Chapter I

INTRODUCTION

1.1 General Background

Language is a means of human communication through which we express our likes and dislikes, ideas and emotions, believes and doubts, wants and attitudes, desire, feelings etc. It is the unique property, which plays a vital role to differentiate human beings from other animals. It is primarily a pragmatic phenomenon and a symbolic instrument used for communicative purpose. So, it is the greatest accomplishment of human civilization.

There are many languages in the world that are used for communication and no one has yet fixed the exact number of languages spoken in the world. No one can believe the existence of human civilization without language. Language is not only personal phenomenon but social phenomenon as well because it is affected by people, social ethnicity and geographical boundaries. We can compare human beings with other species in terms of the language they possess to communicate with one another. People used different kinds of tools to fulfill their communicative needs. That means there is not only one language spoken in the universe. So many languages are spoken, among them some are widely used, some are narrowly used, some are on the process of extinction and some are already dead.

1.1.1 The English Language in Nepal

It is believed that more than, 6000 distinct languages are used in the world. Among them English is the most widely used language today because it has gained the status of international language. It is the most dominate language in almost all areas, e.g. trade, mass media, education, international diplomacy, science and technology, politics, economics, medicine and so on.

The English language is used as lingua franca among the speakers of different languages. In Nepal it is taught from grade one to the 12th grade in all educational institutions. It is taught as a compulsory and optional subject at campus level.

Nepal is a country of linguistic diversity. There is no doubt that Nepal is multiracial, multi religious, multicultural and multilingual country. There are more than ninty –two languages spoken in Nepal (CBS Report 2002) most of the living languages do not have their own written scripts, they have only spoken forms. English plays an important role in the academic field of Nepal. It has become an inevitable source of knowledge, for non-native speakers because most of the important books of the world are written and translated in English. The age of scientific discoveries and development in English is the gateway to knowledge. Thus, English is the language of higher education, mass media, business and diplomacy in Nepal as well. We need English to make links with the countries in the world. Teaching English language was started for the first time at Darbar High School in 1853 in Nepal. Now it is given a great importance in education. We need English mainly for two purposes, academic and communicative.

1.1.2 Language Situation in Nepal

Nepal is a country of linguistic diversity. More than ninty two languages are identified and spoken in a small country, Nepal (CBS Report 2001). Most of the living languages do not have their own written scripts; they are only in spoken forms. The languages spoken in Nepal can be divided into four groups, which are as given below:

2

(a) Indo Aryan Group

Nepali	Manjhi
Bhojpuri	Darai
Maithili	Kumal
Tharu	Bote
Urdu	Punjabi
Rajbansi	English
Hindi	Churauti
Danuwar	Megahi
Bangali	Marwari
Rajasthani	Awadhi

(b) Dravidian Group
Jhangad

(c) Tibeto- Burman Group

Tamang	Chepang	Khaling	Meche
Newar	Sunuwar	Thakali	Pahari
Magar	Thami	Chhantel	Lepcha
Bantawa	Kulung	Tibbetan	Bahing
Gurung	Dhimal	Dumi	Raji
Limbu	Yakkha	Jirel	Hayu
Sherpa	Tulung	Puma	Byangshi
Chamling	Sangpang	Dura	Ghole
Chhiling	Chinese	Kaike	Tilung
Lohorung	Mewahang	Raute	Jerung
Lingkhim	Koche	Dzonkha	Chhintang
Mizo			

(d)   Astro-Asiatic Group

Satar/Santhali

1.1.3 An Introduction to Chepang

In Nepal, there are more than 50 ethnic group of people. Among them the Chepang are the least known of Nepal's indigenous people. The Chepang constituted a forest dwelling tribal community but slowly emerged as simple agriculture, food gathering, and household maintaining people. Nevertheless, the forest is still intimately connected with the life of the Chepang. They have been living in some parts of Makwanpur, Chitwan, Gorkha and Dhading districts.

The population census 2001 has revealed that the total population of the Chepang is 52,237. Most of them are illiterate, and are economically marginalized. The Chepang settlement is often on very steep land, unfertile and not easily accessible. They practice slash and urban cultivation too. They are expert in fishing, food gathering and hunting. Chepang themselves follow Animism, although they are strongly influenced by both Hinduism and Buddhism which come from the Tamangs, just north of them. They observe all the Hindu festivals of Dashain, Tihar and Sakrantis besides their own tribal festival Nwagi which is performed on a Tuesday during the third week of Bhadra (sometimes day in August and September). They believe in their indigenous shaman known Pande (a witch doctor) who treats the sick person through his Dhyangro, a one sided drum. According to 2001 census, there are 52,237 Chepang in the country, of which 70.23 % were Hindu, 18.75 % were Buddhist and 8.78 % were Christians. They also claim that they belong to Kirati group of people.

4

(a) Ethnographic Setting

The Chepangs are one of the more isolated tribal groups of Nepal. They are one of the deprived, disadvantaged and marginalized ethnic groups among the indigenous people of Nepal. All the Chepang settlements have been spread in the Mahabharat range of central Nepal but many of them migrated to the plain area of Chitwan and Makwanpur districts.

The traditional Chepang region lies on the hilly and steeper slopes of Chitwan, Dhading, Makawanpur and Gorkha districts at the elevation between 2500 to 4000 feet above the sea level. This traditional territory is surrounded by Prithivi Highway to the north, Mugling-Narayanghat Highway to the west, Trivhuvan Highway to the east and East-west highway to the south.

The Chepang inhabit in the VDCs of Jogimara, Benighat, Pinda, Jhakkan, Dhusa, etc of Dhading distrit, kabilas, Darechok, Korak, Lothar, etc in Chitwan district and Kakanda, Rakshirang, Khairang, Bharta, Sarikhet, Manahari, Kalikatar, etc of Makwanpur district and Makaising, Gyalchok, etc of Gorkha district. The Chepang areas are mostly jungle and their ancestors are believed to have entirely been depended upon jungle roots, tubers, fruits and vegetables.

(b) The Origin of the Chepang

The origin of the Chepang is unclear, but there are numerous legends that tell about their relationship to Lava, son of the Hindu god Rama. Unlike the Brahmans and the Tamangs, the Chepangs are quite short in stature and have mongoloid features. They have flat noses, black hair and are relatively thin. Although they are no longer a nomadic tribe, they still maintain their own separate and unique tribal identity.

Chepang who live in the central regions of Nepal are also known as Chyobang or Chewang. Under the Chepang development programme, they are also known as

Praja. In their language 'Che' means 'dog' and 'pang' means 'arrow'. As they are primarily hunters and they hunt with the help of dogs and bow and arrows, they are known as the Chepang. Also, 'Chyo' means 'the top of a hill' and 'Wang' means 'stone' in the language of the Chepangs. It implies that those who live in hills and in caves full of stones are known as the Chepang.

In the past, they were not aware of any rights nor have ever been benefited by any governmental or non-governmental projects and programs. Ignorant and innocent, they were exploited by upper caste people. But, they are in the process of change. Contact with the outsiders is the major source of change in their lives. This has come about mostly in the forms of various development intervention programs in the last three plus decades. The Praja Development Program initiated by Government of Nepal in 2033BS has been the major intervention program so far.

The Chepang are scattered in almost 20 VDCs and one municipality in Makawanpur District. The over-exploitation of forest resources has caused intense deterioration of their economy. As their fertile lands are snatched by non-tribal people they are living in steep hills, which are very uneconomic. The total population of the Chepang in Makawanpur district is 2544399(CBS 2001).

(c) The Chepang Language

Less than 15 percent Chepang are literates and almost 90 percent of them are leading a life under utter poverty. These days, there are some projects run for the Chepangs, but they have been not really effective so far. School enrollment ratio of school going children is still very low and dropout rate is very high. The population census, 2001 has revealed that the total population of the Chepang is 52,237.

The Chepang has their own language known as Chepang but is called 'chyo-bang' by the people themselves. The people speak 3 different dialects of this Tibeto-

Burman language that is closely related to Raute and Raji, two undocumented languages spoken in the western Nepal. According to Schafor and Toba, the Chepang language is close to the language of Thami and Hayu. The Chepang language is mainly in the spoken form but now a days some educated Chepangs are trying to publish some books in their mother tongues. Some basic alphabets have been published but they are not adequate for codification.

1.1.4. Forms of Address

One of the important factors for effective communication is the right use of forms of address to draw the attention of people. Every language is used to perform some functions. It is used to establish social relationships. To do this we need to make a choice of appropriate address terms, keeping in the mind the social norms of persons we are speaking to. Forms of address are the formal manner of beginning a communication, either written or spoken. They refer to the words used to address somebody, in speech or writing. Parents often call children by a variety of names depending on how they feel towards them.

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, 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.

 The way in which people address one another usually depends on their age, sex, social class and personal relationship. The address forms of a language are arranged into complex address system with its own rules which need to be learned if a person wants to communicate effectively.

Forms of address are one of the most important factors affecting successful communication. Inability to choose right forms of address can be offensive or sometimes rude. Participants in the communication must be familiar with special setting relationship with the other context topic, and also with the forms of address.

Maam, in English speaking countries, is correct for all women while meeting socially a woman should not be addressed as Madam. English 'you' other address forms are used to show formality or informality, e.g. Sir, Mr. Brown, Brown, Billy.

The forms of address deserve a vital role in communication. Like kinship terms, these forms of address emphasize social relationships and serve to evoke, the response implied in the particular relationship indicated. Forms of address are important when speaking or writing to somebody 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 the conventional methods of direct or indirect reference to other people in speech or writing, designed specially to acknowledge, difference is social situation. The forms are most rigid in regard to those people holding political, ecclesiastical, or public position, and in regard to those distinguished by birth. As well as title conferred by election, appointment, or birth, these exist courtesy titles, which are conferred by conversion alone. In general, the longer a society has been stable, the more clearly and numerous are the class stratification and the more complex the forms of address (Collier's Encyclopedia 1957:86)

'Sir', 'Master' and 'Mistress' were formerly titles of respect, indicating rank and power 'Sir' is now used as title prefixed to the name of a baronet or knight and more generally as having respect for elders or superiors when not using their names. 'Master' as a courtesy title developed into 'Mister'; and in its original form as well as indicating an academic degree or professional position is used who is too young to be service encounter, or a doctor patient relationship, or one of priest-penitent; race or degree of intimacy.

The T and V Pronouns

Many languages have a distinction. Corresponding to the Tu-Vous (T/V) distinction in French, where grammatically there is a 'singular you' (T) and 'plural you' Vous(V) but usage requires that you use Vous with individuals on certain occasions. The T Form is sometimes described as the 'familiar' form and the V form as the polite one.

According to Brown and Gilman (1960) the T/V distinction began as a genuine difference between singular and plural. The historical background provided by them is given below. The use of the plural to the emperor began in the fourth century by the time there were actually two emperors; the ruler of the eastern empire had his seat in Constantinople and the ruler of the west seat 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 birth. The choice of vos as a far most address may have been in response to his 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'.

As the time passed, upper class people started using V form with each other where as lower class people began using T form. Besides, upper class people used T form

to the lower class people and received V form from them. Through our choice of pronominal forms when a T/V distinction exists and of address term, we can show our feelings towards others-solidarity power, distance, respect, intimacy and so on and our awareness of social customs.

The English language once had such a distinction of the thou/you distinction. In Nepali, tan/timi can be put under T and Tapain/hazur /mausuf can be put under V.The pronouns under V are honorific or pronouns under T are non-honorific. Such a distinction can be found in Chepang language as well.

1. Father   T → Son
   ← T
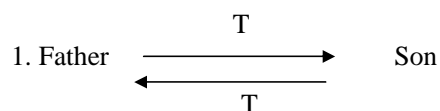
    Father to Son: n ŋgi do jyo

         (What are you eating?)

