A COMPARATIVE STUDY IN KINSHIP TERMS OF EASTERN DIALECT OF RAI BANTAWA AND ENGLISH

A Thesis Submitted to the Department of English Education

In Partial Fulfilment for the Master of Education in English

Submitted by

Asmita Rai

Faculty of Education

Tribhuvan University, Kirtipur

Kathmandu, Nepal

2017

A COMPARATIVE STUDY IN KINSHIP TERMS OF EASTERN DIALECT OF RAI BANTAWA AND ENGLISH

A Thesis Submitted to the Department of English Education

In Partial Fulfilment for the Master of Education in English

Submitted by

Asmita Rai

Faculty of Education

Tribhuvan University, Kirtipur

Kathmandu, Nepal

2017

M.Ed. 4th Semester **Date of Approval:-**

T.U. Reg. No: - 9-2-203-82-2009 **Thesis Proposal: 28th March, 2017**

Exam Roll No:- 280062 / 071 **Date of Submission: 4th April, 2017**

DECLARATION

I hereby, declare that to the best of my knowledge this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date: - 28th March, 2017

……

Asmita Rai

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Miss. Asmita Rai** has prepared this thesis entitled **A Comparative Study in Kinship Terms of Eastern Dialect of Rai Bantawa and English** under my guidance and supervision.

I recommend this thesis for acceptance.

Date: - ……...

.....

Mr. Guru Prasad Poudel (Supervisor)

Teaching Assistant

Department of English Education

T. U., Kirtipur, Kathmandu

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation from the following **Research Guidance Committee:**

Signature

Dr. Ram Ekwal Sing ……
Reader and Head Chairperson
Department of English Education
T.U., Kirtipur, Kathmandu

Mr. Ashok Sapkota ……
Teaching Assistant Member
Department of English Education
T.U., Kirtipur,Kathmandu

Mr. Guru Prasad Poudel (Supervisor) ……..
Teaching Assistant Member
Department of English Education
T.U.,Kirtipur, Kathmandu

Date:-28th March, 2017

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following **Thesis Evaluation and Approval Committee:**

Dr. Ram Ekwal Singh .....

Reader and Head Chairperson

Department of English Education

T. U. Kirtipur, Kathmandu

....

Department of English Education Member

T. U. Kirtipur, Kathmandu

Mr. Guru Prasad Poudel (Supervisor) .....

Teaching Assistant Member

Department of English Education

T. U. Kirtipur, Kathmandu

Date:-

DEDICATION

Dedicated to my parents, Teachers, friends

And

All those who inspired me for my betterment.

ACKNOWLEDGEMENTS

In course of writing this thesis, I have been supported by various scholars with their valuable suggestions, guidance, cooperation and counseling in my journey of writing.

First of all, I would like to extend my profound gratitude to my teacher and thesis supervisor **Mr. Guru Prasad Poudel,** Teaching Assistant of the Department of English Education, Tribhuvan University, Kirtipur. I have no words to weight the worth of his suggestions, instructions, constant and genuine guidance and insightful comments. His strong inspirations and continuous guidance helped me a lot to accomplish this thesis.

I would like to give my gratitude to my respected guru **Dr. Ram Ekwal Singh**, Reader and Head of the Department of English Education, Tribhuvan University, Kirtipur for his valuable suggestions, enlightening ideas and encouragements.

I am indebted to **Dr. Anjana Bhattarai,** Professor of the Department of English Education, Tribhuvan University, Kirtipur for her sound guidance and suggestions to reframe my study with various comments. Similarly, I would like to extend my sincere gratitude to **Mr. Ashok Sapkota** for his valuable suggestion and sound guidance.

I have to extend my sincere gratitude to my gurus **Prof. Dr. Laxmi Bahadur Maharjan, Prof. Dr. Anju Giri, Mr. Raj Narayan Yadav, Dr. Purna Bahadur Kandel** for their constructive suggestions and inspirations. My sincere gratitude goes to my respected teachers **Mrs. Madhu Neupane, Mr. Bhes Raj Pokhrel, Mr Laxmi Ojha, Mr. Khem Raj Joshi,** and **Mr. Resham Acharya** for their valuable suggestions and constant inspirations.

I would like to express my special thanks to the people of Panchthar district Rabi VDC, for their co-operation and enthusiastic participation.

Finally, my special thanks goes to all who supported and encouraged me directly and indirectly in course of conducting my research work successfully.

Asmita Rai

ABSTRACT

This study entitled **A Comparative Study in Kinship Terms of Eastern Dialect of Rai Bantawa and English** was an attempt to find out the kinship terms used in eastern dialect of Rai Bantawa and compare them with the kinship terms used in English. In order to find out the objectives, I administrated the questionnaire to the forty native speakers from Rabi VDC of Panchthar district. The questionnaire included three major items related to kinship terms as core consanguineal, core affinal, and appellative as well as addressive use from both male and female ego perspective. Forty Rai Bantawa language speakers were selected using non-random sampling strategy to select the sample of this study. The collected data have been analyzed and interpreted descriptively. From the study it has been found that 'papa, mama, bubu, nana, nichha' are the consanguineal kinship terms, 'dewa, dema, chhuna, pusain' are the affinal kinship terms and 'chha, mechhachha, nammi, makchha' are the kinship terms of male and female ego perspective in eastern dialect of Rai Bantawa. The English language does not make any distinctions between elder and younger kinship terms whereas eastern dialect of Rai Bantawa makes this distinction. English has various cover terms such as cousin, siblings and offspring but such cover terms are rarely found in eastern dialect of Rai Bantawa. The terms 'uncle' and 'aunt' are cover terms in English which include the relations from both father and mother's sides but this is not found in eastern dialect of Rai Bantawa. In English, kinship terms are addressed by the name in most of the cases therefore, English has a least number of kinship terms in comparison to eastern dialect of Rai Bantawa.

This thesis has been organized into five distinct chapters. The chapter one consist of the background of study, statement of the Problems, objective of the study, delimitations of the study and operational definitions of the key terms. Similarly, chapter two consist review of related theoretical literature and its sub topics such as 'sociolinguistic situation of Nepal', review of empirical literature, implications of the review of the study and conceptual framework. In the same way, chapter three includes the methods and procedures of the study, population, sample and sampling

strategy, research tools, sources of data, data collection procedure, data analysis procedures and ethical considerations. In the same way, chapter four is the data analysis and interpretation of the results on the basis of the consanguineal relations, affinal relations, comparison of the kinship terms used in eastern dialect of Rai Bantawa and English, similarities and differences between eastern dialect of Rai Bantawa and English kinship terms. Finally, chapter five consists the findings, conclusion, recommendations and its sub topics; policy level, practice level and further research related. This study ends with the references and appendices.

TABLE OF CONTENTS

Page No.

Declaration *i*

Recommendation for Acceptance *ii*

Recommendation for Evaluation *iii*

Evaluation and Approval *iv*

Dedication *v*

Acknowledgements *vi*

Abstract *vii*

Table of Contents *ix*

List of Table *xii*

List of Symbols and Abbreviations *xii*

CHAPTER ONE: INTRODUCTION **1**

1.1 Background of the study 1

1.2 Statement of the Problem 2

1.3 Objectives of the Study 3

1.4 Research Questions 3

1.5 Significance of the Study 4

1.6 Delimitations of the Study 5

1.7 Operational Definitions of the Key Terms 5

CHAPTER TWO: REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK **7**

2.1 Review of Theoretical Literature 7

2.1.1 Sociolinguistic Situation of Nepal 7

2.1.2 Bilingualism and Multilingualism 8

2.1.3 Importance of Multilingual Education 9

2.1.4 Relationship Between Language and Culture 10
2.1.5 The Spread of English 11
2.1.6 Kinship Terms 12
2.1.7 Terms of Address 16
2.1.8 Introduction of Rai and Rai Bantawa language 17
2.1.9 Contrastive Analysis: An Overview 18
2.2 Review of Related Empirical Literature 19
2.3 Implications of the Review of the Study 22
2.4 Conceptual Framework 24

CHAPTER THREE: METHODS AND PROCEDURES OF THE STUDY25
3.1 Design of the Study 25
3.2 Population, Sample and Sampling procedures 27
3.3 Research Tools 27
3.4 Sources of Data 28
3.4.1 Primary Sources of Data 28
3.4.2 Secondary Sources of Data 28
3.5 Data Collection Procedures 28
3.6 Data Analysis and Interpretation Procedures 29
3.7 Ethical Considerations 29

CHAPTER FOUR: ANALYSIS AND INTERPRETATION OF RESULTS30
4.1 Analysis of Data and Interpretation of the Results 30
4.1.1 Consanguineal Relations 30
4.1.1.1 Core Consanguineal Kinship Terms 31
4.1.1.2 Peripheral Consanguineal Kinship Terms 32
4.2 Affinal Relations 42
4.2.1 Core Affinal Kinship Terms 42
4.2.2 Peripheral Affinal Kinship Terms 47
4.3 Comparison of Kinship Terms Between English and Eastern Dialect of Rai Bantawa 53

4.3.1 Comparison of Consanguineal Kinship Terms between English and Eastern Dialect of Rai Bantawa 53
4.3.2 Comparison of Affinal Kinship Terms between English and Eastern Dialect of Rai Bantawa 57
4.4 Main Areas of Similarities and Differences in the Kinship Terms Used in English and Eastern Dialect of Rai Bantawa 62
4.4.1 Mono-English vs. Multi-Eastern Dialect of Rai Bantawa 62
4.4.2 Mono- Eastern Dialect of Rai Bantawa vs. English 63

CHAPTER FIVE: FINDINGS, CONCLUSION AND RECOMMENDATIONS 65

5.1 Findings 65
5.2 Conclusion 66
5.3 Recommendations 68
5.3.1 Policy Related 68
5.3.2 Practice Related 69
5.3.3 Further Research Related 69

References

Appendix – i

Appendix – ii

Appendix - iii

LIST OF TABLE

Pages

Table 1 :	Core Consanguineal Kinship Terms in English and Eastern Dialect of Rai Bantawa	31
Table 2:	Peripheral Consanguineal Kinship Terms from Parents	33
Table 3	Peripheral Consanguineal Kinship Terms from Father	34
Table 4	Peripheral Consanguineal Kinship Terms from Mother	35
Table 5	Peripheral Consanguineal Kinship Terms from Father's Siblings	36
Table 6	Peripheral Consanguineal Kinship Terms from Mother's Siblings	38
Table 7	Peripheral Consanguineal Kinship Terms of Male	39
Table 8	Peripheral Consanguineal Kinship Terms of Female ego	40
Table 9	Peripheral Consanguineal Kinship Terms from ego's Offspring	41
Table 10	Core Affinal Kinship Terms from Father	42
Table 11	Core Affinal Kinship Terms from Mother	43
Table 12	Core Affinal Kinship Terms from ego's Siblings	45
Table 13	Core Affinal Kinship Terms from ego's Offsprings	46
Table 14	Peripheral Affinal Kinship Terms from Parent's Siblings	47
Table 15	Peripheral Affinal Kinship Terms from ego's Siblings	48
Table 16	Peripheral Affinal Kinship Terms from ego's Wife	49
Table 17	Peripheral Affinal Kinship Terms from ego's Husband	50
Table 18	Peripheral Affinal Kinship Terms from Spouse	52
Table 19	Comparison of Consanguineal Kinship Terms	54
Table 20	Comparison of the Consanguineal Kinship Terms of Male and Female ego	56
Table 21	Comparison of Affinal Kinship Terms	57
Table 22	Comparison of Affinal Kinship Terms of Male and Female ego Perspective	60

LIST OF SYMBOLS AND ABBREVIATIONS

+N	-	Term with Name
Aff	-	Affinal
Br	-	Brother
CA	-	Contrastive Analysis
CBS	-	Central Bureau of Statistics
Con	-	Consanguineal
Da	-	Daughter
e	-	Elder
f	-	Female
f’s	-	female’s
Fa	-	Father
H	-	Husband
M	-	Male
Mo	-	Mother
m’s	-	male’s
N	-	Name
O	-	Offspring
Pa	-	parents
S	-	Sibling
Sa	-	Same
Si	-	Sister
So	-	Son
SP	-	Spouse
Vs	-	Versus
W	-	Wife

CHAPTER ONE
INTRODUCTION

This is a study entitled on **'A Comparative study in kinship terms of Eastern dialect of Rai Bantawa and English.**' This chapter consists background of the study, statement of the problems, 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 voluntary vocal system of human communication. Language is a means of communication. Language is complex and highly versatile code used for human communication. According to Hall (1968, p.185), "language is the institution whereby humans communicate and interact with each other by means of habitually used oral auditory symbols." In the same way Sapir (1978) says language as "purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols." Likewise Richards (19185), defines language as "the system of human communication by means of a structural arrangement of sounds to form larger units e.g. Morphemes, words, sentences." Language varies according to geographical boundaries, social boundaries and cultural boundaries. English language is an international language which functions as a lingua franca throughout the world. English is learned and taught as a foreign language in many countries including Nepal. Language is auditory and they are produced by organs of speech. Language is a system of arrangement of spoken or written form of symbols.

Kinship is a universal human phenomenon found in all languages of the society. According to Morgan (1970, p 118) Kinship is a system of social organization, which is made by blood or marriage.

From the above definition it can be said that kinship is a social cultural term that consists a set of rule. It is defined as how people are related to each other. Kinship is the term used in languages to refer to the person to whom an individual is related. Kinship terminologies include the terms of address used in different relatives. The scientific study of kinship began with the publication of Lewis Henry Morgan's "System of Consanguinity and Affinity of Human Family" in1871. This created a new field of inquiry in anthropology. Lewis Henry Morgan examined the kinship systems of over one hundred cultures, probing for similarities and differences in their organization. In his attempt to discover particular types of marriage and descent systems across the globe, Morgan demonstrated the centrality of kinship relations in many cultures. Kinship was an important key for understanding cultures and could be studied through systematic, scientific means. Anthropologists continue to study with the premises, methodology, and conclusions of Systems of Consanguinity and Affinity.

1.2 Statement of the Problem

Kinship is a broad term for all the relationships that people are born into or later in life that are considered binding in the eyes of society. Kinship relation differs from language to language and from society to society. Kinship systems are universal features of language. Rai Bantawa language has several kinship terms. But the new generation of Rai Bantawa people do not use their own kinship terms. Instead, they are using English kinship terms, for example, 'uncle' in place of 'banga' and 'aunt' in place of 'chhuna' so; the number of users of Rai Bantawa kinship terms is getting low day by day. The appropriate use of kinship terms can enhance a good relationship among different people of different social and culture. However, there may be certain difficulties in Rai Bantawa kinship terms. For example, in English, both father's brother (FaBr) and mother's brother (MoBr) are called 'uncle' but they are different in Rai Bantawa language. This kind of approach sometimes runs into serious difficulties. In such cases, people feel difficulty in understanding of different

kinship terms, especially when they use another language, another society's kinship terms. There may be several other reasons behind it.

