

CHAPTER ONE

INTRODUCTION

1.1 General Background

Simply, language is a means of communication. In human race, it is the most advanced and powerful means of communication. Human beings communicate each other through the written, spoken and even sign language. Every people use language as a medium to express their thoughts, ideas, feelings, emotions etc. It is a unique asset of human beings. Therefore, all the vast knowledge in different fields of human activities are reflected, accumulated and stored by the use of languages. Moreover language is that which human beings produce arbitrarily for the communication. Language can also be viewed as social phenomenon which is used in the society to establish the relationship among the human beings.

Jespersen (1914), says, "Language is not an end in itself, just a little as railway tracks, it is a way of connection between souls, a means of communication..... language is the most complete, the richest, the means of communication it bridges the physical chasm between individuals....." (p.4). Furthermore, Sapir (1921) defines, "Language is a purely human and non-instinctive method of communication ideas, emotions and desires by means of voluntarily produced symbols" (p.8).

Therefore, language is species specific and species uniform possession of human beings.

Likewise, Blount (1974) has cited the Hall's (1968) view that language is "the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols" (p.158). So, language can be considered as an institution of communities where by human beings communicates with each other voluntarily with habitual action.

Every language of the world has its own place, dignity in the world. People speak it and provide opportunities to be existed and flourished among mass generation. As a result languages are being transmitted from generation to generation in human beings with the modification of time changing.

English is one of the widely accepted and prestigious languages of the world. This is an international language. English is taken as the richest language due to the largest vocabulary, literature, art, entertainment, mass media etc. Because of the rapid growth and development of science and technology, the world has been conceptualized as global village. This is the consequence of English language. English is treated as global language. The major population of the world uses the English language as a medium of communication. The government of every country has prioritized the English language in their core curriculum to be taught as a compulsory subject in the world. All the prestigious organizations of the world use English as a medium language. United Nations and its sister organizations use English frequently as a medium language. So English is a lingua franca. Everything of the world like- education, science and technology, arts, literature, commerce, trade, transportation industries, communication etc. has been disseminating through the English language. Therefore, the demand of English is increasing day by day.

In Nepal, English is also taken as a prestigious language. After the establishment of Darawar High School in 1853 A.D. by Rana Prime Minister Jung Bahadur Rana, English has been spreading constantly. English language has been teaching as a compulsory subject from primary level to bachelor level and as specialization subject in upper classes in government as well as private schools. English has been influencing the education system of Nepal.

In the provision of Interim Constitution of Nepal (2007), Nepal is regarded as a multiracial, multilingual, multi-religious, multi-cultural country. There are altogether 92 languages (Bureau of Statistics 2001) in Nepal. Regarding the

multi-generously, various cultural diversities including linguistics arena, pluralities are found in this country. Being a multilingual country, we have the challenges to conserve and preserve the language spoken in Nepal. For this mission we need to carryout comparative linguistic studies in the languages of the state. Altogether 92 languages have been recognized according to Bureau of Statistics, Census 2001. Even though there are many languages some of them are not identified yet. They need to be precisely identified on the basis of field observation and analysis.

1.2 Linguistic Scenario of Nepal

There are many races and languages in Nepal. According to Census 2001, there are 92 languages and 102 races. To be a living language, there must be written script of it. But most of languages spoken in Nepal have not their written script and are in paralyzed shape. They are only in spoken forms. Some languages have their both written and spoken form. Linguists have grouped the languages used in Nepal in the following families:

1.2.1 Indo- Aryan

Indo-Aryan language family is the largest language family in Nepal. According to a report 27 languages including Nepali fall under this family. (*See Appendix-V*)

2.2.2 Tibeto- Burmen

This language family is transformed from northern side of Nepal. There is large population of this language family in the world. The most languages of this family are spoken by indigenous people of Nepal. Generally the people who are living in the northern part of Nepal speak this languages i.e. they speak this language family highly though scattered all over the country. (*See Appendix-V*)

2.2.3 Dravidian

Ethnologue Report for Nepal 2009, mentions only one language named 'Kurux-Nepali' and comes under this family. It is named 'Jhangad', 'Danger', 'Jhanger', 'Oraon', 'Orai' and 'Uran'. This language is spoken on the province of Koshi river in the eastern region of Nepal mainly Dhanusha, Jhapa and Sarlahi district. This family has two other branches namely Mon-Khmer and Munda.

2.2.4 Austro- Asiatic

Ethnologue Report for Nepal 2009 has mentioned only two language viz. 'Mudari' and 'Santhal' under this language family. 'Mudari', is also named as 'Horo', 'Mandari', 'Murari' and 'Mund'. According to Bureau of Statistics-Census 2001, Santhal is only one language under this language family. It is spoken in Jhapa, Morang, Sunsari and adjoining area of these districts. Somewhere 'Santali' is called 'Har', 'Hor', 'Sainti', 'Sandal', 'Sangtal', 'Santhal', 'Santal', 'Santali', 'Satar', 'Sentali' and 'Sonthali' too.

1.3 Introduction to Magar

Magar has many historical and mythological legends about its originations. The researchers and scholars, who were involved in the studies or writing, have mentioned in their books about the origin of the Magar and Kham Magar. But they lack something and look incomplete. The development of languages of the world does not employ scientific bases of originality. They are based on mythical issues. 'Magar' is a branch of Tibeto-Burmen language family and falls under the indigenous group. Generally it is assumed that the indigenous groups entered in Nepal from the northern part and settled for a long time. Magar developed own languages, culture, traditions, social values, religion etc. In this way 'Magar' indigenous came into present status. To find out the origin of 'Magar', a rigorous, intensive study and research should be held and it is the demand of this age. However, some scholar who have completed their

researches in 'Magar' opine differently. The origination of 'Magar' can be found variously in their research documents.

The Magar of the 'Barha Magarat' (a group of twelve Magar kingdoms east of the Gandaki River) are said to have originated in the land of Seem (name of a place). Two brothers, 'See Magar' and 'Chintoo Magar' (name of two Magar brother), fought, and one remained in 'Seem', while the other left, ending up in Kangwachen in southern Sikkim. According to Imansing Chemjong, a Kirant culture expert, "two Magars, named 'Sing' and 'Chitu' had first come to the southern part of Nepal from the 'Seem' of China" (as cited in Baral 2050, p.16). Some experts claim that the origin of Magar was in eastern Nepal because the Magar language and language of 'Lepcha' have similarities. Some people say that Magars had come to Nepal from 'Kham' region of China. In some legends, we can find that 'Magars' are from "Thakuri" dynasty and also Mongol. According to history, in the past there were many small states ruled by 'Magars' mostly in the middle part of Nepal. They declined with time changing. Now this can be proved by various place names. Various places are still named by 'Bang', the meaning is 'big, flat land' where dense population of Magar and Kham Magar and Kham Magar can be seen there. Such as- 'Libang, Thabang, Burtibang'.

Anyway scholars agree that Magars are the residence of lower hilly region of Palpa and other districts and speak the Magar language. But 'Kham Magar' people are the residence of Rukum, Rolpa, Baglung, Pyuthan, Dolpa and scattered in mid and western part of Nepal. Magar has the largest population among indigenous nationalities and it is the largest ethnic cast in Nepal (Bureau of Statistics, Census 2001) and it has its own language and culture.

1.4 Introduction to Kham Magar

Due to their oral mythology and distinctive shamanistic practices, Kham is thought to have originally migrated from Siberia but to have lived in their present location for a long time. The place where Kham Magar people live is

called 'Athara Magarat' (a group of eighteen Magar kingdoms west of the Gandaki River) region and other region where other Magars live is called 'Barha Magarat' (a group of twelve Magar kingdoms east of the Gandaki River) region.

According to mythological legends the present Kham homeland in the Rapti highlands lies just east of valleys in the Karnali-Bheri basin that were the original homeland of the Khas, an Iranian Aryan people who were mainly rice farmers. Kham Magars are living in the upper valley of Rukum, Rolpa, Dolpa and Baglung districts even nowadays scattered mainly western part of Nepal. In the same mythology, Kham-Khas also suggests a duality of living in symbiotic proximity, perhaps zoned by elevation with Khas occupying alluvial river bottoms suitable for rice cultivation while Kham lived above, growing crops such as barley and tree fruit not needing intensive irrigation infrastructure. Indeed Nepal's Chhetri caste seems to derive more from khasas and also from intermarriage between the two than from Indian Rajput origins (as is frequently claimed by Nepal's Chhetri and Thakuri elites).

Beginning in the late middle ages Khas peoples progressively settled eastward across the smaller Rapti basin into the more productive Gandaki basin, again settling in the lower valleys where rice could be grown, thus displacing the indigenous Kham from the best farmland. The Khas formed new confederations called Baise Rajya (twenty-two kingdoms) in the Karnali region and Chaubisi Rajya (twenty-four kingdoms) in the Gandaki region that eclipsed the Kham politically.

In their turn the Baise and Chaubisi were conquered and unified into Nepal by Chaubise prince Prithvi Narayan Shah of Gorkha between 1743 AD and the end of the 18th century. Kham and other Magars participated as soldiers under Prithvi Narayan, then in armies of the unified state he founded. After expansion of this state came into conflict with the British Raj and was defeated, part of the

Sugauli Treaty settlement gave the British the right to recruit Magars and Kham Magars (along with other martial tribes) as Gurkha.

1.4.1 Kham Magar Language

Language spoken by Magar Kham people is known as Kham Magar language.

The language spoken by Kham Magars is 'Athar Magarat' language.

According to Watter (1973), "Kham is one of the minority languages of Nepal belonging to the Tibeto-Burmen family. It must not be confused with the Kham of Central Tibet spoken by the Khampa (p.i)". Watter (1973) has again mentioned, "the Swadest list comparisons and is not closely related to any of the Tibeto-Burmen languages of Nepal in terms of vocabulary. It is about 25% cognate with Magar and groups, slightly below 25% with the Tibetan group and about 15% with Rai and Limbu groups".