    Son to father: n ŋgi do jes sy w

         (What are you eating?)
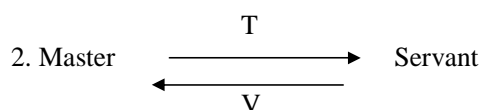
2. Master   T → Servant
   ← V

    Master to Servant: n ŋgi do jyo?

         (What are you eating?)

    Servant to Master n ŋgi do jes sy w ?

         (What are you eating?)

3. Friend ← T/V → Friend
      T/V
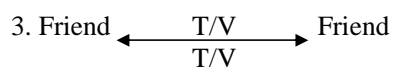
    Friend to friend:

         n ŋgi do jyo

         (What are you eating?)

If we classify Nepali pronouns of form of address after the T/V distinction they will look like as follows:

T	V
Tan	Tapaain
Timi	Yahaan
	Hazur
	Mousuf

Proper Names and Titles

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

```
T  <────>  T
        ↑↓
        TLN <────> TLN
                ↑↓
                LN <────> LN
                        ↑↓
                        FN <────> FN
                                ↑↓
                                MN <────> MN
```
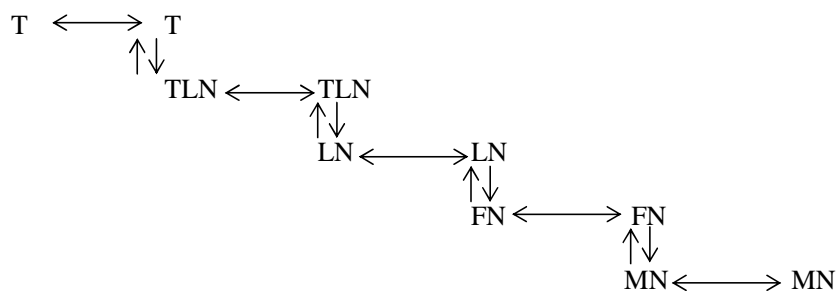
T	title
TLN	title last name
LN	last name
FN	first name
MN	multiple naming

(Source: Brown and Ford 1961)

Address forms for proper names in English showing common units and combinations (after Brown and Ford; 1961). 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)

1.2 Review of the Related Literature

A few research works have been carried out on the forms of address of different languages compared them with the English language. Some of these works related to the present study are reviewed here:

Giri (2002) has carried out a research entitled "**English and Nepali Kinship Term: A Comparative study."** The main purpose of this study was to determine the English and Nepali Kinship relations and to find out their corresponding addressive forms and then to compare and contrast the terms. She found that English Kinship terms are less in number in comparison to Nepali Kinship terms and most of the Kinship relations in English are addressed by kinship terms in Nepali.

Chapagain (2002) accomplished entitled **"Request forms in the English and Nepali Language:A Comparative Study."** She found out that English people are more polite than Nepali people in making requests; female were found more polite than males among Nepali speakers.

Kattel (2001) has carried out a research entitled **"A comparative study on terms of address used by English and Nepali Speakers."** Which is the first Thesis on terms of address and of comparing the terms of address in English with their common equivalents in Nepali? The findings of the study is "The native speakers of Nepali used kinship terms to address even strangers whereas native speakers of English largely rely on the 'Excuse me' phrase and most of Nepali kinship terms can function as terms of address whereas English ascending generation only receives titles and others as usually address by first names."

Joshi(2001) carried out a research entitled **"A comparative Study on English and Newari kinship terms."** To find out similarities and differences between them. The major findings of the study showed that the Newari language is rich in Kinship terms in comparison with the English language; English does not make any distinctions between elder and younger kinship relations but the Newari language makes.

Rai (2001) conducted a research entitled **"A Comparative Linguistics Study of English, Nepali and Limbu Kinship Terms."** This is a descriptive survey type of research, which makes a comparative study of the linguistic systems used to refer to kinship relations of both Consanguineal and affinal types across five generations from the prespectives of both male ego in English,Nepali and Limbu languages. It is very useful for a language teacher and also help the native speakers of Nepali and Limbu who are learning English as a foreign language and vice versa.

Khanal (2004) has carried out a research on "**A Comparative Study on Forms of address of Tharu and English languages."** the study aims to find out forms of address used in the Tharu and English languages and to compare the common forms of address of the Tharu and English Languages. His findings are: The Tharu has several forms of addresses but English language lacks such concept. Most of the kinship terms can be used in addressing people in Tharu, but only a few Kinship terms can be used as forms of address in English.

Rai (2005) carried out a research entitled **"A Comparative Study on English and Rai Bantawa kinship terms."** The main objective of the study was to find out the Rai Bantawa terms used to refer to various kinship relations across five generations altogether and also compare and contrast kinship terms .She found that all kinship relations are addressed by name in English whereas almost all kinship

13

relations are addressed by kinship relations are addressed by kinship terms in the Rai Bantawa.

Since no study has yet been carried out in forms of address in the Chepang language and compared it with the forms of address in the English language in the department. Hence, this study is different from other studies done so far.

1.3   Objectives of the Study

The study has the following objectives:

a)   To find out the forms of address used in the Chepang language.

b)   To compare the common forms of address of the Chepang and English languages.

c)   To suggest some pedagogical implications.

1.4   Significance of the Study

Forms of address play a significant role in addressing people. Knowing how to address them is an essential part of good manners. Spoken forms of address must be appropriately used so that the speaker does not unintentionally address to the person to whom he or she is speaking.

As no any research has been carried out yet on the Chepang language in the Department of English Language Education of T.U., it is hoped that this study will be fruitful for the prospective researchers on the Chepang language and linguistics, teachers, students, course designers, textbook writers and researchers who are interested in sociolinguistic aspect of the Chepang and the English languages.

1.5 Definition of Specific Terms

Some of the terms, which are used in this study, are defined as follows.

Title (T)

Title is particular distinctions that show a person's profession such as doctor, his rank in armed services. Such as general or sergeant; his political position such as mayor or president, Prime-minister, Dr., Mr., Mrs., Ms., Sir, Ma'am, Captain, etc. are some of the examples. Titles have always been carried with them certain forms of address that shows respect.

Kinship

Kinship terms used for addressing people in speaking or writing are kin-titles for examples Uncle, Dad, Mum etc are kin-titles used in English. Kinship relation is based on or modeled on the culturally recognized connection between parents and children.

Status

Status refers to the high rank or social position of a person in a society. It signals power in terms of physical strength, wealth, age, sex, role in a family or in community etc. This term assists in distinguishing a superior and subordinate role of a person.

Ego

Ego refers to the person from whose point of view is taken in describing a relationship, e.g. ego's parents.

Illiterate

This terms refers to those Chepang informants who have not got formal education and hence unable to read and write.

Literate

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

Educated

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

Consanguineal

A consanguine is a relative by birth (i.e. a blood relation) as distinguished from in –laws and step relatives.

Affinal

It is a relationship by marriage ties.

Family

A social group characterized by common residence and economic co-operation.

Chapter II

METHODOLOGY

The researcher adopted the following methodology in order to conduct the study.

2.1   Source of Data

The researcher collected data from both primary and secondary sources.

2.1.1 Primary Source

The native speakers of the Chepang language of different VDCs and Hetauda Municipality of Makawanpur district were the primary sources from whom the researcher collected the required data for the research.

2.1.2 Secondary Sources

The secondary sources of data were different books, journals, research reports, magazines and internet, which were used to expand and refresh the theoretical knowledge in the related filed.

Different text books and Uniform Resource Locator (URL) mentioned in the references, used as the secondary sources for analyzing and designing the tests were. Ellis, Rod. 1985, Dell Hymes, http://en.wikipedia.org, http://www.global, 12project.comhttp://www.ethnologue.com, Couch, William T(ed.).1957, Wardhaugh, Ronald.1986 etc.

2.2   Sampling Procedure

The total sample population was 45 Chepang native speakers above 15 years of age who were taken form different VDCs and Hetauda Municipality of Makawanpur district. The total population was divided into three groups i.e. illiterate, literate and educated. Those who were unable to read and write were

taken as illiterate and the people having academic qualification below SLC level were considered as literate; the people with academic qualification above SLC were considered to be educated. Each stratum consisted of 15 native speakers. The researcher used the proportionate stratified random sampling procedure to collect data. The sample population taken for the study is shown here.

Table No 1: Sample Population

S.N	Native Language	Makwanpur District						Total Number of Respondents
		Illiterate		Literate		Educated		
		Male	Female	Male	Female	Male	Female	
1	Chepang	9	6	8	7	10	5	45
Total		15		15		15		

2.3 Tools for Data Collection

The tools that the researcher used to collect data were a set of interview questionnaire (See appendix I). In order to prepare the interview questionnaire, the researcher consulted some exports of the Chepang language as well. The researcher tried to incorporate the forms of address used for consanguineal relations like grand father, grandson, grand daughter, uncle, aunt, nephew, niece, forms of address used for affinal relations like husband, wife, 'in-laws' step-father, step-mother, step-son, step-daughter, and the forms of address used for social relations including strangers, friends, teachers and students, people holding political, judicial, and ecclesiastical positions, professionals like officers, doctors, nurse and other persons in the community.

2.4 Process of Data Collection

The researcher met the native speakers of the Chepang in Makawanpur district especially; she consulted the Chepang of Hatiya, Churyamai, Bhaise, Manahari, Handikhola and Kalikatar VDCs and Hetauda Municipality. Then she took

interview with the Chepang native speakers on the basis of the structured interview questionnaire and recorded the data following the paper and pen technique. The researcher took the help of the Chepang language speaker wherever she found difficulty in eliciting the data.

In points

1. The researcher first established rapport with the informant introducing herself and giving a brief introduction of her research being carried out.

2. Secondly, the researcher is not a native speaker of the Chepang language so, she asked them to help her to make contact with other people from whom she could collect necessary information.

3. Finally, this process was repeated until the required information was attained.

2.5 Limitations of the Study

The study is restricted to the subsequent limitations

1. This study was confined to 45 native speakers of the Chepang in Makawanpur district.

2. This study was limited to the comparison between the Chepang and English forms of address only.

3. This study was focused on forms of address spoken by the Chepang speakers and compare and contrasts them with English.

4. This study was limited only some parts of Makwanpur district.

5. The research was limited only to forms of address used for consanguineal relations like grand father, grand mother, father, mother, son, daughter sister, brother, nephew, niece, affinal relations, like husband, wife, in laws, step-father, step-mother step-son, step-daughter, and social relations including strangers, friends, teachers, and ecclesiastical positions like prime minister, minister, member of parliament, judge, priest, professionals, like officer, doctor, nurse, and other persons in the Chepang community.

Chapter III

ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA

On the basis of the data collected the researcher tried to analyze, interpret and compare the forms of address of the Chepang and English languages under the three categories.

3.1 Forms of Address in Consanguineal Relations

Consanguine is a relation by birth as distinguished from in- laws and step-relatives forms of address. In this section, forms of address of the Chepang related to consanguineal relatives are presented, analyzed and compared with English in the following ways

3.1.1 Paternal Grandfather, Grandmother, and Maternal Grandfather, Grandmother

Table No: 2

Forms of Address	Paternal Grand father		Paternal Grandmother		Maternal Grandfather		Maternal Grandmother	
	No	%	No	%	No	%	No	%
b jy	28	62.22			15	33.33		
b je	17	37.78			30	66.67		
bajhai			17	37.78			15	33.33
bajai			22	48.89			23	51.11
baji			6	13.33			7	15.56

The Majority of informants of the Chepang mentioned the forms 'b jy ' and 'b je' to address their both paternal and maternal grandfather and 'bajhai', 'bajai' and 'baji', to address both paternal and maternal grandmother. There were not found any different forms of address-to-address paternal and maternal grandfather and grandmother like in the English language.

