

ENGLISH AND DHIMAL KINSHIP TERMS

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

**Submitted by
Mahendra Khulal**

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

2011

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2011**

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Date of Submission: 2068/09/23**

DECLARATION

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

Date: 2068/09/23

Mahendra Khulal

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Mahendra Khulal** has prepared this entitled "**ENGLISH AND DHIMAL KINSHIP TERMS**" under my guidance and supervision. I recommend the thesis to the Evaluation Committee for final evaluation.

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DEDICATION

I dedicate the present thesis to

My Parents

Bhakta Bahadur and Saraswata Khulal,

Who always inspired and encouraged me to reach my destination.

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It is my great pleasure to offer a special gratitude to my Guru, **Mr. Mohan Kumar Tumbahang**, Lecture and Head of English Department, Sukuna Multiple Campus, for his proper guidance and supervision to carry out this research work. He also provided me many invaluable suggestions and encouragements.

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Mahendra Khulal

ABSTRACT

The thesis entitled, "English and Dhimal Kinship Terms" has been carried out through both consanguineal and affinal types across five generations altogether as well as male and female ego in English and Dhimal. This thesis presents a thoughtful discussion in kinship terms used in English and Dhimal and then a clear picture of comparative study between English and Dhimal kinship terms, in terms of both appellative and addressive uses from the perspectives of both male and female ego. The main objectives of this study were to find out the different kinship terms of Dhimal and compare and contrast those terms with the English kinship terms. The data of Dhimal kinship terms were collected from the forty native Dhimal speakers of Damak Municipality, Jhapa and Rajghat VDC, Morang district using non-random snowball sampling procedure. Questionnaires and unstructured interview were used as research tools. It was found out that there are 29 affinal and 35 consanguineal kinship terms in Dhimal. It was also found out that Dhimal language is richer in terms of kinship terms in comparison to the English language.

This thesis consists of four chapters. They are introduction, methodology analysis and interpretation of data, and findings and recommendations. The first chapter deals with general background, literature review, objectives of the study and significance of the study. Likewise, the second chapter includes sources of data, sample population and sampling procedure, tools for data collection, process of data collection and limitations of the study. Similarly, the second chapter contains analysis, interpretation and presentation of the data, which is main part of the thesis. Finally, the fourth chapter presents the findings and recommendations on the basis of the analysis and Interpretation of the data. At the end of this thesis, appendices and references are included.

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ABBREVIATIONS

A.D.	: Anno Domini (in the year of the lord)	Aff	: Affinal
Br	: Brother	B.S.	: Bikaram Sambat
C	: Child	Con	: Consanguincal
Da	: Daughter	Di	: Different
e	: elder	E	: Ego
e.g.	: exempli gratia (for example)	et al	: et alii (and other people)
Fa	: Father	Fe	: Female
F.M.	: Frequency Modulation	Fs	: Female's side
GC	: Grand Clild	H	: Husband
i.e.	: idest (that is to say)	K.R.	: Kinship Relation
M	: Male	Mo	: Mother
Ms	: Male's side	N	: Name
O	: Offspring	OO	: Offspring's Offspring
Pa	: Parents	PaPa	: Parent's Parents
S	: Sibling	Sa	: Same
Si	: Sister	So	: Son
SoSo	: Son's Son	Sp	: Spouse
TV	: Television		
VDC	: Village Development Committee	W	: Wife
Vs	: Versus		
y	: Younger		

SYMBOLS

+ : presence

– : absence

Core Consanguineal Relation

Peripheral consanguineal Relation

Core Affinal Relation

Peripheral Affinal Relation

CHAPTER ONE

INTRODUCTION

1.1 General Background

We cannot imagine of human existence without language. In this regard, Chomsky (1957) views "It is generally considered that human beings have inborn and inherited capacity of language especially human beings have a particular mechanism to speak i.e. Language Acquisition Device (LAD)." Although we have the inborn and inherited mechanism called LAD, language is not inherited but acquired; it is not inborn but learned. If language was inborn or inherited, a newly born baby of Nepali speaking parents would inevitably acquire the Nepali language even if the baby is grown up in a non Nepali speaking community. But if a baby of Nepali speaking couple is given to English speaking couple and is grown up in the English linguistic environment, the baby acquires English language. Hence, we cannot possess language without getting exposure. In other words, it is not gene but the exposure of language that compels us to acquire a particular language. In this sense, "The capacity to acquire language is genetically transmitted, but the language itself is transmitted culturally" (Mishra et al, 2009, p.17).

The word 'human' in human language is redundant like water in the ocean. In other sense, ocean cannot be imagined without water, similarly, language without human beings. That is to say language always reflects to human language. Language, itself is a vast subject to study about its origination, development and present condition, but we can say that it is a powerful means of communication and expression of human emotions, thoughts, feelings and ideas. Due to the language, human being is able to be a social being.

Language is often claimed to be one of the most distinctive behavioural adaptations on the planet. Language evolved in only one species, i.e. only in humans. Talking about the origination of language and communication, we are unable to explain it clearly. The linguist Yule (2008, p.1, as cited in Mishra et al, 2009, p.8) says:

we simply don't know how language originated. We suspect that some type of spoken language developed between 100,000 and 50,000 years ago, well before written language (about 5,000 years ago)..... perhaps because of this absence of direct physical evidence, there has been no shortage of speculation about the origins of human speech.

Generally, language is supposed to be a means of communication; if so, this definition indicates that both human and animal communication are languages. Many animals are capable of using sounds to communicate. Bees communicate by their dancing. When a worker bee finds a source of nectar, it returns to the hive and performs a dance. The dance conveys the message about the location and direction of the source of nectar. Similarly, stickleback, which is a kind of sea-fish, uses visual communication (Rai, 2000, p.17). During the breeding season, the male builds a nest on the ocean floor. Then it goes to the female and performs a dance around her. The male points to the nest by its nose and the female swims into it. From the above fact, it shows that animal communication is not complex, flexible, comprehensive, perfect creative and extensive as language. It is because bees can communicate by telling about the source of nectar, its direction and distance only. Similarly, stickleback can only tell its partner about the nest. But human beings can express their desires, feelings and ideas according to the situation by using language. In this sense, language is as old as human race (Tumbahang, 2008, p.2).

Different linguists and scholars of linguistic circle have tried their best to define language in their own words. Sapir (1971 p.8, as cited in Mishra et al,

2009, p.1) has defined language as "It is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols." This definition has concluded that only human beings have the ability and capacity to acquire languages even though other animals also have mind. Human mind has got a special quality to acquire a language which is called Language Acquisition Device (LAD). A child acquires his/her mother tongue because of this special quality if s/he gets linguistic exposure. Since language is purely a human thing, it is an asset and possession of man.

Thornby (2005, p.862) defines language as, "The system of communication in speech and writing that is used by people of a particular country or area." This definition simply states that language as a system of communication used by humans in a particular area. Similarly, Chomsky (1957, p.13) says. "Language is a set (finite or infinite) of sentences, each finite in length and constructed out of finite set of elements." Chomskyan approach to describe language is to prepare a grammar of that language by describing the rules which enable a speaker of the language to produce and understand infinite number of sentences.

Crystal (1997) defines language as, "The systematic and conventional use of sound, signs or written symbols in a human society for communication and self expression." This definition is broad one, which includes different forms of language like written and sign language including the proper language, speech.

Considering the above definitions of language, we can conclude that the minimum adequate definition of language is an arbitrary voluntary vocal system of human communication.

Linguists generally believe that more than 6,000 distinct languages are in existence in the world today. The actual number of languages in existence in

the world today is not authentically found out so far. In this regard, Crystal (1997, p. 286, as cited in Tumbahang, 2008, p. 3) mentions that the total number of languages (including extinct ones) is 6,604. Dialects are not included in this figure. Among 6,000 languages some languages are world widely spoken or they are spoken by a large number of people i.e. English, Chinese, Spanish, French and Hindi. They are vernacular and standard language due to their mass coverage. Similarly, some languages are spoken by a small number of people; they have no vast literature, dictionary, official use and medium of instruction such as Dhimal, Rai and Newar. So they are known as non-standard and minority languages in the world. English is dominant one because it has been spreading its linguistic empire all over the world. It is a fact that a significant segment of the world's population uses English as their other tongue (as a second or foreign language) (Kachru, 1982, as cited in Rai, 2000, p. 240). It has gained the statue of an international language not only because it is used as a lingua franca but also because people in different parts of the world use it as their other tongue (SL). English is used one of the world's vernacular or medium languages. Moreover, it is very important as it is one of the UN languages.

Nepal is known as multiethnic and multilingual nation in which more than ninety two distinct languages are spoken. According to the Interim Constitution of Nepal-2007, all the languages spoken as mother tongue in Nepal have been accepted as the national languages; however, Nepali is the official language. As the foreign languages, English and Hindi are used in Nepal. All the languages in Nepal fall under four language families or groups: Indo-European, Tibeto-Burman, Austric/Munda and Dravidian. English comes under Indo-European family whereas Dhimal language comes under Tibeto-Burman family.

1.1.1 English and Its Importance

Although more than six thousand distinct languages are in existence in the world, English is one of the dominant and worldwide famous languages according to its area and mass coverage. One, who comes in contact with international world, can know and feel its significance and benefits. As political and economic progress has taken place in English speaking nations for the last two centuries, English has become an international and dominant language. It is spoken all over the world or in more than fifty countries. It is spoken either as mother tongue or second or foreign language. Clearly speaking, it is mostly used in international trades, airport, science and technology, medicines, sports, diplomacy, advertising and broadcasting. It is spoken as a lingua franca when people of different language speaking communities meet.

It was originated from the Indo-European language family. In spite of the fact that it was originated from England, it has been well-established in all six continents so far. Besides Britain, it has been using as the national language in many countries such as the USA, Australia, New Zealand, Canada and South Africa. It is used as an official language in over fifty countries and in most of the countries; it is used as the medium of instruction at schools and universities. There are several varieties of the English language like British, American, Australian, Irish, Indian and Kenyan. In Nepal, the British English is followed for pedagogical purposes.

In Nepal, the English language enjoys the status of a foreign language. A small number of people speak English for communication in Nepal. According to the National Census Report (2001), the number of English speaking people in Nepal is 1,037 only and it is in the sixty fourth position out of ninety two languages in the report. English subject is compulsory from primary to

Bachelor Level in Nepal. Moreover, most of the private schools and colleges have been using English as the medium of instruction. In the media sector, English is very prominent as well. Some of the daily newspapers, magazines and journals are published in the English language. Likewise, English programmes and music are popular among the Nepali listeners on F.M. radios and TVs. Besides them, many offices especially private firms, business organizations and corporate houses in Nepal, use English as the language of their day to day activities. "It is not exaggeration that every language of Nepal is more or less influenced by English" (Tumbahang, 2008, p. 3). A vast gap between Nepali speaking people and English speaking people in Nepal can be seen. English speaking people are supposed to be high ranked, knowledgeable and prestigious, whereas Nepali speaking people are supposed to be laymen. It is thought the English language leads to civilization.

1.1.2 Linguistic Scenario of Nepal

Cultural diversity and linguistic plurality are the great virtues of our country which make us worldwide famous and prestigious. This fact has placed our nation at rich and high position on the linguistic map of the world though it is small in size there. In this regard, Toba (1992, as cited in Rai, 2000) says, "It is not only the fact that Nepal boasts of the highest mountain in the world, but Nepal also exhibits a remarkable wealth of cultures and languages." Thus, Nepal is regarded as a paradise for linguistic researchers. According to the Report of the National Census (2001), ninety two languages are spoken all over Nepal, but linguists claim that more than hundred languages are still in existence.

Most of the languages spoken in Nepal except Nepali, English, Hindi, Urdu and Limbu do not possess own script. The languages which are spoken by a

small number of populations are called minority languages viz. Dhimal, Kusunda, Rajbansi and Chepang. It is a bitter truth that some minority languages are going to be extinct very soon if we cannot do any attempt to preserve them. Unfortunately, some of them have already disappeared and some are under serious threat. In this regard, Guragai & Pokhrel (2005) say, "Around ten Rai languages are already dead and many other from the Rai language group are seriously threatened." According to the Report of the National Census (2001), seventy languages like Kusunda, Koche and Magadhi have less than hundred native speakers, likewise twenty eight languages such as-Sanskrit, Kisan and Chureti have less than 1,000 native speakers in Nepal. Thus, such types of languages are in danger to be extinct. In other sense, they can be declined in future.

Even though all the languages spoken as mother tongue have been approved as the national languages by the Interim Constitution of Nepal-2007, it is not sufficient to preserve the declining minority languages. The government in one hand must come with careful planning and practical programmes, on the other hand, people should be aware of preserving their languages. Otherwise many languages will be just names in the history. On the other side, many languages are dying out slowly because of several reasons, i.e. lack of language loyalty, migration and intercaste marriage. It is a reality that Nepal is a multilingual state and the government should be aware of the fact that "A multilingual state with an emerging democratic system cannot continue to have a monolithic language policy" (Kansakar, 1999, as cited in Rai, 2000, p. 168). The government has allowed teaching in mother tongue in the local areas by producing curriculum of different languages. It is a positive attempt to preserve languages, but it is not successful, either. Our country has been a federal nation and it is going to be divided into various states very soon. So, we can hope that the future states will play the vital role and contribute to save local languages.

