

# **CHAPTER – ONE**

## **INTRODUCTION**

### **1.1 General Background**

Language is a means of human communication through speech, writing or both. Different nationalities or ethnic groups typically have different languages or variations on particular languages; for example, Armenians speaking the Armenian language, British, and Americans speaking distinctive varieties of the English language. One language may have various dialects, which may be seen by those who use them as languages in their own right. There are more than 6,000 languages spoken worldwide, but 90% of them are in verge of extinction. More than half of the world's population speaks one of just five languages – Chinese, English, Hindi, Russian and Spanish.

We need a language to share our ideas, thoughts, feelings, emotions, etc. with each other. Different people use different languages in day to day communication. Every normal person possesses language. So language is a unique feature and a property of human being. It is species specific in the sense that human mind is equipped with a special type of innate capacity to acquire language. It is also species uniform in the sense that every child irrespective class, caste, sex, nation, ethnicity become able to acquire the native language effortlessly in about the same age whether they receive training or not. Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of

voluntarily produced symbols. These symbols are in the first instance, auditory and they are produced by so-called organs of speech.

Different scholars and linguists define language differently in their own way. Richards et al (1985) state “language is the system of structured arrangements of spoken or written form of symbols in terms of morphemes, words and sentences. Oxford Advanced Learner’s Dictionary, fifth edition (2000:721) has defined language as “the use by humans of a system of sounds and words to communicate.” This makes clear that language is a complex phenomenon which is used for human communication.

Language is not only used for communicating ideas, thoughts, emotions, feelings, etc. but also shows the identity of the speakers. We can predict the speakers’ status, nationality, caste, ethnicity, etc. through the language which the speakers are using.

### **1.1.1 Linguistic situation of Nepal**

Nepal is small in its size but it can be said a storehouse of a complex cultural diversity and linguistic plurality. The Population Census 2001: National Report (2002) mentions ninety-two identified languages. All these spoken languages do not have their own written scripts.

The languages spoken in Nepal have genetic affiliations to four language families. They are: Indo-Aryan, Tibeto-Burman, Austro-Asiatic (Munda) and Dravidian. All the languages (except Kusunda) belong to these four language families. The genetic affiliation of Kusunda is assumed to be dead language, is yet to be identified.

In the words of Kansakar (2001), Nepal is the home of four language families of which Indo-Aryan (I-A) and Tibeto-Burman (T-B) constitute two major groups, while Austro-Asiatic/Munda (A-A/M) and Dravidian (D) are represented by minority pockets of speakers in the Jhapa, Morang and Sunsari districts of South-eastern Nepal. The languages of Nepal can be described in the following way:

**(a) Indo-Aryan language family**

This language family includes the following languages:

Nepali	Tharu	Rajbansi
Maithili	Awadhi	Hindi
Bhojpuri	Urdu	Danwar
Bangla	Darai	English
Rajasthani	Kumal	Churauti
Bote	Magahi	Manjhi

**(b) Tibeto-Burman language family**

The languages belonging to this language family have been categorized into two groups which can be shown as:

**i. Non-pronominalized:** This includes - Gurung, Murmi, Sunwar, Magari, Newari and Lepcha

**ii. Pronominalized:** This includes - Dhimal, Thami, Limbu, Yakha, Khambu, Bahing, Balali, Sampang, Lohoring, Lambichhong, Waling, Chhingtang, dongmali, chamling, Nachhiring, Kulung, Thulung, Chourasya, Khaling, Dumi, etc.

**(c) Astro-Asiatic/Munda language family**

Satar/Santhali is the only one language belonging to this family which is spoken in the Jhapa district of the Eastern part of Nepal.

**(d) Dravidian language family**

The only one language Jhangad belongs to this language family which is spoken around the Koshi River in the eastern region of Nepal.

**1.1.2 The English language and its Importance**

The English language is originated from Indo-European language which is spoken throughout the world. Among several languages in the world, English is one of the major international languages, one of the six official languages of the United Nations and is the means of international communication in South Asia. It is an important tool for the acceleration of technical development of our country. Many books, magazines, newspapers, periodicals, advertisements, etc. are circulated in the country in English. The signboards, commercials and the name of medicines are also written in English.

English can be described as a library language. Most of the publications in the field of Science and Technology are published in English. About one third of the world's publications, books as well as newspapers, periodicals, magazines are published in English. The knowledge of English opens many doors including an easier access to a good job. So, English can be viewed as a means for getting a better job, for improving social status and for solving economic problems.

According to Crystal (1988), English is mother tongue of more than 300 million people in the universe. The people who use English as a mother tongue are the British, Irish, Australians, New Zealanders, Canadians and South Africans. Similarly around 300 million people use English as a second language and nearly 100 million people speak it as a foreign language in the world. English is the most influential and the most widely used language among all the languages spoken in the world. English is considered as the most dominant language in the earth because if we look at the media we find that over 50% of world's newspapers, over 50% of world's scientific and technological periodicals and more than 60% of world's radio stations use English as a medium of communication.

The English language is used to establish diplomatic relationship with most of the countries in the world. English is used as a lingua franca in the business world. So, English is very important language in today's world, and it has been taken as a compulsory subject for the Nepalese children from school to college levels' education.

### **1.1.3 History of Dumi Rai in Nepal**

According to the Census-2001, the total population of Kirat Rai is 635,551, which is 2.79% of the total population. Kirat Rais are under the Tibeto-Burman family and there are several clans within it. Dumi Rai is one of them.

Dumi is one of the endangered languages of Nepal. Only a few Dumi speak it and most of them are the old people. The youths don't like to speak the Dumi language. They hesitate to share their ideas, feelings, emotions, etc. in

their mother tongue. This is why; the number of native speakers of this language is very low.

Dumi Rai had not completely got its identity even in Kirat community because of the lack of linguistic study about it. Although it is in the verge of extinction most Dumi people now have been enthusiastic to preserve their language. They have been working hard for the identity of their community and language for few years. They have prepared Dumi grammar but it doesn't possess its own script. It uses Devanagari script. Khagendra Halaksu Dumi (1999) has written in their half yearly Dumi language magazine 'Islim', about 8 to 10 thousands of Dumi have been living in different places of Nepal. He further writes that most of them do not speak their native language except about eighty roofs of Makpa village development committee of Khotang district. A great number of Dumi people have been found to be inhabited in some villages of Khotang district such as Makpa, Baksila, Kharmi, Sapteswor, etc. from the very ancient time. Some of them have migrated to different districts like Bhojpur, Sankhuwasava, Sunsari, Udayapur, Morang, Panchthar, etc. in different times. A few Dumi people of Makpa VDC are also living in Kathmandu, permanently.

Dumi is a language belonging to Tibeto-Burman language family spoken by the Dumi Rai ethnic group. According to the Population Census Report of Dumi Rai - 2062, the total population of Dumi is 5,757 and out of them 1,353 people speaks the Dumi language. This census report maintains that the total population of Dumi Rai, inhabitants of Makpa VDC, of Khotang district speaks the Dumi language and in the other places, only a few speak the Dumi language.

All the native speakers of Dumi understand and can speak Nepali, and consequently they tend to mix the Dumi and Nepali in their daily conversation. Youth tend to speak more Nepali where as old folks prefer Dumi at home and with other Dumis.

#### **1.1.4 Importance of Contrastive Analysis (CA) in Language Teaching**

Contrastive analysis is a branch of linguistics which compares two or more languages to find out their similarities and differences and then to predict the areas of difficulty in learning. Contrastive Analysis can be defined as a scientific study of similarities and differences between languages of different levels.

CA was introduced in the late 1940s and 50s and highly popularized in the sixties. Lado, R. (1957) has provided three underlying assumptions of CA, which have significant roles in language teaching, which are as follows:

- a) Individuals tend to transfer the forms, meanings, and distribution of forms and meanings of their native language and culture to the foreign language and culture, both productively when attempting to speak the language... and receptively when attempting to grasp and understand the language.
- b) In the comparison between native and foreign languages lies the key to ease or difficulty in foreign language learning.

- c) The teacher who has made a comparison of the foreign language with the native language of the students will know better what the real learning problems are and can better provide for teaching them.

CA plays a vital role in language teaching. It has mainly two functions - firstly, it predicts to find out the areas of difficulty in learning certain languages for a particular group of learners, and secondly it explains the sources of errors in the performance of the second language learners. Therefore a language teacher should have the knowledge of CA to treat the learners both psychologically and academically.

#### **1.1.5 Kinship Terms**

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

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

Kinship connections are in turn based on two categories of bonds: those



created by marriage that is called affinity. One's husband or wife, mother-in-law, father-in-law, brother-in-law and sister-in-law are all kinsmen related to marriage. They have affinal relations with each other and they are affines. And those that result from descent, which is socially recognized links between ancestors and descendants, which is called consanguinity. For example, one's father, mother, grandparents, children, grandchildren, uncles, aunts and cousins are his/her consanguines or consanguineal relatives. It is important to remember that people often use different kinship terms when addressing someone directly in contrast to when they are referring to them in a conversation with someone else.

Kinship systems are universal features of language. The appropriate use of kinship terms 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. Wardhaugh (1986:219-220) points out "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 (MoSiH), in an attempt to show how individuals employ various terms, but without trying to specify anything concerning the semantic composition of those terms: For example, in English both one's father's father (FaFa) and one's mother's father (MoFa) are called grandfather, but that term includes another term, father."

Kinship in anthropology is human relationship based on blood or marriage, and sanctified by law and custom. Kinship forms the basis for most human societies and for such social groupings as the family, clan, or tribe. Kinship

system varies language to language and it also shows the culture of the society. It is a universal feature of language. There are two types of use of kinship terms: appellative use and addressive use. Appellative use of kinship system is a relation and an addressive use of kinship is a way of addressing the relation. For example, 'father' and 'mother' are the appellative trms which are addressed by the terms 'dad' and 'mom' respectively.

## **1.2 Review of the related literature**

A very little study has been carried out on the Rai languages, partly because they receive less attention from scholars, and partly because of their numerous dialect differences. No any linguistic study has been carried out yet particularly on Dumi Rai kinship terms but a few research works related to kinship terms have been carried out in English and other languages which are reviewed as follows:

Giri (1982) conducted a research entitled ‘English and Nepali Kinship Terms: A Comparative Linguistic Study’. She has compared and contrasted the English and Nepali terms used to denote various kinship relations appellatively as well as addressively. Regarding addressive use, she states that more kinship terms are available in Nepali than in English. She hopes that this study will be helpful to those Nepali learners who are learning English as foreign or second language.

Bhushal (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 kinship terms to find out the relation among various terms with their denotation. She has compared and contrasted to find

out similarities and differences between two languages with their appellative and addressive forms. He has found that English has the terms PPP, PP and P which cover both kinsman and kinswoman but in Kumal language, such terms are lacked. They have separate terms for kinsman and kinswoman. e.g. in Kumal language, /budhobaje/ is used for great grand father (kinsman) and /budhobajai/ is used for great grand mother (kinswoman). He states that English has no separate terms for elder and younger brother and sister but in kumal separate terms are used for them). In English, 'nephew' is used for brother or sister's son by both male and female ego but in Kumal they have different terms for male and female ego e.g. in Kumal language, female ego uses /bhada/ for brother's son and /bhatij/ or /chhora/ for sister's son. Male ego uses /bhanja/ for sister's son and /bhatija/ for brother's son.

Rai (2001) conducted a research work entitled 'A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms.' She has compared and contrasted the possible kinship terms both consanguineal and affinal types across five generations from the ego in English, Nepali and Limbu languages. She states that English has the least number of kinship terms. There is no distinction of male and female ego except the terms husband and wife. But in Nepali and Limbu there are more kinship terms.

Rai (2004) has undertaken a research work on 'A Comparative Study on English and Bantawa Rai Kinship Terms'. He has compared and contrasted the kinship terms used in English and Rai Bantawa languages both appellatively and addressively. He points out that English has a few kinship terms and a few relations are referred by the kinship terms and almost all relations are addressed by name where as Bantawa Rai has a lot of kinship

terms in number in comparison to English and almost all relations are addressed by kinship terms.

Although there is several research works carried out related to kinship terms, no any work has been done on Dumi Rai kinship terms yet. Therefore, this research has been undertaken to compare and contrast the kinship terms of Dumi Rai and English as a new venture in itself.

### **1.3. Objectives of the Study**

This study has the following objectives:

- a) To find out Dumi Rai kinship terms.
- b) To compare and contrast English and Dumi kinship terms.
- c) To suggest some pedagogical implications.

### **1.4 Significance of the Study**

Various ethnic groups 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 relations. This research work focuses on comparing the kinship terms of two languages, i.e. Dumi Rai and English. The main purpose of the comparison is to find out the similarities and differences between various terms of these two languages used to refer to different kinship relations. So, it is hoped that the study will be fruitful to all those language students, language teachers, textbook writers, syllabus designers and researchers who are interested in sociolinguistic aspect of Dumi Rai and English languages. This will also be important to those who are interested in knowing the kinship terms of Dumi Rai and English languages. This work will also be an important attempt for revitalization of

the Dumi language. I hope this work will help to the Dumi community who are working hard for making of dictionary.

### **1.5. Definition of some Specific Terms**

The dissertation contains some terms, which are used in a specific way and are needed to be defined.

**Kinship relations:** The relationship between individuals made by blood and marriage.

**Ego:** I or self (includes both male and female person)

**Consanguineal relations:** The relations made by blood or the connections of persons descended from the same stock or common ancestors.

**Core consanguineal relations:** Ego's parents, siblings and offspring.

**Peripheral consanguineal relations:** Ego's relations through core consanguineal relations.

**Affinal relations:** The relationship made by marriage.

**Core Affinal relations:** The relationship through core consanguineal relations.

**Peripheral Affinal relations:** Relationship through peripheral consanguineal relations and his or her spouse.

## **CHAPTER – TWO**

### **METHODOLOGY**

The researcher had followed the following methodological framework to accomplish the objectives of the study:

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

In this research work, both primary and secondary sources were used to collect data.

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

The primary sources of data for this research work were forty native speakers of Dumi Rai living in Makpa VDC of Khotang district. The researcher had designed three sets of interview questions related to kinship terms and personal interviews were taken to twenty male and twenty female native speakers of Dumi.

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

The researcher had also used different magazines, journals, theses, newspapers, books, articles related to English and Dumi Rai languages as the secondary sources of data. English kinship terms were taken from secondary sources.

### **2.3 Sample of the study**

The sample of this study was forty Dumi native speakers living in Makpa VDC of Khotang district. Among them there were twenty male and twenty female informants. The sample units were selected using purposive sampling and snowball sampling.

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

The major tools for data collection were interviews. Three sets of interview questions were prepared to collect the data. The first type of questions demanded the core consanguineal and core affinal terms. The second type of questions was related to appellative and addressive use of terms. Third type of questions was designed to gather the terms from both male and female ego perspectives.

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

After preparing the three types of interview questions, the researcher visited the selected village development committee and built rapport with the native speakers of the Dumi language. She interviewed them to collect the kinship terms. For this snowball sampling procedure was adopted.

### **2.6 Limitations of the Study**

The research has the following limitations:

- (a) The study was primarily be concerned with the kinship terms of the Dumi and the English languages.
- (b) The study has been confined to the analysis of data derived from only forty native speakers of the Dumi language, inhabitants of Makpa

VDC of Khotang district.

- (c) The English kinship terms have been taken from secondary sources.
- (d) The study covers the kinship relations of consanguineal and affinal types across five generation from the ego in the English and the Dumi languages.



## **CHAPTER – THREE**

### **ANALYSIS AND INTERPRETATION**

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

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

#### **3.1 Consanguineal Relations**

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

### 3.1.1 Core consanguineal Relations

The relations directly connected with ego are called core consanguineal relations. Ego's parents, siblings and offsprings are core consanguineal relations which can be presented below in figures and tables.

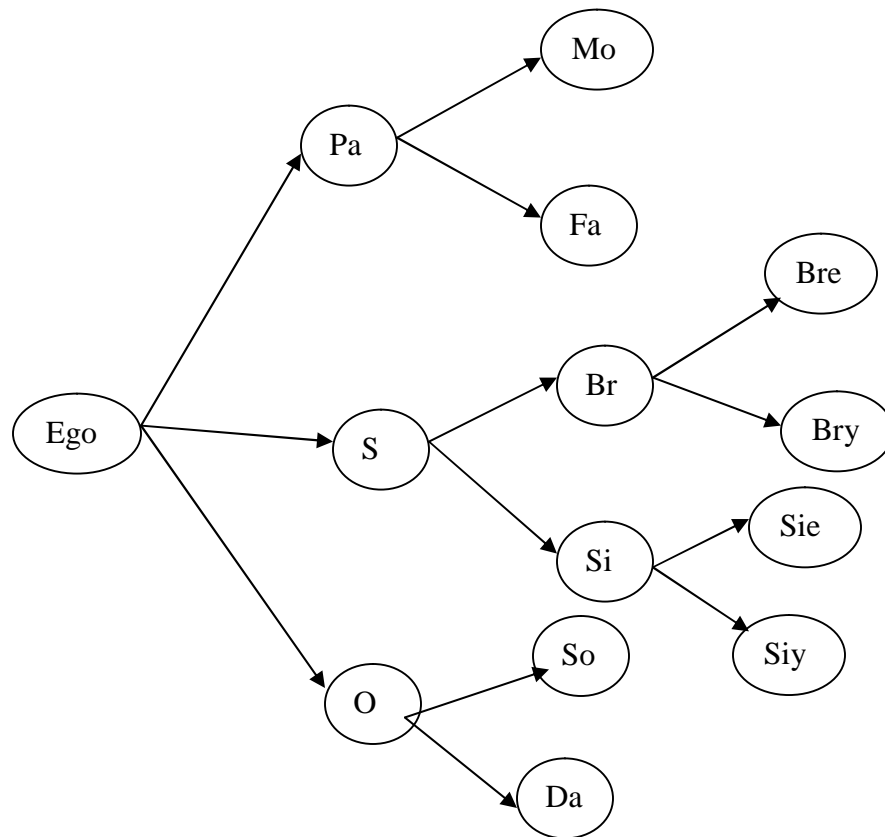


Figure 1: Core consanguineal relations

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

S.N.	Kinship Relation	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	Pa	Parent	-	/mama-papa/	-
2.	Fa	Father	Dad	/papa/	/papa/
3.	Mo	Mother	Mum	/mama/	/mama/

4.	S	Sibling	-	-	-
5.	Br	Brother	By name	-	-
6.	Bre	-	-	/duspi/	/duspi/
7.	Bry	-	-	/chharu/	/chharu/
8.	Si	Sister	By name	-	-
9.	Sie	-	-	/nana/	/nana/
10.	Siy	-	-	/miswa/	/miswa/
11.	O/C	Child	-	-	-
12.	So	Son	By name	/laschu/	/laschu/
13.	Da	Daughter	By name	/mischu/	/mischu/

There are thirteen terms altogether in core consanguineal relations. English has nine appellative terms and two terms of address. Except ‘Father’ and ‘Mother’, others are addressed by name. Sons and daughters are addressed by name. Brothers and sisters are also called by name whether they are elder or younger than the ego. ‘Father’ and ‘Mother’ are addressed by different terms i.e. ‘dad’ and ‘mom’ respectively. In Dumi, there is no any term for the word ‘parents’ but the same terms ‘papa’ and ‘mama’ are used in both appellative and addressive use for ‘father’ and ‘mother’. The same terms in appellative use are used in addressive use, too for brothers, sisters, sons and daughters. There are different terms for younger and elder sisters and brothers. For e.g. ‘miswa’ is the term for younger sister and ‘nana’ is for elder sister. Similarly ‘duspi’ and ‘chharu’ are the terms used to address the elder and younger brother respectively. There is no any word for ‘child’ but ‘laschu’ and ‘mischu’ are the terms used for sons and daughters respectively.

