

ENGLISH AND YAKKHA KINSHIP TERMS

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Master of Education in English**

**Submitted By
Lajjawati Rai**

**Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu**

2012

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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: 21/02/2014

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RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Ms. Lajjawati Rai** has carried out the thesis entitled "**English and Yakkha Kinship Terms**" under my guidance.

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DEDICATION

Dedicated
to

My Parents Mr. Chandra Bir Rai and Mrs. Gaumati Rai
Whose words of encouragement and push
for tenacity ring in my ears.

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Lajjawati Rai

ABSTRACT

This thesis entitled "**ENGLISH AND YAKKHA KINSHIP TERMS**" was carried out to find out Yakkha kinship terms used for various relations and compare these with English kinship relations. To accomplish the objectives of the study, the researcher collected data from the Yakkha native speakers of Urlabari and Dangihat VDCs of Morang district. The sample size of the study consisted of 60 Yakkha native speakers who were selected using snow ball sampling procedure. English kinship terms were taken from secondary sources of data. An interview schedule, paper and pen were used to 30 illiterate persons and questionnaire was used to 30 literate persons for collection of Yakkha kinship terms. The study shows that Yakkha terms are rich in comparison to English kinship terms. English has various cover terms such as cousin, siblings, offspring etc. whereas such cover terms are rarely found in Yakkha. There is no any distinction between the terms used by male and female ego except the two terms 'husband' and 'wife' in English whereas Yakkha has distinctive kinship terms, such as 'hinkhupa', 'hinkhuma' on the basis of male and female ego.

This thesis consists of four chapters. The first chapter deals with general background, review of the related literature, objectives and significance of the study. The second chapter includes sources of data, 60 native speakers of Yakkha dialect from Dangihat and Urlabari VDCs of Morang district in the primary source. Likewise, this chapter includes research tools and process of data collection. The third chapter consists of analysis and interpretation of the data obtained from the research collection as well as the responses of the study from interview. Lastly, the fourth chapter comprises findings and recommendation of the thesis. Final part of the thesis entails references and appendices.

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



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ABBREVIATIONS AND SYMBOLS

Aff	-	Affinal
B	-	Brother
Si	-	Sister
So	-	Son
Da	-	Daughter
F	-	Father
M	-	Mother
C	-	Child
GC	-	Grand Child
Con	-	Consanguineal
E	-	Ego
e	-	elder
y	-	younger
e.g.	-	for example
f	-	female
GP	-	Grand Parent
H	-	Husband
W	-	Wife
i.e.	-	that is
m's	-	males side
O	-	Off-spring
P	-	Parent
Sp	-	Spouse
VDC	-	Village Development Committee
	-	Core Consanguineal Relations
	-	Peripheral Consanguineal Relations
	-	
-	-	Core Affinal Relation
	-	Peripheral Affinal Relation
-	-	Absence of Kinship Terms

CHAPTER - ONE

INTRODUCTION

1.1 Background

Language may refer either to the specific human capacity for acquiring and using complex systems of communication, or to a specific instance of such a system of complex communication. Language means audible, articulate meaningful sound as produced by the action of the vocal organs. It is a systematic means of communicating ideas or feelings by the use of conventionalized signs, gestures, or marks having understood meanings.

Language is a term most commonly used to refer to so called “natural languages” – the forms of communication considered peculiar to humankind. Language is the system of communication in speech and writing that is used by people of a particular country or area. It is one of the most important means of communication, social phenomenon by which one can express her/his ideas, thoughts and feelings.

"Language is a primary human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols" (Sapir, 1921 as cited in Lyons, 1981, p.3). These symbols are in the first instance, auditory and they are produced by so-called organs of speech. This definition clarifies that language is a powerful medium of producing and receiving messages in an appropriate way. Similarly, Richards et al (1985) state "Language is the system of structured arrangements of spoken or written forms of symbols in terms of morphemes, words and sentences". In the same way,

Jespersen (1909) defines "language is not an end itself. It is a way of connection between soul, means of communication and regarding the function of language in general". Moreover, it is also species uniform in the sense that every child irrespective of class, caste, sex, nation, and ethnicity becomes able to acquire the native language effortlessly in about the same age whether they receive training or not. Language is simply taken as an identity of the speaker, too. It is the language which shows the status of the speakers. We can predict the personality of someone in which background he or she belongs to.

Language is not a common thing for the people all over the world but it differs from community to community. There exist several languages in the world and even within a single language there may be several varieties. Language is a store house of knowledge and an instrument of thinking. It is the use of language that makes it possible to transfer knowledge from one person to another and from one generation to another. Moreover, language is a means of establishing human relation. It brings human beings into relationship and helps them to come into relationship with the external world. Language is a social phenomenon. It is a part of the culture of a society. It has no independent existence. It exists only in the brains and mouth, ears, hands and eyes of its users.

The approximately 3000-6000 languages that are spoken by humans today are the most salient examples, but natural languages can also be based on visual rather than auditory stimuli, for example in sign languages and written languages. Codes and other kinds of artificially constructed communication systems such as those used for computer programming can also be called languages.

Language is a communication system is thought to be fundamentally different from and of much higher complexity than those of other species as it is based on a complex system of rules relating symbols to their meaning, resulting in an indefinite number of elements. Language is thought to have originated when early hominids first started co-operating, adopting earlier systems of communication based on expressive signs to include a theory of other minds and shared intentionality. This development is thought to have coincided with an increase in brain volume, and many linguists see the structures of language as having evolved to serve specific communicative functions. Language is processed in many different locations in the human brain, but especially in Broca's and Wernicke's areas. Humans acquire language through social interaction in early childhood, and children generally speak fluently when they are around three years old. The use of language has become deeply entrenched in human culture and, apart from being used to communicate and share information, it also stratification and for social grooming and entertainment. The word "language" can also be used to describe the set of rules that makes this possible, or the set of utterances that can be produced from those rules.

The word "language" has at least two basic meanings: language as a general concept and "a language" (a specific linguistic system, e.g. "French"). Ferdinand de Saussure first explicitly formulated the distinction, using the French word *langage* for *language* as a concept, and *langue* as the specific instance of language. One definition sees language primarily as the mental faculty that allows humans to undertake linguistic behavior: to learn languages and produce and understand utterances. This definition stresses the universality of language to all humans and the biological basis of the human capacity for language as a unique development of the human brain. Another definition sees language as a formal system of signs governed by grammatical rules of combination to communicate meaning. Yet another definition sees language as a system of communication that enables humans to cooperate. This definition

stresses the social functions of language and the fact that humans use it to express themselves and to manipulate objects in their environment.

A community's way of using language is a part of the community's culture, just as other shared practices are; it is a way of displaying group identity. Ways of speaking function not only to facilitate communication, but also to identify the social position of the speaker. Linguists use the term varieties, a term that encompasses geographically or socioculturally defined dialects as well as the jargons or styles of subcultures, to refer to the different ways of speaking a language. Linguistic anthropologists and sociologists of language define communicative style as the ways that language is used and understood in with a particular culture.

There is no universal definition of language till now. Different scholars and linguists define language differently in their own views. In the context of language world, different people use different languages in day to day communication. It means that there are several languages in the world. Language is the most important basis for the identity of a group. After language there are such issues as culture, custom, land and industry.

1.1.1 The English Language

By the end of the twentieth century English was already well on its way to becoming a genuine/lingua franca that is a language used widely for communication between people who do not share the same first (or even second) language. Just as in the Middle Ages Latin became for a time language of international communication (at least in the Roman Empire), so English is

also, or course, a mother tongue for many people in the world, though, as we shall see, such 'native speakers' are increasingly out-numbered by people who have English as a second or third language and use it for international communication.

According to Crystal (1988), English is mother tongue of more than 300 million people in the universe. The people who use English as a mother tongue are the British, Irish, Australians, New Zealanders, Canadians and South Africans. Similarly around 300 million people use English as a second language and nearly 100 million people speak it as foreign language in the world. English is the most influential and the most widely used language among all the languages spoken in the world.

We have noted that English is spoken by at least a quarter of the world's population. It is important too, to realize that this means it is not spoken by three quarters of that same population. However, it is cleared from the way its use has grown in the last decade that this situation is about to change. In 1999 Company Computer Economics (www.computereconomics.com) said that the proportion of first-language English-speakers users to speakers of the languages was 54%:46% but that by 2005 that balance has been changed to 43%:57% - in other words, the number of other-language users would rise sharply. At the time of writing, Global Reach (<http://globalreach.biz/globstats/index.php3>) estimates that this figure has shifted to 35.8%:64.2%. This does not mean that there is a corresponding breakdown of languages actually used on the Internet-and indeed one of the biggest reach engines, Google, only currently lists 35 different language options.

The English language is used to establish diplomatic relationship with most of the countries in the world. English is used as a lingua franca in the business

world. So, English is very important language in today's world, and it has been taken as a compulsory subject for the Nepalese children from school to college level's education.

1.1.2 The Effect of English

Not everyone sees the growth of English as a benign or even desirable phenomenon. Many people worry about what it means for the cultures and languages it comes into contact with, seeing it teaching as form of cultural or linguistic 'imperialism' (e.g. Phillipson 1992, Cook 1994,1998). They argue that, as we have seen, English has been regarded by some as a way of promoting military, culture of economic hegemony.

The view that learners and non-native speakers of English are victims of linguistic and cultural imperialism is not shared by everyone. Bisong(1995) points out that Nigerians, for example, may want to operate two or more languages in a multilingual setting, choosing which one to use depending upon the situation they are in and the people they wish to communicate with. He suggests that great writers like Achebe, Soyinka and Ngugi do not write in English as victims, but out of choice-whatever the reasons for this choice might be (Bisong 1995). But this is not a free choice, Phillipson (1996) argues. It is determined by their audience, not them. Gopalan, on the other hand, suggests that the teaching of English should not be seen as form of cultural imperialism, '.....in a world marked by cultural intermixing end growing multilingualism at a hitherto unprecedented level' (Rajagopalan, 1999, p. 200).

As issue that concerns everyone who follows the rise of English is the impact it has on the other languages it comes into contact with. This concern is

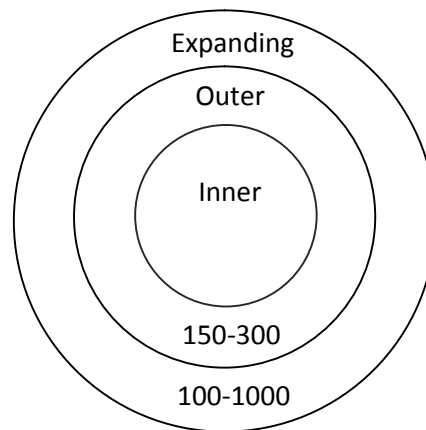
articulated in the knowledge that of the approximately 6000 extant languages in the world, at least half may be lost within the next hundred years (Crystal, 2003, p.191). Language death is a frightening and ongoing problem in much the same way that species loss is a threat to the biodiversity on our planet; for once lost, a language cannot be resurrected and its loss takes with it cultural and customs and ways of seeing the world through its use of metaphor, idiom and grammatically structuring. In this context; a powerful argument is that as more and more people speak English, languages will gradually be lost.

Although there can be no doubt that the spread of English has some impact on other languages, creating a causal link between this and language death seems somewhat simplistic. In the first place, languages are under threat from wide variety of sources, not just English. Spanish threatens some Andean languages, French battles it out with Euskara and Flemish, and the number of Mandarin and Arabic speakers is growing all the time not to mention growing influence that speakers of these languages exert in the international community. But in a sense, the presence of a new multi-use language such as English is only one side of the picture. A much more important predictor of language survival will be whether there is still a viable community with its own social and cultural identity to keep a language alive.

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

Kachru (1985) described the world of English in terms of three circles. In the inner circle he put countries such as Britain, the USA, and Australia etc. Where English is the primary language. The outer circle contained countries where English had become an official or widely-used second language. This includes India, Nigeria and Singapore etc. Finally, the expanding circle represented those countries where English was learnt as a foreign language-countries such as Poland, Japan, Nepal, Mexico and Hungary etc.

Figure No.1: World English users



(Source: Kachru, 1985)

English is spoken in 105 countries on the globe. Among them it has gained the status of the official language in 52 countries whereas in the rest of the countries it plays vital role in different sectors, international affairs and minorly in the rest of all sectors. It has greatly influenced the status of Nepal's local languages especially city areas (adapted from Chaudhary, 2006, p. 3).

1.1.3 The Linguistic Situation of Nepal

Nepal is a country of cultural diversity and linguistic plurality. Nepali is the national language of Nepal. It is used as a lingua franca among the Nepalese from different ethnic communities. Besides, there are several languages of different ethnic groups. The census 2001 has presented 92 languages spoken as mother tongue in Nepal. And a number of languages have been reported as 'unknown languages' in the census report. This indicates that this number of languages identified is not exact and final. There may many more languages still waiting to be discovered. According to Dewan (2004) the languages spoken in Nepal are divided into four groups.

1.1.3.1 Indo-Aryan Group

The following languages come under this group:

Nepali	Maithili	Bhojpuri	Tharu
Rajbanshi	Awadi	Dhanuwar	Bengali
Magahi	Marawadi	Majhi	Hindi-Urdhu
Darai	Kumal	Bote	Chureti

1.1.3.2 Tibeto-Burman Group

Among the four language families the Yakkha language belongs to the Tibeto-Burman (Sino-Tibetan) language family. The population of the Yakkha according to the census of 2001 is 17,003 (0.07%). The total population of Yakkha is 24,336 (9.19%) according to the SBS Report (2011/12). The population males' is 11440 and females' is 12896.

The following languages belong to this group:

Yakkha	Limbu	Dhimal	Tamang
Sunuwar	Thakali	Magar	Chepong
Newar	Gurung	Jirel	Tibetan
Manag	Bhujel	Mache	Lhomi
Thami	Dura	Koche	Sherpa
Rai languages	Toto	Kham	Yholmo
chhantyal/chhantyel	Pahari	Route, etc.	

1.1.3.3 Dravidian Group

This group includes only one language i.e. Jhagad which is spoken on the province of Koshi river in the eastern region of Nepal.

1.1.3.4 Astro-Asiatic Group

This includes only one language i.e. Satar (Santhali) which is spoken in Jhapa district of the eastern part of Nepal.