In Nepal, there are four major language groups or families, according to the genetic classifications. They are explained as follows:

1.1.2.1 Indo-European Family

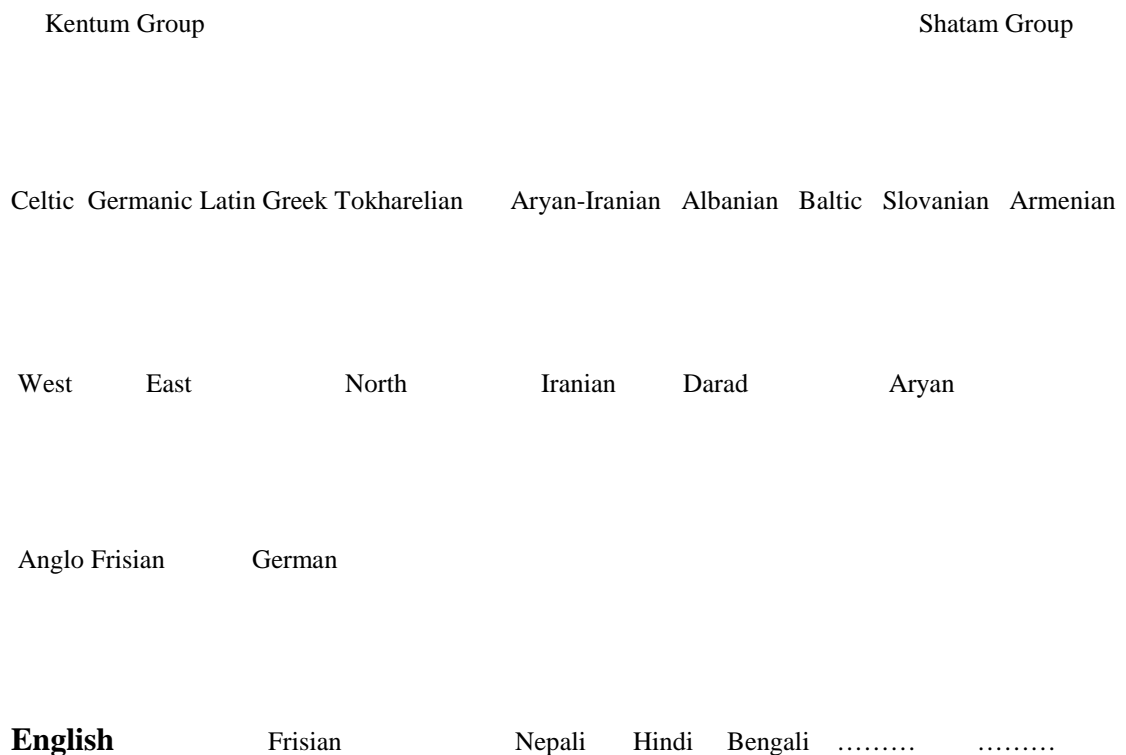
The languages of this family are spoken in the European continent along with the Indian sub-continent. That's why it is called Indo-European language family. The ancient languages like Sanskrit, Greek and Latin as well as modern languages viz. English, Hindi, Nepali and Bengali fall under this family. It is the greatest language family in the world. In Nepal sixteen different languages are spoken under this group (as cited in Tumbahang. 2008, p. 5). This language family contains the following languages:

Nepali	Majhi
Maithili	Marwadi
Bhojpuri	Hindi
Magadhi	Urdu
Tharu	Awadhi
Kumal	Rajbansi
Bengali	English
Danuwar	Chureti

English language has originated from the Indo-European Language family.
 This Language family can be classified as follows:

Chart 1

Indo-European Family



Asher (1994)

1.1.2.2 Tibeto-Burman Family

This language family contains the languages spoken in Tibet, Nepal, North-east India and even Burma. Considering the number of languages, it is the language

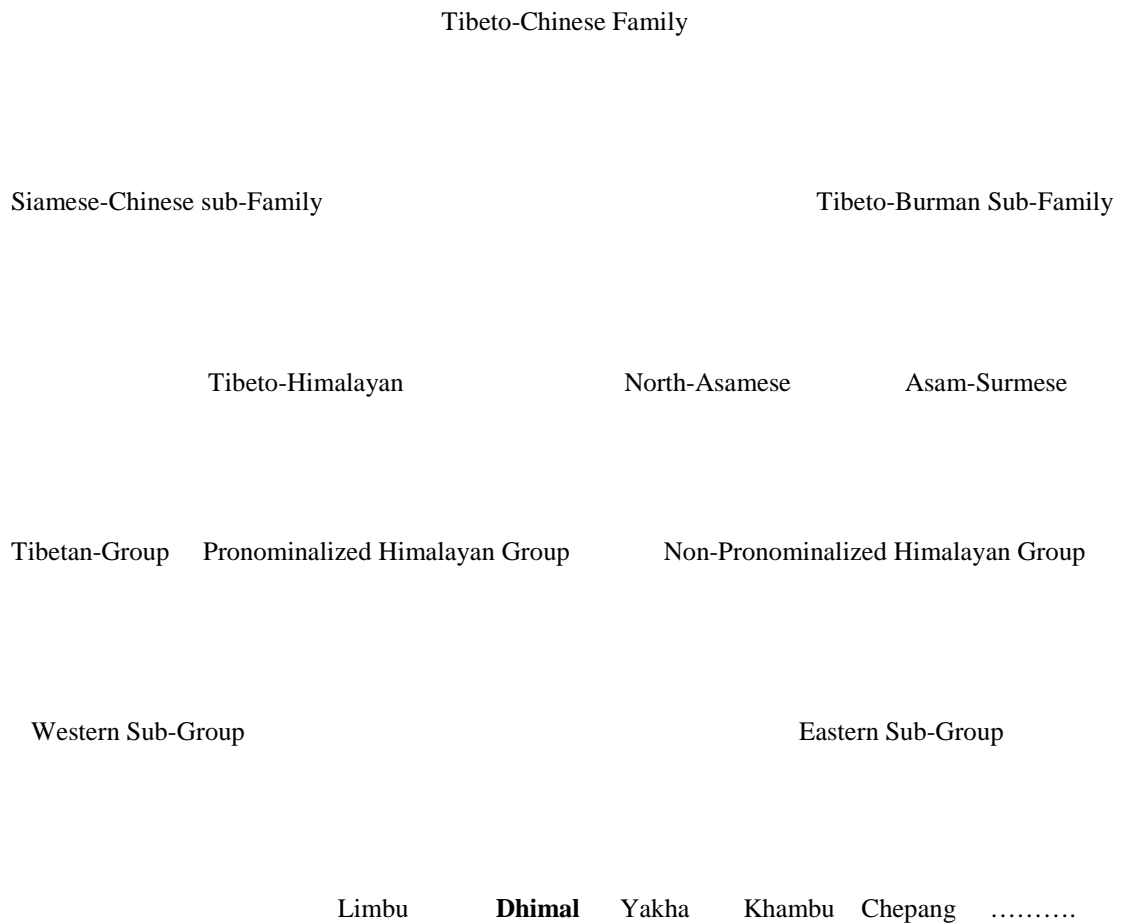
family of majority languages spoken in Nepal. According to Nishi (1992, as cited in Tumbahang, 2008, p. 5), there are seventy one languages spoken in the Indian sub-continent and out of them fifty eight languages are spoken in Nepal alone.

Some languages that fall under this group are as follows:

Limbu	Tamang
Rai	Magar
Gurung	Newari
Thakali	Yakkha
Bahing (Rumdali)	Chepang
Hayu (Bayu)	Dhimal
Sherpa	Sunuwar
Lepcha	Jirel

Dhimal language comes under the Tibeto-Burman language family. This language family has been classified in the following diagram.

Chart 2



Toba (1973, as cited in Tumbahang, 2008, p. 8)

1.1.2.3 Austric/Munda Family

Satar (Santhali) language is the only one language which falls under this family, Satars, the people who speak the Satar language, dwell in the eastern Terai region of Nepal; West Bengal, Jharkhand and Bihar of India. In Nepal, Satar speaking people only live in Jhapa and Morang districts. Their population is around forty thousands. This family has two other branches viz. Mon Khmer and Munda.

1.1.2.4 Dravidian Family

Nepal has only one language of this group which is called the Jhangad language. The Jhangad native speakers inhabit in the province of the Koshi River especially in Sunsari district. The majority of the people, who are related to Dravidian family, live in different states of South India. The native speakers are locally known as Uraon in Nepal.

1.1.3 The Dhimal Language

Nepal is a multilingual and multiethnic nation where there are around hundred languages in existence. Among them, the Dhimal language is one of the minority languages spoken in the south-east of Nepal especially in two Terain districts, Jhapa and Morang. In other words, the Dhimal language is the language which is spoken by Dhimal people. We cannot find any special script of the Dhimal language, so they use Devanagari script for writing their literature, news and feelings. Dhimal tribe is identified as the indigenous inhabitants or aborigines who have been living in the Eastern Terai for ages. Dhimal tribe cannot be found in the other parts of Nepal except Jhapa and Morang. They are minority group and the total population of Dhimal caste in Nepal is 19,537 (National Census, 2001) but the number of the Dhimal language speakers is 17,308.

Dhimal or Dhimal is a little known indigenous community of the Terai. Most of them live in Morang and Jhapa districts of Nepal and Darjeeling district of West Bengal, India. Colonial ethnographers of British India identified Dhimal as an aboriginal tribe and had categorized them as non-Aryan. Their facial features, language and religious practices are so close to those of the Limbu people of the Terai. They have their own language, culture and customs. Dhimals consider themselves of Kiranti descent. They consider the Rai and Koch people of Terai as their brethren. Their animistic religion is very close to the Kirant religion. They worship nature and other household gods.

Bista (1980) identified "Dhimals as nomadic, practising shifting cultivation until sometimes ago, they have traditional village councils with a headman called Deonia and the priest who presides over all of the religious function is called Dhami."

Inquiring the origination of the Dhimal language there is no debate that it was originated from the Tibeto-Burman language family. In this regard, Grierson (1926) classified the Dhimal language as 'Eastern Pronominalized Group of 'Pronominalized Himalayan Group' under 'Tibeto Himalayan Branch' of 'Tibeto-Burman Sub-Family' which may be categorized under 'Tibeto-Chinese Group.' Similarly, Toba (1973) classifies the Dhimal language under Eastern Sub-Group' of 'Pronominalized Himalayan Group' under 'Tibeto-Himalayan' branch of 'Tibeto-Burman Sub-Family' which comes under the Tibeto-Chinese Family.

According to Toba (1973) "Dhimal language is not mutually intelligible with other members of Tibeto-Burman like Limbu, Rai and Tamang even though it is classified under the Tibeto-Burman family". It is influenced by the languages of Indo-Aryan Family such as Rajbansi, Meche, Tajpuriya, Koche and Nepali instead.

"There are two main varieties of Dhimal language which are described as follows respectively" (as cited in Lawati, 2006 p.6)

1.1.3.1 Eastern Dhimal Dialect

The Dhimal language which is spoken by Dhimal people living in the eastern part of Mai Khola is called Eastern Dhimal Dialect. This dialect is influenced by Nepali, Rajbansi and Meche languages.

1.1.3.2 Western Dhimal Dialect

This dialect is spoken by the Dhimal people who live in the western part of Mai Khola. It is also influenced by a bit Rajbansi, Eastern Tharu language and Nepali.

The terms of kinship from the western Dhimal dialect were taken for the purpose of this study.

1.1.4 Kinship Terms

Kinship is the major concern in the anthropological study as it is a universal phenomenon. Kinship terms are considered tools for understanding the ties between people in any given societies. They connote certain basic human attachments made by all people give meaning and ascribe importance to human interactions. Thornby (2005, p. 848) defines kinship as, “the fact of being related in a family or feeling of being close to somebody because you have similar origins or attitudes.” So, the terms people use to identify, classify and call their family members and relatives are kinship terms. Kinship based societies organize human communities based on real, biological relationships among the member of that community. These biological relationships are both vertical and horizontal. The relationships, which are based on the lines of descent are called vertical relationships, e.g. father/mother and you. Horizontal kinship relationship is a kind of relationship, which gets its value from vertical kinship relationship, such as brother and sister. Kinship can be defined as connection by blood, marriage or adoption, family relationship or relation by nature or characters.

"The American anthropologist Lewis Henry Morgan, who developed his theory of kinship in the nineteenth century, 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 made that the limited number of kinship systems in use are found among both technologically simple and advanced societies" (Encarta, 2003, as cited in Joshi, 2004).

Kinship terms maintain the social relation so they are very much important in social organization. Kinship system shows the culture of society. There are two types of kinship terms namely, appellative use and addressive use. Appellative use means a relation between people and addressive use of kinship means a way of addressing the relation. On the other hand kinship relations are established by two ways consanguineal relation and affinal relation. The relation made by blood or connection of persons descended from the common ancestor is called consanguineal relation and the relation made by marriage is called affinal relation.

1.1.4.1 Definitions of Technical Terms

Affinal Relations	: Relationships by marital ties
Consanguineal relations	: Relationships made by blood
Core Affinal Relations	: Relationships of marital ties through core consanguineal relations
Core Consanguineal Relations	: Ego's parents, sibling and offspring
Ego	: The addresser or the speaker
Kinship Relation	: Relationship made by blood or by marriage
Peripheral Affinal Relations	: Relationships of marital ties through peripheral consanguineal relations
Peripheral Consanguineal Relations:	Ego's relations through core consanguineal relations

1.1.4.2 English Kinship Terms

English kinship terms are presented in terms of consanguineal and affinal relations respectively.

a. Consanguineal Relations

1. Grandparents
2. Grandfather
3. Grandmother
4. Parents
5. Father
6. Mother
7. Uncle
8. Aunt
9. Offspring/ child
10. Sibling
11. Son
12. Daughter
13. Brother
14. Sister
15. Cousin
16. Nephew
17. Niece
18. Grandchild
19. Grandson
20. Granddaughter

b. Affinal Relations

1. Sister-in-law
2. Brother-in-law
3. Daughter-in-law
4. Son-in-law
5. Wife
6. Husband

7. Father-in-law
8. Mother-in-law

1.2 Review of the Related Literature

Some researches have been carried out comparing kinship terms of different languages in Nepal such as Nepali, Tharu, Rai Bantawa, Newari, Limbu, Magar, Urdu and Rajbansi in the Department of English Language Education, T.U. Some of the reviewed literatures are given below in the paragraphs:

Joshi (2004) conducted a research entitled “A Comparative Linguistic Study of English and Newari Kinship Terms.” Her objectives were to list different terms used for English and Newari kinship relations and to find out similarities and differences between them. She used questionnaires and unstructured interview as her research tools. Her informants were 60 native speakers of the Newari language from Sarlahi and Kirtipur. In her study she concluded that Newari language is richer in kinship terms than in English language. Her major concern was to find out similarities and differences between English and Newari kinship terms.

