Comparision of Kinship Terms In Rongdani Rabha And Kocha Rabha

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ABSTRACT

Due to the complicated and erratic character of the Rabha society, Because of how complicated and unstable it is, the Rabha community cannot be accurately described by a definition language alone, making it impossible to determine when it will be complete, hence, it is impossible to determine its completion through the use of a simple definition language. We must research, comprehend and distinguish between the numerous terms used in the languages spoken by the Rabha Tribe if we are to comprehend. The Rabhas belong to a Tibeto-Burman language family. But the Rabha tribe have different traditional attires according to their sub-tribes and they speak very different dialect from each other. In this argument, we will examine several papers and highlight the disparities between the writers' presumptions while highlighting the actual circumstances of each Rabha subtribe's community by observing the actual circumstances in the community, by visiting them and questioning and assessing the actual conditions.This will give a brief description about the Rabha Tribe and then show the different kinship terms of the nativeRongdani and Kocha Rabha.

INTRODUCTION

The Rabhas are a mongoloid tribe found in Thailand, Myanmar, Bhutan, Bangladesh, Nepal and West Bengal, Assam and Meghalaya in India. (Source: Wikipedia)

They were originally from Tibet, Rabha language is considered to be a homogeneous language of the Chinese language that developed near the Yang-Tse-Kiang and Hwang-ho (yellow river) rivers, according to scholars that specialize in this field of research and the Rabha ancestors. The Rabhas after moving from the Tibetan region occupied the Garo Hills area before dispersing throughout the Assam lowlands. They moved to Assam and settled primarily in the Brahmaputra Valley. After arriving in Assam, they were split into teams. On the way to Garo hills, one made a U-turn to the Brahmaputra's southern bank, while the other group moved on towards the plains of the Brahmaputra's northern bank.

Fig.1 A girl in Rongdani Rabha traditional attire along with the traditional ornaments

Ethnically and linguistically, the Rabhas are Tibeto-Burman, Persian script was used to write the word "Rabha" at first. This implies that before this, the word Rabha was used orally. (700 Rabha desert Nathan, pg.532). More aspects of the technique are being investigated.

Fig.2 A Rabha girl in Kocha Rabha traditional attire along with the traditional ornaments

In the distant past in India, they were a relatively unknown tribe. They were included in the census Report around the year 2000 in the nineteenth century's final decade. In addition, there is no historical proof for the claim.

The Rabhas migrate at a specific time, in a specific manner, for a specific length of time and along a specific path. As a result, it is tough to figure out what's going on, various details that could shed light on their current condition with accuracy the different scholars, historians and anthropologists have all given options about the early days.

The Rabha society is a matrilineal form of society, this society traces paternal lineage and title inheritance through female lineage. However, the father's line is where the property inheritance system is found. Nevertheless, as time has gone on, some things have altered. Despite specific through all of history's changes, the Rabhas held onto their own culture and identity. Their distinct traditional attire, customs and other social and religious behaviours, as well as the exquisite and complicated music, folk dances are notable for being resonant and colourful. They also have extensive cultural and social traditions like social norms, rituals and ceremonies for birth death, marriage, adaption, harvesting and growing etc.

Fig.3 A Rongdani Rabha child in Kambung tied on her head

The purpose of this dissertation is to study kinship terms in two varieties of the Rabha language- Kocha and Rongdani. The Rabha Tribe is more than one tribe. It consists of a total of eight (8) sub-tribes

Specifically:

1.   Kocha or Koch Rabha
2.   Shonga or Hana Rabha
3.   Rongdani Rabha
4.   Mayturi Rabha
5.   Bitolia Rabha
6.   Totla Rabha
7.   Pati Rabha
8.   Dahari Rabha

The Rabhas have a distinct language and culture that distinguishes them from other tribes.

Except for the Rongdani, Mayturi and Koch Rabha speakers rest of the Rabha speakers gave up their mother tongue in favour of Assamese (those who dwell in Assam) and Bengali (who reside in West Bengal).

The Rabha people are often bilingual in Meghalaya's Garo Hills areas. Pati Rabha language (essentially a creole that has been influenced by the Assamese language) is the second most commonly used language in the tribe after the mother tongue. The bulk of Rabha people today speak Garo(those who reside in Garo Hills) because it is the most common language. As a result, the Rabha people are multilingual. The Rabha people's educated segment may include English in their speech repertoire.

