CHAPTER: ONE
INTRODUCTION

1.1 General Background

A language is a systematic means of communication by the use of sounds or conventional symbols. It is the code we all use to express ourselves and communicate to others. Walters and Rai, (2005) define, "Language is a supremely human achievement, and philosophers have long recognized that language, above all else, is the one thing that distinguishes us from every other biological species. No human society, however "backward" and technologically underdeveloped, exists without it." (as cited in Yadav and Bajracharya, eds. p. 55)

A language is considered to be a system of communicating with other people using sounds, symbols and words in expressing a meaning, idea or thought. This language can be used in many forms, primarily through oral and written communications as well as using expressions through body language. Primarily there is a distinction between one language and another; usually it may be through country boundaries, population culture, demographics and history.

Richards et al. (1999, p. 199) define language as, "the system of human communication which consists of structured arrangement of sounds or their written representation into large units e.g. morpheme, words, sentences, utterances". In the same way, language is human specific, it is non-instinctive method of communicating ideas, emotions and desires using a system of voluntarily produced symbols.

Human languages usually provide a speaker with more than one way of expressing the same information, and to choose an appropriate form of expression is part of the speaker's linguistic competence. This choice will depend on the relation between speaker and addressee, the circumstances of the conversation as well as the intended effect, and also to a considerable degree on the social background of each speaker. Wardhaugh (2000, p.1) says, "a language is what the members of a particular society speak". Language is one of the most important areas of human development. Our communication skills set us apart from the rest of the animal kingdom, and they are also what bring us together with each other.

1.1.1 An Introduction to Khawas

Khawas is one of the caste groups of Nepal. But there are controversies over the origin and existence of the Khawas. The trend of looking to Khawas under the category of Tharu in Terai region still exist. "…those living nearly at the Koshi River came to be known as 'Kaushiya' and in the latter phase as Khawas." (Chaudhary, 2011. p. 200)

Chaudhary (2011, p. 201) states that:

> There are three kinds of Khawas in Tarai, namely Rajaiya, Demnaha and Kewad Khawas. Those of Rajaiya Khawas category consider themselves as the highest category and say that they were close to Makawanpur's former Sen King. Because of the same reason, they might have called themselves as 'Makawanpura Khawas' too.

Similarly according to Khawas (2007, p. 13):

> Khawases have been living in eastern Terai region as a separate caste
> group since ancient period. In the past their major settlements were
> found near to the Sen palaces of terai region or near to the bank of the
> Koshi, Kamala, Triyuga Rivers. At those places ancient settlements of
> Khawases are found.

At present Khawases are mostly found in Jhapa, Morang and Sunasari
districts however, they also reside in other parts of the country. Khawas are
nature loving and indigenous people. As an indigenous people, the
community has their distinct collective identity, language, religion, tradition,
cultural practices, traditional egalitarian social structure and defined areas of
concentration (homeland).

1.1.2 The Khawas Language

There is a matter of controversy about whether Khawas is separate language
or not. Chaudhary (2011. p. 202) states, "They speak a kind of Maithili
language but they prefer to call their language as Khawas language." The
Khawas language is called 'Khawas Bhasa or Khawas Boli' by its native
speakers. The distinct language, spoken by Khawas indigenous people is
known as Khawas language. The language name is derived from a community
or tribe name. The sociolinguistic situation of the Khawas language, i.e. the
bilingualism, multilingualism, language attitude, language transmission etc.
has not been formally studied yet.

According to Khawas (2007. p. 34):

> Khawas language belongs to Indo-Aryan branch. Khawas is a language of minority group having geographical variations in it, the language does not have written documents and script. The existence of Khawas language is in oral form in the community.

In Nepal it is particularly spoken in the Terai districts likely Morang, Sunasari and Jhapa. The Khawas language has its own kinds of vocabularies, associated forms and pronunciation patterns which really differ from the local languages of the related regions. The language has its own vocabulary to express different sounds, sights, smells and feelings which are unique to it. The language might have accommodated influences from the other neighboring languages.

It might be the topic of debates and discussions on the existence of Khawas own language. "Khawas language has its separate existence because it is spoken in ethnically, culturally and socially different community". (Khawas, 2007. p. 35) The influential number of Khawas speakers in Nepal presents strong, unobjectionable evidence that Khawas have their own language. We can conclude that it is only due to the lack of studies on the different aspects of the Khawas language, such claims get chance to rise and create misconception and confusion about the particular language.

1.1.3 The English Language and its Importance

Amongst the languages English underneath the language families – Indo-European, German, West Anglic ranks the fourth on the basis of the number of native speakers the other three being Chinese, Hindi, and Spanish

respectively. However, the dominant role of English as one of the world language forces it upon our attention in a way that no language has ever done before. As English has become the chief means of communication between nations, it is crucial to ensure that it is taught accurately and efficiently and to study changes in its structure and use.

English, more than any other language, has attracted the interest of professional linguists. It has been analyzed in dozens of different ways, as part of the linguist's aim of devising a theory about the nature of language in general.

According to *Ethnologue* (2000) "English is spoken in 105 countries, it is the dominant or official language in more than 60 of the world's 185 nation-states recognized by the United Nations whereas in the rest of the countries it plays vital role in different sectors". It is sparsely spoken in Nepal. However, it has played a crucial role in different sectors mainly in education, administration, media, developmental projects, international affairs and minorly in the rest of all sectors. It has greatly influenced the status of Nepal's local languages especially in city areas.

In different international organizations like the United Nation Organization (UNO), South Asian Association for Regional Co-operation (SAARC), World Trade Organization (WTO) English is the means of communication. Therefore, it has become an inevitable source of knowledge for native and non-native speakers, too. English Language Teaching (ELT) has been taken as a separate discipline from long back in Nepal.

1.1.4 Linguistic Situation of Nepal

Linguistically speaking, Nepal is considered as one of the richest living laboratories which has stored more than one hundred living languages distributed along the ecological zones. They descend from four great language families viz. the Indo-Aryan, Tibeto-Berman, Austro-Asiatic and Dravidian. Also there are few unidentified language families. The linguists have claimed to have found as many as 120 languages however the census 2001 has recorded 92. These languages are defined as languages of the nation. Among these different languages, Nepali is recognized as the official language of Nepal in the Interim Constitution of 2007.

Since the 1952/54 census languages have consistently been reported. "There is a surprisingly high variation in the number of languages reported in the censuses of Nepal since the 1950s: 44 languages in 1952-54, 36 in 1961, 17 in 1971, 18 in 1981, 32 in 1991 and 92 in 2001" (Yadav and Turin, 2005. as cited in Yadav and Bajracharya, eds. p. 36).

The language used in Nepal can be grouped into the following four language families.

A. Indo-European

In Nepalese context, Indo-European family of languages mainly comprises Indo-Aryan group of languages, which forms the largest group of languages in terms of speakers.

Indo-Aryan Family

Nepali	Marwari (Rajasthani)
Maithili	Manjhi
Bhojpuri	Darai

Tharu	Kumal
Awadhi	Bote
Urdu	Punjabi
Rajbansi	English
Hindi	Churauti
Danuwar	Magahi
Bangla	

B. Sino-Tibetan

Most of Nepal's indigenous languages are members of the Tibeto-Burman group of the Sino-Tibetan family. Though it is spoken by relatively lesser number of people than the Indo-European family, it consists of the largest number of languages.

Tibeto-Burman Family

Tamang	Dura
Newar	Meche
Magar	Pahari
Bantawa	Lepcha/Lapcha
Gurung	Bahing
Limbu	Raji
Sherpa	Hayu
Chamling	Byanshi
Chepang	Ghale
Sunuwar	Chhiling
Thami	Lohorung
Kulung	Chinese
Dhimal	Mewahang

Yakkha	Kaike
Thulung	Raute
Sangpang	Tilung
Khaling	Jero/Jerung
Thakali	Lingkhim
Chhantyal/Chhantel	Koche
Tibbetan	Dzonkha
Dumi	Chhintang
Jirel	Mizo
Puma	

C. Austro-Asiatic

The Austic languages comprise Santhali of the northern Munda group and Khariya of the southern Munda group. In this family, Satar (Santhali) is only one language, mainly spoken in Jhapa district of eastern part of Nepal.

D. Dravidian

One of the Dravidian languages spoken in Nepal is Jhangar, which is spoken on the province of the Koshi River in the eastern region of Nepal. Another Dravidian language spoken in Nepal is Kisan.

1.1.5 Forms of Address

Language is used to perform some functions. It is used to establish social relationships. In order to do so, we need to make a choice of appropriate address terms, keeping in the mind the social norms of persons we are speaking to. Forms of address are formal manner of beginning a communication, either written of spoken. They refer to the words used to

address somebody, in speech or in written language. Choice of the forms of address is governed by various factors.

Forms of address are the icebreakers that lead to effective communication. These are one of the most important factors affecting successful communications. The forms of address for attracting the attention of strangers, friends, members of family, relatives or people in positions of authority are different. Inability to choose right forms of address can be offensive or sometimes rude. Participants in the communication must be familiar with social setting, relationship with others, context, topic and also with the form of address. The way in which people address on another usually depends on their age, sex, social class and personal relationship. 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. According to Richards et al. (1985. p. 4):

> The way in which people address one another usually depends on their age, sex, 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 informally, e.g. in German sie-du, in French vous-tu, and in Spanish ustéd-tu. If a language has only one second person pronoun form, e.g. English 'you', other address forms are used to show formality or informality, e.g. Sir, Mr. Brown, Billy.

