

**A COMPARATIVE STUDY OF ENGLISH AND URDU  
KINSHIP TERMS**

**A Thesis Submitted to the Department of English Education  
University Campus, Kirtipur in Partial Fulfillment for the Master's  
Degree in Education (Specialization in English Education)**

**By  
Farmud Miya**

**Faculty of Education  
Tribhuvan University  
Kirtipur, Kathmandu, Nepal**

**2007**

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## **RECOMMENDATION FOR ACCEPTANCE**

This is to certify that Mr. Farmud Miya has prepared this dissertation entitled "A Comparative Linguistic Study of English and Urdu Kinship Terms" under my guidance and supervision.

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# DEDICATION

*Dedicated to*

*My Late Father*

*and*

*My Mother*

*who Inspired me a lot to Come to this Stage.*

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July, 2007

## ABSTRACT

The kinship relation is a family relationship through blood and marriage. It is one of the main organizing factors of human society. Kinship systems are the major areas of anthropological study for anthropologists. In the present study, the researcher has presented different kinship relations of Urdu and corresponding terms to address relations. The main objectives of this study were to determine English and Urdu kinship terms and to compare and contrast those terms with each other. To fulfill the objectives, the researcher collected data from Urdu speakers from Thamel area for Urdu kinship terms. He also collected the data from the native speakers of the English language available in Kathmandu valley, chiefly from British Council for English kinship terms. The total sampling population was 60 respondents of both languages. Out of them, fifty speakers were from the Urdu Language and ten from the English language. The data were collected by the help of a pre-set questionnaire and interview using judgemental non-random sampling procedure. The researcher also consulted different books, journals and previous theses for the secondary sources of data.

The major findings of the study are that the Urdu Language is richer in terms of kinship terms in comparison to the English language. The system of Urdu kinship terms and English kinship terms has the relationship of mono-English Vs. Multi-Urdu Mono-Urdu Vs. Multi-English and equality in some cases. In addition to this, there are differences between one to one correspondence relationship of the appellative forms to signify the same relation of the particular language.

The study includes four chapters. Each chapter has been divided into various sub chapters.



Chapter one consists of introduction with general background, review of the related literature, objectives of the study, significance of the study and the definition of the specific terms.

Chapter two deals with methodology of research work. It is subdivided into sources of data, research tools, population of the study and sampling procedures, research tools, process of data collection and limitations of the study.

Chapter three presents analysis and interpretation of the collected data for the study. The comparison has been made mainly between kinship terms used in English and Urdu for appellative use and addressive use.

Chapter Four presents the major findings and provides recommendations based on the analysis and interpretation of the data.

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## ABBREVIATIONS

A.D.	:	Used in the Christian Calendar to show a particular number of years when Christ was believed to have been born [from Latin (Anno Domini)]
B	:	Brother
B.S.	:	Brikram Sambat
CBS	:	Central Bureau of Statistics
Contra	:	Contradict
D	:	Daughter
di	:	Different
e	:	Elder (e.g. Be means elder brother)
e.g.	:	For example
F	:	Father
H	:	Husband
i.e.	:	that is
K.R.	:	Kinship Relation
M	:	Mother
N	:	Name
N.S.	:	Nepal Sambat
O	:	Offspring
OO	:	Offring's Offspring
ot	:	Other terms
P	:	Parents
PP	:	Parent's parents
S	:	Sibling
Sa	:	Samem
Sa-	:	Slightly different
Si	:	Sister
So	:	Son
SoSo	:	Son's son
Sp	:	Spouse
W	:	Wife
y	:	Younger (e.g. B <sub>y</sub> means younger brother)

## **Chapter One**

### **INTRODUCTION**

#### **1.1 General Background**

Language, voluntary vocal system of human communication, is a versatile tool that people use to fulfill their needs. Language is basically used for communication. i.e. language is a means of communication through which we express our internal feelings, imagination, thoughts, desires and sentiments. It is fact that there is not only one language spoken in the universe and no human civilization is believed to exist without language. That is to say, language is omnipresent. For Pie as Cited by Joshi (2004) "Language is a system of communication by sound, operating through the organs of speech and hearing, among members of a given community and using vocal symbols possessing arbitrary conventional meanings." Language plays a great role in the development of nationalism nationality, expansion of education and mass media and the growth of culture, science and technology. Language has become a part of our life.

