CHAPTER ONE
INTRODUCTION

1.1   General Background

There are various means of communication. Among them, language is one of the very common means for human beings. We use language not only for communication but also for sharing ideas, feelings, emotions, interests and so on. There are so many languages in the world and some of them are very famous. Linguists are still unable to record the exact number of the languages that exist in the world. English is spoken widely in the world. It is a standard language and functions as a *lingua-franca*. Most of the books are written in English and it is also widely used in the field of mass-media and other fields. Regarding language, Crystal (2003:53) writes "... language is the concrete act of speaking, writing or singing in a given situation the notion of parole or performance ... a particular variety, or level of speech/writing may also be referred as language".

Language is the expression of human communication through which knowledge, belief and behavior can be experienced, explained and shared. This sharing is mainly based on systematic, conventionally used signs, sounds, gestures, or marks that convey meanings within a group or community.

Human language is unique in being a symbolic communication system that is learnt instead of biologically inherited. Language is a unique gift given to any human being which distinguishes him from animals. Sapir (1971:8) mentions "Language is purely human and non-instinctive method of communicating ideas, emotions and desires by

means of a system of voluntarily produced symbols. These symbols are in the first instances auditory and they are produced by the so called organs of speech. There is no discernible instinctive basis in human speech as such, however, much instinctive expressions and the natural environment may serve as a stimulus for the development of certain elements of speech, however much instinctive tendencies, motor and other may give a predetermined range or animal communication, if 'communication' it may be called as is brought about by involuntary, instinctive cries is not, in our sense, language at all".

Without language, the development of modern world may not be possible. So it is very much essential phenomenon of human beings. It is the most developed and most frequently used means of human communication. In the process of human communication, one perceives the clear picture of the whole world through language. It is a means which helps us to think, interpret, perceive and express about the real world. Most of the activities of the world are carried on through the language such as transmitting human civilization, thoughts, literature, political and diplomatic activities, human achievements and others.

1.1.1 Linguistic Scenario of Nepal

Nepal is a small country which is very rich in its multicultural, multiethnic and multi lingual group of people. Several languages are spoken here from Mechi to Mahakali. According to the census of Nepal, various languages are spoken in Nepal. Among them, the Magar language is one which lies in the third position according to the population of its speakers. The population of Nepal is 22736934 [Population Census (2001): National Report (2002)]. This report mentions ninety two

different languages spoken Nepal and indicates that 168340 (0.74 percent) people speak *unknown languages.* This can be compared to the number of languages included in previous censuses: 1952/54: more than 54 languages; 1961:35 languages; 1971:17 languages; 1981:18 languages, and the census (1991) collected information on 32 different languages (Boehm, 1997:7). Though population census (2001) reported 92 identified languages, it cannot be claimed to be completely free from lapses.

All the languages of Nepal and their dialects have their genetic affiliations to at least four language families: *Indo-Aryan, Tibeto-Burman, Austro-Asiatic* (Munda) and *Dravidian.* As Yadava (1999:113) puts it: These languages (except Kusunda) belong to four language families: *Indo-Aryan, Tibeto-Burman, Austro-Asiatic (Munda)* and *Dravidian*; the genetic affiliation of *Kusunda,* assumed to be a dead language, is yet to be identified. On the same ground Kansakar (2001) maintains: Nepal is the home of four language families of which *Indo-Aryan*(I-A) and *Tibeto-Burman*(T-B) constitute two major groups, while *Austro-Asiatic/Munda*(A-A/M) and *Dravidian* (D) are represented by minority pockets of speakers in the *Jhapa, Morang* and *Sunsari* districts of Southeastern Nepal.

The following table (Source:Population Monograph of Nepal, CBS 2001) shows some of the languages of Nepal with their language family and their number of speakers:

Table No 1

Distribution of Population by the Language Families of Mother Tongues (1952/54-2001)

	Year	Per.	Year	Per.	Year	Per.	Year	Per.	Year	Per.	Year	Per.
Mother Tongue	1952/54	%	1961	%	1971	%	1981	%	1991	%	2001	%
Indo-European	6351899	77.13	7449604	79.14	9062435	78.42	12417886	82.66	14701283	79.50	17982769	79.1
Sino-Tibetan	1795337	21.08	1813083	19.26	1982635	17.16	1811944	12.06	3098698	16.76	4183995	18.4
Austro-Asiatic	16751	0.20	29485	0.31	23853	0.21	28208	0.19	33332	0.18	40260	0.2
Dravidian	-------	------	--------	-----	-------	-----	-------	------	15175	0.1	28615	0.1
Others	70340	0.85	114392	1.22	487060	4.21	764802	5.09	648627	3.51		
Not Stated	752	0.01	6432	0.07	-------	-----	--------	------	9157	0.05	503295	2.2
Total	8235079	100	9412996	100	11555983	100	15022839	100	18491097	100	22738934	100

This above table shows that the *Indo-European* languages are spoken by the majority of Nepal's total population and these constitute the largest group of Nepal's languages in terms of their speakers. In the last six censuses, their speakers constituted 77.13 percent (1952/54), 79.14 percent (1961), 78.42 percent (1971), 82.66 percent (1981), 79.50 percent (1991), and nearly 80 percent (2001) of the total population of the country. This table shows the increase in the speakers of *Indo-European/Aryan* languages except their slight decline in (1971) and (1991) censuses. Of the *Indo-Aryan* language, there had been steady increase in the percentage of Nepali speakers from the 1952/54 till the (1981) censuses but it has declined in the (1991) and (2001) censuses. On the contrary, the *non-Nepali Indo-Aryan* languages except *Bhojpuri* declined from the 1952/54 till the 1981 censuses but they have increased in the 1991 and 2001 censuses. This increase in Nepali speakers and decline in other *Indo-Aryan* languages during the 1952/54-1981 may presumably be attributed to the growing emphasis on the 'One nation-one

language' policy imposed during the *'Panchayat'* regime. Conversely, the decline in Nepali speakers and rise in other speakers of *Indo-Aryan* languages may be ascribed to the people's awareness of promoting and preserving their mother tongues following the restoration of democracy in (1990). The *Indo-Aryan* languages spoken in Nepal are mainly distributed from the western to the eastern hills and the *Terai* and also the far western mountain though they are spoken with low density in almost all the remaining parts of the country.

Another group of languages spoken in Nepal is the *Tibeto-Burman*. Their number is the largest, viz.57 languages, as compared to other groups of languages including the *Indo-Aryan* languages. The *Tibeto-Burman* languages which are mentioned in all the censuses are *Tamang, Newar, Magar, Rai, Kirant, Gurung, Limbu, Bhote, Sherpa* and *Thakali*. *Sunuwar* has not been listed in the (1991). Similarly, *Thakali* did not appear in the (1971). According to the census (2001), these languages (Tibeto-Burman) are spoken by 18.4 percent of Nepal's total population and occupy the second position. However, the percentages of their speakers vary in the different censuses: 21.8 percent (1952/54), 19.26 (1961), 17.16 percent (1971), 12.06 percent (1981), 16.76 percent (1991), and 18.4 percent (2001). The *Tibeto-Burman* languages mainly extend over the eastern, central, and western mountain and hills though they are also sparsely spoken in the other parts of the country.

1.1.2 The Magar Language and its Origin

Although Nepal is a small country, it is very rich not only in its natural beauty but also in its multiethnic, multicultural and multilingual group of people. It is a melting pot of many races and tribes. There are
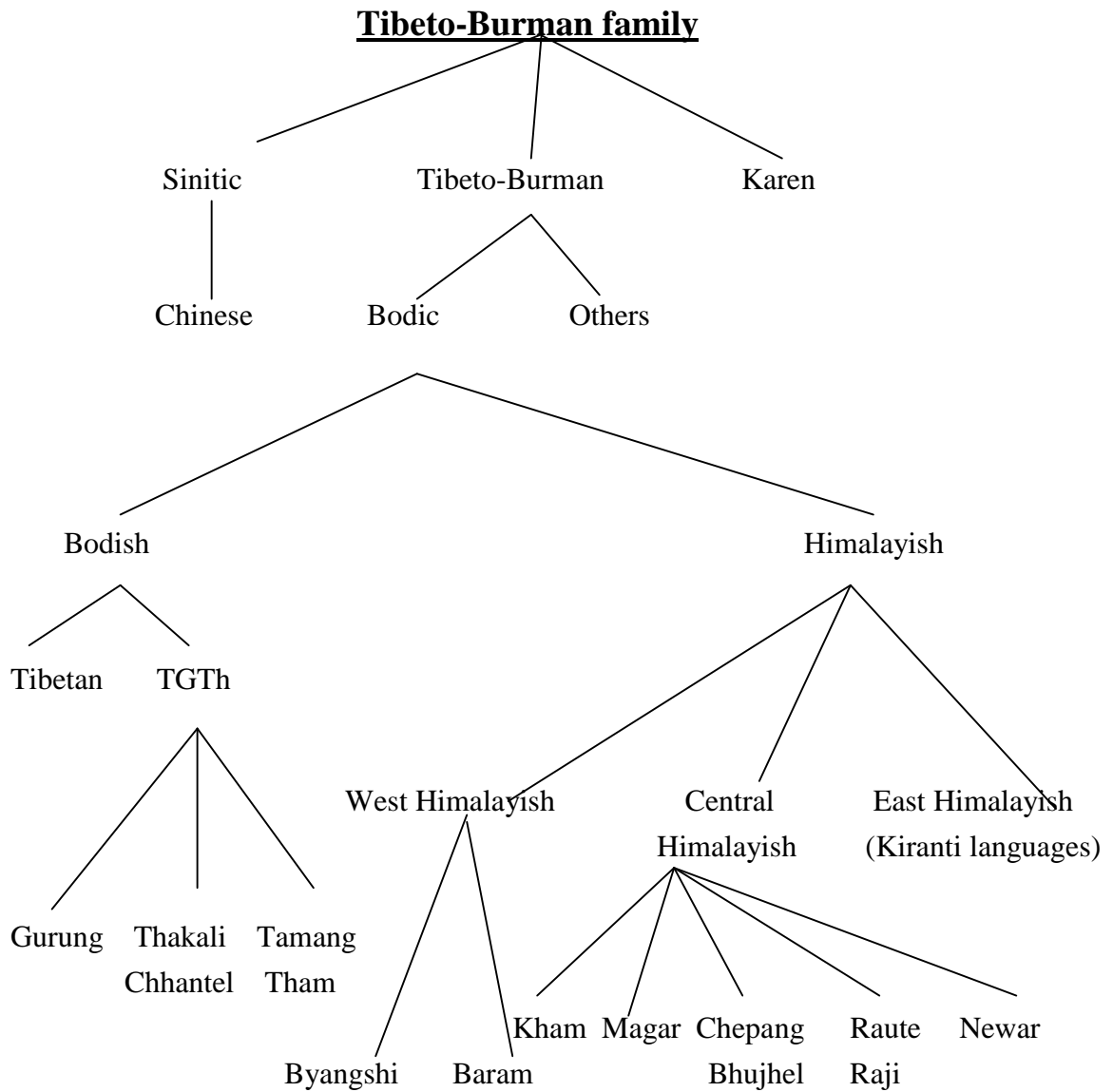
more than one hundred different types of races and castes in Nepal. It appears that for the size of the country, Nepal possesses a great variety of races in its population. The prehistory and the early history of Nepal are largely unknown. The ancient history of the Nepalese, like that of all other nations which affect to trace their origin beyond the data of authentic records, is clouded by mythological fables. The state of Magars can not be different despite several literary sources on Magars, the origin and history is replete with compounded speculation and inexplicit details. Information on Magars is speckled here and there. Some of these information require evidences, some are controversial, and quite often there are missing links in between the periods of history. This is *so* due to the dearth of substantial evidences and accurate and chronological documents.