1.1.4 Yakkha: A Brief Introduction

The Yakkha, an indigenous nationality group of Nepal, have protected their original identity, language, culture and tradition over the years. The language, culture, custom, tradition, way of life as well as the land of the Yakkha are ancient and historic. The Yakkha have been consigned to backwardness in the social, economic, educational and political sectors. The Yakkha have their own distinct and separate social and cultural identity, their own language, custom and tradition, and their social structure is based on equality. The Yakkha have their own ancestral geographical territory (Land) as well as their own original history.

When the Gorkhali King Prithivi Narayan Shah from 1769 to 1775, in the name of a so-called national unification of Nepal, destroyed the traditional bases of the Kiranti lands, the far Kirant of the Ten Limbuwan area to the east of the Arun River was divided into "Seventeen Thum". Among these "Seventeen Thum", the "Panch Khapan", "Panch Majhiya" and "Das Majhiya" Tin Thum "Yaksalen" are regarded as the traditional area of the Yakkha.

The Yakkha who have existed with their distinct identity, specialty and characteristics from time immemorial are today found residing not only within their ancestral homeland, but are also settled in various parts of the country as well as beyond. The far Kirant region to the east of the Arun River which include the "Panch Khapan" area comprising the Syabun, Jaljala,

Siddhapokhari, Siddhakali, Wana and other villages of Sankhuwasava district, the "Panch Majhiya" area comprising the Kharang (Hattisudhe, Kingring) and Baneshwor (Chapabhuin) villages, the "Das Majhiya" area comprising the Madi Rambeni, Bagha, Madi Mulkharka (Waleng), Tamaphok (Tumok), Tellok, Salle, Mamling, Nakisore, along with the Dandagaun (Yaiten), Chanuwa (Chekcheni) and other villages of Dhankuta district are known as the traditional homeland of the Yakkha. Besides, there are also the villages of Marekhatahare, Arkhaulejitpur, Mudhebas, Kurele, Dandabazar, Bodhe, Khuwaphok, etc. Along with their ancestral land, the Yakkha are also found in 44 of the 75 districts of the country, which include district like Terthathum, Taplejung, Panchthar, Ilam, Jhapa, Morang, Sunsari as well as the Kathmandu valley.

Scholars have different opinions regarding origin of the word "Yakkha". The word Yakkha is used in everyday use as "Yakkhawa" or "Yakkhapa" to denote the male person and "Yakkhama" to denote female person. According to a story regarding the origin of the word Yakkha in Yakkha language means "Yaaksa" i.e. a thatched hut. According Yakkha-Nepali-English Dictionary, the word Yakkha is etymologically related to the word "Yakma", which means to stay for the night. The Dictionary state that the Yakkha are the indigenous people of Mangoloid stock who regard the "Yaksalen" and its adjoining areas of the "Tin Thum" as their traditional homeland. The "Tin Thum", the traditional name for which is the Chainpur "Panch Khapan", "Panch Majhiya", and "Das Majhiya" is among the "Seventeen Thum". "Ten Limbuwan" of the Far Kirant to the east of the Arun River. The Yakkha have been conferred the titles of "Dewan". "Jimindar" and "Majhiya" and are divided into separate clans according ancestry. The Yakkha have their own Yakkha language, Yakkha culture and Yakkha customs and traditions.

Yakkha (also erroneously spelled as Yakha) is a language spoken in parts of Nepal, Darjeling district and Sikkim. The Yakkha-speaking villages are located to the east of the Arun River in the southern part of the Shankhuwasava district and in the northern part of the Dhankuta district of Nepal. According to the census 2001, about 14,000 people still speak the language, out of 17,003 ethnic Yakkha in Nepal.

Ethnically however, the Yakkha people perceive themselves as distinct from the other Kiranti Groups such as Limbu and Rai. Yakkha has no own script, but recently published materials use a slightly adjusted Devnagari Script. Yakkha dialogues are found geographical or regional dialogues. They are classified as follows:

i) Northern Yakkha: Yakkha language spoken by Yakkha people living in

Sankhuwasava district is the northern dialogue of Yakkha language.

ii) Eastern Yakkha: Yakkha language spoken by Yakkha people living in Ilam

and Panchthar district is the eastern dialogue of Yakkha language.

iii) Southern Yakkha: Yakkha language spoken by Yakkha people living in

different parts of Dhankuta district is the southern dialogue of Yakkha

language.

Among the four language families of Nepal, the Yakkha language belongs to the Tibeto-Burman (Sino-Tibetan) language family. The reality is that forms of the language spoken in "Yaksalen" and in the villages of the various districts of the various localities it is only that they sound different to some extent, but this is the specialty of any language. As long as a language cannot be developed in a written form with the adoption of a standard form of writing the language

there cannot be homogeneity in the language regarding its speech, writing and reading. Given that the process of writing the Yakkha language by adopting a standard has already begun, we can expect that they will soon be homogeneity regarding their language spoken by the Yakkha not only living within the country but also beyond. Although dialogues are found in Yakkha language, they have minimum diversity.

1.1.5 Kinship Terms: An Overview

The Kinship relation is a family relationship, which includes marriage alliance and relation of affinity. The Kinship relation is one of the main organizing principles of human society and Kinship systems have been extensively studied by social anthropologies. Kinship system established relationship between individual groups on the model of biological relationship between parents and children, between siblings and between marital partners.

All societies use Kinship as a basis for forming social groups and for classifying people. However, there is a great amount of variability in Kinship rules and patterns around the world. In order to understand social interaction, attitudes, and motivation in 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 a mere coincidence that inheritance rights usually are based on the closeness of Kinship links.

Kinship connections are in turn based on two categorized bonds: Those created by marriage, that is called affinity and those that result from descent, which is socially reorganized links between ancestors and descendants, which

is called consanguinity. It is important to remember that people often use different kinship terms when they are referring to them in a conversation with someone else.

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

The scientific study of Kinship began with the publication of Lewis Henry Morgan's *Systems of Consanguinity and Affinity of the Human family*, published in 1870. Morgans had amassed a huge amount of data on Kinship terminology, and using this he worked out a classification of Kinship systems. Morgan's assumed that human society had evolved through a series of stages from primitive savagery to civilization, and he saw Kinship terminologies as reflecting these stages. Primitive promiscuity, for example, is signaled by a Hawaiian type of Kinship nomenclature. Morgan made two major criteria distinctions between kinds of Kinship terms: Classificatory terms, which subsume or relatively large number of biological Kin types, and descriptive terms, which subsume relatively small numbers of types-preferably having unique reference. He imposed this scheme on whole terminological systems. He then fitted the typological scheme to his evolutionary frame work, where he said that "Primitive systems were classificatory, whereas civilized systems were descriptive. He ignored the problem of how to analyze degrees of

extension, or the how to discover the semantic criteria by which people made distinction between Kindred.

Various casts use various Kinship terms to signify various Kinship relations. The study of Kinship has directed much attention to the terms people use to classify and identify their relatives. The anthropologist Lewis Henry Morgan developed his theory of Kinship in the 19th century. Morgan held that Kinship terminologies used in non-literate societies reflected low level of culture and that the terminologies common in civilized societies indicated an advanced stage of development. This theory was abandoned when the discovery was made that the limited number of Kinship systems in use are found among both technologically simple and advanced societies. Kinship is the major concern in the anthropological study as it is a universal phenomenon. Kinship terms are considered tools for understanding the types between people in any given societies. Kinship is one of these more complex systems of culture. All human groups have a Kinship terminology, a set of terms used to refer to kin. Many parts of life are impacted by Kinship and in most societies Kinship relations influence things like who one can and can not marry, who one most show respect to; who one can joke with, and who one can count on in a crisis.

Kinship has been a central topic of social and cultural anthropology for more than a century. Several subjects are distinguished. A Kinship system consists of a set of rules that define how people are related to each other and the words (Kinship terms) that identify these relationships. "In English only two terms, mother and father can be used to refer only to a single individual and a single relationship. Other terms, such as aunt, uncle and cousin are used not only for many individuals but also for a variety of biological and sociological relationships. Kinship groups refer to institutions or corporate groups made up of certain classes of relatives" (Encyclopedia American, 1996, Vol. 16, p. 473).

Kinship terms are sets of labels used to classified relatives into a limited number of categories. English uses four principal criteria for distinguishing kin categories:

- (i) Generation (one's own generation-brother, sister, cousin) ascending generation (father, mother, uncle and aunt), descending generation (son, daughter, nephew, niece)
- (ii) Sex (all terms except cousin)
- (iii) Lineality Vs Collaterality (father Vs uncle)
- (iv) Blood Vs Marriage (brother Vs brother-in-law)

But the terms aunt and uncle ignored the criterion that distinguishes between consanguinity and affinity and cousin ignores the criterion of sex. (ibid 472)
"Kinship in anthropology, human relationship based on blood or marriage, and specified by law and custom. Kinship forms the basis for most human societies and for such social groupings as the family, clan, or tribe" (The Hutchinson Encyclopedia, 2002).

Kinship terminologies vary in different societies from few as twelve to more than fifty terms. English Kinship terminology is in the middle, and contains the following principle terms:

mother, father, son, daughter, brother, sister, uncle, aunt, nephew and niece, cousin (differently elaborated in different English speaking cultures)
grandfather, grandmother, grandson, granddaughter, granduncle, grandaunt, grandnephew, grandniece (in many dialogues)

Plus

great-grandmother, great-great-grandmother etc.

great-grandfather, great-great-grandfather etc.

There are also the affinal terms:

wife, husband, brother-in-law, sister-in-law, mother-in-law, father-in-law as well as uncle and aunt.

Kinship terminology refers to the various systems used in languages to refer to the person to whom an individual is related through Kinship. Different societies classify kinship relations differently and therefore use different systems of kinship terminology- for example some languages distinguish between affinal and consanguine uncles, whereas others have only one word to refer to both a father and his brothers. Kinship terminologies include the terms of address used in different relatives and the terms of reference used to identify the relationship of these relative to ego or to each other.

Anthropologist Morgan (1818-1881) performed the first survey of kinship terminologies in use around the world. Though much of his work is now considered dated, he argued that kinship terminologies reflected different sets of distinctions. For example, most kinship terminologies distinguish between sexes (the difference between a brother and a sister) and between generations (the difference between a child and a parent). Moreover, he argued, kinship terminologies distinguish between relatives by blood and marriage (although

recently some anthropologists have argued that many societies define kinship in terms other than blood).

However, Morgan also observed that different languages (and, by extension, societies) organize these distinctions differently. He proposed to describe kin terms and terminologies as either descriptive or classificatory. When a descriptive term is used, it can only represent one type of relationship between two people, while a classificatory term represents one of many different types of relationships. For example, the word brother in English-speaking societies indicates a son of the same parent; thus, English-speaking societies use the word brother as a descriptive term. But a person's male first cousin could be the mother's brother's son, mother's sister's son, father's brother's son and so on; English-speaking societies therefore use the word cousin as a classificatory term.

Wardhaugh (1986, p. 219-220) points out "you can ask a particular person what he or she calls others who have known relationship to that person father (fa), or mother's brother (MoBr) or mother's sister's husband (MoSiHu), in an attempt to show how individuals employ various terms, but without trying to specify anything concerning the semantic composition of those terms: For example, in English both one's father (MoFa) and one's mother's father (FaFa) are called grandfather, but that term includes another term, father."

(a) English Kin Terms

English Kin terms exemplify the principles of Eskimo terminology.

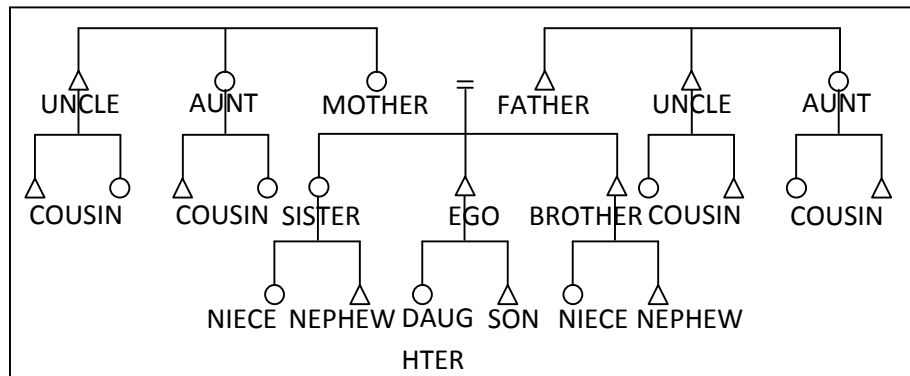
- The system is bilateral (on distinctions between father's and mother's

relatives)

- Distinctions mark differences in sex, generation and collateral kinship distance.
- Each nuclear family relationship receives a distinct terms; more distant relatives are grouped into general categories.

Chart 1

English Kinship Terms



(Source: Rai/ 2001)

Nuclear family terms-mother, father, brother, sister, son and daughter apply to only one kin type- but that terms applied to extended kin- uncle, aunt and cousin- are use to form more comprehensive categories in a process called collateral merging.

Table No. 1

English Kin Terms Designated by Kin Type

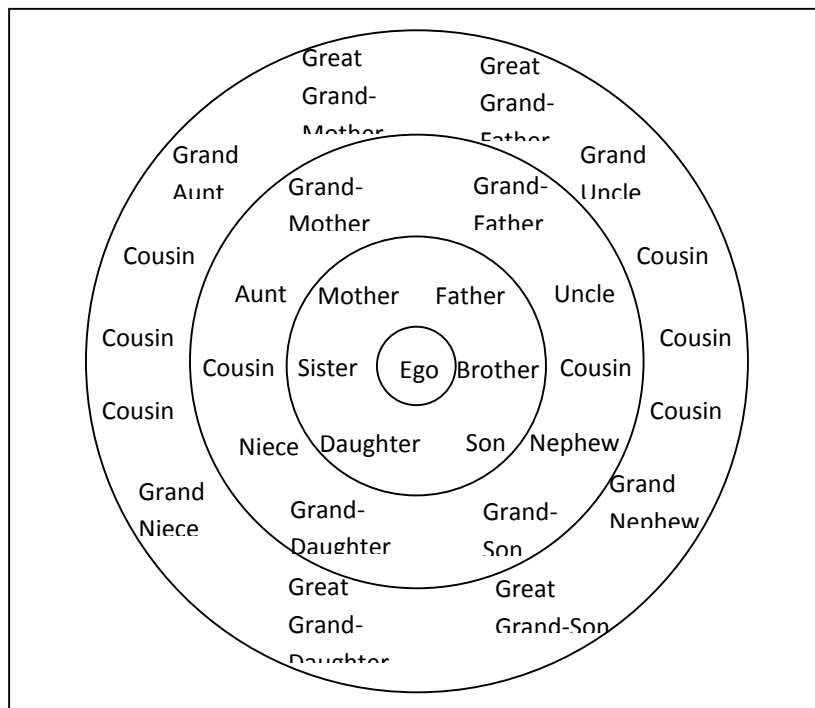
(Male terms only)

Kin Term	Kin Type
Father	F
Uncle	FB MB
Brother	B
Cousin	FBS MBS FZS MZS
Son	S
Nephew	ZS

This significance of kinship distance within English terminology can be represented spatially as a set of concentric circles, radiating out from Ego.