In English, there are the terms like paternal grandfather and maternal grandfather were addressed by 'Grandpa', 'Granddad' and both paternal Grandmother and maternal Grandmother were address by 'grandma' respectively.

Father, Mother

Table No: 3

Forms of Address	Father		Mother	
	No	%	No	%
b	25	55.55		
b b	20	44.45		
m			15	33.33
mummy			30	66.67

The above table shows that, the Chepang used both terms 'ba' (55.55%) and 'baba'(44.45) to address their father and the most common term for addressing mother is ' m ' (33.33). Some of the younger generation informants who were educated they said 'mummy' (66.67) to their mother due to the influence of the Nepali and English languages over the Chepang language.

In English the forms 'Dad', 'Daddy' and father are used to address by son or daughters to their father. Mostly they use 'Dad'. Likewise 'Mum' is the most common term used than 'Mummy' or 'Mother'.

21

Son, Eldest Son, Youngest Son

Table No: 4

Forms of Address	Son		Eldest Son		Youngest Son	
	No	%	No	%	No	%
choya	7	15.56				
cho	27	60.00				
goicho	6	13.33				
FN	5	11.11				
jeth cho			15	33.33		
jetho cho			12	26.67		
t ngo cho			8	17.78		
FN			10	22.22		
k nchh cho					22	48.89
dhum cho					16	35.56
FN					7	15.55

Almost all the Chepang parents address their son by 'cho'(60 %). They also say 'choya', 'goicho', 'FN' but less in number. They used 'jeth cho' (33.33 %), 'jetho cho' (26.67%), 't ngo cho' (17.78%) or 'FN' (22.22) to address the eldest son. Most common is 'jetho cho'. The youngest son is address by 'k hchh cho'(48.89%), 'dhum cho'(35.56) or 'FN' (15.55) however, half of the informants addressed 'k nchh cho' to their youngest son.

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

Daughter, Eldest Daughter, Youngest Daughter

Table No: 5

Forms of Address	Daughter		Eldest Daughter		Youngest Daughter	
	No	%	No	%	No	%
chodyaŋ	40	88.89				
FN	5	11.11				
jethi chodyaŋ			10	22.22		
jethi chodyoŋ			12	26.67		
t ngo chodyaŋ			19	42.22		
FN			4	8.89		
k nchhi chodyaŋ					30	66.67
dhum chodyaŋ					6	13.33
FN					9	20.00

The above table shows that almost all Chepang parents address their daughter as 'chodyaŋ' (88.89 %). Likewise (11.11%) informants address them by their first names. To address the eldest daughter in their family, they used 'jethi chodyaŋ' (22.22 %) or 'jethi chodyaŋ', 't ngo chodyaŋ' (42.22 %) and also addressed them by their first name. The table shows that the youngest daughter is addressed differently. Mostly they are address by 'k nchhi chodyaŋ' (66.67%); some address her as 'dhum chodyaŋ ' (13.33%) or by the first name (FN) (20%).

 In English daughter, eldest daughter and youngest daughter is addressed by the first name (FN).

23

3.1.5 Grand Son Grand Daughter

Table No: 6

Forms of Address	Grand Son		Grand Daughter	
	No	%	No	%
plom	30	66.67		
plomthaya	4	8.89		
n ti	4	8.89		
FN	7	15.55		
mom			30	66.67
momthaya			4	8.89
n tini			4	8.89
FN			7	15.55

The above table shows that most of the Chepangs addressed their grandson by 'plom' (66.67%). However, some of them call them 'plomthya' (8.89%),
 'n ti' (8.89 %) as well as FN (15.55%). Mostly, in town areas the Chepang address their grand son by 'n ti' or FN to their grand son. Likewise, a majority of the informants (66.67%) addressed their granddaughter as 'mom'. Some address by 'momthaya' (8.89 %). In the municipality areas granddaughters are address by 'n tini' (8.89 %) or FN (15.55%) by the grandfather and grandmother in the Chepang.

On the other hand, grandson and granddaughter are addressed by FN in English.

24

3.1.6. Elder Brother and Younger Brother by Sister, Elder Sister and Younger Sister by Brother, Younger Brother by Elder Brother

Table No: 7

Forms of Address	Elder Brother by Sister		Younger Brother by Sister		Elder Sister by Brother		Younger Sister by Brother		Younger Brother by Elder Brother	
	No	%	No	%	No	%	No	%	No	%
jeth pu:	20	44.45								
t ŋgo d ju	10	22.22								
d ju	15	33.33								
jethi n :			20	44.45						
t ngo didi			10	22.22						
didi			15	33.33						
h u					15	33.33				
bh i					10	22.22				
FN					25	55.56				
h udyaŋ							25	55.56		
bahini							10	22.22		
FN							10	22.22		
h u									25	55.56
bh i									10	22.22
FN									10	22.22

The above table shows that in Chepang, a sister addressed to her eldest brothers differently. Some say 'jeth pu: (44.45 %), 'tango d ju' (22.22%), and other 'd ju' (33.33%). Likewise a sister addressed to her younger brother by 'h u'(55.56%) , 'bh i' (22.22%), FN (22.22%) however, h u is most commonly used. In Chepang a brother addressed his elder sisters by the term 'jethi n (44.45 %), 't ngo didi' (22.22%) and didi (33.33%) only. Similarly, a brother addressed his younger sister by 'h udyaŋ' (55.56%), bahini (22.22%), or first name (22.22%). Likewise, elder

brother addressed their younger brothers by 'h u' (55.56%), 'bh i' (22.22 %) or FN (22.22%). First name is most commonly used.

In English language people commonly address their elder brother and younger brother, elder sister and younger sister by FN.

3.1.7 Uncle, Aunt

In English, 'uncle' refers to the brother of one's father or mother, the husband of one's aunt. But in the Chepang language there are a variety of kinship terms to refer to uncle. Likewise, 'aunt' refers to the sisters of one's father or mother and wife of one's uncle. But there are a variety of kinship terms to refer to aunt in the Chepang language.

Chepang has the following forms to refer to paternal uncle and aunt. The Chepang language has the following forms to refer to paternal uncle:

baha/aapa/ thulb , t ngo b b	father's elder brother
k k	father's younger brother
phuph / baha /pusai	father's sister's husband

Similarly, the following forms are used to address paternal aunt.

k k /chhy m / k ki mom /FN mom	father's younger borther's wife
thuli m / t ngo m / maha	father's elder brother's wife
phupu / phupu maha	father's elder or younger sister

The table that follows gives a clear picture of the forms of address that refer to paternal uncle and aunt:

3.1.8 Paternal Uncle and Aunt

Table No: 8

Forms of Address	Father's Elder Brother		Father's Younger Brother		Father's Sister's Husband		Father's Younger Brother's Wife		Father's Elder Brother's Wife		Father's Elder or Younger Sister	
	No	%	No	%	No	%	No	%	No	%	No	%
baha	15	33.33										
p	8	17.78										
thulb	13	28.89										
t ngo b b	9	20.00										
k k			45	100								
phup					7	15.55						
baha					8	17.78						
pusai					30	66.67						
k ki							7	15.56				
chhy m							20	44.44				
k ki mom							12	26.67				
FN+mom							6	13.33				
thuli m									21	46.67		
t ngo m									9	20.00		
maha									15	33.33		
phupu											10	22.22
phupu maha											12	26.67
mom											23	51.11

27

In English there is only one concept of uncle and aunt. But there are various terms to address uncle and aunt in the Chepang language. Paternal uncle and aunt are address differently in the Chepang language.

In English paternal uncle includes father's elder brother, father's younger brother, father's sister's husband, and paternal aunt includes father's elder brother's wife, father's younger brother's wife and father's elder or younger sister etc. Uncles are addressed as uncle (Title) or Uncle John (FN). Aunts are addressed by Kin title or kin title plus First Name.

In the Chepang language paternal uncle is addressed differently. Father's elder brother is addressed by 'baha' (33.33%), ' p ' (17.78%), 'thulb ' (28.89%) or 't ngo b b ' (20%). Father's younger brother is addressed by 'k k ' (100) and father's sister's husband is addressed by 'phup ' (15.55%), 'baha' (17.78%), and a majority of them addressed by 'pusai' (66.67%). Likewise paternal aunt is address differently in Chepang. Father's elder/younger sister is addressed by 'phuphu' (22.22 %) or 'phuphu maha' (26.67K%) or 'mom' (51.11 %), Father's elder brother's wife is address by 'thuli m ' (46.67%), 't ngo m ' (20 %) or 'maha' (33.33%) and father's younger brother's wife is addressed by 'k ki' (15.56 %), 'chhy m ' (44.44%), 'k ki mom' (26.67%) or FN+mom (13.33%) etc.

3.1.9 Uncle, Aunt
Maternal Uncle, Maternal Aunt

In English, maternal uncle refers to the elder or younger brother of one's mother, husband of one's aunt. Likewise, maternal aunt refers to the elder/ younger sister of one's mother, mother's elder or young brother's wife.

In English, all these kin-relations are addressed by simply uncle (for man) and aunt (for women). But the Chepang language has different forms of address to

these kinds of relations. The Chepang language has the following forms of address to refer to maternal uncle and aunt.

m m	mother's younger or elder brother.
moyo b b /k k	
miyo b b / s n b	mother's younger sister's husband
baha/ t ngo b b / thulo bub	mother's elder sister's husband
m iju/ m ijyu:	mother's younger or elder brother's wife
mom/ moyo m / miyo m	mother's younger sister
thuli m / t ŋgo m / maha	mother's elder sister

The table that follows displays the forms of address for maternal uncle and aunt in the Chepang language:

Table No: 9

Forms of address	mother's Elder or Younger Brother		Mother's Younger Sister's Husband		Mother's Elder Sister's Husband		Mother's Elder or Younger Bro's Wife		Mother's Younger Sister		Mother's Elder Sister	
	No	%	No	%	No	%	No	%	No	%	No	%
m m	45	100										
moyo b b			13	28.89								
k k			5	11.11								
miyo b b			17	37.78								
s n b			10	22.22								
baha					17	37.78						
t ngo b b					15	33.33						
thulo bub					13	28.89						
m iju							40	88.89				
m ijyu							5	11.11				
mom									7	15.55		
moyo m									13	28.89		
miyo m									17	37.78		
s ni m									4	8.89		
chhy m									4	8.89		
maha											21	46.67
thuli m											9	20.00
t ŋgo m											15	33.33

In English, maternal uncle indicates all relationship related to mother i.e. mothers elder or younger brother, mother's elder sister's husband and mother's younger sister's husband but in the Chepang language different forms of address are used.

30

Uncle refers to mother's elder or younger brother 'm m (100%), mother's younger sister's husband 'moyo b b ' (28.89 %), 'k k ' (11.11 %), 'miyo b b ' (37.78 %), 's n b (22.22 %), and mother's elder sister's husband is addressed by 'baha' (37.78 %), 't ŋgo b b ' (33.33%),and 'thulo bub (28.89 %). Likewise, maternal aunt is simply addressed as aunt in English but in the Chepang language, mothter's brother's wife is addressed by 'm iju' (88.89 %), or 'm ijyu' (11.11 %). Mother's younger sister is addressed by 'mom' (15.55 %), or 'moyo m ' (28.89 %) or 'miyo m ' (37.78 %) or 'sani m ' (8.89 %), or 'chhy m ' (8.89 %) and mother's elder sister is addressed by 'maha' (46.67 %) or 'thuli m ' (20 %) and 't ŋgo m ' (33.33%)

3.1.10 Nephew

In English, nephew simply refers to the son of one's brother or sister and also refers to the son of one's husband's or wife's brother or sister. In the Chepang one's brother's son or son of one's husband's brother is addressed by 'bhatij '. Likewise, one's sister's son is addressed by 'bh nj '.