Kham also called Khamkura or Kamkura is a complex of Tibeto-Burmen Magaric languages spoken natively in isolated highlands of Rukum, Rolpa districts of Rapti and the westernmost part of Baglung district in Dhaulagiri Zone by western clans of the Magar tribe. The villages are to be found along the upper tributaries of the Sani Bheri, Barighad, and Rapti River on the southern-western flank of the Dhaulagiri massif. Kham Magar has many different dialects.

There is controversy about the authentic Kham Magar language. Kham Magar language spoken in Maikot VDC of Rukum is claimed more authentic. But Water (1973) has mentioned it differently. He has written in his research "Taka dialect of Taka VDC is authentic and intelligible not only to all Kham Magar speakers but also lies in the geographical center of Kham area and its location are center according to geographical situation. Taka dialect is recognized as the prestige dialect (p.i)". But Maikot dialectical people do not agree with his view. Therefore Kham Magar has many dialects. It is different from village to village in Kham community. There is a minor change in dialect. The result is that mutual intelligibility between two communities is proportionate to the

geographical distance between them. Dialects spoken in the northern and southern fringes of the Kham area are almost mutually unintelligible.

Kham is the name of a language and not the name of a people. The people who speak Kham are Magars belonging to the Budha, Gharti, Pun and Roka sub-tribes.

1.4.2 Relationship between Magar and Kham Magar

Magar is one of indigenous race which possesses its own language, culture, traditions, social norms and values. There are no more researches done for the innovation and development of Magars and its hidden prospects in the history of Nepalese linguistics. Magar and Kham Magar are similar in some cases. Magars and Kham Magars are indigenous people. Both (Magars and Kham Magars) have somehow same history and origination. Both have ethnic culture, traditions, norms and values. Both (Magars and Kham Magars) speak the Tibero- Burmen language.

However, Magar and Kham Magar are different languages. According to Baral (2050, p.37-38), there are two types of Magar language viz. 'Barha Magarti' (a group of twelve Magar kingdoms east of the Gandaki River) and 'Athara Magarati' (a group of eighteen Magar kingdoms west of the Gandaki River) language. The 'Kaike' and 'Kham' come under 'Athara Magarati' language. This is called 'Kham Magar' language. The language spoken by the Magars, living in Rukum Rolpa, Pyuthan, Baglung and Dolpa districts are called Kham Magar language. Similarly, the languages spoken by 'Rokaya Magars' of 'Saldang/Tarakot', Dolpa is called 'Kaike' language. The language spoken by the Magars, living in Palpa, Nawalparasi, Gulmi, Myagdi, Syanja, Sindhuli, Ramechhap, Dhankuta, Udayapur and other areas come under the 'Barha Magarat' language. This is also called 'Dhuta' language.

The Magar language has its own script named 'Akkha' script. It is said that even in the Lichchhavi's time this script was highly used. The Kham Magar

language has also its own script. But it is in unpublished shape. When I visited to Rana Prashad Gharti Magar, a scholar and researcher of Kham Magar language claimed that Kham Magar has its own script and is going to publish it himself in near future after long attempts. We hope it will be a building block in Kham Magar language.

Magar and Kham Magar people have also different cultures, traditions, social values and norms. If they have same culture they celebrate in different ways. Therefore, 'Magar' and 'Kham Magar' have differences in culture, language, tradition, social norms and values.

Generally dense population of 'Kham Magar' is in upper valley of Rukum, Rolpa, Pyuthan, Dolpa and Baglung district of mid-western part of Nepal. Except this, they are scattered in Surkhet, Dailekh, Dang, Jajarkkot, Achham and up to Doti district.

Kham Magar has its own script but it is still in unpublished shape. It is finalized and going to be published in near future after a long attempt. It is searched and developed by Rana Prashad Gharti Magar, other scholars and researchers. Till this time Kham Magar language has been transmitted orally from one generation to another for its existence. We hope that after the innovation and development of its script it will be convenient to read and write for the coming generation. Some writers, countable in finger have attempted to write about this language.

1.5 Review of Related Literature

Many researchers have already carried out their researches on kinship terms. Among them I reviewed some researches done in the Department of English Education, University Campus T.U. which is somehow related to this research regarding the comparative study of kinship terms of two or more language in Nepal.

Giri (1982) has conducted a research entitled "English and Nepali Kinship Terms: A Comparative Linguistic Study ". This was the first research in this field. The main objective of this study was to determine the English and Nepali kinship terms used to refer to various kinship relations. Further, her objective was to find out their corresponding addressive forms and then to compare and contrast the terms. The tools used for the elicitation of data were consisted of a set of questionnaire and interviews. The respondents were 100 native speakers of Nepali from different social strata, age, sex, religion etc. and 30 native speakers of English of Kathmandu district. Her finding was that English kinship terms are lesser number in comparison to Nepali kinship terms.

Bhusal (2001) has carried out a research entitled "A Componential Analysis of English and Kumal Kinship Terms". The main objective of this study was to determine the English and Kumal kinship terms. Further, she made a componential analysis of those kinship terms and explanation of the kinship terms with their appellative and addressive forms. She also made the comparison and contrast between them. She used the questionnaire, formal interval interviews as for the elicitation of data from the respondents. The catchment area of research was Tamara VDC Ward No. 8, Nawalparasi district. The conclusion of her research was that Kumal language has separate terms for elder and younger brother but this is not the case in English.

Joshi (2004) has carried out a research entitled "A Comparative Linguistic Study of English and Newari Kinship Terms". The main objective of this study was to list out English and Newari kinship terms and compare and contrast them. The data collection tools used in this research was questionnaire distributed for the respondents using snowball- non random sampling procedure. The research was held in Newari community of Sarlahi and Kirtipur of Kathmandu district. The total respondents were only 80. The finding of her study was that Newari language is rich in terms of kinship terms in comparison to the English language.

Thapa (2007) has conducted a research entitled "A Comparative Study on English and Magar Kinship Terms". The main purpose of this study was to determine different terms used for Magar kinship relations and to compare and contrast the English and Magar kinship terms. He used both questionnaire and structured interview as the research tools for the data collection. His research was conducted among native speakers of Magar language in Basheshwor VDC of Sindhuli district. He found that Magar language is richer than English in kinship terms. Magar and English kinship terms have the relationship of mono Magar vs multi- English and non- English vs. multi- Magar.

Bhote (2007) has conducted a research on " A Comparative Linguistic Study: English and Lhomi Kinship Terms". The main purpose of this study were to find out the Lhomi terms used to refer to various kinship relations across five generation and to compare and contrast them with English and Lhomi kinship terms. He used questionnaire and unstructured interviews as tool for the data collection. He held his research in Lhomi native speakers of Kathmandu district. The total respondents were 75-80 Lhomi native speakers. The finding of his research was that Lhomi language is rich in terms of kinship terms than English.

Rai (2008) has conducted a research entitled "Chamling and English Kinship Terms: A Comparative Linguistic Study". The main purpose of this research was to determine English and Chamling Kinship Terms and to make a comparative study of the linguistic system used to refer to kinship relations of both consanguineal and affineal types across five generation (the generation of the ego, his/ her parents and his/ offspring) from the perspectives of both male ego and female ego in Chamling and English languages. The methodology he used for the data collection was oral-structured interviews with the native speakers of Chamling and English using the predetermined set of questionnaires. His finding was that English has less number of kinship terms in comparison to Chamling language.

The related literature given above shows that no single research has been conducted yet on the comparative study of English and Kham Magar kinship terms specially spoken in the upper valley of Rukum, Dolpa, Rolpa, Baglung and Pyuthan district. This study will be new building block in the field of comparative study on Kham Magar language kinship terms. Therefore, the present research is new in English and Kham Magar language.

1.6 Objectives of the Study

The study had the following objectives.

- 1 To determine English and Kham Magar kinship terms used to refer to various kinship relations.
- 2 To compare and contrast English and Kham Magar kinship terms.
- 3 To suggest some pedagogical implications.

1.7 Significance of the Study

The study will be useful for the future researchers who may want to study in similar areas. This research has tried to make tiny attempt on comparative study in the field of language teaching and linguistics. This will be additional building block in comparative study of English and Kham Magar regarding kinship terms. As the kinship relations and terms used to verify the relations are the major concerns to the anthropological study, it will be significant, basically to anthropologists. It will also be useful to all those who have been involved in teaching and learning of language, linguists, sociolinguists, applied linguistics and other researchers. Furthermore, it is also expected to be significant to all the general readers from other communities rather than Kham Magar community if they want to get information and knowledge about Kham Magar relation and corresponding addressive forms. . It is supposed to be fruitful to language teachers, text book writers, syllabus designers, educationists and researchers who are interested in sociolinguistics aspects of Kham Magar and the English language.

1.8 Definition of the Technical Terms

Affinal Relations: Relationship made by marriage.

Consanguineal Relations: The relations by blood or the connection of persons descended from the stock or common ancestors.

Core Relations: Direct relation of the ego (eg- parents, siblings and offspring)

Core Affinal Relations: Relationships made through affinal relations.

Core Consanguineal Relations: Ego's relations through consanguineal relations.

Core Kinship Relations: Relationships which includes of father, son, daughter, and their spouses

Descend: A relationship defined by connection to an ancestors (or ancestress) through a culturally recognized sequence of parent child links.

Ego: It refers to the person whose point of view is taken in describing a relation e.g. ego's parents, ego's siblings.

Genealogy: The history of families from generation to generation; the ancestors of a person or family shown as a plan.

Kinship: Relationship based on or modeled on culturally recognized connection between parents and children and extended to siblings and through parents to more distant relations.

Peripheral Relation: Indirect relation of the ego (uncle, aunt).

Peripheral Consanguineal Relation: Ego's relation through core consanguineal relation.

Peripheral Affinal Relation: Relationship through peripheral consanguineal relations and his/her spouse (husband/wife).

CHAPTER TWO

METHODOLOGY

This study had the following methodology.

