

CHAPTER ONE

INTRODUCTION

The present study is concerned with A Comparative Study on Rajbanshi and English Kinship Terms. This chapter consists of background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms.

1.1 Background of the Study

Language is the most unique gift that sets human beings apart from the rest of living beings. It is the greatest accomplishment of human civilization. It is the means by which we can perform several things - communication, thinking, interlinguistic conflict, creation and so on. Native speakers of a language succeed in producing and understanding an infinite number of noble utterances in their language. It is possible for them to do so because of sub-conscious knowledge they have internalized about their language. The internalized knowledge is what Chomsky calls "the native speaker's competence" (1965, p. 4). It refers to the knowledge of native speakers about their language which enables them to use their language effectively. It means, it is the knowledge of the pronunciation, grammar, vocabulary and spelling of the language. A native speaker's competence consists of the rules concerning the sounds, organization of different units and meaning of their language. Language aspects include the components of pronunciation, vocabulary, spelling, grammar and language functions.

Fasold, (1984, p.183) says "A study of language use patterns attempts to describe which speech varieties people use in different social situations. These situations, or domains, are contexts in which the use of one language variety is considered more appropriate than another." Thus, we can say that language is

the most commonly used means of communication through which we can exchange our ideas, feeling, desires and expression so on. Very few or no research has been carried out before concerning the very language so far. That's why, I am very much interested to conduct research on the same issue so that people could reach into the depth of the pattern of Rajbanshi language.

1.2 Statement of the Problem

Nepal is a multilingual country where hundreds of different languages are spoken ranging from Mechi to Mahakali and Terai to Himalayas Rajbanshi is one of the languages of Nepal which is spoken in Sunsari, Jhapa and Morang districts of the eastern Nepal. Along with Satar, Jhangad, Rajbanshi is the second tribe ever lived in the South East of Terai for more than 1000 years (assumption). No meticulous efforts have been ventured to conserve and promote this language. The people of this language community have their own language with its diverse linguistic aspects. They use different terms to mark their relation. The forms of addresses that they use to show their relations are different than those of other languages.

Language is a social phenomenon as it is affected by culture, society, ethnicity and geographical boundaries and also viewed as a social phenomenon, which is used in society to put up the relationship among the human being. English is one of the most dominant, powerful and widely used languages in the world due to the rapid acceleration of industrial development, international, trade, commerce, education. The English language has quite an array of relationship or kinship and other language of the world has enormous quantity of kinship terms and they are determined by culture, norms, status and so forth. So the native speakers of the same language even feel confused. Not only that due to incredible changes in the matter of globalization and modernization regarding marriage, adoption, death, divorce and remarriage has also caused indefinable problems or confusion in the matters of kinship terms or relationship.

In some languages, the equivalent of the father is used not only for male parent but also for male parent's brother. In English language, we use the word uncle for this other type of individual. We have lexicalized the distinction between two parent's mothers whereas Rajbanshi and other languages of Nepal may use separate word to capture this concept. Yet English languages also use the same word 'uncle' for female parent's mother whereas Rajbanshi and other language of Nepal may use separate word to capture this concept. This variation between two languages seems to be researched to see how and what extent they bear congruency and disimilarity.

1.3 Objectives of the Study

The main objectives of the research were as follows:

- i. to find out the English and Rajbanshi kinship terms used to refer to various kinship relations;
- ii. to compare and contrast the English and Rajbanshi kinship terms; and
- iii. to suggest some pedagogical implications on the basis of its findings.

1.4 Research Questions

This study had the following research questions:

- i. What are the kinship terms used in the Rajbanshi language ?
- ii. How are the kinship terms of the Rajbanshi language different than that of the English language?

1.5 Significance of the Study

There is no research work conducted on the Rajbanshi language in the Department of English Education of TU. So, this research work will be invaluable and important treasure for the Department of English Education and the Rajbanshi language speakers as well. This research work will be significant for the further research works and for developing grammar and vocabulary in Rajbanshi language.

This research will be especially fruitful for those who teaches English to Rajbanshi children as a foreign language. The findings of this study will be useful in teaching and learning activities and also beneficial for language teachers to design materials for Rajbanshi speaking students. The concept of mother tongue instruction could be carrier to flourish. The text book writers, syllabus designers, for designing curriculum for diversity in education, educationists and researchers who are keen in sociolinguistic aspects of Rajbanshi and English language will be greatly benefited from this study as they can get a great deal of data related to this language.

1.6 Delimitations of the Study

The research had the following delimitations:

-) The study was based on Rajbanshi language specially spoken at Lakhanpur, Gauradha, and Rampur VDCs in Jhapa district.
-) The study was limited to the kinship terms in Rajbanshi and English.
-) The study was limited to the comparative study of kinship terms of English and Rajbanshi languages.
-) The research was further limited to the analysis of responses obtained from the selected respondents only.
-) The collected data were limited to the one through the questionnaire and interview schedule.
-) Only 60 native speakers of Rajbanshi people were included for the verification of Rajbanshi kinship terms.
-) The research included survey research deign.

1.7 Definitions of the Key Terms

Some related terms have been defined as follows:

Kinship : The term kinship in this study refers to the connection by blood, marriage and family relation.

Rajbanshi: Rajbanshi language in this study refers to the language which is spoken by the Rajbanshi people of Jhapa district, which is supposed to be the dialect of Bengali and Assame.

Comparison: The term 'comparison' in this study refers to the contrastive study of two languages viz., Rajbanshi and English.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This section provides review of the related theoretical literature, related empirical literature, implication of the review for the study and conceptual framework of the study. Literature review is one of the essential tasks to conduct any research. According to Kumar (2009), the literature review is an integral part of entire research process, which makes a valuable contribution to all most every operational step' (p. 30).

2.1 Review of Related Theoretical literature

This sub-section deals with sociolinguistic scenario of Nepal, Significance of English Language in Nepal, the Rajbanshi language, Rajbanshi people of Nepal, Description Rajbanshi people and their way of life, kinship terms and contrastive analysis.

2.1.1 Sociolinguistic Scenario of Nepal

A multicultural, multi-religious, multi-ethnic and multi lingual country, Nepal is a country of linguistic diversity and has been a fertile land for languages despite owing small physical area and population. The 2011 census has identified 123 languages spoken as mother tongue in Nepal. This multilingual setting confers on Nepal a distinctive position the linguistic map of the world and renders it as one of the most fascinating areas of linguistic research. It is important that language situation in Nepal should be analyzed to facilitate linguistic studies and language planning. In this way, Nepal accommodates an amazing range of cultural and linguistic plurality.

Nepal is a country where people of different castes, religions and cultures speak myriads of languages where the language spoken by 0.74% of total population are still unknown . Most of the languages spoken hereabout are

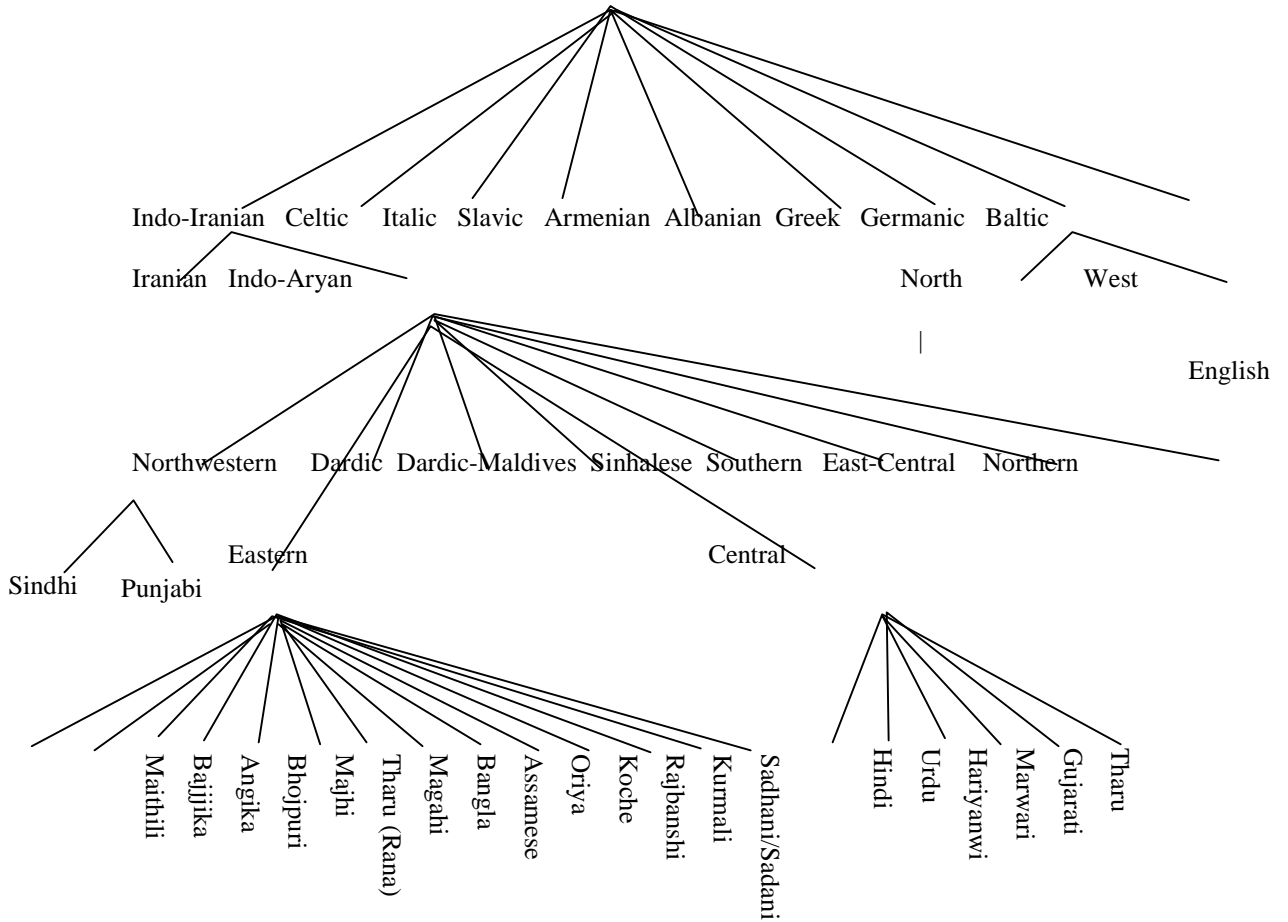
found to have only spoken form. Apart from Nepali, the only official language, very few languages such as Maithali, Bhojpuri, Awadhi, Limbu, Newari and Tibetan languages have their own script and written literature and are spoken by large number along with certain norms of standardization. At the same time the mother tongues such as Satar, Raute, Kusunda, Asamese, Jhangar are endangered ones and have very few speakers who use their languages just for very limited lower functions i.e. they don't have official status. The languages enumerated in 2001 census are classified into four broad families on the basis of genetic affiliation, viz. Indo-European, Sino-Tibetan, Austro-Asiatic and Dravidian.

a. Indo-European Family

The languages of the Indo-European family are spoken by the largest group of the speakers English is also one of the Indo-European languages that is used as second or foreign language by the speakers of different languages in Nepal. Yadava (2003) writes:

In Nepalese context, Indo-European family of languages mainly consists of Indo-Aryan group of languages, which form the largest group of languages in term of speakers, viz. nearly 80 percent. The major Indo-European languages spoken in Nepal are Nepali, Maithali, Tharu, Rajbansi, Bhojpuri, etc. The Indo-Aryan languages spoken in Nepal are mainly distributed from western to the eastern hills and terai and also the far western mountain though they are spoken with low density in almost all the remaining part of the country. The figure 1 shows the languages spoken under this family.

Diagram 1: Indo-European Languages



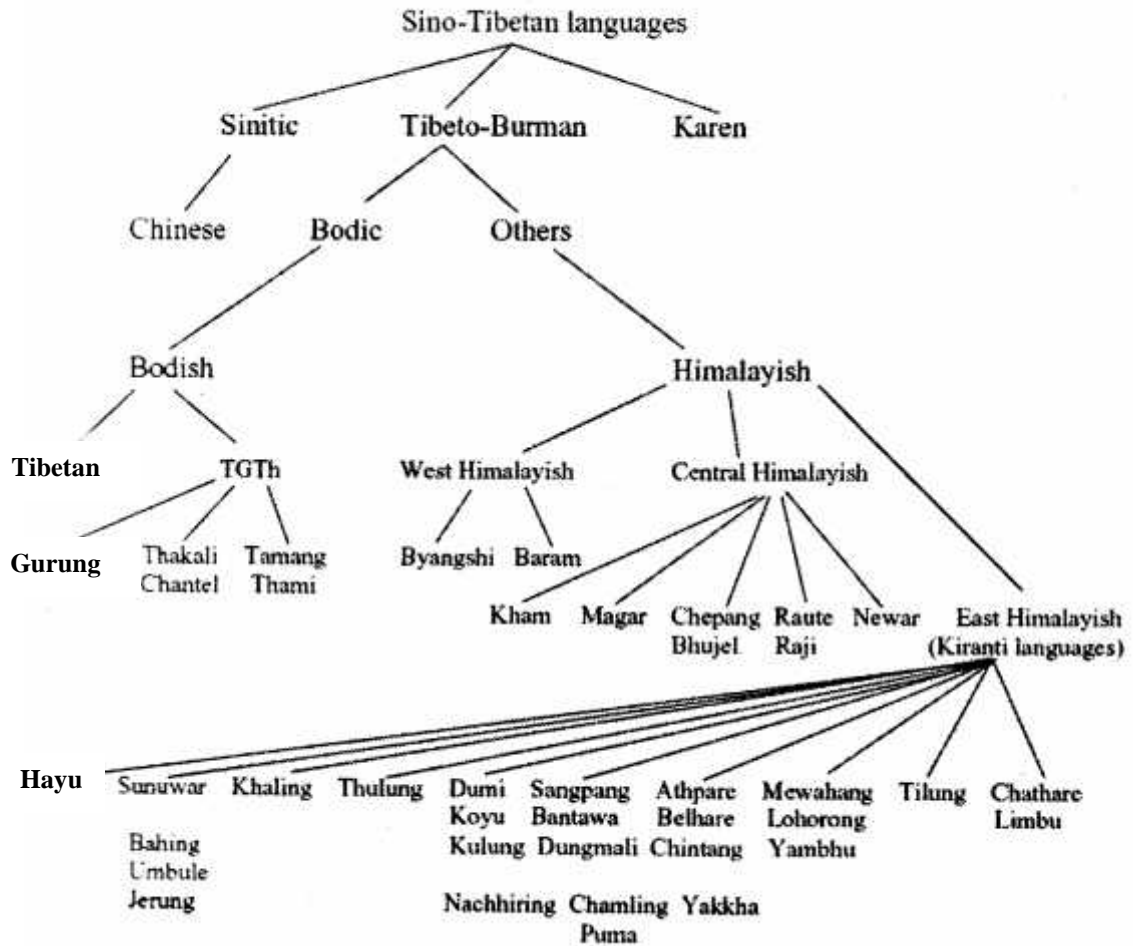
[as cited in Pokharel (2010, p. 90)]

b) Sino-Tibetan Family

Another important group of Nepal’s languages is the Tebeto-Burman group of Sino-Tibetan family. Though it is spoken by smaller number of people than the Indo-European family, it consists of the largest number of languages, that is about 57 languages

The Sino-Tibetan languages spoken in Nepal can be sub-Categorized in figure 2.

Diagram 2: Sino -Tibetan Family



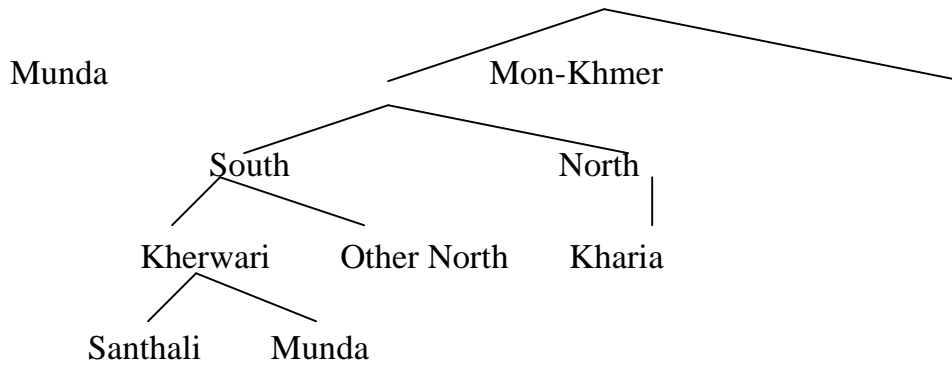
[as cited in Pokharel (2010, p. 91)]

c) Austro Asiatic Language Family

These languages are spoken by groups of tribal people in the eastern Terai. The Austro-Asiatic family includes the languages such as Santhali, Munda and Kharai. The 2001 census report has identified Satar and Santhal languages not as distinct one but as a single one, i.e. Santhali. It also suggests that Munda should be included within Santhali.

