A COMPARATIVE STUDY OF ENGLISH NEPALI AND MAGAR KINSHIP TERMS

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By

Karna Bahadur Maski Rana

M. Ed. Second Year

Faculty of Education
Tribhuvan University, Kathmandu, Nepal
Mahendra Ratna Campus, Tahachal
Kathmandu, Nepal
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RECOMMENDATION FOR ACCEPTANCE

This is to certify that Mr Karna Bahadur Maski Rana prepared the dissertation entitled 'The Comparative Study of English Nepali and Magar Kinship Terms' under my guidance and supervision.

I recommend the dissertation for the evaluation.

Date: ----------

_____

Mrs Tapasi Bhattacharya

Reader

Mahendra Ratna Campus, Tahachal

RECOMMENDATION FOR EVALUATION

The following Research Guidance Committee has recommended this thesis for evaluation.

Mrs Meera Shrestha
Lecturer & Head of English
Education Department
Mahendra Ratna Campus, Tahachal — Chairperson

Mrs Tapasi Bhattacharya (Guide)
Reader
Mahendra Ratna Campus, Tahachal — Member

Mrs Meena Karki
Lecturer
Mahendra Ratna Campus, Tahachal — Member

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following thesis evaluation committee.

Mrs Meera Shrestha
Lecturer & Head of English
Education Department
Mahendra Ratna Campus, Tahachal

_____
Chairperson

Prof. Dr. Shanti Basnyat
Chairperson of English and Other
Foreign Language Education
Subject Committee, T.U.

_____
Expert

Mrs Tapasi Bhattacharya (Guide)
Reader
Mahendra Ratna Campus, Tahachal

_____
Member

Date:

Dedication

To
My mother, Mrs Topali Maski Rana,
who devoted her life for making me
what I am now.

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ABSTRACT

The research work entitled 'A Comparative Study of English Nepali and Magar Kinship Terms' is a linguistic comparative study of English, Nepali and Magar kinship terms, which are used to refer to various kinship relations established by birth or marriage. The study comprises the linkage of five generations including the ego, the parents, the grandparents, children and grandchildren through male and female egos in the respective languages. The main objective of this research work is to compare and contrast the kinship terms of English, Nepali and Magar, and also find out the differences and similarities between the languages through componential analysis. The data was collected through face-to-face interview.

The study helped to find out facts on what 'kinship term and kinship relation' is, in the linguistic studies in relation to particular speech community specifying the comparison of English, Nepali and Magar kinship terms rather than addressive terms.

Although there are many differences between English, Nepali and Magar kinship terms, there are similarities too. Comparatively Nepali and Magar languages have more similarities than English and Nepali or Magar languages. The perspective of the study is to bring out some linguistic output to the current as well as forth generation this can surely prove to be a valuable asset for the intensive researchers.

The thesis consists four chapters: Introduction, Methodology, Analysis and Interpretation, and Findings and Recommendations. The first chapter contains general background of the study, review of literature related to the perspective, objective of the study, its significance, consonant and vowel sounds of English and Magar languages and definition of different terms used in the thesis.

The second chapter contains sources of data, research tools, process of data collection, and limitations of the study.

The third chapter consists of analysis and interpretation of the data in appropriate tables and diagrams.

The fourth chapter contains findings and recommendations of the study.

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ABBREVIATIONS AND SYMBOLS

Bl – Relation by blood

Mr – Relation by marriage

GP – Grandparent

FF – Father's father

FM – Father's mother

F – Father

M – Mother

f – Female

m – male

B – Brother

Si – Sister

So – Son

C – Child

CC – Grandchild

D – Daughter

E – Ego

H – Husband

P – Parent

Sp – Spouse

W – Wife

e – elder (i.e. Be-elder brother)

y – younger (i.e. By-younger brother)

viz – Namely

i.e. – that is to say (exemli gratia)

S – Sibling

O – Offspring

- Husband and wife

- Siblings

- Male symbol

- Female symbol

 - Generation

CHAPTER – ONE

INTRODUCTION

1. General Background:

A language is a set of signals by which we communicate. Human beings are not only the species to have an elaborate communication system. Bees communicate about honey and about the siting of a new hive; chimpanzees can use vocalizations to warn of danger, to signal the finding of food or to indicate attitudes to mating, and dolphins can communicate information on food and danger by means of whistles and clicks. It is not possible in short to illustrate all the similarities and differences between human and animal communication. It is not easy fruit to discuss whether human languages developed from earlier, simpler signaling systems. But human languages have flexibility, complexity, precision, productivity and sheer quantity.

Human language is not only a vocal system of communication but also expressed in writing, with the result that it is not limited in time or space. Each language is both arbitrary and systematic. By this we mean that no two languages behave in exactly the same way yet each language has its own set of rules. There are no primitive or inferior languages. People may live in the most primitive conditions but all languages appear to be equally complex and all are absolutely adequate to the needs of their users.

The title itself speaks the study is comparative analysis of different three language kinship terms. While speaking about comparative analysis contrastive analysis cannot be separated from the analysis. Richards et. al. (1999) define contrastive analysis as the comparison of the linguistic systems of two languages. It was developed and practiced in the 1950s and 1960s, as an application of structural linguistics to language teaching,

and is based on the main difficulties in learning a new language that are caused by first language interference; the difficulties can be predicted by contrastive analysis; and teaching materials can make use of contrastive analysis to reduce the effects of interference.

> Brown (1994) ……the principal barrier to second language acquisition is the interference of first language system with the second language system, and that a scientific, structural analysis of the two languages in question yield a taxonomy of linguistic contrasts between them which in turn would enable the linguist to predict the difficulties a learner would encounter.'

This is based on the Contrastive Analysis Hypothesis (CAH) that was developed in the middle part of the twentieth century.

> Hudson (1999) ……for any given language 'x', it will first be necessary to define who are its native speakers, but since this means referring to some tribe, and tribes are primarily defined with reference to language, there is clearly a problem. The solution is either to list all the long-houses belonging to the tribe concerned, or to specify the geographical area where the tribe lives."

The purpose of describing language is not only to specify a particular dialect or language but also to see how far it is possible to describe the relations of language to society in terms of global linguistic categories as language 'x' or dialect 'y' and global social categories like 'community z'. Worldwide globalization of language has noticed some six thousand languages, which are in existence; the languages have uniqueness may be because linguistic terms are socially unique.

Nepal is a land of diverse ethnic groups speaking different languages. The Nepali is Nepal's national language written in Devanagari script. Socio-cultural diversity is a unique feature of Nepal. There are various religions and cultures in different ethnic groups. Nepal is known as heterogeneous country consisting different castes and creeds, and their communal languages. After the unification of Nepal, all the languages except Nepali were shaded that caused the depletion of indigenous

languages. As Junga Bahadur Kunwar (Baral 2039) later proclaimed him 'Rana' came in power, the tyrannical reign restricted the indigenous people to use their mother tongue. Even after the establishment of democracy in 2007 BS, the indigenous languages were not cared. After the restoration of the democracy in 2047 BS, different indigenous languages are accepted as nation languages. The constitution of 2047 BS has made an article to protect all the languages spoken in different indigenous communities as nation languages.

It is said that there are more than 6000 distinct languages in the world. Introducing our country, Nepal is a multiracial, multi-religious, multicultural and multilingual country. Specifically regarding this heterogeneous society there are 115 languages in Nepal. Among them 92 languages are specified by their names but some are not (Bureau Statistics Center 2001). Most of them are still in limit to speech, which don't have scripts. Most of the languages are eventually disappearing from the speech community due to lack of use or language loyality. Language is the recognition of the human race, and of course the property of the society. Such property should be protected with utmost use of effort of the speech community and the country. Language, herein, is what native speakers speak but not any other describes it.

The languages belong to certain five language-families or groups. Those language families are Indo-Aryan, Indo-European, Tibeto-Burman, Austri/Munda and Dravidian. English language belongs to Indo-European and Nepali to Indo-Aryan language-families whereas Magar language belongs to Tibeto-Burman language-family.

The comparative study of English, Nepali and Magar kinship terms has been done without any religious discrimination but specifying the ethnic group i.e. Magars for Magar kinship terms. This study does not specify any religion and culture though there are some ritual interference

that differ kinship terms in the particular speech community. Marriage is dominant factor to determine different kinship relations. A son of Magar can marry the daughter of his mother's brother but it can never be in English community and in some Nepali castes too. Hence, Magar kinship terms are of course different from English and Nepali. This study specifies the comparison of English, Nepali and Magar kinship terms rather than addressive terms.

1.1 The Magar Community and Magar Dhut:

Community is an area of social living marked by some degree of social coherence. There are different peculiar features found in different communities in the world. Globally speaking the world is a single family but various distinctive characteristics of different small units of society. The small units have very minor as well as major ties that distinguish the different communities of a country or the world. Nepal is a small country having many different racial communities. Among them, Magar community is the third largest community on the basis of size of population. Magars are one of the original inhabitants of Nepal. It is said that they have existed in hilly region for 5000 years. Baral (2039 B.S.) gives his logic on how the name 'Magar came. In Chinese and Burmese languages, Mongolians are called 'Manga' or 'Monga'. 'Auri' means descendants or offspring. In this way 'Mong + Ar = Mongar or Mangar or Magar'. It is said that there is a peculiar nature in the Magars they are always ready to do whatever problem may arise saying 'ma gar chhu' which is believed to be 'Magar' to respect the brave man.

Baral (2051 B.S.) says Gandaki region was known as 'Maharu Lok'' and the residence of this area became Magar. According to Bista (1967) there was a strong Magar Kingdom near present Palpa district before unification of great Nepal. The Bhusal Rana Magars of Gorkha are

the descendants of Magar king. They also hold some 'Tamra Patra' (manuscripts written in copper plate). The history of Nepal has also focused Khadka Magar kingdom of Gorkha before Shah's ruling there. Magars were in strong political power before the Rana regime in Nepal. Most of the Gurkhas who were sent for first and second world wars were from Magar family. Hence, not only today but also during the time Magars were known as a martial race. The Magars have Mongolian physical features and belong to the Tibeto-Burman language speaking family, which consist at least three mutually related dialects

Rana Magar (2054 BS) has resumed very remarkable movements of ancient Nepal. He has mentioned brave Magars, who had shown their bravery to save their kingdom. He focused Rana Magars and Thapa Magars who ruled Gorkha, Lamjung and other regions of present Nepal. He has written about Khadka Magars of Gorkha, who were diminished by Shahs with their conspiracy to overcome the great power of Magars.

Prof. Dor Bahadur Bista, the first head of the Anthropology and Sociology department of Tribhuvan University, an Anthropology graduate of London University, has spoken in 'The Independent' (a weekly English publication) that the Shah dynasty belongs to the Magar family because there is a proof to say that but on the contrary there is no proof to substantiate the statement that the Shah dynasty had come from Chittar, India, and their ancestors were Moghul emperors (Rana: 2054)

Bista (1972) has written about Magars and their life-style. He has marked the origin of Magars who have existed in around Palpa district during the time of the 22 and 24 rajya principalities (17^{th} and early 18^{th} century). Magars have long been in close contact with Indo-Aryan speaking Mediterranean type people, namely the Khas (Kshetris) and Brahmans and there are several instances in history where Magar and

Khas have fought together under one banner for one cause, to share the common victory. He has mentioned about the Bhusal Rana Magars of Gorkha who are said to have been in possession of some old manuscripts and copperplates of the former Magar kings. The original home of the Magars was called Bara Magarant, the twelve regions of Magars, which included all of the hill districts of Lumbini, Rapti and Bheri zones. Present Magar settlements range from Tanahun districts of Gandaki zone westward to include the districts Palpa, Arghakhanchi and Gulmi in Lumbini zone, Syangja, Kaski and Parbat in Gandaki zone, Salyan in Rapti, and Dailekh and Jajarkot in Bheri zone. The Magars have spread all along the hills of east Nepal and to a few places in the west.

Brihat Sabdakosh (Nepal Rajkiya Prgya Pratisthan: 2040 B.S.) says that Magar is a group of Tibeto-Burman residence of western Nepal hilly region of Magarant. The history of Nepal has mentioned about the Magars and their living area in Nepal. There were many small Magar kingdoms in around Gandak area that covers Kaligandaki region to Karnali region.

Milnor (1980) and Mann Schmidt (1994) have concentrated about socio-economic and health related areas focusing on Magar women's status on those activities. Their study concentrates on Kham Magar of Rolpa district. Budha Magar (2055 BS) writes about Magars origin place, their kingdom and Royal workers of ancient Gorkha Palace.

Although there are found many publications on Magars, very few are related to the educational sectors and their language. Hamilton (1819) and Hitchcock (1766) have sketched out Magar's origin, historical background, socio-economic conditions as well as the cultural status that are regarded as the reference of the study.

Adhikari (1982) and Gurung (1999) are also some important sources of Magars' ethnographic characteristics from social, economical, political and cultural point of view.

There are more than 92 languages in our country as the census 2001 AD has stated. Magar population is the third largest population. More than 50% Magar people use their own language 'Magaranti Dhut'. This language has its own script 'Akkha Script'. The script has its long history.

Generally 'Magar Dhut' refers to the language spoken in Palpa, Syangja and Tanahu. Magar language is classified under East-Hill language. This language has been classified in two different groups viz. Athara Magaranti Bhasha, which includes Kham and Kaike dialects and Barha Magaranti Bhasha. The Magars living in Rolpa, Rukum, Pyuthan, Baglung, etc speak Kham language. The Magars living in Dolpa speak Kaike language. Now there are three dialects of Magar language. They are 'Kham or Pang', spoken in Midwestern and Farwestern development regions, 'Kaike'spoken in onlyTarakot village of Dolpa and 'Dhut' spoken in all other parts of Nepal (Baral, 'Palpa, Syangja ra Tanahuka Magarharuko Sanskriti-2039 BS)

Thapa Magar in his book 'Ancient Magar and Akkha Script' has stated the script contains 32 alphabets and 10 vowels. The alphabets were found used in the stone inscriptions between 500 BC and 2000 BC. The same alphabets have been found inscribed in the earthen were containing the relive of Lord Buddha in the pipra stupas. He has mentioned these alphabets were in existence in Nepal as well as in the bordering area in the Indian Territory by 9^{th} century BC. He says that English archeologist James Prince had been able to read the script in 1834-35.

Magar language is possibly richer than any other languages that exist in Nepal. Though it is not highly systematized and standardized, it is rich in vocabulary. It has similarities of sentence structures with Nepali (Khas) language.

1.2 The Magar Language in Media and Education:

After the restoration of democracy in 2046 BS, the constitution of 2047 BS has declared all the vernacular languages of Nepal are nation languages. Along with the democracy, different languages got slow growth. Magar language is also one of them, which got to grow up. Different books and booklets in Magar language were published. Radio Nepal also started to broadcast news in Magar language from Pokhara, Birendra Nagar, etc and different FM radios have been broadcasting news and programme in Magar language. The first and special credit goes to Madan Pokhara FM radio, Palpa, which has been playing vital role to promote and develop Magar language since its establishment.

There are various books published in Magar language viz. Magar Byakaranko Pararup, Moi Dhuto Galam Phoing, Magaranti Dhut, Magaranti Dhutau Maha Byakaran da Methor Gomokma, etc. Different feature films are being prepared in Magar Dhut. One of the remarkable feature films has already been released in the country is 'Aase…'

Dr David Watts, a linguist who was born in David Indiana in United States of America has prepared a dictionary in Kham, one of the dialects of Magar language consists 6000 root words, more than 13000 inflected words. He has also prepared 'Kham Byakaran'.

In the research on the languages spoken in Nepal, Cambridge University Press has said there is no other language grammar better than 'Kham Byakaran'. Dr Watts has also been preparing 'An Encyclopedia of Nepal's Languages' which will include 80 languages of Nepal. He has been doing the work under the Central Department of Linguistics in Tribhuvan University, Nepal with the agreement between Ministry of Education in Nepal and University of Orgain.

1.3 Consonant and Vowel Sounds of Magar and English Languages:

Classification of consonant sounds by place and manner can be exhibited in continent synoptic form by means of what is known as a 'consonant chart'. This is a table constructed by arranging the categories

of place along the top, and the categories of manner down the left-hand side. The sound segments in the 'pigeon-hole' on the left are voiceless and on the right are voiced. The following tables- no.1 and no.2 show the classification of consonant sounds of Magar and English languages on the basis of place and manner of articulation.

Consonant sounds of Magar Language (Dhut)

Table No: 1

	Bilabial	Alveolar	Palato-Alveolar	Palatal	Velar	Glottal
Stop	P b	t d	k^h g^h k g			
Fricative	f v	‾ d^h	ʃ			h
Affricate			$ç^h$ $d_3{}^h$ ç d_3			
Nasal	m^h m	n^h n			$ŋ^h$ ŋ	
Lateral			l^h l			
Trill			r^h r			
Semivowel	w^h w			j^h j		

Consonant sounds of English Language

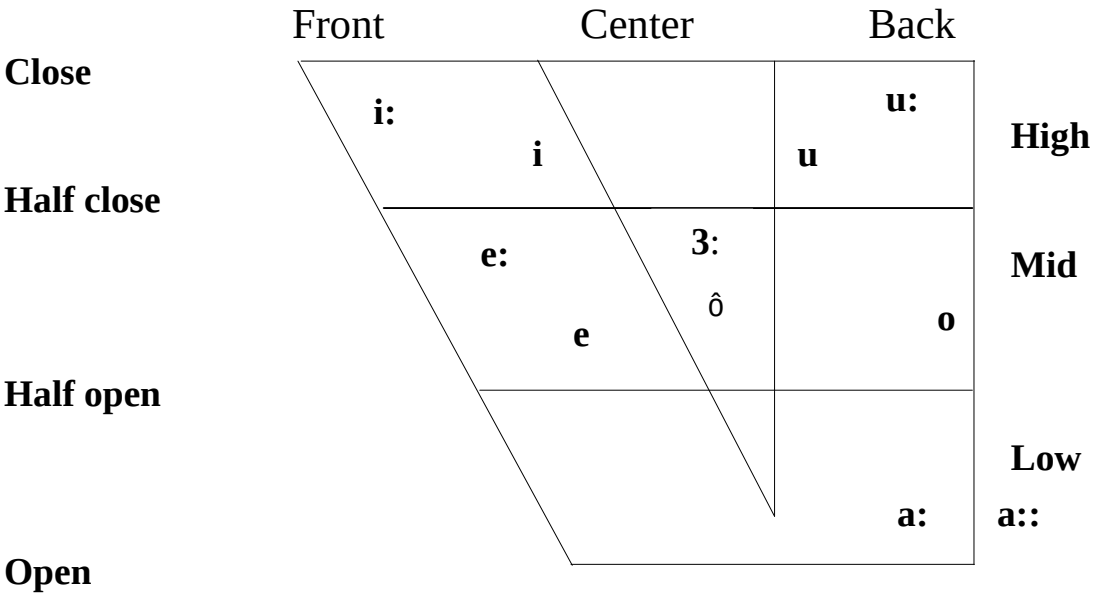
Table No: 2

	Bilabial	Labio-dental	Dental	Alveolar	Palato-alveolar	Palatal	Velar	Glottal
Stop	p b			t d			k g	
Fricative		f v	θ ð	s z	ʃ ʒ			h
Affricate					tʃ dʒ			
Nasal	m			n			ŋ	
Lateral				l				
Trill				r				
Semivowel	w					j		

Vowel Sounds of Magar and English Languages:

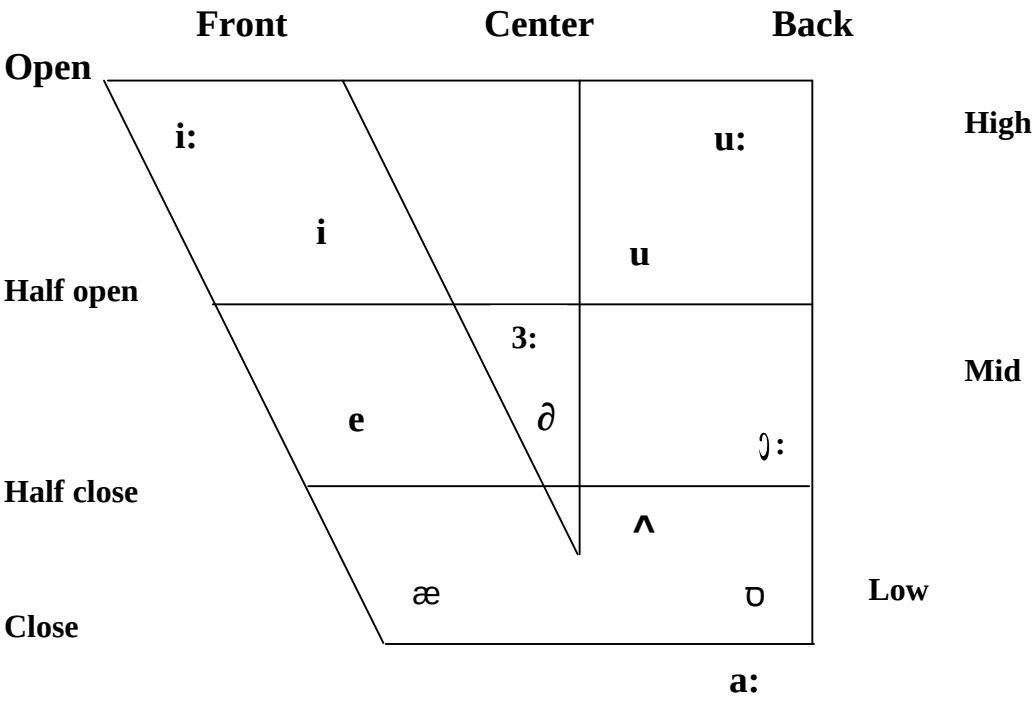
Vowel sounds are described and classified on the basis of position of tongue that takes up in the mouth and throat, and partly on how the lips shape the exit to have four points on the vertical axis-close, half-close, half-open and open, and three on the horizontal-front, central and back. The following tables no.3 and no. 4 show that classification of vowel sounds of Magar and English languages respectively on the basis of position of tongue in mouth cavity.

Table No: 3



Vowel sounds of English Language

Table No: 4



1.4 Importances of Nepali and English Languages:

Nepali is national language of Nepal. It is the one, which is used as official language in the country. Nepali is the medium of instructions in institutions. Actually Nepali language was also like other indigenous languages in Nepal. After the unification of great Nepal, it has been emphasized highly to use in day-to-day communication. The remarkable history of Nepali language begins only after the publication of Bhanubhakta's Ramayana in Nepali language. Gradually the 'Khas Kura' used by Brahmin, Kshetri, Thakuri, etc got protection from the government especially after 2007 BS the year of democracy in Nepal. Now Nepali language is a rich language in literature used in every speech community whole over Nepal. Hence, it has become an indispensable part of existence in Nepalese society. According to the population census 2001, 48.61% i.e. 11053255 people are native speakers of Nepali language.

English is an international language. It is spoken all over the world. Most of the countries have made it official language. It is one of the richest languages in the world, which has got high number of researchers to make it more standard. It has been made the medium of instruction at institutions in the world, which is uplifting the language standard day-by-day. English is a language, which is developed from the Greek and Roman languages. Greek and Roman communities contributed a lot to develop grammar of the language that brought a great change in English language. Modern linguists like Ferdinand de Sassure, Noam Chomsky have contributed their life to develop English language. Nepali language belongs to Indo-Aryan language family and English language to Indo-European language family. According to the population census 2001, there are 1037 English native speakers in Nepal.

1.5 Kinship Terms:

There are various castes and creeds in the world. There are numerous religious societies in the world. Different speech communities uniquely exist in different parts of the world. Different speech communities use their peculiar speech. They have unique features in their mother tongues. The languages differ because of their speech sounds, vocabularies and structures. Hence, various castes people use various kinship terms to signify various kinship relations. The keen interest of the study goes to the various terms that people use to classify and identify their relatives. The American anthropologist Lewis Henry Morgan developed his theory of kinship in the 19th century. Morgan studied the kinship terminologies used in non-literate societies reflected low level of culture and the terminologies common in civilized societies indicated and advanced stage of development. This theory was abandoned when the discovery was made that the limited number of kinship systems in use are found between technically simple and advanced societies (Encarta 2003).

Kinship is the major concerned aspect in the anthropological study as it is a universal phenomenon in other fields too. Kinship terms are considered tools for understanding the ties between people in any given societies. They connote certain basic human attachments by all people and reflect the way in which people give meaning and ascribe significance to human interactions. Due to the kinship ties the individuals are organized in human communities relying on real, biological relationships among the members of that community. The relationships are both sidewise and top-down. The relationship based on the same level e.g. brother and sister is sidewise relationship. On the other hand the relationship based on the lines of ascends and descends e.g. parent and child is top-down relationship.

Crystal (2003) mentions that Kinship terms are the systems of Lexical items used in a language to express personal relationships within the family, in both narrow and extended senses. The formal analysis of such terminology is often carried on using componential analysis. The topic has attracted particular interest among linguists because of the way languages make different lexical distinctions within what is a clearly defined biological domain. Unlike English, other languages may have separate lexical items for male and female cousins, or for maternal and paternal aunts, or there may be no lexical contrast between brothers and cousins, or between father and uncles.

> Crystal (2003)…Componential analysis is a semantic theory, which developed from a technique for the analysis of kinship vocabulary devised by American anthropologists in the 1950s. It claims that the lexical items can be analyzed using a finite set of components, which may be universal. Several sets of lexical items exist to show the strengths of the approach. For instance, the correspondences between boy/girl, man/woman, ram/ewe, etc can be stated in terms of [+male] v. [-male] or [-female] v. [+female].

Britannica Ready Reference Encyclopedia (2004, vol. V) defines 'kinship' as the socially recognized relationship between people who are or are held to be biologically related or who are given the status of relatives by marriage, adoption or other ritual.

> Britannica Ready Reference Encyclopedia(2004,vol. V)….Kinship is the broad term for all the relationships that people are born into or create later in life that are considered binding in the eyes of society. Every person belongs to a family of orientation e.g. mother, father, brother, and sisters; many adults also belong to a family of procreation, which includes spouses and children. Familial bonds of descent and marriage may be traced through a genealogy, a written or oral statement of the names of individuals and their kin relations to one another. Inheritance and succession usually i.e. the transmission of power and position in society follow kinship lines.

The encyclopedia highlights ‘exogamy and endogamy’ that means practices controlling the relation of the sexes in the selection of marital partner. Exogamous groups require their members to marry outside the group sometimes even specifying the group into which members must marry. Such groups are usually defined in terms of KINSHIP rather than politics or territory. EXOGAMY is usually characteristic of unilineal descent groups, in which descent is reckoned either patrilineally or matrilineally. In endogamous groups, marriage outside one’s group may be forbidden, or there may merely be a tendency to marry within the group. ENDOGAMY is characteristic of aristocracies and religious and ethnic minorities in industrialized societies but also ‘caste’ system in Nepal and of class-conscious nonliterate societies such as the Masai of East Africa.

From the biological perspective, every person is born with the chain of different kinship relations in the society. When we look over the world of society, every community has the same kinship relations but different kinship terms in different speech communities to the relations, which is the interesting field of study. Specifically speaking about the kinship relations and terms, the whole language items are generated on the basis of kinship relations and terms. Therefore the learning and study of language is impossible without learning kinship relations and terms.

2. Review of Literature:

There are more than ninety-two languages in our country but very few of them have scripts. Many languages are eventually disappearing from the world. Suppose ‘Dura’ language is no more in existence. Sadhani, Assamise, Lhomi and many others are going to disappear, which have 2, 3 and 4 speakers respectively. Except Nepali language, no

other language is used as the medium of instruction at any institutions neither they are researched by any researchers. Due to various dominant factors almost all languages of our country are still vernacular languages. There should be made the policy of government to protect such properties by conducting researches on them and systematizing them.

Few persons have made effort to study on Magar language. Possibly M. S. Thapa Magar is a one man to study on Magar language. This research work will be an encouraging subject matter for the forthcoming researchers especially for those who regard ‘Magar Dhut’. This work is on ‘A Comparative Study of English Nepali and Magar Kinship Terms’. Many theses have been consulted for the review of literature. Some of the researches carried out on the related topics earlier are mentioned below.

Joshi (2004) has carried out the research work on 'A Comparative Linguistic Study: English and Newari Kinship Terms'. She has claimed that Newari language is richer in terms of kinship terms in comparison to English language. She has found that there are few kinship relations and corresponding addressive forms in English kinship vocabulary. But Newari language has many terms to symbolize different kinds of kinship relations.

Rai (2001) has carried out the study on ‘A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms’. She has compared three different language kinship terms In comparison to Nepali and Limbu, English has the least number of kinship terms. Very few relations are referred by the terms of relationships. English kinship terms differ in addressing any particular kinship relations. There is no distinction between male and female ego except the terms husband and wife. In case of Nepali and Limbu languages, there is distinction of ‘elder and younger’ in Nepali and Limbu; the two separate terms are used to refer

them. In case of English language, very few common terms are used to address the different kinship relations.

Thapa (2001) has carried out the research work on ‘A Comparative Linguistic Study of English and Tamang Kinship Terms’. He has found that Tamang language has more kinship terms than English language. There is the distinction in addressing elder and younger kinship relations in Tamang language but it is not found in English language. The learners are likely to make mistakes in the areas where two languages differ such as English language teachers should give special attention while teaching the terms cousin, uncle, sister-in-law,, etc to the Tamang speakers learning English. Similarly special attention should be given while teaching the terms like /zjozjo/, /a:le/, /a:ŋa:/, /m^ha:/,etc to the English speakers learning Tamang language.

Bhushal (2001) has done a research work on ‘A Comparative Analysis of English and Kumal Kinship Terms’. She has found Kumal language is richer than English in kinship terms, and very productive.

Kattel (2001) has done a research work on 'A Comparative Study on Terms of Address Used by English and Nepali Speakers'. He focuses on the terms of address that play a vital role in establishing the relationship with the addressee. The addressor should take account of the feelings of others making them feel comfortable. Inappropriate choice of term may be offensive. Being polite may also involve the dimension of formality in a formal situation.

Rana (2000) has done a research work on 'A Comparative Study of Tense and Aspect System of Magar and English Languages'. He has shown the dialectic variations in morphological level of tense and aspects of Magar language.

3. Objectives of the Study:

The objectives of the study are as follows:

i. To identify English, Nepali and Magar kinship terms used to refer to various kinship relations.
ii. To compare and contrast English, Nepali and Magar Kinship terms.
iii. To suggest some pedagogical implications.

4. Significance of the Study:

The study on language is of course a beneficiary work not only for the community but also for the country. The hidden language can get developed in course of time, which may help us discover various hidden ancestral treasures of humankind. This can of course strengthen stability of the languages in the speech communities. This type of research work can draw the attention to genuine linguists of the world. Such studies will create fraternity among different speech communities in the country as well as in the world. As Chomsky, a great linguist, has been trying to unify and tie all the languages of the world in single chain, we can, of course, include the languages of our different speech communities in such a powerful chain. Such study can systematize languages and make standard languages.

The comparative study will surely be beneficial for those who are very keen to learn English, Nepali and Magar languages. This study will provide some insight on how English, Nepali and Magar people address their relations. The research will possibly have global significance.

5. Definitions of the terms:

Ego:

The specimen (person) who is interviewed to get information through whom two generations above and below kinship relations and kinship terms are analyzed and interpreted

Kinship relations:

Relations that are established by blood or birth and marriage

Kinship terms:

The words that are used to refer to different kinship relations

Consanguinial Kinship Terms:

Words used to refer to blood relations

Affinal Kinship Terms:

Words used to refer to marriage relations

Relation by blood:

The relation or connection of persons established by birth descended from the same perennial or common ancestors that is either through father or mother i.e. ‘Paternal relation’ is here defined as ‘had-nata’ and ‘maternal relation’ is as ‘dudh-nata’ e.g. father, mother, son daughter, etc

Core relation by blood:

The connection or relation of the ego with the siblings, parents and children or vice verse

Peripheral relation by blood:

The connection or relation of the ego through core relation by blood

Relation by marriage:

The different relations established after marriage e.g. sister-in-law, brother-in-law, etc in English

Core relation by marriage:

The relation of the ego through the siblings, parents and children in regard to core relation by blood i.e. the relation of the ego with siblings, the spouses of parents' siblings and the spouses of children

Peripheral relation by marriage:

The different relations of the ego with the spouses of parents’ siblings’ children

CHAPTER – TWO

METHODOLOGY

1. Sources of Data:

The researcher has used both primary and secondary sources of data.

1.1 Primary Sources of Data:

The researcher has visited different villages (VDCs) Pipaldanda, Bakamalang, Gandakot, Phek, etc of Palpa district to collect the data of Magar language. The researcher has collected the data from Krishna Gandaki (VDC) of Syangja district and Manpang (VDC) of Tanahu district. The researcher has interviewed more than 60 Magar native speakers including males and females. The researcher has collected English language data interviewing about 10 native speakers who have come to Nepal. For Nepali language data, the researcher has interviewed more than 60 people along with informal talking.

1.2 Secondary Sources of Data:

The researcher has consulted many books related to English, Nepali and Magar languages, and theses to get information on related topic. Especially the theses have been used for the consolidation of ideas.

2. Sample Population and Sampling Procedure:

The researcher has interviewed sixty Magar language native speakers for the information on Magar kinship terms. The researcher has visited twenty people of different castes from each district i.e. Palpa, Syangja and Tanahu. The distribution of population is shown in the following table.

Table no: 5

S.no.	Mother tongue	Palpa	Syangja	Tanahu	Total no of interviewees
1.	Magar	20	20	20	60

The Magar interviewees were 20 to 70 years old. Most of them were illiterate and married. For the information on English kinship terms, 10 English native speakers, who came to Nepal, were interviewed. They were from Yorkshire, Suffolk and London of UK, Washington, Boston and Alabama of USA, and Manly Vale of Australia. All of them were educated, 18 to 35 years old, who did not want to mention their religion. For the Nepali data, the researcher has interviewed more than 60 Brahmin and Kshetri adults from Kathmandu, Gorkha and Palpa districts. The procedure of collecting data was interview using 'snow-ball' random sampling procedure.

3. Tools for Data Collection:

Two sets of questionnaires have been used to conduct structured interview.

4. Process of Data Collection:

The researcher has firstly prepared questionnaires and made the roadmap to visit the selected areas. The researcher has consulted permanent inhabitants of Palpa, Syangja and Tanahu districts who could give necessary information. The researcher has requested the persons to guide him to the Magar native speakers who could give required information. In such a way the researcher has visited the sample areas to collect the information. The researcher has requested the interviewees to write the information in the questionnaires, who could write. But the

researcher has written their information when they were unable or uninterested to write themselves.

5. Limitations of the Study:

Some limitations are listed below:

- The research work is carried out only on the kinship terms.
- The study area of Magar language is limited to only three districts viz. Palpa, Syangja and Tanahu though Magar language is spoken in 74 districts out of 75 districts.
- The data are collected from the English native speakers from Yorkshire, Suffolk, and London of UK, Washington, Boston and Alabama of USA and Manly Vale of Australia, who were educated, 18 to 35 years old present in the Kathmandu Valley.
- The researcher has limited him to questionnaires and informal interview.
- The research has been carried out on only one of the three dialects of Magar language.

CHAPTER- THREE

ANALYSIS AND INTERPRETATION

For the analysis of the data, the kinship terms of English, Nepali and Magar languages have been listed separately from the tools. The researcher has correlated the kinship terms with English, Nepali and Magar kinship relations by interpreting them in tree diagrams, tables as well as in words. Then, he has compared and contrasted the three language kinship terms. Lastly he has marked the differences categorizing them into six different categories.

