

CHAPTER-ONE

INTRODUCTION

1.1 General Background

Language is a unique feature of human beings. It is the most effective means of communication through which we express our thoughts, ideas, emotions, feelings, etc. Language plays an important role in the development, maintenance and transmission of human civilization. Language is a special capacity that distinguishes human beings from other creatures. Therefore, the most rudimentary forms of social organization and technological achievements depend on language.

There are many languages in the world that are used for communication but no one has decided yet the exact number of languages spoken in the world. It is impossible to expect the existence of human civilization without language. Language is not only personal phenomenon but also a social phenomenon because it is affected by, society, ethnicity and geographical boundaries. The word 'language' has been defined in various ways by various linguists. According to Sapir, Language is defined as " a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols."

There are innumerable languages existing in the world. According to Ethnologue (2005), 6972 languages have been identified in the world. Among them, the English language is the most widely used and dominant language. According to American Heritage Dictionary, English belongs to

the 'West Germanic' sub-branch of the Germanic branch of the Indo-European language family. Now it is used as an international lingua-franca. It is regarded as the world's most prestigious and important language. According to Crystal (1988), English is the mother tongue of more than 300 million people in the universe. Similarly, around 300 million people use English as a second language and merely 100 million people speak it as a foreign language in the world. Phuja (1995:1) says, "*If we look at the media we find that over 50% of world's newspaper, over 50% of world's scientific and technical periodicals and more than 60% of world's radio stations use English as a medium of communication.*"

The English language is the key, which opens many doors of getting a better job opportunity. Therefore, one can improve the social standing or solve economical problems. Thus, it is taken as a language of social empowerment.

1.1.1 Linguistic Scenario of Nepal

It is well known that Nepal is a small country in terms of its area but it is a very fertile place for languages. Nepal has been one of the most engrossing areas of linguistic research. Although, more than ninety-three languages have been identified spoken in this small country by CBS Report-2001. Ethnologue (2005) has identified 126 languages spoken in Nepal. Most of these languages do not have their own written scripts and are in the verge of extinction but they exist only in spoken forms. The languages used in Nepal can be classified into four language families which are given as follows:

1.1.1 1 Indo-Aryan family

This family includes the following languages:

Nepali	Rajbanshi	Darai
Maithili	Hindi	Kumal
Bhojpuri	Danuwar	Bote
Tharu	Bangla	Churauti
Awadhi	Marwari	Magahi
Urdu	Manjhi	Punjabi
English		

1.1.1 2 Tibeto-Burman family

This family includes the following languages:

Tamang	Newar	Magar
Bantawa	Gurung	Limbu
Sherpa	Chamling	Chepang
Sunuwar	thami	Kulung
Dhimal	Yakkha	Thulung
Sanpang	Khaling	Thakali
Chhantyal	tibbetan	Dumi
Jirel	Puma	Dura
Meche	Pahari	Lepcha
Bahing	Raji	Hayu
Byangshi	Ghale	Chhiling
Lohorung	Chinese	Mewahang
Kaile	Raute	Tilung
Lingkhim	koche	Dzonkha
Chhintang	Mizo	Dongmali

1.1.1 3 Dravidian family

Jhagad is the only language in this family, which is spoken in Jhapa district of the Eastern part of Nepal.

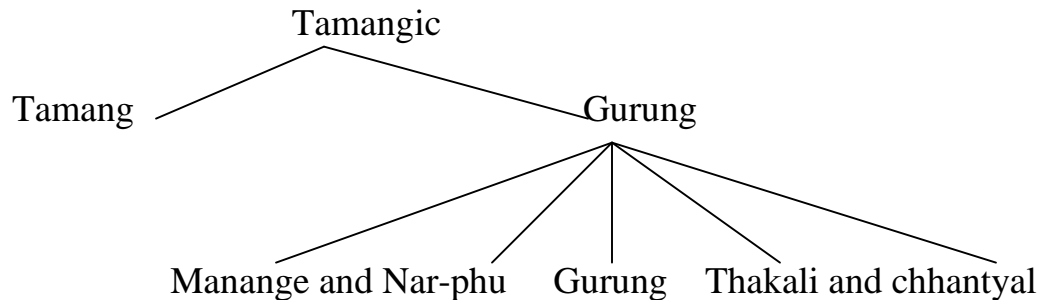
1.1.1 4 Astro-Asiatic family

Satar/Santhali is the only language belonging to this family, which is spoken in Jhapa district of Eastern part of Nepal.

Among the four language families mentioned above, Tibeto-Burman language family includes a large number of languages spoken in Nepal.

1.1.2 Classifications of the Tibeto-Burman Languages

It is essential to classify the Tibeto-Burman language to establish the place of Tamang language because it is one of the languages of Tibeto-Burman family. Tibeto-Burman language family is classified variously by various linguists. Many linguists have classified the Himalayan languages in different group and sub-group. Grierson (1968:1) has classified the Tamang language under the Himalayan Group of languages along with Gurung, Magar and Newar. Similarly, Noonan (1998:1) has classified Tamang, Gurung, Manange, Nar-phu, Thakali and Chhantyal languages under Tamangic Group. He sub-grouped it into two groups, which are as follows:



1.1.3 Language Policy in Nepal

Language planning policy is one of the most important aspects of planning like planning of other sectors like economy, development and so on. Every nation adopts its own language planning policy. Nepal had adopted single language policy before the restoration of democracy in 1990. To quote Malla (1989:460), "His Majesty Government has declared policy that over the years Nepali should become the medium of instruction at all levels of education. Apart from this the government's policy towards language is that Nepali and only Nepali should be in administration, Court of justice, information and the media"(Boehm 1997:11).

The Constitution of the kingdom of Nepal (1990) gives equal emphasis to the minority languages of the country. The constitution states: (i) The Nepali language in the Devanagari script is the language of the nation of Nepal. The Nepali language shall be the official language. (ii) All the languages spoken as the mother tongue in the various parts of Nepal are the National languages of Nepal. The constitution has granted equal rights to all citizens and has prohibited any form of discrimination based on religion, race, caste or ethnicity and language.

At present day, people are very much aware of their language and culture. Language has become the most emotive issue within and among the communities. Though most communities are willing to accept Nepali as a lingua-franca in the country, they are demanding active state support for the development of their own individual language, insisting on their use as a medium of instruction in schools. They have sought recognition of their

language as the official language in their strongholds, in addition or even in place of Nepali.

1.1.4 An Introduction to the Tamang Language

The Tamang language occupies 5.19 percent of total population of Nepal so it stands in the fifth position among the languages that are spoken in Nepal. Some people believe that the Tamang language is a dialect of Tibetan language but Mazaudon (1993:3) disagrees with this view and writes as Tamang is a language of the Tibeto-Burman language family, belonging to the same branch as classical Tibetan, but it is not a descendant of classical Tibetan; it is not a Tibetan dialect. To use a family metaphor, Tamang is a grandnephew of classical Tibetan, not a grandchild. The Tamang people are one of the major Tamang aboriginal ethnic groups of Nepal, belonging to the Tibeto-Burman language speaking community. They are one of the Mongoloid people. They possess specific modes of livelihood, unique culture, a distinct life style, social and cultural identities, they hold different perceptions about their societies, different notions of living and maintaining livelihood, different sets of ideas and methodologies associated with their customs and traditions. The language spoken by the Tamang people is called *Tamang* or *Tamang Gyoi*. In Tamang, *Gyoi* means *speech* or *voice of Tamang*. The Tamang language has its own classical written script, which is called *Tamyhig* and Tamang community has also accepted Devanagari script that is named *Tamyhig Devanagari Script*. Most of the Tamang publications are based on Devanagari script. The Tamang language has 24 consonants and 5 vowels.

Some authors maintain that the primary area for the Tamang is northwest of the Kathmandu valley. However, Tamang are widely living in mountain

regions of Central Development Regions of Nepal and scattered all over the country and their dialectal variations have not been fully surveyed. It is well acknowledged that there are two regional varieties of the Tamang language Eastern and Western. Trisuli River may be considered as the boundary line of these regional varieties. These regional varieties differ phonologically, grammatically as well as lexically. Eastern variety has been recognized as the standard form in which a variety of literature and linguistic description including its phonology, grammar, and lexicography, and teaching materials are available in comparison to western variety (Lama 2005:16 [Varenkamp 1996:9]).