Table No: 10

Forms of Address	Nephew Bhatij		Nephew Bh nj	
	No	%	No	%
bhatij	7	15.56		
bhatish	5	11.11		
bhadai	9	20.00		
bhatiz cho	15	33.33		
bhatizo	9	20.00		
bh nj			25	55.56
bh niz			12	26.67
bh nish			8	17.77

In the Chepang, brother's son (i.e. bhatija) is addressed by 'bhatish' (11.11 %) or 'bhadai' (20 %) or 'bhatiz cho' (33.33%)and 'bhatizo' (20 %). 'bhatiz cho' is used by a little bit more informants. Similarly, sister's son (i.e. bh nj) is addressed by 'bh nj ' (55.56 %),' bh niz' (26.67 %) and 'bh nish' (17.77 %) respectively. In the Chepang 'bh nj ' is more commonly used. In Chepang language mostly people of younger generation used the Nepali language while speaking due to its influence through education.

But English people usually address nephew simply by FN or TFN.

3.1.11 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 Chepang, the daughter of one's brother is addressed as 'bhatiji' and the daughter of one's sister is addressed as 'bh nji'.

Table No: 11

Forms of Address	Niece (bhatiji)		Niece (bh nji)	
	No	%	No	%
bhatiji	19	42.23		
bhadaini	15	33.33		
bhatish chodyang	5	11.11		
bhatijini	6	13.33		
bh nj			45	100

The above table shows that the informants of the Chepang have different terms to address their niece. The researcher found that there were four different modes of address to the niece namely, 'bhatiji' (42.23 %), 'bhadaini' (33.33 %), 'bhatish chyodyang' (11.11%) and 'bhatijini' (13.33%). 'bhatijini' is most commonly used among the four. Likewise, sister's daughter is addressed by 'bh nji' in the

32

Chepang language, (100%) of informants used 'bh nji' to address their elder or younger sister's daughter.

However, in English, niece is (both brother's and sister's daughter) is addressed by FN and TFN only.

3.2   Forms of Address in Affinal Relations

Affinal relationships are established by marriage. Under this the following relations are included: husband, wife, in -laws and step relations etc.

3.2.1 Husband, Wife

The relationship between husband and wife established by marriage is called affinal relationship. Like others, Chepang husbands and wives never address each other with names. Mainly wife never calls her husband with his name. Both the spouse address to each other in the following way:

Table No: 12

Forms of Address	Husband		Wife	
	No	%	No	%
s yudhaŋ	5	11.11		
bud	18	40.00		
w ng	4	8.89		
v u	6	13.33		
p y	5	11.11		
ap khe	7	15.56		
aiha			5	11.11
budi			18	40.00
yahaŋ w ng			4	8.89
meru			6	13.33
m y			5	11.11
m khe			7	15.56

33

Mostly in Nepali Speaking society husbands are addressed by referring to their son or daughter's name for example, 'kanchhako buwa' 'thuliko ba' etc. Unlike the Chepangs, a husband mainly addresses his wife by 'aiha (11.11 %)', 'budi' (40 %), 'yah ŋ w ng' (8.89 %), 'meru' (13.33%), 'm y ' (11.11 %), or ' m khe'(15.56 %). Similarly, a wife also addresses her husband by 's yudh ŋ (11.11 %)', 'bud ' (40 %), 'w ng (8.89 %)', 'v u' (13.33 %), 'p y ' (11.11 %), p khe (15.56 %)'.

But in English husbands and wives usually address each other by their first name. They also address each other by the terms 'dear' or 'darling'.

3.2.2 Parents-in-law

The relationship itself indicates the father or mother of one's husband or wife. This relationship is established by marriage. In English, father of husband or wife, and mother of husband or wife are addressed in the same way as in the Chepang language. But forms of address are vary in the Chepang language.

Table No: 13

Forms of Address	Husband addressing his father- in- law		Husband addressing his mother- in- law		Wife addressing her father-in-law		Wife addressing her mother- in-law	
	No	%	No	%	No	%	No	%
to	20	44.45	20	44.45				
b	15	33.33	15	33.33				
to b jy	5	11.11	5	11.11				
sasur b je	5	11.11	5	11.11				
i					20	44.45	20	44.45
m					20	44.45	20	44.45
ibajai					2	4.44	2	4.44
s subajai					3	6.66	3	6.66

The above table shows that there are not significant differences between husband and wife addressing to their father-in-law and mother-in-law.In Chepang a husband addresses his father-in-law by 'to' (44.45%), 'b ' (33.33 %), 'to b jy ' (11.11 %) and 'sasur   b je' (11.11%). Similarly, a wife addresses her father-in-law by the same way 'to' (44.45 %), 'ba' (33.33 %), 'to b jy ' (11.11 %), 'sasur   b je' (11.11%). She addresses her mother-in-law (mother of her husband) by ' i' (44.45 %), ' m ' (44.45 %) ' ibajai' (4.44 %), 's subajai' (6.66 %)The husband addresses his mother- in -law as ' i' (44.45 %), ' m ' (44.45 %), ' ibajai' (4.44), 's subajai' (6.66 %).

But in English father- in -law is addressed by 'daddy', 'p p ' or 'dad' and mother-in-law is addressed by the terms 'mummy' or 'Mum'.

3.2.3 Son-in-law, Daughter-in-law

Generally, a Son-in-law refers to one's daughter's husband and daughter-in-law refers to one's son's wife. In another context Son-in-law also refers to one's sister's husband and daughter-in-law refers to one's brother's wife.

Table No: 14

Forms of Address	Son-in-law		Daughter –in -law	
	No	%	No	%
v u	35	77.78		
chodyaη v u	10	22.22		
kam			25	55.56
kam h			5	11.11
FN			15	33.33

The above table shows that in the Chepang language daughter's husband or son-in-law is termed as 'v u' (77.78 %), 'chodyaη v u' (22.22 %). In the same way, one's son's wife or daughter-in-law is addressed by 'kam ' (55.56 %), 'kam h ' (11.11 %), 'first name' (FN) (33.33 %); a majority of the people address her by 'kam '.

But in English son-in-law is addressed by saying 'son' or by FN. Likewise; daughter-in-law is also addressed by 'daughter' or by FN.

3.2.4 Brother –in law and Sister –in-law

Table No: 15

Forms of Address	Sister's Husband		Husband's Elder Bro.		Husband's Younger Bro.		Wife's Elder Bro.		Wife's Younger Bro.		Wife's Sister's Husband	
	No	%	No	%	No	%	No	%	No	%	No	%
vau	45	100										
d i			45	100								
p ŋ					45	100						
jeth n							45	100				
s l /s lo									45	100		
hau											45	100

Table No: 16

Forms of Address	Husband Elder Bro.'s wife		Husband's Younger Bro.'s wife		Husband's Elder Sister		Husband's Younger Sister		Wife's Elder Sister		Wife's Younger Sister		Elder's Brother's wife		Younger Brother's Wife	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
jeth ni	45	100														
haudyang			45	100												
didi					45	100										
mom							45	100								
jethi maha									45	100						
s li											45	100				
bh uju													45	100		
FN															45	100

37

These relationships are established by affinity. In the Chepang language there are many forms of address to address 'brother-in-law' and sister-in-law'. Brother-in-law can be addressed by 'vau' (sister's husband), 'dai'(husband's elder brother), 'p n' (husband's younger brother), 'Jeth n' (wife's elder brother), 's l ' (wife's younger brother), and 'hau' (wife's younger sister's husband) and many others. Similarly, sister-in-law can be addressed by 'jeth ni' (husband's elder brother's wife), 'haudyang' (husband's younger brother's wife), 'didi' (husband's elder sister), 'mom' (husband younger sister) 'jethi mah(a), (wife elder sister), 'bh uju' (elder brother's wife). 'FN' (younger brother's wife) 's li' (wife's younger sister).

But in English brother-in-law and sister-in law are mostly addressed FN.

3.2.5 Step -father, Step -mother

Table No: 17

Forms of Address	Step Father		Step Mother	
	No	%	No	%
b	10	22.22		
kanchha b	5	11.11		
s n b	10	22.22		
k nchh p	13	28.89		
k k b	7	15.56		
k nchhi m			7	15.56
s ni m			10	22.22
chhy m			16	35.56
mom			12	26.66

Step-father and step-mother are not exactly father or mother who gave birth to the children. The Chepang generally address 'b ' (22.22 %), 'k nchh b ' (11.11 %), 's n b ' (22.22 %), 'k nchh   p ' (28.89 %) and 'k k b ' (15.56 %). Likewise, step-mother is addressed by 'k nchhi m ' (15.56 %), 's ni m ' (22.22 %), 'chhy m ' (35.56 %), 'mom' (26.66 %).

In English, people use the terms 'dad', but some people address 'first name' (FN) to refer to the step-father and both 'mum' and first name (FN) are used to address the step-mother.

3.2.6 Step-son, Step-daughter

Table No: 18

Forms of Address	Step Father		Step Mother	
	No	%	No	%
cho	15	33.33		
jhadkelo cho	5	11.11		
cho:ya	4	8.89		
FN	21	46.67		
chodyaη			15	33.33
jhadkelo chodyaη			7	15.56
chodyaη:ya			4	8.89
FN			19	42.22

The Chepang step-father and step-mother address their step-son and step-daughter in their own language. The step-son is addressed by 'cho' (33.33 %), 'jhadkelo cho' (11.11 %), 'cho:ya' (8.89)and FN (46.67 %). Likewise, step-daughter is addressed by 'chodyaη' (33.33 %) 'jhadkelo chodyaη' (15.56 %), 'chodyaη:ya' (8.89 %) and FN (42.22 %).

In English, on the other hand both step-son and step–daughter are addressed by FN.

3.3   Forms of Address in Social Relations

As we know, language is a means of communication and it is mainly used to establish different relationships. Social relationship is one and most important part of a language. Forms of address are the icebreakers that lead to effective communication. Under these social relationships, the researcher tried to presented forms of address which are used in the Chepang language and are analyzed and compared with English forms of address as follows.

3.3.1 Addressing Strangers

The word stranger refers to an unknown person and usually we meet more strangers in our daily life. Though stranger may be of different age, sex, status etc., the researcher chose some categories of strangers, which are as follows:

Young Man, Young Women, Old Man, Old Woman, Person Old than Addressor, Child.

Table No: 19

Forms of Address	Young Man		Young Woman		Old Man		Old Woman		Person Older than Addressor		Child	
	No	%	No	%	No	%	No	%	No	%	No	%
eh b bu	10	22.22										
a d i	10	22.22										
b bu	10	22.22										
h u	5	11.11										
goicho	10	22.22										
eh n ni			10	22.22								
a haudyaη			5	11.11								
didi			10	22.22								
n ni			10	22.22								
haudyaη			5	11.11								
momcho			5	11.11								
eh b					10	22.22						
a b je					10	22.22						
b jy					10	22.22						
b					5	11.11						
bud m nt au:					10	22.22						
eh m							10	22.22				
a bajai							10	22.22				
bajhei							10	22.22				
m							5	11.11				
budi m nt au:							10	22.22				
d ju									10	22.22		
b									10	22.22		
d i									10	22.22		
d ju:									5	11.11		
taηgo m nt au:									10	22.22		
h u											20	44.45
s yudh ng											10	22.22
moyo hau											10	22.22
n nu/n ni											5	11.11

The above responses show that the informants of the Chepang have a different variety of forms of address to address the strangers. Younger than ego man is addressed by 'eh bʌbu', 'bʌbu', 'hau', 'goicho' etc. Younger than the ego woman is addressed by 'eh nʌni', 'a haudyaŋ' 'nʌni', haudyʌŋ', 'momcho' etc. Likewise, they use various kin-titles to address the old man, old woman and the person older than the addressee or himself. To address old man various terms like 'eh bʌ **', '**a bʌje', 'bʌ', 'bud' manta au:, and for an old woman 'eh mʌ, 'a bajai', bajhei' ' mʌ', 'budi' ,'mʌntʌ au:' are used. Strangers who are older than the addressee(s) are addressed by the kin-titles 'dʌju', 'bʌ', 'dʌi', 'dʌju:' 't ngo mʌntʌ au:' In Chepang a young child is addressed by 'hau', 's yudhʌŋ', 'moyo hau' 'nʌni/nʌnu' etc. forms of address.

