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RESEARCH ARTICLE

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AN ETHNOLINGUISTIC STUDY OF KINSHIP TERMS OF SYLHETI IN BARAK VALLEY

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ABSTRACT

Ethnolinguistics holds a distinctive role as an intermedial field connecting linguistics and anthropology, enabling a thorough examination of the functioning of language within specific cultural settings and reciprocally, how cultural norms and practice influence linguistic structures.

Barak Valley lies in the southern part of Assam, India. It derived its name from the river Barak that flows within the heart of the valley. It consists of three administrative districts of Assam - namely Cachar, Sribhumi and Hailakandi. As per 2011 language census report, Bengali is the official as well as the most spoken language of the region with approximately 2,930,378 native speakers. Sylheti, is spoken by a large population of Barak Valley.

The present study will undertake and analyse the interrelationship between the Language and culture of Sylheti community spoken in Barak Valley where comparatively the traditional way of cultural heritage and the language is being maintained in respect to the use of kinship terms in day-to-day life.

Keywords: *Ethnolinguistics, Kinship, Consanguineal relationship, Affinal relatoionship, Variations, Cultural significance, Society.*

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1. INTRODUCTION

Ethnolinguistics provides a valuable framework for examining its complex, interplay between language and culture. Ethnolinguistics is a discipline that explores the deep relationship between language and culture, examining how language, influences and is influenced by cultural norms, practices and identities.

Ethnolinguistics, alternatively, is referred as linguistic anthropology. According to Hymes, Ethnolinguistics is called 'ethnography of speaking'

Ethnolinguistics examines the interdependent connection between language and culture. It also investigates how structures and expression of a language influence cultural customs, social organizations and individual perspectives.

Ethnolinguistics holds a distinctive role as an intermedial field connecting linguistics and anthropology, enabling a thorough examination of the functioning of language within specific cultural settings and reciprocally, how cultural norms and practice influence linguistic structures

2. OBJECTIVES

The main objective of the present paper is to bring out the Ethnolinguistic explanation of Kinship by Sylheti speakers of Barak valley and to study the names of Kinship and addressing terms.

3. METHODOLOGY

The data for the present paper was collected from the three districts of Barak Valley, that is Cachar, Karimganj and Hailakandi. The methods applied for data collection for the present study includes both primary and secondary sources. The primary source is based on personal contact with the speech community through informants of different age groups, professionals and sexes with the help of questionaries. The secondary method of collecting data includes available written materials like referred journals, articles, books etc.

4. KINSHIP

Claude Levi-Strauss is one of the most influential figures in the study of kinship. Claude Levi-Strauss in 'The Elementary Structures of Kinship' (1949) introduced structuralism to anthropology, focusing on the underlying structures that govern kinship systems. Levi-Strauss argued that kinship systems are products of the human mind's tendency to organize relationships into binary oppositions (e.g., marriage rules, incest taboos). His work emphasized the universality of certain kinship structures, such as the exchange of women between groups.

Kinship broadly refers to the social relationships and connections that are recognised and culturally constructed around notions of family and relatedness. It encompasses both biological ties through descent and culturally defined relationships through marriage, adoption, or other forms of social bonding. Understanding kinship involves examining how societies organise and structure these relationships, which can vary significantly across cultures and historical contexts.

4.1. STRUCTURE

Kinship is often categorized into two main types: consanguineal and affinal. 'Consanguineal kinship' refers to relationships based on descent, such as parent-child, siblings, and extended family through bloodlines. These connections are typically

recognized through biological or genetic ties, forming the core of family units in many societies. 'Affinal kinship', on the other hand, pertains to relationships formed through marriage or other forms of alliance. It includes in-laws and other relatives connected through marriage, highlighting how kinship can extend beyond biological boundaries to include social and legal ties.

4.2. IMPORTANCE OF KINSHIP:

Kinship holds profound importance within families across societies, serving as a fundamental framework for relationships, roles, and obligations. At its core, kinship provides emotional support, economic stability, and a sense of belonging those nurtures individuals and strengthens social cohesion. Understanding its significance involves examining how kinship shapes familial dynamics, influences individual identity formation, and contributes to the continuity of cultural practices and traditions.

Kinship establishes the foundation for familial relationships, fostering bonds of trust, care, and reciprocity among relatives. Within families, kinship roles such as parent-child, sibling, grandparent, and cousin define expectations for mutual support and caregiving. These roles not only provide emotional security but also contribute to the socialization of children, imparting values, norms, and cultural practices that are passed down through generations. Kinship thus plays a pivotal role in the upbringing and development of individuals, shaping their understanding of community, responsibility, and their place within society.

