

CHAPTER ONE

INTRODUCTION

1.1 Background

Language and society are interdependent and interrelated to each other. Language cannot be used in vacuum. It is always used among the people in their societies or communities. The language is one of fundamental features of a community and at the same time, it is essential to understand that the use of language is influenced by various social constructs, such as power, status, gender and ethnicity. Thus, the relationship between language and society can be explained in terms of their interdependence; language gives the individuals with ethnic, social or national identities, and the society influences the use and variation of a language. When two or more people communicate with each other in speech, we call them system of communication that they employ a code. In most cases that code will be something we may also want to call a language (Wardhaugh, 2005, p.1).

Sociolinguistics is the study of language in relation to society (Hudson, 1996). Therefore, it studies how languages survive in the societies. For further explanation of sociolinguistics, we can describe sociolinguistics through two different terms society and language. Society is defined as any group of people who are drawn together for a certain purpose or purposes. Similarly, language is what the members of a particular society speak (Wardhaugh, 2005, p.1). Therefore, language is an intimate part of social identity.

Language is a universal means for conveying messages. In other words, language is a medium of human communication through which we express our ideas, thoughts, wants, desires and feelings. It is the unique property which plays vital role to differentiate human beings from other creatures because of the language we possess. Therefore, we can say that language is the specific uniform of human beings. Man is superior to all other creatures in the world

and this superiority of man is not because of his physical strength but, because of his ability to think, imagine and express (Yadav, 2013 p.12).

Sociolinguistics is the study of language and society. It is concerned with investigating the relationship between language and society with the goal of being a better understanding of the structure of language and of how language is trying to discover how social structure can be better understood through the study of language. Similarly, Hudson (1996, p.4 as cited in Wardhaugh 2005) has described sociolinguistics as ‘the study of language in relation to society.’ Sociolinguistics brings together linguists and sociologists to investigate matters of joint concern but they are not the only researchers involved in studies of language in society. Scholars from a variety of other disciplines have an interest too, e.g., anthropologists, psychologists, educators, and planners.

People use various terms such as father, mother, brother and sister to refer to various kinds of kin. It is not surprising therefore, that there is a considerable literature on kinship terminology, describing how people in various parts of the world refer to relatives by blood (or descent) and marriage. Kinship systems are universal features of languages, because kinship is so important in social organization. Some systems are much rich than others , but all make use of such factors as gender , age ,generation , blood, and marriage in their organization (Wardhaugh 2005, p. 229).

Sociolinguistics studies the status of language in the community. In case of my study, Raji language in an indigenous language. Various reports (CBS report 2011 and 2001) show that the number of Raji speakers is decreasing day by day. According to the CBS report 2011, the total population of Raji mother tongue speaker is 3758 and the total population of the Raji by their caste is 41476, which comprises 0.02% of total population of Nepal. This situation shows that Raji language is in the category off endangered. In this study, I tried to explore the various kinship terms of Raji languages in comparison to English kinship terms.

1.2 Statement of the Problem

Statement of the problem specifically identifies the issues that are basis of the any study. It identifies the main gaps in the existing body of knowledge. It is a concise description of issues that need to be addressed by the researcher. One of the important issues to be raised here is that there may not be equivalence between the L₁ and L₂ for Raji people in terms of vocabulary, social status of kinship terms. So, a teacher as well as concerned authority needs to know the similarities and differences between the kinship terms of English and Raji languages. For this, a systematic comparison of both languages needs to be done. Because of the lack of research in this area, all directly and indirectly related people face different problems. Furthermore, the students of Raji community in course of learning English and the teachers teaching this community from other mother tongue background have been the root of the problem considering this bitter truth. The main problems of the kinship terms that addressed on this study are:

- a. Problems to know how to address kinship relations between two languages: English and Raji.
- b. Problems to identify the areas of differences and similarities in English and Raji kinship terms;(affinal and consanguineal relations)
- c. Problems to find out the second language influence on Raji kinship.
- d. Problems to explore the kinship terms of such minority language to the public.

1.3 Objectives of the Study

This study has the following objectives:

- i.** To find out the Raji kinship terms used for affinal and consanguineal relations.
- ii.** To compare and contrast the Raji and English kinship terms.
- iii.** To suggest some pedagogical implications.

1.4 Research Questions

The following questions were used in the study:

- a. What are the kinship terms of Raji language?
- b. What are the kinship terms of English?
- c. What are the similarities and differences between English and Raji languages in terms of the kinship terms of relations?

1.5 Significance of the Study

Nepal is the linguistically rich country. The census report (2011) shows that having the small territory there are more than 123 languages spoken in Nepal. Like such a country, only the monolingual speaker cannot create successful communication in the society. To exist in the present world, one's should have known at least two languages. For example, Raji speakers can speak Raji language in their own community but while they want to talk with others they need to speak in Nepali in context of Nepal because Nepali is the lingua franca among Nepalese. In the context of Nepal, the people who belong to Raji need to gain and develop the ideas on the issues related to English as well as Nepali to be a multilingual.

The study has a crucial role to all who are directly and indirectly involved in learning about languages. This research is valuable to Raji speakers because this study assists to uplift this dialect. This research is significant for the prospective researchers who want to carry out research on Raji language as

reference. Similarly, it is also significant to all the general readers of non-native speakers of Raji but want to get information about Raji kinship relations.

1.6 Delimitations of the Study

The study has the following delimitations:

- a. This study only contains the kinship terms (affinal and consanguineal).
- b. The study was delimited to 40 Raji native speakers only.
- c. The study was based on Raji language spoken in Babiyachaur VDC ward no. 1 and Pokharikanda VDC ward no. 4 in Surkhet district.
- d. The study was limited to the data obtained from a set of questionnaire and structured interview.
- e. Mixed (random and non-random) judgmental sampling procedure was used for sample of population.

1.7 Operational Definitions of the Key Terms

Kinship Relations: The relations made by blood and marriage. (Hornby, 2000, 6th ed.) . In this research, kinship relations mean the terms used in English and Raji language.

Consanguineal Relations: The relations made by blood or the connection of persons descended from common ancestors. (Hudson, 1996, p86). In this research, consanguineal relations refer to the terms used in the blood relation or relations by birth of English and Raji language.

Affinal Relations: Relationship by marriage. (Hudson, 1996, p86).In this research, affinal relations mean the terms used in the relations through marriage.

Ego: The meeting point from where the relation expands. (Madan,1989).In this research, Ego refers to the terms used by male and female.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Review of Related Theoretical Literature

This section includes review of related theoretical literature, empirical literature, implications to the reviewed researches and conceptual framework.

2.1.1 Linguistic Situation of Nepal

Despite owing small physical area and population, Nepal accommodates an amazing range of cultural and linguistic plurality. Speech communities in Nepal are surprisingly multilingual. Usually, Nepali serves as lingua franca in the multilingual speech situation. Most of the non-Nepali speakers are required to learn Nepali for its use in education, administration and media. Regarding the medium of education, the interim constitution of Nepal 2007, article 17 defines Nepali as official and national language but at the same time, it makes a provision of using mother tongue in the primary education. This is to be a very hopeful step to promote minority and ethnic languages of Nepal.

Most of the languages spoken in Nepal do not have their written script but they exist only in spoken form. On the basis of genetic affiliation of the languages in Nepal, they are classified into four language families, viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian. Among all these language families, Indo-Aryan family is the largest family in terms of the speakers whereas, Tibeto-Burman is the largest family in terms of the number of the languages it contains (Ethnologue report, 2009).

2.1.1.1 Indo-European Languages

The languages of the Indo-European family are spoken by the largest group of the speakers. In Nepalese context, Indo-European family of languages mainly comprise Indo-Aryan group of languages, which form the largest group of

languages in terms of speakers, viz. nearly 80 % (Yadava, 2003). According to the population census 2011, the population of English mother tongue also there in Nepal. The number of English mother tongue population is 2032. The following are spoken in Nepal, come under this language group:

Nepali	Hindi
Tharu	Rajbangsi
Magahi	Bengali
Kumal	Urdu
Majhi	Bhojpuri
Maithili	Hariyani
Marwari	Awadhi
Bhojpuri	Gujrati

(Source: Ethnologue Report for Nepal, 2009)

2.1.1.2 Sino-Tibetan Languages

Speakers of a large number of Sino-Tibetan languages are found in Nepal. These are the languages Tibeto-Burman group of Sino-Tibetan family. Yadava (2003) states that another important group of Nepal's languages is the Tibeto-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, viz. about 57 languages.

The following languages come under this group:

Tamang	Gurung
Dhimal	Thami
Limbu	Yholmo
Tibetan	Thakali

Raute	Chepang
Yakka	Chantel
Newari	Hayu
Jirel	Raji
Magar	Kham
Bhujel	Sunuwar
Leepcha	Marph
Manange	Koche
Dura	Chepang
Pahari	Koyu

2.1.1.3 Austro-Asiatic Language

The Austro-Asiatic language comprises Santhali of the Northern Munda group and Kharia of the Southern Munda group. The 2001 census lumps both Satar and Santhali together into a single language, called Santhali. It is also suggested that Munda should also be included in Santhali (Yadava, 2003, p.147).

According to the population census 2011, the population of Santhali language is 49,858.

2.1.1.4 Dravidian Language

Dravidian language family includes the two languages spoken in Nepal. One of them is called Jhangar in the region east of koshi river but Dhangar in the region of west of Koshi river. It is mainly spoken in Sunsari district; it is also spoken in some other districts (Bara, Parsa). Another Dravidian language is Kisan with 1178 speakers. They are mainly found in Jhapa district. The total number of Kisan speaker in Jhapa is 1037(CBS 2011).

2.1.2 The English Language

English has been taken as a prestigious and one of the most dominant languages in the world. It is a West Germanic language under Indo-European language family; that was first spoken in early medieval England and is a global lingua franca at the present context. There are many Englishes, this is to say English has varieties of its. It is spoken as first language by the majority population of several sovereign states, including the United Kingdom (UK), United States of America (USA), Canada, Australia, Ireland, New Zealand and a number of Caribbean nations; and it is an official language of 60 sovereign states. It is the third-most-common native language in the world, after Mandarin Chinese and Spanish. It is widely learned as second language, and is an official language of the European Union, many commonwealth countries and United Nations, as well as in many world organizations. The craze of English is seen in everybody's eyes today because it is an international language the books, newspapers, journals, as well as innovations of science and technology is in English (Kachru, 1985).

Moreover, a man in the present era, without being familiar with English cannot compete in any section of knowledge. In the context of Nepal, English language is taken as of great importance. It is taught as a compulsory subject up to bachelor level. In private sector or in boarding schools use English as a medium of instruction.

2.1.3 An Introduction to Raji and Their language

The Raji is one of the oldest indigenous people of Nepal who reside primarily in the district of Surkhet, Kailali, Kanchanpur, Bardiya and Banke districts of Nepal. They are also found in Doti, Dadheda, Darchula and Baglung districts. It is also noted that a small number of Rajis (496) live in Pithauragrah district of the Kumaon Himalayan region of Uttarakhand, India (Krishan, 2001, p.449).

It is very difficult to trace out the origin of Raji people since there is no written literature. According to the oral tradition, Jamu-Kuine the confluence of Bheri and Karnali rivers, which lies in Surkhet district, is the original habitat of them. The traditional occupation of Raji people is fishing, hunting, honey-hunting, making boats and ferrying people and goods across the rivers, collecting edible roots and tubers like 'tarul' and 'githa'; wild fruits and herbs from the jungle and filtering gold in the Karnali rivers. At present, Raji lives a subsistence agriculture life. Since they do not have enough land, they produce crops like paddy, wheat, barley, maize and millet in a very little amount. In order to supplement their agriculture economy, they work as wage laborers and farm workers. Some people go to the cities or to neighboring country; India search of work to support their; family economy. Raji have their own language called Raji. But the language is being endangered due to migration from Hilly to Terai region and public contact with non-Raji speakers (Shah, 2011, p.1).

Raji language is a Sino-Tibetan group of language family. It is found in mid-western and Far-western development region of Nepal. The ancestors of Rajis were one of the clans of Bhote who came from Tibet and settled in Jamu-Kuine from where they spread to all areas. According to the population census 2011, the total population of Raji speaker is 3758 which covers 0.02% of the total population.

2.1.4 Contrastive Analysis: An Introduction

Contrastive analysis (CA) is a branch of applied linguistics which compares two or more languages to determine the differences or similarities between them. CA focuses on findings out the difference and then predicting the areas of difficulty in the learning of the target language. Thus, contrastive analysis can be defined as a scientific study of similarities and differences between languages. Usually, two languages being compared: the native and target language. Comparison can be made at various linguistic levels, for e.g. at phonological, grammatical and semantic level, However, more specifically, CA is looked upon as the field to carry out systematic study of similarities and

differences of the same characteristic sound in two or more languages. CA was developed in the late 1940s and 50s as a method of explaining why some features of target language were more difficult to acquire than others.

Contrastive analysis is an approach to the study of Second Language Acquisition which involves predicting and explaining learner problems based on a comparison of L1 and L2 to determine similarities and differences. The strong version of the CA hypothesis is associated with Charles Fries and Robert Lado. It predicts that second language learners will have difficulty with aspects which differ from their L1 and conversely no problems with aspects which are similar in their first language. It compares learner's two languages viz. their mother tongue and target languages; find out similarities and differences then predicts the area of ease and difficulty. So, CA is a systematic comparison of two or more languages.

Richards et al. (1999, p.83) state that contrastive analysis is based on the following assumptions:

- a- The main difficulties in learning a new language are caused by interference from the first language.
- b- These difficulties can be predicted by contrastive analysis.
- c- Teaching materials can make use of contrastive analysis to reduce the effects of interference.

Brown (2003, p.23) takes contrastive analysis containing both psychological and a linguistic aspect. The psychological aspect; in the first place depending upon structural linguistics.

