

CHAPTER ONE

INTRODUCTION

This is a study entitled 'A Comparative Study of Nachhiring Rai and English Kinship Terms'. As the title suggests, the research is mainly concerned with the kinship terms of the two languages– English and Nachhiring Rai. The kinship is human relationship that is created by blood or marriage. It is socially recognized relationship between people who are or held to be biologically related or who are given the status of relatives by marriage, adoption, or other rituals. This chapter consists of general background, review of the related literature, objectives and significance of the study.

1.1 Background

Language is a voluntary vocal system of human communication. It is the most effective means of communication only for human beings through which the information and ideas are exchanged among human beings. It is a medium of communication by the help of which human beings interact, share and interchange their ideas, opinions and thoughts to each other. Language is a means of communication through which human beings share their thoughts, views, emotions, etc. Lyons (1970) states exactly languages as the principle means of/system of communication used by particular groups of human beings within the particular linguistic community of which they are members.

Likewise, Sapir (1921, p.8) defines language is purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols. Hall (1968, p.185) says language is the institution whereby humans communicate and interact with each-other by means of habitually used oral-auditory symbols. Similarly, Wardhaugh (2002, p. 1) states, 'language is what members of a particular society speak when two or more people communicate that they employ a language.'

These all definitions point out that language is a system of human communication which is purely human; helps to share ideas, thoughts, and desires. It also points out the linguistic norms; rules and conventions are transferred from person to person and from generation to generation to convey the message from one to another. It is also a system of systems. Linguistic components are arranged naturally in the connected speech to convey the specific meaning. Speech sounds are composed to make an utterance of sentence. These linguistic components are not occurred in isolation because when a speaker addresses linguistic message, a listener perceives them and sometimes responses towards them with verbal strings of behavior and non verbal symbols as well. The rules of language are predetermined as a convention although it is changed day by day according to the needs of society and the context when and where we are using the language.

1.2 Statement of the Problems

Kinship is the broad term for all the relationships that people are born into or create later in life that are considered binding in 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 which includes a spouse and children. Kinship relations differ from language to language and from society to society. Kinship systems are universal features of language because kinship is so important in social organization. Some systems are much richer than others, but all make use of such factors as sex, age, generation, blood, and marriage in their organization. Nachhiring Rai language has several kinship terms in both appellative and addressive use. But the new generation of Nachhiring people do not use their own kinship terms. Instead, they are using English kinship terms, for example, 'uncle', 'aunt' etc. So, the number of users of Nachhiring Rai kinship terms is getting low day by day. The appropriate use of kinship terms can enhance a good relationship among different people of different society and culture. However, there may be certain difficulties of course. You can ask a particular person what he or she calls others who have

known relationships to that person, for example, that person's father (Fa), or mother's brother (MoBr), or mother's sister's husband (MoSiH), in attempt to show how individuals employ various terms, but without trying to specify anything concerning the semantic composition of those terms: for example, in English, both your father's father (FaFa) and your mother's father (MoFa) are called 'grandfather', but that terms include another term, 'father'. You will find, too, in English that your brother's wife's father (BrSiFa) can not be referred to directly; brother's wife's father (or sister-in-law's father) is a circumlocution rather than the kind of term that is of interest in kinship terminology. This kind of approach sometimes runs into serious difficulties. In such cases, people feel difficulty in understanding of different kinship terms especially when they use another society's kinship terms. There may be several other reasons behind it. The following points make clear that why people fail in understanding kinship terms and this study entitled 'A Comparative Study of Nachhiring Rai and English Kinship Terms' makes an attempt to eradicate the problems.

- i. Difficulty in pronunciation of the kinship terms.
- ii. Variability of cover terms in kinship relations.
- iii. Distinctive use of kinship terms in addressive and appellative use.
- iv. Problem in comprehending same kinship terms which are used for several other kinship relations.
- v. No use of distinctive terms to separate male and female relations.
- vi. Use of first name before the addressive terms.
- vii. Lack of linguistic knowledge.
- viii. Lack of sufficient exposure to the young Nachhiring children.

1.3 Rationale of the Study

Kinship term is used to show human relations based on biological descent and marriage. Kinship is founded on social differences and cultural creations. In all societies, the links between blood relatives and relatives by marriage are assigned certain legal, political, and economic significance. The kinship terms

are considered tools for understanding the ties between the values of — people in any society. Kinship is important in anthropological study because it is a universal phenomenon. It connotes certain basic human attachments made by all people, and it reflects the way in which people give meaning and ascribe importance to human interactions.

Kinship in anthropology is human relationship based on blood or marriage, and sanctified by law and custom. Kinship forms the basis for most human societies and for such social groupings as the family, clans or tribe. Kinship system varies from language to language and it also shows the culture of the society. It is a universal feature of language. There are two types of use of kinship terms: appellative use and addressive use. Appellative use of kinship term refers to relation and addressive use of kinship is a way of addressing the relation. For example, 'father' and 'mother' are the appellative terms which are addressed by the terms 'dad' and 'mom' respectively. So, it is very important to be familiar with both types of kinship terms i.e. appellative and addressive terms. To bind a person in a good relationship, kinship terms facilitate him/her to be a part of that relationship. Kinship term is a link that binds people together in a relationship.

Nepal is popularly known as multilingual country. A recent data published by the Central Bureau of Statistics (CBS) has shown that there are 123 mother tongues spoken in Nepal. Every locality and caste owns at least one language as their mother tongue. But, in the recent days, the minority languages are going to lose their identity. Nachhiring Rai is one of the endangered languages of Nepal. It lacks attention by the government to uplift its identity. It will die soon if the government and stakeholders do not pay attention towards its preservation. Only few documents are published in its written form. No research is carried out so far under the faculty of English education focusing particularly on Nachhiring Rai language. Every language has its own pattern of kinship terms and so is in Nachhiring Rai. Human relations are shaped by our own culture, society and ancestors. We are inevitable part of our culture and

society. I hope this research will add a new stone for upgrading Nachhiring Rai language. It will also be reasonable to promote the human relations in a perfect connection as socially, psychologically, and emotionally bounded.

1.4 Objectives of the Study

The study has the following objectives:

- i. To find out Nachhiring Rai kinship terms.
- ii. To compare and contrast Nachhiring Rai kinship terms with the kinship terms in English.
- iii. To suggest some pedagogical implications.

1.5 Research Questions

This research will be guided by the following research questions:

- i. What are the main areas of differences and similarities between Nachhiring Rai and English kinship terms?
- ii. How can it be used for the native speakers of Nachhiring Rai who are learning English as a second language?
- iii. Which language has more kinship terms—in English or in Nachhiring Rai?

1.6 Significance of the Study

Kinship system is a universal feature of language because kinship is found in all languages. So it is very much important in social organization. Kinship relations maintain the social relation. Kinship system varies from language to language and it also shows the culture of that society. So, it has also cultural significance. In every multi cultural and multi lingual community, everyone has to be familiar with one another even if they are different in their castes and cultures so that they can enjoy with each other by using and adapting various cultures. This research deals with the comparison of two languages: the Nachhiring Rai and English language in terms of kinship terms. The main purpose of this comparative study is to find out similarities and differences

between them. Since the research highlights the kinship terms of the Nachhiring Rai language, other researchers will also be encouraged to study the aspects of endangered languages, like Nachhiring Rai. The findings will further be useful to researchers, anthropologists, sociologists, linguists, language teachers and so on.

1.7 Delimitations of the Study

The study has the following delimitations:

- i. The study was limited only to the kinship terms in Nachhiring Rai and English.
- ii. The data was collected only from Rakhabangdel VDC of Khotang district.
- iii. The study covers the kinship relations of consanguineal and affinal types across five generations from the ego in the English and the Nachhiring Rai languages.
- iv. The Nachhiring Rai kinship terms has collected from forty native speakers.
- v. The research is based on the questionnaire and interview.
- vi. English kinship terms are collected from only secondary sources.

1.8 Operational Definition of the key terms

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

Kinship relations: The relationship between individuals made by blood and marriage.

Ego: I or self (includes both male and female person). The meeting point from where the relations expand.

Consanguineal relations: The relations made by blood or the connections of persons descended from the same stock or common ancestors.

Core consanguineal relations: Ego's parents, siblings and offspring.

Peripheral consanguineal relations: Ego's relations through core consanguineal relations.

Affinal relations: The relationship made by marriage.

Core affinal relations: The relationship through peripheral consanguineal relations and his or her spouse.

Offspring: A child of a particular person or couple.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Review of Related Theoretical Literature

Language is the most advanced and powerful means of communication. It is species-specific and universal medium to express human thoughts, feelings, ideas and emotions. Most of the activities of the world are carried out through language such as – transmitting human civilization, literature, political and diplomatic activities and human achievements.

2.1.1 The English Language

English has been the most widely used language in the present world. English is being rapidly learnt and used in the world. Its use has so spread that it is often referred to as global language or world language. It is used as a contact language i.e. lingua franca in most of the countries in the world. Kachru (1985, as cited in Holmes 2004) estimated that there are nearly 380 million people speaking English as a first language, and anywhere between 250 million and 380 million speakers of English as a first language. But, in terms of number of speakers, Crystle (2009) suggests that there are currently around 1.5 billion of people speaking English worldwide. Out of them, only 329 million are native speakers.

2.1.2 The Spread of English

The spread of English refers to its increase in a communication network. English is the language of international education, commerce, technology and communication. Lederer (1990 as cited in Sthapit 1994, p. 4) says 'one of every seven being spoken English more than half of the world's books are written in English.' Thus, teaching English is so important. English being one of the most

influential and dominant international languages, its spread all over the world cannot be exaggerated. English is now becoming a global language because of the power in its various aspects. It has so developed that it is used worldwide in its various regional intra-language forms or varieties. Such varieties of English are nowadays termed as 'World Englishes'.

Kachru (2009) has placed all the countries in the world in the three circles on the basis of the roles and functions of English as the processes of its acquisition in those countries. The three circles are named as: *Inner Circle*, *Outer circle*, and *Expanding Circle*. The three circles are shown in the following figure:

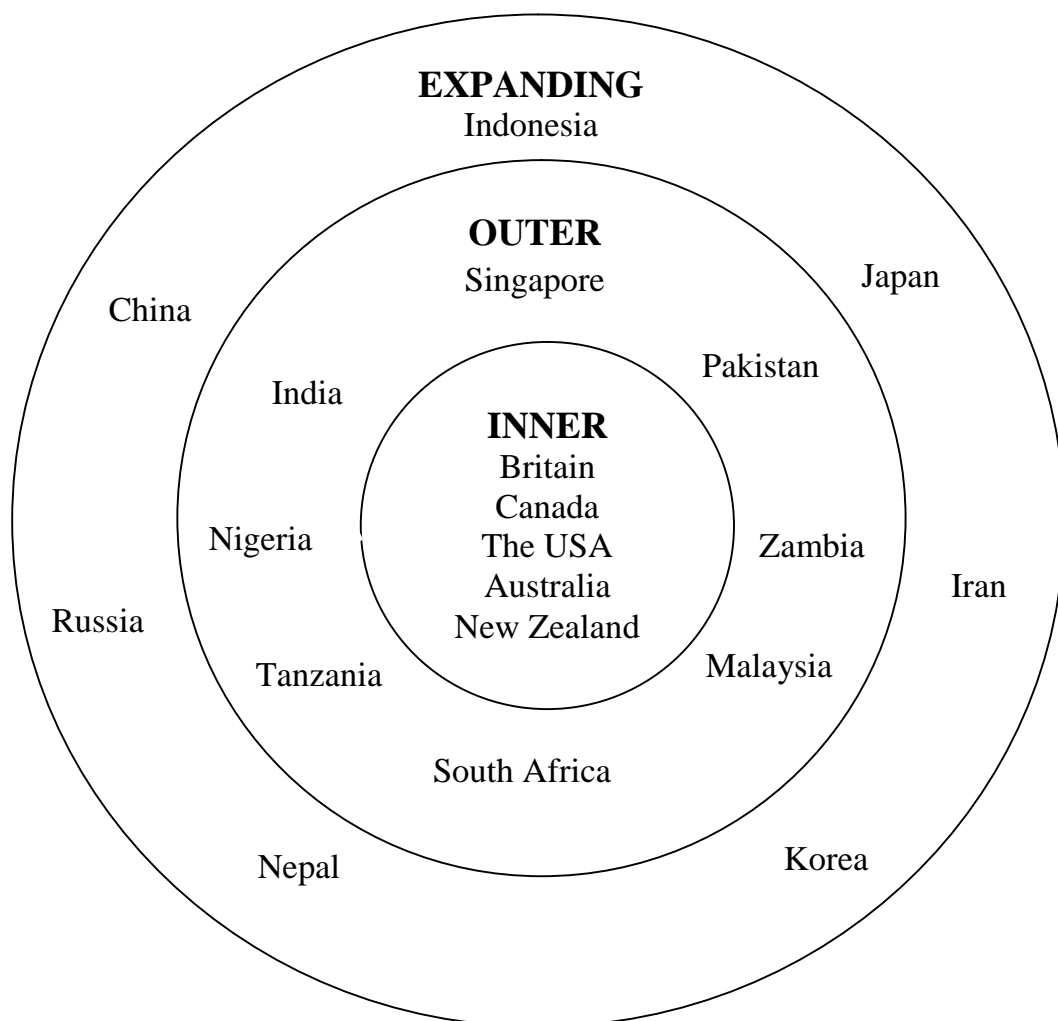


Figure 1: Inner, outer and expanding circles of English
(Holmes, 2008, p.79, based on Kachru 1985)

In the figure, *The Inner Circle* includes the first or native or dominant language. This circle includes the countries: The United States of America, The UK, The New Zealand, Canada, and Australia.

The Outer Circle comprises countries where English has a long history of institutionalized functions and standing as a language of wide and important roles in education, governance, literacy, and so on. This circle includes the countries like India, Singapore, Pakistan, Nigeria, South Africa, Tanzania, Zambia, and Malaysia. India has the third-largest English-using population in the world, after the US and the UK.

The Expanding Circle countries are those in which English has various roles and is widely studied but more specific purposes than in the Outer Circle. This circle includes the countries: Nepal, China, Indonesia, Iran, Japan and Korea.

2.1.3 Sociolinguistic Situation of Nepal

Nepal is rich in natural beauty and cultural properties. It is small in its size but fertile land for language and linguistics. According to the census report-2011, there are 123 languages spoken as mother tongue, there are 125 caste or ethnic groups in Nepal. Then, it is needless to say that Nepal is popularly known as multicultural, multi religious, multi racial and most importantly it is multi lingual country. This shows that there is uniformity among diversity. Many languages are in the process of discovery and some minority languages are near to extinction. Moreover, due to the growing importance of the English language in the period of globalization, many languages are going to disappear from the world. Everywhere, every people are motivated to learn and use the English language. They feel the English language is prestigious and has much value than other languages. They do not show their interests to use, preserve and promote their own mother tongues. This is the reason that many minority languages are near to extinction. They are all compelled to use the English language or more powerful language in every sector such as school, college, university and offices for their day-to-day work. According to UNESCO (as cited in The Kathmandu Post, 2012), there are 92 languages spoken in Nepal.

Among them, 97% of the people speak 16 languages whereas other 76 languages are spoken only by 3% of the population. This shows that many languages are endangered to lose their identity. The minority language speakers do not have any option to choose except English and those powerful languages like Nepali in Nepalese context. This is very miserable condition for the indigenous people. They are at the pitiable condition. This has created problem not only to the indigenous people but also to the nation. Fortunately, in our country after the reestablishment of democracy, people have gained the legal authority to preserve and promote their own languages i.e. mother tongues. There have been many efforts from different sectors and sides to preserve, converse and promote minority languages.

2.1.4 Bilingualism and Multilingualism

Bilingualism is defined as the use of at least two languages either by one individual or by a group of speakers. The individual who can communicate in two languages is said to be a bilingual. Thus, being bilingual is the acquisition of an additional language or foreign or second language. Microsoft Encarta Premium (2009) defines bilingualism and bilingual as, 'mastery of two languages. A person is bilingual if he or she knows two languages.' Likewise, the term multilingualism is used to refer to the situation where the speakers use more than two languages. The term covers both societal and individual multilingual society. The multilingual do not necessarily have exactly the same abilities in the languages they know. They may have better proficiency in one language than in others, and the communicative competence obviously varies from one language to another, ranging to different degrees. Bilingual and multilingual societies are very common in the world and so are in Nepal. People speak a number of languages for many reasons, one of which is that they have to interact within various situations and with various speakers in their languages. To sum up the whole idea, Microsoft Encarta Premium (2009) points out that:

Although bilingualism is relatively rare among native speakers of English, in many parts of the world it is the standard rather than exception. For example, more than half the population of Papua New Guinea is functionally competent in both an indigenous language and Tok Pisin. People in many parts of the country have mastered two or more indigenous languages. Bilingualism and multilingualism often involve different degrees of competence in the languages involved. A person may control one language better than another, or a person might mastered the different languages better for different purposes, using one language for speaking, for example, and another for writing.

Language choice is also concerned with different social factors such as, who are speaking, where they are speaking and for what function they are speaking. The domains of language use are basically concerned with formality of the setting, seriousness of the topic, gender, status, power intimacy, etc. of the participants. Wardhaugh (2008, p.113) claims that 'multilingualism' has the basic consequence, i.e. 'accommodation' that refers to the way of explaining how individuals and groups can relate to each other. He further argues that a monolingual individual would be regarded as a 'misfit', who lacks an important skill in society, i.e. the skill of being able to interact freely with the speakers of the other languages.

2.1.5 Importance of Multilingual Education

Multilingual school is a school where more than one language will be the medium of instruction. It is thought that in the present time multilingual schools are the demand of the day. In order to preserve and promote linguistic identity of the multilingual speakers, it is the multilingual education that plays an important role. Moreover, young children who have just started their schooling, gain the knowledge and skill fast and easily in their home language. They will enjoy a lot in the classroom if they get chances to listen, speak, read and write in their own languages. It is because of this reason the necessity of multilingual education is being felt by one and all.

Multilingual education can provide many benefits to the learners of such multilingual schools. Shrestha (2013, p.271) has stated the following points:

- i. Students' educational achievement will be increased.
- ii. Students' dropout rate will be decreased.
- iii. There will be the preservation and promotion of linguistic and cultural values.
- iv. Textbooks of different mother tongues can be prepared by using local expertise. Therefore, those concerned stakeholders feel the ownership in educational planning and implementation.
- v. Young learners will feel easy to listen, read, speak and write.

