CHAPTER - ONE
INTRODUCTON

1.1 General Background

Communication is done through several modes and language is one of them. Language is one of the specific means of human communication. It is the unique property of human beings. It is used as an effective means to express thoughts, ideas, emotions, feelings etc. Every normal human uses language in order to communicate with other people. However, it is not a single language that is used in day by day communication on the earth. Most reference books published since the 1980 give a figure of between 6,000 and 7,000. Ethbologue, the largest present day survey, first attempted a world-wide review only in 1974, an edition containing 5,687 languages. The thirteenth edition of Ethnologue (1996) contains 6,703 language headings, and about 6,300 living languages are classified in the International Encyclopedia of Linguistics (1992) (Crystal 2000:3).

How and when the languages were developed is not an easy task to answer. Just to state that language development was initiated as early as human creature was developed will not mislead to a guess. Most often language study starts with language families. Unlike other many linguists, Pyles (1964) disagrees with some terms and states, "Hence the terms family, ancestor, patent and other genealogical expression when applied to languages must be regarded as no more than metaphors. Languages are developments of older languages rather than descendants in the sense in which people are descendants of their forefathers". Thus, he exemplifies, Italian and Spanish are different developments of an earlier language, and Latin in turn is one of a number of developments of a still earlier language, called Italic. Italic in turn is a development

of Indo-European. It can be argued that Nepali and English would not have been spoken if the Indo-European had not been there. This earlier language usually called Indo-European, Which in its different developed forms, is spoken today by approximately half of the world's population.

English that belongs to Indo-European language family is spoken in all six continents and has had a strong effect in many regions in which it is not the principal language spoken. The Columbia Encyclopedia (1956) states, "It is probably the native languages of more people than any other except North Chinese. It is also used extensively as an auxiliary language." Now English is so widely used that it is no longer the language of English people only. It has gained the status of an international language. It is equally used as a lingua franca so as to make communication possible among the speakers of different languages.

1.1.1 Linguistic Situation of Nepal

Though Nepal is a small Himalayan Kingdom with an area of 1, 47,181 sq. km, it is a home for complex cultural diversity and linguistic plurality. Linguistically Nepal is so rich that it has got a unique position on the linguistic map of the world. It has been one of the most engrossing areas of linguistic research.

According to the population census 2001, the population of Nepal is 22736934 [Population Census 2001: National Report (2002)]. This report mentions ninety two different languages and indicates that 168340 (0.74%) numbers of people speak "unknown language". This can be compared to the number of languages included in previous censuses:1952/54: more than 54 language; 1961: 35 languages; 1971; 17

languages; 1981:18 languages, and the census 1991 collected information on 32 different languages (Boehm 1997:7).

Though population census 2001 reported ninety two identified languages [which seems much closer to the reality about the language situation in Nepal], it cannot be claimed to be completely free from lapses. In addition, the census data are considered by many to be unreliable (Malla 1989, in Boehm 1997).

The languages of Nepal and their dialects have genetic afiliations to at least four language families, namely Indo-Aryan, Tibeto-Burman, Austro-Asiatic (Munda) and Dravidiam. As Yadava (1999) puts it:
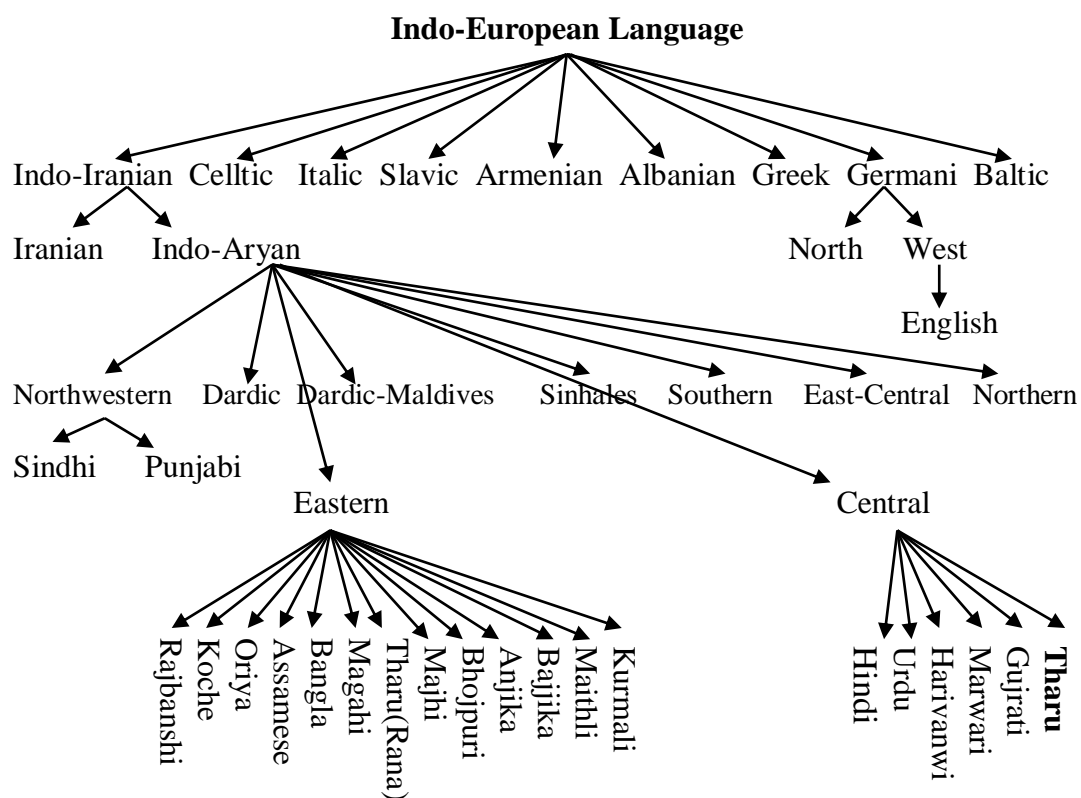
These languages (except Kusunda) belong to four language families: Indo-Aryan, Tibeto- Burman, Austro-Asiatic (Munda) and Dravida; the genetic affiliation of kusunda, assumed to be a dead language, is yet to be identified.

On the same ground Kansakar (2001) maintains: Nepal is the home of four language families of which Indo-Aryan (I-A) and Tibeto-Burman (T- B) constitute two major groups, while Austro-Asiatic/Munda (A-A/M) and Dravidian (D) are represented by minority pockets of speakers in the Jhapa, Morang and Sunsari districts of Southeastern Nepal.

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

(Total population: 22736934)

(a) Indo-Aryan Family

Indo-European Language

Indo-Iranian Celltic Italic Slavic Armenian Albanian Greek Germani Baltic

Iranian Indo-Aryan

North West

English

Northwestern Dardic Dardic-Maldives Sinhales Southern East-Central Northern

Sindhi Punjabi

Eastern

Central

Rajbanshi Koche Oriya Assamese Bangla Magahi Tharu(Rana) Majhi Bhojpuri Anjika Bajjika Maithli Kurmali

Hindi Urdu Harivanwi Marwari Gujrati **Tharu**

(Yadava,2003:145)

S.N.	Languages	Population	Percentage
1	Nepali	11053255	48.61
2	Maithili	2797582	12.30
3	Bhojpuri	1712536	7.53
4	Tharu	1331546	5.86
5	Awadhi	560744	2.47
6	Urdu	174840	0.77
7	Rajbansi	129829	0.57
8	Hindi	105765	0.47
9	Danuwar	31849	0.14
10	Bangla	23602	0.10
11	Marwari (Rajasthani)	22637	0.10
12	Manjhi	21841	0.10
13	Darai	10210	0.04

14	Kumal	6533	0.03
15	Bote	2823	0.01
16	Punjabi	1165	0.01
17	English	1037	0.00
18	Churauti	408	0.00
19	Magahi	30	0.00

(b)Tibeto-Burman Family

S.N.	Language	Population	Percentage
1	Tamang	1179145	5.19
2	Newar	825458	3.63
3	Magar	770116	3.39
4	Bantawa	371056	1.63
5	Gurung	338925	1.49
6	Limbu	333633	1.47
7	Sherpa	129771	0.57
8	Chamling	44093	0.19
9	Chepang	36807	0.16
10	Sunuwar	26611	0.12
11	Thami	18991	0.08
12	Kulung	18686	0.08
13	Dhimal	17308	0.08
14	Yakkha	14648	0.08
15	Thulung	14034	0.06
16	Sangpang	10810	0.06
17	Khaling	9288	0.04
18	Thakali	6441	0.03
19	Chhantyal/Chhantel	5912	0.03
20	Tibbetan	5277	0.02
21	Dumi	5271	0.02
22	Jirel	4919	0.02

23	Puma	4310	0.02
24	Dura	3397	0.01
25	Meche	3301	0.01
26	Pahari	2995	0.01
27	Lepcha/Lapcha	2826	0.01
28	Bahing	2765	0.01
29	Raji	2413	0.01
30	Hayu	1743	0.01
31	Byangshi	1734	0.01
32	Ghale	1649	0.01
33	Chhiling	1314	0.01
34	Lohorung	1207	0.01
35	Chinese	1101	0.00
36	Mewahang	904	0.00
37	Kaike	794	0.00
38	Raute	518	0.00
39	Tilung	310	0.00
40	Jero/Jerung	271	0.00
41	Lingkhim	97	0.00
42	Koche	54	0.00
43	Dzonkha	9	0.00
44	Chhintang	8	0.00
45	Mizo	8	0.00

1.1.2 Language Policy in Nepal

Before the restoration of democracy in1990, Nepal had adopted single language policy. To quote Malla (1989: 460), "His Majesty's Government has the 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 used in administration, court of justice, information and the media" (Boehm 1997: 11).

The 1990 constitution of Nepal seems much liberal towards the minority languages of the country. The constitution states: (1)The Nepali language in the Devnagari (sic) script is the language of the nation of Nepal. The Nepali language shall be the official language. (2) All the languages spoken as the mother tongue in the various parts of Nepal are the national languages of Nepal" (Constitution of the Kingdom of Nepal 1990: 4). The constitution has granted equal rights to all the citizens before the law and has prohibited any from of discrimination based on religion, race, caste or ethnicity. As Pradhan (2000: 13) puts it:

It bestowed on the various communities the right to profess and practice their traditional religion (although it prohibited conversion), to protect and preserve their culture and language, and to educate their children in their own mother tongues up to the primary level. It also recognized the language spoken by the different communities in the country as national languages (rastriyabhasa).The constitution thus gave official recognition to cultural diversity based, to some degree, on the notion of equality.

Now People are much more 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 languages as the official languages in their strongholds, in addition or even in place of Nepali.

1.1.3 An Introduction to the Tharu

The Tharus, an aboriginal tribe, constitute one of the largest groups of people living in the Tarai. In fact, the area of Tharu settlement does not terminate at Nepal's western boarder; they extend well beyond the north of Uttar Pradesh State in India (Bista 1967).

The Tharus are probably the oldest and original inhabitants of the Tarai. The genesis of the term Tharu is unclear but their habitat is known as Tharuwan and it inclludes the northern section of the Tarai and the inner Tarai valleys. Thrus live in compact villages usually in the middle of a forest clearing. They are very familiar with jungle life and also fish in the streams. In agriculture, Tharus have developed elaborate irrigation techniques. While some are rich landlords, the great majority of the Tharu population is made up of tenant farmers exploited by other ethnic and caste groups (Saltar and Gurung: 1996:75).

1.1.3.1 Origin of the Tharus

There is much controversy over the origins of the Tharus. Some have claimed that the Tharus are descended from those that fled from the Thar Desert in Rajasthan during the attack of Allauddin Khilgi in the 12th century and Emperor Akbar in the 16th century. Baburam Acharya, a Nepali historian has accepted this thesis and stated that many Rajput soldiers were killed by Akbarl's forces and that the women of these

soldiers fled to the jungles of Nepal with their servants. The Tharus are supposed to be the progeny of these mistresses and their servants (Panjiar 1993:20).

Various etimologies of the name, Tharu, have also been forwarded to explain where they came from. Srivastava (1958: 13-15) lists several of these, for example, 'tahre' which means they 'halted' after their alleged flight into the Tarai forests, ... 'Tarhuwa' which means 'become wet', alluding to the swampy nature of the region; ... and 'thatharana' signifying 'trembling' or 'quaking' during their flight.. to the terai after a fierce battle between the Rajputs and the Muslims (Boehm 1997: 14). Nesfield (1985:115), however, suggests that the origin of the name 'Tharu' is derived from 'thar' which means a man of the forest (Boehm 1998:15). This word is interestion because it was actually the Tharus' word for them.

A theory proposed by Iswor Baral maintains that the Tharus word for themselves.A theory proposed by Iswor Baral maintains that the tharus descended from a community that was persecuted and banished northwards during the expansionof the vajjii Republic. The vajjii territory incorated champaran, Muzaffarpur and Darphanga districts in present Bihar {Punjiar 1993}. This view is interesting as the Tharus call all non -Tharu population to the south by the name vajiya {in Nepali vajiya means' uncouth'}. When this researcher asked anold Tharu person in Kapilvastu about their origin, he simply replied that thay had come somewhere from the south.Another popular theory about the origin of the Tharu is That Thay are the descendants of the Shakyas. On this regard Panjiar {1993:21} writes:excavations done at Tilaurakot , the sita of the place the Shakyamuni;s father King Suddhodhans, have brought up some third century artifacts (contemporary to the Vajjii) that deserve further study. Some of the bricks are stamped with the octoradii circle, which is the mark of the "turning of

the wheel of the law" throughout the Buddhist world of Southeast Asia, Japan, China and also in the Asokan inscriptions. Another stamp bears the mark of trisul on the walls of thatched huts of the Tharus today; one finds frescos that carry identical marks of the octoradii circle and trisul.