Rai (2004) also carried out a study on “A Comparative Study of English and Rai Bantawa Kinship Terms.” His objectives were to find out the Rai Bantawa terms used to refer to various kinship relations across five generations altogether and to compare and contrast those terms with the English kinship terms according to consanguineal and affinal terms as well as both appellative and addressive use. He used three sets of questionnaire as his research tool. His informants were 30 native speakers of Rai Bantawa. He has concluded that almost all kinship relations are addressed by name in English whereas almost all kinship relations are addressed by kinship terms in Rai Bantawa.

Lawati (2006) has carried out a research entitled “Request Forms in Dhimal and English.” His objectives were to enlist different forms of request used by native speakers of English and Dhimal and to compare four forms of request, found in English and Dhimal on the basis of asking for help, asking for favour, asking for permission and asking for assurance. He used the pre-determined set of questions as the research tool and his informants were 16 Dhimal native speakers and 16 English native speakers. Among 16 English native speakers, 8 were British and 8 were American people. Through this research, he has concluded that English people are more polite than Dhimal people on the basis of four forms of requests.

Adhikari (2006) accomplished a research entitled "A Comparative Linguistic Study: English and Santhali Kinship Terms". His main objective was to determine different terms used for Santhali kinship relations and their corresponding addressive forms. He used primary and secondary sources to collect the data and his research tools were questionnaires and unstructured interview. He used 100 informants from two VDCs Viz. Topgachhi and Dharampur to collect the data. Fifty native speakers from each VDC were taken and half of them were female and half were male. The populations were sampled using snowball non-random sampling procedure. He found that there are 53 consanguineal relations and 87 affinal relations in Santhali language.

Chapagain (2007) carried out a research entitled "English and Gurung Kinship Terms: A Comparative Study". His main objectives were to determine Gurung terms used to refer to various kinship relations and to compare and contrast them with those of English. He used primary and secondary sources to collect the data. As primary sources of data, he used sixty Gurung native speakers. Questionnaires and structured interview were used as his tools for data collection. He compared and contrasted between English and Gurung kinship terms both appellatively and addressively. He found out that Gurung kinship terms are more than English kinship terms. He also found that there are 12

terms of core consanguineal relation and 41 terms of peripheral consanguineal relation in the Gurung language. In such a way, 10 terms of core affinal relation and 31 terms of peripheral affinal relation were found in Gurung.

Miya (2007) carried out a research entitled "A Comparative Study of English and Urdu Kinship Terms". His main objective was to determine different terms used for English and Urdu kinship relation and their corresponding addressive forms. His informants were 50 Urdu native speakers and 10 English native speakers. He used questionnaires and structured interview as its tools for data collection. He found that there are more kinship terms in the Urdu language rather than in the English language. He also found that there are many kinship terms to symbolize different kinds of kinship relations.

Paneru (2007) made an endeavor to carry out a research on "A Comparative Study of English and Doteli kinship Terms". His main objective was to determine English and Doteli kinship terms used to refer to various kinship relations. He used primary and secondary sources to collect data. He used pre-structured sets of questionnaire and interview as his tools for data collection. He selected 60 native speakers of Doteli dialect from Doti district on the basis of age, sex, and the education background. The population of the study was sampled by using judgemental non-random sampling procedure. He found that more than 42 kinship terms in Doteli.

Thapa (2007) conducted a research entitled "A Comparative Study on English and Mager kinship Terms". His main objective was to determine different terms used for Mager kinship relations and their corresponding address terms and to compare and contrast them with those of English. He used both the primary and secondary sources of data to interpret and analyze. He used structured interview to collect data. Moreover, he also employed one set of questionnaire to collect data. His informants were sixty Magar native speakers.

He found out that Magar language is richer in terms of kinship terms in the comparison of English. He also found some cover terms 'Uncle' and 'Aunt' which lack in the Magar language.

Neupane (2011) carried out a research "English and Rajbansi Kinship Terms". His main objective was to find out Rajbansi kinship terms used to refer to various kinship relationships. He also aims to compare and contrast between English and Rajbansi terms in order to find out the similarities and differences between them. He used two sets of questionnaire. He collected data from 40 native speakers of Rajbansi language. He concluded through his study that there are more kinship terms in Rajbansi than in English. He found out 54 kinship terms in the Rajbansi language.

The present study is different, as no study has been done yet on the comparative study of English and Dhimal kinship terms. Thus it is a new venture in itself.

1.3 Objectives of the Study

The objectives of the present study were as follows:

- (i) To find out the Dhimal kinship terms used to refer to various kinship relations across five generations altogether.
- (ii) To compare and contrast the terms used for English and Dhimal kinship relations.
- (iii) To point out some pedagogical implications.

1.4 Significance of the Study

This study is directly significant to anthropologists because the kinship relations and terms used for signifying the relations are the major concern to the anthropological study. Besides this, it is also a momentous to the linguists, sociolinguists and other researchers who want to undertake researches on the kinship terms in future. Similarly, it is also hoped to be prominent to all the general readers, teachers, and curriculum designers too.

CHAPTER TWO

METHODOLOGY

The researcher employed the following methodology:

2.1 Sources of Data

The researcher used both primary and secondary sources of data in this study. However, primary source was the basic for the research.

2.1.1 Primary Sources

The Dhimal native speakers from Damak Municipality (Jhapa) and Rajghat V.D.C. (Morang) were the primary sources of data.

2.1.2 Secondary Sources

For secondary sources, books, journals, reports, magazines, newspaper articles and previous theses which are related to this study were consulted. English kinship terms were taken from the previous researches such as Giri (1982), Joshi (2004) and Rai (2004).

2.2 Sample Population and Sampling Procedure

Forty Dhimal native speakers were the sample population for the study. Among forty, twenty people (ten male and ten female) were selected from Damak Municipality, Jhapa and the equal number of people were selected from

Rajghat V.D.C., Morang by using the non random snow-ball sampling procedure.

2.3 Tools for Data Collection

The researcher employed both questionnaire and unstructured interview as research tools for the purpose of data collection.

2.4 Process of Data Collection

The researcher, at first, prepared 3 sets of questionnaire to collect the Dhimal kinship terms. Then he visited the selected VDC and Municipality. First he visited Mr. Man Bahadur Dhimal, the teacher of Shree Sarbajanik lower secondary school, Rajghat-8, Ambari, and Morang to collect the required information and then he contacted other Dhimal people to get the required information with the help of him. He made a good rapport with the informants. He made them clear about his study and its objectives and collected information from them by using the sets of questionnaire which he had already prepared. He made a network of informants to reach the new informant.

2.5 Limitations of the Study

The limitations of the study were as follows:

- The study was only related to the kinship terms of five generation of native Dhimal speaker.
- The study was confined to forty native Dhimal speakers.
- The data was only collected from Damak Municipality, Jhapa and Rajghat VDC, Morang.

- Ten male and ten female from Damak Municipality and equal number of Dhimial native speakers were the informants.
- The study was limited to the analysis of the responses obtained from the respondents only.
- The study was limited to core consanguineal and affinal relations and peripheral consanguineal and affinal relations.

CHAPTER THREE

ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with the analysis and interpretation of the data collected by the researcher for the study. To gain the objectives, the data elicited from the Dhimial native speakers were studied, analyzed, compared and contrasted with those of English with the help of tables, diagrams, and figures. The Dhimial kinship terms are as follows:

3.1 Dhimial Kinship Terms

The researcher found out the following Dhimial kinship terms by using both primary and secondary sources of data. The kinship terms of consanguineal and affinal relations are separately given below:

3.1.1 Consanguineal Relations

1. /azuazai/
2. /azu/
3. /azai/
4. /boi/
5. /abaamai/
6. /aba/
7. /amai/
8. /dada/
9. /one/
10. /bai/
11. /zamlai/

12. /chan/
13. /chamdi/
14. /kaka/
15. /pisai boi/
16. /mamai/
17. /bebal boi/
18. /mausi/
19. /vazja/
20. /bodi/
21. /varena/
22. /vagini/
23. /pisai chan/
24. /pisai chamdi/
25. /mausi chan/
26. /mausi chamdi/
27. /chuu/
28. /piu/
29. /vazjaini/

3.1.2 Affinal Relations

1. /aten boi/
2. /peusa boi/
3. /mami/
4. /wabal boi/
5. /mausa/
6. /vauzi/
7. /namã/
8. /gwo/
9. /mhanwa/
10. /chuu mhanwa/
11. /chuu mhanwa/
12. /bee/
13. /jare/

14. /huigo/
15. /hulme/
16. /nazu/
17. /bensa/
18. /kee/
19. /babai/
20. /zimami/
21. /hulu go/
22. /nuwa/
23. /hulu ga/
24. /azu zuwa/
25. /azai zube/
26. /aba zuwa/
27. /amai zube/
28. /boi zuwa/
29. /aten zube/
30. /kaka zuwa/
31. /mausi zube/
32. /mausa zuwa/
33. /mamai zuwa/
34. /mami zube/
35. /pisai boi zube/
36. /peusa boi zuwa/

3.2 Correlation Between English and Dhimial Kinship Terms

There are two sorts of kinship relations namely, consanguineal and affinal, and two types of use of kinship terms like-addressive and appellative use. All of them are presented one by one.

3.2.1. Consanguineal Relations

It is the relation by blood or the connection of people descended from the same ancestors. There are two kinds of consanguineal relations that are core consanguineal and peripheral consanguineal relation.

3.2.1.1. Core Consanguineal Relation

Core consanguineal relation is the ego directly. In other words, ego's parents, sibling and offspring are core consanguineal relation. They are presented in the following figure and table.

Figure No. 1 Ego's Core Consanguineal Relations

The figure No.1 shows the ego's core consanguineal relations or closest relations such as father, mother, brother, sister, son and daughter. The core consanguineal relations with their appellative and addressive uses in English and Dhimal are presented in the following table:

Table No. 1

Core Consanguineal Relations with their Appellative and Addressive Uses in English and Dhimial

S.N.	Kinship Relation	English		Dhimial	
		Appellative	Addressive	Appellative	Addressive
1.	Pa	Parents	-	/aba amai/	/aba amai/
2.	Fa	Father	Dad	/aba/	/aba/
3.	Mo	Mother	Mum	/amai/	/amai/
4.	S	Sibling	-	-	-
5.	Br	Brother	N	-	-
6.	Bre	Brother	N	/barka dada/	/dada/
7.	Bry	Brother	N	/atu ka one/	/one/
8.	Si	Sister	N	-	-
9.	Sie	Sister	N	/bai/	/bai/
10.	Siy	Sister	N	/one/	/one/
11.	O	Child	N	/zamlai/	N
12.	So	Son	N	/chan/	N
13.	Da	Daughter	N	/chamdi/	N

The table 1 presents that there are 13 kinship terms to refer to core consanguineal relations altogether. Among them, English has all 13 kinship terms where as Dhimial has 10 kinship terms. The English kinship terms 'sibling', 'brother' and 'sister' lack in the Dhimial language. Similarly, the terms 'elder brother or sister' and 'younger sister or brother' lack in the Dhimial language.

3.2.1.2. Peripheral Consanguineal Relations

Peripheral consanguineal relation is not direct relations of ego. The ego's relations through core consanguineal relations are called peripheral consanguineal relations. They are as follows.

a. Peripheral Consanguineal Relations through Parents

The relations through ego's parents are shown in the following figure:

Figure No. 2 Peripheral Consanguineal Relations Through Parents

The figure 2 presents the peripheral consanguineal relations through parents. That is to say, it shows 'father', 'mother' and their parents respectively. This figure is presented in the following table to clarify more with examples.

Table No. 2

Peripheral Consanguineal Relations Through Parents with their Appellative and Addressive Uses in English and Dhimal

S.N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Pa Pa	Grand parents	-	/azu azai/	-
2.	Fa Fa	Grand Father	Grand pa	/azu/	/azu/
3.	Fa Mo	Grand Mother	Grand ma	/azai/	/azai/
4.	Mo Fa	Grand Father	Grand Pa	/azu/	/azu/
5.	Mo Mo	Grand Mother	Grand Ma	/azai/	/azai/

The table shows that there are 5 terms of relation altogether and both the Dhimal and English language have all 5 kinship terms with their appellative and addressive uses.

b. Peripheral Consanguineal Relations Through Father

The relations through ego's father are shown in the following figure:

Figure No. 3 Peripheral Consanguineal Relations Through Father

The figure 3 shows peripheral consanguineal relations through father. In other words this figure presents the relations of father and his brother and sister. The figure is further clarified with appellative and addressive uses in English and Dhimial in the following table:

Table No. 3

Peripheral Consanguineal Relations Through Father with their Appellative and Addressive Uses in English and Dhimial

S.N.	Kinship Relation	English		Dhimial	
		Appellative	Addressive	Appellative	Addressive
1.	Fa Br	Uncle	Uncle	/kakaboi/	/kakaboi/
2.	Fa Bre	Uncle	Uncle	/boi/	/boi/
3.	Fa Bry	Uncle	Uncle	/kaka/	/kaka/
4.	Fa Si	Aunt	Aunt	-	-
5.	Fa Sie	Aunt	Aunt	/Pisai boi/	/Pisai boi/
6.	Fa Siy	Aunt	Aunt	/Pisai boi/	/Pisai boi/

The table 3 shows the 6 terms to refer to peripheral consanguineal relations through father. There are all 6 terms in the English language whereas the Dhimial has 5 terms to refer to peripheral consanguineal relations through father. The term 'uncle' and 'aunt' lack in the Dhimial language.

c. Peripheral Consanguineal Relations Through Mother

The peripheral consanguineal relations through mother are presented in the following figure:

Figure No. 4 Peripheral Consanguineal Relations Through Mother

The figure 4 shows peripheral consanguineal relations through mother. That is to say, It shows mother and her brother and sister. The table, which further clarifies the above figure, is presented below:

Table No. 4

Peripheral Consanguineal Relations Through Mother with their Appellative and Addressive Uses in English and Dhimial

S.N.	Kinship Relation	English		Dhimial	
		Appellative	Addressive	Appellative	Addressive
1.	Mo Br	Uncle	Uncle	/mamai/	/mamai/
2.	Mo Bre	Uncle	Uncle	/mamai/	/mamai /
3.	Mo Bry	Uncle	Uncle	/mamai/	/mamai /
4.	Mo Si	Aunt	Aunt	-	-
5.	Mo Sie	Aunt	Aunt	/boi/	/bebal boi/
6.	Mo Siy	Aunt	Aunt	/mausi/	/mausi amai/

The table 4 shows 6 kinship terms of peripheral consanguineal relations through mother altogether. Among them, English has all 6 terms but Dhimial has 5 terms with their appellative and addressive uses. The terms 'aunt' lacks in the Dhimial language.

d. Peripheral Consanguineal Relations Through Father's Sibling

The peripheral consanguineal relations through father's sibling are presented in the following figure:

Figure No. 5 Peripheral Consanguineal Relations Through Father's Sibling

The figure No. 5 presents peripheral consanguineal relations through father's sibling. That is to say, it shows father's brother and sister and their elder and younger son and daughter. This figure is presented below in the table to clarify more.

