

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is a means through which information and ideas are exchanged among human beings. Language is extremely complex and highly versatile code used for human communication. Every normal human uses language in order to communicate with other people. However, there is not a single language used in day to day communication. There are several languages which are used in day to day communication on the earth and no one has fixed yet the exact number of languages spoken in the world.

Language is human speech, either spoken or written. Language is the most common system of communication. It allows people to talk each other and to write their thoughts and ideas. Wherever there is human society, there is language. Most forms of human activity depend on the corporation of two or more persons. A common language enables human beings to work together in an infinite variety of ways. Language has made possible the development of advanced technological civilization. Without language for communication, there would be little or no science, religion, commerce, government, art, literature and philosophy.

The word 'language' has been defined in various ways by various linguists and scholars. According to Sapir (1921: 9) "Language is a purely human and non instinctive method of communicating ideas, emotions and desires by mean of voluntarily produced symbols". To quote Bloch and Trager (1942: 5) "A language is a system of arbitrary vocal symbols by means of which a social group co-operates".

Chomsky defines language in terms of its construction. According to him "Language is a set of sentences, each finite in length and constructed out of a finite set of elements" (1957: 13). According to Widdowson (2003: 12) "Language is a system of arbitrary vocal symbols which permit all people in a given culture or other people who have learned the system of that culture to communicate or to interact.

When we study the definitions of languages, we find no exact and complete definition. There is no universal definition of language but each definition represents small portion of language. We can say that language is a unique property of human being through which we express our emotions, feelings, thoughts, desires etc.

### **1.1.1 English: A Brief introduction and its importance in Nepal**

English is spoken as a first language by over 300 million people and used as a means of communication by many more world wide. It is most widely used second language across language communities and it is most wide spread language of international communication. It is the lingua franca across national boundaries throughout the world. It is also the major language of international relation, media, travel and education.

More than half of the world's magazines, reviews, bulletins, newspapers and scientific journals are printed in English. English that belongs to Indo-European language family is spoken in all six continents and has a strong effect in many regions in which it is not the principal language spoken. The Columbia Encyclopedia (1956) states, "It is probably the native languages of more people than any other except north Chinese. It is also used extensively as an auxiliary language". Now English is so widely used that it is no longer the language of English people only.

The importance of English is growing rapidly in Nepal. It has occupied an important place even in the educational system of Nepal. English is taught as a compulsory subject up to bachelor level. Our educational curriculum has managed that any interested students can read English as major subject in campus level. We can find many English medium schools and colleges in Nepal nowadays.

### **1.1.2 Linguistic Scenario of Nepal**

Despite its small size, Nepal accommodates an amazing cultural diversity including linguistic plurality. The 2001 census has identified 92 languages spoken as mother tongues in Nepal. Besides, a number of languages have been reported as unknown languages. This multilingual setting confers on Nepal a distinctive position on the linguistic map of the world and renders it as one of the most fascinating areas of linguistic research.

The languages of Nepal and their dialects have genetic affiliations to at least four language families, namely Indo-Aryan, Tibeto-Burman, Austro-Asiatic (Munda) and Dravidian.

Some of the language of Nepal with their language families, number of speakers and percentage are given below:

Total Population (22736934)

#### **I. Indo-Aryan Family**

S.N.	Languages	Population	%
1.	Nepali	11053255	48.61
2.	Maithili	2797582	12.30
3.	Bhojpuri	1712536	7.53
4.	Tharu	1331546	5.86

5.	Awadi	560744	2.47
6.	Urdu	174840	0.77
7.	Rajbansi	129829	0.57
8.	Hindi	105765	0.47
9.	Danuwar	31849	0.14
10.	Bangla	23602	0.10
11.	Marwari (Rajsathani)	22637	0.10
12.	Manjhi	21841	0.10
13.	Darai	10210	0.04
14.	Kumal	6533	0.03
15.	Bote	2823	0.01
16.	Punjabi	1165	0.01
17.	English	1037	0.00
18.	Churauti	408	0.00
19.	Magahi	30	0.00

## II. Tibeto-Burman Family

S.N.	Languages	Population	%age
1.	Tamang	1179145	5.19
2.	Newar	825458	3.63
3.	Magar	770116	3.39
4.	Bantawa	371056	1.63
5.	Gurung	338925	1.49
6.	Limbu	333633	1.47
7.	Sherpa	129771	0.57
8.	Chamling	44093	0.19
9.	Chepang	36807	0.16
10.	Sunuwar	26611	0.12
11.	Thami	18991	0.08

12.	Kulung	18686	0.08
13.	Dhimal	17308	0.08
14.	Yakkha	14648	0.06
15.	Thulung	14034	0.06
16.	Sangpang	10810	0.06
17.	Khaling	9288	0.04
18.	Thakali	6441	0.03
19.	Chhantyal/Chhantel	5912	0.03
20.	Tibbetan	5277	0.02
21.	Dumi	5271	0.02
22.	Jirel	4919	0.02
23.	Puma	4310	0.02
24.	Dura	3397	0.01
25.	Meche	3301	0.01
26.	Pahari	2995	0.01
27.	Lepcha/Lapcha	2826	0.01
28.	Bahing	2765	0.01
29.	Raji	2413	0.01
30.	Hayu	1743	0.01
31.	Byangshi	1734	0.01
32.	Ghale	1649	0.01
33.	Chhiling	1314	0.01
34.	Lonorung	1207	0.01
35.	Chinese	1101	0.00
36.	Mewahang	904	0.00
37.	Kaika	794	0.00
38.	Raute	518	0.00
39.	Tilung	310	0.00
40.	Jero/Jerung	270	0.00

41.	Lingkhim	97	0.00
42.	Koche	54	0.00
43.	Dzonkha	9	0.00
44.	Chhintang	8	0.00
45.	Mizo	8	0.00

### III. Austro-Asiatic Family

S.N.	Languages	Population	%age
1.	Santhali	40260	0.18

### IV. Dravidian Family

S.N.	Languages	Population	%age
1.	Jhagad	28615	0.13

Source: CBS, 2002.

### 1.1.3 An Introduction to Limbu

One of the most dominant ethnic groups of Mongoloid race in Limbuwan is called Limbus. The present Limbus, who are living in Limbuwan including Sikkim and Darjeeling are believed to be the descendants of Libukhang, a Kirat king. The Limbus are frequently substituted by the name of 'Yakthungba' or 'Subba', 'Yakthungba' is the term implicitly portrayed as the corrupt form of 'Yokthungba' an ancient Kirat king, viz, the offsprings of 'Yukthunba' are called by the name of 'Yakthungbas'. The Limbus or 'Yakthungbas' are divided into several tribes and subtribes.

'Yakthungbas' or Limbus are found not only in Nepal but also in Bhutan, Burma as well as in many parts of India, Nagaland, Assam, Sikkim and Darjeeling are some of the major places of India where a large majority of Limbu people have been living for a long time.

The extended area from the Arun river in the west to Mechi river in the east, and Tibet in the north to Jhapa, Sunsari and Morang in the south is called Limbuwan. It is also called pallo-kirat or far kirat.

Limbuwan involves Terhathum, Sankhuwashava and Dhankuta in Koshi zone and Taplejung, Panchthar and Ilam in Mechi zone. In fact, Limbuwan associates particularly the culture, custom, language and literature of Limbus.

### **1.1.3.1 The Limbu Language**

Nepal is a linguistically diverse country. It is a multilingual, multicultural, multi-religious country. In Nepal, different ethnic groups have their own mother tongue as a means of daily communication. According to population census, 2001, there are 93 languages spoken in Nepal.

