

# A COMPARATIVE LINGUISTIC STUDY: ENGLISH AND LHOMI KINSHIP TERMS

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## **RECOMMENDATN FOR ACCEPTANCE**

This is to certify that **Mr. Chhiring Bhote** has worked and completed his M.Ed. dissertation entitled '**A Comparative Linguistic: English and Lhomi Kinship Terms**' under my supervision.

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## **DEDICATION**

I would like to dedicate the present thesis to my mother whose Inspirations exhortations and encouragement boost me to be whatever I'm today.

## ACKNOWLEDGEMENTS

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## ABSTRACT

This thesis entitled '**A Comparative Linguistic Study: English and Lhomi Kinship Terms**': presents a clear picture of comparative study between English and Lhomi kinship terms. The present study has been done through both consanguineal and affinal types across five generations from both perspectives Viz. male and female ego. The kinship relations of the English and Lhomi have also been studied by both appellative and addressive uses.

The Lhomi data were taken from the native speakers of Lhomi by applying questionnaires and unstructured interviews. The researcher also collected data from the native speakers of English available in Kathmandu valley. So altogether there are eighty respondents. To obtain required data questionnaires were distributed to the primary sources using purposive sampling procedure. He further consulted secondary sources such as books, magazines, journals, theses and internet related to his topic.

The major findings of the study are that the Lhomi language is rich in terms of kinship terms in comparison to the English language. The English language does not make distinction between the male and female ego except the two terms husband and wife, on the other hand the Lhomi language is found to interchange the kinship terms depending upon the male and female ego, i.e. it makes the distinction between the male and female ego. There are so many neutral terms used in the English language which cover multi-relations of the Lhomi language, e.g. the English neutral kinship term is denoted by eight different terms in the Lhomi language.

The study consists of four chapters. Each chapter in turn, has been divided into various sub-chapters.

The first chapter consists of general background, literature review, and objectives of the study, significance of the study and definitions of various terminologies.

Similarly, the second chapter contains sources of data research tools and process of data gathering, sample population and sampling procedure and limitation of the study.

Likewise, third chapter includes analysis and interpretation of the data, which is main part of the thesis.

Finally, the fourth chapter consists of findings, recommendations and pedagogical implications that are very crucial for Voyage of teaching. In main findings there is no one to one correspondence between the English and Lhomi kinship terms since there is semantic overlapping between or among them. They differ from the perspectives of male/female ego and elder/younger than the ego.

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## ABBREVIATIONS AND SYMBOLS

Aff	-	Affinal
B	-	Brother
C/o	-	Child
CC	-	Grand Child
Con	-	Consanguineal
D	-	Daughter
E	-	Ego
e	-	Elder
e.g.	-	For example
F	-	Father
f	-	Female
f's	-	female's side
H	-	Husband
m	-	Male
M	-	Mother
M's	-	mother's side
P	-	Parent
S	-	Siblings
Si	-	Sister
So	-	Son
Sp	-	Spouse
VDC	-	Village Development Committee
W	-	Wife
y	-	Younger
	-	Core consanguineal Relation
	-	Peripheral Consanguineal Relation
	-	Core Affinal Relation
	-	Peripheral Affinal Relation

# **CHAPTER-I**

## **INTRODUCTION**

### **1.1. General Background**

Language is the most frequently used and most highly developed form of human communication. It is the principal means which maintains a link between and among human beings and used to express likes and dislikes, ideas and emotions, believes and doubts, wants and attitudes etc. In addition, to these, it is also used to tell stories, remember the past and plan for the future. In other words, it can be used to discuss a wide range of topics. Likewise, language is thought to be able to cure sickness, keep evil away, bring good to oneself and harm to an enemy. These characteristics of language distinguish it from other forms of communication. Language plays a greater role in the development of nationalism and nationality formation, the expansion of education and mass media, and the growth of culture, science and technology. Some theorists believe that language is an outgrowth of group activities, such as working and dancing together.

It is said that more than 6,000 distinct languages exist in the world today. There is no doubt that Nepal is a multiracial, multireligious, multicultural and multilingual country. There are more than ninety-three languages spoken in Nepal. Among these, ninety two languages are specified by their names but some are not (population census 2001). They fall under certain four language families or groups. They are indo-Aryan, Tibeto-Burman, Austric/Munda and Dravidian. English falls within Indo-Aryan group where as Lhomi falls within Tibeto-Burman group. Lhomi is originally spoken in upper Arun Valley in the northern part of Sankhuwa-Sabha district. It is the language of northern origin. This language is

recognized as the language of nation by the government of Nepal. The Lhomi language has sov pattern. There are a few research works available in this language. Scholars from Summer Institute of Linguistics are the first who attempted the linguistic study of this language. Vesalainen and Vesalainen (1976, 1986) have carried out research work entitled, 'Lhomi phonemic Summary' and 'Clause Pattern in Lhomi' successively. Watters (2003) published a research work entitled, 'An acoustic look at pitch in Lhomi. There is no printed literature available in the modern Lhomi.

Ethnologue has mentioned that the Lhomi has lexical similarity 69% with Dolpo, 68% with Lowa, 66% with Walunge, 65% with Lhasa Tibetan and Kyrung 64% with Nubri, 60% with Helambu Sherpa, 58% with Sherpa and 57% with Jirel (2005:474).

The importance of English can not be expressed in words. One truly knows feels and experiences its benefits and importance only when she/he comes in contact with international world. Many people argue that it has already become a world language, by virtue of the political and economic progress made by English speaking nations in the past 200 years, and it is gradually consolidating its position. It is used as an official language in over 60 countries, and has a prominent place in a further 20. It is either dominant or well established in all six continents. It is an official international language of airports, air traffic control, international business and academic conferences. It has also become the language of newspapers, science and technology, religion, law, medicine, press, diplomacy, sports, pop music, advertising and broadcasting. It is a chief maritime language.

## **1.2 Kinship Terms**

Kinship is the study of cultural interpretation of social relationship in social group that is formed among people who stand in biological relationship to each other. Different language speakers use different ways to signify various kinship relations. The study of kinship has directed much attention to the terms people use to classify and identify their relatives. The American anthropologist Lewis Henry Morgan developed his theory of kinship in the 19<sup>th</sup> century. Morgan held that kinship terminologies used in non-literate societies indicated an advanced stage development. This theory was abandoned when the discovery was made that the limited number of kinship systems in use are found among both technologically simple and advanced societies (Encarta 2003).

Kinship is the major concern in the anthropological study as it is a universal phenomenon. Kinship terms are considered tools for understanding the ties between people in any given societies. They connote certain basic human attachments made by all people, and reflect the way in which people give meaning and ascribe importance to human interactions. Kinship based societies organize human communities based on real, biological relationships among the members of that community. These biological relationships are both vertical and horizontal. The relationships which are based on the lines of descent, they are called vertical kinship relationships. Vertical lines of descent are the relationships between ancestors and descendants. One is related to his/her mother and father in a vertical relationship.

Horizontal kinship relationship is a kind of relationship, which gets its value from vertical kinship relationship for instance; brother and sister stand

in such relation. This relationship (between brother and sister) gets its value because the two individual share the same immediate parents.

It has been a proven fact that there is no problem in the areas where the two languages are similar, but there will be difficulties where two languages differ in certain aspects of languages, Greater the differences between the languages greater the difficulties will be. As such, this kind of study will have pedagogical implications. It provides a more realistic and accurate basis for the construction of language teaching materials.

### **1.3 Literature Review**

One interesting way in which people use language in daily living is to refer to various kinds of kin. It is to surprising therefore, that there is a considerable literature on kinship terminology, describing how people in various parts of the world refer to relative by blood (or descent) and marriage. People are found to ascribe different kinship terms according to various types of rules of descent and marriage ties. Ronald Wardhaugh has mentioned that kinship terms are a universal feature of language, because kinship is important in social organization. Some systems are much richer than others, but all make use of such factors as sex, age, generation, blood and marriage in their organization. One of the attractions that kinship systems have for investigators is that these factors are fairly readily ascertainable (1986:223).

While going through the research works carried out, I found that there are some researches which have been conducted regarding the comparative study of kinship terms of different languages in Nepal.

Giri (1982) attempted a research entitled, 'English and Nepali Kinship Terms: A comparative study'. The major finding of the study is presented as: The English language uses neutral terms such as cousin, uncle, Aunt, Nephew, Niece but the Nepali language is found to use multi kinship terms to refer to those neutral kinship terms.

Bhusal (2001) conducted a research entitled, 'A componential Analysis of English and Kumal kinship Terms'. She presented the various terms used to refer to kinship relations of those language. She further made componential analysis of those terms. The major finding of the study is that the English language uses the common terms such as PPP, PP and P to cover both kinsman and kinswoman. But in the kumal language such terms are not found it has separate terms for kinsman and kinswomen e.g. /bhudha baje/ for great grandfather and /budhi bajei/ for great grandmother (kinswoman).