### 3.1.2 Peripheral Consanguineal Relation

This is a kind of consanguineal relation in which ego's relations expand through core consanguineal relations. Ego's relations with the core consanguines of his/her parents, siblings and offspring are called peripheral consanguineal relations. Peripheral consanguineal relations through parents, siblings and offspring can be interpreted separately in the following ways figures and tables:

#### (a) Peripheral Consanguineal Relations through Parents

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

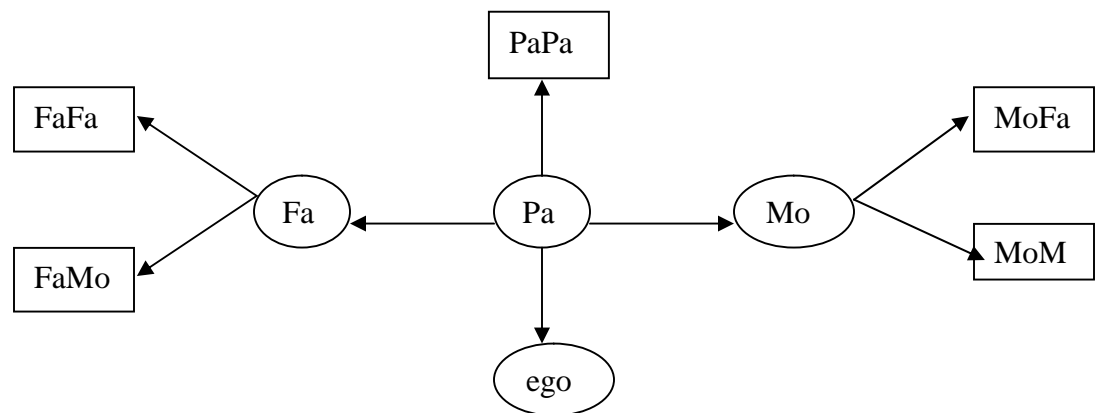


Figure 2: Peripheral consanguineal relations through parents

The kinship terms used for peripheral consanguineal relations through parents in both English and Dumi are presented in the table below:

S.N.	Kinship Relation	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	PaPa	Grandparent	-	-	-
2.	FaFa	Grandfather	Grandpa	/chuchu/	/chuchu/
3.	FaMo	Grandmother	Grandma	/pipi/	/pipi/
4.	MoFa	Grandfather	Grandpa	/chuchu/	/chuchu/
5.	MoMo	Grandmother	Grandma	/pipi/	/pipi/

There are five appellative and four addressive terms of relation in English and four appellative and four addressive terms in Dumi. There is no term of address for ‘grandfather’ in English. ‘Grandfather and grandmother’ from both father’s and mother’s sides are addressed by the terms ‘grandpa and grandma’ respectively. In Dumi, there is no term for parents’ parent. The same appellative terms ‘chuchu and pipi’ are used to address ‘grandfather and grandmother’ from both father and mother’s sides in Dumi.

**(b) Peripheral Consanguineal Relations through Father**

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

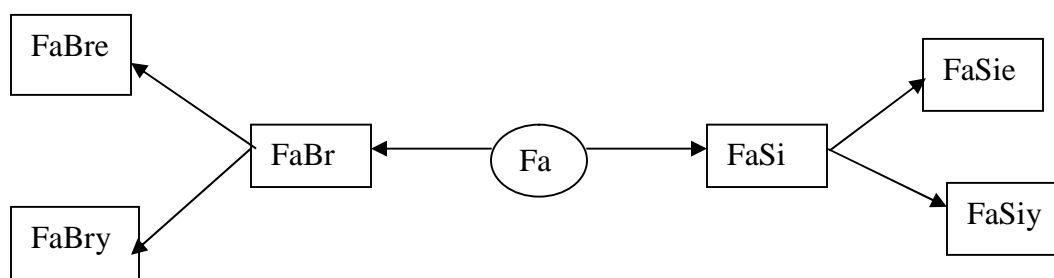


Figure 3: Peripheral Consanguineal Relations through Father

The table below shows the kinship terms of English and Dumi Rai for peripheral consanguineal relations through father:

S.N.	Kinship Relation	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBr	Uncle	Uncle+N	-	-
2.	FaBre	-	-	/teteu/	/teteu/
3.	FaBry	-	-	/Phopo/	/phopo/
4.	FaSi	Aunt	Aunt+N	-	-
5.	FaSie	-	-	/nini/	/nini/
6.	FaSiy	-	-	/nini/	/nini/

Among six terms in peripheral consanguineal relations through father, English has only two terms and Dumi Rai has four terms. In English, the terms ‘uncle’ and ‘aunt’ are used in appellative use for father’s brothers and sisters either they are elder or younger than him and father’s brothers are addressed by the term ‘uncle+N’ and sisters by ‘aunt+N’ in addressive use. In Dumi Rai, there are different terms for father’s elder and younger brothers but the same term is used for elder and younger sisters. The term ‘teteu’ is used for father’s elder brother and ‘phopo’ is for younger brother. And the term ‘nini’ is used for father’s sisters either they are elder or younger than him.

### **(c) Peripheral Consanguineal Relations through Mother**

This is a kind of peripheral consanguineal relation which in which ego’s relations expand through his/her mother. Ego’s mother’s sisters and brothers

are the peripheral consanguines through mother. The following figure shows the peripheral consanguineal relations through mother.

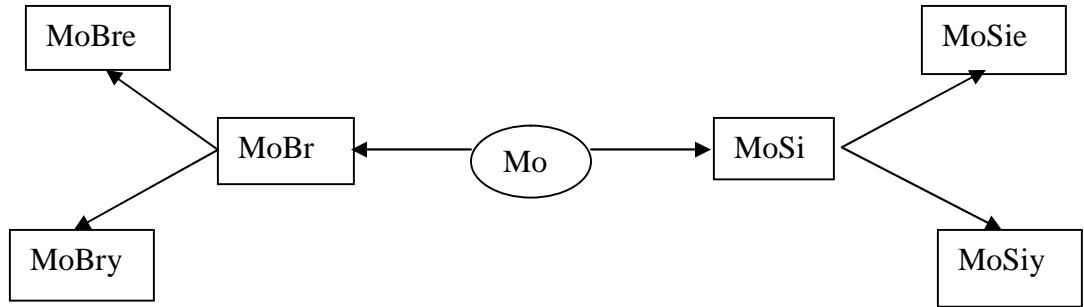


Figure 4: Peripheral Consanguineal Relations through Mother

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

S.N.	Kinship Relation	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	MoBr	Uncle	Uncle+N	-	-
2.	MoBre	-	-	/kiki/	/kiki/
3.	MoBry	-	-	/kiki/	/kiki/
4.	MoSi	Aunt	Aunt+N	-	-
5.	MoSie	-	-	/tetem/	/tetem/
6.	MoSiy	-	-	/nono/	/nono/

The above table displays six terms of relations in peripheral consanguineal relations through mother. Among them English has two and Dumi Rai has four terms of relations. The kinsmen are addressed by the appellative terms with the name in English such as the two kinship relations ‘uncle and aunt’ are addressed by the terms with name. The same appellative terms are used to address in Dumi Rai as ‘kiki’ is the appellative term used to address for

mother's elder or younger brothers. But there are different terms for mother's elder or younger sisters. 'Tetem' is the term used in both appellative and addressive use for mother's elder sister and 'nono' for mother's younger sister.

**(d) Peripheral Consanguineal Relations through Father's Sibling**

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

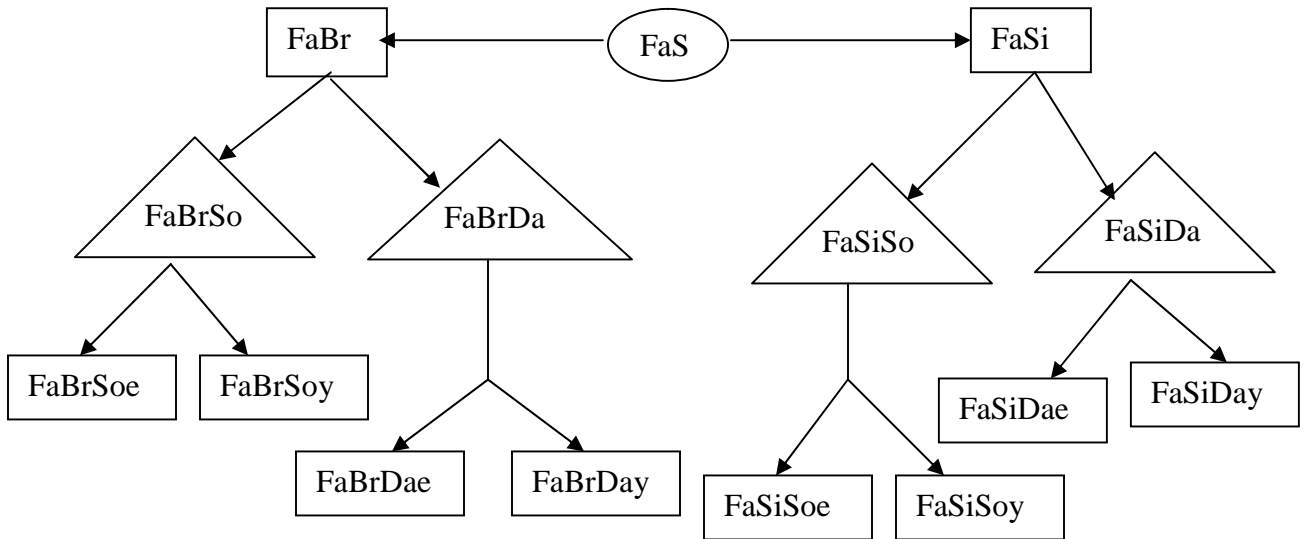


Figure 5: Peripheral Consanguineal Relations through Father's Sibling

The kinship terms for peripheral kinship relations through father's siblings can be presented by the table in the following ways:



S.N.	Kinship	English		Dumi Rai	
	Relations	Appellative	Addressive	Appellative	Addressive
1.	FaBrSo	Cousin	By name	-	-
2.	FaBrSoe	-	-	/daje/	/daje/
3.	FaBrSoy	-	-	/wa/	/wa/
4.	FaBrDa	Cousin	By name	-	-
5.	FaBriDae	-	-	/nana/	/nana/
6.	FaBrDay	-	-	/miswa/	/miswa/
7.	FaSiSo	Cousin	By name	-	-
8.	FaSiSie	-	-	/pepe/	/pepe/
9.	FaSiSoy	-	-	/wa/	/wa/
10.	FaSiDa	Cousin	By name	-	-
11.	FaSiDae	-	-	/nana/	/nana/
12.	FFaSiDay	-	-	/miswa/	/miswa/

The table shows twelve terms of peripheral consanguineal relations through father's siblings. There are four terms in English and eight terms in Dumi. 'Cousin' is the only appellative term used for father's brother and sister's sons and daughters either they are elder or younger than the ego. There is no any term to address them. They are addressed by their first name. In Dumi, the same appellative terms are used in addressive use. The term 'daje' is used for father's brother's son if he is elder than the ego and 'wa' is for father's brother and sister's son, younger than the ego. Similarly, 'nana' is the term for father's brother and sister's daughter, elder than the ego and 'miswa' is for father's brother and sister's daughter, younger than the ego. The term 'pepe' is used for father's sister's son, elder than the ego.

**(e) Peripheral Consanguineal Relations through Mother’s Sibling**

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

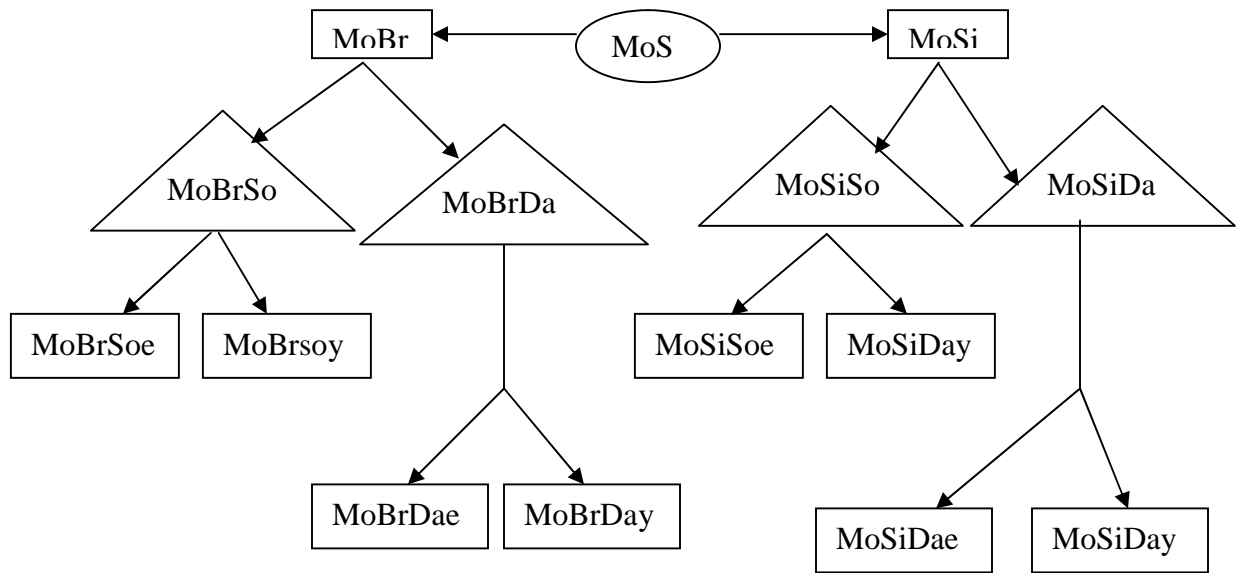


Figure 6: Peripheral Consanguineal Relations through Mother’s Sibling

The kinship terms of peripheral consanguineal relations through mother’s siblings are presented in a table below:

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	MoBrSo	Cousin	By name	-	-
2.	MoBrSoe	-	-	/pepe/	/epya/
3.	MoBrSoy	-	-	/wa/	/wa/
4.	MoBrDa	Cousin	By name	-	-

5.	MoBrDae	-	-	/nana/	/nana/
6.	MoBrDay	-	-	/miswa/	/miswa/
7.	MoSiSo	Cousin	By name	-	-
8.	MoSiSoe	-	-	/pepe/	/epya/
9.	MoSiSiy	-	-	/wa/	/wa/
10.	MoSiDa	Cousin	By name	-	-
11.	MoSiDae	-	-	/nana/	/ena/
12.	MoSiDay	-	-	/miswa/	/miswa/

There are twelve kinship relations in peripheral consanguineal relations through mother's siblings. In English, 'cousin' is the single appellative term for mother's brother and sister's sons and daughters either they are elder or younger than the ego. They all are addressed by their name in addressive use. On the other hand, 'pepe' is the appellative term for mother's brother and sister's sons, elder than the ego and 'epya' is the term to address them. Likewise the term 'wa' is used for mother's brother and sister's sons, younger than the ego in both appellative and addressive use. Similarly, 'nana' and 'miswa' are the two appellative terms for mother's sister and brother's daughters, the first for elder and the second for younger than the ego. The term 'ena' is used to address the term 'nana' or mother's brother and sister's daughters, elder than the ego but the same appellative term 'miswa' is used to address mother's brother and sister's daughters, younger than the ego.

#### **(f) Peripheral Consanguineal Relations of Male and Female Ego**

Peripheral consanguineal relations that are expanded through either male or

the female ego are called peripheral consanguineal relations through male or female ego which can be shown in the following ways:

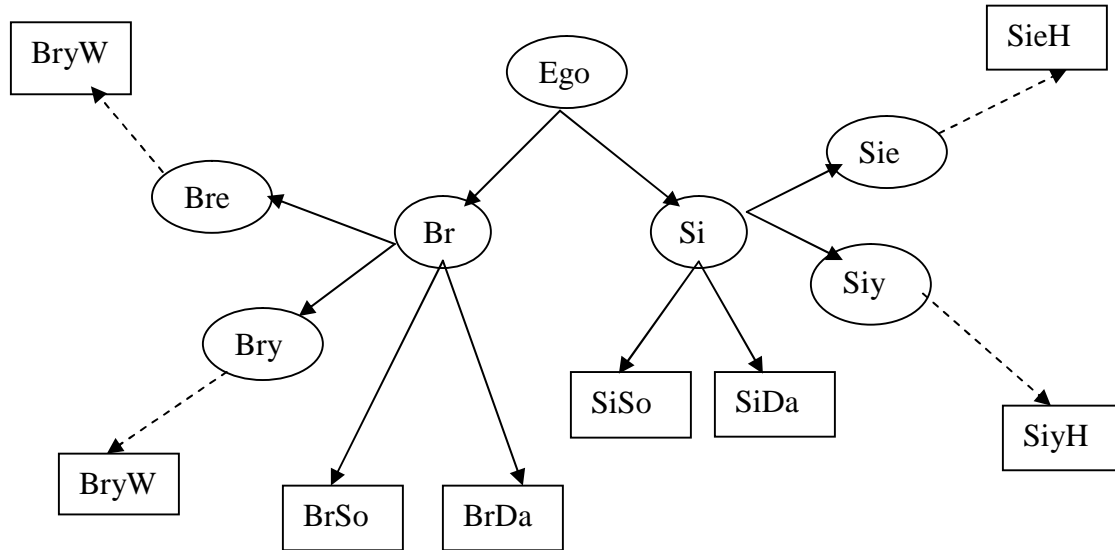


Figure 7: Peripheral Consanguineal Relations of Male Ego

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	Nephew	By name	/laschu/	/laschu/
2.	BrDa	Niece	By name	/mischu/	/mischu/
3.	SiSo	Nephew	By name	/uncha/	/uncha/
4.	SiDa	Niece	By name	/machha/	/machha/

There are four terms in both English and Dumi Rai. In English, ‘nephew’ is the term used for brother or sister’s son in appellative use and ‘niece’ for brother or sister’s daughter. They are addressed by their first name. But in Dumi, ‘laschu’ is the term used for brother’s son and ‘mischu’ for brother’s

daughter in both appellative and addressive use. Similarly, ‘uncha’ is the term for sister’s son and ‘machha’ is for sister’s daughter in both appellative and addressive use.