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Similarly, Chaudhary (1997:11) puts: we should note Buddha;s physical structure, his birthplace, which was covered with jungle, and the fact that even at present there is a majority of \tharus in Kapivastu, their simplicity, honesty and loyality resemble Buddha;s nature. Thus we can say that the Tharus have their origin in Nepal and are of the Shakya clan.However, the etymologies, legends or the theories remain speculative and we are not in the position to give a final decision.

1.1.4 The Tharu Language

Whether Tharu is a separate language or not has been a matter of controversy for long. Grierson (1916a) is of the opinion that the Tharus who inhabit the Tarai along the Nepal frontier have no speech of their own. Whenever we find them they have adopted more or less completely the language of their Aryan neighbours. He further

writes: there is however, no such thing as a Tharu language. Everywhere the Tharus speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact."

Some have said that the Tharu language is a dialect of Maithili and of other languages. There are some differences in speaking style between the eastern and western Tharus but these differences are caused by geographical differences, Not to accept the separate existence of the Tharu language from Maithili, Bhajpuri and Awadhi is a great mistake and it denies the racial existence of the Tharus (Chapagain, 1993:60-61, in Chaudhary 1995: 7).

In order to resolve the controversy about the Tharu language Chaudhary (1995) conducted a sociolinguistic survey of the eastern Tharu language. He writes, "But it has its own kinds of vocabularies, cognate forms and pronunciation patterns which really differ from the local languages of the related regions. The Tharu language has its own vocabulary to express different sounds, sights, smells, and feelings which are unique to it. All these findings suppott the separate existence of the Tharu language" (Chaudhary 1995:50). The Tharu language is a language that belongs to Indo-Aryan branch of the Ind o-European family that is spoken in Indo-Nepal Tarai. In Nepal it is particularly spoken in the Tarai districts, from Kanchanpur to Jhapa. The Tharu language, Comprising 5.86% of the population, is surpassed only by Nepali (48.61%), Maithili (12.30%) and Bhojpuri (7.53%) (CBS 2002). The Tharu language, which is written in Devanagari script, holds second position, according to distribution of the speakers in Nepal. However, if we compare Tharu as an ethic group (6.75%) versus Tharu as a mother tongue (5.86%), we see that more peope claim to be ethnically Tharu than linguistically Tharu.

Like other languages, Tharu has got social and geographical variations. So, the Tharu language that is spoken all over the country is not exactly the same. The Tharu language used in Morang and Sunsari differs from the one used in Chitwan. Similarly, Tharu of Chitwan is somehow different from that of Kapilvastu and Dang. The Tharu language spoken in Kailali and Kanchanpur has got some features which differ from the one used in other parts of the country.

1.1.5 Honorificity in Tharu

Honorific terms in Tharu language is indicated by translating according to the class of people. Some honorific terms are used for senior people and some are used for junior people. Some examples of honorific terms are given below:
As similar to the English language, tharus have also some honorific terms and those are used for the respect and honour of seniors. First persons have no honorific terms generally. In English language, honorific terms are placed. Sometimes prefixes and suffixes are placed for honorificity. Generally, there is honoroficity in lexical level but in some cases honoroficity occurs in inflectional marking too.

Honorifics terms generally occur in pronominal system. Honorific terms do not occur in all kinds of pronouns. To address the people honorofic terms are used in many sectors. The main pronouns and sectors in which honoroficity occur are given below:
1.Proper Noun

2. Personal Pronoun

3. Reflexive Pronoun

4. Possessive Pronoun

5. Honorificity in verb

6. Honorificity for addressive forms

7. Honorificity for titles

1.2 Criteria for the Analysis of Honorificity in Tharu and English
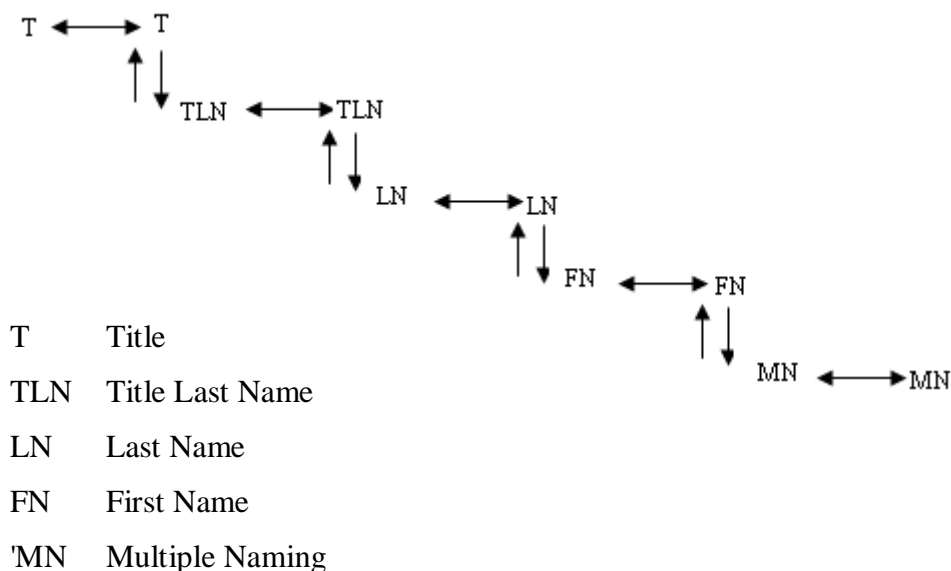
Proper noun

Pronoun

Verb Inflections

Forms of Address

Titles

1.2.1 Proper Nouns

Though T/V distinction has disappeared from English, there is tendency of using

proper names and titles when addressing another person. Brown and Ford (1961)

studied the forms of address used in English.

T	Title
TLN	Title Last Name
LN	Last Name
FN	First Name
'MN	Multiple Naming

Address forms for proper names in English showing common units' ans 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)

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

1.2.2 Pronouns

1.2.2.1 Personal Pronoun

Personal pronoun stands for the person speaking. The personal pronouns are marked for person (first, second and third) for case (subjective and objective cases) for number (singular and plural). Different pronouns of addresses are used with different persons who are related differently to the speaker. For example, a pronoun which is used by a junior to his senior may not be used by the senior to junior. Similarly a pronoun which is used by an elder to a younget may not be used by the younger to the elder pronouns are, therefore, classified as honorific, non-honorific and neutral. (V.S Rai, 2005, 177)

In Tharu language similar kinds of persons, cases and numbers are existed. The honorificity in Tharu language can be found in different form of personal pronouns. So, the researchers has collected them and compared with English personal pronouns.

a) First Person: First Personal Pronouns in English

Table No.1: First Person English Pronouns

Case / Number	Singular	Plural	Honoroficity
Subjective	I	We	×
Objective	Me	Us	×
Possessive	My,Mine	Our, Ours	×

b) Second Person: Second Person Personal Pronoun in English

Table No.2: Second Person English Pronouns

Case / Number	Singular	Plural	Honoroficity	
-	-	-	Singular	Plural
Subjective	You	You		
Objective	You	You		
Possessive	Your	Your,Yours		

C) Third Person: Third Person Personal Pronouns in English

Table No.3: Third Person English Pronouns

Case / Number	Singular	Plural	Honoroficity	
-	-	-	Singular	Plural
Subjective	He	They	-	-
Objective	Him	Them	-	-
Possessive	His	Their,Theirs	-	-

1.2.2.2 Reflexive Pronouns

It is called self pronoun. The reflexive pronoun is one in which the action is done by the subject turn back or reflects upon the subject.

For example:

Table No: 4 Reflexive Pronouns

Person	English	Tharu	Non-Hon	Hon
First	myself	hamapne	-	-
Second	yourself, yourselves	toheaapne, toraasabke apne	toheapne, toraasabke aapne	yahaasabke apne
Third	himself, herself, themselves	u:aapne, u:sabaapne	u:aapne, u:sabapne	-

1.2.2.3 Possessive pronoun

A possessive pronoun is one that is used for showing ownership. The possessive pronouns work two functions: they can work as possessive determiner before a noun phrase and they can replace and NP inflected for possession (Larsen-Freeman and Celce Murcia, 1983)

For example:

Table No: 5 Possessive Pronoun

Person	English		Tharu			
	Singular	Plural	Singular	HON	Plural	HON
First Person	My	Our	hamar	-	hamarsabake	-
Second Person	Your	Yours'	tohar	yahake	toharsabake	yahasabake
Third Person	His	Their	okar	okar	okarasabke	okarasabke
	Her	Their	okar	okar	okarasabke	okarasabke
	Its	Their	okar	okar	okarasabke	okarasabke

1.2.2.4 The T and V Pronouns

tu (T)and vous (V) refer to the pronominal system of address in language. T/V distinction is founds in many languages of the world. in French, grammatically there is a 'singular you' tu (T) and a 'plural you' vous (V). The T form is sometimes described as the 'familiar' form and the V form as the 'polite' one (Wardaugh 1986:251).

Regarding the use of T/V forms, referring to Brown (1965), Robinson (1972: 121) states; "After the division of the Roman Empire into two sections, the West was ruled from Rome and the East was from Byzantium, thus generating political problems of preserving the two as a single unit. One small device instituted by Diocletian was that persons addressing to both. It was simultaneonly true that they were speaking to someone more powerful than themselves and through time, it was alleged, the use of V and the receipt of T became a more general sign of difference". Later on the upper classes apparently began to use V forms to each other to show mutual respect and politeness, whereas lower class people began using T form, and the upper classes addressed the lower classes with T but received V. Nonreciprocal 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'. English language once had such a distinction, the thou/you distinction. In Nepali, tan/timi can be put under T and mausuf/hazur/ tapain can be put under V. Such a distinction can be found in Tharu language as well. tain / tun (T/V) distinction in Tharu language can be exemplified as follows:

1.   Father $\xrightarrow{\text{T}}$ Son
     Father to son: tohe kate jaichihi?

     (Where are you going?)

Son to father: yahaan katese aabaichiyai?

(Where are you coming from?)

T

2 Master ———▶ Servant

Master to servanat: tohe kate jaichihi?

(Where are you going ?)

———▶

Servant to master: yahan katese aabaichiyai?

(Where are you coming from?)

3 Friend   Friend

Friend   to   Friend: tohe kate jaichihi hau?

(Where are you going?)

1.2.3 Forms of Address

Language is used to perform some functions. It is used to establish social

relationships. In order to do so, 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.

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

Forms of address are the ice-breakers that lead to effective communication. These 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 social setting, relationship with the others,

context, topic, and also with the forms of address. According to Richards et al.

(1985:4) "The way in which people address on another usually depends on their age, sex, 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 informally, eg in German sie-du, in French vous-tu, and in Spanish usted-tu. If a language has only one second person pronouns form, e.g.English 'you', other address forms are used to show formality or informality, e.g. Sir, Mr. Brown, Brown, and 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. The World Book Encyclopedia Vol. 1 (1966:32) puts: address, form of, is important when speaking or writing to somebody. Knowing how to address people is an essential part of good manners. Members of public bodies such are 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 judicial positions, and in regard to those distinguished by birth. As well as titles conferred by election, appointment, or birth, there exist courtesy titles, which are conferred by conversion alone. In general, the longer a society has been stable, the more clear and numerous are the class stratification and the more complex the forms of address (Collier's Encyclopedia 1957:86).…SirÚ , …MasterÚ and…MiastressÚ 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 hawing 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 a women's mane, has become either 'Mrs.' or '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 position when she is stranger a woman of minor rank but of social consideration, a married woman with a daughter-in-law, and in the United States for the untitled wives of foreign dignitaries, unless English or Canadian, no matter what their nationalities. Spoken forms of address must be used correctly so that you do not unintentionally offend the person to whom you are speaking. But you're bearing when speaking to someone else can convey respect as well as any form of words. To address a queen simply as 'Ma' am' while standing straight and respectfully is much better than to say 'Your Majesty' while lounging with hands in pockets it is sufficient for most occasions to adopt a polite bearing and to say simply 'Sir' or 'Ma' am' or their equivalents in other languages (The World Book Encyclopedia VI.1.1966:32).

Generally adults and experienced people make the young and inexperienced people aware of the appropriate use of address forms warning in advance of formal or semiformal occasions when a person with a particular rank visits a school or a hospital, someone usually tells the people present the correct forms of address. If one has not had the opportunity to find out in advance the correct from of address, or if one is in doubt one may simply use the terms 'Sir' or 'Ma'am'. 'Ma' am', in English-speaking countries, is correct for all women. While meeting socially, a woman should

not be addressed as 'Madam'. 'Madam' or 'Madame' pronounced in the French way is more often used by servants or trades people.

In this context The Encyclopedia Americana (1996: 158) states, "In writing to person with titles, there are certain conventional forms to use in addresses and salutation. Ehen a person holds two or more titles but only one is used, the highest is preferred. For example, a professor who is also a nobleman should be addressed by his title of nobility, which takes precedence over his professional title .... The written salutation is usually an adaptation of the spoken form of address, for example, when an individual writes to an ambassador of another country, the proper salutation in English is either 'My Dear Mr. Ambassador' or 'Excellency'; but when speaking, he my address him as 'Mr. Ambassador', 'Mr. Jones', or 'Excellency'. In many instances the spoken and written forms are identical."