Limbu is one of the languages of Tibeto-Burman family. It is spoken by about 333633 Limbu i.e. 1.47 % of total population (CBS Report, 2001). Limbus are called Yakthungbas and language spoken by them is called 'Yakthungba pan'. Limbu language has its own script which is called 'Sirijanga Lipi'. The Limbu language can be roughly divided into four dialects: 'Phedappe, Panchthare, Chhathare and Taplejunge or Tamorkhola' (Van Driem, 1987: 89).

#### **i. Phedappe Dialect**

Phedappe dialect is spoken throughout the Terhathum district and even Indo-Aryans living outside Terhathum bazaar, especially those of lower caste, speak some Limbu in addition to their native language Nepali. The largest centre of population is the phedappe speaking area of 'Limbuwan' is Terhattum although Terhathum bazaar is itself largely Nepali and Newari speaking area. Nepalese living in these areas seldom speak Limbu and in fact many Limbus living in this bazaar do not speak Limbu

either (Van Driem, 1987). The term 'phedappe' is a Nepali adjectival form of 'phedap', the region where the phedappe dialect is spoken and formally the designation for all present day Limbuwan. The term 'phedap' contains the Limbu morpheme 'phe' found in 'phedangma' which means 'witch doctor', 'phejikkum', 'sorcerer' and 'phedang' (hang, king) warrior hero. Das claims that 'phedap' means land of 'vendure' but this source was probably giving a description which he mistook for an etymology (Van Driem, 1987).

## **ii. Panchthare Dialect**

Panchthare is literally the dialect of the Panchthar district, which means 'Five clans' (Van Driem, 1987). It is main dialectical variant of Limbu language. It is more developed and authorized dialect. Panchthare is spoken to the east of the Tamor river. Centers of population in Panchthare speaking Limbuwan are Yasok, Phidim, Ilam beyond which Panchthare speaking extends to the east and eastnortheast. Similarly, it is spoken in Yangrok of Taplejung, Chaubisthum of Dhankuta district and even different parts of India. Most of the Limbu books, dictionaries and literatures are written in this dialect.

## **iii. Chhathare Dialect**

As Panchthare is the dialect of 'Panchthar' or 'Five clans' chhathare is the dialect of 'chhathar' or 'six clans'. Chhathare is spoke in the eastern part of Dhankuta district of Koshi zone (Tankhuwa, Hattidhunga, Bhirgaun and Banchare VDCs) and in the south western part of the adjoining Terhathum district (Dangappa, Chhathar Pokhari, Hamarjung and Okharbote VDCs).

## **iv. Taplejung (Tamor Khole) Dialect**

It is spoken in Taplejung district of Mechi zone. It is even called Maiwakhole dialect in older literature. Taplejung is the dialect spoken to the north of Phedap along and especially north to the Tamor river in



Taplejung district and beyond whereas the dialect boundary between phedappe and Panchthare is an abrupt transition as one crosses the Tamor between Terhathum and Yasok. The differences between phedappe and Taplejunge as one moves north appears to be gradual, and the differences are on the whole less pronounced than any of the other two dialects (Van Driem, 1987).

The Taplejunge dialect speaker is highly resided in Dhungesaghu, Fakumba and Thinglabu VDCs in western part of the Taplejung district. The dialect is also spoken by other non-Limbus.

#### **1.1.4 Terms of Address**

Language is used to perform some functions. The knowledge of the function of language plays a vital role for an effective communication. We need to make a choice of appropriate address, terms keeping in the mind the social norms of persons we are speaking to. Terms of address are the formal manner of beginning a communication either written or spoken. They refer to the word used to address somebody in speech or writing. Choice of the forms of address is governed by various factors.

Terms of address has been observed in a variety of languages and cultures. It seems clear that all languages have address forms and specific rules that determine their appropriate use. Every time one calls someone or refers to him or her by name, one indicates something or one's social relationship to or personal feeling about that individual. One might be on first name terms with a friend but not with an uncle or a mother. A grand parent might be addressed by a pet name coined in one's childhood, but an employer might be called Ms. Smyth and might address an employee by using the latter's first name.

Regarding terms of address O'Grady states: compared to most of the world's languages, English has a relatively simple system of address terms.

Term	Example
First Name (FN)	Jane !
Title + Last Name (TLN)	Mr. Sim pson !
Title Alone (T)	Nurse !
Last Name (LN)	Smith
Kin Terms (KT)	Granny !

Adapted from : Contemporary linguistics; William O'Grady, 1996.

The terms of address deserve a vital role in communication. Many communities make use of a complex system of linguistic levels in order to show respect to each other. The levels will partly reflect a system of social classes or castes, but the choice of Forms may be influenced by several other factors such as – sex, kinship relationships, occupation, religions affiliation or number of possessions. Other things being equal, people would use at a council meeting than in the street, in talking about religious matters than about buying and selling; and when addressing someone with whom they had recently quarrelled.

Address forms of, are the courteous way to speak or write to someone. The terms of address for attracting the attention of strangers, friends, members of family, relatives or people in positions of authority are different. So, the speaker without the knowledge of terms of address may fail to be polite and sometimes it can be offensive. In this context, the World Book Encyclopaedia, Volume 1 (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 you do not unintentionally offend the person to whom you are speaking. But your bearing when speaking to some one else can convey respect as well as any form of words. To address a queen simply as 'Ma'am' while standing straight and respectfully is much better than to say 'your majesty' while lounging with hands in pocket.

Generally young and inexperienced people have warning in advance of formal and informal occasions because they rarely meet important people unexpectedly. Experienced and adult people make inexperienced people aware of the appropriate use of address forms warning in advance of formal or semiformal occasions. 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 'Ma'am'.

In English speaking countries, 'Ma'am' is correct for all women while meeting socially. One should not address a woman as 'Madam' if meeting socially. 'Madam' or 'Madame' pronounced in French way, is more often used by servants or trade people. Likewise, according to O'GRADY. Address term can be used reciprocally or non-reciprocally. In the first case, speakers address each other with the same type of term (FN or TLN). This is a sign of a symmetrical social relationship in which both parties have the same status (Friends, colleagues and so on). In the case of non-reciprocal usage, there is an asymmetrical relationship, one in which the difference in status between participant is marked. Thus one person might use FN, and the other TLN. This is typical of a doctor – patient or teacher-student relationship. Wardhaugh (1986: 262) states regarding terms of address:

People can be addressed by title (T), by first name (FN), by last name (LN) by a nick name. All kinds of combinations are possible in English : Dr. Smith *John Smith, John, Jonnie, 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 police 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 licence ?" From the police officer.

In English, it is also possible to avoid address terms altogether when participants are unsure which term to use. This practice is called *no-naming*. In the case of English speakers, it results in participants using 'you' while scrupulously avoiding terms such as NN or TLN. Similarly, when we are in doubt as to how to addresses another we can actually avoid the difficulty by saying 'Good morning' as well as 'Good morning sir' Mr. Smith.

Choice of the terms of address is governed by various factors.

Wardhaugh (1986: 267) states:

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

Every language has its terms of address which has played a vital role in presenting good manners. Addressing is one of the mostly used functions of language performed by using their own terms both in Limbu and English. The present study deals with the comparative study of address terms used in English and Limbu languages.

