

# CHAPTER – I

## INTRODUCTION

### 1. General Background

Language is one of the powerful medium of communication. It is voluntary, vocal, system of human communication. It is used to perform personal feelings, emotions and thoughts as well. It is the language that differentiates human beings from other non-human beings. Language is the property of human phenomenon in the sense that animals are not equipped with language acquisition device. Sapir (1978:8) says “Language is a purely human and non-distinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.” Similar ideas have been expressed by Wilkins (1979) who says that “we learn and use a language as a form or means of communication.” In his opinion, expression or speech is the central substance of communication as it takes place easily in any situation. Wardhaugh (2000:1) defines language “as what the members of a particular society speak.” Finnocchiaro (1964:8) says “Language is a system of arbitrary, vocal, symbols which permit all people in a given culture, or other people who have learned the system of that culture, to communicate or interact.” For Robinson as cited by Yadav (2001:4) “Languages are a symbol system ... based on pure or arbitrary convention ... infinitely extendable and modifiable according to the changing needs of the speakers.”

From these definitions, it is obvious that language is specific to the human species and it is characterized by uniquely human features like displacement, systematic and generative, set of arbitrary symbols, arbitrariness, productivity, discreteness and duality of patterning. It operates in a speech community or culture. Language, a social phenomenon, is a system of communication with the means of verbal symbols. Language has creativity and productivity since the structural elements of human language

can be combined to produce new utterances, which neither the speaker nor the hearer ever have said or heard before and yet, which both sides understand without difficulty. No species other than human beings have been endowed with language. Animals can not acquire human language because of its complex structures and their physical inadequacies. Human language is open-ended, extendable and modifiable where as animal language is not. So, human language is completely different from animal communication. It is the important means of communication which establishes relation between human beings. There are different languages spoken in the world which vary according to geographical boundaries, social boundaries and personal boundaries.

Human beings get mastery over a language by two ways: acquisition and learning. The way one develops skills in the first language is called acquisition and the way one develops skills in the second / foreign language is called learning. According to Sharma and Phyak (2006:70/1) that acquisition is a way of developing competence in a language by using it for real communication and learning refers to explicit knowledge of rules being aware of them and being able to talk about them. Acquisition refers to a sub-conscious process that involves the naturalistic development of language whereas learning refers to a process in which conscious rules about a language are developed.

Actually, language learning and teaching requires the development of four skills viz listening, speaking, reading and writing. In the natural order of language learning, receptive skills (listening and reading) come first on the part of learner. It is impossible to develop productive skill (speaking and writing) without developing receptive skills. So, we should give equal emphasis to all four language skills to get mastery over a language.

## **1.1 Linguistic Situation in Nepal**

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

The languages and their dialects spoken in Nepal are related with four language families namely Indo-Aryan (14 languages), Tibeto – Burman (about 56 languages), Astro-Asiatic (only one language) and Dravidian (only one language) together with one controversial language, Kusunda. Among these different languages, Nepali is recognized as the official language of Nepal in Intreme Constitution of 2007. There are 48.61% native speakers of Nepali and it has dominant role in the country including its extensive uses for purposes as medium of instruction at various levels of education, commerce, media, literature etc.

The language used in Nepal can be grouped into the following four language families.

### **1.1.1 Indo-Aryan Group**

This group includes the following languages:

- |            |             |                  |
|------------|-------------|------------------|
| 1. Nepali  | 2. Maithili | 3. Bhojpuri      |
| 4. Tharu   | 5. Awadhi   | 6. Urdu          |
| 7. Hindi   | 8. Rajbansi | 9. Bangali       |
| 10.Dunuwar | 11. Marwadi | 12. Majhi        |
| 13.Drai    | 14. Kumal   | 15. Hindi - Urdu |
| 16.Bhote   | 17. Chureti |                  |

### **1.1.2 Tibeto - Burman Group**

This group includes the following languages:

- |           |               |            |
|-----------|---------------|------------|
| 1. Tamang | 2. Gurung     | 3. Limbu   |
| 4. Ghale  | 5. Hagu/ Bagu | 6. Thakali |
| 7. Kaike  | 8. Sunuwar    | 9. Chepang |
| 10. Newar |               |            |

### **1.1.3 Dravidian Group**

Dhangadh is the only language of the Dravidian family, which is spoken on the Province of Koshi River in the eastern region of Nepal.

### **1.1.4 Astro-Asiatic Group**

Satar is the only language in this family. It is spoken in Jhapa district in the eastern part of Nepal. This family has two other branches namely Mon-Khmer and Munda.

(Source-Toba, 2003:15-16)

## **1.2 The English Language and its importance**

Language is a set of signals and voluntary vocal system of human communication by which we express our thoughts, ideas, feelings, emotions etc. It makes human beings different from other animals because human beings are such creatures who have only the capacity to use it in the world. They use elaborated communication system by means of it. They have learnt to make infinite uses of finite rules. It is species specific. It is difficult to find out comprehensive definition of language. Richards et al. (1999:196) define language as “The system of human communication which consists of structured arrangement of sounds or their written representation into large units, e.g. morphemes, words, sentences, utterances.”

Language is the powerful means of communication. There are many languages used by different people living in different places and parts of the

world. Almost all the languages are equally efficient and effective for communicating messages. But all the languages are not equally wide-spread to be used by different people. Some languages are widely used than the others.

The English language is one of the most dominant of them. It plays an important role in the society because it is used in the international level as a Lingua Franca. Every country has given a great emphasis on English. It has occupied an important place in the present world. It is becoming a gateway to the whole body of modern world. It is the powerful means to understand and achieve the technology. A vast store of knowledge and technology is explored through the English language. It increases the modernization process because it can be received and understood everywhere. A good number of books of science, technology, commerce, business, computer, arts, literature, newspapers, magazines and other reference materials are found in the English medium. It is the medium of instruction especially in the field of technical education - science, engineering, medicine and information technology. It is more powerful and has significant influence in the education system of almost every country. It has become the only means of preventing our isolation from the world and it is important for those who want to broaden their knowledge of the modern world.

In different international organization like United Nations Organization (UNO), South Asian Association for Regional Cooperation (SAARC), World Trade Organization (WTO), English is the means of communication. Therefore, it has become an inevitable source of knowledge for native and non-native speakers too.

The position of the English language in the language family is shown in the following diagrams.

### **1.3 The English Language in Nepal**

The English language has begun to be learnt in Nepal after it entered the Indian subcontinent with the expansion of the British Empire in the east. The British introduced English in the Indian education system and later it expanded upto Nepal. Formally, English entered Nepal with the foundation of Durbar High School in 1854 A.D. by Rana Prime Minister Jung Bahadur Rana.

Particularly the opening of Tri-Chandra College in 1981 A.D. states the formal beginning of English in higher education in Nepal. In those days literary texts were studied and analyzed and literature was used to be the focus of study in learning language. The two secondary language skills - reading and writing were given priority to others. Grammar-Translation method was used and even the teachers were not trained.

As time passed by, the situation gradually and slowly changed but the ELT situation in our country. Now, English has been taught and learnt from the beginning of school and it is also taught as an optional subject in school level and in higher education. It is taught as a compulsory subject upto bachelor level in T.U. It is also taught as a specialization subject to produce qualified and trained teachers and teacher trainers in T.U. under the Faculty of Education, Department of English Education and Central Department of English under the Faculty of Humanities and the Social Science.

### **1.4 Dialect**

A language is used differently according to different place, time, group of people or subject matter and situation. It has different varieties. That is the variation of language. The variation of language, spoken in one part of a country or by people belonging to a particular social class, which is different in some words, grammar and pronunciation from other forms of the

same language, is called a dialect. Dialects are linguistic varieties. The speech of people from different social as well as regional groups may differ in their own ways. A dialect is such a variety of language that tells something about or identifies the speakers or the users of the language. Dialects are generated due to different social background and geographical origins of the speakers. Dialects can be divided into two varieties.

- a) Geographical Dialect (Geolect)
- b) Social Dialect (Sociolect)

#### **1.4.1 Geographical Dialect**

A language which is spoken differently according to different region, place, and belt is known as geographical / regional dialect. It reflects geographical origin of speakers. It involves the features of pronunciation, vocabulary and grammar which differ according to the geographical area that speakers come from. Geographical varieties are due to the distance from one group of speakers to others. Greater the distance, greater is the difference. Geographical dialects are spoken based upon region (Eastern - Western), belt (Hilly, Terai, and Himalayan), zone (Mechi - Mahakali) and district (Jhapa - Doti). For example: American English, British English, Jumli Nepali, Kathmandu Nepali etc.

#### **1.4.2 Social Dialect**

The language that varies according to class, age, race, caste, ethnicity, colour, education, sex etc, that is called social dialect. It is the speech variation which associates with the various groups and classes of people in the society. It is the social classification on the basis of religion, occupation, income, prestige. For example: educated English, Black English, Royal family Nepali, Public Nepali etc.

Therefore, dialects are distinguished by the features of pronunciation, vocabulary and grammar according to the social group of the speakers. Different features such as education, income level, ethnicity, place etc. determine the social class of the people. So, the people who are from different social groups speak different dialects, if they use different words, pronunciation and grammar.