Nepal is multi-racial multi-religious, and multilingual country. It has been enriched with varieties of language. More than ninety three languages are spoken in Nepal. Urdu is one of them mostly practised in the mid western development region of Nepal. It is a hybrid language in the sense that it has been derived from Sanskrit, Persian and Arabic. In Nepal, Urdu has its own status. It has got its written script. Nowadays, radio Nepal also broadcasts news in Urdu language at 6:10 PM. It seems that this language is also vital for students as well as teachers who are involved directly or indirectly in the field of language learning. But unfortunately, there are some language which are on the verge of extinction as there is no written form of those languages.

### **1.1.1 Linguistic Scenario of Nepal**

Nepal is enriched with varieties of language. More than ninety-three languages are identified in Nepal (CBS Report, 2001) but unfortunately most of them have not their written forms. The languages spoken in Nepal are divided into four groups.

#### **1.1.1.1 Indo-Aryan Group**

This group includes following languages:

Nepali	Magalni
Malthali	Marawadi
Bhojpuri	Kunal
Awadhi	Darai
Tharu	Marjhi
Rajbanshi	Bole
Danuwar	Urdu
Bengali	Chetri languages

#### **1.1.1.2 Tibeto-Burman Group**

This group includes following languages:

Limbu	Kaike
Thakali	Gurung
Ghale	Tamang
Chamling	Bahing
Chepeng	Sangpang
Newar	Sunuwar

#### **1.1.1.3 Dravadrans Group**

Thangad is the only language of the Dravandran family, which is spoken on the porcine of Koshi river in the eastern region of Nepal.

#### **1.1.1.4 Astro-Asiatic Group**

Satar is the only language of the group. It is spoken in the Jhapa district of eastern part of Nepal. (Source: For Toba as Cited by Phyak, 2004)

### 1.1.2 Relationship between Language and Culture

Language is a social phenomenon. It is possessed by human society which makes sets of rules, according to which the members of society cooperate and interact each other. Socio-cultural norms and values thoughts and conventions are preserved, nourished and inherited from generation to generation through language.

Culture is one of the social aspects. It is a set of behaviour patterns which are reflected in language of that community. Broadly speaking, language has complex and intimate relationship with other phases of culture, e.g. mythology, rituals, religion and social institutions. There is a claim that the structure of a language determines the way in which speakers of that language view the world. The opposite claim would be that the culture of people finds reflection in the language they employ, because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do. But this is not the exact relationship of language and culture. That is to say none of them determines either. The relationship between language and culture can be seen from the words of Sapir.

Sapir acknowledged the close relationship between language and culture maintaining that they were inextricably related so that you could not understand or appreciate the one without a knowledge of the other *Language* (1929 b, p. 2047)

A language contains various terms, which are specific to the culture of that speech community, such words are called culturally specific terms. For example, in Urdu culture, Muslim call their mother as *ami/amij n*. They are emotive in nature, carry connotations and are usually context bound. For Newmark, as cited by Joshi (2004) says, ". . . and, when a speech community focuses its attention on a particular topic



(this is usually called cultural focus), it spawns a plethora of words to designate its special language or terminology".

### **1.1.3 Need and Importance of English Language in Nepal**

As a well-recognized international medium of communication, English has its dominance over almost all other languages. It is really a treasure house of knowledge too. It is through English that non-English communities have imported foreign invention ideas, culture, literature, modern technology from source communities. For example, we have imported Greek philosophy, French literature and Japanese technology via English. It has further increased the need and importance of English in Nepal.