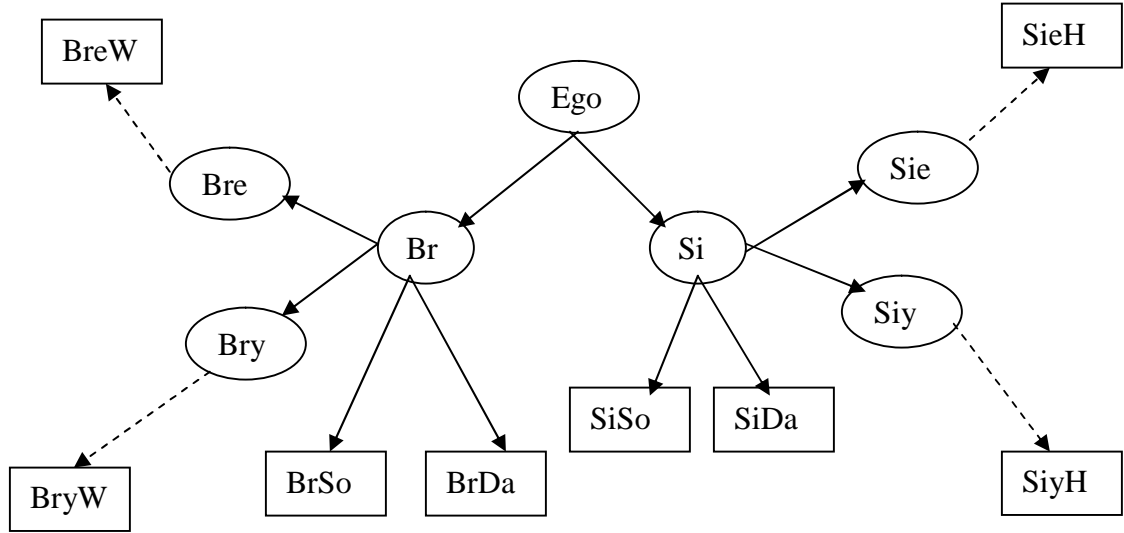


Figure 8: Peripheral Consanguineal Relations of Female Ego

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	Nephew	By name	/yangchu/	/yangchu/
2.	BrDa	Niece	By name	/laschu/	/laschu/
3.	SiSo	Nephew	By name	/yangchu/	/yangchu/
4.	SiDa	Niece	By name	/laschu/	/laschu/

There are four terms in both English and Dumi. In English, ‘nephew’ is the term used for brother and sister’s son and ‘niece’ is for daughter in appellative use. There is no any term to address them. They are addressed by their name. In Dumi, ‘yanchu’ is the term used for brother and sister’s son

and 'laschu' is for daughter in both appellative and addressive use.

**(g) Peripheral Consanguineal Relations through Ego's Offspring**

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

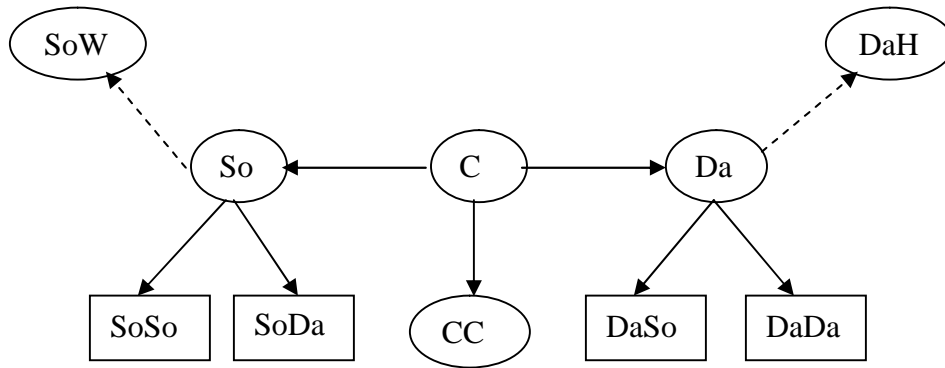


Figure 9: Peripheral Consanguineal Relations through Ego's Offspring

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	CC	Grandchild	-	-	-
2.	SoSo	Grandson	By name	/chacha/	/chacha/
3.	SoDa	Granddaughter	By name	/chacha/	/chacha/
4.	DaSo	Grandson	By name	/chacha/	/chacha/
5.	DaDa	Granddaughter	By name	/chacha/	/chacha/

There are five kinship relations in peripheral consanguineal through

offspring. 'Grandchild' is the appellative term for ego's son or daughter's sons and daughters. 'Grandson' is the term for ego's son or daughter's son in appellative use and 'granddaughter' is for son or daughter's daughter. There is no any addressive term for them. Their first name is used to address. On the other hand, in Dumi, a single term 'chacha' is used in both appellative and addressive use for son or daughter's sons and daughters.

### **3.2 Affinal Relations**

Husband or wife, father-in-law, mother-in-law, brother-in-law, sister-in-law are kinsmen related through marriage. They have affinity bond with each other and are affinal relatives. Therefore, affinal relations are those relations which are made by marriage. Affinal relations are also divided into two parts. They are core affinal and peripheral affinal relations.

#### **3.2.1 Core Affinal Relations**

The affinal relations through core consanguineal relations are called core affinal relations. The core affinal relations are made by ego's father, mother, sibling and offspring which can be presented separately in the figures and tables below:

##### **(a) Core Affinal Relations through Father**

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

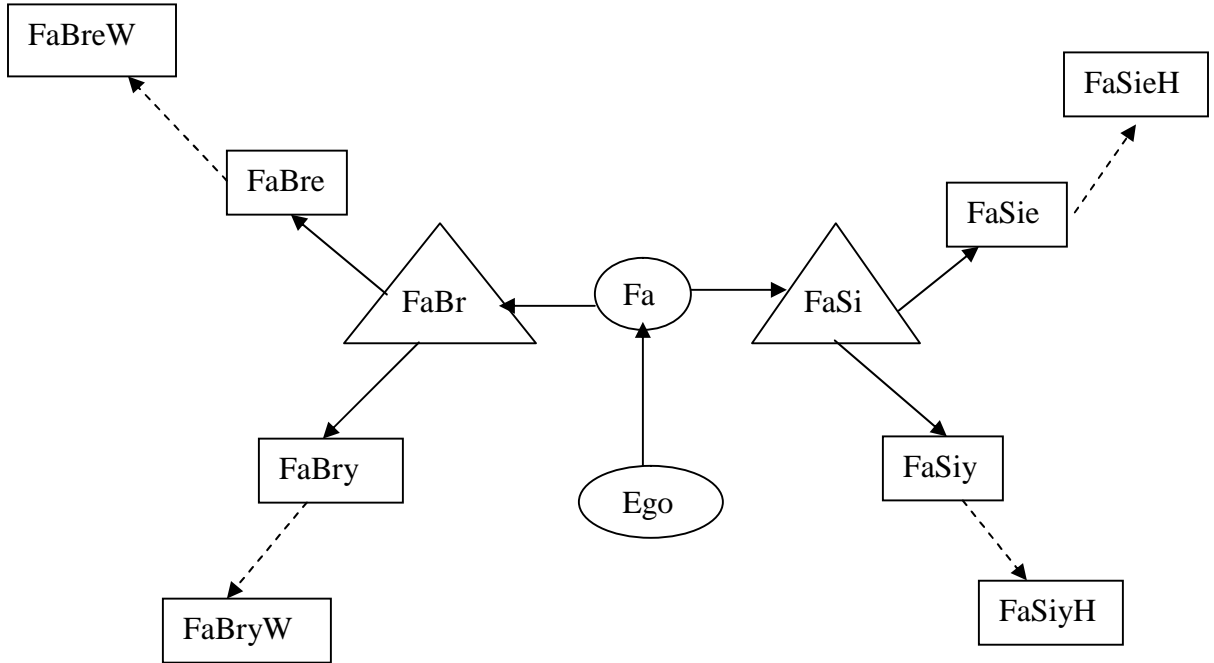


Figure 10: Core Affinal Relations through Father

The kinship terms used for core affinal relations through father are presented below in a table:

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrW	Aunt	Aunt+N	-	-
2.	FaBreW	-	-	/tetem/	/tetem/
3.	FaBryW	-	-	/chhichim/	/chhichim/
4.	FaSiH	Uncle	Uncle+N	-	-
5.	FaSieH	-	-	/pusain/	/pusain/
6.	FaSiyH	-	-	/pusain/	/pusain/

There are six terms in core affinal relations through father. In English, there are only two terms. The term ‘aunt’ is used for father’s brother’s wife in



appellative use either elder or younger than the father. Similarly, ‘uncle’ is the appellative term for father’s sister’s husband. Both uncle and aunt are addressed by the term with their first name. Dumi has the term ‘tetem’ and ‘chhichim’ in both appellative and addressive use for father’s elder and younger brother’s wife respectively. Likewise, the term ‘pusain’ is used for father’s elder and younger sister’s husband in both appellative and addressive use.

**(b) Core Affinal Relations through Mother**

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

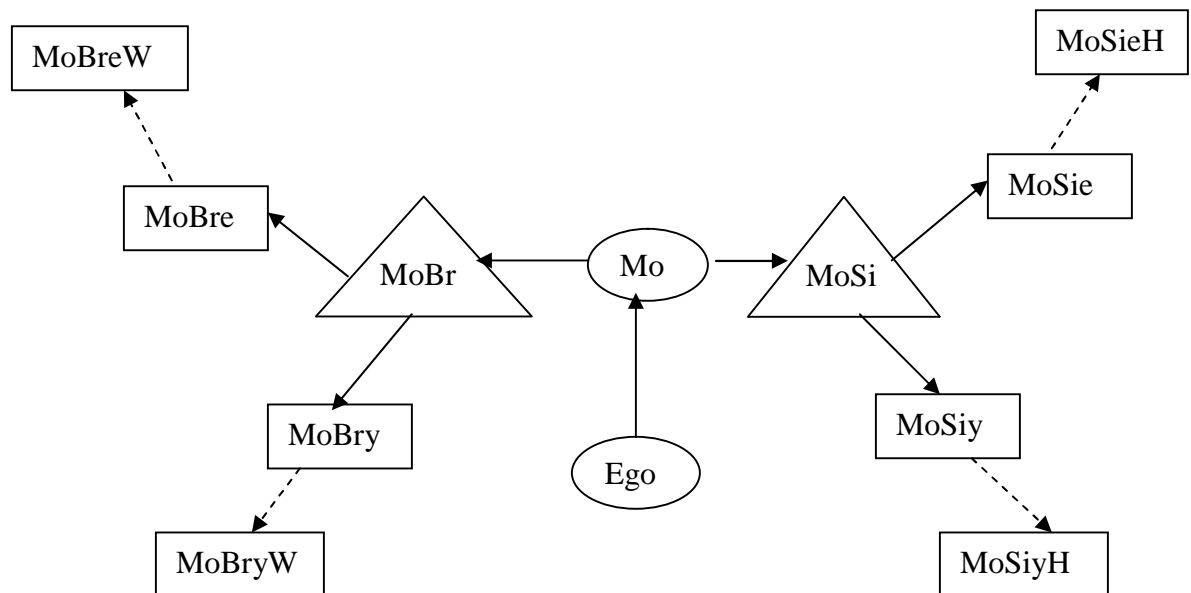


Figure 11: Core Affinal Relations through Mother

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	MoBrW	Aunt	Aunt+N	-	-
2.	MoBreW	-	-	/nina/	/nina/
3.	MoBryW	-	-	/nina/	/nina/
4.	MoSiH	Uncle	Uncle+N	-	-
5.	MoSieH	-	-	/teteu/	/teteu/
6.	MoSiyH	-	-	/phopo/	/phopo/

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

### **(c) Core Affinal Relations Through ego’s Sibling**

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

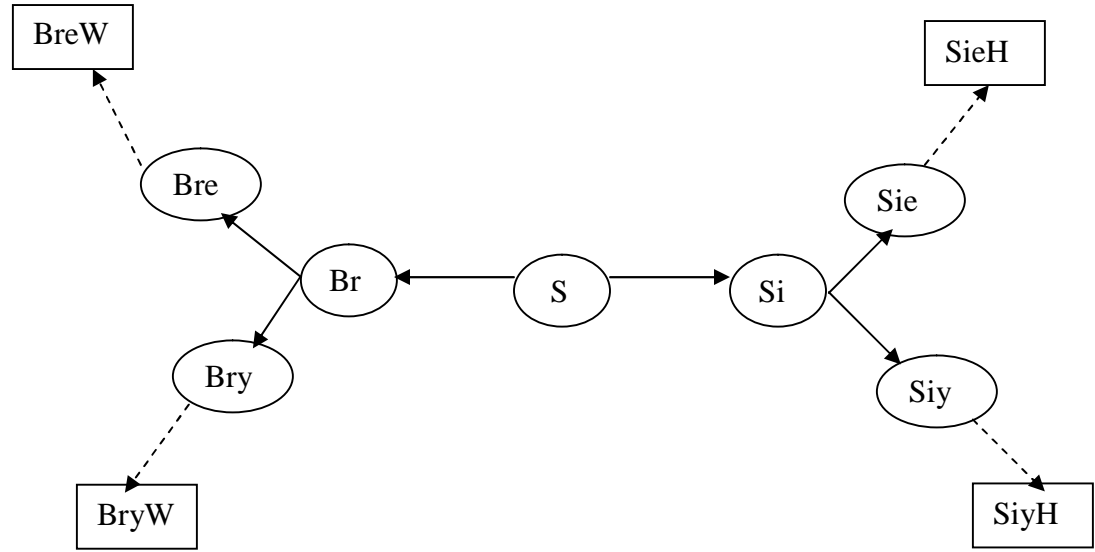


Figure 12: Core Affinal Relations Through ego's Sibling

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	SBreW	Sister-in-law	By name	/bhouju/	/nana/
2.	SBryW	Sister-in-law	By name	/namme/	/miswa/
3.	SSieH	Brother-in-law	By name	/vena/	/pepe/
4.	SSiyH	Brother-in-law	By name	/mokchu/	/wa/

There are four terms of relations altogether. English has four terms and Dumi has four terms of relations. In English, sister-in-law and brother-in-law are the appellative terms used for brother's wife and sister's husband. There is no distinction between elder and younger. All are addressed by name. There are distinctive terms for elder and younger in Dumi and the appellative and addressive terms are also different. The term 'bhouju' is the

appellative term used for elder brother's wife and 'nana' is the addressive term for this term. 'Namme' is the appellative and 'miswa' is the addressive terms for younger brother's wife. Similarly, 'vena' is used for elder sister's husband and 'mokchu' is for younger sister's husband in appellative use. They have different terms 'pepe' and 'wa' in addressive use.

**(d) Core Affinal Relations through Ego's Offspring**

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

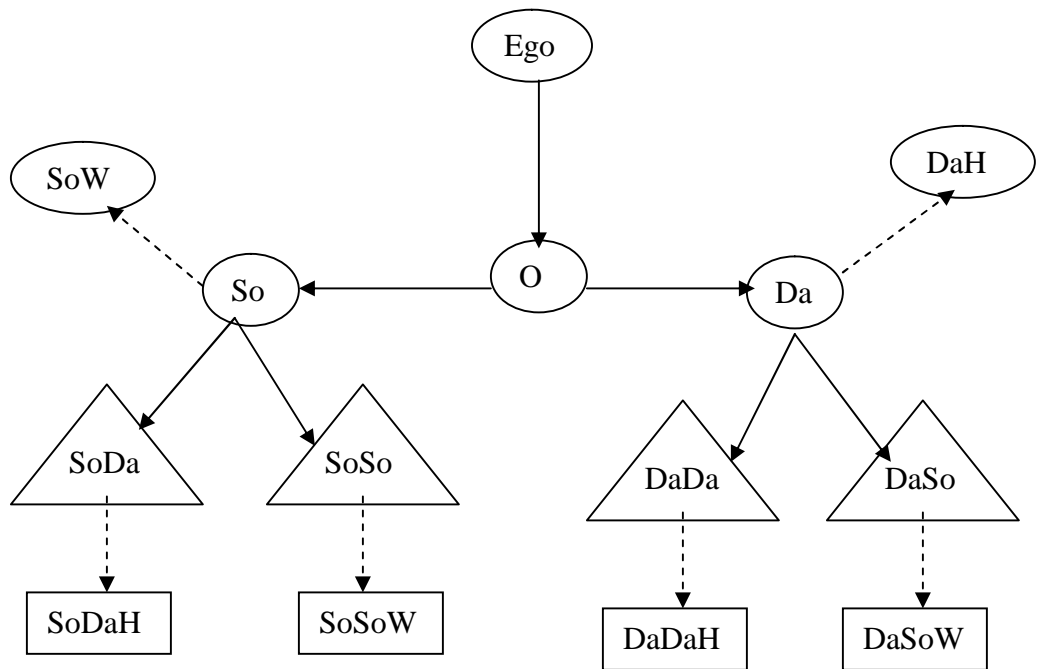


Figure 13: Core Affinal Relations through Ego's Offspring

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	SoW	Daughter-in-law	By name	/namme/	/namme/
2.	SoSoW	-	-	/chacha-delme/	/delme/
3.	SoDaH	-	-	/chacha-mokchu/	/mokchu/
4..	DaH	Son-in-law	By name	/mokchu/	/mokchu/
5.	DaSoW	-	-	/chacha-delme/	/delme/
6.	DaDaH	-	-	/chacha-mokchu/	/mokchu/