1. English Kinship Terms:

Table no: 6

a. Consanguinial Kinship Terms

1. Grandparent	2.Grandfather/Granddad/Grandpa
3.Grandmother/Grandma/Granny/Nanna/Nan	4. Parent
5. Father	6. Mother
7. Uncle	8. Aunt
9. Sibling	10. Brother
11. Sister	12. Cousin
13. Child	14. Son
15. Daughter	16. Grandchild
17. Grandson	18. Granddaughter
19. Nephew	20. Niece

b. Affinal Kinship Terms

21. Father-in-law	22. Mother-in-law
23. Husband	24. Wife
25. Brother-in-law	26. Sister-in-law
27. Son-in-law	28. Daughter-in-law

2. Nepali Kinship Terms:

Table no: 7

a. Consanguinial Kinship Terms

1.	Baje/hajurbua	/ba:ze, h∂zurbua:/
2.	Bajai/hajuraama	/b∂z∂I, h∂zura:ma/
3.	Ba/bua	/ba: , bua:/
4.	Aama	/a:ma:/
5.	Thulobua	/θu:lobua:/
6.	Thuliaama	/θu:lia:ma:/
7.	Kaka	/ka:ka:/
8.	Kaki	/ka:ki/
9.	Phupu/didi	/fu:pu, didi:/
10.	Phupaju/bhinaju	/fupa:zu/
11.	Mama	/ma:ma:/
12.	Maiju	/maizu:/
13.	Sanima	/sa:nima:/
14.	Sanobua	/sa:nobua:/
15.	Dai	/da:i ,da:zu/
16.	Bhauju	/vauzu:/
17.	Didi	/didi:/
18.	Bhinaju	/vina:zu:/
19.	Bhai	/va:i/
20.	Buhari	/buha:ri/
21.	Bahini	/b∂hini/
22.	Jwain	/zwa $\tilde{i}$ /
23.	Chhora	/ç^{h}ora:/
24.	Chhori	/ç^{h}ori/
25.	Nati	/na:ti/

26.	Natini buhari	/na:tinibuha:ri:/
27.	Natini	/na:tini:/
28.	Natini jwain	/na:tini:zwa$\tilde{i}$ /
29.	Bhandai	/va:ndai/
30.	Bhanji bhauju	/va:nzivauzu:/
31.	Bhanja bhai	/va:nza:vai/
32.	Bhanjididi	/va:nzi:didi:/
33.	Bhanji, bhanjibahini	/va:nzi:, va:nzi:b∂hini/
34.	Bhatiza	/v∂tiza:/
35.	Bhatiza buhari	/v∂tiza:buhari/
36.	Bhatizi	/v∂tizi/
37.	Bhatizi jwain	/v∂tizizwa$\tilde{i}$ /
38.	Bhanja	/va:nza:/
39.	Bhanji buhari	/va:nzibuha:ri:/
40.	Bhanji	/va:nzi:/
41.	Bhanji jwain	/va:nzi:zwa$\tilde{i}$ /
42.	Bhada	/v∂da:/
43.	Bhadabuhari	/v∂da:buha:ri/
44.	Bhadeni	/v∂deni/
45.	Bhadeni jwain	/v∂denizwa$\tilde{i}$ /

b. Affinal Kinship Terms

46.	Budasasura	/buda:s∂sura:/
47.	Budisasu	/budisa:su/
48.	Sasura	/s∂sura:/
49.	Sasu	/sa:su:/
50.	Thulobua sasura	/θu:lobua:s∂sura:/
51.	Thuliaama sasu	/θu:lia:ma:sa:su/

52.	Kaka sasura	/ka:ka:s∂sura/
53.	Kaki sasu	/ka:kisa:su/
54.	Phupu sasu	/fupu:sa:su:/
55.	Phupaju sasura	/fupa:zus∂sura:/
56.	Mama sasura	/ma:ma:s∂sura:/
57.	Maiju sasu	/maizusa:su:/
58.	Sanima sasu	/sa:nima:sa:su:/
59.	Sanobua sasura	/sa:nobua:s∂sura:/
60.	Logne/shreeman	/logne, ʃrima:n/
61.	Swasni/shreemati	/ʃwa:sni/
62.	Jethisasu	/zeθI:sa:su:/
63.	Sadudai	/sa:du:dai/
64.	Sali	/sa:li:/
65.	Sadubhai	/sadu:vai/
66.	Jethan	/zeθa:n/
67.	Jethanididi	/zeθa:nididi/
68.	Sala	/sa:la:/
69.	Sali bahini	/sa:li:b∂hini/
70.	Jethaju	/d_3eθa:zu:/
71.	Jethani	/d_3eθa:ni/
72.	Dewar	/dew∂r/
73.	Dewarani	/dew∂ra:ni/
74.	Aamaju	/a:ma:zu:/
75.	Nanda	/n∂nd∂/
76.	Nandebhai	/n∂ndeva:i/

3. Magar Kinship Terms:

Table no: 8

a. Consanguinial Kinship Terms

1.	Baji/bajyu/hadabaji	/bɔ̂d_3i, ba:$d_3$ju:, ha:da:ba:d_3i:/
2.	Bajei/hadabajei	/bɔ̂d_3ɔ̂I, bɔ̂$d_3$ei, ha:da:bɔ̂$d_3$ei/
3.	Bai	/bɔ̂i/
4.	Mai	/mɔ̂i/
5.	Jhabai	/d_3^habɔ̂i/
6.	Jhamai	/d_3^hamɔ̂i/
7.	Babu	/ba:bu/
8.	Mosi/musi/chhyama	/mosi, musi: ,$ç^h$ jæma:/
9.	Nima	/n^h ima:/
10.	Niba	/n^hiba:/
11.	Nini/phupai	/ni:ni:, fupɔ̂i/
12.	Pusain	/pusa $\tilde{i}$ /
13.	Dajai	/dad$_3$ɔ̂i/
14.	Bhaji/bhuju/bhaju	/vɔ̂d_3i: , vud$_3$u: , va:d_3u:/
15.	Bhaya	/vɔ̂jɔ̂/
16.	Buhari/khon	/buha:ri: , k^hon/
17.	Dai	/dɔ̂i/
18.	Bhena	/vena:/
19.	Banai/nani	/bɔ̂nɔ̂I , na:ni:/
20.	Banai jawain	/ bɔ̂nɔ̂id$_3$wa $\tilde{i}$ /
21.	Tiraju dajai/bhanja	/tirad$_3$uda:d_3ɔ̂i/
22.	Bhanjidai	/va:nd$_3$i:dɔ̂i/
23.	Bhasura/bhena/tirajudajai	/vɔ̂sura:, vena:, tirad$_3$uda:d_3ɔ̂i/
24.	Mija	/mid$_3$a:/
25.	Mahaja/masto mija	/mahad$_3$a:mid$_3$a:,mastomid$_3$a:/
26.	Jawain	/d$_3$ ɔ̂wɔ̂ $\tilde{i}$ /

27.	Lenja mija	/lend$_3$a:mid$_3$a:/
28.	Khon	/k^{h}on/
29.	Bhajja/bhatiza	/v∂d$_3$d$_3$a: , v∂tid$_3$a:/
30.	Bhajji/bhatizi	/v∂d$_3$d$_3$i: , v∂tid$_3$i:/
31.	Nati/mijanati	/na:ti , mid$_3$a:na:ti/
32.	Natinikhon/mijakhon	/na:tini:k^{h}on , mid$_3$a:k^{h}on/
33.	Natini	/na:tini:/
34.	Bhanjanati/natinijawain	/va:nd$_3$a:nati ,na:tini:d$_3$ ∂w∂$\tilde{i}$ /
35.	Bhanja	/va:nd$_3$a:/
36.	Bhanja jawain	/va:nd$_3$a:d$_3$ ∂w∂$\tilde{i}$ /
37.	Bhanji	/va:nd$_3$i:/
38.	Bhanji jawain	/va:nd$_3$i:d$_3$ ∂w∂$\tilde{i}$ /
39.	Bhadai	/v∂d∂i/
40.	Bhadeni	/v∂deni:/
41.	Dudhubaji	/dud^{h}uba:d$_3$i:/
42.	Dudhubajei	/dud^{h}ub∂d$_3$ei/
43.	Kuba	/kuba:/
44.	Moma	/moma:/
45.	Mama/Mamai	/ma:ma: ,ma:m∂i/
46.	Guma/maiju	/guma: ,maid$_3$u:/
47.	Mijharbai	/mid$_3$^{h}arb∂i/
48.	Mijharmai	/mid$_3$^{h}arm∂i/
49.	Musabai	/musa:b∂i/

b. Affinal Kinship Terms

50.	Misasu/sasu	/misa:su: , sa:su:/
51.	Lenja	/lend$_3$a:/
52.	Mahaja	/ma:ha:d$_3$a:/
53.	Dewar	/dew∂r/
54.	Dewarani/nani	/dew∂ra:ni: , na:ni:/

55.	Nanda	/n∂nd∂/
56.	Nandebhaya/jawain	/n∂ndevai/
57.	Jethu	/d_3eθu/
58.	Jethu guma	/d_3eθuguma:/
59.	Sala	/sa:la:/
60.	Salabuhari	/sa:la:buha:ri:/
61.	Daisasu/jethisasu	/d∂isasu:, d_3eθi:sasu:/
62.	Sadu dajai	/sa:duda:d_3∂i/
63.	Sali	/sa:li:/
64.	Sadubhaya	/saduv∂j∂/
65.	Amaju	/∂ma:d_3u:/
66.	Salidai	/sa:li:d∂i/

4. Correlation among English, Nepali and Magar Kinship Terms:

There are many ways of interpreting the kinship relations. Here the researcher has presented the kinship relations in the tree-diagrams and in words. He has analyzed the relations to show the correlation between and among English, Nepali and Magar kinship terms and interpreted it in different categories and subcategories. This includes the relations established by blood and marriage.

4.1 Relation by Blood:

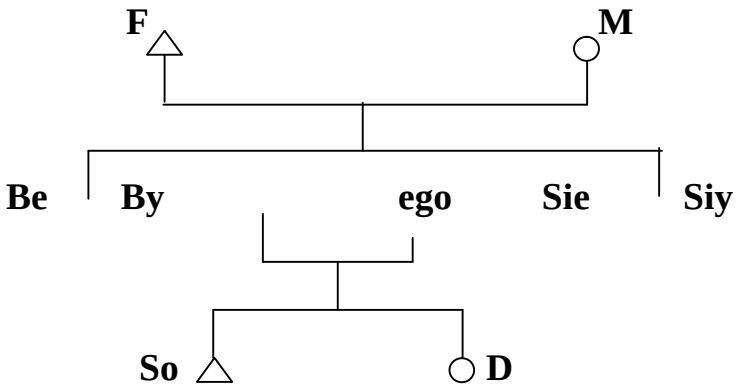
4.1.1 Core Relation by Blood:

The following table shows the different generations, which are tied by blood relations. The chain is shown in tree-diagram too below every table.

Table no: 9

Kinship relations	English	Nepali	Magar
P	Parent	_____	_____
F	Father	/ba:,bua:/	/bəi/
M	Mother	/a:ma:/	/məi/
S	Sibling	_____	_____
B	Brother	_____	_____
Be	_____	/da:i,dazu/	/dadʒəi/
By	_____	/va:i/	/vəjə/
Si	Sister	_____	_____
Sie	_____	/didi:/	/dəi/
Siy	_____	/bəhini/	/na:ni:/
C	Child	_____	/midʒa:/
So	Son	/çʰora:/	/lendʒa:midʒa:/
D	Daughter	/çʰori/	/mahadʒa:midʒa:/ /mastomidʒa:/

Figure – 1



This above table shows the comparison of English, Nepali and Magar language kinship terms used for different kinship relations established by blood. This is presented through tree-diagram to make it very clear. The table shows availability and lack of the particular language kinship terms. In the English language there is only one kinship term 'brother' for both elder or younger brother whereas in Nepali although there is only one for elder 'dai' /da:i/ and one for younger 'bhai' /va:i/; there are words for hierarchical birth orders (jetha, maila, saila, kaila, etc male referring words and jethi, maili, saili, kaili, etc female referring words) which function as adjective or addressee. For example, 'Jetha dai', 'maila dai', 'saila dai', etc and 'jethi didi', 'maili didi', 'saili didi', etc in Nepali. The words for hierarchical birth order are the same in Magar too. The table shows only the core relations of the ego. The blank row represents the lack of the particular language kinship term.

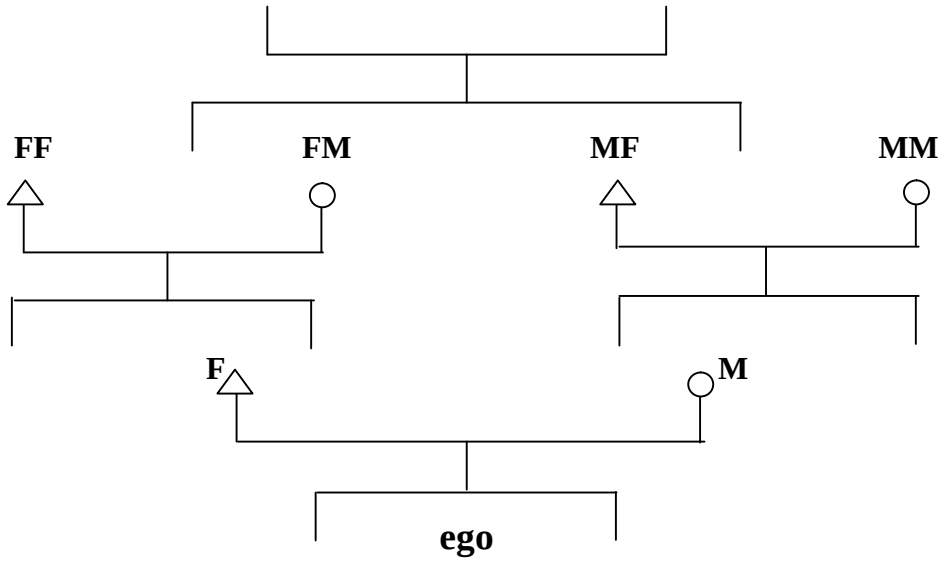
4.1.2 Peripheral relation by blood through grandparents:

Table no: 10

Kinship relations	English	Nepali	Magar
PP	Grandparent	/ba:zeb∂z∂I/	/b∂ʤib∂ʤ∂I/
FF	Grandfather	/ba:ze, h∂zurbua:/	/ ha:da:ba:ʤi:/
FM	Grandmother	/b∂z∂I, , h∂zura:ma/	/ha:da:b∂ʤi:/
MF	Grandfather	/ba:ze, h∂zurbua:/	/dud^{h}uba:ʤi:/

MM	Grandmother	/bəzəI, , həzura:ma/	/dud^{h}ubəd$_{3}$ei/

Figure – 2



The above table shows the peripheral relations established by blood or birth. Peripheral relation by blood refers to the relation established by birth, which has a generation gap in the relation between the ego and the relatives. 'PP' refers to parent's parent (grandparent), FF, FM, MF, and MM refer to father's father, father's mother, mother's father and mother's mother respectively; the kinship relations are corresponded with different kinship terms of the respective languages that are shown in the table as well as tree-diagram.

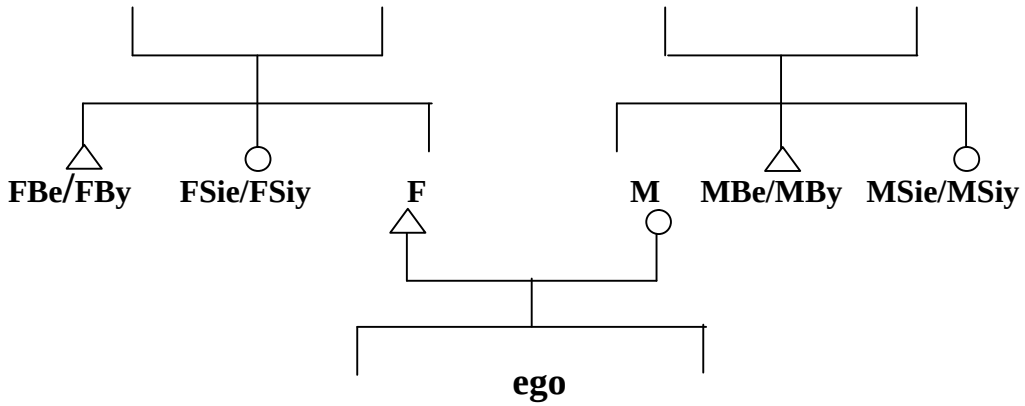
There are one-to-one kinship terms in the respective languages to the relations. Nepali has two equal kinship terms to refer to grandfather and grandmother. For instance, 'baje' /ba:ze/ and 'hajurbua' /həzurbua:/ to grandfather, 'bajai' /bəzəi/ and 'hajurama' /həzura:ma:/ to grandmother. There is no difference between father's mother and mother's mother in relation in English and Nepali but Magar has discrimination. For instance, Magar has 'hadabaji' /ha:da:ba:d$_{3}$i:/ and 'hadabajei' /ha:da:bəd$_{3}$ei/ to father's father and mother but "dudhubaji' /dud^{h}uba:d$_{3}$i:/ and 'dudhubajei' /dud^{h}ubəd$_{3}$ei/ to the father and mother of mother respectively.

a. Peripheral relations by blood through parents:

Table no: 11

Kinship relations	English	Nepali	Magar
FB	uncle	_____	_____
FBe	_____	/θu:lobua:/	/d_3^hab∂i/
FBy	_____	/ka:ka:/	/ba:bu/
FSi	aunt	/fu:pu, didi:/	_____
FSie	_____	_____	/n^h ima:/
FSiy	_____	_____	/ni:ni:, fup∂i/
MB	uncle	/ma:ma:/	_____
MBe	_____	_____	/kuba;/
MBy	_____	_____	/ma:ma:/
MSi	aunt	_____	_____
MSie	_____	/θu:lia:ma:/	/d_3^ham∂i/
MSiy	_____	/sa:nima:/	/mosi, musi:, ç^h jæma:/

Figure – 3



The above table and tree-diagram shows the peripheral blood relation with father and mother's siblings. There are different kinship terms to refer to parents' siblings in English, Nepali and Magar languages

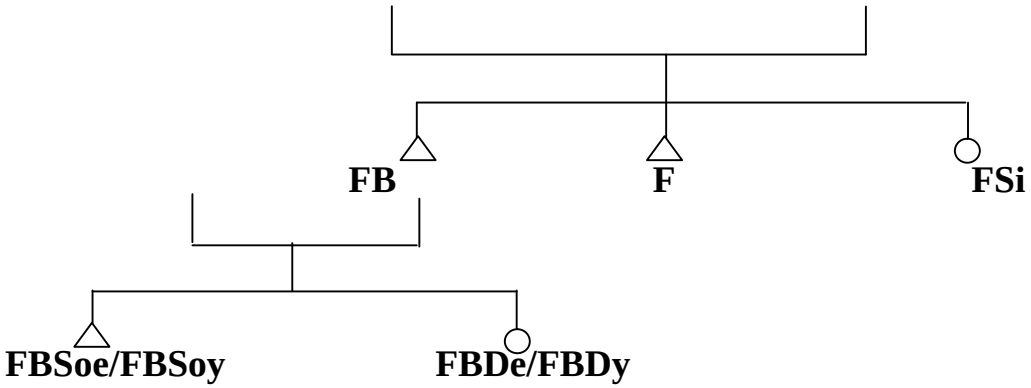
whereas English does not have discrimination of elder and younger kinship relations. For instance, there are 'uncle' and 'aunt' to refer to elder and younger brothers and sisters of father and mother in English language. Nepali language has 'thulobua' /θu:lobua:/ and 'kaka' /ka:ka:/ to elder and younger brothers of father respectively whereas Magar language also possesses separate kinship terms 'jhabai' /ʤʰabəi/ and 'babu' /ba:bu/ to the relations. Nepali has a common kinship term to elder and younger brothers of mother i.e. 'mama' /ma:ma:/ and sisters of father i.e. 'fupu' /fu:pu/ or 'didi' /didi:/. Nevertheless, Magar has 'nhima' /nʰ ima:/ and 'nini' /ni:ni:/ to elder and younger sisters of father respectively. It has separate kinship terms to refer to elder and younger brothers of mother i.e. 'kuba' /'kuba:/ and 'mamai' /ma:məi/ respectively. Nepali has 'thuliama' /θu:li:a:ma:/ and 'sanima' /sa:nima:/ to elder and younger sisters of mother respectively whereas Magar has 'jhamai' /ʤʰaməi/ to elder sister of mother and many terms to younger sister of mother i.e. 'mosi' /mosi:/, 'musi' /musi:/ and 'chhyama' /çʰ jæma:/. If we specify the terms more, Nepali and Magar have order of births and the respective kinship terms as mentioned in 4.1.1 above.

b. Peripheral relations by blood through father's brothers:

Table no: 12

Kinship relations	English	Nepali	Magar
FBSo/D	Cousin	_____	_____
FBSoe	_____	/da:i, da:zu:/	/daʤəi/
FBSoy	_____	/va:i/	/vəjə/
FBDe	_____	/didi:/	/dəi/
FBDy	_____	/bəhini/	/na:ni:/

Figure – 4



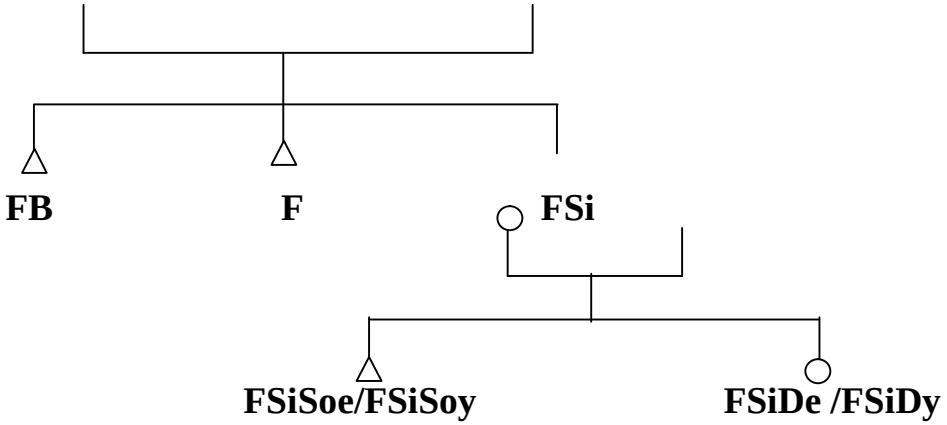
The above table shows the relationship between the ego and the children of father's brothers. English language has only one kinship term 'cousin' to the children of father's brother. The kinship relations in Nepali and Magar languages are equqally treated as own siblings i.e. 'dai' /da:i/ or 'daju' /da:zu:/ to the elder in Nepali and 'dajai' /dad$_3$∂i/ to the relation in Magar, and 'bhai' /va:i/ in Nepali and 'bhaya' /v∂j∂/ in Magar to the younger. There are 'didi' /didi:/ and 'dai' /d∂i/ to the daughter of father's brother elder than the ego and 'bahini' /b∂hini:/ and 'nani' /na:ni:/ to the younger one in Nepali and Magar. Of course, there is order of birth as in 4.1.1.

c. Peripheral relations by blood through father's sisters:

Table no: 13

Kinship relations	English	Nepali	Magar	
			Male ego	Female ego
FSiSo/D	Cousin	_____	_____	_____
FSiSoe	_____	/va:ndai/	/vena:/	/vena:/
FSiSoy	_____	/va:nza:, va:nza:vai/	/d$_3$ ∂w∂ $\tilde{i}$ /	/d∂i/
FSiDe	_____	/didi:, va:nzi:didi:/	/va:nd$_3$i:d∂i/	/d∂i/
FSiDy	_____	/va:nzi:,va:nzi:b∂hini/	/va:nzi:/	/na:ni:/

Figure – 5



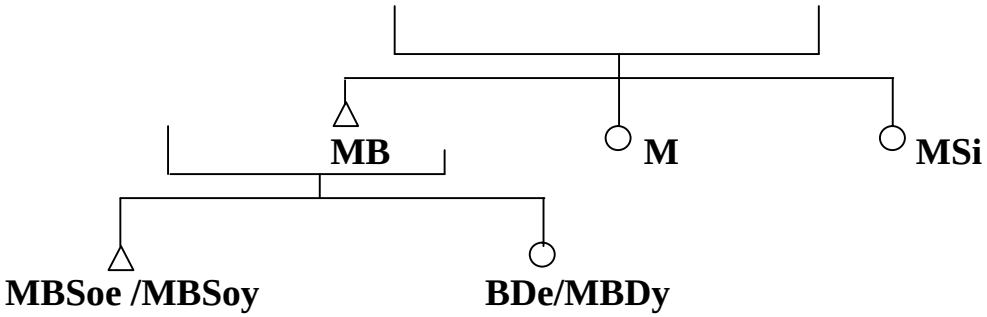
The above table shows the peripheral blood relations between the ego and the children of father's sisters. English people treat the children of father's brother and sister equally i.e. 'cousin' and they do not have discrimination between elder and younger kinship relations. English possesses only one kinship term to refer to the children of father's sister i.e. 'cousin'. Nepali and Magar have very different kinship terms to elder and younger children of father's sister. Nepali has 'bhandai' /va:ndai/ to the elder and 'bhanja' /va:nza:/ or 'bhanjabhai' /va:nza:vai/ to younger one. There are different terms to the relation in Magar. Magar uses 'bhena' /vena:/ to the son of father's sister if he is elder than the ego. But male ego has 'jawain' /ʤ ∂w∂ ĩ / and a female ego has 'bhaya' /v∂j∂/ to the younger relation. In case of daughters of father's sister, Nepali and Magar have equivalent kinship terms. Nepali has 'didi' /didi:/ or 'bhanjididi' /va:nzi:didi:/ to the daughter of father's sister elder than the ego and 'bhanji' /va:nzi:/ or 'bhanjibahini' va:nzi:b∂hini/ to the younger one. Magar has 'bhanjidai' /va:nʤi:d∂i/ to the elder relation and 'bhanji' /va:nʤi:/ to the younger relation. It shows some similarities between Nepali and Magar.

d. Peripheral relations by blood through mother's brothers:

Table no: 14

Kinship relations	English	Nepali	Magar	
MBSo/D	Cousin	_____	**Male ego**	**Female ego**
			_____	_____
MBSoe	_____	/da:i ,da:zu/	/d_3eθu/	ma:m∂i/
MBSoy	_____	/va:i/	/sa:la:/	ma:m∂i/
MBDe	_____	/didi:/	/sa:li:d∂i/	/d∂i/
MBDy	_____	/b∂hini/	/sa:li:/	/na:ni:/

Figure – 6



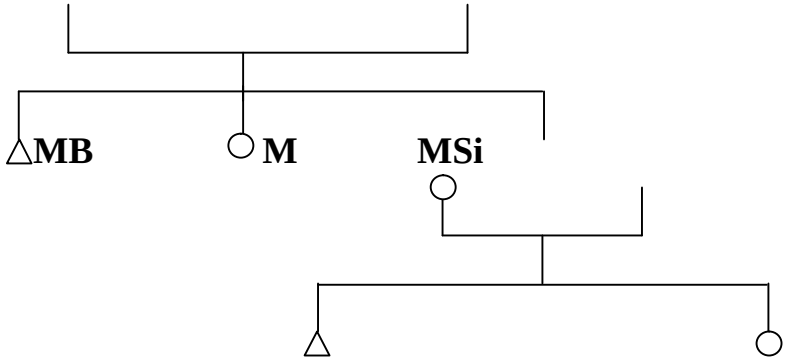
The above table shows the peripheral blood relations of the ego with the children of mother's brothers. The children of mother's brother are equally treated as own siblings in Nepali i.e. 'dai' /da:i/ and 'bhai' /va:i/ to the sons of mother's sister elder and younger than the ego respectively. But Magar language has separate male and female kinship terms to the relations. Magar males treat the relations as the siblings of wife in Nepali language i.e. /d_3eθu/ and /sa:la:/ to the sons of mother's brother elder and younger than the ego respectively whereas Magar female has ma:m∂i/ to the relation and Magar males use /sa:li:d∂i/ and /sa:li:/ to the daughters of mother's brother elder and younger than the ego respectively whereas Magar female treats them as her own sisters i.e. /d∂i/ to the elder relation and /na:ni/ to the younger relation. In comparison to Nepali and Magar, English has less kinship terms to refer to the relations; instead, Nepali and Magar have separate kinship terms for elder and younger.

e. Peripheral relations by blood through mother's sisters:

Table no: 15

Kinship relations	English	Nepali	Magar
MSiSo/D	Cousin	_____	_____
MSiSoe	_____	/da:i ,da:zu/	/dad$_3$∂i/
MSiSoy	_____	/va:i/	/v∂j∂/
MSiDe	_____	/didi:/	/d∂i/
MSiDy	_____	/b∂hini/	/na:ni:/

Figure – 7



The above table also shows the relations of the ego through mother's sisters with their children. The comparison shows English has one kinship term to the children of mother's sister. But Nepali and Magar have separate kinship terms to the relations that are the same used to refer to the elder and younger siblings of the ego. Of course, Nepali and Magar have order of births and their respective kinship terms as in 4.1.1 above. The children of mother's sister are no less than own siblings. Nepali has 'dai' /da:i/ and 'bhai' /va:i/ to the sons of mother's sister elder and younger than the ego respectively. Magar has 'dajai' /dad$_3$∂i/ and 'bhaya' /v∂j∂/ to the relations. Nepali possesses 'didi' /didi:/ and 'bahini' /b∂hini:/ to the

daughters of mother's sister elder and younger than the ego respectively whereas Magar has 'dai' /dəi/ and 'nani' /na:ni:/ to the relations. In English, there is no boundary of elder and younger but such case is important in Nepali and Magar.

f. Peripheral relations by blood through male ego:

Table no: 16

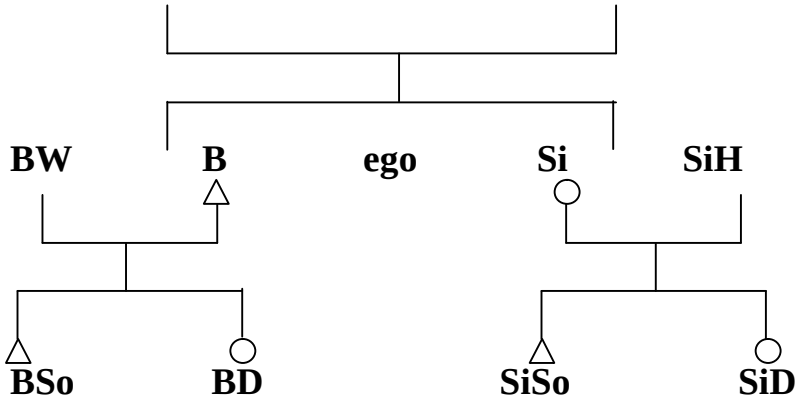
Kinship relations	English	Nepali	Magar
BSo	Nephew	/vətiza:/	/vəʤʤa: , vətiʤa:/
BD	Niece	/vətizi/	/vəʤʤi: , vətiʤi:/
SiSo	Nephew	/va:nza:/	/va:nʤa:/
SiD	Niece	/va:nzi/	/va:nʤi:/

Peripheral relations by blood through female ego:

Table no: 17

Kinship relations	English	Nepali	Magar
BSo	Nephew	/vəda:/	/vədəi/
BD	Niece	/vədeni/	/vədeni/
SiSo	Nephew	/vətiza:/	/vəʤʤa: , vətiʤa:/
SiD	Niece	/vətizi/	/vəʤʤi: , vətiʤi:/

Figure – 8



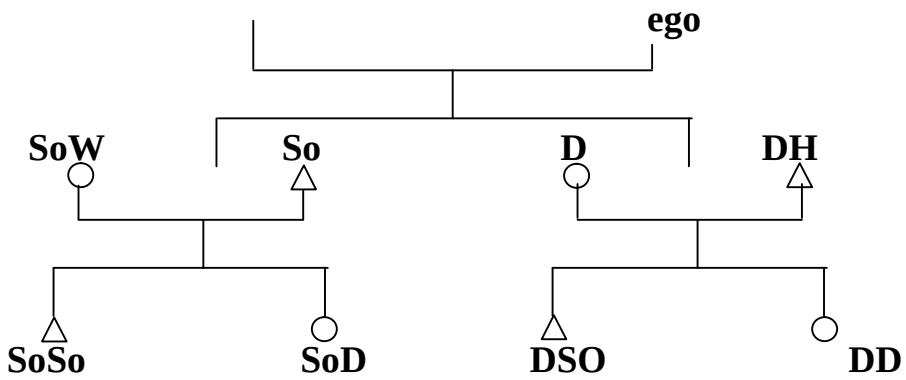
The above separate tables show the comparison of kinship terms of the respective languages through male and female egos. English possesses 'nephew' to the son of brother or sister and 'niece' to the daughter of them; there is matter of male and female reference. But Nepali and Magar have separate kinship terms of male and female egos to the relations. Nepali female uses 'bhatija' /vətiza:/ and 'bhatiji' /vətizi:/ to the son and daughter of brother respectively. Magar has equivalent terms 'bhajja' /vəʤʒa:/ and 'bhajji' /vəʤʒi:/ to the relations. Nepali and Magar males use 'bhanja' /va:nʤa:/ or /va:nʤə/ and 'bhanji' /va:nzi:/or /va:nʤi:/ to the son and the daughter of sister. Nepali and Magar females use 'bhada' /vəda:/ or bhadei' /vədəi/ to the son of brother and 'bhadeni to his daughter. The female ego has the same kinship terms to the children of her sister that the male ego uses to the children of his brother. In comparison to Nepali and Magar, English has the same kinship term to the son of brother and sister, and daughter of brother and sister. But Nepali and Magar have different kinship terms to the sons and daughters of brother and sister.

g. Peripheral relations by blood through children:

Table no: 18

Kinship relations	**English**	**Nepali**	**Magar**
CC	Grandchild	_____	_____
SoSo	Grandson	/na:ti:/	/na:ti, miʤa:na:ti/
SoD	Granddaughter	/na:ti:ni:/	/na:tini:/
DSo	Grandson	/na:ti:/	/na:ti, miʤa:na:ti/
DD	Granddaughter	/na:ti:ni:/	/na:ti:ni:/

Figure – 9



The above table shows the relations of the ego through children. There are different kinship terms to refer to the separate kinship relations between the grandparents and their grandchildren. The comparison of the kinship terms to the kinship relations of English, Nepali and Magar are shown in both table and tree-diagram above. The comparison shows there is a separate equivalent kinship term to the son of son and daughter in the respective languages. 'Grandson', 'nati' /na:ti:/ and 'mijanati' /mid$_3$a:na:ti/ are equivalent terms of English, Nepali and Magar respectively to refer to the above mentioned relations. There is a common term to refer to the daughter of daughter and son in the languages. 'Granddaughter' in English and 'natini' /na:tini:/ in Nepali and Magar are the kinship terms to refer to the relations. The kinship term 'natini' /na:tini:/ shows the similarity between Nepali and Magar kinship terms. The comparison shows there are separate kinship terms of the respective languages to the kinship relations though there is not particular single kinship term in Nepali and Magar to refer to child's child.