So, forms of address deserve a vital role in communication. Like kinship terms, these forms of address emphasize social relationship and serve to evoke the response implied in the particular relationship indicated. The World Book Encyclopedia Vol. 1 (1966. p. 32) puts:

> Address, forms of, is important when speaking or writing to somebody. Knowing how to address people is an essential part of good manners. Members of public bodies such are governments, churches and armed services, are generally addressed in way that recognizes their positions.

Collier's Encyclopedia (1957. p. 86) states that:

> Form of address are the conventional methods of direct or indirect reference to other people in speech or writing, designed specially to acknowledge, difference in social situations. The forms are most rigid in regard to those people holding political, ecclesiastical, or judicial positions, and in regard to those distinguished by birth. As well as titles conferred by election, appointment, or birth, there exist courtesy titles, which are conferred by conversion alone. In general, the longer a society has been stable, the more clear and numerous are the class stratification and the more complex the form of address.

The Encyclopedia Americana (1966. p. 158) states:

> In writing to person with tittles, there are certain conventional forms to use in addresses and salutation. When a person holds two or more titles

but only one is used, the highest is preferred. For example, a professor who is also a nobleman should be addressed by his title of nobility, which takes precedence over his professional title…The written salutation is usually an adaptation of the spoken form of address, for example, when an individual writes to an ambassador of another country, the proper salutation in English is either 'My Dear Mr. Ambassador' or 'Excellency'; but when speaking, he may address him as 'Mr. Ambassador', 'Mr. Jones', or 'Excellency'. In many instances the spoken and written forms are identical.

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/Susie'. Therefore, English has the possibility of the avoidance of an address term or of a choice between familiar and polite. It is also possible for one person to have a considerable variety of address forms, that is, avoidance of address forms, or of a choice between familiar and polite.

Wardaugh (1986. p. 262) states:

A variety of social factors usually governs our choice of terms: the particular occasion; the social status or rank of the other; age; family relationship; occupational hierarchy; transactional status (i.e. a service encounter, or a doctor-patient relationship, or one of priest-penitent); race or degree of intimacy.

In the same way, Wardaugh (1986. p. 258) states:

> People can be addressed by title (T), by first name (FN), by Last Name (LN) of by a nickname. All kind of combinations are possible in English: Dr. Smith, John Smith, John, Johnnie, Doc, Sir, Mack, and so on. Dr. Smith himself might also expect Doctor from a patient. Dad from his son, John from his brother, Dear from his wife and Sir from a public officer who stops him if he drives too fast and he might be rather surprised if any one of these is substituted for any other, e.g. 'Excuse me, dear, can I see your license ? from the police officer.

Forms of address constitute an important part of everyday communication in every culture. The particular form of address is used in a particular context by making reference to the social relationship that exists between the speaker and the addressee and to the effect which the speaker perceives that utterance will have on that relationship.

1.1.6 Language Policy in Nepal

Nepal has been multilingual country since ancient times. Before 2007 BS national movement, there was a no explicit national language policy. In most cases language of the ruler was the official language that enjoyed the high status. According to Rai, (2005. as cited in Yadav and Bhattarai et al. eds. p. 532):

> Up to the Middle Age, the rulers used their language for official purpose and left other languages to their fate. A change came after the unification of Nepal by the king of Gorkha, Prithvi Narayan Shah when

Nepali (Khas Bhasa) was imposed on the defeated rulers, e.g. Rai

Kiranti, Limbus and Sens. Those people were discourage to use their

languages and warned to the grave consequences if they used them:

they were harassed, humiliated and even punished when they were

found using their languages. This policy continued and severely

implemented even during the Rana regime.

Similarly, Yadav and Turin (2005. as cited in Yadav and Bajracharya, eds. p. 33) state:

During Panchayat rule in Nepal, from 1962-1989, the state promoted a

doctrine of 'one nation, one culture, one language' and the nation-

building project of that era was intolerant of indigenous and minority

languages. In this era, while political, educational, developmental and

administrative activities helped speakers of other languages to learn

Nepali, little motivation existed for mother tongue Nepali speakers to

learn other languages.

After restoration of democracy in 1990, the state has some deliberations on the multilingual situation of the country and question of teaching languages. The Constitutions of Nepal (1990) Article 4 of Part 1 declared Nepal to be multi-ethnic and multi-lingual, and Article 6 stated that the Nepali with Devanagari script as the national and official language of the kingdom, and all the remaining languages spoken as mother tongues across the country were declared 'national languages of Nepal'. The constitution guarantees the

fundamental right to preserve and foster the growth of language, script and culture of the speech community in Nepal.

The Interim Constitution (2063, Article 5, p. 2) makes a small but significant conciliation on the issue of language: even though the Nepali language in the Devanagari script retains its place as the official language, all mother tongues spoken in Nepal are to be regarded as languages of the nation, and can be used in local administration and offices. The responsibility of translating from these indigenous mother tongues into Nepali for public records falls to the government.

1.1.7 Contrastive Analysis

Contrastive analysis is an inductive investigative approach based on the distinctive elements in a language. It is defined as the systematic study of two or more languages with a view to finding out the point of differences and similarities. Because Contrastive Analysis draws on the science of linguistics and psychology, and concerned with two or more than two languages, it is hybrid linguistic enterprise.

"Contrastive Analysis was initially developed with the traditional foreign language classroom in mind, with English as the L1 of the students and the teacher, and one of the other European languages as the target" (Jackson, 1981. p. 198). It also tended to focus primarily on phonological systems. Originally a purely applied enterprise, it aimed at developing more efficient Foreign Language Teaching tools and methods.

Contrastive analysis is concerned with solving the problems that second language learners have in learning a second or foreign language. This is

supported by behaviorist/ structuralist studies on bilingualism which argued that the problems faced by learners learning L2 were attributable to interference from the L1. Contrastive Analysis was used extensively in the field of second language acquisition (SLA) in the 1960s and early 1970s, as a method of explaining why some features of a target language were more difficult to acquire than others. According to the behaviorist theories prevailing at the time, language learning was a question of habit formation, and this could be reinforced or impeded by existing habits. Therefore, the difficulty in mastering certain structures in a second language depended on the difference between the learners' mother language and the language they were trying to learn.

Learning problems arise from differences between two language systems. Thus Contrastive studies contribute to "the notion that they allow for prediction (emphasis added) of the difficulties involved in acquiring a second language" (Richards, 1971. p. 172).

Contrastive analysis or Contrastive Linguistics: "In the study of foreign language learning, the identification of points of structural similarity and difference between two languages" (Crystal, 1992. p. 83). Contrastive analysis is based on the following assumptions:

a) The main difficulties in learning a new language are caused by interference from the first language.
b) These difficulties can be predicted by contrastive analysis.
c) Teaching materials can make use of contrastive analysis to reduce the effects of interference.

While carrying out the contrastive analysis of any two languages, the linguist has to go through a procedure as describing each of two languages separately in the basis of description already available. Certain linguistic items have to be selected since it is impossible to compare every aspect of two languages. And comparison step itself occurs in which linguists compare one linguistic system with the other and specifies the relationship between them in terms of similarities and differences. Finally, they predict the difficulty and possible error on the basis of the contrast.

Contrastive Analysis helps language teacher to find out the differences between the native and the target language and predict the real problems, so errors can be avoided as teacher tends to have precaution. Similarly, teacher can reduce learning difficulties and effects of interference by using teaching materials and providing enough practice to avoid the misleading based on the information provided by CA. It also assists as explanatory tool to explain the sources of errors in one's performance level. Contrastive Analysis is more useful in the study of phonology as it is highly applicable to contrast the characteristics sounds of two or more languages. It is applicable in translation studies too where it is tried to determine the equivalent terms between two languages, one being the mother tongue and other being the target language of the learner.

1.2 Review of Related Literature
How to address people correctly is something which is culturally determined and the importance of appropriate use of the forms of address in communication cannot be minimized. Very few researches have been carried out on the forms of address, though some comparative studies of different languages on particular areas have been accomplished so far.

Giri (1982) has carried out a study on "English and Nepali Kinship Terms: A Comparative Study". The finding showed that in English most of the kinship relations are addressed by name while in Nepali they are addressed by kinship terms.

Kattel (2001) has done a research on "A Comparative Study on Terms of Address used by English and Nepali Speakers". The finding shows that the native speakers of Nepali use kinship terms to address even strangers while native speakers of English mostly use "excuse me" phrase. Most of the Nepali kinship terms can function as terms of address, whereas, in English, ascending generation only receive title and others are usually addressed by first names.

Bhusal (2001) has done a research on "A Componential Analysis of English and Kumal Kinship Terms". The study was focused on analyzing kinship terms of Kumal and English and she has pointed out that most of the English kinship relations are addressed by name, where in Kumal, they addressed by kinship terms.