The following points make clear that why people fail in understanding kinship terms and this study entitled 'Eastern dialect of Rai Bantawa and English kinship terms' makes an attempt to eradicate such problems:

i. Difficulty in pronunciation of the Rai Bantawa kinship terms.
ii. Lack of linguistic knowledge.
iii. Lack of sufficient exposure to the young Bantawa children.
iv. Variability of cover terms in Rai Bantawa kinship relation.

So, this research has stated the problems of the kinship terms of Eastern dialect of Rai Bantawa and English kinship terms, and the similarities and differences between them.

1.3 Objectives of the Study

The objectives for this study were as follos:

i. To find out the kinship terms used in Eastern dialect of Rai Bantawa.
ii. To compare and contrast the kinship terms used in eastern dialect of Rai Bantawa with the kinship terms used in English and,
iii. To suggest some pedagogical implications.

1.4 Research Questions

The research questions for this study were as follows:

i. What are the kinship terms used in Eastern dialect of Rai Bantawa?
ii. What are the kinship terms used in English?
iii. What are the main areas of similarities and differences between Eastern dialect of Rai Bantawa and English kinship terms?

1.5 Significance of the Study

Kinship system is universal features of language because kinship is found in all languages. So it is very much important in social organization. Kinship relations maintain the social relationship. Kinship system varies from language to language and it also shows the culture of the society. So, it has also cultural significance. This research deals with the comparison of two languages: the Eastern dialect of Rai Bantawa and English language in terms of kinship relation. Every locality and caste owns at least one language as their mother tongue. Rai Bantawa language is one of the endangered languages of Nepal. It lacks attention of government to uplift its identity. Only few documents are published in its written form.

The main purpose of this comparative study is to find out similarities and differences between them. New innovative ideas, exploration, principle, findings and theories are the essence for the related field. So, the findings and suggestions from this study seem tobe a useful tool and a learning aid or material to students in learning Eastern dialect of Rai Bantawa language, and the students also might use it as a guide to eradicate errors and improve the language. This research also will be significant to the language teachers, especially ethnic language teachers. They also will update themselves with the findings and constructive suggestions of this research. This research will also be significant to the new researchers in particular as it paves the way to their study. Similarly, this study will also be significant to policy makers, syllabus designers, textbook writers, administrators and all the other people who are directly or indirectly associated to linguistics, they may get some information.

So, the findings will be beneficial for the sociologists, linguists, anthropologists, researchers and teachers.

1.6 Delimitations of the Study

The study has the following delimitations:

The study was confined to the kinship terms of Eastern dialect of Rai Bantawa and English. This study was based on survey research design. The data for the study was collected only from the Rabi VDC of Panchthar district. The Eastern dialect of Rai Bantawa kinship terms was collected from forty native speakers of Eastern dialect of Rai Bantawa language. The data was collected through the use of questionnaire. English kinship terms were collected from only secondary sources.

1.7 Operational Definitions of the Key Terms

The key terms used in this study with their operational definitions are given below:

Kinship relation: In my study, kinship relation refers to the relationship between individuals made by blood and marriage. (eg.sister made by blood and sister-in-law made by marriage)

Ego: I have used the term ‘ego’ to refer to I or self (includes both male and female person) the meeting point from where the relations expand in this study.

Consanguineal relation: In my study, consanguineal relation refers to the relations made by blood or connections of persons descended from the same stock or common ancestor.(eg.grandparents,uncle,aunts,grandchild)

Core consanguineal relations: In my study, core cosanguineal relation refers to the Ego's parents, siblings and offsprineg. (eg.father, mother,brother,sister)

Peripheral consanguineal relations: In this study, peripheral consanguineal relations refer to the Ego's relations through core consanguineal relations. (eg. grandfather, grandmother)

Affinal relations: In my study, the affinal relations refer to the relationship made by marriage. (eg. brother-in-law, sister-in-law)

Rai Bantawa: it is one of the ethnic races, which fall under the Hill Janajati (indigenous) group in Nepal. (CBS, 2011), the Rai Bantawa is one of the members of Tibeto-Burman family of language. The total number of Rai Bantawa language speakers is 18790 in Nepal and 13404 in panchthar district.

CHAPTER TWO
REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This chapter includes the review of related theoretical literature, empirical literature, implications of the reviewed literature and conceptual framework of the study.

2.1 Review of Theoretical Literature

Basically, I have reviewed different related literature for the theoretical basis of my study. A theoretical framework guides the researcher to work on their topic by exploring the ideas about the topic of their study through the interview of different texts, and articles and so on. After reviewing the articles, books, and thesis a number of theories have been developed from different literature, they are discussed in following sections.

2.1.1 Sociolinguistic Situation of Nepal

Nepal is rich in natural beauty and cultural properties. It is small in its size but fertile land for language and linguistics. According to the census report (2011), there are 123 languages spoken as a mother tongue, there are 125 caste or ethnic groups in Nepal. Then, it is needless to say that Nepal is popularly known as multicultural, multi lingual country. This shows that there is uniformity among diversity. Many languages are in the process of discovery and some minority languages are near to extinction. Moreover, due to the growing importance of the English language in period of globalization, many languages are going to disappear from the world. Everywhere, every people are motivated to learn and use the English language. They feel the English language is prestigious and has much value than other languages. They do not show their interest to use, preserve and promote their own mother tongues. This is the reason that many minority languages are near to extinction. They are all

compelled to use the English language or more powerful language in every sector such as school, college, university and offices for their day to day work. According to UNESCO (as cited in The Kathmandu post, 2012/06/17th), there are 92 languages spoken in Nepal. Among them, 97% of the people speak 16 languages whereas other 76 languages are spoken only by 3% of the population. This shows that many languages are endangered to lose their identity. The minority language speakers do not have any option to choose except English and those powerful languages like Nepali in Nepalese context. This is very miserable condition for the indigenous people. They are at the pitiable condition. This has created problem not only to the indigenous people but also to the nation. Fortunately, in our country after the reestablishment of democracy, people have gained the legal authority to preserve and promote their own languages i.e. mother tongues. There have been many efforts from different sectors and sides to preserve, converse and promote minority languages.

2.1.2 Bilingualism and Multilingualism

English has been the most widely used language in the present world. English is being rapidly learnt and used in the world. Its use has so spread that is often referred to as global language or world language. It is used as a contact language i.e. lingua franca in most of the countries in the world. Kachru (1985, as cited in Holmes, 2008) estimated that there are nearly 380 million people speaking English as a first language and anywhere between 250 million and 380 million are speaking English as first language. But, in terms of number of speakers, Crystal (2009) suggests that there are currently around 1.5 billion of people speaking English worldwide. Out of them, only 329 million are native speakers. Bilingualism is defined as the use of at least two languages either by one individual or by a group of speakers. The individual who can communicate in two languages is said to be a bilingual. Thus, being bilingual is the acquisition of an additional language or foreign or second language. ‘Mastery of two languages is bilingualism’, (Microsoft Encarta premium, 2009). A

person is bilingual if he or she knows two languages. Likewise the term multilingualism is used to refer to the situation where the speakers use more than two languages. The term covers both societal and individual multilingual society. The multilingual do not necessarily have exactly the same abilities in the languages they know. They may have better proficiency in one language than in others, and the communicative competence obviously varies from one language to another, ranging to different degrees. Bilingual and multilingual societies are very common in the world and so are in Nepal.

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

2.1.3 Importance of Multilingual Education

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

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

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

So the multilingual Education is important in Nepal, because Nepal is linguistically diverse country. Multilingual Education is important to the learners to learn as well as to preserve the multiple languages.

2.1.4 Relationship Between Language and Culture

Language is a social phenomenon. It is possibly by human being in society. It makes the sets of rules according to the member of a society to cooperate and interact with each other. Socio-cultural norms, values, thoughts and convention are preserved, nourished and inherited from generation to generation through language. Culture is one of the social aspects which is reflected through the language of community. Broadly speaking, language has complex and intimate relationship with other phases of culture. Eg. mythology, rituals, religion and social institution. Newmark (1970, p.219) says, "When a speech community focuses its attention on a particular topic it spawns plethora of words to designate its special language on terminology."

In conclusion, language and culture are interrelated. Language is used to express one`s ideas that expressing the worldview of that culture. The difference in language has made different people to have different world views through they share the same culture. Teachers teach students their language so

as to help them understand their culture and appreciate it. The use of language policy is important as it helps the people and the society to know their culture and also to understand it.

2.1.5 The Spread of English

The spread of English refers to its increase in a communication network. English is the language of international education, commerce, technology and communication. Lederer, (1990, as cited in Sthapit 2000, p.4) says 'one of every seven being spoken English more than half of the world's books are written in English.' Thus, teaching English is so important. English, being one of the most influential and dominant international languages, its spread all over the world cannot be exaggerated. English is now becoming a global language because of the power in its various aspects. It has so developed that is used worldwide in its various regional intra-language forms or varieties. Such varieties of English are nowadays termed as 'World Englishes.'

Kachru, (2009) has placed all the countries in the world in to the three circles on the basis of the roles and functions of English as the processes to its acquisition in those countries. The three circles are named as: inner circle, outer circle and expanding circle. English has been the most widely used language in the present world. English is being rapidly learnt and used in the world. Its use has so spread that is often referred as global language or world language. It is used as a contact language i.e. lingua franca in most of the countries in the world. More than half of the world's magazines, reviews, bulletins, news papers and scientific journals are printed in English. English that belongs to Indo-European family is spoken in all six continents and has a strong effect in many regions in which it is not the principal language spoken. The importance of English is growing rapidly in Nepal. It has occupied an important place even in the educational system of Nepal. English is taught as compulsory subject up to bachelor level. Our educational curriculum has managed that any interested

students can read English as major subject in campus level. We can find many English medium schools and colleges in Nepal nowadays.

2.1.6 Kinship Terms

Kinship terms refer to the culturally defined relationship between individuals who are commonly thought of as having family ties. All societies use kinship as a basis for forming social group and for classifying people. However, there is a great variability in kinship rules and pattern around the world. In order to understand social interaction, attitude and motivations in the most societies, it is essential to know how their kinship systems function. In many societies, kinship is the most important social organizing principle along with gender and age. Kinship also provides a means for transmitting status and property from generation to generation. It is not mere coincidence that inheritance rights usually are based on the closeness of kinship links. Kinship connections are in turn based on two categories of bonds: those created by marriage that is called affinity. And sister-in-law is all kinsmen related to marriage. Kinship systems are universal features of language. Some languages are much richer than others, but all make use of such factors as sex, age, generation, blood, and marriage in their organization. Various castes use various kinship terms to signify various kinship relations.

According to Encarta (2009), the American Anthropologist Lewis Henry Morgan developed his theory of kinship in the19th century. According to Morgan (1996, p.128,) the kinship relations are as follows:

- **Core consanguineal relations**

The relations directly related with the ego are called core consanguineal relations. Ego's parents, siblings and offspring are the core consanguineal relations.

) Peripheral Consanguineal relations

Peripheral consanguineal relation is a type of relation in which ego's relations expand through core consanguineal relations. Ego's relations with the core consanguines of his/her parents, siblings and offsring are called peripheral consanguineal relations.

) Peripheral consanguineal relations from father

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

) Peripheral consanguineal relations from mother

This is a kind of peripheral consanguineal relations in which ego's relations expand through his/her mother. Ego's mother's sisters and brothers are the peripheral consanguine through mother.

) Peripheral consanguineal relations from father's siblings

Ego's relations with father's brother and sister's children are called peripheral consanguineal relations through father's siblings. Father's brother and sister's sons and daughters are the peripheral consanguines of the ego.

) Peripheral consanguineal relations from mother's sibling

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

⟩ Peripheral consanguineal relations of male and female ego

Peripheral consanguineal relations that are expanded through either male or female ego are called peripheral consanguineal relations of male and female ego.

⟩ Peripheral consanguineal relations from ego's offspring

Peripheral consanguineal relations through ego's offsprings are the grandsons and granddaughters.

⟩ Affinal relations

Affinal relations are those relations which are made by marriage. Affinal relations are also divided into two parts. They are core affinal and peripheral affinal relations.

⟩ Core affinal relations

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

⟩ Core affinal relations from ego's sibling

The ego's relation with his/her sister's husband and brother's wife is called core affinal relations through ego's siblings. Sister's husband and brother's wife are core affine of the ego which are expanded through his/her siblings.

⟩ Core affinal relations from ego's offspring

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

) Peripheral affinal relations

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

) Peripheral affinal relations from parent's sibling

The affinal relations that are expanded through the parent's brothers and sisters are called peripheral affinal relations through parent's siblings. The ego's relations with parent's brother and sister's son's wife and daughter's husband are his/her affinal relations through parent's siblings.

) Peripheral affinal relations from ego's sibling

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

) Peripheral affinal relations from ego's wife

Wife's brother and his wife, wife's sister and her husband are the peripheral affine of the ego through his wife.

) Peripheral affinal relations from ego's husband

Ego's relations with her husband, husband's sister and her husband, her husband's brother and his wife are called peripheral affinal relations through ego's husband.

) Peripheral affinal relations from his/her spouse

The affinal relations expand through spouse's mother and father such as spouse's mother's brother and sister, their wife and husband, spouse's father's brother and sister, their wife and husband, spouse's father and mother, spouse's father's father and mother, spouse's mother's father and mother are called peripheral affnal relations through his/her spouse.

These are all the kinship relations through which the relations expand.

2.1.7 Terms of Address

Language is used to perform certain functions. The knowledge of the function of language plays a vital role for an effective communication. We need to keep in mind the social norms of persons with whom we are speaking. Terms of address are the formal manner of beginning a communication either spoken or written form. They refer to the word used to address somebody in speech or writing. Choice of the forms of address is governed by various factors. Terms of address has been observed in variety of languages and cultures. It seems clear that all languages have address forms and specific rules that determine their appropriate use. Every time one calls someone or refers to him or her by name, one indicates something or one's social relationship or personal feeling about that individual. One might be on first name terms with a friend but not with an uncle or a mother. A grandparent might be address by a pet name coined in one's childhood, but an employer might be called Ms. Smyth and might address an employee by using the latter's first name. The terms of address deserve a vital role in communication.

Likewise, according to O'Grady, (1996), address term can be used reciprocally or non-reciprocally. In the first case, speakers address each other with the same type of term (FN or TLN). This is a sign of a symmetrical social relationship in which both parties have the same status (friends, colleague and so on). In the case of non-reciprocal usage, there is an asymmetrical relationship, one in which the difference in status between participant is marked. Thus one person might use FN, and the other TLN. This is typical of a doctor-patient or teacher-student relationship. Generally young and inexperienced people have warning in advance of formal and informal occasions because they rarely meet important people unexpectedly. Experienced and adult people make inexperienced people aware of the appropriate use of address forms warning in when a person with a particular rank visits a school or hospital, someone

usually tells the people present the correct form of address. If people have not had the opportunity to find out in advance the correct form of address or if they are in doubt, they may simply use sir or mam.