4.2 Relations by Marriage:

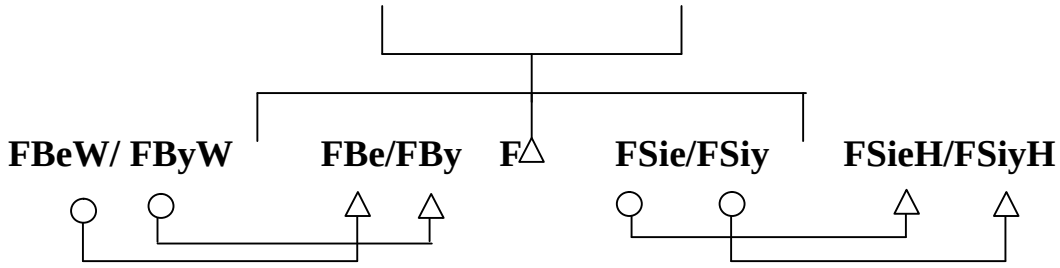
4.2.1. Core Relations by Marriage:

a. Core Relations by Marriage through Father:

Table no: 19

Kinship relations	English	Nepali	Magar
F	Father	/ba: , bua:/	/bəi/
FB	Uncle	_____	_____
FBW*	Aunt	_____	_____
FBe	_____	/θu:lobua:/	/d_3^habəi/
FBeW*	_____	/θu:lia:ma:/	/d_3^haməi/
FBy	_____	/ka:ka:/	/ba:bu/
FByW*	_____	/ka:ki/	/mosi,musi:,$ç^h$ jæma:/
FSi	Aunt	/fu:pu, didi:/	_____
FSiH*	Uncle	/fupa:zu,vina:zu:/	_____
FSie	_____	_____	/n^h ima:/
FSieH*	_____	_____	/n^hiba:/
FSiy	_____	_____	/ni:ni:, fupəi/
FSiyH*	_____	_____	/pusa $\tilde{i}$ /

Figure – 10



There are different level comparisons of kinship terms used to refer the relations established by marriage. The above table shows the core marriage relations of the ego through father. There are different kinship

terms to refer to the spouses of father's siblings in the respective languages. The comparison shows there are not separate kinship terms to elder and younger kinship relations in English but Nepali possesses separate kinship terms to refer to elder and younger brothers and their wives but there is not discrimination of elder and younger sisters of father neither their husbands. Nevertheless, Magar possesses separate kinship terms to elder and younger brothers and their wives; and it has different kinship terms to elder and younger sisters of father and their husbands. For instance, English people use 'uncle' to elder and younger brothers of father and 'aunt' to their wives. They use 'aunt' to elder and younger sisters of father and 'uncle' to their husbands. Nepalese use 'thulobua' /θu:lobua:/ to elder brother of father and 'kaka' /ka:ka:/ to younger brother of father. They use 'thuliama' /θu:lia:ma:/ to the wife of father's elder brother and 'kaki' /ka:ki:/ to the wife of father's younger brother. Nepali has only one kinship term 'phupu' /fu:pu/ to elder and younger sisters of father and 'phupaju' /fupa:zu/ to their husbands. Magars use 'jhabai' /d_3^hab∂i/ to elder brother and 'babu' /ba:bu/ to younger brother of father. They use 'jhamai' /d_3^ham∂i/ to the wife of father's elder brother and 'musi' /musi:/ to the wife of younger brother of father. Magars use 'nhima' /n^hima:/ to elder sister of father and 'nhiba' /n^hiba:/ to her husband. They use 'nini' /ni:ni:, fup∂i/ to younger sister of father and 'pusain' /pusa$\tilde{i}$/ to her husband. In comparison to English, Nepali has more terms and Magar has more than English and Nepali.

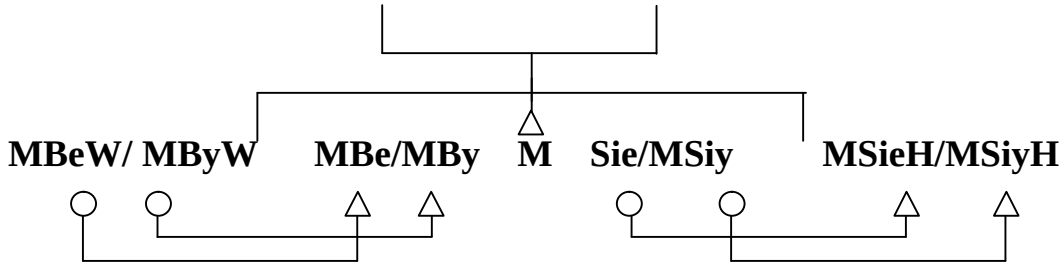
b. Core Relations by Marriage through Mother:

Table no: 20

Kinship relations	English	Nepali	Magar
M	Mother	/a:ma:/	/m∂i/
MB	Uncle	/ma:ma:/	_____

MBW	Aunt	/maizu:/	_____
MBe	_____	_____	/kuba:/
MBeW	_____	_____	/moma:/
MBy	_____	_____	/ma:ma: ,ma:m∂i/
MByW	_____	_____	/guma: ,maid$_3$u:/
MSi	Aunt	_____	_____
MSiH	Uncle	_____	_____
MSie	_____	/θu:lia:ma:/	/mid$_3^h$arm∂i/
MSieH	_____	/θu:lobua:/	/mid$_3^h$arb∂i/
MSiy	_____	/sa:nima:/	/mosi, musi:,$\c{c}^h$ jæma:/
MSiyH	_____	/sa:nobua:/	/musa:b∂i/

Figure – 11



The table **a**. shows the core marriage relations through father. This table **b.** shows the relations through mother. There are different kinship terms to refer to the spouses of mother's siblings in the respective languages. The comparison shows English has one kinship term to elder and younger kinship relations. Nepali possesses separate kinship terms to elder and younger sisters of mother and their husbands but it lacks such discrimination in the case of mother's brothers' couples. Nevertheless, Magar possesses different kinship terms to those elder and younger kinship relations. For instance, English has 'aunt' to elder and younger sisters of mother and 'uncle' to their husbands; it has 'uncle' to elder and younger brothers of mother and 'aunt' to their wives. Nepali has 'thuliama'

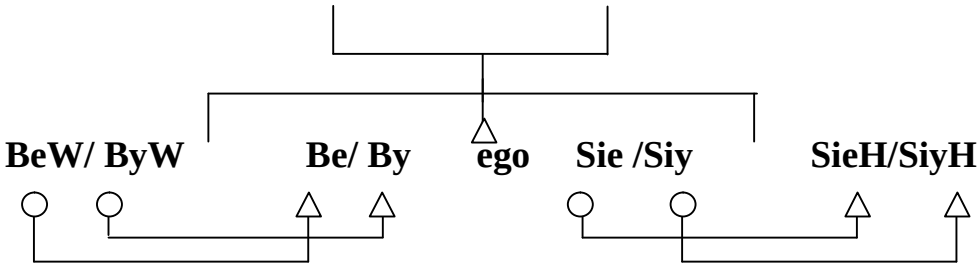
/θu:lia:ma:/ to elder sister of mother, 'thulobua' /θu:lobua:/ to the husband of mother's elder sister, 'sanima' /sa:nima:/ to mother's younger sister and 'sanobua' /sa:nobua:/ to the husband of mother's younger sister. But it has single kinship term 'mama' /ma:ma:/ to mother's elder and younger brothers and 'maiju' /maizu:/ to the wife of mother's brother. Magar has 'mijharmai' /mid$_3$^{h}arm∂i/ to mother's elder sister, 'mijharbai' /mid$_3$^{h}arb∂i/ to the husband of mother's elder sister, 'musi' /musi:/ to mother's younger sister and 'musabai' /musa:b∂i/ to the husband of mother's younger sister. Likewise, it has 'kuba' /kuba:/ to mother's elder brother, 'moma' /moma:/ to his wife, 'mamai' /ma:ma: , ma:m∂i/ to younger brother of mother and 'guma' /guma:/ to his wife.

C. Core Relations by Marriage through ego's Siblings:

Table no: 21

Kinship relations	English	Nepali	Magar
Si	Sister	_____	_____
SiH	Brother-in-law	_____	_____
Sie	_____	/didi:/	/d∂i/
SieH	_____	/vina:zu:/	/vena:/
Siy	_____	/b∂hini/	/b∂n∂I , na:ni:/
SiyH	_____	/zwa$\tilde{i}$ /	/ b∂n∂id$_3$wa$\tilde{i}$ /
B	Brother	_____	_____
BW	Sister-in-law	_____	_____
Be	_____	/da:i,da:zu/	/dad$_3$∂i/
BeW	_____	/vauzu:/	/v∂d$_3$i:,vud$_3$u:,va:d$_3$u:/
By	_____	/va:i/	/v∂j∂/
ByW	_____	/buha:ri/	/buha:ri: , k^{h}on/

Figure - 12



In this table the cogeneration relationship established by marriage is shown. The table shows the kinship relations between the ego and the spouses of his/her siblings i.e. brother and sister. SiH, SieH and SiyH mean sister's husband, elder and younger sister's husbands respectively. Likewise, BW, BeW and ByW mean brother's wife, elder brother's wife and younger brother's wife respectively. The comparison of kinship terms of the three languages shows English has two kinship terms to refer to the relations 'sister's husband and brother's wife' i.e. brother-in-law and sister-in-law respectively. But there is no discrimination between elder and younger which is the distinctive feature of Nepali and Magar. The comparison shows Nepali and Magar have equal separate kinship terms to refer to the respective kinship relations though Magar has regional kinship terms in some cases. Such as to refer to elder brother's wife Eastern Palpa and Tanahu Magars use 'bhuju' /vud$_3$u:/ and 'bhaju' /va:d$_3$u:/, and Sjangja and Central Palpa Magars use 'bhaji' /v∂d$_3$i:/.

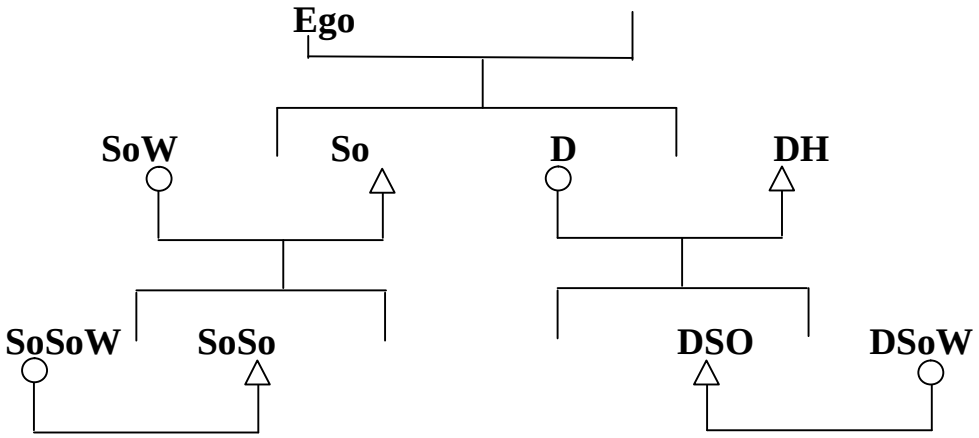
d. Core Relations by Marriage through ego's children:

Table no: 22

Kinship relations	English	Nepali	Magar
So	Son	/ç^{h}ora:/	/lend$_3$a:mid$_3$a:/
SoW	Daughter-in-law	/buha:ri/	/k^{h}on/
SoSo	Grandson	/na:ti/	/na:ti/
SoSoW	_____	/na:tini:buha:ri:/	/na:tini:k^{h}on,

SoD	Granddaughter	/na:tini:/	/na:tini:/
SoDH	_____	/na:tini:zwa$\tilde{i}$ /	/va:nd$_3$a:nati/
D	Daughter	/ç^{h}ori/	/mastomid$_3$a:/
DH	Son-in-law	/zwa$\tilde{i}$ /	/va:nd$_3$a:/
DSo	Grandson	/na:ti/	/na:ti/
DSoW	_____	/na:tini:buha:ri:/	/na:tini:/
DD	Granddaughter	/na:tini:/	/na:tini:/
DDH	_____	/na:tini:zwa$\tilde{i}$ /	/va:nd$_3$a:nati/

Figure – 13



The above table shows the relationship between the ego and spouses of his/her children. SoW, SoSoW and SoDH mean son's wife, wife of son's son and husband of son's daughter respectively. DH, DSoW, DDH mean daughter's husband, wife of daughter's son and husband of daughter's daughter respectively. The comparison of kinship terms shows Nepali and Magar have separate kinship terms to the respective kinship relations but English lacks the particular kinship terms to refer to the relations-wife of son's son, husband of son's daughter, wife of daughter's son and husband of daughter's daughter. In some cases of Magar, more than one kinship terms are equally used such as 'natini' /na:tini:/ or 'mijanatini' /na:tini:, mid$_3$a:na:tini:/ to refer to the daughter of

son, ‘natinikhon’ /na:tini:k^{h}on/ or ‘mijakhon’ /mid$_{3}$a:k^{h}on/ to refer to the wife of son’s son.

4.2.2 Peripheral Relations by Marriage:

a. Peripheral Relations by Marriage through Father's Siblings:

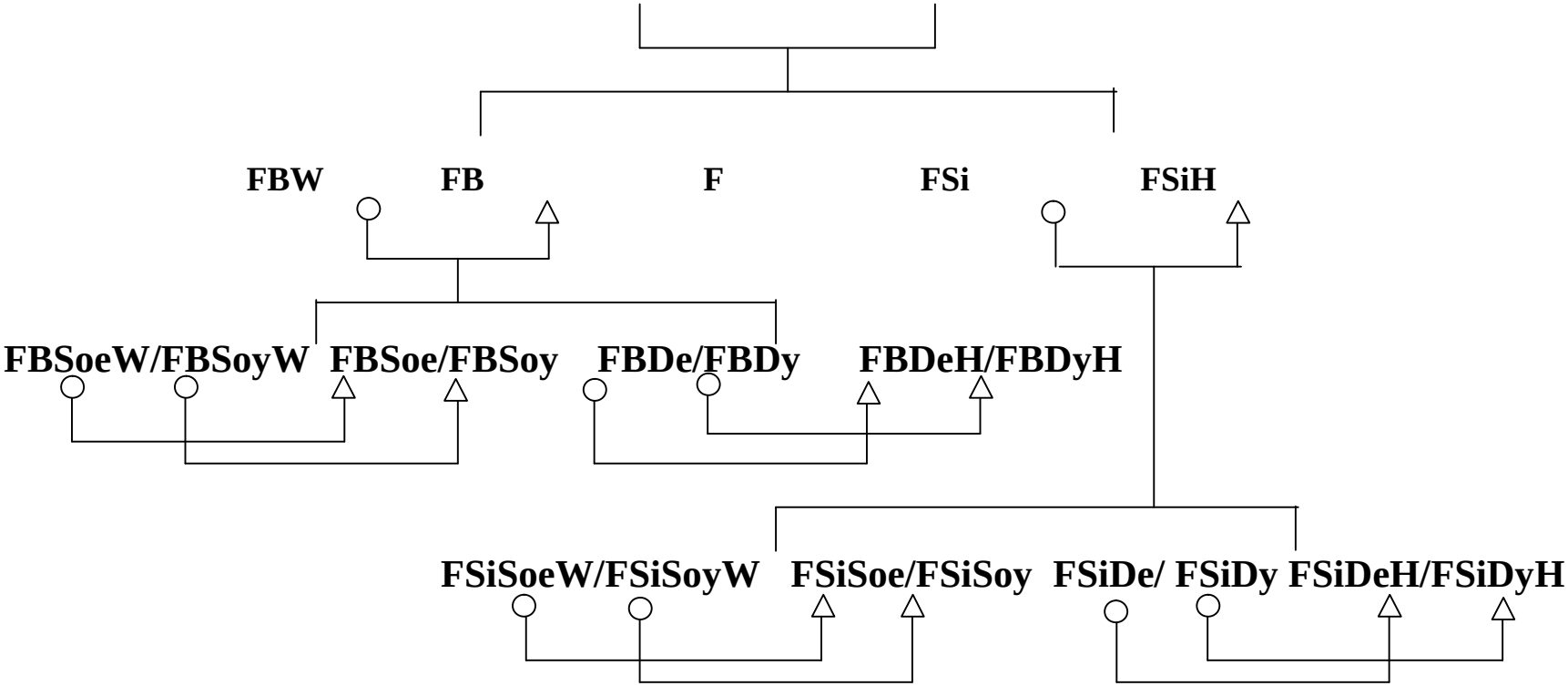
Table no: 23

Kinship relations	English	Nepali	Magar
F	Father	/ba: , bua:/	/b∂i/
FB	Uncle	_____	_____
FBW	Aunt	_____	_____
FBSo	Cousin	_____	_____
FBSoW*	_____	_____	_____
FBSoe	_____	/da:i ,da:zu/	/dad$_{3}$∂i/
FBSoeW*	_____	/vauzu:/	/v∂d$_{3}$i:,vud$_{3}$u:,va:d$_{3}$u/
FBSoy	_____	/va:i/	/v∂j∂/
FBSoyW*	_____	/buha:ri/	/buha:ri: , k^{h}on/
FBD	Cousin	_____	_____
FBDH*	_____	_____	_____
FBDe	_____	/didi:/	/d∂i/
FBDeH*	_____	/vina:zu:/	/vena:/
FBDy	_____	/b∂hini/	/b∂n∂I , na:ni:/
FBDyH*	_____	/zwa$\tilde{i}$ /	/ b∂n∂id$_{3}$∂wa$\tilde{i}$ /
FSi	Aunt	_____	_____
FSiH	Uncle	_____	_____
FSiSo	Cousin	_____	_____
FSiSoW*	_____	_____	_____
FSiSoe	_____	/va:ndai/	/vena:/
FSiSoeW*	_____	/va:nzivauzu:/	/d∂i/
FSiSoy	_____	/va:nza:vai/	/d$_{3}$ ∂w∂$\tilde{i}$ /
FSiSoyW*	_____	/va:nzibuha:ri:/	/na:ni:/
FSiD	Cousin	_____	_____
FSiDH*	_____	_____	_____
FSiDe	_____	/didi:/	/va:nd$_{3}$i:d∂i/
FSiDeH*	_____	/vina:zu:/	/vena:/
FSiDy	_____	/b∂hini/	/va:nd$_{3}$i:/

FSiDyH*	_____	/zwa$\tilde{i}$ /	/d_3 ∂w∂$\tilde{i}$ /

Note: (*) refers to the peripheral relation.

Figure – 14


FBW
FB
F
FSi
FSiH
FBSoeW/FBSoyW
FBSoe/FBSoy
FBDe/FBDy
FBDeH/FBDyH
FSiSoeW/FSiSoyW
FSiSoe/FSiSoy
FSiDe/ FSiDy
FSiDeH/FSiDyH

The peripheral marriage relation means the relation established by marriage that has one-generation gap between the ego and the relative. There are different relations established by marriage and different kinship terms to the respective kinship relations. English language does not have any term to the peripheral relations that are shown in the above table instead they use Christian name or first name but Nepali and Magar languages have separate equivalent similar terms. Nepali and Magar native speakers treat the children of father's brother and mother's sister as their own siblings and Nepali native speakers also treat the children of mother's brother as siblings. Nepali language has 'bhauju' /vauzu:/ and 'buhari' /buha:ri:/ to the wives of father's brother's sons elder and younger than the ego respectively whereas Magar language has 'bhaji' /vɔ̂dʒi:/ and 'buhari' /buha:ri:/ or 'khon' /kʰon/ to the relations. Nepali language possesses 'bhinaju' /vina:zu:/ and 'jwain' /zwaĩ/ to the husbands of father's brother's daughters elder and younger than the ego respectively whereas Magar language has 'bhena' /vena:/ and 'jawain' /dʒɔ̂wɔ̂ĩ/ to the relations. Nepali language has 'bhanjibhauju' /va:nzivauzu:/ and 'bhanjibuhari' /va:nzibuha:ri:/ to the wives of father's sister's sons elder and younger than the ego respectively whereas Magar language has 'dai' /dɔ̂i/ and 'nani' /na:ni:/ to the relations because they can be own sisters who married the sons of father's sister. The daughters of father's sister are as own sisters. Hence, the kinship terms are the same that are used to refer to the spouses of own sisters.

b. Peripheral Relations by Marriage through Mother's Siblings:

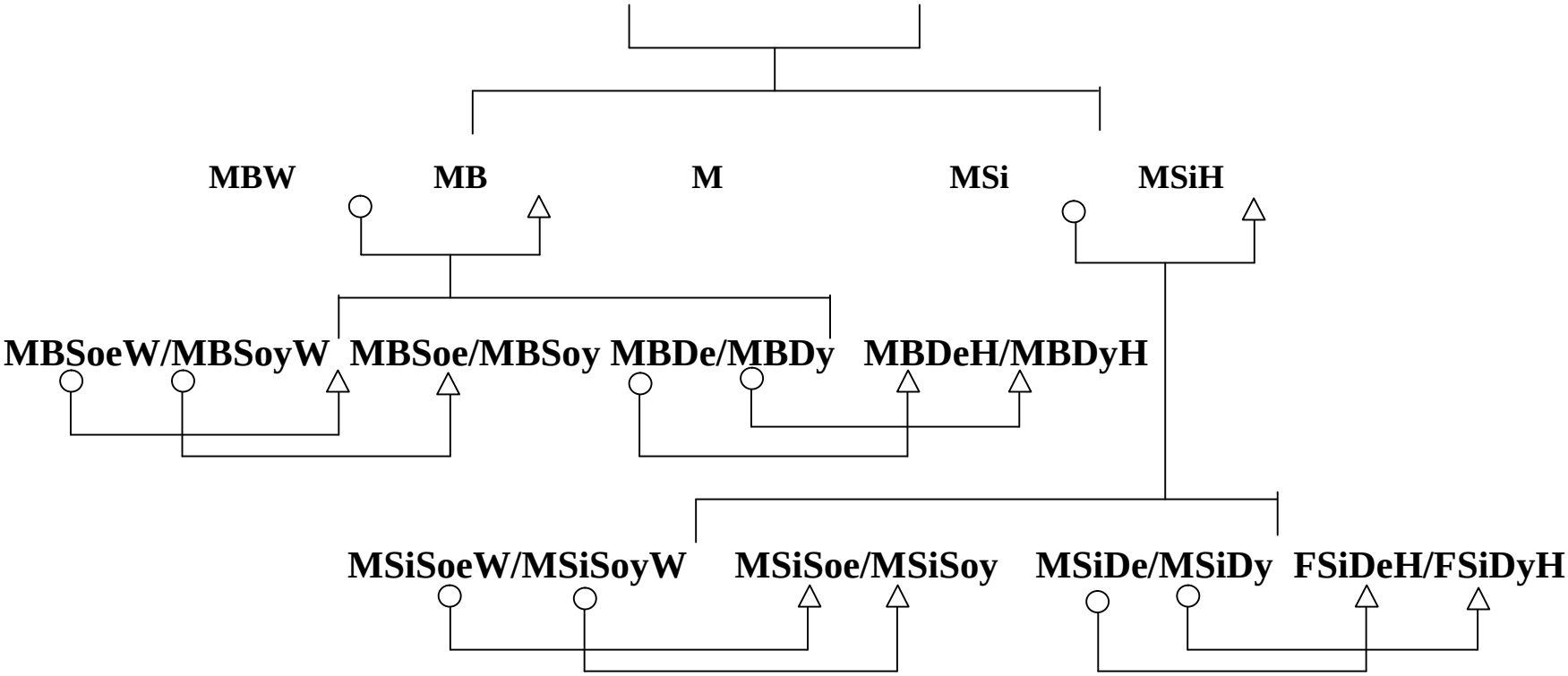
Table no: 24

Kinship relations	**English**	**Nepali**	**Magar**
M	Mother	/a:ma:/	/mɔ̂i/
MB	Uncle	/ma:ma:/	_____

MBW	Aunt	/maizu:/	_____
MBSo	Cousin	_____	_____
MBSoW*	_____	_____	_____
MBSoe	_____	/da:i ,da:zu/	/d_3eθu/
MBSoeW*	_____	/vauzu:/	/d_3eθuguma:/
MBSoy	_____	/va:i/	/sa:la:/
MBSoyW*	_____	/buha:ri/	/sa:la:buha:ri:/
MBD	Cousin	_____	_____
MBDH*	_____	_____	_____
MBDe	_____	/didi:/	/sa:li:d∂i/
MBDeH*	_____	/vina:zu:/	/dad$_3$∂i/
MBDy	_____	/b∂hini/	/sa:li:/
MBDyH*	_____	/zwa$\tilde{i}$ /	/v∂j∂/
MSi	Aunt	_____	_____
MSiH	Uncle	_____	_____
MSiSo	Cousin	_____	_____
MSiSoW*	_____	_____	_____
MSiSoe	_____	/da:i,da:zu/	/dad$_3$∂i/
MSiSoeW*	_____	/vauzu:/	/v∂d$_3$i:,vud$_3$u:,va:d$_3$u:/
MSiSoy	_____	/va:i/	/v∂j∂/
MSiSoyW*	_____	/buha:ri/	/sa:li:/
MSiD	Cousin	_____	_____
MSiDH*	_____	_____	_____
MSiDe	_____	/didi:/	/d∂i/
MSiDeH*	_____	/vina:zu:/	/vena:/
MSiDy	_____	/b∂hini/	/b∂n∂I , na:ni:/
MSiDyH*	_____	/zwa$\tilde{i}$ /	/ b∂n∂id$_3$wa$\tilde{i}$ /

Note: (*) refers to the peripheral relation.

Figure – 15


MBW
MB
M
MSi
MSiH
MBSoeW/MBSoyW
MBSoe/MBSoy
MBDe/MBDy
MBDeH/MBDyH
MSiSoeW/MSiSoyW
MSiSoe/MSiSoy
MSiDe/MSiDy
FSiDeH/FSiDyH

The above table shows the marriage relations between the ego and the spouses of mother's siblings' children. The table shows there is not particular kinship term to refer to the above-mentioned kinship relations in English. Hence, English people use first name to the relations. However, Nepali and Magar have separate kinship terms to the respective relations. As mentioned in 4.2.2 a, the children of mother's brother and sister are treated as own siblings in Nepali but Magar has quite different relations with the children of mother's brother though the relation is same as own siblings to the children of mother's sister. Nepali has 'bhauju' /vauzu:/ and 'buhari' /buha:ri:/ to the wives of mother's brother elder and younger than the ego respectively whereas Magar has 'jethuguma' /dʒeθuguma:/ and 'salabuhari' /sa:la:buha:ri:/ to the relations. Nepali has 'bhinaju' /vina:zu:/ and 'jwain' /zwaĩ/ to the husbands of mother's brother's daughters whereas Magar has 'dajai' /dadʒ∂i/ and 'bhaya' /v∂j∂/ to the relations because the husbands can be own brothers who are married to the daughters of mother's brother. The spouses of mother's sister's children are treated as own siblings' spouses. Therefore, there is no different kinship term to them than the terms that are used to refer to the spouses of own siblings.

c. Peripheral Relations by Marriage through Male Ego:

Table no: 25

Kinship relations	English	Nepali	Magar
B	Brother	_____	_____
BW*	Brother-in-law	_____	_____
BSo	Nephew	/v∂tiza:/	/v∂dʒdʒa:, v∂tidʒa:/
BSoW*	_____	/v∂tiza:buhari/	/k^{h}on/
BD	Niece	/v∂tizi/	/v∂dʒdʒi: , v∂tidʒi:/
BDH*	_____	/zwaĩ/	/va:ndʒa:/

Si	Sister	_____	_____
SiH*	Brother-in-law	_____	_____
SiSo	Nephew	/va:nza:/	/va:nd$_3$a:/
SiSoW*	_____	/va:nzibuha:ri:/	/mastomid$_3$a:/
SiD	Niece	/va:nzi:/	/va:nd$_3$i:/
SiDH*	_____	/va:nzi:zwa$\tilde{i}$ /	/va:nd$_3$i:d$_3$ɔwɔ$\tilde{i}$ /

Note: (*) refers to the peripheral relation.

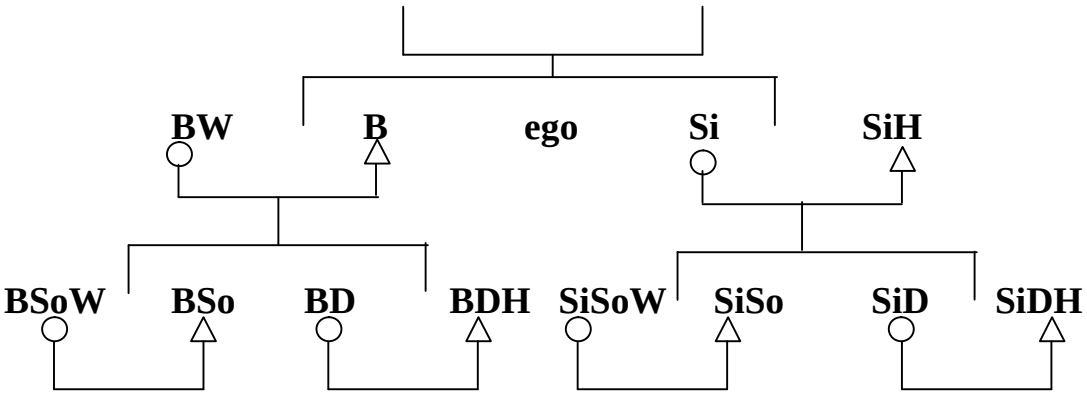
Peripheral Relations by Marriage through female Ego:

Table no: 26

Kinship relations	**English**	**Nepali**	**Magar**
B	Brother	_____	_____
BW*	Brother-in-law	_____	_____
BSo	Nephew	/vɔda:/	/vɔdɔi/
BSoW*	_____	/vɔda:buha:ri/	/vɔdeni:/
BD	Niece	/vɔdeni/	/vɔdeni:/
BDH*	_____	/vɔdenizwa$\tilde{i}$ /	/vɔdɔi/
Si	Sister	_____	_____
SiH*	Brother-in-law	_____	_____
SiSo	Nephew	/vɔtiza:/	/vɔd$_3$d$_3$a:, vɔtid$_3$a:/
SiSoW*	_____	/vɔtiza:buhari/	/vɔdeni:/
SiD	Niece	/vɔtizi/	/vɔd$_3$d$_3$i:, vɔtid$_3$i:/
SiDH*	_____	/vɔtizizwa$\tilde{i}$ /	/va:nd$_3$a:,d$_3$ ɔwɔ$\tilde{i}$ /

Note: (*) refers to the peripheral relation.

Figure – 16



The above separate tables show the relationship between the ego and the spouses of brother and sister's children. The first table shows the comparison of the kinship terms through male ego and the second table shows the comparison of the kinship terms through female ego. The comparison shows there is not any particular kinship term to refer to the relations either through male or female ego in English; instead, English people use first name to the relations. However, Nepali and Magar have separate kinship terms to the relations through male and female egos. A Nepali male has 'bhatijabuhari' /vətiza:buhari/ to the wife of brother's son and 'jwain' /zwa$\tilde{i}$/ to the husband of brother's daughter whereas a Magar male has 'khon' /k^{h}on/ and 'bhanja' /va:nʤa:/ to the relations respectively. 'bhanja' /va:nʤa:/ can be the son of own sister. A Nepali male has 'bhanjibuhari' /va:nzibuha:ri:/ to the wife of sister's son and 'bhanjijwain' /va:nzi:zwa$\tilde{i}$/ to the husband of sister's daughter whereas a Magar male has 'mastomija' /mastomiʤa:/ and bhanjijawain' /va:nʤi:ʤ əwə$\tilde{i}$/ to the relations respectively. /mastomija' /mastomiʤa:/ can be own daughter who has married the son of own sister. Female ego has different relations and kinship terms to the spouses of brother and sister's children. A Nepali female uses 'bhadabuhari' /vəda:buha:ri/ to refer to the wife of brother's son and 'bhadenijwain' /vədenizwa$\tilde{i}$/ to the husband of brother's daughter whereas a Magar female uses 'bhadeni' /vədeni/ and 'bhadei' /vədei/ to the relations. A Nepali female has 'bhatijabuhari' /vətiza:buhari/ to the wife of sister's son and 'bhatijijwain' /vətizizwa$\tilde{i}$/ to the husband of sister's daughter whereas a Magar female has 'khon' /k^{h}on/ and 'bhanja' or 'jawain' /va:nʤa:, ʤəwə$\tilde{i}$/ to the relations.

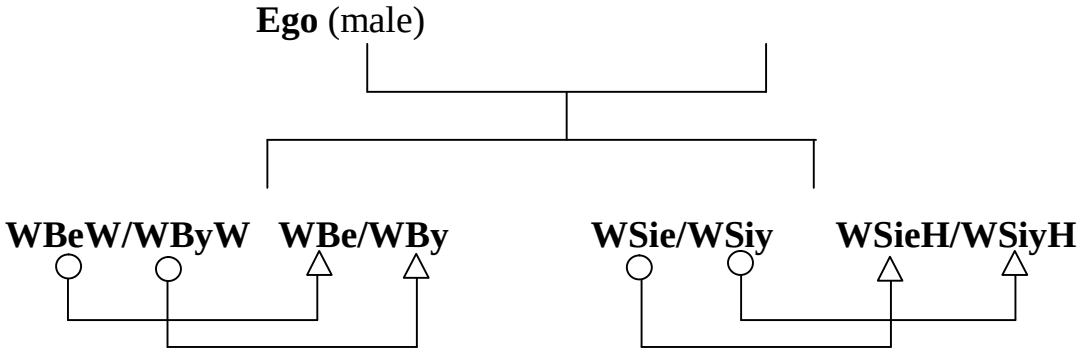
d. Peripheral Relations by Marriage through Ego's Wife:

Table no: 27

Kinship relations	English	Nepali	Magar
W	Wife	/ʃwa:sni, ʃri:mɔ̃ti/	/ma:ha:dʒa:/
WB	Brother-in-law	_____	_____
WBW*	Sister-in-law	_____	_____
WBe	_____	/zeθa:n/	/dʒeθu/
WBeW*	_____	/zeθa:nididi/	/dʒeθuguma:/
WBy	_____	/sa:la:/	/sa:la:/
WByW*	_____	/sa:li:bɔ̃hini/	/sa:la:buha:ri:/
WSi	Sister-in-law	_____	_____
WSiH*	Brother	_____	_____
WSie	_____	/zeθI:sa:su:/	/dɔ̃isasu:/
WSieH*	_____	/sa:du:dai/	/sa:duda:dʒɔ̃i/
WSiy	_____	/sa:li:/	/sa:li:/
WSiyH*	_____	/sadu:vai/	/saduvɔ̃jɔ̃/

Note: (*) refers to the peripheral relation.

Figure – 17



There are different relations established after the marriage through husband and wife. The above table is the comparison of such kinship terms of the respective languages that are used to refer to different kinship relations. The table shows the relationship between the ego and the spouses of his wife's siblings. The comparison shows there is not

discrimination between elder and younger relations in English. However, Nepali and Magar have separate kinship terms to the elder and younger relations. An English male has a common kinship term to the spouses of wife's elder and younger brothers i.e. sister-in-law, and 'brother' to the husbands of elder and younger sisters of wife. Nevertheless, a Nepali husband uses 'jethanididi' /zeθa:nididi/ to the wife of wife's elder brother and 'salibahini' /sa:li:bəhini/ to the wife of wife's younger brother whereas a Magar husband uses 'jethuguma' /dʒeθuguma:/ and 'salabuhari' /sa:la:buha:ri:/ to the relations respectively. A Nepali husband has 'sadudai' /sa:du:dai/ to the husband of wife's elder sister and 'sadudai' /sadu:vai/ to the husband of wife's younger sister whereas a Magar husband uses 'sadudajai' /sa:duda:dʒəi/ and 'sadubhaya' /saduvəjə/ to the relations respectively.