The Austro- Asiatic languages spoken in Nepal are shown in the figure 4.

Figure- 3: Austro-Asiatic languages

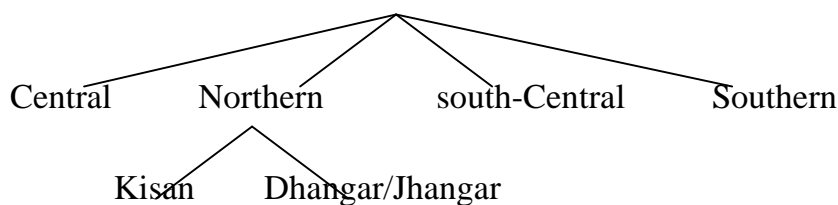


[As cited in Pokharel (2010)]

d) Dravidian Family

Dravidian family is a minor language family that includes the two languages spoken in Nepal. Jhangar (or dhangar) and Kisan. The former is spoken by 0.13% of the total population. whereas kisan is spoken by nearly five hundred native speakers in Nepal. It is one of the endangered languages. Dravidian languages are shown in figure 4.

Figure: 4: Dravidian languages



[as cited in Pokharel (2010, p. 92)]

To sum up, the Indo-Aryan languages are spoken by majority of Nepal’s total population whereas Tebeto-Burman family encompasses a large number of

languages spoken in Nepal and Austro-Asiatic and Dravidian family consist of very less number of languages.

2.1.2 English Language and its Significance in Nepal

Among the thousands of languages spoken in the world, English is the most dominant and international Lingua Franca in most part of the world, Lederer (1990) writes:

English is the most widely used language in the history of our planet. One in every seven human beings speak it. More than half of the world's book and three quarter's of international mails are in English. Of all the languages, English has the largest vocabulary- perhaps as many as two million words and one of the noblest bodies of literature. (as cited in Sthapit, 1994, p. 1)

It has wide coverage like in education, business, multimedia, mass media, sport, science and technology, medicine and what not. The English language, as an international and foreign language entered Nepal in 1910 BS when the first Rana Prime minister Jung Bahadur returned from his visit to England and opened Durbar High School to educate his family members realizing the necessity and importance of English language. Since then English has become a part of education in Nepal and popularity of it is increasing day by day.

Considering the desperate need of English language, it has been taught as a compulsory subject right from grade 1 to the bachelor level which carries at least 100 full marks whereas English medium schools teach English right from nursery level. Our curriculum has also managed that only interested candidates can study English as an additional subject or major subject in both school and campus levels. The rapid growth of English medium schools and their impact in society proves the importance of English in Nepal. We need English mainly for two reasons viz. academic and communicative. People who English language proficiency find it difficult to get a job in any sector. Even students

having finished their graduation with excellent command over subject matter are considered to be incomplete if they lack English language proficiency. Moreover, most of the printed materials- academic or non-academic are found in English. Almost large number of books written or published in myriads of languages around the world are found to have been translated in English and to read such books, novels, stories, etc. for extra knowledge or for pleasure and to learn foreign culture, English is the principal medium so far. For many people, in Nepal, English has become the bread and butter and the only means of living. People, here, sell their English for their survival and to bring their siblings up by the help of which. Even to participate in interaction, seminar, workshops, conference etc. and to communicate with foreigner English is incredibly pivotal. English, which plays considerably significant role in enhancing people's personality and career development and will be inescapable and inexorable in the days to come. Thus, it has become an inevitable tool for anybody to achieve their target in an academic field and Rajbanshi speaking people are not an exception.

2.1.3 The Rajbanshi Language of Nepal

Rajbanshi people and their language is officially recognized by His Majesty's Government of Nepal, Ministry of Local Development. According to Sanyal (1965, p. 250), "The Rajbanshi language is rather closely related to both Bengali and Assamese". There are two speech varieties closely related to the Rajbanshi language in Jhapa, Morang and Sunsari areas. These are the Rajbanshi and Gangai. It has been said by various Rajbanshi mother tongue speakers that Rajbanshi variety is more closely related to Rajbanshi than Gangai variety. The large number of language groups that live in the eastern Terai has created a multilingual situation that has affected the form of Rajbanshi that is spoken in the area. In Morang district, Rajbanshi people live among Tharu, Maithili, Dhimal, Hindi, and Nepali speakers. In Jhapa district, they live among Bengalis, Nepalese, and several languages groups from the northern hills. This highly multilingual situation has led to frequent occurrences of Rajbanshi

mixing with these other languages.

2.1.3.1 Origin and Linguistic Classification

The Rajbanshi language spoken today is a form of the original Koch language. According to Grimes (2000, p.582), "Occasionally, Rajbanshi people are still referred to as "Koch" by other people groups. Alternate spellings for this language are Rajbansi and Rajbongsi. The Rajbanshi language is classified as Indo-European, Indo-Iranian, Indo-Aryan, Eastern Zone, and Bengali-Assamese. There appears to be two varieties of Rajbanshi spoken in Jhapa, Morang and Sunsari districts."

2.1.3.2 Language Development

There have been several works of literature produced in the Rajbanshi language. The Rajbanshi literature produced in India has been written in Bengali script, whereas the Rajbanshi literature produced in Nepal has been written in the Devanagari script. These include booklets on history of the Rajbanshi people, a general description of grammar by Grierson's work in India), Rajbanshi dictionary, poetry, and a description of the life and culture of Rajbanshi.

2.1.3.3 The Rajbanshi People of Nepal

Rajbanshis live in Nepal-India borderlands of the districts of Jhapa and Morang of East Nepal. Anthropologists opine that they are the kiths and kins of the peripheral Koch people of the adjacent states of West Bengal and Asom (Assam) in India. Though having Mongoloid features, they consider themselves as a branch of the Kirants. Their language is akin to Bengali and Assamese. They wear clothes conforming to their climate and weather. They worship Thaku Brahmani and also practice shamanism. Consumption of

alcohol is a must for worshipping the gods. They play with mud and water during their major festivals. The groom's side makes monetary payment to the bride's family during their marriage. This custom also prevails among some other ethnic groups of Nepal. Their principal occupation is agriculture. Rajbanshis were the indigenous people of Jhapa and Morang before the hill migrants of Nepal overwhelmed them. Most of the Rajbanshis bury their dead. However, now-a-days some of them have adopted cremation formalities.

Terai region of Nepal is a fertile lowland plain located along the border of Nepal and India. The yearly monsoon rains during the summer months to provide a climate that is ideal for the cultivation of a variety of crops such as rice, wheat, mustard, millet, maize, and vegetables. Due to its vast amount of cultivatable arable land, this area has attracted people from several different language groups throughout the history. As a result, on any given day, one can hear a wide variety of languages being spoken in the market town across the Terai region.

One of these languages is Rajbanshi. The Rajbanshi people of Nepal can be found predominantly within Jhapa and Morang districts in the southeastern corner of the country. The 2011 Census of Nepal reports that the total number of Rajbanshi in the country is 115,242. In Jhapa, Morang and Sunsari districts, there was high number of population of Rajbanshi than other districts in Nepal. The census records the Rajbanshi population of male as 5641 and female as 58831 throughout Nepal. According to census 2011 the total population of eastern terai is 112, 426, Urban area (13462), Rural area (101,780), Mountain (81), Hill (1,637), Terai(113524), eastern (112,820), Central (1,445), Western(127), Mid- Western(590)and far western (260). According to the 1991 Census of India, Rajbanshi population was 2,839,481 in the state of West Bengal in India. Grimes 2000, (p.394) has stated that "There is a small number of Rajbanshi who live in the country of Bangladesh".

2.1.3.4 Historical Background

The historical name for the Rajbanshi people is Koch or Koche. Adhikari and Tamala (2000, p.51) have stated that "The Koche are thought to be some of the original inhabitants of the eastern Terai". According to Tajpuriya (2011, p.17), "The Koche has been mentioned in the *Mahabharata* when the king of the Koche, Kichak apparently sided with the Kauravas and was then killed by Bhimsen. The place at which Kichak was reportedly killed is still a place of pilgrimage in Jhapa".

In the 17th and 18th centuries, the Koche lived within a vast kingdom that was founded by their very powerful leader, Hajo. This kingdom eventually stretched from the eastern half of Morang district to include the western half of Assam in India. Hajo's grandson, Bisu, established his capital and named it Koch Behar, which can still be found in north-eastern India today. It was during Bisu's reign that the title of Rajbanshi was given to him by the Brahmins of the area. This title later became the name of the people and their language (Gautum 1994, pp.176-177). Bista (2000, p. 146) says "Over a period of time, the British gained control over the Koche Kingdom and, in 1774, annexed to Nepal the areas of Jhapa and Morang". In that time, the original Koche people divided into different groups based upon religion. As a result, there are now three main social divisions among the Rajbanshi. These are the Hindu Rajbanshi, the Muslim Rajbanshi, and the Koch. The Rajbanshi of Nepal is primarily of the Hindu Rajbanshi group".

2.1.3.5 Description of the Rajbanshi People and Their Way of Life

The Rajbanshi are, for the most part, agriculturalists and pastoralists. Other occupations that they may be involved in include running small businesses, making and selling puffed rice and sweets, weaving, driving rickshaws, and

teaching in the local schools. More recently, a number of Rajbanshi are becoming involved in a variety of technical and computer-related occupations. The Rajbanshi society is patriarchal, because this society is male dominant. Gautam (1994, p.178) has stated, "...the head of the household (father) is the sole authority and everyone is supposed to work and act according to his/her (father's) directions". This is also supported by the patrilineal descent patterns of the Rajbanshi in which, once the head of the household has died, the authority and property of the family is passed down to the eldest son. According to Bista (2000, p. 1480);

The Rajbanshi generally prefers to marry within their own caste, however, inter-caste marriages are also allowed. In many areas, the practice of paying a bride price is still common. If a man is unable to pay this price, he may work for the bride's parents for one to three years.

After marriage, the couple returns to the groom's home where they live until. They get an appropriate time for them to establish their own household, generally still in the husband's home village. The primary religion of the Rajbanshi of Nepal is Hinduism. According to Gautam (1994, p.187); "They worship various gods and goddesses, but the puja to the goddess Kali (female shakti-energy) is carried out with great funfare and enthusiasm. According to Adhikari and Tamla (2000, p. 51), "There are also aspects of the traditional shamanism mixed with the Rajbanshis' Hindu beliefs".

2.1.4 Kinship Terms

The term 'Kinship' simply refers to connection by blood, marriage, adoption, family relationship and relationship by nature or character, affinity kinship. Kinship relationship by blood (consanguinity) or marriage (affinity) between persons deserve place in anthropology and sociology. It deals with a system of rules based on relationships governing descent, inheritance marriage, extra-

marital sexual relations, and sometimes residence. All societies recognize consanguineal and affinal ties between individuals, but there is a great divergence in the manner of reckoning descent and relationships. Kinship patterns are so specific and elaborate that they constitute an important and independent field of anthropological and sociological investigation. In many societies, the concept of kinship extends beyond family ties, which vary in breadth and inclusiveness, to be precisely defined grouping such as the clan, where consanguinity is often hypothetical if not actually mythological. As a rule, however, these groups maintain incest taboos. Kinship is a broad term for all the relationships that people are born into or create later in the life that are considered binding the eyes of societies. Every person belongs to "a family of orientation" (e.g. Mother, Father, Brother's and Sister's); many adults also belong to "a family of procreators or reorientation", which includes a spouse or spouses and children. Familial bonds of descent and marriage may be traced through a genealogy. Inheritance succession (the transmission of the power and position in society) usually follow kinship lines. (www.britannica.com)

2.1.4.1 Importance of Kinship System

Kinship system plays an important role in all societies as a means of organizing certain minimal social groupings (the family), of providing social legitimacy (marriage) and establishing of mutual responsibility and their recognition by law. In societies, it deals with many factors regulating behavior between individuals and affecting the formation of social, political and territorial groups and it is the major regulator of social life.

2.1.4.2 Kinship Terminology

Kinship terminology refers to the various systems used in languages to refer to the persons to kinship whom an individual is related through kinship. Different societies classify relations differently and therefore use different systems of kinship terminology. For example, some languages distinguish between affinal and consanguine uncles, whereas others have only one word to refer to

both, father and his brother. Kinship terminologies include the forms of address used in different languages or communities for different relatives and the terms of references used to identify the relations of these relatives to ego or to each other. Various systems are used in languages to refer to the person individual who is related through kinship. Different societies classify kinship relations differently and therefore use different systems of kinship terminology. For example, some languages distinguish between affinal and consanguine uncles, whereas others have only a word to refer to both a father and his brothers. Kinship terminologies include the terms of address used in different languages or communities for different relatives and the terms of reference used to identify the relationship of these relatives to ego or each other. Anthropologist Morgan, L. W (p.167, 1870) performed the first survey of kinship terminologies in use around the world. Though much of his work is now considered out dated, he argued that kinship terminologies reflect different sets of distinctions. For example, most kinship terminologies distinguish between sexes (the difference between a brother and a sister) and between generations (the difference between a child and a parent). Moreover, he argued that kinship terminologies distinguish between relatives by blood and marriage although recently some anthropologists have argued that many societies define kinship in terms other than blood.

Kinship terms and terminologies are either descriptive or classificatory. When descriptive term is used, it can only represent one type of relationship between people, while a classificatory term represents one of many different types of relationships. For example, the word 'brother' in English -speaking societies indicates a son of the same parent, thus English speaking societies use the word brother as a descriptive term. But a person's male first cousin could be the mother's, brother's son, mother's sister's son, father's brother's son, father's sister's son, and so on. English -speaking societies, therefore, use the word cousin as a classificatory term. Moreover, some societies do not group together relatives which the English - speaking societies classify together. For

example, some languages have no one word equivalent to cousin because a different term refers to mother's sister's children and to father's sister's children.

2.1.4.3 Descent Rules

In many societies where kinship connections are important, there are rules though they may be expressed or be taken for granted. According to Read (2001, p. 265), "There are four main rules of descent. They are bilateral, unilineal, ambilineal and double descent". Bilateral descent or two sided descent affiliates an individual more or less equally with relatives on his father's and mother's sides. Unilineal rules affiliates an individual through the descent of one sex only, that is, either males or through females. They are subdivided into two: patrilineal (male) and matrilineal (female). Most societies are often patrilineal. Ambilineal (or Cognatic) rule affiliates an individual with kinsmen through the father's or mother's line. Some people in societies practice this system affiliate with a group of relatives through their fathers and others through their mothers. The individual has the option as to which side he wants to affiliate and double Descent societies in which both the patrilineal and matrilineal descent group is recognized. In these societies, an individual affiliates for some purpose with a group of patrilineal kinsmen and for other purposes with a group of matrilineal kinsmen. (ibid. 265)

2.1.4.4 Descent and Descent Groups

A descent refers to a line several generations deep from a particular ancestor or ancestors. A descent group is a social group whose members talk about common ancestry. A unilineal society is one in which the descent of an individual is reckoned either from the mother's or father's line of descent. In matrilineal descent, individuals belong to their mother's descent group. Matrilineal descent includes the mother's brother, who in some societies may pass along inheritance to the sister's children or succession to a sister's son. With patrilineal descent, individuals belong to their father's descent group. Societies with the Iroquois kinship system are typically unilineal, while the

Iroquois proper are specifically matrilineal.

In a society which reckons descent bilaterally (bilineal), descent is reckoned through both father and mother, without unilineal descent groups. Societies with the Eskimo kinship system, like the Eskimo proper, are typically bilateral. The egocentric kindred group is also typical of bilateral societies. Some societies reckon descent patrilineally for some purposes, and matrilineally for others. This arrangement is sometimes called double descent. For instance, certain property and titles may be inherited through the male line and others through the female line. (ibid.266)

2.1.5 Contrastive Analysis

Contrastive Analysis (CA) is the scientific study of similarities and differences between, languages, the special focus being on differences. In other words, contrastive analysis is the comparative study of linguistic system of two or more languages to find out the similarities and differences. Van Ek et. al. (1984) define CA as “ a systematic comparison of specific linguistic characteristics of two or more languages.”

Contrastive analysis was used extensively in the field of Second Language Acquisition(SLA) from 1950's to early 1970's as a method of explaining why some features of target language were more difficult to acquire than others. Contrastive analysis is, thus, defined as the method of analyzing the structure of any two languages with a view to estimating different aspects of their systems, irrespective of their genetic affinity or level of development. Contrastive analysis of two languages becomes useful when it is adequately describing the sound structure and grammatical structure of two languages, with comparative statements, giving due emphasis to the compatible items in two systems. It is assumed that learning of second language is facilitated whenever there are similarities between that language and mother tongue.

a) Objectives of CA

Van Ek et al. (1984, p. 43) have given the following objectives of CA

- i. Providing insights into similarities and differences between languages.
- ii. Explaining and predicting problems in L2 learning.
- iii. Developing course materials for language teaching.

b) Assumptions of CA

The basic assumption of CA is also called the theoretical basis of CA or CA Hypothesis. How contrastive analysis predicts learner's errors is CA hypothesis. The basic assumption of CA is that while the learner is learning a second language he will tend to use his first language structure in his learning and where structures in his target language differ from his native language, he will commit an error. To put it in Lado's (1957, p.2) word:

We assume that the student who comes into contact with a foreign language finds some features of it quite and some other extremely difficult. Those elements that are similar to his native language will be similar to his native language will be simple to him and those that are different will be difficult.

