

**A COMPARATIVE LINGUISTIC STUDY OF THE
ENGLISH AND THAMI KINSHIP TERMS**

**A Thesis Submitted to the Department of English Language
Education in Partial Fulfillment for the
Master's Degree in Education
(Specialization in English Education)**

By

Manoj Adhikari

Faculty of Education

Tribhuvan University

Kirtipur, Kathmandu, Nepal

2007

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DEDICATION

I would like to dedicate

the present thesis

to

my teachers, parents and grandparents who devoted their

lives for my education.

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ABSTRACT

This research work is related to the kinship terms of the English and Thami Languages. It is a comparative study of kinship relations of these languages. It studies both consanguineal and affinal relations from the point of view of male and female ego in the English and Thami languages. The objectives of this study were to determine Thami kinship terms used to refer to various kinship relations and to find out similarities and differences between them.

Two sets of questionnaire were prepared for data collection. Population of the study consisted of 100 informants: 50 Thami native speakers from Lapilang and 50 from Sundrawati V.D.Cs of Dolakha district for the information of Thami kinship terms. Besides, limited number of native speakers of English was taken for the information of English kinship terms.

The findings are that Thami language is richer than English language in terms of kinship terms. Thami and English kinship terms have the relationships of Mono Thami vs. Multi Thami.

This study has four chapters. Each of them has been divided in to various sub-chapters.

The first chapter consists of introduction with general background, review of related literature, objectives of the study, significance of the study and definitions of the specific terms.

The second chapter includes methodology consisting of sources of data, sampling population and sampling procedure, research tools, process of data collection and limitation of the study.

The third chapter deals with analysis and interpretation of the collected data for the study. The comparison has been made mainly between kinship terms used in English and Thami language.

The fourth chapter presents the major findings and provides recommendations and pedagogical implications based on the analysis and interpretation of the data.

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ABBREVIATIONS

F = father

M = mother

B (e) = elder brother

B (e) w = elder brother's wife

B (y) = younger brother

B (y) w = younger brother's wife

S (e) = elder sister

S (e) H = elder sister's husband

S (y) = younger sister

S (y) H = younger sister's husband

So = son

Sow = son's wife

D = daughter

DH = daughter's husband

H = husband

W = wife

Sp F = spouse's father

Sp M = spouse's mother

HB (e) = husband's elder brother

HB (e) w = husbands' elder brother's wife

WB (e) = wife's elder brother

WB (e) w = husband's elder brother's wife.

HB(y) = husband's younger brother

HB (y) w = wife's younger brother wife.

HS (e) = husband's elder sister

HS (e) H = husband's elder sister's husband

HS (y) = husband's younger sister.

HS (y) H= husband's younger sister's husband

Ws (e) wife's elder sister

WS (e) H= wife's elder sister husband.

WS (y) = wife's younger sister.

WS (y) H= wife's younger sister's husband

PF = parent's father

PM = parent's mother

FB (e) father's elder brother

FB (e) w = father's elder brother's wife

FB (y) = father's younger brother

FB (y) w = father's younger brother's wife

MB = mother's brother

MBW = mother's brother's wife

FS = father's sister.

FSH = father's sister's husband.

MS (e) = mother's elder sister

Ms (e) H= mother's elder sister's husband.

Sp F= spouse's parent's father

Sp PM = spouse's parent's mother

Sp FB (e) = spouse's father's elder brother

Sp F (y) w= spouse's mother's brother.

Sp MBW= spouse's mother's brother's wife

Sp FS = spouse's father's sister.

Sp FSH = spouse's father's sister's husband,

Sp MS (e) = spouse's mother's elder sister.

Sp Ms (e) H= spouse's mother elder sister's husband.

Sp MS (Y) = spouse's mother's younger sister

Sp Ms (y) = spouse's mother's younger sister

Sp MS (y) H = spouse's mother's younger sister's husband

PB/SSo (e) w = parent's brother's or sister's son (elder to ego)

PB/SSo (e) w = parent's brother's or sister's son's wife (elder to ego)

PB/SSo(y) = parent's brother's or sister's son's wife (younger to ego)

PB/SD (e) = parent's brother or sister's daughter

PB/SD (e) H = parent's brother or sister's daughter

PB/So (y) = parent's brother's or sister's daughter (younger to ego)

PB/SD/(y) H = parents brother's or sister's daughter's husband (Younger to ego)

HPB/SSo (e) = husband's parents' brother's or sister's on (Elder to ego)

HPB SSo (e) w = husband's parents' brother's son's wife (elder to ego)

HPB /SSo (y) = husband's parent's brother's or sister's son (younger to ego)

HPB/SSo (y) w= husband's parents' brother's or sister's sons wife (younger to ego)

HPS/SD (e) = husband's parents' brother's or sister's wife. (Elder to ego)

HPB /SD (y) = husband's parents' brother's or sister's or daughter (younger to ego)

HPB /SD (y) H = husband's parent's brother's or sister's daughter's husband (younger to ego)

WPB/ SSo (e) = wife's parent's brother's or sister's daughter's son (younger to ego)

WPB / SSo (e) w = wife's parents' brother's or sister's son (elder to ego)

WPB/ SD (e) = wife's parent's, brother's or sister's daughter. (elder to ego)

WPB/ SD (e) H = wife's parents' brother's or sister's daughter's husband
(elder to ego)

WPB/ SD (y) H = wife's parents' brother's or sister's daughter (younger to
ego)

WPB/SD (y) H= wife's parents' brother's or sister's daughters husband
(younger to ego)

SO /DSO = son's or daughter's son

So/ DSoW = son's or daughter's son's wife.

So/DD = son's or daughter's daughter

So / DoH = son's or daughter's husband

BSo = brother's son

BSoW = brother's son's wife

BD = brother's daughter

BDH = brother's daughter's husband

SSo = sister's son

SSoW = sister's son's wife

SD = sister's daughter

SDH = sister's daughter's husband.

Sp BSo = spouse's brother's son

Sp BSOW = spouse's brother's son's wife

Sp BDH = spouse's brother's daughter's husband.

Sp SSo = spouse's sister's son

Sp SSoW = spouse's sister's son's wife.

Sp SD = spouse's sister's daughter's husband.

HW = husband's next wife

SWSO = husband's next wife's son

HWSOW = husband's next wife husband

HWD = husband's next wife's daughter.

HWOH = husband's next wife's daughter's husband.

HWSO / DSO = husband's next wife's son or daughter's son

HWSO/DSOW = husband's next wife's son or daughter's son's wife

HWSO/DD = husband's next wife's son or daughter's daughter.

HWSO/ DDH = husband's next wife's son or daughter's daughter's husband.

CHAPTER I

INTRODUCTION

1.1 General Background

Language is the medium of communication by the help of which human beings interact, share and interchange their ideas, opinions and thoughts to each other. Although there are various media of communication, language is regarded as the best means of communication. It is used to send and receive messages. Moreover, we use language for various purposes. It is the language, which fuses past, present and future together. Even ten thousand best linguists of the world cannot describe the language perfectly. However, the majority of scholars agree that language is an arbitrary, voluntary and vocal system of human communication.

There are innumerable languages in the world and English is one and the most indispensable of them. The language is either written or spoken through which people of different ethnic groups communicate with each other. In order to fulfill the gaps in communication among people of different ethnic groups of nation uses one variety of language as a national language in its standard form. Similarly, people use the English language as second or foreign language that establishes good relationship among people in a community, nation and the world as a whole.

In the context of Nepali, English functions as the language of prestige. It has assumed a greater significance in the age of globalization. It has been used as an international language and a link i.e. lingua franca to the rest of the world. For these reasons, English has been not only taught a compulsory subject at public schools and university levels but

also used as a medium of instruction in private schools. Besides, it has been employed as a medium of science and technology.

Despite its small size, Nepal accommodates an amazing cultural diversity including linguistic plurality. No doubt Nepal is a multilingual, multicultural, multiracial, multi-religious and multiethnic nation. So it is a home of numerous languages and dialects. The 2001 census has identified 92 languages spoken as mother tongue, barring some unknown languages. The census has also recorded 12 specific second languages used by various mother tongue speakers where Nepali has been used as the largest speaking second language (Yadav, 2003: 137). But Nepali is the first language to the most speakers of Nepal. Besides, a number of languages have been reported as 'unknown' languages (CBS, 2001), which need to be precisely identified on the basis of field observation and its analysis (Yadav 2003: 137)

The languages spoken in Nepal fall under four language families. They are; Indo-Aryan Tibeto-Burman, Austro-Asiatic/Munda and Dravidian. The Indo-Aryan and Tibeto-Burman language families include both the English and Thami languages.