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/ Susie'. Therefore English has the possibility of the avoidance of an address term or of a choice between familiar and polite. It 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. Choice of the forms of address is governed by various factors. Wardaugh (1986: 262) states: A variety of social factors usually governs our choice of terms: the particular occasion; the social status or rank of the other; sex; age; 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. While addresing

any person, it depends upon the present state and situation of the person. Honorificity also occurs on the basis of addressive forms of the presons. Sometimes addressive forms and honorificity seem to be identical. Addressive terms or forms also support to create the honoroficity for persons. For example, Hello! Ram; shows no honorificity, But, Hello! Mr. Ram or, Hello! Ramji shows the presence of honorificity.

1.2.4 Honorificity for Titles

i. Academic Sector: In Tharu language the honorificity in the field of academic sector is very rare. It is found in addressive form.

For example:	**English**	**Tharu**
	Most learned sir (a professor)	Acaraya/Pandit/ Pramukha1

ii. Religion Sector: For religious persons the honoroficity occurs in addressive form.

For example:	**English**	**Tharu**
	Holy Father	Pabitra Padari
	Our most holy lord	Pabitra devata

iii. Law Courts:

For example:	**English**	**Tharu**
	The Honorable	Sammanniya
	The honorable Justice	Sammaniya Nyayadhish

iv. Diplomacy Sector

Fox example:	**English**	**Tharu**
	His Excellency	Prabhu/Maharaj
	The Honorable	Sammanaiya

v. Monarchies Sector: In monarchy system, we have forms in English and Tharu language.

For examples: **English**   **Tharu**

           His Imperial Majesty   Mahaaraajdhiraaj

           Her Royal Highness   Mahaaraani

vi. Republics Sector:

For Example: **English**   **Tharu**

           His/Her Excellency   Prabhu

           Madame

vii. Medicine Sector

For Example: **English**   **Tharu**
           Doctor   Chikittak

viii. Local Government

For Example: **English**   **Tharu**

           The Right Worshipful   Pujaniya

           Her/His Worship   Pujaniya

1.2.5   Need and Importance of Contrastive Analysis

Contrastive analysis (CA) is a branch of applied linguistics. It compares two or more languages learners' mother tongue and target languag to find out their similarities and differences and then area of easy and difficulty.

C.A. became extremely popular in 1950s and 1960s when pattern practice teaching method based on structural linguistics, was commonly used in teaching a foreign language. In C.A. description of the learner's native language is put side by idea with the description of the foreign language. Such a comparison would help course designers, teachers and learners in planning their learning and teaching through the similarities and differences between L1 and L_2.

1.2.5.1 Assumptions of C.A.

a. The main difficulties in learning a new language are caused by interference from
   the first language.

b. These difficulties can be predicted by C.A.

c. Teaching materials can make use of C.A. to reduce the efforts of interference.

According to S.Pit Corder, "difficulty is a psycho-linguistic matter, whereas difference is linguistic; so any features of the target language which differs from that of the mother tongue is not difficult to learn. A totally new sound may be easier for the learners than one that apparently seems to be similar but is used indifferent environment."The results obtained from C.A. may be used for various purpose. Some scholars think the results of comparison should directly be applied to the learners. It can be suggested that the results of C.A. may be useful if explained directly to the grown up learners. The teacher is highly benefited from this because he will know those points that points unusual degree of learning difficulties. Secondly, it will be helpful for those teachers who are receiving training. Thirdly, the analysis may use effective way of overcoming difficulties. The teachers may use techniques suggested by the analysis. Fourthly, this has a direct effect upon teaching methods.

1.3 Review of Related Literature

There are some research works on linguistic comparative study among different languages spoken in Nepal e.g. Rai, Tharu, Gurung etc. in the Department of English Education. Many researches have been carried out in for comparing various aspects between English and Nepali languages. Not a single research has been carried out to

find out the comparison of honorificity between English and Tharu languages. Only some research studies which are related to translation of cultural terms from cultural perspectives. Gyanendra Bahadur Singh (2004), in his Master's degree thesis, has written about techniques in the translation of cultural terms. In his study, he had conducted the study of translation of social studies textbook.

Bhandari (1999) studied on the use of tense and aspects in Nepali English newspaper. The objectives of the study were to identify the use of the tense and aspect in Nepali English newspaper. For this purpose collected one daily Nepali English newspaper and one monthly Nepali English newspaper. After that he analysed the use of tense and aspect system which were found in the newspapers. He concluded that the form of the tense used in headlines did not necessarily reflect upon the timing when the news stories occurred. Almost all the headlines where found to have been written in the present tense.

Mahato Tharu (2001) did a research entitled "A Comparatively Study of the S-V agreement in English and Tharu". His objectives of the study were to find out how the subjects mainly based on numbers change the agreement with verbs. He used questionnaire and interview method with sixty Tharu native speakers. He devided the respondents in two groups naming literate and illiterate. His study found out the second and the third person pronouns do not change for honorific forms in English whereas they do in the Tharu.
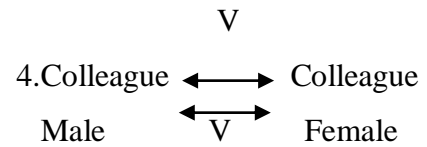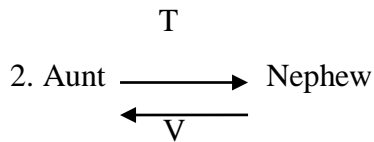
Khanal (2004) compared forms of address of the Tharu and English language. The researcher visited native Tharu people. He classified the respondents in educatied and uneducated groups. His objectives were to find addressive forms in Tharu and English

language. He summed up that most kinship terms can function as forms of address whereas, in English ascending generation only receives title and other are usually addressed by their first names.

Chaudhary (2005) compared "Pronominal in the Tharu and English". His objectives were to find pronominal system and comparison between Tharu and English languages. He used quationairre as a tool to collect the data. He found that both Tharu and English have more or less similar number of pronouns expect for a few words in Tharu language. It is because of the existence of alternative words in Tharu in Chitwan.

According to Rai (2005) the principle of family kinship contains more forms of addressive forms and honorificity. Where there is existance of politeness there is existance of honorificity too. In kinship relations, there is existance of honorificity from antiquity on the basis of sex, age, education and social status. Some examples of past and present show that males are more powerful than females in Nepali society, is sex a determining factor for this kind of use of honorificity?The answer is no, because mutal use of 'V' form is found between male and female.(e.g. among class friends or colleagues) Besides, in certain cases females also receive 'V' form from male which means to get honor and 'T' form to them.

$$
\begin{array}{ll}
\text{T} & \text{V} \\
\text{1. Mother} \longrightarrow \text{Son} \qquad & \text{3.Friend} \longrightarrow \text{Friend} \\
\qquad\qquad\quad\longleftarrow & \text{female} \longleftarrow \text{female} \\
\qquad\qquad\quad\text{V} & \qquad\qquad\qquad \text{V}
\end{array}
$$

```
            T                                    V
2. Aunt ──────→ Nephew        4.Colleague ←───→ Colleague
        ←──────                        ←───→
           V                   Male       V    Female
```

This indicates that neither academic qualification nor financial condition but the family kinship as to who is superior or inferior is the key factor to determine the form of address as well as form of honorificity in Nepali speech community. A husband may be is regarded very superior to his wife; he is considered almost as a God wheather he beats his wife everyday is immaterial. A husband may be younger than wife, may be physically weak or academically poor, may be from lower cast, may be in lower post, than that of his wife, yet he is regarded superior and honored higher. Being a husband is the sole reason of his superiority and it demands that she must kowtow before him serve and honor him; this fact reflects in their address and honorificity. It seems therefore that in addition to the power and solidarity principles there is another principle which is called as the principle of family kinship which determins who is going to honor, how and to whom in Nepali seech community(Rai, 2005:175).

Adhakari (2006), researched on "Passivisation in English and Tharu: A Comparative l Study". The objectives of the study were to find passivisation procedure in English and Tharu language. He took a group of Tharu native speakers who were well educatied. He used questionarre method to collect informations from the respondents. He concluded that the syntactic positions of nouns and pronouns as subject and object remain intact or unchanged in Tharu while changing active sentences into passive. Like in English the inversion of the subject and object does not take place in passive structure in Tharu.

Khanal (2006), compared "Tense and System in Awadhi and English". A comparative study" and concluded that Awadhi and English verbs are quite different. In the Awadhi language verbs inflect to agree with person, number, gender and honorificity of the subject but English verbs do not normally inflect to agree with person, gender and honorificity of the subject. But in the third person singular subject takes ' -S' for agreement. Awadhi language has simple, perfect and progressive aspects. It does not have combination of the perfect and progressive called progressive. But English language has four aspects simple (sometimes called Zero aspect), perfect, progressive and their combination perfect progressive.

Thakur (2006) carried his research on "A Study of errors committed by Maithili student in the use of Present tense in English". His objectives were to find out the errors committed in English Maithili present tense sapect by Maithili students of 10th graders. He took Maithili speaker students of 10th grader of Masilal Janta Secondary School, Kushaha and Janta Ma. Vi. Sarwar of Saptari district. He used test item dividing the students in two groups i.e. male and female and selected randomly. He founded that as aspect is a universal property language. Both the language have aspect maker is case of perfect and imperfect aspect.

Chaudhary (2007) did his reserch on "A comparative study of the kniship terms in Tharu and English language". His objectives of the study were to ascertain different terms used for Tharu and English kinship relations and their corresponding addressive forms and compare and contrast those terms. The researcher visited the targeted group of informants in Kathmandu for English and in Sunsari for Tharu. He collected data with the help of questionnaire and informal interview using different strata in the case of Tharu and considering different geographical locations in the case of English.

He found 90 kinship terms in Tharu whereas only 34 kinship terms are found in English. This shows that Tharu language is richer than English regarding the total number of kinship terms. There are a few kinship terms and corresponding addressive forms in the stock of English kinship vocabulary. But the Tharu language has many terms to refer to different kinship relations. Most of the relations are addressed by name in English whereas most of the relations in Tharu language are addressed by kinship terms adding suffixes. The suffixes (-g↔i, -g↔u, h↔u, -ji, -n↔i and -y↔u) in Tharu were found to be used in addressive forms.

Yadav (2007) did his research on "Pronominal in Maithili and English languages". He aimed to find out similarities and differences of pronominal system of Maithili and English languages. He took 45 maithili native speakers who were S.L.C. passed and were taken from four different districts. The researcher used the stratified random sampling procedure to sample the population. He found that Maithili personal pronouns: *'ham', 'ham sab/lokain', 'hamar', 'ham-ra', 'sabke', 'apane', 'ahã ', 'to', 'tõ sab', 'apane sab', 'apane lokain', 'apane kẽ ', 'ahã ke', 'to-rã -sabke', 'o', 'u', 'o sab', 'usab', 'hunka', 'okarã ', 'okara sabke', 'i', 'i sab'*. Maithili demonstrative pronouns: *'i', 'u', 'o', 'o sab/lokain', 'i sab/lokain'* etc. are used. A significant point to note that is the existence of honorific and non-honorific pronouns for the second and third person personal, possesssive pronouns, demonstrative, interrogative, correlative pronouns in Maithili, which is not found in English. In English, there is separated third person singular pronoun for masculine and feminine but this distinction is not available in the Maithili. *i / o /u* are used for both gender.

Thakur (2008) did his research in "Verbal Affixation in Maithili and English". The objectives of the study were to identify the verbal affixes and the rules of verbal

affixation in Maithili language and to examine the similarities and differences in verbal affixation in Mathili and English languages. For this purpose he took ninety Maithili speakers from Siraha district, diveding them into three ase-group. He used questionnaire both for literates and illeterates by using copy pen method. Those who were educated were handed over the sheets of structured questionnaire to translate English or Nepali sentences into their native or mother tongue equivaqlent. The researcher thus, clarified the English or Nepali sentences of the struggled questionnaire where needed. He found that -i̱ isthe first person singular and plural marker suffixes of the present tense. -$\tilde{e}$ is the second person singular and plural marker suffix of the present tense. -∂ik is the third person singular and plural marker suffix of the present tense. -$\partial h\tilde{u}$ is the third person singular and plural marker suffix of the past tense. -$\tilde{e}$ is the second person singular and plural marker suffix of the past tense. -∂k is the third person singular and plural marker suffix of the past tense. -∂ik is the first person singular and plural marker suffix of the future tense. -$\tilde{e}$ is the second person suigular and plural marker suffix of the future tense. -oh is the third person sungular and plural marker suffix of the future tense.