### **1.5 Doteli Dialect**

The Nepali language which is written in Devangiri script is related to Indo-Aryan family of language. Nepali is the national language of Nepal. It is spoken all over Nepal as well as outside the country where Nepali people live. It is a Lingua Franca in Nepal. According to Population Census (2001), 48.61% people of Nepal speak it. As it is widely spoken, the more users of a particular language, there are more chances of its varieties which are known as dialects. Also greater the distance, the greater is the differences. So, Nepali has many varieties / dialects. The dialectical study records that there are more varieties spoken in the western part of Nepal than those in the eastern part.

Doteli is one of the dialects of Nepali spoken in the Far Western part of Nepal. It is closer to the original place of the Nepali language i.e. Karnali zone which contains 50% vocabulary from the standard Nepali. This dialect is also influenced by the Sinjali and Parpaschima dialects as well as the Kumauni language spoken in the Uttaranchal State of India. So, Doteli dialect is considered as the oldest form of Nepali as it is closer and influenced by the Sinjali dialect as well as Parpashima and Kumauni dialects. That is why, we find the glances of the oldest form of Nepali in Doteli dialect than in the standard Nepali.



## **1.6 Kinship Terms**

Kinship means a family relationship. It is one of the organizing principles of human society and it has been studied by anthropologists. Kinship terms refer to lexical items which deal with family relationship. According to Crystal (2003), kinship terms as the system of lexical items are used in a language to express personal relationship within the family in both narrow and extended sense.

Kinship is the broad term for all the relationships that people are born into or create later in life that are considered the eyes of a society. Every person belongs to a family of orientation (e.g. mother, father, brothers and sisters), many adult also belong to a family of procreation or reorientation (which includes a spouse and children). Familial bonds of decent and marriage may be traced through genealogy. Inheritance and succession (the transmission of power and position in society) usually follow kinship lines.

Kinship is the skeleton of social structure which provides a framework for the other system of the organic whole. Sociolinguists view that kinship began with the origin of marriage. Wardhaugh (2000:223) says “Kinship terms are universal features of languages and they are very important in social organization.” Linguists cite variations in kinship terminology that can be ascribed to dialect differences but focuses on alternate terms which, although pertaining to two different languages, are part of repertoire of a single speaker. Kinship terminologies, like most other linguistic phenomena, are usually analyzed as a single unitary structure. Alternate forms may not be altogether excluded, but they are seldom explained, either formally or functionally. The variation occurring in kinship terminologies can be explained by the contradictions entailed in the role systems of the class of kinmen denoted by a given term. So, kinship terms are considered the tools for understanding the ties between people in any societies. They refer to

certain basic human attachments made by all people and reflect the way in which people give meaning and describe the importance of human interactions.

Both linguists and anthropologists are interested in studying kinship terms. Linguists say that kinship terms are a part of language where as anthropologists view them a part of society and they analyze kinship terms for their cultural components.

Kinship based societies organize human communities based on real biological relationship among the members of that community. These biological relationships are vertical and horizontal. Thus, this study will be helpful to the anthropologists and linguists as well as English teachers of the related communities to apply the findings and implications in teaching field.

## **1.7 Literature Review**

Upto now different researches have been carried out in the department of English Education regarding the comparative study of kinship terms of different languages in Nepal. They are as follows:

Giri (1982) made an endeavor to carry out a research entitled “English and Nepali Kinship Terms: A Comparative Linguistic Study.” The main purpose of this study was to determine English and Nepali kinship terms and their corresponding addressive forms. Her finding was that English kinship terms are less in number in comparison to Nepali kinship terms.

Bhusal (2001) carried out a research entitled “A Componential Analysis of English and Kumal Kinship Terms.” The main purpose of her study was to determine the English and Kumal kinship terms. Furthermore, she made a componential analysis of those terms. She found that the Kumal language has separate terms for elder and younger brother but this is not the case in English.

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

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 rich in terms of kinship terms in comparison to the English language.

Katawal (2006) carried out a research entitled “English and Tharu Kinship”. His main purpose of the study was to determine English and Tharu kinship terms. He found that the Tharu language has a large number of kinship terms than the English language.

Adhikari (2006) carried out a research entitled “A Comparative Linguistic Study: English and Santali Kinship Terms.” The main purpose of this study was to determine the Santali kinship terms. Further more, she made comparison between English and Santali kinship terms. Her finding was that the Santali language is rich in terms of kinship terms than English.

Bhandari (2006) carried out a research entitled “A Comparative Study of English and Awadhi Kinship Terms.” The purpose of the study was to determine English and Awadhi kinship terms. He found that the Awadhi language is rich in terms of kinship terms than English.

Subedi (2006) carried out a research entitled “Subject Verb-Agreement in Doteli dialect of the Nepali and English language.” The main purpose of her study was to find out the rules of subject verb-agreement in

Doteli dialect of Nepali and she found that Doteli has the distinct rules of subject verb-agreement compared to the English.

Rosyara (2007) carried out a research entitled “Pronominals in English and Doteli dialect of Nepali.” Her main purpose of the study was to determine the pronominals in Doteli dialect and record the English pronominal. She found that Doteli has more number of pronouns than English.

Bhatta (2007) carried out a research entitled “Negative and Interrogative Transformations in English and Doteli of the Nepali language.” The purpose of the study was to find out the process of negative and interrogative transformation in Doteli dialect. He found that the English and Doteli languages are similar in some respect and different in other in negative and interrogative transformation.

The above review shows that none of the researches have been carried out on the comparative study of English and Doteli kinship terms. So the researcher has selected this topic for the study.

## **1.8 Objectives of the Study**

The objectives of the study are as follows:

- I. to determine English and Doteli kinship terms used to refer to various kinship relations,
- II. to compare and contrast those kinship terms with English,
- III. to point out some pedagogical implications.

## **1.9 Significance of the Study**

Kinship terms are used to signify the relationships by blood and marriage. So, this study will be useful for the anthropologist in anthropological study because kinship terms are the topics they do study on

as well. It will also be beneficial to the linguists, socio-linguists, language teachers, students and other researchers who want to carry out the research on kinship terms in future. Moreover, it will be helpful for the syllabus designers, text-book writers, educationists, language planners and native speakers of Doteli dialect.

### **1.10 Definitions of the specific terms**

i) Kinship:

Relation based on or modeled on the culturally organized connection between parents and children (and extended to siblings and through parents to more distant relatives).

ii) Caste:

Any of the Hindu social classes: the caste system.

iii) Family:

A group consisting of one or two parents and their children.

iv) Core kinship:

Core kinship relations include the following relationship-father, mother, brother, sister, son, daughter and their spouses.

v) Peripheral kinship:

Peripheral kinship relations include the relationships through the members of the core kinship relations.

vi) Direct kinship:

Direct kinship relations include the ego's own relationship core as well as peripheral.

vii) Indirect kinship:

Indirect kinship relations include the ego's relationships through his/her spouse.

viii) Consanguineal kinship:

The relationship by blood or the connection of persons descended from the same ancestors.

ix) Affinal kinship:

The relationship by marriage.

x) Core-affinal relations:

Relation through core-consanguineal relations.

xi) Ego:

It refers to the person from whose point of view is taken in describing a relationship e.g. ego's parents, ego's siblings.

## **CHAPTER - II**

### **METHODOLOGY**

Research methodology is a systematic way to solve the research problem. It may be defined as a science of studying how research can be done scientifically. Methodology is the study of methods and deals with the philosophical assumptions underlying the research process. It constitutes the theory and analysis of how research can be conducted. Therefore, the following methodology was used to conduct the study:

#### **2.1 Sources of data**

In order to carry out this research, the researcher used both primary and secondary sources of data.

##### **2.1.1 Primary sources**

The primary sources of data of the study were the native speakers of Doteli dialect. They were interviewed by the help of a pre-determined set of questionnaire. The researcher contacted English people who were available in Kathmandu valley for the collection of data in relation to English kinship terms.

##### **2.1.2 Secondary sources**

In addition to the primary sources, the researcher used the secondary sources of data, viz book, journals, magazines, articles and other related topic. He consulted the previous theses conducted by Giri (1982), Rai (2001), Joshi (2004) and others in the Department of English Education. T.U., Kirtipur.

#### **2.2 Population of the study and sampling procedures**

The sampling population of the study was sixty native speakers of Doteli dialect from Doti district and twenty native speakers of English. The Doteli speakers were selected on the basis of:

1. age (10 - 15 yrs), (40 - 60 yrs) and over 60 yrs,
2. sex (male – female) and
3. the educational background (literate – illiterate) and each group had twenty speakers. In this way, the total population of the study was eighty native speakers of both languages.

The population of the study was sampled by using judgmental non-random sampling procedure.

### **2.3 Tools for data collection**

For the collection of data, the researcher used pre-structured sets of questionnaire and interview.

### **2.4 Process of data collection**

The researcher collected the data by using judgmental sampling procedure. He prepared two sets of questionnaire based on the previous researches and his own judgement before going to the sample population as well as he decided who could supply the most important information he needed. He contacted the sample population and collected the data.

### **2.5 Limitations of the study**

The study has the following limitations:

1. The study was related only to the kinship terms.
2. The data were collected from Doteli speakers of Doti district.
3. Only sixty native speakers of Doteli and twenty native speakers of English, altogether eighty speakers of both languages, were the primary sources of data collection.
4. The research was limited to the two sets of questionnaire and interview.
5. Only judgmental non-random sampling procedure was used for sampling population.



## CHAPTER - III

### ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data collected by the researcher. The main concern of present research work is to determine the English and Doteli kinship terms and compare and contrast them with each other. Each kinship terms are listed and tabulated separately and presented with their relations.