Rai (2001) carried out a research entitled, 'A comparative Linguistic Study of English, Nepali, and Limbu kinship Terms'. One of the main and interesting finding of the study is that the distinction of bilabial plosive voiceless /p/ and bilabial nasal /m/ sounds distinguish the kinship terms of Limbu that are used to refer to male and female relationship. But such features are not found in English and Nepal.

Joshi (2004) conducted a research entitled, 'A comparative Linguistic Study: English and Newari Kinship Terms'. Major findings of the study were presented as: Newari language is rich in terms of kinship terms in comparison to English language, English does not make distinctions between elder and younger kinship relations, but the Newari language make this distinction by using the terms 'tarimha' and 'cirmha' etc.

Rai (2004) carried out a research entitled 'A comparative study of English and Rai Bantawa kinship Terms. He presented various Rai Bantawa kinship relations across five generations altogether. He further compared and contrasted English and Rai Bantawa's kinship terms from the perspective of male and female ego. One of the major findings of the study is that there is no distinction between male and female ego except the two terms husband and wife in English Language, on the other hand, most of the relations of Rai Bantawa have distinction in kinship terms in terms of male and female ego. So the kinship terms of the Rai Bantawa language is determined by the relations and the ego, as well.

No single research has been carried out on the comparative study of the English and Lhomi kinship terms. As I belong to Lhomi community myself, I was interested to this area of study and had chosen this topic. This study is different from others mainly in terms of language and the sampling procedure.

#### **1.4 Objectives of the Study**

The objectives of the present study are as follows:

- i) To find out the Lhomi terms used to refer to various Kinship relations across five generations altogether.
- ii) To verify the English Kinship terms across five generations.
- iii) To compare and contrast English and Lhomi's consanguineal and affinal Kinship terms and both appellative and addressive use from both perspective of male and female ego.
- iv) To suggest pedagogical implications of the study.

## **1.5 Significance of the Study**

As the kinship relations and terms used to signify the relations are major concerns to the anthropological study, it will be significant basically to anthropologists. Apart from this, it will also be momentous to the linguists, sociolinguists, language teachers and other researchers who want to undertake researches on the kinship terms in future. Likewise, it is also expected to be significant to all the general readers from other language communities rather than Lhomi community if they want to get information and knowledge about Lhomi kinship relations and corresponding addressive forms.

## **1.6 Definitions of the Technical Terms**

Affinal Relations:

) Relationship made by marriage

Core Affinal Relations:

) Relationship through core consanguineal relations

Core Kinship Relations

) Relation includes the relationship of father, mother and brother, sister, son, daughter and their spouses.

Peripheral Affinal Relations:

) Relationship through peripheral consanguineal relations and his/her spouse (husband/wife).

Consanguineal Relations:

) The relations by blood or the connection of person descended from the same stock or common ancestors.

Core-consanguineal Relations:

) Ego's relations through core-consanguineal relations.

Peripheral consanguineal Relation:

) Ego's relation through consanguineal relations.

**Descent:**

A relationship defined by connection to an ancestors (or ancestress) through a culturally recognized sequence of parent-child links.

Ego: The point of view taken in describing a relationship, e.g. parent, ego's siblings.

Kinship: Relation based on or modeled on the culturally recognized connection between parents and children (and extended to siblings and through parents to more distant relatives)

Linguistic Study: The study of language

Kinship Terminology: A system of linguistic categories for denoting kinds of relatives.

## **CHAPTER-II**

### **METHODOLOGY**

#### **2.1 Sources of Data**

The researcher employed both primary and secondary sources of data.

##### **2.1.1 Primary Sources**

Primary sources of data were collected from the Lhomis of Sankhuwa-Sabha district and for English kinship terms, English people living in Kathmandu valley were consulted.

##### **2.1.2 Secondary Sources**

For secondary sources, the researcher consulted all the books, journals, magazines, theses and web sites related to this topic, e.g. Berghe (1967). Information on English kinship terms used in various theses such as by Giri (1982), Bhusal (2001), Rai (2001), Joshi (2004) and Rai (2004) were also taken into consideration.

#### **2.2 Sampling Population and Sampling Procedure**

The sample population consisted of sixty people for the information on Lhomi Kinship terms who are the inhabitants of two VDCs of Sankhuwa-Sabha district called Hatiya and Chepuwa. Thirty native speakers from each VDC have been taken as sample population using purposive sampling procedure. The distribution of Population is given as follows.

S.N	Native Language	Hatiya		Chepuwa		Total no. of respondents
		Male	Female	Male	Female	
1	Lhomi	15	15	15	15	60

Similarly, twenty native English speakers available in Kathmandu valley have been consulted for the verification of the English terms. All these populations were selected on the basis of purposive sampling procedure.

### **2.3 Tools for Data Collection**

For the purpose of data collection, the researcher employed both questionnaires, and unstructured interviews (See appendix A.B).

### **2.4 Process of Data Collection**

The researcher collected data on the basis of the network of population.

- i. Firstly, he contacted with limited but known individuals from whom he could get required information.
- ii. Secondly he asked them to help him to make contact with other people from whom he could collect necessary information.
- iii. Finally, this process was repeated until the required information was obtained.

### **2.5 Limitations of the Study**

The present study has the following limitations:

- i) The study is related a only to the kinship terms.
- ii) The data collected were only from Sankhuwa-Sabha Lhomis and the native speakers of English available in the Kathmandu Valley.
- iii) The data were limited to the ones obtained through questionnaires and unstructured interviews.

## CHAPTER-III

### ANALYSIS AND INTERPRETATION

While analyzing the data the English and Lhomi Kinship terms were listed Separately. The English and Lhomi kinship relations were correlated with kinship terms by presenting them in tables as well as in written forms. Then the comparison of the English and Lhomi kinship was carried out. Finally the main areas of differences were pointed out by categorizing them into two main categories.

#### i. Lhomi Kinship Terms

- |             |                 |
|-------------|-----------------|
| 1. /mumu/   | 18./numu/       |
| 2. /Pubu/   | 19./makp √      |
| 3. /abi/    | 20./chhagen/    |
| 4. /Pab √   | 21./chhekp lmu/ |
| 5. /am √    | 22./chobu/      |
| 6. /agu/    | 23./chhu m √    |
| 7. /m ljik/ | 24./na ja /     |
| 8. /pham √  | 25./zh←bu/      |
| 9. /asha /  | 26./zyukmu/     |
| 10./ani/    | 27./kippu/      |
| 11./chho/   | 28./kikmu/      |
| 12./sha bu/ | 29./ajo/        |
| 13./todo/   | 30./bhu/        |
| 14./ru/     | 31./bhumu/      |
| 15./mi bu/  | 32./chhaik/     |
| 16./nam √   | 33./chhamu/     |
| 17./aji/    | 34./bhij √      |

## ii. English Kinship Terms

- |                    |                     |
|--------------------|---------------------|
| 1. Grand parents   | 16. Husband         |
| 2. Grand father    | 17. Wife            |
| 3. Grand mother    | 18. Son             |
| 4. Parents         | 19. Daughter        |
| 5. Father          | 20. Daughter-in-law |
| 6. Mother          | 21. Son-in-law      |
| 7. uncle           | 22. Nephew          |
| 8. Aunt            | 23. Niece           |
| 9. Brother         | 24. Cousin          |
| 10. Sister         | 25. Offspring/child |
| 11. Siblings       | 26. Grand daughter  |
| 12. Father-in-law  | 27. Grand child     |
| 13. Mother-in-law  |                     |
| 14. Brother-in-law |                     |
| 15. Sister-in-law  |                     |

### 3.1 Correlation Between English and Lhomi Kinship Terms

There are not only written forms but also figure and table to analyze the kinship terms which help to understand extensively. The kinship relations consist of both consanguineal and affinal and two types of use of kinship terms namely, addressive use and appellative use. All of them are presented gradually.

## **3.2 Consanguineal Relations**

It is the relation by blood or the connection of person descended from the same stock or common ancestors. Consanguineal relation can be divided into two parts. They are core consanguineal and peripheral relation.

### **3.2.1 Core Consanguineal Relations**

Core consanguineal relations can be divided into two parts. One of them is core consanguineal relations. The relation made by the ego directly is called core consanguineal relation. Ego's parent, sibling and offspring are core consanguineal relations which can be presented in the following figure and table.

#### **Core Consanguineal Relations**

#### **Figure 1**

**Table NO. 1**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	P	Parent	-	/Pham ʋ/	-
2	F	Father	Dad	/Pab ʋ/	/Pab ʋ/ /app ʋ/
3	M	Mother	Mom	/am ʋ/	/am ʋ/
4	S	Sibling	-	/Pun/	-
5	B	Brother	By name	-	-
6	Be	-	-	/todo/	/todo/
7	By	-	-	/mi bu/	By name
8	Si	Sister	By name	-	-
9	Sie	-	-	/aji/	/aji/
10	Siy	-	-	/numu/	By name
11	C/o	Child	-	/bhiz ʋ/	-
12	So	Son	By name	/bhu/	By name
13	D	Daughter	By name	/bhumu/	By name

There are thirteen terms altogether. Among them English has nine terms of relation and Lhomi has 11 terms of relation.