Patwari (2008) did his dissertation in "Negative and interrogative trasformations in English and Tharu". He aimed to identify the process of negatyive and interrogative transformation in Tharu and to analyse the processses of negative and interrogative transformations of English and Tharu. Sixty Tharu native speakers were his respondents which was categorised into three groups i.e. illiterate, literate and educated having 20 informants in each group. He used stratified random sampling procedure. Those who were unable to read and write were considered as illiterate. Similarly, the people having academic qualification below S.L.C. were taken as

literate and the population with academic qualification above S.L.C. was assyned as educated ones. His findings were as follows: The nagative and interrogative transformation system of English and Tharu are similar in same respects but different in others. The only negative marker is 'not' or 'n't' which is placed after an auxullary verb in an assertive sentence whereas the negative markers in Tharu are 'nat/mat' and 'naikhe' are added immediately before the main verb. The Tharu native speakers' marker such as 'naikhe' occurs before the verbs of assertive sentences in any tense and 'nat/ mat' occurs especially before the verbs of imperative sentences. If there is no auxillary verb in a positive assertive sentence, we need to use a rule called 'do support' or 'opetator addition' (do, does and did) and the negative marker 'not' or 'n't' is added after it as it functions as an auxullary verb in English whereas there is no need of introducing such rule in order to transform a positive sentence into negative in Tharu. While forming negative of imperative sentence, 'do not' (don't) is used before the verb or at the begining of the sentences in English whereas the negative markers such as 'naikhe' and 'nat/mat' are added just before the main verb in Tharu.

Chaudhary (2009) researched on the title" Request forms in Tharu and English". His objectives of the study were to find out request forms in the Tharu language and compare and contrast them with those of English. He collected data by using questionnaire and interview schedulefrom   the Tharu native speakers of Saptari and Siraha districts.. He conducted interview with uneducated population according to the prepared interview suchedule. He found that *'k∂nhik∂rã ', 'ekr∂ti', 'h∂u', '∂hã ', 'y∂u', 'kripya'* etc. are used in the begining of sentences while making request in Tharu. *'lã b∂n∂', 'diy∂', 'diy∂u', 'diy∂n∂', 'aindih∂', 'deljau', 'piyaljau', 'piyaljau', 'khol∂l jya, 'dh∂r∂m hetya', 'deljau', kya deljai'* etc. are used as in verbs while making request in

Tharu. In totally, 57.77% of Tharu native speakers used direct requests as described above.

Similarly, Pokhrel (2011) writes Nepali language has various honorific markers which are used to indicate respect for people of different levels which is also usual in Tharu language. Respect in behaviour shows the series of honours. Such honorifics are especially same in the use of second and third person pronouns. Such pronouns are related to gender and kinship terms too.

1.4 Objectives of the Study

The study has the following objectives
 a. To enlist the honorific terms of English and Tharu language.
 b. To compare honorific terms of Tharu with English.(Similarities and Differnces)
 c. To point out some pedagogical implication.

1.5 Significance of the Study

As every ethnic community has got constitutional right to have primary education through their own mother tongue, the researcher focused on comparing the forms of Honorificity of Tharu and English languages. So, it is hoped that the study will be fruitful to all those language students, language teachers, textbook writers, syllabus designers and researchers who are interested in sociolinguistic aspect of Tharu and English language. This will also be significant to those who are interested in knowing the Honorificity of Tharu and English languages.

1.6 Definitions of Specific Terms

The dissertation contains some terms which are used in a specific way, and are needed to be defined.

Honorificity: The word or expression with connotations conveying esteem or respect to any people.Generally seniors' people are honorified in each human communities. Honorificity depends upon the sectors of position and states. It generally occurs in nouns and verbs in Tharu language which differs from English Language.

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

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

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

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

Illiterate: This term refers to those Tharu informants who informants who have not got formal education and hence unable to read write.

Literate: This term refers to those Tharu informants who can read,write and have got their academic qualification below S.L.C. level.

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

Affinity: Relationships by marriage ties.

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

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

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

CHAPTER-TWO
METHODOLOGY

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

2.1 Sources of Data

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

2.1.1 Primary Sources

The native speakers of Tharu were used as the primary source in order to elicit the forms of address, honorificity in proper noun, honorificity in pronoun, honorificity in verb inflections and titles used in Tharu language. The world Book Encyclopedia (1965), Collier's Encyclopedia (1957), The Encyclopedia Americana (1996), World University Encyclopedia (1968), Brown and Ford (1964),internet etc.

2.1.2 Secondary Sources

The secondary sources of data were different books, journals, research reports and other works related to the topic in question. They were also used to expand and refresh the theoretical knowledge in the related field.

2.2 Population of the Study

The population of the study consisted of the native speaker of Tharu language in Sunsari district of the country. The researcher consulted both male and female Tharus.

2.2.1 Sample Population

The sample population of the study consisted of seventy five native speakers of Tharu for responding in Tharu language itself. The researcher consulted three types of native speakers, i.e. illiterate, literate and educated. Each stratum consisted of twenty five native speakers. The stratified random sampling procedure was used to sample the population. All the native speakers of Tharu were taken from Sunsari.

2.3 Tools for Data Collection

The tool that the researcher used to collect data was a set of interview questionnaire (see appendix III). In order to prepare the intrview questionnaire, the researcher consulted some experts of Tharu language and prepared in Tharu language itself. Tharu questionnaire was translated into English as well. The researcher tried to incorporate the forms of address used for consanguineal relations like grandfather , grandmother, father , mother , son, daughter, grandson, granddaughter, brother, sister, 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, doctor, nurse, and other persons in the community. The informants had to reply orally in their own language.

2.4 Process of Data Collection

After preparing the interview questionnaire, the researcher visited the native speakers of Tharu in Sunsari. Especially, he consulted the Tharus of Bha.Si, Singiya and PakaliVDCs. He randomly selected the native speakers in terms of his interest, i.e. keeping in mind the three categories mentioned above. He personally contacted them and sought their help.

The researcher first established rapport with the informants introducing himself and giving a brief introduction of his research being carried out. Primarily, he took interview with them in their own language Tharu so that they could feel relaxed in answering the questions. The researcher had no difficulty in conducting oral interview in Tharu language as he was a multilingual person grown up in a multilingual society. The researcher took oral interview on the basis of preset interview questionnaire and recorded the data following pen and paper technique. The researcher took English speaking respondants from educated people, especially English teachers of schools and colleges.

2.5 Limitations of the Study

The study was restricted in the following ways:

1. The study was confined to the analysis of data derived from only seventy five native speakers of Tharu in Sunsari district.

2. The information on the honorificity of English was taken from the resources accessible to the researcher in the period of the study.

3. The study was primarily concerned with the spoken honorificity.

4. The research was based on the subjective judgement drawn from the sample population.

5. The research was limited honorificity in

 i) Proper noun

ii) Pronoun

iii)Verb inflections

iv) Forms of address

 v) Titles

CHAPTER-THREE

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

Having collected the data for studying honorificity in Tharu and English the researcher has presented, analyzed and interpreted differently according to the nature of data in this chapter. The reseacher also compared the way of showing honorificity in Tharu and English. In order to find out the way of expressing honorificity in Tharu language, the researcher has collected data on different parameters or topics as listed here.

1. Honorificity in proper nouns

 2. Honorificity in pronoun

3. Honorificity in verb inflections

4. Honorificity in forms of address

5. Honorificity in titles.

3.1 Analysis of Honorificity in Proper Nouns in Tharu

Proper nouns (particularly names of people) are honored by putting some additional suffix or particle after nouns in Tharu language. Some of the examples are given below.

Table No. 6:   Honorificity for Proper Nouns in Tharu

Non-honorific proper nouns	Honorific proper nouns
Ramu	Ramuji
Ganesh	Hey +TN+ yau
Gauri	Gauriji
Januka	Janukayau
Bhumika	Bhumika hau

From the above examples, in Tharu language nouns are honored with suffixes such as 'ji', yau, hau and prefix 'hey+TN+yau'inTharu language, nouns are honored with suffied such as "ji", "yau", "hau" after the nouns as shown in the above examples. If we pronounce the first name without such suffixes, we are using non-honorific language.

3.2 Honorificity in Pronouns in Tharu

The researcher has tried to find the use of honorificity in different types of pronouns.

    i.   Personal Pronoun

   ii.   Reflexsive Pronoun

  iii.   Possessive Pronoun

3.2.1 Personal Pronoun

Personal pronoun stands for the person speaking. Spoken to spoken of personal pronoun replace the name of person and object. The personal pronouns are marked for person (first, second and third) for case (subjective and objective cases) for number (singular and plural)

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In Tharu language similar kinds of persons, cases and numbers are existed. If we talk about the honorificity in Tharu language, it is found different from English languages. Tharu language has also not honorifics terms in first persons. But second and third person have honorifics terms in Tharu language.

a) First Person: First Person Honorific Terms in Tharu is displayed in the table below.

<div align="center">Table No.7: First Person Tharu Pronouns</div>

Case / Number	Tharu Singular	Tharu Plural	Honoroficity
Subjective	ham	hamrasab	×
Objective	ham-raa	hamraa sabke	×
Possessive	hamar	hamarausabake	×

From the above table, we came to know that there is absence of honorificity in first person pronoun in Tharu language.

b) Second Person: Second person honorific terms in Tharu is displayed in the table below.

<div align="center">Table No.8:   Second Person Tharu Pronouns</div>

Case / Number	Tharu Singular	Tharu Plural	Honoroficity	
-	-	-	**Singular**	**Plural**
Subjective	to	torausabake	yahaan	yahaasab
Objective	tohe	torausabake	yahaan	yahaasabke
Possessive	tohar	toraurke	yahanke	yahaasabke

The terms 'yahaan' and 'yahaanke' for singular and 'yahhansab' and ' yahhasabke' are used for plural to show honorificity for second person. The terms 'to', 'tohe' and 'tohar' (for singular) and 'torausabake', 'torausabake' and 'toraurke' (for plural) are non-honorific forms of second person.

C) Third Person: Third person honorific terms in Tharu is displayed in the table below.

Table No.9: Third Person Tharu Pronouns

Case / Number	Tharu Singular	Tharu Plural	Honoroficity	
-	-	-	Singular	Plural
Subjective	u:	u:sab	-	-
Objective	okraa	okraasab	-	-
Possessive	okar	okraasabke	-	-

In Third Person personal pronoun, honorificity doesn't occur in Tharu language.

3.2.2 Reflexive Pronouns

The honorificity in reflexive pronouns are presented in the table below.

Table No.10: Reflexive Pronouns

Person	English	Tharu	Non-Hon	Hon
First	myself	hamapne	-	-
Second	yourself, yourselves	toheapne, torasabke apne	toheapne, torasabke apne	yahasabke apne
Third	himself, herself, themselves	ooapne, oosabapne	ooapne, oosabapne	-

In reflexive Pronoun 'yahaan apne' and 'yahaansabke apne' are used to honor the second person pronoun. Similarly, in third person pronoun 'oosabapne' is used.

3.2.3 Possessive Pronoun

A possessive pronoun is one that is used for showing ownership. The possessive pronouns work two functions: they can work as possessive determiner before a noun phrase and they can replace and NP inflected for possession (Larsen-Freeman and Celce Murcia, 1983)

For example:

Table No.11: Possessive Pronoun

Person	English		Tharu			
	Singular	**Plural**	**Singular**	**HON**	**Plural**	**HON**
First Person	My	Our	hamar	-	hamaraasabake	-
Second Person	Your	Yours'	tohar	yahaake	toharsabake	yahaasabake
Third Person	His/Her/ Its	Their	okar	okar	okaraasabke	okaraasabke

In possessive pronoun first person has no honorificity in Tharu language. In second person 'yahaasabke'and in third person possessive pronoun 'okaroasabke' is used to honor the people. Similarly, there is no honoricity in possessive pronouns in English

3.3 Honoroficity in Verbs

In some cases of Tharu language, honorificity occurs in verbs which are unusual in English language. It depends on sex, social class and personal relationship.

English	Honorificity	Tharu	Honorificity
1st Person			
I speak French We plight for payment	(-) (-)	Hum French balaichi yai. Hamsab paisa ke lelanurodha Karaichiyai	(-) (-)
2nd Person			
You helped me yesterday. Your Majesty you have provided us accommodation	(-) (-/+)	Tohe hamara sahayog karlihi Maharaj hamara sabake Khaipyaile aur ghar delkai	(-) (+)
3rd Person			
He speaks loudly in the class They are weeping	(-) (-)	Oo Kakshame halla karaichhai chhai Oosabi Kainrahal chhai	(-) (-)
Father in Law is coming Mother-in-Law loves her daughter very much.	(-) (-)	Thakur aaibrahal chhait. Matawa aapan betike babut dular karaichhait	(+) (+)

From the above table No.-12 '+' sign shows the percence of honorificity and '-' sign shows the absence of honorificity. In Tharu language, honorificity occurs in verbs which are unsual in English language. Verbs are inflected according to sex, post, personal relationship and titles to show the honorificity in Tharu language. In example number 2 'jai (go) chihi' shows non-honorificity but 'jai (go) chahak' shows honorificity. In example number 11 'kahu (tell)' shows the honorificity. Above examples verb inflections 'chahak', 'u', 'chiyai', 'tait' etc. are used to show the honorificity.

3.3.1 Inflections in Imperative Sentence Forms

1. *Yete bai-tha.*

Here Sit-PRES: NHON

Sit down here.

2. *Yete bai-thah.*

Here Sit-PRES: HON (1)

Sit down here.

3. *Yete bai-thu.*

Here Sit-PRES: HON (2)

Sit down here.

4. *Yete bai-thal- jetai* (Passive form)

Here Sit-PRES: HON (3)

Sit down here.

Let the seat be taken

5. *Yete bai-thait.* (Only for father-in-law, mother-in-law and brother-in-law)

Here- Sit-PRES: HON (3)

Sit down here.

6. *Yete bai-thal- jaau.* (Passive form)

Here Sit-PRES: HON (3)

Sit down here.

Let the seat be taken.

7. *Yete baitha-tai.*

Here Sit-PRES: HON (3)

Sit down here.

