# Kinship Words Of The Assamese Language : Its Impact Of Globalization

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**Abstract**

Assamese language is an Indo-Aryan language. Which is an among the world largest language family Indo-Aryan language. Assamese is spoken mainly all along the Brahmaputra valley and quite little spread in Barak valley also. Assamese is official language of Assam.

Kinship word are these words where people of a society using it in the from of greetings and for the purpose of maintaining their relations. From the uses of there words we can able to know the relationship between each and every people of our society. This subject is are under the sociolinguistics. It is one of the subject matter of socio-linguistics . Through the study of this words, we can also able to know the language and cultural perspective of a society.

Basically, the main purpose of this study is the discussion about the kinship words of the Assamese language uses in the present time. And its impact of globalization.

**Keyword :** Indo-Aryan language, socio-linguistics, Assamese, society, relationship, kinship, ancestor.

## 0.1 Introduction

## 1.0 Globalization and the use of Assamese kinship words :

### 1.01 Globalization :

Globalization is a policy used to described the inter dependence of world cultures and unity the whole world economically. In the last decals of twentieth century (after first world war) two novel literature as well as economist Robert Murton and Myron Scole coined the term "Globalization''. Thus world Trade Organisation established. At first 62 Country of world support this term/policy. India is one among of them. The economic system of one Country have impact upon the socio-cultural phenomenon of the world much being advantages and equally it shows some bad result after impacted by globalization. Language and the policy of culture and about whatever talked by

the professors of the globalization, with that there lecture a blistering menace in case of the indigenous language and traditional cultures. Assamese language and traditional culture is also not anomalous of that.

**1.02** The use of Assamese kinship words and it's variation :

Kinship words are only the uses of a language of a society. Through the uses of this kinship words we can able to know the relationship between each and every people of our society. The structure of the kinship words are seen to be very different by means of language and society. So, it can be said that the subject of the kinship words are the cultural process of socio-linguistics. The uses of the kinship words are deferent by means of society. Relation are created by born, by marriage and by bond of society. The kinship words which are uses in Assamese language, these are  -----

**1.02.01** Kinship word for the relationship both paternal-maternal ancestry through birth :

Prapitamoh_ (M) : (ref.) paternal great grandfather

Pitamoh_ (M)        (ref.) paternal great grandfather

Aajo koka (M)        : (ref.) paternal great grandfather

Koka (M)                 (ref.) father of father/ mother, 2 grand father

Aaita (F)                 : (ref.)mother of father/ mother, 2 grand mother

Deuta (M)               : (add.) father

Pita (M)                  : (ref., add.) father

Bopai/bapu (M)      : (ref., add.) father

Aai(F)            : (add.) mother

Maa/mai (F)           : (add.) mother

Jethai/jethima (F)      : (add.) elder sister of mother/father

Jethu/jethpa (M) : (add.) elder sister's husband of mother/father

Kokaideou (M)          : (add.) elder brother

Dada (M)                  : (add.) elder brother

Bhai    (M)               : (ref.) younger brother, cousin

Bhaitee (M)              : (add.) younger brother, cousin

Bhaibuary (F)  : (ref.) younger brother's wife

Bhoni (F)                 : (ref., add.) younger sister

Bhonti (F)                : (add.) younger sister

Bhoni -juwai(M)       : (ref.) younger sister's husband

Bhagin (M)               : (ref.) sister's son, nephew

Bhagini (F)              : (ref.) sister's dauther, niece

Son (M)                    : (ref.) son

Buwari (F)               : (ref., add.) son's/nephew's  wife

Putri/jiori (F)   : (ref., add.) dauther

Juwai (M)                : (add.) dauther's/ niece's  husband

Nati (M)                   : (ref.) grandson

Natini (F)                     : (ref.) grand dauther
Nati juwai (M): (ref.)   grandson's wife
Nati buwari (F)            : (ref.) grand  dauther's husband
Aaju nati (M)  : (ref.)   greatgrand son
Aaju natini (F): (ref.)   greatgrand dauther
 Pori  nati (M) : (ref.)   greatgrand son
Pori  natini (F): (ref.)   greatgrand dauther