#### 1.1.4.1 The T and V Pronouns

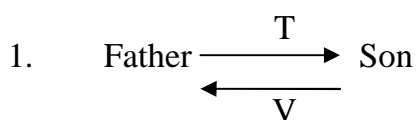
Tu (T) and vous (V) refer to the pronominal system of address in languages. T/V distinction is found in many languages of the world. In French, grammatically there is a 'singular you' tu (T) and a 'plural you' vous (V). The T form is sometimes described as the 'Familiar' form and V form as the 'polite' one. Other languages with a similar T/V distinction are Latin (tu/vos) Russian (ty/vy), Italian (tu/lei), German (du/sie), Swedish (du/ni), and Greek (esi/esis). Wardhaugh (1986: 255).

Regarding the use of T/V forms, referring to Brown and Gliman (1960), Wardhaugh (1986: 256) states,

In the Latin of antiquity there was only *tu* in the singular. The plural *vous* as a form of address to one person was first directed to the emperor, and there are several theories ... about how this may have come about. The use of the plural to the emperor began in the fourth century. By that time there were actually, two emperors, the ruler of the eastern empire had his seat in Constantinople and the ruler of the west sat in Rome. Because of Diocletian's reforms the imperial office, although vested in two men, was administratively unified. Words addressed to one man were, by implication, addressed to both. The choice of *vous* as a form of address may have been in response to this implicit plurality. An emperor is also plural in another sense; he is the summation of his people and can speak as their representative. Royal persons sometimes say 'we' where an ordinary man would say 'I' the Roman emperor sometimes spoke of himself as *nos*, and the reverential *vos* is the simple reciprocal of this.

This consequence of this usage was that by medieval times the upper classes apparently began to use *V* forms with each other to show mutual respect and politeness. However, *T* forms persisted, so that the upper classes used mutual *V*, the lower classes used mutual *T*, and the upper classes addressed the lower classes with *T* but received *V*.

English language once had such a distinction, the thou/you distinction. In Nepali, tan/timi can be put under *T* and musuf/hazur/tapain can be under *V*. Such distinction can be found in Limbu language as well.



Father to son :

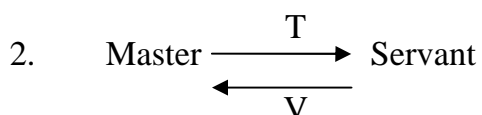
hene thema kejkola ka ?

hene them kejkola ke ?

What are you doing now ?

Son to father :

mb them kejkola ke ?



Master to servant :

hene takin kaja kesurubi ?

he)ne takin keja kesurub ?

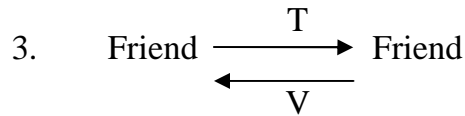
(Have you taken your meal ?)

Servant to master :

Tumyahang takin keja kesurubi ?

tumyah n\* takin keja kesurbi ?

(have you taken your meal ?)



Friend to friend :

hene aatan kebelkakebappa ?

hene t n keblkakebapp ?

(Where are you coming from ?)

Friend to friend :

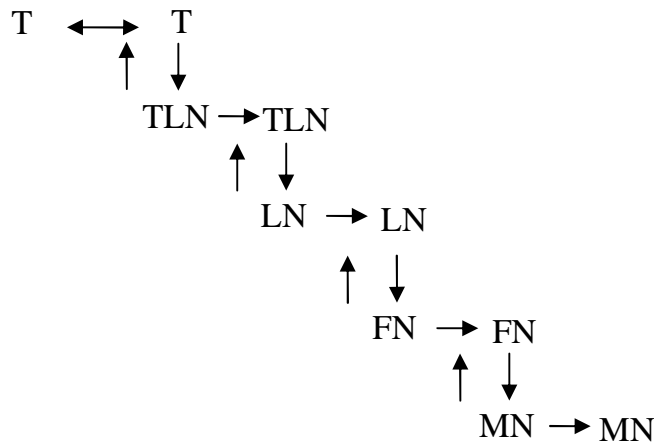
hene aatan kebelkakebappa ?

hene t n kebelkakebapp ?

Where are you coming from ?

### 1.1.4.2 Proper Names and Titles

Though T/V distinction has disappeared from English, there is tendency of using proper names and title when addressing another person. Brown and Ford (1961) studied the Forms of address used in English.



T	Title
TLN	Title last name
LN	Last name
FN	First name
MN	Multiple naming

*Address forms for proper names in English showing common units and combinations (after Brown and Ford, 1861). Horizontal links are reciprocated Forms with 'Solidarity' increases from left to right vertical links illustrate unreciprocated forms marking inequalities of power (Adapted from Robinson, 1972: 123).*

Asymmetric usage of TLN/FN marked inequality of power. Mutual TLN marked equality but unfamiliarity, while mutual FN marked equality and familiarity. Brown notes that in a switch from mutual TLN to FN, it is the person of higher status who generally initiates the change over, and this change over can be very fast. The other possibility shown in the diagram are : title on its own (T), like professor, doctor, sir etc; last name on its own (LN) and multiple naming (MN).

## **1.2 Review of the Related Literature**

There are several researches carried out on linguistic comparative study in the department of English language education, T.U. Not any research has yet been carried out on 'Terms of address in Limbu and English'. The researcher has gone through the related literature are as follows:

- ❖ Giri (1982) conducted a research entitled 'English and Nepali kinship terms: A comparative linguistic study'. She found that most of the kinship relations are addressed by name in English while they are addressed by kinship terms in Nepali.
- ❖ Kattel (2001) carried out a research entitled "A comparative study on terms of address used by English and Nepali speakers". He came to conclusion that native speakers of Nepali use kinship terms to address even strangers whereas native speaker of English largely rely on the "excuse me" phase. Most of the Nepali kinship terms can function as



terms of address where as, in English, ascending generation only receives title and others are usually addressed by first names.

- ❖ Rai (2001) did a research entitled "A comparative linguistic study on English, Nepali and Limbu kinship terms". She came to conclusion that English has the least number of kinship terms. Very few relations are referred by the terms of relationships. In most of the cases, the relation ships are addressed by names. The kinship terms of English do not differ whether the male or female refers the particular kinship relations. There is no distinction between male and female except the terms 'husband' and 'wife'. But most of the relationships of Nepali and Limbu has distinction of kinship terms from male and female point of view.
- ❖ Phyak (2004) has done research entitled "English and Limbu pronominals: A linguistic comparative study". He found that Limbu and English pronominal systems are different. Limbu language has more number of pronouns and more complex pronominalized system, than English. Limbu language has inclusive and exhaustive pronominal system which is not found in English.
- ❖ Paudel (2004) conducted a research entitled "A comparative study on Negative and interrogative transformation in English and panchthare Dialect of Limbu language". He found that there exists similarity in both the languages in terms of negative marker in that both have overt negative markers. Regarding the question formation, the English and Limbu languages show some analogy.
- ❖ Khanal (2004) conducted a research entitled "A comparative study on the forms of Address of Tharu and English languages". He came to conclusion that most of the kinship terms can be used in addressing people in Tharu but only a few kinship terms can be used as address

form in English. Regarding the form of address paternal and maternal distraction is significant in Tharu where as this distinction is redundant in English.

- ❖ Tumbapo (2005) carried out a research entitled "A comparative study on verbal Affixation in Limbu and English". He came to conclusion that affixation system in panch there dialect of Limbu is more complicated than that of English. Limbu verbal negative markers have grammatical function as well as semantic function. Both the negative marker prefix/ infix and negative marker suffix simultaneously occur in a single verb in Panchthare dialect of Limbu to mark negative which system is not available in English.
- ❖ Karn (2005) carried out a research entitled "A comparative study of terms of Address in Maithily and English languages". She found that most of the kinship terms of Maithili are used in addressing people but only a few kinship terms are used as address terms in English. Only ascending generations receives title and others are usually addressed by FN in English.