8. *Yi dabaai kho.*

This medicine eat-INF: NHON

Eat this medicine.

9. *Yi dabaai kha-a.*

This medicine eat-INF: HON (1)

Eat this medicine.

10. *Yi dabaai kha-u.*

This medicine eat-INF: HON (2)

Eat this medicine.

11. *Yi dabaai khe-tai.*

This medicine eat-INF: HON (3)

Eat this medicine.

12. *Yi dabaai khel- jaau/jetai.* (Passive form)

This medicine eat-INF: HON (3)

Eat this medicine.

Let this medicine be eaten.

13. *Yi dabaai khe-tait.* (Only for father-in-law, mother-in-law and brother-in-law)

This medicine eat-INF: HON (3)

Eat this medicine.

14. *Tohar naam likha.*

Your: NHON name write-INF: NHON

Write your name.

15. *Apan naam likh-ah.*

Your: HON name write-INF: HON (1)

Write your name.

16. *Yahaan apan naam likh-u.*

Your: HON name write-INF: HON (2)

Write your name.

17. *Apan naam likha-tai.*

Your: HON name write-INF: HON (3)

Write your name.

18. *Apan naam likh-al- jaau/jetai.* (Passive form)

Your: HON name write-INF: HON (3)

Write your name.

Let your name be written.

19. *Apan naam likh-tait.* (Only for father-in-law, mother-in-law and brother-in-law)

Your: HON name write-INF: HON (3)

Write your name.

From the above examples or data the inflections*'ah', 'a', 'o'* inflections are used for non-honorific speeches. Similarly *'u', 'tai','au','jaau', 'jetai',* are used for normal-honorific speeches.*'tait', 'tai',* are used for high-honorific speeches.

3.3.2 Inflections in V-ing Forms:

20. *Tohe kathi karai-chihi?*

You: NHON what-INT-PRO do-PROG be-PRES: NHON

What are you doing?

21. *Yahaan kathi karai chiyai?*

You: HON what-IND-PRO do-PROG be-PRES: HON (1)

What are you doing?

22. *Apane kathi karai chhait?*

You: HON what-IND-PRO do-PROG be-PRES: HON (2)

What are you doing?

23. *Tohar beta bhaat khaai chhau.*

Your: NHON son rice eat-PRES-PROG be-PRES: NHON

Your son is eating rice.

24. *Tohar baap bhaat khyaa rahal chhai.*

Your:NHON father rice eat-PRES-PROG be-PRES: HON (1)

Your father is eating rice.

25. *Raajaa aaibarahal chhai.*

The king- coming-PRES-PROG is-AUX-PRES-HON

26. *Oo aabai chhai.*

He-NHON coming-PRE-PROG is-PRES-NHON

27. *Ham jai chiyai.*

I-NHON go-PRES-PROG-NHON- am-AUX-PRES-SLR

I am going.

28. *Tohẽ jai chihi?*

You-NHON go-PRES-PROG: NHON are- AUX-PRES-PL

Are you going?

29. *Tohẽ jai chahak?*

You: NHON go-PRES-PROG: HON are--PRES: HON

 Are you going?

30. *Yahã jai chiyai?*

You: NHON go-PRES-PROG-MAS: HON are-AUX-PRES: HON

Are you going?

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31. *Tohe͠n kate Jaa-i chihi?*

You: NHON Where go - PRES-PROG be - PRES-NHON

Where are you going?

32. *Yaha kate jaa-i chiyai?*

You: HON where-go-PRES-PROG be-PRES-PROG: HON?

Where are you going?

33. *Tu kate jaa-i chaha?*

You: HON where-INT-PRO- go-PRES-PROG: NHON

be-PRES-PROG.

34. *To-h͠e Kate jai chihi?*

You: NHON where-INT-PRO go-PROG be-PRE-MAS: HON

Where are you going?

35. *Oo Biratnagar jyaa rahal chhai.*

He: NHON-Biratnagar- go-PRES-PROG: NHON be-PRES-PROG: NHON

He is going to Biratnagar.

36. *Hamar bapo Biratnagar jyaa rahal yaichha.*

My father-Noun: HON Biratnagar-place we go-PRES-PROG: HON be-PRES-PROG

My father is going to Biratnagar.

37. *Tohar beta paidharahalchhau.*

Your: NHON Son- read-PRES-PROG: NHON

Your son is reading.

38. *Yaahaanke beta paidha rahal yaichha.*

Yiyr: HON Son-Noun go-PRES-PROG: HON be-PRES-PROG: HON

39. *Sujan bazaar jyaa rahal chhai.*

Sujan: HON Market go-PRES-PROG-be

PRES-PROG: HON

40. *Sujanji bazaar jyaa rahal yaichha.*

Sujanji-: HON Market-Place-PRES-PROG: HON be-PRES-PROG: HON

In progressive forms of verbs are inflected as 'chahak', 'chihi','yaichha', 'chiyai','cheha', ' rahalchhai' for second & third person but there are not inflection for first person.

Some sorts of inflections are added in verbs to show the honorificity. They are given below:

Table No.13: Verbal Inflection in Tharu

Main Verb(Tharu)	Verb with inflections	Main Verb(English)
ja/jo	ja+ i+ chahak = jaichahak(HON)	go
kha/kho	kha+i+chihi = khaichihi (NHON)	eat
khel	khel+wihi = khelwihi (NHON)	play
khel	khel+wahak = khelwahak (HON)	play
padh	padh+u = padhu (HON)	read
de	de+ lak =delak (NHON)	give
de	de+ lakai = delakai (HON)	give
baith	baith+ait = baithait (HON)	sit
le	le+ ait = lait (HON)	take
pee	pee+tai = peetai (HON)	drink

In Tharu language, some of the verb inflections show the honorificity but some of the inflections don't show honorificity. In verbs three levels of honrificities are found. For normal honorificity 'u' inflection is used with root verb for example, Chal (move) + 'u' = 'chalu' shows the normal honorificity. Likewise 'tai' inflection is used for a little higher honorificity. Similarly 'tait' inflection is used for highest honorificity, for example, (ja) go ⟶ 'jetai' (go - HON) and 'jetait' (go - HHON).

3.4 Honorificity in Forms of Address in Tharu

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

3.4.1 Grand Parents

Table No.14: Addressive Forms for Grand Parents

Addressive Forms	Paternal Grandfather		Paternal Grandmother		Maternal Grandfather		Maternal Grandmother	
	No	%	No	%	No	%	No	%
bawa(gau)	71	94.67						
bari(gai)			4	5.33				
nana(gau)					75	100.0		
nani(gai)							75	100.0

The overwhelming majority of informants of Tharu mentioned the forms 'bawa' and 'bari' to address their paternal grandfather and grandmother respectively. 'Maternal grandfather and grandmother are addressed commonly by 'nana' and 'nani' respectively. In English, both paternal and maternal grandfathers and grandmothers are honorified in the same way. 'Grandpa' or 'Grandma' is commonly used to honorify grandfather and grandmother respectively. In English, there are the terms 'Nana', 'Nanny' which are also used to address grandmother (Oxford Advanced Learners' Dictionary, 2007). The terms Nana', 'Nanny' in Tharu, however, are used to address only paternal grandfather and grandmother respectively.

3.4.2 Parents

Table No. 15: Addressive Forms for Father and Mother

Addressive Forms	Father		Mother	
	No	%	No	%
bapo (gau)	68	90.67		
bawu (gau)	7	9.33		
maiya (gai)			70	93.33
ama			3	4.00
Mummy			2	2.67

The table above shows that the most common term for honorify father in Tharu is 'bapo (gau)'. Out of 75 informants 68, i.e. 90.67 per cent used this term. The less common term is 'bawu (gau)' which was used by the younger generation informants who were educated. This can be taken as the influence of Nepali on Tharu language as 'bawu (gau)' is the common term used in Nepali. More than 93 per cent of informants used 'maiya (gai)' to honorify their mother in Tharu, which shows that this form is the most common term used to address mother. The forms 'ama' and 'Mummy' are less common. However, this can be interpreted as the influence of Nepali and English languages over the Tharu language.

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

3.4.3 Sons

Table No. 16 Addressive Forms for Son, Eldest son, Youngest son

Addressive Forms	Son		Eldest Son		Youngest Son	
	No	%	No	%	No	%
bauwa (rai)	43	57.33				
FN	22	29.33				
babu (rai)	8	10.67				
badka bauwa (rai)			41	54.67		
FN			17	22.67		
jethaka bauwa (rai)			3	4.00		
chotka bauwa (rai)					38	50.67
FN					22	29.33
chotka (rai)					12	16.00
chotu (rai)					3	4.00

Most of the Tharu use the term 'bauwa (rai)' to honorify a son. They also use FN and 'babu (rai)' in a significant number. They use 'badka bauwa (rai)' and jethaka bauwa (rai) to honorify the eldest son and chotka bauwa (rai), chotka (rai) and chotu (rai) are used to honorify youngest son but 'jetha', which is from Nepali language, is very rare. However, it can be interpreted as an influence of Nepali speakers in the Tharu community. For youngest so'chotka bauwa (rai)' was used by about half of the informants. Use of FN is also found in a significant number. However chotka and chotu are less common. In English, on the other hand, use of first name (FN) to honorify a son, eldest or youngest, is common.

3.4.4 Daughters

Table No.17: Addressive Forms for Eldest Daughter, Youngest Daughter

Addressive Forms	Levels of Honorificity	Eldest Daughter		Youngest Daughter	
		No	%	No	%
badki daiya (gai)	1	36	48.00		
FN	1	26	34.67		
babu (gai)	1	13	17.33		
bunu	1			32	42.67
FN	1			24	32.00
chotki daiya (gai)	1			19	25.33

The table above indicates that in the 48 per cent informants; family badki daiya(gai)' is used to honorify the eldest daughter. Likewise 34.67 per cent informants pointed out that first name is used to honorify the eldest daughter in their family. The form 'babu (gai)' is used by 17.33 per cent. The table also shows that youngest daughter is honorified by either the term 'babu (gai)' or first name (FN). Bunu (42.67%) is more frequent than the FN (32%). 'Chotki daiya (gai)' is used by less people, i.e. 25.33 per cent. In English, on the other hand, daughter, eldest daughter and youngest daughter are honorified by FN.

3.4.5 Grand Children

Table No.18: Addressive Forms for Grandson and Granddaughter

Addressive Forms	Level of Honorificity	Grandson		Granddaughter	
		No	%	No	%
nati(rai)	1	38	50.67		
natiya(rai)	1			24	32.00
FN	1	13	17.33		
natiniya(gai)	1			43	57.33
FN	1			32	42.67

This is the relationship established by consanguinity. The table shows that in Tharu grandson is addressed by 'nati' (50.67%), natiya (32%) and FN (17.33%) Generally Thafru do not prefer to address therir grandson by FN. There are only two ways of

addressing granddaughter in Tharu which are 'natiniya' and FN. Data shows that the term 'natiniya' (57.33%) is preferred over FN (42.67%). In English, on the other hand, grandson and granddaughter are addressed simply by FN. Here '1' represents normal, '2' represents mid and '3' represents high honorificities.

3.4.6 Brothers and Sisters

Table No.19: Addressive Forms for Brother and Brother by Sister, Elder Sister and Younger Sister by Brother, Younger Brother by Elder Brother

Addressive Forms	Elder Bro. by Sis.		Younger Bro. by Sis.		Elder Sis. by Bro.		Younger Sis. by Bro.		Younger Bro. by Elder Bro.	
	No	%	No	%	No	%	No	%	No	%
dada (hau)	53	70.00								
badka dada	22	30.00								
bhai (rai)			39	52.00						
chhotka bhai (rai)			18	24.00						
FN			14	18.67						
babu (rai)			4	5.33						
didi					75	100.0				
chhotki gai/gai							38	50.66		
FN							20	26.66		
chhotki bahini/bahini							17	22.67		
FN									39	52.00
bhai(rai)									18	24.00
chhotka(rai)									14	18.67
kancha(rai)									4	5.33

The above table shows that in Tharu, sisters address their elder brothers simply by 'dada (hau)' (70.00%) or 'badka dada (hau)' (30.00%). They do not address their

elder brothers by FN. Similarly, sisters address their younger brothers by 'bhai (rai)' (52.0%), 'chhotka bhai (rai)' (4.0%) and FN (18.67%). The Form 'babu' (rai) is also used but very rarely (5.33%). All the Tharus address their elder sisters by the term 'gai' (50.67%), FN (26.66%) 'chhotki bahini' or 'bahini' (22.67%). Elder brothers address their younger brothers mosst commonly by FN (52.0%). They also use the terms 'bhai' (24%) and 'chhotka' (18.67%). Some of them use the term 'kancha' from Nepali but very rarely (5.33%). In English language, people address elder brother, younger brother, elder sister and younger sister most often by FN. From the above table, we come to know that 'hau','rai' and 'gau' terms are used in Tharu language to honor their children but in English they are honoured often by first name (F.N)

3.5 Addressive Forms for Uncle and Aunt

3.5.1 Uncle

In English, uncle refers to the brother of one's mother or father, or the husband of one's aunt. There are a variety of kinship terms to refer to uncle in Tharu language. They can be analysed paternally and maternally.