To be more specific, CA hypothesis can be analyzed into two facets: linguistic and psychological.

I. Linguistic facet

Linguistic facet encompasses the following assumptions:

- a) Language learning is essentially a matter of habit formation.
- b) The mind of a child at birth is tabula rasa- the blank sheet of paper.
- c) Languages are different ; however they are comparable.

II. Psychological facet

The psychological aspect of CA hypothesis is also known as transfer theory which is based on the premise derived from behavioural psychology that past

learning affects present learning. According to this theory, past learning facilitates present learning in case of similarity and hinders of differences. If past learning hinders present learning, it is called negative transfer/interference. But if the past learning facilitates present learning it is called positive transfer/facilitation. Negative transfer results erroneous performance and facilitation result into errorless performance.

CA is mainly important when a language is taught or learnt as a second language. It is very helpful in identifying the areas of difficulties in learning and errors in performance determining the areas, which the learners have to learn emphasis and designing teaching learning materials for those particular areas need that need more attention. CA is important from pedagogical point also. The language teachers, syllabus designers and textbook writers get benefits from the findings of CA.

2.2 Review of the Theoretical Literature

Here, this section is an attempt to review the related studies, articles and reports. I have reviewed some articles, theses and books to facilitate my research work directly or indirectly. Some of them are as follows:

Giri (1982) has done research on 'English and Nepali kinship terms:A comparative study.Her objectives of the study was to determine the English and Nepali kinship terms used to refer to variouskinship relationship and to find out their corresponding addressive forms and to compare and contrast the terms, and to find out similarities and differences between the two systems to reach her objectives along with set of questionnaire and informal interview. This was descriptive survey and very useful for language teachers in that it gave an insight into the forms that are equivalent , different and not existing between these languages. She concluded that more kinship terms are available in Nepali than in English in the sense that most of the kinship relations are addressed by name in English while in Nepali they are addressed by kinship terms, her findings was that the English kinship terms are less in number in comparison to

the Nepali kinship terms.

Bhote (2007) has conducted a study on 'A Comparative Linguistic Study : English and Lhomi kinship terms.' His objectives were to find out Lhomi terms used to refer to various kinship relations across five generations altogether to verify the English kinship terms across five generation and to compare and contrast English and Lhomi consanguinal and affinal kinship terms. He had used survey research design. He took eighty samples by using purposive sampling procedures. The tool for his study included questionnaire and unstructured interview. The tool for his study included. He states that most of the relations are addressed by names in English where as all of the relatives are addressed by the kinship terms in Lhomi except the relations younger than the ego. Moreover, kinship terms are important for addressive use in Lhomi and kinship terms must be paid more attention.

Chaudhary (2007) carried out a research entitled "A Comparative Study on the Kinship Terms in Tharu and the English language". His objectives were to ascertain different terms used for Tharu and English kinship relation and their corresponding addressive forms and to compare and contrast those terms. This research was survey research. He collected his sample using stratified random sampling and in case of English purposive sampling procedure was used. The tools consisted of questionnaire and informal interview for the purpose of data collection. 90 kinship terms were found in Tharu whereas only 34 in English. Tharu was richer than English regarding the total number corresponding addressive forms in the stock of English used by name in English whereas most of the terms adding suffixes (gal, gau, ji, rai) Tharu language made distinction between elder and younger but English language doesn't An English term cousin denotes both males and female it is neutral but there is no one to one corresponding between English and Tharu kinship terms.

Ghimire (2007) carried out a research entitled "English and Dunwar kinship terms: A Comparative Study ." His objectives were to determine Dunwar

kinship terms used to refer to various kinship relations and to compare and contrast those terms with the English kinship terms. This research was survey in nature. He conducted his research by using snowball sampling procedure of non- random sampling design to reach his objectives along with a set of questionnaire and structured interviews for the purpose of data collection. His findings show that English doesn't make any difference between elder and younger kinship relation but the Dunwar language make this distinction to show senior and junior relations like Brother(D d) Brother(bhai), sister (did]),sister(bahini) , uncle (barka uncle) , uncle (kaka). There is no difference between male and female eio except the terms husband and wife in English on the contrary most of the relationships of the Dunwar language have distinction of kinship terms from male and female like nephew (bhagina), (bahin beta), Nephew (bhatija) . There is no one to one correspondence between English and Dunwar.

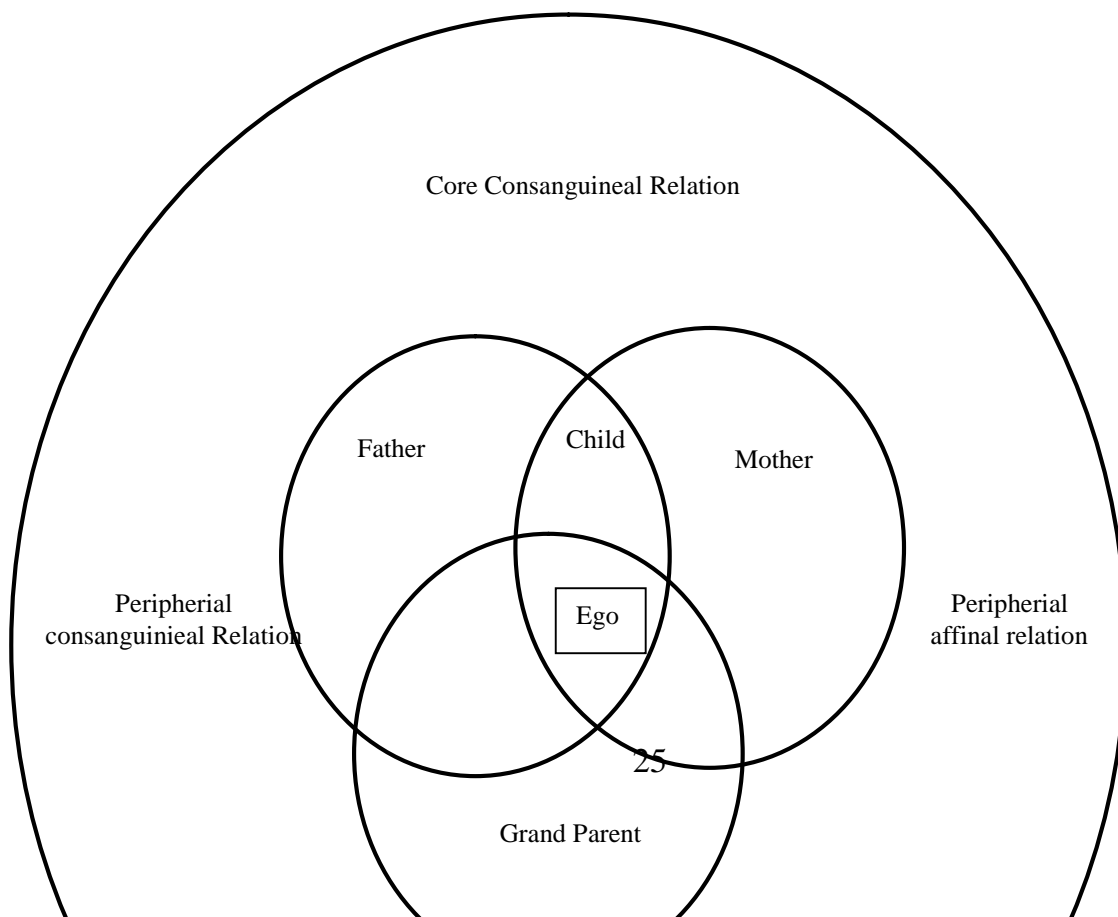
Limbu (2012) carried out a research on "A Study of Adverbs in Limbu and English". His objectives were to find out the adverbs in the Limbu language and to compare and contrast the adverbs in limbu with adverbs of the English language. This research was survey in nature. He took 100 Limbu native speakers following the judgmental and snow ball sampling procedure. The questionnaires were the primary tools for data collection. He found out some similarities and differences of adverb systems between these two languages. His finding clearly showed that the classifications of adverbs i.e. twelve types were found in both languages and these can occur in all the three positions: initial, middle and final. Furthermore, both English and Limbu adverbs were formed by adding suffixes to adjectives. English derivational adverbs are mostly restricted to only adjectival class but, Limbu adverbs are mostly formed by free morphemes. The different adverbs in the Limbu language in terms of convergence are realized by the same adverbs in English.

2.3 Implications of the Review of the Study

In the process of conducting this research, I reviewed different theses in the Department of English Education. Not only those theses but also books and other related materials were reviewed. I got lots of ideas from theses and other books like Wardhaugh (1986), Hudson (1980), and Brown (1984). They provided knowledge on the theoretical aspects of kinship. In the same way, specially the study conducted by Chaudhary (2007) helped me to design questionnaire as the tool of data collection. The study conducted by Ghimire (2007) expanded my horizon of knowledge on the methodological aspects of my study. Particularly, the study conducted by Bhote (2007) provided knowledge on the kinship and languages of Nepal. Similarly, the study carried out by Limbu (2012) expanded my horizon of knowledge on conceptual framework.

2.4 Conceptual Framework

The study on "Rajbanshi and English Kinship Terms: A Comparative Study" is based on the following conceptual framework.



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This chapter presents the procedure of the study, which involves the design of the study, population, sample and sampling strategies, study area/field, data collection tools, data collection procedure and data analysis and interpretation procedure. I adopted the following methodologies for this research work.

3.1 Design and Methods of the Study

Survey research was used to complete this study. Survey research is a large scale research which aims to obtain a snapshot about the items, events and conditions at a single point of time. In another words, in this research, data are collected from a large area once only needed for the research. To be generalizable in broader area is an extra characteristic for validating the research. Usually, this is used for broader issues. Kerlinger (1978) writes:

Survey research is a kind of research which studies large and small population or universe by selecting and studying sample chosen from the population to discover the relative incidence, distribution and inter-relationship of social and psychological variables. (72)

Aforementioned definition emphasizes on the broader aspect of sampling and generalization of the fact. According to Cohen and Manion (1985, p. 142), "survey research entails the collection of data on a number of units and usually at a single time, with a view to collecting systematically a body of quantifiable data in respect of a number of variables which are when examined to discern pattern of association".

The purpose of this research is to find out peoples' attitudes, opinions and the

specified behavior on issue, phenomenon or situation. Then, the obtained finding is purposed to be generalizable in the related fields. With the nature of covering broader areas, its procedure of carrying out research task is distinct and valuable. Nunan, (1992, p.141) suggests following eight steps of survey research:

- Step 1: Define objectives – what do we want to find out?
- Step2: Identity target population – who do we want to know about?
- Step3: Literature review – what have others said /discovered about the issue?
- Step4: Determine sample – How many subjects should we survey and how will we identify these?
- Step5: Identify survey instruments – How will the data be collected: questionnaire /interview?
- Step6: Design survey procedure – How will the data collection actually be carried out?
- Step7: Identify analytical procedure – How will the data be assembled and analyzed?
- Step 8: Determine reporting Procedure – How will results be written up and presented?

Thus, the aforementioned steps seem to be perfect in itself and make the survey research full-fledged and versatile.

3.2 Population, Sample and Sampling Strategy

The population of the study consisted of all the native speakers of Rajbanshi language. The sample included 60 native speakers of Rajbanshi language. Native speakers were selected through the use of non-random purposive sampling procedure. The selected population were further selected on the basis of two categories; literate and educated. Those who were just having ability to write and read are termed as literate. Similarly, the people with academic qualification above the primary level assumed to be educated.

3.3 Study Area/Field

The area of study was concerned with Jhapa district and field of it was related with the comparison of kinship in English and Rajbanshi language.

3.4 Data Collection Tools and Techniques

The researcher prepared interview and questionnaire as the research tools in order to elicit the data. The interview was used for illiterate and questionnaire was distributed among literate and educated informants.

3.5 Data Collection Procedures

The researcher fixed the schedule of data collection procedure. At first, the researcher visited three VDCs viz. Gauradha VDC, Rampur, Lakhanpur and VDC of Jhapa district and extended intimacy with his informants. Then, the researcher distributed questionnaires to the educated and the literate and requested them to complete them. Finally, the researcher collected the questionnaire and thanked the informants for their help and co- operation. Similarly, she also conducted an interview with literate and educated informants together necessary data.

3.6 Data Analysis and Interpretation Procedures

The collected data were analyzed and interpreted descriptively with the help of simple statistical tools like mean and percent age.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF THE RESULTS

This chapter deals with the analysis and interpretation of data. The data collected from the respondents using questionnaires and interview schedule have been analyzed and interpreted descriptively. The secondary data was mainly based on Hudson (1980) and Wardhaugh (1986).

4.1 Analysis and Interpretation of Data

After collecting the data from the native speakers of Rajbanshi from the field, I have analyzed the data by the medium of tabulation and through descriptive approach. Each kinship terms of English and Rajbanshi have presented with their relations. The relations have been presented and described both appellatively and addressively in the table as well as in the written form. Then, the comparison of the English and Rajbanshi kinship relations has been carried out. Finally, the main areas of differences were pointed out by categorizing them into two main categories.

4.1.1 Co-relation between English and Rajbanshi Kinship Terms

The kinship relations involve both consanguineal and affinal relations along with two types of kinship terms: appellative use and addressive use. All of them have been discussed below:

4.1.1.1 Consanguineal Relations

It is the relation by blood or the connection of person descended from the same stock or common ancestors. A consanguine is a relative by birth. Consanguineal relations can be divided into two parts: core consanguineal and peripheral consanguineal relations.

(a) Core Consanguineal Relations

Out of the two categories of consanguineal relations, core consanguineal relation is one of the prominent divisions. The relation made by the ego directly is called core- consanguineal relation. Ego's parents, siblings who can be vividly presented are as follows:

Table 1
Core Consanguineal Relations

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	P	Parents	-	M nbau	M nbau, m nbaugo
2	F	Father	Dad,daddy	Bau	Bau, Baugo
3	M	Mother	Mom,Mummy	a i	a i, a igo
4	Sb	Siblings	-	Bh bah na	Bh bah nal
5	B	Brother	By name	-	-
6	Be	-	-	D d	D d ,d d go
7	By			Bh	Bh ,bh re.by name
8	Si	Sister	By name	-	
9	Sie	-	-	B	B i,b igo
10	Siy	-	-	Bah na	Bah na, bah nage m ma ge,by name
11	C	Child	-	Chuw , chuwaput jh y put	Chuw l ,chuw put l , jhiy put l
12	D	Daughter	By name	Bet	Bet , bet ge, ma , ma ge, by name
13	S	Son	Byname	Bet	Bet , bet re, nunu, nunure, by name

The above table clearly shows that there are 13 terms of relations regarding core-consanguineal relations. Out of them, English language has 9 core consanguineal relations and 5 addressive forms. Parent, father, mother, sibling, brother, sister, child, son, and daughter are appellative forms. However, dad,

daddy, mom, mummy and by name are addressive forms. In Rajbanshi language, a ibau, bau, a i, bh bah na, d d , bh , b , bah na, chuw , chuwaput , jh y put , bet and bet are appellative forms. m nbau, m nbaugo, bau, baugo, a i, a igo, bh bah nal , d d ,d d go, bh ,bh reby name, b i,b igo, bah na, bah nage m , ma ge, by name, chuw l , chuw put l , jhiy put l , bet , bet ge, ma ,ma ge, by name, bet , bet re, nunu, nunure, by name are addressive forms. It has 13 appellative forms and 26 addressive forms.

(b) Peripheral Consanguineal Relations

Peripheral consanguineal relations are not direct relations of ego but the egos relations through core- consanguineal relations. The peripheral consanguineal relations can be stated and interpreted under the following sub-headings:

(i) Peripheral Consanguineal Relations Through Parents

The relations through ego's parents can be tabulated and interpreted as follows.