Among all the language spoken in Nepal, there are 1,037 people speaking English as mother tongue and 22,999 people speaking Thami (Population Censes 2001)

There are four major groups according to the racial origin namely Indo-European, Sino-Tibetan, Austro-Asiatic and Dravidian. In the context of Nepal, Indio-European family of languages mainly, comprise Indo-Aryan group of languages. It forms the largest group of speakers viz nearly 80 percent. Like wise, Sino-Tibetan family of languages comprise Tibeto-Burman group of languages and so on. The study area for the

present research of both the English and Thami languages are affiliated to Indio–European family and Sino-Tibetan family of languages respectively.

The generic affiliation of Indo- European and Sino-Tibetan language family can be sub-categorized in the following diagrams.

Diagram 1: Indo – European languages

Indo-Iranian Celtic Italic Slavic Armenian Albanian Greek Germanic Baltic

North West

Diagram 2: Sino–Tibetan Language



(Source: Yadav, 2003, 145)

According to diagram no. 1 the English language is a branch of the West Germanic language. Similarly, according to diagram no. 2 the

Thami language is a branch of Tibeto-Barman group from Sino-Tibetan language family. These two English and Thami languages are two different and separate languages. Therefore, both of these languages have their large extent from Indian–continent of Asia to Europe and Chinese-continent of Asia to Tibet.

The present study deals with the comparative study of English and Thami kinship terms in Dolakha district. Dolakha, one of the six districts of Janakpur zone, lies in central development region of Nepal. It is situated at the distance of 133 km northeast from Katmandu, bordered by Ramechhap and Solukhumbu districts in the east, Ramechhap in the south and Tibet the autonomous state of China to the north. It is located in between 27°28' north and 28-north latitude and 85°50' east and 86°32' east longitude and cover total area of 2191 square km and its altitude is around 762 feet to 7148 feet.

The headquarter of Dolakha is Charikot. The highway Lamosangu – Jiri goes along Charikot by Tamakoshi, Maina Pokhari up to Jiri. Dolakha consists 51 VDC and one municipality. It consists the residence of Thami, Chhetri, Newar, Brahmin, Kami and Damai. The 64.3% people speak Nepali as a mother tongue and 35.5 percent people speak their own ethnic languages as mother tongues.

1.1.1 Introduction to the Thamis and their Language

Different kinds of community live in Nepal. They have their own religion, custom, language and usage. There are 60 ethnic castes or tribes living in Nepal. Among them, Thami is a caste, which is a very strange, and disappearing tribe inhabiting from the beginning. Majority of them are residing in Dolakha district. They are supposed to have migrated from other part of the country. This statement is very confusing and contradictory. There are different statements on their arrivals or origin. According to one statement, Yapati Chhuku and Sonari Aaji came from Simangard through Kamaru Kamakha, Satkamala, Dhunibensi, Thankot, Hanumandhoka, Pashupati, Koteshwer and Dolalghat. When they reached Dolalghat, they separated from each other. After some time they met each other near Tamakoshi. Then, they reached Range-rang Thali of Kshamawoti.

They had brought Bar lord and Bhume God with them. They had received some land as Kipat bordered by Dolakha to Aalampu in the east and Tamakoshi to Lakuridanda in the west. Later they seemed to have spread in other parts of Dolakha from Rang-rang Thali of Kshamawoti village Development Committee. It is said that the males had brought a Jab (A kind of bag) and Aara (saw) and the females had brought lathe and thread with them. Their life was nomadic wondering from one place to the other. When they reached Rang-rang Thali, they settled there and since then they came to be called as Thami. Thus, their roaming life got changed into a permanent one depending on the jungle for their livelihood.

75 years old Brikh Bhadur Thami is widely accepted as the main informant or historian of the Thami community. According to him, the origin and development of Thami follows as given below:

Almost all Thami claim that they originated from the place named Ran-rang Thali Maskharang which is situated in Suspakshamawati VDC of Dolakha district now. These days, Thamis are mainly found in Suspakshamawati, Sundrawati, Kalinchowk. Babare, Bigu, Khopachangu Alampu, Lapilang and Lakuridants village development committee of Dolakha district and in few other VDCs of Sindhupalchwok and Ramechhap districts.

1.1.2 Educational Awareness of the Thamis

There has been steady increase in the number of Nepali speakers from 1952/54 till 1981 censuses. It had declined in the 1991 and 2001 censuses. On the contrary, the non-Nepali languages except Bhojpuri declined from 1952/54 till 1981 censuses. This effect is also seen in the Thami language. This effect may be the result of growing emphasis or the one nation-one language policy imposed during the Panchyant regime. Conversely, the decline of Nepali speakers and rise in other languages may be ascribed to the people's awareness of promoting and preserving their mother tongues following the restoration of democracy in 1990. (Yadav 2003:148)

Regarding this fact, the 1991 Constitution of Nepal seems more liberal towards the minority languages of the country (Khanal 2006:11) the Constitution of the Kingdom of Nepal (1990) states (1) the Nepali

language in the Devanagari script is the language of the nation of Nepal. The Nepali language shall be the official language (2) all the languages spoken as the mother tongue in the various parts of Nepal are the national languages of Nepal. Thus, Pradhan (2000) states the constitution gave official recognition to cultural diversity, based to some degree on the notion of equality. "Their ethnic organizations have been creating awareness of preserving and promoting their cultural identity including their language" (Yadav 2003:140).

The Constitution of the Kingdom of Nepal (1991) has recognized Nepali as 'The language of the nation' (Rastrabharsa) and all mother tongues spoken in Nepal as the national language (Rastriyabhasha) (Article 6) It has also ensured the freedom of using mother tongue as medium of instruction at the primary level of education (Yadav 2003:158) As the result, the Thami speaking community has designed the curriculum and developed text books for primary level. (1-5) (Khanal 2006:12). But, teaching at this level still requires the trained manpower and availability of resources.

Educational status of the Thami is very poor in the district level. According to national population census 2001, Nepal, the total population of Thami is only 22,999. However, only 22,85% of them are literate. The table below shows the status of education in Thami community in Dolakha district.

Table no. 2

Educational status of Thami community in Dolakha district

S.No	Indicators	Status
1	Total population of Thami	14028

2	Literate population of Thami	3206
3	No. of school where Thami are studying	65
4	No. of VDC where Thami are living	24
5	Total Thami students in primary level	1835
6	Total Thami students in lower secondary level	223
7	Total Thami student in secondary level	75
8	Thami teachers	9
9	Female Thami Teacher	1
10	S.L.C. Passed	64
11	Drop out of Thami students	309
12	Gross enrollment rate	87.16
13	Net enrollment in Thami students	42.04

Source: A study of Thami on participation in education 2058 B.S.

1.1.3 Kinship Terms

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 (1970AD) 'System of consanguinity and affinity'. Morgan holds the view that kinship terminology used in non- literate societies reflected low level of culture and that the terminologies common in civilized societies indicated an advanced stage of development. This theory was abandoned when the discovery was made that the limited number of kinship 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 had 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. David 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 systems have been extensively studied by social anthropologist. 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 tools for understanding the ties between people in any given society. It connotes certain basic attachments made by all the people and it reflects the way in which people give meaning and a scribe 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 extended sense.

People use language in daily life to refer to various kinds of kin. There is a considerable literature on kinship terminology which describes how people in various parts of the world refers to relatives by

blood and marriage kinship terms are universal feature of languages and they are very important in social organization (Wardhaugh, 2000: 223)

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

According to Radcliffe Brown, Kinship is the skeleton of social structure which provides a framework for the other system 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 group relationships are like those between siblings; relationships outside the descent groups are ones 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 know as consanguine; relatives though marriage are Affines (Asher, 1994).