Tharu has the following forms to refer to paternal uncle:

      badkababa/badkabapu : father's elder brother

      kaka   : father's younger brother

      phupha   : father's sister's husband

    Tharu consists of the following forms to refer to maternal uncle:

      mama   : mother's brother, younger or elder

      mausa   : mother's younger sister's husband

      bada: mother's elder sister's husband

Maternal and Paternal Uncles

Table No. 20: Addressive Forms for Paternal Uncle and Maternal Uncle

Addressive Forms	Paternal Uncle						Maternal Uncle					
	Father's Elder Bro.		Father's Younger Bro.		Father's Sis's Hus.		Mother's Bro.		Mother's Younger Sis's Hus.		Mother's Elder Sis's Hus.	
	No	%	No	%	No	%	No	%	No	%	No	%
badka baba(hau)	54	72.0										
badkabapu(hau)	21	28.00										
Kaka(hau)			63	84.0								
kaku(hau)			6	8.0								
uncal			6	8.0								
phupa(gau)							75	100				
mama(hau)							75	100				
mausa(gau)									75	100.0		
bada(gau)											75	100.0

In English, there is unitory concept of uncle, but there are several terms referring to uncle in Tharu uncles are addressed paternally and maternally in Tharu. 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 Tom (TFN), In Tharu, however, Father's elder brother is addressed as 'Badka baba' (72%) or 'badapu' (28%) . Father's younger brother is addressed as 'kaka' kaku or 'Unlce' itself . kaka is quite common but 'Uncle' is rarely used mostly by educated informats (8.00%) who belonged within the age group of 16 to 25 years. This can be interpreted as the influence of Western culture in Tharu society . Father's sister's husband is addressed simply by 'phupha' in Tharu . Mother's brother is addressed as 'mama' (100%) .

Mother's younger sister's husband is addressed as 'mausa' and her elder sister's husband is addressed as bada.

3.5.2 Aunt (Matrenal and Patrenal)

In English 'aunt' refers to the sister of one's father or mother and the wife of one's uncle . Tharu has the following forms to refer to paternal aunt.

<div>

kaki : father's younger brother's wife

badai/badkidai : father's elder brother's wife

phuwa : father's elder or younger sister

</div>

Tharus has the following terms to refer to maternal aunt

<div>

mamai : mother's elder or young brother's wife

mausi : mother's younger sister

badi : mother's elder sister

</div>

Table No.21: Addressive Forms for Paternal Aunt and Maternal Aunt

Addressive Forms	Father's Younger Bro's		Father's Elder Bro's		Father's sis		Mother's Bro's Wife		Mother's Younger Sis	
	No	%	No	%	No	%	No	%	No	%
kaki (gai)	71	94.67								
Auntie	4	5.33								
badki dai (gai)			75	100						
pisa(gai)					50	66.67				
didi (gai)					25	33.33				
mami (hau)							72	96.0		
maiju (hau)							3	4.0		
mausi (gai)) bad									75	100.0

All the Tharu informants use kin-titles to address their aunts. There is no tendency of using name to address the aunts in Tharu. They use various terms as much as ten to address aunt. But in English, aunts are addressed by kin-title or kin-title plus first name. The influence of Nepali as well as English languages on Tharu can be clearly observed from the fact that some of the Tharu informants (5.33%) used the terms 'Auntie' to address paternal aunt, and maiju '(4.0%) to address maternal aunt, which are originally from English and Nepali languages respectively . "gai" and "hau" terms are used to honor for auntie in tharu language.

3.5.3 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 Tharu, one's brother's son or the son of one's husband's brother is termed as bhatij . Like wise, one's sister's son is termed as 'bhaine'

Table No.22: Addressive Forms for Nephew

Forms of Honorificity for given kinship terms	Nephew (bhatij)		Nephew(bhaigni)	
	No	%	No	%
bhaiya(re)	31	41.33		
FN	27	36.00		
bhatij(rai)	17	22.67		
bhaigni(hau)			67	89.33
bhanja(hau)			8	10.67

In Tharu, nephew(i.e.bhatij) is addressed by the forms of address first name (FN) and 'bhatij (rai) FN, and 'bhatij' are used bye 41.33, 36 and 22.7 percent informants respectively. Similarly sister's son(i.e.bhaigni) is addressed by the forms of address 'bhaine(hau) and 'bhanja(hau)' by 89.33 and 10.67 percent informants respectively . In Tharu 'bhaine' is more respectable than 'bhatij' is also shown from the fact that 'hau' is followed by 'bhaigni' but 'rai' is followed by 'bhatij' Data also shown that 'bhanja' is used by the young generation (from 16 to 30 age group). This can be interpreted as the influence of Nepali language, and of education. Tharus honor 'bhaigni' by FN . But English people usually honour nephew simply by FN and TFN

3.5.4 Niece

Niece, In English, 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. Tharus call the daughter of one's brother as bhatijiyya and the daughter of one's sister as 'bhainaiya'

Table No.23: Addressive Forms for Niece

Addressive forms	Niece(bhatiji)		Niece(bhaigni)	
	No	%	No	%
bau(gai)	39	52.0		
FN	19	25.33		
bhatiji(gai)	17	22.67		
bhaigni(hau)			67	89.33
bhanji(hau)			8	10.67

Response shows that the informants of Tharu have a variety of terms with which they address their niece. The researcher has found that there are five different modes of address to the niece. Namely, 'bau (rai). FN, 'bhatiji (gai), bhaigni (hau)' and 'bhanji (hau) ,. Brother's daughter (bhatiji) is most commonly addressed by 'bau'(gai). (52.0%) . There are 25.33 percent of informants who used FN as the form of address, and bhatijiya (ri) itself is used by 22.67 percent. Sister's daughter (bhainaiya) is addressed by the forms of address 'bhaigni' (89.33%) and 'bhanji' (ho) (10.67%). bhaigni is not addressed by FN. However, in English , niece is addressed by the forms of address FN and TFN only .To honor Niece (Bhatiji) and Niece (Bhaigni) 'gai' and 'hau' are used after their names.

3.5.5 Forms of Honorificity for Affinal Relations

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

3.5.5.1 Addressive Forms for Husband and Wife

The relationship between husband and wife is established by affinity. This is the ego's generation. Tharu husband and wives never address their wives and husbands with their names. Addressing them with names is considered to be a sin.

Table No. 24: Addressive Forms for Husband and Wife

Addressive forms	Husband		Wife	
	No	%	No	%
yehou (son/daughter's name or bhaiya/bau) k baba (hou)	57	76.0		
budhawa (hou)	8	10.67		
yehou	6	8.0		
jethka/majhila	4	5.33		
yehau(son/daughter's name or bhaiya or bau) ke mai (rai)			75	100

In Tharu language, husband and wives are generally honorified by referring to their son's or daughter's name for example, ' cunkak baba (hau)or saunik mai(rai). Similarly, the forms 'budhawa and budhiya are also used to address each other. Wives use the particles 'yehou'and 'hou' in the beginning and at the end of the honorific forms respectively. There is also tendency of avoiding honorify form and just honorify by 'yehou' and 'rai' for husbands and wives respectively. In Tharu language there are the forms like 'hou', 'rai' and of which 'hou' is used with both males and females to show respect while 'rai' is non-honorific. 'rai' is used for males and 'gai' is

used to for females . The above table also shows that husband can be honorified as jethka if he is the first son in his family, and his wife can honor as 'jethka'. But in English husband and wives usually honorify each other by first name. They are also honorified by the terms 'dear' or 'darling'

3.5.5.2 Addressive Forms for 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 or husband or wife are honorified in the same way but it is not the case in Tharu. The way a husband honorified his parents-in-law is different from the way a wife honorifies her parents-in-law.

Table No. 25: Addressive Forms for Parents-in-law

Addressive forms	Husband honorifying his Father-in-law		Husband honorifying his Mother-in-law		Wife honorifying his Father-in-law		Wife honorifying her Mother-in-law	
	No	%	No	%	No	%	No	%
thakur (ji) (hau)	60	80						
babu (hau)	15	20						
matuwa (hau)			55	73.33				
maiya (gai)			20	26.67				
sasur (ji) (hau)					46	61.33		
babu (hau)					27	36.00		
bapo (hau)					2	2.67		
saus (yau)							47	62.67
maiya							26	34.67
mummy							2	2.66

The table above shows that is Tharu a husband honorifics his father-in-law by 'thakur (ji) , (80%) and babu; (20%) . He honorifies his mother-in-law by as 'matuwa'(73.33%) and 'maiya' (26.67%). Similarly a wife addresses her father-in-law bye the terms 'sasurawa' 'baba' and 'buwa'. 'saura' and 'babu' are common but 'buwa' is very rare. She honorifies her mother-in-law (husband's mother) by the terms 'saus' 'maiya' and mummy 'saus (62.67%) and maiya (34.67%) are usual but English form 'Mummy' (2.66%) is less common but is mainly used by the educated young people. On the other hand, in English, father-in-law is honorified by 'Daddy; 'papa' or FN and mother-in-law is honorified by the terms 'Mum; 'Mummy' or FN. **Son-in-law,**

3.5.5.3 Daughters -in-law

Table No. 26: Addressive Forms for Daughter-in-law

Addressive forms	Son-in-law		Daughter-in-law	
	No	%	No	%
babu (hau)	29	38.67		
jamaiya (hau)	27	36.00		
pahuna (hau)	17	22.67		
jwai (hau)	2	2.66		
putauha (hau)			45	60.0
kanya (gai)			13	17.33
referring to the name of her mother village			9	12.00
FN			8	10.67

Son-in-law refers to one's daughter's husband, and daughter-in-law refers to one's son's wife. In Tharu language son-in-law is termed as 'jamaiya' and daughter-in-law is termed as 'putauha'. In order to honor son-in-law in Tharu 'babu' and 'jamaiya' are used almost equally with figures of 38.67 and 36.0 percent respectively. The form of

honorificity pahuna is used by 22.67 percent informants but jwai is rarely used. For daughter-in-law, the forms of honorificity 'putauha' 'kaniya', name of mother village (e.g. singiyawali, if her mother village is singiya) , 'son or daughter's name plus ke kaniya (e.g. Ram ke kaniya, if her son's name is Ram) and FN are used by 10.67% percent of informants respectively . The terms 'jwai' and 'buhari' are originally from language. But in English son-in-law and daughter-in-law are addressed by FN and no speical words to honor them.

3.5.5.4 Friends

Table No. 27: Addressive Forms for Friends

Addressive forms	A Close Friend		A Friend		Unmarried Female Friend		Married Female Fried	
	No	%	No	%	No	%	No	%
dos (ji) (HL)	22	29.33						
sakhi (hau) (HL)	22	29.33						
FN (NL)	18	24.00						
bahainiya (ML)	13	17.33						
FN (NL)			24	32.00				
Sakhi (hau) (HL)			20	26.67				
dos (ji) (HL)			18	24.00				
bahainiya (NL)			13	17.33				
FN (NL)					53	70.67		
bahainiya (ML)					12	16.0		
sakhi (hau) (HL)					10	13.0		
FN (NL)							38	50.67
sakhi (hau) (ML)							22	29.33
bahainiya (ML)							15	20.0

The table above shows that a close friend Tharu language is honorified by the forms 'dos (ji)' or 'sakhi (hau)' (29.33%) and (24.0%). Forms of honorificity used for

honorifying a friend are FN (32%) and 'sakhi (hau)' (26.67%) 'dos (ji)' (24%) and 'bahainiya' (17.33%). Both married and unmarried female friends are honorified in the same way by FN bahainiya; and 'sakhi (hau); in English, friends usually honorifies each other by first names. First names may include full first name (Jennifer abbreviated form (jen) or diminutive form (jannie). They are addressed by FN or TLN. They use Miss and Mrs LN for unmarried and named women and Ms LN for women to conceal matters of marriage. Tharu lacks this sort of pattern.

3.5.5.5 Brothers-in-law and Sisters-in-law

The addressive Forms for Brother-in-law and Sister-in-law are given in the table in succiding page.

Table No.28: Addressive Forms for Brother-in-law and Sister-in-law

Addressive forms	Brother-in-law										Sister-in-law							
	bahain jwai		saar		jethan(ji)		sadhu(hau)		dewara		sarahaujani		jethani		jethasau		nanaida	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
pahuna(hou) (HL)	39	52.00																
baihano (ML)	26	34.67																
No honorificity form	8	10.67																
bahainjwai (ML)	2	2.66																
sar (ML)			75	100														
jethan (ji) (ML)					75	100												
sadhu (hau) (ML)							75	100										
dewar (hau) (ML)									29	39.67								
babu (hau) (HL)									26	34.66								
FN (NL)									20	26.67								
sarahaujani (yau) (HL)											67	89.33						
sali(hou) (HL)											8	10.67						
jethani (ML)													75	100				
jethasausa (ML)															75	100		
nanaida/nanadiya (ML)																	40	53.33
bau (HL)																	22	29.33
FN (NL)																	13	17.33

These relationships are established by affinity. In English, 'brothe-in-law; and 'sister-in-law' are honorified mostly by FN. But in Tharu, there are many forms of honorificity to honorify them. |Brother-in-law can be honorified as 'bahainjwai/baheno (hou) (sister's husband), 'saar'; ' (wife's younger brother) jethan (ji). (wife's elder brother).'sadhu (hau) (wife's sister's husband), 'dewar (hou) and many others. Likewise sister-in-law can be honorified by the forms of honorificsaahaujani'(wife of sar). 'Jethani' (wife of jethan), 'jethasausa' (wife of sadhu) and 'nanaid' (sister of husband) and so on.