#### 3.1 Doteli Kinship Terms

- |               |              |
|---------------|--------------|
| 1. baje       | 2. bajai     |
| 3. ba         | 4. ija       |
| 5. dai        | 6. budi      |
| 7. di         | 8. baina     |
| 9. baikan     | 10. swani    |
| 11. celo      | 12. celi     |
| 13. sasura    | 14. sasu     |
| 15. jethu     | 16. jethani  |
| 17. salo      | 18. sali     |
| 19. bujiu     | 20. jiu      |
| 21. gosi      | 22. bwari    |
| 23. nati      | 24. natini   |
| 25. jawai     | 26. jetha ba |
| 27. jethi ija | 28. pu       |
| 29. pusai     | 30. kaka     |
| 31. kakhi     | 32. mama     |

- |             |             |
|-------------|-------------|
| 33. maiju   | 34. kaisi   |
| 35. ksaba   | 36. bauju   |
| 37. deurani | 38. jethani |
| 39. vatija  | 40. vatiji  |
| 41. vanja   | 42. vanji   |

All these relations are used by Doteli speakers. There are no differences in addressing the relations. Age, sex and educational background do not differentiate the terms very much. But the school children (10-20 yrs) say buwa to ba and ama to ija and other terms are same. According to sex, some terms are different. For example: Female say deurani to B(y)W but male say baurani. Other different addressing terms are shown later in the diagram.

### **3.2 English Kinship Terms**

- |                    |                     |
|--------------------|---------------------|
| 1. Grandparents    | 2. Grandfather      |
| 3. Grandmother     | 4. Parents          |
| 5. Father          | 6. Mother           |
| 7. Uncle           | 8. Aunt             |
| 9. Brother         | 10. Sister          |
| 11. Husband        | 12. Wife            |
| 13. Son            | 14. Daughter        |
| 15. Father-in-law  | 16. Mother-in-law   |
| 17. Brother-in-law | 18. Sister-in-law   |
| 19. Son-in-law     | 20. Daughter-in-law |
| 21. Cousin         | 22. Nephew          |

23. Niece

24. Grandson

25. Granddaughter

### 3.3 Correlation between English and Doteli Kinship Terms

The kinship relation consists of both consanguineal and affanial relations. Two types of kinship terms are used viz appellative use and addressive use. They are presented one by one.

#### 3.3.1 Consanguineal Relation

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

##### a) Core - consanguineal relation

The relation made by the ego directly is called core consanguineal relation. Ego's parents, siblings and offspring are core consanguineal relations. The relations can be interpreted by the following tables:

#### Core-consanguineal relation of both English and Doteli within one generation above the ego

Table No. 1

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	P	Parents	-	-	-
2.	F	Father	Dad	ba	ba
3.	M	Mother	Mum	ija	ija

Altogether there are three terms of relation. English has three terms parents, father and mother (dad, mum) used for relation but Doteli has two terms of relation ba and ija for relation within one generation above the ego.

**Core – consanguineal relation within co-generation of the ego**

**Table No. 2**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	B	Brother	By name	-	-
2.	B (e)	-	-	dai	dai
3.	B(y)	-	-	budi	By name
4.	S	Sister	By name	-	-
5.	S(e)	-	-	didi	di
6.	S(y)	-	-	baina	By name

There are six terms. Among them, English has only two terms of relation. They are brother and sister. But Doteli has four terms of relation. They are dai, budi, di and baina within co-generation of the ego.

**Core-consanguineal relation within one generation below the ego**

**Table No. 3**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	C	Child	-	-	-
2.	So	Son	By name	chelo	By name
3.	D	Daughter	By name	cheli	By name

There are three terms. These terms are found in English. They are child, son and daughter. But Doteli has two terms of relation. They are chelo and cheli within one generation below the ego.

### **b) Peripheral consaguineal relation**

Peripheral consaguineal relation is another type of consaguineal relation. It is the ego's relation through core consaguineal relation. These relations can be interpreted by the following tables:

#### **Peripheral consaguineal relation within two generation above the ego**

**Table No. 4**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	PP	Grandparents	-	-	-
2.	PF	Grandfather	Grandpa	baje	baje
3.	PM	Grandmother	Grandma	bajai	bajai

There are three terms. Out of them, the terms grandparents, grandfather and grandmother (grandpa, grandma) are used in English but baje and bajai are used to refer to parent's parents in Doteli to show the relation within two generation above the ego.

#### **Peripheral consaguineal relation within one generation above the ego**

**Table No. 5**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FB	Uncle	Uncle	-	-
2.	FB(e)	-	-	jetha ba	jetha ba

3.	FB(y)	-	-	kaka	kaka
4.	MB	Uncle	Uncle	mama	mama
5.	FS	Aunt	Aunt	pu	pu
6.	MS	Aunt	Aunt	-	-
7.	MS(e)	-	-	jethi ija	jethi ija
8.	MS(y)	-	-	kaisi	kaisi

Altogether there are eight terms. Among them, English has four terms of relation whereas Doteli has six terms of relation. The terms uncle and aunt are used to show the English relation whereas the terms jetha ba, kaka, mama, pu, jethi ija and kaisi are used in Doteli relation.

#### **Peripheral consanguineal relation within co-generation of the ego**

**Table No. 6**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FBSO	Cousin	By name	-	-
2.	FBSO(e)	-	-	dai	dai
3.	FBSO(y)	-	-	budi	By name
4.	FBD	Cousin	By name	-	-
5.	FBD(e)	-	-	didi	di
6.	FBD(y)	-	-	baina	By name
7.	FSSO	Cousin	By name	-	-

8.	FSSo(e)	-	-	dai	dai
9.	FSSo(y)	-	-	budi	By name
10.	FSD	Cousin	By name	-	-
11.	FSD(e)	-	-	didi	di
12.	FSD(y)	-	-	baina	By name
13.	MBSO	Cousin	By name	-	-
14.	MBSO(e)	-	-	dai	dai
15.	MBSO(y)	-	-	budi	By name
16.	MBD	Cousin	By name	-	-
17.	MBD(e)	-	-	didi	didi
18.	MBD(y)	-	-	baina	By name
19.	MSSO	Cousin	By name	-	-
20.	MSSO(e)	-	-	dai	dai
21.	MSSO(y)	-	-	budi	By name
22.	MSD	Cousin	By name	-	-
23.	MSD (e)	-	-	didi	di
24.	MSD (y)	-	-	baina	By name

There are twenty four terms. Out of them, English has only eight terms of relation. The term cousin is used in English to show the relation. It denotes both male and female. It is neutral term in English. The terms dai, budi, di

and baina are used in Doteli dialect to show the relation within co-generation of the ego.

**Peripheral consanguineal relation within one generation below male ego**

**Table No. 7.1**

S.No.	Kinship	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1	BSo	Nephew	By name	vatija	By name
2	BD	Niece	By name	vatiji	By name
3	SSo	Nephew	By name	vanja	vanja
4	SD	Niece	By name	vanji	vanji

**Peripheral consanguineal relation within one generation below female ego**

**Table No. 7.2**

S.No.	Kinship	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1	BSo	Nephew	By name	vadaya	By name
2	BD	Niece	By name	vadai	By name
3	SSo	Nephew	By name	vatija	By name
4	SD	Niece	By name	vatiji	By name

There are four terms of male ego and four terms of female ego's kinship relation in English and Doteli respectively. The terms nephew and niece are used to show the English relation but the terms vatija, vatiji, vanja, vanji,



vadaya and the vadai are used in Doteli to show the relation within one generation below the ego.

### **Peripheral consaguineal relation within two generation below the ego**

**Table No. 8**

S.No	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1	CC	Grandchild	-	-	-
2	SoSo	Grandson	By name	nati	By name
3	SoD	Granddaughter	By name	natini	By name
4	DSO	Grandson	By name	nati	By name
5	DD	Granddaughter	By name	natini	By name

Out of these terms, two terms nati and natini of Doteli dialect are used to show the English relation of grandson and granddaughter.

### **3.3.2 Affinal Relation**

The relations made by marriage are called affinal relations but their ancestors are not same. Affinal relations can also be divided into two types: core affinal and peripheral affinal relations.

#### **a) Core affinal relation**

The affinal relations through core consaguineal relations are called core affinal relations. They are relations made by ego's father, mother, siblings and offsprings. Those relations can be shown by the following tables:

## Core affinal relations within one generation above the ego

**Table No. 9**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FBW	Aunt	Aunt	-	-
2.	FB(e)W	-	-	jethi ija	jeth ija
3.	FB(y)W	-	-	kakhi	kakhi
4.	FSH	Uncle	Uncle	pusai	pusai
5.	MBW	Aunt	Aunt	maiju	maiju
6.	MSH	Uncle	Uncle	-	-
7.	MS(e)H	-	-	jetha ba	jetha ba
8.	MS(y)H	-	-	ksaba	ksaba

There are eight terms. Among them, English has four terms and Doteli has six terms. The terms jethi ija, kakhi, pusai, maiju, jetha ba and ksaba are used in Doteli to refer to the English relations uncle and aunt.

