

3. It is necessary to distinguish terms of reference from terms of address. *Mum* is typically a term of address, while *mother* is a term of reference that only in certain contexts or certain languages is used as a form of address as well. In English, if you address your mother as *Mother*, it does imply a contextual connotation that needs to be analysed (emotional distance, aristocracy, not taking the mother seriously, astonishment, and so on). Many languages have only one term for both reference and address. Additionally, some languages have tri-relational terms (cf. Merlan and Heath 1982), for example two people talking together about a third related person (myself and my cousin talking about another third person), or one person talking about a couple of people (myself talking about the couple formed by my grandfather and father).
4. Social, geographical, and discursive contexts of speech may have considerable influence on the terms and categories designated. Depending on which social category interlocutors stand in with regard to each other and on the social context in which they speak or refer to each other, they may use different terms or use the same terms differently. In the Australian Western Desert, which has a variant of a Dravidian system, for example, people may call each other 'brother' (*kurta*) and 'sister' (*tjurtu*) even though they are cross-cousins when the context of speech is that of opposing generational moieties, such as during funerals, which are organized around generational role distribution. In other and more egocentric contexts, however, these same people will call each other 'cross-cousins' (*watjirra*).
5. With the recording of kinship terms and the corresponding categories, there is also the need to record the expected normative behaviour that accompanies the terms. In many languages, the term for 'mother-in-law' is for reference only, since people are not allowed to talk to their mother-in-law. Anthropologists usually distinguish several general types of such normative behaviour: the joking relationship (people are close to each other and may even make sexual allusions or jokes), the avoidance relationship (people are not allowed to talk to each other), the respect relationship (people are allowed to talk to each other but the relationship is asymmetrical, i.e. one gives orders, the other listens; one receives goods, the other gives goods, etc.), and the relationship of reciprocity (people have a symmetrical/equal type of relationship but not as close as that of the joking relationship).
6. Terminologies, as was the case with the names used in social organization, are important in the domain of historical linguistics. Kinship terms are considered relatively stable, and reconstructing proto-words, and through these proto-systems (what was the terminological system in use by the ancestors of the group?), may provide important information on the local and regional history. Kinship terminologies may also be borrowed from neighbouring groups, revealing aspects of intercultural relationships.