Realizing this, in 1982 A.D. His Majesty's Government of Nepal decided to open English medium schools at national and regional level. Although, much earlier than that (i.e. 1853 A.D.) Rana Prime Minister Jung Bahadur Rana had started English school, it was limited to the children of ruling families only.

After the restoration of multiparty democracy in Nepal in 1990 the then government adopted a policy of giving permission to open schools at private level. As a result of this privatization of education at all levels there is a mushrooming growth of English medium schools on all parts of the country. Although these schools were granted permission on the condition that they run classes under the guidance, supervision and control of the MOES, they have prescribed their own course and textbooks in many subjects and most of them are in English medium.

Curriculum Development Centre (hence forth CDC) Janak Educational Materials Centre (hence forth JEMC) are the only authorized institutions to design and produce prescribed textbooks up to grade ten. The private schools have been disseminating only English textbooks from

nursery to ten. The importance of English for Nepalese students can be seen from the points given by Sthapit (ibid):

- J to participate in classroom interaction
- J to study course materials and other related academic or professional matters.
- J to read things for pleasure and general information.
- J to gain access to the world body of knowledge.
- J to appreciate movies, plays, talks, radio and television programs.
- J to keep themselves abreast of what is going on around the world.
- J to participate in international meetings, seminars conference etc.
- J to communicate with foreigner in general.
- J to develop their personality and enhance their career development.

Thinking of these CDC has started to design textbooks of English from class one to ten for school level. Regarding other subjects, CDC and JEMC have started producing textbooks in English version only since 2000. They are doing this gradually and steadily. Among the Nepali textbooks published in English version into English 'Our Social Studies Grade 8' is one.

#### **1.1.4 An Introduction of Urdu Language**

According to Muslim informants, Urdu means 'army' because it is collection of many languages like Persian, Arabic Sanskrit etc. Urdu language emerged in India during Mughal period. It further bloomed up in Delhi and Lucknow. Similarly, Urdu language entered in Nepal with the advent of Muslim community during the period of Ratna Malla. Though, Muslims are found all over the country, Urdu language is not practised by all of them. The total population of Muslim in Nepal is 971056 (male = 501793) Female (469263) (CBS, 2001). There are 174840 speakers of Urdu as mother tongue in Nepal. Among them, 90223

are male and 84617 female. It is matter of great pleasure that Radio Nepal broadcasts news in Urdu at 6:10 PM nowadays.

### **1.1.5 Kinship Terms**

People use various kinship terms to signify various relations. The study of kinship terms has directed much attention to the terms people use to classify and identify their relatives. The American anthropologist Lewis Henry Morge developed his theory kinship in 19<sup>th</sup> century. Morge believes that the kinship terminologies used in non-literal societies reflected low level of culture and that the terminologies common in civilized societies indicated an advanced stage of development. (Encarta 2003) However, this is not absolute truth. All the languages of the world have their own kinship terms. Likewise, Muslim community uses its own kinship terms in the undertaken current research. Kinship based societies organize human communities based on real biological relationship among the members of that community. These biological relationships are both vertical and horizontal. The relationship which are based on the lines of descent are called vertical kinship terms. For example- the relation between one's father and mother. On the other hand, horizontal kinship relationship is kind of relationship which gets its value from vertical kinship terms. For example, the relationship between brother and sister.

### **1.2 Literature Review**

Some researches have been carried out on kinship terms of different language in Nepal.

Giri [1982] attempted a research entitled 'English and Nepali kinship terms' including forms of address with that of English kinship terms. This is descriptive survey and is very useful for a language teacher in the sense that it gives him/her an insight into the forms of address that are equivalent but different.

Bhusal [2001] carried out a research entitled "A componential Analysis of English and Kumal Kinship Terms." She made a componential analysis of those terms.

Rai [2001] carried a research entitled "A Comparative Linguistic Study of English, Nepali and Limbu Kinship Terms". She found that English has less number of Kinship terms in Comparison to both Nepali and Limbu.