Kinship based societies organize human communities based on real biological relationship among the members of that community. These biological relationships are both 'Vertical' and 'Horizontal'. The relationship, which is based on the lines of decent, is called vertical kinship relationships. Vertical 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:

Grandparents

Parents

Ego

Diagram 1: vertical Kinship Relation

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

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

Diagram 2: Horizontal Kinship Relation

In this way, both anthropologists and linguists deal with kinship terminology. Anthropologists view kinship terms as one part of social research where as linguist 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. The

findings and implications will be an attempt in English language teaching field beyond the linguistics and anthropologists' field.

Literature Review

The role of kinship terms in any language is very crucial. To compare the kinship terms of one language with another language is important. A few researches have been carried out in the department of English language Education regarding the comparative study of kinship terms of different languages in Nepal. Some of them are mentioned below.

Joshi (2004): Carried out a research entitled 'A comparative linguistic study of English and Newari kinship terms'. Her major concern was to list English and Newari kinship terms. The main finding of the study was that the Newari language is richer in terms of kinship terms in comparison to English language.

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 of the relations are addressed by kinship terms in the Awadhi language.

Rai (2001): Carried out a research entitled 'A Comparative Linguistic Study of the English, Nepal and Limbu kinship terms'. The main purpose of this study was to determine English and Limbu Kinship terms and their corresponding addressive terms. She found that English has less number of kinship terms in comparison to both Nepali and Limbu.

Khanal (2004): Carried out a research entitled ' A Comparative Study of forms of address of the Tharu and English languages'. He found that in the Tharu language husband and wife address each other mostly by making reference to the name of their son or daughter whereas in English they are addressed by first name.

Giri (1982): Made an endeavor to carry out a research entitled ' 'English and Nepali kinship terms and their corresponding addressive forms'. Her finding was that the English kinship terms are less in number in comparison to Nepali kinship terms.

Adhikari (2006): Carried out a research entitled ' A Comparative Linguistic Study' with the objective of determining different terms used for Santhali Kinship relations and their corresponding addressive forms used by male and female ego both. The findings showed that there are more terms of core consanguineal relation, core peripheral relation, core affinal relation and core peripheral affinal relation in the Santhal language than in the English language.

Katuwal (2006): Carried out a study entitled ' A Comparative Study of English and Tharu kinship terms with the objective of finding out similarities and differences. His findings showed that there are particular kinship terms in Tharu language to show the relations of cousin's wife, cousin's husband, nephew's wife, niece's husband, grandson's wife, granddaughter's husband and so on whereas there are not any particular terms in English to show these relations. So, people are addressed by their names.

Bhusal (2001): Carried out a research entitled ' A Comparative Analysis of English and Kumal Kinship Terms'. The main purpose of her study was to determine English and Kumal kinship terms. Furthermore, she

made a componential analysis of those terms. She found that the Kumal language has separate terms for elder and younger brothers but this is not the case in English.

The related literature given above shows that no single research has been carried out yet on the comparative study of English and Thami kinship terms and therefore, the present study is different from the others. The researcher was very much interested to study the kinship terms of the Thami language in Dolakha district since Thamis are the original inhabitants of this district and no researcher has studied their language so far.

1.3 Objectives of the Study

The objectives of the present study were as follows:

-) To determine Thami kinship terms used to refer various kinship relations.
-) To find out similarities and differences between English and Thami kinship terms
-) To suggest some pedagogical implications.

1.4 Significance of the Study

Kinship terms signify the kinship relationships by blood and by marriage. It is the major concern in anthropological study. That is why, it will be significant mainly for anthropologists. In addition to this, it will be beneficial to the linguists, socio- linguists, language teachers, language trainers and students and the researchers who want to carry out the research on kinship terms in future.

Similarly, the present study will be helpful to the Thami native speakers and others who want to get more information about kinship terms of Thami and English.

1.5 Definition of Technical Terms

The following list shows the definition of technical terms used in the present research of the kinship terms:

Affinal Relation

-) relation made by marriage
-) a form of social organization based on religious belief in the supremacy of brahmins.
-) any heredity and exclusive class

Consanguine Relation

-) the relation by blood or the connection of persons descended from the stock or common ancestors

Core Relation

-) direct relation of the ego (eg. parents, sibling and offerings)

Core affinal Relation

-) relationship through affinal relations.

Core Consanguineal Relations

-) ego parents, siblings and offspring

Core Kinship Relation

-) relations include the relationship of father, son daughter and their spouses
-) relation based on culturally recognized connection between parents and children. (and extended to sibling and through parents to more distant relatives)

Peripheral Relation

-) indirect relation of the ego (uncle, aunt)

Peripheral Consanguineal Relation

-) ego's relation through coreaffinal relation

Peripheral Affinal Relation

-) relationship through peripheral consanguineal relations and his/her spouse (husband / wife)

Direct Kinship Relation

-) direct kinship relations include the ego's own relationship through his or her spouse.

CHAPTER II

Methodology

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

2.1 Sources of Data

Both the primary and the secondary sources of data were employed to carry out this study.

2.1.1 Primary Sources of Data

The primary sources of data for this study were the native speakers of the Thami language inhabiting in Dolakha district.

2.1.2 Secondary Sources of Data:

For the secondary sources, the researcher consulted all those theses carried out on kinship terms in the English department. Similarly, he consulted related books, journals and magazines.

2.2 Sampling Procedure

The sample for the study consisted of hundred native speakers of the Thami language from two VDCs, viz Sundrawoti and Lapilang of Dolakha. Fifty native speakers from each VDC were taken half of which were females and the same number of males. The population was sampled using snowball-sampling procedure of non-random sampling design.

2.3 Tools for Data Collection

For the purpose of data collection the researcher used two sets of questionnaire. One set of questionnaire was related to respondents' relationship with others and other set of questionnaire was related to the respondent's own relationship and their wives relationship with others. (For details, see the appendix-II)

2.4 Process of data Collection:

The researcher collected data on the basis of the network of population.

-) Before visiting the field, the researcher consulted various books journals related to the present thesis for the preparation of questionnaire.
-) After preparing the questionnaire, he visited the field and contacted a limited but known individuals and briefly explained them the purpose of his visit. He requested them to fill in the forms.
-) After that he asked them to request other people to fill in the forms.
-) Later, the same process was repeated until the required information was attained.

2.5 Limitation of the Study

The study had the following limitations:

1. The study was limited only to the kinship terms of the Thami and English language.
2. The data collected were only from two VDCs namely Sundrawoti and Lapilang of Dolakha.

3. The study incorporated snowball non-random sampling procedure.
4. The research tools were limited to two sets of questionnaires.
5. Only hundred Thami native speakers were included in this study.
6. It was also limited to the following relations:-

Core relation within	Peripheral relation with
) One generation above the ego	Two generation above the ego One generation above the ego
) Co -generation of the ego	Co- generation of the ego
) One generation below the ego	One generation below the ego Two generation below the ego

CHAPTER III

ANALYSIS, INTERPRETATION AND PRESENTATION OF DATA

This chapter deals with the analysis, interpretation and presentation of the collected data. The analysis and interpretation of the data has been done under five sub headings. The first and the second headings are related to the Thami and English kinship terms respectively. The third and the fourth headings are aimed at finding out correlation and comparison between English and Thami Kinship terms. Finally, the fifth sub heading deals with the main areas of differences. While analyzing, the English and Thami kinship terms were listed separately. The English and Thami kinship relations were correlated, compared and presented in charts and tables. Moreover, the main areas of similarities and differences were also shown into two categories:

3.1 Thami Kinship Terms

The list below shows the Thami Kinship terms. They are as follows:

- | | |
|--------------|---------------|
| 1. /ā ā m ā/ | 8. /uma/ |
| 2. /ā ā p ā/ | 9. /ch ā/ |
| 3. /b ū b ū/ | 10./ch ā mai/ |
| 4. /h ū/ | 11./ch ū k ū/ |
| 5. /tae-tae/ | 12./ā ji/ |
| 6. /h ū mi/ | 13. /nanda/ |
| 7. /l ā w ā/ | 14./sh ā li/ |