Kinship structures often determine the distribution of resources and responsibilities within families. Economic support, inheritance rights, and access to social networks are often mediated through kinship ties. In many cultures, familial obligations extend beyond immediate family members to include extended relatives who provide assistance during times of need or celebration. This network of support enhances resilience and ensures collective well-being, reinforcing the interdependence that characterizes familial relationships.

Kinship serves as a mechanism for preserving cultural heritage and transmitting traditions across generations. Through kinship, families uphold rituals, ceremonies, and oral histories that embody cultural values and beliefs. These practices not only strengthen family bonds but also contribute to the continuity of community identities and collective memory. Kinship ties therefore function as conduits for cultural transmission, safeguarding intangible cultural heritage and fostering a sense of pride and belonging among family members.

4.3. KINSHIP IN SOCIETY:

Kinship is a foundational concept in anthropology and sociology, defining relationships that structure human societies. It encompasses connections by blood, marriage, or adoption and is central to how communities organize themselves, distribute resources, and maintain social order. Across cultures, kinship determines identity, roles, obligations, and social status. While its specifics vary, kinship universally shapes the moral and social fabric, reflecting the values and beliefs of a society. Kinship is a complex, multifaceted concept that remains vital in understanding human societies. Its manifestations may vary, but the underlying principles of relatedness, social organization, and identity persist

across cultures and time. As societies continue to evolve, kinship will undoubtedly adapt, reflecting broader social changes while continuing to play a critical role in shaping human experience.

4.4. CULTURAL SIGNIFICANCE OF KINSHIP:

Kinship refers to the web of social relationships that form an essential part of the lives of most humans in most societies. It encompasses the relationships defined by blood (consanguinity), marriage (affinity), and, in some cultures, other forms of alliance such as adoption or godparenthood. The significance of kinship lies in its role as a fundamental organizing principle in society. It provides a framework for social organization, determining the rights and responsibilities individuals have toward each other. In many traditional societies, kinship dictates social identity, inheritance, residence, and even the political and economic structures that govern daily life.

4.5. KINSHIP AS A SOCIAL STRUCTURE

Kinship refers to the complex web of relationships formed through blood (consanguineal) and marriage (affinal) ties, playing a fundamental role in structuring societies. It serves as the foundation of social organization, dictating the rules of inheritance, succession, and social roles. In many cultures, kinship extends beyond biological connections to include social bonds formed through adoption, fostering, or close friendship, creating what anthropologists' term "fictive kinship." These relationships establish a network of obligations and expectations that help maintain social cohesion and ensure the group's survival.

4.6. VARIATIONS

Kinship systems vary significantly across cultures, often classified into different types like patrilineal, matrilineal, bilateral, and ambilineal systems. In patrilineal systems, descent and inheritance are traced through the father's line, while matrilineal systems trace these through the mother's line. Bilateral systems recognize kinship ties on both the mother's and father's sides, while ambilineal systems allow individuals to choose their lineage affiliation. These systems influence marriage patterns, residence rules, and social hierarchy, reflecting the broader cultural, economic, and environmental contexts in which they are embedded.

4.7. ROLES AND FUNCTIONS WITHIN KINSHIP:

Kinship structures not only determine familial relationships but also assign roles and responsibilities within a community. For example, in many traditional societies, kinship dictates who can marry whom, the division of labour, child-rearing practices, and the care of the elderly. Kinship networks often serve as a support system, providing emotional, economic, and social assistance. The roles within kinship are often gendered, with specific duties and privileges assigned to men and women, reflecting broader societal norms and values.

4.8 MODERN TRANSFORMATIONS OF KINSHIP

The concept of kinship has evolved over time, especially in the context of modernization, urbanization, and globalization. In contemporary societies, traditional kinship structures are often challenged by factors such as increased mobility, changing gender roles, and the rise of nuclear families over extended family systems. Additionally, the legal and social recognition of diverse family forms, such as same-sex partnerships and single-parent families, has further expanded the concept of kinship. Despite these changes, kinship remains a vital aspect of social organization, continuing to adapt and evolve in response to shifting cultural and societal dynamics.

4.9. KINSHIP AND IDENTITY FORMATION

Kinship plays a pivotal role in shaping individual and collective identities. From birth, individuals are integrated into kinship networks that define their place in the world. The family name, lineage, and heritage are all part of one's identity, often influencing the person's social interactions and how they are perceived by others. In many cultures, kinship also imparts a sense of continuity and connection to the past, as genealogical ties link individuals to their ancestors and cultural heritage. This connection fosters a strong sense of identity and belonging, which is integral to the psychological well-being of individuals.