2.1.8 Introduction of Rai and Rai Bantawa language

Nepal is a country where different languages exist. There are many languages within the same tribe. There are more than one hundred types of races or castes in Nepal. Among the different races, Rai people are one of them. Rai has historical and mythological bases after its origin. In Nepal Rai are in several places. However, the main people who use Rai Bantawa live in Bhojpur, Khotang, Uadayapur, Solukhumbu, Sankhuwasava, Dhankuta, Ilam, and Panchthar districts. Near the eastern part of Nepal even in India's Darjeeling and Sikkim there are some Rai people. According to Prapannacharya (1990, p.1), "Rai and its sub castes are not recent race but they were originated million years before who settled down with Aryan." Thus, observing this definition we can analyze that Bantawa, the sub-caste, of Rai has a primitive history. Bantawa language uses sirijanga script. This script is also use by Limbu indigenous people. Bantawa language is rich and common language of Rai. There are some linguistic differences of dialect in Bantawa speaking in Mid and Eastern part of Nepal. The pronunciation of words may vary in Bantawa language. The Bantawa language speakers of Bhojpur and all of mid-part of Nepal speak pronouncing /ð / but same sound is pronounced /d/ by the people who live in eastern part of Nepal. So, there are some regional contrast between /ð/ and /d/ sound. Bantawa language is rich and common language of Rai. There are different dialects within the Rai Bantawa language. According to khambu, (1995, p.155), the Rai Bantawa dialects are: Dhankute (Eastern Bantawa), Dilpali (Northen Bantawa), Hatuwali (southern Bantawa), Amchoke (Western Bantawa).

2.1.9 Contrastive Analysis: An Overview

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

CA was first introduced in the late 1940s by C.C Fries, who published a book entitled 'Teaching and Learning of English as a Foreign Language' in 1945. It was highly popularized in the 60s. Fries (1945, as cited in Lado, 1957, p.1) assert, 'The most effective materials are based upon a scientific description of the native language of the learner.' This was the fundamental assumption guiding the preparation of teaching materials at the English Language of the University of Michigan. Later, Lado (1951) made the concept more direct, clear and explicit. According to his assumption the same assumption, that in the comparison between native and foreign language lays the key to ease or difficulty in foreign language learning, was applied to the preparation of language achievement tests. In the beginning, comparative linguistics was regarded as a historical linguistics because it was only related to find out the genetic relationship among languages.

Here is a point of dilemma to separate 'comparative' from 'contrastive' linguistics. The latter is a straight forward statement of significant differences in systems and forms between two languages, an exercise which is usually meant to be of practical use to a teacher or a learner for a second language. The most important thing to remember by a language teacher is basic assumption behind CA, Lado (1957) says "individuals tend to transfer the forms, meanings

and distribution of forms and meanings of their native language and culture to the foreign language and culture, both productively when attempting to speak language and receptively when attempting to grasp and understand language." While learning second language some features are easier to learn and some are difficult because of transfer of the old habits/knowledge. If old knowledge is similar to the knowledge there is positive transfer, which facilitates in learning second language but if old knowledge is different from the new knowledge there is negative transfer, which interferes in learning second language.

In short, the more similarities between the two languages, the more easily to learn and the more difference between the two languages the more to learn second languages. We can say that greater the similarities greater the ease, and greater the ease lesser the chances of error and greater the difference greater the difficulty and greater the difficulty greater the chances of error.

2.2 Review of Related Empirical Literature

Empirical literature review refers to an act of reviewing the related researches carried out in the previous time. Empirical literature review provides the foundations to the present studies. Very few studies have been carried out on Rai languages at the Department of English Education. However no any study has been carried out yet particularly on Rai Bantawa kinship terms but some research works related to kinship terms have already been carried out in the Department of English Education which has been reviewed in the following section:

Rai (2001) carried out a research on 'A comparative Linguistic Study of English, Nepali, and Limbu kinship terms.' The objective of her research was to find out the kinship terms of English, Nepali and Limbu languages. She conducted the survey research. Her tools for data collection were questionnaire and interview. Her sample population of study included 30 native speakers of Limbu and 30 native speakers of Nepali language from Dhankuta district. She compared and contrasted the possible kinship terms both from consanguineal

and affinal types across five generations from the ego in English, Nepali and Limbu languages. She found the conclusion that, Nepali and Limbu languages have comparatively more kinship terms than English language.

Joshi (2004) carried out a research on 'A comparative Linguistic Study: English and Newari kinship terms.' Her objectives were to find out the kinship terms of Newari language and compare and contrast them with the English kinship terms. She conducted a survey research. Her sample population for the study was 36 native speakers of Newari language from Kathmandu district. Tool for data collection was the questionnaire. She has done comparative study of the linguistic systems used to refer to kinship relations of both consanguineal and affinal types across five generations from the ego in English and Newari language. Major findings of her study were the Newari language is rich in terms of kinship terms in comparison to the English language. English does not make distinction between elder and younger kinship relations but Newari language makes this distinction by using elder and younger kinship terms.

Rai (2007) carried out the research entitled 'English and Dumi Rai Kinship terms: A comparative study.' The objectives of her study were to find out Dumi kinship terms and compare them with English. She had followed a survey research design and her sample population was 35 native speakers of Dumi Rai from Bhojpur district. Data collection tool for her study were questionnaire. She found out that Dumi language had the larger number of kinship terms in comparison with English. She also found the fact that English has various cover terms such as cousin, siblings, offsprings, etc. but such cover terms are rarely found in Dumi Rai language.

Rai (2009) carried out a research on 'A comparative Study of Koyee Rai and English kinship Terms.' The objectives of his study were to find out the Koyee Rai kinship terms and compare and contrast them with English. His sample population was 30 native speakers of Koyee Rai from Bhojpur district. He designed a survey research and he used a set of questionnaire as data collection

tool. He found that English has a few kinship terms in comparison to koyee. In English, a few relations are referred to the kinship terms and almost all the relations are addressed by names whereas, Koyee has many kinship terms. He also found that there is no distinction between male and female ego, except the two terms, 'Husband' and 'wife' in English but most of the relations of Koyee have distinction in terms of male and female ego.

Rai (2010) conducted a research on, 'Communicative Proficiency of the Student'. His objectives of the study was to compare the communicative proficiency of the students in terms of Information oriented variables (Ethnic group: Nepali native speakers vs. Rai native speakers, Boys vs. Girls) and Content oriented variables (Receptive language skills and Productive language skills). He followed a survey research design and his sample population was 20 Nepali native speakers and 20 Rai native speakers' students, including equal number of boys and girls from Sankhuwasava district. His tools for data collection were test items and interview schedule. Through the study, he found that the proficiency of Nepali native speakers were better than Rai native speakers students. And, girl students from Rai native speakers were found more proficient in language skills. He found all the students were more proficient in receptive skills than productive skills.

Rai (2012) carried out a research entitled 'English and Yakkha Kinship terms.' The objectives of her study were to find out the kinship terms of Yakkha language and compare and contrast them with English kinship terms. She conducted a survey research. Her sample population for data collection was 40 native speakers of Yakkha language, from Dangihat, morang district. Her data collection tool was questionnaire and she wrote the responses of the respondents. She has done a comparative study of the linguistic system used to refer to kinship relations of both consanguineal and affinal types across five generations from the ego in English and Yakkha language. Her major findings was English has less number of kinship terms than the Yakkha language. She

found out that English doesn't make distinction between elder and younger kinship terms but Yakkha language makes this distinction.

Rai (2014) carried out a research on 'A comparative Study of Nachhiring Rai and English Kinship Terms.' The objectives of his study were to find out Nachhiring Rai kinship terms and compare and contrast them with English kinship terms. His study was followed a survey research design. He used a set of questionnaire as data collection tool. His sample population was the 60 native speakers of Nachhiring Rai from Rakhabangde,l, khotang district. He has compared and contrasted English and Nachhiring Rai terms used to denote various kinship relations appellative as well as addressive. In his research, two parallel sets of questionnaire were developed one in Nachhiring and another in English. Then, they were distributed among the respective native speakers at khotang district. He found that more kinship terms in Nachhiring than English.

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

2.3 Implications of the Review of the Study

Previous research works are reviewed considering them as useful tool to the present research work, especially to get ideas to construct the objectives, methodology, conceptual framework, research questions etc. and to get other help in different situation. In literature review, our central focus is to examine and evaluating what has been said before on a topic and establishing the relevance of this information to our own research. It is a written summary and critique of research relating to particular issue or question. Reviewing the related literature expands the body of knowledge. We may also identify what has not said in the literature and introduce it, the information relevant to our topic of interest. It is a brief survey and an overview of the main area. In course of reviewing these works, I got lots of ideas and guidelines regarding my topic.

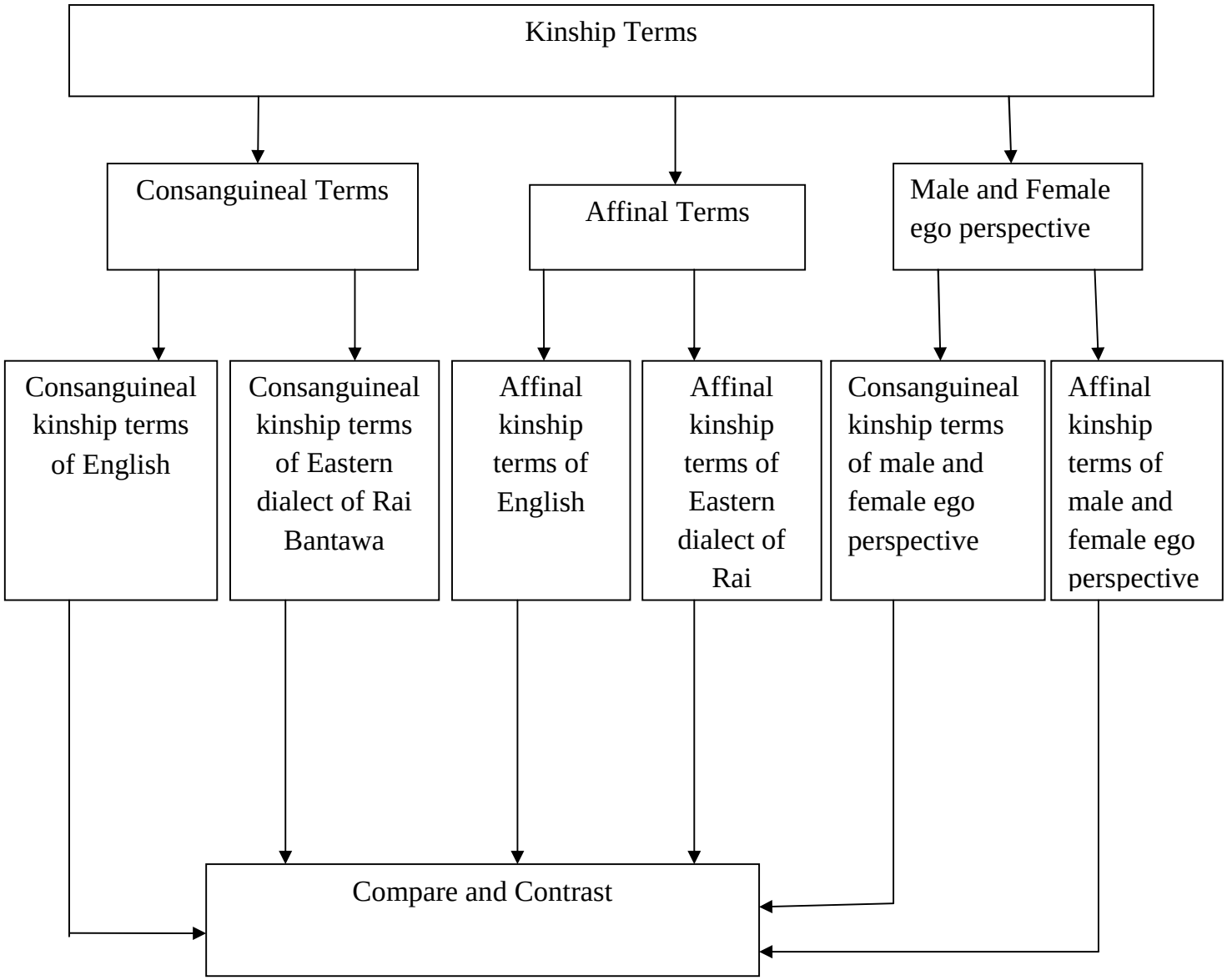
They were also helpful to be known about the methodology and tools. I reviewed the researches of different people as like Rai(2001), Joshi(2004), Rai(2007), Rai(2009), Rai(2010), Rai(2010), Rai(2012), and Rai(2014).

From the research of Rai (2001) I got ideas to prepare objectives and research questions. Similarly, the research of Joshi (2004) helped me to formulate the conceptual framework and questionnaire for the data collection to my study. In the same way, I reviewed the research of Rai (2007) from this study I got ideas to formulate questionnaire. In the same way the study of Rai (2009) and Rai and Rai (2010) supported me to improve methodology, and these work also helped me to extend theoretical information about the kinship terms. Rai (2010) and Rai (2012) helped me to design my research tool. Similarly I reviewed the work of Rai (2014). From this study I got the idea to formulate the objectives practically. Make the research questions, make conceptual framework of the study and it will help me to interpret and analyze the data and to conduct the present research.

After reviewing all those research works, I updated myself with research process and methodological tools which are very beneficial to my research work. In order to conduct those research works, the researchers had used survey research designs. As my study is based on survey research design, I got ideas on the process of it after reviewing those research works, as above researchers have used questionnaire as research tool of data collection. These works have directly related to my research study because also used the above mentioned strategies to complete my research.

2.4 Conceptual Framework

This study entitled 'A Comparative Study in kinship terms of Eastern Dialect of Rai Bantawa and English' is based on the following Conceptual Framework.



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This chapter of study consists the design and method of the study, population sample and sampling strategy, sources of data, data collection tools and procedures, data analysis and interpretation and ethical considerations of the study.

3.1 Design of the Study

While undertaking this study, I adopted survey research design. Survey is one of the most important research or method in educational research. It is one of the most important areas of measurement in applied social research.

Survey is a superficial study of an issue or phenomenon. It is a general view and characterization of the circumstances and the testing of its status. It is the most commonly used methods of investigation in educational research.

Kidder (1981, p.81) writes:

Survey is the best research design carried out to find out public operation, behaviors and attitude of the different professionals to access certain activities and study certain trends almost at single point of time. No other research strategy matched the strengths of survey research in its potential for survey research in its potential for handing external validity

The characteristics of survey research are as follow:

i. The data in a survey researcher will be collected in a single time.
ii. Findings of survey research are generalizable and applicable.
iii. Survey research demands a large number of populations.

Based on Nunan**,** (2010, p.141), I followed the following eight step procedures of survey research design in this study;

Step 1: Defining Objectives

Defining objective is the first and most important things in any research designs. So, the first task of the researcher is to define objective of the study what does she/he want to find out; should be clearly written in their work. If they carried out research work without defining objective it will lead them nowhere.

Step 2: Identify Target Population

Under this, target population of the study will be mentioned, for example students, teachers etc.

Step 3: Literature Review

In this step, related literature should be reviewed. It helps to know about what other said or discovered about the issues.

Step 4: Determine Sample

Here, we need to be clear about the total population that we are going to survey. At the same time what kind of sampling procedure we are going to use to select those study population, e.g. Fish-bowl method, random sampling, non random sampling or mixed samplings are choose.

Step-5: Identify Survey Instrument

Under this step, we have to generate instrument for data collection, e.g. questionnaire, interview, observation and checklist.

