

# CHAPTER ONE

## INTRODUCTION

### 1.1 General Background

Language is viewed as the most important means of communication. Without language, we cannot think of human existence in the world. It is used for performing different functions from the birth of human beings. It distinguishes human beings from animals as language is species-specific and species-uniform possession of human beings. A human being can express thoughts, desires, emotions and ideas with the help of it. As it is a versatile tool of communication even the great linguists are unable to define it in a way that is universally acceptable. To this context, Sthapit (2004, cited in Rai) claims “Even ten thousand best linguists of the world cannot describe on language perfectly”. It means the definitions of the language vary from person to person. Descartes (as cited in Rai, 2005, p.1) defines “Language is the most dynamic form in which culture is preserved and transmitted to the future generation”. Language is not only a dynamic culture –preserving and culture transmitting phenomenon it is also an arbitrary voluntary vocal system of human communication. It means that it changes continuously and preserves human culture.

Quirk (1995, p. 586) defines language as the system of human expression by means of words. It is a voluntary vocal system of human communication. Concludingly, a human being can express his/her various feelings by using words and sentences. Chomsky (1957, p.13) defines “Language is a set of

sentences, each finite in length and constructed out of a finite set for elements”. That is to say, language is made up of sounds, alphabets, words, phrases, sentences and so on. Each language of the world has its own phonological, morphological, syntactic, semantic and discourse system.

### **1.1.1 The English Language**

The English language is widely spoken throughout the world. So it is known as an international language. It is mainly originated from England; however its varieties are also used throughout the world. Even in Nepal, it is a means of instruction in schools and colleges. It is said that more than 6000 languages are used in people's daily life throughout the world. Among them English is the widely used language in the world. Moreover, it is rich in literature. Besides it is mostly used even in scientific and technical fields. Lexicon and grammar are also systematic and well equipped parts of it. It is also used as the main language in the UNO. English is a lingua franca as it is used for communication by various people from different parts of the world whose first languages differ. It is so simple that meaning is quite clear. The other languages of the world are the source languages from which words are also borrowed. In comparison to other languages of the world, linguists have paid much attention to the English language.

English is a means of communication. This language is widely used in the sector of tourism, industry, civil aviation and communication. It is the means of instruction in schools and colleges. Moreover it is taught as a compulsory and an optional subject in schools and colleges in Nepal. English is a language which belongs to Indo European language family. It is

the largest group of language in terms of speakers. Nearly 80% of the Nepalese people use this group of language. English is a language of Indo-Aryan language family (Rai 2009, p. 5).

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

Nepal is a multilingual and multi-cultural country. Although Nepal is a small country, it is a homeland of more than 92 languages. Similarly, some of the languages have not come to the notice of the linguists. Some of them are rich in script, lexicon and literature. But some of the languages are confined to the tongue of the speakers. They do not have their own script. Linguists have found out that there exist four language families i.e. Indo-Aryan, Tibeto- Burman, Austro-Asiatic/Munda, and Dravidian.

The Rajbansi language is mainly spoken and used in practice in the south-eastern corner of Nepal. But it is also spoken in its surrounding areas. It is also true that it is spoken in some parts of India, Bangladesh and Bhutan (Upadhyay, 2005, p. 37).

In Nepal the Rajbansi people are permanent residents of Jhapa and Morang. According to 2001 census report the number of Rajbansi is 1, 29, 883. The Rajbansi population in Jhapa district is bigger than that of Morang district. Some of them dwelt in other neighboring districts ( Epelle, 2001)

In the past, the Rajbansi were called Coch or Koche. Their ancient capital was Koche Bihar. It is in Bihar state of India. It was formed by Bisu, one of the powerful kings of Rajbansi. Koch kingdom was ruled over by very

powerful kings. Over a period of time, the British gained control over the Koch kingdom and annexed to Nepal the area of Jhapa and Morang (Bista, 2000, p.146). Most of the Rajbansi people dwelt in the village. So they are agriculturalists and pastoralists. Gradually, they have been influenced on modern civilization and involved in computer task also.

In every Rajbansi family, the supremacy goes to father as he is the head of the family. As Rajbansi society is patriarchal after the death of father, his first son is automatically authorized. Then he handles his family. Most of the Rajbansi are the followers of Hinduism but some of them are Muslims. But Nepalese Rajbansi are mainly Hindus. They worship various gods and goddesses; however, they mainly worship goddess 'Kali'.

As the Rajbansi language belongs to Indo-Aryan language family, it is closely related to Bengali and Asamese. But it has mainly two or more varieties. Jhapa Variety differ from Morang one. But other varieties are also in existence in the middle part of Jhapa and Morang district in Nepal. The Rajbansi language does not possess its own script. It is said that Devanagari script is used in the Rajbansi language. Both in Jhapa and Morang district, it is spoken in multilingual situation. Dhimal, Hindi, English, Nepali, Maithili and Bengali ethnic groups live together. Consequently, they share their languages and cultures.

In the Rajbansi language there are only limited literary works. 'A Concise Lexicon of Rajbansi' written by Y.L. Wong has recently been published. Only a few number of grammar books are seen in the markets. 'A Grammar Sketch of the Rajbansi' written by Matthew Toulmin of University of

Sydney was published in October 2002. Some journals and magazines are being published. Poems, stories and essays are also written by various writers.

### **1.3 Contrastive Analysis**

Contrastive analysis (CA) is a scientific study of similarities and differences between languages. It means that CA is the comparative study of the linguistic systems of two or more languages to find out similarities and differences. The native language and the target language are compared as the native speaker of a language focuses the target language to learn. That is why, both languages are compared in different linguistic levels. They are compared in phonological, grammatical levels, Semantic and discourse levels. Lado (1957 as cited in Rai 2009, p.2) defines “ Individuals tend to transfer the forms and meanings and distribution of forms and meanings of their native language and culture to the foreign language and culture, both productively when attempting to speak language...and receptively when attempting to grasp and understand the language”. The target language learner tends to transfer the forms and meanings of his or her native language. As the forms and meanings of the native language are already shaped in the mind of the learner. It happens in productive and receptive skills while learning the target language. 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.” The ultimate purpose of contrastive analysis is to find out the area where the target language learner commits errors. If the

learner finds similarities between two languages, he does not think of focusing much on it.

CA was introduced by C.C Fries in the late 1940s and it was highly popularized in the 60s but its popularities declined in the 1970s. It was Fries, an American linguist, who for the first time introduced it.

Later on, his student Robert Lado made the concept clearer or more explicit. In 1957, he published his book entitled, 'Linguistics across Culture'. Lado(1957 as cited in Sharma 2005) explained the concept of CA in his book as:

- i. Language is a habit and it is tried to transfer while learning the target language and established new set of habit.
- ii. Errors are committed productively and receptively while learning the language.
- iii. The magnitude of error is determined as per the magnitude of difference between the  $L_1$  and  $L_2$ .
- iv. The greater the differences between the native language and the target language the more errors will occur.
- v. Difficulties are focused whereas eases are ignored while learning the language.

### **1.3.1 Assumptions of CA**

The assumptions of CA are as follows:

1. 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.
2. The major sources of error in the production or reception of a second language is the native language.
3. One can account for errors by considering difference between the L<sub>1</sub> and L<sub>2</sub>.
4. The greater the differences the more errors will occur.
5. What one has to do in learning a second language is learn the differences. Similarities can be safely ignored as no new learning is involved. In other words, what is dissimilar between two languages is what must be learned.
6. 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 states that the past learning affects the present leaning. That is to say if the L<sub>2</sub> learner finds the language learning easier because of his/her L<sub>1</sub>, then this is known as positive transfer. But it is known as negative transfer if it reverses to positive one. The third one is neutral. It is so if the past learning neither helps nor hinders.

Similarities between  $L_1$  and  $L_2$  lead to facilitation and  $L_2$  learning becomes easier but differences between  $L_1$  and  $L_2$  lead to interference and  $L_2$  learners commit more errors.

### **1.3.3 Significance of CA**

There are mainly two functions of CA from the point of view of significance of CA. They are explained below.

- a. CA as a Predictive Device
- b. CA as an Explanatory Tool

#### **a. CA as a Predictive Device**

It is helpful to find out the area of difficulty in learning certain languages for the particular groups of learners who have a particular language background. It is also helpful to predict likely errors to be committed by them so it plays a role of a predictive device. The findings are implied in language teaching and learning. Mainly the significance of CA are listed below.

1. The area of difficulties in learning and the likely errors to be committed by  $L_2$  learners can be identified and predicted.
2. The difficult areas are determined which need greater effort to learn the language.
3. It helps to design teaching and learning materials for those particular areas that need more attention.



## **b.CA as an Explanatory Tool**

CA explains the sources of errors. It is helpful to find out the main sources of error that is L<sub>1</sub> interferences. A learner's native language interferes the target language learning. CA is significant to teachers because in reality, CA has a pedagogical implication on teaching second language (James, 1980). It is also significant to testing because it should be a true measure of the student's command of the language he has been taught. It can be helpful for a course designer as we shall be concerned with the two pedagogical principals of Selection (WHAT to teach) and grading (WHEN to teach) of target language items (James, 1980, p. 151). Course book writers can be guided by CA.

## **1.4 Kinship Terms**

The term 'kin' refers to family or the members of the one's family or relatives, (Quirk,1995). Every language in the world contains it as it is an inevitable part of the language as well. It is some how very close to the culture. It reflects the culture of every ethnic community. So, to find out the kinship terms, we come to know the lexical items which deal with the family relationships.

Kinship terms are language-specific. They vary from language to language. It is because every language of the world employs own linguistic system. Crystal (1996, p.211) 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 divided into two uses: appellative and addressive use. Appellative use is meant by the use of kinship system of relation and addressive use of kinship is way of addressing the relation (Rai, 2005).

People use language in daily life to refer to various kinds of kin. There is a considerable literature on kinship terminology which describes how people in various parts of world refer to relatives by blood (descent) and marriage. Kinship terms are universal features of languages and they are very important in social organization. Some systems are much richer than others, but all make use of such factors as sex, age, generation, blood and marriage in their organization (Wardhaugh, 2000, p.223). In a nuclear family, it consists of a man and a woman and their children living together in one home. However, it is said that there must not be a formal contract of marriage but some contract is not a necessary condition for a nuclear family to exist. The other members of family will be extended along with various kinship relations. It will be extended by birth and marriage. They are known as cosanguineal and affinal relations respectively. So the kinship relation is extended from generation to generation as an everlasting phenomenon. But in practice, only the limited generations are employed as different kinship relations in the era when one lives.

