# TERMS OF ADDRESS IN ENGLISH AND BAITADELI

**A Thesis Submitted to the Department of English Education**

**In Partial Fulfilment for the Master of Education in English**

**Submitted by**

**Surya Bahadur Karki**

**Faculty of Education**

**Tribhuvan University, Kirtipur**

**Kathmandu, Nepal**

**2011**

# TERMS OF ADDRESS IN ENGLISH AND BAITADELI

**A Thesis Submitted to the Department of English Education**

**In Partial Fulfilment for the Master of Education in English**

**Submitted by**

**Surya Bahadur Karki**

**Faculty of Education**

**Tribhuvan University, Kirtipur**

**Kathmandu, Nepal**

**2011**

# DECLARATION

I hereby declare to the best of my knowledge that this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.


.................................

Date: 2068/04/12                                        **Surya Bahadur Karki**

# RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Surya Bahadur Karki** has worked and prepared this thesis entitled "Terms of Address in English and Baitadeli " under my guidance and supervision.

I recommend this thesis for acceptance.

Date: 2068/04/13

_____

**Mrs. Hima Rawal (Guide)**

Lecturer

Department of English Education

Faculty of Education

T. U., Kirtipur, Kathmandu

# RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation by the following 'Research Guidance Committee'.

Signature

**Dr. Chandreshwar Mishra**

Professor and Head                                                  Chair Person

Department of English   Education

T.U., Kirtipur


**Mrs.  Madhu Neupane**                                    _____

Lecturer                                                                 Member

Department of English Education

T.U., Kirtipur


**Mrs. Hima Rawal (Guide)**

Lecturer                                                                 Member

Department of English Education

T.U., Kirtipur


Date: 2068/04/18

# EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following "Thesis Evaluation and Approval Committee".

Signature

**Dr. Chandreshwar Mishra**                                   _____

Professor and Head                                                    Chair Person

Department of English   Education

T.U., Kirtipur

**Dr. Jai Raj Awasthi**                                               _____

Professor                                                                     Member

Department of English Education

Chairperson

English and Other Foreign Languages Education

Subject Committee

T.U., Kirtipur

**Mrs. Hima Rawal (Guide)**                                    _____

Lecturer                                                                      Member

Department of English Education

T.U., Kirtipur

Date: 2068/04/19

# DEDICATION

**Dedicated**

**to**

**My Parents**

# ACKNOWLEDGEMENTS

# ABSTRACT

This thesis entitled "**Terms of Address in English and Baitadeli** " looks in to how the speakers of two languages select the terms of address according to the addressee's age, sex, status or relationship. The informants of the Baitadeli were asked to respond to questions in the written form. The study made a comparison of the terms of address used for consanguinal relations, affinal relations and social relations including strangers, friends, teachers and students, people holding professional positions like officers, doctors, nurses and others in Baitadeli society. The data was collected from 80 native speakers of Baitadeli in Baitadi district. The sources of data for the terms of address in English were based on the previous researches and different related books. The researcher has found that Baitadeli  is far richer in terms of address in comparison to English.

This thesis contains four chapters. The first chapter contains general background, review of the related literature, objectives of the study, significance of the study. Similarly, the second chapter is related to the methodology, which deals with sources of data, population of study, sampling procedure, research tools, and process of data collection and limitations of the study. Likewise, the third chapter is comprised of analysis, interpretation and presentation of the data obtained. Finally, the fourth chapter contains the findings, recommendations and pedagogical implications of the study. This chapter is followed by references and appendices.

# TABLE OF CONTENTS

# LIST OF TABLES

# LIST OF ABBREVIATOINS

| | | |
|---|---|---|
| CBS | : | Central Bureau of Statistics |
| e. g. | : | exampli gratia (for example) |
| et al. | : | et alia (and others) |
| F.N. | : | First Name |
| FNT | : | First Name and Title |
| i.e. | : | That is |
| LN | : | Last Name |
| LNT | : | Last Name and Title |
| MN | : | Multiple Names |
| Mr. | : | Mister |
| Mrs. | : | Mistress |
| SAARC | : | South Asian Association for Regional Co-operation |
| T | : | Title |
| TFN | : | Title and First Name |
| TLN | : | Title and Last Name |
| T.U. | : | Tribhuvan University |
| UNO | : | United Nations Organization |
| Vs. | : | Versus |
| WTO | : | World Trade Organization |

# CHAPTER-ONE

# INTRODUCTION

## 1.1. General Background

Language is a means of communication in its looser sense. Communication refers to the exchange of ideas, feelings, desires, etc. which we can do by means of linguistic symbols i.e. phonic or graphic symbols, sign symbols or by tactile, olfactory or gustatory modes. So, this type of definition includes human communication, animal communication, media communication and communication by signpost within the boundary of language.

Language is the most valuable single possession of the human race. Everyone, in every walk of life, is concerned with language in a practical way, we make use of it virtually in everything we do. For the most part of our use of language is so automatic and natural that we pay no more attention to it than we do to our breathing or to the beating of our hearts. So, we can conclude that language is the voluntary vocal system of human communication. Thus, human language is concerned only with auditory-vocal mode and visual mode of communication.

R.E. Asher (1994, p.1894) defines, "Language may also be used to refer to all systems of speaking and writing, as in sentence human languages can talk about an infinite number of topics". Asher further says that language is also extended system of human communication other than speaking, writing and singing as in phrases such as body language and the language of gesture. Similarly, Corder (1973, p.23) says, "Language is thus seen as part of human psychology, a particular sort of behaviour, the behaviour which has its principal function that of communication". Etymologically, language is made of "langue", which literally means 'tongue' in Latin. 'Lingua' was modified into 'langue' and then into 'language' in French, and that came into English in 13$^{th}$ century (as cited in Singh and Poudel, 2009, p.1). The English people

further modified it into language. The subjects that pay some attention to language include physiology, psychology, logic mathematics, communication, engineering, sociology, anthropology and literary criticism. But none of these, however, studies language for its own sake, 'to find out how it works'. This is, on the other hand, precisely the task of the linguistic sciences. They have been built up to throw light on language. Their purpose is  to find out how a languages works and how language work. For this purpose language is best regarded as form of activity of human beings in society and it has the properties of being patterned. So, studying how language works means studying the patterns and items which enter then ; how people operate these patterns and items and how they persist at different times in different places and among different groups of people. All these matters could be considered the domain of pure linguistic sciences. The science which studies language scientifically is called "Linguistics".

To study language scientifically means to construct a unified theory of how language works, and to derive from it certain exact methods for describing languages. The statements should be rigorous, consistent and objective that they should be scientific. There are three aspects of language activity, or three types of pattern in language: the material, the structure, and the environment. From these three types of patterning, the three principal levels are derived: substance, form and context. The substance is the raw material: auditory (phonic) or visual (graphic). The form is the internal structure. The context is the relation of language, which is in fact of relation of its internal pattern, its form, to other features of the situations in which language operates.

As above mentioned description of language shows, language is that variety of communication which is used by only human beings. When human beings come into contact and communicate with each other, they use language. So, we can say that human society and language are inextricably related to each other.

## 1.1.1 The English Language and its Importance

It is clear that without language, human being is more or less similar to animal, that is, language is species – specific possession through which human beings communicate in the world. English is the most prestigious lingua franca in the world. It is regarded as the main international language, by using which human beings can fulfill their intentions. It is emerging and becoming popular day by day because of international trades, business and modern technologies. According to the American Heritage Dictionary, English is the language of Indo-European family. Now it is regarded as an indispensable vehicle of the transmission of the modern civilization across the countries. Wrenn (1989, p.202) says:

> The vast expansion of English culture and commercial influence in many parts of the world, together with the more recent dominance of the material civilization of the United States of America has suggested to many that English might well become the international auxiliary language of world.

In the world, English has become the most dominant language. It is not only spoken in Britain and America but also in every corner of the world. Thus, it is an international language as it is used even by UNO and SAARC countries. The countries which use the English language are far more ahead in trade, business, and modern technologies. Most of the important books of the world are written in English.

As the Nepali language cannot fulfill our needs of the scientific and technological knowledge of world, Nepal needs the English language for acquisition and transmission of the scientific and technological knowledge for tourism and business and as a language for higher education. The government of Nepal has implemented the English language as a compulsory subject upto graduate level. Nowadays, the number of the students majoring in English is increasing in Nepalese colleges and universities. It has become the medium of

instruction in higher education. Almost everyone speaks Nepali by mixing English codes. This also designates the importance of the English language in Nepal.

Regarding the importance of the English language in Nepal, Bhattarai and Gautam (2005) have opined, "The only factor that has lured the Nepalese society; rich and poor alike is the English language now as a subject and medium both" (p.1). About the significance of ELT, Kansakar (1996) says, "Since the teaching of English in Nepal has assumed greater importance in view of the developmental needs of the country, ELT has become an essential component in Nepal Educational Strategy" (p.72). In the same way, Karna (2006) writes:

> Nowadays, English is in virtually everyone's lips those who are able to communicate in English are deemed to be well educated, intelligent and so on whereas those who lack the ability to use English consider themselves to be educationally deprived and yearn to learn it in order to grow academically and professionally. This makes us realize the significance of English in today's academic ecology. In fact, English users enjoy a great deal of prestige in the present world. (p.73)

This statement clarifies that the interest and importance of the English language is increasing day by day. Likewise Awasthi (2003) states:

> There was no college and university for higher education in Nepal until Tri-Chandra College was opened in 1918. English for higher level was introduced with the opening of Tri-Chandra College. However, there was no provision for teacher training. English Language Teaching (ELT) in Nepal started in 1971 with the implementation of National Education Plan

(NESP) and the same year Tribhuvan University started B. Ed. Program in English educations. (p.22)

Such education history in Nepal shows that the teaching of English in Nepal began in the time of the Rana's Regime. Its popularity is still growing day by day. For the promotion and enhancement of ELT in Nepal, Nepal English Language Teachers Association (NELTA) co-partnered with British Council, US Embassy, International Publishing Houses, Ministry of Education, etc. It has national-wide stakeholders or branches through which it provides teaching materials, publications, journals, etc. It organizes rounds of discussions, workshops, teacher training seminars, conferences, etc. for the promotion of ELT in Nepal.