- 15./tae tae/
- 16./jakhā ma/
- 17./sārū būbū/
- 18./wāri/
- 19./dā mari/
- 20./nāti/
- 21./nā tinaebāri/
- 22./nā tinaedamāri/
- 23./jibā/or /bājayā/
- 24./bojū/or /ā mui/
25. /jakhāpā/
- 26./jakhāmā/
- 27.māiām/
- 28./pā lam/
- 29./uchāpā/
- 30./uchhayāmā/
- 31./māmā/
- 32./mā iju/
- 33./uchhayāmā/
- 34./uchhāpā
- 35./wāri/
- 36./hū/
- 37./hū mi/
- 38./harphā/
- 39./bhatichā/
- 40./bhatiji chamiā/
- 41./baninel/
42. /baini/
- 43./bhanjae bāri/
- 44./jathā n būbū/
- 45./ jakhāmā/
- 46./sālo/
- 47./jhadkarelo wāri/
- 48./jhadkaelo chā mai/
- 49./jhadkaelo nā tini./
- 50./jhadkalelo nā tiniwāri/
51. /hū/
- 52./hū mi/

53./jā rphū/

66./nanda/

54./jā rphū ni/

67./tae tae/

55./kshamā/

68./bū bū/

56. /chā mai/

69./tae tae/

57./sautaeni chā/

70./sā ru bū bū/

58./sautaenie wari/

71./hū wā ri/

59./uchhayā pā/

72./ jakhā bū bū/

60./ pā chhū/

73./ucha dā mā ri/

61. /pā chhu nā ti/

74./uchhā yā jarphū/

62. /bā ine bū bū/

75./uchā yā chhū kū/

63./bā ine tae tae/

76./uchhaya ā ā ji/

64./bhā njayā dā mā ri/

77./mā lamā ā ji/

65./pairi/

3.2 English Kinship Terms:

The list below shows the English kinship terms. They are as follows:

1. Grandfather

5. Mother

2. Grandmother

6. Father in law

3. Parents

7. Mother-in-law

4. Father

8. Uncle

- | | |
|---------------------|---------------------------|
| 9. Aunt/aunty | 20. Nephew |
| 10. Brother | 21. Niece |
| 11. Sister | 22. Sibling |
| 12. Brother-in-law | 23. Child / offspring |
| 13. Sister-in-law | 24. Grandson |
| 14. Husband | 25. Granddaughter-in- law |
| 15. Wife | 26. Granddaughter |
| 16. Son | 27. Grandson-in-law |
| 17. Daughter | 28. Cousin |
| 18. Son in law | 29. Grandchild |
| 19. Daughter-in-law | 30. Grandparents. |

Note: The descriptions of these kinship terms are shown in the abbreviations.

3.3 Correlation between English and Thami Kinship Terms:

Under this heading, the kinship relations are displayed in different charts, tables and in written forms. They are analyzed and interpreted in terms of these various charts in order to show their correlation between English and Thami kinship terms. Here, the kinship relations subsume both consanguineal and affinal relations.

3.3.1 Consanguineal Relations:

Consanguineal relations are presented on the basis of the following points:

3.3.1. a. Core Consanguineal Relations

Kinship terms presented in the chart to denote kinship relationships are more clearly shown in the table below:

Kinship relations	English	Thami
P	Parents	
F	Father	<i>/ā ā p ā/</i>
M	Mother	<i>/ā ā m ā/</i>
S	Sibling	-
B	Brother	-

Be	-	/b̄ū b̄ū/
By	-	/ch̄ū/
Si	Sister	-
Sie	-	/t̄aē t̄aē/
Siy	-	/h̄ū mi/
C/o	Child	-
So	Son	/ch̄h̄ā/
D	Daughter	/ch̄ā m̄ā i/

3.3.1. b. Peripheral Consanguineal Relations

Peripheral consanguineal relations are made clear with the help of following points:

i. Peripheral consanguineal relations through parents:

The following chart and table show the peripheral consanguineal relations through parents:

Kinship relations	English	Thami
PP	Grandparents	-
FF	Grandfather	/b̄ājāyā/ or /jiv̄ā/
FM	Grandmother	/ā mui/or /boz̄ū/
MF	Grand father	/b̄ājāyā/
MM	Grandmother	/ā mui/

ii. Peripheral Consanguineal Relations Through Father

At first, peripheral consanguineal relations through father have displayed in the chart and in the table later:

Kinship relations	English	Thami
FB	Uncle	-
FBe	-	/jekhāpā/
FBy	-	/hūchāpā/
Fsi	Aunt	/hūchhāmā/

iii. Peripheral Consanguineal Relations Through Mother

Peripheral consanguineal relations through mother are put on show both in the chart and in the table:

Kinship relations	English	Thami
MB	Uncle	/pālā/
MSi	Aunt	-
MSie	-	/jekhāmā/
Msiy	-	/hūchhāmā/

iv. Pripheral Consanguineal Relations Through Father's Siblings

The following chart and table show more clearly to the peripheral consanguineal relations through father siblings

Kinship relations	English	Thami
FB So/D	Cousins	-
FBSoe	-	/b̄u b̄u/
FBDoy	-	/h̄u/
FB De	-	/tae-tae/
FB Dy	-	/h̄u mi/
FSi So/D	Cousin	-
FSisoe	-	/b̄u b̄u/
FSiSoy	-	/h̄u/
FSi De	-	/tae-tae/
FSiDy	-	/h̄u mi/

v. Peripheral Consanguineal Relations Through Mother's Siblings:

The following chart and table show the peripheral consanguineal relations through mother's siblings clearly.

Kinship relations		Thami
MBSoe		/bū bū/
MBSoy		/hū/
MBDe		/tae tae/
MBDy		/hū mi/
MSiSoe		/vhadai/
MSiSoy		/vhadai/
MSiDe		/chhā māi/
MSiDy		/chā māi/

vi. Peripheral Consanguineal Relations of Male and Female Ego

Peripheral consanguineal relations of male and female ego are shown in the chart and they are presented in the table on the basis of male ego and female ego separately below.

vii. Peripheral Consanguineal Relations of Male Ego

Kinship relations of male ego	English	Thami
BSO	Nephew	/b̄u b̄u/
BD	Niece	/tae tae/
SiSo	Nephew	/b̄u b̄u/
SiD	Niece	/tae tae/

viii. Peripheral Consanguineal Relations of Female Ego.

Kinship relations of male ego	English	Thami
BSO	Nephew	/b̄u b̄u/
BD	Niece	/tae tae/
SiSo	Nephew	/b̄u b̄u/
SiD	Niece	/tae tae/

ix. Peripheral Consanguineal Relations Through Offsprings:

Peripheral consanguineal relations through offsprings have presented in the chart and in the table below.

Kinship relations of male ego	English	Thami
CC	Grandchild	-
SoSo	Grandson	/n̄ā ti/
SoD	Granddaughter	/n̄ā tini/
DSO	Grandson	/n̄ā ti/
DD	Granddaughter	/n̄ā tini/

3.3.2 Affinal Relations:

Affinal relations are presented on the basis of the following points:

3.3.2.a. Core Affinal Relations:

Core affinal relations are presented under the following sub-headings

i. Core Affinal Relations Through Father

Core affinal relations through father are displayed in the following manner.

Kinship relations	English	Thami
FBeW	Aunt	/pairi/
FByW	Aunt	/uchh̄ā m̄ā/
FSiH	Uncle	/jakhapa/

ii. Core Affinal Relations Through Mother:

Core affinal relations through mother are shown in the chart and table below:

Kinship relations	English	Thami
MBW	Aunt	/pairi/
MSiH	Uncle	/jakhāpā/
HSiyH	Uncle	/dāmiāri/

iii. Core Affinal Relations Through Ego's Siblings:

Core affinal relations through ego's siblings have been presented in the following manner.

Kinship relations	English	Thami
Bew	Sister-in-law	/Pairi/
Byw	Sister-in-law	/wāri/
SieH	Brother in-law	/jakhāpā/
SiyH	Brother-in-law	/dāmāri/

iv. Core Affinal Relations Through ego's Offsprings:

Core affinal relations through ego's affsprings have shown in the chart and in the table that follow.

Kinship relations	English	Thami
SoW	Daughter-in - law	/w̄a ri/
DH	Son-in-law	/d̄a m̄a ri/
SoSoW	-	/n̄a tin̄a e wari/
SoDH	-	/n̄a tin̄a e d̄a m̄a ri/
DSoW	-	/n̄a tin̄a e w̄a ri/
DDH	-	/n̄a tinae d̄a m̄a ri/

3.3.2.b. Peripheal Affinal Relations:

Peripheral affinal relations are presented under the following sub-headings:

i. Peripheral Affinal Relations Through Parent's Siblings

Peripheral affinal relations through parent's siblings are shown both in the chart and table below.