2.1 Sources of Data

The researcher employed both the primary and secondary sources of data.

2.1.1 Primary Sources of Data

The original data were collected from the Kham Magar native speakers of Khalanga VDC in Rukum district who were the migrants from the upper part of northern Rukum. The Maikoti dialect of Kham language was prioritized for this research.

2.1.2 Secondary Sources of Data

The researcher had consulted different books, journals, articles, related dictionaries. He used the old theses to draw the English kinship terms. He also visited some related websites for the facilitation of the study. Regarding kinship terms of English he utilized previous theses carried out by Giri (1982), Bhusal (2001), Rai (2001), Joshi (2004), Thapa (2007) and Bhote (2007) in the Department of English Education. Some other secondary sources of data were Blount (1974), Jame (1980), Budha (1996.), Ebert (1997), Mnsion (1999), Kumar (1999), Baral (1953), Bhattarai (2005), Gharti Magar (2005), etc.

2.2 Sampling Procedure

The sample population consisted of 50 native Kham Magar migrant people of Khalanga VDC in Rukum district. There were twenty five male and twenty-five female informants for the elicitation of data. The sample procedure was based on purposive sampling procedure. Informants were above forty years. The distribution of sample population has been presented as below:

Table No. 1
Sample Size

Description	Respondents		Total
	F	M	
Kham Magar native speakers	25	25	50

2.3 Tools for Data Collection

I used both questionnaire and interviews as the tools for the data collection. Two types of interview schedules were prepared to collect the data. The interviews were structured and unstructured types. First interview schedule incorporated core consanguineal and affinal relations and second was designed to gather the kinship terms from both male and female ego. On the basis of interview schedule, the native speakers of Kham Magar were interviewed.

2.4 Process of Data collection

I adopted the stepwise methodological procedure to collect the required data. After preparing the tools, I visited the targeted sample population and study area and built rapport with the Kham Magar native speakers. I explained the purposes of the study and requested to give the answer of interview schedule. The data were recorded on the interview schedule. The process of data collection was repeated until the required information was obtained. The informants were male and female, literate, illiterate and educated from the targeted place.

2.5 Limitations of the Study

The study had the following limitations:

- i) The study was limited to only the comparative study on kinship terms of English and Kham Magar language.

- ii) The total respondents for the information were fifty Kham Magar of Khalanga VDC in Rukum district.
- iii) 'Maikoti' (spoken in Maikot VDC) Kham Magar dialect was focused.
- iv) The study was further limited to the analysis of responses obtained from the respondents only.
- v) English kinship terms were elicited from the previous theses.
- vi) The informants were Kham Magar native speakers of Maikot VDC.
- vii) The research was limited to two sets of questionnaire and interview.
- viii) The sampling was based on purposive sampling procedure.

CHAPTER- THREE

ANALYSIS AND INTERPRETATION

This chapter deals with analysis and interpretation of data. The data have been analyzed and interpreted in different headings and sub-headings. The elicited and collected various English and Kham Magar kinship terms have been presented in table and charts for the determination and comparison. The analysis and interpretation of kinship terms have been made under two categories: those created by marriage i.e. affinal relations and those that resulted from descent which are socially recognized links between ancestors and descendants i.e. consanguineal relations.

3.1 English and Kham Magar Kinship Terms

In this topic, the kinship relations have been presented in various charts and tables. They have been analyzed and interpreted on the basis of those different charts and tables to make the interrelationship between English and Kham Magar kinship terms. The kinship relations are determined on both consanguineal and affinal relationships. (See appendix III and IV)

3.1.1 Consanguineal Relations

Consanguineal relations is a relationship by birth in the same family, this is the socially recognized links such as mother, father, grandparents, children, grandchildren, uncles, aunts, and cousins who consanguine to each other. The consanguineal relations has the two sub-categories: core consanguineal relations and peripheral consanguineal relations.

3.1.1.1 Core Consanguineal Relations

The relations directly connected with ego are called consanguineal relations. Ego's parents, siblings and offspring are core consanguineal relations, which can be presented as follows:

Table No.2
Core Consanguineal Relations

Kinship Relations	English	Kham Magar
P	Parent	-
F	Father	/b bu/
M	Mother	/ m /
S	Siblings	-
B	Brother	-
Be	-	/d jyu:/
By	-	/p rj /
Si	Sister	-
Sie	-	/n n /
Siy	-	/n mj /
C/O	Child	/j , j n , j ra/
So	Son	/salep j /
D	Daughter	/m m j /

According to the above table, there are altogether thirteen core consanguineal relations. Among them English consists of nine terms but Kham Magar consisted of eleven terms for core consanguineal relations. The ‘parent’, ‘sibling’, ‘sister’ and ‘brother’ were the cover terms, which were used for various relations. In Kham Magar there were no terms for the word ‘parent’ but the terms; ‘b bu’ and ‘ m ’ were used for father and mother respectively. There were different terms for younger and elder brother. For elder sister ‘n n ’ and younger sister ‘n mj ’ was used in Kham Magar. Likewise, ‘d jyu:’ and ‘p rj ’ were used for elder and younger brother respectively. There were three terms for word ‘child’ in Kham Magar. ‘J ’ was used for a single child. If they had two children they were used ‘j n ’ and for more than two ‘j ra’ were used in Kham Magar. ‘salepa j ’ and ‘m m j ’ were the terms used for son and daughter.

For more clear idea this data can be presented in the following chart:

Chart No.1
Core Consanguineal Relations

3.1.1.2 Peripheral Consanguineal Relations through Parents

This kind of relations is expanded through ego's core consanguineal relations. Ego's relations either the core consanguines of his/her parents, siblings and offspring are called peripheral consanguineal relations. The following chart will show the more interpretation of the peripheral consanguineal relations:

Chart No.2
Peripheral Consanguineal Relations through Parents

Furthermore, the following table shows the kinship terms, used for peripheral consanguineal relations through parents in both English and Kham Magar:

Table No.3
Peripheral Consanguineal Relations through Parents

Kinship relations	English	Kham Magar
PP	Grandparents	-
FF	Grandfather	/b jy /
FM	Grandmother	/buju:/
MF	Grand father	/b jy /
MM	Grand mother	/buju:/

The above table shows that there were five terms of relations in English but only four terms were found in Kham Magar. The ‘grandfather’ and ‘grandmother’ were cover terms used for various relations in English. No terms had been found in Kham Magar used for ‘parent’s parent’. The terms ‘b jy ’ and ‘buju:’ were used for grandfather and grandmother respectively from both father and mother’s side.

3.1.1.3 Peripheral Consanguineal Relations through Father and Mother

In peripheral consanguineal relations through father and mother, ego’s relations expand through his/her father and mother’s aspects. For example ego’s father’s brothers and sisters are the peripheral consanguineal relations of the ego through father. The kinship relations through ego’s father and mother can be presented in the following charts:

Chart No.3

Peripheral Consanguineal Relations through Father and Mother

The following table shows the kinship terms of English and Kham Magar for peripheral consanguineal relations through father and mother:

Table No.4

Peripheral Consanguineal Relations through Father and Mother

Kinship Relations		English		Kham Magar	
F	M	F	M	F	M
FB	MB	-	Uncle	-	-
FBe	MBe	-	-	/p gyo/	/b g /
FBy	MBy	-	-	/bob /	/m m /
FSi	MSi	Aunt	-	-	-
FSie	MSie	-	-	/duru /	/m gyo/
FSiy	MSiy	-	-	/duru /	/ m k nchh /

Above six terms for peripheral consanguineal relations through father and mother, English had only two terms but four terms were found in Kham Magar. In English the terms 'uncle' and 'aunt' were used for father and brother and sisters but in Kham Magar there were different terms for father's elder and brothers and sister's younger brother and sisters. The terms 'p gyo' was used for father's elder brother and 'bob ' was for younger brother. The terms 'duru ' was used for father's both elder and younger sister. Similarly the above table has flashed out that there were six terms of relations in peripheral

consanguineal relations through mother. Among them, English had only two and Kham magar had four terms of relations. The terms ‘uncle’ and ‘aunt’ were cover terms which were used for various relations. But in Kham Magar ‘b g ’ was used for mother’s elder brother and ‘m m ’ for younger brother respectively. In the same way, the term ‘m gyo’ was used for mother’s elder sister and ‘ m k nchhi’ for younger sister respectively.

3.1.1.4 Peripheral Consanguineal Relations through Father’s and Mother’s Sibling

Ego’s relations with father’s brother’s and sister’s children are called peripheral consanguineal relations through father’s sibling. Similarly ego’s relations with mother’s brother’s and sister’s children are also called the peripheral consanguineal relations through mother’s siblings.

Peripheral consanguineal relations through father’s and mother’s sibling can be presented in the following chart:

Chart No. 4

Peripheral Consanguineal Relations through Father’s and Mother’s Sibling

The following table presents the kinship terms for peripheral kinship relations through father’s and mother’s sibling in detail:

Table No. 5

Peripheral Consanguineal Relations through Father's and Mother's Sibling

Kinship Relations		English		Kham Magar	
PS	MS	FS	MS	FS	MS
FSSo	MSD	Cousin	Cousin	-	-
FBSoe	MBSoe	-	-	/d jyu:/	/m m /
FBSoy	MBSoy	-	-	/p rj /	/m m /
FBDe	MBDe	-	-	/n n /	/rumj /
FBDy	MBDy	-	-	/n mj /	/rumj /
FSiSoe	MSiSoe	-	-	/bh nj /	/d jyu:/
FSiSoy	MSiSoy	-	-	/bh nj /	/p rj /
FSiDe	MSiDe	-	-	/bh nj /	/n n /
FSiDy	MSiDy	-	-	/bh nj /	/n mj /

3.1.1.5 Peripheral Consanguineal Relations of Male and Female Ego

Peripheral consanguineal relations are those relations which are expanded through male and female ego. This can be presented in the following chart:

Chart No. 5

Peripheral Consanguineal Relations of Male and Female Ego

These kinship relations for peripheral consanguineal relations of male and female have been shown in the following table:

Table No. 6

Peripheral Consanguineal Relations of Male and Female Ego

Kinship Relations	English		Kham Magar	
	Male Ego	Female Ego	Male Ego	Female Ego
BSo	Nephew	Nephew	/bhat j /	/bhada /
BD	Niece	Niece	/bhatij /	/bhada /
SiSo	Nephew	Nephew	/bh nj /	/bhat j /
SiD	Niece	Niece	/bh nj /	/bhat j /

Four kinship terms were found in both English and Kham Magar. ‘Nephew’ and ‘niece’ were used for brother and sister’s son in English. But in Kham Magar ‘bhat j ’ and ‘bhatij ’ were used for brother’ son and daughter. Similarly ‘bh nj ’ and ‘bh nj ’ were used for sister’s son and daughter respectively.