## 1.1.2 Linguistic Situation of Nepal

Though Nepal is small (1, 47,181sq.km.) in size, "The Interim Constitution of Nepal, 2063" has declared that Nepal is multilingual, multiethnic and multicultural country. According to Census Report 2001, there dwell 2,31,51,423 people. According to Population Census 2001, there are more than ninety three languages spoken in Nepal. But the Ethnologue Report for Nepal 2009 recorded 126 languages. Among them, many languages do not have their written scripts. They exist only in spoken form. Nepali is used as national language of Nepal and it is used in administration, education, mass media, public affairs, etc. But "The Interim Constitution of Nepal, 2063" has established all the native languages as national languages. The languages spoken in Nepal fall into four language families: Indo-Aryan, Tibeto-Burman, Astro-Asiatic and Dravidian families. All the identified languages along with their language families are listed as below:

### 1.1.2.1 Indo-Aryan Family

 The languages which come under this family in Nepal are listed below:

| Angika | Jumli | Nepali |
| --- | --- | --- |
| Awadhi | Kayart | Palpa |
| Badheli | Kumauni | Raibansi |
| Begali | Kumhali | Sonha |
| Bhojpuri | Kurmukar | Tharu-chitwana |
| Bote-Majhi | Maithali | Tharu-Dangaur |
| Darai | Majhi | Tharu-Kathoria |
| Dhanwar | Marwati | Tharu-Kohila |
| Hindi | Musasa | Tharu-Rana |

Source: Ethnologue Report for Nepal, 2009.

## 1.1.2.2 Tibeto-Burman

 According to the Ethnologue Report for Nepal, 2009, there are 91 languages under this family. Some of which are listed below:

| Agate | Chantyal | Khaling |
| --- | --- | --- |
| Athpariya | Chepang | Kham |
| Bahing | Darmiya | Kio |
| Bantawa | Dura | Limbu |
| Barauma | Ghale | Magar |
| Bodo | Humla | Manangha |

| belhariya | Jires | Mugon |
|-----------|--------|--------|
| Byngsi | Jurung | Nanda |
| Bujhal | Kagate | Narphu |

**1.1.2.3 Dravidian Family**

Ethnologue Report for Nepal (2009) reports that there is only one language: Jhangad (Kurux) under this family.

**1.1.2.4 Austro-Asiatic**

Ethnologue Report for Nepal (2009) reports that there are only two languages: Santar and Mundari under this family.

**1.1.3 Dialect**

A dialect is a variety of a language characteristic of a particular group of the language speakers. It is non-standard variety of language. It is spoken in one part of a country or by people belonging to a particular social class. A variety of language which is spoken in one part of country is geographical or regional dialect (geolect) whereas a variety of language spoken by people belonging to a particular social class is social dialect (sociolect). And a variety of language spoken in a particular time is called temporal dialect. Crystal (2003, p.136) defines dialect as "a regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures". Similarly, Richards (1985) states, "A variety of language spoken in one part of country (regional dialect) or by belonging to a particular social class (sociolect) which is different in some words, grammar and pronunciation from other forms of the same language" (as cited in Rai, 2056, p. 31).

From above mentioned definitions, we can infer that a language may have many dialects like the English language has British dialect, American dialect,

Austrelian dialect and so on. One dialect may be predominant as the official or standard form of the language and this variety may come to be written down. A dialect differs from the same language in terms of some words, grammar and / or pronunciation. It is said that dialect betrays the personality of the user of the language. It is because others can easily recognize one's age, sex, education, social class, caste, economic status, color and etc. the basis of his language. The types of dialect are briefly described below:

### 1.1.3.1 Geographical/Regional Dialect

Greater the distance, greater the difference. This means as much people are away from each other, so much they find language differences between them. So the variety of language caused by geographical reason is called a regional dialect. Such type of dialect reflects the geographical origin of speakers. For example, British English and American English are two distinct dialects of the same language. In the context of Nepal, there are many dialects as its geographical divisions. Mountain, hill and terai regions as well as Eastern Nepal, Central Nepal, Western Nepal, etc. are the geographical regions of Nepal. So, the varieties used by the people of such regions are regional dialects. For example, Eastern Nepali, Western Nepali are regional dialects of the Nepali language.

### 1.1.3.2 Social Dialect

A variety of language according to social classes or castes is called social dialect or sociolect. Generally a group of people, who are related by a particular culture, use a particular variety of language and the language variety used by such a group is called social dialect. In Nepalese context, there are many societies as Rana, Newari, Limbu, Tamang, Mathesi, etc. Such communities have their own varieties of Nepali which come under social dialects.

### 1.1.3.3 Temporal/Historical Dialect

A variety of language according to time is called temporal or historical dialect. The language evolves with the passage of time. As much human civilization develops so much language develops. The old-fashioned words, structures, sounds are no longer found in modern varieties of languages. Regarding the Nepali language, the language variety used in Bhanuvakta's time is no longer found in modern variety of the Nepali language. So, the language spoken in particular time span is called temporal or historical dialect.

### 1.1.4 Introduction to Baitadi District

In the far-western region, "ba" means 'air' or 'storm' and "tadi" means 'power' or 'force' that of "ba + tadi" term. The air flows forcefully through the hill area. So it was called Baitadi. Similarly, in the Sanskrit language, "baya" means 'air' and "uttad" means 'towards'. Thus, "Baitad" or "Baitadi" came from "baytad" or "bayotad" became " bayuttad". Likely, there is a hill named "Bayutad" that is "Gwallek Kedar" nowadays and this term Baitadi becomes with the disturbance from bayutad (Chataut, 2058, p.584).

### 1.1.5 Baitadeli Dialect

Pokharel (2040, p. 43) has classified the dialects of Nepali into five groups, which are as follows:

1. **Purbeli group:** This dialect is spoken in Dailekh, Jajarkot, Salyan, etc.

2. **Majhali group**: This dialect is spoken in Karnali zone.

3. **Orapachhima group:** This dialect is spoken in Bajhang, Bajura, and Achham.

4. **Majhpachhima group**: This dialect is spoken in Doti and Dadeldhura.

5. **Parapachhima group**: This dialect is spoken in Mallo Sorad, Baitadi ,Marma, Lekam, Chuwagadh, Purchaudi,etc of Mahakali zone (p.72).

Baitadeli falls under the parapachhima group. It is one of the dialects of the Nepali language. It is used as native language by the people of Baitadi district. Awasthi (2056, p. 83) says:

> The language which is spoken in Baitadi is called Baitadeli dialect as Nepali the national language of Nepal. Like Nepali language which is used as national language in Nepal to the view point of politics, that language which is in behavioral use among the resident of Baitadi is Baitadeli dialect".

Pokharel (2040, p.3) has defined that Doteli and Baitadeli dialects are significant of 'Khas Kurd' (Nepali). He has given an example like this:

Nepali:  ma bhol  yahi gharmai  .

Doteli:  ma bhol  y  gharamai h  lo.

Baitad:  ma  bhol y  gharamai  lo.

English: I will be at this house tomorrow.

Regarding the verb of this dialect, Awasthi (2056, pp.65-70) has given the following examples of the verb "eat" on the basis of tense, aspect, affirmation and negation with the first person singular number.

| Tense | Affirmative | Negative |
|---|---|---|
| Present | khan | nai khano / khano nai |
|  | khanlare | nai khanlare |
| Past | khai | nai khai |
|  | Khanlathi | nai khanlathi |
| Future | kha  lo | nai kha  lo |
|  | Khanlareko hu:lo | khanlareko nai h  :lo |

So the Baitadeli dialect is distinct from other dialects of the Nepali language. For example, different terms as *bancharo, banjuro, tikhun, bankato* are used in different places of Baitadi to indicate the same instrument , i.e. 'an axe' which is used to cut the wood.

### 1.1.6 Functions of Language

Language is the single possession which has made human being distinct from other animals. Language is an inherited capacity which provides enormous advantages to the human beings over other species. Generally, what language does is called language function. The term function can be used into different senses: first, grammatical sense (grammatical function), i.e. the relation between different constituents in a larger construction e.g. subject, complement, adverbials, etc; second, the communicative sense (communicative function), i.e. the role of an utterance to fulfill some purpose in communication such as greeting, ordering, addressing, requesting, etc. According to Richards et al. (1999) "Grammatical Function is the relationship that a constituent in a sentence has with the other constituents" and "Communicative Function is the content for which a language is used in a community". The following sections describe the various aspects of functions.

### 1.1.6.1 Grammatical Function

Grammatical function deals with the relationship that a constituent in a sentence (or clause) has with other constituents. In grammar, for example, the noun phrase can function in a clause structure as subject, object, and complement, those roles being defined distributionally. These grammatical functions are also called grammatical relations. Thus, function in grammar refers to the structural role of the linguistic units in a larger construction.

Traditional syntactic notions such as subject, predicate, adjunct, complements, etc. are known as grammatical functions or functional categories. It is a fundamental principle of traditional as well as modern syntactic theory that

every simple, declarative sentence consists of two obligatory major constituent, a subject and a predicate; and that it may contain, in addition, one or more adjuncts. Adjuncts (of time, place, manner, reason, etc.) are optional constituents of the sentence. For example, in the sentence 'Ram killed a snake in the garden.' 'Ram' is the subject of the verb 'killed' and 'killed a snake' is the predicate while 'in the garden' is the adjunct.

### 1.1.6.2 Communicative Function

Communication means the exchange of ideas, feeling, information, etc. between people. For written communication, the sender of the message is the writer and its receiver is the reader, while for spoken communication the sender of the message is the speaker and its receiver is the listener. The medium of message for written communication is writing (visual forms) whereas that for spoken communication is speech (auditory form).