All of these people are Rabhas, yet some have lost their native dialects. The Mayturi, Rongdani and Koch Rabha sub-tribes speak their original languages and there are many and slightly varied groupings of individuals that identify as Rabhas. The official language of the remaining five groups is Assamese or Bengali. It's worth noting that the three primary dialect groups Mayturi, Rongdani and Kocha have some linguistic differences in terms of Phonology, lexical set of words and Morphology.

The Rabha dialect according to Wikipedia, the Rabha dialect belongs to the Tibeto-Burman language family which has a substantial amount linguistic variety and the geographical area throughout which the languages are spoken does not coincide with any recognized geographical or political entity. Rabha is separated into three dialects in terms of language: Rongdani or Rongdania, Mayturi or Mayturia and Koch or Kocha.

All the Rabha Sub-groups/Sub-tribes are listed as generic in the Government of India's census data. As a result, there is no separate demographic picture in the records for the phrase 'Rabha'. There are several clans within each Rabha Tribe.

The Kocha Rabhas
The Koch Rabha the most different dialect spoken along the Brahmaputra's northern bank and it is incomprehensible to Rongdani or Mayturi speakers who are from the Brahmaputra's southern bank and are mutually intelligible.

The Koch Rabhas are regarded as an indigenous tribe of North-East India. They are primarily found in North Bengal's forest areas (Dooars), Debitola (Kokrajhar) and the districts of Kokrajhar and Chirang of Assam.

The Kochas of Meghalaya, on the other hand, are not counted as Koch Rabha and are simply referred to as Koch along with the actual Koch Tribe (Koch is a separate tribe, not a Rabha tribe, whereas Kocha or Koch Rabha is a Rabha tribe) by the state Government. Kochas have always struggled with issues of identity, as well as disintegrating and losing their heritage over time. The Koch Rabhas have a strong clan culture and have kept their language and culture.

Koch Rabhas are not to be confused with Koch Rajbongshis or Koch Tribe. Koch Rabhas are also known as Kocha and are a Rabha Tribe. There is also a clan Known as 'Koch' that falls under the Koch Rabha sub-tribe. The majority of the Koch Rabhas are Christians, with only a few being Hindus.

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ESTABLISHING KINSHIP DESCENT

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The term "descent "describes a biological tie between members of a culture that is socially accepted. Every community acknowledges that there is a biological connection between parents and children who are descended from their parents. It alludes to a person's progeny or parentage. In this way, tracing one's ancestry also involves descent.

Depending on the civilization, the descent is a system of recognized social parenthood that allows people to claim family links. Everyone would be related to everyone if there were no restrictions on the recognition of kinship,

nevertheless, in most communities there are restrictions on the recognition of the perception of shared ancestry, making it so that many of a person's friends are not considered to be relatives.

The use of descent as a way for one person to establish rights, obligations, privileges, on status in connection to another person – who may be linked to the first person either because one is the other's ancestor or because the two recognize a common ancestor-gives descent its practical significance. When rights to succession, inheritance or residence follow familial lines, the descent has a specific impact. Accentuating ties to one parent exclusively is one way to restrict the identification of Kinship. These "unilineal kinship systems" are known, can be divided into two main categories: patrilineal (or agnatic) systems, which emphasise relationships that can be traced back to the father, and matrilineal (or uxorial) systems, which emphasise relationships that can be traced back to mother.

In double unilineal descent systems, society acknowledges both the patrilineage and the matrilineage but places different demands on each. For instance, the patrilineage may be in charge of the succession of immovable items like land whereas the matrilineage may be in charge of the inheritance of mobile items like animals or livestock.

Both patrilineal and matrilineal concepts apply to society in ambilateral systems but at the individual level, different rules or decisions determine whether a person belongs to the mother's or the father's group. In some ambilateral systems, choosing a lineage after marriage may now include your mother's or your father's. systems of bilateral or cognatic ancestry roughly equalize kinship through the mother and father.

Bilateral systems and unilineal systems have quite different operational characteristics. A person would only feel cousin responsibilities to the children of his mother's siblings under a matrilineal system, whereas in a bilateral system, the person is somewhat linked to the offspring of both parents' siblings. It is interesting how many societies with a preconceived belief in a particular descent system have ways to circumvent it. The most frequent of these is adoption, through which a person acquires a new kinship identity. Different cultures have quite different attitudes about adoption, in some, the adoptive rejects his original kin group while in others, he makes new kin while maintaining his old links.

A second way to bridge a descent system is when a unilineal group acknowledges a person's cognatic kin for a particular function, like the assumptions of leadership. A third strategy is to change a descendant group's history, mythology or folklore to increase or decrease its membership.

The Rabha Tribe was once a matrilineal society just like the Garo and Khasi society. But due to modern religious influences, some of its members have converted to Hinduism and others to Christianity and the society is now becoming patriarchal.