## Core affinal relation within co-generation of the ego

**Table No. 10**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	B(e)W	Sister-in-law	By name	bauju	bauju
2.	B(y)W	Sister-in-law	By name	baurani	By name
3.	S(e)H	Brother-in-law	By name	vinaju	vinaju
4.	S(y)H	Brother-in-law	By name	jawai	jawai

In both languages, there are four terms for core affinal relation within co-generation of the ego. The terms sister-in-law and brother-in-law of English are used to show the relation of bauju, baurani, vinaju and jawai in Doteli dialect respectively.

### **Core affinal relation within one generation below the ego**

**Table No. 11**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SoW	Daughter-in-law	By name	bwari	nani
2.	DH	Son-in-law	By name	jawai	jawai

There are two terms in both languages. The Doteli terms bwari and jawai are used to show the relation of daughter-in-law and son-in-law respectively in the English language.

### **Core affinal relation within two generation below the ego**

**Table No. 12**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SoSoW	-	-	natine bwari	nani
2.	SoDH	-	-	natine jawai	jawai
3.	DSoW	-	-	natine bwari	nani
4.	DDH	-	-	natine jawai	jawai

In the English language, all these four terms are not used but in Doteli dialect these terms bwari and jawai are used to show core affinal relations within two generation below the ego.

**b) Peripheral affinal relation**

These relations which are through peripheral consanguineal relation are called peripheral affinal relations. Those relations can also be shown in the following tables:

**Peripheral affinal relation within two generation above the ego**

**Table No. 13**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpPF	-	-	badda sasura	sasura
2.	SpPM	-	-	baddi sasu	jiu

Out of these two terms, English people do not use them. But Doteli speakers use the terms sasura and sasu for affinal relation within two generation above the ego.

**Peripheral affinal relation within one generation above the ego**

**Table No. 14**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpF	Father-in-law	Dad	sasura	sasura
2.	SpM	Mother-in-law	Mum	sasu	jiu
3.	SpFB(e)	-	-	jetha sasura	sasura
4.	SpFB(e)W	-	-	jethi sasu	jiu

5.	SpFB(y)	-	-	kansa sasura	sasura
6.	SpFB(y)W	-	-	kansi sasu	jiu
7.	SpMB	-	-	mama sasura	sasura
8.	SpMBW	-	-	maiju sasu	jiu
9.	SpFS	-	-	pu sasu	jiu
10.	SpFSH	-	-	pusai sasura	sasura
11.	SpMS(e)	-	-	jethi sasu	jiu
12.	SpMS(e)H	-	-	jetha sasura	sasura
13.	SpMS(y)	-	-	kaisi sasu	jiu
14.	SpMS(y)H	-	-	kansa sasura	sasura

English has only two terms but Doteli dialect has fourteen terms of relation. The Doteli terms sasura and sasu are used to show English relation of the terms father-in-law and mother-in-law for peripheral affinal relation within one generation above the ego.

### Peripheral affinal relation within co-generation of the ego

**Table No. 15**

S.No	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	PSD(e)H	-	-	vinaju	vinaju
2.	PSD(y)H	-	-	jawai	jawai
3.	PSSo(e)W	-	-	bauju	bauju
4.	PSSo(y)W	-	-	bourani	By name
5.	PBD(e)H	-	-	vinaju	vinaju
6.	PBD(y)H	-	-	jawai	jawai
7.	PBSO(e)W	-	-	bauju	bauju
8.	PBSO(y)W	-	-	bourani	By name

In the English language, these terms are not used. But in Doteli the terms vinaju, jawai, bauju and baurani are used to refer to the peripheral affinal relation within co-generation of the ego.

**Peripheral affinal relation within co-generation of the male ego**

**Table No. 16.1**

S.No	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	W	wife	By name	swani	-
2.	WB(e)	Brother-in-law	By name	jethu	jethu
3.	WB(e)W	Sister-in-law	By name	didi	di
4.	WB(y)	Brother-in-law	By name	salo	By name
5.	WB(y)W	Sister-in-law	By name	baina	By name
6.	WS(e)	Sister-in-law	By name	jethi sasu	jiu
7.	WS(e)H	Brother-in-law	By name	sadhu dai	dai
8.	WS(y)	Sister-in-law	By name	sali	By name
9.	WS(y)H	Brother-in-law	By name	sadhu vai	By name

## Peripheral affinal relation within co-generation of the female ego

**Table No. 16.2**

S.No	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	H	Husband	By name	baikai	-
2.	HB(e)	Brother-in-law	By name	jethaju	jethaju
3.	HB(e)W	Sister-in-law	By name	jethani	di
4.	HB(y)	Brother-in-law	By name	dewar	gosi
5.	HB(y)W	Sister-in-law	By name	deurani	vau
6.	HS(e)	Sister-in-law	By name	nand sasu	jiu
7.	HS(e)H	Brother-in-law	By name	dai	dai
8.	HS(y)	Sister-in-law	By name	nand	gosi
9.	HS(y)H	Brother-in-law	By name	budi	By name

For both male and female ego, nine terms of relation are used. Among them, English has two main terms bother-in-law and sister-in-law which refer to jethaju, jethani, dewar, deurani, sasu, dai, nand, vai and budi in Doteli dialect for peripheral relation within co-generation of the male and female ego.

**Peripheral affinal relation within one generation below the male ego**

**Table No. 17.1**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	BSow	-	-	bwari	nani
2.	BDH	-	-	jawai	jawai
3.	SSoW	-	-	natine bwari	nani
4.	SDH	-	-	natine jawai	jawai

**Peripheral affinal relation within one generation below the female ego**

**Table No. 17.2**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	BSow	-	-	vadaya bwari	nani
2.	BDH	-	-	vadaya jawai	jawai
3.	SSoW	-	-	bwari	nani
4.	SDH	-	-	jawai	jawai

The terms bwari and jawai are used to refer to the relation within one generation below the male and female ego in Doteli but these terms are not used in English.



## Features of kinship terms of the above tables

- Lack of kinship term is shown by the symbol ‘–’
- In both languages many kinship terms are addressed by name.
- While addressing juniors, male and female egos use the name of the person.
- While addressing S(y)H, DH and So/ DDH, he/ she uses the term jawai.
- The relation and the corresponding addressive forms that the male ego uses are also used by his wife to denote and address the relatives. For example nani is used by male ego to denote BSoW and the same term is used by female ego to denote BSoW. Vanja is used by male ego to denote SSo and same term is used by female ego to denote SSo in Doteli.
- Male ego and female ego use same term to denote their children.
- Doteli women and men do not use their spouse’s name while addressing. They address their spouse as their child’s father/mother or by the name of child to denote his/ her father/mother if they have children otherwise they start to talk each other without addressing.
- In the relation e/y within brackets means the person is elder or younger than ego’s husband/ wife.

### 3.4 Comparison

There are two types of relation: consanguineal and affinal relations, which are compared in reference to the presence and absence of the terms. They are compared differently in different tables in terms of appellative and addressive forms of male and female ego.

### 3.4.1 Comparison of consanguineal relation

#### Comparison of whole consanguineal relation

**Table No. 18**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	PP	+		-	-
2.	FF/MF	+	Different	+	Same
3.	MF/MM	+	Different	+	Same
4.	F	+	Different	+	Same
5.	M	+	Different	+	Same
6.	FB	+	Same	-	-
7.	FB(e)	-	-	+	Same
8.	FB(y)	-	-	+	Same
9.	FS	+	Same	-	-
10.	FS(e)	-	-	+	Same
11.	FS(y)	-	-	+	Same
12.	MB	+	Same	-	-
13.	MB(e)	-	-	+	Same
14.	MB(y)	-	-	+	Same

15.	MS	+	Same	-	-
16.	MS(e)	-	-	+	Same
17.	MS(y)	-	-	+	Same
18.	B	+	By name	-	-
19.	B(e)	-	-	+	Same
20.	B(y)	-	-	+	By name
21.	S	+	By name	-	-
22.	S(e)	-	-	+	Different
23.	S(y)	-	-	+	By name
24.	PSD/So	+	By name	-	-
25.	PSD(e)	-	-	+	Different
26.	PSD(y)	-	-	+	By name
27.	PSSo(e)	-	-	+	Same
28.	PSSo(y)	-	-	+	By name

Many terms of appellative use like PP, FF, MF, F, M, FB, FS, MB, B, S, PSD/So are available there in English but there are no elder and younger relations. On the other hand, all these relations including elder and younger kinship terms are there in Doteli dialect for appellative and addressive use.

## Comparison of consanguineal relation of male ego

**Table No. 18.1**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	BSo	+	By name	+	By name
2.	BD	+	By name	+	By name
3.	SSo	+	By name	+	Same
4.	SD	+	By name	+	Same

The kinship relations BSo, BD, SSo and SD are there in English and they are addressed by their name. These kinship terms are also available in Doteli dialect. The relations BSo and BD are addressed by name but the relations SSo and SD are same in appellative and addressive uses.

## Comparison of consanguineal relation of female ego

**Table No. 18.2**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	BSo	+	By name	+	By name
2.	BD	+	By name	+	By name
3.	SSo	+	By name	+	Same
4.	SD	+	By name	+	Same

The kinship terms BSo, BD, SSo and SD are addressed by name in English but only two terms BSo and BD are addressed by name and SSo and SD are same in both uses in Doteli.

## Comparison of consanguineal relation of child ego

**Table No. 18.3**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	So	+	By name	+	By name
2.	D	+	By name	+	By name
3.	CSo	+	By name	+	By name
4.	CD	+	By name	+	By name

All these kinship relations are available in both languages for appellative use in both English and Doteli languages and they are addressed by their name.