Communicative function refers to the ways in which a language is used in a community. Such a function may also refer to a purpose for which an utterance or a linguistic unit is used. Halliday (1977) says:

> A functional approach to language means, first of all, investigating how language is used: trying to find out what are the purposes that language serves for us, and how we are able to achieve these purposes through speaking and listening, reading and writing. But it also means more than this. It means seeking to explain the nature of language in functional terms: seeing whether language itself has been shaped by use and if so, in what ways- how the form of language has been determined by the functions it has evolved to serve. ( p.7)

## 1.1.7 Terms of Address

Generally, addressing is the threshold for starting any communication. One of the important factors for effective communication is the right use of the term of address to draw the attention of people. 'Terms of Address' refer to the pronominal system of a language. In other words, the pronouns that are used to address a person or persons are the terms of address. Speakers must recognize the social setting, relationship with other people as well as the terms of address to be used. The way people speak is influenced by the social context in which they are talking. It matters who can hear us as well as how we are feeling. The addressor is aware of the social factors which influence the choice of appropriate ways in different social contexts. Therefore, terms of address are the formal manners of beginning a communication, either written or spoken. These are one of the most important factors for perfect communication. The speaker without the knowledge of choosing right forms of address may fail to be polite and can be offensive or sometimes rude which lead to break communication. According to Richards et al. (1985),

> 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 pronoun 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 Spanish used – tu. If a language has only one second person pronoun from e.g. English 'you' other address forms are used to show formality or informality, e.g. Sir, Mr. Brown, Brown, Billy, etc.

Similarly, Wardhaugh (2000, p.262) says,

"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, Doc, Sir, Nack 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 public officers who stops him if he drives too fast and he might be rather surprised if anyone of these is substituted for any other, e.g. excuse me, dear, can I see your license? from police officer."

English offers the arrangement of address terms, ranging from title alone (Sir, your majesty, madam constable) through title + last name (Mr. Jones, Dr. Smith, Lord Clark, Mrs. Jones) to first name to multiple names (including nick names ). The conditions for choosing them vary socially. English has no T/V distinction. So speakers of English use address terms to show power and solidarity (or politeness and familiarity) relationships through language. In English, if we are in confusion in using address terms we can avoid the difficulty by not using an address term. We can say 'good morning' as well as 'good morning Sir/Mr. Smith/ Susiel'. Therefore, English has the possibility of the avoidance of an address term or of a choice between familiar and polite.

## 1.1.8  Factors Influencing Terms of Address

To have a perfect communication, many internal and external factors vocabulary, accent, age, sex, social class, personal relationship, place, topic, etc. play great role in terms of address. Holmes (1992, p.12) views following components which influence the right choice of terms of address.

### 1.1.8.1 Social Factors

The social factors which influence the selection of terms of address are as follows:

(a)  **The Participants**:  Who is speaking and who are they speaking to? To have any communication complete and fruitful it needs two or more

participants. All the persons who take part directly or indirectely are the participants of that communication.

(b) **The Setting or Social Context of the Interaction**: Where are they speaking? The setting or social context of the interaction is also important to influence terms of address. Setting refers to the time and place, that is, the concrete physical circumstances in which speech takes place.

(c) **The Topic**: What is being talked about? Topic is another social factor to influence terms of address. Topic refers to anything the participipants talk about.

(d) **The Function**: Why are they speaking? Function, here, refers to the purpose for which we talk about. No communication happens without any purpose. The function for which we speak also influences the selecting of terms of address.

## 1.1.8.2 Social Dimensions

Apart from social factors, there are other four social dimensions, which relate to the social factors.

**(a) The Solidarity – Social Distance Scale:**

| Intimate | Distant |
|---|---|
| High solidarity | Low solidarity |

This scale shows how well we know someone is relevant factor in linguistic choices.

**(b) The Status Scale:**

| Superior | High status |
|---|---|
| Subordinate | Low status |

This scale shows the influence of the social setting or type of interaction on language choice.

**(c) The Formality Scale:**

| Formal | High formality |
|---|---|
| Informal | Low formality |

**(d) The Referential and Affective Function Scale:**

*Referential*

High                        Low

information _____information

content                     content

*Affective*

Low                         High

affective _____ affective

content                     content

In addressing people, the addressor has to take account of different social factors and dimensions.

## 1.1.9 Terms of Address in English

As English is mostly used international lingua franca, it is used by different levels of participants in different settings to fulfill different purposes. This language has different terms to address people having different sex, age, social status, class, profession etc. According to Wardhaugh (2000), grandfather, grandmother, father, mother, step father, step mother are commonly addressed by 'grand pa', 'grand ma', 'dad', 'mumy'. Similarly, paternal and maternal uncle and aunt are addressed by 'uncle' and 'aunt' respectively. Likewise, husband and wife address each other by their F.N. Eldest son, youngest son, eldest daughter, youngest daughter, step son and step daughter are mostly addressed by their F.N. Elder and younger brother and sister are most often addressed by their F.N. Nephew and nice are addressed only by F.N. Son-in-law, daughter-in-law, sister-in-law and brother-in-law are also addressed by F.N. Similarly, at school, a teacher addresses his students by F.N. in response, he or she gets addressed by TLN. Similarly, teachers address their head teacher by F.N. and Mr. L.N. The head teacher addresses other teachers by F.N. and Mr. L. N. Prime minister and Minister are addressed by Mr. Prime minister and Mr. Minister, respectively. Judge and priest are addressed by the terms 'your

honour' and 'my lord' respectively. Likewise, cowboy, ploughman and farmer are addressed by F.N. An officer is addressed by 'sir' or 'officer', a doctor by 'doctor' or 'Dr. L. N.' and a nurse by 'nurse'. English friends usually address each other by their F.N. They use 'miss', 'Mrs.' and L.N. for married and unmarried women, respectively and Ms. L.N. for women to conceal matters of marriage.

## 1.2 Review of the Related Literature

Many researches have been carried out to fulfill different objectives. Many researchers have compared different languages like English, Nepali, Limbu, Rai, Newari, Tharu, Maithali, Doteli, Bajhangi, Achhami, etc. Here, the researcher has studied and used many previous articles, reports, books, researches, etc. to fulfill his objectives. A brief survey of them has been given below:

Giri (1982) carried out a research entitled "English and Nepali Kinship Terms". She concluded that English kinship terms are less in number in comparison to Nepali kinship terms. Similarly, Joshi (1989) made an endeavour to carry out a research study on "Linguistic Study of Bajhangi Dialect". His main objective of the study was to introduce the structure of the Bajhangi Dialect describing its grammatical patterns on the basis of attended lexicon and sentence structure. Similarly, Panday (1997) researched on "A Comparative Study of Apologies Between English and Nepali". His purpose was to enlist the different forms of apologies in English and Nepali and compared them in the contexts of some relative situations. He found that there were more terms to ask for apology than that of English.

Kattel (2001) made an endeavour to research on "A Comparative Study on Terms of Address Used by English and Nepali Speakers". He tried to find out the terms of address in English and Nepali and compared those terms. He found that the native speakers of Nepali use kinship terms to address even strangers whereas native speakers of English largely rely on the 'excuse me' phrase.

Likewise, Chapagain (2002) carried out a research work on "Request Forms in Nepali and English". The study shows that English native speakers are more polite than Nepali speakers. In the same way, Khanal (2004) carried out a research entitled "A Comparative Study on Forms of Address in Tharu and English Languages". He found that Tharu native speakers use more addressing terms than English native speakers.

Paneru (2004) has accomplished a study "A Componential Analysis of English and Doteli Terms". He points out that most of the English kinship relations are addressed by name, whereas in Doteli they address by kinship terms. Similarly, Kuwar (2009) carried out a research work on "Forms of Address in English and Doteli Dialect". He concluded that the Doteli dialect has more forms of address in comparison to English. Likewise, Rawal (2009) conducted a research on "Terms of Greeting and Taking Leave in English, Nepali and Bajhangi". He enlisted all the terms of greeting and taking leave in English, Nepali and Bajhangi and compared them in context. He found that Nepali and Bajhangi native speakers use more terms of greeting and taking leave than that of English.

Till now no comparative study has been carried out to find out the similarities and differences between the terms of address in English and the Baitadeli dialect. So the researcher is interested in enlisting terms of address in the Baitadeli dialect and finding out similarities and differences between the terms of address in Baitadeli and the English language.

## 1.3 Objectives of the Study

The objectives of the study were as follows:

    a.  to find out the terms of address in the Baitadeli dialect.

    b.  to compare and contrast the terms of address used in the Baitadeli dialect with those in the English language.

    c.  to suggest some pedagogical implications.

## 1.4 Significance of the Study

Significance means the importance of something, specially when this has an effect on what happens in the future. Here, the significance of the study will really be remarkable in future when education will be implemented in mother tongue. The study will be a valuable work for the department itself in the sense that no research is yet carried out on it. This study will code all the terms of address in Baitadeli dialect which will give new life to those uncoded terms of address. On the other hand, this study will be fruitful to Baitadeli speakers, syllabus designers, students, teachers, writers, language teachers and other teachers who are interested in sociolinguistic aspect of the Baitadeli dialect.

# CHAPTER-TWO

# METHDOLOGY

This chapter contains methods used to fulfill the objectives of the study. Without the selection of appropriate methodology, it is difficult to achieve specified objectives. So, one should be clever enough to select appropriate methods according to the nature of objectives.

This study is a field-based survey research. The researcher has adopted the following methodological strategies to fulfill the objectives of the study.

## 2.1 Sources of Data

The researcher used both the primary and secondary sources of data to fulfill his objectives.

### 2.1.1 Primary Sources

This study was based on primary sources of data. The primary sources of data for the study were 80 native speakers of the Baitadeli dialect.