Rai [2001] carried a research entitled "A Comparative Study on English and Rai Bantawana Kinship Terms." In his research he had mentioned the kinship terms used in Rai language which is a comprehensive study for teachers, students and linguists as well.

Joshi [2004] carried a dissertation entitled "English and Newari Kinship Terms" which is helpful for those students who are interested to know something about the kinship terms of "Newar".

Katuwal (2006) carried out a research entitled "English and Tharu Kinship". His major findings was that Tharu has more number of Kinship terms.

Adhikari (2006) carried "A Comparative Linguistic study: English and Santali Kinship Terms. Her finding was that the Santali Language is rich in terms of Kinship terms than English.

Similarly, Bhandari (2006) "A Comparative Study of English and Awadhi Kinship Terms." He found that the Awadhi Language is rich in terms of Kinship terms than English.

The research also consulted journals, documents, reports Urdu dictionary etc. to conduct the recent work.

Yet, no single research is carried out on the comparative study of Urdu and English Kinship Terms. As a member of the Muslim community, the researcher was naturally interested to carry out the

research on the mentioned topic. It is different from other mainly due to the terms used in Urdu language.

### 1.3 Objectives of the Study

The objectives of the research are as follows:

- a) to determine different terms used for English and Urdu Kinship relation and their corresponding addressive forms.
- b) to compare and contrast the terms used in both languages.
- c) to suggest some pedagogical implications.

### 1.4 Significance of the Study

As the kinship relations and terms used to signify different communities, they are important to know about for those scholars who are directly or indirectly involved in language phenomenon. The kinship relations are the major concern to the anthropological study. However this study will also have pragmatic value. The researcher hopes this study will have global significance. Besides this recent work will be useful for those who want to undertake researches on the kinship terms in future.

### 1.5 Definition of Terms Used in Present Work

Alter ego	Intimate friend, person very like oneself
Affinity	Relationship by marriage ties.
Core K.R.	Relations including the relationship of father, mother and brother, sister, son, daughter and their spouses.
Consanguinity	Relationship by blood ties. A consanguine is a relative by birth as distinguished from 'in-laws' and step-relatives.
Direct K.R.	The ego's own relationships, core as well as peripheral.
Descent	A relationship defined by connection to an ancestors through a culturally recognized sequence of parent-child links.

Ego	The point of view taken in describing a relationship, e.g. ego's parents, ego's siblings.
Family	A social group characterized by common residence and economic cooperation.
Indirect K.R.	In includes the ego's relationships through his or her spouse.
Kinship	Relationship based on or modeled on the culturally recognized connection between parents and children (and extended to siblings and through parents to more distant relatives)
Matrilineal descent	Descent from an ancestress down through a series of female links (through daughter, daughter's daughter)
Peripheral K.R.	Relationship through the members of the core kinship relations.
Patrilineal Descent	Decent from an ancestor down through a series of male links (i.e. through the ancestor's son, his son's sons, his son's, son's son)
Kinship Terminology	A system of linguistic categories for denoting kinds of relatives.

## Chapter Two

### METHODOLOGY

#### 2.1 Sources of Data

The present study was conducted using following methodologies:

##### 2.1.1 Primary Sources

For primary sources of data, the researcher collected data from the native speakers of English and Urdu.

##### 2.1.2 Secondary Sources

For secondary sources, the researcher consulted all those theses carried on kinship in the English department. Similarly, he consulted the related books, journals and magazines.

#### 2.2 Sampling Population and Sampling Procedure

The sample population consisted of fifty people for the information on Urdu kinship Terms from Thamel area. Similarly, Ten persons were consulted for the verifications of the English kinship terms. All these population were sampled using snow-ball non-random sampling procedure.

**Table-1**

S.N.	Native Language	Thamel		British Council		Total No. of Respondents
		Male	Female	Male	Female	
1	Urdu	25	25	×		50
2	English			5	5	10

### **2.3 Tools for Data Collection**

For the purpose of data collection, the researcher employed both questionnaires and structured interview.