Rai (2001) has completed a research work entitled "A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms". She compared and contrasted the possible kinship terms of the languages and found out that the relationships are mainly addressed by names in English, where in Nepali and Limbu they are addressed by kinship terms.

Khanal (2004) has carried out a research entitled "The Forms of Address of Tharu and English: A Comparative Study". The researcher found that Tharu language is richer in the forms of address compared to English as it contains

the forms that are not found in English. The system of addressing people in the two languages differs in most of cases. Usually, kinship terms are used to address in Tharu language but first names are more prominent in English.

Paudel (2007) has carried out a research on"Forms of Address of the Chepang and English Languages: A Comparative Study". She found out that the way of addressing people in two languages differ in most cases. Usually, kinship terms can have addressee use in the Chepang but first name is more prominent in the English language. She also found that the Chepang language is richer in the forms of address compared to English.

Tamang (2007) has accomplished a research entitled " Forms of Address of Tamang and English: A comparative Study". The finding shows that the Tamang language is richer in the forms of address compared to English as it contains the forms that are not found in English. Usually, kinship terms have addressee use in Tamang but first names are more prominent in English.

Shrish (2008) has completed a research on "Forms of Address in The Magar and English Language" and concluded that the Magar language has its own forms of address for different relations. It is also found that different forms of address were used by different people to address the same relation.

Kunwar (2009) has conducted a research on "Forms of Address in English and Doteli Dialect" and concluded that the Doteli Dialect has richer forms of address terms in comparison to English. It is also found that Doteli has many distinct terms to address 'male' and 'female' ego.

In fact, no comparative study on the forms of address of Khawas and English languages has been carried out. Therefore, this research is being undertaken to compare the forms of address of Khawas and English as a new venture in itself.

1.3 Objectives of the Study

The objectives of this research were as follows:

1. To find out the forms of address used in Khawas and English languages.
2. To compare the common forms of address of Khawas and English languages.
3. To suggest some pedagogical implications.

1.4 Significance of the Study

No research has been carried out in the Department of English Education regarding forms of address in Khawas and English language. So the value of this research will be an additional for the students of the Department itself. As the every ethnic group has got constitutional right to have primary education through their own mother tongue the findings of this research will be invaluable for the pedagogical purpose. Similarly, this research work will help to all those language teachers, language students, text book writers, syllabus designers and researchers who are interested in sociolinguistic aspect of English and Khawas language. It will also be significant to those who are interested in knowing the form of address of English and Khawas language. In the same way it will be one of the important literature reviews for other researcher in the same field.

CHAPTER: TWO

METHODOLOGY

This chapter has incorporated the description of the sources of data, tools for data collection and process of data collection. It has also described the limitations of the study.

2.1 Sources of Data

In the process of this study the researcher has used both primary and secondary sources of data for the collection of relevant data.

2.1.1 Primary Source

The native speakers of Khawas were used as primary sources in order to elicit the forms of address used in Khawas language. The primary sources of the data were the responses made by the native speakers of Khawas (from Morang District of Nepal) in oral as well as written form collected through different sets of questionnaire. However, the oral responses were immediately converted into written form without making use of any recording device. The researcher, being a native speaker of Khawas, has used his own intuition as well regarding Khawas form of address and related sociolinguistic aspects.

2.1.2 Secondary Source

The data for the forms of address in English were taken from Kattel (2001), Khanal (2004), The Encyclopedia Americana (1966), The World Book Encyclopedia (1965), The World University Encyclopedia (1968), Wardaugh (2000), etc. In addition to the primary sources, the researcher studied reference books, text books, unpublished dissertations and articles in order to

carry out this research. The researcher himself is a Khawas native speaker. So, he used his own intuition to analyze and interpret the data.

2.2 Population of the Study

The population of the study consisted of the native speakers of Khawas language in Morang District of Nepal.

2.3 Sample Population

The sample population of the study consisted of 80 native speakers of Khawas language. The purposive sampling procedure was used to sample the population. All the native speakers of Khawas were taken from Morang District.

2.4 Tools for Data Collection

The researcher used a set of interview questionnaire as a main tool to collect the data. He developed a set of questionnaire consulting some expert of Khawas language to get answers from the selected population. The questionnaire was translated into English as well. The informants had to reply orally in their own language.

2.5 Process of Data Collection

After preparing the questionnaire, the researcher visited the native speakers of Khawas in Morang. Especially, he consulted the Khawas of Haraicha, Bahuni, Dangihat, Tanki Sinuwari, Babiyabirta, Dadarbairiya, Terariya, Banigama and Baijanathpur VDCs. He purposively selected the native speakers in terms of his interest. He personally contacted them and sought their help. The researcher first established rapport with the informants introducing himself and giving a brief introduction of his research being carried out. Primarily, he took interview with them in their own language so

that they could feel relax in answering the questions. The researcher took oral interview on the basis of preset interview questionnaire and recorded the data following pen and paper technique. The researcher had no difficulty in conducting oral interview in Khawas language as he is the native speaker of Khawas language.

2.6 Limitations of the Study

The research work had the following limitations and considerations to make the study precise and systematic: -

a) The study was confined to the analysis of data derived from only 80 native speakers of Khawas in Morang district.

b) The information on the forms of address of English was taken from the resources accessible to the researcher in the period of the study.

c) The study was primarily concerned with the spoken forms of address.

d) The study was based on the subjective judgment drawn from the sample population.

e) The research was limited in analyzing only the forms of address used for consanguineal relations like grandfather, grandmother, father, mother, nephew, niece, affinal relations like husband, wife, 'in-laws', step-father, step-mother, step-son, step-daughter, and social relations including strangers, friends, teachers and students, people holding political, judicial and ecclesiastical positions like prime minister, minister, member of parliament/constituent assembly, judge, priest, professionals like officer, doctor, nurse and other persons in Khawas community.

CHAPTER-THREE

ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA

The data collected from the informants were analyzed and interpreted to compare and contrast the forms of address in Khawas and English. The researcher tabulated the responses mainly in terms of the number of frequency, after collecting the data from the native speakers of Khawas from field. The researcher has put the forms of address on the basis of information provided by the native speakers, more frequent forms of address are put first, and accordingly the less frequent ones. The researcher takes it for granted that the more frequency in the use of the forms, the more common forms of address it is in Khawas language.

3.1 Forms for Addressing Consanguineal Relations

The relations in which people are related by birth or blood are called consanguineal relations. When a person gets birth, she/he automatically gets related to certain relations. These relations by birth are consanguineal relations and distinguished from 'in-laws' and step relatives. Forms of address of Khawas used for addressing consanguineal relatives are presented, analyzed and compared with English in the following ways:

3.1.1 Grandparents

The following table shows the frequency of forms of address used in Khwas for parental grandfather and grandmother and maternal grandfather and grandmother.

Table No. 1

Paternal and Maternal Grandparents

Forms of Address	Paternal Grandfather		Paternal Grandmother		Maternal Grandfather		Maternal Grandmother	
	No.	%	No.	%	No.	%	No.	%
D do (ge)	62	77.5						
Budhn b p/bunh (ge)	14	17.5						
Buw /Badk buw (ge)	4	5						
D d (ge)			62	77.5				
Budhy m (ge)			14	17.5				
Badk m (ge)			4	5				
Budh b j (ge)					57	71.25		
Nan (ge)					23	28.75		
Budh m (ge)							57	71.25
N n (ge)							23	28.75

The majority of informants of Khawas mentioned the forms 'D do' and 'D d '
are used to address their paternal grandfather and grandmother respectively.
They also use 'budhn b p' and budhy m ' to address paternal grandfather
and grandmother respectively, but 'badk buw ' and 'badk m ' are found less
common. Maternal grandfather and grandmother are addressed most

commonly by 'budh b j' and 'budh m' respectively. As influence of Tharu on Khawas language 'nan' and 'n n' are also used to address their maternal grandfather and grandmother respectively. In English 'Grandpa' or 'Grandma' are commonly used to address grandfather and grandmother respectively (Wardhaugh, 2000, p. 266).

3.1.2   Parents

The forms of address used for father and mother in Khawas are given in the following table:

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Table No. 2

Father and Mother

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Forms of Address	Father		Mother	
	No.	%	No.	%
Bab (ge)	44	55		
B (ge)	23	28.75		
Buw (ge)	11	13.75		
Daddy	2	2.5		
M (ge)			78	97.5
Mummy			2	2.5

The table shows that the most common terms for addressing father in Khawas are 'bab (ge)' and 'b (ge)'. Out of 80 informants 44 and 23, i.e. 55 and 28.75 per cent used these terms respectively. The less common terms are 'buw (ge)' and 'dady' which were generally used by younger generation as the influence of Nepali and English on Khawas language. Similarly, the most common term used to address mother in Khawas is 'm (ge)'. More than 97 per cent of informants used this form to address their mother. The form mummy is less common. However, this can be interpreted as the influence of English language over the Khawas language.

In English the forms 'Dad', 'Daddy' and 'father' are used to address father by son or daughter, among them 'Dad' is more common. In the same way, among the 'Mum', 'Mummy' and 'mother', more common term to address mother is 'Mum'.

