

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is a mysterious, miraculous, precious gift (given by nature) to humans. “No one yet agrees on when language was first used by human (or their ancestor). Estimates range from about two millions (2,000,000) years ago, during the time of *Homo habilis*, to as recently as forty thousands years ago, during the time of Cro-Magnon man.” (www.wikipedia.org)

Language is a system of arbitrary signals, such as voice, sounds, gestures or written symbols which communicate thoughts or feelings. Human spoken and written languages can be described as a system of symbols (sometimes known as lexemes) and the grammars (rules) by which the symbols are manipulated. The word ‘language’ is also used to refer to common properties of languages.

“It is remarkable how often the language turns up as a topic of interest in daily conversation - whether it is a question about accents and dialects, a comment about usage and standards, or simply curiosity about a word’s origins and history.” (Crystal, 1988:1)

“Getting the language right is a major issue in almost every corner of society. No one wants to be accused of ambiguity and obscurity, or find themselves talking or writing at cross-purposes. The more we know about the language the more chance we shall have of success, whether we are advertisers, politicians, priests, journalists, doctors, lawyers - or just ordinary people at home, trying to understand and be understood.” (ibid: 1)

The configuration of Nepal's ethnic, cultural, and linguistic diversity is a unique national asset. According to the Census Report (2001), Nepal possesses 92 identified languages excluding unknown languages having 168340 speakers (male – 83360 and female - 84980) holding 1.52% of the total population. Among these, Tharu is the fourth largest language having 1,331,546 speakers (male – 681252 and female – 660924) holding 5.86% of the total population whereas English in Nepal ranks the sixty fourth position having 1037 speakers (male – 588 and female – 449) with 0.01% of the total population.

Language is used for some functions. “One interesting way in which people use language in daily living is to refer to various kinds of kin. Kinship systems are a universal feature of languages, because kinship is so important in social organization. Some systems are much ‘richer’ than other, 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 investigations is that these factors are fairly readily ascertainable. One can therefore relate them with considerable confidence to the actual words that people use to describe a particular kin relationship.” (Wardhaugh, 1986:219)

In any and every social relationship, those involved must attempt to classify self and others using such factors as kinship, social position, and age selecting the appropriate terms. Two persons are kin to each other when they are linked by socially recognized bonds of descent or marriage or both. Kinship plays an important part in all human society, both in the regulation of behaviour between persons and in the formation of groups. In simple societies a wide range of activities are regulated by kinship, and it is among them that kinship systems are seen in their most developed forms.

As social conditions change, we can expect kinship systems to change to reflect the new conditions. Whether the change has occurred in English and Tharu or not, the research focuses on ascertaining, comparing and contrasting kinship terms in Tharu and English.

## **1.2 The Tharu Language**

Tharu is an Indo-Aryan language. It is written in Devanagari script. It is spoken throughout the whole Terai belt of Nepal with a slightly heavier concentration in the middle and west. According to the Census Report (2001), very few Tharu speaking people live in the hills and even fewer of them do in the high mountains. It is spoken in 22 districts, having the largest number of speakers (198,497) in Kailali holding 47% of the population of the particular district and Dhanusha having only 146 speakers occupies the fewest speakers. Bardiya, which has 149,865 speakers, possesses 51% of the total population of the district. So far as Sunsari is concerned, it gets 73,274 speakers. This number holds 16% of the total population of the district.

Language varies from place to place (regional dialect), from society to society (sociolect) and person to person (idiolect) as well. Not a single language is spoken exactly in the same way from one part of a country to the other. It is full of regional dialects and sociolects. Tharu has also regional and social variations. Tharu spoken in Sunsari slightly differs from Saptariya dialect and heavily varies from the rest of the dialects (even from Morangiya dialect even if the dialectal communities are geographically adjacent to each other).

Although a number of studies have been done on different aspects of the Tharu language, linguistic work on the language and the dialect is very

sparse. Many scholars have said that *Tharus* have no actual language of their own. They say that the *Tharus* speech variety has greatly been influenced by larger better-known Indian languages found nearby, such as: Hindi, Bhojpuri, Maithili and so forth, and may just be the mixture of them (Bista 1972, Millet-Mondon 1991, Jha 1993). Everywhere the *Tharus* speak more or less correctly the language of the Aryan races with whom they are immediately in contact (Grierson 1916a: 311). (Cited from Chaudhary 2005:5)

Anyway, there can be claims on the existence of *Tharus* own language. It might be the topic of debates and discussions. But the Census of Nepal has defined Tharu as an identified language. The influential number of Tharu speakers in Nepal presents strong, unobjectionable evidence that *Tharus* have their own language. *Dhumara Naach* (a kind of dance) and its language also supports the point. The language of *Chanchair*, *Birhain* and others (varieties of special Tharu songs) strengthens the ownership of their language and reflects some clues about the Tharu literature. We can conclude that it is only due to the lack of studies on the different aspects of the Tharu language, such claims get chance to rise and create misconception and confusion about the particular language.

### **1.3 The English Language**

Ethnologue lists about 7,300 main languages in its language name index and distinguished about 39,491 alternate language names and dialects. Among them English under the language families – Indo-European, German, West Anglic ranks the fourth on the basis of the number of native speakers the other three being Chinese, Hindi, and Spanish respectively. However, the dominant role of English as one of the world language forces it upon our

attention in a way that no language has ever done before. As English has become the chief means of communication between nations, it is crucial to ensure that it is taught accurately and efficiently and to study changes in its structure and use.

Each language has its unique beauty and powers as seen to best effect in the works of its great orators and writers. We can see the 1,000-year-old history of English writing only through the glass of language, and anything we learn about English as a language can serve to increase our appreciation of its oratory and literature.

English, more than any other language, has attracted the interest of professional linguists. It has been analyzed in dozens of different ways, as part of the linguist's aim of devising a theory about the nature of language in general. The study of the English language, in this way, becomes a branch of linguistics – English linguistics.

English is spoken in 105 countries on the globe. Among them it has gained the status of the official language in 52 countries whereas in the rest of the countries it plays vital role in different sectors. It is sparsely spoken in Nepal. However, it has played crucial role in different sectors majorly like in education, administration, media, developmental projects, international affairs and minorly in the rest of all sectors. It has greatly influenced the status of Nepal's local languages especially in city areas.

#### **1.4 Kinship**

Kinship generally refers to the system of human relationships. More specifically, it is the system of socially recognized and defined relationship between people. It is the relationship between people who are or are held to be biologically related or who are given the status of relatives by marriage,

adoption, or other ritual. Although all societies recognize such relationships, and specify them with a set of terms, they differ in the inclusiveness of their definitions and in the assignment of rights and duties to specific kinship positions. Even though adoption and other ritual can bind people in relationship, only two kinds of kinship often are distinguished: those between relatives who trace descent from a common ancestor (consanguine, or “blood,” relatives) and those connected by marriage (affinal relatives).

Kinship is the broad term for all the relationships that people are born into or create later in life that are considered binding the eyes of society. Every person belongs to “a family of orientation” (e.g. mother, father, brothers, and sisters); many adults also belong to “a family of procreation” or reorientation” (which includes a spouse or spouses and children). Familial bonds of descent and marriage may be traced through a genealogy. Inheritance and succession (the transmission of power and position in society) usually follow kinship lines.

#### **1.4.1 Importance of Kinship**

Kinship plays an important part in all societies as a means of organizing certain minimal social groupings (the family), of providing social legitimacy (marriage), and of establishing ties of mutual responsibility and their recognition by law. It is a major factor regulating behaviour between individuals and affecting the formation of social, political, and territorial groups. Kinship is most important in societies that have few other social, political, legal and religious institutions. In such societies it fulfills many functions and is the major regulator of social life.

#### **1.4.2 Origin and Scope of Kinship Study**

Kinship has been a central topic of social and cultural anthropology for more than a century. Several subjects must be distinguished. A kinship system consists of a set of rules that define how people are related to each other and the words (kinship terms) that identify these relationships. “In English only two terms, *mother* and *father*, can be used to refer only to a single individual and a single relationship. Other terms, such as *aunt*, *uncle*, and *cousin*, are used not only for many individuals but also for a variety of biological and sociological relationship. *Kinship groups* refer to institutions or corporate groups made up of certain classes of relatives.” (Encyclopedia Americana 1996 Vol. 16:472).

A student of Native American peoples, Lewis Henry Morgan, discovered that kinship terminologies vary widely among human societies and that historically unrelated groups, geographically distant from one another and speaking unrelated languages, have similar kinship terminologies. This discovery, presented in a landmark book published in 1871, led Morgan and his successors to conclude that each type of terminology resulted from a particular type of social institution, especially marriage and family organization in varying forms. But information on many of these institutions was not yet available, and their existence was inferred from the terminologies rather than established by independent evidence.

Morgan’s work gave rise to much debate and research. It is not established that causal connections do indeed exist between kinship terminologies and certain aspects of kinship organization – in particular, rules governing choice of marriage partners.

### **1.4.3 Kinship Terminologies**

Kinship terms are sets of labels used to classify relatives into a limited number of categories. “English uses four principal criteria for distinguishing kin categories: (1) generation (one’s own generation – brother, sister, cousin), ascending generation (father, mother, uncle, aunt), descending generation (son, daughter, nephew, niece); (2) sex (all terms except cousin); (3) lineality vs. collaterality (father vs. uncle); and (4) blood vs. marriage (brother vs. brother-in-law). But the terms *aunt* and *uncle* ignore the criterion that distinguishes between consanguinity and affinity, and *cousin* ignores the criterion of sex.” (ibid: 472)

Societies that value seniority, such as those of Nepal, have special terms for older brother and younger brother, older sister and younger sister, and father’s older brother and father’s older sister. *Tharus* also use for brother and sister separate terms that depend on the sex of the speaker. Different terms are used for father’s brother and mother’s brother and for father’s sister and mother’s sister.

#### **1.4.4 Descent and Descent Groups**

Descent refers to a line several generations deep from a particular ancestor or ancestors. Where it is traced unilineally – through either the mothers (matrilineal descent) or through the fathers (patrilineal descent) – an individual has a single ancestor in each ascending generation: mother, mother’s mother (maternal grandmother), mother’s mother’s mother, and so on; or father, father’s father (paternal grandfather), father’s father’s father, and so on. For most purposes, in matrilineal societies, descendants of these ancestors through females are counted as kin; in patrilineal societies, descendants through males are counted as kin. Where descent is traced bilaterally – through all possible lines – the number of ancestors doubles at each ascending generation. Of the vast number of ancestors and their

descendants, only a limited number will be remembered and selected for sustained relationships.

*Tharus* trace their ancestry bilaterally, and they do so for various purposes. One of these is to seek connection to historically significant persons or famous individuals. Another reason is to analyse their ancestry for exogamous marriage, requiring marriage outside their bounds since endogamous marriage is forbidden among them. In a system of bilateral descent, it is possible to claim kinship without regard to a specific line of descent, so that there are no rules that specify the sex of the linking kinspersons.

#### **1.4.5 Kinship Groups**

“The family is a universal human institution because it fulfills a great many different functions: sexual, reproductive, educational, economic, affectional, and often others. In addition, it is a very flexible institution, adapting to the changes and transformations that societies undergo. Social change in traditional societies is reflected in the transformations of family and kinship systems.” (ibid: 474)

The smallest kinship group is termed the *nuclear family*, consisting of parents and their children and based on the marriage tie. Nuclear families may be grouped into larger units such as polygynous families, including one father and husband but several wives and their children. Extended, or “joint,” families include brothers and their wives and children. “Stem” families include three generations: grandparents, one or more of their children, and their spouses and children. The high rate of divorce and remarriage produces “composite” families, including stepsiblings and half-siblings, with the simultaneous existence of stepparents and parents. This

situation was not possible when remarriage resulted from the death of one of the partners.

### **1.5 Review of the Related Literature**

“The foundation of the scientific study of this subject (Kinship Terminologies) was laid by Lewis H. Morgan in his *Systems of Consanguinity and Affinity of the Human Family* (Smithsonian Contributions to Knowledge XVIII, Washington D.C. 1871). In this work were assembled comprehensive schedules for every major area of the globe except Africa and Australia, for which data were largely or wholly inaccessible to the author. Morgan grouped all terminologies under two main heads – the descriptive and the classificatory.” (Encyclopedia Britannica, Vol. 13: 403)

There is rich literature about kinship terms. However, a very few researches have been carried out on this respect in Nepal especially in our department. In addition, only three researches have been conducted regarding the Tharu language in the department.

**Giri (1982)** conducted a research entitled “English and Nepali Kinship Terms: A Comparative Linguistic Study”. She states that in English most of the kinship relations are addressed by name whereas in Nepali they are addressed by kinship terms.

**Mahato Tharu (2001)** compared Subject-verb agreement in English and Tharu Languages and found out that

- In English, the second and third person pronouns don't change for honorific forms whereas they do in the Tharu.
- The Tharu verbs are marked for formal and informal forms, which is not found in English verbs.

- Both English and Tharu verbs don't agree with the categories of 'gender' etc.

**Kattel (2001)** compared Terms of Address used by English and Nepali and found out that Nepali has more kinship terms than that of English; it has kinship terms even to address strangers, but English lacks these terms.

**Bhusal (2001)** made a componential analysis of 'English and Kumal Kinship Terms' and found out that most of English Kinship relations are addressed by name whereas in Kumal, they are addressed by Kinship Terms.

**Rai (2001)** compared English, Nepali and Limbu Kinship Terms and found out that in comparison to English, Nepali and Limbu have more kinship terms. In English a very few relations are referred to by the terms of relationships. In most of the cases, the relationships are addressed by names.

**Joshi (2004)** compared English and Newari Kinship Terms on which her major findings were presented as : Newari language is rich in terms of kinship terms in comparison to English language, English does not make distinction between elder and younger kinship relations but Newari language does this distinction by using the terms '*tarimha*' and '*cirmha*', etc.

**Khanal (2004)** compared Forms of Address of Tharu and English Language and summed up that most of Tharu Kinship terms can function as forms of address whereas, in English, ascending generation only receives title and others are usually addressed by Ns (FN).

**Rai (2005)** compared English and Rai Bantawa Kinship Terms and found out that English has a few kinship terms in comparison to Bantawa's

in terms of number. In English a few relations are referred by the kinship terms and almost all relations are addressed by name whereas, Rai Bantawa has a lot of kinship terms in comparison in English and almost all relations are addressed by kinship terms.

**Chaudhary (2005)** compared Pronominal in the Tharu and English and concluded that both the Tharu and English have more or less similar number of pronouns, except for a few more words in the Tharu language. It is because of the existence of alternative words in the Tharu language in Chitwan.

**Karn (2006)** carried out a research on “Terms of Address in Maithili and English Language” and found out

- Most of the kinship terms of Maithili are used in addressing people but only a few kinship terms are used as address terms in English. Only ascending generation receives little and others are usually addressed by N in English.
- Many kinship terminologies are used both for referring to an individual and for addressing him in Maithili but only a few kinship terminologies are used for both of the above functions in English.

So far, no comparative linguistic study on kinship terms in Tharu and English has been exclusively carried out. So the researcher would like to conduct a research in this venture and would like to lay foundation on Tharu kinship terms for further study regarding different varieties of Tharu language.

## **1.6 Objectives of the Study**

The study has the following objectives:

- a) To ascertain different terms used for Tharu and English kinship relations and their corresponding addressive forms.
- b) To compare and contrast those terms.
- c) To recommend some pedagogical implications.

### **1.7 Significance of the Study**

The study will mainly be significant to the anthropologists. This will equally be fruitful to all those students, teachers, textbook writers, syllabus designers and other researchers who are interested in sociolinguistic aspect of English and Tharu languages. It will also be useful to those who are interested in knowing English and Tharu kinship relations and their corresponding addressive forms. It may also be the foundation for further researches on the related issues.

### **1.8 Definition of Technical Terms and Abbreviations**

#### **Definition of Technical Terms:**

**Affinal relatives:** people who are related by marriage.

**Appellative forms:** naming relationship between two persons.

**Addressive forms:** the forms by which someone is addressed.

**Consanguineal relatives:** people who are related by birth.

**Ego:** the person from whom the relationship is expressed.

**Genealogy:** a written or oral statement of the names of individuals and their kin relations to one other.

**Kinship relations:** relationship by socially recognized bonds of descent or marriage or both.

**Core kinship relations:** relationship including father, mother brother, sister, son, daughter and their spouses.

**Peripheral kinship relations:** relationship through the members of the core kinship relations.

**Direct kinship relations:** the ego's own relationships, core as well as peripheral.

**Indirect kinship relations:** the ego's relationship through his or her spouse.

**Abbreviations:**

P - parents

F - father

M - mother

FF - father's father

FM- father's mother

MF- mother's father

MM - mother's mother

B<sub>e</sub> - elder brother

Si<sub>e</sub> - elder sister

B<sub>y</sub> - younger brother

Si<sub>y</sub> - younger sister

H - husband

W - wife

S - sibling

Sp - spouse

St - step

So - son

D - daughter

C - child

O - offspring

T - taboo

L - loconym

G - grand

## **1.9 Symbols Used for Sounds in Tharu**

### **Consonants**

1. /p/ as in /pain/ 'water'

2. /ph/ as in /phula/ 'flower'

3. /b/ as in /b↔r↔d/ 'ox'

4. /bh/ as in /bhat/ 'cooked rice'

5. /t/ as in /t↔r/ 'below'

6. /th/ as in /thari/ 'dinner plate'

7. /d/ as in /dail/ 'pulse'

8. /dh/ as in /dhan/ 'paddy'

9. /t | / as in /t | ari/ 'wooden pot used for keeping mustard oil'

10. /t | h/ as in /t | h↔k/ 'cheater'

11. /d | / as in /d | ↔r/ 'fear'

12. /d | h/ as in /d | hil/ 'louse'

13. /c/ as in /cor/ 'thief'
14. /ch/ as in /ch↔ta/ 'umbrella'
15. /j/ as in /j↔ir/ 'root'
16. /jh/ as in /jhar/ 'weed'
17. /k/ as in /kat | h/ 'wood'
18. /kh/ as in /kh↔r/ 'reed'
19. /g/ as in /g↔lti/ 'fault'
20. /gh/ as in /gh↔r/ 'house'
21. /m/ as in /mait | / 'soil'
22. /n/ as in /nani/ 'maternal grandmother'
23. /N/ as in /s↔N/ 'company'
24. /s/ as in /sa® p/ 'snake'
25. /r/ as in /rait/ 'night'
26. /l/ as in /lal/ 'red'
27. /h/ as in /h↔r/ 'plough'

### **Semivowels**

1. /y/ as in /yete/ 'here'
2. /w/ as in /w↔sra/ 'veranda'

### **Vowels**

1. /i/ as in /kin/ 'to buy'

2. /u/ as in /p↔sput/ 'adopted son'
3. /e/ as in /ek/ 'one'
4. /↔/ as in /p↔twa/ 'hemp'
5. /o/ as in /bhor/ 'dawn'
6. /a/ as in /am/ 'mango'
7. /↔i/ as in /s↔ir/ 'plain'
8. /↔u/ as in /s↔us/ 'mother-in-law'

### **Suprasegmental**

- Ⓜ nasalization as in /baⓂs/ 'bamboo'

## **CHAPTER TWO**

### **METHODOLOGY**

This chapter describes the design of the plans and procedures of the study carried out by the researcher to achieve the desired objectives of the study. In this study the researcher has attempted to ascertain, compare and contrast kinship terms in Tharu and English. The following methodology was adopted while carrying out the research.