Step-6: Design Survey Procedure

With the appropriate tool for data collection, the process or way of data collection should be mentioned. Thus, in this step we need to be clear regarding the systematic process of data collection.

Step-7: Identify Analytical Procedure

After the collection of raw data it should be analyzed using appropriate statistical and descriptive tools like mean, mode, and median and so on.

Step-8: Determine Reporting Procedure

Finally, after analyzing the data we have to prepare the report of our research. It can be written in narrative way with description.

It is a systematic task where a researcher follows different steps of research procedures to elicit a relevant data. So, to complete my study, I had followed the survey research design and above mentioned steps in my study.

3.2 Population, Sample and Sampling procedures

All the speakers of Eastern dialect of Rai Bantawa from Rabi VDC Panchthar district were the populations of this study, out of them 40 native speakers were selected as the sample. I selected sample through the use of non-random sampling procedure.

3.3 Research Tools

The research tool for data collection was the questionnaire. This tool was supposed to be effective, appropriate and feasible for the respondents of this study and useful for the researcher to achieve the objective of this study.

3.4 Sources of Data

Both primary and secondary sources were used to carry out the objective of this study.

3.4.1 Primary Sources of Data

The primary sources of data for this study were 40 native speakers of Rai Bantawa people of Rabi VDC, Panchthar district.

3.4.2 Secondary Sources of Data

The secondary sources to collect the data for this study were Kachru (1985), Wardaugh (2000), Hudson (1980), Holmes (2008), and related journals, articles, dictionaries, websites as well as related thesis, and other referential books related to the Rai Bantawa language of different writers were used to carry out the work successfully.

3.5 Data Collection Procedures

In order to collect the authentic data after determination of prerequisites, I visited the selected district Panchthar. At first, I prepared the questionnaire sheet as research tool. Then, after I visited the Rabi VDC of Panchthar district and talked to the respondents about the study and the purpose of the study, and took permission to apply the research tool to collect the data. After getting permission I was provided questionnaire as a tool for primary data collection to the literate respondents and taken interview to the illiterate respondents from the selected language. After collecting the data from the forty native speakers of eastern dialect of Rai Bantawa I analyzed and interpreted the collected data.

3.6 Data Analysis and Interpretation Procedures

The collected data was analyzed, interpreted and presented descriptively by using analytical method. Further appropriate tables were also used to present the data more explicitly.

3.7 Ethical Considerations

Ethical consideration is one of the most valuable ornaments that a researcher should follow while conducting their research work. So, while collecting the data, a culturally appropriate approach was taken to ensure. There weren't any unethical concerns. To accomplish my research work**,** I visited the pre- selected Rabi VDC of Panchthar district, by taking permission of the authority and I built up the rapport with the concerned people, I conducted my survey research, after informing them all about the purpose and task of mine, I collected the data only with the agreement and permission. I avoided plagiarism, while citing the information from other sources, I kept the correct sources in the references and have given credit to them. I also kept the data correctly and confidently in my research work.

CHAPTER FOUR
ANALYSIS AND INTERPRETATION OF RESULTS

This chapter is mainly concerned with the analysis and interpretation of the collected data. After collecting the data through the questionnaire, they were analyzed, tabulated and interpreted to find out the eastern dialect of Rai Bantawa kinship terms.

4.1 Analysis of Data and Interpretation of the Results

To fulfil the objectives of this study, I selected forty native speakers of eastern dialect of Rai Bantawa from Rabi VDC of Panchthar district using non-random sampling procedure. I administrated three types of questionnaire. The first types of items were related to the core consanguineal and core affinal terms. The second types of items were related to the appellative and addressive use of terms. And the third types of items were related to the terms from both male and female ego perspective. After collecting the data, they have been presented, tabulated and interpreted in terms of the comparison of eastern dialect of Rai Bantawa and English kinship terms. The analysis and interpretation is subsumed under the following themes:

- Kinship terms used in consanguineal relations of English and eastern dialect of Rai Bantawa.
- Kinship terms used in affinal relations of English and eastern dialect of Rai Bantawa.
- Comparison of the kinship terms used in English and eastern dialect of Rai Bantawa.
- Similarities and differences in the kinship terms used in English and eastern dialect of Rai Bantawa.

4.1.1 Consanguineal Relations

Consanguineal relation is the relation made by blood or the connection of persons descended from the same stock or common ancestors. Consanguineal

relations can be divided into two parts. They are core consanguineal and peripheral consanguineal relations. The data related to these two relations are given below:

4.1.1.1 Core Consanguineal Kinship Terms

The relations directly related with the ego are called core consanguineal relations. Ego's parents, siblings and offspring are the core consanguineal relations, the core consanguineal kinship terms in English and eastern dialect of Rai Bantawa is presented below in table.

Table 1

Core Consanguineal Kinship Terms in English and Eastern Dialect of Rai Bantawa

S.N.	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appealative	Addressive	Appealative	Addressive
1	Pa	parent	-	Papa-mama	-
2	Fa	Father	Dad	Papa	Papa
3	Mo	Mother	Mum	Mama	Mama
4	S	Siblings	-	-	-
5	Br	Brother	By name	-	-
6	Bre	-	-	Bubu	Bubu
7	Bry	-	-	Nichha	Nichha
8	Si	Sister	By name	-	-
9	Sie	-	-	Nana	Nana
10	Siy	-	-	Nichha	Nichha
11	o/c	Child	-	-	Chha
12	So	Son	By name	Duwachha	Duwachha
13	Da	Daughter	By name	Mechhachha	Mechhachha

The table 1 shows that the core consanguineal kinship terms in English and eastern dialect of Rai Bantawa. There are thirteen terms altogether in core

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

In conclusion, most of the kinship terms in appellative and addressive form of core consanguineal are different in English. But they are same in eastern dialect of Rai Bantawa. There are the terms for different ages in Rai Bantawa but no different terms in English.

4.1.1.2 Peripheral Consanguineal Kinship Terms

Peripheral consanguineal relation is a type of relation in which ego’s relations expand through core consanguineal relations. Ego’s relations with the core consanguines of his/her parents, siblings and offsring are called peripheral consanguineal relations.

- **Peripheral Consanguineal Kinship Terms from Parents**

This is a kind of consanguineal relation in which ego’ relations expand from his/her father and mother. For example, ego’s grandfather and grandmother from both father and mother’s sides are peripheral consanguineal relations from

parents. Peripheral consanguineal kinship terms are presented on the following table:

Table 2

Peripheral Consanguineal Kinship Terms from Parents

S.N.	Kinship relation	Eglish		Eastern dialect of Rai Bantawa	
		Appelative	Addressive	Appelative	Addressive
1	Papa	Grandparent	-	-	-
2	Fafa	Grandfather	Grandpa	Kopa	Kopa
3	Famo	Grandmother	grandma	Koma	Koma
4	Mofa	Grandfather	Grandpa	Kopa	Kopa
5	Momo	Grandmother	grandma	Koma	Koma

The table 2 presents the peripheral consanguinea kinship terms through parents. There are five aapellative and four addressive terms of relation in English and four appellative and four addressive terms in eastern dialect of Rai Bantawa. There is no term of address for ‘grandparent’ in English. ‘Grandfather and grandmother’ from both father’s and mother’s sides are addressed by the terms ‘grandpa’ and ‘grandma’ respectively. In eastern dialect of Rai Bantawa there is no term for parents’ parent. The same appellative and terms ‘kopa’ and ‘koma’ are used to address ‘grandfather’ and ‘grandmother’ from both father and mother’s sides in eastern dialect of Rai Bantawa.

So, from the above table, it is concluded that English has different appellative and addressive kinship terms where as eastern dialect of Rai Bantawa has same. Comparatively English has more appellative kinship terms than Rai Bantawa. There are same in number of addressive terms of English and eastern dialect of Rai Bantawa in the peripheral consanguineal kinship terms through parents.

) Peripheral Consanguineal Kinship Terms from Father

This is a kind of peripheral consanguineal relation in which ego's relation expands from father. For example, ego's father's brothers and sisters are the peripheral consanguineal relations of the ego through father.

Table 3

Peripheral Consanguineal Kinship Terms from Father

S.N.	Kinship relation	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	FaBr	Uncle	Uncle+ N	-	-
2	FaBre	-	-	Dewa	Dewa
3	FaBry	-	-	Banga	Banga
4	FaSi	Aunt	Aunt+ N	-	-
5	FaSie	-	-	Dema	Dema
6	FaSiy	-	-	Chhuna	Chhuna

The above table 3 shows the peripheral consanguineal kinship terms through father. Among six terms in peripheral consanguineal relations through father, English has only two terms and eastern dialect of Rai Bantawa has four terms. In English, the terms 'uncle' and 'aunt' are used in father's brothers and sisters either they are elder or younger than him in appellative use. In addressive use of father's brothers and sisters either they are elder or younger than him are addressed by the term 'uncle+N' and 'aunt+N' respectively. In eastern dialect of Rai Bantawa, there are different terms for the father's elder and younger brothers and sisters. The term 'dewa' is used for father's elder brother and 'banga' is for younger brother. And the term 'dema' is used for fathers elder sister and 'chhuna' is used for younger sister than him.

To sum up, it is found that the appellative and addressive kinship terms have same in eastern dialect of Rai Bantawa but in English they are addressed by

their appellative terms +name. Comparatively eastern dialect of Rai Bantawa has more in number of kinship terms than English within six relations. There are different terms for elder and younger in Rai Bantawa but same in English.

) Peripheral Consanguineal KinshipTerms from Mother

This is a kind of peripheral consanguineal relations in which ego's relations expand from mother. Ego's mother's sisters and brothers are the peripheral consanguine from mother.

Table 4

Peripheral Consanguineal Kinship Terms from Mother

S.N	**Kinship terms**	**English**		**Eastern dialect of Rai Bantawa**	
		Appellative	Addressive	Appellative	Addressive
1	MoBr	Uncle	Uncle+N	-	
2	MoBre	-	-	Dewa	Dewa
3	MoBry	-	-	Chhuwa	Chhuwa
4	MoSi	Aunt	Aunt+N	-	-
5	MoSie	-	-	Dema	Dema
6	MoSiy	-	-	Chhuna	Chhuna

The above table 4 displays six terms of relations in peripheral consanguineal through mother. Among them, English has two and eastern dialect of Rai Bantawa has four terms of relations. The kinsmen are addressed by the appellative terms with the names in English such as the two kinship relations 'uncle' and 'aunt'. The same appellative terms are used to address in eastern dialect of Rai Bantawa to the mothers elder brother as 'dewa' and younger brother as 'chhuwa' and elder sister as 'dema' and younger sister as 'chhuna'.

In conclusion, comparatively eastern dialect of Rai Bantawa has more kinship terms within six relations of peripheral consanguineal through mother than

English. The appellative as well as addressive terms of eastern dialect of Rai Banta have same but in English they are addressed by the appellative term + name. In Rai Bantawa there are different terms for elder and younger but same in English.

) Peripheral Consanguineal Kinship Terms from Father's Siblings

Ego's relations with father's brother and sister's children are called peripheral consanguineal relations through father's siblings. Father's brother and sister's sons and daughters are the peripheral consanguines of the ego.

Table 5

Peripheral Consanguineal Kinship Terms from Father's Siblings

S.N.	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	FaBrSo	Cousin	By name	-	-
2	FaBrSoe	-	-	Bubu	Bubu
3	FaBrSoy	-	-	Nichha	Nichha
4	FaBrDa	Cousin	By name	-	-
5	FaBrDae	-	-	Nana	Nana
6	FaBrDay	-	-	Nichha	Nichha
7	FaSiSo	Cousin	By name	-	-
8	FaSiSoe	-	-	Bubu	Bubu
9	FaSiSoy	-	-	Nichha	Nichha
10	FaSiDa	Cousin	By name	-	-
11	FaSiDae	-	-	Nana	Nana
12	FaSiDay	-	-	Nichha	Nichha

The table 5 shows the peripheral consanguineal relations through father's siblings. There are twelve terms of peripheral consanguineal relations through father's siblings. There are four terms in English and eight terms in eastern dialect of Rai Bantawa. 'Cousin' is the only appellative term used for father's brother and sister's sons and daughters either they are elder or younger than the ego. There is no any term to address them. They are addressed by their first name. In eastern dialect of Rai Bantawa the same appellative terms are used in addressive use. The term 'bubu' is used for father's brother and sister's son if he is elder than the ego and 'nichha' if he is younger than ego. Similarly, 'nana' is the term use for the father's brother and sister's daughter elder than ego and 'nichha' is the term used if she is younger than ego.

In conclusion, it is found that there are only four kinship terms within twelve relations in English but there are eight kinship terms within twelve relations in eastern dialect of Rai Bantawa. The appellative and addressive terms in English has different but same in Rai Bantawa. The age variation in eastern dialect of Rai Bantawa has found but it is lack in English.

) Peripheral Consanguineal Kinship Terms from Mother's Siblings

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

Table 6

Peripheral Consanguineal Kinship Terms from Mother's Siblings

S.N.	Kinship relatio	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	MoBrSo	Cousin	By name	-	-
2	MoBrSoe	-	-	Bubu	Bubu
3	MoBrSoy	-	-	Nichha	Nichha
4	MoBrDa	Cousin	By name	-	-
5	MoBrDae	-	-	Nana	Nana
6	MoBrDay	-	-	Nichha	Nichha
7	MoSiSo	Cousin	By name	-	-
8	MoSiSoe	-	-	Bubu	Bubu
9	MoSiSoy	-	-	Nichha	Nichha
10	MoSiDa	Cousin	By name	-	-
11	MoSiDae	-	-	Nana	Nana
12	MoSiDay	-	-	Nichha	Nichha

The table 6 represents the peripheral consanguineal relations through mother's siblings. There are twelve kinship relations in peripheral consanguineal relations through mother's siblings. In English, 'cousin' is the single appellative term for mother's brother and sister's sons and daughters either they are elder or younger than the ego. They all are addressed by their names in addressive use. On the other hand, 'bubu' is the term for both appellative and addressive term to address mother's brother's son and mother's sister's son if he is elder than ego and the term 'nichha' is used to address if he is younger than the ego. Likewise, 'nana' is used both appellative and addressive form of mother's brother's and sister's daughter if she is younger than ego.

In sum up, within twelve relations English has four appellative as well as addressive terms and they are addressed by their name. Eastern dialect of Rai

Bantawa has eight appellative as well as the same addressive terms. Comparatively less in number of kinship terms I English within twelve relations. There are no variations in terms of age in English but in Rai Bantawa there is a variation in terms of age.

) Peripheral Consanguineal Kinship Terms of Male and Female ego

Peripheral consanguineal relations that are expanded from either male or female ego are called peripheral consanguineal relations of male and female ego.