Magar is one of the various aborigines of Nepal. There is not same opinion about its origin and history which has been a debatable issue. Some of the authors do claim that they are *Thakuri* dynasty and some others say that they are Mongol. But it is yet to be studied to find out the authentic answer. It has been said that Magars in Nepal had entered in five groups: First group belonged to *Western*, second *Aasam*, third from the *Northern side*, fourth group belonged to *Sikkim* and similarly the fifth group belonged to *Southern side*. To prove these states some arguments and historical evidences have been found. According to the expert of *Kirant culture-* Iman Singh Chemjong (as cited in Baral, 2050:16), two Magars named *'Sing'* and *'Chitu'* had first come to the southern part of Nepal from the *Sim of China*. Others argue that their origin was the eastern Nepal as there is more similarities between the Magar language and the language of *Lepcha*, residence of *Sikkim*, it is also imagined that

Magars had come to Nepal from *'Kham'*, region of China as *'Kham Magar'* dialect comes under a Tibetan language of *'Athar Magarati'*. Similarly, some of them claim that Magars had migrated from *'Rajputana'* of India. According to Gibs(1947:18)- Magars were residing on lower hilly region of *Palpa* from the very beginning and had slowly scattered into central and western part of Nepal.

Magars, the largest group among the indigenous nationalities, fall in the third largest ethnic group in Nepal. Among many other indigenous ethnic people, more recently, the Magars have been focal point of interests of many researchers and writers, both Nepali and Foreigners, and particularly westerners (Population Monograph 2001).

Magars have their own language named Magarati Language which is one of the members of Tibeto-Burman language family. It can be shown in the following diagram:

<u>Tibeto-Burman family</u>

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                              Tibeto-Burman family
                    /                 |                \
               Sinitic          Tibeto-Burman          Karen
                  |               /        \
               Chinese         Bodic      Others
                              /       \
                         Bodish        Himalayish
                        /     \        /      |        \
                  Tibetan     TGTh  West    Central   East Himalayish
                             /|\   Himalayish Himalayish (Kiranti languages)
                                              
         Gurung  Thakali   Tamang
                 Chhantel  Tham

                    Byangshi   Baram   Kham  Magar  Chepang   Raute   Newar
                                                     Bhujhel    Raji
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Magar Language is mainly divided into two groups: *Athara Magarati* language and *Barah Magarati* language. *Kaike, Kham* and *Chhantyal* dialects come under *Athara Magarati* language. The language spoken by Magars living in western part of *Rukum, Rolpa, Pyuthan* and *Baglung* districts is called '*Kham*'. The language used by *Rokaya Magars* of *Tarakot, Dolpa* is called *'Kaike'*. Similarly, the *Chhantyal* language is spoken in *Baglung* and *Myagdi* districts. Besides the dialects mentioned above, all other dialects of Magar language spoken by Magars all over Nepal come under *Barah Magarati* language. Generally, the Magar

language refers to the language spoken by the Magars living in *Palpa*, *Tanahun* and *Syanja* (Baral,2050:37). But this is a narrow identification of the Magar language speakers as it can not include other Magar language speakers living in Nepal. Although the origin of the Magar language is considered *Palpa, Syanja* and northern part of *Nawalparasi* in particular, it is also spoken in *Banke, Surkhet* and *Dailekh* in the West and *Kavre, Ramechhap, Udayapur, Mahottari, Bhojpur, Panchthar, Terhathum, Ilam, Morang, Dhankuta* in the East.

By observing the overall status of Nepal, it can be said that the language spoken by all the Magars living all over Nepal is the Magar language. To find out the exact place of origin of language is really a difficult job for all. Therefore, it is assumed that the Magar language also got changed from the previous form and transferred into different dialects along with the time and their migration. We know all languages are affected by neighboring languages and their culture which can be seen in the Magar language as well. Language is, therefore, compared with sea. Sea is the result of many rivers-the same principle is applied in the language. Language always flows towards simplicity. Some features of language are worth mentioning here. Each language follows the way-complex to simple, long to short and unsystematic to systematic. Due to the above reason the Magar language of the East is more simple and short in comparison to the west. The population of Magar speaking various Magar dialects is 3.39 percent of the total population of Nepal (2001 census). Other remaining Magars speak *Khas* and *Nepali.* The Magar tongue speaking population in 1952/54, (1991), and (2001) were 273780, 430264, and 770116 respectively. The study of the trend in mother tongue retention shows that the Magar language retention rate has increased from 32.1 percent in (1991) to 47.7 percent in (2001) census.

According to the number of people speaking a language, the Magar language is ranked as the seventh most widely spoken language in Nepal.

According to Fisher (1978:47), *Kaike* is an unwritten Tibeto-Burman language, distantly related to Tibetan and other Tibeto-Burman dialects spoken elsewhere in Nepal. He further explains the complexity of this language as using a list of 100 basic words I found that *Kaike* shared 49 percent cognates with the Tibetan dialect spoken in *Tchurong,* 49 percent with the very closely related Tibetan dialect spoken in what Snell Grove calls inter Dolpa 35 percent with Kham and 23 percent with Magar. He concludes that in nine of the thirteen villages Tibetan is spoken; one village (Riwa) is Nepali; in only three villages (Tarangpur, Tarakot and Tupa) and nowhere else in the world Kaike *is* spoken.

Waters has been a known figure, who contributed to the study of *Kham* language of Magars. According to him the *Kham* is a *Tibeto-Burman* language spoken in the upper valleys of the *Rukum, Rolpa* and *Baglung* districts of mid-western Nepal by more than 50,000 people. Scattered speakers of this language also exist in *Jajarkot, Dailekh, Kalikot, Achham* and *Doti*. The language should not be confused with the Tibetan Kham of Eastern Tibet. The majority of *Kham* speakers are *Budhas*, *Puns, Ghartis*, and *Rokas,* all classified ethnically as sub tribes or class of the Magar tribe. It should not be assumed that the speakers of *Kham* are Magars, and their languages are dialects of Magar.Thus, to avoid confusion with ethnicity of its speakers the language has sometimes been referred to as Kham Magar.

According to scholars and experts in Nepal, *Tibeto-Burman, Indo-Aryan*, *Austro-Asiatic* and *Dravidian* language families were practiced one after another. But *Indo-Aryan* dates from back prior to *Tibeto-*

Burman on the basis of historical accounts found in the field of inscription and official works of Nepal. In Nepal, *Indo-Aryan* was in practice more than 15-16 hundred years before the *Tibeto-Burman* (Pragya, 79:33).

To sum up, the Magar settlements have been found in different parts of Nepal and various experts have given their own views on it, the Magars were first in mid-hill of central Nepal and had slowly migrated to other parts of the country over a long period of time. Therefore, the Magar language speakers are more or less found all over Nepal.

1.1.3 Magar Scripts

The Magar language has its own script named *Akkha script*. M.S. Thapa Magar was the first Magar to discover this script. However, it is claimed that this script was freely being used by *Lichchhavis* in Nepal. Only a few scholars and experts have claimed over it and say that it was the Magars' ancient script.*The Sixth Central Conference of Magar Association held on 15th-18th Falgun, 2054* in Nawalparasi district had authoritatively accepted *Akkha* script as a Magar script.

To this date, there has been published only one book in this script entitled *Magar Bhasako Karmakanda* written by C.B. Rana Magar in 2051. Recently from 2063, the Magars of Palpa have started publishing monthly wall magazine in their own script. Except these all others literary articles of the Magar language have been published in *Devanagari* script and *Roman* script. According to Magar Association, some Magars in Bhutanese refugee camp at *Khudunabari, Jhapa* have been found studying books written in *Akkha script*.

To sum up, no more than the books, articles, periodicals and magazines mentioned above have been seen published yet in *Akkha* script. Now more researches have been carried out on Magar and its language. For example, the students of Bachelor's and Master's degree are conducting research on the various topics for their university theses. Magar Association is publishing national standard journals and magazines such as *Lafa, Kanunglam, Shodhamalah, Rosh* and so on. Three films on the Magar language have already been released. They are *Langhan (2052), Lisara (2059),* and *Ashe (2061).* Som Rana Magar 'Patali' has compiled a Magar dictionary in (2054). He has tried to include the dialects of Magar, *Kham* Magar and *Kaike* Magar. From 1st Bhadra 2050, the *Western Regional Radio Transmission Centre, Pokhara* is broadcasting news on the Magar language. Similarly, Radio HBC is also broadcasting programmes in the Magar language from 20th Mansir 2058. The authoritative grammar of this language is yet to be made but is in process, according to Magar linguists.

1.1.4 Nomenclature of 'Magar'…?

Baral (2050:25) mentions as the settlement of Magars and their origin have not yet clearly identified, it is still controversial as to the name of Magar tribes was formed. Some argued that Magars had entered into Nepal from *Sim of China, Aasam* and *northern parts of India, Sikkim* and southern part of India. But it has still been a debatable issue.