Kinship relations	English	Thami
PSDeH	-	/jā rphu/
PSDyH	-	/vā njayā damā ri/
PSSoeW	-	/vā njayā wā ri/
PSSoyW	-	/vā njayā wā ri/

ii. Peripheral Affiant Relations of Male of Female Ego:

Peripheral affinal relations of male and female ego are presented both in the chart and in the table here.

Kinship relations of male ego	English	Thami
BSoW	-	/wā ri/
BDH	-	/dā mā ri/
SisoW	-	/vā njayā wā ri /
SiDH	-	/jā rphū /

Kinship relations of female ego	English	Thami
BSoW	-	/pairi/
BDH	-	/vhadaini dā mā ri/
SiSow	-	/wā ri/
SiDH	-	/tae tae/

iii. Peripheral Affinal Relations Through Ego's Wife

Peripheral affinal relations through ego's wife are shown in the chart and in the table below:

Kinship relations of female ego	English	Thami
W	wife	/ū m ā /
WBe	Brother –in-law	/p ā l ā m /
WBeW	-	/pairi /
WBy	Brother-in law	/huchh ā y ā m ā m ā /
WByW	-	/w ā ri /
WSie	Sister –in-law	/jakh ā m ā
WSieH	-	/jakh ā /p ā /
WSiy	Sister -in- law	/huchhay ā m ā /
WSiyH	-	/d ā m ā ri /

iv. Peripheral Affinal Relations Through Ego's Husband

Peripheral affinal relations through ego's husband are presented not only in the chart but also in the table.

Kinship relations of female ego	English	Thami
H	husband	/lā wā/
HBe	Brother-in-law	/jakhā pā/
HBeW	-	/pairi/
HBy	Brother -in-law	/ū chhā yā pā/
HByW	-	/ū chhā yā mā/
HSie	Sister -in-law	/nini/
HSieH	-	/jakhā pā/
HSiey	Sister-in-law	/nini/
HSiyH	-	/dā mā ri/

v. Peripheral Affinal Relations Through his or her Spouse:

At first, peripheral affinal relations through his or her spouse are presented in the chart and the table below:

Kinship relation	English	Thami
SpFF		/bajayā/
SpFM		/ā mui/
SpMF		/bā jayā/
SpMM		/ā mū i/
SpF	Father –in–law	/chhū kū/
SpM	Mother –in–law	/ā ā ji/
SpFBE		/jakhā pā/
SpFBe		/pairi/
SpFBy		/ū chhayapa/
SpFByW		/uchhayā mā/
SpMSie		/jakhama/
SpMSieH		/jakhā pā/
SpMSiy		/ū chhayā mā lā m/

SpMSiyH		/ū amari/
SpMB		/pā lām/
SpMBW		/pairi/
SpFSi		/nini/
SpFSiH		/jakhā pā/

3.4 Comparison of English and Thami Kinship Terms

There is a comparison of various kinship terms of English and Thami. They are compared under two categories. They are: Consanguineal relations and Affinal relations.

3.4.1 Comparison of Consanguineal Relations:

Kinship relations	English	Tami
P	+	-
PF	+	+
PM	+	+
F	+	+
M	+	+
FB	+	-
FBe	-	+
FBy	-	+
FS	+	+
MB	+	+
MSi	+	-
MSie	-	+

MSiy	-	+
B	+	-
Be	-	+
By	-	+
Si	+	-
Sie	-	+
Siy	-	+
PSD/Se	+	-
PSDe	-	+
PSDy	-	+
PSSoe	-	+
PSSoy	-	+

Kinship relations of female ego	English	Thami
BSO	+	+
BD	+	+
SiSO	+	+
SiD	+	+
SO	+	+
D	+	+
DSO	+	+
DD	+	+
S	+	+
D	+	+

Note: The kinship terms which are found in the English and Thami languages are denoted by the sign '+' and the absence ones are denoted by the sign '-'

3.4.2. Comparison of Affinal Relations

Kinship relations	English	Thami
SpPF	-	+
SpPM	-	+
SpF	+	+
SpM	+	+
SpF	-	+
SpM	-	+
SpFBe	-	+
SpFBeW	-	+
SpFBy	-	+
SpFByW	-	+
SpMSie	-	+
SpMSieH	-	+
SpMSiy	-	+
SpMSiyH	-	+
SpMB	-	+
SpMBW	-	+
SpFSi	-	+
SpFSiH	-	+
FBeW	+	+

FByW	+	+
MBW	+	+
FSiH	+	+
MSieH	+	+
MSiYH	+	+
BeW	+	+
ByW	+	+
SiyH	+	+
PSDeH	-	+
PSDyH	-	+
PSSoeW	-	+
PSoyW	-	+

Kinship relations of male ego	English	Thami
W	+	+
WBe	+	+
WBeW	-	+
WBy	+	+
WByW	-	+
WSiE	+	+
WSieH	-	+
WSiy	+	+
WSiy	+	+
WSiyH	-	+

Kinship relations of male ego	English	Thami
H	+	+
HBe	+	+
HBeW	-	+
HBy	+	+
HByW	-	+
HSie	+	+
HSieH	-	+
HSiy	+	+
HSiyH	-	+
SoW	+	+
DH	+	+
DSoW	-	+
DDH	-	+

3.5 Main Areas of Differences

The main differences between English and Thami kinship terms are shown under two categories. Such cases reflect that the kinship terms used in one language correspond to more than one kinship term used in another language.

3.5.1 Mono English Vs. Multi Thami

Under this heading it can be seen that one English kinship term corresponds to more than one Thami kinship terms.

3.5.1.a One Generation Above the Ego

A. English

A. uncle

1. Male

2. Father's / Mother's side

3. Blood / Marital

4. Elder / younger than father /mother

Thami

/uchhāpā/

1. Male

2. Father's side

3. Blood / marital

4. Younger to father

/jakhāpā/

1. Male

2. Father's side

3. Brotherly

4. Blood

5. Elder to father

/huchhāyā mā mā/

1. Male

2. Mother's side

3. Sisterly

4. Younger to mother

/dāmāri/

1. Male

2. Mother's side

3. Blood / Marital

4. Younger to father

/pālām/

1. Male

2. Mother's side

3. Sisterly

4. Elder to mother

The single English kinship term: uncle is used to refer to multi relationship of the Thami language like: /uchāpā/, /jakhāpā/, /huchhāyā /māmā/ and /pālām/

B.Aunt

1. Female
2. Father's / Mother's side
3. Blood / Marital
4. Elder/ younger to father/ mother

/uchhayā māmā/

1. Female
2. Mother's side
3. Sisterly
4. Marital
5. Elder to father or mother

/jakhā māmā/

1. Female
2. Mother's side
3. Sisterly
4. Blood
5. Younger to mother

/mālām/

1. Female
2. Mother's side
3. Sisterly
4. Marital
5. Elder/ younger to mother

/nini/

1. Female
2. Mother's side
3. Sisterly
4. Marital
5. Elder/ younger to mother

The Thami kinship terms like / uchhā mā /, /jakhā mā /, /nini/ and /mālām/ are used to refer the single kinship term : Aunt in One generation above the ego.

3.5.1.b Co-generation of Ego

C. Sister

/tae tae/

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

/hū mi/

1. Female
2. Younger to ego
3. Blood / Marital.

The Thami kinship terms like / tae tae/ and /hū mi/ are used to show the English relation sister.

D. Brother

/bū bū /

- | | |
|-------------------------|----------------------|
| 1. Male | 1. Male |
| 2. Elder/younger to ego | 2. Elder to ego |
| 3. Blood / marital | 3. Blood / marital |
| 4. Core / peripheral | 4. Core / peripheral |

/hū /

1. Male
2. younger than ego
3. Blood / Marital
4. Core / peripheral

The Thami kinship terms like / bū bū / & /hū / are used to refer to the English kinship term brother.

E. Sister-in-law

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

/pairi/

1. Called by male or female ego
2. Brother's side
3. Brother –elder to ego.

/wāri/

1. Called by male female age
2. Brothe's side
3. Brother- younger to ego.

/nanada/

1. Called by female ego
2. Husband's side
3. Younger to husband

/sāli/

1. Called by male ego
2. Wife's side
3. Younger to wife.

The Thami kinship terms: /pairi/, /wari/ / nanada/, /sāli/ and /humi/ are used to refer to the English kinship term: sister-in-law.

