

CHAPTER – ONE

INTRODUCTION

The present study is about the “Forms of Address in Sinjali (Khash) Dialect and English. This chapter consists of general background, review of the related literature, objectives of the study and significance of the study.

1.1 General Background

Language is an essential and powerful means of communication through which human beings express their feelings, thoughts, ideas, desires, emotions and so on. It is the species specific and species uniform i.e. only for human beings. Language is species specific to humans in the sense that human mind is genetically equipped with a special type of innate capacity to acquire language. Language is also species uniform in the sense that every child irrespective sex, cast, class, nation, ethnicity becomes able to acquire the native language effortlessly in about the same age whether they get training or not. Language plays a vital role in human civilization. Without language, no human civilization can grow, flourish and be meaningful.

It is very difficult to define language. It means a single definition can not cover the whole aspects of language. Sapir (1921) defines language as, “A purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols” (as cited in Lyons, 1992 .p.3). Similarly, Blotch and Trager (1942) view, “A language is a system of arbitrary vocal symbols by means of which a social group co-operates” (as cited in Lyons 1992, p.4). According to Richards et al. (1999), “Language is the system of human communication which consists of the structured arrange of sounds (or their written

representation) into larger units e.g. morphemes, words, sentences, utterances (p.196). In the same way, Chomsky (1957, p.13) defines a language as “A set (finite or infinite) of sentences, each finite in length constructed out of finite set of elements”.

All the above mentioned definitions focus on communicative and social functions of language. It is agreed by all that languages are systems of symbols designed, as it is for the purpose of communication. Indeed, language is that aspect of human beings through which communication and socialization occur in the family, society, community and country.

1.1.1 Linguistic Scenario of Nepal

Nepal is a small country having the area of 1,47,181 square k.m. It has the area of 0.03% and 0.3% of the world and Asia respectively (Bhattarai 2010, p. 15). It is small in size but rich in its linguistic and cultural aspects. It is a multilingual, multicultural and multiethnic country. It is very fertile land for languages. Linguists are trying to discover new languages in some remote parts of the country in Nepal because some languages are still waiting to be discovered. According to the Population Census (2001), there are more than 92 languages spoken in the country. Out of these languages, most of them do not have written scripts but they exist only in spoken form.

The languages and their dialects spoken in Nepal are related with four language families. They are categorized as follows:

1.1.1.1 Indo-Aryan Family

This family includes the following languages:

Nepali	Rajbanshi	Darai
Maithili	Hindu	Kumal
Bhojpuri	Danuwar	Bote

Tharu	Bangali	Churauti
Awadhi	Marwari	Majahi
Urdu	Punjabi	English

1.1.1.2 Tibeto- Burman Family

This family includes the following languages:

Tamang	Newar	Magar
Bantawa	Gurung	Limbu
Sherpa	Chamling	Chepeng
Sunuwar	Thami	Kulung
Dhimal	Yakkha	Thulung
Sanpang	Khaling	Thakali
Chhantyal	Dumi	Jirel
Puma	Dura	Meche
Pahari	Lepcha	Bahing
Raji	Hayu	Byangshi
Ghale	Chhiling	Lohorung
Chinese	Mawahang	Raute
Tilung	Lingkhim	Koche
Dronkha	Mizo	Dongmali

1.1.1.3 Dravidian Family

Jhangad is the only one language in this family, which is spoken in the area of Koshi river in the eastern region of Nepal.

1.1.1.4 Astro-Asiatic Family

Satar/ Santhali is the only one language belonging to this family, which is spoken in Jhapa district in the eastern part of Nepal.

Among these four language families mentioned above, Tibeto-Burman language family includes a large number of languages spoken in Nepal.

(Source- Toba, 2003, pp. 15-16)

1.1.2 The English Language and Its Importance

Language is a set of signals and voluntary vocal system of human communication by which we express our thoughts, ideas, feelings, emotions, etc. It makes human beings different from other animals because human beings are such creatures who have only the capacity to use language in the world. They use elaborated communication system by means of it. They have learnt to make infinite uses of finite rules. It is species specific. Richards et al. (1999,p.196) define language as “The system of human communication which consists of structured arrangement of sounds or their written representation into large units, e.g. morphemes, words, sentences, utterances”.

Language is the powerful means of communication. There are many languages used by different people living in different places and parts of the world. Almost all the languages are equally efficient and effective for communicating message. But, all the languages are not equally spreaded to be used among different people. Some languages are widely used than the others .The English language is one of the most dominant of them. It plays an important role in the society and is used as a lingua franca. Every country has given a great emphasis on English. It has occupied an important place in the whole body of modern world. It is the powerful means to understand and achieve the technology. A vast store of knowledge and technology is employed through the English language. It increases the process of modernization . A good number of books of science, technology, commerce, business, computer, arts, literature, newspapers, magazines, and other reference materials are found in the English medium. It is the medium of instruction especially in the field of technical education: science, engineering, medicine and information technology. It is more powerful and has a significant influence in the education system of almost every country. It has become the only means

of preventing our isolation from the world and it is important for those who want to broaden their knowledge of the modern world.

In different international organizations like United Nations Organization (UNO), South Asian Association for Regional Co-operation (SAARC), World Trade Organization (WTO), the English language is the means of communication. Therefore, it has become an inevitable source of knowledge for native and non-native speakers too.

Asher (1994) on “The Encyclopedia of Language and Linguistics Vol-II” presents the position of English under Anglo-Frisian of Indo-European language family in the diagram as follows:

Indo-European Language

(Source: Asher, 1994,p. 642)

1.1.3 The English Language in Nepal

The English Language has begun to be learnt in Nepal after it entered the Indian subcontinent with the expansion of the British Empire in the east. The British introduced English in the Indian education system and later it expanded upto Nepal. Formally, English entered Nepal with the foundation of Durbar High School in 1854 A.D. by Rana Prime minister Jung Bahadur Rana. Particularly, the opening of Tri- Chandra College in 1981 A.D. states the formal beginning of English in higher education in Nepal. In those days, literary texts used to be studied and analyzed and literature used to be the focus of study in learning a language. The two secondary language skills 'reading and writing' had given priority to others. Grammar Translation method used to be applied and even the teachers were untrained.

As time passed by, the situation gradually changed the ELT situation in our country. At present, English is learnt from the beginning of school level. it is taught as a compulsory subject upto Bachelors level and as a specialization subject to produce qualified and trained teachers and teacher trainers in T.U. under the Faculty of English, Education and Central Department of English under the Faculty of Education, Humanities and the social science.

1.1.4 Dialect

A language is used differently according to the different place, time, group of people or subject matter and situations. It has different varieties i.e. the variation of a language. The variation of language, spoken in one part of a country or by people belonging to a particular social class which is different in some words, grammar and pronunciation from other forms of the same language, is called a dialect. Dialects are linguistic varieties. The speech of people from different social as well as regional groups may

differ in their own ways. A dialect is such a variety of language that tells something about or identifies the speakers or the users of the language.

Dialects are generated due to different social background and geographical origins of the speakers. Dialects are categorised into two:

a) Geographical Dialect (Geolect)

b) Social Dialect (sociolect)

1.1.4.1 Geographical Dialect

A language, which is spoken differently according to the different region or place or belt is known as geographical/regional dialect. It reflects geographical origin of speakers. It involves the features of pronunciation, vocabulary and grammar, which differ according to the geographical area that speakers come from. Geographical varieties are due to the distance from one group of speakers to others. Greater the distance, greater is the difference. Geographical dialects are spoken based upon region (Eastern, Western), belt (Hilly, Terai and Himalayan), zone (Mechi- Mahakali) and district (Jhapa, Doti, Jumla) e.g. American English, British English, Jumli Nepali, Kathmandu Nepali, etc.

1.1.4.2 Social Dialect

The language that varies according to class, age, race, caste, ethnicity, color, education, sex, etc, is called social dialect. It is the speech variation, which is associated with the various groups and classes of people in the society. It is the social classification on the basis of religion, occupation, income, prestige e.g. Educated English, Black English, Royal Family Nepali, Public Nepali, etc.

So, dialects are distinguished by the features of pronunciation, vocabulary and grammar according to the social group of the speakers. Different features such as education, income level, ethnicity, place, etc. determine

the social class of the people. So, the people who are from different social groups speak different dialects if they use different words, pronunciation and grammar.

1.1.5 Sinja Valley and the Sinjali (Khash) Dialect: A Brief

Introduction

Jumla is one of the hilly district of Nepal, which lies in the Karnali zone of Mid-Western region. According to Dhital (2061, p.11), Jumla district is geographically situated from 28°58” to 29°30” Northern Latitude (Akshamsha) and from 81°58” to 82°18” Eastern Longitude (Deshantar). Its height is 7,000 – 21,077 feet from the sea level. Chhināsin Khalangā, the headquarter of Jumla district is situated 7,600 feet high from the sea level. The total area of Jumla district is 2,531 square kilometers.

Sinjā valley is a beautiful as well as a historical place of Karnali zone. It is situated in the West-Northern part of district headquarter i.e. Chhināsin Khalangā. Here is a river named ‘Himā’, which follows through the Sinjā valley and follows into Tilā river at Nāgmagād. The temple of Gadimāi and the cave ‘Pāndawagufā’ are the famous religious places in this valley. According to Sinjapati (2041, p.6), there are nine territories (viz. Pānsaya darā, Asi darā, Chaudhabisa darā, Bheri Kholā, Goru Kholā, Naubisa (Rakāl Kholā), Danuwā, Munikuni and Sinjā darā). The area stretched from southern district boundary of Mugu i.e. Rārā National Park in the North to Nāgmagād or PātarKholā i.e. the border of Jumla and Kalikot in the South, is called Sinjā darā (Sinjā territory). Out of 30 VDCs of Jumla district, 11 are in Sinja territory. Sinja has linked by the Karnali Highway since 2067 B.S. Due to some modern facilities like transportation, electricity and communication, the life style of Sinjali people has been changing than the past. The people of different casts like Brahmans,

Chhetris, Dalits, etc. reside here. But, the majority of the population is of Chhetris.

Nepali language belongs to Bharopeli Khalak (Indo-Aryan Language Family). According to Pokhrel (2005, p. 37), Nepali language is also known as 'Khas Kura' (Khash language). According to the Census Report (2001 A.D.), 48.61%, people of Nepali are using it as first language. Nepali language is taken as a standard language, which is used in news, media, education, administration, literature, etc. Different linguists and scholars have given different classification of the Nepali language. However, the latest classification of Pokhrel (2005) is believed an authoritative classification, which is given as follows:

The Nepali Language

Para Pachchhima/ Malikali Group	Ora- Pachchhim/ Mahakali Group	Purbeli/Gorkhali/ Parbati Group
	Majha	Majhali/
	Pachchhima/ Khaptadeli	Jumli/Jageshwori Group

(Source: Dhakal, 2066 . Samaya Bhasha Vigyan)

Majhali language group lies under Bharopeli (Indo-Aryan language Family) and Sinjali dialect lies under Majhali language groups as originated in Sinja, a beautiful valley of Jumla district. The dialect of Majhali group, spoken in Sinja territory is known as Sinjali (Khash) dialect. The atlas of Sinjali dialect is given in the appendix-I. There are

three dialects of Majhali dialect group in Jumla district (look in the appendix-II). According to Sinjapati (2041,pp.20-21), there are twenty vowels and thirty four consonant letters in Sinjali dialect variations (look the appendixes III and IV respectively).

Khash language or modern Nepali was born in Sinja of Jumla district, grown up in the middle part of Nepal and became old when it reached in far –eastern Sikkim of India. According to Bandu (2052, pp. 208-210), the Nepali root word ‘Khash’ means fallen or degraded or the word ‘Khash’ refers to inferior persons. So, not only the other people (e.g. Sherpa, Rai, Magar, Tamang, Gurung, etc.) but also Khash language speakers started to dislike the word ‘Khash’. On the other hand, the Khash people had not as good knowledge as other Aryan people about their holy books. So, other people used to hate the Khas native speakers. Due to this reason, Khas people did not give attention about their own characteristics. They started to use Parbati and Gorkhali language. So, the khash language started to be extinction day by day. It remained as a dialect of the Majhali dialect group. It is mainly used in eleven VDCs (viz: **Bumra Madichaur, M lik Bot , Kanak Sundary, Bir t, P ndawaguf , Dh np , Nar kot, Sanig un, Badki, K lik khetu and mah bai P tarkhol**) of **Jumla district** and around karnali zone. Being spoken in different way from standard Nepali language in grammar, pronunciation, words, meaning and ascent, Sinjali is taken as one of the dialect of it. Some examples from Sinjali dialect are given in the next page:

Sinjali Dialect	Standard Nepali	English
H mmo	h mro	our
To, tu	tan	thou
Tyaro	tero	your
Mu/mero	ma/mero	I/my
Kaikana	Kasl i	Whom
Kaiko	Kasko	Whose
Paith/j tt	dh min ch/j ttr	festival
M nthā/ m isa	m nis	man
Chhakaly balti / Chhakalya/ Chhakalyapalti	bih nipakha	in the morning
r ttai	mirmirem	dawn, early in the morning
belbudya/ belbuna/ bh sp l	S njhapakha	in the evening
Mhaddi r t	madhya r t	midnight etc.

1.1.6 Forms of Address

Forms of address refer to the pronominal system of a language, which are used to address others. In other words, the pronouns which we use to address a person or persons, when we speak to, are forms of address.

Language is used to perform some functions. One of the most important factors for effective communication is the right use of forms of the address to draw the attention of people. Speakers must recognize the

social setting, relationship with other persons as well as the terms of address to be used. Therefore, forms of address are the formal manner of beginning a communication, either spoken or written. Forms of address are icebreakers that lead to effective communication. These are one of the most important factors for perfect communication. The speakers without the knowledge of choosing right forms of address may fail to be polite and can be offensive or sometime rude which leads to break of communication. Speakers have to be closely familiar with social setting, relationship with others, context, topic as well as with the forms of address. According to Richards et al. (1985,p.4), the way in which people address one another usually depends on their sex, age, social class and personal relationship. For example, many languages have different second person pronouns forms, which are used according to whether the speaker wants to address someone politely or more informatively e.g. in German sie-du, in French vous-tu and in Spanish usted-tu. If a language has only second person pronoun form e.g. English 'You', other addressive forms are used to show formality or informality e.g. Sir, Mr. Brown, Brown, Billy, etc. In communication, the forms of address deserve a crucial role, which emphasizes social relationships and serves to evoke the response implied in the particular relationship indicated as the kinship terms. In this connection, the World Book Encyclopedia, Volume 1 (1966,p.32), Emile 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 recognize their positions. Forms of address are complex and vary from country to country Spoken form of address must be used correctly so that you do not

unintentionally offend the person to whom you are speaking. However, you are bearing when speaking to someone else can convey respect as well as any forms of address.