The major concentration of Tamang settlement is found in the surrounding hills of the Katmandu valley and they are also scattered all over the country. They are also found outside Nepal mainly in Darjeeling, Sikkim, Asam, Nagaland and Arunachal Pradesh of North-East India and Bhutan, Myanmar and even in Tibet. The Tamang constitutes 12,82,304, (5.64%) of the country's total population of 2,31,51,423 and the active speakers are 11,79,145, (5.19%). Tamang are densely populated in 10 districts of Central Development Region mainly in Rasuwa (63.75%), Makawanpur (47.34%), Nuwakot (38.52%), Kavrepalnchock (33.78%), Sindhupalnchok (30.93%), Kavrepalnchock (33.78%), Sindhuli (25.36%), Dhading (21.545), Ramechhap (20.56%), and Dolakha (13.52%). They undoubtedly constitute the largest Tibeto-Burman language group in Nepal and fifth largest language spoken in the country as a mother tongue. The Tamang are found to have high degree of language loyalty i.e. 88.88% according to Census Report (2001). The distribution of Tamang population are as follows:

Table No.1 Distribution of the Tamang population

Areas	Total Population	Tamang Population	Percentage of Tamang Population
Nepal	23151423	1282304	5.64
Rasuwa	44731	28515	63.75
Makawanpur	392604	185874	47.34
Nuwakot	288478	111112	38.52
kavrepalanchok	385672	130614	33.78
Sindhupalanchok	305857	94614	30.93
Sindhuli	279821	70968	25.36
Dhading	338658	72746	21.54
Ramechhap	212408	43669	20.56
Dolkha	204229	27619	13.52
Lalitpur	337785	40059	11.86
Bhaktapur	225461	14728	6.53
Kathmandu	1081845	92378	8.53
Total Population	5514891	912543	16.54

1.1.4 1 Sounds of Tamang Language

The study of sound system, which comes under the field of phonetics and phonology is the most problematic area. Most of the aspects of Tamang phonetics and phonology are not developed and identified yet.

Tamang Vowel Sounds

Kansakar (1999:13-14) illustrates the following inventory of 10 vowel phonemes in Tamang.

Table No. 2

	Front	Central	Back
High	i/i:		u/u:
Mid	e/e:		o/o:
Low		a/a:	
Lip position	spread	Neutral	Rounded

Tamang Consonants Sounds

Kansakar (1999:13-14) presents inventory of 31 consonant phonemes in Tamang, which can be presented as follows:

Table No. 3

Place of Articulation	Bilabial		Alveodental		Alveolar		Lamino Alveolar		Palatal		Velar		Glottal	
	Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd	Vl	Vd
Stops	p ph	b	t th	d	T TH	D					k kh	g		
Affricates							c ch	j						
Fricatives					s								h	
Nasal		m mh			n nh							h		
Lateral						l lh								
Trill						r rh								
Glide		w wh								y yh				

1.1.5 Contrastive Analysis(CA) and Language Teaching

CA is related to the comparison of languages. It is a linguistic enterprise aimed at producing inverted two valued typologies and founded on the assumption that languages can be compared. CA compares two or more languages in order to find out similarities and differences between languages. CA is concerned with teaching rather than learning. It is founded on the assumption that L2 learners tend to transfer the formal features of their L1 to their L2. Therefore, CA believes that greater the difficulty, the more instances of errors will occur.

From the mid of twentieth century, CA was started to be used in the field of language teaching. CA approach in language teaching was first advocated by

Fries and Lado. In 1945, Fries published a book entitled "Teaching and Learning English as a Foreign Language." In 1957, Robert Lado wrote a book entitled "Linguistics Across Culture" which disseminated the work initiated by Fries. Lado provided three underlying assumptions of CA, which have significant role in language teaching which are as follows:

a) "Individual tends to transfer the forms and meaning and distribution of forms and meaning of their native language and culture to the foreign language and culture, both productively when attempting to speak the language... and receptively when attempting to grasp and understand the language."

b) "In the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning."

c) "The teacher who has made a comparison of the foreign language of the students will know better what the real learning problems are and can better provide for teaching them."

In language teaching, CA has great importance mainly with two functions. The primary function is to predict the tentative errors to be committed by the L2 learners whereas the secondary function is to explain the sources and reasons of the L2 learners' errors. Therefore, a language teacher should have knowledge of CA to treat the learners psychologically and academically. Unless a teacher knows the resources and types of the errors that learners commit s/he can impart knowledge to the learners. Such a comparison would be helpful in pointing the areas of difficulties in learning and errors in performance, determining and specifying the areas, which the learners have to learn with greater emphasis, and helping to design teaching/learning materials for those particular areas that need more attention. The finding of CA would be useful for course designers, teachers, testing experts and

learners. Therefore, CA is important from pedagogical point of view and its importance in teaching cannot be exaggerated.

1.1.6 Forms of Address

Forms of address refer to the pronominal system of a language, which are used to address others. In other words, the pronouns, which we use to address a person or persons, when we speak to, are forms of address. Language is used to perform some functions. One of the most important factors for effective communication is right use of forms of the address to draw the attention of people. Speakers must recognize the social setting, relationship with other person as well as the terms of address to be used. Therefore, forms of address are the formal manner of beginning a communication, either written or spoken.

Forms of address are icebreakers that lead to effective communication. These are one of the most important factors for perfect communication. The speaker without the knowledge of choosing right forms of address may fail to be polite and can be offensive or sometimes rude which leads to break of communication. Speakers in the communication have to be closely familiar with social setting, relationship with others, context, topic as well as with the forms of address. According to Richards et al. (1985:4), "The way in which people address one another usually depends on their sex, age, social class, and personal relationship. For example, many languages have different second person pronoun forms which are used according to whether the speaker wants to address someone politely or more informatively, e.g. in German sie-du, in French Vous-tu' and in Spanish usted-tu. If a language has only one second person pronoun form, e.g. English 'you', other address

forms are used to show formality or informality, e.g. Sir, Mr. Brown, Brown, Billy, etc." In communication, the forms of address deserve a crucial role, which emphasizes social relationships and serves to evoke the response implied in the particular relationship indicated as the kinship terms. In this connection, the World Book Encyclopedia, volume 1 (1966:32),Emile mentions:

"Knowing how to address people is an essential part of good manners. Members of public bodies such as governments, churches and armed services are generally addressed in ways that recognize their positions. Forms of address are complex and vary from country to country... Spoken form of address must be used correctly so that you do not unintentionally offend the person to whom you are speaking. However, you are bearing when speaking to someone else can convey respect as well as any forms of address."

For enhancing communicative competence, the appropriate choice of forms of address should be emphasized because they play a significant role to break the ice with any person. Lack of the knowledge of the correct choice of forms of address results in inability to win the heart of the addressee. Furthermore, the manner of personal address is rigid regarding people holding political ecclesiastical or judicial positions as well as those distinguished by birth. As a result, adherence to them is considered necessary. Young and inexperienced people rarely meet important people unexpectedly. They generally have warning in advance of formal or

semiformal occasions. They may ask the organizer or hostess of the occasion how to address the guest of honour. When a person with a particular rank visits a school or a hospital, someone usually tells the people present the correct forms of address. If people have not had the opportunity to find out in advance the correct forms of address or if they are in doubt, they may simply use, 'Sir' or 'Ma'am'.

'Ma'am', in English speaking countries is correct for all women. We should not address a woman as 'Madam' if we are meeting socially. Servants or trades people more often use 'Madam' or 'Madame' pronounced in the French way. Likewise, according to World University Encyclopedia, volume 1 (1968:45), in countries where rank and title prevail, the forms of address is quite complex and adherence to them is considered necessary. Common usage has established some forms of address for speaking and correspondence in all countries, though in republican democracies, these forms are comparatively simple and infrequent. Wardhaugh (1986:258) states:

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

The way in which people address one another usually depends on the particular occasion, the social status or rank of the other, age, sex, personal relationship, family relationship, occupational hierarchy, transactional status (i.e. a service encounter, or a doctor-patient relationship or one of priest-penitent), race or degree of intimacy. The address forms of a language are arranged into a complex address system with its own rules, which need to be learned if a person wants to communicate effectively.

'Sir', 'Master', and 'Mistress' were formal 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 called 'Mister', 'Mistress' from being a title of courtesy prefixed to woman's name, has become either 'Mrs.', 'Miss.' depending upon whether the women addressed is married or not. 'Madame' was originally used as a title to signify a woman of high rank. It is now used to address a woman of any minor rank but of social consideration, a married woman with a daughter-in-law, and in the United States for untitled wives of foreign dignitaries, unless English and Canadian, no matter what their nationalities.

In English, when we are in doubt as to how to address another we can actually avoid the difficulty by not using an address term at all. We can say 'Good morning' as well as 'Good morning Sir/Mr. Smith/Susiel'. Therefore, English has the possibility of the avoidance of an address terms or of a

choice between familiar and polite. This is also possible for one person to have a considerable variety of address forms, that is, avoidance of address forms, or of a choice between familiar and polite.

Most languages have T/V distinction in their pronominal system of address. They correspond to the T/V distinction in French which has a singular 'you', T (tu) and plural 'you', V (vous), Brown and Gilman (1960) maintain that this T/V distinction began as a genuine difference between singular and plural you but in the long run 'T' became the 'familiar' form and the 'V' the 'polite' one. As the time passed, upper class people started using V form with each other whereas 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. Non-reciprocal T/V usage, later, came to symbolize a 'Power' relationship and reciprocal V usage became 'polite' usage. Reciprocal T usage was used to show 'intimacy' and 'solidarity'.

The English language once had such a distinction, thou/you distinction. In Nepali, tan/timi can be under T and mausuf/ hazur/tapain can be put under V. Such a distinction can be found in the Tamang language as well. 'e'/'rahŋ' (T/V) distinction in the Tamang language can be exemplified as follows:

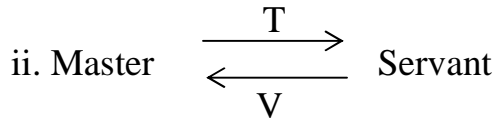
i. Father $\begin{array}{c} \xrightarrow{T} \\ \xleftarrow{T} \end{array}$ son

Father to son: e k^hanang nibaigen mula?