### 2.1.2 Secondary Sources

In addition to the primary sources the researcher used the secondary sources of data viz. different books, journals, magazines, research reports and other that are closely related to the research work. English forms of address have been taken from the secondary sources of data. The data for the forms of address in English were taken from Wardhaugh (2000).

## 2.2 Sample Population and Sampling Procedure

The sample population of the study was 80 native speakers from Baitadi district from two VDCs of Baitadi Rim and Sittad. The researcher chose VDCs by using purposive non-random sampling procedure. The researcher selected 40

speakers from each VDC and 20 were males and 20 were females. They all were literate and were above 15 years old. The researcher used snow-ball sampling while selecting only the literate males and females.

## 2.3 Tools for Data Collection

For the collection of data, the researcher used a set of questionnaire. That questionnaire was especially designed for Baitadeli native speakers which requires Baitadeli speakers to write those terms which they use to address the given persons. That questionnaire includes the persons related by affinity and consanguinity.

## 2.4 Process of Data Collection

The researcher used the following process to collect the data:

a. The researcher went to the field and visited the native speakers of the Baitadeli dialect and built a rapport with them.

b. The researcher distributed the questionnaire to a person known to him. Then, he requested that informant to introduce the researcher with other informants and distributed the questionnaire. The process was continued till the required number of informants is obtained.

c. The researcher collected the questionnaire with the information from the informants.

d. The researcher took English terms of address from secondary sources.

e. Finally, the researcher compared different terms of address in Baitadeli and English language.

## 2.5 Limitations of the Study

This research study had the following limitations:

a. The research study included 80 native speakers of the Baitadeli dialect of Nepali.

b. This study was limited to the listing and comparing terms of address between English and the Baitadeli dialect.

c. The sample was from only two VDCs of Baitadi district.

d. The researcher used questionnaire to collect data.

# CHAPTER-THREE

# ANALYSIS AND INTERPRETATION OF DATA

After having collected the data of Baitadeli dialect, the researcher analyzed, interpreted, compared and presented the responses mainly in terms of sex and frequency. The more frequent sex specific terms of address were put first and accordingly less frequent ones later. As language is social phenomenon as well as affected by sex, the researcher has put the forms of address on the basis of information as provided by the native speakers. The figures in the tables indicate the number of informants who supplied information. The researcher divided the terms of address into two groups on the basis of consanguinal and affinal relation.

## 3.1 Analysis of Terms of Address  in Baitadeli  Dialect

The collected data is analyzed to derive the findings of the study. Without analysis, raw data do not provide any information. So, to fulfill the objectives of the study the researcher needs to analyze the data scrutiningly. The researcher has scrutinized the data with the help of tables.

### 3.1.1 Terms of Addressing Consanguinal Relations

The informants in a society are related to each other in different ways. And their relation to each other affects the terms of address they use for each other. Such relation may be personal within the same blood or that created by marriage. Here, the researcher analyzed, compared and presented the terms of address related to consanguinal relations in the following headings.

#### 3.1.1.1  Grandparents

The following table shows the sex specific terms of address and their frequency in the Baitadeli dialect for parental grandfather and grandmother and maternal grandfather and grandmother

## Table No. 1

## Paternal and Maternal Grandparents

| Forms of address | Paternal | | | | Maternal | | | |
|---|---|---|---|---|---|---|---|---|
| | Grandfather | | Grandmother | | Grandfather | | Grandmother | |
| | No. | % | No. | % | No. | % | No. | % |
| Baje | 40 | 50 | | | 40 | 50 | | |
| Bajya | 25 | 31.25 | | | 25 | 31.25 | | |
| Bubu | 15 | 17.75 | | | 15 | 17.75 | | |
| Bajai | | | 20 | 25 | | | 20 | 25 |
| Ama | | | 32 | 40 | | | 32 | 40 |
| Hajur ama | | | 28 | 35 | | | 28 | 35 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 |

The above tabulated figure shows that language is sex specific that is specific terms are used for related sex. Regarding frequency 'baje' (50%), 'bajya' (31.45%), 'bubu' (17.75%) are used for grand father. 'Ama' (40%), 'bajai' (25%), 'hajur ama' (35%) are used for grand mother.

### 3.1.1.2 Parents

The sex specific terms and their frequency in the Baitadeli dialect for father and mother are given below

## Table No. 2
## Father and Mother

| Forms of address | Father | | Mother | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Ba | 30 | 37.5 | | |
| Baba | 25 | 31.25 | | |
| Buwa | 10 | 12.5 | | |
| Buba | 15 | 17.75 | | |
| Ija | | | 40 | 50 |
| Mami | | | 25 | 31.25 |
| Ama | | | 15 | 17.75 |
| Total | 80 | 100 | 80 | 100 |

The above table shows that there are more addressing terms for father than for mother. 'Ba' (37.5%) is the most frequent term of address father. Similarly 'Ija (50%) is the most frequent term to address mother in this dialect. Other addressing terms for father are 'baba' (31.25%), 'buwa' (12.5%) and 'buba' (17.75%). Similarly, 'mami' (31.25%) and 'ama' (17.75%) are used to address mother.

### 3.1.1.3 Male Children

The following table shows the frequency of terms of address used for eldest son and youngest son:

**Table No. 3**

**Eldest Son and Youngest Son**

| Terms of address | Eldest son | | Youngest son | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Jetho celo | 32 | 40 | | 43.75 |
| Jetho chora | 23 | 28.75 | | |
| Thul celo | 8 | 10 | | |
| F.N. | 17 | 21.25 | 11 | 13.75 |
| Kanso celo | | | 35 | 43.75 |
| Nano | | | 22 | 27.5 |
| Kanso chora | | | 12 | 15 |
| Total | 80 | 100 | 80 | 100 |

This table indicates that most of the Baitadeli people (40%) address their eldest son by 'jetho celo', where the youngest son is called by various terms but 'kanso celo'(43.75%) is the address term used most frequently. All the addressing terms mentioned in the above table are uniquely used for male children.

### 3.1.1.4 Female Children

The sex specific terms and their frequency to address female children in the Baitadeli dialect are given in the following table:

**Table No. 4**

**Terms of Address Used for Eldest Daughter and Youngest Daughter**

| Terms of address | Eldest daughter | | Youngest daughter | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Thuli celi | 30 | 37.5 | | |
| Jethi chori | 10 | 12.5 | | |
| Lati | 20 | 25 | | |
| F.N. | 20 | 25 | 15 | 18.75 |
| Kansi celi | | | 28 | 35 |
| Nani celi | | | 24 | 30 |
| Kanchi | | | 5 | 6.25 |
| Lati | | | 8 | 10 |
| Total | 80 | 100 | 80 | 100 |

All the addressing terms mentioned above are used by Baitedeli speakers to address female children. 'Jethi celi' is the addressing term used by many of the Baitadeli speakers to address their eldest female child.  The youngest daughter is addressed by 'kansi  celi' by many (35%) speakers of the Baitadeli dialect.

### 1.3.1.5 Grand Children

The following table shows different terms of address for grandson and grand daughter.

**Table No. 5**

**Terms of Address Used for Grandson and Grand daughter**

| Terms of address | Grandson | | Grand daughter | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Nati | 52 | 65 | | |
| Babu | 15 | 18.75 | | |
| F.N. | 13 | 16.25 | 15 | 18.75 |
| Natini | | | 65 | 81.25 |
| Total | 80 | 100 | 80 | 100 |

This is the relationship established by consanguinity. This table shows that in the Baitadeli dialect grandson is addressed by 'nati' (65%) 'babu'(18.75%) and F.N. (16.25%) but most of the people address grandson by 'nati'. Similarly, grand daughter is addressed by 'natini' (81.25%) and F.N. (18.75%) where 'natini' is used more frequently in that district. This table shows that there are more terms of address: 'nati', 'babu', F.N. for grandson than for grand daughter: 'natini', F.N.

### 3.1.1.6  Brothers and Sisters

The following table shows the terms of address for elder brother, younger brother, elder sister and younger sister by brother and sister.

## Table No. 6

### Elder Brother and Sister and Younger Brother and Sister

| Terms of address | Elder by brother and sister | | Younger brother by sister and brother | | Elder sister by brother and sister | | Younger sister by brother and sister | |
|---|---|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % | No. | % |
| Thul dai | 5 | 6.25 | | | | | | |
| Dajju | 17 | 21.25 | | | | | | |
| Dai | 28 | 35 | | | | | | |
| Dada | 30 | 37.5 | | | | | | |
| Budi | | | 8 | 10 | | | | |
| Bhappa | | | 11 | 13.75 | | | | |
| Bune | | | 9 | 11.25 | | | | |
| Bhai | | | 22 | 27.5 | | | | |
| F.N. | | | 30 | 37.5 | | | 48 | 60 |
| Didi | | | | | 35 | 43.75 | | |
| Di | | | | | 45 | 56.25 | | |
| Baini | | | | | | | 32 | 40 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 |

The above table shows that in Baitadeli dialect sister and brother address their elder brothers variously as 'thul dai' (6.25%), 'Dajyu' (21.25%), 'Dai' (35%), 'dada '(37.5%). They don't address their elder brother by final name. Similarly, elder sister and brother address their brother by using 'budi' (10%), 'bhappa' (13.75%), and 'bune' (11.25%, 'bhai (27.5%), and F.N. (37.5%). In the same way, younger brother and sister address their elder sister by 'didi' (43.75%), 'di' (56.25%). Similarly, elder brother and sister address their younger sister by 'baini' (40%) and F.N. (60%).