3.1.3 Male Children

The following table shows the frequency of forms of address used in Khawas for son, eldest son and youngest son:

Table No: 3
Son, Eldest Son and Youngest Son

Forms of Address	Son		Eldest Son		Youngest Son	
	No.	%	No.	%	No.	%
B bu/bau (re)	58	72.5				
FN	22	27.5				
Badk B bu/bau (re)			51	63.75		
FN			29	36.25		
Chhum b bu/bau (re)					53	66.25
FN					27	33.75

The above presented data shows that most of the Khawas use the term 'b bu/bau(re)' to address a son. And in a significant number they also use FN to address a son. Above 60 percent informants used the terms 'badk b bu/bau(re)' and 'chhum   b bu/bau(re)' to address eldest and youngest son respectively. However, use of FN is common for the both eldest and younger son. On the other hand, in English, FN is common to address a son, eldest or youngest.

3.1.4 Female Children

The frequency of forms of address used for eldest daughter and youngest daughter are given in the following table:

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Table No: 4

Eldest Daughter and Youngest Daughter

Forms of Address	Eldest Daughter		Youngest Daughter	
	No.	%	No.	%
Badk N n	46	57.5		
FN	22	27.5		
Badk gud	12	15		
Chhum N n			48	60
FN			20	25
Chhum gud			12	15

The table 4 shows that there are altogether three terms to address the eldest daughter. In this case, 57.5 per cent informants' family uses the term 'badk n n ' to address the eldest daughter. Likewise 27.5 per cent informants pointed out that FN is used to address the eldest daughter in their family. The form 'badk gud ' is used by 15 per cent. The table also shows that youngest daughter is addressed by either the term 'chhum n n ' or FN. The term 'chhum n n ' (60%) is more frequent than the FN (25%). Similarly, the term 'chhum gud ' is used by less people, i.e. 15 per cent. In both of cases the less common term 'gud ' was an influence of eastern Tharu dialect on Khawas language. In English, on the other hand, daughter either eldest or youngest is addressed by FN.

3.1.5 Grand Children

The following table shows different forms of address for grandson and granddaughter:

Table No: 5

Grandson and Granddaughter

Forms of Address	Grandson		Granddaughter	
	No.	%	No.	%
B bu (re)	64	80		
FN	16	20		
N n			56	70
FN			16	20
Gud			8	10

As similar to addressing son and daughter, Khawas grandson and daughter are addressed by their grandfather and grandmother. There are only two way of addressing grandson in Khawas which are 'b bu(re)' (80%) and FN (20%). In the same way, the table also shows that in Khawas granddaughter is addressed by 'n n ' (70%), FN (20%) and 'gud ' (10%). On the other hand, in English, grandson and granddaughter are addressed simply by FN.

3.1.6 Brother and Sisters

The following table shows the frequency of forms of address for 'elder brother and younger brother by sister', elder sister and younger sister by brother' and 'younger brother by elder brother' in the Khawas language.

Table No: 6

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 Sis.		Younger Bro. By Sis.		Elder Sis. by Bro.		Younger Sis. by Bro.		Younger Bro. by Elder Bro.	
	No.	%	No.	%	No.	%	No.	%	No.	%
Badk dad (ge)	74	92.5								
Dad (ge)	6	7.5								
Chhum B bu (re)			46	57.5						
FN			34	42.5						
Badk d i (ge)					76	92.5				
D (ge)					4	7.5				
Chhum n n							44	55		
FN							24	30		
Gud							12	15		
Chumm b bu/bau (re)									41	51.25
FN									39	48.75

The table shows that in Khawas, sisters simply address their elder brother by 'badk dad (ge)' (92.5%), 'dad (ge)' (7.5%), and younger brother by 'chhum b bu(re)' (57.5%), FN (42.5%). They address their younger brother by FN but they do not address their elder brother by FN. Similarly, elder sisters are address by the terms 'badk d (ge)' or 'd (ge)'. Where the term 'badk d (ge)' is used by 92.5% of informants. Brother address their younger

sisters by the terms 'chhum n n (ge)' (55%), FN (30%) and 'gud (ge)' (15%). Elder brothers address their younger brother by the terms 'chhum b bu/bau(re)' (51.25%) and FN (48.75%). In English language, people address their elder brother, younger brother, elder sister and younger sister most often by FN.

3.1.7 Uncle and Aunt

There are varieties of kinship terms to refer to the uncle and aunt in the Khawas language. They can be analyzed as follows:

3.1.7.1 Uncle

In English, there is unitary concept of Uncle, but different from the English language, there are varieties of kinship terms to refer to uncle in Khawas language. They can be analyzed paternally and maternally.

3.1.7.1.1 Paternal Uncle and Maternal Uncle

Khawas has the following forms to refer to paternal uncle:

Badkakak :	father's elder brother
Kak :	father's younger brother
Phuph :	father's sister's husband

Khawas consists of the following forms to refer to maternal uncle:

Mam :	mother's brother, younger or elder
Chhum mos :	mother's younger sister's husband
Badk mos :	mother's elder sister's husband

The following table shows the frequency of forms of address used in the Khawas language for parental uncle and maternal uncle.

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Table No: 7
Paternal and Maternal Uncle

Forms of Address	Paternal Uncle						Maternal Uncle					
	Father's Elder Bro.		Father's Younger Bro.		Father's Sis's Hus.		Mother's Bro.		Mother's Younger Sis's Hus.		Mother's Elder Sis's Hus.	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Badk kak (ge)	80	100										
Chhum kak (ge)			72	90								
Uncle			8	10								
Phuph (ge)					80	100						
Mam ho/hau							80	100				
Chhum mos (ge)									80	100		
Badk mos (ge)											80	100

In English, 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. They all are simply addressed as 'uncle' Title or 'Uncle John' (TFN). In Khawas, father's elder brother was addressed as 'badk   kak   (ge)', where as father's younger brother is addressed by 'chhum   kak   (ge)' by 90 per cent of informants and 'Uncle' by 10 per cent of informants. Uncle is less common, this can be interpreted as the influence of Western culture in Khawas society. Father's sister's husband is addressed as "phuph   (ge)' and mother's brother is addressed as 'mam   ho/hau' (100%) in Khawas. Similarly, mother's younger sister husband is addressed as 'chhum   mos   (ge)' and elder sister's husband is addressed as 'badk   mos   (ge)'

(100%).

3.1.7.2 Aunt

In Khawas, similar to 'uncle', there are different kinship terms to refer to paternal and maternal aunt.

3.1.7.2.1 Paternal Aunt and Maternal Aunt

The following table shows the frequency of forms of address in Khawas for paternal and maternal aunt.

Table No: 8

Paternal and Maternal Aunt

Forms of Address	Paternal Aunt						Maternal Aunt					
	Father's Elder Bro's Wife		Father's Younger Bro's Wife		Father's Sis.		Mother's Bro's Wife		Mother's Younger Sis.		Mother's Elder Sis.	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Badk k k (ge)	80	100										
Chhum k k (ge)			75	93.75								
Auntie			5	6.25								
Phuphu (ge)					80	100						
M m ho/hau							80	100				
Chhum mos (ge)									80	100		
Badk mos (ge)											80	100

The Khawas informants commonly use kin-titles to address their aunts. They use to differentiate elder and younger using the adjectives 'badk ' and chhum ' respectively preceding the kin-titles. Khawas informants do not use FN to

address the aunts, but in contrast, in English, aunts are addressed by kin-title or kin-title plus FN. In Khawas, because of the influence of English language some of the Khawas informants (6.25%) used the term 'auntie' to address parental aunt.

3.1.8 Nephew

In English, nephew refers to the son of one's brother or sister and also refers to the son of one's husband's or wife's brother or sister. But in Khawas, son of brother or the son of one's husband's brother is termed as 'bhatij ' and son of sister or the son of one's husband's sister is termed as 'bhaigan '.

The forms of address used for nephew are given in the following table:

Table No: 9

Forms of Address Used for Nephew

Forms of Address	Nephew(Brother's Son)		Nephew(Sister's Son)	
	No.	%	No.	%
B bu (re)	56	70		
FN	19	23.75		
Bhatij	5	6.25		
Bhaigan ho/hau			55	68.75
FN hau			13	16.25
Bh nj			12	15

In Khawas, nephew (i.e. bhatij) is addressed by the forms of address 'b bu (re), FN and 'bhatij' are used by 70, 23.75 and 6.25 per cent informants respectively. Similarly, sister's son (i.e. bhaigan) is addressed by the forms of address 'bhaigan ho/hau', FN ho/hau and 'bh nj ho' by 68.75, 16.25 and 15 per cent of informants respectively. In Khawas, 'bhaigan ' is more respectable than 'bhatij ', so that 'ho' is followed by 'bhaigan ' but 're' is followed by 'bhatij '. This can be also interpreted from the data that the terms

'bhatij' and 'bhɐnjɐ' are the influence of Nepali language in Khawas language.

3.1.9   Niece

Niece, in English, refers to the daughter of one's brother or sister and also the daughter of one's husband's or wife's brother or sister. But in Khawas, the daughter of brother or daughter of one's husband's brother is called as 'bhajji' and the daughter of one's sister or the daughter of husband's sister is called as 'bhaigni'.

The following table shows the frequency of forms of address used for niece.