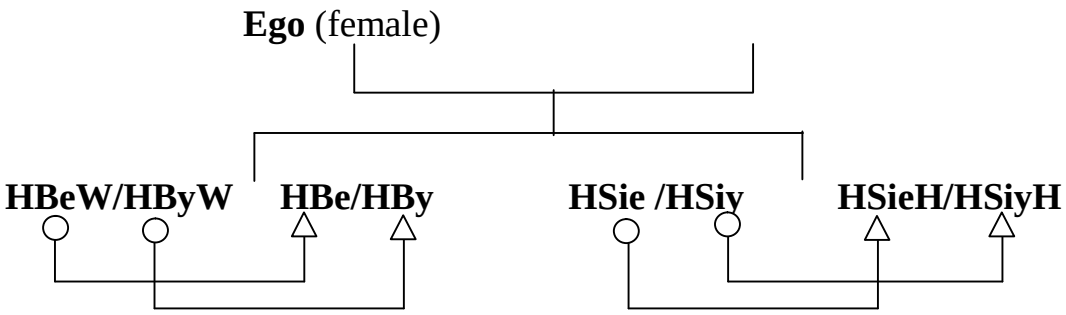
e. Peripheral Relations by Marriage through Ego's husband

Table no: 28

Kinship relations	English	Nepali	Magar
H	Husband	/logne,ʃri:ma:n/	/lendʒa:/
HB	Brother-in-law	_____	_____
HBW*	Sister	_____	_____
HBe	_____	/dʒeθa:zu:/	/vena:/
HBeW*	_____	/dʒeθa:ni/	/dəi/
HBy	_____	/dewər/	/dewər/
HByW*	_____	/dewəra:ni/	/dewəra:ni:,na:ni:/
His	Sister-in-law	_____	_____
HSiH*	Brother-in-law	_____	_____
HSie	_____	/a:ma:zu:/	/əma:dʒu:,əma:dʒi:/

HSieH*	_____	/da:i ,da:zu/	/tirad$_3$uda:d$_3$∂i/
Hsiy	_____	/n∂nd∂/	/n∂nd∂/
HSiyH*	_____	/n∂ndevai/	/n∂ndevai/

Figure – 18



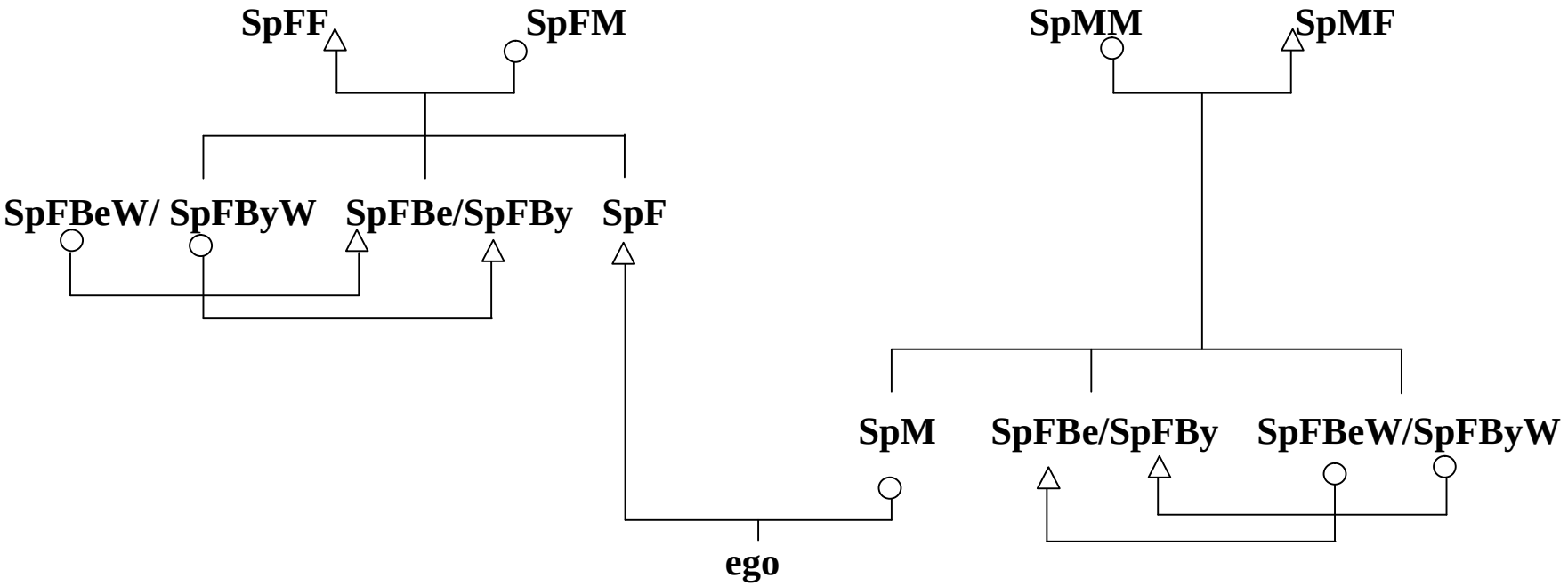
The above table shows the comparison of kinship terms of the three languages through ego's husband. The comparison shows there is not discrimination between elder and younger relations in English. Nevertheless, there are separate kinship terms to elder and younger relations in Nepali and Magar. An English wife treats the wife of her husband's brother as her own sister. There is a common kinship term to refer to the husband of husband's sister without any elder or younger discrimination. But a Nepali wife uses 'jethani' /d$_3$eθa:ni/ to the wife of husband's elder brother and 'dewarani' /dew∂ra:ni/ to the wife of husband's younger brother whereas a Magar wife has 'dai' /d∂i/ and 'dewarani' or 'nani' /dew∂ra:ni: , na:ni:/ to the relations respectively. The wives of husband's brothers can be own sisters in Nepali and Magar community. A Nepali wife uses 'dai' or 'daju' /da:i ,da:zu:/ to the husband of husband's elder sister and 'nandebhai' /n∂ndevai/ to the husband of husband's younger sister whereas a Magar wife has /tirajudajai' /tirad$_3$uda:d$_3$∂i/ and 'nandebhai' /n∂ndevai/ to the respective relations. It shows there is the common term to the husband of husband's younger sister in Nepali and Magar.

f. Peripheral Relations by Marriage through spouse:

Table no: 29

Kinship relations	English	Nepali	Magar	
			Male ego	Female ego
SpF	Father-in-law	/sɔ̂sura:/	/kuba:/ma:ma:	/n^{h}iba:/ pusa $\tilde{i}$ /
SpFF	_____	/buda:sɔ̂sura:/	/bɔ̂d$_3$i/	/bɔ̂d$_3$i/
SpFM	_____	/budisa:su/	/bɔ̂d$_3$ɔ̂I/	/bɔ̂d$_3$ɔ̂I/
SpM	Mother-inlaw	/sa:su:/	/moma:/guma:	/n^{h} ima:/ ni:ni:/
SpMM	_____	/buda:sɔ̂sura:/	/bɔ̂d$_3$ɔ̂I/	/bɔ̂d$_3$ɔ̂I/
SpMF	_____	/budisa:su/	/bɔ̂d$_3$i/	/bɔ̂d$_3$i/
SpFB	_____	_____	_____	_____
SpFBe	_____	/θu:lobua:sɔ̂sura/	/kuba:/	/n^{h}iba:/
SpFBeW	_____	/θu:lia:ma:sa:su/	/moma:/	/n^{h} ima:/
SpFBy	_____	/ka:ka:sɔ̂sura/	/ma:ma:/	/pusa $\tilde{i}$ /
SpFByW	_____	/ka:kisa:su/	/guma:/	/ni:ni:/
SpFSi	_____	/fupu:sa:su:/	_____	_____
SpFSiH	_____	/fupa:zusɔ̂sura:/	_____	_____
SpFSie	_____	_____	/mid$_3^{h}$armɔ̂i/	/n^{h} ima:/
SpFSieH	_____	_____	/mid$_3^{h}$arbɔ̂i/	/n^{h}iba:/
SpFSiy	_____	_____	/musi:/	/ni:ni:/
SpFSiyH	_____	_____	/musa:bɔ̂i/	/pusa $\tilde{i}$ /
SpMB	_____	/ma:ma:sɔ̂sura:/	_____	_____
SpMBW	_____	/maizusa:su:/	_____	_____
SpMBe	_____	_____	/kuba:/	/mid$_3^{h}$arbɔ̂i/
SpMBeW	_____	_____	/moma:/	/mid$_3^{h}$arbɔ̂i/
SpMBy	_____	_____	/ma:ma:/	/ba:bu/
SpMByW	_____	_____	/guma:/	/musi:/
SpMSi	_____	_____	_____	_____
SpMSie	_____	/θu:lia:ma:sa:su/	/moma:/	/n^{h} ima:/
SpMSieH	_____	/θu:lobua:sɔ̂sura:	/kuba:/	/n^{h}iba:/
SpMSiy	_____	/sa:nima:sa:su:/	/guma:/	/ni:ni:/
SpMSiyH	_____	/sa:nobua:sɔ̂sura:/	/ma:ma:/	/pusa $\tilde{i}$ /

Figure – 19


SpFF
SpFM
SpMM
SpMF
SpFBeW/ SpFByW
SpFBe/SpFBy
SpF
SpM
SpFBe/SpFBy
SpFBeW/SpFByW
ego

The table shows the comparison of both kinship terms through husband and wife egos used to refer to the kinship relations. There is no particular kinship term except 'father-in-law' to the father of spouse and 'mother-in-law' to the mother of spouse to refer to other kinship relations in English. Hence, English people use other addressive terms to communicate with each other. Nevertheless, Nepali has almost the separate kinship terms to refer to the kinship relations. Nepali spouses use 'sasura' /sə̃sura:/ to the father of spouse. A Magar husband has 'kuba' /kuba:/ to the father of his wife if her father is elder than his father or mother and 'mamai' /ma:mə̃i/ to the younger relations whereas a Magar wife uses 'nhiba' /n^{h}iba:/ to the father of husband if his father is elder than her father or mother and 'pusain' /pusa$\tilde{i}$ / to the younger relation. This is because 'kuba' or 'mamai' can be brother of own mother and 'nhiba' or 'pusain' can be the husband of father's sister. Nepali spouses use 'budhasasura' /buda:sə̃sura:/ and 'budhisasu' /budisa:su/ to the grandfather and grandmother of spouse respectively whereas Magar spouse use 'baji' /bə̃ʤi/ and 'bajai' /bə̃ʤei/ to the respective relations. Nepali spouse uses 'sasu' /sa:su:/ to the mother of spouse. A Magar husband uses 'moma' /moma:/ to the mother of wife if she is elder than his father or mother and 'guma' /guma:/ to the younger relation whereas a Magar wife has 'nhima' /n^{h} ima:/to the mother of husband if she is elder than her father or mother and 'nini' /nini:/ to the younger relation. 'moma' or 'guma' can be the wife of mother's brother and 'nhima' or 'nini' can be the sister of father. Nepali spouse uses 'thulobuasasura' to the elder brother of spouse's father and thuliamasasu' to the wife of spouse's father's elder brother. A Magar husband has 'kuba' /kuba:/ and 'moma' /moma:/ to the respective relations whereas a Magar wife uses 'nhiba' /n^{h}iba:/ and 'nhima' to the respective relations. As mentioned above, 'kuba' and 'moma' can be the couple of mother's elder brother whereas 'nhiba' and 'nhima' can be the couple of

father's elder sister. Nepali spouse has 'kakasasura' /ka:ka:sə̃sura/ and 'kakisasu' /ka:kisa:su/ to the couple of spouse's father's younger brother. A Magar husband has 'mama' /ma:ma:/ and 'guma' /guma:/ to the relations, who can be the couple of his mother's younger brother whereas a Magar wife uses 'pusain' /pusa$\tilde{i}$ / and 'nini' /ni:ni:/ to the relations, who can be the couple of her father's younger sister. Nepali language does not possess separate kinship terms to refer to elder and younger sisters of father and their husbands; it means the spouses use 'fupusasu' /fupu:sa:su:/ and 'fupajusasura' /fupa:zusə̃sura:/ to the couple of spouse's father's sister. Nevertheless, Magar language does not have such commonality as we find the common kinship term used by wife to the parents of her husband and vice verse in English and Nepali. A Magar husband uses 'mijharmai' /mid$_3^h$armə̃i/ and 'mijharbai' /mid$_3^h$arbə̃i/ to the couple of wife's father's elder sister and 'musi' /musi:/ and 'musabai' /musa:bə̃i/ to couple of wife's father's younger sister, who can be the couples of his mother's sisters too. A Magar wife has 'nhima' /n^h ima:/ and 'nhiba' /n^{h}iba:/ to the couple of husband's father's elder sister and 'nini' /ni:ni:/ and 'pusain' /pusa$\tilde{i}$ / to the couple of husband's father's younger sister, who can be the couples of her father's sisters too. Moreover, Nepali lacks discriminating kinship terms to refer to elder and younger brothers of mother and their spouses; it means the spouses use 'mamasasura' /ma:ma:sə̃sura:/ and 'maijusasu' /maizusa:su:/ to the couples of spouse's mother's elder and younger brothers. A Magar husband has 'kuba' /kuba:/ and 'moma' /moma:/ to the couple of wife's mother's elder brother and 'mama' /ma:ma:/ and 'guma' /guma:/ to the couple of wife's mother's younger brother whereas a Magar wife has 'mijharbai /mid$_3^h$arbə̃i/ and 'mijharmai' /mid$_3^h$armə̃i/ to the couple of husband's mother's elder brother and 'babu' /babu:/ and 'musi' /musi:/ to the couple of husband's mother's younger brother. Nepali spouse uses 'thuliamasasu' /θu:lia:ma:sa:su/ to

the elder sister of spouse's mother and 'thulobuasasura' /θu:lobua:sɔ̃sura:/ to the husband of spouse's mother's elder sister. A Magar husband has 'moma' /moma:/ and 'kuba' /kuba:/ to the respective relations whereas a Magar wife uses 'nhima' /n^{h} ima:/ and 'nhiba' /n^{h}iba:/ to the respective relations. A Nepali spouse uses 'sanimasasu' /sa:nima:sa:su:/ to the younger sister of wife's mother and 'sanobuasasura' /sa:nobua:sɔ̃sura:/ to the husband of spouse's mother's younger sister. A Magar husband has 'guma' /guma:/ and 'mama' /ma:ma:/ to the respective relations whereas a Magar wife has 'nini' /ni:ni:/ and 'pusain' /pusa$\tilde{i}$/ to the respective relations. It shows Magar has quite different kinship relations and the respective kinship terms than English and Nepali. In Magar, there are separate kinship terms to refer to the kinship relation through husband and wife. The table pictures out very clear figure of the discrimination. Magar language possesses every kinship term to refer to elder and younger kinship relations that is the unique feature among these three languages.

5. Comparison of Kinship Relations of English, Nepali and Magar:

5.1 Comparison of Kinship Relations by Blood:

Table no: 30

Kinship relations	English	Nepali	Magar
PF	+	+	+
PM	+	+	+
F	+	+	+
M	+	+	+
FB	+	_	_
FBe	_	+	+
FBy	_	+	+

FSi	+	+	_
FSie	_	_	+
FSiy	_	_	+
MB	+	+	_
MBe	_	_	+
MBy	_	_	+
MSi	+	_	_
MSie	_	+	+
MSiy	_	+	+
B	+	_	_
Be	_	+	+
By	_	+	+
Si	+	_	_
Sie	_	+	+
Siy	_	+	+
PSSo	+	_	_
PSSoe	_	+	+
PSSoy	_	+	+
PSD	+	_	_
PSDe	_	+	+
PSDy	_	+	+
BSo	+	+	+
BD	+	+	+
SiSo	+	+	+
SiD	+	+	+
So	+	+	+
D	+	+	+
CSo	+	+	+
CD	+	+	+
S	+	_	_
C	+	_	+

Note: [+] indicates the availability of the kinship terms and [-] represents the lack of the kinship terms.

5.2 Comparison of Kinship Relations by Marriage:

Table no: 31

Kinship relations	English	Nepali	Magar
FBW	+	_	_
FBeW	_	+	+
FByW	_	+	+
FSiH	+	+	_
FSieH	_	_	+
FSiyH	_	_	+
MBW	+	+	_
MBeW	_	_	+
MByW	_	_	+
MSiH	+	_	_
MSieH	_	+	+
MSiyH	_	+	+
BW	+	_	_
BeW	_	+	+
ByW	_	+	+
SiH	+	_	_
SieH	_	+	+
SiyH	_	+	+
PSSoW	_	_	_
PSSoeW	_	+	+
PSSoyW	_	+	+
PSDH	_	_	_
PSDeH	_	+	+
PSDyH	_	+	+
SpPF	_	+	+
SpPM	_	+	+

SpF	+	+	+
SpM	+	+	+
SpFBe	_	+	+
SpFBeW	_	+	+
SpFByW	_	+	+
SpFSi	_	+	_
SpFSiH	_	_	_
SpFSie	_	_	+
SpFSieH	_	_	+
SpFSiy	_	_	+
SpFSiyH	_	_	+
SpMB	_	+	_
SpMBW	_	+	_
SpMBe	_	_	+
SpMBeW	_	_	+
SpMBy	_	_	+
SpMByW	_	_	+
SpMSi	_	_	_
SpMSiH	_	_	_
SpMSie	_	+	+
SpMSieH	_	+	+
SpMSiy	_	+	+
SpMSiyH	_	+	+
W	+	+	+
WB	+	_	_
WBW	+	_	_
WBe	_	+	+
WBeW	_	+	+
WBy	_	+	+
WByW	_	+	+

WSi	+	_	_
WSiH	+	_	_
WSie	_	+	+
WSieH	_	+	+
WSiy	_	+	+
WSiyH	_	+	+
H	+	+	+
HB	+	_	_
HBW	+	_	_
HBe	_	+	+
HBeW	_	+	+
HBy	_	+	+
HByW	_	+	+
His	+	_	_
HSiH	+	_	_
HSie	_	+	+
HSieH	_	+	+
HSiy	_	+	+
HSiyH	_	+	+
SoW	+	+	+
DH	+	+	+
CSoW	_	+	+
CDH	_	+	+

Note: [+] indicates the availability of the kinship terms and [-] represents the lack of the kinship terms.

6. The Major Differences of Kinship Relations:

Kinship relation is universal in every human society but the terms to the relations differ in each speech community. There are many similarities between/among the languages. This subchapter 3.6 shows the major differences of kinship relations of English, Nepali and Magar

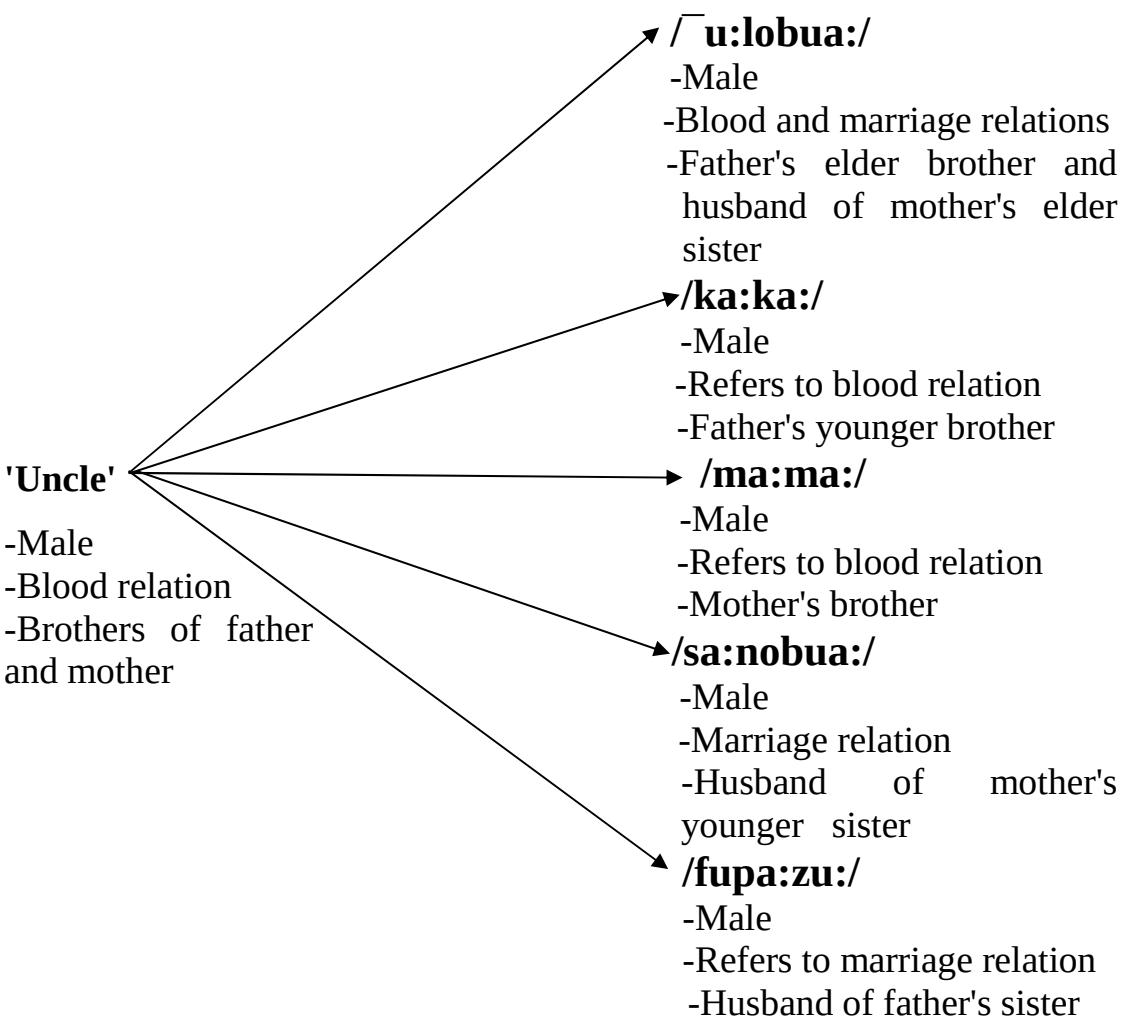
languages in different six categories. The following categories show the corresponding kinship terms of one language to more than one kinship term of other languages.

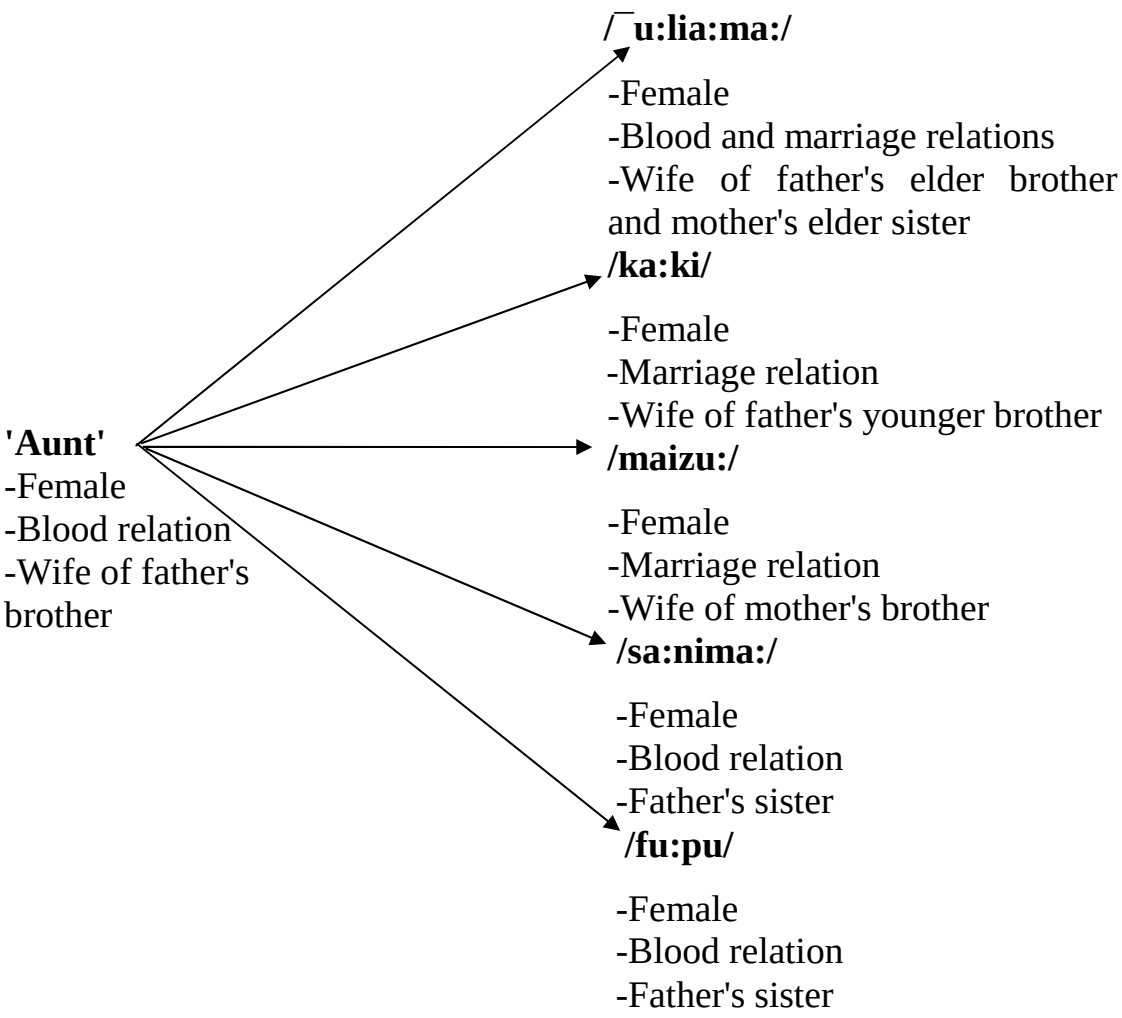
a. Mono English vs Multi Nepali

This category shows the comparison of a kinship term of English language with two or more than two equivalent kinship terms of Nepali language specifying three generations i.e. one generation above the ego, the ego's generation and one generation below the ego. Eg. English language has 'uncle' to refer to brothers of father and mother but Nepali language has 'thulobua' /θu:lobua:/, 'kaka' /ka:ka:/, 'mama' /ma:ma:/, 'sanobua' /sa:nobua:/ and 'fupaju' /fupa:zu:/ equivalent kinship terms.

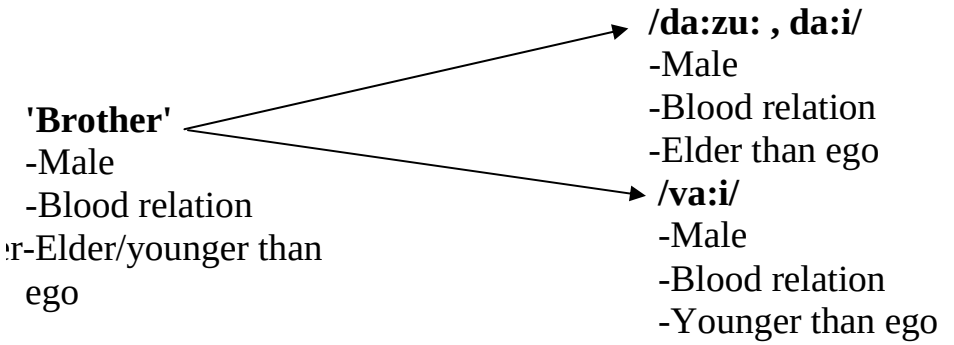
i. One generation above the ego

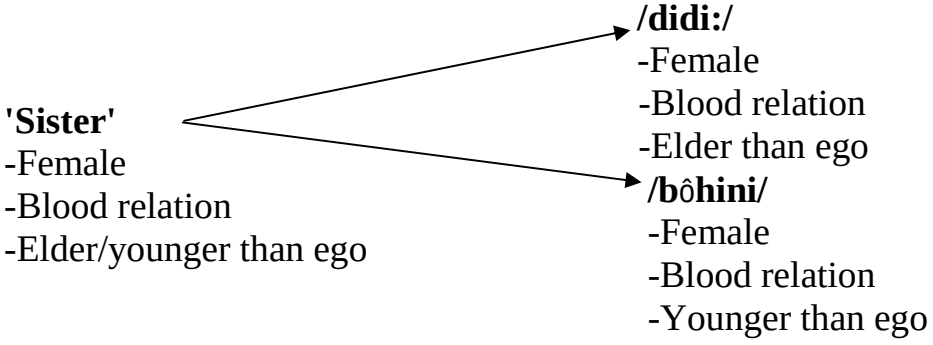
English **Nepali**

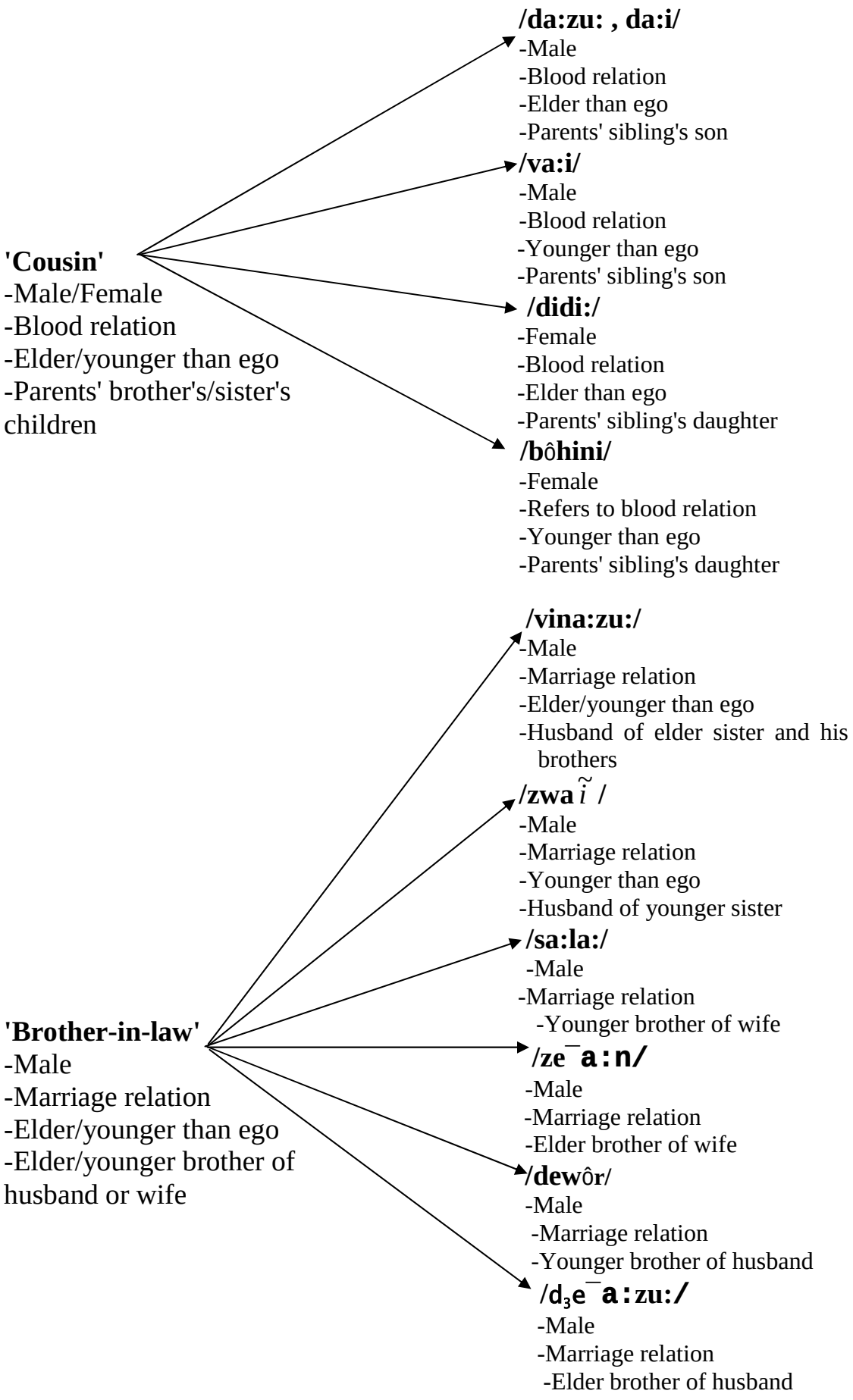


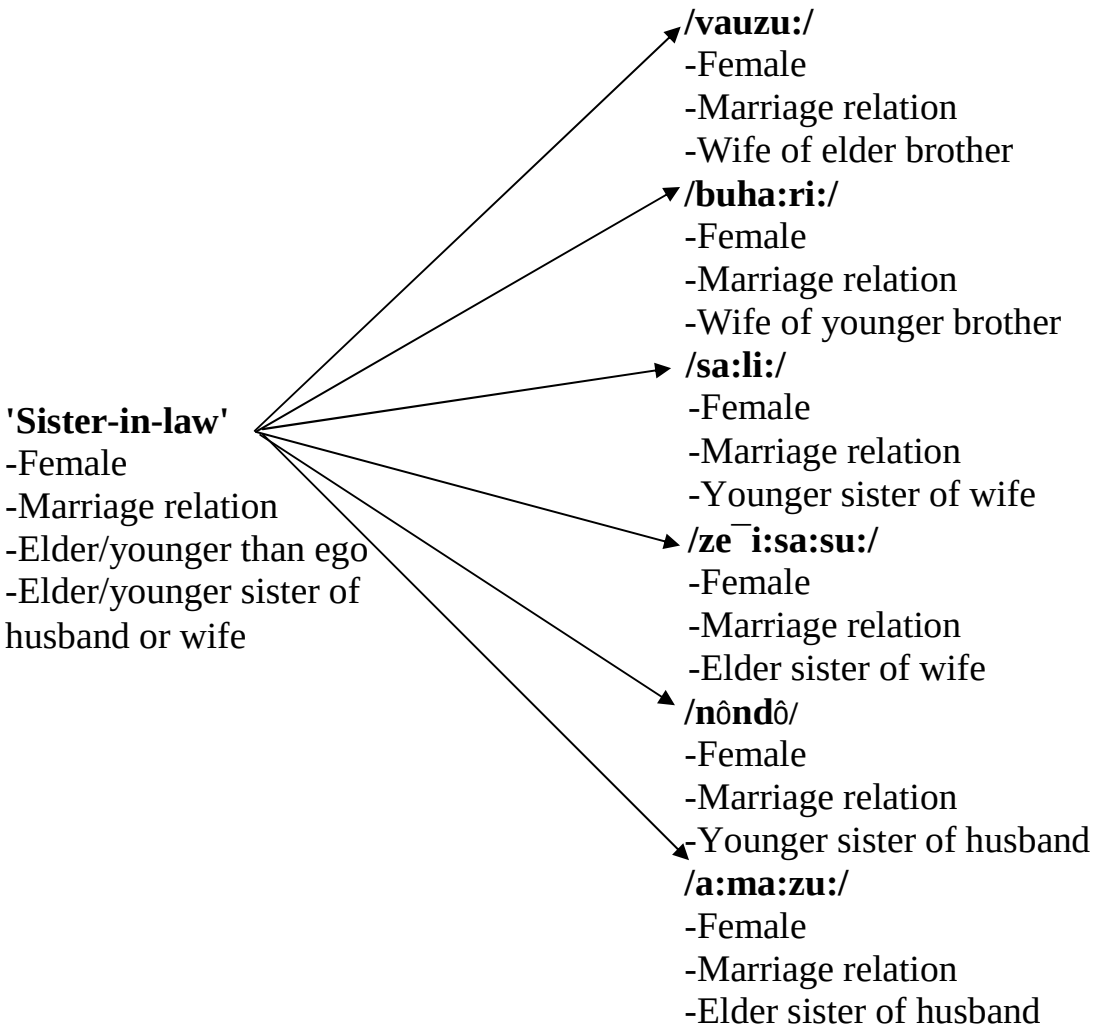


ii. Cogeneration of the ego

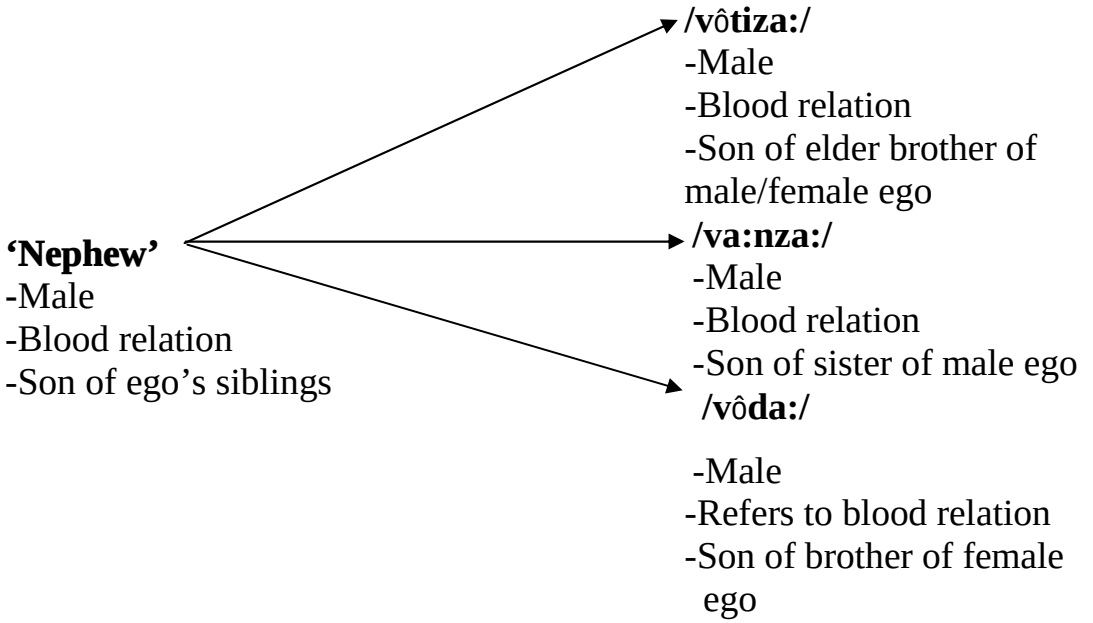


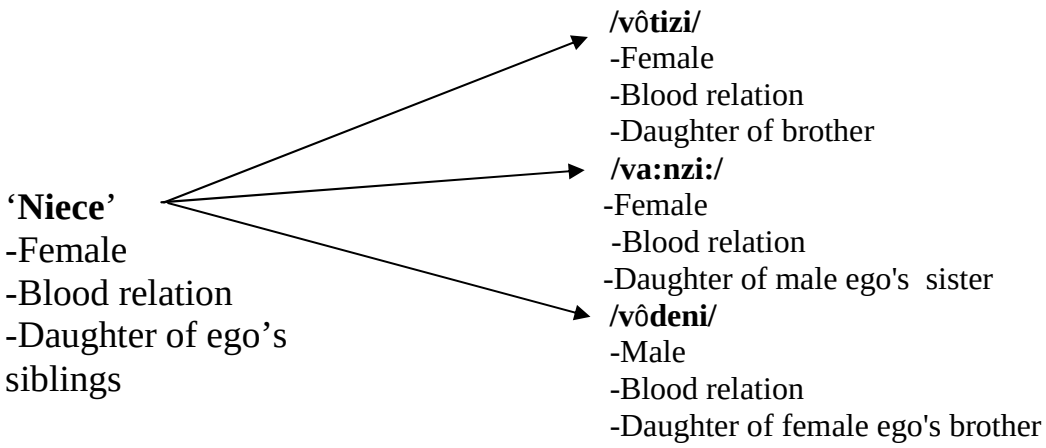



'Cousin'
-Male/Female
-Blood relation
-Elder/younger than ego
-Parents' brother's/sister's children
/da:zu: , da:i/
-Male
-Blood relation
-Elder than ego
-Parents' sibling's son
/va:i/
-Male
-Blood relation
-Younger than ego
-Parents' sibling's son
/didi:/
-Female
-Blood relation
-Elder than ego
-Parents' sibling's daughter
/bôhini/
-Female
-Refers to blood relation
-Younger than ego
-Parents' sibling's daughter
'Brother-in-law'
-Male
-Marriage relation
-Elder/younger than ego
-Elder/younger brother of husband or wife
/vina:zu:/
-Male
-Marriage relation
-Elder/younger than ego
-Husband of elder sister and his brothers
/zwa ĩ /
-Male
-Marriage relation
-Younger than ego
-Husband of younger sister
/sa:la:/
-Male
-Marriage relation
-Younger brother of wife
/ze¯a:n/
-Male
-Marriage relation
-Elder brother of wife
/dewôr/
-Male
-Marriage relation
-Younger brother of husband
/dʒe¯a:zu:/
-Male
-Marriage relation
-Elder brother of husband