Lineage
The line through which descent is tracked is referred to as a Lineage. This can be done through the mother's line, the father's line or occasionally both. As it is impossible to trace descent without lineage, descent and lineage go together.

Kinship research is crucial since it aids in the development of anthropological and sociological theories. A lineage is a group of descendants who can be tracked back exclusively to one parent, either the mother (matrilineage) or the father (patrilineage). A lineage can be traced down to a single individual by all of its members. Any number of generations can make up a lineage, but often five (5) or ten (10) generations are included.

Lineages are ostensibly exclusive in who can join them. However, many cultures have ways of granting lineage membership to people who are not connected to the lineage progenitor genetically. The most typical of these is adoption, though there are other ways to create fictive kinship. In a lineage, Individuals often exercise rights in common and are held jointly responsible for duties.

When two or three little lineage founders are depicted as brothers or sisters, for example, lineage structure might be thought of as a branching process, as a result, the groups make up a single, broader lineage, of which the smaller groups are parts. The lineages are regarded as permanent groups and thus sustain concurrent political and religious relationships over time. This structure may contribute to the stability of a society. Territorial groups frequently organize themselves around lineages in societies without a centralized political authority. Because these lineages are typically exogamous, or out-marrying, marriage serves as a bridge between, otherwise disparate groups.

Kinship Terms
Consanguineous Kinship is the name for the blood relationship. While affinal kin is related by marriage, Consanguineous kin is related by blood. Consanguineous Kinship refers to the relationship between parents and their children as well as between siblings.

Son, brother, sister, older uncle and nephew are all Consanguineous kin. i.e, a blood relation. In this context, it should be noted that a blood kinship might be both real and assumed.

In polyandrous cultures, it is difficult to determine a child's biological father. One treats an adopted child much like their own biological offspring. So, In addition to a biological basis, social recognition can also be used to establish a blood tie.

Kinship words used in the Rongdani Rabha society concerning blood which applies to both males and females are:

English	Rongdani	Address	Reference
Father's / Mother's Father (Grandfather)	Juju	Juju	Jujubra
Father's / Mother's Mother (Grandmother)	Bidi/Budi	Budi/ Bidi	Budibra
Great Grandfather	Jujuchung	Phajong	Jujuchungbra
Great Grandmother	Bidichung	Aichung	Budichungbra
Parents	Aia-Boa	Aia-Boa	Jibra/ Bawra
Mother	Aia	Aia	Jibra
Father	Boa	Boa	Bawra
Elder Brother	Dada	Dada	Dadabra
Younger Brother	Phojong	Babu	Phongbra
Elder Sister	Bibi	Bi/ Bibi	Bibra
Younger Sister	Momo/Jinung	Nani	Momra
Mother's Elder Sister	Aiachung	Aichung	Aichung
Mother's Younger Sister	Amang	Amang	Amang
Mother's Elder Brother	Mama	Mama	Mamra
Mother's Younger Brother	Mama	Mama	Mamra
Father's Elder Sister	Mani	Mani	Manibra
Father's Younger Sister	Mani	Mani	Manibra
Father's Elder Brother	Phajong	Phajong	Phajongbra
Father's Younger Brother	Bang	Bang Bang	Bangbra
Daughter	Mesa Sabra	Nani	Mesa Sabra
Son	Musa Sabra	Babu	Musa Sabra
Children	Kai Sabratang	Sabratang	Sabrabijan
Niece	Mesa Namchabra	Nani	Mesa Namchabra
Nephew	Musa Namchabra	Babu	Musa Namchabra
Grandson	Subra Musa	Babu	Subra Musa
Granddaughter	Subra Mesa	Nani	Subra Mesa

Kinship words used in the Koch Rabha in relation to the blood which applies to both male and female are:

English	Kocha	Address	Reference
Father's / Mother's Father (Grandfather)	Wtchu	Wtchuju	Wtchuywn
Father's / Mother's Mother (Grandmother)	Uwei	Uweiju	Uweiywn
Great Grandfather	Wtchu tapal	Wtchutapalju	Wtchutapalywn
Great Grandmother	Uwei tapal	Uweitapalju	Uweitapalwn
Parents	Amai-Awa	Amai-Awaju	Amai-Awawn
Mother	Amai	Amaiju	Amaywn
Father	Awa	Awaju	Awaywn