### **3.2.2 Peripheral Consanguineal Relations**

Peripheral consanguineal relation is a branch of consanguineal relations. It is not direct relations of ego but the ego's relations through core consanguineal relations are called peripheral consanguineal relations. Peripheral consanguineal relations are interpreted in following ways:

### 3.2.3 Peripheral Consanguineal Relations Through Parents

The relations through ego's parent can be shown in the following figure and table.

**Figure 2**

**Table NO. 2**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	PP	Grand Parent	`-	-	-
2	FF	Grand Father	Grand Pa	/Pubu/	/Pubu/
3	FM	Grand Mother	Grand ma	/abi/	/abi/
4	MF	Grand Father	Grand Pa	/Pubu/	/Pubu/
5	MM	Grand Mother	Grand ma	/abi/	/abi/

There are five terms of relation altogether. Among them English has five terms and Lhomi has four terms.

### 3.2.4 Peripheral Consanguineal Relations Through Father

The relation through ego's father can be shown in the following figure:

**Figure 3**

**Table No. 3**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	FB	Uncle	Uncle+N	/agu/	/agu/
2	FBe	-	-	-	-
3	FBy	-	-	-	-
4	Fsi	Aunt	Aunt+N	/ani/	/ani/
5	FSie	-	-	-	-
6	Fsiy	-	-	-	-

There are six terms of relation altogether. Among them English has two terms and Lhomi also has two terms.

### **3.2.5 Peripheral Consanguineal Relations Through Mother**

The relations through mother are shown in the following figure and table:

**Figure 4**

**Table No. 4**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	MB	Uncle	Uncle+N	/Sha abu/	/asha /
2	MBe	-	-	-	-
3	MBy	-	-	-	-
4	Msi	Aunt	Aunt+N	/M ljik/	/M ljik/
5	MSie	-	-	-	-
6	Msiy	-	-	-	-

There are six terms of relation altogether. Among them English has two terms and Lhomi has three terms:

### **3.2.6 Peripheral Consanguineal Relations Through Father's Sibling**

The relations through Sibling are shown in the following figure and table.

#### **Figure 5**

**Table No. 5**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	FBSo	Cousin	By name	-	-
2	FBSoe	-	-	/todo/	/todo/ /zhojo/
3	FBSoy	-	-	/mi bu/	By name
4	FBD	Cousin	By name	-	-
5	FBDe	-	-	/aji/	/aji/
6	FBDy	-	-	/numu/	/numu/N
7	Fsiso	Cousin	By name	/chhaik/	/chhaik/N
8	Fsiso	-	-	-	-
9	Fsiso	-	-	-	-
10	FsiD	Cousin	By name	/chhamu/	/chhamu/N
11	FSiDe	-	-	-	-
12	FsiDy	-	-	-	-

There are twelve terms of relation altogether. Among them English has four and Lhomi has six terms.

### **3.2.7 Peripheral Consanguineal Relations Through Mother's Sibling**

The relations through mother's Sibling are in the following figure and table.

#### **Figure 6**

**Table No. 6**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	MBS <sub>o</sub>	Cousin	By name	/Sha tuk/	/asha /
2	MBS <sub>oe</sub>	-	-	-	-
3	MBS <sub>oy</sub>	-	-	-	-
4	MB <sub>D</sub>	Cousin	By name	/m ljik/	/M ljik/
5	MB <sub>De</sub>	-	-	-	-
6	MB <sub>Dy</sub>	-	-	-	-
7	M <sub>siso</sub>	Cousin	By name	-	-
8	M <sub>sisoe</sub>	-	-	/todo/	/todo/zhojo/
9	M <sub>sisoy</sub>	-	-	/Mi bu/	By name
10	M <sub>siD</sub>	Cousin	By name	-	-
11	M <sub>SiDe</sub>	-	-	/aji/	/aji/
12	M <sub>siDy</sub>	-	-	/numu/	By name

There are twelve terms of relation altogether. Among them English has one term and Lhomi has six terms.

### 3.2.8 Peripheral Consanguineal Relation of Male and Female Ego

Peripheral Consanguineal relations of male and female ego are shown in the following figure and table.

### 3.2.9 Peripheral Consanguineal Relation of Male Ego

**Figure 7**

**Table No. 7**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	BSo	Nephew	By name	/bhu/	By name
2	BD	Niece	By name	/bhumu/	By name
3	Siso	Nephew	By name	/chhaik/	By name
4	SiD	Niece	By name	/chhamu/	By name

There are four terms of relation altogether. Among them English has two and Lhomi has four terms.

### 3.2.10 Peripheral Consanguineal Relations of Female Ego

Peripheral consanguineal relations of female ego are shown in the following figure and table:

**Figure 8**

**Table No. 8**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	BSo	Nephew	By name	/chhaik/	By name
2	BD	Niece	By name	/chhamu/	By name
3	Siso	Nephew	By name	/bhu/	By name
4	SiD	Niece	By name	/bhumu/	By name

There are four terms of relation altogether. English has two and Lhomi has four terms.

### **3.2.11 Peripheral Consanguineal Relations Through Offspring:**

**Figure 9**

**Table No. 9**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	CC	Grand child	-	-	-
2	SoSo	Grand Son	By name	/chhaik/	By name
3	SoD	Grand daughter	By name	/Chhamu/	By name
4	DSO	Grand Son	By name	/chhaik/	By name
5	DD	Grand daughter	By name	/chhamu/	By name

There are five terms of relations altogether. English has three terms and Lhomi has two terms.

### **3.3 Affinal Relations**

The relations made by marriage but not by common ancestor are called affinal relations. Affinal relations are also divided into two parts. They are core affinal relations and peripheral affinal relations.

#### **3.3.1 Core Affinal Relations**

The affinal relations through core consanguineal relations are called core affinal relations. The core affinal relations are relations made ego's father, mother, siblings and offsprings.

#### **3.3.2 Core Affinal Relations Through Father**

The affinal relations through father are shown in the following figure and table:

**Figure 10**

**Table No. 10**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	FBW	Aunt	Aunt+N	-	-
2	FBeW	-	-	/am  chniya/	/am  chhiya/
3	FByW	-	-	/am  chuna/	/am  chu a/
4	FsiH	Uncle	Uncle+N	/chho/	/Chho/
5	FsieH	-	-	-	-
6	FsiyH	-	-	-	-

There are six terms altogether. Among them English has two terms and Lhomi has three terms.

### **3.3.3 Core Affinal Relations Through Mother**

The affinal relations through mother are show in the following figure and table.

#### **Figure 11**

**Table No. 11**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	MBW	Aunt	Aunt+N	/ani/	/ani/
2	MBeW	-	-	-	-
3	MByW	-	-	-	-
4	MsiH	Uncle	Uncle+N	/agu/	/agu/
5	MsieH	-	-	-	-
6	MsiyH	-	-	-	-

There are six terms altogether. Among them English and Lhomi both have two terms each.

### **3.3.4 Core Affinal Relations Through Ego's Siblings:**

The core affinal relations through ego's sibling are shown in the following figure and table.

### **Figure 12**

**Table No. 12**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	SBeW	Sister-in-law	By name	/ru/	/ru/
2	SByW	Sister-in-law	By name	/nam ʌ/	nam ʌ+N
3	SSieH	Brother-in-law	By name	/chho/asha /	/Chho//asha /
4	SSiyH	Brother-in-law	By name	/makp ʌ/	/makp ʌ+N

There are four terms of relations altogether. Among them English has two terms and Lhomi has five terms.

### **3.3.5 Core Affinal Relations Through Ego's Offspring**

The affinal relations through ego's offspring are shown in the following figure and table.

**Figure 13**

**Table No. 13**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	SoW	Daughter-in law	By name	/nam ʋ	nam ʋ+N
2	SoSoW	-	-	/chhaiknam ʋ	/nam ʋ+N
3	SoDH	-	-	/chhamumakp ʋ	/makp ʋ+N
4	DH	Son-in-law	By name	/makp ʋ	/makp ʋ+N
5	DSoW	-	-	/chaiknam ʋ	/nam ʋ+N
6	DDH	-	-	/chhamumakp ʋ	/makp ʋ+N

There are six terms of relations altogether. Among them English has two terms and Lhomi has four terms.

### **3.4 Peripheral Affinal Relations**

The affinal relations through peripheral consanguineal relations are called peripheral affinal relations.

#### **3.4.1 Peripheral Affinal Relations Through Father's Sibling**

The peripheral affinal relations through father's sibling are shown in the following figure and table:

**Figure 14**

**Table No. 14**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	FsiDeH	-	-	-	-
2	FsiDyH	-	-	-	-
3	FsioeW	-	-	-	-
4	FsisoyW	-	-	-	-
5	FBDeH	-	-	/chho/asha /	/chho/ /asha /
6	FBDyH	-	-	/makp	/makp   +N
7	FBSoeW	-	-	/ru/	/ru/
8	FBSoyW	-	-	/nam	/nam   +N

There are eight terms of relation altogether. Among them English has no any term and Lhomi has five terms.

