

**A COMPARATIVE STUDY ON THE TERMS OF ADDRESS IN THE
ASSAMESE, NEPALI AND ENGLISH LANGUAGES**

**A thesis Submitted to the Department of English Education
Tribhuvan University, Kirtipur
In Partial Fulfillment for Master's Degree in Education
(Specialization in English Education)**

BY
GANGA PRASAIN

**Faculty of Education
Tribhuvan University, Kirtipur
Kathmandu, Nepal
2007**

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ABSTRACT

This thesis entitled "A Comparative Study on the Terms of Address in The Assamese, Nepali and English Languages" has been carried out to find out the terms of address used in the Assamese, Nepali and English Languages and to conduct their comparative analysis. To carry out the research, the data for the Assamese language was collected from the native speakers of their language from Golaghat and Dibrugarh districts of Assam and the data for the English language were extracted from secondary sources. Being a native speaker of the Nepali language, my friends and I became the source of the Nepali language. The major findings are stated below.

Assamese language is found to be the richest in the context of terms of address among all the three languages.

This thesis has been written in four chapters. The first chapter deals with the general background, review of related literature, objectives of the study, significance of the study and definition of some specific terms.

The second chapter of the study deals with the methodology adopted for the study under which the sources of data, sampling procedure, tools for data collection, process of data collection and limitation of the study are mentioned.

The third chapter of the study contains the analysis and interpretation of the data obtained presenting them through simple statistical method. A

descriptive approach has also been used for the analysis and interpretation of the data.

The fourth chapter consists of the findings of the study and on the basis of this findings, some recommendations and pedagogical implications have been mentioned in this chapter.

References and appendices are mentioned after the fourth chapter.

ABBREVIATIONS

i.e.	: That is
e.g.	: Exempli gratia(for example)
Dr.	: Doctor
FN	First Name
LN	: Last Name
T	: Title
+	: Plus
Bro.	: Brother
Sis.	: Sister
No.	: Number
TLN	: Title and Last Name
LNT	: Last Name and Title
TFN	: Title and First Name
FNT	: First Name and Title
Mr.	: Mister
Mrs.	: Mistress
%	: Percentage

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CHAPTER ONE

1. INTRODUCTION

1.1. General Background

Language is defined differently by different scholars and linguists in their different views. Language is not still defined in a universal way. There is no universal definition of language. That's why Professor Dr. S.K. Sthapit concludes that even ten thousand best linguists of the world can not describe a language perfectly.

Language, one of the complex means of expressing ideas, emotion, feelings and thoughts, is specific for human beings only. Language is also an identity of a speaker. Language shows the total information about the speaker in many respects like status, nationality, cast, ethnicity etc. We can predict the speaker's status, nationality, cast, ethnicity through his language. That's why language is not only used for communicating ideas, thoughts, feelings, emotions etc but also shows the identity of the speaker in true sense. There are so many languages in the world. No any language is superior and inferior to others in terms of communicative purpose though one language may be superior and inferior to the other in terms of codification and national and international purpose.

Among the various languages spoken in the world for day to day communication, English is the most widely used language spoken all over the world. It is the world's major language, which has occupied the status of international *lingua franca*. It is regarded as the most prestigious and

important language of the world. It is spoken as the first language, second language or national language in different countries.

A man, in the present world, without being familiar with English, can not compete in any sector of knowledge. It has influenced the everyday communication of every language speakers. Most of the books of the world are written in English. It is used as the medium of instruction in many educational institutes of the world. It has played a vital role in the globalization process of the world. In Nepal, Darbar School established by Jang Bahadur Rana in 1853 was the first attempt to teach English. Since then English is included in the academic curriculum of Nepal. In these days it has got an important place in the school and campus level curriculum of Nepal. The rapid growth of English medium schools and language learning centers are the proof of the popularization of English in Nepal.

1.1.1 Linguistic scenario of Nepal

Though Nepal is a small country occupying the area of 1, 47,181 sq. km only, it is the country of multiethnic and multilingual group of people. Several languages are spoken here from the East of Mechi to West of Mahakali. According to the population census 2001, the number of languages spoken in Nepal as mother tongues are 92 and 168340 (0.74%) number of people speak 'unknown languages'. All the languages of Nepal and their dialects have their genetic affiliation to at least four language families: Indo-Aryan, Tibeto-Burman, Austro-Asiatic (Munda) and Dravidian.

The national language of Nepal is known as "Nepali". According to the most recent official census, conducted by Nepal Government in 2001, Nepal is home to around 20 million speakers of Nepali. Nepali is the mother tongue for 11 million people, and a *lingua franca* for many more. Outside of Nepal, Nepali is also spoken in northeast India and in much of Bhutan. On account of its widespread use in the states of West Bengal (particularly in the district of Darjeeling) and Sikkim, the Indian Constitution recognizes Nepali as a major language of India. In Assam, while Assamese is the national language, Nepali is widely spoken by Nepali people over there.

Nepali is an Indo-Aryan language, and thus part of a linguistic grouping which includes other South Asian languages such as Hindi, Bengali, Marathi and Gujarati. Modern Indo-Aryan languages are related to Sanskrit, much as modern European languages are related to Latin. Nepali is written in the Devanagari script, which is also used for Hindi, Marathi and Sanskrit. Nepali Devanagari has 11 vowels and 33 consonants. The script is essentially phonetic, meaning that the pronunciation closely resembles the writing system.

Some of the Language of Nepal with their languages families and number of speakers are presented in the table. (Appendix-1).

1.1.2 Assam and Assamese Language

Assam is the eastern most state of India. Assamese developed from Magadhi Apabhramsa, the eastern branch of the Apabhramsa that followed Prakrit. The earliest attestation of Assamese dates from documents written in the 14th century and composed during the reign of

King Durlabhnarayana; however, aspects of the Assamese language can be found in the Charyapada Buddhist verses, which date from the 9th century. In 1826, Assam came to be occupied by the British. As a result, the Bengali language was instituted as the official state language of Assam. After much protest and campaign, Assamese was reinstated as the official language in 1872.

Assamese is an Eastern Zone language of the Indo-Aryan branch of the Indo-European language family. Within the Eastern Zone languages, it belongs to the Bengali-Assamese subgroup and is thus most closely related to Bengali.

Several regional dialects are typically recognized. Central Assamese is spoken in the Nagaon district of Assam state and in neighboring areas. Eastern Assamese is spoken in and around the Sibsagar district. Kamrupi Assamese is spoken in the districts of Kamrup, Nalbari, Barpeta, Darrang, Kokrajhar, and Bongaigoan. The Goalparia dialect is spoken in the Goalpara, Dhubri, Kokrajhar, and Bongaigoan districts. Mayang is the form of Assamese spoken by the somewhat marginalized Mayang tribe in the northern regions of Manipur. Jharwa Assamese is a pidgin language, incorporating elements of Assamese, Hindi, and English. Although Bengali was considered the official language of Assam during the middle of the 19th century, British colonizers decreed Eastern Assamese to be the standard Assamese dialect. Presently, however, Central Assamese is accepted as the principal dialect. Dialects vary primarily with respect to phonology and morphology. A high degree of mutual intelligibility is enjoyed among the dialects.

Assamese is written in the Bengali orthography, a writing system that highly resembles the Devanagari script of Hindi, Sanskrit, and other related Indic languages. As such it is a syllabary script and is written from left to right. The alphabet consists of 12 vowel graphemes and 52 consonant graphemes. Both phonemes and allophones are represented. Assamese spelling is not always phonetically based. Current Assamese spelling practices are based on Sanskrit spelling, as introduced in the second Assamese dictionary Hemkosh

The Assamese phoneme inventory consists of eight vowels and twenty-one consonants, depending on the analysis. Wide arrays of diphthongs are attested (fifteen in total) and as many as five vowels (comprising three syllables) may appear in succession. Consonant clusters are possible in word-initial, medial, and final positions. Word-initial clusters are restricted to sequences of consonant + semivowel (glide), while word-final clusters are restricted to sequences of homorganic nasals and consonants. Nasalization and stress are both contrastive in the language. As a result of stress being contrastive, the location of stress is largely unpredictable as in English. Unlike all Indic languages (with the additional exception of Romani), Assamese completely lacks retroflex articulations. An additional feature that distinguishes Assamese from virtually all Indic languages is the existence of the voiceless velar fricative phoneme.