2.1.6 Contrastive Analysis: An Overview

Contrastive Analysis (also known as CA) is a branch of linguistics which is defined as a systematic analysis of similarities and differences between languages. Contrastive Analysis focuses on finding out the difference or dissimilarities and then predicting the areas of difficulty in the learning of the target language. Thus, CA can be defined as a scientific study of similarities and differences between two languages. In other words, CA is the comparative study of the linguistic systems of two or more languages to find out similarities and differences. Usually, two or more languages being compared are the native language and target language of the students in consideration.

CA was first introduced in the late 1940s by C.C Fries, who published a book entitled 'Teaching and Learning of English as a Foreign Language' in 1945. It was highly popularized in the 60s. Fries (1945, as cited in Lado, 1957, p.1) asserts, 'the most effective materials are those that are based upon a scientific description of the native language of the learner.' This was the fundamental assumption guiding the preparation of teaching materials at the English Language of the University of Michigan. Later, Lado (1951) made the concept more direct, clear and explicit. According to his assumption (1957, p.1), 'the same assumption, that in the comparison between native and foreign language

lies the key to ease or difficulty in foreign language learning, was applied to the preparation of language achievement tests by Lado.'

2.3.7 Importance of CA in Language Teaching

CA was carried out mainly for the purpose of second language teaching. It provided insights into the learning and teaching of target language. It is based on behaviorist theory of learning. Lado (1957) has pointed out some of the importance of CA in language teaching can be as follows:

- i. The teacher who has made comparison of a foreign language with the native language of the student will know better what the real problems are and provide enough practice to avoid misleading.
- ii. Error can be predicted as it is believed that the greater the differences the greater the difficulty. So errors can be avoided as teacher tends to have precaution.
- iii. Comparison between the native and the target language can discover differences and predict problems. So, we can teach only differences emphatically.
- iv. Teaching materials based on the information provided by CA will reduce learning difficulties and effects of interferences.
- v. Comparison of language side by side with description will help course designers, planners, teachers and learners as well.
- vi. CA is not merely relevant for language teaching. It can make useful contribution to teaching translation and linguistic typology.
- vii. It is evident from some papers that the findings of CA are also of use in general linguistic investigation and in the study of language universal.

2.3.8 Nachhiring Rai: An Introduction

Rai is one of the ethnic groups which fall under the Hill Janajati (indigenous) group in Nepal (CBS, 2011). The Nachhiring Rai is one of the members of Sino-Tibetan family of language. They have their own languages, culture and religion. There are several branches of Rai. That is to say, Rai is the broad term

and under this there are various phyla or sub-groups within it. For example, Nachhiring, Dumi, Koyee, Thulung, Bantawa, Sangpang, Lohorung, Mewahang, Chamling, etc. are few to name here. According to a survey about languages spoken in Nepal which was carried out by a German researcher called Gred Henssion (1991, as cited in Rai, 2009, p.11), there are 38 Kiranti languages spoken in Nepal. He categorized them as: Wallo Kirant-14, Pallo Kirant-12 and Majh Kirant-12.

Nachhiring Rais are the main inhabitants of Rawa of Khotang and Sotang of Solukhumbu districts for thousands of years (Rai, 2009). However, they migrated to almost all over Nepal and in Darjeeling and Sikkim too. Rai (2001) has described in his book entitled 'Kirant Bhumi and Kirant Janajati', the speakers of Nachhiring Rai are the main inhabitants of Rakhbangdel, Rawadipsung, Bakachol, Aiselukharka VDCs of Khotang district and Sotang, Gudel and Pawai of Solukhumbu district.

According to the Census Report-2011, the total population of Rai/Kiranti is 620,004, which is 2.34% of the total population. Out of them, the number of speakers of Nachhiring Rai language is 10,041. Among them, 284 live in the city area and 9,757 live in the village area. But the Nachhiring people have not accepted the data. They claimed that it is not the actual data. In the year 2066, Kirant Radu Nachhiring Sakhaam (an organization of Nachhiring Rai), Sanepa, Lalitpur had carried out a population census to count all the Nachhiring people all over Nepal. They published a new data and surprisingly the total number of Nachhiring Rai was found— 45,109. This shows that Nachhiring Rai people have not completely got its identity because of the lack of linguistic awareness and study about it. In the recent days, some enthusiastic individuals are trying to preserve and seek its identity to the national scenario. One of the reasons for being low number of Nachhiring Rai population in the national level population census is that the Nachhiring people did not provide their identity as Nachhiring but they are recorded as Rai.

Nachhiring is one of the endangered languages in Nepal. Only a few individuals of this language speak it. The youths don't prefer to speak the Nachhiring language. That is why, the number of native speakers of this language is getting low day by day.

2.3.9 Kinship Terms

The kinship terms refer to the culturally defined relationships between individuals who are commonly thought of as having family ties. All societies use kinship as a basis for forming social groups and for classifying people. However, there is a great amount of variability in kinship rules and patterns around the world. In order to understand social interaction, attitudes, and motivations in most societies, it is essential to know how their kinship systems function.

In many societies, kinship is the most important social organizing principle alone with gender and age. Kinship also provides a means for transmitting status and property from generation to generation. It is not a mere coincidence that inheritance rights usually are based on the closeness of kinship links. Kinship connections are in turn based on two categories of bonds: those created by marriage that is called affinity. One's husband or wife, mother-in-law, father-in-law, brother-in-law and sister-in-law are all kinsmen related to marriage. They have affinal relations with each other and they are affines. And those that result from descent, which is socially recognized links between ancestors and descendants, which is called consanguinity. For example, one's father, mother, grandparents, children, grandchildren, uncles, aunts and cousins are his/her consanguine or consanguineal relatives. It is important to remember that people often use different kinship terms when addressing someone directly in contrast to when they are referring to them in a conversation with someone else.

Kinship systems are universal features of language. The appropriate use of kinship terms is so important in social organization. Some systems are much

'richer' than others, but all make use of such factors as sex, age, generation, blood, and marriage in their organization. . Wardhaugh (1986, pp.219-220) points out that:

You can ask a particular person what he or she calls others who have known relationships to that person, for example, that person's father (Fa), or mother's brother (MoBr) or mother's sister's husband (MoSih), in an attempt to show how individuals employ various terms, but without trying to specify anything concerning the semantic composition of those terms: For example, in English both one's father's father (FaFa) and one's mother's mother (MoMo) are called grandfather, but that term includes another term, father.

Eventually, various castes use various kinship terms to signify various kinship relations. The study of kinship has directed much attention to the terms people use to classify and identify their relatives. According to Encarta (2009), the American anthropologist Lewis Henry Morgan developed his theory of kinship in the 19th century. Morgan held that kinship terminologies used in non-literate societies reflected low level of culture and that the terminologies common in civilized societies indicated an advanced stage of development. This theory was abandoned when the discovery was made that the limited number of kinship systems in use are found among both technologically simple and advanced societies. Kinship is the major concern in the anthropological study as it is a universal phenomenon. Kinship terms are considered tools for understanding the ties among people in any given societies. They connote certain basic human attachments made by all people and reflect the way in which people give meaning and ascribe importance to human interactions.

2.2 Review of Related Empirical Literature

Research should draw knowledge from the previous studies since they provide foundation to the present studies. A very few studies have been carried out on the Rai languages at the Department of English Education. No any study has been carried out yet particularly on Nachhiring Rai kinship terms but some

research works related to kinship terms have already been carried out in the Department of English Education which has been reviewed as followed:

Giri (1982) carried out a research on 'A Comparative Linguistic Study on English and Nepali kinship terms. She has compared and contrasted English and Nepali terms used to denote various kinship relations appellative as well as addressive. In her research, two parallel sets of questionnaire were developed—one in Nepali and another in English. Then, they were distributed among the respective native speakers available in Kathmandu. The population consisted of 100 native speakers of Nepali from different social strata, age, sex, religion, etc. and 30 native speakers of English. She found that more kinship terms are available in Nepali than in English.

Bhusal (2001) has carried out a research on 'A Componential Analysis of English and Kumal Kinship Terms'. She has applied the technique of componential analysis of kinship terms to find out the relation among various terms with their denotation. She has compared and contrasted to find out similarities and differences between two languages with their appellative and addressive forms. She has found that English has the terms PPP, PP, and P which cover both kinsman and kinswoman but in Kumal language, such terms are lacked. They have separate terms for kinsman and kinswoman; e.g. in Kumal language, /budhobaje/ is used for great grandfather (kinsman) and /budhobajai/ is used for great grandmother (kinswoman). She states that English has no separate terms for elder and younger brother and sister but in Kumal separate terms are used for them). In English, 'nephew' is used for brother or sister's son by both male and female ego but in Kumal they have different terms for male and female ego e.g. in Kumal language, female ego uses /bhada/ for brother's son and /bhatij/ or /chhora/ for sister's son. Male ego uses /bhanja/ for sister's son and /bhatija/ for brother's son.

Rai (2001) carried out a research on 'A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms.' She has compared and contrasted

the possible kinship terms both consanguineal and affinal types across five generations from the ego in English, Nepali and Limbu languages. She states that English has the least number of kinship terms than the rest of two languages. There is no distinction of male and female ego except the terms husband and wife. But in Nepali and Limbu, there are more kinship terms.

Rai (2004) carried out a research on 'A Comparative Study of English and Rai Bantawa Kinship Terms.' He has done comparative study of the linguistic system used to refer to kinship relations of both consanguineal study and affinal types across five generations from the ego in English and Rai Bantawa language. His major findings was English has the less number of kinship terms than the Rai Bantawa language. He found out that English doesn't make distinction between elder and younger kinship terms but Rai Bantawa language makes this distinction.

Joshi (2004) carried out a research on 'A Comparative Linguistic Study: English and Newari Kinship Terms.' She has done comparative study of the linguistic systems used to refer to kinship relations of both consanguineal study and affinal types across five generations from the ego in English and Newari language. Major findings of her study were presented as: Newari language is rich in terms of kinship terms in comparison to the English language, English does not make distinction between elder and younger kinship relations but Newari language makes this distinction by using the terms 'tarimha' and 'cirmha' etc.

Rai (2007) carried out the research entitled 'English and Dumi Rai Kinship Terms: A Comparative Study.' Her major concern was to find out Dumi kinship terms and compare with that of English. She prepared three different types of questionnaire related to kinship terms and distributed them to the respected informants. She found out that Dumi language had the larger number of kinship terms in comparison with English. She also found the fact that English has

various cover terms such as cousin, siblings, offspring, etc. but such cover terms are rarely found in Dumi Rai language.

Rai (2009) carried out a research on 'A Comparative Study of Koyee Rai and English Kinship Terms'. The main target of his study was to determine, compare and contrast the English and Koyee Rai kinship terms. He prepared the questionnaire related to the kinship terms to collect the data. He found out that English has a few kinship terms in comparison to Koyee. In English, a few relations are referred to the kinship terms and almost all the relations are addressed by names whereas, Koyee has many kinship terms. He also found that there is no distinction between male and female ego, except the two terms 'Husband' and 'Wife' in English but most of the relations of Koyee have distinction in terms of male and female ego.

Although, all these researches have been conducted to compare and contrast kinship terms in their respective languages, no any research has been done on Nachhiring Rai kinship terms yet in the Department. Therefore, this research has been undertaken to compare and contrast the kinship terms of Nachhiring Rai and English as a new venture in itself.

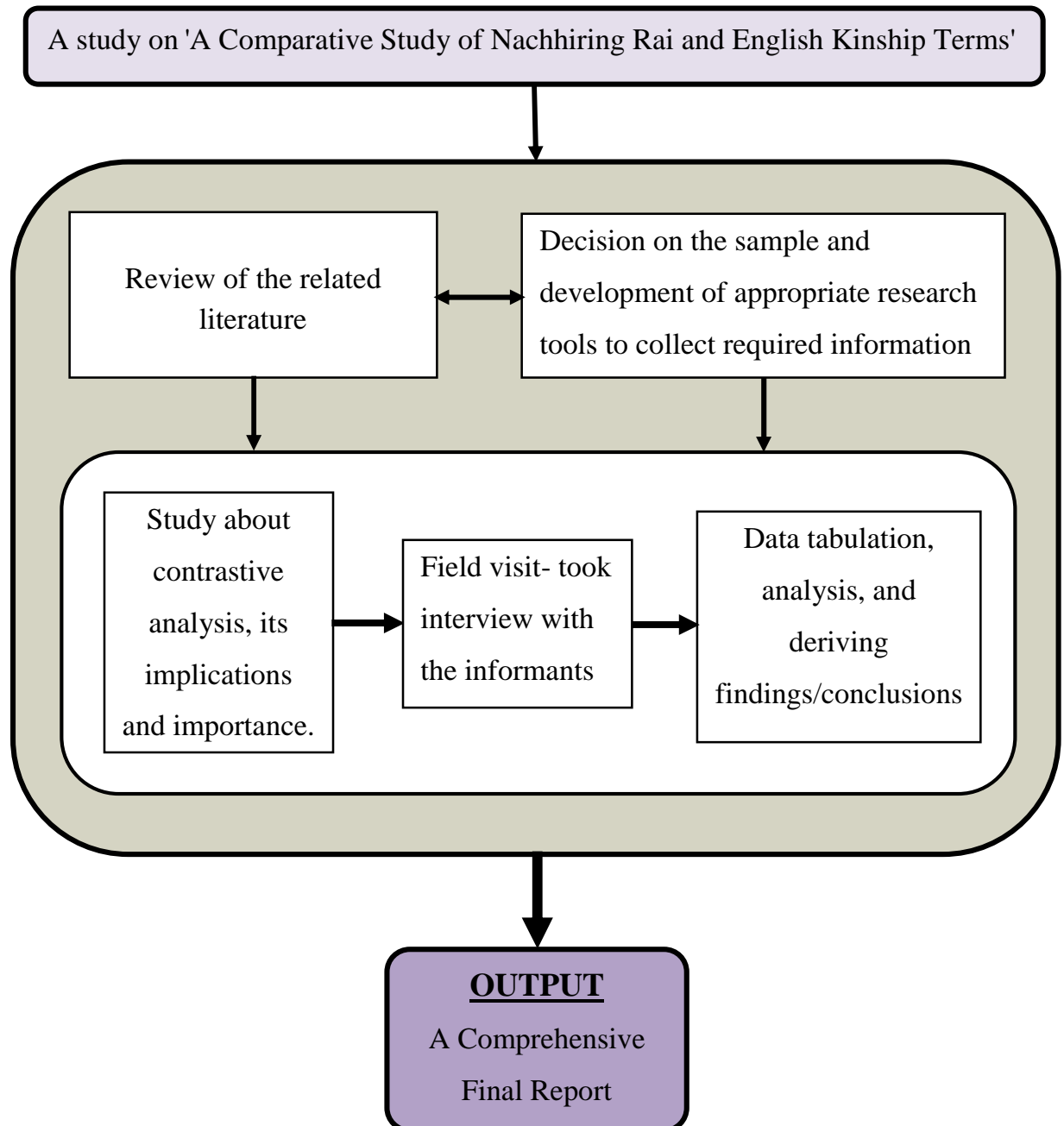
2.3 Implications of the Review of the Study

In literature review, our central focus is to examine and evaluating what has been said before on a topic and establishing the relevance of this information to our own research. It is a written summary and critique of research relating to particular issue or question. Reviewing the related literature expands the body of knowledge. It further provides the information about the methods and procedures that other researchers have used in such similar studies. We may also identify what has not said in the literature and introduce it, the information relevant to our topic of interest. It is a brief survey and an overview of the main area under study. After selected my thesis topic, I went to the Department of English Education to get the thesis works which was done previously. There, I

found seven theses related to the kinship terms. In course of reviewing these works, I got lots of ideas and guidelines regarding my topic. They were also helpful to be known about the methodology and tools. I especially got the central idea of writing and doing this thesis from Rai (2007). She also had done her thesis on Dumi Rai language kinship terms. I got ideas on the process of doing survey research from her work. Moreover, many other books, journals and magazines also had given me a lot of information and insights about English and Nachhiring Rai languages.

2.4 Conceptual Framework

This study entitled 'A Comparative Study of Nachhiring Rai and English Kinship Terms' was based on the following conceptual framework.



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

To achieve the objectives of this study, the following methodology were adopted.

3.1 Design of the Study

Survey research is almost always based on a sample of the population; the success of the research is dependent on the representativeness of the sample with respect to a target population of interest to the researcher. It is the most commonly used method of investigation in educational research. Survey research in education can be carried out either by a group of researchers or by an individual. It mainly depends upon the nature of the study. According to Nunan (1992, p.140), 'the main purpose of a survey is to obtain a snapshot of conditions, attitudes and events at a single point of time aiming to obtain an overview of a phenomenon, event, issue or a situation.' Survey is identifying principles about the sample design, data collection instruments, statistical adjustment of data and data processing.

Surveys are widely used for collecting data in most areas of social inquiry, from politics to sociology, from linguistics to literature. Typically, surveys gather data at a particular point in time with the intention of describing the nature of existing conditions can be compared, or determining the relationships that exists between specific events. According to Kidder (1981, p.81), 'Survey is the best research design carried to find out public operation, and the behaviors and attitudes of different professionals to access certain activities and study certain trends almost at a single point of time'. Survey is always done in a natural setting. I selected survey research design because it provided me an authentic and reliable data which I needed. It provided me quantifiable data to find out Nachhiring Rai kinship terms. I had selected this design for my topic as it addresses a large group of population in reference to the needed data by

applying the questionnaire and unstructured interview tools. This design really provided me such an insight that was natural, accurate and objectivity. So, it was most appropriate research design to get my target.

Nunan suggests the following eight-step procedure of survey research in a more comprehensive way:

Step 1: Define objectives	- What do we want to find out?
Step 2: Identify target population	- What do we want to know about?
Step 3: Literature review	- What have others said/discovered about the issues?
Step 4: Determine sample	- How many subjects should we survey and how will we identify these?
Step 5: Identity survey instruments	- How will the data be collected: questionnaire/interview?
Step 6: Design survey procedures	- How will the data collection actually be carried out?
Step 7: Identify analytical procedures	- How will the data be assembled and analyzed?
Step 8: Determine reporting Procedures	- How will results be written up and presented?

Steps in carrying a survey (adopted from Nunan, 1992, p.141)

3.2 Population and Sample of the Study

Native speakers of Nachhiring Rai, who were inhabitants of Rakhabangdel VDC of Khotang district, were population of the study.

3.3 Sampling Procedure

The researcher had taken forty native speakers of Nachhiring Rai language living in Rakhabangdel VDC of Khotang district. He included both male and

female for sampling population. The sample units were selected using purposive sampling procedure.

