

CHAPTER-ONE

INTRODUCTION

1. General Background

Language is a means of communication through which human beings can share their views, ideas, thoughts, feelings, emotions, etc. It is a unique feature of the human beings. Why human beings are found different from other animals is mainly because of the language they possess. Language also plays a greater role in the development of nationalism, and nationality formation, media, the growth of culture, science and technology etc. Language is species-specific in the sense that human mind is equipped with a special type of innate capacity to acquire language. Moreover, it is also species uniform in the sense that every child irrespective of class, cast, sex, nation, and ethnicity becomes able to acquire the native language effortlessly in about the same age whether they receive training or not. Language is simply taken as an identity of the speaker, too. It is the language which shows the status of the speakers. We can predict the personality of someone in which background he or she belongs to.

1.1.1 The English Language

It is said that more than 6,000 distinct languages exist in the world today. There is no doubt that Nepal is a multi-racial, multi-religious, multi-cultural and multi-lingual country. More than 92 languages are spoken in Nepal (2001, Population Census). Languages found in Nepal can be divided into four broad branches which are Indo-Aryan, Tibeto- Burman, Austro-Asiatic and Dravidian.

English is an international language which is accepted as a lingua franca for international purposes. It is one of the prestigious, dominant and standard languages. Without the knowledge of the English language, no one can peep into the world. So, the English language is one of the most prestigious languages in the world. It is necessary in every step of a person in any field anywhere in the world. The English language is used to serve all sorts of functions in social life. In fact, the importance of English cannot be avoided at all. One who knows feels and experiences its benefits and importance only when s/he comes in contact with international world. Many people argue that it has already become a world language, by the virtue of the political and economic progress made by English speaking nations in the past 200 years, and it is gradually consolidating its position. It is used as an official language or semi-official language in over 60 countries, and has a prominent place in a further 20. It is either dominant or well established in all six continents. It is an official international language of airports, air traffic control, international business and academic conferences. It has also become the language of newspapers, science and technology, religion and law, medicine, press, diplomacy, sports, pop music, advertising and broadcasting.

1.1.2. English Language Teaching in Nepal

There are several languages spoken in the world. Among them English is the most widely used language of communication. It is probably the native language of more people than any other except North Chinese. It is also used extensively as an auxiliary language. It is a global language which at present is most widely taught as a foreign language in over 100 countries. It is an invaluable means to access to new scientific, medical and technological information. It has penetrated deeply into the international domains of political life, business, safety, communication, entertainment, media and education. It has reached in every continent being either first or second or foreign or official language. It is so widely used that it is no longer the language of English people only. However, it has gained the status of an international language. It is

equally used as a lingua franca so as to make communication possible among the speakers of different languages.

English has become an inevitable source of knowledge for non-native speakers because most of the important books of the world are written and translated in English. At the age of scientific discoveries and development, English is the gate way to knowledge. It is an international communication and gateway to the world body of knowledge. In view of these facts, the English language is given great importance in the education system of Nepal. English has become indispensable vehicle to the transmission of modern civilization in the nation. It is a passport through which one can visit the whole world and one who knows English can enjoy the advantages of the world citizen. It is received and understood everywhere. Therefore, English is the only means of preventing our isolation from the world and we will act unwisely if we allow ourselves to be enveloped in the folds of dark curtain of ignorance. The history of teaching English in Nepal goes back to the establishment of Durabr High School, under the supervision of the English by the then Prime Minister Junga Bahadur Rana in 1910 B.S. The objectives behind the establishment of this school were to extend amity and harmonious relationship with England and to inculcate the Rana children. Surprisingly, the teaching was based on the curriculum of Indian English School. In this context the present English curriculum had designed to produce the officials in order to work as the East India Company in the late 19th century.

In course of founding schools the then Prime Minister Chandra Shamsheer Rana had established Chandra Middle School, the first English medium school outside the Kathmandu valley at Siraha. He also set up Tri-Chandra College in 1975 B.S. that made the formal commencement of teaching/ learning English in higher education in Nepal. Similarly, SLC Board were offered in 1990 B.S. and together with the development of SLC curriculum including two English papers carrying 100 full marks each. Precisely, that curriculum was comprised of short stories, essays, grammar translation, anthology of verse and so forth.

Later, the National Education System Plan (NESP) was introduced in 2028 B.S and new curricula in all the text materials, including teaching methods and evaluation

system were brought into practice and got revised respectively. English curriculum and text books by Nepalese authors were developed and prescribed accordingly for the first time. Since then the curriculum and test materials have received timely revision as per the demand of the day. In short, English has been inevitable for academic and communicative purposes in Nepal. Thus, the rapid growth of English medium schools and their impact on our society prove that the teaching/learning of the English language has been highly emphasized in Nepal.

1.1.3 History of Koyee Rai and their Language

There are some stories behind naming the term Koyee. Some of the old Koyee people say that this name was carried out when they were detached from Kuibhir. They had arrived to Sungdel/Sodel by hunting and fishing through Rawa River. Kuibhir is supposed to be the same place of Okhaldhunga where there is still a place named Kuibhir VDC (A Documentation of Koyee Language, 2008). Others believe that Koyee people came from east southern part of Nepal during the regime of Prithivi Narayan Shah.

The Koyee people have different clans which are given below.

Table No.1

Koyee Clans

S.N.	Pachha(Clans)	Location
01	Dhirul	Sungdel (Khotang)
02	Munchukpa	
03	Hadukhu	
04	Saphapa	Dipsung (Khotang)
05	Temnima	

06	Gourungpachha	
07	Raipachha	Chhinamakhu (Bhojpur)
08	Gourungpachha	
09	Napachha	
10	Ropachha	Bansbote (Udayapur)

(Source: A Documentation of Koyee Language, 2008)

The Koyee Rai language is an endangered language of Nepal. The Koyee Rai language is natively spoken by the Koyee Rai people who are inhabitants of eastern hilly region of Nepal. According to Census (2001), the total population of Kirant Rai is 635,151 which is 2.79% of the total population of Nepal.

Among them, 2,641 people speak the Koyee Rai language which covers 0.01% of Total population of Nepal (Population Census, 2001). The term 'Koyee' refers to both the people and the language they speak (Rai and et al.2008).The Koyee people recognize themselves with different ethno names like Koyu, Koyee, Koi, Koimee in different places. However, for their original language and culture 'Koyee' is the term preferred by the people having language and original culture both Koyee. The Koyee Rai language is one of the members of Sino- Tibetan family of a language.

The Koyee are people of mongoloid stock practicing sedentary agriculture and animal husbandry. The major crops are potatoes, maize, and especially millet, from which a hard, thick brown paste, called *ju:wa*, is prepared .The millet paste is supplemented with *ke* 'cooked vegetables' or boiled and ground soybeans, *kinema*. Meat is occasionally eaten, especially on ritual occasions. Pork, *bhosi*; is preferred to other meat, a preference that is shared by many other Tibeto-Burman families. Mutton is forbidden at home. It is not allowed to enter the house. But out of the particular village they may have it. The Koyee are fond of drinking a lot of alcohol, *khulamdi*. In their eating and drinking habits, the Koyee are quite different from the higher caste Hindus in Nepal. Nowadays, Koyee people are found to be influenced by Hindu culture.

Table No. 2

Population of the Koyee People

S.N	District	Population
01	Khotang	24,09
02	Udayapur	1
03	Sankhuwasabha	6
04	Sunsari	20
05	Morang	31
06	Jhapa	57
07	Rasuwa	7
08	Kathmandu	4
09	Mustang	1
10	Baglung	5
11	Tanahu	2
12	Darchula	1
13	Baitadi	38
14	Kanchanpur	44
15	Kailali	15
16	TOTAL	2,641

(Source: Population Census, 2001)

**1.1.4 Contrastive Analysis:
An introduction:**

Contrastive analysis (popularly abbreviated as CA) basically means the systematic analysis of formal similarities and difference between two languages in which one is

regarded as source language (L1) and another is regarded as target language (L2). Comparison can be made at various linguistic levels, for example, at phonological, grammatical or semantic level. However, more specifically, CA is looked upon as the field to carry out systematic study of similarities and differences of the same characteristic sounds in two or more languages. It is because CA seems to be more successful in phonology than in other areas of language. Historically, it has been used to establish language genealogies. CA was used extensively in the field of second language acquisition (SLA) from 1950s to early 1970s as a method of explaining why some features of a target language were more difficult to acquire than others. Therefore CA is defined as the method of analyzing the structure of any two languages with a view to estimating the different aspects of their system. Analysis for the first time was developed in the United States advocated by American linguist CC Fries and Robert Lado which is also known as Fries Lado school. Especially, the publication of Robert Lado's book "Linguistic Across Culture in 1957 marks the real beginning of CA. The assumption of contrastive analysis was formulated in Lado's book "Linguistics Accross Cultures" (1957). According to him, we assume that the student who was in contact with a foreign language find some features of it quite easy and some other extremely difficult, these elements that are similar to his native language will be simple to him and those that are different will be difficult. CA hypothesis is based on behaviorist theory of learning. It is believed to have two components when analyzed. They are linguistic and psychological factors. Linguistic factor is based in following assumptions:

- a. Language learning is a matter of habit formation.
- b. The mind of L2 Learner is already full of L1 habit whereas the mind of L1 learner is empty i.e. mind of child at birth is tabula rasa.
- c. Languages are different, however they are comparable.

Psychological factor is adequately addressed under transfer theory. It assumes that past learning facilitates the present learning if the latter is similar to the former, and the past learning hinders the present learning, if the latter is different from the former. If the difference between two linguistic items is so great then no transfer is likely to

occur, that is zero transfer. Thus, the differences between L1 and L2 lead to difficulty in learning L2 which in turn leads to the errors in performance. Although CA isn't free from criticism, it has many implications in the field of language teaching. On the role of contrastive linguistics, Fries says, (1940)." the most effective materials are those

that are based upon scientific description of language to be learned, carefully compared with a parallel description of the native language of the learner" (as cited in Nickel 1997, p.2) So, in the comparison between native language and foreign language lies the key to ensure the difficulty in foreign language learning. Some of the importance of CA in language teaching can be shown as follows:

- a) The teacher who has made comparison of a foreign language with the native language of the student will know better what the real problems are and can provide enough practice to avoid misleading.
- b) Error can be predicted as it is believed that the greater the differences the greater the difficulty. So errors can be avoided as a teacher tends to have precaution
- c) Comparison between the native and the target language can discover differences and predict problems. So, we can teach only differences emphatically.
- d) Teaching materials based on the information provided by CA will reduce learning difficulties and effects of interferences.
- e) CA is more useful in the study of phonology as it is highly applicable to contrast the characteristic sounds of two or more languages.
- f) Comparison of language side by side with description will help course designers, planners, teachers and learners as well.
- g) CA is not merely relevant for language teaching. It can make useful contribution to teaching translation and linguistic typology.
- h) It is evident from some paper that the findings of CA are also of use in general linguistic investigations and in the study of language universal.

In this way CA has great importance in language teaching and learning

1.1.5 Kinship Terms: An Introduction

One interesting way in which people use language in daily living is to refer to various kinds of kin. It is not surprising, therefore, that there is a considerable literature on kinship terminology, describing how people in various parts of the world refer to relatives by blood (or descent) and marriage. Kinship systems are a universal feature of languages, because kinship is so important in social organization. Some systems are much richer than others, but all make use of such factors as sex, age, generation, blood, and marriage in their organization. One of the attractions that kinship systems have for investigators is that these factors are fairly readily ascertainable. You can therefore relate them with considerable confidence to the actual words that people use to describe a particular kin relationship.

There may be certain difficulties, of course. You can ask a particular person what he or she calls others who have known relationships to that person, for example, that person's father (Fa), or mother's brother (MoBr), or mother's sister's husband (MoSiHu), in an attempt to show how individuals employ various terms, but without trying to specify anything concerning the semantic composition of those terms: for example, in English, both your father's father (FaFa) and your mother's father (MoFa) are called *grandfather*, but that term includes another term, *father*. You will find, too, in English that your brother's wife's (BrWiFa) cannot be referred to directly; *brother's wife's father* (or *Sister-in-law's father*) is a circumlocution rather than the kind of term that is of interest in kinship terminology. This kind of approach sometimes runs into serious difficulties. It is often virtually impossible to devise an exhaustive account of a particular system. You may also be unable to account for the many instances you may find of terms which are very obviously kinship terms but are used with people who are very obviously not kin by any of the criteria usually employed, e.g., the Vietnamese use of terms equivalent to English *sister*, *brother*, *uncle*, and *aunt* in various social relationships. Such an approach also misses the fact that certain terms recur to mark different relationships; for example, English *uncle* is used to designate FaBr, MoBr, FaSiHu, and MoSiHu, and also non-kin relationships, as when children are sometimes taught to use it for close friends of their parents. A

rather different approach to kinship terminology is therefore often employed. In this latter approach, an investigator seeks to explain why sometimes different relationships are described by the same term, e.g., why Spanish *tio* is equivalent to both English *uncle* and either father's or mother's male cousin, and why similar relationships are described by different terms. Burling (1970, pp.21-7) describes the kinship system of the Njamal, a tribe of Australian aborigines, in this way. To understand why the Njamal use the terms they do, you must know that every Njamal belongs to one of two 'moieties,' that of his (or her) father; the mother belongs to the other moiety. Marriage must be with someone from the other moiety so that husbands and wives and fathers and mothers represent different moiety membership. This fact, and the need also to indicate the generation, and sometimes the sex, of the reference or ego (i.e., the person from whom the relationship is expressed), and occasionally the other's age relative to the ego (i.e., as being younger or older), provide the keys to understanding the Njamal system. One consequence is that a young Njamal man calls by the same name, *njuba*, his mother's brother's daughter's (MoBrDa) and his father's sister's daughter (FaSiDa), which are both English *cousin*, but he uses *turda* for his father's brother's daughter (FaBrDa) and his mother's sister's daughter (MoSiDa) when both are older than he is. He calls any such daughters who are younger than he is *maraga*. All of these are *cousins* in English he may marry a *njuba*, since.

Table No: 9.1

Relationships and equivalences in a kinship system

Relationship	Equivalences
father's father's sister's son's son ↓	(a) Sister=mother
father's father's mother's son's son ↓	(c) mother's son=brother
father's father's brother's son ↓	(b) father's brother=father
father's father's son ↓	(c) father's son=brother

father's brother



Father

(b) father's brother=father

[Source: based on Hudson (1996, p.86)]

a cross-cousin is of the opposite moiety, but he cannot marry a *turda* or a *maraga*, a parallel cousin of the same moiety. Moiety membership is the overriding consideration in the classification system, being stronger than sex. For example, a term like *maili* is sexually marked as 'male,' e.g. FaFa, FaMoHu, or FaBrWiBr when used to refer to someone in an ascending generation and in the same moiety. In a descending generation, however, *maili* is also used to designate membership in the same moiety, but in this case it can be applied to both males and females, to DaDaHu, BrSoDa, and DaSoWiSi.