1.1.3 Terms of Address

People perform different types of functions by the means of language. Addressing people is one of the important functions of

language. Every language has its own address system with specified rules which needs to be learned for courteous manners in that speech community. Terms of address are the conventional methods of direct or indirect reference to other people in speech or writing, designed specially to acknowledge differences in social situations. They are the formal manner of beginning a communication, either written or spoken. They refer to the words used to address somebody either employed in salutations or used to attract a person's attentions or in the course of conversation. The terms of address used for a member of a family, relatives, strangers, friends or people in position of authority are different. Similarly, people expect certain type of address term from a particular person and if anyone deviates or violates it, they would feel appalled or offended. As such, the speaker without proper knowledge of terms of address may fail at effective communication. Knowing how to address people is an essential part of good manners. It plays a vital role for successful communication. Speakers, if unable to choose right forms of address, may fail to be polite and sometimes it can be offensive and rude.

Terms of address are complex and vary from language to language. Choice of the terms of address is governed by various factors. According to **Richards et al. (1985:4)** "The way in which people address one another usually depends on their age, sex, social class and personal relationship. For example, many languages have different second person pronoun forms that are used according to whether the speaker wants to address someone politely or more informally, for e.g., in German Sie-du, and in French voustu. If a language has only one second person form, e.g. English 'you', other address forms are used to show formality or

informality, e.g. Sir, Mr. Brown, Brown, Billy." Mr. Brown is used when addressed person named Brown formally and only Brown when address informally.

Regarding the terms of addresses **Wardhaugh (1986:258)** states: "People can be addressed by title (T), by first name (FN), by last name (LN) or by a nickname. All kinds of combinations are possible in English. Dr. Smith, John Smith, John, Johnnie, Doc, Sir, Mack and so on. Dr. Smith himself might also expect Doctor from a patient, Dad from his son, John from his brother, Dear from his wife and Sir from a public officer who stops him if he drives too fast and he might be rather surprised if any one of these is substituted for any other, e.g. 'Excuse me, dear, Can I see your license?' from the police officer". People want them to be addressed as they expect themselves from others.

Address terms are acknowledged to be a key verbal behavior among interlocutors in various social institutions. However, it is only recently that it has been explored in academic settings. As can be seen, address terms acknowledged to be one of the most interaction-oriented utterances among humans (Kielkiewicz-Janowiak, 2000) continue to be under researched in educational institutions in general, and among students, in particular. This is surprising given that address terms have not only been largely examined in several socio-cultural settings (e.g. Goodenough, 1965; Fang & Heng, 1983; Fitch, 1991; Aceto, 2002), following the most frequently mentioned study by Brown and Gilman's (1960) work, but also been studied in social institutions and practices such as politics (Jaworski & Galasinski, 2000; Fetzer & Bull, 2004),

religion (Sequeira, 1993; Dzameshie, 1997; Wharry, 2003), and the media (Edu-Buandoh, 1999). Together with Brown and Gilman's work, these studies, ranging from the Anglo-American to the African context, have highlighted the power and solidarity postulates and the situated ness of address terms. It is, however, interesting to note the emerging but increasing interest being shown in the use of address terms in academia (Walsh, 1996; Dickey, 1997, Afful, 2006), with some attention paid to students' use of address terms. It would appear that the most pertinent studies to the present study are Dickey (1997), Li (1997), Afful (1998, 2006), Kiesling (1998), and Wong and Leung (2004).

Research on the use of address terms in the past four decades, beginning with the classic study of Brown and Gilman (1960), has focused on the social dimensions of address terms, primarily, on issues of solidarity, power, and formality. Many studies on address terms in contexts of social-political changes tend to examine change in address terms as caused by and reflecting societal changes.

1.2 Review of Related Literature:

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

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 but they are addressed by kinship terms in Nepali.

Bhusal (2001) has carried out a research on " A componential analysis of English and Kumal Kinship Terms". She has applied the technique of componential analysis of these kinship terms to find out the relation among these various terms.

Katttel (2001) carried out a research on "A comparative Study on Terms of Address Used by English and Nepali." He came to the conclusion that addressing a ruling sovereign is easier in English than in Nepali because Nepali has more variant forms that need to be learnt to communicate effectively.

Rai (2001) has also carried out a research on " A comparative linguistic study of English, Nepali and Limbu kinship terms". She has done a comparative study of the linguistic system used to refer to kinship relation of both consanguineal and affinal types across five generation from the ego in English, Nepali and Limbu language.

Khanal (2004) accomplished a research entitled "A Comparative Study on the Forms of Address of Tharu and English Languages." He found out that most of the kinship terms can be used as addressing people in Tharu but only a few kinship terms can be used as address forms in English.

Regarding the forms of address paternal and maternal distinction is significant in Tharu whereas this distinction is redundant in English.

Rai (2005) carried out a research on " A comparative study on English and Rai kinship Terms". This research found out English and Rai Bantawas consanguineal and affinal kinship terms and both appellative and addressive use from both perspective male and female ego.

Karna (2006) carried out a research on "A comparative study on terms of addresses used in English and Maithali Language". The gender markers (The term 'ge/'ye' is for female and re/'ho' for male) used in maithili language is very peculiar than other languages.

Besides these studies, several other comparative studies have been done with English and other languages but as no research has been carried out regarding the address terms in the English and Assamese and Nepali languages, here, an attempt to find out the address terms used in the Assamese language and their comparative study with the Nepali and English languages was reckoned as a potential area of the present research.

1.3 Objectives of the Study

The present study has the following objectives:

1. To find out the terms of address used in the Assamese language.
2. To compare the terms of address in the English, Nepali and Assamese languages.

3. To suggest some pedagogical implications from the findings of the study.

1.4 Significance of the Study

Terms of address are an inevitable part of any formal or informal communication. Addressing people appropriately indicates the good manner and it also impresses the person with whom we are communicating. For effective communication in any social context, the knowledge of terms of address used in that community is very important. For example, in Assamese community a female's identity in her natal village and in her conjugal village is totally different and due to this the terms of address used for her in these two locations have no similarity. So any speaker of Assamese has to be familiar with all the terms of address used for a female in these two locations. (Female Identity in the two Locations)

Table No.1

NATAL VILLAGE(Aaitaghar)	CONJUGAL VILLAGE (Daraghar)
1. Daughter	1. Daughter-in-law
2. Sister	2. Sister-in-law
3. Niece	3. Wife of son
	4. Mother-of-X son

It is hoped that this study will be crucially useful to all the Assamese learners of the English and Nepali speech community and the vice versa. Besides, it will also provide useful information to the language teachers, syllabus designers, textbook writers and researchers

who are interested in sociolinguistics aspect of these languages. It will readily provide them a comparative account of the address terms in the specified speech community.

1.5 Definitions of Some Specific Terms

Some of the terms used in this thesis are defined below:

Ego: Ego refers to the person whose perspective is taken in order to position relation in kinship relationship e.g. ego's younger generation, ego's parents etc.

Title (T): It refers to the words in front of person's name to show his profession such as doctor, his rank in the armed services such as general or sergeant, his political position such as President, Prime Minister etc. Sir, Madam, Miss, Mr. etc. are some other examples of the title. In Assamese, titles are generally placed after noun, for e.g.'Saikia guru' where 'guru' is title and 'Saikia' is noun.

Kin-titles: Kinship terms used for addressing people are Kin-titles. For example, 'Dad' in English and 'Deuta' in Assamese are kin-titles used for one's father.

