interviewed by using the pre-structured interview schedule and recorded the data with the help of paper-pencil technique.

2.6 Limitations of the Study

The study was restricted in the following ways:

- i. The data for the study were collected only from **seventy-two** native speakers of Newari.
- ii. The area of the study was limited to Bhotsipa, Bandegaun, Nabalpur, Sanosirwari, Chautara and Jalbire VDCs of Sindhupalchok district.
- iii. The study was limited to the process of forms of address used by the native speakers of Newari.
- iv. The study primarily focused on the spoken form of Newari.
- v. The study was based on the subjective judgment drawn from the sampled population.

CHAPTER THREE

ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA

This section deals with the analysis and interpretation of the data collected from the primary sources. The main focus of the study was to examine the forms of address in Newari used by the Newars. Along with this, the researcher tried to compare these forms with those in English. For this purpose, the researcher took **seventy-two** respondents (illiterate, literate and educated) using quota sampling procedure. From the research study, there is no any variation found in terms of illiterate, literate and educated.

3.1 Forms of Address in Affinal Relation

Affinal relations are established by the marriage. Under this relationship husband, wife, in-laws and step relations are included.

3.1.1 Husband and Wife

The relationship of husband and wife is established by marriage. This is the ego's generation. The following table shows the forms used by the husband and wife to address each other.

Table No 4

The terms used by the husband and wife to address each other

Forms of address	Husband addresses		Forms of address	Wife addresses	
	No	%		No	%
chi	23	31.95	cha	23	31.95
bh ta	5	6.95	FN	10	13.89
ch y m	10	13.89	mis	6	8.33
b buc y bw	6	8.33	kal	5	6.95
n nic y bw	6	8.33	ch y m	7	9.72
hajur	5	6.94	b buc y m	4	5.55
bud	4	5.55	n nic y m	4	5.55
mimja	7	9.72	bud i	7	9.72
kaimu	3	4.17	uk y	3	4.17
ithi	3	4.17	ithiy	3	4.17
Total	72	100	Total	72	100

The table shows that most of the Newar husbands are generally addressed by *chi* i.e. 31.95 percent by their wives and wives are addressed *cha* i.e. 31.95 percent by their husbands. Apart from these, the Newar husbands also use *FN* i.e. 13.89 percent, *ch y m* and *bud i* i.e. 9.72 percent *mis* , *kal* , *uk y* , *ithiy* etc. for their wives and *ch y m* i.e. 13.89 percent, *mimja* i.e. 9.72 percent, *bh ta*, *hajur*, *bud* , *kaimu* etc. to address their husbands by their wives. The terms *hajur* and *bud* are Nepali influences.

The Newar husbands are generally addressed *chi* by their wives because they thought that they are senior to them. The wives are addressed *cha* by their husbands because they thought that they are junior to them. But in English, husband and wife usually address each other using their FN.

3.1.2 Parents-in-law

Parents-in-law refers to the father or mother of husband or wife. This kind of relationship is established by marriage. In English father of husband or wife, and mother of husband or wife are addressed in the same way but it is different in Newari. The way a husband addresses his parents-in-law is different from the way a wife addresses her parents-in-law.

Table No 5

The terms used to address their parents-in-law

Forms of address	Wife addressing her father-in-law		Wife addressing her mother-in-law		Husband addressing his father-in-law		Husband addressing his mother-in-law	
	No.	%	No.	%	No.	%	No.	%
b	23	31.94						
sasa bu	29	40.27						
sasa abu	5	6.95						
b ju	7	9.72						
kub	8	11.12						
m			22	30.56				
sasa m			28	38.89				
ss ama			6	8.33				
m ju			10	13.89				
ninm			6	8.33				
b					21	29.16		

sasa bu					30	41.67		
sasa abu					6	8.33		
b ju					7	9.72		
kub					8	11.12		
m							20	27.77
sasa m							28	38.89
sasa am							10	13.89
m ju							8	11.12
ninm							6	8.33
Total	72	100	72	100	72	100	72	100

The table reveals that most of the Newar wives address *sasa bu* i.e. 40.27 percent as her father-in-law. They also use *b* i.e. 31.94 percent, *sasa abu*, *b ju* and *kub* as her father-in-law. She addresses her mother-in-law as *sasa m* i.e. 38.89 percent, *m* i.e. 30.56 percent, *m ju* i.e. 13.89 percent, *sasa am* and *ninm*. The above table also presents that a husband addresses his father-in-law as *sasa bu* i.e. 41.67 percent, *b* i.e. 29.16 percent, *kub* i.e. 11.12 percent, *b ju* i.e. 9.72 percent, *sasa abu* i.e. 8.33 percent. He addresses his mother-in-law as *sasa m* i.e. 38.89 percent, *m* i.e. 27.77 percent, *sasa am* i.e. 13.89 percent, *m ju* i.e. 11.12 percent and *ninm* i.e. 8.33 percent. They used the terms *b* and *m* are influenced by Nepali. However, in English, father-in-law is addressed by daddy and dad. And mother-in-law is addressed by mummy and mum.

3.1.3 Son-in-law and Daughter-in-law

Son-in-law refers to one's daughter's husband and daughter-in-law refers to one's son's wife. In Newari, they are addressed by *jic bh ju* and *bhamc* for their son-in-law and daughter-in-law respectively.

Table No 6
The terms used to address son-in-law and daughter-in-law

Forms of address	Son-in-law		Forms of address	Daughter-in-law	
	No.	%		No.	%
b bu	18	25.00	bhamc	30	41.67
jic	20	27.77	bhaumc	10	13.89
jic bh ju	26	36.11	bhau	13	18.05
j ri	8	11.12	ir	8	11.12
			FN	11	15.27
Total	72	100	Total	72	100

The table presents that 36.11 percent respondents address their son-in-law as *jic bh ju* whereas 27.77 percent, 25 percent and 11.12 percent respondents use *jic* , *b bu* and *j ri* respectively to address their son-in-law. For their daughter-in-law, most of the Newars use *bhamc* as 41.07 percent i.e. 30 in number. They also use *bhau* i.e. 18.05 percent, *FN* i.e. 15.27 percent, *bhumc* i.e. 13.89 percent and *ir* i.e. 11.12 percent to address their daughter-in-law. In Newari, the forms of address used for son-in-law and daughter-in-law are differentiated by affinal as well as sex. However, in English son-in-law and daughter-in-law are addressed by FN.

3.1.4 Brother-in-law and Sister-in-law

These relationship brother-in-law and sister –in-law are established by affinity. In English, brother-in-law and sister-in-law are mostly addressed by FN.

Table No 7

The terms used to address brother-in-law and sister-in-law

Forms of address	Brother-in-law						Sister-in-law					
	bhiniywai		sala		dewor		buhari		sali		nanda	
	No	%	No	%	No	%	No	%	No	%	No	%
b bu	10	13.89										
jic	12	16.67										
jic bh ju	22	30.56										
jil ja	18	25.00										
j ri	5	6.94										
keh j ri	5	6.94										
sasa kij			30	41.67								
b bu			12	16.67								
kij			10	13.89								
FN			13	18.05								
s l			7	9.72								
kij bhata					32	44.45						
k j					25	34.72						
s lakij					15	20.83						
bhmc							38	52.77				
bhumc							8	11.12				
bhau							12	16.67				
FN							10	13.89				
ir							4	5.55				
sasa keh									42	58.32		
n n									12	16.67		
n nu									10	13.89		
s l									8	11.12		
keh											32	44.45
n n											28	38.88
s lakeh											12	16.67
Total	72	100	72	100	72	100	72	100	72	100	72	100

The table shows that the term *jic bh ju* is used by 30.56 percent respondents. They also use *jil ja* 25 percent, *jic* 16.67 percent, *b bu* 13.89 percent, *j ri* and *keh j ri* 6.94 percent to address bainijw (sister's husband). Likewise, the terms *sasa kij* 41.67 percent, *FN* 18.05 percent, *b bu* 16.67 percent, *kij* 13.89 percent and *s l* 9.72 percent are used to address s l (wife's younger sister). The table also reveals that the terms *kij bhata* 44.45 percent, *k ji* 34.72 percent and *s lakija* 20.83 percent are used to address dewor (husband's younger brother). In the same way, the terms *bhamc* 52.77 percent, *bhau* 16.67 percent, *FN* 13.89 percent, *bhaumc* 11.12 percent and *ir* 5.55 are addressed buh r (brother's wife). Likewise, the terms *sasa keh* 58.32 percent, *n n* 16.67 percent, *n nu* 13.89 percent and *s l* 11.12 percent are used to address s li (sister's younger sister). Similarly, the terms *keh* 44.45 percent, *n n* 38.88 percent and *s lakeh* 16.67 percent are used to address nanda (husband's sister). The terms s l , s l and n n are influenced by Nepali.

3.1.5 Step-father and Step-mother

Table No 8

The terms used to address step-father and step-mother

Forms of address	Step-father		Forms of address	Step-mother	
	No	%		No	%
cirbw	26	36.11	cirm	28	38.89
b	20	27.77	m	21	29.16
cab	12	16.67	cam m	10	13.89
s nb	6	8.33	s nim	6	8.33
cijab	8	11.12	cijam	7	9.73
Total	72	100	Total	72	100

The above table presents that 36.11 percent of the Newar children use the term *cirbw* to address their step-father. They also use *b* i.e. 27.77 percent, *cab* i.e. 16.67 percent, *cijb* i.e. 11.12 percent and *s nb* i.e. 8.33 percent to address their step-father. The table also reveals that 38.89 percent of Newari respondents use *cirm* to address their step-mother. They also use *m* i.e. 29.16 percent,

cam m i.e. 13.89 percent, *cijm* i.e. 9.73 percent and *s nim* i.e. 8.33 percent to address their step-mother. The terms *b* and *m* are influenced by Nepali. But in English, dad and daddy are used to address their step-father and mum and mummy are used to address their step-mother.

