

CHAPTER - ONE

INTRODUCTION

1.1 Background of the Study

Language is a way by which human beings communicate. It is extremely complex and highly versatile code for human communication. It is the unique property which plays a vital role to differentiate human beings from other animals. It is used as an effective means to express feelings, ideas, emotions and thoughts. Every human being uses language in order to communicate with other people.

There are many languages in the world that are used for communication and no one has fixed yet the exact number of languages spoken in the world. No one can believe the existence of human civilization without language. Language is not only a personal phenomenon but a social phenomenon as well because it is affected by person, social ethnicity and geographical boundaries.

According to Sapir (1921, p. 8) "Language is a purely human and non-instinctive method of communicating ideas, emotion and desires by means of a system of voluntarily produced symbols." Richards et al (1985), define languages as "The system of human communication which consists of the structured arrangement of sounds or written representation into larger units e.g. morphemes, words, sentences, utterances."

In the Encyclopedia Britannica (vol. 13, as cited in Varshney, 1995, p. 1) language is defined as "a system of conventional, spoken and written symbols by means of which human beings, as a member of a social group and participants in its culture, communicate."

According to transformational generative linguistics like Chomsky (1965), language is the innate capacity of native speakers to understand and form generative sentences.

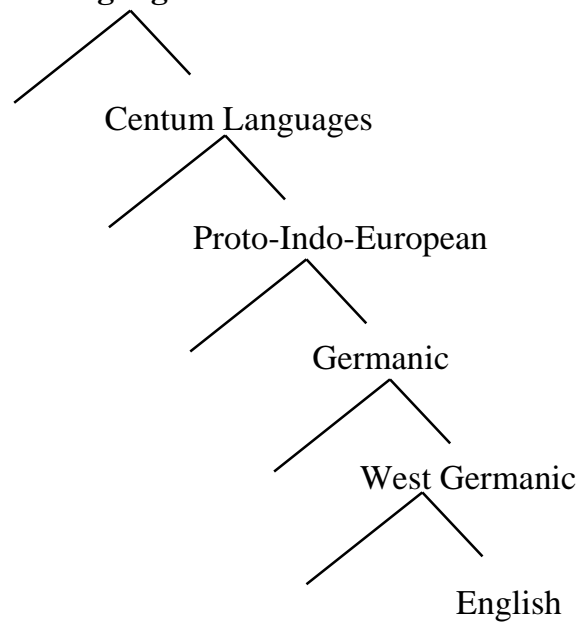
Language is species specific. It is the sense that only human being is able to acquire native language which is exposed to him or her. It is a universal phenomenon in the sense that every human child's mind is equipped with a special capacity which enables the child to acquire the exposed language at about the same age no matter of training class, caste and ethnicity. Language reveals the identification of a speaker. We can easily predict the speaker's status, nationality, class, caste, and ethnicity.

1.2 English Language and its Importance in Nepal

It is believed that more than 6,000 distinct languages are used in the world today. Among them, English is the most widely used language. It is an international language in which most of the books, newspapers, journals in the world are published and more communication is done. As a well recognized international medium of communication, English has its dominance over almost all other languages. It is a treasure house of knowledge too. It is the English language through which non-English communities have imported foreign inventions, ideas, literatures, modern technologies etc. from source communities. For example, we have imported Greek philosophy, French literature and Japanese technology via English. It is equally used as a lingua franca so as to make communication possible among the speakers of different languages. The craze of English is seen in everybody's eye today. The importance of English in Nepal is growing rapidly. It has occupied an important place even in the education system of Nepal. In Nepal, it is taught as a compulsory subject up to bachelor level. This giant language belongs to the group of Indo-European language family.

Among the languages existing in the world, English has been recognized as a widely used language for global communication. English is a Germanic Language of the Indo-European Family. According to Varshney (1995, p.403), the largest of the families of the languages of the world is the Indo-European family to one of the branches or groups (Germanic) of which English belongs. The genetic affiliation of this language is shown in the following tree diagram.

Indo-European Languages



English is assumed as a prestigious and one of the most dominant languages in the world. It is estimated that there are 300 million native speakers and 300 million who use English as a second language and a further 100 million use it as a foreign language. It is the language of science, aviation, computing, diplomacy, and tourism. It is listed as the official or co-official language of over 45 countries and is spoken extensively in other countries where it has no official status (Retrieved on Dec 03, 2009 from www.wikipedia.org).

In addition to their native languages, nowadays most of the countries around the world have put more emphasis on English language education, regarding that English has played greater role in trade, tourism, technology, foreign affairs, entertainment and other aspects of social file. It is the world's most widely spoken language and common means of communication among the people of different countries.

1.3 Linguistic Scenario of Nepal

Nepal is a small country in terms of its area but it is very fertile land for languages. According to population census (2001) there are more than 93 languages used in this small country. However, most of these languages don't have their written scripts, but

they exist only in spoken form. The languages used in Nepal can be divided into the following language family.

1.3.1 Indo-Aryan Family

In the Nepalese context, Indo-European family of languages mainly comprises Indo-Aryan group of languages. According to the census 2001, it is the largest group in terms of speakers. It consists of 79.1 percent of the population of Nepal. According to Gurung (2003, p. 13), it includes the following 19 languages of Nepal.

Nepali	Maithili
Bhojpiri	Tharu
Awadhi	Urdu
English	Rajbanshi
Hindi	Danuwar
Bengali	Marwari
Majhi	Darai
Kumal	Bote
Churaute	Magadhi
Panjabi	

1.3.2. Tibeto-Burman Family

Another important group of Nepal's languages is the Tibeto-Burman group of Sino-Tibetan family. Tibeto-Burman is one of the world's greatest language families, second only to Indo-European in terms of populations of speakers

(Retrieved on 2 Dec. 2009 from www.answer.com/topic/tibeto-burman-language).

Though it is spoken by relatively lesser number of people than the Indo-Aryan family, it consists of the largest number of languages.

In the context of Nepal, this family includes the following 45 languages (Gurung, 2003, p.13).

Tamang	Bantawa
Sherpa	Sunuwar
Dhimal	Sangpang
Chhantyal	Jirel
Meche	Bahing
Byangshi	Lohorung
Kaike	Lingkhim
Chhintang	Newar
Gurung	Chamling
Thami	Yakkha
Khaling	Tibetan
Puma	Pahari
Raji	Ghale
Chinese	Raute
Koche	Mizo
Magar	Limbu
Chepang	Kulung
Thulung	Thakali
Dumi	Dura
Lepcha	Chhiling
Mewahang	Tilung
Dzonkha	Hayu
Dungmali	

1.3.3 Dravidian Family

Some linguists incorporate the Dravidian languages into a larger Elamo-Dravidian language family, which includes the ancient Elamite language (Haltami) of what is now south-western Iran. Dravidian is one of the primary linguistic groups in the

proposed Nostratic language system, linking almost all languages in North Africa, Europe and Western Asia into a common family.

Dravidian languages are spoken by more than 200 million people. They appear to be unrelated to languages other known families like Indo-European specifically, Indo-Aryan which is the other common language family on the Indian subcontinent. There are three subgroups within the Dravidian linguistic family: North Dravidian, Central Dravidian and South Dravidian (Retrieved on 3 Dec. 2009 from www.en.wikipedia.org)

1.3.4 Austro-Asiatic Family

Austro-Asiatic Family is a scattered group of languages on Asia. They are found from eastern India to Vietnam (Retrieved on 3 Dec. 2009 from www.krystal.com/langfams_austroasia).

In the context of Nepal, It comprises Santhali of the northern Munda group and Khariya of the southern Munda group. All the Austric languages are spoken by groups of tribal peoples from the eastern Terai and make up approximately 0.19 percent of the total population.

1.4 An Introduction to Rai Group and the Lohorung Rai Language

Nepal is a multilingual, multi-cultural and multi-religious country. More than ninety three languages are identified and spoken in a small country, Nepal. (CBS Report 2001). The Rais add up to these characteristics of Nepal. To the nation, they contribute their distinctiveness in terms of cultural identity, history and tradition, ethnic diversity and physical traits. The Rai cast is very wonderful racial group as it is only one community in Nepal that has approximately 30 languages (according to population census 2001). For example the Rais speak Lohorung, Bantawa, Chamling, Kulung, Thulung, Nachhiring, Khaling, Dumi, Koyu, Puma, Sampang, Dungmali, Yamphu, Mewahang, Waling, Bahing, Athpahare, Chhintang etc. In such context, the Rais may be regarded as a caste, and the language they speak as distinct language.

Kirat Rais, the main inhabitants of the eastern part of Nepal and originally living in more than 16 districts of Nepal. Similarly, Rais are found in Sikkim, West Bengal, Bhutan, Burma and other parts of India, like Asam, Nagaland, Manipur. Their population in Nepal, according to the census 2001, is 635,151 which is 2.79 percent of the total population of Nepal.

The Lohorung Rai, one of the indigenous ethnic groups of eastern hilly region of Nepal, originally inhabited in Sankhuwa Sabha district and scattered around the eastern part of the country and also the eastern states of India. Linguists called them **Kiranti of the Upper Arun. Lohorung Yakkhaba Yuyong**, the organization of the Lohorung Rai states that the Lohorungs are one of the indigenous communities of Nepal, having their own language, culture, history and tradition. They have their own social structure for their whole social life cycle. They are endogamous in particular. Lohourng Yakkhaba community had its own economic activities within the group prior to the modernization period. Their traditional land is in one of the remotest part of the country is called Upper Arun Valley of Sankhuwa Sava District. At present, the Lohorung communities are living in 9 different districts of Nepal and the Indian State of West- Bengal, Darjeeling, Kalingpong, Sikkim. However, the major settlements are in Sankhuwasabha, Ilam, Morang, Sunsari, Jhapa, Tehrathum and Kathmandu. The total population of the Lohorung is estimated around to be 100,000 - 150,000.

(www.lohorung.org.np)

The Lohorung Rai is a major ethnic group of Sankhuwa Sabha district. Most of the clans of Rai are also called Khambus but Lohorung Rais are exception to this term in the sense that they do not want to be considered so. They like to be called Jimi Rai or Yakkhaba instead of Khambu. The language spoken by Lohorung is called Yakkhaba Khap. The term Yakkhaba is used by other ethnic groups Yamphu and Mewahang of this area.

Some linguistic researchers have carried out researches on Lohorung Rai. The origin and the area of the Lohorung Rai, Hardman states in her book **‘Other Worlds:**

Notions of Self and Emotion among the Lohorung Rai',...Situated between the heights of the Himalayas and the middle hills of the Mahabharat range are the villages of Lohorung Rai. They scattered over a complex of interlocking hills and narrow valleys by the Sabhaya river, and to the north by the eastward swing of the Arun and an hospitable region of rugged hills. Some 4,500 Lohorung live here. (Hardman, Charlotte E. 2000, p.1).

Similarly, Winter writes the current main area of Northern Lohorung can be defined roughly as the region between the middle Arun and the Sabhakhola, in the middle part of Sankhuwasabha district. Groups of scattered minorities outside the main area do not appear to exist anywhere in Kirati Pradesh. (The only exceptions are families and individuals – first- generation migrants in the Terai. (Winter, 1991, p. 62). And also classified the Lohorung Rais into two groups northern and southern Lohorung, "...Northern Lorung has been found north of the Yakkha area and Southern Lorung to the south and east of it." (Winter, 1991, p.64).

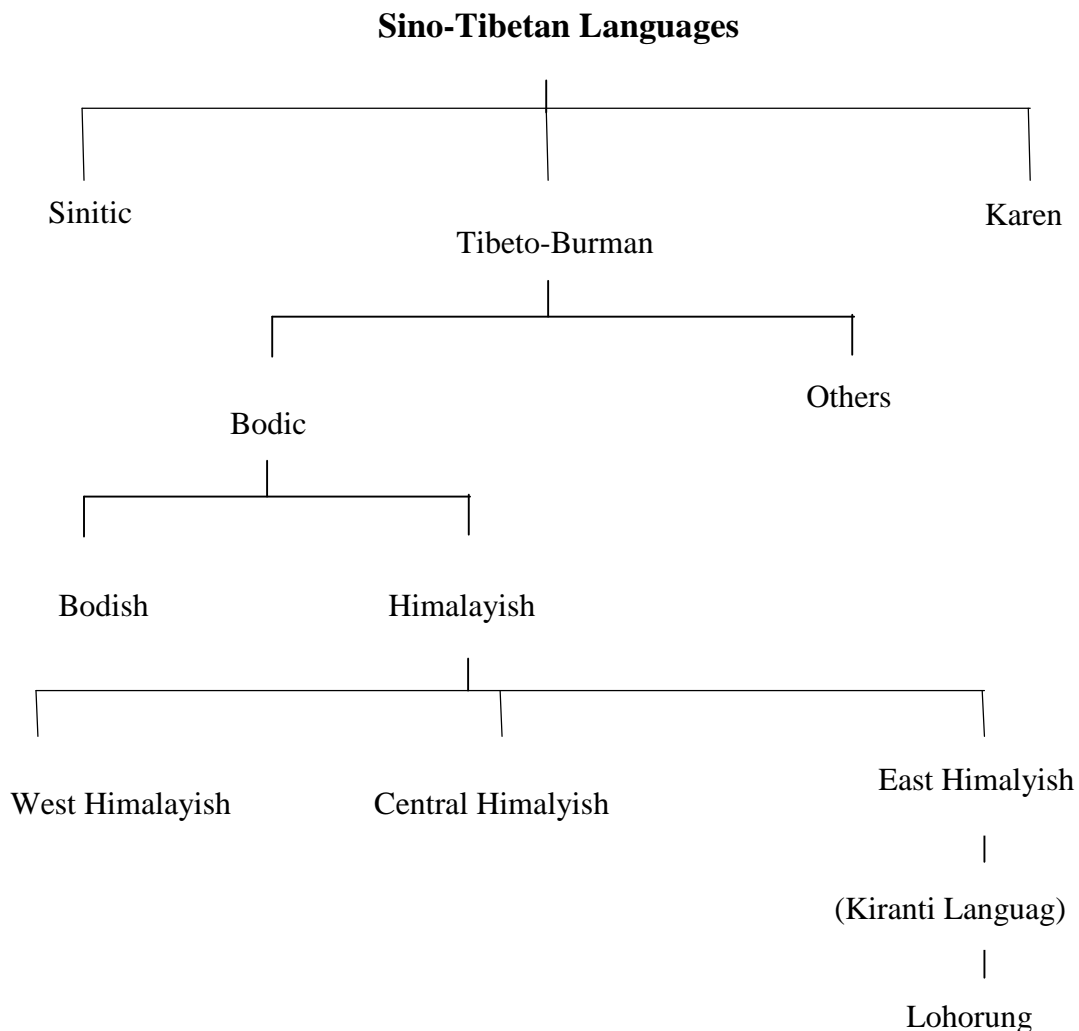
The Lohorung language is specially spoken in Sankhuwa Sabha district, the origin place of the Lohorung Rais. Diding, Sittalpati, Dhupu, VDC and Khandabari Municipality (Pangma, Malta, Khorende, Chewa), the main residence areas of Lohorungs in the district spoken the Lohorung language.

The Lohorung language is spoken by 1207 natively which is covers 0.01 percent of the total population of Nepal (CBS Report 2001). Mosley declares that Lohorung is spoken by an estimated 4,000 people in a language community in the central portion of Sankhuwa sabha district on the left bank of the Arun. (2007, p. 669). Thus the exact numbers of the speakers of the Lohourung Rai are not yet to be fixed.

The Lohorung language is a language of Tibeto-Burman group of language family. About the Lohorung language Van Driem (2001, p.691) says, Lohorung and Yamphu are mutually intelligible to a limited degree only. In addition to lexical differences, there are differences in the conjugations, pronominal systems and the finals of congate

verb stems, e.g. Lohorung khansun vs. Yamphu khaksun ‘I saw him’ Lohorung ancina vs. Yamphu haenjin ‘you (dual)’. Van Driem published an account of Lohorung phonology and verbal agreement morphology (1992a). He has not altered his analysis of Lohorung verbal agreement in any fundamental way, but has given several morphemes more accurate labels in accordance with the descriptions of their grammatical meanings.

The Lohorungs are the non Khambu group of Kirat Rais and one of the major groups of the Upper Arun area. The genetic affiliation of this language is shown in the tree diagram on the next page.



(Retrieved on 29, nov.2009 from [www. answers.com](http://www.answers.com) and [www. ethnologue.com](http://www.ethnologue.com))

1.5 Kinship Terms: An Overview

Kinship is a relationship between any entities that share a genealogy origin, through their biological, kinship system includes people related both by descent and marriage, while sage in biology includes descent and mating. Human kinship relations through marriage are commonly called 'affinity' in contrast to 'descent' (also called consanguinity), although the two may overlap in marriage among those of common descent. Family relations as socio-cultural genealogy lead back to gods.

Kinship is one of the most basic principles for organizing individuals into social group roles, categories and genealogy, family relations can be represented concretely (mother, brother, grandfather) or abstractly after degrees of relationship. A relationship may have relative purchase (e.g. Farther is one regarding a child), or reflect an absolute (e.g. Status differences between a mother and a childless woman).

Kinship terms refer to the culturally defined relationships between individuals who are commonly thought of as having family ties (Rai, 2007). All societies use kinship as a basis for forming social groups and for classifying and addressing people. However, there is a great amount of variations in kinship rules and patterns around the world in different languages. In order to understand social interaction, attitudes and motivations in most societies, it is essential to know how their kinship systems functions (ibid.2007).

In many societies, kinship is the most important principle of social organization along with gender and age. Kinship also provides a means for transmitting status and property from generation to generation. It is not a mere coincidence that inheritance rights usually are based on the closeness of kinship links.

The kinship connections are in turn based on two categories of bonds: those created by marriage called affinity (one's husband or wife, mother-in-law, father -in-law, brother-in-law, sister-in-law are all kinsman related to marriage. They have affinal relations with each other and they are affines) and those that result for descent, which

is socially recognized links between ancestors and descendants, which is called consanguinity (one's father, mother, grandparents, children, grandchildren, uncle, aunts and cousins are his/her consanguine or consanguineal relatives). It is important to remember that people often use different kinship terms when they are referring to them in a conversation with someone else.

The kinship system is universal feature of language which is an important phenomenon in social organization. The kinship system of some languages is richer than others, but all systems rely on the social factors such as, sex, age, generation, blood, and marriage in their organization. Wardhough (1986 p. 219-220) points out you can ask a particular person who he or she calls other who have known relationships to that person, for example, that person's father (F), for mother's brother (MoB) or mother's sister's husband (MSiH), in an attempt to show how individuals employ various terms but without trying to specify anything concerning the semantic composition of those terms. For example, in English both one's father's father (FF) and one's mother's father (MF) are called grandfather, but that terms include another term father.

In anthropology kinship is a human relationship based on blood or marriage, and sanctified by law and custom. The kinship forms are the basis of social harmony for most human societies and for social groupings, like the family, clan, or tribe. It varies from language to language and shows the culture of the particular societies.

Kinship, which in its broadest sense includes marriage alliance and relation of affinity, has been central to anthropology since its origin and perhaps especially so since the publication of Morgan's (1870 AD) 'System of consanguinity and affinity'. Morgan holds the view that kinship terminology used in non-literate societies reflected how level of culture and that the terminologies common in civilized societies indicated an advanced stage of development. This theory was abandoned when the discovery was made that the limited number of kinship system in use are found among both technologically simple and advanced societies. He gave descriptive system of kinship

terminology versus classificatory system as well. A descriptive system has kinship terms for linear relatives such as 'father, 'grandfather' and 'great father' that were distinct from 'uncle' and 'great uncle'. A classificatory system grouped some collateral relatives such as 'cousin' or 'aunt' with 'sister' or 'mother' (Asher 1994).

Kinship terms in this study refer to the group of words or lexical items, which deal with family relationship. Crystal, (2003) says that kinship terms are the systems of lexical items used in a language to express personal relationship within the family, in both narrow and extended sense.

Kinship means a family relationship. It is one of the main organizing principles of human society kinship system have been extensively studied by social anthropologists. Kinship system establishes relationship between individuals and groups on the model of biological relationship between parents and children, siblings and marital partners.

Kinship terms are considered as tool for understanding the ties between people in any given society. It connotes certain basic attachments made by all the people give meaning and ascribe importance of human interactions. So, the researcher has made an attempt to study the kinship terms of the language mentioned above.

Diverse castes employ diverse kinship terms to designate various kinship relations. Simply, kinship terms in this study refer to lexical items which deal with the family relationships. Crystal (2003) says that kinship terms as the system of lexical items used in a language to express personal relationship with the family in both narrow and narrow and extended sense.

People use language in daily life to refer to various kinds of kin. There is a considerable literature on kinship terminology which describe how people in various parts of the world refers to relatives by blood and marriage kinship terms are universal feature of language and they are very important in social organization (Wardhaugh, 2000,p. 223)

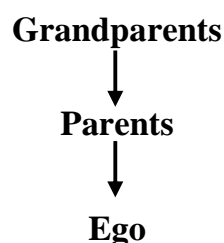
Both linguists and anthropologists are interested in studying kinship terminology. Linguists view kinship terms as part of language whereas anthropologists view it as a part of society and they analyze kinship terms for their cultural components.

According to Brown, Kinship is the skeleton of social structure which provides a framework for the other systems of the organic whole. But Levi-Strauss views that kinship began with the origin of marriage. It is a form of alliance that ties relatives by descent to other descent groups. Within the descent groups are those of affinity. These relatives are in-laws.

Everywhere, people have modeled their relations on biological connections and their terminology shows they made distinctions between relations of descent and relatives of marriage. Descent ties produce relatives known as consanguine; relatives through marriage are Affine (Asher, 1994).