CHAPTER TWO

2. METHODOLOGY

The methodology adopted to carry out the research is described below:

2.1 Sources of Data

Both primary and secondary sources were utilized to collect the data.

2.1.1 Primary Source

The native speakers of Assamese from Golaghat and Dibrugarh districts were used to elicit the terms of address used in this language.

2.1.2 Secondary Source

The researcher consulted with **Kattel (2001)**, **Khanal (2004)** and other reference materials for the terms of address in English and Nepali.

2.2 Population of the study

The population of the study consisted of the people of Dibrugarh and Golaghat district of Assam.

2.3 Sampling Procedure

The population of the study consisted of seventy two native speakers of Assamese speech community. Out of these seventy two, thirty six were from Golaghat and the rest from Dibrugarh. The stratified

fandom sampling procedure was used to sample the population. Both males and females as well as illiterate, literate and educated native speakers were consulted for the elicitation of data.

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

2.4 Sample Population

Table No.2

S.N	Districts	Sex						Total
		Male			Female			
		Illiterate	Literate	Educated	Illiterate	Literate	Educated	
1.	Golaghat							
2.	Dibrugarh	6	6	6	6	6	6	36
		6	6	6	6	6	6	36
Grand Total								72

2.5 Tools for Data Collection

The tool used to collect the data was a set of interview questionnaire [see Appendix 1]. In the questionnaire, the exhaustive list of kinship terms of address was incorporated. It was finalized according to the norms as used for kinship relatives, established both by consanguinity and affinity, and the terms of address used for social relations including strangers, teachers, students, friends, professionals and other persons in the community.

As all the terms of address used in English and Nepali were analyzed on the basis of secondary sources, there was no necessity to prepare tool for it.

2.6 Process of Data Collection

To collect the data, the researcher personally visited the native speakers of Assamese in both the districts. Especially the native speakers from Bokakhat and its nearby wards like Jyotinagar, Milanpur, Barjuri, and Naharjan were consulted in Golaghat and similarly, the native speakers from Dibrugarh and its nearby wards like Jamira, Kumarnisingha, Natungaon, Nirmaligaon, Barpathar were consulted in Dibrugarh. All types of informants mentioned in the table no. 2 were included in the study.

First of all, the researcher established rapport with the informants by introducing herself and telling them about her purpose. After that the preset questionnaire were distributed and they were asked to answer the questions in their own language. An oral interview was conducted in case of the illiterate population and the data was recorded manually.

2.7 Limitations of the study

The study was restricted in the following ways:

1. It was confined to the analysis of data derived from only seventy-two native speakers of Golaghat and Dibrugarh districts.

2. It was limited to the dialects used in Bokakhat (with nearby wards) in Golaghat and Kumarnisingha (with nearby villages) in Dibrugarh.
3. It was limited in analyzing only the terms of address used for kinship relations like Ego's older Generation, Ego's Own Generation, and Ego's younger Generation.

CHAPTER THREE

3. PRESENTATION ANALYSIS AND INTERPRETATION OF DATA

After the collection of data from the native speakers of Assamese, the researcher, here, has analyzed the data and compared it with English address terms. She has used Kattel (2001) Khanal (2004) and other reference materials as a source of data for English terms of address. The data is tabulated in terms of the number of frequency where the most frequent terms are presented at first accordingly the least frequent at last, the most frequent term of address is taken as the more common usage and the less frequent one is regarded to be less common usage in Assamese. The table below indicates the number of informants and the terms of address used by them. The tabulation of data is followed by its descriptive analysis and interpretation as well.

3.1 Address terms for Kinship Relations

People are related to each other in one-way or the other. The relationship may be tied either by consanguinity or by affinity. Kinship terms include both consanguine and affine relations, which are presented in this part of the research. As the study is concerned with the relationship that covers two generations before and after the ego, the tables below are categorized in terms of ego's generation.

3.1.1 Ego's older Generation

3.1.1. a Paternal Grandfather / Grandmother and maternal Grandfather/ Grandmother

Table No.3

Terms of Address	Paternal Grandfather		Paternal Grandmother		Maternal Grandfather		Maternal Grandmother	
	No	%	No	%	No	%	No	%
Kak deut	36	50.00						
kak	24	33.33						
Bardeut	12	16.67						
A it			60	83.33				
Buri a i			12	16.67				
kak deut					58	80.56		
kak					7	9.72		
Mama kak					7	9.72		
A it							72	100.00

The table above shows that most Assamese speakers address their paternal grandfather as 'kak deut ' which is widely used term in the Assamese speech community. Similarly, the terms 'kak ' and 'Bardeut ' are also used for one's paternal grandfather. For paternal grandmother, the most common term is ' A it '. 'Buri a i' is also used by few informants to address the paternal grandfather.

In Nepali both maternal and paternal grandparents are addressed as 'hajur buw ', 'hajur b '/hajur muw /hajur aam ; 'baje/bajai'.

In English, both paternal and maternal grandfathers and grandmothers are addressed in the same way.' Grandpa'/Granddad' and 'Grandma' are used to address grandfather and grandmother respectively, The terms ' Nana',' nanna' and ' nanny' are also used to address grandmother. In English both paternal and maternal grandfathers and grandmothers are addressed in the same way. Grandpa/Granddad and Grandma are used to address grandfather and grandmother respectively. The terms ' Nana' Nanna and Nanny are also used to address grandmother in English.

3.1.1.b Father and Mother

Table No. 4

Terms of Address	Father		Mother	
	No	%		
Deut	34	47.22		
Pit	24	33.33		
Pitri	7	9.72		
Papa	4	5.56		
Pitai	3	4.17		
M			34	47.22
A i			28	38.89
M tri			10	13.89

The table above shows that the most common terms for addressing father in the Assamese language is 'Deut ' used by 47.22% informants. Similarly, 'Pit ' is also widely used term which is used by 33.33 %

informants. The term Papa and Pit i, are also mentioned by some informants among which papa and pit i can be taken as the influence of English and Hindi respectively. Similarly, the most common terms for mother in Assamese are 'M ' and 'A i' by 47.22% and 38.89% respectively. The term 'Matri' mentioned by some informants can be taken as the influence of Hindi over Assamese.

In Nepali, mother is addressed as 'Aama' and father as 'Buwa'

English, on the other hand, has the terms 'Dad' 'Daddy' and ' father' which are used for father and ' mum' and ' mummy/mother' used for mother. Among these,' Dad' and mum are more common terms used for father and mother respectively.

3.1.1.c Step - father and Step – mother

Table No.5

Terms of address	Step father		Step - mother	
	No	%	No	%
Deuta	72	100.00		
M hi a i			36	50.00
M hi m			22	30.56
Khatini m			14	19.44

All informants have used the term ' Deut ' for their step - father which can be taken as the most widely used term for one one's step father. They do not used other terms for step - father saying that second marriage

of woman is prohibited in Assamese culture, so they have no idea about the term used for it. For step-mother 50 % informants have used the term 'M hi a i', 30.56% used the term ' Mahi ma' and 19.44% used the term 'Khatini m '.

In Nepali, people use the term 'Buwa' for step-father and 'Saniama'(2nd wife of father)/'Thuli Aama'(1st wife of father)

In English, the term ' dad' is used for one's step father. For one's step - mother, the term ' mum' is used. Similarly, English people also use ' FN' to address both their step - father and step - mother.

3.1.1.d Uncle and Aunt

Uncle refers to the brother of one's father on mother and the husband of one's aunt. Aunt refers to the sister of one's father or mother and the wife of one uncle. Several terms of address used for addressing one's uncle and aunt can be analyzed paternally and maternally in Assamese.

Paternally

(For uncle)

Father's brother: Khur , Kak ideu, and Uncle

Father's sister's husband: Peh

(For Aunt)

Father's brother's wife: Khuri, aunt

Father's brother's wife: Pehi

Maternally

(For Uncle)

Mother's brother: Mom i, M m

Mother's sister's husband: Mah

(For Aunt)

Mother's sister: M hi, m him

Mother's brother's wife: m mi

In this research, the term uncle has been included as father's brother, Mother's brother and mother's sister's husband and aunt has been included as father's brother's wife, mother's sister and mother's brother's wife.