It helps the language teachers to identify difficult and different areas for the second language learners. It is also concerned with explaining the sources of errors in the learner's performance. It helps the language teachers to reform their teaching strategies by concentrating on difficult areas for learner. A teacher having the knowledge of contrastive analysis can treat his/her students psychologically and academically. It is equally significant for language trainers

so that they can train language teacher to help them to make their L2 indirectly related to language teaching and learning.

CA is an inductive investigative approach based on the distinctive elements in a language. It provides insight into the similarities and differences between languages and also predicts the problems in L2 or foreign language learning. Learners tend to use the knowledge of their L1 while learning L2. If the structure of L1 is similar to the structure of L2, learning is facilitated, and if dissimilar, learning interfered. It is a relevant phenomenon in case of FLA context. It is so because it predicts the learner's errors, creates ease for learning different aspects of target language, and increase the rate of learning as well (James, 1980).

In this present study, a comparison is made between the kinship terms of the two different languages: Raji and English.

2.1.5 Kinship Terms: An Introduction

Kinship generally refers to the system of human relationships. More specially, it is the system of socially recognized and defined relationship between people. Kinship is one of the more complex systems of culture. All human beings have kinship terminology, a set of terms of used to refer to kin. Many parts of life are impacted by kinship, and in most societies kinship relation influence things like who one must show respect to, who one can joke with, and identifies their relatives. The scientific study of kinship began with the publication of Lewis Henry Morgan's System of consanguinity and affinity of the human family published in 1870. Morgan had amassed a huge amount of data on kinship terminology, and using this he worked out a classification of kinship system. He held that kinship terminologies used in non-literate societies reflected low level of culture in civilized societies indicated and advanced stage of development. This theory was abandoned when the discovery was made that the limited number of kinship system in use are found among both technologically simple and advanced societies.

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

The kinship system is universal features of language which is an important phenomenon in social organization. The kinship system some language is richer than other but all systems rely on social factors such as sex, age, generation, blood and marriage (Hudson, 1996, p.89).

According to Crystal (2003, p.251) kinship terms are the system of lexical items used in a language to express personal relationship within the family in both narrow and extended sense. From the definition, kinship terms are part of language.

Thus, kinship terminologies vary in different societies from as few as twelve to more than seventy terms. English kinship terminology is in the middle and contain the following principal terms: mother , father , son, daughter , bother, sister, uncle, aunt , nephew, niece, cousin (differently elaborated in different English speaking cultures), grandfather ,grandmother , grandson , granddaughter, granduncle , grandaunt , grandniece, grandnephew. There are also the affinal terms: wife, husband, brother –in- law, sister- in- law, mother-in-law, and father-in-law as well as uncle and aunt.

2.2 Review of the Empirical Literature

Kinship relations are established by two ways. The relation made by blood or connection of personal descended from the common ancestor or same stock is

called consanguineal and the relation made by marriage is called affinal relation.

There are many researches on linguistic comparative studies which are concerned with different language in particular area but very few researches are available on kinship terms in the department of English education. There are almost no researches which have been carried out yet particularly on Raji kinship terms but few research works related to kinship terms have already been carried out in English and other languages which have been reviewed as follows:

Joshi (2004) carried out a survey research entitled “A Comparative Linguistic Study of English and Newari Kinship Terms”. The objectives of the study were to list English and Newari kinship terms and find out similarities and differences between them. He used both questionnaire and structured interview sheet as research tools for data collection. Major findings of the study were , it is rich in terms of kinship terms in comparison to English language; English does not make distinction between elder and younger kinship relations but Newari language made this distinction by using the term ‘*tarimha*’ and ‘*chirimha*’.

Chaudhary (2007) carried out a research entitled “A comparative study on the kinship terms in Tharu and the English”. The main objectives of this study were to ascertain different term used for Tharu and English kinship relations and their corresponding addressive forms and compare and contrast those terms with each other. His primary source of data collection was 70 informants among them 60 from Tharu native speakers of Sunsari districts and 10 from English native speakers from five different countries (the USA, the UK , Canada , Australia and New Zealand) and secondary sources of data were books, journals, articles, internet related materials and authentic materials etc. He used stratified random sampling procedure. He used both questionnaire and informal interview sheet as research tools for data collection. The major finding of the study is that Tharu language is rich in terms of kinship terms in

comparison to the English language. In English most of the relations are addressed by name whereas most of the relations in Tharu language are addressed by kinship terms by adding suffixes.

Rai (2009) has conducted a research entitled “Kinship Terms in English and Koyee Rai”. His objectives were to find out the Koyee Rai terms used to refer to various kinship relations across five generation altogether to compare and contrast Koyee Rai consanguineal and affinal kinship terms with the terms in English and to suggest some pedagogical implications. He used non-random judgmental sampling procedure to meet his objectives. He has applied both questionnaire and unstructured interview sheet as the tool for data collection. He has concluded that English has a few kinship terms in comparison to Koyee Rai. Koyee Rai has many kinship terms than English and almost all relations are addressed by kinship terms. There is no distinction between male and female ego except two terms “husband and wife” in English but most of relations of Koyee Rai has distinction in terms of male and female ego.

Khadka (2012) carried out a research entitled “A Comparative Study of Majhi and English Kinship Terms”. The main objectives of the study were to determine English and Majhi kinship terms and to compare and contrast those terms with each other. Her primary source of data collection was 60 native speakers of Majhi from Khimti and Bhatuali VDCs of Ramechhap district and secondary sources of data were books, research reports, journals, website, these etc. She used non-random judgmental sampling procedure. She used both questionnaire and interview sheet as research tools for data collection. Her study concludes that the Majhi language is rich in terms of kinship terms in comparison to the English language. Moreover, in English ‘uncle’ and ‘aunt’ are cover terms which include the relations from both fathers and mother’s sides but Majhi has separate terms to refer to ‘uncle’ and ‘aunt’ from the father and mother sides.

Similarly, Tajpuriya (2012) carried out a research entitled “A Study of English and Tahpuriya Kinship Terms”. The main purpose of the study was to

determine English and Tajpuriya kinship terms. He used 40 respondents of Tajpuriya from four VDCs of Jhapa district for primary sources of data and different books and encyclopedias, theses, etc. for secondary sources of data. He used quota sampling procedure to select the informants. He used questionnaire as research tools. He found out that Tajpuriya is richer than English in terms of the kinship terms. Similarly, there is no distinction between male and female ego in Tajpuriya language. For example, the same English term: nephew is addressed as *bhatija* and *bhegina* by male ego and *bhai beta* and *bahina beta* by female ego. Similarly, niece is addressed as *bhatiji* and *bhagina* by male ego whereas *bhaibeti* and *bahinabeti* by the female ego.

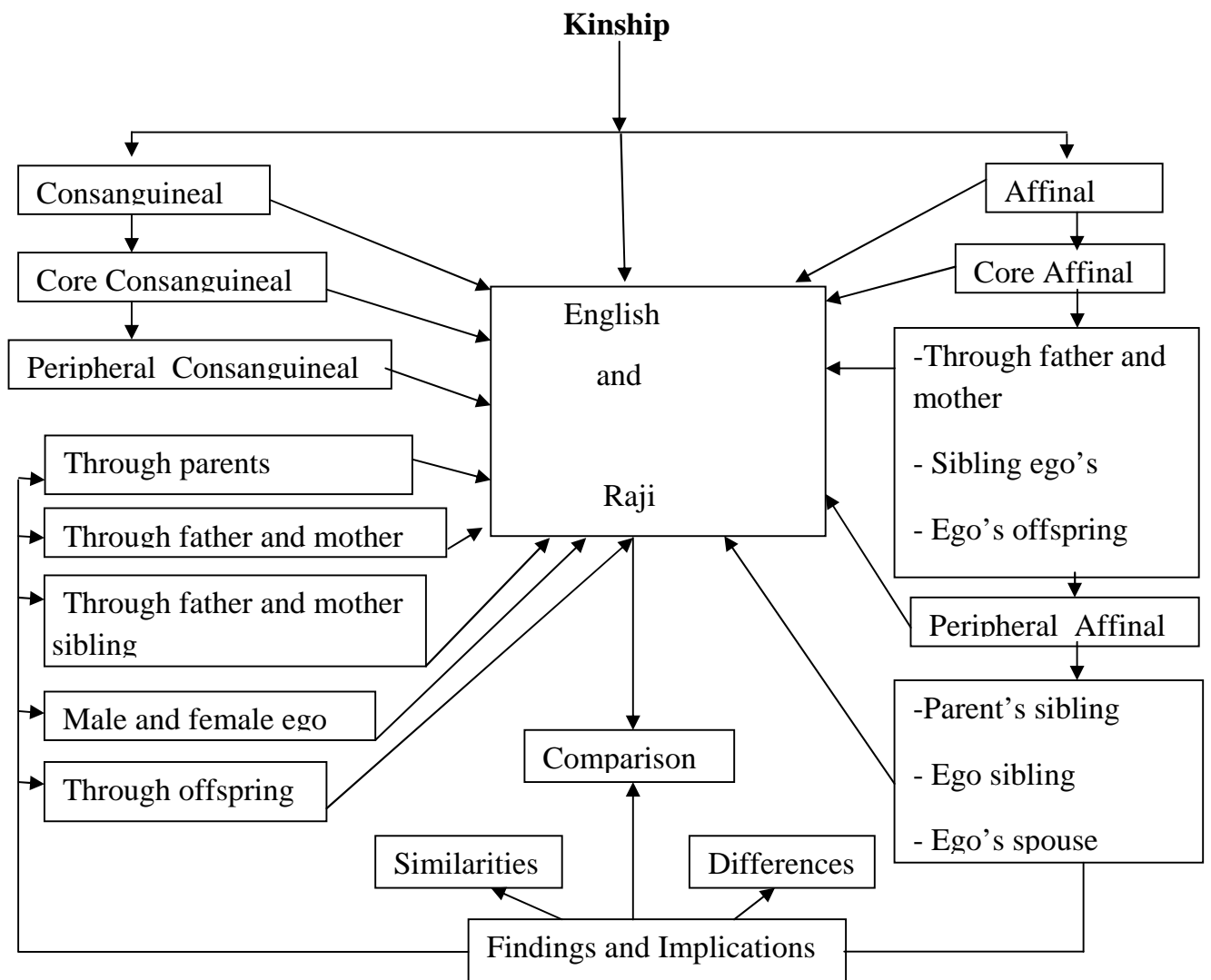
2.3 Implications of the Review for the Study

In literature review, our central focus is to examine and evaluate what has been before on a topic and establish the relevance of this information to our own research. This review of the study is based on the varieties of the source including books, journals, articles, reports, etc. this entire source helps to bring the clarity and focus on the research problem, improve methodology and contextualize the findings. It is also equally important to examine and evaluate what has been said yet for findings new area for further research. To summarize, the aforementioned studies have been useful in this research to develop theoretical review and frame methodology. Tajpuriya (2012) conducted a research entitled 'A study of English and Tajpuriya kinship terms.' He only focuses on the kinship terms of Tajpuriya and English. Khadka (2012) conducted a research entitled 'A comparative study of Majhi and English kinship terms.' Similarly Joshi focused on kinship terms of Newari and English. The kinship terms between Tajpuriya, English and other languages are not similar. In this contrast it is essential to review kinship on Raji Hence, none of the researches focus on the kinship terms of Raji and English language. So, my study is new in the field of English Education especially in the department of English Education. This has been the single study in the field of kinship terms

2.4 Conceptual Framework

A conceptual framework is used in research to outline possible course of action or to present a preferred approach to an idea or thought. In this study comparative study was selected as an area of my interest. After getting permission from my research supervisor to my topic, the problems and rational of the study were determined for the study. Then, survey design was selected as a research design to find out similarities and differences between the kinship terms of English and Raji language.

For this whole research study, the following conceptual framework was used:



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

Methodology is generally a guideline system for solving a problem. This section includes design and methods of study, population, sample and sampling strategy, study area, data collection tools and data collection procedure

3.1 Design and Methods of the Study

The survey design of research was used to complete this study. In this study, the main objectives of the study are to compare and contrast the kinship terms of English and Raji language. For this I followed descriptive research design in general and the survey design in particular. The determined field was visited to find out existing data. Survey research study was selected because survey study is carried out to address the large population by selecting sample population which is the representative of the study population as a whole.

Cohen and Manion (1985):

Survey are the most commonly used descriptive method in educational research , and may vary in scope from large scale governmental investigation through to small-scale studies carried out by single researcher. The purpose of survey research is generally to obtain the snapshot of condition, attitudes, and/or events at a single point of time.

(as cited in Nunan, 1992, p.140)

Similarly, Kerlinger (1978),

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.”

From the aforementioned definitions, we can conclude that survey research is a type of research which studies large and small population by selecting sample population chosen from study population. Survey is carried out in educational sectors to obtain a snapshot of conditions, attitude and events at a single point of time.

According to Nunan (1992, p.140) the main purpose of survey research is to obtain a snapshot of conditions, attitudes and or events at a single in point. Survey research in education passes through a series of steps similar o those for other types of educational research. Nunan (1992, p.141) suggests the following eight step procedure of survey research:

Step 1: Define objectives – what do we want to find out?

Step 2: Identify target Population- who do we want to know about?

Step 3: Literature review – what have others said/discovered about the issue?

Step 4: Determine sample- How many subjects should we survey, and how will identify these?

Step 5 Identify survey instruments- How will the data be collected: questionnaire / interview?

Step 6: Design survey procedure – how will the data collection actually be carried out?

Step 7: Identity analytical procedure – How will the data be assembled and analyzed?

Step 8: Determine reporting procedure – How will results be written up and presented?

From the above discussion it is clear that survey is one of the important research methods used in educational investigations. The main purpose of carried out to find out people's attitude, opinions and the specified behaviour on certain issue, phenomenon or situation. The finding of survey is generalizable to the whole group. For this reason, I chose survey design in my research study.