3.4 Data Collection Tools

The major tools for data collection were interviews. Three sets of interview questions were prepared to collect the data. The first type of questions demanded the core consanguineal and core affinal terms. The second type of questions was related to appellative and addressive use of terms. The third type of questions was designed to gather the terms from both male and female ego perspectives.

3.5 Data Collection Procedure

The researcher had followed the following stepwise procedure to collect the data:

- i. The researcher went to the research field with the authorized permission letter from the Department of English Education, T.U. Kirtipur to carry out the research.
- ii. Then, he contacted with limited but known individuals and asked them questions related to the kinship terms.
- iii. While interviewing the people, he noted down the necessary information on the interview sheet.
- iv. Finally, the collected data turned into the written form and got analyzed.

3.6 Data Analysis and Interpretation Procedure

This thesis entitled 'A Comparative Study of Nachhiring Rai and English Kinship Terms' is a survey research. The collected data are displayed on simple statistical tools like tables and figures. Later, they are analyzed in a narrative way with description. Thus, this study has used both qualitative and quantitative procedure of data analysis.

CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter is mainly concerned with results and discussion of the collected data.

4.1 Results

The following findings have been drawn after completing analysis and interpretation of the data.

- i. In English, kinship terms are addressed by the name in most of the cases. Therefore, English has a least number of kinship terms in comparison to Nachhiring Rai. Nachhiring Rai has a large number of kinship terms.
- ii. There is no any distinction between the terms used by male and female ego except the two terms 'husband' and 'wife' in English whereas Nachhiring Rai has distinctive kinship terms on the basis of male and female ego.
- iii. English has various cover terms such as cousin, siblings, offspring, etc. but such cover terms are rarely found in Nachhiring Rai. 'Uncle' and 'Aunt' are cover terms in English which include the relations from both father's and mother's sides. But this is lacked in Nachhiring Rai.
- iv. The English language doesn't make any distinctions between elder and younger kinship relations whereas Nachhiring Rai makes this distinction to show elder and younger.
- v. In English, most relations are addressed by the names; some are addressed by the terms with name (i.e. uncle + N) and a very few relations are addressed by the terms. On the other hand, in Nachhiring Rai, most of the relations are addressed by the same appellative terms.
- vi. The kinship relations such as FaBre/ySoDa, FaSie/ySo/Da, MoBre/ySo/Da, and MoSie/ySo/Da are indicated by the same terms 'cousin' in English whether they are male or female, elder or younger than

the ego. But these relations are indicated by ‘bubu’ if the relations are elder males by ‘nichha’ if the relations are younger males by ‘nana’ if the relations are elder females and by ‘nichhaa’ if the relations are younger females.

4.2 Discussion

Various kinship terms of English and Nachhiring Rai are analyzed not only in the written forms but displayed in different figures, diagrams and tables, which can help to understand extensively. Kinship connections are based on two categories of bonds: those created by marriage, i.e. affinal relations and those that result from descent which is socially recognized links between ancestors and descendants, i.e. consanguineal relations. Those consanguinity and affinity with two types of use of kinship terms namely, addressive use and appellative use are presented gradually.

4.2.1 Consanguineal Relations

The word ‘consanguinity’ comes from Latin roots, meaning ‘with the blood.’ It is a term that came into use during earlier times in Europe when it was commonly thought that blood is passed between parents and children during conception and that this is how they receive their genetic characteristics. People who have socially recognized links, such as mother, father, grandparents, children, grandchildren, uncles, aunts and cousins are consanguine to each other. They have consanguineal relations. Consanguineal relations can be divided into two: core consanguineal relations and peripheral consanguineal relations.

4.2.1.1 Core Consanguineal Relations

The relations directly with ego are called core consanguineal relations. Ego’s parents, siblings and offspring are core consanguineal relations which can be presented below in figures and tables.

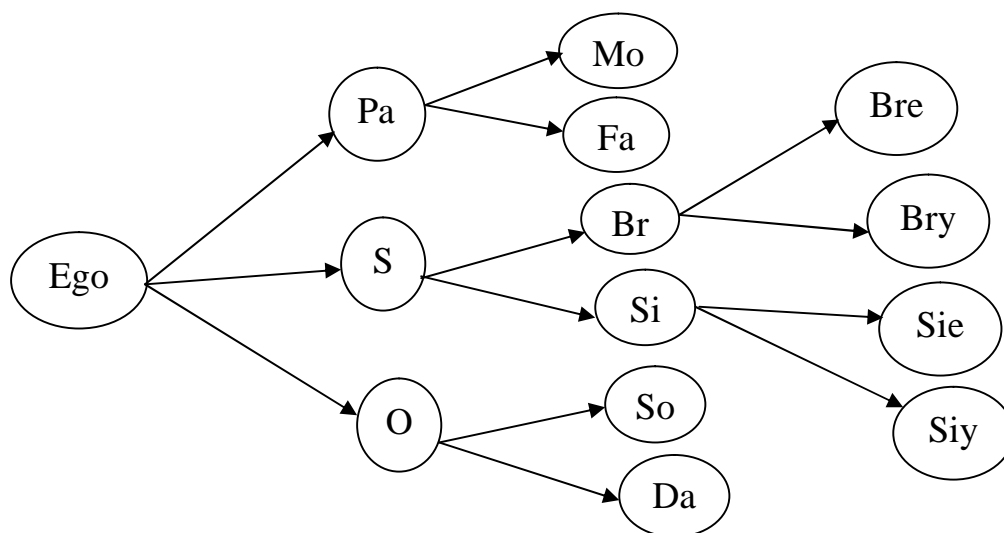


Figure 2: Core consanguineal relations

The kinship terms which are used for core consanguineal relations in English and Nachhiring Rai are presented as follows:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	Pa	Parent	-	/papa-mama/	-
2.	Fa	Father	Dad	/papa/	/papa/
3.	Mo	Mother	Mum	/mama/	/mamu/
4.	S	Sibling	-	-	-
5.	Br	Brother	By name	-	-
6.	Bre	-	-	/bubu/	/bubu/
7.	Bry	-	-	/nichha/	/nichha/
8.	Si	Sister	By name	-	-
9.	Sie	-	-	/nana/	/nana/
10.	Siy	-	-	/nichhaa/	/nichhaa/
11.	O/C	Child	-	-	-
12.	So	Son	By name	/chha/	/chha/
13.	Da	Daughter	By name	/chha/	/chha/

There are thirteen terms altogether in core consanguineal relations. English has nine appellative terms and two terms of address. Except 'father' and 'mother', others are addressed by name. Sons and daughters are addressed by their names. Brothers and sisters are also called by their names whether they are elder or younger than the ego. 'Father' and 'mother' are addressed by different terms i.e. 'dad' and 'mom' respectfully. In Nachhiring, there is no any terms for the word 'parents' but the same term 'papa' is used in both appellative and addressive use for 'father' and 'mama' is the term for appellative and 'mamu' is the term for addressing mother. The same terms in appellative use are used in addressive use for brothers and sisters, sons and daughters. There are different terms for younger and elder sisters and brothers. For e.g. 'nana' is the term for elder sister and 'nichhaa' is for younger sister. Similarly, 'bubu' and 'nichha' are the terms used to address the elder and younger brother respectively. There is no any word for 'child' but 'chha' is the term used for both son and daughter.

4.2.1.2 Peripheral Consanguineal Relations

This is a kind of consanguineal relation in which ego's relations expand through core consanguineal relations. Ego's relations with the core consanguines of his/her parents, siblings and offspring are called peripheral consanguineal relations. Peripheral consanguineal relations through parents, siblings and offspring can be interpreted separately in the following figures and tables:

I. Peripheral consanguineal relations through parents

This is a kind of peripheral consanguineal relations in which ego's relations expand through his/her father and mother. For example, ego's grandfather and grandmother from both father and mother's sides are peripheral consanguineal relations through parents. This can be made clear by the following figure:

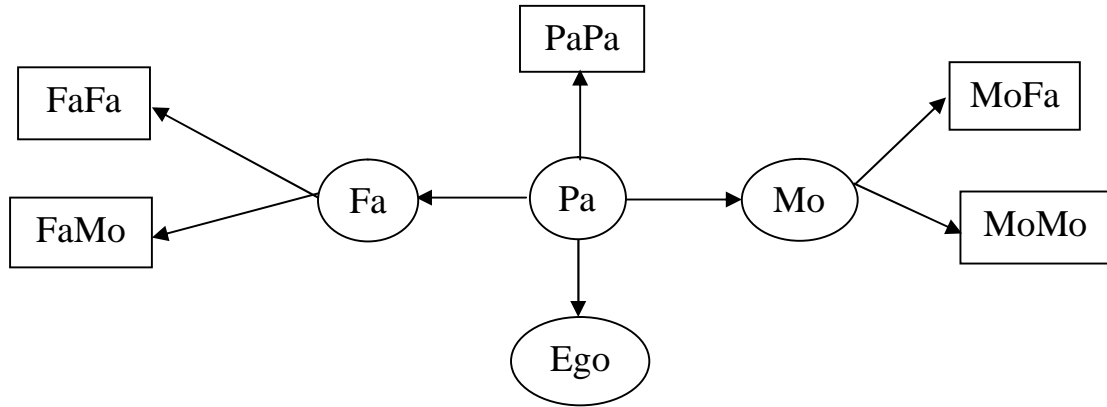


Figure 3: Peripheral consanguineal relations through parents

The kinship terms used for peripheral consanguineal relations through parents in both English and Nachhiring are presented in the following table:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	PaPa	Grandparent	-	-	-
2.	FaFa	Grandfather	Grandpa	/phupa/	/phupa/
3.	FaMo	Grandmother	Grandma	/muma/	/muma/
4.	MoFa	Grandfather	Grandpa	/phupa/	/phupa/
5.	MoMo	Grandmother	Grandma	/muma/	/muma/

There are five appellative and four addressive terms of relation in English and four appellative and four addressive terms in Nachhiring Rai. There is no term of address for 'grandfather' in English. 'Grandfather and grandmother' from both father's and mother's sides are addressed by the terms 'grandpa' and 'grandma' respectively. In Nachhiring, there is no term for parents' parent. The same appellative terms 'phupa' and 'muma' are used to address 'grandfather' and 'grandmother' from both father and mother's sides in Nachhiring Rai.

II. Peripheral consanguineal relations through father

This is a kind of peripheral consanguineal relation in which ego's relation expand through his/her father. For example, ego's father's brothers and sisters are the peripheral consanguineal relations of the ego through father. The figure makes it clear:

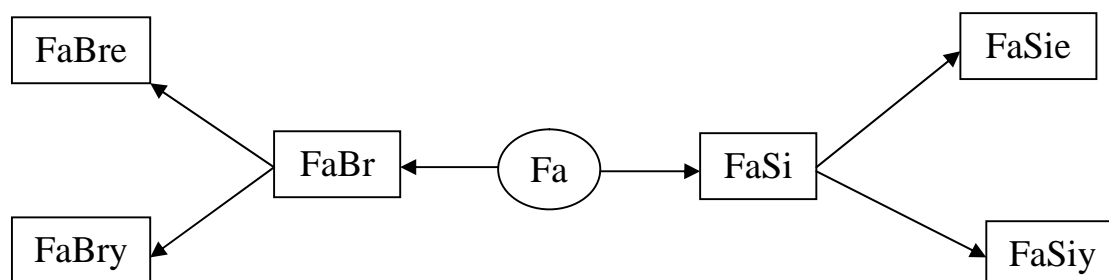


Figure 4: Peripheral consanguineal relations through father

The table below shows the kinship terms of English and Nachhiring for peripheral consanguineal relations through father:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBr	Uncle	Uncle + N	-	-
2.	FaBre	-	-	/dedeu/	/dedeu/
3.	FaBry	-	-	/baba/	/baba/
4.	FaSi	Aunt	Aunt+ N	-	-
5.	FaSie	-	-	/nini/	/nini/
6.	FaSiy	-	-	/nini/	/nini/

Among six terms in peripheral consanguineal relations through father, English has only two terms and Nachhiring Rai has four terms. In English, the terms 'uncle' and 'aunt' are used in appellative use different terms for father's brothers and sisters either they are elder or younger than him and father's brothers are addressed by the term 'uncle +N' and sisters by 'aunt + N' in addressive use. In Nachhiring Rai, there are different terms for father's elder

and younger brothers but the same term is used for father’s elder and younger sisters. The term ‘dedeu’ is used for father’s elder brother and ‘baba’ is for younger brother. And the term ‘nini’ is used for father’s sisters either they are elder or younger than him.

III. Peripheral consanguineal relations through mother

This is a kind of peripheral consanguineal relations in which ego’s relations expand through his/her mother. Ego’s mother’s sisters and brothers are the peripheral consanguine through mother. The following figure shows the peripheral consanguineal relations through mother:

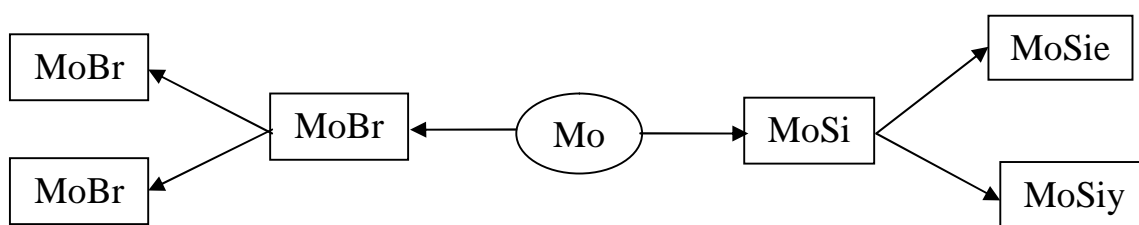


Figure 5: Peripheral consanguineal relations through mother

The kinship terms used in English and Nachhiring for peripheral consanguineal relations through mother are shown in the table below:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	MoBr	Uncle	Uncle + N	-	-
2.	MoBre	-	-	/kokpa/	/kokpa/
3.	MoBry	-	-	/kokpa/	/kokpa/
4.	MoSi	Aunt	Aunt+ N	-	-
5.	MoSie	-	-	/dema/	/dema/
6.	MoSiy	-	-	/chhangma/	/chhangma/

The above table displays six terms of relations in peripheral consanguineal relations through mother. Among them, English has two and Nachhiring Rai has four terms of relations. The kinsmen are addressed by the appellative terms

with the name in English such as the two kinship relations ‘uncle’ and ‘aunt’ are addressed by the terms with name. The same appellative terms are used to address in Nachhiring Rai as ‘kokpa’ is the appellative term used to address for mother’s elder or younger brothers. But there are different terms for mother’s elder or younger sisters. ‘Dema’ is the term used in both appellative and addressive use for mother’s elder sister and ‘chhangma’ for mother’s younger sister.

IV. Peripheral consanguineal relations through father’s siblings

Ego’s relations with father’s brother and sister’s children are called peripheral consanguineal relations through father’s siblings. Father’s brother and sister’s sons and daughters are the peripheral consanguines of the ego. Peripheral consanguineal relations through father’s siblings can be presented in the following figure:

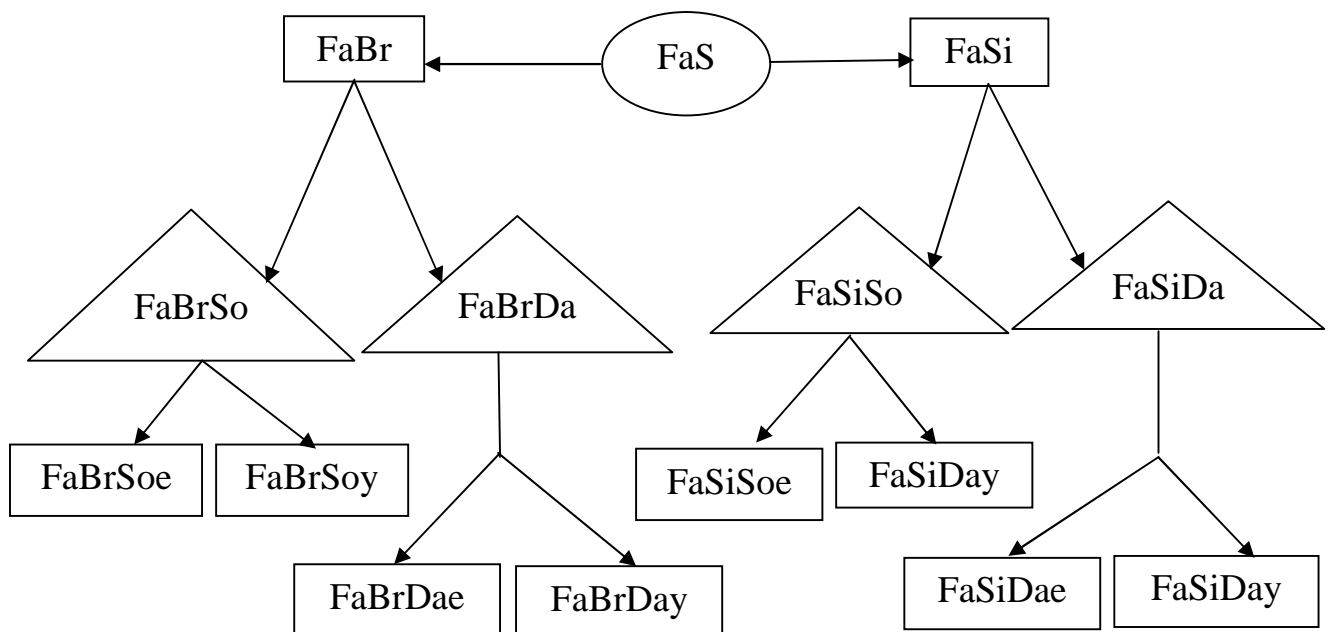


Figure 6: Peripheral consanguineal relations through father’s siblings

The kinship terms for peripheral kinship relations through father’s siblings can be presented by the table in the following ways:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrSo	Cousin	By name	-	-
2.	FaBrSoe	-	-	/bubu/	/bubu/
3.	FaBrSoy	-	-	/nichha/	/nichha/
4.	FaBrDa	Cousin	By name	-	-
5.	FaBrDae	-	-	/nana/	/nana/
6.	FaBrDay	-	-	/nichha/	/nichha/
7.	FaSiSo	Cousin	By name	-	-
8.	FaSiSoe	-	-	/bubu/	/bubu/
9.	FaSiSoy	-	-	/nichha/	/nichha/
10.	FaSiDa	Cousin	By name	-	-
11.	FaSiDae	-	-	/nana/	/nana/
12.	FaSiDay	-	-	/nichhaa/	/nichhaa/

The table shows twelve terms of peripheral consanguineal relations through father's siblings. There are four terms in English and eight terms in Nachhiring. 'Cousin' is the only appellative term used for father's brother and sister's sons and daughters either they are elder or younger than the ego. There is no any term to address them. They are addressed by their first name. In Nachhiring, the same appellative terms are used in addressive use. The term 'bubu' is used for father's brother's son if he is elder than the ego and 'nichha' is used for father's brother and sister's son, younger than ego. Similarly, 'nana' is the term for father's brother and sister's daughter, elder than the ego and 'nichhaa' is for father's brother and sister's daughter, younger than the ego.