Table 7

Peripheral Consanguineal Kinship Terms of Male

S.N.	**Kinship relations**	**English**		**Eastern dialect of Rai Bantawa**	
		Appellative	Addressive	Appellative	Addressive
1	BrSo	Nephew	By name	Chha	Chha
2	BrDa	Niece	By name	Mechha	Mechhachha
3	SiSo	Nephew	By name	Chha	Chha
4	SiDa	Niece	By name	Mechha	Mechhachha

The table 7 presents the peripheral consanguineal relations of male ego. There are four terms in both English and eastern dialect of Rai Bantawa. In English, 'nephew' is the term used for brother and sister's son in appellative use and 'niece' is for brother or sister's daughter. They are addressed by their first name. But in eastern dialect of Rai Bantawa, both appellative and addressive terms are same. The term 'chha' is used to address brother's and sister's son. Similarly 'mechhachha' is used for brother's and sister's daughter in both appellative and addressive use.

In conclusion, there are same in number of English and eastern dialect of Rai Bantawa in both appellative and addressive terms. In English they are

addressed by their name and in Rai Bantawa they are addressed by their appellative terms.

) Peripheral Consanguineal Kinship Terms of Female ego

Peripheral consanguineal relations that are expanded from female ego is called peripheral consanguineal relations of female ego.

Table 8

Peripheral Consanguineal Kinship Terms of Female ego

S.N.	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	BrSo	Nephew	By name	Chha	Chha
2	BrDa	Niece	By name	Mechha	Mechhachha
3	SiSo	Nephew	By name	Chha	Chha
4	SiDa	Niece	By name	Mechha	Mechhachha

The table 8 shows the peripheral consanguineal relations of female ego. There are four terms in both English and eastern dialect of Rai Bantawa. In English, 'nephew' is the term used for brother and sister's son in appellative use and 'niece' is for brother or sister's daughter. They are addressed by their first name. But in eastern dialect of Rai Bantawa, both appellative and addressive terms are same. The term 'chha' is used to address brother's and sister's son. Similarly 'mechhachha' is used for brother's and sister's daughter in both appellative and addressive use.

So, from the table above it is concluded that, there are same in number of English and eastern dialect of Rai Bantawa in both appellative and addressive terms. In English they are addressed by their name and in Rai Bantawa they are addressed by their appellative terms.

) Peripheral Consanguineal Relations from ego's Off-spring

The peripheral consanguineal relations of ego's offspring's expand from the grandsons and granddaughters.

Table 9

Peripheral Consanguineal Kinship Terms from ego's Offspring

S.N.	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	CC	Grandchild	-	-	-
2	SoSo	Grandson	By name	chha	chha
3	SoDa	Granddaughter	By name	mechha	mechha
4	DaSo	Grandson	By name	chha	chha
5	DaDa	Granddaughter	By name	mechha	mechhath

The table 9 shows that there are five kinship relations in peripheral consanguineal relations through ego's offspring. 'Grandson' and 'granddaughter' are the terms used for ego's son or daughter's son and daughter respectively. There is no any addressive term for them. Their first name is used to address. On the other hand 'chha' and 'mechhchha' are used for son's son and daughter's son and daughter in appellative as well as addressive form respectively.

In conclusion, within five relations there are five appellative terms and four addressive terms in English but in eastern dialect of Rai Bantawa there four numbers of appellative as well as addressive terms. In English the relatives are addressed by their name but in eastern dialect of Rai Bantawa they are addressed by their appellative terms.

4.2 Affinal Relations

Affinal relations are those relations which are made by marriage. Affinal relations are also divided into two parts. They are core affinal and peripheral affinal relations.

4.2.1 Core Affinal Kinship Terms

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

) Core Affinal Kinship Terms from Father

Core affinal kinship terms from father are the terms which expand from father. Father's brother's wife and sister's husband is core affine of the ego from father. It is given on the following table:

Table 10

Core Affinal Kinship Terms from Father

S.N.	**Kinship relations**	**English**		**Eastern dialect of Rai Bantawa**	
		Appellative	Addressive	Appelative	Addressive
1	FaBrW	Aunt	Aunt+N	-	-
2	FaBreW	-	-	Dema	Dema
3	FaBryW	-	-	Chhuna	Chhuna
4	FaSiH	Uncle	Uncle+ N	-	-
5	FaSieH	-	-	Dewa	Dewa
6	FaSiyH	-	-	pusain	Pusain

The above table 10 shows the six terms in core affinal relations from father. In English, there are only two terms. The term 'aunt' is used for father's brother's

wife in appellative use either elder or younger than the father. Similarly, 'uncle' is the appellative term for father's sister's husband. Both 'uncle' and 'aunt' are addressed by the term with their first name. In eastern dialect of Rai Bantawa 'dema' and 'chhuna' are the terms used for father's elder and younger brother's wife respectively in both appellative and addressive form on the same way 'dewa' and 'pusain' are the terms used for the father's elder and younger sister's husbands respectively in both appellative and addressive form.

In conclusion, there are only two kinship terms within six relations in English and four in Rai Bantawa. In English they are addressed by their appellative terms +name but in Rai Bantawa they are addressed by the same appellative terms.

) Core Affinal Kinship Terms from Mother

Core affinal kinship terms from mother are the terms which expand from mother. Mother's brother's wife and sister's husband is core affine of the ego from mother. It is presented on the following table:

Table 11

Core Affinal Kinship Terms from Mother

S.N.	**Kinship relations**	**English**		**Eastern dialect of Rai Bantawa**	
		Appellative	Addressive	Appelative	Addressive
1	MoBrW	Aunt	Aunt+N	-	-
2	MoBreW	-	-	Dema	Dema
3	MoBryW	-	-	kuyangma	kuyangma
4	MoSiH	Uncle	Uncle+ N	-	-
5	MoSieH	-	-	Dewa	Dewa
6	MoSiyH	-	-	Banga	Banga

The above tab 11 shows there are six terms in core affinal relations through mother. In English, there are only two terms. The term ‘aunt’ is used for mother’s brother’s wife in appellative use either elder or younger than the mother. Similarly, ‘uncle’ is the appellative term for mother’s sister’s husband. Both ‘uncle’ and ‘aunt’ are addressed by the term with their first name. In eastern dialect of Rai Bntawa ‘dema’ and ‘kuyangma’ are the terms used for mother’s elder and younger brother’s wife respectively in both appellative and addressive form on the same way ‘dewa’ and ‘banga’ are the terms used for the mother’s elder and younger sister’s husbands respectively in both appellative and addressive form.

So, from the abov table, it is concluded that there are two kinship terms in English and four in eastern dialect of Rai Bantawa in both appellative as well as addressive forms. In English they are addressed by the appellative term +name and in eastern dialect of Rai Bantawa they are addressed by the same appellative terms. Comparatively English has less in number of kinship terms than Rai Bantawa within six relations.

) Core Affinal Kinship Terms from ego’s Siblings

The ego’s relation with his/her sister’s husband and brother’s wife is called core affinal relations through ego’s siblings. Sister’s husband and brother’s wife are core affine of the ego which are expanded through his/her siblings. This is presented on the following table:

Table 12

Core Affinal Kinship Terms from ego's Siblings

S.N	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	SBreW	Sister-in-law	By name	Busunima	Busunima
2	SBryW	Sister-in-law	By name	Nammi	Bammi
3	SSieH	Brother-in-law	By name	Fengwabung	Fengwabung
4	SSiyH	Brother-in-law	By name	Makchha	Makchha

The table 12 shows there are four terms in English and four terms in Eastern Dialect of Rai Bantawa. Sister- in-law and brother- in- law are two terms used for brother's wife and sister's husband respectively; there is no distinction between elder and younger in English. The term 'busunima' is used for elder brother's wife and 'nammi' is for younger brother's wife in both appellative and addressive use. Similarly 'fengwabung' is used for elder sister's husband and 'makchha' is used for younger sister's husband in appellative and addressive use.

In conclusion, there are four appellative as well as addressive terms in English and eastern dialect of Rai Bantawa. In English they are addressed by their name and in eastern dialect of Rai Bantawa they are addressed by the same appellative terms. In eastern dialect of Rai Bantawa there are distinctive terms for elder and younkers but same in English.

) Core Affinal Kinship Terms from ego's Offsprings

Ego's relations with his/her son's wife and daughter's husband and grandson's wife and granddaughter's husband are called core affinal relations through ego's offspring. These kinship terms are given in the following table:

Table 13

Core Affinal Kinship Terms from ego's Offsprings

S.N	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	SoW	Daughter-in-law	B-y name	Nammi	Nammi
2	SoSoW	-	-	Nammi	Nammi
3	DaSoW	-	-	Nammi	Nammi
4	DaH	Son-in-law	By name	Makchha	Makchha
5	SoDaH	-	-	Makchha	Makchha
6	DaDaH	-	-	makchha	Makchha

The table 13 shows the core affinal relations through ego's offspring. There are six terms of relations altogether. English has two appellative terms i.e. daughter-in-law for son's wife, son's son's wife and daughter's son's wife. On the same way son-in-law is for daughter's husband, daughter's daughter's husband and son's daughter's husband. They are addressed by their names. In eastern dialect of Rai Bantawa there are six terms of relations. The term 'nammi' is used for son's wife, son's son's wife and daughter's son's wife in both appellative and addressive form. 'makchha' is the term used for daughter's husband, daughter's daughter's husband and son's daughter's husband in appellative as well as addressive form.

So, in conclusion we can say that there are two kinship terms in English and six in eastern dialect of Rai Bantawa within six relations. In English they are addressed by their name and in Rai Bantawa they are addressed by the same appellative terms. Comparatively English has less kinship terms than eastern dialect of Rai Bantawa in this above table.

4.2.2 Peripheral Affinal Kinship Terms

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

) Peripheral Affinal Kinship Terms from Parent's Siblings

The affinal relations that are expanded through the parent's brothers and sisters are called peripheral affinal relations through parent's siblings. The ego's relations with parent's brother and sister's son's wife and daughter's husband are his/her affinal relations through parent's siblings. It is presented in the following table:

Table 14

Peripheral Affinal Kinship Terms from Parent's Siblings

S.N.	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	PaSiDaeH	Brother-in-law	-	Fengwabung	Fengwabung
2	PaSiDayH	Brother-in-law	-	makchha	Makchha
3	PaSiSoeW	Sister-in-law	-	Busunima	Busunima
4	PaSiSoyW	Sister-in-law	-	Nammi	Nammi
5	PaBrDaeH	Brother-in-law	-	Fengwabung	Fengwabung
6	PaBrDayH	Brother-in-law	-	Makchha	Makchha
7	PaBrSoeW	Sister-in-law	-	Busunima	Businima
8	PaBrSoyW	Sister-in-law	-	Nammi	Nammi

The table 14 shows there are eight terms in English and eastern dialect of Rai Bantawa. In English Parent's sister's or brother's elder or younger daughters husband is called as brother-in-law in appellative as well as addressive form. And son's wife is called as sister-in law, if she is elder or younger in

appellative and addressive form. In eastern dialect of Rai Bantawa parent's sister's elder daughter's Husband and parent's brother's elder daughter's Husband is called as 'fengwabung' in both appellative as well as adressive form. On the same way parent's sister's younger daughter's husband and parent's brother's younger brother's husband is called as 'makchha' in appellative as well as adressive form. 'Busunima' is the term used for parent's elder sister's and brother's son's wife in appellative as well as addressive form. The term 'nammi' is used for parent's sister's and brother's younger son's wife in both appellative as well as addressive form.

To sum up, it is found that there are eight kinship terms in English and eastern dialect of Rai Bantawa. The appellative as well as addressive terms in English and eastern dialect of Rai Bantawa are same. There are distinctive terms for elder and younger in eastern dialect of Rai Bantawa but no distinctions in English.

) Peripheral Affinal Kinship Terms from 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. Peripheral affinal kinship terms from ego's sibling are presented below:

Table 15

Peripheral Affinal Kinship Terms from ego's Siblings

S.N.	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	BrSoW	daughter-in-law	-	Nammi	Nammi
2	BrDaH	son-in-law	-	Makchha	Makchha
3	SiSoW	daughter-in-law	-	Nammi	Nammi
4	SiDaH	son-in-law	-	Makchha	Makchha

The above table 15 presents the peripheral affinal relations through ego's siblings. In English the term 'daughter-in-law' is used for brother's son's wife and sister's son's wife. The term 'son-in-law' is used for brother's daughter's husband and sisters' daughter's husband. In eastern dialect of Rai Bantawa 'nammi' is used for brother's son's wife and sister's son's wife and 'makchha' is used for brother's and sister's daughter's husband in eastern dialect of Rai Bantawa.

In sum up, there are altogether four kinship terms in English and Rai Bantawa. They are addressed by the same appellative terms in both English and eastern dialect of Rai Bantawa.

) Peripheral Affinal Kinship Terms from ego's Wife

Wife's brother and his wife, wife's sister and her husband are the peripheral affine of the ego through his wife. This is presented in the following table:

Table 16

Peripheral Affinal Kinship Terms from ego's Wife

S.N	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appeallative	Addressive	Appellative	Addressive
1	W	Wife	By name	Tayama	Tayama
2	WBre	Brother-in-law	By name	Bubu	Bubu
3	WBreW	-	By name	Nana	Nana
4	WBry	Brother-in-law	By name	Nichha	Nichha
5	WBryW	-	-	Nichha	Nichha
6	WSie	Sister-in-law	By name	Nana	Nana
7	WSieH	-	-	Bubu	Bubu
8	WSiy	Sister-in-law	By name	Nichha	Nichha
9	WSiyH	-	-	Nichha	Nichha

The table 16 shows there are nine terms of relations in peripheral affinal ego's wife. English has five terms of relations. The term 'brother-in-law' is used for

wife's brothers either elder or younger. For wife's elder and younger sisters the term 'sister-in-law' is used. All of them are addressed by their name. On the other hand the term 'tayama' is used for wife. 'Bubu' is the term used for wife's elder brother and wife's elder sister's husband. 'Nana' is the term used for wife's elder sister and wife's elder brother's wife. 'Nichha' is the term used for wife's younger brother and his wife as well as younger sister and her husband. All of them are addressed by the same appellative terms.

In sum up, there are six kinship terms in English and nine in Rai Bantawa. They are addressed by their name in English and by the same appellative terms in Rai Bantawa.

) Peripheral Affinal Kinship Terms from ego's Husband

Ego's relations with her husband, husband's sister and her husband, her husband's brother and his wife are called peripheral affinal relations through ego's husband. Peripheral affinal kinship terms from ego's husband are presented in the table below:

Table 17

Peripheral Affinal Kinship Terms from ego's Husband

S.N	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	H	Husband	By name	Tayapa	Tayapa
2	HBre	Brother-in-law	By name	Bubu	Bubu
3	HBreW	-	By name	Nana	Nana
4	HBry	Brother-in-law	By name	Nichha	Nichha
5	HBryW	-	-	Nichha	Nichha
6	HSie	Sister-in-law	By name	Nana	Nana
7	HSieH	-	-	Bubu	Bubu
8	Hsiy	Sister-in-law	By name	Nichha	Nichha
9	HSiyH	-	-	Nichha	Nichha

The table 17 shows the peripheral affinal relations through ego's husband. The term husband is addressed by his name. For husband's elder and younger brothers the term 'brother-in-law' is used in appellative form and addressed by their name. Husband's elder and younger sisters are called as 'sister-in-law' in appellative form and addressed by their name. There is no any term for husband's brother's wife and husband's sister's husband. On the other hand the term 'tayapa' is used for husband. Husband's elder sister and elder brother's wife is call as 'nana'. 'Nichha' is the term used for husband's younger brother and his wife, younger sister and her husband in appellative as well as the same term in addressive form.