3.1.6 Step-son and Step-daughter

Table No 9

The terms used to address step-son and step-daughter

Forms of address	step-son		Forms of address	step-daughter	
	No	%		No	%
nhy sky y	26	36.11	nhy smhy m	25	34.72
hasaky y	19	26.39	hasamhy m	23	31.93
ky y	11	15.28	mhy m	8	11.12
b bu	4	5.55	n ncy	4	5.55
b bc	4	5.55	n n	3	4.17
l khpo	3	4.17	l khpo	3	4.17
j kelo ky y	5	6.95	mica	3	4.17
			ja kelo mica	3	4.17
Total	72	100	Total	72	100

The table shows that 36.11 percent and 34.72 percent of Newari respondents are found using *nhy sky y* and *nhy smhy m* to their step-son and step-daughter respectively. In Newari, they also use *hasaky y* i.e. 26.39 percent, *ky y* i.e. 15.28 percent, *jdkelo ky y* i.e. 6.95 percent to address their step-son. The terms *l khpo* is rare. Likewise, the terms *hasamhy m*, *mhy m*, *n ncy* , *n n* , *l khpo*, *mica* and *ja kelo mica* are used by 31.93 percent, 11.12 percent, 5.55 percent and 4.17 percent respectively to address their step-daughter. But in English, the terms step-son and step- daughter are sufficient to address their step-son and step-daughter.

3.2 Forms of Address in Family Relations

3.2.1 Paternal or Maternal Grand-father and Grand-mother

Table No 10

The terms used to address paternal and maternal grand-father and grand-mother

Forms of address	Paternal				Maternal			
	grand-father		grand-mother		grand-father		grand-mother	
	No	%	No	%	No	%	No	%
b jy	48	66.67						
aj	24	33.33						
bajyai			44	61.11				
aj			28	38.89				
b jy					50	69.45		
aj					22	30.55		
bajyai							48	66.67
aj							24	33.33
Total	72	100	72	100	72	100	72	100

The table shows that the majority of Newari respondents use to address their paternal grand-father by **b jy** i.e. 66.67 percent. Rest of them uses **aj** i.e. 33.33 percent. The terms **bajyai** i.e. 61.11 percent and **aj** i.e. 38.89 percent are used to address their paternal grand-mother. Likewise, the terms **b jy** i.e. 69.45 percent and **aj** i.e. 30.55 percent are used to address for their maternal grand-father. The terms **bajyai** i.e. 66.67 percent and **aj** i.e. 33.33 percent are used to address for their maternal grand-mother. But in English, only grand-father and grand-mother are used to address them.

3.2.2 Grand-son and Grand-daughter

Table No 11

The terms used to address grand-son and grand-daughter

Forms of address	Grand-son		Forms of address	Grand-daughter	
	No	%		No	%
chyamac	30	41.66	chyamis mac	28	38.89
che	29	40.28	che	27	37.50
b bu	9	12.50	n n	12	16.67
FN	4	5.56	FN	5	6.94
Total	72	100	Total	72	100

The table shows that the terms *chyamac* i.e. 41.66 percent, *che* i.e. 40.28 percent *b bu* i.e. 12.5 percent and *FN* i.e. 5.56 percent are used to address for their grand-son. In the same way, 38.89 percent, 37.5 percent, 16.67 percent and 6.94 percent respondents use to address the terms *chyamis mc* , *che*, *nan* and *FN* respectively to address for their grand-daughter. Here, the terms *b bu* and *nan* are influenced by Nepali and the term FN is influenced by English. However, the English use grand-son or FN for grand-son and grand-daughter or FN for grand-daughter.

3.2.3 Nephew and Niece

Table No 12

The terms used to address nephew and niece

Forms of address	Nephew				Forms of address	Niece			
	bhatija		bhanja			bhatiji		bhanji	
	No	%	No	%		No	%	No	%
ky c	34	47.22			mh yc	34	47.22		
ky	20	27.78			mhy y	30	41.66		
b bu	18	25.00			mica	8	11.12		
bhime			58	80.55	bhime			56	77.78
bina			14	19.45	bin			16	22.22
Total	72	100	72	100		72	100	72	100

The table reveals that the majority of Newari respondents address *ky c* i.e. 47.22 percent for bhatija (brother's son), *bhimc* i.e. 80.55 percent for bh nj (sister's son), *mh yc* i.e. 47.22 percent for bhatiji (brother's daughter) and *bhimc* i.e. 77.78 percent for bh nji (sister's daughter). They also use *ky* and *b bu* to address for bhatija, *bin* for bh nja, *mhy y* and *mica* for bhatiji and *bin* for bh nji. In Newari, the term *b bu* is used for bh nj is influenced by Nepali. But in English, they are addressed by FN and title and FN only for their niece and nephew.

3.2.4 Paternal Uncle and Aunt

Table No 13

The terms used to address paternal uncle and aunt

Forms of address	Father's sister				Father's brother and brother-in-law							
	Uncle		Aunt		Elder				Younger			
					Uncle		Aunt		Uncle		Aunt	
	No	%	No	%	No	%	No	%	No	%	No	%
p ju	68	94.45										
nini p ju	4	5.55										
nin			62	86.11								
an			10	13.89								
tab					48	66.67						
dhaub					8	11.12						
okb					6	8.33						
d ab					6	8.33						
oba					4	5.55						
tam							50	69.45				
d am							10	13.89				
okm							6	8.33				
om							6	8.33				
kak									38	52.78		
k nch b									34	47.22		
m m											36	50.00
k k											20	27.78
k nchim											12	16.67
mum ju											4	5.55
Total	72	100	72	100	72	100	72	100	72	100	72	100

In Newari, the terms *p ju* i.e. 94.45 percent and *nin p ju* i.e. 5.55 percent are used to address their father's sister's husband. They use *nin* i.e. 86.11 and 13.89 percent use the term *an* to address their father's sister. They use the terms *tab* i.e. 66.67 percent, *haub* i.e. 11.12 percent, *okb* or *d b* i.e. 8.33 percent and *ob* i.e. 5.55 percent to address their father's elder brother. In the same way,

tam i.e. 69.45 percent, *d m* i.e. 13.89 percent, *okm* or *om* i.e. 8.33 percent are used to address their father's elder brother's wife. The table reveals that the terms *kak* i.e. 52.78 percent and *k nch b* i.e. 47.22 percent to address their father's younger brother. Likewise, they use the terms *m m* i.e. 50 percent, *k k* i.e. 27.78 percent, *k nchim* i.e. 16.67 percent and *mum ju* i.e. 5.55 percent to address their father's younger brother's wife. The terms *k k* and *mumaju* are influenced by Nepali. But in English, they are addressed by uncle for male and aunt for female.

3.2.5 Maternal Uncle and Aunt

Table No 14
The term used to address maternal uncle and aunt

Forms of address	Mother's brother		Mother's sister-in-law		Mother's elder brother-in-law		Mother's elder sister		Mother's younger brother-in-law		Mother's younger sister	
	No	%	No	%	No	%	No	%	No	%	No	%
p ju	72	100										
malju			62	86.12								
mali			6	8.33								
maln			4	5.55								
tab					42	58.33						
taribw					12	16.67						
bhin ju					8	11.12						
jarphu					6	8.33						
ob					4	5.55						
tam							34	47.22				
tat							12	16.67				
t t							6	8.33				
at							7	9.72				
tarim							9	12.50				
om							4	5.55				
cirabw									45	62.50		
cub ju									18	25.00		
ukub									9	12.50		
ciram											15	20.83
m m											48	66.67
ukum											9	12.50
Total	72	100	72	100	72	100	72	100	72	100	72	100

The table shows that the majority of people address as p ju i.e. 100 percent for their mother's brother and as *malju* i.e. 86.12 percent for mother's sister-in-law.

They also use *tab* i.e. 58.33 percent for mother's brother-in-law and *tam* i.e. 47.22 percent for mother's sister. Similarly, they use *cirabw* i.e. 62.5 percent for mother's younger brother-in-law and *mama* i.e. 66.67 percent for mother's younger sister. Rest of them address *mali* and *maln* for mother's sister-in-law, *taribw* , *bhin ju*, *jarphu* and *ob* for mother's elder brother-in-law, *tam* , *tat* , *t t* , *at* , *tarim* and *om* for mother's elder sister, *cirabw* , *cub ju* and *ukub* for mother's younger brother-in-law and *ciram* , *m m* , *ukum* for mother's younger sister. The term *bhin ju* is influenced by Nepali. But in English, they are addressed by uncle and aunt.