## **2.1 Sources of Data**

In the process of this study the researcher has used both primary and secondary sources of data for the collection of relevant data.

### **2.1.1 Primary Sources**

The primary sources of the data were the responses made by the native speakers of Tharu (from Sunsari district of Nepal) and English (from the U.K., the U.S.A., Canada, Australia and New Zealand) in oral as well as written form collected through different sets of questionnaire in order to collect data for Tharu and English kinship terms and their addressive forms. However, the oral responses were immediately converted into written form without making use of any recording device. The researcher, being a native speaker of Tharu, has used his own intuition as well regarding Tharu kinship terms and related sociolinguistic aspects.

### **2.1.2 Secondary Sources**

Different books, theses, journals, articles, internet related to the topic and other authentic materials accessible to the researcher were used as the secondary sources of data. The phrase forms given in the first column in the questionnaire (Appendix II) for the kinship terms in English were taken from the previous theses conducted by Giri (1982), Kattel (2001), Bhusal (2001), Rai (2001), Joshi (2004), Rai (2005), and other related sources and were translated in Tharu language as well for the collection of data regarding Tharu language.

## **2.2 Population of the Study**

The total population of the study includes 70 informants consisting of 60 Tharu speakers from Sunsari district of Nepal and 10 native speakers of English from the five nations mentioned above in 2.1.1.

## **2.3 Sample Population and Sampling Procedure**

The sample population of the study consists of 60 Tharu speakers from Sunsari district. The researcher has consulted three age-group native speakers of Tharu, i.e. (20-40) years, (40-60) years and 60 years above, each stratum consists of 20 native speakers having 10 male and 10 female with illiterate, literate (under S.L.C.) and educated (S.L.C. +). However, in case of 60 years above female informants, all of them are illiterate ones. The population was sampled using stratified random sampling. In case of English, purposive sampling procedure was used selecting 2 native speakers of English from each nationality as specified above.

## **2.4 Tools for Data Collection**

The questionnaires and informal interview were used to draw information on Tharu and English kinship terms and their addressive forms. The preliminaries of the questionnaires (Appendix I and II) for the collection of Tharu and English kinship terms are as follows:

### **Tharu**

नामः

उमरः

ठरठेकानः  
पेशाः  
शैक्षिक योग्यताः

लिङ्गः  
राष्ट्रियताः  
देशः

### **English**

Name: Age:  
Address: Sex:  
Occupation: Nationality:  
Academic Qualification: Country:

### **2.5 Process of Data Collection**

The researcher visited the targeted group of informants in Kathmandu for English and in Sunsari for Tharu. He first tried to establish rapport with the native speakers in both the cases dealing about the task. Then with the help of questionnaire and informal interview he collected data from them considering different strata as specified in 2.2.1 in the case of Tharu and considering different geographical locations in the case of English.

### **2.6 Limitations of the Study**

The following are the limitations of the present study:

1. The study was based on only 60 informants of Tharu from Sunsari district and 10 informants of English residing in Nepal.
2. The study was primarily concerned with the analysis of kinship terms of Tharu used in Sunsari.
3. The study employed the data of kinship terms and forms of address of English from a very few (i.e., only 10) native speakers of it.
4. Only purposive sampling was used instead of stratified-random sampling for interviewing English native speakers.

5. The study was limited to the following kinship relations:

a. Core relations within:

- Two generation above the ego.
- One generation above the ego.
- Co-generation of the ego.
- One generation below the ego.
- Two generation below the ego.

b. Peripheral relations with:

- Two generation above the ego.
- One generation above the ego.
- Co-generation of the ego.
- One generation below the ego.
- Two generation below the ego.

6. The research was based on the subjective judgment drawn from the population of the study.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

The data collected from the different groups of informants were analyzed and interpreted to compare and contrast the kinship terms in Tharu and English. In the course of analysis, the Tharu and English kinship terms are listed separately. The relations were described and presented in both appellative and addressive forms in the table. Finally, the kinship terms in Tharu and English were compared and contrasted.

#### 3.1 Tharu Kinship Terms

##### a. Two Generation above the Ego

1. b ba
2. b d□i
3. n na
4. nani
5. ja
6. aji
7. b d□s sur
8. b↔id□s↔us
9. n niya s sur
10. n niya s↔us
11. jiya s sur
12. jiya s↔us

##### b. One Generation above the Ego

1. bap, bapo
2. m↔iya□
3. b d□ka bapo

4. b d□ka m↔iya□
5. k ka, piti
6. kaki, pitiyain
7. didi, pis
8. pisa
9. m ma
10. mami
11. m↔usi
12. mosa
13. k t□hbap
14. s tm htair
15. s sur
16. s↔us
17. pisiya s sur
18. pisiya s↔us
19. m miya sasur
20. m miya s↔us
21. m siya s sur
22. m siya s↔us
23. pitiya s sur
24. pitiya s↔us
25. b d□ka s sur
26. b d□ka s↔us
27. burha\*
28. burhi\*

### c. Co-generation of the Ego

1. sya<sup>h</sup>,gh rwala
2. b uh, gh rwali
3. d da
4. bh uji
5. bhya
6. bhawo
7. d iya
8. p uhna
9. b ih in
10. j m iya
11. jet<sup>h</sup>han
12. m jhiyain
13. sarh
14. s rh ujni
15. jet<sup>h</sup>hs us
16. sarhu
17. sairh
18. s utin
19. s ut
20. bhesur
21. diyadni
22. diyor
23. n ndosiya
24. n n id
25. s mdhi\*
26. s mdhin\*

27. solta\*

28. solti\*

**d. One Generation below the Ego**

1. dhiyaputa

2. betāa

3. put uh

4. bet | āi

5. j mya

6. bh tija

7. bh tiji, bhatij

8. bh igna

9. bh gin put uh

10. bh igni

11. bh gin j mya

12. b u\*

13. dai\*

**e. Two Generation below the Ego**

1. nait

2. n tin put uh

3. natin

4. n tin j mya

Note: \* indicates the relations/terms which could not be covered in the present questionnaire.

## Description of the Terms with \*

### One Generation above the Ego

burha : one's brother/sister's father-in-law

burhi : one's brother/sister's mother-in-law

### Co-generation of the Ego

s mdhi : one's son/daughter's father-in-law

s mdhin : one's son/daughter's mother-in-law

solta : one's brother/sister's spouse's brother

solti : one's brother/sister's spouse's sister

### One Generation below the Ego

b↔u : one's son/daughter-in-law's brother

dai : one's son/daughter-in-law's sister

### 3.1.1 Tharu Kinship Terms Having Male Ego

**Table 1: Tharu Kinship Terms Having Male Ego**

S.N.	Kinship relation	Male ego		Ego's spouse	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FF	b ba	b ba-g↔u/g↔i	b d   s sur	(bud   hwa) T
2.	FM	b di	b di-g↔u/g↔i	b↔id   s↔ us	bud□hiya
3.	MF	n na	n na-g↔u/g↔i	n niya s sur	(bud   hwa) T
4.	MM	nani	nani-g↔u/g↔i	n niya s↔us	bud□hiya
5.	FFB <sub>e</sub>	bəd□ka bəba	b ba-g↔u/g↔i	bəd□ka bəd□səsur	(bud   hwa) T
6.	FFB <sub>e</sub> W	b↔d   ka b↔d   i	b↔d   i- g↔u/g↔i	b↔d   ka b↔id   s↔ us	bud   hiya

7.	FFB <sub>y</sub>	k↔nki b↔ba	b↔ba- g↔u/g↔i	k↔nki b↔d   s↔s ur	(bud   hwa) T
8.	FFB <sub>y</sub> W	k↔nki b↔d   i	b↔d   i- g↔u/g↔i	k↔nki b↔id   s↔ us	bud   hiya
9.	FFSi <sub>e</sub>	b↔dka aji	aji-g↔u/g↔i	↔jiya s↔us	bud   hiya
10.	FFSi <sub>e</sub> H	b↔d   ka ↔ja	↔ja-g↔u/g↔i	↔jiya s↔sur	(bud   hwa) T
11.	FFSi <sub>y</sub>	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	bud   hiya
12.	FFSi <sub>y</sub> H	k↔nki ↔ja	↔ja-g↔u/g↔i	↔jiya s↔sur	(bud   hwa) T
13.	FMB <sub>e</sub>	b↔d   ka ↔ja	↔ja-g↔u/g↔i	↔jiya s↔sur	(bud   hwa) T
14.	FMB <sub>e</sub> W	b↔dka aji	aji-g↔u/g↔i	↔jiya s↔us	bud   hiya
15.	FMB <sub>y</sub>	k↔nki ↔ja	↔ja-g↔u/g↔i	↔jiya s↔sur	(bud   hwa) T
16.	FMB <sub>y</sub> W	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	bud   hiya
17.	FMSi <sub>e</sub>	b↔dka aji	aji-g↔u/g↔i	↔jiya s↔us	bud   hiya
18.	FMSi <sub>e</sub> H	b↔d   ka ↔ja	↔ja-g↔u/g↔i	↔jiya s↔sur	(bud   hwa) T
19.	FMSi <sub>y</sub>	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	bud   hiya
20.	FMSi <sub>y</sub> H	k↔nki ↔ja	↔ja-g↔u/g↔i	↔jiya s↔sur	(bud   hwa) T
21.	MFB <sub>e</sub>	b↔d   ka n↔na	n↔na- g↔u/g↔i	n↔niya s↔sur	(bud   hwa) T
22.	MFB <sub>e</sub> W	b↔d   ka nani	nani-g↔u/g↔i	n↔niya s↔us	bud   hiya
23.	MFB <sub>y</sub>	k↔nki n↔na	n↔na- g↔u/g↔i	n↔niya s↔sur	(bud   hwa) T
24.	MFB <sub>y</sub> W	k↔nki nani	nani-g↔u/g↔i	n↔niya	bud   hiya

				$s \leftrightarrow us$	
25.	$MFSi_e$	$b \leftrightarrow d \mid ka \text{ aji}$	$aji-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow us$	$bud \mid hiya$
26.	$MFSi_eH$	$b \leftrightarrow d \mid ka \leftrightarrow ja$	$\leftrightarrow ja-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow sur$	$(bud \mid hwa)$ T
27.	$MFSi_y$	$k \leftrightarrow nki \text{ aji}$	$aji-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow us$	$bud \mid hiya$
28.	$MFSi_yH$	$k \leftrightarrow nki \leftrightarrow ja$	$\leftrightarrow ja-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow sur$	$(bud \mid hwa)$ T
29.	$MMB_e$	$b \leftrightarrow d \mid ka \leftrightarrow ja$	$\leftrightarrow ja-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow sur$	$(bud \mid hwa)$ T
30.	$MMB_eW$	$b \leftrightarrow d \mid ka \text{ aji}$	$aji-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow us$	$bud \mid hiya$
31.	$MMB_y$	$k \leftrightarrow nki \leftrightarrow ja$	$\leftrightarrow ja-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow sur$	$(bud \mid hwa)$ T
32.	$MMB_yW$	$k \leftrightarrow nki \text{ aji}$	$aji-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow us$	$bud \mid hiya$
33.	$MMSi_e$	$b \leftrightarrow d \mid ka \text{ aji}$	$aji-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow us$	$bud \mid hiya$
34.	$MMSi_eH$	$b \leftrightarrow d \mid ka \leftrightarrow ja$	$\leftrightarrow ja-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow sur$	$(bud \mid hwa)$ T
35.	$MMSi_y$	$k \leftrightarrow nki \text{ aji}$	$aji-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow us$	$bud \mid hiya$
36.	$MMSi_yH$	$k \leftrightarrow nki \leftrightarrow ja$	$\leftrightarrow ja-g \leftrightarrow u/g \leftrightarrow i$	$\leftrightarrow jiya$ $s \leftrightarrow sur$	$(bud \mid hwa)$ T
37.	P				
38.	F	$bap, bapo$	$bapo-g \leftrightarrow u/g \leftrightarrow i$	$s \leftrightarrow sur$	$(bud \mid hwa)$ T
39.	M	$m \leftrightarrow iya \nabla$	$m \leftrightarrow iya \nabla -$ $g \leftrightarrow u/g \leftrightarrow i$	$s \leftrightarrow us$	$bud \mid hiya$
40.	$FB_e$	$b \leftrightarrow d \mid ka$ $bapo$	$b \leftrightarrow d \mid ka$ $bapo-g \leftrightarrow u/g \leftrightarrow i$	$b \leftrightarrow d \mid ka$ $s \leftrightarrow sur$	$(bud \mid hwa)$ T
41.	$FB_eW$	$b \leftrightarrow d \mid ka$ $m \leftrightarrow iya \nabla$	$b \leftrightarrow d \mid ka$ $m \leftrightarrow iya \nabla -$ $g \leftrightarrow u/g \leftrightarrow i$	$b \leftrightarrow d \mid ka$ $s \leftrightarrow us \nabla$	$bud \mid hiya$
42.	$FB_y$	$piti, k \leftrightarrow ka$	$N-k \leftrightarrow ka$	$pitiya$ $s \leftrightarrow sur$	$(bud \mid hwa)$ T

43.	FB <sub>y</sub> W	pitiyain, kaki	kaki-g↔u/g↔i	pitiya s↔us	bud   hiya
44.	FSi <sub>e/y</sub>	didi, pis	didi-g↔u/g↔i	pisiya s↔us	didi
45.	FSi <sub>e/y</sub> H	pisa	pisa-g↔u/g↔i	pisiya s↔sur	(bud   hwa) T
48.	MB <sub>e</sub>	m↔ma (b↔d   ka)	mamu-h↔u	m↔miya s↔sur	(bud   hwa) T
49.	MB <sub>e</sub> W	mami (b↔d   ka)	mami-h↔u	m↔miya s↔us	mami
50.	MB <sub>y</sub>	m↔ma (k↔nki)	N-m↔ma	m↔miya s↔sur	(bud   hwa) T
51.	MB <sub>y</sub> W	mami (k↔nki)	mami-h↔u	m↔miya s↔us	mami
52.	MSi <sub>e</sub>	m↔usi (b↔d   ka)	m↔usi- g↔u/g↔i	m↔siya s↔us	m↔usi
53.	MSi <sub>e</sub> H	mosa (b↔d   ka)	mosa-g↔u/g↔i	m↔siya s↔sur	(bud   hwa) T
54.	MSi <sub>y</sub>	m↔usi (k↔nki)	N-m↔usi	m↔siya s↔us	m↔usi
55.	MSi <sub>y</sub> H	mosa (k↔nki)	mosa-g↔u/g↔i	m↔siya s↔sur	(bud   hwa) T
56.	SpF	s↔sur	thakur	bap, bapo	bapo- g↔u/g↔i
57.	SpM	s↔us	m↔twa	m↔iya∇	m↔iya∇- g↔u/g↔i
	H/W	-	-	b↔uh, gh↔rwali	↔i-r↔i/L
58.	B <sub>e</sub>	d↔da	d↔da-g↔i N-d↔da	bhesur	(jet   hka) T
59.	B <sub>e</sub> W	bh↔uji	bh↔uji-h↔u	diyadni	jet   hki
60.	B <sub>y</sub>	bhya	N-r↔i	diyor	N-h↔u
61.	B <sub>y</sub> W	bhawo	(b↔uh↔uriya) T	diyadni	L
62.	Si <sub>e</sub>	d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	jet   hs↔us
63.	Si <sub>e</sub> H	p↔uhna	p↔uhna	n↔ndosiya	p↔uhna
64.	Si <sub>y</sub>	b↔ih↔in	N-g↔i	n↔n↔id	N-h↔u