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

### **3.2.2 Peripheral Affinal Relations**

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

**(a) Peripheral Affinal Relations through Parent's Sibling**

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

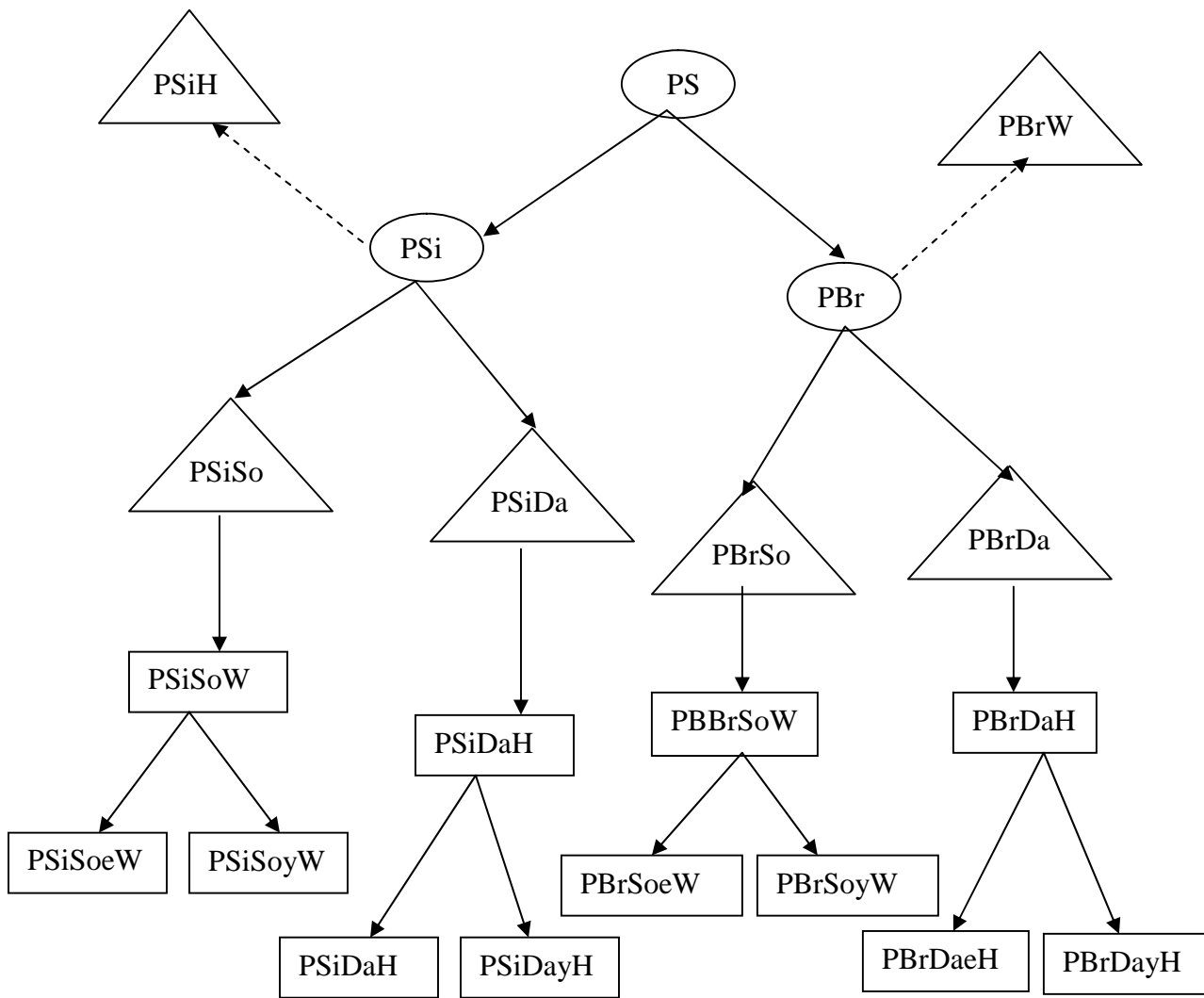


Figure 14: Peripheral Affinal Relations through parent's sibling

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	PSiDaeH	-	-	/vena/	/pepe/
2.	PSiDeyH	-	-	/mupchu/	/mupchu/
3.	PSiSoeW	-	-	/bhaouju/	/nana/
4.	PSiSoyW	-	-	/delme/	/delme/
5.	PBrDaeH	-	-	/vena/	/pepe/
6.	PBrDayH	-	-	/mupchu/	/mupchu/
7.	PBrSoeW	-	-	/bhaouju/	/nana/
8.	PBrSoyW	-	-	/delme//	/namme/

There are eight terms altogether in Dumi but no any term in English. Some of the relations have the same terms in both appellative and addressive use but some have different terms. Parent's sister or brother's daughter's husband, elder than the ego have the same term 'mupchu' in both appellative and addressive use. Similarly, parent's sister or brother's son's wife, elder than the ego has the same term 'delme' in both appellative and addressive use. But, 'vena' is the term for parent's sister or brother's daughter's husband, elder than the ego in appellative use and 'pepe' is the addressive term. Likewise, the appellative term 'bhaouju' for parent's sister or brother's son's wife, elder than the ego is addressed by the term 'nana'.

**(b) Peripheral Affinal Relations through Ego’s Siblings**

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

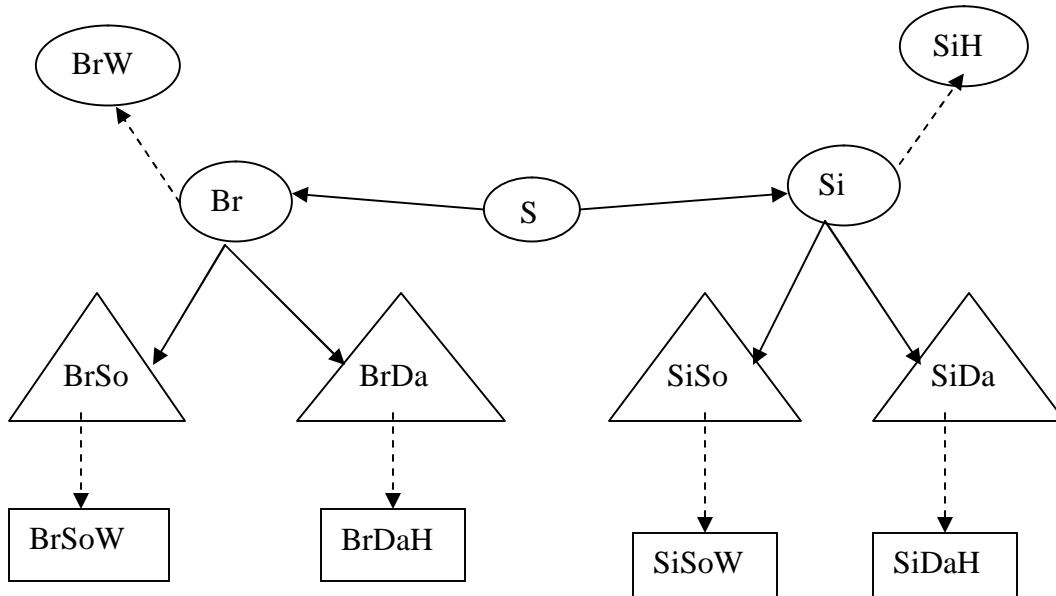


Figure15: Peripheral Affinal Relations through Ego’s Siblings

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSoW	-	-	/delme/	/delme/
2.	BrDaH	-	-	/mokchu/	/mokchu/
3.	SiSoW	-	-	/namme/	/namme/
4.	SiDaH	--	-	/mokchu/	/mokchu/

Peripheral affinal relations through Ego’ siblings have four terms of relations. English has no any term. In Dumi the same appellative terms



‘delme’, ‘mupchu’, ‘namme’ are used for brother’s son’s wife, brother or sister’s daughter’s husband and sister’s son’s wife respectively in addressive use, too.

**(c) Peripheral Affinal Relations through Ego’s Wife**

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

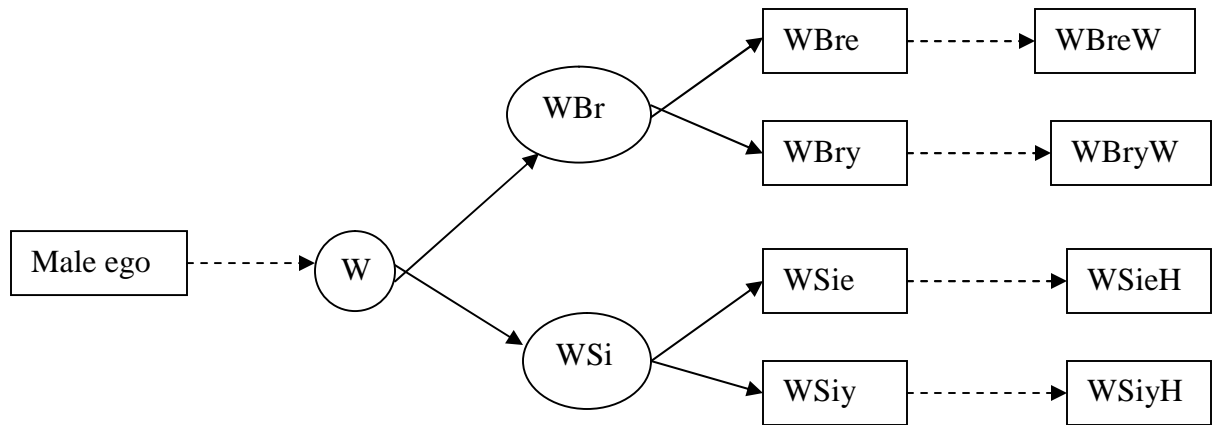


Figure 16: Peripheral Affinal Relations through Ego’s Wife

The kinship terms for peripheral affinal relations through ego’s wife are presented in the table below:

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Appellative
1.	W	wife	By name	/me/	By name
2.	WBre	Brother-in-law	By name	/jethu/	/jethu/
3.	WBreW	-	-	/nana/	/nana/
4.	WBry	Brother-in-law	By name	/wa/	/wa/

5.	WBryW	-	-	/wa/	/wa/
6.	WSie	Sister-in-law	By name	/nana/	/nana/
7.	WSieH	-	-	/pepe/	/daje/
8.	WSiy	Sister-in-law	By name	/wa/	/wa/
9.	WSiyH	-	--	/wa/	/wa/

There are nine terms of relations in peripheral affinal through ego's wife. English has five terms of relations. In English, 'wife' is addressed by her first name. The term 'brother-in-law' is used for wife's brothers, either elder or younger in appellative use and they are addressed by their first name. The term 'sister-in-law' is used for wife's sisters either elder or younger in appellative use and they are also addressed by the name. There is no any term for wife's brother's wife and wife's sister's husband. On the other hand, Dumi has nine terms of relations. Some are distinctive in appellative and addressive use and some are the same. The term 'me' is used for 'wife' in appellative use and she is addressed by the first name. 'Jethu' and 'nana' are the terms used for wife's elder brother and his wife in both appellative and addressive use. 'Wa' is the single term for multiple relations, i.e. wife's younger brother, his wife, wife's younger sister and her husband in both appellative and addressive use. Similarly, wife's elder sister has the term 'nana' in appellative as well as in addressive use. Likewise, 'pepe' is the appellative term for wife's elder sister's husband which is addressed by the term 'daje'.

### **(e) Peripheral Affinal Relations through Ego's Husband**

Ego's relations with her husband, husband's sister and her husband, her husband's brother and his wife are called peripheral affinal relations through

ego's husband. The figure below shows peripheral relations through ego's husband vividly.

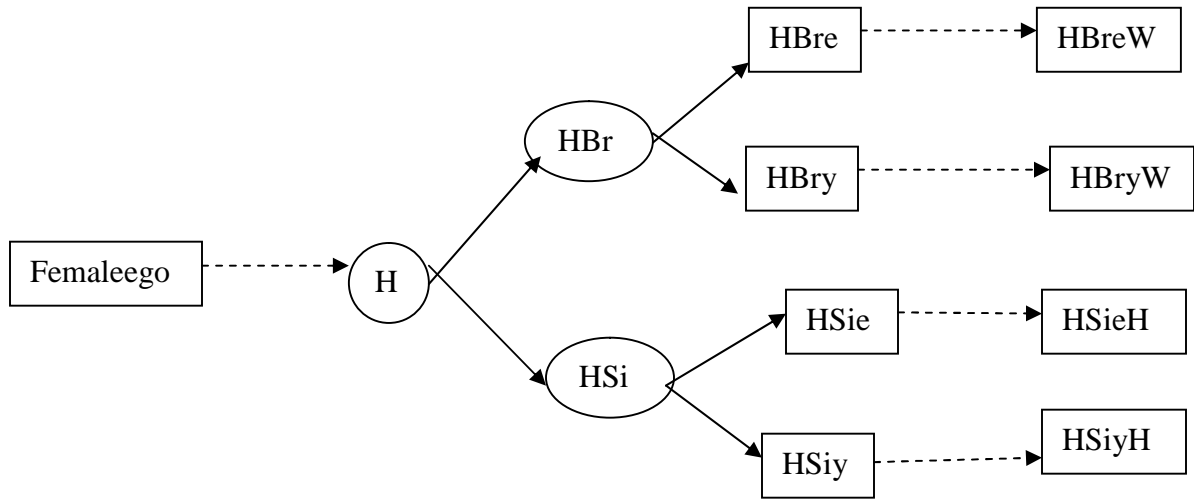


Figure 17: Peripheral Affinal Relations through Ego's Husband

The following table displays the kinship terms of peripheral affinal relations through ego's husband.

S.N	Kinship Relations	English		Dumi Rai	
		Appellative	Appellative	Appellative	Appellative
1.	H	Husband	By name	/dumbu/	By name
2.	HBre	Brother-in-law	By name	/epiyo/	/daje/
3.	HBreW	-	-	/nana/	/nana/
4.	HBry	Brother-in-law	By name	/wa/	/wa/
5.	HBryW	-	-	/wa/	/wa/
6.	HSie	Sister-in-law	By name	/nana/	/nana/
7.	HSieH	-	-	/daje/	/daje/
8.	HSiy	Sister-in-law	By name	/wa/	/wa/
9.	HSiyH	-	-	/wa/	/wa/

There are nine terms of relations altogether in peripheral affinal relations through ego's husband. English has five terms. In English, 'husband' is addressed by his name. The term 'brother-in-law' is used for husband's brother, either elder or younger in appellative use and they are addressed by their name. Husband's elder or younger sister has the term 'sister-in-law' in appellative use and they are also addressed by their first name. There is no any term for husband's brother's wife and husband's sister's husband. On the other hand in Dumi, each relation has kinship term. Some terms are the same in both appellative and addressive use and some are distinctive. 'Dumbu' is the appellative term used for husband and he is addressed by his own name. The term 'nana' is used for husband's elder brother's wife and husband's elder sister in both appellative and addressive use. 'Wa' is the appellative as well as addressive term used for husband's younger brother, his wife, husband's younger sister and her husband. Similarly, 'daje' is the term used for husband's elder sister's husband in both appellative and addressive and 'epiyo' is used for husband's elder brother in appellative use who is addressed by the term 'daje'.

#### **(f) Peripheral Affinal Relations through his/her spouse**

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



The following table shows all the kinship terms used for peripheral affinal relations through his/her spouse:

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	SPFaFa	-	-	/chuchu/	/chuchu/
2.	SPFaMo	-	-	/pipi/	/pipi/
3.	SPMoFa	-	-	/chuchu/	/chuchu/
4.	SPMoMo	--	-	/pipi/	/pipi/
5.	SPFa	Father-in-law	-	/papa/	/papa/
6.	SPMo	Mother-in-law	-	/mama/	/mama/
7.	SPFaBre	-	-	/teteu/	/teteu/
8.	SPFaBreW	-	-	/tetem/	/tetem/
9.	SPFaBry	-	-	/epa/	/epa/
10.	SPFaBryW	-	-	/ema/	/ema/
11.	SPMoSie		-	/ema/	/ema/
12.	SPMoSieH	-	-	/epa/	/epa/
13.	SPMoSiy	-	-	/ema/	/ema/
14.	SPMoSiyH	-	-	/epa/	/epa/
15.	SPMoBre	-	-	/kiki/	/kiki/
16.	SPMoBreW	-	-	/nina/	/nina/
17.	SPMoBry	-	-	/kiki/	/kiki/
18.	SPMoBryW	-	-	/nina/	/nina/
19.	SPFaSie	-	-	/nini/	/nini/
20.	SPFaSieH	-	-	/pusain/	/pusain/

21.	SPFaSiy	-	-	/nini/	/nini/
22.	SPFaSiyH	-	-	/pusain/	/pusain/

There are twenty-two kinship terms altogether. English has only two appellative terms ‘father-in-law’ and ‘mother-in-law’ for spouse’s father and mother and there is no any term for other relations. But Dumi has twenty-two terms of relations. ‘Papa’ and ‘mama’ are the terms for spouse’s father and mother. The terms ‘chuchu’ and ‘pipi’ are used for spouse’s father or mother’s father and father or mother’s mother. The term ‘teteu’ and ‘tetem’ are used for spouse’s father’s elder brother and his wife. Similarly, ‘epa’ is a single term used for multiple relations like spouse’s father’s younger brother and spouse’s mother’s elder or younger sister’s husband. In the same way, ‘ema’ is used for spouse’s father’s younger brother’s wife, and spouse’s mother’s elder or younger sister. Spouse’s mother’s elder and younger brothers have the same terms ‘kiki’ and the term ‘nina’ is used for their wives. Likewise, ‘nini’ is the term used for spouse’s father’s both elder and younger sisters and ‘pusain’ for their husbands. All these relations are addressed by the same terms used in appellative use.

### **3.3 Comparison**

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

#### **3.3.1 Comparison of Consanguineal Relations**

There are forty-eight consanguineal relations except through male and female ego. Among them some relations have kinship terms and some don’t

have. Most of the kinship relations are addressed by name in English but in Dumri most relations have the same terms in both appellative and addressive use. The following table shows the presence and absence of the terms.

S.N.	Kinship Relations	English		Dumri Rai	
		Appellative	Addressive	Appellative	Addressive
1.	Pa	+	-	+	-
2.	Fa	+	+	+	Sa
3.	Ma	+	+	+	Sa
4.	S	+	-	-	-
5.	Br	+	N	-	-
6.	Bre	-	-	+	Sa
7.	Bry	-	-	+	Sa
8.	Si	+	N	-	-
9.	Sie	-	-	+	Sa
10.	Siy	-	-	+	Sa
11.	O/C	+	-	-	-
12.	So	+	N	+	Sa
13.	Da	+	N	+	Sa
14.	PaPa	+	-	-	-
15.	FaFa	+	+	+	Sa
16.	FaMo	+	+	+	Sa
17.	MoFa	+	+	+	Sa
18.	MoMo	+	+	+	Sa
19.	FaBr	+	+N	-	-
20.	FaBre	-	-	+	Sa



21.	FaBry	-	-	+	Sa
22.	FaSi	+	+N	-	-
23.	FaSie	-	-	+	Sa
24.	FaSiy	-	-	+	Sa
25.	FaBrSo	+	N	-	-
26.	FaBrSoe	-	-	+	Sa
27.	FaBrSoy	-	-	+	Sa
28.	FaBrDa	+	N	-	-
29.	FaBrDae	-	-	+	Sa
30.	FaBrDay	-	-	+	Sa
31.	FaSiSo	+	N	-	-
32.	FaSiSoe	-	-	+	Sa
33.	FaSiSoy	-	-	+	Sa
34.	FaSiDa	+	N	-	-
35.	FaSiDae	-	-	+	Sa
36.	FaSiDay	-	-	+	Sa
37.	MoBrSo	+	N	-	-
38.	MoBrSoe	-	-	+	Di
39.	MoBrSoy	-	-	+	Sa
40.	MoBrDa	+	N	-	-
41.	MoBrDae	-	-	+	Sa
42.	MoBrDay	-	-	+	Sa
43.	MoSiSo	+	N	-	-
44.	MoSiSoe	-	-	+	Di
45.	MoSiSoy			+	Sa

46.	MoSiDa	+	N	-	-
47.	MoSiDae	-	-	+	Di
48.	MoSiDay	-	-	+	Sa

### **Consanguineal Relations of Male Ego**

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

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

### **Consanguineal Relations of Female Ego**

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	BrSo	+	N	+	Sa
2.	BrDa	+	N	+	Sa

3.	SiSo	+	N	+	Sa
4.	SiDa	+	N	+	Sa

### 3.3.2 Comparison of Affinal Relations

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

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	FaBrW	+	+N	-	-
2.	FaBreW	-	-	+	Sa
3.	FaBryW	-	-	+	Sa
4.	FaSiH	+	+N	-	-
5.	FaSieH	-	-	+	Sa
6.	FaSiyH	-		+	Sa
7.	MoBrW	+	+N	-	-
8.	MoBreW	-	-	+	Sa
9.	MoBryW	-	-	+	Sa
10.	MoSiH	+	+N	-	-
11.	MoSieH	-	-	+	Sa
12.	MoSiyH	-	-	+	Sa
13.	SBreW	+	N	+	Di
14.	SBryW	+	N	+	Di

15.	SSieH	+	N	+	Di
16.	SSiyH	+	N	+	Di
17.	SoW	+	N	+	Sa
18.	SoSoW	-	-	+	Di
19.	SoDaH	-	-	+	Di
20.	DaH	+	N	+	Sa
21.	DaSoW	-	-	+	Di
22.	DaDaH	-	-	+	Di
23.	PSiDaeH	-	-	+	Sa
24.	PSiDayH	-	-	+	Sa
25.	PSiSoeW	-	-	+	Sa
26.	PSiSoyW	-	-	+	Sa
27.	PBrDaeH	-		+	Sa
28.	PBrDayH	-	-	+	Sa
29.	PBrSoeW	-	-	+	Sa
30.	PBrSoyW	-	-	+	Di
31.	BrSoW	-	-	+	Sa
32.	BrDaH	-	-	+	Sa
33.	SiSoW	-	-	+	Di
34.	SiDaH	-	-	+	Sa
35.	SPFaFa	-	-	+	Sa
36.	SPFaMo	-	-	+	Sa
37.	SPMoFa	-	-	+	Sa
38.	SPMoMo	-	-	+	Sa
39.	SPFa	+	-	+	Sa
40.	SPMo	+	-	+	Sa

41.	SPFaBre	-	-	+	Sa
42.	SPFaBreW	-	-	+	Sa
43.	SPFaBry	-	-	+	Sa
44.	SPFaBryW	-	-	+	Sa
45.	SPMoSie	-	-	+	Sa
46.	SPMoSieH	-	-	+	Sa
47.	SPMoSiy	-	-	+	Sa
48.	SPMoSiyH	-	-	+	Sa
49.	SPMoBre	-	-	+	Sa
50.	SPMoBreW	-	-	+	Sa
51.	SPMoBry	-	-	+	Sa
52.	SPMoBryW	-	-	+	Sa
53.	SPFaSie	-	-	+	Sa
54.	SPFaSieH	-	-	+	Sa
55.	SPFaSiy	-	-	+	Sa
56.	SPFaSiyH	-	-	+	Sa

### **Comparison of Affinal Relations of Male Ego**

Affinal relations of male ego have nine terms of relations altogether. The five terms are found in English and Dumi has nine terms of relations. All kinsmen are addressed by name in English where as in Dumi; most of the kinsmen are addressed by the same appellative terms.