In sum up, there are six kinship terms in English and nine in Rai Bantawa. They are addressed by their name in English and by the same appellative terms in Rai Bantawa.

) Peripheral Affinal Kinship Terms from Spouse

The affinal relations expand through spouse's mother and father such as spouse's mother's brother and sister, their wife and husband, spouse's father's brother and sister, their wife and husband, spouse's father and mother, spouse's father's father and mother, spouse's mother's father and mother are called perioheral affnal relations through ego's spouse. These peripheral affinal kinship terms from spouse are given below:

Table 18

Peripheral Affinal Kinship Terms from Spouse

S.N.	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	SPFaFa	-	-	Kopa	Kopa
2	SpFaMo	-	-	Koma	Koma
3	SpMoFa	-	-	Kopa	Kopa
4	SpMoMo	-	-	Koma	Koma
5	SpFa	Father-in-law	-	Chhadiwa	Papa
6	SpMo	Mother-in-law	-	Chhadima	Mama
7	SpFaBre	-	-	Chhadiwa	Dewa
8	SpFaBreW	-	-	Chhadima	Dema
9	SpFaBry	-	-	Chhadiwa	Banga
10	SpFaBryW	-	-	Chhadima	Chhuna
11	SpMoSie	-	-	Chhadima	Dema
12	SpMoSieH	-	-	Chhadiwa	Dewa
13	SpMoSiy	-	-	Chhadima	Chhuna
14	SpMoSiyH	-	-	Chhadiwa	Banga
15	SpMoBre	-	-	Chhadiwa	Dewa
16	SpMoBreW	-	-	Chhadima	Dema
17	SpMoBry	-	-	Chhadiwa	Chhuwa
18	SpMoBryW	-	-	Chhadima	Kuyangma
19	SpFaSie	-	-	Chhadima	Dema
20	SpFaSieH	-	-	Chhadiwa	Dewa
21	SpFaSiy	-	-	Chhadima	Chhuna
22	SpFaSiyH	-	-	Chhadiwa	Pusain

The table 18 shows peripheral affinal relations through spouse. There are twenty-two kinship relations. English has only two appellative terms ‘father-in-law’ and ‘mother-in-law’ for spouse’s father and ‘mother-in-law’. On the other hand in eastern dialect of Rai Bantawa the male person’s of spouse is called

‘chhadiwa’ and ‘chhadima’ to the female persons in appellative form. In addressive form the male persons elder than spouse’s father and mother is called as ‘dewa’ to male and ‘dema’ to the female. ‘chhuna’ to the persons who are younger than spouse’s father and mother. On the same way the term ‘banga’ is used for the people who are younger than father. ‘Chhuwa’ is the term used to the mother’s younger brother and ‘kuyangma’ to his wife.’ Pusain’ is the term used to the father’s younger sister’s husband.

In sum up, the above table shows that there are only two kinship terms in English and twenty-two in eastern dialect of Rai Bantawa. In English the appellative and addressive terms are same but they are different in eastern dialect of Rai Bantawa. Comparatively less in number of kinship terms in English than eastern dialect of Rai Bantawa.

4.3 Comparison of Kinship Terms Between English and Eastern Dialect of Rai Bantawa

Various kinship terms of English and eastern dialect of Rai Bantawa are compared with reference to presence and absence of the terms. They all are compared into two categories, i.e. consanguineal and affinal relations.

4.3.1 Comparison of Consanguineal Kinship Terms between English and Eastern Dialect of Rai Bantawa

Consanguineal kinship terms between English and eastern dialect of Rai Bantawa are compared to found out the presence and absence of kinship terms and the sameness and differences between appellative and addressive use of terms. It is given below in the table:

Table 19

Comparison of Consanguineal Kinship Terms

S.N.	Kinship relations	English		Eastern dialect of Rai Bantawa	
		Appellative	Addressive	Appellative	Addressive
1	Pa	+	+	+	-
2	Fa	+	+	+	Sa
3	Mo	+	+	+	Sa
4	S	+	-	-	-
5	Br	+	N	-	-
6	Bre	-	-	+	Sa
7	Bry	-	-	+	Sa
8	Si	+	N	-	-
9	Sie	-	-	+	Sa
10	Siy	-	-	+	Sa
11	o/c	+	-	-	-
12	So	+	N	+	Sa
13	Da	+	N	+	Sa
14	PaPa	+	-	-	-
15	FaFa	+	+	+	Sa
16	FaMo	+	+	+	Sa
17	MoFa	+	+	+	Sa
18	MoMo	+	+	+	Sa
19	FaBr	+	+N	-	-
20	FaBre	-	-	+	Sa
21	FaBry	-	-	+	Sa
22	FaSi	+	+N	-	-
23	FaSie	-	-	+	Sa
24	FaSiy	-	-	+	Sa

25	FaBrSo	+	N	-	-
26	FaBrSoe	-	-	+	Sa
27	FaBrSoy	-	-	+	Sa
28	FaBrDa	+	N	-	-
29	FaBrDae	-	-	+	Sa
30	FaBrDay	-	-	+	Sa
31	FaSiSo	+	N	-	-
32	FaSiSoe	-	-	+	Sa
33	FaSiSoy	-	-	+	Sa
34	FaSiDa	+	N	-	-
35	FaSiDae	-	-	+	Sa
36	FaSiDay	-	-	+	Sa
37	FaBrSo	+	N	-	-
38	FaBrSoe	-	-	+	Sa
39	FaBrSoy	-	-	+	Sa
40	MoBrDa	+	N	-	-
41	MoBrDae	-	-	+	Sa
42	MoBrDay	-	-	+	Sa
43	MoSiSo	+	N	-	-
44	MoSiSoe	-	-	+	Sa
45	MoSiSoy	-	-	+	Sa
46	MoSiDa	+	N	-	-
47	MoSiDae	-	-	+	Sa
48	MoSiDay	-	-	+	Sa

The above table 19 presents the comparison of consanguineal kinship terms between English and eastern dialect of Rai Bantawa. There are forty-eight consanguineal relations except through male and female ego.

In conclusion, among the forty eight kinship relations, some have kinship terms and some have no kinship terms. Most of the kinship relations are addressed by

name in English but in eastern dialect of Rai Bantawa most of the relations have same terms in both appellative and addressive use. Comparatively English has less number of kinship terms within the forty-eight relations than eastern dialect of Rai Bantawa.

⁾ Comparison of the Consanguineal Kinship Terms of Male and Female ego

Consanguineal kinship terms of male and female ego are compared to found out the presence and absence of kinship terms and the sameness and differences between appellative and addressive use of terms. It is given below in the table:

Table 20

Comparison of the Consanguineal Kinship Terms of Male and Female ego

S.N	**Kinship relations**	**English**		**Eastern dialect of Rai Bantawa**	
		Appellative	Addressive	Appellative	Addressive
1	BrSo	+	N	+	Sa
2	BrDa	+	N	+	Sa
3	SiSo	+	N	+	Sa
4	SiDa	+	N	+	Sa

The table 20 shows the consanguineal rkinship terms of male and female ego perspective. There are four kinship relations in both English and eastern dialect of Rai Bantawa.

So, it is concluded that in English the kinsmen are addressed by name and the eastern dialect of Rai Bantawa kinship terms are addressed by the same appellative terms.

4.3.2 Comparison of Affinal Kinship Terms between English and Eastern Dialect of Rai Bantawa

In this section the affinal kinship terms are compared between English and eastern dialect of Rai Bantawa on the basis of presence and absence of kinship terms and their use in appellative and addressive terms are same or different. It is given in the following table:

Table 21

Comparison of Affinal Kinship Terms

S.N	**Kinship relations**	**English**		**Eastern dialect of Rai Bantawa**	
		Appellative	Addressive	Appellative	Addressive
1	FaBrW	+	+N	-	-
2	FaBreW	-	-	+	Sa
3	FaBreyW	-	-	+	Sa
4	FaSiH	+	+N	-	-
5	FaSieH	-	-	+	Sa
6	FaSiyH	-	-	+	Sa
7	MoBrW	+	+N	-	-
8	MoBreW	-	-	+	Sa
9	MoBryW	-	-	+	Sa
10	MoSiH	+	+N	-	-
11	MoSieH	-	-	+	Sa
12	MoSiyH	-	-	+	Sa
13	SBreW	+	+N	+	Di
14	SBryW	+	+N	+	Sa
15	SSieH	+	+N	+	Di
16	SSiyH	+	+N	+	Sa
17	SoW	+	+N	+	Di

18	SoSoW	-	-	+	Di
19	SoDaH	-	-	+	Di
20	DaH	+	+N	+	Di
21	DaSoW	-	-	+	Sa
22	DaDaH	-	-	+	Di
23	PSiDaeH	-	-	+	Sa
24	PSiDayH	-	-	+	Sa
25	PSiSoeW	-	-	+	Sa
26	PSiSoyW	-	-	+	Sa
27	PBrDaeH	-	-	+	Sa
28	PBrDayH	-	-	+	Sa
29	PBrSoeW	-	-	+	Sa
30	PBrSoyW	-	-	+	Sa
31	BrSoW	-	-	+	Di
32	BrDaH	-	-	+	Di
33	SiSoW	-	-	+	Sa
34	SiDaH	-	-	+	Sa
35	SpFaFa	-	-	+	Sa
36	SpFaMo	-	-	+	Sa
37	SpMoFa	-	-	+	Sa
38	SpMoMo	-	-	+	Sa
39	SpFa	+	-	+	Sa
40	SpMo	+	-	+	Sa
41	SpFaBre	-	-	+	Sa
42	SpFaBreW	-	-	+	Sa
43	SpFaBry	-	-	+	Sa
44	SpFaBryW	-	-	+	Sa
45	SpMoSie	-	-	+	Sa
46	SpMoSieH	-	-	+	Sa
47	SpMoSiy	-	-	+	Sa

48	SpMoSiyH	-	-	+	Sa
49	SpMoBre	-	-	+	Sa
50	SpMoBreW	-	-	+	Sa
51	SpMoBry	-	-	+	Sa
52	SpMoBryW	-	-	+	Sa
53	SpFaSie	-	-	+	Sa
54	SpFaSieH	-	-	+	Sa
55	SpFaSiy	-	-	+	Sa
56	SpFaSiyH	-	-	+	Sa

The above table 20 shows the comparison of affinal kinship terms between English and eastern dialect of Rai Bantawa. There are fifty-six kinship relations altogether in affinal relations. Eastern dialect of Rai Bantawa has greater number of kinship terms in comparison to English. Most of the relations of English are addressed by the name and some others are by the same appellative terms with name. On the other hand in eastern dialect of Rai Bantawa most of the kinsmen are addressed by the same appellative terms and some others by the different terms.

In conclusion, comparing the fifty six kinship relations in English and eastern dialect of Rai Bantawa English has less in number of kinship terms. English uses the appellative terms+ name while addressing the kinsmen but in eastern dialect of Rai Bantawa uses the same appellative terms while addressing the kinsmen.

) Comparison of Affinal Kinship Terms of Male and Female ego Perspective

In this section the affinal kinship terms of male and female ego are compared on the basis of presence and absence of kinship terms and their use in appellative and addressive terms are same or different. It is given in the following table:

Table 22

Comparison of Affinal Kinship Terms of Male and Female ego Perspective

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

The table 22 presents the comparison of affinal relations of male and female ego between English and eastern dialect of Rai Bantawa. There are nine kinship terms altogether. Five terms are found in English and eastern dialect of Rai Bantawa has nine kinship terms.

In conclusion, the kinsmen are addressed by name in English where as in eastern dialect of Rai Bantawa most of the kinsmen are addressed by the same appellative terms.

Notes:

i. The presence of kinship terms are denoted by the sign ‘+’and the absence of kinship terms are denoted by the sign ‘-’.

ii. If appellative and addressive terms are same , it is denoted by the short form ‘Sa’ under addressive use and if the terms are different in appellative and addressive, it is denoted by the short form ‘Di’ under the addressive use.

iii. If the kinsman is addressed by the name, it is shown by the abbreviation ‘N’ under addressive use.

iv. If the kinsman is addressed by the kinship terms as well as his/her name it is shown by ‘+N’ under addressive use.

4.4 Main Areas of Similarities and Differences in the Kinship Terms Used in English and Eastern Dialect of Rai Bantawa

The similarities and differences in the kinship terms used in English and eastern dialect of Rai Bantawa are divided into two categories, on the following ways;

4.4.1 Mono-English vs. Multi-Eastern Dialect of Rai Bantawa

One English kinship term corresponds more than one eastern dialect of Rai Bantawa kinship terms. Some of these units are presented below:

) One generation above the ego

English		**Eastern Dialect of Rai Bantawa**
i.	Uncle:	-Dewa
		-Banga
		-Chhuwa
		-Pusain
ii.	Aunt:	-Dema
		-Chhuna
		-Kuyangma

) Co-generation of the ego

English		**Eastern Dialect of Rai Bantawa**
iii.	Brother:	-Bubu
		-Nichha
iv.	Sister:	-Nana
		-Nichha
v.	sister-in-law:	-Busunima
		-Nammi

vi.	Brother-in-law:	-Bubu
		-Makchha
		-Fengwabung
		-Nichha
vii.	Cousin:	-Bubu
		-Nichha
		-Nana

ﾉ One generation below than ego

English		**Eastern Dialect of Rai Bantawa**
viii.	Nephew:	Chha/ -Chhokchha
		-Chha
Ix	Niece:	-Chha/Chhokchhama
		-Chha

4.4.2 Mono- Eastern Dialect of Rai Bantawa vs. Multi-English

Eastern dialect of Rai Bantawa		**English**
i.	Nichha:	-Sister
		-Cousin
		-Brother
		-Brother in law
ii.	Nana:	-Cousin
		-Sister-in-law
		-Sister
iii.	Bubu:	-Brother
		-Brother-in-law

iv. Nammi: -Daughter-in-law
-Sister-in-law

v. Makchha: -Son-in-law
-Brother-in-law

vi. Papa: -Father
-Father-in-law

vii. Dema: -Aunt
-Mother-in-law

So, in conclusion we can say that there are similarities between the languages having more than one terms to refer one relation and more than one relations are referring by one term in both languages. The differences show that there is no one to one correspondence between the kinship terms in English and eastern dialect of Rai Bantawa.

CHAPTER FIVE
FINDINGS, CONCLUSION AND RECOMMENDATIONS

This is the final chapter of the study. It deals with the findings of the study, conclusion and recommendations. In this chapter, I have presented the major findings, conclusion on the basis of findings and provided some points of recommendations to the policy makers, practitioners and researches.