3.2 Population, Sample and the Sampling Strategy

The population of the study was all the Raji native speakers. The sample consisted of 40 Raji native speakers. The sample of the study included 40 native speakers for the information of Raji Kinship terms in ward no.1 of Babiyachaur VDC and ward no.4 of Pokharikanda VDC of Surkhet district chosen by mixed sampling procedure for data collection. For the study, 20 native speakers of Raji from each VDC were selected. The sample population of the Raji native speakers (20 males and 20 females) of Babiyachaur and Pokharikanda VDCs are as follows:

Table No.1

Distribution of the Population of the Raji Native Speakers

S.N.	Native Language	Babiyachaur		Pokharikanda	
		Male	Female	Male	Female
1	Raji	10	10	10	10

The population of the study was sample by using mixed sampling procedure.

3.3 Study Areas

The population of the study was all the Raji speakers. The sample population consists of 40 Raji native speakers. The sample population of the study included 40 native speakers for the information of Raji Kinship terms in ward no.1 of Babiyachaur VDC and ward no.4 of Pokharikanda VDC of Surkhet district.

3.4 Data collection Tools and Techniques

A set of questionnaire and structured interview were used for the purpose of data collection. The kinship terms regarding English is based on the secondary sources: Cowan (2008) and Celce-murcia and Freeman (1999).

3.5 Data Collection Procedure

After preparing a set of questionnaire and structured interview, I visited the villages of Raji community of Babiyachaur and Pokharikanda VDCs of Surkhet district and asked them about their kinship terms. Similarly, I requested them to write the answers of the questions related to the kinship terms

3.6 Data Analysis and Interpretation Procedure

Systematically collected data were analyzed, interpreted and presented descriptively with the help of illustrations and diagrams.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

After collecting the data using mixed (random and non-random) sampling method, I came to the analysis and interpretation session of the data which were collected from the primary sources.

4.1 Analysis and Interpretation of Data

To find out the Raji kinship terms, Forty Raji native speakers were taken in consideration. It was found that most of the Raji people use their language in own community. But new generation of the Raji community use Nepali language while communicating with other people as well as in their own community. The number of Raji language speakers is being decreased due to influence of Nepali and English languages and limited use of the Raji language. In this study, it was found that new generation of this community also use '*aama*' and '*mummy*' and '*buwa*' and '*daddy*' for 'mother' and 'father' instead of '*aba*' and '*mau*'.

4.1.1 Consanguineal and Affinal Relations of Raji Kinship Terms

This topic deals with the analysis and interpretation of data. The data have been analyzed and interpreted under different headings and subheading to make interpretation vivid. Various kinship terms of English and Raji have presented in table and chart. The analysis an interpretation of kinship terms have been made under two categories; those resulted from descent which are socially recognized links between ancestor and descendants i.e. Consanguineal relations and those made by marriage i.e. affinal relations.

4.1.1.1 Consanguineal Relations

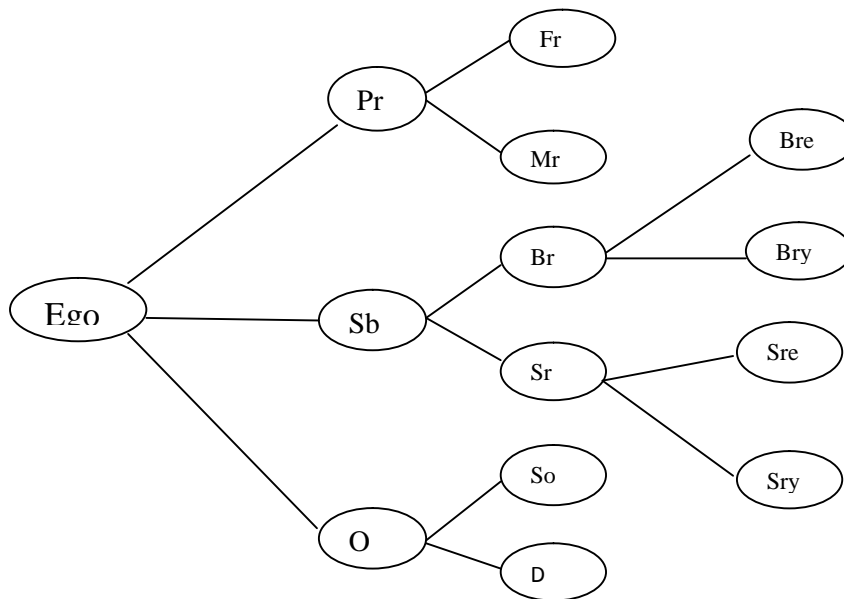
It is relation of the same blood, related by birth or the connection of person descended from the same ancestor. People who have socially recognized links such as mother, father, grand parents, children, grand children, uncle, aunts and

cousins are consanguineal to each other. Consanguineal relations are two types core consanguineal and peripheral consanguineal relation. A set of questionnaire were provided to find out the required information related to the kinship terms of Raji language.

i. Core Consanguineal Relations

The relations directly connected with ego are called core consanguineal relations. The nearest equivalents of core consanguineal relations were researched. From the obtained data, it has been observed that the Raji kinship terms are richer than the English in all the cases. Ego’s parents, siblings and offspring are core consanguineal relations which can be shown in the following chart and table:

Chart 1: Core Consanguineal Relations



The kinship terms used for core consanguineal relations in both Raji and English have been presented in the following table:

Table No. 2

Core Consanguineal Relations

S.N.	Kinship Relations	English	Raji
1	Pr	Parent	–
2	Fr	Father	/bau/(/aba/)
3	Mr	Mother	/ama/(/mau/)
4	Sb	Sibling	–
5	Br	Brother	–
6	Bre	–	`/dada/
7	Bry	–	/nunu/(/numang/)
8	Sr	Sister	–
9	Sre	–	/didi/
10	Sry	–	/nunu/
11	O/C	Child	–
12	So	Son	/chang/
13	D	Daughter	/grumung/

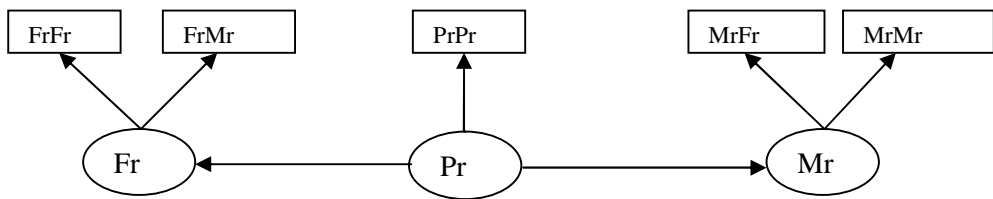
The table shows that there are thirteen core consanguineal relations where English consists of eleven terms but only eight terms were found in Raji. In Raji, there was not any term for the word ‘parents’ but the terms ‘bau’ and ‘mau’ were used for father and mother. There were different terms for younger and elder brother and sister for example ‘dada’ was the term for elder brother and ‘numung’ was the term for younger brother. Similarly, ‘didi’ and ‘nunu’ were the terms used for the elder and younger sister respectively. There was not any word for ‘child’ in Raji language but ‘chang’ and ‘grumung’ were the terms used for son and daughter.

ii. Peripheral Consanguineal Relations Through Parents

Peripheral consanguineal relation is a branch of consanguineal relation. It is the ego's relation through core consanguineal relation. Peripheral consanguineal relations through parents, sibling and offspring can be presented in the following chart and table:

Fig.No.2

Peripheral Consanguineal Relations Through Parents



The kinship terms used for peripheral consanguineal relations through parents in both Raji and English have been presented in the following table:

Table No. 3

Peripheral Consanguineal Relations Through Parents

S.N.	Kinship Relations	English	Raji
1	PrPr	Grand Parent	–
2	FrFr	Grand Father	/koko/
3	FrMr	Grand Mother	/aapi/
4	MrFr	Grand Father	/koko/
5	MrMr	Grand Mother	/aapi/

There are five kinship relation altogether. In English there were three terms and only two kinship terms were found in Raji. The terms ‘grandfather’ and ‘grandmother’ were cover words which were used for various relations in English. In Raji, there were not terms for grandparents. The terns ‘koko’ and

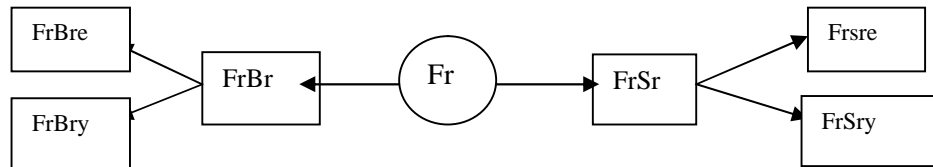
'aapi' were used for grandfather and 'grandmother' respectively from father and mother's side in Raji.

iii. Peripheral Consanguineal Relations Through Father and Mother

This kind of peripheral consanguineal relations expands through father and mother. For examples, ego's father, brothers and sisters are the peripheral consanguineal relations of ego through father. The kinship relations through ego's father can be presented in the following chart:

Fig.No.3

Peripheral Consanguineal Relations through Father



The kinship terms used for peripheral consanguineal relations through father in both Raji and English have been presented as:

Table.No.4

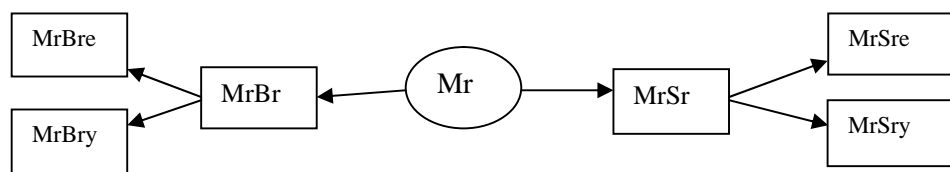
Peripheral Consanguineal Relations through Father

S.N.	Kinship Relation	English	Raji
1	FrBr	Uncle	–
2	FrBre	Uncle	/koyo/
3	FarBry	Uncle	/kaka/
4	FrSr	Aunt	–
5	FrSre	Aunt	/nini/
6	FrSry	Aunt	/nini/

There are six kinship relations. Among them, the English language has two terms (Uncle and Aunt) to refer to those relations and the Raji language has three terms (*/koyo/ /kaka/ and /nini/*) to refer to the relations.

Fig.No.4

Peripheral Consanguineal Relations through Mother



The kinship terms used for peripheral consanguineal relations through mother in both Raji and English have been presented as:

Table No.5

Peripheral Consanguineal Relations through Mother

S.N.	Kinship Relation	English	Raji
1	MrBr	Uncle	–
2	MrBre	Uncle	<i>/mama/</i>
3	MrBry	Uncle	<i>/mama/</i>
4	MrSr	Aunt	-
5	MrSre	Aunt	<i>/iku/</i>
6	MrSry	Aunt	<i>/kaki/</i>

There are six kinship relations altogether in English. Among them, the English language has two terms (Uncle and Aunt) to refer to those relations and the Raji language has three terms (*/mama/ /iku/ and /kaki/*) to refer to relations.

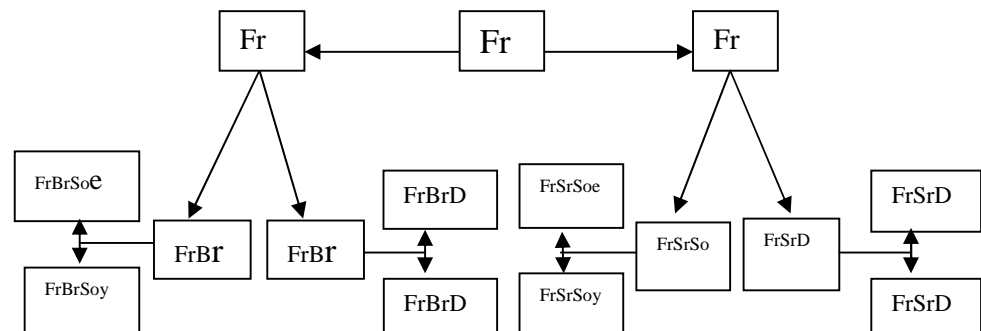
iv. Peripheral Consanguineal Relations through Father's and Mother's Siblings

Ego's relation with father's brother and sister's children are called peripheral consanguineal relations through father's siblings. Father's brother and sister's sons and daughters are the peripheral consanguineal of the ego. Similarly, ego's relation with mother's brother and sister's children are peripheral consanguineal relations through mother's siblings. Mother's brother and sister's sons and daughters are the peripheral consanguine of ego.

Peripheral consanguineal relations through father's siblings can be presented in the following chart:

Fig. No.5

Peripheral Consanguineal Relations through Father's Sibling



The kinship terms used for peripheral consanguineal relations through father's sibling in both Raji and English have been presented in the following table:

Table No.6

Peripheral Consanguineal Relations Through Father's Sibling

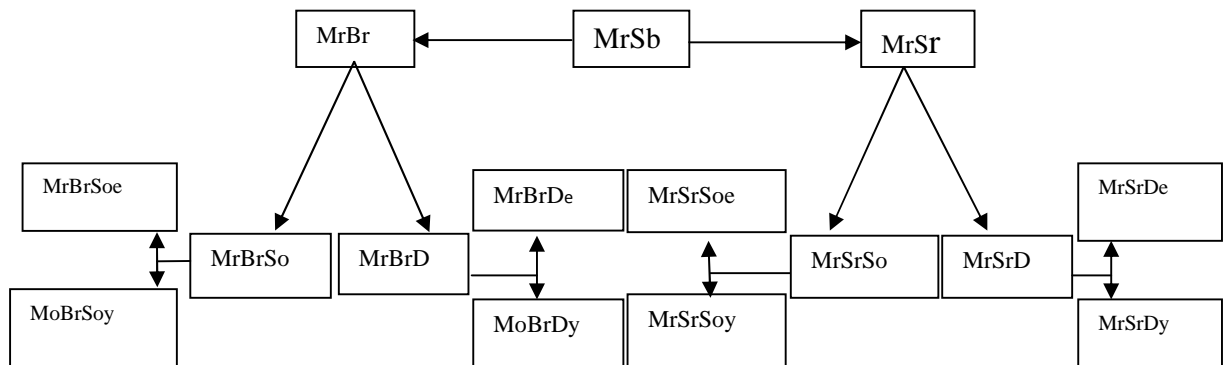
S.N.	Kinship Relations	English	Raji
1	FrBrSo	Cousin	–
2	FrBrSoe	Cousin	/dada/
3	FrBrSoy	Cousin	/bhaiya/

4	FrBrD	Cousin	–
5	FrBrDe	Cousin	/didi/
6	FrBrDy	Cousin	/nunu/
7	FrSrSo	Cousin	–
8	FrSrSoe	Cousin	/dada/
9	FrSrSoy	Cousin	/bhaiya/
10	FrSrD	Cousin	–
11	FrSrDe	Cousin	/didi/
12	FrSrDy	Cousin	/baineng/

From the obtained data, it has been found that there are twelve kinship relations in this category. Among them, English language has only one term to refer to those relations and the Raji language has five terms for father's brother and sister's sons and daughters to refer to those relations.