At first, it has been found that the Magars in various places were addressed in various ways. In *Panchthar and Ilam* of eastern Nepal they are said *Mahar*, and in *Sikkim, Chyang*. Similarly, in Far Western Nepal like *Rolpa, Rukum, and Pyuthan* they are said *Pare* to address each other and some of the places of Palpa district as well. It has also been found

that the Magars were called *Prajajat* at first, however, they are known as *Magar* at present. To the historians, most of the Magars have been found living in *mid-hill of central Nepal* so they were known as Magar. Regarding the origin of the term Magar the elderly Magars of different places have the concept that their forefather was ready *ready to do* any works, that is why they are called Magar. The story goes like this: there were four brothers; the eldest *Brahmin*, the second *Thakuri*, the third one *Kami* and the youngest *Magar* respectively. One day they had to worship the God *Chandi* and they had to offer a 'pig' to the God *Chandi*. At that time, three elder brothers were hesitant to offer the pig. Looking his elder brothers' hesitance the youngest one told that he was ready to offer the pig, so the youngest one is called *Magar* (Baral, 2050:27).

Some others do claim that the Magars were called *Mangol* in ancient period. According to the expert of *Kirant Culture and Script*-Iman Sing Chemjong (as cited in Baral,2050:27), the word 'Magar' is composed of *Mang + arui/ar* which mean *Mongolian*. Therefore, the Magars are Mongolian and are named as *Magars*.

Various experts have given their own arguments on how the name of Magar tribe was formed. Some of them claimed that they belonged to *mid-hill of Central Nepal*, so they were named *Magar*; some others argued that they entered from *Maghad* so they are named Magar. However, it is believed that the Magars had been living in *Mahalok* since ancient period and they were called *Mahar* and later on they are called *Magars* from *Mahar*. To some experts and historians, the word *Magar* is originated from the word *Mongol* (Baral, 2050:26).

1.1.5 Magar Population and their Locality

Magars constitute as one of the largest ethnic groups in Nepal. The census of 2001 has registered the population of Magars around 1622421, among the total population of Nepal 23151423. Among their total population only 3.39 percent or 270,116 Magars speak the *Magar* language. Remaining Magars speak *Khas* and *Nepali*. But Sanjog Lafa Magar, *a Magar film director(2061)* claims that the actual population of Magar is between 3000000 to 3500000. It is said that Rana Magar tribe is the largest among various tribes of Magar. It constitutes nearly one third of the country's total Magar population (Gurkhas, 1967:909). The exact population of Magars is yet to be explored. Some of the migrated Magars are still not clear about their own *Kuldewota* the clan/tribes' God. Some of the Magars living in the periphery of Kathmandu valley are isolated from their native culture. They also claim that their ancestors migrated to Kathmandu valley as the soldiers of Prithivi Narayan Shah.

The following table shows the distribution of Magar population on the basis of development region.

Table No.2

Magar Population on the Basis of Development Region

Development Region	Population	Percent
Eastern Development Region	180363	11.12
Central Development Region	256957	15.84
Western Development Region	750960	46.28
Mid-western Development Region	391650	24.14
Far-western Development Region	42491	2.62
Total	1622421	100

The census reports show that the number of Magar language speakers has been increasing year by year. For example, the total population of Magar was 212681 in (1981) and 430264 in (1991) but this

population became 770116 in (2001) which is the result of increment in language awareness. Magar language speakers are found all over Nepal. Magars residing in different regions can be shown in the following diagram. However, more residential districts of Magars and their numbers can be shown in the following table:

Table No 3

Magars and Their Numbers of Speakers on the Basis of Districts

Districts	No of speakers	Percentage within district	Position within district
Palpa	136750	50.9	1st
Rolpa	91936	43.8	"
Myagdi	47820	41.8	"
Pyuthan	65123	30.6	"
Baglung	74550	27.7	"
Tanahun	84332	26.8	"
Nawalparasi	96881	17.2	"
Rukum	43621	23.1	2nd
Syanja	67245	21.2	"
Surkhet	55668	20.6	"
Salyan	10445	17.2	"
Gulmi	59123	19.9	3rd
Arghakhanchi	34078	16.4	"
Sindhuli	39675	14.3	"
Udaypur	39721	13.8	"
Dolpa	2902	13.1	"
Dang	55711	12.0	"
Parvat	16924	10.7	"
Mustang	914	6.1	"
Gorkha	32678	11.3	4th
Ramechhap	23205	10.9	"
Okhaldhunga	16252	10.4	"
Dhankuta	16165	9.7	"
Mugu	62248	8.8	"
Jajarkot	11721	8.7	"

(Source: Population Monograph of Nepal, CBS 2001)

This table shows that *Palpa, Nawalparasi, Rolpa, Tanahun, Baglung*, *Pyuthan,* and *Myagdi* districts have Magars in the first position within the population of these districts. *Palpa* is the highest in the number of Magars, that is 50.9 percent out of total population in this district. There are more other districts where Magars are in the second, third, and fourth positions in comparison to the number of people speaking other languages in these districts.

According to the Census 2001, the total population of Magars is 1622421, of the total 134357, i.e. (8.3 percent) Magars live in urban areas. The Census Report of (2001) further shows that 74.6 percent, (i.e. 1210276) of total Magars follow *Hinduism* whereas 24.5 percent,(i.e.397,036) follow *Buddhism* and 0.5 percent Magars are following *Christinity* . No Magars are following the *Islam* religion. Among the total population, only 770,116 Magars speak the Magar language as their mother tongue. A very few people in urban areas speak the Magar language as their mother tongue, i.e. 49,757 whereas 720359 people of rural areas speak it as their mother tongue.

1.1.6 Forms of Address

One of the important factors for effective communication is the right choice and use of terms to address people. The use of terms to address people varies from people to people based on the social setting, cultural influence as well as ethnicity. In Nepal, people of different ethnic groups are living who have their own terms of address in their own languages. The terms of address are different for attracting the attention of strangers, friends, and members of family, relatives or people in positions of authority. So the speaker without the knowledge of terms of address may fail to be polite and effective communicator and sometimes

can be offensive. In this connection, the World Book Encyclopedia, Volume-I (1966:32) mentions "Knowing how to address people is an essential part of good manners. Members of public bodies such as governments, churches and armed services, are generally addressed in ways that recognize their positions. Forms of address are complex and vary from country to country".

Spoken form of address must be used correctly so that no one is unintentionally offended while speaking to him/her. But you are bearing when speaking to someone else can convey respect as well as any form of words. To address a queen simply as *Madam* while standing straight and respectfully is much better than to say *Your Majesty* while lounging with hands in pockets it is sufficient for most occasions to adopt a polite bearing and to say simply *Sir* or *Madam* or their equivalents in other languages (The World Book Encyclopedia VI. 1. 1966:32).

The choice of terms of address is governed by various factors. For Richards et al. (1985:4), "The way in which people address one another usually depends upon their age, sex, social class and personal relationship. For example, different languages have different second person pronoun forms which are used according to whether the speakers want to address someone politely or more informally (e.g. in German *Sie-du* and in French *Vous-tu*)". If a language has only one second person pronoun form, i.e. in English *You*, other address forms are used to show formality or informality, e.g. *Sir, Mr. Brown, Brown, Billy*.

Young and inexperienced people rarely meet important people unexpectedly. They generally have warning in advance of formal or semi-formal occasions. They may ask the organizer or hostess of the occasion as how to address the guest of honor. When a person with a particular

rank visits a school or a hospital, someone usually tells the people present the correct form of address. If people have not had the opportunity to find out in advance the correct form of address or if they are in doubt, they may simply use *Sir* or *Madam.*

In English speaking countries, generally *Madam* is used for all women whether they are married or bachelor. We should not address a woman as *Madam* if we are meeting socially. *Madam or Madame* pronounced in French way, is more often used by servants or trade people. Unlike, according to World University Encyclopedia, Volume-I (1968:45), in countries where rank and title prevail, the forms of address are quite complex and adherence to them is considered necessary. Common usage has established some form of address for speaking and correspondence in all countries, though in republican democracies, these forms are comparatively simple and infrequent.

Wardhaugh (1986:258) states regarding the forms of address as: People can be addressed by title (T), by first name (FN), by last name (LN) or by nickname. These all kinds of combinations are possible in English: Dr. Smith, John Smith, Smith, John, Johnnie, Doc, Sir, Mack and so on. Dr. Smith himself might also expect *Doctor* from a patient, *Dad* from his son, *John* from his brother, *Dear* from his wife and *Sir* from a public officer who stops him if he drives too fast and he might be rather surprised if any one of these is substituted for any other, e.g. *Excuse me dear, Can I see your license?* from the police officer.

Holmes (1992:12) resorts to some social factors pertaining to the user of language - the participants; others relate to its uses - the social setting and function of the interaction. Who is talking to whom *(e.g. Wife-husband*, *customer-shopkeeper, boss- worker)* is an important factor. The

purpose of the interaction (informative, social) may also be very important. In some cases, the topic has proved an influence on language choice. These factors can be grouped in various ways which can help in the effective communication.

1.1.7 An Introduction of Contrastive Analysis

Contrastive analysis is one of the branches of Applied Linguistics which simply means a scientific study of similarities and differences between languages. It is the comparison of the linguistic systems of two languages. James (1980) defines contrastive analysis (CA) as "A linguistic enterprises aimed at producing inverted (i.e. contrastive and comparative) two valued typologies (CA is always concerned with a pair of languages) and founded on the assumption that language can be compared". It can be inferred that languages are comparable and contrastive analysis is the comparison of two linguistic systems which can be any one of phonology, morphology and syntax.

Trager (1996, as quoted in http://www.grin.com/en/preview/ 45315/html) defines the idea of contrastive analysis as follows: "…the change that has to be taken place in the language behavior of a foreign language student can be equated with the difference between the structure of the student's native language and culture and that of the target language and culture". The above mentioned definition makes clear that one can learn a language more easily if s/he is exposed to the language and culture similar to his/her native language. So, the change in linguistic behavior of a person is due to the similarities of two languages, i.e. native and foreign language.

1.1.8 Assumptions and Uses of Contrastive Analysis

When one learns a second language, s/he tends to use his/her first language structure in his/her learning and where there is a difference, s/he makes errors. In Lado's (1957) words, "We assume that the students who come in contact with a foreign language find some features of it quite easy and some others extremely difficult. Those elements that are similar to his native language will be simple to him and those that are different will be difficult."