Table No. 5

Peripheral Consanguineal Relations Through Father's Sibling with their Appellative and Addressive Uses in English and Dhimal

S.N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Fa Br So	Cousin	N	-	-
2.	Fa Br Soe	Cousin	N	/dada/	/barka dada/
3.	Fa Br Soy	Cousin	N	/one/	/one/
4.	Fa Br Da	Cousin	N	-	-
5.	Fa Br Dae	Cousin	N	/bai/	/bai/
6.	Fa Br Day	Cousin	N	/one/	/one/
7.	Fa Si So	Cousin	N	-	-
8.	Fa Si Soe	Cousin	N	/one/	/anau sona/
9.	Fa Si Soy	Cousin	N	/one/	/one sona/
10.	Fa Si Da	Cousin	N	-	-
11.	Fa Si Dae	Cousin	N	/bai/	/bai/
12.	Fa Si Day	Cousin	N	/one/	/one sona/

The table 5 presents that there are all 12 kinship terms in English whereas 8 terms in Dhimal out of 12 terms altogether the terms cousin lacks in the Dhimal language.

e. Peripheral Consanguineal Relation Through Mother's Sibling

The peripheral consanguineal relations through mother's sibling are shown in the following figure:

Figure No. 6 Peripheral Consanguineal Relation Through Mother's Sibling

The figure 6 shows peripheral consanguineal relations through mother's sibling. It shows mother's brother and sister and their elder and younger son and daughter. The figure is further clarified by displaying kinship relations and their appellative and addressive uses in English and Dhimal in the following table:

Table No. 6

Peripheral Consanguineal Relations Through Mother's Sibling with their Appellative and Addressive Uses in English and Dhimal

S. N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Mo Br So	Cousin	N	-	-
2.	Mo Br Soe	Cousin	N	/dada/	/dada/
3.	Mo Br Soy	Cousin	N	/one/	/anau/
4.	Mo Br Da	Cousin	N	-	-
5.	Mo Br Dae	Cousin	N	/bai/	/bai/
6.	Mo Br Day	Cousin	N	/one/	/one sona/
7.	Mo Si So	Cousin	N	-	-
8.	Mo Si Soe	Cousin	N	/dada/	/dada/
9.	Ma Si Soy	Cousin	N	/one/	/anau/
10.	Mo Si Da	Cousin	N	-	-
11.	Ma Si Da	Cousin	N	/bai/	/bai/
12.	Mo Si Day	Cousin	N	/one/	/one sona/

The table 6 shows that there are 12 kinship terms altogether to refer to the peripheral consanguineal relations through mother's sibling. Among them, English has all 12 terms but Dhimal has 8 terms with their appellative and addressive uses.

f. Peripheral Consanguineal Relation of Male and Female Ego

Peripheral consanguineal relations of male and female ego are presented below:

i. Peripheral Consanguineal Relations of Male Ego

The peripheral consanguineal relations of male ego are presented in the following figure:

Figure No. 7 Peripheral Consanguineal Relations of Male Ego

The figure 7 shows peripheral consanguineal relations of male ego. That is to say, it consists of the ego's brother and sister and brother's wife, son and daughter; and sister's husband, son and daughter. The following table presents to clarify the above figure:

Table No. 7

Peripheral Consanguineal Relations of Male ego with their Appellative and Addressive Uses in English and Dhimal

S. N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Br So	Nephew	N	/vazja/	/vazja chan/
2.	Br Da	Niece	N	/bodi/	/bodi chamdi/
3.	Si So	Nephew	N	/varena/	/varena aba/
4.	Si Da	Niece	N	/vagini/	/vagini amai/

The table no. 7 shows that there are 4 kinship terms altogether to refer to peripheral consanguineal relations of male ego. Both the English and Dhimal languages have all 4 kinship terms. English has only two types of terms such as 'nephew' and 'niece' but Dhimal has all 4 different equivalences i.e. /vazja/, /bodi/, /varena/ and /vagini/, respectively with their appellative and addressive uses.

ii. Peripheral Consanguineal Relations of Female Ego

From the side of female ego, the kinship terms are presented in the figure given below:

Figure No. 8 Peripheral Consanguineal Relations of Female Ego

The figure 8 shows the peripheral consanguineal relations of female ego. That is to say, it presents the ego's brother and sister, brother's wife, his son and daughter and sister's husband, her son and daughter. It is further clarified in the following table:

Table No. 8

Peripheral Consanguineal Relations of Female ego with their Appellative and Addressive Uses in English and Dhimal

S. N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Br So	Nephew	N	/pisai chan/	/pisai chan/
2.	Br Da	Niece	N	/pisai chamdi/	/pisai chamdi/
3.	Si So	Nephew	N	/mausi chan/	/mausi chan/
4.	Si Da	Niece	N	/mausi chamdi/	/mausi chamdi/

The table 8 shows that there are 4 kinship terms altogether in peripheral consanguineal relations of female ego. There are all 4 terms in both the English and Dhimal languages.

g. Peripheral Consanguineal Relation Through Offspring

Peripheral consanguineal relations through offspring are presented in the following figure:

Figure No. 9 Peripheral Consanguineal Relation Through Offspring

The figure 9 shows peripheral consanguineal relations through offspring. It shows son's and daughter's son and daughter. This is clarified in the table presented below:

Table No. 9

Peripheral Consanguineal Relations Through Offspring with their Appellative and Addressive Uses in English and Dhimal

S.N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	C C	Grand child	-	/chuu/	/chuu/
2.	So So	Grand Son	N	/chuu/	/chuu/
3.	So Da	Grand daughter	N	/chuu/	/chuu/
4.	Da So	Grand Son	N	/chuu/	/chuu/
5.	Da Da	Grand daughter	N	/chuu/	/chuu/

The table 9 presents the terms of English peripheral consanguineal relations and their Dhimal equivalences respectively. There are 5 kinship relations altogether and both the languages have all 5 terms.

3.2.2 Affinal Relations

The relations made by marriage are called affinal relation. In other words, affinal relations are not made by common ancestors. Affinal relations are divided into two parts like consanguineal relation. They are core and peripheral affinal relations.

3.2.2.1 Core Affinal Relations

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

a. Core Affinal Relation Through Father

The core affinal relations through father are presented in the following figure:

Figure No. 10 Core Affinal Relation Through Father

The figure 10 shows the core affinal relations through father. In other words, it presents father's elder and younger brother's and sister's wife and husband. It is further clarified in the following figure with their appellative and addressive uses:

Table No. 10

Core Affinal Relations Through Father with their Appellative and Addressive Uses in English and Dhimal

S.N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Fa Br w	Aunt	Aunt	-	-
2.	Fa Bre w	Aunt	Aunt	/aten boi/	/aten boi/
3.	Fa Bry w	Aunt	Aunt	/aten boi/	/aten boi/
4.	Fa Si H	Uncle	Uncle	-	-
5.	Fa Sie H	Uncle	Uncle	/peusa boi/	/peusa boi/
6.	Fa Siy H	Uncle	Uncle	/peusa boi/	/peusa boi/

The table no. 10 shows the core affinal relation through father. There are 6 kinship terms altogether. Among them, English has all 6 terms whereas Dhimal has 4 equivalent kinship terms with their appellative and addressive uses.

b. Core Affinal Relation Through Mother

The core affinal relations through mother are shown in the following figure:

Figure No. 11 Core Affinal Relation Through Mother

The figure 11 shows the core affinal relations through mother. It presents mother's brother and sister and their wife and husband respectively. This is to further clarify with their appellative and addressive use in the table:

Table No. 11

Core Affinal Relations Through Mother with their Appellative and Addressive Uses in English and Dhimal

S.N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Mo Br W	Aunt	Aunt	/mami/	/mami/
2.	Mo Bre W	Aunt	Aunt	/mami/	/mami/
3.	Mo Bry W	Aunt	Aunt	/mami/	/mami/
4.	Mo Si H	Uncle	Uncle	-	-
5.	Mo Sie H	Uncle	Uncle	/boi/	/wabal boi/
6.	Mo Siy H	Uncle	Uncle	/mausa/	/mausa aba/

The table 11 shows that there are 6 terms altogether to refer to the core affinal relations through mother. Among the 6 terms, English has all 6 terms whereas Dhimal has 5 equivalent kinship terms.

c. Core Affinal Relation Through Ego's Siblings

The core affinal relations through ego's sibling are presented in the figure below:

Figure No. 12 Core Affinal Relation Through Ego's Siblings

The figure 12 presents core affinal relations through ego's sibling. That is to say, it shows wife and husband of elder and younger brother and sister. It is further clarified with their appellative and addressive uses in the table given below:

Table No. 12

Core Affinal Relations Through Ego's Sibling Mother with their Appellative and Addressive Uses in English and Dhimal

S. N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	S Bre w	Sister-in-law	N	/vauzi/	/vauzi/
2.	S Bry w	Sister-in-law	N	/namã/	/namãlia/
3.	S Sie H	Brother-in-law	N	/gwo/	/gwo/
4.	S Siy H	Brother-in-law	N	/mhanwa/	/mhanwa/

The table 12 shows that there are 4 kinship terms altogether. Both the languages have all 4 kinship terms to refer to the core affinal relations through ego's sibling. The table shows that brother's and sister's wife and husband viz. 'sister-in-law' and 'brother-in-law' respectively, similarly, it shows their Dhimal equivalences /vauzi/, /namã/ai/, /gwo/and/mhnawa/. with their appellative and addressive uses.

d. Core Affinal Relations Through Ego's Offspring

Core affinal relations through ego's offspring are shown in the figure below:

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

The figure 13 shows core affinal relations through ego's offspring. That is to say, it shows son's wife and daughter's husband and it also shows son's son's wife and son's daughter's husband. Likewise it shows daughter's husband. It is presented in the following table to clarify more:

Table No. 13

Core Affinal Relations Through Ego's OffSpring with their Appellative and Addressive Uses in English and Dhimal

S. N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Sow	Daughter-in-law	N	/namã/	N
2.	So So w	-	N	/chuu namã/	N
3.	So So H	-	N	/chuu mhanwa/	/chuu mhanwa/
4.	Da H	Son-in-law	N	/mhanwa/	/mhanwa/
5.	Da So W	-	N	/chuu namãa/	N
6.	Da So H	-	N	/chuu mhanwa/	/chhu mhanwa/

The table no. 13 present that there are only 2 kinship terms in English i.e. 'son-in-law' and daughter-in-law' whereas there are all 6 kinship terms in Dhimal viz. /namã/, /chuu namã/ and /mhanwa/.

3.2.2.2 Peripheral Affinal Relations

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

a. Peripheral Affinal Relations Through Parent's Sibling

The peripheral affinal relations through parent's sibling are presented in the following figure

Figure No. 14 Peripheral Affinal Relations Through Parent's Sibling

The figure 14 shows the peripheral affinal relations through parent's sibling. This figure presents parent's brother and sister and their wife and husband respectively. It also shows parent's brother's son's and daughter's wife and husband respectively. Similarly, it further presents parent's sister son's and daughter's wife and husband respectively. This is further clarified in the following table:

Table No. 14

Core Affinal Relations Through Parent's Sibling with their Appellative and Addressive Uses in English and Dhimal

S. N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Pa Si Dae H	-	N	/gwo/	/gwo/
2.	Pa Si Day H	-	N	/mhanwa/	/mhanwa/
3.	Pa Si Soe W	-	N	/vauzi/	/vauzi/
4.	Pa Si Soy W	-	N	/namã/	/namãlai/
5.	Pa Br Dae H	-	N	/gwo/	/gwo/
6.	Pa Br Day H	-	N	/mhanwa/	/mhanwa/
7.	Pa Br Soe W	-	N	/vauzi/	/vauzi/
8.	Pa Br So y W	-	N	/namã/	/namãlai/

The table 14 shows that there are eighth terms altogether. English, among them, has not got any terms but Dhimal has all kinship terms.

b. Peripheral Affinal Relations Through Ego's Sibling

The peripheral affinal relations through ego's sibling are presented in following figure.