3.1.1.6 Peripheral Consanguineal Relations through Offspring

If ego’s relations expand through his/her offspring, this is called the peripheral consanguineal relations through offspring. In this respect, grandsons and granddaughters are the peripheral consanguines of the ego.

Chart No. 6

Peripheral Consanguineal Relations through Offspring

Peripheral consanguineal relations through offspring can be shown in the following table:

Table No. 7

Peripheral Consanguineal Relations through Offspring

Kinship Relations	English	Kham Magar
CC	Grandchild	-
SoSo	Grandson	/n t /
SoD	Granddaughter	/n t n /
DSO	Grandson	/n t /
DD	Granddaughter	/n t n /

3.1.2 Affinal Relations

Affinal relations are those relations, which are established by marriages.

Husband and wife, father-in-law, mother-in-law, brother-in-law, sister-in-law are the affinal relations.

Affinal relations can be divided into: core affinal relations and peripheral affinal relations.

3.1.2.1 Core Affinal relations through Father and Mother

Father's brother's wife and sister's husband and brother's wife and sister's husband are core affines of the ego. So, core affinal relations are a kind of relations which is expanded through father and mother.

The core affinal relations through father and mother can be presented in the following chart:

Chart No.7

Core Affinal Relations through Father and Mother

The kinship terms used for core affinal relations through father and mother have been presented in following table:

Table No.8
Core Affinal Relations through Father and Mother

Kinship Relations	English	Kham Magar
FBe	Uncle	/p gyo/
FBy	Uncle	/bob /
FBeW	Aunt	/m gyo/
FByW	Aunt	/m j m/
MSie	Aunt	/m gyo/
MSiy	Aunt	/ m k nchh /
MSieH	Uncle	/p gyo/
MSiyH	Uncle	/bob /

3.1.2.2 Core Affinal Relations through Ego's Siblings

The relations expanded through his or her sister's husband and brother's wife is called core affinal relations through ego's sibling. The chart given below makes clear about affinal relations through ego's siblings:

Chart No. 8
Core Affinal Relations through Ego's Siblings

The kinship terms of core affinal relations through ego's siblings can be presented in the following table:

Table No.9

Core Affinal Relations through Ego's Sibling

Kinship Relations	English	Kham Magar
SieH	Brother-in-law	/bhen /
SiyH	Brother-in-law	/jw /
BeW	Sister-in-law	/rumj /
ByW	Sister-in-law	/buh r /

English had two terms for core affinal relations through ego's sibling. The terms for elder and younger sister's husband 'brother-in-law' and for elder and younger brother's wife 'sister-in-law' were used in English. There were four terms used for 'elder' and 'younger' in Kham Magar. 'Bhen' was used for elder sister's husband and 'jw' for younger sister's husband. Similarly 'rumj' was used for elder brother's wife and 'buh r' for younger brother's wife respectively.

3.1.2.3 Core Affinal Relations through Ego's Offspring

Core affinal relations through ego's offspring is that relations which is expanded through ego's son's wife and brother's husband and grandson's wife and granddaughter's husband.

Chart No. 9

Core Affinal Relations through Ego's Offspring

The following table shows the kinship terms used for core affinal relations through ego's offspring:

Table No.10

Core Affinal Relations through Ego's Offspring

Kinship Relations	English	Kham Magar
SoW	Daughter-in-law	/buh r /
DH	Son-in-law	/bh nj /
SoSoW	-	/n tin /
SoDH	-	/n t /
DSoW	-	/n t n /
DDH	-	/n t /

Two terms, 'daughter-in-law' and 'son-in-law' were used in English regarding the core affinal relations through ego's offspring among six terms. No terms were found for son's son's wife, son's daughter's husband, daughter's son's wife and daughter's daughter's husband. On the other hand Kham Magar had six terms of relation. The term 'buh r' was used for son's wife and 'bh nj' for daughter's husband. Similarly, 'n t' and 'n t n' were used for son's son's daughter's husband and daughter's son's wife and daughter's daughter's husband and daughter's son's wife respectively.

3.1.2.4 Peripheral Affinal Relations through Parent's Sibling

The affinal relations expanded through the parent's brothers and sisters are called peripheral affinal relations through parent's sibling. This can be expanded by the ego's relations with parent's brother's brother and sister's son's wife and daughter's husband. The peripheral affinal relations through parent's sibling have shown in the following chart:

Chart No.10
Peripheral Affinal Relations through Parent's Sibling

3.1.2.5 Peripheral Affinal Relations through Ego's Sibling

Ego's sister or brother's son's wife and daughter's husband are the peripheral affinal relations through his/ her siblings which can be presented in following chart:

Chart No.11
Peripheral Affinal Relations through Ego's Sibling

The following table will make clear about the peripheral affinal relations through ego's sibling:

Table No.11
Peripheral Affinal Relations through Ego's Sibling

Kinship Relation	English	Kham Magar
BSoW	-	/buh r /
BDH	-	/bh nj /
SiSoW	-	/bhat j /
SiDH	-	/n t /
BSoW	-	/buh r /
BDH	-	/bh nj /
SiSoW	-	/buh r /
SiDH	-	/n t /

3.1.2.6 Peripheral Affinal Relations through Ego's Wife

Peripheral affinal relations through ego's wife have been presented in the following chart:

Chart No. 12

Peripheral Affinal Relations through Ego's Wife

Table No.12

Peripheral Affinal Relations through Ego's Wife

Kinship Relations of Male Ego	English	Kham Magar
W	Wife	/jy /
WBe	Brother-in-law	/jithu/
WBeW	-	/n mj /
WBy	Brother-in-law	/s l /
WByW	-	/n mj /
WSie	Sister-in-law	/p sy r/
WSieH	-	/s dhu/
WSiy	Sister-in-law	/s l /
WSiyH	-	/s dhu/

3.1.2.7 Peripheral Affinal Relations through Ego's Husband

Peripheral affinal relations through ego's husband are presented in the following chart and table:

Chart No.13

Peripheral Affinal Relations through Ego's Husband

Table No.13

Peripheral Affinal Relations through Ego's Husband

Kinship Relations of Male Ego	English	Kham Magar
H	Husband	/re/
HBe	Brother-in-law	/bhen /
HBeW	-	/n n /
HBy	Brother-in-law	/si si /
HByW	-	/n mj /
HSie	Sister-in-law	/ko j /
HSieH	-	/n n /
HSiy	Sister-in-law	/ko j /
HSiyH		/p rj /

3.1.2.8 Peripheral Affinal Relations through His or Her Spouse

The relation expanded through spouse's mother's mother and father such as; spouse's mother's brother and sister, their wife and husband, spouse's father and mother spouse's father's father and mother and spouse's mother's father and mother.

The peripheral affinal relations can be presented in the following chart:

Chart No. 14

Peripheral Affinal Relations through His/Her Spouse

Table No.14

Peripheral Affinal Relations through His/her Spouse

Kinship Relations	English	Kham Magar	
		His Spouse	Her Spouse
SpFF	-	/bajy /	/bajy /
SpFM	-	/bu:jyu:/	/bu:jyu:/
SpMF	-	/b g / (e),/m m /(y)	/bu:jyu:/
SpMM	-	/bu:jyu:/	/bu:jyu:/
SpF	Father-in-law	/m m /	/bob /
SpM	Mother-in-law	/duru /	/duru /
SpFBe	-	/b g /	/bob /
SpFBeW	-	/duru /	/duru /
SpFBy	-	/m m /	/bob /
SpFByW	-	/duru /	/duru /
SpMSie	-	/duru /	/duru /
SpMSieH	-	/p gyo/	/bob /
SpMsiy	-	/ m k nchhi/	/duru /
SpMSiyH	-	/p gyo/	/bob /
SpMB	-	-	-
SpMBe	-	/b g /	/bob /
SpMBew	-	/duru /	/duru /
SpMBy	-	/m m /	/bob /
SpMByW	-	/duru /	/duru /
SpFSi	-	-	-
SpFSie	-	/duru /	/duru /
SpFSieH	-	/bob /	/bob /
SpFSiy	-	/duru /	/duru /
SpFSiyH	-	/bob /	/bob /

3.2 The Main Areas of Similarities

Various kinship terms of English and Kham Magar were compared with reference to presence and absence of the terms. They all have been compared into two different categories, i.e. consanguineal and affinal relations which can be shown in different headings are given below. Different signs are used for the comparison of kinship terms like; + for the presence and – for the absence.

3.2.1 Comparison of Consanguineal Relations in Reference to Presence and Absence of Terms

The comparison of consanguineal relations in presence and absence of the terms in English and Kham Magar can be presented in following table. The signs: + and -are used to show the presence and absence of kinship terms in bothlanguages regarding consanguineal relations.