G. Brother-in-law

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

/jethā na bū bū/

1. Male
2. Called by male
3. Wife's side
4. Elder to wife/ husband
5. Marital

/sālā/

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

/dāmāri/

1. Male
2. Called by male/female ego
3. Sister's side
4. Sister- younger to ego

The Thami kinship terms: /jethā na/, /sālā/ and dāmāri/ are used to refer to the English kinship term: Brother-in-law.

I. Cousin

/bū bū/

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

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

/hū/

2. Male
3. Father/ Mother's Side
4. Younger to ego

The Thami kinship terms: /b̄b̄/ and /hu/ are used to refer to the English kinship term cousin.

3.5.1.c One Generation below the Ego

H. Nephew

1. Male
2. Brothe's / sister's side
3. called by female and male

/baine/

1. Male
2. Sister's side
3. Called by male and female ego

/bhatich̄ā/

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

/b̄b̄/

1. Male
2. Sister's side
3. Called by male & female ego

The Thami kinship terms: /baine/, bhatich̄ā/ and /b̄b̄/ are used to refer to the English kinship term nephew.

I. Niece

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

/baini/

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

/bhatiji ch̄ū mai/

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

The Thami kinship terms: / baini/ and / bhatiji chamai/ are used to refer the English kinship term niece.

3.5.2 Mono-Thami Vs Multi English

There are not only Mono English Vs. Multi Thami kinship terms but also Mono Thami Vs Multi-English. One Thami kinship term corresponds to more than one English kinship terms, which are presented below.

3.5.2.a Co-generation of the Ego

I./ b̄u b̄u /

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

Brother

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

Cousin

1. Male / female
2. Father's / Mother's side
3. Elder/ younger to ego

The English kinship terms brother and cousin are used to refer to the Thami kinship term: /b̄u b̄u /

II /h̄u /

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

Brother

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

Cousin

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

The English kinship terms brother and cousin are also used to refer to the Thami kinship term: /h̄u /.

III /tae tae /

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

Sister

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

Cousin

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

The English kinship terms sister and cousin are used to refer to the Thami kinship term /tae tae/.

IV. /h^u mi/

1. Core / peripheral relationship
2. Female
3. Younger to ego
4. Blood / marital
5. Blood / marital

Sister

1. Cogeneration of ego
2. Core relationship
3. Female
4. Younger to ego
5. Blood

Cousin

1. Cogeneration of ego
2. Peripheral relation
3. Male / female
4. Father/ mother's side
5. Elder / younger to ego

The English kinship terms: sister and cousin are also used to refer to Thami kinship terms: /h^u mi/.

V. /d^a m^a ri/

1. Male
2. Cogeneration/ one generation below the ego

Brother'-in- law

1. Male

2. Cogeneration of the ego

3. Sister's / daughter's side
4. Direct core relation

3. Sister's and husband's side
4. Direct / indirect core

Son-in-low

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

The English kinship terms: brother-in-law and son-in-law are used to refer to the Thami kinship terms / d̄ā m̄ā ri/.

3.5.2.b One –Generation below the Ego:

A. /Ch̄ā/

1. Male
2. Father's
3. Called by male and female ego
4. Cogeneration

'Son'

1. Male
2. One generation below the ego
3. Father's / Mother's

'Nephew'

1. Male
2. One generation below the ego
3. Brother/ sister's side

B. /ch̄ā m̄ā i/

1. Female
2. Co generation
3. Father's / Mother's
4. Called by Male and Female ego

'Daughter'

1. Female
2. Father's/ Mother's
3. One Generation

'Niece'

1. Female
2. One generation below the ego
3. Brother /sister's side
4. Blood / Marital

CHAPTER IV

FINDINGS AND RECOMMENDATION

4.1 Findings

After the analysis and interpretation of the collected data, the researcher derived to find out the following findings:

1. The list below shows that the Thami language has different Kinship terms to refer to the various kinship relations.

- | | |
|----------------------|--------------------------|
| 1. /ā ā mā/ | 20./n ā ti/ |
| 2. /ā ā p ā/ | 21./n ā tinaeb ā ri/ |
| 3. /b ū b ū/ | 22./n ā tinaedam ā ri/ |
| 4. /h ū/ | 23./jib ā/or /b ā jay ā/ |
| 5. /tae-tae/ | 24./boj ū/or /ā mui/ |
| 6. /h ū mi/ | 25./jakh ā p ā/ |
| 7. /l ā w ā/ | 26./jakh ā m ā/ |
| 8. /uma/ | 27. /m ā i ā m/ |
| 9. /ch ā/ | 28./p ā lam/ |
| 10./ch ā mai/ | 29./uch ā p ā/ |
| 11./ch ū k ū/ | 30./uchhay ā m ā/ |
| 12./ā ji/ | 31./m ā m ā/ |
| 13./nanda/ | 32./m ā iju/ |
| 14./sh ā li/ | 33./uchhay ā m ā/ |
| 15./tae tae/ | 34./uchh ā p ā |
| 16./jakh ā ma/ | 35./w ā ri/ |
| 17./s ā r ū b ū b ū/ | 36./h ū/ |
| 18./w ā ri/ | 37./h ū mi/ |
| 19./d ā mari/ | 38./harph ā/ |

- | | |
|----------------------------|----------------------|
| 39./bhatichā/ | 59./uchhayāpā/ |
| 40./bhatiji chamiā/ | 60./pāchhū/ |
| 41./baninel/ | 61./pāchhu nāti/ |
| 42./baini/ | 62./bāine būbū/ |
| 43./bhanjae bāri/ | 63./bāine tae tae/ |
| 44./jathān būbū/ | 64./bhānjayā dāmāri/ |
| 45./jakhāmā/ | 65./pairi/ |
| 46./sālo/ | 66./nanda/ |
| 47./jhadkarelo wāri/ | 67./tae tae/ |
| 48./jhadkaelo chāmai/ | 68./būbū/ |
| 49./jhadkaelo nātini./ | 69./tae tae/ |
| 50./jhadkalelo nātiniwāri/ | 70./sāru būbū/ |
| 51./hū/ | 71./hū wāri/ |
| 52./hūmi/ | 72./jakhā būbū/ |
| 53./jārphū/ | 73./ucha dāmāri/ |
| 54./jārphūni/ | 74./uchhāyā jarphū/ |
| 55./kshamā/ | 75./uchāyā chhūkū/ |
| 56./chāmai/ | 76./uchhaya āāji/ |
| 57./sautaeni chā/ | 77./mālamāāji/ |
| 58./sautaenie wari/ | |

2. The Thami language has a large number of kinship terms whereas English language has the less number of them. The relationships are addressed by names in most of the cases in English but by relations in the Thami language.

3. The English language has various natural terms to refer to different kinship relations. That is to say, they are used for both male and female. But such cover terms are rarely found in the Thami

language. English has cover terms such as Grandparents, parents, cousin, sibling and offspring.

4. There is no distinction between male and female ego except the two terms 'husband and wife' in English. On the contrary, most of the relations of Thami have distinct kinship terms in terms of male and female ego. They are for instance, shown in the following table:

Kinship relation of male ego			Kinship relation of female	
BSo	Nephew	bhatic \bar{a}	Nephew	bhatic \bar{a}
SiSo	Nephew	baine	Nephew	baine
BD	Nephew	bh \bar{a} tiji ch \bar{a} m \bar{a} i	Nephew	bh \bar{a} tiji ch \bar{a} m \bar{a} i
SiD	Nephew	baini	Nephew	baini

This shows that there are many more differences between the two languages but in comparison to differences, similarities cannot be found explicitly. However, the following chart shows some similarities between the two.

In Thami

/d \bar{a} m \bar{a} ri/

Daughter's husband

Sister's husbands

Brother's daughter's husband

Father's Sister's husband

Niece's husband

In English

	Mother's elder Sister
	Mother's younger Sister
Aunt	Father's elder brother's wife
	Father's younger brother's wife
	Maternal uncle's wife

5. The English language does not make distinctions between elder and younger kinship relations but the Thami language makes it which can be shown in the following table.