3.2.6 Elder or Younger Brother by Sister, Elder or Younger Sister by Brother and Younger Brother by Elder Sister

Table 15
The terms used to address elder/younger brothers /sisters

Forms of address	Eld. Bro. by Sis.		Yng. Bro. by Sis.		Eld. Sis. by Bro.		Yng. Sis. by Bro.		Yng. Bro. by Eld. Bro.	
	No	%	No	%	No	%	No	%	No	%
tarim d i	34	47.22								
d ju	18	25.00								
ar	14	19.45								
w k d i	6	8.33								
b bu			28	38.88						
k nch			18	25.00						
FN			8	11.12						
k nch m b bu			8	11.12						
cirim b bu			6	8.33						
cic kija			4	5.55						
tarim tat					36	50.00				
tarim did					18	25.00				
tarim at					10	13.88				
w k t t					8	11.12				
n n							9	12.50		
k nch							16	22.22		
FN							18	25.00		
keh							21	29.16		
cirima keh							8	11.12		
b bu									8	11.12
cirima babu									10	13.88
k nch m b bu									21	29.16
k nch									9	12.50
FN									13	18.06
kij									7	9.73
cic kija									4	5.55
Total	72	100	72	100	72	100	72	100	72	100

The above table presents that in Newari, elder brother is addressed by their sister as *tarim d i* i.e. 47.22 percent. They also used *d ju, ar* and *w ka d i* for him. Similarly, they address *b bu* i.e. 38.88 percent, *k nch* , *FN, k nch m b bu, cirim b bu* and *cic kija* for the youngest brother. The terms *tarim tat* i.e. 50 percent, *tarim did* , *tarim at* and *w ka t t* are used to address brother by eldest sister. Likewise, the terms *keh* i.e. 29.16 percent, *FN, k nchi, n n* and *cirim keh* are used to address by elder brother to the youngest sister. The terms *k nch m b bu* i.e. 29.16 percent, *FN, cirim b bu, k nch* , *b bu, kija* and *cicakija* are used to address by elder brother to his youngest brother. The terms *d ju, k nchi, n n* and *b bu* are influenced by Nepali.

3.2.7 Eldest Son and Daughter; Youngest Son and Daughter

Table 16

The terms used to address eldest/youngest son/daughter

Forms of address	Eldest son		Youngest son		Eldest daughter		Youngest daughter	
	No	%	No	%	No	%	No	%
tarim b bu	27	37.50						
tarim ky y	15	20.83						
tarim b bc	8	11.12						
FN	10	13.88						
w ka ky y	4	5.55						
w ka b bu	8	11.12						
cirim b bu			9	12.50				
cirim ky y			16	22.22				
cirim b bc			12	16.67				
FN			8	11.12				
cic ky y			6	8.33				
k nch m b bu			21	29.16				
tarim mhy m					28	38.89		
tarim n n					19	26.39		
tarim n nc					7	9.72		
FN					8	11.12		
w ka mica					4	5.55		
w ku n n					6	8.33		
cirima mhyam							22	30.55
cirim n n							11	15.27
cirim n ncy							9	12.50
FN							8	11.12
cic mica							6	8.33
k nchi n n							12	16.67
s ni							4	5.55
Total	72	100	72	100	72	100	72	100

The table shows that 37.5 percent, 20.83 percent, 11.12 percent, 13.88 percent and 5.55 percent Newari respondents *use tarim b bu, tarim ky y, tarim b bc , FN* and *w ka b bu* and *w ka ky y* respectively to address their eldest son by their parents. Similarly, the terms *k nch m b bu* i.e. 29.16 percent, *cirim ky y* i.e. 22.22 percent, *b bc* i.e. 16.67 percent, *cirim b bu* i.e. 12.5 percent, *cirim* or *FN* i.e. 11.12 percent, *cic ky y* i.e. 8.33 percent are used to address their youngest son by their parents. According to the table, they also use *tarim mhy m* 38.89 percent, *tarim n n* i.e. 26.39 percent, *tarim n nc* i.e. 9.72 percent, *FN* i.e. 11.12 percent, *w ka mica* i.e. 5.55 percent and *w ku n n* i.e. 8.33 percent to address their eldest daughter by their parents. Similarly, the terms *cirim mhy m* i.e. 30.55 percent, *cirim n n* i.e. 15.27 percent, *cirim n ncy* i.e. 12.5 percent, *FN* i.e. 11.12 percent, *cic mica* i.e. 8.33 percent, *k nch n n* i.e. 16.67 percent and *s n* i.e. 5.55 percent are used to address their youngest daughter. In Newari, the terms *k nch m b bu, k nch n n* and *s n* are influenced by Nepali. But in English, people address elder brother, younger brother, elder sister and younger sister most often by their FN.

3.3 Forms of Address in Social relation

Hunan beings use language to establish social relationships. As such, one should be able to make a choice of appropriate forms of address. Forms of addresses are the ice-breakers that lead to effective communication. Here, the researcher has tried to incorporate a limited number of forms of address which are used in Newari. They are presented, analyzed and compared with English forms of address as follows.

3.3.1 Addressing Strangers

In our daily life, it is usual to meet the strangers. In order to break the ice, we need to make use of address forms. Although strangers may be of different ages, sex, status, education, property etc. The researcher has chosen only limited categories of strangers.

3.3.1.1 Young Male and Female, Old Male and Female, Person Older than Addresser and Child

Table No 17

The term used to address young, old, person older than addresser and child

Forms of address	Young				Old				Person older than addresser				Child			
	Male		Female		Male		Female		Male		Female		Male		Female	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
<i>d i/bh i</i>	34	47.22														
<i>b bu</i>	18	25.00														
<i>pasa</i>	12	16.66														
<i>s ata</i>	8	11.12														
<i>tat /keh</i>			36	50.00												
<i>n n</i>			20	27.78												
<i>p s</i>			10	13.89												
<i>s ta</i>			6	8.33												
<i>d i/ar</i>					33	45.83										
<i>tab</i>					21	29.16										
<i>bud mi</i>					8	11.12										
<i>gunb je</i>					10	13.89										
<i>t ju</i>							22	30.56								
<i>tam</i>							18	25.00								
<i>bud mi</i>							12	16.66								
<i>gunb jyai</i>							6	8.33								
<i>hwam m</i>							8	11.12								
<i>tarim m</i>							6	8.33								
<i>d i</i>									24	33.34						
<i>muc</i>									4	5.55						
<i>gund i</i>									12	16.66						
<i>d wab</i>									6	8.33						
<i>tarib</i>									26	36.12						
<i>at</i>											18	25.00				
<i>guntat</i>											10	13.89				
<i>d wam</i>											9	12.50				
<i>tarim m</i>											35	48.61				
<i>b bu</i>													42	58.33		
<i>p s</i>													30	41.67		
<i>n n</i>															46	63.88
<i>p s</i>															26	36.12
Total	72	100	72	100	72	100	72	100	72	100	72	100	72	100	72	100

The table shows that the majority of the Newars use the terms *d i/bh i* i.e. 47.22 percent, *b bu* i.e. 25 percent, *p s* i.e. 16.66 percent and *s t* i.e. 11.12 percent to address young male and the terms *tat /keh* i.e. 50 percent, *n n* i.e. 27.78 percent, *p s* i.e. 13.89 percent and *s ata* i.e. 8.33 percent for young female. Similarly, they use the terms *d i/ar* i.e. 45.83 percent, *tab* i.e. 29.16 percent, *gunb je* i.e. 13.89 percent and *bud mi* i.e. 11.12 percent for old male

and the terms *t ju* i.e. 30.56 percent, *tam* i.e. 25 percent, *bud mi* i.e. 16.66 percent, *hwam m* i.e. 11.12 percent, *gunb jyai* i.e. 8.33 percent and *tarim m* i.e. 8.33 percent for old female. Likewise, the terms *tarib* i.e. 36.12 percent, *d i* i.e. 33.34 percent, *gund i* i.e. 16.66 percent, *d wab* i.e. 8.33 percent and *muc* i.e. 5.55 percent are used to address the male person who is older than addresser. In the same way, the terms *tarim m* i.e. 48.61 percent, *at* i.e. 25 percent, *guntat* i.e. 13.89 percent and *d wam* i.e. 12.5 percent are used to address the female person who is older than addresser. The table also shows that the terms *b bu* i.e. 58.33 percent and *p s* i.e. 41.67 percent are widely used to address male child and *n n* i.e. 63.88 percent and *p s* i.e. 36.12 percent are used to address for female child. Here, the terms *d i/bh i*, *b bu* and *n n* are influenced by Nepali.

But in English, the phrase 'excuse me' is used to address the young man, woman, old man/woman, person older than addresser and the child. The native speaker of English does not make use of kin-titles to address the strangers. Thus, 'excuse me, sir' is sufficient to address the male strangers and 'excuse me, madam' is sufficient for female strangers.