(Where are you going?)

Son to father: e k^hanang gyam khabaigen

(Where are you coming from?)



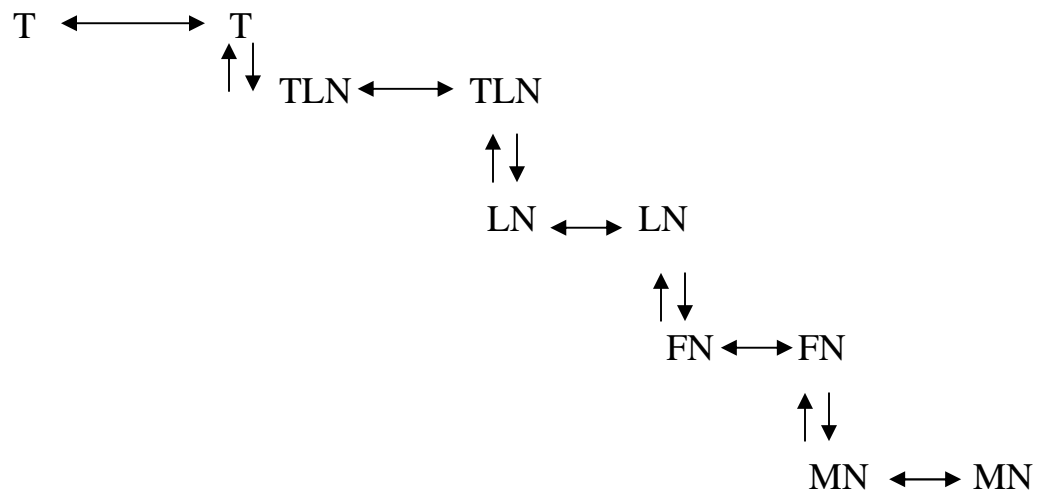
Master to servant: e k^hanang nibaigen mula?

(Where are you going?)

Servant to master: ra^hŋ k^hanang gyam jyongkhabaigen mula?

(Where are you coming from?)

Though T/V distinction has disappeared from English, there is tendency of using proper names and title when addressing another person. Brown and Ford (1861) present the forms of address used in English as follows:



T - title

TLN - title last name

LN - last name

FN - First name

MN - multiple names

Address forms for proper names in English showing common units & combinations (after Brown and Ford, 1861). Horizontal links are reciprocated forms with 'solidarity' increases from left to right. Vertical links illustrate unreciprocated forms making inequalities of power.

(Adapted from Robinson 1972:123)

1.2 Review of the Related Literature

There are some linguistic comparative research works on different languages, like Limbu, Gurung, Bantawa Rai, Chhintang Rai, Nepali, Newari, and Tharu at the Department of English language Education. No research has been carried out on the Forms of Address in Tamang language yet. The available literatures related to present study are summarized as follows:

Giri (1982) has carried out a research entitled "English and Nepali kinship Term: A Comparative Linguistics Study." The main aim of this study is to determine the English and Nepali kinship relations and to find out their corresponding addressee 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 in English most of the kinship relations are addressed by name while in Nepali they are addressed by kinship terms.

Rai (2001) has carried out a research work entitled "A Comparative Linguistic Study of English, Nepali, and Limbu Kinship Terms." The main purpose of this study is to study the linguistic systems used to refer to kinship relations of both consanguineal and affineal types across five generations from the perspectives of both male ego and female ego in the

English, Nepali and Limbu languages. The study indicates that English has less number of kinship terms in comparison to both Nepali and Limbu.

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

Bhusal (2002) has accomplished a study "A Componential Analysis of English and Kumal Kinship Terms". Though her study has focused on analyzing kinship terms of Kumal and English, she points out that most of the English kinship relations are addressed by name, whereas in Kumal, they address by kinship terms.

Khanal (2004) has accomplished a research entitled "A Comparative Study on the Forms of Address of Tharu and English Languages." The study aims to find out the 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: Tharu has several forms of address but English language lacks such concepts. Most of the kinship terms can be used in addressing people in Tharu, but only a few kinship terms can be used as address forms in English.

Lama (2005) identifies pronouns in Tamang and compares with those of English pronouns on his study "English and Tamang Pronominal: A Linguistic Comparative Study." His main findings are: the existence of inclusive and exclusive pronouns for the first person personal pronouns in plural number in the Tamang language, which are not found in the English language, and the Tamang language possesses the second person honorific and non-honorific personal pronouns, which do not exist in English. Both the English and Tamang Languages have demonstrative pronouns, which maintain proximal and distal relationships. However, in Tamang the distal demonstrative pronoun is further classified into three categories. Near Distal, Distal and Far Distal in terms of distance.

1.3 Objectives of the Study

The present study has following objectives:

- i. To identify the forms of address used in the Tamang language.
- ii. To compare and contrast the forms of address used in the Tamang and English Languages.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Study

Being a new research work on the Tamang language in the Faculty of Education, Department of English, this research will be invaluable for the Department itself. This study will be fruitful to all the language students, language teachers, textbook writers, syllabus designers and the researchers who are interested in sociolinguistic aspect of the Tamang and English languages. This study is also significant for all the people who are directly and indirectly involved in the study of the Tamang and English languages

teaching in particular and all the other languages in general and prospective researchers who are eager to know the forms of address used in the Tamang and English languages.

1.5 Definition of Specific Terms

The Specific terms used in this dissertation are defined as follows:

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

ii) Title: The words or phrases that are used in front of persons' name to show his/her social rank or official position, whether or not they are married, short form, etc. They show a person's profession, his rank in armed services, his/her political position, etc. Dr., Mr., Mrs., Ms., Sir, Ma'am, captain, Prime Minister, His Majesty, etc. are some of the examples.

iii) Kin-titles: Simply, the kinship terms that is used to address people in speaking or in writing is called kin-titles. 'Uncle', 'Mum', 'Dad' etc. are the examples of kin-titles used in English.

iv) Ego: Ego refers to the person from whose point of view is taken in describing a relationship, e.g. egos parents.

v) Kinship: This term refers to the family relation based on the recognized connection between parents and children, etc.

vi) Affinity: It refers to relationships by marriage ties.

vii) Consanguinity: It is relationship by being descended from the same family that is blood ties.

CHAPTER - TWO

METHODOLOGY

To accomplish the objectives of the study the researcher has adopted the following methodology.

2.1 Sources of Data

The researcher has used both primary and secondary sources of data to collect the data for the study for the study.

2.1.1 Primary Sources

Being a native speaker of the Tamang language the researcher himself a primary source of data. Besides, he collected primary data from thirty native speakers of the Tamang language.

2.1.2 Secondary Sources

In addition to the primary sources, the researcher used the secondary sources of data, viz. the different books, journals, magazines, research reports, theses, internets, and others that are closely related to research work. The English forms of address have been taken from the secondary sources of data. The data for the forms of address in English was taken from Kattel (2001), Khanal (2004), The world Book Encyclopedia (1965), Collier's Encyclopedia (1957), The Encyclopedia American (1996), World University Encyclopedia (1968), Brown and Ford (1964).

2.2 Sample of the Study

The sample of the study consisted of the native speakers of the Tamang language from one VDC of Makawanpur district. The researcher interviewed both male and female informants. The total sample population was thirty Tamang native speakers.

2.3 Sampling Procedure

The sample of the study was selected using stratified random sampling procedure and snowball sampling procedure.

2.4 Research Tools

To collect the data the researcher used interview schedule as a major tool. Similarly, the researcher also had a group discussion with native speakers to verify the data.

2.5 Process of Data Collection

First, the researcher visited the selected VDC i.e. Phakhel of Makawanpur district. Then he built rapport with the native speakers of the Tamang language. He explained his objectives of the study to the native speakers of Tamang and took interview to thirty native speakers by snowballing. Besides, he organized a group discussion of native speakers. The researcher took oral interview based on interview questionnaire.

2.6 Limitations of the Study

The study has the following limitations:

- i) The study was based on data provided by thirty native speakers of the Tamang language and English forms of address were collected from secondary sources of data.
- ii) The study was primarily concerned with the spoken forms of address.
- iii) The study was based on only Eastern dialect of the Tamang language.
- iv) The forms of address used in the study cover forms of address for consanguineal relations, affinal relations, social relations and ecclesiastical positions in Tamang communities.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the tabulation and interpretation of the collected data. To make analysis and interpretation vivid the researcher uses descriptive method. Having collected the data from the native speakers of Tamang from the field, the researcher, here, has tabulated the responses, mainly in terms of the number of frequency. More frequent the forms of address are put first, and accordingly the less frequent ones follow the more frequent ones. As the language belongs to native speakers themselves, the researcher has put the forms of address based on information provided by the informant and verified them by the researcher himself too because the researcher also belongs to the native speaker of the Tamang language. The figures in the tables indicate the number of informants who supplied the information. The researcher takes it for granted that the more frequency in the number of informants using the form, the more common form of address being used in the Tamang language and vice versa. On the basis of the collected data, the researcher has analyzed, interpreted and compared the forms of address of the Tamang and English languages.