Besides these, several other comparative studies have been done with English and other languages along with Limbu. No comparative study on the terms of address of Limbu and English languages have been carried out. It is the first attempt to find out the address terms used in Limbu language and its comparison with English language.

### **1.3 Objectives of the Study**

The objectives of the present study are:

- I. to identify out the terms of address used the Limbu language.
- II. to compare the terms of address of the Limbu and English languages.
- III. to suggest some pedagogical implications.

## **1.4 Significance of the Study**

As every ethnic community has got the right to get education through their own mother tongue, the researcher focused on comparing the terms of address of Limbu and English languages. It is hoped that, the study will be fruitful to all those students, teachers, textbooks writers, syllabus designers and researchers who are interested in sociolinguistic aspect of Limbu and English languages. This will also be significant to those who are interested in knowing the terms of address of Limbu and English languages.

## **1.5 Definition of Specific Terms**

### **Terms of Address**

Terms 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.

### **Title**

Titles refer to the words in front of person's name to show their rank or profession, whether or not they are married, etc. They show a person's profession, his rank, his political position, etc. Mr., Dr., Ms., Ma'am, Prime Minister, His Majesty etc.

### **Kin-Titles**

Kin-titles refers to the kinship terms used to address people in speaking or in writing. For example 'Mum', 'Dad', 'Uncle' etc. are kin-titles used in English.

**Affinity**

Relationships by marriage ties.

**Consanguinity**

Relationships by blood ties. A consanguine is a relative by birth as distinguished from 'in-laws' and step relatives.

**Kinship**

This term refers to the relation based on the recognized connection between parents and children, etc.

**Illiterate**

This term refers to those Limbu informants who have not got formal education and they are unable to read and write.

**Literate**

This term refers to those Limbu informants who have got their academic qualification below S.L.C. level .

**Educated**

This term refers to those Limbu informants who have got the academic qualification of S.L.C. or above.

# **CHAPTER TWO**

## **METHODOLOGY**

The researcher has adopted following methodology in order to conduct the research.

### **2.1 Sources of Data**

The researcher has utilized both primary and secondary sources of data.

#### **2.1.1 Primary Sources**

The native speakers of Limbu were used as the primary source in order to elicit the terms of address used in the Limbu language. The data for the terms of address in English was taken from Kattel (2001), Khanal (2004), The World Book Encyclopaedia (1965), World University Encyclopaedia (1968), Brown and Ford (1964) etc.

#### **2.1.2 Secondary Sources**

The secondary sources of data were different books, journals, research reports, and other works related to the topic.

### **2.2 Population of the Study**

The population of the study consisted of seventy-five native speakers of the Limbu language in Panchthar district. The researcher consulted both male and female.

### **2.3 Sample Population**

The sample population consisted of seventy-five Limbu native speakers of Limbu responding in Limbu language itself. The researcher consulted three types of native speakers, (viz.) illiterate, literate and educated. Each stratum consisted of twenty five native speakers. The stratified random sampling procedure was used to sample the population. All the native speakers of Limbu were taken from Panchthar.

### **2.4 Tools for Data Collection**

The tool, that the researcher used to collect data was a set of interview questionnaire (see appendix II). In order to prepare the questionnaire, the researcher consulted some experts of the Limbu language and prepared in the Limbu language itself. The questionnaire was translated in the Limbu language as well. The researcher tried to extract the terms of address used for affinal relations like husband, wife, 'in-law', step-father, step-mother, step-son, step-daughter, terms of address used for consanguineal relations like grandfather, grandmother, father, mother, son, daughter, grandson, granddaughter, brother, sister, uncle, aunt, nephew, niece and the terms of address used for social relations including strangers, friends, teachers and students. People holding political, judicial positions, professionals like officers, doctor, nurse and other persons in the community. The informants had to reply orally in their own language.

### **2.5 Process of Data Collection**

After preparing the interview questionnaire, the researcher visited the native speakers of Limbu in Panchthar District. Especially, he consulted the Limbus of Chilingdin, Ranitar, Tharpu and Nagi VDCs. He randomly selected the native speakers in terms of his interest, i.e. keeping in mind the

three categories mentioned above. He personally contacted them and asked for 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 to make them feel relaxed. The researcher had no difficulty in conducting oral interview in the Limbu language as he was also a native speaker of Limbu. The researcher took oral interview on the basis of present interview questionnaire and recorded the data following pen and paper technique.

## **2.6 Limitations of the Study**

The study was restricted in the following ways:

1. The study was confined to the analysis of data derived from seventy-five native speakers of Limbu in Panchthar district.
2. The information on the terms of address of English was taken from the resources accessible to the researcher in the period of the study.
3. The study was primarily concerned with the spoken form of address only.
4. The research was based on the subjective judgment drawn from the sample population.
5. The research was limited in analyzing only the terms of address used for affinal relations like husband, wife, 'in-laws', step-father, step-mother, step-son, step-daughter, terms of address used for consanguineal relations like grandfather, niece and social relations including strangers, friends, teachers and students, people holding political, judicial positions like prime minister, minister, member of parliament, judge, priest, professionals like officer, doctor, nurse and other persons in Limbu community.

## CHAPTER THREE

### 3.1 Terms for Addressing Affinal Relations

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

#### 3.1.1 Husband, Wife

The relationship between husband and wife is established by affinity. This is the ego's generation. Limbu husbands and wives never address their husbands and wives with their names.

**Table No. 1**

Terms of Address	Husband		Wife	
	No.	%	No.	%
h ms be	56	74.66		
h o (son's name or daughter's name) re kumb	19	25.33		
hims me			38	50.66
h o (son's daughter's name) re kumm			25	33.33
m te			12	16.00

In Limbu language, husband is addressed 'h ms be' by his wife and wife is addressed 'h ms me' by her husband. 'Teknonymy' is found to be used between wife and husband. This situation occurs especially after the birth of a first child in the family. The table shows that (25.33%) wife and (33.33%) husband were addressed by this form. While addressing in this way, the particle 're' is used after the name of son or daughter. For example Rame re kumb /kumm . Husbands and wives use the particle 'h o' in the beginning of the address forms. Limbu husbands address ' mite' to their wives. The table shows that (16%) husbands have used this term. But in



English, husbands and wives usually address each other by first name. They are also addressed by the terms 'dear' or 'darling'.

### 3.1.2 Parents-in-Law

Parent-in-law refers to the father or mother of husband or wife. This sort of relationship is established by marriage.

**Table No. 2**

Terms of address	Husband addressing his father-in-law		Wife addressing her father-in-law		Husband addressing his mother-in-law		Wife addressing her mother-in-law	
	No.	%	No.	%	No.	%	No.	%
nupe	45	60.00	51	68.00				
nnupe	20	26.66	13	17.33				
mbo	10	13.33	11	14.66				
nnume					47	62.66	48	64.00
mmo					28	37.33	27	36.00

The table shows that in Limbu a husband addresses his father-in-law by 'nupe' (60%), ' nnupe' (26.66%) and mbo (13.33%). Similarly, a wife addresses her father-in-law by 'nupe' (68%), ' nnupe' (17.33%) and ' mbo' (14.66%). A husband in Limbu addresses his mother-in-law by ' nnume' (62.66%) and ' mmo' (37.33%). Similarly a wife addresses her mother-in-law by ' nnume' (64%) and mmo (36%).