But English people don't make use of kin-titles to address the stranger 'Excuse me' phrase is utilized by them to address a young man, a young woman, an old woman, a person older than addresser and a child. 'Excuse me' 'mʌm' could be used to the female addressee who are older than the addressor and 'excuse me sir' is for the male addressee who are older than the addressor.

42

3.3.2 Addressing Friends

In our daily life, we have many friends to address friends appropriately is a part of being communicatively competent. The researcher has to make correct forms of address to address the friends.

Table No: 20

Forms of address	A Close Friend		A Friend		Unmarried Female Friend		Married Female Friend	
	No	%	No	%	No	%	No	%
FN	5	11.11						
s thi	5	11.11						
primi s thi	5	11.11						
mana milo s thi	10	22.22						
oi:	10	22.22						
hitko s thi	10	22.22						
FN			25	55.56				
s thi			10	22.22				
a FN			10	22.22				
FN					35	77.78		
momcho s thi					10	22.22		
FN							35	77.78
j no s thi							10	22.22

The above table shows that in the Chepang language, a close friend is addressed by 'FN' (11.11 %), 's thi' (11.11 %), 'primi s thi' (11.11%), 'mana milo s thi' (22.22 %)and 'oi:' (22.22%), friend are address by 'FN' (55.56 %), s thi' (22.22 %), and 'a FN' (22.22 %). Both married and unmarried friends are addressed by 'FN'(77.78%) but one difference is that the unmarried friend also addressed by

'momcho s thi'(22.22 %), and married friend is addressed by 'j no s thi'. But in English mostly all friends are addressed by calling their FN or TFN. First name may be in the abbreviated forms.

3.3.3 Addressing Teachers and Students

Addressing teacher and student in an educational institution is a common way to address each other to begin a conversation. People are addressed variously in an educational institution. For example, a student needs to address a male teacher and a female teacher similarly, addressing a head teacher by a teacher may be different too.

Different Forms of Address in Educational Institution:

Table No: 21

Forms of address	Male Teacher by a Student		Female Teacher by a Student		Male Student by Teacher		Female Student by Teacher		Teacher by Teacher		Head Teacher by Teacher		Teacher by Head Teacher	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%
m ster	10	22.22												
m ster s hib	5	11.11												
m ster	10	22.22												
sir	20	44.45												
m sterni			10	22.22										
m sterni s hib			5	11.11										
m idam			15	33.33										
miss			15	33.33										
bidh y rthi					10	22.22								
haulam					15	33.33								
FN					20	44.45								
bidh rthi							20	44.45						
h udyaŋlum							5	11.10						
FN							20	44.45						
m ster									10	22.22				
sir									15	33.33				
s thi									5	11.12				
FN sir									15	33.33				
t ngo m ster											5	11.11		
m ster											10	22.22		
sir											20	44.45		
m star s b											5	11.11		
hed sir											5	11.11		
m ster													5	11.11
sir													20	44.45
FN sir													20	44.45

In Chepang, male teachers are addressed by the titles (T) 'm ster', 'm ster s hib', 'm ster', 'sir'. Female teachers are addressed by the titles (T) 'm sterni', 'm sterni s hib', 'm idam'and 'miss'. The above data shows that 'sir', m idam' and 'miss' used by the Chepang are actually English words. In English, male teachers are addressed by TLN (Mr. Smith) and female teachers are also addressed by TLN (Miss/ Mrs. Mary). Likewise, male and female student are most commonly addressed by FN by the teacher like in English. But sometimes males are addressed by 'bidh rthi', 'houlum' and female students are addressed by 'bidh rthi', 'haudyanlum'.

In schools or in campuses teachers themselves have a relationship of friendship. They address each other in different way. But the researcher collected some words in which they addressed each other. The forms of address are 'm ster', 'sir', 's thi', 'FN sir' etc. 'Sir is English word and in English a teacher addresses a teacher by FN or Mr.LN.

In the Chepang language, a teacher addresses head teacher by 'Head sir' 't ŋgo m ster', 'm ster', 'sir', 'm ster sab' etc. The Chepang language has borrowed such words from English. In English 'head teacher' is addressed by 'FN', 'hed sir' or 'Sir'. Likewise 'm ster', 'Sir' or 'FN Sir' are addressed by a head teacher to the teacher. 'L sir' is most common form which originally belongs to English. In English 'FN' and 'Mr. (N)' are used to address teacher by a head teacher.

3.3.4 Addressing People Holding Political, Judical and other Positions

President, Prime Minister, Minister, Member of Parliament, Judge and Priest

Table No: 22

Forms of Address	President		Prime Minister		Minister		Member of Parliament		Judge		Priest	
	No	%	No	%	No	%	No	%	No	%	No	%
r stra pati	35	77.78										
don't know	10	22.22										
pradh n mantri			45	100								
mantari					45	100						
s msad							45	100				
ny y dhis									40	88.89		
ny yadhis s hib									5	11.11		
Gurub											5	11.11
P nde											40	88.89

The researcher found out that most of the Chepang inforormants were unfamiliar with words like 'Rastrapati', 'Ny y dsis' and others. Literate and educated Chepang can easily give the answer. The common forms of address in the Chepang language to address the President is 'Rastrapati'. But in English it is 'Mr. Prisident'. Likewise, in Chepang 'Prime minister' is addressed by 'Pradh n-mantri' (100%). On the other hand, in English 'Prime minister' is addressed by 'Mr. Prime-minister'. 'Minister' is addressed by the Chepang is 'mantari'. In English minister is addressed by 'Mr. minister' respectively. Similarly Member of Parliament is addressed as S msad in Chepang (100%). In English, they are addressed by 'Mr. (N). The Chepang address a judge by 'ny y dhis' or 'ny y dhis s hib' and priest

are addressed by 'gurub ', 'p nde'. In English the judges are addressed by 'your honour' or 'My Lord' and priest are addressed by 'f ther' or f ther LN.'

3.3.5 Addressing Professionals
Officer, Doctor, Nurse, Driver
Table No: 23

Forms of Address	Officer		Doctor		Nurse		Driver	
	No	%	No	%	No	%	No	%
h kim	20	44.45						
h kimi	10	22.22						
h kim s hab	10	22.22						
t ngo m nt	5	11.11						
d ktar			20	44.45				
daktar			20	44.45				
d ktar s heb			5	11.10				
nurse					15	33.33		
nars					30	66.67		
dr ivar							15	33.33
d ivar							30	66.67

The table given above shows that 44.45 percent of Chepang informants address an officer as 'h kim', 'hakimi' (22.22 %), and 'hakim s heb' (22.22 %). But in English,an officer is addressed as 'Sir' or officer. Likewise, a doctor is addressed differently in Chepang 'd ktar' (44.45 %), 'd ktar' (44.45 %), 'd ktar s heb' (11.10 %). The forms of address of nurse are 'nurse' (33.33 %), 'nars' or 'nas' (66.67 %). Similarly, 'dr ivar' (33.33 %) or 'd iver' (66.67%) is addressed to 'driver' in the Chepang Language. But in English a doctor is addressed by 'doctor' or Dr. LN, nurse, is addressed by 'nurse' and driver is addressed by 'driver' 'First Name' or 'Last Name', respectively.

3.3.6 Addressing Other Person in the Community
Like other castes, the Chepang have their own indigenous culture, tradition and way of life. Such as there are some varieties of forms of address in the Chepang

48

language. Many of them are similar to the Nepali language because of the assimilation of language.

Table No: 24

Forms of Address	Major Person in the House		Higher Status in the Village		Male Who helps the Bridegroom in Marriage		Female Who Help to Bride in Marriage		Cow Boy		Plough Man		Gardener		Man Worked in Field	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
p	10	22.22														
kimko muli	5	11.11														
t ngo m n	5	11.11														
mukhiya	5	11.11														
b bu	2	4.44														
kimbud	4	8.88														
d i	2	4.44														
t ngo m n k i:	6	13.33														
muli p	6	13.33														
val tmi			10	22.22												
val dmi			20	44.45												
d nd ghare			10	22.22												
y so thauko m nt k i			5	11.11												
dul ko mandeuli					45	100										
momcho							15	33.33								
dulahiko mandeuli							10	22.22								
mandeuli							20	44.45								
b dh									25	55.56						
badhuw									10	22.22						
goth lo/gothalni									10	22.22						
hali											45	100				
bagaiche													45	100		
khet lo/ keht l															45	100

The table given above shows that the major person in the house or village is addressed by ' p ', 'kimko muli', 'taŋgo m nt ', 'mukhiya', 'b bu', 'kim bud ', 'd i' 't ŋgo m nt k i'and 'muli p ' but in English there is only one term i.e. house owner. The person who has higher status in the society/ village is called 'val tmi', 'val dmi', d nd ghare'and 'y so thauko m nt k i'. Likewise, a male who helps the bridegroom in marriage is addressed by 'dul ko mandeuli', a female who helps the bride in marriage is called 'momcho', dulai ko mandeuli' or simply 'mandeuli', and cowboy is addressed by 'b dha' 'badhuwa', 'goth lo' or 'goth lni'. Likewise, ploughman is addressed by 'hali' or 'sy bo hali'. A gardener is addressed by 'bagaiche' and man who works in the field for the sake of money is called 'khet lo/khet l '. A man who collects firewood from the jungle and sells them in the market is addressed by 'siŋ l ta m nt . These are the unique forms of address used in the Chepang language.

Chapter IV

FINDINGS AND RECOMMENDATIONS

4.1 Findings

After the analysis and interpretation of the Chepang and English forms of address used to address the corresponding relations, the researcher drew the following findings:

1) **The Chepang and English forms of addresses are different:**

    Most of the Chepang kinship terms can function as forms of address where as in English, ascending generation only receives title and others are usually addressed by first name (FN). So the Chepang language is rich in terms of kinship terms in addressing people in comparison to the English language.

2) **The Chepang language has more number of forms of address than that of English.**

    The Chepang have more variant forms which need to be learnt to communicate effectively in formal situation, the social roles of participants over-ride their personal relationship in determining appropriate forms of address where as English speakers usually make use of titles (T) title and last name (TLN), title and first name (TFN), first name (FN), Last name (LN), multiple name (MN) etc.

3) **This research has compared the common forms of addressed used in consanguine relations, affinal relations and social relations of the Chepang and English language:**

    Consanguine Relations:

    I. The Paternal and maternal distinction is not important in English but the distinction is important in the Chepang

II. Parents address their son and daughter as 'Cho' and 'Chodyaŋ' respectively in the Chepang language where as FN is used to address them in English. Use of the first name is also found in the Chepang but less in number

III. Chepang address their elder brother and elder sister by forms of address 'd ju' and 'didi' respectively where as FN is used to address them in English. Use of the first name is also found in the Chepang but less in number.