Table No. 6

Terms of Address	Paternal Uncle		Maternal Uncle				Paternal Aunt		Maternal Aunt			
	Father's Brother		Mother's Brother		Mother's Sister's Husband		Father's Brother's wife		Mother's Sister		Mother's brother's wife	
	No	%	No	%	No	%	No	%	No	%	No	%
Khur	27	37.5										
Khur deu	14	19.4										
Dad ideu	9	12.5										
D iti	9	12.5										
FN khura/ kaka	9	12.5										
Uncle	4	5.5										
M m			54	75.0								
Mom i			12	16.6								
FN			6	8.33								
m m /mom i					72	100						
Mah							50	69.4				
Khuri							22	30.5				
Khurideu									72	100		
M hi											72	100
M mi												

Various terms are used in Assamese to address uncle and aunt. It has paternal and maternal distinction in addressing these kinship relations. Father's brother is addressed by 'khur ' which is widely used term. Another widely used term for this relation is 'khuradeu'. People also used the terms like 'daiti/dadaideu/etc. Some people use the term 'FN khur / FN kaka to address their uncle e.g.'Keshab khur /Keshab kak '.

The term "Uncle" used for addressing one's mother's brother is addressed by 'm m ' or ' FN m m ' in Assamese. Similarly, mother's sister's husband is addressed by the term 'mah '.

In Nepali, Father's elder brother is addressed by the term 'Thulo baba'/'ba' and younger brother as 'kaka'/'sano baba', 'sano buwa'. Similarly, mother's brother (both younger and elder) is addressed as 'mama'.

All the above mentioned titles used for uncle are addressed by 'uncle (T)' and 'uncle FN (TFN)' in English.

Like 'father's brother's wife and mother's brother's wife, i.e. aunt is also addressed by different terms in Assamese. Most informants have used the term 'khuri' for father's brother's wife which can be taken as the most widely used term. The term 'khurideu' is also widely used in Assamese community for addressing this relation. If one addresses his khura as 'Keshab khur ', then his wife is addressed as 'Keshab khuri'. Similarly, mother's sister is addressed by the kin title 'M hi' and mother's brother's wife is addressed by ' m mi'.

In Nepali, the term 'k ki'/' is used to address father's younger brother's wife. The term 'maili ama', 'saili ama', 'kaili ama' and 'kanchi ama' are also used specifically to address the father's younger brother's wife if more than one brother is in a family. The term 'thulu ama' is used to address father's elder brother's wife. Similarly, 'maiju' is used to address mother's brother's wife.

In English, aunt is addressed by the kin titles 'aunt', or' kin title FN'

3.1.2 Ego's Own Generation

3.1.2.a Husband and Wife

Table No.7

Terms of Address	Husband		Wife	
	No.	%	No.	%
Heri	34	47.22		
Heri +Son's/daughter's name	24	33.33		
sw mideu	9	12.50		
Sw mi	5	6.95		
Her			43	59.72
sons '/daughter's name+ra+m			24	33.33
Patni			5	6.95

In the Assamese language, wives do not address their husband by their name which can be taken only as the linguistic consequence of taboo. Instead of uttering their husband's name, they use other linguistic constructions devoid of any pronominal force or which have no reference to the name of person addressed e.g '(heri)'. Similarly to avoid their names, husbands and wives usually depend on 'teknonymy'. They address each other by referring to their son's/ daughter's name. For example 'Tapanara deut ' to address one's husband and ' Tapanara m ' to address one's wife whose son's name is Tapan. The terms 'sw mideu' and 'sw mi ' are usually used in written language like in letter writing to address one's husband by wife. People also use the linguistic construction

'her + son/daughter's name' for addressing one's wife by husband and 'heri'+ son/daughter's name' for addressing one's husband by wife which is very common in Assamese society. Some informants used the term 'patni' over the influence of the Hindi language.

In Nepali, the terms 'sriman, pati, logne' are used to address husband and 'srimati,patni, swasni' are used to address wife. Like Assamese, Nepali husband and wife do not utter their names but use their children's name e.g. Ram ki Ama to address one's wife whose child's name is Ram.

In English, husband and wife address each other mostly by their FN. They also use the terms 'dear' or 'darling' or 'honey' to address each other.

3.1.2.b Brother and Sister

Table No.8

Term of Address	Elder Bro by younger Bro.and Sis.		Elder sis.by younger Bro. and Sis.		Younger Bro.by Elder bro and Sis.		Younger sis by elder Bro.and sis	
	No.	%	No	%	No.	%	No.	%
D ngar d d	21	29.17						
Kak ideu	21	29.17						
D ngar kak ideu	10	13.89						
Barkakaideu	10	13.89						
D d	5	6.94						
FN+d	5	6.94						
B ideu			59	81.95				
D ngar b ideu			7	9.72				
FN+B			6	8.33				
Bhaiti					54	75.0		
Bh i					7	0		
Khuntu					6	9.72		
B b t					5	8.33		
Bhanti						6.95	65	90.28
Bhani							7	9.72

The terms 'danger dada' and 'kak ideu' are most widely used for elder brother and B ideu for elder sister. The terms like 'd nagr kak ideu', barkak ideu' and 'd d ' are also used to address elder brother. 'B ideu', 'D ngar b ideu' are used to address elder sister. People also used the term 'b ' after the FN to address elder sister. These terms are widely used in

Assamese community. The terms 'Bh iti' and 'Bhanti' are widely used to address younger brother and sister respectively. 'Khuntu'/'b b t ' for younger brother and 'bhani' for younger sister are used only to particularize them instead of using their 'FN'. Sometimes the adjectives 'D ngar/ Saru' are used for the eldest/ youngest siblings (brother and sister). The use of 'FN' is also widely used for both one's younger brother and sister. Younger brother is addressed by the endearment 'khuntu', 'b b t ' as well.

In Nepali, elder brother is addressed as 'Dai/daju and younger brother as 'Bhai'. 'Didi' and 'Bahini' are the term used for elder sister and younger sister respectively.

In English, on the other hand, People use 'FN' to address both their elder and younger siblings.

3.1.2.c Brother - in - law and Sister -in-law

Brother - in-law here includes the younger brother of one's husband (dewur), brother of one's wife (Barjan), husband of one's sister (Jow i) and wife's sister's husband (Kh hu). Similarly, sister -in -law includes elder brother's wife (Nabou) sister of one's husband (Nanad), wife's elder sister (jekh hu) and wife' younger sister (Khulkh li).

Table No. 9

Terms of Address	Brother-in-law								Sister-in-law							
	dewarek		Barjan		Jow i		Kh hu		Nabou		nanad		Jekh hu		Khulk h li	
	No	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No	%
Dewur	72	100														
Barjan			72	100												
Jow i					72	100										
Kh hu							72	100								
Nabou									33	46						
Buw riyek									13	18						
Bou									23	32						
Boudeu									3	4						
Ja													43	60		
B ideu													29	40		
Nanad											46	64				
Bhanti											21	29				
Nanda											5	7				
Khulkh li															10	13

In Assamese, husband's younger brother is addressed by the terms ' FN' or ' nick name' put by sister - in -law (Nabau). He is also addressed by the kin-title 'dewur' or by using his ' FN'. Wife's elder brother is addressed by ' barjan ' and her younger brother is addressed by the term ' FN' or 'nick name'. Sister's husband is addressed by the terms ' Jow i' or ' bhen '. There seems caste wise distinction in using these terms. Wife's sister's husband is addressed by the kin-title ' kh hu'.

In Nepali, the term like 'jowai' (daughter's husband/younger sister's husband), 'bhinaju'(elder sister husband), 'jethaju'(husband's elder brother), 'dewar'(husband's younger brother), 'sadu'(wife's sister's husband), 'jethan'(wife's elder brother) and 'salo'(wife's younger brother) are used to address brother-in-law.