For enhancing communicative competence, the appropriate choice of forms of address should be emphasized because they play a significant role to break the ice with any person. Lack of the knowledge of the correct choice of forms of address results inability to win the heart of the addressee. Furthermore, the manner of person address is rigid regarding people holding political, ecclesiastical and judicial positions as well as those distinguished by birth. As a result, adherence to them is considered necessary. Young and inexperienced people rarely meet important people unexpectedly. They generally have warning in advance of formal or semi-formal occasions. They may ask the organizer or host of the occasion how to address the guest of honour. When a person with a particular rank visits a school or a hospital, someone usually tells the people present the correct forms of address. If people have not had the opportunity to find out in advance the correct forms of address or if they are in doubt, they may simply use 'sir' or 'ma'am'.

'Ma'am' in English speaking countries is correct for all women. We should not address a woman as 'Madam' if we are meeting socially. Servants or trades people more often use 'Madam' or 'Madame' pronounced in the French way. Likewise, according to World University Encyclopedia, Volume 1 (1968,p.45), in countries where rank and title prevail, the forms of address is quite complex and adherence to them is considered necessary. Common usage has established some forms of address for speaking and correspondence in all countries, though, in republican democracies, these forms are comparatively simple and infrequent. Wardhaugh (1986,p.258) states:

People can be addressed by title (T), by first name (FN), by last name (LN) or by a nick name. All kinds of combinations are possible in English: Dr. Smith, John Smith, John, Johnnie, Doe, 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.

The way in which people address one another usually depends on the particular occasion, the social status or rank of the other, age, sex, personal relationship, family relationship, occupational hierarchy, transactional status (i.e. a service encounter, or a doctor-patient relationship or one of priest-penitent), rate or degree of intimacy. The address forms of a language are arranged into a complex address system with its own rules, which need to be learned if a person wants to communicate effectively.

'Sir', 'Master' and 'Mistress' were formal titles of respect indicating rank and power. 'Sir' is now, used as title prefixed to the name of a baronet or knight, and more generally as having respect for elders or superiors when not using their names. 'Master' as a courtesy title developed into 'Mister' and in its original form as well as indicating an academic degree or professional position is used who is too young to be called 'Mister', 'Mistress' form being a title of courtesy prefixed to woman's name, has become either 'Mrs.', 'Miss' depending upon whether the woman addressed is married or not. 'Madame' was originally used as a title to signify a woman of high rank. It is now used to address a woman of any

minor rank but of social consideration, a married woman with a daughter-in-law, and in the United States for untitled wives of foreign dignitaries, unless English and Canadian, no matter what their nationalities.

In English, when we are in doubt as to how to address another we can actually avoid the difficulty by not using an address term at all. We can say 'Good morning' as well as 'Good morning sir/Mr. Smith'. Therefore, English has the possibility of the avoidance of an address term or of a choice between familiar and polite. This is also possible for one person to have a considerable variety of address forms, i.e. avoidance of address form or choice between familiar and polite.

Most languages have T/V distinction in their pronominal system of address. They correspond to the T/V distinction in French, which has a singular 'you', T (tu) and plural 'you', V (vous). Brown and Gilman (1960) maintain that this T/V distinction began as a genuine difference between singular and plural 'you' but in the long run 'T' became the 'familiar' form and the 'V' the 'polite' one. As the time passed, upper class people started using 'V' form with each other whereas, lower class people began using 'T' form. Besides, upper class people used 'T' form to the lower class people and received 'V' form from them. Non-reciprocal T/V usage, later, came to symbolize a 'Power' relationship and reciprocal V usage become 'Polite' usage. Reciprocal T usage was used to show 'Intimacy' and 'Solidarity'.

The English language once had such a distinction, 'thou/ you' distinction. In Nepali tan/timi can be under 'T' and mausuf/hajur/tapai can be put under 'V'. Such a distinction can be found in the Sinjali (khash) dialect as well. T/V distinction in the Sinjali (khash) dialect can be exemplified as follows:

T

(i) Father/Mother Son/Daughter

V

Father to son: e bh ua, *toile* kh n kh ilis? (Did you take food?)

Son to Father: (e) b bai, *tumile* kh n kh ilyau? (Dad, did you take meal?)

T

(ii) Master Servant

V

Master to servant: 'e gorkhy a', bholi khet bhaunuchha , to kalkhi esh h i. (Hey! Gorkhe, we have *to* plough the field tomorrow. So, come soon , ok.)

Servant to master: hunchha, *tumi* jharko num na. Mu gh m nulāgdai ijanchhu. (Yes sir, no need to worry about it, I'll come before dawn.)

Although, T/V distinction has disappeared from English, there is tendency of using proper names and title when addressing another person. Brown and Ford (1861) present the forms of address used in English which is given in the next page:

T

T

TLN

TLN

LN

LN

FN

FN

MN

MN

T -title

TLN -title last name

LN -last name

FN -first name

MN -multiple names

Address forms for proper names in English showing common units and combinations (after Brown and Ford, 1861). Horizontal links are reciprocated forms with 'Solidarity' increases from left to right. Vertical links illustrate unreciprocated forms making inequities of power.

(Adapted from Robinson 1972,p.123)

1.2 Review of the Related Literature

Many research works have been carried out to compare various aspects of language between English and other languages like English-Nepali, English-Nepali-Maithili, English-Maithili, English-Nepali-Doteli, English-Doteli, English-Newari, English-Tharu, etc. There are some research works on comparative study of language between English and

other languages, but no any research has been carried out on the forms of address in the Sinjali dialect and English in the Department of English Education, T.U. The researcher has reviewed some of the researches that are somehow related to the present research study. Literature reviews of those researches are summarized as below:

Giri (1982) carried out a research entitled “English and Nepali Kinship Terms: A Comparative Linguistic Study”. The main purpose of this study was to determine the English and Nepali kinship relations and find out their corresponding address forms and then to compare and contrast the terms. She found that English Kinship terms are less in number in comparison to Nepali Kinship terms and in English, most of the kinship relations are addressed by name while in Nepali they are addressed by Kinship terms.

Rai (2001) carried out a research entitled “A Comparative Linguistic Study of English, Nepali and Limbu kinship Terms”. The main aim of her study was to study the linguistic systems used to refer to kinship relations of both consanguineal and affinal types across five generations from the perspectives of both male ego and female ego in the English, Nepali and Limbu languages. The study indicated that English has less number of kinship terms in comparison to both Nepali and Limbu.

Similarly, Kattel (2001) conducted a research entitled “A Comparative Study on Terms of Address Used by English and Nepali Speakers”. The main concern of his study was to find out the terms of address in English and Nepali and compare the terms of address in English and the common equivalents in Nepali. He stated that the native speakers of English largely rely on the ‘Excuse me’ phrase. Most of the Nepali Kinship terms can function as terms of address whereas in English, ascending

generation only receives title and others are usually addressed by the first names.

Khanal (2004) accomplished a research entitled “A Comparative Study on the Forms of Address of Tharu and English Language”. The major objective of the study was to find out the forms of address used in the Tharu and English Language and to compare the common forms of address of the Tharu and English languages. His findings were that Tharu has several forms of address but English language lacks such concepts. Most of the Kinship terms can be used for addressing people in Tharu, but only a few kinship terms can be used as address forms in English.

Tamang (2007) carried out a research entitled “The forms of Address of Tamang and English: A Comparative Study”. The major objective of his study was to list and compare the forms of address used in the Tamang and English languages. His conclusion was that most of the kinship terms can be used in addressing people in Tamang, but only a few kinship terms can be used as address forms in English.

Likewise, Thapa (2009) conducted a research entitled “Forms of Address in Bhujel and English”. The main purpose of his study was to list down and compare the forms of address used in Bhujel and English languages. His finding was that most of the kinship terms are used in addressing people in Bhujel, but only a few kinship terms are used to address in English.

Budha (2010) carried out a research entitled “Kinship Terms of Sinjali, Nepali and English: A Comparative Study”. The objective of his study was to compare and contrast the kinship terms with the Nepali and English kinship terms. He found that Sinjali (Khash) dialect is richer than the English in terms of the kinship terms and the Nepali language has also less number of kinship terms in the comparison to the Sinjali (Khash).

Likewise, Rawal (2010) conducted a research entitled “Terms of Greeting and Taking Leave in English, Nepali and Bajhangi”. He found that English speakers often use informal terms whereas, Bajhangi and Nepali speakers use formal terms with seniors and informal terms with junior family members and relatives.

Shahi (2011) carried out a research entitled “Speech Acts of English and Jumli”. The major concern of his study was to list and compare between different speech acts used by the native speakers of English and Jumli. His conclusion was that the Jumli native speakers are less polite in using the speech acts than the English.

Despite so many researches carried out in the past, no any comparative study of English and Sinjali (Khash) forms of address has been done yet. As I am the inhabitant of the historical Sinja valley and Sinjali speaker, I was naturally interested in the area of Sinja valley and chose this topic. It explores into the Sinjali (Khash) forms of address.

1.3 Objectives of the Study

The present study has the following objectives:

- i) To list the forms of address used in the Sinjali (khash) dialect.
- ii) To compare and contrast the forms of address used in the Sinjali (khash) dialect with the forms of address in the English language.
- iii) To suggest some pedagogical implications.

1.4 Significance of the Study

Being a new research work on the Sinjali (khash) dialect in the faculty of Education, Department of English, this research will be invaluable for the department itself. This study will be fruitful to all the language students, language teachers, textbook writers, syllabus designers and the

researchers who are interested in sociolinguistic aspect of the Sinjali (khash) dialect and English language. This study is also significant for all the people who directly and indirectly involve in the study of the Sinjali (khash) dialect and English language teaching in particular and all the other languages in general and prospective researchers who are eager to know the forms of address used in the Sinjali (khash) dialect and English.

1.5 Definition of Specific Terms

The specific terms used in the thesis are defined as follows:

Affinity: The term ‘affinity’ refers to the relationship by marriage ties.

Consanguinity: It refers to the relationship by blood ties or the connection of person descended from the same ancestors.

Ego: It refers to the person from whom the relationship is expressed, e.g. ego’s parents, ego’s siblings.

Educated: It refers to those Sinjali (Khash) informants who have got the academic qualification of S.L.C. 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 especially to acknowledge differences in social situation. They are the formal manners of beginning a communication.

Illiterate: It refers to those Sinjali (Khash) informants who are unable to read and write.

Kinship: It refers to the relation based on culturally recognized or modeled connection between parents and children (and extended to sibling: brother or sister and through parents to more distant relatives.)

Kin-titles: Simply, the kinship terms that are used to address people in speaking or in writing is called kin-titles. Mum, Dad, Uncle, etc. are the examples of Kin-titles used in English.

Literate: It refers to the sinjali (Khash) informants who have got the academic qualification below S.L.C. level.

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, etc. in the family or in the community. People with high status are considered to be superiors.

Title: The words or phrases that are used in front of the person's name to show his/her social rank or official position, whether or not they are married, short form etc. They show a person's profession, his/her political position, etc. Dr., Mr., Mrs., Ms., Sir, Ma'am, Captain, Prime Minister, etc. are some examples.

CHAPTER - TWO

METHODOLOGY

Research methodology is a systemic way to solve the research problems. It may be defined as a science of studying how research can be done scientifically. Methodology is the study of methods and deals with the philosophical assumptions underlying the research process. It constitutes the theory and analysis of how research can be conducted. To fulfil the objectives of the present study, the following methodology was adopted:

2.1 Sources of Data

In order to carry out this research, the researcher used both primary and secondary sources of data.

2.1.1 Primary Sources of Data

Being a native speaker of the Sinjali (Khash) dialect, the researcher was himself a primary source of data. Besides, he collected the primary data from the native speakers of the Sinjali dialect of eleven VDCs (viz.

Bumra M dichaur, M lik Bot , Kanak Sundary, Bir t, P ndawaguf , Dh np , Nar kot, Sanig un, K lik khetu, Badki and Mah bai P tarkhol) of the Sinja valley in Jumla district.

2.1.2 Secondary Sources of Data

In addition to the primary sources, the researcher used the secondary sources of data, viz. the different books, journals, magazines, research reports, thesis, internet and others that are closely related to research work. The data for the forms of address in English were taken from Brown and Ford (1964), The World Book Encyclopedia (1966), The Encyclopedia America (1996), Kattel (2001), khanal (2004), Tamang(2007) and Thapa (2009).

Full Forms of Abbreviated VDCs' Names

Bum. VDC- Bumra M dichaur

M l. VDC- M lik Bot

Kan. VDC- Kanak Sundary

Bir. VDC- Birat

P n. VDC- P ndawaguf

Dh n. VDC- Dh np

Nar. VDC- Nar kot

San. VDC- Sanig un

Bad. VDC- Badki

K l. VDC- K lik khetu

Mah. VDC- Mah bai P tarkhol

2.4 Research Tools

To collect the data, the researcher used interview schedule (See Appendix-VIII) as a major tool. Similarly, he also had a group discussion with the native speakers to verify the data.

2.5 Process of Data Collection

The researcher visited the six native speakers of Sinjali (Khash) from the each selected VDCs (viz. **Bumra M dichaur, M lik Bot , Kanak Sundary, Bir t, P ndawaguf , Dh np , Nar kot, Sanig un, Badki, K lik khetu, Mah bai P tarkhol**) of jumla district, keeping in mind the age group, sex and educational background. Then, he built rapport with them for data. He explained his objectives of the study and conducted the interview with six native speakers from each selected VDCs by snowballing. Besides, he organized a group discussion of native

speakers. The researcher had an oral interview based on the interview questionnaire and then noted down what they responded.

2.6 Limitations of the Study

The study has the following limitations:

- i)The study was primarily concerned with the spoken forms of address of Sinjali (Khash) dialect and English.
- ii)The data were collected from **66** Sinjali native speakers of eleven VDCs of Sinja area (viz: Bumra M dichaur, M lik Bot , Kanak Sundary, Bir t, P ndaguf , Dh np , Nar kot, Sanig un, Badki, K lik khetu and Mah bai P tarkhol) in Jumla district.
- iii)The study was limited to the sets of interview questionnaire.
- iv)The forms of address used in the study cover forms of address for consanguineal relations, affinal relations, social relations and ecclesiastical positions in Sinjali (khash) communities.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis, interpretation and presentation of data. To make analysis and interpretation vivid, the researcher used descriptive method. Having collected the data from the native speakers of the Sinjali (khash) dialect from the field, the researcher, here, has tabulated the responses, mainly in terms of the number of frequency. More frequent the forms of address are put at first, and accordingly, the less frequent ones follow the more frequent ones. As the dialect belongs to the native speakers themselves, the researcher has put the forms of address based on the information provided by the informants and verified them by the researcher himself by virtue of being one of the native speakers of the Sinjali (khash) dialect. The figures in the tables indicate the number of informants who supplied the information. It has been taken for granted that the more frequency in the number of informants using the form, the more common form of address being used in the Sinjali (khash) dialect and vice-versa. On the basis of the collected data, the researcher has analyzed, interpreted and compared the forms of address of the Sinjali (Khash) dialect and English language.