Figure No. 15 Peripheral Affinal Relations Through Ego's Siblings

The figure 15 presents peripheral affinal relations through ego's sibling. It shows brother's and sister's wife and husband respectively. It further shows their son's and daughter's wife and husband respectively. It is presented in the table given below to clarify more:

Table No. 15

Core Affinal Relations Through Ego's Sibling with their Appellative and Addressive Uses in English and Dhimal

S. N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Ba So W	-	N	/namã/	/namãlai/
2.	Br Da H	-	N	/mhanwa/	/mhanwa/
3.	Si So W	-	N	/namã/	/namãlai/
4.	Si Da H	-	N	/mhanwa/	/mhanwa/

The table No. 15 shows that there are 4 kinship terms altogether to refer to the peripheral affinal relations through ego's sibling. Among them, Dhimal has all the four terms but they lack in the English language.

c. Peripheral Affinal Relations Through Ego's Wife

The peripheral affinal relations through ego's wife are shown as following:

Figure No. 16 Peripheral Affinal Relations Through Ego's Wife

The figure 16 shows the peripheral affinal relations through ego's wife. That is to say, it shows wife's brother and sister and their elder and younger brother's and sister's wife and husband. This is further clarified with appellative and addressive uses in the table given below:

Table No. 16

Core Affinal Relations Through Ego's Wife with their Appellative and Addressive Uses in English and Dhimal

S. N.	Kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	W	Wife	N	/bee/	N
2.	W Bre	Brother-in-law	N	/go/	/go/
3.	W Bre W	-	N	/jare/	/jare/
4.	W Bry	Brother-in-law	N	/huigo/	N
5.	W Bry W	-	N	/hulme/	N
6.	W Sie	Sister-in-law	N	/nazu/	/nazu/
7.	W Sie H	-	N	/bensa/	/bensa/
8.	W Siy	Sister-in-law	N	/hulme/	N
9.	W Siy H	-	N	/bensa/	/bensa/

The table no. 16 shows that there are 9 kinship terms altogether. Among them, English has 5 terms whereas Dhimal has the all terms to refer to the peripheral affinal relations through ego's wife.

d. Peripheral Affinal Relations Through Ego's Husband

The peripheral affinal relations through ego's husband are shown on the figure as follows:

Figure No. 17 Peripheral Affinal Relations Through Ego's Husband

The figure 17 shows the peripheral affinal relations through ego's husband. It further presents husband's brother and sister and their elder and younger brother's and sister's wife and husband respectively. That is further clarified in the following table:

Table No. 17

Core Affinal Relations Through Ego's Husband with their Appellative and Addressive Uses in English and Dhimal

S. N.	kinship Relation	English		Dhimal	
		Appellative	Addressive	Appellative	Adressive
1.	H	Husband	N	/kee/	-
2.	HBre	Brothe-in-law	N	/babai/	/babai/
3.	HBrew	-	N	/zimami/	/zimami/
4.	HBry	Brother-in-law	N	/hulu go/	/hulu go/
5.	HBryw	-	N	/jare/	/jare/
6.	Hsie	sister-in-law	N	/nazu/	/nazu/
7.	Hsie H	-	N	/nuwa/	/nuwa/
8.	Hsiy	sister-in-law	N	/hulu ga/	/hulu ga/
9.	Hsiyh	-	N	/bensa/	/bensa/

The table no. 17 presents that there are nine kinship terms altogether in which English has five terms but Dhimal has all the nine terms to refer to peripheral affinal relations through ego's husband. The terms of elder and younger relations of affinity through ego's husband lack in English.

e. Peripheral Affinal Relations Through his or her Spouse

The peripheral affinal relations through his or her spouse are presented below in the figure:

Figure No. 18 Peripheral Affinal Relations Through his or her Spouse

The figure 18 shows peripheral affinal relations through his or her spouse. It further shows ego's husband's and wife's father and mother, their father's father and mother's mother, their father's elder and younger brother's wife, their father's elder and younger sister's husband, their mother's elder and younger brother's wife and their mother's elder and younger sister's husband. These relations are further clarified with their appellative and addressive uses in the following table.

Table No. 18**Core Affinal Relations Through his or her Spouse with their Appellative and Addressive Uses in English and Dhimal**

S. N.	Kinship relation	English		Dhimal	
		Appellative	Addressive	Appellative	addressive
1.	Sp Fa Fa	-	-	/azu zuwa/	/azu/
2.	Sp Fa Mo	-	-	/azai zube/	/azai/
3.	Sp Mo Fo	-	-	/azu zube/	/azu/
4.	Sp Mo Mo	-	-	/azu zuwa/	/azai/
5.	Sp Fa	Father-in-law	-	/aba zuwa/	/aba/
6.	Sp Mo	Mother-in-law	-	/amai zube/	/amai/
7.	Sp Fa Bre	-	-	/boi zuwa/	/boi/
8.	Sp Fa Brew	-	-	/aten zube/	/aten/
9.	Sp Fa Bry	-	-	/kaka zuwa/	/kaka/
10.	Sp Fa Bryw	-	-	/aten zube/	/aten/
11.	Sp Mo Sie	-	-	/boi zube/	/bebal boi/
12.	Sp Mo Sie H	-	-	/boi zuwa/	/wabal boi/
13.	Sp Mo Siy	-	-	/mausi zube/	/mausi amai/
14.	Sp Mo Siy H	-	-	/mausa zuwa/	/mausa aba/
15.	Sp Mo Bre	-	-	/mamai zuwa/	/mamai/
16.	Sp Mo Brew	-	-	/mami zube/	/mami/
17.	Sp Mo Bry	-	-	/mamai zuwa/	/mamai/
18.	Sp Mo Bry W	-	-	/mami zube/	/mami/
19.	Sp Fa sie	-	-	/pisai boi zube/	/pisai boi/
20.	Sp Fa Sie H	-	-	/peusa boi zuwa/	/peusa boi/
21.	SP Fa siy	-	-	/pisai boi zube/	/pisai boi/
22.	sp Fa Siy H	-	-	/peusa boi zuwa/	/peusa boi/

The table 18 shows the peripheral affinal relations through his or her spouse. It further shows that there are 22 kinship terms altogether with their appellative and addressive uses. Among the 22 kinship relations, Dhimal has all the 22 kinship terms but the English language has only two terms i.e. 'father-in-law' and 'mother-in-law'.

3.3 Comparison of English and Dhimal Kinship Terms

All the kinship relation which are analyzed and interpreted above is presented to compare and contract in the following tables. There are two different types

of relation which are consanguineal and affinal relation. They are compared in the following different tables in terms of both male and female ego.

3.3.1 Comparison of Consanguineal Relations

The English and Dhimal consanguineal relations are compared with reference to presence and absence of the terms in the following table:

Table No. 19

English and Dhimal Consanguineal Relations with Reference to Presence and Absence of the Terms

S.N.	Kinship relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Pa Pa	+	-	+	-
2.	Pa Fa	+	Di	+	Sa
3.	Pa Mo	+	Di	+	Sa
4.	Fa	+	Di	+	Sa
5.	Mo	+	Di	+	Sa
6.	Fa Br	+	Sa	+	Sa
7.	Fa Bre	+	Sa	+	Sa
8.	Fa Bry	+	Sa	+	Sa
9.	Fa Si	+	Sa	-	-
10.	Fa Sie	+	Sa	+	Sa
11.	Fa Siy	+	Sa	+	Sa
12.	Mo Br	+	Sa	+	Sa
13.	Mo Bre	+	Sa	+	Sa
14.	Mo Bry	+	Sa	+	Sa
15.	Mo Si	+	Sa	-	-
16.	Mo Sie	+	Sa	+	Di
17.	Mo Siy	+	Sa	+	Di
18.	Br	+	N	-	-
19.	Bre	+	N	+	Di
20.	Bry	+	N	+	Di
21.	Si	+	N	-	-
22.	Sie	+	N	+	Sa
23.	Siy	+	N	+	Sa
24.	Pa Si Da/So	+	N	-	-
25.	Pa Si Dae	+	N	+	Sa
26.	Pa Si Day	+	N	+	Di
27.	Pa Si Soe	+	N	+	Di
28.	Pa Si Soy	+	N	+	Di

The table 19 shows the presence and absence of the kinship terms of consanguineal relations of English and Dhimal languages with their appellative and addressive uses. They are described as follows:

The kinship terms of parent's parents is present in the both English and Dhimal language but its addressive use lacks in the both languages. Similarly, the terms parent's father and mother and father and mother are present in the both languages but their addressive uses in English are different than the appellative uses whereas they are not different in the Dhimal language.

Likewise, Father's and mother's brother and sister are present in English with their addressive uses. But the terms of father's and 'mother's' sister lack in Dhimal. The relations 'ego's brother sister' and 'parent's sister's daughter and son' and are present in English but they are addressed by their names whereas the kinship terms of parent's sister's daughter and son are absent in Dhimal.

English and Dhimal consanguineal relations are also compared with reference to presence and absence of male ego in the following table.

Table No. 20

Consanguineal Relations with Reference to Presence and Absence of Male Ego

S.N.	Kinship relation	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Bre/y So	+	N	+	Di
2.	Bre/y So W	-	N	+	Di
3.	Bre/y Da	+	N	+	Di
4.	Bre/y Da H	-	N	+	Sa
5.	Sie/y So	+	N	+	Di
6.	Sie/y So W	-	N	+	Di
7.	Sie/y Da	+	N	+	Di
8.	Sie/y Da H	-	N	+	Sa
9.	W	+	N	+	N

The table 20 shows the presence and absence of the kinship terms of male ego of English and Dhimal language with their appellative and addressive uses. It shows that the terms 'elder and younger brother's and sister's son and daughter' are present in the both language, but their wife and husband lack in English. The term ego's wife is also present in both languages.

English and Dhimal consanguineal relations are also compared with reference to presence and absence of female ego in the following table:

Table No. 21

Consanguineal Relations with Reference to Presence and Absence of Female Ego

S. N.	Kinship relation of Female Ego	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Bre/y So	+	N	+	Di
2.	Bre/y So W	-	N	+	Sa
3.	Bre/y Da	+	N	+	Di
4.	Bre/y Da H	-	N	+	Sa
5.	Sie/y So	+	N	+	Di
6.	Sie/y So W	-	N	+	Sa
7.	Sie/y Da	+	N	+	Di
8.	Sie/y Da H	-	N	+	Sa
9.	H	+	N	+	-

The table 21 shows the presence and absence of the kinship terms of female ego of English and Dhimal language with their appellative and addressive uses. The terms of 'brother's son and daughter' and 'sister son and daughter' are present in both languages. But the terms of brother's and sister's son's wife and daughter's husband lack in English.

English and Dhimal consanguineal relations are also compared with reference to presence and absence of ego's offspring in the table given below:

Table No. 22

Consanguineal Relations with Reference to Presence and Absence of Ego's Offspring

S. N.	Kinship relation of Ego's offspring	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	So	+	N	+	N
2.	Da	+	N	+	N
3.	O So	+	N	+	N
4.	O Da	+	N	+	N
5.	S	+	-	-	-
6.	O	+	-	+	-

The table 22 presents the presence and absence of the kinship terms of ego's offspring of English and Dhimal language with their appellative and addressive uses. For example, 'son', 'daughter', offspring's son and daughter are present in both languages, the terms 'sibling' lacks in the Dhimal language.

3.3.2 Comparisons of Affinal Relations

English and Dhimal affinal relations are compared with reference to the presence and asence of terms in the following table.

Table No. 23

Comparison of Affinal Relations with Reference to Presence and Absence of Terms

S. N.	Kinship relation of Ego's offspring	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	Sp Pa Pa	-	-	-	-
2.	Sp Pa Fa	-	-	+	Di
3.	Sp Pa Mo	-	-	+	Di
4.	Sp Fa	+	Di	+	Di
5.	Sp Mo	+	Di	+	Di
6.	Sp Fa Bre	-	-	+	Di
7.	Sp Fa Bre W	-	-	+	Di
8.	Sp Fa Bry	-	-	+	Di
9.	Sp Fa Bry W	-	-	+	Di
10.	Sp Fa Sie	-	-	+	Di
11.	Sp Fa Sie H	-	-	+	Di
12.	Sp Fa Siy	-	-	+	Di
13.	Sp Fa Siy H	-	-	+	Di
14.	Sp Mo Bre	-	-	+	Di
15.	Sp Mo Bre W	-	-	+	Di
16.	Sp Mo Bry	-	-	+	Di
17.	Sp Mo Bry W	-	-	+	Di
18.	Sp Mo Sie	-	-	+	Di
19.	Sp Mo Sie H	-	-	+	Di
20.	Sp Mo Siy	-	-	+	Di
21.	Sp Mo Siy H	-	-	+	Di
22.	Fa Bre W	+	Sa	+	Sa
23.	Fa Bry W	+	Sa	+	Sa
24.	Mo Bre W	+	Sa	+	Sa
25.	Mo Bry W	+	Sa	+	Sa
26.	Fa Sie H	+	Sa	+	Sa
27.	Fa Siy H	+	Sa	+	Sa
28.	Mo Sie H	+	Sa	+	Di
29.	Mo Siy H	+	Sa	+	Di
30.	Bre W	+	N	+	Sa
31.	Bry W	+	N	+	Di
32.	Sie H	+	N	+	Sa
33.	Siy H	+	N	+	Di
34.	Pa Si Dae H	-	N	+	Sa
35.	Pa Si Day H	-	N	+	Sa
36.	Pa Si Soe W	-	N	+	Sa
37.	Pa Si Soy W	-	N	+	Di
38.	Pa Br Dae H	-	N	+	Sa
39.	Pa Br Day H	-	N	+	Sa
40.	Pa Br Soe W	-	N	+	Sa
41.	Pa Br Soy W	-	N	+	Di

The table 23 shows the presence and absence of kinship terms of affinal relations of English and Dhimal languages with their appellative and addressive uses. They are described as follows.

The kinship terms spouse's parent's father and mother are not found in English but they are found in Dhimal with their addressive uses. Likewise, spouse's father's and mother's elder and younger brother and sister and their wives and husbands lacks in English whereas they are found in Dhimal with their different addressive uses. Similarly, father's elder and younger brother and sister and their wives and husbands are found in both languages. But parent's brother's and sister's son's and daughter's wives and husbands lack in the English language whereas they are present in the Dhimal language.

English and Dhimal affinal relations are also compared with reference to the presence and absence of male ego in the table as follows.

Table No. 24

Comparison of Affinal Relations with Reference to Presence and Absence of Male Ego

S. N.	Kinship relation of Male Ego	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	W	+	N	+	N
2.	W Bre	+	N	+	Sa
3.	W Bre W	-	N	+	Sa
4.	W Bry	+	N	+	N
5.	W Bry W	-	N	+	N
6.	W Sie	+	N	+	Sa
7.	W Sie H	-	N	+	Sa
8.	W Siy	+	N	+	N
9.	W Siy H	-	N	+	Sa

The table 24 shows the presence and absence of kinship terms of affinal relations of male ego of English and Dhimal languages with their appellative and addressive uses. For instance, the terms 'wife' is found in both languages.

