

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is one of the most powerful medium of human Communication. It is used to express thoughts, feelings, ideas, desires and emotions. In the same way, language is the unique asset of human being. Human beings use language to communicate with one another. It is used to send and receive the message. Moreover, we use language for various purposes. We can not think of any social, academic and artistic activities possible without language. All human activities are performed by means of language. So it is the great achievement of human civilization.

Language is defined differently by different linguists and scholars. There is no any universal definition of language. Richards et. al (1999) define language "The system of human communication which consists of the structured arrangement of sounds or written representation into larger units e.g. morphemes, words, sentences, utterances." Wilkins (1979) says "we learn and use a language as a form or means of communication" In his opinion speech is the control substance of communication as it takes place easily in any situation. Finnocchiaro (1964:8) says "Language is a system of arbitrary, vocal, symbols which permit all people in a given culture or other people who have learned the system of that culture to communicate or interact." It is obvious that language is specific to the human species and it is characterized by uniquely human features like displacement, systematic, arbitrariness, productivity, discreteness and duality of patterning. It operates in a speech community or culture.

According to transformational generative linguistics by Chomsky, language is the innate capacity of native speakers to understand and form generative sentences. Language is species specific. It was in the sense that only human being is able to acquire native language. It was universal phenomenon that every human mind is equipped with a special capacity which enables the child to acquire exposed language at about the same age without taking any language class.

### **1.1.1 Linguistic Situation in Nepal**

Nepal is a multilingual, multicultural country. It is small in size but rich in its linguistic and cultural aspects. It was fertile country for languages. Linguists are trying to discover new languages in remote parts of the country in Nepal because some languages are still waiting to be discovered. According to Census (2001), there are more than 93 languages spoken in the country. Out of these languages, most of them do not have written scripts but they exist only in spoken form.

The languages and their dialects spoken in Nepal are related with four language families namely Indo-Aryan (14 languages), Tibeto-Burman (about 56 languages), Astro-Asiatic (only one language) and Dravidian (Only one language) together with one controversial language, Kusunda. Among these different languages, Nepali is recognized as the official language of Nepali. There are 48.61% native speakers of Nepal and it has dominant role in the country.

### **1.1.2 The English Language**

The English language is the most common, popular and world widely accepted language as the medium of international communication. It is a native language in Britain, The United States, Australia and some other countries. It is spoken as a first, second and foreign language all over the world. Since English has occupied an important place in the world, almost every country has given a great emphasis to it and so has Nepal. Nowadays English has become a gateway to the whole body of modern knowledge as it is a powerful means to understand and achieve modern civilization.

Today English is spoken as the first language by over 350 million people in nearly a dozen countries; it is an official language in dozen of countries and it is the international language of business diplomacy, education and science and technology. All recent developments and inventions are explored through English language. Again, the medium of instruction especially in the field of technical education such as engineering, medicine, agronomy, information and technology is English. So it is indispensable for the people of those fields. Furthermore, anyone who wants to keep in touch with the present world should have a good knowledge of English language. Therefore, it is taught as compulsory and optional subject in schools and colleges in Nepal.

Nepal has established its diplomatic relation with many countries up to now. For this English language is needed. There is a good potentiality for tourism in Nepal. It's natural beauty and multi-cultural heritage attract a lot of people from different part of the world. Therefore, we need English to communicate with those tourists, our guests. Similarly English is a must to inform and spread the art, culture and

Nepalese products in other countries. These all justify that it is necessary for teaching and learning English language in Nepal. Linguists have found that there exist four language families i.e. Indo-Aryan, Tibeto-Buraman, Astro-Asiatic/Munda and Dravidian. English language belongs to Indo-Aryan language family.

## **1.2 The Kisan People and their Language**

Kisan belongs to the minority and endangered ethnic group of Nepal. They live in Jhapa, Marang, Sunsary (Kattel, 2006: 404), Parsa, and Rupendehi. According to the census 2001, the total number (Population) of Kisan is 2,876 with 1,382 male and 1,494 female. The government of Nepal has also recognized it as an official nationality. Nepal Federation of Indigenous Nationalities (NEFIN) has categorized the Kisan as an endangered ethnic group of Nepal.

Generally Kisan are agricultural farmers. Once they were one of several land owning indigenous communities of Jhapa. The word 'Kisan also means the agricultural farmer in Nepali language. (Prasain, 1979) states "The Kisan had migrated from the Ranchi and Palamo district of Bihar and a good number of them have then migrated to tea plantation of West Bangal and Assam of India. After sometime, they migrated to Nepal. But it is difficult to say the exact date of their arrival in Nepal. Kisan people have their own distinct culture and language which separates them from other communities. The language they speak is called Sadri. Except Kisan, other ethnic communities like Munda, Korwa, Kavar, Routiya, Khadiya and Urawn also speak this language. So it can be lingua franca of this area, this language genetically falls under the Indo-Aryan family. Formally this language was kept under the Dravidian language family. This language has no its

own script and no written literature representing the old version of the language has been found. They use Devanagari script to write their language.

### **1.3 Contrastive Analysis**

Contrastive analysis(CA) is defined as a scientific study of similarities and differences between two languages. In it, two languages or usually some aspects of two languages are systematically compared and analyzed. Any level or system and subsystems of the two languages, for example, sounds, grammar, tense system, kinship terms system etc. can be compared and analyzed. The findings will be applied into language teaching and learning.

According to Gass and Selinker (2009, P.96) "Contrastive analysis is the way of comparing languages in order to determine potential errors for the ultimate purpose of isolating what needs to be learned and what does not need to be learned in the second language learning situation."

#### **1.3.1 Assumptions of CA**

The assumptions of CA are as follows.

1. The main difficulty in learning a foreign language is caused by the interference from the first language.
2. CA is based on a theory of language that claims that the language is habit and that language learning involves the establishment of a new set of habits.
3. One can account for errors by considering difference between the  $L_1$  and  $L_2$

4. The greater the differences the more errors were occur.
5. Difficulty and ease in learning is determined respectively by differences and similarities between the two languages in contrast. (Gass and Selinker 2009, p.96)

### **1.3.2 Transfer Theory**

Transfer theory is the psychological basis of CA, elaborated and formulated within a behaviorist theory of psychology. Transfer theory maintains that past learning affects present learning. The learning effect can either be positive, negative and neutral or zero. If the past learning helps the present learning, it is positive. If past learning does not help but rather hinders present learning, it is negative, but if past learning neither helps nor obstructs present learning then it is known as neutral. If there are similarities between two languages, it is easy to learn and if there are differences, it is difficult to learn.

### **1.4 Kinship Terms**

The term 'Kinship' refers to family relationship. It is one of the main organizing principles of human society and anthropologists have studied it. It is some how very close to the culture. It reflects the culture of every ethnic community. Crystal (2003, p. 251) defines the Kinship terms as "The system of LEXICAL ITEMS which in a LANGUAGE to express personal relationships within the family, in both narrow and extended senses. The FORMAL analysis of such terminology is often carried on using COMPONENTIAL analysis". Kinship terms are language specific and they vary from language to language. Diverse castes employ diverse

Kinship terms to designate various kinship relations. Simply, kinship terms refer to lexical items which deal with the family relation.

Kinship system establishes relationship between individuals and groups on the model of biological relationship between parents and children, between siblings and between marital partners. Kinship system is a universal feature of language because it is found in all the languages of society. So, it is very much important in social organization. There are two types of use of Kinship terms namely, appellative use and addressive use. Appellative use of kinship system is a relation and addressive use of kinship is a way of addressing the relation.

Kinship relations are established in two ways. The relation made by blood or connection of persons descended from the common ancestor or same stock is called consanguineal and the relation made by marriage is called affinal relation.

Kinship based societies organize human communities based on real biological relationship among the members of that community. These biological relationships are vertical and horizontal. Vertical lines of descent are the relationship between ancestors and descendants. One is related to his/her mother and father is vertical Kinship relationship. Horizontal Kinship relationship is a kind of relationship, which gets its value from vertical kinship relationship. For instance, brother and sister stand in such relation.

#### **1.4.1 Definitions of Relations**

The term 'relation' refers to a member of one's family. Some of the relations are close whereas some of them are distant. They are addressed with different kinship

terms. Each and every language whether they are more advanced or not, exist kinship relations. There are two types of relations. They are as follows:

#### **1.4.1.1 Consanguineal Relations**

Consanguineal relations refer to the relations from the same stock or common ancestors. Consanguineal relations can be divided into two relations. They are core consanguineal and peripheral consanguineal relations. They are described as follows:

##### **i. Core Consanguineal Relations**

The relation made by the ego directly is called core consanguineal relations. Ego's parent's sibling and offspring are core consanguineal relations. For example, father' and son', mother' and son'.

##### **ii. Peripheral Consanguineal Relations**

Peripheral consanguineal relation is a branch of consanguineal relations. It is an indirect relation of ego but ego's relations through core consanguineal relations are called peripheral consanguineal relations. Peripheral consanguineal relation is not as close as core consanguineal relation. For example, grandfather' and grandson', grandmother' and grandson'.

#### **1.4.1.2 Affinal Relations**

The relations made by marriage but not by common ancestor are called affinal relations. Affinal relations are also divided into two relations. They are core affinal relations and peripheral affinal relations. Both are described as follows:



### **i. Core Affinal Relations**

The affinal relations through core consanguineal relations are called core affinal relations. The core affinal relations are relations made by ego's father, mother, sibling, and offspring. It means that closer relations are made by marriage. For example, if ego's father's brother marries to a woman then the relation is made as ego's 'aunt'. Likewise, /b di /, /kaki/ are also made in the Kisan language.

### **ii. Peripheral Affinal Relations**

The affinal relations through peripheral consanguineal relations are called peripheral affinal relations. Peripheral affinal relations are not as close as core affinal relations. For example, if ego's parent's brother (father's brother or mother's brother) marries to a woman the relation is made as ego's 'aunt' but in the Kisan language the same English kinship terms are used as /b di/, /kaki/ and /mami/.

## **1.4.2 English Kinship Terms**

English kinship terms are presented in terms of consanguineal and affinal relations. English kinship terms are taken from secondary sources [Giri (1982), "A comparative Linguistic Study of the Kinship Terms of English and Nepali"]

### **1.4.2.1 Consanguineal Relations**

English has 20 kinship terms of consanguineal relations which are listed below:

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

#### **1.4.2.2 Affinal Relations**

English has 8 kinship terms of affinal relations which are listed below:

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

## 1.5 Review of Related Literature

A number of research works have been carried out on linguistic comparative study on various languages of Nepal such as: Limbu, Rai, Newari, Tharu, Rajbanshi and others as well in the Department of English Language Education, T.U. and other Department as well. But no research has been carried out so far, comparing kinship system in the English language and the (Sadri) Kisan language. So the researchers were carried out on this new topic. Some related reviews of the literatures are as follows:

Giri (1982) carried out a research entitled " English and Nepali Kinship Terms: A Comparative Linguistic Study". This is the first Master's Level thesis on kinship terms. The objectives of this study was to determine the English and Nepali kinship terms used to refer to various kinship relations and to find out their corresponding addressive forms and then to compare and contrast the terms. This was done in order to find out similarities and differences between the two systems. She used primary and secondary sources of data to collect information for the study. She selected 100 people from Kathmandu valley and 30 people from native speakers of English available in Kathmandu. She used stratified sampling procedure for the study. The investigator used questionnaires and informal interviews as her basic instruments. She found that English kinship terms are less in number in comparison to Nepali kinship terms and most of the kinship relations in English are addressed by Nepali kinship terms in Nepali.

Rai (2001) carried out a research entitled "A Comparative Linguistic Study of English, Nepali and Limbu Kinship terms." The main purpose of this study was to determine English and Limbu kinship terms and their corresponding addressive terms. She used primary sources of data to collect Limbu and Nepali kinship terms

and secondary sources of data for the collection of English kinship terms. The total no. of respondents was 120. Out of them, 60 people were from Nepali and 60 from Limbu. The snow-ball sampling procedure was used in the process of data collection. The pre-determined set of questions were used as the tools for the data collection. She found that English has less number of kinship terms in comparison to both Nepali and Limbu.