The kinship words which were establishes by born between the ancestor of both father and mother are the same. Therefore, the kinship words among where they have difference are given below -----

Father's ancestor :
Bordeuta/jetha (M)              : (add.) father's elder brother,  Bor+ Deuta (elder+father)
Bormaa/jethi (F)                 : (add.) father's elder brother's wife,  Bor + Maa
                             (elder+mother)
Khura (M)                      : (add.) paternal uncle
Khuri (F)                      : (add.) paternal uncle's wife
Peha (M)                       : (add.) father's sister
Pehi (F)                       : (add.) the husband of father's sister

**Mother's ancestor**
Mama/mumaideou (M)         : (add.) maternal uncle
Mami/mamideou (F)   : (add.) maternal uncle's wife
Mahi (F)                      : (add.) mother's younger sister
Moha (M)                      : (add.) mother's younger sister's husband

We found various using kinship words to be mean the relation in Assamese language by birth. But the uses of this words are can be seen to be limited for the impact of current globalization. Such as--- In many times English words are to be used. Assmese "Maa''(mother) word  are used as 'mumi', 'mumma', 'mami'. "Khura"(paternal uncle), "Mama" (maternal uncle), "Jetha/Bordeota" (father's elder brother) aer called 'uncle'. Many people called 'grand paa' instead of called him  'koka'. 'Aaita' as 'grand maa'.  'Mami'(maternal uncle's wife), 'Mahi' (mother's sister), 'khuri'(paternal uncle's wile), 'Pehi' (father's sister), Borma/jethi(father's elder brother's wife) etc  are called by using English word 'Unty'.

1.02.02 Through the kinship word after marriage both male and female :
Shohur (M)              : (ref.) father-in-law
Shahu (F)               : (ref.) mother-in-law
Jeshahu (F)             : (ref.) husband's/wife's elder sister
      Bhai shohur (M)       : (ref.)   the  elder  and  younger  brother  of  father-in-law  and
                               mother-in- law
      **Male** :

| | |
|---|---|
| Potni (F) | : (ref.) wife |
| Stri(F) | : (ref.) wife |
| Jetheri (M) | : (add.) the elder brother of wife |
| Jethpati (M) | : (add.) the husband of wife's elder sister, brother-in-law |
| Khulkhali (M/F) | : (ref.) younger brother/sister of wife, brother-in-law |
| Shalpoti (M) | : (add.) the husband of wife sister, brother-in-law |

**Female :**

| | |
|---|---|
| Swami(M) | : (ref.) husband |
| Jethal (M) | : (ref.) the elder brother of husband |
| Deor (M) | : (ref.) younger brother of husband |
| Nanand (F) | : (ref.) younger sister of husband |
| Khatini (F) | : (ref.) women whose husband has more than wife |
| Jya (F) | : (ref.) husband's elder and younger brother's wife |

In some relations from the ancestor of mother and father are define with some suffix in Assamese language. Such as with the words of 'khura' (paternal uncle), 'mama'(maternal uncle), 'mahi'(mother's sister), 'pehi' (father's sister) etc. Are structured as a new relation after joining the word 'sahu-sohur'(mother-in-law, father-in-law). For example --- 'mama sohur', 'mami-sahur', 'mahi-sahu', 'khura-sohur', 'khuri-sahu' etc. These types of relaions specified for the matrimonial purpose. But 'sahu-sohur' are accosted as 'maa-deouta'. We can find some particular words with the relation of husband, sister-in-law, brother-in-law etc.

We can see the uses of the words brother, sister, husband, sister-in-law, brother-in-law, wife etc. in place of using these words of Assamese language. It can be said the impact of globalization.