### 3.4.2 Comparison of affinal relation

#### Comparison of whole affinal relation

**Table No. 19**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	SpPF	-	-	+	Same
2.	SpPF	-	-	+	Same
3.	SpF	+	Different	+	Same

4.	SpM	+	Different	+	Same
5.	SpFB(e)	-	-	+	same
6.	SpFB(e)W	-	-	+	Same
7.	SpFB(y)	-	-	+	same
8.	SpFB(y)W	-	-	+	Same
9.	SpFS(e)	-	-	+	Same
10.	SpFS(e)H	-	-	+	Same
11.	SpFS(y)	-	-	+	Same
12.	SpFS(y)H	-	-	+	Same
13.	SpMS(e)	-	-	+	Same
14.	SpMS(e)H	-	-	+	Same
15.	SpMS(y)	-	-	+	Same
16.	SpMS(y)H	-	-	+	same
17.	SpMB(e)	-	-	+	Same
18.	SpMB(e)W	-	-	+	Same
19.	SpMB(y)	-	-	+	Same
20.	SpMB(y)W	-	-	+	Same
21.	FBW	+	Same	-	-
22.	FB(e)W	-	-	+	Same
23.	FB(y)W	-	-	+	Same
24.	MBW	+	Same	-	-
25.	MB(e)W	-	-	+	Same
26.	MB(y)W	-	-	+	Same
27.	FSH	+	Same	-	-
28.	FS(e)H	-	-	+	Same
29.	FS(y)H	-	-	+	Same

30.	MSH	+	Same	-	-
31.	MS(e)H	-	-	+	Same
32.	MS(y)H	-	-	+	Same
33.	BW	+	By name	-	-
34.	B(e)W	-	-	+	Same
35.	B(y)W	-	-	+	By name
36.	SH	+	By name	-	-
37.	S(e)H	-	-	+	Same
38.	S(y)H	-	-	+	Same
39.	PSD(e)H	-	-	+	Same
40.	PSD(y)H	-	-	+	Same
41.	PSSo(e)W	-	-	+	Same
42.	PSSo(y)W	-	-	+	By name
43.	PBD(e)H	-	-	+	Same
44.	PBD(y)H	-	-	+	Same
45.	PBSo(e)W	-	-	+	Same
46.	PBSo(y)W	-	-	+	By name

Out of the above terms, English has a very few terms for relation. There are no elder and younger terms to indicate the relation in English but some of them are addressed by their name. But all these terms are there in Doteli. All of them are in appellative use. Most of them are same and younger are addressed by their name in addressive use.

## Comparison of whole affinal relation of male ego

**Table No. 19.1**

S.No.	Kinship relation	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	W	+	By name	+	-
2.	WB(e)	+	By name	+	Same
3.	WB(e)W	-	-	+	Different
4.	WB(y)	+	By name	+	By name
5.	WB(y)W	-	-	+	By name
6.	WS(e)	+	By name	+	Same
7.	WS(e)H	-	-	+	Same
8.	WS(y)	+	By name	+	By name
9.	WS(y)H	-	-		By name

Only those relations W, WB(e), WB(y), WS(e) and WS(y) are there and addressed by name in English. But all of them are there in Doteli. Out of them, the relations WB(y), WB(y)W, WS(y) and WS(y)H are addressed by name and others are same in both uses.

## Comparison of whole affinal relation of female ego

**Table No. 19.2**

S.No	Kinship	English		Doteli	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	H	+	By name	+	-
2.	HB(e)	+	By name	+	Same
3.	HB(e)W	-	-	+	Different



4.	HB(y)	+	By name	+	Same
5.	HB(y)W	-	-	+	Different
6.	HS(e)	+	By name	+	Same
7.	HS(e)H	-	-	+	Same
8.	HS(y)	+	By name	+	Different
9.	HS(y)H	-	-	+	Same

The relations H, HB(e), HB(y), HS(e) and HS(y) are addressed by name in English but the relations HB(e)W, HB(y)W, HS(y) are addressed differently and the relation HB(y), HS(e), HS(e)H and HS(y)H are same in both appellative and addressive uses in Doteli.

### **Features of kinship terms of the above tables**

- The sign ‘+’ is used to refer to the kinship terms which are available whereas ‘-’ is used to refer to the kinship terms which are not available in the particular language.
- If the addressive use is same in appellative use, it is shown by the term same under addressive use. If the addressive use is different from appellative use, it is shown by the term different under addressive use.
- If the person is addressed by name, it is shown by the term by name.

### **3.5 Areas of Differences**

All kinship terms of English and Doteli do not correspond to one to one relation. So, the following analysis show the overlapping between English and Doteli kinship terms. These cases reflect the fact that the terms used in one language can correspond to more than one terms used in another language.

### 3.5.1 Mono English vs Multi Doteli

The English language has such type of kinship terms that one term correspond to more than one kinship term in Doteli. They are given below the following generation in terms of ego:

#### a) One generation above the ego

English	Doteli
<b>(I) Uncle</b>	<b>jetha ba</b>
1. Male	1. Male
2. Father's/ mother's side	2. Father's/ mother's side
3. Blood/ marital	3. Blood/ marital
4. Elder/ younger than father/ mother	4. Elder than father/ mother
	<b>kaka</b>
	1. Male
	2. Father's side
	3. Brotherly
	4. Blood
	5. Younger than father
	<b>mama</b>
	1. Male
	2. Mother's side
	3. Brotherly
	4. Blood
	5. Elder/ younger than mother

**pusai**

1. Male
2. Father's side
3. Sisterly
4. Marital
5. Elder/ younger than father

**ksaba**

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

The single English kinship term uncle is used to refer the multi relationships of Doteli kinship terms jetha ba, kaka, mama, pusai and ksaba.

**(II) Aunt**

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

**jethi ija**

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

**kakhi**

1. Female
2. Father's side
3. Brotherly
4. Marital
5. Younger than father

**mai ju**

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

**pu**

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

**kaisi**

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

The Doteli kinship terms jethi ija, kakhi, maiju, pu and kaisi are used to refer to the single English kinship term aunt in one generation above the ego.

**b) Co-generation of the ego**

**(III) Sister**

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

**did**

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

**baina**

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

The Doteli kinship terms didi and baina are used to show the English kinship term sister in co-generation of the ego.

**(IV) Brother**

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

**dai**

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

**budi**

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

The Doteli kinship terms dai and budi are used to refer to the English kinship term brother.

**(V) Sister-in-law**

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

**jiu**

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

**jethani**

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

**deurani**

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

**baurani**

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

**bauju**

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

**gosi**

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

**sali**

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

Only one English kinship term sister-in-law is used to refer to different kinship terms like jiu, jethani, deurani, baurani, bauju, gosi and sali in Doteli.

**(VI) Brother-in-law**

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

**jethaju**

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

**jethan**

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

**dewar**

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



**salo**

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

**vinaju**

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

**jawai**

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

The Doteli kinship terms jethaju, jethan, dewar, salo, vinaju and jawai are used to refer to the English kinship term brother-in-law.

**(VII) Cousin**

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

**dai**

1. Male
2. Father's/ mother's side
3. Elder than ego
4. Brotherly

**budi**

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

**didi**

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

**baina**

1. Female
2. Father's/mother's side
3. Sisterly
4. Younger than ego

The Doteli kinship terms dai, budi, didi and baina are used to refer to the English kinship term cousin.

c) **One generation below the ego**

**(VIII) Nephew**

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

**vatija**

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

**vanja**

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

The Doteli kinship terms *vatija* and *vanja* are used to refer to the English kinship term nephew.

**(IX) Niece**

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

**vatiji**

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

**vanji**

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

The Doteli kinship terms vatiji and the vanji are used to refer to the English kinship term neice.

### 3.5.2 Mono Doteli vs Multi English

Not only there are mono English vs multi Doteli kinship terms but also mono Doteli vs multi English. One Doteli kinship term corresponds to more than one English kinship terms which are shown below:

**a) Co-generation of the ego.**

Doteli	English
<b>(I) dai</b>	<b>Brother</b>
1. Male	1. Male
2. Blood/ marital	2. Blood
3. Elder than ego	3. Elder/ younger than ego
4. Core/ peripheral relation	4. Core relation
	<b>Cousin</b>
	1. Male/ female
	2. Father's/mother's side
	3. Elder/ younger than ego

The English kinship terms brother and cousin are used to refer to the Doteli kinship term dai.

<b>(II) budi</b>	<b>Brother</b>
1. Male	1. Male
2. Blood/ marital	2. Blood
3. Younger than ego	3. Elder/younger than ego
4. Core/ peripheral relation	4. Core relation

### **Cousin**

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

The English kinship terms brother and cousin are used to refer to Doteli kinship term budi.

### **(III) didi**

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

### **Sister**

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

### **Cousin**

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

The English kinship terms sister and cousin are used to refer to the Doteli kinship term didi.

### **(IV) baina**

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

### **Sister**

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

### **Cousin**

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

The English kinship terms sister and cousin are used to refer to the Doteli kinship term baina.

**(V) jawai**

1. Male
2. Sister's/daughter's side
3. Co-generation/One generation below the ego
4. Direct/indirect core relation

**Brother-in-law**

1. Male
2. Sister's/husband's/wife's side
3. Co-generation of the ego
4. Direct/ indirect core relation

**Son-in-law**

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

The English kinship terms brother-in-law and son-in-law are used to refer to the Doteli kinship term jawai.