Figure No. 2

English Kinship Terms



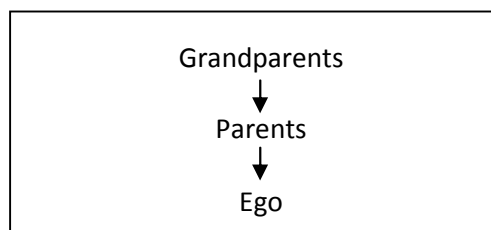
(Source: Rai/ 2008)

B) Biological Kinship Relations

Kinship based societies organize human communities based on real biological relationship among the members of that community. These biological relationships are both 'Vertical' and 'Horizontal'. The relationship, which is based on the lines of decent are the relationship between ancestors and descendants. One is related to his/her mother and father in a vertical kinship relationship, which can be shown by following diagram:

Figure No. 3

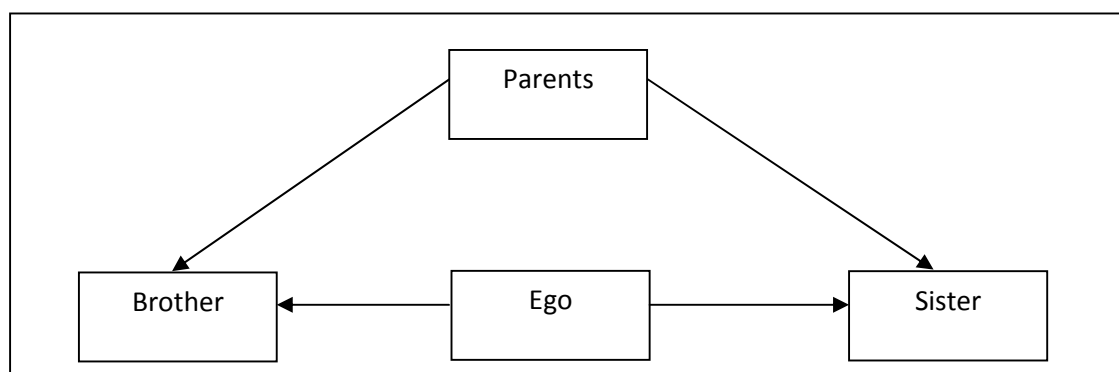
Vertical Kinship Relationship



Horizontal kinship relationship is a kind of relationship. This gets its value from vertical kinship relationship. For instance, brother and sister in such relation. This relationship (between brother and sister) gets its value because the two individuals share the same immediate parents, which can be clarified as below:

Figure No. 4

Horizontal Kinship Relationship



Anthropologists view kinship terms as one part of social research where as linguists view the kinship terms as a part of language.

The kinship relation and terms used to signify the relations are the major concern to the anthropological study. But, it is concerned with the linguists. Both linguists and anthropologists have already dealt with kinship terms- which are also a part of applied linguists and English language researcher. Thus, the researcher who is a student of English language education has tried his tiny attempt in the pedagogical field.

1.2 Review of the Related Literature

The foundation of the scientific study of this subject (Kinship Terminology) was laid by Morgan in his System of Consanguinity and Affinity of the Human Family (Smithsonian Contribution to Knowledge xviii, Washington D.C. 1871).

Some researchers carried out the comparative study on different languages like English, Nepali, Limbu, Rai, Kumal, Newari, Maithali, Tharu, etc. However, only two linguistic studies have been carried out on Yakkha language from the Department of English Education, Tribhuvan University. One is 'Negative and Interrogative Transformation in English and Yakkha language: A Comparative Study' and another one is 'Tense-Aspect System in English and Yakkha Language.' some research works are as follows:

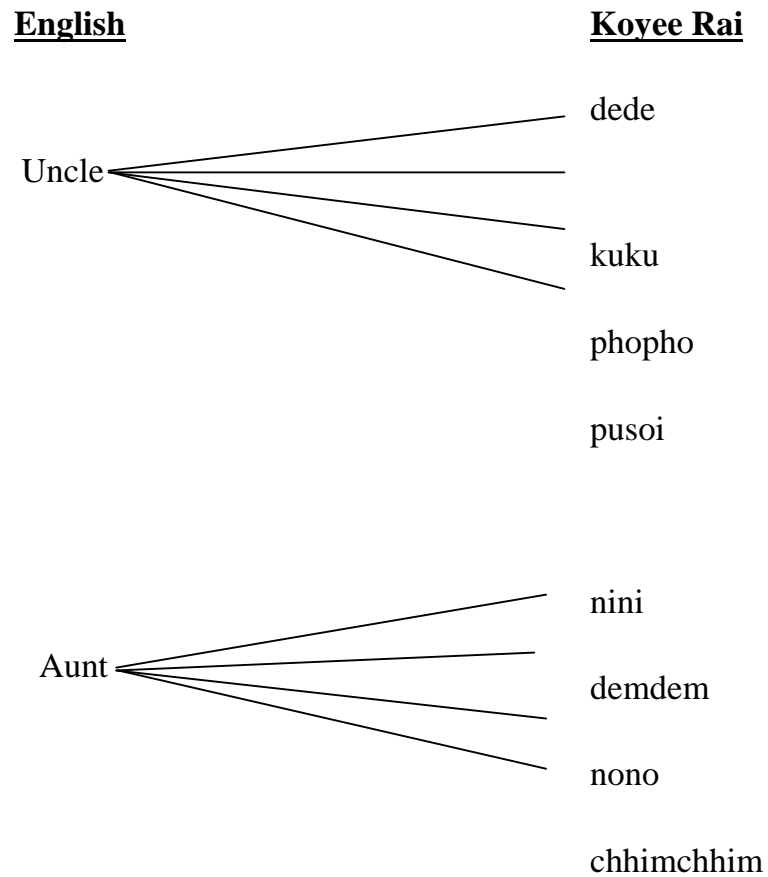
Rai (2001) compared and contrasted Limbu Kinship terms with Nepali and English Kinship terms on her study 'A comparative Linguistic study of English, Nepali and Limbu Kinship Terms'. The objective of the study is to compare and contrast between Limbu, English and Nepali Kinship Terms. She used random sampling procedure methodology for the analysis of the study. Her main findings are; English has the least numbers of kinship terms, there is no distinction between male and female ego except the terms husband and wife and no distinction between male and female ego except the terms husband and wife and no distinction of elder and younger in Nepali and Limbu.

Dewan (2005) made a comparative study on "Negative and Interrogative Transformation in English and the Yakkha Language". The main purpose of his

study is to determine negative and interrogative transformation in English and Yakkha language. Purposive sampling was used as research procedure. He found that Yakkha verbs are not changed into root forms while forming negatives and interrogatives whereas English verbs are often changed. The Yakkha language does not follow the trends of subject auxiliary inversion while forming questions while the English language does.

Dewan (2009) carried out 'A Comparative Study on 'Tense-Aspect System in English and Yakkha Languages'. Her main objective of the study is to compare on Tense-Aspect system between English and Yakkha languages. She used random sampling procedure for the study. She found that both English and Yakkha languages have same binary tense division: past and no-past and both the languages code the perfect and progressive aspects in all the tense: past, present, and future. But there is the system of combination of the tenses- past, Present, and Future with the four aspects- Simple, Progressive, Perfect and perfect progressive whereas in Yakkha language, there is the system of combination of tense- Past, Present, and Future with only the three aspect- Simple, Progressive, and perfect.

Similarly, Rai (2009) has carried out a research on 'Kinship Terms in English and Koyee Rai'. Her objective of the study is to determine Kinship Terms in English and Koyee Rai. She used random sampling procedure through three age groups of native speakers. She found that in English as few relations are referred to the Kinship terms and almost all relations are addressed by names. Whereas, Koyee Rai has many kinship terms in comparison to English almost all relations are addressed by the kinship terms e.g.



(Source: Rai, 2009)

Phyak (2004) has carried out a research entitled 'English and Limbu Pronominals: 'A Linguistic Comparative Study'. His main objective was to determine Limbu pronominal and to find out similarities and difference between those in relation to English pronominal. Purposive sampling was used as research procedure. He found that Limbu has more number of pronominal numbers of pronouns and more complex pronominal system than those of English. There is no distinct use of Limbu pronouns for male, female, human and non-human beings. Regarding personal and possessive pronouns, both are categorized under singular, dual and plural number in Limbu, but they are categorized under singular and plural number (English lacks dual numbers) in English.

Bhusal (2001) has carried out a research on 'A Componential Analysis of English and Kumal Kinship Terms'. She has compared and contrasted to find out similarities and differences between two languages with their appellative and addressive forms. She used purposive sampling procedure. She states that English has no separate terms for elder and younger brother and sister but in Kumal separate terms are used for them. In English, nephew is used for brother's or sister's son by both male and female ego. e.g. in Kumal female ego uses /bhada/ for brother's son and /bhatij/ or /chora/ for sister's son. Male ego uses /bhanja/ for sister's son and /bhatija/ for brother's son.

Rai (2011) has carried out a research on 'English And Lohorung Kinship Terms'. His main objective was to determine Lohorung Kinship terms used for various relations in the comparison with English Kinship terms. He used random sampling procedure through the literate people. He found Lohorung language has large number of kinship terms. Most of them are address by the same appellative terms and some of them have many ore terms to address them. Such as for spouse's sister 'nanamma' is the term in appellative use and 'nana' and 'ano' both the terms can commonly come in addressive use. In English kinshmen are addressed by name in most of the cases.

So far, no comparative linguistic study on kinship terms in Yakkha and English language has been carried out. Therefore, this research is the first attempt on the topic.

1.3 Objectives of the Study

The objectives of the research were as follows:

- i) To identify Yakkha Kinship Terms
- ii) To compare and contrast English and Yakkha kinship terms
- iii) To point out the pedagogical implications of the study

1.4 Significance of the Study

No research has been carried out on Yakkha kinship terms in English Department of T.U., so this research is valuable for the Department of English Education. The main purpose of the comparison was to find out the similarities and differences between various terms of these two languages used to refer to different kinship relations. There is going to be loss Yakkha language day by day so it is significant to study about it to conserve somehow, will be fruitful to all those students, teachers, textbook writers, syllabus designers and other researchers who are interested in sociolinguistic aspect of English and Yakkha language.

1.5 Definitions of Specific Terms

Affinal relation: Relation made by marriage. A form of social organization based on religious belief in the supremacy of Brahmins and any heredity exclusive class.

Consanguineal relation: The relation by blood or the connection of persons descended from the stock or common ancestors.

Core relation: Direct relation of the ego (e.g. parents, siblings and offspring's)

Core Affinal relation: Relationship through affinal relations.

Core Consanguineal relations: Ego parents, siblings and offspring

Core Kinship relation: Relations include the relationship of father, son, daughter and their spouses.

Ego: I or self (includes both male and female person) and the person from whom the relationship is expressed

Kinship: Relation based on or modeled on culturally recognized connection between parents and children. (and extended to sibling and through parents to more distant relatives)

Peripheral relation: Indirect relation of the ego (uncle, aunt)

Peripheral Consanguineal relation: Ego's relation through core affinal relation.

Peripheral Affinal relation: Relationship through peripheral consanguineal relations and his/her spouse (husband/wife)

CHAPTER - TWO

METHODOLOGY

The following methodology was adopted to accomplish the objectives of the present study.

2.1 Sources of Data

Both primary and secondary sources of data were used to collect the data for this research.

2.1.1 Primary Sources of Data

The primary sources of data of this study were native speakers of Yakkha of Urlabari and Dangihat VDCs of Morang district. It is expected that there are about 53 Yakkha speakers in Urlabari and 193 in Dangihat residing there.

2.1.2 Secondary Sources of Data

The researcher consulted some secondary sources to facilitate the research work. The different books, journals, research report and websites related to the topic. Which were consulted are SBS Report (2001), SBS Report (2011), Rai

(2008), Rai (2011), Harmer (2011), Dewan (2004), Kongren (2007), Van Driem (2001).

2.2 Population of the study

The census 2011 states that there are 24,336 Yakkha speakers who reside in Nepal. The present study recognized 1,137 Yakkha speakers who resided in Morang district as the population of this study. The researcher selected 60 native speakers of Yakkha for the data collection. They were from different age groups and both male and female.

2.3 Sampling Procedure

The total sampling population of the study was sixty native speakers of Yakkha residing in Dagihat and Uurlabari VDCs of Morang district. 30 yakkha native speakers form Uurlabari VDC and 30 from Dangihat VDC were for my data collection. The researcher applied snow ball sampling procedure for the data collection. The researcher provided to the questionnaires the Yakkha speakers and took interviews with illiterate people to get right information about Yakkha kinship terms.

2.4 Tools for Data Collection

The data was collected from selected Yakkha native speakers by using questionnaire sheet, interview schedule as research tools.

2.5 Process of Data Collection

i) After preparing the questionnaire sheet, the researcher visited the selected VDCs

and made a good rapport with Yakkha native speakers.

ii) The researcher used a questionnaire sheet as a tool for primary data collection to 30

literate persons from the selected native speakers of the Yakkha language.

iii) The researcher used questionnaire and interview schedules to collect data of

Yakkha kinship terms from the selected native speakers of Yakkha language.

iv) Two types of interview schedules were prepared to collect data. First, interview

schedule was designed to gather the kinship terms from both male and female

egos. On the basis of the interview schedule, the native speakers of Yakkha were

interviewed.