### **2.4 Process of Data Collection**

The researcher collected data on the basis of the network of population:

- a) First of all the he consulted with limited but known individuals from whom he could get required information.
- b) Secondly, he asked them to contact other people who could give necessary information.
- c) Finally, this process was repeated until the required information was attained.

### **2.5 Delimitation of the study**

The present study has the following limitations:

- a) The study is limited to only kinship terms of English and Urdu.
- b) The data is only collected from Kathmandu district.
- c) The research is limited to questionnaire and structured interview.



## Chapter Three

### ANALYSIS AND INTERPRETATION OF THE DATA

#### 3.1 The Following Table Presents English Kinship Relations and Corresponding Addressive Forms

**Table-2**

S.N.	Kinship Relations	Appellative Use	Addressive Use
01	FP/MP (PP)	Grand Parents	–
02	FM/MM	Grand Parents	Grandma
03	FBe	Uncle	Uncle
04	FBeW	Aunt	Aunt
05	FBy	Uncle	Uncle
06	FByW	Aunt	Aunt
07	FSie	Aunt	Aunt
08	FSieH	Uncle	Uncle
09	FSiy	Aunt	Aunt
10	FSiyH	Uncle	Uncle
11	MBe	Uncle	Uncle
12	MBeW	Aunt	Aunt
13	MBy	Uncle	Uncle
14	MByW	Aunt	Aunt
15	MSie	Aunt	Aunt
16	MSieH	Uncle	Uncle
17	MSiy	Aunt	Aunt
18	FF/MF	Grand Father	Grandpa
19	MSiyH	Uncle	Uncle
20	FBe/ySo	Cousin	N (by name)
	FSie/ySo		
	MBe/ySo		

	MSie/ySo		
	Elder than ego		
21	MSiyH	Uncle	Uncle
22	FBe/y SoW	–	N (By name)
	FSie/y SoW		
	MBe/y Sow		
	MSie/y SoW		
	(Elder than ego)		
23	FBe/y SoW	Cousin	N (By name)
	FSie/y So		
	MBe/y So		
	MSie/y So		
	(Younger than ego)		
24.	FBe/y Sow	–	N
	FSie/y Sow		
	MBe/y Sow		
	MSie/y SoW		
	(Younger than ego)		
25	FBe/y D	Cousin	N
	FSie/y D		
	MBe/y D		
	MSie/y D		
	(Elder than ego)		
26	FBe/y DH	–	N
	FSie/y DH		
	MBe/y DH		
	MSie/y DH		
	(Elder than ego)		

27	FBe/y D	Cousin	N
	FSie/y D		
	MBe/y D		
	MSie/y D		
	(Younger than ego)		
28	P	Parents	–
29	F	Father	Dad
30	M	Mother	Mom/Mummy
31	S	Siblings	–
32	Be	Brother	N
33	BeW	Sister-in-law	N
34	By	Brother	N
35	ByW	Sister-in-law	N
36	Sie	Sister	N
37	SieH	Brother-in-law	N
38	Siy	Sister	N
39	SiyH	Bother-in-law	N
40	H	Husband	N
41	W	Wife	N
42	O	Offspring	–
43	So	Son	N
44	SoW	Daughter-in-law	N
45	D	Daughter	N
46	DH	Son-in-law	N
47	OO	Grand Children	–
48	SoSo	Grand Son	N
49	SoSoW	–	N
50	SoD	Grand Daughter	N

51	SoDH	–	N
52	DSO	Grand son	N
53	DSOW	–	N
54	DD	Grand daughter	N
55	DDH	–	N
56	So/D SO/D So	Great grand son	N
57	So/D So/DD	Great grand daughter	N
58	So/D So/DDH	–	N