Table No: 10

Forms of Address Used for Niece

Forms of Address	Niece(Brother's Daughter)		Niece(Sister's Daughter)	
	No.	%	No.	%
Nɐn	42	52.5		
FN	27	33.75		
Gud	11	13.75		
Bhaignɐ ho/hau			63	78.75
Bhɐnj			13	16.25
FN ho/hau			4	5

From the responses of the informants the researcher found that there are varieties of terms in Khawas language which they use to address their niece. According to the data presented in the above mentioned table the terms 'nɐnɐ' (52.5%), 'gudɐ' (33.75%), and FN (13.75) are used to address brother's daughter (bhajji). Sister's daughter 'bhaignɐ ho/hau' is used by 63 per cent. Similarly, the term 'bhɐnjɐ' and FN ho/hau are used by 13 and 4 per cent respectively. The terms 'gudɐ' and 'bhɐnjɐ' to address 'bhajjɐ' and 'bhaignɐ' respectively are the term influenced by eastern Tharu dialect and Nepali language in Khawas language. However, in English, niece is addressed by the

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forms of address FN and TFN only.

3.2 Forms for Addressing Affinal Relations

The relationships established by marriage are known as affinal relationship. Under this relationship husband, wife, in-laws and step relations are included.

3.2.1 Husband and Wife

The relationship between husband and wife is established by marriage. The ways to address husband and wife in Khawas and English are different from each other.

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

Table No: 11

Forms of Address Used by Husband and Wife

Forms of Address	Husband		Wife	
	No.	%	No.	%
No form of address	42	52.5		
E (name of son or daughter) ke bab	22	27.5		
E budhuw	9	11.25		
Ei	7	8.75		
Re (son/daughter's name) ke my			39	48.75
Re			28	35
E budhiy			9	11.25
nickname			4	5

The above presented table shows that 52.5 per cent of the informants in Khawas do not use any shorts of form of address to address their husbands, where 27.5 per cent address their husband referring to their son's or daughter's

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name and 48.75 per cent husbands address their wives referring to their son's or daughter's name. Similarly, the forms 'e budhuw ' or 'ei' and 'e budhiy ' or 're' are also used to address husband and wife respectively. Less number of informants also use nickname to address their wives. But in English, husbands and wives usually address each other by FN. They also use to address by the terms 'dear' and 'darling'.

3.2.2 Parents-in-law

Parent-in-law refers to the father or mother of husband and wife. This kind of relationship is established by marriage. Different from the Khawas, in English, father of husband or wife, mother of husband and wife are addressed in the same way. In Khawas, the way a husband addresses his parent-in-law is different from the way a wife addresses her parents-in-law.

The following table shows how parents-in-law are addressed in Khawas.

Table No: 12

Forms of Address Used for 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.	%
Th kur j yau	76	95						
Buw	4	5						
Matw yau			76	95				
M			4	5				
No form of address					74	92.5		
Buw					6	7.5		
No form of							74	92.5

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address							
M						6	7.5

The data presented in the above table shows that in Khawas a husband addresses his father-in-law by 'th kur j yau' (95%) and 'buw ' (5%). Similarly, he addresses his mother-in-law as 'matw yau' (95%) and 'm ' (5%). But there are no forms of addresses for wife's to address her father-in-law and mother-in-law in Khawas. Due to the influence of Nepali language younger generation use to address their father-in-law and mother-in-law as 'buw ' and 'm ' respectively. On the other hand, in English, father-in-law is addressed by 'Daddy', 'Papa' of FN and mother-in-law is addressed by the terms 'Mum', 'Mummy' or FN.

3.2.3   Son and Daughter-in-law

Son-in-law refers to daughter's husband, and daughter-in-law refers to son's wife. In Khawas language son-in-law is termed as 'pahuna' and daughter-in-law is termed as 'bohoriya'.

The following table shows the frequency of forms of address used in Khawas language for son-in-law and daughter-in-law:

Table No: 13

Son and Daughter-in-Laws in Forms of Address

Forms of Address	Son-in-law		Daughter-in-law	
	No.	%	No.	%
Pahun ho/hau	63	78.75		
Jw ho/hau	13	16.25		
FN ho/hau	4	5		
Bohoriy			36	45

| Puthaw | | | 24 | 30 |
| Kany | | | 20 | 25 |

According to the informants, in Khawas, son-in-law is addressed as 'pahun ho/hau' (78.75%), 'jw ho/hau' (16.25%) but FN ho/hau (5%) is rarely used. In the same way daughter-in-law is addressed by the terms 'bohoriy ', 'puthaw ' and 'kany ' by 45, 30 and 25 per cent of informants respectively. On the contrast, in English, son-in-law and daughter-in-law are addressed by FN.

3.2.4 Brother and Sister-in-law

The forms of address for brother-in-law and sister-in-law in Khawas are also different from that of English forms of address.

3.2.4.1 Brother-in-law

In Khawas, brother-in-law refers to younger sister's husband, elder sister's husband, wife's younger brother, wife's elder brother, wife's sister's husband, husband's elder brother, husband's younger brother and husband's sister's husband.

The following table shows the forms of address used for brother-in-law:

Table No: 14

Brother-in-Law in Forms of Address

Forms of Address	Bahinijw i		S l		Jeth n		S dhu		Bhen		Dewar		Nandosiy	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Pahun ho/hau	53	66.25												
Jw i ho/hau	16	20												
FN ho/hau	11	13.75												
FN ho			69	86.25										
S r ho			11	13.75										
Jeth n jee yau					80	100								
S dhu yau							80	100						
Bh tu ho									68	85				
Vena									12	15				
FN he/ho											80	100		
Nandosiye ho													80	100

The above table shows that, as similar to the son-in-law, brother-in-law (husband of sister) is addressed by the terms 'pahun ho/hau', 'jw i ho/hau' or 'FN ho/hau'. Similarly, FN ho or 's r ho' (wife's younger brother), 'jeth n jee yau' (wife's elder brother), 's dhu yau' (wife's sister's husband), 'bh tu ho' or 'ven ' (elder sister's husband), FN he/ho (husband's younger brother) and

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'nandosiye ho' (husband's younger sister's husband). But in English, brother-in-law is addressed mostly by FN.

3.2.4.2 Sister-in-Law

Sister-in-law refers to elder brother's wife, wife's younger sister, wife's elder brother's wife, wife's elder sister, wife's younger brother's wife, husband's elder brother's wife, husband's younger brother's wife and husband's younger sister.

The following table shows the forms of address used for sister-in-law:

Table No: 15

Sister-in-Law in Form of Address

Forms of Address	Bh uju		S li		Jeth nni		Jethis su		Jeth ni		Dewar ni		Nand	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Bhauj (ho)	80	100												
S r ho			42	52.5										
FN ho			38	47.5										
Jeth nn yau					80	100								
Matw yau							80	100						
D ge									80	100				
Hage											41	51.25		
FN ge											39	48.75		
FN he													80	100

In Khawas language, sister-in-law is addressed by the terms 'bhauj ho' (elder

brother's wife), 's r ho' (52.5%) and FN ho (47.5%) (wife's younger sister), 'jeth nn yau' (wife's elder brother's wife), 'matw yau' (wife's elder sister), 'd ge' (husband's elder brother's wife), 'hage' (51.25%) and 'FN ge' (48.75%) (husband's younger brother's wife) and FN he (husband's younger sister). But different from the Khawas language, in English, sister-in-law is mostly addressed by FN.

3.2.5 Step-Parents

The following table shows the forms of address for step-parents in Khawas.

Table No: 16

Step-Father and Step-Mother in Forms of Address

Forms of Address	Step-father		Step-mother	
	No.	%	No.	%
Bab	34	42.5		
Kak	23	28.75		
Mos	23	28.75		
Chhum m			44	55
Mos			36	45

Step-father is mostly addressed by the terms 'bab ', 'kak ' and 'mos ' in Khawas, but 'kak ' and 'mos ' are less common than the 'bab '. Similarly, step-mother is address by the terms 'chhum m ' (55%) and 'mos ' (45%). But English people use the term 'Dad', 'Mum' or 'FN' to address their step-father and step-mother.

3.2.6   Step-Children

The Khawas native speakers use more forms of address for step-son and step-daughter in comparison to English. The following forms of address are used

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for step-son and step-daughter in Khawas language.

Table No: 17

Step-Son and Daughter

Forms of Address	Step-son		Step-daughter	
	No.	%	No.	%
FN	43	53.75		
B bu/bau (re)	37	46.25		
FN			43	53.75
N n			37	46.25

In Khawas, 53.75 per cent step-son and step-daughter both are addressed by FN. Where, 46.25 per cent step-son and step-daughter are addressed by the term 'b bu/bau (re)' and 'n n ' respectively. On the other hand, in English, step-son and step-daughter are addressed by FN.

3.3 Forms for Addressing Social Relations

One of the main functions of a language is to establish social relationship. For an effective communication choice of appropriate form of address is must. Here, limited number of form of addresses which are used in Khawas language, the researcher has tried to present, analyze, and compare with English address forms.

3.3.1   Addressing Strangers

Usually we meet the strangers in our daily life. Appropriate use of form of address is most important to break the ice. Here, researcher has chosen

limited categories of strangers of different age, sex, status, etc.