2.6 The Delimitations of the Study

The study had the following limitations:

i) The study was based on only 60 native speakers of Yakkha from Urlabari and

Dangihat VDCs of Morang district.

ii) The study was limited to Consanguineal and affinal types across five generation

from the ego in English and Yakkha languages.

iii) This study was limited to Khayakhim dialect of the Yakkha language.

iv) English Kinship terms were collected from secondary sources.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of data. The analysis and interpretation has been carried out under the following headings:

- i) Analysis and Yakkha Kinship Terms
- ii) Responses of the study from Interview
- iii) Comparisons between Yakkha and English Kinship Terms

3.1 Analysis of Yakkha Kinship Terms

The kinship relation include both consanguineal and affinal relation. In this section, the kinship relations have been analyzed and interpreted on the basis of table and charts to show the co-relation between Yakkha and English kinship terms.

3.1.1 Consanguineal Relations

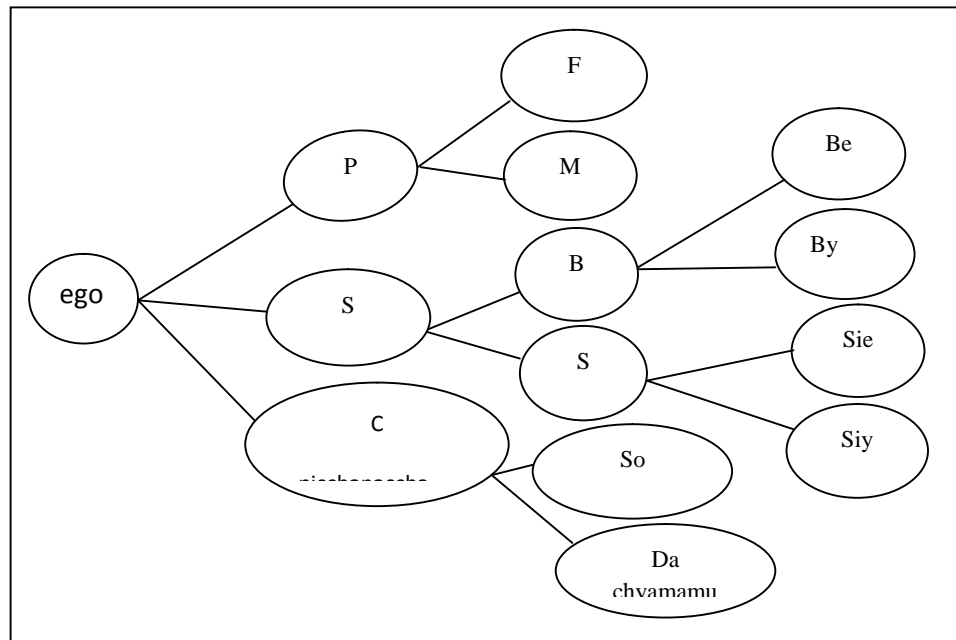
People who have socially recognized links as mother, father, grandparents, children, grandchildren, uncles, aunts and cousins are consanguines to each other. The word 'consanguinity' comes from Latin roots, meaning 'with the blood' The consanguineal relations can be divided into: core consanguineal relation and peripheral consanguineal relation.

3.1.1.1 Core Consanguineal Relations

The relations made by the ego directly are called core consanguineal relation. Ego's parents, siblings and off-springs are core consanguineal relations, which can be presented as follows.

Chart 2

Core Consanguineal Relations



This chart can be presented in the following table.

Table No. 2

Core Consanguineal Relation

S.N.	Kinship Relation	Yakkha	English
1.	P	mapa	parent
2.	F	(a)pa	Father
3.	M	(a)ma	Mother

4.	S	nuncha	Sibling
5.	B	phu	Brother
6.	Be	aaphu	-
7.	By	ancha	-
8.	Si	na	Sister
9.	Sie	anai	-
10.	Siy	ancha	-
11.	Ch	picchanaccha	Child
12.	So	chyapapu	Son
13.	Da	chyamamu	Daughter

The table shows that there are thirteen core consanguineal relations where Yakkha has thirteen terms of relations. In Yakkha, there are different terms for younger and elder brother and sister. For example, 'aaphu' is the term for elder brother and 'ancha' is for the younger brother. Similarly, 'anai' and 'ancha' are the terms used for the elder and younger sisters respectively. But there is the same term for the younger sister and brother i.e. 'ancha'. 'Chyapapu' and 'chyamamu' are the terms used for sons and daughters. Similarly, 'picchanaccha' is the term used for the child.

There are twelve core consanguineal relations found in Yakkha Language among the above 13 terms whereas English has nine terms.

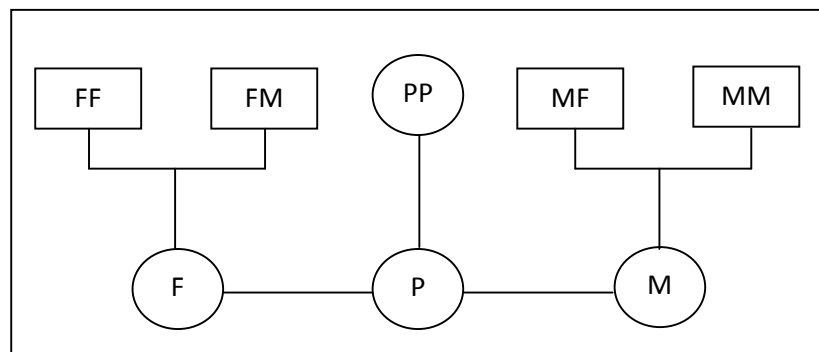
3.1.1.2 Peripheral Consanguineal Relation through Parent

This is a kind of consanguineal relation in which ego's relation expands through core consanguineal relations. Ego's relations with core consanguineals of his/her parents, siblings and offsprings are called peripheral consanguineal relations.

Peripheral consanguineal relations through parents, siblings and offsprings can be interpreted separately in the following charts:

Chart: 3

Peripheral Consanguineal Relations through Parents



(Source: Rai/2002)

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

Table No: 3

Peripheral Consanguineal Relations through Parents

kinship Relation	Yakkha	English
PP	-	Grandparent
FF	pum	Grandfather
FM	mum	Grandmother
MF	pum	Grandfather
MM	mum	Grandmother

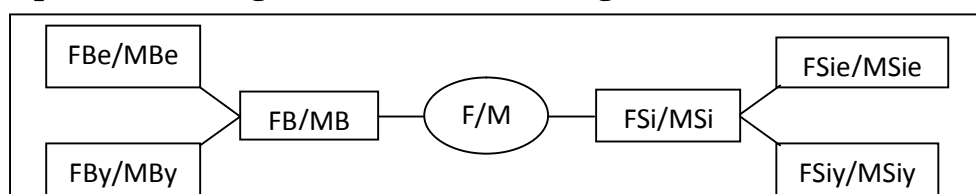
The table shows that there are five terms of relations in English but only four kinship terms found in Yakkha. The term 'grandfather' and 'grandmother' are cover words, which were used for various relations in English. In Yakkha, there is no term for parent's parent. The terms 'Pum' and 'Mum' are used for 'grandfather' and 'grandmother' respectively from both father and mother's side in Yakkha.

3.1.1.3 Peripheral Consanguineal Relations through Father and Mother

This is a kind of peripheral consanguineal relations in which ego's relations expand into father and mother. For example, Ego's father's brother/sister's are the peripheral consanguineal relation son's of the ego through father. The kinship relations through ego's father and mother can be presented in the following chart:

Chart 4

Peripheral Consanguineal Relations through Father and Mother



The table below shows the kinship terms of English and Yakkha for peripheral consanguineal relations through father and mother.

Table No 4

Peripheral Consanguineal Relations through Father and Mother

Kinship Relation		Yakkha		English	
F	M	F	M	F	M
FB	MB	-	-	uncle	uncle
FBe	MBe	(a)yep	kon	-	-
FBy	MBy	(a)phang	kon	-	-
FSi	MSi	(a)ni	-	aunt	aunt
FSie	MSie	(a)ni	(a)yem	-	-
FSiy	MSiy	(a)ni	chhyama	-	-

Among six terms in peripheral consanguineal relations through father, English has two terms but there are three terms found in Yakkha. In English, the terms 'uncle' and 'aunt' are used for father's brothers and sisters but in Yakkha there are different terms for father's elder and younger brothers. The term '(a)yep' is

used for elder brother and '(a)phang' is for younger brother. The '(a)ni' is used for younger sister.

Similarly, the above table shows that there are six terms of relations in peripheral consanguineal relation through mother. Among them, English has only two and Yakkha has three terms of relations. The term 'uncle' and 'aunt' are cover words, which are used for various relations. In Yakkha, the term 'kon' is used for other's elder or younger brothers. There are different terms for mother's elder and younger sisters. '(a)yem' is the term used for mother's elder sister and 'chhyama' for mother's younger sister.

There are six kinship terms found for Yakkha Language but English has only two terms of consanguineal relations through father and mother.

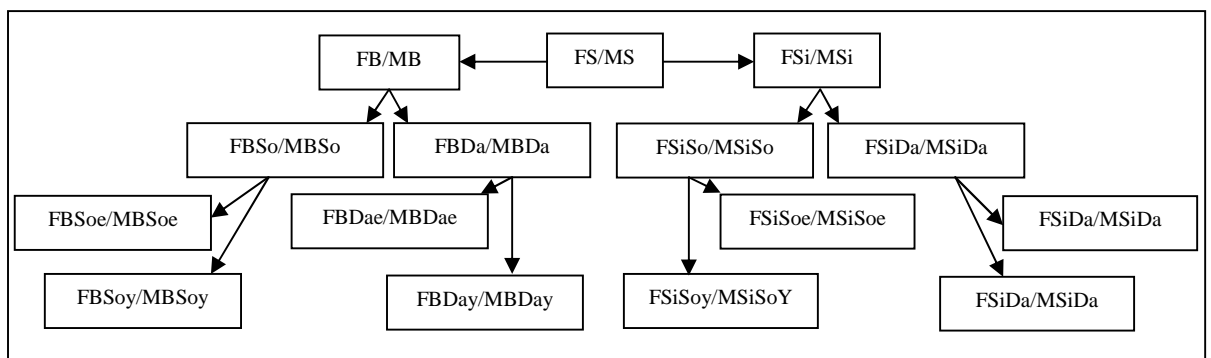
3.1.1.4 Peripheral Consanguineal Relations through Father's and Mother's

sibling

This is a kind of consanguineal relation in which Father/ Mother's sibling through which are found nine terms.

Chart 5

Peripheral Consanguineal Relations through Father's and Mother's Sibling



(Source: Rai/2009)

The table presents the kinship terms for peripheral kinship relations through father's and mother's sibling in the following ways:

Table No.5
Peripheral Consanguineal Relations through Father's and Mother's Sibling

S.N.	Kinship Relation		Yakkha		English	
	FS	MS	FS	MS	FS	MS
1.	FSSo	MSSo	nunnchha	nunnchha	Cousin	Cousin
2.	FBSOe	MBSoe	(a)phu	(a)phu	-	-
3.	FBSoy	MBSoy	(a)ncha	(a)ncha	-	-
4.	FBDae	MBDae	anai	anai	-	-
5.	FBDay	MBDay	(a)ncha	(a)ncha	-	-
6.	FSiSoe	MSiSoe	isapa(a)phu	(a)phu	-	-
7.	FSiSoy	MSiSoy	(a)ncha	(a)ncha	-	-
8.	FSiDae	MSiDae	isama	anai	-	-

			annai			
9	FSiDay	MSiDay	(a)ncha	(a)ncha	-	-

The table shows nine terms of peripheral consanguineal relations through father's siblings. There is only one term in English and six terms in Yakkha. In English, 'cousin' is the only single term used for father's brother and sister's son and daughters either they are elder or younger than ego. In Yakkha, the term 'nuncha' for 'cousin'. '(a)phu' used for father's brother's son if he is elder than the ego and '(a)ncha' is for father's brother's and sister's son and daughters if he/she is younger than the ego. Similarly, 'anai' is the term for father's brother's daughter if she is elder than than the ego. The terms 'isapaphu' and 'isamaanai' are used for father's sisters's son and daughter elder than the ego.

Likewise, there are nine kinship relations in peripheral consanguineal relations through mother's siblings. In English, 'cousin' is the single term for mother's brothers and sisters' sons and daughters either they are elder or younger than the ego. On the other hand, '(a)phu' is the terms for mother's brothers and sisters' sons if he is elder than the ego. Similarly, the term 'ancha' is used for mother's brothers and sisters' sons and daughters if they are younger than the ego. 'anai' is used for mother's sisters and brothers' daughter if she is elder than the ego.

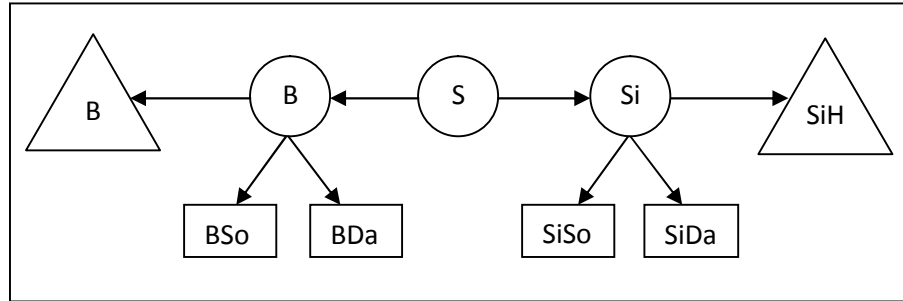
In this sub heading six kinship terms are found in Yakkha Language whereas there are two terms in English in peripheral consanguineal Relations through father/mothre's sibling

3.1.1.5 Peripheral Consanguineal Relations of Male and Female Ego

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

Chart 6

Peripheral Consanguineal Relations of Male and Female Ego



(Source: Rai /2002)

The kinship terms for peripheral consanguineal relations of male and female ego have been shown in the table:

Table No. 6

Peripheral Cosanguineal Relations of Male and Female Ego

S.N.	Kiinship Relation	Yakkha	English
1.	BSo	(a)echha	Nephew
2.	BDa	(a)echha	Niece
3.	SiSo	isapa	Nephew
4.	SiDa	isama	Niece

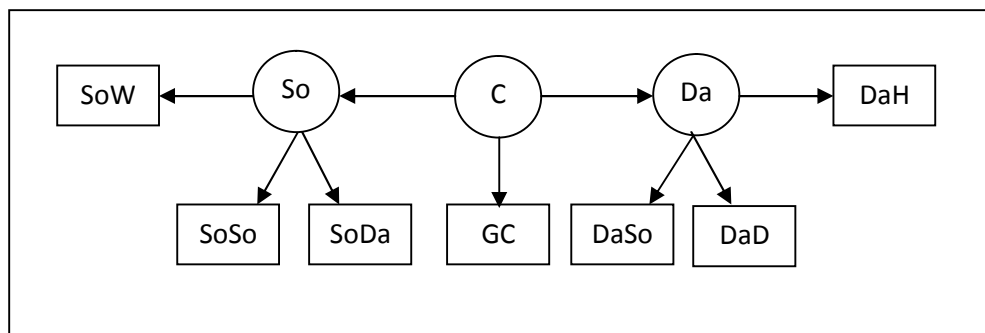
There are two kinship terms in English but three terms are found in Yakkha Language of peripheral consanguineal relations of male and female ego. In English, 'nephew' is the term used for brother and sister's son and 'niece' for brother or sister's daughter. But in Yakkha, 'echha' is the term used for brother's son and daughter. Similarly, 'isapa' is the term for sister's son and 'isama' for sister's daughter.