### 3.1.1 English Kinship Relations of Male Ego and Female Ego

**Table-3**

S.N.	Relations	Male Ego		Female Ego	
		Appellative Use	Addressive Use	Appellative Use	Addressive Use
1	Be/y So	Nephew	N	Nephew	N
2	Be/y SoW	–	N	–	N
3	Be/y D	Nephew	N	Nephew	N
4	Be/y DH	–	N	–	N
5	Sie/y So	Nephew	N	Nephew	N
6	Sie/y SoH	–	N	–	N
7	Sie/y D	Nephew	N	Nephew	N
8	Sie/y DH	–	N	–	N
9	W	Wife	N	–	–
10	H		–	Husband	N

### Relations from Step-Side (Husband's re-marriage)

S.N.	Relations	Female Ego	
		Appellative Use	Addressive Use
11	HW	–	–
12	HWS <sub>o</sub>	Step-Son	N
13	HWS <sub>o</sub> W	–	N
14	HWD	Step-daughter	N
15	HWDH	–	N
16	HWS <sub>o</sub> /DS <sub>o</sub>	Step-grandson	N
17	HWS <sub>o</sub> /DS <sub>o</sub> W	–	N
18	HWS <sub>o</sub> /DD	Step-grand daughter	N
19	HWS <sub>o</sub> /DDH	–	N

### 3.1.2 English Kinship Relation of Ego's Spouse

**Table 4**

S.N.	Relations	Female Ego	
		Appellative Use	Addressive Use
1	PP	grandparent	grandparent
2	FF/MF	grandfather	grandfather
3	FM/MM	grandmother	grandmother
4	F	Father-in-law	N
5	M	Mother-in-law	N
6	FBe/y	Uncle	Sa
7	FBe/yW	Aunt	Sa
8	MBe/y	Uncle	Sa
9	MBe/yW	Aunt	Sa
10	FSie/y	Aunt	Sa
11	FSie/yH	Uncle	Sa

12	MSie/y	Aunt	Sa
13	MSie/yH	Uncle	Sa

Note: The Lack of Kinship terms is denoted by the Sign '—'

- \* If the person in question is addressed by the name, it is indicated by the abbreviation 'N'.
- \* If the addressive use corresponds to appellative use, it is indicated by the abbreviation 'Sa'.

### 3.2 The Following Table Presents Urdu Kinship Relations and Corresponding Addressive Forms

**Table 5**

S.N.	Kinship relations	Appellative Use	Addressive Use
1	PP	d d /N n or d di/n ni	d d j n/N n j n or d dim /N nima
2	FF	d d	d d j n
3	FM	d di	d dij n (d dim )
4	FBe	CaC	bade abu
5	FBeW	CaCi	badiami
6	FBy	CaC	C C j n
7	FByW	CaCi	Chotiami
8	FSie	Fufī	Fufiji
9	FSieH	Fuf	Fuf ji

10	FSiy	Fufī	Fufiji
11	FSiyH	Fuf	Fuf ji
12	MBe	M mu	M muj n
13	MBeW	M mi	Mam ni
14	MBy	M mu	M muj n
15	MByW	M mi	Mam ni
16	MSie	Kh l	Kh la
17	MSieH	Kh lu	Kh luj n
18	MSiy	Kh la	Kh l
19	MSiyH	Kh lu	Kh luj n
20	FBe/y SO	Cac j d bh i	
	FSie/y SO	Fuf j d bh i	
	MBe/y SO	M muj d bh i	Bhaij n
	MSie/y So	Kh luj d bh i	
	(Elder than ego)		
21	FBe/y SoW	Cac j d bh bi	
	FSie/y SoW	Fuf j d bh bi	
	MBe/y SoW	M muj d bh bi	bh bij n