Table 2
Peripheral Consanguineal Relations Through Parents

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	GGP	Great grand parent	-	Parad dod d	Barabaum ngo
2	GGF	Great grand father	-	Parad do	Barabau, B arabaugo
3	GGM	Great grand mother	-	Parad d	Baram n, baram ngo
4	GGP(M)	Great grand parent(mother's side)	-	Paran n n n	barabaum ngo
5	GGF(M)	Great grand father(mother's	-	Paran n	Barabau, barabaugo

		side)			
6	GGM(M)	Great grand father(Mother's side)	-	Paran n	Baram n, baram ngo
7	GP	Grand parent	-	D dod d	D dod d go
8	GF	Grand father	Grand pa	D do	D do,d digo
9	GM	Grandmother	Grand ma	D d	D d , d digo
10	GP(M)	Grand father	Grandpa	N n n ni	N n n nigo
11	GF (M)	Grand parent (mother's side)	-	N n	N n , n n go
12	GM (M)	Grandmother (mother's side)	Grandma	N n	N n , n n go

There are twelve terms of peripheral consanguineal relations altogether. Among them, English has twelve appellative forms. They are great grand parent, great grand father, great grandmother, great grand parent (mother's side), great grand father (mother's side), great grand mother (mother's side) grand parent, grand father, grand mother, grand parent (mother's side) grand father (mother's side) grandmother (mother side) but it has only two addressive forms. They are grandpa and grandma. Regarding the peripheral consanguineal relation of Rajbanshi, it has twelve appellative forms. They are parad dod d, parad do, parad d, paran n n n, paran n, paran n, d dod d, d do, d d, n n n ni, n n and n n. It has 15 addressive forms. They are barabaum ngo, barabau, barabaugo, baraa i, baraa igo, barabaua igo, barabau, barabaugo, baraa i, baraa igo, d dod d go, d do, d digo, d d, d digo, n n n nigo, n n, n n go, n n and n n go.

(ii) Peripheral Consanguineal Relations Through Father

The peripheral consanguineal relations through ego's father can be tabulated and interpreted in the following.

Table 3
Peripheral Consanguineal Relations Through Father

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	FB	Uncle	Uncle, uncle+N	-	-
2	FBe	-	-	Jetho	Jetho, jethogo
3	FBy	-	-	K k	Kaka, kakago
4	FSi	Aunt	Auntie, auntie+N	P s	P s , p s go
5	FSie	-	-	-	-
6	FSiy	-	-	-	-

There are six terms of relations of peripheral consanguineal relations through father. Out of them English has two terms: uncle and aunt and they are addressed by uncle, uncle+N and auntie, auntie+N respectively where as Rajbanshi has three appellative forms: jetho, kaka, and pisi. They are addressed by jetho, jethogo, kaka, kakago, pisi and pisigo respectively. In Rajbanshi, there are six addressive forms

(iii) Peripheral Consanguineal Relations Through Mother

The peripheral consanguineal relations through mother are tabulated and interpreted in the following.

Table 4**Peripheral Consanguineal Relations Through Mother**

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	MB	Uncle	Uncle, uncle+N	Mama	mama, mamago
2	MB e	-	-	-	-
3	MBy	-	-	-	-
4	MSi	Aunt	Auntie,auntie+N	mus	mus , musigo
5	MSie	-	-	-	-
6	MSiy	-	-	-	-

Regarding peripheral consanguineal relations through mother, there are six terms altogether. Among them, English has two appellative forms: uncle and aunt. They are addressed by four addressive forms: uncle; uncle+N and auntieauntie respectively. Likewise, Rajbanshi also has two appellative forms: m m and mus . They are addressed by four addressive forms: mama, mamago and mus , mus go respectively.

(iv) Peripheral Consanguineal Relations Through Father's Siblings

Peripheral consanguineal relations through father's siblings are tabulated and interpreted as following.

Table 5**Peripheral Consanguineal Relations Through Father's Siblings**

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	FBS	Cousin	By name	-	-
2	FBSe	-	-	D d	D d , d d go
3	FBSy	-	-	Bh	Bh , Bh re, by name
4	FBD	Cousin	By name	-	-
5	FBDe	-	-	B	B , b go

6	FBDy	-	-	Bah na	Bah na, bah nage, m m ge, by name
7	FSiS	Cousin	By name	-	-
8	FSiSe	-	-	D d	D d , d d go
9	FSiSy	-	-	Bh	Bh , bh re, by name
10	FSiD	Cousin	By name	-	-
11	FSiDe	-	-	B i	B i, b go
12	FSiDy	-	-	Bah na	Bah na, bah nage, m i, m ge, by name

Regarding peripheral consanguineal relations through father's siblings, there are twelve terms of relations all together. Out of them English has one appellative form i.e. cousin to refer to FBS, FBD, FSiS. FSiD and others don't have appellative forms. These four terms are addressed by their names. On the other hand, Rajbanshi has four terms to refer to MBSe, MBSy, MBDe, MBDy, MSiSe, MSiSy, MSiDe and MSiDy and rest of four have no appellative terms. In which, FBSe and FSiSe are addressed by d d , d d go. Similarly, MBSy and MSiSy are addressed by bh , bh re or by name. MBDe and MSiDe are addressed by b i, b go. MBDy and MSiDy are addressed by bah na, bah nage, m , m ge or by name.

(v) Peripheral Consanguineal Relations Through Mother's Siblings

The peripheral consanguineal relations through mother's siblings are tabulated and interpreted as follows.

Table 6**Peripheral Consanguineal Relations Through Mother's Siblings**

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	BS	Nephew	By name	Bhet ja	Bhet j ,bhet j re, by name
2	BD	Niece	By name	Bh t j	Bhat j ,bhat j ge, by name
3	SiS	Nephew	By name	Bheg n	Bheg n ,bheg n re, byname
4	SID	Niece	By name	Bh g na	Bh g na;bh ginage byname

There are four terms of relations altogether regarding peripheral consanguineal relations of male ego. Out of them, there are two appellative forms: nephew and niece. They are addressed by their names in English. In Rajbanshi, there are four appellative forms: bhet ja, bh t j , bheg n and bh g na. They are addressed by bhet j and bhet j re, bhat j and bhat j ge, bheg n and bheg n re, bh g na and bh ginage as well as by their names respectively.

(vi) Peripheral Consanguineal Relations of Female ego

Peripheral consanguineal relations of female ego are tabulated and interpreted as follows.

Table 8**Peripheral Consanguineal Relations of Female ego**

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	BS	Nephew	By name	Bh i bet	Nunu, nunure;by name
2	BD	Niece	By name	Bh , bet	m , m ge, by name

3	SiS	Nephew	By name	Bah na bet	Nunu, nunure,by name
4	SiD	Niece	By name	Bah na bet	M , m ge,by name

There are four terms of relations altogether regarding peripheral consanguineal relations of female ego. Out of them, there are two appellative forms: nephew and niece and are addressed by their names in English. In the context of Rajbanshi language, there are four appellative forms: bh , bet , bh , bet , bah na, bet , bah na bet .In which BS and BD are addressed by Nunu, nunure or by name. BD and SiD are addressed by m , m ge or by name.

(vii) Peripheral Consanguineal Relations Through Offspring

Peripheral consanguineal relations through offspring can be tabulated and interpreted on the next page.

Table 9

Peripheral Consanguineal Relations Through Offspring

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	GC	Grand children	-	Pat pat	-
2	GS	Grandson	By name	Pat	By name
3	GD	Grand daughter	By name	Pat	By name
4	GC(D)	Grand children (daughter's side)	-	Nat n t na	-
5	GS(D)	Grand son(daughters side)	By name	N t	By name
6	GD(D)	Grand daughter (daughters side)	By name	N t na	By name
7	GGC	Great grandchildren	-	Parapat pat	-
8	GGs	Great grandson	-	Parapat	By name
9	GGD	Great granddaughter	-	Parapat	By name

10	GGC(D)	Greatgrandchildren (daughter's side)	-	Paran t n t na	-
11	GGS(D)	Great grandson (daughter's side)	-	Paran t	By name
12	GGD(D)	Great grand daughter(daughter's side)	-	Paran t na	By name

There are 12 terms of relations altogether regarding peripheral consanguineal relations through offspring. Among them, English have twelve appellative forms grand children, grandson, granddaughter. grand children (daughter's side), grandson (daughter's side), grand daughter (daughter's side) great grandchildren; great grandson, great granddaughter, great grandchildren (daughter's side) great grand son (daughter's side) great grand daughter (daughter's side). Out of them GS, GD, GS (D), GD (D) are addressed by their names and others have no any addressive forms. In Rajbanshi language, it has twelve appellative forms: pat pat , pat , pat , nat n t na, n t , n t na, parapat pat , parapat , parapat , paran t n t na, paran t and paran t na. Out of them GS, GD, GS (D), GD (D), GGS, GGD, GGS (D) and GGD (D) are addressed by their names and rest of all have no any addressive forms.

4.1.1.2 Affinal Relations

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

(a) Core Affinal Relations

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

(i) Core Affinal Relations through Father

The core affinal relations through father are tabulated and interpreted as following.

Table 10
Core Affinal Relations through Father

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	FB W	Aunt	Auntie, auntie+N	-	-
2	FBeW	-	-	Jeth	Jeth , jethigo
3	FByW	-	-	K k	K k , k k go
4	FSiH	Uncle	Uncle uncle+N	P s	P s , P s go
5	FSieH	-	-	-	-
6	FSiyH	-	-	-	-

Regarding core affinal relations through father, there are six terms altogether. Among them, English have two appellative forms: uncle and aunt. They are addressed by the addressive forms: auntie, auntie +N, uncle, uncle+N respectively. Rajbanshi has three appellative forms: jeth , k k and p s and has six addressive forms: jeth , jethigo, k k , k k go, p s and p s go. MBeW is addressed by Jeth or jeth go. Similarly, FByW is addressed by Kaki or kakigo and MSiH is addressed by pisa or pisago.

(ii) Core Affinal Relations Through mother

The core affinal relations through mother are tabulated and interpreted as follows.

Table 11
Core Affinal Relations Through mother

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	MBW	Aunt	Auntie, auntie +N	M m	M m , M migo
2	MBeW	-	-	-	-
3	MByW	-	-	-	-
4	MSiH	Uncle	Uncle, uncle+N	Mas	Mas , mas go
5	MSieH	-	-	-	-
6	MSiyH	-	-	-	-

Regarding core affinal relations through mother, there are six terms of relations altogether. Among them, English has two appellative forms: aunt and uncle. They are addressed by the four addressive forms: auntie or auntie +N, uncle or uncle+N respectively. Rajbanshi also has two appellative forms: m m and mas . They are addressed by m m or m m go and mas , mas go respectively. MByW, MBeW, MSieH and MSiyH have no any appellative forms as well as addressive forms.

(iii) Core Affinal Relations Through Siblings

The core affinal relations through ego's siblings are tabulated and interpreted as following.

Table 12**Core Affinal Relations through Siblings**

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	SbBeW	Sister-in law	By name	Bhaj	Bhaj , bhaj go
2	SbByW	Sister-in law	By name	Bhaus n	By name
3	SbSieH	Brother-in law	By name	Bahanu	Bahanu, bahanugo
4	SbSiyH	Brother-in law	By name	Bah najuw n	Juw n , Juw n saheba, by name

Regarding core affinal relations through ego's offspring, there are 4 terms of relations altogether. Among them English have two appellative forms: sister in law and brother in law. They are addressed by their names. Similarly, Rajbanshi has 4 appellative forms: bhaj , bhaus n , bahanu and bah najuw n in which SbBeW is addressed by bhaj or bhaj go. Likewise, SbByW is addressed by her name. SbSieH is addressed by bahanu or bahanugo. SbSiyH is addressed by juw n, juw n saheba or by name.

(iv) Core Affinal Relations Through Ego's Offspring

The core affinal relations through ego's offspring are tabulated and interpreted as follows.

Table 13
Core Affinal Relations Through ego's Offspring

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	SW	Daughter in law	By name	Puthu	By name
2	GSW	Grandson's wife	-	Pat puthu	By name
3	GDH	Granddaughter's husband	-	Pat juw n	By name
4	DH	Son in law	By name	Juw n	Juwain, juwain saheba, by name
5	GSW(D)	Grandson's wife(daughter's side)	-	N t puthu	By name
6	GDH(D)	Granddaughter's husband(daughter's side)	-	N t juw n	By name

Regarding core affinal relations through ego's offspring, there are six terms of relations altogether. Among them, English has four terms: daughter in law, son in law, grandson's wife and granddaughter's husband and they have no specific addressive forms. They are addressed by their names. On the other hand, Rajbanshi has six terms: pat puthu, pat juw n, juw n, n t puthu and n t juw n. They have no specific addressive forms. They are addressed by their names except DH who is addressed as juw n, juw n, s heb as well as by his name.

(b) Peripheral Affinal Relations

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

(i) Peripheral Affinal Relations through Father's Siblings

The peripheral affinal relations through father's siblings are tabulated and interpreted on the following

Table 14
Peripheral Affinal Relations Through Father's Siblings

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	FBSeW	-	-	Bhaj	Bhaj ,bhaj go
2	FBSyW	-	-	Bhausan	By name
3	FSiSeW	-	-	Bhaj	Bhaj ,bhaj go
4	FSiSyW	-	-	Bhausan	By name
5	FBDeH	-	-	Bahuanu	Bahanu,bahanugo
6	FBDyH	-	-	Bah najuwan	Juw n, juw n saheba, by name
7	FSiDeH	-	-	Bahanu	Bahanu, bahanugo
8	FSiDyH	-	-	Bah na juwan	Juw n, juw n saheba, by name

There are 8 terms of relations altogether regarding peripheral affinal relations through father's siblings. Among them, English has no any terms whereas Tajpuriya has four appellative forms, they are bhaj , bhausan , bahanu and bahina juw n. There are six addressive forms. They are bhaj , bhaj go, bahanu bahanugoj juw n, juw n s heba as well as by their names. FB SeW and FsiSeW are addressed by bhaji or bhajigo. Similarly. FBDeH and FBDeH are addressed by bahanu or bahanugo. FBDyH and FSiDyH are addressed by juw n, juw n, s heba as well as by his name. FBSyW and FSiSyW have no

specific addressive forms. They are addressed by their names.

(ii) Peripheral Affinal Relations Through Mother's Siblings

The peripheral affinal relations through mother's siblings are tabulated and interpreted on the following.

Table 15
Peripheral Affinal Relations through Mother's Siblings

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	MBS _e W	-	-	Bhaj	Bhaj ,bhaj go
2	MBS _y W	-	-	Bhaus n	By name
3	MBDeH	-	-	Bahanu	Bahanu, bahanugo
4	MBDyH	-	-	Bah na juwan	Juw n, juw n s heba, by name
5	MSiSeW	-	-	Bhaj	Bhaj , bhaj go
6	MSiSyW	-	-	Bhaus ni	By name
7	MSiDeH	-	-	Bahanu	Bahanu, bahanugo
8	MSiDyH	-	-	Bah na juw n	Juw n, juw n s heba, by name

There are eight terms of relations altogether regarding peripheral affinal relations through mother's siblings. Among them English has no appellative form as well as addressive forms. Rajbanshi has four terms: bhaj , bhaus n , bhanu, and bah na juw n. There are six addressive forms. They are bhaj ; bhaj go, bahanu, bahanugo, juw n, juw n s heba as well as name. MBS_eW and MSiSeW are addressed by bhaji or bhajigo. Similarly, MBDeH and MBS_eW are addressed by bahanu or bahanugo. MBDyH and MSiDyH are addressed by juw n, juw n s heba as well as by his name. MBS_yW and MSiSyW have no specific addressive forms. They are addressed by their names.

(iii) Peripheral Affinal Relations Through ego's Siblings

The peripheral affinal relations through ego's siblings are tabulated and interpreted as following.

Table 16
Peripheral Affinal Relations Through ego's Siblings

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	BSW	-	-	Bh t japuthu	By name
2	BDH	-	-	Bh t ja juw n	Juw in,juwa n saheba, by name
3	SiSW	-	-	Bh g na puthu	By name
4	SiDH	-	-	Bh g na juwan	Juw n,juw n saheba by name

There are four terms of relations altogether regarding peripheral affinal relations through ego's siblings. Among them, English has no terms at all but Rajbanshi has four terms: bh t japuthu, bh t ja juw n, bh g na puthu and bh g na juwan. BSW and SiSW are addressed by their names but BDH and SiDH are addressed by juw n, juw n s heba as well as by their names.

(iv) Peripheral Affinal Relations through Ego's Wife

The peripheral affinal relations through ego's wife are tabulated and interpreted on the next page.

Table 17
Peripheral Affinal Relations Through Ego's Wife

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	W	Wife	By name	Mag	Son's /daughter's name +man
2	WBe	Brother in law	By name	Bardhan	Saheba
3	WBeW	-	-	Bardhan	Nandas
4	WBy	Bother in law	By name	Sal	Bv name
5	WByW	-	-	Saloj na	Saloj na
6	WSie	Sister in law	By name	Jethsasr	Mat
7	WSieH	-	-	Jethpat	Jethpat , d d
8	WSiy	Sister in law	By name	S l	By name
9	WSiyH	-	-	S lpat	S lpat , bh

There are nine terms of relations altogether regarding peripheral affinal relations through ego's wife. Among them English have three forms: wife, brother in law and sister in law. They are addressed by their names. On the other hand, Rajbanshi has nine terms. They are mag , bardhan , bardhan , sal , saloj na, jethsasr , jethpat , s l and s lpat . The addressive forms are saheba, nandas , saloj na, mat , jethpat , d d , s lpat and bh . In which wife is addressed by her husband with reference to the name of their son or daughter. Similarly, WBe is addressed by Saheba. WBeW is addressed by Nandas , WByW is addressed by Saloj na, Wsie is addressed by Mata. WsieH is addressed by Jethapat , d d , WSiyH is addressed by S lpat , bh and WBy and WSiy are addressed by their names.