65.	Si <sub>y</sub> H	j↔m↔iya	j↔m↔iya-h↔u	n↔ndosiya	p↔uhna
70.	FB <sub>e/y</sub> So <sub>e</sub>	pitiyota d↔da	d↔da-g↔i N-d↔da	bhesur	(jet   hka)T
71.	FB <sub>e/y</sub> So <sub>e</sub> W	pitiyota bh↔uji	bh↔uji-h↔u	diyadni	jet   hki
72.	FB <sub>e/y</sub> So <sub>y</sub>	pitiyota bhya	N-r↔i	diyor	N-h↔u
73.	FB <sub>e/y</sub> So <sub>y</sub> W	pitiyota bhawo	(b↔uh↔uriya) T	diyadni	L
74.	FB <sub>e/y</sub> D <sub>e</sub>	pitiyota d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	jet   hs↔us
75.	FB <sub>e/y</sub> D <sub>e</sub> H	pitiyota p↔uhna	p↔uhna	n↔ndosiya	p↔uhna
76.	FB <sub>e/y</sub> D <sub>y</sub>	pitiyota b↔ih↔in	N-g↔i	n↔n↔id	N-h↔u
77.	FB <sub>e/y</sub> D <sub>y</sub> H	pitiyota j↔m↔iya	j↔m↔iya-h↔u	n↔ndosiya	p↔uhna
78.	FSi <sub>e/y</sub> So <sub>e</sub>	pisiyota d↔da	d↔da-g↔i N-d↔da	bhesur	(jet   hka) T
79.	FSi <sub>e/y</sub> So <sub>e</sub> W	pisiyota bh↔uji	bh↔uji-h↔u	diyadni	jet   hki
80.	FSi <sub>e/y</sub> So <sub>y</sub>	pisiyota bhya	N-r↔i	diyor	N-h↔u
81.	FSi <sub>e/y</sub> So <sub>y</sub> W	pisiyota bhawo	(b↔uh↔uriya) T	diyadni	L
82.	FSi <sub>e/y</sub> D <sub>e</sub>	pisiyota d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	jet   hs↔us
83.	FSi <sub>e/y</sub> D <sub>e</sub> H	pisiyota p↔uhna	p↔uhna	n↔ndosiya	p↔uhna
84.	FSi <sub>e/y</sub> D <sub>y</sub>	pisiyota b↔ih↔in	N-g↔i	n↔n↔id	N-h↔u
85.	FSi <sub>e/y</sub> D <sub>y</sub> H	pisiyota j↔m↔iya	j↔m↔iya-h↔u	n↔ndosiya	p↔uhna
86.	MB <sub>e/y</sub> So <sub>e</sub>	m↔myota d↔da	d↔da-g↔i N-d↔da	bhesur	(jet   hka)T
87.	MB <sub>e/y</sub> So <sub>e</sub> W	m↔myota bh↔uji	bh↔uji-h↔u	diyadni	jet   hki
88.	MB <sub>e/y</sub> So <sub>y</sub>	m↔myota bhya	N-r↔i	diyor	N-h↔u

89.	MB <sub>e/y</sub> So <sub>y</sub> W	m↔myota bhawo	(b↔uh↔uriya) T	diyadni	L
90.	MB <sub>e/y</sub> D <sub>e</sub>	m↔myota d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	jet   hs↔us
91.	MB <sub>e/y</sub> D <sub>e</sub> H	m↔myota p↔uhna	p↔uhna	n↔ndosiya	p↔uhna
92.	MB <sub>e/y</sub> D <sub>y</sub>	m↔myota b↔ih↔in	N-g↔i	n↔n↔id	N-h↔u
93.	MB <sub>e/y</sub> D <sub>y</sub> H	m↔myota j↔m↔iya	j↔m↔iya-h↔u	n↔ndosiya	p↔uhna
94.	MSi <sub>e/y</sub> So <sub>e</sub>	m↔syota d↔da	d↔da-g↔i N-d↔da	bhesur	(jet   hka)T
95.	MSi <sub>e/y</sub> So <sub>e</sub> W	m↔syota bh↔uji	bh↔uji-h↔u	diyadni	jet   hki
96.	MSi <sub>e/y</sub> So <sub>y</sub>	m↔syota bhya	N-r↔i	diyor	N-h↔u
97.	MSi <sub>e/y</sub> So <sub>y</sub> W	m↔syota bhawo	(b↔uh↔uriya) T	diyadni	L
98.	MSi <sub>e/y</sub> D <sub>e</sub>	m↔syota d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	jet   hs↔us
99.	MSi <sub>e/y</sub> D <sub>e</sub> H	m↔syota p↔uhna	p↔uhna	n↔ndosiya	p↔uhna
100.	MSi <sub>e/y</sub> D <sub>y</sub>	m↔syota b↔ih↔in	N-g↔i	n↔n↔id	N-h↔u
101.	MSi <sub>e/y</sub> D <sub>y</sub> H	m↔syota j↔m↔iya	j↔m↔iya-h↔u	n↔ndosiya	p↔uhna
102.	SpB <sub>e</sub>	jet   han	jet   han-ji	d↔da	d↔da-g↔i N-d↔da
103.	SpB <sub>e</sub> W	m↔jhiyain	m↔jhiyain- y↔u	bh↔uji	bh↔uji- g↔i
104.	SpB <sub>y</sub>	sarh	N-h↔u	bhya	N-r↔i
105.	SpB <sub>y</sub> W	s↔rh↔ujni	m↔jhiyain- y↔u	bh↔uji	bh↔uji- g↔i
106.	SpSi <sub>e</sub>	jet   hs↔us	d↔iya	d↔iya	d↔iya-g↔i N-d↔iya
107.	SpSi <sub>e</sub> H	sarhu	sarhu-y↔u	p↔uhna	p↔uhna
108.	SpSi <sub>y</sub>	sairh	N-h↔u	b↔ih↔in	N-g↔i

109.	SpSi <sub>y</sub> H	sarhu	sarhu-y↔u	j↔m↔iya	p↔uhna
110.	c/o	dhiyaputa	-	dhiyaputa	-
111.	So	bet   a	N-r↔i	bet   a	N-r↔i
112.	SoW	put↔uh	(b↔uh↔uriya) T	put↔uh	b↔uh↔uri ya
113.	D	bet   i	N-g↔i	bet   i	N-g↔i
114.	DH	j↔mya	p↔uhna-h↔u	j↔mya	p↔uhna- h↔u
115.	B <sub>e/y</sub> So	bh↔tija	N-r↔i	bh↔tija	N-r↔i
116.	B <sub>e/y</sub> SoW	put↔uh	(b↔uh↔uriya) T	put↔uh	b↔uh↔uri ya
117.	B <sub>e/y</sub> D	bh↔tiji	N-g↔i	bh↔tiji	N-g↔i
118.	B <sub>e/y</sub> DH	j↔mya	p↔uhna-h↔u	j↔mya	p↔uhna- h↔u
119.	Si <sub>e/y</sub> So	bh↔igna	bh↔igna-h↔u	bh↔igna	bh↔igna- h↔u
120.	Si <sub>e/y</sub> SoW	bh↔gin put↔uh	(b↔uh↔uriya) T	bh↔gin put↔uh	b↔uh↔uri ya
121.	Si <sub>e/y</sub> D	bh↔igni	bh↔igni-h↔u	bh↔igni	bh↔igni- h↔u
122.	Si <sub>e/y</sub> DH	bh↔gin j↔mya	p↔uhna-h↔u	bh↔gin j↔mya	p↔uhna- h↔u
123.	SoSo	nait	N-r↔i	nait	N-r↔i
124.	SoWoW	n↔tin put↔uh	(b↔uh↔uriya) T	n↔tin put↔uh	b↔uh↔uri ya
125.	SoD	natin	N-g↔i	natin	N-g↔i
126.	SoDH	n↔tin j↔mya	p↔uhna-h↔u	n↔tin j↔mya	p↔uhna- h↔u
127.	DSo	nait	N-r↔i	nait	N-r↔i
128.	DSoW	n↔tin put↔uh	(b↔uh↔uriya) T	n↔tin put↔uh	b↔uh↔uri ya
129.	DD	natin	N-g↔i	natin	N-g↔i
130.	DDH	n↔tin j↔mya	p↔uhna	n↔tin j↔mya	p↔uhna

### 3.1.2 Tharu Kinship Terms Having Female Ego

**Table 2: Tharu Kinship Terms Having Female Ego**

S.N.	Kinship relation	Female ego		Ego's spouse	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FF	b↔ba	b↔ba- g↔u/g↔i	b↔d   s↔sur	b↔ba
2.	FM	b↔di	b↔d   i- g↔u/g↔i	b↔id   s↔us	b↔d   i
3.	MF	n↔na	n↔na- g↔u/g↔i	n↔niya s↔sur	n↔na
4.	MM	nani	nani- g↔u/g↔i	n↔niya s↔us	nani
5.	FFB <sub>e</sub>	b↔d   ka b↔ba	b↔ba- g↔u/g↔i	b↔d   ka b↔d   s↔sur	b↔ba
6.	FFB <sub>e</sub> W	b↔d   ka b↔d   i	b↔d   i- g↔u/g↔i	b↔d   ka b↔id   s↔us	b↔d   i
7.	FFB <sub>y</sub>	k↔nki b↔ba	b↔ba- g↔u/g↔i	k↔nki b↔d   s↔sur	b↔ba
8.	FFB <sub>y</sub> W	k↔nki b↔d   i	b↔d   i- g↔u/g↔i	k↔nki b↔id   s↔us	b↔d   i
9.	FFSi <sub>e</sub>	b↔d   ka aji	aji-g↔u/g↔i	↔jiya s↔us	aji
10.	FFSi <sub>e</sub> H	b↔d   ka ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
11.	FFSi <sub>y</sub>	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	aji
12.	FFSi <sub>y</sub> H	k↔nki ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
13.	FMB <sub>e</sub>	b↔d   ka ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
14.	FMB <sub>e</sub> W	b↔d   ka aji	aji-g↔u/g↔i	↔jiya s↔us	aji
15.	FMB <sub>y</sub>	k↔nki ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
16.	FMB <sub>y</sub> W	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	aji
17.	FMSi <sub>e</sub>	b↔d   ka aji	aji-g↔u/g↔i	↔jiya s↔us	aji
18.	FMSi <sub>e</sub> H	b↔d   ka ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja

19.	FMSi <sub>y</sub>	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	aji
20.	FMSi <sub>y</sub> H	k↔nki ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
21.	MFB <sub>e</sub>	b↔d   ka n↔na	n↔na- g↔u/g↔i	n↔niya s↔sur	n↔na
22.	MFB <sub>e</sub> W	b↔d   ka nani	nani- g↔u/g↔i	n↔niya s↔us	nani
23.	MFB <sub>y</sub>	k↔nki n↔na	n↔na- g↔u/g↔i	n↔niya s↔sur	n↔na
24.	MFB <sub>y</sub> W	k↔nki nani	nani- g↔u/g↔i	n↔niya s↔us	nani
25.	MFSi <sub>e</sub>	b↔d   ka aji	aji-g↔u/g↔i	↔jiya s↔us	aji
26.	MFSi <sub>e</sub> H	b↔d   ka ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
27.	MFSi <sub>y</sub>	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	aji
28.	MFSi <sub>y</sub> H	k↔nki ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
29.	MMB <sub>e</sub>	b↔d   ka ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
30.	MMB <sub>e</sub> W	b↔d   ka aji	aji-g↔u/g↔i	↔jiya s↔us	aji
31.	MMB <sub>y</sub>	k↔nki ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
32.	MMB <sub>y</sub> W	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	aji
33.	MMSi <sub>e</sub>	b↔d   ka aji	aji-g↔u/g↔i	↔jiya s↔us	aji
34.	MMSi <sub>e</sub> H	b↔d   ka ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
35.	MMSi <sub>y</sub>	k↔nki aji	aji-g↔u/g↔i	↔jiya s↔us	aji
36.	MMSi <sub>y</sub> H	k↔nki ↔ja	↔ja- g↔u/g↔i	↔jiya s↔sur	↔ja
37.	P	-	-	-	-
38.	F	bap, bapo	bapo- g↔u/g↔i	s↔sur	t   hakur
39.	M	maiya∇	m↔iya∇- g↔u/g↔i	s↔us	m↔twa

40.	FB <sub>e</sub>	b↔d   ka bapo	b↔d   ka bapo- g↔u/g↔i	b↔d   ka s↔sur	t   hakur
41.	FB <sub>e</sub> W	b↔d   ka maiya∇	b↔d   ka m↔iya∇- g↔u/g↔i	b↔d   ka s↔us	m↔twa
42.	FB <sub>y</sub>	piti, k↔ka	N-k↔ka	pitiya s↔sur	t   hakur
43.	FB <sub>y</sub> W	pitiyain, kaki	kaki- g↔u/g↔i	pitiya s↔us	m↔twa
44.	FSi <sub>e/y</sub>	didi, pis	didi- g↔u/g↔i	pisiya s↔us	didi
45.	FSi <sub>e/y</sub> H	pisa	pisa- g↔u/g↔i	pisiya s↔sur	pisa
48.	MB <sub>e</sub>	m↔ma (b↔d   ka)	m↔ma-h↔u	m↔miya s↔sur	m↔ma
49.	MB <sub>e</sub> W	mami (b↔d   ka)	mami-h↔u	m↔miya s↔us	mami
50.	MB <sub>y</sub>	m↔ma (k↔nki)	N-m↔ma	m↔miya s↔sur	m↔ma
51.	MB <sub>y</sub> W	mami (k↔nki)	mami-h↔u	m↔miya s↔us	mami
52.	MSi <sub>e</sub>	m↔usi (b↔d   ka)	m↔usi- g↔u/g↔i	m↔siya s↔us	m↔usi
53.	MSi <sub>e</sub> H	mosa (b↔d   ka)	mosa- g↔u/g↔i	m↔siya s↔sur	mosa
54.	MSi <sub>y</sub>	m↔usi (k↔nki)	N-m↔usi	m↔siya s↔us	m↔usi
55.	MSi <sub>y</sub> H	mosa (k↔nki)	mosa- g↔u/g↔i	m↔siya s↔sur	mosa
56.	SpF	s↔sur	bud   hwa (T)	bap, bapo	bapo-g↔u/g↔i
57.	SpM	s↔us	bud   hiya	m↔iya∇	m↔iya∇- g↔u/g↔i
	H/W	-	-	sya∇, gh↔rwala	-
58.	B <sub>e</sub>	d↔da	d↔da-g↔i N-d↔da	jet   han	jet   han-ji
59.	B <sub>e</sub> W	bh↔uji	bh↔uji-g↔i	m↔jhiyain	m↔jhiyain-

					y↔u
60.	B <sub>y</sub>	bhya	N-r↔i	sarh	N-h↔u
61.	B <sub>y</sub> W	bh↔uji	bh↔uji-g↔i	s↔rh↔ujni	m↔jhiyain- y↔u
62.	Si <sub>e</sub>	d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	d↔iya
63.	Si <sub>e</sub> H	p↔uhna	p↔uhna	sarhu	sarhu-y↔u
64.	Si <sub>y</sub>	b↔ih↔in	N-g↔i	sairh	N-h↔u
65.	Si <sub>y</sub> H	j↔m↔iya	p↔uhna	sarhu	sarhu-y↔u
70.	FB <sub>e/y</sub> So <sub>e</sub>	pitiyota d↔da	d↔da-g↔i N-d↔da	jet   han	jet   han-ji
71.	FB <sub>e/y</sub> So <sub>e</sub> W	pitiyota bh↔uji	bh↔uji-g↔i	m↔jhiyain	m↔jhiyain- y↔u
72.	FB <sub>e/y</sub> So <sub>y</sub>	pitiyota bhya	N-r↔i	sarh	N-h↔u
73.	FB <sub>e/y</sub> So <sub>y</sub> W	pitiyota bh↔uji	bh↔uji-g↔i	s↔rh↔ujni	m↔jhiyain- y↔u
74.	FB <sub>e/y</sub> D <sub>e</sub>	pitiyota d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	d↔iya
75.	FB <sub>e/y</sub> D <sub>e</sub> H	pitiyota p↔uhna	p↔uhna	sarhu	sarhu-y↔u
76.	FB <sub>e/y</sub> D <sub>y</sub>	pitiyota b↔ih↔in	N-g↔i	sairh	N-h↔u
77.	FB <sub>e/y</sub> D <sub>y</sub> H	pitiyota j↔m↔iya	p↔uhna	sarhu	sarhu-y↔u
78.	FSi <sub>e/y</sub> So <sub>e</sub>	pisiyota d↔da	d↔da-g↔i N-d↔da	jet   han	jet   han-ji
79.	FSi <sub>e/y</sub> So <sub>e</sub> W	pisiyota bh↔uji	bh↔uji-g↔i	m↔jhiyain	m↔jhiyain- y↔u
80.	FSi <sub>e/y</sub> So <sub>y</sub>	pisiyota bhya	N-r↔i	sarh	N-h↔u
81.	FSi <sub>e/y</sub> So <sub>y</sub> W	pisiyota bh↔uji	bh↔uji-g↔i	s↔rh↔ujni	m↔jhiyain- y↔u
82.	FSi <sub>e/y</sub> D <sub>e</sub>	pisiyota d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	d↔iya
83.	FSi <sub>e/y</sub> D <sub>e</sub> H	pisiyota p↔uhna	p↔uhna	sarhu	sarhu-y↔u