In English, on the other hand, has only one concept ' brother - in - law for the above kin- titles of Assamese and English. People address their ' brother -in-law' by their FN.

Similarly, English people address their sister - in -law by FN but Assamese have different concepts for it and they are addressed by several terms. In Assamese, for addressing one's elder brother's wife (nabau), the terms 'nabau / bou/ buw riyek/boudeu are used. For husband's elder sister, the term 'jekhahu' is used and for his younger sister the term 'nanad' is used. For wife's elder sister, people use the terms like 'ja' and 'b ideu' in Assamese community. For wife's younger sister, the terms FN or 'khulkh li' are used. On the other hand the term'sali'(wife's younger sister), 'jethi sasu'(wife's elder sister),'bhauju'(husband's elder brother's wife) and 'buhari'(son's wife) are used for sister in-law in Nepali.

3.1.3. Ego's Younger Generation

3.1.3.a Son, Daughter, Step - son and step - daughter

Table No. 10

Terms of Address	Son		Daughter		Step-son		Step - daughter	
	No.	%	No.	%	No.	%	No.	%
Putra	21	29.17						
B sh	15	20.83						
B p	12	16.67						
Put i	9	12.50						
Khun	6	8.33						
Khuntu	4	5.56						
B b tu	3	4.17						
FN	3	4.17						
A ijani			31	43.06				
Ji			21	29.17				
A iti			6	8.33				
Putri			5	6.94				
M jani			5	6.94				
Khunjani			4	5.56				
Putra					36	50.00		
Put i					13	18.06		
Putek					9	12.50		
Khun					7	9.72		
FN					7	9.72		
Ji							29	40.28
Putri							15	28.83
A iti							7	9.72
A ijani							7	9.72
B b tu							7	9.72
Khunjani							7	9.72

The table above shows that the term 'putra', 'put i', 'khun/khuntu' are used to address one's son as well as step-son and the term 'A ijani'/'Ji'/'A iti'/'putri' and khunjani are widely used to address one's daughter as well as step -daughter in Assamese community. For addressing one's son, 'b sh '/'b p are also used. Similarly, to address one's daughter, the terms 'm jani'/ 'khunjani' are used. 'B b tu' is a common term used as endearment both for son and daughter. Some informants used FN to address their son and daughter.

In Nepali the term 'chhora/putra' and 'chhori/putri' are used to address son and daughter respectively.

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

3.1.3.b Son - in- law and Daughter -in-law

Table No.11

Terms of Address	Son-in-law		Daughter-in-law	
	No	%	No.	%
Jow i	39	54.17		
Jow yek	14	19.44		
Jow ib bu	13	18.06		
FN	6	8.33		
Buw ri			58	80.56
Pobuw ri			7	9.72
Buw riyek			7	9.72

The kinship terms used for son-in-law in Assamese is 'jow i' and for brother-in-law is 'bhena' is addressed by 'Alahi'. Daughter-in-law on the other hand is addressed by 'buw ri', pobuw ri and buw riyek. Sometime she is also addressed by her child's name e.g. 'rajanar m ' for a woman whose son's name is 'Rajan'.

In Nepali, son-in-law and daughter-in-law are addressed by the term 'jowai' and 'buhari' respectively.

In English, son-in-law and daughter-in-law are addressed by their FN.

3.1.3.c Nephew and Niece

Nephew refers to the son of one's brother or sister and niece refers to the daughter of one's brother or sister. In Assamese, several kinship terms are used for nephew and niece.

Brother's son: bhatij (for male siblings)

Sister's Son: bh gin (for male siblings)

Brother's Daughter: bh tiji (for female siblings)

Sister's Daughter: bh gini (for female siblings)

Table No.12

Terms of address	Brother's son		Sister's son		Brother's daughter		Sister's daughter	
	No	%	No	%	No	%	No	%
Bhatij	65	90.28						
FN	7	9.72						
Bh gin			65	90.28				
FN			7	9.72				
Bhatiji					65	90.28		
FN					7	9.72		
Bh gini							65	90.28
FN							7	9.72

In Assamese, the son of one's brother is addressed by 'bhatija' by both male and female siblings. Sister's son is addressed by 'bh gin' by both male and female siblings. Brother's daughter is addressed by 'bhatiji' by both male and female siblings whereas sister's daughter is addressed by the term 'bh gini' by both male and female siblings. The above terms are widely used in Assamese community. A very few people used FN to address their nephew and niece.

In Nepali, the term 'bhatija' and 'bhatiji' are used to address nephew and niece. 'Bhanja' and 'bhanji' are the terms used to address sister's son and daughter respectively. In English, people usually use the term FN to address their nephew and niece.

3.1.3.d Grandson and Grand daughter

Table No. 13

Terms of address	Grandson				Grand daughter			
	By paternal grand-parents		By maternal grand-parents		By Paternal grandparent s		By maternal grandparents	
	NO	%	No	%	No	%	No	%
N ti	48	66.66						
Pun ti	12	16.67						
FN	12	16.67						
N ti			48	66.66				
Pun ti			12	16.67				
FN			12	16.67				
N tini					48	66.66		
Pun tini					12	16.67		
FN					12	16.67		
N tini							48	66.66
Pun tini							12	16.67
FN							12	16.67

There is no distinction in addressing grandson and grand daughter by paternal and maternal grandparents in English but distinction is highly available in Assamese. Paternal grandparents address their grandson by n ti/pun ti or FN. Similarly, they address their grand daughter by the

terms n tini/pun tini or FN. Likewise, maternal grandparents use the same terms for their grand son and grand daughter as paternal grandparents addressed.

Like Assamese, Nepali uses the term 'n ti/pan ti' or FN for grandson and 'n tini/pan tini' or FN for grand daughter.

In English, grandchildren are addressed only by their FN.

3.2 Terms of Address for Social Relations

Language is used in society to establish social relationship. People in a society use the terms of address according to the system of that society. Terms of address are used regarding the age, sex, relationship and status of the addresser and addressee. Using inappropriate terms of address is sometime offensive and rude and it can also break the communication. The researcher, here, has included the address terms used for some social relations, which are presented below.

3.2.1 Terms of Address for Friends

Table No.14

Terms of Address	A Close Friend		A Male Friend		A Female Friend		Married Friend (Female)		Married Friend (male)	
	No.	%	No.	%	No.	%	No	%	No	%
'O' FN	48	67.7								
Priya	10	13.9								
Bandhu/b ndhabi	9	12.5								
Nick name	5	6.9								
'O' FN			52	72.2						
FN Bandhu			20	27.8						
'O' FN					52	72.2				
B ndhabi					18	25.0				
'Maramar' FN					2	2.8				
'O' FN							50	69.4		
Her FN							20	27.8		
'Maramar' FN							2	2.8		
'O' FN									48	66.7
Her FN									24	33.3

The table above shows that friends mostly address each other by the first name. 'Bandhu' is also used for male friend by a male friend and 'B ndhabi' is used by a female to her female friend. Though there is no difference to address married and unmarried friends, the term 'her ' is sometimes used before FN to address both male and female married friends. The term 'priya bandhu/ Maramar bandhu and 'priya

b ndhabi/maramar b ndhabi' are used during letter writing to address male and female friends respectively.

In Nepali, friends are addressed by their nick name or FN or by adjectives 'priya' and 'pyari'.

In English, FN is used like Jennifer, short name (jen) or nick name or diminutive form (Jennie).

3.2.2 Terms of Address for Strangers

In our social context, we not only communicate with our relatives and friends but also with some strangers for whom we don't know appropriate address terms. To cope with such situations, we have to be familiar with the terms used for strangers if we want to communicate with them. Addressing strangers in Assamese speech community depends upon the age, sex and status of both the addressor and addressee.