In such an approach, we collect the various kinship terms in use in a particular society and then attempt to determine the basic components of each term. We may go even farther. For example, as Hudson (1996 pp.85-6) points out, in various societies, including the Seminole Indians of Florida and Oklahoma and the Trobriand Islanders of the Pacific, a single term may refer to a very different type of relationship, e.g., father (Fa), father's brother (FaBr), and so on to include even father's father's sister's son's son (FaFaSiSoSo), but to exclude father's father (FaFa). Hudson points out that the key to understanding such a system is to assume that there is some typical concept as 'father' and that there are certain 'equivalence rules' such that (a) a man's sister is equivalent to his mother; (d) sibling of the same sex are equivalent to each other; and (c) half-siblings are equivalent to full siblings. Since same-sex siblings are equivalent, 'father's brother' equals 'father.' The complicated 'father's father's sister's son's son' reduces to the term for 'father,' as can be seen in table 9.1. In this system the same term is used for all the relationships shown in the table. We might feel it strange that one should refer to so many different kinds of relationship with a single term, but this is because we live in very different circumstances, in which not knowing who your father's father's sister's son's son is may be more usual than knowing this information. Then too having to use such a potent term as *father* to refer to that

person, who may well be younger than oneself, would cause us additional concern. Some people do, of course, use *father* to others than their male biological parents, e.g., to in-laws, adoptive, parents, and priests; but these usages tend to be marked, i.e., rather special, in ways that the above usage is not.

It is important to remember that when a term like *father*, *brother*, or *older brother* is used in a kinship system that it carries with it ideas about how such people ought to behave toward others in the society that uses that system. Fathers, brothers, and older brothers are assumed to have certain rights and duties, in practice, of course, they may behave otherwise. It is the kinship system which determine who is called what; it is not the behavior of individuals which leads than to be called this or that.

As social conditions change, we can expect kinship systems to change to reflect the new conditions. The profound social change in Russian society in the last century produced certain changes in Russian kinship designation. At one time it was very important to identify certain in-laws. There were separate words for your wife's brother, *shurin*, and for your brother's wife, *nevestka*. In modern Russian these unitary terms are no longer used. Instead, the phrases *brat zheny* 'brother of wife' and *zhena brata* 'wife of brother' are used. Likewise, *yatrov* 'husbands brother's wife' has totally disappeared, and the term *svoyak* is now used to refer to any male relative by marriage when previously it could be used only for your wife's sister's husband. It is now no longer necessary to refer constantly to such relatives or to be so precise as to a particular relationship. Changing family structures have removed than from daily contact. The new longer phrasal terms also indicate the current lack of importance given to certain kinship relationships, in keeping with a general linguistic principle that truly important objects and relationships tend to be expressed through single words rather than through phrases.

Eventually, various castes use various kinship terms to signify various kinship relations. The study of kinship has directed much attention to the terms people use to classify and identify their relatives. The American anthropologist Lewis Henry Morgan developed his theory of kinship in the 19th century. Morgan held that kinship terminologies 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 systems in use are found among both technologically simple and advanced societies (Encarta, 2003). Kinship is the major concern in the anthropological study as it is a universal phenomenon. Kinship terms are considered tools for understanding the ties among people in any given societies. They connote certain basic human attachments made by all people and reflect the way in which people give meaning and ascribe importance to human interactions. Kinship based societies organize human communities based on real, biological relationships are both vertical and horizontal. The relationships, which are based on the lines of descent, are 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.

Horizontal kinship relationship is a kind of relationship, which gets its value from vertical kinship relationship. For instance, brother and sister stand in such relation. This relationship (between brother and sister) gets its value because the two individuals share the same immediate parents.

1.2. Review of the Related Literature

Kinship system is a universal feature of language because it is found in all languages. So it is very much important in social organization. Kinship relations maintain the social relation. Kinship system varies from language to language and it also shows the culture of that society. There are two types of use of kinship terms namely, appellative and addressive use. Appellative use of Kinship system is a relation and addressive uses of kinship is a way of addressing the relation. Kinship relations are established by two ways. The relation made by blood or connection of persons descended from the common ancestor is called consanguineal and the relation made by the marriage is called affinal relation.

Giri (1982) carried out a research on 'A comparative Linguistic Study: English and Nepali Kinship Terms'. She has compared and contrasted English and Nepali terms

used to denote various kinship relations appellative as well as addressive. In her research, two parallel sets of questionnaire were developed – one in English and another in Nepali. Then they were distributed among the respective native speakers available in Kathmandu. The population consisted of 100 native speakers of Nepali from different social strata, age, sex, religion, etc. and 30 native speakers of English. Similarly, Bhusal (2001) has carried out a research on 'A componential Analysis of English and Kumal Kinship Terms.' She has applied the technique of componential analysis of the kinship terms to find out the relation among these various terms with their dentate and compared and contrast to the find out similarities and differences between two languages with their appellative and addressive forms. Her findings show that the English language has the terms ppp, pp and p which cover both kinship and kinswoman. But in Kumal language such terms are not found, they have separate terms for kinsman and kinswoman, e.g. / budha baje/for Great grandfather (kinsman) and /budhi bajei/ and /budhi bajei/ for Great grandmother (kinswoman). Likewise, Rai (2001) has also carried out a research on 'A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms.' She has done comparative study of the linguistic system used to refer to kinship relations of both consanguineal study and affinal types across five generations from the ego in the English, Nepali and Limbu languages. The primary data of her study were the native speakers of Limbu and Nepali of three VDCs of Panchthar district. The predetermined set of questions was used as the tools for data collection. On the basis of these questions, oral structured interviews were done with the native speakers of Limbu and Nepali. Snow-ball sampling procedure was used in the process of data collection the findings of the study (pages 43-44 study) have a direct bearing on pedagogy. Similarly, Rai (2004) has carried out a research on 'A Comparative Study of English and Rai Bantawa Kinship Terms.' He has done comparative study of the linguistic system used to refer to kinship relations of both consanguineal study and affinal types across five generations from the ego in English and Rai Bantawa language the major findings of the study (pages55-590 were presented as: Rai Bantawa language is rich in terms of kinship in comparison to English language English does not make distinction between elder and younger kinship relations but Rai Bantawa language makes this distinctions by using

/duwacha/ /mechacha/,etc. In the same way, Joshi (2004) has also carried out a research on 'A Comparative Linguistic Study: English and Newari Kinship Terms.' She has done a comparative study of the linguistic system used to refer to kinship relations of both consanguaneal and affinal types across five generations from the ego in English and Newari language. Major findings of her study were the Newari language is rich in terms of kinship terms in comparison to the English language, English does not make distinction between elder and younger kinship relations but the Newari language makes this distinction by using the terms 'tarimha' and 'cirmha' etc.

No one has done such a research work involving Koyee Rai kinship terms though there are several research works related to the Koyee Rai language.

No study has been done yet particularly on the Koyee Rai Kinship terms but a few research works related to kinship terms have been carried out in English and other languages.

1.3 Objectives of the Study

The main objectives of the research were:

- 1) To find out the Koyee Rai terms used to refer to various kinship relations across five generations altogether.
- 2) To compare and contrast Koyee Rai consanguaneal and affinal kinship terms with the terms in English.
- 3) To suggest some pedagogical implications.

1.4 Significance of the Study

This research deals with the comparison of two languages the Koyee Rai and English languages in terms of kinship terms. The main purpose of this comparative study is to find out similarities and differences between them. Since the research highlights the kinship terms of the Koyee Rai language, other researchers will also be encouraged to study the aspects of endangered languages, like Koyee. The findings will be useful to

researchers, anthropologists, sociologists, linguists, language teachers and so on. Since they will get useful insights of the system of kinship of the Koyee Rai and English in comparative form.

1.5 Definition of the terms

Kinship relation

Relationship made by blood and by marriage.

Consanguineal Relations

The relations by blood or the connection of persons descended from the same stock or common ancestors.

Core Consanguineal Relations

Ego's parents, sibling and offspring.

Peripheral consanguineal Relations

Ego's relations through core consanguineal relation.

Affinal Relation

Relationship made by marriage.

Core Affinal Relations

Relationship through core consanguineal relations.

Peripheral Affinal Relations

Relationship through peripheral consanguineal relation and his/her spouse.

CHAPTER-TWO

METHODOLOGY

The researcher has applied the following methodology for the purposed research.

2.1 Sources of Data

Two types of sources, namely; primary sources and secondary sources were used for this study.

2.1.1 Primary Sources

The primary sources of this study are the native speakers of Koyee Rai community who are inhabitants of two VDCs called Sungdel and Dipsung of Khotang district of Nepal.

2.1.2 Secondary Sources

Several magazines, thesis, journals, books, related to English and Koyee Rai languages have been regarded as secondary sources of this study. English kinship terms have been taken from secondary sources like Giri (1982), Bhusal (2001) Rai (2001) Joshi (2004) and Rai (2004).

2.2 Total Population of the Study

Native speakers of Koyee Rai, who are inhabitants of two VDCs of Khotang district, namely Sungdel and Dipsung are the total population of the study.

2.3 Sample Population

The sample population of this study consisted of 80 native speakers of Koyee Rai, who are inhabitants of two VDCs of Khotang district called Sungdel and Dipsung. Forty (20 male and 20 female) native speakers of Koyee Rai have been selected from

each VDC using non-random judgmental sampling, procedure, i.e. at the researcher's convenience.

2.4 Tools for Data Collection

For the purpose of data collection, the researcher employed both questionnaires and unstructured interview sheet. The questionnaire was used with literate and educated people whereas the unstructured interview with the illiterate people.

2.5 Process of Data Collection

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

- a. Firstly, the researcher contacted with limited but known individuals and asks them questions related to the kinship terms.
- b. Secondly, while interviewing the people the researcher noted down the necessary information in the interview sheet.
- c. Finally, the collected data were written form and later be analyzed.

2.6 Limitations of the Study

The study had the following limitations.

- i. The study was limited only to the kinship terms in Koyee and English.
- ii. The data were collected only from Sungdel and Dipsung Koyees.
- iii. Kinship terms of only five generations (i.e. grandfather to grandson) were under the research study.
- iv. The Koyee kinship terms were collected from 80 native speakers.
- v. The research was based on the questionnaire and interview.
- vi. English kinship terms were collected from only secondary sources.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

English and Koyee Rai Kinship terms are listed as follows:

3.1 Koyee Rai Kinship Terms	English Kinship Terms
1. Muna chukchu	1. ---
2. Muna pipi	2. ---
3. Nuru chukchu	3. ---
4. Nuru pipi	4. ---
5. Chukchupipi	5. Grandparents
6. Chukchu	6. Grandfather
7. Pipi	7. Grandmother
8. Papamama	8. Parents
9. Papa	9. Father
10. Mama	10. Mother
11. Lanchubachi	11. Son
12. Minchumachi	12. Daughter
13. Dede	13. Uncle
14. Phopho	14. Uncle
15. Demdem	15. Aunt

16. Chhimchhim	16.Aunt
17. Nono	17.Aunt
18. Kuku	18.Uncle
19. Machha	19.Aunt
20. Bubu	20.Brother
21. Nana	21.Sister
22. Bakchi	22.Younger brother
23. Simma	23.Younger sister
24. Yangachi	24.Cousin
25. Yangama	25.Niece
26. Yuchha	26.Nephew
27. Yuchhama	27.Niece
28. Dhububu	28.Elderbrother
29. Dhunana	29.Eldersister
30. Bubutama	30.Sister-in-law
31. Nanatapa	31.Brother-in-law
32. Chhaddubu	32.Father-in-law
33. Chhaddumu	33.Mother-in-law
34. Mokchi	34.Brother-in-law
35. Name	35.Sister-in-law
36. Tapa	36.Husband

37. Tama	37. Wife
38. Chi	38. Child
39. Chacha	39. Grand son
40. Chachama	40. Grand daughter
41. Bakchicha-a	41. Sibling
42. Chichacha-a	42. Offspring
43. Nume	43. -----
44. Pusoi	44. Uncle
45. Nini	45. Aunt
46. Subichha	46. -----
47. Subisima	47. -----

3.2 Correlation Between Koyee Rai and English Kinship Terms.

There are not only written forms but also figure and table to analyze kinship terms which help to understand them extensively. The kinship relation consists of both consanguineal and affinal and two types of kinship terms namely, addressive and appellative use. All of them are presented below.

3.3.1 Consanguineal Relations

It is the relation by blood or the connection of persons descended from the same stock or common ancestors. Consanguineal relation can be divided into two parts. They are core consanguineal and peripheral consanguineal relations.

3.3.1.1 Core Consanguineal Relations

Consanguineal Relations can be divided into two parts. One of them is core consanguineal relations. The relations made by the ego directly are called core

consanguineal relation. Ego's parent, siblings and offsprings are core consanguineal relations which can be presented in the following figure and table.

Fig. No. 1

Core Consanguineal Relations

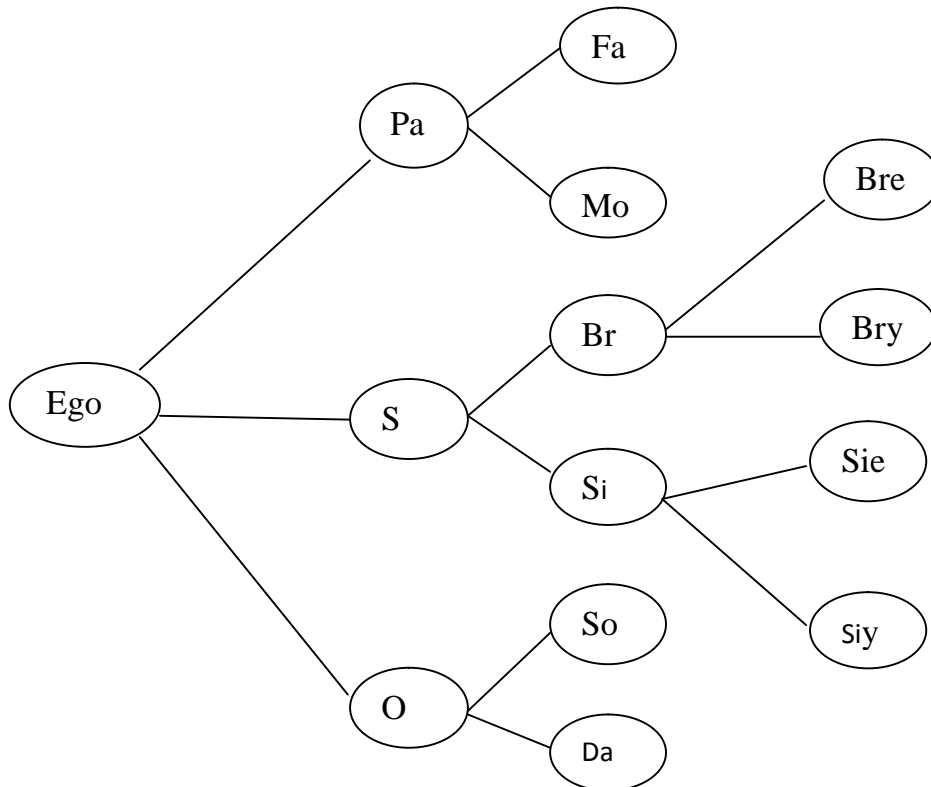


Table No.3

Core Consanguineal Relations

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	Pa	Parent	–	˘/papamama/	/papamama/
2	Fa	Father	Dad	/papa/	/papa/
3	Mo	Mother	Mum	/mama/	/mama/
4	S	Sibling	–	–	–

5	Br	Brother	By name	–	–
6	Bre	–	–	`/bubu/	/bubu/
7	Bry	–	–	/bakchi/	/bakchi/
8	Si	Sister	By name	–	–
9	Sie	–	–	/nana/	/nana/
10	Siy	–	–	/simma/	/simma/
11	O/C	Child	–	/chi/	/chi/
12	So	Son	By name	/lanchubachi/	/lanchubachi/
13	Da	Daughter	By name	/minchumachi/	/minchumachi/

There are thirteen terms altogether. Among them English has nine terms of relation and Koyee Rai has ten terms of relation. Most of the relations except in some cases are addressed by name in English. They have a few terms like Dad, Mum etc. which are used to address the relations. On the other hand, most of the relationship of Koyee Rai is addressed by the same way like appellative use.