84.	FSi <sub>e/y</sub> D <sub>y</sub>	pisiyota b↔ih↔in	N-g↔i	sairh	N-h↔u
85.	FSi <sub>e/y</sub> D <sub>y</sub> H	pisiyota j↔m↔iya	p↔uhna	sarhu	sarhu-y↔u
86.	MB <sub>e/y</sub> So <sub>e</sub>	m↔myota d↔da	d↔da-g↔i N-d↔da	jet   han	jet   han-ji
87.	MB <sub>e/y</sub> So <sub>e</sub> W	m↔myota bh↔uji	bh↔uji-g↔i	m↔jhiyain	m↔jhiyain- y↔u
88.	MB <sub>e/y</sub> So <sub>y</sub>	m↔myota bhya	N-r↔i	sarh	N-h↔u
89.	MB <sub>e/y</sub> So <sub>y</sub> W	m↔myota bh↔uji	bh↔uji-g↔i	s↔rh↔ujni	m↔jhiyain- y↔u
90.	MB <sub>e/y</sub> D <sub>e</sub>	m↔myota d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	d↔iya
91.	MB <sub>e/y</sub> D <sub>e</sub> H	m↔myota p↔uhna	p↔uhna	sarhu	sarhu-y↔u
92.	MB <sub>e/y</sub> D <sub>y</sub>	m↔myota b↔ih↔in	N-g↔i	sairh	N-h↔u
93.	MB <sub>e/y</sub> D <sub>y</sub> H	m↔myota j↔m↔iya	p↔uhna	sarhu	sarhu-y↔u
94.	MSi <sub>e/y</sub> So <sub>e</sub>	m↔syota d↔da	d↔da-g↔i N-d↔da	jet   han	jet   han-ji
95.	MSi <sub>e/y</sub> So <sub>e</sub> W	m↔syota bh↔uji	bh↔uji-g↔i	m↔jhiyain	m↔jhiyain- y↔u
96.	MSi <sub>e/y</sub> So <sub>y</sub>	m↔syota bhya	N-r↔i	sarh	N-h↔u
97.	MSi <sub>e/y</sub> So <sub>y</sub> W	m↔syota bh↔uji	bh↔uji-g↔i	s↔rh↔ujni	m↔jhiyain- y↔u
98.	MSi <sub>e/y</sub> D <sub>e</sub>	m↔syota d↔iya	d↔iya-g↔i N-d↔iya	jet   hs↔us	d↔iya
99.	MSi <sub>e/y</sub> D <sub>e</sub> H	m↔syota p↔uhna	p↔uhna	sarhu	sarhu-y↔u
100.	MSi <sub>e/y</sub> D <sub>y</sub>	m↔syota b↔ih↔in	N-g↔i	sairh	N-h↔u
101.	MSi <sub>e/y</sub> D <sub>y</sub> H	m↔syota j↔m↔iya	p↔uhna	sarhu	sarhu-y↔u
102.	SpB <sub>e</sub>	bhesur	(jet   hka)T	d↔da	d↔da-g↔i

					N-d↔da
103.	SpB <sub>e</sub> W	diyadni	jet   hki	bh↔uji	bh↔uji-h↔u
104.	SpB <sub>y</sub>	diyor	N-h↔u	bhya	N-r↔i
105.	SpB <sub>y</sub> W	diyadni	L	bhawo	(b↔uh↔uriya) T
106.	SpSi <sub>e</sub>	jet   hs↔us	d↔iya	d↔iya	d↔iya-g↔i N-d↔iya
107.	SpSi <sub>e</sub> H	n↔ndosiya	p↔uhna	p↔uhna	p↔uhna
108.	SpSi <sub>y</sub>	n↔n↔id	N-h↔u	b↔ih↔in	N-g↔i
109.	SpSi <sub>y</sub> H	n↔ndosiya	p↔uhna	j↔m↔iya	j↔m↔iya-h↔u
110.	c/o	dhiyaputa	-	dhiyaputa	-
111.	So	bet   a	N-r↔i	bet   a	N-r↔i
112.	SoW	put↔uh	b↔uh↔uriya	put↔uh	(b↔uh↔uriya)T
113.	D	bet   i	N-g↔i	bet   i	N-g↔i
114.	DH	j↔mya	p↔uhna- h↔u	j↔mya	p↔uhna-h↔u
115.	B <sub>e/y</sub> So	bh↔tija	N-r↔i	bh↔tija	N-r↔i
116.	B <sub>e/y</sub> SoW	put↔uh	b↔uh↔uriya	put↔uh	(b↔uh↔uriya)T
117.	B <sub>e/y</sub> D	bh↔tiji	N-g↔i	bh↔tiji	N-g↔i
118.	B <sub>e/y</sub> DH	j↔mya	p↔uhna- h↔u	j↔mya	p↔uhna-h↔u
119.	Si <sub>e/y</sub> So	bet   a	N-r↔i	bet   a	N-r↔i
120.	Si <sub>e/y</sub> SoW	put↔uh	b↔uh↔uriya	put↔uh	(b↔uh↔uriya)T
121.	Si <sub>e/y</sub> D	bet     i	N-g↔i	bet     i	N-g↔i
122.	Si <sub>e/y</sub> DH	j↔mya	p↔uhna- h↔u	j↔mya	p↔uhna-h↔u
123.	SoSo	nait	N-r↔i	nait	N-r↔i
124.	SoWoW	n↔tin put↔uh	b↔uh↔uriya	n↔tin put↔uh	(b↔uh↔uriya)T
125.	SoD	natin	N-g↔i	natin	N-g↔i
126.	SoDH	n↔tin j↔mya	p↔uhna- h↔u	n↔tin j↔mya	p↔uhna-h↔u
127.	DSo	nait	N-r↔i	nait	N-r↔i
128.	DSoW	n↔tin put↔uh	b↔uh↔uriya	n↔tin put↔uh	(b↔uh↔uriya)T
129.	DD	natin	N-g↔i	natin	N-g↔i
130.	DDH	n↔tin	p↔uhna	n↔tin	p↔uhna

		j↔mya		j↔mya	
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### **3.2 English Kinship Terms**

#### **a. Two Generation above the Ego**

1. grandparents
2. grandfather
3. grandmother
4. great uncle
5. great aunt

#### **b. One Generation above the Ego**

1. parents
2. father
3. mother
4. uncle
5. aunt
6. father-in-law
7. mother-in-law
8. step-father
9. step-mother

#### **c. Co-generation of the Ego**

1. sibling
2. husband
3. wife

4. brother
5. sister-in-law
6. sister
7. brother-in-law
8. cousin

**d. One Generation below the Ego**

1. child/offspring
2. son
3. daughter-in-law
4. daughter
5. son-in-law
6. nephew
7. niece
8. step son
9. step daughter

**e. Two Generation below the Ego**

1. grandchild
2. grandson
3. granddaughter

**Table 3: Tabulation of English Kinship Terms**

S.N.	Kinship relation	Ego's		Ego's spouse	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FF	grandfather	grandpa, grandpy, granddad	grandfather-in-law	grandpa, grandpy, granddad
2.	FM	grandmother	grandma	grandmother-in-law	grandma

3.	MF	great uncle	uncle (N)	great uncle	uncle (N)
4.	MM	great aunt	aunt (N)	great aunt	aunt (N)
5.	FFB	great uncle	uncle (N)	great uncle	uncle (N)
6.	FFBW	great aunt	aunt (N)	great aunt	aunt (N)
7.	FFB <sub>y</sub>	great uncle	uncle (N)	great uncle	uncle (N)
8.	FFB <sub>y</sub> W	great aunt	aunt (N)	great aunt	aunt (N)
9.	FFSi <sub>e</sub>	great aunt	aunt (N)	great aunt	aunt (N)
10.	FFSi <sub>e</sub> H	great uncle	uncle (N)	great uncle	uncle (N)
11.	FFSi <sub>y</sub>	great aunt	aunt (N)	great aunt	aunt (N)
12.	FFSi <sub>y</sub> H	great uncle	uncle (N)	great uncle	uncle (N)
13.	FMB <sub>e</sub>	great uncle	uncle (N)	great uncle	uncle (N)
14.	FMB <sub>e</sub> W	great aunt	aunt (N)	great aunt	aunt (N)
15.	FMB <sub>y</sub>	great uncle	uncle (N)	great uncle	uncle (N)
16.	FMB <sub>y</sub> W	great aunt	aunt (N)	great aunt	aunt (N)
17.	FMSi <sub>e</sub>	great aunt	aunt (N)	great aunt	aunt (N)
18.	FMSi <sub>e</sub> H	great uncle	uncle (N)	great uncle	uncle (N)
19.	FMSi <sub>y</sub>	great aunt	aunt (N)	great aunt	aunt (N)
20.	FMSi <sub>y</sub> H	great uncle	uncle (N)	great uncle	uncle (N)
21.	MFB <sub>e</sub>	great uncle	uncle (N)	great uncle	uncle (N)
22.	MFB <sub>e</sub> W	great aunt	aunt (N)	great aunt	aunt (N)
23.	MFB <sub>y</sub>	great uncle	uncle (N)	great uncle	uncle (N)
24.	MFB <sub>y</sub> W	great aunt	aunt (N)	great aunt	aunt (N)
25.	MFSi <sub>e</sub>	great aunt	aunt (N)	great aunt	aunt (N)
26.	MFSi <sub>e</sub> H	great uncle	uncle (N)	great uncle	uncle (N)
27.	MFSi <sub>y</sub>	great aunt	aunt (N)	great aunt	aunt (N)
28.	MFSi <sub>y</sub> H	great uncle	uncle (N)	great uncle	uncle (N)
29.	MMB <sub>e</sub>	great uncle	uncle (N)	great uncle	uncle (N)
30.	MMB <sub>e</sub> W	great aunt	aunt (N)	great aunt	aunt (N)
31.	MMB <sub>y</sub>	great uncle	uncle (N)	great uncle	uncle (N)
32.	MMB <sub>y</sub> W	great aunt	aunt (N)	great aunt	aunt (N)
33.	MMSi <sub>e</sub>	great aunt	aunt (N)	great aunt	aunt (N)
34.	MMSi <sub>e</sub> H	great uncle	uncle (N)	great uncle	uncle (N)
35.	MMSi <sub>y</sub>	great aunt	aunt (N)	great aunt	aunt (N)
36.	MMSi <sub>y</sub> H	great uncle	uncle (N)	great uncle	uncle (N)
37.	P				
38.	F	father	dad, daddy	father-in-law	dad, daddy
39.	M	mother	mom, mum	mother-in-law	mom, mum
40.	FB <sub>e</sub>	uncle	uncle (N)	uncle	uncle (N)
41.	FB <sub>e</sub> W	aunt	aunt (N)	aunt	aunt (N)

42.	FB <sub>y</sub>	uncle	uncle (N)	uncle	uncle (N)
43.	FB <sub>y</sub> W	aunt	aunt (N)	aunt	aunt (N)
44.	FSi <sub>e/y</sub>	aunt	aunt (N)	aunt	aunt (N)
45.	FSi <sub>e/y</sub> H	uncle	uncle (N)	uncle	uncle (N)
48.	MB <sub>e</sub>	uncle	uncle (N)	uncle	uncle (N)
49.	MB <sub>e</sub> W	aunt	aunt (N)	aunt	aunt (N)
50.	MB <sub>y</sub>	uncle	uncle (N)	uncle	uncle (N)
51.	MB <sub>y</sub> W	aunt	aunt (N)	aunt	aunt (N)
52.	MSi <sub>e</sub>	aunt	aunt (N)	aunt	aunt (N)
53.	MSi <sub>e</sub> H	uncle	uncle (N)	uncle	uncle (N)
54.	MSi <sub>y</sub>	aunt	aunt (N)	aunt	aunt (N)
55.	MSi <sub>y</sub> H	uncle	uncle (N)	uncle	uncle (N)
56.	SpF	father-in-law	Mr (N/last name), dad(if close)	father	Mr (N/last name), dad(if close)
57.	SpM	mother-in-law	Mrs (N), mom (if close)	mother	Mrs (N), mom (if close)
	H/W	wife	N	husband	N
58.	B <sub>e</sub>	brother	N	brother-in-law	N
59.	B <sub>e</sub> W	sister-in-law	N	sister-in-law	N
60.	B <sub>y</sub>	brother	N	brother-in-law	N
61.	B <sub>y</sub> W	sister-in-law	N	sister-in-law	N
62.	Si <sub>e</sub>	sister	N	sister-in-law	N
63.	Si <sub>e</sub> H	brother	N	brother-in-law	N
64.	Si <sub>y</sub>	sister	N	sister-in-law	N
65.	Si <sub>y</sub> H	brother-in-law	N	brother-in-law	N
70.	FB <sub>e/y</sub> So <sub>e</sub>	cousin	N	cousin	N
71.	FB <sub>e/y</sub> So <sub>e</sub> W	-	-	-	-
72.	FB <sub>e/y</sub> So <sub>y</sub>	cousin	N	cousin	N
73.	FB <sub>e/y</sub> So <sub>y</sub> W	-	-	-	-
74.	FB <sub>e/y</sub> D <sub>e</sub>	cousin	N	cousin	N
75.	FB <sub>e/y</sub> D <sub>e</sub> H	-	-	-	-
76.	FB <sub>e/y</sub> D <sub>y</sub>	cousin	N	cousin	N
77.	FB <sub>e/y</sub> D <sub>y</sub> H	-	-	-	-
78.	FSi <sub>e/y</sub> So <sub>e</sub>	cousin	N	cousin	N

79.	FSi <sub>e/y</sub> So <sub>e</sub> W	-	-	-	-
80.	FSi <sub>e/y</sub> So <sub>y</sub>	cousin	N	cousin	N
81.	FSi <sub>e/y</sub> So <sub>y</sub> W	-	-	-	-
82.	FSi <sub>e/y</sub> D <sub>e</sub>	cousin	N	cousin	N
83.	FSi <sub>e/y</sub> D <sub>e</sub> H	-	-	-	-
84.	FSi <sub>e/y</sub> D <sub>y</sub>	cousin	N	cousin	N
85.	FSi <sub>e/y</sub> D <sub>y</sub> H	-	-	-	-
86.	MB <sub>e/y</sub> So <sub>e</sub>	cousin	N	cousin	N
87.	MB <sub>e/y</sub> So <sub>e</sub> W	-	-	-	-
88.	MB <sub>e/y</sub> So <sub>y</sub>	cousin	N	cousin	N
89.	MB <sub>e/y</sub> So <sub>y</sub> W	-	-	-	-
90.	MB <sub>e/y</sub> D <sub>e</sub>	cousin	N	cousin	N
91.	MB <sub>e/y</sub> D <sub>e</sub> H	-	-	-	-
92.	MB <sub>e/y</sub> D <sub>y</sub>	cousin	N	cousin	N
93.	MB <sub>e/y</sub> D <sub>y</sub> H	-	-	-	-
94.	MSi <sub>e/y</sub> So <sub>e</sub>	cousin	N	cousin	N
95.	MSi <sub>e/y</sub> So <sub>e</sub> W	-	-	-	-
96.	MSi <sub>e/y</sub> So <sub>y</sub>	cousin	N	cousin	N
97.	MSi <sub>e/y</sub> So <sub>y</sub> W	-	-	-	-
98.	MSi <sub>e/y</sub> D <sub>e</sub>	cousin	N	cousin	N
99.	MSi <sub>e/y</sub> D <sub>e</sub> H	-	-	-	-
100.	MSi <sub>e/y</sub> D <sub>y</sub>	cousin	N	cousin	N
101.	MSi <sub>e/y</sub> D <sub>y</sub> H	-	-	-	-
102.	SpB <sub>e</sub>	brother-in-law	N	brother	N
103.	SpB <sub>e</sub> W	-	-	-	-
104.	SpB <sub>y</sub>	brother-in-law	N	brother	N
105.	SpB <sub>y</sub> W	-	-	-	-
106.	SpSi <sub>e</sub>	sister-in-law	N	sister	N
107.	SpSi <sub>e</sub> H	-	-	-	-
108.	SpSi <sub>y</sub>	sister-in-law	N	sister	N
109.	SpSi <sub>y</sub> H	-	-	-	-

110.	c/o	child/offspring	-	child/offspring	
111.	So	son	N	son	N
112.	SoW	daughter-in-law	N	daughter-in-law	N
113.	D	daughter	N	daughter	N
114.	DH	son-in-law	N	son-in-law	N
115.	B <sub>e/y</sub> So	nephew	N	nephew	N
116.	B <sub>e/y</sub> SoW	-	-	-	-
117.	B <sub>e/y</sub> D	niece	N	niece	N
118.	B <sub>e/y</sub> DH	-	-	-	-
119.	Si <sub>e/y</sub> So	nephew	N	nephew	N
120.	Si <sub>e/y</sub> SoW	-	-	-	-
121.	Si <sub>e/y</sub> D	niece	N	niece	N
122.	Si <sub>e/y</sub> DH	-	-	-	-
123.	SoSo	grandson	N	grandson	N
124.	SoWoW	-	-	-	-
125.	SoD	granddaughter	N	granddaughter	N
126.	SoDH	-	-	-	-
127.	DSo	grandson	N	grandson	N
128.	DSoW	-	-	-	-
129.	DD	granddaughter	N	granddaughter	N
130.	DDH	-	-	-	-

### 3.3 Correlation between Tharu and English Kinship Terms

The research has correlated between Tharu and English kinship terms in the following aspects.

#### 3.3.1 Consanguineal Relation

The relations in which people are related by birth or blood are called consanguineal relations. When a person gets birth, she/he automatically gets related to certain relations. These relations by birth are consanguineal relations. They are also known as direct kinship relations which refer to the ego's own relationships, core as well as peripheral.

##### 3.3.1.1 Core Consanguineal Relation

These relations related by birth of the ego include father, mother, brother, sister, son, daughter and their spouses.

**Table 4: Core Consanguineal Relation One Generation above the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	P	-	-	parents	-
2.	F	bap/ bapo	bapo- g↔i/g↔u	father	dad,daddy
3.	M	m↔iyā	m↔iyā- g↔i/g↔u	mother	mom,mum

Table 4 shows that there are altogether three kinship relations under one generation above the ego. Tharu has only two kinship terms (bap/bapo and m↔iyā lacking the term for 'parents') to indicate the relations and English has all three terms. In case of Tharu, the suffixes (-g i, -g u) are added to appellative forms to change them into addressive forms.

**Table 5: Core Consanguineal Relation Co-generation of the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	B <sub>e</sub>	d da	d da- g↔i/ N d da	brother	N
2.	B <sub>e</sub> W	bh↔uji	bh↔uji-h↔u † bh↔uji- g↔i †	sister-in- law	N
3.	B <sub>y</sub>	bhya	N-r↔i	brother	N
4.	B <sub>y</sub> W	bhawo † bh↔uji †	(b↔uh↔uriya)T † bh uji-g↔i †	sister-in- law	N
5.	Si <sub>e</sub>	d↔iya	d↔iya-g↔i, N-d↔iya	sister	N
6.	Si <sub>e</sub> H	p↔uhna	p↔uhna	brother-in- law	N

7.	Si <sub>y</sub>	b↔ih↔in	N-g↔i	sister	N
8.	Si <sub>y</sub> H	j m↔iya	j m↔iya-h↔u † p↔uhna-h↔u †	brother-in-law	N

The above table shows that there are altogether eight kinship relations under co-generation of the ego. The table also shows that both Tharu and English have kinship terms corresponding to all the relations. However, English has only four kinship terms, each kinship term indicating to kinship relations as shown in the table. In case of Tharu, the suffixes (-g i, -r i, -h u) are used with addressive forms. And 'T' that has been used in case of addressive use possesses taboo between relation according to traditional norm and convention.