3.1.1.6 Peripheral Consanguineal Relations of Ego's Off-spring

In peripheral consanguineal relations through ego's off-spring, ego's relations expand through his/her off-springs. Grandsons and granddaughters are the peripheral consanguines of the ego. The following chart shows it clearly:

Chart 7

Peripheral Consanguineal Relations of Ego's Off-spring



(Source: Rai /2002)

The table below shows the kinship terms used in English and Yakkha for peripheral consanguineal relations through off-spring.

Table No. 7

Peripheral Consanguineal Relations through Off-spring

S.N.	Kinship Relation	Yakkha	English
1.	GC	yanmen	Grandchild
2.	SoSo	yanmen	Grandson
3.	SoDa	yanmen	Granddaughter
4.	DaSo	yanmen	Grandson
5.	DaDa	yanmen	Granddaughter

There are five terms of relations in peripheral consanguineal through off-spring. 'Grandchild' is the term for ego's son or daughter's sons and daughters. 'Granddon' is the term for ego's or daughter's son and 'Granddaughter' is for son or daughter's daughters. But Yakkha has only one cover term 'yanmen' was used for son and daughter's sons and daughters.

From the above table and chart there is only one kinship term found in Yakkha Language but there are three terms in English of peripheral consanguineal relations of ego's off-spring.

3.1.2 Affinal Relations

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

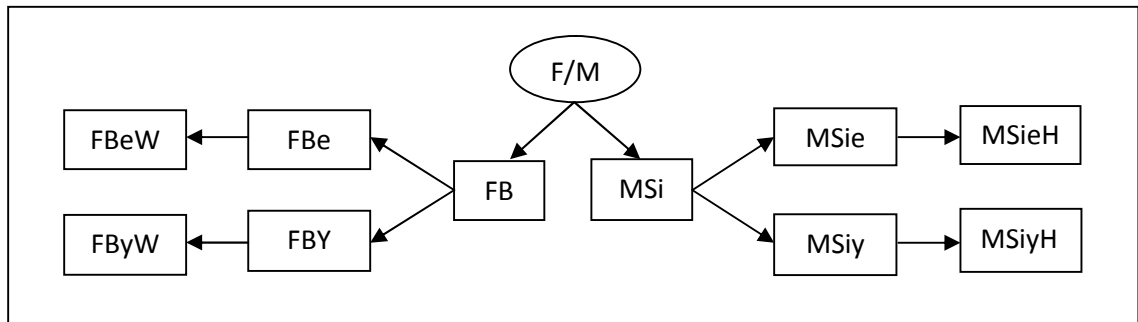
The affinal relations through core consanguineal relations are called core affinal relations. The core affinal relations are made by ego's father, mother, sibling and off-spring, which can be presented separately in the figures and tables below:

3.1.2.1 Core Affinal Relations through Father and Mother

This is a type of core affinal relation, which expands through father and mother. Father's brother's wife and sister's husband is the core affines of the ego through his/her father and mother and mother's wife and sister's husband are the core affines of the ego. The chart below shows core affinal relations through father and mother.

Chart 8

Core Affinal Relations through Father and Mother



(Source: Rai/ 2009)

The kinship terms used for core affinal relations through father and mother have been presented below in a table:

Table No. 8

Core Affinal Relations through Father and Mother

S.N.	Kinship Relation	Yakkha	English
1.	FBe	(a)yep	uncle
2.	FBy	(a)phang	uncle
3.	FBeW	(a)yem	aunt
4.	FByW	(a)sim	aunt

5.	MSie	(a)yem	aunt
6.	MSiy	chhyama	aunt
7.	MSieH	(a)yep	uncle
8.	MSiyH	(a)phang	uncle

There are eight terms in core affinal relations through father and mother. In English, there are only two terms. The term 'aunt' is used for father's brother's wife in either elder or younger than the father. Similarly, 'uncle' is the term for mother's sister's husband. But in yakkha, the term '(a)yem' is found for father's elder brother's wife and '(a)sim' is used for father's younger brother's wife. Similarly, '(a)yep' is used for mother's elder sister's husband and '(a)phang' is for mother's younger sister's husband.

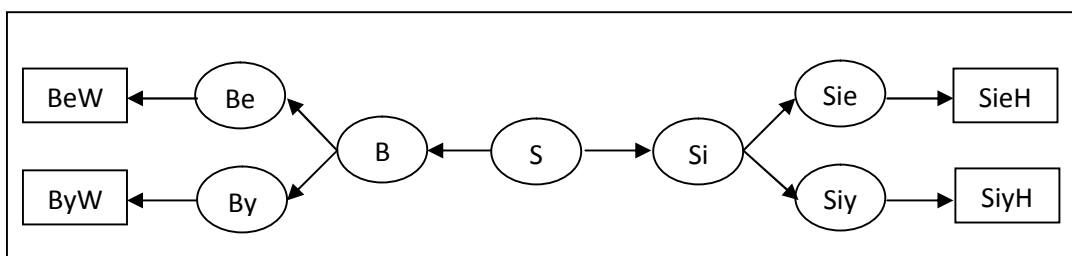
According to the core affinal relations through father and mother, five kinship terms are found in Yakkha whereas there are only two terms in English.

3.1.2.2 Core Affinal Relations through 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 the core affines of the ego. Which are expanded through his/her siblings. The chart below makes clear about core affinal relations through ego's siblings.

Chart 9

Core Affinal Relations through Ego's Sibling



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

Table No.9

Core Affinal Relations through Ego's Sibling

S.N.	Kinship Relation	Yakkha	English
1.	SieH	nap	Brother-in-law
2.	SiyH	tapan	-
3.	BeW	(a)ntenma	Sister-in-law
4.	ByW	tabanme	-

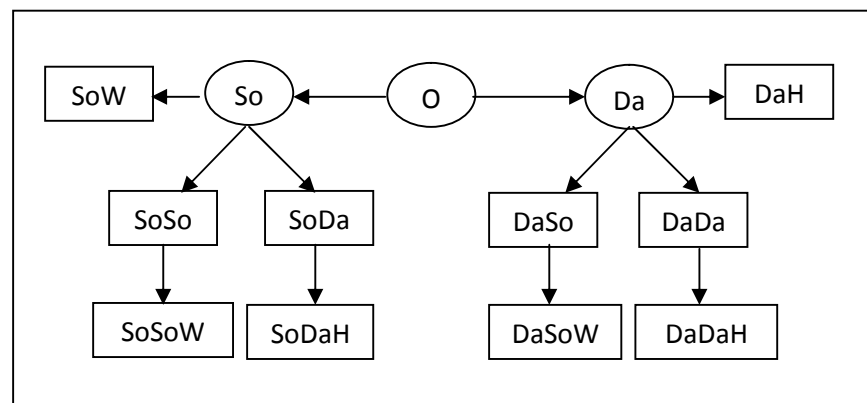
Four terms are found in Yakkha but English has only two terms in core affinal relations through ego's sibling. In English, 'sister -in-law' and 'brother-in-law' are used for brother's wife and sister's husband. There is no distinction between elder and younger. In Yakkha, the term 'nap' is used for elder sister's husband and 'tapan' is for younger sister's husband. Similarly, '(a)ntenma' is used for elder brother's wife and 'tabanme' for younger sister's husband.

3.1.2.3 Core Affinal Relations through Ego's Off-spring

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

Chart 10

Core Affinal Relation through Ego's Off-spring



(Source: Rai /2008)

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

Table No.10

Core Affinal Relations through Ego's Off-spring

S.N.	Kinship Relation	Yakkha	English
1.	SoW	tabanme	Daughter-in-law
2.	DaH	tapan	Son-in-law
3.	SoSoW	yanmen tabanme	-
4.	SoDaH	yanmen tapan	-
5.	DaSoW	yanmen tabanme	-
6.	DaDaH	yanmen tapan	-

There are six terms of relation altogether in core affinal relations through ego's off-spring. English has two terms i.e. daughter-in-law and son-in-law for son's wife and daughter's husband respectively. On the other hand, Yakkha has four terms of relations. The term 'tabanme' is used for son's wife and 'tapan' is for daughter's husband. Similarly, 'yanmen tabanme' is used for both son's son's wife and daughter's son's wife and the term 'yanmen tapan' is for son's daughter's husband and daughter's daughter's husband.

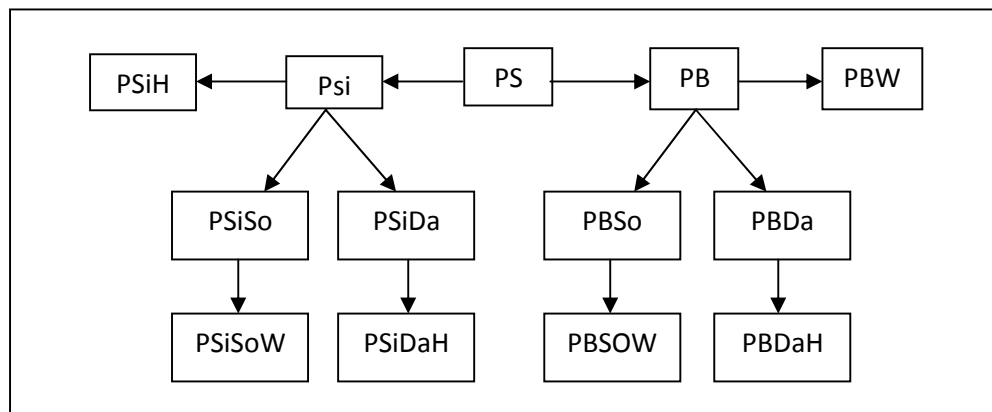
Four kinship terms are found in Yakkha but there are only two terms in English of core affinal relations through ego's offspring.

3.1.2.4 Peripheral Affinal Relations through Parent's Sibling

The affinal relations through peripheral consanguineal relations are called peripheral affinal relations. The affinal relations 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's husband and sister's son's wife affines through parent's siblings. The peripheral affinal relations through parent's siblings can be made vivid with the help of the following chart:

Chart 11

Peripheral Affinal Relations through Parent's Sibling



(Source: Rai /2002)

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

Table No. 11

Peripheral Affinal Relations through Parent's Siblings

S.N.	Kinship Relation	Yakkha	English
1.	PSDaeH	nap	-
2.	PSDayY	tapan	-
3.	PsSoeW	(a)tenma	-
4.	PSSoyW	tabanme	-

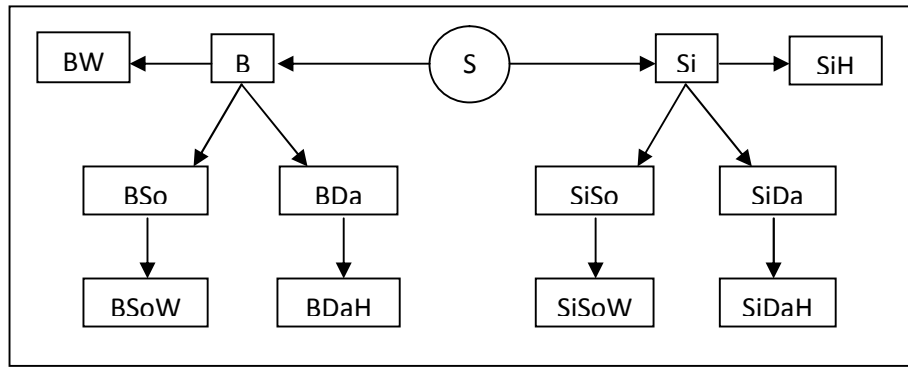
There are four terms found in Yaakkha but there is no any term in English of peripheral affinal relations through parent's siblings. Parent's sister or brother's daughter's husband, elder than the ego has the same term 'nap'. Similarly, parent's sister or brother's daughter's husband, younger than the ego had the term 'tapan'. Likewise, the term '(a)ntenma' is used for parent's sister or brother's son's wife, elder than the ego and 'tabanme' is used for parents sister or brother's son's wife, younger than the ego.