Elder Brother	Ada	Dadaju	Dadaywn
Younger Brother	Ajong	bhwiji	Bhwiywn
Elder Sister	Aya	Ayaju	Ayaywn
Younger Sister	Anao	Anaoju	Anaoyn
Mother's Elder Sister	Akai	Akaju	Akaiywn
Mother's Younger Sister	Awti	Awtiju	Awtiywn
Mother's Elder Brother	Mama	Mamaju	Mamaywn
Mother's Younger Brother	Mama	Mamaju	Mamaywn
Father's Elder Sister	Akai	Akaiju	Akaiywn
Father's Younger Sister	Awti	Awtiju	Awtiywn
Father's Elder Brother	Awtwi	Awtwiju	Awtwiywn
Father's Younger Brother	Bwtwi	bwtwiju	Bwtwiywn
Daughter	Samichik	Samichikju	Samichikwn
Son	Sabwntwi	Sabwntwiju	Sabwntwiywn
Children	Sajong	Sajongju	Sajongwn
Niece	Banaisa	Banaisaju	Banaisaon
Nephew	Banaisa	Banaisaju	Banaisaon
Grandson	Utchusa	Utchusaju	Utchusaon
Granddaughter	Uweisa	Uweisaju	Uweisaon

Affinal Kinship refers to the Marriage relationship. A person who marries forms a relationship with the Female, he marries as well as several other members of the girl's family. Additionally, not only the person getting married is tied to the girl's family.

As a result, when a marriage occurs, a whole array of new relationships are established. For instance, a person who marries becomes a husband as well as a brother-in-law and a son-in-law. It should be noted that several marriage-based relationships are referred to by the same term in English. i.e, Brother-in-law, Sister-in-law, Mother-in-law and Father-in-law. But Unlike English, in both the Rabha subtribes the marriage-based relationship's references are not interchangeable terms.

Kinship words used in the Rongdani Rabha society about the marriage system, which applies to both males and females are:

English	Rongdani	Address	Reference
Father-in-law	Nebra Musa	Boa	Nebra Musa
Mother-in-law	Nebra Mesa	Aia	Nebra Mesa
Brother-in-law	Gimi	Gimi/ Gumi	Gimibra
Sister-in-law	Buji	Buji	Bujibra

Kinship words used in the Rongdani Rabha society about the marriage system, which applies to the male are:

English	Rongdani	Address	Reference
Wife	Michik	1st child's name and ni Aia (mother)	Michikbra
Wife's Elder Brother	Anang	Dada	Anang
Wife's Elder Sister	Janbra	Bibi	Janabra
Wife's Younger Sister	Nusibra	(Just call the name) or Nani	Nusibra
Wife's Younger Brother	Khusibra	Just call the name or Babu	Khusibra

Kinship words used in the Rongdani Rabha society about the marriage system, which is applicable with the female are:

English	Rongdani	Address	Reference
Husband	Umba	1st child's name and ni Boa (Father)	Umba
Husband's Elder Brother	Anang	Dada	Anang
Husband's Elder sister	Bibi	Bibi	Jongkhobra
Husband's Younger Sister	Janingbra	Just call by the name or Nani	Janingbra
Husband's Younger Brother	Jongkhobra	Just call by the name or Babu	Jongkhobra

Kinship words used in the Koch Rabha society about the marriage system, which applies to both males and females are:

English	Kocha	Address	Reference
Father-in-law	Hwuo	Hwuoju	Hwuobra
Mother-in-law	Nwi	Nwiju	Nwiywn
Brother-in-law	Wnwng	Wnwngju	Wnwngwn
Sister-in-law	Namsa	Namsaju	Namsao

COMPARISON OF KINSHIP TERMS

A comparison between the two sub-tribes: Rongdani and Kocha

In this chapter, we will see the difference between the two sub-tribes present in the Rabha Tribe. Though the Rondani Tribe and the Kocha Tribe fall under the Rabha Tribe, they, however, vary from each other, for example, the language and its pronunciation.

English	Rongdani	Kocha
Father's/ Mother's Father (Grandfather)	Juju	Wtchu
Father's/ Mother's Mother (Grandmother)	Bidi/Budi	Uwei
Great Grandfather	Juju chung	Wtchu tapal
Great Grandmother	Bidi chung	Uwei tapal
Parents	Aia-Boa	Amai-Awa
Mother	Aia	Amai
Father	Boa	Awa
Elder Brother	Dada	Ada
Younger Brother	Phojong	Ajong
Elder Sister	Bibi	Aya
Younger Sister	Momo/Jinung	Anao
Mother's Elder Sister	Aiachung	Akai
Mother's Younger Sister	Amang	Awti
Mother's Elder Brother	Mama	Mama
Mother's Younger Brother	Mama	Mama
Father's Elder Sister	Mani	Akai
Father's Younger Sister	Mani	Awti
Father's Elder Brother	Phajong	Awtwi
Father's Younger Brother	Bang	Bwtwi