**(VI) bwari**

1. Female
2. Brother's/son's side
3. Co-generation/one generation below the ego
4. Direct/indirect core relation

**Sister-in-law**

1. Female
2. Sister's/wife's/husband's side
3. Co-generation of the ego
4. Direct core relation

## **Daughter-in-law**

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

The English kinship terms sister-in-law and daughter-in-law are used to refer to the Doteli kinship term bwari.

## CHAPTER - IV

### FINDINGS AND RECOMMENDATIONS

The present study was conducted to determine the English and Doteli kinship terms and to compare and contrast those terms with each other. To fulfill the objectives, data were collected and analyzed. On the basis of analysis and interpretation of the data, the findings have been derived:

#### Findings

After analyzing the collected data of English and Doteli kinship terms used to address corresponding relations, the following findings have been drawn out:

1. It was found that more than 42 kinship terms are used to refer to different relations in appellative use and addressive use in Doteli whereas 24 kinship terms are used in English.
2. While comparing English and Doteli kinship terms, Doteli language is richer than English. Doteli has many terms to symbolize different kinds of kinship relations. But there are very few kinship relations and corresponding addressive forms in English kinship vocabulary.
3. Most of the relations are addressed by kinship terms in Doteli whereas almost all relations are addressed by name in English.
4. There is no distinction between male and female ego except the terms husband and wife in English. On the other hand, most of the relations of Doteli have distinct kinship terms in terms of male and female ego. They are shown in the following table:

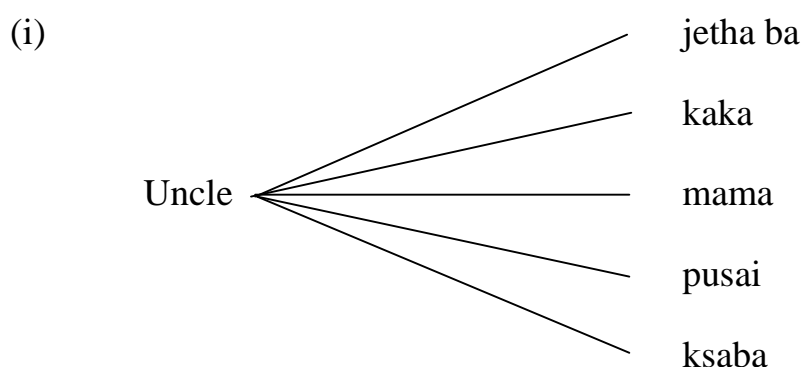


Kinship relation of male ego			Kinship relation of female ego	
Kinship relation	English	Doteli	English	Doteli
BSo	Nephew	vatija	Nephew	vadaya
SSo	Nephew	vanja	Nephew	vatija
BD	Niece	vatiji	Niece	vadai
SD	Niece	vanji	Niece	vatiji

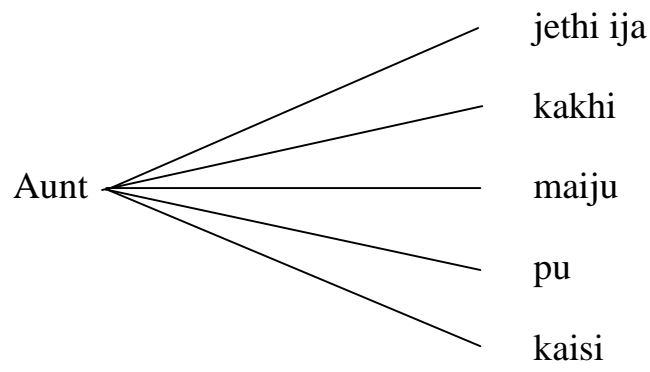
5. There is no distinction between elder and younger kinship terms in English whereas there is a distinction between elder and younger in Doteli. Two different terms are used to refer to them in Doteli. But English has only a neutral term for elder and younger which can be shown in the following table:

Kinship relation	English	Doteli
B(e)	Brother	dai
B(y)	Brother	budi
S(e)	Sister	didi
S(y)	Sister	baina

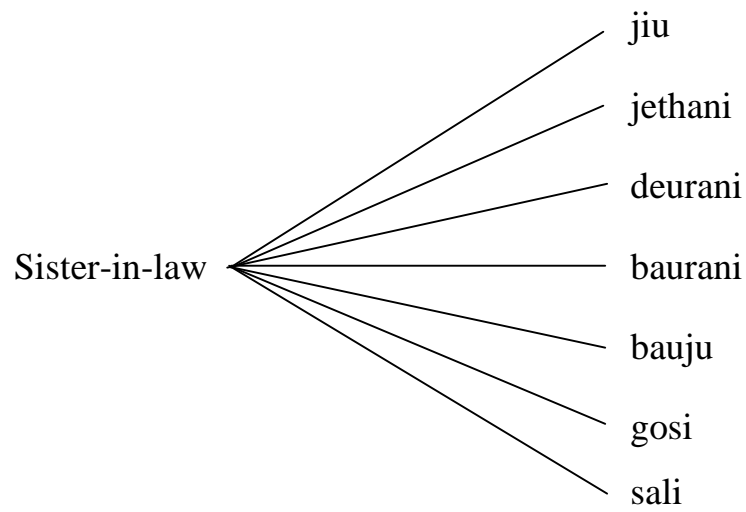
6. There is not one to one correspondence between English and Doteli kinship terms which reflect the fact that the kinship terms used in one language can correspond to more than one terms used in another language. For example- English kinship terms uncle, aunt, sister-in-law and brother-in-law reflect the multi Doteli terms which can be shown in following diagrams:



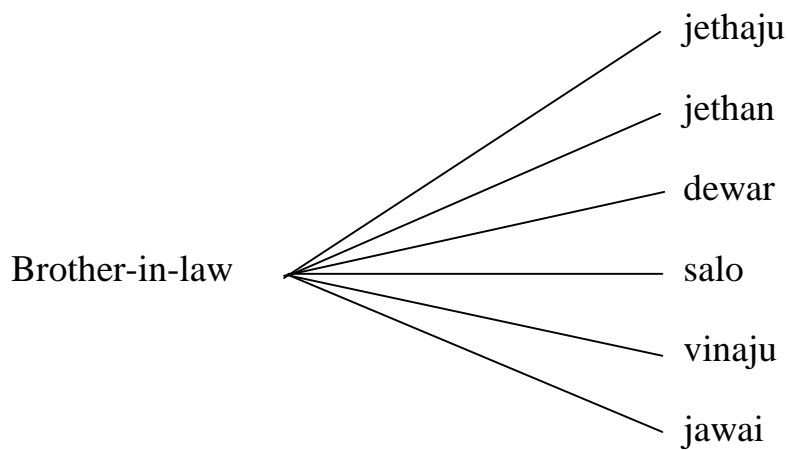
(ii)



(iii)

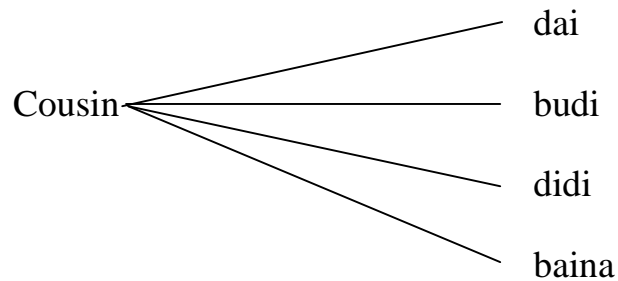


(iv)

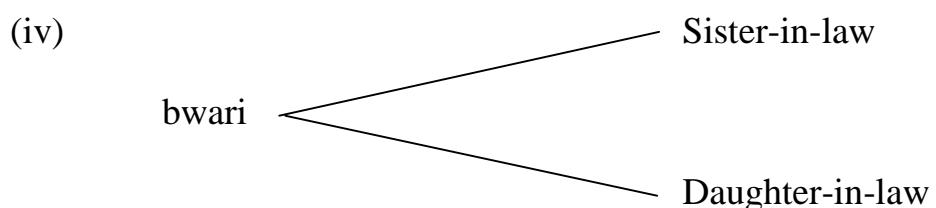
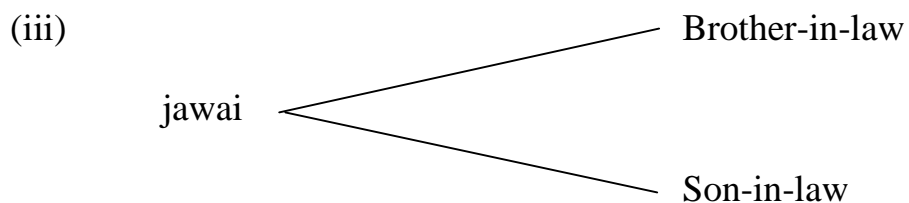
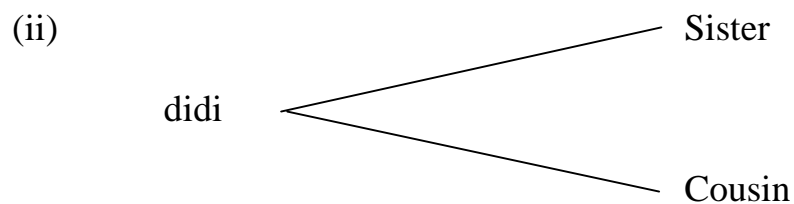
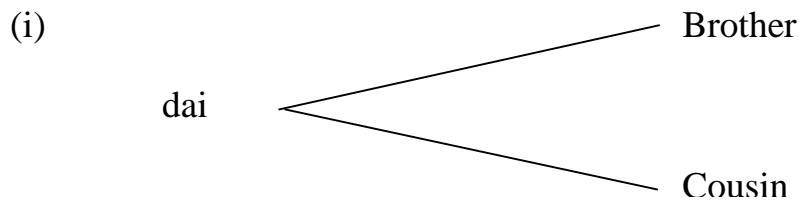


7. Some terms are used to refer to various kinship relations of English. They are used for both male and female but these terms are not there in Doteli, e.g. parents, siblings, offspring and cousin.