Fig.No.6

Peripheral Consanguineal Relations Through Mother's Sibling



The kinship terms used for peripheral consanguineal relations through mother's sibling in both Raji and English have been presented in the following table:

Table No.7

Peripheral Consanguineal Relations Through Mother's Sibling

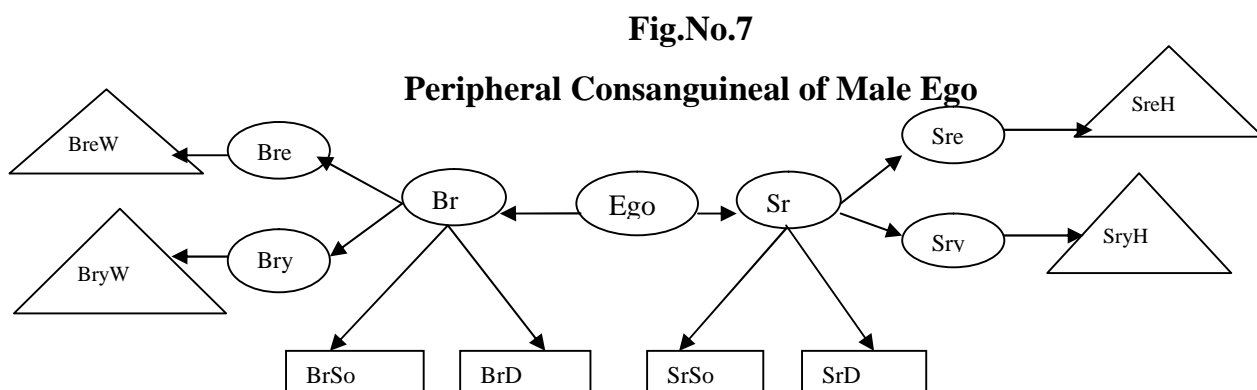
S.N.	Kinship Relations	English	Raji
1	MrBrSo	Cousin	–
2	MrBrSoe	Cousin	/dada/
3	MrBrSoy	Cousin	/nunu/
4	MrBrD	Cousin	–
5	MrBrDe	Cousin	/didi/
6	MrBrDy	Cousin	/baineng/
7	MrSrSo	Cousin	–
8	MrSrSoe	Cousin	/dada/
9	MrSrSoy	Cousin	/nunu/
10	MrSrD	Cousin	–
11	MrSrDe	Cousin	/didi/
12	MrSrDy	Cousin	/baineng/

From the obtained data, it has been found that twelve terms of peripheral consanguineal relations through mother's sibling. Among them, the English language has only one term where as Raji has four terms to refer to those relations.

v. Peripheral Consanguineal Relation of Male and Female Ego

The relations that are expanded through either male or the female ego are called peripheral consanguineal relations through male or female ego.

The peripheral consanguineal relationship can be presented in the following ways:

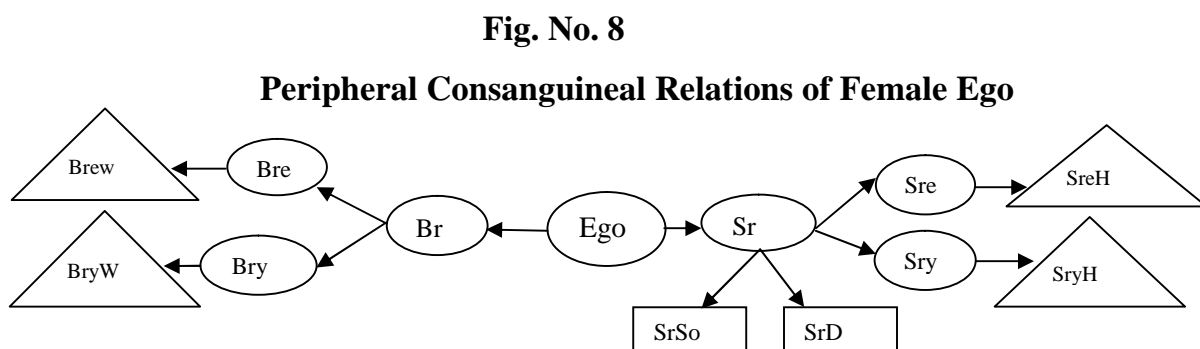


The kinship terms used for peripheral consanguineal relations through male ego in both Raji and English have been presented in the following table:

Table No.8
Peripheral Consanguineal Relations of Male Ego

S.N.	Kinship Relations	English	Raji
1	BrSo	Nephew	<i>/bhatija/</i>
2	BrD	Niece	<i>/bhatij/</i>
3	SrSo	Nephew	<i>/bhanju/</i>
4	SrD	Niece	<i>/bhanji/</i>

The table shows four terms of peripheral consanguineal relation of male ego. Among them, the English language has two terms whereas Raji language has four terms to refer to those relations.



The kinship terms used for peripheral consanguineal relations through female ego in both Raji and English have been presented in the following table:

Table No.9
Peripheral Consanguineal Relations of Female Ego

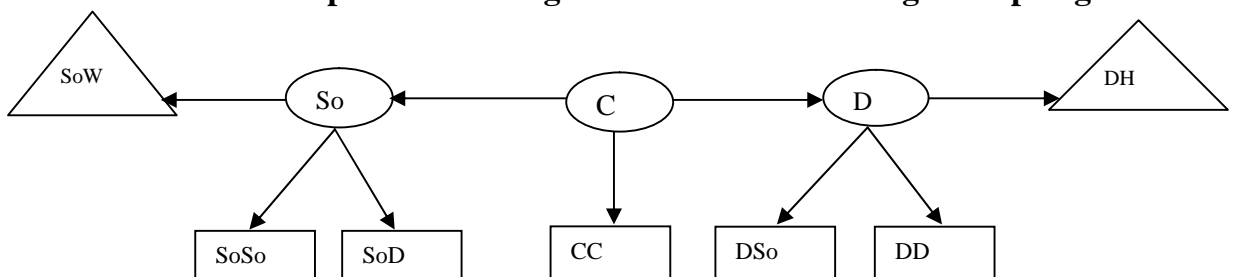
S.N.	Kinship Relations	English	Raji
1	BrSo	Nephew	<i>/bhadu/</i>
2	BrD	Niece	<i>/bhadaini/</i>
3	SrSo	Nephew	<i>/bhatij/</i>
4	SrD	Niece	<i>/bhatiji/</i>

From the above mentioned table, there are four terms altogether. Among them, the English language has two terms (nephew and niece) but Raji has four terms (*/bhadu/*, */bhatij/*, */bhadaini/* and */bhatiji/*) to refer to those relations.

vi. Peripheral Consanguineal Relations Through Offspring

In peripheral consanguineal relations through ego's offspring, ego's relations expand through his/her offspring. Grandsons and granddaughters are the peripheral consanguine of the ego. The following chart and table shows it clearly:

Fig. No.9
Peripheral Consanguineal Relations Through Offspring



The kinship terms used for peripheral consanguineal relations through through offspring in both Raji and English have been presented in the following table:

Table No.10
Peripheral Consanguineal Relations through Offspring

S.N.	Kinship Relations	English	Raji
1	CC	Grand child	–
2	SoSo	Grand son	<i>/chung/</i>
3	SoD	Grand daughter	<i>/michchachung/</i>
4	DSO	Grand son	<i>/yorachung/</i>
5	DD	Grand daughter	<i>/mich chung/</i>

The table shows five kinship relations in this category English has three terms and Raji also has three terms to refer to those relations.

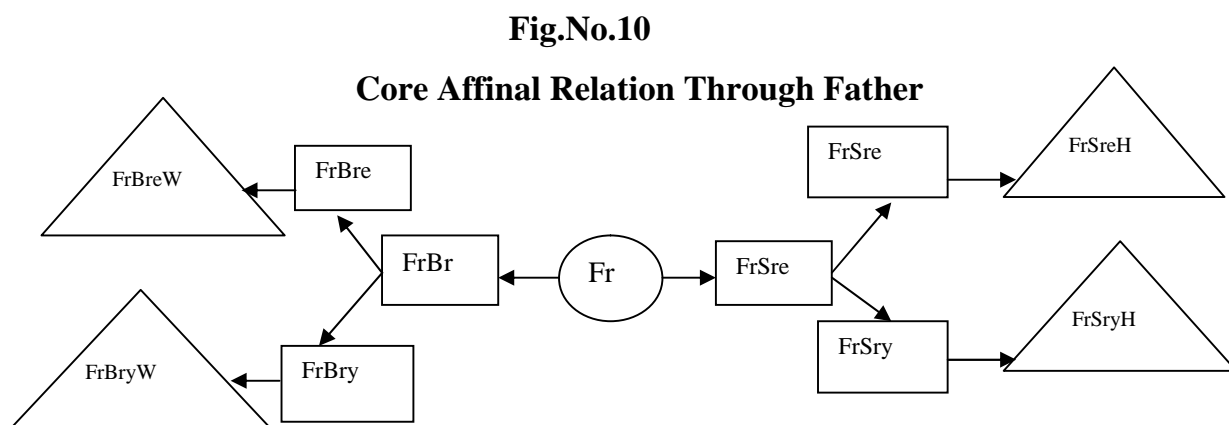
4.1.1.2 Affinal Relations

Affinal relations are those relations which are made by marriage but not by common ancestor are called affinal relations. Affinal relations are also divided into two parts. They are core affinal relations and peripheral affinal relations. I provided questionnaire to find out the required information related to the kinship terms of Raji language.

i. Core Affinal Relations Through Father and Mother

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

The core affinal relations can be presented in the following chart and table:



The kinship terms of core affinal relations through father can be presented in the following table:

Table No.11

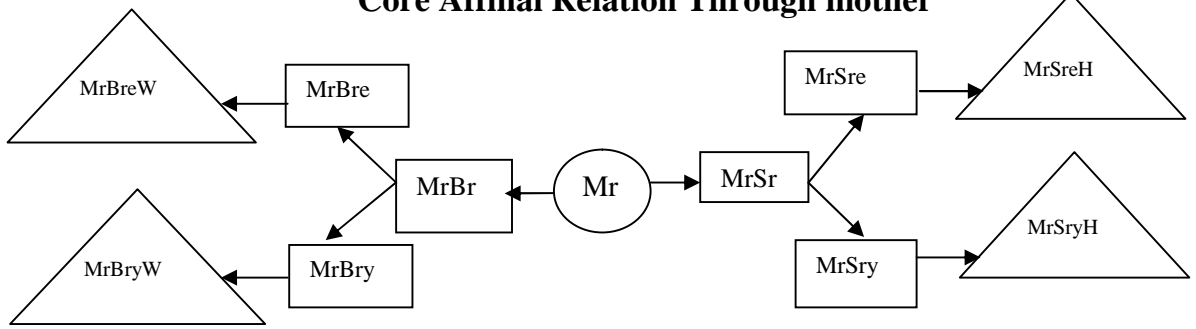
Core Affinal Relations through Father

S.N.	Kinship Relations	English	Raji
1	FrBreW	Aunt	<i>/iku/</i>
2	FrBryW	Aunt	<i>/kaki/</i>
3	FrSreH	Uncle	<i>/mama/</i>
4	FrSryH	Uncle	<i>/mama/</i>

As shown in the table, there are four kinship relations in this core affinal relation. Among them, the English language has two terms such as aunt and uncle where as Raji has three terms such as *iku*, *kaki* and *mama* to refer to those kinship relations.