V. Peripheral consanguineal relations through mother's sibling

Ego's relations with mother's sister and brother's children are peripheral consanguineal relations through mother's sibling. Mother's sister and brother's sons and daughters are the peripheral consanguine of the ego.

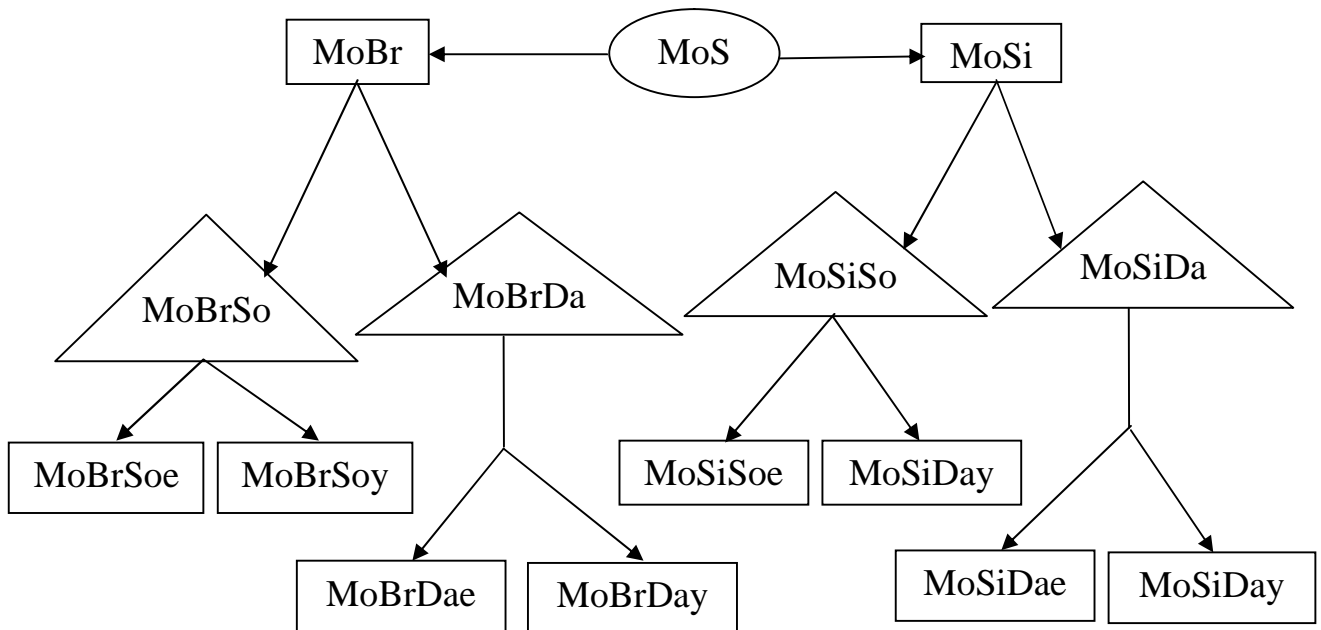


Figure 7: Peripheral consanguineal relations through mother's sibling

The kinship terms of peripheral consanguineal relations through mother's siblings are presented in a table below:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	MoBrSo	Cousin	By name	-	-
2.	MoBrSoe	-	-	/bubu/	/bubu/
3.	MoBrSoy	-	-	/nichha/	/nichha/
4.	MoBrDa	Cousin	By name	-	-
5.	MoBrDae	-	-	/nana/	/nana/
6.	MoBrDay	-	-	/nichha/	/nichha/
7.	MoSiSo	Cousin	By name	-	-
8.	MoSiSoe	-	-	/bubu/	/bubu/
9.	MoSiSoy	-	-	/nichha/	/nichha/
10.	MoSiDa	Cousin	By name	-	-
11.	MoSiDae	-	-	/nana/	/nana/
12.	MoSiDay	-	-	/nichhaa/	/nichhaa/

There are twelve kinship relations in peripheral consanguineal relations through mother's siblings. In English, 'cousin' is the single appellative term for mother's brother and sister's and daughters either they are elder or younger than the ego. They all are addressed by their names in addressive use. On the other hand, 'bubu' is the term for both appellative and addressive term to address mother's brother's son if he is elder than the ego and the term 'nichha' is used to address if he is younger than the ego. Likewise, 'nana' and 'nichhaa' are two terms which are used for both appellative and addressive use. The term 'nana' is used to address mother's sister and brother's daughters if they are elder than the ego.

VI. Peripheral consanguineal relations of male and female ego

Peripheral consanguineal relations that are expanded through either male or female ego are called peripheral consanguineal relations of male and female ego which can be shown in the following ways:

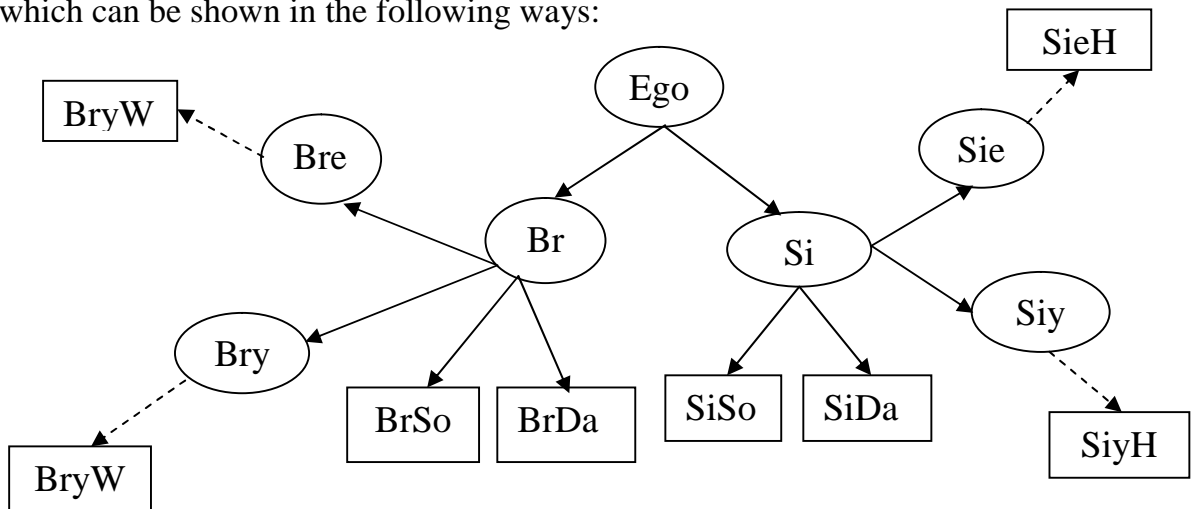


Figure 8: Peripheral consanguineal relations of male ego

The kinship terms consanguineal relations of male ego have been shown in the following table:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	Nephew	By name	/yangchha/	/yangchha/

2.	BrDa	Niece	By name	/yangchha/	/yangchha/
3.	SiSo	Nephew	By name	/yuschi/	/yuschi/
4.	SiDa	Niece	By name	/yuschi/	/yuschi/

There are four terms in both English and Nachhiring Rai. In English, ‘nephew’ is the term used for brother and sister’s son in appellative use and ‘niece’ is for brother or sister’s daughter. They are addressed by their first name. But in Nachhiring Rai, both appellative and addressive terms are same. The term ‘yangchha’ is used to address to brother’s son and daughter. Similarly, ‘yuschi’ is used for sister’s son and daughter in both appellative and addressive use.

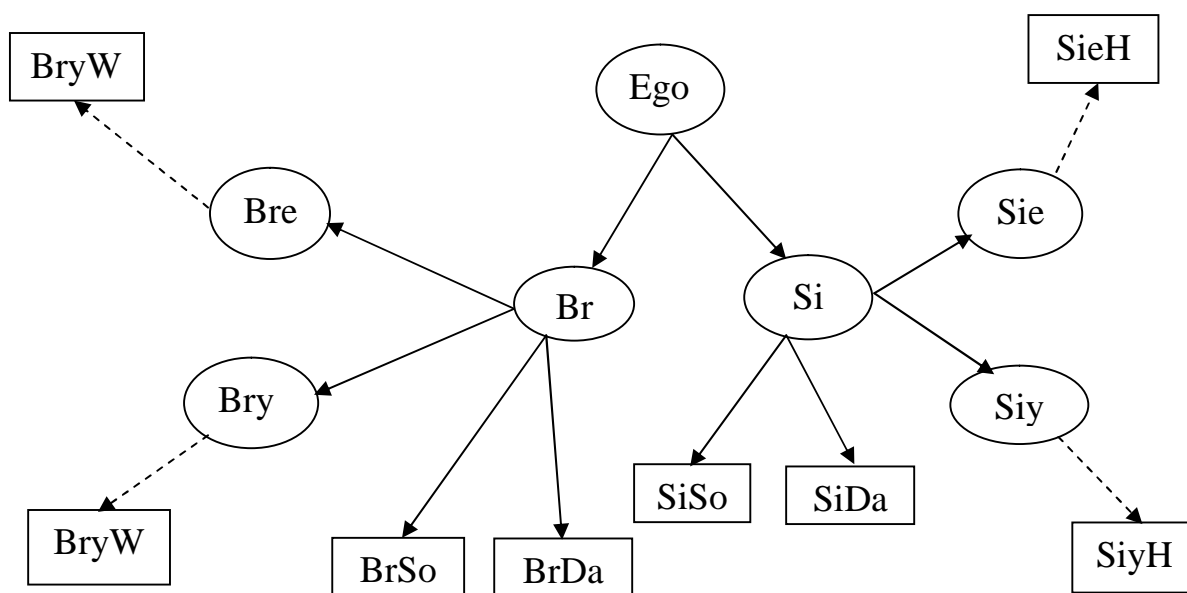


Figure 9: Peripheral consanguineal relations of female ego

The kinship terms consanguineal relations of female ego have been shown in the following table:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	Nephew	By name	/vadai/	/vadai/
2.	BrDa	Niece	By name	/vadaini/	/vadaini/
3.	SiSo	Nephew	By name	/chha/	/chha/
4.	SiDa	Niece	By name	/chha/	/chha/

There are four terms in both English and Nachhiring Rai. In English, ‘nephew’ is the term used for brother and sister’s son in appellative use and ‘niece’ is for brother or sister’s daughter. They are addressed by their first name. But in Nachhiring Rai, both appellative and addressive terms are same. The terms ‘vadai’ and ‘vadaini’ are used to address to brother’s son and daughter respectively. Similarly, the term ‘chha’ is used for sister’s son and daughter in both appellative and addressive use.

VII. Peripheral consanguineal relations through ego’s offspring

Peripheral consanguineal relations through ego’s offspring, ego’s relations expand through his/her offspring. Grandsons and granddaughters are the peripheral consanguine of the ego. The following figure shows it clearly:

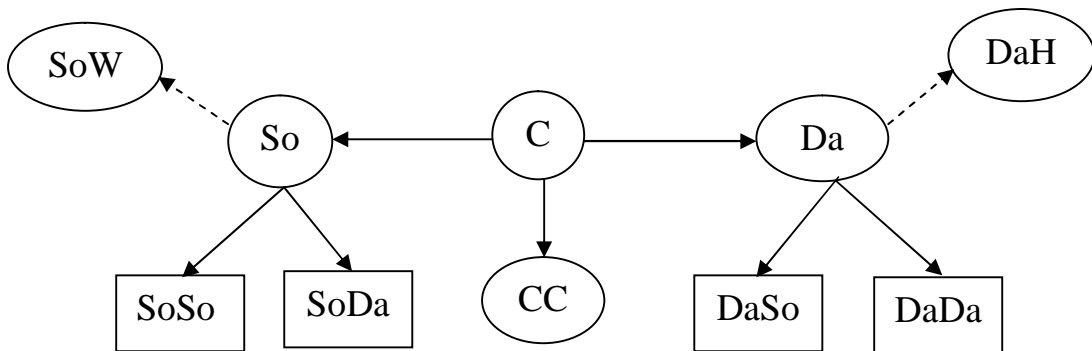


Figure 10: Peripheral consanguineal relations through ego’s offspring

The table below shows the kinship terms used English and Nachhiring for peripheral consanguineal relations through ego’s offspring:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	CC	Grandchild	-	-	-
2.	SoSo	Grandson	By name	/chaschha/	/chaschha/
3.	SoDa	Granddaughter	By name	/chaschha/	/chaschha/
4.	DaSo	Grandson	By name	/chaschha/	/chaschha/
5.	DaDa	Granddaughter	By name	/chaschha/	/chaschha/

There are five kinship relations in peripheral consanguineal relations through ego's offspring. 'Grandchild' is the appellative term for ego's son or daughter's sons and daughters. 'Grandson' is the term for ego's son or daughter's daughter. There is no any addressive term for them. Their first name is used to address. On the other hand, in Nachhiring, a single term 'chaschha' is used in both appellative and addressive use for son or daughter's sons and daughters.

4.2.2 Affinal Relations

Husband or wife, father-in-law, mother-in-law, sister-in-law are kinsmen related through marriage. They have affinity bond with each other and are affinal relatives. Therefore, affinal relations are those relations which are made by marriage. Affinal relations are also divided into two parts. They are core affinal and peripheral affinal relations.

4.2.2.1 Core Affinal Relations

The affinal relations through core consanguineal relations are called core affinal relations. The core affinal relations are made by ego's father, mother, sibling and offspring which can be presented separately in the following figures and tables below:

I. Core affinal relations through father

This is a type of core affinal relations which expands through father. Father's brother's wife and sister's husband is the core affine of the ego through his/her father. Core affinal relations through father can clearly be shown in the following figure:

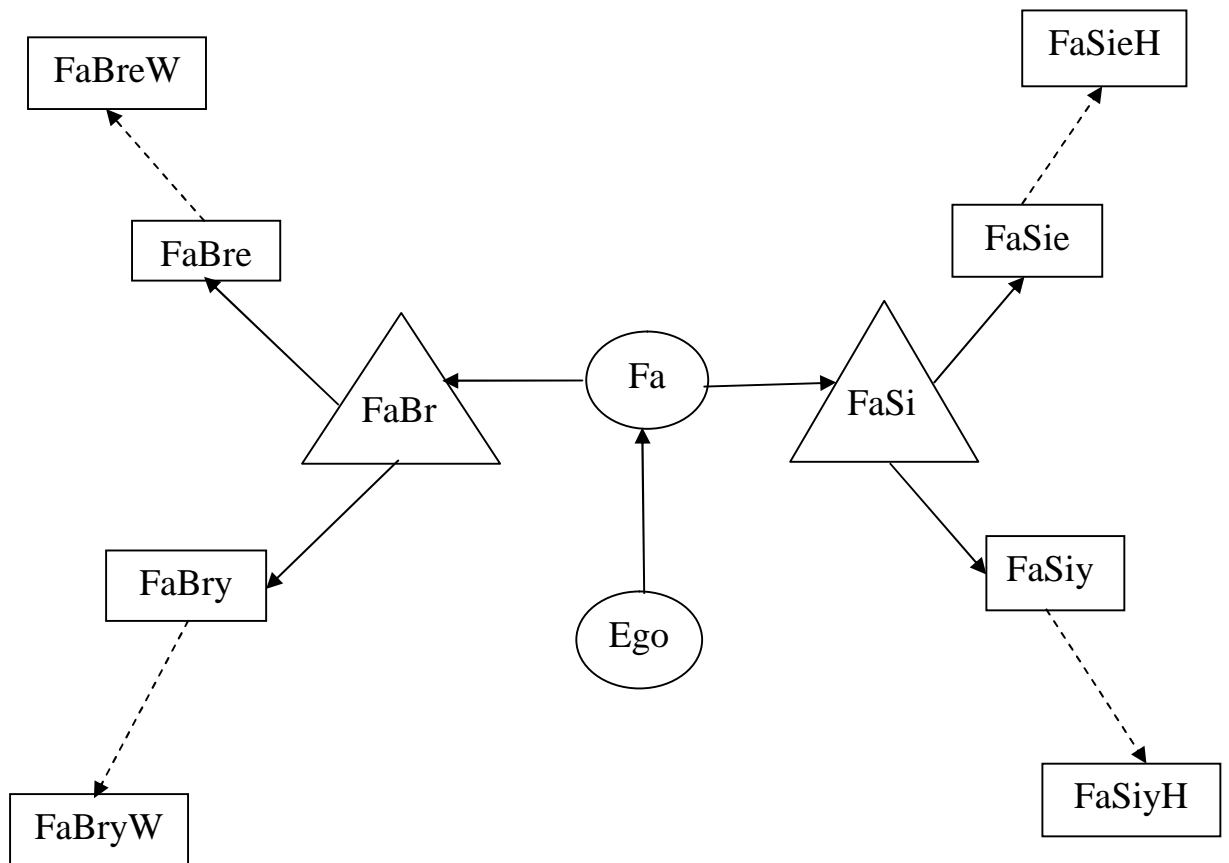


Figure 11: Core affinal relations through father

The kinship terms used for core affinal relations through father are presented below in a table:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrW	Aunt	Aunt + N	-	-
2.	FaBreW	-	-	/dema/	/dema/
3.	FaBeyW	-	-	/chhima/	/chhima/
4.	FaSiH	Uncle	Uncle + N	-	-
5.	FaSieH	-	-	/pusain/	/pusain/
6.	FaSiyH	-	-	/pusain/	/pusain/

There are six terms in core affinal relations through father. In English, there are only two terms. The term ‘aunt’ is used for father’s brother’s wife in appellative use either elder or younger than the father. Similarly, ‘uncle’ is the appellative term for father’s sister’s husband. Both uncle and aunt are addressed by the term with their first name. Nachhiring has the term ‘dema’ and ‘chhima’ in both appellative and addressive use for father’s elder and younger brother’s wife respectively. Likewise, the term ‘pusain’ is used for father’s elder and younger sister’s husband in both appellative and addressive use.