The following table shows the forms of address used for addressing strangers:

Table No: 18
Young Man, Young Woman, Old Man, Old Woman, Person Older than Addresser and Child

Forms of Address	Young Man		Young Women		Old Man		Old Woman		Person Older than Addressor		Child	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Hare	57	71.25										
Re chhaur	23	28.75										
Hage			57	71.25								
Ge chhaur			23	28.75								
Hage					43	53.75						
E budhuw					37	46.25						
Hage							43	53.75				
E budhiy							37	46.25				
Hage									67	83.75		
(relation) ge									13	16.25		
B bu (re)											40	50
N n											40	50

The given responses by the informants show that Khawas language has different varieties of forms of address to address the strangers. If the stranger is young man, is addressed by 'Hare' or 're chhaur ' and if the stranger is young women, is addressed by the terms 'Hage' or 'ge chhaur '. In the same way, if the stranger is old man, is addressed by 'Hage' or 'E budhuw ' and if

the stranger is old women, she is addressed by the terms ' Hage' or 'E budhiy '. Stranger who is older than the addresser is addressed by 'Hage' or '(relation) ge'. A child is addressed by the terms 'b bu (re)' or 'n n '. On the contrary, English people use 'Excuse me' phrase to address a young man, a young women, an old man, an old woman, a person older than addresser and a child. 'Excuse me, Ma'am' and 'Excuse me, Sir' are used if the female and male stranger is older than the addresser.

3.3.2   Addressing Friends

Addressing a friend appropriately is a part of being communicatively competent. So, the researcher has made an attempt to analyze the forms of addressing friends in the following table:

Table No: 19

Forms of Address Used for Friends

Forms of Address	A Close Friend		A Friend		Unmarried Female Friend		Married Female Friend	
	No.	%	No.	%	No.	%	No.	%
Sang /bh ij /dos j / mit (yau)	38	47.5						
Bahenj /phulj /bhaiy (ge)	38	47.5						
FN	4	5						
FN re			33	41.25				
FN ge			33	41.25				
Nick name			14	17.5				
FN (ge)					80	100		
FN (ge)							80	100

A close friend in Khawas language is addressed by the forms '
Sang /bh ij /dosj / mit   (yau)' for male or 'Bahenj /phulj /bhaiy   (ge)' for

female. FN is rarely used to address a close friend. Similarly, FN re (41.25), FN ge (41.25) or Nick name (17.5) is used for addressing a friend. Married and unmarried female friends both are addressed in the same way by FN (ge). In English, friends are generally addressed by FN, which includes full fist name (Jennifer), abbreviated form (Jen) or diminutive form (Jennie). They are addressed by FN or TLN.

3.3.3 Addressing Teachers and Students

Forms 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 that interaction goes on smoothly. People are addressed variously in an educational institution. For example, a student needs to address a male teacher and a student to female teacher in different ways. Similarly, the way of addressing a head teacher by a teacher may be different. The following table shows the forms of address used for teacher and students:

Table No: 20

Teacher by Student, Student by Teacher and Teacher by Teacher

Forms of Address	Male Teacher by Student		Female Teacher by Student		Male Student by Teacher		Female Student by Teacher		Teacher by Teacher		Head Teacher by a Teacher		Teacher by Head Teacher	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
(FN) sir	59	73.75												
Master j	21	26.25												

(FN) miss			68	85										
Medam			12	15										
FN (re)					51	63.75								
B bu (re)					29	36.25								
FN							51	63.75						
N n							29	36.25						
Sir									38	47.5				
M ster j									19	23.75				
M ster sahab									13	16.25				
LN j									6	7.5				
FN j									4	5				
Head sir											63	78.75		
Sir											17	21.25		
Sir													42	52.5
LN j													23	28.75
FN j													8	10
M ster j													7	8.75

The data mentioned in the above table show that Khawas does not have its own proper form for addressing teacher and head teacher. They mostly use 'Head Sir', 'Sir' and 'miss/madam' to address a head teacher, male teacher and

female teacher respectively, which are actually English words. FN is mostly used to address both male and female students in Khawas. Sometimes, 'b bu (re)' and 'n n ' can be used to address male and female students in Khawas respectively, whereas, both male and female students in English are addressed by FN.

Similarly, a teacher can be addressed by 'm ster j ', 'm ster sah b', 'LN j ', 'FN j ' in Khawas, but in English a teacher is addressed by FN and Mr./Ms LN by a teacher or head teacher.

3.3.4 Addressing People Holding Political, Judicial and Ecclesiastical Positions

The researcher chose prime minister, minister, political people, judge, and priest for judicial and ecclesiastical people. Different forms 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 Forms of Address

Forms of Address	Prime Minister		Minister		Member of Parliament		Judge		Priest	
	No.	%	No.	%	No.	%	No.	%	No.	%
Pradh nmantr j	62	77.5								
Pradh nmantr sah b	18	22.5								
Mantri j			80	100						
Net j					59	73.75				
Samsad j					21	26.25				
Ny yadhis sah b							57	71.25		
Don't know							23	28.75		

| | | | | | | | | | | 52 | 65 |
| Guruw | | | | | | | | | | 28 | 35 |

Prime Minister and Minister are addressed by the terms 'pradh nmantr j '(77.5%) or 'pradh nmantr sah b' (22.5%) and 'mantr j ' respectively in Khawas. On the other hand, in English, Prime Minister and Minister are addressed by 'Mr. Prime Minister and Mr. Minister' respectively. In the same way, Member of the Parliament is addressed as 'net j ' and 'samsad j '. In English, Member of Parliament is addressed by 'Mr. LN'. The terms 'ny yadhis sah b' and 'dh mi sah b' or 'guruw ' are used to address judge and priest respectively, in Khawas. On the other hand, in English, judge and priest are addressed by the address forms 'Your Honor' or 'My Lord' and 'Father' or 'Father LN' respectively.

3.3.5 Addressing Professionals

The researcher has included only officer, doctor and nurse under this heading. The following table shows the forms of address used for addressing professionals:

Table No: 22

Forms of Address Used for Professionals

Forms of Address	Officer		Doctor		Nurse	
	No.	%	No.	%	No.	%
H kim sah b	80	100				
D ktar sah b			43	53.75		
D ktar j			37	46.25		
D ktaran (ge)					45	56.25
Narsan (ge)					35	43.75

Khawas informants are found to use 'h kim sah b' for addressing an officer, where as in English, an officer is addressed as 'Sir' or 'Officer'. Similarly, term

like 'd ktar sah b' (53.75%) or 'd ktar j ' (46.25%) is used for addressing a doctor and 'd ktaran (ge)' or 'narsan (ge)' is used to address a nurse in Khawas. But in English, doctor and nurse are addressed by the forms 'Doctor' or 'Dr. LN' and 'Nurse' respectively.

3.3.6 Addressing Other Persons in the Community

Khawas people have their own indigenous system, culture tradition and way of life. As such, there are varieties of forms of address in Khawas language, which are typical properties of its own. The following table shows that some of the forms of address used in Khawas are not found in English.

Table No: 23

Forms of Address Used for Persons in Community

Forms of Address	Gaib r		Zamind r		Hahruw		Janabanih r		Bahalm n		Adhyaksha	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Re gaib r	58	72.5										
FN re	22	27.5										
M lik (sah b)			41	51.25								
Title m lik			39	48.75								

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Re/ge haruw					49	61.25						
FN re/ge					31	38.75						
Re/ge banih r							49	61.25				
FN re/ge							31	38.75				
Re/ge bahalm n									49	61.25		
FN re/ge									31	38.75		
Pradh napanch (ge)											52	65
Mukhiy (ge)											28	35

The table above shows that 'gaib r' (a cowboy) is addressed by 're gaib r' or 'FN re'. Similarly, 'hahruw ' (the plough man), 'janabanhih r' (labor/porter) and 'bahalm n' (the person who handle the bullock-cart) are addressed in the same way as 'Re/ge kin-terms' or 'FN re/ge'. If addressee is younger than the addresser 're' is used and if addressee is female or older than the addresser 'ge' is used. On the other hand, in English, FN is used to address all of them. In Khawas, 'zamind r' (landlord) is addressed by 'm lik (sah b)' or 'title m lik', i.e. 'b dka m lik/chhum m lik' and 'adhyaksha' (president) is addressed by the terms 'pradh npanch (ge)' and 'mukhiy (ge).

CHAPTER-FOUR

FINDIGS AND RECOMMENDATIONS

4.1 Findings

After analyzing and interpreting the data collected with help of oral interview taken froms Khawas informants, the researcher compared them with the forms of address used in English taking the information from Kattel (2001), Khanal (2004) and others.

From the analysis of the English and Khawas forms of address, the major findings of the research can be stated as follows:

1. The Khawas language is rich in terms of forms of address in comparison to English language. Most of the forms of address can be used in addressing people in Khawas, but only a few in English.

2. In English, there is no distinction between addressing paternal or maternal grandfather and grandmother. 'Grandpa' and 'Grandma' are commonly used in English, whereas, regarding the forms of address, paternal and maternal distinction is significant in Khawas.