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

Diagram No. 1

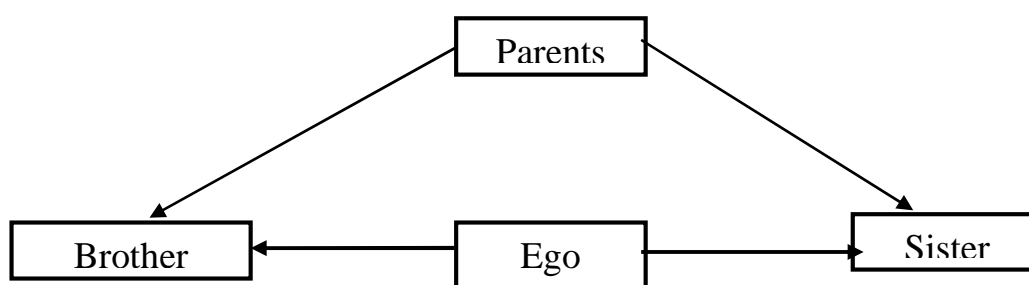


Vertical Kinship Relationship

Horizontal kinship relationship is a kind of relationship, which gets its value from vertical kinship relationship. For instances, brother and sister in such relation.

This relationship (between brother and sister) gets its value because the two individuals share the same immediate parents, which can be clarified as below.

Diagram No.2



Horizontal Kinship Relationship

In this way, both anthropologists and linguists deal with kinship terminology.

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

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

1.6 Need and Importance of Contrastive Analysis (CA)

Contrastive analysis has been defined as a systematic analysis of similarities and differences between languages. It is the systematic comparison specially the linguistic features or characteristics of two or more than two languages. Any level, system or sub systems of the languages, for e.g. Sounds, grammar, semantic system etc. can be compared and analyzed in contrastive analysis. The conclusion and findings are

applied into language teaching learning activities. Thus it is an approach to investigation of languages. It is sometimes equated with applied linguistics which is not true. It is just a branch of applied linguistics, which has a great contribution to language teaching.

CA is mainly done for pedagogical purposes. It is interested in the comparability of languages. It is a linguistic enterprise aimed at producing inverted two valued typologies and founded on the assumption that language can be compared. CA compares two or more languages in order to find out similarities and differences between languages. CA is concerned with teaching rather than learning. It is founded on the assumption that L2 learners tends to transfer the formal features of their L1 to their L2. So CA believes that greater the difficulty and the more instances of errors will occur.

CA has applications in predicting and diagnosing a proportion of the L2 errors committed by learners with a common L1. It compares learners' two languages, viz. their mother tongue and target language; finds out similarities and differences and then predicts the areas of ease and difficulty. The basic assumption of CA is that the learner transfers the system of his native language (L1) to the foreign language (L2) he is learning. In CA the description of the learners' native language is put side by side with the description of the foreign language. Such a comparison would be helpful in pointing the areas of difficulties in learning and errors in performance, determining and specifying the areas which the learners have to learn with greater emphasis and helping to design teaching/learning materials for those particular areas that need more attention. The findings of CA would be useful for course designers, teachers, testing experts and learners. So, CA is really important from pedagogical point of view and its importance in teaching can not be exaggerated.

1.7 Review of the Related Literature

Kinship system is a universal feature of language because kinship is found in all languages of the world. So, it is a very much important in social organization. Kinship relations maintain the social relation.

Kinship system varies from language to language and it also shows the culture of that society. There are two types of use of kinship terms namely, appellative use and addressive use. Appellative use of kinship system is a relation and an addressive use of kinship system is a way of addressing the relation.

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

No study has been done yet particularly on the Lohorung Rai kinship terms but research works related to kinship terms has been carried out in English and other languages in the department of English language education.

Many research works have been carried out on comparative study in different aspects of English and other native languages under the Department of English Language Education, T.U., Kirtipur Kathmandu. Not any research has yet been carried out on Lohorung Rai language in the Department. The related literatures to the present study are as follows:

Giri (1982) carried out a research entitled 'English and Nepali Kinship Terms: A Comparative Study'. This is the first –Master's Level thesis on kinship terms. The objectives of this study was to determine the English and Nepali kinship terms used to refer to various kinship relations and to find out their corresponding addressive forms and then to compare and contrast the terms. This was done in order to find out similarities and differences between the two systems. She found that English kinship terms are less in number in comparison to Nepali kinship terms and most of the kinship relations in English are addressed by Nepali kinship terms in Nepali.

Bhusal (2001) carried out a research entitled 'Componential Analysis of Kinship Terms'. The main purposes of this study were: firstly to determine the English and Kumal kinship terms and secondly to apply the technique of the componential analysis of these kinship terms to find out the relation among these various terms with their denotation. In Kumal language the terms for kinsman and kinswoman, e.g. /budha baje/ for great grandfather (kinsman) and /budhi bajei/ for great grandmother (kinswoman). Similarly, in English the relation 'brother' denotes both elder as well as younger brothers. But in Kumal language they have separate terms for elder and younger brothers. They use /daji/ for elder brother and /bhai/ for younger brother.

Rai (2001) has also carried out a research on 'A comparative Linguistic Study of English, Nepali, and Limbu Kinship Terms' She has done a comparative study of the linguistic system used to refer to kinship relations of both consanguineal and affinal types across five generations from the ego in English, Nepali and Limbu languages and found out that Limbu has more kinship terms to compared with English and Nepali.

Joshi (2004) conducted a research entitled 'A Comparative Linguistic Study: English and Newari Kinship Terms'. The main objectives of this study were to list English and Newari kinship terms and found out similarities and differences between them. Major findings of the Newari language were; it was rich in terms of kinship terms in comparison to English language, English did not make distinctions between elder and younger kinship relations but Newari language made this distinction by using the terms 'tarimha' and 'cirmha' etc.

Rai (2005) carried out research entitled 'A Comparative Study of English and Rai Bantawa Kinship Terms'. He presented various Rai Bantawa kinship relations across five generations altogether. He further compared and contrasted English and Rai Bantawa's kinship terms from the perspective of male and female ego. He found that Rai Bantawa has a lot of kinship terms in comparison to English and almost all relations are addressed by kinship terms.

Bhandari (2006) carried out a research entitled 'A Comparative Linguistic Study of English and Awadhi Kinship Terms'. The main purpose of his study was to determine Awadhi kinship terms to refer to various kinship relations. The main finding of the study was that almost all relations are addressed by name in English whereas most the relations are addressed by kinship terms in Awadhi language.

Adhikari (2006) carried out a research entitled 'A Comparative Linguistic Study: English and Santhali Kinship Terms'. Her major concern was to determine different terms for Santhali kinship relations and their corresponding addressive forms (used by male and female ego both). Main findings of Santhali language were; there was no one to one correspondence to each and every kinship terms of English and Santhali language while corresponding them there were many similarities and differences between English and Santhali kinship terms.

1.8 Objectives of the Study

The main objectives of the present study were as follows:

- a. to determine Lohorung kinship terms used for various relations.
- b. to compare and contrast Lohorung and English kinship terms.
- c. to provide some pedagogical implications

1.9 Significance of the Study

This research will mainly be significant to the anthropologists because kinship terms signify the kinship relationships by blood and by marriage, and it is the major concern in anthropological study. It will equally be fruitful to all those linguists, socio-linguists, language teachers, language trainers, textbook writers, syllable designers, students and other researchers who are interested in sociolinguistic aspects of the English and Lohorung Rai language. It will be useful for them who like to do research on kinship terms. Likewise, it is also expected to be significant to all the general readers from other language communities rather than Lohorung Rai community if they want to get information and knowledge about Lohorung kinship relations.

CHAPTER - TWO

METHODOLOGY

The following methodologies are adopted to accomplish the objectives of the present study.

2.1 Sources of Data

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

2.1.1 Primary Sources of Data

The native speakers of Lohorung Rai language of Diding VDC and Khandabari Municipality of Sankhuwa Sabha district were the primary sources from whom the required was collected for the study.

2.1.2 Secondary Sources of Data

The researcher consulted many secondary sources to facilitate the research work. Such as different books, journals, research reports, and websites related to the topic. Some of which are CBS Report (2003), Hardman (2000), and van Driem (2001), etc.

2.2 Sampling Procedure

The total sample population of the study was sixty native speakers of Lohorung residing in Diding VDC and Khandbari Municipality of Sankhuwa Sabha district. They were sampled through stratified random sampling procedure. The researcher consulted three age groups of native speakers such as below 16 years (school level students), 17- 30 years, 31-45 years of age. Each stratum consisted of 20 native speakers having 10 male and 10 females. The researcher provided the questions in the Lohorung language in Nepali script for the convenience of the informants. The informants were only literate people of above mentioned age groups.

2.3 Tools for Data Collection

The researcher used a questionnaire sheet as a tool for primary data collection from the selected native speakers of the Lohorung language. Two types of questionnaire schedules were prepared to collect data. First, the questionnaire incorporated core consanguineal and affinal relations and second questionnaire was designed to gather the kinship terms from both male and female ego.

2.4 Process of Data Collection

After preparing the questionnaire sheet, the researcher visited the selected areas that of Diding VDC and Khandbari Municipality of Sankhuwa Sabha district. He established rapport with the sampled population. He explained the research objectives to the sampled population. He went to the secondary level schools of the selected area and collected required data from the secondary level students. He provided the sheets of structured questionnaires to those who are literate guardians /parents and asked them to write the answer in the given places . He also clarified the English sentences if necessary.

2.5 Limitations of the Study

It is impossible to include a large area in this kind of small research because of limited time and resource. So, the researcher bounded to limit the study within the selected areas. This study had the following limitations.

- a). This study is confined to the comparison and contrast between Lohorung and English kinship terms only.
- b).This study is based on only 60 native speakers of Lohorung from Diding VDC and Khandbari Municipality of Sankhuwa Sabha district.
- c). Information regarding the kinship terms of the English languages were based on only secondary sources of data such as English grammar books, articles, websites and journals.
- d).This study was limited to only the Lohorung Rai language.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

This chapter deals with analysis and interpretation of data. The data have been analyzed and interpreted under different headings and sub-headings to make interpretation vivid.

Various kinship terms of English and Lohorung Rai are analyzed not only in the written forms but also in figures, diagrams and tables, which help to understand extensively. Kinship connections are based on two categories of bonds: those created by marriage, i.e. affinal relations and those that result from descent which is socially recognized links between ancestors and descendants, i.e. consanguineal relations. Those consanguinity and affinity with two types of use of kinship terms namely, addressive use and appellative use are presented gradually.

3.1 Consanguineal Relations

The word ‘consanguinity’ comes from Latin roots, meaning ‘with the blood’. It is a term that came into use during earlier times in Europe when it was commonly thought that blood is passed between parents and children during conception and that this is how they receive their genetic characteristics. People who have socially recognized links, such as mother, father, grandparents, children, grandchildren, uncles, aunts and cousins are consanguines to each other. They have consanguineal relations.

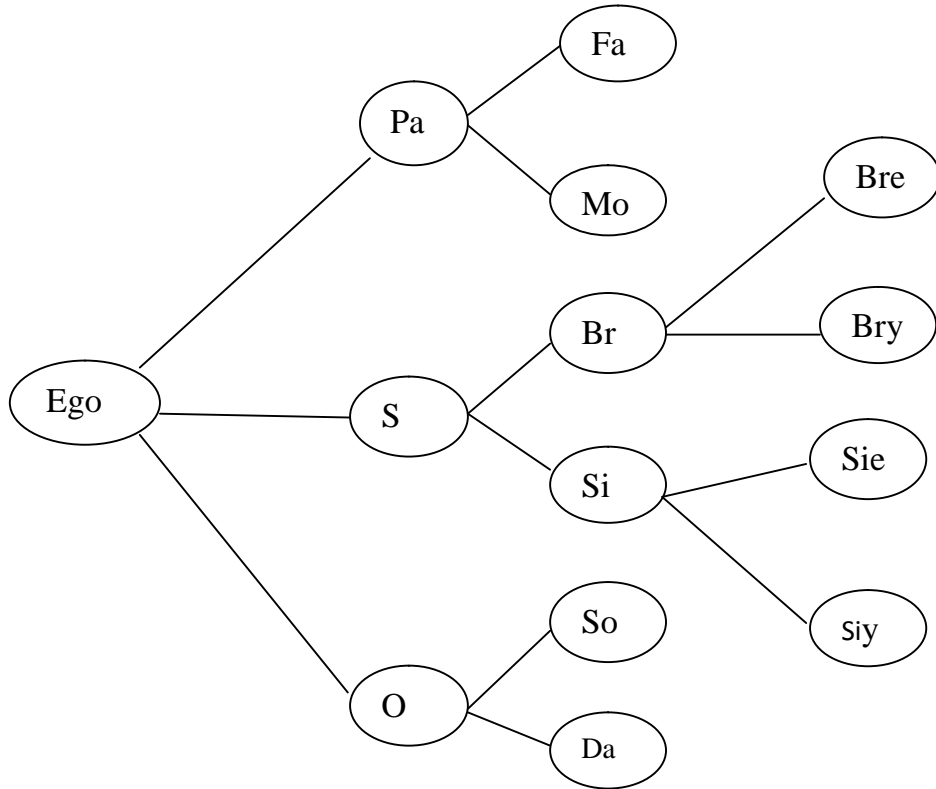
Consanguineal relations are can be divided in to two: Core Consanguineal relations and Peripheral Consanguineal relations.

3.1.1 Core Consanguineal Relations

The relations made by the ego directly are called core consanguineal relation. Ego’s parent, siblings and offsprings are core consanguineal relations which can be presented in the following figure and table.

Figure No. 1

Core Consanguineal Relations



The kinship terms which are used for core consanguineal relations in English and Lohorung are presented as follows:

Table No.1
Core Consanguineal Relations

S.N.	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	Pa	Parent	–	–	–
2	Fa	Father	Dad	/aapa/	/aapa/
3	Mo	Mother	Mum	/aama/	/aama/
4	S	Sibling	–	–	–
5	Br	Brother	By name	/bunusha/	–
6	Bre	–	–	/bubu/	/bubu/
7	Bry	–	–	/ wathangpa nusha/	/nusa/
8	Si	Sister	By name	/nanusha/	–
9	Sie	–	–	/nana/	/nana/
10	Siy	–	–	/metnungma nusha/	/nusa/
11	Ch	Child	–	/chacha/	–
12	So	Son	By name	/wathangpa pasha/	+N
13	Da	Daughter	By name	/metnungma pasha/	+N

There are thirteen terms altogether. Among them English has nine terms of relation and Lohorung Rai has eleven terms of relation. Most of the relations except in some cases are addressed by name in English. They have a few terms like Dad, Mum etc. which are used to address the relations. On the other hand, most of the relationship of Lohorung Rai is addressed by the same way like appellative use. Son and daughter are addressed by their hierarchy in Lohorung Rai. Such as, ‘tummi’ - for first son.

3.1.2 Peripheral Consanguineal Relations

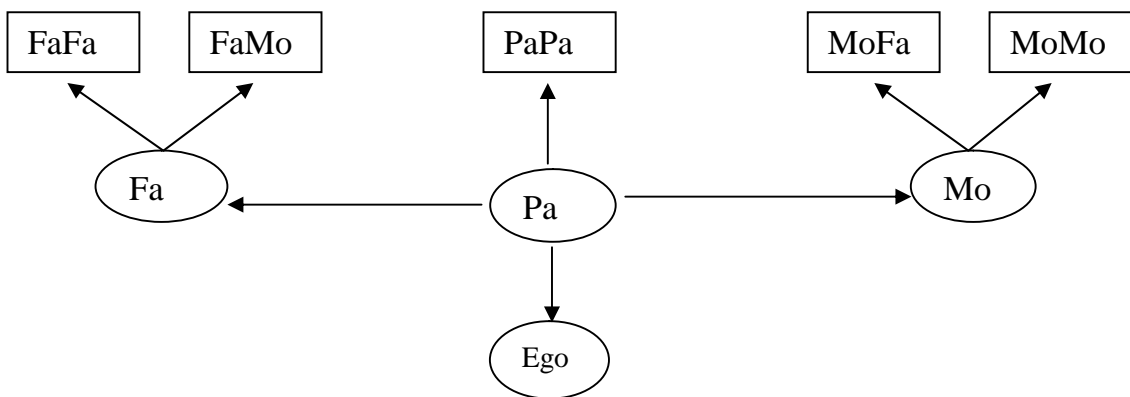
Peripheral consanguineal relation is a branch of consanguineal relations. It is not direct relation of ego but the ego’s relations through core consanguineal relations are peripheral consanguineal relations. Peripheral consanguineal relations are interpreted separately in the following ways.

a) Peripheral Consanguineal Relations Through Parents

This is a kind of peripheral consanguineal relations in which ego’s relations expand through his/her father and mother. For example, ego’s grandfather and grandmother from both father and mother’s sides are peripheral consanguineal relations through parents. This can be made clear by the following figure.

Figure No.2

Peripheral Consanguineal Relations Through Parents



The kinship terms used for peripheral consanguineal relations through parents in English and Lohorung are presented in the following table.

Table No.2

Peripheral Consanguineal Relations Through Parents

S.N	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	PaPa	Grand Parent	–	–	–
2	FaFa	Grand Father	Grand pa	/pappa/	/pappa/
3	FaMo	Grand Mother	Grand ma	/ma~ma/	/ma~ma/
4	MoFa	Grand Father	Grand pa	/pappa/	/pappa/
5	MoMo	Grand Mother	Grand ma	/ma~ma/	/ma~ma/

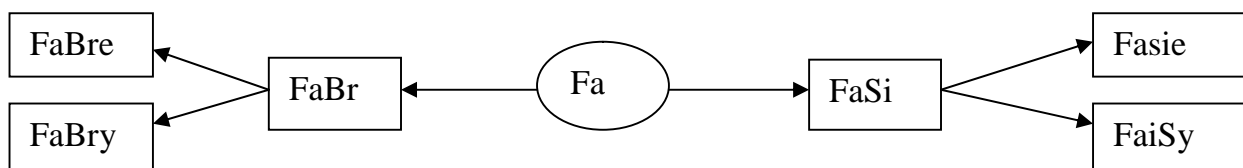
There are five appellative and four addressive terms of relation in English and four appellative and four addressive terms in Lohourng. There is no term of address for ‘grandfather’ and ‘grandmother’ in English. In Lohorung there is no term for parent’s parent. The same appellative terms ‘pappa and ‘ma~ma’ are used to address ‘grandfather and grandmother in Lohorung from both father’s and mother’s sides.

b) Peripheral Consanguineal Relations Through Father

This is a kind of peripheral consanguineal relation in which ego’s relation expands through his/her father. For example, ego’s father’s brothers and sisters are the peripheral consanguineal relations of the ego through father. The figure makes it clear.

Figure No. 3

Peripheral Consanguineal Relations Through Father



The table below shows the kinship terms of English and Lohorung for peripheral consanguineal relation through father.

Table No.3

Peripheral Consanguineal Relations Through Father

S.No.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBr	Uncle	Uncle+N	-	-
2.	FaBre	-	-	/deppa/	/deppa/
3.	FaBry	-	-	/babbang/	/babbang/
4.	FaSi	Aunt	Aunt+N	-	-
5.	FaSie	-	-	/dema/	/dema/
6.	FaSiy	-	-	/nana/	/nana/

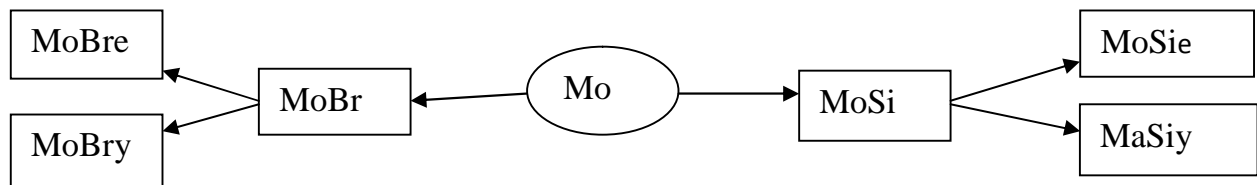
There are six terms in peripheral consanguineal relations through father. English has only two terms and Lohorung Rai has four terms. In English the terms ‘uncle’ and ‘aunt’ are used in appellative use for father’s brothers and sisters either they are elder or younger than him and father’s brothers are addressed by the term ‘uncle+N’ and sisters by ‘aunt+N’ in addressive use. In Lohorung, there are different terms for father’s elder and younger relations with brothers and sisters. The terms ‘deppa’ is used for father’s elder brother and ‘babbang’ for father’s younger brother. In the same way ‘dema’ is used for father’s elder sister and ‘nana’ for younger sister.

c) Peripheral Consanguineal Relations Through Mother

This is a kind of peripheral consanguineal relation in which ego’s relations expand through his/her mother. Ego’s mother’s sisters and brothers are peripheral consanguines through mother. The following figure shows the peripheral onsanguineal relations through mother.