CA hypothesis is based on behaviorist theory of learning so as it is believed to have two components when analyzed. They are linguistic and psychological facets. Psychological facet is based on the following assumptions:

- Language learning involves a set of habits which are formed through S.R. Reinforcement chain. Thus, language learning is essentially a matter of a habit formation.

- The mind of a child at birth is a tabula-rasa, i.e. the blank sheet of paper. This means, before acquiring a language state of human mind is totally blank, later on, it is imprinted with what the child is exposed to.

- Languages are comparable, i.e. no two languages are totally different from each other. There are some similarities consequently, we can compare them.

Secondly, psychological aspect of CA which is popularly known as transfer theory is derived from behavioral psychology. In this assumption, the use of the term transfer accounts for the way in which present learning is affected by past learning. This tendency of learning seems to be even more in learning a second or foreign language. This transfer may

be helpful to the learning of new language, and then it is positive transfer or facilitation. On the other hand, the transfer may be rather hindrance; in this case, we have negative transfer or interference. If the difference between two linguistic items is so great that no transfer is likely to occur, then we have zero transfer this psychological truth or the tendency of a learner to use his/her past learning to ease his/her present learning is called theory of transfer.

Although CA is not beyond criticism, it has many implications in the field of language teaching and learning. Fries (1945) mentions highlighting the usefulness of CA, "The most effective materials are those that are based upon a scientific description of language to be learned, carefully compared with a parallel description of the native language of the learner". So, in the comparison between native language and foreign language lies the key to ensure are difficulties in foreign language learning.

Contrastive analysis is useful mainly for the pedagogical purpose and it may be divided into two. The first is known as inter-lingual comparison in which the comparison may be between two separate languages. The second is known as intra-lingual comparison in which one can compare dialectal differences that occur within the same language. Trager further adds, contrastive analysis gives a complete description of the areas of difficulty for learners of a second language. It works as a facilitator providing detail description of a second language. A student can make himself/ herself aware of the difficulties found in the second language and can apply the caution theory.

It is therefore, the significance of contrastive analysis cannot be underestimated.

1.2 Review of Related Literature

Forms of address which play a vital role in communication are very complex and vary from language to language. A very few researches have been carried out regarding the forms of address though various comparative studies have been accomplished in the Department of English Education. The researcher had gone through the following materials for literature review:

Giri (1982) carried out a research entitled "English and Nepali Kinship Terms: A Comparative Linguistic Study". She found out that most of the Kinship relations are addressed by name in English but they are addressed by Kinship terms in Nepali.

Sah (1991) conducted a research on "A Comparative Study of the Sub-Verb Agreement in Maithili and English". He found that S-V-A system in English and Maithili are quite different.

Pandey (1997) did a research entitled "A Comparative Study of Apologies between English and Nepali". He concluded that English people are more apologetic in comparison to Nepali people and females are more apologetic than males both in English and Nepali.

Kattel (2001) carried out a research entitled "A Comparative Study on Terms of Address Used by English and Nepali Speakers". He came to the conclusion that native speakers of Nepali use kinship terms to address even strangers whereas native speakers of English largely rely on the 'Excuse me' phrase. Most of the Nepali kinship terms can function as terms of address, whereas in English, ascending generation only receives title and others are usually addressed by first names.

Rai (2001) conducted a research work entitled "A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms". She compared and contrasted the possible kinship terms of English, Nepali and Limbu. Though her study was not much concerned with the forms of address, she points out that the relationships are mainly addressed by names in English.

Chapagain (2002) accomplished a research entitled "Request Forms in the English and Nepali Languages: A Comparative Study". She found out that English people are more polite than Nepali people in making requests.

Khanal (2004) did a research on "The Forms of Address of Tharu and English: A Comparative Study" and came to conclusion that the Tharu language is richer in the forms of address in comparison to English as it contains the forms that are not found in English.

Katwal (2006) carried out a research entitled "English and Tharu Kinship Terms: A Comparative Linguistic Study". The main purpose of this study was to determine English and Tharu kinship terms used to refer to various kinship relations. From the study he concluded that the Tharu language has a large number of kinship terms than that of the English language. He further found that English has more neutral terms in comparison to the Tharu language.

Although numerous researches have been conducted in the forms of address, none of the studies deals with the forms of address of the Magar language. Therefore, the present study attempts to analyze the use of different forms of address in the Magar language.

1.3   Objectives of the Study

The study had the following objectives:

i.   To find out the forms of address of the Magar language.

ii.   To compare the forms of address of the Magar and English languages.

iii. To list some pedagogical implications.

1.4   Significance of the Study

The study will be significant for the prospective researchers who want to undertake further research in forms of address and those who are directly involved in the work of language analyst. It provides some insights on different forms of address used in the Magar language. The outcomes of this study will be helpful for the students of language to learn about the various forms of address, textbook writers, curriculum designers, language teachers and linguists in particular.

1.5   Definition of Specific Terms

The thesis contains some terms, which are used in a specific way, are defined here.

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

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

Educated: This term refers to those Magar informants who have got the academic qualification of SLC or above.

Ego : It refers to the person whose point of view is taken in describing a relationship. For example: ego's generation.

Forms of address: Forms of address are the conventional methods of direct or indirect reference to other people in speech or writing, designed especially to acknowledge differences in social situation. They are the formal manner of beginning a communication.

Illiterate: The terms 'illiterate' refers to those Magar informants who have not got formal education and hence unable to read and write.

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

Kin-titles: It refers to the kinship terms used to address people in speaking or in writing. For example, *Uncle, Mum, Dad* in English.

Literate: This term refers to those Magar informants who have got their academic qualification below SLC level.

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

Title : Titles refer to the words in front of persons' name to show their rank or profession, whether or not they are married. They show a person's profession, his/her rank in armed services, his/her political position Dr., Mr., Mrs., Ms., Sir, Madam, Captain, Prime Minister are some of the examples.

CHAPTER TWO
METHODOLOGY

The researcher has adopted the following methodology in order to fulfill the objectives of the research work.

2.1   Sources of Data

The researcher has utilized both types of data; primary and secondary.

2.1.1 Primary Sources

The native speakers of Magar from Rupandehi district were used to elicit the forms of address used in this language, so they are the primary sources.

2.1.2 Secondary Sources

The researcher consulted different books to the study as Richards et al. (1985), Holmes (1992), Wardhaugh (1986), The World Book Encyclopedia (1966) and previous theses such as Giri (1982), Sah (1991), Kattel (2001), and Khanal (2004). He also consulted NELTA Journals, ELT Journals and other reference materials from web for the forms of address in various languages.

2.2   Population of the Study

The population of the study consisted of all the native speakers of the Magar language residing in Rupandehi district of the country. The researcher consulted both male and female including literate, illiterate and educated people.

2.3   Sampling Procedure

The population of the study consisted of forty-five native speakers of Magar language of Rupandehi district. Of those forty-five native

speakers, fifteen native speakers were literate, fifteen speakers were illiterate and remaining fifteen speakers were educated. The stratified random sampling procedure was used to sample the population. All males and females as well as literate, illiterate and educated native speakers were consulted for the elicitation of data. Here, the informants who were unable to read and write considered as illiterate, having academic qualification below S.L.C were taken as literate and the academic qualification above S.L.C. were considered as educated informants.

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

Table No. 4

The Sample Population in Terms of Sex and Qualification

Male			Female			
Literate	Illiterate	Educated	Literate	Illiterate	Educated	Total
8	7	8	7	8	7	45

2.4   Tools for the Data Collection

The tools used while collecting data was a set of interview questions. In order to prepare it, the researcher consulted some native speakers of the Magar language and prepared it in the language in question. The questions were translated into English as well.

2.5   Process of Data Collection

For the collection of data, the researcher visited individually the native speakers of the Magar language and established rapport with them making clear about the purpose and objectives of the research and then took interview using the interview schedule and recorded the data with the help of paper-pencil technique**.**

2.6 Limitations of the Study

The study was restricted in the following ways:

i. The study was limited to find out the forms of address used by the native speakers of the Magar language.

ii. The data for the study were taken from the 45 native speakers of the Magar language of Rupandehi district.

iii. The research was primarily focused on the spoken form of language only.

iv. The study was based on the subjective judgment drawn from the sampled population.

iv. The information on the forms of address was taken from the sources accessible to the researches.

CHAPTER THREE

ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA

This section deals with the analysis and interpretation of the data collected from primary as well as secondary sources. The main focus of the study was to examine the forms of address in the Magar language used by the Magar native speakers. Along with this, the researcher tried to compare these forms with those in English. For this purpose, the researcher collected 45 informants (literate, illiterate and educated) using stratified randomly sampling.

3.1   Forms of Address in Affinal Relations

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

3.1.1 Husband and Wife

The relationship of husband and wife is established by marriage. This is the ego's generation. From the study it is found that Magars do not address their wives and husbands by their names. The following table shows the forms used by the husband and wife to address each other.

Table No 5

The Forms Used by the Husband and Wife to Address Each Other

Forms of address	Husband addresses		Wife addresses	
	No	%	No	%
e flnei buwa			1	2.22
mibuda			2	4.45
buda			4	8.89
naniko buwa			5	11.10
mojhekhat lenjake			3	6.67
lenj			6	13.35
jhhakke wi rahanin			2	4.43
e buda			14	31.11
e buda ei			7	15.56
ilak rahnis			1	2.22
e flnei boi	3	6.67		
mimajha	1	2.22		
budya	5	11.10		
nani o boi	4	8.89		
lenja kht majhake	7	15.56		
majha	2	4.43		
ei rahana na	3	6.67		
e budi	12	26.68		
e budi ei	3	6.67		
e budi (hi chana r)	5	11.10		
Total	45	100	45	100

Most of the Magar husbands are generally addressed by *e buda* by their wives and wives are said *e budi* by their husbands. Magar husbands also use the forms *lenja khat majake* for their wives and *lenj/naniko buwa* for their husbands to address respectively. But in English, husband and wife usually address each other using their first name (FN). From the research study, there is not any variation found in terms of illiterate, literate and educated informants.

3.1.2 Parents-in-law

Parents-in-law refer to the father or mother of husband or wife. This sort of relationship is established by marriage. In English, father of husband or wife, and mother of husband or wife are addressed in the same way but it is not the case in Magar. The way a husband addresses his parents-in-law is different from the way a wife addresses her parents-in-law.