Bhusal (2001) carried out a research entitled "A componential Analysis of English and Kumal Kinship Terms". The main purpose of her study was to determine the English and Kumal kinship terms. Further more, she made a componential analysis of those terms. She used primary and secondary sources of data to collect information for the study. She selected 15 native speakers of English and 30 native speakers of Kumal. She used stratified sampling procedure for the study. The investigator used questionnaires, formal and informal interviews as her basic tools for data collection. She found that the Kumal language has separate terms for elder and younger brother but this is not the case in English.

Rai (2004) submitted a thesis entitled "A Comparative study of English and Rai Bantawa Kinship Terms". He presented the various terms used to refer to kinship relation of those language and the made comparison and contrast between them. Two types of sources, namely, primary sources and secondary sources were used for this study. The sample population of this study consisted of 30 native speakers of Rai Bantawa. Snow-ball sampling procedure was used in the process of data collection. For the data collection, three kinds of predetermined set of question were used. He found that almost all kinship relations in English addressed by names where as they are addressed by kinship terms in Rai Bantawa.

Katwal (2006) carried out a research entitled "English and Tharu Kinship Terms". The main purpose of this study was to determine English and Tharu kinship terms

used to refer to various kinship relations, and to compare and contrast those terms. The researcher employed both primary and secondary sources of data. Sample population of the study consisted of eighty Tharu native speakers for the information of Tharu kinship terms. Populations were sampled by using snow-ball non random sampling procedure. For the purpose of data collection, the researcher employed two sets of questionnaire. The main finding of this study was that Tharu language has a large number of kinship terms where as English has the least number of them. The English language doesn't make any distinction between 'elder' and younger kinship relations whereas the Tharu language makes this distinction to show seniority and juniority.

Adhikari (2006) carried out a research entitled " A comparative study: English and Santhali Kinship Terms". Her objectives were to determine different terms used for Santhali kinship relation and their corresponding addressive form; and to find out similarities and differences between English and Santhali kinship terms. Two types of sources, namely primary sources and secondary sources were used for this study. The population of the study consisted of all the native speakers of Santhali language. The populations were sampled using snow-ball non-random sampling procedure. She used both questionnaires and unstructured interview for the purpose of data collection. She found that Santhali language is richer in terms of kinship terms than English.

Chanpagain (2007) carried out a research entitled "English and Gurung Kinship Terms". His objectives were to determine Gurung terms used to refer to various kinship relations and their corresponding addressive forms; and to compare and contrast English and Gurung kinship terms. He used two types of sources namely primary and secondary sources for the study. The population of the study was all the native speakers of Gurung language. He used snow-ball non-random sampling procedure. The researcher used both questionnaires and structured interview for

the purpose of data collection. He found that Gurung language is richer than English language in terms of kinship system. There is no any distinction between elder and younger kinship relations in English language where as Gurung language has distinction between elder and younger kinship relations.

Miya (2007) carried out a research entitled "A comparative study of English and Urdu Kinship Terms". The main purpose of this study was to compare and contrast the terms used in both languages; and to determine different terms used for English and Urdu kinship relation and their corresponding addressive forms. He used primary sources and secondary sources of data for the collection of information. The sample population consisted of seventy people. Among them, fifty people were the native speakers of Urdu and 10 people were the native speakers of English. He used snow-ball non-random sampling procedure. The researcher employed both questionnaires and structured interview for the purpose of data collection. The main finding of this study was that Urdu language is richer than English in terms of kinship system.

Thapa (2007) carried out a research entitled "A Comparative Study on English and Magar Kinship Terms". The main objectives of present study were to determine different terms used for Magar kinship relations and their corresponding address terms. The researcher used primary sources and secondary sources of data for the study. Sampling population of the study consisted of sixty Magar native speakers for the information. All the samples were selected by using snow-ball sampling procedure. The researcher employed both questionnaires and structured interview. He found that Magar language is rich in terms of kinship terms in comparison to the English language because the relationships are addressed by names in most of the cases in English.

Paneru (2007) carried out a research entitled "A Comparative Study of English and Doteli Kinship Terms". His main Objectives were to determine English and Doteli kinship terms used to refer to various kinship relations. The researcher used both primary and secondary sources of data. The sampling population consisted of sixty native speakers of Doteli dialect and twenty native speakers of English. The population of study was sampled by using judgmental non-random sampling procedure. For the collection of data, the researcher used pre-structured sets of questionnaire and interview. He found that Doteli has many terms to symbolize different kinds of relations. But there are very few kinship relations and corresponding addressive forms in English kinship vocabulary.

## **1.6 Objectives of the Study**

The objectives of the present study are as follows:

- a. To find out English and Kisan kinship terms used to refer to various kinship relations.
- b. To compare and contrast between English and Kisan kinship terms in order to find out the similarities and differences between them.
- c. To suggest some pedagogical implications.

## **1.7 Significance of the Study**

The study will be significant to the linguists and other researchers who are interested in the linguistic research. It will be beneficial for the socio linguists, language teachers, language trainers, syllabus designers, course book writers and students. Anthropologists will find it beneficial as they concern it an

anthropological study. The study will be helpful for the Kisan native speakers and others who are interested in getting information about the Kisan and English language. It will be useful for those who will carry out research in kinship terms in any language.



## **CHAPTER TWO**

### **METHODOLOGY**

The researcher had adopted the following methodology.

#### **2.1 Sources of Data**

Both primary and secondary sources of data were used for the present study.

##### **2.1.1 Primary Sources of Data**

The Kisan native speakers were the primary sources of data from whom the researcher elicited required data for the study. The native speakers were the residents of Mechi Nagar Municipality.

##### **2.1.2 Secondary Sources of Data**

The secondary sources of data such as different theses, journals, magazines, books were used to collect the necessary data. . English kinship terms are taken from secondary sources such as Giri (1982).

## **2.2 Population of the Study**

Forty native speakers of Kisan language from Mechinagar Municipality Jhapa district were the total population of the study. The area chosen for the field work was Mechinagar Municipality (Ward No. 4 and 5).

## **2.3 Sampling Procedure**

The forty informants were randomly selected from Mechinagar Municipality and they were divided into different strata using the stratified random sampling procedure. The native speakers of Kisan language were selected in terms of age, sex and educational background.

## **2.4 Tools for Data Collection**

For the collection of data, a set of questionnaires and a mobile phone recorder were also used for it.

## **2.5 Process of Data Collection**

The researcher visited the selected area. He asked for permission with principal of Kavi Shiromani Higher Secondary School Mechinagar-5, Khutidangi for the data collection. Similarly, he went to two villages Viz. Magurmari and Khutidangi while collecting data. He made a good rapport with the informants. He made them clear about his research and its objectives and collect information from them by

using a set of questionnaires he had already prepared. Their responses were recorded using pen and paper technique and the mobile phone recorder if necessary.

## **2.6 Limitation of the Study**

The study has the following limitations:

- a. The study was limited to the kinship terms of the Kisan and English language.
- b. The data was collected only from Mechinagar municipality - 4 and 5.
- c. Ten boys and ten girls from Kavi Shiromani Higher Secondary School Mechinagar-5, Khutidangi and five literate and five illiterate from each village were informants. They were the native speakers of Kisan community.
- d. The research tools were limited to questionnaires and mobile phone recorder.
- e. This study was limited to core consanguineal and affinal relations and peripheral consanguineal and affinal relations.
- f. The study was limited to two generations below and above the ego.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data collected by the researcher. The main concern of present research work is to determine the English and Kisan Kinship Terms and compare and contrast them with each other. English and Kisan Kinship Term are listed separately which are as follows:

#### 3.1 Kisan Kinship Terms

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

##### 3.1.1 Consanguineal Relations

Kisan has 27 kinship terms of consanguineal relations which are listed below:

1. /aja/
2. /aji/
3. /nana/
4. /nani/
5. / d<sup>ai</sup> d<sup>au</sup>/
6. /d<sup>au</sup>/
7. / d<sup>ai</sup>/
8. /b da/
9. /kaka/
10. /d<sup>ad</sup>a/
11. /bhai/

12. /d̪id̪i/
13. /bohin/
14. /phupu/
15. /nat̪i/
16. /nət̪nin/
17. /mama/
18. /m si/
19. /chhowa/
20. /beta/
21. /beti/
22. / bhət̪ija/
23. /b da beta/
24. /bhət̪iji/
25. /b di beti/
26. /bh igna/
27. /bh igni/

### 3.1.2 Affinal Relations

There are altogether 42 kinship terms which are listed below:

1. /d̪ad̪a bhoji/
2. /b di/
3. /bhai bohoriya/
4. /kaki/
5. /d̪id̪i bhatu/
6. /bohin d̪amand̪/
7. /bohoriya/
8. /d̪amand̪/
9. /girət̪hər/

10. /phupa/
11. /j ni/
12. /mami/
13. /m sa/
14. /nat□i bohoriya/
15. /nət□nin d□amand□/
16. /dedsara/
17. /sara/
18. /dedsais/
19. /sari/
20. /sadu d□ad□a/
21. /sadu bhai/
22. /bh sur/
23. /jet□hain d□id□i/
24. /d□ew r/
25. /d□eurain/
26. /n n n/
27. /aja s sur/
28. /aji sais/
29. /nana s sur/
30. /nani sais/
31. /s sur/
32. /sais/
33. /b da s sur/
34. /b di sais/
35. /kaka s sur/
36. /kaki sais/
37. /m si sais/
38. /m sa s sur/

39. /mama s usɾ/
40. /mami sais/
41. /phupu sais/
42. /phupa s sur/

Note: The description of the terms is shown in page no. 24 to 43.

## **3.2 Correlation between English and Kisan Kinship Terms**

The kinship relation consists of both consanguineal and affinal and two types of use of kinship terms namely addressive use and appellative use. They are presented one after another below.

### **3.2.1 Consanguineal Relations**

It is relation by blood or the connection of persons descended from the same stock or common ancestors. Consanguineal relations are two types: one is core consanguineal and another is peripheral consanguineal relation.

#### **3.2.1.1 Core Consanguineal Relations**

There are two parts of consanguineal relation. One of them is core consanguineal relation. The relation made by the ego directly is called core consanguineal relation. Ego's parents, siblings and offspring are core consanguineal relations.

The relations can be presented in the following table:

**Table No.1**

**Core Consanguineal Relation with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	Pa	Parents	-	/d̪ai d̪au/	-
2.	Fa	Father	Dad	/d̪au/	/d̪au/
3.	Mo	Mother	Mum	/d̪ai/	/d̪ai/
4.	S	Sibling	-	-	-
5.	Br	Brother	By name	-	-
6.	Bre	-	-	/d̪ad̪a/	/d̪ad̪a/
7.	Bry	-	-	/bhai/	/bhai/+N
8.	Si	Sister	By name	-	-
9.	Sie	-	-	/d̪id̪i/	/d̪id̪i/
10.	Siy	-	-	/bohin/	/bohin/+N
11.	C	Child	-	/chhowa/	-
12.	So	Son	By name	/beta/	/beta/+N
13.	Da	Daughter	By name	/beti/	/beti/+N

The table no. 1 shows that there are 13 kinship terms to refer to core consanguineal relations altogether. There exist nine terms of relation in English and ten terms in the Kisan language with their appellative and addressive uses. The terms ‘sibling’, ‘brother’ and ‘sister’ lack in the Kisan language.

**3.2.1.2 Peripheral Consanguineal Relations**

Peripheral consanguineal relation is a branch of consanguineal relation. It is not direct relations of ego. It is the ego's relation through core consanguineal relation. It can be interpreted through the following table.