Tharus mostly address their step father by the term 'kaka', 'baba; is also used but it is less common then the first one. English people use the term 'Dad' however tendency of using first name of address the step father is also high. For step-mother, mausidai is more common in Tharu. More than sixty five percent informants used this term, but 'mausi' and chotki dai were used by 29.33 and 5.33 percent informants in English both 'Mum' and first name are used to address the step-mother.

Tharus address step-son by the terms 'bhaiya' (42.67%), FN (42.67%) and 'putawa' (14.66%). Step-daughter is addressed as 'bau' (68.00%) and by FN (32.00%) in Tharu language. In English, on the other hand both in Tharu Language. In English, on the other hand both step-son and step-daughter are addressed by FN.

Language is used to establish social relationships. As such one should be able to make a choice of appropriate forms of address. Forms of address are the icebreakers that lead to effective communication. Here, the researcher has tried to incorporate a limited number of forms of address which are used in Tharu language. They are presented, analysed and compared with English address forms as follows: In our daily life it is usual to meet the strangers. In order to break the ice, we need to make use of address forms. Though

strangers may be of different age, sex, status, etc. the researcher has chosen only a limited category of strangers

3.5.6 Addressive Forms for Teachers

Honoring teachers and students properly an educational institution is a must in order to make sure that interaction goes smoothly. People are honored variously in an educational institution. For example, a student needs to honor a male teacher and a female teacher in different ways. Similarly ways of honoring a head teacher by a teacher may be different.

Table No. 29: **Addressive Forms for Teachers**

Addressive forms	Male Teacher by Student		Female Teacher by Student		Male Student by Teacher		Female Student by Teacher		Teacher by Teacher		Head teacher by a teacher		Teacher by Head Teacher	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
mastar(ho) (HL)	40	53.33												
Sir (hau) (HL)	35	46.67												
madam (HL)			60	80.0										
mastariniya (HL)			15	20.0										
FN (ML)					63	84.0								
bhai (rai) (NL)					12	16.0								
FN (medam) (NL)							61	81.33						
bau (rai) (NL)							14	18.67						
Sir (hau) (ML)									34	45.33				
mastar ji (HL)									17	22.67				
mastar saheb (HL)									11	14.67				
LN ji (HL)									8	10.67				
FN ji (HL)									5	6.66				
Head Sir (HL)											56	74.67		
Sir (HL)											19	25.33		
Sir (HL)													36	48.0
LN ji (HL)													24	32.0
FN ji (HL)													8	10.67
Mastar ji (HL)													7	9.33

Male Teacher, in Tharu, are addressed by the titles (T) 'mastar (ho)' (53.33%) and 'Sir' (46.67). Female teachers are addressed by the titles (T) 'medam' (80%) and 'mastariniya' (20%). Data shows that Tharus use 'Sir' and 'medam' which are actually English words. In English, on the other hand, TLN (Mr. Brown) is used for male teachers and TLN (Miss/Mrs. Green) is used for female teachers.

The table shows that mostly FN is used to address both male and female students in Tharu. Sometimes male and female students can be addressed by the 'bhaiya' (16%) and 'bau' (18.67%) 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 five modes of address. The forms of address are Sir, 'mastar ji' 'mastersaheb', 'LN ji', 'FN ji' of which the highest percentage of the informants (45.33%) used 'Sir' which is English word. But in English a teacher addresses a teacher by FN and Mr. LN.

In Tharu language a teacher addresses head teacher either by 'Head Sir' or 'Sir', whereas in English he is addressed by FN or 'Mr. LN.' This shows that Tharu doesn't have its own form for addressing ahead teacher. Similarly, forms of address 'Sir', 'LN ji' 'FN ji' and 'master ji' are used to address a teacher by a head teacher of which 'Sir' is the most common (48%) 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.

3.6   Analysis of Honorificity for Titles in Tharu Language

Titles refer to the words infront of persons' name to show their rank and professions, whether or not they are married etc. They show a person's profession, his rank is armed services, his political position etc. Dr, Mr, Mrs, Sir, Ma'am, Captain, Prime Minister, His Majesty, etc. are some of the examples.

In Tharu language, there is no such equivalent word identical to it, but certain words are there to honor it .Honorificity for titles in Tharu language depends upon sex, post and status too. Some titles and its honorific terms are given below. (Table No.: 32 and 33)

3.6.1 Honoring People Holding Political, Judicial and Ecclesiastical Positions

Table No.30: Prime Minister, Minister, Member of Parliament, Judge

Addressive forms	Prime Minister		Minister		Member of Parliament		Judge	
	No.	%	No.	%	No.	%	No.	%
pardhanmantri (hou)(HL)	56	74.67						
pardhanmantri ji (HL)	19	25.33						
mantari ji (HL)			75	100				
samasd (hou) (HL)					44	58.67		
samsad ji (HL)					31	41.33		
nyayadhis saheb (HL)							43	57.33
nyayadhis ji (HL)							19	25.33

Don't know							13	17.33

In Tharu Prime Minister and Minister are honorified by 'pardhanmantri (hou)' (74.67%) or 'pardhanmantri ji' (25.33%) and 'mantari ji' respectively. In English, on the other hand Prime Minister and Minister are honorified by 'Mr. Prime Minister and Mr. Minister' respectively. Similarly, Member of Parliament is honorified as 'samsad (hou)' (58.67%) and 'samsad ji' (41.33%). In English Member of Parliament is honorified by 'Mr. LN'. Tharus are found to honorify judge and priest 'nyayadhis saheb' or 'nyaydhis ji' respectively. In English, judge and priest are honorified by the honorificity forms 'Your Honour' or 'My Lord' and 'Father' or 'Father LN' respectively.

3.6.2 Honoring Professionals

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

Table No.31: Honoring Professionals

Addressive forms	Officer		Doctor		Nurse	
	No.	%	No.	%	No.	%
hakim saheb (HL)	41	54.27				
hakimawa (hou) (HL)	26	36.67				
hakim ji (HL)	8	10.66				
dagdar (hou) (HL)			47	62.47		
daktar saheb (HL)			21	28.00		
daktar ji (HL)			7	9.33		
dagdariniya (HL)					49	65.33
nars (ML)					17	22.67
narsiniya (ML)					9	12.00

As the above table shows 54.27, 36.66 per cent of Tharu informants are found to use 'hakim sabeb', 'hakim (hau)', and 'hakim ji' respectively for honorifing an officer, whereas in English, officer is addressed as 'Sir' or 'Officer'. In Tharu, doctor is addressed variously by the terms 'dagdara (hau)', 'daktar saheb' and 'daktar ji'. The forms of address 'dagdariniya', 'nars' and 'narsiniya' are used to address a nurse in Tharu, of which 'nars' is originally from English. But in English doctor and nurse are addressed by the forms 'Doctor' or 'Dr. LN' and 'Nurse' respectively. They are hononred with "hau", "ji", "saheb","respectively".

3.6.3 More Honorificity for Titles in Tharu Language

Honorificity occurs in Tharu language differently according to its sectors. The researcher found these words for honorificity.

i. Academic Sector: In Tharu language the honorificity in the field of acadimic sector is very rare. It is found in addressive form.

Examples:

      Acharya

      Pandit

      Pramukha

      Tejaswi

      Prasidhase

      Ekadam Sammananiya

ii. Religion sector:

Examples:

Pabitra devata

Pabitra padari

Uccha

Pujya

Pujaniya

Kripalu

Iii.Law courts: Very few words are found in Tharu language to be used in law courts.

Examples:

Sammananiya

Sriman

Sammananiya Nyaydhish Jyu

iv.Diplomacy: In diplomacy such words are used to honor the diplomats.

Examples;

Sammananiya

Mahamahim Rajdoot

PMahaaraaj

v.Monarchies: In monarchy system, Tharu language has these words to honor.

Examples;

Mahaaraaj dhiraaj

Mahaaraani

Yuvraaj

Mausuf

3.7 Honorificity in English

An **honorific** (sometimes **Honorable**) is a word or expression with connotations conveying esteem or respect when used in addressing or referring to a person. Sometimes the term is used not quite correctly to refer to an honorary title. It is also often conflated with systems of honorific speech in linguistics, which are grammatical or morphological ways of encoding the relative social status of speakers.

Typically honorifics are used for second and third persons; use for first person is less common. Some languages have anti-honorific or despective first person forms (meaning something like "your most humble servant" or "this unworthy person") whose effect is to enhance the relative honor accorded a second or third person.

An honorific (sometimes Honorable) is a word or expression that conveys esteem or respect when used in addressing or referring to a person. Sometimes the term is used not quite correctly to refer to an honorary title. It is also often conflated with systems of honorific speech in linguistics, which are grammatical or morphological ways of encoding the relative social status of speakers.

Language is used to perform some functions. It is used to establish social relationships. In order to do so, we need to make a choice of appropriate 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. Choice of the forms of address is governed by various factors.Forms of address are the ice-breakers that lead to effective communication. These 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 saocail setting, relationship with the others, context, topic, and also with the forms of address. According to Richards et.al. (1985; 4). "The way in which people address one another usually depends on their age, address someone politely or more informally, e.g. in German sie-du, in French vous-tu, and in Spanish usted-tu. If a language has only one second person pronouns form, eg. English 'you' and address forms used to show formality or informality, eg. Sir, Mr. Brown, Brown, Billy."

The forms of address deserve a vital role in communication. Like kinship terms, these forms of address emphasize socail relationships and serve to evoke the response implied in the particular relationship indicated. The World Book Encyclopedia Vol.1 (1966:32) puts:

Address form of, is important when speaking or writing to somebody. Knowing how to address people is an essential part of good m,anners. Members of public bodies such are

governments, churches and armed services, are generally addressed in ways that recognize their positions.

Forms of address are the convential methods of direct or indirect reference to other people in speech or writing, designed specially to acknowledge, difference is social situation. The forms are the most rigid in regard to those people holding political, ecclesiastical, or judicial positions, and in regard to those distinguished by birth. As well as titles conferred by election, appointment, or birth, there exist courtesy titles, which are conferred by conversion alone. In general, the longer a society has been stable, the more clear and numerous are the class stratification and the more complex the forms of address (Collier's Encyclopedia 1957:86)

Terms of address and honorificity are equivalent to each other but addressive form may differ from written form. Some examples of addressive form and written form are given below.

The most common honorifics in modern English are usually placed immediately before the name of the subject. Honorifics which can be used of any adult of the appropriate sex include "Mr", "Mrs", "Miss", and "Ms". Other honorifics denote the honored person's occupation, for instance "Doctor", "Captain", "Coach", Officer, "Father" (for a priest), or "Professor". Abbreviations of academic degrees, used after a person's name, may also be seen as a kind of honorific (e.g. "Jane Doe, Ph.D.")

Some honorifics act as complete replacements for a name, as "Sir" or "Ma'am", or "Your Honor". Subordinates will often use honorifics as punctuation before asking a superior a question or after responding to an order: "Yes, Sir" or even "Sir, yes Sir."

A judge is addressed as "Your Honor" when on the bench, and may be referred to as "His/Her Honor"; the plural form would be "Your Honors". Similarly, a monarch (ranking as a king or emperor) and his consort may be addressed or referred to as "Your/His/Her Majesty", "Their Majesties", etc. (but there is no customary honorific accorded to a female monarch's consort, as he is usually granted a specific style). Monarchs below kingly rank are addressed as "Your/His/Her Highness", the exact rank being indicated by an appropriate modifier, e.g. "His Serene Highness" for a member of a princely dynasty, or "Her Grand Ducal Highness" for a member of a family that reigns over a grand duchy. Verbs with these honorifics as subject are conjugated in the third person (e.g. "you are going" vs. "Your Honor is going" or "Her Royal Highness is going"). In music, a distinguished conductor or virtuoso instrumentalist may be known as "Maestro".

In aviation, airline/charter pilots who serve as Pilot in command are usually addressed as "Captain" plus their full name or surname. This tradition is slowly diminishing in the United States and most EU countries. However, a lot of other countries, especially in Asia, fully adhere to this tradition and address airline pilots, military pilots and flight instructors exclusively as "Captain" even outside of the professional environment. In addition, such countries etiquette rules dictate to place this title on all the official letters and social invitations, business cards, identification documents, etc. In the United States,

when addressing an [airline](#)/[charter](#) pilot, common etiquette does not require the title "Captain" to be printed on official letters or invitations before the addressee's full name. However, this is optional (akin to lawyer's "[Esq](#)" title at the end of the name) and may be used if considered appropriate, especially when addressing airline pilots with many years of experience.

 Examples

- Your Highness

- Your Honor

- Your Lordship

- Your Majesty

- Your Worship

(Source): www.honorific terms in English.com

3.7.1 Honorificity in English for Proper Nouns

In English proper noun (names of people) are honored by putting some additional words before and after noun. Some of the examples are given below.

In the English language an **English honorific** is a title prefixing a person's name, *e.g.*: *Miss, Ms., Mr, Sir, Mrs, Dr* and *Lord.* They are not necessarily titles or positions that can appear without the person's name, as in *the President*, *the Earl*.

There are many forms of honorifics that are used when addressing the members of the nobility or royalty, mostly in countries that are monarchies. These include "Your Majesty" and "Your Highness", which are often used when speaking with royalty.

"Milord" or "Milady" (for "my lord" or "my lady") can be used to address a peer or peeress other than a Duke, who is referred to as "Your Grace".