3.1.2.5 Peripheral Affinal Relations through Ego's Siblings

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

Chart No. 12

Peripheral Affinal Relations through Ego's Sibling



The kinship terms of peripheral affinal relations through ego's sibling can be clearly presented by the following tale:

Table No. 12

Peripheral Affinal Relations through Ego's Sibling

S.N.	Kinship Relation	Yakkha	English
1.	BSoW	(a)echha tabanme	-
2.	BDaH	(a)echha tapan	-
3.	SiSoW	isama tabanme	-
4.	SiDaH	isapa tapan	-

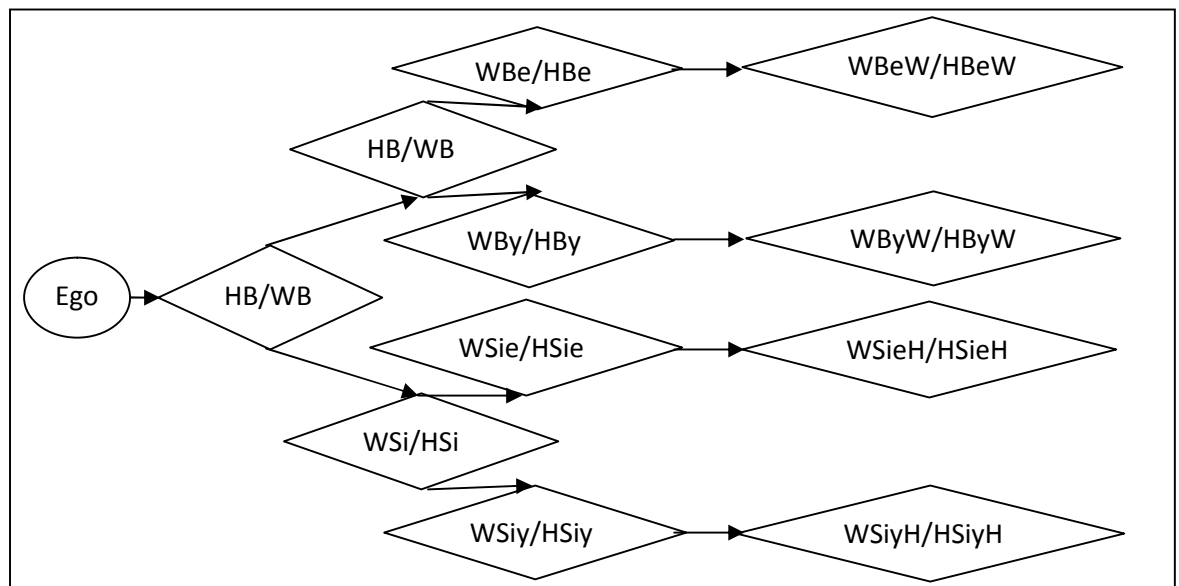
There are not found any terms in English but there are different terms in Yakkha. The 'echha tabanme' is used for brother's son's wife and 'echha tapan' is for brother's daughter's husband. Similarly, the term 'isapa tabanme' is used for sister's son's wife and 'isama tapan' iss for sister's daughter's husband.

3.1.2.6 Peripheral Affinal Relations through Ego's Wife and Husband

The peripheral affinal relations through ego's wife are shown in the following chart:

Chart 13

Peripheral Affinal Relations through Ego's Wife and Husband



The kinship terms for peripheral affinal relations through ego's wife and husband can be presented in the table below:

Table No. 13

Peripheral Affinal Relations through Ego's Wife and Husband

S.N.	Kinship Relation		Yakkha		English	
	W	H	W	H	W	H
1.	W/H	-	hinkhuma	hinkhupa	wife	husband
2.	WBe	HBe	nap	phunampa	Brother-in-law	Brother-in-law
3.	WBeW	HBeW	(a)nai	(a)nai	-	-
4.	WBy	HBy	nap	(a)ntenpa	Brother-in-law	Brother-in-law
5.	WByW	HByW	nunchha	nunchha	-	-
6.	WSie	HSie	anai	nanamma	sister-in-law	sister-in-law
7.	WSieH	HSieH	(a)phu	(a)phu	-	-
8.	WSiy	HSiy	nunchha	(a)ntenma	sister-in-law	sister-in-law
9.	WSiyH	HSiyH	unchha	nunchha	-	-

There are eighteen terms of relations in peripheral affinal through ego's wife and husband. In English there are ten terms of kinship relations. The term 'brother-in-law' is used for wife's brother, either elder or younger. The term 'sister-in-law' is used for wife's sister, either elder or younger. There is no any term for wife's brother's wife and wife's sister's husband. On the other hand, Yakkha has eleven terms of relations. The term 'hinkhuma' is used for 'wife' and 'nap' is for wife's younger and elder brother. 'anai' is for wife's elder brother's wife. Similarlay, 'nunchha' is used for wife's younger brother's wife,

younger sister's husband. Likewise, the term '(a)phu' is used for wife's elder sister's husband.

The term 'hinkhupa' is used for 'husband'. The term 'phunamma' is used for husband's elder brother and 'anai' is for husband's elder brother's wife. Similarly, the term '(a)tenpa' is used for husband's younger brother and the term 'nunchha' for husband's younger brother's wife and younger sister's husband. Likewise, the term 'nanamma' is used for husband's elder sister and the term '(a)phu' was for husband's elder sister's husband. The term '(a)nternma' is used for husband's younger sister.

In the peripheral affinal relations through ego's wife and husband, ten terms are found in Yakkha whereas there are four terms in English.

3.1.2.7 Peripheral Affinal Relations through his/her Spouse

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

Chart 14

Peripheral Affinal Relations through his/her Spouse

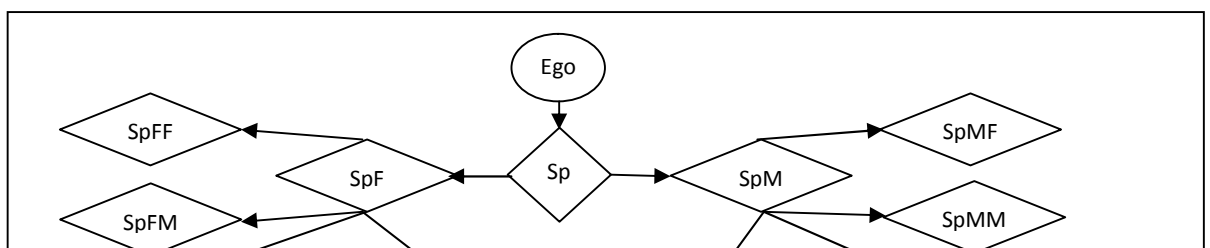


Table No. 14

Peripheral Affianl Relations through his/her Spouse

S.N.	Kinship Relation	Yakkha	English
1.	SpFF	pum nampa	-
2.	SpFM	mum namma	-
3.	SpMF	pum nampa	-
4.	SpMM	mum namma	-
5.	SpF	nampa	Father-in-law
6.	SpM	namma	Mother-in-law

7.	SpFBe	(a)yep nampa	-
8.	SpFBeW	(a)yem namma	-
9.	SpFBy	phang nampa	-
10.	SpFByW	Sim namma	-
11.	SpMSie	(a)yem namma	-
12.	SpMSieH	(a)yep nampa	-
13.	SpMBe	kon nampa	-
14.	SpMBeW	ani namma	-
15.	SpFSie/y	ani namma	-
16.	SpFSie/yH	kku nampa	-
17.	SpMSiy	chhyama namma	-
18.	SpMSiyH	phang nampa	-

The table shows eighteen kinship terms, English has only two terms 'father-in-law' and 'mother-in-law' for spouse's father and mother respectively and there is no any term for other kinship relations. But Yakkha has eighteen terms of relations. The terms 'nampa' and 'namma' are for spouse's father and mother. The term 'pum nampa' and 'mum namma' are used for spouse's father or mother's father and mother. Similarly, the term '(a)yep nampa' and '(a)yem namma' are used for spouse's father or mother's elder brother and his wife. The term '(a)phang nampa' and '(a)sim namma' are for spouse's father's younger brother and younger brother's wife. Likewise, the term 'chhyama namma' and 'phang nampa' are used for spouse's mother's younger sister and younger sister's husband. The term 'kon nampa' and 'kon namma' are spouse's mother's elder or younger brother and younger brother's wife. And the term '(a)ni namma' and

'kaku nampa' are used for spouse's father's elder or younger sister and sister's husband respectively.

There are twelve terms found in Yakkha but English has only two terms in peripheral affinal relations through his/her spouse.

3.2 Responses of the study from the Interview

The researcher visited to the Yakkha speakers of the Urlabari and Dangihat VDCs of morang district for the data collection of the research study. And then she distributed questionnaire to the literate people and took interview with illiterate people. She faced the many obstacles to collect actual data collection from younger because of the less use of Yakkha language and new society from different ancestral place. When researcher asked questions related to the kinship term to eldest persons they answered easily describing the term. For example: the term '(a)ma' for 'mother' where 'a' means 'my', 'ma' means 'mother' therefore 'a' is not compulsion. Likewise, (a)phu, (a)ni, (a)pa etc. Some of them asked different questions like "why you are collecting this terms?", " you don't know yourself?" etc. Some of them encouraged to search and advised me very kindly and helped to collect information.

3.3 Comparison between Yakkha and English Kinship Terms

All the kinship relations which are analysis and interpreted above are compared in the following tables. First they are compared as a whole then they are compared and contrasted on the basis of consanguineal and affinal relations.

They are compared differently in different tables in terms of male and female ego.

3.3.1 Comparison of English and Yakkha kinship relations in Reference to Presence and Absence of the Terms

The comparison of English and Yakkha kinship relation in reference to presence and absence of the terms are shown in the following table:

Table No. 15

Comparison of English and Yakkha kinship relations in Reference to Presence and Absence of the Terms

S.N.	Kinship Relations	Yakkha	English
1.	PP	-	+
2.	FF/MF	+	+
3.	FM/MM	+	+
4.	FBe	+	+
5.	FBy	+	-
6.	FBeW	+	+
7.	FByW	+	-
8.	FSie	+	-
9.	FSieH	+	-
10.	FSiy	+	-

11.	FSiyH	+	-
12.	MBe/y	+	-
13.	MBe/yW	+	-
14.	MSie	+	-
15.	MSieH	+	-
16.	MSiy	+	-
17.	MSiyH	+	-
18.	FBe/ySO/MBe/ySO (elder than the ego)	+	+
19.	FBe/ySO/MBe/ySOW	+	+
20.	FSie/ySO/MSie/ySO	-	-
21.	FSie/ySO/MSie/ySOW	-	-
22.	FBe/yDa/MBe/yDa (elder than the ego)	+	-
23.	FBe/yDa/MBe/yDaH	+	-
24.	FSie/yDa/MSie/yDa	-	-
25.	FSie/yDa/MSie/yDaH	-	-
26.	FBe/ySO/MBe/ySO (youngerS than the ego)	+	-
27.	FBe/ySO/MBe/ySOW	+	-
28.	FSie/ySO/MSie/ySO	-	-

29.	FSie/ySO/MSie/ySOW		-
30.	FBe/yDa/MBe/yDa (younger than the ego)	-	-
31.	FBe/yDa/MBe/yDaH	+	-
32.	FSie/yDa/MSie/yDa	-	-
33.	FSie/yDa/MSie/yDaH	-	-
34.	P	+	+
36.	F	+	+
37.	M	+	+
38.	S	+	+
39.	Be	+	-
40.	BeW	+	-
41.	By	+	-
42.	ByW	+	-
43.	Sie	+	-
44.	SieH	+	-
45.	Siy	+	-
46.	SiyH	+	-
47.	H	+	+
48.	W	+	+
49.	So	+	+

50.	SoW	+	+
51.	Da	+	+
52.	DaH	+	+
53.	SoSo	+	+
54.	SoSoW	+	-
55.	SoDa	+	+
56.	SoDaH	+	-
57.	DaSo	-	-
58.	DaSoW	-	-
59.	DaDa	-	-
60.	DaDaH	-	-
61.	O	+	+
62.	GC	+	+
63.	S	-	+
64.	Da/SoSo/DaSo	+	-
65.	Da/SoDa/SoDa	-	-

There are forty-eight terms present in yakkha but in English twenty-one terms are present from the comparison in reference to presence and absence of the terms.

(i) Comparison of Consanguineal relations in Reference to Presence and Absence

of the Terms

Table No. 16

Comparison of Consanguineal relations in Reference to Presence and Absence to the Terms

S.N.	Kinship Relation	Yakkha	English
1.	PP	+	+
2.	PF	+	+
3.	PM	+	+
4.	F	+	+
5.	M	+	+
6.	FB	-	+
7.	FBe	+	-
8.	FBy	+	-
9.	FSi	+	+
10.	FSie	-	-
11.	FSiy	-	-
12.	MB	+	+
13.	MBe	-	-

14.	MBy	-	-
15.	MSi	-	+
16.	MSie	+	-
17.	MSiy	+	-
18.	B	-	+
19.	Be	+	-
20.	By	+	-
21.	Si	-	+
22.	Sie	+	-
23.	Siy	+	-
24.	FSiDa/So	-	+
25.	MBDa/So	-	+
26.	FSiDae/Soe	+	-
27.	FSiDay/SoY	+	-
28.	MBDae/Soe	+	-
29.	FBDa/So	-	+
30.	FBDae/Soe	+	-
31.	FBDay/Soy	+	-
32.	MSiDae/Soe	+	-
33.	MSiDay/Soy	+	-

Seventeen terms are present in Yakkha but nineteen terms are present in English in the comparison of reference to presence and absence to the consanguineal terms.

Table No. 17

Comparison of Consanguineal relations in the Male and Female Ego

S.N.	Kinship Relation	Yakkha	English
1.	BSo	+	+
2.	BDa	+	+
3.	SiSo	+	+
4.	SiDa	+	+

All terms are present in both Yakkha and English to the consanguineal relations in male and female ego.

Table No. 18

Comparison of Consanguineal relations in Off'spring

S.N.	Kinship Relation	Yakkha	English
1.	GC	+	+
2.	SoSo	-	+
3.	DaDa	-	+
4.	SoDa	-	-

5.	DaSo	-	-
----	------	---	---

In the comparison of consanguineal relations in offspring, there is only one term present in Yakkha but in English three terms are present.

(ii) Comparison of Affinal relation in Reference to Presence and Absence of Terms

Comparison of affinal relations in reference to presence and absence of term is shown in the following table:

Table No. 19

Comparison of Affinal relations in Male Ego's Off-spring

S.N.	Kinship Relation	Yakkha	English
1.	SpPF	+	-
2.	SpPM	+	-
3.	SpF	+	+
4.	SpM	+	+
5.	SpFBe	+	-
6.	SpFBeW	+	-
7.	SpFBy	+	-

8.	SpFByW	+	-
9.	SpFSie	+	-
10.	SpFSieH	+	-
11.	SpFSiy	+	-
12.	SpFSiyH	+	-
13.	SpMSie	+	-
14.	SpMSieH	+	-
15.	SpMSiy	+	-
16.	SpMSiyH	+	-
17.	SpMBe	+	-
18.	SpMBeW	+	-
19.	SpMBy	+	
20.	SpMByW	+	-
21.	FBW		+
22.	FBe/yW	+	-
23.	MBW	+	+
24.	FSiH	+	+
25.	MSiH	-	+
26.	MSie/yH	+	-
27.	BW	-	+
28.	Be/yW	+	-

29.	SiH	-	+
30.	Sie/yH	+	-
31.	F/MSiDaeH	+	-
32.	F/MSiDayH	+	-
33.	F/MSiSoeW	+	-
34.	F/MSiSoyW	+	-
35.	F/MBSoeW	+	-
36.	F/MBSoyW	+	-
37.	F/MBDaeH	+	-
38.	F/MBDayH	+	-

In the comparison of affinal relations, thirty-four terms are present in Yakkha but in English eight terms are present.