Daughter	Mesa Sabra	Samichik
Son	Musa Sabra	Sabwntwi
Children	Kai Sabratang	Sajong
Niece	Mesa Namchabra	Banaisa
Nephew	Musa Namchabra	Banaisa
Grandson	Subra Musa	Utchusa
Granddaughter	Subra Mesa	Uweisa

They are the distinct subtribes of the same tribe with the same culture, ethnicity and food habits but their language are drastically different from one another, making them mutually incomprehensible

Language Shift and Maintenance
Language maintenance and shift examine the connection between continuous psychological, social and cultural processes and changes or stability in habitual language use, on the one hand. On the other side, there are processes of stability and change. The identical definition was "The study of language maintenance and shift is concerned with, "It was further explained about the connection between shifting or remaining language usage patterns, on the one hand, and continuing psychological, social or cultural transformations on the one hand. Stability, however, is found in people who use multiple speech varieties, either for intergroup or intragroup objectives,(Fishman,1968:76)

The two concepts may be used in speech communities if, on the one hand, there is a situation of language contact between two or more languages or varieties and on the other hand, there is a difference in power relations between different groups in the society, political, economic or components or education (Hyltenstem and stroud (1996:568)

Weinreich claims language shift is the transition from the regular use of one language to another (1968:68), The term "language maintenance" is defined as "relative stability in usage domain and number, distribution and speaking ability within a speech community.

Language shift refers to the process by which a community abandons its native tongue and gradually adopts a new one, whereas "language maintenance refers to a situation where members of a community try to keep the languages they have always used" (Hoffman,1991:186) Thus, language maintenance refers to a circumstance in which the community's speakers forbid linguistic change and are unaffected by other languages. Hoffman further noted that the community may decide in specific cultural, social and political circumstances. The contemporary sociocultural dynamics of globalization and population movement have rekindled interest among sociolinguistics experts in language shift and maintenance, often known as language displacement. Numerous Scholars have noted a variety of elements that influence language transition and maintenance, elements that affect each speaker individually within a speech community and factors that have an overall impact on the speech community.

In general, among the identified individual determinants are age, gender, family structure, patterns of educational background, identity and attitudinal factors, motivation for moving and the age of the immigrant or the length of time since immigrating are taken into consideration as considerations in implementing language maintenance and transition in immigrant contexts.

The size of a community, the distribution of speakers by age, the language policy of the larger society and the linguistic or cultural gap between the minority language and the majority language are among the demographic characteristic of a community.

Analysis
The population of the Rabha Tribe in the state of Meghalaya is made up of the Rongdani, Mayturi and Pati Rabha speakers excluding the Koch Rabha speakers and the reason why the Koch Rabhas are not counted as Rabhas in Meghalaya alone is a mystery to us. But all the Rabhas in the state of Meghalaya and Assam speak Pati Rabha as a second language to communicate with the other Rabha groups or subtribes. Pati Rabha, which more closely resembles an Assamese pidgin spoken by the five subtribes Pati, Shonga or Hana, Bitolia, Totla, and Dahari are the inhabitants of this area and are known as "Habay-tang" and speak "Habay-Katha" in Rongdani rabha. That's in 2005, Dr U.R Hakacham, a Rabha professor at Gauhati University, refer to the mix of languages that the Pati Rabhas speak as "Rabhamese" (Rabha plus Assamese)

Although the majority of the Rabha people in this state are subject to the local Garo language as the major language, have had a significant impact on the Rabha neighbourhood. Since Rabha villages are located close to the Garo

population in the state of Meghalaya, the majority of the Rabha residents use the Garo language to communicate with the Garo people daily. Villages in the Garo Hills of the Rabhas are impacted by both the Pati (Rabhamese) and the Garo languages. In such a circumstance Assamese. Pati and Garo are frequently used alongside and also Rabha by the Rabha speakers.

The language spoken primarily in Garo hills markets is Garo. Markets in the Garo Hills are also handled by businessman who speaks Bengali and Assamese because the majority of Rabha villages are close to the state of Assam. Additionally, like other markets and towns in the North-Eastern region of India are populated by outsiders for economic gain, people like the Bihari, Marwari, Bengali, Nepali etc. The multilingual Rabhas in these areas have no trouble communicating.