Kinship relation	English	Thami
B (e)	Brother	b \bar{u} b \bar{u}
B (y)	Brother	h \bar{u}
Si (e)	Sister	tae tae
Si (y)	Sister	h \bar{u} mi

6. There is no one to one correspondence between English and Thami kinship terms. The case reflects the fact that the terms used in one language can correspond to more than one terms used in another language. For example, the single English kinship term reflects the Multi-Thami relation as shown in the diagrams below.

	uchh \bar{a} pa
	jakh \bar{a} p \bar{a}
Uncle	huchh \bar{a} y \bar{a} m \bar{a} m \bar{a}
	p \bar{a} l \bar{a} m
	d \bar{a} m \bar{a} ri

7. In English, the term cousin denotes both male and female. The English term 'Cousin' is neutral. But the corresponding terms in Thami is neutral and in addition to this there are different terms that are used to symbolize the same relations. The relations are referred to by English term. Cousin in Thami are $b\bar{u}b\bar{u}$, $h\bar{u}$, tae-tae, $h\bar{u}mi$ etc.
8. There is a lexical gap in English kinship relations and most of cases people are addressed by their names. It means there are not kinships terms used to show the relations for cousin's wife, cousin's husband, nephew's wife, niece's husband, grandson's wife, granddaughter's husband and so on. But the Thami language has particular terms for that.

4.2 Recommendations and Pedagogical Implications

On the basis of the above-mentioned findings, the following recommendations have been made:

1. The main objective of this study is to find out the similarities and differences between English and Thami kinship terms. The dissimilarities in any areas cause great problems while learning the language. Therefore, teaching language should focus on the difficult its areas.
2. There is no one to one correspondence between English kinship term and relation. Furthermore, it differs from the Thami language. That's why, the attention should be given on teaching English kinship terms such as uncle aunt, brother, sister and so on.
3. The English language has many neutral terms such as parent, sibling, offspring, and cousin but they lack in Thami language. For

this reason, the special attention should be given while teaching and learning English to the native speakers of Thami.

4. Most of scholars regard that kinship term is one part of language and some view that it is a part of society. So, to learn a language and to live in the society one requires a broader knowledge of kinship relations, in this regard, the meanings of consanguineal and affinal relations should be clarified for learning the English language as well as the Thami language.
5. The concept of difference between 'elder' and 'younger' and their corresponding kinship terms in Thami should be clarified to English native speakers.
6. The concept of paternal and maternal distinctions is significant in Thami, but this distinction is redundant in English and thus English native speakers learning Thami should be taught Thami kinship terms on the basis of paternal and maternal distinctions.
7. As semantic overlapping is another important factor, syllabus designers and text book writers should pay more attention while designing curriculum, syllabus and developing text book for the learners of Thami or English as a second language.

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APPENDIX –I
QUESTIONNAIRE

Dear Respondents,

The questionnaire has been prepared to complete a research work entitled "A comparative Linguistic study of the English and Thami kinship Terms" the present research is being carried out under the guidance of Dr. Chandreshwar Mishra, Department Head of English language Education, Tribhuvan university, Kirtipur, Kathmandu.

This research aims to determine Thami kinship terms to refer various kinship relations and to compare and contrast them with that of English language. Please respond to each item according to how to use those terms in your daily life your responses will be used for research purpose.

Researcher

Manoj Adhikari

T.U. Kirtipur, Kathmandu

Name (optional)

Age:

Address:

Sex:

Occupation:

Male:

Nationality:

Female:

Group A

How are the following persons related to you? Write your responses within the banks provided for it.

1. The couple who gave birth to you _____
2. The man who gave birth to you _____
3. The woman who gave birth to you _____
4. The man who is born before you of the same couple _____
5. The man who is born after you of the same couple _____
6. The female who is born before you of the same couple _____
7. The female who is born after you of the same couple _____
8. The person who is married to you _____
9. The person who is born of you _____
10. The male person who is born of you _____
11. The female person who is born of you _____
12. Husband's / wife's father _____
13. Husband's / wife's mother _____
14. Husband's / wife's elder brother _____
15. His wife _____
16. Husband's / wife's younger brother _____
17. His wife _____
18. Husband's / Wife's elder sister _____

- 19. Her husband _____
- 20. Husband's / wife's younger sister _____
- 21. Her Husband _____
- 22. Son's wife _____
- 23. Daughter's husband _____
- 24. Son's son _____
- 25. His wife _____
- 26. Son's daughter _____
- 27. Her husband _____
- 28. Daughter's son _____
- 29. His wife _____
- 30. Daughter's daughter _____
- 31. Her husband _____

Group B

How the following people are related to you?

Relations are from your own and your husband's / wife's side'.

Write your responses with the blanks provided for it.

Husband's / wife's	Your own	Your wife's
1. Father's father	_____	_____
2. Mother's mother	_____	_____
3. Father 's elder brother	_____	_____
4. His wife	_____	_____
5. Father's elder sister	_____	_____

6. Her husband _____
7. Father's younger brother _____
8. His wife _____
9. Father's younger sister _____
10. Her husband _____
11. Mother's father _____
12. Mother's mother _____
13. Mother's elder brother _____
14. His wife _____
15. Mother's elder sister _____
16. Her husband _____
17. Mother's younger brother _____
18. His wife _____
19. Mother's younger sister _____
20. Her husband _____
21. The couple who gave birth to your father _____
22. The couple who gave birth to your mother _____
23. Father's elder / younger brother's son _____
24. His wife _____

25. Father's elder/ younger brother's son _____
26. His wife _____
27. Father's elder/ Younger brother's daughter (Elder than you)
28. Her husband _____
29. Father's elder / Younger brother's Daughter (Younger than you)
30. Her husband _____
31. Father's elder/ younger sister's son (Elder than you) _____
32. His wife _____
33. Father's elder / younger sister's son (Younger than you) _____
34. His wife _____
35. Father's elder/ younger sister's daughter (Elder than you) _____
36. Her husband _____
37. Father's elder / younger sister's daughter (Younger than you) _____
38. Her husband _____
39. Mother's elder / younger brother's son _____
40. His wife. _____
41. Mother's elder / younger brothers son (Younger than you) _____
42. His wife _____
43. Mother's elder / younger sister's son (Elder than you) _____

44. His wife _____

45. Mother's elder / younger sister's son (Younger than you) _____

46. His wife _____

47. Mother's elder / younger brother's Daughter (Elder than you) _____

48. Her husband _____

49. Mother's elder/ younger brother's daughter (Younger than you) _____

50. Her husband _____

51. Mother's elder / younger sister's daughter (Elder than you) _____

52. Her husband _____

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

(Younger than you) _____

54. Her husband _____

55. Elder brother's wife _____

56. Younger brother's wife _____

57. Elder sister's husband _____

58. Elder brother's son _____

59. His wife _____

60. Elder brother's daughter _____

61. Her husband _____

62.Younger brother's son _____

63.His wife _____

64.Younger brother's daughter's Son _____

65.Her husband _____

66.Elder sister's son _____

67.His wife _____

68.Elder sister's daughter _____

69.Her husband _____

70.Younger sister's son _____

71.His wife _____

72.Younger sister's daughter _____

73.Her husband _____

This is the end of questionnaire. Thank you very much for your kind information.