3.1 Forms for Addressing Consanguineal Relations

People are related to each other in different ways. The relationship may be personal within the same blood or that is created by marriage. Consanguineal relations are relationships by birth as distinguished from 'in-law' and 'step-relatives'. Forms of address of Tamang used for addressing

consanguineal relatives are presented, analyzed and compared with English in the following way:

3.1.1 Parental Grandfather, Grandmother and Maternal Grandfather, Grandmother

The following table shows the frequency of forms of address used in Tamang for paternal grandfather, grandfather and maternal grandfather, grandmother.

Table No. 4

Forms of Address	Paternal Grandfather		Paternal Grandmother		Maternal Grandfather		Maternal Grandmother	
	No	%	No	%	No	%	No	%
m ^h eme	20	66.67						
ak ^h e	10	33.33						
mam			30	100				
m ^h eme					20	66.67		
ak ^h e					10	33.33		
mam							30	100

The overwhelming majority of informants of the Tamang mentioned the forms 'm^heme' (66.67%) more than 'ak^he' (33.33%) to address their paternal grandfather whereas most of the informants of Tamang mentioned the forms 'mam' (100%) to address paternal grandmother. In the same way, maternal grandfather and grandmother are also addressed commonly by 'm^heme' (66.67%) or 'ak^he' (33.33%) and 'mam' (100%), respectively. In English, both paternal and maternal grandfathers and grandmothers are addressed in the same way. 'Grandpa' or 'Grand dad' and 'Grandma' are commonly used to address grandfather and grandmother, respectively. In English, there are terms 'Nana', 'Nanna' or 'Nanny' and 'granny', which are also used to address grandmother but in Tamang these terms are not used to address them.

3.1.2 Father and Mother

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

Table No. 5

Forms of Address	Father		Mother	
	No	%	No	%
aba	25	83.33		
apa	5	16.67		
ama			30	100

The above table shows that the most common term for addressing father in Tamang is 'aba' (83.33%). Out of 30 informants, 25, i.e. 83.33 percent used this term. The less common term used to address father is 'apa' (16.67%). Most of the informants used only 'ama' (100%) to address their mother in Tamang, which shows that this form is the most common term used to address mother. In English, the forms 'Dad', 'Daddy' and 'Father' are used to address father by son or daughter. Among them 'Dad' is more common. Similarly, 'Mum' is more common than 'Mummy' or mother while addressing mother by son or daughter.

3.1.3 Son, eldest son and youngest son

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

Table No. 6

Forms of Address	Son		Eldest Son		Youngest Son	
	No	%	No	%	No	%
ja	15	50				
e FN	12	40				
ja t ^h eba	3	10				
oh kola			11	36.67		

ja gren			8	26.67		
FN			7	23.33		
lainu k ^h eppa			4	13.33		
ja cyaŋba					15	50
e FN					6	20
lainu					6	20
cyaŋba					3	10

Most of the Tamang used the term 'ja' to address son. They also use 'e FN' in a significant number but 'oh kola' is found less common. They use 'ja t^heba' to address the eldest son. 'ja gren', 'FN' and 'lainu k^heppa' are also used to address son. For youngest son 'ja cyaŋba' is used by half of the informants. Use of 'e FN' and 'lainu' are found in a significant number. However, 'cyaŋba' is less common. In English, on the other hand, use of first name (FN) to address a son, eldest son, or youngest son, is common such as Peter, Charley, etc .

3.1.4 Eldest daughter and youngest daughter

Following table shows the frequency of forms of address used in Tamang for eldest daughter and youngest daughter.

Table No. 7

Forms of Address	Eldest Daughter		Youngest Daughter	
	No	%	No	%
jame k ^h eppa	17	56.67		
jame gren	3	10		
mai t ^h eba	3	10		
mai k ^h eppa	3	10		
maya	2	6.67		
T ^h uli	2	6.67		
jame cyaŋba			16	53.33
mai jaja			8	26.67
mai cyaŋ			4	13.33
maya			2	6.67

The table above clearly shows that 56.66 percent informants used 'jame k^heppa' is used to address the eldest daughter which is the most common term for addressing eldest daughter in Tamang. The other forms 'jame gren', 'mai t^heba', 'mai k^heppa', 'maya', and 'T^huli were used to address eldest daughter but they are less common. In Tamang, the term 'maya' is used to address lovingly whereas 'T^huli' can be taken as the influence of Nepali on Tamang language which is the most common term used in Nepali.

The table also indicates that the youngest daughter is addressed by 'jame cyaŋba', which is the most common than others. 'mai jaja' and 'maicyaŋ' are also used in a significant number but 'maya' is found less common. On the other hand, in English, daughter, eldest daughter and youngest daughter are addressed by their first name (FN) such as 'Brown', 'Merry' etc.

3.1.5 Grandson and Granddaughter

Following table shows different forms of address for grandson and granddaughter.

Table No. 8

Forms of Address	Grandson		Granddaughter	
	No	%	No	%
puda	16	53.33		
c ^h ekon/chegon	10	33..33		
c ^h aya	4	13.34		
puda/pudi			16	53.33
c ^h ekonme			12	40
c ^h ayasya			2	6.67

This is the relationship established by consanguinity. The table shows that in Tamang, grandson is addressed by 'puda' (53.33 %), 'c^hekon/c^hegon' (33.33%) and 'c^haya' (17.33%). There are also three ways of addressing granddaughter in Tamang which are 'pudi/puda' (53.33%), 'c^hekonme' (40%) and 'c^hayasya' (6.66%). This data shows that the term 'pudi/puda' is the most

common but 'c^hayasya' is less common in addressing granddaughter. In English, simply FN addresses the grandson and granddaughter.

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

Following table shows different forms of address for elder brother and younger brother by sister, elder sister and younger sister by brother, younger brother by elder brother in Tamang.

Table No. 9

Forms of Address	Elder Bro. by Sister		Younger Bro. by Sister		Elder Sis. by Bro.		Younger Sis. by Bro.		Younger Bro. by Elder Bro.	
	No	%	No	%	No	%	No	%	No	%
jyojyo k ^h eppa	9	30								
jyojyo heppa	9	30								
jyojyo gren	7	23.33								
jyojyo t ^h eba	3	10								
jyot k ^h eppa	2	6.67								
ale cya ba			20	66.67						
ale jaja			10	33.33						
nana k ^h eppa					22	73.33				
nana heppa					5	16.67				
nana gren					3	10				
a a cya ba							18	60		
a a kanchi							6	20		
aŋa jaja							4	13.33		
aŋa c ^h aura							2	6.67		
ale cya ba									19	63.33
ale jaja									7	23.33
ale c ^h aura									2	6.67
FN									2	6.67

The above table shows that in Tamang, sisters address their elder brothers variously as, 'jyojyo k^heppa' (30%), 'jyojyo heppa' (30%), 'jyojyo gren' (23.33%), 'jyojyo t^heba' (10%) and 'jyot k^heppa' (6.66%). Among them 'jyot

k^heppa' is less common. They do not address their elder brothers by FN. In the same way, sisters address their younger brothers by 'ale cyaŋba' (66.66%) and 'ale jaja' (33.33%) in a significant number. The Tamangs address their elder sisters by different terms 'nana k^heppa' (73.33%), 'nana heppa' (16.66%) and 'nana gren' (10%). 'nana k^heppa' is the most common than 'nana heppa' and 'nana gren' is used very rarely. Brothers address their younger sisters by the terms 'aŋa cyaŋba' (60%), 'aŋa kanc^hi' (20%), 'aŋa jaja' (6.66%) and 'aŋa c^haura' (6.66%). Elder brothers address their younger brother most commonly by 'ale cyaŋba' (63.33%). They also use the terms 'ale jaja' (23.33%), 'ale c^haura' (6.66%) and FN (6.66%). In English language, people address elder brother, younger brother, elder sister and younger sister most often by FN.

3.1.7 Uncle

In English, uncle refers to the brother of one's mother or father, or the husband of one's aunt. There are varieties of kinship terms to refer to uncle in Tamang language. They can be analyzed paternally and maternally. 'abagen', 'abagren', 'apgen' and 'abren' are used to address father's elder brother, 'abcyaŋ', 'apa jaja', 'aku' and 'agu' are used to address father's elder brother and 'asen' is used to address father's sister's husband. Similarly, Tamang has different forms of address to refer to maternal uncle. 'asen' is used to address mother's brother, younger or elder, 'agu' is used to address mother's younger sister's husband and 'apgen' and 'abgen' are used to address mother's elder sister's husband.

3.1.7 1 Paternal Uncle and Maternal Uncle

The following table shows the frequency of forms of address used in Tamang for paternal uncle and maternal uncle.