Fig. No.11

Core Affinal Relation Through mother



The kinship terms of core affinal relations through mother can be presented in the following table:

Table No. 12

Core Affinal Relations through Mother

S.N.	Kinship Relations	English	Raji
1	MrBreW	Aunt	/nini/
2	MrBryW	Aunt	/nini/
3	MrSreH	Uncle	/koyo/
4	MrSryH	Uncle	/kaka/

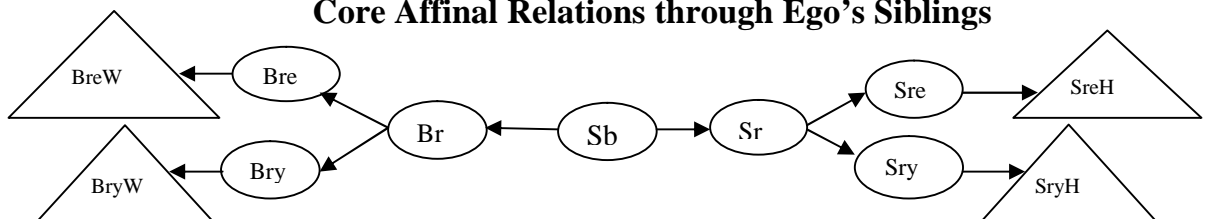
There are four terms in core affinal relation through mother. In English, there are only two terms where as Raji has three terms.

ii. Core Affinal Relation through Ego’s Siblings

The ego’s relation with his/her sister’s husband and brother’s wife is called core affinal relation through ego’s siblings. The chart makes clear about core affinal relations through ego’s siblings which are given below:

Fig.No.12

Core Affinal Relations through Ego’s Siblings



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

Table No.13
Core Affinal Relations Through Ego's Siblings

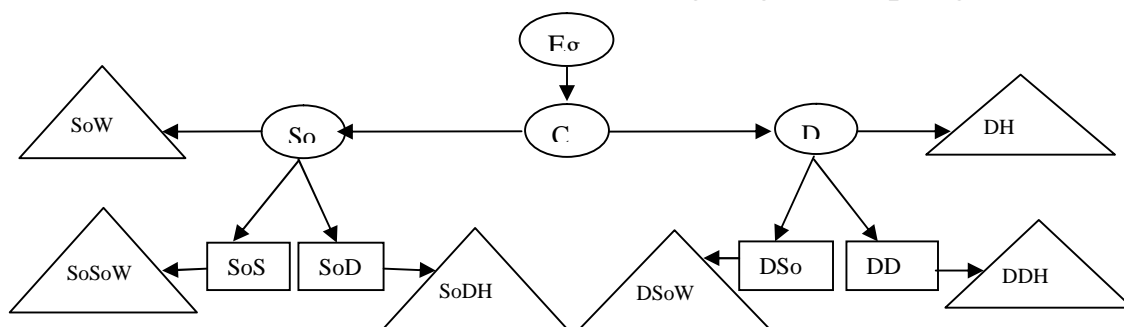
S.N.	Kinship Relations	English	Raji
1	SreH	Brother-in-law	/gring/
2	SryH	Brother-in-law	/jamar/
3	BreW	Sister-in-law	/yarging/
4	BryW	Sister-in-law	/baung/

There are four kinship relations altogether. English language has two terms and Raji has four terms to refer to those relations.

iii. Core Affinal Relations Through Ego's Offspring

Ego's relation with his/her son's wife and daughter's husband and grandson's wife and granddaughter's husband is called core affinal relation through ego's offspring.

Fig. No.13
Core Affinal Relations Through Ego's Offspring



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

Table No. 14

Core Affinal Relations Through Ego's Offspring

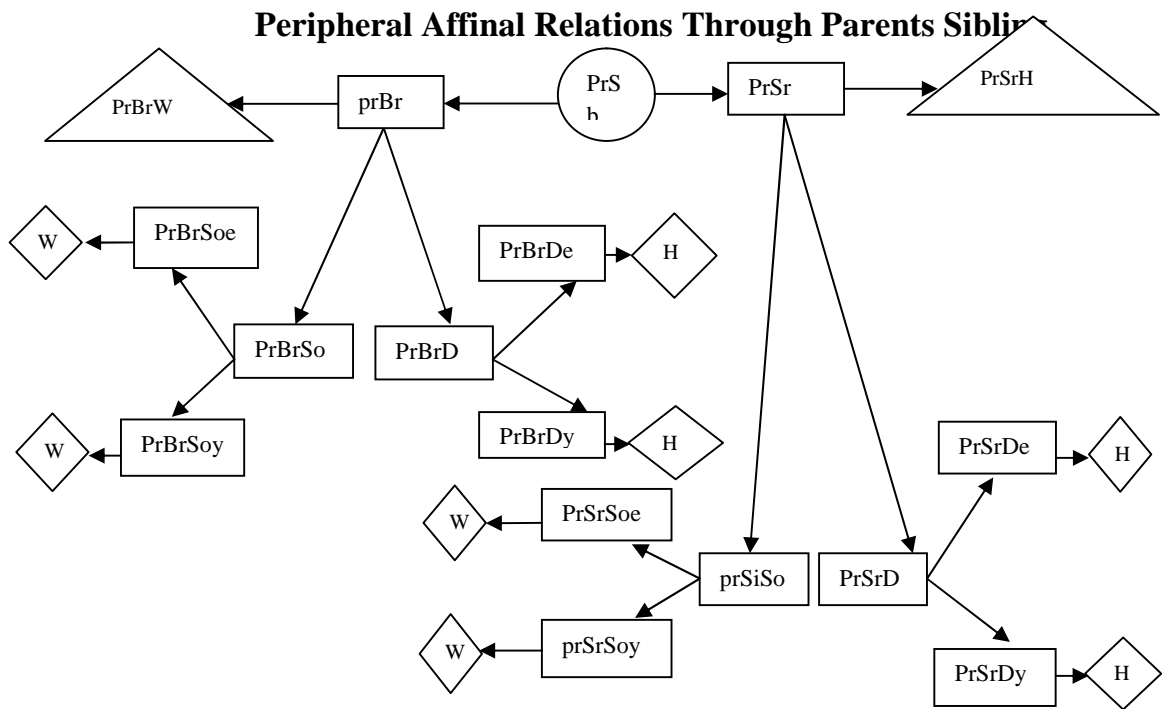
S.N.	Kinship Relations	English	Raji
1	SoW	Daughter-in-law	<i>/bawang/</i>
2	SoSoW	GrandDaughter-in-law	<i>/chungbawang/</i>
3	SoDH	GrandSon-in-law	<i>/chungbrakang/</i>
4	DH	Son-in-law	<i>/jamar/(/branku)</i>
5	DDH	GrandSon-in-law	<i>/chungbrakang/</i>
6	DSoW	GrandDaughter-in-law	<i>/chungbrakang/</i>

This table shows six kinship relations in this category. English language has four terms whereas Raji has also four terms to refer to those relations.

iv. Peripheral Affinal Relations through Parent's Siblings

The affinal relations through peripheral consanguineal relations are called peripheral affinal relations. The affinal relations expanded through parent's brothers and sisters are called peripheral affinal relations through parent's siblings. The ego's relations with parent's brother and sister's son's wife and daughter's husband are his/her peripheral affine through parent's siblings. The chart makes clear about peripheral affinal relations through parents siblings.

Fig. No: 14



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

Table No. 15

Peripheral Affinal Relations Through Parent’s Siblings

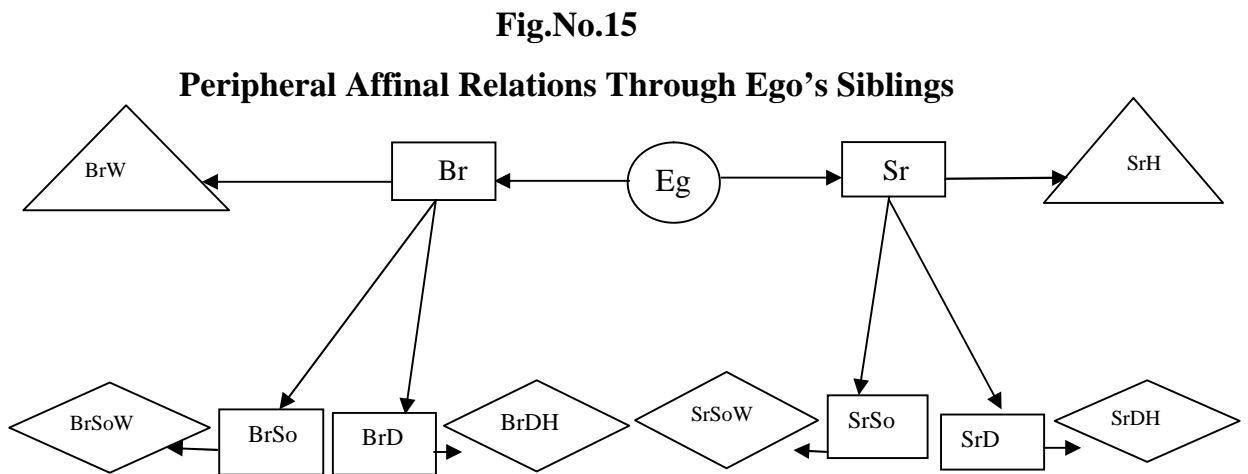
S.N.	Kinship Relations	English	Raji
1	PrBrSoeW	Cousin	<i>/yarging/</i>
2	PrBrSoyW	Cousin	<i>/humang/(baung)</i>
3	PrBrDeH	Cousin	<i>/gring/</i>
4	PrBrDyH	Cousin	<i>/jamar/</i>
5	PrSrSoeW	Cousin	<i>/yarging/</i>
6	PrSrSoyW	Cousin	<i>/baung/</i>
7	PrSrDeH	Cousin	<i>/gring/</i>
8	PrSrDyH	Cousin	<i>/brakang/</i>

From this table there are eight kinship relations altogether. The English language has only one term (cousin) but Raji language has five terms (*yarging*, *humang*, *gring*, *jamar*, and *braking*) to refer to those relations. Therefore Raji language is richer than English kinship relations in terms of peripheral affinal relations through parent's sibling.

v. Peripheral Affinal Relations through Ego's Siblings

Ego's sister or brother's son's wife and daughter's husband are the peripheral affinal relations through ego's siblings.

The relations can be presented by chart and table below:



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

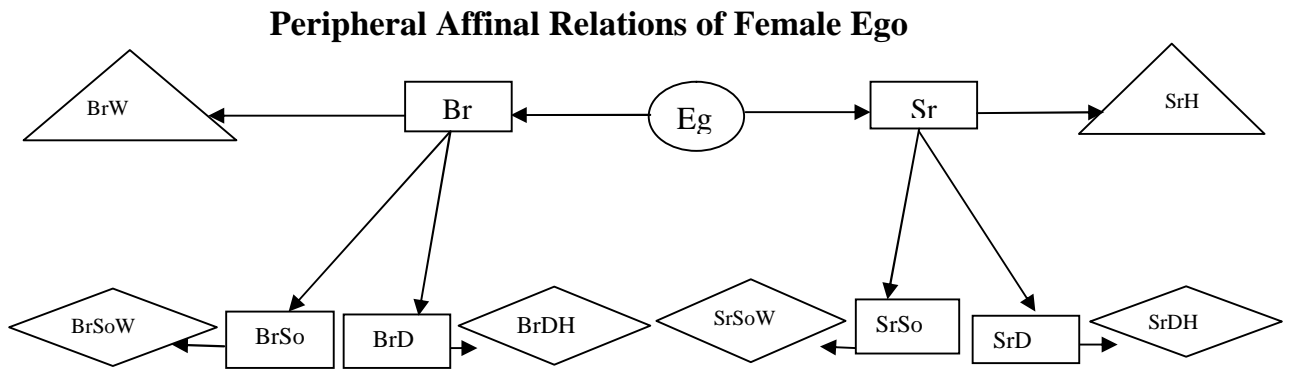
Table No. 16

Peripheral Affinal Relations Through Male Ego

S.N.	Kinship Relations	English	Raji
1	BrSoW	Niece	/bawa/
2	BrDH	Nephew	/jamar/
3	SrSoW	Niece	/bawa/
4	SrDH	Nephew	/jamar/

From above mentioned table, there are four term in peripheral affinal relations of male ego. In English, there are only two terms and Raji language has also two terms to refer to those terms.

Fig.No.16



The kinship terms of core affinal relations female ego can be presented in the following table:

Table No. 17

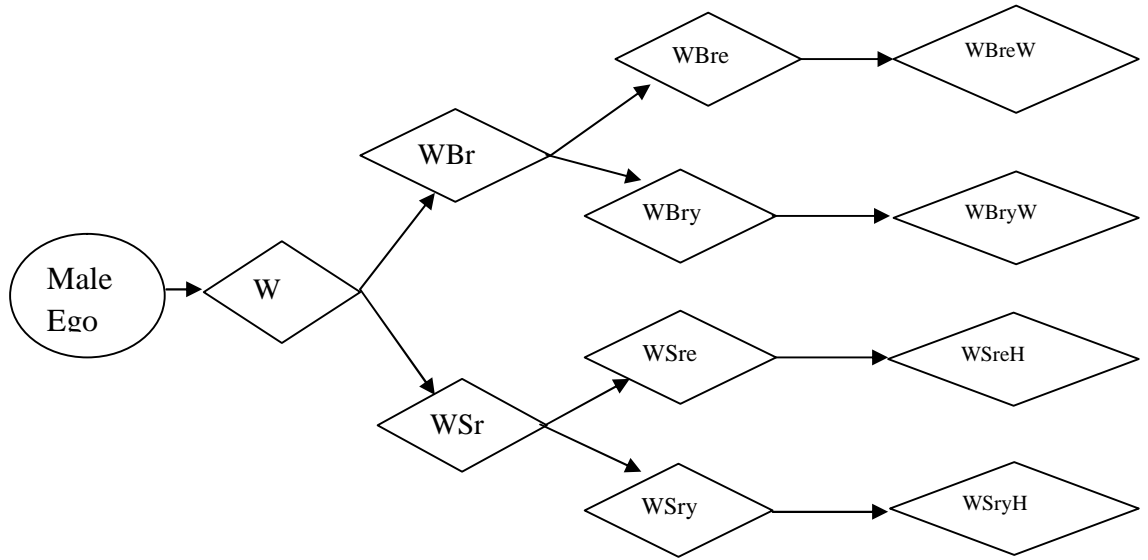
Peripheral Affinal Relations of Female Ego

S.N.	Kinship Relations	English	Raji
1	BrSoW	Niece	/bawa/
2	BrDH	Nephew	/jamar/
3	SrSoW	Niece	/bawa/
4	SrDH	Nephew	/jamar/

The table shows that there are four kinship terms altogether. Among them, English language has two terms and Raji has also two terms to refer to those terms. This table shows that both languages have equal kinship relations in terms of peripheral affinal relations of female ego.