An examination of kinship terminology in different languages will reveal how the categories of relatives which are distinguished reflect the social construction of reality for a particular culture speaking a particular language. Even closely related languages such as English and Swedish differ. English has terms such as *aunt*, *grandfather* and *grandmother* which distinguish the gender of certain relations, while Swedish must distinguish not just gender,

but also whether an aunt is a father's sister (*faster*, literally a combination of the words for 'father' and 'sister') or mother's sister (*moster*, a combination of the words for 'mother' and 'sister'), and a grand father is a father's father (*farfar*, a repetition of the word for 'father') or mother's father's father (*morfar* a combination of the words for 'mother' and 'father') (Romaine 2009, p.26). The examination has been resulted as the distinction of existence of kinship relations from language to language. It reflects the reality for a particular culture speaking in a particular language.

### **1.4.1 Definitions of Relations**

The term 'relation' refers to a member of one's family. Some of the relations are close where as 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, /jet□hai/, /kaki/ are also made in the Rajbansi 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 Rajbansi language the same English kinship terms are used as /jet□hai/, /kaki/ and /mami/.

### **1.4.2 English Kinship Terms**

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

#### **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 the Related Literature**

There are so many research works carried out by different researchers on comparative linguistic study on various languages of Nepal such as Nepali, Tharu, Rai Bantawa, Newari, Limbu and Rajbansi languages in the Department of English Language Education, T.U. Some of the reviewed literatures are mentioned here in the following paragraphs:

Eppele, Grimes, and Rajbansi (2000) carried out a research on “The Rajbansi of Nepal: A Sociolinguistic Study”. Their objectives were to determine the various speech varieties and intelligibility among the varieties

of Rajbansi spoken in the Jhapa and Morang district of Nepal; to assess the attitudes of the Rajbansi people towards the different varieties of their language and towards Nepali; to gather information regarding motivation for and implementation of a potential Rajbansi mother language literacy program. They used Recorded Text Tests (RTT), Questionnaires, Nepali Sentence Repetition (SRT) and Word List Comparisons. They found that the Rajbansi language of Nepal appears to be made up of similar dialects, with minor degrees of variation along geographical lines. They also found that the Rajbansi people use their language in the home, with children and for prayer. They also use Nepali, Hindi, or Bengali for singing songs and with village leaders. Sixty per cent of them prefer their mother tongue to Nepali.

Rai (2004) carried out a research entitled “A Comparative Study of English and Rai Bantawa Kinship Terms”. His objectives were to find out the Rai Bantawa Kinship terms used to refer to various kinship relations across five generations altogether and to compare and contrast English and Rai Bantawa consanguineal and affinal kinship terms. He used questionnaires as his research tool. His informants were 30 native speakers of Rai Bantawa. He found out that English has a few kinship terms in comparison to Rai Bantawa in terms of number.

Karn (2005) accomplished a research entitled “A Comparative Study of the Terms of Address in Maithili and English Language”. His main objective was to find out the terms of address used in English and Maithili language. He compared and contrasted between these two languages. The tool used to collect the data was a set of interview questionnaire and his informants were

72. His main finding was that only a few terms of address are similar to each other but most of them are quite dissimilar to each other.

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

Katuwal (2006) has also carried out a research on “A Comparative Study of Kinship Terms of English and Tharu Language”. His objectives were to determine English and Tharu kinship terms used to refer to various kinship relations and to compare and contrast those terms. He used questionnaires and structured interview for collecting data. He collected data from 80 Tharu native speakers. He found out that the Tharu language has a large number of kinship terms in comparison of English. He also stated in his research that some neutral terms are found in English whereas they lack in Tharu. For example, grandparents, parents, cousin, sibling are found only in English.



Chapagain (2007) carried out a research entitled “English and Gurung Kinship Terms: A Comparative Study”. His main objectives were to determine Gurung terms used to refer to various kinship relations and their addressive uses and to compare and contrast them with those of English. He used primary and secondary sources to collect the data. As primary sources of data, he used sixty Gurung native speakers. He used questionnaires and structured interview as his tools for data collection. He compared and contrasted between English and Gurung kinship terms both appellatively and addressively. Gurung kinship terms are more than English kinship terms. He found that there are 12 terms of core consanguineal relation and 41 terms of peripheral consanguineal relation in the Gurung language. In such a way, 10 terms of core affinal relation and 31 terms of peripheral affinal relation are found in Gurung.

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

Paneru (2007) carried out a research on “A Comparative Study of English and Doteli Kinship Terms”. His main objective was to determine English and Doteli kinship terms used to refer to various kinship relations. He used

primary and secondary sources to collect data. His tools for data collection were pre-structured sets of questionnaire and interview. He selected 60 native speakers of Doteli dialect from Doti district on the basis of age, sex, and the educational background. The population of the study was sampled by using judgemental non-random sampling procedure. He found that more than 42 kinship terms in Doteli.

Thapa (2007) carried out a research entitled “A Comparative Study on English and Magar Kinship Terms”. His main objectives were to determine different terms used for Magar kinship relations and their corresponding address terms and to compare and contrast them with those of English. He took help of primary and secondary sources of data to interpret and analyze. He used structured interview to collect data. Moreover, he also employed one set of questionnaire to collect data. His informants were sixty Magar native speakers. He found Magar language is rich in terms of kinship terms in the comparison of English. He also found some cover terms ‘Uncle’ and ‘Aunt’ which lack in the Magar language.

From this description it is known that a number of researches have been carried on to the area of Kinship terms in different languages. But no research has been carried out on the ‘English and Rajbansi Kinship Terms’ Therefore, this research is unique and different from other researches.

## **1.6 Objectives of the Study**

The objectives of the present study are as follows:

1. to find out Rajbansi kinship terms used to refer to various kinship relationships,

2. to compare and contrast between English and Rajbansi kinship terms in order to find out the similarities and differences between them, and
3. to suggest some pedagogical implications.

### **1.7 Significance of the Study**

The study will be beneficial to the linguists and other researchers who are interested in the linguistic research. Socio-linguists, language teachers, language trainers, syllable designers, course book writers, testing experts, students will also be benefited from it. It will be useful for those who will carry out research in kinship terms in any language in future. It will be helpful for the Rajbansi native speakers and others who are interested in getting information about the Rajbansi and English languages. Anthropologists will find it beneficial as they concern it an anthropological study.

## **CHAPTER TWO**

### **METHODOLOGY**

The researcher adopted the following methodology to carry out the research:

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

The researcher employed both primary and secondary sources of data.

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

The Rajbansi native speakers living in Haldibari and Anarmani VDCs were the primary sources of data from whom the researcher elicited required data for the study.

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

The secondary sources of data were different theses, journals, articles, magazines, books. Some of them were Wong (2009), Rai (2005), Katuwal (2006), Chapagain (2007), Adhikari (2006), Paneru (2007), Miya(2007) and Thapa(2007).

#### **2.2 Population of the Study**

Forty native speakers were the total population of the study who were taken from Haldibari and Anarmani VDCs.

### **2.3 Sampling Procedure**

The forty informants were randomly selected from Haldibari and Anarmani VDCs and they were divided into different strata, using the stratified random sampling procedure. Out of 20 informants from Haldibari VDC, 10 were selected from Haldibari H.S.S; five boys and five girls and 10 from Parakhopi village; five literate and five illiterate. Similarly, out of 20 informants from Anarmani, 10 informants were selected from Mahendra Ratna H.S.S; five boys and five girls, and 10 from Birtabazar village, five literate and five illiterate.

### **2.4 Tools for Data Collection**

Two sets of questionnaire were used to collect data from the Rajbansi native speakers. Mobile phone recorder was also used for it.

### **2.5 Process of Data Collection**

The researcher visited the selected VDCs. He took permission from two Headmasters of Haldibari H.S.S, Haldibari and Mahendra Ratna H.S.S, Anarmani, for data collection. Similarly, he went to two villages viz. Parakhopi and Birtabazar while collecting data. He made a good rapport with the informants. He made them clear about his research and its objectives and collected information from them by using a set of questionnaire 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 had the following limitations:

1. The area of the study was limited to two Higher Secondary Schools of Haldibari VDCs and Anarmani and two villages viz. Parakhopi and Birtabazar of the same VDCs.
2. Five boys and five girls from each school and five literates and five illiterates from each village were informants. All of them were the native speakers of the Rajbansi community.
3. The research was based on the Rajbansi native speakers of those two VDCs.
4. The set of questionnaire and mobile phone record were used to collect data.
5. The study was limited to core consanguineal and affinal relations and peripheral consanguineal and affinal relations.
6. The study was limited as 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 for his study. To achieve the objectives, the data elicited from the Rajbansi native speakers were intensively studied, analyzed, compared and contrasted systematically with those of English with the help of tables, diagrams, and figures. The Rajbansi kinship terms are listed below:

#### **3.1 Rajbansi Kinship Terms**

The researcher found out the following Rajbansi 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**

Rajbansi has 26 kinship terms of consanguineal relations which are listed below:

1. /bap/
2. /ma /
3. /dado/
4. /dadi/
5. /nana/
6. /nani/
7. /bhai/
8. /b hin/

9. /bai/
10. /kaka/
11. /jet ho/
12. /p ta/
13. /p ti/
14. /nati/
15. /natni/
16. /pisai/
17. /mama/
18. /m si/
19. /dada/
20. /bhatija/
21. /bhatiji/
22. /bhagina/
23. /bhagni/
24. /chhu a /
25. /bet□a/
26. /bet□i/

### 3.1.2 Affinal Relations

There are altogether 51 kinship terms of affinal relations which are listed below:

1. /jet□hai/
2. /kaki/
3. /pisa/
4. /mami/
5. /m sa/



6. /bhauji/
7. /bh usani/
8. /bohonu/
9. /b hin jwai/
10. /b hu/
11. /jwai/
12. /bhatij b hu/
13. /bhatij jwai/
14. /bhagin b hu/
15. /bhagin/
16. /m gi/
17. /b rdh na/
18. /b rdh ni/
19. /sala/
20. /majgiya b hin/
21. /jet□h sasri/
22. /jet□h p ti/
23. /sali /
24. /sal p ti/
25. /bhatar/
26. /bh sur/
27. /bəd□ə jaə/
28. /de r/
29. /chhət□ə ja /
30. /n nd si/
31. /n n n/
32. /dado s sur/

33. /dadi sasri/
34. /nana s sur/
35. /nani sasri/
36. /s sur/
37. /sasri/
38. /jet□ho s sur/
39. /jet□hai sasri/
40. /kaka s sur/
41. /kaki sasri/
42. /m si sasri/
43. /m sa s sur/
44. /mama s sur/
45. /mami sasri/
46. /pisai sasri/
47. /pisa s sur/
48. /p ta b hu/
49. /p ti jwai/
50. /natni b hu/
51. /natni jwai/

### **3.2 Correlation Between English and Rajbansi Kinship Terms**

English and Rajbansi kinship terms have been correlated and presented in terms of both consanguineal and affinal relations and two types of use of kinship terms viz. appellative and addressive.