Table No.15
Consanguineal Relations

Kinship Relations	English	Kham Magar
P	+	-
PF	+	+
PM	+	+
F	+	+
M	+	+
FB	+	-
FBe	-	+
FBy	-	+
FSi	+	+
MB	+	+
MSi	+	+
MSiy	-	+
B	+	-

Be	-	+
By	-	+
Si	+	-
Sie	-	+
Siy	-	+
PSDSo	+	+
PSDe	-	+
PSDy	-	+
PSSoe	-	+
PSSoy	-	+
BSo	+	+
BD	+	+
SiSo	+	+
SiD	+	+

3.2.1.1 Consanguineal Relations of Male Ego

There are four terms of male ego in consanguineal relations and all the kinship terms were found in both English and Kham Magar.

Table No.16
Consanguineal Relations of Male Ego

S.N.	Kinship Relations	English	Kham Magar
1	BSo	+	+
2	BD	+	+
3	SiSo	+	+
4	SiD	+	+

The kinship relation of male ego like BSo, BD, SiSo, SiD are available and are addressed by their names in English whereas Kham Magar also has all the appellative forms but they all have their specific addressive forms which are

same or slightly different comparing with appellative forms. They are also addressed by their names.

3.2.1.2 Consanguineal Relations of Female Ego

There are four terms of relations in consanguineal relations of female ego. All relations were found in both English and Kham Magar.

Table No. 17
Consanguineal Relations of Female Ego

Kinship Relations	English	Kham Magar
BSo	+	+
BD	+	+
SiSo	+	+
SiD	+	+

3.2.2 Comparison of Affinal Relation in Reference to Presence and Absence of Terms

English and Kham Magar affinal relations are compared in reference to presence and absence of the terms in the following table. The signs: + and - are used to show the presence and absence of kinship terms in both languages regarding affinal relations.

Table No. 18
Comparison of Affinal Relation in Reference to Presence and Absence of Terms

Kinship Relations	English	Kham Magar
SpPF	-	+
SpPM	-	+
SpF	+	+
SpM	+	+

SpFBe	-	+
SpFBeW	-	+
SpFBy	-	+
SpFByW	-	+
SpMSie	-	+
SpMB	-	+
SpMBW	-	+
SpFSi	-	+
SpFSiH	-	+
FBeW	+	+
FByW	+	+
MBW	+	+
FSiH	+	+
FSieH	+	+
FSiyH	+	+
Bew	+	+
ByW	+	+
SieH	+	+
SiyH	+	+
PSDeH	+	+
PSDyH	+	+
PSSOew	+	+
PSSoyW	+	+

3.2.2.1 Affinal Relations of Male Ego

Affinal relations of male ego have nine terms. The following table shows the similarities between English and Kham Magar affinal relations through male ego.

Table No.19

Affinal Relations of Male Ego

Kinship Relations	English	Kham Magar
W	+	+
WBe	+	+
WBeW	-	+
WBy	+	+
WByW	-	+
WSie	+	+
WSieH	-	+
WSiy	+	+
WSiyH	-	+

Regarding the kinship relation of male ego of peripheral affinal relations of English W, WBe, WBy, WSie and WSiy were found in English. In the context of Kham Magar, all kinship terms can be found by the side of male ego in their appellative forms.

3.2.2.2 Affinal Relations of Female Ego

Affinal relations of female ego have also nine terms. The following table shows the similarities between the English and Kham Magar affinal relations from the side of female ego:

Table No.20

Affinal Relations of Female Ego

Kinship Relations	English	Kham Magar
H	+	+
HBe	+	+
HBeW	-	+
HBy	+	+

HByW	-	+
HSie	+	+
HSieH	-	+
HSiy	+	+
HSiyH	-	+

3.2.2.3 Core Affinal Relations through Ego's Offspring

Table No. 21

Core Affinal Relations through Ego's Offspring

Kinship Relations	English	Kham Magar
SW	+	+
GSW	-	+
GDH	-	+
DH	+	+
GSW(D)	-	+
GDH(D)	-	+

The above mentioned table has clarified that English language had only two kinship terms regarding ego's offspring i.e. for SW and DH. But in Kham Magar, there were six kinship terms for it.

3.3 Main Areas of Differences

The above charts, tables and interpretations reflect that there are significant differences between English and Kham Magar language regarding kinship relations. The main areas of differences between English and Kham Magar language are pointed out in term of following headings. The following headings show the matter that there is no one to one correspondence between two languages. To make the semantic overlapping of the terms explicit their componential analysis has been given as follows.

3.3.1 Mono-English Vs Multi-Kham Magar

One kinship terms of English correspond to multiple kinship terms of Kham Magar which can be shown in the following:

3.3.1.1 Co-generation above the Ego

	<u>Kham Magar</u>
	/p gyo/
	Con; aff; m; FBe/MSieH
	/b g /
<u>English</u>	Con/Aff; m; MBe
‘Uncle’	/bob /
Con; m	Con./Aff.;m; FBy/MSieH
	/m m /
	Con.; m; MBy
	/duru /
	Con.; f.; FSie/FSiy
	/m gyo/
<u>English</u>	Con/Aff; f; MSie/FBew
‘Aunt ’	/ m k nchh /
Con; m	Con./Aff.;f; MSiy
	/m j m/
	Aff.; f; FByW

The above presentation of mono-English vs multi-Kham Magar shows that in co-generation of the ‘ego’, the terms ‘uncle’ and ‘aunt’ were used as the cover terms of various core and affinal relations in English. In Kham Magar there were various terms used to refer to kinship relation in place of ‘uncle’ and ‘aunt’. The terms, p gyo, b g , b b , m m , duru , m gyo, m k nchh and m j m were used for ‘uncle’ and ‘aunt’ in Kham Magar language.

3.3.1.2 Co- generation of the Ego

	<u><i>Kham Magar</i></u>
<u><i>English</i></u>	/d jyu/
‘Brother ’	Con; m; FBSoe/FBSiSoy/MSiSoy/MBSoy
Con; m;e/y than ego	/p rj /
	Con; m; FBSoy/FBSiSoy/MSiSoy/MBSoy

	<u><i>Kham Magar</i></u>
<u><i>English</i></u>	/n n /
‘Sister ’	Con; f; FBDe/MBDe/MSiDe
Con; f.;e/y than ego	/n mj /
	Con;f.; FBDy/FSiDy/MSiDy

The figure mentioned above displays that in co-generation of the ego, the terms such as, ‘brother’ and ‘sister’ were used as cover terms for various relations. It did not have separate terms for separate relations. But Kham Magar had separate terms used for ‘brother’ and ‘sister’ such as d jyu, p rj , n n and n mj e/y than E respectively.

Kham Magar

/bhen /

Aff.Rel.m.;SieH/HBe

/jw /

Aff.Rel.m.;SiyH

/j thu:/

Aff.Rel.m.;WBe

/s l /

Aff.Rel.m.;WBy

/si si /

Aff. Rel.;m;HBy

/rumj /

Aff. Rel.;f.;Bew

/buh r /

Aff. Rel.;f.;Byw

/pisy r/

Aff. Rel.;f.;WSie

/s l /

Aff. Rel.;f.;WSiy

/ko j /

Aff. Rel.;f.;HSie/HSiy

English

‘Brother-in-law’

Aff.;m; e/y than (E/H/W)

English

‘Sister-in-law’

Aff.;f e/y than (E/H/W)

Kham Magar

/d jyu:/

Con.; m.; FBSoe/MSiSoe

/m m /

Con.; m.; MBSoe/y

/p rj /

Con/Aff;m/f;FBDe/MSiDe/WBeW/HBew

English

/n n /

‘Cousin’

Con/Aff.; m/f.;FBSOy/MSioy/HSiyH

/n mj /

Con/Aff;m/f;FBDy/MSiDy/WByW/HByw

Con.; m/f.; e/y than E

/rumj /

Con.;f.; MBDy

/bh nj /

Con.; m.; FSiSoe/FSiSoy

/bh nj /

Con.; f.; FSiDe/FSiDy

The figure presented above displayed vividly that single terms ‘cousin was used as a cover term for various relations. But Kham Magar had different separate terms such as d jyu:, m m , p rj , n n , n mj , rumj , bh nj and bh nj used for it.

3.3.1.3 Co-generation below the Ego

Kham Magar

	/bhat j /
	Con.Rel.;BSo; ms
	/bhada /
English	Con.Rel.;BSo;fs
‘Nephew’	/bh nj /
Con; m	Con.Rel.;SiSo; ms
	/bh tij /
	Con.Rel.;SiSo; fs
	/bhatij /
	Con.Rel.f;BD; ms
	/bhada /
English	Con.Rel.;f.; BD;fs
‘Niece’	/bh nj /
Con; m	Con.Rel.;f.;SiD; ms
	/bh tij /
	Con.Rel.; SiD; fs

The above mentioned figures has displayed that there were two terms ‘niece’ and ‘nephew’ used as a cover terms for various relations. But Kham Magar had

more than one kinship terms used to refer to ‘niece; e.g. bhatij ; bhada ; bh nj and bh tij .

3.3.2 Mono- Kham Magar Vs Multi- English

There are not only the conditions of mono English vs. multi Kham Magar. There are also some conditions where the mono Kham Magar vs. multi English i.e. one Kham Magar kinship term corresponds to more than one English kinship terms. They are presented as below regarding the overall generation of ego.

	<u>English</u>
<u>Kham Magar</u>	Brother
/d ju:	Con. Rel.; m; e/y than E (Be)
	Cousin
	Con. Rel.; m; e/y than E (FBSoe/MSiSoy)

There was a cover term d ju:’ used to refer to various kinship relations, such as Be, FBSoe and MSiSoy. But there were two terms in the English language, such as ‘brother-in-law’ e/y than E and ‘cousin’ e/y than E used to refer to Be, FBSoe and MSiSoy.

	Brother
<u>Kham Magar</u>	Con. Rel.; m; e/y than E (By)
/p rj /	Cousin
	Con. Rel.; m; e/y than E (FBSoy/MSiSoy)
	Sister-in-law
	Aff.;Rel.; m; e/y than E (HSiyH)

In Kham Magar language, the term p rj was used to refer to various kinship relations. The term, 'p rj ' was used to refer to the kinship relations such as 'By, FBSoy, MSiSoy and HSiYH' e/y than E. in the other hand 'brother, cousin and sister-in-law' were used to refer to p rj in English language.