(v) Peripheral Affinal Relations through Ego's Husband

The peripheral affinal relations through ego's husband are tabulated and interpreted in the following.

Table 18
Peripheral Affinal Relations Through Ego's Husband

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	H	Husband	By name	Bh t ra	Son's /daughter's name + bau
2	HBe	Brother in law	By name	Bhasura	Son's /daughter's name+jetho
3	HBeW	-	-	Baraj a	B ,b go
4	HBy	Brother in law	By name	Deara	By name
5	HByW	-	-	Chataj a	By name
6	HSie	Sister in law	By name	Sas na	Sas na,sas nage
7	HSieH	-	-	Nandas	Nandas
8	HSiy	Sister in law	By name	Nanada	By name
9	HSiyH	-	-	Nandas	Nandas

There are nine terms of relations altogether regarding peripheral affinal relations through ego's husband. Among them English has three terms: husband, brother in law and sister in law and they are addressed by their names. Rajbanshi language has eight terms: bh t ra, bhasura, baraj a, dearra, chataj a, sas na, nandas , nanada and nandas . H and HBe are addressed with the reference to their son or daughter. HBeW is addressed by ba or ba go. Similarly, Hsie is addressed by s s na or s s nage. HsieH and HsiyH are addressed by nandasi. HBy, HByW and HSiy are addressed by their names.

(vi) Peripheral Affinal Relations Through His Spouse

Peripheral affinal relations through his spouse are tabulated and interpreted as following.

Table 19
Peripheral Affinal Relations Through His Spouse

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	SpGGF	-	-	Parad dosasura	Barabau, barabaugo
2	SpGGM	-	-	Paradad s sr	Baram n, baram ngo
3	SpGGF(M)	-	-	Paran n sasura	Barabau, barabaugo
4	SpGGM(M)	-	-	Par nan s sr	Baram n, baramango
5	SPGF	-	-	D dosasura	Dado, d doge
6	SpGM	-	-	D d s sr	Dad ; d d go
7	SpGF	-	-	N n sasura	Nan , n n go)
8	SpGm(M)	-	-	N nis sr	N n ,n n go
9	SpF	Father in law	-	Sasura	th kura
10	SpM	Mother in law	-	S sr	m t
11	SpFBe	-	-	Jethosasura	th kura
12	SpFBeW	-	-	Jethisar	M t
13	SpFBy	-	-	Kak sasura	th kura
14	SPFByW	-	-	k ki s sr	M t
15	SpFSie	-	-	Pisy s sr	M t
16	SpFSieH	-	-	P sy sasura	th kura

17	SpFSiy	-	-	Pisy s sri	M t
18	SPFSiyH	-	-	Pis sasura	th kura
19	SpMBe	-	-	M m sasura	th kura
20	SpMBeW	-	-	M mi s sr	M t
21	SpMBy	-	-	M m sasura	th kura
22	SpMByW	-	-	M mi s sr	M t
23	SpMSie	-	-	Musy sasr	M t
24	SpMSieH	-	-	M sa sasura	th kura
25	SpMSiy	-	-	Musy s sr	M t
26	SpMSiyH	-	-	Mas sasura	th kura

Regarding peripheral affinal relations through his spouse has twenty six terms altogether. Among them, English has two terms and no specific addressive forms. In the context of Rajbanshi, it has 20 appellative forms: parad dosasura, paradad s sr , paran n sasura, par nan s sr , d dosasura, d d s sr n n sasura, n nis sr , sasura, s sr , jethosasura, jethisasr , kak sasura, k ki s sr , pisy s sr , p sy and sasura and has 14 addressive forms. They are barabau,barabaugo, baram n,baram ngo, barabau,barabaugo, baram n, baramango, dado, d doge, dad ; d d go, nan , n n go, n n ,n n go, th kura and m t . SpGF is addressed by d do or d digo. Similarly, SpGM is addressed by d d or d d go. SpGF (M) is addressed by n n or n n go. SpGM (M) is addressed by n n or n n go. SpF, SpFBe, SpFBy, SpFSieH, SpFSiyH, SpMBe, SpMBy, SpMSieH and SpMSiyH are addressed by th kura. SpM, SpFBeW, SpFByW, SpFSie, SpFSiy, SpMBeW, SpMByW, SpMSie and SpMSiy are addressed by M t .

(vii) Peripheral Affinal Relations through Her Spouse

Peripheral affinal relations through her spouse are tabulated and interpreted on the next page.

Table 20
Peripheral Affinal Relations Through Her Spouse

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	SpGGF	-	-	Parad dos sura	Barabau, barabaugo
2	SpGGM	-	-	Parad dis sr	Baram n. baram ngo
3	SpGGF(M)	-	-	Paran n s sura	Barabau. barabaugo
4	SpGGM(M)	-	-	Paran n s sr	Baram n, baram ngo
5	SpGF	-	-	D do sasura	D do, d dogc
6	SpGM	-	-	D d s sr	D d , dad go
7	SpGF(M)	-	-	N n sasura	N n , n n go
8	SpGM(M)	-	-	N nis sr	N n , n n go
9	SpF	Father in law	-	Sasura	th kura
10	SpM	Mother in law	-	S sri	thukar na
11	SpFBe	-	-	Jethosasura	th kura
12	SpFBeW	-	-	Jethi s sr	thukar na
13	SpFBy	-	-	K k s sura	th kura
14	SpFByW	-	-	k ki s sr	thukar na
15	SpFSie	-	-	Pisy s sr	thukar na
16	SpFSieH	-	-	P s sasura	th kura

17	SpFSiy	-	-	Pisy s sr	thukar na
18	SpFSiyH	-	-	Pis sasura	th kura
19	SpMSie	-	-	Musy s sr	thukar na
20	SpMiel-l			Mas sasura	th kura
21	SpMSiy			Musy s sr	thukar na
22	SpMSiyH			Mas sasura	th kura
23	SpMBe			Mam sasura	th kura
24	SpMBeW			M mi s sr	thukar na
25	SpMBy			M m susura	th kura
26	SpMByW			M mi s sr	thukar na

Regarding peripheral affinal relations through her spouse has twenty six terms altogether. Among them English have two terms and no specific addressive forms. On the context of Rajbanshi. it has 20 appellative forms:

parad dos sura, parad dis sri, paran n s sura, paran nis sr , d do sasura, d di s sr , n n sasura, n n s sr , sasura, s sr , jethosasura, jeth s sri, k k s sura, k k s sr , pisy s sr , p s sasura, pisy s sri, pis and sasura and has 14 addressive forms. They are barabau, barabaugo, baram n, baram ngo, barabau, barabaugo, baram n, baram ngo, d do, d dogo, n n , n n go, n ni, n nigo, th kura and m t .SpGM is addressed by d di or d digo. SpGF (M) is addressed by n n or n n go. SpGM (M) is addressed by n ni or n nigo. SpF, SpFBe, SpFBy, SpFSieH, SpFSiyH, SpMBe, SpMBy, SpMSieH and SpMSiyH are addressed by th kura. SpM; SpFBeW, SpFByW, SpFSie, SpFSiy, SpMBeW, SpMByW, SpMSie and SpMSiy are addressed by thukar na.

4.1.2 Comparison

All the kinship relations regarding English and Rajbanshi language are analyzed and interpreted above are compared in the following. There are two types of relation viz. consanguineal and affinal relations, which are compared, contrasted and incorporated on the basis of presence and absence

of the terms as well as both male and female ego.

Features of kinship terms in relation to table above:

- i. The sign (+) is used to refer to the kinship term which are available whereas (-) is used to refer the kinship terms which are not available.
- ii. If the addressive form is the same as appellative use, it is assigned by the abbreviation 'Sa' under the addressive use. If the addressive use is different from appellative use, it is assigned by the abbreviation 'dif' under addressive.
- iii. If the addressee is addressed by his/ her name, it is denoted by the sign 'N'. The name refers to first name or surname.
- iv. If there is a slight difference in the addressive use from the appellative use it is indicated by the sign 'sdif'.
- v. If the person being considered is addressed by the kinship term as well as his/ her name, it is assigned by +N under addressive use.
- vi. If there is not appellative use, it is addressed by name in English whereas if there is not addressed by the term in Rajbanshi.

4.1.2.1 Comparison of English and Rajbanshi Kinship Relations in Reference to Presence and Absence of the Terms

The English and Rajbanshi kinship relations are pointed out in reference to presence and absence of the terms in the following table. It shows the condition of the appellative and addressive forms of both languages with the medium of different signs like: +, -, **Sa**, **Dif**, **Sdif**, N, +N etc. It helps to know the fact to what extent the forms of kinship relations are present in both languages.

Table 21**Comparison of English and Rajbanshi Kinship Relations in Reference to Presence and Absence of the Terms**

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	P	+	-	+	Sa/sdif
2	F	+	dif	+	Sa/sdif
3	M	+	dif	+	Sa/sdif
4	Sb	+	-	+	Sdif
5	B	+	N	-	-
6	B _e	-	-	+	Sa/sdif
7	B _y	-	-	+	Sa/sdif/N
8	Si	+	N	-	-
9	Sie	-	-	+	Sa/sdif
10	Siy	-	-	+	Sa/sdif/N
11	C	+	-	+	Sdif
12	S	+	N	+	Sa/sdif/dif/N
13	D	+	N	+	Sa/sdif/dif/N
14	GGP	+	-	+	dif
15	GGF	+	-	+	dif
16	GGM	+	-	+	dif
17	GGP(M)	+	-	+	dif
18	GGF(M)	+	-	+	dif
19	GGM(M)	+	-	+	dif
20	GP	+	-	+	sdif
21	GF	+	dif	+	Sa/sdif
22	GM	+	dif	+	Sa/sdif
23	GPM	+	-	+	Sdif
24	GF (M)	+	dif	+	Sa/sdif
25	GM(M)	+	dif	+	Sa/sdif

26	FB	+	Sa/ +N	-	-
27	FBe	-	-	+	Sa/sdif
28	FBy	-	-	+	Sa/sdif
29	Fsi	+	Sa/ +N	+	Sa/sdif
30	Fsie	-	-	-	-
31	FSiy	-	-	-	-
32	MB	+	Sa/ +N	+	Sa/sdif
33	MBe	-	-	-	-
34	MBy	-	-	-	-
35	MSi	+	Sa/ +N	+	Sa/sdif
36	MSie	-	-	-	-
37	Msiy	-	-	-	-
38	FBS	+	N	-	-
39	FBS _e	-	-	+	Sa/sdif
40	FBS _y	-	-	+	Sa/sdif/N
41	FBD	+	N	-	-
42	FBD _e	-	-	+	Sa/sdif
43	FBD _y	-	-	+	Sa/sdif/N
44	FSiS	+	N	-	-
45	FSiS _e	-	-	+	Sa/sdif
46	FSiS _y	-	-	+	Sa/sdif/N
47	FSiD	+	N	-	-
48	FSiD _e	-	-	+	Sa/sdif
49	FSiD _y	-	-	+	Sa/sdif/N
50	MBS	+	N	-	-
51	MBS _e	-	-	+	Sa/sdif
52	MBS _y	-	-	+	Sa/sdif
53	MBD	+	N	-	-
54	MBD _e	-	-	+	Sa/sdif
55	MBD _y	+	N	-	Sa/sdif/N

56	MSiS	-	-	+	-
57	MSiSe	-	-	+	Sa/sdif
58	MSiSy	-	-	+	Sa/sdif/N
59	MSiD	+	N	-	-
60	MSiDe	-	-	+	Sa/sdif
61	MSiDy	-	-	+	Sa/sdif/N
62	BS	+	N	+	Sa/sdif/N
63	BD	+	N	+	Sa/sdif/N
64	S S	+	N	+	Sa/sdif/N
65	S D	+	N	+	Sa/sdif/N
66	BS (f)	+	N	+	Dif/ N
67	BD (f)	+	N	+	Dif/ N
68	SiS (f)	+	N	+	Dif/ N
69	SiD (f)	+	N	+	Dif/ N
70	GC	+	-	+	-
71	GS	+	N	+	N
72	GD	+	N	+	N
73	GC(D)	+	-	+	-
74	GS(D)	+	N	+	N
75	GD(D)	+	N	+	N
76	GGC	+	-	+	-
77	GGs	+	-	+	N
78	GGD	+	-	+	N
79	GGC(D)	+	-	+	-
80	GGs(D)	+	-	+	N
81	GGD(D)	+	-	+	N
82	FBW	+	Sa/ +N		-
83	FBeW		-		Sa/sdif
84	FByW	-	-		Sa/sdif
85	FSiH	+	Sa/ +N		Sa/sdif

86	FSieH	-	-	-	-
87	FSiyH	-	-	-	-
88	MBW	+	Sa/ +N	+	Sa/sdif
89	MBeW	-	-	-	-
90	MByW	-	-	-	-
91	MSiH	+	Sa/ +N	+	Sa/sdii
92	MSieH	-	-	-	-
93	MSiyH	-	-	-	-
94	SbBeW	+	N	+	Sa/sdif
95	SbByW	+	N	+	N
96	SbSieH	+	N	+	Sa/sdif
97	SbSiyH	+	N	+	Dif/N
98	SW	-	N	+	N
99	GSW	-	-	+	N
100	GDH	+	-	+	N
101	DH	+	N	+	Dif/N
102	GSW(D)	-	-	+	N
103	GDH(D)	-	-	+	j N
104	FBSew	-	-	+	Sa/sdif
105	FBSyW	-	-	+	N
106	FSiSeW	-	-	+	Sa/sdif
107	FSiSyW	-	-	+	N
108	FBDeH	-	-	+	Sa/sdif
109	FBDyH	-	-	+	Dif/N
110	FSiDeH	-	-	+	Sa/sdif
111	FSiDyH	-	-	+	Dif/N
112	MBSew	-	-	+	Sa/sdif
113	MBSyW	-	-	+	N
114	MBDeH	-	-	+	Sa/sdif
115	MBDyH	-	-		DIM

116	MSiSeW	-	-	+	Sa/sdif
117	MSiSyW	-	-	+	N
118	MSiDeH	-	-	+	Sa/sdif
119	MSiDyH	-	-	+	Dif/N _
120	BSW	-	-	+	N
121	BDH	-	-	+	Dif/N
122	SiSW	-	-	+	N
123	SiDH	-	-	+	Dif/N
124	W	+	N	+	dif
125	WBe	+	N	+	dif
126	WBeW	-	-	+	dif
127	WBy	+	N	+	N
128	'WBvW	-	-	+	Sa
129	`N"Sie	+	N	+	dif
130	WSieH	-	-	+	Sa/sdif
131	Wsiy	+	N	+	N
132	WSivH	-	-	+	Sa/sdif
133	H	+	N	+	dif
134	HBe	+	N	+	dif
135	HBeW	-	-	+	' dif
136	HBN	+	N	+	N
137	HB _y W	-	-	+	N
138	HSie	+		+	Sa/sdif
139	HSieH		-	+	Sa
140	HSiy	+	N	+	N
141	HSivH	-	-	+	Sa
142	SpGF	-	-	+	dif
143	SpGM	-	-	+	dif
144	SpGF(M)	-	-	+	dif
145	SpGiM(M)	-	-	+	dif

146	SpF	+	-	+	dif
147	SpM	+	-	+	dif
148	SpFBe	-	-	+	dif
149	SPFBeW	-	-	+	dif
150	SpFBy	-	-	+	dif
151	SpFByW	-	-	+	dif
152	SpFSie	-	-	+	dif
153	SpFSieH	-	-	+	dif
154	SpFSiy	-	-	+	dif
155	SpFSiyH	-	-	+	dif
156	SpMBe	-	-	+	dif
157	SpMBeW	-	-		dif
158	SpMBy	-	-	+	dif
159	SpMByW	-	-	+	dif
160	SpMSie	-	-	+	dif
161	SpMSieH	-	-	+	dif
162	SpMSiy	-	-	+	dif
163	SpMSiyH	-	-	+	dif
164	SpGGF	-	-	+	dif
165	SpGGM	-	-	+	dif
166	SpGGF(M)	-	-	+	dif
167	SpGGM(M)	-	-	+	dif

4.1.2.2 Comparision of English and Rajbanshi Consanguineal

Relations in Reference to Presence and Absence of the Terms

English and Rajbanshi consanguineal relations are compared in reference to presence and absence of the terms in the following table. It shows the condition of the appellative and addressive forms of the consanguineal relations of both languages with the help of different signs like: +, -, **Sa**, **Dif**, **Sdif**, **N**, **+N etc.** From the table, it can be said the richness of language regarding consanguineal relations.