The kinship terms 'wife's elder and younger brother and sister' and their wives and husbands are present in Dhimal but the terms 'wife's brother's wife' and 'sister's husband' are not found in English.

English and Dhimal affinal relations are also compared with reference to the presence and absence of female ego in table given below:

Table No. 25

Comparison of Affinal Relations with Reference to Presence and Absence of Female Ego

S. N.	Kinship relation of Female Ego	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	H	+	N	+	-
2.	H Bre	+	N	+	Sa
3.	H Bre W	-	N	+	Sa
4.	H Bry	+	N	+	Sa
5.	H Bry W	-	N	+	Sa
6.	H Sie	+	N	+	Sa
7.	H Sie H	-	N	+	Sa
8.	H Siy	+	N	+	Sa
9.	H Siy H	-	N	+	Sa

The table 25 presents the comparison of affinal relations with reference to presence and absence of female ego. It further shows that the kinship term 'husband' is present in both languages and it is addressed by name in English but it lacks in Dhimal. The kinship terms of husband's elder and younger brother and sister and their wives and husbands are present in the Dhimal language whereas husband's elder and younger brother's wife and sister's husband are not found in English. The table also shows that all the above kinship terms are addressed by their names in the English language but all of them except husband are addressed with the same appellative use.

English and Dhimal affinal relations are compares with reference to the presence and absence of terms in the following table:

Table No. 26

Comparison of Affinal Relations with Reference to Presence and Absence of Ego's Offspring

S. N.	Kinship relation of Ego's Offspring	English		Dhimal	
		Appellative	Addressive	Appellative	Addressive
1.	So W	+	N	+	N
2.	Da H	+	N	+	Sa
3.	O So W	-	N	+	N
4.	O Da H	-	N	+	Sa

The table 26 shows the comparison of affinal relation with reference to presence and absence of ego's offspring. It further shows that the terms son's wife and daughter's husband are present in both languages but the terms offspring's son's wife and daughter's husband are found in the Dhimal language but not in English.

3.5 Main Areas of Differences

The main areas of differences between English and Dhimal language are presented in terms of the following two main headings. All the kinship terms of the above mentioned languages cannot correspond to one to one relation therefore, the following analyses present the semantic similarities and differences between English and Dhimal kinship terms.

3.5.1 Mono - English vs. Multi- Dhimal

There are some cases which reflect the one English kinship term corresponds to more than one Dhimal kinship terms. They are presented below:

3.5.1.1 One Generation above the Ego

English

(a) Uncle

1. Male
2. Father's/ Mother's side
3. Blood/ Marital
4. Father's/Mother's Elder/younger brother
5. Father's/ Mother's Sister's husband

Dhimal

(a) /boi/

1. Male
2. Father's side
3. Blood
4. Father's elder brother
5. Mother's elder Sister's husband

(b) /kaka/

1. Male
2. Father's side
3. Blood
4. Father's younger brother
5. Elder/ Younger than ego

(c) /mamai/

1. male
2. Mother's side
3. Marital/ Blood
4. Mother's elder/younger's brother

(d) /mausa/

1. male
2. Mother's side
3. Marital
4. Mother's younger Sister's husband

- (d) /peusa boi/
1. Male
 2. Father's side
 3. Marital
 4. Father's Sister's husband

It can be presented in the following formulaic way:

	/boi/ (Con, M, Fa Br _e /Mo Si _e H)
	/kaka/ (Con, M, Fa Br _y)
Uncle	/mamai/ (Aff, M, MoBr)
(Con/Aff, M, Fa Br _{e/y} , PaSiH)	/mausa/ (Aff, M, MoSi _y H)
	/peusa boi/ (Aff, M, FaSiH)

- ii) Aunt
1. Female
 2. Father's/ Mother's side
 3. Blood/ Marital
 4. Father's/ Mother's sisdter
 5. Father's/ Mother's brother's wife

- a) /pisai boi/
1. Female
 2. Father's sister
 3. Blood
 4. Father's sister

- b) /bebal boi/
1. Female
 2. Mother's side
 3. Marital/ blood
 4. Mother's elder sister

- c) /mausi/
1. Female
 2. Mother's side
 3. Marital/ blood
 4. Mother's younger sister

- d) /mami/
1. Female
 2. Mother's side
 3. Marital
 4. Mother's brother's wife

- e) /aten boi/
1. Female
 2. Father's side
 3. Marital
 4. Father's brother's wife

It can be shown in the following figure:

Aunt (Con/Aff, Fe, PaSi, Pa Br W)

- /pisai boi/ (Con, Fe, FaSi)
 /bebal boi/ (Con, Fe, MoSi_e)
 /mausi/ (Con, Fe, MoSi_y)
 /mami/ (Aff, Fe, MoBrW)
 /aten boi/ (Aff, Fe, FaBrW)

3.5.1.2 Co- generation of the Ego

i) Brother-in-law

1. Male
2. Wife's/ sister's/ brother's/ husband's side
3. Marital
4. Husband's/ wife's brother
5. Sister's husband
6. Brother's wife brother

a) /gwo/

1. Male
2. Sister's side
3. Marital
4. Elder's husband

b) /mhanwa/

1. Male
2. Sister's side
3. Marital
4. Younger sister's husband

c) /go/

1. Male
2. Wife's side
3. Marital
4. Wife's elder brother

d) /huigo/

1. Male
2. Wife's side
3. Marital
4. Wife's younger brother

e) /babai/

1. Male
2. Husband's side
3. Marital
4. Husband's elder brother

f) /hulu go/

1. Male
2. Husband's side
3. Marital
4. Husband's younger brother

It can be shown in the following formulaic way:

Brother-in-law (Aff, M, H/W Br, SiH)

/gwo/ (Aff, M, Si_eH)

/mhanwa/ (Aff, M, Si_yH)

/go/ (Aff, M, WBre)

/huigo/ (Aff, M, WBry)

/babai/ (Aff, M, HBre)

/hulu go/ (Aff, M, HBry)

ii) Brother

a) /dada/

1. Male
2. Ego's side
3. Blood
4. Elder than ego

b) /one/

1. Male
2. Ego's side
3. Blood
4. Younger than ego

It can also be presented in the following figure:

/dada/ (Con, M, Ee)

Brother (Con, M, E_e/y)

/one/ (Con, M, E_y)

iii) Sister

a) /bai/

1. Female
2. Blood
3. Ego's side
4. Elder/ younger than ego

1. Female
2. Blood
3. Ego's side
4. Elder than ego

b) /one/

1. Female
2. Blood
3. Ego's side
4. Younger than ego

It can be displayed in the following figure:

	/bai/ (Con, F _e , E _e)
Sister (Con, Fe, Eely)	
	/one/ (Con, F _e , E _y)
iv) Sister-in-law	a) /vauzi/
1. Female	1. Female
2. Sister's/ brother's/ husband/ wife's side	2. Brother's side
3. Marital	3. Marital
4. Sister's husband's sister	4. Elder Brother's wife
5. Brother's wife and her sister	
6. Husband's/ wife's sister	b) /namã/
	1. Female
	2. Brother's side
	3. Marital
	4. Younger brother's wife
	c) /nazu/
	1. Female
	2. Husband's/ wife's side
	3. Marital
	4. Husband's/ wife's elder sister
	d) /hulme/
	1. Female
	2. Wife's side
	3. Marital
	4. Wife's younger sister

- e) /hulu ga/
1. Female
 2. Husband's wife
 3. Marital
 4. Husband's younger sister

It can also be shown in the following formulaic way:

	/Vauzi/ (Aff, Fe, Br _e W)
	/namã/ (Aff, Fe, Br _y W)
Sister-in-law (Aff, Fe, SihSi/BrW/ BrWSi/H/WSi)	/nazu/ (Aff, Fe, H/WSie)
	/hulme/ (Aff, Fe, H/WSiy)
	/hulu ga/ (Aff, Fe, HSi _y)

v) Cousin

1. Male/ Female
2. Father's/ Mother's side
3. Blood
4. Father's/ Mother's/ brother's son/ daughter

a) /dada/

1. Male
2. Father's/ Mother's side
3. Blood
4. Father's/ Mother's
brother's Elder than
ego

b) /one/

1. Male/ Female
2. Father's/ Mother's side
3. Blood
4. Father's/ Mother's
brother's/ Sister's son/
daughter
5. Younger than ego

- c) /bai/
1. Female
 2. Father's/ Mother's side
 3. Blood
 4. Father's/ Mother's daughter
 5. Elder than ego

It can also be shown in the following figure:

	/dada/ (Con, M, Fa/Mo Br/SiSo _e)
Cousin (Con, M/Fe, Fa/Mo Br/Si SoDa)	/One/ (Con, M/Fe, Fa/MoBr/Si So/Da,E _y)
	/bai/ (Con, Fe, Fa/mo Br/Si Da, E _e)

3.5.1.3 One-generation below the Ego

- | | |
|-----------------------------|-------------------|
| i) Nephew | a) /vazja/ |
| 1. Male | 1. Male |
| 2. Brother's/ Sister's side | 2. Brother's side |
| 3. Blood | 3. Blood |
| 4. Brother's/ Sister's son | 4. Brother's son |
| | 5. Male ego |
| | b) /varena/ |
| | 1. Male |
| | 2. Blood/ Marital |
| | 3. Sister's side |
| | 4. Sister's son |
| | 5. Male ego |

c) /pisai chan/

1. Male
2. Blood/ Marital
3. Brother's side
4. Brother's son
5. Female ego

d) /mausi chan/

1. Male
2. Blood/ Marital
3. Sister's side
4. Sister's side
5. Female ego

It can also be presented in the following formulaic way:

	/Vazja/ (Con, M, BrSo, Male Ego)
Nephew	/Vagena/ (Con/Aff, M, SiSo, Male Ego)
Con/Aff, M, Br/SiSo)	/pisai chan/ (Con/Aff, M, BrSo Female Ego)
	/mausi chan/ (Con/Aff, M, SiSo female Ego)

ii) Niece

1. Female
2. Brother's/ Sister's side
3. Blood/ Marital
4. Brother's/ Sister's daughter
5. Male/ Female ego

a) /bodi/

1. Female
2. Brother's side
3. Blood
4. Brother's daughter
5. Male ego

b) /vagini/

1. Female
2. Sister's side
3. Blood
4. Sister's daughter
5. Make ego

c) /pisai chamdi/

1. Female
2. Brother's side
3. Blood/ Marital
4. Brother's daughter
5. Female ego

d) /mausi chamdi/

1. Female
2. Sister's side
3. Blood/ Marital
4. Sister's daughter
5. Female ego

It can also be shown in the following figure:

	/bodi/ (Con, Fe, BrDa, Male Ego)
	/Vagini/ (Con, Fe, SiDa, Male Ego)
Niece	/pisai chamdi/
(Con/Aff, Fe, Br/SiDa)	(Con/Aff, BrDa, Female Ego)
	/mausi chamdi/
	(Con/Aff, Fe, SiDa, female Ego)

3.5.2 Mono - Dhimal Vs Multi-English

3.5.2.1 Co-generation of the Ego

Dhimal	English
i) /dada/	a) Brother
1. Male	1. Male
2. Blood/marital	2. Blood
3. Ego's side	3. Ego's side
4. Father's/ Mother's side	4. Parent's son
5. Elder then ego	5. Elder/younger then ego
	b) Cousin
	1. Male/Female
	2. Blood/marital
	3. Father's/ Mother's side
	4. Mother's/Father's/ brother's son/ daughter

It can also be shown in the formulaic way:

/dada/	Brother
(Con/Aff, m, Pa Soe, Fa /Mo Br/Si Soe)	(Con, M, Paso)
	Cousin
	(Con/Aff, m/fe Mo Br So/Da)

(ii) /one/	a) Brother
1. Male/Female	1. Male
2. Blood/marital	2. Blood
3. Father's/ Mother's side	3. Ego's side
4. Younger then ego	4. Father's/ Mother's son
	5. Elder/younger than ego

b) Cousin

1. Male/Female
2. Blood/ Marital
3. Ego's side
4. Mother's/Father's/
brother's son/ daughter
5. Elder/younger than ego

c) Sister

1. Female
2. Blood
3. Ego's side
4. Father's /Mother's/
daughter
5. Elder/Younger than ego

Brother

(Con, M, Pa So)

Cousin

Con/Aff, M/Fe, Fa/Mo Br So/Da)

Sister

(Con, Fe, Fa/Mo Da)

/one/

(Con/Aff, m, Pa Soe, Fa /Mo Br/Si Soe)

(iii) /bai/

1. Female
2. Blood/ Marital
3. Father's/ Mother's side
4. Elder than ego

a) Sister

1. Female
2. Blood
3. Ego's side
4. Father's/Mother's daughter

b) Cousin

1. Male/Female
2. Blood/ Marital
3. Ego's side
4. Father's/Mother's brother's son/daughter
5. Elder/younger than ego

It can also be presented in the following figure:

	Sister
	(Con, Fe, Fa/Mo Da)
/bai/	
(Con/Aff, Fe, Fa/Mo	
Dae,Fa/Mo Br/Si Dae)	Cousin
	(Con/Aff, M/Fe, Fa/Mo br So/Da)

iv) /mhanwa/

1. Male
2. Marital
3. Sister/ Daughter side
4. younger then ego

a) Brother-in-law

1. Male
2. Marital
3. Sister's side
4. Sister's husband
5. Elder/Younger then ego

a) Son-in-law

1. Male
2. Marital
3. Daughter's side
4. Daughter's husband
5. Younger then ego

It can also be shown in the following figure:

	Brother-in-law (Aff, M, SiH)
/mhanwa/ (Aff, M, Si _y H)	Son-in-law (Aff, M, DaH)
(v) /namã/ 1. Female 2. Marital 3. Brother/ Son's Side 4. Brother /son's wife 5. Younger than ego	a) Sister--in-law 1. Female 2. Marital 3. Brother's side 4. Brother's wife 5. Elder/Younger then ego
	b) Daughter-in-law 1. Female 2. Marital 3. Son's side 4. Son's wife 5. Younger then ego