Table No 6

The Terms Used to Address Their Parents-in-law

Forms of Address	Wife Addressing her father-in-law		Wife Addressing her mother-in-law		Husband Addressing his father-in-law		Husband Addressing his mother-in-law	
	No	%	No	%	No	%	No	%
niwa	15	33.33						
pusai	20	44.45						
nakun pusai	10	22.22						
nini			20	44.45				
nima/nini(jethi)			12	26.66				
nima			6	13.33				
marc nini			4	8.89				
karnc nima			3	6.67				
kuwa					15	33.33		
guma					12	26.67		
mama					8	17.78		
niwa					10	22.22		
muma							15	33.33
gumaju							14	31.12
nima							10	22.22
karanc nima							6	13.33

The above table presents that in Magar a wife addresses her father-in-law by *pusai* 44.45 percent, *niwa* 33.33percent and *nakun pusai* 22.22 percent. She addresses her mother-in-law as *nini* 44.45 percent, *nini/nima* 26.66 percent, *nima* 13.33 percent, *marc nini* 8.89 percent and *karnc nima* 6.67 percent. Similarly, a husband addresses his father-in-law as *kuwa*

33.33 percent, *guma* 26.67 percent, *mama* 17.78 percent, *niwa* 22.22 percent and his mother-in-law by the forms *muma* 33.33 percent, *gumaju* 31.12 percent, *nima* 22.22 percent and *karanc nima*13.33 percent. On the other hand, in English father-in-law is addressed by daddy, dad and mother in-law is addressed by the terms mum, mummy.

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

Table No 7

The Terms Used to Address Son/Daughter-in-law

Forms of Address	Son-in-law		Daughter-in-law	
	No	%	No	%
jawai	12	26.67		
jwai	24	53.34		
nau jwai	3	6.67		
vanja	6	13.34		
buhari			12	26.67
nakung khan			6	13.34
khon			24	53.34
nau khon			3	6.67
Total	45	100	45	100

Son-in-law refers to one's daughter's husband and daughter-in-law refers to one's son's wife. In the Magar language, son-in-law is termed as *jwai* whereas daughter-in-law is *khon*. In order to address son-in-law in Magar, *jwai* is used by most of the people. There are also the terms *jawai* and *vanja* to address which are used by 26.67 percent and 13.34 percent informants respectively but *nu jwai* is used rarely. For daughter in-law, the forms *khon, buhari, nakung khon* and *nu khon* are used to address by 53.34 percent, 26.67 percent, 13.34 percent and 6.67 percent of informants respectively. The terms *jwai* and *buhari* are very common even in the Nepali language. The following table gives the clear concept over this. However, in English son-in-law and daughter-in-law are addressed by FN.

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

Table No 8

The Terms Used to Address Brother/Sister-in-law

Forms of Address	Brother-in-law						Sister-in-law					
	bainijwai		Sala		dewor		buhari		sali		nanda	
	No	%	No	%	No	%	No	%	No	%	No	%
bainijwai	13	28.89										
jawai	11	24.45										
nanijawai	16	35.56										
nakungbainijawai	3	6.67										
naubainijawai	2	4.43										
sala			30	66.67								
myakesala			7	15.56								
nakungsala			5	11.10								
nausala			3	6.67								
dewor					24	53.34						
deworbabu					9	20						
nakungdewor					6	13.34						
mijharbabu(jetho) /mailababu(mailo)/ kanchababu(kancha)					3	6.67						
naudewor					3	6.67						
bhayabuhari							33	73.33				
bhaibuhari							9	20				
bhayakhon							3	6.67				
sali									30	66.67		
nausali									3	6.67		
nakungsali									6	13.34		
salinani									6	13.34		
nanda											24	53.34
naninanda											9	20
nakungnanda											6	13.34
nani											5	11.10
naunanda											1	2.22

These relationships are established by affinity. In English, brother in-law and sister-in-law are addressed mostly by FN. But in Magar, there are many forms of address to address them. Brother-in-law can be addressed as *baini-jwai* (sister's husband) or *nani-jwai, sala* (wife's younger brother), *dewor* and many others. Similarly, sister-in-law are addressed by the forms *bhya buhari, sali*, *nanda* (husband's sister) and so on.

3.1.5 Step-Father and Mother

Table No 9

The Terms Used to Address Step-father/Mother

Forms of Address	Step Father		Step Mother	
	No	%	No	%
marchbuwa	3	6.67		
sanaba	2	4.43		
buwa daile	2	4.43		
kakabuwa	5	11.10		
babu	8	17.79		
kaka	2	4.43		
sautaboike	2	4.43		
jhatkelobabai	6	13.34		
buwa	4	8.89		
baba	6	13.34		
kanchaba	5	11.10		
kakiama			3	6.67
kanchiama			5	11.10
musi			13	28.88
moi			2	4.43
mosi			5	11.10
sauteniboi			7	15.56
sautenimoi			2	4.43
mosidaile			3	6.67
senimasi			2	4.43
masi			3	6.67

In the Magar language, a step father is addressed by *babu, baba,*or *jhtkelo babai*. Except these *kaka buwa* and *kancha ba* are also used to address but they are less common than the former ones. For step-mother *musi* is very common in the Magar language where more than twenty seven percent informants use this term but *sauteni boi, mosi* and *kanchi ama* are also used by 15.56 percent, 11.10 percent of informants respectively.

But in English, dad and mum are used to address the step-father and mother.

3.1.6 Step-son and Daughter

Table No 10

The Terms Used to Address Step-Son/Daughter

Forms of Address	Step son		Step daughter	
	No	%	No	%
chora mijha	5	11.10		
chora	21	46.67		
mijhya daile	5	11.10		
jhatkela mijha	9	20		
sauteni mijha	3	6.67		
jhatkela babu	2	4.43		
e nani			6	13.34
chori			15	33.34
jhatkeli chori			3	6.67
jhatkelo mijha			8	17.79
sauteni mastmijha			2	4.43
jhatkela majhamijha			3	6.67
majha mijyadaile			4	8.89
nani			5	11.10

Magars address step-son and step-daughter as *chora* and *chori* similar to the Nepali language by 46.67 percent and 33.34 percent of informants respectively. The forms *jhtkela mijha* and *jhtkelo mijha* are also used equally to their step-son and daughter respectively. There are some more terms of address like *chora mija, sauteni mija, e nani, jhtkeli chori* and so on to address their step-son and daughter.

In English, both step-son and daughter are addressed by their FN.

3.2   Forms of Address in Social Relation

Language is used to establish social relationships. As such, one should be able to make a choice of appropriate forms of address. Forms of address are the ice-breakers that lead to effective communication. Here, the researcher has tried to incorporate a limited number of forms of

address which are used in the Magar language. They are presented, analyzed and compared with English address forms as follows:

3.2.1 Addressing Strangers

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

3.2.1.1Young Man, Young Woman, Old Woman, Person Older than Addresser, Child

Table No 11

The Terms Used to Address Strangers

Froms of Address	Young Man		Young Woman		Old Man		Old Woman		Person Older than Addresser		Child	
	No	%	No	%	No	%	No	%	No	%	No	%
dai/bhai	6	13.34										
dai/bhaya	15	33.34										
hajur	6	13.34										
o	2	4.43										
dai	2	4.43										
lafa	3	6.67										
nakung vimarni	4	8.89										
bhaya/daji	3	6.67										
bhaya	4	8.89										
baini			9	20								
e baini			5	11.10								
nakung vimarni			2	4.43								
didi lafa			5	11.10								
oi vanji			3	6.67								
baini/didi			21	46.67								
baju					9	20.00						
baji					27	60.01						
buwa/baji					5	11.10						
baje/buwa					4	8.89						
bajya							24	53.33				
bajai/ama							15	33.34				
bajai							6	13.34				
thuldai									5	11.10		
dai									15	33.34		
daji									12	26.67		
dididai									9	20		

didi											4	8.89
bhaya/baini/nani/babu											12	26.67
babubhya											3	6.67
nani											5	11.10
mijha											5	11.10
babu											9	20
bhaya/nani											3	6.67
jja											4	8.89
ui babu											2	4.43
kaila/maila deniking											2	4.43

The table shows that the Magars have a variety of forms of address to address the strangers. Younger than ego stranger is addressed by various terms like *dai*, *bhai*, *bhaya*, o, *lafa*, *hajur*. Younger than ego woman is addressed by the terms of address like *baini, e baini, didi lafa, didibaini*. Regarding this, *dai/bhaya* 33.34 percent and *baini/didi* 46.67 percent are the most common and *o or dai* 4.43 percent and *nakung vimarni* 4.43 percent are the least common forms of address respectively. They use different kin-titles to address the old man, old woman and the persons older than the addresser himself/herself. Terms of address like *baji, baju, buwa, baje, and bajya, bajai, ma* are used to address the old man and the old woman respectively. The strangers older than the addressee are addressed by the kin-titles like *dai, daji, dididai*. The most common forms of address are *baji* 60.01 percent, *bajya* 53.33 percent and *dai* 33.34 percent, and *baje/ buwa* 8.89 percent, *bajai* 13.34 percent and *didi* 8.89 percent are the least common forms. Similarly, a young child is addressed by the forms of address like *babu, bhya, mija, nani, ui babu* and so on. *bhaya / baini/ nani/ babu* 26.67 percent is the most common whereas *ui babu/ kaila/ maila/ deniking* 4.43 percent is the least common forms of address respectively. But in English, the *Excuse me* phrase is used by the English people to address the young man, woman, old man/woman, person older than addresser and the child. English does not make use of kin-titles to address the strangers. *Excuse me, sir* could be

used to address if the male addressee were older than the addresser and *Excuse me, Madam* for the female addressee.