English

Sister

Kham Magar

Con. Rel.; f; e/y than E (Sie)

/n n /

Cousin

Con. Rel.; f; e/y than E (FBDe/MSiDe)

The term 'n n ' was also a cover term in Kham Magar language to refer to various kinship relations. It was used for 'Sie, FBDe and MSiDe. But in English language 'sister' and 'cousin' were the two terms used to refer to 'Sie, FBDe and MSiDe'.

English

Sister

Kham Magar

Con. Rel.; f; e/y than E (Siy)

/n mj /

Cousin

Con. Rel.; f; e/y than E (FBDy/MSiDy)

In cogeneration of the ego, the term 'n mj ' was used for various kinship relations in Kham Magar language, such as Siy, FBDy and MSiDy. But there were two terms such as 'sister' and 'cousin' for 'n mj ' i.e. Siy, FBDy and MSiDy.

English

Cousin

Kham Magar

Con. Rel.; m; e/y than E (FSiSoe/FSiSoy)

/bh nj /

Nephew

Con. Rel.; m; e/y than E (SiSoe/y)

Sister-in-law

Aff.;Rel.; m; e/y than E (DH)

There was a single term 'bh nj ' which was a cover term of Kham Magar used to refer to various kinship relations. The term 'bh nj ' was used for SiSoe/y and DH in Kham Magar language. It was also used below the ego's generation.

English

Cousin

Kham Magar

Con. Rel.; f; e/y than E (FSiDe/FSiDy)

/bh nj /

Niece

Con. Rel.; f; e/y than E (SiD)

The term 'bh nj ' was used as a cover term for different relations in Kham Magar. The term 'bh nj ' was used for long generation below the ego's generation. But English had two terms for it. They were 'sister- in-law' and 'daughter-in-law'.

English

Sister-in-law

Kham Magar

Aff. Rel.; f; e/y than E (ByW)

/buh r /

Daughter-in-law

Aff. Rel.; f; e/y than E (SoW)

The term 'buh r ' was used as a cover term for many relations, such as 'ByW' and 'SoW' in Kham Magar. In English there can be found more than one term for it. 'Sister-in-law' and 'daughter-in-law' was available in English for 'Byw' and 'SoW'.

English

Cousin

Kham Magar

Con. Rel.; f; e/y than E (MBDe/y)

/rumj /

Sister-in-law

Con. Rel.; f; e/y than E (Bew)

In co-generation of the ego, Kham Magar had a single term 'rumj ' used for more than one relation. However English had separate terms for it. They were 'cousin' and 'sister-in-law' for 'MBDe/y and BeW'.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

After the analysis and interpretation of English and Kham Magar kinship terms the following findings have been made.

1. The analysis and interpretations of two distinctive languages show that Kham Magar language is richer in kinship terms than the English language.
2. Most of relationships are addressed by names in English e.g. 'brother, sister, son, daughter, cousin, nephew, niece, brother in law, wife, husband' etc. On the other hand, the same relations are addressed by kinship terms in Kham Magar e.g. d jyu:, p rj , n n , n mj , salep j , mim j , m m , bh nj , bh nj , rumj etc.
3. There is no distinction between male and female ego in English e.g. 'nephew' and 'niece' both are addressed by male and female ego. On the other hand, there is the distinction between male and female ego in Kham Magar language e.g. the same English term: nephew is addressed as bhat j and bh nj by male ego and bhada and bhat j by female ego. Similarly, 'niece' is addressed as bhatij and bh nj by male ego where as bhada and bhat j by the female ego.
4. English kinship terms such as 'uncle' and 'aunt' are the cover terms which include the relations through both father's and mother's aspects. These are the relations to be occurred from blood or marriage ties. Such types of conditions are not found in Kham Magar language. P gyo, bob , duru , from father's side and b g , m m , m gyo and m k nchh from mother's side denote "uncle" and "aunt" respectively in Kham Magar language.

5. English language has different neutral terms such as ‘grandparent’, ‘parents’, ‘cousin’, ‘siblings’ and ‘offspring’ used to refer to different kinship relations. It means they are used for both male and female ego. But such cover terms are rarely found in Kham Magar language.
6. English language does not have the distinction between ‘elder’ and ‘younger’ kinship relations such as Be, By (brother) FBe and FBy (uncle) whereas the Kham Magar does have. Kham Magar language covers the terms d jyu:, p rj , n n , and n mj for brother (e/y) and sister (e/y).
7. In the English language, ascending generations only receive titles e.g. 'grandfather, grandmother, father, mother, uncle, aunt' etc. and others are generally addressed by their first names e.g. 'brother, sister, brother-in-law, sister-in-law, nephew, niece, daughter' etc. Likewise paternal and maternal distinction is not important in English e.g. 'uncle, aunt, grandfather, grandmother' etc. In Kham Magar, paternal and maternal distinction is important e.g. the paternal uncles are addressed as p gyo and bob whereas maternal uncles are addressed as m m . Paternal as well as grandfather and grandmother are addressed as b jy and bujyu: respectively.
8. There is lexical gap in English kinship relations and in most of cases people are addressed by their names. It means there is not kinship terms used to show the relations for cousin’s wife, cousin’s husband, nephew’s wife, niece’s husband, grandson’s wife, granddaughter’s husband and so on. But the Kham Magar language has the particular terms for them.
9. The English term 'cousin' denotes both male and female. It is the neutral term but the corresponding term in Kham Magar is not neutral and there are different terms that are used to symbolize the same relation. The relations symbolized by English term in place of ‘cousin’ are d jyu:, p rja, n n , n mj , bh nj ; bh nj from father’s sibling and m m ,

rumj , d jyu:, p rj , n n , n mj from mother's sibling in Kham Magar language.

10. The terms like 'brother-in-law', 'mother-in-law', 'sister in law', 'daughter-in-law' take the suffixes 'in-law' and prefix 'step' to refer to relations related only with remarriage e.g. step-father, step mother etc. But such type of condition is not available in Kham Magar language. It has many different terms to indicate these relations. The English term 'brother-in-law' is termed as bhen , jithu, jw , s l and for sister-in-law arerumj , buh r , p sy r and s l .
11. The term bh nj and bh nj are used for SiSo, FSiSoe, FSiSoy, SiD, FSiDe and FSiDy. These terms are used for long generation below the ego's generations by the same kinship terms in Kham Magar language.

4.2 Recommendations and Pedagogical Implications

On the basis of the findings of the present study, the following recommendations have been made for pedagogical implications.

1. There is not one to one correspondence between each and every English and Magar kinship relations. This is the major point or cause which creates difficulties for Kham Magars students' learning English and vice versa. Mainly teaching should be focused on where two languages are different regarding kinship relations. Otherwise they may create confusion.
2. Most of the relations are addressed by their names in English whereas most of the relations are addressed by the kinship terms in Kham Magar language. So, a name is important for addressive use in English and it is paid special attention but kinship terms are important for addressive use in Kham Magar and the kinship terms must be paid more attention while teaching it.

3. English language has not variation in term of male and female ego but there is the condition of variation in Kham Magar language. The teacher should draw a clear distinction between the terms of English and Kham Magar language
4. English language has many neutral terms such as parent sibling, offspring, cousin etc. But in Kham Magar language lacks them. For this reason, the special attention should be given while teaching to the native speakers of Kham Magar.
5. There is the presence of kinship terms in Kham Magar language where ever there is the condition of lexical gap in English so the syllabus designers, textbook writers, teachers, linguists and so forth should pay keen attention in these conditions while designing curriculum related to Kham Magar language and teaching it as a second language.
6. In the English language, there is no concept of elder and younger whereas there is the concept of elder and younger regarding kinship relations in Kham Magar language. Therefore, their corresponding kinship terms of Kham Magar must be made clear to the native speakers of English in teaching the terms such as *d jyu:*, *p rj* , *n n* , and *n mj* for brother (e/y) and sister (e/y).
7. There are cover terms in the English language: 'brother- in-law' and 'sister- in law', 'uncle' and 'aunt' but they have many corresponding kinship relations in Kham Magar language. So, the special focus must be given in such kinship relations because these relations are related to the concept of paternal and maternal distinction.
8. Most of the scholars regard that kinship terms are very important part of language and some view that they are the part of society. So, to learn a language and to stay in the society, it requires a broad knowledge of kinship relations. In this respect, the meaning of consanguineal and

affinal relations should be made clear to the learning of the English language as well as Kham Magar.

9. The concept of consanguineal and affinal relations as well as appellative and addressive use should be made clear for the effective and long lasting teaching and learning.

References

- Asher, R.K. (1994). *The encyclopedia of language and linguistic*. Oxford: Penguin Press.
- Baral, K. (1953). *Palpa, tanahaun ra syanjaka magar haruko samajik sanskriti*. Kathmandu: Samjhana Press.
- Bhattarai, G.R. (2005). *A thematic analysis of research reports*. Kathmandu: Ratna Pustak Bhandar.
- Bhote, C. (2007). *A comparative linguistic study: English and Lhomi kinship terms*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Bhusal, S. (2001). *A componential analysis of English Kumal kinship terms*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Blount, B.G. (1974). *Language, culture and society: a book of readings*. Cambridge, Massachusetts: Winthrop Publisher, Inc.
- Budha, H.B. (1996). *Magar jati ra unka samajik sanskar*. Kathmandu: Deeptara Offset Printing Press.
- Bureau of Statistics.(2001). *Population census 200*. Kathmandu: Central Bureau of Statistics.
- Crystal, D. (2003). *A dictionary of linguistics and phonetics*. London: Blackwell Publishers.
- Ebert, K. (1997). *Language of the world*. London: Eroupa.
- Gharti Magar, R.P. (2005). *Magar social rites and kin terms*. Kathmandu: Janasewa Printers and Trades Pvt.
- Gharti Magar, R.P. (2005). *Kham- Nepali dictionary*. Kathmandu: Janasewa Printers and Trades Pvt.