1.02.03. Socially uses relations :

| | |
|---|---|
| Khakhi (M) | : (ref.) friend |
| Mitro (M) | : (ref.) friend |
| Khakhi (F) | : (ref.) friend |
| Mitini (F) | : (add.) friend |
| Tawoi (M) | : (add.) friend's father |
| Aamoi (F) | : (add.)friend's mother |
| Bandhu (M) | : (ref.) friend |
| Bandhobi (F) | : (ref.) friend |

Somehow in some relations which are establish by socially, some people addressed the parents of their friends as 'maa- deuta' (mother-father).

Assamese words which are using of social events are----'mohasoi', 'asarya', 'asaryee', 'baideu' etc were prevalent in Assamese medium school. Although in current time these words are using by students at their school but at tuition or at other events they called their teachers' as 'Sir', 'madam' etc. There we can able to see the uses of the words 'ma'am', 'madam' in the college, University level. There the students of Assamese medium are also uses the words ma'am, madam.

**1.02.04**. The above mentioned words are those kinship words which are used mainly in the standard language. There are many addressing kinship word vernacular wise at Assamese language. For example----

Maa(mother) : maai, aai, aake, bouti

Deota(father) : pitai, piti, deta, bapu, baba, bap

Aaita(grand mother) : bou, aabu

Bordeota(father's elder brother) : borta, bor bapa, bor pitai, bor piti, jetha

Borma(father's elder brother's wife) : bormaai, dangor maa, dangor maai, jethi

Khura(father's younger brother) : kaka, dedai, dodai, khutte

Khuri(farher's younger brother's wife) : khoru maai, khoru maa

**1.02.05**. There we can be found some kinship of words of impartial gender in Assamese language. Such as sister-in-law, nephew, niece, friend etc. But we can uses these words for addressing. These are khulkhali-tu(brother-in-law), khulkhali-joni(sister-in-law), bhagin-lora(niece, boy), bhagin-chuali(niece, girl), bhatija-lora(nephew, boy), bhatiji-chuali(nephew, girl). These words are not uses for addressing but uses by called his/her name. In contemporary time, we can see the uses of only English words.

**1.02.06**. Age wise three stage kinship words found at Assamese social. For example: big(1st), middle(2nd) and small(3rd)

Dangor baideou (1st elder sister)

Dangor maju baideo (2nd elder sister, bid-middle elder sister)

Maju baideo (3rd elder sister, middle elder sister)

Kharu maju baideo (4th elder sister, small-middle elder sister)

Kharu baideu (5th elder sister, small elder sister)

1st person (I am)

Dangor bhanti (1st younger sister)

Dangor maju bhanti (2nd younger sister, bid-middle younger sister)

Maju bhanti (3rd younger sister, middle younger sister)

Kharu maju bhanti (4th younger sister, small-middle younger sister)

Kharu bhanti (5th younger sister, small sister)

**1.01.07.** In Assamese language, there are uses of many more kinship words in terms of person. These are the grammatical elements of the Assamese language. For example---

| Kinship words | Person | Uses | kinship morph |
|---|---|---|---|
| Maa(mother) | 1st | mur maa(my mother) | -0 |
| | 2nd | Tumar mara(standard) (your mother) | (-era, aa) |
| | | Tur mar (non standard) (your mother) | (-er, -r) |
| | 3rd | teor maak(standard)(his mother) | (-k) |
| | | Tar maak(non standard) (his mother) | (-k) |

The uses of characteristics are decreases in the present time.

**1.03.** It can be said that there are lots of changes occurred in the Assamese language and kinships words for the modern impact of globalization. The causes of these changes are------

   a) The provision of single family.
   b)  Tendency of urbanization.
   c) Feeling of inferiority to own language
   d) Education of privatization and the education of English medium.

**2.0.0   Conclusion:**
We can talk from this study that there could be found lots of changes in the kinships words of Assamese language as like other language of India. The impact of globalization is not only upon the uses of the language and socio-culture. Globalization able to remove the burner of the uses of the language and culture  form village and town etc. That's why world become as like as a village and for that threatening indigenous cause the language and culture.  Causes of globalization and it's impact upon language- literature and culture and merits demerits etc are should be researched more brodly.

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