Table No. 20

Comparison of Affinal relations in Male and Female Ego's Off-spring

S.N.	Kinship Relation	Yakkha	English
1.	W/H	+	+
2.	W/HBe	+	+
3.	W/HBeW	+	-
4.	W/HBy	+	+

5.	W/HByW	+	-
6.	W/HSie	+	+
7.	W/HSieH	+	-
8.	W/HSiy	+	+
9.	W/HSiyH	+	-

All terms are present in Yakkha but In English five terms are present to the comparison of affinal relations in male and female ego's offspring.

Table No.21

Comparison of Affinal relations in Off-spring

S.N.	Kinship Relation	Yakkha	English
1.	SoW	+	+
2.	DaH	+	+
3.	OSoW	-	-
4.	ODaH	-	-

Two terms are present in yakkha as well as in English of affinal relations in offspring.

Note: The kinship terms which are obtained are denoted by sign ‘+’ whereas the kinship terms which are not obtained are denoted by sign ‘-’

3.3.2 The Main Areas of Similarities

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

(i) Similarities in Consanguineal Relations

The consanguineal similarities in kinship terms of the English and Yakkha have been presented in the following table:

Table No. 22

Consanguineal Relation

S.N.	Kinship Terms	English	Yakkha
1.	P	+	+
2.	PF	+	+
3.	PM	+	+
4.	F	+	+
5.	M	+	+
6.	FSi	+	+
7.	MB	+	+

There are seven similar kinship relations that show consanguineal relation.

(a) Consanguineal Relations of Male and Female Ego

Consanguineal relations of male and female ego has four kinship relations altogether and all the relations are found in both English and Yakkha.

Table No. 23

Consanguineal Relations of Male and Female Ego

S.N.	Kinship Relation	English	Yakkha
1.	BSo	+	+
2.	BDa	+	+
3.	SiSo	+	+
4.	SiDa	+	+

The table shows that there is no any difference in consanguineal relations of male and female's ego in English and Yakkha.

(ii) Similarities in Affinal Relations

Table No. 24

Affinal Relations

S.N.	Kinship Relation	English	Yakkha
1.	SpF	+	+
2.	SpM	+	+
3..	FBeW	+	+
4.	FByW	+	+
5.	FSiH	+	+
6.	MBW	+	+
7.	MSieH	+	+
8.	MSiyH	+	+
9.	BeW	+	+
10.	ByW	+	+
11.	SieH	+	+
12.	SiyH	+	+
13.	PSDaeH	+	+

The above table displays that there are thirteen kinship relations are similar.

(a) Affinal Relations of Male Ego

Table No. 25

Affinal Relations of Male Ego

S.N.	Kinship Relation	English	Yakkha
1.	W	+	+
2.	WBe	+	+
3.	WBy	+	+

From the above table, it can be said that only three affinal relations are similar between English and Yakkha.

(b) Affinal Relations of Female Ego

Table No. 26

Affinal Relations of Female Ego

S.N.	Kinship Relation	English	Yakkha
1.	H	+	+
2.	HBe	+	+
3.	HBy	+	+
4.	SoW	+	+
5.	DaH	+	+

There are five similar kinship terms between English and Yakkha through affinal relations of female ego.

3.3.3 Main Areas of Differences

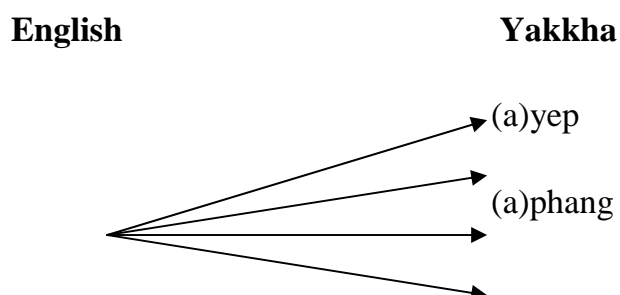
All kinship terms of English and Yakkha do not correspond to one to one relation. In some cases, one kinship term of Yakkha corresponds to more than one terms. The semantic overlapping between English and Yakkha kinship terms are divided into two categories: Mono- English Vs Multi- Ykkha and Mono- Yakkha Vs Multi- English. When the only one English kinship term found for different relations or corresponds to multiple kinship terms of other languages is known as divergence. When different English kinship terms correspond to only one kinship term of other language is known as convergence.

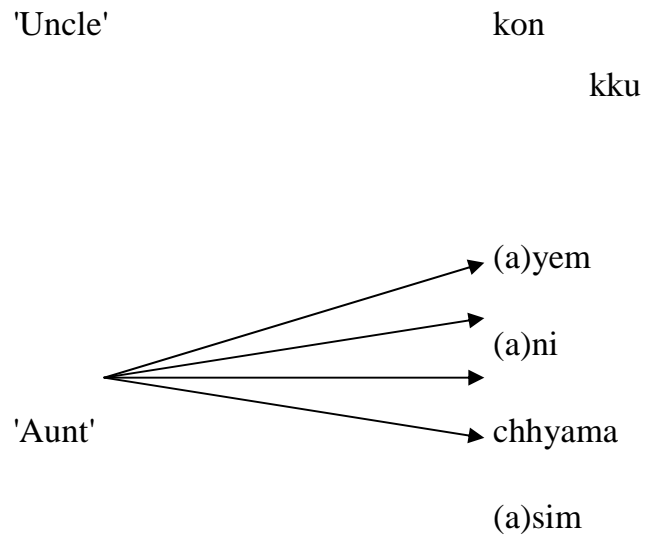
(i) Mono-English Vs Multi-Yakkha (Divergence)

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

Chart 15

Mono-English Vs Multi-Yakkha



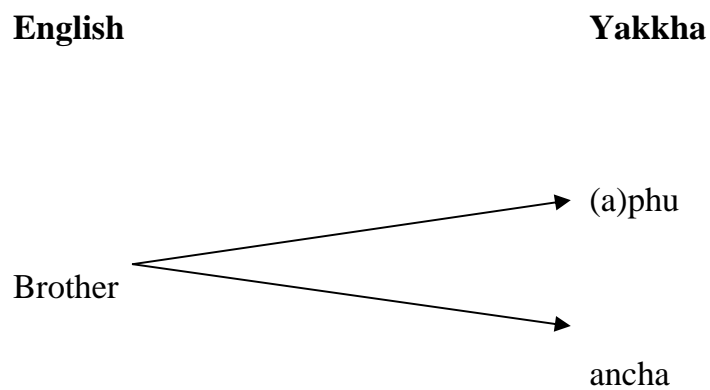


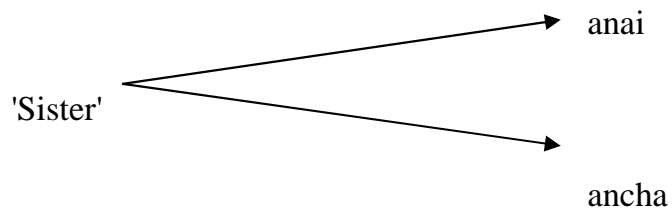
The above figure shows that in co-generation above 'ego', the terms such as 'uncle' and 'aunt' are used as cover terms for various relations. But Yakkha has separate terms such as '(a)yep', '(a)phang', 'kku', 'kon' were used for uncle. The terms '(a)yem', '(a)ni', '(a)sim' were used for 'aunt' in Yakkha.

a) Co-generation of the Ego

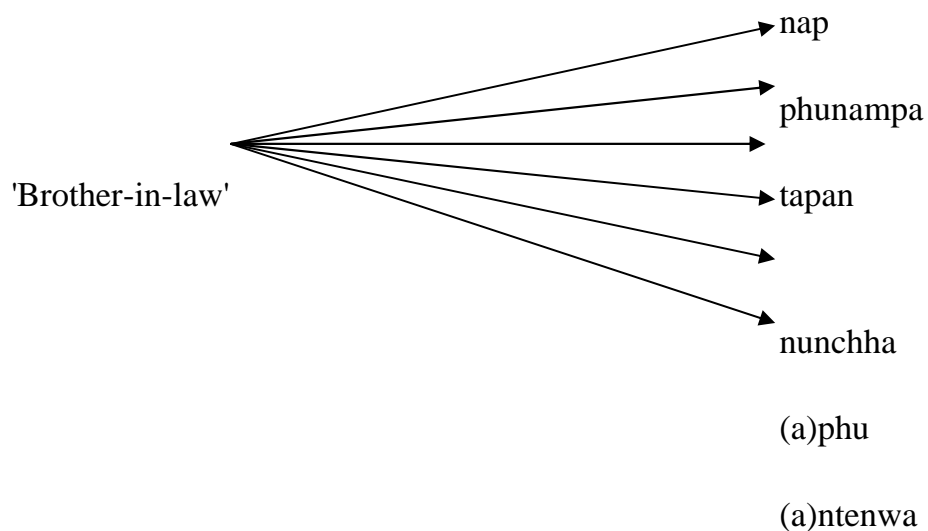
Chart 16

Co-generation of the Ego

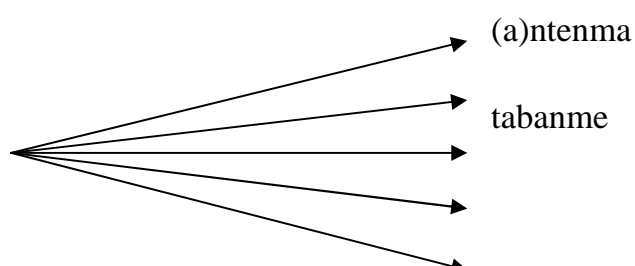




The figure mentioned above displays that in co-generation of the ego, the terms such as 'brother' and 'sister' are used as cover terms for various relations. But Yakkha has separate terms use for brother and sister e.g. '(a)phu' and 'ancha' use for elder brother and younger brother, than the ego. Similarly, 'anai' and 'ancha' are use for elder sister and younger sister than ego.



The researcher found out the difference between Yakkha and English kinship term in co-generation of the ego with that English has the single term 'brother-in-law' use for various relations. But the terms 'nap', 'phu', and 'angtenwa' are use for 'brother-in-law' in Yakkkha.



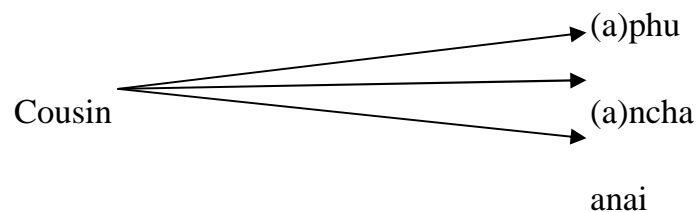
'Sister-in-law

anai

nanmma

nunchha

The researcher found out the difference between Yakkha kinship term in co-generation of the ego with that English has single term 'sister-in-law' use for various relations. But the terms '(a)ntenma', 'tabanme', 'anai', 'nanamma', 'nunchha', are use for 'sister-in-law' in Yakkha.



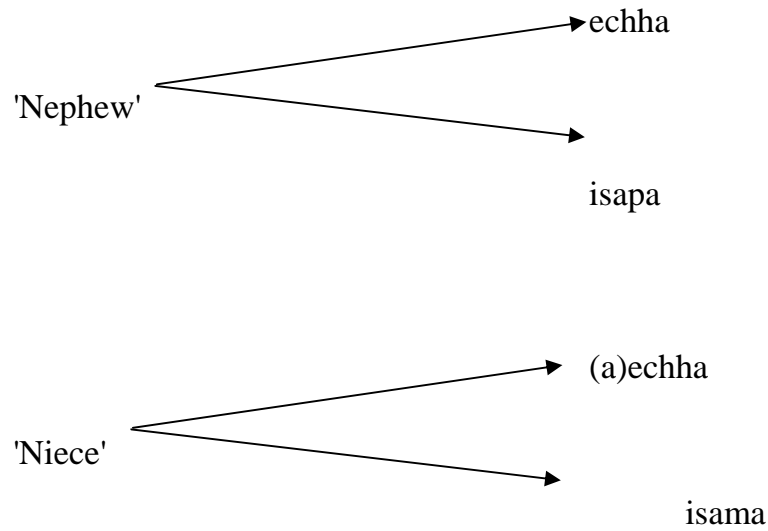
The figure presented above displays vividly that the single term 'cousin' is use as a cover term for various relations. But the Yakkha has separate terms such as '(a)phu', '(a)ncha', 'anai', use for 'cousin'.

b) One generation below the ego

In English the term 'nephew' is different from Yakkha. It is use as a cover term to refer to various relations. But Yakkha consists of separate terms such as 'echha' and 'isapa' are use for 'nephew'.

Chart 17

One Generation below the Ego



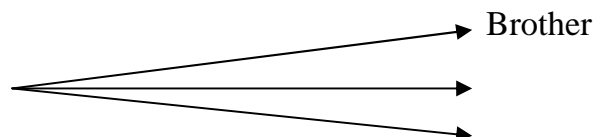
Above chart shows there is only one term 'niece' used as a cover term for various relations in English. But Yakkha has two terms used for niece. e.g. the terms 'echha' and 'isama' are use for 'niece' in cogeneration below the ego.

