

Linguistic Diversity in Kinship Terminology: A Study of Cultural Evolution Across Regions

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Abstract

The study explores the kinship terms in context of linguistic diversity in order to comprehend that how culture shapes the meanings of these terms across different languages. The basic objective of the study is to evaluate the structural patterns of these terms and to find out how these meanings got diversity over time. This study adopts the Semantic Frame Theory of Fillmore (1982) along with the Conceptual Metaphor Theory of George Lakoff and Mark Johnson (1980). The integration of these theories explores the cultural and intellectual mechanisms which reflect the linguistic change in these terms. A comparative study on linguistic grounds explores that the core terms remain consistent across all languages while variations have been observed in extended family terms that shows the diverse social practices and cultural evolution in languages. These findings explore that kinship terminologies are not stagnant but evolve as a result of the changings in the social norms. This study offers a great contribution to the field of linguistics as it shows the interplay between the meanings and cultural factors. The research offers meaningful insights to the linguists, cultural historians as it provides a relationship of the language, culture and society. Finally, this study highlights the value of the semantic theory in highlighting the cultural values and it provides a framework for future researchers to study language in relation to the cultural context and social contact.

Keywords: Kinship Terms, Semantic Frame Theory, Core Terms, Culture, Society.

Introduction

Language is the primary tool of humans that is used for communication along with the construction of the social relationships. The most significant domain of human language is kinship terminology that contains the words which are used for identification of the family relations in a society (Britannica, 2019). The purpose of the use of kinship terms is to expose the cultural recognition as well as social ties. The kinship terms are more than mere names as they are cultural centered and also expose the social norms and traditions. The usage of these terms expose the organization of a community. Thus the study of kinship terms explores the interactions of the culture and human language.

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Kinship terms are defined as the expressions of language which are used to categorize and to identify the people in any family and social circle, based on their relations to one another (Fortes, 2017). The kin terms can be categorized according to their social responsibilities (Gills, 2018). These kinship terms are necessary to understand the structure of the culture and society. These terms represent the social relationships and how they are given importance and furthermore how they are defined throughout the generations to bind the people in a society.

The evolution of the culture is the procedure through which cultural beliefs, its practices and social structures as well as language alteration and development occurs over time. It shows how change in kinships terminologies occurs and the evolution of culture emerges across various regions and generations (Jones, 2010). Beyond the cultural and biological evolution, the kinship terms are shaped and reshaped across different regions (Gray et al., 2020). The term 'region' refers to the different geographical areas which have different systems and where kinship terms may differ from other areas. A comparative study in context of kinship terms across different regions reveals that how cultural and social environments shape the linguistic organization of these terms and how social structures are unique in themselves (Stepanova, 2020).

Research Questions

1. Which kinship terms are used commonly across different regions?
2. How do the linguistic diversity of the kinship terms mirror the social and cultural variations across different regions?

Literature Review

The use of kinship terminology is not just a naming system for the kinship relations for recognition in a specific society as it expresses the organization and the concept and their relations among them. Thus the kinship relations formulate kinship terminology (Leaf & Read, 2012).

The first systematic categorization of kinship systems was firstly introduced by L.H. Morgan in 1860s which served as the basics of the study of kinship (Fortes, 2017). The kinship terms have been studied broadly with the categorization of various terminologies which are used as foundation but the use of these terms can be discerned on different parameters. Every language uses a unique system of kinship terms (Usmanova & Ismatullayeva, 2020).

A work on kinship terms in Brauhi language in the typology of semantic transition by Smirnitskaya (2020) focuses on the transitions on semantic grounds, polysemy and the diachronic evolution as well as loan words and the purpose of the study is to highlight the kinship system of Brahui language. The purpose of the study is to examine the lexical composition of Brahui language kinship terminology and to analyze the semantic transition that occurred during the evolution of Proto- Dravidian system. Theory of Semantic Transition was employed for this research. The data source lies in the lexical data from Brahui language and the kinship terms and their etymology along with the semantic shifts within the domain of the language and the comparative analysis with Dravidian and Indo-Aryan languages. The results show that the Brahui language has a close relationship with anthropological type. The study debates that Brahui kinship system is very close to Dravidian system.