S.N.	Kinship Relations	English		Dumi Rai	
		Appellative	Addressive	Appellative	Addressive
1.	W	+	N	+	

2.	WBre	+	N	+	N
3.	WBreW	-	-	+	Sa
4.	WBry	+	N	+	Sa
5.	WBryW	-	-	+	Sa
6.	WSie	+	N	+	Sa
7.	WSieH	-	-	+	Di
8.	WSiy	+	N	+	Sa
9.	WSiyH	-	-	+	Sa

### Comparison of Affinal Relations of Female Ego

Affinal relations of female ego have nine terms of relations altogether. English has five terms and Dumi has nine terms. In English, all kinsmen are addressed by the name where as in Dumi; most terms are addressed by the same appellative terms.

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

**Notes:**

- a. The presence of kinship terms are denoted by the sign ‘+’ and the absence of kinship terms are denoted by the sign ‘-’.
- b. If appellative and addressive uses of terms are the same, it is denoted by the abbreviation ‘Sa’ under addressive use and if the terms are different in appellative and addressive use, it is denoted by the abbreviations ‘Di’ under the addressive use.
- c. If the kinsman is addressed by the name, it is shown by the abbreviation ‘N’ under addressive use.
- d. If the kinsman is addressed by the kinship terms as well as his/her name, it is shown by ‘+N’ under addressive use.

**3.4 Main Areas of Differences**

All kinship terms of English and Dumri Rai don't correspond to one to one relation. In some cases, one kinship term of Dumri Rai corresponds to more than one terms of English. The semantic overlapping between English and Dumri Rai kinship terms are divided into two categories: Mono English vs multi Dumri Rai and mono Dumri vs. multi English.

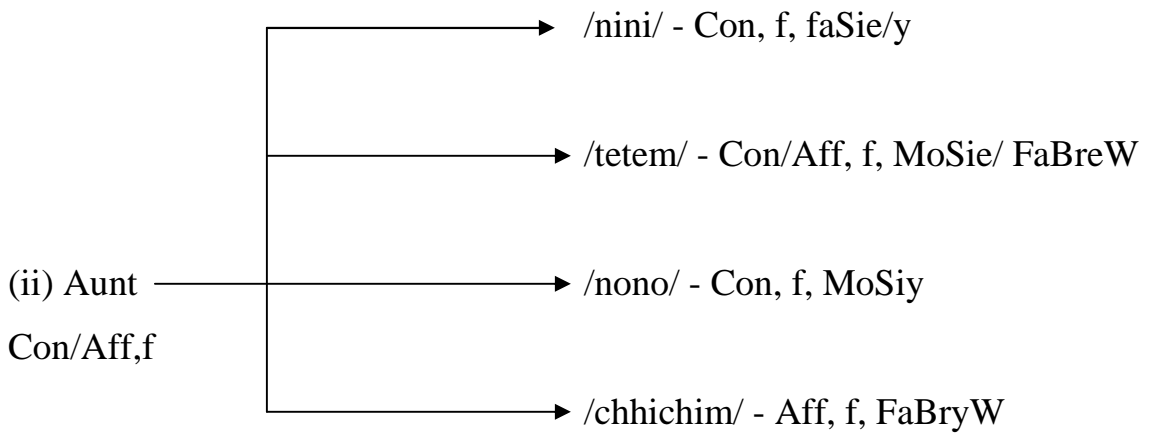
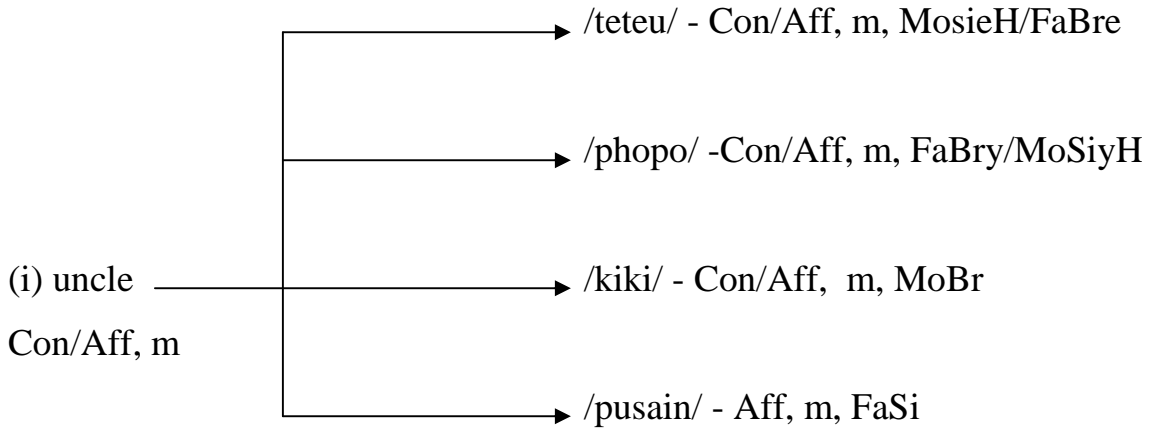
**3.4.1 Mono-English vs. Multi Dumri**

One kinship term of English corresponds to multiple kinship terms of Dumri which can be shown in the following ways:

**One generation above the ego**

**English**

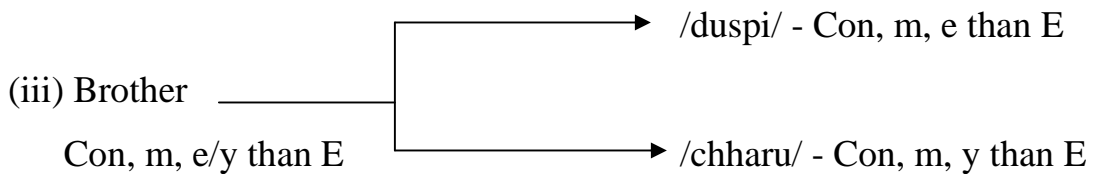
**Dumi**



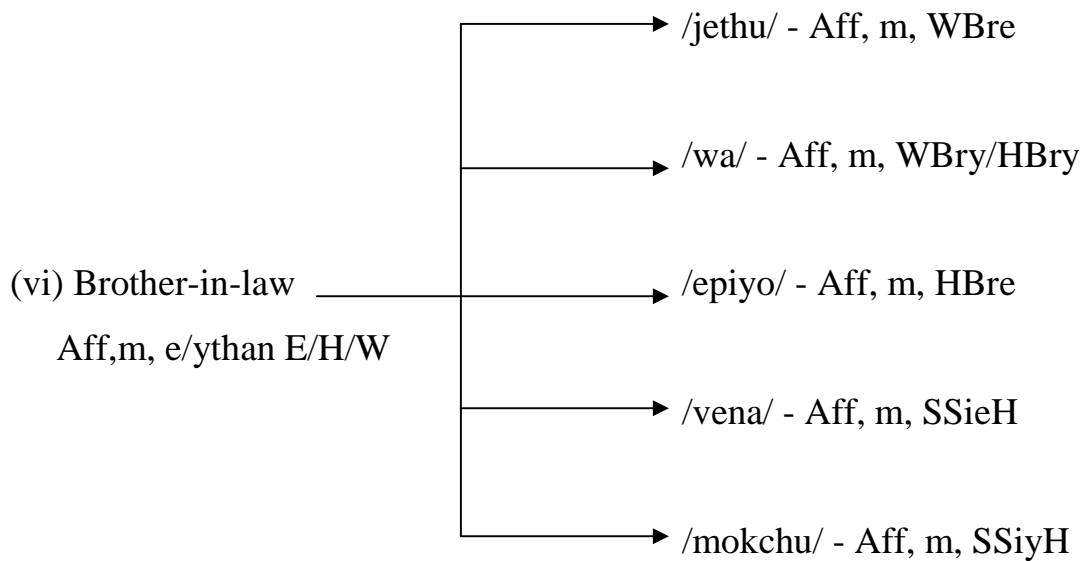
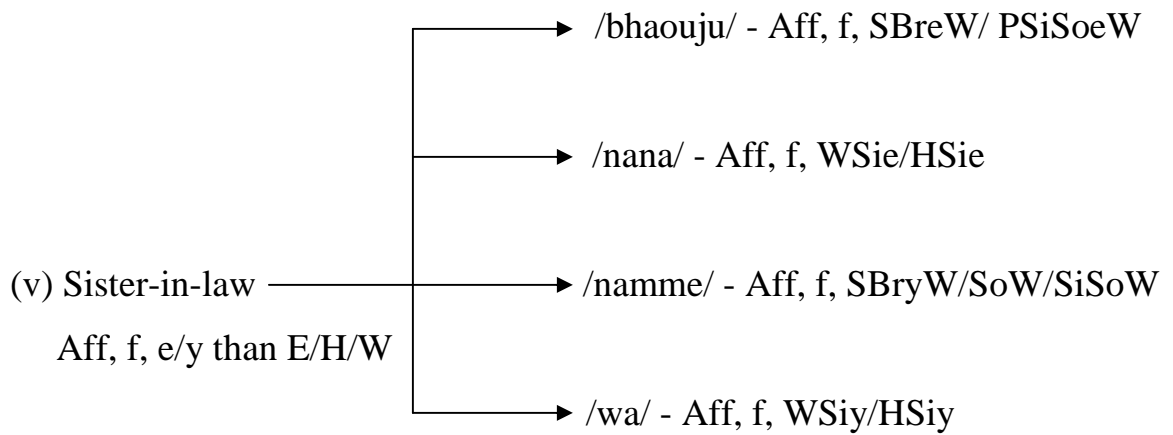
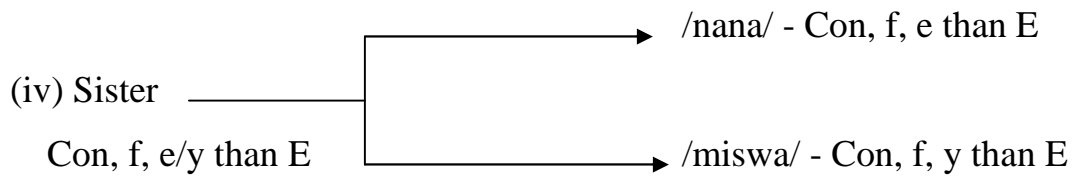
**Co-generation of the Ego**

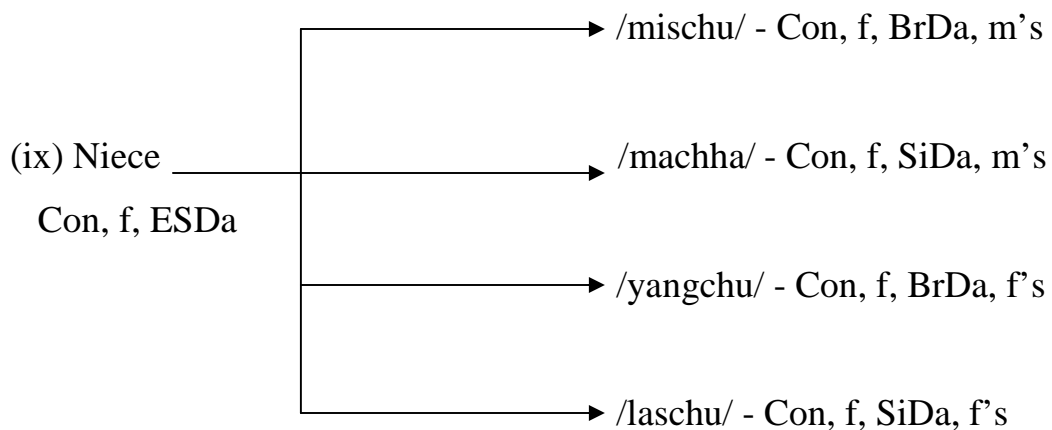
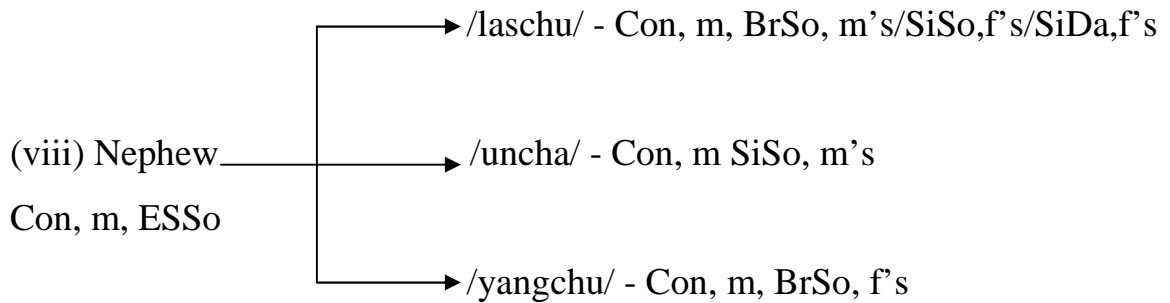
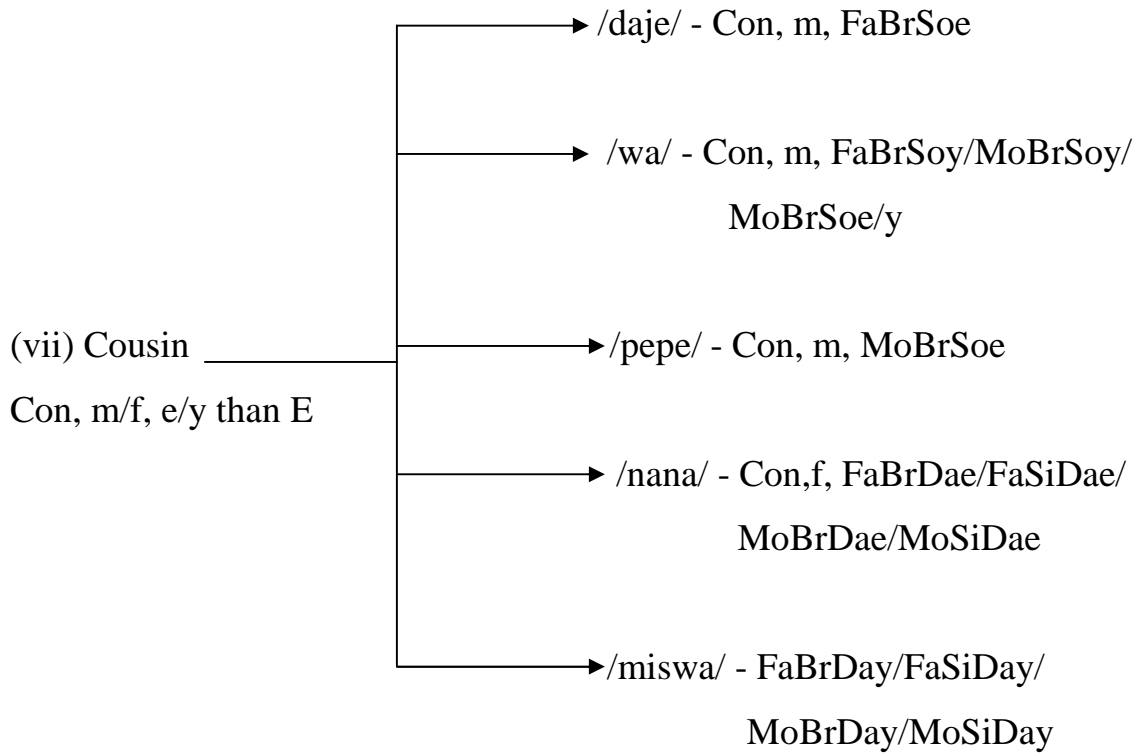
**English**