(ii) Mono- Yakkha Vs Multi-English

In some cases, one kinship term of Yakkha corresponds to multi kinship terms of English, which can be shown below:

Chart 18

Mono- Yakkha Vs Multi-English

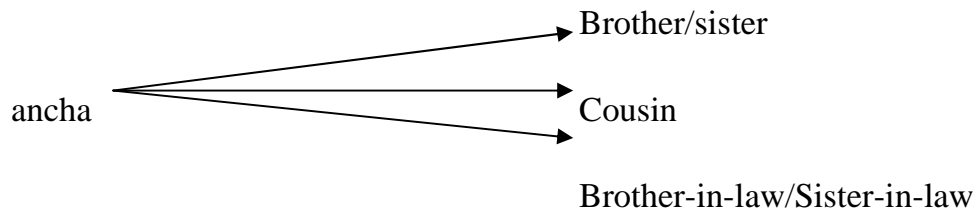


(a)phu

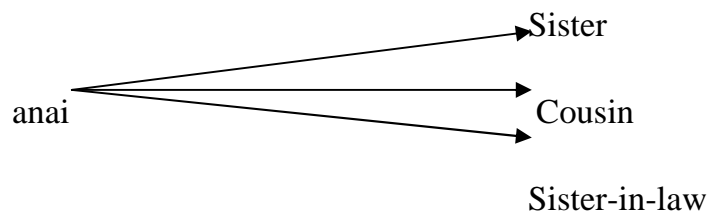
Cousin

Brother-in-law

In Cogeneration of the ego, term '(a)phu is a cover term in Yakkha use for various relations but English has three terms such as 'brother', 'cousin', and 'brother-in-law' use for '(a)phu'.



There is a single term '(a)ncha' which is use as a cover term for various relations in Yakkha. But English has three terms such as 'brother', 'cousin' and 'brother-in-law' for the term '(a)ncha' in cogeneration of the ego.



The term 'anai' is use as a cover term for different relations in yakkha. But English has three terms for it. They are 'sister', 'cousin', and 'sister-in-law' in cogeneration of the ego.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATION

4.1 Findings

The findings of the study have been listed as follows:

4.1.1 Yakkha Kinship Terms

There are forty-seven kinship terms found in Yakkha Language. They are as follows:

i) Yakkha consists of twelve core consanguineal terms of relation. The terms of relations in core consanguineal found in Yakkha are: 'mapa', 'appa',

'aama', 'nunchha', 'aphu', 'ancha', 'ani', 'anai', 'picchanaccha', 'chyapapu', 'chyamamu', 'sapsic'.

ii) There are eleven peripheral consanguineal kinship terms in Yakkha language. Yakkha kinship terms are: 'pum', 'mum', 'ayep', 'ayem', 'aphang', 'asim', 'kon', 'ani', 'chhyama', 'yanmen', 'echha'.

iii) Core affinal relations consists of thirteen relations in Yakkha. The terms found in Yakkha are: 'nap', 'tapan', 'antenma', 'tabanme', 'yanmen tabanme', 'nunchha', 'antenpa', 'nanamma', 'phunampa', 'namma', 'nampa', 'anai'.

iv) There are seven peripheral affinal relations in Yakkha. Which are: 'echha', 'isapa', 'isama', 'echha tabanme', 'echha tapan', 'isapa tabanme', 'isama tapan'.

4.1.2 Similarities and Differences between Yakkha and English Kinship Terms

There are more differences found between Yakkha and English Kinship Terms. They are listed below:

i) There is no any distinction between the terms used by male and female ego except the two terms 'husband' and 'wife' in English whereas in Yakkha there are distinctive kinship terms on the basis of male and female ego.

ii) English has various cover terms such as cousin, siblings, off-springs etc. but such cover terms are rarely found in Yakkha. 'Uncle' and 'aunt' are cover terms in English which include the relations from both father's and mother's sides. But this is lacked in Yakkha.

iii) The English language does not make any distinctions between elder and younger kinship relations whereas Yakkha makes this distinction to show elder and younger.

iv) The kinship relations such as FBe/ySo/Da, FSie/ySo/Da, MBe/ySo/Da, and MSie/ySo/Da are indicated by the same term 'cousin' in English whether they are male or female, elder or younger than the ego. But these relations are indicated by 'aphu' if the relations are elder males, by 'ancha' if the relations are younger male or females, by 'anai' if the relations are elder female.

4.2 Recommendations

On the basis of the findings of the present study the following recommendations have been made:

- i) All kinship terms of English and Yakkha do not have one to one correspondence. English has various neutral terms which refer to different kinship relations such as offspring, cousin, siblings, etc. but such cover terms are rarely found in Yakkha. So that while teaching these terms, the special attention should be paid if the learners belong to the native speakers of Yakkha.
- ii) There is no variation of kinship terms in terms of male and female ego in English, which are found in Yakkha. That is why while teaching, the teacher should emphasize on the different terms used by male and female ego in the Yakkha.

iii) English has no distinctive terms for the 'elder' and 'younger' whereas Yakkha has the variation of the terms for 'elder' and 'younger'. Therefore their corresponding kinship terms of Yakkha must be clarified to English native speakers while teaching the term like 'anai', 'aphu', 'ancha', 'ayep' etc.

iv) The consanguineal and affinal relations should be made clear for the effective second language teaching and learning.

v) The special attention should be paid to the semantic overlapping of kinship terms while designing and preparing curriculum, syllabus and textbooks for the second language learners of English and Yakkha.

APPENDICES

English Kinship Terms

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

Yakkha Kinship Term

Yakkha Kinship Terms	Relations
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1. Pum	Grandfather
2. Mum	Grandmother
3. Mapa	Parents
4. Appa/ Aaba	Father
5. Aama	Mother
6. Hinkhupa	Husband
7. Hinkhuma	Wife
8. Pumnampa	Grandfather-in-law
9. Mum namma	Grandmother-in-law
10. (A)yep	Father's elder brother
11. (A)yem	Father's elder brother's wife
12. (A)phang	Father's younger brother
13. (A)sim/ simsim	Father's younger brother's wife
14. Nunchha	Sibling/ cousin
15. (A)phu	Elder brother
16. (A)ncha	Younger brother/ sister
17. (A)nai	Elder sister
18. Pichhanachha	Child
19. Chyapapu/ babu	Son
20. Chyamamu/ mamu	Daughter
21. Phu	Brother

22. Na	Sister
23. Kon	Mother's brother
24. Chhyama	Mother's younger sister
25. (A)ni/ nini	Father's sister
26. (A)echha	Brothers' son/ daughter
27. Isapapu	Sister's son
28. Isamamu	Sister's daughter
29. Yanmen	Grand child
30. Nap	Brother-in-law
31. (A)ntenma	Sister-in-law
32. Tapan	Son-in-law
33. Tabanme	Daughter-in-law
34. Nanamma	Husband's/ wife's elder sister
35. Nampa	Father-in-law
36. Namma	Mother-in-law
37. Kaku/ Fupaju	Father's sister's husband
38. Ichhaba	Son's/ daughter's father-in-law
39. Ichhama	Son's/ daughter's mother-in-law
40. Tumna(a)phu	Eldest (1 st brother)
41. Pakna(a)phu	Elder (2 nd brother)
42. Sapsik	Grand child's child

43. Phunampa	Husband's elder brother
44. (A)ntempa	Husband's younger brother
45. Ni	Mother's brothers' wife
46. Phang	Mother's younger sisters' husband
47. (A)yep	Mother's elder sister's husband

Yakkha Kinship Relations

Kinship Relation	Yakkha	Kinship Relation	Yakkha
P	mapa	-	aama
F	appa	M	(a)ntenma
Be	(a)phu	BeW	tabanme
By	(a)ncha	ByW	nap
Sie	anai	SieH	tapan
So	chyapapu	SoW	tabanme
Da	chyamamu	DaH	tapan
H	hinkhupa	W	hinkhuma
SpF	nampa	SpM	namma
HBe	phunampa	HBeW	anai
HBy	(a)ntenpa	HByW	(a)ncha

WBe	(a)phu	WBeW	anai
WBy	nap	WByW	(a)ncha
HSie	nanamma	HSieH	(a)phu
WSie	anai	WSieH	(a)phu
FF	pum	FM	mum
MF	pum	MM	mum
FBe	(a)yep	FBeW	(a)yem
FBy	(a)phang	FByW	(a)sim
MBe	kon	MBeW	(a)ni
MBy	kon	MByW	(a)ni
FSie	ani	FSieH	kaku
FSiy	ani	FSiyH	kaku
MSiy	(a)yem	MSieH	(a)yep
MSiy	chhyama	MSiyH	(a)phang
SpFF	pumnampa	SpFM	mumnamma
SpMF	punampa	SpMM	mumnamma
SpFBe	(a)yep	SpFBeW	(a)yem namma
SpFBy	(a)phang	SpFByW	(a)sim namma
SpMBe/y	kon	SpMBe/yW	ani namma
SpFSie/y	ani	SpFSie/yH	kku nampa
SpMSie	anai	SpMSieH	(a)yepnampa

SpMSiy	chhyama	SpMSiyH	(a)phang nampa
FBSoe	(a)phu	FBSoeW	antenma
FBSoy	(a)ncha	FBSoyW	tabanme
FBDae	anai	FBDaeH	nap
FBDay	ancha	FBDayH	tapan
MBSoe	(a)phu	MBSoeW	(a)ntenma
MBSoy	ancha	MBSoyW	tabanme
MBDae	anai	MBDaeH	nap
MBDay	ancha	MBDayH	tapan
F/MSiSoe	(a)phu	M/FSiSoeW	(a)ntenma
F/MSiSoy	(a)ncha	M/FSiSoyW	tabanme
F/MSiDae	anai	M/FSiDaeH	nap
F/MSiDay	ancha	M/FSiDayH	tapan
HFB/SiSo(e)	phunampa	HFB/SiSo(e)W	anai
HFB/SiSo(y)	antenpa	HFB/SiSo(y)W	ancha
HMB/SiSo(e)	phnampa	HMB/SiSo(e)W	anai
HMB/SiSo(y)	(a)ntenpa	HMB/SiSo(y)W	ancha
HFB/SiDa(e)	nanamma	HFB/SiDa(e)H	(a)phu
HFB/SiDa(y)	antenma	HFB/SiDa(y)H	ancha
HMB/SiDa(e)	(a)phu	HMB/SiDa(e)H	(a)phu
HMB/SiDa(y)	(a)ncha	HMB/SiDa(y)H	ancha

WFB/SiSo(e)	anai	WFB/SiSo(e)W	anai
WFB/SiSo(y)	ancha	WFB/SiSo(y)W	(a)ncha or nunchha
WMB/SiSo(e)	(a)phu	WMB/SiSo(e)W	anai
WMB/SiSo(y)	(a)ncha	WMB/SiSo(y)W	ancha or nunchha
WFB/SiDa(e)	anai	WFB/SiDa(e)H	(a)phu
WFB/SiDa(y)	ancha	WFB/SiDa(y)H	(a)ncha or nunchha
WMB/SiDa(e)	anai	WMB/SiDa(e)H	(a)phu
WMB/SiDa(y)	ancha	WMB/SiDa(y)H	(a)ncha or nunchha
SoSo	yanmen	SoSoW	yanmen tabanme
SoDa	yanmen	SoDaH	yanmen tapan
DaSo	yanmen	DaSoW	yanmen tabanme
DaDa	yanmen	DaDaH	yanmen tapan

A Kinship Relation of Male/Female Ego

Kinship Relations	Yakkha	Kinship Relation	Yakkha
BSo	/echha/	BSoW	/echha tabanme/
BDa	/echha/	BDaH	/echha tapan/
SiSo	/isapa/	SiSoW	/isama tabanme/
SiDa	/isama/	SiDaH	/isapa tapan/

SpBSo	/echha/	SpBSoW	/echha tabanme/
SpBDa	/echha/	SpBDaH	/echha tapan/
SpSiSo	/isapa/	SpSiSoW	/isama tabanme/
SpSiDa	/isama/	SpSiDaH	/isapa tapan/

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Interview Questionnaire

This interview questionnaire has been prepared in accomplish a research work entitled '**English and Yakkha Kinship Terms**' under the guidance of Dr. Laxmi Bahadur Maharjan, Proffessor , Central Department of English Education, T.U. Kirtipur,

Kathmandu. I hope you all co-operate in this matter. Thank You.

Lajjawati Rai

**T.U.
Kathmandu**

Name:

Address:

Sex:

Age:

Educational Status:

Please make responses indicating what forms of Address are used for the Following:

1. How are the following persons addressed in your family?

Forms	Relation	Addressive
1. Husband by his wife	-----	-----
2. Wife by her husband	-----	-----
3. Father by his son and daughter	-----	-----
4. Mother by her son and daughter	-----	-----

5. Son by his father and mother -----
6. Daughter by her father and mother -----
7. Eldest son by his father and mother -----
8. Youngest son by his father and mother -----

9. Eldest daughter by her father and mother -----

10. Youngest daughter by her father and mother -----

11. Elder brother by his sisters and Younger brothers -----

12. Youngest brother by his elder sisters and brothers -----

13. Elder sister by her younger sisters and brothers -----
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14. Youngest sister by her elder sister and brother -----
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15. Step mother by her child -----
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16. Step father by his child -----
17. A male- child by his step-father -----
18. A female -child by her step mother -----
19. Grandfather by his grand son and grand daughter -----
20. Grandmother by her grand son and grand daughter-----

2. How do you address the following relatives?

**(Your own)
wife's)**

(your husband /

- 21. Father's father -----
- 22. Father's mother -----
.....
- 23. Father's elder brother -----
.....
- 24. His wife -----
.....
- 25. Father's elder sister -----
.....
- 26. Her husband -----
- 27. Father's Younger brother -----
.....
- 28. His wife -----
.....
- 29. Father's Younger sister ----- -----
- 30. Her husband -----
.....
- 31. Mother's father -----
.....
- 32. Mother's mother -----
.....
- 33. Mother's elder brother -----
.....
- 34. His wife ----- -----
- 35. Mother's elder sister -----
.....

36. His husband -----
.....
37. Mother's younger brother ----- -----
38. His wife ----- -----
39. Mother's younger sister -----
40. Her husband -----
41. Father's brother's son (elder than you)-----
42. His wife ----- -----
43. Father's brother's son (younger than you)
.....
44. His wife ----- -----
45. Father's brother's daughter (elder than you)
46. Her husband -----
.....
47. Father's brother's daughter (younger than you) -----
.....
48. Her husband ----- -----

49. Mother's brother's son (elder than you) ----- -----

50. His wife
51. Mother's brother's son (younger than you)
52. His wife
53. Mother's sister's daughter (elder than you)
.....
54. Her husband
.....

55. Mother's sister's daughter (younger than you)
56. Her husband
57. Elder sister's husband
58. Younger sister's husband
59. Elder brother's wife
60. Younger brother's wife
61. Your son
62. His wife
63. Your daughter
64. Her husband
65. Your daughter /son's son
66. His wife
67. Your son/ daughter's daughter
68. Her husband

This is the end of questionnaires. Thanks you very much for your kind information.