All people, regardless of vocation. Occasionally attend government offices. As the major language in the area and a second official language alongside English in the state, the Garo language has a significant impact in the field. The inquiry for this domain was similarly restricted to the informants' home territory. In Garo hills, the greatest percentage of responses from Rabha speakers concerned linguistic use of Garo and it dominates the office domain, meaning the majority of individuals only use Garo in this.

In the state of Assam, the Rabha people have a greater influence on Assamese culture and people. The Pati subtribe is an ethnic member of the Rabha Tribe, they keep the same cultural customs, and the Rabha speakers are also heavily influenced by the Pati's customs. But sub-group marriage within a community, speakers of Rabha and Pati (Rabhamese) are a powerful force in removing Pati speakers, the section where Rabha languages are spoken.

The two varieties of language spoken by the other five subtribes Assamese/Bengali that have been pidginized and creolized are traditionally referred to as "lemakatha", which is one of the native speakers of the Rabha language's term for the Aryan language (lema) speech. But recently, it has been rebranded as "Nefamese" ancestors of the rabhamese.

The Rabha tribe appears to be a good fit for Tajfel's (1974, 1981) theory of social identity and intergroup relations. The concept of social identity and intergroup connections. Various social groups and the importance they place on such, either positively or negatively membership.

And the Pati Rabha subgroup, they see the benefits of participation and do not want to alter their group, on the other hand, may feel compelled to alter their social behaviour if they have unfavoured connections with their group unless they are content with their circumstances and group, better affinity identity. It is undisputed that a portion of the Rabha supports this notion. Unfavourable connotations with their group are trying to make amends, and social connections to join what they believe to be a better community (Assamese).

A small number of people who adapted to Assamese society and culture and were fluent in Assamese during the period of change led to a general change in the people who followed them. New group features were formed as a result of assimilation to the non-native culture and the progressive loss of one's mother tongue' Currently, this new organization known as "pati" is expanding. Instead, Pati (Rabhamese) speakers or those who are monolingual in Pati (Rabhamese) may not be able to speak Assamese. However, very few Pati (Rabhamese) speakers included the Rabha language in their native tongues, and their range of speech, each speech group must select a language for daily use. For daily communication without a doubt, Pati is the language utilized for interaction among the Rabha subtribes overall in the current context. Every subtribe of the Rabha tribe including native speakers and non-native speakers upholds a particular social structure to preserve the sociocultural history, the Mandal organization, the village/ clan organization, the Sanmilan or regional organization, the Jamad or branch organization etc. of the tribe of Rabha in general.

In Assam, contact with a prestigious dominant language in the fields of education and schooling is one of the key factors in leaving the ancestral language. The method of instruction. Among the Rabhas, few people who received higher education continued to hold a high prestige value for the Assamese language as well as for the sociocultural ideals of Assam. Gradually, this attitude of the educated people impacted the tribe's common folk, which in turn caused a feeling a sense of inferiority toward their native tongue. The residents who abandoned the Rabha language also began hosting the village's yearly Bihu celebrations. As a result, the Rabha community is both educationally and culturally diverse by the way of Assamese.

The Rabha people replies by speaking multiple languages because they were surrounded by different speech communities. The majority of the Rabhas speak two or more languages. For instance, Pati (Rabhamese) is from a

variety of other known languages. Observing the detailed pieces of information it could be accurate to say that most Rabha residents are not just multilingual but also bilingual.

In West Bengal instead of Pati, different varieties of Bengali are introduced to the region's Rabhas. Similar to the other two states, West Bengal, where the majority of the Koch Rabhas live is also impacted by the Bengali language.

However, because the majority of the Rabha groups are dispersed throughout numerous geographical regions, the influence of the dominant language in each region, the influence of the dominant language in each of those regions greatly contributes to the mixing of the Rabha languages. The influence of the dominant language of those respective areas plays a significant role in blending with the Rabha languages.

USE OF KINSHIP TERMS IN PRESENT SOCIETY

An introduction to the factors influencing a shift in kinship terms is shown below. Nowadays because of the regional influence, there is a shift in the languages, lifestyle, and culture of the tribe. Instead of preserving the language of their tribe, they are being replaced by the dominant regional language.