### **3.2.1 Consanguineal Relations**

Consanguinal relations refer to the relations by blood or the connection of persons descended from the same stock or common ancestors.

Consanguineal relations can be divided into two parts: core consanguineal and peripheral consanguineal relations.

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

Core consanguineal relations refer to the relation made by the ego directly such as ego's parents, sibling and offspring which can be presented in the following figure:

**Figure No. 1 Ego's Core Consanguineal Relations**

The figure 1 shows ego's closest relatives such as father; mother, brother, sister, son and daughter. The core consanguineal relations with their appellative and addressive uses in English and Rajbansi are presented in the following table:

**Table No. 1**

**Core Consanguineal Relations with their Appellative and Addressive**

**Uses in English and Rajbansi**

S.No.	Kinship Relations	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1	P	Parents	--	--	--
2	F	Father	Dad	/bap/	/bap/
3	M	Mother	Mum	/ma /	/ma /
4	G	Sibling	--	--	--
5	B	Brother	By name	--	--
6	eB	--	--	/dada/	/dada/
7	yB	--	--	/bhai/	by name
8	Z	Sister	By name	--	--
9	eZ	--	--	/bai/	/bai/
10	yZ	--	--	/b hin/	by name
11	C	Child	--	/chhu a/	/chhu a/
12	S	Son	By name	/bet a/	by name
13	D	Daughter	By name	/bet i/	by name

The table 1 shows that there are 13 kinship terms to refer to core consanguineal relations altogether. There exist only 9 kinship terms in both English and the Rajbansi languages with their appellative and addressive use. The terms 'parents', 'sibling', 'brother' and 'sister' lack in the Rajbansi language.

### **3.2.1.2 Peripheral Consanguineal Relations**

Peripheral consanguineal relations refer to indirect relations of ego that is ego's relations through core consanguineal relations.

#### **a. Peripheral Consanguineal Relations Through Parents**

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

#### **Figure No. 2 Peripheral Consanguineal Relations Through Parents**

The figure 2 shows peripheral consanguineal relations through parents. That is to say, it shows father', mother' and their father and mother separately. This figure is further clarified with examples in the following table:

**Table No. 2**

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

S.No	Kinship Relations	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	PP	Grand parents	--	--	--
2.	FF	Grand father	Grand pa	/dado/	/dado/
3.	FM	Grand mother	Grand ma	/dadi/	/dadi/
4.	MF	Grand father	Grand pa	/nana/	/nana/
5.	MM	Grand mother	Grand ma	/nani/	/nani/

The table 2 shows that there are 5 kinship terms in the English language whereas in Rajbansi, there are only 4 with their appellative and addressive uses. The term 'grandparents' lacks in the Rajbansi language.

**b. Peripheral Consanguineal Relations Through Father**

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

**Figure No. 3 Peripheral Consanguineal Relations Through Father**

The figure 3 shows peripheral consanguineal relations through father. That is to say, it shows father and his sister and brother. The figure is further

clarified with appellative and addressive uses in English and Rajbansi in the following table:

**Table No. 3**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	FB	Uncle	Uncle+ N	--	--
2.	FeB	--	--	/jet□ho/	/jet□ho/
3.	FyB	--	--	/kaka/	/kaka/
4.	FZ	Aunt	Aunt+N	/pisai/	/pisai/

The table 3 shows that there are 4 terms to refer to peripheral consanguineal relations. Among them English has only two terms and Rajbansi has three terms with their appellative and addressive uses. But the term 'uncle' lacks in the Rajbansi language.

**c. Peripheral Consanguineal Relations Through Mother**

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

**Figure No. 4 Ego's Peripheral Consanguineal Relations Through Mother**

The figure 4 shows peripheral consanguineal relations through mother. It shows two kinship terms such as ‘mother’s sister and brother’. In the Rajbansi language ‘mother’s sister’ is called /m si/ and mother’s brother is called /mama/. The figure is further clarified with the appellative and addressive uses in English and Rajbansi in the following table:

**Table No. 4**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	MB	Uncle	Uncle + N	/mama/	/mama/
2.	MZ	Aunt	Aunt + N	/m si/	/m si/

The table 4 shows ‘mother’s sister and brother’ and Rajbansi equivalences /m si/ and /mama/, respectively with their appellative and addressive uses.

**d. Peripheral Consanguineal Relations Through Father’s Sibling**

Peripheral consanguineal relations through father’s sibling are shown in the following figure:

**Figure No.5 Peripheral Consanguineal Relations Through Father’s Sibling**



The figure 5 shows peripheral consanguineal relations through father's sibling. It shows 'father's brother and sister' and 'their elder and younger son and daughter'. The figure is further clarified with kinship relations and their appellative and addressive uses in English and Rajbansi in the following table:

**Table No.5**

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

S.No.	Kingship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	FBS	Cousin	By name	--	--
2.	FBeS	--	--	/dada/	/dada/
3.	FByS	--	--	/bhai/	by name
4.	FDB	Cousin	By name	--	--
5.	FBeD	--	--	/bai/	/bai/
6.	FByD	--	--	/b hin/	by name
7.	FZS	Cousin	By name	--	--
8.	FZeS	--	--	/bhagin dada/	/dada/
9.	FZyS	--	--	/bhagin bhai/	by name
10.	FZD	Cousin	By name	--	--
11.	FZeD	--	--	/ bhagin bai/	/bai/
12.	FZyD	--	--	/ bhagin b hin/	by name

The table 5 shows the kinship relations of 'father's brother and sister' and 'their elder and younger son and daughter'. It also shows Rajbansi equivalences /dada/, /bhai/, /bai/, /b hin/, / bhagin dada /, / bhagin bhai/, / bhagin bai/, / bhagin b hin / with their appellative and addressive uses. There are twelve kinship terms altogether. Among them English has four terms and Rajbansi has eight terms with their appellative and addressive uses.

### **e. Peripheral Consanguinal Relations Through Mother's Sibling**

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

#### **Figure No.6 Peripheral Consanguineal Relations Through Mother's Sibling**

The figure 6 shows peripheral consanguineal relations through mother's sibling. That is to say, it shows 'mother's brother and sister' and 'their elder and younger son and daughter'. The figure is further clarified by presenting kinship relations and their appellative and addressive uses in English and Rajbansi in the following table:

**Table No. 6**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	MBS	Cousin	By name	--	--
2.	MBeS	--	--	/dada/	/dada/
3.	MByS	--	--	/bhai/	by name
4.	MBD	Cousin	By name	--	--
5.	MBeD	--	--	/bai/	/bai/
6.	MByD	--	--	/b hin/	by name
7.	MZS	Cousin	By name	--	--
8.	MZeS	--	--	/dada/	/dada/
9.	MZyS	--	--	/bhai/	by name
10.	MZD	Cousin	By name	--	--
11.	MZeD	--	--	/bai/	/bai/
12.	MZyD	--	--	/b hin/	by name

The table 6 shows the kinship relations of 'mother's brother and sister' and 'their elder and younger son and daughter'. It also shows Rajbansi equivalences /dada/, /bhai/, /bai/, /b hin/ with their appellative and addressive uses. There are twelve kinship terms altogether. Among them English has four terms and Rajbansi has eight terms with their appellative and addressive uses.

**f. Peripheral Consanguineal Relations of Male and Female Ego**

In some cases, the same kinship terms may differently be used from the sides of male and female ego. So, these relations are shown separately.

### **i. Peripheral Consanguineal Relations of Male Ego**

From the side of male ego, the kinship terms are shown in the following figure:

#### **Figure No.7 Peripheral Consanguineal Relations of Male Ego**

The figure 7 shows peripheral consanguineal relations of male ego. That is to say, it shows the ego's 'brother and sister' and 'brother's wife, his son and daughter' and 'sister's husband, her son and daughter' . This is further clarified in the following table:

**Table No. 7**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	BS	Nephew	By name	/bhatija/	/bhatija/+N
2.	BD	Niece	By name	/bhatiji/	/bhatiji/+N
3.	ZS	Nephew	By name	/bhagina/	/bhagina/+N
4.	ZD	Niece	By name	/bhagni/	/bhagni/+N

The table 7 shows brother's and sister's son and daughter i.e. 'nephew' and 'niece' respectively. It also shows Rajbansi equivalences /bhatija/, /bhatiji/, /bhagina/ and /bhagni/ respectively with their appellative and addressive uses. There are four terms of relations altogether in both languages.

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

From the side of female ego, the kinship terms are shown in the following figure:

### **Figure No. 8 Peripheral Consanguineal Relations of Female Ego**

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

**Table No. 8**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	BS	Nephew	By name	/bhai bet□a/	/bet□a/+N
2.	BD	Niece	By name	/bhai bet□i/	/bet□i/+N
3.	ZS	Nephew	By name	/b hin bet□a/	/bet□a/+N
4.	ZD	Niece	By name	/b hin bet□i/	/bet□i/+N

The table 8 shows ‘brother’s and sister’s son and daughter ’ i.e. ‘nephew’ and ‘niece’ respectively. It also shows Rajbansi equivalences /bhai bet□a/, /bhai bet□i/, /bəhin bet□a/, /bəhin bet□i/ with their appellative and addressive uses. There are four kinship terms of relation altogether in both languages.