3.3.1.2 Peripheral Consanguineal Relations

Peripheral consanguineal relation is a branch of consanguineal relations. It is not direct relation of ego but the ego's relations through core consanguineal relations are called peripheral consanguineal relations. Peripheral consanguineal relations are interpreted.

a. Peripheral Consanguineal Relations Through Parents

The relations through ego's parents can be shown in the figure and table

Fig.No.2

Peripheral Consanguineal Relations through Parents

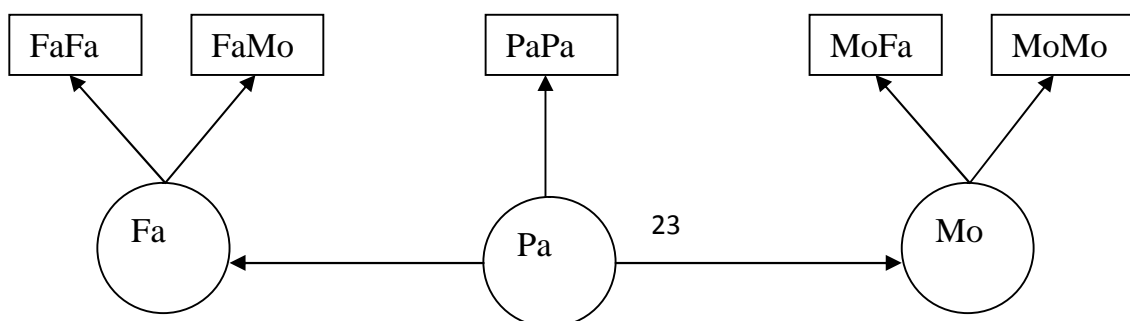


Table.No.4

Peripheral Consanguineal Relations through Parents

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	PaPa	Grand Parent	_	/chukchupipi/	/chukchupipi/
2	FaFa	Grand Father	Grand pa	/chukchu/	/chukchu/
3	FaMo	Grand Mother	Grand ma	/pipi/	/pipi/
4	MoFa	Grand Father	Grand pa	/chukchu/	/chukchu/
5	MoMo	Grand Mother	Grand ma	/pipi/	/pipi/

There are five terms of relation altogether. Among them English has four terms and Koyee Rai has five in which English kinship terms do not have addressive forms of grandparents but in Koyee Rai does have them.

b. Peripheral Consanguineal Relations Through Father

The relations through ego's Father can be shown in the following Figure and table.

Fig.No.3

Peripheral Consanguineal Relations Through Father

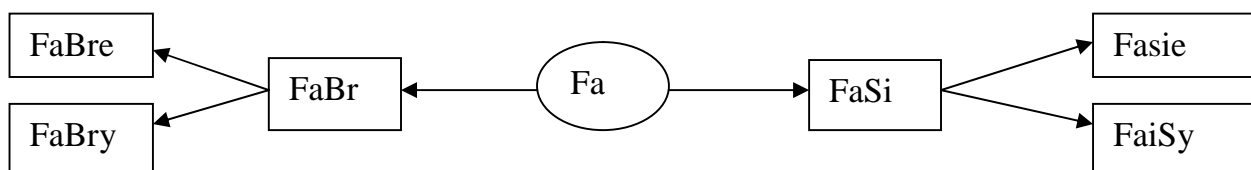


Table.No.5
Peripheral Consanguineal Relations Through Father

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	FaBr	Uncle	Uncle+N	–	–
2	FaBre	–	–	/dede/	/dede/
3	FaBry	–	–	/phopho/	/phopho/
4	FaSi	Aunt	Aunt+N	–	–
5	FaSie	–	–	/nini/	/nini/
6	FaSiy	–	–	/nini/	/nini/

There are six terms of relation altogether. Among them English has only two terms and Koyee Rai has four terms. The English terms ‘uncle’ and ‘aunt’ are cover terms which include the relations from both father’s and mother’s sides. The relationship may be due to marriage ties or blood ties. This is lacking in the Koyee Rai language.

c. Peripheral Consanguineal Relations Through Mother

The relations through Mother are shown in the following figure and table.

Fig.No.4

Peripheral Consanguineal Relations Through Mother

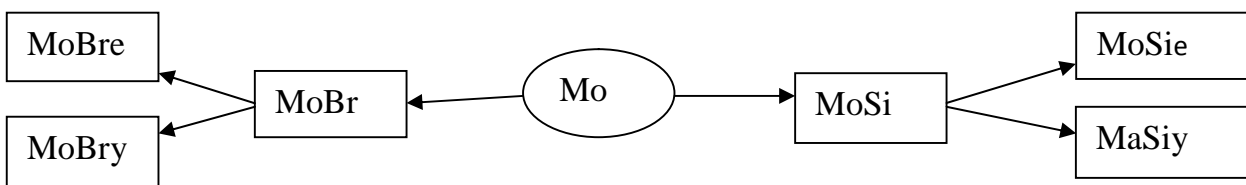


Table No.6

Peripheral Consanguineal Relations Through Mother

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	MoBr	Uncle	Uncle+N	/kuku/	/kuku/
2	MoBre	–	–	/kuku/	/kuku/
3	MoBry	–	–	/kuku/	/kuku/
4	MoSi	Aunt	Aunt+N	–	–
5	MoSie	–	–	/demdem/	/demdem/
6	MoSiy	–	–	/nono/	/nono/

There are seven terms of relation altogether. Among them English has only two terms and Koyee Rai has five. The English terms ‘uncle’ and ‘aunt’ are cover terms which includes the relations from both father’s and mother’s sides. The relationship may be due to marriage ties or blood ties. This is lacking in the Koyee Rai language.

d. Peripheral Consanguineal Relations Through Father’s Sibling

The relations through father’s sibling are shown in the following figure and table.

Fig. No.5

Peripheral Consanguineal Relations Through Father’s Sibling

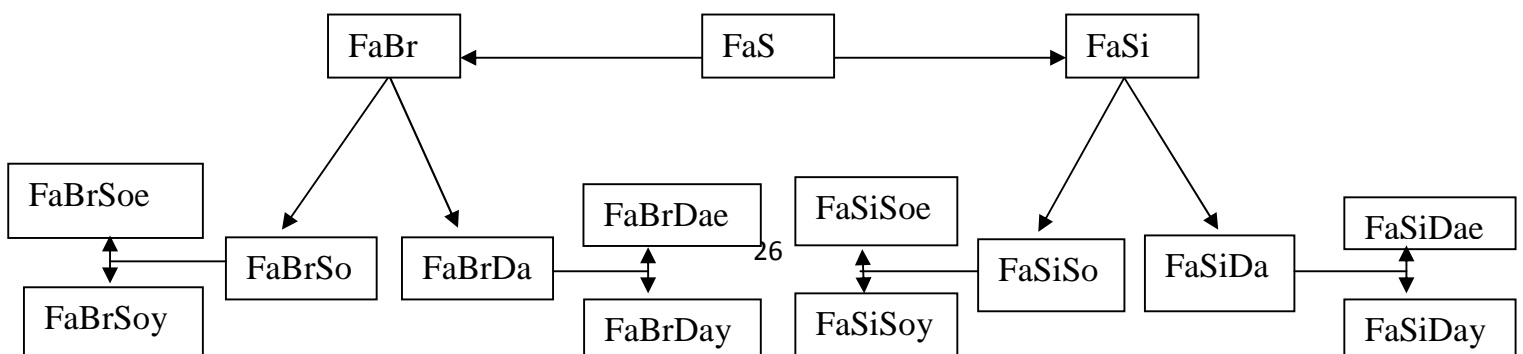


Table No.7**Peripheral Condanguineal Relations Through Father's Sibling**

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	FaBrSo	Cousin	By name	-	
2	FaBrSoe	-	-	/bubu/	/bubu/
3	FaBrSoy	-	-	/bakchi/	/bakchi/
4	FaBrDa	Cousin	By name	-	-
5	FaBrDae	-	-	/nana/	/nana/
6	FaBrDay	-	-	/simma/	/simma/
7	FaSiSo	Cousin	By name	-	-
8	FaSiSoe	-	-	/bubu/	/bubu/
9	FaSiSoy	-	-	/bakchi/	/bakchi/
10	FaSiDa	Cousin	By name	-	-
11	FaSiDae	-	-	/nana/	/nana/
12	FaSiDay	-	-	/simma/	/simma/

There are twelve terms of relations altogether. Among them English has four and Koyee Rai has eight terms. In English a few relations are referred to the kinship terms and almost all relations are

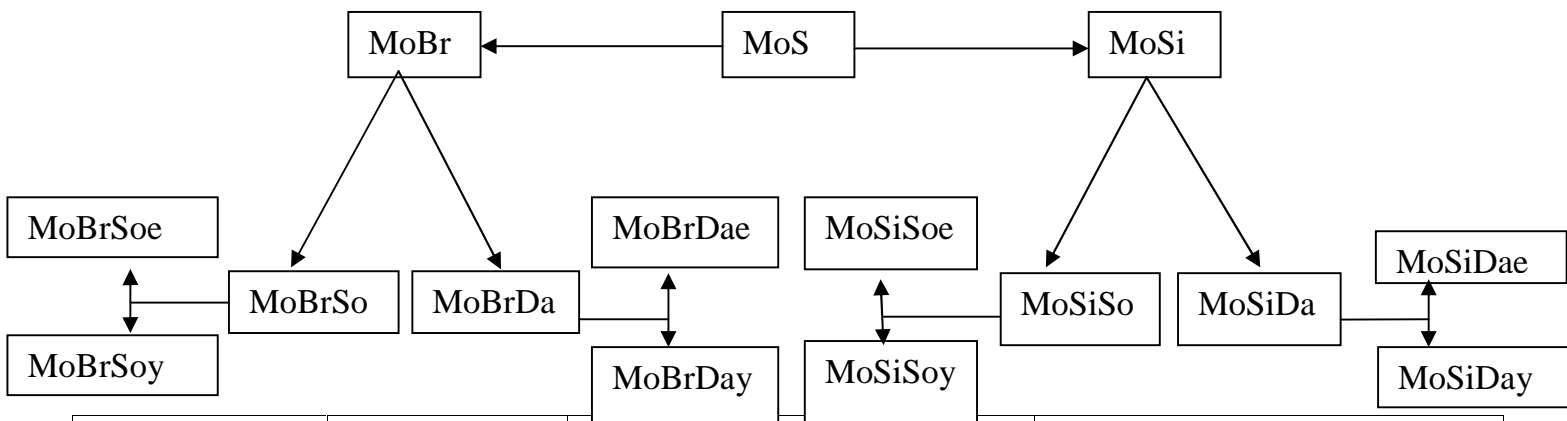
addressed by name whereas Koyee Rai has a lot of kinship terms in comparison to English and almost all relatives are addressed by kinship terms.

e. Peripheral Consanguineal Relations Through Mother’s Sibling

The relations through mother’s sibling are shown in the following figure and table.

Fig.No.6

Peripheral Consanguineal Relations Through Mother’s Sibling



S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive

Table No.8

Peripheral Consanguineal Relations Through Mother’s Sibling

1	MoBrSo	Cousin	By name	–	–
2	MoBrSoe	–	–	/bubu/	/bubu/
3	MoBrSoy	–	–	/bakchi/	/bakchi/
4	MoBrDa	Cousin	By name	–	–
5	MoBrDae	–	–	/nana/	/nana/

There are twelve terms of relations altogether. Among them English has four and Koyee Rai has eight terms. In English a few relations are referred to the kinship terms and almost all relations are addressed by name whereas Koyee Rai has a lot of kinship terms in comparison to English and almost all relations are addressed by kinship terms.

f. Peripheral Consanguineal Relations of Male and Female Ego

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

i. Peripheral Consanguineal Relations of Male Ego

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

Fig.No.7

Peripheral Consanguineal of Male Ego

6	MoBrDay	–	–	/simma/	/s ⁱ SieH
7	MoSiSo	Cousin	By name	–	–
8	MoSiSoe	–	–	/bubu/	/bubu/
9	MoSiSoy	–	–	/bakchi/	/bakchi/
10	MoSiDa	Cousin	By name	–	–
11	MoSiDae	–	–	/nana/	/nana/
12	MoSiDay	–	–	/simma/	/simma/

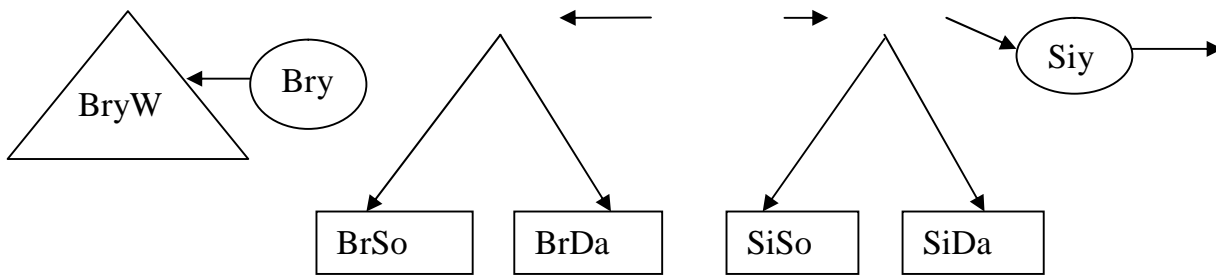
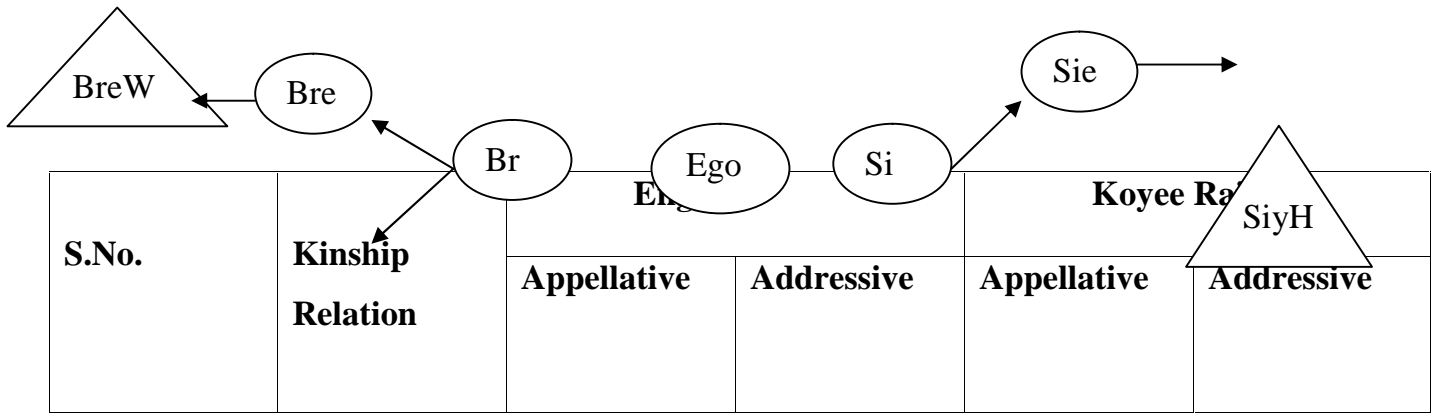


Table No.9
Peripheral Consanguineal of Male Ego

1	BrSo	Nephew	By name	/yangachi/	/yangachi/+N
2	BrDa	Niece	By name	/yangama/	/yangama/+N
3	SiSo	Nephew	By name	/yuchha/	/yuchha/+N
4	Kissip	Niece	English	By name	/yuchhama/
					Koyee Rai
					/yuchhama/+N