### 3.1.1.7 Uncle and Aunt

#### Uncle

Uncle means brother of one's father. In Nepali, uncle has several kinship terms. If we analyze paternally and maternally the subsequent kinship terms result as follows:

**Table No. 7**

**Paternal and Maternal Uncle**

| Terms of address | Paternal uncle | | | | Maternal uncle | | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| | Father's elder brother | | Father's younger brother | | Mother's younger sister's husband | | Father's sister's husband | | Mother's elder sister's husband | |
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Thul baba | 50 | 62.5 | | | | | | | | |
| Jethaba | 30 | 37.5 | | | | | | | | |
| Kaka | | | 30 | 37.5 | | | | | | |
| Kansaba | | | 20 | 25 | | | | | | |
| Uncle | | | 30 | 37.5 | 25 | 31.25 | | | | |
| Kasbab | | | | | 55 | 68.75 | | | | |
| Phupaju | | | | | | | 28 | 35 | | |
| Bhinaju | | | | | | | 38 | 47.5 | | |
| Pusai | | | | | | | 14 | 17.5 | | |
| Jethbab | | | | | | | | | 80 | 100 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 |

The above mentioned table shows that father's elder brother is addressed by 'Thulbaba' (62.5%) and 'jethaba' (37.5%). Similarly father's younger brother is addressed by 'kaka' (37.5%), 'kansaba' (25%) and 'uncle' (37.5%). Although uncle is English word, it is used by many people to address father's

younger brother, mother's younger sister's husband and some times to address unknown people. Most of the population in Baitadeli district use 'kasbab' to address mother's younger sister's husband. In the same way, father's sister's husband is addressed by 'phupaju' (35%), 'bhinaju' (47.5%), and 'pusai' (17.5%). Similarly, to address mother's older sister's husband, all the people use 'jethbab' (100%).

**Aunt**

The following diagram shows sex specific terms of address in Baitadeli dialect and their frequency.

## Table No. 8

## Paternal Aunt and Maternal Aunt

| Terms of address | Paternal Aunt | | | | | | Maternal Aunt | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Father's elder brother's wife | | Father's younger brother's wife | | Father's elder and younger sister | | Mother's elder and younger brother's wife | | Mother's elder sister | | Mother's younger sister | |
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Jethija | 30 | 37.5 | | | | | | | 30 | 37.5 | | |
| Thulija | 35 | 43.75 | | | | | | | 35 | 43.75 | | |
| Thulimami | 15 | 18.75 | | | | | | | 15 | 18.75 | | |
| Phupu | | | | | 55 | 68.75 | | | | | | |
| Didi | | | | | 25 | 31.75 | | | | | | |
| Kaikhi | | | 38 | 47.5 | | | | | | | | |
| Aunti | | | 30 | 37.5 | | | | | | | | |
| Kansama | | | 12 | 15 | | | | | | | | |
| Maiju | | | | | | | 80 | 100 | | | | |
| Kaisi | | | | | | | | | | | 80 | 100 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 |

The above table shows that in Baitadeli dialect, father's elder brother's wife is addressed by 'Jethija' (37.5%), 'Thulija' (43.75%), 'Thulimami' (18.75%). Similarly, father's younger brother's wife is addressed by 'kaikhi' (47.5%), 'aunti' (37.5%), 'kansima' (15%). In the same way, father's elder and younger sisters are addressed by 'phupu' (55%) and 'didi' (31.75%). Likewise in maternal side, mother's elder and younger brother's wife is addressed by 'maiju' (100%). Mother's elder sister is addressed by 'jethija' (37.5%),'thulija'

(43.75%) and thulimami'(18.75%). Mother's younger sister is addressed by 'kaisi' (100%).

### 3.1.1.8  Nephew

The terms of address used for nephew are given in the following table.

**Table no. 9**

**Terms of Address Used for Nephew**

| Terms of address | Nephew by brother | | Nephew by sister | | Nephew(bhanja) | |
|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % |
| Bhatija | 20 | 25 | | | | |
| Bhajyo | 35 | 43.75 | | | | |
| F.N. | 25 | 31.25 | 20 | 25 | | |
| Bhadu | | | 60 | 75 | | |
| Bhanca | | | | | 80 | 100 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 |

The above table shows that brothers address their brother's son  by 'bhatija' (25%),' bhajyo' (43.75%), F.N (31.25%). Similarly, sisters address their brother's son by F. N. (25%) and 'bhadu' (75%). In Baitadeli dialect, bhanja is addressed by 'bhanca' (100%).

### 3.1.1.9 Niece

 The following table shows the terms of address used for niece in Baitadeli dialect:

**Table No. 10**

**Terms of Address Used for Niece**

| Terms of address | Brother's daughter by brother | | Brother's daughter by sister | | Sister's daughter (bhanji) | |
|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % |
| Bhatiji | 25 | 31.25 | | | | |
| Bhajji | 20 | 25 | | | | |
| F.N. | 35 | 43.75 | | | | |
| Bhadai | | | 80 | 100 | | |
| Bhanci | | | | | 80 | 100 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 |

The above responses show that the informants of Baitadeli dialect have a variety of terms with which they address their niece. They address their brother's daughter by 'bhatiji' (31.25%), 'bhajji' (25%) and F.N. (43.75%). Similarly, sisters address their brother's daughter by 'bhadai' (100%). Similarly, sister's daughter is addressed by 'bhanci' (100%).

**3.1.2 Terms of Address for Addressing Affinal Relations**

Affinal relations refer to the relationships which are established by marriage. This topic includes husband/wife, in-laws and step relations.

**3.1.2.1  Husband and Wife**

The following table shows how the Baitadeli husband and wife address each other.

**Table No. 11**

**Terms of Address used by Husband and Wife**

| Terms of address | | | Husband by Wife | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Ye (son/daughter's name) ki ija | 30 | 37.5 | | |
| Budi | 27 | 33.75 | | |
| Gharwali | 10 | 12.5 | | |
| Swani | 3 | 3.75 | | |
| F.N. | 10 | 12.5 | | |
| Oh (son or daughter's name)ka ba | | | 40 | 50 |
| Gharwalo | | | 10 | 12.5 |
| Buda | | | 30 | 37.5 |
| Total | 80 | 100 | 80 | 100 |

This table depicts sex specific terms of address used by husband to wife and wife to husband as well as honorificity used by them and frequency of addressing terms. When we compare terms of address used by husband and wife and wife to husband we found the terms used by husband to his wife are more than those used by wife to her husband and terms used by wife are more honorific.

A husband addresses his wife by 'ye (son/daughter's name) ki ija' (37.5%), 'budi' (33.75%), 'gharwali' (12.5%), 'swani' (3.75%), F.N.(12.5%). Similarly, a wife addresses her husband by 'oh' (son or daughter's name) ka ba (50%), 'gharwala' (12.5%) and 'buda' (37.5%). 'Buda 'and 'budi' are addressing terms which express affection towards each other.

### 3.1.2.2 Parents-in-Law

Parents-in-law refer to the father or mother of the husband or wife. This sort of relationship is established by marriage. In English, father and mother of the

husband or wife are addressed in the same way but it is not the case in Baitadeli dialect. The way a husband addresses his parents –in-law is different from the way a wife addresses her parents-in-law.

**Table No. 12**

**Terms of Addressing Parents-in-Law**

| Terms of address | Husband | | | | Wife | | | |
|---|---|---|---|---|---|---|---|---|
| | Addressing his father in law | | Addressing his mother in law | | Addressing her father in law | | Addressing her mother in law | |
| | No. | % | No. | % | No. | % | No. | % |
| Sasura | 45 | 56.52 | | | | | | |
| Saura | 35 | 43.75 | | | | | | |
| Sasu | | | 80 | 100 | | | | |
| Baje | | | | | 25 | 31.25 | | |
| Badajyu | | | | | 15 | 18.75 | | |
| Buwa | | | | | 35 | 43.75 | | |
| Babjyu | | | | | 5 | 6.25 | | |
| Bajai | | | | | | | 20 | 25 |
| Ama | | | | | | | 30 | 37.5 |
| Jyu | | | | | | | 15 | 18.75 |
| Sasu | | | | | | | 15 | 18.75 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 |

The above table shows that in the Baitadeli dialect, a husband addresses his father-in-law by 'sasura' (43.75%) and 'sasu' (100%). He addresses his mother-in-law as 'sasu' (18.75%). Similarly a wife addresses her father-in-law by 'badaju' (18.75%), 'baje' (31.25%), and 'buwa' (43.75%), 'bubju' (6.25%). She addresses her-mother-in-law by 'jyu' (18.75%) and 'sasu' (18.75%).

### 3.1.2.3  Son and Daughter-in-Law

The following table shows the sex specific terms of address for son-in-law and daughter-in-law and their frequency.

**Table No 13**

**Terms of Address Used for Son-in-Law and Daughter-in-Law**

| Terms of address | Son-in-law | | Daughter-in-law | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Jwai | 55 | 68.75 | | |
| Jamai | 25 | 31.25 | | |
| Buhari | | | 15 | 18.75 |
| Bwari | | | 65 | 81.25 |
| Total | 80 | 100 | 80 | 100 |

This table shows that 'jwai' (68.75%) and 'jamai' (31.25%) are terms of address used for son-in-law. For daughter-in-law, the forms of address 'buhari' (18.75%) and 'bwari' (81.25%) are used.

### 3.1.2.4 Brother and Sister-in-Law

The forms of address for brother-in-law and sister-in-law in Baitadeli dialect are also different from that of English forms of address. The following table shows the forms of address for both brother-in-law and sister-in-law.

**Table No. 14**

**Terms for addressing Brother-in-Law and Sister-in-Law**

| Terms of address | Brother-in-law | | Sister-in-law | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Salo | 30 | 37.5 | | |
| Salji | 15 | 18.75 | | |
| F.N. | 35 | 43.75 | 50 | 62.5 |
| Sali | | | 30 | 37.5 |
| total | 80 | 100 | 80 | 100 |

This type of relationship is established by affinity. In the Baitadeli dialect, there are many terms of address: 'salo' (37.5%), 'salji' (18.75%), F.N. (43.75%) to address brother-in-law and 'sali'(100%) to address sister-in-law.

### 3.1.2.5 Step Mother

The terms of address used for step-mother in Baitadeli dialect are given in the table.