In Limbu father-in-law is addressed by 'nupe', ' nnupe' and ' mbo' and mother-in-law is addressed by ' nnume' and mmo. In English, father-in-law is addressed by 'Daddy', 'Papa' or FN and mother-in-law is addressed by the terms 'Mum', 'Mummy' or FN.

### 3.1.3 Son-in-Law, Daughter-in-Law

**Table No. 3**

Terms of Address	Son-in-law		Daughter-in-law	
	No.	%	No.	%
p n*me	39	52.00		
p n*lome	28	37.33		
jwa)i	8	10.66		
p n*le			58	77.33
buh ri (her son/daughter's name) re			10	13.33
kumm			7	9.33

Son-in-law refers to one's daughter's husband, and daughter-in-law refers to one's son's wife. In Limbu language son-in-law is termed as 'kembhan\*m w ' and daughter-in-law is termed as 'p n\*l . In order to address son-in-law in Limbu 'p n\*me' is used by (52%) and 'p n\*lome' is used by (37.33%). The other term 'jwa)i' is used least by (10.66%) informants. The terms of address for daughter-in-law are 'p n\*le', 'buhari' and 'son or daughter's name plus 're kumm ' are used by 77.33, 13.33, 9.33 % of informants respectively. The 'jwa)i' and 'buh ri' are originally from Nepali language. But in English son-in-law and daughter-in-law are addressed by FN.

### 3.1.4 Step-Father, Step-Mother

**Table No. 4**

Terms of Address	Step-father		Step-mother	
	No.	%	No.	%
mb e	39	52		
mbe	36	48		
nchme			47	62.66
m e			21	28.00
mm p kme			7	9.33

In Limbu language 'mb e' and 'mbe' are the most commonly used address terms to address step-father. English people use the term 'Dad' to address step-father. They also use FN. For step-mother the terms of address used to address are 'nchme' (62.66%), 'm e' (28%) and the term 'mm p kme' is used by few informants. In English both 'Mum' and the first name are used to address the step-mother.

### 3.1.5 Step-Son, Step-Daughter

**Table No. 5**

Terms of Address	Step-son		Step-daughter	
	No.	%	No.	%
sa	41	54.66		
FN	34	45.33		
s e			53	70.66
FN			22	29.33

Limbus address step-son by the terms 's e' (54.66%), FN (45.33%) step-daughter is addressed as s e (70.66%) and by FN (29.33%) in Limbu language. In English, on the other hand both step-son and step-daughter are addressed by FN.

### 3.1.6 Brother-in-Law, Sister-in-Law

**Table 6**

Terms of Address	Brother-in-Law										Sister-in-Law					
	Elder sister's husband		Wife's younger brother		Wife's elder brother		Wife's elder sister's husband		Husband's younger brother		Wife's younger brother's wife		Wife's elder brother's wife		Wife's younger sister	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
kun*ba	71	94.66														
bhen	4	5.33														
kun*b			68	90.66												
FN			7	9.33												
n*gun*be					75	100										
mbhue							75	100								
FN									75	100						
an*ekpe											75	100				
nne													75	100		
nchmem															70	93.33
FN															5	6.66

These relationships are established by affinity. In English, 'brother-in-law' and 'sister-in-law' are addressed mostly by FN. But in Limbu, there are many terms to address them. Brother-in-law can be addressed as 'Kun\*b' (elder sister's husband, wife's younger brother, mbhuwe' (wife's elder sister's husband). Likewise sister-in-law can be addressed by the terms of address 'an\*ekpe' (wife's younger brother's wife), 'nne' (wife's elder brother's wife) and 'nchm m' (husband's sister) and so on.

### **3.2 Terms for Addressing Consanguineal Relations**

People are related in one way or the other. The relationship may be personal within the same blood or that created by marriage. Consanguineal relations are relationships by blood ties. A consanguine is a relative by birth as distinguished from 'in-laws' and step relatives. Terms of address of Limbu used for addressing consanguineal relatives are presented, analysed and compared with English in the following ways.

### 3.2.1 Paternal Grandfather, Grandmother and Maternal Grandfather, Grandmother

**Table No. 7**

Terms of address	Paternal grandfather		Paternal grandmother		Maternal grandfather		Maternal grandmother	
	No.	%	No.	%	No.	%	No.	%
ndhbe	69	92						
thete	6	8						
yum e			67	89.33				
ime			8	10.66				
ndhbe					58	77.33		
thete					17	22.66		
yum e							62	82.66
ime							13	17.33

The table shows that, most of the informants of Limbu mentioned the terms 'ndhbe' and 'yum e' to address their paternal and maternal grandfather and grandmother respectively. 'thete' for grandfather and 'ime' for grandmother were also mentioned but they were less in number. In Limbu, both paternal and maternal grandfathers and grandmothers are addressed in the same way which resembles English language. In English both paternal and maternal grandfather and grand mothers are addressed in the same way. The commonly used address terms for grandfather is 'Grandpa' or 'Granddad' and for grandmother is 'Grandma'. In English there are the term 'Nana', 'Nanna' or 'Nanny' which are also used to address grandmother.

### 3.2.2 Father, Mother

**Table No. 8**

Terms of Address	Father		Mother	
	No.	%	No.	%
mbo	58	77.33		
mbe	9	12.00		
P p e	8	10.66		
mmo			60	80.00
mme			10	13.33
m e			5	6.66

The above table shows that the most common term used for addressing father is ' mbo'. Out of 75 informants 58, i.e. 77.33% used this term. The other terms were ' mbe' used by (12%) and 'p p e' used by (10.66%). ' mmo' is the commonly used term to address mother in Limbu language. Which was used by (60%) informants. ' mme' and ' m e' are the other terms which were used by (13.33%) and (6.66%) respectively. 'P p e' for father and ' m e' for mother are the term to show politeness and love.

English has the forms 'Dad', 'Daddy' and 'father' which are used to address father by son or daughter, of which 'Dad' is more common. Similarly 'Mum' is more common than 'Mummy' or 'mother'.

### 3.2.3 Son, Eldest Son, Youngest Son

**Table No. 9**

Terms of address	Son		Eldest son		Youngest son	
	No.	%	No.	%	No.	%
s e	30	40.00				
FN	28	37.33				
Y mb che	17	22.66				
tumbe			45	60		
FN			30	40		
Phobe					40	53.33
FN					30	40.00
m n*					5	6.60

In Limbu the term 's e' is used to address son. They also use FN and 'Y mb che' in a significant number. They use 'tumbe' to address their eldest son. The use of FN was also commonly used term to address eldest son. 'Phobe' and FN were the term to address youngest son in Limbu language. Out of 75 informants (53.33%) used 'Phobe' and (40%) used FN to address youngest son. The another term 'm n\*' in also used but they were less in number.

In English, on the other hand, use of first name (FN) to address a son, eldest or youngest, is common.



### 3.2.4 Eldest Daughter, Youngest Daughter

**Table No. 10**

Terms of Address	Eldest daughter		Youngest daughter	
	No.	%	No.	%
yamme	35	46.66		
FN	27	36.00		
tumme	13	17.33		
phome			30	40.00
FN			26	34.66
k nch e			19	25.33

The above table indicates that in Limbu language 'yamme' is used to address eldest daughter 'yamme' was used by (46.66%) informants. Similarly (36%) used FN to address eldest daughter and (13%) used 'tumme'. The table shows that youngest daughter is addressed by 'Phome', FN and 'k nch e', 'phome' and FN are the frequent address terms than 'k nch e'. The term 'k nch e' is influenced by Nepali language. In Nepali, youngest daughter is addressed by 'kanch '. In English, on the other hand, daughter, eldest daughter and youngest daughter are addressed by FN.