3.1. Forms for Addressing Consanguineal Relations

People make the relation to each other in different ways. The relationship may be personal within the same blood or that is created by marriage. Consanguineal relations are relationships by birth or distinguished from 'in-law' and 'step-relatives'. Forms of address of Sinjali (Khash) dialect used for addressing consanguineal relatives are presented, analyzed and compared with English, which are mentioned in the next pages:

3.1.1 Paternal Grand-father, Grand-mother and Maternal Grand-father, Grand-mother

The following table shows the frequency of forms of address used in Sinjali (Khash) dialect for paternal grandfather, grandmother and maternal grandfather, grandmother.

Table No. 2

Forms of Address used for Paternal Grand-father, Grand-mother and Maternal Grand-father, Grand-mother

Forms of Address	Paternal Grandfather		Paternal Grandmother		Maternal Grandfather		Maternal Grandmother	
	No.	%	No.	%	No.	%	No.	%
(e) bobai	45	68.78						
(e) b jyai	21	37.81						
(e) bajjuai			30	45.45				
(e) bajyu			15	22.72				
e bai			15	22.72				
e bajai			6	9.09				
(e) b jyai					35	53.03		
(e)bobai					31	46.96		
(e)bajjuai							30	45.45
e bajyu							15	22.72
e bai							15	22.72
e bajai							6	9.09
Total	66	100	66	100	66	100	66	100

The overwhelming majority of informants of the Sinjali (Khash) dialect mentioned the forms ‘(e) bobai’ (68.18%) more than ‘(e) b jyai’(37.87%) to address their paternal grandfather. In this way, paternal grandmother is addressed by various terms as ‘(e) bajjuai’(45.45 %), ‘(e) bajyu’(22.72) ‘e bai’(22.72%), ‘e bajai’(9.09%). Among them, ‘e bajai’ is less common

mainly used by literate people. Similarly, maternal grandfather is addressed by ‘e’ b jyai’(53.03%) and ‘(e) bobai(46.96%)’. Both terms are common but the literate new generation is using the first term more than the second. The forms of address used for maternal grandmother are also used for addressing paternal grandmother in Sinjali dialect.

In English, on the other hand, both paternal and maternal grandfather and grandmother are addressed in the same way. The forms ‘Grand pa’ or ‘Grand dad’ and ‘Grand ma’ are commonly used to address grandfather and grandmother respectively. The terms ‘Nana’, ‘Nanna’, ‘Nanny’ and ‘granny’ are also found to be used to address grandmother in English.

3.1.2 Father and Mother

The forms of address used for father and mother in Sinjali (Khash) dialect are given in the following table:

Table No. 3

Forms of Address Used for Addressing Father and Mother

Forms of address	Father		Mother	
	No.	%	No.	%
(e) b bai	45	68.18		
(e) buai	21	31.81		
(e) mai			40	60.60
(e) jiai			20	30.30
(e) muai			6	9.09
Total	66	100	66	100

The above table shows that the most common term for addressing father in Sinjali (Khash) dialect is ‘(e) b bai’ (68.18 %). Out of 66 informants, 45 i.e.(68.18%) used this term. The less common term used for addressing father is ‘(e) buai’ (31.81%). In the same way, the majority of informants of Sinjali (Khash) dialect used the form ‘(e) mai’ (68.18%)

more than ‘(e) jiai’(30.30%) and ‘(e) muai’ (9.09%) to address their mother.

In English, the forms ‘Dad’, ‘Daddy’ and ‘Father’ are used to address father by son or daughter. Among them, ‘Dad’ is more common. Similarly, ‘Mum’ is more common than ‘Mummy’ or ‘Mother’ while addressing mother by son or daughter.

3.1.3 Son, Eldest Son and Youngest Son

Sinjali (Khash) native speakers use different terms to address their descending generation e.g.(son , daughter, grandson , etc.). Generally, they use ‘e FN’ to address their son/daughter/grandson/granddaughter, etc. upto their childhood. But, after marriage or in their adulthood, they are addressed by different terms as ‘e jeth /e m il /e s il /e k nth ’, etc. regarding to their elderness. The following table shows different forms of address for son, eldest son and youngest son:

Table no- 4
Forms of Address Used for Addressing Son, Eldest Son and Youngest Son

Forms of address	Son		Eldest son		Youngest son	
	No.	%	No.	%	No.	%
e FN	50	75.75				
e chhor	11	16.66				
e bh ua	5	7.57				
e FN			60	90.90		
e jethā			6	9.09		
e FN					60	90.90
e K nth					6	9.09
Total	66	100	66	100	66	100

The table No.4 shows that in Sinjali (Khash) dialect, parents address their son by ‘e FN’, which is the most common term. They also use ‘e chhor ’ (16.66%) and ‘e bh ua’(7.57%) but these terms are found less common. Most of the informants used ‘FN’(90.90%) for addressing eldest son and youngest son. But some of them used ‘e jeth ’(9.09%) and ‘e k nth ’ (9.09%) to address their eldest son and youngest son respectively.

In English, on the other hand, use of first name (FN) to address a son, eldest son and youngest son is common such as Michael, Peter, etc.

3.1.4 Eldest Daughter and Youngest Daughter

The following table shows the frequency of forms of address used in Sinjali (Khash) dialect for eldest daughter and youngest daughter.

Table No. 5

Forms of Address Used for Addressing Eldest Daughter and Youngest Daughter

Forms of Address	Eldest daughter		Youngest daughter	
	No.	%	No.	%
e FN	50	75.75		
e Choria	10	15.15		
e thulia	6	9.09		
e FN			50	75.75
e chorea			16	24.24
Total	66	100	66	100

The above table shows that in Sinjali (Khash) dialect, the eldest daughter is addressed variously as: ‘e FN’(75.75%), ‘e choria’(15.15%) and ‘e thulia’ (9.09) . Among them ‘e FN’ is the most common whereas, ‘e

thulia' is used by the less number of people. In the same way, the most common term addressing the youngest daughter is 'e FN' (75.75%) in Sinjali dialect and the next term 'e choria' is also used for addressing her but it's less common. On the other hand, in English, daughter, eldest daughter and youngest daughter are addressed by their first name (FN) such as Merry, Diana, etc.

3.1.5 Grand-son and Grand-daughter

The following table shows the different forms of address for grandson and grand -daughter:

Table no. 6
Forms of Address Used for Addressing Grand-son and Grand-daughter

Forms of Address	Grand-son		Grand-daughter	
	No.	%	No.	%
e FN	44	66.66		
e n tia	20	30.30		
e bh ua n tia	2	3.03		
e FN			44	66.66
e n tinia			20	30.30
e bh ua n tinia			2	3.03
Total	66	100	66	100

The above table shows that in Sinjali (Khash) dialect, there are various forms to address grand-son. The most common term is 'e FN'(66.66%), the form 'e n tia'(30.30%) is also used in a significant number but 'e

'bh ua n tia' is found less common . In the same way, grand- daughter is addressed by some terms i.e. 'e FN', 'e n tinia' and 'e bh ua n tinia'. Among them, 'e n tinia'(30.30) is used in a significant number but the term 'e bh ua n tinia' (3.03%) is found less common.

On the other hand, in English, both grand-son and grand-daughter are generally addressed by their FN.

3.1.6 Elder Brother and Younger Brother by Sister, Elder Sister and Younger Sister by Brother, Younger Brother by Elder Brother.

The table shown in the next page presents the different forms of address for elder brother and younger brother by sister, elder sister and younger sister by brother, younger brother by elder in Sinjali (Khash) dialect.

Table No. 7

Forms of Address Used for Addressing Elder Brother and Younger Brother by Sister, Elder Sister and Younger Sister by Brother, Younger Brother by Elder Brother

Forms of address	Elder Bro. by sister		Younger Bro. by sister		Elder Sis. By Bro.		Younger Sis. by Bro.		Younger Bro. by Elder Bro.	
	No.	%	No.	%	No.	%	No	%	No.	%
e d iai	30	45.45								
e d juai	26	39.39								
e d jyu	10	15.15								
e FN			60	90.90						
e bh i			6	9.09						
e diai					25	37.87				
e didai					20	30.30				
e didiai					10	15.75				
e dijyu					6	9.09				
e jyai					5	7.57				
e FN							60	90.09		
e buini							6	9.09		
e FN									55	83.33
e bh i									6	9.09
e k nth									5	7.57
Total	66	100	66	100	66	100	66	100	66	100

The preceding table presents that in Sinjali (Khash) dialect, sisters address their elder brothers by different terms like 'e d iai'(45.45%), 'e d juai' (39.39%) and 'e d jyu' (15.15%). Among them, the first term is used the most common, the second term is also found in the significant number but the last term is less common. They do not address their elder brothers by FN. In the same way, sisters address their younger brothers by 'e FN'(90.90%), which is the most common. The term 'e bh i'(9.09%) is also found but rarely. Brothers address their elder sisters by various terms as : 'e diai'(37.87%) , 'e didai'(30.30%), 'e didiai'(15.15%), 'e dijyu' (9.09%) and 'e jyai'(90.90%). Among them, 'e jyai' is less common. They do not address their elder sisters by FN. In this way, brothers address their younger sister mainly by the term 'e FN', which is the most common. They also use the next term 'e buini'(9.09%) but it's less common. Elder brothers address their younger brothers most commonly by 'e FN'(83.33%). They also use the terms 'e bh i'(9.09%) and 'e k nth ' (7.57%) but they are used very rarely.

On the other hand, in English, People address their elder brother, younger brother, elder sister and younger sister most often by FN.

3.1.7 Uncle

In English, uncle refers to the brother of one's father or mother, or the husband of one's aunt. There are many kinship terms to refer to uncle in sinjali (Khash) dialect. They can be analyzed paternally and maternally; 'jethb bai', 'e jeth b bai' are used to address father's elder brother; k nth b bai/e k nth babai, Kauai, kakai, kakhuai, e kaka are used to address father's younger brother. Some terms like m ila b bai, K ila b bai, s ila b bai, etc. are also used to address father's brothers in terms of age. Similarly, father's sister's husband is addressed by 'phw juai', 'e phw jyu', 'e pus i', etc. The terms like 'e m mai', 'e m m ' are used to

In Sinjali (Khash) dialect, there are several terms to address uncle, but there is unitary concept of uncle in English. Uncles are addressed paternally and maternally in Sinjali (khash) dialect. The title ‘uncle’ includes father’s elder brother, father’s younger brother, father’s sister’s husband, mother’s brother, mother’s younger sister’s husband, mother’s elder sister’s husband, etc. in English. They all are simply addressed as ‘uncle’ (title) or ‘Uncle Barak’ (TFN). In Sinjali (Khash) dialect, however, father’s elder brother is addressed by ‘(e) jeth b bai’(90.9%), which is the most common term and ‘(e) jeth buai’(9.09%) is also used but it is less common. Father’s younger brother is addressed variously. The terms used for addressing him are as ‘e k nth b bai’(45.45%), ‘e k uai’(33.87%) , ‘e k kai’ (6.06%), ‘e k khuai’ (6.06%) and ‘e k k ’ (4.54%). Similarly, father’s sister’s husband is addressed by ‘e phuw juai’, ‘e phw jyu’ and ‘e pus i’. Among them, ‘e phuw juai’(54.54%) is the most common, ‘e phw jyu’(39.39%) is used in a significant number and the term ‘e pus i’(6.06%) is rarely used. The term ‘e m mai’ (83.33%) is the most common for addressing mother’s brother. The next term i.e. ‘e m m ’ is also found but it is less common. In the same way, mother’s younger sister’s husband is addressed by various terms as ‘e k uai’ (60.60%) , ‘e k kai’ (30.30%) and ‘ e k khuai’ (9.09%) whereas, mother’s elder sister’s husband is addressed as ‘(e) thul b bai’(75.75) and ‘ e jeth b bai’(24.24%). The term ‘e thul b bai’ is more common than the term ‘e jeth b bai’.

3.1.8 Aunt

In English, ‘aunt’ refers to the sister of one’s father or mother and the wife of one’s uncle. But, the Sinjali (Khash) dialect has several forms of address to refer to paternal aunt. The terms ‘(e) jethi mai’, ‘(e) jethi jiai’ are used to address father’s elder brother’s wife; ‘e k nthi mai’, ‘e

h njyai', 'e k kiai', to fathers younger brother's wife and 'e phupuai', 'e phuai', 'e phujyu' to father's sister. In this way, Sinjali (Khash) dialect has different forms to address to refer to maternal aunt. The term 'e m ijuai' is used to address mother's brother's wife, 'e h njyai' is used to address mother's younger sister and 'e thuli mai', 'e jethi mai' are used to address mother's elder sister.

3.1.8.1 Paternal Aunt and Maternal Aunt

The table given in the next page shows the frequency of forms of address used in Sinjali (Khash) dialect for paternal aunt and maternal aunt.