It can also be shown in the following figure:

	Sister-in-law (Aff, Fe, BrW)
/namã/ (Aff, Fe, Br/SoW, E _y)	Daughter-in-law (Aff, Fe, Sow)

3.5.2.2 Two Generations below the Ego

(i) Dhimal

i) /chuu/

1. Male/ Female
2. Ego's side
3. Blood/ marital
4. Ego's Son's/ daughter's
son/ daughter

English

a) Grandson

1. Male
2. Ego side
3. Blood/ Marital
4. Ego's son's/ daughter's son

b) Grand daughter

1. Female
2. Ego's side
3. Blood/ marital
4. Ego's son's/ daughter's
daughter

It can also be shown in the following figure

/chuu/
(Con/Aff, M/Fe, Eso/Da So/Da)

Grand son
(Con/Aff, M, ESo/DaSo)

Grand daughter
(Con/Aff, Fe, ESo/Da Da)

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The main objective of this study was to find out Dhimal kinship terms and compare and contrast them with the English kinship terms. After analysing the data, the following findings have been resulted:

4.1.1 Kinship relations identified in Dhimal

4.1.1.1 Consanguineal Relations

1. /azuazai/ (PaPa)
2. /azu/ (FaFa/MoFa)
3. /azai/ (FaMo/MoMo)
4. /boi/ (FaBre)
5. /abaamai/ (Pa)
6. /aba/ (Fa)
7. /amai/ (Mo)
8. /dada/ (Bre, FaBrSo, FaSiSo, MoBrSo, MoSiSo, elder than ego)
9. /one/ (Bry, Siy, FaBrSo, FaSiSo, MoBrSo, MoSiSo, FaBrDa, FaSiDa, MoBrDa, MoSiDa, younger than ego)
10. /bai/ (Sie, FaBrDa, FaSiDa, MoBrDa, MoSiDa, elder than ego)
11. /zamlai/ (O)
12. /chan/ (So)
13. /chamdi/ (Da)
14. /kaka/ (FaBry)
15. /pisai boi/ (FaSie/y, FaSiyH)
16. /mamai/ (MoBr)

17. /bebal boi/ (MoSie)
18. /mausi/ (MoSiy)
19. /vazja/ (BrSo, male ego)
20. /bodi/ (BrDa, male ego)
21. /vagenā/ (SiSo, male ego)
22. /vagini/ (SiDa, male ego)
23. /pisai chan/ (BrSo, female ego)
24. /pisai chamdi/ (BrDa, female ego)
25. /mausi chan/ (SiSo, female ego)
26. /mausi chamdi/ (SiDa, female ego)
27. /chuu/ (SoSo, SoDa, DaSo, DaDa)
28. /piu/ (BrSo, female ego)
29. /vazjaini/ (BrDa, female ego)

4.1.1.2 Affinal Relations

1. /aten boi/ (FaBrW)
2. /peusa boi/ (FaSieH)
3. /mami/ (MoBrW)
4. /wabal boi/ (MoSieH)
5. /mausa/ (MoSiyH)
6. /vauzi/ (BreW, FaDrSow, FaSiSoW, MoBrSoW, MoSiSoW, elder than ego)
7. /namã/ (BryW, FaBrSoW, FaSiSoW, MoBrSoW, MoSiSoW, younger than ego)
8. /gwo/ (SieH, FaBrDaH, FaSiDaH, MoBrDaH, MoSiDaH, elder than ego)
9. /mhanwa/ (SiyH, FaBrDaH, FaSiDaH, MoBrDaH, MoSiDaH, younger than ego)
10. /chuu mhanwa/ (SoDaH, DaDaH)
11. /bee/ (W)
12. /jare/ (W Brew, H BryW)
13. /huigo/ (W Bry)

14. /hulme/ (W BryW)
15. /nazu/ (W Sie, H Sie)
16. /bensa/ (W SiH, H SyH)
17. /kee/ (H)
18. /babai/ (H Bre)
19. /zimami/ (H BreW)
20. /hulu go/ (H Bry)
21. /nuwa/ (H SieH)
22. /hulu ga/ (H Siy)
23. /azu zuwa/ (SpFaFa)
24. /azai zube/ (SpFaMo)
25. /aba zuwa/ (SpFa)
- 26 /amai zube/ (SpMo)
27. /boi zuwa/ (SpFaBre)
28. /aten zube/ (SpFaBreW)
29. /kaka zuwa/ (SpFaBry)
30. /mausi zube/ (SpMoSiy)
31. /mausa zuwa/ (SpMoSiyH)
32. /mamai zuwa/ (SpMoBre)
33. /mami zube/ (SpMoBreW)
34. /pisai boi zube/ (SpFaSie)
35. /peusa boi zuwa/ (SpFaSieH)

4.1.2 Similarities and Differences Between English and Dhimal Kinship Terms

English and Dhimal kinship terms have got the following similarities and differences:

4.1.2.1 Similarities Between English and Dhimal Kinship Terms

- a. Both languages have kinship terms.
- b. Both languages have kinship terms with their appellative and addressive use.
- c. Both languages have kinship terms with their consanguineal and affinal relations.
- d. Both languages have some terms that have one-to-one corresponding kinship terms. For example, the kinship terms 'father', 'mother', 'son', 'daughter', 'wife' and 'husband' in English have their corresponding terms /aba/, /amai/, /chan/, /chamdi/, /bee/ and /kee/ respectively.

4.1.2.2 Differences Between English and Dhimal Kinship Terms

- a. Dhimal language is rich in terms of kinship terms in comparison to English language. In English a few relations are referred by kinship terms and almost all relations are addressed by name whereas, Dhimal language has a lot of kinship terms in comparison to English and almost all relations are addressed by kinship terms.
- b. In English, there is no distinction between male and female ego except two terms 'Husband' and 'Wife', on the other side, most of the relations of Dhimal have distinction in kinship terms in terms of male and female ego. Some examples are presented below:

kinship of relation	kinship relations of male ego		kinship relations of female ego	
	English	Dhimal	English	Dhimal
Br So	Nephew	/vazja/	Nephew	/pisai chan/
Si So	Nephew	/varena/	Nephew	/mausi chan/
Br Da	Niece	/bodi/	Niece	/pisai chamdi/
Si Da	Niece	/vazja/	Niece	/mausi chamdi/

c. The English language does not make distinctions between elder and younger kinship relations, whereas the Dhimal language has distinction between elder and younger kinship relations. There are two distinct terms in Dhimal but there is a neutral term in English. They are, for instance, shown in the following table.

kinship relations	English	Dhimal
Bre	Brother	/dada/
Bry	Brother	/one/
Sie	Sister	/bai/
Siy	Sister	/one/

d. There are a few kinship terms in English which refer one to one correspondence. On the other side, a large number of single items are used to refer to multi relationships of Dhimal e.g.

	/pisai boi/
	/bebal boi/
Aunt	/mausi/
	/mami/
	/aten boi/

e. There are some neutral terms which are used to refer to various kinship relations of English but they are countless in Dhimal. For example English: cousin, parents, siblings, offspring etc. Dhimal: /chuu/, /one/ etc.

- f. Lexical gap is seen in English kinship relations as most of the relations do not have their appellative forms and they are addressed by their names. This case especially takes place when new relations are maintained by marital ties. For example cousin's husband and wife, nephew's wife, niece's husband, son's wife, daughter's husband, brother's wife, sister's husband etc. are addressed by their names.
- g. But, most of the relationships of Dhimal are addressed by the same way like appellative use. In other words, addressive use is the same like in appellative Dhimal language. A few terms are addressed by name viz. wife, son, daughter etc.
- h. The suffix 'in-law' is almost joined with the term of kinship after marriage in English but the suffix /zuwa/ and /zube/ were found for the male and female relations respectively in Dhimal to refer to the relation after marriage.

4.2 Recommendations and Pedagogical Implications

The following recommendations have been made for pedagogical implications on the basis of the findings of the present study.

- a. There is no one-to-one corresponding kinship term between each and every English and Dhimal kinship relations. It is the major cause which creates difficult for English students to learn Dhimal and vice-versa. That's way special attention should be paid in teaching of English kinship terms like Uncle, Aunt, Brother, Sister, Brother-in law, Sister-in-law and cousin if the learners belong to the native speaker of Dhimal. Similarly, /dada/, /bai/, /one/, /mhanwa/, /namã/, / and /chuu/ if the learners belong to the native speaker of English.
- b. English does not have any variation in terms of male and female ego but Dhimal has many variations in this matter. Hence, the teacher must make clear distinction between the kinship terms of English and Dhimal and their

addressive use. That's way, special attention should be paid while teaching certain terms such as /vazja/, /vagenā/, /bodi/, /vagini/, /pisai chan/, and /pisai chamdi/ of Dhimal if the learners belong to the native speaker of English.

- c. English speakers should be taught Dhimal Kinship Terms in terms of paternal and maternal distinctions. There are different kinship terms to symbolize relations from paternal side and maternal side which English lacks. For example 'FaBre' is nominated as '/boi/' in Dhimal whereas uncle is used to refer it in English.
- d. There are certain neutral terms in English which cover multi-relationships of Dhimal. Thus, special attention should be paid in teaching English terms like-cousin, parents, sibling, offspring, children etc. if the learners belong to the native speakers of Dhimal. So is the case in Dhimal too. Especially, the term /chuu/ should be taught being more careful if the learners belong to the native speakers of English.
- e. The English native speakers who are learning Dhimal must be made clear in teaching the certain terms like /boi/, /kaka/, /dada/, /one/, /vauzi/, /namã/ etc. because there is no concept of distinction between elder and younger in English like in Dhimal.
- f. Most of the relations are addressed by name in English, whereas most of the relations are addressed by kinship terms in Dhimal. Hence, name is prominent for addressive use in English but kinship terms are very important for addressive use in Dhimal. To sum up, name is paid more attention in English and kinship terms are paid more attention in Dhimal.
- g. The concept of consanguineal and affinal relation as appellative use and addressive use should be made clear for beneficial and effective use of second language learning.

h. The curriculum designers and textbook writers should be more careful to the similarities and differences of kinship terms which are mentioned above, while designing curriculum/syllabus and writing text book for the teachers and learners who are teaching and learning English or Dhimal as the second language.

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Appendix-I

Questionnaires

Name:..... Sex:.....

Address:..... Age:.....

Qualification:..... Date:.....

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

(एदोइ अनुसन्धानको उद्देश्य धिमाल (धेमालाई) भाषाको सामान्दा जनाईका शब्दगोलाई अंग्रेजी भाषाको सामान्दा जनाईका शब्दगोलाईदोफा तुलना पाली गोईका ही । उङ्को भाआसिङ्नेलाई दिन्हाङ् जीवनता प्रयोग पाका धेमालाई भाषाको सामान्दा जनाईका शब्दगोलाई एदोइ प्रश्नगोलाईता रेम्फा तरीकासो भरीपीसू । नाङ्को सहयोग पाकाता, धन्यवाद !)

Mahendra Khulal

Group-A

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

(लेनाको द्याआङ्गोलाई नाङ्को हाई सामान्दा परीखे ? उत्तर पीसू ।)

Relation
(सामान्दा)

1. The couple who gave birth to you
नासेहेङ जन्मपीका आबाआमाई
2. The man who gave birth to you
नासेहेङ जन्मपीका वाबाल (आबा)
3. The woman who gave birth to you
नासेहेङ जन्मपीका बेबाल (आमाई)
4. The man who is born before you
of the same couple
नासेहेङ जन्मपीका आबा आमाईसो नाङ्को
खान्तेङ लाम्पा जन्मीका वाजान (चान)
5. The man who is born after you
of the same couple
नासेहेङ जन्मपीका आबा आमाईसो नाङ्को
खान्तेङ न्हूसो जन्मीका वाजान (चान)

6. The woman who is born before
you of the same couple
नासेहेड जन्मपीका आबा आमाईसो नाङ्को
खान्तेड लाम्पा जन्मीका बेजान (बेजान)
7. The woman who is born after
you of the same couple
नासेहेड जन्मपीका आबा आमाईसो जन्मीका
नाङ्को खान्तेड न्हूसोको बेजान (चामिन्दी)
8. The person who is married to you
नाङ्कोदोफा बिहुपाका वाबाल (खामाल)
9. The person who is born of you
नाङ्कोसो जन्मीका चान
10. The male person who is born of you
नाङ्कोसो जन्मीका चान
11. The female person who is born of you
नाङ्कोसो जन्मीका चामिन्दी (चाम्दी)
12. Your husband's/wife's father
नाङ्को केए/बेएको आबा
13. Your husband's/wife's mother
नाङ्को केए/बेएको आमाई
14. Your husband's/wife's elder brother
नाङ्को केए/बेएको दादा
15. Your husband's/wife's younger brother
नाङ्को केए/बेएको ओने (वाजान ओने)
16. Your husband's/wife's elder brother's wife
नाङ्को केए/बेएको दादाको बेए
17. Your husband's/wife's younger brother's wife
नाङ्को केए/बेएको वाजान ओनेको बेए
18. Your husband's/wife's elder sister
नाङ्को केए/बेएको बाई
19. Your husband's/wife's younger sister
नाङ्को केए/बेएको बेजान ओने
20. Your husband's/wife's elder sister's husband
नाङ्को केए/बेएको बाईको केए
21. Your husband's/wife's younger sister's husband
नाङ्को केए/बेएको बेजान ओनेको केए

22. Your son's wife
नाङ्को चानको बेए (नाङ्को नाम्आ)
23. Your daughter's husband
नाङ्को चाम्दीको केए (नाङ्को म्हावाँ)
24. Your son's son
नाङ्को चानको चान
25. His wife
वाको बेए
26. Your son's daughter
नाङ्को चानको चाम्दी
27. Her husband
वाको केए
28. Your daughter's son
नाङ्को चामिन्दीको चान
29. His wife
वाको बेए
30. Your daughter's daughter
नाङ्को चामिन्दीको चाम्दी
31. Her husband
वाको केए

Group-B

Appellative
(सामान्दा जनाइका)