II. Core affinal relations through mother

This kind of core affinal relations expand through mother. Mother’s brother’s wife and wife and sister’s husband are the core affines of the ego. The figure below makes core affinal relations through mother clear.

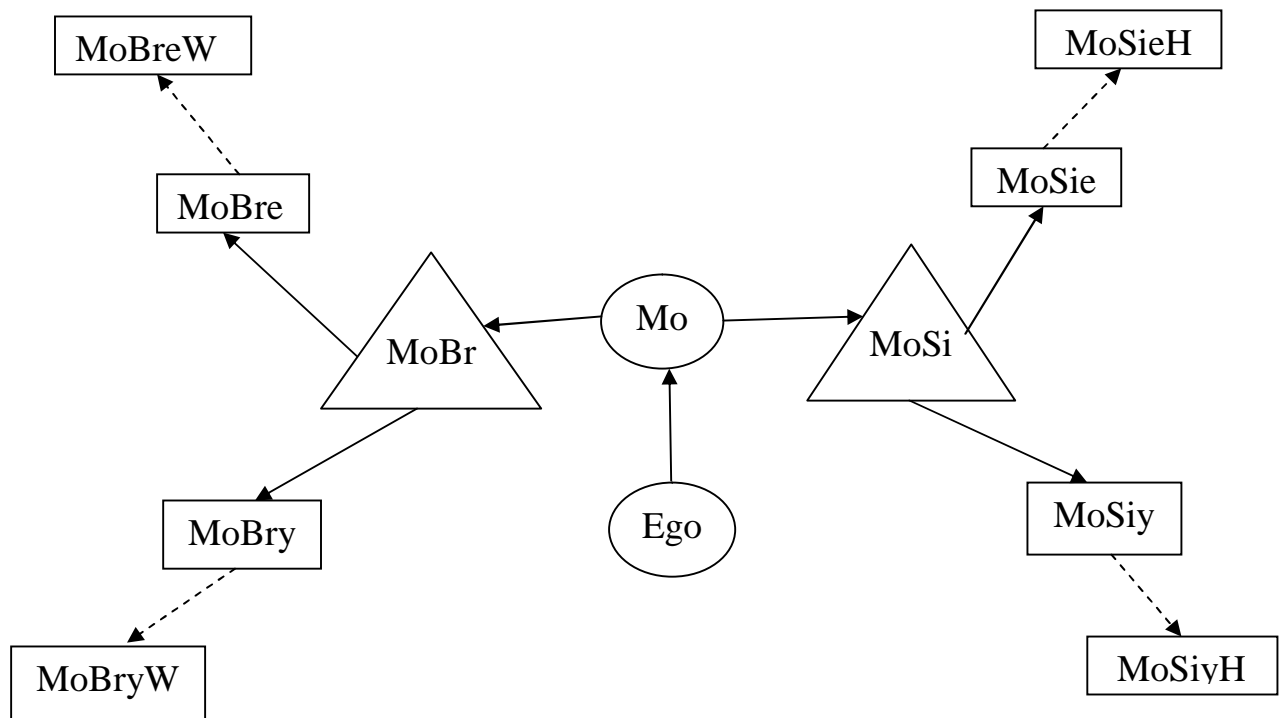


Figure 12: Core affinal relations through mother

The kinship terms of core affinal relations through mother in both English and Nachhiring are presented below:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	MoBrW	Aunt	Aunt + N	-	-
2.	MoBreW	-	-	/maiju/	/maiju/
3.	MoBeyW	-	-	/maiju/	/maiju/
4.	MoSiH	Uncle	Uncle + N	-	-
5.	MoSieH	-	-	/dedeu/	/dedeu/
6.	MoSiyH	-	-	/baba/	/baba/

Core affinal relations through mother have six terms altogether. English has two terms ‘aunt’ and ‘uncle’ for mother’s sister and brother respectively. They are addressed by the term with their first name. There is no term distinction between elder and younger. Nachhiring has four terms of relations. The term ‘maiju’ is used for mother’s elder or younger brother’s wife in both appellative and addressive use. Similarly, ‘dedeu’ is a term used for mother’s elder sister’s husband and ‘baba’ for mother’s younger sister’s husband in both appellative and addressive use.

III. Core affinal relations through ego’s sibling

The ego’s relation with his/her sister’s husband and brother’s wife is called core affinal relations through ego’s siblings. Sister’s husband and brother’s wife are the core affines of the ego which are expanded through his/her siblings. The figure below makes clear about core affinal relations through ego’s sibling.

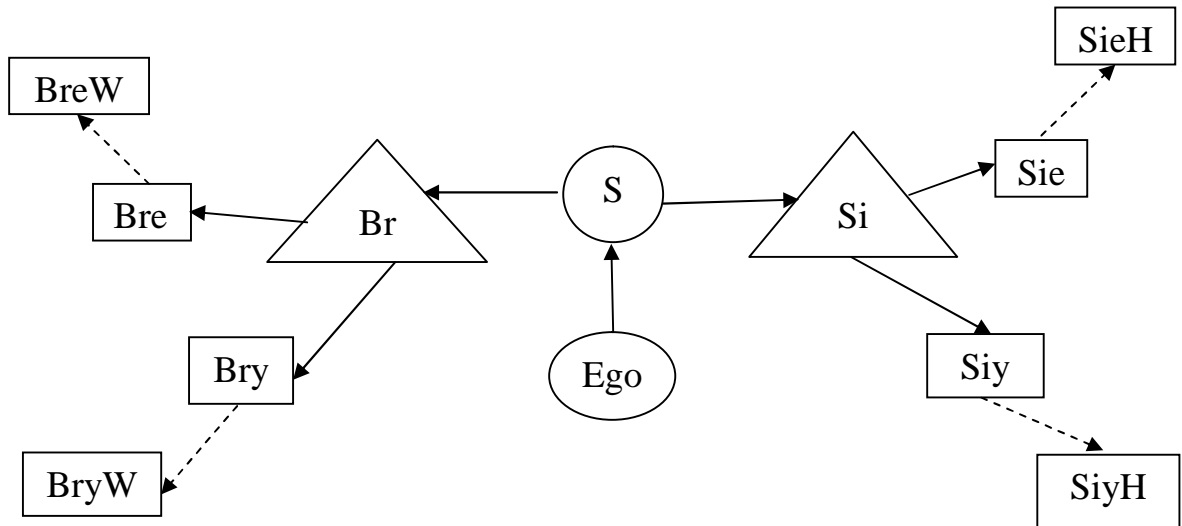


Figure 13: Core affinal relations through ego's sibling

The kinship terms of core affinal relations through ego's siblings can be presented in the following table:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	SBreW	Sister-in-law	By name	/bhouju/	/bhouju/
2.	SBryW	Sister-in-law	By name	/nammei/	/nammai/
3.	SSieH	Brother-in-law	By name	/vena/	/vena/
4.	SSiyH	Brother-in-law	By name	/maschha/	/maschha/

There are four terms of relations altogether. English has four terms and Nachhiring has four terms of relations. In English, sister-in-law and brother-in-law are the appellative terms used for brother's wife and sister's husband. There is no distinction between elder and younger. All are addressed by their names. There are distinctive terms for elder and younger in Nachhiring whereas the appellative and addressive terms are same. The term 'bhouju' is a term used for elder brother's wife and 'nammai' is for younger brother's wife in both appellative and addressive use. Similarly, 'vena' is used for elder sister's husband and 'maschha' is for younger sister's husband in both appellative and addressive use.

IV. Core affinal relations through ego's offspring

Ego's relation with his/her son's wife and daughter's husband and grandson's wife and granddaughter's husband is called core affinal relations through ego's offspring. For this bond, we can show in the following figure:

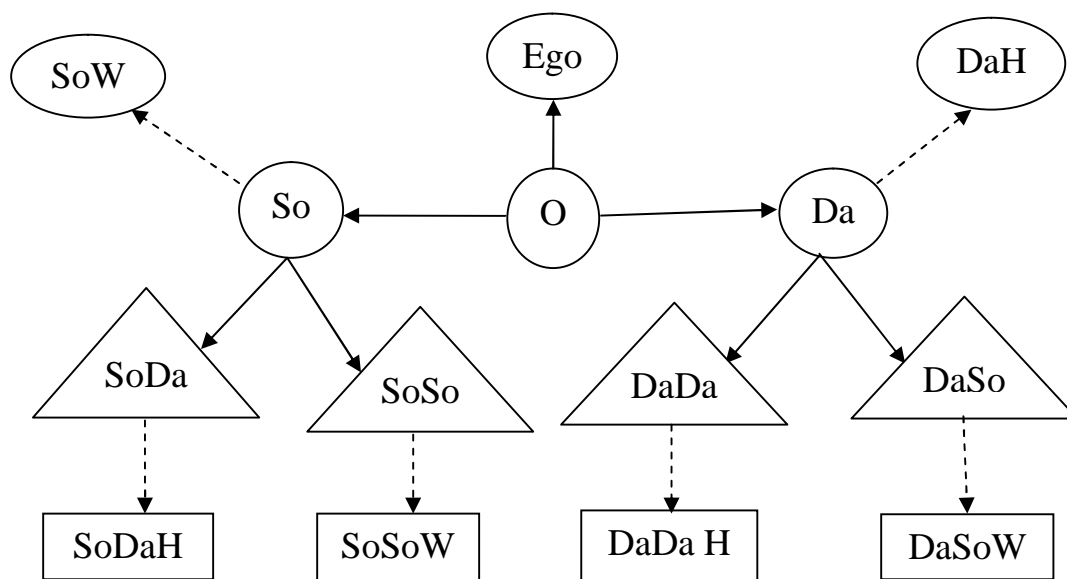


Figure 14: Core affinal relations through ego's offspring

The table below shows the kinship terms used for core affinal relations through ego's offspring:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	SoW	Daughter-in-law	By name	/nammai/	/nammai/
2.	SoSoW	-	-	/chaschha-nammai/	/nammai/
3.	SoDaH	-	-	/chaschha-maschha/	/maschha/
4.	DaH	Son-in-law	By name	/maschha/	/maschha/
5.	DaSoW	-	-	/chaschha-nammai/	/nammai/
6.	DaDaH	-	-	/chaschha-maschha/	/maschha/

There are six terms of relations altogether in core affinal relations through ego's offspring. English has two terms i.e. daughter-in-law and son-in-law for son's wife and daughter's husband respectively. They are addressed by their names. There is no any term for son's son's wife, son's daughter's husband, daughter's son's wife and daughter's daughter's husband. On the other hand, Nachhiring has six terms of relations. The term 'nammai' is used for son's wife in both appellative and addressive use and 'maschha' is for daughter's husband. 'Chaschha-nammai' is the appellative term for son's son's wife and daughter's son's wife. They are addressed by the term 'maschha'. Likewise, 'chaschha-moschha' is the appellative term for son's daughter's husband and daughter's daughter's husband. The term 'maschha' is used to address them.

4.2.2.2 Peripheral affinal relations

The affinal relations through peripheral consanguineal relations are called peripheral affinal relation which are presented and described on the following sub-headings:

I. Peripheral affinal relations through parent's sibling

The affinal relations that are expanded through the parent's brothers and sisters are called peripheral affinal relations through parent's siblings. The ego's relations with parent's brother and sister's son's wife and daughter's husband are his/her affines relations through parent's siblings. The peripheral affinal relations through parent's siblings can be made vivid with the help of the following figure:

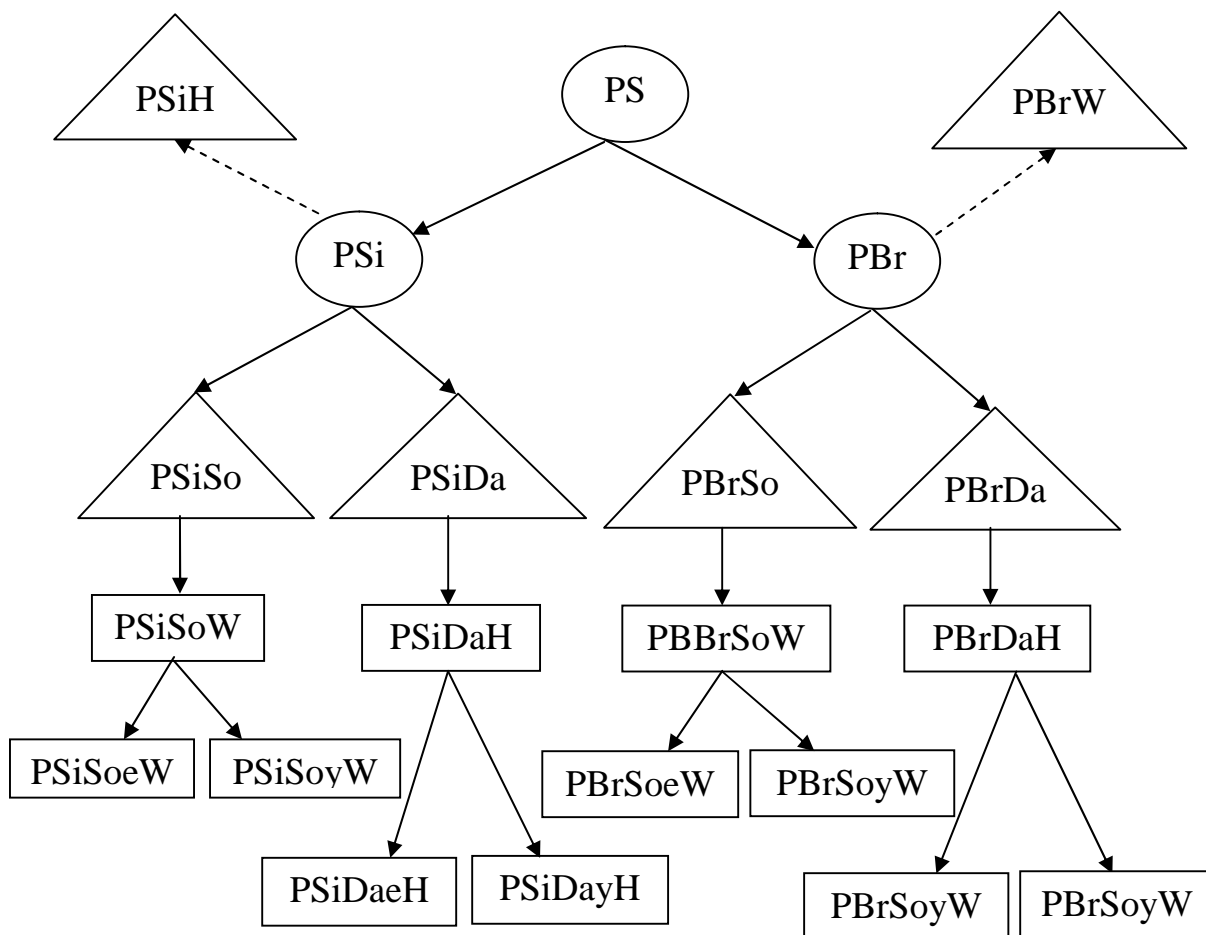


Figure 15: Peripheral affinal relations through parent's sibling

The following table displays the kinship terms of peripheral affinal relations through parent's siblings:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	PSiDaeH	-	-	/vena/	/vena/
2.	PSiDayH	-	-	/maschha/	/maschha/
3.	PSiSoeW	-	-	/bhouju/	/bhouju/
4.	PSiSoyW	-	-	/nammai/	/nammai/
5.	PBrDaeH	-	-	/vena/	/vena/
6.	PBrDayH	-	-	/maschha/	/maschha/
7.	PBrSoeW	-	-	/bhouju/	/bhouju/
8.	PBrSeyW	-	-	/nammai/	/nammai/

There are eight terms in Nachhiring but no any term in English. All of the relations have the same terms in both appellative and addressive use. Parent's sister or brother's daughter's husband, elder than the ego have the same term 'maschha'. Similarly, parent's sister brother's son's wife, elder than the ego have the same term that is-'nammai'. The term 'vena' is used for parent's sister's daughter's husband and parent's brother's daughter's husband if they are older than the ego. Likewise, 'bhouju' is for parent's sister's daughter's husband and parent's brother's daughter's husband if they are older than the ego.

II. Peripheral affinal relations through ego's sibling

Ego's sister or brother's son's wife and daughter's husband are the peripheral affinal relations through his/her siblings which can be presented by the figure below:

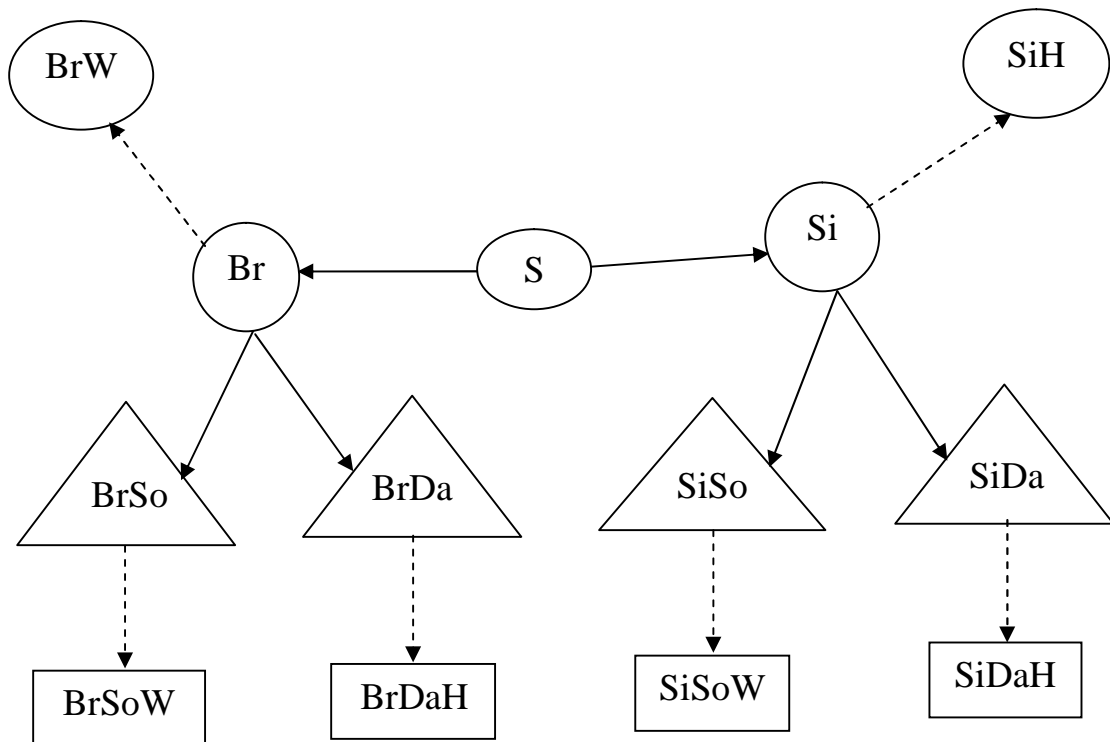


Figure 16: Peripheral affinal relations through ego's sibling

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSoW	-	-	/nammai/	/nammai/
2.	BrDaH	-	-	/maschha/	/maschha/
3.	SiSoW	-	-	/nammai/	/nammai/
4.	SiDaH	-	-	/maschha/	/maschha/

Peripheral affinal relations through ego's siblings have four terms of relations. English has no any term. In Nachhiring, the same appellative terms 'nammai', 'maschha' are used for brother's son's wife, brother's sister's daughter's husband and sister's son's wife respectively in addressive use, too.