**g. Peripheral Consanguineal Relations Through Offspring**

These relations are presented in the following figure:

### Figure No.9 Peripheral Consanguineal Relations Through Offspring

The figure 9 shows peripheral consanguineal relations through offspring. That is to say, it shows ‘son’s and daughter’s son and daughter’ i.e. ‘grand son’ and ‘granddaughter and also son’s wife and daughter’s husband. This is further clarified in the following table:

**Table No. 9**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	CC	Grand child	--	--	--
2.	SS	Grand son	By name	/p ta/	/p ta/+N
3.	SD	Grand daughter	By name	/p ti/	/p ti/+N
4.	DS	Grand son	By name	/nati/	/nati/+N
5.	DD	Grand daughter	By name	/natni/	/natni/+N

The table 9 shows ‘son’s and daughter’s son and daughter’ i.e. ‘grand son’ and ‘grand daughter’ respectively. It also shows Rajbansi equivalences /p ta/, /p ti/, /nati/ and /natni/ respectively with their appellative and addressive use. There are five kinship relations in English whereas in Rajbansi, there are only four terms. The term to refer to ‘grand child’ lacks in the Rajbansi language.

### 3.2.2 Affinal Relations

Affinal relations refer to the relations made by marriage. Affinal relations are divided into two parts: core affinal relations and peripheral affinal relations.

### **3.2.2.1 Core Affinal Relations**

Core affinal relations refer to relations formed through core consanguineal relations such as the relations made by ego's father, mother, sibling and offspring.

#### **a. Core Affinal Relations Through Father**

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

#### **Figure No. 10 Core Affinal Relations Through Father**

The figure 10 shows core affinal relations through father. That is to say, it shows father's brother and sister and their elder and younger brother and sister. It also shows the wife of elder and younger brother and the husband of elder and younger sister. The figure is further clarified with kinship relations with their appellative and addressive uses in the following table:



**Table No. 10**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	FBW	Aunt	Aunt+N	--	--
2.	FeBW	--	--	/jet□hai/	/jet□hai/
3.	FyBW	--	--	/kaki/	/kaki/
4.	FZH	Uncle	Uncle+N	--	--
5.	FeZH	--	--	/bəd□ə pisa/	/pisa/
6.	FyZH	--	--	/chhət□ə pisa/	/pisa/

The table 10 shows ‘father’s brother and sister’ i.e. ‘uncle’ and ‘aunt’ respectively and their Rajbansi equivalences /jet□hai/, /kaki/, /bəd□ə pisa/ and /chhət□ə pisa/ with their appellative and addressive uses. There are six terms altogether. Among them English has two whereas Rajbansi has four terms. But the terms ‘uncle’ and ‘aunt’ lack in the Rajbansi language.

**b. Core Affinal Relations Through Mother**

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

### **Figure No. 11 Core Affinal Relations Through Mother**

The figure 11 shows core affinal relations through mother. That is to say, it shows mother's brother and sister. This is further clarified with their appellative and addressive uses in the following table:

**Table No. 11**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	MBW	Aunt	Aunt+N	/mami/	/mami/
2.	MZH	Uncle	Uncle+N	/m sa/	/m sa/

The table 11 shows 'mother's brother and sister' i.e. 'uncle' and 'aunt' respectively. It also shows their Rajbansi equivalences /m sa/ and /mami/ respectively with their appellative and addressive use. Both languages have two terms.

#### **c. Core Affinal Relations Through Ego's Sibling**

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

**Figure No. 12 Core Affinal Relations Through Ego's Sibling**

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

**Table No. 12**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	eBW	Sister-in-law	By name	/bhauji/	/bhauji/
2.	yBW	Sister-in-law	By name	/bh usani/	/bh usani/
3.	eZH	Brother-in-law	By name	/bohonu/	/bohonu/
4.	yZH	Brother-in-law	By name	/b hin jwai/	/jwai/

The table 12 shows 'elder and younger brother's wife' and 'elder and younger sister's husband' i.e. 'sister-in-law', 'brother-in-law' respectively.

The table also shows their Rajbansi equivalences /bhauji/, /bh usani/, /bohonu/ and /b hin jwai/ with their appellative and addressive uses. Both languages have four kinship terms.

#### **d.Core Affinal Relations Through Ego's Offspring**

The affinal relations through ego's offspring are presented in the following figure

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

The figure 13 shows core affinal relations through ego's offspring. That is to say, it shows son's and daughter's wife and husband respectively. It also shows son's son's wife and son's daughter's husband. Similarly, it shows daughter's son's wife and daughter's daughter's husband. This is further clarified in the following table:

**Table No. 13**

**Core Affinal Relations Through Ego's Offspring with their Appellative and Addressive Uses in English and Rajbansi**

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	SW	Daughter-in-law	By name	/b hu/	/b hu/
2.	SSW	--	--	/p ta b hu/	/b hu/
3.	SDH	--	--	/p ti jwai/	/jwai/
4.	DH	Son-in-law	By name	/jwai/	/jwai/
5.	DSW	--	--	/nati b hu/	/b hu/
6.	DDH	--	--	/natni jwai/	/jwai/

The table 13 shows 'son's and daughter's wife and husband'. i.e. 'daughter-in-law' and 'son-in-law' and their Rajbansi equivalences /b hu/ and /jwai/ 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 Rajbansi equivalences /p ta b hu/, /p ti jwai/, /natni b hu/ and /natni jwai/ respectively with their appellative and addressive uses. There are six terms of kinship relations altogether. English has two whereas Rajbansi has six terms.

**3.2.2.2 Peripheral Affinal Relations**

Peripheral affinal relations refer to the affinal relations through peripheral consanguineal relations which are interpreted through parent's sibling, ego's sibling, ego's wife and husband and his or her spouse.

### **a. Peripheral Affinal Relations Through Parent's Sibling**

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

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

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

**Table No. 14**

#### **Peripheral Affinal Relations Through Parent's Sibling with their Appellative and Addressive Uses in English and Rajbansi**

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	PGeSW	--	--	/bhauji/	/bhauji/
2.	PGySW	--	--	/bh usani/	/bh usani/
3.	PGeDH	--	--	/bohonu/	/bohonu/
4.	PGyDH	--	--	/b hin jwai/	/jwai/

The table 14 shows Rajbansi kinship terms /bhauji/, /bh usani/, /bohonu/ and /b hin jwai/ with their same 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 presented in the following figure:

#### **Figure No.15 Peripheral Affinal Relations through Ego's Sibling**

The figure 15 shows peripheral affinal relations through ego's sibling. That is to say, it shows brother's and sister's wife and husband respectively. It also shows their son's and daughter's wife and husband respectively. It is further clarified in the following table:

**Table No. 15**

**Peripheral Affinal Relations Through Ego's Sibling with their Appellative and Addressive Uses in English and Rajbansi**

S.N o.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	BSW	--	--	/bhatij b hu/	/ b hu/
2.	BDH	--	--	/bhatij jwai/	/ jwai/
3.	ZSW	--	--	/bhagin b hu/	/ b hu/
4.	ZDH	--	--	/bhagin jwai/	/ jwai/

The table 15 shows that appellative use of kinship terms /bhatij b hu/, /bhatij jwai/, /bhagin b hu/ and /bhagin jwai/ with their 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 presented as follows:



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

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

**Table No. 16**

**Peripheral Affinal Relations Through Ego’s Wife with their Appellative and Addressive Uses in English and Rajbansi.**

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	W	Wife	By name	/m gi/	--
2.	WeB	Brother-in-law	By name	/b rdh na/	/b rdh na/
3.	WeBW	--	--	/b rdh ni/	/b rdh ni/
4.	WyB	Brother-in-law	By name	/sala/	/sala/
5.	WyBW	--	--	/majgiya b hin/	/b hin/
6.	WeZ	Sister-in-law	By name	/jet h sasri/	/bai/
7.	WeZH	--	--	/jet h p ti/	/dada/
8.	WyZ	Sister-in-law	By name	/sali/	/sali/
9.	WyZH	--	--	/sal p ti/	/bhai/

The table 16 shows the kinship term ‘wife’ is present in both languages. The term /m gi/ is used for it in Rajbansi but it lacks its addressive use. It also shows the kinship terms ‘wife’s elder and younger brother and sister’ are found in both languages and they are addressed by names in English. But in Rajbansi /bærdhəna/, , /sala/, /jet h sasri/ and /sali/ are used for them with the same addressive uses.

Likewise, the terms ‘wife’s elder and younger brother’s wives’ and ‘wife’s elder and younger sister’s husbands’ are absent in English. But in Rajbansi /b rdh ni/, /majgiya b hin/, /jet h p ti/, /sal pati/ are used for them with addressive uses /b rdh ni/, /b hin/, /dada/ and /bhai/ respectively. There are nine terms of relation altogether. English has three whereas Rajbansi has nine terms of relation.

#### **d. Peripheral Affinal Relations Through Ego's Husband**

The peripheral affinal relations through ego's husband are presented in the following figure:

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

The figure 17 shows peripheral affinal relations through ego's husband. That is to say, it shows husband's brother and sister and their elder and younger brother's and sister's wife and husband respectively. These relations are further clarified with appellative and addressive uses in the following table:

**Table No. 17**

**Peripheral Affinal Relations Through Ego's Husband with their Appellative and Addressive Uses in English and Rajbansi**

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	H	Husband	By name	/bhatar/	--
2.	HeB	Brother-in-law	By name	/bh sur/	/ bh sur/
3.	HeBW	--	--	/b d□ ja /	/ja /
4.	HyB	Brother-in-law	By name	/de r/	/de r/
5.	HyBW	--	--	/chh t□ ja /	/ja /
6.	HeZ	Sister-in-law	By name	/bai/	/bai/
7.	HeZH	--	--	/n nd si/	/n nd si/
8.	HyZ	Sister-in-law	By name	/n n n/	/n n n/
9.	HyZH	--	--	/n nd si/	/n nd si/

The table 17 shows the kinship term 'husband' is present in both languages. The term/bhatar/ is used for it but it lacks its addressive use in Rajbansi. 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 Rajbansi, /bh sur/, /de r /, /bai/ and /n n n/ are used for them with the same addressive uses.

Likewise, the term 'husband's elder and younger brother's wives ' and 'husband's elder and younger sister's husbands' lack in English. But in Rajbansi, /b d□ ja /, /chh t□ ja /, /n nd si/ are used for them with the same addressive uses. There are nine terms of relation altogether. English has three whereas Rajbansi has nine terms of relation.