Fig.No.17

Peripheral Affinal Relations Through Ego's wife



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

Table No.18

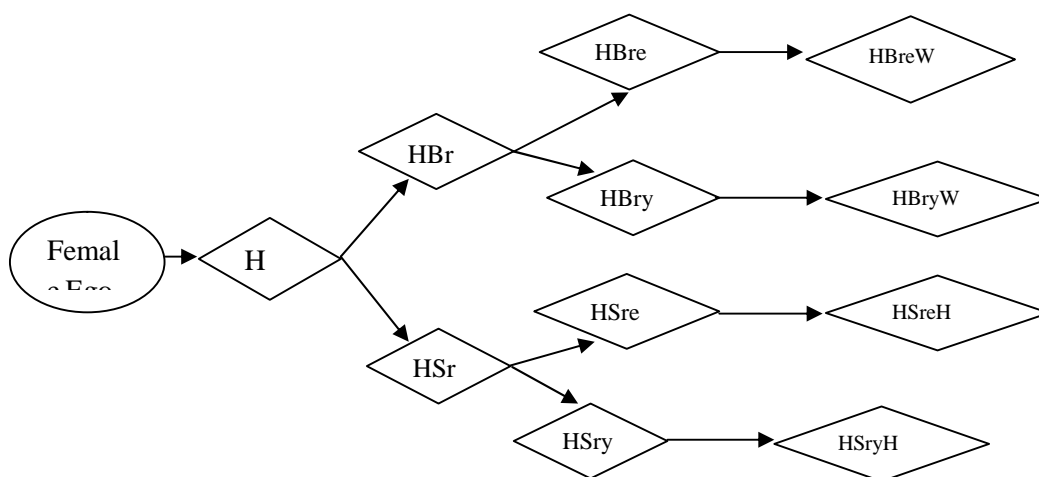
Peripheral Affinal Relations through Ego's wife

S.N.	Kinship Relations	English	Raji
1	W	Wife	/matka/
2	WBre	Brother-in-law	/jethu/
3	WBreW	–	/jethanididi/
4	WBry	Brother-in-law	/sala/
5	WBryW	–	/baini/
6	WSre	Sister-in-law	/jethlinka/
7	WSreH	–	/sadhudada/
8	WSry	Sister-in-law	/sali/
9	WSryH	–	/nunu/(/sadhubhaiya/)

The table shows that there are nine kinship relations altogether in this category. English language has three terms and Raji has nine terms to refer to those kinship relations.

Fig. No. 18

Peripheral Affinal Relations Through Ego's Husband



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

Table.No.19

Peripheral Affinal Relations Through Ego's Husband

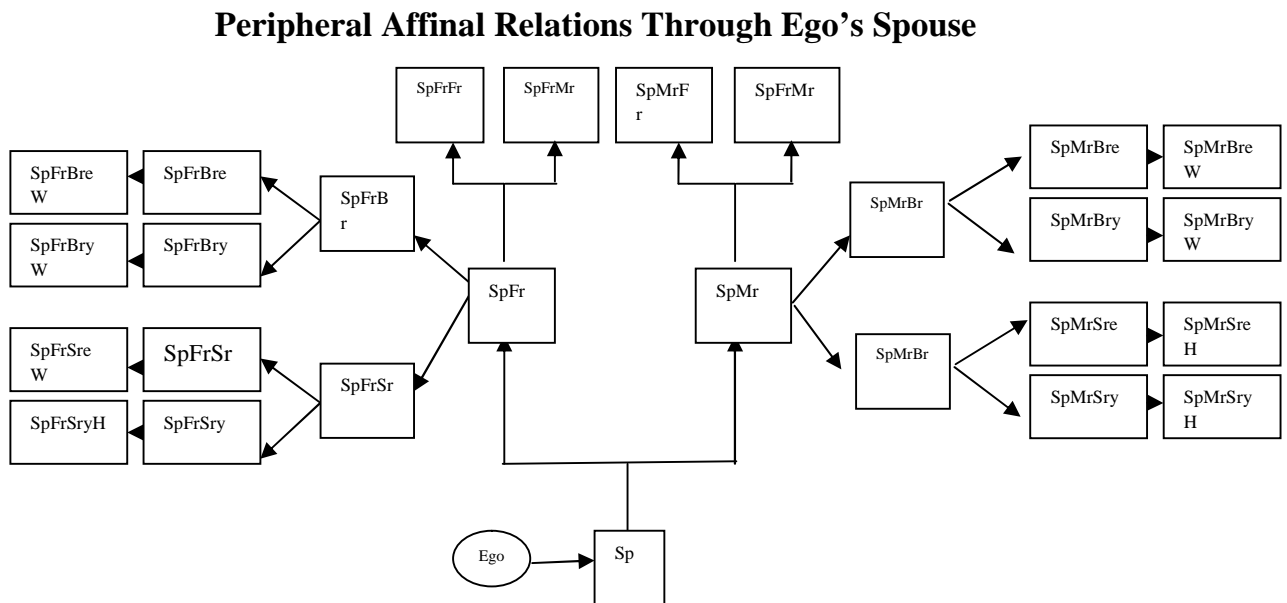
S.N.	Kinship Relations	English	Raji
1	H	Husband	/baddau/
2	HBre	Brother-in-law	/dhrimang/
3	HBreW	-	/jethanididi/
4	HBry	Brother-in-law	/deurang/
5	HBryW	-	/baini/
6	HSre	Sister-in-law	/usi/
7	HSreH	-	/dada/
8	HSry	Sister-in-law	/nandang/
9	HSryH	-	/nunu/

There are nine kinship relations in peripheral affinal relations through ego's husband. Among them, English language has three terms whereas Raji has nine terms to refer to those relations.

vi. Peripheral Affinal Relations through Ego's Spouse

The affinal relations expanded through spouse's mother and father such as spouse's mother's brother and sister their wife and husband, spouse's father's brother and sister their wife and husband, spouse's father and mother, spouse's father and mother and spouse mother's father and mother are called peripheral affinal relations through his/her spouse. The peripheral affinal relations can be presented in the following chart and table:

Fig. No. 19



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

Table No. 20

Peripheral Affinal Relations Through Ego's Spouse

S.N.	Kinship Relations	English	Raji
1	Sp	Spouse	—
2	SpFr	Father-in-law	/nurung/

3	SpMr	mother-in-law	/giun/
4	SpFrFr	Grand Father-in-law	/koko/(usi)
5	SpFrMr	Grand Mother-in-law	/aapi/(michchausi)
6	SpMrFr	Grand Father-in-law	/koko/
7	SpMrMr	Grand Mother-in-law	/aapi/
8	SpFrBre	Uncle	/dhrimangnurung/
9	SpFrBreW	Aunt	/barjyun/(dhrimangusi)
10	SpFrBry	Uncle	/numangnurung/
11	SpFrBryW	Aunt	/ninibarjyun/
12	SpFrSre	Aunt	/ninibarjyun/
13	SpFrSreH	Uncle	/pusai/
14	SpFrSry	Aunt	/ninibarjyun/
15	SpFrSryH	Uncle	/pusai/
16	SpMrBre	Uncle	/mamabarjyun/
17	SpMrBreW	Aunt	/ninibarjyun/
18	SpMrBry	Uncle	/mamabarjyun/
19	SpMrBryW	Aunt	/ninibarjyun/
20	SpMrSre	Aunt	/ikubajyun/
21	SpMrSreH	Uncle	/koyobarjyun/
22	SpMrSry	Aunt	/kakibarjyun/
23	SpMrSryH	Uncle	/kakabarjyun/

The table shows that there are twenty three kinship terms. Among them, English language has seven terms whereas Raji has fifteen terms to refer to those kinship terms. Therefore it shows that Raji language is richer than English language in terms of affinal relations through ego's spouse.

4.1.2 Comparison of English and Raji Kinship Terms

This topic deals with the comparison of various kinship terms of English and Raji languages. They all have been compared into two different categories;

consanguineal and affinal relations. The sign ‘_’ shows the absence of the kinship terms and sign ‘+’ shows the kinship terms which are present or available. The comparison of the kinship terms in terms of consanguineal and affinal relations are given in the following points:

4.1.2.1 Comparison of Consanguineal Relations

The comparison of consanguineal relations can be presented in the following table:

Table No. 21
Consanguineal Relations

S.N.	Kinship Relations	English	Raji
1	PrPr	+	–
2	PrFr	+	+
3	PrMr	+	+
4	Fr	+	+
5	Mr	+	+
6	FrBr	+	-
7	FrBre	–	+
8	FrBry	–	+
9	FrSr	+	–
10	FrSre	–	+
11	FrSry	–	+
12	MrBr	+	–
13	MrBre	–	+
14	MrBry	–	+
15	MrSr	+	–
16	MrSre	–	+
17	MrSry	–	+
18	Br	+	–
19	Bre	–	+

20	Bry	-	+
21	Sr	+	-
22	Sre	-	+
23	Sry	-	+
24	PrSrD/So	+	-
25	PrSrDe	-	+
26	PrSrDy	-	+
27	PrSrSoe	-	+
28	PrSrSoy	-	+

From the above mentioned table, there are twenty eight kinship relations in consanguineal relations. Among them, English language has twelve terms and Raji has twenty terms to refer to those relations. The same terms are used for both 'elder' and 'younger' relations in English language whereas Raji language has separate terms for those terms. So, this table shows that English consanguineal relations are lesser than Raji relations.

i. Comparison of Consanguineal Relations of Male Ego

The comparison of consanguineal relations of male ego can be presented in the following table:

Table No. 22

S.N.	Kinship Relations	English	Raji
1	BrSo	+	+
2	BrD	+	+
3	SrSo	+	+
4	SrD	+	+

Consanguineal relations of male ego has four relations altogether. All the relations are found in both English and Raji languages.

ii. Comparison of Consanguineal Relations of Female Ego

The comparison of consanguineal relations of female ego can be presented in the following table:

Table No.23

S.N.	Kinship Relations	English	Raji
1	BrSo	+	+
2	BrD	+	+
3	SrSo	+	+
4	SrD	+	+

A Consanguineal relation of female ego has four relations altogether. All relations are found in both English and Raji languages.

iii. Comparison of Consanguineal Relations of Ego Offspring

The comparison of consanguineal relations of ego offspring can be presented in the following table:

Table No. 24

S.N.	Kinship Relations	English	Raji
1	So	+	+
2	D	+	+
3	CSo	+	+
4	CD	+	+
5	Sb	+	-
6	C	+	+

Consanguineal relation of ego's offspring has relations altogether. The English language has six kinship terms but Raji language has only five to refer to those kinship relations. In English language, there is a kinship term to refer to sibling but Raji lacks.

4.1.2.2 Comparison of Affinal Relations

The comparison of affinal relations can be presented in the following table:

Table No. 25

S.N.	Kinship Relations	English	Raji
1	SpFrFr	+	+
2	SpFrMr	+	+
3	SpMrFr	+	+
4	SpMrMr	+	+
5	SpFr	+	+
6	SpMr	+	+
7	SpFrBre	-	+
8	SpFrBreW	-	+
9	SpFrBry	-	+
10	SpFrBryW	-	+
11	SpFrSre	-	+
12	SpFrSreH	-	+
13	SpFrSry	-	+
14	SpFrSryH	-	+
15	SpMrBre	-	+
16	SpMrBreW	-	+
17	SpMrBry	-	+
18	SpMrBryW	-	+
19	SpMrSre	-	+
20	SpMrSreH	-	+
21	SpMrSry	-	+
22	SpMrSryH	-	+
23	FrBrW	+	-
24	FrBreW	-	+
25	FrBryW	-	+
26	MrBrW	-	-

27	MrBreW	-	+
28	MrBryW	-	+
29	FrSArH	+	-
30	FrSreH	-	+
31	FrSryH	-	+
32	MrSrH	+	-
33	FrSreH	-	+
34	MrSryH	-	+
35	BrW	+	-
36	BreW	-	+
37	BryW	-	+
38	SrH	+	-
39	SreH	-	+
40	SryH	-	+
41	PrSrDeH	-	+
42	PrSrDyH	-	+
43	PrSrSoeW	-	+
44	PrSrSoyW	-	+
45	PrBrDeH	-	+
46	PrBrDyH	-	+
47	PrbrSoeW	-	+
48	PrBrSoyW	-	+

There are forty eight kinship relations altogether. Among them, English language has eleven terms but Raji language has forty two terms to refer to those relations. It was found that Raji kinship relations are richer than English relation in affinal relations. The same terms are used to both ‘elder’ and ‘younger’ relations in English language but Raji has separated terms to refer to the relations.

i. Comparison of Affinal Relation of Male Ego

The comparison of affinal relations of male ego can be presented in the following table:

Table No. 26

S.N.	Kinship Relations	English	Raji
1	W	+	+
2	WBre	+	+
3	WBreW	+	+
4	WBry	+	+
5	WBryW	+	+
6	WSre	+	+
7	WSreH	+	+
8	WSry	+	+
9	WSryH	+	+

The table shows that there are nine kinship relations. Both English and Raji languages have their separate kinship terms to refer to those relations.

ii. Comparison of Affinal Relation of Female Ego

The comparison of affinal relations of female ego can be presented in the following table:

Table No. 27

S.N.	Kinship Relations	English	Raji
1	H	+	+
2	HBre	+	+
3	HBreW	+	+
4	HBry	+	+
5	HBryW	+	+

6	HSre	+	+
7	HSreH	+	+
8	HSry	+	+
9	HSryH	+	+

The table shows that there are nine kinship relations altogether. Both the English and Raji languages have separate terms to those relations.

iii. Comparison of Affinal Relation of Ego's Offspring

The comparison of affinal relations of ego's offspring can be presented in the following table:

Table No.28

S.N.	Kinship Relations	English	Raji
1	SoW	+	+
2	SoSoW	+	+
3	SoDH	+	+
4	DH	+	+
5	DDH	+	+
6	DSoH	+	+

There are six kinship relations. Among them, both the English and Raji languages have separate terms to refer to those relations.