3.2.2.1 Old man, Old woman, Young man, Young woman

Table No.15

Terms of Address	Old Man		Old Woman		young Man		Young Woman		Child	
	No.	%	No.	%	No.	%	No.	%	No.	%
'O' kak	50	69.4								
'O' kak deut	8	11.1								
'M naniya deut	8	11.1								
"O'b b	6	8.3								
'O'a it			52	72.2						
M			13	18.1						
M naniya a it			7	9.7						
'O'd d					42	58.3				
Bh iti					18	25.1				
Dek lar					6	8.3				
Priyasushriyuvak					6	8.3				
'O' baideu							42	58.3		
'O'bhanti							18	25.1		
Khuw lijani							6	8.3		
Priyasushriyuvati							6	8.3		
'O'm in									30	41.7
Bh iti									12	16.8
Lar tu									6	8.3
Pun kan									6	8.3
B b									6	8.3
Kesuw									6	8.3
Puw li									6	8.3

In Assamese, different kin-titles are used to address strangers. The 'O+ kak ' is the widely used term for an old man in Assamese society. The terms like 'O' kak deut ', 'M naniya deut ' and 'O'b b ' are not so widely used. The terms like O + aaita is mostly used to address an old woman. Sometimes 'M ' and 'm naniya a ita' are also used to address an old woman. A young man if seems older than the addressor, the term 'O d d ' and if seems younger than the addressor, the term 'bh iti' is widely used. Similarly, a young woman if seems older than the addressee, the term 'O baideu' and, if seems younger than the addressee, the term 'bhanti' is widely used in Assamese community. 41.67% informants used the term 'O m ina' to address a child irrespective of sex. If the child is a male one, they address him as 'bhaiti', 'laratu', 'punakan'. 'Baba', 'kesuwa', 'puwali' are other terms to address a child irrespective of sex.

In Nepali the term like 'A ba'/A baje' is used to address unknown old man and 'A ama'/ 'A bajai' for old woman. Similarly, 'A dai' and 'a didi' are the term used to address a young man and a young woman respectively. 'Nani', 'ketaketi' and 'bacha' are the terms used to address a child.

In English, on the other hand, people don't use kin-title to address a stranger. They use the phrase excuse me to address an old man, young man, old woman, young woman or child. They also use 'excuse me sir' and 'excuse me maam' respectively for male and female, if they are older than the addressor. They address a child simply by saying hello.

3.2.3 Terms of Address for Teachers and Students

In educational institutions, teachers and students have to interact with each other as well as among themselves to know the appropriate terms of address to conduct the interaction smoothly.

Addressing male teacher by student, Female Teacher by Student, Teacher by Teacher, Student by teacher, Teacher by head Teacher and head Teacher by Teacher are presented below.

Table No.16

Terms of Address	Male teacher by Students		Female Teacher by student		Teacher by teacher		student by teacher		Teacher by head teacher		Head teacher by teacher	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
S r	50	70										
Subject+s r	9	12										
FN+s r	9	12										
'M naniya'+Title+s r	3	4										
khikhyak mahodaya	1	1										
B ideu			50	69								
FN+b ideu			10	14								
'Subject'+b ideu			10	14								
M naniya khikhyayatri			2	3								
Heri srijut					36	50						
Mahodaya					14	19						
FN+ s r					10	14						
Heri s r					8	11						
Priya khahakarmi					4	6						
FN							35	49				
Her +FN							35	49				
Priya+ FN							2	2				
Heri srijut									43	58		
Mah khaya									14	19		
FN									8	11		
Priyakhikhyakarmibrindha									7	10		
Heri mahodaya											36	50
Mah khaya											14	19
S r											7	10
Pradh n mahodaya											13	18
M naniya pradh n											2	3
khikhyak mahodaya												

In Assamese, male teachers are addressed by 'S r', 'khikhyak' and female teachers are addressed by 'b ideu', 'khikhyayatri' by student. Students also address their teacher by the subject they teach e.g if a teacher teaches science then the students address him or her by 'science sar or science b ideu' for male and female teacher respectively. Though they pronounce as 'S r' it is not other than 'Sir'. They also used FN + 'S r' / FN+ 'B ideu' to address male and female teacher respectively. The term 'M naniya khikhyak'/'Khikhyak mahodaya' for male teacher and 'm naniya khikhyayatri' for female teacher are used during application writing and address them while conducting a meeting or invitation in any occasion. In Nepali, the terms like 'sikshyak', 'guru' and 'sir' are used to address male teacher and 'Sikshika', 'guru aama', 'Miss' are used for female teacher.

In English, On the other hand, both male and female teachers are addressed mostly by TLN .For e.g. Mr. Brown for male teacher and miss/Mrs. Green for female teacher. Simply T is also used to address teachers.

Likewise, a teacher mostly uses the terms 'Heri srijut'/'mah khaya' to address another teacher in Assamese and the terms FN or TLN is used to address a teacher by another teacher in English. Most Assamese informants had used the term FN for addressing a student by a teacher. Some informants had also used the terms 'Priya FN' for addressing a student by a teacher.

In Nepali, A student is addressed by the term 'bidyarthi', 'chhatra' and 'FN' by a teacher. In English a teacher uses FN to address a student.

In Assamese, a head teacher is addressed by the terms Heri mahodaya/mahakhaya/ sar by a teacher.

In Nepali, a head teacher is addressed by the terms Pradhan sikshyak/head sir by a teacher.

Both head teacher and teacher use FN or TLN to address each other in English.

3.2.4 Terms of Address for Professionals (Doctor/Nurse/Judge/officers)

Table no. 17

Terms of Address	Doctor		Nurse		Judge		Officer	
	No	%	No	%	No	%	No	%
D ktar Mahodaya	39	54.17						
D ktar s h b	14	19.44						
S r	7	9.72						
Mahodaya	6	8.33						
Chikitsak	6	8.33						
N rse b ideu			50	69.44				
sister			7	9.72				
B ideu			14	19.44				
Priya n rse			1	1.39				
Bisar dhipati					43	59.72		
Mah khaya					8	11.11		
S r					7	9.72		
Ny y dhish					7	9.72		
M naniya ny y dhish					7	9.72		
Mahodaya								
Mah khaya							50	69.44
M naniya mahodaya							8	11.11
Afis r							7	9.72
Bikhay							7	9.72

Most informants have used the term 'd ktar Mahodaya' and 'd ktar s h b' for addressing a doctor. Some informants have also used the term 's r/mahodaya' and 'chikitsak' to address him. Like Assamese, a doctor is addressed by 'd ktar s h b' in Nepali. In English a doctor is addressed by Doctor or Dr. LN.

For addressing a nurse, Assamese speakers use the terms 'n rse b ideu', 'b ideu', 'n rse', 'sister' for which key term nurse is used in English. 'Sister' and 'nurse' are the terms used to address a Nurse in Nepali as in Assamese. Similarly, to address a judge, the terms 'bisar dhipati', 'mah khaya', 's r', 'm naniya ny y dhish mahodaya', 'ny y dhish' is used in Assamese for which the term Your Honour (in American or My Lord in Britain) is used in English and 'Nyayadhish' in Nepali. An officer is addressed by 'mah kh ya', 'm naniya mahodaya', 'afish r', 'bikh y ' in Assamese and 'h kim s h b/'Sir' in Nepali. The term sir or officer is used for addressing him in English.

3.2.5 Terms of Address for Prime Minister, Minister, King, Queen

Terms of Address	Prime minister		Minister		King		Queen		prince		Princess	
	No	%	No	%	No	%	No	%	No	%	No	%
Pradh nmantrideb	42	58										
Mahodaya	8	11										
S r	8	11										
Pradh nmantri	7	10										
Sam naniya	7	10										
pradh nmantri												
d ngariy												
Mantri mahodaya			50	69								
M naniya mantri			8	11								
S r			7	10								
mantri			7	10								
Mah r j					64	89						
R jan					8	11						
Mah r ni							64	89				
Kunwari							8	11				
RaJkum ri									43	60		
Rajkunwari									21	29		
Sudarkhini Rajkum ri									8	11		
R jputra											36	50
R jkum r											21	29
R jput											8	11
Priyayubaraj											7	10

In Assamese, Prime Minister is addressed by 'pradh n mantrideb', 'mahodaya', 's r', 'pradh n mantri', 'sam naniya pradh nmantri d ngariy' and minister is addressed by 'mantri mahodaya', 'm naniya mantri', 'mantri' and 's r'. In Nepali 'pradh n mantri' is the widely used term for Prime minister.