### **3.4.2 Peripheral Affinal Relations Through Mother's Sibling**

The peripheral Affinal Relations through mother's sibling are shown in the following figure and table.

#### **Figure 15**

**Table No. 15**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	MsiDeH	-	-	/chho//asha /	/chho/ /asha /
2	MsiDyH	-	-	/makp ʌ/	/makp ʌ+N
3	MsisoeW	-	-	/ru/	/ru/
4	MsisoyW	-	-	/nam ʌ/	/nam ʌ/
5	MBDeH	-	-	/agu/	/agu/+N
6	MBDyH	-	-	/agu/	/agu/
7	MBSoeW	-	-	/ani/	/ani/
8	MBSoyW	-	-	/ani/	/ani/

There are eight terms of relation altogether. English has no term but Lhomi has nine terms.

### **3.4.3 Peripheral Affinal Relations Through Ego's Sibling**

The peripheral affinal relations through sibling are shown in the following figure and table:

**Figure 16**

**Table No. 16**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	BSoW	-	-	/nam ʌ/	/nam ʌ+N
2	BDH	-	-	/makp ʌ/	makp ʌ+N
3	SisoW	-	-	/nam ʌ/	/nam ʌ+N
4	SiDH	-	-	/makp ʌ/	/makp ʌ+N

There are four terms of relation altogether. Among them English has no term at all and Lhomi has two terms.

#### **3.4.4 Peripheral Affinal Relations Through Ego's Wife.**

#### **Figure 17**

**Table No. 17**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	W	Wife	By name	/na ja / /chhu m	By name
2	WBe	Berother-in law	By name	/Zhəbu/	asha
3	WBeW	-	-	-	-
4	WBy	Brother-inlaw	By name	/kippu/	By name
5	WByW	-	-	-	-
6	Wsie	Sister-in-law	By name	/zyukmu/	/aji/
7	WsieH	-	-	/chhagen/	/todo/+N
8	Wsiy	Sister-in-law	By name	/kikmu/	By name
9	WsiyH	-	-	/chhagen/	By name

There are nine terms of relation altogether. English has four and Lhomi has seven terms.

### 3.4.5 Peripheral Affinal Relations Through Ego's Husband

The peripheral affinal relations through ego's husband are shown in the following figure and table.

**Figure 18**

**Table No. 18**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	H	Husband	By name	/chhobu/	By name
2	HBe	Berother-in-law	By name	/Zh←bu/	/asha /
3	HBeW	-	-	/chhekp lmu/	/aji/+N
4	HBy	Brother-in-law	By name	/kippu/	By name
5	HByW	-	-	/chhekp lmu/	By name
6	Hsie	Sister-in-law	By name	/zyukmu/	/aji/
7	HsieH	-	-	-	-
8	Hsiy	Sister-in-law	By name	/kikmu/	By name
9	HsiyH	-	-	-	-

There are nine terms of relation altogether. English has three and Lhomi has eight terms.

### **3.4.6 Peripheral Affinal Relations Through his or her Spouse**

**Figure 19**

**Table No. 19**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	SpFF	-	-	/pubu/	/Pubu/
2	SpFM	-	-	/abi/	/abi/
3	SpMM	-	-	/Pabu/	Pubu/
4	SpMM	-	-	/abi/	/abi/
5	SpF	Father-in-law	-	Zh←bu/	/ashan/
6	SpM	Mother-in-law	-	/zyukmu/	/ani/
7	SpFBe	-	-	/Zh←bu/	/ashan/
8	SpFBeW	-	-	Zyukmu/	/ani/
9	SpFBy	-	-	Zh←bu/	/asha /
10	SpFByW	-	-	Zyukmu/	/ani/
11	SpMSie	-	-	/zyukmu/	/ani/
12	SpMsiyH	-	-	/zh←bu/	/asha /
13	SpMsiy	-	-	/zyukmu/	/ani/
14	SpmsiyH	-	-	/zh←bu/	/asha /
15	SpMBe	-	-	-	-
16	SpMBeW	-	-	-	-
17	SpMBy	-	-	-	-
18	SpMByW	-	-	-	-
19	SpFsie	-	-	-	-
20	SpFsieH	-	-	-	-
21	SpFsiy	-	-	-	-
22	SpFsiyH	-	-	-	-

### 3.5 Comparison

All the kinship relations which are analysis and interpreted above are compared in the following tables. First they are compared as a whole then they are compared and contrasted on the basis of consanguineal and affinal relations. They are compared differently in different tables in terms of appellative and addressive forms, male and female ego.

#### 3.5.1 Comparison of English and Lhomi Kinship Relations in Reference to Presence and Absence of the Terms.

**Table No.20**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	PPF	+	Sa-	+	Sa
2	PPM	+	Sa-	+	Sa
3	PP	+	-	-	-
4	FF/MF	+	Sa-	+	Sa
5	FM/MM	+	Sa-	+	Sa
6	FBe	+	Sa	+	Sa
7	FBeW	+	Sa	+	Sa
8	FBy	+	Sa	+	Sa
9	FByW	+	Sa	+	Sa
10	Fsie	+	Sa	+	Sa
11	FsieH	+	Sa	+	Sa
12	Fsiy	+	Sa	+	Sa

13	FsiyH	+	Sa	+	Sa
14	MBe	+	Sa	+	Di
15	MBeW	+	Sa	+	Sa
16	MBy	+	Sa	+	Di
17	MByH	+	Sa	+	Sa
18	Msie	+	Sa	+	Sa
19	MsieH	+	Sa	+	Sa
20	Msiy	+	Sa	+	Sa
21	MsiyH	+	Sa	+	Sa
22	FBe/ySo Msie/ySo (Elder than ego)	+	Sa	+	Sa
23	FBe/ySoW Msie/ySoW	-	N	+	Sa
24	Fsie/yso	+	N	+	Sa
25	Fsie/ysoW	-	N	-	Sa
26	MBe/yso	+	N	+	Di
27	MBe/ysoW	-	N	+	Sa
28	FBe/y so Msie/yso (younger than ego)	+	N	+	N
29	FBe/ysoN Msie/ySoW	-	N	+	N

30	Fsie/ySo	+	N	+	N'
31	Fsie/ysoW	-	N	-	N
32	MBe/yso(younger than ego)	+	N	+	Di
33	MBe/ysoW	-	N	+	Sa
34	FBe/yD Msie/yD (Elder than ego)	+	N	+	Sa
35	FBe/yDH Msie/yDh (Elder than ego)	-	N	+	Sa
36	Fsie/yD	+	N	+	Sa
37	Fsie/yDH	-	N	+	N
38	MBe/yD	+	N	+	Sa
39	MBe/yDH	-	N	+	Sa
40	FBe/yD Msie/yD(younger than ego)	+	N	+	N
41	FBeyDH Msie/yDH (younger than ego)	-	N	+	N'
42	Fsie/yD	+	N	+	N'
43	Fsie/yDH	-	N	+	Sa
44	MBe/yD	+	N	+	Sa
45	MBe/yDH	-	N	+	Sa
46	P	+	-	+	-

47	F	+	Di	+	Sa-
48	M	+	Sa-	+	Sa
49	S	+	-	+	-
50	Be	+	N	+	Sa
51	BeW	+	N	+	Sa
52	By	+	N	+	N
53	ByW	+	N	+	N'
54	Sie	+	N	+	Sa
55	SieH	+	N	+	Sa
56	Sy	+	N	+	N
57	SyH	+	N	+	N'
58	H	+	N	+	N
59	W	+	N	+	N
60	O	+	-	+	-
61	So	+	N	+	N
62	SoW	+	N	+	N'
63	D	+	N	+	N
64	DH	+	N	+	N'
65	OO	+	N	-	-
66	SoSo	+	N	+	N
67	SoSoW	-	N	+	N'
68	SoD	+	N	+	N

69	SoDH	-	N	+	N
70	DSo	+	N	+	N
71	DSoW	-	N	+	N'
72	DD	+	N	+	N
73	DDH	-	N	+	N'
74	So/DSo/DSo	+	N	+	N
75	So/DSoDSoW	-	N	+	N'
76	So/DSo/DD	+	N	+	N
77	So/D So/DDH	-	N	+	N'

### 3.5.2 Comparison of Consanguineal Relations in Reference to Pesence and Absence of the Terms

**Table No.21**

S.N.	Kinship relation	English		Lhomi	
		Appellative	Addressive	Appellative	Addressive
1	PP	+	-	-	-
2	PF	+	Sa-	+	Sa
3	Pm	+	Sa-	+	Sa
4	F	+	Di	+	Sa
5	M	+	Di	+	Sa
6	FB	+	Sa	+	Sa
7	FBe	-	-	-	-
8	FBy	-	-	-	-
9	Fsi	+	Sa	+	Sa
10	Fsie	-	-	-	-