Table 22
Comparison of English and Rajbanshi Consanguineal Relations in
Reference to Presence and Absence of the Terms

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	I GGP		-	+	dif
2	GGF	+	-	+	dif
3	GGM	+	-	+	dif
4	GGP(M)	+	-	+	dif
5	GGF(M)	+	-	+	dif
6	GGM(M)	+	-	+	dif
7	GP	+	-	+	sdif
8	GF	+	dif		Sa/sdif
9	GM	+	dif	+	Sa/sdif
10	GP(M)	+	-	+	Sdif
11	GF(M)	+	dif	+	Sa/sdif
12	GM(M)	+	dif	+	Sa/sdif
13	F	+	dif	+	Sa/sdif
14	M	+	dif	+	Sa/sdif
15	FB	+	Sa/+N	-	-
16	FBe	-	-	+	Sa/sdif
17	FBy	-	-	+	Sa/sdif
18	Fsi	+	Sa/+N	+	Sa/sdif
19	Fsie	-	-	-	-
20	FSiV	-	-	-	-
21	MB	-	Sa/+N	+	Sa/sdif
22	MBe	-	-	-	-
23	MBy	-	-	-	-
24	MSi	+	Sa/+N	+	Sa/sdif
25	MSie	-	-	-	-

26	Msiy	-	-	-	-
27	B	+	N	-	-
28	B _e	-	-	+	Sa/sdif
29	B _y	-	-	+	Sa/sdif/N
30	Si	+	N	-	-
31	Sic	-	-	+	Sa/sdif
32	Siy	-	-	+	Sa/sdif/N
33	FBS	+	N	-	-
34	FBSe	-	-	+	Sa/sdif
35	FBSy	-	-	+	Sa/sdif/N
36	FBD	+	N	-	-
37	FBDe	-	-	+	Sa/sdif
38	FBDy	-	-	+	Sa/sdif/N
39	FSis	+	N	-	-
40	FsiSe	-	-	+	Salsdif
41	FsiSy	-	-	+	Salsdif/N
42	FsiD	+	N	-	-
43	FsiDe	-	-	+	Sa/sdif
44	FsiDy	-	-	+	Sa/sdif/N
45	MBS	+	N	-	-
46	MBSe	-	-	+	Salsdif
47	MBSy	-	-	+	Sa/sdif/N
48	MBD	+	N	-	-
49	MBDe	-	-	+	Sa/sdif
50	MBDy	-	-	+	Sa/sdif/N
51	MSiS	+	N	-	-
52	MSiSe	-	-	+	Sa/sdif
53	MSiSy	-		i+	Sa/sdif/N
54	MSiD	+	N	-	-
55	SSiDe	-	-	+	Sa/sdif

56	MSiDy	-		+	Sa/sdif/N
----	-------	---	--	---	-----------

The English terms GGP. GGF. GGM. GGP(M), GGF(M). GGM(M). GP. GF. GM; GP(M), GF(M); GM(M). F M. FB. FSi, MB, MSi, B. Si. FBS, FBD. FSiS, FSiD, MBS, MBD. MSiS and MSiD have its appellative forms and others have not in English. Among them GG, GF, F and M have their specific addressive forms but they are different than their appeallative forms. Similarly, FB, FS], MB. MSi has similar or address plus name and B, Si, FBS, FBD, FSiS. FSiD. MBS. MBD, MSis and MSiD have no specific addressive forrns. They are addressed by their names only. In Rajbanshi, most terms have their appellative forms except FB, FSie, FSiy, MBe, MBy, MSie, MSiy, B and Si. Out of them all of the great grand terms have their different specific addressive terms comparing with appellative forms whereas others have same or slightly same addressive foiins with particles like "go", "re", "go" etc except FBS, FBD, FSiS, FSiD, MBS, MBD, MSiS and MSiD Who have no any specific addressive foi ins and they even are not addressed by their names.

Table 23

Peripheral Consanguineal Relations of Male Ego

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	BS	+	N	+	Sa/sdif/N
2	BD	+	N	+	Sa/sdif/N
3	SiS	+	N	+	Sa/sdif/N
4	SID	+	N	+	Sa/sdif/N ¹

The kinship relation of male ego like BS, BD, SiS, SID are available and are addressed by their names in English whereas Rajbanshi also has all the appellative forms but they all have their specific addressive forms which are same or slightly different comparing with appellative forms. They are also addressed by their names.

Table 24**Peripheral Consanguineal Relations of Female Ego**

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	BS	+	N	+	Dif/N
2	BD	+	N	+	Dif/N
3	SiS	+	N	+	Dif/N
4	SiD	+	N	+	Dif/N

The kinship relation of female ego like BS, BD, SiS, SiD are addressed and are addressed by their name in English whereas Rajbanshi also has all the appellative forms but they all have their specific addressive forms which are different comparing with appellative forms. They are also addressed v their names.

Table 25**Peripheral Consanguineal Relations through Offspring**

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	C	+	-		Sdif
2	S	+	N	+	Sa/sdif/dif/N
3	D	+	N		Sa/sdif/dif/N
4	GC	+	-	+	-
5	GS	+	N	+	N
6	GD	+	N	+	N
7	GC(D)	+	-	+	-
8	GS(D)	+	N	+	N
9	GD(D)	+		+	N
10	GGC	+	-	+	-
11	GGs	+	-	+	N
12	GGD	+	-	+	N

13	GGC(D)	+	-	+	-
14	GGs(D)	+	-	+	N
15	GGD(D)	+	-	+	N

Regarding the kinship relation of Child ego in English, there is the presence of all appellative terms in which S, D, GS, GD, GS (D) and GD (D) are addressed by their names and others don't have their addressive forms. Similarly, in Rajbanshi language C has the slightly different addressive form comparing with appellative form. Likewise, S and D have same, slightly different, different as well as N as their addressive forms. GS, GD, GS (D), GD (D), GGS (D) and GGD (D) are addressed by their names and rests of all don't have their addressive forms.

4.1.2.3 Comparison of Affinal Relation in Reference to Presence and Absence of Terms

English and Rajbanshi affinal relations are compared in reference to presence and absence of the terms in the following table. It shows the condition of the appellative and addressive forms of the affinal relations of both languages with the help of different signs like: +, -, **Sa**, **Dif**, **Sdif**, **N**, **+N etc.** From the table, it can be said the richness of language regarding affinal relations.

Table 26
Comparison of Affinal Relation in Reference to Presence and Absence of Terms

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	SpGF	-	-	+	dif
2	SpGM	-	-	+	dif
3	SpGF(M)	-	-	+	dif
4	SpGM(M)		-	+	dif
5	SpF	+	-	+	dif

6	SpM	+	-	+	dif
7	SpFBe	-	-	+	dif
8	SpFBeW	-	-	+	dif
11	SpFSie ~-		-	+	dif
12	SpFSieH	-	-	+	dif
13	SpFSiy	-	-	+	dif
14	SpFSiyH	-	-	+	dif
15	SpMBe	-	-	+	dif
16	SpMBeW	-	-	+	dif
17	SpMBy	-	-	+	dif
18	SpMByW	-	-	+	dif
19	SpMSie	-	-	+	dif
20	SpMSieH	-	-	+	dif
21	SpMSiy	-	-	-	dif
22	SpMSiyH	-	-	+	dif
23	FBW	+	Sal +N	-	-
24	FBeW	-	-	-	Salsdif
25	FByW	-	-	+	Sa/sdif
26	FSiH	+	Sa/ +N	+	Sa/sdif
27	FSieH	-	-	-	-
28	FSiyH	-	-	-	-
29	MBW	+	Sa/ +N	+	Sa/sdif
30	MBeW	-	-	-	-
31	MByW	-	-	-	-
32	MSiH	+	Sa/ +N	+	Sa/sdif
33	MSieH	-	-	-	-
34	MSiyH	-	-	-	-
35	SbBeW	+	-	+	Sa/sdif
36	SbByW	+	N	+	N
37	SbSieH	+	N	+	Sa/sdif

38	SbSiyH	+	N	+	Dif/N
39	FBSew	-	-	+	Sa/sdif
40	FBSyW	-	-	+	N
41	FSiSeW	-	-	+	Sa/sdif
42	FSiSyW	-	-	+	N
43	FBDeH	-	-	+	Sa/sdif
44	FBDyH	-	-	+	Dif/N
45	FSiDeH	-	-	+	Sa/sdif
46	FSiDvH		-	+	Dif/N
47	MBSewV	-	-	+	Sa/sdif
48	y1BSvW	-	-	+	N
49	LiBDeH	-	-	+	Sa/sdif
50	N1BD, H		-	+	Dif/N
51	MSiSeW	-	-	+	Sa/sdif
52	MSiSyW	-	-	+	N
53	SiDeH	-	-	+	Sa/sdif
54	tiiSiDvH	-	-	+	Dif/N
55	BSW	-	-	+	N
56	BDH	-	-	+	Dif/N
57	SiSW		-	+	N
58	SiDH	-	-	+	Dif/N
59	SPGGF	-	-	+	dif
60	SpGGM	-	-	+	dif
61	SpGGF (M)	-	-	+	dif
62	SpGGVi (M)	-	-	+	dif

Regarding comparison of affinal relations in reference to presence and absence of terms; SpF, SpM, FBW, FSiH, MBW, MSiH, SbSeW, SbByW, SbSieH and SbSiyH have their appellative forms but others have not. In which SpF and SpM have no addressive forms. Similarly FBW, FSiH; MBW and MSiH have same or same plus name addressive forms. Comparing with appellative

forms SbSeW, SbByW, SbSieH and SbSiyH are addressed by their names. On the context of Rajbanshi, most of the terms regarding affinal relations have their own appellative forms as well as addressive forms except FBS, FSieH, FSiyH, MBeW, MByW, MSieH and MSiyH. Out of them SPGGF, SpGGM, SpGGF (M), SpGGM (M), SpGF, SpGM, SpGF(M), SpGM(M), SpF, SpM, SpFBe, SpFBeW, SpFBy, SpFByW, SpFSie, SpFSieH, SpFSiy, SpFSiyH, SpMBe, SpMBeW, SpMBy, SpMByW, SpMSie, SpMSieH, SpMSiy and SpMSiyH have their different addressive forms comparing with appellative forms. Similarly, FBeW, FByW, FSiH, MBW, MSiH, SbSeW, SbSieH, SbSiyH, FBSeW, FSiSeW, FBDeH, FBDyH, FSiDeH, FSiDeH, FSiDvH, MBSeW, MBDeH, MSiSeW and MSiDeH have their same or slightly different addressive forms comparing with appellative forms. Likewise, MBdyH, MSidyH, FSidyH, SbSiyH, BDH and SiDH have their addressive forms different as well as by their names comparing with appellative forms. At last not least, SbByW, FBSyW, FSiSyW, MBSyW, MSibvW, BSW and SiSW are addressed by their name only.

Table 27

Peripheral Affinal Relations Through ego's wife

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	W	+	N	+	dif
2	WBe	+	N	+	dif
3	WBeW	-	-	+	dif
4	WBy	+	N	+	N
5	WByW	-	-	+	Sa
6	WSie	+	N	+	dif
7	WSieH	-	-	+	Sa/dif
8	w Sly	+	N	+	N
9	WSiyH	-	-	+	Saldif

Regarding the kinship relation of male ego of peripheral affinal relations of English W, WBe, WBy, WSie and WSiy have their appellative forms and they

are addressed by their names and rest of terms have no appellative forms as well as addressive forms. On the context of Rajbanshi, all have their appellative forms out of them W, WBe, WBeW and WSie have their different addressive forms comparing with appellative forms. WBy and WSiy are addressed by their names. Similarly, WByW has same appellative and addressive forms but WSieH and addressive forms but WSieH and WSiyH have same or different addressive forms comparing with appellative forms.

Table 28
Peripheral Affinal Relations Through ego's Husband

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	H	+	N	+	dif
2	HBe	+	N	+	dif
3	HBeW	-	-	+	dif
4	HBv	+	N	+	N
5	HBvW	-	-	+	N
6	HSie	+	N	+	Sa/sdif
7	HSieH	-	-	+	Sa
8	HSiv	+	N	+	N
9	HSivH	-	-	+	Sa

Regarding the kinship relation of female ego of peripheral affinal relations of English H, HBe, HBy, HSie and HSiy have their appellative forms and they are addressed by their names and rest of terms have no appellative forms as well as addressive forms. On the context of Rajbanshi, all have their appellative forms out of them H, HBe and HBeW have their different addressive forms comparing with appellative forms. Likewise HBy, HByW and HSiy are addressed by their names and HSieH and HsiyH has the same addressive forms comparing with appellative forms. HSie has same or slightly different addressive form comparing with appellative form.

Table 29

Core Affinal Relations Through Ego's Offspring

S.N.	Kinship relation	English		Rajbanshi	
		Appellative	Addressive	Appellative	Addressive
1	SW	+	N	+	N
2	GSW	-	-	+	N
3	GDH	-	-	+	N
4	DH	+	N	+	Dif/N
5	GSW(D)	-	-	+	N
6	GDH(D)	-	-	+	N

The only relations SW and DH have their appellative forms whereas others have not regarding kinship relation of ego child in English and they are addressed by their names. On the context of Rajbanshi all the relations are addressed by their names i.e. they have no specific addressive forms but DH has different addressive forms as well as addressed byname.

4.1.2.4 Main Areas of Differences

The above tables and interpretations reflect that there are significant differences between English and Rajbanshi language regarding kinship relations. The main areas of differences between English and Rajbanshi language are pointed out in the terms of following headings. The following headings show the matter that there is no one to one correspondence between two languages. To expose the semantic overlapping of the terms explicit their componential analysis has been given as follows:

(a) Mono English Vs Multi Rajbanshi

There are some conditions where one English kinship term corresponds to more than one Rajbanshi kinship terms. There are seven generations in terms of age.

Three Generations above the ego

i. Great grandfather

1. Male
2. Father's / mother's side
3. Blood
4. Called by male / female ego

i. Pard do

1. Male
2. Father's side
3. Blood
4. Called by male/ female ego

ii. Parn n

1. Male
2. Mother's side
3. Blood
4. Called by male / female ego

The single English kinship term: great grandfather is used to refer to the multirelationship of Rajbanshi language like: Pard do and parn n .

i. Great grandfather

1. Female
2. Father's / mother's side
3. Blood
4. Called by male / female ego

i. Pard d

1. Female
2. Father's side
3. Blood
4. Called by male/ female ego

ii. Parn n

1. Female
2. Mother's side
3. Blood
4. Called by male / female ego

The single kinship term: grandmother is used to refer to the multirelationship of Rajbanshi language like: pard d and parn n .

Two generations above the ego

i. **Grandfather**

1. Male
2. Father's / mother's side
3. Blood
4. Called male/ female ego

i. **D do**

1. Male
2. Fahter's side
3. Blood
4. Called by male/female ego

ii. **N n**

1. Male
2. Mother's side
3. Blood
4. Called by male female ego.

iii. **D dosasura**

1. Male
2. Spouse's father's side
3. Marital
4. Called by male / female ego.

iv. **N n sasura**

1. Male
2. Spouse's mother's side
3. Marital
4. Called by male female ego.

The sigle kinship term: grandfather is used to refer to the multi Rajbanshi language like: d do, n n ; d dosasura and n n sasura

i. **Grandmother**

1. Male
2. Father's / mother's side
3. Blood
4. Called male/ female ego

i. **D d**

1. Female
2. Fahter's side
3. Blood
4. Called by male / female ego

- ii. N n**
 - 1. Female
 - 2. Mother's side
 - 3. Blood
 - 4. Called by male/ female ego.

- iii. D dis sr**
 - 1. Female
 - 2. Spouse's father's side
 - 3. Marital
 - 4. Called by male/ female ego.

- iv. N nis sr**
 - 1. Female
 - 2. Spouse's mother's side
 - 3. Marital
 - 4. Called by male/ female ego.

The single kinship *tei in*: grandmother is used to refer to the multi relationship of Rajbanshi language like: *d d n n* , *d dis sr* and *n nis sr* .

One generation above the ego

- | | |
|--|---|
| <ul style="list-style-type: none"> i. Uncle <ul style="list-style-type: none"> 1. Male 2. Father's / mother's side 3. Blood / marital 4. Elder / younger than father/mother 5. Brotherly/ Sisterly | <ul style="list-style-type: none"> i. Jetho <ul style="list-style-type: none"> 1. Male 2. Father's side 3. Blood 4. Elder than father 5. Brotherly
 ii. K k <ul style="list-style-type: none"> 1. Male 2. Father's side 3. Blood |
|--|---|

4. Younger than father

5. Brotherly

iii. M m

1. Male

2. Mother's side

3. Blood

4. Elder/ younger than mother

5. Brotherly

iv. P s

1. Male

2. Father's side

3. Marital

4. Eldery/ younger than father

5. Sisterly

v. Mas

1. Male

2. Mother's side

3. Marital

4. Elder/ younger than mother

5. Sisterly

The single English kinship term: uncle is used to refer to the multirelationship of Rajbanshi language. They are jetho,, k k , m m , p s and mas .

ii. Aunt

1. Female

2. Father's / mother's side

3. Blood/ marital

4. Elder/ younger than father/mother

5. Brotherly/ sisterly

j. Jeth

1. Female

2. Father's side

3. Marital

4. Elder than father

5. Brotherly

- ii. K k**
1. Female
 2. Father's side
 3. Marital
 4. Younger than father
 5. Brotherly

- iii. M m**
1. Female
 2. Mother's side
 3. Marital
 4. Elder/ younger than mother
 5. Brotherly

- IV. Pis**
1. Female
 2. Father's side
 3. Blood
 4. Elder/ younger than father
 5. Sisterly

- v. Mus**
1. Female
 2. Mother's side
 3. Blood
 4. Elder/ younger than mother
 5. Sisterly

The single English kinship term 'aunt' is used to refer to the multirelationship of Rajbanshi language. They are jeth , k k , m m , p s and mus .