- Gharti Magar, R.P. (2005). *Kham-English dictionary*. Kathmandu: Janasewa Printers and Trades Pvt.
- Giri, A. (1982). *English and Nepali kinship terms: a comparative linguistic study*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
<http://www.ehnologue.com>
- Interim Constitution of Nepal*. (2007). Kathmandu: Nepal.
- James, C. (1980). *Contrastive analysis*. Longman Group Ltd.
- Jespersion, O. (1914). *Language and its nature, development and origin*. London: George Allen & Unwin Ltd.
- Joshi, M. (2004). *A comparative linguistic study of English and Newari kinship terms*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Kumar, R.(1996). *Research methodology*. New Delhi: Sage Publication.
- Masica, C.P. (1981). *The indo-aryan languages*. Cambridge: Cambridge University Press.
- Rai, U. (2008). *Chamling and English kinship terms: a comparative study*. An unpublished M.Ed. Thesis. Kathmandu: Tribhuvan University.
- Sapir, E.(1921). *Language*. New York: Harcoats, Brace and World.
- Subhechchhu, G. and Younghhang, S. (2010). *Research methodology in language education: a basic book*. Kirtipur Kathmandu: New Hira Books Enterprises.
- Thapa, D.B. (2007). *A comparative study on English and magarkinship terms*. An unpublished M.Ed. Thesis.Kathmandu: Tribhuvan University.
- Watters, D.E. (1973), *An English and kham, khamEnglish glossary*. Cambridge: Cambridge University Press.

जानकारी यान्या मित्र र,

आउप्रश्नावली “खाम मगर सोनो अंग्रेजीनाता सम्बन्धी शब्दावली अध्ययन” । आउ
प्रश्नावली भितर ल डा लक्ष्य खाम मगर भाष अस्पॉन्याराई यासम्बन्धलाउ नाता शब्दलाई
तुकी द न होरलाई दाँजैद होराई या नाता शब्दावली जम्मा जैद होइ ओ वारेल दाँजैन्या ।

जे मदत चाहिउ ज डालिया,

अनुसन्धान दान्या

लोक बहादुर पुन

एम. एड. दोस्रो वर्ष

त्रि. वि.

Appendix I

Questionnaire

Name

नर्मि.....

Address:.....

ठेगान.....

Sex-

सलेपा / मीमा:

Date-.....

मिति:

Group A

How are the following persons related to you? Please answer the questions given below.

आउ मेलाउ अर्मि र नास कमदिउ सम्बन्ध लिज्या? मेखैलाउ ज्ञोसिऊ प्रश्नराई या जवाफ योको ।

सम्बन्ध

Relation

1- The couple who gave birth to you

तुवु जोडीजो नालाई जर्मन इनिकेऊ

.....

2- The woman who gave birth to you

नालाई जर्मन यान्या मीमा

.....

3- The man who gave birth to you

नालाई जर्मन यान्या सलेपा

.....

4- The man who is born before you of the same couple

तुवु वावु आमा डितिज नाभन्दा वरिदी जर्मिऊँ सलेपा

.....

5- The man who is born after you of the same couple

तुवु वावु आमा डितिज नाभन्दा छिंडी जर्मिऊँ सलेपा

.....

6- The woman who is born before you of the same couple

तुवु वावु आमा डितिज नाभन्दा वरिदी जर्मिऊँ मिमा

.....

7- The woman who is born after you of the same couple

तुवु वावु आमा डितिज नाभन्दा छिंडी जर्मिऊँ मिमा

.....

8- The person who is married to you

नास बेहा दाउ अर्मी

.....

9- The person who is born of you

ना जर्मैसिउ अर्मी / नाडी

.....

- 10-The male person who is born of you
न जर्मेसिउ सलेपा
- 11-The female person who is born of you
ना जर्मेसिउ मीमा
- 12-Husband/wife's mother
रे/ज्याई वामा
- 13- Husband/wife's father
रे/ज्याई ओवावु
- 14-Husband/wife's elder brother
रेवई ओदाज्यू
- 15-Husband/wife's elder brother's wife
रेवई ओदाज्यूई ओज्या
- 16-Husband/wife's younger brother
रे/ज्याई ओपारजा
- 17-Husband/wife's younger brother's wife
रे/ज्याई ओपार जाई ओज्या
- 18-Husband/wife's elder brother
रे/ज्याई ओदाज्यू
- 19-Husband/wife's elder sister
रे/ज्याई ओनाना
- 20-Her husband
ओरे
- 21-Husband/wife' younger sister
रे/ज्याई ओनाम्जा
- 22-Her husband
ओरे
- 23-Son's wife
जाईओज्या
- 24-Daughter's husband
जाईओरे
- 25-Son's son
जाई ओजा

26-His wife

ओज्या

.....

27-Son's daughter

सलेपाजाई मीमा ओजा

.....

28-Her husband

ओरे

.....

29-Daughter's son

मीमाजाई सलेपा ओजा

.....

30-His wife

ओज्या

.....

31-Daughter's daughter

मीमाजाई मीमा ओजा

.....

32-Her husband

ओरे

.....

Appendix I

Questionnaire

Name

नर्मि.....

Address:.....

ठेगान.....

Sex-

सलेपा/मीमा:

Date-.....

मिति:

Group- B

How are the following persons related to you?

आउ मेलाउअर्मि र नास कमदिउ सम्बन्ध लिज्या?

	your own	your husband/ wife's
	नानर्मि	गेरे/गेज्या
1- Father's father बाबुई ओवावु
2- Father's mother बाबुई वाँमा
3- Father's elder brother बाबुई ओदाज्यू
4- His wife ओज्या
5- Father's elder sister बाबुई ओनाना
6- Her husband ओरे
7- Father's younger brother बाबुई ओपार्जा
8- His wife ओज्या
9- Father's younger sister बाबुई ओनाम्जा
10- Her husband ओरे

11- Mother's father	आमाई ओवावु	.....	.....
12- Mother's mother	आमाई वामा	.....	.....
13- Mother's elder brother	आमाई ओदाज्यू	.....	.....
14- His wife	ओज्या	.....	.....
15- Mother's younger brother	आमाई ओपार्जा	.....	.....
16- His wife	ओज्या	.....	.....
17- Mother's elder sister	आमाई ओनाना	.....	.....
18- Her husband	ओरे	.....	.....
19- Mother's younger sister	आमाई ओनाम्जा	.....	.....
20- Her husband	ओरे	.....	.....
21- Father's brother's son (elder than you)	वावुई ओपार्जाई ओजा (नाचाई स्यार्)	.....	.....
22- His wife	ओज्या	.....	.....
23- Father's elder brother's son (younger than you)	वावुई ओदाज्यूई ओजा (नाचाई नहुँलाऊ)	.....	.....
24- His wife	ओज्या	.....	.....
25- Father's elder/younger brother's daughter (elder than you)	वावुई ओपार्जा/ओदाज्यू वई मिमा ओजा (नाचाई स्यार्)	.....	.....
26- Her husband	ओरे	.....	.....

27-Father's elder/younger brother's daughter (younger than you)

बाबुई ओदाज्यू / ओपार्जाई मिमा ओजा (ना नहुँलाऊ)

28-Her husband

ओरे

29-Father's elder / younger sister's daughter (elder than you)

बाबुई ओनानाई/ओनाम्जा वई मिमा ओजा (नाचाई स्यार्)

30-Her husband

ओरे

31-Father's elder/younger sister's son (younger than you)

बाबुई ओनाना/ओनाम्जा वई सलेपा ओजा (ना नहुँलाऊ)

32-Father's elder/younger sister's son (elder than you)

बाबुई ओनाना/ओनाम्जा वई सलेपा ओजा (नाचाई स्यार्)

33- His wife

ओज्या

34-Father's elder/younger sister's daughter (younger than you)

बाबुई ओनाना/ओनाम्जा वई मिमा ओजा (ना नहुँलाऊ)

35-Her husband

ओरे

36-Mother's elder/ younger brother's son (elder than you)

आमाई ओदाज्यू/ओपारजा वई मिमा ओजा (नाचाई स्यार्)

37-His wife

ओज्या

38-Mother's elder/ younger brother's son (younger than you)

आमाई ओदाज्यू/ओपारजा वई मिमा ओजा (ना नहुँलाऊ)

39-His wife

ओज्या

40-Mother's elder/ younger sister's son (elder than you)

आमाई ओनाना/ओनाम्जा वई ओनानाई सलेपा ओजा (नाचाई स्यार्).....

41-His wife

ओज्या

42-Mother's elder/younger sister's son (younger than you)

आमाई ओनाना/ओनाम्जा वई सलेपा ओजा (ना नहुँलाऊ)

43-His wife	ओज्या	.....	.....
44-Mother's elder/younger brother's daughter (elder than you)	आमाई ओदाज्यू/ओपारजा वई मिमा ओजा (नाचाईं स्यार्)	.....	.....
45-Her husband	ओरे	.....	.....
46-Mother's elder/younger brother's daughter (younger than you)	आमाई ओदाज्यू/ओपार्जा वई मिमा ओजा (ना नहुँलाऊ)	.....	.....
47-Her husband	ओरे	.....	.....
48-Mother's elder/younger sister's daughter (elder than you)	आमाई ओनाना/ओनाम्जा वई मिमा ओजा (नाचाईं स्यार्)	.....	.....
49-Her husband	ओरे	.....	.....
50-Mother's elder/ younger sister's daughter (younger than you)	आमाई ओनाना/ओनाम्जा वई मिमा ओजा (ना नहुँलाऊ)	.....	.....
51-Her husband	ओरे	.....	.....
52-Elder brother's wife	दाज्यूई ओज्या	.....	.....
53-Younger brother's wife	पार्जाई ओज्या	.....	.....
54-Elder sister's husband	नानाई ओरे	.....	.....
55-Younger sister's husband	नाम्जाई ओरे	.....	.....
56-Elder brother's son	दाज्यूई सलेपा ओजा	.....	.....
57-His wife	ओज्या	.....	.....
58-Younger brother's son	पार्जाई सलेपा ओजा	.....	.....