### **e. Peripheral Affinal Relations Through his or her Spouse**

In some cases, peripheral affinal relations through his spouse may be different from her spouse. In most cases, they are same from both sides. For example, ego's husband addresses as 'father-in-law' of his wife's father. Similarly, ego's wife addresses the same kinship term as 'father-in-law' of her husband's father. The another term 'mother-in-law' is also addressed in the same way. Similarly, the other kinship terms are used in the same way. It is shown in the following figure:



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

**Table No. 18**

**Peripheral Affinal Relations Through his or her Spouse with Appellative and Addressive Uses in English and Rajbansi**

S.No	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	EFF	--	--	/dado s sur/	/dado/
2.	EFM	--	--	/dadi sasri/	/dadi/
3.	EMF	--	--	/nana s sur/	/nana/
4.	EMM	--	--	/nani sasri/	/nani /
5.	EF	Father-in-law	--	/s sur/	/da ra/
6.	EM	Mother-in-law	--	/sasri/	/da ri/
7.	EFeB	--	--	/jet □ ho s sur/	/jet □ ho/
8.	EFeBW	--	--	/jet □ hai sasri/	/jet □ hai/
9.	EFyB	--	--	/kaka s sur/	/kaka/
10.	EFyBW	--	--	/kaki sasri/	/kaki/
11.	EMeZ	--	--	/m si sasri/	/m si/
12.	EMeZH	--	--	/m sa s sur/	/m sa/
13.	EMyZ	--	--	/m si sasri/	/m si/
14.	EMyZH	--	--	/m sa s sur/	/m sa/
15.	EMeB	--	--	/mama s sur/	/mama/
16.	EMeBW	--	--	/mami sasri/	/mami/
17.	EMyB	--	--	/mama s sur/	/mama/
18.	EMyBW	--	--	/mami sasri/	/mami/
19.	EFeZ	--	--	/pisai sasri/	/pisai/
20.	EFeZH	--	--	/pisa s sur/	/pisa/
21.	EFyZ	--	--	/pisai sasri/	/pisai/
22.	EFyZH	--	--	/pisa s sur/	/pisa/

The table 18 shows that there are 22 kinship relations which have both appellative and addressive uses in the Rajbansi 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 /dado s sur/, /dadi sasri/, /nana s sur/ and /nani sasri/ lack in English but they are present in Rajbansi with their addressive uses /dado/, /dadi/, /nana/ and /nani/ respectively.

The terms ‘father-in-law’ and ‘mother-in-law’ are present in English which do not have their addressive uses but in Rajbansi, /s sur/ and /sasri/ are appellatively used with their addressive uses /da ra/ and /da ri/ respectively. The terms /jet□ho s sur/, /jet□hai sasri/, /kaka s sur/, /kaki sasri/, /m si sasri/ , /m sa s sur /, /mama s sur/, /mami sasri/, /pisai sasri/ and /pisa s sur/ are not found in English but they are present in Rajbansi with their addressive uses /jet□ho/, /jet□hai /, /kaka /, /kaki /, /m si /, /m sa/, /mama/, /mami/, /pisai/ and /pisa/ respectively.

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

The kinship relations of both English and Rajbansi are compared in terms of consanguineal and affinal relations.

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

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

**Table No. 19**

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

S. No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	PP	+	--	--	--
2.	PF	+	D'	--	--
3.	PM	+	D'	--	--
4.	F	+	D'	+	D'
5.	M	+	D'	+	D'
6.	FB	+	N	--	--
7.	FeB	--	--	+	S'
8.	FyB	--	--	+	S'
9.	FZ	+	N	--	--
10.	FeZ	--	--	+	S'
11.	FyZ	--	--	+	S'
12.	MB	+	N	--	--
13.	MeB	--	--	+	S'
14.	MyB	--	--	+	S'
15.	MZ	+	N	--	--
16.	MeZ	--	--	+	S'
17.	MyZ	--	--	+	S'
18.	B	+	N	--	--
19.	eB	--	--	+	S'
20.	yB	--	--	+	S'
21.	Z	+	N	--	--
22.	eZ	--	--	+	S'
23.	yZ	--	--	+	S'
24.	PZD/S	+	N	+	S'+N
25.	PZeD	--	--	+	S'
26.	PZyD	--	--	+	S'
27.	PZeS	--	--	+	S'
28.	PZyS	--	--	+	S'+N

The table 19 shows the presence and absence of the kinship terms of consanguineal relations of English and Rajbansi languages with their appellative and addressive uses. They are described in the following lines.

The kinship term 'parent's parents' is present in English with no addressive use but in Rajbansi, it lacks.

The terms 'parent's father' and 'parent's mother' are present in English with different addressive uses from appellative ones but in Rajbansi, they lack. The terms 'father' and 'mother' are present in both languages with different addressive uses from appellative ones. The terms 'father's brother', 'father's sister', 'mother's brother', 'mother's sister', 'ego's brother and sister', are present in English with their addressive uses of name but in Rajbansi, they lack.

The term 'parent's sister's daughter or son' is present in both languages with the same addressive use of name. Sometimes, this term is addressed by using the appellative term in Rajbansi. 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 Rajbansi, they exist with their same addressive uses. The kinship term 'parent's sister's younger son' is also addressed by name.

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

**Table No. 20**

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

S.No.	Kinship Relation of Male ego	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	BS	+	N	+	N
2.	BD	+	N	+	N
3.	ZS	+	N	+	N
4.	ZD	+	N	+	N

The table 20 shows the presence and absence of the kinship terms of male ego of English and Rajbansi language with their appellative and addressive uses. For example, ‘brother’s son’, ‘brother’s daughter’, ‘sister’s son’ and ‘sister’s daughter’ are present in both languages.

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

**Table No. 21**

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

S.No.	Kinship Relation of Female ego	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	BS	+	N	+	N
2.	BD	+	N	+	N
3.	ZS	+	N	+	N
4.	ZD	+	N	+	N

The table 21 shows the presence and absence of the kinship terms of female ego of English and Rajbansi language with their appellative and addressive uses. For example, ‘brother’s son’, ‘brother’s daughter’, ‘sister’s son’ and ‘sister’s daughter’ are present in both languages. All of these kinship terms are used addressively by addressing name in both languages as shown above.

English and Rajbansi Consanguineal Relations are also compared with reference to presence and absence of ego’s offspring in the following table:

**Table No. 22**

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

S.No.	Kinship Relation of Ego’s Offspring	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	S	+	N	+	N'
2.	D	+	N	+	N'
3.	CS	+	N	+	N'
4.	CD	+	N	+	N'
5.	G	+	--	--	--
6.	O	+	--	+	--

The table 22 shows the presence and absence of the kinship terms of ego’s offspring of English and Rajbansi language with their appellative and addressive uses. For example, ‘son’, ‘daughter’, ‘child’s son’ and ‘child’s daughter’ are present in both languages. These kinship terms are also

hierarchically addressed in Rajbansi. The term 'sibling' lacks in the Rajbansi language, but 'offspring' is present in both languages.

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

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

**Table No. 23**

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

S.No.	Kinship Relation	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1	EF	+	--	+	D'
2	EM	+	--	+	D'
3	EfeB	--	--	+	D'
4	EFeBW	--	--	+	D'
5	EFyB	--	--	+	D'
6	EFyBW	--	--	+	D'
7	EfeZ	--	--	+	D'
8	EFeZH	--	--	+	D'
9	EFyZ	--	--	+	D'
10	EfyZH	--	--	+	D'
11	EmeZ	--	--	+	D'
12	EMeZH	--	--	+	D'
13	EMyZ	--	--	+	D'
14	EMyZH	--	--	+	D'
15	EmeB	--	--	+	D'
16	EMeBW	--	--	+	D'
17	EMyB	--	--	+	D'
18	EMyBW	--	--	+	D'
19	FeBW	--	--	+	S'
20	FyBW	--	--	+	S'
21	MeBW	--	--	+	S'
22	MyBW	--	--	+	S'
23	FeZH	--	--	+	S'
24	FyZH	--	--	+	S'
25	MeZH	--	--	+	S'
26	MyZH	--	--	+	S'
27	eBW	+	S'	+	S'
28	yBW	+	S'	+	D'
29	eZH	+	S'	+	S'
30	yZH	+	S'	+	S'
31	PzeDH	--	--	+	S'
32	PzyDH	--	--	+	S'
33	PzeSW	--	--	+	S'
34	PZySW	--	--	+	D'
35	PbeDH	--	--	+	S'
36	PByDH	--	--	+	D'
37	PBeSW	--	--	+	S'
38	PBySW	--	--	+	D'

The table 23 shows the presence and absence of kinship terms of affinal relations of English and Rajbansi languages with their appellative and addressive uses. They are explained below.

The kinship 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 not found in English but they are found in Rajbansi with their different addressive uses.

Likewise, 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 present in English but they are present in Rajbansi with the same addressive uses.

The kinship terms ‘ego’s elder and younger brother’s wife’, ‘ego’s elder and younger sister’s husbands’ are used in both languages with the same addressive uses. But in Rajbansi the kinship term ‘younger brother’s wife’ is differently addressed. Similarly, the kinship terms ‘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’ do not come into existence in English whereas these terms exist in Rajbansi with the same addressive uses. But some of the kinship terms such as ‘parent’s sister’s younger son’s wife’, ‘parent’s brother’s younger daughter’s husband’ and ‘parent’s brother’s younger son’s wife’ are differently addressed in Rajbansi



**Table No. 24**

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

S.No	Kinship Relation of Male Ego	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	W	+	N	+	--
2.	WeB	+	N	+	D'
3.	WeBW	--	--	+	S'
4.	WyB	+	N	+	S'+N'
5.	WyBW	--	--	+	S'+ N'
6.	WeZ	+	N	+	D'
7.	WeZH	--	--	+	D'
8.	WyZ	+	N	+	S'+N'
9.	WyZH	--	--	+	S'+N'

The table 24 shows presence and absence of kinship terms of affinal relations of male ego of English and Rajbansi languages with their appellative and addressive uses. For example, 'wife' is present in both languages. But it is addressed by name in English whereas its addressive use lacks in the Rajbansi language. The kinship term 'wife's elder and younger brother and sister' are present in both languages. They are addressed by name in the English language whereas the terms 'wife's elder brother and sister' are differently addressed and 'wife's younger brother and sister' are addressed by using appellative terms or their names in the Rajbansi language. The terms 'wife's elder and younger brother's wives' and 'wife's elder and younger sister's husbands' lack in English but in Rajbansi, they are present. The terms 'wife's elder and younger brother's wives' are addressed by using appellative terms. The term 'wife's younger brother's

wife' is also addressed by name. The terms 'wife's elder sister's husband' is differently addressed and 'wife's younger sister's husband' is addressed by using appellative term or name.