Figure No.4

Peripheral Consanguineal Relations Through Mother



The kinship terms used in English and Lohorung for peripheral consanguineal relations through mother are shown in the following table:

Table No.4
Peripheral Consanguineal Relations Through Mother

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	MoBr	Uncle	Uncle+N	–	–
2	MoBre	–	–	/deppa/	/deppa/
3	MoBry	–	–	/kayeng/	/kayeng/
4	MoSi	Aunt	Aunt+N	–	–
5	MoSie	–	–	/dema/	/dema/
6	MoSiy	–	–	/sengma/	/sengma/

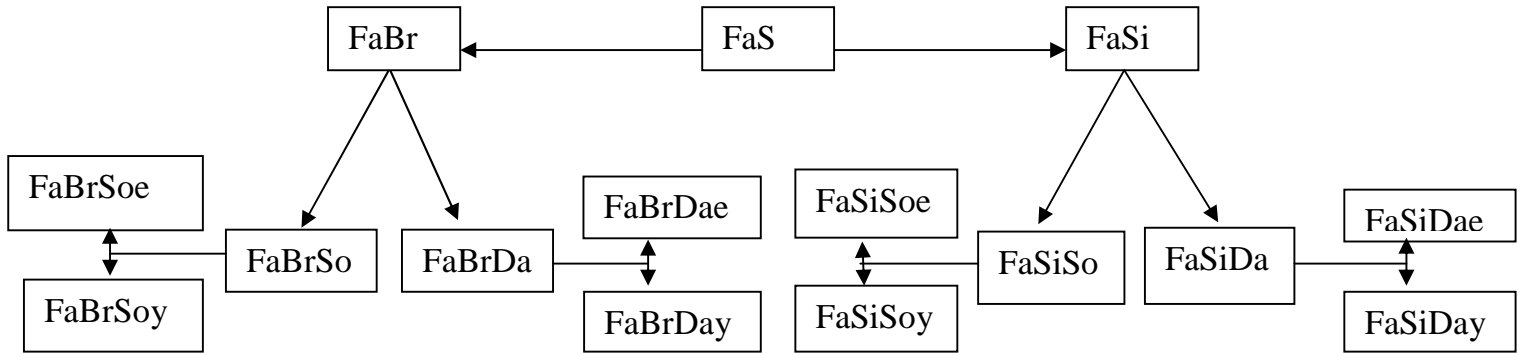
There are six terms of relation altogether. Among them English has only two terms and Lohorung Rai has four. Kinsmen are address by the appellative terms with the name in English such as the two kinship relations ‘uncle’ and ‘aunt’ are addressed by the terms with name. In Lohorung Rai, there are no specific terms for ‘uncle’ and ‘aunt’ but separate terms are used ‘deppa’ and ‘kayeng’ for mother’s elder and younger brother respectively and ‘dema’ and ‘sengma’ for elder and younger sister respectively.

d) Peripheral Consanguineal Relations Through Father’s Sibling

Ego’s relations with father’s brothers’ and sisters’ children are called peripheral consanguineal relations through father’s siblings. Father’s brother and sister’s sons and daughters are the peripheral consanguines of the ego. Peripheral consanguineal relations through father’s siblings can be presented in the following figure:

Figure No. 5

Peripheral Consanguineal Relations Through Father's Sibling



The kinship terms of Peripheral Consanguineal Relations through Father's Siblings are presented in the following table:

Table No.5

Peripheral Consanguineal Relations Through Father's Sibling

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	FaBrSo	Cousin	By name	-	
2	FaBrSoe	-	-	/bubu/	/bubu/
3	FaBrSoy	-	-	/wathangpa nusha/	/nusha/
4	FaBrDa	Cousin	By name	-	-
5	FaBrDae	-	-	/nana/	/nana/
6	FaBrDay	-	-	/metnungma nusha/	/nusha/
7	FaSiSo	Cousin	By name	-	-
8	FaSiSoe	-	-	/bubu/	/bubu/
9	FaSiSoy	-	-	/wathangpa nusha/	/nusha/
10	FaSiDa	Cousin	By name	-	-
11	FaSiDae	-	-	/nana/	/nana/
12	FaSiDay	-	-	/metnungma nusha/	/nusha/

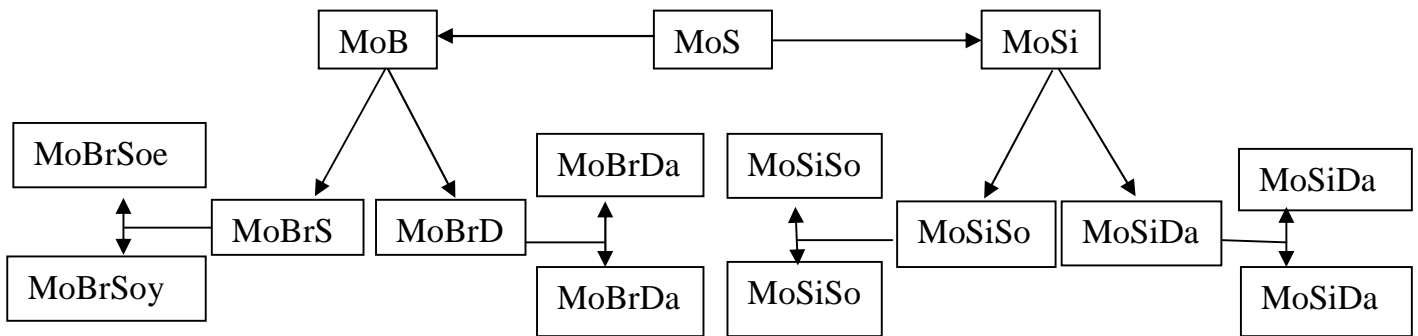
There are twelve terms of relations altogether. Among them English has four and Lohorung Rai has eight terms. In English a few relations are referred to the kinship terms and almost all relations are addressed by name whereas Lohorung Rai has a lot of kinship terms in comparison to English and almost all relations are addressed by kinship terms. For father's brother's or sister's son and daughter elder than the ego 'bubu' and 'nana' are used but for son and daughter younger than the ego addressed by the same term nusha where in appellative terms are differentiate by 'wathangpa' for male and 'metnungma' for female.

e) Peripheral Consanguineal Relations Through Mother's Sibling

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

Figure No.6

Peripheral Consanguineal Relations Through Mother's Sibling



The kinship terms of peripheral consanguineal relations through mother's siblings in Lohorung and English are presented in the follows table.

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

S.N	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	MoBrSo	Cousin	By name	–	–
2	MoBrSoe	–	–	/bubu/	/bubu/
3	MoBrSoy	–	–	/wathangpa nusa/	/nusa/
4	MoBrDa	Cousin	By name	–	–
5	MoBrDae	–	–	/nana/	/nana/
6.	MoBrDay	–	–	/metnungma nusa/	/nusa/
7	MoSiSo	Cousin	By Name	–	–
8.	MoSiSoe	–	–	/bubu/	/bubu/
9.	MoSiSoy	–	–	/wathangpa nusa/	/nusa/
10.	MoSiDa	Cousin	By Name	–	–
11.	MoSiDae	–	–	/nana/	/nana/
12.	MoSiDay	–	–	/metnungma nusa/	/nusa/

There are twelve kinship relations in peripheral consanguineal relations through mother's siblings. In English, 'cousin' is the single appellative term for mother's brother and sister's sons and daughters either they are elder or younger than the ego. They all are addressed by their name in addressive use. On the other hand, 'bubu' and 'nana' are the terms for mother's brother or sister's son and daughter respectively elder than the ego in both appellative and addressive use. 'nusa' is the addressive form for mother's brother or sister's son or daughter younger than the ego and 'wathangpa' is used for male and 'metnungma' is for female in their appellative use.

f) Peripheral Consanguineal Relations of Male and Female Ego

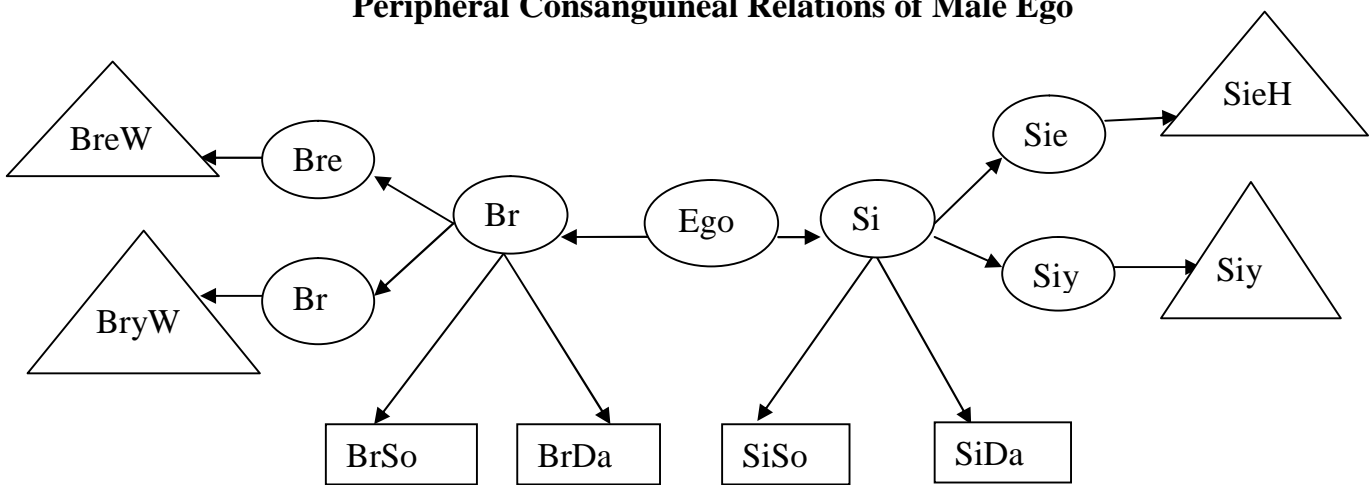
Peripheral consanguineal relations that are expanded through either male or female ego are called peripheral consanguineal relations through male or female ego.

i. Peripheral Consanguineal Relations of Male Ego

Peripheral consanguineal relations of male ego are shown in the following figure and table.

Figure No.7

Peripheral Consanguineal Relations of Male Ego



The kinship terms for peripheral consanguineal relations of male ego has been shown in the following table:

Table No. 7

Peripheral Consanguineal Relations Through Male Ego

S.N.	Kindship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	BrSo	Nephew	By name	/yessa/	/yessa/
2	BrDa	Niece	By name	/yeshama/	/yeshama/
3	SiSo	Nephew	By name	/hanglisha/	/hanglisha/
4	SiDa	Niece	By name	/hangmusha/	/hangmusha/

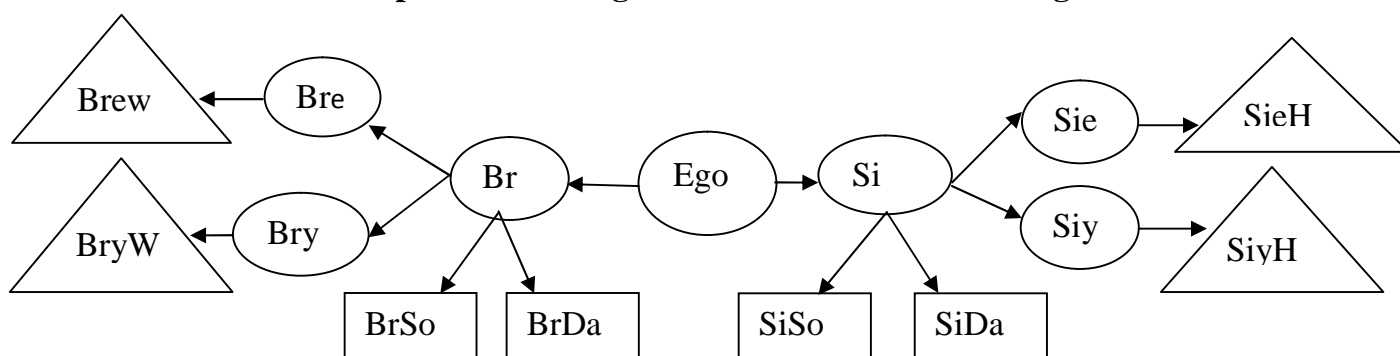
There are four terms altogether. In English, ‘nephew’ is the term used for brother or sister’s son in appellative use and ‘niece’ for brother of sister’s daughter. They are address by their first name. But in Lohorung, ‘yessa’ is the term used for brother’s son and ‘yeshama’ for brother’s daughter in both appellative and addressive use. Similarly, ‘hanglisa’ is used for sister’s son and ‘hangmusa’ for sister’s daughter in both addressive and appellative use.

ii. Peripheral Consanguineal Relations of Female Ego

Peripheral consanguineal relations of female ego are shown in the following figure and table.

Figure No. 8

Peripheral Consanguineal Relations of Female Ego



The kinship terms used by female ego for peripheral consanguineal relations are presented in the following table:

Table No. 8

Peripheral Consanguineal Relations of Female Ego

S.N	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	BrSo	Nephew	By name	/yessa/	/yessa/
2	BrDa	Niece	By name	/yeshama/	/yeshama/
3	SiSo	Nephew	By name	/yessa/	/yessa/
4	SiDa	Niece	By name	/yeshama/	/yeshama/

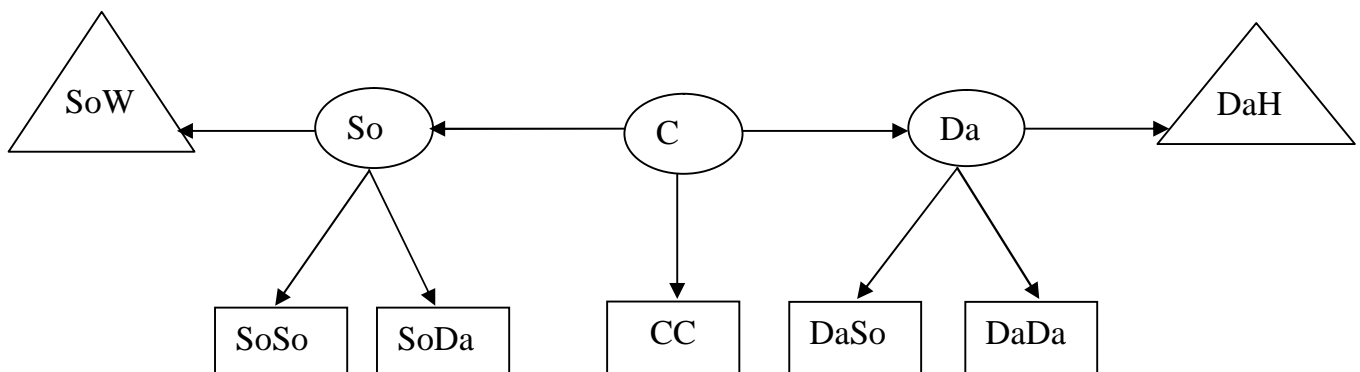
There are four terms of relations in English and Lohorung Rai altogether. In English, 'nephew' is the term used for brother and sister's son and 'niece' for daughter in appellative use. There is no any term to address them. They are address by their name. In Lohorung, 'yessa' is the term used for brother and sister's son and 'yeshama' for daughter in both appellative and addressive use.

g) Peripheral Consanguineal Relations Through Offspring

In peripheral consanguineal relations through ego's offspring expand through his/her offsprings. Grandson and granddaughter are the peripheral consanguines of the ego. The following figure shows it clearly:

Figure No.9

Peripheral Consanguineal Relations through Offspring



The kinship terms used in Lohorung and English for peripheral consanguineal relations through ego's offspring are presented in the table below:

Table No. 9
Peripheral Consanguineal Relations Through Offspring

S.N	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	CC	Grandchild	–	/yangmin/	/yangmin /
2.	SoSo	Grandson	By Name	/thukpa yangmin/	/yangmin/
3.	SoDa	Granddaughter	By Name	/samsama yangmin/	/yangmin/
4.	DaSo	Grandson	BY name	/thukpa yangmin/	/yangmin/
5.	DaDa	Granddaughter	By Name	/samsama yangmin/	/yangmin/

There are five terms of relations in English and four Lohorung Rai. In English few relations are referred to the kinship terms so most of the relations are addressed by the name on the other hand, Lohorung Rai has a lot of kinship terms. So, all the relations are addressed by kinship terms.

3.2 Affinal Relations

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

3.2.1 Core Affinal Relations

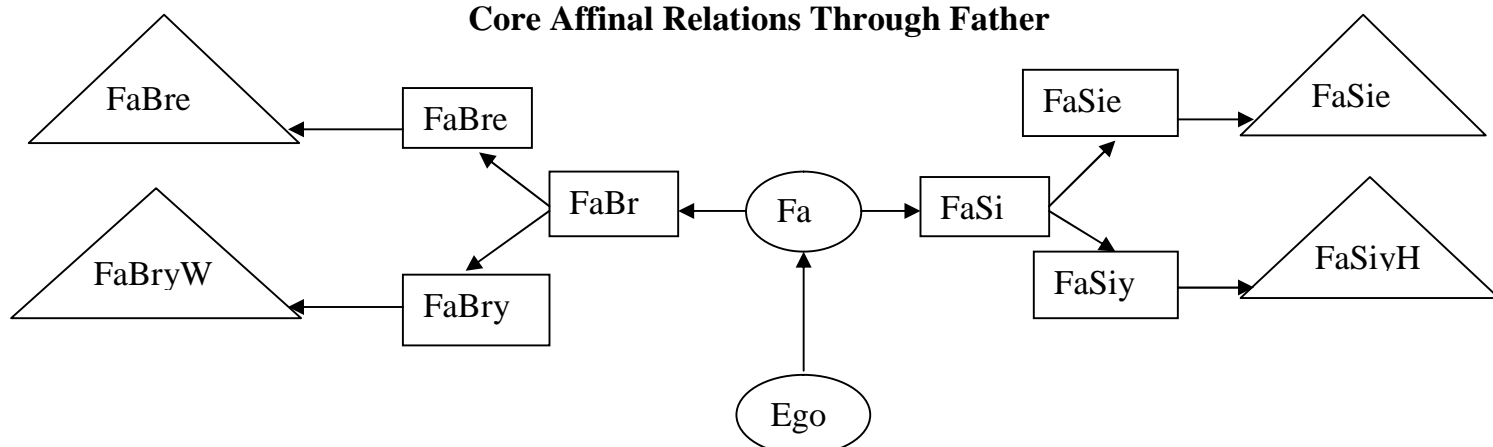
The affinal relations through core consanguineal relations are called core affinal relations. The core affinal relations are relations made by ego's father, mother, siblings and offsprings.

a) Core Affinal Relation through Father

This is a type of core affinal relation which expands through father. Father's brother's wife and sister's husband is the core affines of the ego through his/her father. Core affinal relations through father can clearly be shown in the following figure:

Figure No. 10

Core Affinal Relations Through Father



The kinship terms used for core affinal relations through father are presented in the following table:

Table No.10

Core Affinal Relations through Father

S.N.	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrW	Aunt	Aunt+N	-	-
2.	FaBreW	-	-	/dema/	/dema/
3.	FaBryW	-	-	/sima/	/sima/
4.	FaSiH	Uncle	Uncle+N	-	-
5.	FaSieH	-	-	/deppa/	/deppa/
6.	FaSiyH	-	-	/kibbu/	/kibbu/

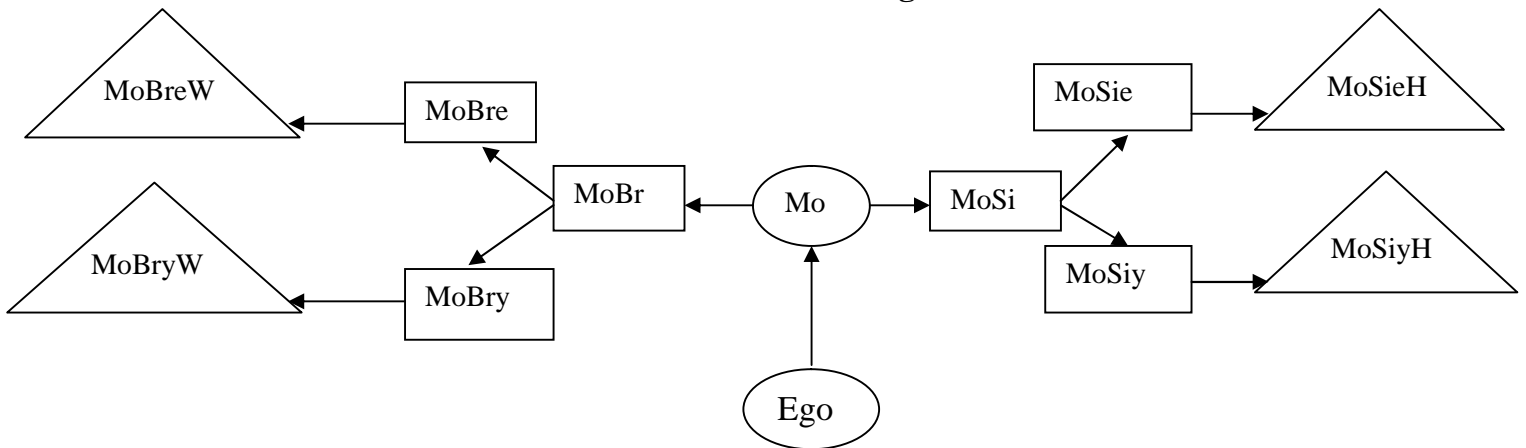
There are six terms in core affinal relations through father. In English, there are only two terms. The term ‘aunt’ is used for father’s brother’s wife in appellative use either elder or younger than the father. Similarly, ‘uncle’ is the appellative term for father’s sister’s husband. Both uncle and aunt are addressed by the term with their first name. Lohorung has the term ‘dema’ and ‘sima’ in both appellative and addressive use for father’s elder and younger brother’s wife respectively. Likewise, the term ‘deppa’ is used for father’s elder sister’s husband and ‘kibbu’ is used for father’s younger sister’s husband.

b) Core Affinal Relations Through Mother

This kind of core affinal relations expand through mother. Mother’s brother’s wife and sister’s husband are the core affines of the ego. The figure below makes core affinal relations through mother clear.