3.2.2 Addressing Friends

Table No 12: The Terms Used to Address Friends

Forms of Address	A Close Friend Ram Bahadur		A Friend Seema Thapa		Unmarried Male Friend Hari Bahadur		Married Female Friend Sangita Gaha Magar		A very close Friend	
	No	%	No	%	No	%	No	%	No	%
lafa	12	26.67								
ramya lafa	15	33.33								
ram bahadur lafa	9	20								
ram bahadur	9	20								
cima			25	55.57						
lafa cima			15	33.33						
lafa			5	11.10						
hari					21	46.67				
lafa hari					4	8.89				
lafa					12	26.67				
hari bahadur lafa					8	17.78				
sangita							30	66.67		
sangita lafa							3	6.67		
lafa							12	26.67		
lafa									12	26.67
mitjyu									3	6.67
bhaya / dai / bahini									2	4.43
mitini / saina									3	6.67
saina / mit									2	4.43
saina									21	46.67
miju / mijuni									2	4.43

In the Magar language, friends are addressed especially using the term *lafa*. The above table shows that a close friend is addressed by using *ramya lafa* 33.33 percent, *lafa* 26.67 percent, *ram bahadur lafa* 20.00 percent and just *ram bahadur* 20.00 percent but in English, a close friend is addressed by either *hi/hey/hello* FN just FN, or using pet name. A friend named *cima* is addressed just by FN 55.57 percent, *lafa cima* 33.33 percent and just *lafa* 11.10 percent in the Magar language but in English FN or Mr. LN either form is used. Addressing to a married male and

female friend is not quite different in the Magar language. They are addressed by just *lafa*, *lafa* FN or FN but in English they are addressed using Mr/Miss/Mrs. LN or just FN only. So the trend of addressing to the friends in English is simple than that of the Magar language. A very close friend is addressed by *saina, lafa, mitjyu*, *mitini, miju/mijuni, mit* in the Magar language. s*aina* is largely used by 46.67 percent to address close friends.

3.2.3 Address by Teacher and Student

Table No 13

The Terms Used to Address for Teachers and Students

Forms of Address	A Student by A Male teacher		A Student by A Female Teacher		A Teacher by A Student		A Teacher by Another Teacher		A Head Teacher by A Teacher		A Teacher by Head Teacher	
	No	%	No	%	No	%	No	%	No	%	No	%
babu / nani	12	26.67										
babu	12	26.67										
first name	15	33.34										
iskulyako	6	13.34										
babu / nani			15	33.34								
first name			15	33.34								
babu			12	26.67								
iskulyako			3	6.67								
mastar					12	26.67						
sar					25	55.56						
mastar ji					8	17.76						
mastar							18	40				
mastar ji							6	13.34				
sar							21	46.67				
hedsar									9	20		
hedmastar									12	26.67		
mryadaginke									3	6.67		
sar									8	17.78		
karancsar									15	33.34		
sar											30	66.66
mastar											15	33.34

The table shows that most of the male and female teachers addressed to the students by their FN in the Magar language. Sometimes, the students can be addressed by *babu, nani*, and *iskulyake*. It is found that 33.34 percent students are addressed by the teacher with their FN whereas *babu* and *nani* are other terms used equally by teachers with 26.67 percent. About 13.34 percent male teachers address their students by *iskulyake*. Similarly, 33.34 percent of female teachers use FN as well as *babunani* equally to address their students. They also use just *babu* to address the students which is about 26.67 percentages. About 6.67 percent female teachers use *iskulyako* as the male teacher addressed. In English students are addressed using FN. The table shows that 55.56 percent of the students use *sar*, 26.67 percent of the students use *master* and 17.76 percent of the students use *master ji* in the Magar language to address their teacher but in English they are addressed by FN.

While addressing a teacher by another teacher in the Magar language, they used *sar, master* and *master ji* with 46.67, 40.00 and 13.34 percent respectively. The data show that a head teacher is addressed by *karanc sar, hedmaster, hedsar, sar* and *mryadaghke* terms by another teacher with 33.34, 26.67, 20.00, 17.78 and 6.67 percent respectively. A head teacher used *sar* 66.66 percent and *master* 33.34 percent respectively to address other teachers.

However, in English, LN is used with title Mr., Ms or Mrs. to address teachers and head teachers.

3.2.4 Addressing to People Holding Political, Judicial and Ecclesiastical Positions

Table No 14

The Terms Used to Address People Holding Different Positions

Forms of Address	Prime Minister		Minister		Member of Parliament		Judge		President	
	No	%	No	%	No	%	No	%	No	%
pradhn mantri	36	80								
lahodesbhkti chnke	9	20								
mantri			34	75.56						
hajur / sab			11	24.44						
samsd					45	100				
nyadhis							45	100		
rastpati									30	66.67
desoske									9	20
hile									6	13.33

The table presents as to how the people holding political, judicial and ecclesiastical positions are addressed in the Magar language. *prime minister* is addressed by *pradhan mantri* by 80 percent and *lohodesbhkti chnke* by 20 percent respectively. Minister is addressed by *mantri* 75.56 percent and *hajursab* 24.44 percent respectively whereas in English, they are addressed by *mr prime minister* and *mr minister* respectively. Member of the Parliament and judges are addressed by *samsd* and *nyadhis* in the Magar language respectively. President is addressed as *rastpati* 66.67 percent, *desoske* 20.00 percent and *hile* 13.33 percent respectively in the Magar language whereas they are addressed by the forms Mr. LN', *your honour* or *my lord* and Mr. LN or Mr. Chairperson respectively in English.

3.2.5 Addressing Professionals

Table No 15

The Terms Used to Address Professionals

Forms of Address	Chairperson		Doctor		Nurse		Male Writer		Female Writer		Driver		Poet	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%
miwa	21	46.67												
mibu	24	53.33												
daktr			45	100										
nars					45	100								
rikya							45	100						
rikman									45	100				
calk											45	100		
rilhinya													45	100

The above table presents that 46.67 percent and 53.33 percent of Magar informants are found using *nima* and *mibu* for addressing chairperson. In Magar, doctor, nurse, male writer, female writer, driver, poet are addressed variously by the forms *daktr, nars, rikya, rikman, calk, rilhinya* respectively. The forms of address *daktr, nars* are used to address the doctor and nurse in Magar in which *daktr* and *nars* are originally from English. But in English, doctor and nurse are addressed by the forms Doctor or Dr. and Nurse respectively whereas whether the male and female writer, driver and poet are addressed by the terms writer, driver and poet respectively.

3.2.6 Addressing to Cowboy, Goat Herd, Farmer, Porter, Labour

Table No 16

The Terms Used to Address to Cowboy, Goat Herd,

Farmer, Porter, Labour

Forms of Address	Cowboy		Goat herd		Farmer		Porter		Labour	
	No	%	No	%	No	%	No	%	No	%
maharya	25	55.56	29	64.45						
mahre	12	26.67	6	13.34						
mahare	5	11.10	10	22.22						
o maharyako	3	6.67								
khetiwala					15	33.34				
jatc brmi					10	22.22				
ghara ghoic					9	20				
kisan					6	13.34				
kam le					5	11.10				
bhari buca dhkre							15	33.34		
dhakryako							10	22.22		
dhakrya							10	22.22		
bhari buc bhrbhi							5	11.10		
bhariya							3	6.67		
bhariya dai							2	4.44		
hyami									45	100
Total	45	100	45	100	45	100	45	100	45	100

The Magar language has varieties of forms of address to address even to a single person. Magars use *maharya, mahra, mahare* and *o maharyako* to address a cowboy, among which *maharya* is widely used with more than 55 percent of the total informants. A person looking after the goat is also addressed by different terms. *maharya* is the most widely used term which encompasses 64.45 percent of total informants whereas 22.22 percent responded *mahare* and 13.34 percent *mahre*. A farmer is addressed by *khetiwala* 33.34 percent, *jatc brmi* 22.22 percent, *ghara ghoic* 20 percent, *kisan* 13.34 percent and *kam le* 11.10 percent in the Magar language. The study showed that a porter is also addressed differently in the Magar language. *bhari buca dhkre* 33.34 percent is the common term used to address a porter. The other terms used to address a porter are *dhakryako* 22.22 percent, *dhakrya* 22.22 percent, *bhari buc*

bhrbhi 11.10 percent, *bhariya* 6.67 percent and *bhariya dai* 4.44 percent. Only a single term is found being used in the Magar language to address labour which is *hyami*. But these all differ from English because the English language does not have varieties as found in the Magar language. They address to all the above people just by using their FN.

3.3 Forms of Address in Family Relations

3.3.1 Niece

Table No 17

The Terms Used to Address Niece

Forms of Address	Niece (Brother's Daughter) bhatiji		Niece (Sister's Daughter) bhanji	
	No	%	No	%
bhatiji	30	66.67		
nau bhatiji	3	6.67		
nakung bhajji	2	4.43		
nakung bhatiji	1	2.22		
bhadaini	5	11.10		
bhadai	4	8.89		
bhanji			36	80
nakung bhanji			6	13.34
nau bhanji			3	6.66

The table shows that the informants of Magar have a various terms in which they address their niece. The researcher has found that there are different modes of address to the niece like *bhadaini*, *bhadai, nau bhatiji, bhanji, nakung bhanji*, and *nau bhanji*. Brother's daughter (bhatiji) is most commonly addressed by *bhatiji* 66.67 percent. Sister's daughter (bhanji) is addressed by *bhanji* 80.00 percent and *nakung bhanji* 13.34 percent. However, in English niece is addressed by FN and title and FN only.

3.3.2 Nephew

Table No 18

The Terms Used to Address Nephew

Forms of Address	Nephew (Sister's Son) bhanja		Nephew (Brother's Son) bhatij	
	No	%	No	%
bhanja	10	22.23		
bhanj	3	6.67		
nu bhanja	6	13.34		
nakungbhanja	6	13.34		
bhtija			32	71.12
bhda			4	8.89
bhdai			3	6.67
nakungbhtija			5	11.10
nubhtija			1	2.22
Total	45	100	45	100

The above table presents as to how the nephews in the Magar language are addressed. In the Magar language, sister's son is addressed by the forms *bhanja, nau bhanja, nakungbhanja* and *bhanj* with 22.22 percent, 13.34 percent, 13.34 percent, 6.67 percent respectively whereas brother's son is addressed using the form *bhatija* 71.12 percent, *nakungbhatija* 11.10 percent, *bhada* 8.89 percent, *bhdai* 6.67 percent and *naubhtija* 2.22 percent respectively. But in English there are not such different terms to address a nephew. They use FN or pet name to address.