Note: † indicates male ego and ‡ indicates female ego.

**Table 6: Core Consanguineal Relation One Generation below the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	C/O	dhiyaputa	-	child, offspring	-
2.	So	bet   a	N-r↔i	son	N
3.	SoW	put↔uh	(b↔uh uriya) T † b↔uh uriya ‡	daughter-in-law	N
4.	D	bet   i	N-g↔i	daughter	N
5.	DH	j mya	p↔uhna-h↔u	son-in-law	N

The above table consists of five kinship relations under core consanguineal relation for one generation below the ego. Both languages correspond to all the kinship relations whereas English has six kinship terms and Tharu lacks one, i.e. 'dhiyaputa' for 'child' or 'offspring'. In case of Tharu, the suffixes (-g↔i, -h↔u) are used to appellative forms to make

them addressive forms. And 'T' has been used in case of addressive use. The male ego possesses taboo with his son's wife, i.e., he directly cannot address her.

### 3.3.1.2 Peripheral Consanguineal Relation

These relations related by birth of the ego include the relationships through the members of the core kinship relations.

**Table 7: Peripheral Consanguineal Relation Two Generation above the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	GP	-	-	grandparents	-
2.	FF	b ba	b ba- g↔u/g↔i	grandfather	grandpa, grandpy, granddad
3.	FM	b d   i	b d   i- g↔u/g↔i	grandmother	grandma, grandmom
4.	MF	n na	n na- g↔u/g↔i	grandfather	grandpa, grandpy, granddad
5.	MM	nani	nani- g↔u/g↔i	grandmother	grandma, grandmom, nanny

The preceding table lists altogether five kinship relations under peripheral consanguineal relation for two generation above the ego. It shows

Tharu corresponds only to four kinship relations having separate terms whereas English does to all five relations, repeating two kinship terms, i.e., grandfather and grandmother. In case of Tharu, the suffixes (-g i, -g u) are added to appellative forms to make them addressive forms. Here the suffixes function as honorific markers.

**Table 8: Peripheral Consanguineal Relation One Generation above the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FB <sub>e</sub>	b dka bapo	b dka bapo-g↔i/g↔u	uncle	N
2.	FB <sub>e</sub> W	b dka m↔iyã	b dka m↔iyã-g↔i/g↔u	aunt	N
3.	FB <sub>y</sub>	k ka, piti	N-k ka	uncle	N
4.	FB <sub>y</sub> W	kaki, pitiyain	kaki-g↔i	aunt	N
5.	FSi	didi, pis	didi-g↔i, N didi	aunt	N
6.	FSiH	pisa	pisa	uncle	N
7.	MB	m ma	m ma-h↔u	uncle	uncle (N)
8.	MBW	mami	mami-h↔u	aunt	aunt (N)
9.	MSi	m↔usi	m usi-g↔i	aunt	aunt (N)
10.	MSiH	mosa	mosa-g↔i	uncle	uncle (N)

Ten kinship relations are presented in the above table under peripheral consanguineal relation for one generation above the ego. Both languages have kinship terms for all the relations, Tharu having thirteen kinship terms whereas English having only two (uncle and aunt). In case of Tharu, the suffixes (-g i, -g u, -h u) are attached to appellative forms for addressive use. Tharu makes distinction in kinship terms between elder and younger to their one generation above relation using 'b dka' and 'k nki' respectively. Here N stands for first name.

**Table 9: Peripheral Consanguineal Relation Co-generation of the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FB <sub>e/y</sub> So <sub>e</sub>	d da	d da- g↔i, N d da	cousin	N
2.	FB <sub>e/y</sub> So <sub>e</sub> W	bh↔uji	bh↔uji- h↔u † bh↔uji- g↔i †	-	-
3.	FB <sub>e/y</sub> So <sub>y</sub>	bhya	N-r↔i	cousin	N
4.	FB <sub>e/y</sub> So <sub>y</sub> W	bhawo † bh↔uji †	(b↔uh↔uriya) T † bh↔uji-g↔i †	-	-
5.	FB <sub>e/y</sub> D <sub>e</sub>	d↔iya	d↔iya-g↔i, N-d↔iya	cousin	N
6.	FB <sub>e/y</sub> D <sub>e</sub> H	p↔uhna	p↔uhna	-	-

7.	FB <sub>e/y</sub> D <sub>y</sub>	b↔ih↔in	N-g↔i	cousin	N
8.	FB <sub>e/y</sub> D <sub>y</sub> H	j m↔iya	j m↔iya- h↔u † p↔uhna-h↔u †	-	-
9.	FSi <sub>e/y</sub> So <sub>e</sub>	d da	d da- g↔i, N d da	cousin	N
10.	FSi <sub>e/y</sub> So <sub>e</sub> W	bh↔uji	bh↔uji- h↔u † bh↔uji- g↔i †	-	-
11.	FSi <sub>e/y</sub> So <sub>y</sub>	bhya	N-r↔i	cousin	N
12.	FSi <sub>e/y</sub> So <sub>y</sub> W	bhawo † bh↔uji †	(b↔uh↔uriya) T † bh↔uji-g↔i †	-	-
13.	FSi <sub>e/y</sub> D <sub>e</sub>	d↔iya	d↔iya-g↔i, N-d↔iya	cousin	N
14.	FSi <sub>e/y</sub> D <sub>e</sub> H	p↔uhna	p↔uhna	-	-
15.	FSi <sub>e/y</sub> D <sub>y</sub>	b↔ih↔in	N-g↔i	cousin	N
16.	FSi <sub>e/y</sub> D <sub>y</sub> H	j m↔iya	j m↔iya-h↔u † p↔uhna-h↔u †	-	-
17.	MB <sub>e/y</sub> So <sub>e</sub>	d da	d da- g↔i, N d da	cousin	N
18.	MB <sub>e/y</sub> So <sub>e</sub> W	bh↔uji	bh↔uji- h↔u † bh↔uji- g↔i †	-	-
19.	MB <sub>e/y</sub> So <sub>y</sub>	bhya	N-r↔i	cousin	N
20.	MB <sub>e/y</sub> So <sub>y</sub> W	bhawo † bh↔uji †	(b↔uh↔riya) T † bh↔uji-g↔i †	-	-
21.	MB <sub>e/y</sub> D <sub>e</sub>	d↔iya	d↔iya-g↔i, N-d↔iya	cousin	N
22.	MB <sub>e/y</sub> D <sub>e</sub> H	p↔uhna	p↔uhna	-	-

23.	MB <sub>e/y</sub> D <sub>y</sub>	b↔ih↔in	N-g↔i	cousin	N
24.	MB <sub>e/y</sub> D <sub>y</sub> H	j m↔iya	j m↔iya-h↔u ‡ p↔uhna-h↔u ‡	-	-
25.	MSi <sub>e/y</sub> So <sub>e</sub>	d da	d da- g↔i, N d da	cousin	N
26.	MSi <sub>e/y</sub> So <sub>e</sub> W	bh↔uji	bh↔uji- h↔u ‡ bh↔uji- g↔i ‡	-	-
27.	MSi <sub>e/y</sub> So <sub>y</sub>	bhya	N-r↔i	cousin	N
28.	MSi <sub>e/y</sub> So <sub>y</sub> W	bhawo ‡ bh↔uji ‡	(b↔uh↔uriya) T ‡ bh↔uji-g↔i ‡	-	-
29.	MSi <sub>e/y</sub> D <sub>e</sub>	d↔iya	d↔iya-g↔i, N-d↔iya	cousin	N
30.	MSi <sub>e/y</sub> D <sub>e</sub> H	p↔uhna	p↔uhna	-	-
31.	MSi <sub>e/y</sub> D <sub>y</sub>	b↔ih↔in	N-g↔i	cousin	N
32.	MSi <sub>e/y</sub> D <sub>y</sub> H	j m↔iya	j m↔iya-h↔u ‡ p↔uhna-h↔u ‡	-	-

There are altogether thirty-two kinship relations in the table presented above under peripheral consanguineal relation for co-generation of the ego. Tharu with nine kinship terms corresponds to all the relations whereas English with only one kinship term, i.e., cousin, does to only sixteen kinship relations. In case of Tharu, the suffixes (-h u, -ji, -y u) are added to appellative forms to use as addressive forms. The male ego in Tharu has taboo with his younger brother's wife. He directly cannot address and/or touch her.

**Table 10: Peripheral Consanguineal Relation One Generation below the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	B <sub>e/y</sub> So	bh tija	N-r↔i	nephew	N
2.	B <sub>e/y</sub> SoW	put↔uh	(b↔uh↔uriya) T † b↔uh uriya †	-	N
3.	B <sub>e/y</sub> D	bh tiji	N-g↔i	niece	N
4.	B <sub>e/y</sub> DH	j mya	p↔uhna	-	N
5.	Si <sub>e/y</sub> So	bh↔igna	bh↔igna/N- h↔u N-r↔i	nephew	N
6.	Si <sub>e/y</sub> SoW	put↔uh	(b↔uh↔uriya) T † b↔uh uriya †	-	N
7.	Si <sub>e/y</sub> D	bh↔igni	bh↔igni/N- h↔u N-g↔i	niece	N
8.	Si <sub>e/y</sub> DH	j mya	p↔uhna	-	N

The above table shows altogether eight kinship relations under peripheral consanguineal kinship relation for one generation below the ego. Tharu corresponds to all kinship relations and has six kinship terms. English matches to only four relations and has only two kinship terms. In case of Tharu, the suffixes (-g i, -r i, -h u) are added to appellative forms for using as addressive forms. And the male ego in Tharu exercises taboo with his brother/sister's son's wife. He directly cannot address her and/or touch her.

**Table 11: Peripheral Consanguineal Relation Two Generation below the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	GC	-	-	grandchild	-

2.	SoSo	nait	N	grandson	N
3.	SoSoW	n tin put↔uh	(b↔uh↔uriya) T † b↔uh uriya †	-	N
4.	SoD	natin	N	granddaughter	N
5.	SoDH	n tin j mya	p↔uhna	-	N
6.	DSo	nait	N	grandson	N
7.	DSoW	n tin put↔uh	(b↔uh↔uriya) T † b↔uh uriya †	-	N
8.	DD	natin	N	granddaughter	N
9.	DDH	n tin j mya	p↔uhna	-	N

There are altogether nine terms in the above table under peripheral consanguineal relations for two generation below the ego. Tharu corresponds to eight kinship relations with four kinship terms and English does to five kinship relations with three kinship terms. In case of Tharu, the suffixes (-g↔i, -r↔i, -h↔u) are supplemented to appellative forms to make them addressive forms. And the male ego in Tharu has taboo with son/daughter's son's wife.

### 3.3.2 Affinal Relation

The relations in which people are related by marriage are called affinal relations. When a person gets married, he/she automatically gets related to other relations. These relations by marriage are affinal relations. They are also known as indirect kinship relations which refer to the ego's relationships through his or her spouse.

#### 3.3.2.1 Core Affinal Relation

These relations related by marriage of the ego include spouse, spouse's father, mother, sister, brother and their spouses.

**Table 12: Core Affinal Relation One Generation above the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpP	-	-	-	-
2.	SpF	s sur	t□   hakur † (bud   hwa)T †	father-in-law	dad
3.	SpM	s↔us	m twa † bud   hiya †	mother-in-law	mum

The above table marks three kinship relations in total under core affinal relations for one generation above the ego. Both languages correspond to only two relations and each has only two kinship terms. In case of SpF and SpM kinship relations, no suffixes but totally different terms are used for addressive use in Tharu. The female ego in Tharu has taboo with her husband's father.

**Table 13: Core Affinal Relation Co-generation of the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpB <sub>e</sub>	jet   han † bhesur †	jet   han-ji † (jet   hka)T †	brother-in-law	N
2.	SpB <sub>e</sub> W	m jhiyain † diyad ni †	m jhiyain- y↔u † jethki †	sister-in-law	N

3.	SpB <sub>y</sub>	sarh † diyor †	N-h↔u	brother-in-law	N
4.	SpB <sub>y</sub> W	s rh↔ujni † diyad ni †	m jhiyain- y↔u † L †	sister-in-law	N
5.	SpSi <sub>e</sub>	jet   hs↔us	d↔iya † jet   hs↔us †	sister-in-law	N
6.	SpSi <sub>e</sub> H	sarhu † n ndosiya †	sarhu- y↔u † p↔uhna †	brother-in-law	N
7.	SpSi <sub>y</sub>	sairh † n n↔id †	N-h↔u	sister-in-law	N
8.	SpSi <sub>y</sub> H	sarhu † n ndosiya †	sarhu- y↔u † p↔uhna †	brother-in-law	N

The mentioned table possesses altogether eight kinship relations under core affinal relation for co-generation of the ego. Both languages correspond to all the relations. Tharu has twelve kinship terms whereas English owns only two terms - "brother-in-law" and "sister-in-law". In case of Tharu, the suffixes (-ji, -h↔u, -y↔u) are added to kinship terms for using them as addressive forms. 'L' here stands for loconym which a particular lady belongs to or she is addressed by her child 'A's' mother. 'd iya' is being used nowadays as addressive form by the male ego for his spouse's elder sister as relation to the spouse's own. The female ego has taboo with her husband's elder brother.

### 3.3.2.2 Peripheral Affinal Relation

These relations related by marriage of the ego include the relationships through the members of the core kinship relations.

**Table 14: Peripheral Affinal Relation Two Generation above the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpGP	-	-	-	-
2.	SpFF	b d   s sur	b ba ♀ (bud   hwa)T ♀	grandfather-in-law	grandpa, granddad
3.	SpFM	b↔id   s↔us	b d   i ♀ bud   hiya ♀	grandmother-in-law	grandpy, grandma
4.	SpMF	n niya s sur	n na ♀ (bud   hwa)T ♀	grandfather-in-law	grandpa, granddad
5.	SpMM	n niya s↔us	nani ♀ bud   hiya ♀	grandmother-in-law	grandpy, grandma

Under peripheral affinal relation for two generation above the ego, the above table shows five kinship relations in total. Tharu with four kinship terms corresponds only to four relations and so does English with only two terms – 'grandfather-in-law' and 'grandmother-in-law'. In case of Tharu, nowadays the male ego treats his spouse's above mentioned relations as she does whereas it is regarded as taboo for female ego.

**Table 15: Peripheral Affinal Relation One Generation above the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpFB	s sur	t   hakur ♀ (bud   hwa)T ♀	uncle	N
2.	SpFBW	s↔us	m twa ♀ bud   hiya ♀	aunt	N
3.	SpFSi	s↔us	didi	aunt	N
4.	SpFSiH	s sur	pisa ♀ (bud   hwa)T ♀	uncle	N

5.	SpMB	s sur	m ma ʔ (bud   hwa)T ʔ	uncle	uncle (N)
6.	SpMBW	s↔us	mami	aunt	aunt (N)
7.	SpMSi	s↔us	m↔usi	aunt	aunt (N)
8.	SpMSiH	s sur	mosa ʔ (bud   hwa)T ʔ	uncle	uncle (N)

There are altogether eight kinship relations in the mentioned table under peripheral affinal relation for one generation above the ego. Both languages correspond to all relations. Both have two terms each, 's sur' and 's us' as in Tharu and 'uncle' and 'aunt' as in English. But Tharu has various addressive forms for those two kinship terms. In case of Tharu, nowadays the male ego treats his spouse's above mentioned relation as she does whereas taboo applies for the female ego. The female ego forms taboo with spouse's father/mother's brother and spouse's father/mother's sister's husband.