**Table No. 15**

**Step Mother in Terms of Address**

| Terms of address | Step mother | |
|---|---|---|
| | No. | % |
| Ija | 50 | 62.5 |
| Kansima | 20 | 25 |
| Sautali ija | 10 | 12.5 |
| Total | 80 | 100 |

Native speakers of Baitadeli dialect mostly address their step mothers by the terms 'ija' (62.5%), 'kansima' (25%), and 'sautali ija' (12.5%).

### 3.1.2.6 Step Children

The Baitadeli native speakers use the following terms of address step son and step daughter.

**Table No.16**

**Step Son and Daughter**

| Terms of address | Step son | | Step daughter | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Chelo | 30 | 37.5 | | |
| F.N. | 50 | 62.5 | 30 | 37.5 |
| Cheli | | | 50 | 62.5 |
| total | 80 | 100 | 80 | 100 |

The above table shows that 'chelo' (37.5%), F.N. (62.5%) is used to address their step son and 'cheli' (65.5%) and F.N. (62.5%) are used to address their step daughter.

### 3.1.3 Terms of Addressing Social Relationship

Language is used to establish social relationships. If one is not clever enough to select appropriate addressing terms, it may break the social relation, too. Some addressing terms used by native speakers of the Baitadeli dialect are presented, analyzed and compared with English addressing terms as follows:

### 3.1.3.1  Addressing Strangers

In our daily life, it is usual to meet the strangers. In order to contact with them, we need to use terms of address. Though strangers may be of different age, sex, status, etc.the researcher has chosen only limited categories of strangers, which are analyzed as follows:

**Table No.17**

**Terms of Address for Young Man and Woman**

| Terms of address | Young man | | Young  woman | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Oh dai | 35 | 43.75 | | |
| Oh bhai | 20 | 25 | | |
| Oh hajur | 25 | 31.25 | | |
| Oh didi | | | 30 | 37.5 |
| Oh baini | | | 25 | 31.25 |
| Oh budi | | | 20 | 25 |
| Total | 80 | 100 | 80 | 100 |

This table shows that if we meet a young strange man we address him by 'oh dai' (43.75%), 'oh bhai' (25%), 'oh hajur' (31. 25%). Similarly, a young strange woman is addressed by 'oh didi' (37.5%), 'oh baini' (31.25%), 'oh budi' (25%).

**Table No.18**

**Old Man and Woman**

| Terms of address | Old man | | Old woman | |
|---|---|---|---|---|
| | No. | % | No. | % |
| Oh kaka | 15 | 18.75 | | |
| Oh uncle | 45 | 56.25 | | |
| Oh baje | 20 | 25 | | |
| Oh ama | | | 65 | 81.25 |
| Oh aunti | | | 15 | 18.75 |
| Total | 80 | 100 | 80 | 100 |

This table shows that 'oh kaka' (18.75%), 'oh uncle' (56.25%), 'oh baje' (25%) are sex specific terms of address used for an old man. Similarly, 'oh ama' (81.25%), 'oh aunti' (18.75%) are used to address an old woman in Baitadeli dialect

**3.1.3.2 Addressing Friends**

Addressing a friend appropriately is a part of being communicatively competent. So, the researcher has attempted to gather the terms of address for friends.

**Table No. 19**

**Close friend, Unmarried Female Friend and Married Female Friend**

| Terms of address | A close friend | | Unmarried female friend | | Married female friend | |
|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % |
| Sathi | 30 | 37.5 | 30 | 37.5 | | |
| F.N. | 50 | 62.5 | 50 | 62.5 | 50 | 62.5 |
| Madam | | | | | 30 | 37.5 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 |

This table shows that a close friend in the Baitadeli dialect is addressed by the forms 'sathi' (37.5%), F.N. (62.5%). Unmarried friend is addressed by 'sathi' (37.5%) and F.N. (62.5%). Similarly, married female friends are addressed by F.N. (62.5%) and 'madam' (37.5%).

### 3.1.3.3 Addressing Teachers and Students

Terms of address depend on status or social relations of addressee. Addressing teachers and students properly in an educational institution is necessary in order to make the interaction go on smoothly. People are addressed variously in an educational institution. The following table shows the terms of address used for teachers and students:

**Table No. 20**

**Teachers by students, Students by Teachers and Teacher by teacher**

| Terms of address | Male teacher by students | | Female teacher by students | | Male students by teacher | | Female students by teacher | | Teacher by teacher | | Head teacher by teacher | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % | No. | % | No. | % | No. | % |
| Sir | 30 | 37.5 | | | | | | | 50 | 62.5 | | |
| Massab | 30 | 37.5 | | | | | | | 30 | 37.5 | | |
| F.N.sir | 20 | 25 | | | | | | | | | | |
| Madam | | | 25 | 31.25 | | | | | | | | |
| Miss | | | 20 | 25 | | | | | | | | |
| Mastarni | | | 15 | 18.75 | | | | | | | | |
| F.N.miss | | | 20 | 25 | | | | | | | | |
| E bhai | | | | | 80 | 100 | | | | | | |
| E baini | | | | | | | 80 | 100 | | | | |
| Head sir | | | | | | | | | | | 45 | 56.25 |
| headmassab | | | | | | | | | | | 35 | 43.75 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 |

The above table clearly shows that male teachers in the Baitadeli dialect were found to be addressed by titles (T) 'sir' (37.5%), 'massab' (37.5%), and F.N. sir (25%). Female teachers were addressed by the title (T) 'miss' (25%), 'oh mastarni' (18.75%) and F.N. miss (25%). The table shows that the F.N. is used to address both male and female students in the Baitadeli dialect.

In the Baitadeli dialect, a teacher addresses head teacher either by 'head sir' (56.25%) or 'headmassab' (43.75%).

### 3.1.3.4 Addressing People Holding Political, Judicial and Ecclesiastical Positions

The researcher chose prime minister, minister, political people, judge and priest for political, judicial and ecclesiastical people. Different terms of address used for these people are given in the following table:

**Table No. 21**

**Prime minister, Minister, Member of Parliament, Judge and Priest in Terms of Address**

| Terms of address | Prime minister | | Minister | | Member of parliament | | Judge | | Priest | |
|---|---|---|---|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Pradhanmantri | 50 | 62.5 | | | | | | | | |
| Pradhanmantri jyu | 30 | 37.5 | | | | | | | | |
| Mantri jyu | | | 80 | 100 | | | | | | |
| Sansad jyu | | | | | 40 | 50 | | | | |
| Mananiya jyu | | | | | 40 | 50 | | | | |
| Nayadhis jyu | | | | | | | 80 | 100 | | |
| Pandit jee | | | | | | | | | 30 | 37.5 |
| Guru jee | | | | | | | | | 50 | 62.5 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 |

In Baitadeli, Prime minister and ministers are addressed by 'pardhanmantri' (62.5%), 'pardhanmantri jyu' (37.5%), and 'mantri jyu' (100%) respectively. Member of Parliament is addressed by 'sansad jyu' (50%) and 'mananiya jyu' (50%) in Baitadeli dialect. Baitadelies were found to address judge and priests as 'nayadhis jyu'(80%), 'pandit jee'(37.5%), 'guru jee'(62.5%), respectively.

### 3.1.3.5 Addressing Professionals

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

**Table No 22**

**Terms of Address Used for Professionals**

| Terms of address | Officer | | Doctor | | Nurse | |
|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % |
| Hakim | 80 | 100 | | | | |
| Dactar sab | | | 80 | 100 | | |
| Dacktani | | | | | 80 | 100 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 |

As the above table shows 100% of Baitadeli dialect informants were found to use'hakim'for addressing an officer. In Baitadeli dialect, a doctor is addressed only by the term 'dactar sab' (100%). In the same way 'dactarni (100%)' is used to address anurse in Baitadeli dialect.

### 3.1.3.6 Addressing Other People in Community

As every society has its own indigenous system of addressing different people, Baitadeli dialect has following set of terms to address given people:

**Table No.23**

**Persons in Community**

| Terms of address | Gharmuli | | Mukhe | | Cowboy | | Ploughman | | Farmer | |
|---|---|---|---|---|---|---|---|---|---|---|
| | No. | % | No. | % | No. | % | No. | % | No. | % |
| Gharmuli | 80 | 100 | | | | | | | | |
| Mukhe | | | 80 | 100 | | | | | | |
| Gwalo | | | | | 80 | 100 | | | | |
| Hali | | | | | | | 80 | 100 | | |
| Krisan | | | | | | | | | 80 | 100 |
| Total | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 | 80 | 100 |

The above table shows that gharmuli (a person holding responsibility of a house) is addressed by 'gharmuli' (100%) in the Baitadeli dialect. Similarly, mukhe (a person of the house considered to be having higher status in the village) is addressed by the term 'mukhe' (100%). A cowboy is addressed by 'e gwalo' (100%) and ploughman by 'e haliya' (100%).

## 3.2 Comparison

After the researcher has analyzed the data, he compares and contrasts the terms of address in English and the Baitadeli dialect. He collected the data of the Baitadeli dialect from native speakers of that dialect and for the data of English; he used Wardhaugh (2000).

## 3.2.1 Terms of Addressing Consanguinal Relations

## 3.2.1.1 Grand Parents

Table no. 1 shows that, to address paternal and maternal grand parents, Baitadeli speakers use **baje, bajya, bubu**, for grand father and **ama, hajur ama** for grand mother. But in English, grandpa and grandma are commonly used to address grand father and grand mother, respectively. (Wardhaugh,2000, p.266).