4.10. KINSHIP AND SOCIAL OBLIGATIONS

Kinship is closely tied to social obligations and responsibilities. Within kinship systems, individuals are expected to fulfil specific roles, such as providing care, support, and protection to other members of their family or clan. These obligations are not merely personal but are embedded in cultural norms and expectations. For instance, in many societies, the responsibility of caring for elderly parents falls on their children, while siblings may have duties toward one another in terms of emotional and financial support. The fulfilment of these obligations reinforces social bonds and ensures the survival and continuity of kinship groups.

5. KINSHIP TERMS: CONSANGUINEAL

Following are the Kinship terms used among the Sylheti speakers of Barak valley.

Sylheti	**Relationship**
/ɸurboɸuruʃ/	'ancestors'
/boro baba/	'great grandfather' (father's father's father) 'great grandfather' (father's mother's father) 'great grandfather' (mother's father's father)

	'great grandfather' (mother's mother's father)
/boro ma/	'great grandmother' (father's mother's mother) 'great grandmother' (father's father's mother) 'great grandmother' (mother's mother's mother) 'great grandmother' (mother's father's mother)
/ʈakur ɖa/	'grandfather' (father's father)
/boro ʈakur ɖa/	'great-uncle' (father's father's brother- elder)
/maizla ʈakur ɖa/	'great-uncle' (father's father's brother- youngest)
/huruʈakurɖa/	'great-uncle' (father's father's brother- youngest)
/ʈakur ɸiʃi/	'great-aunt' (father's father's sister)
/boro ʈakur ɸiʃi/	'great-aunt' (father's father's sister- elder)
/maizla ʈakur ɸiʃi/	'great-aunt' (father's father's sister- youngest)
/huru ʈakur ɸiʃi/	'great-aunt' (father's father's sister- youngest)
/ʈakurma/	'grandmother' (father's mother)
/boro mama ɖaɖu/	'great-uncle' (father's mother's brother- elder)
/maizla mama ɖaɖu/	'great-uncle' (father's mother's brother- youngest)
/huru mama ɖaɖu/	'great-uncle' (father's mother's brother- youngest)

/boro maʃi ɖiɖa/	'great-aunt' (father's mother's sister- elder)
/maizla maʃi ɖiɖa/	'great-aunt' (father's mother's sister- youngest)
/huru maʃi ɖiɖa/	'great-aunt' (father's mother's sister- youngest)
/ɖaɖu/	'grandfather-maternal' (mother's father)
/boro xaxa ɖaɖu/	'great-maternal uncle' (mother's father's brother- elder)
/maizla xaxa ɖaɖu/	'great-maternal uncle' (mother's father's brother-youngest)
/huru xaxa ɖaɖu/	'great-maternal uncle' (mother's father's brother-youngest)
/boro ɸiʃi ɖiɖa/	'great aunt-maternal' (mother's father's sister- elder)
/maizla ɸiʃi ɖiɖa/	'great aunt-maternal' (mother's father's sister-youngest)
/huru ɸiʃi ɖiɖa/	'great aunt-maternal' (mother's father's sister-youngest)
/ɖiɖa/	'grandmother-maternal' (mother's mother)
/boro mama ɖaɖu/	'great-uncle' (mother's mother's brother-elder)
/maizla mama ɖaɖu/	'great-uncle' (mother's mother's brother- youngest)
/huru mama ɖaɖu/	'great-uncle' (mother's mother's brother- youngest)
/boro maʃi ɖiɖa/	'great-aunt' (mother's mother's sister- elder)
/maizla maʃi ɖiɖa/	'great-aunt' (mother's mother's sister- youngest)

/huru maʃi ḍiḍa/	'great-aunt' (mother's mother's sister- youngest)
/boro zeʈu/	'uncle' (father's elder brother-first born)
/maizla zeʈu/	'uncle' (father's elder brother-second born)
/huru zeʈu/	'uncle' (father's elder brother-third born)
/baba/	'father'
/boro xaxa/	'uncle' (father's youngest brother-first born)
/maizla xaxa/	'uncle' (father's youngest brother-second born)
/huru xaxa/	'uncle' (father's youngest brother-third born)
/boro ɸiʃi/	'aunt' (father's sister- elder)
/maizla ɸiʃi/	'aunt' (father's sister-youngest)
/huru ɸiʃi/	'aunt' (father's sister-youngest)
/ma/	'mother'
/boro mama/	'uncle' (mother's brother- elder)
/maizla mama/	'uncle' (mother's brother-youngest)
/huru mama/	'uncle' (mother's brother-youngest)
/huru mami/	'aunt' (mother's brother's wife-youngest)