Table No. 9

Forms of Address Used for Addressing Paternal Aunt and Maternal Aunt

Forms of Address	Paternal aunt						Maternal aunt					
	Father's elder Bro's wife		Father's younger Bro's wife		Father's Sister		Mother's Bro.'s wife		Mother's younger sister		Mother's Elder sister	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
(e) jethi mai	56	84.84										
(e) jeth jiai	10	15.15										
(e) k nthi mai			32	48.48								
(e) h n jyai			28	42.42								
e k kiai			6	9.09								
e phupuai					30	45.45						
e phuai					28	42.42						
e phujyu					8	12.12						
e m ijuai							6	100				
e h n jyai									66	100		
(e) thuli mai											8	57.57
e jethi mai											28	42.42
Total	66	100	66	100	66	100	66	100	66	100	66	100

There are various terms to address 'aunt' in Sinjali (Khash) dialect. There is no tendency of using names to address the aunts in this dialect. To

address father's elder brother's wife, the terms '(e) jethi mai and '(e) jethi jiai' are used. The first term is the most common which was used by the 84.84 percent of the informants and the next term i.e. 'e jethi jiai'(15.15%) is less common. Father's younger brother's wife is addressed by various terms as 'e K nthi mai'(48.48%), ' e ḥ njyai' (42.42%) and 'e k kiai'(9.09%). Among them, 'e k nthi mai' is the most common, 'e ḥ njyai' is used in a significant number and the term 'e k kiai' is rarely used. Generally, the term 'ḥ njyai' is pronounced by voiceless and aspirated sound 'ḥ' but when Sinjali people talk with Nepali native speakers or address their father's younger brother's wife in a very formal situation, they pronounce by voiceless, alveolar and fricative sounds i.e. 's njyai'. Similarly, the terms as 'e phupuai'(45.45%), 'e phuai' (42.42%) and 'e phujyu'(12.12%) are used to address father's sister. Mother's brother's wife is addressed by the term 'e m ijuai' (100%). In this way, the term for addressing mother's younger sister is also only one i.e. 'e ḥ anjyai'(100%) whereas, mother's elder sister is addressed by 'e thuli mai(57.57%) and 'e jethi mai'(42.42%).The first term is used more than the second to address her. However, in English, aunts are addressed by kin-title plus first name such as aunt Mary, aunt Eva, etc.

3.1.9 Nephew

In English, nephew refers to the son of one's brother or sister. It also refers to the son of one's husband or wife's brother or sister. But in Sinjali (Khash) dialect, one's elder brother's son is termed as 'bhatijo'. Likewise, one's sister's son is termed as 'bh nja'. The forms of address used for nephew are given in the following table:

Table No. 10

Forms of Address Used for Addressing Nephew

Forms of Address	Nephew (bhatijo)		Nephew (bhānja)	
	No.	%	No.	%
e FN	40	60.60		
e bhatijau	15	22.72		
e bhatij	11	16.66		
e bh njau			48	72.72
e bh nj			10	15.15
e bh nij			8	12.12
Total	66	100	66	100

In Sinjali (Khash) dialect, nephew (bhatijo) is addressed by using some terms like ‘e FN’, ‘e bhatijau’ and ‘e bhatij(a)’. Among them, the term ‘e FN’ (60.60%) is the most common. The rest two terms are used less than the first. The term ‘e bhatijau’ (22.72%) is normally used by the female. This term is regarded as honorific than the ‘e bhatij’, which is normally used by male. In the same way, the next title, ‘nephew’ (bh njā) is addressed as ‘e bh njau’(72.72%), ‘e bh njā’ (15.15%) and ‘e bh nij’(12.12%). The first term ‘e bh njau’ (72.72%) is the most common which is regarded as more honorific than the others. Females use this term more than the males.

However, in English, People usually address nephew by FN and TFN such as John, Marten, etc.

3.1.10 Niece

In English, niece refers to the daughter of one's brother or sister. But in Sinjali (Khash) dialect, one's elder brother's daughter is termed as 'bhatiji'. Likewise, one's sister's daughter is termed as 'bh nji'. The following table shows the different forms of address for niece:

Table No. 11

Forms of Address Used for Addressing Niece

Forms of Address	Niece (bhatiji)		Niece (bhānji)	
	No.	%	No.	%
e FN	40	60.60		
e bhatijiau	15	22.72		
e bhatiji	11	16.66		
e bh njiau			48	72.72
e bh nji			18	27.27
Total	66	100	66	100

The above table shows that there are different terms as 'e FN' (60.60%), 'e bhatijiau' (22.72%) and 'e bhatiji' (16.66%) to address one's elder brother's daughter (bhatiji). Among them, 'e FN' (60.60%) is the most common. The term 'e bhatijiau' is regarded as honorific than the others. This term is used more by the females than the males. In this way, one's sister's daughter (bh nji) is addressed by 'e bh njiau' (72.72%), which is most commonly used. The next term 'e bh nji' (27.27%) is also found to address one's sister's daughter but it is less common. The first name (FN) is not used to address her.

On the other hand, in English, niece is addressed by the terms 'e FN' and TFN only. Such as 'Mary', 'Miss Jeni', etc.

3.2 Forms for Addressing Affinal Relations

Affinal relations refer to the relationships which are established by marriage. Under this topic husband, wife, in-law and step relations are included.

3.2.1 Husband and Wife

The relationship of husband and wife is established by marriage. This is the ego's generation. From the study, it is found that Sinjali (Khash) people do not address their wives and husbands by their names. The following table shows how the Sinjali husband and wife address each other:

Table No. 12
Forms of Address Used for Addressing Husband and Wife

Forms of Address	Husband		Wife	
	No.	%	No.	%
e (son/daughter's name) b bai	46	69.69		
e bh uk b bai	14	21.21		
e baddau	2	3.03		
Oh	2	3.03		
e (Son/daughter's name) m			46	69.69
e bh uki m			14	21.21
e baddia			4	6.06
o hoi			2	3.03
Total	66	100	66	100

The table no. 12 shows that in the Sinjali (Khash) dialect, husbands and wives are generally addressed by referring to their son's or daughter's name. For example, 'e hari k b bai' (72.72%) or 'e deviki m' (69.69%). Similarly, 'e bh uka b bai' (21.21%) and 'e baddau' (3.03%) are also used to address husbands by their wives. There is also

tendency of avoiding address form and husband and wife are addressed by 'o hoi' and 'oh' to each other respectively. But, these terms are rarely used only by newly married couple except love marriage. The term 'o hoi' is used by husband to address his wife which is regarded as non-honorific than 'oh' that is used by wife, to address her husband. To address their wives, Sinjali people use some other forms viz: 'e bh uki m ' (21.21%) and 'e baddia' (6.06%) but these are less common.

In English, on the other hand, husbands and wives usually address each other by their first name (FN). They are also addressed by the terms 'dear' or 'darling'.

3.2.2 Parents-in-law

Parents-in-law refer 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 and wife are addressed in the same way and in Sinjali (Khash) dialect, it is also, somehow similar. The way a husband addresses his parents-in-law is the same form the way a wife addresses her parents-in-law. The forms of address for parents-in-law are presented in the table which is given in the next page:

Table No. 13

Forms of Address Used for Addressing Parents-in-law

Forms of Address	Husband Addressing his Father-in-law		Husband addressing his Mother -in – law		Wife Addressing her Father-in-law		Wife Addressing her Mother-in-law	
	No.	%	No.	%	No.	%	No.	%
(e/oh) bad juai	54	81.81						
(e/oh) h̄ aurau	8	12.12						
(e/oh) buw	4	6.06						
(e/oh) jiuai			58	87.87				
(e/oh) h̄ suai			6	9.09				
(e/oh) mai			2	3.03				
(e/oh) bad juai					56	84.84		
(e/oh) h̄ aurau					5	7.57		
(e/oh) buw					5	7.57		
(e/oh) jiuai							58	87.87
(e/oh) h̄ suai							4	6.06
(oh) mai							4	6.06
Total	66	100	66	100	66	100	66	100

The above table clearly shows that in Sinjali (Khash) dialect, a husband addresses his father-in-law by ‘(e/oh) bad juai’ (81.81%), ‘(e/oh) h̄ aurau’ (12.12%) and ‘(e/oh) buw’ (6.06%). He addresses his mother-in-law by using ‘(e/oh) jiuai’ (87.87%), ‘(e/oh) h̄ suai’ (9.09%) and ‘(e/oh) mai’ (3.03%). Similarly, a wife addresses her father-in-law by the terms

as ‘(e/oh) bad juai’ (84.84%), ‘(e/oh) h̄ aurau’ (7.57%) and ‘(oh) buw ’ (7.57%). She addresses her mother-in-law by the terms ‘(e/oh) juai’ (87.87%), ‘(e/oh) h̄ suai’ (6.06%) and ‘(oh) mai’ (6.06%). The terms of address used by husband and wife to address their mothers-in-law are the same. The terms ‘e/oh mai’ and ‘e/oh buw ’ are found to be used in the least number for addressing their parents-in-law by wife and husband respectively. These terms are used mainly by the young generation who are supposed to be literate.

On the other hand, in English, father-in-law is addressed by ‘daddy’, ‘papa’ or FN and mother-in-law is addressed by the terms ‘mum’, ‘mummy’ or FN.

3.2.3 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 Sinjali (Khash) dialect, son-in-law is termed as ‘jw i’ and daughter-in-law is termed as ‘bw ri’. The forms of address for son-in-law and daughter-in-law are presented in the following table:

Table No.14

Forms of Address Used for Addressing Son-in-law and Daughter-in-law

Forms of address	Son-in-law		Daughter-in-law	
	No.	%	No.	%
e jw i	44	66.66		
e jw i s p	22	33.33		
e FN			52	78.78
e bw ria			14	21.21
Total	66	100	66	100

The table in page 46 shows that in Sinjali (Khash) dialect, mainly the two terms are used to address son-in-law viz. 'e jw i' (66.66%) and 'e jw i s p'(33.33%). The term 'e jw i' is the most common, which is used by 66.66 percent of informants. 'e jw i s p ' is less common but it's regarded as honorific term than the 'e jw i'. Similarly, daughter-in-law is addressed by the term 'e FN' (78.78%) which is the most common in Sinjali (Khash) dialect. The next term 'e bw ria '(21.21%) is also found to be used to address her but it's less common.

In English, on the other hand, son-in-law and daughter-in-law are simply addressed by first name (FN).

3.2.4 Brother-in-law and Sister-in-law

In Sinjali (Khash) dialect, the forms of address for brother-in-law and sister-in-law are also different from that of English forms of address. The title 'brother-in-law' includes younger sister's husband (buini jw i), elder sister's husband (bhin ju), wife's younger brother (s l), wife's elder brother (jeth n), wife's elder sister's husband (s du d i) , wife's younger sister's husband (s du bh i) and husband's younger brother (dewar). Similarly, the title 'sister-in-law' includes wife's younger sister (s li), wife of husband's younger brother (dewar ni), wife of husband's elder brother (jeth ni) and husband's sister (nunda), etc. The forms of address used for both brother-in-law and sister-in-law are shown in the table, given in the next page.

The table No. 15 shows that in Sinjali (Khash) dialect, buini jw i is addressed by 'e jw i'(63.63%) and 'e jw i s p'(36.36%). Two of them, the term 'e jw i' is more common than the 'e jw i s p'. The term 'e jw i s p' is regarded as the honorific form. Similarly, bhin ju is addressed by the terms 'e bhin ju' (69.69%) and 'e bhin ' (30.30%), 'e bhin ju' is more used than the term 'e bhin ' to address him whereas, 's l ' is addressed by five different ways viz. 'e FN', 'e h l ', 'e h jyu', 'e s l ' and 'e s l jyu', which are used by 63.63%, 15.15% 9.09% , 6.06% and 6.06% informants respectively. The first term ' e FN' is the most common. Among the rest four terms, 'e h l ' and ' e h l jyu' (Voiceless/aspirated 'h' sound) are used by the old generation but the terms 'e s l ' and 'e s l jyu' are used by the educated and new generation to address their brother-in-law (wife's younger brother). In the same way, 'jeth n' is more common than the 'e jeth n'(66.66%) and 'e jeth n s p'(33.33%). The term 'e jeth n' is more common than the 'e jeth n s p' which is considered as honorific term and mainly used by educated and elite people. Similarly, 's du d i' is addressed by 'e dai'(50%) and 'e d ju'(50%). Both these terms are used by the equal number of informants whereas, 's du bh i' is addressed by 'e bh i'(55.57%) and 'e bh i s p'(42.42%). The term 'e bh i' is more common than the 'e bh i s p', which is regarded as honorific form. In Sinjali dialect, there is the only one term i.e. 'e h nasi'(100%) to address 'dewar'. In this way, 's li' is addressed mostly by 'e FN' (63.63%). Some other terms as 'e h li'(15.15%) , 'e h lijyu'(9.09%), 'e s li'(6.06%) and 'e s lijyu' (6.06%) are also used. Among them, the forms of address having the particle 'jyu' are regarded more polite and the terms having 's li' are used by the literate and new generation but

very rarely. The term ‘e s lijyu’ is regarded more polite than the rest. In the same way, to address, ‘dewar ni’, there are two forms of address ‘e buini’ (72.72%) and ‘e buiniau’(27.27%). The term ‘e buiniau’ is considered more polite than the first whereas, to address ‘jeth ni’, there is the only one term i.e. ‘e didiai’(100%) in Sinjali (Khash) dialect. Similarly, ‘nunda’ is addressed by two different terms: ‘e h̄ nisi’(87.87%) and ‘e nundau (12.12%) but the term ‘e nundau’ is less common. The study finds that the particle ‘s p’ added after some terms makes it polite and honorific.

On the other hand, in English, ‘brother-in-law’ and ‘sister-in-law’ are addressed mostly by their FN e.g. Linda, Jack, Rose, etc.

3.2.5 Step-father and Step-mother

The following table shows the forms of address for step-father and step-mother in Sinjali (Khash) dialect:

Table No. 16

Forms of Address Used for Addressing Step-father and Step-mother

Forms of Address	Step-father		Step-mother	
	No.	%	No.	%
e b bai	44	66.66		
e buai	22	33.33		
e mai			46	69.69
e jiai			16	24.24
e muai			4	6.06
Total	66	100	66	100

The preceding table shows that Sinjali (Khash) people use the terms: ‘e b bai’(66.66%) and ‘e buai(33.33%) to address their step-father.

Similarly, step-mother is addressed by three different terms viz: ‘e mai’, ‘e jiai’ and ‘e muai’ which were spoken by 69.69%, 24.24% and 6.06% informants respectively. Among them, the term ‘e mai’ is the most common and the ‘e muai’ the least common.

On the other hand, in English, people use the term ‘dad’, however, the tendency of using first name (FN) to address the step-father is also available. Similarly, step-mother is addressed by ‘mum’ and first name (FN), but both the title, ‘step-father’ and ‘step-mother’ are not addressed by the FN in Sinjali (Khash) dialect.

3.2.6 Step-son and Step-daughter

The table shows the forms of address for step- son and step- daughter in Sinjali (Khash) dialect:

Table No. 17

Forms of Address Used for Addressing Step-son and Step-daughter

Forms of Address	Step-son		Step-daughter	
	No.	%	No.	%
e FN	50	75.75		
e chhor	10	15.15		
e bh ua	6	9.09		
e FN			52	75.78
e chhoria			8	12.12
e bh ua			6	9.09
Total	66	100	66	100

The table No.17 reveals that step-son (sautyalo-chhor) is addressed by various terms as 'e FN' (75.75%), 'e chhor '(15.15%) and 'e bh ua'(9.09%). The term 'e FN' is the most common and the others are rarely used. Similarly, step-daughter is addressed by the terms: 'e FN' (78.78%) , 'e chhoria' (12.12%) and 'e bh ua' (9.09%). So, the study finds that the terms 'e FN' and 'e bh ua' are commonly used to address both step-son and step-daughter.