### a. Peripheral Consanguineal Relation through Parents

The relations through ego's Parents can be presented by the following table:

**Table No. 2**

#### **Peripheral Consanguineal Relations through Parents with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	PaPa	Grand parent	-	-	-
2.	FaFa	Grand father	Grand pa	/aja/	/aja/
3.	FaMo	Grand mother	Grand ma	/aji/	/aji/
4.	MoFa	Grand father	Grand pa	/nana/	/nana/
5.	MoMo	Grand mother	Grand ma	/nani/	/nani/

The table no. 2 shows that there are five kinship terms of relation in the English language whereas there are only four terms of relation in Kisan with their appellative and addressive uses. The term 'grandparents' lacks in the Kisan language.

### b. Peripheral Consanguineal Relations through Father

The relations through ego's father can be presented by the following table:

**Table No. 3**

**Peripheral Consanguineal Relations through Father with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	FaBr	Uncle	Uncle + N	-	-
2.	FaBre	-	-	/b da/	/b da/
3.	FaBry	-	-	/kaka/	/kaka/
4.	FaSi	Aunt	Aunt + N	-	-
5.	FaSie	-	-	/phupu/	/phupu/
6.	FaSiy	-	-	/phupu/	/phupu/

Table no. 3 shows that there are six terms of relation to refer to peripheral consanguineal relations. Among them, there exist only two terms in English and four terms in the Kisan language with their appellative and addressive uses. But the terms ‘uncle’ and ‘aunt’ lack in the Kisan language.

**c. Peripheral Consanguineal Relation through Mother**

The relations through mother can be shown in the following table:

**Table No. 4**

**Peripheral Consanguineal Relations through Mother with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	MoBr	Uncle	Uncle + N	-	-
2.	MoBre	-	-	/mama/	/mama/
3.	MoBry	-	-	/mama/	/mama/
4.	MoSi	Aunt	Aunt + N	-	-
5.	MoSie	-	-	/b di/	/b di/
6.	MoSiy	-	-	/m si/	/m si/

The table no. 4 shows that there are six terms of relation to refer to peripheral consanguineal relations altogether. Among them, English has only two terms and Kisan has four terms with their appellative and addressive uses. But the terms ‘uncle’ and ‘aunt’ lack in the Kisan language.

**d. Peripheral Consanguineal Relations through Father's Sibling**

The relations through father's sibling are shown in the following table:

**Table No. 5**

**Peripheral Consanguineal Relations through Father’s Sibling  
with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrSo	Cousin	By name	-	-
2.	FaBrSoe	-	-	/d̪ad̪a/	/d̪ad̪a/
3.	FaBrSoy	-	-	/bhai/	/bhai/+N
4.	FaBrDa	Cousin	By name	-	-
5.	FaBrDae	-	-	/d̪id̪i/	/d̪id̪i/
6.	FaBrDay	-	-	/bohin/	/bohin/+N
7.	FaSiSo	Cousin	By name	-	-
8.	FaSiSoe	-	-	/d̪ad̪a/	/d̪ad̪a/
9.	FaSiSoy	-	-	/bhai/	/bhai/+N
10.	FaSiDa	Cousin	By name	-	-
11.	FaSiDae	-	-	/d̪id̪i/	/d̪id̪i/
12.	FaSiDay	-	-	/bohin/	/bohin/+N

The table no. 5 shows the kinship relations of ‘father’s brother’s and sister’s son and daughter’ and ‘their elder and younger son and daughter’. It also shows Kisan equivalences /d̪ad̪a/, /bhai/, /d̪id̪i/ and /bohin/ with their appellative and addressive uses. There are twelve terms of relation all together. Among them, English has four terms and kisan has eight terms with their appellative and addressive uses.

**e. Peripheral Consanguineal Relations through Mother's Sibling**

The relations through mother's sibling are shown in the following table:

**Table No. 6**

**Peripheral Consanguineal Relations through Mother's Sibling with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	MoBrSo	Cousin	By name	-	-
2.	MoBrSoe	-	-	/d̪ad̪a /	/d̪ad̪a /
3.	MoBrSoy	-	-	/bhai/	/bhai/+N
4.	MoBrDa	Cousin	By name	-	-
5.	MoBrDae	-	-	/d̪id̪i /	/d̪id̪i /
6.	MoBrDay	-	-	/bohin/	/bohin/+N
7.	MoSiSo	Cousin	By name	-	-
8.	MoSiSoe	-	-	/d̪ad̪a /	/d̪ad̪a /
9.	MoSiSoy	-	-	/bhai/	/bhai/+N
10.	MoSiDa	Cousin	By name	-	-
11.	MoSiDae	-	-	/d̪id̪i/	/d̪id̪i /
12.	MoSiDay	-	-	/bohin/	/bohin/+N

The table no. 6 shows the kinship relations of 'mother's brother and sister' and 'their elder and younger son and daughter'. It also shows Kisan equivalences /d̪ad̪a /, /bhai/, /d̪id̪i/ and /bohin/ with their appellative and addressive uses. There are twelve terms of relation altogether. Among them, English has four terms and kisan has eight terms with their appellative and addressive uses.

## f. Peripheral Consanguineal Relation of Male and Female Ego

The relations of male and female ego are shown in the following table:

### i. Peripheral Consanguineal Relations of Male Ego

Peripheral consanguineal relations of male ego are shown in the following table:

**Table No. 7**

#### Peripheral Consanguineal Relations of Male Ego and their Appellative and Addressive Uses in English and Kisan

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	Nephew	By name	-	-
2.	BreSo	-	-	/bhət□ija /	/bhət□ija /+N
3.	BrySo	-	-	/b da beta/	/b da beta/+N
4.	BrDa	Niece	By name	-	-
5.	BreDa	-	-	/bhət□iji/	/bhət□iji /+N
6.	BryDa	-	-	/b di beti/	/b di beti/+N
7.	SiSo	Nephew	By name	/bh igna/	/bh igna/+N
8.	SiDa	Niece	By name	/bh igni/	/bh igni/+N

The table no. 7 shows ‘brother’s and sister’s son and daughter’ i. e. ‘nephew’ and ‘niece’ respectively. It also shows Kisan equivalences /bhət□ija/, /bədə beta/, /bhət□iji/, /bədi beti/, /bhəigna/ and /bhəigni/ respectively with their appellative and addressive uses. There are eight terms of relation altogether. Among them,

English has four terms and kisan has six terms with their appellative and addressive uses.

**ii. Peripheral Consanguineal Relations of Female Ego.**

Peripheral consanguineal relations of female ego are shown in the following table:

**Table No. 8**

**Peripheral Consanguineal Relations of Female Ego with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	Nephew	By name	/beta/	/beta/+N
2.	BrDa	Niece	By name	/beti/	/beti/+N
3.	SiSo	Nephew	By name	/beta/	/beta/+N
4.	SiDa	Niece	By name	/beti/	/beti/+N

The table no. 8 shows ‘brother’s and sister’s son and daughter’ i. e. ‘nephew’ and ‘niece’ respectively. It also shows Kisan equivalences /beta/ and / beti/ respectively with their appellative and addressive uses. There are four kinship terms altogether in both languages.

**g. Peripheral Consanguineal Relation through Offspring**

Peripheral consanguineal relations through offspring are shown in the following table:

**Table No. 9**

**Peripheral Consanguineal Relations through Offspring with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	CC	Grand Child	-	-	-
2.	SoSo	Grand Son	By name	/nat□i/	/nat□i/+N
3.	DoDa	Grand Daughter	By name	/nət□nin/	/nət□nin/+N
4.	DaSo	Grand Son	By name	/nat□i/	/nat□i/+N
5.	DaDa	Grand Daughter	By name	/nət□nin /	/nət□nin/+N

The table no. 9 shows ‘son’s and daughter’s son and daughter’ i. e. ‘grand son’ and ‘grand daughter’ respectively. It also shows Kisan equivalences /nat□i/ and /nət□nin/ respectively with their appellative and addressive uses. English has five terms and Kisan has four terms to express peripheral consanguineal relations through offspring with their appellative and addressive uses.

**3.2.2 Affinal Relation**

The affinal relation is the relations made by marriage but not by common ancestor. Affinal relation is also divided into two parts. They are core affinal relation and peripheral affinal relation.



### 3.2.2.1 Core Affinal Relation

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

#### a. Core Affinal Relations through Father

The affinal relations through father are shown in the following table:

**Table No. 10**

#### **Core Affinal Relations through Father with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrW	Aunt	Aunt +N	-	-
2.	FaBreW	-	-	/b di/	/b di/
3.	FaBryW	-	-	/kaki/	/kaki/
4.	FaSiH	Uncle	Uncle +N	-	-
5.	FaSieH	-	-	/phupa/	/phupa/
6.	FaSiyH	-	-	/phupa/	/phupa/

The table no. 10 shows 'father's brother and sister' i.e. 'uncle' and 'aunt' respectively. It also shows Kisan equivalences /b di/, /kaki/, /phupa/ respectively with their appellative and addressive uses. There are six kinship terms altogether. Among them, English has only two terms and Kisan has four terms to refer to core

affinal relations through father with their appellative and addressive uses in both languages.

### **b. Core Affinal Relations through Mother**

The affinal relations through mother are shown in the following table:

**Table No. 11**

#### **Core Affinal Relations through Mother with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	MoBrw	Aunt	Aunt +N	-	-
2.	MoBreW	-	-	/mami/	/mami/
3.	MoBryW	-	-	/mami/	/mami/
4.	MoSiH	Uncle	Uncle +N	-	-
5.	MoSieH	-	-	/b da/	/b da/
6.	MoSiyH	-	-	/m sa/	/m sa/

The table no. 11 shows ‘mother’s brother and sister’ i.e. ‘uncle’ and ‘aunt’ respectively and their Kisan equivalences /mami/, /b da/, /m sa/ respectively with their appellative and addressive uses. There are six terms altogether. English has two terms and Kisan has four terms to express core affinal relations through mother with their appellative and addressive uses.

**c. Core Affinal Relations through Ego's Siblings**

The affinal relations through ego's sibling are shown in the following table:

**Table No. 12**

**Core Affinal Relations through Ego's Sibling with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	BreW	Sister- in -law	By name	/d̪ad̪a bhoji/	/bhoji/
2.	BryW	Sister -in- law	By name	/bhai bohoriya/	/bohoriya/
3.	SieH	Brother-in-law	By name	/d̪id̪i bhatu/	/bhatu/
4.	SiyH	Brother -in-law	By name	/bohin d̪amand̪/	/d̪amand̪/

The table no. 12 shows ‘elder and younger brother’s wife’ and ‘elder and younger sister’s husband’ i.e. ‘sister-in-law’ and ‘brother-in-law’ respectively. It also shows Kisan equivalences /d̪ad̪a bhoji/, /bhai bohoriya/, /d̪id̪i bhatu/ and /bohin d̪amand̪/ respectively with their appellative and addressive uses. Both languages have four terms to express core affinal relations through ego’s sibling.

**d. Core Affinal Relations through Ego's Offspring**

The affinal relations through ego's offspring are shown in the following table:

**Table No 13**

**Core Affinal Relations through Ego’s Offspring with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	SoW	Daughter-in-law	By Name	/bohoriya/	/bohoriya/
2.	SoSoW	-	-	/nat□i bohoriya/	/bohoriya/
3.	DoDaH	-	-	/nət□nin d□amand□/	/d□amand□/
4.	DaH	Son-in-law	By name	/d□amand□/	/d□amand□/
5.	DaSoW	-	-	/nat□i bohoriya/	/bohoriya/
6.	DaDaH	-	-	/nət□nin d□amand□/	/d□amand□/

The table no. 13 shows ‘son’s and daughter’s wife and husband’ i.e. ‘daughter-in-law’ and ‘son-in-law’ and their Kisan equivalences /bohoriya/ and /d□amand□/ respectively. It also shows ‘son’s son’s wife’, ‘son’s daughter’s husband’, ‘daughter’s son’s wife’ and ‘daughter’s daughter’s husband’ and their Kisan equivalences /nat□i bohoriya/ and /nət□nin d□amand□/ respectively with their appellative and addressive uses. There are six kinship terms altogether to express core affinal relations through ego’s offspring in both languages. Among them, English has two and Kisan has six terms.