8. The English kinship term cousin refers to both male and female. It is the neutral term in English but not in Doteli. There are different terms which are used to symbolize the cousin in Doteli. The following diagram clarifies it:



9. Not only there are mono English vs multi Doteli kinship terms but also there are multi English vs mono Doteli which signify that one Doteli kinship term corresponds to make more than one English kinship terms. It can be shown by the following diagrams:



## **Recommendations and Pedagogical Implications**

Contrastive analysis is the systematic study of languages to find out the similarities and differences between them. The main aim of comparative study is to find out similarities and differences between two languages. So, the present study showed the similarities and differences between English and Doteli kinship terms. All kinship terms of both languages do not correspond to each other. Students feel difficulty where there are differences in the particular language whereas they feel it easy where there are similarities between the two languages. Therefore, teaching should be concentrated in the areas of difficult. Teacher should give more time in teaching different areas than similar areas between languages. In this way, on the basis of the findings mentioned above, the following recommendations have been made for pedagogical implication:

1. More attention should be given in teaching different kinship terms because students feel difficulty where there are differences in kinship terms between the languages in question.
2. The teacher should make a clear distinction between the kinship terms of English and Doteli and their addressive forms. There is no distinction in terms of male and female ego in English but Doteli has distinction. So, special attention should be given in teaching certain kinship terms like salo, sali, vanja, vanji, mama, maiju, pu, pusai etc. of Doteli to the learners who are the native speakers of English.
3. Name is used in English kinship relation while addressing but kinship relations are used in Doteli. So, name should be used while teaching addressive use of English and kinship terms while teaching addressive use of Doteli.

4. There is no one to one correspondence between English and Doteli kinship terms. It creates difficulty to the learners learning English and Doteli. So, teaching should be focused there where two languages differ otherwise learners feel confusion in learning different terms to their language.
5. English has no distinction between elders and younger whereas Doteli has elder and younger kinship relations. Therefore, their corresponding kinship terms of Doteli should be made clear to the English native speakers learning Doteli.
6. Syllabus designers, text book writers and policy makers should pay more attention in semantic overlapping while designing them for the learners of a second language.
7. While teaching English language to the Doteli speakers, special attention should be given to the neutral terms like parents, siblings, offspring and cousin because these terms are not there in Doteli.
8. The teacher should pay more attention in teaching mono English vs multi Doteli kinship terms as well as multi English vs mono Doteli kinship terms.
9. All the relations with appellative use and addressive use of the both languages should be taught with great emphasis.

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# Appendix I

## Questionnaire

*Dear Respondent,*

*The questionnaire has been prepared to complete a research work entitled "A Comparative Study of English and Doteli Kinship Terms." The research is being carried out under the supervision of Professor Dr. Jai Raj Awasthi, Department of English Education, Tribhuvan University, Kirtipur Kathmandu.*

*The researcher aims to determine the kinship terms of Doteli dialect and to compare and contrast them with that of the English language. Please respond to each item according to how you use those terms in your daily life. Your responses will be used only for the research purpose and kept them secretly.*

*Researcher  
Ganesh Raj Paneru  
T.U. Kirtipur, Kathmandu.*

---

*Name: (Optional)*

*Age:*

*Address:*

*Sex: Male/Female*

### **Group-A**

*How are the following persons related to you? Write your responses within the blanks 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 male who is born before you of the same couple .....*
- 5. The male 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? Relation are from your own and your husband's/wife's side. Write your responses with in the blanks provided it for the relations.*

	<i>Your own</i>	<i>Your husband's/wife's</i>
1. <i>Father's father</i>	.....	.....
2. <i>Mother's mother</i>	.....	.....
3. <i>Father's elder brother</i>	.....	.....
4. <i>His wife</i>	.....	.....
5. <i>Father's elder sister</i>	.....	.....
6. <i>Her husband</i>	.....	.....
7. <i>Father's younger brother</i>	.....	.....
8. <i>His wife</i>	.....	.....
9. <i>Father's younger sister</i>	.....	.....
10. <i>Her husband</i>	.....	.....
11. <i>Mother's father</i>	.....	.....
12. <i>Mother's mother</i>	.....	.....
13. <i>Mother's elder brother</i>	.....	.....
14. <i>His wife</i>	.....	.....
15. <i>Mother's elder sister</i>	.....	.....
16. <i>Her husband</i>	.....	.....
17. <i>Mother's younger brother</i>	.....	.....
18. <i>His wife</i>	.....	.....
19. <i>Mother's younger sister</i>	.....	.....
20. <i>Her husband</i>	.....	.....
21. <i>The couple who gave birth to your father</i>	.....	.....
22. <i>The couple who gave</i>		

- birth to your mother* ..... ..
23. *Father's elder/younger*  
*brother's son (elder than you)* ..... ..
24. *His wife* ..... ..
25. *Father's elder/younger*  
*brother's son (younger than you)* ..... ..
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 (elder than you)* ..... ..
40. *His wife* ..... ..
41. *Mother's elder /younger brother's*

- 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. *Younger sister's husband ..... ..*
59. *Elder brother's son ..... ..*
60. *His wife ..... ..*
61. *Elder brother's daughter ..... ..*
62. *Her husband ..... ..*

- 63. *Younger brother's son* .....
- 64. *His wife* .....
- 65. *Younger brother's daughter* .....
- 66. *Her husband* .....
- 67. *Elder sister's son* .....
- 68. *His wife* .....
- 69. *Elder sister's daughter* .....
- 70. *Her husband* .....
- 71. *Younger sister's son* .....
- 72. *His wife* .....
- 73. *Younger sister's daughter* .....
- 74. *Her husband* .....
- 75. *Husband's wife who is  
the other person than you* .....
- 76. *Husband's wife's son who is the  
other person than your child* .....
- 77. *His wife* .....
- 78. *Husband's wife's daughter who is the  
other person than your child* .....
- 79. *Her husband* .....

***Thank you very much for your kind co-operation.***

## Appendix II

### प्रश्नावली

म श्रीमान् प्रा.डा. जयराज अवस्थीज्यूका मातहतमा रही अंग्रेजी र डोटेली भाषाका नातागोताका सम्बन्धहरुको तुलनात्मक अध्ययनमा शोधकार्य अर्दाछु । त्यसैले तल्लि दिएका प्रश्नहरुको उत्तर दिया । यी उत्तरहरु शोधकार्यका लागि मान्तर प्रयोग हुने हुन् र गोप्य राखिने हुन् ।

गणेशराज पनेरु

त्रि.वि., कीर्तीपुर

नाउँ :-

उमेर :-

ठउँ :-

लिङ्ग:-स्वास्नी/बैकान :-

### खण्ड-क

तल्लीरका मान्सहरुसंग तुमरो के साइन पडुछ र उनलाई तुम के भणी बोलाउछौ ? खाली राख्या ठाउँमा उत्तर भर्या ।

१. तुमलाई जन्माउने स्वानी बैकान -----
२. तुमलाई जन्माउने स्वानी -----
३. तुमलाई जन्माउने बैकान -----
४. तुमलाई जन्माउने स्वानी बैकानबाट  
तुमभन्दा अगाडि जन्मेको बैकान मान्स -----
५. तुमलाई जन्माउने स्वानी बैकानबाट  
तुमभन्दा पछाडि जन्मेको बैकान मान्स -----
६. तुमलाई जन्माउने स्वानी बैकानबाट  
तुमभन्दा अगाडि जन्मेकी स्वानी मान्स -----

७. तुमलाई जन्माउने स्वानी बैकानबाट  
तुमभन्दा पछाडि जन्मेकी स्वानी मान्स -----
८. तुमसंग ब्या गद्दे मान्स -----
९. तुमबाट जन्मेको मान्स -----
१०. तुमबाट जन्मेको बैकान मान्स -----
११. तुमबाट जन्मेकी स्वानी मान्स -----
१२. बैकान/स्वानीकी इजा -----
१३. बैकान/स्वानीको बा -----
१४. बैकान/स्वानीको दाइ -----
१५. उनरी स्वानी -----
१६. बैकान/स्वानीको बुदी -----
१७. उनरी स्वानी -----
१८. बैकान/स्वानीकी दी -----
१९. उनरो बैकान -----
२०. बैकान/स्वानीकी वैनी -----
२१. उनरो बैकान -----
२२. चेलाकी स्वानी -----
२३. चेलीको बैकान -----
२४. चेलाचेलीका चेलाचली -----
२५. चेलाको चेलो -----
२६. चेलाको चेलोकी स्वानी -----
२७. चेलाकी चेली -----
२८. चेलाकी चेलीको बैकान -----
२९. चेलीको चेलो -----
३०. चेलीको चेलाकी स्वानी -----