Figure No. 11

Core Affinal Relations through Mother



The kinship terms of core affinal relations through mother in both English and Lohorung are presented below:

Table No.11

Core Affinal Relations Through Mother

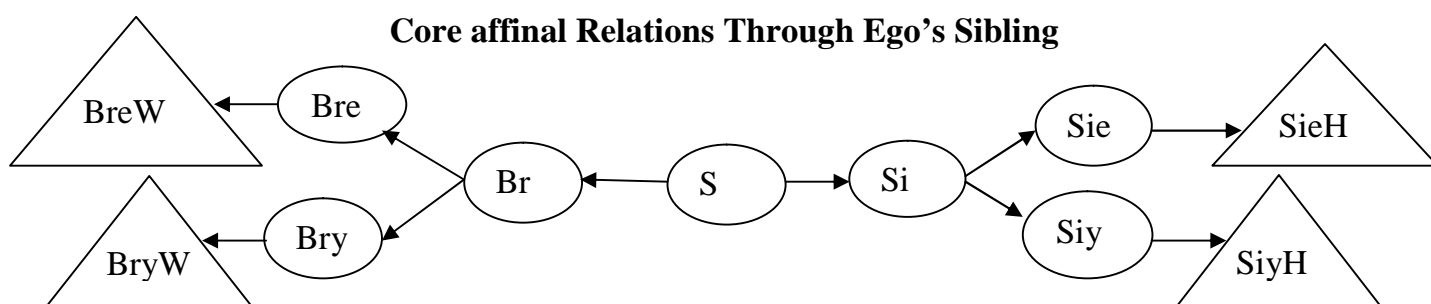
S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	MoBrW	Aunt	Aunt+N	-	-
2.	MoBreW	-	-	/dema/	/dema/
3.	MoBryW	-	-	/angi/	/angi/
4.	MoSiH	Uncle	Uncle+N	-	-
5.	MoSieH	-	-	/deppa/	/deppa/
6.	MoSiyH	-	-	/babbang/	/babbang/

Core affinal relations through mother have six terms altogether. In English has two terms ‘aunt’ and ‘uncle’ for mother’s sister and brother respectively. They are addressed by the term with their first name. There is no term distinction between elder and younger. Lohorung has four terms of relations. The term ‘dema’ is used for mother’s elder brother’s wife and ‘angi’ for mother’s younger brother’s wife appellative and addressive use. Similarly, ‘deppa’ is a term is a term used for mother’s elder sister’s husband and ‘babbang’ for mother’s younger sister’s husband in both appellative and addressive use.

c) Core Affinal Relations through Ego’s Sibling

The ego’s relation with his/her sister’s husband and brother’s wife is called core affinal relations through ego’s siblings. Sister’s husband and brother’s wife are the core affines of the ego which are expanded through his/her siblings. The figure below makes clear about core affinal relations through ego’s siblings.

Figure No. 12



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

Table No.12

Core affinal Relations Through Ego’s Sibling

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	SBreW	Sister-in law	By name	/kitna/	/kitna/
2.	SBryW	Sister-in-law	By name	/nammi/	/nammi/
3.	SSieH	Brother-in-law	By name	/kibbu/	/kibbu/
4.	SSiyH	Brother-in-law	By name	/maksa/	/maksa/

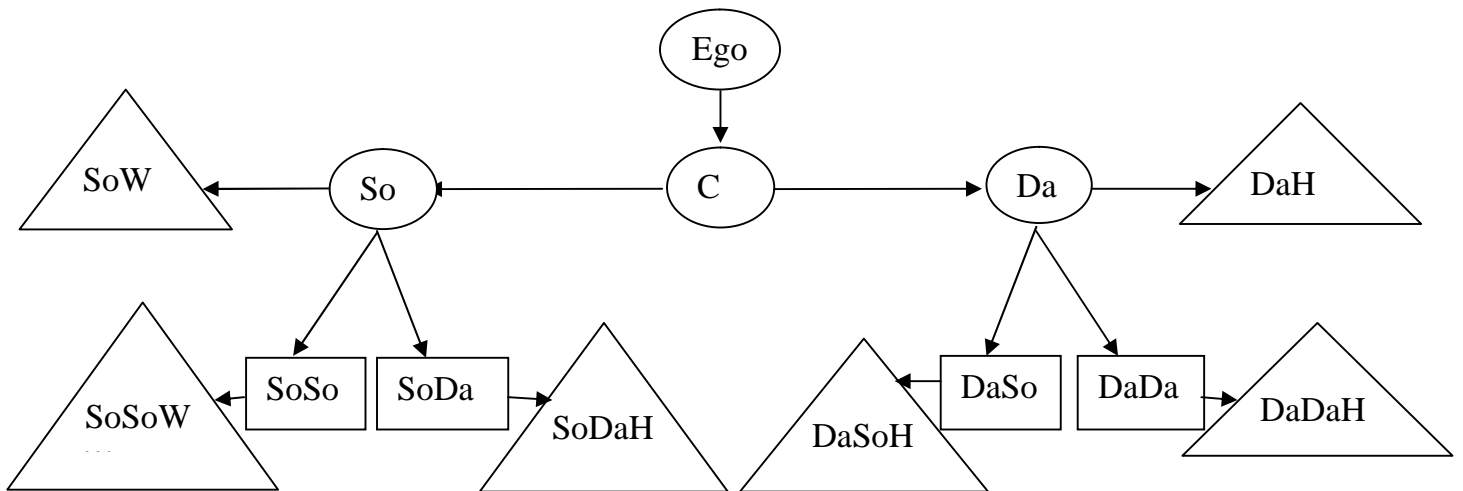
There are four terms of relations altogether. English has four terms and Lohorung has four terms of relations. In English, sister-in-law and brother-in-law are the appellative terms used for brother's wife and sister's husband. There is no distinction between elder and younger. All are addressed by name. There are distinctive terms for elder and younger in Lohorung and the appellative and addressive terms are also same. The term 'kitna' is the appellative term used for elder brother's wife and 'nammi' is the terms for younger brother's wife. Similarly, 'kibbu' is used for elder sister's husband and 'maksa' is for younger sister's husband in both appellative and addressive use.

d) Core Affinal Relations Through Ego's Offspring

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

Figure No. 13

Core Affinal Relations Through Ego's Offspring



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

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

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	SoW	Daughter-in-law	By name	/ nammi/	/ nammi/
2.	SoSoW	-	-	/yangmin nammi/	/nammi/
3.	SoDaH	-	-	/yangmin maksa/	/maksa/
4.	DaH	Son-in-law	By name	/maksa/	/maksa/
5.	DaSoW	-	-	/yangmin nammi/	/nammi/
6.	DaDaH	-	-	/yangmin maksa/	/maksa/

There are six terms of relation altogether in core affinal relations through ego's offsprings. English has two terms i.e. daughter-in-law and son-in-law for son's wife and daughter's husband respectively. They are addressed by their name. There is no any term for son's wife and daughter's husband. On the other hand, Lohorung has six terms of relations. The term 'nammi' is used for son's wife in both appellative and addressive use and 'maksa' is for daughter's husband. 'yangmin nammi' is the appellative term for son's wife and daughter's son's wife. They are addressed by the term 'nammi' only. Similarly, 'yangmin maksa' is the appellative term for son's daughter's husband and daughter's husband. The term 'maksa' is used to address them.

3.2.2. Peripheral Affinal Relations

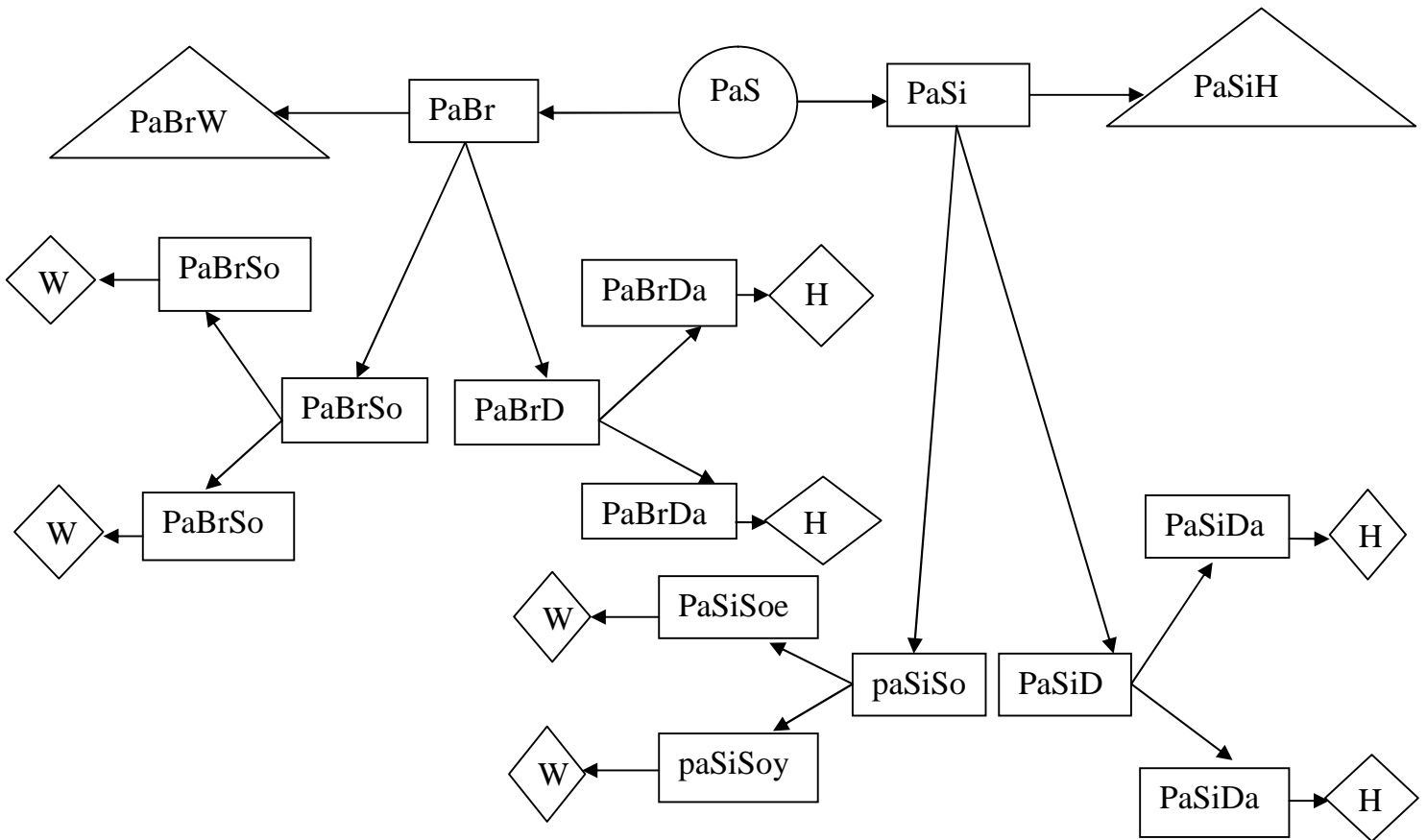
The affinal relations through peripheral consanguineal relations are called peripheral affinal relations which are presented and described on the following sub-headings.

a) Peripheral Affinal Relations Through Parent's Sibling

The affinal relations that are expanded through the parent's brothers and sisters are called peripheral affinal relations through parent's siblings. The ego's relations with parent's brother and sister's son's wife and daughter's husband are his/her peripheral affines through parent's siblings. The peripheral affinal relations through parent's siblings can be made vivid with the help of the following figure:

Figure No. 14

Peripheral Affinal Relations Through Parent's Sibling



(Source: Rai, 2009, Kinship Terms in English and Koyee Rai)

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

Table No.14

Peripheral Affinal Relations Through Parent's Sibling

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	PSiDaeH	-	-	/kibbu/	/kibbu/
2.	PSiDeyH	-	-	/maksa/	/maksa/
3.	PSiSoeW	-	-	/kitna/	/kitna/
4.	PSiSoyW	-	-	/nammi/	/nammi/
5.	PBrDaeH	-	-	/kibbu/	/kibbu/
6.	PBrDayH	-	-	/maksa/	/maksa/
7.	PBrSoeW	-	-	/kitna/	/kitna/
8.	PBrSoyW	-	-	/nammi/	/nammi/

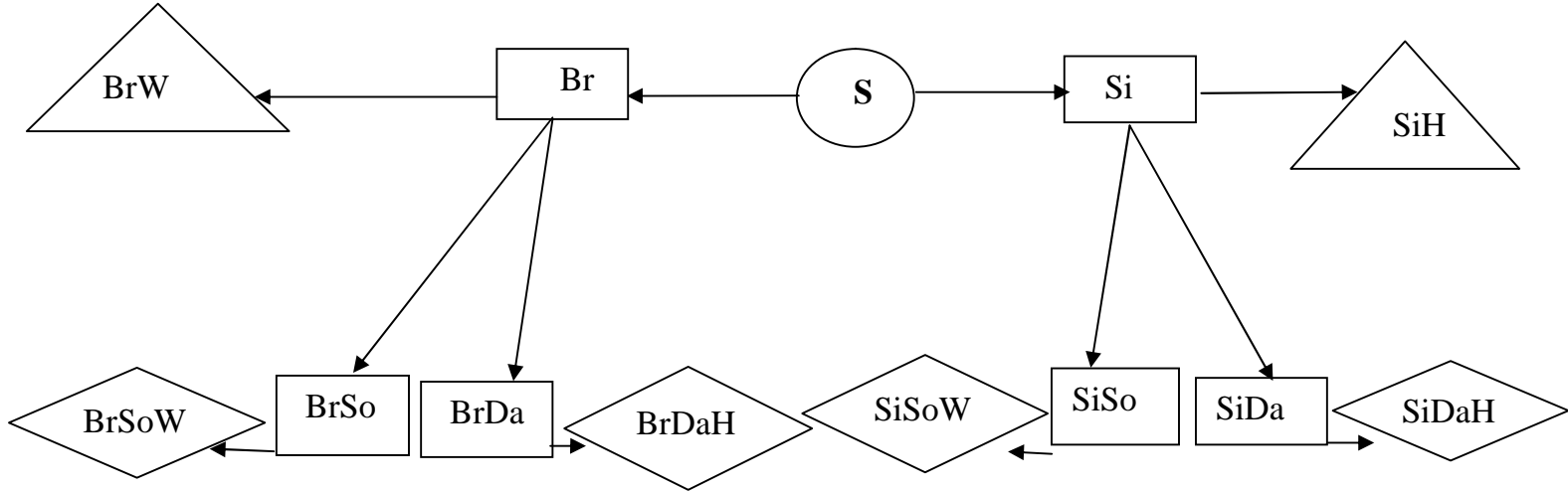
There are eight terms in Lohorung but no any term in English. All of the relations have the same terms in both appellative and addressive use. Parent's sister or brother's daughter's husband, elder than the ego have the term 'kibbu' and parent's sister or brother's daughter's husband younger than the ego have the term 'maksa' in both appellative and addressive use. In the same way, parent's sister or brother's son's wife elder than the ego is used the term 'kitna' and younger than the ego is used 'nammi' in both appellative and addressive form.

b) Peripheral Affinal Relations Through Ego's Siblings

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

Figure No. 15

Peripheral Affinal Relations Through Ego's Siblings



(Source: Rai, 2009, Kinship Terms in English and Koyee Rai)

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

Table No. 15

Peripheral Affinal Relations Through Ego's Siblings

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSoW	-	-	/nammi/	/nammi/
2.	BrDaH	-	-	/maksa/	/maksa/
3.	SiSoW	-	-	/nammi/	nammi/
4.	SiDaH	-	-	/maksa/	/maksa/

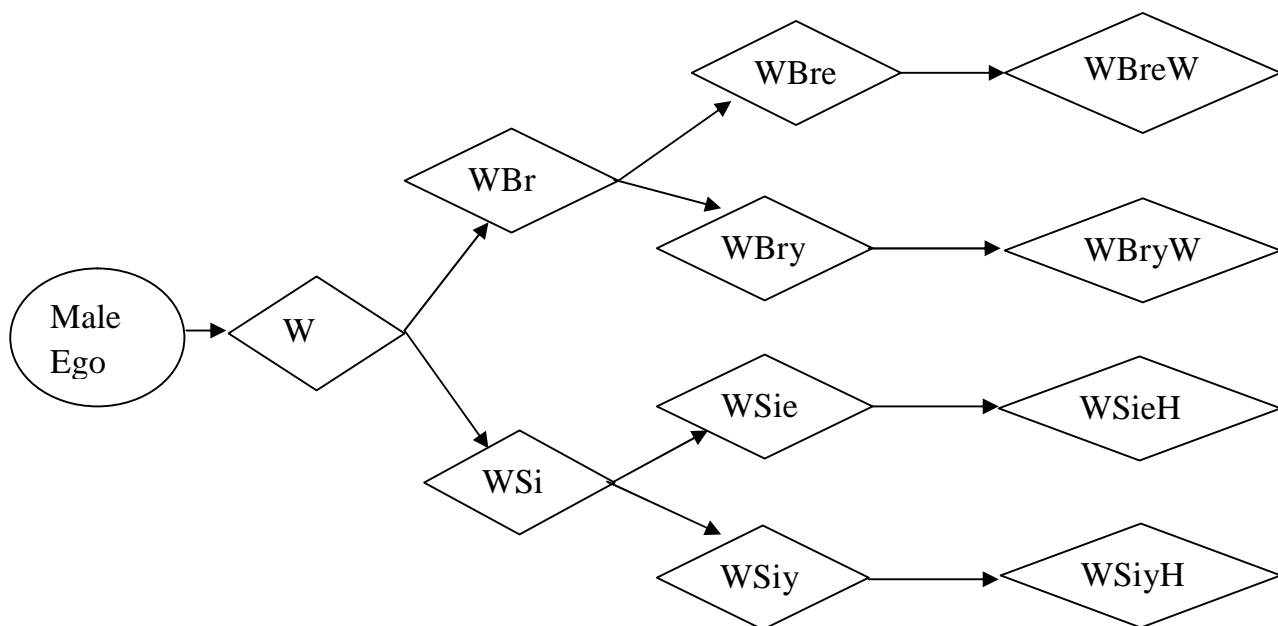
Peripheral affinal relations through Ego's sibilings have four terms of relations. English has no any term. In Lohorung the same appellative terms 'nammi' and 'maksa' are used for brother's or sister's son's wife and brother or sister's daughter's husband respectively in appellative and addressive use.

c) Peripheral Affinal Relations Through Ego's Wife

Wife's brother and sister, wife and sister's husband are the peripheral affines of the through his wife which can be shown by the figure below:

Figure No. 16

Peripheral Affinal Relations Through Ego's Wife



The kinship terms for peripheral Affinal Relations through ego's wife presented in following table:

Table No. 16

Peripheral Affinal Relations Through Ego's Wife

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	W	Wife	By name	/khimtangma/	+N
2	WBre	Brother-in-law	By name	/bunampa/	/abo/
3	WBreW	-	-	/nana/	/nana/
4	WBry	Brother-in-law	By name	/ngap/	/ngap/
5	WBryW	-	-	/nusha/	/nusha/
6	WSie	Sister-in-law	By name	/nana namma/	/nana/
7	WSieH	-	-	/yangniba bubu/	/bubu/
8	WSiy	Sister-in-law	By name	/ngetingma/	/ngetengma/
9	WSiyH	-	-	/yangniba nusa/	/nusa/

There are nine terms of relations in peripheral affinal through ego's wife. English has five terms of relations. In English, 'wife' is addressed by her first name. The term 'brother-in-law' is used for wife's brother's either elder or younger in appellative use and they are addressed by their first name. The term 'sister-in-law' is used for wife's sisters either or younger in appellative use and they are also addressed by the name. There is no any term for wife's brother's wife and wife's sister's husband. On the other hand, Lohorung has nine terms of relations. Some are distinctive in appellative and addressive use and some are the same. The term 'khimtangma' is used for 'wife' in appellative use and she is addressed in relation with their first child's name. 'bunampa' is used for wife's elder brother in appellative use and 'abo' for it's addressive use. The term used for wife's elder brother's wife in both appellative and his wife respectively in both appellative and addressive use. Similarly, wife's elder

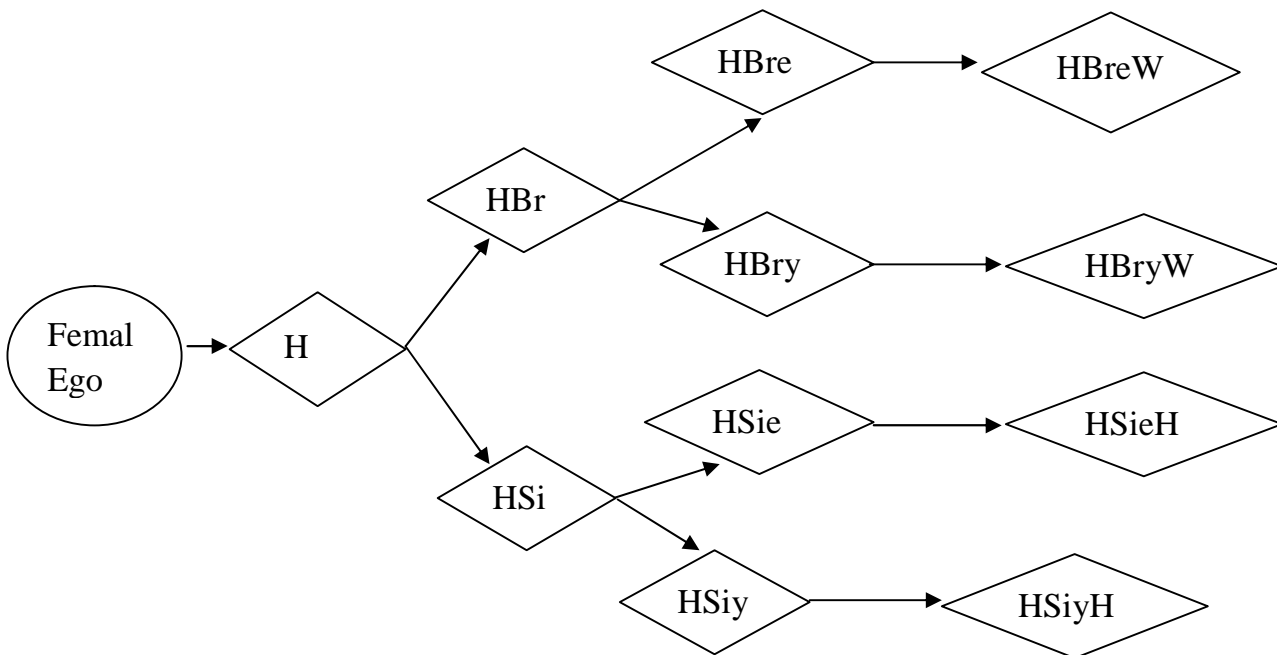
sister has the term ‘nana namma’ in appellative use and ‘nana’ only in addressive use. Likewise ‘yangniba nusha’ and ‘yangniba nusha’ are the appellative terms for wife’s elder and younger sister’s husband which are addressed by the terms ‘bubu’ and ‘nusa’ are ‘khintangma’ is used for wife’s younger sister it’s both appellative addressive use.

d) Peripheral Affinal Relations Through Ego’s Husband

Ego’s relations with her husband, husband’s sister and her husband, her husband’s brother and his wife are called peripheral affinal relations through ego’s husband. The figure makes clear the peripheral relations through ego’s husband.