**3.2.2.2 Peripheral Affinal Relations**

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

**a. Peripheral Affinal Relations through Parents Sibling**

The peripheral affinal relations through parent's sibling are shown in the following table:

**Table No. 14**

**Peripheral Affinal Relations through Parent's Sibling with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1	PaSiDaeH	-	-	/dɪdɪ bhatu/	/bhatu/
2	PsSiDayH	-	-	/dɪamandɪ/	/dɪamandɪ/
3	PaSiSoeW	-	-	/dɪadɪa bhoji/	/bhoji/
4	PsSiSoyW	-	-	/bhai bohoriya/	/bohoriya/
5	PaBrDaeH	-	-	/dɪdɪ bhatu/	/bhatu/
6	PaBrDayH	-	-	/dɪamandɪ/	/dɪamandɪ/
7	PaBrSoeW	-	-	/dɪadɪa bhoji/	/bhoji/
8	PaBrSoyW	-	-	/bhai bohoriya/	/bhojiya/

The table no. 14 shows peripheral affinal relations through parent's sibling. It also shows Kisan kinship terms such as /dɪdɪ bhatu/, /dɪamandɪ/, /dɪadɪa bhoji/, /bhai bohoriya/ respectively with their appellative and addressive uses. But they lack in the English language.

### b. Peripheral Affinal Relations through Ego's Sibling

The peripheral affinal relations through ego's sibling are shown in the following table:

**Table No. 15**

#### **Peripheral Affinal Relations through Ego's Sibling with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1	BrSoW	-	-	/bohoriya/	/bohoriya/
2	BrDaH	-	-	/d□amand□/	/d□amand□/
3	SiSoW	-	-	/bohoriya/	/bohoriya/
4	SiDaH	-	-	/d□amand□/	/d□amand□/

The table no. 15 shows 'brother's son's wife', 'brother's daughter's husband', 'sister's son's wife' and 'sister's daughter's husband'. It shows Kisan kinship terms such as /bohoriya/ and /d□amand□/ with their same addressive uses. 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 in the following table:

**Table No. 16**

**Peripheral Affinal Relations through Ego’s Wife with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1	W	Wife	By name	/j ni/	-
2	WBre	Brother-in-law	By name	/ded sara/	/d□ad□a/
3	W BreW	-	-	/d□id□i /	/d□id□i /
4	WBry	Brother-in-law	By name	/sara/	/bhai/
5	WBryW	-	-	/bohin/	/bohin/
6	WSie	Sister-in-law	By name	/ded sais/	/d□id□i /
7	WSieH	-	-	/sadu d□ad□a /	/d□ad□a/
8	WSiy	Sister-in-law	By name	/sari/	/sari/
9	WSiyH	-	-	/sadu bhai/	/bhai/

The table no. 16 shows that the kinship term ‘wife’ is available in both languages. The term /j ni/ is used for it in Kisan but its addressive term is not available. It also shows the kinship terms ‘wife’s elder and younger brother and sister’ are found in both languages. In Kisan, the terms /ded sara/, /sara/, /ded sais/ and /sari/ are used for them.

The terms ‘wife’s elder and younger brother’s wives’ and ‘wife’s elder and younger sister’s husbands’ are absent in English. But the terms /d□id□i/, /bohin/, /sadu d□ad□a/ and /sadu bhai/ are used for them in Kisan. There are nine terms of relation altogether. Among them, English has three whereas Kisan has nine terms of relation.

#### d. Peripheral Affinal Relations through Ego's Husband

The peripheral affinal relations through ego's husband are shown in the following table:

**Table No. 17**

#### **Peripheral Affinal Relations through Ego's Husbands with their Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1	H	Husband	By name	/girət̪har/	-
2	HBre	Brother-in-law	By name	/bh sur/	/d̪ad̪a/
3	HBreW	-	-	/jeth̪ain d̪id̪i/	/d̪id̪i/
4	HBry	Brother-in-law	By name	/d̪ew r/	/babu/
5	HBryW	-	-	/d̪eurain/	/bohin/
6	HSie	Sister-in-law	By name	/ded sais/	/d̪id̪i/
7	HSieH	-	-	/d̪ad̪a/	/d̪ad̪a/
8	HSiy	Sister-in-law	By name	/n n n/	By name
9	HSiyH	-	-	/bhai/	/bhai/

The table no. 17 shows that the kinship term 'husband' is available in both languages. The term /girət̪har/ is used for it in Kisan but its addressive term is not found. It also shows the kinship terms 'husband's elder and younger brother and sister' are found in both languages and they are addressed by names in English. But in Kisan /bhəsur/, /d̪ewər/ and /ded sais/ are addressed by using the terms such as /d̪ad̪a/, /babu/ and /d̪id̪i/ respectively. The term /n n n/ is addressed by using name.



Similarly, the terms ‘husband’s elder and younger brother’s wives’ and ‘husband’s elder and younger sister’s husband’ lack in English. But in Kisan, /jeth<sup>h</sup>aind<sup>h</sup>id<sup>h</sup>i/, / d<sup>h</sup>eurain/, /d<sup>h</sup>ad<sup>h</sup>a/ and /bhai/ are used for them with addressive terms /d<sup>h</sup>id<sup>h</sup>i/, /bohin/, /d<sup>h</sup>ad<sup>h</sup>a/, and /bhai/ respectively. There are nine terms of relation altogether. English has three kinship terms of relation and Kisan has nine terms to express peripheral affinal relations through ego’s husband.

#### **e. Peripheral Affinal Relations through His or Her Spouse**

Peripheral affinal relations through his or her spouse are shown in the following table:

**Table No. 18**

**Peripheral Affinal Relations through his or her Spouse with Appellative and Addressive Uses in English and Kisan**

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	SpFaFa	-	-	/aja s sur/	/aja/
2.	SpFaMo	-	-	/aji sais/	/aji/
3.	SpMoFa	-	-	/nana s sur/	/nana/
4.	SpMoMo	-	-	/nani sais/	/nani/
5.	SpFa	Father-in-law	-	/s sur/	/d□au/
6.	SpMo	Mother-in-law	-	/sais/	/ d□ai/
7.	SpFaBre	-	-	/b da s sur/	/b da/
8.	SpFaBreW	-	-	/b di sais/	/b di/
9.	SpFaBry	-	-	/kaka s sur/	/kaka/
10.	SpFaBryW	-	-	/kaki sais/	/kaki/
11.	SpMoSie	-	-	/b di sais/	/b di/
12.	SpMoSieH	-	-	/b da s sur/	/b da/
13.	SpMoSiy	-	-	/m si sais/	/m si/
14.	SpMoSiy H	-	-	/m sa s sur/	/m sa/
15.	SpMoBre	-	-	/mama s sur/	/mama/
16.	SpMoBreW	-	-	/mami sais/	/mami/
17.	SpMoBry	-	-	/mama s sur/	/mama/
18.	SpMoBryW	-	-	/mami sais/	/mami/
19.	SpFaSie	-	-	/phupu sais/	/phupu/
20.	SpFaSieH	-	-	/phupa s sur/	/phupa/
21.	SpFaSiy	-	-	/phupu sais/	/phupu/
22.	SpFaSiyH	-	-	/phupa s sur/	/phupa/

The table no. 18 shows that there are 22 kinship relations which have both appellative and addressive uses in the Kisan language but English has only two appellative uses such as ‘father-in-law’ and ‘mother-in-law’. English does not have addressive uses of all those relations.

The kinship terms /aja s sur/, /aji sais/, /nana s sur/, and /nani sais/ lack in English but they are available in Kisan with their addressive uses /aja/, /aji/, /nana/ and /nani/ respectively. The terms ‘father-in-law’ and ‘mother-in-law’ are present in English with no addressive uses but in Kisan /s sur/ and /sais/ are used as appellative terms with their addressive uses /d□au/ and /d□ai/ respectively. The terms /b da s sur/, /b di sais/, /kaka s sur/, /kaki sais/, /b di sais/, /m sa s sur/, /mama s sur/, /mami sais/, /phupu sais/ and /phupa s sur/ are not found in English but they are found in Kisan with their addressive uses /b da/, /b di/, /kaka/, /kaki/, /m si/, /m sa/, /mama/, /mami/, /phupu/ and /phupa/ respectively.

### **3.3 Comparison of English and Kisan Kinship Terms**

There are two types of relations. They are consanguineal and affinal relations. The kinship relations which are analysed and interpreted above are compared in the following tables. They are compared differently in different tables in terms of appellative and addressive forms of male and female ego.

#### **3.3.1 Comparison of Consanguineal Relations with Reference to Presence and Absence of the Terms**

The comparison of consanguineal relations in reference to presence and absence of the terms are shown in the following table:

**Table No. 19**

English and Kisan Consanguineal Relations with Reference of Presence of the Terms

S. No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	PaPa	+	-	-	-
2.	FaFa	+	Di	+	Sa
3.	FaMo	+	Di	+	Sa
4.	MoFa	+	Di	+	Sa
5.	MoMo	+	Di	+	Sa
6.	Pa	+	-	+	-
7.	Fa	+	Di	+	Sa
8.	Mo	+	Di	+	Sa
9.	FaBr	+	N	-	-
10.	FaBre	-	-	+	Sa
11.	FaBry	-	-	+	Sa
12.	FaSi	+	N	-	-
13.	FaSie	-	-	+	Sa
14.	FaSiy	-	-	+	Sa
15.	MoBr	+	N	-	-
16.	MoBre	-	-	+	Sa
17.	MoBry	-	-	+	Sa
18.	MoSi	+	N	-	-
19.	MoSie	-	-	+	Sa
20.	MoSiy	-	-	+	Sa
21.	S	+	-	-	-
22.	Br	+	Na	-	-
23.	Bre	-	-	+	Sa
24.	Bry	-	-	+	N
25.	Si	+	Na	-	-
26.	Sie	-	-	+	Sa
27.	Siy	-	-	+	N
28.	Pasi	+	Na	-	-
29.	PaSi Dae	-	-	+	Sa
30.	Pasi Day	-	-	+	N
31.	Pasi Soe	-	-	+	Sa
32.	PaSiSoy	-	-	+	N

The table no. 19 shows the presence and absence of the kinship terms of consanguineal relations of English and Kisan with their appellative and addressive uses. They are described below:

The kinship term 'parent's parents' is present in English with no addressive use but it lacks in Kisan. The terms 'father's father and mother' and 'mother's father and mother' are present in both languages with different addressive uses in English and the same addressive uses in Kisan. The term 'parents' is present in both languages with no addressive use. The terms 'father' and 'mother' are present in both languages with different addressive uses in English and the same in Kisan. The terms 'father's brother', 'father's sister', 'mother's brother' and 'mother's sister' are present in English with their addressive uses of both name and kinship terms but they lack in the Kisan language. The terms 'ego's brother and sister' and 'parent's sister's daughter and son' are present in English with their addressive uses of name but they lack in Kisan.

The terms 'father's elder and younger brother and sister' and 'mother's elder and younger brother and sister', 'ego's elder and younger brother and sister', 'parent's sister's elder and younger daughter and son' are not found in English but in Kisan, they are present with their same addressive uses except 'ego's younger brother and sister' and 'parent's sister's younger son and daughter'. They are addressed with their both name and kinship terms.

The term 'sibling' is present in English with no addressive use but it lacks in Kisan. The term 'parent's sister's daughter or son' is present in English with addressive uses of name but they lack in Kisan.

**Table No. 20**

**Consanguineal Relations with Reference to Presence and Absence of Male Ego**

S. No.	Kiship relation of male ego	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	+	Na	-	-
2.	BreSo	-	-	+	N
3.	BrySo	-	-	+	N
4.	BrDa	+	Na	-	-
5.	BreDa	-	-	+	N
6.	BryDa	-	-	+	N
7.	SiSo	+	Na	+	N
8.	SiDa	+	Na	+	N

The table no. 20 shows the presence and absence of the kinship terms of male ego of English and Kisan languages with their appellative and addressive uses. The terms ‘brother’s son and daughter’ are present in English with their addressive uses of name but they lack in Kisan. The terms ‘sister’s son and daughter’ are present in both languages with addressive uses of name in English but both name and kinship term in Kisan. The terms ‘elder and younger brother’s son and daughter’ are not found in English but they are present with their addressive uses of both name and kinship terms in the Kisan language.