3.3.1.2 Senior in Caste, Junior in Caste and Senior Servant

Table 18

The term use to address senior in caste, junior in caste and senior servant

Forms of address	Senior in Caste				Junior in Caste				Senior Servant			
	Male		Female		Male		Female		Male		Female	
	No	%	No	%	No	%	No	%	No	%	No	%
b jy	38	52.78										
d i	34	47.22										
bajyai			46	63.88								
tat			26	36.12								
d ic					30	41.67						
kij					24	33.33						
FN					18	25						
tat							32	44.45				
keh							22	30.55				

FN							18	25				
d i									16	22.23		
FN									24	33.33		
cyoc									10	13.89		
jyekumi									22	30.55		
tat											18	25
FN											26	36.11
bhw ti											12	16.67
jyekumis											16	22.22
Total	72	100	72	100	72	100	72	100	72	100	72	100

The table reveals that the majority of the Newars use the terms **b jy** i.e. 52.78 percent, **d i** i.e. 47.22 percent are used to address the male stranger who are senior to the addresser. Likewise, they use the terms **bajyai** i.e. 63.88 percent and **tat** i.e. 36.12 percent are used to address the female stranger who are senior in caste. They use the terms **d ic** i.e. 41.67 percent, **kij** i.e. 33.33 percent, **FN** i.e. 25 percent to address the male as well as **tat** i.e. 44.45 percent, **keh** i.e. 30.55 percent and **FN** i.e. 25 percent are used to address the female strangers who are junior in caste. In the same way, they use the terms **d i** i.e. 22.23 percent, **FN** i.e. 33.33 percent, **cyoc** i.e. 13.89 percent and **jyekumi** i.e. 30.55 percent to address the male senior servant. The terms **tat** i.e. 25 percent, **FN** i.e. 36.11 percent, **bhw ti** i.e. 16.67 percent and **jyekumis** i.e. 22.22 percent are used to address the female senior servant. But in English, they are addressed by Mr., Mrs., T., TLN and FN as well as the phrase 'excuse me' are used to address the strangers who are senior in caste, junior in caste and senior servant of both sexes.

3.3.1.3 Educated and Wealthier

Table 19

The term use to address educated and wealthier

Forms of address	Educated				Forms of address	Wealthier			
	Male		Female			Male		Female	
	No	%	No	%		No	%	No	%
chi	28	38.88			chi	15	20.83		
d i	12	16.67			d i	9	12.5		
hajura	18	25			dam manu	18	25		
sara	14	19.45			s hu	9	12.5		
chi			26	36.12	s hub	21	29.17		
tat			17	23.61	chi			18	25
hajura			15	20.83	tat			12	16.67
misa			10	13.89	dam mis mc			9	12.5
at			4	5.55	s huni			27	37.5
					s huni am			6	8.33
Total	72	100	72	100	Total	72	100	72	100

The table shows that the majority of the Newars use *chi* i.e. 38.88 percent, *d i* i.e. 16.67 percent, *hajura* i.e. 25 percent and *sara* i.e. 19.45 percent to address the male stranger who is more educated than the addresser. Similarly, they use *chi* i.e. 36.12 percent, *tat* i.e. 23.61 percent, *hajura* i.e. 20.83 percent, *misa* i.e. 13.89 percent and *at* i.e. 5.55 percent to addresser the female stranger who is more educated than the addresser. They use *s hub* i.e. 29.17 percent, *chi* i.e. 20.83 percent, *d i* i.e. 12.5 percent, *dam manu* i.e. 25 percent, *s hu* i.e. 12.5 percent to address the wealthier male and *tat* i.e. 16.67 percent, *chi* i.e. 25 percent, *dam mis mac* i.e. 12.5 percent, *s huni* i.e. 37.5 percent and *s huni am* i.e. 8.33 percent to address the wealthier female stranger who is wealthier than the addresser. The terms *d i*, *hajura*, *sara*, *misa*, *s hub*, *s hu* and *s huni* are influenced by Nepali.

3.3.2 Addressing Friends

3.3.2.1 Friend, a Close Friend and Unmarried Friend

Table No 20

The terms used to address a friend, a close friend and an unmarried friend

Forms of address	Friend		A close friend				Unamrried			
			Sitaram		Eakmaya		Gopi Krishna Shrestha		Karina Pote	
	No	%	No	%	No	%	No	%	No	%
<i>p s</i>	62	86.11								
<i>s ata</i>	10	13.89								
<i>sit r m</i>			55	76.39						
<i>sit r m p s</i>			17	23.61						
<i>ekam y</i>					58	80.55				
<i>eku</i>					14	19.45				
<i>gopi</i>							72	100		
<i>karin</i>									72	100
Total	72	100	72	100	72	100	72	100	72	100

The above table shows that most of the Newars use *p s* i.e. 86.11 percent and *s ata* i.e. 13.89 percent to address their friends. They use *sit r m* i.e. 76.39 percent and *sit r m p s* i.e. 23.61 percent to address their friend Sitaram.

Likewise, the terms *ekm y* i.e. 80.55 percent and *eku* i.e. 19.45 percent are used to address their friend Eakmaya. They use *gopi* i.e. 100 percent to address their male friend Gopi Krishna Shrestha and *krin* i.e. 100 percent to their unmarried female friend Karina Pote. But in English, the terms sir, madam or FN are used to address them.

3.3.2.2 By Friend's Husband, Wife, Senior Boss and Junior Boss to You

Table No 21

The terms used to address friend's husband, wife, senior boss and junior boss to you

Forms of address	By friend's husband		By friend's wife		Boss		Friend's boss junior to you	
	No	%	No	%	No	%	No	%
d i/tat	38	52.78						
b bu/keh	34	47.22						
d i/b bu			50	69.45				
tat /keh			22	30.55				
bisya					45	62.5		
n ya					27	37.5		
sara							64	88.88
the h kim							8	11.12
Total	72	100	72	100	72	100	72	100

The above table reveals that most of the Newars use *d i/tat* i.e. 52.78 percent and *b bu/keh* i.e. 47.22 percent to address their wife's friend. Their friend's wife use *d i/tat* i.e. 69.45 percent and *b bu/keh* i.e. 30.55 percent to address their husband's friend. Likewise, they use *bisya* i.e. 62.5 percent and *n ya* i.e. 37.5 percent to address boss. The terms *sara* i.e. 88.88 percent and *the h kim* i.e. 11.12 percent are used to address the friend's boss who is junior than addresser. But in English, the terms sir, madam or FN are used to address them.

3.3.3 Endearment Words

Table No 22

The terms used to address very close friend, father, mother, son and daughter

	Very close friend		Father		Mother		Son		Daughter	
	No	%	No	%	No	%	No	%	No	%
tw sbi	9	12.50								
tw ya	18	25.00								
tw sa	8	11.12								
tw yaju	28	38.88								
s ata	9	12.50								
b			68	94.45						
abu			4	5.55						
m					66	91.67				
am					6	8.33				
ky y							27	37.50		
b bu							45	62.5		
n n									67	93.05
mica									5	6.95
Total	72	100	72	100	72	100	72	100	72	100

The table shows that the majority of the Newars address their very close friend by *tw yaju* i.e. 38.88 percent. They also use *tw ya, tw sabi, s ata* and *tw sa* to address very close friend. Similarly, they use *b* i.e. 94.45 percent, *m* i.e. 91.67 percent, *b bu* i.e. 62.5 percent and *n ni* i.e. 93.05 percent to address father, mother, son and daughter respectively. But in English, there is no variation of forms of address to address them.

3.3.4 Addressing Teacher and Student

Table No 23

The terms used to address for teacher and student

Forms of address	A student by a male teacher		A student by a lady teacher		A teacher by a student		A teacher by another teacher		A head teacher by a teacher		A teacher by head teacher	
	No	%	No	%	No	%	No	%	No	%	No	%
FN	47	65.28										
b bu/n n	13	18.05										
bwanim	8	11.12										
muc bela	4	5.55										
FN			47	65.28								
b bu/n n			13	18.05								
bwanim			8	11.12								
muc bela			4	5.55								
sara/misa					34	47.22						
m stara/mastarni					38	52.78						
p s							29	40.28				
sara							25	34.72				
s ata							18	25.00				
hedam satara									23	31.94		
skuly thuw									38	52.78		
hedasara									11	15.28		
sara											21	29.17
p s											51	70.83
Total	72	100	72	100	72	100	72	100	72	100	72	100

The table shows that the majority of the Newars address their students by *FN* i.e. 65.28 percent. Apart from this term, both sexes' teachers address them by *b bu/n ni, bwanim* and *muc bel* whereas *muc bel* is the least familiar term. In response, the students use *m satara/m satarni* i.e. 52.78 percent and *sara/misa* i.e. 47.22 percent to address the teacher. The terms *p s* i.e. 40.28 percent, *sara* i.e. 34.72 percent and *s ata* i.e. 25 percent are used to address a teacher by

another. Similarly, the head teacher is addressed by *skulay thuw* i.e. 52.78 percent, *hedam satara* i.e. 31.94 percent and *hedasara* i.e. 15.28 percent. Then, the head teacher addresses a teacher as *p s* i.e. 70.83 percent and *sara* i.e. 29.17 percent.

3.3.5 Addressing to People Holding Different Positions

3.3.5.1 President, Prime-minister, Minister and Speaker

Table No 24

The terms used to address people holding political and ecclesiastical positions

Forms of address	President		Prime-minister		Minister		Speaker	
	No	%	No	%	No	%	No	%
dethuw	40	55.55						
r s rapati	32	44.45						
mu-mantri			38	52.77				
mu-n yo			20	27.78				
pradh na-mantri			14	19.45				
mantri					72	100		
demjy nwacumi							38	52.77
sabh mukha							34	47.23
Total	72	100	72	100	72	100	72	100

The table reveals that the majority of the Newars use *dethuw* i.e. 55.55 percent and *r s rpti* i.e. 44.45 percent for the president. The terms *mu-mantri* i.e. 52.77 percent, *mu-nayo* i.e. 27.78 percent and *pradh n-mantri* i.e. 19.45 percent are used to address the prime-minister. In the same way, they use *mantri* i.e. 100 percent to address the minister. The terms *demjy nwacumi* i.e. 52.77 percent and *sabh mukha* i.e. 47.23 percent are used to address the speaker. Here, the terms *r s rpti*, *pradh n-mantri*, *mantri* and *sabh mukha* are influenced by Nepali. But in English, they are addressed by the forms Mr. LN, your honor or my lord, and Mr. LN or Mr. respectively.