59-His wife	ओज्या	.....	.....
60-Elder sister's son	नानाई सलेपा ओजा	.....	.....
61-His wife	ओज्या	.....	.....
62- Younger brother's daughter	पार्जाई मीमा ओजा	.....	.....
63-Her husband	ओरे	.....	.....
64-Elder sister's son	नानाई सलेपा ओजा	.....	.....
65-His wife	ओज्या	.....	.....
66-Elder sister's daughter	नानाई मीमा ओजा	.....	.....
67-Her husband	ओरे	.....	.....
68- Younger sister's son	नाम्जाई सलेपा ओजा	.....	.....
69-His wife	ओज्या	.....	.....
70- Younger sister's daughter	नाम्जाई मीमा ओजा	.....	.....
71-Her husband	ओरे	.....	.....

The End

(खेम्के)

Appendix II

Interview

Name

Sex-

नर्मि.....

सलेपा / मीमा:

Address:.....

Date-.....

ठेगान.....

मिति:

Group A

How are the following persons related to you? Please answer the questions given below.

आउ मेलाउ अर्मि र नास कमदिउ सम्बन्ध लिज्या? मेखैलाउ ज्ञोसिऊ प्रश्नराई या जवाफ योको ।

सम्बन्ध

Relation

33- The couple who gave birth to you

तुवु जोडीजो नालाई जर्मन इनिकेऊ

.....

34- The woman who gave birth to you

नालाई जर्मन यान्या मीमा

.....

35- The man who gave birth to you

नालाई जर्मन यान्या सलेपा

.....

36- The man who is born before you of the same couple

तुवु वावु आमा डितिज नाभन्दा वरिदी जर्मिऊँ सलेपा

.....

37- The man who is born after you of the same couple

तुवु वावु आमा डितिज नाभन्दा छिंडी जर्मिऊँ सलेपा

.....

38- The woman who is born before you of the same couple

तुवु वावु आमा डितिज नाभन्दा वरिदी जर्मिऊँ मिमा

.....

39- The woman who is born after you of the same couple

तुवु वावु आमा डितिज नाभन्दा छिंडी जर्मिऊँ मिमा

.....

40- The person who is married to you

नास बेहा दाउ अर्मी

.....

41- The person who is born of you

ना जर्मैसिउ अर्मी / नाडी

.....

- 42-The male person who is born of you
न जर्मेसिउ सलेपा
- 43-The female person who is born of you
ना जर्मेसिउ मीमा
- 44-Husband/wife's mother
रे/ज्याई वामा
- 45- Husband/wife's father
रे/ज्याई ओवावु
- 46-Husband/wife's elder brother
रेवई ओदाज्यू
- 47-Husband/wife's elder brother's wife
रेवई ओदाज्यूई ओज्या
- 48-Husband/wife's younger brother
रे/ज्याई ओपारजा
- 49-Husband/wife's younger brother's wife
रे/ज्याई ओपार जाई ओज्या
- 50-Husband/wife's elder brother
रे/ज्याई ओदाज्यू
- 51-Husband/wife's elder sister
रे/ज्याई ओनाना
- 52-Her husband
ओरे
- 53-Husband/wife' younger sister
रे/ज्याई ओनाम्जा
- 54-Her husband
ओरे
- 55-Son's wife
जाईओज्या
- 56-Daughter's husband
जाईओरे
- 57-Son's son
जाई ओजा

58-His wife

ओज्या

.....

59-Son's daughter

सलेपाजाई मीमा ओजा

.....

60-Her husband

ओरे

.....

61-Daughter's son

मीमाजाई सलेपा ओजा

.....

62-His wife

ओज्या

.....

63-Daughter's daughter

मीमाजाई मीमा ओजा

.....

64-Her husband

ओरे

.....

Appendix II

Interview

Name

Sex-

नर्मि.....

सलेपा/मीमा:

Address:.....

Date-.....

ठेगान.....

मिति:

Group- B

How are the following persons related to you?

आउ मेलाउअर्मि र नास कमदिउ सम्वन्ध लिज्या?

	your own	your husband/ wife's
	नानर्मि	गेरे/गेज्या
72-Father's father बाबुई ओवावु
73-Father's mother बाबुई वाँमा
74-Father's elder brother बाबुई ओदाज्यू
75-His wife ओज्या
76-Father's elder sister बाबुई ओनाना
77-Her husband ओरे
78-Father's younger brother बाबुई ओपार्जा
79-His wife ओज्या
80-Father's younger sister बाबुई ओनाम्जा
81-Her husband ओरे

82- Mother's father	आमाई ओवावु	.....	.....
83- Mother's mother	आमाई वामा	.....	.....
84- Mother's elder brother	आमाई ओदाज्यू	.....	.....
85- His wife	ओज्या	.....	.....
86- Mother's younger brother	आमाई ओपार्जा	.....	.....
87- His wife	ओज्या	.....	.....
88- Mother's elder sister	आमाई ओनाना	.....	.....
89- Her husband	ओरे	.....	.....
90- Mother's younger sister	आमाई ओनाम्जा	.....	.....
91- Her husband	ओरे	.....	.....
92- Father's brother's son (elder than you)	वावुई ओपार्जाई ओजा (नाचाई स्यार्)	.....	.....
93- His wife	ओज्या	.....	.....
94- Father's elder brother's son (younger than you)	वावुई ओदाज्यूई ओजा (नाचाई नहुँलाऊ)	.....	.....
95- His wife	ओज्या	.....	.....
96- Father's elder/younger brother's daughter (elder than you)	वावुई ओपार्जा/ओदाज्यू वई मिमा ओजा (नाचाई स्यार्)	.....	.....
97- Her husband	ओरे	.....	.....

98-Father's elder/younger brother's daughter (younger than you)

बाबुई ओदाज्यू / ओपारजाई मिमा ओजा (ना नहुँलाऊ)

99-Her husband

ओरे

100- Father's elder / younger sister's daughter (elder than you)

बाबुई ओनानाई/ओनाम्जा वई मिमा ओजा (नाचाई स्यार्)

101- Her husband

ओरे

102- Father's elder/younger sister's son (younger than you)

बाबुई ओनाना/ओनाम्जा वई सलेपा ओजा (ना नहुँलाऊ)

103- Father's elder/younger sister's son (elder than you)

बाबुई ओनाना/ओनाम्जा वई सलेपा ओजा (नाचाई स्यार्)

104- His wife

ओज्या

105- Father's elder/younger sister's daughter (younger than you)

बाबुई ओनाना/ओनाम्जा वई मिमा ओजा (ना नहुँलाऊ)

106- Her husband

ओरे

107- Mother's elder/ younger brother's son (elder than you)

आमाई ओदाज्यू/ओपारजा वई मिमा ओजा (नाचाई स्यार्)

108- His wife

ओज्या

109- Mother's elder/ younger brother's son (younger than you)

आमाई ओदाज्यू/ओपारजा वई मिमा ओजा (ना नहुँलाऊ)

110- His wife

ओज्या

111- Mother's elder/ younger sister's son (elder than you)

आमाई ओनाना/ओनाम्जा वई ओनानाई सलेपा ओजा (नाचाई स्यार्).....

112- His wife

ओज्या

113- Mother's elder/younger sister's son (younger than you)

आमाई ओनाना/ओनाम्जा वई सलेपा ओजा (ना नहुँलाऊ)

114-	His wife		
	ओज्या	.....	.....
115-	Mother's elder/younger brother's daughter (elder than you)		
	आमाई ओदाज्यू/ओपारजा वई मिमा ओजा (नाचाईं स्यार्)	.....	.....
116-	Her husband		
	ओरे	.....	.....
117-	Mother's elder/younger brother's daughter (younger than you)		
	आमाई ओदाज्यू/ओपार्जा वई मिमा ओजा (ना नहुँलाऊ)	.....	.....
118-	Her husband		
	ओरे	.....	.....
119-	Mother's elder/younger sister's daughter (elder than you)		
	आमाई ओनाना/ओनाम्जा वई मिमा ओजा (नाचाईं स्यार्)	.....	.....
120-	Her husband		
	ओरे	.....	.....
121-	Mother's elder/ younger sister's daughter (younger than you)		
	आमाई ओनाना/ओनाम्जा वई मिमा ओजा (ना नहुँलाऊ)	.....	.....
122-	Her husband		
	ओरे	.....	.....
123-	Elder brother's wife		
	दाज्यूई ओज्या	.....	.....
124-	Younger brother's wife		
	पार्जाई ओज्या	.....	.....
125-	Elder sister's husband		
	नानाई ओरे	.....	.....
126-	Younger sister's husband		
	नाम्जाई ओरे	.....	.....
127-	Elder brother's son		
	दाज्यूई सलेपा ओजा	.....	.....
128-	His wife		
	ओज्या	.....	.....
129-	Younger brother's son		
	पार्जाई सलेपा ओजा	.....	.....

130-	His wife		
	ओज्या	.....	.....
131-	Elder sister's son		
	नानाई सलेपा ओजा	.....	.....
132-	His wife		
	ओज्या	.....	.....
133-	Younger brother's daughter		
	पार्जाई मीमा ओजा	.....	.....
134-	Her husband		
	ओरे	.....	.....
135-	Elder sister's son		
	नानाई सलेपा ओजा	.....	.....
136-	His wife		
	ओज्या	.....	.....
137-	Elder sister's daughter		
	नानाई मीमा ओजा	.....	.....
138-	Her husband		
	ओरे	.....	.....
139-	Younger sister's son		
	नाम्जाई सलेपा ओजा	.....	.....
140-	His wife		
	ओज्या	.....	.....
141-	Younger sister's daughter		
	नाम्जाई मीमा ओजा	.....	.....
142-	Her husband		
	ओरे	.....	.....

The End

(खेम्के)