iii. One generation below the ego



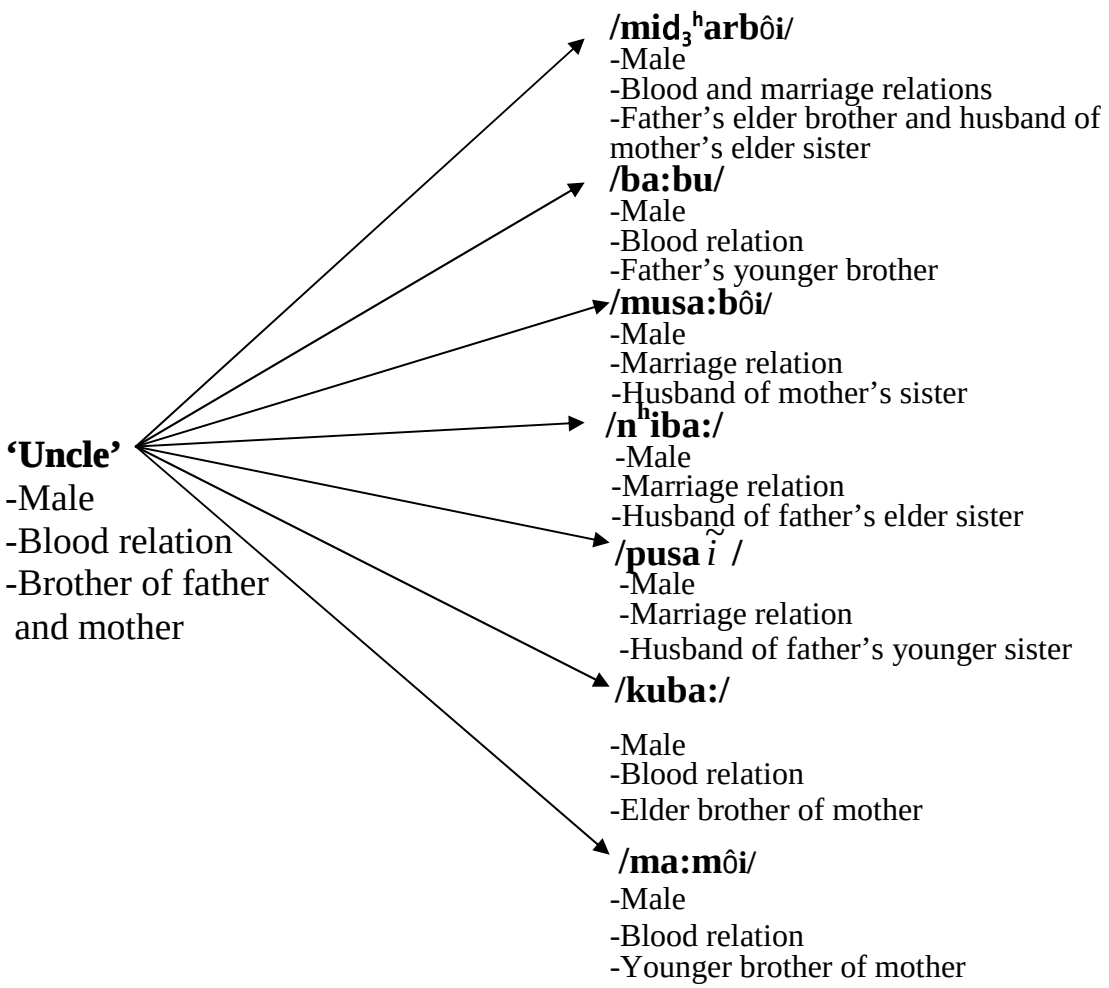


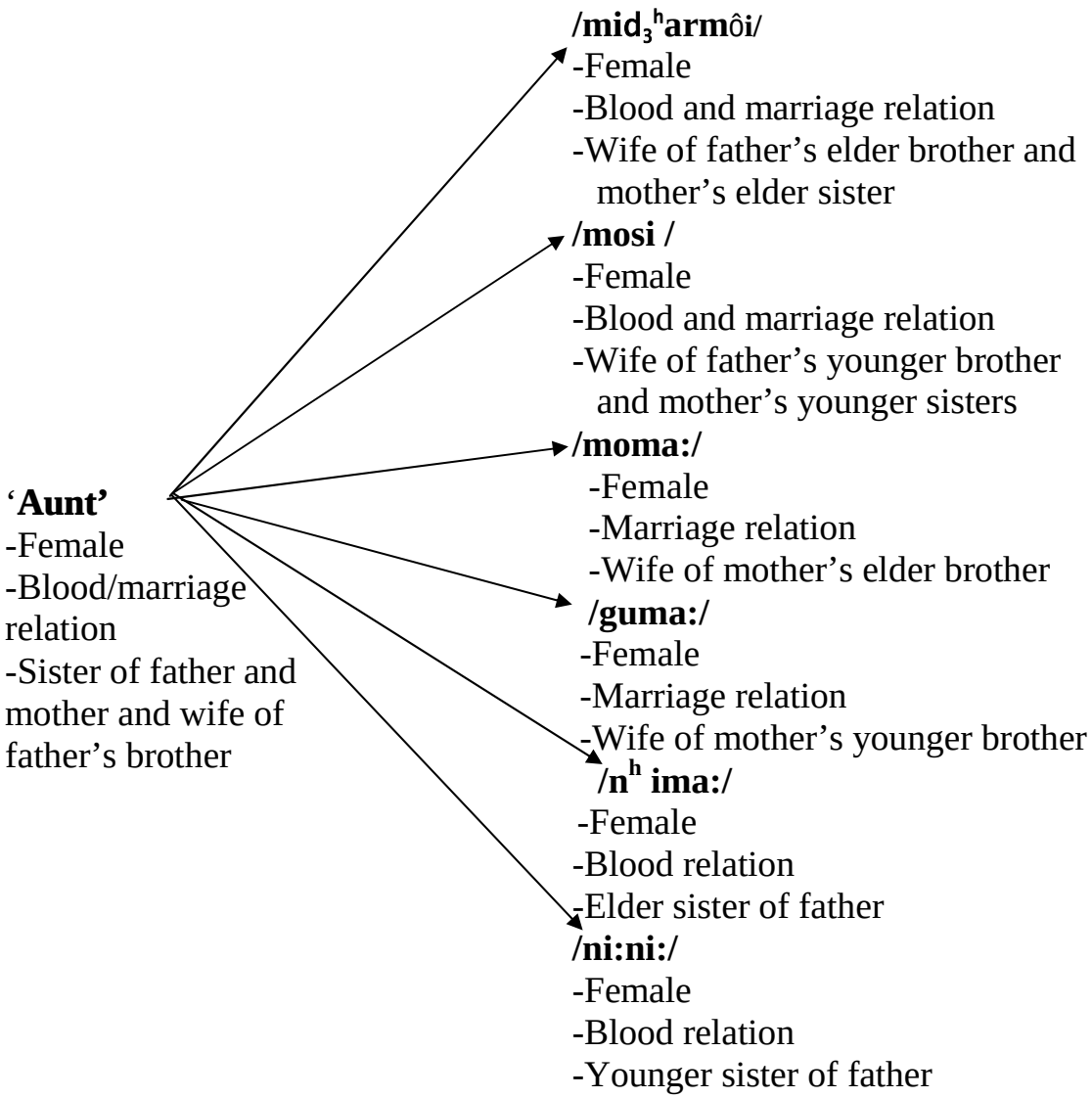
b. Mono-English vs Multi-Magar

This category consists of a kinship term of English language which is compared with two or more than two equivalent kinship terms of Magar language specifying three generations as in category 'a'. Eg. English language has 'uncle' but Magar language has 'mijharbai' /mid$_3$^{h}arb∂i/, 'babu' /ba:bu:/, 'musabai' /musa:b∂i/, 'nhiba' /n^{h}iba:/, 'pusain'/pusa $\tilde{i}$ /, 'kuba' /kuba:/ and 'mamai' /ma:m∂i/

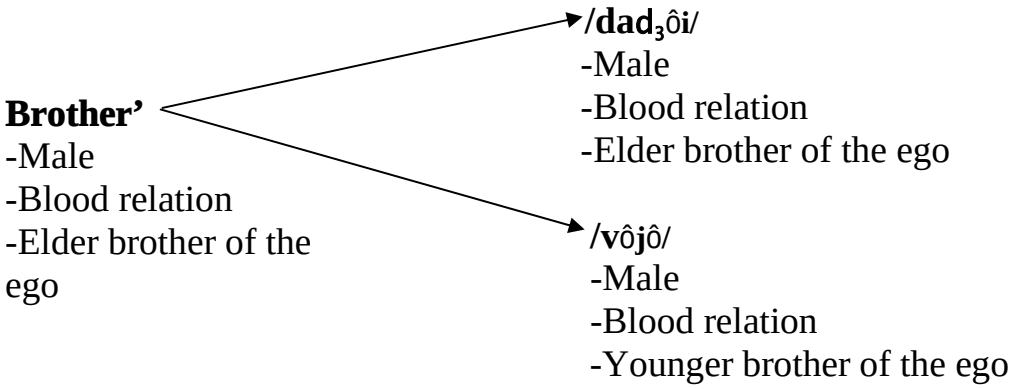
i. One generation above the ego

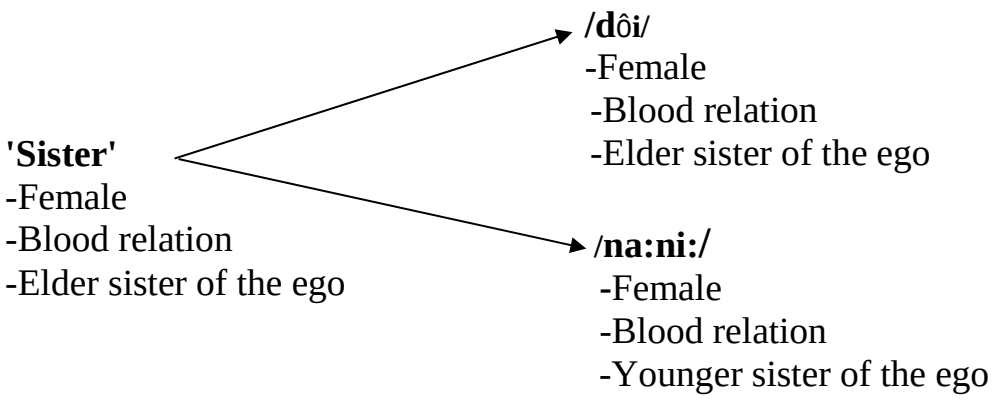
English **Magar**

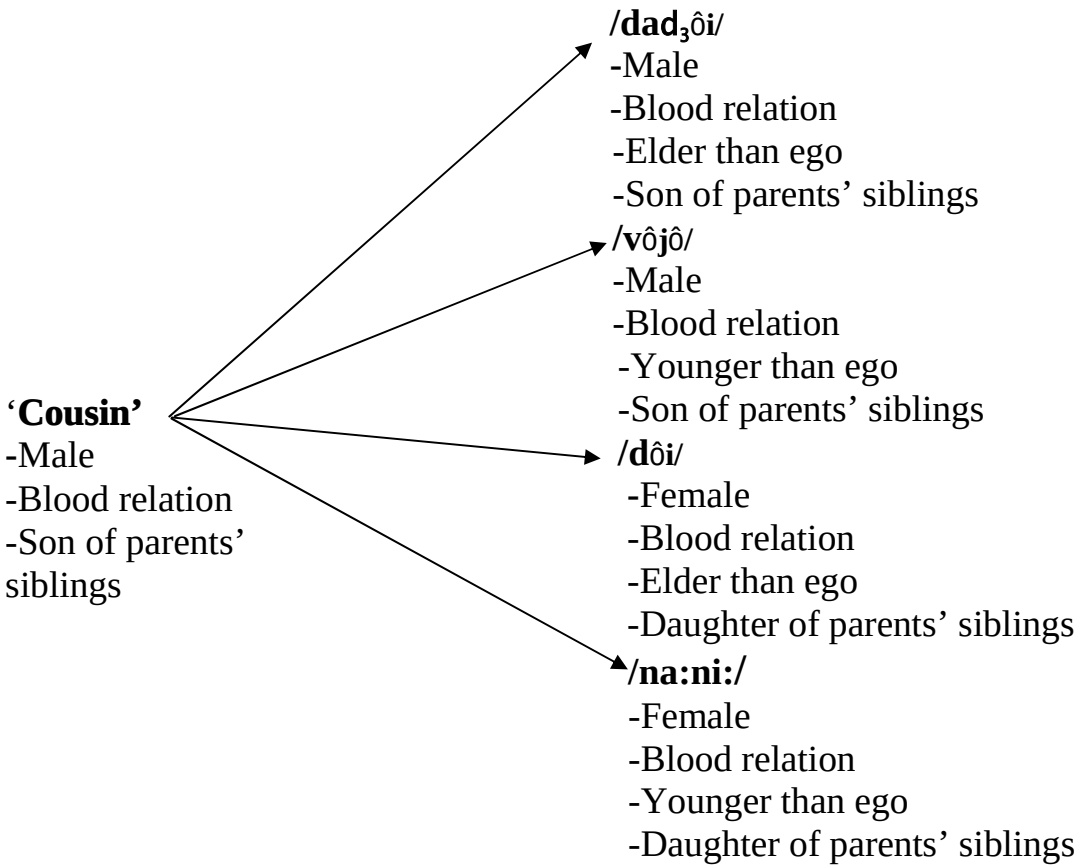


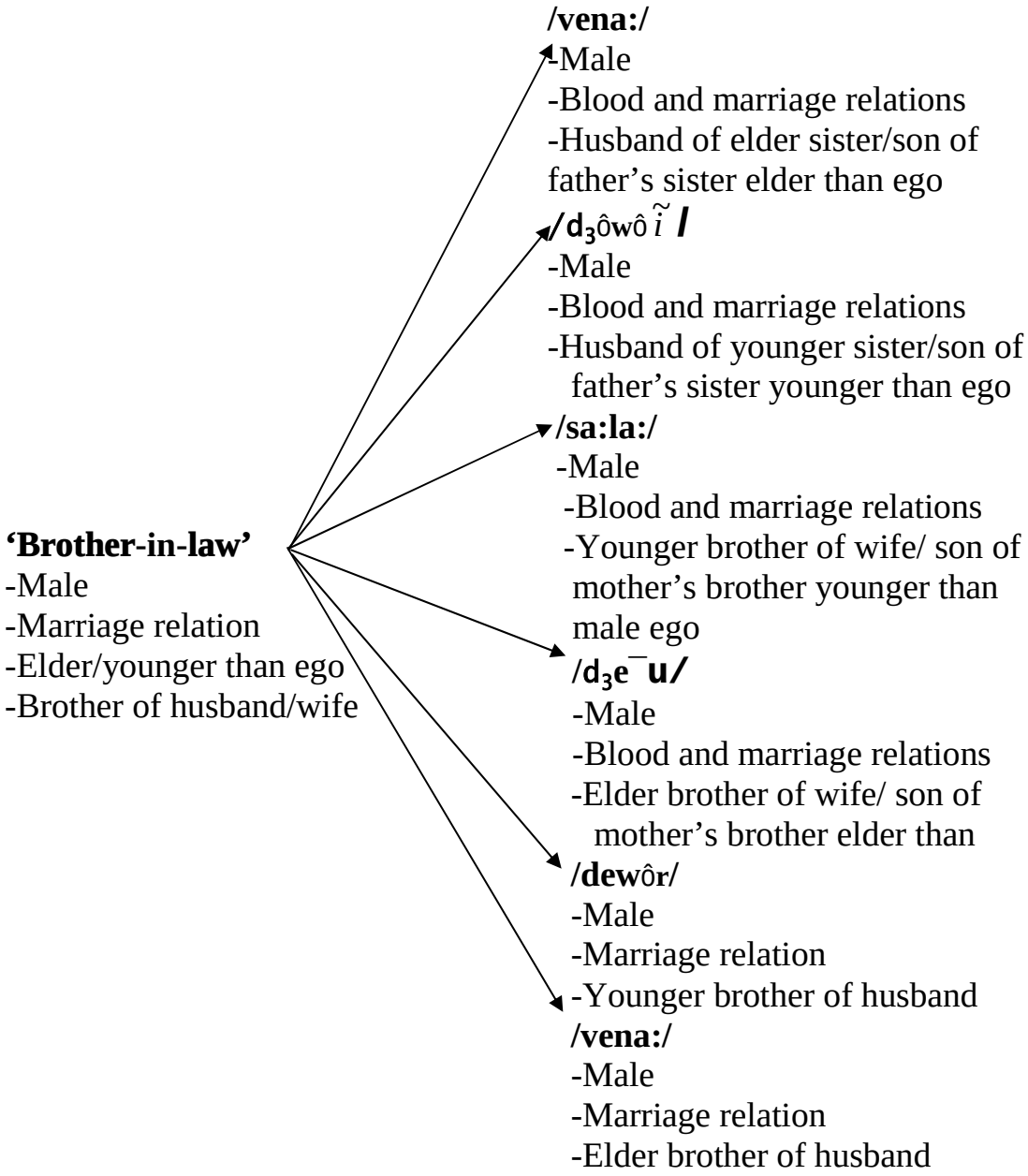


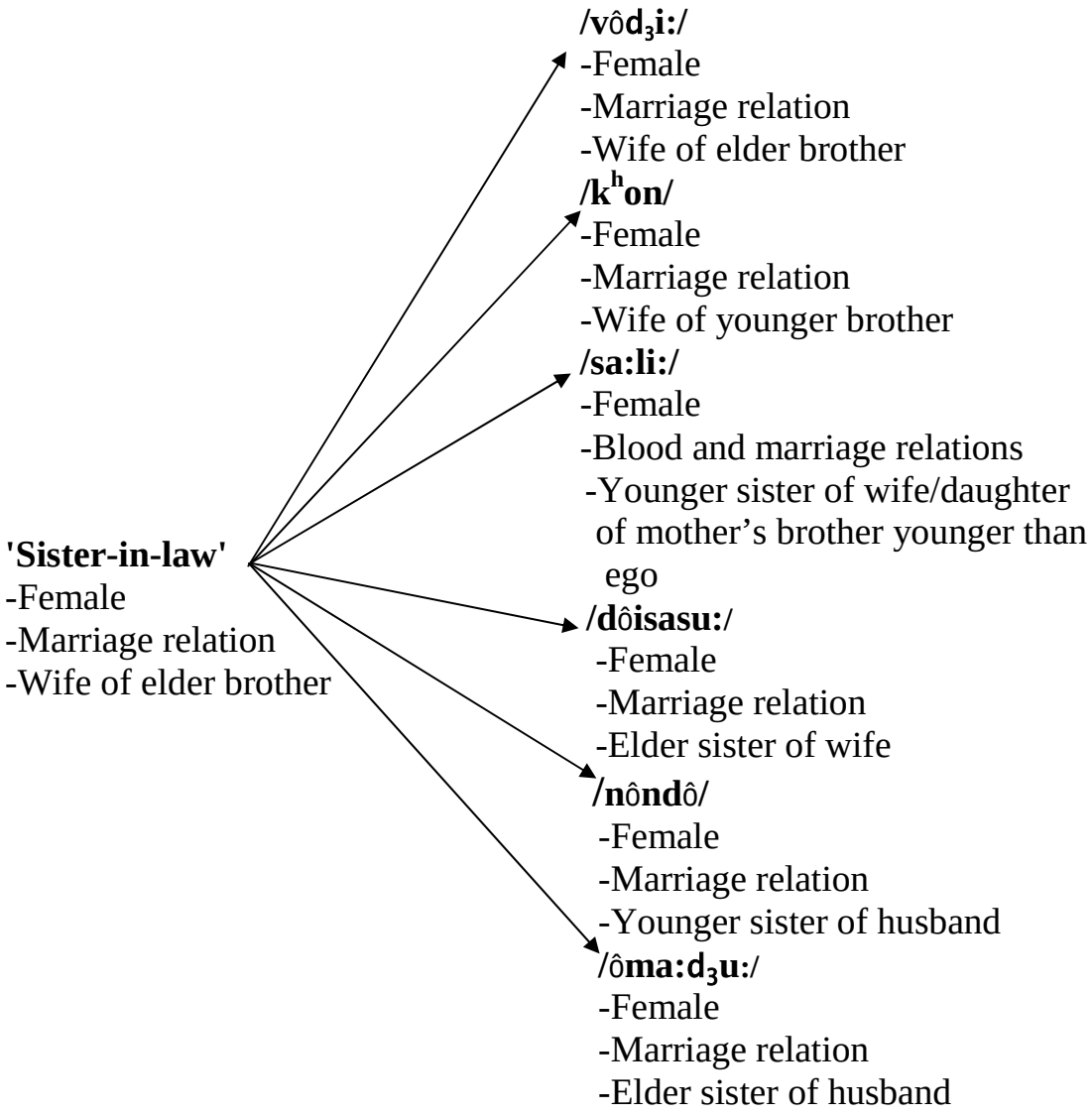
ii. Cogeneration of the ego



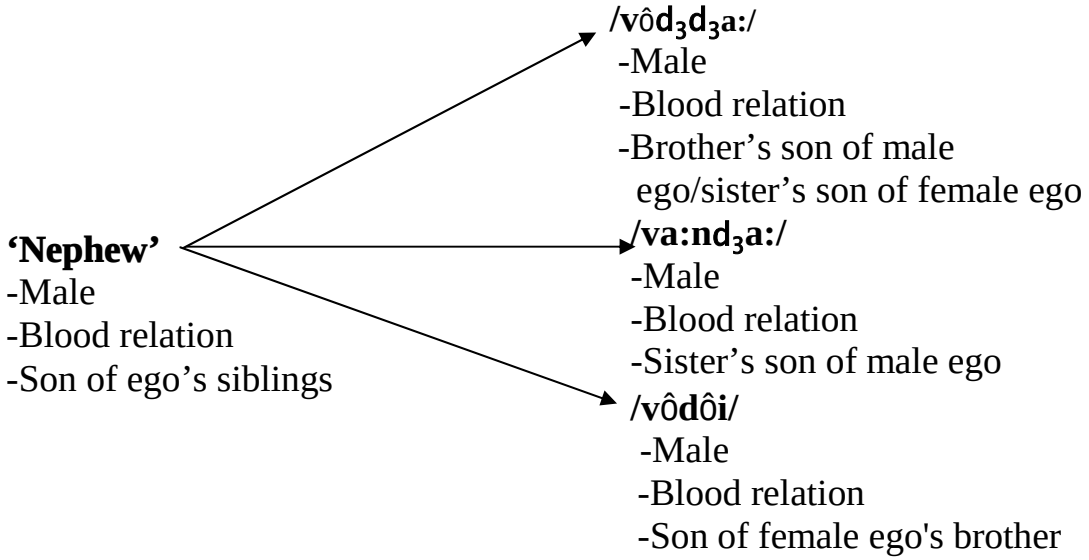

'Sister'
-Female
-Blood relation
-Elder sister of the ego
/dôi/
-Female
-Blood relation
-Elder sister of the ego
/na:ni:/
-Female
-Blood relation
-Younger sister of the ego

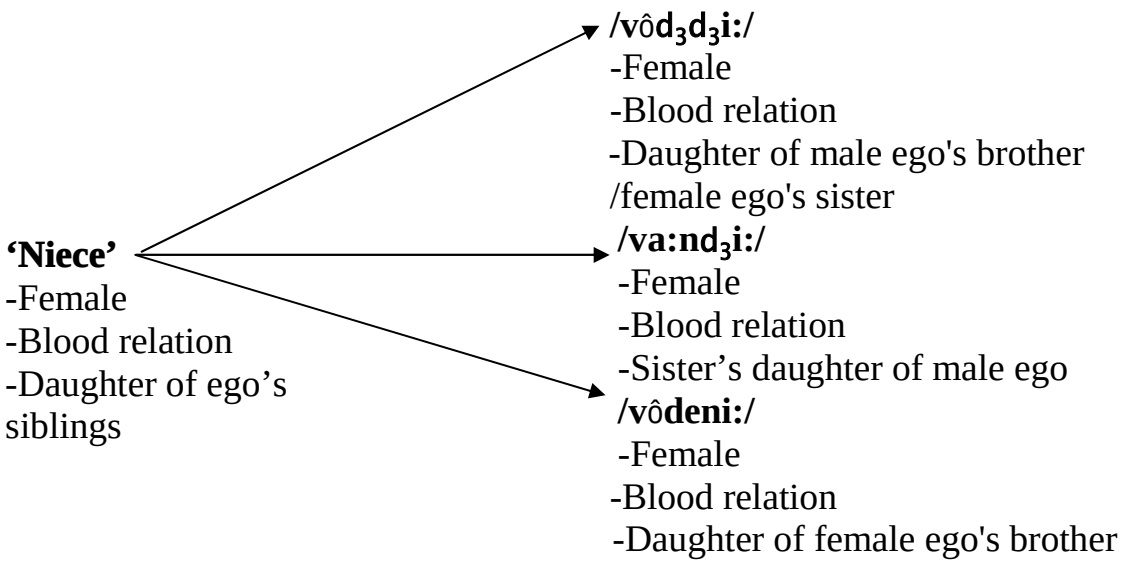

'Cousin'
-Male
-Blood relation
-Son of parents' siblings
/dad₃ôi/
-Male
-Blood relation
-Elder than ego
-Son of parents' siblings
/vôjô/
-Male
-Blood relation
-Younger than ego
-Son of parents' siblings
/dôi/
-Female
-Blood relation
-Elder than ego
-Daughter of parents' siblings
/na:ni:/
-Female
-Blood relation
-Younger than ego
-Daughter of parents' siblings


‘Brother-in-law’
-Male
-Marriage relation
-Elder/younger than ego
-Brother of husband/wife
/vena:/
-Male
-Blood and marriage relations
-Husband of elder sister/son of father’s sister elder than ego
/dʒôwôĩ̃/
-Male
-Blood and marriage relations
-Husband of younger sister/son of father’s sister younger than ego
/sa:la:/
-Male
-Blood and marriage relations
-Younger brother of wife/ son of mother’s brother younger than male ego
/dʒe͞u/
-Male
-Blood and marriage relations
-Elder brother of wife/ son of mother’s brother elder than
/dewôr/
-Male
-Marriage relation
-Younger brother of husband
/vena:/
-Male
-Marriage relation
-Elder brother of husband



iii. One generation below the ego

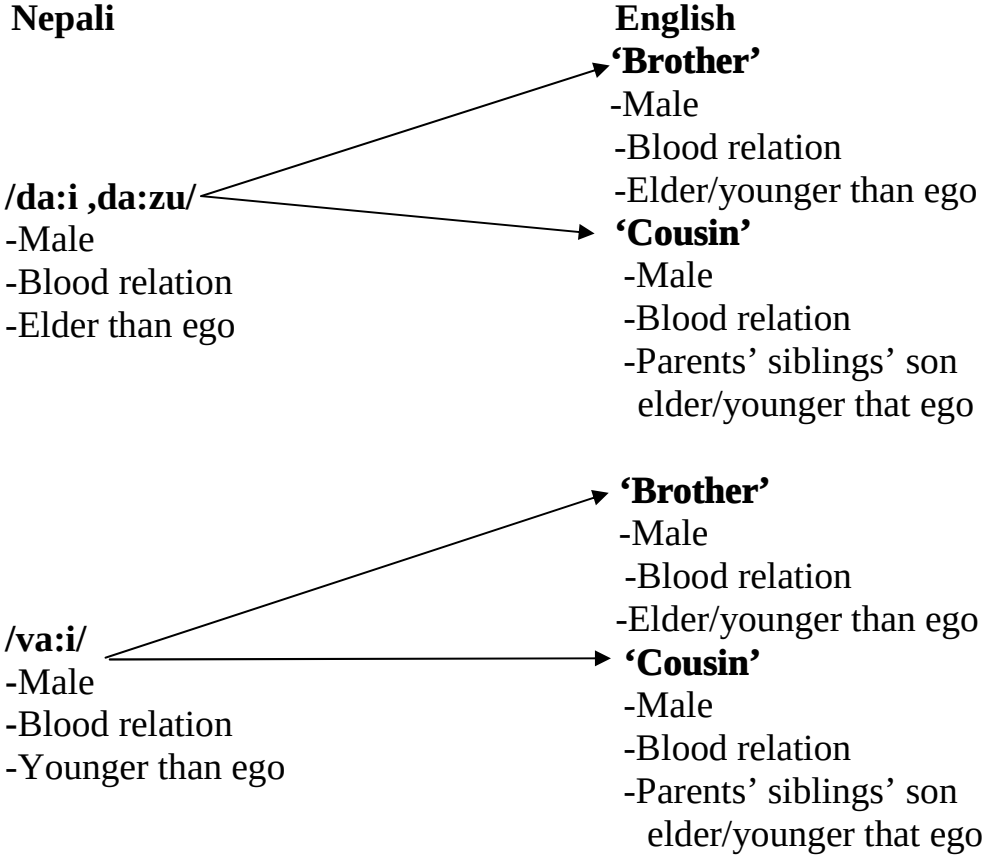


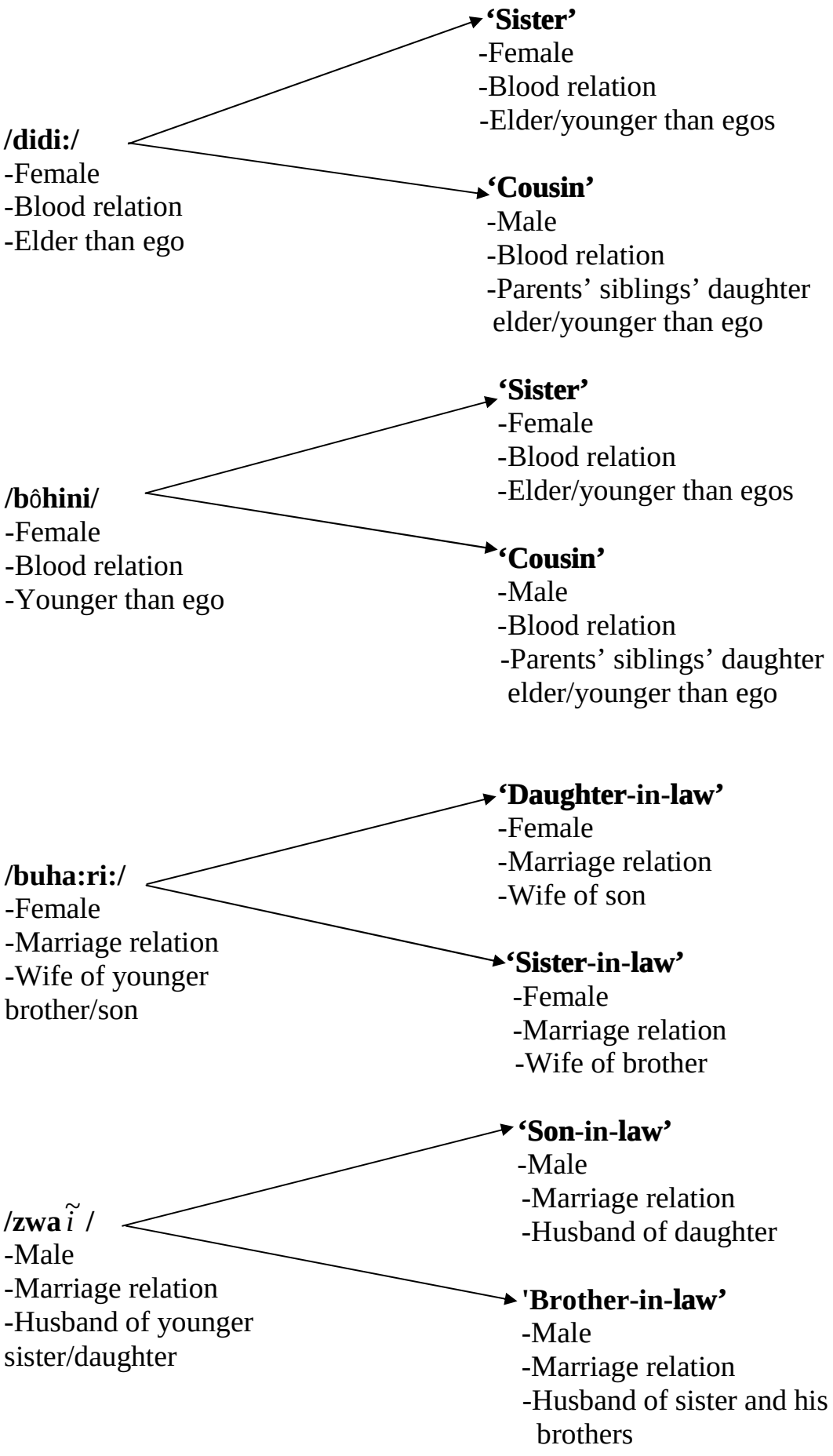


c. Mono-Nepali vs Multi-English

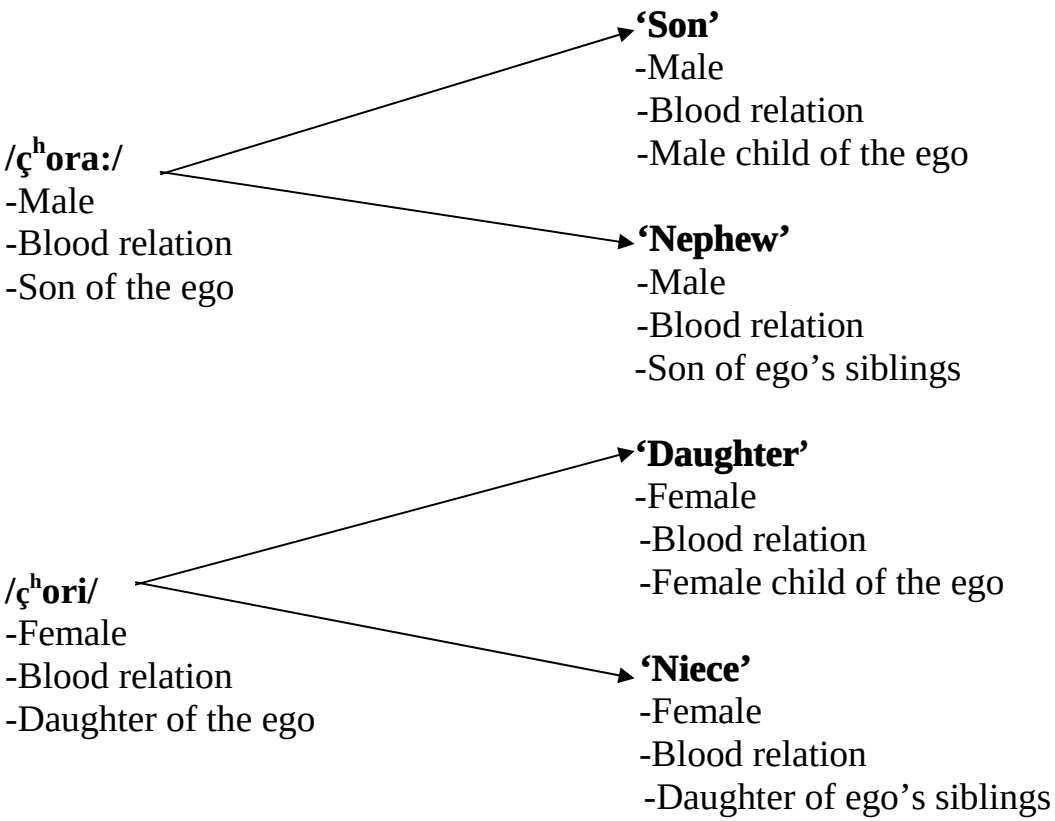
This category shows the comparison of a kinship term of Nepali language with two equivalent kinship terms of English language specifying the ego's generation and one generation below the ego. Eg. Nepali language has 'dai/daju' /da:i ,da:zu/ but English language has two equivalent kinship terms 'brother and cousin'.