3.3.5.2 Prime-judge, Judge, Chairperson and Member of Parliament

Table No 25

The terms used to address people holding judicial and ecclesiastical positions

Forms of address	Prime-judge		Judge		Chair person		Member of parliament	
	No	%	No	%	No	%	No	%
mu-kha makhu swimaha	23	31.95						
mu-ins pha y imha	19	26.39						
mu-jaja	18	25.00						
pradh n-ny yadhi a	12	16.66						
kha makhu swaimha			25	34.72				
ins pha y imha			19	26.39				
jaja			16	22.23				
ny y dhi			12	16.66				
n ya					14	19.45		
muju n ya					51	70.83		
adhaksha					7	9.72		
dem jy cwāpi							39	54.17
muju duja							21	29.17
s masada							12	16.66
Total	72	100	72	100	72	100	72	100

The table shows that the majority of the Newars use *mu-kha makhu swaimha* i.e. 31.95 percent, *mu-ins pha y imha* i.e. 26.39 percent, *mu-jaja* i.e. 25 percent and *pradh na-ny yadhi a* i.e. 16.66 percent to address *prime-judge*. The terms *kha makhu swaimha* i.e. 34.72 percent, *ins pha y imha* i.e. 26.39 percent, *jaja* i.e. 22.23 percent and *ny yadhi a* i.e. 16.66 percent are used to address the *judge*. The terms *muju n ya* i.e. 70.83 percent, *n ya* i.e. 19.45 percent and *adhaksha* i.e. 9.72 percent are used to address the chairperson. According to the table, they use the terms *dem jy cwāpi* i.e. 54.17 percent, *muju duja* i.e. 29.17 percent and *s masada* i.e. 16.66 percent for the Member of Parliament. The terms *pradh na-ny yadhi a*, *ny yadhi a*, *jaja*, *adhaksha* and *s masada* are influenced by Nepali. But in English, they are addressed by the forms Mr. LN, your honor or my lord, and Mr. LN or Mr. Chairperson respectively.

3.3.6 Addressing Professionals

3.3.6.1 Addressing for Doctor, Nurse, Driver, Poet, Dramatist and Leader

Table 26

The terms used to address doctor, nurse, driver, poet, dramatist and leader

Forms of address	Doctor		Nurse		Driver		Poet		Dramatist		Leader	
	No	%	No	%	No	%	No	%	No	%	No	%
ka ara	72	100										
narsa			38	52.78								
bhwamti			34	47.22								
c laka					45	62.50						
r ibhara					15	20.83						
nhy kimha					8	11.12						
bokimha					4	5.55						
kabi							37	51.39				
cin kham cwimha							35	48.61				
py mkha cwami									33	45.83		
n akak ra									39	54.17		
net											12	16.67
n ya											60	83.33
Total	72	100	72	100	72	100	72	100	72	100	72	100

The above table presents that the Newar respondents use the terms

ka ara i.e. 100 percent for the doctor. Similarly, the terms *narsa* i.e. 52.78 percent, *bhw mti* i.e. 47.22 percent are used to address the nurse. Likewise, the terms *c laka* i.e. 62.5 percent, *r ibhara* i.e. 20.83 percent, *nhy kimha* i.e. 11.12 percent, *bhokimha* i.e. 5.55 percent are used to address the driver. The term *bhokimha* is the rarest forms of address. The table also shows that *kabi* i.e. 51.39 percent, *cin kham cwaimha* i.e. 48.61 percent are used to address the poet. The terms *na akak ra* i.e. 54.17 percent and *py mkha cwami* i.e. 45.83 percent are used to address the dramatist. In the same way, *net* i.e. 16.67 percent, *n y* i.e. 83.33 percent are used to address the leader. The terms *ka ara*, *narsa* and *r ibhara* are influenced by English. Likewise, the terms *c laka*, *kabi*, *na akak ra* and *net* are influenced by Nepali. But in English, doctor and nurse are addressed by the forms Doctor or Dr. and nurse respectively. Even though, the male and female driver, poet, dramatist and leader are addressed by the terms driver, poet, dramatist and leader respectively.

3.3.6.2 Addressing for Writer (Male and Female), Ambassador, Mahout, Lawyer and Plough-man

Table 27

The terms used to address writer, ambassador, mahout, lawyer and plough-man

Forms of address	Male Writer		Female Writer		Ambassador		Mahout		Lawyer		Plough-man	
	No	%	No	%	No	%	No	%	No	%	No	%
cwami	38	52.78										
lekhaka	34	47.22										
mis mha cwami			37	51.39								
lekhik			35	48.61								
r jduta					63	87.5						
jujuy duta					9	12.5						
kisibokim							28	38.89				
kisinhy kimha							44	61.11				
wakila									31	43.06		
kutilaju									41	56.94		
hali											43	59.72
dōboim											12	16.67
s w im											13	18.06
s w mi											4	5.55
Total	72	100	72	100	72	100	72	100	72	100	72	100

The above table presents that 52.78 percent and 47.22 percent of Newari respondents are found to be using *cwami* and *lekhaka* for addressing male writer. They use *mis mha cwami* and *lekhik* to address female writer. The table also shows that 87.5 percent use *r jduta* and 12.5 percent use *jujuy duta* to address the ambassador. Likewise, 61.11 percent and 38.89 percent respondents use the terms *kisinhy kimha* and *kisibokim* to address the mahout respectively. The lawyer is addressed *kutilaju* i.e. 56.94 percent and *wakila* i.e. 43.06 percent. In the same way, the terms *hali* i.e. 59.72 percent, *dōboim* i.e. 16.67 percent, *sāw im* i.e. 18.06 percent and *s w mi* i.e. 5.55 percent are used to address the plough-man. Here, the terms *lekhaka*, *lekhik*, *r jduta*, *wakila* and *hali* are influenced by Nepali. But in English, Mr., Mr. FN, Mr. LN are used to address the writer, the ambassador, the mahout, the lawyer and the plough-man.

3.3.7.1 Addressing to Shepherd, Goatherd, Cowboy, Farmer and Porter

Table No 28

The terms used to address shepherd, goatherd, cowboy, farmer and porter

Forms of address	Shepherd		Goatherd		Cowboy		Farmer		Porter	
	No	%	No	%	No	%	No	%	No	%
sapu	18	25.00								
phai-jwimha	28	38.88								
phai-swimha	12	16.67								
phai-got l	8	11.12								
phasi-got l	6	8.33								
colejawa			20	27.78						
colegot l			39	54.17						
cil got l			13	18.05						
s jwa					30	41.67				
got l					42	58.33				
jy pu							72	100		
bhaliy									29	40.28
bhariy									33	45.84
bhalam									10	13.88
Total	72	100	72	100	72	100	72	100	72	100

The table reveals that the respondents of Newari use *sapu* i.e. 25 percent, *phai-jwimha* i.e. 38.88 percent, *phai-swimha* i.e. 16.67 percent, *phai-got l* i.e. 11.12 percent and *phasi-got l* i.e. 8.33 percent to address the shepherd. The term *phsi-got l* is rare. They use *colegot l* i.e. 54.17 percent, *colejawa* i.e. 27.78 percent and *cil got l* i.e. 18.05 percent to address the goatherd. Similarly, the cowboy is addressed by *got l* i.e. 58.33 percent and *s jwa* i.e. 41.67 percent by Newari native speaker. The term *jy pu* i.e. 100 percent is used to address for farmer. Likewise, they use *bhariy* i.e. 45.84 percent, *bhaliy* i.e. 40.28 percent and *bhalm* i.e. 13.88 percent to address porter. Here, the term *got l* is influenced by Nepali. But in English, there is no specific word or phrase apart from these words shepherd, goatherd, cowboy, farmer and porter.

3.3.7.2 Addressing to Labor, Student, Musician, Librarian and Celibate

Table No 29

The terms used to address labor, student, musician, librarian and celibate

Forms of address	Labor		Student		Musician		Librarian		Celibate	
	No	%	No	%	No	%	No	%	No	%
<i>ji m</i>	72	100								
<i>b bu/n n</i>			50	69.45						
<i>bwanimha</i>			6	8.33						
<i>bwan mi</i>			8	11.12						
<i>bidhy rth</i>			4	5.55						
<i>muc</i>			4	5.55						
<i>wasat ja</i>					54	75				
<i>samgitak ra</i>					18	25				
<i>saphukuthi cwanim</i>							64	88.88		
<i>saphuch cwanim</i>							8	11.12		
<i>kumha</i>									12	16.67
<i>by h may nimha</i>									34	47.22
<i>brahmac r</i>									20	27.78
<i>kanne ket</i>									6	8.33
Total	72	100	72	100	72	100	72	100	72	100

The table shows that 100 percent of Newari respondents use the term *ji mi* to address the labor. They use *b bu/n n* i.e. 69.45 percent, *bwanimha* i.e. 8.33 percent, *bwan mi* i.e. 11.12 percent, *bi hy rth* and *muc* i.e. 5.55 percent to address student. Similarly, they use *wasat ja* i.e. 75 percent and *samgitak ra* i.e. 25 percent to address the musician. The terms *saphukuthi cwanim* i.e. 88.88 percent and *saphuch cwanim* i.e. 11.12 percent are used to address the librarian. Likewise, they use *by h may nimha* i.e. 47.22 percent, *brahmac r* i.e. 27.78 percent, *kumha* i.e. 16.67 percent and *kanne ket* i.e. 8.33 percent to address the celibate. Here, the terms *ji m*, *b bu/n n*, *bi hy rth*, *wasat ja*, *samgitak ra*, *brahmac r* and *kanne ket* are influenced by Nepali.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

The findings and recommendations are the two parts of this chapter. Having analyzed and interpreted the data, some findings related to the objectives of the study have been drawn. On the basis of findings, some recommendations have also been suggested.