3.3.3 Paternal and Maternal Uncle/Aunt

Table No 19

The Terms Used to Address Paternal and Maternal Uncle/Aunt

Forms of Address	Paternal Uncle/Aunt				Maternal Uncle/Aunt											
	Father's Sister		Father's Brother in-law		Mother's Younger Sister		Mother's Brother in-law		Mother's Elder sister		Mother's Brother in-law		Mother's Brother		Mother's Sister in-law	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
nini	24	53.33														
niwa	15	33.33														
nima	6	13.34														
pusai			29	64.44												
niwa pusai			12	26.67												
phupa			4	8.89												
marc musi					11	24.45										
sani masi					2	4.43										
kanchimosi					7	15.56										
marc masi					12	26.67										
kanchimusi					3	6.67										
musi					10	22.22										
marc babu							16	35.56								
sana baba							1	2.22								
kancha bubu							12	26.67								
babu							10	22.22								
marc musaba							6	13.33								
mijharni boi									14	31.11						
mijharbai									9	20						
jhyama									10	22.22						
mijhar boi									8	17.78						
thuli boi									3	6.67						
krancboi									1	2.22						
mijhar buwa											16	35.56				
karncjhaba											10	22.22				
mijhar ba											5	11.10				
mijhar oi											11	24.45				
thula ba											3	6.67				
mamaji													6	13.34		
kuwa													15	43.34		
mama													24	53.33		
mima jyu															6	13.33
guma															15	33.33
gumaju															21	46.67
gumaji															3	6.67

In the Magar language, father's sister is addressed using the form *nini* 53.33 percent, *niwa* 33.33 percent and *nima* 13.34 percent respectively whereas mother's younger sister is addressed using *marc musi* 24.45 percent , *marc masi* 26.67 percent, *musi* 22.22 percent, *kanchi mosi* 15.56 percent, *kanchi musi* 6.67 percent and *sani masi* 4.43 percent. The Elder sister of mother is addressed using *mijharni boi* 31.11 percent, *jhyama* 22.22 percent, *mijharbai* 20.00 percent, *mijharboi* 17.7 percent,

thuliboi 6.67 percent and *kranc boi* 2.22 percent forms. But in English they are addressed using aunt or aunt FN/aunty Mary.

In the same way, father's brother-in-law is addressed by using *pusai* 64.44 percent, *niwa pusai*26.67 percent and *phupa*8.89 percent respectively in the Magar language. Among the total informants, 35.56 percent addressed *marc babu*, 26.67 percent used *kanchabuwa*, 22.22 percent used *babu,*13.34 percent used *marc musaba* and 2.22 percent used *sanababa*. Mother's brother in the Magar language is addressed using the form *nima* 53.34 percent, *kuwa* 43.37 percent and *mamaji* 13.34 percent repectively. They are addressed in English either using 'FN' or using *uncle*. Mother's sister-in-law is also addressed by using FN or Uncle in English but in the Magar language *gumaju* 46.67 percent, *guma* 33.33 percent, *mimajyu* 13.33 percent and *gumaji* 6.67 percent respectively.

3.3.4 Elder Brother and Younger Brother by Sister, Elder Sister and Younger Sister by Brother, Younger Brother by Elder Brother

Table No 20

The Terms Used to Address Elder/Younger Brothers/Sisters

Forms of Address	Eld. Bro. by Sis		Yng. Bro. by Sis		Eld. Sis by Bro		Yng, Sis by bro.		Yog Bro. by Eld. Bro.	
	No	%	No	%	No	%	No	%	No	%
mijhar dajai	3	6.67								
thula dai	2	4.43								
mijhar dai	18	40								
karanc dai/ bhaya	9	20								
thul daji	8	17.78								
krmya daji	3	6.67								
mijhar daji	2	4.43								
kancha bhaya			17	37.78						
bhaya dai			5	11.10						
kranc dai bhaya			3	6.67						
kranc dai			2	4.43						
kancha daji/ bhaya			6	13.34						
kancha maharc mimaya			4	8.89						

marc bhaya			2	4.43						
marc bhaya			3	6.67						
thula daji			3	6.67						
mijharni didi					18	40				
thuli didi					3	6.67				
krnc didi daile					2	4.43				
krnc didi					15	33.34				
krnc daile					2	4.43				
didi					3	6.67				
mijhar didi					2	4.43				
kanchi baini							12	26.67		
baini							6	13.34		
kanchi/baini							5	11.10		
kanchi nani							12	26.67		
kanchi mi baini							2	4.43		
maharc mi baini							6	13.34		
marc baini daile							2	4.43		
marc bhaya									12	26.67
kancha bhai									3	6.67
karnc dai daile									2	4.43
kancha bhaya									25	55.56
bhaya									3	6.67

The above table presents that in Magar, sisters address their elder brothers simply by *mijhar dai*, *karanc dai/bhaya*, and *thul daji*, i.e. 40.00 percent, 20.00 percent, 17.78 percent of informants are found respectively. They usually do not address their elder brothers by FN. Similarly, sisters address their younger brothers by *kancha bhaya* 37.78 percent, *bhaya dai* 11.10 percent, and *kancha daji/bhaya* 13.34 percent. The forms *mija dajai* 6.67 percent, *thula dai* 4.43 percent, *mijhar daji* 4.43 percent, *kranc daibhaya* 6.67 percent, *marc bhaya* 6.67 percent, *kranc dai* 4.43 percent are used by sisters to their elder brothers and younger brothers respectively. Some of the Magars address their elder sisters by the term *mijharni didi* 40.00 percent, and *krnc didi* 33.34 percent. Some others are addressed by the terms *thuli didi* 6.67 percent, *didi* 6.67 percent, *mijhar didi* 4.43 percent and so on. Brothers address their younger sisters by *kanchi baini* 26.67 percent or *kanchi nani* 26.67 percent, *baini* 13.34 percent, *kanchi / baini* 11.10 percent, *maharc mi baini* 13.34 percent, and *kanchi mi baini* 4.43 percent are also used to

address their sisters by elder brothers. Similarly, a younger brother is addressed by his elder brother using the terms *kancha bhya* 55.56 percent. They also use the terms of address *marc bhaya* 26.67, *kancha bhai* 6.67 percent, *kancha bhaya* 6.67 percent and *karnc dai daile* 4.43 percent.

However, in English, people address elder brother, younger brother, elder sister and younger sister most often by their FN.

3.3.5 Grand son and Grand daughter

Table No 21

The Terms Used to Address for Grand son and Grand daughter

Forms of Address	Grand Son		Grand Daughter	
	No	Percent	No	Percent
nati	30	66.67		
first name	5	11.10		
mijhar nati	3	6.67		
nati jja	3	6.67		
nati babu	2	4.43		
nati ilak rahann	2	4.43		
natini			30	66.67
mijhar natini			5	11.10
first name			6	13.33
natini jja			2	4.44
natini ilak rhanna			2	4.44

The above table presents that in Magar, grandson is addressed by *nati*, and FN by 66.67 percent and 11.10 percent of informants respectively. There are other terms of address such as *mijhar nati*, *nati babu*, and so on can be used to address grandson. Unlike grand daughter, *natini* 66.67 percent, *mijhar natini* 11.10 percent, FN 13.33 percent are most commonly used in Nepali language as well.

However, in English, both grandson and granddaughter are generally addressed by their FN.

3.3.6 Eldest Son and Daughter; Youngest Son and Daughter

Table No 22

The Terms Used to Address Eldest/Youngest Son/Daughter

Forms of Address	Eldest son		Youngest Son		Eldest Daughter		Youngest Daughter	
	No	percent	No	%	No	%	No	%
e mijhar	15	33.34						
mijhar mija	7	15.56						
karnkc mija	5	11.10						
thula mijha	5	11.10						
mijhar babu	4	8.89						
jetha mijhar	3	6.67						
e jetha	2	4.43						
first name	4	8.89						
kancha			21	46.67				
marc mija			9	20				
kancha mija			5	11.10				
e syana			4	8.89				
maharc nanja			2	4.43				
moikhat kancha			2	4.43				
first name			2	4.43				
mijharni					18	40		
karanc nanija					7	15.56		
mijharni nani					6	13.34		
mija nani					4	8.89		
krnmajhamija					3	6.67		
e thuli nani					2	4.43		
first name					3	6.67		
e nani rhan					2	4.43		
kanchi							15	33.34
kanchi nani							12	26.67
kanchi nanija							6	13.34
first name							5	11.10
marc nani							2	4.43
e nani							3	6.67
maharc nanja							2	4.43

The table indicates that most of Magars use the term *e mijhar*, or *mijhar mija* to address the eldest son. They also use FN and *thula mija* in a very significant number. *e jetha, mijhar babu*, and *jetha mijhar* are also used to address the eldest son. For the youngest son, *kancha* is used by near about half of the informants. *marc mija* is also found to be used by 20.00 percent of informants. There are some various modes of addressing

to the youngest son *kancha, mijha, e syana*, FN and so on. Similarly, about 40.00 percent of informants used *mijharni* to address their eldest daughter. The forms *karanc nanija, mijarni nani, mija nani, e thuli nani*, and FN are also used to address the eldest daughter. The table also shows that the youngest daughter is addressed by *kanchi, kanchi nani, kanchi nanija*, FN, *e nani* and so on. But the term *kanchi* is frequently used by more than 30.00 percent of informants.

In English, on the other hand, eldest son, eldest daughter, youngest son, daughters are usually addressed by their FN.

3.3.7 Paternal Grandfather, Grandmother and Maternal Grandfather and Grandmother

Table No 23

The Terms Used to Address Parental/Maternal Grandparents

Forms of Address	Parental Grandfather		Paternal Grandmother		Maternal Grandfather		Maternal Grandmother	
	No	%	No	%	No	%	No	%
baji	15	33.34						
kanun budha baji	7	15.56						
buda ba	6	13.34						
baje	6	13.34						
hodwaji	5	11.10						
baju	3	6.67						
bajyu	3	6.67						
bjai			7	15.56				
bajya			21	46.67				
nakung budhibjya			6	13.34				
hodbajai			5	11.10				
budi moi			3	6.67				
budi bai			1	2.22				
bajai			2	4.43				
baju					2	4.43		
bajyu					4	8.89		
budabuwa					3	6.67		
nakung baji					15	33.34		
baji					21	46.67		
bajjya							24	53.34
bjai							6	13.34
nakung bjya							9	20.00
nakung bjai							3	6.67
budibai							3	6.67

The majority of informants understudy mentioned the forms *baji*, and *nakung buda baji* i.e. 33.34 percent and 15.56 percent respectively to address the grandfather. The forms *buda ba* 13.34 percent, *baje* 13.34 percent, *hodwaji* 11.10 percent, *baju* 6.67 percent, and *bajyu* 6.67 percent are also used to address the paternal grandfather. Similarly, *bajya* 46.67 percent, *bajai* 15.56 percent, *nakung budi bajya* 13.34 percent, and *hod bajai* 11.10 percent are mostly used while addressing to the paternal grandmother. The other forms of address *budi moi* 6.67 percent, and *budi boi* 2.22 percent are less used to address the paternal mother. Whereas *baji* 46.67 percent, *nakung baji*, 33.34 percent *bajya*, 8.84 percent *buda buwa* 6.67 percent, and *baju* 4.45 percent, percent are used to address maternal father. Similarly, *bajya* 53.34 percent, *nakung bajya* 20.00 percent, *bajai* 13.34 percent, *nakung bajai* 6.67 percent, and *budhi boi* 6.67 percent are used to address maternal grand mother.