11	Fsiy	-	-	-	-
12	MB	+	Sa	+	Sa
13	MBe	-	-	-	-
14	MBy	-	-	-	-
15	Msi	+	Sa	+	Sa
16	Msie	-	-	-	-
17	Msiy	-	-	-	-
18	B	+	N	-	-
19	Be	-	-	+	Sa
20	By	-	-	+	N
21	Si	+	N	-	-
22	Sie	-	-	+	Sa
23	Siy	-	-	+	N
24	FsiD/So	+	N	+	N'
25	FsiDe/Soy	-	-	-	-
26	FsiDy/Soe	-	-	-	-
27	MB D/So	+	N	+	N'
28	FB D/So	+	N	-	-
29	FBDe/Soe	-	-	+	Sa
30	FBDy/Soy	-	-	+	N
31	MSi D/So	+	N	-	-
32	MSiDe/Soe	-	-	+	Sa
33	MsiDy/Soy	-	-	+	N

**Table No. 22**

S.N.	Kinship relation of male ego.	English		Lhomi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	BSo	+	N	+	N
2	BD	+	N	+	N
3	Siso	+	N	+	N
4	SiD	+	N	+	N

**Table No.23**

S.N.	Kinship relation of female ego.	English		Lhomi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	BSo	+	N	+	N
2	BD	+	N	+	N
3	Siso	+	N	+	N
4	Sid	+	N	+	N

**Table No.24**

S.N.	Kinship relation of male ego's offspring	English		Lhomi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	CC	+	-	-	-
2	Soso	+	N	+	N
3	SoD	+	N	+	N
4	DSo	+	N	+	N
5	DD	+	N	+	N

### 3.5.3 Comparison of Affinal Relation in Reference to Presence and Absence of Terms

Comparison of affinal relations in reference to presence and absence of term is shown in the following table.

**Table No.25**

S.N.	Kinship relation of male ego's offspring	English		Lhomi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	SpPF	-	-	+	Sa
2	SpPM	-	-	+	Sa
3	SpF	+	Di	+	Di
4	SpM	+	Di	+	Di
5	SpFBe	-	-	+	Di
6	SpFBew	-	-	+	Di
7	SpFBy	-	-	+	Di
8	SpFByW	-	-	+	Di
9	SpFsie	-	-	-	-
10	SpFsieH	-	-	-	-
11	SpFsiy	-	-	-	-
12	SpFsiyH	-	-	-	-
13	SpMsie	-	-	+	Di
14	SpMsieH	-	-	+	Di
15	SpMsiy	-	-	+	Di
16	SpMsiyH	-	-	+	Di
17	SpMBe	-	-	-	-

18	SpMBeW	-	-	-	-
19	SpMBy	-	N	-	N
20	SpMByW	-	N	-	N
21	FBeW	+	N <sup>1</sup>	+	Sa
22	FByW	+	N <sup>1</sup>	+	Sa
23	MBW	+	N <sup>1</sup>	+	Sa
24	FsiH	+	N <sup>1</sup>	+	Sa
25	MsiH	+	N <sup>1</sup>	+	Sa
26	BeW	+	N	+	Sa
27	ByW	+	N	+	N <sup>1</sup>
28	Siett	+	N	+	Sa
29	Siytt	+	N	+	N'
30	FsiDtt	-	N	-	N
31	MsiDH	-	N	+	Sa
32	MsiDyH	-	N	+	Sa
33	FsisoW	-	N	-	N
34	MsisoeW	-	N	+	Sa
35	MsisoyW	-	N	+	N'
36	FBSoeW	-	N	+	Sa
37	FBsoyW	-	N	+	N'
38	MBSoW	-	N	-	N
39	FBDeH	-	N	+	Sa
40	FBDyH	-	N	+	N <sup>1</sup>
41	MBDH	-	N	-	N

**Table No.26**

S.N.	Kinship relation of male ego's offspring	English		Lhomi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	W	+	N	+	N
2	WBe	+	N	+	Di
3	WBeW	-	-	+	DI
4	WBy	+	N	+	N
5	WByW	-	-	-	-
6	Wsie	+	N	+	Di
7	WsieH	-	-	+	Di
8	Wsiy	+	N	+	N
9	WsiyH	-	-	+	N

**Table No.27**

S.N.	Kinship relation of male ego's offspring	English		Lhomi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	H	+	N	+	N
2	HBe	+	N	+	Di
3	HBeW	-	-	+	Di
4	HBy	+	N	+	N
5	HByW	-	-	+	N
6	Hsie	+	N	+	Di
7	HsieH	-	-	-	-
8	Hsiy	+	N	+	N
9	HsiyH	-	-	+	N

**Table No.28**

S.N.	Kinship relation of male ego's offspring	English		Lhomi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	SoW	+	N	+	N <sup>1</sup>
2	DH	+	N	+	N <sup>1</sup>
3	OSoW	-	-	+	N <sup>1</sup>
4	ODH	-	-	+	N <sup>1</sup>

Notes:

1. The kinship terms which are obtained are denoted by '+' whereas the kinship terms which are not obtained are denoted by sign '-'.
2. There are two uses of the relations. They are appellative and addressive use if the addressive use is as same as the appellative use, it is denoted by the abbreviation 'Sa' under addressive use. If the addressive use is different from the appellative use, it is denoted by the abbreviation 'Di' under the addressive use.
3. If the person being considered is addressed by the name, it is denoted by abbreviation 'N' under the addressive use. The name refers to first name or surname.
4. If there is a slight difference in the addressive use from the appellative use, it is indicated by the sign 'sa-'
5. If the person being considered is addressed by the kinship terms as well as his name, it is denoted by 'N' under addressive use.
6. If there is not appellative use, it is addressed by name.

### 3.6 Main Areas of Differences:

The main areas of differences between Lhomi and English language are pointed out in terms of the following headings. These cases reflect the fact that the terms used in one language correspond to more than one terms used in another language. To make the semantic overlapping of the terms explicit their componential analysis have also been given.

#### 3.6.1 Mono-English Vs Multi Lhomi

There are such cases where one English Kinship term corresponds to more than one Lhomi Kinship terms which are given below. There are three generations in terms of ego.

One generation above the ego

i) Uncle

1. Male
2. Father/Mother's side
3. Blood/Marital
4. Elder/younger than father/mother

a) /**agu**/

1. Male
2. Father/Mother's side
3. Blood/Marital
4. Elder/younger than father/mother

b) /**asha** /

1. Male
2. Father/Mother's side
3. Blood/Marital
4. Elder/younger than father/mother, sieH

c) /**Chho**/

1. Male
2. Father/Mother's side
3. Blood/Marital
4. Elder/younger than father/|SieH

It can also be shown in a formulaic way which is as follows:

ii) Aunt

1. Female
2. Father/motehr's side
3. Blood/Marital
4. Elder/Younger than father/mother

a) /**amĐchhiya**/

1. Female
2. Father side/ brotherly
3. Marital
4. Elder than father

b) /**amĐchu a**/

1. Female
2. Father side/ brotherly
3. Marital
4. Younger than father

c) /**mɔ̃jik**/

1. Female
2. Mother's side/ sisterly
3. Blood
4. elder/Younger than mother

d) /**ani**/

1. Female
2. Father /mother side
3. Brotherly/sisterly
4. Blood/marital
5. elder/Younger than  
father/mother

It can also be shown in formulaic way which is as follows:

## Co-generation of the ego

### i) Brother

1. Male
2. Core relation
3. Blood
4. younger/elder than ego.

### a) /**todo**/

1. Male
2. Core /peripheral relationship
3. Blood/ Marital
4. elder than ego

### b) /**mi bu**/

1. Male
2. Core/peripheral relationship
3. Blood/Marital
4. Younger than ego.

It can be shown in a formulaic way which is as follows:

### ii) Sister

1. Female
2. Elder/younger than ego
3. Blood
4. core relation

### a) /**aji**/

1. Female
2. Core/ peripheral relation
3. Blood/Marital
4. elder than ego.

b) /**numu**/

1. Female
2. Core/ peripheral relation
3. Blood/ Marital
4. younger than ego.

It can be shown in a formulaic way which is as follows:

iii) Brother-in-law

1. Male
2. Called by Male/female ego.
3. sister/wife/husband's side
4. Brother-elder/younger than ego.
5. Brother-elder/younger than husband.
6. Marital

a) /**zhwbu**/

1. Male
2. Called by Male/female ego.
3. Wife/husband's side
4. Elder than wife/ husband
5. Marital

b) /**chho**/

1. Male
2. Called by Male/female ego.
3. sister/father's side

4. Sister-elder than ego.

5. Father-elder than ego

6. Marital

c) /**makp**ḏ/

1. Male

2. Called by Male/female ego.

3. Sister side

4. Sister-younger than ego.

5. Marital

d) /**kippu**/

1. Male

2. Called by Male/female ego.

3. husband/wife side

4. younger than husband/wife

5. Marital

It can be shown in a formulaic way which is as follows:

IV) Sister-in-law

1. Female
2. Called by Male/female ego.
3. Brother/wife/husband's side
4. Brother-elder/younger than ego
5. Sister-elder/ounger than wife.
6. Sister-elder/younger than husband
7. Marital

a) /**ru**/

1. Female
2. Called by Male/female ego.
3. Brother's side
4. Brother-elder than ego
5. Marital

b) /**namḍ**/

1. Female
2. Called by Male/female ego.
3. Brother's side
4. Brother-younger than ego
5. Marital

c) /**kikmu**/

1. Female
2. Called by Male/female ego.
3. Husband/ Wife's side
4. Sisterly-younger than husband/wife
5. Marital

d) /**zyukmu**/

1. Female
2. Called by Male/female ego.
3. Husband/Wife's side
4. Sisterly-elder than husband/wife
5. Marital

It can also be shown in a formulaic way which is as follows:

V) Cousin

1. Male/Female
2. Father/ Mother's side
3. Elder/younger than ego

a) /**todo**/

1. Male
2. Father/ Mother's side
3. Elder than ego

b) /**mi bu**/

1. Male
2. Father/ Mother's side
3. Younger than ego

c) /**aji**/

1. Female
2. Father/ Mother's side
3. Elder than ego

d. /**numu**/

1. Female
2. Father/mother's side
3. Younger than ego

e. /**asha** /

1. Male
2. Mother's side
3. Elder than ego

f. /**mɔjik**/

1. Female
2. Mother's side
3. Elder/younger than ego

g. /**chhaik**/

1. Male
2. Father's side
3. Elder/younger than ego

**h. /chhamu/**

1. Female
2. Father's side
3. Elder/Younger than ego

It can also be shown in a formulaic way which is as follows:

**One generation below the ego.**

**I. Nephew**

1. Male
2. Brother/Sister's side
3. Called by male/female ego

**a. /chhaik/**

1. Male
2. Brother/Sister's side
3. Called by male/female ego

b. /**bhu**/

1. Male

2. Brother/ Sister's side

3. Called by male/female ego

It can be shown in a formal way which is as follows:

ii. Niece

1. Female

2. Brother/Sister's side

3. Called by male/Female ego

a. /**chhamu**/

1. Female

2. Brother/Sister's side

3. Called by male/female ego.

b. /**bhumu**/

1. Female

2. Brother/Sister's side

3. Called by male/female ego

It can be shown in a formulaic way which is as follows:

### **3.5.2 Mono Lhomi Vs Multi English**

There are not only Mono-English Vs. Multi Lhomi but also Mono Lhomi VS. Multi English.

#### **Co -generation of the ego**

##### **i. /todo/**

1. Male
2. core/peripheral relation
3. Blood/ Marital
4. Elder than ego.

##### **a. Brother**

1. Male
2. Core relation
3. Blood
4. Elder/younger than ego.

##### **b. cousin**

1. Male/female
2. Father/ mother's side
3. Elder/younger than ego.

It can be shown in a formulaic way which is as follows:

ii. /**mi bu**/

1. Male
2. Core/peripheral relation
3. Blood/Marital
4. Younger than ego

a. Brother

1. Male
2. Core relation
3. Blood
4. Elder/younger than ego

b. Cousin

1. Male/female
2. Father/mother's side
3. Blood
4. Elder/younger than ego

It can be shown in a formulaic way which is as follows:

iii. /**aji**/

1. Female

2. Core/peripheral relation

3. Blood/Marital

4. Elder than ego

a. Sister

1. Female

2. Core relation

3. Blood

4. Elder/younger than ego

b. Cousin

1. Male/female

2. Father/mother's side

3. Elder/younger than ego.

It can be shown in a formulaic way which is as follows:

IV) /numu/

1. Female
2. Core/peripheral relation
3. Blood/marital
4. Younger than ego.

a. Sister

1. Female
2. Core relation
3. Blood
4. Elder/Younger than ego.

b. Cousin

1. Male/Female
2. Father/Mother's side
3. Elder/Younger than ego.

It can be shown in a formulaic way which is as follows:

V. /makpθ/

1. Male
2. Co-generation/one generation below the ego.
3. Direct/indirect core-relation
4. Sister/daughter's side.

a. Son-in-law

1. Male
2. One generation below the ego.
3. Daughter's side
4. Direct core relation

b. Brother-in-law

1. Male
2. Cogeneration of the ego.
3. Sister/wife/husband's side
4. Direct/indirect core-relationship

It can be shown in a formulaic way which is as follows:

VI. /namð/

1. Female
2. Cogeneration/one generation down the ego
3. Direct/ indirect core-relationship
4. Brother/sister's side

a. Sister-in-law

1. Female
2. Cogeneration of the ego
3. Sister/wife/husband's side
4. Direct/ core-relationship

b. Daughter-in-law

1. Female
2. One generation below the ego
3. Son's side
4. Direct core relation

It can be shown in a formulaic way which is as follows:

**One generation below the ego**

i. /bhu/

1. Male
2. Core/peripheral relation
3. Called by male female ego
4. Own/brother/sister's side

a. Son

1. Male
2. Core-relation
3. Own

b. Nephew

1. Male
2. Peripheral relation
3. Called by male/female ego
4. Brother/sister's side

It can be shown in a formulaic way which is as follows:

ii./

**bhumu/**

1. Female
2. Core/peripheral relation
3. Called by male/female ego.
4. Own/brother/sister's side

a. Daughter

1. Female
2. Core relation
3. Called by male/female ego.
4. Own

b. Niece

1. Female
2. Peripheral relation
3. Brother/sister's side

It can be shown in a formulaic way which is as follows:

## CHAPTER-IV

### FINDINGS AND RECOMMENDATION

#### 4.1 Findings

As the present study targeted to find out, compare and contrast the English and Lhomi Kinship terms, it came up with the following findings:

- i. The Lhomi language is found to use 34 kinship terms to refer to different kinship relations in appellative and addressive use where as the English language is found to use 27 kinship terms.
- ii. In the Lhomi language same kinship term is used to refer to more than one kinship relations both in appellative and addressive use. e.g. the Lhomi term /asha→ is used to address MBe/y, SpF, SpBe and SieH and the appellative term /jh←bu/ is used to refer to SpF, and SpBe.
- iii. Lhomi language is rich in terms of kinship in comparison to the English language. There are few Kinsip relations and corresponding addressive forms in the stock of English Kinship vocabulary. But the Lhomi language has many terms to symbolize different kinds of relations.
- iv. There is no distinction between male and female ego except the two terms ‘husband’ and ‘wife’ on the other hand, some of the relations of Lhomi have distinction in terms of male and female ego. They are for instance, shown in the following table.

**Table No.29**

Kinship relation of male ego			Kinship relation of female ego	
Kinship relation	English	Lhomi	English	Lhomi
BSo	Nephew	/bhu/	Nephew	/chhaik/
SiSo	Nephew	/chhaik/	Nephew	/bhu/
BD	Niece	/bhumu/	Niece	/chhamu/
SiD	Niece	/chhamu/	Niece	/bhumu/

iii. There is no distinction between elder and younger in English where as there is distinction between elder and younger in Lhomi. Two distinct terms are used to refer them in Lhomi. But there is a neutral term in English. And in Lhomi only those Kinship relations younger than the ego are addressed by names where as in English most of the kinship relations are addressed by their names irrespective of age with the ego. They are for example, shown in the following table:

**Table No. 30**

S.No	Kinship relation	English	Lhomi		
		Appellative use	Addressive use	Appellative use	Addressive use
1	Be	Brother	By name	/todo/	/todo/
2	By	Brother	By name	/mi bu/	By name
3	Sie	Sister	By name	/aji/	/aji/
4	Siy	Sister	By name	/numu/	By name

IV. The relations FBe/ySo/D, Fsie/ySo/D, MBe/yDo/D and MSie/y So/D are indicated by the term cousin in English. But large number of single items are used to refer to multi-relationship of Lhomi.

e.g.

V. The English terms ‘uncle’ and ‘aunt’ are cover terms which include the relations from both father and mother’s sides. The relationships may be due to marriage ties or blood ties. This is lacking in the Lhomi language. The following chart shows the above relations clearly.

**Table No. 31**

English terms and relations	Lhomi terms and relations
1. ‘uncle’ = FBe/y, FSi e/yH MBe/y, MSi e/yH	1. /agu/=FBe/y, MSie/yH 2. /asha /=MBe/y 3. /chho/=FSie/yH
2. ‘Aunt’=FSie/y, FBe/yW MSie/y,MBe/y	1./am   chhiya/=FBew 2. /am   chu   =FByw 3. /m  jik/=Msie/y 4. /ani/=Fsie/y

VI. The English term ‘brother-in-law’ refers to elder/younger male person who becomes ego’s relative through marriage ties, and it indicates the relationship from ones own sister’s or spouse’s sister’s side. But this does not apply to the Lhomi language. The Lhomi language has different terms to indicate the relations mentioned above. So is the case with ‘sister-in-law; In short, the following chart shows the fact clearly.