**Table No. 21**

**Consanguineal Relations with Reference to Presence and Absence of Female Ego**

S. No.	Kiship relation of female ego	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	+	Na	+	N
2.	BrDa	+	Na	+	N
3.	SiSo	+	Na	+	N
4.	SiDa	+	Na	+	N

The table no. 21 shows the presence and absence of kinship terms of female ego of English and Kisan language with their appellative and addressive uses. The terms ‘brother’s and sister’s son and daughter’ are present in both languages. In English, the terms of relation are addressed by their name whereas both name and the kinship term are used to address those relations in the Kisan language.

**Table No. 22**

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

S.No.	Kinship relation of ego's offspring	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	C	+	-	+	-
2.	So	+	Na	+	N
3.	Da	+	Na	+	N
4.	CC	+	-	-	-
5.	Cso	+	Na	+	N
6.	Cda	+	Na	+	N

The table no. 22 shows the presence and absence of the kinship terms of ego's offspring of English and Kisan language with their appellative and addressive uses. The term 'child' is present with no addressive use in both languages. The terms 'son', 'daughter' and 'child's son and daughter' are present in both languages and they have addressive uses of name in English but they have addressive uses of both name and kinship term in Kisan. The grandchild is present in English with no addressive use whereas it lacks in Kisan.

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

The Comparison of affinal relations in reference to presence and absence of the terms are shown in the following table:



Table No. 23

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

S.No.	Kinship Relation	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	SpFaFa	-	-	+	Di
2.	SpFaMo	-	-	+	Di
3.	SpMoFa	-	-	+	Di
4.	SpMoMo	-	-	+	Di
5.	SpFa	+	-	+	Di
6.	SpMo	+	-	+	Di
7.	SpFaBre	-	-	+	Di
8.	SpFaBrew	-	-	+	Di
9.	SpEaBry	-	-	+	Di
10.	SpFaBryw	-	-	+	Di
11.	SpFaSie	-	-	+	Di
12.	SpfaSieH	-	-	+	Di
13.	SpFaSiy	-	-	+	Di
14.	SpFaSiyH	-	-	+	Di
15.	SpMoSie	-	-	+	Di
16.	SpMoSieH	-	-	+	Di
17.	SpMoSiy	-	-	+	Di
18.	SpMoSiyH	-	-	+	Di
19.	SpMoBre	-	-	+	Di
20.	SpMoBrew	-	-	+	Di
21.	SpMoBry	-	-	+	Di
22.	SpMoBryw	-	-	+	Di
23.	FaBrw	+	N	-	-
24.	FaBreW	-	-	+	Sa
25.	FaBryW	-	-	+	Sa
26.	FaSiH	+	N	-	-
27.	FaSieH	-	-	+	Sa

**Table No. 23(continued)**

28.	FaSiyH	-	-	+	Sa
29.	MoBrW	+	N	-	-
30.	MoBreW	-	-	+	Sa
31.	MoBryW	-	-	+	Sa
32.	MoSiH	+	N	-	-
33.	MoSieH	-	-	+	Sa
34.	MoSiyH	-	-	+	Sa
35.	Brew	+	Na	+	di
36.	BryW	+	Na	+	Di
37.	SieH	+	Na	+	Di
38.	SiyH	+	Na	+	Di
39.	PaSiDaeH	-	-	+	Di
40.	PaSiDayH	-	-	+	Sa
41.	PaSiSoeW	-	-	+	Di
42.	PasisoyW	-	-	+	Di
43.	PaBrDaeH	-	-	+	Sa
44.	PaBrDayH	-	-	+	Sa
45.	PaBrSoeW	-	-	+	Di
46.	PaBrsoyW	-	-	+	Di

The table no. 23 shows the presence and absence of kinship terms of affinal relations of English and Kisan with their appellative and addressive uses. They are described below:

The kinship terms ‘wife’s or husband’s father’s father and mother’ and ‘mother’s father and mother’ are absent in English but present in Kisan with their different addressive uses. The terms ‘wife’s or husband’s father and mother’ are found in

both languages with no addressive uses in English but different addressive uses in Kisan.

The terms ‘wife’s or husband’s father’s elder and younger brother’ and ‘their wives’, ‘wife’s or husband’s father’s elder and younger sister’ and ‘their husbands’, ‘wife’s or husband’s mother’s elder and younger sister’ and ‘their husbands’, ‘wife’s or husband’s mother’s elder and younger brother’ and ‘their wives’ are absent in English but they are present in Kisan with their different addressive uses.

Similarly, the other kinship terms ‘father’s elder and younger brother’s wives’, ‘mother’s elder and younger brother’s wives’, ‘father’s elder and younger sister’s husbands’ and ‘mother’s elder and younger sister’s husbands’ are not found in English but they are found in Kisan with their same addressive uses. The terms ‘father’s and mother’s brother’s wives’ and ‘their sister’s husbands’ are present in English with their addressive uses of name and kinship term.

The kinship terms ‘ego’s elder and younger brother’s wives’, ‘ego’s elder and younger sister’s husbands’ are found in both languages with their addressive uses of name in English and different addressive uses in Kisan. Similarly, the kinship terms ‘parent’s sister’s elder and younger daughter’s husbands’, ‘parent’s sister’s elder and younger son’s wives’, ‘parent’s brother’s elder and younger daughter’s husbands’, ‘parent’s brother’s elder and younger son’s wives’, are absent in English but present in Kisan with different addressive uses. But some of the kinship terms such as ‘parent’s sister’s younger daughter’s husband’, ‘parent’s brother’s elder and younger daughter’s husbands’ are differently addressed in Kisan.

**Table No. 24**

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

S.No.	Kinship relation of male ego	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	W	+	Na	+	-
2.	WBre	+	Na	+	Di
3.	WBreW	-	-	+	Sa
4.	WBry	+	Na	+	Di
5.	WBryW	-	-	+	Sa
6.	WSie	+	Na	+	Di
7.	WSieH	-	-	+	Di
8.	WSiy	+	Na	+	Sa
9.	WSiyH	-	-	+	Di

The table no. 24 shows the presence and absence of kinship terms of affinal relations of male ego of English and Kisan languages with their appellative and addressive uses. The term 'wife' is present in both languages. It is addressed by name in English whereas its addressive use lacks in Kisan. The terms 'wife's elder and younger brother and sister' are present in both languages. They are addressed by name in English whereas the terms 'wife's elder and younger brother', 'wife's elder sister' are differently addressed and 'wife's elder brother's wife' and 'wife's younger sister' are addressed by using appellative terms. The terms 'wife's elder and younger brother's wife', 'wife's elder and younger sister's husbands' are not found in English but they are found in Kisan. The terms 'wife's elder and younger brother's wife' are addressed by using appellative terms and 'wife's elder and younger sister's husbands' are differently addressed.

**Table No. 25**

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

S.No.	Kinship relation of female ego	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	H	+	Na	+	-
2.	HBre	+	Na	+	Di
3.	HBreW	-	-	+	Sa
4.	HBry	+	Na	+	Di
5.	HBryW	-	-	+	Sa
6.	HSie	+	Na	+	Di
7.	HSieH	-	-	+	Di
8.	HSiy	+	Na	+	Sa
9.	HSiyH	-	-	+	Di

The table no. 25 shows the presence and absence of kinship terms of affinal relations of female ego of English and Kisan languages with their appellative and addressive uses. The term 'husband' is present in both languages with addressive uses of name in English but its addressive use lacks in Kisan. The terms 'husband's elder and younger brother and sister' are present in both languages and they are addressed by name in English, whereas they are differently addressed in Kisan. The term 'husband's younger sister' is addressed by using appellative term.

Likewise, the kinship terms 'husband's elder and younger brother's wives' and 'husband's elder and younger sister's husbands' are absent in English but present in Kisan. The former two terms are addressed by using appellative terms and the later two terms are differently addressed.

**Table No. 26**

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

S.No.	Kinship relations of ego's offspring	English		Kisan	
		Appellative	Addressive	Appellative	Addressive
1.	SoW	+	Na	+	Sa
2.	DaH	+	Na	+	Sa
3.	CSoW	-	-	+	Di
4.	SDaH	-	-	+	Di

The table no. 26 shows the presence and absence of kinship terms of affinal relations of ego's offspring of English and Kisan languages with their appellative and addressive uses. The kinship terms 'son's wife' and 'daughter's husband' are present in both languages. They are addressed by name in English but by the appellative terms in Kisan.

Similarly, the terms 'child's son's wife' and 'child's daughter's husband' are not found in English but they are found in Kisan with different addressive uses.

### **3.4 Main Areas of Differences**

The main areas of differences between English and Kisan language are pointed out in two categories. All the kinship terms of English and Kisan do not correspond to one-to-one relation. So the following analysis shows the semantic overlapping between English and Kisan kinship terms. The cases reflect the fact that the terms used in one language can correspond to more than one terms used in another language.

### 3.4.1 Mono-English Vs Multi-Kisan

There are such cases where one English kinship term corresponds to more than one Kisan kinship terms which are presented below. There are three generations in terms of ego.

#### 3.4.1.1 One-Generation above the Ego

##### English

i. Uncle

1. Male.
2. Father/mother's side.
3. Blood/marital.
4. Elder/younger than father/mother.

##### Kisan

/b da/

1. Male.
2. Father/Mother's side.
3. Blood/marital.
4. Elder than father/mother.

/Kaka/

1. Male.
2. Fathers Side.
3. Blood.
4. Younger than father.

/mama/

1. Male.
2. Mother's Side.
3. Marital.
4. Elder/younger than mother.

/phupa/

1. Male
2. Father's Side.
3. Marital.
4. Elder/younger than father.

/m sa/

1. Male.
2. Mother's side.
3. Marital.
4. Younger than mother.

It can be shown in a formulaic way which is as follows:

**English**

**Kisan**

Here, the English kinship term 'uncle' diverges into five terms in Kisan such as /d□ad□a/ , /kaka/, /mama/ , /phupa/ and /m sa/ with their kin formula.

**English**

**Kisan**

i. Aunt

/phupu/

1. Female.
2. Father/mother's side.
3. Blood /marital.
4. Elder/younger than father/mother.

1. Female.
2. Father's side.
3. Blood.
4. Elder/younger than father.

/b di/

1. Female.
2. Father/mother's side.
3. Blood/marital.
4. Elder than father/mother.

/m si/

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



4. Younger than mother.

/kaki/

1. Female.

2. Father's side.

3. Marital.

4. Younger than father.

/mami/

1. Female.

2. Mother's side.

3. Marital.

4. Elder/younger than mother

It can be shown in a formulaic way.

**English**

**Kisan**

Here, the English kinship term ‘aunt’ diverges into five terms in Kisan such as /phupu/, / b di/, /m si/, /kaki/ and /mami/ with their kin formula.

### 3.4.1.2 Co-Generation of the Ego

iii. Brother

/d□ad□a/

1. Male.

1. Male.

2. Elder/younger than ego.

2. Elder than ego.

3. Blood /marital.

3. Blood/marital.

4. Core relation.

4. Core/peripheral relation.

/bhai/

1. Male.

2. Younger than ego.

3. Blood /marital.

4. Core/peripheral relation.

It can be shown in a formulaic way which is as follows:

**English**

**Kisan**

/d□ad□a/

Con/Aff, m, e than (E/H)

/bhai/

Con/Aff, m, y than (E/H)

Here, the English kinship term ‘brother’ diverges into two terms in Kisan such as /d̪ad̪a/ and /bhai/ with their kin formula.

iv. Sister	/d̪id̪i/
1. Female.	1. Female.
2. Elder/younger than ego.	2. Elder than ego.
3. Blood/marital.	3. Blood/marital.
4. Core relation.	4. Core/peripheral relation.
	/bohin/
	1. Female.
	2. Younger than ego.
	3. Blood/marital.
	4. Core/peripheral relation.