**Table 16: Peripheral Affinal Relation Co-generation of the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpFB <sub>e/y</sub> So <sub>e</sub>	jet   han ʔ bhesur ʔ	jet   han-ji ʔ (jet   hka) T ʔ	-	-
2.	SpFB <sub>e/y</sub> So <sub>e</sub> W	m jhiyain ʔ diyad ni ʔ	m jhiyain- y↔u ʔ jet   hki ʔ	-	-
3.	SpFB <sub>e/y</sub> So <sub>y</sub>	sarh ʔ diyor ʔ	N-h↔u	-	-

4.	SpFB <sub>e/y</sub> So <sub>y</sub> W	s rh↔ujni † diyad ni †	m jhiyain- y↔u † L †	-	-
5.	SpFB <sub>e/y</sub> D <sub>e</sub>	jet   hs↔us	d↔iya † jet   hs↔us †	-	-
6.	SpFB <sub>e/y</sub> D <sub>e</sub> H	sarhu † n ndosiya †	sarhu- y↔u † p↔uhna †	-	-
7.	SpFB <sub>e/y</sub> D <sub>y</sub>	sairh n n↔id †	N-h↔u	-	-
8.	SpFB <sub>e/y</sub> D <sub>y</sub> H	sarhu † n ndosiya †	sarhu- y↔u † pauhna †	-	-
9.	SpFSi <sub>e/y</sub> So <sub>e</sub>	jet   han † bhesur †	jet   han-ji † (jet   hka) T †	-	-
10.	SpFSi <sub>e/y</sub> So <sub>e</sub> W	m jhiyain † diyad ni †	m jhiyain- y↔u † jet   hki †	-	-
11.	SpFSi <sub>e/y</sub> So <sub>y</sub>	sarh † diyor †	N-h↔u	-	-
12.	SpFSi <sub>e/y</sub> So <sub>y</sub> W	s rh↔ujni † diyad ni †	m jhiyain- y↔u † L †	-	-
13.	SpFSi <sub>e/y</sub> D <sub>e</sub>	jet   hs↔us	d↔iya † jet   hs↔us †	-	-
14.	SpFSi <sub>e/y</sub> D <sub>e</sub> H	sarhu † n ndosiya †	sarhu- y↔u † p↔uhna †	-	-
15.	SpFSi <sub>e/y</sub> D <sub>y</sub>	sairh † n n↔id †	N-h↔u	-	-
16.	SpFSi <sub>e/y</sub> D <sub>y</sub> H	sarhu † n ndosiya †	sarhu- y↔u † p↔uhna †	-	-
17.	SpMB <sub>e/y</sub> So <sub>e</sub>	jethan † bhesur †	jet   han-ji † (jet   hka) T †	-	-
18.	SpMB <sub>e/y</sub> So <sub>e</sub> W	m jhiyain †	m jhiyain-	-	-

		diyad ni †	y↔u † jet   hki †		
19.	SpMB <sub>e/y</sub> So <sub>y</sub>	sarh † diyor †	N-h↔u	-	-
20.	SpMB <sub>e/y</sub> So <sub>y</sub> W	s rhaujni † diyadni †	m jhiyain- y↔u † L †	-	-
21.	SpMB <sub>e/y</sub> D <sub>e</sub>	jet   hs↔us	d↔iya † jet   hs↔us †	-	-
22.	SpMB <sub>e/y</sub> D <sub>e</sub> H	sarhu † n ndosiya †	sarhu- y↔u † pauhna †	-	-
23.	SpMB <sub>e/y</sub> D <sub>y</sub>	sairh † n n↔id †	N-h↔u	-	-
24.	SpMB <sub>e/y</sub> D <sub>y</sub> H	sarhu † n ndosiya †	sarhu- y↔u † p↔uhna †	-	-
25.	SpMSi <sub>e/y</sub> So <sub>e</sub>	jet   han † bhesur †	jet   han-ji † (jet   hka) T †	-	-
26.	SpMSi <sub>e/y</sub> So <sub>e</sub> W	m jhiyain † diyad ni †	m jhiyain- y↔u † jet   hki †	-	-
27.	SpMSi <sub>e/y</sub> So <sub>y</sub>	sarh † diyor †	N-h↔u	-	-
28.	SpMSi <sub>e/y</sub> So <sub>y</sub> W	s rh↔ujni † diyad ni †	m jhiyain- y↔u † L †	-	-
29.	SpMSi <sub>e/y</sub> D <sub>e</sub>	jet   hs↔us	d↔iya † jet   hs↔us †	-	-
30.	SpMSi <sub>e/y</sub> D <sub>e</sub> H	sarhu † n ndosiya †	sarhu- y↔u † p↔uhna †	-	-
31.	SpMSi <sub>e/y</sub> D <sub>y</sub>	sairh † n n↔id †	N-h↔u	-	-
32.	SpMSi <sub>e/y</sub> D <sub>y</sub> H	sarhu †	sarhu-	-	-

		n ndosiya ♀	y↔u ♀ p↔uhna ♀		
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The above table shows altogether thirty two kinship relations under peripheral affinal relation for co-generation of the ego. Tharu corresponds to all relations using twelve kinship terms. Unlike English does not correspond to any. In case of Tharu, the suffixes (-ji, -h u, -y u) are supplemented to appellative use to make them addressive forms. The female ego has taboo with spouse's elder brother and cousin (male elder than her spouse).

**Table 17: Peripheral Affinal Relation One Generation below the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpB <sub>e/y</sub> So	bh tija	N	-	-
2.	SpB <sub>e/y</sub> SoW	put↔uh	(b↔uh↔uriya) T ♀ b↔uh uriya ♀	-	-
3.	SpB <sub>e/y</sub> D	bh tiji	N	-	-
4.	SpB <sub>e/y</sub> DH	j mya	p↔uhna	-	-
5.	SpSi <sub>e/y</sub> So	bh igna	N-h u	-	-
6.	SpSi <sub>e/y</sub> SoW	put↔uh	(b↔uh↔uriya) T ♀ b↔uh uriya ♀	-	-
7.	SpSi <sub>e/y</sub> D	bh igni	N-h u	-	-

8.	SpSi <sub>e/y</sub> DH	j mya	p↔uhna	-	-
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There are eight terms altogether under peripheral affinal relation for one generation below the ego. Tharu has four terms of relation and English corresponds to no terms. The male ego forms taboo with spouse's brother/sister's son's wife.

**Table 18: Peripheral Affinal Relation Two Generation below the Ego**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpSoSo	nait	N	grandson	N
2.	SpSoSoW	n tin put↔uh	(b↔uh↔uriya) T † b↔uh↔uriya †	-	N
3.	SpSoD	natin	N	granddaughter	N
4.	SpSoDH	n tin j mya	p↔uhna	-	N
5.	SpDSo	nait	N	grandson	N
6.	SpDSoW	n tin putauh	(b↔uh↔uriya) T † b↔uh riya †	-	N
7.	SpDD	natin	N	granddaughter	N

8.	SpDDH	n tin j mya	p↔uhna	-	N
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There are altogether eight kinship relations under peripheral affinal relation for two generation below the ego. Tharu corresponds to all eight relations whereas English does to only four relations. Tharu has four kinship terms and English has only two. The male ego has taboo with spouse's son/daughter's son's wife.

### 3.4 Comparison between Tharu and English Kinship Terms

The following comparison between Tharu and English kinship terms is based on the absence/presence of the appellative and addressive forms in the languages.

**Table 19: Two Generation above the Ego (Comparison)**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	GP	-	-	+	-
2.	FF	+	+	+	+
3.	FM	+	+	+	+
4.	MF	+	+	+	+
5.	MM	+	+	+	+
6.	SpGP	-	-	-	-
7.	SpFF	+	+	+	+
8.	SpFM	+	+	+	+
9.	SpMF	+	+	+	+

10.	SpMM	+	+	+	+
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**Table 20: One Generation above the Ego (Comparison)**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	P	-	-	+	-
2.	F	+	+	+	+
3.	M	+	+	+	+
4.	FB	-	-	+	+
5.	FBW	-	-	+	+
6.	FB <sub>e</sub>	+	+	-	-
7.	FB <sub>e</sub> W	+	+	-	-
8.	FB <sub>y</sub>	+	+	-	-
9.	FB <sub>y</sub> W	+	+	-	-
10.	FSi	-	-	+	+
11.	FSiH	-	-	+	+
12.	FSi <sub>e/y</sub>	+	+	-	-
13.	FSi <sub>e/y</sub> H	+	+	-	-
14.	FSi <sub>y</sub>	+	+	-	-
15.	FSi <sub>y</sub> H	+	+		
16.	MB	-	-	+	+
17.	MBW	-	-	+	+
18.	MB <sub>e</sub>	+	+	-	-
19.	MB <sub>e</sub> W	+	+	-	-
20.	MB <sub>y</sub>	+	+	-	-
21.	MB <sub>y</sub> W	+	+	-	-
22.	MSi	-	-	+	+
23.	MSiH	-	-	+	+
24.	MSi <sub>e</sub>	+	+	-	-
25.	MSi <sub>e</sub> H	+	+	-	-
26.	MSi <sub>y</sub>	+	+	-	-
27.	MSi <sub>e</sub> H	+	+	-	-
28.	SpFB	-	-	+	+
29.	SpFBW	-	-	+	+
30.	SpFB <sub>e</sub>	+	+	-	-

(+) T

31.	SpFB <sub>e</sub> W	+	+	-	-
32.	SpFB <sub>y</sub>	+	+	-	-
			(+) T		
33.	SpFB <sub>y</sub> W	+	+	-	-
34.	SpFSi	+	+	+	+
35.	SpFSiH	+	+	+	+
			(+) T		
40.	SpMB	+	+	+	+
			(+) T		
41.	SpMBW	+	+	+	+
46.	SpMSi	+	+	+	+
47.	SpMSiH	+	+	+	+
			(+) T		

**Table 21: Co-generation of the Ego (Comparison)**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	B	-	-	+	+
2.	BW	-	-	+	+
3.	B <sub>e</sub>	+	+	-	-
4.	B <sub>e</sub> W	+	+	-	-
5.	B <sub>y</sub>	+	+	-	-
6.	B <sub>y</sub> W	+	(+) T +	-	-
7.	Si	+	+	+	+
8.	SiH	+	+	+	+
13.	FB <sub>e/y</sub> So	+	+	+	+
14.	FB <sub>e/y</sub> SoW	+	+	-	+
19.	FB <sub>e/y</sub> D	+	+	+	+
20.	FB <sub>e/y</sub> DH	+	+	-	+
25.	FSi <sub>e/y</sub> So	-	-	+	+
26.	FSi <sub>e/y</sub> SoW	-	-	-	+
27.	FSi <sub>e/y</sub> So <sub>e</sub>	+	+	-	-
			(+) T		
28.	FSi <sub>e/y</sub> So <sub>e</sub> W	+	+	-	-
29.	FSi <sub>e/y</sub> So <sub>y</sub>	+	+	-	-

30.	$FSi_{e/y}So_yW$	+	+ +	-	-
31.	$FSi_{e/y}D$	-	-	+	+
32.	$FSi_{e/y}DH$	-	-	-	+
33.	$FSi_{e/y}D_e$	+	+ +	-	-
34.	$FSi_{e/y}D_eH$	+	+	-	-
35.	$FSi_{e/y}D_y$	+	+	-	-
36.	$FSi_{e/y}D_yH$	+	+	-	-
37.	$MB_{e/y}So$	-	-	+	+
38.	$MB_{e/y}SoW$	-	-	-	+
39.	$MB_{e/y}So_e$	+	+ (+) T	-	-
40.	$MB_{e/y}So_eW$	+	+	-	-
41.	$MB_{e/y}So_y$	+	+	-	-
42.	$MB_{e/y}So_yW$	+	+ +	-	-
43.	$MB_{e/y}D$	-	-	+	+
44.	$MB_{e/y}DH$	-	-	-	+
45.	$MB_{e/y}D_e$	+	+ +	-	-
46.	$MB_{e/y}D_eH$	+	+	-	-
47.	$MB_{e/y}D_y$	+	+	-	-
48.	$MB_{e/y}D_yH$	+	+	-	-
49.	$MSi_{e/y}So$	-	-	+	+
50.	$MSi_{e/y}SoW$	-	-	-	+
51.	$MSi_{e/y}So_e$	+	+ (+) T	-	-
52.	$MSi_{e/y}So_eW$	+	+	-	-
53.	$MSi_{e/y}So_y$	+	+	-	-
54.	$MSi_{e/y}So_yW$	+	+ +	-	-
55.	$MSi_{e/y}D$	-	-	+	+
56.	$MSi_{e/y}DH$	-	-	-	+
57.	$MSi_{e/y}D_e$	+	+ +	-	-
58.	$MSi_{e/y}D_eH$	+	+	-	-

59.	MSi <sub>e/y</sub> D <sub>y</sub>	+	+	-	-
60.	MSi <sub>e/y</sub> D <sub>y</sub> H	+	+	-	-
61.	SpB	-	-	+	+
62.	SpBW	-	-	+	+
63.	SpB <sub>e</sub>	+	+	-	-
			(+) T		
64.	SpB <sub>e</sub> W	+	+	-	-
65.	SpB <sub>y</sub>	+	+	-	-
66.	SpB <sub>y</sub> W	+	+	-	-
			+		
67.	SpSi	-	-	+	+
68.	SpSiH	-	-	+	+
69.	SpSi <sub>e</sub>	+	+	-	-
			+		
70.	SpSi <sub>e</sub> H	+	+	-	-
71.	SpSi <sub>y</sub>	+	+	-	-
72.	SpSi <sub>y</sub> H	+	+	-	-
73.	SpFB <sub>e/y</sub> So	-	-	-	-
74.	SpFB <sub>e/y</sub> SoW	-	-	-	-
75.	SpFB <sub>e/y</sub> So <sub>e</sub>	+	+	-	-
			(+) T		
76.	SpFB <sub>e/y</sub> So <sub>e</sub> W	+	+	-	-
77.	SpFB <sub>e/y</sub> So <sub>y</sub>	+	+	-	-
78.	SpFB <sub>e/y</sub> So <sub>y</sub> W	+	+	-	-
		+	+		
79.	SpFB <sub>e/y</sub> D	-	-	-	-
80.	SpFB <sub>e/y</sub> DH	-	-	-	-
81.	SpFB <sub>e/y</sub> D <sub>e</sub>	+	+	-	-
			+		
82.	SpFB <sub>e/y</sub> D <sub>e</sub> H	+	+	-	-
83.	SpFB <sub>e/y</sub> D <sub>y</sub>	+	+	-	-
84.	SpFB <sub>e/y</sub> D <sub>y</sub> H	+	+	-	-
85.	SpFSi <sub>e/y</sub> So	-	-	-	-
86.	SpFSi <sub>e/y</sub> SoW	-	-	-	-
87.	SpFSi <sub>e/y</sub> So <sub>e</sub>	+	+	-	-
88.	SpFSi <sub>e/y</sub> So <sub>e</sub> W	+	+	-	-
			+		
89.	SpFSi <sub>e/y</sub> So <sub>y</sub>	+	+	-	-

90.	SpFSi <sub>e/y</sub> So <sub>y</sub> W	+	+	-	-
91.	SpFSi <sub>e/y</sub> D	-	-	-	-
92.	SpFSi <sub>e/y</sub> DH	-	-	-	-
93.	SpFSi <sub>e/y</sub> D <sub>e</sub>	+	+	-	-
			+		
94.	SpFSi <sub>e/y</sub> D <sub>e</sub> H	+	+	-	-
95.	SpFSi <sub>e/y</sub> D <sub>y</sub>	+	+	-	-
96.	SpFSi <sub>e/y</sub> D <sub>y</sub> H	+	+	-	-
97.	SpMB <sub>e/y</sub> So	-	-	-	-
98.	SpMB <sub>e/y</sub> SoW	-	-	-	-
99.	SpMB <sub>e/y</sub> So <sub>e</sub>	+	+	-	-
			(+) T		
100.	SpMB <sub>e/y</sub> So <sub>e</sub> W	+	+	-	-
101.	SpMB <sub>e/y</sub> So <sub>y</sub>	+	+	-	-
102.	SpMB <sub>e/y</sub> So <sub>y</sub> W	+	+	-	-
			+		
103.	SpMB <sub>e/y</sub> D	-	-	-	-
104.	SpMB <sub>e/y</sub> DH	-	-	-	-
105.	SpMB <sub>e/y</sub> D <sub>e</sub>	+	+	-	-
			+		
106.	SpMB <sub>e/y</sub> D <sub>e</sub> H	+	+	-	-
107.	SpMB <sub>e/y</sub> D <sub>y</sub>	+	+	-	-
108.	SpMB <sub>e/y</sub> D <sub>y</sub> H	+	+	-	-
109.	SpMSi <sub>e/y</sub> So	-	-	-	-
110.	SpMSi <sub>e/y</sub> SoW	-	-	-	-
111.	SpMSi <sub>e/y</sub> So <sub>e</sub>	+	+	-	-
			(+) T		
112.	SpMSi <sub>e/y</sub> So <sub>e</sub> W	+	+	-	-
113.	SpMSi <sub>e/y</sub> So <sub>y</sub>	+	+	-	-
114.	SpMSi <sub>e/y</sub> So <sub>y</sub> W	+	+	-	-
			+		
115.	SpMSi <sub>e/y</sub> D	-	-	-	-
116.	SpMSi <sub>e/y</sub> DH	-	-	-	-
117.	SpMSi <sub>e/y</sub> D <sub>e</sub>	+	+	-	-
			+		
118.	SpMSi <sub>e/y</sub> D <sub>e</sub> H	+	+	-	-
119.	SpMSi <sub>e/y</sub> D <sub>y</sub>	+	+	-	-
120.	SpMSi <sub>e/y</sub> D <sub>y</sub> H	+	+	-	-

**Table 22: One Generation below the Ego (Comparison)**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	C/O	+	-	+	-
2.	So	+	+	+	+
3.	SoW	+	(+) T +	+	+
4.	D	+	+	+	+
5.	DH	+	+	+	+
6.	B <sub>e/y</sub> So	+	+	+	+
7.	B <sub>e/y</sub> SoW	+	(+) T +	-	+
8.	B <sub>e/y</sub> D	+	+	+	+
9.	B <sub>e/y</sub> DH	+	+	-	+
10.	Si <sub>e/y</sub> So	+	+	+	+
11.	Si <sub>e/y</sub> SoW	+	(+) T +	-	+
12.	Si <sub>e/y</sub> D	+	+	+	+
13.	Si <sub>e/y</sub> DH	+	+	-	+
14.	SpB <sub>e/y</sub> So	+	+	-	-
15.	SpB <sub>e/y</sub> SoW	+	(+) T +	-	-
16.	SpB <sub>e/y</sub> D	+	+	-	-
17.	SpB <sub>e/y</sub> DH	+	+	-	-
18.	SpSi <sub>e/y</sub> So	+	+	-	-
19.	SpSi <sub>e/y</sub> SoW	+	+	-	-
20.	SpSi <sub>e/y</sub> D	+	+	-	-
21.	SpSi <sub>e/y</sub> DH	+	+	-	-

**Table 23: Two Generation below the Ego (Comparison)**

S.N.	Kinship relation	Tharu		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SoSo	+	+	+	+
2.	SoSoW	+	(+) T +	-	+

3.	SoD	+	+	+	+
4.	SoDH	+	+	-	+
5.	DSo	+	+	+	+
6.	DSoW	+	(+) T +	-	+
7.	DD	+	+	+	+
8.	DDH	+	+	-	+
9.	SpSoSo	+	+	+	+
10.	SpSoSoW	+	(+) T +	-	+
11.	SpSoD	+	+	+	+
12.	SpSoDH	+	+	-	+
13.	SpDSo	+	+	+	+
14.	SpDSoW	+	(+) T +	-	+
15.	SpDD	+	+	+	+
16.	SpDDH	+	+	-	+

In the above tables, '+' refers to the presence of related form whereas '-' refers to the absence of such form.