**Dumi**









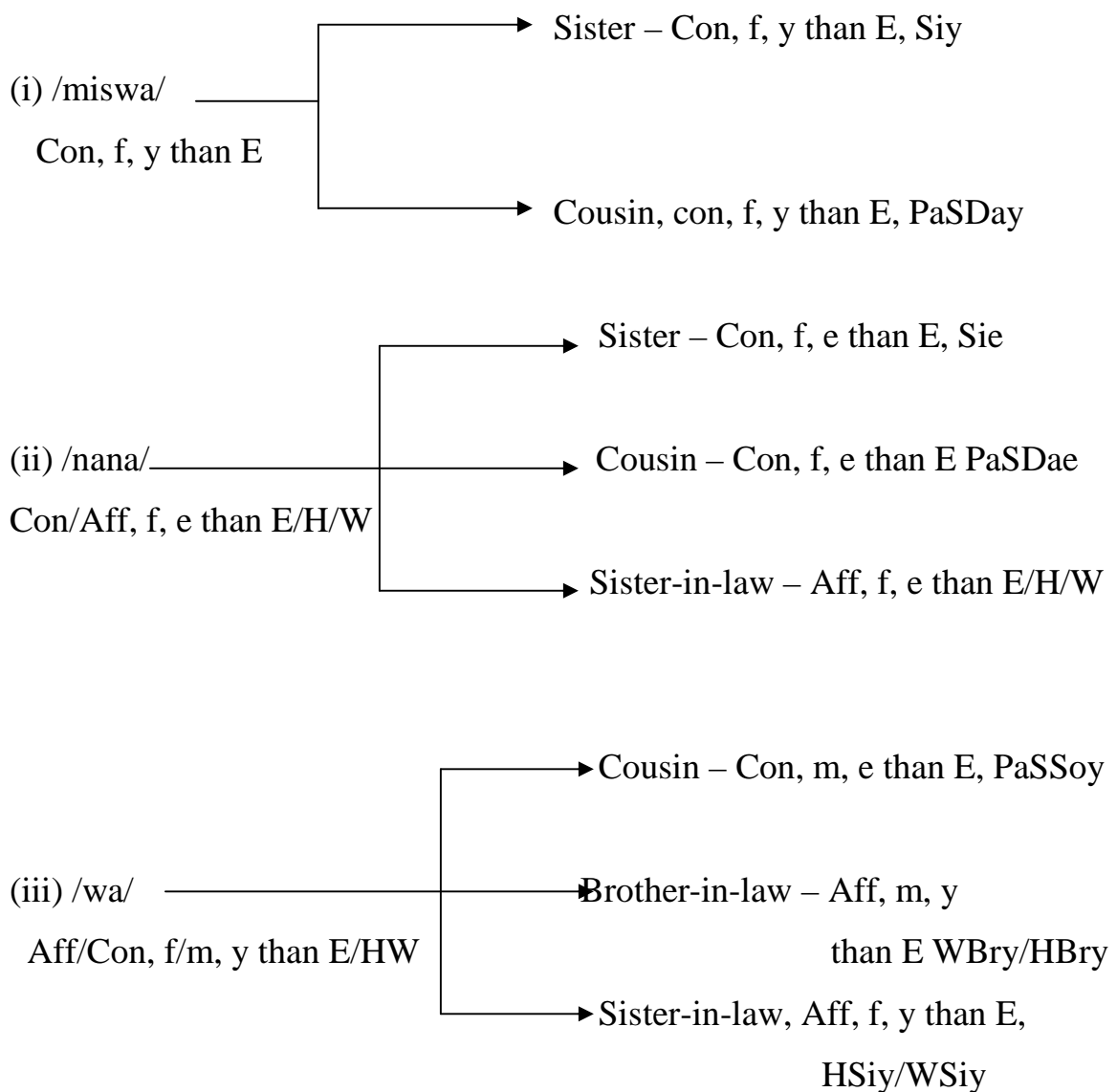
### 3.4.2 Mono–Dumi vs. Multi – English

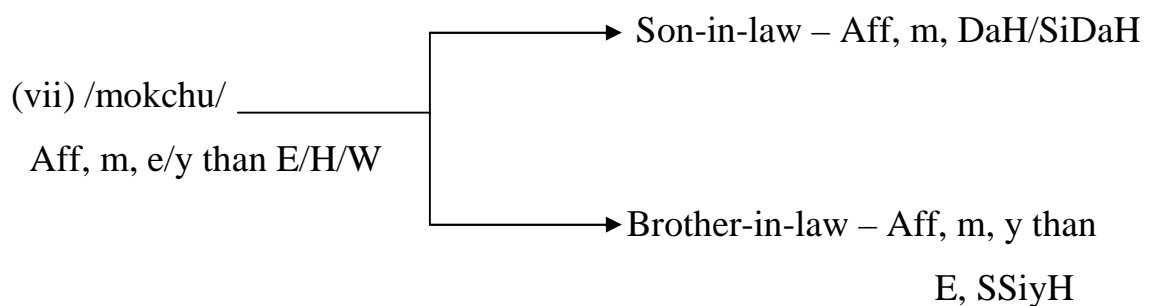
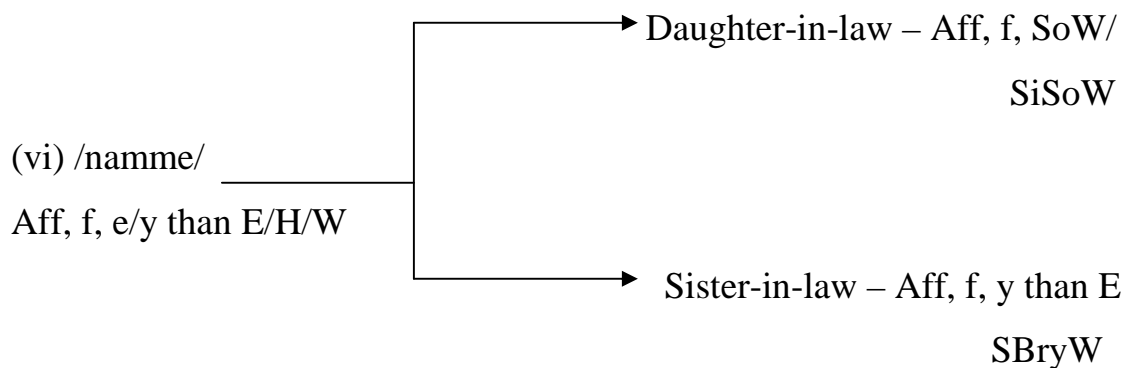
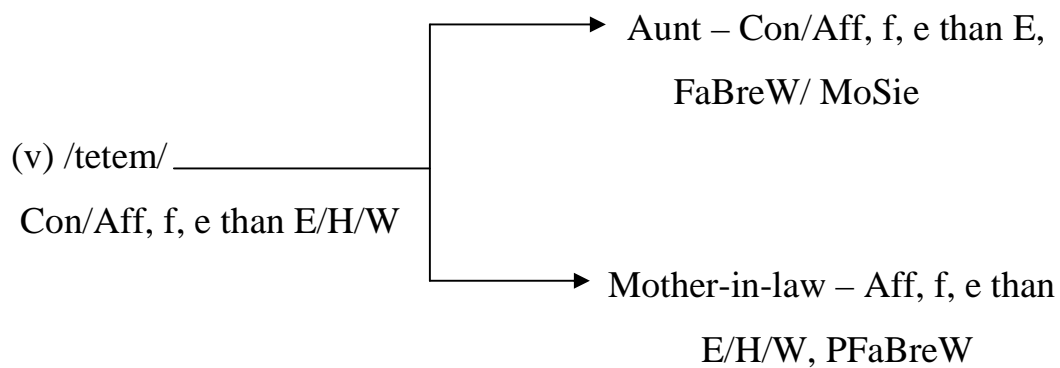
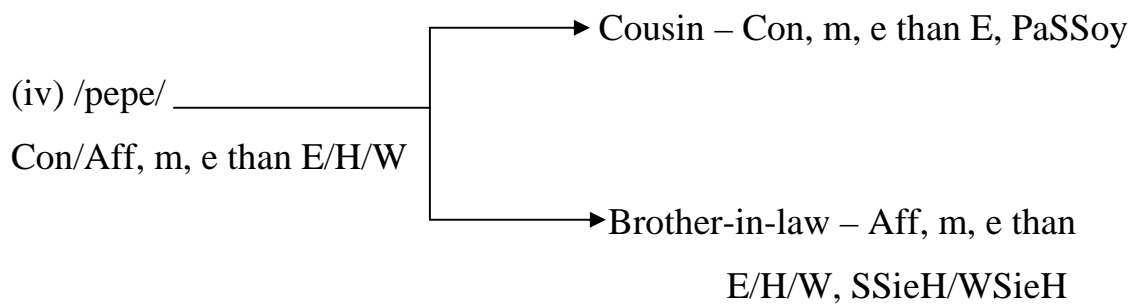
In some cases, one kinship term of Dumi corresponds to multiple kinship terms of English which can be shown below:

#### Co-generation of the ego

#### English

#### Dumi

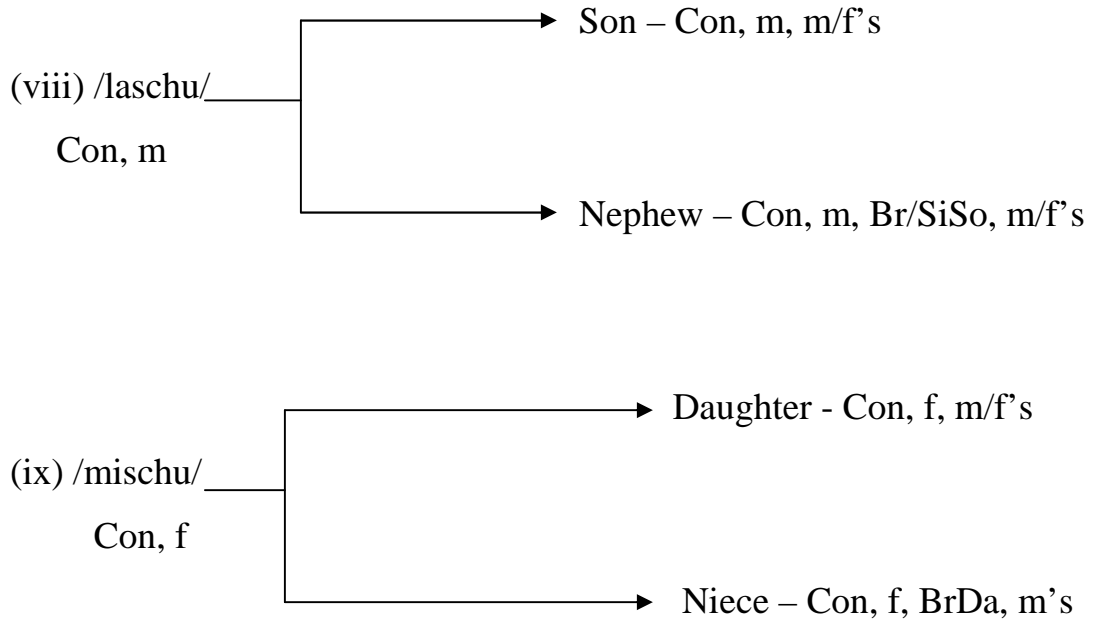




**One generation below the ego**

**English**

**Dumi**



## **CHAPTER – FOUR**

### **FINDINGS AND RECOMMENDATIONS**

#### **4.1 Findings**

After analyzing and interpreting the data of the English and the Dumri kinship terms, the following findings have been made:

- (a) In English, kinsmen are addressed by the name in most of the cases. Therefore, English has a least number of kinship terms in comparison with Dumri Rai. Dumri Rai has a large number of kinship terms.
- (b) There is no any distinction between the terms used by male and female ego except the two terms ‘Husband’ and ‘Wife’ in English where as Dumri Rai has distinctive kinship terms on the basis of male and female ego.
- (c) English has various cover terms such as cousin, siblings, offsprings, etc. but such cover terms are rarely found in Dumri Rai. ‘Uncle’ and ‘Aunt’ are cover terms in English which include the relations from both father’s and mother’s sides. But this is lacked in Dumri Rai.
- (d) The English language doesn’t make any distinctions between elder and younger kinship relations where as Dumri Rai makes this distinction to show elder and younger.
- (e) In English, most relations are addressed by the name; some are addressed by the terms with name (i.e. Uncle+N) and a very few relations are addressed by the terms. On the other hand, in Dumri Rai, most of the relations are addressed by the same appellative terms.
- (f) The kinship relations such as FaBre/ySo/Da, FaSie/ySo/Da,

MoBre/ySo/da and MoSie/ySo/Da are indicated by the same term 'cousin' in English whether they are male or female, elder or younger than the ego. But these relations are indicated by 'daje' or 'pepe' if the relations are elder males, by 'wa' if the relations are younger males, by 'nana' if the relations are elder females and by 'miswa' if the relations are younger females.

#### **4.2 Recommendations and Pedagogical Implications**

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

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

terms of English and Dumi Rai and their own addressive use. In English, most of the relations are addressed by name but Dumi Rai has many more terms to address them. That's why the special attention should be given in teaching those terms of addressive use if the learners are the native speakers of English.

- (e) English has no distinctive terms for the elder and younger where as Dumi has the variation of the terms for elder and younger. Therefore, their corresponding kinship terms of Dumi must be clarified for English native speakers while teaching the terms like 'duspi', 'chharu', 'miswa', 'nana', etc.
- (f) The consanguineal and affinal relations should be made clear for the effective second language teaching and learning.
- (g) The concerned people must pay special attention to the semantic overlapping of kinship terms while designing and preparing curriculum, syllabus and text books for the second language learners of English and Dumi.
- (h) This study will be helpful for the native speakers of English who are learning Dumi as a second language as well as for the native speakers of Dumi who are learning English as second language.



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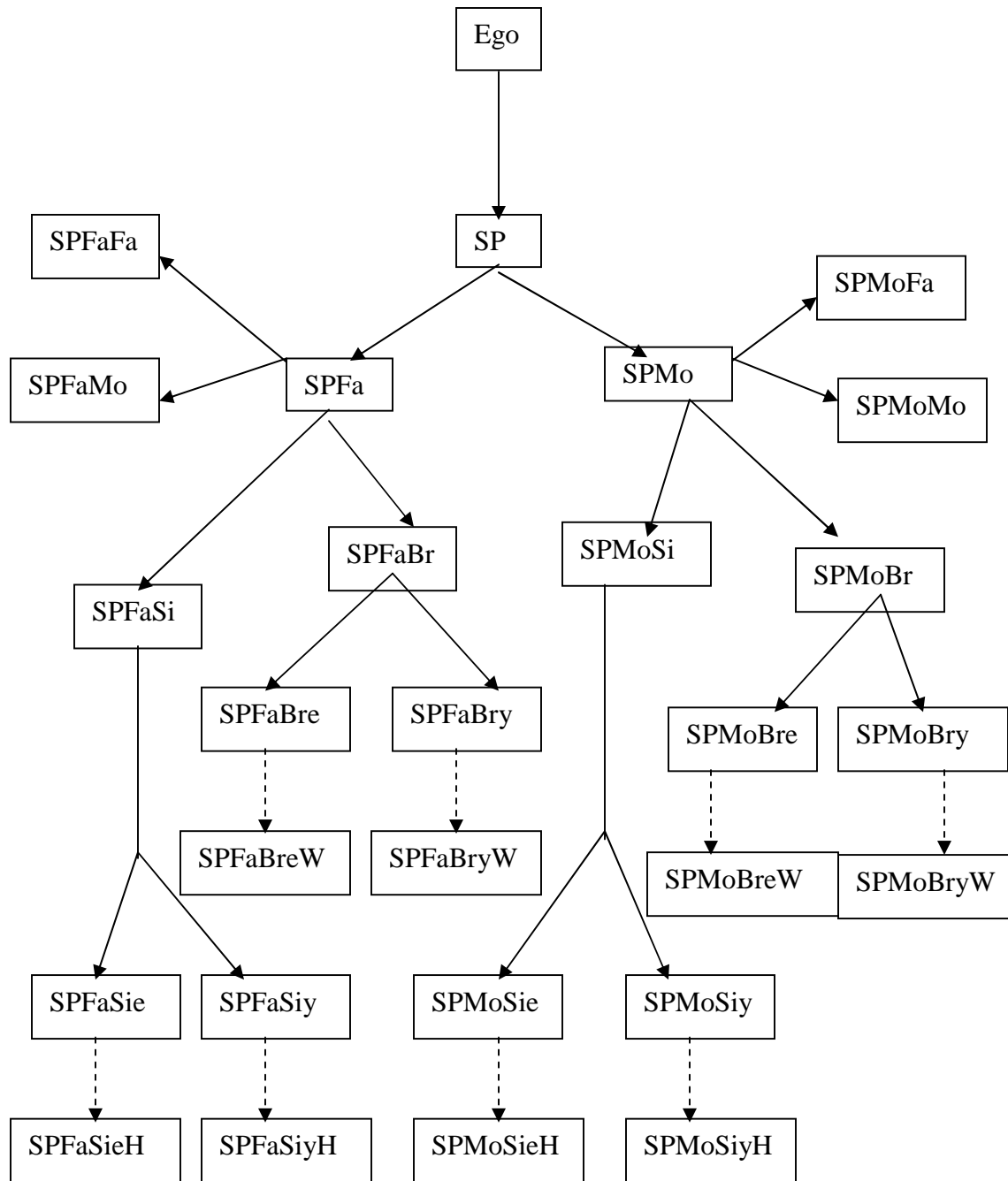


Figure 18: Peripheral affinal relations through his/her spouse

## Appendix A

## Dumi Rai Kinship Terms

Kinship relations	Dumi Rai	Kinship Relations	Dumi Rai
Pa	/mamapapa/	FaSiSoe	/pepe/
Fa	/papa/	FaSiSoy	/wa/
Mo	/mama/	FaSiPae	/nana/
Bre	/duspi/	FaSiDay	/miswa/
Bry	/charu/	MoBrSoe	/pepe/
Sie	/nana/	MoBrSoy	/wa/
Siy	/miswa/	MoBrDae	/nana/
Olc	/chu/	MoBrDey	/miswa/
So	/laschu/	MosiSoe	/pepe/
Da	/mischu/	MoSiSoe	/wa/
FaFo	/chuchu/	MoSiDae	/nana/
Famo	/pipi/	MoSiDay	/miswa/
Mofa	/chuchu/	SoSo	/chacha/
MoMo	/pipi/	DoDa	/chacha/
FaBre	/teteu/	DaSo	/chacha/
FaBry	/phopo/	DaDa	/chacha/
Fasie	/nini/	FaBrew	/tetem/
Fasiy	/nini/	FaBryw	/chhichim/
MoBre	/kiki/	FaSieH	/pusain/
MoBry	/kiki/	FaSiyH	/pusain/
MoSie	/tetem/	MoBreW	/nini/
MoSiy	/nono/	MoBryW	/nini/
FaBSoy	/owa/	MoSiyH	/phopo/
FaBrDae	/nana/	SBreW	/bhouju/
FaBrDay	/miswa/	SBryW	/namme/
SSieH	/vena/	SPFaBre	/teteu/
SSiyH	/mokchu/	SPFaBreW	/tetem/
SoW	/namme/	SPFaBry	/epa/
SoSoW	/chachadelme/	SPFaBryW	/ema/
SoDaH	/chacha mochu/	SPMoSie	/ema/
DaH	/mokchu/	SPMoSieH	/epal/
DaSoW	/chachadelme/	SPMoSiy	/ema/

DaDaH	/chachadelme/	SPMoSiy	/epa/
PSiDaeH	/vena/	SPMoBre	/kiki/
PSiDay H	/mupchu/	SPMoBreW	/nina/
PSiSoeW	/bhouju/	SPMoBry	/kiki/
PSiSoyW	/delme/	SPMoBryW	/nina/
PBrDaeH	/vena/	SPFaSie	/nini/
PBrDayH	/mupchu/	SPFaSieH	/pusain/
PBrSoeW	/bhouju/	SPFaSiy	/nini/
PBrSoyW	/delme/	SPFaSiyH	/pusain/
BrSoW	/delme/		
BrDaH	/mokchu/		
SiSW	/namme/		
SiDaH	/mokchu/		
SPFaFa	/chuchhu/		
SPFaMo	/pipi/		
SPMoFa	/chuchu/		
SPMoMo	/pipi/		
SPFa	/papa/		
SPMo	/mama/		

### Kinship Relations of Female Ego.

<b>Kinship Relation</b>	<b>Dumi Rai</b>	<b>Kinship Relation</b>	<b>Dumi Rai</b>
BrSo	/yanchu/	SiSo	/laschu/
BrDa	/yanchu/	SiDa	/laschu/
H	/dumbu/	HSie	/nana/
HBre	/epiyo/	HSieH	/daje/
HBreW	/nana/	HSiy	/wa/
HBry	/wa/	HSiyH	/wa/
HBryW	/wa/		

### Kinship Relations of Male Ego

<b>Kinship Relation</b>	<b>Dumi Rai</b>	<b>Kinship Relation</b>	<b>Dumi Rai</b>
BrSo	/laschu/	SiSo	/uchac/
BrPa	/mischu/	SiDa	/machha/
W	/me/	WSie	/nana/
WBre	/jethu/	WSieH	/pepe/
WBre	/nana/	WSiy	/wa/
WBry	/wa/	WSiyH	/wa/
WBryW	/wa/		

## Appendix B

### English Kinship Terms:

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

23 Niece

24 Cousin

25 Offspring/Child

26 Grand-son

27 Grand-daughter

28 Grand-child



## Appendix C

### Census of Dumi 2062

S.N.	Zone	District	VDC	TP	NP
1	Sagarmatha	Khotang	Makpa	1175	1175
2	Sagarmatha	Khotang	Baksila	1108	64
3	Sagarmatha	Khotang	Sapteshwar	1307	78
4	Sagarmatha	Khotang	Kharmi	1107	33
5	Sagarmatha	Khotang	Nerpa	124	-
6	Sagarmatha	Khotang	Solma	120	-
7	Sagarmatha	Khotang	Jalapa	213	-
8	Koshi	Sunsari	Dharan	173	-
9	Koshi	Sunsari	Others	328	-
10	Koshi	Sankhuwasabha	Khandbari	40	3
11	Koshi	Sankhuwasabha	Mangtewa	24	-
12	Koshi	Sankhuwasabha	Sittalpati	38	-
	Total			5757	1353

## Appendix D

### Questionnaires 1 (Core consanguineal and core Affinal terms)

Singsimu-1

सिङ्गिसिमु

Name:-

Sex:-

Nu:-

Laswa/misma:

नु

लास्वा/मिस्मा:-

Address:-

Date:-

Munkhom:-

mintho:-

मुन्खुम:-

मिन्थो:-

Age:-

thobom:-

थोबोम:-

How are the following persons related to you?