Table No. 10

Forms of Address	Paternal Uncle						Maternal Uncle					
	Father's Elder Bro.		Father's Younger Bro.		Father's Sister's Hus.		Mother's Bro.		Mother's Younger Sis's Hus.		Mothers' Elder Sis's Hus.	
	No	%	No	%	No	%	No	%	No	%	No	%
abgen	20	66.67										
abgren	5	16.67										
abren	3	10										
apgen	2	6.66										
abcya			21	70								
apa jaja			5	16.67								
agu			3	10								
aku			1	3.33								
ase					30	100						
ase							30	100				
agu									30	100		
abgen											19	63.33
apgen											11	36.67

In Tamang, there are several terms to address uncle, but there is unitary concept of uncle in English. Uncles are addressed paternally and maternally in Tamang. In English, uncle includes father's elder brother, father's younger brother, father's sister's husband, mother's brother, mother's younger sister's husband, mother's elder sister's husband, etc. They all are simply addressed as 'Uncle' (Title) or 'Uncle Pasang' (TFN). In Tamang, however, father's elder brother is addressed as 'abgen' (66.66%), 'abgren' (16.66%), 'abren'(10%), and 'apgen'(6.66%). Father's younger brother is addressed as 'apcyan' (70%), 'apa jaja' (16.66%), 'agu'(10%) and 'aku'(3.33%). 'abcyan' is quite common but 'aku' is rarely used. Father's sister's husband is addressed simply by 'asen' in Tamang. Mother's brother is addressed as 'asen'(100%).

Mother's younger sister's husband is addressed as 'agu'(100%) and Mother's elder sister's husband is addressed as 'abgen'(63.33%) and 'apgen'(36.66%).

3.1.8 Aunt

In English 'aunt' refers to the sister of one's father or mother and the wife of one's uncle. Tamang has different forms of address to refer to paternal aunt. 'amcyan]', 'amajaja' and 'aru' are used to address father's younger brother's wife, 'amgen', 'amgren' and 'amaheppa' to father's elder brother's wife and 'a i' to father's elder or younger sister. Similarly, Tamang has different forms of address to refer to maternal aunt. 'a i' is used to address mother's elder or younger brother's wife, 'asu' is used to address mother's younger sister and 'amgen' is used to address mother's elder sister.

3.1.8 1 Paternal Aunt and Maternal Aunt

Following table shows the frequency of forms of address used in Tamang for paternal aunt and maternal aunt.

Table No. 11

Forms of Address	Paternal Aunt						Maternal Aunt					
	Father's Elder Bro's Wife		Father's Younger Bro's Wife		Father's Sister		Mother's Bro's Wife		Mother's Younger Sister		Mothers' Elder Sister	
	No	%	No	%	No	%	No	%	No	%	No	%
amcya	20	66.67										
ama jaja	7	23.33										
aru	3	10										
amgen			19	63.33								
amgren			7	23.33								
ama heppa			4	13.34								
a i					30	100						
a i							30	100				
asu									30	100		
amgen											30	100

Most of the Tamang informants were found to use kin-titles to address their aunts. There is no tendency of using name to address the aunts in Tamang. There are various terms that are used to address aunt in Tamang. To address father's elder brother's wife 'amcyanṅ' (66.67%), 'ama jaja' (33.33%), and 'aru' (10%) are used, respectively. In the same way to address father's younger brother's wife 'amgen' (63.33%), 'amgren' (23.33%) and 'amaheppa' (13.34%) are used, respectively. To address father's sister only 'aṅi' (100%) is used which is the most common form in Tamang. Similarly, 'aṅi' (100%) is also used to address mother's brother's wife. 'asu' (100%) is used to address mother's younger sister and 'amgen' (100%) is used to address mother's elder sister. However, in English, aunts are addressed by kin-title plus first name. In this regard, the influence of the Nepali and English languages on Tamang can not be observed any more.

3.1.9 Nephew

In English, nephew refers to the son of one's brother or sister. It also refers to the son of one's husband's or wife's brother or sister. But in Tamang, one's brother's son or the son of one's husband's brother is termed as 'ja'. Likewise, one's sister's son is termed as 'kon'. The forms of address used for nephew are given in the following table:

Table No.12

Forms of Address	Nephew(ja)		Nephew (kon)	
	No	%	No	%
ja	21	70		
kola	4	13.33		
ale	3	10		
b ^h atija	2	6.67		
kon			30	100

In Tamang, nephew (ja) is addressed by using four forms of address 'ja', 'kola', 'ale', and 'bhatiza' address nephew (ja). 'ja', 'kola', 'ale', and 'b^hatija' are used by 70.00,13.33,10.00.and 3.33 percent informants, respectively. Similarly, simply the forms of address 'kon' (100%) address sister's son (kon). In Tamang, 'b^hatij' is also used to address nephew by the young generation. This can be interpreted as the influence of the Nepali language, and of education. Tamang were not found to address nephew by FN. However, in English, people usually address nephew simply by FN and TFN such as 'Petter', Mrs. 'John', etc.

3.1.10 Niece

Niece, in English, refers to the daughter of one's brother or sister. It also refers to the daughter of wife's brother or sister and husband's daughter. Tamangs call the daughter of one's brother as 'jame' and the daughter of one's sister as 'konme'. Following table shows different forms of address for niece.

Table No. 13

Forms of Address	Niece (jame) (Brother's daughter)		Niece (Konme) (Sister's daughter)	
	No	%	No	%
jame	22	73.33		
a a	6	20		
mai	2	6.67		
konme			30	100

The above table shows that the informants of Tamang have a variety of terms with which they address their niece. The researcher found out that there are five different forms of address to the niece, namely, 'jame', 'a a', 'mai', and 'konme'. Brother's daughter (jame) was most commonly addressed

by 'jame' (73.33%). there were 20 percent informants who used 'a a' as the form of address, and 'mai' was used by 6.67 percent. The form of address 'konme '(100%), but 'jame' and 'konme' were not addressed by FN. However, in English, niece is addressed by the forms of address FN and TFN only. Such as 'Marry', 'Miss Charely', etc.

3.2 Forms for Addressing Affinal Relations

Affinal relations refer to the relationships, which are established by marriage. This topic includes husband, wife, 'in-laws' and step-relations.

3.2.1 Husband and Wife

The relationship between husband and wife is established by affinity. This is the ego's generation. The following table shows how the Tamang husband and wife address each other.

Table No.14

Forms of Address	Husband		Wife	
	No	%	No	%
e(son/daughter's name) la aba	19	63.33		
oh k ^h eppa(ra ^h)	6	20		
oh hoi	3	10		
abaja	2	6.67		
e(son/daughter's name) la ama			20	66.67
oh mam k ^h uyu (e)			4	13.33
oh hoi			3	30
amaja			3	10

In the Tamang language, husbands and wives are generally addressed by referring to their son's or daughter's name for example 'dolmala aba' (63.33%) or 'pasangla ama' (66.67%). Similarly, the forms 'oh k^heppa' (20%) and 'oh mam k^huyu' (13.33%) were also used to address each other. There is

also tendency of avoiding address form and just address by 'oh hoi' for both husband and wife. In the Tamang language, there are forms like 'ra^hŋ' and 'e', of which 'ra^hŋ' was used with both males and females to show honorificity while 'e' for non-honorificity. Especially, 'e' was used to address for male and female both. On the other hand, in English, husbands and wives usually address each other by their FN. They are also address by the term 'dear' or 'darling'.

3.2.2 Parents-in-law

Parent-in-law refers to the father or mother of husband or wife. This sort of relationship is established by marriage. In English, father of husband or wife, and mother of husband or wife are addressed in the same way and in Tamang it is also somehow similar. The way a husband addresses his parents-in-law is the same form the way a wife addresses her parents-in-law. The forms of address for parents-in-law are presented in the following table:

Table No. 15

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	%
ken	25	83.33						
sasura	3	10						
ase	2	6.67						
syuimi			25	83.33				
syu me			3	10				
a i			2	6.67				
ken					18	60		
sasura					9	30		
ase					3	10		
syuimi							24	
syu me							6	20

The table makes clear that in Tamang, a husband addresses his farther-in-law by 'ken' (83.33%), 'sasura' (10%) and 'aseŋ' (6.67%). He addresses his mother-in-law by using 'syuimi' (83.33%), 'syuŋme'(10%) and 'aŋi' (6.67%). Similarly, a wife addresses her father-in-law by the terms of 'ken' (60%), 'sasura' (30%) and 'aseŋ' (10%). The terms 'ken' and 'sasura' are common but 'aseŋ' is with low frequency. She addresses her mother-in-law (husband's mother) by the terms 'syuimi' (80%) and 'syuŋme'(20%) which are usual in Tamang. On the other hand, in English, father-in-law is addressed by 'daddy', 'papa', or FN and mother-in-law is addressed by the terms 'mum', 'mummy', or FN.

3.2.3 Son-in-law and Daughter-in-law

Table No.16

Forms of Address	Son-in-law		Daughter-in-law	
	No	%	No	%
m ^h a	30	100		
ca			25	83.33
konme			5	16.67

Son-in-law refers to one's daughter's husband, and daughter-in-law refers to one's son's wife. In Tamang language, son-in-law is termed as 'm^ha' and daughter-in-law is termed as 'caŋ'. In order to address son-in-law in Tamang 'm^ha' only is used mostly of 100 percent. For daughter-in-law, the forms of address 'caŋ' and 'konme' are used with figures of 83.33 and 16.67 percent, respectively, where 'caŋ' is more common than 'konme'. In English, on the other hand, son-in-law and daughter-in-law are simply addressed by first name (FN).