- iii. Father in law**
1. Male

- i. Sasura**
1. Male

2. Husband's/ wife's side
3. Called by male/ female ego.
4. Marital

2. Husband's/ wife's side
3. Called by male/ female ego.
4. Marital

ii. Jetho s sura

1. Male
2. Husband's wife's side
3. Called by male/ female ego.
4. Marital

iii. K k s sura

1. Male
2. Husband's /wife's side
3. Called by male female ego.
4. Marital

iv. P sa sasura

1. Male
2. Husband's xvife's side
3. Called by male female ego.
4. Marital

v. M m sasura

1. Male
2. Husband's vvife's side
3. Called by male female ego.
4. Marital

vi. Mas sasura

1. Male
2. Husband's life's side
3. Called by male / female ego.
4. Marital

The single English kinship term: father in law is used to refer to the multirelationship of Rajbanshi language like: sasura, jetho sasura, kaka sasura, p s sasura, m m sasura and mas sasura.

iii. Mother in law

1. Female
2. Husband's/ wife's side
3. Called by male/ female ego.
4. Marital

i. S sr

1. Female
2. Husband's/ wife's side
3. Called by male/ female ego.
4. Marital

ii. Jeth s sr

1. Female
2. Husband's/ wife's side
3. Called by male/ female ego.
4. Marital

iii. K k s sr

1. Female
2. Husband's / wife's side
3. Called by male / female ego.
4. Marital

iv. P sy s sr

1. Female
2. Husband's / wife's side
3. Called by male / female ego.
4. Marital

v. M mi s sr

1. Female
2. Husband's / wife's side
3. Called by male / female ego.
4. Marital

- vi. **Musv s sr**
 - 1. Female
 - 2. Husband's / wife's side
 - 3. Called by male / female ego.
 - 4. Marital

The single English kinship terms: mother in law is used to refer to the multirelationship of Rajbanshi language like: s sr , jeth s sr , kaki s sr , p sy s sr , m m s sr and musy s sr .

Co-generation of the ego

- | | |
|--|--|
| <ul style="list-style-type: none"> i. Brother <ul style="list-style-type: none"> 1. Male 2. Core relation 3. Blood 4. Younger/ elder than ego | <ul style="list-style-type: none"> i. D d <ul style="list-style-type: none"> 1. Male 2. Core peripheral relation 3. Blood 4. Elder than ego ii. Bh <ul style="list-style-type: none"> 1. Male 2. Core peripheral relation 3. Blood 4. Younaer than ego |
|--|--|

The Rajbanshi kinship terms: d d and bha are used to refer to the English kinship term: brother.

- | | |
|--|---|
| <ul style="list-style-type: none"> ii. Sister <ul style="list-style-type: none"> 1. Female 2. Core relation 3. Blood 4. Younger/ elder than ego | <ul style="list-style-type: none"> i. Bh <ul style="list-style-type: none"> 1. Female 2. Core peripheral relation 3. Blood 4. Elder than ego ii. Bah na <ul style="list-style-type: none"> 1. Female |
|--|---|

- 2. Core / peripheral relation
- 3. Blood
- 4. younger than ego.

The Rajbanshi kinship terms: bh and bah na are used to refer to the English kinship term: sister.

iii. Brother in law

- 1. Male
- 2. Called by male/ female ego
- 3. Sister' husband/wife's side ~
- 4. Sister-elder younger than ego.
- 5. Husband-elder/younger than husband
- 6. Wife-elder. younger than wife.
- 7. Marital

1. Bhasura

- 1. Male
- 2. Called by female ego
- 3. Husband's side
- 4. Elder than husband.

ii. Deara

- 1. Male
- 2. Called by female ego.
- 3. Husband's side
- 4. Younger than husband.
- 5. Marital

iv. Bardhan

- 1. Male
- 2. Called by male ego.
- 3. Wife's side
- 4. Elder than wife
- 5. Marital

iv. S I

- 1. Male
- 2. Called by male ego.

3. Husband's side
4. Younger than husband.
5. Marital

v. Nandas

1. Male
2. Called female ego.
3. Husband's side
4. Elder younger than husband.
5. Marital

vi. Bahanu

1. Male
2. Called by male / female ego.
3. Sister's side
4. Elder than the ego.
5. Marital

vii. Bah na juw n

1. Male
2. Called by male / female ego.
3. Sister's side
4. Younger than the ego.
5. Marital

viii. S lapati

1. Male
2. Called by male /female
3. Wife's side
4. Younger than the ego
5. Marital

ix Jethapati

1. Male

2. Called by male ego
3. Wife's side
4. Elder than the ego
5. Marital

The Tajpuriva kinship terms: bhasura, deara, bardhan , sal , nandas , bahanu, bah nas lapati and jethapati are used to refer to the English kinship term: brother in law.

iv. Sister in law

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

i. Sas na

1. Female
2. Called by female ego
3. Husband's side
4. Elder than husband
5. Marital

ii. Nanada

1. Female
2. Called by female ego.
3. Husband's side
4. Younger than husband
5. Marita

iii. Jethasr

1. Female
2. Called by male ego.
3. Wife's side
4. Elder than wife
5. Marital

- iv. S l**
 - 1. Female
 - 2. Called by male ego
 - 3. Wife's side
 - 4. Younaer than

- v. Bhanj**
 - 1. Female
 - 2. Called by male/female ego
 - 3. Brother's side
 - 4. Elder than ego
 - 5. Marial

- vi. Bhaus n**
 - 1. Female
 - 2. Called by male/female ego
 - 3. Brother's side
 - 4. Elder than ego
 - 5. Marial

- vii. Chataj a**
 - 1. Female
 - 2. Called by Term
 - 3. Husband's side
 - 4. Youniier than the ego
 - 5. Marital

- viii. Baraj a**
 - 1. Female
 - 2. Called by female ego
 - 3. Husband's side
 - 4. Eleder than ego

ix. Nandas

1. Female
2. Called by male ego
3. Wife's side
4. Elder than wife
5. Marital

The Rajbanshi kinship terms: barananada, nanada, jethas sr , sal , bhaj , bhaus n and chataj a are used to refer to the English kinship term: sister in law.

v. Cousin

1. Male / female
2. Father / mother's side
3. Called by male / female ego
4. Elder /younger than the ego.
5. Blood

i. D d

1. Male
2. Father / mother's side
3. Called by male / female ego
4. Elder than the ego.
5. Blood

ii. Bh

1. Male
2. Father / mother's side
3. Called by male/femaleego
4. Younger than the ego.
5. Blood

iii. B

1. Female
2. Father/ mother's side
3. Called by male/ female ego.
4. Elder than the ego.
5. Blood

iv. Bah na

1. Female
2. Father/mother's side
3. Called by male/ female ego
4. Younger than the ego.
5. Blood

The Rajbanshi kinship terms *d d*, *bh*, *b* and *bah na* are used to refer to the English kinship term: cousin.

One generation Below the ego

i. Nephew

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

i. Bhet j

1. Male
2. Brother's side
3. Called by male ego
4. Blood

ii. Bheg n

1. Male
2. Sister's side
3. Called by male ego.
4. Blood

m. Bha bet

1. Male
2. Brother's side
3. Called by female ego
4. Blood

iv. Bah nabet

1. Male
2. Sister's side
3. Called by female ego
4. Blood

- v. **Bhat j juw n**
 1. Male
 2. Brother's side
 3. Called by male / female ego.
 4. Marital

- vi. **Bh g na juw n**
 1. Male
 2. Sister's side
 3. Called by male / female ego.
 4. Marital

The English kinship term: nephew is used to refer to the multirelationship of Rajbanshi kinship terms like: bhet j , bheg n , bha bet , bah nabet , bh t ja juw n, and bh g na juw n

- ii. **Niece**
 1. Female
 2. Brother/ sister's side
 3. Called by male/ female ego.
 4. Blood

- i. **Bhat j**
 1. Female
 2. Brother's side
 3. Called male/ female ego.
 4. Blood

- ii. **Bh t puthu**
 1. Female
 2. Brother's side
 3. Called male / female ego.
 4. Marital

- iii. **Bh ibeti**
 1. Female
 2. Brother's side
 3. Called male/ female ego.
 4. Blood

- iv. Bah nabet**
 - 1. Female
 - 2. Sister's side
 - 3. Called by female ego.
 - 4. Blood

- v. Bh g na**
 - 1. Female
 - 2. Sister's side
 - 3. Called male / female ego.
 - 4. Blood

- vi. Bh g na puthu**
 - 1. Female
 - 2. Sister's side
 - 3. Called male / female ego.
 - 4. Marital

The English kinship term: niece is used to refer to the multirelationship of Rajbanshilanguagelike: bh t j , bh tij puthu, bh bet , bah nabet , bh g na and bhag na puthu.

Two generations below the ego.

- | | |
|---|---|
| <ul style="list-style-type: none"> i. Grandson <ul style="list-style-type: none"> 1. Male 2. Son's / daughter's side 3. Blood 4. Called by male / female ego | <ul style="list-style-type: none"> i. Pat <ul style="list-style-type: none"> 1. Male 2. Son's side 3. Blood 4. Called by male / female ego
 ii. N t <ul style="list-style-type: none"> 1. Male 2. Daughter's side 3. Blood 4. Called by male / female ego. |
|---|---|

- iii. Pat juw n**
 - 1. Male
 - 2. Son's side
 - 3. Marital
 - 4. Called by male / female ego

- iv. Nat najuwan**
 - 1. Male
 - 2. Daughter's side
 - 3. Marital
 - 4. Called by male / female ego

The Rajbanshi kinship terms: pat , n t , pat juw n and nat na juw n are used to refer to the English kinship term: grandson.

- i. Grand daughter**
 - 1. Female
 - 2. Son's / daughter's side
 - 3. Blood
 - 4. Called by male / female ego

- i. Pat**
 - 1. Female
 - 2. Son's side
 - 3. Blood
 - 4. Called by male / female ego

- ii. N t na**
 - 1. Female
 - 2. Daughter's side
 - 3. Blood
 - 4. Called by male / female ego.

- iii. Pat puthu**
 - 1. Female
 - 2. Son's side
 - 3. Marital
 - 4. Called by male / female ego.

- iv. N t puthu**

1. Female
2. Daughter's side
3. Marital
4. Called by male/ female ego.

The Rajbanshi kinship terms: *pat , n t na, pat puthu* and *n t puthu* are used to refer to the English term: granddaughter.

Three Generations Below the ego

i. Great Grandson

1. Male
2. Grandson's/ granddaughter's side
3. Blood
4. Called by male/female ego.

i. Parpat

1. Male
2. Grandson's side
3. Blood
4. Called by male female ego.

ii. Parn

1. Male
2. Granddaughter`s side
3. Blood
4. Called by male/female ego.

The single kinship term 'great grandson' is used to refer to the multirelationship of Rajbanshi language like *parapat* and *paran t*.

ii. Great Granddaughter

1. Female
2. Grandson's/ granddaughter's side
3. Blood
4. Called by male/female ego.

i. Parapat

1. Female
2. Grandson's side
3. Blood
4. Called by male/female ego.

11. Parn tn

1. Female
2. Granddaughter's side
3. Blood

4. Called by male/female ego

The Rajbanshi kinship terms: parpat and parnat are used to refer the English kinship term: great granddaughter.

4.4.2 Mono Rajbanshi vs. Multi English

There are not only the conditions of mono English Vs. multi Rajbanshi but there are some states where there are mono Rajbanshi Vs. multi English i.e. one Tajpuriva kinship term corresponds to more than one English kinship terms . They are presented as below.

Co-generation of the ego

L D d	i. Brother
1. Male	1. Male
2. Core / peripheral relation	2. Core relation
3. Blood	3. Blood
4. Elder than ego	4. Elder/ younger than ego
5. Called by male / female ego	5. Called by male / female ego
	ii. Cousin
	1. Male/ female
	2. Father's / mother's side
	3. Elder / younger than ego.
	4. Blood
	5. Called by male / female ego

The English kinship terms: brother and cousin are used to refer to the Rajbanshi kinship term: D d .

ii. Bh	ii. Brother
1. Male	1. Male
2. Core/ peripheral relation	2. Core relation
3. Blood	3. Blood
4. Younger than ego	4. Elder/ younger than ego

5. Called by male / female ego

5. Called by male / female ego

iii. Cousin

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

The English kinship terms: brother and cousin are used to refer to the Rajbanshi kinship term: bhai.

iii. B

1. Female
2. Core/ peripheral
3. Blood
4. Elder than ego
5. Called by male / female ego

i. Sister

1. Female
2. Core relation
3. Blood
4. Elder younger than ego
5. Called by male / female ego

ii. Cousin

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

The English kinship terms: sister and cousin are used to refer to the Rajbanshi kinship term: b .

iv. Bah na

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

i. Sister

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

5. Called by male / female ego

5. Called by male / female ego

ii. Cousin

1. Male/ female

2. Father's/ mother's side

3. Elder/ younger than ego.

4. Blood

5. Called by male / female ego

The English kinship terms: sister and cousin are used to refer to the Rajbanshi kinship term: bahina.

4.2 Summary of Findings

After the rigorous analysis and interpretation of the data, the following findings have been drawn:

1. It was found that Rajbanshi language was richer in kinship terms than English. There were few kinship relations and their corresponding addressive forms in the stock of English kinship vocabulary whereas Rajbanshi has many more forms to refer different kinds of kinship relations. For example; English term 'brother in law' was termed as bhasura, deara, bardhan , s l , bahanu and bah na juw n. Similarly, English term uncle is termed as jetho, k k , m m , mas and p sa. Thus, there are nearly 32 kinship relations in English and more than 100 kinship relations in Rajbanshi language.
2. The analysis shows that most of the relations are addressed by their names in English language. For example, brother, sister, cousin, nephew, son, daughter, niece brother in law, wife, husband etc. However, the same relations are addressed by kinship terms in Rajbanshi e.g. D d , bh , b , bahanu, bhet j , bheg n , bet , bet re, bet , bet ge, m , m ge, bh g na, bh ginage, m , m ge, bhasura, deara, and so on.

3. It was found that no discrepancy was noticed between male and female ego in English e.g. nephew and niece both were addressed by male and female ego. However, there was distinction between male and female ego in Rajbanshi language e.g. the same English term: nephew was addressed as *bhet j* and *bheg n* by male ego and *bh bet* and *bah na bet* by female ego. Similarly, niece was addressed as *bhat j* and *bhag na* by male ego whereas *bh bet* and *bah na bet* by the female ego.
4. English and Rajbanshi languages do not bear one to one congruency in use of kinship terms. It was found that the terms used in one language can correspond to more than one terms used in another language e.g. English kinship term uncle can correspond to the terms: *jetho*, *k k*, *m m*, *mas* and *p s* in Rajbanshi. Similarly, 'brother in law' can correspond to the terms like *bhasura*, *deara*, *bardhan*, *s l*, *nandas*, *bah nu*, *bah na juw n* in Rajbanshi. On the contrary, Rajbanshi kinship term '*d d*' can correspond to cousin and brother in English.
5. The lexical gap was found in English kinship relations because in English language most of the relations do not have their appellative forms e.g. *FBSew*, *FSiDeH*, *BSW*, *BDH*, *SpGF*, *SpGM*, *SpGF(M)* and *SpBeW* etc. and they are addressed by their names whereas there are very few conditions of lexical gap in Rajbanshi language regarding kinship relations.
6. It was found that "Nunu" and 'M i' were the common addressive form in Rajbanshi language. It was specially used to address one's own son and daughter respectively as well as to younger person. For example, 'son' was addressed by *nunure* or *nunu* and 'daughter' was addressed as *m* or *maige*. This was not found in English.
7. In Rajbanshi, there are many options for addressive use for example: younger sister can be called/addressed by the terms like: *bah na*, *bah nage*, *m*, *m ge* and by name as well as son can be called by the

terms like: bet bet re nunu nurture and by name but such extent of options are not found in English kinship vocabulary.