### 3.5 Main Areas of Difference

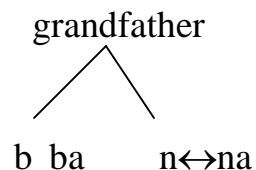
The main areas of differences between Tharu and English are as identified as follows. (See Table 1, 2 & 3, page No. 26, 32 & 39 as well.)

#### 3.5.1 Mono-English vs Multi-Tharu

There are some kinship terms in English which have multiple equivalents in Tharu.

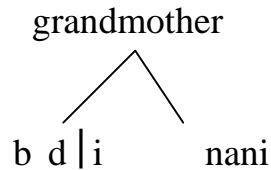
##### a. Two Generation above the Ego

**Diagram 1 :**



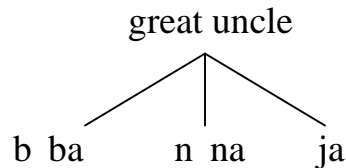
In consanguineal relation under mono-English versus multi-Tharu for two generation above the ego, the above diagram shows that 'grandfather' in English refers to two different kinship terms 'b ba' (paternal) and 'n na' (maternal) in Tharu.

**Diagram 2 :**



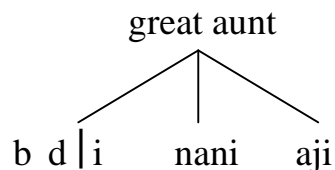
In consanguineal relation under mono-English versus multi-Tharu for two generation above the ego, the above diagram shows that 'grandmother' in English refers to two different kinship terms 'b d | i' (paternal) and 'nani' (maternal) in Tharu.

**Diagram 3 :**



In consanguineal relation under mono-English versus multi-Tharu for two generation above the ego, the above diagram shows that 'great uncle' in English refers to three different kinship terms 'b ba', 'n na' and 'ja' (paternal and/or maternal) in Tharu.

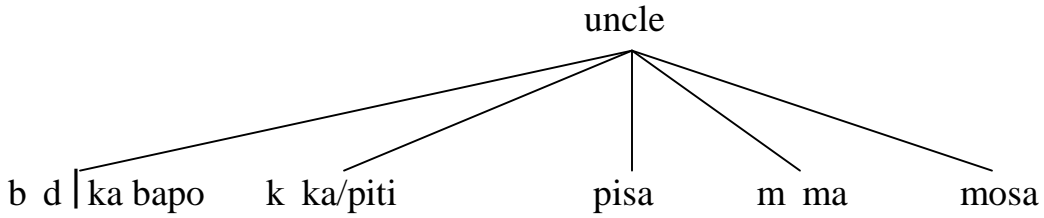
**Diagram 4 :**



In consanguineal relation under mono-English versus multi-Tharu for two generation above the ego, the above diagram shows that 'great aunt' in English refers to three different kinship terms 'b di', 'nani' and 'aji' (paternal and/or maternal) in Tharu.

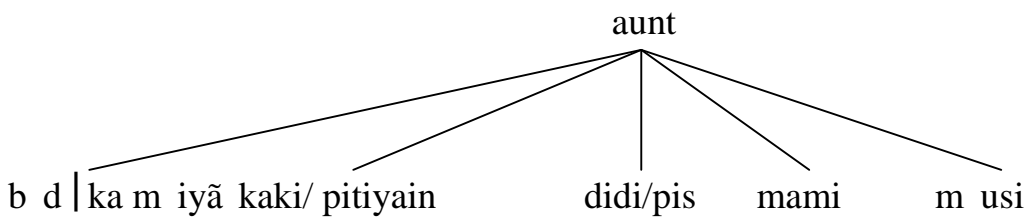
**b. One Generation above the Ego**

**Diagram 5 :**



In consanguineal relation under mono-English versus multi-Tharu for one generation above the ego, the above diagram shows that 'uncle' in English covers five Tharu kinship relations with six kinship terms. In case of Tharu all relations are consanguineal.

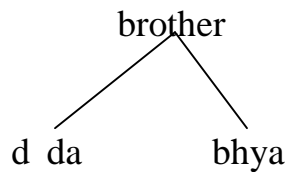
**Diagram 6 :**



In consanguineal relation under mono-English versus multi-Tharu for one generation above the ego, the above diagram shows that 'aunt' in English covers five Tharu kinship relations with seven kinship terms. In case of Tharu all relations are consanguineal.

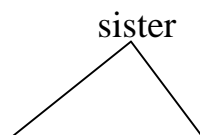
**c. Co-generation of the Ego**

**Diagram 7 :**



In consanguineal relation under mono-English versus multi-Tharu for co-generation of the ego, the term 'brother' covers two terms 'd da' and 'bhya' in Tharu for referring siblings. All the relations are consanguineal.

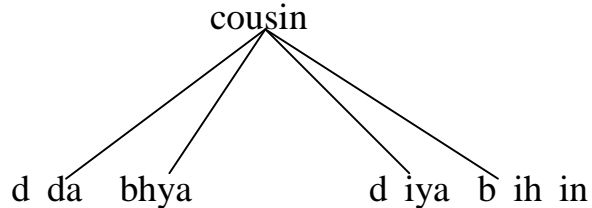
**Diagram 8 :**



d iya      b ih in

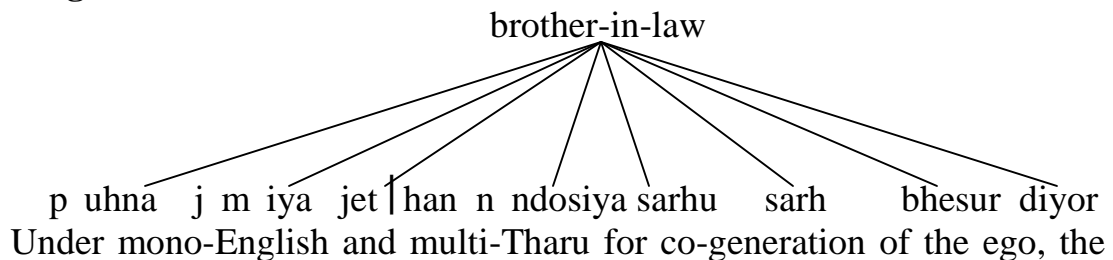
In consanguineal relation under mono-English versus multi-Tharu for co-generation of the ego, the term 'sister' covers two terms 'd iya' and 'b ih in' in Tharu for referring siblings. All the relations are consanguineal.

**Diagram 9 :**



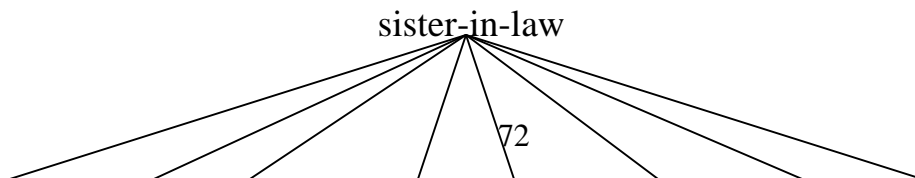
In consanguineal relation under mono-English versus multi-Tharu for co-generation of the ego, the term 'cousin' covers four terms 'd da', 'bhya', 'd iya' and 'b ih in' in Tharu for referring pitiyota, pisiyota, m miyota and m siyota parallel relations. All the relations are consanguineal.

**Diagram 10 :**



Under mono-English and multi-Tharu for co-generation of the ego, the term 'brother-in-law' covers eight kinship relations and terms. Here 'jethan', 'sarhu' and 'sarh' are affinal relations and 'p uhna' and 'j m iya' are consanguineal relations for the male ego whereas 'n ndosiya', 'bhesur' and 'diyor' are affinal relations and 'p uhna' and 'j m iya' can be both consanguineal and affinal relations for the female ego.

**Diagram 11 :**

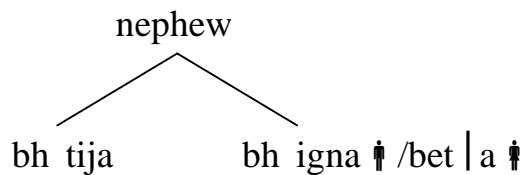


bh uji bhawo sairh jet |hs us n n id m jhiyain s rhoj ni diyadni

Under mono-English and multi-Tharu for co-generation of the ego, the term 'sister-in-law' covers eight kinship relations and terms. Here 'sairh', 'jet |hs us', 'm jhiyain' and 's rhoj ni' are affinal relations and 'bh uji' and 'bhawo' are consanguineal relations for the male ego whereas 'jet |hs us', 'n n id' and 'diyadni' are affinal relations and 'bh uji' is consanguineal for the female ego.

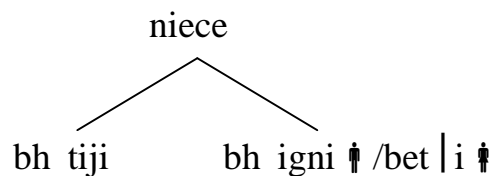
**d. One Generation below the Ego**

**Diagram 12 :**



Under mono-English versus multi-Tharu for one generation below the ego, 'nephew' covers three kinship terms and two relations of Tharu. In Tharu for the male ego, 'nephew' stands for 'bh↔tija' and 'bh↔gna', like for the female ego the same term refers to 'bh↔tija' and 'bet | a'.

**Diagram 13 :**



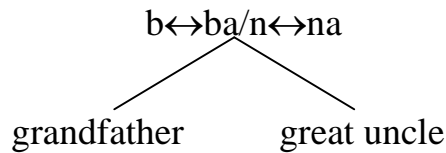
Under mono-English versus multi-Tharu for one generation below the ego, 'niece' covers three kinship terms and two relations of Tharu. In Tharu for the male ego, 'niece' stands for 'bh↔tiji' and 'bh↔igni', like for the female ego the same term refers to 'bh↔tiji' and 'bet | i'.

**3.5.2 Mono Tharu vs. Multi English**

There are some kinship terms in Tharu which have multiple equivalents in English.

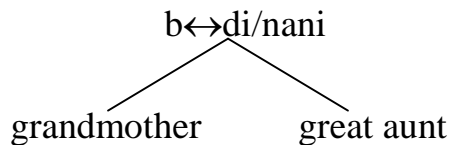
**a. Two Generation above the Ego**

**Diagram 14 :**



Under mono-Tharu versus multi-English for two generation above the ego, 'b↔ba/n↔na' in Tharu refers to two English kinship relations 'grandfather ' and 'great uncle'. In Tharu 'b↔ba' is different from 'n↔na' as 'b↔ba' is paternal relation whereas 'n↔na' refers to maternal one.

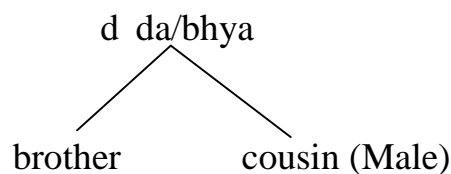
**Diagram 15 :**



Under mono-Tharu versus multi-English for two generation above the ego, 'b↔d | i/nani' in Tharu refers to two English kinship relations 'grandmother ' and 'great aunt'. In Tharu 'b↔d | i' is different from 'nani' as 'b↔d | i' is paternal relation whereas 'nani' refers to maternal one.

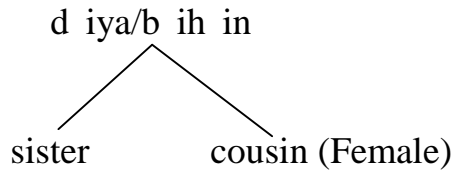
**b. Co-generation of the Ego**

**Diagram 16 :**



Under mono-Tharu versus multi-English for co-generation of the ego , 'd↔da/bhya' in Tharu refers to two English kinship relations 'brother' and 'cousin(male)'. In Tharu 'd↔da' must be elder and 'bhya' younger in comparison to kinship relations referred in English.

**Diagram 17 :**



Under mono-Tharu versus multi-English for co-generation of the ego , 'd↔iya/b↔ih↔in' in Tharu refers to two English kinship relations 'sister' and 'cousin(female)'. In Tharu 'd↔iya' must be elder and 'b↔ih↔in' younger in comparison to kinship relations referred in English.

## CHAPTER FOUR

### FINDINGS AND RECOMMENDATIONS

After analyzing and interpreting the data the findings are summarized and on the basis of the findings, some pedagogical implications and recommendations are stated.

#### 4.1 Findings

1. 90 kinship terms are found in Tharu whereas only 34 kinship terms are found in English. This shows that Tharu 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.

2. 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.
3. The suffixes (-g↔i, -g↔u, -h↔u, -ji, -r↔i and -y↔u) in Tharu were found to be used in addressive forms.
4. However, ‘jet |hka’, ‘jet |hki’, ‘t |hakur’ and ‘m↔twa’ are such addressive forms in Tharu which are totally different from their respective appellative forms.
5. There is no distinction between male and female ego except the two terms 'husband' and 'wife' in English on the contrary most of the relations of Tharu have distinct kinship terms of male and female ego. They are, for instance, shown in the following table.

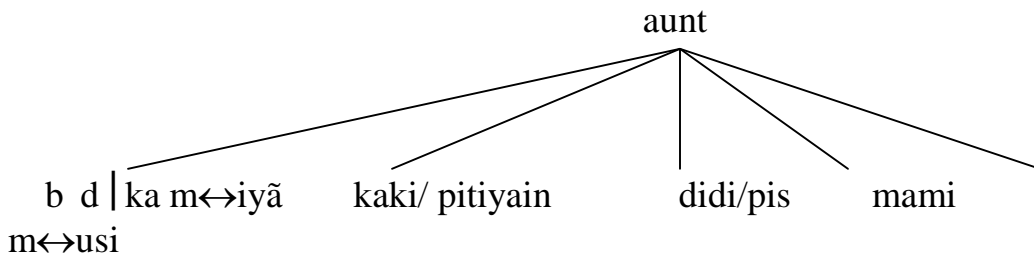
Kinship relation	Kinship relation of Male ego		Kinship relation of Female ego	
	Tharu	English	Tharu	English
BSo	bh tija	nephew	bh tija	nephew
BD	bh tiji	niece	bh tiji	niece
SiSo	bh igna	nephew	bet   a	nephew
SiD	bh igni	niece	bet   i	niece

6. The English language does not make distinctions between elder and younger kinship relations. But the Tharu language makes this distinction, which can be shown in the following table:

Kinship relation	Tharu	English
B <sub>e</sub>	d da	brother

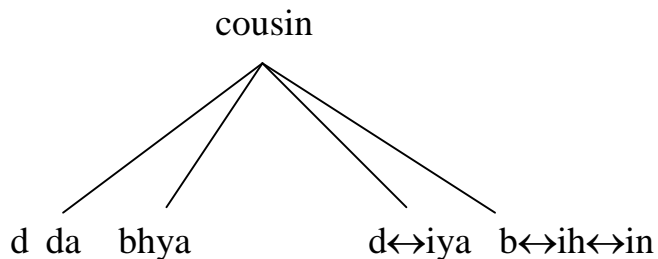
B <sub>y</sub>	bhya	brother
Si <sub>e</sub>	d↔iya	sister
Si <sub>y</sub>	b↔ih↔in	sister

7. There is no one-to-one correspondence between English and Tharu kinship terms. The case reflects the fact that the terms used in one language can correspond to more than one term used in another language. For example, the single English kinship term reflects the multi Tharu relations as shown in the diagram below:



8. Some terms are used to refer to various kinship relations of English. They are used for both male and female but rare in Tharu language e.g. parents, sibling, cousin, and offspring/children.

9. In English, the term cousin denotes both male and female. The English term 'cousin' is neutral. But the corresponding term in Tharu is not neutral, and in addition to this, there are different terms that are used to symbolize the same relations. The relations referred by English term 'cousin' in Tharu are:



10. There is a lexical gap in English kinship relations as most of the relations do not have their appellative forms and they are addressed by their names. This case is frequent when new relations are maintained by marriage ties. There is no term used to show a relation for cousin's wife, cousin's husband, nephew's wife, niece's husband, granddaughter's husband and grandson's wife.
11. Before getting any child the wife in Tharu uses the term, '↔I' to address her husband and in response to it the husband uses '↔I-r↔I' or loconym from where the wife is. Though the term '-r↔I' is a male marker in other cases, it is used to address one's wife but not for other females other than his own wife. If somebody uses the term for any female other than his own wife, it will be offensive. But after begetting a child the couple address each other by using their child's name i.e., A's *bap/bapo* for husband and A's *m↔iya* for mother where A is the name of their child.
12. Nowadays, *Tharu* people have started using their affinal relations as consanguineal ones, as a result, the use of taboo is getting less strict.
13. The use of loconym in Tharu is very common. The speakers use the suffixes '-wala' and '-wali' to address male and female respectively, in case of the use of loconym.

#### **4.2. Recommendations and Pedagogical Implications**

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

1. This study will be helpful to both English speaker as well as Tharu speaker who are learning corresponding languages. Normally the learner makes mistakes in the areas where two languages basically differ.

- Therefore, more attention should be paid while teaching different kinship terms.
2. The teacher should make clear distinction between Tharu kinship terms and English kinship terms and their addressive forms. There is no distinction in terms of male and female ego in English but Tharu has distinction. Therefore, certain terms like d da/bhya (brother), d iya/b ih in (sister), p uhna / j m iya / jet |han / n ndosiya / sarhu / sarh / bhesur / diyor (brother-in-law), bh uji / bhawo / sairh / jet |hs us / n n id / m jhiyain / s rhoj ni / diyadni (sister-in-law), etc. should be taught more attentively to the learners who are the native speakers of English.
  3. While teaching English to the Tharu speakers, special attention should be paid on certain neutral terms like cousin, parents, siblings, etc. This is because Tharu does not have neutral terms as such but English has.
  4. There is no one-to-one correspondence between English and Tharu kinship terms. It is the main cause, which creates vast difficulty for English students learning Tharu and vice versa. Mainly teaching should be focused on where two languages differ. Otherwise, they may create confusion to the learners.
  5. Name is important in English kinship relations while addressing whereas kinship terms are important in Tharu. So special attention should be paid on using name while teaching addressive use of English and on kinship terms while teaching addressive use of Tharu.
  6. As semantic overlapping is another important factor, syllabus designer and text book writer should pay more attention on it while designing curriculum, syllabus and text book for the learners who are learning Tharu or English as a second language.