i. Cogeneration of the ego




/didi:/
-Female
-Blood relation
-Elder than ego
'Sister'
-Female
-Blood relation
-Elder/younger than egos
'Cousin'
-Male
-Blood relation
-Parents' siblings' daughter
elder/younger than ego
/bôhini/
-Female
-Blood relation
-Younger than ego
'Sister'
-Female
-Blood relation
-Elder/younger than egos
'Cousin'
-Male
-Blood relation
-Parents' siblings' daughter
elder/younger than ego
/buha:ri:/
-Female
-Marriage relation
-Wife of younger
brother/son
'Daughter-in-law'
-Female
-Marriage relation
-Wife of son
'Sister-in-law'
-Female
-Marriage relation
-Wife of brother
/zwaĩ /
-Male
-Marriage relation
-Husband of younger
sister/daughter
'Son-in-law'
-Male
-Marriage relation
-Husband of daughter
'Brother-in-law'
-Male
-Marriage relation
-Husband of sister and his
brothers

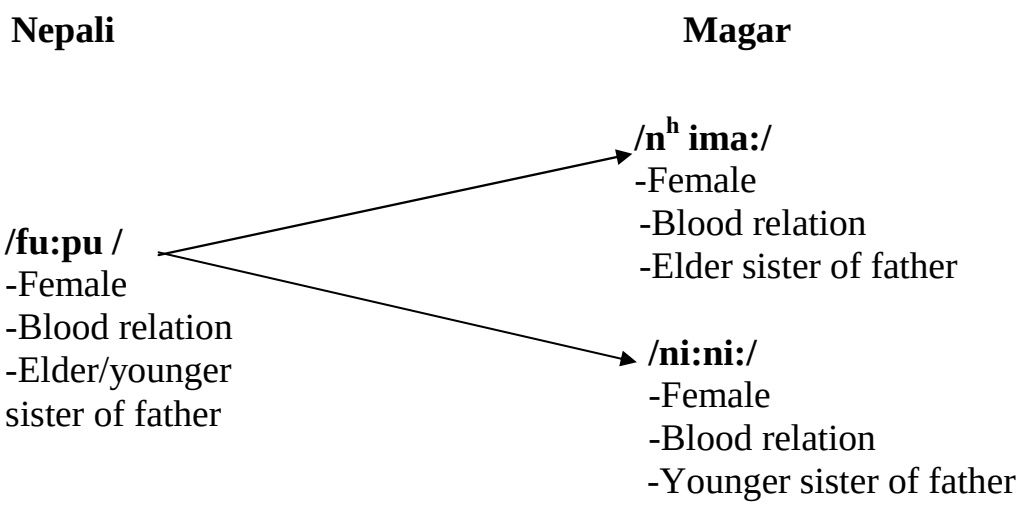
ii. One generation below the ego

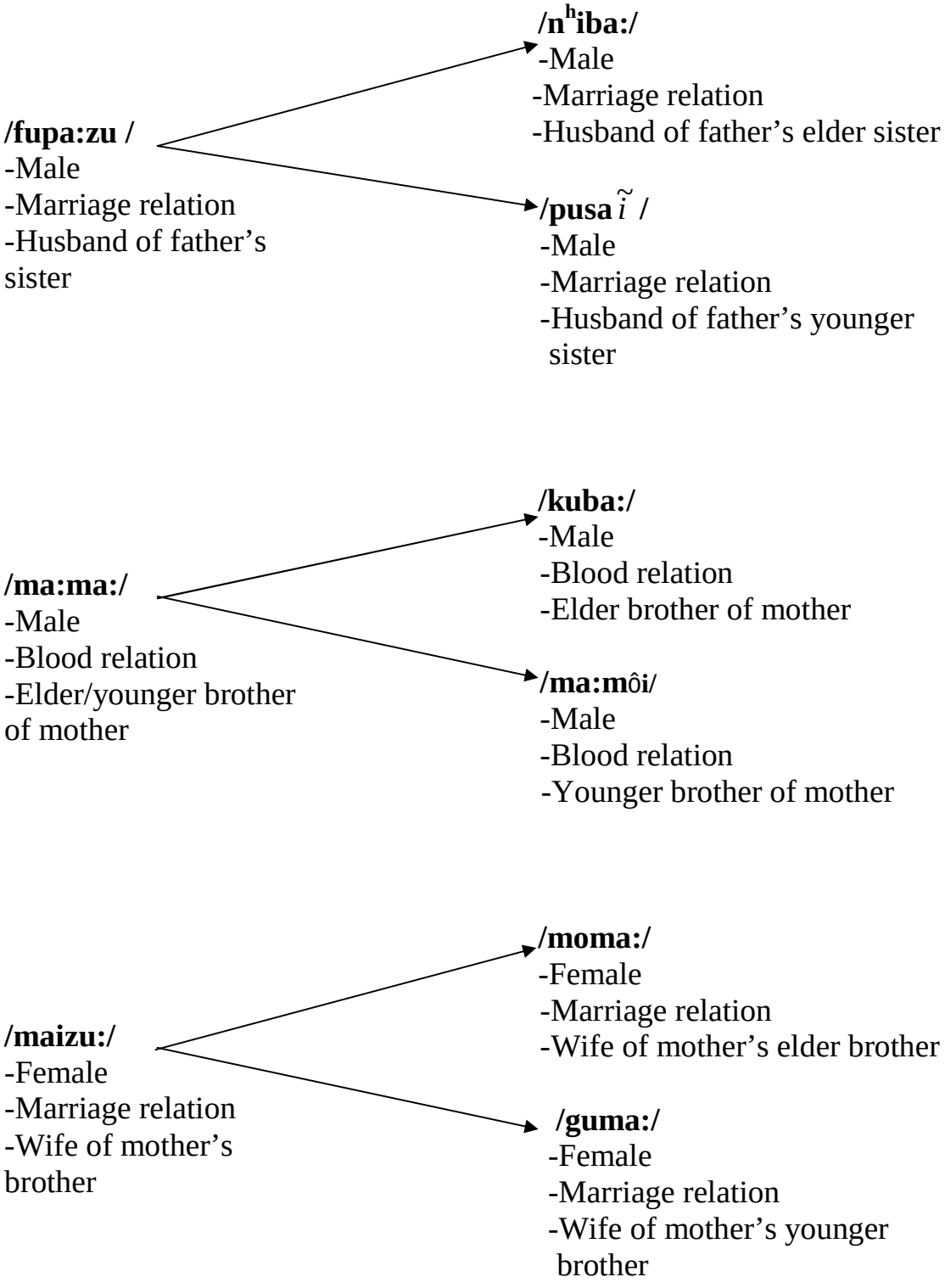


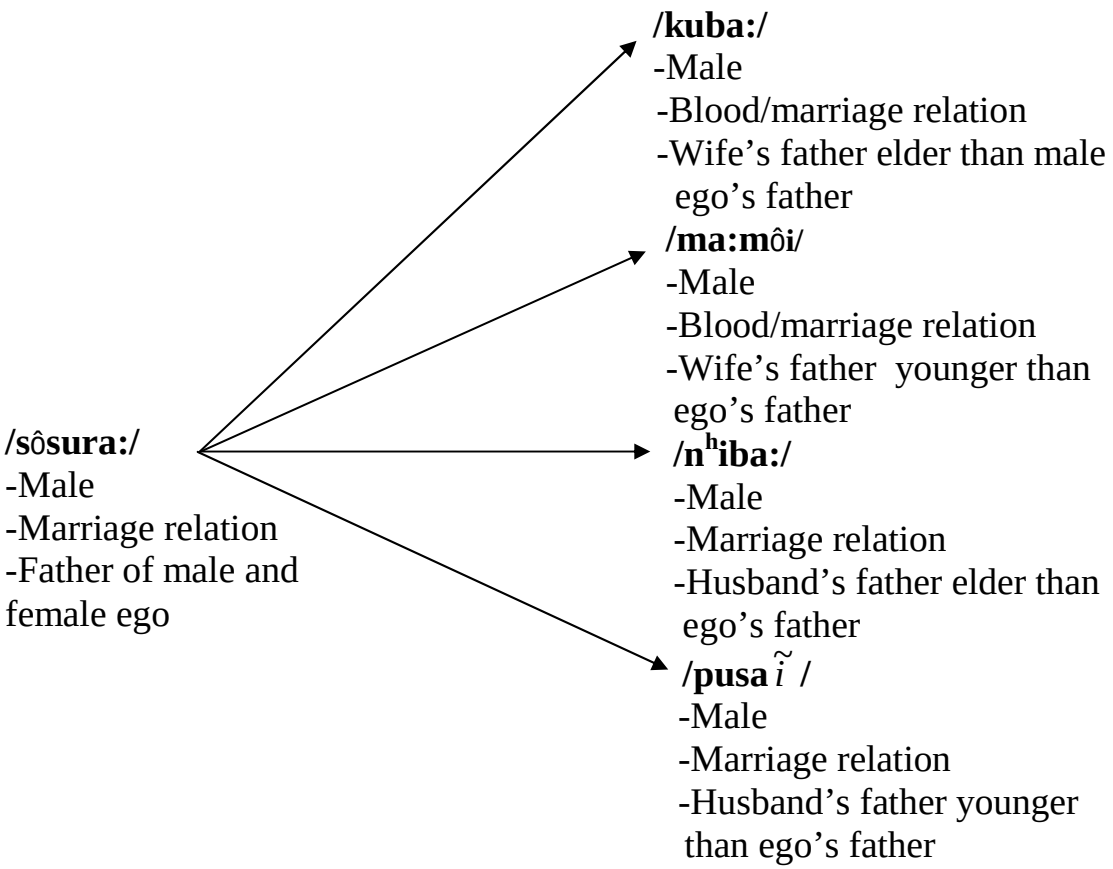
d. Mono-Nepali vs Multi-Magar

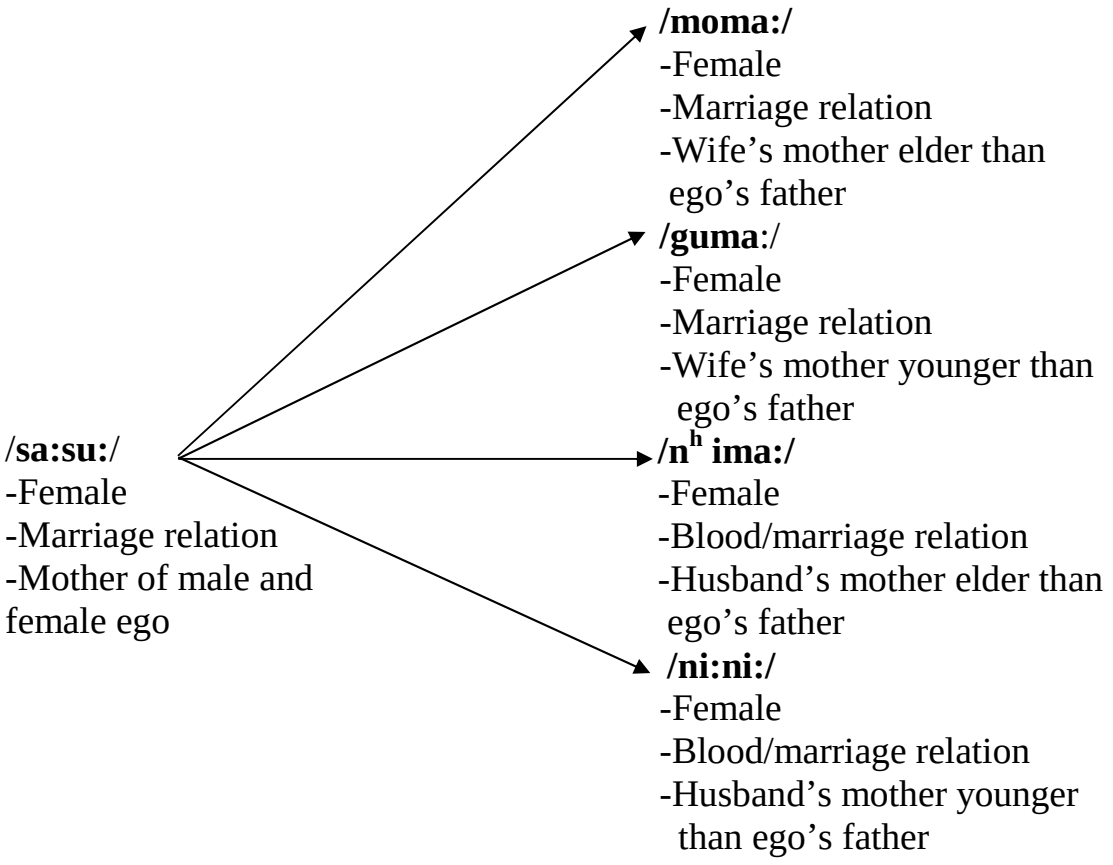
This category shows the comparison of a kinship term of Nepali language with two or more than two equivalent kinship terms of Magar language. Eg. Nepali language has 'fupu' /fu:pu/ but Magar language has two equivalent terms 'nhima' /nʰima:/ and 'nini' /ni:ni:/.

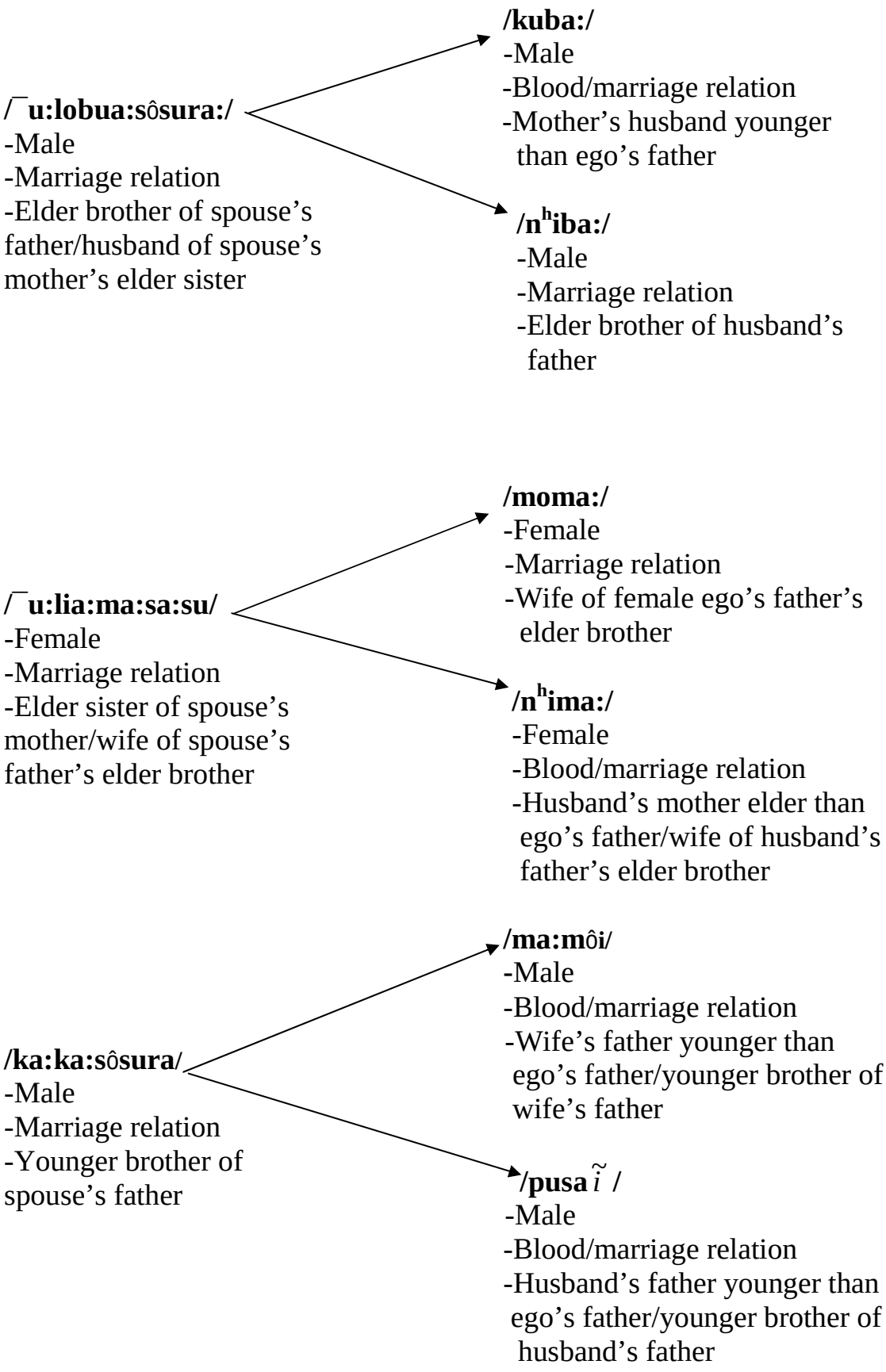
i. One generation above the ego

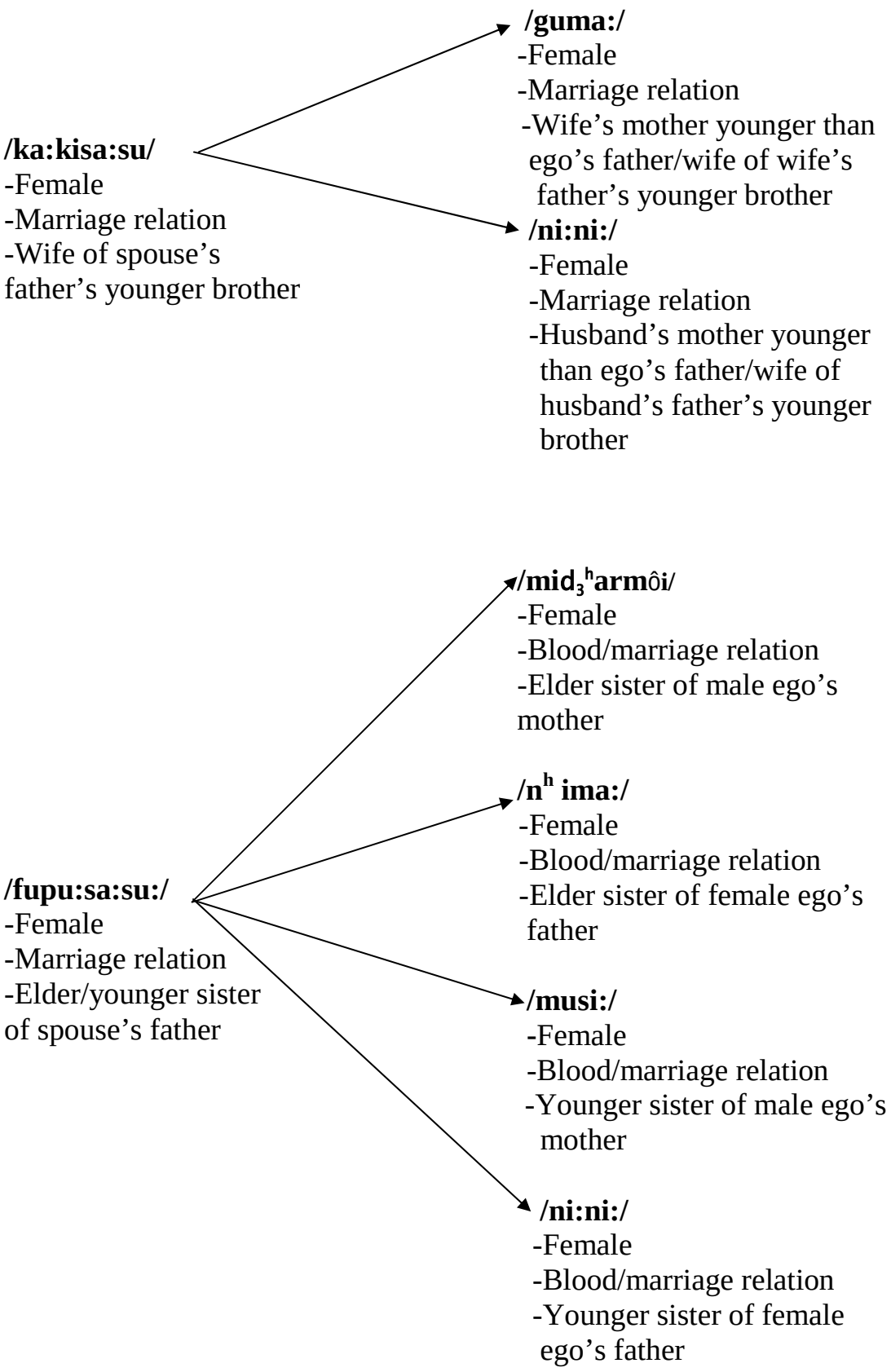


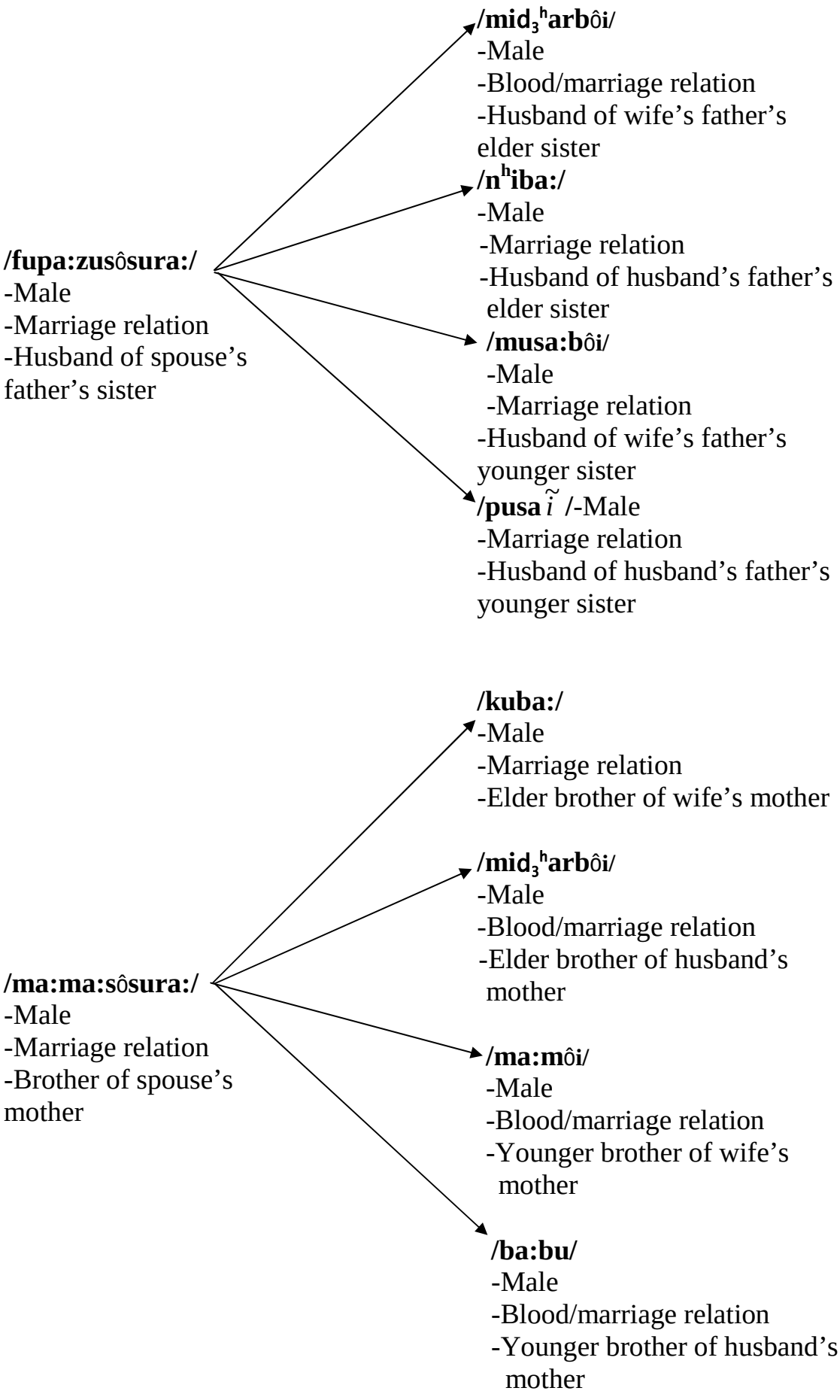

/fupa:zu /
-Male
-Marriage relation
-Husband of father's sister
/n^hiba:/
-Male
-Marriage relation
-Husband of father's elder sister
/pusa ĩ /
-Male
-Marriage relation
-Husband of father's younger sister
/ma:ma:/
-Male
-Blood relation
-Elder/younger brother of mother
/kuba:/
-Male
-Blood relation
-Elder brother of mother
/ma:môi/
-Male
-Blood relation
-Younger brother of mother
/maizu:/
-Female
-Marriage relation
-Wife of mother's brother
/moma:/
-Female
-Marriage relation
-Wife of mother's elder brother
/guma:/
-Female
-Marriage relation
-Wife of mother's younger brother

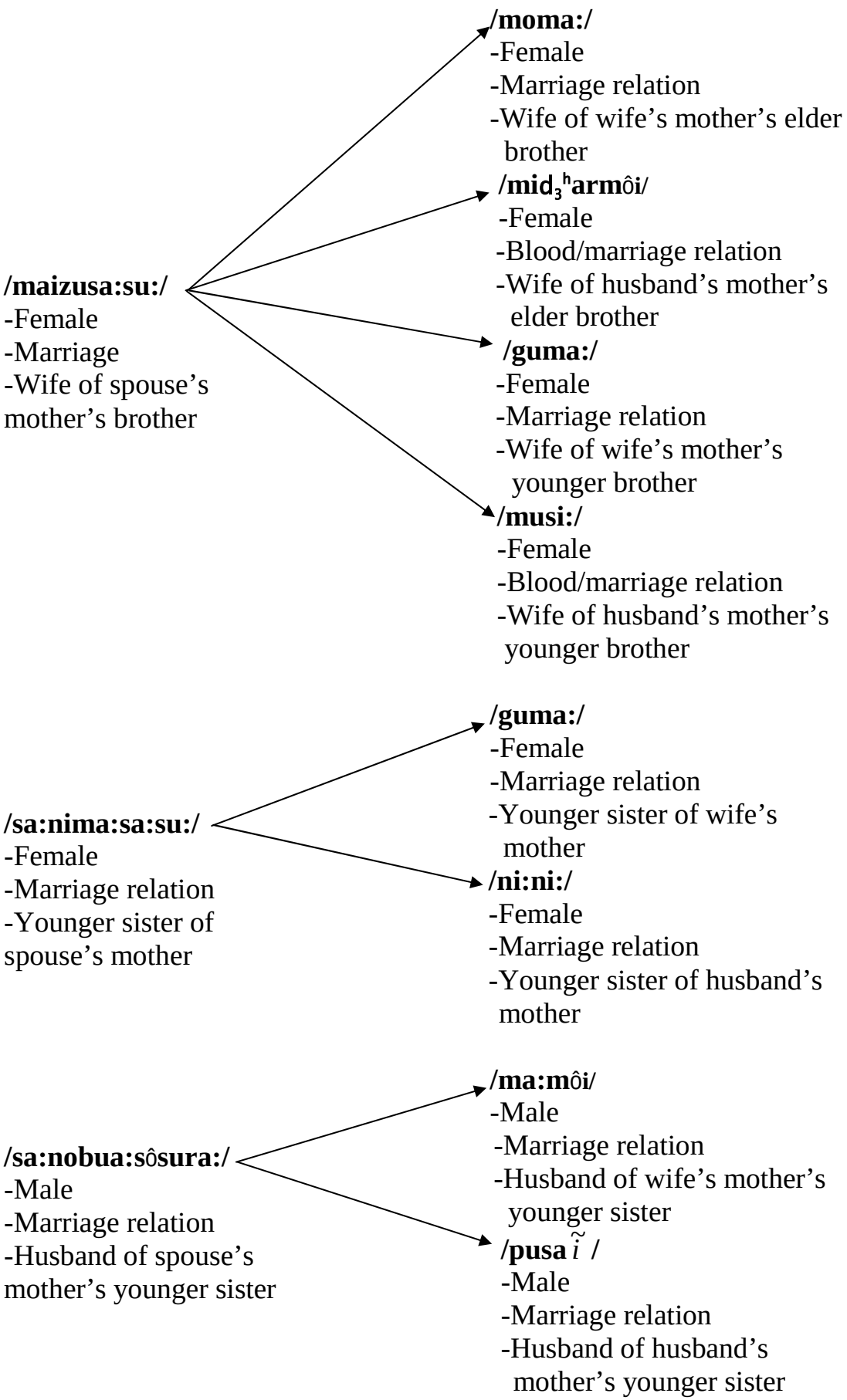

/kuba:/
-Male
-Blood/marriage relation
-Wife's father elder than male ego's father
/ma:môi/
-Male
-Blood/marriage relation
-Wife's father younger than ego's father
/sôsura:/
-Male
-Marriage relation
-Father of male and female ego
/n^hiba:/
-Male
-Marriage relation
-Husband's father elder than ego's father
/pusa ĩ /
-Male
-Marriage relation
-Husband's father younger than ego's father


/moma:/
-Female
-Marriage relation
-Wife's mother elder than ego's father
/guma:/
-Female
-Marriage relation
-Wife's mother younger than ego's father
/sa:su:/
-Female
-Marriage relation
-Mother of male and female ego
/n^h ima:/
-Female
-Blood/marriage relation
-Husband's mother elder than ego's father
/ni:ni:/
-Female
-Blood/marriage relation
-Husband's mother younger than ego's father

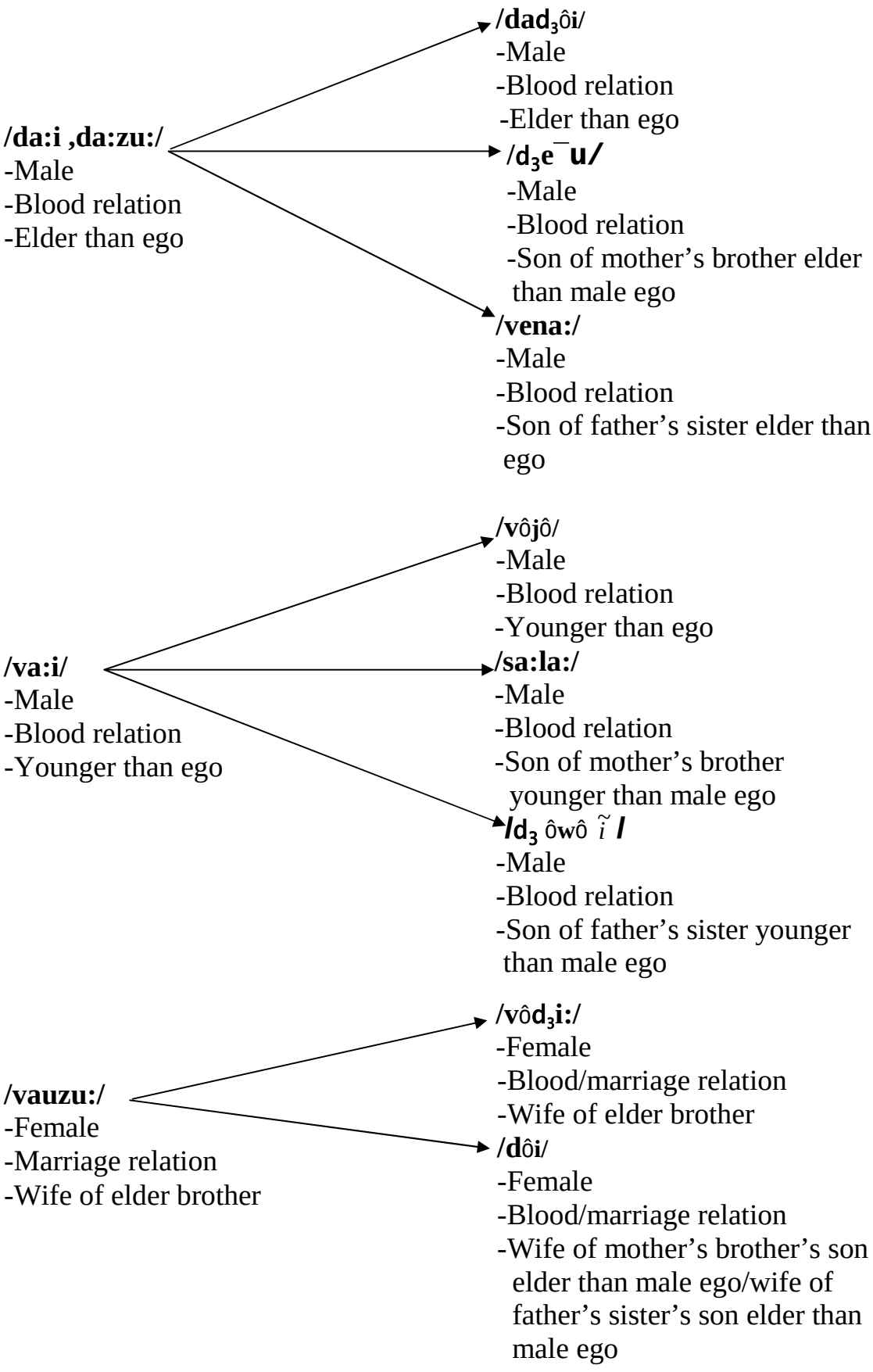

/¯u:lobua:sôsura:/
-Male
-Marriage relation
-Elder brother of spouse's father/husband of spouse's mother's elder sister
/kuba:/
-Male
-Blood/marriage relation
-Mother's husband younger than ego's father
/nʰiba:/
-Male
-Marriage relation
-Elder brother of husband's father
/¯u:lia:ma:sa:su/
-Female
-Marriage relation
-Elder sister of spouse's mother/wife of spouse's father's elder brother
/moma:/
-Female
-Marriage relation
-Wife of female ego's father's elder brother
/nʰima:/
-Female
-Blood/marriage relation
-Husband's mother elder than ego's father/wife of husband's father's elder brother
/ka:ka:sôsura/
-Male
-Marriage relation
-Younger brother of spouse's father
/ma:môi/
-Male
-Blood/marriage relation
-Wife's father younger than ego's father/younger brother of wife's father
/pusa ĩ /
-Male
-Blood/marriage relation
-Husband's father younger than ego's father/younger brother of husband's father