8. In the English language, ascending generations only received titles e.g. grandfather, grandmother, father, mother, uncle, aunt etc. and others are generally addressed by their first names e.g. brother, sister, brother in law, sister in law, nephew, niece, daughter etc. Likewise paternal and maternal distinction is not important in English e.g. uncle, aunt, grandfather, grandmother etc. In Rajbanshi language not only ascending generations but also co and descending generations received their titles.
9. English language does not have the concept of elder and younger regarding kinship relations e.g. brother, sister, uncle, aunt, brother in law, sister in law an etc. On the contrary, there is the concept of elder and younger in kinship terms in Rajbanshi language regarding kinship relations e.g. d d (Be), bh (By), h (Sie), bah na(Siy), jetho(FBe), k k (FBy), bahanu(SieH), bah na juw n (SiyH), bardhan (WBe) and sala (NNH3y) etc.
10. The English ter in "cousin" denotes both male and female. It is the neutral term but the corresponding term in Rajbanshi is not neutral, there are different terms that are used to symbolize the same relation. The English term "cousin" refers D d , bhai, bai and bahina in Rajbanshi language.
11. English terms "brother" and "sister" symbolize the relationship only of ego's relative who shares same parents or core consanguineal relations. In Rajbanshi, it denotes not only the relationship of ego's relative of same parents but also of peripheral consanguineal relations e.g. FBSe, FSiSe, FBSy, FBSy, MBSe, MBSy, MSiSe, MSiSy etc. denote the term brother(D d and bh) and FBDe, FSiDe, FBDy, FSiDy, MBDe, MBDy, MSiDe, MSiDy so on. denote the term sister (b and bah na)

12. The terms "brother in law" and "sister in law" indicates to elder and younger male and female persons respectively who becomes ego's relative through marriage ties and it indicates the relationship from ones own sister, brother or spouses' side. The same condition is also available in Rajbanshi language but it has many different terms to indicate these relations e.g. the English term brother in law is termed as bahanu, bahina juwan, bardhana, s l , bhasura, deara and for sister in law are: bhaj , bhausani, jetha s sr , sali, sas na and nanada.
13. "Go" particle was used to address to the elder persons by the younger ones to show politeness and respect e.g. baugo, m ngo, d d go, b go, d dogo, d d go k k go, m m go etc. Similarly, "ge" particle was used to address to the lady who is of equal or low status regarding many aspects to avoid impoliteness e.g. bet ge, m ge, bah nage, bh g nage, bh t j ge etc. where as "re" particle was used to address to the male young one to show inferiority e.g. bet re, bh t j re, bheginare and nunure and "la" particle was used to refer to plural address to kinman/kinwoman e.g. bhaibahinala, chuwaputala English does not have such provisions.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This chapter is concerned with some conclusions and recommendations which have been obtained from the analysis and interpretation.

5.1 Conclusions

The knowledge of socio-linguistic aspect of any language is essential to develop grammar and other materials in that very language. This study is also related to socio-linguistic aspects of language. This contrastive study sheds light on the linguistic variation between two languages which contribute to teach the native speakers of the language in question.

To complete study, I went through five different chapters. In first chapter, I have presented the background of the study that includes objectives, research questions, significance of the study, delimitations of the study and operational definitions of the key terms. In second chapter, I have discussed the review of the related literature which consists of the theoretical part of research. On the basis of the review of related literature, I have developed conceptual framework to conduct this study. The methods and procedures of the study have been described in the third chapter. The design of this study was survey and data were collected by using both primary and secondary sources. Sixty respondents of Gauradha, Rampur and LakhanpurVDCs from Jhapa district were taken for the primary data through purposive non-random sampling procedure to carry out the study. I exploited questionnaire and interview schedule as the main tools for collecting data. In fourth chapter, I have analyzed and interpreted data descriptively. And in last chapter, I have presented the conclusion of the study and recommendation on the basis of findings of the study.

After the collection, analysis and interpretation of data and the discussion made on the summary of the findings. The study shows that English and Rajbanshi

languages do not bear one to one congruency in use of kinship terms. It was found that the terms used in one language can correspond to more than one terms used in another language e.g. English kinship term uncle can correspond to the terms: jetho, k k , m m , mas and pis in Rajbanshi. Similarly, 'brother in law' can correspond to the terms like bhasura, deara, bardhan , sal , nandas , bahanu, bah na juw n in Rajbanshi. On the contrary, Rajbanshi kinship term 'd d ' can correspond to cousin and brother in English.

5.2 Recommendations

On the basis of analysis and interpretation of the collected data, followings are the recommendations of this research:

5.2.1 Policy Related

The recommendations of the research at policy level are as follows:

- i. English language has no variation in term of male and female ego but there is the condition of variation in Rajbanshi. So, the curriculum and syllabus designer should incorporate this topic from very elementary level.
- ii. English language there is no use of particle regarding kinship relations. However, in Rajbanshi language, there is an enormous use of particles like go, ge, re and la. Therefore, attention should be given on these particles. That's why, there should be focus on the development of book and grammar of Rajbanshi language.
- iii. It seems essential to assign native teachers to teach English to Rajbanshi students. Because there is no one to one corresponding kinship term between English and Rajbanshi kinship language

5.2.2 Practice Related

The recommendations of the research at practice level are as follows:

- i. There is no one to one corresponding kinship term between English and Rajbanshi kinship language. Therefore, the teachers, Rajbanshi students should keep their focal attention in teaching of English terms like grandfather, grandmother, uncle, aunt, brother in law, sister in law, granddaughter and cousin.
- ii. The teacher should make a clear discrepancy between the terms of English and Rajbanshi along with the appellative and addressive use. English language has no variation in term of male and female ego but there is the condition of variation in Rajbanshi. So special attention should be paid in teaching certain terms: *bhet j* , *bheg n* , *bh beta*, *bah na bet* , *bh g na juw n*, *bh t ja juw n* for nephew and *bh t j* , *bh g na*, *bh beti*, *bah na bet* , *bhatija puthu* and *bhagina puthu* for niece.
- iii. There is the availability of kinship terms in Rajbanshi language where ever there is the condition of lexical gap in the English so the syllabus designers, textbook writers, teachers, linguists and so forth should pay much more attention in these conditions while designing curriculum related to Rajbanshi language.
- iv. English language does not have concept of elder and younger where as there is the concept of elder and younger regarding kinship relations in Rajbanshi language. Therefore, their corresponding kinship terms of Rajbanshi should be made clear to the native speakers of English in teaching the terms, such as *d d* , *bh i*, *b* , *bah na*, *bahanu*, *bahina juw n*, *bhasura*, *deara*, *bhaj* and *bhausan* .
- v. There are cover terms in English language: brother in law and sister in law, uncle and aunt but they have many corresponding kinship

relations in Rajbanshi language. So, the special focus should be given in such kinship relations because these relations are related to the concept of brother, sister, husband and wife and the concept of paternal and maternal distinction respectively.

- vi. The concept of consanguineal and affinal relations as well as appellative and addressive use should be made clear for the effective and long lasting teaching and learning.
- vii. In the English language there is no use of particle regarding kinship relations. However, in Rajbanshi language, there is an enormous use of particles like go, ge, re and la. Therefore, attention should be given on these particles.

5.2.3 Further Research Related

This study helps to provide knowledge to conduct the research on the topics like the socio-linguistic situation of Rajbanshi people, the strategy used by Rajbanshi learners in learning English. Moreover, it helps to conduct research in other similar fields.

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Appendix I

Interview questionnaire:

This interview questionnaire has been prepared in order to accomplish a research work entitled **A Comparative Study of Rajbanshi and English Kinship Terms** this research is being carried out under the guidance of **Mr.Raj Narayan Yadav**, Reader, Central Department of English Education, faculty of Education, T.U.Kirtipur, Kathmandu. It is hoped that your kind cooperation, valuable suggestions, guidelines and informants' cooperation by providing invaluable information will play significant contribution in the accomplishment of the valuable research.

Researcher

Nirmala Bohara T.U. Kirtipur

Kathmandu

Name:

Sex:

Address:

Age:

Academic Qualification: Group A

Occupation:

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

S.N	Description	Relation	Addressive form
1	The couple who gave birth to you	Parents	
2	The man who give birth to you	Father	
3	The woman who gave birth to you.	Mother	
4	The man who is born before you by same couple.	Elder brother	
5	The man who is born after you by same couple.	Younger brother	

6	The female who is born before you by same couple.	Elder sister	
7	The female who is born after you by same couple.	Younger sister	
8	The person whom you are married to you.	Husband / Wife	
9	The person who is born by you.	Offspring	
10	The male person who is born by you.	Son	
11	The female person who is born by you.	Daughter	
12	Husband's/wife's father	Father -in -law	
13	Husband's/wife's mother.	Mother-in-law	
14	Husband's/wife's elder brother	Brother-in-law	
15	Wife of husband's/wife's elder brother	Sister -in-law	
16	Husband's/wife's younger brother	Brother-in-law	
17	Wife of husband's/wife's younger brother	Sister-in-law	
18	Husband's/wife's elder sister	Sister-in-law	
19	Husband of husband's wife's elder sister	Brother-in-law	
20	Husband's/wife's younger sister	Sister-in-law	
21	Husband of husband's wife's younger sister	Brother-in-law	
22	Son's wife	Daughter-in-law	
23	Daughter's husband.	Son-in-law	
24	Son's son	Grandson	
25	Wife of son's son	Grandson's wife	

26	Son's daughter	Granddaughter	
27	Husband son's daughter	Granddaughter's husband	
28	Daughter's son.	Grandson	
29	Wife of daughter's son.	Grandson's wife	
30	Daughter's daughter	Granddaughter	
31	Husband of daughter's daughter.	Granddaughter's husband	

Appendix II

In which relations do the following person stand and what terms do use to call them? Relations are from your own and from your husband's /wife's side write within the blanks provided for the relations terms.

S.N	Description	Your own	Addressi ve form	Your husband' s/wife's	Addressi ve form
1	Father's father	Grandfather			
2	Father's mother	Grandmother			
3	Father's elder brother	Parental uncle			
4	Wife of father's elder brother	Parental aunt			
5	Father's elder sister	Parental aunt			
6	Husband of father's elder sister	Parental uncle			
7	Father's younger brother	Parental uncle			
8	Wife of father's younger brother	Parental aunt			
9	Father's younger sister	Parental aunt			
10	Husband of father's younger sister	Parental uncle			
11	Mother's father	Maternal grandfather			
12	Mother's mother	Maternal grandmother			
13	Mother's elder brother	Maternal uncle			
14	Wife of mother's elder	Maternal aunt			

	brother				
15	Mother's elder sister	Maternal uncle			
16	Husband of mother's elder sister	Maternal uncle			
17	Mother's younger brother	Maternal uncle			
18	I Wife of mother's younger brother	Maternal aunt			
19	Mother's younger sister	Maternal aunt			
20	Husband of mother's younger sister	Maternal uncle			
21	The couple who gave birth to your father.	Parental grand parent			
22	The couple who gave birth to your mother	Maternal grand parent			
23	Father's elder/younger brother's son (elder than you)	Parental elder cousin			
24	Wife of father's elder younger brother's son (elder than you)				
25	Father's elder/younger brother's son (younger than you)	Parental younger cousin			
26	Wife of father's elder/younger brother's son (younger than you)				
27	Father's elder/younger brother's daughter (elder	Parental elder cousin			

	than you)				
28	Husband of father's elder/younger brother's daughter (elder than you)				
29	Father's elder/younger brother's daughter (younger than you)	Parental younger cousin			
30	Husband of Father's elder/younger brother's daughter (younger than you)				
31	Father's elder/younger sister's son (elder than you)	Parental elder cousin			
32	Wife of father's elder/younger sister's son (elder than you)				
33	Father's elder/younger sister's son(younger than you)	Parental younger cousin			
34	Wife of father's elder/younger sister's son (younger than you)				
35	Father's elder/younger sister's daughter (elder than you)	Parental elder cousin			
36	Husband of father's elder/younger sister's daughter (elder than				

	you)				
37	Father's elder/younger sister's daughter (younger than you)	Parental younger cousin			
38	Husband of father's elder/younger sister's daughter (younger than you)				
39	Mother's elder/ younger brother's son (elder than you)	Maternal elder cousin			
40	Wife of mother's elder/younger brother's son (elder than you)				
41	Mother's elder/younger brother's son (younger than you)	Maternal younger cousin			
42	Wife of mother's elder/younger brother's son (younger than you)				
43	Mother's elder/ younger sister's son (elder than you)	Maternal elder cousin			
44	Wife of mother's elder/younger sister's son (elder than you)				
45	Mother's elder/younger sister's son (younger than you)	Maternal younger cousin			

46	Wife of mother's elder/younger sister's son (elder than you)				
47	Mother's elder/ younger brother's son (elder than you)	Maternal younger cousin			
48	Husband of mother's elder/younger brother's daughter (elder than you)				
49	Mother's elder/younger brother's daughter (younger than you)	Maternal younger cousin			
50	Husband of mother's elder/younger brother's: daughter (younger than you)				
51	Mother's elder/younger sister's daughter(elder than you)	Maternal elder cousin			
52	Husband of mother's elder/younger sister's daughter(elder than you)				
53	Mother's elder/younger sister's daughter(younger than you)	Maternal younger cousin			

54	Husband of mother's elder/younger sister's daughter(younger than you)				
55	Elder brother's wife	Sister-in-law			
56	Younger brother's wife	Sister-in-law			
57	Elder sister's husband	Brother-in-law			
58	Younger sister's husband	Brother-in-law			
59	Elder brother's son	Nephew			
60	Wife of elder brother's son				
61	Elder brother's daughter	Niece			
62	Husband of elder brother's ' daughter				
63	Younger brother's son	Nephew			
64	Wife of younger brother's son				
65	Younger brother's daughter	Niece			
66	Husband of younger brother's daughter				
67	Elder sister's son	Nephew			
68	Wife of elder sister's son				
69	Elder sister's daughter	Niece			
70	Husband of elder sister's				

	daughter				
71	Younger sister's son	Nephew			
72	Wife of younger sister's son				
73	Younger sister's daughter	Niece			
74	Husband of younger sister's daughter				
75	Husband's/wife's son who is the other person than your child	Step son			
76	Husband's/wife's daughter who is the other person than your child	Step daughter			
77	Father of your father's father	Great grandfather			

Appendix III
English Kinship Terms

1.	Great grandfather	2.	Great grandmother
3.	Great grandparents	4.	Grand parents
5.	Grand father	6.	Grand mother
7.	Parents	8.	Father
9.	Mother	10.	Uncle
11.	Aunt	12.	Brother
13.	Sister	14.	Siblings
15.	Father in law	16.	Mother in law
17.	Brother in law	18.	Sister in law
19.	Husband	20.	Wife
21.	Son	22.	Daughter
23.	Daughter in law	24.	Son in law
25.	Nephew	26.	Niece
27.	Cousin	28.	Offspring / child
29.	Grand daughter	30.	Grand child
31.	Great grand child	32.	Great grand daughter

Appendix IV

B. Rajbanshi Kinship Terms

1.	Parad dod d	2.	Parad dod d sasuras sr
3.	Parad do	4.	Parad d
5.	Parad dosasura	6.	Paran n s sr
7.	Paran n n n	8.	Paran n n nisasuras sri
9.	Paran nc	10.	Paran n sasura
11.	Paran n s sr	12.	D dod d
13.	Dadodadisasuras sr	14.	D do
15.	D dosasura	16.	D d
17.	D dis sri	18.	N n
19.	N n sasura	20.	N n
21.	N nis sri	22.	Nan n n
23.	Nan n nisasuras sr	24.	Bapm n
25.	B pa	26.	M n
27.	Sasura	28.	S sri
29.	Jethojeth	30.	Jethojeth sasuras sr
31.	Jetho	32.	Jethosasura
33.	Jeth	34.	Jeth s sr
35.	Pis p s	36.	P s p s sasuras sr
37.	P s	38.	P s s sura
39.	P s	40.	P sy s sr
41.	K k k k	42.	K k k k sasuras sr
43.	K k	44.	K k sasura
45.	K k	46.	K k s sr
47.	M m m mi	48.	M m sasuras sri
49.	M m	50.	M m sasura
51.	M mi	52.	M m s sr
53.	Mas musi	54.	Mas mus sasuras sr
55.	Mas	56.	Mas sasura
57.	Musi	58.	Mus s sr
59.	D d	60.	Bhaj

61.	Bhasura	62.	Bh
63.	Bhaus n	64.	Deara
65.	Baraj a	66.	Nanada
67.	Nandas	68.	B
69.	Bahanu	70.	Bah na
71.	BahinaJuw n	72.	Bardhan
73.	S s na	74.	Jethapat
75.	Salapat	76.	S l
77.	Saloj na	78.	Bhetij
79.	Bh t japuthu	80.	Bh t j
81.	Bh t jaJuw an	82.	Bheg n
83.	Bh g naputhu	84.	Bh g na
85.	Bh g naJuw an	86.	Mag
87.	Bh t ra	88.	Bet
89.	Puthu	90.	Bet
91.	Juw n	92.	Pat
93.	Pat Puthu	94.	Pat
95.	Pat Juw n	96.	N t
97.	N t puthu	98.	N t na
99.	N t naJuw n	100.	Parapat
101.	Chataj a	102.	Parapat
103.	Bh nabet	104.	Paran t
105.	Bah nabet	106.	Paran t na
107.	Bh ibet	108.	Bh beta