Tam minumu animua mo alustani?

ताम मिनुमु आनिमुआ मो अलुस्तानी ?

Tam singsimu basin mei.

ताम सिङ्गिसिमु बासिन मेइ

1. The Couple who gave Birth to you.  
Animulai waksa minunu.  
आनिमुलाई वाक्सा मिनुनु \_\_\_\_\_
2. The man who gave birth to you  
Animulai waksa minu.  
आनिमुलाई वाक्सा मिनु \_\_\_\_\_
3. The woman who gave birth to you.  
Animulai waksa misma.  
आनिमुलाई वाक्सा मिस्मा \_\_\_\_\_
4. The man who is born before you of the same couple.  
Animubika duspi.  
आनिमुनिका दुस्पी \_\_\_\_\_

5. The man who is born after you of the same couple.  
Animubika chharu.  
आनिमुबिका छारु \_\_\_\_\_
6. The Woman who is born before you of the same couple.  
Animubika duspi minu.  
आनिमुबिका दुस्पी मिनु \_\_\_\_\_
7. The woman who is born after you of the same couple.  
Animubika chharu minu.  
आनिमुबिका छारु मिनु \_\_\_\_\_
8. The person who is married to you (male/female)  
Animua biya amonim minu.  
आनिमुअ बिया अमोनिम मिनु \_\_\_\_\_
9. The male person who is born of you.  
Animua awasnim laschu.  
आनिमुअ अवस्निम लास्चु \_\_\_\_\_
10. The female person who is born of you.  
Animua awasnim mischu.  
आनिमुअ अवस्निम मिस्चु \_\_\_\_\_
11. Husband's father  
Dumbupo papa  
दुम्बुपो पापा \_\_\_\_\_
12. Husband's mother  
Dumbupo mama  
दुम्बुपो मामा \_\_\_\_\_
13. Husband's elder brother  
Dumbupo pepe  
दुम्बुपो पेपे \_\_\_\_\_
14. Husband's younger brother  
Dumbupo wa  
दुम्बुपो वा \_\_\_\_\_

15. Husband's elder sister  
Dumbupo nana  
दुम्बुपो नाना \_\_\_\_\_
16. Husband's younger sister  
Dumbupo wa  
दुम्बुपो वा \_\_\_\_\_
17. Husband's younger brother's wife  
Dumbupo pepepo me ?  
दुम्बुपो पेपेपो मे \_\_\_\_\_
18. Husband's younger brother's wife  
Dumbupo wapo me  
दुम्बुपो वापो मे \_\_\_\_\_
19. Husband's elder sister's husband  
Dumbupo nanapo dumbu  
दुम्बुपो नानापो दुम्बु \_\_\_\_\_
20. Husband's younger sister's husband  
Dumbupo wapo dumbu  
दुम्बुपो वापो दुम्बु \_\_\_\_\_
21. Wife's father  
Mepo papa  
मेपो पापा \_\_\_\_\_
22. Wife's mother  
Mepo mama  
मेपो मामा \_\_\_\_\_
23. Wife's elder brother  
Mepo pepe  
मेपो पेपे \_\_\_\_\_
24. His wife

- Unipo me  
यूनिपो मे \_\_\_\_\_
25. Wife's younger brother  
Mepo wa  
मेपो वा \_\_\_\_\_
26. His wife  
Unipo me  
यूनिपो मे \_\_\_\_\_
27. Wife's elder sister  
Mepo nana  
मेपो नाना \_\_\_\_\_
28. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
29. Wife's younger sister  
Mepo wa  
मेपो वा \_\_\_\_\_
30. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
31. Son's wife  
Laschupo me  
लास्चुपो मे \_\_\_\_\_
32. Daughter's husband  
Mischupo dumbu  
मिस्चुपो दुम्बु \_\_\_\_\_
33. Son's son  
Laschupo laschu  
लास्चुपो लास्च \_\_\_\_\_
34. His wife  
Unipo me \_\_\_\_\_

- उनिपो मे \_\_\_\_\_
35. Son's daughter  
Laschupo mischu  
लास्चुपो मिस्चु \_\_\_\_\_
36. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
37. Daughter's son  
Mischupo laschu  
मिस्चुपो लास्चु \_\_\_\_\_
38. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
39. Daughter's daughter  
Mischupo mischu  
मिस्चुपो मिस्चु \_\_\_\_\_
40. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_

## Questionnaires 2 (Appelative & Addressive use of kinship terms)

Singsimu-2

Isingisimu

Name:-

Nu:-

नु:-

Sex:-

laswa/misma

लास्वा /मिस्मा

Address:-

Munkhom:-

मुन्खुम

Date:-

Mintho:-

मिन्थो

Age:-

Thobom:-

थोबोम

How are the following persons related to you? Please answer the question given below:

	Appellative	Addressive
1. Father's father Papapo papa पापापो पापा	_____	_____
2. Father's mother Papapo mama पापापो मामा	_____	_____
3. Father's elder brother Papapo pepe पापापो पेपे	_____	_____
4. His wife Unipo me उनिपो मे	_____	_____
5. Father's younger Brother		

	Papapo wa पापापो वा	_____	_____
6.	His wife Unipo me उनिपो मे	_____	_____
7.	Father's elder sister Papapo nana पापापो नाना	_____	_____
8.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
9.	Father's younger sister Papapo wa पापापो वा	_____	_____
10.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
11.	Mother's father Mamapo papa मामापो पापा	_____	_____
12.	Mother's mother Mamapo mama मामापो मामा	_____	_____
13.	Mother's elder brother Mamapo pepe मामापो पेपे	_____	_____
14.	His wife Unipo me उनिपो मे	_____	_____



15. Mother's younger brother  
Mamapo wa  
मामापो वा \_\_\_\_\_
16. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
17. Mother elder sister  
Mamapo nana  
मामापो नाना \_\_\_\_\_
18. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
19. Mother's younger sister  
Manapo miswa  
मामापो मिस्वा \_\_\_\_\_
20. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
21. Father's elder/younger brother's son (elder than you)  
Papapo pepe/laswapo laschu (hopubika duspi)  
पापापो पेपे/लास्वापो लास्चु(होपुवका दुस्पी) \_\_\_\_\_
22. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
23. Father's elder/younger brother's son(younger than you)  
Papapo pepe/laswapo laschu(hopubika chharu) wa  
पापापो पेपे/लास्वापो लास्च \_\_\_\_\_
24. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_

25. Father's elder/younger sister's son (elder than you)  
Papapo nana/miswapo laschu (hopubika duspi)  
पापापो नाना/मिस्वापो लास्चु (होपुविका डुस्पी) \_\_\_\_\_
26. Father's elder/younger sister's son(younger than you)  
Papapo nana/miswapo laschu (hopubika chharu)  
पापापो नाना/मिस्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
27. Father's elder/younger sis's son's wife (elder than you)  
Papapo nana/miswapo laschupo me (Hopubika duspi)  
पापापो नाना/मिस्वापो लास्चुपो मे (होपुविका डुस्पी) \_\_\_\_\_
28. Father's elder/younger sis's son's wife (younger than you)  
Papapo nana/miswapo laschupo me (hopubika chharu)  
पापापो नाना/मिस्वापो लास्चुपो मे (होपुविका छारु) \_\_\_\_\_
29. Father's elder/younger bro's daughter (elder than you)  
Papapo pepe/laswapo mischu (hopubika duspi)  
पापापो पेपे/लास्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
30. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
31. Father's elder/younger bro's daughter (younger than you)  
Papapo nana/ laswapo mischu (hopubika chharu)  
पापापो नाना/लास्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
32. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
33. Father's elder/younger sis's daughter (elder than you)  
Papapo nana/miswapo mischu (hopubika duspi)  
पापापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
34. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_

35. Father's elder/younger sis's daughter (younger than you)  
Papapo nana/miswapo mischu (hopubika chharu)  
पापापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
36. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
37. Mother's elder/younger bro's son (elder than you)  
Mamapo pepe/laswapo laschu (hopubika duspi)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
38. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
39. Mother's elder/younger bro's son (younger than you)  
Mamapo pepe/laswapo laschu (hopubika chharu)  
मामापो नाना/मिस्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
40. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
41. Mother's elder/younger sis's daughter (elder than you)  
Mamapo nana/miswapo mischu (hopubika duspi)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
42. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
43. Mother's elder/younger bro's daughter (younger than you)  
Mamapo pepe/laswapo mischu (hopubika chharu)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
44. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_

45. Mother's elder/younger bro's daughter (elder than you)  
Mamapo pepe/laswapo michu (hopubika duspi)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
46. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
47. Mother's elder/younger bro's daughter (younger than you)  
Mamapo pepe/laswapo mischu (hopubika chharu)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
48. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
49. Mother's elder/younger sis's son (elder than you)  
Mamapo nana/miswapo laschu (hopubika duspi)  
मामापो नाना/मिस्वापो लास्चु (होपुविका डुस्पी) \_\_\_\_\_
50. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
51. Mother's elder/younger sis's son (elder than you)  
Mamapo nana/miswapo laschu (hopubika duspi)  
मामापो नाना/मिस्वापो लास्चु (होपुविका डुस्पी) \_\_\_\_\_
52. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
53. Elder bro's wife  
Pepepo me  
पेपेपो मे \_\_\_\_\_
54. Younger bro's wife  
Wapo me  
वापो मे \_\_\_\_\_

55.	Elder sis's husband Nanapo dumbu नानापो दुम्बु	_____	_____
56.	Younger sis's husband Miswapo dumbu मिस्वापो दुम्बु	_____	_____
57.	Elder bro's son Pepepo laschu पेपेपो लास्चु	_____	_____
58.	Younger bro's son Wapo laschu वापो लास्चु	_____	_____
59.	Elder bro's son's wife Pepepo laschupo me पेपेपो लास्चुपो मे	_____	_____
60.	Younger bro's son's wife Wapo laschupo me वापो लास्चुपो मे	_____	_____
61.	Elder bro's daughter Pepepo mischu पेपेपो मिस्चु	_____	_____
62.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
63.	Younger bro's daughter Wapo mischu वापो मिस्चु	_____	_____
64.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____

- |     |  |       |       |
|-----|--|-------|-------|
| 65. | Elder sister's son<br>Nanapo laschu<br>नानापो लास्चु           | _____ | _____ |
| 66. | His wife<br>Unipo me<br>उनिपो मे                               | _____ | _____ |
| 67. | Elder sister's daughter<br>Nanapo mischu<br>नानापो मिस्चु      | _____ | _____ |
| 68. | Her husband<br>Unipo dumbu<br>उनिपो दुम्बु                     | _____ | _____ |
| 69. | Younger bro's son<br>Wapo laschu<br>वापो मिस्चु                | _____ | _____ |
| 70. | His wife<br>Unipo me<br>उनिपो मे                               | _____ | _____ |
| 71. | Younger sister's daughter<br>Miswapo mischu<br>मिस्वापो मिस्चु | _____ | _____ |
| 72. | Her husband<br>Unipo dumbu<br>उनिपो दुम्बु                     | _____ | _____ |

### Questionnaires 3 (Form both perspectives- male & female ego)

Singsimu-3

सिङ्गिसिमु

Name:-

Nu –

नु

Sex:-

laswa/ misma: -

लास्वा / मिस्मा

Adress:-

Munkhom:-

मुन्खुम

Date:-

Mintho:-

मिन्थी

Age:-

Thobom:-

थोबोम

How are the following persons related to you? Please answer the question given below.

	Your own Hopupo होपुपो	your husb/wife's Hopupo dumbu/mepo होपुपो दुम्बु/मेपो
1. Father's father Papapo papa पापापो पापा	_____	_____
2. Father's mother Papapo mama पापापो मामा	_____	_____
3. Father's elder brother Papapo pepe पापापो पेपे	_____	_____
4. His wife Unipo me उनिपो मे	_____	_____

- |     |  |         |       |
|-----|--|---------|-------|
| 5.  | Father's younger brother<br>Papapo laswa<br>पापापो लास्व | [ _____ | _____ |
| 6.  | His wife<br>Unipo me<br>उनिपो मे                         | _____   | _____ |
| 7.  | Father's elder sister<br>Papapo nana<br>पापापो नाना      | _____   | _____ |
| 8.  | Her husband<br>Unipo dumbu<br>उनिपो दुम्बु               | _____   | _____ |
| 9.  | Father's younger sister<br>Papapo miswa<br>पापापो मिस्वा | _____   | _____ |
| 10. | Her husband<br>Unipo dumbu<br>उनिपो दुम्बु               | _____   | _____ |
| 11. | Mother's father<br>Mamapo papa<br>मामापो पापा            | _____   | _____ |
| 12. | Mother's mother<br>Mamapo mama<br>मामापो मामा            | _____   | _____ |
| 13. | Mother's elder brother<br>Mamapo pepe<br>मामापो पेपे     | _____   | _____ |
| 14. | His wife<br>Unipo me<br>उनिपो मे                         | _____   | _____ |



15. Mother's younger brother  
Mamapo laswa  
मामापो लास्वा \_\_\_\_\_
16. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
17. Mother's elder sister  
Mamapo nana  
मामापो नाना \_\_\_\_\_
18. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
19. Mother's younger sister  
Mamapo miswa  
मामापो मिस्वा \_\_\_\_\_
20. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
21. Father's elder/younger bro's son(elder than you)  
Papapo pepe/laswapo laschu (hopubika duspi)  
पापापो पेपे/लास्वापो लास्चु (होपुविका दुस्पी) \_\_\_\_\_
22. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
23. Father's elder/younger bro's daughter (elder than you)  
Papapo pepe/laswapo laschu (hopubika chharu)  
पापापो पेपे/लास्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
24. Father's elder/younger bro's daughter (elder than you)  
Papapo pepe/laswapo mischu (hopusbika duspi)  
पापापो पेपे/लास्वापो मिस्चु (होपुविका दुस्पी) \_\_\_\_\_

25. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
26. Father's elder/younger bro's daughter (younger than you)  
Papapo pepe/laswapo mischu (hopusbika chharu)  
पापापो पेपे/लास्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
27. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
28. Father's elder/younger sister's son (elder than you)  
Papapo nana/miswapo laschu (hopusbika duspi)  
पापापो नाना/मिस्वापो लास्चु (होपुविका दुस्पी) \_\_\_\_\_
29. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
30. Father's elder/younger sister's son (younger than you)  
Papapo nana/miswapo laschu (hopusbika chharu)  
पापापो नाना/मिस्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
31. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
32. Father's elder/younger sis's daughter(elder than you)  
Papapo nana/miswapo misschu (hopusbika duspi)  
पापापो नाना/मिस्वापो मिस्चु (होपुविका दुस्पी) \_\_\_\_\_
33. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
34. Father's elder/younger sis's daughter(younger than you)  
Papapo nana/miswapo misschu (hopusbika chharu)  
पापापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_

35. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
36. Mother's elder/younger bro's son(elder than you)  
Mamapo pepe/laswapo lachu (hopusbika duspi)  
मामापो पेपे/लास्वापो लास्चु (होपुविका डुस्पी) \_\_\_\_\_
37. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
38. Mother's elder/younger bro's son(younger than you)  
Mamapo pepe/laswapo lachu (hopusbika chharu)  
मामापो पेपे/लास्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
39. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
40. Mother's elder/younger bro's daughter(elder than you)  
Mamapo pepe/laswapo mischu (hopusbika duspi)  
मामापो पेपे/लास्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
41. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
42. Mother's elder/younger bro's daughter(younger than you)  
Mamapo pepe/laswapo mischu (hopusbika chharu)  
मामापो पेपे/लास्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
43. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
44. Mother's elder/younger sister's son(elder than you)  
Mamapo nana/miswapo laschu (hopusbika duspi)  
मामापो नाना/मिस्वापो लास्चु (होपुविका डुस्पी) \_\_\_\_\_
45. His wife

- Unipo me  
उनिपो मे \_\_\_\_\_
46. Mother's elder/younger sister's son(younger than you)  
Mamapo nana/miswapo laschu (hopusbika chharu)  
मामापो नाना/मिस्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
47. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
48. Mother's elder/younger sister's daughter(elder than you)  
Mamapo nana/miswapo misschu (hopusbika duspi)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
49. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
50. Mother's elder/younger sis's daughter(younger than you)  
Mamapo nana/miswapo misschu (hopusbika chharu)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
51. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
52. Elder brother's wife  
Pepepo me  
पेपेपो मे \_\_\_\_\_
53. Younger brother's wife  
Laswapo me  
लास्वापो मे \_\_\_\_\_
54. Elder sister's husband  
Nanapo dumbu  
नानापो दुम्बु \_\_\_\_\_
55. Younger sister's husband  
Miswapo dumbu

	मिस्वापो दुम्बु	_____	_____
56.	Elder brother's son Pepepo laschu पेपेपो लास्चु	_____	_____
57.	His wife Unipo me उनिपो मे	_____	_____
58.	younger brother's son Laswapo laschu लास्वापो लास्चु	_____	_____
59.	His wife Unipo me उनिपो मे	_____	_____
60.	Elder sister's son Nanapo laswa नानापो लास्वा	_____	_____
61.	His wife Unipo me उनिपो मे	_____	_____
62.	Younger sister's son Miswapo laswa मिस्वापो लास्वा	_____	_____
63.	His wife Unipo me उनिपो मे	_____	_____
64.	Elder brother's daughter Pepepo mischu पेपेपो मिस्चु	_____	_____
65.	Her husband Unipo dumbu		

	उनिपो दुम्बु	_____	_____
66.	Younger brother's daughter Laswapo mischu लास्वापो मिस्चु	_____	_____
67.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
68.	Elder sister's daughter Nanapo mischu नानापो मिस्चु	_____	_____
69.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
70.	Younger sister's daughter Miswapo mischu मिस्वापो मिस्चु	_____	_____
71.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____

## Appendix E

### Questionnaires 1 (Core consanguineal and core Affinal terms)

Singsimu-1

सिङ्गिसिमु

Name:-

Sex:-

Nu:-

Laswa/misma:

नु

लास्वा /मिस्मा:-

Address:-

Date:-

Munkhom:-

mintho:-

मुन्खुम:-

मिन्थो:-

Age:-

thobom:-

थोबोम:-

How are the following persons related to you?