There are four terms of relations in English and Koyee Rai.

ii. Peripheral Consanguineal Relations of Female Ego

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

Fig.No. 8

Peripheral Consanguineal Relations of Female Ego

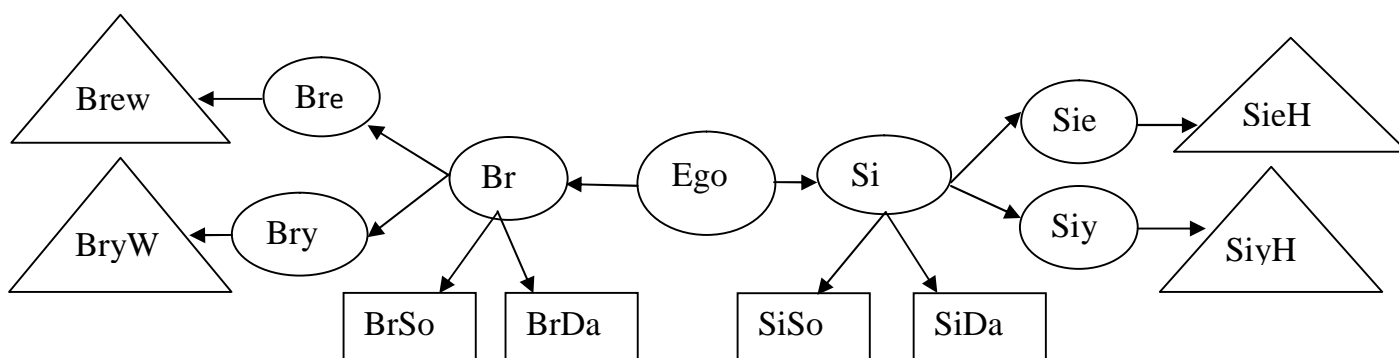


Table No.10

Peripheral Consanguineal Relations of Femal Ego

S.No.	Relation	Appellative	Addressive	Appellative	Addressive
1	BrSo	Nephew	By name	/sibichha/	/sibichha/+N
2	BrDa	Niece	By name	/subisima/	/subisima/+N
3	SiSo	Nephew	By name	/lanchubachi/	/lanchubachi/+N
4	SiDa	Niece	By name	/minchumachi/	/minchumachi/+N

There are four terms of relations in English and Koyee Rai.

iii. Peripheral Consanguineal Relations Through Offspring

Peripheral consanguineal relations through offspring are shown in the following figure and table.

Fig.No.9

Peripheral Consanguineal Relations Through Offspring

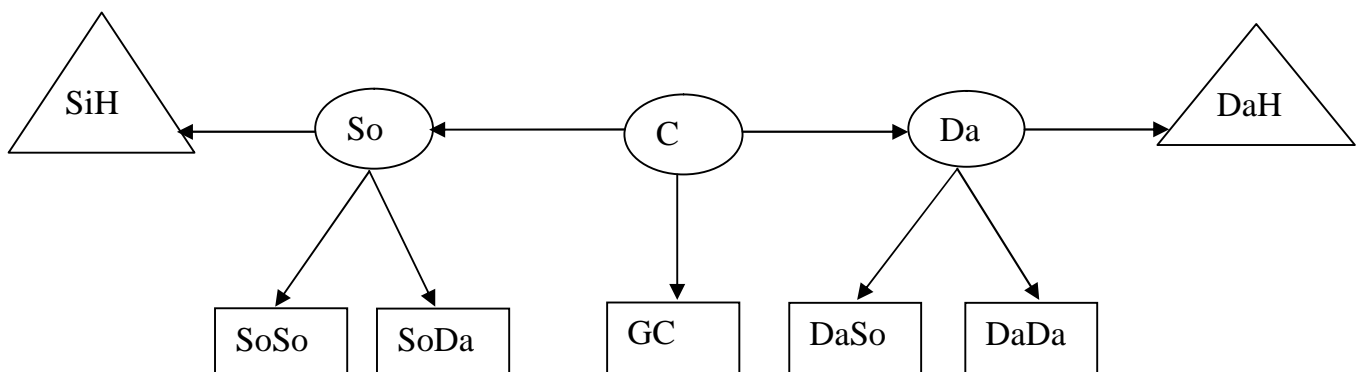


Table No.11

Peripheral Consanguineal Relations Through Offspring

		Appellative	Addressive	Appellative	Addressive
1	CC	Grand child	–	–	–
2	SoSo	Grand son	By name	/chacha/	/chacha/+N
3	SoDa	Grand daughter	By name	/chachama/	/chachama/+N
4	DaSo	Grand son	By name	/chacha/	/chacha/+N
5	DaDa	Grand daughter	By name	/chachama/	/chachama/+N

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

3.3.2 Affinal Relations

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

3.3.2.1 Core Affinal Relations

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

a. Core Affinal Relation through Father

The affinal relations through father are shown in the following figure and table

Fig.No.10

Core Affinal Relation Through Father

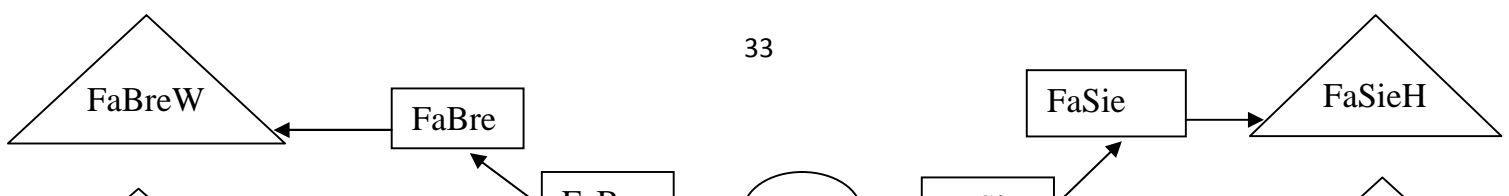


Table No.12

Core Affinal Relation Through Father

There are six terms altogether. Among them English has two terms and Koyee Rai has four terms. The English terms uncle and aunt are cover terms which include the relations from both father's and mother's sides. The relationship may be due to marriage ties or blood ties. This is lacking in Koyee Rai language.

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	FaBrW	Aunt	Aunt+N	–	–
2	FaBreW	–	–	/demdem/	/demdem/
3	FaBryW	–	–	/chhichhim/	/chhimchhim/
4	FaSiH	Uncle	Uncle+N	–	–
5	FaSieH	–	–	/pusoi/	/pusoi/
6	FaSiyH	–	–	/posit/	/pusoi/

b. Core Affinal Relation Through Mother

The affinal relations through mother are shown in the following figure and table.

Fig.No.11

Core Affinal Relation Through mother

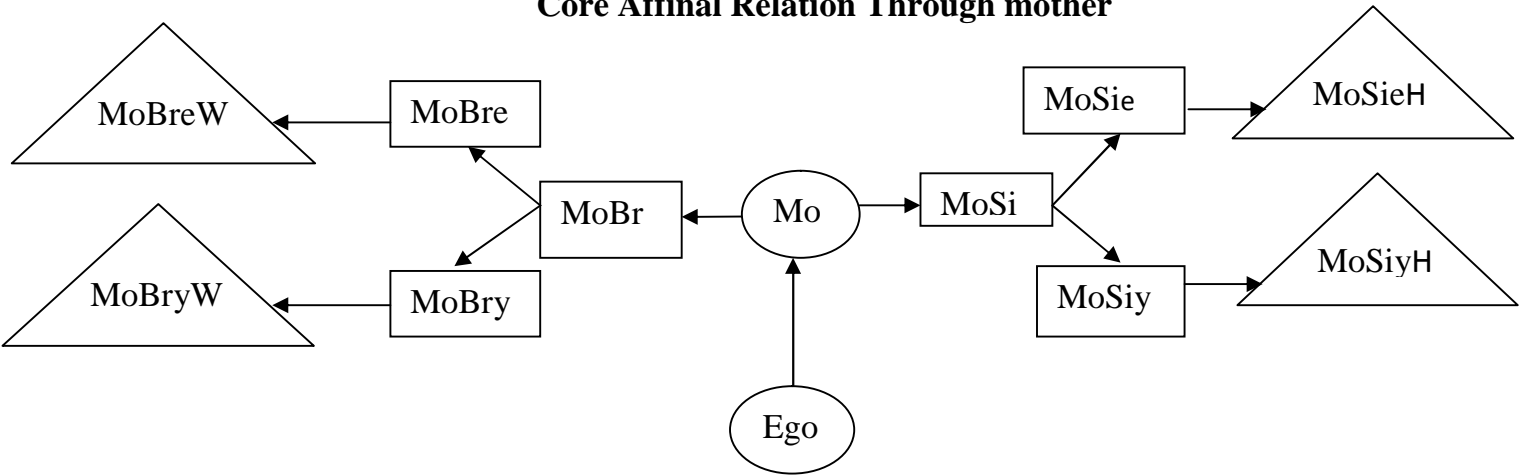


Table. No.13

Core Affinal Relation Through Mother

There are seven terms altogether. Among them English has two terms and Koyee Rai has five terms. The English terms 'uncle' and 'aunt' are cover terms which includes the relations from both father's and mother's sides. The relationship may be due to marriage ties or blood ties. This is lacking in Koyee Rai language.

c. Core Affinal Relations Through Ego's Siblings

The affinal relations through ego's sibling are shown in the following figure and table.

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	MoBrW	Aunt	Aunt+N	/machha/	/machha/
2	MoBreW	–	–	/machha/	/machha/
3	MoBryW	–	–	/machha/	/machha/
4	MoSiH	Uncle	Uncle+N	–	–
5	MoSieH	–	–	/dede/	/dede/
6	MoSiyH	–	–	/phopho//	/phopho/

Fig.No.12

Core Affinal Relations Through Ego's Siblings

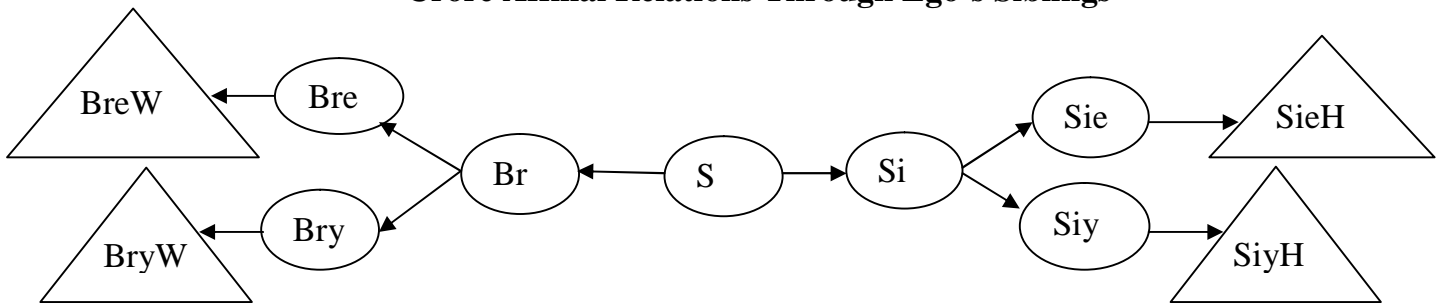


Table No.14

Core Affinal Relations Through Ego's Sibling

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	SBreW	Sister-in-law	By name	/bubutama/	/bhauju/
2	SBryW	Sister-in-law	By name	/name/	/name/
3	SSieH	Brother-in-law	By name	/nanatapa/	/bhena/
4	SSiyH	Brother-in-law	By name	/mokchi/	/mokchi/

There are four terms altogether. English and Koyee Rai has four terms. In English brother-in-law and sister-in-law are referred to as cover terms which includes the relations of both father and mother's sides. The relations may be due to marriage ties or blood ties. It is lacking in the Koyee Rai language.

d. Core Affinal Relations Through Ego's Offspring

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

Fig. No.13

Core Affinal Relations Through Ego's Offspring

		English	Koyee Rai
S.No	Kinship		

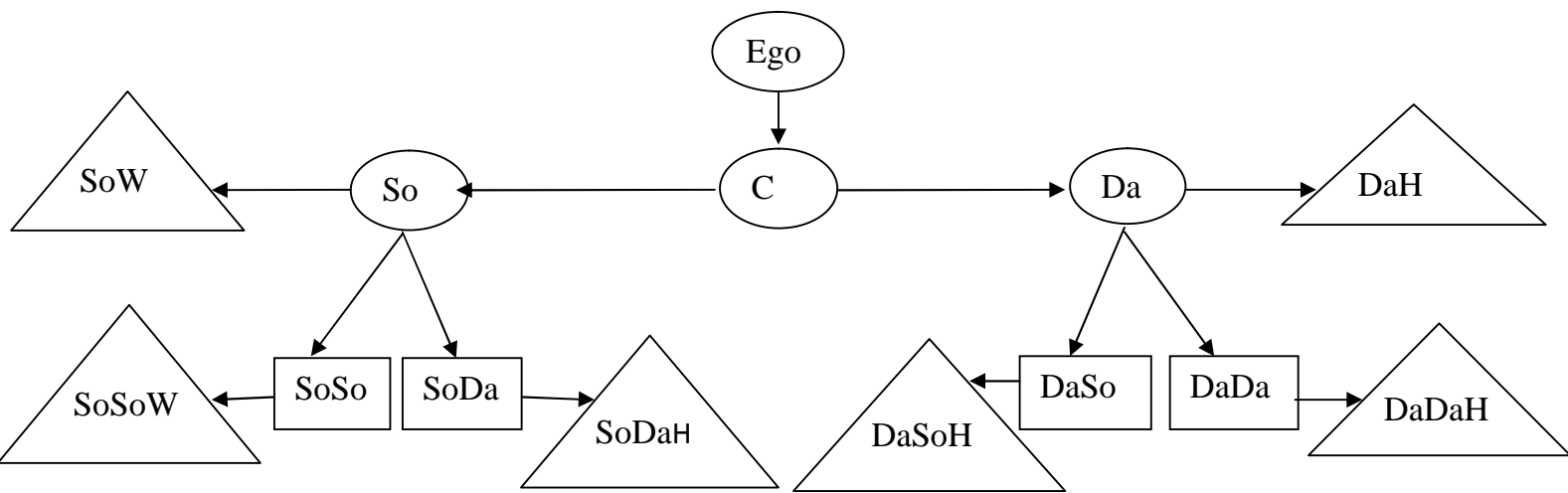


Table No.15

Core Affinal Relations Through Ego' Offspring

		Appellative	Addressive	Appellative	Addressive
1	SoW	Daughter-in-law	By name	/name/	/name/
2	SoSoW	–	–	/chachaname/	/chachaname/
3	SoDaH	–	–	/chachamokchi/	/chachamokchi/
4	DaH	Son-in-law	By name	/mokchi/	/mokchi/
5	DaSoW	–	–	/chachaname/	/chachaname/
6	DaDaH	–	–	/chachamokchi/	/chachamokchi/

There are eight terms of relation altogether. Among them English has two terms and Koyee Rai has six terms. The English kinship terms have certain neutral terms like offspring which cover multi-relationships of Koyee Rai.