Figure No. 17

Peripheral Affinal Relations through Ego’s Husband



The kinship terms of peripheral affinal relations through ego's husband are presented in the following table:

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

S.N.	Kinship	English		Lohorung Rai	
	Relation	Appellative	Addressive	Appellative	Addressive
1.	H	Husband	By Name	/khintangpa/	+N
2.	HBre	Brother-in-law	By Name	/bunampa/	/abo/
3.	HBreW	-	-	/nana/	/nana/
4.	HBry	Brother-in-law	By Name	/ngetengpa/	/nusa/
5.	HBryW	-	-	/yongima nusa/	/nusa/
6.	HSie	Sister-in-law	By Name	/nanamma/	/nana/
7.	HSieH	-	-	/bubu/	/bubu/
8.	HSiy	Sister-in-law	By Name	/ngetengma/	nusa
9.	HSiyH	-	-	/nusa/	/nusa/

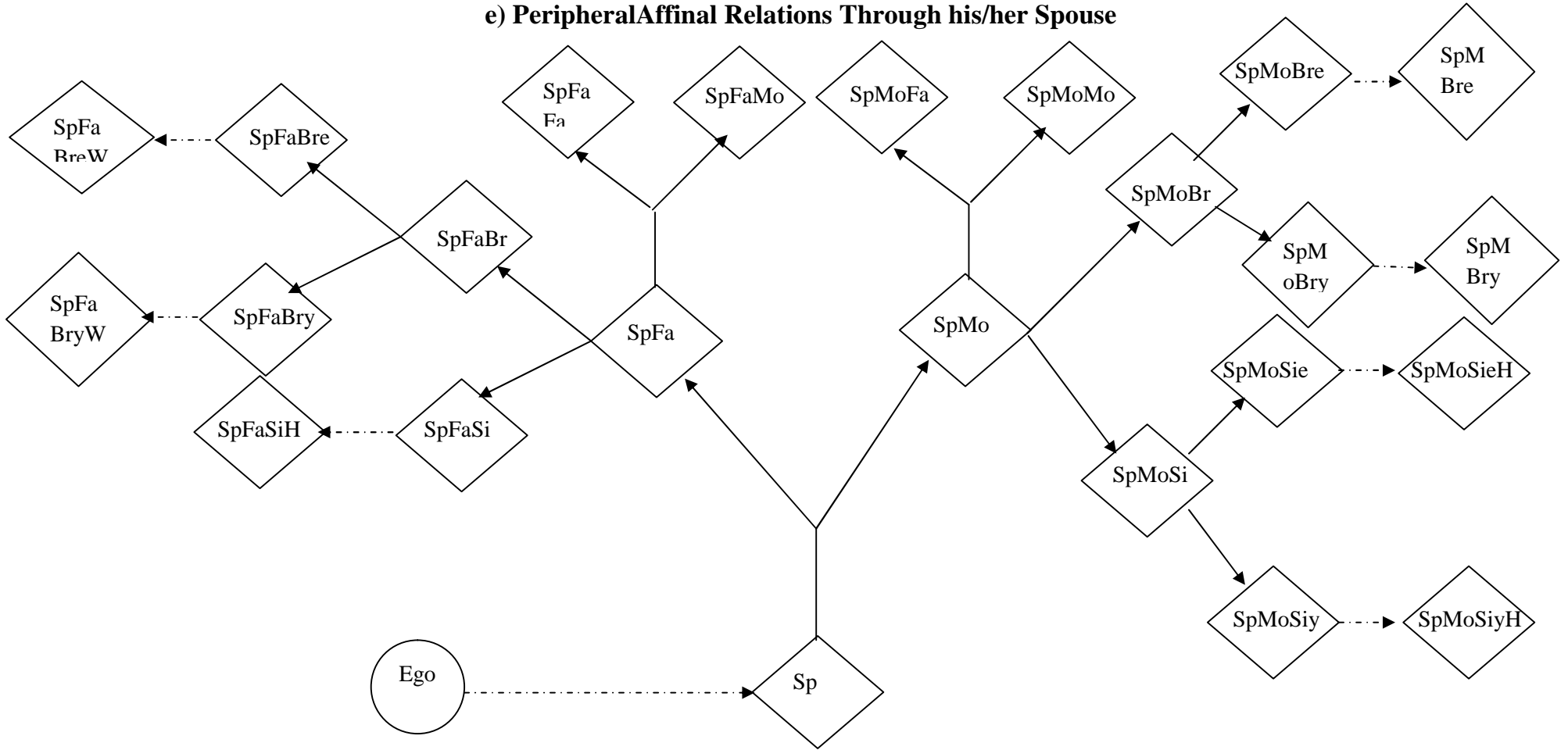
There are nine terms of relations altogether in peripheral affinal relations through ego's husband. English has five terms. In English, 'husband' is addressed by his name. The term 'brother-in-law' is used for husband's brother, either elder or younger in appellative use and they are also addressed by their first name. There is no any term for husband's brother's wife and husband's sister's husband. On the other hand, in Lohorong each relation has kinship term. Some terms are the same in both appellative and addressive use and some are distinctive. 'Khimtangpa' is the appellative term used for husband and he is addressed by the relations with their child. For e.g. 'Bhojampa' (father of daughter Bhoja). 'Bunampa' is the appellative term used in husband's elder brother and addressed by the term 'bubu' or 'abo', and 'nana' for husbands elder brother's wife in both addressive and appellative use. 'Ngetengpa' and 'ngetengma' are the terms used for husband's younger brother and sister respectively and addressed by the born position in the family. Such as 'serepa' for the brother who is the youngest of all. 'Yongnima nana' and 'yongnima nusa' are the terms used for husband's elder brother and younger brother's wife in appellative use and 'nana' and 'nusa' only in addressive use. 'Nanamma' is the term used for husband's elder sister and addressed by the both terms 'ano' or 'nana'.

e) Peripheral Affinal Relations Through his/her Spouse

The affinal relations expanded through spouse's mother and father such as spouse's mother's brother and sister, their wife and husband, spouse's father's brother and sister, their wife and husband, spouse's father and mother, spouse's father's father and mother, and spouse's mother's father and mother called peripheral affinal relations through his/her spouse. The following figure makes peripheral affinal relations through his/her spouse clear:

Figure No. 18

e) PeripheralAffinal Relations Through his/her Spouse



(Source: Rai, 2009, Kinship Terms in English and Koyee Rai)

Table No.18

PeripheralAffinal Relations Through his/her Spouse

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	SpFaFa	–	–	/pappa nampa/	/pappa/
2	SpFaMo	–	–	/ma~ma namma/	/ma~ma/
3	SpMoFa	–	–	/pappa nampa/	/pappa /
4	SpMoMo	–	–	/ma~ma namma/	/ma~ma/
5	SpFa	Father-in-law	–	/nampa/	/aapa/
6	SpMo	Mother-in-law	–	/namma/	/aama/
7	SpFaBre	–	–	/deppa nampa/	/aapa/
8	SpFaBreW	–	–	/dema namma/	/aama/
9	SpFaBry	–	–	/babang namma/	/aapa/
10	SpFaBryW	–	–	/sima namma/	/aama/
11	SpMoSie	–	–	/dema namma/	/aama/
12	SpMoSieH	–	–	/deppa nampa/	/aapa/
13	SpMoSiy	–	–	/sengmaa namma/	/aama/
14	SpMoSiyH	–	–	/babbang nampa/	/aapa/
15	SpMoBre	–	–	/deppa nampa/	/aapa/
16	SpMoBreW	–	–	/dema namma/	/aama/
17	SpMoBry	–	–	/kayeng nampa/	/aapa/
18	SpMoBryW	–	–	/angi namma/	/aama/
19	SpFaSie	–	–	/dema namma/	/aama/
20	SpFaSieH	–	–	/deppa nampa/	/aapa/
21	SpFaSiy	–	–	/nana namma/	/aama/
22	SpFaSiyH	–	–	/kibbu nampa/	/aapa/

There are twenty-two kinship terms altogether. English has only two appellative terms ‘father-in-law’ and ‘mother-in-law’ for spouse’s father and mother and there is no any term for other relations. But Lohorung has twenty-two terms of relations. The terms ‘pappa nampa’ and ‘ma~ma namma’ are used for spouse’s father or mother’s father and spouse’s father or mother’s mother in appellative use and only ‘pappa’ and ‘ma~ma’ is used in addressive use. ‘Nampa’ and ‘namma’ are the terms for spouse’s father and mother. In other relations ‘nampa’ is added for male and namma for female with relations of their spouse. Such as for spouse father’s elder brother is used ‘deppa nampa’. In addressive use all male are address as ‘aapa’ and female are ‘aama’.

3.3 Comparison

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

3.3.1 Comparison of Consanguineal Relations

There are forty-eight consanguineal relations except through male and female ego. Among them some relations have kinship terms and some don’t have. Most of the kinship relations are addressed by name in English but Lohorung most relations have the same terms in both appellative and addressive use. The following table shows the presence and absence of the terms.

Table No. 19

Comparison of Consanguineal Relations

S.N.	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	Pa	+	-	+	-
2.	Fa	+	+	+	Sa
3.	Ma	+	+	+	Sa
4.	S	+	-	-	-
5.	Br	+	N	-	-
6.	Bre	-	-	+	Sa
7.	Bry	-	-	+	Sa/+N
8.	Si	+	N	-	-
9.	Sie	-	-	+	Sa
10.	Siy	-	-	+	Sa/+N
11.	O/C	+	-	-	-
12.	So	+	N	+	Sa/+N
13.	Da	+	N	+	Sa/+N
14.	PaPa	+	-	-	-
15.	FaFa	+	+	+	Sa
16.	FaMo	+	+	+	Sa
17.	MoFa	+	+	+	Sa
18.	MoMo	+	+	+	Sa
19.	FaBr	+	+N	-	-
20.	FaBre	-	-	+	Sa
21.	FaBry	-	-	+	Sa
22.	FaSi	+	+N	-	-
23.	FaSie	-	-	+	Sa
24.	FaSiy	-	-	+	Sa
25.	FaBrSo	+	N	-	-
26.	FaBrSoe	-	-	+	Sa
27.	FaBrSoy	-	-	+	Sa/+N
28.	FaBrDa	-	N	-	-

29.	FaBrDae	-	-	+	Sa
30.	FaBrDay	-	-	+	Sa/+N
31.	FaSiSo	+	N	-	-
32.	FaSiSoe	-	-	+	Sa
33.	FaSiSoy	-	-	+	Sa/+N
34.	FaSiDa	+	N	-	-
35.	FaSiDae	-	-	+	Sa
36.	FaSiDay	-	-	+	Sa/+N
37.	MoBrSo	+	N	-	-
38.	MoBrSoe	-	-	+	Di
39.	MoBrSoy	-	-	+	Sa/+N
40.	MoBrDa	+	N	-	-
41.	MoBrDae	-	-	+	Sa
42.	MoBrDay	-	-	+	Sa/+N
43.	MoSiSoe	+	N	-	-
44.	MoSiSoe	-	-	+	Sa
45.	MoSiSoy			+	Sa/+N
46.	MoSiDa	+	N	-	-
47.	MoSiDae	-	-	+	Sa
48.	MoSiDay	-	-	+	Sa/+N

a) Consanguineal Relations of Male Ego

Consanguineal relations of male ego has four kinship relations altogether and all the relations are found in both English and Lohorung. In English, the kinsmen are addressed by name. On the other hand, in Lohorung the relations are addressed by the same appellative terms. This can be shown clearly in the table below:

Table No. 20
Consanguineal Relations of Male Ego

S.N.	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	+	N	+	Sa/+N
2.	BrDa	+	N	+	Sa/+N
3.	SiSo	+	N	+	Sa
4.	SiDa	+	N	+	Sa

b) Consanguineal Relations of Female Ego

There are four terms of relations in consanguineal relations of female ego. All relations are found in both English and Lohorung. In English, the kinsmen are addressed by the name in Lohorung; the same terms of appellative use are used to address the kinsmen.

Table No. 21
Consanguineal Relations of Female Ego

S.N.	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	+	N	+	Sa/+N
2.	BrDa	+	N	+	Sa/+N
3.	SiSo	+	N	+	Sa
4.	SiDa	+	N	+	Sa

3.3.2 Comparison of Affinal Relations

There are fifty-six kinship relations altogether in affinal relations. Lohorung has greater number of kinship terms in comparison of English. Most of the relations of English are addressed by the name others are by the same appellative terms with the name. On the other hand, in Lohorung, most kinsmen are addressed by the same appellative terms and some others by the different terms. The table below shows this clearly.

Table No. 22
Comparison of Affinal Relations

S.N.	Kinship Relations	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrW	+	+N	-	-
2.	FaBreW			+	Sa
3	FaBryW	-	-	+	Sa
4.	FaSiH	+	+N	-	-
5.	FaSieH	-	-	+	Sa
6.	FaSiy	-	-	+	Sa
7.	MoBrW	+	+N	-	-
8.	MoBreW	-	-	+	Sa
9.	MoBryW	-	-	+	Sa
10.	MoSiH	+	+N	-	-
11.	MoSieH	-	-	+	Sa
12.	MoSiyH	-	-	+	Sa
13.	SBreW	+	N	+	Sa
14.	SBryW	+	N	+	Sa
15.	SSieH	+	N	+	Sa
16.	SSiyH	+	N	+	Sa
17.	SoW	+	N	+	Sa
18	SoSoW	-	-	+	Di

19.	SoDaH	-	-	+	Di
20	DaH	+	N	+	Sa
21.	DaSoW	-	-	+	Di
22.	DaDaH	-	-	+	Di
23.	PSiDaeH	-	-	+	Sa
24.	PSiDayH	-	-	+	Sa
25.	PSiSoeW	-	-	+	Sa
26.	PSiSoyW	-	-	+	Sa
27.	PBrDaeH	-	-	+	Sa
28.	PBrDayH	-	-	+	Sa
29.	PBrSoeW	-	-	+	Sa
30	PBrSoyW	-	-	+	Sa
31.	BrSoW	-	-	=	Sa
32.	BrDaH	-	-	+	Sa
33.	SiSoW	-	-	+	Sa
34.	SiDaH	-	-	+	Sa
35.	SPFaFa	-	-	+	Di
36.	SPFaMo	-	-	+	Di
37.	SPMoFa	-	-	+	Di
38.	SPMoMo	-	-	+	Di
39.	SPFa	+	-	+	Di
40.	SPMo	+	-	+	Di
41.	SPFaBre	-	-	+	Di
42.	SPFaBreW	-	-	+	Di
43.	SPFaBry	-	-	+	Di
44.	SPFaBryw	-	-	+	Di
45.	SPMoSie	-	-	+	Di
46.	SPMoSieH	-	-	+	Di
47.	SPMoSiy	-	-	+	Di
48.	SPMoSiyH	-	-	+	Di

49.	SPMoBre	-	-	+	Di
50.	SPMoBreW	-	-	+	Di
51.	SPMoBry	-	-	+	Di
52.	SPMoBryW	-	-	+	Di
53.	SPFaSie	-	-	+	Di
54.	SPFaSieHJ	-	-	+	Di
55.	SPFaSiy	-	-	+	Di
56.	SPFaSiyH	-	-	+	Di

a) Comparison of Affinal Relations of Male Ego

Affinal relations of male ego have nine terms of relations altogether. The five terms are found in English and Lohorung has nine terms of relations. All kinsmen are addressed by the same appellative, which can be shown in the table as follows:

Table No. 23
Comparison of Affinal Relations of Male Ego

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	W	+	N	+	+N
2	WBre	+	N	+	Di
3	WBreW	-	-	+	Sa
4	WBry	+	N	+	Sa
5	WBryW	-	-	+	Sa
6	WSie	+	N	+	Di
7	WSieH	-	-	+	Sa
8	WSiy	+	N	+	Sa
9	WSiyH	-	-	+	Sa

b) Comparison of Affinal Relations of Female Ego

Affinal relations of female ego have nine terms of relations altogether. English has five terms and Lohorung has nine terms. In English, all kinsmen are addressed by the name where as in Lohorung , most terms are addressed by the same appellative terms. The following table makes it clear.

Table No. 24
Comparison of affinal Relations of Female Ego

S.N.	Kinship Relation	English		Lohorung Rai	
		Appellative	Addressive	Appellative	Addressive
1	H	+	N	+	+N
2	HBre	+	N	+	Di
3	HBreW	-	-	+	Sa
4	HBry	+	N	+	Sa
5	HBryW	-	-	+	Sa
6	HSie	+	N	+	Sa
7	HSieH	-	-	+	Sa
8	HSiy	+	N	+	Sa
9	HSiyH	-	-	+	Sa

Note:

1. The kinship terms which are available are denoted by sign '+' whereas the terms which are not available by sign '-'.
2. There are two uses of the relation. They are appellative and addressive. If the addressive use is the same as the appellative use, it is denoted by the abbreviation 'Sa' under addressive use. If the addressive use is different from appellative use, it is denoted by the abbreviation 'Di' under the addressive use.
3. If the person being considered is addressed by the name, it is denoted by the abbreviation 'N' under the addressive use. The name refers to the first name or surname.
4. If the person being considered is addressed by the kinship term as well as his name it is denoted by 'N' under addressive use in English but in Lohorung Rai N stands for terms + Lohorung hierarchy like 'tummi', 'serepa' (jetha, kanchha -Nepali hierarchy).
5. Sometimes the person addressed by same appellative and sometimes +Lohorung hierarchy. It is denoted by 'Sa/+N.'
6. If there is not appellative use, it is addressed by name in English except grandparent's child and grandchild whereas if there is not appellative use, it is not addressed by any terms in Lohorung Rai.

3.4 Main Areas of Differences

All the kinship terms of the English and Lohorung Rai do not correspond one-to-one relation, so the following analysis shows the semantic overlapping between English and Lohorung Rai kinship terms which are divided into two categories.