### 3.2.5 Grand Son, Grand Daughter

**Table No. 11**

Terms of Address	Grand Son		Grand Daughter	
	No.	%	No.	%
menche	38	50.66		
mench e	22	29.33		
FN	15	20.00		
menche			36	48
mench me			21	28
FN			18	24

The table shows that in Limbu grand son is addressed by 'meche' (50.66%), 'mench e' (29.33%) and FN (20%). There are three ways of addressing grand daughter. They are 'menche' (48%), 'mench me' (28%) and FN (24%). In English, on the other hand grand son and grand daughter are addressed simply by FN.

### **3.2.6 Elder Brother by his Sister, Elder Sister by her Elder Brother, Younger Sister by her Elder Brother, Younger Brother by his Elder Brother**

**Table No. 12**

Terms of address	Elder brother by sister		Younger brother by his elder brother		Elder sister by her elder brother		Younger sister by her elder brother	
	No.	%	No.	%	No.	%	No.	%
mbhu (... rank)	75	100						
cukpe			38	50.66				
FN			37	49.33				
FN					75	100		
nus e							28	37.33
ns (... rank)							27	36.00
FN							20	26.66

The table shows that in Limbu, sisters address their elder brothers simply by 'mbhu' (... rank) (100%). It means, they used rank after 'mbhu'. For example if the brother is second brother they address 'mbhu sarumbe'. Similarly, elder brother address their younger brother using 'cukpe' and FN. The above table shows that the term 'cukpe' was used by (50.66%) and FN (49.33%). In Limbu, Elder sister is addressed by FN by her elder brother. Brothers address their younger sister by the terms 'nus e' (37.33%), 'ns' (... rank) 36%) and FN (26.66%). Here 'ns' (... rank) means if the sister is 2<sup>nd</sup>, she is addressed as 'ns sarumme'. In English language, people address

elder brother, younger brother, elder sister and younger sister most often by FN.

### 3.2.7 Uncle, Aunt

#### 3.2.7.1 Uncle

**Table No. 13**

Terms of address	Paternal Uncle						Maternal Uncle					
	Father's elder brother		Father's younger brother		Father's sister's husband		Mother's brother	Mother's elder sister's husband		Mother's younger sister's husband		
	No.	%	No.	%	No.	%		No.	%	No.	%	
tumb	75	100										
mbhun*e			35	46.66								
phawa)e			25	33.33								
n*gwe			15	20.00								
Kukw e					75	100						
Phawa)e							62	82.66				
m m							13	17.33				
tumb									75	100		
phuwa)e											75	100

In English, there is unitary concept of uncle, but there are several terms referring uncle in Limbu. Uncles are addressed paternally and maternally in Limbu. In English, uncle includes father's elder brother, father's younger brother, father's sister's husband, mother's brother, mother's elder sister's husband, mother's younger sister's husband etc. They all are simply addressed as 'uncle' (Title) or Uncle Jack (TFN). In Limbu, however, father's elder brother is addressed as tumb (100%). Father's younger brother is addressed as 'mbhun\*e' (46.66%), 'phawa)e' (33.33%) and 'n\*gwe' (20%).

Father's sister's husband is addressed as 'kukw e'. Similarly, mother's brother is addressed as 'phawa)e' (82.66%) and 'm m ' (17.33%). The term 'm m ' is especially from Nepali language. Thus, we can say that Limbu language is somehow influenced by Nepali language. Mother's elder sister's husband is simply addressed by 'tumb ' in Limbu language. The term 'phuwa)e' is used to address mother's younger sister's husband.

### 3.2.7.2 Aunt

In English 'aunt' refers to the sister of one's father or mother and the wife of one's uncle.

#### 3.2.7.2.1 Paternal Aunt, Maternal Aunt

**Table No. 14**

Terms of address	Paternal Uncle						Maternal Uncle					
	Father's elder brother's wife		Father's younger brother's wife		Father's sister's		Mother's brother's wife		Mother's younger sister		Mother's elder sister	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
tumm	38	50.66										
ndumm	37	49.33										
nchme			54	72								
k k			21	28								
nye)					46	61.33						
Ph ph					29	38.66						
nye)							39	52				
m ij							36	48				
nchme									75	100		
tumm											75	100

All the Limbu informants use kin-titles to address their aunts. There is no tendency of using name to address the aunts in Limbu. But in English,

aunts are addressed by kin-title or kin-title plus first name. The influence of Nepali language can be observed in Limbu from the fact that some of the Limbu informants (28%) used the term 'k k ' to address their father's younger brother's wife, and 'ph ph ' (38.66%) to address their father's sister and 'm ij ' (48%) to address mother's brother's wife, which are originally from Nepali language.

### 3.2.8 Nephew

In English, Nephew refers to the son of one's brother or sister. It also refers to the son of one's husband's or wife's brother or sister. But in Limbu, one's brother's son or the son of one's husband's brother is termed as 'n kp '. Likewise, one's sister's son is termed as 'l ms '.

**Table No. 15**

Terms of Address	Nephew (n kp )		Nephew (l ms )	
	No.	%	No.	%
n kpe	68	90.66		
FN	7	9.33		
l mse			69	92
FN			6	8

In Limbu, nephew (i.e. n kp ) is addressed by the terms of address n kpe (90.66%) and first name FN (9.33%). Similarly sister's son (i.e., l ms ) is addressed by the terms of address 'l mse' (92%) and first name FN (8%). The use of FN for both 'n kp ' and 'l ms ' on are used by new generation English people, on the other hand, usually address nephew simply by FN and TFN.

### 3.2.9 Niece

In English, Niece, refers to the daughter of one's brother or sister. It also refers to the daughter of one's husband's or wife's brother or sister. In Limbu, the daughter of one's brother is called 'n km ' and the daughter of one's sister as 'l msa'.

**Table No. 16**

Terms of Address	Niece (n km ) Brother's daughter		niece (l ms ) Sister's daughter	
	No.	%	No.	%
n kme	42	56		
FN	33	44		
l mse			51	68.00
l ms me			12	16.00
bh nj			8	10.66
FN			4	5.33

The above table shows that, in Limbu, niece (n km ) is addressed by the terms of address 'n kme' (56%) and the first name FN (44%). The researcher has found that there are four different modes of address to the niece as 'l mse', 'l ms me', 'bh nj ' and FN. The most common term is 'l mse' which was used by (68%) of informants. There are (16%) informants who used 'l ms me', 'bh nj ' was used by (10.66%) and FN by (5.33%) which was less in number. The term bh nj is originally from Nepali language. The informants used this because of the influence of Nepali language. In English language, niece is addressed by the terms of address FN and TFN only.

### 3.3 Terms for Addressing Social Relations

Language is social phenomenon. It is used to establish social relationships. One should use language appropriately. Terms of address are the ice breakers that lead to effective communication. Here, the researcher has tried to incorporate a limited number of terms of address which are used in Limbu language. They are presented, analysed and compared with English address forms as follows:

#### 3.3.1 Addressing Strangers

In our daily life we meet the strangers. In order to break the ice we need address terms. Though strangers may be of different age, sex, status etc. the researcher has chosen only a limited categories of strangers.