These relationships are established by affinity. In English, 'brother-in-law' and 'sister-law' are addressed mostly by FN. However, in Tamang, there are many forms of address to address them. Brother-in-law was found to address as 'a a m^ha' by (80%) of informants and 'm^ha' by (20%) (Younger sister's husband), 'm^ha gen' (66.67%) and 'm^ha' (33.33%) (Elder sister's husband), 'sya bo' (86.67%) and 'ale' (13.33%) (Wife's younger brother), 'jet^han' (50%), 'jyojyo' (33.33%) and 'jet^hu' (16.67%) (wife's elder brother), 'jyojyo' (76.67%) and 'c^habo' (23.33%) (Wife's elder sister's husband), 'ale' (100%) (Husband's younger brother) and many others. Likewise sister-in-law can be addressed by the forms of address 'a a' (100%) (Wife of sala), 'jet^hani' (56.67%), and 'jet^han nana' (43.3) (Wife of jet^han), 'nana' (100%) (Wife of sad^hu) and 'a a' (66.67%) and 'nanda'(33.33%) (Sister of husband) and so on.

3.2.5 Step-father and Step-mother

The following table shows the forms of address for step-father and step-mother in Tamang:

Table No.18

Forms of Address	Step-father		Step-mother	
	No	%	No	%
agu	14	46.67		
aba jaja	7	23.33		
apa jaja	7	23.33		
ap/abcya	1	3.33		
aba/apa	1	3.34		
asuama			15	50
ama jaja			6	20
amcya			5	16.67
aru			4	13.33

Most of the Tamangs were found to address their step-father by the terms 'agu', 'aba jaja', and 'apa jaja'. There is also use of 'ap/abcyaŋ' and 'aba/apa'

but they are less common. English people use the term 'dad' however, tendency of using first name (FN) to address the step-father is also available. For step-mother, 'asuama' is more common in Tamang. Fifty percent informants used this term, but 'amajaja', 'amcyan' and 'aru' are used by 20%, 16.67% and 13.33% informants, respectively. In English, both 'mum' and first names (FN) are used to address the step-mother.

3.2.6 Step-son and Step-daughter

Tamangs use more forms of address for step-son and step-daughter in comparison to English. The following table shows forms of address used for step-son and step-daughter in Tamang.

Table No.19

Forms of Address	Step-son		Step-daughter	
	No	%	No	%
ja	20	66.67		
j ^h adkelo ja	7	23.33		
kola	3	10		
jame			18	60
j ^h adkelo jame			12	40

The table shows that Tamangs were found to address their step-son by the terms of (66.67%) 'ja', (23.33%) used 'j^hadkelo ja' and (10%) used 'kola'. Step-daughter is addressed as 'jame' (60%) and 'j^hadkelo jame' (40%) in the Tamang language.

3.3 Forms for Addressing Social Relations

Language is used for various purposes in our day-to-day communication. One of the main purposes of using language is to establish social relationships. As such, one should be able to make a choice of appropriate

forms of address. Forms of address are the icebreakers that lead to effective communication. Here the researcher has tried to incorporate a limited number of forms of address, which are used in Tamang language. They are presented, analyzed and compared with English forms of address as follows:

3.3.1 Addressing Strangers

It is usual to meet the strangers in our daily life. In order to make the contact, we need to make use of forms of address. Though strangers may be of different age, sex, status, etc. the researcher has chosen only a limited category of strangers, which are analyzed as follows:

3.3.1 1 Young man, Young woman, Old man, Old Woman, Person Older than Addresser, Child

Table No. 20

Forms of Address	Young man		Young woman		Old man		Old woman		Person older than Addresser		Child	
	No	%	No	%	No	%	No	%	No	%	No	%
ra ^h ale	15	50										
ra ^h	9	30										
jyojyo/ale	3	10										
oh hoi	3	10										
ra ^h a a			16	53.33								
ra ^h			9	30								
nana/a a			3	10								
oh hoi			2	6.67								
ra ^h m ^h eme					18	60						
m ^h eme					6	20						
oh akhe					6	20						
ra ^h mam							21	70				
mam							6	20				
oh mam							3	10				
ra ^h jyojyo									16	53.33		
m ^h eme									9	30		
ase									5	16.67		

ale/a a											21	70
kola											6	20
cu c ^h aura											3	10

The table shows that the informants of Tamang have a variety of forms of address to address the strangers younger than ego stranger is addressed by various terms like 'ra^hη ale' (50%), 'ra^hη' (30%), 'jyojyo/ale' (10%), 'oh hoi' (10%). Younger than ego woman is addressed by the forms of address like 'ra^h a a' (53.33%), 'ra^h ' (30%), 'nana/aηa' (10%), 'oh hoi' (6.67%). They are various kin-titles to address the old man, old woman and the persons older than the addressor himself. Forms of address like 'r^haη m^heme' (60%), 'm^heme' (20%) and 'oh ak^he' (20%) are used to address old man and 'r^haη mam' (70%), 'mam' (20%) and 'oh mam' (10%) are used to address old woman. Strangers who are older than the addressee are addressed by the kin-titles like 'r^haη jyojyo' (53.33%), 'm^heme' (30%), 'aseη' (16.67%). A young child in Tamang is addressed by the forms of address like 'ale/a a' (70%), 'kola' (20%), 'cu c^haura' (10%). However, English does not make use of kin-titles to address the strangers. The 'Excuse me' phrase is utilized by the English people to address a young man, a young woman, an old man, an old woman, a person older than addressor and a child. 'Excuse me, Ma'am' could be used to address if the female addressee were older than the addressor and 'Excuse me, sir' for the male addressee.

3.3.2 Addressing Friends

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

Table No. 21

Forms of Address	A close friend		A friend		Unmarried female friend		Married female friend	
	No	%	No	%	No	%	No	%
oh hoiya	15	50						
rho	10	33.33						
e FN	5	16.67						
FN			19	63.33				
e FN			11	36.67				
e FN					17	56.67		
a a					8	26.67		
FN ra ^h					5	16.66		
FN ra ^h							14	46.67
r ^h o FN							10	33.33
e FN							4	13.33
oh hoiya							2	6.67

The table shows that a close friend in the Tamang language is addressed by the forms 'oh hoiya'(50%), 'r^ho FN' (33.33%) and 'e FN' (16.67%). Forms of address used for addressing a friend are 'FN' (63.33%), and 'e FN' (36.67%). Unmarried and married female friends are addressed somehow in the same way by 'e FN', 'FN ra^hη'. But there is a use of 'a a' for unmarried female friend and 'r^ho FN' and 'oh hoiya' for married female friend. On the other hand, in English, friends usually address each other by first names (FN). First names may include full first name (Jennifer) abbreviated form (Jen) or diminutive form (Jennie). They are addressed by FN or TFN. They use 'Miss/Mrs. LN' for unmarried and married woman and Ms. LN for woman to conceal matters of marriage. Tamang lacks this sort of pattern.

3.3.3 Addressing Teachers and Students

Forms of address depend on status or social relations of addressee. Addressing teachers and students properly in an educational institution is necessary in order to make sure that interaction goes on smoothly. People

are addressed variously in an educational institution. For example, a student needs to address a male teacher and a student teacher in different ways. Similarly, ways of addressing a head teacher by a teacher may be different. Following table shows forms of address used among teachers and students.

3.3.3 1 Addressing Teachers by Students, Students by Teachers and Teachers by Teachers

Table No. 22

Forms of Address	Male Teacher by Student		Female Teacher by Student		Male Student by Teacher		Female Student by Teacher		Teacher by Teacher		Head Teacher by Teacher		Teacher by Head Teacher	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%
sir	16	53.33												
mastar	10	33.33												
FN sir	4	13.34												
miss			18	60										
mastarsya			9	30										
FN miss			3	10										
FN					18	60								
oh/e ale					12	40								
FN							16	53.33						
oh/e a a							14	46.67						
FN sir									14	46.67				
sir									10	33.33				
e									3	10				
guru									3	10				
head master											15	50		
head sir											15	50		
sir													21	70
FN sir													9	30

The table speaks clear that male teachers, in Tamang, were found to be addressed by the titles (T) 'sir' (53.33%), 'mastar' (33.33%), and 'FN sir' (13.34%). Female teachers were addressed by the titles (T) 'Miss' (60%),

'mastarsya' (30%), and 'FN miss' (10%). Data shows that Tamangs used 'sir' and 'miss', which are actually English words. In English, on the other hand, TLN (Mr.Brown) and TLN (Miss./Mrs. Green) are used to address male teachers and female teachers, respectively.

The table also shows that FN is used to address both male and female students in Tamang mostly. Male and female students are also significantly addressed by the 'oh/e ale' (40%) and 'oh/e aṅa' (46.67%) respectively, whereas both male and female students in English are addressed by FN. As regards the mode of addressing teacher by a teacher the informants used four modes of address. The forms of address are 'FN sir' (46.67%), sir (33.33%), 'e' (10%) and 'guru' (10%). 'Sir' and 'guru' are used in Tamang although they are English and Nepali words respectively. This shows that there is influence of the English and Nepali languages over Tamang. On the other hand, in English a teacher addresses a teacher by FN and Mr. LN.