On the other hand, in English, both 'step-son' and 'step-daughter' are addressed by only first-name(FN).

3.3 Forms for Addressing Social Relations

People use the language for various purposes in their day to day communication. One of the main purpose of using language is to establish social relationship. As such, one should be able to make a choice of appropriate forms of address. Forms of address 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 Sinjali dialect. They are presented, analyzed and compared with English forms of address as follows:

3.3.1 Addressing Strangers

The meeting of the strangers is common in our daily life. In order to make the contact for effective communication and to draw the attention of people, we need to make use of forms of address appropriately.

Though, strangers may be of different age, sex, status etc., the researcher has chosen only a limited category of strangers, which are analyzed as given in the next page:

The table No. 18 shows that the informants of Sinjali dialect have two terms 'e bh i' (57.57%) and 'e bh i s p' (42.42%) to address the strange young man. Similarly, young strange woman is addressed by 'e buini'(63.63%) and 'e n ni' (36.36%). There are several terms as 'e d i' (48.48%), 'e d ju'(21.21), 'e buw ' (18.18%), 'e b jya'(18.18%) and 'o hajurau'(3.03%) to address the strange old man. If the stranger's and the addressor's age looks like same, the addressor addresses the stranger by the term 'e d i', or 'e d ju'. Similarly, if the stranger looks at the age of addressor's father, he is addressed by 'e buw ' in Sinjali (Khash) dialect. But if the stranger (old man) looks at the age of addressor's grand-father, is addressed by 'e b jya'. The term 'o hajurau' (3.03%) is very rarely used to address the strange old man. In the same way, to address the strange old woman, there are also various terms as 'e didi'(45.45%), 'e didiai'(19.69%), 'e m ' (15.15%) 'e mai(15.15%) and 'e bajai' (4.54%) in Sinjali (Khash) dialect. These terms are used accordingly to the different context. If the stranger looks at the age of the addressor's elder sister, she is addressed by 'e didi' or 'e didiai'. If she looks at the age of the addressor's mother, she is addressed by 'e ma/ e mai' and if the stranger (old woman) looks at the age of addressor's grand-mother, the term 'e bajai' is used to address her. In this way, the child is addressed by three terms 'e bh ua'(75.75%), 'e j tka a'(12.12%) 'e j tki a' (12.12%). The term 'e bh ua' (75.75%) is the most common. If the child is male, the term 'e j tka a' is also found to be used and if the child is female, the term 'e j tki a' is used to address in Sinjali dialect. But, if there are more than one children, they are addressed by the different terms viz. 'e chhw churiau' (42.42%), 'e tw tukiau' (30.30%) and 'e j tkau'(27.27%).

The term ‘e chhw churiau’ is the most common, ‘e tw tukiau’ and ‘j tkau’ are used in a significant number.

However, English does not make use of kin-titles to address the strangers. The phrase ‘Excuse me’ is used by the English people to address a young man, a young woman, an old man, an old woman , a child and children in group (more than one). ‘Excuse me, Ma’am’ could be used to address if the female addressee is older than the addressor and ‘Excuse me sir’ for the male addressee.

3.2 Addressing Friends

Addressing friends properly is necessary to make the interaction friendly and lovely. So, the researcher has made an attempt to tabulate and analyze the forms of address to address friends as follows:

Table No. 19
Forms of Address Used for Addressing Friends

Forms of Address	A Close Friend				A Friend (Both Married and Unmarried)	
	Male		Female		No.	%
	No.	%	No.	%		
e FN	42	63.63				
e h _j tya	12	18.18				
e mitjyu	8	12.12				
e solti	4	6.06				
e FN			44	66.66		
e h _j tya			10	15.15		
e mitiniau			6	9.09		
e chhottia			4	6.06		
e uia			2	3.03		
e FN					44	66.66
e h _j tya					22	33.33
Total	66	100	66	100	66	100

The table No. 19 shows that In Sinjali (Khash) dialect, a close friend is addressed differently in terms of sex. A close male friend is addressed by various terms as ‘e FN’ (63.63%), ‘e h_j tya’ (18.18%), ‘e mitjyu’ (12.12%), and ‘e solti’ (6.06%’. Similarly, a close female friend is addressed by the terms ‘e FN’ (66.66%), ‘e h_j tya’ (15.15%), ‘e mitiniau’ (9.09%), ‘e chhottia’ (6.06%), and ‘e ui a’ (3.03%). Among these terms, ‘e FN’ is the most common, which is used to address both male and female friends. Addressing a married male and female friend is not quite different in Sinjali (Khash) dialect. They are addressed by ‘e FN’ (66.66%) and ‘e h_j tya’ (33.33%). The term ‘e FN’ is more common than the ‘e h_j tya’.

On the other hand, in English, friends normally address each other by first name (FN) eg. ‘(hi/ hey/ hello) Jack’. First names may include full first name (e.g. Evanjelena), abbreviated form (e.g Eva). They are addressed by FN or TFN. They use ‘Ms/Mrs. LN’ for unmarried and married woman and ‘Ms. LN’ for woman to conceal matters of marriage. But, Sinjali (Khash) dialect lacks this type of patterns.

3.3.3 Addressing Teachers and Students

Forms of address depend on status or social relations of addressee. Addressing teachers and students appropriately in educational institution is necessary to make sure that the interaction goes on smoothly. People are addressed variously in an educational institution. For example, a student needs to address a male teacher and female teacher in different ways. Similarly, the ways of addressing the head teacher by a teacher may be different. The table given in the next page reveals the forms of address used among teachers and students.

The preceding table presents that male teachers in Sinjali dialect, were found to be addressed by the titles (T) 'sar'(69.69%), 'e sar'(21.21%) and 'e m s s p' (9.09%). Similarly, female teachers were addressed by the titles (T) 'My dam' (48.48%), 'mis'(42.42%) and 'm st nni s p'(9.09%). The data show that khash people used 'sar', 'mis' which are actually English words. On the other hand, in English, TLN (Mr.Martin) and TLN (Ms./Mrs. Green) are used to address male and female teachers respectively. The table also shows that both the male and female students are mostly addressed by 'e FN'(87.87%) in Sinjali (Khash) dialect. Male and female students are also addressed by the terms 'e b bu' (12.12%) and 'e n ni'(12.12%) respectively. But in English, both, male and female students are addressed by their first name (FN).

In the same way, teachers are addressed by the staff by different terms. The male teacher is addressed by 'e FN sar'(36.36%) , 'e LN sar'(33.33%) and 'e sar'(30.30%) whereas, the female teacher is addressed by 'e FN my dam/mis'(36.36%), 'e LN my dam/mis'(33.33%) and 'e my dam/mis'(30.30%). By the study, we can say that, there is the influence of the English, by the terms; 'sir', 'ma'am' and 'miss' over Sinjali dialect. On the other hand, In English, a teacher addresses each other by FN or Mr. LN

In Sinjali dialect, there are two terms to address the head teacher by the other teacher staffs viz. 'hed sar' and 'e hed sar' which are used by 54.54 percent and 45.45 percent informants respectively. But in English, the head teacher is addressed by FN or Mr. FN. Similarly, to address a teacher by the head teacher, there are different terms regarding the sex. The male teacher by the head teacher is addressed by 'e FN sar'(42.42%), 'e LN sar'(30.30%) and 'e sar'(27.27%) whereas, the female teacher by

the head teacher is addressed by the terms 'e FN my dam/mis'(42.42%), 'e LN my dam/mis'(30.30%) and 'e my dam/mis'(27.27%).

In English, on the other hand, FN/Mr. LN/Mrs. LN/Ms LN are used to address a teacher by the head teacher. The terms FN and Mr.LN are used for addressing male teacher and the rest terms are used for female teacher by the head teacher.

3.3.4. Addressing People Holding Political, Judicial and Ecclesiastical positions

The researcher chose prime minister, minister, member of parliament and president as political people, and judge and priest for judicial and ecclesiastical people respectively. Different forms of address used for these people are tabulated in the next page:

Table No. 21**Forms of Address Used for Addressing People Holding Political, Judicial and Ecclesiastical Positions**

Forms of Address	President		Prime-Minister		Minister		Member of Parliament		Judge		Priest	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
r stapatijyu	66	100										
padd n muntri jyu			38	57.57								
prad n muntri jyu			28	42.42								
muntri jyu					66	100						
m naniya jyu							52	78.78				
sab sad jyu							14	21.21				
ny dis s p									66	100		
e b jya											44	66.66
e k ujyu											22	33.33
Total	66	100	66	100	66	100	66	100	66	100	66	100

The above table shows that in Sinjali (Khash) dialect, president is addressed by the term ‘r stapati jyu’(100%) only. The Prime minister is addressed by ‘padd n muntri jyu’(57.57%) and ‘Prad n muntri jyu’(42.42%). Similarly, minister is addressed by the only one term ‘muntri jyu’(100%). In English, on the other hand, Prime minister and minister are addressed by ‘Mr. Prime Minister’ and ‘Mr. Minister’ respectively. In the same way, member of parliament is addressed as ‘m naniya jyu’(78.78%) and ‘sab sad jyu’(21.21%) in Sinjali (Khash)

dialect whereas, in English, member of parliament is addressed by ‘Mr.LN’. Khash people were found to address judge and priest as ‘ny dis s p’(100%) and ‘e b jya’(66.66%) or ‘e k ujyu’(33.33%) respectively.

But, in English, judge and priest are addressed by the address forms ‘your honour’ or ‘my lord’ and ‘father’ or ‘father LN’ respectively.

3.3.5 Addressing Professionals

The researcher has included only officer, doctor, nurse, engineer under this heading.

Table No. 22

Forms of Address Used for Addressing Professionals

Forms of Address	Officer				Doctor				Nurse		Engineer	
	Male		Female		Male		Female		No.	%	No.	%
	No.	%	No.	%	No.	%	No.	%				
h kim s p	46	69.69										
s p	10	15.15										
Sar	10	15.15										
h kimni s p			46	69.69								
s p			10	15.15								
my dam			10	15.15								
d ηd r s p					38	57.57						
d kt r s p					28	42.42						
d ktanni s p							66	100				
d kt nni s p									66	100		
unjinar s p											66	100
Total	66	100	66	100	66	100	66	100	66	100	66	100

The preceding table reveals that officer, in Sinjali (Khash) dialect is addressed in different ways in terms of the sex. Male officer is addressed by various terms such as ‘h kim s p’ (69.69%), ‘s p’(15.15%) , ‘sar’(15.15%) whereas, female officer is addressed by ‘h kimni s p’

(69.69%), 's p'(15.15%), 'my dam'(15.15%). In this way, doctor is also addressed differently regarding to the sex. Male doctor is addressed by the terms 'd ṅd r s p'(57.57%) and 'd kt r s p'(42.42%) whereas, female doctor and nurse are addressed by the common term 'd kt nni s p' . Similarly, 'unjiniar s p' (100%) is used to address engineer in Sinjali (Khash) dialect.

On the other hand, in English, male officer and female officer are addressed by the 'sir' and 'ma'am' respectively. The form 'officer is also used commonly to address them. Similarly, doctor, nurse and engineer in English, are addressed by 'Doctor' or 'Dr. LN', 'Nurse' and 'Engineer'

3.3.6 Addressing Other Persons in the Community

Sinjali (Khash), people have their own culture, tradition and life-style. As such, there are varieties of forms of address in the khash dialect, which are typical properties of its own. The table given in the next page shows that some of the forms of address used in Sinjali (Khash) dialect are not found in English.

**Full Forms of the Abbreviated Terms Given in the Preceding
(page 63) Table**

Mokh. - Mokhiy

Dh m. – Dh mi

Deu. - Deut

The afore mentioned table shows that in Sinjali (Khash) dialect, ‘g unko mokhiy ’ (Leader of a village) is addressed by the terms ‘e mokhiyau’(100%) and his wife is addressed by ‘e mokhy niau’ (100%). Similarly, witch(Dh mi) is addressed by ‘e dh miau’(100%) and to address his wife, the term ‘e dhmy niau’(100%) is used. In khash dialect, there are terms like ‘e s uji’ (100%) and ‘e s uni’(100%) to address a male and female shopkeeper respectively. A cow-boy and a cow-girl are addressed by the terms ‘e gorugw l a’(100%) and ‘e gorugw li a’(100%) respectively. Similarly, male and female shepherd are addressed by ‘e bhedu gw l a’(100%) and ‘e bhedugw li a’(100%) respectively. In this way, there are typical terms as ‘e narau’(50%) or ‘e p liau’(50%), ‘e siudia’(100%), ‘e kanny a’ (100%), ‘e laudy b l ’(100%) which are used to address man, woman, a child/boy by deut respectively whereas, deut by people is addressed by ‘he n r yan gos i a’(100%).

On the other hand, in English, the cow boy, shepherd, etc. are addressed by FN . Shopkeeper is addressed by Sir or ma’am or FN. But, the terms as ‘g unko mokhiya’ and his wife, ‘dh mi’ and his wife and deuta are the unique concepts in Sinjali dialect. The addressing forms ‘e mokhy niau’ and ‘e dhmy niau’ are found to be used for those women who get marry with ‘mokhiy ’ and ‘dhmi’ respectively, though, they don’t perform the task as their husbands do.

Table

The preceding table shows that in Sinjali (Khash) dialect, the man ploughing the field is addressed by the terms 'e haliau'. Similarly, women planting the field, women weeding the field, women carrying the firewood, women carrying leaves of trees, women fetching water in the party (esp. in the marriage) are addressed by the terms 'e ropny riau', 'godny riau', 'e daury lliau', 'e sy uly lliau' and 'e puny riau' respectively. In the same way, the terms of address 'e dhar l a' and 'e dhar li a' are found to be used to address a person (Male/Female) looking after a baby respectively.

On the other hand, in English, the persons doing such tasks are addressed by their FN.