A significant work based on the title of the strategy of kinship terms as a model of politeness in maintaining the social interactions by Gusnawaty et al. (2022) explore the use of kinship terms as a strategy to create politeness and to maintain social harmony. It investigates that these terms mirror the social values to create harmony in the society. The purpose and the objectives of the study tell that how these terms are used frequently and how their identity is explored with the use

of these words. For this purpose the framework of sociopragmatic is used. The data was gathered with the use of Discourse Completion Tests (DCTs) with the five contexts provided to them. The data size included the responses of 120 speakers. For analyzing the data the tool of AntConc 3.5.8 was used. The results showed that these five terms were used frequently in social interactions. The study revolves around the idea that how kinship terms reflect unity, solidarity and values to maintain harmony in the society.

A book with the title of the use of kin terms in Punjabi speech community by Gill (2019) dives into the complex use of kin address terms in the community of Punjabi speech community. The basic area of focus is a city of Punjab, Sialkot Pakistan. The features like kinship address terms, their encoding, classification and the use of pragmatics has been discussed in that book. The purpose of the study is taking the accumulative address terms along with their sociolinguistic inferences and the ways to preserve these kinship terms. The study has the objective to find the ways to keep these terms alive. For this purpose the study adopted the framework of Kinship universals. The data was collected from observations and semi-structured interviews. The study highlights that continuous changings in kin address terms. The theme of the study shows that the use of kin address terms in context to Punjabi language basically reflects the social and cultural change.

The study by Abbasi and Abrar (2025) based on the exploration of the kinship terms of Sindhi language. For this purpose, a few terms had been selected and the data was collected from the young speakers with the specific kinship terms and the results show that the young speakers have mix-up the terms in Urdu and English language. This study shows that the globalization has affected the regional languages and particularly the young speakers have the adaptation capability as with the emerging trends they replace the old traditional terms with the newly adopted languages.

A study by Sikandar et al. (2024) on the naming conventions and linguistic structures explained that the structures of names are based on the linguistic features as syntax, phonetics, and semantics and the data was collected from the ten distinct communities. The attributes of phonetics explored that the names are the combination of phonemes, syntactic characteristics and these names are the true representations of the culture of that region or area. These names are deeply indulged in the society with the cultural representation. For this study multimodal analysis was done for valuable insights. With the investigation of these conventions of names, the study contributes largely to the field of linguistics as it exposed that certain elements are necessary to expose the identity as well as social hierarchies. The findings highlight the importance of names in shaping the society and its values across various linguistic groups.

Research Methodology

For this study, qualitative research method has been adopted with the aim to explore the linguistic diversity in kinship terms and how these changes mirror the changings at cultural and social level across different regions. This approach is chosen as it permits for deep analysis of the meanings, their cultural contexts as well as social observations which are deep-rooted with these terms of kinship and all these cannot be measured through quantitative method. The data was collected through linguistic corpora, ethnographic records, and interviews with knowledgeable informants about the use of the kinship terms in their specific cultures based on purposive sampling. This strategy of sampling confirms that the data is quite relevant to culture, and it relates directly to the questions of the study.

Research Design

The basic purpose of this study is to explore the linguistic diversity in the context of kinship terminology, thus it adopts a qualitative research design as it also highlights that which social and cultural changes are the reasons for this shift across regions. This approach provides in-depth analysis as it wraps the cultural context along with the social practices which are interwoven in kinship terms. For this study, the descriptive method will be used to analyze the kinship terms which are collected from different sources with the particular focus on the dimensions of culture and society.

Theoretical Framework

The study adopts a theoretical framework that draws upon two perspectives from cognitive linguistics. Firstly, Frame Semantics, that was developed by Charles Fillmore (foundational work emerged in 1970s) that will be used to understand the terms based on kinship in wide context of culture. Frame Semantics states that the meaning of the words are understood by the structures and frames that represent the shared knowledge of culture. In this study, the kinship frame in different regions will be assessed to comprehend how the meanings of particular terms are deep-rooted in society and how they reflect the local family organizations along with the social relationships. The shifting of these terms will be observed as indicators of evolution in these cultural frames.

On the other hand, the research will utilize Conceptual Metaphor Theory (CMT) that is founded by Lakoff and Johnson (1980s). This theory posits that the abstract concepts are mostly understood through organized mapping from more well-known domains. This study will explain the use of metaphorical language to understand the kinship relations in multiple regions and to examine that how hidden concepts are revealed culturally with specific cultural values to understand the family relations. The alterations in the patterns will be assessed to observe the deeper shifts in how kinship terms are perceived and valued across different societies. With the integration of these two frameworks, this study has the aim to deliver a nuanced comprehension of how semantic changings in kinship terms reflect the alterations along with the structural organization of family. Furthermore, this framework provides fundamental ways in which kinship terms are valued across cultures.