In English, Prime Minister is addressed by Mr Prime Minister and Prime Minister and Minister is addressed by Mr. Minister.

The table above shows that the Assamese informants use the terms 'r jan' and 'maharaj' to address the king and 'mahar ni' and 'kunwari' to address the queen. In Nepali 'maharajadhiraj/raja' and 'bada maharani' are the terms used to address king and queen respectively. In English, on the other hand, both king and queen are addressed by, 'Your majesty'.

A prince is addressed by 'r jputra', 'r jkumar', 'r jput' and 'priya yubraj' and a princess is addressed by 'r jkum ri', 'r jkunwari' and 'sundersini r jkunwari'. In Nepali 'yubarajdhiraj' and 'yuvar gyi' are the terms to address prince and princess respectively. In English, both prince and princess are addressed by your Highness.

3.2.6 Terms of Address for other Members in Society (Ploughman, Cowboy and Landlord)

3.2.6.a Ploughman, Cowboy and Landlord

Table No. 19

Terms of Address	Ploughman		Cowboy		Landlord	
H luw	72	100.00				
Garakhiy			72	100.00		
Jamind r					36	50.00
Jamind rb bu					28	38.89
Bhusw mi					8	11.11

A ploughman is addressed by the term 'h luw '. Similarly, a cowboy is addressed by the term 'garakhiy ' or by his FN and a landlord is addressed by 'jamind r', 'jamind r b bu' and 'bhusw mi'.

In Nepali 'Hali', 'Gothalo' and 'jamindar babu' are the terms used to address ploughman, cowboy and landlord respectively.

In English, on the other hand, a ploughman, cowboy and a landlord are addressed by 'FN'. A landlord is also addressed by 'TLN' in English.

3.2.6.b 'G onbur ', 'Ghatak' and G duwan'

These are the widely used concepts in the Assamese language for which the equivalent concepts are not found in English community. The terms of address used for them are given below:

Table No. 20

Terms of Address	Gaonbura		Ghatak		Gaduwan	
	No.	%	No.	%	No.	%
G onbur	28	38.89				
G onbur	28	38.89				
d ngariy	8	11.11				
Manyabar	8	11.11				
M naniya						
mah khaya			36	50.00		
Ghatak			29	40.28		
Bib ha prast bk ri			7	9.72		
kataki					70	97.22
G duw n/FN					2	2.78

The above table shows that these unique concepts are also addressed by different terms in Assamese speech community. To address 'g onbur ' (person of the house considered to be having higher status in the village), informants have use the terms 'g onbur ', 'gaonbur d ngariy ', 'm nyabar' and 'm naniya mah khaya'. Similarly, to address 'ghatak' (person who brings marriage proposal in the bride's/bridegroom's home), they use the terms 'ghatak', 'bib ha prast bk ri' and 'kataki' and to address 'g duw n' (the person who handles the bullock-cart), they use the terms 'g duw n' and 'FN'. In Nepali 'lami' is the term for a person who brings marriage proposal in the bride's/bridegroom's home.

CHAPTER FOUR

3. Findings, Recommendations and pedagogical Implications

3.1 Findings

On the basis of the analysis and interpretation of data collected from seventy-two native speakers of the Assamese and its comparison with the terms of address used in the English and Nepali, the following findings have been stated:

1. The Assamese language is found to be the richest language in terms of address among the Nepali and English language.
2. Like the Nepali language most of the kinship terms of Assamese are used in addressing people but only a few kinship terms are used as address terms in English. Only ascending generation receives title and FN in English usually addresses others.
3. Terms of address used in English and Assamese and Nepali are greatly different to each other with some similarities.
4. Many kinship terminologies are used both for referring to an individual and for addressing him in Assamese and Nepali but only a few kinship terminologies are used for both of the above functions in English. e.g. the kinship terms 'Khur deu', 'kak ', etc are used for both referring and addressing to them in Assamese and 'K k ',and 'm m ' in Nepali. In English, the kinship terms 'uncle' seems to perform both of these functions.

5. English people can address their step-father by their FN but Assamese and Nepali people never address them by their FN.
6. Assamese and Nepalese wives mostly depends on 'teknonymy' to avoid uttering her husband's name as uttering one's husband's name is regarded as religious violation of social and family norms and values. Besides, it is considered as a great sin in Assamese and Nepali community.
7. Though Assamese and Nepali speakers use FN to address their younger brother and sister, they do not address their elder siblings by their FN but FN is common for addressing one's younger and elder siblings in English.
8. In Assamese, the terms 'heri' and 'her ' are used to create attention of the people. On the other hand, 'O', 'Oae' are used in Nepali. Such terms are not found in the English language.
9. Paternal and maternal distinction is not important in English terms of address but this distinction is very important in the Assamese and Nepali language.
10. Even strangers are addressed by kinship terms in Assamese and Nepali but English people use the phrase 'Excuse me' to address strangers.
11. Terms of endearment like 'sunjani', 'khuntu', 'a ijani', 'b b tu', 'm jani' are widely used for addressing one's younger generation in Assamese. Similarly, the terms like 'sanu', 'kalu', 'bhunte' are used in Nepali language as the terms of endearment.

12. TLN or TFN in English is used as LNT or FNT in Assamese and Nepali.
13. English students address their teacher by T or TLN whereas Assamese students address their teacher by subject (which the teacher teaches in the school) s r, 'mah khaya' for male teacher and 'b ideu' and 'subject +b ideu'. Similarly, students are addressed by FN, LN, or T in Assamese and Nepali.
14. English speakers use the terms 'Your Majesty' and 'Your Highness' respectively to address their king/queen and prince/princess. Assamese and Nepali, on the other hand, have many terms to address these people. Assamese speakers address their king by 'r jan' and 'mah raj'; queen by 'mah rani' and 'kunwari'. Similarly, prince is addressed by 'r jputra', 'r jkumar', 'r jput' and 'priya yubaraj' and princess is addressed by 'r jkum ri', 'r jkunwari', or 'khudersini r jkum ri'. Nepali speakers use the term 'Maharajdhiraj' for king and 'Bada maharani' for queen.
15. The professionals like doctor, judge and officer are usually addressed by T plus mahodaya/mah khaya in Assamese. Doctor is also addressed by 's h b', 's r', 'mahodaya' and 'chikitsak'; judge by 'bisar dhipati', 's r' and 'ny y dhish' and officer by 's r', 'afis r', 'bikhay ' in Assamese. The Nepali language has also many terms to address to the above people. English, on the other hand, uses the terms T or TLN for addressing them.

16. Mutual TLN in English and 'her plus FN' in Assamese are most commonly found between newly introduced adults.
17. The unique concept like 'g onbur ', 'ghatak' and 'g duw n' are also addressed by different address terms in Assamese. They are addressed by 'g onbur ' or 'm naniya g onbur d ngariy ', 'ghatak' or 'bib hprast bk ri' and 'g duw n' respectively. On the other hand, the Nepali language has the terms 'adyakshya' 'lami' and gadi tanne' for those above terms respectively. The English language lacks equivalent concepts for these and hence has no address terms for them.