Some honorifics distinguish the sex of the person being referred to. Some titles of the nobility and of professional honorifics such as Doctor or General do not have female equivalents because they were traditionally male-only professions, and women have simply adopted the associated titles.

English	**Honorificity**
Ram	Mr. Ram
Sita	Mrs. Sita
George	St. George
Joseph	St. Joseph
President	Mr. President

In English, nouns are honored by adding some typical words such as Mr, Mrs, Dr., St., Jr., Sr, etc.

3.7.2 Honorificity in Pronouns

In English language honorificity occures in second person and third person pronouns followed by some titles.

Example: Second Person

Your Honor

Your Excellency

Your Hagness

Your Lordship

Your Majesty

Your Holiness

Exmple: Third Person

His/Her Majesty

His/Her Imperial Hagness

His/Her Excellency

His/Her Grace

His/Her Honor Judge

In second person personal pronouns, both English and Tharu have honorificity. English
bare pronouns don't have honoroficity but occurs in conjugated form with certain sort of
titles.

Table No.32: Second Person Pronouns in English

English	
NON- HON/HON	**HHON**
You	Your honor
You	Your honor
Your	Your honor, Your Majesty, Your Highness, Your Milord, Your Holiness,

In English, some typical words are added after pronouns in second person's pronoun to show the honorificity as mentioned in the above table. English language has also honorificity in third person pronoun which occurs with suffixed words as mentioned in the diagram.

Table No.33: Third Person Pronouns in English

English	
NON- HON/HON	**HON**
He	His Majesty, His Royal Highness, His Holiness, His
Him	Milord , His Honor, His Ducal Prince
His	Her Majesty, Her Royal Highness, Her Holiness, Her
She	Imperial Majesty, Her Honor, Her Milord, Her Ducal
Her	Princess
Her	Their Majesties, Their Royal Highnesses, Their
	Holinesses, Their Milord
They	-
Them	-
Their	
It	
Its	

3.7.3 Honorificity in Titles

Titles refer to the words in fornt of persons' name to show their rank and professionals. In English language there are many titles in different sectors which are honored in addressive and written form.

i. Law Courts

Written form	**Oral address as well as honored form**
1. The Honorable	Your Honor
2. Judge of the International Court	Your Excellency

3. Justic of the peace   your worship

4. His/Her honor Judge   Your honor

5. Right Honourable Lady /Lord

6. His Lordship/Her Ladyship   My Lord/ My Lady

ii. Diplomacy

Written Form	Oral as well as honored form
1. His Most Reverend Excellency	Your Excellency
2. His/Her Excellency	Your Excellency
3. The Honorable	Mr./ Madam Ambassador

iii. Religion

Written Form	Oral as well as honored form
1. His Holiness	Your Holiness
2. His All Holiness	Your All Holiness
3. His Holiness	Your Holiness
4. His Holiness	Your Holiness
5. His Beatitude	Your Beatitude
6. HIs Eminence	Your Eminence
7. His Excellency or The most Reverend	Your Excellency
8. His Grace or The most Reverend	Your Grace
9. His Lordship or The right Reverend	My Lord
10. The most Reverend/ Right Honorable	Your Grace
11. The Most Reverend	Your Grace
12. The most Reverend	My lord

iv. Monarchies

Written Form	Oral as well as honored form
1. His/Her Imperial Majesty	Your Imperial Majesty
2. His/her Imperial and Royal Majesty	Your Imperial and Royal Majesty
3. His/her Apostolic Majesty	Your Apostolic Majesty
4. His/her Catholic Majesty	Your Catholic Majesty

5. His/Her Most Faithful Majesty	Your Most Faithful Majesty
6. His/Her Majesty	Your Majesty
7. His/Her Imperial Highness	Your Imperial Highness
8. His/Her Imperial and Royal Highness	Your Imperial and Royal Highness
9. His/Her Royal Highness	Your Royal Highness
10. His/Her Grand Highness	Your Grand Ducal Highness
11. His/Her Highness	Your Highness
12. His/Her Ducal Serene Highness	Your Ducal Serene Highness
13. His/Her Serene Highness	Your Serene Highness
14. His/Her Illustrious Highness	Your Illustrious Highness
15. His/Her Highborn	
16. His/Her Grace	
17. His?her High Well-born	
18. His/Her Excellency	Your Excellency
19. His/Her High Excellency	

v. Republics

Written Form	**Oral as well as honored form**
1. HIs/Her Excellency	Your Excellency
2. Mr. President	
3. "M"(Monsieur)/ "Mme"(Madame)	

vi. Academic

Written Form (Oral as well as honored form)

1. His/her Magnificence

2. His/her Notability

3. His/her Great Honor

4. Highly Learned sir/Madam

5. Well (Nobel) Very Learned Sir/Madam

6. Well (Nobel) Strictly Sir/Madam

7. Magnificent Rector

8. Very bright professor

9. Doctor-doctors

10. Mister/Miss-surgeons (UK) after completion of MRCS

vii. Local Government

Written Form (Oral as well as honored form)

1. The Right Honorable

2. The Right Worshipful

3. The Worshipful

4. His/her Worship

3.7.4 Honorificity in Verbs in English

In English language generally honorificity does not occur in verbs but the persons are honored with same kind of verbs which are used for junior and senior people. Honorable people do not need different forms of verbs than that of non-honorable people. Some words of politeness, requests are used to honor the honorable people which can be eassily distinguished whether the person is honorable or non-honorable.

Example:

i. Birendra is visiting India next week. (NHON)

ii. His Majesty is visitin India next week. (HON)

iii. My father is the Principal of this school. (HON)

iv. He is the Maneger of the bank. (HON)

v. The ambassador is inaugurating the building. (HON)

Some certain types of structures are used to show the honorificity before and after the main verbs.

For example,

a) Please+imperative sentence (Infinitive +.........................)

b) Would you please + imperative sentence (Infinitive +.........................) ?

c) Would you like to + infinitive +.................................. ?

d)Would you mind + V-ing+............................?

e) Your Majestry/Your Excellency + imperative sentence

f) Your Honor/ Your Holiness/Your Highness + imperative sentence

g) Let's + imperative sentence

h) Excuse me, ...

From the above example it can be said that honorificity does not occur in verbs. In first example 'visiting' does not show honorificity for the person. But in second example 'visiting' show the honorificity for the person due to presence of 'His Majesty'. Similarly, honorificity occures according to the status, post but not according to verbs.

3.7.5 Honorificity for Forms of Address in English

In English, relationships are honored in very simple way using these terms. Both paternal and maternal grandfathers and grandmothers are honored in the same way i.e. "grandpa" or "grandfather" and "grandma" or "grandmother" respectively. There are the terms "nana" and "nani" which are used to address as well as honor grandfather and grandmother (Oxford Learners Dictionary, page no. 772). Father and mother are commonly honored as 'Dad' Daddy and 'Mum' Mummy in English. Sons and daughters are simply addresed with their first name. Similarly paternal and maternal uncles are addresse as well as honored with their first name + uncle.

In the same way hunbands and wives honor each other by their first name in English. For, the teachers Mr, Mrs, Miss, and Sir etc. are used to honor them.

3.8 Comparison in Honorificity in Tharu and English Language

From the above analysis and presentation we came to know that there is presence of honorificity in both languages in different ways. The reasearchers has both languages in the way of similarities and differences.

3.8.1 Similarites in Honorificity in Tharu and English

a) In Tharu language honorificity occur in pronouns similar in English.

b) In first person honorificity doesn't occur in Tharu as well as in English but in second person and third person, honorificity occurs.

c) Similarly, it occurs in forms of address for kinship terms and titles in Tharu and English.

d) In English, second person and third person pronouns are followed by posts and titles.

e) There are three labels of honorificity existed in Tharu and English i.e non-honorific, honorific and high honorific.

f) There are not any similarities between Tharu and English language for honorificity in verbs and addressive forms.

g) For titles both Tharu and English languages have honorific terms.

3.8.2 Differences in Honorificity inpre **Tharu and English**

From the above presentation and analysis   following differences are found between the honorificity of Tharu and English languages.

a) In Tharu language, there are obvious presences of honorificity in second and third persson pronouns but it occurs in conjugated form with pronouns in English.

b) In verbs honorificity occurs with inflections according to tenses, posts, social status but there are not any inflections in verbs in English which shows honorificity. Some sort of structures and words are added before and after the verb to show the honorificity as well as politeness and request.

c) In addressive form these words are followed by relationship terms like 'gai', 'gau', 'rai', 'hau', 'ji' etc are used to show the honorificity whereas there are not such words to be used after in English language. Only the relationship terms are used to honor them.

d) English language has numerous terminologies to honor to titles or posts which are not available in Tharu language.

CHAPTER- FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

Having analyzed and interpreted the data collected with the help of oral interview taken from Tharu informants, the researcher compared them with English. The major findings of the research can be stated as follows:

1) In Tharu language honorificity occurs in pronouns.

2) In first person honorificity doesn't occur in Tharu as well as in English but in second person and third person, honorificity occurs.

3) Similarly, it occurs in forms of address for kinship terms and titles in Tharu and English.

4) In English, second person and third person pronouns are followed by posts and titles.

5) There are three levels of honorificity existed in Tharu and English i.e non-honorific, honorific and high honorific.

6) In verbs and addressive forms there are not any similarities between Tharu and English languages.

7) For titles both Tharu and English languages have honorific terms are existed.

From the above analysis and presentation following differences are found between the honorificity of Tharu and English languages.

8) In Tharu language, there are obvious presences of honorificity in second and third persson pronouns but it occurs in conjugated form with pronouns in English.

9) In verbs honorificity occurs with inflections according to tenses, posts, social status but there are not any inflections in verbs in English which shows honorificity. Some sort of structures and words are added before and after the verb to show the honorificity as well as politeness and request.

10) In addressive form these words are followed by relationship terms like 'gai', 'gau', 'rai', 'hau', 'ji' etc are used to show the honorificity whereas there are not such words to be used after in English language. Only the relationship terms are used to honor them.

11) English language has numerous terminologies to honor to titles or posts which are not available in Tharu language.

12) In pronoun, there is no available of honorificity in English and Tharu languages. But there is existence of honorificity in second and third person.

Most of the kinship terms can be used in honorifying people in Tharu, but only a fewkinship terms can be used as honorificity form in English.

13) Regarding the forms of address, paternal and honorificity maternal distinction is redundant in English.

14) Most of Tharu kinship terms can function as forms of honorificity whereas, in English, ascending generation only receives title and others are usually honorified by first names (FN) using ji, hau, rai, yau after first names.

15) Parents are honorified by their son and daughter as 'gau' after bapo, babu and 'bawa' respectively in Tharu language.

16) Tharu honorifies father-in-law and mother-in-law by using thakur (ji) and matwa respectively.

17) In Tharu language husband and wife honorify each other by using the words and 'ke babu' or 'maiya'.

18) In Tharu, the particles 'rai' and 'gai are followed by the forms of honorificity for malesand females respectively, which symbolize that they are non-honorific, and ' 'hou' can befollowed by the address forms for both males and female are honorific usage. Such asystem is not found in English.

19) In Tharu, students honorify the teachers by T (i.e. master / mastariniya or sir / madam) whereas English students honorify their teachers by T Smimilarly, teachers honorify their students by FN in Tharu, but students are usually addressed by FN or or LN in English.

20) Teachers honorify teachers by T or T saheb, LN ji and FN ji in Tharu, whereas in English they are addressed by FN and Mr LN, similarly in Tharu a teachers honorifies head teacher by the teachers by the litle headsir 'or 'sir and a head teacher honorifies teacher by T, LN ji, FN ji, but in English FN or Mr LN are used to address a teacher and a head teacher by a head teacher and a teacher.

21) The individuals like prime minister, minister, member of parliament judge, officer, doctor, etc. are usually addressed by 'T' saheb. (title plus saheb) or 'T' ji (title plus ji) in Tharu . In English on the other hand, they are usually addressed by T, Mr: T' TLN, etc.Similarly the monarchy dynasty His/Her highness title is used to honour them. In religious system His holiness/His all Hdiness, His Beautilude, His Eminence. The right reverend (+title+FN) are used to honour. Similarly in law picece, your honour etc (+title+FN) are used to honour.

4.2   Recommendations and Pedagogical Implications

The following recommendations have been made on the basis of the findings mentioned above.

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

2) Tharu kin-titles should be taught to English people learning Tharu by showing paternal and maternal distinction. Likewise Tharu native speaker's learnings English should be clarified that paternal and maternal distinction is less important in English.

3) English people learning Tharu should be made aware that husband and wife in Tharu arehonorified making a reference to the name of their daughter/ son or simply by the words 'hou' and 'rai' similarly, Tharu learning English should be taught that husband and wife honorify each other by first name.

4) Tharus learning English can be suggested to use 'Excuse me' phrase in order to honorifythe strangers, and English people learning Tharu language can be taught clarifyingkinship terms such as 'bapo(gau); maiya(gai)' .

5) English people learning Tharu should be made aware of the particles 'rai' and 'gai' that are followed by non-honorific use of the forms of honorificity for males and females respectively. They should also be made aware that particle 'hau' can be followed by the honorificity forms for both males and females which are in honorific use.

6) Tharu native speakers learning English can be suggested to use the forms 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 Tharu can be suggested to

use the forms of address like 'T' saheb, (title plus saheb) or 'T' ji (title plus ji) to

addressthe individuals like prime minister, member of parliament judge, officer, doctor,

etc.

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