Results and Discussion

This study finds out the linguistic diversity in 22 kinship terms across ten languages which are spoken in surrounding regions of Pakistan. These languages are Pashto, Sindhi, Blochi, Siraiki, Balti, Kashmiri, English, Punjabi, Hindko and Bruhi. The selection of these kinship terms is based on the immediate family members such as *mother*, *father*, *brother*, *sister*, *son*, *daughter* and extended family that is based on *uncle*, *aunt*, *grandparents*, *cousins* while in-laws relationships *brother-in-law*, *sister-in-law*, *son-in-law*, *daughter-in-law*. The focus of the analysis is to identify the patterns of linguistic diversity in kinship terms where the meanings have remained the same and where the meanings have changed. Furthermore, the study will assess whether the terms have merged, split, and replaced. The results show that kinship terms are effected with both points which are linguistic and cultural factors across various languages.

The core terms as *mother*, *father*, *brother*, *sister*, *son* and *daughter* are presented in Table 1 and these are presented across ten languages. These terms are presented at the high degree of linguistic diversity that mirrors their basic role in family as well as in the social identification across cultures. There is the occurrence of minor linguistic shift but that remains consistent.

Table 1: Core kinship terms

English	Mother	Father	Brother	Sister	Son	Daughter
Pashto	مور Mor	پلار pilaar	ورور wror	خور khor	زوی-zawi	لور loor
Sindhi	Maa	Peeu	Bhau	Bhenu	Putu	Dheu
Balochi	Mās/Māt	Pit	Bâra/Bâr	Hra	Bachak	Jinik
Sariki	Amma	Abba	Bhira	Bhenr	Potat	Dhhi
Balti	Ano/Amo	Ata	Kaka- E Fono-Y	Strī:mo	p ^h ru	bomo
Kasmiri	Māj	Pooch	Bhoy	Beni	Putter	Beni
Punjabi	Maa/Bebe	Pyo	bhara, veer	Bhean, dadi	Putter-put	Dhee
Hindko	Ma	Pita	Bhaai	Behn	Puttr	Putree
Bruhi	mā	bāh	bī	āka	sūkh	sūkh

Table 1 shows the core kinship terms across ten languages of different regions of Pakistan. These terms show the strong stability at the grounds of diversification. They reflect their basic role in the structure of the family. The phonetic variation exists but the meanings of these terms remain consistent across all prominent languages.

The core kinship terms for mother, father, brother, sister, son, daughter show that there is a strong diversity that exists in these terms in all the languages. These terms indicate their basic and rooted roles in family as well as in the society to show their identity. The term used for mother in all languages clearly denote for female parent but with variations. Here the semantic variation is found but the basic term and its meaning remain the same. Likewise, the different terms which are used for father as shown in the table refer to the male dominant figure as in some of the languages there is slight variation based on phonetics but in spite of the varieties in different languages the core meaning of this term remains the same. Another term that is also known as core term is brother but in different languages it is pronounced and uttered differently as described in the table. Another notable point in the use of this term is that in Sariki language for elder and younger brothers two different terms are used as *kaka* for elder and *fono* for younger one.

The most prominent observations show that in some languages as in Sariki there is age-based variation in the sibling term that is not common in other languages. The diversity in phonetics show that different linguistic families possess different terms for kinship terms but the in-depth meanings of these terms remain the same. The uniformity in the core kinship terms show their value in the social structures and the continuation of culture across regions.

The next category follows the extended kinship terms particularly paternal relatives as the brother of father, sister of father, paternal grandfather, and paternal grandmother. This category shows more variations at linguistic level than core terms which are very significant culturally.

Table 2: Paternal kinship terms

English	Father's brother/Uncle	Father's sister/Aunt	Paternal grandfather	Paternal grandmother
Pashto	Birar/Lala	يو خوب Yokhob	دادا dada	دادی dadii
Sindhi	Bhaa	Phuphi	baba sae~	waDi amma
Balochi	Chacha/taya	Phuphoo	Farfar	Farmor

Sariki	Traa	Boa	dada	dadii
Balti	"tʰoɔo"	ne:ne	sa:	sə:
Kashmiri	Taa" (تا)	"Taa" (تا)	Dād" (داد)	Mām(مام) "
Punjabi	Chacha/taya	Bhua	dada	dadi
Hindko	Chacha	Boa	dada	dadi
Bruhi	Chacha	Boa	Dadoo	dadi