### 3.2.1.2 Parents

Table no. 2 shows that, to address father, Baitadeli speakers use **baba, ba, buwa, buba** and to address mother, they use **ija, mami, ama**. But in English, the terms dad, daddy and father are used to address father. Similarly, mum, mummy and mother are used to address mother. (Wardhaugh, 2000, p.266)

### 3.2.1.3 Male Children

Table no.3 depicts that, to address eldest son, Baitadeli speakers use **jetho celo, jetho chora, thul celo** and **F.N.** and they use **kanso celo, nano, kanso chora** and **F.N**. to address their youngest son. But in English, first name (F.N.) to address eldest or youngest son is common, such as Tom, in English. (Wardhaugh, 2000, p.271)

### 3.2.1.4 Female Children

Table no 4 indicates that, **jethi celi, thuli celi,lati** and **F.N**. are used to address eldest daughter in Baitadeli dialect. Similarly, Baitadeli speakers use **kansi celi, nani celi, kanchi, lati** and **F.N**. to address youngest daughter but in English, elders daughter and youngest daughter are addressed by F.N. (Wardhaugh,2000, p.262)

### 3.2.1.5 Grand Children

Table no. 5 shows that, **Nati, babu, F.N**. are terms of address for grand son and **natini** and **F.N**. are terms of address for grand daughter in the Baitadeli dialect of Nepali language. But in English, grand son and grand daughter are addressed simply by F.N.

### 3.2.1.6  Brothers and Sisters

  Table no. 6 shows that in Baitadeli dialect sister and brother address their elder brothers variously as **thul dai, dajyu, dai, dada**. They do not address their elder brother by final name. Similarly, younger brother by their sister and

brother is addressed by using **budi, bhappa, budi, bhai** and **F.N.** In the same way, elder sister by their brother and sister is addressed by **didi, di.** Similarly, younger sister by brother and sister are addressed by **baini** and **F.N**. In the English language, people address their elder brothers, younger brothers, elder sisters, and younger sisters most often by F.N.

### 3.2.1.7 Uncle and Aunt

Table no. 7 shows that father's elder brother is addressed by **Thulbaba** and **jethaba.** Similarly father's younger brother is addressed by **kaka, kansaba** and **uncle.** Although uncle is an English word, it is used by many people to address father's younger brother, mother's younger sister's husband and some times to address unknown people. Most of the population in Baitadeli district use **kasbab** to address mother's younger sister's husband. In the same way, father's sister's husband is addressed by **phupaju, bhinaju and pusai**. Similarly, to address mother's older sister's husband, all the people use **jethbab.** In English, uncle includes father's elder brother, father's younger brother, and mother's younger and elder sister's husband. They are simply addressed by uncle (title) or uncle +name.

Similarly, Table no.8 shows that in the Baitadeli dialect, father's elder brother's wife is addressed by **Jethija, Thulija, Thulimami**. Similarly, father's younger brother's wife is addressed by **kaikhi, aunti,kansima**. In the same way, father's elder and younger sisters are addressed by **phupu and didi**. Likewise in maternal side, mother's elder and younger brother's wife is addressed by **maiju.** Mother's elder sister is addressed by **jethija, thulija** and **thulimami.** Mother's younger sister is addressed by **kaisi**. In English, there is unitary concept of 'aunt' to address all the persons mentioned in that table.

### 3.2.1.8 Nephew

Table no.9 shows that brothers address their brother's son by **bhatija, bhajyo** and **F.N**. Similarly, sisters address their brother's son by **F. N. and bhadu.**

**Bhanja** is addressed by **bhanca** in the Baitadeli dialect. In English, only F.N. is used to address all those persons.

### 3.2.1.9. Niece

Table no. 10 shows that the informants of the Baitadeli dialect address their brother's daughter by **bhatiji, bhajji** and **F.N**. Similarly, sisters address their brother's daughter by **bhadai**. Similarly, sister's daughter is addressed by **bhanci**. But in English niece is addressed by F.N. and T.F.N. only. (Wardhaugh, 2000, p.271)

### 3.2.2 Terms of Address for Addressing Affinal Relations

### 3.2.2.1 Husband and Wife

Table no.11 shows that a husband addresses his wife by **ye (son/daughter's name) ki ija, budi, gharwali, swan**i and **F.N.** Similarly, a wife addresses her husband by **oh (son/daughter's name) ka ba, gharwala** and **buda**. But in English, they address each other by F.N.

### 3.2.2.2 Parents-in-law

Table no.12 shows that in the Baitadeli dialect, a husband addresses his father-in-law by **sasura** and **sasu**. He addresses his mother-in-law as **sasu**. Similarly, a wife addresses her father-in-law by **badaju, baje, buwa** and **bubju.** She addresses her-mother-in-law by **jyu** and **sasu**.  On the other hand, in English, daddy and papa are used for father-in-law and mother-in-law is addressed by the terms such as mum, mummy.

### 3.2.2.3 Son and Daughter-in-law

Table no. 13 shows that **jwai, jamai** are used to address son-in-law and **buhari, bwari** are used to address daughter-in-law in the Baitadeli dialect. But in English, son-in-law and daughter-in-law are addressed by F.N.

### 3.2.2.4 Brother and Sister-in-law

Table no.14 shows that in the Baitadeli dialect, **salo, salji F. N.** are terms of address for brother-in-law. Similarly, **sali** and **F.N.** are used to address sister-in-law. But in English, brother-in-law and sister-in-law are addressed mostly by F.N.

### 3.2.2.5 Step Mother

Table no. 15 indicates that **ija, kansima** and **sautali ija** are terms of address used for step mother. In English, both mother and first name are used to address step mother.

### 3.2.2.6 Step Children

Table no.16 depicts that **celo, F.N**. is used to address step son and **celi** and **F.N.** are terms of address for step daughter. But in English both step son and step daughter are addressed by F.N.

### 3.2.3 Terms of Addressing Social Relationship

### 3.2.3.1 Addressing Strangers

Table no. 17 shows that **oh dai, oh bhai, oh hagur** are terms of address for a young man in Baitadeli dialect where as **oh didi, oh baini, oh budi** are used to address a young woman. But in English, 'excuse me' phrase is commonly used to address a strange man and woman.

Table no. 18 shows that **oh kaka, oh uncle** and **oh baje** are addressing terms for an old man and **oh ama** and **oh aunti** are used to address an old woman in the Baitadeli dialect. But in English, 'excuse me' phrase is commonly used to address an old man and woman.

### 3.2.3.2 Addressing Friends

Table no. 19 shows that while addressing a close friend, unmarried female friend and married female friend, **sathi** and **F.N.** are used in Baitadeli dialect. English friends usually address each other by their first name. They use Miss, Mrs., and L. N. for married and unmarried women respectively and Ms. L.N. for women to conceal matters of marriage. (Wardhaugh,2000, p.266) The Baitadeli dialect lacks these sorts of patterns.

### 3.2.3.3 Addressing Teachers and Students

Table no. 20 shows that, male teachers in Baitadeli dialect were found to be addressed by **titles (T) sir, massab** and **F.N**. **sir**. Female teachers were addressed by the **title (T) Miss, mastarni** and **F.N**. **Miss**. In English, on the other hand, TLN (Miss/Mrs. Green) are used to address male teachers and female teachers respectively. The table shows that the F.N. is used to address both male and female students in Baitadeli dialect.

In the Baitadeli dialect, a teacher addresses head teacher either by **head sir or headmassab** where as in English a teacher is addressed by F.N. or Mr. F.N. On the other hand, head teacher addresses other teachers by F.N. and Mr. L.N.

### 3.2.3.4 Prime Minister, Minister, Member of Parliament, Judge and Priest in Terms of Address

Table no. 21 shows that In Baitadeli, Prime minister and minister are addressed by **pardhanmantri, pardhanmantri jyu** and **mantri jyu** respectively. In English, on the other hand prime minister and ministers are addressed by Mr. Prime Ministe and Mr. Minister respectively. Member of Parliament is addressed by **sansad jyu** and **mananiya jyu** in Baitadeli dialect where as in English, Member of Parliament is addressed by Mr. L.N. Baitadelies were found to address judge and priests as **nayadhis jyu, pandit je, guru jee**

respectively. In English, judge and priest are addressed by the terms your honour and my lord respectively.

### 3.2.3.5 Addressing Professionals

Table no. 22 shows that100% of Baitadeli dialect informants were found to use **hakim** for addressing an officer where as in English an officer is addressed as sir or officer. In Baitadeli dialect, a doctor is addressed only by the term **dactar sab**. But in English doctor is addressed by the terms doctor' and Dr. L.N. In the same way **dactarni** is used to address a nurse in Baitadeli dialect but in English nurse is addressed by the term nurse.

### 3.2.3.6. Addressing Other People in Community

Table no. 23 shows that gharmuli( a person holding responsibility of a house) is addressed by **gharmuli** in the Baitadeli dialect. Similarly, mukhe (a person of the house considered to be having higher status in the village) is addressed by the term **mukhe**. A cowboy is addressed by **gwalo** and ploughman by **haliya**. In English, on the other hand cowboy, ploughman and farmer are addressed by F.N.

# CHPTER – FOUR

# FINDINGS AND RECOMMENDATIONS

The Baitadeli dialect is a variety of the Nepali language, spoken in Baitadi district. In order to find out the uniqueness of this dialect, the researcher conducted a research on Baitadeli speakers. For that, the researcher went to the field and established a rapport with the sampling population. He selected 80 informants by using snow-ball sampling and collected the data.

This study was conducted to find out the Baitadeli terms of address on the basis of sex and their frequency and to compare and contrast those terms with those of English. Having analyzed and interpreted the collected data, the researcher described and compared them with that of English terms of address.