Affinal Relations:

I. Like other languages, in the Chepang language, husband and wife address each other by different forms of address whereas in English they are addressed by FN.

II. Like other languages in Nepal, males mostly elder persons, use non-honorific form to woman or younger person but younger person generally use honorific forms to address former.

III. Most of the Chepang children address their step-father and step-mothers as 'k k b ' and 'Chhy m ', respectively. Likewise, children are addressed by 'jhadkelo cho' and 'jhadkeli chodyaŋ' or FN, whereas step-father and step-mother in English are addressed as 'Dad' and 'Mum' as well as FN Children are addressed by FN only.

Social Relations:

i. Native speakers of the Chepang use kinship terms to address even stranger whereas native speakers of the English language rely on 'Excuse me' phrase.

ii. In the Chepang language students address their teachers by addressing 'm ster'/'m sterni' or 'sir'/'m idam' whereas English students address

their teacher by T or TLN. Likewise, a teacher addressed his students mostly 'FN' or 'Bidharthi' 'haulum'/'haudyaŋlum' in the Chepang. But students are usually addressed by FN or LN in English. Similarly, in the Chepang a teacher addresses a head teacher by the title 'hedsar' 'sir' and a head teacher addresses a teacher by T, 'LN' , 'FN' 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.

4) **The number of literate and educated Chepang are least in number:**

The numbers of literate and educated Chepang are least in number. So, they do not have their own language in many terms. They copy Nepali and English forms of address to address people in their language. Such as Priest, Judge, Ambassador, King, Queen, Prince, Princess, Prime-minister, People's role in formal contexts determine the appropriate term. The Chepang use the forms of address like T s hib (Title plus s hib) to address the individuals like prime minister, officer, doctor, judge etc.

5) **The Chepang language has several forms of addresses which are unique from the English language:**

The Chepang has several forms of address like 'mukhiya' or 'kimko muli', 'd nd ghare' 'mandeuli' 'b dha'/'badhuwa' 'gotholo'/gothalni' 'hali', 'khet l /khet lo' etc. which are unique from the English language. The English language has no address forms related to those mentioned above.

4.2 Recommendations and Pedagogical Implications

Forms of address play a vital role in establishing the relationship between addressor and the addressee. Inappropriate choice of forms of address may break the relation or create difficulty. Being polite is good for both formal and informal situation. Forms of address are complex and vary from language to language.

Moreover, addressing one another usually depends on the age, sex, social class or personal relationship of the person to be addressed. The speaker's appropriate choice of forms does not unintentionally offend the person to whom he or she is speaking. Generally, In formal social intercourse, the manner of personal address is of great importance.

On the basis of the analysis and interpretations of the data, the following recommendations have been made:

1)   English has certain neutral forms which cover multi-relationship of the Chepang So special attention should be paid in teaching English forms and address such as; Uncle, Aunt, Cousin, Parent, Siblings. If the learners belongs to the native speakers of the Chepang language.

2)   There is no one-to one correspondence between each and every Chepang and English forms of address. So, special attention should be given on the points of differences between the two.

3)   The paternal and maternal distinction is less important in English than Chepang so the learner of the English language should be clarified of this phenomenon.

4)   There is no concept of distinction between 'elder' and 'younger' in English but it is in the Chepang language. Therefore, their corresponding forms of address of the Chepang language must be made clear to the native speakers of English in teaching such terms.

5)   The concept of consanguineal, affinal and social relation should be made clear for beneficial and effective second language learning.

6)   The curriculum/ syllabus designers and textbook writers should pay more attention towards the semantic overlapping of the forms of address which are mentioned above while designing and preparing the curriculum/syllabus

and text books for the learners who are learning English or Chepang as a second language.

7) Most of the relations are addressed by kinship terms in the Chepang language whereas most of the relations are addressed by name in English. So name is important for addressive use in English but kinship terms are important for addressive use in the Chepang llanguage.

8) Chepang native speaker learning English can be suggested to use the forms of address like T, 'Mr. T','TLN' to address the individuals like Prime-minister, doctor, judge, officer etc. similarly, English native speaker learning Chepang can be suggested to use the forms of address like 'T saaheb (Title plus sahib) or T saahib to address individuals like Prime-minister, doctor, judge, officer etc

9) The Chepang learning English can be suggested to use 'excuse me' phrase in order to address the strangers and English people learning Chepang language can be taught clarifying kinship terms. Such as 'dai'/ didi', 'b '/ m '' p 'etc. that can be used to address even a stranger.

REFERENCES

Bhattarai, Anjana. 2001. Writing a Research Proposal. *Journal of NELTA,* Vol. 6 no. 1

Bhattarai, Govinda Raj. 2001 *A Thematic Analysis of Research Reports.* Kathmandu: Ratna Pustak Bhandar.

Brown, Roger and Marguerite Ford.1964.*Address in American English.* In Dell Hymes (Ed.). *Language in Culture and Society*.Newyork: Harper and Row

Central Bureau of Statistics, 2002. *Population Census 2001.* National Report Kathmandu:H.M.G./Nepal.

Chapagain,Gita. 2002. *Request Forms in English and Nepali Languages*: A Comparative Study. . An Unpublished M.Ed. Thesis, Kathmandu, T.U.

Chepang, Amrit Bd. 2061 B.S. *Barnamala Kitab, Cho-wang Bhasa-1.* Cho-wang Bhasa Samrachhyak Samiti. Manahari, Makwanpur.

Couch, William T(ed.).1957. *Collier's Encyclopedia.* New York.Collier Book.

Crystal,David. 2003. *A Dictionary of Linguistics and Phonetics.* U.K.:Blackwell Publising Ltd.

Ellis, Rod. 1985. *Understanding Second Language Acquision.* Oxford: OUP

Giri, Anju. 1982. *English and Nepali Kinship Terms: A Comparative Study.* An Unpublished M.Ed. Thesis, Kathmandu, T.U.

http://en.wikipedia.org

http://www.global_12project.com

http://www.nefin.org.np

http://www.ethnologue.com

Joshi,Mallika. 2004. *A Comparative Linguistics Study: English and Newari Kinship Terms.* An Unpublished M.Ed. Thesis.Kathmandu: T.U.

Katuwal, Narayan. 2006. *English and Tharu Kinship.* An Unpublished M.Ed.Thesis. Kathmandu: T.U.

Karn, Sammi.2006. *Terms of Address in Maithali and English Languages.* An Unpublished M.Ed.Thesis.Kathmandu: T.U.

Kattel, Ram Chandra, 2001. *A comparative study on Terms of Address used by English and Nepali speakers.* An unpublished M.Ed. Thesis Kathmandu: T.U.

Khanal, Govinda Prasad. 2004. *The Forms of address of Tharu and English. A Comparative study.* An Unpublished M.Ed Thesis. Kathmandu: T.U.

Kumar, Ranjit. 1996. *Research Methodology.* London: Sage Publications Ltd.

Nunan, David. 1992. *Research Methods in Language Learning,* Cambridge: CUP

Poudel, Ramesh Kant. 2057. *Praja (Chepang) Jatiko Parichaya Ra Praja Bikash Karyakarm.* Makwanpur: District Development Committee.

Rai, Diwa.2001. *A Comparative Linguistic Study of English,Nepali and Limbu Kinship Terms.* An Unpublished M.Ed. Thesis,Kathmandu:T.U.Rai,

Ichachha Purna. 2005. *A Comparative Study on English and Rai Bantawa Kinship Terms.* An Unpublished M.Ed. Thesis,Kathmandu:T.U.

Robinson, W.P.1972. *Language and Social Behaviour.* England: Penguin Ltd.

UNESCO 2002: *Language Survey Report.* Nepal: Kathmandu:UNESCO

Wardhaugh, Ronald.1986 *An Introduction to Sociolinguistics.* Newyork: Basil Black Well.

Appendix I

Questionnaire

मैङ (Name):   उमेर (Age):

ठेगाना (Address):   लिङ्ग (Sex):

पेशा ⁄ इलम (Occupation):

शैक्षिक योग्यता (Academic Qualification):

१.   नाङको किम जाहानाङ काम्को मान्ता लमकाई गतहाइति तोतेनानी ?
      N ŋko kim j h n ŋg k mko m nt lamak i: gatah iti toten ni?
      How are the following persons addressed in your family?

      बुधि बुधाकाई
      budhi budh k i: …………………………………………………............
      Husband by his wife

      बुधाइ बुधीकाई
      budh i budhik i: ……………………………………………………..........
      Wife by her husband

      चो ⁄ चोद्याङ बाबाकाई
      cho/Chody ŋ b b k i: ………………………………………………..
      Son/daughter by his/her father

      चो ⁄ चोद्याङ आमाकाई
      cho/Chody ŋ m k i: ………………………………………………..
      Son/daughter by his/her mother

      बाबा आमाइ चोकाई
      b b / m chok i: ………………………………………………............
      Son by his father/mother

      बाबा ⁄ आमाइ जेठा चोकाई
      b b / m i jeth chok i:………………………………………………..
      Elder son by his father/ mother.

      बाबा ⁄ आमाइ कान्छा चोकाई
      b b / m i k nchh chok i:………………………………………………..
      Younger son by his father/mother

60

आमा／ बाबाइ जेठी चोद्याङकाई
 m /b b i jethi chodyaŋg k i:…………………………………………………
Elder daughter by her father/ mother

आमा／बाबाइ कान्छी चोद्याङकाई
 m / b b i k nchhi chodyaŋk i:…………………………………………………
Younger daughter by father and mother

हौ／हौद्याङ लमी जेठा पु काई
hau/haudyaŋ lami jeth pu:k i:…………………………………………………
Elder brother by younger brother/ sister.

हौं／हौद्याङ लमी जेठी ना: काई
hau/hau:dy ŋ lami jethi n k i:…………………………………………………
Elder sister by younger brother/ sister

चो／चोद्याङ लमी कान्छा आपाकाई
cho/chodyaŋ lami kanchha p k i:…………………………………………………
Step-father by his son/daughter

चो／चोद्याङ लमी कान्छी आमाकाई
cho/chodyaŋ lami k nchhi: m k i:…………………………………………………
Step-mother by her son/daughter

चोकाई ओउको कान्छीआमा／ कान्छा बा ई
chok i: ouko k nchhi m / k nchh b i: …………………………………………
Step-son by his step-father/mother

चोद्याङकाई ओउको कान्छा वा／ कान्छी आमाई
chodyaŋ ouko k nchh b /k nchh m i: …………………………………………
Step-daughter by her step-father/mother

२. काम वयो नातालमकाई गतहाइती तो ना नी ?
k m bayo n t lumk i: gatahaiti to n ni
How are the following relatives addresses?