3.4.1 Mono-English vs. Multi-Lohorung

There are such cases where one English kinship term corresponds to more than one Lohorung Rai kinship term which is given below. There are three generations in terms of ego.

a) One generation above the ego

English

I. Uncle

1. Male
2. Father/Mother's side
3. Blood/Marital
4. Elder/younger than Father/Mother.

Lohorung Rai

/deppa/

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

/babbang/

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

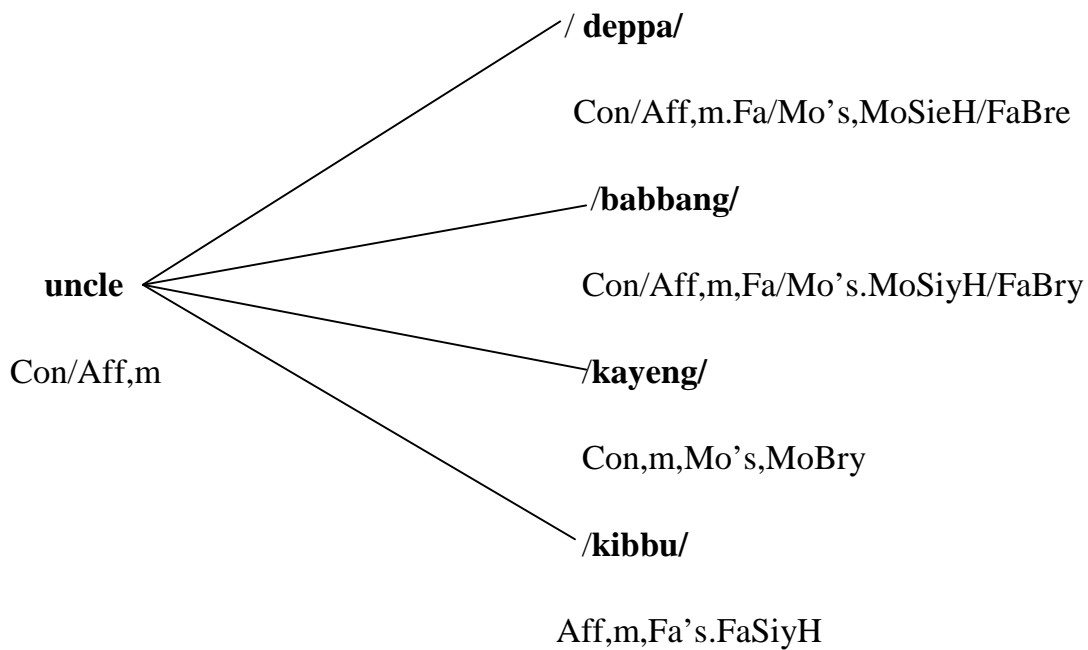
/kayeng/

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

/kibbu/

1. Male
2. Father's side.
3. Marital
4. Younger than father

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



II. Aunt

/dema/

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

/sengma/

1. Female.
2. Mother's side
3. Blood/marital
4. Younger than mother.

/sima/

1. Female
2. Father's side
3. Marital
4. Younger than father/mother.

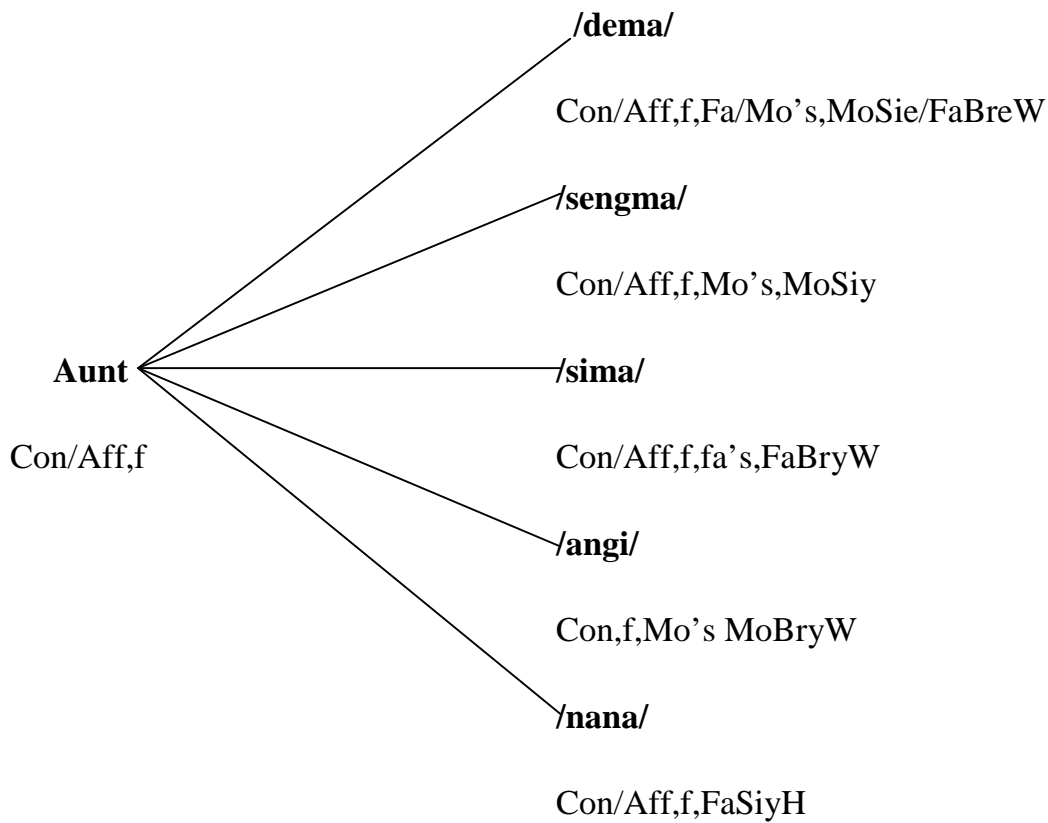
/angi/

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

/nana/

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

This kinship relation can be shown in formulaic way which is as follows:



b) Co-generation of the ego

III. Brother

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

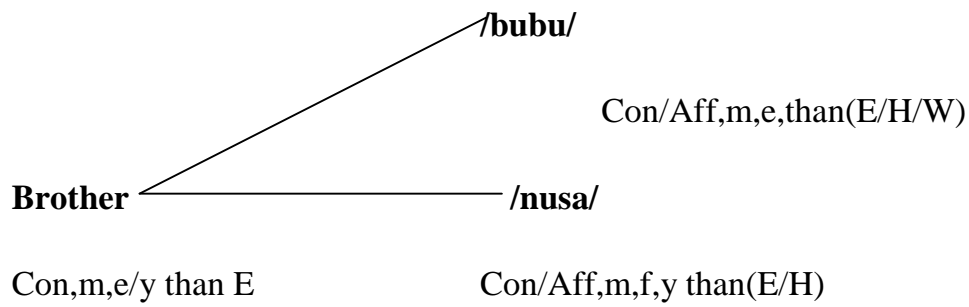
/bubu/

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

/nusa/

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

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



IV. Sister

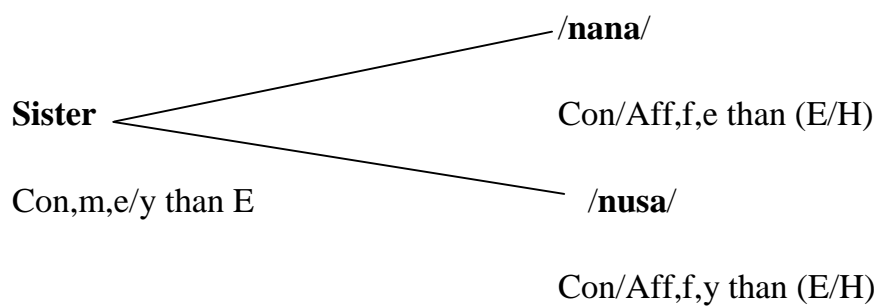
/nana/

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

/nusa/

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

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



V. Sister-in-law

/kitna/

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

/nammi/

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

/nana/

1. Called by male /female ego
2. Husband/Wife side
3. Elder than husband/wife
4. Marital.
5. Female.

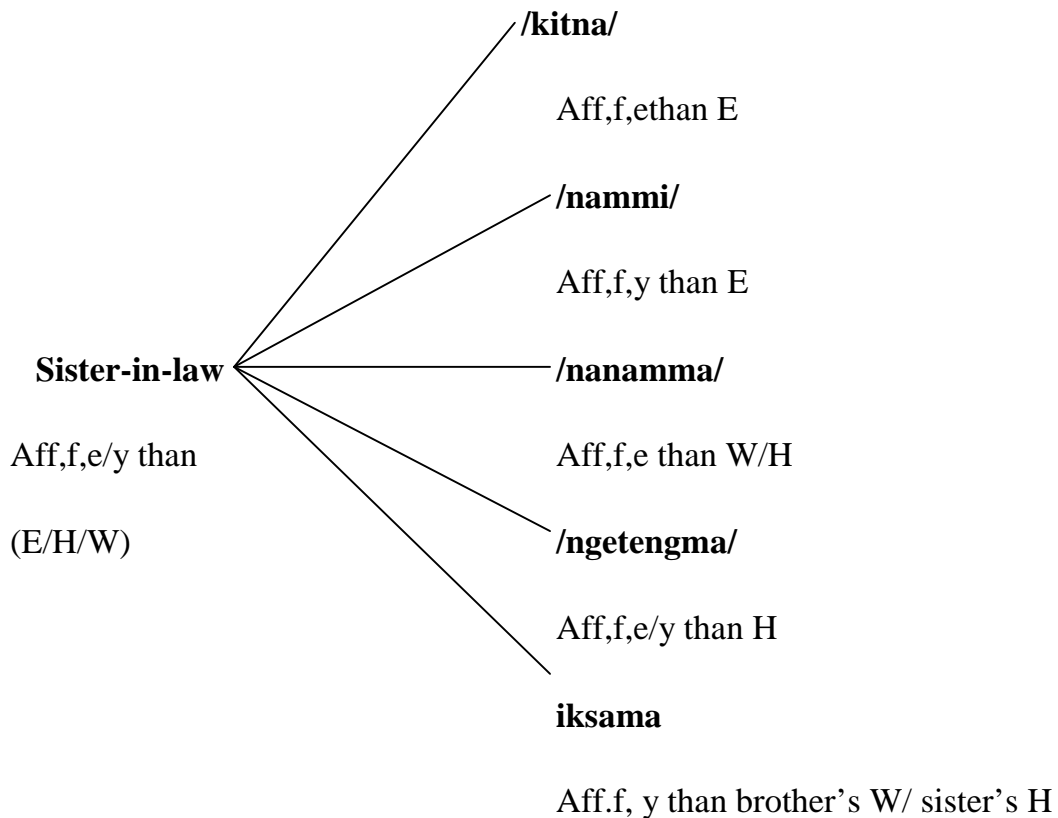
/ngetengma/

1. Called by male/female ego
2. Husbandwife's side
3. Younger than ego
4. Marital
5. Female

/iksama/

1. Called by male/female ego
2. Brother's wife/sister's husband side
3. Marital
4. female

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



Vi. Brother-in-law

/bunampa/

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

/ngetengpa/

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

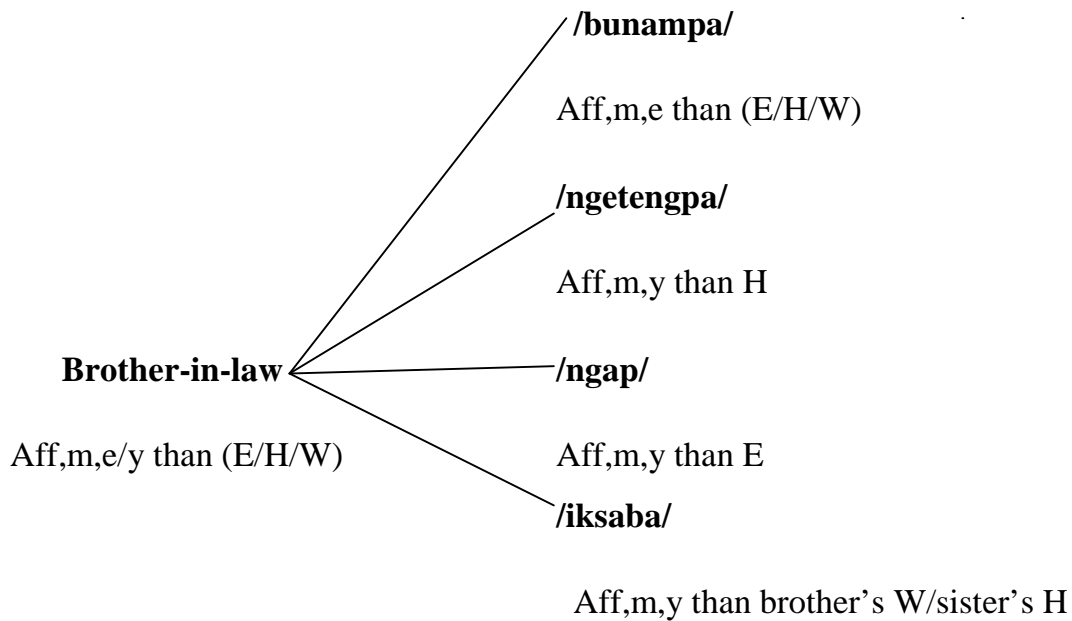
/ngap/

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

/iksaba/

1. Male
2. Called by male/female
3. Brother's wife or sister's husband's side
4. Younger than brother's wife or sister's husband
5. Marital

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



Vii.Cousin

/bubu/

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

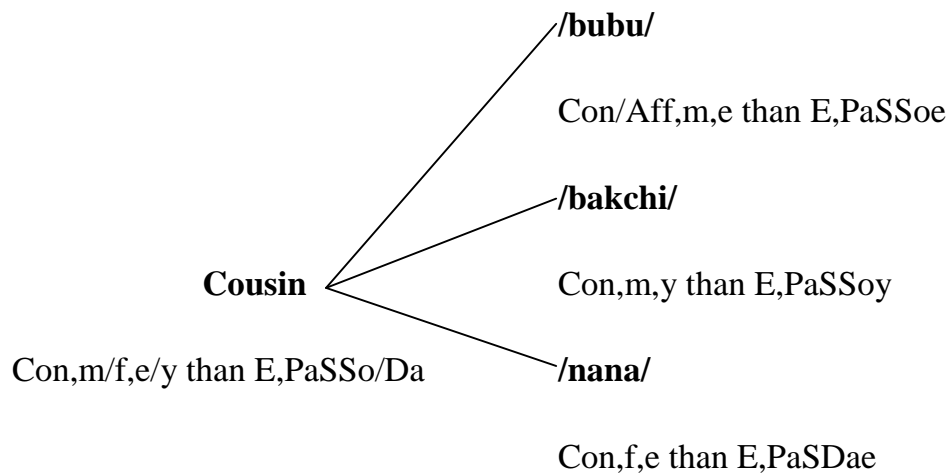
/nusa/

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

/nana/

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

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



c) One generation below the ego

Viii. Nephew

/yessa/

1. Male

1. Male

2. Brother/sister's side

2. Brother/sister's side

3. Called by male /female

3. Called by male/female ego

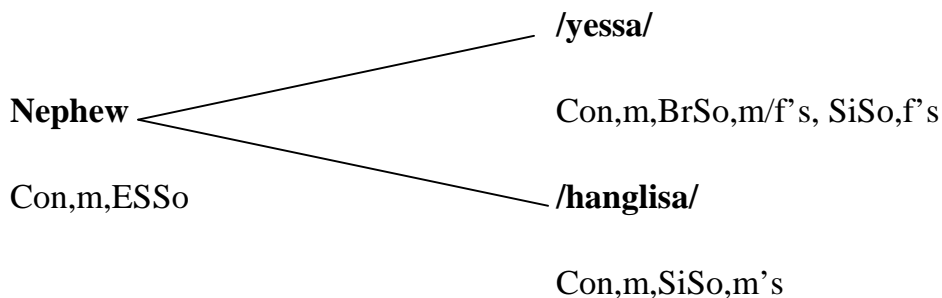
/hanglisa/

1. Male

2. Sister's side

3. Called by male ego

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



Ix. Niece

/yeshama/

1. Female

1. Female

2. Brother/sister's side

2. Brother/sister's side

3. Called by male/female ego

3. Called by male/female ego

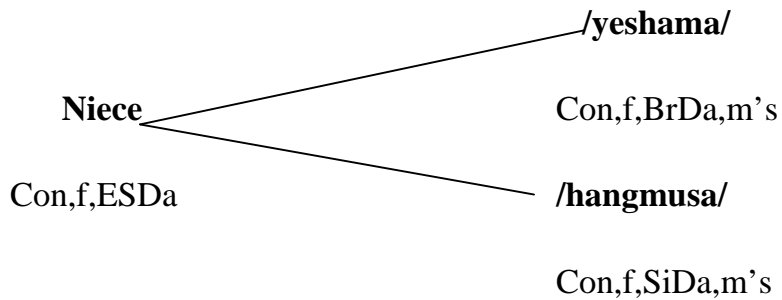
/hangmusa/

1. Female

2. Sister's side

3. Called by male ego

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



3.4.2 Mono-Lohorung Rai vs. Mullti-English

There are not only mono-English vs. multi-Lohorung Rai but also mono-Lohorung Rai vs. multi-English. They are as follows:

a) Co-generation of the ego

Lohorung Rai

I. /bubu/

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

English

/Brother/

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

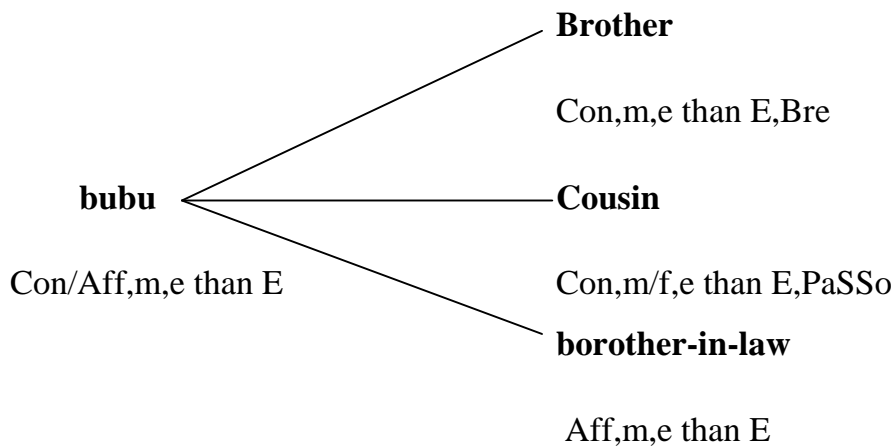
/cousin/

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

/Brother –in-law/

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

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



II. /nusa/

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

Brother

- 1.Male
- 2.Core relation.
- 3.Blood
4. Younger than ego.

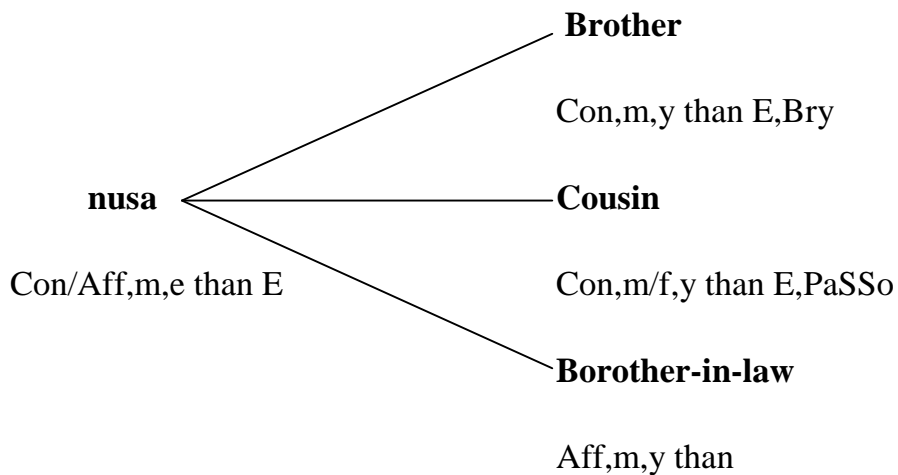
/cousin/

1. Male /Female
2. Father/Mother's side
3. Younger than

/Brother -in -law/

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

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



III. /nana/

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

Sister

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

Cousin

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

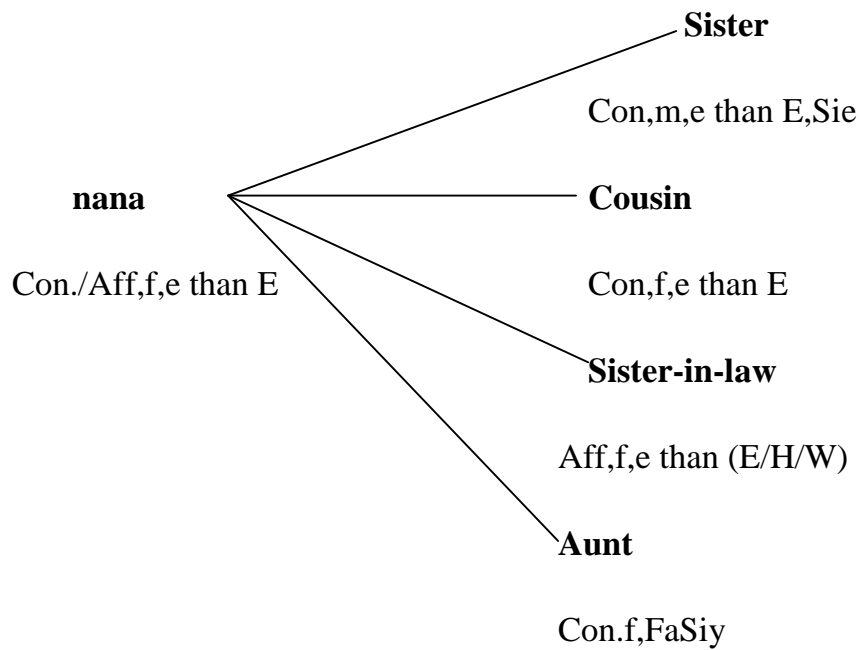
Sister-in-law

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

Aunt

1. Younger than father
2. Female
3. Blood relation

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



IV. / nusa /

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

Sister

- 1.Female
- 2.Core relation.
3. Younger than ego
4. Blood

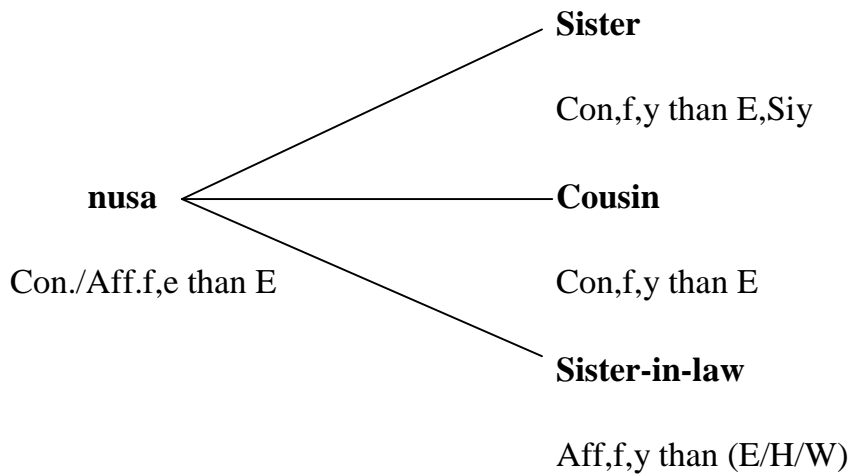
Cousin

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

Sister-in-law

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

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



V. kibbu

- 1. Male
- 2. Affinal relation
- 3. Father's/sister's side
- 4. Marital

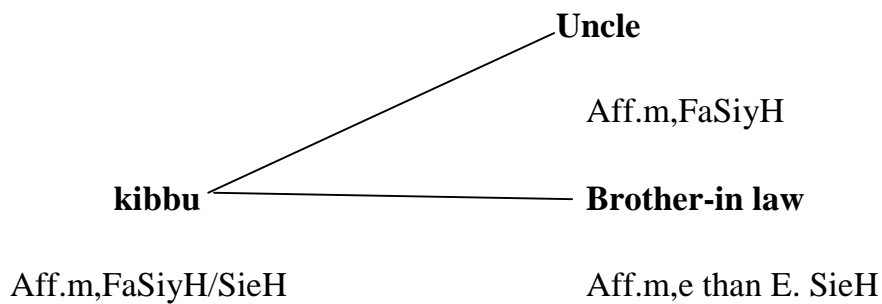
Uncle

- 1. Male
- 2. Affinal
- 3. Father's side
- 4. Marital

Brother-in law

- 1. Male
- 2. Affinal
- 3. Sister's side
- 4. Marital

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



V. /maksal

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

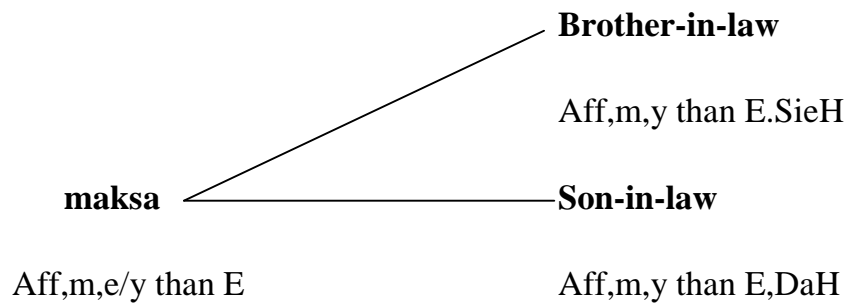
Brother-in-law

- 1. Male
- 2. Cogeneration of the ego.
- 3. Sister's side.