In the Tamang language, a teacher addresses head teacher either by 'Head sir' or 'Head master', whereas in English head teacher is addressed by FN or 'Mr. FN'. This shows that Tamang does not have its own form for addressing a head teacher. Similarly, forms of address 'sir' and 'FN sir' are used to address a teacher by a head teacher of which, 'sir' is the most common (70%) which originally belongs to English. On the other hand, in English FN and 'Mr. LN' are used to address a teacher by a head teacher.

3.3.4 Addressing People Holding Political, Judicial and Ecclesiastical Positions

The researcher chose prime minister, minister and Member of Parliament as political people and judge and priest for judicial and ecclesiastical people.

Different forms of address used for these people are given in the following table:

Table No.: 23

Forms of Address	Prime Minister		Minister		Member of Parliament		Judge		Priest	
	No	%	No	%	No	%	No	%	No	%
kai blon	15	50								
gren lonpo	8	26.67								
coho lonpo	7	23.33								
blon			20	66.67						
lonpo			10	33.33						
saamsad jyu					27	90				
mananiya jyu					3	10				
nyayadhis sa ^h eb							25	83.33		
don't know							5	16.67		
lama									25	83.33
puret									3	10
lonbo									2	6.67

In Tamang, prime minister and minister are addressed by 'kai blon' (50%), 'gren lonpo' (26.67%), 'coho lonpo' (23.33%) and 'blon' (66.67%), 'lonpo' (33.33%) respectively. In English, on the other hand, prime minister and minister are addressed by 'Mr. Prime Minister' and 'Mr. Minister' respectively. Similarly, Member of Parliament is addressed as 'samsad jyu' (90%) and 'mananiya jyu' (10%) in Tamang whereas in English Member of Parliament is addressed by 'Mr. LN'. Tamangs were found to address judge, and priest as 'nyayadhis sa^heb' and 'lama' or 'puret' or 'lonbo' respectively. In English, judge and priest are addressed by the address forms 'your honour' or 'my lord' and 'father' or 'father LN', respectively.

3.3.5 Addressing Professionals

The researcher has included only officer, doctor, and nurse under this heading.

Table No.24

Forms of Address	Officer		Doctor		Nurse	
	No	%	No	%	No	%
hakim	30	100				
daktar			30	100		
nars					30	100

As the above table shows 100% of Tamang informants were found to use 'hakim' for addressing an officer, whereas in English, officer is addressed as 'sir' or 'officer'. In Tamang, doctor is addressed by only one term 'daktar' (100%) but in English, doctor is addressed by the forms 'Doctor' or 'Dr.LN'. In the same way, 'nars' is used to address a nurse in Tamang, of which 'nars' is originally from English. On the other hand, in English, nurse is addressed by the form 'Nurse'.

3.3.6 Addressing Other Persons in the Community

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

The above table shows that 'dimla dabo' (a person holding major responsibility of a house) in Tamang is addressed variously by 'dimla dabo' (50%) itself, 'dimla muimo' (26.67%), 'dimla c^hoho' (13.33%) and 'Timla dabo' (10%). Similarly, 'ganba' (person of the house considered to be having higher status in the village) is addressed by the forms 'm^heme' (53.33%), 'coho' (26.67%), 'ganba' (13.33%), and 'lama' (6.67%). The male who helps the bridegroom in marriage is addressed by the forms of 'sebu r^ho' (60%), 'm^hala r^ho' (20%) and 'dulala r^ho' (20%) and the female who helps the bride in marriage is addressed by the different forms as 'semula r^ho' (50%), 'caᅇla r^ho' (33.33%), 'mandauli' (10%) and 'dulaila rho' (6.67%). Cowboy is addressed by 'got^halo' (83.33%) and 'ra-m^he c^haba m^hi' (16.67%). Here 'got^halo' is the influence of the Nepali language over the Tamang language. On the other way, the one who feeds oxen is addressed by 'm^he dopta' (90%). The person whose work is to invite the guests is addressed by 'denp^hulba m^hi' (86.67%) and a ploughman by 'glap moiba m^hi' or 'hali' (100%). Goatherd is addressed by 'ra got^halo' (100%) for both male and female. The person who holds major responsibility only for agricultural work in house is addressed by 'naᅇba' (100%). In English, on the other hand , cowboy , ploughman, goatherd and farmer are addressed by FN. 'ganba', 'dimla dabo', 'm^heme', 'coho', 'lama', 'sebu r^ho', 'm^he dopta' and 'naᅇba' are the concepts unique in the Tamang language.

CHAPTER-FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

Having analysed and interpreted the data collected with the help of oral interview taken from Tamang informants, the researcher compared them with the forms of address used in English taking the information from The World Book Encyclopedia (1965), Collier's Encyclopedia (1957) and others. The major findings of the research can be stated as follows:

- i. Most of the kinship terms can be used in addressing people in Tamang, but only a few kinship terms can be used as address forms in English.
- ii. Such as paternal and maternal distinction is important in Tamang but this distinction is redundant in English.
- iii. Most of the Tamang kinship terms can function as forms of address whereas, in English, ascending generation only receives title and others are usually addressed by first names (FN).
- iv. Parents address their son and daughter as 'ja' and 'jame' respectively in the Tamang Language whereas, FN is used to address them in English. Use of first name is also found in Tamang but it is less common.
- v. Tamangs address their elder brother and elder sister by the forms of address 'jyojyo k^heppa' and 'nana k^heppa' respectively. Similarly, younger brother and younger sister are addressed mostly by 'ale cyanba' and 'a a cya ba' respectively. English people, on the other hand, use FN only to address brothers and sisters.

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

vii. In Tamang, the particles 'oh' and 'e' are preceded to the forms of address for both males and females, which symbolize that they are non-honorific, and 'ra^hη' can be preceded to the address forms for both males and females in honorific usage. Such a system is not found in English.

viii. Most of the Tamang children address their step-fathers and step-mother as 'agu' and 'asu ama' respectively, and children are addressed as 'ja', 'jame', whereas, step-father and step-mother in English are addressed as 'dad' and 'mum' as well as FN but children are addressed by FN only.

ix. Native speakers of Tamang use kinship terms to address even strangers whereas native speakers of English largely rely on the 'Excuse me' phrase. Similar to 'Excuse me' phrase found in English, there are the forms like 'ra^h 'oh hoi', which are used to address the strangers in the Tamang language.

x. In Tamang, students address their teachers by (i.e. 'sir'/'miss' or 'mastar'/'mastarsya' or 'FN sir'/'FN miss') whereas in English students address their teacher by T or TLN. Similarly, teachers address their students by FN or 'oh/e ale/aηa' in Tamang, but students are usually addressed by FN or LN in English.

xi. Teachers address teachers by 'FNT', T, 'e', 'guru' in Tamang, whereas in English they are addressed by FN and 'Mr. LN'. Similarly, in Tamang a teacher addresses a head teacher by the title 'head sar', or 'head mastar' and a head teacher addresses to a teacher by T, 'FNT' 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 respectively.

xii. The individuals like prime minister, minister, member of parliament, judge, officer, doctor, etc. are usually addressed by T, 'T jyu' (title plus jyu) or 'T saheb' (title plus saheb) in Tamang. In English, on the other hand, they are usually addressed by T, Mr. T, TLN, etc.

xiii. Tamang has several forms of address like 'ganba', 'dimla dabo', 'm^heme', 'coho', 'lama', 'sebu r^ho', 'm^heme dopta', 'naŋba' etc. which are unique to this language alone. The English language lacks such concepts and hence has no address forms related to those mentioned above.

4.2 Recommendation and Pedagogical Implications

The researcher has made the following recommendations with some pedagogical implications on the basis of the findings mentioned above:

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

ii. Tamang kin-titles should be taught to English people learning Tamang by showing paternal and maternal distinction. In the same way, Tamang native speakers learning English should be clarified that paternal and maternal distinction is less important in English.

iii. English people learning Tamang should be made aware that husband and wife in Tamang are addressed making reference to the name of their elder daughter/ son or simply by the words 'oh hoi'. Similarly, Tamang people learning English should be taught that husband and wife address each other by FN.

iv. The kin- title 'cousin' can be taught showing the distinction between paternal and maternal uncle and their sons and daughters. Then, the sons and

daughters address each other by FN in English but by 'jyojyo', 'nana', 'ale', 'aŋa' in Tamang in terms of age and sex.

v. Tamangs learning English can be suggested to use 'Excuse me' phrase in order to address the strangers, and English people learning the Tamang language can be taught clarifying kinship terms such as 'm^heme', 'mam', 'jyojyo', 'ale', 'nana', 'aŋa' etc. that can be used to address even a stranger.

vi. English people learning the Tamang language should be made aware of the particles 'oh' and 'e' that are preceded by non-honorific use of the address for both males and females respectively. They should also be made aware that particle 'ra^hŋ' can be preceded by the address forms for both males and females which are in honorific use.

vii. Tamang native speakers learning English can be suggested to use the terms of address like T, 'Mr.T', 'TLN', etc. to address the individuals like prime minister, member of parliament, judge, officer, etc. Similarly English native speakers learning Tamang can be suggested to use the forms of address like T, 'T jyu'(title plus jyu) or 'T saheb' (title plus saheb) to address the individuals like prime minister, member of parliament, judge, officer, doctor, etc.

viii. English people learning Tamang should be taught the forms of address like 'ganba', 'sebu r^ho', 'm^he dopta', 'naŋba', 'dimla dabo', 'm^heme', 'coho', 'lama', etc. which are unique to Tamang alone.