**Table No. 25**

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

S.No.	Kinship Relation of Female ego	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	H	+	N	+	--
2.	HeB	+	N	+	D'
3.	HeBW	--	--	+	D'
4.	HyB	+	N	+	N'
5.	HyBW	--	--	+	D'
6.	HeZ	+	N	+	D'
7.	HeZH	--	--	+	S'
8.	HyZ	+	N	+	N'
9.	HyZH	--	--	+	S'+N'

The table 25 shows presence and absence of kinship terms of affinal relations of female ego of English and Rajbansi languages with their appellative and addressive uses. For example, the term 'husband' is present in both languages which is addressed by name in English but in Rajbansi, its addressive use lacks. The terms 'husband's elder and younger brother and sister' are found in both languages and they are addressed by name in English whereas in Rajbansi, they are differently addressed. The terms 'husband's younger brother and sister' are addressed by name.

Similarly the kinship terms 'husband's elder and younger brother's wives' and 'husband's elder and younger sister's husbands' are not found in

English but in Rajbansi, the former terms are found with their different addressive uses and the later ones are addressed by using the appellative terms. The term 'husband's younger sister's husband' is also addressed by name

**Table No. 26**

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

S.No.	Kinship Relation of Ego's Offspring	English		Rajbansi	
		Appellative	Addressive	Appellative	Addressive
1.	SW	+	N	+	D'+N'
2.	DH	+	N	+	S'
3.	CSW	--	--	+	S'+N'
4.	CDH	--	--	+	S'+N'

The table 26 shows presence and absence of kinship terms of affinal relations of ego's offspring of English and Rajbansi languages with their appellative and addressive uses. For example, 'son's wife' and 'daughter's husband' are present in both languages. But they are addressed by name in English but in Rajbansi, 'son's wife' is differently addressed and it is also addressed by name. The term 'daughter's husband' is addressed by using the appellative term in Rajbansi.

Similarly, the terms 'child's son's wife' and 'child's daughter's husband' lack in English but they are found in Rajbansi with same addressive uses. Sometimes they are also addressed by name.

### 3.4 Main Areas of Differences

English and Rajbansi kinship terms do not correspond one-to-one relation. In some cases, a single kinship term of English reflects more than one Rajbansi kinship terms and vice versa. Main differences between English and Rajbansi kinship terms are shown in two categories:

#### 3.4.1 Mono–English VS Multi–Rajbansi

One English kinship term corresponds to more than one Rajbansi kinship terms. There are three generations in terms of ego which are presented below:

##### 3.4.1.1 One-Generation above the Ego

English	Rajbansi
	/kaka/ (Con Rel; m;FyB)
	/jet□ho/ (Con Rel; m;FeB)
a. Uncle (Con Rel;m)	/mama/ (Con Rel; m;MB)
	/pisa/ (Aff Rel; m;Fe/yZH)
	/m sa/ (Aff Rel; m; Me/yZH)

Here, the English kinship term 'uncle' diverges into five terms in Rajbansi such as /jet□ho/, /kaka/, /mama/, /pisa/ and /m sa/ with their kin formula.

	/jet□hai/ (Con Rel; f; FeBW)
b. Aunt (Con Rel;f)	/kaki/ (Con Rel; f; FyBW)
	/mami/ (Aff Rel; f; Me/yBW)
	/pisai/ (Con Rel; f; Fe/yZ)
	/m si/ (Con Rel; f; Me/yZ)

Here, the English kinship term 'aunt' diverges into five terms in Rajbansi such as /jet□hai/, /kaki/, /mami/, /pisai/, /m si/ with their kin formula.

### 3.4.1.2 Co-Generation of the Ego

English	Rajbansi
	/dada/ (Con Rel; m; e than E)
a. Brother (Con Rel;e/y than E )	/bhai/ (Con Rel; m; y than E)

Here, the English kinship term 'brother' diverges into two terms in Rajbansi such as /dada/ and /bhai/ with their kin formula.

English	Rajbansi
	/bai/ (Con Rel ; f; e than E)
b.Sister (Con Rel;f;e/y than E)	/b hin/ (Con Rel ; f; y than E)

Here, the English kinship term 'sister' diverges into two terms in Rajbansi such as /bai/ and /b hin/ with their kin formula.

c. Sister –in–law  
(Aff Rel ;f;e/y  
than E/H/W)

/bhauji/  
(Aff Rel;f; e than E; eBW)  
/bh usani/  
(Aff Rel ;f; y than E; yBW)  
/sali/  
(Aff Rel ;f;y than W; WyZ)  
/n n n/  
(Aff Rel ;f; y than H; HyZ)  
/jet h sasri/  
(Aff Rel;f; e than W; WeZ)  
/bai/  
(Aff Rel;f; e than H; HeZ)  
/b rdh ni/  
(Aff Rel;f; e than H; HeBW)  
/ja /  
(Aff Rel;f;y than H; HyBW)

Here, the English kinship term 'sister-in-law' diverges into eight terms in Rajbansi such as /bhauji/, /bhəusani/, /sali/, /nənən/, /jet h sasri/, /bai/, /b rdh ni/ and /ja / with their kin formula.

d. Brother-in-law  
( Aff Rel;m;e/y than  
E/H/W)

/bohonu/  
(Aff Rel; m;e than E; eSH)  
/jwai/  
(Aff Rel; m;y than E; ySH)  
/sala/  
(Aff Rel; m; y than W; WyB)  
/b rdh na/  
(Aff Rel; m;e than W; WeB)  
/de r/  
(Aff Rel; m;y than H; HyB)  
/bh sur/  
( Aff Rel; m;e than H; HeB)

Here, the English kinship term 'brother-in-law' diverges into six terms in Rajbansi such as /bohonu/, /jwai/, /sala/, /b rdh na/, /de r/ and /bh sur/ with their kin formula.

	/dada/ (Con Rel/Aff Rel; m;e than E; PGeS)
e. Cousin (Con Rel;m/f;e/y than E; PG S/D)	/bhai/ (Con Rel; m; y than E; PGyS)
	/bai/ (Con Rel; f;e than E; PGeD)
	/b hin/ (Con Rel; f;y than E; PGyD)

Here, the English kinship term 'cousin' diverges into four terms in Rajbansi such as /dada/, /bhai/, /bai/, /b hin/ with their kin formula.

### 3.4.1.3 One- Generation below the Ego

English	Rajbansi
	/bhatija/ (Con Rel;m;BS;m` s)
a.Nephew (Con Rel ;m; EGS)	/bhai betāa/ (Con Rel ;m; BS;f` s)
	/bhagina/ (Con Rel;m;ZS;m` s)
	/bāhin betāa/ (Con Rel;m;ZS;f` s)

Here, the English kinship term 'nephew' diversifies into four terms in Rajbansi such as /bhatija/, /bhai betāa/, /bhagina/ and /bāhin betāa/ with their kin formula.

	/bhatiji/ (Con Rel ;f;BD; m`s)
	/bhai betāi/ (Con Rel ;f;BD;f`s)
b. Niece (Con Rel;f;EGD)	/bhagni/ (Con Rel ;f; ZD; m`s)
	/bāhin betāi/ (Con Rel;f;ZD;f`s)

Here, the English kinship term 'niece' diverges into four terms in Rajbansi such as /bhatiji/, /bhai betāi/, /bhagni/and /bāhin betāi/ with their kin formula.

### 3.4.2 Mono-Rajbansi VS Multi-English

One Rajbansi kinship term corresponds to more than one English kinship terms which are shown below:

#### 3.4.2.1 Co-Generation of the Ego

Rajbansi	English
	Brother (Con Rel;m;e/y than E;e/y B)
a. /dada/ (Con Rel/Aff Rel;m;e than E)	Cousin (Con Rel;m/f;e/y than E;PGS)



Here, the Rajbansi kinship term /dada/' diverges into two terms in English such as 'brother' and 'cousin' with their kin formula.

	Brother (Con Rel;m;e/y than E; e/yB)
b. /bhai/ (Con Rel;m; y thanE)	Cousin (Con Rel;m/f; e/y than E;PGS)

Here, the Rajbansi kinship term /bhai/ diverges into two terms in English such as 'brother' and 'cousin' with their kin formula.

	Sister (Con Rel;f;e/y than E; e/yZ)
c. /bai/ (Con Rel;f;e than E)	Cousin (Con Rel;f;e/y than E; PGD)

Here,the Rajbansi kinship terms /bai/ diverges into two terms in English such as 'sister' and 'cousin' with their kin formula.

	Sister (Con Rel;f;e/y than E; e/yZ)
d. /b hin/ (Con Rel ;f;e than E)	Cousin (Con Rel;f;e/y than E;PGD)

Here, the Rajbansi kinship term /b hin/ diverges into two terms in English such as 'sister' and 'cousin' with their kin formula.

	Daughter-in-law (Aff Rel;f;y than E)
e. /b hu/	

(Aff Rel;f;y  
than E)

Sister-in-law  
(Aff Rel;f;e than E/H/W)

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

Son -in-law  
(Aff Rel; m;y than E;DH)

f./jwai/  
(Aff Rel;m;y  
than E)

Brother-in-law  
(Aff Rel; m;e/y than E)

Here, the Rajbansi kinship term /jwai/ diverges into two terms in English such as 'son-in-law' and 'brother-in-law' with their kin formula

### 3.4.2.2 One –Generation below the Ego

Rajbansi

English

Son  
(Con Rel; m;m/f's)

a. /bet□a/  
(Con Rel;m)

Nephew  
(Con Rel; m;B/ZS;m/f's)

Here, the Rajbansi kinship term /bet□a/ diverges into two terms in English such as 'son' and 'nephew' with their kin formula.

Daughter  
(Con Rel; f;m/f's)

b. /bet□i/

(Con Rel;f)

Niece

(Con Rel; f; B/ZD; m/f's)

Here, the Rajbansi kinship term /bet□i/ diverges into two terms in English such as 'daughter' and 'niece' with their kin formula.