Son-in-law.

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

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



VII. /nammi/

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

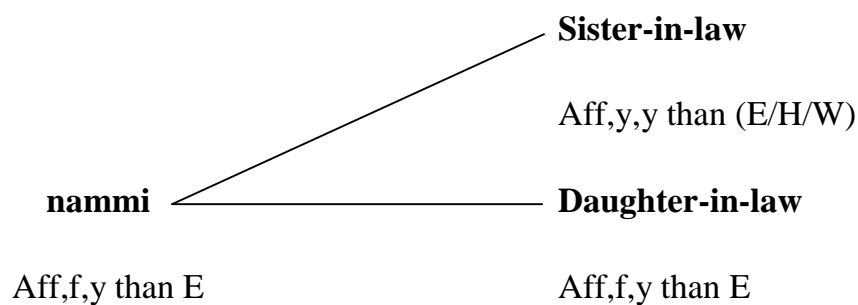
Sister-in-law

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

Daughter-in-law

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

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



CHAPTER- FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

After analyzing and interpreting the data of the English and Lohorung kinship terms, the following findings have been found.

- a) Lohorung Language has large number of kinship terms. Most of them are address by the same appellative terms and some of them have many more terms to address them. Such as for spouse's sister 'nanamma' is the term in appellative use and 'nana' and 'ano' both the terms can commonly come in addressive use. In English kinsmen are addressed by the name in most of the cases. Therefore, English has a least number of kinship terms in comparison with Lohorung Rai.
- b) There is no any distinction between the terms used by male and female ego except the two terms 'husband' and 'wife' in English whereas Lohorung Rai has distinctive kinship terms on the basis of male and female ego.
- c) English has various cover terms such as cousin, siblings, offsprings, etc. but such cover terms are rarely found in Lohorung Rai. 'Uncle' and 'aunt' are the cover terms in English which include the relations from both father and mother's sides. But this is lacked in Lohorung Rai.
- d) English language doesn't make any distinctions between elder and younger kinship relations whereas Lohorung Rai makes this distinction to show elder and younger.
- e) In English most relations are address by the name, some are address by the terms with name (i.e. Uncle +N) and a very few relations are addressed by the same appellative terms

- f) The kinship relations such as FaBre/ySo/Da, FaSie/ySo/Da, MoBre/ySo/Da and MoSie/ySo/Da are indicated by the same term 'cousin' in English whether they are male or female, elder or younger than the ego. But these relations are indicated by the 'bubu' if the relations are elder males, by 'nana' if the relations are elder females and by 'nusa' if the relations are younger male or female.

4.2 Recommendations

On the basis of the above findings the recommendations have been made as follows

- a) While studying and analyzing the two or more languages, we find out more differences than similarities. If the two languages are similar in any area, there is no problem as the learners feel difficulty to learn. So that teaching should be focused on the difficult areas where the two languages differ.
- b) The teacher should make a clear distinction between the kinship terms of English and Lohorung Rai and their own addressive use. In English, most of the relations are addressed by name but Lohorung Rai has many more terms to address them. That's why the special attention should be given in teaching those of addressive use if the learners are the native speakers of English.
- c) There is no variation of kinship terms in terms of male and female ego in English which are found in Lohorung. That's why while teaching, the teacher should emphasize on the different terms used by male and female ego in Lohorung language.
- d) All kinship terms of English and Lohorung do not have one to one correspondence. English has various natural terms which refer to different kinship relations such as offspring, cousin, siblings, etc. but these terms are rarely found in Lohorung Rai. So that while teaching these terms, the special attention should be paid if the learners belong to the native speakers of Lohorung.

- e) English has no distinctive terms for elder and younger whereas Lohorung has the various terms for elder and younger relations. Therefore, their corresponding kinship terms of Lohorung must be clarified for English native speakers while teaching the terms like 'deppa' 'babbang', 'bubu', 'nusa' etc.
- f) The consanguineal and affinal relations should be made clear for the effective second language teaching and learning.
- g) The concerned people must pay special attention to the semantic overlapping of kinship terms while designing and preparing curriculum, syllabus and text books for the second language learners of English and Lohourng.

This study will be helpful for the native speakers of English who are learning Lohorung as a second language as well as for the native speakers of Lohorung who are learning English as second language.

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Websites

www.answers.com/topic/tibeto-burman-languages

www.lohorung.org.np

Appendixes

Appendix-A

Lohorung Rai Kinship Terms

1. Laba
2. Lama
3. Tuba
4. Tuma
5. Pappama~ma
6. Pappa
7. Ma~ma
8. Pa-ma
9. Aapa
10. Aama
11. Thukpa Pasha
12. Samsama Pasha
13. Babbang
14. Deppa
15. Kayeng
16. Sima
17. Sengma
18. Dema
19. Angi
20. Bubu
- 21 Nana
22. Thukpa Nusha
23. Samsama Nusha
24. Yangachi
25. Hangmusa Yesha
26. Yeshama

27. Bubu
28. Kibbu
29. Nampa
30. Namma
31. Maksha
32. Nammi
33. Khimtangpa
34. Khimtangma
35. Thuppa Yangmin
36. Samsama Yangmin
37. Chacha
38. Pasa
38. Iksaba
39. Thukpa sabsi
40. Samsama sabsi
41. Ngapma
42. Nga~ma

Lohorung kinship terms are presented in the following table as well:

Kinship Relations	Lohorung Rai	Kinship Relations	Lohorung Rai
Pa	pa-ma	Fa	aapa
Mo	aama	Bre	bubu
Bry	wathangpa nusa	Sie	nana
Siy	metnungma nusa	C	chacha
O	pasa	So	wathangpa pasa
Da	metnungma nusa	FaFa	papa
FaMo	ma~ma	MoFa	papa
MoMo	ma~ma	FaBre	deppa
FaBreW	dema	FaBry	babbang
FaBryW	sima	FaSie	dema

FaSieH	deppa	FaSiy	nana
FaSiyH	kibbu	MoBre	deppa
MoBreW	dema	MoBry	kayeng
MoBryW	angi	MoSie	dema
MoSieH	deppa	MoSiy	sengma
MoSiyH	babbang	FaBrSoe	bubu
BreW	kitna	BryW	nammi
SoW	nammi	DaH	maksa
SoSo	thukpa yangmin	DaDaH	samsama yangmin
SoSoW	yangmin nammi	DaDaH	yangmin maksa
SPFa	nampa	SPMo	namma
SieH	kibbu	SiyH	maksa
SPFaFa	pappa nampa	SPMoFa	ma~ma namma
FaFaFa	tuba	FaFaMo	tuma
FaFaFaFa	laba	FaFaFaMo	lama
SoSoSo	thukpa sabsi	SoSoDa	Samsama sabsi
BreWBry	iksaba	BreWSiy	iksama
SieHBry	iksaba	SieHSiy	iksama
SoWFa	ngappa	SoWMo	nga~ma
DaHFa	ngappa	DaHMo	nga~ma
PaBrSoe	bubu	PaBrSoy	wathangpa nusha
PaBrDae	nana	PaBrDay	metnungma nusa
PaSiSoe	bubu	PaSiSoy	wathangpa nusa
PaSiDae	nana	PaSiDay	metnungma nusa
FaBrSoeW	kitna	FaBrSoyW	nammi
PaBrDaeH	kibbu	PaBrDayH	maksa
PaSiSoeW	kitna	PaSiSoyW	nammi
PaSiDaeH	kibbu	PaSiDayH	maksa
BrSoW	nammi	BrDaH	maksa
SPFaFa	papa nampa	SPFaMo	ma~ma namma

SPMoFa	pappa nampa	SPMoMo	ma~ma namma
SPFaSie	Dema namma	SPFaSiy	Nana namma
SPFaBre	Deppa nampa	SPFaBry	Babbang nampa
SPMoSie	Dema namma	SPMoSiy	Sengma namma
SPFaBreW	Dema namma	SPFaBryW	Sima namma
SPMoBre	Deppa nampa	SPMoBry	Kayeng nampa
SPFaSieH	Deppa nampa	SPFaSiyH	Kibbu nampa
SPMoBreW	Dema namma	SPMoBryW	Angi namma

Kinship relations of male ego

Kinship Relation	Lohorung Rai	Kinship Relation	Lohorung Rai
BrSo	yessa	BrDa	yeshama
SiSo	hanglisa	SiDa	hangmusa
W	khimtangma	WSie	nanamma
WSiy	ngetengma	WBre	bunampa
WBr	ngap	WSiH	yongniba
WSieH	yongniba bubu	WSiyH	yongniba nusa

Kinship relations of female ego

Kinship Relations	Lohorung Rai	Kinship Relations	Lohorung Rai
BrSo	yessa	BrDa	yeshama
SiSo	yessa	SiDa	yeshama
H	khimtangpa	HSie	nanamma
HSiy	ngetengma	HBre	bunampa
HBry	ngetengpa	HBrW	yongnima
HBreW	yongnima nana	HBryW	yongnima nusa

Appendix-B

English kinship terms:

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

Questionnaires

सिम्मावाँ

Name :

निड : पदम कुमार लोहोरुडु (देवेस लोहोरुडु)

Address :

ठावाँ: दिदिडु ०५।०००० लुव पडा के - ७ डाडागाळ

Sex :

वाठाइपा/ मेलुइमा:

Age Group : [] Below 16 [] 16-30 [✓] 31-45

एअवा वर्ष यागाने :

Academic qualification:

एअवा पढाविदाने : एअ. एअ. सि०

In which relations do the following people stands and what terms do you use to call them? Write your responses within the blank provided for relations and terms.

मिम्मु पिअमीम्पा याप्पी ची मालो लोकुने पिम्पीम्पा ठावाँ वि सावाने ।

Group A

Relations

1. The couple who gave birth to you

आना जन्म पिखुवा डेवा-डेमा

(...वाअ. मा...)

2. The man who gave birth to you

आना जन्म पिखुवा वाठाइपा याप्पी

(...आपा...)

3. The woman who gave birth to you

आना जन्म पिखुवा मेलुइमा याप्पी

(...डुडुमा...)

4. The man who is born before you of the same couple
आनामि आप्पा-आमाभा आनाभाइके यात्ली जन्मलिदे वाठाइपा याप्पी (.....)
बुबु
5. The man who is born after you of the same couple
आनामि आप्पा-आमाभा आनाभाइके डेइपी जन्मलिदे वाठाइपा याप्पी (.....)
नुसा
6. The female who is born before you of the same couple
आनामि आप्पा-आमाभा आनाभाइके यात्ली जन्मलिदे मेल्लुइमा याप्पी (.....)
मामा
7. The female who is born after you of the same couple
आनामि आप्पा-आमाभा आनाभाइके डेइपी जन्मलिदे मेल्लुइमा याप्पी (.....)
नुसा
8. The person who is married to you
आनानुड विहा लेदे याप्पी (खिमताइमा)
9. The person who is born of you
आनाभाइके जन्मलिदे याप्पी (पाप्पा)
10. The male person who is born of you
आनाभाइके जन्मलिदे वाठाइपा याप्पी (.....)
बुबु पाप्पा
11. The female person who is born of you
आनाभाइके जन्मलिदे मेल्लुइमा याप्पी (.....)
मामा पाप्पा
12. Husband/wife's father
खिमताइपा/खिमताइमामि आपा (.....)
नाम्पा
13. Husband/wife's mother
खिमताइपा/खिमताइमामि आमा (.....)
नाम्मा
14. Husband/wife's elder brother
खिमताइपा/खिमताइमामि बुबु (.....)
बुनाम्पा
15. His wife
खोमि खिमताइमा (.....)
मामा
16. Husband/wife's younger brother
खिमताइपा/खिमताइमामि वाठाइपा नुसा (.....)
डुनाप
17. Her wife
खोमि खिमताइमा (.....)
नुसा
18. Husband/wife's ^{elder} younger sister
खिमताइपा/खिमताइमामि मेल्लुइमा मुसुस मामा (.....)
डेइइमा
19. Her Husband
खोमि खिमताइपा (.....)
अड-निवा नुसा

Group B

(Appellative and Addressive use of Kingship Terms)

In which relations do the following persons stand and what terms do you use to call them? Write your responses within the blank provided it for the relations and terms.

	Your own	Your husband/wife's
1. Father's father आप्यामि आपा	(...घाव्वा.....)	(...घाव्वा नाम्वा...)
2. Mother's mother आमामि आमा	(...माइमा.....)	(...माइमा नाम्मा...)
3. Father's elder brother आप्यामि बुबु	(...देव्पा.....)	(...देव्पा नाम्वा...)
4. His wife खोमी खिमताडमा	(...देमा.....)	(...देमा नाम्मा...)
5. Father's elder sister आप्यामि नाना	(...देमा.....)	(...देमा नाम्मा...)
6. Her husband खोमी खिमताडपा	(...देव्पा.....)	(...देव्पा नाम्वा...)
7. Father's younger brother आप्यामि वाथाडपा नुसा	(...वाठवाड.....)	(...वाठवाड नाम्वा...)
8. His wife खोमी खिमताडमा	(...सिमा.....)	(...सिमा नाम्मा...)
9. Father's younger sister आप्यामि मेलुडमा नुसा	(...नाना.....)	(...नाना नाम्मा...)
10. Her husband खोमी खिमताडपा	(...दिवु.....)	(...दिवु नाम्वा...)
11. Mother's father आमामि आप्या	(...घाव्वा.....)	(...घाव्वा नाम्वा...)
12. Mother's mother आमामी आमा	(...माइमा.....)	(...माइमा नाम्मा...)

- | | | |
|-------------------------------------------------------------------------------------------------------------------------------|----------------------|---------------------------------------|
| 13. Mother's elder brother
आमामि बुबु | (...देप्पा.....) | (...देप्पा नाम्मा...) |
| 14. His wife
खोमी खिमताडमा | (...देमा.....) | (...देमा नाम्मा...) |
| 15. Mother's elder sister
आमामी नाना | (...देमा.....) | (...देमा नाम्मा...) |
| 16. Her husband
खोमी खिमताडपा | (...देप्पा.....) | (...देप्पा नाम्मा...) |
| 17. Mother's younger brother
आमामि वाठाडपा नुसा | (...बुघेड.....) | (...बुघेड नाम्मा...) |
| 18. His wife
खोमी खिमताडमा | (...डाडी.....) | (...डाडी नाम्मा...) |
| 19. Mother's younger sister
आमामि मेलुडमा नुसा | (...सेडमा.....) | (...सेडमा नाम्मा...) |
| 20. Her husband
खोमि खिमताडपा | (...दाववाड.....) | (...दाववाड नाम्मा...) |
| 21. The couple who gave
Birth to your fathers
आप्पामि आप्पाआमा | (...पाप्पा माइमा...) | (...पाप्पा नाम्मा... माइमा नाम्मा...) |
| 22. The couple who gave birth
To your mother
आमामि आप्पाआमा | (...पाप्पा माइमा...) | (...पाप्पा नाम्मा... माइमा नाम्मा...) |
| 23. Father's elder/younger
Brother's son (elder than you)
आप्पामि बुबु/वाठाडपा नुसामि
वाठाडपा पासा (आनाभाडके टुम्मि) | (...बुबु.....) | (...वनाप्पा.....) |
| 24. His wife
खोमि खिमताडमा | (...किडुता.....) | (...नाता.....) |
| 25. Father's elder/younger brother's
Son (younger than you)
आप्पामि बुबु/वाठाडपा नुसामि
वाठाडपा पासा (आनाभाडके नुसा) | (...नुला.....) | (... सोप) |

26. His wife (नुसा नाम्नी.....) (.....नुसा.....)
खोमि खिमताडमा
27. Father's elder/younger brother's Daughter (elder than you) (.....नाता.....) (.....नाता.....)
आप्पामि बुबु/वाठाइपा नुसामि मेल्लुइमा पासा
(आनाभाडके टुम्मि)
28. Her husband (.....किव्वु.....) (.....थंनिका बुबु.....)
खोमि खिमताडपा
29. Father's elder/younger brother's Daughter (younger than you) (.....नुसा.....) (.....डे.टे.इ.मा.....)
आप्पामि बुबु/वाठाइपा नुसामि मेल्लुइमा पासा
(आनाभाडके नुसा)
30. Her husband (.....मावसा.....) (.....थंनिका नुसा.....)
खोमि खिमताडपा
31. Father's elder/younger Sister's son (elder than you) (.....बुबु.....) (.....युनाप्पा.....)
आप्पामि नाना/ मेल्लुइमा नुसामि
वाठाइपा पासा (आनाभाडके टुम्मि)
32. His wife (.....किड्डा.....) (.....नाता.....)
खोमि खिमताडमा
33. Father's elder/younger Sister's son (younger than you) (.....नुसा.....) (.....इ.प.....)
आप्पामि नाना/ मेल्लुइमा नुसामि
वाठाइपा पासा (आनाभाडके नुसा)
34. His wife (.....नाम्नी.....) (.....नुसा.....)
खोमि खिमताडमा
35. Father's elder/younger Sister's daughter (elder than you) (.....नाता.....) (.....नाताप्पा.....)
आप्पामि नाना/ मेल्लुइमा नुसामि
मेल्लुइमा पासा (आनाभाडके टुम्मि)
36. Her husband (.....किव्वु.....) (.....थंनिका बुबु.....)
खोमि खिमताडपा

37. Father's elder/younger
Sister's daughter
(younger than you)
आप्यामि नाना/ मेलुइमा नुसामि
मेलुइमा पासा (आनाभाडके नुसा)
- (...नुसा.....) (...डेहेःमा.....)
38. Her husband
खोमि खिमताडपा
- (...माइसा.....) (थइनिवा नुसा)
39. Mother's elder/younger
Bother's son (elder than you)
आमामि बुबु/वाठाइपा नुसामि
वाठाइपा पासा (आनाभाडके टुम्मि)
- (...बुबु.....) (वुनाइपा.....)
40. His wife
खोमि खिमताडमा
- (...किइना.....) (....नाना.....)
41. Mother's elder/younger
Brother's son (younger than you)
आमामि बुबु/वाठाइपा नुसामि
वाठाइपा पासा (आनाभाडके नुसा)
- (...नुसा.....) (....इनाप.....)
42. His wife
खोमि खिमताडमा
- (...नाइमी.....) (नुसा.....)
43. Mother's elder/younger
Sister's son (elder than you)
आमामि नाना/मेलुइमा नुसामि
वाठाइपा पासा (आनाभाडके टुम्मि)
- (...बुबु.....) (...वुनाइपा.....)
44. His wife
खोमि खिमताडमा
- (...किइना.....) (....नाना.....)
45. Mother's elder/younger
Sister's son (younger than you)
आमामि नाना/मेलुइमा नुसामि
वाठाइपा पासा (आनाभाडके नुसा)
- (...नुसा.....) (....इनाप.....)
46. His wife
खोमि खिमताडमा
- (...नुसा नाइमी.....) (नुसा.....)

47. Mother's elder/younger Brother's daughter (elder than you)(..... नाना.....) (..... नानाम्मा.....) आमामि बुबु/वाठाइपा नुसामि मेलुइमा पासा (आनाभाडके टुम्मि)		
48. Her husband खोमि खिमताइपा	(..... क्किठु.....)	(..... थंनिवा बुबु.....)
49. Mother's elder/younger Brother's daughter (Younger than you) आमामि बुबु/वाठाइपा नुसामि मेलुइमा पासा (आनाभाडके नुसा)	(..... नुसा.....)	(..... डेरेइमा.....)
50. Her husband खोमि खिमताइपा	(..... नुसा माय्सा.....)	(..... थंनिवा नुसा.....)
51. Mother's elder/younger Sister's daughter (elder than you) आमामि नाना/मेलुइमा नुसामि पासा (आनाभाडके टुम्मि)	(..... नाना.....)	(..... नानाम्मा.....)
52. Her husband खोमि खिमताइपा	(..... क्किठु.....)	(..... थंनिवा बुबु.....)
53. Mother's elder/younger Sister's daughter (younger than you) आमामि नाना/मेलुइमा नुसामि पासा (आनाभाडके नुसा)	(..... नुसा.....)	(..... डेरेइमा.....)
54. Her husband खोमि खिमताइपा	(..... नुसा माय्सा.....)	(..... थंनिवा नुसा.....)
55. Elder brother's wife बुबुमि खिमताइमा	(..... क्किइना.....)	(..... नाना.....)
56. Younger brother's wife वाठाइपा नुसामि खिमताइमा	(..... नुसा नम्मी.....)	(..... नुसा.....)