## 4.1 Findings

From the analysis of the Baitadeli terms of address, the following findings have been drawn:

### 4.1.1 Terms of Address in Baitadeli dialect

That terms of address used in the Baitadeli dialect have been listed as follows:

    i.   In the Baitadeli dialect, a single person is addressed by different terms. For example, father is addressed by 'buwa', 'buba', 'baba', 'ba', etc.

    ii.   Husbands address less honorifically than wives do to their husbands.

    iii.   Son and daughter are addressed by F.N. cela and celi.

    iv.   Baitadeli native speakers use titles (jetho, thuli, thul) to address their elder brother and sister. In response, they get addressed by titles (nan, kanci, kanco, nano) by their elder brother and sister.

v. In Baitadeli dialect husbands and wives address each other mostly by making reference to the names of their elder son or daughter.

vi. In Baitadeli dialect, particles 'la' and 'li' are used at the end of addressing terms for male and female respectively. Likewise, particles 'oh' and 'ea' precede the terms of address for both male and female.

vii. Kinship terms: dia, didi  bhai, baini, uncle, baje, ama are used to address even strangers.

viii.  Teachers are addressed by sir, miss, massab, masterni or F.N.sir, F.N.Miss.

ix. Head teacher addresses other teachers by sir, sir F.N., F.N. In response, he gets addressed by head sir, head massab.

x.  'Budi' and 'budo' are used to address wife and husband to ahow their affection towards each other.

## 4.1.2 Comparison Between English and Baitadeli Dialect

The researcher compared and contrasted the terms of address in English and the Baitadeli dialect as follows:

i. Baitadeli dialect has richer terms of address in comparison to English.

ii. There is no distinction between male and female ego except the terms  'husband' and 'wife' in English where as Baitadeli dialect has many distinct terms to address 'male' and 'female' ego .

iii. Parents address their sons and daughters by F.N. cela and celi in Baitadeli dialect where as F.N. is used to address them in English. The use of first name is also found in Baitadeli dialect.

iv. Baitadeli native speskers address their elder brothet and sister by jetho dai, thuldai, dai, and thuldidi, respectively. Similarly, younger brothers and sisters are addressed mostly by budi, bhappa, baini and F.N. respectively. English people, on the other hand, use F.N. only to address brothers and sisters.

v. In Baitadeli dialect, husbands and wives address each other mostly by making reference to the name of their eldor son or daughter such as Ram ka ba and Ram ki ija whereas in English they address by F.N. only.

vi. In Baitadeli dialect, particles 'la' and 'li' are used at the end of addressing terms for male and female respectively. For e.g., 'e bhai la!', 'didi li!' but that is not the case as 'oh brother!'.

vii. In Baitadeli dialect, particles 'oh' and 'e' precede the forms of address for both males and females. Such system is not found in English.

viii. Native speakers of Baitadeli dialect use kinship terms to address even to strangers such as dai, didi, bhai, baini, uncle, baje ama where as native speakers of English largely rely on the phrase 'excuse me'.

ix. In the Baitadeli dialect, students address teachers by sir, miss, massab, mastarni or F.N. sir, F. N. miss where as in English students address their teacher by T. or TLN. Similarly, teachers address their students by F.N. or Oh/E in Baitadeli dialect but students are usely addressed by F.N. or L.N. in English.

x. In the Baitadeli dialect, husband uses 'budi' to address his wife and wife uses 'budo' to address her husband to show their affection to each other. But in English native speakers use 'darling' and 'beloved' to show affection between husband and wife.

xi. There is no one to one relationship between English and Baitadeli terms of address. For example the term 'uncle' in English refers to 'thulba', 'kaka', 'pusai', 'mama' and stranger.

xii. In Baitadeli dialect wives use honorific terms, such as, 'oh', 'hajur' 'tam', 'un', etc. to address their husbands but in response, they receive non-honorific terms, such as, 'e', 'ta', 'ti', 'u', etc. But in English, both husband and wife use same degree of honorificity to address each other.

## 4.2 Recommendations

Contrastive analysis is a systematic study of languages to find out the similarities and differences between them. So the present study showed the similarities and differences between English and Baitadeli terms of address. The terms of address of Baitadeli dialect and the English language do not correspond to each other. Students feel difficulty where there are differences in the particular language where ever they feel it easy where there are similarities between the two languages. Therefore, Teaching should be concentrated in the areas of difficulty. Teachers should give more time in teaching the areas of difference than the similar ones between languages. The researcher has made the following recommendations with some pedagogical implications on the basis of the findings mentioned above:

i. More attention should be given in teaching terms of address because the students feel difficulty where there are differences in terms of address between the language in question.

ii. As there is no correspondence between each and every Baitadeli and English terms of address, the major focus should be given on the point of differences between the two.

iii. Baitadeli kinship terms that also represent the terms of address should be taught to English people learning Baitadeli by showing parental and

maternal distinction. In the same way, Baitadeli native speakers learning English should be clarified that potential.

iv. Sexist terms existing in the languages should be lessened to make the learners feel easy to learn the language.

v. The less frequent terms in Baitadeli but more different from English terms of address should not be used which helps English native speakers learning Baitadeli dialect.

vi. English people learning Baitadeli dialect should be made aware that husband and wife in Baitadi are addressed making reference to the name of their son or daughter or simply by the words 'oh' or 'e'. Similarly, Baitadeli people learning English should be taught that husband and wife address each other by F.N.

vii. Teachers should pay more attention to teaching mono English vs. multi Baitadeli terms of address as well as multi English vs. mono Baitadeli terms of address.

viii. English people learning Baitadeli dialect should be made aware of the particles 'oh' and 'e'.

ix. All the relations with appellative use and addressive use of both languages should be taught with great emphasis.

# References

Adhikari, H.R. (2049). *Samasamayik Nepali byakaran*. Kathmandu: Kunjal Prakashan.

Aitchison, J. (1978). *Linguistic: An introduction*. London: Hodder and Stoughton.

Basnet, S.M. (2006). *Terms of greeting and taking leave used in Nepali and English*. An unpublished M.Ed. thesis, T.U., Kathmandu.

Bhandari, R.B.(2010).*Case system in English, Nepali and Doteli*. An unpublished M.Ed. Thesis, T.U., Kathmandu.

Bhatt, D.N. (2009). *Semantic analysis of English and Doteli verbs*. An unpublished M.Ed. Thesis, T.U., Kathmandu.

Bhattarai, A. (2001) . Writing a research proposal. *Journal of NELTA*, Vol. VII.

Bitchener,  john. (2010). *Writing an applied linguistics thesis or dissertation.* UK: Palgrave Macmillan.

Corder, S . Pit. (1973). *Introducing applied linguistics*. Harmondsworth: Penguin.

Cryltal, D. (2003). *A dictionary of linguistics and phonetics.* London: Blackwell Publishing.

Halliday, M. A.K. (1973). *Explorations  in the functions of language*. London: Edward Arnold.

Holmes, J.(1992) . *An introduction to sociolinguistics*. London: New York.

Hornby, A.S. (2005) *Oxford  Advanced  Learning  Dictionary of current English* (7th ed.) New York:  OUP.

Hudson, R.A. (1996). *Sociolinguistics*. Cambridge: CUP..

Joshi, S. R.(2065). *Requests and apologies in English and Doteli.* An unpublished M.Ed. Thesis, T.U., Kathmandu.

Kattel,R.C. (2001) *A comparative study of terms of address used in English and Nepali.* An unpublished M.Ed. Thesis, T.U., Kathmandu.

Kunwar, P.B.(2065).*Forms of address between English and Detoli dialect*. An unpublished M.Ed. Thesis, T.U., Kathmandu.

Nunan, D. (1992). *Research methods in language learning.* Cambridge: CUP.

Pokharel,B.K.and Dahal, B.M. (2027).*Prakriya ra kehi dhwani sidhdant (sound system and some principle)* . Biratnager: Pustak Sansar.

Rai, V.S. (2001). *Semantics and pragmatics*. Kathmandu: Bhudipuran Prakashan.

Rawal,K.B.(2010).*Terms of greeting and taking leave in English, Nepali and Bajhangi.* An unpublished M.Ed. Thesis, T.U., Kathmandu.

Regmi, C.M. (2036). *Nepali bhasako utpatti (origin of Nepali).*Kathmandu: Sajha Prakashan.

Richard J. C. et al. (1999). *Longman  Dictionary of Language  teaching and applied linguistics*. London: Longman.

Rosyara,M.K. (2007). *Pronominals in English and Doteli language*. An unpublished M.Ed. Thesis, T.U, Kathmandu.

Shubhechchhu, K. and Sunita Yonghang. (2009). *Research methodology*. Kirtipur: New Hira Books Enterprises.

Singh, R.K. and Prem Pd. Poudel. (2009*). Sociolinguistics*. Kathmandu: Gyankunja Prakashan.

Sthapit, S.K. (2001). *Teaching language for communication.* Journal of
    NELTA, Vol. 5, No.1.

Todd, L. (1987). *An introduction to linguistic*. Essex: Longman.

Trudgill, P. (1978). *Sociolinguistics: an introduction*. England: Penguin Books.
    Ltd.

Varshney, R.L. (1993). *An introductory textbook of linguistics and phonetics.*
    Rampur Bagh: Student Store.

Wardhaugh, R. (2000). *An introduction to sociolinguistics*. New York: Basil
    Blackwell.

Wilkins, D.A. (1972). *Linguistics in language teaching*. London: Arnold.

Wrenn , C.L. (1989). *The English  language*.  London : Methuen.

७    तलिनका मान्सन बोलुन्ज्या तम के भुणन्छौ ?

What do you say to address the following people?


प्रधानमन्त्री    ………………………………………

Prime minister ……………………………….


मन्त्री    …………………………………………………

Minister …………………………………………


हेडमास्टर…………………………………………………

Head master ……………………………….


नर्स………………………………………………

Nurse ……………………………………………


पजारी………………………………………………

Priest ……………………………………


काठको काम गद्‌या………………………

To a carpenter ……………………….


घर बनुने …………………

To  a homemaker ……………………….


घरको मुली…………………

To the main person of the house …………………

गोरबाच्छा चरुने .....................

To a cowboy ..........................

गँउको मुख्य मान्स .....................

To the main person of the village ........................

घास काट्टे महिला.....................

To a female who cuts grass ..................

घास काट्टे पुरुष.......................

To a male who cuts grass .................