It can be shown in a formulaic way.

/d̪id̪i/  
 Con/Aff, f, e than E/W

/bohin/  
 Con, Aff, f, y than E/W

Here, the English kinship term ‘sister’ diverges into two terms in Kisan such as /d̪id̪i/ and /bohin/ with their kin formula.

v. Sister -in-law	/d̪ad̪a bhoji/
1. Called by male/female ego.	1. Called by male/female ego.
2. Brother/wife/husband’s side.	2. Brother’s side.

3. Brother-elder/younger than ego.
4. Sister-elder/younger than wife.
5. Sister-elder/younger than husband.
6. Marital.

3. Brother-elder than ego.
4. Marital.
5. Female.

/bhai bohoriya/

1. Called by male/female ego.
2. Brother's side.
3. Brother-younger than ego.
4. Marital.
5. Female.

/ded sais/

1. Called by male/female ego.
2. Wife/husband's side.
3. Elder than W/H.
4. Marital.
5. Female.

/sari/

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

/n n n/

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

It can be shown in a formulaic way.

## English

## Kisan

Here, the English kinship term ‘sister-in-law’ diverges into five terms in Kisan such as / dā adā a bhoji/, /bhai bhoriya/, /ded sais/, /sari/ and /n n n/ with their kin formula.

### Vi. Brother-in-law

1. Male.
2. Called by male/female ego.
3. Sister/wife/husband’s side.
4. Sister-elder/younger than ego.
5. Brother-elder/younger than wife.

### /dā idā i bhatu/

1. Male.
2. Called by male/female ego.
3. Sister’s side.
4. Sister-elder than ego.
5. Marital.

### /bohin dā amandā/

1. Male.
2. Called by male/female ego.
3. Sister’s side.
4. Sister-younger than ego.
5. Marital.

### /ded sara/

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

/Sara/

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

/bh sur/

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

/dew r/

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

It can be presented in a formulaic way which is as follows:

**English**

**Kisan**

Here, the English kinship term ‘brother-in-law’ diverges into six terms in Kisan such as /d̪id̪i bhatu/, /bohin d̪amand̪/, /ded sara/, /sara/ and /d̪ew r/ with their kin formula.

Vii. Cousin

1. Male/female.
2. Father/mother’s side.
3. Elder/younger than ego.

/d̪ad̪a/

1. Male.
2. father/mother’s side.
3. Elder than ego.

/bhai/

1. Male
2. Father/mother’s side.
3. Younger than ego.

/d̪id̪i/

1. Female.
2. Father/mother’s side.
3. Elder than ego.

/bohin/

1. Female.
2. Father/mother’s side.
3. Younger than ego.

It can be shown in a formulaic way which is as follows:

## English

## Kisan

Here, the English kinship term ‘brother-in-law’ diverges into six terms in Kisan such as /d̪id̪i bhatu/, /boh̪in d̪amand̪/, /ded sara/, /sara/ and /d̪ew r/ with their kin formula.

### 3.4.1.3 One-Generation below the Ego

viii. Nephew

1. Male.
2. Brother/sister’s side.
3. Called by male/female.

/bhət̪ija/

1. Male.
2. Brother’s side.
3. Called by male ego.

/bada beta/

1. Male
2. Brother’s side.
3. Called by male ego.

/bh̪ igna/

1. Male.
2. Sister’s side.
3. Called by male ego.



/beta/

1. Male.
2. Brother's/sister's side.
3. Called by female ego.

It can be shown in a formulaic way which is as follows:

**English**

**Kisan**

Here, the English kinship term 'nephew' diverges into four terms in Kisan such as /bh t̪ija /, /b da beta/, /bh igna/ and /beta/ with their kin formula.

ix. Niece

/bhət̪iji/

1. Female.
2. Brother/sister's side.
3. Called by male/female ego.

1. Female.
2. Brother's side.
3. Called by male ego.

/b di beti/

1. Female.
2. Brother's side.
3. Called by male ego.

/bh igni/

1. Female.
2. Sister's side.
3. Called by male ego.

/beti/

1. Female.
2. Brother/sister's side.
3. Called by female ego.

It can be shown in a formulaic way which is as follows:

**English**

**Kisan**

Here, the English kinship term ‘niece’ diverges into four terms in Kisan such as /bh t̪ij̪i /, /b di beti/, /bh igni/ and /beti/ with their kin formula.

### 3.4.2 Mono-Kisan Vs Multi-English

There are such cases where one Kisan kinship term corresponds to more than one English kinship terms which are presented below:

#### 3.4.2.1 Co-Generation of the Ego

##### **Kisan**

i) / d̪ad̪a/

1. Male.
2. Core/peripheral relation.
3. Blood/marital.
4. Elder than ego.

##### **English**

/Brother/

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

/Cousin/

1. Male/ female.
2. Father/mother’s side.
3. Elder/younger then ego.

/brother-in-law/

1. Male.
2. Called by male/female ego.
3. Sister/wif/husband’s side.
4. Sister-elder/younger than ego.

5. Brother-elder/younger than wife.
6. Brother-elder/younger husband.
7. Marital.

It can be shown in a formulaic way.

**Kisan**

**English**

Here, the Kisan kinship term / dāda / diverges into three terms in English such as ‘brother’, ‘brother-in-law’ and ‘cousin’ with their kin formula.

ii) /bhai/

/brother/

1. Male.

1. Male.

2. Core/peripheral relation.

2. Core relation.

3. Blood/ marital.

3. Blood.

4. Younger than ego.

4. Elder/younger than ego.

/cousin/

1. Male/female.

2. Father/mother's side.

3. Elder/younger than ego.

/brother-in-law/

1. Male.

2. Called by male/female ego.

3. Sister/wife/husband's side.

4. Sister-elder/younger than ego.

5. Brother-elder/younger than wife.

6. Brother-elder/younger than husband.

7. Marital.

It can be shown in a formulaic way which is as follows:

**Kisan**

**English**

Here, the Kisan kinship term / bhai/ diverges into three terms in English such as 'brother', 'brother-in-law' and 'cousin' with their kin formula.

iii. /d̪id̪i/

/sister/

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

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

/Cousin/

1. Male/female.
2. Father/mother's side.
3. Elder/younger than ego.

/sister-in-law/

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

It can be shown in a formulaic way which is as follows:

**Kisan**

**English**

Here, the Kisan kinship term / d̪id̪i / diverges into three terms in English such as 'sister', 'sister-in-law' and 'cousin' with their kin formula.

iv) /bohin/

/sister/

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

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

/cousin/

1. Male/Female.
2. Father/Mother's side.
3. Elder/younger than ego.

/sister-in-law/

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

It can be shown in a formulaic way which is as follows:

**Kisan**

**English**

Here, the Kisan kinship term / bohin / diverges into three terms in English such as 'sister', 'sister-in-law' and 'cousin' with their kin formula.

**Kisan**

V) /d̪̥amand̪̥/

1. Male.
2. Cogeneration/one generation.
3. Sister/daughter's side.
4. Direct core relation.

**English**

/Brother-in-law/

1. Male.
2. Cogeneration of the ego.
3. Sister/wife/husband's wife.
4. Direct/indirect core relation.

/son-in-law/

1. Male.
2. One generation below the ego.
3. Daughter's side.
4. Direct core relation.

It can be shown in a formulaic way.

**Kisan****English**

Here, the Kisan kinship term /d̪̥amand̪̥/ diverges into two terms in English such as 'brother-in-law' and 'Son-in-law' with their kin formula.

vi) /bohoriya/

1. Female.
2. Cogeneration/one generation.
3. Brother/son's side.
4. Direct core relation.

/sister-in-law/

1. Female.
2. Cogeneration of the ego.
3. Sister/wife/husband's side.
4. Direct/indirect core relation.

/Daughter-in-law/



1. Female.
2. One generation below the ego.
3. Son's side.
4. Direct core relation.

It can be shown in a formulaic way.

**Kisan**

**English**

Here, the Kisan kinship term / bohoriya / diverges into two terms in English such as 'daughter-in-law' and 'sister-in-law' with their kin formula.

**3.4.2.2 One-Generation below the Ego**

vii) /beta/

/son/

1. Male.
2. Core/peripheral relation.
3. Own/sister/brother's side.

1. Male.
2. Core relation.
3. Own.

/Nephew/

1. Male.
2. Peripheral relation.
3. Brother/sister's side.

It can be shown in a formulaic way which is as follows:

**Kisan****English**

Here, the Kisan kinship term / beta / diverges into two terms in English such as 'son' and 'nephew' with their kin formula.

viii) /beti/

1. Female.
2. Core/peripheral relation.
3. Own/sister/brother's side.

/daughter/

1. Female.
  2. Core relation.
  3. Own.
- /Niece/
1. Female.
  2. Peripheral relation.
  3. Brother/sister's side

It can be show in a formulaic way which is as follows:

**Kisan****English**

Here, the Kisan kinship term /beti/ diverges into two terms in English such as 'daughter' and 'niece' with their kin formula.

## **CHAPTER FOUR**

### **FINDINGS AND RECOMENDATION**

#### **4.1 Findings**

After completing the analysis of English and Kisan kinship relation and terms used to address corresponding relation, the following findings have been reached. There are appellative and addressive uses in both English and Kisan. The Kisan language has more kinship terms than the English language. They are as follows:

##### **4.1.1 Kinship Relations Identified in Kisan**

1. /aja/ (FaFa)
2. /aji/ (FaMo)
3. /nana/ (MoFa)
4. /nani/ (MoMo)
5. / d□ai d□au/ (Pa)

6. /d□au/ (Fa)
7. /d□ai/ (Mo)
8. /b da/ (FaBre, MoSieH)
9. /kaka/ (FaBry)
10. /d□ad□a/ (Bre, HSieH, FaBrSoe, FaSiSoe, MoBrSoe, MoSiSoe)
11. /bhai/ (Bry, FaBrSoy, FaSiSoy, MoBrSoy, MoSiSoe, HSiyH)
12. /d□id□i/ (Sie, FaBrDae, FaSiDae, MoBrDae, MoSiDae, WBreW)
13. /bohin/ (Siy, FaBrDae, FaSiDay, MoBrDay, MoSiDay, WBryW)
14. /phupu/ (FaSie, FaSiy)
15. /nat□i / (SoSo, DaSo)
16. /nət□nin/ (SoDa, DaDa)
17. /mama/ (MoBre, MoBry)
18. /m si/ (MoSiy)
19. /chhowa/ (C)
20. /beta/ (So, BrSo, SiSo)
21. /beti/ (Da, BrDa, SiDa)
22. / bhət□ija/ (BreSo)
23. /b da beta/ (BrySo)
24. / bhət□iji / (BreDa)
25. /b di beti/ (BryDa)
26. /bh igna/ (SiSo)
27. /bh igni/ (SiDa)
28. /d□ad□a bhoji/ (BreW, PaSiSoeW, PaBrSoeW)
29. /b di/ (FaBreW, MoSie)
30. /bhai bohoriya/ (BryW, PaBrSoyW, PaSiSoyW)
31. /kaki/ (FaBryW)
32. /d□id□i bhatu/ (SieH, PaSiDaeH, PaBrDaeH)
33. /bohin d□amand□/ (SiyH)
34. /bohoriya/ (SoW, BrSoW, SiSoW)

35. / d□amand□/ (DaH, PaBrDayH, BrDaH, SiDaH, PaSiDayH)
36. /girət□hər/ (H)
37. /phupa/ (FaSieH, FaSiyH)
38. /j ni/ (W)
39. /mami/ (MoBreW, MoBryW)
40. /m sa/ (MoSiyH)
41. /nat□i bohoriya/ (SoSoW, DaSoW)
42. /nət□nin d□amand□/ (SoDaH, DaDaH)
43. /dedsara/ (WBre)
44. /sara/ (WBry)
45. /dedsais/ (WSie, HSie)
46. /sari/ (WSiy)
47. /sadu d□ad□a / (WSieH)
48. /sadu bhai/ (WSiyH)
49. /bh sur/ (HBre)
50. /jet□hain d□id□i / (HBreW)
51. / d□ew r/ (HBry)
52. /d□eurain/ (HBryW)
53. /n n n/ (HSiy)
54. /aja s sur/ (SpFaFa)
55. / aji sais/ (SpFaMo)
56. /nana s sur/ (SpMoFa)
57. /nani sais/ (SpMoMo)
58. /s sur/ (SpFa)
59. /sais/ (SpMo)
60. /b da s sur/ (SpFaBre, SpMoSieH)
61. /b di sais/ (SpFaBreW, SpMo)
62. /kaka s sur/ (SpFaBry)
63. /kaki sais/ (SpFaBryW)

- 64. /m si sais/ (SpMoSiy)
- 65. /m sa s sur/ (SpMoSiyH)
- 66. /mama s usr/ (SpMoBre, SpMoBry)
- 67. /mami sais/ (SpMoBreW, SpMoBryW)
- 68. /phupu sais/ (SpFaSie, SpFaSiy)
- 69. /phupa s sur/ (SpFaSieH, SpFaSiyH)

#### **4.1.2 Similarities and Differences Between English and Kisan Kinship Terms**

English and Kisan kinship terms have the following similarities and differences.