III. Peripheral affinal relations through ego's wife

Wife's brother and sister, brother's wife sister's husband are the peripheral affine of the ego through his wife which can be shown by figure below:

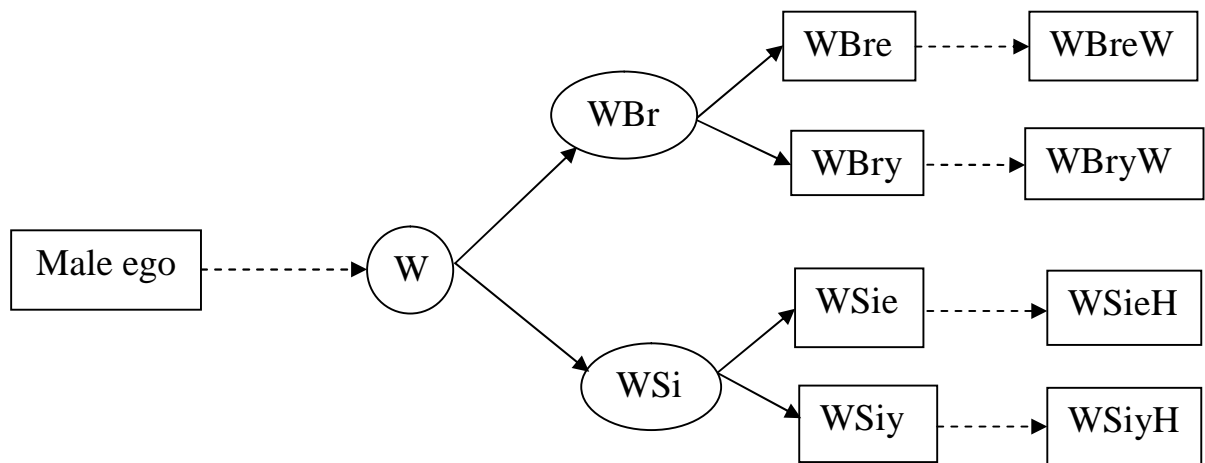


Figure 17: Peripheral affinal relations through ego's wife

The kinship terms for peripheral affinal relations through ego's wife are presented in the table below:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	W	Wife	By name	/you/	By name
2.	WBre	Brother-in-law	By name	/jethu/	/jethu/
3.	WBreW	-	By name	/nana/	/nana/
4.	WBry	Brother-in-law	By name	/nichha/	By name
5.	WBryW	-	-	/nichhaa/	/nani/
6.	WSie	Sister-in-law	By name	/nana/	/nana/
7.	WSieH	-	-	/bubu/	/dai/
8.	WSiy	Sister-in-law	By name	/nichhaa/	By name
9.	WSiyH	-	-	/nichha/	/nichha/

There are nine terms of relations in peripheral affinal ego's wife. English has five terms of relations. In English, 'wife' is addressed by her first name. The term 'brother-in-law' is used for wife's brothers either elder or younger in appellative use and they are addressed by their first name. The term 'sister-in-law' is used for wife's sisters either elder or younger in appellative use and they are also addressed by the name. There is no any term for wife's brother's wife and wife's sister's husband. On the other hand, Nachhiring has nine terms of relations. Some are distinctive in appellative and addressive use, some are the same and some are addressed by their first name. The term 'you' is used for 'wife' in appellative use and she is addressed by the first name. 'Jethu' and 'nana' are the terms used for wife's elder brother and his wife in both appellative and addressive use. The term 'nichha' is used for wife's younger brother in appellative use and he is addressed by his first name. Likewise, for wife's younger sister, the term 'nichha' is used as an appellative use and she is addressed by her first name. Similarly, the term 'bubu' is used for wife's elder sister's husband in appellative use and he is addressed by the term 'dai'.

IV. Peripheral affinal relations through ego's husband

Ego's relations with her husband, husband's sister and her husband, her husband's brother and his wife are called peripheral affinal reactions through ego's husband. The figure below shows peripheral relations through ego's husband vividly:

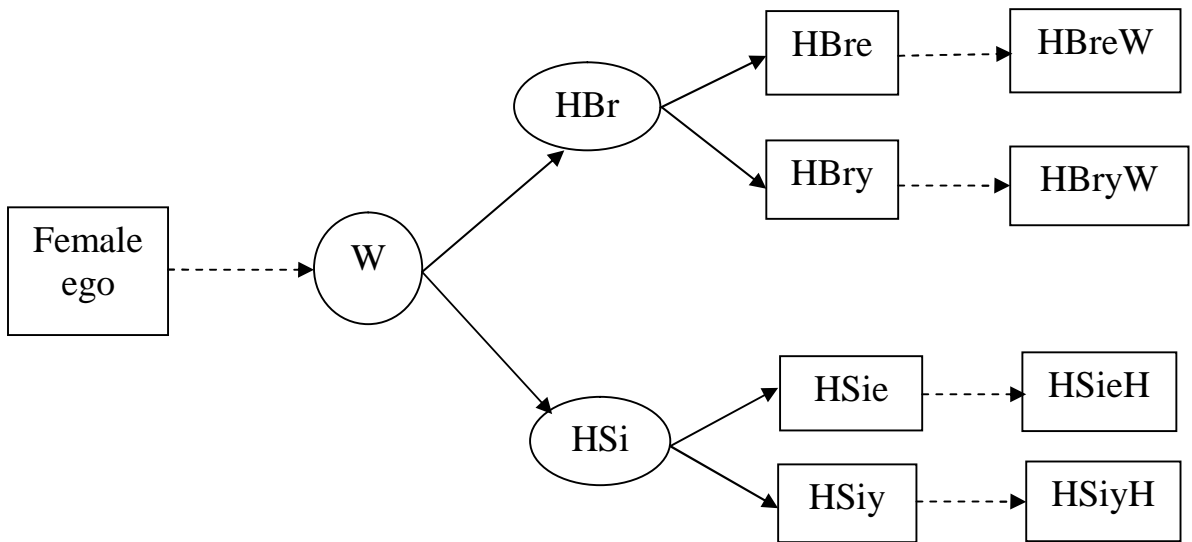


Figure 18: Peripheral affinal relations through ego's husband

The following table displays the kinship terms of peripheral affinal relations through ego's husband:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	H	Husband	By name	/tupo/	By name
2.	HBre	Brother-in-law	By name	/bubu/	/bubu/
3.	HBreW	-	By name	/nana/	/nana/
4.	HBry	Brother-in-law	By name	/nichha/	Byname
5.	HBryW	-	-	/nammai/	/nani/
6.	HSie	Sister-in-law	By name	/nana/	/nana/
7.	HSieH	-	-	/bubu/	/bubu/

8.	HSiy	Sister-in-law	By name	/nichhaa/	By name
9.	HSiyH	-	-	/maschha/	/babu/

There are nine terms of relations altogether in peripheral affinal relations through ego's husband. English has five terms. In English, 'husband' is addressed by his name. The term 'brother-in-law' is used for husband's brother, either elder or younger in appellative use and they are addressed by their name. Husband's elder or younger sister has the term 'sister-in-law' in appellative use and they are also addressed by their first name. There is no any term for husband's brother's wife and husband's sister's husband. On the other hand, in Nachhiring, each relation has kinship terms. Some terms are the same in both appellative and addressive use and some are distinctive.

'Tupo' is the appellative term used for husband and he is addressed by his own name. The term 'nana' is used for husband's elder brother's wife and husband's elder sister in both appellative and addressive use. Likewise, the term 'bubu' is used for husband's elder brother and husband's elder sister's husband in both appellative and addressive use. The two terms 'nichha' and 'nichhaa' are used for husband's younger brother and husband's younger sister respectively in appellative use and they are addressed by their name. The appellative term for husband's younger sister's husband is 'maschha' and he is addressed by the term 'babu'.

V. Peripheral affinal relations through his/her spouse

The affinal relations expanded through spouse's mother and father such as spouse's mother's brother and sister, their wife and husband, spouse's father's brother and sister, their wife and husband, spouse's father and mother, spouse's father's father and mother, and spouse's mother's father and mother are called peripheral affinal relations through his/her spouse. The following figure makes peripheral affinal relations through his/her spouse clear:

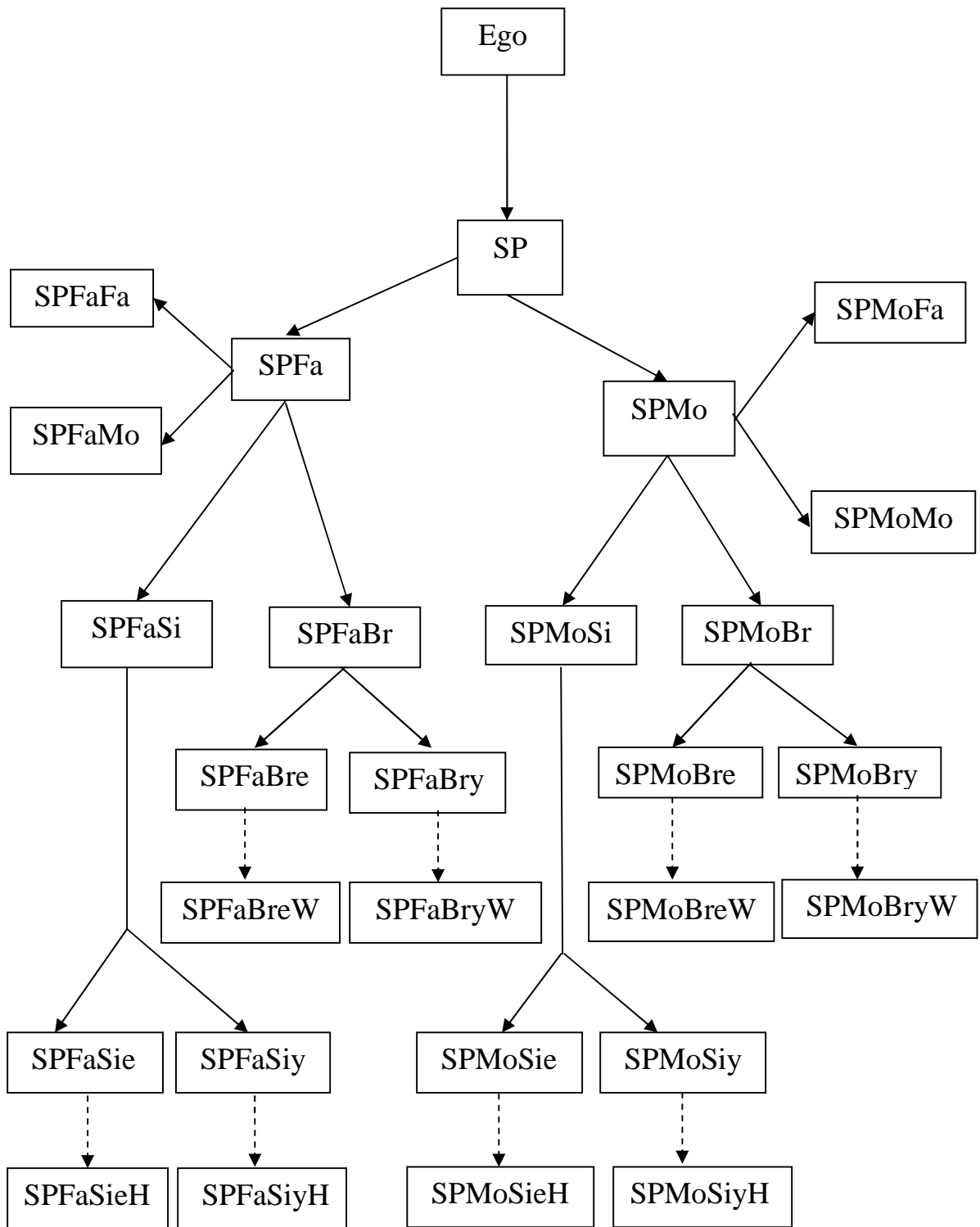


Figure 19: Peripheral affinal relations through his/her spouse

The following table shows all the kinship terms used for peripheral relations through his/her spouse:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	SPFaFa	-	-	/phupa/	/phupa/
2.	SPFaMo	-	-	/muma/	/muma/
3.	SPMoFa	-	-	/phupa/	/phupa/
4.	SPMoMo	-	-	/muma/	/muma/
5.	SPFa	Father-in-law	-	/papa/	/papa/
6.	SPMo	Mother-in-law	-	/ema/	/ema/
7.	SPFaBre	-	-	/dedeu/	/dedeu/
8.	SPFaBreW	-	-	/dema/	/dema/
9.	SPFaBry	-	-	/epa/	/epa/
10.	SPFaBryW	-	-	/ema/	/ema/
11.	SPMoSie	-	-	/ema/	/ema/
12.	SPMoSieH	-	-	/epa/	/epa/
13.	SPMoSiy	-	-	/ema/	/ema/
14.	SPMoSiyH	-	-	/epa/	/epa/
15.	SPMoBre	-	-	/kokpa/	/kokpa/
16.	SPMoBreW	-	-	/maiju/	/maiju/
17.	SPMoBry	-	-	/kokpa/	/kokpa/
18.	SPMoBryW	-	-	/maiju/	/maiju/
19.	SPFaSie	-	-	/nini/	/nini/
20.	SPFaSieH	-	-	/pusain/	/pusain/
21.	SPFaSiy	-	-	/nini/	/nini/
22.	SPFa	-	-	/pusain/	/pusain/

There are twenty-two kinship terms altogether. English has only two appellative terms ‘father-in-law’ and ‘mother-in-law’ for spouse’s father and mother and there is no any term for other relations. But Nachhiring has twenty-two terms of relations. ‘Papa’ and ‘ema’ are the terms for spouse’s father and mother. The terms ‘phupa’ and ‘muma’ are the terms for spouse’s father or

mother's father and father or mother's mother respectively. The terms 'dedeu' and 'dema' are used for spouse's father's elder brother and his wife. Similarly, 'epa' is a single term used for multiple relations like spouse's father's younger and elder brother and spouse's mother's younger or elder sister. Spouse's mother's elder and younger brothers have the same term 'kokpa' and 'mai ju' is used for their wives. Likewise, 'nini' is the term used for spouse's father's both elder and younger sisters and 'pusain' for their husbands. All these relations are addressed by the same terms used in appellative use.

4.2.3 Comparison

Various kinship terms of English and Nachhiring Rai are compared with reference to presence and absence of the terms. They all are compared into two categories, i.e. consanguineal and affinal relations which can be shown in different headings below:

4.2.3.1 Comparison of Consanguineal Relations

There are forty-eight consanguineal relations except through male and female ego. Among them, some relations have kinship terms and some don't have. Most of the kinship relations are addressed by name in English but in Nachhiring, all relations have same terms in both appellative and addressive use. The following table shows the presence and absence of the terms.

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	Pa	+	+	+	-
2.	Fa	+	+	+	Sa
3.	Mo	+	+	+	Sa
4.	S	+	-	-	-
5.	Br	+	N	-	-
6.	Bre	-	-	+	Sa
7.	Bry	-	-	+	Sa

8.	Si	+	N	-	Sa
9.	Sie	-	-	+	+
10.	Siy	-	-	+	Sa
11.	O/C	+	-	-	-
12.	So	+	N	+	Sa
13.	Da	+	N	+	Sa
14.	PaPa	+	-	-	-
15.	FaFa	+	+	+	Sa
16.	FaMo	+	+	+	Sa
17.	MoFa	+	+	+	Sa
18.	MoMo	+	+	+	Sa
19.	FaBr	+	+N	-	-
20.	FaBre	-	-	+	Sa
21.	FaBry	-	-	+	Sa
22.	FaSi	+	+N	-	-
23.	FaSie	-	-	+	Sa
24.	FaSiy	-	-	+	Sa
25.	FaBrSo	+	N	-	-
26.	FaBrSoe	-	-	+	Sa
27.	FaBrSoy	-	-	+	Sa
28.	FaBrDa	+	N	-	-
29.	FaBrDae	-	-	+	Sa
30.	FaBrDay	-	-	+	Sa
31.	FaSiSo	+	N	-	-
32.	FaSiSoe	-	-	+	Sa
33.	FaSiSoy	-	-	+	Sa
34.	FaSiDa	+	N	-	-
35.	FaSiDae	-	-	+	Sa
36.	FaSiDay	-	-	+	Sa
37.	FaBrSo	+	N	-	-

38.	FaBrSoe	-	-	+	Sa
39.	FaBrSoy	-	-	+	Sa
40.	MoBrDa	+	N	-	-
41.	MoBrDae	-	-	+	Sa
42.	MoBrDay	-	-	+	Sa
43.	MoSiSo	+	N	-	-
44.	MoSiSoe	-	-	+	Sa
45.	MoSiSoy	-	-	+	Sa
46.	MoSiDa	+	N	-	-
47.	MoSiDae	-	-	+	Sa
48.	MoSiDay	-	-	+	Sa

Consanguineal relations of male ego

Consanguineal relation of male ego has four kinship relations altogether and all the relations are found in both English and Nachhiring. In English, the kinsmen are addressed by name. On the other hand, in Nachhiring the relations are addressed by the same appellative terms. This can be shown vividly in the table below:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	+	N	+	Sa
2.	BrDa	+	N	+	Sa
3.	SiSo	+	N	+	Sa
4.	SiDa	+	N	+	Sa

Consanguineal relation of female ego

There are four terms of relations in consanguineal relation of female ego. All relations are found in both English and Nachhiring. In English, the kinsmen are addressed by the name. On the contrary, in Nachhiring, the same terms of appellative use are used to address the kinsmen.