In the above mentioned table 2 there is the representation of the kinship terms which are father's brother, father's sister, Grandparents from father's side across the studied languages. The terms for the brother of father varies as in Pashto language Birar/Lala words are used while in Sindhi and Punjabi language the words are used as Bhaa or Chacha/Taya or in Balti language a very distinct term has been used as mentioned in the table. In the same way the words for the sister of father has been used differently in Pashto language and in Kashmiri language the use of the term *Taa* serves for both as for uncle from mother's side and from father's side both same words are used and this picture shows the overlapping of the complexities in languages. Along with it the terms paternal grandfather and paternal grandmother show great firmness as in many languages the terms used for grandfather and grandmother are almost same but the variation lies in Balti language a variation locates as two different terms, which are unique in themselves, are used. These patterns show both cultural and social concepts regarding the paternal kinship terms as it clarifies that the linguistic variation across different regions are effected by language families and the traditions of the regions.

In this category, the terms which are used for the maternal relationships are mentioned which are nominated as mother's brother, mother's sister, maternal grandfather, maternal grandmother.

Table 3: Maternal kinship terms

English	Mother's brother/Uncle	Mother's sister/Aunt	Maternal grandfather	Maternal grandmother
Pashto	د مور وړور da mor wror	دمور خور da mor khor	نيکه neyeeka	انا ana
Sindhi	Māmo	Maasi	Nana abbu	Naani
Balochi	Maama	Masi ماسی	(پیرک) Piirūk	Naani
Sariki	Mamaa	Masi	Nana	Nani
Balti	Momo	mat-chu	Nana	Nani
Kashmiri	Mamu	Mās	nānā	Nayen
Punjabi	Māmā	Massi	nānā	Nānī
Hindko	Māmā	mausī	Nana	Nani
Bruhi	Bala	Khala	nāna	Sia

In this table, maternal kinship terms are mentioned across ten languages as these terms have been evaluated in different languages with different regions of Pakistan. As the term that is used for brother of mother is fairly uniformed in all the ten languages of the regions of Pakistan. These terms which are used in Pashto, Sindhi, Blochi, Kashmiri reflect the shared recognition of the same cultures of this important relations. In the same way, the use of the term the sister of mother includes the linguistic stability in the languages of Pashto, Sindhi, Sariki and Hindko. Likewise the terms of maternal grandfather and grandmother also possess consistency as the terms like *Nana*

and *Nani* or their phonetics appear equal across in maximum languages. This equivalence shows the significance of the maternal family. While some variations have been observed with the use of the word *Neyeeka* for maternal grandfather as well as the use of the term *Sia* in Bruhi language that is nominated for grandmother illustrates that there is linguistic variation in a framework of the shared culture. Conclusively, the maternal kinship terms show a high degree of the linguistic firmness across different defined languages. It highlights the value of the maternal relatives in social setup as well as in the family set-up.

Discussion

The whole study revolves around the use of linguistic shifts in 14 kinship terms and all this has been assessed in the light of ten leading languages which are spoken in different regions of Pakistan and the basic focus was on the kinship terms of core, paternal and maternal terms. The research basically answers the two basic questions as one question is based on the identification of kinship terms which are used commonly across different regions while another is based on how these kinship terms reflect the social and cultural changes in these regions?

This section will answer question 1 as the analysis section of this study reveals that core kinship terms which are nominated as mother, father, brother, sister, son and daughter fall under the same point that show the strong linguistic uniformity across the defined languages. As the term that has been used constantly in Sindhi, Punjabi, Pashto and Kashmiri language is *Maa* (mother). On the other hand the word father has been known broadly as *Baba* and *Peeu* in Punjabi, Sindhi and Pashto languages. This firmness aligns with the Liljegren's (2022) in the region of Hindu Kush in which core kinship terms are preserved across various linguistic families because of their basic roles in the expressions of their family structures as well as their social identities.

Frame Semantic theory (Fillmore, 1982) aligns well with this point as this theory postulates that the words often suggest the set of knowledge about the ideas. The core kinship terms as father and mother are framed universally as they are the persons who are related to the authority, caregiving persons. They play a fundamental role in the exploration of social identity and remain stable semantically in spite of their analysis across different languages. This cognitive entrenchment shows why these terms remain unchanged in spite of language variations.

Furthermore, Conceptual Metaphor Theory (Lakoff & Johnson, 1980) match this explanation by expressing that how these kinship terms extend metaphorically in the domains of society and culture. As the instance of the word *father* will be suitable for here to use that beyond the biological connectivity of this word this word represents a person with authority in community and this connectivity is based on the concrete family experiences. Thus core kinship terms in context to the theory of cognitive frame along with conceptual metaphor theory reveal that these core terms are preserved across cultures with the use of these integrated theories.