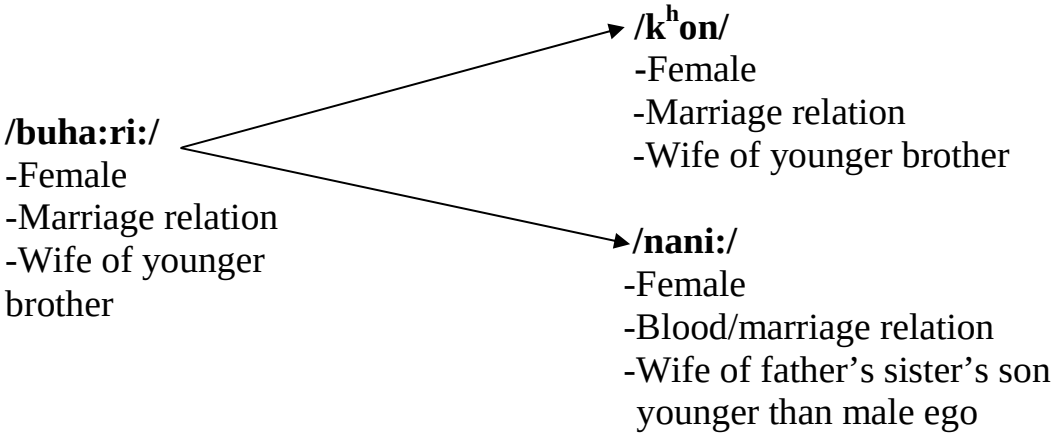

/ka:kisa:su/
-Female
-Marriage relation
-Wife of spouse's father's younger brother
/guma:/
-Female
-Marriage relation
-Wife's mother younger than ego's father/wife of wife's father's younger brother
/ni:ni:/
-Female
-Marriage relation
-Husband's mother younger than ego's father/wife of husband's father's younger brother
/fupu:sa:su:/
-Female
-Marriage relation
-Elder/younger sister of spouse's father
/mid$_3$^{h}armôi/
-Female
-Blood/marriage relation
-Elder sister of male ego's mother
/n^h ima:/
-Female
-Blood/marriage relation
-Elder sister of female ego's father
/musi:/
-Female
-Blood/marriage relation
-Younger sister of male ego's mother
/ni:ni:/
-Female
-Blood/marriage relation
-Younger sister of female ego's father

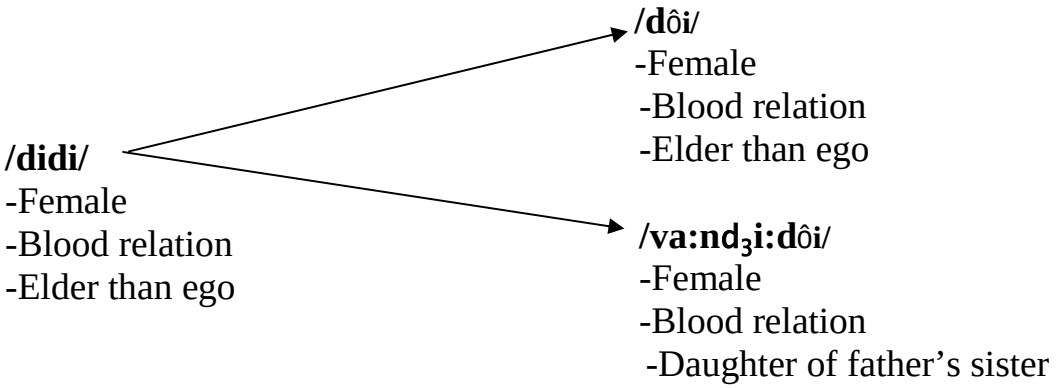

/fupa:zusôsura:/
-Male
-Marriage relation
-Husband of spouse's father's sister
/mid$_3^h$arbôi/
-Male
-Blood/marriage relation
-Husband of wife's father's elder sister
/n^{h}iba:/
-Male
-Marriage relation
-Husband of husband's father's elder sister
/musa:bôi/
-Male
-Marriage relation
-Husband of wife's father's younger sister
/pusa$\tilde{i}$/-Male
-Marriage relation
-Husband of husband's father's younger sister
/ma:ma:sôsura:/
-Male
-Marriage relation
-Brother of spouse's mother
/kuba:/
-Male
-Marriage relation
-Elder brother of wife's mother
/mid$_3^h$arbôi/
-Male
-Blood/marriage relation
-Elder brother of husband's mother
/ma:môi/
-Male
-Blood/marriage relation
-Younger brother of wife's mother
/ba:bu/
-Male
-Blood/marriage relation
-Younger brother of husband's mother

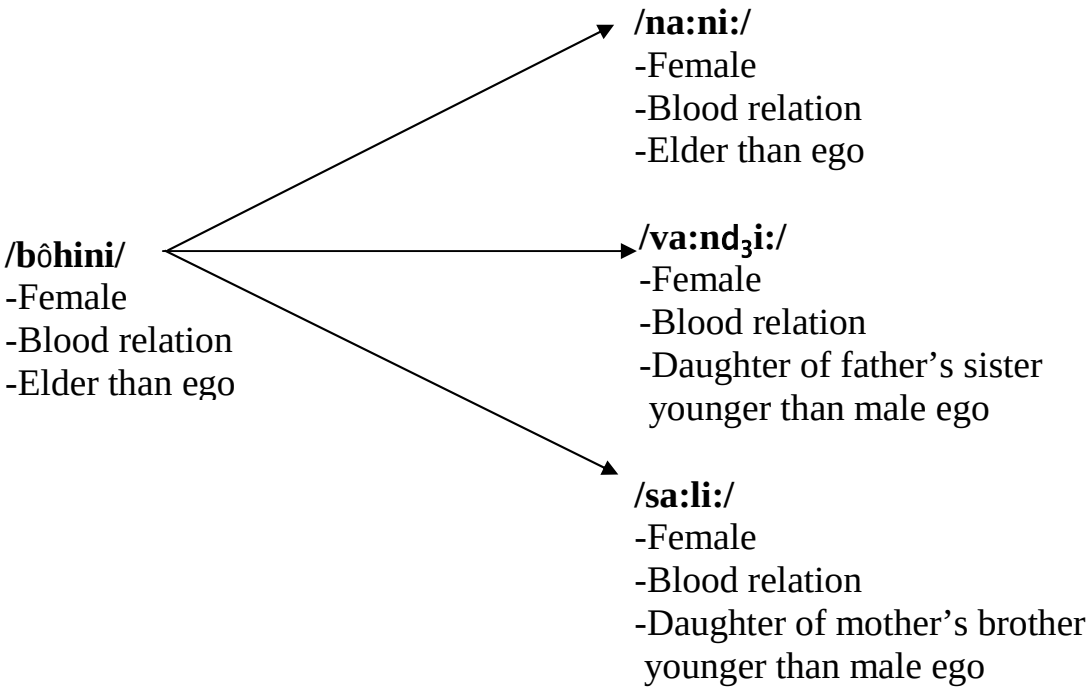

/maizusa:su:/
-Female
-Marriage
-Wife of spouse's mother's brother
/moma:/
-Female
-Marriage relation
-Wife of wife's mother's elder brother
/mid$_3$^{h}armôi/
-Female
-Blood/marriage relation
-Wife of husband's mother's elder brother
/guma:/
-Female
-Marriage relation
-Wife of wife's mother's younger brother
/musi:/
-Female
-Blood/marriage relation
-Wife of husband's mother's younger brother
/sa:nima:sa:su:/
-Female
-Marriage relation
-Younger sister of spouse's mother
/guma:/
-Female
-Marriage relation
-Younger sister of wife's mother
/ni:ni:/
-Female
-Marriage relation
-Younger sister of husband's mother
/sa:nobua:sôsura:/
-Male
-Marriage relation
-Husband of spouse's mother's younger sister
/ma:môi/
-Male
-Marriage relation
-Husband of wife's mother's younger sister
/pusa$\tilde{i}$/
-Male
-Marriage relation
-Husband of husband's mother's younger sister

ii. Cogeneration of the ego




/buha:ri:/
-Female
-Marriage relation
-Wife of younger brother
/kʰon/
-Female
-Marriage relation
-Wife of younger brother
/nani:/
-Female
-Blood/marriage relation
-Wife of father's sister's son younger than male ego

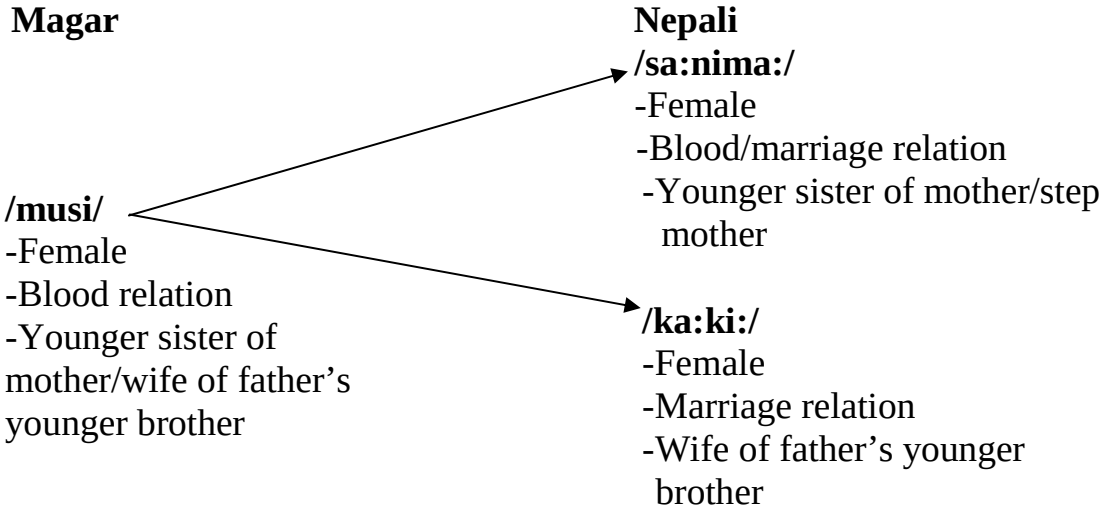

/didi/
-Female
-Blood relation
-Elder than ego
/dôi/
-Female
-Blood relation
-Elder than ego
/va:ndʒi:dôi/
-Female
-Blood relation
-Daughter of father's sister


/bôhini/
-Female
-Blood relation
-Elder than ego
/na:ni:/
-Female
-Blood relation
-Elder than ego
/va:ndʒi:/
-Female
-Blood relation
-Daughter of father's sister younger than male ego
/sa:li:/
-Female
-Blood relation
-Daughter of mother's brother younger than male ego

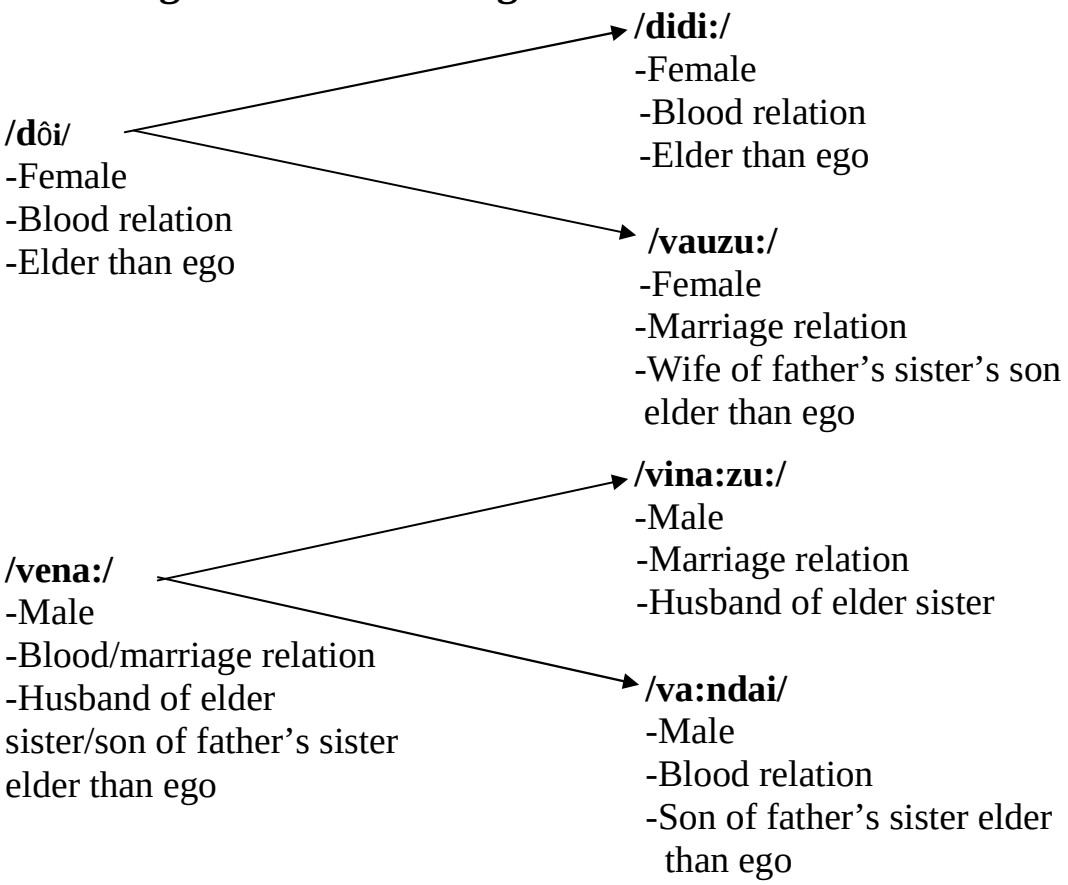
e. Mono-Magar vs Multi-Nepali

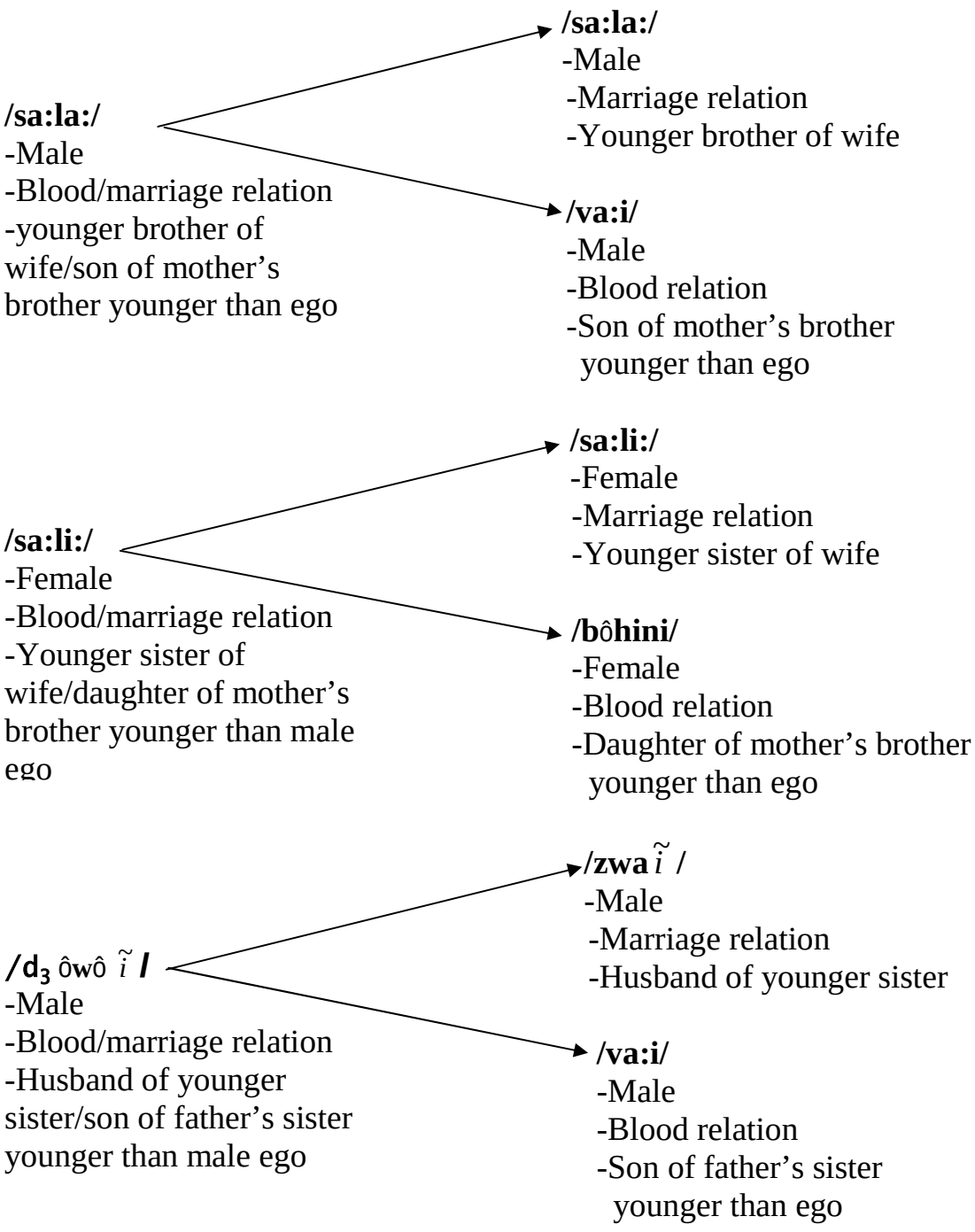
This category shows the comparison of a kinship term of Magar language with two equivalent kinship terms of Nepali language specifying three generations as in category 'a'. Eg. Magar language has 'musi /musi/ but Nepali language has two equivalent kinship terms 'sanima' /sa:nima:/ and 'kaki' /ka:ki:/.

i. One generation above the ego

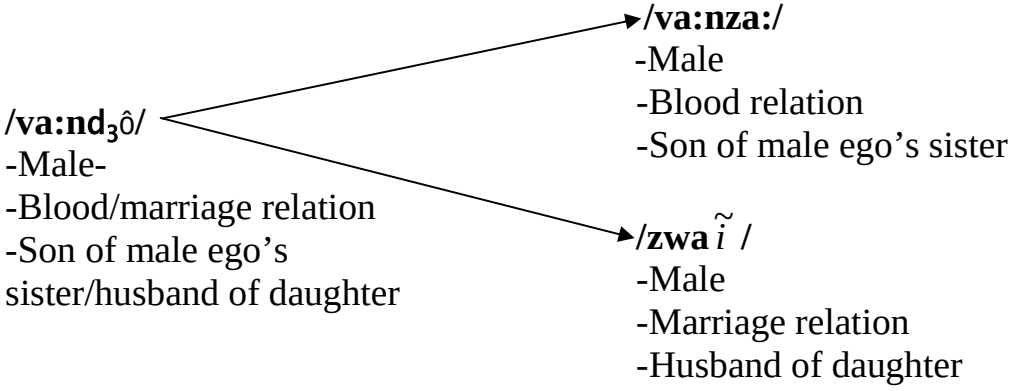


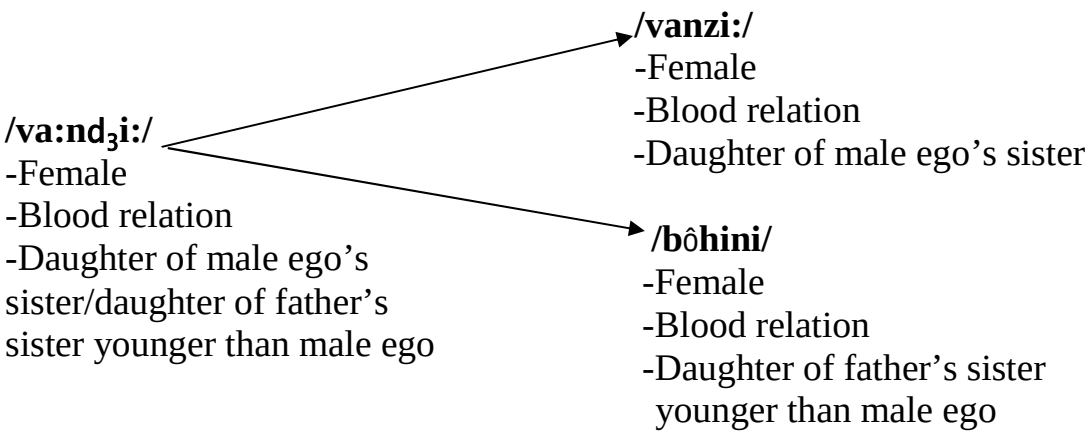
ii. Cogeneration of the ego





iii. One generation below the ego



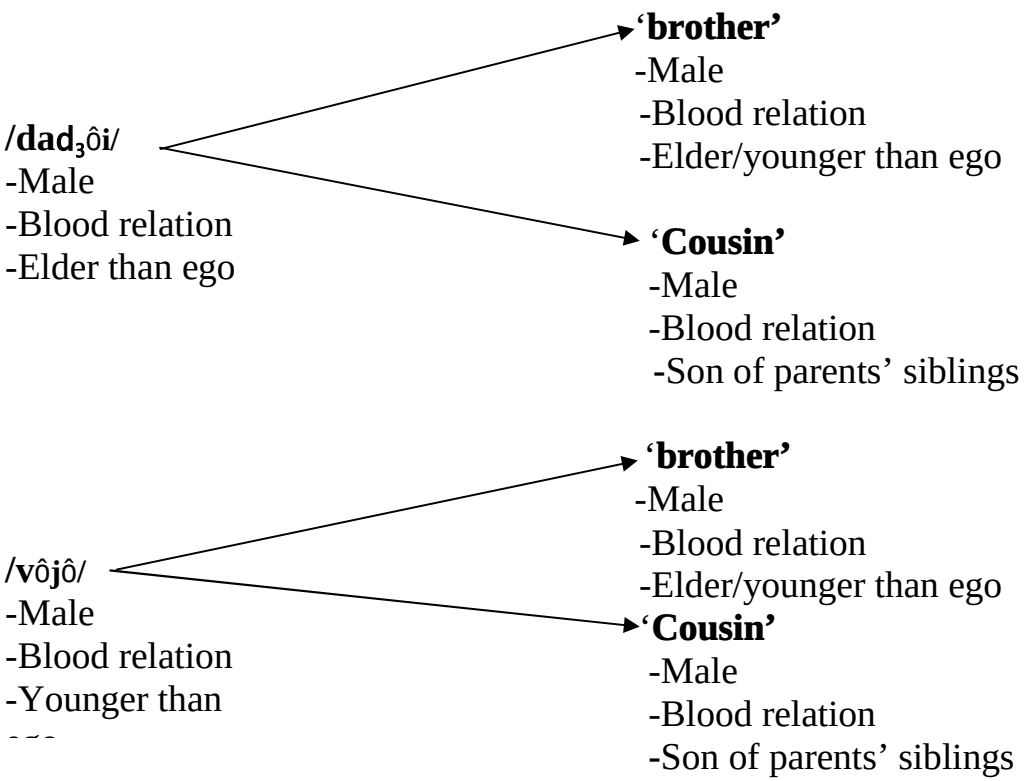


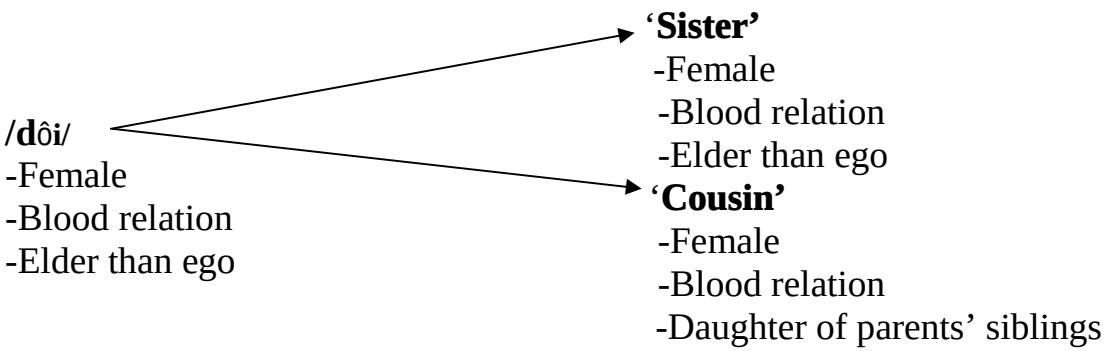
f. Mono-Magar vs Multi-English

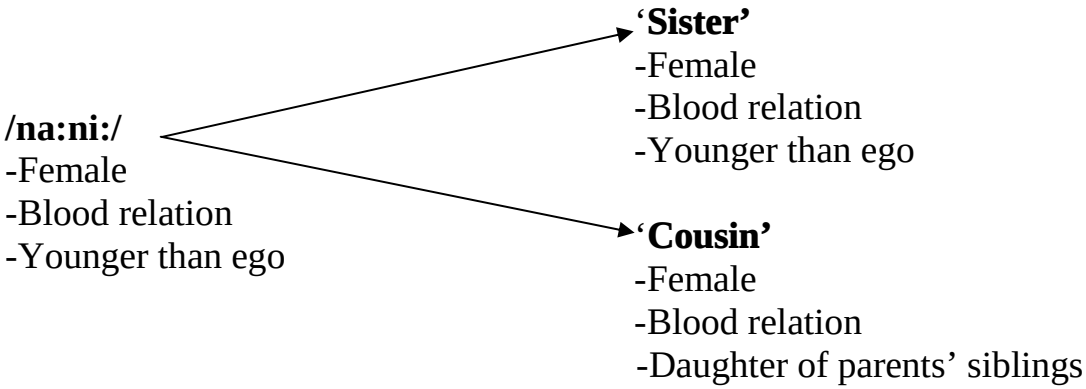
This category shows the comparison of a kinship term of Magar language with two equivalent kinship terms of English language specifying two generationsn i.e. the ego's generation and one generation below the ego. Eg. Magar language has 'dajai' /**dad$_3$ôi**/ but English language has two equivalent kinship terms 'brother' and 'cousin'.

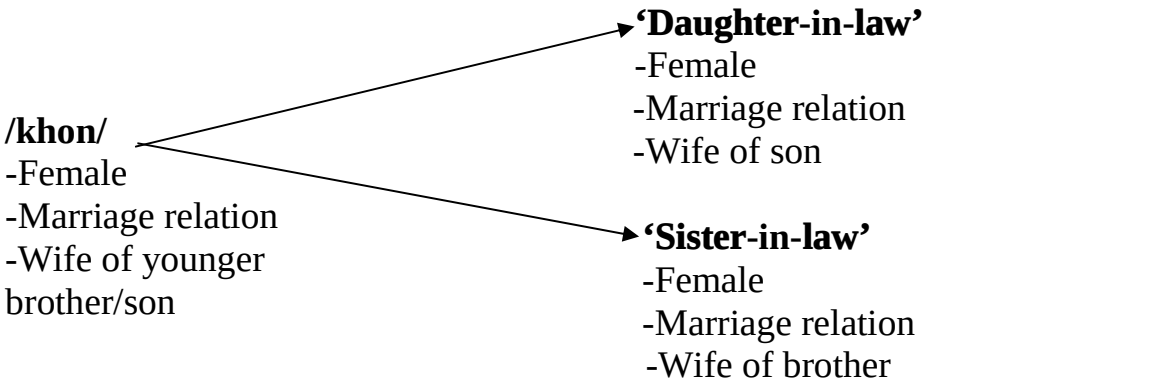
i. Cogeneration of the ego

Magar **English**

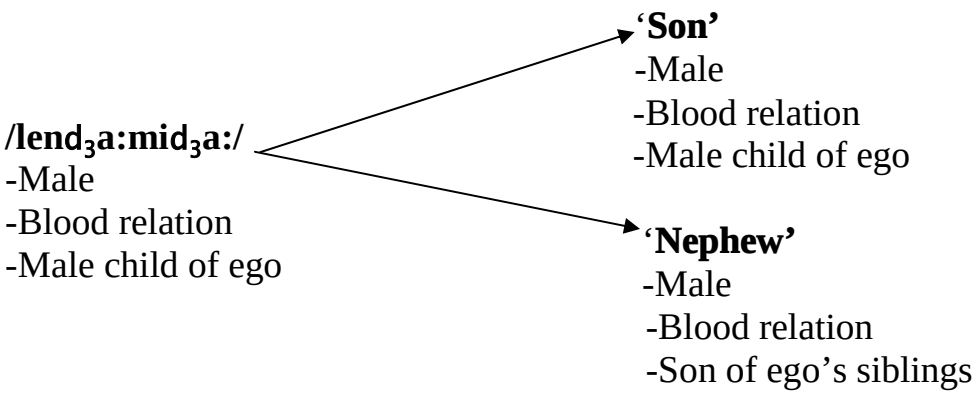


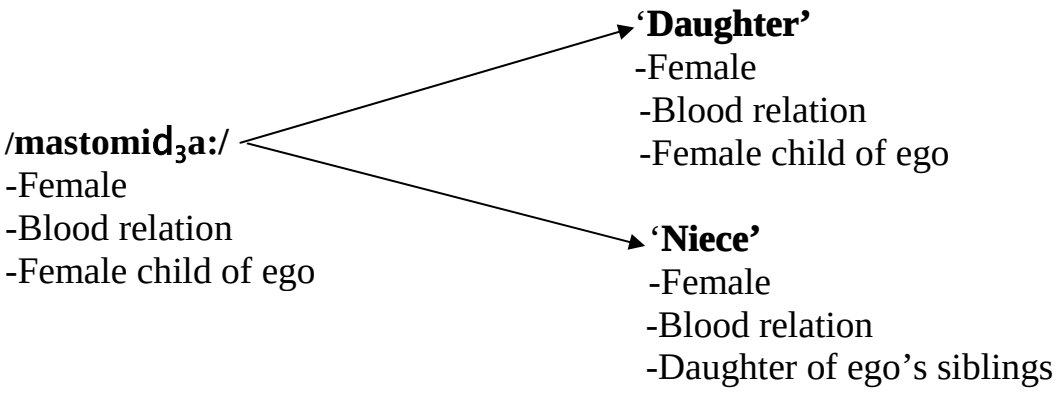






ii. One generation below the ego




/mastomidʒa:/
-Female
-Blood relation
-Female child of ego
'Daughter'
-Female
-Blood relation
-Female child of ego
'Niece'
-Female
-Blood relation
-Daughter of ego's siblings

CHAPTER – FOUR

FINDINGS AND RECOMMENDATIONS

1. Findings:

The study aimed at exploring kinship terms of English, Nepali and Magar languages to refer to different kinship relations. On the basis of the analysis and interpretation of the data received with the help of two sets of questionnares, the findings of the study are stated as follows. The whole dissertation is summarized in this chapter.

1. In comparison to Nepali and Magar languages, English language has the least kinship terms. English language has very few terms of kinship relations. Hence English native speakers use first names to refer to the relations

2. English language does not have separate kinship terms for male and female egos to refer to the particular kinship relations except 'husband and wife'. But Nepali and Magar languages possess separate kinship terms of male and female egos to refer to the kinship relations in most of the cases. For example, English couple use 'nephew' to their sister's son but Nepali and Magar couples have different terms to the relation. A husband of Nepali and Magar uses 'vanja' /va:nza:/ and 'vanja' /va:nʤə/ to the son of his sister but a wife of Nepali and Magar uses 'chhora' /ʧʰora:/ and 'lenjamija' /lenʤa:miʤa:/ to her sister's son respectively. English couple use 'niece' to the daughter of their brother but one husband of Nepali and Magar uses 'vatizi' /vətizi:/ and 'vajji' or 'vatizi' /vəʤʤi: , vətiʤi:/ to the relation respectively; and a wife of Nepali and Magar uses 'vadeni' /vədeni/ to her brother's daughter.

3. English language has mostly 'cover' kinship terms e.g. 'sister-in-law' to refer to the relation elder or younger sister of husband and wife. But Nepali and Magar languages have very few cover kinship terms instead they have specific individual kinship terms to refer to the relations.

4. There is no distinction between elder and younger in English language but Nepali language has very few such cases. E.g. 'mama' /ma:ma:/ to the brother of mother and 'maizu' /maizu:/ to his wife, 'fupu' or 'didi' /fu:pu, didi:/ to the sister of father and 'fupazu' or 'vinazu' /fupa:zu, vina:zu:/ to her husband, etc. But Magar language has every kinship term in regard to 'elder' and 'younger' relations; the discriminations are given in the following number 5.

5. English language has very few kinship terms used for one to one relations. But Nepali and Magar languages have a number of separate terms to refer to multi-relationships. The lists of kinship terms of separate languages in subchapters 3.1, 3.2 and 3.3 show the difference in the number of kinship terms among the languages. For instance, English language has only one kinship term 'uncle' to refer to the relations 'father's brothers', 'mother's brothers' and 'husband of father's sister without any discrimination of elder and younger. But Nepali language has separate kinship terms to refer to the separate relations such as 'thulobua' /θu:lobua:/ to father's elder brother and husband of mother's elder sister, 'kaka' /ka:ka:/ to father's younger brother, 'sanobua' /sa:nobua:/ to the husband of mother's younger sister, 'fupaju' /fupa:zu/ to husband of father's sister and 'mama'/ma:ma:/ to mother's brother. And Magar language has more discrimination in the respective use of kinship

terms. Magars use ‘jhabai /d_3^hab∂i/ to father’s elder brother, ‘mijharbai’ /mid_3^harb∂i/ to husband of mother’s elder sister, ‘babu’ /ba:bu:/ to father’s younger brother, ‘pusain’ /pusa$\tilde{i}$/ to the husband of father’s younger sister, ‘nhiba’ /n^{h}iba:/ to the husband of father’s elder sister, ‘kuba’ /kuba:/ to mother’s elder brother and ‘mamai’ /ma:m∂i/ to mother’s younger brother. The case is same in the use of distinctive kinship terms to their wives.

6. English language has more addressive kinship terms than appellative kinship terms i.e. they use names and other addressive terms rather than kinship terms. For instance, Harry, Fallen, Mery, etc to brother, sister, brother-in-law, sister-in-law, etc. They use ‘granddad’ and ‘grandpa’ to their grandfather. Mostly children use ‘grandpa’ and grownups use ‘granddad’. They use ‘granny’, ‘grandma’, ‘nanna’ and ‘nan’ to grandmother. ‘Nan’ is especially used in Northern England. Such addressive uses are in Nepali and Magar languages too but comparatively less in Nepali and least in Magar.

7. English and Nepali couples have mostly common kinship terms to refer to the kinship relations. For instance, a husband calls the father of his wife ‘father-in-law’ and vice verse; a Nepali husband uses ‘sasura’ /s∂sura:/ to the father of his wife and vice verse. Nevertheless, Magar language has separate kinship terms for male and female spouses. For instance, a husband of Magar calls ‘kuba’ /kuba:/ to wife’s father if he is elder than his father and ‘mamai’ /ma:m∂i/ to wife’s father if he is younger than his father. A wife of Magar calls ‘nhiba’ /n^{h}iba:/ to husband’s father if he is elder than her father and ‘pusain’ /pusa$\tilde{i}$/ if he is younger than her father.

8. English, Nepali and Magar languages have some similarities in the use of kinship terms to the kinship relations. For instance, English has ‘daughter, son, granddaughter, grandson to the children. Nepali has ‘chhori’ /çʰori/, ‘chhora’ /çʰora:/, ‘natini’ /na:tini:/, ‘nati’ /na:ti/ to the respective kinship relations. Magar has ‘mahajamija’ or ‘mastomija’ /mahaʤa:miʤa:, mastomiʤa:/, ‘lenjamija’ /lenʤa:miʤa:/, ‘natini’ /na:tini:/, ‘nati’ /na:ti/ to those kinship relations.

9. There are some dual kinship relationships in Nepali and Magar languages in different regions. Western Nepali native speakers use 'bhanji' /va:nzi:/ to the daughter of father's sister younger than the male ego but Eastern and Central Development Region Nepali native speakers use 'bahini' /bəhini/ to the relation. Likewise, Tanahu and Eastern Palpa Magars use 'jhabai' /ʤʰabəi/ and 'jhamai' /ʤʰaməi/ to the couple of father's elder brother and the couple of mother's elder sister. But Central Palpa and Syangja Magars use 'jhabai'/ʤʰabəi/ and 'jhamai' /ʤʰaməi/ to the couple of father's elder brother and 'mijharbai' /miʤʰarbəi/ and 'mijharmai' /miʤʰarməi/ to the couple of mother's elder sister.

10. There is a unique kinship term in Magar 'misasu' or 'sasu' /misa:su:, sa:su:/ to refer to the mother of spouse that is not particularized in any comparison of kinship terms. The kinship term is common kinship term of 'moma' /moma:/ and 'guma' /guma:/ which is rarely used in the Magar speech community.