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	+	N	+	Sa
2.	BrDa	+	N	+	Sa
3.	SiSo	+	N	+	Sa
4.	SiDa	+	N	+	Sa

4.2.3.2 Comparison of Affinal Relations

There are fifty-six kinship relations altogether in affinal relations. Nachhiring has greater number of kinship terms in comparison of English. Most of the relations of English are addressed by the name and some others are by the same appellative terms with the name. On the contrary, in Nachhiring, most kinsmen are addressed by the same appellative terms and some others by the different terms. The table below shows clearly:

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrW	+	+N	-	-
2.	FaBreW	-	-	+	Sa
3.	FaBryW	-	-	+	Sa
4.	FaSiH	+	+N	-	-
5.	FaSieH	-	-	+	Sa
6.	FaSiyH	-	-	+	Sa
7.	MoBrW	+	+N	-	-
8.	MoBreW	-	-	+	Sa
9.	MoBryW	-	-	+	Sa
10.	MoSiH	+	+N	-	-

11.	MoSieH	-	-	+	Sa
12.	MoSiyH	-	-	+	Sa
13.	SBreW	+	N	+	Di
14.	SBryW	+	N	+	Sa
15.	SSieH	+	N	+	Di
16.	SSiyH	+	N	+	Sa
17.	SoW	+	N	+	Di
18.	SoSoW	-	-	+	Di
19.	SoDaH	-	-	+	Di
20.	DaH	+	N	+	Di
21.	DaSoW	-	-	+	Sa
22.	DaDaH	-	-	+	Di
23.	PSiDaeH	-	-	+	Sa
24.	PSiDayH	-	-	+	Sa
25.	PSiSoeW	-	-	+	Sa
26.	PSiSoyH	-	-	+	Sa
27.	PBrDaeH	-	-	+	Sa
28.	PBrDayH	-	-	+	Sa
29.	PBrSoeW	-	-	+	Sa
30.	PBrSoyW	-	-	+	Sa
31.	BrSoW	-	-	+	Di
32.	BrDaH	-	-	+	Di
33.	SiSoW	-	-	+	Sa
34.	SiDaH	-	-	+	Sa
35.	SPFaFa	-	-	+	Sa
36.	SPFaMo	-	-	+	Sa

37.	SPMoFa	-	-	+	Sa
38.	SPMoMo	-	-	+	Sa
39.	SPFa	+	-	+	Sa
40.	SPMo	+	-	+	Sa
41.	SPFaBre	-	-	-	Sa
42.	SPFaBreW	-	-	+	Sa
43.	SPFaBry	-	-	+	Sa
44.	SPFaBryW	-	-	+	Sa
45.	SPMoSie	-	-	+	Sa
46.	SPMoSieH	-	-	+	Sa
47.	SPMoSiy	-	-	+	Sa
48.	SPMoSiyH	-	-	+	Sa
49.	SPMoBre	-	-	+	Sa
50.	SPMoBreW	-	-	+	Sa
51.	SPMoBry	-	-	+	Sa
52.	SPMoBryW	-	-	+	Sa
53.	SPFaSie	-	-	+	Sa
54.	SPFaSieH	-	-	+	Sa
55.	SPFaSiy	-	-	+	Sa
56.	SPFaSiyH	-	-	+	Sa

Comparison of affinal relations of male ego

Affinal relations of male ego have nine terms of relations altogether. The five terms are found in English and Nachhiring has nine terms of relations. All kinsmen are addressed by name in English whereas in Nachhiring, most of the kinsmen are addressed by the same appellative terms.

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	W	+	N	+	N
2.	WBre	+	N	+	Sa
3.	WBreW	-	-	+	Sa
4.	WBry	+	N	+	N
5.	WBryW	-	-	+	Sa
6.	WSie	+	N	+	Sa
7.	WSieH	-	-	+	Di
8.	WSiy	+	N	+	N
9.	WSiyH	-	-	+	Sa

Comparison of affinal relations of female ego

Affinal relations of female ego have nine terms of relations altogether. English has five terms and Nachhiring has nine terms. In English, all kinsmen are addressed by the name whereas in Nachhiring, most terms are addressed by the same appellative terms.

S.N.	Kinship relations	English		Nachhiring Rai	
		Appellative	Addressive	Appellative	Addressive
1.	H	+	N	+	N
2.	HBre	+	N	+	Sa
3.	HBreW	-	-	+	Sa
4.	HBry	+	N	+	N
5.	HBryW	-	-	+	Sa
6.	HSie	+	N	+	Sa
7.	HSieH	-	-	+	Sa
8.	HSiy	+	N	+	N
9.	HSiyH	-	-	+	Di

Notes:

- i. The presence of kinship terms are denoted by the sign '+' and the absence of kinship terms are denoted by the sign '-'.
- ii. If appellative and addressive uses of terms are the same, it is denoted by the short form 'Sa' under addressive use and if the terms are different in appellative and addressive, it is denoted by the short form 'Di' under the addressive use.
- iii. If the kinsman is addressed by the name, it is shown by the abbreviation 'N' under addressive use.
- iv. If the kinsman is addressed by the kinship terms as well as his/her name, it is shown by '+N' under addressive use.

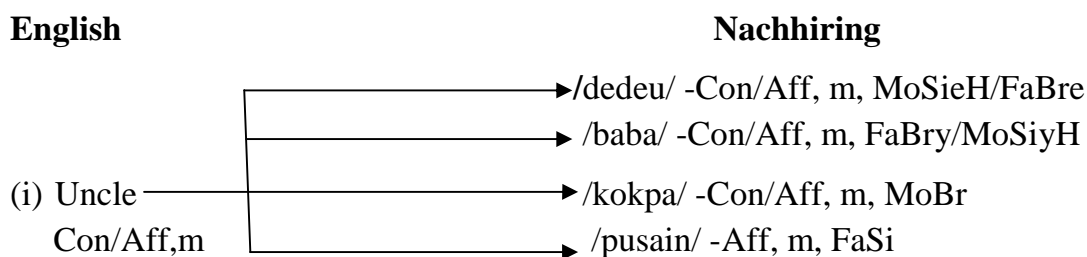
4.2.4 Main Areas of Differences

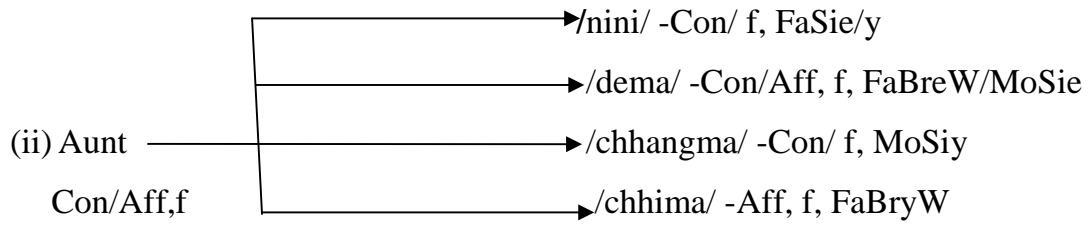
All kinship terms of English and Nachhiring Rai don't correspond to one to one relation. In some cases, one kinship term of Nachhiring Rai corresponds to more than one terms of Nachhiring Rai. The semantic overlapping between English and Nachhiring Rai kinship are divided into two categories: Mono English vs. multi Nachhiring Rai and multi English and mono Nachhiring.

4.2.4.1 Mono-English vs. Multi -Nachhiring

One kinship term of English corresponds to multiple kinship terms of Nachhiring which can be shown in the following ways:

One generation above the ego

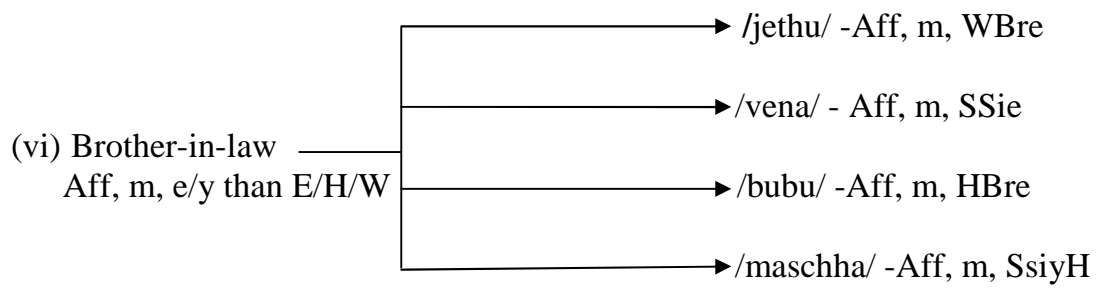
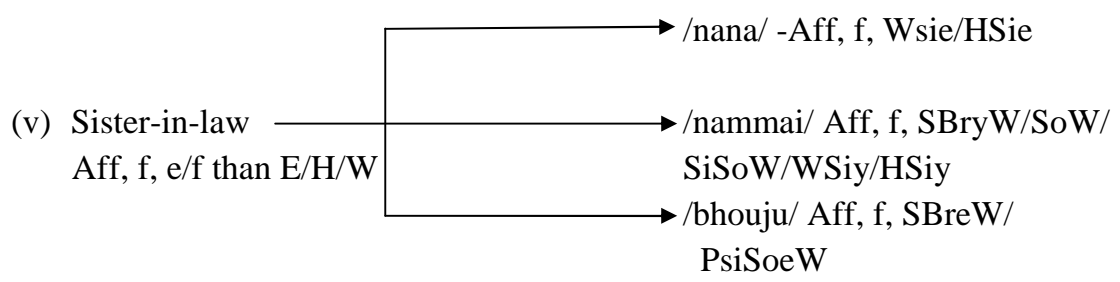
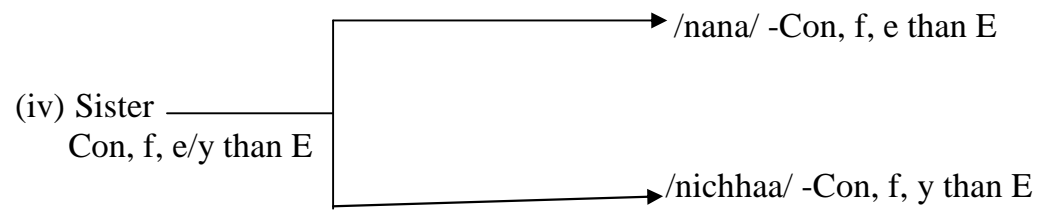
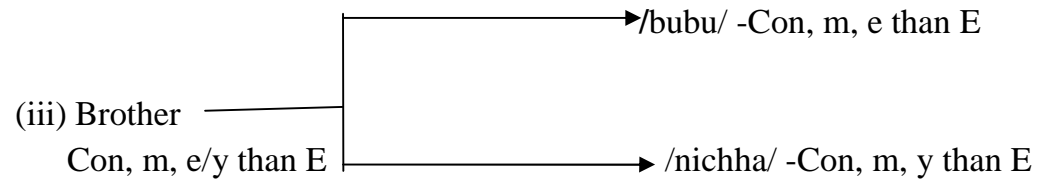


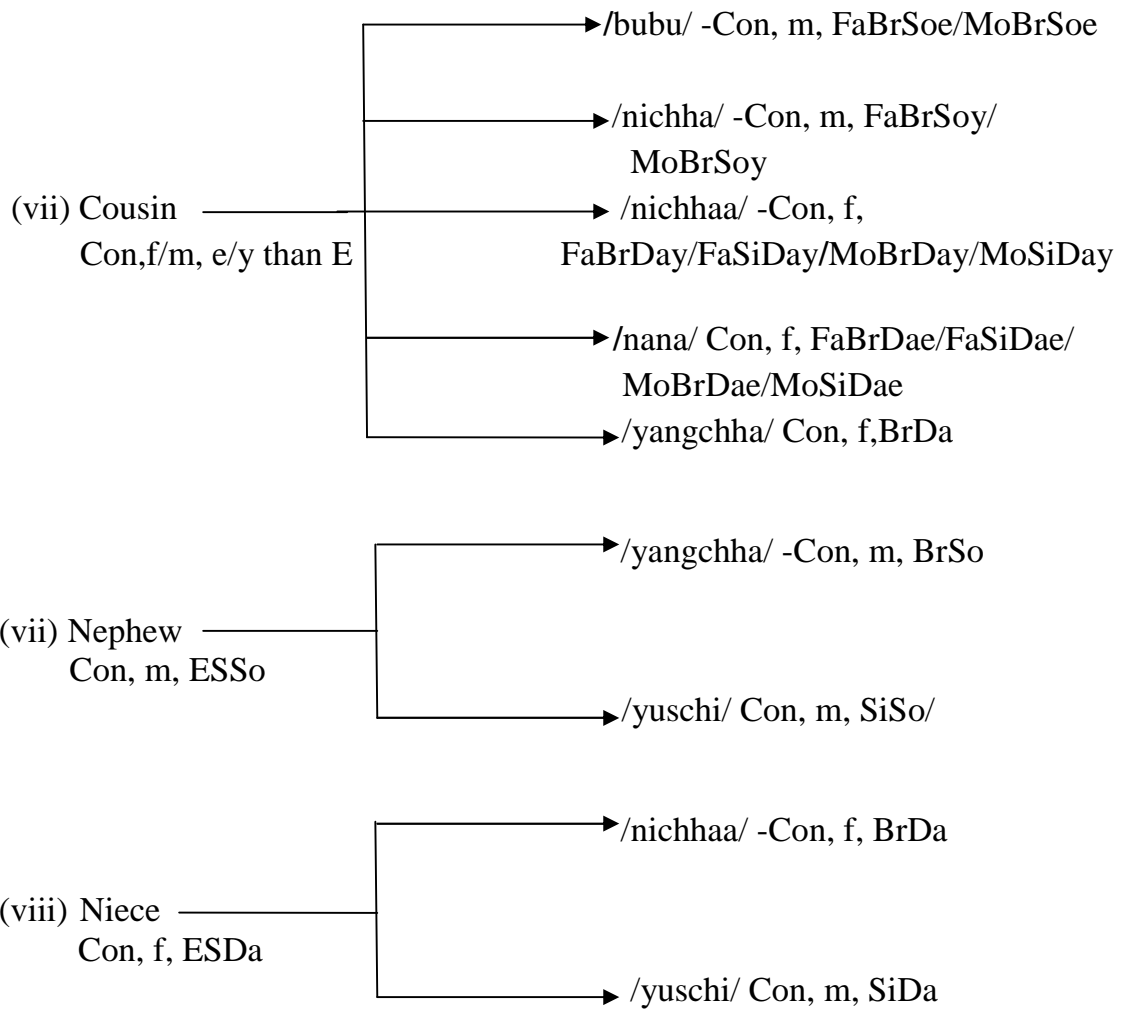


Co-generation of the ego

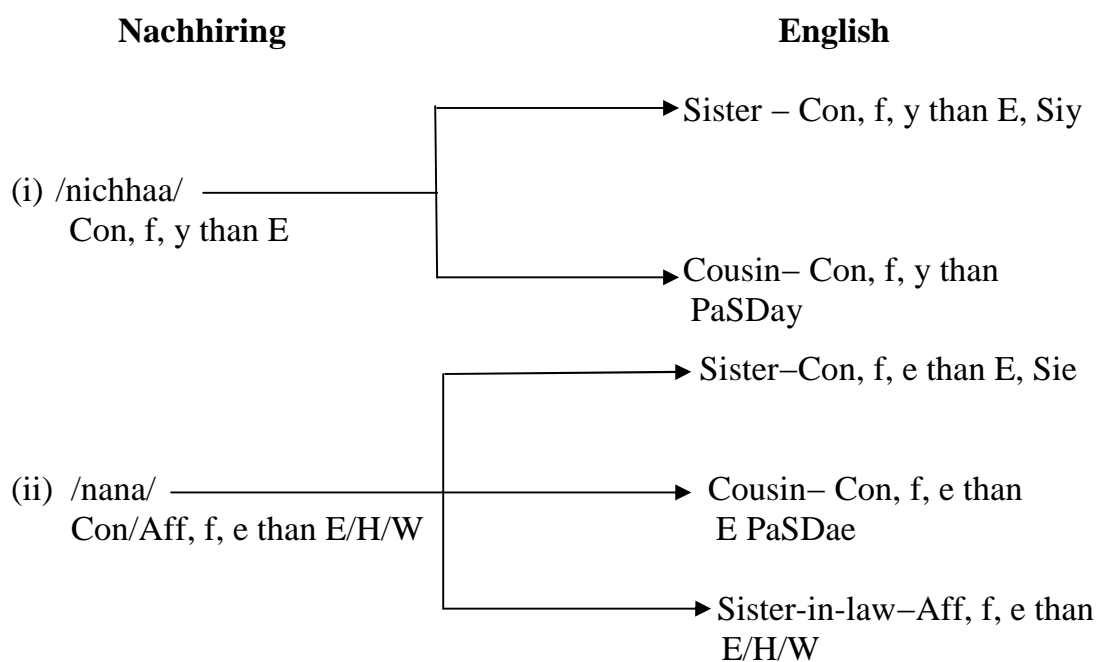
English

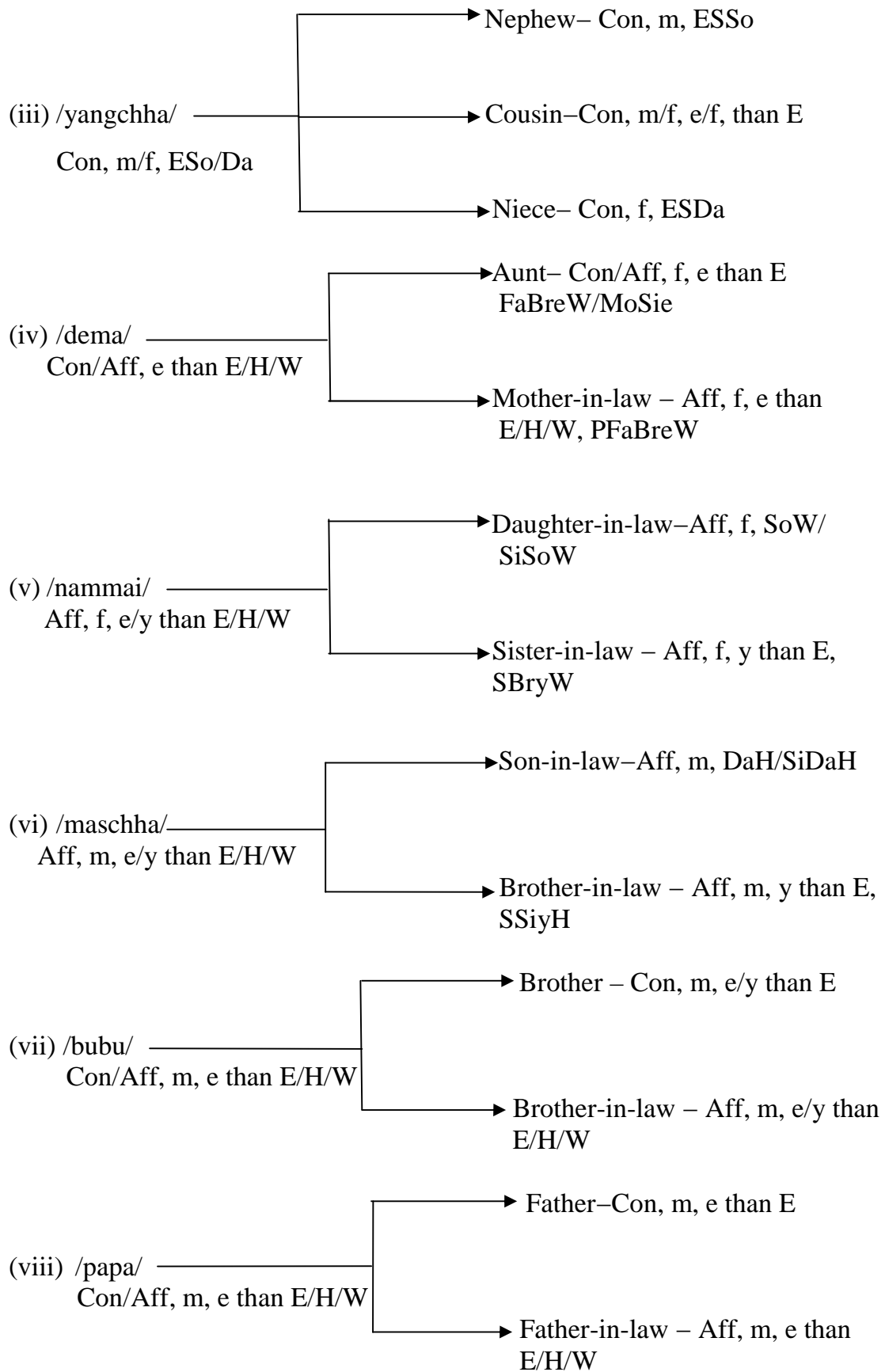
Nachhiring





4.2.4.2 Mono-Nachhiring vs. Multi-English





CHAPTER FIVE

SUMMARY, CONCLUSIONS AND IMPLICATIONS

In the previous chapter, the researcher has been analyzed the collected data by showing them in different figures and tables. This chapter deals with the summary and conclusions of the research based on collected data. It also incorporates some pedagogical implications for upcoming days based on findings of the study.