7. English has no distinction between elder and younger but Tharu language has, so, their corresponding kinship terms of Tharu language must be made clear to the English native speaker learning Tharu language.
8. All the relations with appellative use and addressive use of the both language should be taught with great attention.
9. The learners of Tharu should be careful in using the suffixes (-g↔i, -g↔u, -h↔u, -ji, -r↔i and -y↔u) while addressing others.

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**Appendix I: The Questionnaire for the Collection of Tharu  
Kinship Terms**

**अन्तरवार्ता प्रश्नावली**

ई अन्तरवार्ता प्रश्नावली एकटा अनुसन्धानके काम वराइले बन्याल गेल छै , जेकर शीर्षक “थारु या अंग्रेजी भाषा मे लरजर जनाइवाला शब्द सबके एकटा तुलनात्मक अध्ययन” चियै । ई अनुसन्धान अंग्रेजी शिक्षा केन्द्रीय विभाग, शिक्षाशास्त्र संकाय, त्रि. वि., कीर्तिपुर, काठमाण्डौ के प्राध्यापक श्री उमा नाथ शर्मा के निर्देशनमे करल ज्यारहल छै । अशा करलजाइछै कि यहाँ सबके दयालु सहयोगके ई महत्वपूर्ण अनुसन्धान काज वराइले बहौत बरका योगदान रहतै ।

अनुसन्धानकर्ता

सत्य नारायण चौधरी

त्रि. वि., कीर्तिपुर, काठमाण्डौ

नाम:

ठरठेकान:

पेशा:

शैक्षिक योग्यता:

उमर:

लिङ्ग:

राष्ट्रियता:

देश:

१. तरमे द्याल लखा आपनसे दुई पुस्ता उपरके लेल भरु ::

“जैर,” से दुई पुस्ता उपर	लरजरके रुपसब (“जैर,”के आपन)	बोलाइवाला रुपसब	लरजरके रुपसब (“जैर,”के घरवाला / घरवाली)	बोलाइवाला रुपसब
1. बापके बाप 2. बापके मैया 3. मैयाँके बाप 4. मैयाँके मैया 5. बापके बापके ददा 6. ओकर बौह / घरवाली 7. बापके बापके भ्या 8. ओकर बौह / घरवाली 9. बापके बापके दैया 10. ओकर स्याँ/घरवाला 11. बापके बापके बैहैन 12. ओकर स्याँ/घरवाला 13. बापके मैयाँके ददा 14. ओकर बौह/घरवाली 15. बापके मैयाके भ्या 16. ओकर बौह/घरवाली 17. बापके मैयाके दैया 18. ओकर स्याँ/घरवाला 19. बापके मैयाके बैहैन 20. ओकर स्याँ/घरवाला 21. मैयाँके बापके ददा 22. ओकर बौह/घरवाली 23. मैयाँके बापके भ्या 24. ओकर बौह/घरवाली 25. मैयाँके बापके दैया 26. ओकर स्याँ/घरवाला 27. मैयाँके बापके बैहैन 28. ओकर स्याँ/घरवाला 29. मैयाँके मैयाँके ददा				

30. ओकर बौह/घरवाली				
31. मैयाँके मैयाँके भ्या				
32. ओकर बौह/घरवाली				
33. मैयाँके मैयाँके दैया				
34. ओकर स्याँ/घरवाला				
35. मैयाँके मैयाँके बैहैन				
36. ओकर स्याँ/घरवाला				

२. तरमे द्याल लखा आपन से एक पुस्ता उपरके लेल भरु ::

“जैर,” से एक पुस्ता उपर	लरजरके रुपसब (“जैर”के आपन)	बोलाइवाला रुपसब	लरजरके रुपसब (“जैर”के घरवाला / घरवाली)	बोलाइवाला रुपसब
1. तोरा जनम दैवाला मरद				
2. तोरा जनम दैवाला जलानी				
3. बापके ददा				
4. ओकर बौह/घरवाली				
5. बापके भ्या				
6. ओकर बौह/घरवाली				
7. बापके दैया				
8. ओकर स्याँ/घरवाला				
9. बापके बैहैन				
10. ओकर स्याँ/घरवाला				
11. मैयाँके ददा				
12. ओकर बौह/घरवाली				
13. मैयाँके भ्या				
14. ओकर बौह/घरवाली				
15. मैयाँके दैया				
16. ओकर स्याँ/घरवाला				
17. मैयाँके बैहैन				
18. ओकर स्याँ/घरवाला				
19. तोरा जनम नै दैवाला, तोहर मैयाँके स्याँ/घरवाला				

20. तोरा जनम नै दैवाला, तोहर बापके बौह/घरवाली				
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३. तरमे द्याल लखा आपन पुस्ताके लेल भरु :

“जैर,” के आपने पुस्ता	लरजरके रुपसब ( “जैर,”के आपन)	बोलाइवाला रुपसब	लरजरके रुपसब (“जैर,”के घरवाला/घरवाली)	बोलाइवाला रुपसब
1. तोहरसे बिहा भ्याल लोक 2. वेह्या जोडी से जनमल, तोहर से जेठ मरद 3. ओकर बौह/घरवाली 4. वेह्या जोडी से जनमल, तोहर से छोट मरद 5. ओकर बौह/घरवाली 6. वेह्या जोडी से जनमल, तोहर से जेठ जलानी 7. ओकर स्याँ/घरवाला 8. वेह्या जोडी से जनमल, तोहर से छोट जलानी 9. ओकर स्याँ/घरवाला 10. बापके ददा/भ्याके तोहर से जेठ बेटा 11. ओकर बौह/घरवाली 12. बापके ददा/भ्याके तोहर से छोट बेटा 13. ओकर बौह/घरवाली 14. बापके ददा/भ्याके तोहर से जेठ बेटी 15. ओकर स्याँ/घरवाला 16. बापके ददा/भ्याके तोहर से छोट बेटी 17. ओकर स्याँ/घरवाला 18. बापके दैया/बैहैनके तोहर से जेठ बेटा				

19. ओकर बौह/घरवाली				
20. बापके दैया/बैहैनके तोहर से छोट बेटा				
21. ओकर बौह/घरवाली				
22. बापके दैया/बैहैनके तोहर से जेठ बेटी				
23. ओकर स्याँ/घरवाला				
24. बापके दैया/बैहैनके तोहर से छोट बेटी				
25. ओकर स्याँ/घरवाला				
26. मैयाँके ददा/भ्याके तोहर से जेठ बेटा				
27. ओकर बौह/घरवाली				
28. मैयाँके ददा/भ्याके तोहर से छोट बेटा				
29. ओकर बौह/घरवाली				
30. मैयाँके दैया/बैहैनके तोहर से जेठ बेटा				
31. ओकर बौह/घरवाली				
32. मैयाँके दैया/बैहैनके तोहर से छोट बेटा				
33. ओकर बौह/घरवाली				
34. मैयाँके ददा/भ्याके तोहर से जेठ बेटी				
35. ओकर स्याँ/घरवाला				
36. मैयाँके ददा/भ्याके तोहर से छोट बेटी				
37. ओकर स्याँ/घरवाला				
38. मैयाँके दैया/बैहैनके तोहर से जेठ बेटी				
39. ओकर स्याँ/घरवाला				
40. मैयाँके ददा/भ्याके तोहर से छोट बेटी				
41. ओकर स्याँ/घरवाला				
42. घरवाली/घरवालाके ददा				
43. ओकर बौह/घरवाली				

44. घरवाली/घरवालाके भ्या				
45. ओकर बौह/घरवाली				
46. घरवाली/घरवालाके दैया				
47. ओकर स्याँ/घरवाला				
48. घरवाली/घरवालाके बैहैन				
49. ओकर स्याँ/घरवाला				
50. घरवालाके घरवाली, तोहर से और				
51. घरवालीके घरवाला, तोहर से और				

४. तरमे द्याल लखा आपनसे एक पुस्ता तरके लेल भरु :

“जैर,” से एक पुस्ता तर	लरजरके रुपसब (“जैर,”के आपन)	बोलाइवाला रुपसब	लरजरके रुपसब (“जैर,”के घरवाला/घरवाली)	बोलाइवाला रुपसब
1. तोहर से जलमल लोक				
2. तोहर से जनमल छौँडा				
3. ओकर बौह/घरवाली				
4. तोहर से जनमल छौँडी				
5. ओकर स्याँ/घरवाला				
6. ददाके बेटा				
7. ओकर बौह/घरवाली				
8. ददाके बेटी				
9. ओकर स्याँ/घरवाला				
10. भ्याके बेटा				
11. ओकर बौह/घरवाली				
12. भ्याके बेटी				
13. ओकर स्याँ/घरवाला				
14. दैयाके बेटा				
15. ओकर बौह/घरवाली				
16. दैयाके बेटी				
17. ओकर स्याँ/घरवाला				
18. बैहैनके बेटा				

19. ओकर बौह/घरवाली				
20. बहैनके बेटी				
21. ओकर स्याँ/घरवाला				
22. घरवालाक/घरवालीके बेटा, जे तोहर आपन से और चियौ				
23. ओकर बौह/घरवाली				
24. घरवालाक/घरवालीके बेटी, जे तोहर आपन से और चिया				
25. ओकर स्याँ/घरवाला				

५. तरमे द्याल लखा आपनसे दुई पुस्ता तरके लेल भरु :

“जैर,” से दुई पुस्ता तर	लरजरके रुपसब (“जैर,”के आपन)	बोलाइवाला रुपसब	लरजरके रुपसब (“जैर,”के घरवाला / घरवाली)	बोलाइवाला रुपसब
1. बेटाके बेटा				
2. ओकर बौह/घरवाली				
3. बेटाके बेटी				
4. ओकर स्याँ/घरवाला				
5. बेटीके बेटा				
6. ओकर बौह/घरवाली				
7. बेटीके बेटी				
8. ओकर स्याँ/घरवाला				
9. घरवाला/घरवालीके बेटा/बेटीके बेटा, जे तोहर आपन से और चियौ				
10. ओकर बौह/घरवाली				
11. घरवाला/घरवालीके बेटा/बेटीके बेटी, जे तोहर आपन से और चियौ				
12. ओकर स्याँ/घरवाला				

अन्तरवार्ता प्रश्नावली यैहैठ्ठा वराइछै । दयासे भरल जानकारीके लेल धन्यवाद !

## **Appendix II: The Questionnaire for the Collection of English Kinship Terms**

### **Interview Questionnaire**

This interview questionnaire has been prepared in order to accomplish a research work entitled “A Comparative Study on the Kinship Terms in Tharu and English Language”. This research is being carried out under the guidance of Lecturer Mr. Uma Nath Sharma, Central Department of English Language Education, Faculty of Education, T. U., Kirtipur, Kathmandu. It is hoped that your kind co-operation will be a great contribution in the accomplishment of this valuable research.

Researcher

Satya Narayan Chaudhary

T. U., Kirtipur, Kathmandu

Name:

Age:

Address:

Sex:

Occupation:

Nationality:

Academic Qualification:

Country:

Email:

1. Please fill in for two generations above you as given below:

Two Generations above the Ego (TGE)	Appellative Forms (the Ego's own)	Addressive Forms	Appellative Forms (the Ego's spouse's)	Addressive Forms
<ol style="list-style-type: none"> <li>1. Father's father</li> <li>2. Father's mother</li> <li>3. Mother's father</li> <li>4. Mother's mother</li> <li>5. Father's father's elder brother</li> <li>6. His wife</li> <li>7. Father's father's younger brother.</li> <li>8. His wife</li> <li>9. Father's father's elder sister</li> <li>10. Her husband</li> <li>11. Father's father's younger sister</li> <li>12. Her husband</li> <li>13. Father's mother's elder brother</li> <li>14. His wife</li> <li>15. Father's mother's younger brother</li> <li>16. His wife</li> <li>17. Father's mother's elder sister</li> <li>18. Her husband</li> <li>19. Father's mother's younger sister</li> <li>20. Her husband</li> <li>21. Mother's father's elder brother</li> <li>22. His wife</li> <li>23. Mother's father's elder brother</li> <li>24. His wife</li> <li>25. Mother's father's elder sister</li> <li>26. Her husband</li> <li>27. Mother's father's elder brother</li> <li>28. Her husband</li> <li>29. Mother's mother's elder brother</li> <li>30. His wife</li> <li>31. Mother's mother's younger brother</li> <li>32. His wife</li> <li>33. Mother's mother's elder sister</li> <li>34. Her husband</li> <li>35. Mother's mother's younger sister</li> <li>36. Her husband</li> </ol>				

2. Please fill in for one generation above you as given below:

One Generation above the Ego (OGE)	Appellative Forms (the Ego's own)	Addressive Forms	Appellative Forms (the Ego's spouse's)	Addressive Forms
<ol style="list-style-type: none"> <li>1. The man who gave birth to you</li> <li>2. The woman who gave birth to you</li> <li>3. Father's elder brother</li> <li>4. His wife</li> <li>5. Father's younger brother</li> <li>6. His wife</li> <li>7. Father's elder sister</li> <li>8. Her husband</li> <li>9. Father's younger sister</li> <li>10. Her husband</li> <li>11. Mother's elder brother</li> <li>12. His wife</li> <li>13. Mother's younger brother</li> <li>14. His wife</li> <li>15. Mother's elder sister</li> <li>16. Her husband</li> <li>17. Mother's younger sister</li> <li>18. Her husband</li> <li>19. Your mother's husband who didn't give you birth</li> <li>20. Your father's wife who didn't give you birth</li> </ol>				

3. Please fill in for co-generation above you as given below:

Co-Generation of the Ego (CGE)	Appellative Forms (the Ego's own)	Addressive Forms	Appellative Forms (the Ego's spouse's)	Addressive Forms
<ol style="list-style-type: none"> <li>1. The person who is married to you</li> <li>2. The man who is born before you of the same couple</li> <li>3. His wife</li> <li>4. The man who is born after you of the same couple</li> <li>5. His wife</li> <li>6. The female who is born before you of the same couple</li> <li>7. Her husband</li> <li>8. The female who is born after you of the same couple</li> <li>9. Her husband</li> </ol>				

<p>10. Father's elder/younger brother's son (elder than you)</p> <p>11. His wife</p> <p>12. Father's elder/younger brother's son (younger than you)</p> <p>13. His wife</p> <p>14. Father's elder/younger brother's daughter (elder than you)</p> <p>15. Her husband</p> <p>16. Father's elder/younger brother's daughter (younger than you)</p> <p>17. Her husband</p> <p>18. Father's elder/younger sister's son (elder than you)</p> <p>19. His wife</p> <p>20. Father's elder/younger sister's son (younger than you)</p> <p>21. His wife</p> <p>22. Father's elder/younger sister's daughter (elder than you)</p> <p>23. Her husband</p> <p>24. Father's elder/younger sister's daughter (younger than you)</p> <p>25. Her husband</p> <p>26. Mother's elder/younger brother's son (elder than you)</p> <p>27. His wife</p> <p>28. Mother's elder/younger brother's son (younger than you)</p> <p>29. His wife</p> <p>30. Mother's elder/younger sister's son (elder than you)</p> <p>31. His wife</p> <p>32. Mother's elder/younger sister's son (younger than you)</p> <p>33. His wife</p> <p>34. Mother's elder/younger brother's daughter (elder than you)</p> <p>35. Her husband</p> <p>36. Mother's elder/younger brother's daughter (younger than you)</p> <p>37. Her husband</p> <p>38. Mother's elder/younger sister's daughter (elder than you)</p> <p>39. Her husband</p> <p>40. Mother's elder/younger sister's daughter (younger than you)</p> <p>41. Her husband</p> <p>42. Spouse's elder brother</p> <p>43. His wife</p> <p>44. Spouse's younger brother</p>				
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45. His wife 46. Spouse's elder sister 47. Her husband 48. Spouse's younger sister 49. Her husband 50. Husband's wife who is the other person than you 51. Wife's husband who is the other person than you				
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4. Please fill in for one generation below you as given below:

One Generation below the Ego (OGE)	Appellative Forms (the Ego's own)	Addressive Forms	Appellative Forms (the Ego's spouse)	Addressive Forms
1. The person who is born of you 2. The male who is born of you 3. His wife 4. The female who is born of you 5. Her husband 6. Elder brother's son 7. His wife 8. Elder brother's daughter 9. Her husband 10. Younger brother's son 11. His wife 12. Younger brother's daughter 13. Her husband 14. Elder sister's son 15. His wife 16. Elder sister's daughter 17. Her husband 18. Younger sister's son 19. His wife 20. Younger sister's daughter 21. Her husband 22. Spouse's son who is the other person than your child 23. His wife 24. Spouse's daughter who is the other person than your child 25. Her husband				

5. Please fill in for two generations below you as given below:

Two Generation below the Ego (TGE)	Appellative Forms (the Ego's own)	Addressive Forms	Appellative Forms (the Ego's spouse)	Addressive Forms
<ol style="list-style-type: none"> <li>1. Son's son</li> <li>2. His wife</li> <li>3. Son's daughter</li> <li>4. Her husband</li> <li>5. Daughter's son</li> <li>6. His wife</li> <li>7. Daughter's daughter</li> <li>8. Her husband</li> <li>9. Spouse's son / daughter's son who is the other person than your own</li> <li>10. His wife</li> <li>11. Spouse's son/daughter's daughter who is the other person that your own</li> <li>12. Her husband</li> </ol>				

This is the end of questionnaire. Thank you very much for your kind cooperation!