3.3.2.2 Peripheral Affinal Relations

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

a. Peripheral Affinal Relations Through Parents Sibling

The peripheral affinal relations through prents sibling are shown in the following figure and table

Fig. No: 14

Peripheral Affinal Relations Through Parents Sibling

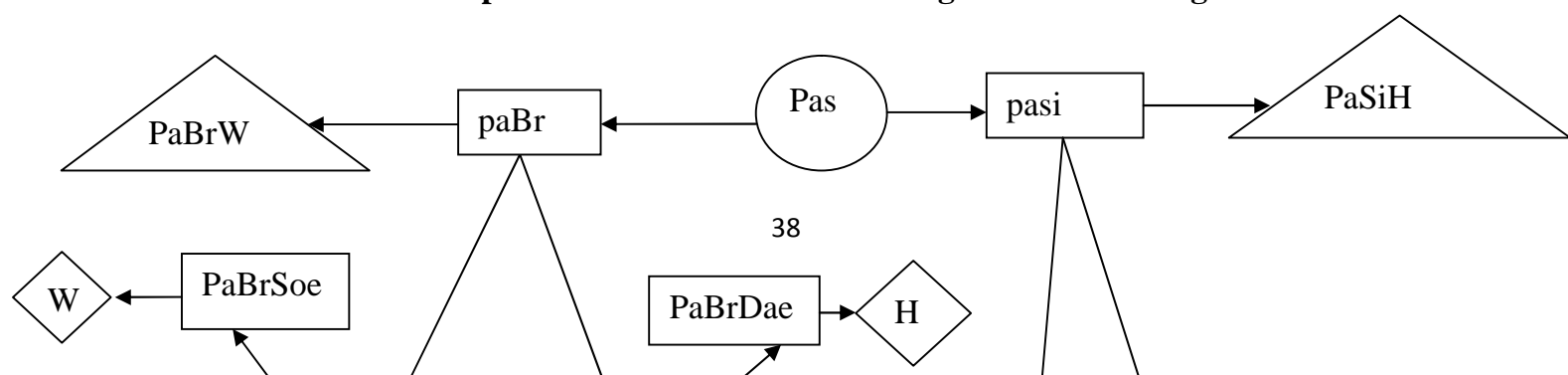


Table No.16

Peripheral Affinal Relations Through Parents Sibling

There are eight terms altogether. English has no any term and Koyee Rai has eight terms.

b. Peripheral Affinal Relations Through Ego's Siblings

The peripheral affinal relations through ego's sibling are shown in the following figure and table.

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	PaSiDaeH	–	–	/nanatapa/	/bhena/
2	PaSiDayH	–	–	/mokchi/	/mokchi/
3	PaSiSoeW	–	–	/bubutama/	/bhauju/
4	PasisoyW	–	–	/name/	/name/
5	PaBrDaeH	–	–	/nanatapa/	/bhena/
6	PaBrDayH	–	–	/mokchi/	/mokchi/
7	PaBrSoeW	–	–	/bubutama/	/bhauju/
8	PaBrSoyW	–	–	/name/	/name/

Fig.No.15

Peripheral Affinal Relations Through Ego's Siblings

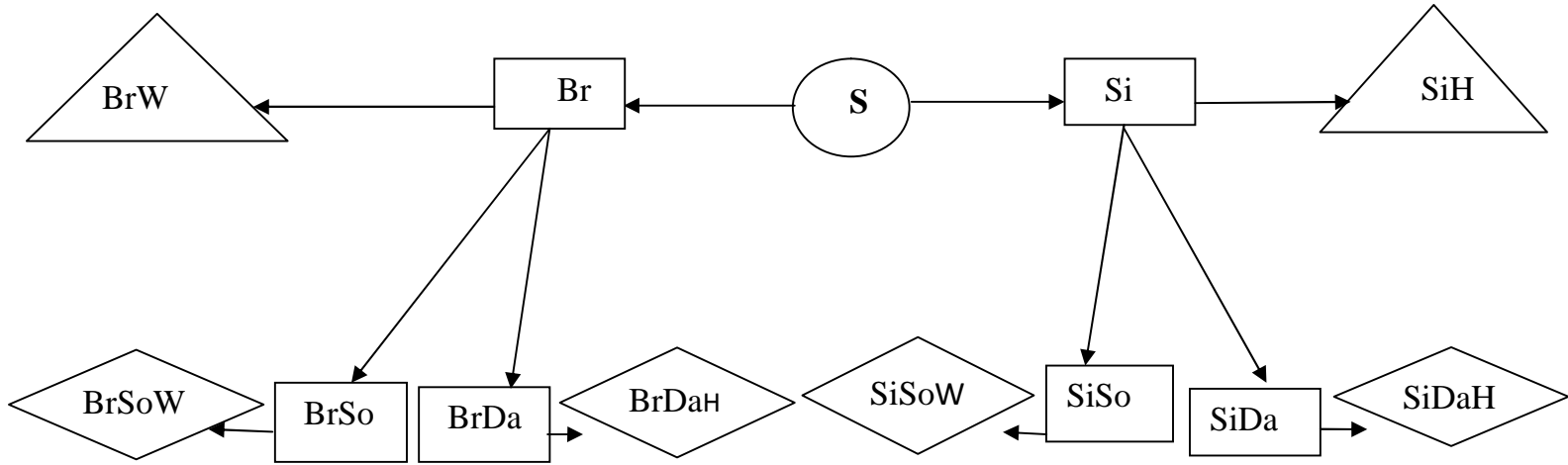


Table No.17

Peripheral Affinal Relations Through Ego's Sibling

There are four terms of relation. English has no any term and Koyee Rai has four terms.

c. Peripheral Affinal Relations Through Ego's wife

The peripheral affinal relations through ego's wife are shown in the following figure and table.

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	BrSoW	–	–	/name/	/name/
2	BrDaH	–	–	/mokchi/	/mokchi/
3	SiSow	–	–	/name/	/name/
4	SiDaH	–	–	/mokchi/	/mokchi/

Fig.No.16

Peripheral Affiinal Relations Through Ego's wife

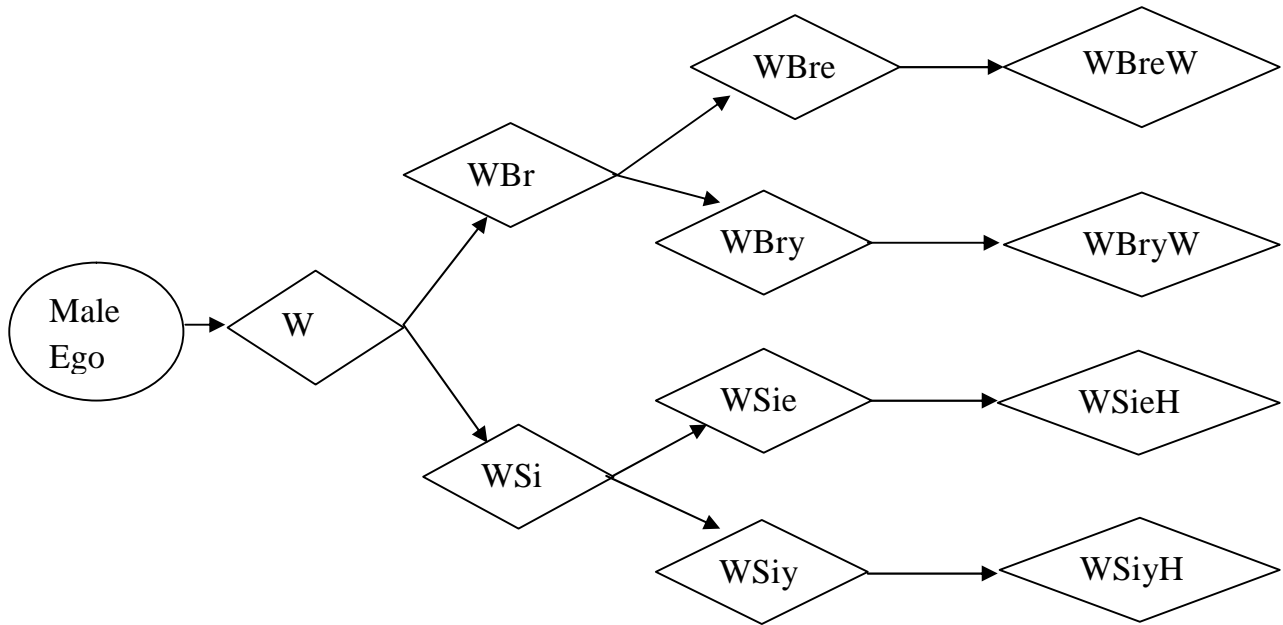


Table No.18

Peripheral Affinal Relations Through Ego's wife

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	W	Wife	By name	/tama/	/tama
2	WBre	Brother-in-law	By name	/dhububu/	/jethu/
3	WBreW	-	-	/nana/	/nana/
4	WBry	Brother-in-law	By name	/bakchi/	/bakchi/
5	WBryW	-	-	/simma/	/simma/
6	WSie	Sister-in-law	By name	/dhunana/	/nana/
7	WSieH	-	-	/bubu/	/bubu/
8	WSiy	Sister-in-law	By name	/simma/	/simma/
9	WSiyH	-	-	/bakchi/	/bakchi/

There are nine terms of relation altogether. Among them English has four terms and Koyee Rai has nine. The English terms 'brother-in-law' and 'sister-in-law' are cover terms which include the relations from both father's and mother's sides. The relationship may be due to marriage ties or blood ties. This is lacking in the Koyee Rai language.

d. Peripheral Affinal Relations through Ego's Husband

The peripheral affinal relations through ego's husband are shown in the following figure and table.

Fig.No.17

Peripheral Affinal Relations Through Ego's Husband

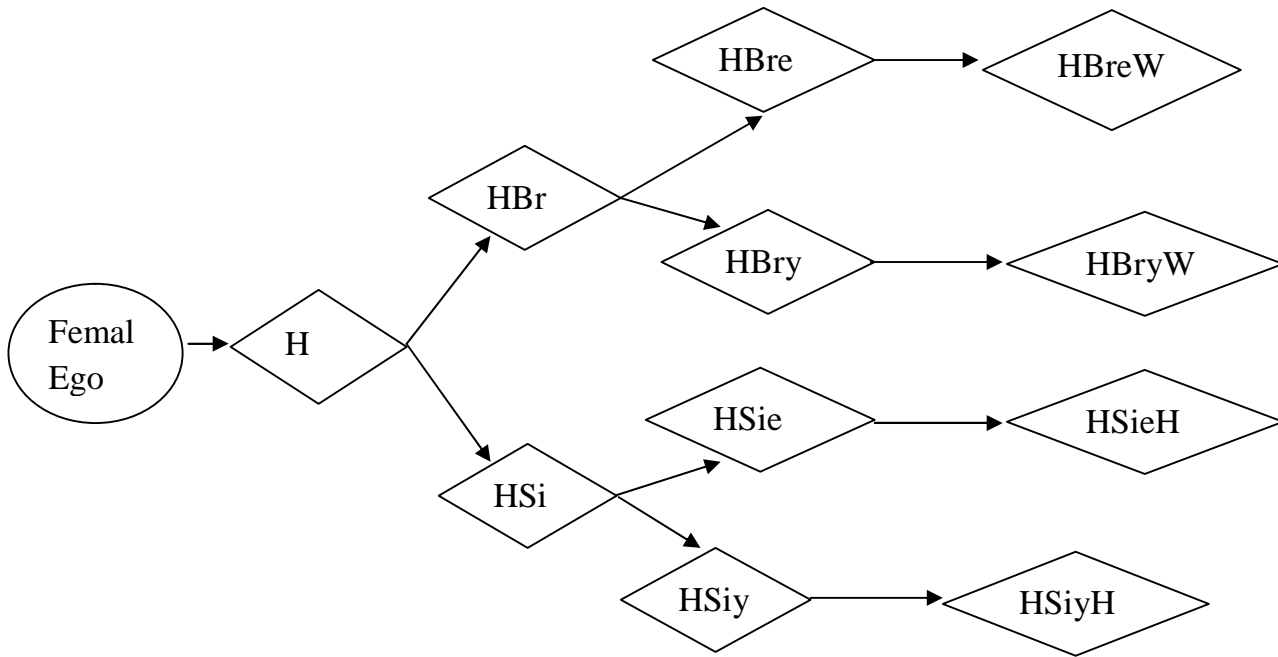


Table.No.19

Peripheral Affinal Relations Through Ego's husband

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	H	Husband	By name	/tapa/	/tapa/
2	HBre	Brother-in-law	By name	/bubu/	/bubu/
3	HBreW	-	-	/nana/	/nana/
4	HBry	Brother-in-law	By name	/bakchi/	/bakchi/
5	HBryW	-	-	/simma/	/simma/
6	HSie	Sister-in-law	By name	/dhunana/	/nana/
7	HSieH	-	-	/bubu/	/bubu/
8	HSiy	Sister-in-law	By name	/nume/	/nume/
9	HSiyH	-	-	/bakchi/	/bakchi/

There are nine terms of relation altogether. Among them English has four terms and Koyee Rai has nine. In English brother-in-law and sister-in-law are referred to as

cover terms which include the relations of both father and mother's sides. The relations may be due to marriage ties or blood ties. It is lacking in the Koyee Rai language.

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Table No.20

Peripheral Affinal Relations Through his or her Spouse

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	SpFaFa	–	–	/chukchu/	/chukchu/
2	SpFaMo	–	–	/pipi/	/pipi/
3	SpMoFa	–	–	/chukchu/	/chukchu/
4	SpMoMo	–	–	/pipi/	/pipi/
5	SpFa	Father-in-law	–	/chhaddubu/	/papa/
6	SpMo	Mother-in-law	–	/chhaddumu/	/mama/
7	SpFaBre	–	–	/chhaddubu/	/papa/
8	SpFaBreW	–	–	/Chhaddumu/	/mama/
9	SpFaBry	–	–	/Chhaddubu/	/papa/
10	SpFaBryW	–	–	/chhaddumu/	/mama/
11	SpMoSie	–	–	/Chhaddumu/	/mama/
12	SpMoSieH	–	–	/chhaddubu/	/papa/
13	SpMoSiy	–	–	/chhaddumu/	/mama/
14	SpMoSiyH	–	–	/chhaddubu/	/papa/
15	SpMoBre	–	–	/chhaddubu/	/papa/
16	SpMoBreW	–	–	/chhaddumu/	/maiju/
17	SpMoBry	–	–	/chhaddubu/	/kuku/
18	SpMoBryW	–	–	/chhaddumu/	/nini/
19	SpFaSie	–	–	/chhaddumu/	/nini/
20	SpFaSieH	–	–	/chhaddubu/	/pusai/
21	SpFaSiy	–	–	/chhaddumu/	/nini/
22	SpFaSiyH	–	–	/chhaddubu/	/pusai/
23	MoSiy	–	–	+	sa
24	Br	+	N	–	–

25	Bre	-	-	+	Sa
26	Bry	-	-	+	N'
27	Si	+	N	-	-
28	Sie	-	-	+	Sa
29	Siy	-	-	+	N'
30	PaSiDa/So	+	N'	-	-
31	PaSiDae	-	-	+	Sa
32	PaSiDay	-	-	+	N'
33	PaSiSoe	-	-	+	Sa
34	PaSiSoy	-	-	+	N'

S.No.	Kinship Relation of male ego	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	BrSo	+	N	+	N'
2	BrDa	+	N	+	N'
3	SiSo	+	N	+	N'
4	SiDa	+	N	+	N'

S.No.	Kinship Relation of female ego	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	BrSo	+	N	+	N
2	BrDa	+	N	+	N
3	SiSo	+	N	+	N
4	SiDa	+	N	+	N

S.No.	Kinship Relation of ego's offspring	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	So	+	N	+	N'
2	Da	+	N	+	N'
3	OSo	+	N	+	N'
4	ODa	+	N	+	N'
5	S	+	-	-	-
6	O	+	-	+	-

3.4 Comparision

3.4.1 Comparison of Affinal Relations

Comparison of affinal relations in reference to presence and absence of terms is shown in the tables.