Kinship terms that are replaced by the present-day society in the Rongdani language are:

English	Original Kinship	Present day Kinship
Mother	Aia	Ma
Own	Kakay	Nija
Think	Gunai	Bhabi
All	Dymdak	Sob
Niece/ Nephew	Namchabra	Bhagini/ Bhagina
God	Isor/ Bai	Bhogwan
Younger Brother	Phojong	Bhai
Write	Sy	Likhi
Alot	Ogoja	Bohut
Start	Habachong	Arambho
Forward	Tawe	Aguai
Slowly	Anare	Lahe
Turn	Phen	Ghurai
Decrease/ Little amount	Chipang	Kom
Increase/ Big amount	Panga	Badi
Time	Jowa	Somoi
Words	Kaosa	Hobdo
Not There	Tongcha	Nai
Happiness	Rong	Khusi
Holy	Pithar	Pobitro
Sometime	Bedoba	Maje Maje
Question	Syng	Prosno
Quiet	Trypan	Chupchap
Search	Chijam	Bichrai
Day	San	Din

Kinship terms that are replaced by the present-day society in the Kocha language are:

English	Original Kinship	Present day Kinship
Father	Awa	Baba
Elder Sister	Aya	Ai
Younger Brother	Ajong	Bou
Tree	Panfang	Fang
Hill	Huchur	Pahar
Hole	Hakar	Nala
Papaya	Tumultwi	Mupultwi
Mango	Bochortwi	Bostwi
Jackfruit	Puchuntwi	Puchtwi

Head	Dwkwm	Matha
Fan	Jep	Phangka
Cow	Mwsu	Musu
Foot	Chaftal	Chaplag
Nail	Kor	Chiskor
Leaf	Chak	Pangchak
Roof	Noor	Chal
Towel	Kalai	Gamcha
Chilli	Dwmchi	Jilou
Pillar	Fak	Khuti
River	Chikajhor	Jhor
Dust	Ufur	Dhuli
Alcohol	Chokor	Chokoth

The homogenizing ideology of modernity has encountered significant internal and external difficulties, out of these difficulties opposing viewpoints have developed, including those of indigenous modernities, numerous modernities, alternative modernities and the historicizing experiences of Rabha modernity.

The testimony of the dissolution, the dislocation of the conflagration of community is the gravest and most painful testimony of the modern world, the one that may involve all other testimonies to which this epoch must respond under some unknown decree or necessity, for we bear witness also to the exhaustion of thinking through history. These have created new avenues for discussing pluralism and the binary oppositions between modernity and tradition, the secular and the holy and culture and nature. The fact remains, nonetheless, that a person or a group of people are no longer perceived to be constrained by time, space or place. As a result, we might claim that we are members of several groups depending on our nationality, ethnicity, language, religion and national origin. The society of Rabha is mired in the constant change brought on by internal and external factors.

For Jean-Luc Nancy, the sense of belonging to the community refers to a "shared experience" of the finitude seen in birth, death and alterity rather than the existence of a "Being-in-common" that unites the separate persons. He talks about how the story has been interrupted and how it is impossible to depict our shared origin, which also makes it impossible to recognize one another as brothers. Through this interruption, the myth is not formed by the community, rather, it is the community that is created, and its communication is the undoing of social, economic technical and institutional activity. It creates a space where the community can recognize its incompleteness, the non-working. But despite this disruption, we yearn to return to the peaceful times depicted in myths, to the lost path when music, song, culture, people, stories and the written word were all present.

On the other side, myth is regarded as a sign that the story or tale is untrue. The word myth distances us from the event when we refer to the tale as such. Nancy refers to this division as "myth disrupted". Communities do not create a myth, rather, they are created by or incorporate themselves into myth. The myth is available for the public to hear, consider and discuss. As a result, "Myth is always the myth of a communion the special voice of the many capable of creating and sharing myth"

According to Levi-Strauss, the myths speak to one another since the dialectal process used in myth construction takes us from one tale to another. Their combinatory systems, which contain essential correspondences, serve as their means of communication.

Communities can also exist as the traces of other communities from the same system standing with one another and being present only in their limitless exposure to other traces and communizes.

As a result, a community cannot exist as a self-present entity, in other words, the community's language is always prone to error or failure to reach its intended audience. It is a promise that keeps on giving without ever producing a finished product.

The community does not exist or cannot ever exist as a community that reaches finality as such because it keeps on coming without having an end because of the unbounded nature of the community, identity and other concepts because what the community does is just keep making promises to the other. This tells us that several communities are used, each of which interpretation of community shows that it encompasses both a sense of belonging and a social reality that arises through the expression of communal longing as well as collective identities.

The Rabha community's contemporary position has changed as a result of globalization. It reinvented some forms while bringing bits of many others to the local populations. Globalization had given many urban social movements more clout. With the development of technology, the blending of the local and the global gave rise to a new ideology, called globalization, which is now adopted and heavily exploited by the Rabhas.

There are no time or space restrictions on this new sort of cosmopolitanism. The way people design homes, structures and cottages all of which are made internationally and disseminated locally as a result of the advancement of science and technology reflects globalization.