11. As we compare the speech sounds of English and Magar languages, there are similarities from the initiation, phonation and articulation point of view. Of course, differences are common in them. The allophones of English speech sounds are phonemes in Magar. For instance, /**mʰ**/, /**nʰ**/, /**ŋʰ**/, /**kʰ**/, /**gʰ**/, /**lʰ**/, /**rʰ**/, /**jʰ**/, /**wʰ**/, /**çʰ**/ and /**ʤʰ**/ are allophones in English language but phonemes in

Magar language. There are some differences in the part of the articulation. English language has /f/ and /v/ labio-dental fricatives but Magar language has /f/ and /v/ bilabial fricatives. Similarly English language has /θ/ and /ð/ dental fricatives but Magar language has only /θ/ alveolar fricative and /d^h/ sibilant alveolar voiced fricative sound. Comparatively vowel sounds are less in Magar language than in English language. The subchapter 1.3 shows the clear distinctions of English and Magar speech. The researcher has used his utmost effort to prepare the charts of Magar speech sounds that no one has prepared it before; it can be a strong supportive task to linguistics.

2. Pedagogical Implications and Recommendations:

There are some similarities and more differences between/among English, Nepali and Magar languages. The supportive areas are similarities of kinship terms to kinship relations, which do not matter in teaching and learning the respective second languages. The differences of course create the problems to the second language learners. Since the areas of differences are predicted, the special concentration must be given in the difficult areas of language. The main aim of this comparative study is to find out the similarities and differences between/ among English, Nepali and Magar languages. The study will assist the native speakers of the respective languages to learn the second language. The following points remark some pedagogical implications and recommendations.

1. The teacher of Nepali language who is teaching Nepali kinship terms ‘didi’ /didi:/, ‘bahini’ /bəhini/, ‘dai’ or ‘daju /da:i ,da:zu/, ‘vai’ /va:i/, ‘thulobua’ /θu:lobua:/, ‘kaka’ /ka:ka:/, etc to English speakers, should clearify them very distinctly because

English language lacks distinction between elder and younger kinship terms rather they use ‘sister’ to ‘didi’ and ‘bahini’, ‘brother’ to ‘dai’ and ‘vai’, ‘uncle’ to ‘thulobua’ and ‘kaka’. It is the same case found in between English and Magar languages. Magar language has /d∂i/ to ‘didi’, /b∂n∂i:, na:ni:/ to ‘bahini’, /dad$_3$∂i/ to ‘dai’, /v∂j∂/ to ‘bhai’, /d$_3^h$ab∂i/ to ‘thulobua’, /ba:bu/ to ‘kaka’. For Nepali and Magar speakers, it is easier to learn the languages because there are one-to-one corresponding kinship terms in Nepali and Magar languages. Nepali and Magar speakers may have easier feeling to learn English language because they do not have to discriminate elder or younger kinship relations. However, English students learning Nepali language may feel more difficult to learn Nepali and Magar languages because they have to learn more kinship terms with the discrimination of elder and younger kinship relations. Hence, the teacher teaching Nepali and Magar languages to the English students should give special attention to the areas of differences.

2. Nepali and Magar kinship terms can be taught to English speakers learning Nepali and Magar languages dividing them into two paternal and maternal groups of men and women. The technique can be used to teach English kinship terms too. A group of men can act as grandfather, father, elder brother, younger brother, son, grandson, etc and another group of women can play the roles of grandmother, mother, daughter, granddaughter, etc.

3. The English kinship terms ‘cousin’, ‘uncle’ ‘aunt’ can be taught acting as paternal uncle and aunt, maternal uncle and aunt, and their sons and daughters. Such dramatic activities can be the best way of teaching such kinship terms to Nepali and Magar speakers

learning English language. The technique can be more useful to teach English speakers learning Nepali and Magar languages.

4. To teach ‘nephew’ and ‘niece’ to Nepali and Magar native speakers learning English language, a teacher can make a male or female his/her ‘brother or sister’, a girl or a boy ‘their children’. The teacher can call the boy ‘nephew’ and the girl ‘niece’. Then Nepali and Magar speakers can easily understand the kinship terms. English speakers learning Nepali and Magar languages have more difficulty to conceptualize ‘bhajja’ or ‘bhatija’ /vəʤʤa: , vətiʤa:/ to the son of male ego’s brother in Magar language and ‘bhatija’ /vətiʤa:/ to the same relation in Nepali language. The teacher teaching ‘bhanji’ /va:nzi:/ that refers to daughter of male ego’s sister in Nepali and Magar languages should act as he is the brother of the child’s mother so that English student learning Nepali and Magar languages can easily understand the kinship term.

5. An English speaker learning Nepali language may generalize ‘uncle’ and ‘aunt’ to the couple of mother’s brother, whereas ‘mama’ /ma:ma:/ means ‘uncle’ and ‘maiju’ /maizu:/ means ‘aunt’. However, it is not easy to teach the Magar kinship terms, which refer to the kinship relations because Magar language has separate kinship terms to elder and younger kinship relations. A teacher teaching English language to Nepali and Magar speakers can select a couple of students consisting male and female, and make them play the role of a couple of mother’s elder brother and another couple of male and female as a couple of mother’s younger brother. Then he/she can call ‘uncle’ to the brothers of mother and ‘aunt’ to their wives. Likewise, a teacher teaching Nepali kinship

terms ‘mama’ /ma:ma:/ (mother’s brothers) and ‘maiju’ /maizu:/ (wives of mother’s brothers) to the English and Magar speakers can use the technique. However, a teacher teaching Magar kinship terms to the relations must make the discrimination between elder and younger kinship relations. He/she can use ‘kuba’ /kuba:/ to the elder brother of mother and ‘moma’ /moma:/ to the wife of mother’s elder brother. Similarly, he/she can call ‘mama’ or ‘mamai’ /ma:ma:/ or /ma:mɔ̂i/ to the younger brother of mother and ‘guma’ or ‘maiju’ /guma:, maidʒu:/ to the wife of mother’s younger brother.

6. English language has very few kinship terms to refer to the blood and marriage relations that are the major area of Nepali and Magar languages. Hence, the clear concept about such relations and the respective kinship terms should be made to the English speakers learning Nepali and Magar languages. For instance, ‘uncle’ in language English refers to both blood and marriage relations i.e. uncle and aunt to refer to brother of father and husband of father’s sister. To the relations Nepali and Magar languages consist separate kinship terms. Hence, a teacher teaching Nepali and Magar languages to English speakers must show the discriminations of blood and marriage relations.

7. The comparison between English and Nepali languages shows there is vast difference in the number of kinship terms as well as in the use of the kinship terms to refer to different kinship relations. Nevertheless, English and Magar languages have such difference as in between English and Nepali languages. More discriminations are found between English and Magar kinship terms and their use. Besides this, Nepali and Magar languages have more similarities

may be because of the close existing periphery of both speech communities.

8. The 10th point under findings shows the similarities and differences between English and Magar speech sounds. The teacher teaching English and Magar learners should draw the clear lines where the difference occurs and make them practise to produce such speech sounds.

9. The syllabus designers and textbook writers should concentrate on such findings and pedagogical implications of the study while designing and preparing the syllabus and textbooks for the second language learners.

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Appendix – A

Group- A

Name: Age:

Address: Sex:

Occupation: Qualification:

Date: Signature:

Please mention the relations that are asked below. How are the following persons related to you and how do you address when you call them? Write it in the given blanks.

	Appellative use	**Addressive use**
1. तपाईलाई जन्म दिने जोडी	_____	_____
The couple who gave birth to you	_____	_____
2. तपाईलाई जन्म दिने पुरुष	_____	_____
The man who gave birth to you	_____	_____
3. तपाईलाई जन्म दिने महिला	_____	_____
The woman who gave birth to you	_____	_____
4. तपाई भन्दा अगाडि जन्मिएको पुरुष	_____	_____
The man who is born before you	_____	_____
5. तपाई भन्दा पछि जन्मिएको पुरुष	_____	_____
The man who is born after you	_____	_____
6. तपाई भन्दा अगाडि जन्मिएको महिला	_____	_____
The woman who is born before you from the same couple	_____	_____
7. तपाईभन्दा पछि जन्मिएको महिला	_____	_____
The woman who is born after you from the same couple	_____	_____
8. तपाईसँग विवाहित व्यक्ति	_____	_____
The person who is married to you	_____	_____
9. तपाईबाट जन्मिएको व्यक्ति	_____	_____
The person who is born from you	_____	_____
10. तपाईबाट जन्मिएको स्त्री	_____	_____
The female who is born from you	_____	_____
11. तपाईबाट जन्मिएको पुरुष	_____	_____

The male who is born from you _____ _____

12. श्रीमानको बाबु _____ _____

Husband's father _____ _____

13. श्रीमतीको बाब _____ _____

Wife's father _____ _____

14. श्रीमानकी आमा _____ _____

Husband’s mother _____ _____

15. श्रीमतीकी आमा _____ _____

Wife's mother _____ _____

16. श्रीमान भन्दा जेठो दाइ _____ _____

Husband’s elder brother _____ _____

17. श्रीमान भन्दा जेठो दाईकी श्रीमती _____ _____

Wife of husband’s elder brother _____ _____

18. श्रीमती भन्दा जेठो दाइ _____ _____

Wife's elder brother _____ _____

19. श्रीमती भन्दा जेठो दाइकी श्रीमती _____ _____

Wife of wife's elder brother _____ _____

20. श्रीमान भन्दा कान्छो भाइ _____ _____

Husband’s younger brother _____ _____

21. श्रीमान भन्दा कान्छो भाइको श्रीमती _____ _____

Wife of husband’s younger brother _____ _____

22. श्रीमती भन्दा कान्छो भाइ _____ _____

Wife’s younger brother _____ _____

23. श्रीमती भन्दा कान्छो भाइको श्रीमती _____ _____

Wife of wife’s younger brother _____ _____

24. श्रीमान भन्दा जेठी दिदी _____ _____

Husband’s elder sister _____ _____

25. श्रीमान भन्दा जेठी दिदीको श्रीमान _____ _____

Husband of husband’s elder sister _____ _____

26. श्रीमती भन्दा जेठी दिदी _____ _____

Wife's elder sister _____ _____

27. श्रीमती भन्दा जेठी दिदीको श्रीमान _____ _____

Husband of wife's elder sister _____ _____

28. श्रीमान भन्दा कान्छी बहिनी _____ _____

Husband’s younger sister _____ _____

29. श्रीमान भन्दा कान्छी बहिनीको श्रीमान _____ _____

Husband of husband’s younger sister _____ _____

30. श्रीमती भन्दा कान्छी बहिनी _____ _____

Wife's younger sister _____ _____

31. श्रीमती भन्दा कान्छी बहिनीको श्रीमान _____ _____

Husband of wife's younger sister _____ _____

32. छोराकी श्रीमती _____ _____

Wife of son _____ _____

33. छोरीको श्रीमान _____ _____

Husband of daughter _____ _____

34. छोराको छोरा _____ _____

Son of son _____ _____

35. छोराको छोराकी श्रीमती _____ _____

Wife of son's son _____ _____

36. छोराकी छोरी _____ _____

Daughter of son _____ _____

37. छोराकी छोरीको श्रीमान _____ _____

Husband of son's daughter _____ _____

38. छोरीको छोरा _____ _____

Son of daughter _____ _____

39. छोरीको छोराकी श्रीमती _____ _____

Wife of daughter's son _____ _____

40. छोरीकी छोरी _____ _____

Daughter of daughter _____ _____

Appendix – B

Group- B

Name: Age: Sex:
Address: Occupation: Qualification:
Date: Signature:

Please mention the relations that are asked below. How are the following persons related to you and how do you address when you call them? Write it in the given blanks.

	Your own kinship form	**Your husband's/wife's kinship form**
1. Father's father baiyo bai	_____	_____
2. Father's mother baiyo mai	_____	_____
3. Father's elder brother baiyo karangcha dajai	_____	_____
4. His wife hoskung mahaja	_____	_____
5. Father's younger brother baiyo maracha bhaya	_____	_____
6. His wife hoskung mahaja	_____	_____
7. Father's elder sister baiya karangcha dai	_____	_____
8. Her husband hoskung jenja	_____	_____
9. Father's younger sister baiyo maracha nani	_____	_____
10. Her husband hoskung lenja	_____	_____
11. Mother's father maiyo bai	_____	_____
12. Mother's mother maiyo mai	_____	_____
13. Mother's elder brother Maiyo karangcha dajai	_____	_____
14. His wife hoskung mahaja	_____	_____
15. Mother's younger brother maiyo maracha bhaya	_____	_____

16. His wife _____ _____
hoskung mahaja
17. Mother's elder sister _____ _____
maiyo karangcha dai
18. Her husband _____ _____
hoskung lanja
19. Mother's younger sister _____ _____
maiyo maracha nani
20. Her husband _____ _____
hoskung lenja
21. The couple who gave birth to your father _____ _____
nakung baike phuncha jodi
22. The couple who gave birth to your mother _____ _____
nakung maike phuncha jodi
23. Father's elder/younger brother's son (elder than you) _____ _____
baiyo karancha dajaiyeu/maracha bhayayeu mija
24. His wife _____ _____
hoskung mahaja
25. Father's elder/younger brother's son (younger than you) _____ _____
baiyo karangcha dajaiyeu/maracha bhayayeu mija
26. His wife _____ _____
hoskung mahaja
27. Father's elder/younger brother's daughter (elder than you)_____ _____
baiyo karangcha daiyeu/maracha bhayayeu masto mija
28. Her husband _____ _____
hoskung lenja
29. Father's elder/younger brother's daughter (younger than you) ____ _____
baiyo karangcha dajaiyeu/maracha bhayayeu masto mija
30. Her husband _____ _____
hoskung lenja
31. Father's elder/younger sister's son (elder than you) _____ _____
baiyo karangcha dai/maracha nanijau mija
32. Her husband _____ _____
hoskung lenja
33. Father's elder/younger sister's son (younger than you) _____ _____
baiyo karangcha dai/maracha nanijau mija
34. His wife _____ _____
hoskung mahaja
35. Father's elder/younger sister's daughter (elder than you) ____ _____

baiyo karangcha/maracha nanijau masto mija

36. Her husband _____ _____
hoskung lenja

37. Father's elder/younger sister's daughter (younger than you) _____ _____
baiyo karnagcha/ maracha nanijau masto mija

38. Her husband _____ _____
hoakung lenja

39. Mother's elder/younger brother's son (elder than you) ____ _____
maiyo karangcha dajai/marcha bhayayeu lenja mija

40. His wife _____ _____
hoskung mahaja

41. Mother's elder/younger brother's son (younger than you) _____ _____
maiyo karangcha dajai/maracha bhayayeu lenja mija

42. His wife _____ _____
hoskung mahaja

43. Mother's elder/younger brother's daughter (elder than you) _____ _____
maiyo karangcha dajai/maracha bhayayeu masto mija

44. Her husband _____ _____
hoskung lenja

45. Mother's elder/younger brother's daughter(younger than you)_____ _____
maiyo karangcha dajai/maracha bhayayeu masto mija

46. Her husband _____ _____
hoskung lenja

47. Mother's elder/younger sister's son (elder than you)_____ _____
maiyo karangcha dajai/maracha bhayayeu lenja mija

48. His wife _____ _____
hoskung mahaja

49. Mother's elder/younger sister's son (younger than you)_____ _____
maiyo karangcha dajai/maracha bhayayeu lenja mija

50. His wife _____ _____
hoskung mahaja

51. Mother's elder/younger sister's daughter (elder than you) _____ _____
maiyo daiyeu/ nanijau masto mija

52. Her husband _____ _____
hoskung lenja

53. Mother's elder/younger sister's daughter (younger than you) ____ _____
maiyo daiyeu/ nanijau masto mija

54. Her husband _____ _____
hoskung lenja

55. Elder brother's wife _____ _____

karangcha dajaiyeu mahaja

56. Younger brother's wife _____ _____
maracha bhayayeu mahaja

57. Elder sister's husband _____ _____
karangcha daiyeu lenja

58. Younger sister's husband _____ _____
maracha nanijau lenja

59. Elder brother's son _____ _____
karangcha dajai mija

60. His wife _____ _____
hoskung mahaja

61. Younger brother's son _____ _____
maracha bhayayeu mija

62. His wife _____ _____
hoskung mahaja

63.Elder brother's daughter _____ _____
karangcha dajaiyeu masto mija

64. Her husband _____ _____
hoskung lenja

65. Younger brother's daughter _____ _____
maracha bhayayeu masto mija

66. Her husband _____ _____
hoskung lenja

67. Elder sister's son _____ _____
karangcha daiyeu lenja mija

68. His wife _____ _____
hoskung mahaja

69. Younger sister's son _____ _____
maracha nanijau lenja mija

70. His wife _____ _____
hoskung mahaja

71. Elder sister's daughter _____ _____
karangcha daiyeu masto mija

72. Her husband _____ _____
hoskung lenja

73. Younger sister's daughter _____ _____
maracha nanijau masto mija

74. Her husband _____ _____
hoskung lenja

Appendix-C

Magar Kinship Terms

Kinship relations	Magar	Kinship relations	Magar
P	—	—	—
F	/bɔ̃i/	M	/mɔ̃i/
Be	/daʤɔ̃i/	BeW	/vɔ̃ʤi:/
By	/vɔ̃jɔ̃/	ByW	/buha:ri: , kʰon/
Sie	/dɔ̃i/	SieH	/vena:/
Siy	/bɔ̃nɔ̃i , na:ni:/	SiyH	/ bɔ̃nɔ̃iʤwaĩ /
So	/lenʤa:miʤa:/	SoW	/kʰon/
D	/mastomiʤa:/	DH	/va:nʤɔ̃/
H	/lenʤa:/	W	/ma:ha:ʤa:/
HF	/nʰiba:/, /pusaĩ /	HM	/nʰ ima:/,/ni:ni:/
WF	/kuba:/, /ma:mɔ̃i/	WM	/moma:/,/guma:/
HBe	/vena:/	HBeW	/dɔ̃i/
HBy	/dewɔ̃r/	HByW	/dewɔ̃ra:ni:,na:ni:/
WBe	/ʤeθu/	WBeW	/dɔ̃i/
WBy	/sa:la:/	WByW	/sa:la:buha:ri:/
HSie	/ɔ̃ma:ʤu:/	HSieH	/vɔ̃sura:/, /vena:/
HSiy	/nɔ̃ndɔ̃/	HSiyH	/va:nʤɔ̃/
FF	/ha:da:ba:ʤi:/	FM	/ha:da:bɔ̃ʤei/
MF	/dudʰuba:ʤi:/	MM	/dudʰubɔ̃ʤei/
FBe	/ʤʰabɔ̃i/	FBeW	/ʤʰamɔ̃i/
FBy	/ba:bu/	FByW	/mosi, musi:/
MBe	/kuba:/	MBeW	/moma:/
MBy	/ma:mɔ̃i/	MByW	/guma: ,maiʤu:/
FSie	/nʰ ima:/	FSieH	/nʰiba:/

FSiy	/ni:ni:, fupɔ̃i/	FSiyH	/pusa ĩ /
MSie	/midʒʰarmɔ̃i/	MSieH	/midʒʰarbɔ̃i/
MSiy	/musi: ˌçʰ jæma:/	MSiyH	/musa:bɔ̃i/
SpFF	/ba:dʒju:/	SpFM	/bɔ̃dʒei/
SpMF	/ba:dʒju:/	SpMM	/bɔ̃dʒei/
HFBe	/nʰiba:/	HFBeW	/nʰ ima:/
HFBy	/pusa ĩ /	HFByW	/ni:ni:, fupɔ̃i/
HMBe	/bɔ̃i/	HMBeW	/mɔ̃i/
HMBy	/bɔ̃i/	HMByW	/mɔ̃i/
WFBe	/kuba:/	WFBeW	/moma:/
WFBy	/ma:mɔ̃i/	WFByW	/guma: ˌmaidʒu:/
WMBe	/kuba:/	WMBeW	/moma:/
WMBy	/ma:mɔ̃i/	WMByW	/guma: ˌmaidʒu:/
HFSie	/nʰ ima:/	HFSieH	/nʰiba:/
HFSiy	/ni:ni:, fupɔ̃i/	HFSiyH	/pusa ĩ /
HMSie	/nʰ ima:/	HMSieH	/nʰiba:/
HMSiy	/ni:ni:, fupɔ̃i/	HMSiyH	/pusa ĩ /
WFSie	/midʒʰarmɔ̃i/	WFSieH	/midʒʰarbɔ̃i/
WFSiy	/mosi, musi:/	WFSiyH	/musa:bɔ̃i/
WMSie	/moma:/	WMSieH	/kuba:/
WMSiy	/guma:, maidʒu:/	WMSiyH	/ma:mɔ̃i/
FBSoe	/dadʒɔ̃i/	FBSoeW	/vɔ̃dʒi:/
FBSoy	/vɔ̃jɔ̃/	FBSoyW	/buha:ri: , kʰon/
FBDe	/dɔ̃i/	FBDeH	/vena:/
FBDy	/bɔ̃nɔ̃i, na:ni:/	FBDyH	/bɔ̃nɔ̃idʒɔ̃wa ĩ /
HFBSoe	/vena:/	HFBSoeW	/dɔ̃i/

HFBSoy	/dewɔ̃r/	HFBSoyW	/dewɔ̃ra:ni:/
HFSiSoe	/vɔ̃sura:/	HFSiSoeW	/ɔ̃ma:d_3u:/
HFSiSoy	/va:nd_3a:,va:nd_3ɔ̃/	HFSiSoyW	/mastomid_3a:/
HMBSoe	/dad_3ɔ̃i/	HMBSoeW	/vɔ̃d_3i:/
HMBSoy	/vɔ̃jɔ̃/	HMBSoyW	/buha:ri: , k^{h}on/
HMBDe	/dɔ̃i/	HMBDeH	/vena:/
HMBDy	/bɔ̃nɔ̃i, na:ni:/	HMBDyH	/ bɔ̃nɔ̃i$d_3$wa$\tilde{i}$ /
HMSiSoe	/vena:/	HMSiSoeW	/dɔ̃i/
HMSiSoy	/vɔ̃jɔ̃/	HMSiSoyW	/buha:ri: , k^{h}on/
HMSiDe	/dɔ̃i/	HMSiDeH	/vena:/
HMSiDy	/bɔ̃nɔ̃i, na:ni:/	HMSiDyH	/ bɔ̃nɔ̃i$d_3$wa$\tilde{i}$ /
HFBDe	/ɔ̃ma:d_3u:,ɔ̃ma:d_3i:/	HFBDeH	/tira$d_3$uda:d_3ɔ̃i/
HFBDy	/nɔ̃ndɔ̃/	HFBDyH	/va:nd_3ɔ̃/
HFSiDe	/ɔ̃ma:d_3u:,ɔ̃ma:d_3i:/	HFSiDeH	/vɔ̃sura:/
HFSiDy	/va:nd_3i:/	HFSiDyH	/va:nd_3i:d_3ɔ̃wɔ̃$\tilde{i}$ /
WFBSoe	/d_3eθu/	WFBSoeW	/d_3eθuguma:/
WFBSoy	/sa:la:/	WFBSoyW	/sa:la:buha:ri:/
WFBDe	/dɔ̃isasu:/	WFBDeH	/sa:duda:d_3ɔ̃i/
WFBDy	/sa:li:/	WFBDyH	/saduvɔ̃jɔ̃/
WFSiSoe	/dad_3ɔ̃i/	WFSiSoeW	/vɔ̃d_3i:/
WFSiSoy	/vɔ̃jɔ̃/	WFSiSoyW	/buha:ri: , k^{h}on/
WFSiDe	/dɔ̃i/	WFSiDeH	/vena:/
WFSiDy	/bɔ̃nɔ̃i, na:ni:/	WFSiDyH	/ bɔ̃nɔ̃i$d_3$wa$\tilde{i}$ /
WMBSoe	/d_3eθu/	WMBSoeW	/d_3eθuguma:/
WMBSoy	/sa:la:/	WMBSoyW	/sa:la:buha:ri:/
WMBDe	/dɔ̃isasu:/	WMBDeH	/sa:duda:d_3ɔ̃i/

WMBDy	/sa:li:/	WMBDyH	/saduv∂j∂/
WMSiSoe	/d_3eθu/	WMSiSoeW	/d_3eθuguma:/
WMSiSoy	/sa:la:/	WMSiSoyW	/sa:la:buha:ri:/
SoSo	/na:ti , mid_3a:na:ti/	SoSoW	/na:tini:k^hon/
SoD	/na:tini:/	SoDH	/na:tini:d_3 ∂w∂$\tilde{i}$ /
DSo	/na:ti , mid_3a:na:ti/	DSoW	/na:tini:k^hon/
DD	/na:tini:/	DDH	/na:tini:d_3 ∂w∂$\tilde{i}$ /
C	/mid_3a:/	C	—

Kinship Relations of Male Ego

Kinship relations	Magar	Kinship relations	Magar
BSo	/v∂d_3d_3a:, v∂tid_3a:/	BSoW	/k^hon/
BD	/v∂d_3d_3i:, v∂tid_3i:/	BDH	/va:nd_3a:,va:nd_3∂/
SiSo	/va:nd_3a:,va:nd_3∂/	SiSoW	/mastomid_3a:/
SiD	/va:nd_3i:/	SiDH	/va:nd_3i:d_3∂w∂$\tilde{i}$ /
WBSo	/v∂d∂i/	WBSoW	/v∂deni:/
WBD	/v∂deni:/	WBDH	/v∂d∂i/
WSiSo	/v∂d_3d_3a:, v∂tid_3a:/	WSiSoW	/k^hon/
WSiD	/v∂d_3d_3i:, v∂tid_3i:/	WSiDH	/va:nd_3∂/
MBSoe	/d_3eθu/	MBSoeW	/d_3eθuguma:/
MBSoy	/sa:la:/	MBSoyW	/sa:la:buha:ri:/
FSiSoe	/vena:/	FSiSoeW	/d∂i/
FSiSoy	/va:nd_3a:d_3∂w∂$\tilde{i}$ /	FSiSoyW	/na:ni:/
MBDe	/sa:li:d∂i/	MBDeH	/vena:/
MBDy	/sa:li:/	MBDyH	/v∂j∂/

Kinship Relations of Female Ego

Kinship relations	Magar	Kinship relations	Magar
BSo	/vəd͡ʒəi/	BSoW	/vəd͡ʒeni:/
BD	/vəd͡ʒeni:/	BDH	/vəd͡ʒeni:d͡ʒəwə$\tilde{i}$ /
SiSo	/vəd͡ʒd͡ʒa:, vətid͡ʒa:/	SiSoW	/k^{h}on/
SiD	/vəd͡ʒd͡ʒi:, vətid͡ʒi:/	SiDH	/va:nd͡ʒa:,va:nd͡ʒə/
HBSo	/vəd͡ʒd͡ʒa:, vətid͡ʒa:/	HBSoW	/k^{h}on/
HBD	/vəd͡ʒd͡ʒi:, vətid͡ʒi:/	HBDH	/va:nd͡ʒa:,va:nd͡ʒə/
HSiSo	/va:nd͡ʒa:,va:nd͡ʒə/	HSiSoW	/mastomid͡ʒa:/
HSiD	/va:nd͡ʒi:/	HSiDH	/va:nd͡ʒi:d͡ʒ əwə$\tilde{i}$ /
MBSoe	/ma:ma: ,ma:məi/	MBSoeW	/guma:/
MBSoy	/ma:ma: ,ma:məi/	MBSoyW	/guma:/
FSiSoe	/vena:/	FSiSoeW	/dəi/
FSiSoy	/vəjə/	FSiSoyW	/buha:ri: , k^{h}on/
MBDe	/dəi/	MBDeH	/vena:/
MBDy	/na:ni:/	MBDyH	/ bənəid͡ʒwa$\tilde{i}$ /

Appendix-D

Nepali Kinship Terms

Kinship relations	Nepali	Kinship relations	Nepali
F	/ba: , bua:/	M	/a:ma:/
Be	/da:i ,da:zu/	BeW	/vauzu:/
By	/va:i/	ByW	/buha:ri/
Sie	/didi:/	SieH	/vina:zu:/
Siy	/b∂hini/	SiyH	/zwa$\tilde{i}$ /
So	/ç^{h}ora:/	SoW	/buha:ri:/
D	/ç^{h}ori/	DH	/zwa$\tilde{i}$ /
H	/logne, ʃri:ma:n/	W	/ʃwa:sni,ʃri:m∂ti/
SpF	/s∂sura:/	SpM	/sa:su:/
HBe	/d$_3$eθa:zu:/	HBeW	/d$_3$eθa:ni/
HBy	/dew∂r/	HByW	/dew∂ra:ni/
WBe	/zeθa:n/	WBeW	/zeθa:nididi/
WBy	/sa:la:/	WByW	/sa:li:b∂hini/
HSie	/a:ma:zu:/	HSieH	/da:i ,da:zu/
HSiy	/n∂nd∂/	HSiyH	/n∂ndevai/
WSie	/zeθi:sa:su:/	WSieH	/sa:du:dai/
WSiy	/sa:li:/	WSiyH	/sadu:vai/
FF	/ba:ze, h∂zurbua:/	FM	/b∂z∂i, h∂zura:ma/
MF	/ba:ze, h∂zurbua:/	MM	/b∂z∂i, h∂zura:ma/
FBe	/θu:lobua:/	FBeW	/θu:lia:ma:/
FBy	/ka:ka:/	FByW	/ka:ki:/
MBe	/ma:ma:/	MBeW	/maizu:/
MBy	/ma:ma:/	MByW	/maizu:/

FSie	/fu:pu, didi:/	FSieH	/fupa:zu,vina:zu:/
FSiy	/fu:pu, didi:/	FSiyH	/fupa:zu,vina:zu:/
MSie	/θu:lia:ma:/	MSieH	/θu:lobua:/
MSiy	/sa:nima:/	MSiyH	/sa:nobua:/
SpFF	/buda:s∂sura:/	SpFM	/budisa:su/
SpMF	/buda:s∂sura:/	SpMM	/budisa:su/
SpFBe	/θu:lobua:s∂sura:/	SpFBeW	/θu:lia:ma:sa:su/
SpFBy	/ka:ka:s∂sura/	SpFByW	/ka:kisa:su/
SpMBe	/ma:ma:s∂sura:/	SpMBeW	/maizusa:su:/
SpMBy	/ma:ma:s∂sura:/	SpMByW	/maizusa:su:/
SpFSie	/fupu:sa:su:/	SpFSieH	/fupa:zus∂sura:/
SpFSiy	/fupu:sa:su:/	SpFSiyH	/fupa:zus∂sura:/
SpMSie	/θu:lia:ma:sa:su/	SpMSieH	/θu:lobua:s∂sura:/
SpMSiy	/sa:nima:sa:su:/	SpMSiyH	/sa:nobua:s∂sura:/
FBSoe	/da:i ,da:zu/	FBSoeW	/vauzu:/
FBSoy	/va:i/	FBSoyW	/buha:ri:/
MBSoe	/da:i ,da:zu/	MBSoeW	/vauzu:/
MBSoy	/va:i/	MBSoyW	/buha:ri:/
MBDe	/didi:/	MBDeH	/vina:zu:/
MBDy	/b∂hini/	MBDyH	/zwa$\tilde{i}$/
FSiSoe	/da:i ,da:zu/	FSiSoeW	/vauzu:/
FSiSoy	/va:i/	FSiSoyW	/buha:ri:/
HFBSoe	/d_3eθa:zu:/	HFBSoeW	/d_3eθa:ni/
HFBSoy	/dew∂r/	HFBSoyW	/dew∂ra:ni/
HFSiSoe	/d_3eθa:zu:/	HFSiSoeW	/d_3eθa:ni/
HFSiSoy	/dew∂r/	HFSiSoyW	/dew∂ra:ni/
HMBSoe	/d_3eθa:zu:/	HMBSoeW	/d_3eθa:ni/

HMBSoy	/dewɔ̃r/	HMBSoyW	/dewɔ̃ra:ni/
HMBDe	/a:ma:zu:/	HMBDeH	/da:i ,da:zu/
HMBDy	/nɔ̃ndɔ̃/	HMBDyH	/nɔ̃ndevai/
HMSiSoe	/ d_3eθa:zu:/	HMSiSoeW	/d_3eθa:ni/
HMSiSoy	/dewɔ̃r/	HMSiSoyW	/dewɔ̃ra:ni/
HMSiDe	/a:ma:zu:/	HMSiDeH	/da:i ,da:zu/
HMSiDy	/nɔ̃ndɔ̃/	HMSiDyH	/nɔ̃ndevai/
HFBDe	/a:ma:zu:/	HFBDeH	/da:i ,da:zu/
HFBDy	/nɔ̃ndɔ̃/	HFBDyH	/nɔ̃ndevai/
HFSiDe	/a:ma:zu:/	HFSiDeH	/da:i ,da:zu/
HFSiDy	/nɔ̃ndɔ̃/	HFSiDyH	/nɔ̃ndevai/
WFBSoe	/zeθa:n/	WFBSoeW	/zeθa:nididi/
WFBSoy	/sa:la:/	WFBSoyW	/sa:li:bɔ̃hini/
WFBDe	/zeθi:sa:su:/	WFBDeH	/sa:du:dai/
WFBDy	/sa:li:/	WFBDyH	/sadu:vai/
WFSiSoe	/zeθa:n/	WFSiSoeW	/zeθa:nididi/
WFSiSoy	/sa:la:/	WFSiSoyW	/sa:li:bɔ̃hini/
WFSiDe	/zeθi:sa:su:/	WFSiDeH	/sa:du:dai/
WFSiDy	/sa:li:/	WFSiDyH	/sadu:vai/
WMBSoe	/zeθa:n/	WMBSoeW	/zeθa:nididi/
WMBSoy	/sa:la:/	WMBSoyW	/sa:li:bɔ̃hini/
WMBDe	/zeθi:sa:su:/	WMBDeH	/sa:du:dai/
WMBDy	/sa:li:/	WMBDyH	/sadu:vai/
WMSiSoe	/zeθa:n/	WMSiSoeW	/zeθa:nididi/
WMSiSoy	/sa:la:/	WMSiSoyW	/sa:li:bɔ̃hini/
WMSiDe	/zeθi:sa:su:/	WMSiDeH	/sa:du:dai/
WMSiDy	/sa:li:/	WMSiDyH	/sadu:vai/

SoSo	/na:ti/	SoSoW	/na:tini:buha:ri:/
SoD	/na:tini:/	SoDH	/na:tini:zwa$\tilde{i}$ /
DSo	/na:ti/	DSoW	/na:tini:buha:ri:/
DD	/na:tini:/	DDH	/na:tini:zwa$\tilde{i}$ /

Kinship Relations of Male Ego

Kinship relations	Nepali	Kinship relations	Nepali
BSo	/v∂tiza:/	BSoW	/v∂tiza:buhari/
BD	/v∂tizi/	BDH	/v∂tizizwa$\tilde{i}$ /
SiSo	/va:nza:/	SiSoW	/va:nzibuha:ri:/
SiD	/va:nzi:/	SiDH	/va:nzi:zwa$\tilde{i}$ /
WBSo	/v∂da:/	WBSoW	/v∂da:buha:ri/
WBD	/v∂deni/	WBDH	/v∂denizwa$\tilde{i}$ /
WSiSo	/ç^{h}ora:/	WSiSoW	/buha:ri:/
WSiD	/ç^{h}ori/	WSiDH	/zwa$\tilde{i}$ /

Kinship Relations of Female Ego

Kinship relations	Nepali	Kinship relations	Nepali
BSo	/v∂da:/	BSoW	/v∂da:buha:ri/
BD	/v∂deni/	BDH	/v∂denizwa$\tilde{i}$ /
SiSo	/ç^{h}ora:/	SiSoW	/buha:ri:/
SiD	/ç^{h}ori/	SiDH	/zwa$\tilde{i}$ /
HBSo	/v∂tiza:/	HBSoW	/v∂tiza:buhari/
HBD	/v∂tizi/	HBDH	/v∂tizizwa$\tilde{i}$ /
HSiSo	/va:nza:/	HSiSoW	/va:nzibuha:ri:/
HSiD	/va:nzi:/	HSiDH	/va:nzi:zwa$\tilde{i}$ /