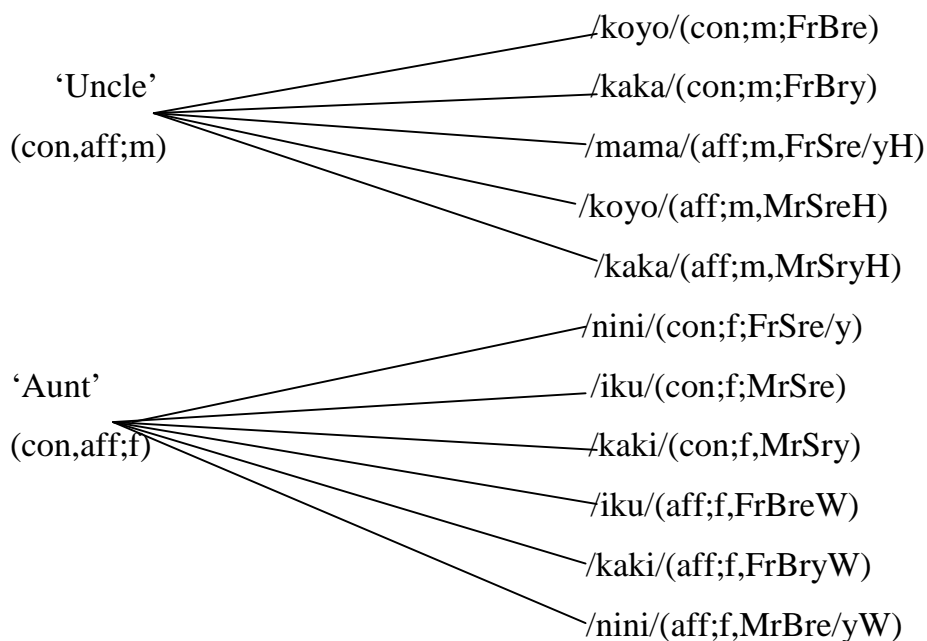
4.2 Main Areas of Differences

All kinship terms of English and Raji languages do not correspond to one to one relation. So, the following analysis shows the overlapping between English and Raji kinship terms. The semantic overlapping between English and Raji kinship terms are divided into two categories: mono English vs. multi Raji and mono Raji vs. multi English.

4.2.1 Mono English vs. Multi Raji

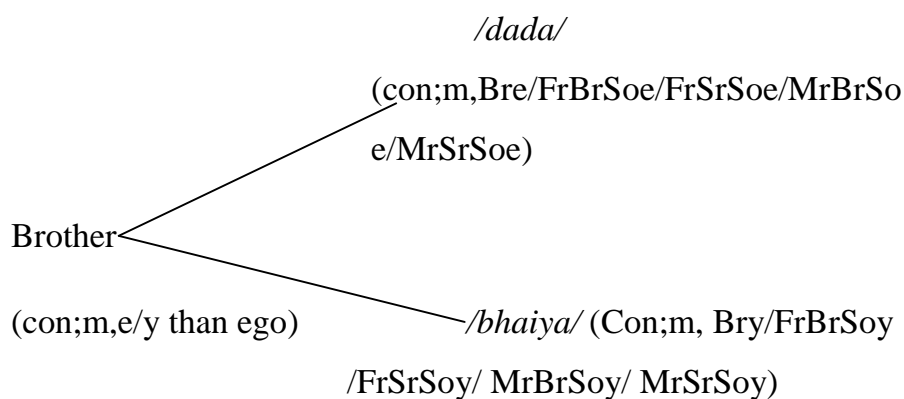
One kinship term of English corresponds to more than one kinship terms of Raji which can be shown in the following generation above the ego.

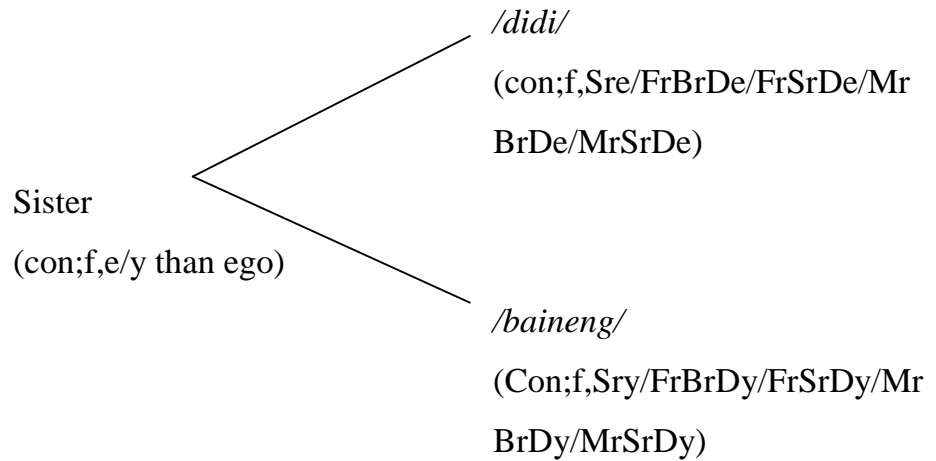
One generation above the ego



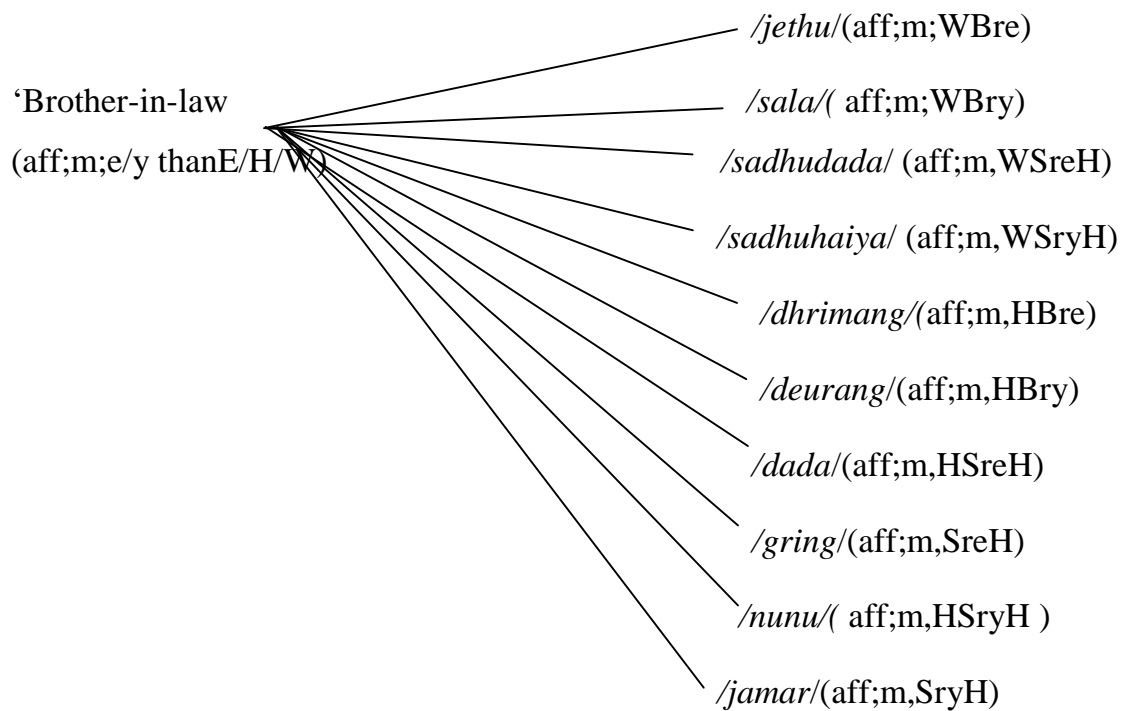
The above figure shows that the English kinship terms 'Uncle' and 'Aunt' are used as cover term for various relation but Raji has separate terms such as /koyo/, /kaka/ and /mama/ are used for 'uncle'. The terms /nini/, /iku/ and /kaki/ are used for aunt in Raji language.

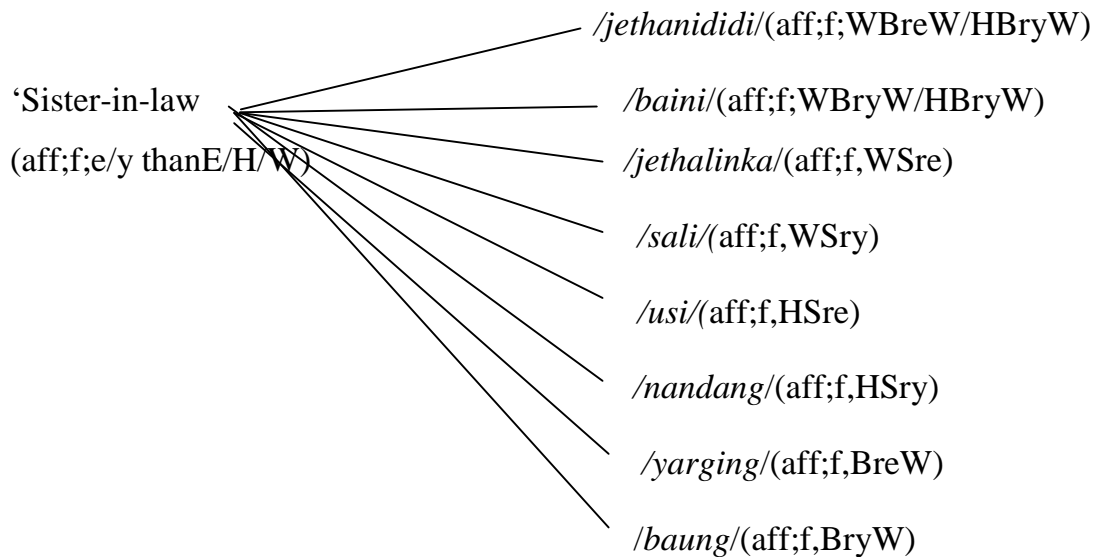
a. Co-generation of the ego



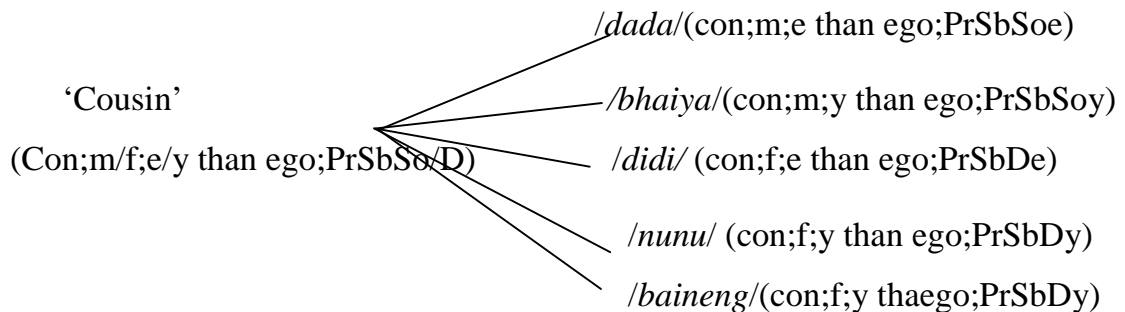


The above figure shows that in co-generation of the ego, the term such as ‘brother’ and ‘sister’ are used as cover terms for various relations. English do not have separate terms for separate relation but Raji has separate terms such as */dada/* and */bhaiya/* used for brother. Similarly, the terms */didi/* and */bahini/* used for ‘sister’ in Raji language.



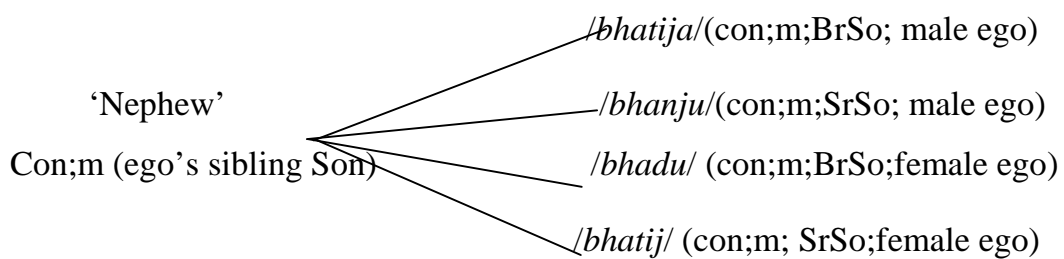


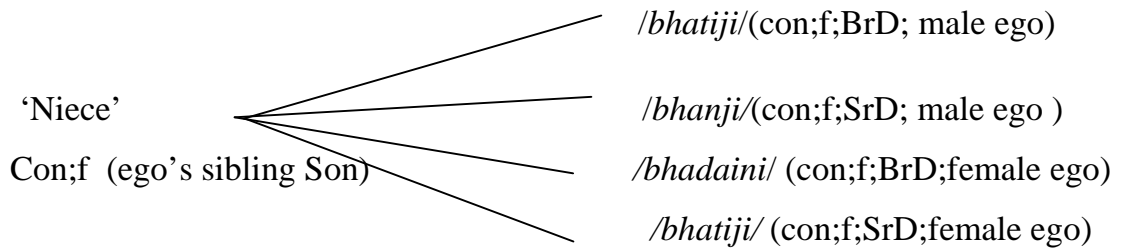
From the above mentioned figure, the English kinship terms ‘sister-in-law’ and ‘brother-in-law’ are used as cover terms for various relations but Raji has separate terms such as /jethu/, /sala/, /sadhu dada/, /sadhu bhaiya/, /nunu/, /dhrimang/, /deurang/, /dada/, /nunu/, /gring/ and /jamar/ are used for ‘brother-in-law’. The terms /jethani didi/, /aini/, /jethalinka/, /sali/, /usi/, /nandang/, /yarging/ and /baung/ are used for ‘sister-in-law’ in Raji language.