**Table No. 32**

English terms and relations	Lhomi terms and relations
1. ‘Brother-in-law’ =Sie/yH, Spsie/yH	1. /chho/=SieH, Fsie/yH 2. /kippu/= SpBy 3. /zh←bu/=SpBe 4. /chhagen/= Wsie/yH 5. makp √= siyH
2. ‘sister-in-law’=Be/yw, SpBe/yW	1./ru/=Bew 2. /Kikmu/ =Spsy 3. /zyukm/=spsie 4. /chhekp  m √=HBe/yw 5. /nam √=Byw

VII. English uses the prefix ‘step’ to refer to relatives related only by remarriage e.g ‘step-mother’ and uses the suffix ‘-in-law’ to refer to relatives related by marriage, as in ‘mother-in-law’, ‘daughter-in-law’ etc. But Lhomi doesn’t use such type of affixes to refer to such types of relatives.

VIII. English term ‘brother’ indicates the relationship only of ego’s relative who shares same parents. But the Lhomi term /todo/ indicates the relationships of ego’s own Be, FBe/ySo and Msie/yso elder than ego. The same case applies to /mi bu/, but it indicates the male person younger than ego.

## 4.2 Recommendations and Pedagogical Implications

On the basis of the findings of the present study, the following recommendations have been made for pedagogical implications.

The main aim of the comparative study is to find out similarities and differences between languages. So the present study pointed out the differences and similarities between English and Lhomi Kinship terms. All Kinship terms of English do not correspond to the Kinship terms of Lhomi and vice versa. If the two languages differ in some areas, it would enable one to predict the difficulties likely to be faced by the learners, in the areas of differences, whereas there are similarities between them, then the learners will not face any difficulties. Therefore, teaching must be concentrated in the difficult areas of languages.

The present study would be helpful for the native speakers of English who are learning Lhomi language as a foreign language and native speakers of Lhomi who are leaning English as a foreign language. The learners may make errors in the areas where the two languages basically differ. So special attention should be given while teaching different kinship terms as follows:

- i. The teacher should draw a clear distinction between the terms of English and Lhomi along with their addressive use. English has no variation in terms of male and female ego. So special attention should be paid in teaching certain terms like /bhu/, /bhumu/, /chhaik/, /chhamu/ of Lhomi if the learners belong to the native speaker of English.
- ii. English has certain neutral terms which cover multi-relationships of Lhomi. So special attention should be paid in teaching English terms

like cousin, uncle, Aunt, sister, brother etc if the learner belong to the native speakers of Lhomi.

- iii. There is no one to one corresponding Kinship term between English and Lhomi Kinship relations. So special attention should be given in teaching of English Kinship terms like 'Uncle', 'Aunt', Brother Brother-in-law, 'sister-in-law', if the learners belong to native speakers of Lhomi. Similarly, /todo/ /mi bu/, /aji/, /numu/, /nam |/ if the learner belong to the native speakers of English.
- iv. There is no concept of elder and younger in English whereas there is concept of elder and younger Kinship relations in Lhomi. Therefore, their corresponding Kinship terms of Lhomi must be made clear to the native speakers of English in teaching terms such as /todo/, /mi bu/, /aji/, /numu/ etc.
- v. Most of the relations are addressed by names in English, whereas all of the relations are addressed by the Kinship terms in Lhomi except the relations younger than the ego. So a name is important for addressive use in English and it is paid special attention but Kinship terms are important for addressive use in Lhomi and the Kinship terms must be paid more attention while teaching it.
- vi. The concept of consanguineal and affinal relations as well as appellative use and addressive use should be made clear for beneficial and effective second language teaching and learning.
- vii. The syllabus designers and textbook writers should be more conscious while designing and preparing the syllabus and text books for the learners of the English and Lhomi as a second language.

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**APPENDIX-A**  
**Lhomi Kinship Questionnaire**

**भाग १**

हिंगी अनुसन्धान हिंगो ल्होमीगी ताम ताड अंग्रेजी ताम् न योपे डिया रिडागी मिड् दुर्चेल वेक् । मान दिवे मि घायेक्ल राड्गी घण्ड लिकोप्प उनी उबल भोपे याडल घण्ड सिन भोकोप्प ढिरो लाड् । युछयी

छिरिङ्ग भोटे

**भाग २**

मान ढिवे मि घायेक्ल राड्गी घन्दुक्मे डिया रिडा लिकोप्प उबल भोपे याडल घन्दुक सिन्न भोकोप्प ? साने तोडबदु ढिरो नाड् ।

	डिया लिक्लु (Appellative use)	भोक्लु (Addressive use)
१. राड् किगेड्गी क्षाल	.....	.....
२. राड् किगेड्गी आबी क्षोगोल	.....	.....
३. राड् किगेड्गी भुमू भिजल	.....	.....
४. फा चीक मचीक्नी राड्ले एल्ला किवे आबी क्षोगोल	.....	.....
५. फा चीक मचीक्नी राड्ले तिड्ला किवे आबी क्षोगोल	.....	.....

६. राड्ले एल्ला किवे फाम चिक्की भुमूल	.....	.....
७. राड्ले तिड्ला किवे फाम चिक्की भुमूल	.....	.....
८. राडदाड भालिन भिवे मिल	.....	.....
९. राड्ल किवे मिल	.....	.....
१०. राड्ल किवे आवी क्षेगोल	.....	.....
११. राड्ल किवे भुमूल	.....	.....
१२. क्षोवु/क्षुड्मे पावल	.....	.....
१३. क्षोवु/क्षुड्मे आमल	.....	.....
१४. क्षोवु/क्षुड्मे तोदल	.....	.....
१५. उगी क्षुड्मल	.....	.....
१६. क्षोवु/क्षुड्मे मिड्बुल	.....	.....
१७. उगी क्षुड्मल	.....	.....
१८. क्षोवु/क्षुड्मे आजील	.....	.....
१९. उगी क्षोबुल	.....	.....
२०. क्षोवु/क्षुड्मे नुमूल	.....	.....
२१. उगी क्षोबुल	.....	.....
२२. भिजे नाड्जाड्ल	.....	.....
२३. भुमूगी क्षोबुल	.....	.....
२४. भुल किवे भुल	.....	.....

२५. भुल किवे भुगी नाइजाइल	.....	.....
२६. भुल किवे भुमू भिजल	.....	.....
२७. भुल किवे भूमूगी क्षोबुल	.....	.....
२८. भूमूल किवे भुल	.....	.....
२९. उगी क्षुडमल	.....	.....
३०. भूमूल किवे भूमूल	.....	.....
३१. उगी क्षोबुल	.....	.....

### भाग ३

मान ढिवे मि घायेकल राइगी घन्दुकमे डिया रिडा लिकृप्प, उवल भोवृप्पे याइल घन्द सिकृप्प नी उवल राइगी क्षोबु नाइजाइ डोनी घन्दुक भिवे डिया लिकृप्प उनी घन्द सिन भोवृक्प । ढिसे साने मादु मे डिया लिकेन्गी छिक्ट ताइ भोक्लुदि ढिरो नाइ ।

	राइगी डिया	भोक्लु	राइगी क्षोबु/क्षुडम डोनी	भोक्लु
१. पावे पावल	.....	.....	.....	.....
२. पावे आमल	.....	.....	.....	.....
३. पावे तोदल	.....	.....	.....	.....
४. उगी क्षुडमल	.....	.....	.....	.....
५. पावे अजील	.....	.....	.....	.....
६. उगी क्षोबुल	.....	.....	.....	.....
७. पावे मिड्बुल	.....	.....	.....	.....

८. उगी क्षुड्मल	.....	.....	.....	.....
९. पावे भूमूल	.....	.....	.....	.....
१०. उगी क्षोबुल	.....	.....	.....	.....
११. आमे पावल	.....	.....	.....	.....
१२. आमे आमल	.....	.....	.....	.....
१३. आमे तोदल	.....	.....	.....	.....
१४. उगी क्षुड्मल	.....	.....	.....	.....
१५. आमे आजील	.....	.....	.....	.....
१६. उगी क्षोबुल	.....	.....	.....	.....
१७. आमे मिड्बुल	.....	.....	.....	.....
१८. उगी क्षुड्बुल	.....	.....	.....	.....
१९. आमे भूमूल	.....	.....	.....	.....
२०. उगी क्षोबुल	.....	.....	.....	.....
२१. राड्गी किगेड्गी फामल	.....	.....	.....	.....
२२. राड्गी आम किगेड्गी फामल	.....	.....	.....	.....
२३. पावे तोदो/मिड्बुल किवे भुल (राड्ले गोम्बा)	.....	.....	.....	.....
२४. उगी क्षुड्मल	.....	.....	.....	.....
२५. पावे तोद/मिड्बुल किवे भूल (राड्ले चुडन)	.....	.....	.....	.....
२६. उगी क्षुड्मल	.....	.....	.....	.....