## खण्ड-ख

तलीर दिएका साइनाहरु तुमरा भए वा तुमरा स्वानी/बैकानको भए तुमरो के साइन पढ्छ ।

	तुमरो साइन	स्वानी/बैकानको साइन
१. बाको वा	-----	-----
२. बाकी इजा	-----	-----
३. बाको दाइ	-----	-----
४. उनरी स्वानी	-----	-----
५. बाकी दी	-----	-----
६. उनरो बैकान	-----	-----
७. बाको बुदी	-----	-----
८. उनरी स्वानी	-----	-----
९. बाकी वैनी	-----	-----
१०. उनरो बैकान	-----	-----
११. इजाका वा	-----	-----
१२. इजाकी इजा	-----	-----
१३. इजाका दाइ	-----	-----
१४. उनरी स्वानी	-----	-----
१५. इजाको बुदी	-----	-----
१६. उनरी स्वानी	-----	-----
१७. इजाकी दी	-----	-----

१८. उनरो बैकान	-----	-----
१९. इजाकी वैनी	-----	-----
२०. उनरो बैकान	-----	-----
२१. बाको दाइको चेलो (तुम भण्णा जेठो)	-----	-----
२२. उनरी स्वानी	-----	-----
२३. बाको दाइको चेलो (तुम भण्णा कान्सो)	-----	-----
२४. उनरी स्वानी	-----	-----
२५. बाको दाइ/बुदीकी चेली (तुम भण्णा जेठी)	-----	-----
२६. उनरो बैकान	-----	-----
२७. बाको दाइ/बुदीकी चेली (तुम भण्णा कान्सी)	-----	-----
२८. उनरो बैकान	-----	-----
२९. बाकी दी/वैनीको चेली (तुम भण्णा जेठी)	-----	-----
३०. उनरो बैकान	-----	-----
३१. बाकी दी/वैनीको चेलो (तुम भण्णा कान्सो)	-----	-----
३२. उनरी स्वानी	-----	-----
३३. बाकी दी/वैनीकी चेली (तुम भण्णा जेठी)	-----	-----
३४. उनरो बैकान	-----	-----
३५. बाकी दी/वैनीकी चेली (तुम भण्णा कान्सी)	-----	-----
३६. उनरो बैकान	-----	-----
३७. इजाको दाइ/बुदीको चेलो (तुम भण्णा जेठो)	-----	-----
३८. उनरी स्वानी	-----	-----
३९. इजाको दाइ/बुदीको चेलो (तुम भण्णा कान्सो)	-----	-----

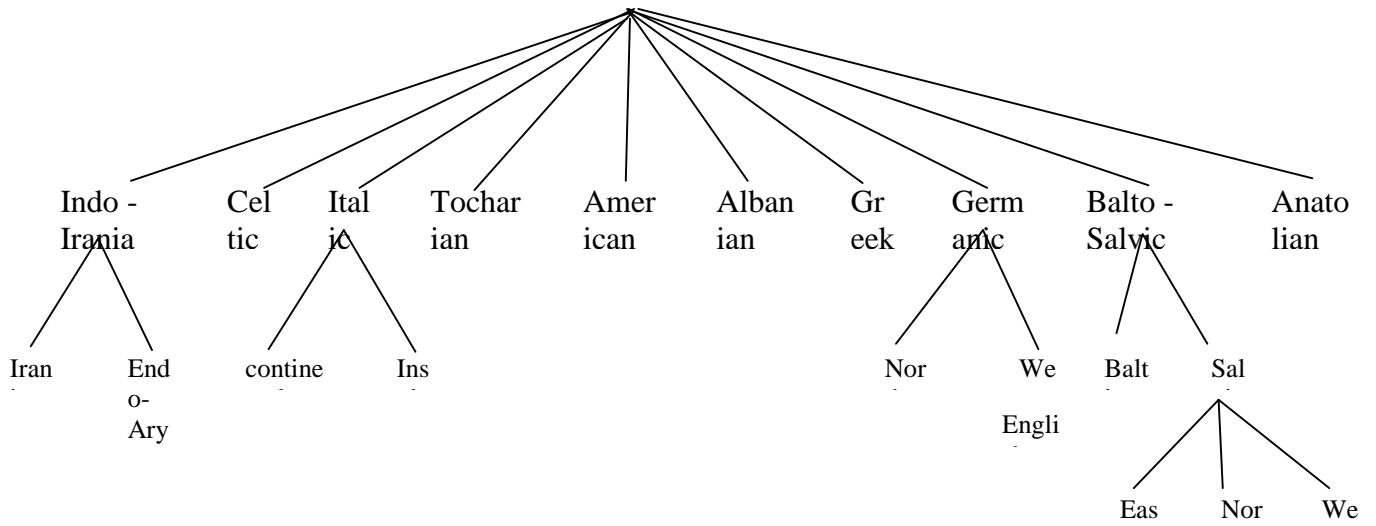
४०. उनरी स्वानी	-----	-----
४१. इजाको दी/वैनीको चेलो (तुम भण्णा जेठो)	-----	-----
४२. उनरी स्वानी	-----	-----
४३.इजाको दी/वैनीको चेलो (तुम भण्णा कान्सो)	-----	-----
४४. उनरी स्वानी	-----	-----
४५. इजाकी दाइ/बुदीकी चेली (तुम भण्णा जेठी)	-----	-----
४६. उनरो बैकान	-----	-----
४७. इजाको दाइ/बुदीकी चेली (तुम भण्णा कान्सी)	-----	-----
४८. उनरो बैकान	-----	-----
४९. इजाकी दी/वैनीको चेली (तुम भण्णा जेठी)	-----	-----
५०. उनरो बैकान	-----	-----
५१.इजाकी दी/वैनीकी चेली (तुम भण्णा कान्सी)	-----	-----
५२.उनरो बैकान	-----	-----
५३.दाइको स्वानी	-----	-----
५४. बुदीकी स्वानी	-----	-----
५५.दीको बैकान	-----	-----
५६.वैनीको बैकान	-----	-----
५७.दाइको चेलो	-----	-----
५८. उइकी स्वानी	-----	-----
५९.दाइकी चेली	-----	-----
६०.उइको बैकान	-----	-----
६१. बुदीको चेलो	-----	-----

६२. उइकी स्वानी	-----	-----
६३. बुदीकी चेली	-----	-----
६४. उइको बैकान	-----	-----
६५. दी को चेलो	-----	-----
६६. उइकी स्वानी	-----	-----
६७. दीकी चेली	-----	-----
६८. उइको बैकान	-----	-----
६९. बैनीको चेलो	-----	-----
७०. उइको स्वानी	-----	-----
७१. बैनीको चेली	-----	-----
७२. उइको बैकान	-----	-----
७३. बैकानै अर्की स्वानी	-----	-----
७४. बैकानै अर्की स्वानीको चेलो	-----	-----
७५. उइको स्वानी	-----	-----
७६. बैकानै अर्की स्वानीको चेली	-----	-----
७७. उइको बैकान	-----	-----

सहयोगको लागि तुमलाई भउत भउत धन्यवाद ।

Crystal (1987) on “The Cambridge Encyclopedia of Language” (second edition) presents the genetic affiliation of the English language in the following diagram:

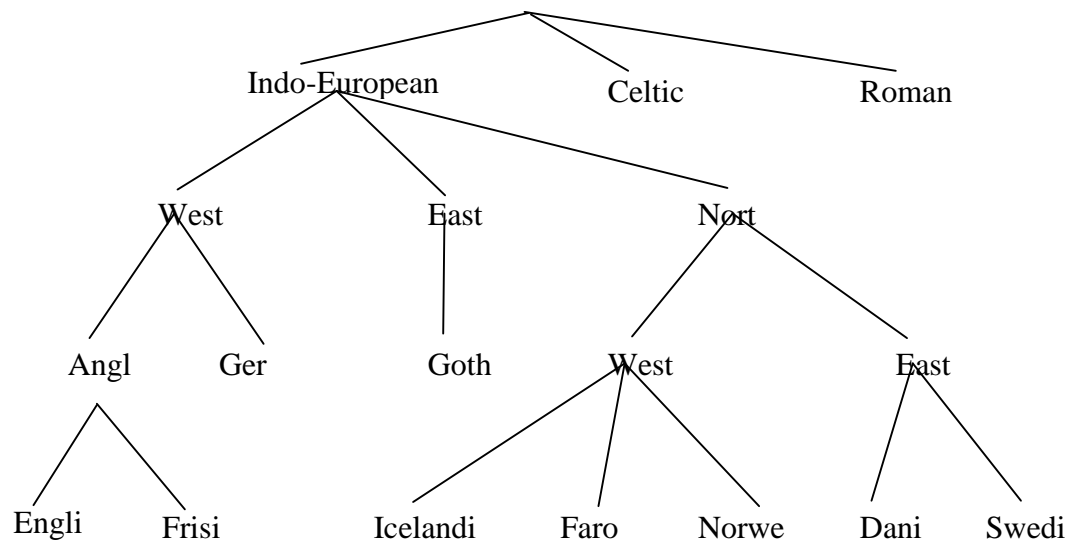
## Indo –European Language



(Source – Crystal, 1987: 300)

Similarly, Asher (1994) on “The Encyclopedia of Language and Linguistics” Vol-II presents English under Anglo-Frisian subgroup of Indo-European language family.

## Indo – European Language



(Source – Asher. 1994: 642)