##### **4.1.2.1 Similarities Between English and Kisan Kinship Terms**

- i. Kinship terms are available in both English and Kisan languages.
- ii. Kinship terms are available in both languages with their consanguineal and affinal relations.
- iii. Both languages have kinship terms with their appellative and addressive uses.
- iv. Both languages have some terms which have one-to-one correspondence.

English kinship terms ‘father’, ‘mother’, ‘son’, ‘daughter’, ‘wife’, ‘husband’ and ‘child’ have their corresponding terms /d□au/, /d□ai/, /beta/, /beti/, /j ni/, /girət□hər/ and /chhowa/ respectively.

##### **4.1.2.2 Differences Between English and Kisan Kinship Terms**

- 1. English has a few kinship terms in comparison to Kisan’s in terms of number. In English, a few relations are used as addressive terms and most of the relations are addressed by name. But Kisan has a lot of kinship relations in comparison to

English. In Kisan, almost all relations are addressed by kinship terms and a few relations are addressed by name.

- ii. The English language has some kinship cover terms such as ‘grangparents’, ‘sibling’, ‘cousin’, and ‘grandchild’ but they lack in the Kisan language.
- iii. English kinship terms such as ‘uncle’, ‘aunt’, ‘brother’ and ‘sister’ are cover terms which include the relations from both father’s and mother’s sides. They correspond to various kinship terms in the Kisan language.
  - a. Kisan kinship terms /b da /, /kaka /, /mama /, /phupa/ and /m sa/ refer to English term ‘uncle’.
  - b. Kisan kinship terms /b di/, /kaki /, /mami /, /phupu/ and /m si/ refer to English term ‘aunt’.
  - c. Kisan kinship terms / d□ad□a / and /bhai/ refer to English term ‘brother’.
  - d. Kisan kinship terms / d□id□i / and /bohini / refer to English term ‘sister’.
- iv. English has the common term ‘cousin’ to refer to ‘father’s or mother’s elder and younger brother’s son and daughter’ and ‘father’s or mother’s elder and younger sister’s son and daughter’ but Kisan has different terms such as / d□ad□a /, /bhai/, / d□id□i/, /bohini / to refer to English kinship term ‘cousin’.
- v. The English kinship term ‘nephew’ corresponds the Kisan kinship terms /bhāt□ija/, /bēda beta/, /bhāigna/ and /beta/. Similarly, the other English kinship term ‘niece’ corresponds the Kisan terms /bhāt□iji/, /bēdi beti/, /bh igni/ and /beti/.
- vi. There are not English kinship terms to refer to the relations for ‘grand son’s wife’ and ‘grang daughter’s husband’ where as the kinship terms /nat□i

bohoriya/ and /nət̪̄nin d̪̄amand̪̄/ are used to refer to those relations in Kisan.

## 4.2 Recommendations and Pedagogical Implications

This study pointed out the similarities and differences between English and Kisan kinship terms. There is no one to one correspondence to each and every kinship terms of English and Kisan while corresponding to them. There are some similarities and differences between them. Where there is similarity only, there is no difficulty to learn the language. On the contrary, where there is difference, there is difficulty to learn in the sense that where there is similarity, learners do not have to face difficulty but where there is difference; learners have to face difficulty in most cases. If two languages differ in some areas, it would enable one to predict the difficulties that learners must face in those difficult areas. It would be helpful for all those learners who are going to learn English or Kisan as a second language or as a foreign language. Therefore, teaching language should focus on the difficult areas of languages as mentioned below:

- a. The teacher should make clear distinction between Kisan and English kinship terms and their addressive terms. There is no variation in terms of male and female ego in English. On the contrary, Kisan has distinction. Therefore, certain terms like, /bhat̪̄ija/, /b̄ da beta/, /beta/, /beti/ should be taught more attentively to the learners who belong to the native speakers of English.
- b. While teaching English to the Kisan speaker, special attention should be paid on certain neutral terms like cousin, parent, siblings, offspring etc. It is only because Kisan language does not have neutral terms but English has.
- c. There is no one -to-one corresponding kinship terms between English and Kisan. So, special attention should be given in teaching of English kinship



terms like Uncle, Aunt, Brother, Sister, Brother-in-law, and Sister-in-law if the learners belong to the native speakers of Kisan. Similarly, /dʌdʌ/, /bhai/, /dʌidʌi /, /bohin/, /beta/, /beti/, / dʌamandʌ /, /bohoriya/ if the learners belong to the native speakers of English.

- d. English has no concept of distinction between elder and younger but Kisan has. That is why, their corresponding kinship terms of Kisan must be made clear for the native speakers of English in teaching certain terms like / dʌdʌ/, /bhai/, /dʌidʌi /, /bohin/, /b da/, /kaka/ etc.
- e. Almost all relations are addressed by name in English, whereas more than half of the relations are addressed by slightly different kinship terms and almost half of the relations are addressed by kinship terms in Kisan. So name is paid attention in English but kinship terms are important for addressive use in Kisan.
- f. The concept of consanguineal and affinal relation as well as appellative use and addressive use should be made clear for beneficial and effective second language learning.
- g. As semantic overlapping is another important factor, syllabus designer and text book writer should pay more attention on it while designing curriculum, syllabus and text book for the learners who are learning Kisan or English as a second language.

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## APPENDIX- I

### Questionnaires

#### Group 'A'

Name - kaharu kisan

Sex – male

Address - Mechinagar Municipality ward no-5

Age - 45

Date - 2068/04/1

How are the following persons related to you?

/he t□he d□el log se ka nat□a hik? /

Please answer the questions given below:

/t□ani kən he t□hekər puchhəl ke ut□t□ər d□ewa/:

#### Relations

/nat□a/

1. The couple who gave birth to you

/raureke jənam d□ebaiya joda/

2. The man who give birth to you

/raureke jənəm d□ebaiya mərəd□ log/

3. The woman who gave birth to you

/raureke jənəm d□ebaiya jəni log/

4. The man who is born before you of the same couple

/ego jodase orse age jənam lebaiya mərəd□log/

5. The man who is born after you of the same couple

/ego jodase t□orse pachhu jənam lebaiya mərəd□log/

6. The woman who is born before you of the same couple  
/ego jodase t̃orse age j n m lebaiya siyani log/
7. The woman who is born after you of the same couple  
/ego jodase t̃orse pachhu jənam lebaiya mərəd̃ log/
8. The person who is married to you  
/t̃or se sad̃i k r l log/
9. The person who is born of you  
/t̃orse j n m l log/
10. The male person who is born of you  
/torse j n m l chhonda log/
11. The female person who is born of you  
/t̃orse j n m l chhondi log/
12. Husband's/wife's father  
/girət̃hər/jənikər d̃au/
13. Husband's/wife's mother  
/girət̃hər/jənikər d̃ai/
14. Husband's/wife's elder brother  
/girət̃hər/jənikər d̃ad̃a/
15. Husband's/wife's younger brother  
/girət̃hər/jənikər bhai/
16. Husband's/wife's elder brother's Wife  
/girə t̃hər/jənikər d̃ad̃a kər jəni/
17. Husbands'/Wife's Younger Brother's Wife  
/girət̃hər/jənikər bhai kər jəni/
18. Husband's/wife's elder sister  
/girət̃hər/jənikər d̃id̃i/

19. Her husband  
/okər girət hər/
20. Husband's/wife's younger sister  
/girət hər/jənikər bohin/
21. Her husband  
/okər girət hər/
22. Son's Wife  
/beta k r j ni/
23. Daughter's husband  
/betikər girət hər/
24. Son's Son  
/beta k r beta/
25. His Wife  
/ok r j ni/
26. Son's daughter  
/beta k r beti/
27. Her husband  
/okər girət hər /
28. Daughter's Son  
/betik r beta/
29. His Wife  
/ok r j ni/
30. Daughter's daughter  
/betik r beti/
31. Her husband  
/okər girət hər/



## Group 'B'

Name - Jingmi Kisan

Sex-Female

Address -Mechi Nagar Municipality ward no. 4

Age - 50

Date - 2068/04/01

How are the following persons related to you?

/he t□he d□el log se ka nat□a hik?/

Please answer the questions given below:

/t□ani k□n he t□hek□r puchh□l ke ut□t□□er d□ewa/:

	<u>Appellative</u>	<u>Addressive</u>
1. Father's father /d□au k□r d□au/	<u>/aja/</u>	<u>/aja/</u>
2. Father's mother /d□au k□r d□ai/	<u>/aji/</u>	<u>/aji/</u>
3. Father's elder brother /d□au k□r d□ad□a/	<u>/b da/</u>	<u>/b da/</u>
4. His wife /ok r j ni/	<u>/b di/</u>	<u>/b di/</u>
5. Father's younger brother /d□au k r bhai/	<u>/kaka/</u>	<u>/kaka/</u>
6. His wife /ok r j ni/	<u>/kaki/</u>	<u>/kaki/</u>
7. Father's elder sister /d□au k□r d□id□i/	<u>/phupu/</u>	<u>/phupu/</u>

8. Her husband	/okər girət hər/	<u>/phupa/</u>	<u>/phupa/</u>
9. Father's younger sister	/dau k r bohın/	<u>/phupu/</u>	<u>/phupu/</u>
10. Her husband	/okər girət hər/	<u>/phupa/</u>	<u>/phupa/</u>
11. Mother's father	/dai kər d au/	<u>/nana/</u>	<u>/nana/</u>
12. Mother's mother	/dai kər d ai/	<u>/nani/</u>	<u>/nani/</u>
13. Mother's elder brother	/dai kər d ad a/	<u>/mama/</u>	<u>/mama/</u>
14. His wife	/ok r j ni/	<u>/mami/</u>	<u>/mami/</u>
15. Mother's younger brother	/dai k r bhai/	<u>/mama/</u>	<u>/mama/</u>
16. His Wife	/ok r j ni/	<u>/mami/</u>	<u>/mami/</u>
17. Mother's elder sister	/dai kər d id i/	<u>/b di/</u>	<u>/b di/</u>
18. Her husband	/okər girət hər/	<u>/b da/</u>	<u>/b da/</u>
19. Mother's younger sister	/dai k r bohın/	<u>/m si/</u>	<u>/m si/</u>
20. Her husband	/okər girət hər/	<u>/m sa/</u>	<u>/m sa/</u>