However, English people use Grandpa or Grand dad and Grandma to both paternal and maternal grandfather, and grandmother.

CHAPTER FOUR
FINDINGS AND RECOMMENDATIONS

The findings and recommendations of the study are discussed in this chapter. On the basis of the analysis and interpretation of the data, the findings and the recommendations of the study can be summarized as follows:

4.1   Findings

1. a.   Magar wives address their husbands by using *e buda* and husbands in turn address their wives by *e budi* in large instances. Magar women also used *naniko buwa, buda, e buda ei* and *lenja* to address their husbands and Magar husbands used *budya, lenja kht majhke, e budi* and *majha* to address their wives.

   b.   Most of the Magars use *jwai* to address their son-in-law and *khon* to address daughter-in law. They also use other forms as *nau jwai* and *vanja* to address son-in-law. *buhari, nakung khon* and *nau khon* are other forms used to address a daughter-in-law. A very few Magar people used these forms to address their son- in-law and daughter-in-law. *jawai* is also a term used to address brother-in-law. They also use *nani jawai* to address brother-in-law.

   c.   s*ala* is a common term used by Magars to address to wife's brother. They also used *nakung sala, dewor* and *dewor babu* are highly used by Magar women to address their husband's younger brother. *bhaya buhari* 73.33 percent, *sali* 66.67 percent and *nanda* 53.34 percent are used by the Magars to address their sister-in-law (buhari, sali and nanda) respectively.

d. Step-father and step-mother are addressed as they are addressed to own father and mother. There was no uniformity in addressing the step-father and step-mother. *buwa, baba, marc buwa*, and *kaka buwa* are used to address step-father and *musi, mosi, sauteni boi, seni mosi*, and *masi* to address to step-mother in the Magar language.

g. The forms of address for step-son and step-daughter differ from community to community. Most of the informants replied that *chora* for son and *chori* for daughter is used. Magars also use *jhtkela mijha* and *jhtkelo mijha* to address their step-son and step-daughter respectively. There are other forms as well.

h. Friends are addressed by their first names. They also used *lafa* with or without the first name.

i. Teachers addressed their students by the first name 33.34 percent ,and *babu nani* or *babu* 26.67 percent respectively. Similarly, a teacher used *sar*, and *master* to address other teacher and *hedsar* or *master ji* or *karnc sar* to address to the head teacher.

j. Almost all Magars use to address member of parliament, minister, prime minister by *samsad*, *mantri* and *pradhanmantri*. President is addressed to *rastapati* as well as *desoske* and *hile* by the Magars.

2. a. The terms of address in English and Magar are different from each other despite some similarities.

b. It is found from the study that Magar people do not call their husband's by first name but in English people address them by their first name.

c.   English people can address their step father and step mother by their first name but Magar people never use their first name to address them.

d.   Even the strangers are addressed by various forms of address as *dai/bhaya, baini/didi, didi lafa, e baini, daji, nani/babu, dai, bajai/ama*, and *baje* in the Magar language. But in English, only the phrase *Excuse me* is used to address the strangers.

3.   *buda, e budi, jawai, buhari, bainijwai, sala, dewor, deworbabu, sali, salinani, nanda, babu, kaka, sanaba, kanchiama, kanchaba, chori, chora, dai, baini, sar* are some of the most common forms of address used in the Magar Language which are common to Nepali Language as well.

4.2   Recommendations and Suggestions

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

I.   Magar language has variety of forms of address so the learners should be made clear that Magar used different forms of address to address the people.

II.   Magar speakers learning English should be aware that English husband and wife address each other by their first name. Similarly, Magar learning English speakers should be taught that addressing

husband by FN is not good, so in place of uttering the name, a husband is usually addressed by *e buda, e buda ei, lenj.*

III.   English people learning Magar language should be made clear that Magar people use different address to address their step-parents and children but most of them use the terms as they used to their own parents and children. Magar used different terms like *jhatkelna, jhatkelni* to address their step children but they used *chora* and *chori* most often.

IV.   Magar speakers should be suggested to use the phrase *Excuse me* to address the strangers and English speakers should be taught different forms of address as Magar and other used to address the strangers by their age, sex, social status of the addressor and addressee accordingly.

V.   Magar people learning English should be clarified that most of the younger relations are addressed by their first name in English whereas English people learning Magar should be clarified that Magar language had different terms to address each relations. One relation may have more than forms of address.

VI.   In Magar language *lafa* is added after their first name to address the friends so people learning Magar language should be made clear that Magars add *lafa* at the end of the name.

VII.   People wish to learn Magar language should be suggested that Magar people used first name and *babunani* to their students and one teacher used *sar*, *master* to address another *master and head sar, karanc sar, master ji* to address the head teacher.

VIII. Magar people used different terms like *mantri, pradhanmantri, and rastpati*, to address *minister, prime minister*, and *president* respectively. They also used *desoske* and *hile* in Magar. So learners using more forms of address while addressing them.

IX. There is no one to one correspondence between Magar language and in English language. So the main focus should be given to the differences between the two languages.

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APENDIX I

ROMAN TRANSLATION OF DEVANAGARI SCRIPT

Based on Turner's (1931). Nepali Alphabet and Diacritic Marks.

अ	a	क्	k	द्	d
आ		ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई		घ्	gh	प्	p
उ	u	ङ्	n	फ्	ph
ऊ		च्	c	ब्	b
ए	e	छ्	ch	भ्	bh
ऐ	ai	ज्	j	म्	m
ओ	o	झ्	jh	य्	y
औ	au	ञ्	n	र्	r
अँ	an am	ट्	t	ल्	l
अं	ã	ठ्	th	व्	v/w
	h	ड्	d	श्	s
		ढ्	dh	ष्	s
		ण्	ñ	स्	s
		त्	t	ह्	h
		थ्	th		

Note: The traditional letter क्ष, त्र and ज्ञ are treated as conjunct letters, e.g. क्ष = ks, ksh, kch; ज्ञ = gy; त्र = tr

APPENDIX II

Magars and Their Numbers of Speakers on the Basis of Districts

District	No of speakers	Percentage within district	Position within district
Palpa	136750	50.9	1st
Rolpa	91936	43.8	"
Myagdi	47820	41.8	"
Pyuthan	65123	30.6	"
Baglung	74550	27.7	"
Tanahun	84332	26.8	"
Nawalparasi	96881	17.2	"
Rukum	43621	23.1	2nd
Syanja	67245	21.2	"
Surkhet	55668	20.6	"
Salyan	10445	17.2	"
Gulmi	59123	19.9	3rd
Arghakhanchi	34078	16.4	"
Sindhuli	39675	14.3	"
Udaypur	39721	13.8	"
Dolpa	2902	13.1	"
Dang	55711	12.0	"
Parvat	16924	10.7	"
Mustang	914	6.1	"
Gorkha	32678	11.3	4th
Ramechhap	23205	10.9	"
Okhaldhunga	16252	10.4	"
Dhankuta	16165	9.7	"
Mugu	62248	8.8	"
Jajarkot	11721	8.7	"

APPENDIX III

Addressing Affinal Relations

Magar	English
e buda	Husband
e budi	Wife
pusai	Father-in-law(wife address)
niwa	Father-in-law(husband addres)
nini	Mother-in-law(wife address)
muma	Mother-in-law (husband address)
jwai	Son-in-law
khon	Daughter-in-law
nani jawai	Brother-in-law (bainijwai)
sala	Brother-in-law(sala)
dewor	Brother-in-law(dewor)
bhaya buhari	Sister-in-law(buhari)
sali	Sister-in-law(Sali)
nanda	Sister-n-law(nanda)
babu	Step-father
musi	Step-mother
chora	Step-son
chori	Step-daughter

APPENDIX IV

Addressing Social Relations

Magar	English
bhaya	Stranger(young man)
baini didi	Stranger(young woman)
baji	Stranger (old man)
bajya	Stranger (old woman)
dai	Stranger(person older than addresser)
babu	Stranger(child)
ramya lafa	A close friend Ram Bahadur
cima	A close friend Seema
hari	Unmarried male friend Hari Bahadur
sangita	Married female friend Sangita Gaha magar
saina	A very close friend
FN	A student by male teacher
babu/nani/FN	A student by female teacher
sar	A teacher by student
sar	A teacher by another teacher
karanc sar	A head teacher by a teacher
sar	A teacher by a head teacher
pardhan mantri	Prime minister
mantri	Minister
samsad	Member of parliament
nyadhis	Judge
rastpati	President
maharya	Cowboy/goatherd
khetiwala	Farmer
bhari buca dhakre	Porter
hyami	Labour
mibu	Chairperson
daktar	Doctor
nars	Nurse
rikya	Male writer
rikman	Female writer
calk	Driver

APPENDIX IV

Addressing Family Relations

Magar	English
bhatiji	Niece (brother's daughter)
vanji	Niece (sister's daughter)
vanja	Nephew (sister's son)
bhatija	Nephew (brother's son)
nini	Paternal aunt (father's sister)
pusai	Paternal uncle(father's brother-in-law)
marc mosi	Maternal aunt(mother's younger sister)
marc babu	Maternal uncle(mother's brother-in-law)
mijharni boi	Maternal aunt(mother's elder sister)
mijhar buwa	Maternal uncle(mother's brother-in-law)
mama	Mother's brother
gumaju	Mother's sister-in-law
mijhar dai	Elder brother by sister
kancha bhaya	Younger brother by sister
mijharni didi	Elder sister by brother
kanchi baini/nani	Younger sister by brother
kancha bhaya	Younger brother by elder brother
nati	Grand son
natini	Grand daughter
e mijhar	Eldest son
kancha	Youngest son
mijharni	Eldest daughter
kanchi	Youngest daughter
baji	Paternal grand father
bajya	Paternal grandmother