Table No.21
Comparison of Affinal Relations

S.No.	Kinship Relation	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	SpPaFa	-	-	-	-
2	SpPaMo	-	-	+	Sa
3	SpFa	+	Di	+	Sa
4	SpMo	+	Di	+	Sa

5	SpFaBre	-	-	+	Sa
6	SpFaBreW	-	-	-	-
7	SpFaBry	-	-	+	Sa
8	SpFaBryW	-	-	+	Sa
9	SpFaSie	-	-	-	-
10	SpFaSieH	-	-	+	Sa
11	SpFaSiy	-	-	+	Sa
12	SpFaSiyH	-	-	-	-
13	SpMoSie	-	-	+	Sa
14	SpMoSieH	-	-	+	Sa
15	SpMoSiy	-	-	-	-
16	SpMoSiyH	-	-	+	Sa
17	SpMoBre	-	-	+	Sa
18	SpMoBreW	-	-	-	-
19	SpMoBry	-	-	+	Sa
20	SpMoBryW	-	-	+	N'
21	FaBreW	+	N'	-	-
22	FaBryW	+	N'	+	Sa
23	MoBreW	+		+	N'
24	MoBryW	+		-	-
25	FaSieH	+		+	Sa
26	FaSiyH	+		+	N'

S.No.	Kinship Relation of female ego	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	H	+	N	+	–
2	HBre	+	N	+	sa
3	HBreW	–	–	+	sa
4	HBry	+	N	+	N'
5	HBryW	–	–	+	N'
6	HSie	+	N	+	Sa
7	HSieH	–	–	+	Sa
8	HSiy	+	N	+	N'
9	HSiyH	–	–	+	N'

S.No.	Kinship Relation of male ego	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	W	+	N	+	–
2	WBre	+	N	+	sa
3	WBreW	–	–	+	sa
4	WBry	+	N	+	N'
5	WBryW	–	–	+	N'
6	WSie	+	N	+	Sa
7	WSieH	–	–	+	Sa
8	WSiy	+	N	+	N'
9	WSiyH	–	–	+	N'

S.No.	Kinship Relation of female ego	English		Koyee Rai	
		Appellative	Addressive	Appellative	Addressive
1	SaW	+	N	+	Sa
2	DaH	+	N	+	Sa
3	OSoW	-	-	+	Sa
4	ODaH	-	-	+	Sa

Note:

1. The kinship terms which are available are denoted by sign “+” whereas the terms which are not available by sign “-”.

2. There are two uses of the relation. They are appellative and addressive. If the addressive use is the same as the appellative use. It is denoted by the abbreviation “sa” under addressive use. If the addressive use is different from appellative use, it is denoted by the abbreviation “Di” under the addressive use.

3. If the person being considered is addressed by the name, it is denoted by the abbreviation “N” under the addressive use. The name refers to first name or surname.

4. If the person being considered is addressed by the kinship term as well as his name it is denoted by N’ under addressive use in English but in Koyee Rai N’ stands for terms + Nepali hierarchy like jetha, kanchha .

5. If there is not appellative use, it is addressed by name in English except grandparent's child and grandchild whereas if there is not appellative use, it is not addressed by any terms in Koyee Rai.

3.5 Main Areas of Differences

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

3.5.1 Mono-English vs. Multi-Koyee Rai

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

One generation above the ego

English	Koyee Rai
I. Uncle	/dede/
1. Male	1. Male
2. Father/Mother's side	2. Father/Mother's side
3. Blood/Marital	3. Blood/Marital
4. Elder/younger than Father/Mother.	4. Elder than Father/Mother.
	/phopho/
	1. Male
	2. Father/Mother's side
	3. Blood/Marital
	4. Younger than father/mother

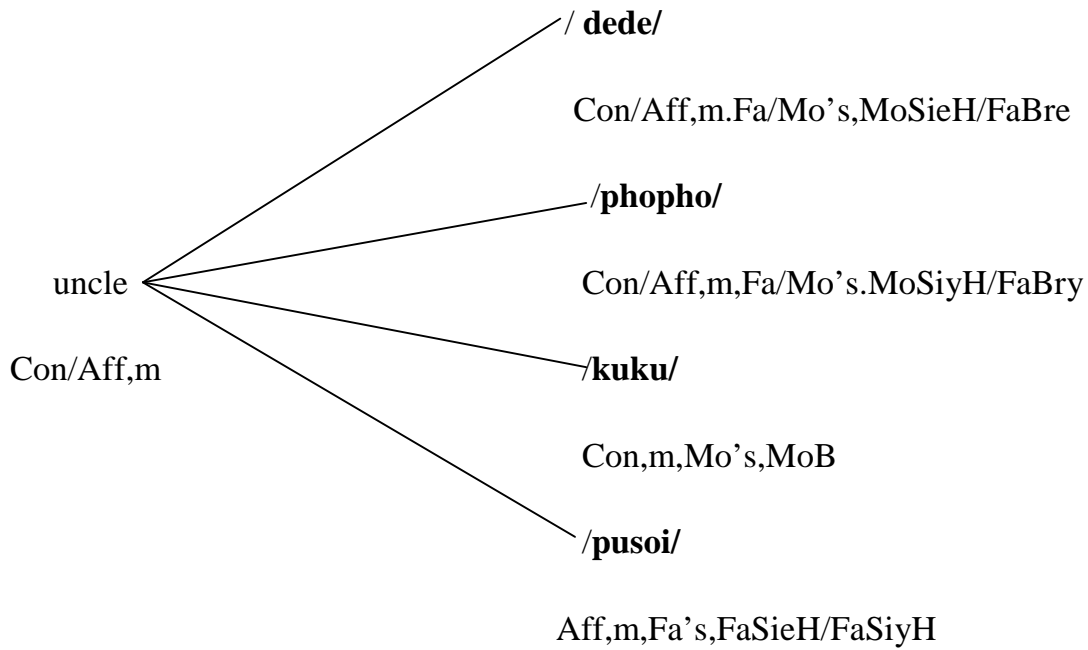
/kuku/

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

/pusoi/

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

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



II. Aunt

/demdem/

- 1. Female.

- 1. Female

2. Father/mother's side

3. Blood/marital

4. Elder/younger than father/mother.

2.Father/mother's side

3.Blood/marital

4. Elder than father/mother.

/nono/

1. Female.

2. Mother's side

3. Blood/marital

4. Younger than mother.

/chhimchhim/

1. Female

2. Father's side

3. Marital

4. Younger than father/mother.

/machha/

1. Female.

2. Mother's side

3. marital.

4. Elder/younger than mother

/nini/

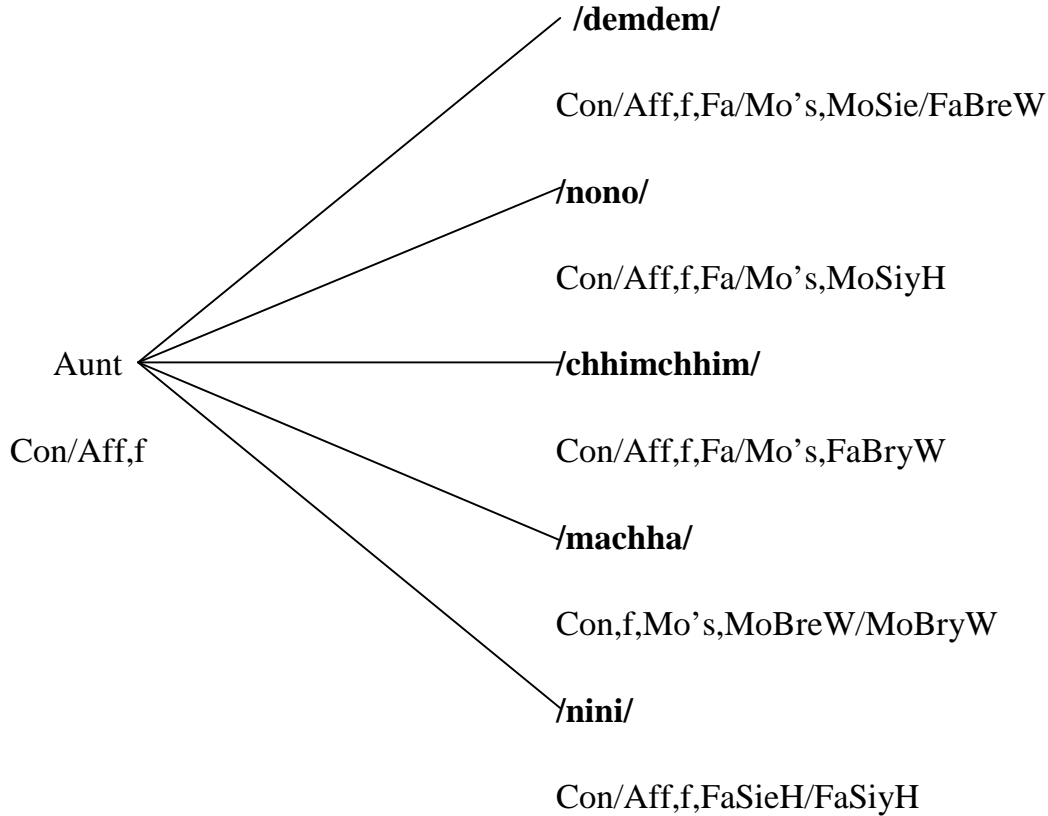
1. Female

2.Father's side

3. Blood

4. Elder/younger than father

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



Cogeneration of the ego

III. Brother

/bubu/

1. Male

1. Male

2. Elder/younger than ego.

2. Elder than ego.

3. Blood/marital

3. Blood/marital.

4. core relation

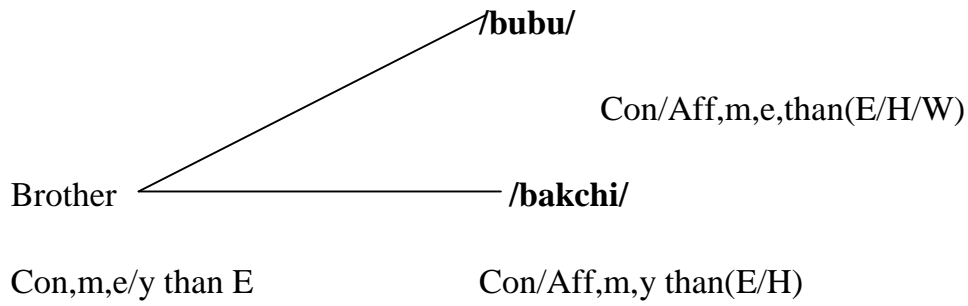
4. core/peripheral relation.

/bakchi/

1. Male

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

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



IV. Sister

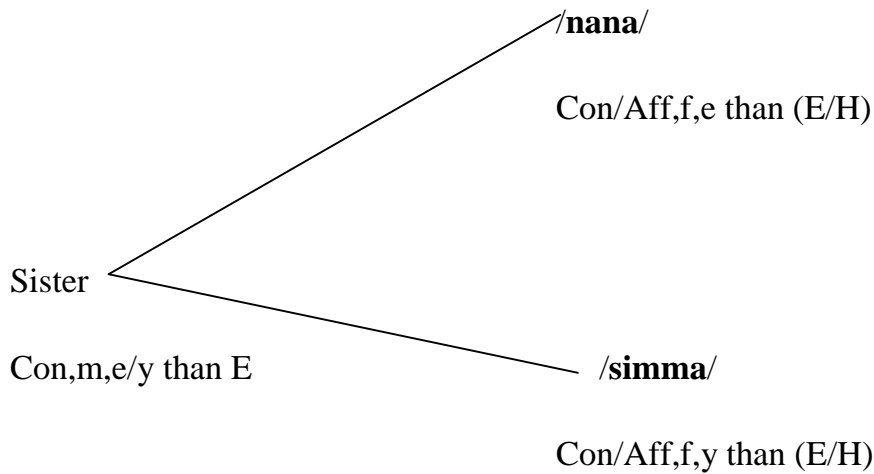
/nana/

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Female 2. Elder/younger than ego. 3. Blood/marital 4. Core relation | <ol style="list-style-type: none"> 1. Female 2. Elder than ego. 3. Blood/marital 4. Core/peripheral relation |
|---|--|