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क्षलतभचखष्मध तगभकतप्यललवष्म

तजष्क क्षलतभचखष्मध तगभकतप्यललवष्म जवक दभभल उचभउवचभम तय अर्याभिअत प्लायकवतप्यल
यच तजभ चभकभवचअज धयचप भलतप्लभिम तूजभ यँकक या बमचभकक या त्कवलन बलम
भ्लनष्कज वीवलनगवनभकस् ढ ऋकउवचवतप्यभ क्तगमथू धजअज ष्क दभप्लन अवचचष्म यगत
गलमभच तजभ नगष्मवलअभ या :चा एचभ द्बजबमगच एजथबप, ऋभलतचर्वा म्भउवचक्तभलत या
भ्लनष्कज वीवलनगवनभ भमगअवतप्यल, वअगतिथ या भमगअवतप्यल, त ग ष्चतपुगच, प्वतज्कवलमगा ६
मय जयउभ तजभ प्लायकवलतक धर्षी अययउभचवतभ दथ उचयखष्मप्लन प्लखवगिबदभि
प्लायकवतप्यल तय वअअकउष्कज तजष्क चभकभवचअज।

चभकभवचअजभच

व्जउतव द्बजबमगच त्कवलन

त ग, ष्चतपुगच, प्वतज्कवलमगा

ल्लकभस्

कभहस्

बमचभककस्

बभस्

ब्यबमभ्कअ तगवषिअवतप्यलस्

इअअगउवतप्यलस्

एभिवकभ ऋवपभ चभकउयलकभक प्लमअवतप्लन धजवत यचकक या बमचभकक वचभ गकभम यच
तजभ यर्याधिप्लनस्

ज्ञा ज्यध वचभ तजभ यर्याधिप्लन उभचकयलक बमचभककभम प्ल थयगच ाकषथरु
तल उल्लेखित ब्याक्तिहरुलाई तपाँईको परिवारमा कसरी सम्बोधन गरिन्छ ?

-) जगदवलम दथ जष्क धषभ “ “
श्रीमतिले श्रीमानलाई ।
-) धषभ दथ जभच जगदवलम ““““““
श्रीमानले श्रीमतिलाई ।
-) वतजभच दथ जष्क कयल ““““
छोराले बुवालाई
-) कयल दथ जष्क वतजभच ““““
बुवाले छोरालाई
-) यतजभच दथ जभच कयल ““““
छोराले आमालाई

-) कयल दथ जष्क न्यतजभच “”।
 आमाले छोरालाई
) थ्यगलनभकत कयल दथ जष्क न्यतजभच “”॥
 आमाले कान्छो छोरालाई
) भमिभकत कयल दथ जष्क न्यतजभच “”
 आमाले जेठो छोरालाई
) भमिभकत मवगनजतभच दथ जभच ावतजभच “”
 बुवाले ठूली छोरीलाई
) थ्यगलनभकत मवगनजतभच दथ जभच ावतजभच “”॥
 बुवाले कान्छी छोरीलाई
) भमिभच दचयतजभच दथ जष्क कष्कतभच “”।
 बहिनीले ठूलो दाजुलाई
) थ्यगलनभच दचयतजभच दथ जष्क कष्कतभच “”
 दिदीले कान्छो भाईलाई
) भमिभच कष्कतभच दथ जभच दचयतजभच “”।
 भाईले ठूली दिदीलाई
) थ्यगलनभच कष्कतभच दथ जभच दचयतजभच “”।
 दाजुले कान्छी बहिनीलाई
) थ्यगलनभच दचयतजभच दथ जष्क भमिभच दचयतजभच “”
 ठूलो दाजुले कान्छो भाईलाई
) क्तभउ(ावतजभच दथ व अजर्षम “”
 छोरा वा छोरीले सौतेलो बुवालाई
) क्तभउन्यतजभच दथ व अजर्षम “”॥
 छोरा वा छोरीले सौतेनी आमालाई
) ववभि अजर्षम दथ जष्क क्तभउ(ावतजभच “”
 सौतेलो बुवाले छोरालाई
) वाभवभि अजर्षम दथ जभच क्तभउन्यतजभच “”
 सौतेनी आमाले छोरीलाई

द्वा। ज्यध वचभ तजभ ार्याधिप्लन चभवितष्वभक वममचभककभमरु
 तल उल्लेखित नातेदारहरुलाई कसरी सम्बोधन गरिन्छ?

-) थ्यगच नचबलमकयल“”॥
 नाती
) थ्यगच नचबलममवगनजतभच“”।
 नातिनी
) थ्यगच उवतभचलवा नचबलमावतजभच “”॥
 हजुरबुवा
) थ्यगच उवतभचलवा नचबलमयतजभच“”

- हजुर आमा
) थ्यगच ँवतभचलर्वा नचवलमावतजभच““““““
 मावली हजुरवुवा
) थ्यगच ँवतभचलर्वा नचवलफयतजभच““““““
 मावली हजुरआमा
) थ्यगच उवतभचलर्वा गलअभि रबालत ““““““““““““
 बडवा/बडिमा
) थ्यगच उवतभचलर्वा गलअभि रबालत ““““““““““““
 काका/काकी
) थ्यगच उवतभचलर्वा गलअभिरवगलत ““““““““““““
 फुपाजु/फूपु
) थ्यगच ःवतभचलर्वा गलअभिरवगलत ““““““““““““
 सानो वुवा/सानिमा
) थ्यगच ःवतभचलर्वा गलअभिरवगलत ““““““““““““
 ठुलोवुवा/ठुलीआमा
) थ्यगच ःवतभचलर्वा गलअभिरवगलत ““““““““““““
 मामा/माईजु
) थ्यगच ँवतजभच(प्ल(विध““““““““““““
 ससुरा
) थ्यगच ँवतजभच(प्ल(विध““““““““““““
 ससुरा
) थ्यगच ःयतजभच(प्ल(विध ““““““““““““
 सासु
) थ्यगच ःयतजभच(प्ल(विध ““““““““““““
 सासु
) थ्यगच लभउजभध““““““““““““
 भतिजो
) थ्यगच लभउजभध““““““““““““
 भान्जा
) थ्यगच लष्भअभ““““““““““““
 भतिजी
) थ्यगच लष्भअभ““““““““““““
 भान्जी
) थ्यगच मवगनजतभच(प्ल(विध
 बुहारी
) थ्यगच दचयतजभच(प्ल(विध
 बहिनी ज्वाई
) थ्यगच दचयतजभच(प्ल(विध
 साला

-) थ्यगच कष्कतभच(प्ल(विध
सालाको श्रीमति
-) थ्यगच कयल(प्ल(विध
छोरी ज्वाई
-) थ्यगच मवगनजतभच(प्ल(विध
छोरा वुहारी
-) थ्यगच दचयतजभच(प्ल(विधरथ्यगच कष्कतभच(प्ल(विध
जेठान/जेठानी
-) थ्यगच दचयतजभच(प्ल(विधरथ्यगच कष्कतभच(प्ल(विध
साडुदाई/साडुदिदी
-) थ्यगच दचयतजभच(प्ल(विध
देवर
-) थ्यगच कष्कतभच(प्ल(विध
नन्द
-) थ्यगच कष्कतभच(प्ल(विध
साली
-) थ्यगच कष्कतभच(प्ल(विध
भाउजु
-) थ्यगच कष्कतभच(प्ल(विध
देउरानी

घा थ्यग ँभभत ब कतचवलनभच। थ्यग धवलत तय बततचबअत बततभलतष्यल, दगत थ्यग मय लयत पलयध तजभ कउभअषष्अ ।यचकक या बममचभकक तजबत ।प्तक जषरजभचा ज्यध मय थ्यग बममचभकक जषरजभचरु
तपाँईले एउटा अपरिचित मान्छे भेटाउनु भयो । तँपाई उहाँको ध्यानाकर्षण गर्न चाहानु हुन्छ तर उहाँलाई सुहाउदो सम्बोधन गर्ने शब्द तँपाईलाई थाहा छैन । तँपाईले कसरी बहाँलाई/उनलाई सम्बोधन गर्नु हुन्छ ।

-) त्जभ कतचवलनभच ष्क ब थ्यगलन ँबला "''''''''॥
नयाँ मान्छे जवान छ ।
-) त्जभ कतचवलनभच ष्क ब थ्यगलन धकबला "''''''''॥
नयाँ आइमाई जवान छिन ।
-) त्जभ कतचवलनभच ष्क बल यमि ँबला "''''''''॥
नयाँ मान्छे बुढो हो ।

लदा थँच मभतबर्षी या तजभ प्लतभचखष्भध त्रगभकतष्यललबष्वभ, उभिवकभ लयतष्अभ तजभ तजभकष्क दययपा