3. Except the terms 'husband' and 'wife' there is no distinction between male and female ego, whereas, Khawas has many distinct terms to address 'male' and 'female' ego.

4. Most of Khawas kinship terms can function as forms of address whereas, in English, ascending generation only receives title and others are usually addressed by first name (FN).

5. Parents address their son and daughter as 'b bu/bau' and 'n ni' respectively in Khawas language whereas FN is used to address them in English. Use of FN is also found in Khawas but it is less common.

6. Khawas native speakers address their elder brother and elder sister by the forms of address 'dᶟda' and 'dᶟi' respectively. But younger brother and sister are addressed mostly addressed by 'bᶟbu/bau/FN re' and 'nᶟni/FN ge' respectively. English people, on the other hand, use FN only to address brothers and sisters.

7. In Khawas language husband and wife address each other mostly by making a reference to the name of their son or daughter, whereas in English they are addressed by FN.

8. In English, there is unitary concept of uncle and aunt, but different from English language, there are varieties of kinship terms to refer to paternal and maternal uncle and aunt in Khawas language.

9. In Khawas, the way a husband address his parents-in-law is different from the way a wife addresses her parents-in-law, but in English unitary concept is there.

10. In Khawas, the particles 're' is followed by the forms of address for males and females respectively, which symbolize that they are non-honorific, and 'ge' can be followed by the address forms for both males and females in honorific usage. Such a system is not found in English.

11. Most of Khawas children address their step fathers and step mothers as 'babᶟ/kakᶟ/mosᶟ' and 'mosi/chhumi mᶟ' respectively, and children are addressed as 'bᶟbu/bau' and 'nᶟni' or FN, whereas step-father and step-mother in English are addressed as 'Dad' and 'Mum' as well as FN. Children are addressed by FN only.

12. Native speakers of Khawas use kinship terms like 'babu (re)', 'nani', 'hage', '(relation) ge', etc. to address even strangers whereas native speakers of English largely rely on the 'Excuse me' phrase. Similar to 'Excuse me' phrase found in English.

13. In Khawas, students address their teachers by T (i.e. 'm ster/m sterni' or 'Sir/Miss') whereas English students address their teachers by T or TLN. Similarly, teachers address their students by FN or nani/bau in Khawas, but students are usually addressed by FN of LN in English.

14. Teacher address teachers by T, 'T ji', 'T sah b,' 'LN ji,' and 'FN ji,' in Khawas, whereas in English they are addressed by FN and 'Mr. LN.' Similarly, in Khawas a teacher addresses a head teacher by the title 'hedsar' of 'sar' and a head teacher addresses a teacher by T, 'LN ji,' 'FN ji,' but in English either FN or 'Mr. LN' are used to address a teacher and a head teacher by a head teacher and a teacher.

15. The individuals like prime minister, minister, member of parliament, judge, officer, doctor, etc. are usually addressed by 'T sahib,' (title plus sah b) or 'T ji,' (title plus ji) in Khawas. In English, on the other hand, they are usually addressed by T, Mr. T, TLN, etc.

16. Khawas has several forms of address like 'gaib r', 'bhesuw r', 'hahruw ', 'janabanhih r', 'bahalm n', etc. which are unique to this language. English language lacks such concepts and hence has no address forms related to those mentioned above.

4.2 Recommendations

The main aim of this contrastive analysis is to find out similarities and differences between the two languages. So the present study showed that the kinship terms of the Khawas and English language do not correspond to each other. Therefore, teaching should be concentrated in the areas of difficulty. Teachers should give more time in teaching in the areas of differences than the similar ones between languages. On the basis of the finding mentioned above the researcher has made the following pedagogical implementations:

1. As there is no one-to-one correspondence between each and every Khawas and English forms of address, major focus should be given on the points of differences between the two.

2. Khawas kin-titles should be taught to English learning Khawas by showing paternal and maternal distinction. Likewise Khawas native speakers learning English should be clarified that paternal and maternal distinction is less important in English.

3. English people learning Khawas should be made aware that husband and wife in Khawas are addressed making a reference to the name of their daughter/son or simply by the words 'ei' and're'. Similarly, Khawas learning

4. The kin-title 'causin' can be taught showing the distinction between paternal and maternal uncle and their sons and daughters. They should be taught to use 'dad ', 'd i', 'b bu/bau', 'n ni' in Khawas on the basis of age and sex, and FN in English.

5. English people learning Khawas should be made aware of the particle're' that is followed by non-honorific use of the forms of address for male and female respectively. They should also be

made aware that particle 'ge' can be followed by the address forms for both male and females which are in honorific use.

6. English native speakers learning Khawas can be suggested to use the forms of address like 'T sah b' (title plus sah b) or 'T ji' (title plus ji) to address the individuals like prime minister, member of parliament judge, officer, doctor, etc. Similarly, Khawas native speakers learning English can be suggested to use the forms of address like T, 'Mr. T', TLN, etc. to address the individuals like prime minister, member of parliament, judge, officer, etc.

7. English people learning Khawas should be taught the forms of address like 'gaib r', 'bhesuw r', 'hahruw ', 'janabanhih r', 'bahalm n', etc. which are unique to Khawas.

Dear informants,

I am glad to introduce you the questionnaire entitled "A Comparative Study of Form of Address in Khawas and English language" which is being carried out under the guidance of Ms. Madhu Neupane, lecturer, Department of

English Education, Faculty of Education, T.U., Kirtipur.

In this set of questionnaire, my aim is to collect data and compare the common form of address of Khawas and English languages of Morang, district. I eagerly wait for your cooperation and I want to assure you that your responses will be used for my proposed work only.

I am extremely grateful for your kind co-operation.

Thank you.

Sincerely yours,

Dilip Kumar Khawas.

INTERVIEW QUESTIONNAIRE
अन्तरवार्ता प्रश्नावली

(Name) नाम :   **(Academic Qulification)** शैक्षिक योग्यता :

(Address) ठेगाना :   **(Age)** उमेर :

(Occupation) पेशा :   **(Sex)** लिङ्ग :

यीटा अन्तरबर्ताके प्रश्नाबलीसम "खवास हे अंग्रजी भषामे बोलेबला लबजके बोलीके तुल्नात्मक अध्ययन" बिषयमे खोजी पुरा करे लग्ना तयार कर्ल गेलेसे ।

Yita antarabartake prashnabalisam "Khawas he Angreji bhashame bolebala labajake bolike tulanatmak adhyayan" bishayame khoji pura kare lagna tayar karl gelese.

This interview questionnaire has been prepared in order to accomplish a research work entitled "A Comparative study on the Form of address of Khawas and English Language".

1. **तोर घैरनामे हेठमे देल लोक्समके किनेङके बोलल जेछ्रो ?**

   तपाईंको परिवारमा तल उल्लेखित व्यक्तिहरुलाई कसरी सरम्बोधन गरिन्छ ?

   How are the following person addressed in your family?

   ⌒ स्याँके मौंगीरा

      Syanke maungeera………………………………………………….

      Husbands by his wife

   ⌒ मौंगीके स्याँरा

      Maungeeke syanra………………………………………………….

      Wife by her husband

   ⌒ बाप्के बेटारा

      Bapake betara………………………………………………….

      Father by his son

) बेटाके बाप्रा

Betake bapara…………………………………………………………

Son by his father

) म्याँके बेटारा

Myanke betara………………………………………………………

Mother by her Son

) बेटाके म्याँरा

Betake myanra………………………………………………………

Son by his mother

) सब्सेबोर बेटाके म्याँरा

Sabsebor betake myanra……………………………………………

Eldest son by his mother

) सब्सेछ्होट बेटाके म्याँरा

Sabsechhot betake myanra…………………………………………

Youngest son by his mother

) सब्सेबोर बेटीके बाप्रा

Sabsebor beteeke bapara……………………………………………

Eldest daughter by her father

) सब्सेछ्होट बेटीके बाप्रा

Sabsechhot beteeke bapara…………………………………………

Youngest daughter by her father

) सब्सेबोर भ्याके बहिन्रा

Sabsebor bhyake bahinara…………………………………………

Eldest brother by his sister

) सब्सेछ्होट भ्याके बहिन्रा

Sabsechhot bhyake bahinara………………………………………

Youngest brother by his sister

) सब्सेबोर बहिन्के भ्यारा

Sabsebor bahinake bhyara………………………………………….

Eldest sister by her brother

) सब्सेछ्योट बहिन्के भ्यारा

Sabsechhot bahinake bhyara…………………………………….

Youngest sister by her brother

) सब्सेछ्योट भ्याके सब्सेबोर भ्यारा

Sabsechhot bhyake sabsebor bhyara……………………………….

Young brother by his elder brother

) सत्बाप्के बच्चारा

Satbapake bachchara………………………………………………

Step- father by a child

) सत्म्याँके बच्चारा

Satamyanke bachchara………………………………………….

Step –mother by a child

) छौंरा बच्चाके सत्बाप्रा

Chhaunra bachchake satbapara………………………………….

A male child by his step-father

) छौंरी बच्चाके सत्म्याँरा

Chhaunri bachchake satamyanra…………………………………

A female child by her step-mother

2. हेठमे देल अप्नापर्सम्के किनेङ्के बोलल जेछे ?