5.1 Findings

The present study was conducted primarily to find out the kinship terms of eastern dialect of Rai Bantawa. After analysis and interpretation of the data, the following major findings of the study are derived:

i. Regarding the kinship terms used in eastern dialect of Rai Bantawa, it has been found that the terms ‘bubu’, ‘nana’ and ‘nichha’ are consanguineal kinship terms. Similarly, ‘dewa’, ‘dema’, ‘banga’ and ‘chhuna’ are affinal kinship terms. In the same way, ‘chha’ and ‘mechhachha’ are the kinship terms used in male and female ego perspective.
ii. In the same way, findings related to kinship terms of English and eastern dialect of Rai Bantawa does not have one to one correspondence. English has various cover terms such as offspring, cousin and siblings but such cover terms rarely found in eastern dialect of Rai Bantawa.
iii. Findings related to English, most of the relations are addressed by their first name but in eastern dialect of Rai Bantawa most of the relations are addressed by the same appellative terms.
iv. Similarly, English has no distinctive terms for elder and younger where as eastern dialect of Rai Bantawa has the distinctive terms for elder and younger.

v. There are no various kinship terms in terms of male and female ego perspective in English which are found in eastern dialect of Rai Bantawa.

5.2 Conclusion

Kinship is the relationship made by blood or marriage. Kinship terms are the terms which indicate the personal relations. Kinship relation is based on culturally recognized connections. Kinship terms differ according to the culture and language.

I organized this study into five distinctive chapters. In the first chapter I discussed background of study, statement of the Problems similarly I have also set the objective of the study, delimitations of the study and operational definitions of the key terms. Similarly, in chapter two, I reviewed theoretical and empirical literature, discussed implications of the study and also developed conceptual framework. Likewise, in the chapter three, I discussed about the design of the study, set sample population and sampling strategy, research tools, sources of data, data collection procedures and data analysis procedures with ethical considerations. In the same way, in chapter four, I analyzed and interpreted the data and presented the result in different form such as kinship terms used in Consanguineal Relations, kinship terms used in Affinal Relations, comparison of the kinship terms used in eastern dialect of Rai Bantawa and English, similarities and differences in the kinship terms used in eastern dialect of Rai Bantawa and English. Finally, in chapter five, I presented the findings, conclusion, and recommendations in three different levels like policy level, practice level and further research related. I concluded this study with keeping the references and Appendices.

Especially, I have drowned the following major conclusion of the study:

i. From the study, it has been found that the consanguineal kinship terms in eastern dialect of Rai Bantawa are ‘bubu’ is used for elder brother,

‘nana’ is used for elder sister and ‘nichha’ is used for younger brother and sister. The affinal kinship terms in eastern dialect of Rai Bantawa are ‘dewa’ is used for parents elder brother, ‘dema’ is used for parents elder sister, ‘banga’ is used for father’s younger brother and ‘chhuna’ is used for parents younger sister. In the same way ‘chha’ and ‘mechhachha’ is used for male and female ego perspective respectively.

ii. All kinship terms of English and eastern dialect of Rai Bantawa do not have one to one correspondence. English has various cover terms such as offspring, cousin and siblings but such cover terms rarely found in eastern dialect of Rai Bantawa .(e.g. if the person is male they are called as ‘bubu’ and ‘nichha’ in the same way if the person is female they are called as ‘nana’ and ‘nichha’)

iii. In English, most of the relations are addressed by the appellative terms with name (e. g .uncle+N). On the other hand, in eastern dialect of Rai Bantawa, most of the relations are addressed by the same appellative terms (e.g. bubu.)

iv. English does not make any distinctions between elder and younger kinship relations whereas eastern dialect of Rai Bantawa makes this distinction to show elder and younger. (for e.g. the term ‘brother’ is used for both elder and younger brothers in English but in eastern dialect of Rai Bantawa the term ‘bubu’ is used for elder brother and the term ‘nichha’ is used for younger brother)

v. There are no various kinship terms in terms of male and female ego perspective in English which are found in eastern dialect of Rai Bantawa. (for e.g. the term’ uncle’ is used for father’s elder or younger brother and mother’s elder or younger brother in English, but in eastern dialect of Rai Bantawa ‘banga’ is used for father’s younger brother and ‘chhuwa’ is used for mother’s younger brother)

From the above findings, this study shows that the kinship terms used in English and eastern dialect of Rai Bantawa do not have one to one

corresponding. There are no distinctive terms to differentiate the elder and younger in English but it is in eastern dialect of Rai Bantawa. Most of the relations are addressed by their name in English but they are addressed by the same appellative terms in eastern dialect of Rai Bantawa. Comparatively English has less number of kinship terms than eastern dialect of Rai Bantawa in my study.

5.3 Recommendations

On the basis of findings of this study, the following recommendations have been extracted in three different sections i.e. policy related, practice related and further research related.

5.3.1 Policy Related

Policy is a plan of an action chose or agreed by a certain organization, institution, business and state. Every nation has its own policy in different sectors. Since policy is a higher level of action, it works as a catalyst for the development of certain sector. The recommendations of this study related to the policy level are as follows:

i. From this study, it seems essential to adopt the mother tongue kinship terms by the native speakers as well as teachers. So, while teaching the eastern dialect of Rai Bantawa the focus should be given to the use of proper forms of kinship terms.
ii. The policy of the ministry of Education and the government of Nepal have been consistently focusing on ‘mother tongue education’ and ‘multilingual education system’ in basic level but it is not appropriate and proper. So, I recommend to the government of Nepal, curriculum designer and subject experts to develop curriculum on the basis of this ethnic language to increase the adequate time to learn the Bantawa language.

iii. There are no more Rai Bantawa language related resources. So, it is necessary to bridge the gap between demand of the students and the real practice in education. Therefore, the concerned authorities such as textbook writers, teacher trainers, curriculum designers and policy makers are suggested to increase various materials related to this language to increase the language proficiency of students.

5.3.2 Practice Related

Some recommendations that have extracted for practice related based on the findings of the study are as follows;

i. The findings of this study show that English does not have the kinship terms to differentiate the elder and younger but they are found in eastern dialect of Rai Bantawa. So, the teacher should clarify these differences to the students while teaching about the kinship terms.
ii. From this study, I found there is no one to one correspondence between English and the eastern dialect of Rai Bantawa kinship terms. So, the teachers, language users and students must notice the differences.
iii. Similarly, in English language most of the relations are addressed by their name but in eastern dialect of Rai Bantawa the relations are addressed by the same appellative terms. So, the language user must be careful in the selection of these kinship terms.

5.3.3 Further Research Related

Nothing can be absolutely perfect in this world. This study also could not cover all the areas of the research. It might have some limitations as well. However, I have pointed out some related areas for the further study. Such recommendations presented here for the future study are;

i. This study was limited to the forty native speakers of eastern dialect of Rai Bantawa from the Rabi VDC of Panchthar district. So, further research can be conducted in other districts too.
ii. This study was limited to the kinship terms of eastern dialect of Rai Bantawa and further research can be done in other languages too.
iii. This study was confined within Panchthar district. So, other study can be conducted in other districts too.
iv. For the further study, the related topics could be ‘A Comparative Study in Kinship Terms of Western Dialect of Rai Bantawa and English’, ‘A Comparative Study in Kinship Terms of Northern Dialect of Rai Bantawa and English’, ‘A Comparative Study in Kinship Terms of Southern Dialect of Rai Bantawa and English.’
v. This study can be beneficial for all who want to study in the related field and subject.

References

Austin, L. Hughes. (1988). Evolution *and human kinship*. Oxford University press.

Brown, H.D. (1987). *Principle of Language learning and teaching; USAL*: New Jersey: Prentice Hall.

Central Bureau of statistics. (2011). *Population census 2011*. National Report. Kathmandu : CBS and UNFPA.

Crystal, D. (2009). *A dictionary of linguistics and phonetics*. Oxford: Blackwell Publishing.

Fries, Charles C. (1945). *Teaching and Learning English as a Foreign Language*. Ann Arbor, Michigan: University of Michigan press.

Hall, R.A. (1968*), Sound and spelling in English*. Chilton Books: New York

Holmes, J. (2008*). An introduction to sociolinguistics*. Pearson: Harlow.

Hudson, R.A. (1980). *Sociolinguistics.* Cambridge: CUP.

Joshi, B. (2004). *A Contrastive Linguistic study: English and Newari Kinship Terms*. An Unpublished M.Ed. Thesis; Kathmandu: T.U. Nepal.

Kachru, B. (1985). *World Englishes and Applied Linguistics.* Oxford. Oxford University Press.

Kachru, B. (2009). *Liberation Linguistics and Quirk concern*. Oxford University Press.

Kidder, L.H. (1981). *Research methods in social relations*. Tokyo: Holt, Rinehart and Winston.

Lado, R. (1951). *Language Testing: The construction and use of foreign language tests*. London: Longman.

Lado,R.(1957). *Linguistics across cultures*. Ann Arbor, Michigan: University of Michigan Press.

Microsoft Encarta premium. (2009). *A multimedia encyclopedia*.

Morgan, H. (1970), *system of consanguinity and affinity of human family*. University of Nebraska: Lincoln, United states.

Newmark, P. (1970). *Textbook of translation*. Oxford: Pergamon Press.

Nunan, D. (2010). *Language and Culture: Reflective, Narrative and the Emergences of Identity*. Blackwell: Blackwell Publication Ltd.

Nunan,D. (1992). *Research methods in language learning*. Cambridge:CUP.

O`Grady, W. (1996*). Contemporary linguistics*: S.T. Martin`s press. New York.

Rai, B. (2009). *A comparative study of koyee Rai and English kinship terms*. An Unpublished M.Ed. Thesis; T.U. Kathmandu.

Rai, D, (2014). A *comparative study of Nachhiring Rai and English kinship terms.* An Unpublished M.Ed. Thesis; T.U. Kathmandu.

Rai, D. (2001). *A Comparative Linguistics Study of English, Nepali and Limbu kinship terms*. An Unpublished M.Ed. Thesis; T.U. Kathmandu.

Rai, L. (2012). *A comparative study of English and Yakkha kinship terms*. An Unpublished M. Ed. Thesis; T.U. Kathmandu.

Rai, S. (2007). *English and Dumi Rai Kinship terms: A Comparative Study*. An Unpublished M.Ed. Thesis; T.U. Kathmandu.

Rai, S. (2010). *Communicative Proficiency of the Students.* An unpublished M.Ed., Thesis; T.U. Kathmandu.

Rai, P. (1990). *Rai Bantawa Mundhum* : A study of culture. Kathmandu: Lush press.

Richard, J. C. (1985). *Longman dictionary of Applied Linguistics*. England: Longman.

Sapir, E. (1978). Language: *An introduction to the study of speech*. London: Granoda publication.

Shrestha, R. (2013). *Resource Material for Lower Secondary English teachers*. Kathmandu: Sunlight publication.

Sthapit, S.K. (2000*). Teaching language for communication*. In journal of NELTA 5.1:1-17, Kathmandu.

Sthapit, S.K. (1978*). The role of contrastive analysis in second language teaching*. In Education quarterly 23:37-40. Institute of Education: Tribhuvan University.

The Kathmandu post, (2012/06/17th*). A national daily,* Kantipur publications Pvt. Ltd: Kathmandu.

Wardaugh, R. (2000). *An introduction to sociolinguistics*. Massachusetts : Blackwell publishers.

Wardaugh, R. (2008). *An introduction to sociolinguistics*. Oxford. Black Well.

Webster, D. (1961). *Third New International English Dictionary of English Language*.

PARTICIPANT CONSENT FORM

Thesis supervisor **Faculty of Education**

Mr. Guru Prasad Poudel **Department of English Education**

T.U. Kirtipur, Kathmand,Nepal

"**A Comparative Study of Eastern Dialect of Rai Bantawa and English Kinship Terms"**

I,……., agree to take part in this research study.

In giving my consent I state that:

I understand the purpose of the study, what I will be asked to do, and any risks/benefits involved.

1) I have read the participant information statement and have been able to discuss my involvement in the study with the researchers if I wished to do so.
2) I have got answers to any questions that I had about the study and I am happy with the answers.
3) I understand that being in this study is completely voluntary and I do not have to take part.
4) I understand that I can withdraw from the study at any time before I submit my responses to the researcher.
5) I understand that personal information about me that is collected this over the course of this project will be stored securely and will only be used for purposes that I have agreed to. I understand that information about me will only be told to others with my permission, except as required by law.
6) I understand that the result of this study may be published, that publications will not contain my name or any identifiable information about me.

I consent to:

✓ Completing questionnaire

Signature…….

Name……

Date……..

PARTICIPANT INFORMATION STATEMENT

THESIS SUPERVISOR **Faculty of Education**

MR.GURU PRASAD POUDEL **Department Of English Education**

T.U., Kirtipur, Kathmandu, Nepal

"A Comparative Study in Kinship Terms of Eastern Dialect of Rai Bantawa and English"

Dear informants,

You are requested to take part in a research entitled 'A Comparative Study in Kinship Terms of Eastern Dialect of Rai Bantawa and English' which aims to find out the kinship terms of Rai Bantawa and English language. Up to now, there has not been sufficient research related to this topic in this area. Therefore, it is helpful to understand the kinship terms of Rai Bantawa and English language. You have been requested to participate in this study because I am interested in finding out the kinship terms of Rai Bantawa and English language.Your responses will be helpful in making effective implementation of evaluation.

This participant information statement tells you about the research study. Knowing what is involved will help you decide if you want to take part in the research. Please read this sheet carefully and ask questions about anything that you do not understand or want to know more about the study. Participation in this study is voluntary. So, it is or up to you whether you wish to take part or not.

By giving your consent to take part in this study you are telling us that you:

- Understand what you have read.
- Agree to take part in the research study as outlined below.
- Agree to the use of your personal information as described.

You will be given a copy of this participant information statement to keep.

1. Who is carrying out the study?

The study is being carried out by **Miss. Asmita Rai,** as the basis for the Master of Education in English at the Tribhuvan University of Kathmandu. This study will take place under the supervision of Mr.Guru Prasad Poudel, Teaching Assistant of the Department of English Education.

2. What will the study involve for me?

This study involves completing a set of questionnaire. The questionnaire contains altogether 72 questions; all questions are close-ended from the kinship terms of Rai Bantawa language.

4. How much time will take for my study?

It will take about 40 minute to complete the questionnaire.

5. Who can take part in the study?

The native speakers of Rai Bntawa language of panchthar district can take part in this study.

6. Do I have to be in the study? Can I withdraw from the study once I have started?

Participation in this study is completely voluntary. Your participation in this study will not harm in your career and future. It will help to understand about the kinship terms of Rai Bantawa and English language. If you decide to withdraw from study you are free. But submitting your completed questionnaire is your consent to participate in the study.

7. Are there any risks or costs associated with being in the study?

Beside from your time investing to response questionnaire, there will not be any risks or costs associated with taking part in this study.

8. Are there any benefits associated with being in the study?

This study will help you to understand the kinship terms of Rai Bantawa and English language.

9. What will happen to information about me that is collected during the study?

Your information will only be used for the purposes outlined in this participation information statement. Your information will be stored securely and your identity/information will be kept strictly confidential, except as required by law. Finding of the study may be published, but you will not be individually identifiable in this publication.

10. Can I tell other people about the study?

Yes, you are welcome to tell other people about the study.

11. What if I would like further information about the study?

If you would like to know more at any stage during the study, please feel free to contact Miss. Asmita Rai(email:asmisampang@gmail.com).