APPENDIX – II

प्रश्नापाली

आप्रा उत्तरङ्गाउदुमी,

का प्रश्नापाली शोधेइसाकाइ बनाई वादु हो । काको शिर्षक अंग्रेजी डा थाडमीनाता गोता नामा मिलाइले होदु । का सोधेइसाकाइ त्रिभुवन विश्व विद्यालय दुडा शिक्षा शास्त्र संकायडा अंग्रेजी शिक्षा विभाग कीर्तिपुर काठमाडौंको जेखामी डा.चन्द्रेश्वर मिश्रको ज्यूको यो तोले जेतलोडुदु होदु । काको उद्देश्य थाडमी भाषाको नाता तोनामा शब्द खालाम तोले डा अंग्रेजी भाषाको नाता तोनामा युवासा नाभासा योन्तोले चिखेत्छा । नाडे गाइकाई यतिजेत् लोड्तोले पिडान् सेवा ।

शोधेइसाभी

मनोज अधिकारी

त्रि.वि. कीर्तिपुर, काठमाडौं

नामे:

उमेर :

नाडहोवडादु ठाई:

लिङ्ग :

क्षमता :

वेला:

देशेय:

समूह (क)

नाडको दया, नातेको पिसिदु प्रश्नापालीको उत्तर मितोले दया लोडोसे । नाडे पिडादु उत्तर सोधेइदु पत्रडा मत्रै प्रयोग लोडवादु ।

नातागोता नामा

१. निकाइ जन्मइदु आमा आपा

२. निकाई जन्मइदु चाहुचा मि

३. निकाई जन्मइदु चामाइचा

४. नाड भन्दा हावी जन्मइदु केटाचा

५. नाड भन्दा लिवी जन्मइदु केटाचा

६. नाड भन्दा हावी जन्मइदु केटीचा -----
७. नाड भन्दा लिवि जन्मइदु केटीचा -----
८. नाडनामा बोरे इसिदु चाहुचा -----
९. नाडे जन्मानाइदु चाहुचा -----
१०. नाडेजन्माइनादु चामाइहुचा -----
११. नाड जन्माइनादु हुचापाली -----
१२. लावाको आपा / उमाको आपा -----
१३. लावाको अमा / उमाको अमा -----
१४. लावाको जेखा बुबु / उमाको जेखाबुबु -----
१५. जेखा बुबुको उमा -----
१६. लावाको हुच्या हु / उमाको हुच्याहु -----
१७. हुच्या हुको उमा -----

समूह (ख)

नाते विउदु मिपाली नामा नाडको उपाको हारा हारा नाता पाराइदु । उत्तर खाली ठाइते पियो ।

	नातागोता नामा	
	नाडको	नाडको उमाको
१. आपाको आपा	-----	-----
२. अमाको आपा	-----	-----
३. अमाको जेखा बुबु	-----	-----
४. जेखाबुबुको उमा	-----	-----
५. आपाको जेखा तेते	-----	-----
६. जेखा तेते लावा	-----	-----
७. आपाको हुच्या हु	-----	-----
८. हुच्याहुको उमा	-----	-----

९. आपाको हुमी -----
१०. हुमीको लावा -----
११. आमाको आपा -----
१२. आमाको आमा -----
१३. आमाको जेखा बुबु -----
१४. जेखा बुबुको उम -----
१५. आमाको जेखा तेते -----
१६. जेखा तेतेको लावा -----
१७. आमाको हुच्या हु -----
१८. हुच्याहुको उमा -----
१९. आमाको उच्या हुमी -----
२०. उच्या हुमीको आवा -----
२१. नाडको आपाकाई जन्माइनादु आपा आमा -----
२२. नाडको आमाकाई जन्माइनु आमाआपा -----
२३. नाडको आपाको बुबु / हुको चा (नाडभन्दा जेखा) -----
२४. आपाको / उच्यापाको चाको उमा -----
२५. नाडको आपाको बुबु / हुको चा (नाड भन्दा उच्या) -----
२६. आपाको बुबु/हु को चाको उमा -----
२७. नाडको आपाको बुबुको / चामाई (नाड भन्दा जेखा)-----
२८. आपाको बुबु / हुको चापाइको लावा -----
२९. नाडको आपाको बुबु/हुको चामाई (नाड भन्दा हुच्या)-----
३०. नाडको आपाको बुबु / हुको चामाइको लावा -----
३१. नाडको आपाको ते-ते/हुमीको चा (नाड भन्दा जेखा) -----
३२. नाडको आपाको ते-ते / हुमीको चाको उमा -----
३३. नाडको आपाको ते-ते / हुमीको चा (नाड भन्दा उच्या)-----
३४. नाडको आपाको तेते / हुमीको चाको उमा -----
३५. नाडको आपाको ते-ते / हुमीको चामाइ (नाड भन्दा जेखा) -----
३६. नाडको आपाको ते-ते / हुमीको चापाइको लावा -----
३७. नाडको आपाको तेते / हुमीको चामाई (नाड भन्दा हुच्या) -----
३८. नाडको आपाको तेते / हुमीको चामाइको लावा -----

३९. आमाको बुबु/हुको चा (नाड भन्दा जेखा)	-----	-----
४०. आमाको बुबु /हु को चाको उमा	-----	-----
४१. आमाको बुबु /हुको चा (नाड भन्दा हुच्या)	-----	-----
४२. आमाको बुबु रा हुको उमा	-----	-----
४३. आमाको तेते /हुमीको चा (नाड भन्दा जेखा)	-----	-----
४४. आमाको ते-ते /हुमीको चाको उमा	-----	-----
४५. आमाको तेते /हुमीको चा (नाड भन्दा हुच्या)	-----	-----
४६. आमाको ते ते /हुमीको चाको उमा	-----	-----
४७. आमाको बुबु/हुको चामाई (नाड भन्दा जेखा)	-----	-----
४८. आमाको बुबु/हुको चामाइको लावा	-----	-----
४९. आमाको बुबु /हुको चामाई (नाड भन्दा हुच्या)	-----	-----
५०. आमाको बुबु /हुको चामाइको लावा	-----	-----
५१. आमाको तेते /हुमीको चामाई (नाड भन्दा जेखा)	-----	-----
५२. आमाको तेते /हुमीको चामाइको लावा	-----	-----
५३. आमाको ते-ते /हुमीको चामाई (नाड भन्दा हुच्या)	-----	-----
५४. आमाको तेते/हुमीको चामाइको लावा	-----	-----
५५. आमाको बुबुको उमा	-----	-----
५६. आमाको हुको उमा	-----	-----
५७. आमाको जेखा तेतेको लावा	-----	-----
५८. आमाको हुमीको लावा	-----	-----
५९. आमाको बुबुको चा	-----	-----
६०. आमाको बुबुको चाको उमा	-----	-----
६१. आमाको जेखा बुबुको चामाई	-----	-----
६२. आमाको जेखा / बुबुको चामाइको लावा	-----	-----
६३. आमाको हुको चा	-----	-----
६४. आमाको हुको चाको उमा	-----	-----
६५. आमाको हुको चामाई	-----	-----
६६. आमाको हुको चामाइको लावा	-----	-----
६७. आमाको तेतेको चा	-----	-----
६८. आमाको तेतेको चाको उमा	-----	-----

६९. आमाको तेतेको चामाई -----
७०. आमाको तेतेको चामाईको लावा -----
७१. आमाको हुमीको चा -----
७२. आममाको हुमीको चा को उमा -----
७३. आमाको ते ते को चामाई -----
७४. आमाको तेतेको चामाईको लावा -----

का प्रश्नपाली तापान । प्रश्नपालीको उत्तर पितोले दया लोडिन । आय-आय सेवा ।

APPENDIX- III

Symbols and Diacritics Used

1. Consonant Symbols and Diacritic

k	क	t	ट	p	प	s	स
kh	ख	th	ठ	ph	फ	h	ह
g	ग	d	ड	b	ब		
gh	घ	dh	ढ	bh	भ	r	ऱ
n	ङ	n	ण	m	म	rh	ऱ्ह
ch	च	t	त	y	य		
chh	छ	th	थ	r	र		
j	ज	d	द	l	ल		
jh	झ	dh	ध	w/v	व		
n	ञ	n	न	s	श		
				s	ष		

2. Vowel symbols and diacritics

a	अ	e	ए
\bar{a}	आ	ai	ऐ
i	इ	o	ओ
\bar{i}	ई	au	औ
u	उ	m	अं
\bar{u}	ऊ	h	:
r	ऋ	~	◌̣

Appendix – IV
Sample of Thami Script

जातिको पूकार

शारा! नाड निको मेसे हो
निडनै निको उलाम चिखेत्को माइदु
शारा ! नाड निको लाक हो
डिकै भरोसाडण मोइले होकिदु
शार ! नाड निको लोडसे हो
त्यै ढुकढुकिडा मोइले होकिदुर
शारा! नाड निको थेडसा ढाई हो
तोते नै थेडिले नाइदुर
शाराड नाड निको संख्याले हा,
तो नै गाइको डोसाईसा हो,
शारा! निडनेँ गाइकाई वारडाड भने
गाई कुन्निगुरि मोडादु
शारा ! गाई कार्य नाडको आशा होदु
शारा ! गाई कार्य नाडको खाँचो होदु ।