CHAPTER-FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

Having analyzed and interpreted the data collected with the help of oral interview taken from Sinjali (Khash) informants, the researchers compared them with the forms of address used in English taking the information from the World Book Encyclopedia (1965), The Encyclopedia America (1996) and the others. The major findings of the research can be summarized as follows:

- a) Most of the kinship terms can be used for addressing people in Sinjali (Khash) dialect but, only a few kinship terms can be used as address forms in English.
- b) The prefixes like 'e/o' and the suffixes as 'ai/jyu/s p' can be added just before or after the main addressing terms in Sinjali (Khash) dialect such as 'e mai', 'e s lijyu', 'e jwai s p', etc. But, such tendency can not be found in English.
- c) Most of the Khash kinship terms can function as forms of address whereas, in English, ascending generation only receives title and others are usually addressed by FN.
- d) Most of the khash people use '(e) bobai', '(e) bajjuai', '(e) b jyai' and '(e) bajjuai' to address their paternal grandfather, paternal grandmother, maternal grandfather and maternal grandmother respectively. Mainly, they use the common terms as 'e bobai', '(e) b jyai' to address both the paternal and maternal grandfather. Similarly, the same terms as '(e) bajjuai', '(e) bajyu', '(e) bai', '(e) bajai' are used to address both the paternal and maternal grandmother whereas, in English, the forms

grandpa or grand dad and grandma are commonly used to address grandfather and grandmother respectively.

e) Khash people address their father and mother by the forms of address 'e b bai' or 'e buai' and 'e mai' or 'e jiai' or 'e muai' respectively.

English people, on the other hand, use 'dad' or 'daddy' or 'father' and 'mum' or 'mummy' or 'mother' respectively. Among them, 'dad' and 'mom' are more common than the others.

f) Most of the Khash people use 'e FN' to address their son and daughter as the English people do. Except 'e FN', the terms 'e chhor' or 'e bh ua' are also used to address their son in khash dialect. But, there are also other forms to address their eldest son or daughter and younger son or daughter in Sinjali (Khash) dialect. The terms 'e jeth' and 'e k nth' are found to be used to address their eldest son and youngest son respectively. Similarly, the eldest and youngest daughters are addressed by 'e chhoria' or 'e thulia' and 'e chhoria' respectively. On the other hand, in English, using of the first name (FN) is common to address their son and daughter whether they are younger or elder.

g) Sinjali (Khash) people address their grand-son and grand-daughter by 'e n tia' or 'e bh ua n tia' and 'e n tinia' or 'e bh ua n tinia' respectively. But, the term 'e FN' is the most commonly used to address them.

h) Khash people address their elder brother and elder sister by the forms of address 'e d iai' / 'e d juai' / 'e d jyu' and 'diai' / 'e didai' / 'e didiai' / 'dijyu' / 'e jyai' respectively. Similarly, younger brother and younger sister are addressed by 'e FN' or 'e bh i' and 'e FN' or 'e buini' respectively. The younger brother by the elder brother is addressed by either 'e FN' or 'e bh i' or 'k nth'. English people, on the other hand, use FN only to address brothers and sisters.

i) In English, uncle is the umbrella term, under which father's elder brother, father's younger brother, father's sister's husband, mother's brother, mother's younger sister's husband and mother's elder sister's husband come. These people are addressed by 'uncle' (title) or 'uncle' John (TFN) whereas, in sinjali (Khash) dialect, there can be found the various terms as 'e jeth b bai', 'e jeth buai', to address father's elder brother; 'e k nth b bai', 'e k uai', 'e k kai', 'e k khuai', 'e k k ' to address father's younger brother; 'e phuw juai,' 'e phw jyu', 'e pus i' to address father's sister's husband; 'e m mai', or 'e m m ' to address mother's brother; 'e k uai' or k kai' or 'e k khuai' to address mother's younger sister's husband; 'e thul b bai' or 'e jeth b bai' to address mother's elder sister's husband.

j) To address both paternal and maternal aunt, there are different terms in sinjali (Khash) dialect. Father's elder brother's wife is addressed by 'e jethi mai'/'e jethi jiai'; father's younger brother's wife is addressed by 'e k nthi mai'/'e h njy i'; father's sister is addressed by 'e phupuai'/'e phuai'/'e phujyu' respectively. Similarly, mother's brother's wife is addressed by 'e m ijuai'; mother's younger sister is addressed by 'e h njy i' and mother's elder sister is addressed by 'e thuli mai'/'e jethi mai'. There is not the tendency of using names to address uncle and aunt as well in sinjali dialect. On the other hand, in English, aunts are addressed by kin- title plus first name (TFN).

k) In Sinjali (Khash) dialect, people address their nephew (son of elder brother) mostly by 'e FN'. They use some other terms as 'e bhatijau'/'e bhatija' too. Similarly, they use the term 'e bh njau'/'e bh nja'/'e bh nij' to address their nephew (sister's son). In the same way, the terms 'e FN'/'e bhatijau'/'e bhatiji' and 'e bh njiau'/'e bh nji' are used to address niece (brother's daughter and sister's daughter) in sinjali dialect

respectively. However, in English, niece (brother's daughter or sister's daughter) is addressed by their FN or TFN.

l) In khash dialect, husband and wife address each other mostly by making a reference to the name of their elder son or daughter whereas, in English they are addressed by FN. The husband and wife use the same terms of address 'e/o bad juai' or 'e/o h_h aurau' or 'e/o buw ' to address their fathers-in-law and the terms 'e/o jiuai' or 'e/o h_h suai' or 'e/o mai' to address their mothers-in-law respectively. But, in English, father-in-law is addressed by 'daddy' or 'papa', 'FN' and mother-in-law is addressed by the terms 'mum' or 'mummy' or FN.

m) Sinjali (Khash) dialect has its own distinctive sound i.e. 'voiceless h_h' which can also be found in some terms of address e.g. 'e h_h aurau, 'e h_h suai', 'e h_h njyai' etc. whereas, this sound can't be found in English.

n) In Sinjali (Khash) community, people use the terms 'e jw i' or 'e jw i s p' and 'e FN' or 'e bw ria' to address their son-in-law and daughter-in-law respectively. On the other hand, in English, people address them by their first name (FN).

o) In Sinjali (Khash) dialect, the particles 'e/o' are preceded to the forms of address for both males and females which are mainly used for attracting the addressee's attraction. Some other particles as 'jyu/s p' are also used just after the main addressing forms, which are regarded as honorific usage e.g. 'e jw i s p', 'e h kim s p', 'e sali jyu', etc. Such a system is not found in English.

p) In Sinjali (Khash) dialect, there are different kinship terms which are used to refer to the single English kinship term brother-in-law and sister-in-law as well. Both the titles 'brother-in-law' and 'sister-in-law' have

various addressing forms as brother-in-law includes younger sister's husband (buini jw i), elder sister's husband (Bhin ju), wife's younger brother (s l), wife's elder brother (jeth n), wife's sister's husband (s du d i/bh i), husband's younger brother(dewar), etc. Similarly, sister-in-law includes 'wife's younger sister (sali), husband's elder brother's wife (jeth ni), husband's younger brother's wife (dewar ni), husband's younger sister (nunda), etc. Both the titles 'brother-in-law and sister-in-law' have various addressing forms in Sinjali (Khash) dialect whereas, in English, they are addressed mostly by the first name (FN).

q) Most of the Khash children address their step-father and step-mother as 'e b bai' and 'e mai' respectively and some other terms 'e buai' and 'e jiai' or 'e muai' are also used to address them respectively. Similarly, children are addressed mostly by 'e FN' by their step-father and mother. Except this, 'e chhor ' or 'e bh ua' and 'e chhoria' or 'e bh ua' are also found to be used to address their children by step-father and step mother. On the other hand, in English, step father and step mother are addressed by 'dad' and 'mum' as well as FN by children are addressed by FN only.

r) The speakers of Sinjali (Khash) dialect use kinship terms to address even strangers adding some particles as 'e/o' just before and 'au/s p ' just after the main terms. The way of addressing the strangers in Sinjali is different in terms of the age of addressee whereas, native speakers of English largely rely on the 'Excuse me' phrase. They use the phrases 'Excuse me, sir' or 'Excuse me, ma'am'.

s) There are different terms of address in Sinjali (Khash) dialect to address male and female friends. The term 'e FN' is the most common e.g. 'e prem' or 'e puj ' etc. But, in English, friends are addressed by 'FN' or 'TFN'. They use 'Miss/ Mrs. LN' for unmarried and married woman and Ms. LN for woman to conceal matters of marriage.

t) In Khash, the ways of addressing teachers and students are different in terms of sex. Mostly, the influence of English can be seen in the Sinjali forms of address for addressing teachers and students. The titles as 'sir, ma'am, miss' can be found in Khash dialect too. Students address their teachers by sar/e sar/e m s s p or my dam/mis/m st nni s p whereas, in English, students address their teachers by T or TLN. Similarly, teachers address their students by 'e FN' or 'e b bu' or 'e n ni' in Khash, but students are usually addressed by FN or LN in English.

u) Teachers address teachers by 'FNT' or 'e T' in Sinjali (Khash) dialect. Similarly, a teacher addresses a head teacher by 'hed sar' or 'e hed sar' and the head teacher addresses to a teacher by 'T' or 'FNT'. But, in English, either FN or (Mr./ Mrs./Ms.) LN are used to address a teacher by a teacher and the head master by a teacher and vice versa.

v) The individuals like president, prime minister, minister, member of parliament, judge, priest, officer, doctor, engineer, nurse, etc. are usually addressed by 'T jyu' or 'e T jyu' (Title plus jyu) or T, or 'T s p (title plus s p) in Sinjali (Khash) dialect. In English, on the other hand, they are usually addressed by T, Mr. T, TLN, etc.

w) Sinjali (Khash) dialect has several terms of address as 'e mokhiy u', 'mokhy niau', 'e dh miau', 'e dhumy niau', 'e s uji', 'e s uni', 'e narau', 'e p liau', 'e siudia', 'e kanny a', 'e laudy b l', 'he n r yan gos ia', etc. which are unique to this dialect alone. Mostly the particles like 'e/o' can be used at the initial of the addressing forms but the particle '**he**' is used before the main title to address 'deut ' by people in Sinjali, e.g. 'he n r yan gos ia'. But, the English language lacks such concepts and hence has no addressive forms related to those, mentioned above.

4.2 Recommendations

Contrastive analysis is the systematic study of languages to find out the similarities and differences between them. The main aim of contrastive study is to find out similarities and differences between two languages. So, the present study shows the similarities and differences between Sinjali (Khash) dialect and English forms of address. The forms of address of both do not correspond to each other. Students feel difficulty where there are differences in the particular language whereas, they feel it easy where there are similarities between the two languages or dialects. So, teaching should be concentrated in the areas of difficult. Teachers should give more emphasis to teach different areas than the similar areas between the languages. The researcher has made the following recommendations with some pedagogical implications on the basis of findings mentioned above:

- a) Since, there is no one to one correspondence between each and every Sinjali and English terms of address, major focus should be given on the points of differences between the two.
- b) Sinjali (Khash) kin-titles should be taught to English people learning Khash by showing paternal and maternal distinction. Similarly, Sinjali native speakers learning English should be clarified that paternal and maternal distinction is less important in English.
- c) English people learning Sinjali (Khash) should be made clear that khash people use different forms of address to address their own parents. The same terms are used to address their step parents too.
- d) While addressing people, naming plays a vital role in the English kinship relations whereas, kinship terms play significant role in Sinjali dialect. So, the main attention should be given on names while teaching

addressive use of English and kinship terms while teaching addressive use of Sinjali.

e) Sinjali people learning English should be clarified that most of the descending generations or younger relations are addressed by their first name (FN) in English whereas, English people learning Sinjali should be clarified that it has different terms to address each relations. One relation may have multiforms of address.

f) English people learning the Sinjali dialect should be made clear that the particles 'e/o' are preceded by the address forms and some other particles 'au/jyu/s p' are followed by the address forms for both males and females which are in honorific use. For example, 'e bh njau', 'e jw i s p', 'e s li jyu', etc.

g) English people learning Sinjali should be made aware of the voiceless (aspirated) sound 'h_̣' which has been symbolized by a small dot just putting at the bottom of the alphabet 'h'. This sound can usually be found in some Sinjali forms of address. For example, 'e h_̣ nasi', 'e h_̣ li', 'e h_̣ su', etc.

h) English people learning Sinjali should be made aware that husband and wife in Sinjali are addressed making reference to the name of their elder or younger son/daughter or simply 'o hoi'. Similarly, Khash people learning English should be taught that husband and wife address each other by their first name (FN).

i) The kin-titles 'uncle' can be taught showing the distinction among father's elder brother, 'father's younger brother, father's sister's husband, mother's brother, mother's younger sister's husband and mother's elder sister's husband. These people are addressed by T or TFN in English

whereas, the different terms as ‘e jeth b bai’ or ‘e jetha bubai’ to address father’s elder brother; ‘e k nth b bai’/ ‘e k uai’ / ‘e k kai’ / ‘e k khuai’ / ‘e k k ’ to address father’s younger brother; ‘e phuw juai’ / ‘e phw jyu’ / ‘e pus i’ to address father’s sister’s husband; ‘e m mai’ / ‘e m m ’ to address mother’s brother; ‘e k uai’ / ‘e k kai’ / ‘e k khuai’ to address mother’s younger sister’s husband and ‘e thul b bai’/ ‘e jeth b bai’ to address mother’s elder sister’s husband, etc.

j) Sinjali (Khash) people learning English can be suggested to use ‘Excuse me’ phrase plus title (T) to address the strangers. For example; ‘Excuse me sir/ma’am’, etc. but, English people learning Sinjali should be made clear that khash people use various terms to address the strangers as ‘e bh i’ or ‘e bh i s p’ for addressing a younger man than the addressor; ‘e buini ‘ or ‘e n ni’ for addressing a younger woman than the addressor; ‘e d i’ or ‘e d jyu’ if the stranger is elder than the addressor; ‘e buw ‘and ‘e b jya’ if the stranger is at the age of addressor’s father and grandfather respectively. ‘e didi’/ ‘e didai’, ‘e m ’ and ‘e bajai’ if the strangers are female and look like addressor’s elder sister, mother and grandmother in terms of age respectively. The terms ‘e bh ua’ or ‘e j tka’ or ‘e j tki a’ and ‘e chhw churiau’ or ‘e tw tukiau’ or ‘e j tkau’ are used for a single child and children (more than one) respectively.

k) Sinjali native speakers learning English can be suggested to use the terms of address as T, Mr/Mrs T, TLN, etc. to address the individuals like Prime minister, President, minister, judge, doctor, officer, etc. Similarly, English native speakers learning Sinjali can be suggested to use the forms of address as ‘T jyu’/ ‘e T jyu’ (e title plus jyu) or T / ‘T sap’ (title plus s p) to address these persons.

l) English people learning Sinjali (Khash) dialect should be taught the forms of address as ‘e mokhiy u’, ‘e mokhy niau’, ‘e dh miau’, ‘e

dhumy niau', 'e s uji', 'e s uni', 'e siudi a', 'e laudy b l a', 'he n r yan gos i a' to address deuter by people.

m) The teacher should make a clear distinction between the kinship terms of English and Sinjali (Khash) dialect and their addressive forms. There is no distinction in terms of male and female ego in English but Sinjali has distinction. So, special attention should be given in teaching certain kinship terms like d i, didi, s lo, s li, bh nja, bh nji, m m , m iju, etc. of Sinjali to the learners who are native speakers of English.

n) For effective and beneficial second language learning, the concept of consanguineal relation and affinal relation with appellative use and addressive use should be made clear.