तलका नातेदारलाई कसरी सम्बोधन गरिन्छ ?

How are the following relatives addressed?

) पोताके

Potake……………………………………………………….

Grand son

) पोतीके

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Poteeke……………………………………………….

Grand daughter

⟩ नातीके

Nateeke……………………………………………..

Grand son

⟩ नत्नीके

Natneeke…………………………………………….

Grand daughter

⟩ दादोके ⁄ बड्की बुवाके

Dadoke/badkee buwake…………………………………………….

Paternal grand father

⟩ दादीके ⁄ बड्कीम्याँके

Dadeeke/badkeemyanke…………………………………………

Paternal grand mother

⟩ बुढाबाजीके

Budhabajeeke……………………………………………….

Maternal grand father

⟩ बुढामाके

Budhamake…………………………………………………

Maternal grand mother

⟩ कका काकीके (बापसे छोट)

Kaka kakeeke (bapase chhot)………………………………….

Paternal uncle aunt

⟩ कका काकीके (बापसे बोर)

Kaka kakeeke (bapase bor)………………………………………

Paternal uncle/aunt

⟩ ममा मामीके

Mama mameeke…………………………………………………………

Maternal uncle/aunt

मोसा मोसीके

Mosa Moseeke……………………………………………………………

Maternal uncle/aunt

मोसा मोसीके (म्याँसे बोर)

Mosa moseeke (myanse bor)…………………………………………….

Maternal uncle/aunt

ससुरके (जम्यारा)

Sasurake (jamyara)…………………………………….

Father-in-law

सासके

Sasake………………………………………………………………….

Mother-in-law

ससुरके (पुथौरा)

Sasurake (puthaura)………………………………………………….

Father-in-law

सासके

Sasake…………………………………………………………………….

Mother-in-law

भतिजाके

Bhatijake……………………………………………………………….

Nephew

भज्जीके

Bajjeeke……………………………………………………………….

Nice

भैग्नाके

Bhaiganake…………………………………………………………

Nephew

भैग्नीके

Bhaganeeke……………………………………………………….

Nice

जम्याँके

Jamyanke………………………………………………………….

Son-in-law

पुथौके

Puthauke…………………………………………………….

Daughter-in-law

सारके

Sarake………………………………………………………………….

Brother-in-law

बहिन जम्याँके

Bahin jamyanke………………………………………………….

Brother-in-law

सारीके

Sareeke………………………………………………………………….

Sister-in-law

सरोज्नीके

Sarojneeke………………………………………………………………….

Sister-in-law

जेठानके

Jethanake………………………………………………………………….

Brother-in-law

जेठान्नीके

Jethanneeke...

Sister-in-law

) साढुके

Sadhuke...

Brother-in-law

) भाटुके

Bhatuke...

Brother-in-law

) नन्दोसियाके

Nandosiyake...

Brother-in-law

) भेंसुरके

Bhensurake...

Brother-in-law

) जेठसासके

Jethasasake...

Sister-in-law

) ननदके

Nanadake...

Sister-in-law

) भौजीके

Bhaujeeke...

Sister-in-law

) गोत्याके

Gotyake...

Brother-in-law

) गोत्नीके

Gotneeke…………………………………………………………………
Sister-in-law

) फूफाके

Phuphake……………………………………………………………..
Parental uncle

) फूफुके

Phuphuke……………………………………………………………
Parental aunt

3. तें एक्टा अन्ठीया मानुषके भेट्ल्या । तें ओक्र धियान आप्न दिसन ताने खोज्छ्या । उनेड्ड बख्त्मे उटा मानुषके तें किनेड्के बोलब्या ?

तपाईं चिनजान नभएको एक जना व्यक्ति भेट्नु भयो । तपाईं वहाँको ध्यान आकर्षण गर्न चाहनुहुन्छ । यस्तो अवस्थामा तलका व्यक्तिलाई कसरी सम्बोधन गर्नुहुन्छ ?

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

) अन्ठीयारा आद्मी / मानुष जवान मरद हेलासे

Antheeyara adamee/manush jawan marad helase……………………
The stranger is a young man

) अन्ठीयारा आद्मी / मानुष जवान जल्ना हेलासे

Antheeyara adamee/manush jawan jalna helase………………………
The stranger is a young woman

) अन्ठीयारा आद्मी / मानुष बुढ़ुवा मरद हेलासे

Antheeyara adamee/manush budhuwa marad helase…………………
The stranger is an old man

) अन्ठीयारा आद्मी / मानुष बुढ़िया जल्ना हेलासे

Antheeyara adamee/manush budhiya jalna helase……………………
The stranger is an old woman

) अन्ठीयारा आद्मी / मानुष तोर्से बोर हेलासे

Antheeyara adamee/manush torase bora helase………………………

The stranger is a person older than you

ज) अन्ठीयारा आद्मी ⁄ मानुष छुम्मा बच्चा हेलासे

Antheeyara adamee/manush chhumma bachcha helase………………

The stranger is a young child

4. तें आपन सङनाके कुन कहीके बोलछ्या ?

तपाईं आफ्ना साथीहरुलाई कसरी सम्बोधन गर्नुहुन्छ ?

How do you address your friend?

ज) आपन् सङी भाइजी या बहेन्जीके

Apan sangee bhaijee ya bahenjeeke…………………………………

To your close/familiar friend

ज) नबिन नामके आपन् सङके

Nabin namake apan sangake…………………………………………

To your friend named Nabin

ज) बिहा नैहेल छौंरी सङके

Biha naihela chhaunree sangake……………………………………

To your unmarried lady friend

ज) कृष्ण नामके बिहा हेल सङके

Krishna namake biha hela sangake…………………………………

To your married friend named Krishna

5. हेठमे देल लोक्समके् मया करीके बोलाबे बला शब्द कुन कुन छेके ?

तल दिएका व्यक्तिहरुलाई माया गरेर बोलाउने शब्द के के हुन ?

What are the terms of endearment for the following?

ज) आपन् मिल्वाके

Apan milwake……………………………………………………

Lover

ज) आपन् मिल्वेनके

Apan milwenake…………………………………………………

Beloved

) एकदम चिनजानके सङ्के

Ekadam chinajanake sangake……………………………………

Familiar friend (boy or girl)

) बापके

Bapake……………………………………………………………

Father

) म्याँके

Myanke……………………………………………………………

Mother

) बेटाके

Betake……………………………………………………………

Son

) बेटीके

Beteeke……………………………………………………………

Daughter

6. लिख्पढ् करेबला ठाममे हेठमे देल लोक्सम्के किनेङ्के बोलल जेछे ?

शैक्षिक संस्थाहरुमा तलका व्यक्तिहरुलाई कसरी सम्बोधन गरिन्छ ?

How are the following person addressed in an academic institution?

) एकटा इस्कुलिया डिल्ली राम नामके माइस्टरके

Ekata iskuliya Dilliram namake maistarke………………………………

A student to a male teacher named Dilli Ram

) एकटा इस्कुलिया आप्न माइस्टरनीके

Ekata iskuliya apan maistaranike………………………………………

A student to a female teacher

) एकटा माइस्टर आप्न छौंरा इस्कुलियाके

Ekata maistar apan chhaunra iskuliyake……………………………

A teacher to a male student

) एकटा माइस्टर आप्न छौंरी इस्कुलियाके

Ekata maistar apan chhaunree iskuliyake……………………………….

A teacher to a female student

) एकटा माइस्टर दोसर माइस्टरके

Ekata maistar dosar maistarke……………………………………………….

A teacher to a teacher

) हेड माइस्टर माइस्टरके

Hedmaistar maistarke……………………………………………….

A head teacher to a teacher

) माइस्टर हेड माइस्टरके

Maistar hedmaistarke……………………………………………….

A teacher to a head teacher

7. हेठमे देल लोक्सम्के किनेडके बोलल जेछे ?

तलका व्यक्तिहरुलाई कसरी सम्बोधन गरिन्छ ?

How are the following persons addressed?

) राष्ट्रपति

Rashtrapati…………………………………………………………

President

) न्याधिश

Nyadhisha………………………………………………………….

Judge

) प्रधानमन्त्रि ∕ मन्त्रि

Pradhanmantri/mantra…………………………………………….

Prime minister/minister

) अधिकृत

Adhikrita…………………………………………………………….

An officer

) डाक्टर

Daktara……………………………………………………………

Doctor

) नर्स

Narsa………………………………………………………………

Nurse

8. तोर गामठाममे हेठमे देल लोक्सम्के किनेङ्के बोलल जेछो ?

तपाईको समाजमा तल दिएका व्यक्तिहरुलाई कसरी सम्बोधन गरिन्छ ?

How are the following persons addressed in your community?

) गैबार ⁄ भैंसुवार

Gaibara/bhainsuwar……………………………………

The cowboy

) जमिन्दार

Zamindar………………………………………………………

Zamindar

) ह⁵रुवा

Hahruwa………………………………………………………

The plough man

) कामकरा ⁄ जनबन्हिहार

Kamakara/janabanhihar…………………………………………

Labor /porter

) बहलमान

Bahalamana…………………………………………………………

The person who handles the bullock-cart

) अध्यक्ष

Adhyaksha………………………………………………………

Chairman

THANK YOU

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