57. Elder sister's husband नानामि खिमताइपा	(...किवु.....)	(थडगिवा वुवु...)
58. Younger sister's husband मेलुइमा नुसामि खिमताइपा	(...नुला माम्सा...)	(थडगिवा नुला...)
59. Elder brother's son बुबुमि पासा	(...थेस्ता.....)	(...थेस्ता.....)
60. His wife खोमि खिमताइमा	(थेस्ता नाम्नी)	(थेस्ता नाम्नी)
61. Elder brother's daughter बुबुमि मेलुइमा पासा	(...थेस्तामा.....)	(...थेस्तामा.....)
62. Her husband खोमि खिमताइपा	(थेस्तामा मम्सा)	(थेस्तामाम्सा)
63. Younger brother's son वाठाइपा नुसामि वाठाइपा पासा	(...थेस्ता.....)	(थेस्ता.....)
64. His wife खोमि खिमताइमा	(थेस्ता नाम्नी)	(थेस्ता नाम्नी)
65. Younger brother's daughter वाठाइपा नुसामि मेलुइमा पासा	(...थेस्तामा.....)	(थेस्तामा.....)
66. Her husband खोमि खिमताइपा	(थेस्तामा मम्सा)	(थेस्तामाम्सा)
67. Elder sister's son नानामि वाठाइपा पासा	(...हाडगिवा.....)	(थेस्ता.....)
68. His wife खोमि खिमताइमा	(हाडगिवा नाम्नी)	(थेस्ता नाम्नी)
69. Elder sister's daughter नानामि मेलुइमा पासा	(...हाडगुला.....)	(...थेस्तामा.....)
70. Her husband खोमि खिमताइपा	(हाडगुला माम्सा)	(थेस्तामाम्सा)
71. Younger sister's son मेलुइमा नुसामि वाठाइपा पासा	(...हाडगिवा.....)	(...थेस्ता.....)

72. His wife
खोमि खिमताडमा (हाङ्गनित्तलः खम्मि) (घोइसा नाप्पी...)
73. Younger sister's daughter
मेल्लुड्मा नुसामि मेल्लुड्मा पासा (हाङ्गमुस्ता.....) (घोइसामा.....)
74. Her husband
खोमि खिमताडपा (हाङ्गमुस्ता भाइसा) (घोइसामा भाइसा)
75. Husband's wife who
Is the other person than you (.....) (.....)
खिमताडपामि होइक खिमताड्मा
76. Husband's wife's son who is
Other person than your child (.....) (.....)
खिमताडपामि होइक खिमताड्मामि
वाठाड्पा पासा (.....) (.....)
77. His wife
खोमि खिमताडमा (.....) (.....)
(.....) (.....)
78. Husband's wife's daughter
Who is other person
than your child (.....) (.....)
खिमताडपामि होइक खिमताड्मामि
मेल्लुड्मा पासा (.....) (.....)
79. Her husband
खोमि खिमताडपा (.....) (.....)
(.....) (.....)
80. Husband's wife's son/daughter's
Son who is other person
Than your own (.....) (.....)
खिमताडपामि होइक खिमताड्मामि
वाठाड्पा / मेल्लुड्मा पासामि वाठाड्पा पासा (.....) (.....)
81. His wife
खोमि खिमताडमा (.....) (.....)
(.....) (.....)

82. Husband's wife's son/daughter's

Daughter who is other

Person than your own

खिमताडपामि होइक खिमताडमामि

वाठाडपा/मेलुडमा पासामि मेलुडमा पासा

(शाम्लाभा आडफिने) (.....)

83. Her husband

खोमि खिमताडपा

(आडफिने माम्स्ते) (.....)

84. A son of your

Father's father

आप्पामि आप्पामि वाठाडपा पासा

(देष्या आपा वाठके) (देष्या नाम्भा नाम्भा वाठवाठ नाम्भा)

85. His wife

खोमि खिमताडमा

(देमा, आ. लिमा...) (देमातप्पा, तप्पा, लिमा तप्पा)

86. A son of your

Son/daughter's

वाठाडपा/मेलुडमा पासामि

वाठाडपा पासा

(ठुप्पा आडफिने) (ठुप्पा आडफिने)

87. His wife

खोमि खिमताडमा

(आडफिने नाम्मी) (आडफिने नाम्मी)

88. A daughter of your

Son/daughter's daughter

वाठाडपा/मेलुडमा पासामि

मेलुडमा पासा

(शाम्लाभा आडफिने) (शाम्लाभा ~~नाम्मी~~ आडफिने)

89. Her husband

खोमि खिमताडपा

(आडफिने माम्स्ते) (आडफिने माम्स्ते)

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

नुआ । ह सिम्मावा लुख्बारा ।

Questionnaires

सिम्मावाँ

Name :

निड : देवी देखिम (लो होम्ड)

Address :

ठावाँ : खाँ. न. पा. ४ (पाङ्मा)

Sex :

वाठाइपा/ मेलुइमा: ✓

Age Group : [] Below 16 [] 16-30 [] 31-45

एइवा वर्ष यागाने: ३७

Academic qualification:

एइवा पढालिदाने: स्स. स्ल. सी.

In which relations do the following people stands and what terms do you use to call them? Write your responses within the blank provided for relations and terms.

मिम्मू पिइमीम्पा याप्पी ची मालो लोकने पिप्पीम्पा ठावाँ वि सावाने ।

Group A

Relations

1. The couple who gave birth to you

आना जन्म पिख्खुवा डेवा-डेमा

(आपपा, आपा)

2. The man who gave birth to you

आनः जन्म पिख्खुवा वाठाइपा याप्पी

(आपपा.....)

3. The woman who gave birth to you

आना जन्म पिख्खुवा मेलुइमा याप्पी

(आमा.....)

4. The man who is born before you of the same couple (...पुत्र.....)
 आनामि आप्पा-आमाभा आनाभाइके यात्ली जन्मलिदे वाठाइपा याप्पी
5. The man who is born after you of the same couple (...कुस्रा.....)
 आनामि आप्पा-आमाभा आनाभाइके डेइपी जन्मलिदे वाठाइपा याप्पी
6. The female who is born before you of the same couple (...ताना.....)
 आनामि आप्पा-आमाभा आनाभाइके यात्ली जन्मलिदे मेलुइमा याप्पी
7. The female who is born after you of the same couple (...कुस्रा.....)
 आनामि आप्पा-आमाभा आनाभाइके डेइपी जन्मलिदे मेलुइमा याप्पी
8. The person who is married to you (...खिमताइपा)
 आनानुइ विहा लेदे याप्पी
9. The person who is born of you (...प्रासा.....)
 आनाभाइके जन्मलिदे याप्पी
10. The male person who is born of you (...थुक्पा प्रासा)
 आनाभाइके जन्मलिदे वाठाइपा याप्पी
11. The female person who is born of you (...साम्बामा प्रासा)
 आनाभाइके जन्मलिदे मेलुइमा याप्पी
12. Husband/wife's father (...ताम्पा.....)
 खिमताइपा/खिमताइमामि आपा
13. Husband/wife's mother (...वाम्मा.....)
 खिमताइपा/खिमताइमामि आमा
14. Husband/wife's elder brother (...अक्के (वुवाम्पा))
 खिमताइपा/खिमताइमामि बुबु
15. His wife (...थौडि नमा.....)
 खोमि खिमताइमा
16. Husband/wife's younger brother (...डि.टेइपा.....)
 खिमताइपा/खिमताइमामि वाठाइपा नुसा
17. Her wife (...थौडि नमा.....)
 खोमि खिमताइमा
18. Husband/wife's younger sister (...डि.टेइमा.....)
 खिमताइपा/खिमताइमामि मेलुइमा नुसा
19. Her Husband (...कुस्रा.....)
 खोमि खिमताइपा

20. Husband/wife's elder sister

खिमताइपा/खिमताइमामि मेलुइमा नुसा

(डि.ते.इ.स.).....)

21. Her husband

खोमि खिमताइपा

(...ते.सा.....)

22. Son's wife

वाठाइपा पासामि खिमताइमा

(...नाम्मी.....)

23. Daughter's husband

मेलुइमा पासामि खिमताइपा

(...माकसा.....)

24. Son's son

वाठाइपा पासामि वाठाइपा पासा

(...या.इ.मि.न.....)सम्सम)

25. His wife

खोमि खिमताइमा

(...या.इ.मि.न.....) (युक्पा)

26. Son's daughter

वाठाइपा पासामि मेलुइमा पासा

(...सम्सम। या.इ.मि.न

27. Her husband

खोमि खिमताइपा

(...या.इ.मि.न. माकसा

28. Daughter's son

मेलुइमा पासामि वाठाइपा पासा

(...युक्पा. या.इ.मि.न

29. His wife

खोमि खिमताइमा

(...या.इ.मि.न. नाम्मी

30. Daughter's daughter

मेलुइमा पासामि मेलुइमा पासा

(...सम्सम। या.इ.मि.न

31. Her husband

खोमि खिमताइपा

(...या.इ.मि.न. माकसा

Group B

(Appelative and Addressive use of Kingship Terms)

In which relations do the following persons stand and what terms do you use to call them? Write your responses within the blank provided it for the relations and terms.

	Your own	Your husband/wife's
1. Father's father आप्यामि आपा	(...पालपा.....)	(...पालपा...नाम्मा)
2. Mother's mother आमामि आमा	(...माअमा.....)	(...माअमा...नाम्मा)
3. Father's elder brother आप्यामि बुबु	(...दैप्पा.....)	(...दैप्पा...नाम्मा)
4. His wife खोमी खिमताडमा	(...दैसा.....)	(...दैसा...नाम्मा)
5. Father's elder sister आप्यामि नाना	(...दैसा.....)	(...दैसा...नाम्मा)
6. Her husband खोमी खिमताडपा	(...दैसा.....)	(...दैप्पा...नाम्मा)
7. Father's younger brother आप्यामि वाथाडपा नुसा	(...वाक्काडः.....)	(...वाक्काडः...नाम्मा)
8. His wife खोमी	(...सिमा.....)	(...सिमा...नाम्मा)
9. Father's younger sister आप्यामि मेलुडमा नुसा	(...नाला.....)	(...अमा-.....)
10. Her husband खोमी खिमताडपा	(...किबु.....)	(...नाम्मा.....)
11. Mother's father आमामि आप्या	(...पालपा.....)	(...पालपा...नाम्मा)
12. Mother's mother आमामी आमा	(...माअमा.....)	(...माअमा...नाम्मा)

13. Mother's elder brother आमामि बुबु	(.देप्पा.....)	(.देप्पा.नाम्मा.)
14. His wife खोमी खिमताडमा	(.देसा.....)	(.देसा.नाम्मा.)
15. Mother's elder sister आमामी नाना	(.देसा.....)	(.देसा.नाम्मा.)
16. Her husband खोमी खिमताडपा	(.देप्पा.....)	(.देप्पा.नाम्मा.)
17. Mother's younger brother आमामि वाठाडपा नुसा	(.केसेड.....)	(.केसेड.नाम्मा.)
18. His wife खोमी खिमताडमा	(.आड.क्षी.....)	(.आड.क्षी.नाम्मा.)
19. Mother's younger sister आमामि मेलुडमा नुसा	(.सेडसा.....)	(.सेडसा.नाम्मा.)
20. Her husband खोमि खिमताडपा	(.साळ्ळाड.....)	(.साळ्ळाड.नाम्मा.)
21. The couple who gave Birth to your fathers आप्पामि आप्पाआमा	(.पाप्पा.माड्मा.)	(.पाप्पा.नाम्मा., माड्मा.नाम्मा.)
22. The couple who gave birth To your mother आमामि आप्पाआमा	(.पाप्पा.माड्मा.)	(.पाप्पा.नाम्मा., माड्मा.नाम्मा.)
23. Father's elder/younger Brother's son (elder than you) आप्पामि बुबु/वाठाडपा नुसामि वाठाडपा पासा (आनाभाडके टुम्मि)	(.कुळ.....)	(.आबा. (कुळ)नाम्मा.)
24. His wife खोमि खिमताडमा	(.किड्ना.....)	(.योडिलमा. लुम्मा.)
25. Father's elder/younger brother's Son (younger than you) आप्पामि बुबु/वाठाडपा नुसामि वाठाडपा पासा (आनाभाडके नुसा)	(.नुसा.....)	(.डि.दे.दे.पा.....)

26. His wife (तस्मी.....) (श्रीदित्ता...सुसा
खोमि खिमताडमा
27. Father's elder/younger brother's Daughter (elder than you) (नाना.....) (ननाम्मा (नाना)
आप्पामि बुबु/वाठाड्पा नुसामि मेलुड्मा पासा
(आनाभाडके टुम्मि)
28. Her husband (...किळु.....) (...कुळु.....)
खोमि खिमताडपा
29. Father's elder/younger brother's Daughter (younger than you) (...सुसा.....) (...दित्ता.....)
आप्पामि बुबु/वाठाड्पा नुसामि मेलुड्मा पासा
(आनाभाडके नुसा)
30. Her husband (...सास्य.....) (...सुसा.....)
खोमि खिमताडपा
31. Father's elder/younger Sister's son (elder than you) (...कुळु.....) (...ननाम्मा (आबो)
आप्पामि नाना/ मेलुड्मा नुसामि
वाठाड्पा पासा (आनाभाडके टुम्मि)
32. His wife (...दित्ता.....) (...श्रीदित्ता...नाना
खोमि खिमताडमा
33. Father's elder/younger Sister's son (younger than you) (...सुसा.....) (...श्रीदित्ता...सुसा
आप्पामि नाना/ मेलुड्मा नुसामि
वाठाड्पा पासा (आनाभाडके नुसा)
34. His wife (...तस्मी.....) (...श्रीदित्ता...सुसा
खोमि खिमताडमा
35. Father's elder/younger Sister's daughter (elder than you) (...नाना.....) (...ननाम्मा (नाना)
आप्पामि नाना/ मेलुड्मा नुसामि
मेलुड्मा पासा (आनाभाडके टुम्मि)
36. Her husband (...किळु.....) (...कुळु.....)
खोमि खिमताडपा

37. Father's elder/younger
Sister's daughter
(younger than you) (..नुसा.....) (..डिटेइमा.....)
आप्पामि नाना / मेल्लुइमा नुसामि
मेल्लुइमा पासा (आनाभाडके नुसा)
38. Her husband (..माक्सा.....) (..नुसा.....)
खोमि खिमताडपा
39. Mother's elder/younger
Bother's son (elder than you) (..बुबु.....) (..आत्तो (बुनाम्मा))
आमामि बुबु / वाठाइपा नुसामि
वाठाइपा पासा (आनाभाडके टुम्मि)
40. His wife (..किइन्ना.....) (..योडिनमा नाना)
खोमि खिमताडमा
41. Mother's elder/younger
Brother's son (younger than you) (..नुसा.....) (..डिटेइपा.....)
आमामि बुबु / वाठाइपा नुसामि
वाठाइपा पासा (आनाभाडके नुसा)
42. His wife (..नाम्मी.....) (..योडिनमा नुसा)
खोमि खिमताडमा
43. Mother's elder/younger
Sister's son (elder than you) (..बुबु.....) (..आत्तो (बुनाम्मा))
आमामि नाना / मेल्लुइमा नुसामि
वाठाइपा पासा (आनाभाडके टुम्मि)
44. His wife (..किइन्ना.....) (..योडिनमा नाना)
खोमि खिमताडमा
45. Mother's elder/younger
Sister's son (younger than you) (..नुसा.....) (..डिटेइमा.....)
आमामि नाना / मेल्लुइमा नुसामि
वाठाइपा पासा (आनाभाडके नुसा)
46. His wife (..नाम्मी.....) (..योडिनमा नुसा)
खोमि खिमताडमा

47. Mother's elder/younger
 Brother's daughter (elder than you) (..बो.ब.ब.) (..बबाम्मा..(बाना))
 आमामि बुबु/वाठाइपा नुसामि
 मेलुइमा पासा (आनाभाडके टुम्मि)
48. Her husband (..किल्लु.....) (..बुल्लु.....)
 खोमि खिमताइपा
49. Mother's elder/younger
 Brother's daughter
 (Younger than you) (..तुसा.....) (..डिट्टेसा.....)
 आमामि बुबु/वाठाइपा नुसामि
 मेलुइमा पासा (आनाभाडके तुसा)
50. Her husband (..माक्या.....) (..तुसा.....)
 खोमि खिमताइपा
51. Mother's elder/younger
 Sister's daughter
 (elder than you) (..बाला.....) (..बबाम्मा..(बाना))
 आमामि नाना/मेलुइमा नुसामि
 ब्रम्माइपा-पासा (आनाभाडके टुम्मि)
52. Her husband (..किल्लु.....) (..बुल्लु.....)
 खोमि खिमताइपा
53. Mother's elder/younger
 Sister's daughter
 (younger than you) (..तुसा.....) (..डिट्टेसा.....)
 आमामि नाना/मेलुइमा नुसामि
 वाठाइपा पासा (आनाभाडके तुसा)
54. Her husband (..माक्या.....) (..तुसा.....)
 खोमि खिमताइपा
55. Elder brother's wife (..कियुता.....) (..यौडित्तमा..बाना)
 बुबुमि खिमताइमा
56. Younger brother's wife (..बाम्मी.....) (..यौडित्तमा..तुसा)
 वाठाइपा नुसामि खिमताइमा

57. Elder sister's husband नानामि खिमताइपा	(किठु.....) (...ठु.....)
58. Younger sister's husband मेलुइमा नुसामि खिमताइपा	(ठुया भाव्या) (...ठुया.....)
59. Elder brother's son बुबुमि पासा	(येस्सा.....) (...येस्सा.....)
60. His wife खोमि खिमताइमा	(येस्सानामी) (...येस्सानामी)
61. Elder brother's daughter बुबुमि मेलुइमा पासा	(येस्सामा....) (...येस्सामा....)
62. Her husband खोमि खिमताइपा	(येस्सामा भाव्या) (...येस्सामा भाव्या)
63. Younger brother's son वाठाइपा नुसामि वाठाइपा पासा	(येस्सा.....) (...येस्सा.....)
64. His wife खोमि खिमताइमा	(येस्सानामी) (...येस्सानामी)
65. Younger brother's daughter वाठाइपा नुसामि मेलुइमा पासा	(येस्सामा.....) (...येस्सामा.....)
66. Her husband खोमि खिमताइपा	(येस्सामा भाव्या) (...येस्सामा भाव्या)
67. Elder sister's son नानामि वाठाइपा पासा	(येस्सा.....) (...हाडिलया...)
68. His wife खोमि खिमताइमा	(येस्सानामी) (...हाडिलया नामी)
69. Elder sister's daughter नानामि मेलुइमा पासा	(येस्सामा....) (...हाडिलया....)
70. Her husband खोमि खिमताइपा	(येस्सामा भाव्या) (...हाडिलया भाव्या)
71. Younger sister's son मेलुइमा नुसामि वाठाइपा पासा	(येस्सा.....) (...हाडिलया....)

72. His wife
खोमि खिमताडमा
(येरुसा तास्मी) (इजिलिया तास्मी)
73. Younger sister's daughter
मेलुइमा नुसामि मेलुइमा पासा
(येरुसामा....) (बाइमुसा....)
74. Her husband
खोमि खिमताडपा
(येरुसाभा माक्या) (इजिलिया माक्या)
75. Husband's wife who
Is the other person than you
खिमताडपामि होइक खिमताइमा
(लामिइमा....) (.....)
76. Husband's wife's son who is
Other person than your child
खिमताडपामि होइक खिमताइमामि
वाठाइपा पासा
(मुकु इमा पासा) (.....)
77. His wife
खोमि खिमताडमा
(पासा तास्मी...) (.....)
78. Husband's wife's daughter
Who is other person
than your child
खिमताडपामि होइक खिमताइमामि
मेलुइमा पासा
(खमिमा पासा) (.....)
79. Her husband
खोमि खिमताडपा
(पासा माक्या) (.....)
80. Husband's wife's son/daughter's
Son who is other person
Than your own
खिमताडपामि होइक खिमताइमामि
वाठाइपा/मेलुइमा पासामि वाठाइपा पासा
(यादिमन.....) (.....)
81. His wife
खोमि खिमताडमा
(यादिमन तास्मी) (.....)

82. Husband's wife's son/daughter's

Daughter who is other

Person than your own

(दादिभ्रत.....) (.....)

खिमताडपामि होइक खिमताडमामि

वाठाइपा/मेलुइमा पासामि मेलुइमा पासा

83. Her husband

(दादिभ्रत माक्या) (.....)

खोमि खिमताडपा

84. A son of your

Father's father

(दैया, डोया, बाबाई, दिपा, नामा, नामा,
बाबाई नामा)

आप्यामि आप्यामि वाठाइपा पासा

85. His wife

(दैया, डोया, सिमा) (दैया, नामा, ...) नामा, सिमानामा

खोमि खिमताडमा

86. A son of your

Son/daughter's

(दादिभ्रत.....) (दादिभ्रत.....)

वाठाइपा/मेलुइमा पासामि

वाठाइपा पासा

87. His wife

दुप्यादादिभ्रत, ताम्नी (दादिभ्रत, ताम्नी)

खोमि खिमताडमा

88. A daughter of your

Son/daughter's daughter

(दादिभ्रत, दादिभ्रत) (दादिभ्रत, दादिभ्रत)

वाठाइपा/मेलुइमा पासामि

मेलुइमा पासा

89. Her husband

(दादिभ्रत, माक्या) (दादिभ्रत, माक्या)

खोमि खिमताडपा

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

नुआ । ह सिम्मावा लुखारा ।