Tam minumu animua mo alustani?

ताम मिनुमु आनिमुआ मो अलुस्तानी ?

Tam singsimu basin mei.

ताम सिङ्गिसिमु बासिन मेइ

1. The Couple who gave Birth to you.  
Animulai waksa minunu.  
आनिमुलाई वाक्सा मिनुनु \_\_\_\_\_
3. The man who gave birth to you  
Animulai waksa minu.  
आनिमुलाई वाक्सा मिनु \_\_\_\_\_
3. The woman who gave birth to you.  
Animulai waksa misma.  
आनिमुलाई वाक्सा मिस्मा \_\_\_\_\_
4. The man who is born before you of the same couple.  
Animubika duspi.  
आनिमुनिका दुस्पी \_\_\_\_\_

6. The man who is born after you of the same couple.  
Animubika chharu.  
आनिमुबिका छारु \_\_\_\_\_
6. The Woman who is born before you of the same couple.  
Animubika duspi minu.  
आनिमुबिका दुस्पी मिनु \_\_\_\_\_
7. The woman who is born after you of the same couple.  
Animubika chharu minu.  
आनिमुबिका छारु मिनु \_\_\_\_\_
8. The person who is married to you (male/female)  
Animua biya amonim minu.  
आनिमुअ बिया अमोनिम मिनु \_\_\_\_\_
9. The male person who is born of you.  
Animua awasnim laschu.  
आनिमुअ अवस्निम लास्चु \_\_\_\_\_
10. The female person who is born of you.  
Animua awasnim mischu.  
आनिमुअ अवस्निम मिस्चु \_\_\_\_\_
11. Husband's father  
Dumbupo papa  
दुम्बुपो पापा \_\_\_\_\_
12. Husband's mother  
Dumbupo mama  
दुम्बुपो मामा \_\_\_\_\_
13. Husband's elder brother  
Dumbupo pepe  
दुम्बुपो पेपे \_\_\_\_\_
14. Husband's younger brother  
Dumbupo wa  
दुम्बुपो वा \_\_\_\_\_



15. Husband's elder sister  
Dumbupo nana  
दुम्बुपो नाना \_\_\_\_\_
16. Husband's younger sister  
Dumbupo wa  
दुम्बुपो वा \_\_\_\_\_
17. Husband's younger brother's wife  
Dumbupo pepepo me?  
दुम्बुपो पेपेपो मे \_\_\_\_\_
18. Husband's younger brother's wife  
Dumbupo wapo me  
दुम्बुपो वापो मे \_\_\_\_\_
19. Husband's elder sister's husband  
Dumbupo nanapo dumbu  
दुम्बुपो नानापो दुम्बु \_\_\_\_\_
20. Husband's younger sister's husband  
Dumbupo wapo dumbu  
दुम्बुपो वापो दुम्बु \_\_\_\_\_
21. Wife's father  
Mepo papa  
मेपो पापा \_\_\_\_\_
22. Wife's mother  
Mepo mama  
मेपो मामा \_\_\_\_\_
23. Wife's elder brother  
Mepo pepe  
मेपो पेपे \_\_\_\_\_
24. His wife  
Unipo me

- यूनिपो मे \_\_\_\_\_
25. Wife's younger brother  
Mepo wa  
मेपो वा \_\_\_\_\_
26. His wife  
Unipo me  
यूनिपो मे \_\_\_\_\_
27. Wife's elder sister  
Mepo nana  
मेपो नाना \_\_\_\_\_
28. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
29. Wife's younger sister  
Mepo wa  
मेपो वा \_\_\_\_\_
30. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
31. Son's wife  
Laschupo me  
लास्चुपो मे \_\_\_\_\_
32. Daughter's husband  
Mischupo dumbu  
मिस्चुपो दुम्बु \_\_\_\_\_
33. Son's son  
Laschupo laschu  
लास्चुपो लास्चु \_\_\_\_\_
34. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_

35. Son's daughter  
Laschupo mischu  
लास्चुपो मिस्चु \_\_\_\_\_
36. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
37. Daughter's son  
Mischupo laschu  
मिस्चुपो लास्चु \_\_\_\_\_
38. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
39. Daughter's daughter  
Mischupo mischu  
मिस्चुपो मिस्चु \_\_\_\_\_
40. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_

## Questionnaires 2 (Appelative & Addressive use of kinship terms)

Singsimu-2

सङ्गसिमु

Name:-

Nu:-

नु:-

Sex:-

laswa/misma

लास्वा/मिस्मा

Address:-

Munkhom:-

मुन्खुम

Date:-

Mintho:-

मिन्थो

Age:-

Thobom:-

थोबोम

How are the following persons related to you? Please answer the question given below:

	Appelative	Addressive
1. Father's father Papapo papa पापापो पापा	_____	_____
73. Father's mother Papapo mama पापापो मामा	_____	_____
74. Father's elder brother Papapo pepe पापापो पेपे	_____	_____
75. His wife Unipo me उनिपो मे	_____	_____
76. Father's younger Brother Papapo wa		

	पापापो वा	_____	_____
77.	His wife Unipo me उनिपो मे	_____	_____
78.	Father's elder sister Papapo nana पापापो नाना	_____	_____
79.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
80.	Father's younger sister Papapo wa पापापो वा	_____	_____
81.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
82.	Mother's father Mamapo papa मामापो पापा	_____	_____
83.	Mother's mother Mamapo mama मामापो मामा	_____	_____
84.	Mother's elder brother Mamapo pepe मामापो पेपे	_____	_____
85.	His wife Unipo me उनिपो मे		
86.	Mother's younger brother Mamapo wa मामापो वा		

87. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
88. Mother elder sister  
Mamapo nana  
मामापो नाना \_\_\_\_\_
89. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
90. Mother's younger sister  
Manapo miswa  
मामापो मिस्वा \_\_\_\_\_
91. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
92. Father's elder/younger brother's son (elder than you)  
Papapo pepe/laswapo laschu (hopubika duspi)  
पापापो पेपे/लास्वापो लास्चु(होपुबिका डुस्पी) \_\_\_\_\_
93. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
94. Father's elder/younger brother's son(younger than you)  
Papapo pepe/laswapo laschu(hopubika chharu) wa  
पापापो पेपे/लास्वापो लास्चु \_\_\_\_\_
95. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
96. Father's elder/younger sister's son (elder than you)  
Papapo nana/miswapo laschu (hopubika duspi)  
पापापो नाना/मिस्वापो लास्चु (होपुबिका डुस्पी) \_\_\_\_\_

97. Father's elder/younger sister's son(younger than you)  
Papapo nana/miswapo laschu (hopubika chharu)  
पापापो नाना/मिस्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
98. Father's elder/younger sis's son's wife (elder than you)  
Papapo nana/miswapo laschupo me (Hopubika duspi)  
पापापो नाना/मिस्वापो लास्चुपो मे (होपुविका दुस्पी) \_\_\_\_\_
99. Father's elder/younger sis's son's wife (younger than you)  
Papapo nana/miswapo laschupo me (hopubika chharu)  
पापापो नाना/मिस्वापो लास्चुपो मे (होपुविका छारु) \_\_\_\_\_
100. Father's elder/younger bro's daughter (elder than you)  
Papapo pepe/laswapo mischu (hopubika duspi)  
पापापो पेपे/लास्वापो मिस्चु (होपुविका दुस्पी) \_\_\_\_\_
101. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
102. Father's elder/younger bro's daughter (younger than you)  
Papapo nana/ laswapo mischu (hopubika chharu)  
पापापो नाना/लास्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
103. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
104. Father's elder/younger sis's daughter (elder than you)  
Papapo nana/miswapo mischu (hopubika duspi)  
पापापो नाना/मिस्वापो मिस्चु (होपुविका दुस्पी) \_\_\_\_\_
105. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
106. Father's elder/younger sis's daughter (younger than you)  
Papapo nana/miswapo mischu (hopubika chharu)  
पापापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_

107. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
108. Mother's elder/younger bro's son (elder than you)  
Mamapo pepe/laswapo laschu (hopubika duspi)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
109. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
110. Mother's elder/younger bro's son (younger than you)  
Mamapo pepe/laswapo laschu (hopubika chharu)  
मामापो नाना/मिस्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
111. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
112. Mother's elder/younger sis's daughter (elder than you)  
Mamapo nana/miswapo mischu (hopubika duspi)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
113. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
114. Mother's elder/younger bro's daughter (younger than you)  
Mamapo pepe/laswapo mischu (hopubika chharu)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
115. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
116. Mother's elder/younger bro's daughter (elder than you)  
Mamapo pepe/laswapo michu (hopubika duspi)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_



117. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
118. Mother's elder/younger bro's daughter (younger than you)  
Mamapo pepe/laswapo mischu (hopubika chharu)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
119. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
120. Mother's elder/younger sis's son (elder than you)  
Mamapo nana/miswapo laschu (hopubika duspi)  
मामापो नाना/मिस्वापो लास्चु (होपुविका दुस्पी) \_\_\_\_\_
121. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
122. Mother's elder/younger sis's son (elder than you)  
Mamapo nana/miswapo laschu (hopubika duspi)  
मामापो नाना/मिस्वापो लास्चु (होपुविका दुस्पी) \_\_\_\_\_
123. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
124. Elder bro's wife  
Pepepo me  
पेपेपो मे \_\_\_\_\_
125. Younger bro's wife  
Wapo me  
वापो मे \_\_\_\_\_
126. Elder sis's husband  
Nanapo dumbu  
नानापो दुम्बु \_\_\_\_\_

127.	Younger sis's husband Miswapo dumbu मिस्वापो दुम्बु	_____	_____
128.	Elder bro's son Pepepo laschu पेपेपो लास्चु	_____	_____
129.	Younger bro's son Wapo laschu वापो लास्चु	_____	_____
130.	Elder bro's son's wife Pepepo laschupo me पेपेपो लास्चुपो मे	_____	_____
131.	Younger bro's son's wife Wapo laschupo me वापो लास्चुपो मे	_____	_____
132.	Elder bro's daughter Pepepo mischu पेपेपो मिस्चु	_____	_____
133.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
134.	Younger bro's daughter Wapo mischu वापो मिस्चु	_____	_____
135.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
136.	Elder sister's son Nanapo laschu नानापो लास्चु	_____	_____

137.	His wife Unipo me उनिपो मे	_____	_____
138.	Elder sister's daughter Nanapo mischu नानापो मिस्चु	_____	_____
139.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
140.	Younger bro's son Wapo laschu वापो मिस्चु	_____	_____
141.	His wife Unipo me उनिपो मे	_____	_____
142.	Younger sister's daughter Miswapo mischu मिस्वापो मिस्चु	_____	_____
143.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____

**Questionnaires 3 (Form both perspectives- male & female ego)**

Singsimu-3

सिङ्गिसिमु

Name:-

Nu –

नु

Sex:-

laswa/ misma: -

लास्वा / मिस्मा

Adress:-

Munkhom:-

मुन्खुम

Date:-

Mintho:-

मिन्थी

Age:-

Thobom:-

थोबोम

How are the following persons related to you? Please answer the question given below.

	Your own Hopupo होपुपो	your husb/wife's Hopupo dumbu/mepo होपुपो दुम्बु/मेपो
72. Father's father Papapo papa पापापो पापा	_____	_____
73. Father's mother Papapo mama पापापो मामा	_____	_____
74. Father's elder brother Papapo pepe पापापो पेपे	_____	_____
75. His wife Unipo me उनिपो मे	_____	_____

76.	Father's younger brother Papapo laswa पापापो लास्वा	_____	_____
77.	His wife Unipo me उनिपो मे	_____	_____
78.	Father's elder sister Papapo nana पापापो नाना	_____	_____
79.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
80.	Father's younger sister Papapo miswa पापापो मिस्वा	_____	_____
81.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
82.	Mother's father Mamapo papa मामापो पापा	_____	_____
83.	Mother's mother Mamapo mama मामापो मामा	_____	_____
84.	Mother's elder brother Mamapo pepe मामापो पेपे	_____	_____
85.	His wife Unipo me उनिपो मे	_____	_____
86.	Mother's younger brother		

	Mamapo laswa मामापो लास्वा	_____	_____
87.	His wife Unipo me उनिपो मे	_____	_____
88.	Mother's elder sister Mamapo nana मामापो नाना	_____	_____
89.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
90.	Mother's younger sister Mamapo miswa मामापो मिस्वा	_____	_____
91.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
92.	Father's elder/younger bro's son(elder than you) Papapo pepe/laswapo laschu (hopubika duspi) पापापो पेपे/लास्वापो लास्चु (होपुविका डुस्पी)	_____	_____
93.	His wife Unipo me उनिपो मे	_____	_____
94.	Father's elder/younger bro's daughter (elder than you) Papapo pepe/laswapo laschu (hopubika chharu) पापापो पेपे/लास्वापो लास्चु (होपुविका छारु)	_____	_____
95.	Father's elder/younger bro's daughter (elder than you) Papapo pepe/laswapo mischu (hopubika duspi) पापापो पेपे/लास्वापो मिस्चु (होपुविका डुस्पी)	_____	_____
96.	Her husband Unipo dumbu	_____	_____

- उनिपो दुम्बु \_\_\_\_\_
97. Father's elder/younger bro's daughter (younger than you)  
Papapo pepe/laswapo mischu (hopusbika chharu)  
पापापो पेपे/लास्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
98. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
99. Father's elder/younger sister's son (elder than you)  
Papapo nana/miswapo laschu (hopusbika duspi)  
पापापो नाना/मिस्वापो लास्चु (होपुविका दुस्पी) \_\_\_\_\_
100. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
101. Father's elder/younger sister's son (younger than you)  
Papapo nana/miswapo laschu (hopusbika chharu)  
पापापो नाना/मिस्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
102. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
103. Father's elder/younger sis's daughter(elder than you)  
Papapo nana/miswapo misschu (hopusbika duspi)  
पापापो नाना/मिस्वापो मिस्चु (होपुविका दुस्पी) \_\_\_\_\_
104. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
105. Father's elder/younger sis's daughter(younger than you)  
Papapo nana/miswapo misschu (hopusbika chharu)  
पापापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
106. Her husband  
Unipo dumbu

- उनिपो दुम्बु \_\_\_\_\_
107. Mother's elder/younger bro's son(elder than you)  
Mamapo pepe/laswapo lachu (hopusbika duspi)  
मामापो पेपे/लास्वापो लास्चु (होपुविका डुस्पी) \_\_\_\_\_
108. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
109. Mother's elder/younger bro's son(younger than you)  
Mamapo pepe/laswapo lachu (hopusbika chharu)  
मामापो पेपे/लास्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
110. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
111. Mother's elder/younger bro's daughter(elder than you)  
Mamapo pepe/laswapo mischu (hopusbika duspi)  
मामापो पेपे/लास्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
112. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
113. Mother's elder/younger bro's daughter(younger than you)  
Mamapo pepe/laswapo mischu (hopusbika chharu)  
मामापो पेपे/लास्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
114. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
115. Mother's elder/younger sister's son(elder than you)  
Mamapo nana/miswapo laschu (hopusbika duspi)  
मामापो नाना/मिस्वापो लास्चु (होपुविका डुस्पी) \_\_\_\_\_
116. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_



117. Mother's elder/younger sister's son(younger than you)  
Mamapo nana/miswapo laschu (hopusbika chharu)  
मामापो नाना/मिस्वापो लास्चु (होपुविका छारु) \_\_\_\_\_
118. His wife  
Unipo me  
उनिपो मे \_\_\_\_\_
119. Mother's elder/younger sister's daughter(elder than you)  
Mamapo nana/miswapo misschu (hopusbika duspi)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका डुस्पी) \_\_\_\_\_
120. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
121. Mother's elder/younger sis's daughter(younger than you)  
Mamapo nana/miswapo misschu (hopusbika chharu)  
मामापो नाना/मिस्वापो मिस्चु (होपुविका छारु) \_\_\_\_\_
122. Her husband  
Unipo dumbu  
उनिपो दुम्बु \_\_\_\_\_
123. Elder brother's wife  
Pepepo me  
पेपेपो मे \_\_\_\_\_
124. Younger brother's wife  
Laswapo me  
लास्वापो मे \_\_\_\_\_
125. Elder sister's husband  
Nanapo dumbu  
नानापो दुम्बु \_\_\_\_\_
126. Younger sister's husband  
Miswapo dumbu  
मिस्वापो दुम्बु \_\_\_\_\_
127. Elder brother's son

	Pepepo laschu पेपेपो लास्चु	_____	_____
128.	His wife Unipo me उनिपो मे	_____	_____
129.	younger brother's son Laswapo laschu लास्वापो लास्चु	_____	_____
130.	His wife Unipo me उनिपो मे	_____	_____
131.	Elder sister's son Nanapo laswa नानापो लास्वा	_____	_____
132.	His wife Unipo me उनिपो मे	_____	_____
133.	Younger sister's son Miswapo laswa मिस्वापो लास्वा	_____	_____
134.	His wife Unipo me उनिपो मे	_____	_____
135.	Elder brother's daughter Pepepo mischu पेपेपो मिस्चु	_____	_____
136.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
137.	Younger brother's daughter		

	Laswapo mischu लास्वापो मिस्चु	_____	_____
138.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
139.	Elder sister's daughter Nanapo mischu नानापो मिस्चु	_____	_____
140.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____
141.	Younger sister's daughter Miswapo mischu मिस्वापो मिस्चु	_____	_____
142.	Her husband Unipo dumbu उनिपो दुम्बु	_____	_____