4.2 Recommendations and Pedagogical Implications

On the basis of the findings mentioned above, the following recommendations are made for the appropriate use of the terms of address:

1. As there is no one to one correspondence between each and every English, Nepali and Assamese terms of address, it can create difficulty for English student learning Assamese and Nepali and vice versa. So, the major teaching focus should be given on the points of differences among these three languages.
2. English speakers learning Assamese should be taught the terms 'dad ideu/kak ideu' and 'b ideu/b ' to address elder brother and sister respectively. Similarly the terms 'bh iti/khuntu' and 'bhanti/sunjani' should be taught respectively for addressing younger brother and sister. Likewise, Assamese and Nepali speaker learning English should be made aware that only FN can be used for addressing both elder and younger siblings in English.
3. Assamese and Nepali speakers learning English should be made aware that English husband and wife address each other by their first name. Similarly, English speakers learning Assamese should be taught that addressing husband by FN is regarded as a sin in these culture so instead of addressing name, a husband is addressed by a reference to the name of his son/daughter.
4. English speakers learning Assamese and Nepali should be taught Assamese and Nepali kin-titles showing paternal and maternal distinction. Similarly, Assamese and Nepali speakers

learning English should be clarified that paternal and maternal distinction is less important in English.

5. Assamese and Nepali speakers should be suggested to use the phrase 'Excuse me' to address strangers and English speakers should be taught different kin-titles like 'deut ', 'd d ', 'bh iti' and others used to address strangers according to the age, sex and status of the addresser and addressee.
6. English speakers learning Assamese should be suggested to use the term 'T' + 'Mah khay ' / 'T'+ 's h b' to address professionals like doctor, judge or officer. Similarly English speakers learning Nepali should be suggested to use the term 'T' + 'sir' / 'T'+ 's h b' to address professionals. English learning Assamese speakers should be taught the terms 'T or TLN' to address them.
7. English speakers should be taught the unique Assamese concepts like 'G onbur ', 'Ghatak ' "G duw n' and address terms used for them.
8. The teacher should teach these terms of address creating meaningful situations and using suitable language games.
9. Text-book writers should also compose books highlighting the terms of address of these languages so that students do not face any complexity in initiating a conversation.

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APPENDIX-1

The various languages and their no. of Speakers according to population census 2001

(I) Indo- Aryan Family:

S.N.	Languages	Population
1.	Nepali	11053255
2.	Maithili	2797582
3.	Bhojpuri	1712536
4.	Tharu (Dagaura/ Rana)	1331546
5.	Awadhi	560744
6.	Urdu	174840
7.	Rajbansi	129829
8.	Hindi	105765
9.	Danuwar	31849
10.	Bangla	23602
11.	Marwari (Rajsthani)	22637
12.	Manjhi	21841
13.	Darai	10210
14.	Kumal	6533
15.	Bote	2823
16.	Panjabi	1165
17.	English	1037
18.	Churauti	408
19.	Maghi	30

(II) **Tibeto- Burman Family :**

S.N.	Languages	Population
1.	Tamang	1179145
2.	Newar	825458
3.	Magar	770116
4.	Bantawa	371056
5.	Gurung	338925
6.	Limbu	333633
7.	Sherpa	129771
8.	Chamling	44093
9.	Chepeng	36807
10.	Sunuwar	26611
11.	Thami	18991
12.	Kulung	18686
13.	Dhimal	17308
14.	Yakkha	14648
15.	Thulung	14034
16.	Sangpang	10810
17.	Khaling	9288
18.	Thakali	6441
19.	Chhantyal / Chhantel	5912
20.	Tibbetan	5277
21.	Dumi	5271
22.	Jirel	4919
23.	Puma	4310

24.	Dura	3397
25.	Meche	3301
26.	Pahari	2995
27.	Lepcha/ Lapcha	2826
28.	Bahing	2765
29.	Raji	2413
30.	Hayu	1743
31.	Byangshi	1734
32.	Ghale	1649
33.	Chhiling	1314
34.	Lohorung	1207
35.	Chinese	1101
36.	Mewahang	904
37.	Kaike	794
38.	Paute	518
39.	Tilung	310
40.	Jero / Jerung	271
41.	Lingkhim	97
42.	Koche	54
43.	Dzonkha	9
44.	Chhintang	8
45.	Mizo	8

(III) Austro - Asiatic Family:

S.N.	Languages	Population
1	Sauthali	40260

(IV) Dravidian Family:

S.N.	Languages	Population
1	Jhangar / Dhangar	28615

APPENDIX-2

(Interview Questionnaire)

Name.....Age.....

Address.....Sex.....

Academic qualification.....Occupation.....

Please only write the terms of address in your answer

1. How are the following persons addressed in your family?
 - a. Elder brother by younger sister.....
 - b. Younger brother by sister.....
 - c. Elder sister by brother.....
 - d. Younger sister by Elder brother.....
 - e. Younger brother by elder brother.....
 - f. Elder brother by younger brother.....
 - g. Husband by wife.....
 - h. Wife by husband.....

2. How do you address the following relatives?
 - a. Your sister-in-law.....
 - b. Your sister-in law.....
 - c. Your sister-in-law.....
 - d. Your sister-in-law.....

- e. Your brother-in-law.....
- f. Your brother-in-law.....
- g. Your brother-in-law.....
- h. Your brother-in-law.....

3. Which address terms are used for them?

- a. For one's mother.....
- b. For one's father.....
- c. For one's step-mother.....
- d. For one's step-father.....
- e. For one's paternal grandfather.....
- f. For one's paternal grandmother.....
- g. For one's maternal grandfather.....
- h. For one's maternal grandmother.....
- i. For one's maternal uncle.....
- j. For one's maternal uncle named Rajiv.....
- k. For one's maternal aunt.....
- l. For one's maternal uncle.....
- m. For one's maternal aunt.....
- n. For one's paternal uncle.....
- o. For one's paternal aunt.....

- p. For one's uncle named Kesab.....
4. How are the following persons addressed in your language?
- a. Son by father.....
- b. Daughter by father.....
- c. Son by mother.....
- d. Daughter/Son by stepmother.....
- e. Son-in-law by mother-in-law/father-in-law.....
- f. Daughter-in-law by mother-in-law/father-in-law.....
- g. Nephew by uncle.....
- h. Niece by uncle.....
- i. Nephew by aunt.....
- j. Nephew by maternal uncle.....
- k. Niece by Maternal uncle.....
- l. Niece by maternal aunt.....
- m. Nephew by maternal aunt.....
- n. Grandson by grandfather.....
- o. Grandson by grandmother.....
- p. Granddaughter by grandfather/grandmother.....
- q. Grandson by his grandfather/grandmother.....
- r. Granddaughter by grandfather/grandmother.....

5. You want to address the following stranger but you don't know terms to address him/her. How do you address him/her?
 - a. The stranger is an old man.....
 - b. The stranger is an old woman.....
 - c. The stranger is a young man.....
 - d. The stranger is a young woman.....
 - e. The stranger is a child.....

6. How do you address your friend?
 - a. To your close friend Poonam.....
 - b. To your friend Prakash.....
 - c. To your friend Ankita.....
 - d. To your unmarried friend Kopila.....
 - e. To your married friend Amir.....

7. How are the following members addressed in the School?
 - a. A student to a teacher named Manjeeta Deka?.....
 - b. A teacher to a teacher.....
 - c. A student to a female teacher.....
 - d. A teacher to a student named Tapan Neog.....
 - e. A teacher to headmaster.....
 - f. A headmaster to a teacher.....

8. How are the following persons addressed in your community?
- | | |
|------------------|---------------------|
| a. Doctor | b. Judge |
| c. Nurse..... | d. Officer..... |
| e. King..... | f. Queen..... |
| g. Prince..... | h. Princess..... |
| j. Minister..... | k. Prime minister.. |
9. How are the following persons addressed in your society?
- i. Person of the house considered to be having higher status in the village.....
 - ii. Person who brings marriage proposal in the bride's/bridegroom's home.....
 - iii. The Ploughman.....
 - iv. The Cowboy.....
 - v. Landlord.....
 - vi. The person who handles the Bullock-cart.....

This is the end of questionnaire

Thank you very much for your kind information