On the other hand extended family terms which consist on the relatives of maternal and paternal side. While assessing those kinship terms, variations are found as the term that has been used for father's brother is different from *Birar* /*Lala* in *Pashto* language as this term has been used as *Chacha* and *Bhaa* in *Sindhi* and *Punjabi* language whereas in *Balti* language it is pronounced differently. All these variations reflect that the language change is the result of the influence of different language families (Indo-Aryan, Tibeto-Burman, and Dravidian) as well as their cultural practices influence their languages. Likewise the terms used for maternal uncle (brother of mother) is *Mamu* in *Sindhi* language while in *Bruhi* language, the use of the word *Bala* shows the diversity at linguistic and regional level. These patterns, basically, are similar to the systems of typological which are explored in Hindu Kush in which the mixture of the terms which are used for father and

the brother of father have been merged whereas other terms in this context have been observed as those terms maintained lexical differences among the siblings of the paternal side terms as the example clarifies this when it is observed in Iranian family, the term *Wakhi* has been used for both relations as it has been used for the brother of mother as well as for the brother of sister without variation. On the other hand the variations which have been observed in Indo-Aryan families' different terms have been used for parents and siblings and this distinct nature of these terms explores the complex cultural and social contact.

In describing the kinship terminology, linguistic shifts mostly reflect the widened social and cultural aspects. The equivalence and monotonous of the core kinship terms can be elaborated by their universal framing at cognition level that helps to maintain social cohesion (Fillmore, 1982) as the obvious and vivid example of kinship term *Maa* shows the universal framing across all languages and it reflects the stability of this term even in many other languages.

Contrastively, the presence of linguistic variation in the context of extended kinship terms shows the variation in family systems, customs of marriage as well as their social roles. As it is obvious in the use of the term of *aunt* from father's side and mother's side, both use the same terms. Likewise, the term that is used for the *uncle* of paternal and maternal side in Kashmiri language can be comprehended with the theory of Conceptual Metaphor that clarifies that metaphorical blending is found in the roles of the society and in kinship terms (Lakoff & Johnson, 1980) as it directs towards the perception of the culture and the functional role of these relations over rigid hereditary differences. The difference of kinship terms on the basis of age has also been observed as in Balti language two different terms have been used for the utterance of brother that reflects the social hierarchy as well as respect and honor for other person. Furthermore, this also shows that cultural values are expressed linguistically.

The process of language contact influences the linguistic shifts as it has been declared by the theories of sociolinguistics (Thomason & Kaufman, 1988) that matches well with the linguistic frameworks which have been employed in this study that is the theory of Frame Semantics by Fillmore (1982) and Conceptual Metaphor Theory by Lakoff and Johnson (1980).

Due to the universal frames of cognition the assessment of the core relations across languages remain stable across languages because they are rooted in universal framing in accordance with the theory of Frame Semantics (Fillmore, 1982). These frames reflect the basic family roles which are essential for social identity. The core terms play important role in the social structure shows that certain kinship terms lay the foundation of all system of kinship worldwide.

Linguistic shift has been observed in the observation of extended family that reflect the social and cultural differences as the kinship terms of paternal and maternal relations such as uncles, aunts and cousins expose the linguistic shifts that is the result of the social and cultural factors. These shifts links to the diversities in marriage practices, patterns of residence, the system of inheritance as well as social hierarchies. Paternal relations have been observed. These distinctions highlight the social structures which shape the linguistic shifts as well as the systems of kinships.

The blending of kinship terms often depends on the extensions of metaphors as the theory of Conceptual Metaphor by Lakoff and Johnson (1980) reflects the blending of maternal and paternal uncles in different languages and they often present the same term with the slight differences at phonetic level. This theory explains that the users of the language map the intellectual roles for kinship terms metaphorically. For example, the use of the kinship term in Kashmiri language for *uncle* "*Taa*" reflects the cultural specification that highlights the role of uncle rather than the exact ancestry. This extension makes the terms simpler along with the acceptance of social realities. Such mixings are common in the contact zones where languages lead to linguistic convergence

because of its influence on other languages. According to Mitchell and Jordan (2021), the dynamic divergence of kinship depends upon the linguistic practices which create metaphorical mapping. The linguistic shifts of kinship terms also depends upon the distinctive use of words for separate relations as well as on the social hierarchies as in Balti language for elder and younger brothers two different terms have been used that reflect the social importance for the senior member of the family. Along with the distinction of these terms on the linguistic grounds, this change also directs towards the deep-rooted cultural values as Mitchell and Jordan (2021) show that the change at linguistic level often occurs as a result of the processes of socialization that teaches children about respect as well as social obligations for the members of the family and community.