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APPENDIX-I

APPENDIX-II

APPENDIX- IV

कर्णाली भाषिकाका स्वर (VOWELS) वर्णहरू

	अग्र (Front)		पश्च (Back)		(Central) केन्द्रिय	
	अनुनासिक	अनुनासिक	अनुनासिक	अनुनासिक	अनुनासिक	अनुनासिक
१. तालब्य बन्द प्रसृत (palatal close)	इ	ईँ				
२. तालब्य अर्धबन्द अल्प प्रसृत (palatal half close)	ए	एँ				
३. कण्ठ्य, अल्प खुल्ला अल्प प्रसृत (velar half open)					अ	अँ
४. कण्ठ्य, अल्प खुल्ला अल्प प्रसृत (bilabial half open)					आ	आँ
५. ओष्ठ्य आधाबन्द अर्धकुचित (bilabial half close)			ओ	ओँ		
६. ओष्ठ्य बन्द कुचित (bilabial close)			ए	उँ		

Source: Kendriya Nepali Bhashikaharu (2041:p.34)

APPENDIX-V

Forms of Address	Relations
(e) bobai (e) b jyai	Paternal Grandfather
(e) bajjuai (e) bajyu e bai e bajai	Paternal Grandmother
(e) b jyai (e) bobai	Maternal Grandfather
(e) bajjuai (e) bajyu e bai e bajai	Maternal Grandmother
(e) b bai (e) buai	Father
(e) mai (e) jiai (e) muai	Mother
e FN e chhor e bh ua	Son
e FN e jeth	Eldest son
e FN e k nth	Youngest son
e FN e chhoria e thulia	Eldest daughter
e FN	Youngest daughter

e chhoria	
e FN e n tia e bh ua n tia	Grand son
e FN e n tinia e bh ua n tinia	Grand daughter
e d iai e d juai e d jyu	Elder brother by sister
e FN e bh i	Younger brother by sister
e diai e didai e didiai e dijyu e jyai	Elder sister by brother
e FN e buini	Younger sister by brother
e FN e bh i e k nth	Younger brother by elder brother
e jeth b bai jeth b bai	Paternal uncle (Father's elder Bro.)
e k nth b bai e K uai e k kai e k khuai e k k	Paternal uncle (Father's younger Bro.)
e phuw juai e phw jyu	Paternal uncle (Father's sister's husband)

e pus i	
e m mai e m m	Maternal uncle (Mother's Bro.)
e K uai e k kai e k khuai	Maternal Uncle (Mother's younger sister's husband)
e thul b bai e jeth b bai	Maternal Uncle (Mother's elder sister's husband)
(e) jethi mai (e) jethi jiai	Paternal aunt(Father's elder Bro.'s wife)
(e) k nthi mai (e) h njyai e k kiai	Paternal aunt (Father's younger Bro.'s wife)
e phupuai e phuai e phujyu	Maternal aunt (Father's sister)
e m ijuai	Maternal aunt (Mother's Bro.'s wife)
e h njyai	Mother's younger sister
e thuli mai e jethi mai	Mother's elder sister
e FN e bhatijau e bhatij(a)	Nephew (Son of elder Bro.)- Bhatijo
e bh njau e bh nj e bh nij	Nephew (Son of sister)-Bhānjā
e FN e bhatijiau	Niece (Bro.'s daughter)-Bhatiji

e bhatiji	
e bh njiau e bh nji	Niece (Sister's daughter)- Bhānji

Forms for Addressing Consangiuneal Relations

Forms of Address	Relations
e (son/daughter's name) ka b bai e bh u ka b bai e baddau oh	Husband
e (son/daughter's name) ki/ai ma e bh uki ma e baddia o hoi	Wife
e bad juai e h aurau e buw	Husband addressing his father-in-law
e jjuai e h suai e mai	Husband addressing his mother-in law
e jjuai e h suai e mai	Wife addressing her mother-in-law
e jwai e jwai s p	Son-in-law
e FN e bw ria	Daughter-in-law

e jwai e jwai s p	Brother-in-law (buini jwai)
e bhin jyu e bhin	Brother-in-law (Bhināju)
e FN e ḥ l e ḥ l jyu e s l e s l jyu	Brother-in-law (Sālā)
e jeth n e jeth n s p	Brother-in-law (Jethān)
e d I e d jyu	Brother-in-law (Hādu dāi)
e bh I e bh i s p	Brother-in-law (Hādu bhāi)
e ḥ nasi	Brother-in-law (Dewar)
e FN e ḥ li e ḥ lijyu e s li e s lijyu	Sister-in-law (Sāli)
e buini e buiniau	Sister-in-law (Dewarāni)
e didiai	Sister-in-law (Jethāni)
e ḥ nisi e nundau	Sister-in-law (Nunda)
e b bai	Step-father

e buai	
e mai e jiai e muai	Step-mother
e FN e Chhor e bh ua	Step-son
e FN e chhori a e bh ua	Step-daughter

Forms of Address	Relations
e bh I e bh i s p	Young man
e buini e n ni	Young woman
e d I e d jyu e buw e b jya	Old man

o hajurau	
e didi e didiai e ma e mai e bajai	Old woman
e bh ua e j tka a e j tki a	Child
e chhw churiau e tw tukiau e j tkau	Children (More than one)

APPENDIX-VI

Forms for Addressing affinal Relations

Forms of Address	Relations
e FN e h _j tya e mitjyu e solti	A close friend (Male)
e FN e h _j tya e mitiniau e chhottia e uia	A close friend (Female)
e FN e h _j tya	A friend (Married/unmarried)

Forms of Address	Relation
Sar e sar (e)m s s p	M. teacher by a student
My dam Mis M st nni s p	F. teacher by a student
e FN e b bu	M. student by a teacher
e FN e n ni	F. student by a teacher
e FN sar e LN sar e sar	Teacher by a teacher (for M.)
e FN my dam/mis e LN my dam/mis e my dam/mis	Teacher by a teacher (for F.)
hed sar e hed sar	Head teacher by a teacher
e FN sar e LN sar e sar	M teacher by the head teacher
e my dam/mis e LN my dam/mis e my dam/mis	F teacher by the head teacher

APPENDIX-VII

For for Addressing Social Relations

Addressing Strangers

Addressing Friends

Addressing teachers and students

**Addressing people Ecclesiastical Positions Holding Political, Judicial
and**

Forms of Address	Relations
r stapatijyu	President
paddn muntri jyu prad n muntri jyu	Prime minister
muntri jyu	Minister
m naniya jyu sab sad jyu	Member of parliament
ny dis s p	Judge
e b jya	Priest

e k ujyu	
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Addressing Professionals

Forms of Address	Relations
h kim s p s p sar	Officer (Male)
h kimni s p s p my dam	Officer (Female)
d ŋdar s p d ktar s p	Doctor (Male)
d ktanni s p	Doctor (Female)
d ktanni s p	Nurse
unjinar s p	Engineer

Addressing Other Persons in the Community

(I)

Forms of Address	Relations
e mokhiy u	Leader of Village (Gunko muk.)
e mokhy niau	Wife of muk.
e dh miau	Witch (Dha.)
e dhumy niau	Wife of Dha.
e s uji	Shopkeeper (M.)
e s uni	Shopkeeper (F.)
e gorugw l a	Cow-boy
e gorugw li a	Cow-girl
e bhedu gw l a	Shepherd (M.)
e bhedu gw li a	Shepherd (F.)
e narau e p liau	Addressing men by Deu.
e siudia	Addressing women by Deu.
e kanny a	Addressing a girl by Deu.
e laudy b l a	Addressing a C/B by Deu.

he n r yan gos i a	Addressing Deu. by people
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(ii)

Forms of Address	Relations
e haliau	Man ploughing the field
e ropny riau	Women planting the field
e godny riau	Women weeding the field
e daury lliau	Women carrying firewood
e sy uly lliau	Women carrying leaves of trees
e puny riau	Women fetching water in the party
e dhar l a	A person looking after the baby (M.)
e dhar li a	A person looking after the baby (F.)

APPENDIX V

Forms Fro Addressing Consanguineal Relations

Forms of Address	Relations
(e) bobai (e) bājyai	Paternal Grandfather
(e) bajjuai (e) bajyu e bai e bajai	Paternal Grandmother
(e) bājyai (e) bobai	Maternal Grandfather
(e) bajjuai (e) bajyu e bai e bajai	Maternal Grandmother
(e) bābai (e) buai	Father
(e) āmai (e) jiai (e) muai	Mother
e FN	Son

e chhorā e bhāua	
e FN e jethā	Eldest son
e FN e kānthā	Youngest son
e FN e chhoria e thulia	Eldest daughter
e FN e chhoria	Youngest daughter
e FN e nātia e bhāua nātia	Grand son
e FN e nātinia e bhāua nātinia	Grand daughter
e dāiai e dājuai e dājyu	Elder brother by sister
e FN	Younger brother by sister

e bhāi	
e diai e didai e didiai e dijyu e ājyai	Elder sister by brother
e FN e buini	Younger sister by brother
e FN e bhāi e kānthā	Younger brother by elder brother
e jethā bābai jethā bābai	Paternal uncle (Father's elder Bro.)
e kānthā bābai e Kāuai e kākai e kākhuai e kākā	Paternal uncle (Father's younger Bro.)
e phuwājuai e phwājyu e pusāi	Paternal uncle (Father's sister's husband)

e māmai e māmā	Maternal uncle (Mother's Bro.)
e Kāuai e kākai e kākhuai	Maternal Uncle (Mother's younger sister's husband)
e thulā bābai e jethā bābai	Maternal Uncle (Mother's elder sister's husband)
(e) jethi āmai (e) jethi jiai	Paternal aunt (Father's elder Bro.'s wife)
(e) kān̄thi āmai (e) ḥ̄ ānjyai e kākia	Paternal aunt (Father's younger Bro.'s wife)
e phupuai e phuai e phujyu	Maternal aunt (Father's sister)
e māijuai	Maternal aunt (Mother's Bro.'s wife)
e ḥ̄ ānjyai	Mother's younger sister
e thuli āmai e jethi āmai	Mother's elder sister

e FN e bhatijau e bhatij(a)	Nephew (Son of elder Bro.)-Bhatijo
e bhānjau e bhānjā e bhānij	Nephew (Son of sister)-Bhānjā
e FN e bhatijiau e bhatiji	Niece (Bro.'s daughter)-Bhatiji
e bhānjiau e bhānji	Niece (Sister's daughter)-Bhānji

APPENDIX VI

Forms for Addressing Affinal Relations

Forms of Address	Relations
e (son/daughter's name) ka bābai e bhāu ka bābai e baddau oh	Husband
e (son/daughter's name) ki/ai āma e bhāuki āma e baddia o hoi	Wife
e badājuai e ḥ aurau e buwā	Husband addressing his father-in-law
e jiuai e ḥ āsuai e āmai	Husband addressing his mother-in-law
e jiuai e ḥ āsuai e āmai	Wife addressing her mother-in-law

e jwai e jwai sāp	Son-in-law
e FN e bwāria	Daughter-in-law
e jwai e jwai sāp	Brother-in-law (buini jwai)
e bhinājyu e bhinā	Brother-in-law (Bhināju)
e FN e ḥ ālā e ḥ ālājyu e sālā e sālājyu	Brother-in-law (Sālā)
e jethān e jethān sāp	Brother-in-law (Jethān)
e dāl e dājyu	Brother-in-law (Hādu dāi)
e bhāl e bhāi sāp	Brother-in-law (Hādu bhāi)

e ḥ ānasi	Brother-in-law (Dewar)
e FN e ḥ āli e ḥ ālijyu e sāli e sālijyu	Sister-in-law (Sāli)
e buini e buiniau	Sister-in-law (Dewarāni)
e didiai	Sister-in-law (Jethāni)
e ḥ ānisi e nundau	Sister-in-law (Nunda)
e bābai e buai	Step-father
e āmai e jiai e muai	Step-mother
e FN e Chhorā e bhāua	Step-son
e FN	Step-daughter

e chhori a e bhāua	
-----------------------	--

APPENDIX VII

Forms for Addressing Social Relations

Addressing Strangers

e bhāl e bhāi sāp	Young man
e buini e nāni	Young woman
e dāl e dājyu e buwā e bājya o hajurau	Old man
e didi e didiai e āma e āmai e bajai	Old woman
e bhāua e jātkā a	Child

e jātki a	
e chhwāchuriau e twātukiau e jātkau	Children (More than one)

Addressing Friends

Forms of Address	Relations
e FN e ḥātya e mitjyu e solti	A close friend (Male)
e FN e ḥātya e mitiniau e chhottia e uia	A close friend (Female)
e FN e ḥātya	A friend (Married/unmarried)

Addressing Teachers and Students

Forms of Address	Relation
Sar e sar (e)mās sāp	M. teacher by a student
Myādam Mis Māstānni sāp	F. teacher by a student
e FN e bābu	M. student by a teacher
e FN e nāni	F. student by a teacher
e FN sar e LN sar e sar	Teacher by a teacher (for M.)
e FN myādam/mis e LN myādam/mis e myādam/mis	Teacher by a teacher (for F.)
hed sar e hed sar	Head teacher by a teacher
e FN sar e LN sar e sar	M teacher by the head teacher
e myādam/mis	F teacher by the head teacher

e LN myādam/mis	
e myādam/mis	

Addressing people Holding Political, Judicial and Ecclesiastical Positions

Forms of Address	Relations
rāstapatijyu	President
paddn muntri jyu pradān muntri jyu	Prime minister
muntri jyu	Minister
mānaniya jyu sabāsad jyu	Member of parliament
nyādis sāp	Judge
e bājya e kāujyu	Priest

Addressing Professionals

Forms of Address	Relations
hākim sāp sāp sar	Officer (Male)
hākimni sāp sāp myādam	Officer (Female)
dāṅdar sāp dāktar sāp	Doctor (Male)
dāktanni sāp	Doctor (Female)
dāktanni sāp	Nurse
unjinar sāp	Engineer

Addressing Other Persons in the Community

(I)

Forms of Address	Relations
e mokhiyāu	Leader of Village (Gunko muk.)
e mokhyāniau	Wife of muk.
e dhāmiau	Witch (Dha.)
e dhumyāniau	Wife of Dha.
e sāuji	Shopkeeper (M.)
e sāuni	Shopkeeper (F.)
e gorugwālā a	Cow-boy
e gorugwāli a	Cow-girl
e bhedu gwālā a	Shepherd (M.)
e bhedu gwāli a	Shepherd (F.)
e narau e pāliau	Addressing men by Deu.
e siudia	Addressing women by Deu.
e kannyā a	Addressing a girl by Deu.
e laudyā bālā a	Addressing a C/B by Deu.
he nārāyan gosāi a	Addressing Deu. by people

(II)

Forms of Address	Relations
e haliau	Man ploughing the field
e ropnyāriau	Women planting the field
e godnyāriau	Women weeding the field
e dauryālliau	Women carrying firewood
e syāulyālliau	Women carrying leaves of trees
e punyāriau	Women fetching water in the party
e dharālā a	A person looking after the baby (M.)
e dharāli a	A person looking after the baby (F.)