12. Will I be told the result of the study?

You will get the summary of the overall findings of the study and whole thesis paper through the Department of English Education T.U., Kirtipur, Kathmandu.

13. What if I have a complaint or any concerns about the study?

The ethical aspects of this study have been approved by the Tribhuvan University Department of English Education Kirtipur,Kathmandu. Any person with concerns or complaints about the conduct of a research study can contact the researcher.

Appendix-I

Questionnaire for the Respondents

Dear informants,

This questionnaire is a part of my research study entitled “A Comparative Study in Kinship Terms eastern dialect of Rai Bantawa and English” under the supervision of **Mr.Guru Prasad Poudel**, Assistant Lecturer of the Department of English Education, Faculty of Education, T.U., Kirtipur, Kathmandu. The objective of the study is to find out the eastern dialect of Rai Bantawa kinship terms. Your kind co-operation in completion of the questionnaire will have a great value to me. Please, feel free to put your responses required in questionnaire. I assure you that the responses you make will have no harmful effects to you as well as others, and this will only be used for the research purpose.

Researcher

Asmita Rai

Questionnaire: 1 (Core Consanguineal and Core Affinal Kinship Terms)

Name: ……..sex: Male ☐ Female ☐

Address: Ravi,……..Panchthar. Date: 2073/…../……

Age: …….years.

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

		Kinship Term
1.	The couple who gave birth to you.	……..
2.	The man who gave birth to you.	……..
3.	The woman who gave birth to you.	……..
4.	The man who is born before you of the same couple.	……...
5.	The man who is born after you of the same couple.	……...
6.	The woman who is born before you of the same couple.	……
7.	The woman who is born after you of the same couple.	……...
8.	The male person who is married to you (male/female)	…….....
9.	The male person who is born of you.	……...
10.	The female person who is born of you.	…….....
11.	Husband's father.	……...
12.	Husband's mother.	……
13.	Husband`s elder brother.	……...
14.	Husband's younger brother.	….....
15.	Husband's elder sister.	……...
16.	Husband's younger sister.	……...
17.	Husband`s elder brother`s wife.	……...
18.	Husband's younger brother's wife.	……...
19.	Husband's elder sister's husband.	……...
20.	Husband's younger sister's husband.	……...
21.	Wife's father.	……

22. Wife’s mother. ……...
23. Wife’s elder brother. ……...
24. Wife’s elder brother‘s wife. ……...
25. Wife`s younger brother. ……...
26. Wife’s younger brother‘s wife. ……...
27. Wife’s elder sister. ……..
28. Wife’s elder sister‘s husband. …….....
29. Wife’s younger sister. ……..
30. Wife’s younger sister‘s husband. ……..
31. Son’s wife. ……..
32. Daughter’s husband. ……..
33. Son’s son. ……..
34. Son’s son’s wife. ……..
35. Son`s daughter. ……..
36. Son’s daughter‘s husband. ……..
37. Daughter’s son. ……..
38. Daughter’s son‘s wife. ……..
39. Daughter’s daughter. ……..
40. Daughter’s daughter‘s husband. ……..

Questionnaire: 2 (Appellative and Addressive use of Kinship Terms)

Name: ……..Sex: Male ☐ Female ☐

Address: Ravi……..,Panchthar. Date: 2073/…../……

Age:……years.

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

	Appellative	Addressive
1. Father‘s father.	……..	……
2. Father‘s mother.	……	……
3. Father‘s elder brother.	…….	…….
4. Father‘s elder brother‘s wife.	……	……..
5. Father‘s younger brother.	……..	……
6. Father‘s younger brother‘s wife.	….……	……
7. Father‘s elder sister.	……..	……..
8. Father‘s elder sister‘s husband.	…….	……..
9. Father‘s younger sister.	…….....	……
10. Father`s younger sister‘s husband.	……	…….
11. Mother‘s father.	……	…….
12. Mother‘s mother.	……	…….
13. Mother‘s elder brother.	……	…….
14. mother‘s elder brother‘s wife.	……	…….
15. Mother‘s younger brother.	…….	…….

16. Mother‘s younger brother‘s wife. …….. ……

17. Mother`s elder sister. ……. …….

18. Mother‘s elder sister‘s husband. …… …….

19. Mother‘s younger sister. …… ……..

20. Mother‘s younger sister‘s husband. ……. ……

21. Father‘s elder/younger brother‘s son. (elder than me) …….. …….

22. His wife. …… ……

23. Father‘s elder/younger brother‘s son. (younger than me) …… ……...

24. His wife. …….. ……

25. Father‘s elder/younger sister‘s son. (elder than me) ……... ……..

26. Father`s elder/younger sister`s son`s wife. (elder than me)

……. …… ……

27. Father`s elder/younger sister`s son. (younger than me)

…….. …….

28. Father‘s elder/younger sister’s son‘s wife. (younger than me)

……. ……..

29. Father`s elder/younger brother`s daughter. (elder than me)

…… ……

30. Her husband. …….. ….. ...……

31. Father`s elder/younger brother`s daughter. (younger than me)

…….. ……..

32. Her husband. ……. ……..

33. Father`s elder/younger sister`s daughter. (elder than me)

…… ……

34. Her husband. …… …….

35. Father`s elder/younger sister`s daughter. (younger than me)

……. …….

36. Her husband. …… …….

37. Mother`s elder/younger brother`s son. (elder than me)

…… ……

38. His wife. …… ……..

39. Mother`s elder/younger brother`s son. (younger than me)

…….. …….

40. His wife. …….. ……

41. Mother`s elder/younger sister`s daughter. (elder than me)

……. …….

42. Her husband. …….. ……..

43. Mother`s elder/younger brother`s daughter. (elder than me)

…… …….

44. Her husband ……. ……..

45. Mother`s elder/younger brother`s daughter. (younger than me)

…… ……

46. Her husband. …….. …….

47. Mother`s elder/younger brother`s daughter. (younger than me)

…… ……..

48. Her husband. …….. ……

49. Mother`s elder/younger sister`s son. (elder than me)

……. ……..

50. His wife. ……. …….

51. Mother`s elder/younger sister`s son. (younger than me)

… ……. ……

52. His wife …… …….

53. Elder brother‘s wife. ……. …….

54. Younger brother‘s wife. ……. ……

55. Elder sister‘s husband. …… ……

56. Younger sister`s husband. …… ……...

57. Elder brother‘s son. ……. ……

58. Younger brother‘s son. …….. ……..

59. Elder brother‘s son‘s wife. …… ……..

60. Younger brother`s son‘s wife. …….. ……...

61. Elder brother‘s daughter. …….. ……..

62. Her husband. ……. ……..

63. Younger brother‘s daughter. ……. ……

64. Her husband. …… ……

65. Elder sister‘s son. ……. ……

66. His wife. …….. ……..

67. Elder sister`s daughter. ……. …….

68. Her husband. …… ……

69. Younger brother‘s son. ……. …….

70. His wife. …….. ……..

71. Younger sister‘s daughter. …….. …….

72. Her husband. …… ……

Questionnaire: 3 (From both Perspectives-Male and Female ego)

Name: …… Sex: Male ☐ Female ☐

Address: Ravi……,Panchthar Date:-2073/……./……..

Age……years.

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

	Your own	Your Husband/Wife`s
1. Father‘s father.	…….	……..
2. Father‘s mother.	……..	……
3. Father‘s elder brother.	……..	…….
4. Father‘s elder brother‘s wife.	……. …	……..
5. Father‘s younger brother.	……..	……
6. Father‘s younger brother‘s wife.	……	……..
7. Father‘s elder sister.	……..	…….
8. Father`s elder sister`s husband.	…….	……..
9. Father‘s younger sister.	…….	…….
10. Father‘s younger sister‘s husband.	……	…….
11. Mother‘s father.	……	…….
12. Mother`s mother.	……	…….
13. Mother‘s elder brother.	……	……..
14. Mother‘s elder brother‘s wife.	……	……
15. Mother‘s younger brother.	…….	……..
16. Mother`s younger brother‘s wife.	……..	……
17. Mother‘s elder sister.	…….. ..	……..
18. Mother‘s elder sister‘s husband.	…….	……..
19. Mother‘s younger sister.	……	…….
20. Mother`s younger sister`s husband.		
……	…….	

21. Father`s elder/younger brother`s son. (elder than me)

…… …….

22. His wife. …… ……..

23. Father`s elder/younger brother`s son. (younger than me)

……. ……..

24. Father`s elder/younger sister`s son. (elder than me)

…… ……

25. Father`s elder/younger sister`s son. (younger than me)

……. ……..

26. Father`s elder/younger sister`s son`s son. (younger than me)

……. ……

27. Father`s elder/younger sister`s son`s wife. (elder than me)

…… ……..

28. Father`s elder/younger sister`s son`s wife. (younger than me)

……... ……..

29. Father`s elder/younger brother`s daughter. (elder than me)

…..……. …….

30. Her husband. …… …….

31. Father`s elder/younger brother`s daughter. (younger than me)

……. …….

32. Her husband. ……. ……...

33. Father`s elder/younger sister`s daughter. (elder than me)

…… …….

34. Her husband. …… …….

35. Father`s elder/younger sister`s daughter. (younger than me)

……. ……

36. Her husband. …… ……..

37. Mother`s elder/younger brother`s son. (elder than me)

…….……. ……..

38. His wife. ……. ……

39. Mother`s elder/younger brother`s son. (younger than me)

……. …….

40. His wife. …….. ……

41. Mother`s elder/younger sister`s daughter. (elder than me)

…….…….. …….

42. Her husband. …….. …….

43. Mother`s elder/younger brother`s daughter. (younger than me)

……..……. ……..

44. Her husband. …….. ……

45. Mother`s elder/younger brother`s daughter. (elder than me)

……..…….. ……..

46. Her husband. ……. ……

47. Mother`s elder/younger brother`s daughter. (younger than me)

……..…… ……..

48. Her husband. …… ……

49. Mother`s elder/younger sister`s son. (elder than me)

….…… ….……..

50. His wife. …….. ……..

51. Mother`s elder/younger sister`s son. (younger than me)

…….…… ……..

52. His wife. …… …….

53. Elder brother‘s wife. …… …….

54. Younger brother‘s wife. …… …….

55. Elder sister‘s husband. …….. …….

56. Younger sister‘s husband. ……. ……..

57. Elder brother‘s son. …… …….

58. Younger brother‘s son. …… ……..

59. Elder brother‘s son‘s wife. …… ……..

60. Younger brother`s son‘s wife. ……. ……..

61. Elder brother‘s daughter. …….. ……..

62. Her husband. …… ……..

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

Appendix-II

Rai Bantawa Kinship Terms

Pa	Papamama
Fa	Papa
Mo	Mama
Bre	Bubu
Bry	Nichha
Sie	Nana
Siy	Nichha
O /C	Chha
So/Da	Chha
FaFa	Kopa
FaMo	Koma
MoMa	kopa
MoMo	koma
FaBre	Dewa
FaBry	Banga
FaSie	Dema
FaSiy	Chhuna
MoBre	Dewa
MoBry	chhuwa
Mosie	Dema
MoSiy	Chhuna
FaBrSoe	Bubu
FaBrSoy	Nichha
FaBrDae	Nana
FaSiSoe	Bubu
FaSiSoy	Nichha
FaSiDae	Nana

FaSiDay	Nichha
MoBrSoe	Bubu
MoBrSoy	Nichha
MoBrDae	Nana
MoBrDay	Nichha
MoSiSoe	Bubu
MoSiSoy	Nichha
MoSiDae	Nana
MoSiDay	nichha
FaBreW	Dema
FaBryW	Chhuna
FaSieH	Dewa
FaSiyH	Pusain
MoBreW	Dema
MoBryW	Kuyangma
MoSieH	Dewa
MoSiyH	Banga
FaBrDay	nichha
SieH	Fengwabung
SiyH	Makchha
SoW	Nammi
SoSoW	Nammi
SoDaH	Makchha
DaH	Makchha
DaSoW	Nammi
DaDaH	Makchha
BrSoW	Nammi
SiSoW	Nammi
SpFaFa	Kopa
SpFaMo	Koma

SpMoMo	Koma
SpMo	Chhadiwa
SpBryW	Nammi
SpFaBre	Dewa
SpFaBreW	Dema
SpFaBry	Banga
SpFaBryW	Chhuna
SpMoSie	Dema
SpMoSieH	Dema
SpMoSiy	Chhuna
SpMoSiyH	Banga
SpMoBre	Dewa
SpMoBreW	Dema
SpMoBry	Chhuwa
SpMoBryW	Kuyangma
SpFaSie	Dema
SpFaSieH	Dewa
SpFaSiy	Chhuna
SpFaSiyH	Pusai
BrDaH	Makchha
SiDaH	Makchha
SpFaMo	Koma
SpMoFa	Kopa

Kinship Terms of Female ego

Kinship relations	Rai Bantawa	Kinship relations	Rai Bantawa
BrSo	Bhadai	SiSo	Chha
BrDa	Bhadaini	SiDa	Chha
H	Tayapa	HSie	Nana
HBre	Bubu	HSiy	Nichha
HBreW	Nana	HSieH	Bubu
HBry	Nichha	HSiyH	Nichha
HBryW	Nichha		

Kinship Terms of Male ego

Kinship relations	Rai Bantawa	Kinship relations	Rai Bantawa
BrSo	Chha	SiSo	Chha
BrDa	Chha	SiDa	Chha
W	Tayama	WSie	Nana
WBre	Bubu	WSieH	Bubu
WBreW	Nana	WSiy	Nichha
WBry	Nichha	WSiyH	Nichha
WBryW	Nichha		

Appendix-III

English Kinship Terms

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

English Kinship Terms

Kinship relation	English
Pa	parent
Fa	Father
Mo	Mother
So	Siblings
Br	Brother
Si	Sister
O/C	Child
So	Son
Da	Daughter
PaPA	Grand parent
FaFa	Grand father
FaMo	Grand mother
MoFa	Grand father
MoMo	Grand mother
FaBr	Uncle
FaSi	Aunt
MoBr	Uncle
MoSi	Aunt
FaBrSo	Cousin
FaBrDa	Cousin
FaSiSo	Cousin
FaSiDa	Cousin
MoBrSo	Cousin
MoBrDa	Cousin
MoSiSo	Cousin
MoSiDa	Cousin

BrSo	Nephew
BrDa	Niece
SiSo	Nephew
SiDa	Niece
BrSo	Nephew
BrDa	Niece
SiSo	Nephew
SiDa	Niece
Gc	Grand child
SoSo	Grand son
SoDa	Grand daughter
DaSo	Grand son
DaDa	Grand daughter
FaBrW	Aunt
FaSiH	Uncle
MoBrW	Aunt
SoW	Daughter- in-law
DaH	Son –in-law
W	Wife
WBre	Brother –in-law
WBry	Brother –in-law
WSie	Sister –in-law
WSiy	Sister –in-law
H	Husband
SpSieH	Brother-in-law
SpSieH	Brother-in-law
HBre	Brother-in-law
HBry	Brother-in-law
HSie	Sister-in-law
HSiy	Sister-in-law

SpFa	Father-in-law
SpMo	Mother-in-law
MosiH	Uncle
SpBreW	Sister-in-law
SpBryW	Sister-in-law