/Simma/

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

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



V. Sister-in-law

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

/bubutama/

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

/name/

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

/nana/

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

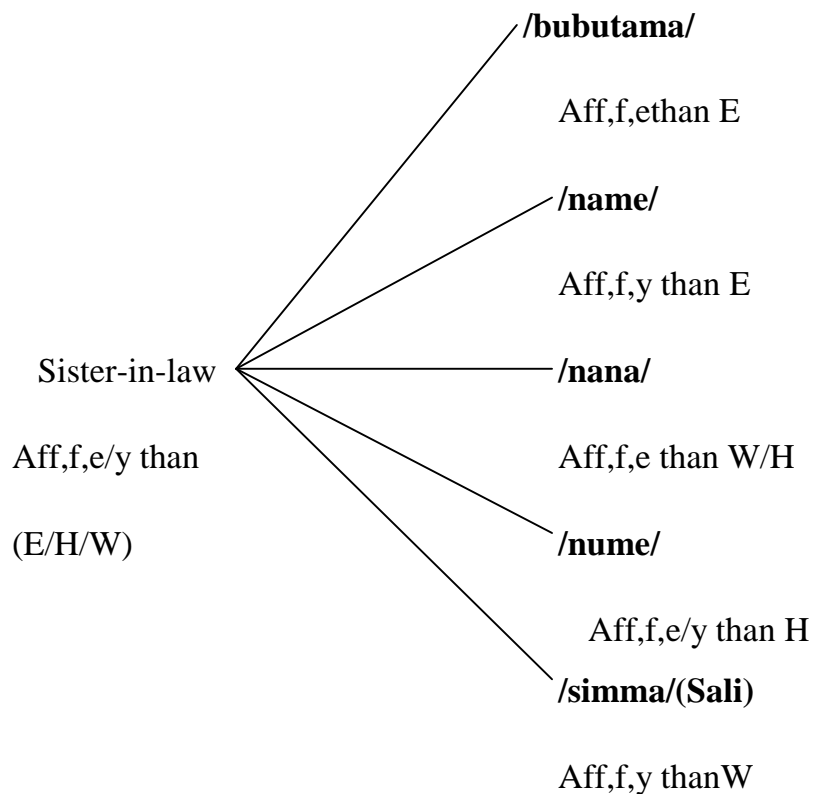
/nume/

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

/simma/

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

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



Vi. Brother-in-law

/mokchi/

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

/dhububu/

1. Male
2. Called by female ego.
3. Husband's side.

4. Elder than wife/husband.

5. Marital

/nanatapa/

1. Male

2. Called by male

3. Sister's side

4. Sister-elder then ego

5. Marital

/bakci/

1. Male

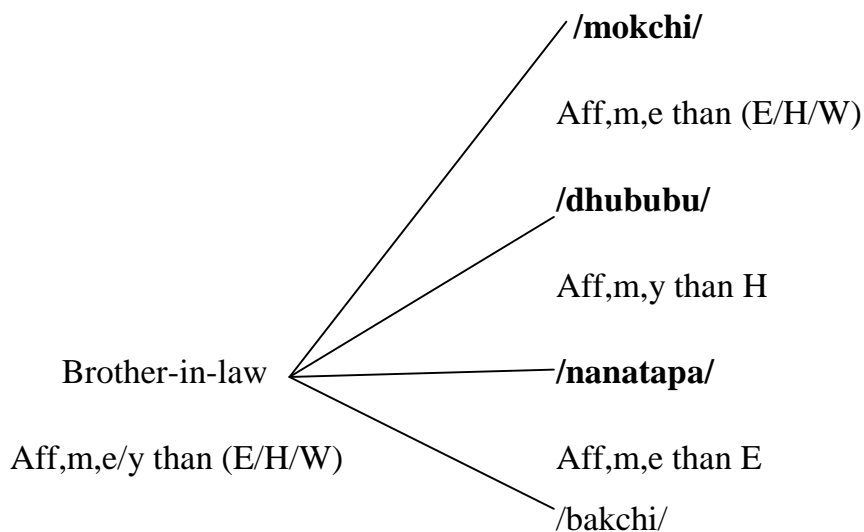
2. Called by male

3. Wife's side

4. Younger than Wife

5. Marital

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



Aff,m,y than w

Vii.Cousin

/bubu/

1. Male/female

1.Male

2. Father/mother's side

2.Father/mother's side

3. Elder/younger than ego

3.Elder than ego

/bakchi/

1. Male

2. Father/mother's side

3. Younger than ego

/nana/

1. Female

2. Father/mother's side

3. Elder than ego

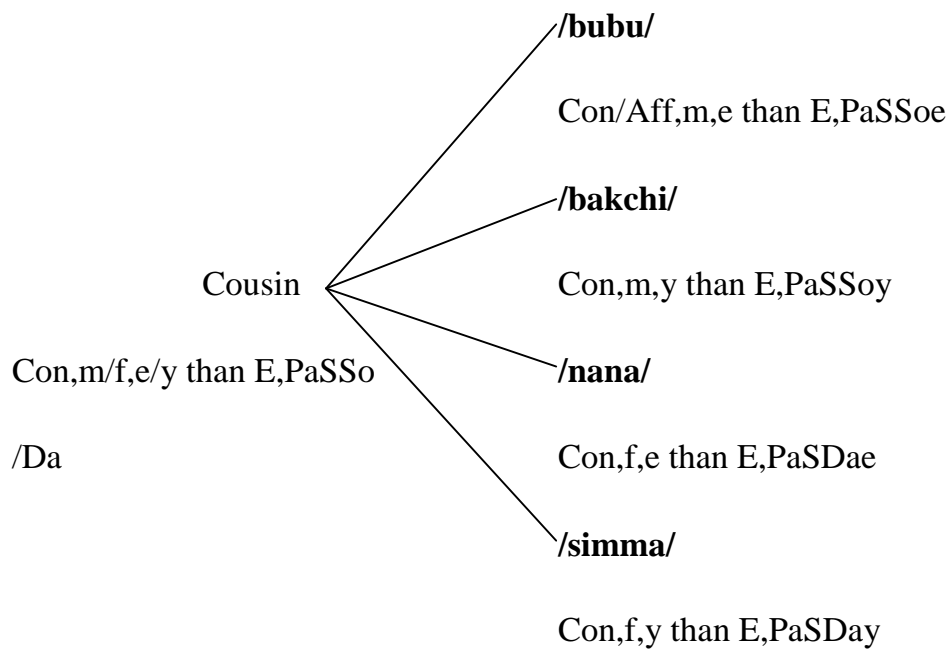
/simma/

1. Female

2. Father/mother's side

3. Younger than ego

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



One generation below the ego:

Viii. Nephew

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

/yuchha/

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

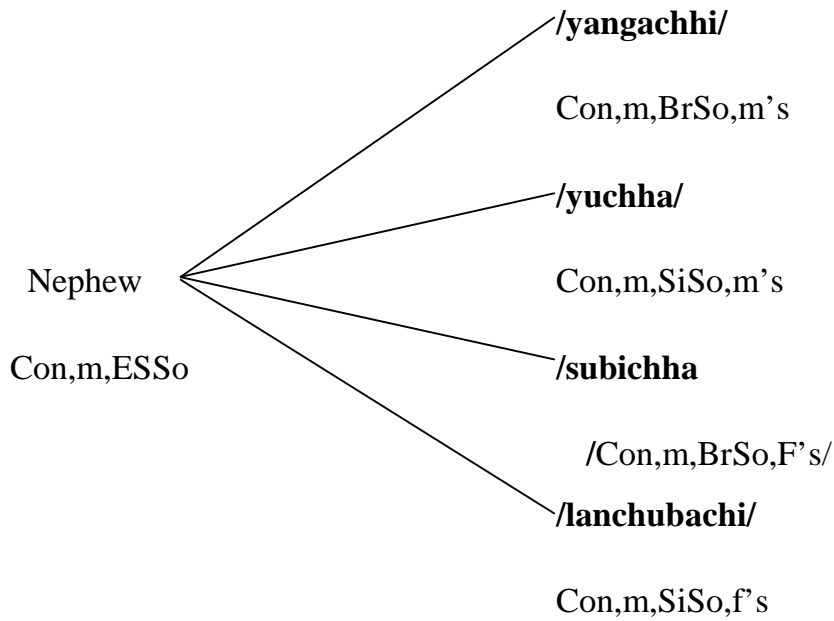
/subichha/

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

/lachubachi/

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

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



Ix. Niece

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

- /yangama/**
- 1.Female
 - 2.Brother's side
 - 3.Called by male ego

- /yuchhama/**
1. Female
 2. Sister's side
 3. Called by male ego

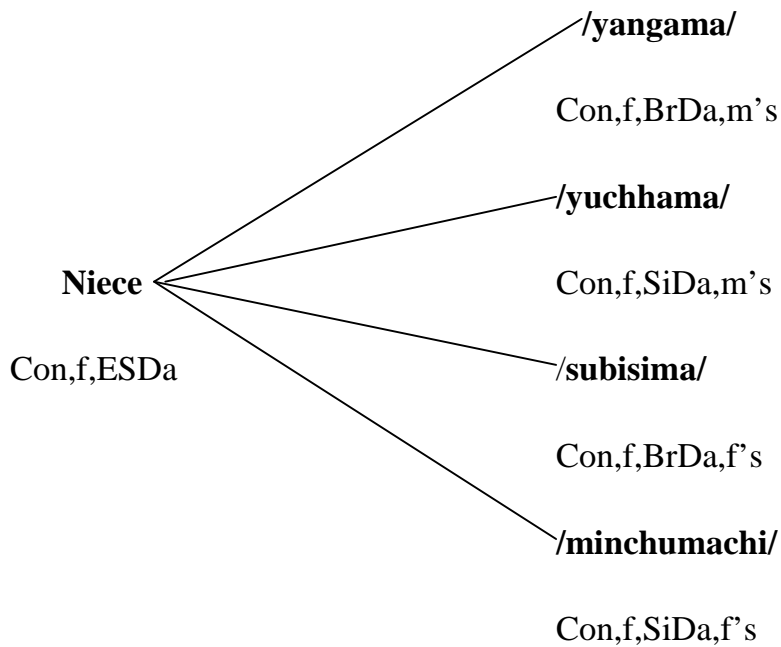
- /subisima/**
1. Female

- 2. Brother's side
- 3. Called by female ego]

/mincumachi/

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

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



3.5.2 Mono-Koyee Rai vs. Mullti-English

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

Co-generation of the ego

Koyee Rai

English

I. /bubu/

/Brother/

1. Male

1. Male

2. Core/peripheral relation

2. Core relation.

3. Blood /marital

3. Blood

4. Elder than ego.

4. Elder/younger than ego.

/cousin/

1. Male /Female

2. Father/Mother's side

3. Elder/Younger than ego

/Brother –in-law/

1. Male

2. Called by male/female ego.

3. Sister/Wife/husband's side

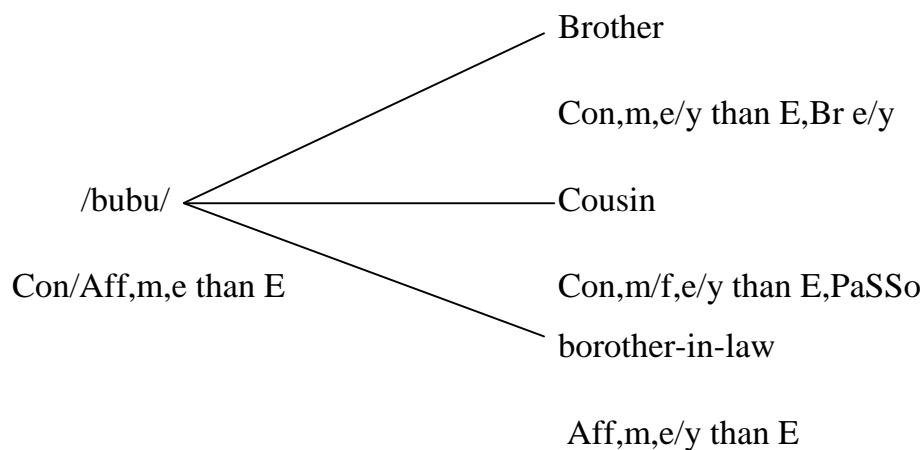
4. Sister-elder/younger than ego.

5. Brother-elder/younger than wife

6. Brother –elder younger than husband.

7. Marital

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



II. /bakchi/

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

Brother

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

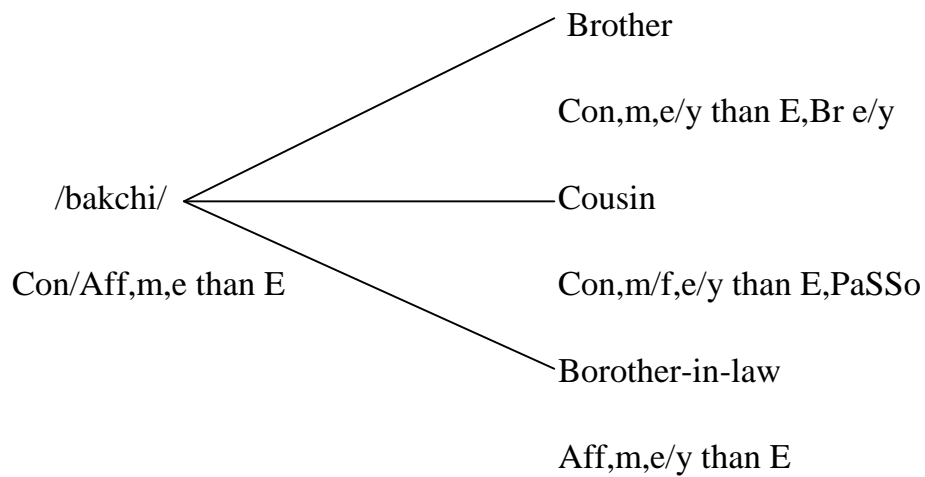
/cousin/

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

/Brother –in –law/

8. Male
9. Called by male/female ego.
10. Sister/Wife/husband's side
11. Sister-elder/younger than ego.
12. Brother-elder/younger than wife
13. Brother –elder younger than husband.
14. Marital

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



III. /nana/

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

Sister

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

Causin

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

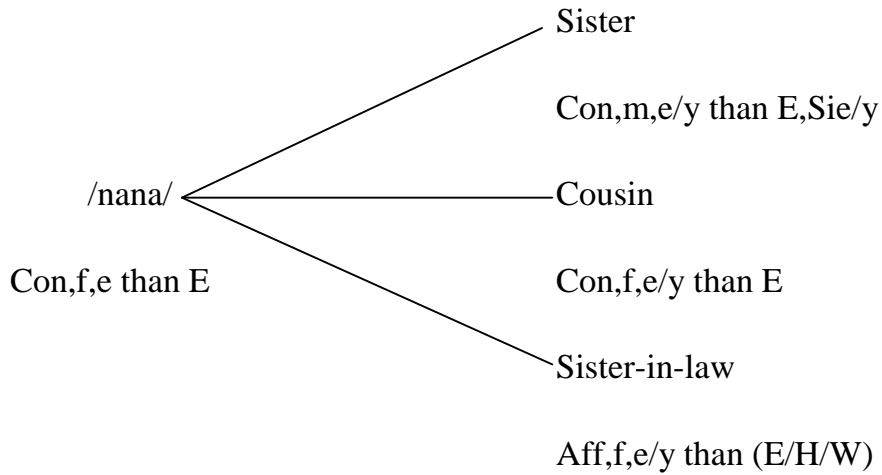
Sister-in-law

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

6.Marital.

7.Female.

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



IV. / simma /

Sister

1.Female

1.Female

2.Core/peripheral relation

2.Core relation.

3. Younger than ego.

3.Elder/younger than ego

4.Blood/marital.

4.Blood

Cousin

1.Male/female

2.Father/mother's side.

3.Elder/younger than ego

Sister-in-law

8.Called by male/female ego.

9.Brother/wife/husband's side.

10. Brother-elder/younger than ego.

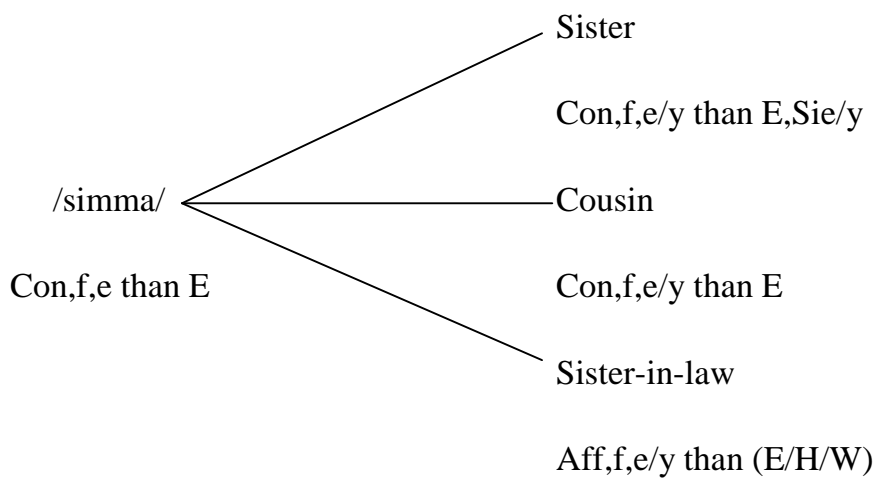
11. Sister-elder/younger than wife.

12. Sister-elder/younger than husband.

13. Marital.

14. Female.

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



V. /mokchi/

1. Male

2. Cogeneration/one generation

3. Sister/daughter's side.

4. Direct core relation.

Brother-in-law

1. Male

2. Cogeneration of the ego.

3. Sister/wife/husband's side.

4. Direct/indirect core relation.

Son-in-law.

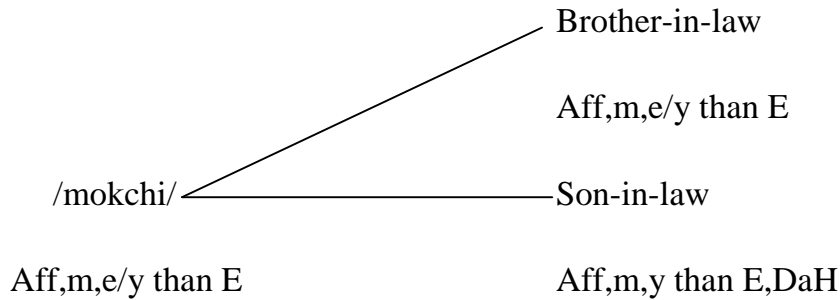
1. Male

2. One generation below the ego.

3. Daughter's side.

4.Direct core relation.