नाङको प्लोम
n ŋko plom………………………………………...
Your grand son

नाङ्को मोम
n ŋko mom………………………………….............
Your granddaughter

नाङ्को किमको बाज्या
n ŋko kimko b jy ………………………………...
Your paternal grand father

नाङ्को किमको बज्यै
n ŋko kimko bajai………………………………....
Your paternal grandmother

नाङ्को मौली बाज्या:
n ŋko mauli b jy ………………………………......
Your maternal grand father

नाङ्को मौली बज्यै
n ŋko mauli bajai………………………………........
Your maternal grandmother

नाङ्को काका
n ŋko k k ……………………………….....................
Your uncle

नाङ्को मोम्
n ŋko mom……………………………….....................
Your aunt

नाङ्को ताङ्हो बाबा
n ŋko t ŋho b b ……………………………….............
Your paternal uncle

नाङ्को ताङ्हो आमा
n ŋko t ŋho m ………………………………................
Your paternal aunt

नाङ्को मामाकिमको ताङ्हो वा
n ŋko m m kimko t ŋho b …………………………………
Your maternal uncle

नाइको मामाकिमको ताइहो आमा
nɨŋko mɨmɨ kimko tɨŋhoɨ mɨ ………………………
Your maternal aunt

नाइको मयो बाबा
nɨŋko mayo bɨbɨ ……………………………………...
Your maternal uncle

नाइको मोयो आमा
nɨŋko moyo ɨmɨ ……………………………………...
Your maternal aunt

नाइको मामा
nɨŋko mɨmɨ ……………………………………...........
Your maternal Uncle

नाइको माइजु
nɨŋko mɨiju: ……………………………………..........
Your maternal aunt

नाइको तो बाज्या
nɨŋko to bajya……………………………………...........
Your father-in-law

नाइको आई
nɨŋko ɨi: ……………………………………..................
Your mother –in-law

नाइको भतिज चो
nɨŋko bhatij cho……………………………………........
Your nephew

नाइको भतिजी चोद्याङ
nɨŋko bhatiji chodyaŋ…………………………………
Your neice

नाइको भान्जा
nɨŋko bhɨnj ……………………………………..............
Your nephew

नाङ्को भान्जी
n ŋko bh nji…………………………………..........
Your niece

नाङ्को भाउ
n ŋko v u …………………………………...............
Your son-in-law

नाङ्को कमा
n ŋko kam …………………………….............
Your daughter-in-law

नाङ्को हौउद्याङभाउ
n ŋko houdyaŋ v u …………………………………
Your brother-in-law

नाङ्को साला
n ŋko s l ……………………………...............
Your brother-in-law

नाङ्को साली
n ŋko s li……………………………...............
Your sister –in-law

नाङ्को ताङो दाजु
n ŋko t ngo d ju…………………………………...
Your brother-in-law

नाङ्को ताङो दिदी
n ŋko t ngo didi…………………………………...
Your sister-in-law

नाङ्को ताङो आई वज्यै
n ŋko t ngo i bajai…………………………………
Your sister-in-law

नाङ्को पाङ
n ŋko p ng…………………………….................
Your brother-in-law

नाङ्को मोम्
n ŋko mom……………………………………
Your sister-in-law

नाङ्को फुपु
n ŋko phupu…………………………………
Your paternal aunt

नाङ्को पुसै
n ŋko pusai…………………………………
Your paternal uncle

३. नाङी चिन्मालो मान्ताकुसी क्रुसकाइया आउको ध्यान लौकाताङ जाइ्सा पर्ना, अउकाई तोसा मइङ चिल, नाङी आउकाई गत हाइती गोत्तीनाउ ?
n ŋi chinam lo m nt kusi kruskaiya uko dh yana lauk taŋ j ŋs parn , auk i tos maiŋ chila, n ŋi uk i: gata h iti gattin u?
You meet a stranger. You want to attention, but you don't know specific forms of address that fits him/her. How do you address him/her?

चिनमालो मान्ता भर्खरको गोइचो अउ
chinam lo m nt varkharko goicho au…………………………………
The stranger is a young man

चिनमालो मान्ता भर्खरको मोम्चो अउ
chinam lo m nt varkharko momcho au…………………………………
The stranger is a young girl

चिनमालो मान्ता वुधा अउ
chinam lo m nt budh au………………………………….....................
The stranger is an old man

चिनमालो मान्ता वुधी अउ
chinam lo m nt budhi au………………………………….....................
The stranger is an old man

चिनमालो मान्ता नाङ सई ताङो स्याउना
chinam lo m nt n ng sai: t ngo syaun …………………………………
The stranger is a person older than you.

चिनमालो मान्ता नाङ सई मोइतो स्याउना
chinam lo m nt n ng sai: moito syaun …………………………………...
The stranger is a person younger than you

४. नाङको साथीकाई गतहाइती सम्बोधन जाङसा?
   n ηko s thik i: gatah iti sambodhan j ηs ?…………………………………
   How do you address your friend?

   नाङको सबैभन्दा मिलोओ साथी
   n ηko sabaibhand milo: s thi……………………………….....................
   To your close/familiar friend

   नाङको सिता मैङको साथी
   n ηko sit maiηko s thi…………………………….............................
   To your friend named Sita

   नाङको विवाह स्याउमालो पार्वती मईङको यात ज्याङ साथी
   n ηko bibh ha sy um lo p rbati maiηko y t jy n s thi …………………….
   To your unmarried girl friend named parbati

   गिता मैङको विवाह स्याओ साथी
   git maiηko bibh ha syao: s thi……………………………….....................
   To your friend named Gita, who is married

५. कामवयो माया जाङती गोत्सा गतहाइती मा?
   k mbayo m y j ηti gots gata h iti m ?
   What are the terms of endearment for the following?

   आन पेओ
    n peo:……………………………...
   A beloved

   मनमिलोओ साथी (गोइचो ⁄ मोम्चो)
   manmilo: s thi (goicho/momcho) …………………………………....
   A familiar friend (boy or girl)

बा	आमा	दाई
b	m	d i
………	………	………
Father	Mother	Brother

बाबु   नानी
b bu   n ni
………   ………
Son   Daughter

६. कामवयो मान्ताकाई शैक्षिक संस्था आङ गतहाइती सम्बोधन जाङसा?
    k mbayo m nt k i: shaichhik sansth ŋ gatah iti sambodhan j ŋs ?
    How are the following persons addressed in an academic institution?

    विद्यार्थी औको गाइचो मास्तर काई
    bidh rthi auko goicho m ster k i:………………………………………
    A student to a male teacher

    विद्यार्थी औको मोम्चो मास्तरकाई
    bidh rthi auko momcho m ster k i:………………………………………
    A student to a female teacher

    शिक्षककी गोइचो विद्यार्थीकाई
    shikshakki goicho bidh rthik i:………………………………………
    A teacher to the male student

    शिक्षककी मोम्चो विद्यार्थीकाई
    shikshakki momcho bidh rthik i:………………………………………
    A teacher to the female student

    यातज्याङ मास्तररी अर्को मास्तरकाई
    y tjy ŋ m starri arko m stark i:………………………………………
    A teacher to a teacher

    ताङो/हेड मास्तरी अरु शिक्षककाई
    t ŋgo/hed m stari aru shikshakk i:………………………………………
    A head teacher to a teacher

७. कामवयो मान्तालमकाई गतहाइति तोतेनानी?
    k mbayo m nt lamk i: gatah iti toten ni?
    How the following persons are addressed?

    राजा   राष्ट्रपति   न्यायधिस
    r j   r strapati   ny yadhish
    …………   …………   …………
    King   President   Judge

67

रानी	प्रधानमन्त्री	हाकिम
r ni	pradh nmantri	h kim
…………	…………	…………
Queen	Prime minister	Hakim

मन्त्री	सभापति	सासंद
mantri	sabh pati	S msad
…………	…………	…………
Minister	Chairperson	Samsad
		(member of parliament)

डाक्टर	नस	दाइभर
d ctor	nars	daiver
…………	…………	…………
Doctor	Nurse	Driver

पान्दे
p nde
....
Priest

७. नाङको हुलाङ इहाङ लेखओ मान्ताकाई गतहाइति तोतेनानी ?

n ηko hul ng ih η lekhao m nt k i: gatah iti toten ni?

How are the following addressed in your community?

किमआङ पेतो काम जाङ्गो मान्ता

kim η peto k m j ηgo m nt ……………………………………

Person holding major responsibility of the house

गावाङ यासो थावाङ किम मोओ मान्ताकाई

g w ng y so th wang kim meo: m nt k i:……………………………………

Person of the house consider to be having higher status in the society/village

विवाहआङ दुलाहाकाई सहयोग जाङ्गो मान्ता गोइचो

biwaha η dul h k i: sahayog j ngo m nt goicho……………………………

Person who help the bridegroom in his marriage

विवाहआङ दुलहीकाई सहयोग जाङ्गो मान्ता (मोम्चो)

biwaha η dulahik i: sahayog j ngo m nt (momcho) ………………………

Person who help the bride in her marriage

गोठालो

goth lo……………………………………

Cowboy

68

स्याकाई दानापानी वयो मान्ता
syak i: d n p ni bayo m nt …………………………………...........
Person who feed cattle in the house

हलि ⁄ स्या याओ मान्ता
hali/sy y o: m nt …………………………………........................
The plough man

खेताङ काम जाड़ो मान्ता
khet ng k m j ŋgo m nt …………………………………................
Person works in the field

वगैंचे
bagaiche ……………………………………...
Person who looks after the gardener

Appendix – II

Questions and Answers

मैङ (Name): ....   उमेर (Age): ....

ठेगाना (Address): ....   लिङ्ग (Sex):   ....

पेशा ⁄ इलम (Occupation): ....

शैक्षिक योग्यता (Academic Qualification): ....

१. नाङको किम जाहानाङ काम्को मान्ता लमकाई गतहाइति तोतेनानी ?
    N ŋko kim j h naŋ k mko m nt lamak i: gatah iti toten ni?
    How are the following persons addressed in your family?

बुधि बुधाकाई
budhi budh k i: ....
Husband by His Wife

बुधाइ बुधीकाई
budh i budhik i: ....
Wife by her husband

चो ⁄ चोद्याङ बाबाकाई
cho/Chody ŋ b b k i: ....
Son/daughter by his/her father

चो ⁄ चोद्याङ आमाकाई
cho/Chody ŋ m k i: ....
Son/daughter by his/her mother

बाबा आमाइ चोकाई
b b / m i chok i: ....
Son by his father/mother

बाबा ⁄ आमा इ जेठा चोकाई
b b / m i jeth chok i: ....…
Elder son by his father/ mother.

70

बाबा ⁄ आमा इ कान्छा चोकाई
b b / m i k nchh chok i: ....
Younger son by his father/mother

आमा ⁄ बाबा इ जेठी चोद्याङकाई
 m /b b i jethi chodyaŋk i: ....
Elder daughter by her father/ mother

आमा ⁄ बाबा इ कान्छी चोद्याङकाई
 m / b b i k nchhi chodyaŋ k i:...
Younger daughter by father and mother

हौ ⁄ हौद्याङ लमी जेठा पु काई
hau/haudyaŋ lami jeth pu:k i: ....
Elder brother by younger brother/ sister.

हौं ⁄ हौद्याङ लमी जेठी ना: काई
hau/haudy ŋ lami jethi n k i: ....
Elder sister by younger brother/ sister

चो ⁄ चोद्याङ लमी कान्छा आपाकाई
cho/chodyaŋ lami k nchh   p k i: ....
Step father by his son/daughter

चो ⁄ चोद्याङ लमी कान्छी आमाकाई
cho/chodyaŋ lami k nchhi: m k i: ....
Step-mother by her son/daughter

चोकाई ओउको कान्छीआमा ⁄ कान्छा बा ई
chokai ouko k nchhi m / k nchh b i: ....
Step son by his step father/mother

चोद्याङकाई ओउको कान्छा वा कान्छी आमाई
chodyaŋ ouko k nchh b /k nchhi m i: ....
Step daughter by her stepfather/mother

२.   काम वयो नातालमकाई गतहाइती तो ना नी
     k m bayo n t lumk i: gatah iti to n ni
     How are the following relatives addressed?