5.1 Summary

Kinship system is a universal feature of language. It varies from language to language. All societies use kinship as a basis for forming social groups and for classifying people. There are two kinds of use of kinship terms: appellative use and addressive use. Appellative use of kinship term refers to relation and addressive use of kinship is a way of addressing the relation. To bind a person in a good relationship, kinship term facilitate him/her to be a part of that relationship.

This research is mainly concerned on the kinship terms of two languages i.e. English and Nachhiring Rai language. This study has attempted to get the objectives such as to find out Nachhiring Rai kinship terms and to compare and contrast Nachhiring Rai kinship terms with the kinship terms in English. To get the objectives of the research, first of all, the researcher went the research field and collected the needed data. He selected the native land of Nachhiring Rai as the research area. Similarly, forty native speakers were selected for sample, using purposive sampling procedure. The major tools for data collection were interviews. He employed three sets of interview questions to collect the Nachhiring Rai kinship terms.

There were some limitations to this study, namely, the data were collected from a questionnaire and interview. Likewise, the study is limited only to the kinship

terms in Nachhiring Rai and English. As a result, the findings of this study may be significantly varied.

After analyzing the data, the researcher found that English has a least number of kinship terms in comparison to Nachhiring Rai. Various cover terms for example, cousin, siblings, offspring, etc. found in English but such terms are rarely found in Nachhiring Rai. Another major finding of the research is the distinction between elder and younger kinship relations. The English language does not make any distinction between elder and younger whereas Nachhiring Rai makes this distinction.

5.2 Conclusions

Being based on the summary of the research, the following conclusions have been made:

- i. While studying and analyzing the two or more languages, we find out more differences than similarities. If the two languages are similar in any area, there is no problem for the learners but if there are dissimilarities between the two languages, there is the problem as the learners feels difficulty to learn. So that teaching should be focused on the difficult areas where the two languages differ.
- ii. All kinship terms of English and Nachhiring do not have one to one correspondence. English has various neutral terms which refer to different kinship relations such as offspring, cousin, siblings, etc. but such cover terms rarely found in Nachhiring Rai. So that while teaching these terms, the special attention should be paid if the learners belongs to the native speakers of Nachhiring Rai.
- iii. There is no variation of kinship terms in terms of male and female ego in English which are found in Nachhiring Rai. That's why, while teaching the teacher should emphasize on the different terms used by male and female ego in the Nachhiring Rai language.

- iv. The teacher should make a clear distinction between the kinship terms of English and Nachhiring Rai and their own addressive use. In English, most of the relations are addressed by name but in Nachhiring has many more terms to address them. That's why, the special attention should be given in teaching those terms of addressive use if the learners are the native speakers of English.
- v. English has no distinctive terms for the elder and younger whereas Nachhiring has the variation of the terms for elder and younger. Therefore, their corresponding kinship terms of Nachhiring must be clarified for English native speakers while teaching the terms like 'bubu', 'nana', 'nammai', 'kokpa', etc.

5.3 Implications

On the basis of the findings and results derived from the present study, the following implications have been made:

5.3.1 Policy level

- i. Comparison between the native and the target language can discover differences and predict problems. This research work will be beneficial to the curriculum planners to design the second/foreign language curriculum so that they can minimize those problems.
- ii. In recent years, the Ministry of Education and the Government of Nepal have been consistently focusing on Mother Tongue Education (MTE) and multilingual education system. They can consult such language related research work so that they can prepare extra/reference materials especially for the learners of Nachhiring Rai.
- iii. 'The Curriculum Framework – 2064' has been allocated one local need based compulsory subject in the school level. It is authorized to prepare and implement in the same area/school. Regarding this, such kinds of research can play a vital role for preparing local language based curriculum.

- iv. The concerned people must pay special attention to the semantic overlapping of kinship terms while designing and preparing curriculum, syllabus and textbooks for the second language learners of Nachhiring Rai and English.

5.3.2 Practice level

- i. The consanguineal and affinal relations have been made clear in this research. It will be beneficial for the effective second language teaching and learning.
- ii. It will be advantageous to the teachers who are teaching English in the local area of the Nachhiring Rai people.
- iii. To teach the English and Nachhiring Rai kinship terms, the teacher can use this work as a reference material in the school.
- iv. It will be helpful to the local experts to make curriculum regarding the Nachhiring Rai language.
- v. This study will be helpful for the native speakers of English who are learning Nachhiring as a second language as well as for the native speakers of Nachhiring who are learning English as second language.

5.3.3 Further research

In the upcoming days, this research work will be good secondary sources of data for those people who are interested to do research on kinship terms. It will also be helpful for the linguists who want to get information about Nachhiring Rai and its kinship terms. Moreover, this research will be more advantageous to the stakeholders of Nachhiring Rai people for the preservation and promotion of their language and identity.

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APPENDICES

Appendix - A

Nachhiring Rai Kinship Terms

Kinship relations	Nachhiring Rai	Kinship relations	Nachhiring Rai
Pa	/papamama/	FaSiSoe	/bubu/
Fa	/papa/	FaSiSoy	/nichha/
Mo	/mama/	FaSiDae	/nana/
Bre	/bubu/	FaSiDay	/nichhaa/
Bry	/nichha/	MoBrSoe	/bubu/
Sie	/nana/	MoBrSoy	/nichha/
Siy	/nichhaa/	MoBrDae	/nana/
O/C	/chhaa/	MoBrDay	/nichhaa/
So/Da	/chhaa/	MoSiSoe	/bubu/
FaFa	/phupa/	MoSiSoy	/nichha/
FaMo	/muma/	MoSiDae	/nana/
MoFa	/phupa/	MoSiDay	/nichhaa/
MoMo	/muma/	SoSo	/chas/
FaBre	/dedeu/	SoDa	/chaschha/
FaBry	/baba/	DaSo	/chas/
FaSie	/nini/	DaDa	/chaschha/
FaSiy	/nini/	FaBreW	/dema/
MoBre	/kokpa/	FaBryW	/chhima/
MoBry	/kokpa/	FaSieH	/pusain/
MoSie	/dema/	FaSiyH	/pusain/
MoSiy	/chhangma/	MoBreW	/maiju/
FaBrSoe	/bubu/	MoBryW	/maiju/
FaBrSoy	/nichha/	MoSiyH	/baba/
FaBrDae	/nana/	SBreW	/bhauju/

FaBrDay	/nichhaa/	SBryW	/nammai/
SSieH	/vena/	SPFaBre	/epa/
SSiyH	/maschha/	SPFaBreW	/dema/
SoW	/nammai/	SPFaBry	/epa/
SoSoW	/nammai/	SPFaBryW	/ema/
SoDaH	/maschha/	SPMoSie	/ema/
DaH	/maschha/	SPMoSieH	/epa/
DaSoW	/nammai/	SPMoSiy	/ema/
DaDaH	/maschha/	SPMoSiyH	/epa/
PSiDaeH	/vena/	SPMoBre	/kokpa/
PSiDayH	/maschha/	SPMoBreW	/maiju/
PSiSoeW	/bhouju/	SPMoBry	/kokpa/
PSiSoyW	/nammai/	SPMoBryW	/maiju/
PBrDaeH	/vena/	SPFaSie	/nini/
PBrDayH	/maschha/	SPFaSieH	/pusain/
PBrSoeW	/bhauju/	SPFaSiy	/nini/
PBrSoyW	/nammai/	SPFaSiyH	/pusain/
BrSoW	/nammai/	BrDaH	/maschha/
SiSoW	/nammai/	SiDaH	/maschha/
SPFaFa	/phupa/	SPFaMo	/muma/
SPFaMo	/muma/	SPMoFa	/phupa/
SPMoMo	/muma/	SPFa	/papa/
SPMo	/ema/		

Kinship relations of female ego

Kinship relations	Nachhiring Rai	Kinship relations	Nachhiring Rai
BrSo	/vadai/	SiSo	/chha/
BrDa	/vadaini/	SiDa	/chha/
H	/tupo/	HSie	/nana/
HBre	/bubu/	HSieH	/bubu/
HBreW	/nana/	HSiy	/nichhaa/
HBry	/nichha/	HSiyH	/maschha/
HBryW	/maschha/		

Kinship relations of male ego

Kinship relations	Nachhiring Rai	Kinship relations	Nachhiring Rai
BrSo	/yangchha/	SiSo	/yuschi/
BrDa	/yangchhaa/	SiDa	/yuschi/
W	/you/	WSie	/nana/
WBre	/jethu/	WSieH	/bubu/
WBreW	/nana/	WSiy	/nichha/
WBry	/nichha/	WSiyH	/nichha/
WBryW	/maschha/		

Appendix B

English Kinship Terms

1. Grandparents
2. Grandfather
3. Grandmother
4. Parents
5. Father
6. Mother
7. Uncle
8. Aunt
9. Brother
10. Sister
11. Siblings
12. Father-in-law
13. Mother-in-law
14. Brother-in-law
15. Sister-in-law
16. Husband
17. Wife
18. Son
19. Daughter
20. Daughter-in-law
21. Son-in-law
22. Nephew
23. Niece
24. Cousin
25. Offspring/child
26. Grandson
27. Granddaughter
28. Grand child

Appendix-C

Questionnaires

Questionnaire: 1 (Core consanguineal and core affinal terms)

Name: Sex: Male Female

Address: Rakhabangdel-....., Khotang. Date: 2070/...../.....

Age:years.

How are the following persons related to you? Write your responses within the blanks provided for it.

Relation

1. The couple who gave birth to you.
2. The man who gave birth to you.
3. The woman who gave birth to you.
4. The man who is born before you of the same couple
5. The man who is born after you of the same couple
6. The woman who is born before you of the same couple
7. The woman who is born after you of the same couple
8. The person who is married to you (male/female)
9. The male person who is born of you
10. The female person who is born of you.
11. Husband's father.
12. Husband's mother.
13. Husband's elder brother.
14. Husband's younger brother.

15. Husband's elder sister.
16. Husband's younger sister.
17. Husband's elder brother's wife.
18. Husband's younger brother's wife.
19. Husband's elder sister's husband.
20. Husband's younger sister's husband.
21. Wife's father.
22. Wife's mother.
23. Wife's elder brother
24. His wife.
25. Wife's younger brother.
26. His wife.
27. Wife's elder sister.
28. Her husband.
29. Wife's younger sister.
30. Her husband.
31. Son's wife.
32. Daughter's husband.
33. Son's son.
34. His wife.
35. Son's daughter.
36. Her husband.
37. Daughter's son.

38. His wife.

39. Daughter's daughter.

40. Her husband.

Questionnaire: 2 (Appellative & addressive use of kinship terms)

Name: Sex: Male Female

Address: Rakhabangdel-....., Khotang. Date: 2070/...../.....

Age:years.

How are the following individuals related to you? Please answer the questions given below:

	Appellative	Addressive
1. Father's father
2. Father's mother
3. Father's elder brother
4. His wife
5. Father's younger brother
6. His wife
7. Father's elder sister
8. Her husband
9. Father's younger sister
10. Her husband
11. Mother's father
12. Mother's mother

13. Mother's elder brother
14. His wife
15. Mother's younger brother
16. His wife
17. Mother's elder sister
18. Her husband
19. Mother's younger sister
20. Her husband
21. Father's elder/younger brother's son (elder than you)
.....
22. His wife
23. Father's elder/younger brother's son (younger than)
.....
24. His wife
25. Father's elder/younger sister's son (elder than you)
.....
26. Father's elder/younger sister's son's son (younger than you)
.....
27. Father's elder/younger sister's son's wife (elder than you)
.....
28. Father's elder/younger sister's son's wife (younger than you)
.....

29. Father's elder/younger brother's daughter (elder than you)
.....
30. Her husband
.....
31. Father's elder/younger brother's daughter (younger than you)
.....
32. Her husband
.....
33. Father's elder /younger sister's daughter (elder than you)
.....
34. Her husband
.....
35. Father's elder/younger sister's daughter (younger than you)
.....
36. Her husband
.....
37. Mother's elder/younger brother's son (elder than you)
.....
38. His wife
.....
39. Mother's elder/younger brother's son (younger than you)
.....
40. His wife
.....
41. Mother's elder/younger sister's daughter (elder than you)
.....
42. Her husband
.....
43. Mother's elder/younger brother's daughter (younger than you)
.....

44. Her husband
45. Mother's elder/younger brother's daughter (elder than you)
.....
46. Her husband
47. Mother's elder/younger brother's daughter (younger than you)
.....
48. Her husband
49. Mother's elder/younger sister's son (elder than you)
.....
50. His wife
51. Mother's elder/younger sister's son (younger than you)
.....
52. His wife
53. Elder brother's wife
54. Younger brother's wife
55. Elder sister's husband
56. Younger sister's husband
57. Elder brother's son
58. Younger brother's son
59. Elder brother's son's wife
60. Younger brother's son's wife
61. Elder brother's daughter
62. Her husband

- 63. Younger brother's daughter
- 64. Her husband
- 65. Elder sister's son
- 66. His wife
- 67. Elder sister's daughter
- 68. Her husband
- 69. Younger brother's son
- 70. His wife
- 71. Younger sister's daughter
- 72. Her husband

Questionnaire: 3 (From both perspectives – male & female ego)

Name: Sex: Male Female

Address: Rakhabangdel-....., Khotang. Date:-2070/...../.....

Age:years.

How are the following persons related to you? Please answer the questions given below:

	Your Own	Your Husband/Wife's
1. Father's father
2. Father's mother
3. Father's elder brother
4. His wife
5. Father's younger brother
6. His wife

7. Father's elder sister
8. Her husband
9. Father's younger sister
10. Her husband
11. Mother's father
12. Mother's mother
13. Mother's elder brother
14. His wife
15. Mother's younger brother
16. His wife
17. Mother's elder sister
18. Her husband
19. Mother's younger sister
20. Her husband
21. Father's elder/younger brother's son (elder than you)
.....
22. His wife
23. Father's elder/younger brother's son (younger than)
.....
24. His wife
25. Father's elder/younger sister's son (elder than you)
.....

26. Father's elder/younger sister's son's son (younger than you)
.....
27. Father's elder/younger sister's son's wife (elder than you)
.....
28. Father's elder/younger sister's son's wife (younger than you)
.....
29. Father's elder/younger brother's daughter (elder than you)
.....
30. Her husband
.....
31. Father's elder/younger brother's daughter (younger than you)
.....
32. Her husband
.....
33. Father's elder /younger sister's daughter (elder than you)
.....
34. Her husband
.....
35. Father's elder/younger sister's daughter (younger than you)
.....
36. Her husband
.....
37. Mother's elder/younger brother's son (elder than you)
.....
38. His wife
.....
39. Mother's elder/younger brother's son (younger than you)
.....

40. His wife
.....
41. Mother's elder/younger sister's daughter (elder than you)
.....
42. Her husband
.....
43. Mother's elder/younger brother's daughter (younger than you)
.....
44. Her husband
.....
45. Mother's elder/younger brother's daughter (elder than you)
.....
46. Her husband
.....
47. Mother's elder/younger brother's daughter (younger than you)
.....
48. Her husband
.....
49. Mother's elder/younger sister's son (elder than you)
.....
50. His wife
.....
51. Mother's elder/younger sister's son (younger than you)
.....
52. His wife
.....
53. Elder brother's wife
.....
54. Younger brother's wife
.....
55. Elder sister's husband
.....
56. Younger sister's husband
.....

- 57. Elder brother's son
- 58. Younger brother's son
- 59. Elder brother's son's wife
- 60. Younger brother's son's wife
- 61. Elder brother's daughter
- 62. Her husband
- 63. Younger brother's daughter
- 64. Her husband
- 65. Elder sister's son
- 66. His wife
- 67. Elder sister's daughter
- 68. Her husband
- 69. Younger brother's son
- 70. His wife
- 71. Younger sister's daughter
- 72. Her husband