21. Father's elder/younger brother's Son  
 /d̪̥aukər d̪̥ad̪̥a /bhaik rbeta/                      /d̪̥ad̪̥a/                      /d̪̥ad̪̥a/  
 (Elder than you)  
 /raure se b de/
22. His wife  
 /ok r j ni/    /d̪̥ad̪̥a bhoji/                      /bhoji/
23. Father's elder/younger brother's Son  
 /d̪̥aukər d̪̥ad̪̥a /bohink r beta/                      /bhai/                      /bhai+N/  
 (Younger than you)  
 /raure se chhote/
24. His wife  
 /ok r j ni/    /bhai bohoriya/                      /bohoriya/
25. Father's elder/ younger brother's daughter  
 /d̪̥aukər d̪̥id̪̥i /bohinkər beti/                      /d̪̥id̪̥i/                      /d̪̥id̪̥i/  
 (Elder than you)  
 /raure se b de/
26. Her husband  
 /okər girət̪̥hər/    /d̪̥id̪̥i bhatu/                      /bhatu/
27. Father's elder/younger brother's daughter  
 /d̪̥aukər d̪̥ad̪̥a /bhaik r beti/                      /bohin/                      /bohin+N/  
 (Younger than you)  
 /raure se chhote/
28. Her husband  
 /okər girət̪̥hər/    /bohin d̪̥amand̪̥/                      /d̪̥amand̪̥/

29. Father's elder/younger sister's son  
 /d█ aukər d█ id█ i/bohinkər beta/                      /d█ ad█ a/                      /d█ ad█ a/  
 (Elder than you)  
 /raure se b de/
30. His wife  
 /ok r j ni/    /d█ ad█ a bhoji/                      /bhoji/
31. Father's elder /younger sister's son.  
 /d█ aukər d█ id█ i/bohinkər beta/                      /bhai/                                      /bhai+N/  
 (Younger than you)  
 /raure se chhote/
32. His wife  
 /ok r j ni/    /bhai bohoriya/                      /bohoriya/
33. Father's elder /younger sister's daughter  
 /d█ aukər d█ id█ i/bohinkər beta/                      /d█ id█ i/                                      /d█ id█ i/  
 (Elder than you)  
 /raure se b de/
34. Her husband  
 /okər girət█ hər/    /d█ id█ i bhatu/                      /bhatu/
35. Father's elder /younger sister's daughter  
 /d█ aukər d█ id█ i/bohinkər beti/                      /bohin/                                      /bohin/  
 (Younger than you)  
 /raure se chhote/
36. Her husband  
 /okər girət█ hər /    /bohin d█ amand█ /                      /d█ amand█ /

37. Mother's elder / younger brother's son

/d̥aʊkəɾ d̥ad̥a /bhikəɾbeta /

/d̥ad̥a/

/d̥ad̥a/

(Elder than you)

/raure se b de/

38. His wife

/ok r j ni /

/d̥ad̥a bhoji/

/bhoji/

39. Mother's elder /younger brother's son

/d̥aʊkəɾ d̥ad̥a/bohinkəɾ beta/

/bhai/

/bhai+N/

(Younger than you)

/raure se chhote/

40. His wife

/ok r j ni/

/bhai bohoriya/

/bohoriya/

41. Mother's elder /younger brother's daughter

/d̥aʊkəɾ d̥ad̥a /bhaikəɾ beti /

/d̥id̥i/

/d̥id̥i/

(Elder than you)

/raure se b de/

42. Her husband

/okəɾ girət̥həɾ/

/d̥id̥i bhatu/

/bhatu/

43. Mother's elder /younger brother's daughter

/d̥aʊkəɾ d̥ad̥a /bhaikəɾ beti /

/bohin/

/bohin/

(Younger than you)

/raure se chhote/

44. Her husband

/okər girət hər/

/bohin d amand/

/d amand/

45. Mother's elder /younger sister's son

/d aikər d id i /bohinkər beta /

/d ad a/

/d ad a/

(Elder than you)

/raure se b de/

46. His wife

/ok r j ni /

/d ad a bhoji/

/bhoji/

47. Mother's elder /younger sister's son

/d aikər d id i /bohinkər beta /

/bhai/

/bhai/

(Younger than you)

/raure se chhote/

48. His wife

/ok r j ni /

/bhai bohoriya/

/bohoriya/

49. Mother's elder /younger sister's daughter

/d aikər d id i /bohinkər beti /

/d id i/

/d id i/

(Elder than you)

/raure se b de/

50. Her husband

/okər girət hər /

/d id i bhatu/

/bhatu/

51. Mother's elder /younger sister's daughter

/d̪aɪk r d̪id̪i /bohink r beti /

/bohin/

/bohin/

(Younger than you)

/raure se chhote/

52. Her husband

/okər girət̪hər/

/bohin d̪amand̪/

/d̪amand̪/

53. Elder brother's wife

/d̪ad̪a k r j ni/

/d̪ad̪a bhoji/

/bhoji/

54. Younger brother's wife

/bhai k r j ni/

/bhai bohoriya/

/bohoriya/

55. Elder sister's husband

/d̪id̪i kər girət̪hər/

/d̪id̪i bhatu/

/bhatu/

56. Younger sister's husband

/bohinkər girət̪hər/

/bohin d̪amand̪/

/d̪amand̪/

57. Elder brother's son

/d̪ad̪a k r beta/

/bhət̪ija /

/bhət̪ija +N/

58. His wife

/ok r j ni /

/bhət̪ija bohoriya/

/bohoriya/

59. Younger brother's son

/bhai k r beta /

/b da beta/

/b da beta+N/

60. His wife

/ok r j ni/

/bohoriya/

/bohoriya/

61. Elder brother's daughter	/d̪ad̪a k r beti/	<u>/bhət̪i̪ji/</u>	<u>/bhət̪i̪ji +N/</u>
62. Her husband	/okər girət̪hər/	<u>/bhət̪i̪ji d̪amand̪/</u>	<u>/d̪amand̪/</u>
63. Younger brother's daughter	/bhai k r beti/	<u>/b di beti/</u>	<u>/b di beti+N/</u>
64. Her husband	/okər girət̪hər/	<u>/d̪amand̪/</u>	<u>/d̪amand̪/</u>
65. Elder sister's son	/d̪id̪i k r beta /	<u>/bh igna/</u>	<u>/bh igna/</u>
66. His wife	/ok r j ni/	<u>/bh igna bohoriya/</u>	<u>/bohoriya/</u>
67. Younger sister's son	/bohin k r beta/	<u>/bh igna/</u>	<u>/bh igna/</u>
68. His wife	/ok r j ni/	<u>/bh igna bohoriya</u>	<u>/bohoriya/</u>
69. Elder sister's daughter	/d̪id̪i k r betai/	<u>/bh igni/</u>	<u>/bh igni/</u>
70. Her husband	/okər girət̪hər/	<u>/bhəigni d̪amand̪/</u>	<u>/d̪amand̪/</u>
71. Younger sister's daughter	/bohin k r beti/	<u>/bh igni/</u>	<u>/bh igni/</u>



72. Her husband	/okər girət hər/	<u>/bhəigni d amand/</u>	<u>/d amand/</u>
73. Husband's younger sister	/girət hər bohın/	<u>/n n n/</u>	<u>N</u>
74. Her husband	/okər girət hər/	<u>/bhai/</u>	<u>/bhai/</u>
75. Husband's elder brother	/girət hər d ad a/	<u>/bh sur/</u>	<u>/d ad a/</u>
76. His wife	/ok r j ni/	<u>/jet hain d id i/</u>	<u>/d id i/</u>
77. Husband's younger brother	/girət hər bhai/	<u>/d ew r/</u>	<u>/babu/</u>
78. His wife	/ok r j ni/	<u>/d eurain/</u>	<u>/bohın/</u>
79. Husband's or wife's father's father	/girət hər aur jənikər d au kər d au/	<u>/aja s sur/</u>	<u>/s sur/</u>
80. His wife	/ok r j ni/	<u>/aji sais/</u>	<u>/sais/</u>
81. Husband's or wife's mother's father	/girət hər aur jənikər d ai kər d au/	<u>/nana s sur/</u>	<u>/s sur/</u>
82. His wife	/ok r j ni/	<u>/nani sais/</u>	<u>/sais/</u>
83. Husband's or wife's father's elder brother	/girət hər aur jənikər d aukər d ad a/	<u>/b da s sur</u>	<u>/s sur/</u>
84. His wife	/ok r j ni/	<u>/b di sais/</u>	<u>/sais/</u>

85. Husband's or wife's mother's elder sister	/girət hər aur jənikər d aikər d id i /	<u>/b di sais/</u>	<u>/sais/</u>
86. Her husband	/okər girət hər/	<u>/b da s sur/</u>	<u>/s sur/</u>
87. Husband's or wife's father's younger brother	/girət hər aur jənikər d aukər bhai/	<u>/kaka s sur/</u>	<u>/s sur/</u>
88. His wife	/ok r j ni/	<u>/kaki sais/</u>	<u>/sais/</u>
89. Husband's or wife's mother's younger sister	/girət hər aur jənikər d aikər bohini/	<u>/m si sais/</u>	<u>/sais/</u>
90. Her husband	/okər girət hər/	<u>/m sa s sur/</u>	<u>/s sur/</u>
91. Husband's or wife's mother's elder or younger brother	/girət hər aur jənikər d aikər d ad a aur bhai/	<u>s usr/</u>	<u>/mama</u> <u>/s usr/</u>
92. His wife	/ok r j ni/	<u>/mami sais/</u>	<u>/sais/</u>
93. Husband's or wife's father's elder or younger sister	/girət hər aur jənikər d aukər d id i aur bohini/	<u>/sais/</u>	<u>/phupu</u>
94. Her husband	/okər girət hər/	<u>/phupa s sur/</u>	<u>/s sur/</u>

## APPENDIX – II

### English Kinship Relations

1. Pa	Parents
2. Fa	Father
3. Mo	Mother
4. S	Sibling
5. Br	Brother
6. Si	Sister
7. C	Child
8. So	Son
9. Da	Daughter
10. PaPa	Grand parents
11. FaFa	Grand father
12. FaMo	Grand mother
13. MoFa	Grand father
14. MoMo	Grand mother
15. FaB	Uncle
16. FiSi	Aunt
17. MoBr	Uncle
18. MoSi	Aunt
19. FaBrSo	Cousin

20. FaBrDa	Cousin
21. FaSiSo	Cousin
22. FaSiDa	Cousin
23. MoBrSo	Cousin
24. MoBrDa	Cousin
25. MoSiSo	Cousin
26. MoSiDa	Cousin
27. BrSo	Nephew
28. BrDa	Niece
29. SiSo	Nephew
30. SiDa	Niece
31. BrSo	Nephew
32. BrDa	Niece
33. SiSo	Nephew
34. SiDa	Niece
35. CC	Grand child
36. SoSo	Grand son
37. SoDo	Grand daughter
38. DaSo	Grand son
39. DaDa	Grand daughter
40. FaBrW	Aunt
41. FaSiH	Uncle

42. MoBrW	Aunt
43. SoW	Daughter-in-law
44. DaH	Son-in-law
45. W	Wife
46. WBre	Brother-in-law
47. WBry	Brother-in-law
48. WSie	Sister-in-law
49. WSiy	Sister-in-law
50. H	Husband
51. SSieH	Brother-in-law
52. SSiyH	Brother-in-law
53. HBre	Brother-in-law
54. HBry	Sister-in-law
56. HSiy	Sister-in-law
57. SpFa	Father-in-law
58. SpMo	Mother-in-law
59. MoSiH	Uncle
60. SBreW	Sister-in-law
61. SBryW	Sister-in-law

## Symbols for Devnagari Script

1. अ	
2. आ	a
3. इ	i
4. उ	u
5. ए	e
6. ओ	o
7. क	k
8. ख	kh
9. ग	g
10. घ	gh
11. ङ	
12. च	ch
13. छ	chh
14. ज	j
15. झ	jh
16. ट	t
17. ठ	t□h
18. ड	d
19. ढ	d□h
20. न	t□
21. थ	th
22. द	d□
23. ध	dh
24. न्	n
25. प	p
26. फ	ph
27. ब	b
28. भ	bh
29. म	m
30. य	y
31. र	r
32. ल	l
33. व	w
34. श	s
35. ह	h