4.1 Findings

1. The major findings of the study are presented as follows:

- a) In Newari, most of the Newar wives address their husbands by using *chi* 31.95 i.e. percent and husbands in turn address their wives by using *cha* i.e. 31.95 percent. However, the Newar husbands use *FN, mis , kal , ch y m , b buc y m , n nic y m , ukuy ,* and *ithiy* to address their wives and the Newar women use *bh ta, ch y m , b buc y bw , n nic y bw , mimja, kaimu* and *ithi* to address their husbands in Newari.
- b) Most of the Newars use *jic bh ju* i.e. 27.77 percent to address their son-in-law and *bhamc* i.e. 41.07 percent to address their daughter-in-law. They also use other forms as *jic , b bu* and *j r* to address son-in-law and *bhaumac , FN, bh u* and *ir* to address their daughter-in-law in Newari.
- c) Most of the Newars use *chyamac* i.e. 41.66 percent and *che* i.e. 40.28 percent to address their grand-son and *chyamis mac* i.e. 38.89 percent and *che* to address their grand-daughter.
- d) The Newars use *jic bh ju* i.e. 30.56 percent, *jil ja* i.e. 25 percent, *jic , b bu, j r* and *keh j r* to address their brother-in-law and *bhamac* i.e. 52.77 percent, *bhau* i.e. 16.67 percent, *FN, bhaumac* and *kijair* to address their sister-in-law in Newari.
- e) Most of the Newar husbands use *sasa bu* i.e. 41.67 percent to address their wife's father (father-in-law) and *sasa m* i.e. 38.89 percent to address their

wife's mother (mother-in-law). They also use *b* , *sasaabu* and *kub* to address their wife's father and *m* , *sasa am* and *ninam* to address their wife's mother in Newari.

- f) Most of the Newar women use *sasa bu* i.e. 40.27 percent to address their husband's father (father-in-law) and *sasa m 38* i.e.89 percent to address their husband's mother (mother-in-law). They also use *b* , *sasaabu*, *b ju* and *kub* to address their husband's father and *m* , *sasa am* , *m ju* and *ninam* to address their husband's mother in Newari.
- g) Most of the Newar husbands use *sasa kij* i.e. 41.67 percent to address their wife's brother and *sasa keh* i.e. 58.32 percent to address their wife's sister. They also use *b bu* and *kij* to address their wives' brother and *n n* and *n nu* to address their wife's sister in Newari.
- h) Most of the Newar women use *kij bhata* i.e. 44.45 percent to their husband's younger brother and *k bhata* i.e. 34.72 percent to their husband's younger sister. They also use *k j* and *s lakija* to their husband's younger brother and *salkeh* to their husband's younger sister in Newari.
- i) Most of the Newar husbands use *sasa d ju* to address their wife's elder brother and *sasa tat* to address their wife's elder sister. They use *at* , *sasa tat ju*, *tat ju*, *tat* to address their wife's elder sister in Newari.
- j) Most of the Newar women use *darabhata* to address their husband's elder brother (brother-in-law) and *t bhata* to address their husband's elder sister (sister-in-law) as well as husband's elder brother's wife (sister-in-law). They use *t ju*, *pir* and *pil* to their husband's elder sister (sister-in-law) as well as husband's elder brother's wife (sister-in-law) in Newari.
- k) Most of the Newars use *p ju* i.e. 94.45 percent and *nin* i.e. 100 percent to address their paternal uncle and aunt (phuph ju and phupu). The terms *p ju* i.e. 100 percent and *malju* i.e. 86.12 percent are used to address their maternal uncle and aunt. They also use *mal* and *maln* to address their maternal aunt in Newari.

- l) Most of the Newar children use *cirabw* i.e. 36.11percent to address their step-father and *ciram* i.e. 38.89 percent to address their step-mother. They also used *b* , *cb* and *cijab* to address their step-father and *m* , *cam m*, *cijam* to address their step-mother in Newari.
- m) Most of the Newars use *nhy saky ya* i.e. 36.11 percent to address their step-son and *nhy samhy m* i.e. 34.72 percent to address their step-daughter in Newari. They also use *ky y*, *b bc* , *l khapo*, *hasaky y*, *ja akelo ky y* to address their step-son and *mhyam*, *hasamhy m*, *mica*, *n nacy* and *ja akelo mica* to address their step-daughter in Newari.
- n) Most of the Newars use *p s* i.e. 86.11 percent to address their friends. They use *FN* and *s ata* as well as *p s* with or without FN in Newari.
- o) Most of the Newar teachers use *FN* i.e. 65.28 percent to address their students. They also use *b bu\|n ni*, *bwanim* and *muc bel* to address their students. Likewise, the teacher uses *sara\|misa* and *m satara\| m satarni* to address other teachers. And the terms *hedam satara*, *hedasara* and *skuly thuw* to address the head teacher in Newari.
- p) Most of the Newars use *dethuw* and *r trapati* to address the president, *mu-mantri*, *mu-n yo* and *pradh na-mantri* for the prime-minister, *demjy nwacumi* and *sabh mukha* for the speaker, *mu-kha makhu swaima*, *prdh na-ny yadhi a*, *mu-ins pha y imha*, *mu-jaja* for the prime-judge, *kha makhu swaimha*, *ny yadhi a*, *ins pha y imha*, *jaja* for the judge in Newari.
- q) They use *n ya* and *mujoy n ya* for the chairperson, *mantri* for the minister, *akt a* for the doctor, *bhw mti* for the nurse in Newari.
2. Some similarities and differences of the forms of address in Newari and English are presented below.
- i. The forms of address in English and Newari are different from each other despite some similarities.

- ii. It is found from the study that the Newar women do not call their husbands by FN but in English people address them by their FN.
 - iii. The English children can address their step-father and step-mother by their FN but the Newar children never use FN to address them.
 - iv. The strangers are addressed by various forms of address *as d i\|bh i, tat \|keh, tab, tam, chi, cha, at, jyekumi, hwab, b jy, hwam, bajyai* etc. in Newari. But 'excuse me, sir' and 'excuse me, madam' are sufficient to address the strangers in English.
 - v. In Newari, the terms *sara, misa, akt a, narsa and hedasara* are influenced by English.
3. In Newari *budh, budh, hajura, d i, mantri, jaja, b bu, kancha, c laka, wakila, hal, bhariy, kabi, sabh mukha, r trapati* etc. are some of the most common forms of address which are also common to Nepali.

4.2 Recommendations and Suggestions

Forms of address play a crucial role in establishing the relationship with the addressee. The addresser should take into account the feeling of others making them feel comfortable. Inappropriate choice of term may be offensive. Being polite may also involve the dimension of formality in a formal situation. The researcher, on the basis of conclusion, has attempted to forward some recommendations as follows.

- a) The Newar language has a large number of forms of address so the learners should be made clear that the Newars use different forms of address to address the people.
- b) Newari speakers learning English should be aware that the English husband and wife address each other by their FN. Likewise, Newari learning English speakers should be taught that addressing husband by FN is not acceptable. So-that in place of uttering the name of husband is usually addressed by *chi, ch y m, b buc y bw, n nic y bw, mimja, kaimu* and *ithi*.

- c) The English learning Newari should be made clear that the Newars use different forms of address to address their step-parents and children. Most of them use *cirabw* , *b* , *cab* for their step-father and *ciram* , *m* , *cam* for their step-mother whereas their step-father and step-mother use *nhy saky y* to address their step-son and *nhy smhy m* to address their step-daughter.
- d) Newari speakers should be suggested to address the phrase 'excuse me' or 'sir' for male and 'madam' for female strangers. But English speakers should be taught different forms of address in Newari and other use to address the strangers by their age, sex, social status, marital status, education, property etc. of the addresser and addressee.
- e) The Newars learning English should be clarified that most of the younger relations are addressed by their FN in English whereas the English learning Newari should be clarified that Newari has different forms to address each relation. One relation may have more forms of address.
- f) In Newari, *p s* is added after their FN to address their friends. So people learning Newari should be made clear that the Newars add *p s* at the end of the name.
- g) The people who want to learn Newari should be suggested that the Newars use *FN* and *b bu|n n* to their students and one teacher use *sara|misa*, *m satara|m sataran* to address another *skulay thuw* , *he asara*, *he m satara* to address the male head teacher.
- h) The Newars use different terms like *mantri*, *dethuw* , *mu-mantri*, *demjy nwacumi*, *mu-kha makhu swaimha*, *ins pha y imha* to address the minister, the president, the prime-minister, the speaker, the prime-judge, the judge respectively in Newari.
- i) There is no one to one correspondence between Newari and English. So, the main focus should be given to the differences between the two languages.