## CHAPTER FOUR

### FINDINGS AND RECOMMENDATION

#### 4.1 Findings

The major findings of the present study are as follows

##### 4.1.1 Kinship Relations Identified in Rajbansi

1. /bap ma / (P)
2. /bap/ (F)
3. /ma / (M)
4. /dada/ (eB, FBeS, FZeS, MBeS, MZeS, )
5. /bhai/ (yB, FByS, FZyS, MByS, MZyS)
6. /bai/ ( eZ, FBeD, FZeD, MBeD, MZeD, HeZ)
7. /b hin/ (yZ, FByD, FZyD, MByD, MzyD, WyBW)
8. /chhu a/ (C)
9. /bet□a/ (S)
10. /bet□i/ (D)
11. /dado/ (FF)
12. /dadi/ (FM)

13. /nana/ (MF)
14. /nani/ (MM)
15. /jet□ho/ (FeB)
16. /kaka/ (FyB)
17. /pisai/ (FeZ, FyZ)
18. /mama/ (MeB, MyB)
19. /m si/ (MeZ, MyZ)
20. /bhatija/ (BS)
21. /bhatiji/ (BD)
22. /bhagina/ (ZS)
23. /bhagni/ (ZD)
24. /p ta/ (DS)
25. /p ti/ (DD)
26. /jet□hai/ (FeBW)
27. /kaki/ (FyBW)
28. /pisa/ (FeZH, FyZH)
29. /mami/ (MeBW, MyBW)
30. /m sa/ (MeZH, MyZH)
31. /bhauji/ (eBW, PBeSW, PZeSW)

32. /bh usani/ (yBW, PZySW, PBySW,)
33. /bohonu/ (eZH, PZeDH, PBeDH, HeZH)
34. /jwai/ (yZH, SDH, DDH, PZyDH, PByDH, BDH, ZDH)
35. /p ta b hu/ (SSW)
36. /natni b hu/ (DSW, BSW, ZSW)
37. /p ta/ (SS)
38. /p ti/ (SD)
39. /m gi/ (W)
40. /b rdh na/ (WeB)
41. /bh rdh ni/ (WeBW)
42. /sala/ (WyB)
43. /jet□h sasri/ (WeZ)
44. /jet□h p ti/ (WeZH)
45. /sali/ (WyZ)
46. /sal p ti/ (WyZH)
47. /bhatar/ (H)
48. /bh sur/ (HeB)
49. /bəd□ə jaə/, /chhət□ə jaə/ (HeBW, HyBW)
50. /de r/ (HyB)

51. /n n n/ (HyZ)
52. /n nd si/ (HyZH)
53. /s sur/ (EFF, EMF, EF, EFeB, EFyB, EMeZH, EMyZH, EMeB, EMyB, EFeZH, EFyZH)
54. /sasri/ (EFM, EMM, EM, EFeBW, EFyBW, EMeZ, EMyZ, EMeBW, EMyBW, EFeZ, EFyZ)

#### **4.1.2 Similarities and Differences Between English and Rajbansi**

##### **Kinship Terms**

English and Rajbansi kinship terms have the following similarities and differences:

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

- i. Both languages have kinship terms.
- ii. Both languages have kinship terms with their consanguineal and affinal relations.
- iii. Both languages have kinship terms with their appellative and addressive use.
- 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 /bap/, /ma /, /bet□a/, /bet□i/, /m gi/, /bhatar/, /chhu a/ respectively.

#### 4.1.2.2 Differences Between English and Rajbansi Kinship Terms:

- i. The Rajbansi language has more kinship terms than the English language. Most of the kinship terms of English language are addressed by their names. Therefore, it lacks many kinship terms in English.
- ii. The English language has some kinship cover terms such as ‘grandparents’, ‘sibling’, ‘parents’, ‘cousin’, ‘child/offspring’, and ‘grandchild’. But they lack in the Rajbansi 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 various kinship terms in the Rajbansi language.
  - a. Rajbansi kinship terms /jet□ho/, /kaka/, /pisa/, /m sa/, and /mama/ refer to English term ‘uncle’.
  - b. Rajbansi kinship terms /jet□hai/, /kaki/, /pisai/, /m si/, and /mami/ refer to English term ‘aunt’.
  - c. Rajbansi kinship terms /dada/ and /bhai/ correspond to English term ‘brother’.
  - d. Rajbansi kinship terms /bai/ and /b hin/ refer to English term ‘sister’.
- iv. In English, the kinship terms ‘brother’ and ‘uncle’ do not show seniority and juniority. So English terms ‘elder’ and ‘younger’ are used to show ‘seniority’ and ‘juniority’ in kinship relations. But in the Rajbansi language, both ‘seniority’ and ‘juniority’ show various kinship relations. For example, the term ‘elder brother’ is hierarchically used like /bəd□ə dada/, /majhilka dada/ and /sajhilka dada/ and so is the term ‘younger brother’. Its hierarchical uses are /bəd□ə bhai/, /majhilka bhai/ and /sajhilka bhai/



the terms 'elder uncle' and 'younger uncle' are also hierarchically used as shown in the preceding lines.

- v. 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 Rajbansi has different terms such as /dada/, /bhai/, /bai/, /b hin/, /bhagin dada/ , /bhagin bhai/ , /bhagin bai/ and /bhagin b hin/ to refer to English kinship term 'cousin'.
- vi. The English kinship term 'nephew' corresponds the Rajbansi terms /bhagina/ and /betāa/. Likewise, the other English kinship term 'niece' corresponds the Rajbansi terms /bhagni/ and /betāi/.
- vii. As there are not English kinship terms to refer to the relations for 'grandson's wife', 'grand daughter's husband', 'niece's husband', 'nephew's wife', 'cousin's husband and wife', there are lexical gaps in English kinship terms.

## 4.2 Recommendations

1. There are consanguineal and affinal relations in the Rajbansi language which are similar to English kinship terms with their appellative and addressive uses. So similar kinship terms should be taught first since they are easier for Rajbansi learners to learn.
2. The English speaker who wants to learn the Rajbansi kinship terms finds the meaning of the Rajbansi kinship terms easier because there is one-to-one correspondence between English and Rajbansi kinship terms.

3. The English language has some kinship cover terms such as grand parents', sibling', parents', cousin', child/offspring', grand child' but they lack in the Rajbansi language. Attention should be paid on such terms while teaching English kinship terms to the Rajbansi learners.
4. The Rajbansi language has more kinship terms than that of the English language. Some of the kinship terms of the English language are addressed by their names. For example, grandson' is addressed by name in English whereas in the Rajbansi language it is addressed by /p ta/ along with the name. So, attention should be paid on such differences.
5. English kinship terms such as uncle', aunt', brother' and sister' are cover terms which include the relations from father's and mother's side. They correspond various kinship terms in the Rajbansi language. So, such terms should be clarified while teaching them.
6. The English kinship terms elder' and younger' show seniority' and juniority' in kinship relations. But in the Rajbansi language, they correspond to various kinship relations with their hierarchy like /bəd̪ə/, /majhilka/, /shajhilka/. So such various kinship relations with their hierarchy should be clarified while teaching Rajbansi kinship terms.
7. The English kinship term cousin' shows various kinship term in the Rajbansi language. It should be clarified while teaching Rajbansi kinship terms.
8. Likewise, some of the English kinship terms like nephew' and niece' indicate the single kinship relation in the English language whereas in Rajbansi, there are more than one kinship terms. So attention should be paid on them while teaching them.

9. As there are not kinship terms used to show the relations for 'grandsons wife', 'granddaughter's husband', 'niece's husband', 'nephew's wife', 'cousin's husband and wife' in the English language, there are the lexical gaps in English kinship terms. That is why, attention should be paid for it.

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## APPENDIX – I

### Questionnaires

#### GROUP – A

Name - Lakhan Lal Rajbansi

Sex – Male

Address - Anarmani - 3

Date - 2068/4/11

Age - 57

What are your relations to the following persons? Please answer the questions given below: / talar lokla t mhar ki nata/s mb ndh p rbe ? Kripak re t ler pr shn r j wab d /:

1. The couple who gave birth to you

/t mhak j n m diwar j d i /

\_\_\_\_\_

2. The man who gave birth to you?

/t mhak j n m diwar lok /

\_\_\_\_\_

3. The woman who gave birth to you?

/t mhak j n m diwar musrad /

\_\_\_\_\_

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

/waid a j d i se jay t mhar se age j nmibar lok /

\_\_\_\_\_

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

- /əked□a jəd□ise təmhar se pachhut j nmibar lok / \_\_\_\_\_
6. The woman who is born before you of the same couple  
/ ked□a jəd□ise t mhar se agut j nmibar musrad / \_\_\_\_\_
7. The woman who is born after you of the same couple?  
/əked□a jəd□i se təmhar se pachhut j nmibar musrad / \_\_\_\_\_
8. The person who is married to you  
/t mar s nge beha k rwar lok / \_\_\_\_\_
9. The person who is born of you  
/t mhar se j nmal lok / \_\_\_\_\_
10. The male person who is born of you  
/t mhar se j nmal m rd na / \_\_\_\_\_
11. The female person who is born of you  
/t mhar se j nmal berchhani / \_\_\_\_\_
12. i. Husband's father  
/bhatarer bap / \_\_\_\_\_
- ii. Wife's father  
/gh nrir bap / \_\_\_\_\_
13. i. Husband's mother  
/bhatarer ma / \_\_\_\_\_
- ii. Wife's mother  
/gh nrir ma / \_\_\_\_\_
14. i. Husband's elder brother  
/bhatarer dada / \_\_\_\_\_



ii. Wife's elder brother

/gh rnir dada/

\_\_\_\_\_

15.i. Husband's younger brother

/bhatarer bhai /

\_\_\_\_\_

ii. Wife's younger brother

/gh rnir bhai/

\_\_\_\_\_

16. i. Husband's elder brother's wife

/bhatarer dadar gh rni /

\_\_\_\_\_

ii. Wife's elder brother's wife

/gh rnir dadar gh rni/

\_\_\_\_\_

17.i. Husband's younger brother's wife

/bhatarer bhair gh rni /

\_\_\_\_\_

ii. Wife's younger brother's wife

/gh rnir bhair gh rni/

\_\_\_\_\_

18.i. Husband's elder sister

/ bhatarer bai /

\_\_\_\_\_

ii. Her husband

/ r bhatar /

\_\_\_\_\_

iii. Wife's elder sister

/gh rnir bai/

\_\_\_\_\_

iv. Her husband

/ r bhatar /

\_\_\_\_\_

19.i. Husband's younger sister

/bhatarer b hin /

\_\_\_\_\_

ii. Her husband

/ r bhatar/

\_\_\_\_\_

iii. Wife's younger sister

/gh rnir b hin /

\_\_\_\_\_

iv. Her husband

/ r bhatar/

\_\_\_\_\_

20. Son's wife

/betar gh rni/

\_\_\_\_\_

21. Daughter's husband

/betir bhatar/

\_\_\_\_\_

22.i. Son's son

/betar betar/

\_\_\_\_\_

ii. His wife

/ r gh rni/

\_\_\_\_\_

23.i. Son's daughter

/betar betari/

\_\_\_\_\_

ii. Her husband

/ r bhatar/

\_\_\_\_\_

24.i. Daughter's son

/betir betar/

\_\_\_\_\_

ii. His wife

- / r gharni/ \_\_\_\_\_
- 25.i. Daughter's daughter
- /bet□ir bet□i / \_\_\_\_\_
- ii. Her husband
- / r bhatar / \_\_\_\_\_
- 26.i. Father's elder/younger brother's son
- (Elder than you)
- /baper dadar / bhair bet□a / \_\_\_\_\_
- (/ tor se bād□ /)
- ii. His wife
- / r gharni / \_\_\_\_\_
- 27.i. Mother's elder/younger sister's son
- (Younger than you)
- /maer bair/bəhinir bet□a / \_\_\_\_\_
- (tor se chhət□ ) \_\_\_\_\_
- ii. His wife
- / r gh rni / \_\_\_\_\_
- 28.i. Mother's elder/younger brother's daughter
- (Elder than you)
- /maer dadar / bhair bet□i / \_\_\_\_\_
- (tor se bād□ ) \_\_\_\_\_
- ii. Her husband
- / r bhatar / \_\_\_\_\_