/boro maʃi/	'aunt' (mother's sister- elder)
/maizla maʃi/	'aunt' (mother's sister-youngest)
/huru maʃi/	'aunt' (mother's sister-youngest)
/boro bai/	'elder brother' (elder brother- first born)
/maizla bai/	'elder brother' (elder brother- second born)
/huru bai/	'elder brother' (elder brother- third born)
/bai/	'brother'
/boro d̪id̪i/	'elder sister' (elder sister- first born)
/maizla d̪id̪i/	'elder sister' (elder sister- second born)
/huru d̪id̪i/	'elder sister' (elder sister- third born)
/boin/	'youngest sister' (sibling)
/ɸua/	'son'
/ɸud̪i/	'daughter'
/bat̪iza/	'nephew' (brother's son)
/bat̪izi/	'niece' (brother's daughter)
/baigna/	'nephew' (sister's son)

/baigna bou/	'niece' (sister's son's wife)
/bagni/	'niece' (sister's daughter)

6. AFFINAL RELATIONSHIP TERMS

Following are the Kinship terms used among the Sylheti speakers of Barak valley.

Sylheti	**Relationship**
/boro baba/	'great-grand-father' (wife's father's father's father) 'great-grand-father' (wife's father's mother's father) 'great-grand-father' (wife's mother's father's father) 'great-grand-father' (wife's mother's mother's father)
/boro ma/	'great-grand-mother' (wife's father's father's mother) 'great-grand-mother' (wife's father's mother's mother) 'great-grand-mother' (wife's mother's father's mother) 'great-grand-mother' (wife's mother's mother's mother)
/boro ʈakur ḍi/	'great-aunt' (father's father's brother's wife- elder)
/maizla ʈakur ḍi/	'great-aunt' (father's father's brother's wife- youngest)
/huru ʈakur ḍi/	'great-aunt' (father's father's brother's wife- youngest)

/boro ʈakur ɸiʃa/	'great-uncle' (father's father's sister's husband- elder)
/maizla ʈakur ɸiʃa/	'great-uncle' (father's father's sister's husband- youngest)
/huru ʈakur ɸiʃa/	'great-aunt' (father's father's sister's husband- youngest)
/boro mami ɖiɖa/	'great-aunt' (father's mother's brother' wife- elder)
/maizla mami ɖiɖa/	'great- aunt' (father's mother's brother's wife- youngest)
/huru mami ɖiɖa/	'great- aunt' (father's mother's brother's wife- youngest)
/boro meʃo ɖaɖu/	'great-uncle' (father's mother's sister's husband- elder)
/maizla meʃo ɖaɖu/	'great-uncle' (father's mother's sister's husband- youngest)
/huru meʃo ɖaɖu/	'great-uncle' (father's mother's sister's husband- youngest)
/boro xaxi ɖiɖa/	'great-maternal aunt' (mother's father's brother's wife- elder)
/maizla xaxi ɖiɖa/	'great-maternal aunt'(mother's father's brother's wife-youngest)
/huru xaxi ɖiɖa/	'great-maternal aunt'(mother's father's brother's wife-youngest)
/boro ɸiʃa ɖaɖu/	'great uncle-maternal'(mother's father's sister's husband-elder)
/maizla ɸiʃa ɖaɖu/	'great uncle-maternal' (mother's father's sister's husband- youngest)

/huru ɸiʃa ɖaɖu/	'great uncle-maternal' (mother's father's sister's husband-youngest)
/boro mami ɖiɖa/	'great-aunt' (mother's mother's brother' wife- elder)
/maizla mami ɖiɖa/	'great- aunt' (mother's mother's brother's wife- youngest)
/huru mami ɖiɖa/	'great- aunt' (mother's mother's brother's wife- youngest)
/boro meʃo ɖaɖu/	'great-uncle' (mother's mother's sister's husband- elder)
/maizla meʃo ɖaɖu/	'great-uncle' (mother's mother's sister's husband- youngest)
/huru meʃo ɖaɖu/	'great-uncle' (mother's mother's sister's husband- youngest)
/boro zeʈi/	'aunt' (father's elder brother's wife-first born)
/maizla zeʈi/	'aunt' (father's elder brother's wife-second born)
/huru zeʈi/	'aunt' (father's elder brother's wife-third born)
/boro xaxi/	'aunt' (father's youngest brother's wife-first born)
/maizla xaxi/	'aunt' (father's youngest brother's wife-second born)
/huru xaxi/	'aunt' (father's youngest brother's wife-third born)
/boro ɸiʃa/	'uncle' (father's sister's husband- elder)