References

- Asher, R.E (ed) (1994). *The encyclopedie of language and linguistics*. Vol. II. Oxford: Pergamon Press Ltd .
- Brown, R. and Ford. M. (ed) (1964). *Address in American English in Del Hymes. Language in cultural and society*. New York: Harper and Row.
- CBS. (2001). *Population census*. Kathmandu: HMG/CBS.
- Couch, W. T. (ed) (1975). *Collin's Encyclopedia*. New York: Cokkier Books.
- Crystal, D. (2003). *A dictionary of linguistics and phonetics*. Malden: Blackwell.
- Els, T.V. et al. (1984). *Applied linguistics and the learning and teaching of foreign languages*. London: Edward Arnold.
- Genetti, C. (2007). *A grammar of Dolkha Newar*. Germany: Walter de Gruyter.
- Hale, A. and Shrestha K.P. (2006). *Newar*. E.C.: Lincom Europa.
- Holmes, J. (1992). *An introduction to sociolinguistics*. London: Longman
- Hudson, R. A. (1999). *Sociolinguistics*. UK: CUP
- James, C. (1980). *Contrastive Analysis*. London: Longman.
- Jespersion, O. (1954). *Language, its nature, develomentr and origin*. London: Collier MacMillan.
- Joshi, M. (2004). *Kinship terms in English and the Newar language*. An Unpublished M. Ed. Thesis, T.U., Kirtipur.
- Kattle, R.C. (2001). *A comparative study on terms of address used by English and Nepali speakers*. An Unpublished M. Ed. Thesis, T.U., Kirtipur.
- KC, T. (2062/63BS). *Nabintam bishow gyankosh*. Kathmandu: Bidharthi Pustak Bhandar.

- Khanal, G.P. (2004). *The forms of address of Tharu and English*. An Unpublished M. Ed. Thesis, T.U., Kirtipur.
- Kumar, R. (2006). *Research methodology*. London: Sage Publication.
- Lado, R. (1957). *Linguistics across culture*. Michigan: University of Michigan Press.
- Manandhar, S. (2009). *Pronominals in English, Nepali and Newar*. An Unpublished M. Ed. Thesis, T.U., Kirtipur.
- Nickel, G. (Ed.). (1971). *Papers in contrastive linguistics*. Cambridge: CUP.
- Rai, V.S. (1992). "T/V forms between wife and husband in Nepali", in Curriculum Development Journal, Vol. 28: Kathmandu.
- Rastogi, K. (1997). *Structural linguistics: Its origin and development*. Delhi: Penman Publishers.
- Richards, J. et al. (1999). *Longman dictionary of language teaching and applied linguistics*. Essex: Longman.
- Shakya, N. (2007). *Nepalbhasha*. Khwopa: Kuta Pikak.
- Shokoohy, M. Shokoohy, N. H. (eds) (1994). *Kritipur: An urban community in Nepal*. London: J. W. Arrowshith Ltd, Bristol.
- Shrestha, S. (2060BS). *Janak school atlas*. Sanothimi; Bhaktapur: JEMC Ltd.
- Shrestha, T.K. (2009). *Offering between English and Newar*. An Unpublished M. Ed. Thesis, T.U., Kirtipur.
- Shrish, K. (2008). *Forms of address between Magar and English*. An Unpublished M. Ed. Thesis, T.U., Kirtipur.
- Tamang, J. B. (2007). *The Forms of address of Tamang and English: A comparative study*. An Unpublished M. Ed. Thesis, T.U., Kirtipur.

Toba, S. et al. (2003). *Language of Nepal, journal of linguistic society of Nepal*.
VI. 20:1, 1-18. USA: CUP.

Wardhaugh, R. (Ed). (2006). *An introduction to sociolinguistics*. UK: Blackwell.

<http://www.en.wikipedia.org/wiki/Newari>

<http://www.en.wikipedia.org/wiki/language>

[http://www.en.wikiped.org/wiki/e English language](http://www.en.wikiped.org/wiki/e%20English%20language)

<http://www.jwajalapa.com>

Appendix-I

Interview Schedule/Questionnaire

This interview schedule/questionnaire has been prepared in order to accomplish a research work entitled '**Forms of Address in Newari and English**'. This research is being carried out under the supervision of **Mr. Vishnu Singh Rai**, Reader, the Department of English Education, Faculty of Education T. U., Kirtipur. It is hoped that your invaluable co-operation will be a great contribution for the accomplishment of this research work.

Researcher

Suresh Krishna Shrestha

M. Ed. (English)

Exam Roll No.: 280744

T. U., Kirtipur, Kathmandu.

Name

Address

Academic Qualification

Age

Sex

A. How are the following persons addressed in your family?

1. Husband by his wife.

.....

2. Wife by her husband

.....

3. *Father by his son.*

.....

4. Son by his father.

.....

5. Mother by her son.

.....

6. *Son by his mother.*

.....
7. Eldest son by his mother.

.....
8. Youngest son by his mother.

.....
9. Eldest daughter by her father.

.....
10. Youngest daughter by her father.

.....
11. Eldest daughter by her mother.

.....
12. Youngest daughter by her mother.

.....
13. Elder brother by his sister.

.....
14. Younger brother by his sister.

.....
15. Elder sister by her brother.

.....
16. Younger brother by his Elder brother.

.....
17. Step father by a child.

.....
18. Step mother by a child.

.....
19. A male child by step father.

.....
20. A female child by step father.

.....
21. A male child by step mother.

22. A female child by step father.

.....

B. How are the following relatives addressed?

1. *Your grandson.*

.....

2. Your granddaughter.

.....

3. Your grandfather.

.....

4. Your grandmother.

.....

5. Your maternal grandfather.

.....

6. Your maternal grandmother.

.....

7. *Your paternal uncle.*

.....

8. *Your paternal aunt.*

.....

9. Your paternal uncle named Dev Krishna.

.....

10. Your paternal aunt named Santamaya.

.....

11. *Your elder paternal uncle and aunt.*

.....

12. *Your maternal uncle and aunt.*

.....

13. *Your maternal uncle and aunt.*

.....

14. *Your maternal uncle and aunt.*

.....
15. Your father in law.

.....
16. *Your mother in law.*

.....
17. Your nephew.

.....
18. *Your niece.*

.....
19. Your nephew.

.....
20. *Your niece.*

.....
21. *Your son in law.*

.....
22. *Your daughter in law.*

.....
23. Your brother in law.

.....
24. Your sister in law.

.....
25. Your brother in law.

.....
26. Your sister in law.

.....
27. Your brother in law.

.....
28. Your sister in law.

.....
29. *Your paternal uncle and aunt.*

30. Your brother in law and sister in law.
.....

31. Your brother in law and sister in law.
.....

C. You meet a stranger. You want to attract attention but you don't know specific form of address that fits him or her. How do you address him or her?

1. *If stranger is a young male.*
.....

2. *If stranger is a young female.*
.....

3. *If stranger is an old male.*
.....

4. *If stranger is an old female.*
.....

5. *If stranger is elder than you.*
.....

6. *If stranger a child.*
.....

7. *If stranger is a male senior to you in education*
.....

8. *If stranger is a female senior to you in education.*
.....

9. *If stranger is a male who is wealthier than you.*
.....

10. *If stranger is a female who is wealthier than you.*
.....

11. *If a male who is senior to you but your servant.*
.....

12. *If a female who is senior to you but your servant.*

.....
13. *If stranger is a male senior to you in caste.*

.....
14. *If stranger is a female senior to you in caste.*

.....
15. *If stranger is a male junior to you in caste.*

.....
16. *If stranger is a female junior to you in caste.*

D. How do you address your friends?

1. *Your friend.*

.....
2. *To your close friend named Sitaram.*

.....
3. *To your close friend named Eakmaya.*

.....
4. *To your unmarried male friend named Gopi Krishna Shrestha.*

.....
5. *To your unmarried female friend named Karina Pote.*

.....
6. *Your friend's wife to you.*

.....
7. *Your friend's to you.*

.....
8. *Your friend's husband to you.*

.....
9. *Your boss.*

.....
10. *Your friend's boss who is junior to you.*

E. What are the terms of endearment for the following?

1. *Very close friend*.....
2. *Father*.
3. *Mother*.....
4. *Son*.
5. *Daughter*.....

F. How are the following persons addressed in an academic institution?

1. *A student by a male teacher*.
.....
2. *A student by a lady teacher*.
.....
3. *A teacher by a student*.
.....
4. *A teacher by another teacher*.
.....
5. *A head teacher by a teacher*.
.....
6. *A teacher by head teacher*.

F. How are the following persons addressed?

1. *President*.....
2. *Prime minister*.....
3. *Chair person*.))
4. *Minister*.....
5. *Prime judge*.....
6. *Judge*.
7. *Doctor*.....
8. *Nurse*.....
9. *Driver*.....
10. *Member of parliament*.....
11. *Poet*.....

12. *Dramatist.*
13. *Writer (Male)*
14. *Writer (Female)*
15. *Ambassador.*
16. *Leader.*
17. *Mahout.*
18. *Lawyer or Solicitor.*
19. *Plough-man.*
20. *Speaker.*

G. How are the following persons addressed in your community?

1. *Shepherd.*
2. *Goat herd.*
3. *Farmer.*
4. *Porter.*
5. *Labour.*
6. *Student.*
7. *Musician.*
8. *The cowboy.*.....
9. *Librarian.*
10. *Celibate man.*

Appendix-II
Interview Schedule/Questionnaire

Name

Address

Academic Qualification

Age

Sex

A. How are the following persons addressed in your family?

1. Husband by his wife.

.....

2. Wife by her husband

.....

3. *Father by his son.*

.....

4. Son by his father.

.....

5. Mother by her son.

.....

6. *Son by his mother.*

.....

7. Eldest son by his mother.

.....