71

नाङ्को प्लोम
n ŋko plom ....
Your grand son

नाङ्को मोम
n ŋko mom ....
Your granddaughter

नाङ्को किमको बाज्या
n ŋko kimko b jy ....
Your paternal grand father

नाङ्को किमको बज्यै
n ŋko kimko bajai ....
Your paternal grandmother

नाङ्को मौली बाज्या:
n ŋko mauli b jy ....
Your maternal grand father

नाङ्को मौली बज्यै
n ŋko mauli bajai ....
Your maternal grandmother

नाङ्को काका
n ŋko k k ....
Your uncle

नाङ्को मोम्
n ŋko mom ....
Your aunt

नाङ्को ताङ्हो बाबा
n ŋko t ŋho b b ....
Your paternal uncle

नाङ्को ताङ्हो आमा
n ŋko t ŋho m ....
Your paternal aunt

नाङ्को मामाकिमको ताङ्हो वा
n ŋko m m kimko t ŋho b ....
Your maternal uncle

नाङ्को मामाकिमको ताङ्हो आमा
n ŋko m m kimko t ŋho m ....
Your maternal aunt

नाङ्को मयो बाबा
n ŋko mayo b b ....
Your maternal uncle

नाङ्को मोयो आमा
n ŋko moyo m ....
Your maternal aunt

नाङ्को मामा
n ŋko m m ....
Your maternal Uncle

नाङ्को माइजु
n ŋko m iju ....
Your maternal aunt

नाङ्को तो बाज्या
n ŋko to bajya ....
Your father-in-law

नाङ्को आई
n ŋko i: ....
Your mother –in-law

नाङ्को भतिज चो
n ŋko bhatij cho ....
Your nephew

नाङ्को भतिजी चोद्याङ
n ŋko bhatiji chodyaŋ ....
Your neice

नाङ्को भान्जा

n ŋko bh nj ....

Your nephew

नाङ्को भान्जी

n ŋko bh nji ....

Your niece

नाङ्को भाउ

n ŋko v u ....

Your son-in-law

नाङ्को कमा

n ŋko kam ....

Your daughter-in-law

नाङ्को हौउद्याङभाउ

n ŋko houdyaŋ v u ....

Your brother-in-law

नाङ्को साला

n ŋko s l ....

Your brother-in-law

नाङ्को साली

n ŋko s li ....

Your sister –in-law

नाङ्को ताङो दाजु

n ŋko t ngo d ju ....

Your brother-in-law

नाङ्को ताङो दिदी

n ŋko t ngo didi ....

Your sister-in-law

नाङ्को ताङो आई वज्यै

n ŋko t ngo i: bajai ....

Your sister-in law

74

नाङ्को पाङ
n ŋko p ng ....
Your brother-in-law

नाङ्को मोम्
n ŋko mom ....
Your sister-in law

नाङ्को फुपु
n ŋko phupu ....
Your paternal aunt

नाङ्को पुसै
n ŋko pusai ....
Your paternal uncle

३. नाडी चिन्मालो मान्ताकुसी कुसकाइया आउको ध्यान लौकाताङ जाइुसा पर्ना, अउकाई
    तोसा मइङ चिल, नाडी आउकाई गत हाइती गोत्तीनाउ ?
    n ŋi chinam lo m nt kusi krusk iya uko thayan lauk t ŋ j ŋs parn ,
    auk i tos main chila, n ŋi auk i gata h iti gottin u?
    You meet a stranger. You want to attention, but you don't know specific
    forms of address that fits him/her. How do you address him/her?

चिनमालो मान्ता भर्खरको गोइचो अउ
chinam lo m nt varkharko goicho au................................ ....
The stranger is a young man

चिनमालो मान्ता भर्खरको मोम्चो अउ
chinam lo m nt varkharko momcho au ....
The stranger is a young girl

चिनमालो मान्ता वुधा अउ
chinam lo m nt budh au ....
The stranger is an old man

चिनमालो मान्ता वुधी अउ
chinam lo m nt budhi au.. ....
The stranger is an old man

चिनमालो मान्ता नाङ सई ताङ्रो स्याउना
chinam lo m nt n ng sai: t ngo sy un ....
The stranger is a person older than you.

चिनमालो मान्ता नाङ सई मोइतो स्याउना
chinamalo m nt n ng sa moito sy un ....
The stranger is a person younger than you

४. नाङको साथीकाई गतहाइती सम्वोधन जाउसा?
n ηko s thik   gatah iti sambodhan j ηs
How do you address your friend?

नाङको सबैभन्दा मिलोओ साथी
n ηko sabaibhand milo: s thi ....
To your close/familiar friend

नाङको सिता मैड्को साथी
n ηko sit maiηko s thi ....
To your friend named Sita

नाङको विवाह स्याउमालो पार्वती मईड्को यात ज्याङ साथी
n ηko bibh ha sy um lo p rbati maiηko y tjy n s thi
....
To your unmarried girl friend named parbati

गिता मैड्को विवाह स्याओ साथी
git maiηko bibh ha sy o: s thi ....
To your friend named Gita, who is married

५. कामवयो माया जाइती गोत्सा गतहाइती मा?
k mbayo m y j ηti gots gata h iti m ? ....
What are the terms of endearment for the following?

आन पेओ
 n peo: ....
A beloved
मनमिलोओ साथी (गोइचो ⁄ मोम्चो)
manmilo: s thi (gaicho/momcho) ....
A familiar friend (boy or girl)

बा	आमा	दाई
bᵃ	ᵃmᵃ	dᵃᶦ
....	....	....
Father	Mother	Brother

बाबु	नानी
bᵃbu	nᵃni
....	....
Son	Daughter

६. कामवयो मान्ताकाई शैक्षिक संस्था आङ गतहाइती सम्बोधन जाङसा?

kᵃmbayo mᵃnt kᵃi shaichhik sansthᵃ ŋ gatahᵃiti sambodhan jᵃŋs ?

How are the following persons addressed in an academic institution?

विद्यार्थी औको गाइचो मास्तर काई

bidhᵃrthi auko goicho mᵃsterkᵃi: ....

A student to a male teacher

विद्यार्थी औ को मोम्चो मास्तर काई

bidhᵃrthi auko momcho mᵃsterkᵃi: ....

A student to a female teacher

शिक्षककी गोइचो विद्यार्थीकाई

shikshakki goicho bidhᵃrthikᵃi: ....

A teacher to the male student

शिक्षककी मोम्चो विद्यार्थीकाई

shikshakki momcho bidhᵃrthikᵃi: ....

A teacher to the female student

यातज्याङ मास्तररी अर्को मास्तरकाई

yᵃtjyᵃŋ mᵃstarri arko mᵃstarkᵃi: ....

A teacher to a teacher

ताङो/हेड मास्तरी अरु शिक्षक काई

tᵃŋgo/hed mᵃstari aru shikshak kᵃi: ....

A head teacher to a teacher

७. कामवयो मान्तालमकाई गतहाइति तोतेनानी?

kᵃmbayo mᵃntᵃlamkᵃi gatahᵃiti totenᵃni?

How are the following persons addressed?

राजा	राष्ट्रपति	न्यायधिस
r j	r strapati	ny yadhish
....	....	....
King	President	Judge
रानी	प्रधानमन्त्री	हाकिम
r ni	pradh nmantri	h kim
....	....	....
Queen	Prime minister	Hakim
मन्त्री	सभापति	सासंद
mantri	sabh pati	Samsad
....	....	....
Minister	Chairperson	Samsad
		(member of parliament)
डाक्टर	नस	दाइभर
d ctor	nars	daiver
....	....	....
Doctor	Nurse	Driver
पान्दे		
p nde		
....		
Priest		

७. नाङको हलाङ इहाङ लेखओ मान्ताकाई गतहाइति तोतेनानी ?
 n ŋko hul ng ih ŋ lekhao m nt k i gatah iti toten ni?
How are the following addressed in your community?

किमआङ पेतो काम जाङो मान्ता
kim ŋ peto k m j ŋgo m nt   ....
Person holding major responsibility of the house

गावाङ यासो थावाङ किम मोओ मान्ताकाई
g w ng y so th wang kim meo: m nt k i: ....
Person of the house consider to be having higher status in the society/village

विवाहआङ दुलाहाकाई सहयोग जाङो मान्ता गोइचो
biwaha ŋ dulahakai sahayog j ngo m nt goicho ....
Person who help the bridegroom in his marriage

विवाहआङ दुलहीकाई सहयोग जाड़ो मान्ता मोम्चो
biwaha η dulahikai sahayog j ngo m nt (momcho)..
Person who help the bride in her marriage

गोठालो
goth lo...
Cowboy

स्याकाई दानापानी वयो मान्ता
syak i d n p ni bayo m nt ....
Person who feed cattle in the house

हलि/स्या याओ मान्ता
hali/sy y o: m nt ....
The plough man

खेताङ काम जाड़ो मान्ता
khet ng k m j ηgo m nt ....
Person works in the field

वगैंचे
bagaiche...
Person who looks after the garder

Appendix-III
The Chepang population in Makawanpur district.

S.N.	VDC/municipality	Total Population	No of Chepang
1	Kalikatar	4390	1120
2	Kankada	7759	4056
3	Namtar	8623	325
4	Kogate	1429	7
5	Basamandi	14170	240
6	Bhainse	7614	306
7	Barta Punayadevi	3719	1581
8	Bhimphedi	5742	122
9	Churiyamai	12905	162
10	Dandakharka	3770	218
11	Handikhola	17770	1443
12	Hatiya	12152	202
13	Hetauda Municipality	68482	150
14	Harnamadi	6259	7
15	Khairang	3036	819
16	Nibuwatar	4477	63
17	PadamPokhari	15904	19
18	Raksirang	6343	2211
19	Sarikheth Palase	8537	1205
20	Shreepur Chhatiwan	21523	19
21	Manahari	19835	1069
	Total	254439	15344

Source: Population Census of 2001

Appendix – IV

Roman Translation of Chepang Devanagari Script

Based on Barnamala Kitab; Chowang Bhasa- 1

अ	a	क	ka	त	ta	य	ya
आ		ख	kha	थ	tha	र	ra
इ	i	ग	ga	द	da	ल	la
उ	u	घ	gha	ध	dha	व	wa/v
ए	e	ङ	η	न	na	स	sa
ऐ	ai	च	cha	प	pa	ह	ha
ओ	o	छ	chha	फ	pha		
		ज	ja	ब	ba		
		झ	jha	भ	bha		
				म	ma		

Appendix – V

The Chepang Language

Language Name	:	Chepang
Alternative Name (S)	:	Tsepang
Dialect Name (S)	:	Eastern Chepang Western Chepang
Spoken in	:	Nepal
Status	:	Living
Family	:	Sino-Tibetan, Tibeto-Burman
Sub-group	:	Chepang
Population	:	52,237
Residential Region	:	Inner Terai Narayanizone, Makwanpur, Chitwan and South Dhading district; Gandaki Zone, South Gorkha District.
Language Use	:	Used in the home. All ages. Negative language attitude. Bilingual level estimates for Nepali: 0.5%, 1.30%, 2.40%, 3.15%, 4.10%, 5.0% Speakers over 5 know some Nepali. It is often learned in school. Men can talk about most common topics and political affairs. Women known greetings and vocabulary for trade. Younger people may sometimes speak Nepali to each other.
Language development	:	Literacy rate in first language: 1% to 5%. Literacy rate in second language: 40% men, 15% women in Nepali, 13.9% ethnic group (1991 census) difficulties in reading Chepang: long words, consonant cluster. They do not know how to write. Written Chepang has lower prestige than Nepali. Motivation high for Nepali Devanagari script. Newspapers, Radio programs. Dictionary Grammar.
Comments	:	Recognized as an official nationality by the Government of Nepal. Some form of whistle speech reported. Ov (subject position varies): Post Positions; genitives, articles, adjectives numerals before noun heads; relatives before or without noun heads, question word final, maximum number of suffixes 8. Word order does not distinguish subject, object obligatory, ergative, passives, causatives. Comparatives cv to cccvccc with certain restrictions; semetonal.

(http://www.ethnologue.com)