APPENDIX - VIII

“FORMS OF ADDRESS IN SINJALI (KHASH) DIALECT AND ENGLISH”

Interview Questionnaire for Native Speakers of Sinjali (Khash)

Dear informants,

This questionnaire has been prepared to collect data/information for the research work entitled “The Forms of Address in Sinjali (Khash) dialect and English: A Comparative Study” is being carried out under the guidance of Prof. Dr. Chandreshwar Mishra, the head of the Department of English Education ,T.U. , Kirtipur, Kathmandu. I do hope the informants will co-operate me by providing invaluable information to accomplish this research.

Yours Sincerely

Dilli Bahadur Budha

T.U., Kirtipur, Kathmandu

Name:

sex:

Address:

Age:

Academic qualification:

Occupation:

Please make responses indicating what forms of address are used for the following:

i) Suppose, it's the time of dinner. You have just prepared the food and you are alone in the kitchen. Now, how do you address the following members of your family for having meal? (मानौं कि, खाना खान्या वेला भया छ। तुमीले भख्खरै खाना बुनायाछौ र भान्सामा तुमी एल्खै छौ। अब, तल लेखिया तुम्मा भानकन खाना खान क्या भुनी घुइराउँदाछौ ?)

i) Your paternal grandfather

(तुम्हा बाबाकन)

.....

ii) Your paternal grandmother

(तुम्ही बज्जूकन)

.....

iii) Your father

(तुम्हा बाबाकन)

.....

iv) Your mother

(तुम्ही आमाकन)

.....

v) Your youngest son

(तुम्हो कान्ठो छोरो)

.....

vi) Your daughter

(तुम्ही छोरीकन)

.....

vii) Your grandson

(तुम्हो नातिकन)

.....

viii) Your granddaughter

(तुम्ही नातिनीकन)

.....

ix) Your elder brother

(तुम्हा जेठा दाइकन)

.....

x) Your younger brother

(तुम्हा कान्ठा भाइकन)

.....

xi) Your elder sister

(तुम्मी दिदीकन)

xii) Your younger sister

(तुम्मी वुइनीकन)

xiii) Your paternal uncle/aunt

(तुम्मा जेठा बाबा/जेठी आमाकन)

xiv) Your paternal uncle/aunt

(तुम्मा काउ/सहान्ज्याकन)

xv) Your nephew

(तुम्मा भतिजाकन)

xvi) Your niece

(तुम्मी भतिजीकन)

xvii) Your husband

(तुम्मा पोइ/लोगन्याकन)

xviii) Your wife

(तुम्मी जोइ/सहइनी)

xix) Your Father-in-law

(तुम्मा सहउराकन)

xx) Your mother-in-law

(तुम्मा सहासूकन)

2. Please make response in your mother tongue indicating how the following people are addressed in the different situations:

-If u see your brother-in-law (Husband's younger brother) walking in the rain without an umbrella.

(यदि तुम्मा देउर छाता नुओडिकनै गया देख्याउ भुन्या .)

.....

-If you meet your sister-in-law (wife's younger sister) in the festival (Jatta).

-यदि तुम्मी स्हालीकन पैठती भेटायौ भुन्या .__

.....

.....

-If you see your brother-in-law (Younger sister's husband) walking alone the road who has not seen you.

-यदि तुमीले तुम्मा वुइनी ज्वाइँकन एल्लै जाँदै ग-या देख्यौ र तिनुले तुमीकन देख्यानुन भुन्या ।)

.....

.....

-If you meet your sister-in-law (Husband's elder brother's wife) carrying a heavy load.

-यदि तुमीले ठुल्लै भारी ल्याअइ तुम्मी जेठानीकन भेटायौ भुन्या .__

.....

.....

-If you see your brother-in-law named 'Lal Bahadur' (Wife's younger sister's husband) going to school.

-यदि तुम्मा स्हाडु भाइ इस्कूल गया देख्याउ भुन्या . __

.....

-If your daughter-in-law is working in the field and her baby is crying at home.

-यदि तुम्मी व्वारी खेत काम गदिछुन र घरमा तिनुको भाउ रुँदैछ भुन्या .

.....

.....

3. How are the following relatives addressed?

(तलका नातागोताहरुकन कसोगरी घुइराइन्छ ?)

Your grandson

(तुम्हा नातिकन)

.....
Your grand-daughter

(तुम्ही नातिनीकन

.....
Your paternal grand-father

(तुम्हा बोकन)

.....
Your maternal grand-father

(तुम्हा माउली बोकन)

.....
Your maternal grand-mother

(तुम्ही माउली बज्जुकन)

.....
Your maternal uncle/aunt

(तुम्हार मामा माईजुकन)

.....
Your paternal uncle/aunt

(तुम्हा फुपुरफुवाजुकन)

.....
Your niece

(तुम्ही भान्जीकन)

.....
Your son-in-law

(तुम्हा छोरीज्वाँइकन)

.....
Your daughter-in-law

(तुम्ही ब्वारीकन)

.....
Your brother-in-law

(तुम्हा जेठानकन)

.....
Your sister-in-law

(तुम्ही जेठानीकन)

.....

Your brother-in-law/sister-in-law

(तुम्मा देवरकन/देउरानीकन)

.....

Your brother-in-law

(तुम्मा सहालाकन)

.....

Your sister-in-law

(तुम्मी सहालीकन)

.....

Your brother-in-law /sister-in-law

(तुम्मा सहाडु भाइ/वुइनीकन)

.....

Your sister-in-law

(तुम्मी भाउजुकन)

.....

Your sister-in-law

(तुम्मी देउरानीकन)

.....

4. Suppose, you meet a stranger. You want to attract his/her attention but, you do not know the specific forms of address that fits him/her. How do you address him/her? (मानौं कि, तुमीले एकजुन विराइनो मान्ठकन भेटायौ, तिनुको ध्यान खिइन चाह्यौ तर, तिनुकन घुइराउँदा सुहाउनुया खास आखर तुमीकन थाँ भयोन । त्यस्तो वेला तिनुकन कसोगरी घुइराउँदाछौ)

-If the stranger is a young man.

(यदि त्यो विराइनो मान्ठ तुन्याडी छ भुन्या)

.....

-If the stranger is a young woman.

(यदि त्यो विराइनी सहइनी छ भुन्या)

.....

-If the stranger is an old man.

(यदि ती विराइना मान्ठबुढो रइछुन भुन्या)

.....
-If the stranger is an old woman like your grandmother.

(यदि ती विराइनी स्हाइनी तुम्मी वज्जु जत्तिकै बुढी रइछुन भुन्या)

.....
-If the stranger is younger than you.

(यदि त्यो विराइनो मान्ठ तुमी भुन्दा तुन्याडी छ भुन्या)

.....
-If the stranger is at the same age of your father.

(यदि त्यो विराइनो मान्ठ तुम्मा बाबा जत्तिकै उमेरका छुन भुन्या)

.....
-If the stranger is a child.

(यदि त्यो विराइनो मान्ठ बालखै छ भुन्या)

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

(तुम्मा स्हात्याकन तुमी कसोगरी घुइराउँदाछौ ?)

To your close friend 'Kanna Bahadur'

(तुम्मा मुनमिल्दा स्हात्या 'कन्न भादुरकन')

.....
To your friend named 'Gunga Devi'

(गुङ्गा देवी नाउ गरिअइ तुम्मी स्हात्याकन)

.....
To your close friend at the same age and with whom you play and spend more time?

(तुम्मा मुनमिल्दा स्हात्या जो तुम्मा उमेरका छुन र जो स्हात तुमी हाँसखेल गरी भौती समय विताउँदा छौ ।)

.....
To your friend named 'Pankali', who is married.

(भ्या भएइ पानकली नाउ गरिअइ तुम्मी स्हात्याकन)

.....

6. What are terms of endearment for the following? (तलका मान्ठहरुकन लाडगरी घुइराउन्त्या आखरहरु क्या हुन?)

Familiar and very close friend(boy/girl)

(मुनमिल्ल्या हितका स्हात्या छोद्या/छोट्टी)

.....
Son

(छोराकन)

.....
Daughter

(छोरीकन)

.....
A child

(भाउकन)

7. What are the honorific terms of address for the following? (तलका मान्ठहरुकन मानगरी घुइराउन्त्या आखरहरु क्या हुन?)

Son-in-law

(छोरी ज्वाँइकन)

.....
Brother-in-law

(स्हाडु भाइकन)

.....
Brother-in-law

(जेठानकन)

.....
Sister-in-law

(स्हालीकन)

.....
Nephew

(भतिजाकन)

.....

Nephew

(भान्जाकन)

.....

Teacher

(मास्टरकन)

.....

Member of Parliament

(सबासदकन)

.....

Doctor

(डाक्टरकन)

.....

Officer

(हाकिमकन)

.....

8. Suppose, some children are playing near the road and from the opposite side, a bus is arriving. Now, how do you attract their attention and make them aware? (मानौं कि, केही ट्वाटुकीहरु रोड नुजिकै खेल्दैरैछुन र परबाट एक गाडी आउँदैरैछ। अब, ती ट्वाटुकीहरुकन तुमी कसोगरी चुनाखा बुनाउँदाछौ ?)

.....

.....

.....

.....

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

(तलका मान्ठहरु पढाउनुया ठउर ९स्कूल० कसोगरी घुइराइन्छन्?)

A student by a male teacher.

(लोगनुया मास्टरबाट इस्कल्याकन)

.....

A student by a female teacher

(स्हइनी मास्टान्नीवाट इस्कुल्याकन)

.....

A teacher by a male student.

(इस्कुल्यावाट लोगन्या मास्टारकन)

.....

A teacher by a female student.

(इस्कुल्यावाट स्हइनी मास्टारकन)

.....

A teacher by another teacher.

(मास्टारले मास्टारकन)

.....

A teacher by the head teacher.

(हेड मास्टारवाट अरु मास्टारकन)

.....

10. How are the following persons addressed? (तलका मान्ठहरुकन कसोगरी घुइराइन्छ ?)

Prime minister

(पद्दान मुन्त्री)

.....

President

(राष्ट्रपति)

.....

Member of Parliament

(सबासद)

.....

Judge

(न्यायादिस)

.....

Priest

(पुजारी)

.....

Officer

(हाकिम)

.....

Doctor

(डाक्टर)

.....

Nurse

(नर्स)

.....

Engineer

(उन्जिनअर)

.....

11.How are the following persons addressed in your community?(तलका
मान्ठहरुकन तुम्मो गाँउ सुमाजमा कसोगरी घुइराइन्छ?)

Leader of the Village considered to be having higher status.

(गाउँको अगुवा / ठालुकन)

.....

A witch (Dhami) and his wife.

(धामी र धामीकी जोइकन)

.....

A shopkeeper (Male/Female).

(पसल्या लोगन्या / स्हइनी)

.....

A person who looks after cow (Male/Female)

(गोरु चराउन्त्या मान्ठ)

.....
A person who looks after sheep (Male/Female).

(भिडा चराउन्या मान्ठ)

.....

Men by deuta.

(देउताले लोग्न्या मान्ठकन)

.....

Women by deuta.

(देउताले स्हइनीकन)

.....

A girl by deuta.

(देउताले कन्याकन)

.....

A boy/child by deuta.

(देउताले बालख/तुन्याडीकन)

.....

Deuta by people.

(पालीले देउताकन)

.....

A person who ploughs the field.

(खेत जोत्न्या मान्ठ)

.....

Women planting the field.

(खेत रोप्प्या स्हइनीहरु)

.....

Women weeding the field.

(खेत गोड्न्या स्हइनीहरु)

.....

Women carrying firewood.

(दाउरा बोक्न्या सहइनीहरु)

.....

Women carrying leaves of trees.

(स्याउला/सोत्तर बोक्न्या सहइनीहरु)

.....

Women fetching water in the party.

(भ्या भतेडमा पानी बोक्न्या सहइनीहरु)

.....

A person looking after a baby (Male/Female).

(भाउ हेन्त्या धराला/धरालीकन)

.....

APPENDIX-IV

कर्णाली भाषीका भेदहरुको खण्डिय वर्णहरु (Consonants)

		ओष्ठय (bilabial)	दन्त्य (dental)	वर्त्स्य (alveolar)	वर्त्स्य तालब्य (Plato- alveolar)	तालब्य (palatal)	मुर्धन्य ()	कष्प्य (Vela)
eless)	+अ.प्रा. (Non aspirated)	प	त				ट	क
	म.प्रा. (Aspirated)	फ	थ				ह	ख
	+अ.प्रा (Non aspirated)	ब	द				ड	ग

Aspirated)	म.प्रा. (Aspirated)	भ	ध					ढ	ध
Aspirated) Voiced)	+अ.प्रा (Non aspirated)					च			
	म.प्रा. (Aspirated)					छ			
सघोष	+अ.प्रा (Non aspirated)	उष्ण () सघोष (Voiced)		+अ.प्रा (Non aspirated)		ज			श
	म.प्रा. (Aspirated)					झ			
Nasal) Voiced)	+अ.प्रा (Non aspirated)	प्रकम्पित (म) सघोष (Voiced)	न	+अ.प्रा (Non aspirated)				र	ड
	म.प्रा. (Aspirated)	म्ह	न्ह	म.प्रा. (Aspirated)				ह	ड्ह
				+अ.प्रा (Non aspirated)				ल	

६. पार्श्विक () सघोष (Voiced)	aspirated) म.प्रा.(Aspirated)			ल्ला	
अर्धस्वर(Semi- Vowels)	म.प्रा.(Aspirated)	ब			

अ.प. - अल्पप्राण, म.प्रा. महाप्राण

Source: Kendriya Nepali Bhashikaharu (2041,pp.20-21)