**Table No. 17**

Terms of address	Old man		Young woman		Old woman		Person older than addressor		Child	
	No.	%	No.	%	No.	%	No.	%	No.	%
thab e	44	58.66								
d n*be	33	44.00								
d n*me			75	100						
d n*me					46	61.33				
yum e					29	38.66				
d n*be							75	100		
hinj e									75	100

Responses shows that the informants of Limbu have a limited number of terms of address to address strangers. Old man in Limbu is addressed by either 'thab e' or 'ad n\*be'. Stranger who is young woman is addressed by ' d n\*me' and old woman is addressed by either by ' dan\*me' or by 'yum e'. A person who is older than addressor is addressed by ' d n\*be'. A young

child in Limbu is addressed by 'hinj e'. The researcher has found that, in Limbu the common terms to address the stranger are ' d n\*be' for male and ' d n\*me' for male. 'th b e' for male and 'yam e' for female are kin-titles. But English doesn't make use of kin-titles to address the strangers. They use 'Excuse me' phrase to address a young man, young woman, old woman, a person older than addresser and a child. 'Excuse me, Ma'am' could be used to address if the female addressee were older than the addressor and 'Excuse me, sir' for the male addressee.

### 3.3.2 Addressing Friends

Addressing friends appropriately is must to be communicatively competent. So the researcher has made an attempt to analyse the terms of addressing friends.

**Table No. 18**

Terms of address	A close friend		A friend		Unmarried female friend		Married male friend	
	No.	%	No.	%	No.	%	No.	%
jumme	38	50.66						
n o FN	37	49.33						
cumme			43	57.33				
h o FN			32	42.66				
Som te					39	52.00		
FN					26	34.66		
Cumme							44	58.66
FN							31	41.33

The table shows that a close friend in Limbu language is addressed by the terms ' jumme' (50.66%) and 'h o FN' (49.33%). Terms of address used for addressing a friend are 'Cumme' (57.33%), h o FN (42.66%). The term 'h o' is similar to 'hello' in English and it is used only when any friend is



going to be addressed in Limbu language. The unmarried female friend is addressed by 'Som te' (52%) and FN (26%). The term som te is very polite which shows love. The young generation especially used FN to address their female friend. The married male friend is addressed by 'Cumme' (58.66%) and FN (41.33%). In English, friends usually address each other by first names. First names may include full first name (Wilber) abbreviated form (wil). They are addressed by FN or TLN.

### 3.3.3 Addressing Teachers and Students

To make interaction smooth, there should be proper use of address terms in an educational institutional. People are addressed variously in an educational institution. For example, a student needs to address a male teacher and a female teacher in different ways.

#### 3.3.3.1 Addressing Female Teacher by Student, Male Teacher by Student, Teacher by Teacher, Head Teacher by a Teacher, Teacher by a Head Teacher, Student by a Teacher

**Table No. 19**

Terms of address	Female teacher by student		Male teacher by student		Teacher by teacher		Head teacher by a teacher		Teacher by head teacher		Student by a teacher	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
ks mm d n*me	49	65.33										
med8am	26	34.66										
S ks mb d n*be			48	64								
Sir			27	36								
FN Siks mbe					60	80						
Sir					15	20						
Tum iksamb d n*be							55	73.33				
Head sir							20	26.66				
Sir									61	81.33		
FN j									14	18.66		
FN											75	100

Female teacher, in Limbu are addressed by the titles (T) ' ks mm d n\*me' (65.33%) and 'med8am' (34.66%). Male teacher are addressed by titles (T) ' ks mb d n\*be' (64%) and 'sir' (36%). The table shows that Limbus use 'Sir' and 'med8am' which are actually English words. In English, on the other hand, TLN (Mr. Smith) is used for male teachers and TLN (Miss/Mrs Green) is used for female teachers.

As regards the addressing teacher by teacher the informants used two modes of address. The terms of address are 'FN ks mbe' and 'sir'. The term 'FN ks mbe' was used by (60%). Here 'FN iks mbe' means there is first name first. For an example ' antos siks mbe'.

In Limbu language, a teacher addresses head teacher by 'tum iksamb d n\*be' or 'Head Sir', where as in English he is addressed by FN or 'Mr. LN'. This shows that Limbu language has a term ' d n\*be' which is used while addressing respected person. Similarly, Head teacher addresses other teachers by 'sir' (81.33%) and 'FN j ' (18.66%) of which 'sir' is the most common which originally belongs to English. On the other hand, in English FN and 'Mr. LN' are used to address a teacher by a head teacher.

The table shows that mostly FN is used to address a student in Limbu language. In English, FN is used to address a student.

### 3.3.4 Addressing People Holding Political, Judicial Positions

#### 3.3.4.1 Prime Minister, Minister, Member of Parliament, Judge

**Table No. 20**

Terms of address	A close friend		A friend		Unmarried female friend		Married male friend	
	No.	%	No.	%	No.	%	No.	%
tum tumy n* d n*be	75	100						
Summ h n* d n*be			75	100				
Yabhan*s b d n*be					75	100		
Kh sus b d n*be							62	82.66
don't know							13	17.33

In Limbu Prime Minister and Minister are addressed by 'tumtumyan\* d n\*be' (100%) respectively. In English, on the other hand Prime Minister and Minister are addressed by 'Mr. Prime Minister and Mr. Minister' respectively. Similarly, member of parliament is addressed as 'y bh n\*s w d n\*be' (100%). In English, member of parliament is addressed by 'Mr. LN'. The researcher found that Limbu address judge as 'kh sus b d n\*be' (82.66%) and (17.33%) informants were unknown how to address a judge. In English, judge is addressed by the terms 'your honour' or 'My Lord'.

### 3.3.5 Addressing Professionals

**Table No. 21**

Terms of address	Officer		Doctor		Nurse		Driver	
	No.	%	No.	%	No.	%	No.	%
Suh n*yukp d n*be	48	64						
h kim s heb	27	36						
s d s mb d n*be			39	52				
d ktar s heb			36	48				
don't know					51	68		
nars					24	32		
l d lon*be							41	54.66
don't know							34	45.33

As the above table shows officer is addressed by 'suh\*n\*yukpa d n\*be' (64%) and 'h kim s heb' (27%), where as in English, officer is addressed as 'sir' or 'officer'. In Limbu, Doctor is addressed by 's d s mb d n\*be' and 'd ktar s heb'. The researcher found that Limbu language lacks the term for addressing nurse. Because (68%) informants didn't know the term.

The other term 'nars' is original from Nepali language. But in English doctor and nurse are addressed by the terms 'Doctor' or 'Dr. LN' and 'Nurse' respectively. Driver, in Limbu is addressed by 'l d lon\*be' (54.66%).

### 3.3.6 Addressing other Persons in the Community

Limbu have their own indigenous culture, tradition, and way of life. As such, there are a variety of terms of address in Limbu language which are unique properties of its own.



**3.3.6.1 himd n; b , pitch b , subh , kekyukkedhon; b , mikhims w , d ?pm**

**Table No. 22**

Terms of address	himd n*b		pitch b		subh		kekyukkedhon*b		mikhims w		d ?pm	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
tumy h n*	75	100										
pikkambe			75	100								
kunde d n*b					75	100						
kekukedhon*b							75	100				
y n*m b									75	100		
yok											75	100

The table shows that himd n\*b (a person holding major responsibility of a house) is addressed by the term 'tumy han\*'. The cow boy in Limbu is addressed by 'pikkambe'. Similarly 'subh ' (land lord) is addressed by 'kunde d n\*b d n\*be'. The term 'kekukedhon\*ba' is used to address a plough man. 'Mikhims w ,' (person who brings marriage proposal in the bride's/bride groom's hom) is addressed by 'y n\*m b ' and both male and female servant are addressed by 'yok'. In English, on the other hand, cow boy, ploughman are addressed by FN, but himd n\*b , subh , mikh ms w are the concepts unique to Limbu language.