World Community and Transitional Community are the two main types of cosmopolitan communities. World communities are those that aspire to be global in reach and recognize only one world and universal humanity. Transitional Communities have their roots in the local community and look to the larger world to help them realize their goals.

Another factor creates new social groups, especially in rural places and also sparks political movements in technology, which takes the shape of a cyber community or virtual community. Such a community might be more conventional or more tailored and lifestyle-focused. In such circumstances, the idea of belonging has undergone a significant transformation. With employment technology as a tool to give services to humans, it became increasingly utopian in its goals. As a result of the fluidity of places, localities and symbolic linkages, the potential of belonging is lost in the flow of communication.

Only communication processes hold the shapes of social connections. Because of this, there is no reality outside of this, only a feeling of momentary belonging. Only in the context of communication occurring within a certain area and time is it possible to experience the essence of belonging.

The distance between the Rabhas in India and its neighbouring countries was partially suspended thanks to the internet, mobile phones, e-mails and social networking sites like Facebook, Twitter, Instagram, Snapchat and tinder. Because they are more entwined and ingrained in the many ways of daily life, these new technologies are more oriented toward culture. They have evolved greatly in terms of personalization and socialization and moral concerns are also present. For instance, there are numerous pages on social media platforms like Instagram, Twitter, YouTube and Facebook that are well-liked by the Rabhas. Pages like "The Original Rabha Tribe Official"provide a forum for Rabhas to express their concerns related to the welfare of the Rabha society.

Such a platform is only utilized for political purposes and to expand conventional community organisations from the local level to the national and international levels. The channels like " David Kocha", "Dabarswn Sung Production", "Dixx Pictures', and "The Original Rabha Tribe Officiali", "Milton Phenang" are other influential musicians utilized to spread the concept of tradition, language, culture and Rabha music on YouTube.

However, the internet, mobile devices, e-mail and other technologies had strengthened forms of belonging, By reuniting people through networking sites like Facebook, a rooted community's horizons are expanded, breaking beyond the conventional boundaries of time and geography. For the most part, face-to-face community experiences are dwindling much like the influence of the community and to move beyond these interactions, people must turn to new forms of communication that exist in flexible relationships inside a shared space.

Through the internet, Rabhas are reunited under one roof, frequently in the name of anonymity and or a fictitious online relationship.

As a result, languages are gradually disappearing as some words are replaced with those from the region and the Rabha people lose track of the original meanings of some words and also modernization has had a significant impact on these languages

CONCLUSION

The Rabha language is a member of the larger Sino-Tibetan language family and belongs to the Tibeto-Burman language group. According to experts in this field of research, the Rabha language is homogenous. Chinese language, which has evolved at the river's rising place, Hwang. In China, Ho and the Yang river are called Sikiyang. The Chinese language offers a wealth of examples, writing from 1200 Bc mentions migration as a crucial role in the literature today. A specific culture's and civilization's growth and development, on the whole, similar to other sibling tribes, the Rabhas

immigrated to India's North-East and other neighbouring countries of India. The changes over time had an impact on their language. And the language they have been using began to diverge.

In some articles and works of other scholars, Rabha is described as an ancient tribe in India's North-East. They reflect an ancient culture that is still extant in modern India and while some components of the Hindu faith may have been adopted by society, the authority is cautious to point out that they still retain many of their characteristics. It goes into detail to portray both the religious and social components of the Rabha people and weavers a tapestry of the relationships between the two that form the foundation for Rabha life today as well as how it has historically operated. They highlighted the Rabha's evolving state in contemporary Indian society and highlights the influences that contemporary religions are having on traditional rituals and ceremonies. The test should be of great value to sociologists and students in future dissertations. It will also be a great source of information for those attempting to comprehend the changes that are occurring in modern Rabha society as well as other transitioning societies.

This research aimed to a conclusion that went beyond the variations in kinship terms between the two Rabha subgroups and included information about the Rabha tribe, their culture and their geographic and populous distributions.

It illustrated the specifics of the two distinct categories of kinship terms as well as the differences between the terms in the two languages.

It briefly touches on the definitions of language maintenance and shifts. It demonstrates how various non-Rabha groups have an impact on the Rabha language, how regional dialects differ and how these non-Rabha groups have an impact on the Rabha language. It also described the meaning of the term "Pati". How it is used and which subgroups use the creole.

It draws attention to the differences between the original Rabha languages and the Aryan language that took their place. It also discussed the effects of modernity and globalization on the language and culture of the Rabha people.

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