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



VII. /name/

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

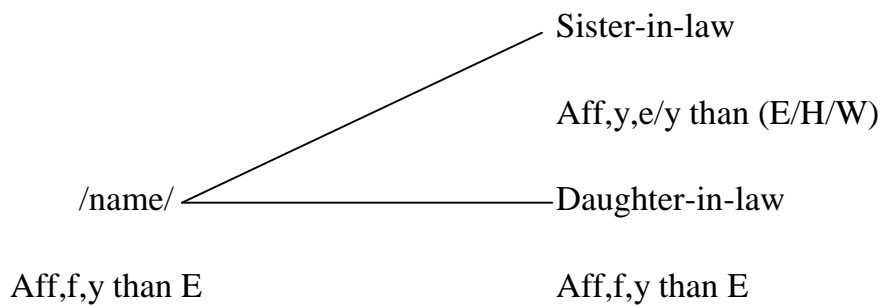
Sister-in-law

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

Daughter-in-law

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

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



One generation below the ego

VIII. / lanchubachi /

Son

1.Male

1.Male

2.Core/peripheral relation.

2.Core relation.

3.Own/sister's side.

3.Own

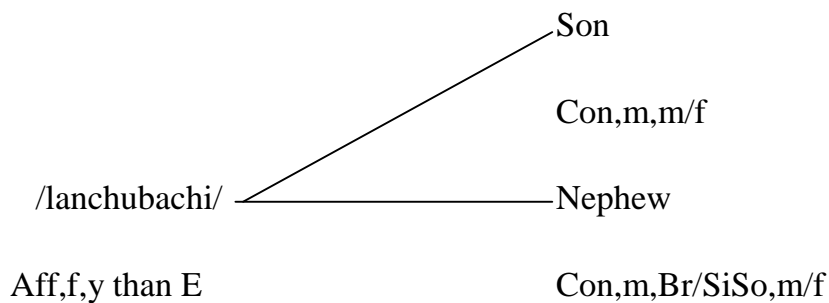
Nephew

1.Male.

2.Peripheral relation.

3.Brother/sister's side.

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



IX. /minchumachi/

Daughter

1.Female

1.Female

2.Core/peripheral relation.

2.Core relation.

3.Own /sister's side.

3.Own

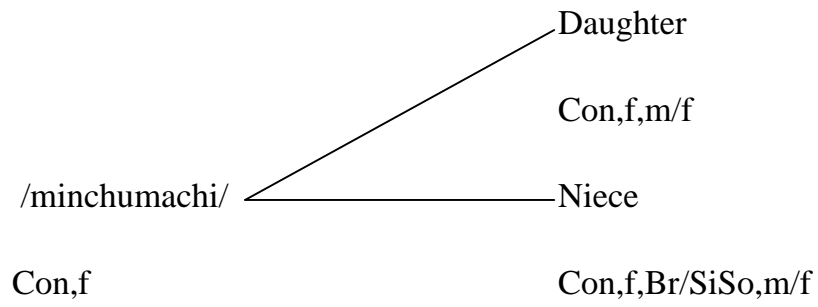
Niece

4.Female

5. Peripheral relation.

6. Brother/sister's side.

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



CHAPTER-FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

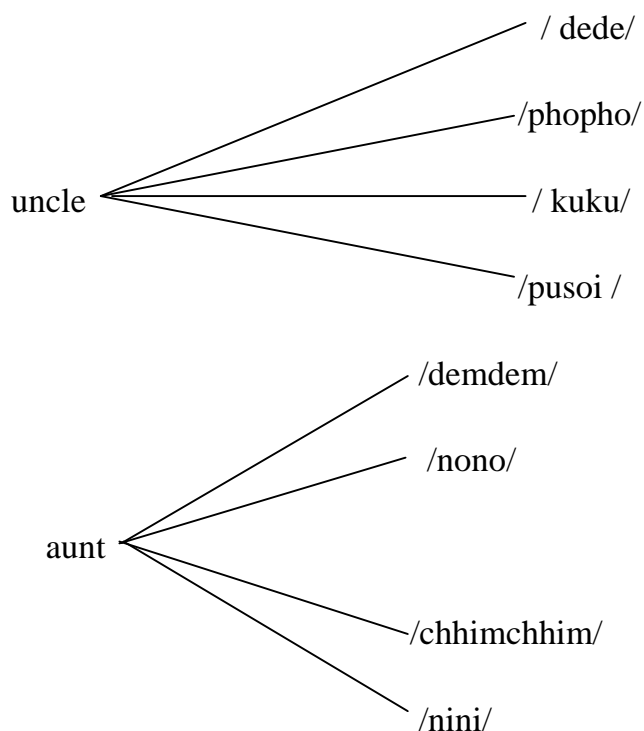
There are applicative and address uses. Findings of them are as follows:

4.1.1 Appellative Use

The main target of the present study was to determine, compare and contrast the English and Koyee Rai kinship terms. Having finished the study, the following findings have been resulted:

- a. While comparing the English and Koyee Rai kinship terms. English has a few kinship terms in comparison to Koyee. In English a few relations are referred to the kinship terms and almost all relations are addressed by names whereas, Koyee Rai has many kinship terms in comparison to English and almost all relations are addressed by kinship terms. In other words, the Koyee Rai language is rich in terms of kinship terms in comparison to the English language. There are a few kinship relations and corresponding to addressive forms in the stock of English kinship vocabulary. But the Koyee language has many terms to symbolize different kinds of kinship relations.
- b. There is no distinction between male and female ego, except the two terms “Husband” and “Wife,” in English, but most of the relations of Koyee Rai have distinction in terms of male and female ego.
- c. There is no distinction between ‘elder’ and ‘younger’ in English whereas, there is distinction between ‘elder’ and ‘younger’ in Koyee Rai; Two distinct terms are used Koyee Rai. But there are neutral terms in English. The English terms ‘uncle’ and ‘aunt’ are cover terms which include the relations from both father’s and mother’s

sides. The relationship may be due to marriage ties or blood ties. This is lacking in the Koyee Rai language. The following tree-diagram shows the above relations clearly.



d. Some neutral terms are used to refer to various kinship relations in English. They are used for both male and female but they are rare in Koyee Rai.e.g. Cousin, parents, siblings and offspring etc.

4.1.2 Addressive Use

Most of the relations, except in some cases, are addressed by names in English. They have a few terms like Dad, Mum, Aunt, Uncle etc which are used to address the relation. However, most of the relationships of Koyee Rai is addressed by the same way like appellative use. Almost all the terms used in appellative use are similar to the addressive use. A few terms are addressed by names such as /lanchubachi/, /minchumachi/ etc. In this way, almost all kinship relations are addressed by names in English, whereas almost all Kinship relations are addressed by kinship terms in Koyee Rai.

4.2 Recommendations

On the basis of the findings of the present study, the following recommendations have been made for pedagogical implications.

1. If two languages differ in some areas they are the areas of difficulties. Thus, care has to be taken in those areas for the learners who are going to learn English or Koyee Rai as a second language or foreign language.
2. Normally the learners make mistakes in the areas where two languages basically differ. That is why more attention should be paid to those areas while teaching different kinship terms.
 - a. The teacher must make clear distinction between the kinship terms of English and Koyee Rai and their own addressive uses. English has no variation in terms of male and female ego. So, special attention should be paid to teaching certain terms like /yangachi/, /yuchha, /yangama/, /yuchhama/, /subichha/, /subisima/ of Koyee Rai. If the learners belong to the native speakers of English.
 - b. English has certain neutral terms which cover multi-relationship of Koyee Rai. So, special attention should be paid to teaching English terms like cousin, parent, sibling, offspring etc. to the native children of Koyee Rai.
 - c. There is no concept of distinction between 'elder' and 'younger' in English but there is distinction in Koyee Rai. Therefore, the corresponding kinship terms of Koyee Rai must be made clear to the native speakers of English in teaching certain terms like /bubu/, /bakchi/, /nana/, /simma/, /dede/, /demdem/, /phopho/, /chhichhim/ etc.
 - d. The concept of consanguineal and affinal relations as well as appellative use and addressive use should be made clear to the students.
 - e. The curriculum /syllabus designers and textbook writers should pay more attention to the semantic overlapping of kinship terms. While designing and

preparing the curriculum/syllabus and textbook for the learners who are learning English or Koyee Rai as a second language, special attention is to be given to semantic overlapping.

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Appendix-A

A Set of Questions

Related to English and Koyee Rai Kinship Terms

Part-I

This research aims to determine the kinship terms of Koyee language and to compare and contrast them with that of English language. Please respond to each item according to how you use those terms in your daily life. Your responses/ answers will be used for research purpose. Many thanks for your help.

Name:

Address:

Sex: Male..... Female.....

Occupation.....

Date:

Part- II

In which relations do the following people stand and what terms do you use to call him /her? Write your response within the blanks provided for it.

- | | Relation | Addressive Forms |
|-------------------------------------|----------|------------------|
| 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/wife's elder brother
13. Husband/wife's mother
14. Husband/wife's elder brother
15. His wife
16. Husband/ wife's elder sister
17. His wife
18. Husband/wife's elder sister
19. Her husband
20. Husband/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

Part-III

In which relations do the following person stand and what term do you use to call him/her? Relations are from your own and from your husband/wife's side. Write within the blanks provided it.

	Your own	Addressive Form	Your husband/wife's	Addressive Forms
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 brother				
16. Her husband				
17. Mother's younger brother				
18. His wife				
19. Mother's younger sister				
20. Her husband				
21. The couple who gave your father's birth				
22. The couple who gave your mother's birth				
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				
28. Her husband				
29. Father's elder/younger brother's daughter				
30. Her husband				
31. Father's elder/ younger sister's son				
32. His wife				
33. Father's elder/younger sister's son				
34. His wife				
35. Father's elder/younger sister's daughter				
36. Her husband				
37. Father's elder/younger sister's daughter				
38. Her husband				
39. Mother's elder/younger brother's son				

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				
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 husband				
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. Her husband				
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				
79. Her husband				
80. Husband's wife's son/daughter's son who is the other person than your own				
81. His wife				
82. Husband's wife's son/daughter's daughter who is the other person than your own				
83. Her husband				
84. A son of your father's father				
85. His wife				

86. A son of your son/daughter's son/daughter				
87. His wife				
88. A daughter of your son/daughter's son/daughter				
89. Her husband				

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

APPENDIX-B

English Kinship Relations

Kinshp relation	English	Kiship relation	English
Pa	Parent	SiSo	Nephew
Fa	Father	SiDa	Niece
Mo	Mother	CC	Grand child
So	Sibling	SoSo	Grand Son
Br	Brother	SoDa	Grand daughter
Di	Sister	DaSo	Grand son
O/c	Child	DaDa	Grand daughter
So	Son	FaBrw	Aunt
Da	Daughter	FaSiH	Uncle
PaPa	Grand parent	MoBrW	Aunt
FaFa	Grand father	SoW	Daughter-in-law

FaMo	Grand mother	DaH	Son-in-law
MoFa	Grand father	W	Wife
MoMo	Grand mother	WBre	Brother-in-law
FaBr	Uncle	WBry	Brother-in-law
FaSi	Aunt	WSie	Sister-in-law
MoBr	Uncle	WSiy	Sister-in-law
MoSi	Aunt	H	Husband
FaBrSo	Cousin	SSieH	Brother-in-law
FaBrDa	Cousin	SSieyH	Brother-in-law
FaSiSo	Cousin	HBre	Brother
FaSiDa	Cousin	HBry	Brother
MoBrSo	Cousin	HSie	Sister
MoBrDa	Cousin	HSiy	Sister
MoSiSo	Cousin	SpFa	Father-in-law
MoSiDa	Cousin	SpMo	Mother-in-law
BrSo	Nephew	MoSiH	Uncle
SiSo	Niece	SBreW	Sister-in-law
SiDa	Nephew	SBryw	Sister-in-law
BrSo	Niece		
BrDa	Nephew		

APPENDIX-B

Koyee Rai Kinship Relation

Kinship relation	Koyee Rai	Kinship relation	Koyee Rai
Pa	/papamama/	FaBrSoe	/bubu/
Fa	/papa/	FaBrSoy	/bakchi/
Mo	/mama/	FaBrDae	/nana/
Bre	/bubu/	FaBrDay	/simma/
Bry	/bakchi/	FaSiSoe	/bubu/
Sie	/nana/	FaSiSoy	/bakchi/
Siy	/simma/	FaSiDae	/nana/
O/C	/chi/	FaSiDay	/simma/
So	/lanchubachi/	MoBrSoe	/bubu/
Da	/michumachi/	MoBrSoy	/bakchi/
FaFa	/chukchu/	MoBrDae	/nana/
FaMo	/pipi/	MoBrDay	/simma/
MoFa	/chukchu/	MoSiSoe	/bubu/
MoMo	/pipi/	MoSiSoy	/bakchi/

FaBre	/dede/	moSiDae	/nana/
FaBry	/phopho/	MoSiDay	/bakchi/
FaSie	/nini/	BrSo	/yangachi/
FaSiy	/nini/	BrDa	/yangama/
MoBre	/kuku/	SiSo	/yuchha/
MoBry	/kuku/	SiDa	/yuchhama/
MoSie	/demdem/	BrSo	/yangachhi/
MoSiy	/nono/	BrDa	/yangama/

Kinship relation	Koyee Rai	Kishi relation	Koyee Rai
SiSo	/yuchha/	PaBrSoeW	/dhunana/
DaSo	/chacha/	SiDa	/yangama/
DaDa	/chachama/	SoSo	/chacha/
FaBreW	/demdem	SoDa	/chachama/
FaBryW	/chhimchhim/	PaBrSoyw	/name/
FaSieH	/pusoi/	BrSoW	/name/
FaSiyH	/pusoi/	BrDaH	/mokchi/
MoBreW	/machha/	SiSoW	/name/
MoBryW	/machha/	SiDaH	/mokchi/
MoSieH	/dede/	W	/tama/
MoSiyH	/phopho/	WBre	/dhububu/
SBreW	/dhunana/	WBreW	/dhunana/
SBryW	/name/	WBry	/bakchi/
SSieH	/nanatapa/	WBryw	/simma/
SSiyH	/mokchi/	WSie	/dhunana/
SoSoW	/chachaname/	WSieH	/bubu/
SoDaH	/chachamokchi/	WSiy	/simma/
DaSoW	/chachaname/	WSiyH	/bakchi/
DaDaH	/chachamokchi/	H	/tapa/
PaSiDaeH	/nanatapa/	HBre	/bubub/
PaSiDayH	/mokchi/	HBreW	/nana/
PaSiSoew	/dhunana/	HBry	/dewar/
PaSiSoyW	/name/	HBryW	/simma/
PaBrDaeH	/nanatapa/	HSie	/nana/
PaBrDayH	/mokchi/	HsieH	/bubu/

Kinship relation	Koyee Rai	Kinship relation	Koyee Rai
HSiy	/nume/	SpMoSie	/Chaddubu/
HSiyH	/bakchi/	SpMoSieH	/chaddumu/
SpFaFa	/chukchu/	SpMoSiy	/Chaddubu/
SpFaMo	/pipi/	SpMoSiyH	/chaddumu/
SpMoFa	/chukchu/	SpMoBre	/Chaddubu/
SpMoMo	/pipi/	SpMoBreW	/chaddumu/
SpFa	/Chaddubu/	SpMoBry	/Chaddubu/
SpMo	/chaddumu/	SpMoBryW	/chaddumu/
SpFaBre	/Chaddubu/	SpFaSie	/Chaddubu/
SpFaBreW	/chaddumu/	spFaSieH	/chaddumu/
SpFaBry	/Chaddubu/	SpFaSiy	/Chaddubu/
SpFaBryW	/chaddumu/	SpFaSiyH	/chaddumu/

e. Peripheral affinal relations through his or her spouse