8. Youngest son by his mother.

.....

9. Eldest daughter by her father.

.....

10. Youngest daughter by her father.

.....
11. Eldest daughter by her mother.

.....
12. Youngest daughter by her mother.

.....
13. Elder brother by his sister.

.....
14. Younger brother by his sister.

.....
15. Elder sister by her brother.

.....
16. Younger brother by his Elder brother.

.....
17. Step father by a child.

.....
18. Step mother by a child.

.....
19. A male child by step father.

.....
20. A female child by step father.

.....
21. A male child by step mother.

.....
22. A female child by step father.

B. How are the following relatives addressed?

1. *Your grandson.*

.....
2. Your granddaughter.

3. Your grandfather.
.....
4. Your grandmother.
.....
5. Your maternal grandfather.
.....
6. Your maternal grandmother.
.....
7. *Your paternal uncle.*
.....
8. *Your paternal aunt.*
.....
9. Your paternal uncle named Dev Krishna.
.....
10. Your paternal aunt named Santamaya.
.....
11. *Your elder paternal uncle and aunt.*
.....
12. *Your maternal uncle and aunt.*
.....
13. *Your maternal uncle and aunt.*
.....
14. *Your maternal uncle and aunt.*
.....
15. Your father in law.
.....
16. *Your mother in law.*
.....
17. Your nephew.
.....
18. *Your niece.*

-
- 19. Your nephew.
.....
- 20. *Your niece.*
.....
- 21. Your *son in law.*
.....
- 22. *Your daughter in law.*
.....
- 23. Your brother in law.
.....
- 24. Your sister in law.
.....
- 25. Your brother in law.
.....
- 26. Your sister in law.
.....
- 27. Your brother in law.
.....
- 28. Your sister in law.
.....
- 29. *Your paternal uncle and aunt.*
.....
- 30. Your brother in law and sister in law.
.....
- 31. Your brother in law and sister in law.
.....

C. You meet a stranger. You want to attract attention but you don't know specific form of address that fits him or her. How do you address him or her?

1. *If stranger is a young male.*
.....
2. *If stranger is a young female.*
.....
3. *If stranger is an old male.*
.....
4. *If stranger is an old female.*
.....
5. *If stranger is elder than you.*
.....
6. *If stranger a child.*
.....
7. *If stranger is a male senior to you in education*
.....
8. *If stranger is a female senior to you in education.*
.....
9. *If stranger is a male who is wealthier than you.*
.....
10. *If stranger is a female who is wealthier than you.*
.....
11. *If a male who is senior to you but your servant.*
.....
12. *If a female who is senior to you but your servant.*
.....
13. *If stranger is a male senior to you in caste.*
.....
14. *If stranger is a female senior to you in caste.*
.....
15. *If stranger is a male junior to you in caste.*
.....
16. *If stranger is a female junior to you in caste.*
.....

.....
D. How do you address your friends?

1. *Your friend.*
.....

2. *To your close friend named Sitaram.*
.....

3. *To your close friend named Eakmaya.*
.....

4. *To your unmarried male friend named Gopi Krishna Shrestha.*
.....

5. *To your unmarried female friend named Karina Pote.*
.....

6. *Your friend's wife to you.*
.....

7. *Your friend's to you.*
.....

8. *Your friend's husband to you.*
.....

9. *Your boss.*
.....

10. *Your friend's boss who is junior to you.*
.....

E. What are the terms of endearment for the following?

1. *Very close friend*.....

2. *Father*.

3. *Mother*.....

4. *Son*.

5. *Daughter*.....

F. How are the following persons addressed in an academic institution?

1. *A student by a male teacher.*
.....
2. *A student by a lady teacher.*
.....
3. *A teacher by a student.*
.....
4. *A teacher by another teacher.*
.....
5. *A head teacher by a teacher.*
.....
6. *A teacher by head teacher.*

F. How are the following persons addressed?

1. *President*.....
2. *Prime minister*.....
3. *Chair person*.....
4. *Minister*.....
5. *Prime judge*.....
6. *Judge*.
7. *Doctor*.....
8. *Nurse*.....
9. *Driver*.....
10. *Member of parliament*.....
11. *Poet*.....
12. *Dramatist*.
13. *Writer (Male)*
14. *Writer (Female)*
15. *Ambassador*.
16. *Leader*.
17. *Mahout*.
18. *Lawyer or Solicitor*.

19. *Plough-man*.

20. *Speaker*.

G. How are the following persons addressed in your community?

1. *Shepherd*.

2. *Goat herd*.

3. *Farmer*.

4. *Porter*.

5. *Labour*.

6. *Student*.

7. *Musician*.

8. *The cowboy*.....

9. *Librarian*.

10. *Celibate man*.

Appendix III

Addressing Affinal Relations

S.N.	Newari	English
1.	chi	Husband
2.	cha	Wife
3.	sasa bu	Father-in-law (husband address)
4.	sasa bu/b	Father-in-law (wife address)
5.	sas m	Mother-in-law (husband address)
6.	sas m /m	Mother-in-law (wife address)
7.	jic bh ju	Son-in-law
8.	bhamc	Daughter-in-law
9.	jil ãa	Brother-in-law (bainijwai)
10.	sasa kij	Brother-in-law (sala)
11.	kij bhata	Brother-in-law (dewor)
12.	bhamca	Sister-in-law (buhari)
13.	sasa keh	Sister-in-law (sali)
14.	k bhata	Sister-in-law (nand)
15.	cirbw	Step-father
16.	ciram	Step-mother
17.	nhy saky y	Step-son
18.	nhy samhy m	Step-daughter

Appendix IV

Addressing Family Relations

S.N.	Newari	English
1.	b jy	Grand-father (paternal &(maternal)
2.	b jyai	Grand-mother (paternal &(maternal)
3.	k nch b	Paternal uncle (father's younger brother)

4.	m m	Paternal Aunt (father's younger brother-in-law)
5.	p ju	Maternal uncle (mother's brother)
6.	m lju	Maternal aunt (mother's brother-in-law)
7.	chy mc	Grand-son
8.	chymis mc	Grand-daughter
9.	k yac	Nephew (paternal)
10.	mhy c	Niece (paternal)
11.	bhimc	Nephew (maternal)
12.	bhimc	Niece (maternal)
13.	p ju	Paternal uncle (father's brother-in-law)
14.	nin	Paternal aunt (father's sister)
15.	tab	Paternal uncle (father's elder brother)
16.	tam	Paternal aunt (father's elder brother-in-law)
17.	cirabw	Maternal uncle (mother's younger sister-in-law)
18.	m m	Maternal aunt(mother's younger sister)
19.	tab	Maternal uncle (mother's elder sister-in-law)
20.	tam	Maternal aunt (mother's elder sister)
21.	tarim d i	Elder brother by sister
22.	b bu	Younger brother by sister
23.	tarim tat	Elder brother by sister
24.	keh	Younger sister by brother
25.	k nch m b bu	Younger brother by elder brother
26.	tarim b bu	Eldest son
27.	k nch m b bu	Youngest son
28.	tarim mhy m	Eldest daughter
29.	cirim mhy m	Youngest daughter

Appendix V

Addressing Social Relations

S.N.	Newari	English
1.	d i/bh i	Stranger (young male)
2.	tat / keh	Stranger (young female)
3.	d i/ar	Stranger (old male)
4.	t ju	Stranger (old female)
5.	d i	Stranger (male person older than addresser)
6.	at	Stranger (female person older than addresser)
7.	b bu	Child (male)

8.	n n	Child (female)
9.	chi	Stranger (educated male or female)
10.	s hub	Stranger (wealthier male)
11.	s hun	Stranger (wealthier female)
12.	b jy	Stranger (male senior in caste)
13.	bajyai	Stranger (female senior in caste)
14.	d ic /kij	Stranger (male junior in caste)
15.	tat /keh	Stranger (female junior in caste)
16.	FN	Male or female senior servant
17.	p s	A friend
18.	tw yaju	Very close friend
19.	sitar ma	A close friend named Sitaram
20.	ekam y	A close friend named Eakmaya
21.	gop	Unmarried male friend named Gopi Krishna Shrestha
22.	karin	Unmarried female friend named Karina Pote
23.	bisya	Boss
24.	FN or bwanima	A student by male or female teacher
25.	m stara/m staran	A teacher by a student
26.	p s	A teacher by another teacher along headteacher
27.	skuly thuw	A head teacher by a teacher
28.	dethuw	president
29.	mu-mantri	Prime-minister
30.	mantri	Minister
31.	demjy nwacumi	Speaker
32.	mu-khamakhu swaimha	Prime-judge
33.	khamakhu swaimha	Judge
34.	mujy n ya	Chairperson
35.	d ktara	Doctor
36.	narsa	Nurse
37.	dem jya cwāpi	Member of parliament
38.	c laka	Driver
39.	kabi or cin kha cwam	Poet

40.	n takak ra	Dramatist
41.	n ya	Leader
42.	cwam	Male writer
43.	mis mha cwam	Female writer
44.	r jdut	Ambassador
45.	kisibokim	Mahout
46.	kutilaju	Lawyer
47.	hal	Plough-man
48.	phai-jwaimha	Shepherd
49.	colegoth l	Goatherd
50.	got l	Cowboy
51.	jy pu	Farmer
52.	bhariy	Porter
53.	jy m	Labor
54.	wasat ja	Musician
55.	saphukuthi cwanim	Librarian
56.	by h may nimha	celibate

Thank You.