२७. पावे तोदो / किड्बुल किवे भूमूल (राड्ले गेम्बा)	.....	.....	.....	.....
२८. उगी क्षोबुल	.....	.....	.....	.....
२९. पावे तोदो / मिड्बुल किवे भूमूल (राड्ले चुडा)	.....	.....	.....	.....
३०. उगी क्षोबुल	.....	.....	.....	.....
३१. पावे आजी / मिड्बुल किवे भूल (राड्ले गेम्बा)	.....	.....	.....	.....
३२. उगी क्षुड्मल	.....	.....	.....	.....
३३. पावे आजी / मिड्बुल किवे भूल (राड्ले चुडा)	.....	.....	.....	.....
३४. उगी क्षुड्मल	.....	.....	.....	.....
३५. पावे आजी / नुमूल किवे भूमूल (राड्ले गेम्बा)	.....	.....	.....	.....
३६. उगी क्षोबुल	.....	.....	.....	.....
३७. पावे आजी / नुमूल किवे भूमूल (राड्ले चुडा)	.....	.....	.....	.....
३८. उगी क्षोबुल	.....	.....	.....	.....
३९. आमे तोदो मिड्बुगी भुल (राड्ले गेम्बा)	.....	.....	.....	.....
४०. उगी क्षुड्मल	.....	.....	.....	.....

४१. आमे तोदो /मिड्बुली किवे भुल (राड्ले चुडा)	.....	.....	.....	.....
४२. उगी क्षुड्मल	.....	.....	.....	.....
४३. आमे आजी/नुमूल किवे भूल (राड्ले गोम्बा)	.....	.....	.....	.....
४४. उगी क्षुड्मल	.....	.....	.....	.....
४५. आमे आजी/नुमूल किवे भूल (राड्ले चुडा)	.....	.....	.....	.....
४६. उगी क्षुड्मल	.....	.....	.....	.....
४७. आमे तोदो /मिड्बुल किवे भूमूल (राड्ले गोम्बा)	.....	.....	.....	.....
४८. उगी क्षोबुल	.....	.....	.....	.....
४९. आमे तोदो /मिड्बुल किवे भूमूल (राड्ले चुडा)	.....	.....	.....	.....
५०. उगी क्षोबुल	.....	.....	.....	.....
५१. आमे आजी /नुमूल किवे भूमूल (राड्ले गोम्बा)	.....	.....	.....	.....
५२. उगी क्षोबुल	.....	.....	.....	.....
५३. आमे आजी /नुमूल किवे भूमूल (राड्ले चुडा)	.....	.....	.....	.....
५४. उगी क्षोबुल	.....	.....	.....	.....
५५. तोदे नाड्जाड्ल	.....	.....	.....	.....

५६. मिड्बुगी नाड्जाड्ल	.....	.....	.....	.....
५७. आजीगी क्षोबुल	.....	.....	.....	.....
५८. नुमूगी क्षोबुल	.....	.....	.....	.....
५९. तोदल किवे भूल	.....	.....	.....	.....
६०. उगी क्षुड्मल	.....	.....	.....	.....
६१. तोदोल किवे भुमूल	.....	.....	.....	.....
६२. उगी क्षोबुल	.....	.....	.....	.....
६३. मिड्बुल किवे भूल	.....	.....	.....	.....
६४. उगी क्षुड्मल	.....	.....	.....	.....
६५. मिड्बुल किवे भुमूल	.....	.....	.....	.....
६६. उगी क्षोबुल	.....	.....	.....	.....
६७. आजील किवे भूल	.....	.....	.....	.....
६८. उगी क्षुड्मल	.....	.....	.....	.....
६९. आजील किवे भुमूल	.....	.....	.....	.....
७०. उगी क्षोबुल	.....	.....	.....	.....
७१. नूमूल किवे भुल	.....	.....	.....	.....
७२. उगी क्षाड्मल	.....	.....	.....	.....
७३. नुमूल किवे भुमूल	.....	.....	.....	.....
७४. उगी क्षोबुल	.....	.....	.....	.....

७५. क्षोबुगी क्षुड्म योड्माल	.....	.....	.....	.....
७६. क्षोबुगी क्षुड्म योड्माल किवे भुल (राड्ल किव मेम्ब)	.....	.....	.....	.....
७७. उगी क्षुड्मल	.....	.....	.....	.....
७८. क्षोबुगी क्षुड्म योड्माल किवे भूमूल	.....	.....	.....	.....
७९. उगी क्षोबुल	.....	.....	.....	.....
८०. क्षोबुगी क्षुड्म योड्माल किवे भुल (राड्ल किव मेम्ब)	.....	.....	.....	.....
८१. उगी क्षुड्मल	.....	.....	.....	.....
८२. क्षोबुगी क्षुम योड्माल किवे मु/ भूमूल किवे भूमूल (राड्ल किवे भु/भूमूल किव मेम्ब)	.....	.....	.....	.....
८३. उगी क्षोबुल	.....	.....	.....	.....
८४. राड्गी पावे पावल	.....	.....	.....	.....
८५. उगी क्षुड्मल	.....	.....	.....	.....
८६. राड्गी भूल किवे भू/भूमूल किवे भू/भूमूल	.....	.....	.....	.....
८७. उगी क्षुड्मल	.....	.....	.....	.....
८८. राड्गी भू/भूमूल किवे भूमूल	.....	.....	.....	.....
८९. उगी क्षोबुल	.....	.....	.....	.....

भाग ४

नाम (मिड्):

ठेगाना (साने):

लिङ्ग (ली):           छोगो  
                                  भुम्

वर्ष (लोत्त):

शैक्षिक योग्यता (इगी डोब):

राष्ट्रियता (ज्यागाक):

मिति (छिराड्):

ह ढिव ढुप्सोड्, थुछयी राङ्गी दगु जेप्पे ढिक्ल ।

## APPENDIX-B

### ENGLISH KINSHIP QUESTIONNAIRE

#### Part I :

This research aims to determine the kinship terms of Lhomi language and to compare and contrast them with that of English language. Please respond to each item according to how you use those terms in your daily life. Your responses/answers will be used for research purpose. Many thanks for your help.

#### Chhiring Bhote

#### Part II :

In which relations do the following people stand and what terms do you use to call them? Write your responses within the blanks provided for relations and terms.

#### *Relation Addressive Forms*

1. The couple who gave birth to you
2. The man who gave birth to you
3. The woman who gave birth to you
4. The man who is born before you  
of the same couple
5. The man who is born after you  
of the same couple
6. The female who is born before you  
of the same couple
7. The female who is born after you  
of the same couple
8. The person who is married to you
9. The person who is born of you

10. The male person who is born of you
11. The female person who is born of you
12. Husband/wife's father
13. Husband/wife's mother
14. Husband/wife's elder brother
15. His wife
16. Husband/wife's younger brother
17. His wife
18. Husband/wife's elder sister
19. Her husband
20. Husband/wife's younger sister
21. Her husband
22. Son's wife
23. Daughter's husband
24. Son's son
25. His wife
26. Son's daughter
27. Her husband
28. Daughter's son
29. His wife
30. Daughter's daughter
31. Her husband

## APPENDIX-C

### English Kinship Relations

Kinship relation	English	Kinship relation	English
PP	Great parent	MSiD	Cousin
P	Parent	BSo	Nephew
F	Father	BD	Niece
M	Mother	Siso	Nephew
S	Sibling	SiD	Niece
B	Brother	BSo	Nephew
Si	Sister	BD	Niece
o/c	Child	Siso	Nephew
So	Son	SiD	Niece
D	Daughter	CC	Grand Child
FF	Grand Father	SoSo	Grand Son
FM	Grand Mother	SoD	Grand daughter

MF	Grand Father	DSO	Grand son
MM	Grand Mother	DD	Grand-daughter
FB	Uncle	FBW	Aunt
FSi	Aunt	FSiH	Uncle
MB	Uncle	MBW	Aunt
MSi	Aunt	SoW	Daughter-in-law
FBSO	Cousin	DH	Son-in-law
FBD	Cousin	W	Wife
FSiSo	Cousin	WBe	Brother-in-law
FBD	Cousin	WBy	Brother-in-law
FSiSo	Cousin	Wsie	Sister-in-law
FSiD	Cousin	Wsiy	Sister-in-law
MBSO	Cousin	Hsiy	Sister-in-law
H	Husband	SpF	Father-in-law

SpsiH	Brother-in-law	SPM	Mother-in-law
SpsieH	Brother-in-law	MsiH	Uncle
H Be	Brother-in-law	SPBeW	Sister-in-law
HBy	Brother-in-law	SpByW	Sister-in-law
Hsie	Brother-in-law	O	offspring
		O	offspring