Addressive
(दोओली गइका)

1. Father's father
आबाको आबा
2. Father's Mother
आबाको आमाई
3. Father's Elder Brother
आबाको बार्का वाजान् ओने/दादा
4. His Wife
वाको बेए
5. Father's Younger Brother
आबाको आतुङ्का वाजान ओने/दादा
6. His Wife
वाको बेए
7. Father's Elder Sister
आबाको बार्का ओने/बाई
8. Her Husband
वाको केए
9. Father's Younger Sister
आबाको आतुङ्का बाई/ओने
10. Her Husband
वाको केए
11. Mother's Father
आमाईको आबा
12. Mother's Mother
आमाईको आमाई
13. Mother's Elder Brother
आमाईको बार्का दादा
14. His Wife
वाको बेए
15. Mother's Younger Brother
आमाईको आतुङ्का ओने
16. His Wife
वाको बेए

17. Mother's Elder Sister
आमाईको बार्का बाई
18. Her Husband
वाको केए
19. Mother's Younger Sister
आमाईको आतुङ्का ओने
20. Her Husband
वाको केए
21. Father's/ Elder Younger Brother's Sun
आबाको/बार्का दादाको चान
22. His Wife
वाको बेए
23. Father's Elder/ Young Brothers Son
(elder than you)
आबाको बार्का/आतुङ्का दादा/ओनेको चान
(नाम्को खान्तेड बार्को)
24. His Wife
वाको बेए
25. Father's Elder/ Younger Brother's Daughter
(younger than you)
आबा बार्का/आतुङ्का दादा/ओनेको चामिन्दी
(नाम्को खान्तेड आतुङ्का)
26. Her Husband
वाको केए
27. Father's Elder/ Younger Brother's Daughter
(elder than you)
आबाको बार्का/आतुङ्का दादा/ओनेको चामिन्दी
(नाम्को खान्तेड बार्का)
28. Her Husband
वाको केए
29. Father's Elder/ Younger Sister's Son
(younger than you)
आबाको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड आतुङ्का)
30. His Wife
वाको बेए

31. Father's Elder/ Younger Sister's Son
(elder than you)
आबाको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड बार्का)
32. His Wife
वाको बेए
33. Father's Elder/ Younger Sister's Daughter
(younger than you)
आबाको बार्का/आतुङ्का बाई/ओनेको चामिन्दी
(नाम्को खान्तेड आतुङ्का)
34. Her Husband
वाको केए
35. Father's Elder/ Younger Sister's Daughter
(elder than you)
आबाको बार्का/आतुङ्का बाई/ओनेको चामिन्दी
(नाम्को खान्तेड बार्का)
36. Her Husband
वाको केए
37. Mother's Elder/ Younger Brother's Son
(younger than you)
आमाईको बार्का/आतुङ्का दादा/ओनेको चान
(नाम्को खान्तेड आतुङ्का)
38. His Wife
वाको बेए
39. Mother's Elder/ Younger Brother's Son
(elder than you)
आमाईको बार्का/आतुङ्का दादा/ओनेको चान
(नाम्को खान्तेड बार्का)
40. His Wife
वाको बेए
41. Mother's Elder/ Younger Brother's Daughter
(younger than you)
आमाईको बार्का/आतुङ्का दादा/ओनेको चाम्दी
(नाम्को खान्तेड आतुङ्का)
42. Her Husband
वाको केए

43. Mother's Elders/Younger Sister's daughter
(elder than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड बार्का)
44. Her Husband
वाको केए
45. Mother's Elder/ Younger Sister's Son
(younger than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड आतुङ्का)
46. His Wife
वाको बेए
47. Mother's Elder/ Younger Sister's Son
(elder than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड बार्का)
48. His Wife
वाको बेए
49. Mother's Elder/ Younger Sister's Daughter
(younger than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चाम्दी
(नाम्को खान्तेड आतुङ्का)
50. Her Husband
वाको केए
51. Mother's Elder/ Younger Sister's Daughter
(elder than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चाम्दी
(नाम्को खान्तेड बार्का)
52. Her Husband
वाको केए
53. Elder Brother's Wife
(younger than you)
बार्का दादाको बेए
(नाम्को खान्तेड आतुङ्का)
54. Younger Brother's Wife
आतुङ्का ओनेको बेए

55. Elder Sister's Husband
बार्का बाईको केए
56. Younger Sister's Husband
आतुङ्का बेजान ओनेको केए
57. Elder Brother's Son
बार्का दादाको चान
58. His Wife
वाको बेए
59. Younger Brother's Son
आतुङ्का वाजान ओनेको चान
60. His Wife
वाको बेए
61. Elder Brother's Daughter
बार्का दादाको चाम्दी
62. Her Husband
वाको केए
63. Younger Brother's Daughter
वाको केए
64. Her Husband
वाको केए
65. Elder Sister's Son
बार्का बाईको चान
66. His Wife
वाको बेए
67. Younger Sister's Son
आतुङ्का बेजान ओनेको चान
68. His Wife
वाको बेए
69. Elder Sister's Daughter
बार्का बाईको चामिन्दी
70. Her Husband
वाको केए
71. Younger Sister's Daughter
आतुङ्का बेजान ओनेको चाम्दी
72. Her Husband
वाको केए

Group-C

	Your Own (नाइको)	Your Husband/Wife's (नाइको केए/बेएको)
1. Father's father	आबाको आबा	
2. Father's Mother	आबाको आमाई	
3. Father's Elder Brother	आबाको बार्का वाजान् ओने/दादा	
4. His Wife	वाको बेए	
5. Father's Younger Brother	आबाको आतुङ्का वाजान ओने/दादा	
6. His Wife	वाको बेए	
7. Father's Elder Sister	आबाको बार्का ओने/बाई	
8. Her Husband	वाको केए	
9. Father's Younger Sister	आबाको आतुङ्का बाई/ओने	
10. Her Husband	वाको केए	
11. Mother's Father	आमाईको आबा	
12. Mother's Mother	आमाईको आमाई	
13. Mother's Elder Brother	आमाईको बार्का दादा	
14. His Wife	वाको बेए	
15. Mother's Younger Brother	आमाईको आतुङ्का ओने	
16. His Wife	वाको बेए	

17. Mother's Elder Sister
आमाईको बार्का बाई
18. Her Husband
वाको केए
19. Mother's Younger Sister
आमाईको आतुङ्का ओने
20. Her Husband
वाको केए
21. Father's/ Elder Younger Brother's Sun
आबाको/बार्का दादाको चान
22. His Wife
वाको बेए
23. Father's Elder/ Young Brothers Son
(elder than you)
आबाको बार्का/आतुङ्का दादा/ओनेको चान
(नाम्को खान्तेड बार्को)
24. His Wife
jfsf] a]P
25. Father's Elder/ Younger Brother's Daughter
(younger than you)
आबा बार्का/आतुङ्का दादा/ओनेको चामिन्दी
(नाम्को खान्तेड आतुङ्का)
26. Her Husband
वाको केए
27. Father's Elder/ Younger Brother's Daughter
(elder than you)
आबाको बार्का/आतुङ्का दादा/ओनेको चामिन्दी
(नाम्को खान्तेड बार्का)
28. Her Husband
वाको केए
29. Father's Elder/ Younger Sister's Son
(younger than you)
आबाको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड आतुङ्का)
30. His Wife
वाको बेए

31. Father's Elder/ Younger Sister's Son
(elder than you)
आबाको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड बार्का)
32. His Wife
वाको बेए
33. Father's Elder/ Younger Sister's Daughter
(younger than you)
आबाको बार्का/आतुङ्का बाई/ओनेको चामिन्दी
(नाम्को खान्तेड आतुङ्का)
34. Her Husband
वाको केए
35. Father's Elder/ Younger Sister's Daughter
(elder than you)
आबाको बार्का/आतुङ्का बाई/ओनेको चामिन्दी
(नाम्को खान्तेड बार्का)
36. Her Husband
वाको केए
37. Mother's Elder/ Younger Brother's Son
(younger than you)
आमाईको बार्का/आतुङ्का दादा/ओनेको चान
(नाम्को खान्तेड आतुङ्का)
38. His Wife
वाको बेए
39. Mother's Elder/ Younger Brother's Son
(elder than you)
आमाईको बार्का/आतुङ्का दादा/ओनेको चान
(नाम्को खान्तेड बार्का)
40. His Wife
वाको बेए
41. Mother's Elder/ Younger Brother's Daughter
(younger than you)
आमाईको बार्का/आतुङ्का दादा/ओनेको चाम्दी
(नाम्को खान्तेड आतुङ्का)
42. Her Husband
वाको केए

43. Mother's Elders/Younger Sister's daughter
(elder than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड बार्का)
44. Her Husband
वाको केए
45. Mother's Elder/ Younger Sister's Son
(younger than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड आतुङ्का)
46. His Wife
वाको बेए
47. Mother's Elder/ Younger Sister's Son
(elder than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चान
(नाम्को खान्तेड बार्का)
48. His Wife
वाको बेए
49. Mother's Elder/ Younger Sister's Daughter
(younger than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चाम्दी
(नाम्को खान्तेड आतुङ्का)
50. Her Husband
वाको केए
51. Mother's Elder/ Younger Sister's Daughter
(elder than you)
आमाईको बार्का/आतुङ्का बाई/ओनेको चाम्दी
(नाम्को खान्तेड बार्का)
52. Her Husband
वाको केए
53. Elder Brother's Wife
(younger than you)
बार्का दादाको बेए
(नाम्को खान्तेड आतुङ्का)
54. Younger Brother's Wife
आतुङ्का ओनेको बेए

55. Elder Sister's Husband
बार्का बाईको केए
56. Younger Sister's Husband
आतुङ्का बेजान ओनेको केए
57. Elder Brother's Son
बार्का दादाको चान
58. His Wife
वाको बेए
59. Younger Brother's Son
आतुङ्का वाजान ओनेको चान
60. His Wife
वाको बेए
61. Elder Brother's Daughter
बार्का दादाको चाम्दी
62. Her Husband
वाको केए
63. Younger Brother's Daughter
वाको केए
64. Her Husband
वाको केए
65. Elder Sister's Son
बार्का बाईको चान
66. His Wife
वाको बेए
67. Younger Sister's Son
आतुङ्का बेजान ओनेको चान
68. His Wife
वाको बेए
69. Elder Sister's Daughter
बार्का बाईको चामिन्दी
70. Her Husband
वाको केए
71. Younger Sister's Daughter
आतुङ्का बेजान ओनेको चाम्दी
72. Her Husband
वाको केए

Thank you for your cooperation

Appendix-II

PHONOLOGICAL TRANSCRIPTION AND DIACRITIC MARKS

Consonant Symbols and Diacritics

क्	k	क्	y	ध	d ^h	ल्	l
ख्	kh	ट्	t	न्	n	व्	w
ग्	g	ठ्	th	प्	p	स्	s
घ्	gh	ड्	d	फ्	ph	ह्	h
ङ्		ढ्	dh	ब्	b	त्र्	tr
च्	ch	ण्	ñ	भ्	bh		
छ्	chh	त्	t ^h	म्	m		
ज्	z	थ्		य्	j		
झ्	zh	द्	d ^h	र्	r		

Vowel Symbols and Diacritics

अ		इ	i ^h	ऋ	r ^h	ओ	o
आ	a	उ	u	ए	e	औ	u
इ	i	ऊ		ऐ	i	अं	m ^h
अः	h	एए	ee	आइ	ai		
आः	a ^h	उउ	uu	ओइ	oi		
एइ	ei	आउ	au	इअ	i		

Appendix-III

3.1 English Kinship Terms

S.N.	Kinship Relations	Appellative Use	Addressive Use
1.	PaPa	Grand parents	-
2.	Fa Fa/Mo Fa	Grand Father	Grand Fa
3.	Fa Mo/Mo Mo	Grand Mother	Grand Mo
4.	Fa Bre	Uncle	Uncle
5.	Fa Bre W	Aunt	Aunt
6.	Fa Bry	Uncle	Uncle
7.	Fa Bry W	Aunt	Aunt
8.	Fa Sie	Aunt	Aunt
9.	Fa Sie H	Uncle	Uncle
10.	Fa Siy	Aunt	Aunt
11.	Fa Siy H	Uncle	Uncle
12.	Mo Bre	Uncle	Uncle
13.	Mo Bre W	Aunt	Aunt
14.	Mo Bry	Uncle	Uncle
15.	Mo Bry W	Aunt	Aunt
16.	Mo Sie	Aunt	Aunt
17.	Mo Sie H	Uncle	Uncle
18.	Mo Siy	Aunt	Aunt
19.	Mo Siy H	Uncle	Uncle
20.	Fa Br e/y So, Fa Si e/y So, Mo Br e/y So Mo Si e/y So, (Elder than Ego)	Cousin	N
21.	Fa Br e/y So, Fa Si e/y So, Mo Br e/y So Mo Si e/y So (Younger than Ego)	Cousin	N
23.	Fa Br e/y Da, Fa Si e/y Da, Mo Br e/y Da Mo Si e/y Da (Elder than Ego)	Cousin	N
26.	Fa Br e/y Da, Fa Si e/y Da, Mo Br e/y Da Mo Si e/y Da (Younger than Ego)	Cousin	N
28.	Pa	Parents	-
29.	Fa	Father	Dad
30.	Mo	Mother	Mum
31.	S	Siblings	-
32.	Bre	Brother	N
33.	Bre W	Sister-in-law	N
34.	Bry	Brother	N
35.	Bry W	Sister-in-law	N
36.	Sie	Sister	N
37.	Sie H	Brother-in-law	N
38.	Siy	Sister	N
39.	Siy H	Brother-in-law	N
40.	H	Husband	N
41.	W	Wife	N
42.	O	Offspring	-
43.	So	Son	N
44.	So W	Daughter-in-law	N
45.	Da	Daughter	N
46.	Da H	Son-in-law	N
47.	O O	Grand children	-
48.	So So	Grand son	N
50.	So Da	Grand daughter	N
52.	Da So	Grand son	N
54.	Da Da	Grand daughter	N