Social and political changes also reflect the change in the kinship terminology. For instance, migration from rural areas to urban areas mostly appears as the emergence of nuclear family that reduces the usage of variation of the kinship terms. This shows the social change at broader level influences the usage of language and the conceptualization of kinship terms. For instance the borrowed term might cover the kinship terms of both, paternal and maternal side relations if there is no any restriction from society to make the distinction among these roles. With reference to the past studies Thomason and Kaufman (1988) highlight that borrowing is socially motivated and it effects the kinship terms in any society and language. Whereas Stepanova (2020) reflects that semantic shifts in the terms of kinship enhances the language contact and intellectual adaptation. The findings of this research are presented with the interpretation of two theories as Frame Semantics and Conceptual metaphor theory explain the core relationships of the universal intellectual frames which are essential for the exposition of social identity (Fillmore, 1982). Actually these frames resist variations and represent the basis human experiences. While conceptual metaphor theory reflects the metaphorical mappings from the role of the families to the functions of the society and it reflects the cultural and social understanding of the kinship terms (Lakoff & Johnson, 1980).

The current study is closely related to the research article by Abbasi and Abrar (2025) in their exploration of the kinship terms in Sindhi language. This study exposes that in the environments of multilingualism particularly in urban areas of Karachi, a significant blend has been observed in the context of kinship terms and the amalgamation of Urdu and English into heritage language has observed. Their work explains that young speakers mixed-up the other languages in telling about the kinship terms as this phenomenon is at large level of usage in their homes. This change is evident in the usage of Urdu and English terms for far-off relatives. Such patterns show that the effect of social mobility along with the contact with the dominant languages are the factors which cause linguistic shifts in kinship terms. Both studies make sure that language contact leads to linguistic adaptation in kinship terms. With the assistance of the theoretical framework of Fillmore's (1982) Frame Semantics, that explains that how intellectual frameworks are integrated with the existing cognitive frames and Conceptual Metaphor Theory (Lakoff & Johnson, 1980) that tells about the extension of kinship roles the study got its deep-rooted assessment of the kinship terms that is the core of this current study.

Conclusion

Conclusively, this study provides in-depth analysis of the kinship terminology in the context of linguistic diversity in the domains of multiple languages of Pakistan. Along with this, it also reveals the complicated relationships of these terms across different languages. The study consists on the kinship terms such as mother, father, brother, sister, son, daughter as core kinship terms and these core terms demonstrate dominant stability as it has been justified with the Frame Semantic

Theory by Fillmore (1982). These terms worked as resistant terms which reflect the basic role in social identity as well as in the organization of the society and the firmness of these terms depend on the deep-rooted culture (Liljegren, 2022; Leaf & Read, 2012). Contrastively, the kinship terms of extended family possess linguistic diversity and blending that is shaped by the variation of the cultural factors. The use of the term *Taa* in Kashmiri language that refers to the uncle of paternal and maternal side presents the example of the linguistic diversity and change that is the result of the social functions and this emergence crosses the typical association to the specific terms. This phenomenon has been explained through Conceptual Metaphor Theory (Lakoff & Johnson, 1980) and is supported by Passmore and Jordan (2020).

In Pakistan, the multilingual context of the use of the kinship terms and their shift across languages has been increasing through contact language and borrowing as the term has been observed as *Chacha* across many languages of Pakistan. For this purpose, the theory of Fillmore (1982) based on the semantic shifts provides a lens to comprehend how borrowed terms are mixed-up with the existing kinship frames that adopts the social realities (Stepanova, 2020).

Furthermore, kinship terms are impacted by the social changes, political divergence, migration as well as urbanization and along with this it also influences the patterns of communication (Naseem et al., 2025). The kinship terms which possess distinct level of importance has been observed in Balti language to show respect to the elder members as this shows the social hierarchy and it also highlights the role of language in showing the cultural norms (Mitchell & Jordan, 2022). Conclusively, the usage of the kinship terms in Pakistan shows the linguistic system that where the structures of languages interact with the socio-cultural trends and as a result the language stability and language change emerge. This research contributes widely to comprehend that how language is used as a tool to shape the social experiences and it also contributes largely to the field of linguistics, sociolinguistics and to the field of anthropology.

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