/maizla ɸiʃa/	'uncle' (father's sister's husband-youngest)
/huru ɸiʃa/	'uncle' (father's sister's husband-youngest)
/boro mami/	'aunt' (mother's brother's wife- elder)
/maizla mami/	'aunt' (mother's brother's wife-youngest)
/huru mami/	'aunt' (mother's brother's wife-youngest)
/boro meʃo/	'uncle' (mother's sister's husband)
/maizla meʃo/	'uncle' (mother's sister's husband-youngest)
/huru meʃo/	'uncle' (mother's sister's husband-youngest)
/boro bou̯di/	'sister-in-law' (first born elder brother's wife)
/maizla bou̯di/	'sister-in-law' (second born elder brother's wife)
/huru bou̯di/	'sister-in-law' (third born elder brother's wife)
/d̯ula bai/	'brother-in-law' (sister's husband)
/baisab/	'brother-in-law' (elder sister's husband)
/bai/	'brother-in-law' (youngest sister's husband)

/d̪ad̪a hour/	'grand-father' (wife's father's father) 'grand-father' (wife's mother's father)
/d̪id̪i hori/	'grand-mother' (wife's father's mother) 'grand-mother' (wife's mother's mother)
/ʃami/	'husband'
/bou/ or **/stri/**	'wife'
/hour/	'father-in-law' (wife's father)
/hori/	'mother-in-law' (wife's mother)
/xaxa hour/	'uncle-in-law' (wife's father's brother)
/xaxi hori/	'aunt-in-law' (wife's father's brother's wife)
/ɸiʃi hori/	'aunt-in-law' (wife's father's sister)
/ɸiʃa hour/	'uncle-in-law' (wife's father's sister's husband)
/mama hour/	'uncle-in-law' (wife's mother's brother)
/mami hori/	'aunt-in-law' (wife's mother's brother's wife)
/maʃi hori/	'aunt-in-law' (wife's mother's sister)
/mouʃa hour/	'uncle-in-law' (wife's mother's sister's husband)

/ʃomonḍik/	'brother-in-law' (wife's elder brother)
/hala/	'brother-in-law' (wife's youngest brother)
/zeʈali/	'sister-in-law' (wife's elder sister)
/hali/	'sister-in-law' (wife's youngest sister)
/bouḍi/	'sister-in-law' (wife's elder brother's wife)
/ʃomonḍiker bou/	'sister-in-law' (wife's elder brother's wife)
/halar bou/	'sister-in-law' (wife's youngest brother's wife)
/boro baera/	'brother-in-law' (wife's elder sister's husband)
/baera/	'brother-in-law' (wife's youngest sister's husband)
/halar ɸua/	'nephew-in-law' (wife's brother's son)
/halar ɸuḍi/	'niece-in-law' (wife's brother's daughter)
/halir ɸua/	'nephew-in-law' (wife's sister's son)
/halir ɸuḍi/	'niece-in-law' (wife's sister's daughter)
/halar ɸuar bou/	'nephew-in-law's wife' (wife's brother's son's wife)
/halar ɸuḍir zamai/	'niece-in-law's husband' (wife's brother's daughter's husband)

/halir ɸuar bou/	'nephew-in-law's wife' (wife's sister's son's wife)
/halir ɸuḍir zamai/	'niece-in-law's husband' (wife's sister's daughter's husband)
/ṭaloi/	'son's great-father-in-law' (son's wife's father's father) 'son's great-uncle-in-law' (son's wife's father's brother)
/maoima/	'son's great-mother-in-law' (son's wife's mother's mother) 'son's great-aunt-in-law' (son's wife's mother's sister)
/biai/	'son's father-in-law' (son's wife's father) 'son's uncle-in-law' (son's wife's father's brother)
/biain/	'son's mother-in-law' (son's wife's father's sister) 'son's aunt-in-law' (son's wife's mother's sister)
/bouma/	'daughter-in-law' (son's wife)
/ɸuar bou/-	'daughter-in-law' (son's wife)
/ɸuṭra/-	'son's brother-in-law' (son's wife's brother)

7. CONCLUSION

Understanding kinship provides valuable insights into how different cultures structure their social worlds and manage interpersonal relationships. Kinship terminologies and practices reveal much about social norms, values, and hierarchies, shaping how individuals interact and fulfil their roles within their communities. By studying these systems, researchers gain a deeper appreciation for the ways in which human societies navigate issues of identity, social organization, and cultural continuity. Ultimately, kinship not only helps in deciphering the social fabric of different cultures but also underscores the universal human need for connection and mutual support within family and community contexts.

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