29.i. Mother's elder /younger brother's daughter

(Younger than you)

/maər dadar /bhair beti /

(tor se chh t )

\_\_\_\_\_

ii. Her husband

/ r bhatar/

\_\_\_\_\_

30.i. Mother's elder/younger sister's daughter

(Elder than you)

/maər bair/bəhinir beti /

(tor se bəd )

\_\_\_\_\_

ii. Her husband

/ r bhatar/

\_\_\_\_\_

31.i. Mother's elder /younger sister's daughter

(younger than you )

/maər bair/bəhinir beti /

(tor se chh t )

\_\_\_\_\_

ii. Her husband

/ r bhatar /

\_\_\_\_\_

### Group:-B

What are your relations to the following persons? please answer the questions given below: / t ler lokla t mhar ki nata/ s mb ndh p rbe?  
Kripak re t ler pr shn r j wab d ./:

1. Father's father

/ baper bap /

\_\_\_\_\_

2. Father's mother

/ baper ma /

\_\_\_\_\_

3.i. Father's elder brother

/ baper dada /

\_\_\_\_\_

ii.His wife

/ r gh rni /

\_\_\_\_\_

4. i. Father's younger brother

/ baper bhai /

\_\_\_\_\_

ii.His wife

/ r gh rni /

\_\_\_\_\_

5.i. Father's elder sister

/ baper bai /

\_\_\_\_\_

ii. Her husband

/ r bhatar /

\_\_\_\_\_

6.i. Father's younger sister

/ baper b hin /

\_\_\_\_\_

- ii. Her husband  
/ r bhatar / \_\_\_\_\_
7. Mother's father  
/ ma r bap / \_\_\_\_\_
8. Mother's mother  
/ ma r ma / \_\_\_\_\_
9. i. Mother's elder brother  
/ ma r dada / \_\_\_\_\_
- ii. His wife  
/ r gh rni / \_\_\_\_\_
10. i. Mother's younger brother  
/ ma r bhai / \_\_\_\_\_
- ii. His wife  
/ r gh rni / \_\_\_\_\_
11. i. Mother's elder sister  
/ maer bai / \_\_\_\_\_
- ii. Her husband  
/ r bhatar / \_\_\_\_\_
12. i. Mother's younger sister  
/ ma r b hin / \_\_\_\_\_
- ii. Her husband  
/ r bhatar / \_\_\_\_\_
13. i. Father's elder / younger brother's son

(Elder than you)

/ baper dadar/ /bhair betā /

(/tor se bād /)

---

ii. His wife

/ r gh rni/

---

14. i. Father's elder/ younger brother's son

(Younger than you )

/ baper dadar/bhair betā /

(/tor se chhāt /)

---

ii. His wife

/ r gh rni /

---

15. i. Father's elder / younger brother's daughter

(Elder than you )

/baper dadar/ bhair betī /

(/tor se bād /)

---

ii. Her husband

/ r bhatar /

---

16. i. Father's elder / younger brother's daughter

(Younger than you)

/baper dadar/bhair betī /

(/tor se chhāt /)

---

ii. Her husband

/ r gh rwala /

---

17. i. Father's elder/younger sister's son

(Elder than you)

/ baper bair/ bəhinir betā /

(/tor se bəd /)

\_\_\_\_\_

ii. His wife

/ r gh rni /

\_\_\_\_\_

18 i. Father's elder / younger sister's son

(Younger than you)

/baper bair / bəhinir betā /

(/tor se chhət /)

\_\_\_\_\_

ii. His wife

/ r gh rni/

\_\_\_\_\_

19. i. Father's elder / younger sister's daughter

(Elder than you )

/ baper bair / b hinir beti/

(/tor se bəd /)

\_\_\_\_\_

ii. Her husband

/ r gharwala /

\_\_\_\_\_

20. i. Father's elder / younger sister's daughter

(Younger than you )

/baper bair / bahinir beti /

(/tor se chhət /)

\_\_\_\_\_

ii. Her husband



/ r bhatar/

---

21. i. Mother's elder / younger brother's son

( elder than you )

/maər dadar / bhair betāa/

( /tor se bādā / )

---

ii. His wife

/ r gh rni/

---

22. i. Mother's elder / younger brother's son

(Younger than you)

/maər dadar / bhair betāa/

( /tor se chhētā / )

---

ii. His wife

/ r gh rni/

---

23. i. Mother's elder / younger brother's daughter

(Elder than you)

/ma r dadar / bhair betāi/

(/tor se bādā / )

---

ii. Her husband

/ r bhatar/

---

24. i. Mother's elder / younger brother's daughter

(Younger than you )

/maər dadar / bhair betāi/

( /tor se chhētā / )

---

ii. Her husband

/ r bhatar/

---

25.i. Mother's elder / younger sister's son

(Elder than you )

/maər bair / bahinir bet□a/

( /tor se bəd□ / )

---

ii. His wife

/ r gh rni/

---

26. i. Mother's elder / younger sister's son

(Younger than you )

/maər bair / bəhinir bet□a/

( / tor se chhət□ / )

---

ii. His wife

/ r gh rni/

---

27. i. Mother's elder / younger sister's daughter

(Elder than you )

/ maər bair / bəhinir bet□i /

( / tor se bəd□ / )

---

ii. Her husband

/ r bhatar/

---

28. i. Mother's elder / younger sister's daughter

(Younger than you)

/maər bair / bəhinir bet□i/

( /tor se chhət□ / )

\_\_\_\_\_

ii. Her husband

/ r bhatar/

\_\_\_\_\_

29. Elder brother's wife

/dadar gh rni/

\_\_\_\_\_

30. Younger brother's wife

/bhair gh rni/

\_\_\_\_\_

31. Elder sister's husband

/bair bhatar/

\_\_\_\_\_

32. Younger sister's husband

/ b hinir bhatar /

\_\_\_\_\_

33. i. Elder brother's son

/ dadar bet□a /

\_\_\_\_\_

ii. His wife

/ r gh rni/

\_\_\_\_\_

34. i. Younger brother's son

/bhair bet□a/

\_\_\_\_\_

ii. His wife

/ r gh rni/

\_\_\_\_\_

35. i. Elder brother's daughter

/dadar bet□i/

\_\_\_\_\_

ii. Her husband

/ r bhatar/

\_\_\_\_\_

36. i. Younger brother's daughter

/bhair bet□i/

\_\_\_\_\_

ii. Her husband

/ r bhatar /

\_\_\_\_\_

37. i. Elder sister's son

/ bair bet□a /

\_\_\_\_\_

ii. His wife

/ r gh rni /

\_\_\_\_\_

38. i. Younger sister's son

/b hinir bet□a /

\_\_\_\_\_

ii. His wife

/ r gh rni /

\_\_\_\_\_

39. i. Elder sister's daughter

/bair bet□i /

\_\_\_\_\_

ii. Her husband

/ r bhatar /

\_\_\_\_\_

40. i. Younger sister's daughter

/bāhinir bet□i /

\_\_\_\_\_

ii. Her husband

/ r bhatar /

\_\_\_\_\_

## APPENDIX – II

### English Kinship Relations

1. P	Parents
2. F	Father
3. M	Mother
4. G	Sibling
5. B	Brother
6. Z	Sister
7. C	Child
8. S	Son
9. D	Daughter
10. PP	Grand parents
11. FF	Grand father
12. FM	Grand mother
13. MF	Grand father
14. MM	Grand mother
15. FB	Uncle
16. FZ	Aunt
17. MB	Uncle
18. MZ	Aunt
19. FBS	Cousin

20. FBD	Cousin
21.FZS	Cousin
22. FZD	Cousin
23. MBS	Cousin
24. MBD	Cousin
25. MZS	Cousin
26. MZD	Cousin
27. BS	Nephew
28. BD	Niece
29. ZS	Nephew
30. ZD	Niece
31. BS	Nephew
32. BD	Niece
33. ZS	Nephew
34. ZD	Niece
35. CC	Grand child
36. SS	Grand son
37. SD	Grand daughter
38. DS	Grand son
39. DD	Grand daughter
40. FBW	Aunt
41. FZH	Uncle
42. MBW	Aunt

43. SW	Daughter-in-law
44. DH	Son-in-law
45. W	Wife
46. WeB	Brother-in-law
47. WyB	Brother-in-law
48. WeS	Sister-in-law
49. WyS	Sister-in-law
50. H	Husband
51. GeZH	Brother-in-law
52. GyZH	Brother-in-law
53. HeB	Brother-in-law
54. HyB	Brother-in-law
55. HeZ	Sister-in-law
56. HyZ	Sister-in-law
57. EF	Father-in-law
58. EM	Mother-in-law
59. MZH	Uncle
60. GeBW	Sister-in-law
61. GyBW	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. ख्	kh
9. ग्	g
10. घ्	gh
11. ङ्	
12. च्	ch
13. छ्	chh
14. ज्	j
15. झ्	jh
16. ट्	t□
17. ठ्	t□h
18. ड्	d□
19. ढ्	d□h
20. त्	t
21. थ्	th
22. द्	d



23. ध्	dh
24. न्	n
25. प्	p
26. फ्	ph
27. ब्	b
28. भ्	bh
29. म्	m
30. य्	y
31. र्	r
32. ल्	l
33. व्	w
34. स्	s
35. ह्	h