The Raji kinship terms /dada/, /bhaiya/, /didi/, /nunu/ and /baineng/ are used to refer to the English kinship term ‘cousin’.

c. One generation below the ego



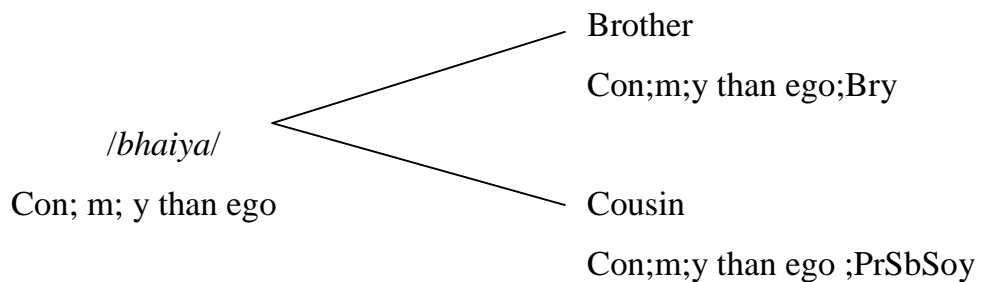
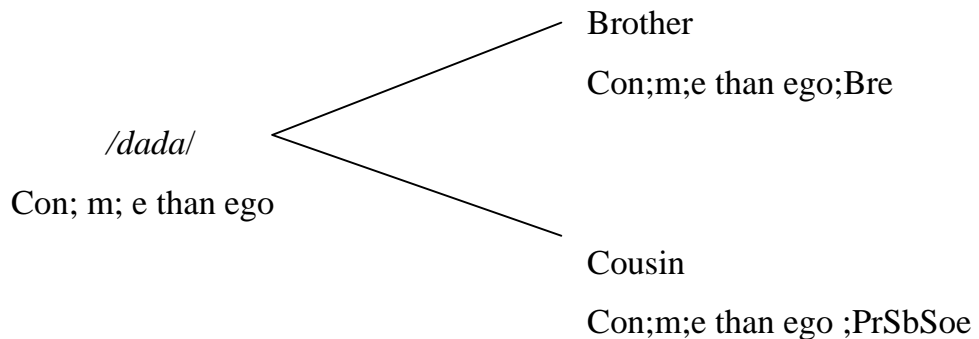


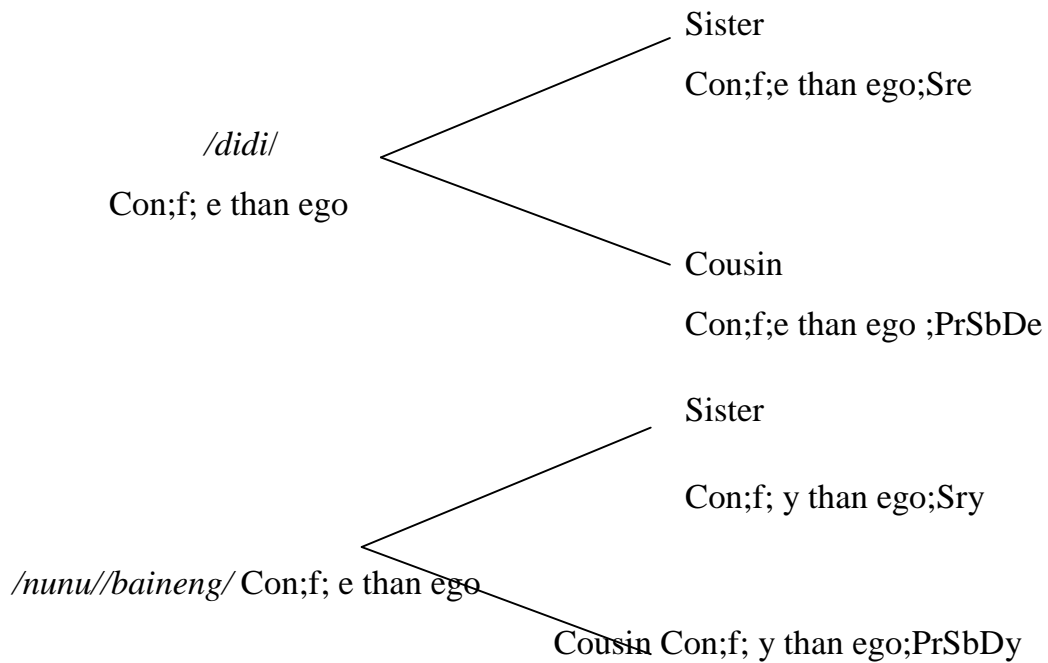
The above figure shows that both 'nephew' and 'niece' are used as cover terms for various relations but Raji has separate terms such as /bhatija/, /bhanju/, /bhadu/ and /bhatij/ for nephew. The terms /bhatiji/, /bhanji/, /bhadaini/ and /bhatiji/ are used for niece.

4.2.2 Mono Raji Vs Multi English

One kinship term of Raji corresponds to more than one kinship terms of English which can be shown in the following generation in terms of ego.

a. Co-generation of the ego





In co-generation of the ego the Raji kinship terms */dada/*, */bhaiya/*, */didi/*, */nunu/* and */baineng/* cover two different English kinship terms separately.

4.3 Summary of Findings

The major findings of the study are as follows:

- i. It was found that more than 70 terms such as *bawa*, *mau*, *nurung*, *giun*, *usi*, *koko*, *aapi*, *dhrimang*, *nini*, *pusai* are used to refer to various relations in Raji language whereas 27 kinship terms such as father, mother, cousin, brother, father-in-law, grandfather, uncle are used in English language.
- ii. In comparison to English and Raji kinship terms, Raji language is richer than English because Raji language has a large number of kinship terms but English language has less number of kinship terms.
- iii. Most of the relations are addressed by kinship terms in Raji but almost all relations are addressed by name in English.
- iv. The English language does not make any distinction between elder and younger kinship relations such as brother whereas Raji makes this distinction. Two different terms are used to refer to them in Raji such as *dada* and *bhaiya*. Raji language has term for elder and younger.

- v. 'Uncle' and 'Aunt' are cover terms in English such as which include the relations from both father's and mother's but Raji has separate terms to refer to 'Uncle' and 'Aunt' from the father's and mother's sides.
- vi. Some terms are used to refer to various kinship in English language. They are used for both male and female but these terms do not found in Raji language. Such terms are as: parents, cousin, siblings, offspring and grandparents.
- vii. English uses the suffix '-in-law' to refer to relation related by marriage as in 'mother-in-law', 'brother-in-law', 'sister-in-law', etc. there is no system of suffixes to refer kinship relation in Raji language.
- viii. From this research, it is found that the Raji language is influenced by Nepali language. The young generation of the Raji people from Babiyavhaur-2, they mix the Nepali and English kinship terms to express their kinship relations. For e.g. 'buwa' and 'daddy' for 'father'.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

This is the final chapter of this research report which deals with conclusion and recommendations made by the researcher after analyzing the data.

5.1 Conclusions

The objectives of this study were to determine various kinship terms used to signify the Raji relation and to compare and contrast them the English kinship terms, and to point out some pedagogical implications. A set of questionnaire was prepared for data collection of the Raji language and the English terms. The population of the study consisted of 40 informants (Twenty males and twenty females). Twenty Raji language speakers from each VDC (Babiyachaur and Pokharikanda) were selected for this study. The major findings of this study show that the Raji language is richer than the English language in terms of kinship of terms. The systems of the Raji terms and the English kinship terms have the relationships of Mono-Raji Vs Multi-English and Mono-English Vs Multi-Raji.

The whole study has been presented dividing into five different chapters. The first chapter, introduction includes the background of the study, statements of the problems, rational of the study, objectives of the study, research questions, significance of the study and delimitations of the study. This chapter provides the picture of the content that necessitates the study the rationale behind selecting the topic , problem that are to be answered in the study, purpose of the study, significance of the study and scope of the work to be performed. In the second chapter, the previous works done in the department has been reviewed applying the theories related to my topic. In this chapter theoretical literature, empirical literature and conceptual framework developed on the basis of the review have been provided to make my study authentic. The third chapter deals with the methods and procedures employed to conduct the study.

It gives information about the design of the study, population and sample, sampling procedure, tools for data collection, procedure of data collection and data analysis and interpretation procedure. It attempts to lead the whole research study. Collected data are presented, analyzed and interpreted in the fourth chapter. It is divided into two sections it includes result and discussion of the study. In this chapter the researcher interpreted the similarities and differences of English and Raji kinship terms through different headings and subheadings. The last chapter summarizes and concludes the whole study into two sections i.e. summary and conclusion. At last some implications are presented in the last section. The implications of the study are categorized under the policy level, practice level and for further research. This chapter is followed by references and appendixes to make the study reliable, valid and authentic.

5.2 Recommendations

The present work is the researcher's sincere effort to present the kinship terms of English and Raji language. All my findings are helpful in teaching, learning, material production related to the language teaching in our country. The main recommendations of this present study can be presented under the following 3 levels.

5.2.1 Policy Level Recommendations

The main recommendations in this level are:

- i. The study will be highly effective to the policy makers in the field of education in general and in the field of English language education in particular for making policy related to the bilingual education, particularly Raji language.
- ii. It will be helpful to prepare dictionary of Raji language.

5.2.2 Practice Level Recommendations

The major recommendations of the study in practice level are:

- i. Individual subject teachers can be guided to improve their teaching grammar on Raji language by taking help from the findings of the study; particularly Raji kinship terms.
- ii. Textbook writers, ELT supervisors and instructional material producers will also get feedback from it.
- iii. It is equally important for Lexicographers of Raji language.

5.3.3 Recommendations for Further Research

The present research will be very helpful for those who want to carry out further research in similar topics. However there are other areas yet to explored in Raji language. The recommendations for further research include the following points:

- i. The researchers can conduct the research on subject- verb agreement of Raji and other languages, speech act, dialects of Raji language and many more.
- ii. The researchers can conduct researches on the teachers' of Raji language and their attitude towards English.

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Appendix- I

Questionnaire

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

Name:

Address:

Sex:

Occupation:

Age group:

Academic qualification:

Part I

In which relations do the following people stand and what terms do you use to call him/her? Write your response within the blanks provided for it.

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

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

Part II

In which relations do the following person stand and what terms do you use to call him/her? Relations are from your own and from your husband and wife's side. Write yours response within the blank provided it for the relations and terms.

- | | Your own | your
husband/wife's |
|--|----------|------------------------|
| 1. Father's father | (.....) | (.....) |
| 2. Mother's mother | (.....) | (.....) |
| 3. Father's elder brother | (.....) | (.....) |
| 4. His wife | (.....) | (.....) |
| 5. Father's elder sister | (.....) | (.....) |
| 6. Her husband | (.....) | (.....) |
| 7. Father's younger brother
(.....) | (.....) | |
| 8. His wife | (.....) | (.....) |
| 9. Father's younger sister
(.....) | (.....) | |
| 10. Her husband | (.....) | (.....) |
| 11. Mother's father
(.....) | (.....) | |
| 12. Mother's mother
(.....) | (.....) | |
| 13. Mother's elder brother
(.....) | (.....) | |
| 14. His wife
(.....) | (.....) | |
| 15. Mother's elder sister
(.....) | (.....) | |
| 16. Her husband
(.....) | (.....) | |
| 17. Mother's younger brother
(.....) | (.....) | |
| 18. His wife | (.....) | (.....) |
| 19. Mother's younger sister
(.....) | (.....) | |
| 20. Her husband
(.....) | (.....) | |
| 21. The couple who gave birth to your father | (.....) | (.....) |

22. The couple who gave birth to your mother (.....) (.....)
23. Father's elder/younger brother's son (elder than you) (.....)
(.....)
24. His wife (.....)
(.....)
25. Father's elder/younger brother's son (younger than you)(.....)
(.....)
26. His wife (.....)
(.....)
27. Father's elder/younger brother's daughter (elder than you)
(.....)
(.....)
28. Her husband (.....)
(.....)
29. Father's elder/younger brother's daughter (younger than you)
(.....)
(.....)
30. Her husband (.....) (.....)
31. Father's elder/younger sister's sons (elder than you)
(.....) (.....)
32. His wife (.....) (.....)
33. Father's elder/younger sister's son (younger than you)
(.....) (.....)
34. His wife (.....) (.....)
35. Father's elder/younger sister's daughter (elder than you)
(.....) (.....)
36. Her husband (.....) (.....)
37. Mother's elder/younger brother's son (elder than you)
(.....) (.....)
38. His wife (.....)
(.....)
39. Mother's elder/younger sister's son (.....)
(.....)
40. His wife (.....)
(.....)
41. Mother's elder/younger sister's son (younger than you)
(.....) (.....)
42. His wife (.....) (.....)

43. Mother's elder/younger sister's daughter (elder than you) (.....) (.....)
44. Her husband (.....) (.....)
45. Mother's elder/younger sister's daughter (younger than you) (.....) (.....)
46. Her husband (.....) (.....)
47. Elder brother's wife (.....) (.....)
48. Elder sister's husband (.....)
(.....)
49. Younger brother's wife (.....)
(.....)
50. Younger sister's husband (.....) (.....)
51. Elder/younger brother's son (.....)
(.....)
52. His wife (.....)
(.....)
53. Elder/ younger brother's daughter (.....) (.....)
54. Her husband (.....) (.....)
55. Elder/younger sister's son (.....)
(.....)
56. His wife (.....)
(.....)
57. Elder/younger sister's daughter (.....)
(.....)
58. Her husband (.....)
(.....)
59. Husband's wife's son who is other than yours (.....)
(.....)
60. His wife (.....)
(.....)
61. Husband's wife's daughter who is other than your child (.....) (.....)
62. Her husband (.....) (.....)
63. Husband's wife's son/daughter who is other person than your own (.....) (.....)
64. His wife (.....)(.....)
65. A son of your father's father (.....)(.....)
66. His wife (.....)(.....)

Thank you very much for your kind information.

Appendix II

S.N.	District	Census 2011/No of speakers
1	Sunsari	13
2	Morang	12
3	Kathmandu	21
4	Banke	24
5	Bardiya	802
6	Surkhet	1171
7	Jajarkot	100
8	Kailali	1931
9	Kanchanpur	102