**3.3.6.2 y lek, saw m , n; sepp , lakkande/lokkand , l mtaky , tumy h n;**

'y lek' is a person who helps his villagers in agricultural works taking some money. 'saw m ' is a woman, who is growing up her small baby. The term 'n\* seppa' refers a person who kills fish. A male who helps the bridegroom in the marriage is termed as 'lakkande' and a female who helps the bride in the marriage is 'lokkand ' in Limbu language. The person who

invite the guests is termed 'l mtakya' and a person of the house considered to be having higher status in the village is termed as 'tummy h n\*'.

**Table No. 23**

Terms of Address	y lek		saw m		n* sepp		lakkande		lokkand		l mtaky		tummy h n*	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%
y lek	63	84												
ho FN	12	16												
saw me			75	100										
n*akesepp					75	100								
lakkande							75	100						
lokkand									75	100				
l mtaky											75	100		
tummy h n* d n*be													75	100

The above table shows that 'y lek' is addressed by y lek (84%) and (ho) FN (16%) in Limbu language. Similarly 'aw m' is addressed by 'aw me'. 'n\* sepp' is addressed by 'n\* keseppe', 'lakkande' and 'lokkand' are the terms for addressing male and female respectively. 'l mtaky' is addressed by 'l mtaky' itself. A tummy h n\* is addressed by the term of address 'tummy han\* d n\*be'. In English on the other hand, we can not find such equivalent concept to that of Limbu.

# CHAPTER FOUR

## FINDINGS AND RECOMMENDATIONS

### 4.1 Findings

Having analysed and interpreted the data collected with the help of oral interview taken from Limbu informants, the researcher compared them with the terms of address used in English taking the information from Kattel (2001), Khanal (2004), The World Book Encyclopedia (1965), World University Encyclopedia (1968) and Brown and Ford (1964) etc. The major findings of the research can be stated as follows:

1. In the Limbu language husband and wife address each other mostly by 'h ms be' and 'h ms me'. They also address each other by making a reference to the name of their son or daughter, where as in English they are addressed by FN.
2. In Limbu, the particle 'e' is added to the kinship term to address people. For example – s – s e, Im – ' Ime'. Such a system is not found in English.
3. Limbus address their elder brother and elder sister by the terms of address ' mbhu' and ' ns ' / nne' respectively. Younger brother and younger sister are addressed by 'cukpe', FN and ns , FN respectively. English people, on the other hand, use only FN to address their brothers and sisters.
4. Most of the Limbu children address their step fathers and step-mothers as ' mb e' and ' nchme' respectively, and children are addressed as ' s e' or FN, where as step-father and step-mother in



English are addressed as 'Dad' and 'Mum' as well as FN. Children are addressed by FN only.

5. Native speakers of Limbu use ' d n\*be' (for male) and ' d n\*me' (for female) to address strangers. They also use kinship terms to address strangers – 'where as native speakers of English largely rely on the 'Excuse me' phrase to address strangers.
6. In Limbu, students address their teachers by T (i.e. ' ks mm d n\*me/ iks mb d n\*be or 'sir/med8am') where as English students address their teachers by T or TLN. Similarly, teachers address their students by FN in Limbu. In English, students are addressed by FN or LN.
7. Teachers address teachers by FN S ks mbe FNT, T in Limbu whereas in English they are addressed by FN and Mr. LN. Similarly, in Limbu a teacher addresses a head teacher by the title 'tum iksmb d n\*be' or head sir and a head teacher addresses a teacher 'FN j ' or T 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.
8. Parents address their son and daughter by kin term plus rank. They also use FN. In English FN is used to address them.
9. Regarding the terms of address, paternal and maternal distinction is significant in Limbu where as this distinction is redundant in English.
10. The individuals like prime minister, minister, member of parliament, judge, office, doctor etc. are usually addressed by 'T d n\*be' (title plus d n\*be) or 'T s heb' (title plus s heb) in Limbu. In English, on the other hand, they are usually addressed by T, Mr. T, TLN, etc.

11. Native speakers of Limbu use ' d n\*be' (for male) and ' d n\*m ' (for female) while the addressee is a respected person. They also use these terms if they meet strangers.
12. Limbu has several terms of address like 'tummy h n\*', 'kunded n\*b ', 'y n\*m b ', 'y lek', ' aw me', 'n\* keseppe', 'lakkande', 'lokkand ' 'l mtaky ' etc. which are unique to this language alone. English language lacks such concepts and hence has no address terms related to those mentioned above.
13. Most of the kinship terms can be used in addressing people in Limbu, but only a few kinship terms can be used as address term in English.
14. Most of Limbu kinship terms can function as terms of address where as, in English, ascending generation only receives title and others are usually addressed by first names (FN).

## **4.2 Recommendations and Pedagogical Implications**

1. Limbu kin-titles should be taught to English people learning Limbu by showing paternal and maternal distinction. Likewise Limbu native speakers should be clarified that paternal and maternal distinction is less important in English.
2. English people learning Limbu should be made aware that husband and wife are addressed making a reference to the name of their daughter/son. Similarly, Limbus learning English should be taught that husband and wife address each other by name.
3. The kin-title 'cousin' can be taught showing the distinction between paternal and maternal uncle and their sons and daughters. They should be taught to use 'n kpe', n kme', l ms ' in Limbu and FN in English.

4. Limbu learning English can be suggested to use 'Excuse me' phrase to address the strangers, and English people learning Limbu language can be taught to use the term ' d n\*be' (for male) and ' d n\*ma' (for female) in order to address a stranger.
5. English people learning Limbu should be made aware of the particle 'e' preceded by kin-title is the address term for both male and female.
6. Limbu native speakers learning English can be suggested to use the terms of address like T, 'Mr. T', TLN etc. to address the individuals like prime minister, member of parliament, judge, nurse etc. Similarly English native speakers learning Limbu can be suggested to use the terms of address like 'T d n\*b / d n\*m ' (title + d n\*b / d n\*m ) to address the individuals like prime minister, member of parliament, judge, nurse etc.
7. English people learning Limbu should be taught the terms of address like 'tummy h n\*', 'kunded n\*b ', 'y n\*m b ', 'y lek', ' aw me', 'n\* keseppe', 'lakkande', 'lokkand ', 'l mt ky ' etc. which are unique to Limbu only.

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**APPENDIX I**  
**ROMAN TRANSLATION OF DEVANAGARI SCRIPT**  
**Based on Turner's (1931) Nepali Alphabet and Diacritic Marks**

अ	a	क्	k	द्	dh
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	भ्	jh	य्	y
औ	au	ञ्	n)	र्	r
अं	an*, am*	ट्	t8	ल्	l
अः	a)	ठ्	t8h	व्	v/w
	h8	ड्	d8	श्	
		ढ्	d8h	ष्	s8
		ण्	n8	स्	s
		त्	t	ह्	h
		थ्	th		

Note : The traditional letter क्ष्, त्र् and ज्ञ् are treated as Conjunct letters, e.g.

क्ष् = ks8, ks8h, kch; ज्ञ् = gy; त्र् = tr