	MSie/y SoW	Kh luj d bh bi	
	(Elder than ego)		
22	FBe/y So	Cac j d Bh i	
	FSie/y So	Fuf j d bh i	By name
	MBe/y So	M muj d bh i	
	MSie/y So	Kh luj d bh i	
	(Younger than ego)		
23	FBe/y SoW	Cac j d bh waj	
	FSie/y SoW	Fuf j d bh waj	
	MBe/y SoW	M muj d bh waj	dulhan
	MSie/y SoW	Kh luj d bh waj	
	(Younger than ego)		
24	FBe/y D	C c jad bahan	
	FSie/y D	Fufaj d bahan	b ji
	MBe/y D	m muj d bahan	
	MSie/y D	Khaluj d bahan	
	(Elder than ego)		
25	FBe/y DH	Cac j d bahnoi	
	FSie/y DH	Fuf j d bahnoi	(dulhabh i)



	MBe/y DH	m muj d bahnoi	
	MSie/y DH	Kh luj d bahnoi	
	(Elder than ego)		
26	FBe/y D	Cac j d bahan	
	FSie/y D	Fuf j d bahan	By name
	MBe/y D	m muj d bahan	
	MSie/y D	Khaluj d bahan	
	(Younger than ego)		
27	FBe/y DH	Cac j d bahanoi	
	FSie/y DH	Fuf j d bahnoi	
	MBe/y DH	m muj d bahnoi	
	MSie/y DH	Khaluj d bahnoi	(Meham n/b bu)
	(Younger than ego)		
28	P	W lden	(Abu/Ami) plog
29	F	Abu/ ba/b p	Abujan/Ab j n
30	M	ami/m	amijan
31	S	bahan	b ji/api
32	Be	bh i	bhaij n
33	BeW	bh bi	bh bij n

34	By	bh i	By name (N)
35	ByW	bh waj	dulhan
36	Sie	bahan	b ji/api
37	SieH	bahanoi	dulh bh i
38	Siy	bahan	By name (N)
39	SiyH	bahanoi	Mehm n
40	H	sauhar	By name (N)
41	W	bibi	By name (N)
42	O	bace	By name (N)
43	So	bet	bet (N)
44	SoW	bahu	bet /bahu
45	D	beti	By name (N)
46	DH	dam d	bet /b bu/Mehm n
47	OO	pota	By name (babu)
48	SoSo	pot	By name (b bu)
49	SoSoW	bahu	By name (bet )
50	SoD	poti	By name (beti)
51	SODH	dam d	Bet (b bu)
52	DSO	naw s	By name

53	DSoW	bahu	dulhan
54	DD	Naw si	By name
56	DDH	dam d	b bu/bet /Mehm n

Note: \* 'bhabi' and bh waj are used for indicating elder and younger relations, respectively.

\* Suffix 'j n' is added to the most of the words that are used while addressing them. It is used to the dearest and nearest one of the ego.

\* Ego uses names while addressing juniors. Besides this, she/he can also use 'babu', 'beta' according to the relation. But while addressing SiyH, DH, She/he uses the tone. 'b bu' in soft term. A p is common term for while addressing both senior and junior.

### 3.2.1 Urdu Kinship Relations of Male Ego and Female Ego

**Table 6**

S.N.	Relations	Male Ego		Female Ego	
		Appellative Use	Addressive Use	Appellative Use	Addressive Use
01	Be/y So	bhatij	By name	bhatij	By name
02	Be/y SoW	bahu	beti/dulhan	bahu	beti/dulhan
03	Be/y D	bhatiji	By name	bhatiji	by name
04	Be/y DH	dam d	babu	dam d	bet /mehm n
05	Sie/y SO	bh nj	by name (N)	bet	by name

06	Sie/y SoW	bahu	beti/dulhan	bahu	beti/dulhan
07	Sie/y D	bh nji	by name	beti	by name
08	Sie/y DH	dam d	beta/mehm n	dam d	beta/mehm n
06	W	bibi	by name	–	–
10	H	–	–	shauhar	By name

Note: – \* The relations and the corresponding addressive forms which the male ego uses are also used by his spouse to denote and address his relative in case If the relatives are of the husband's side. For example: 'bh nj ' is used by male ego to denote his Sie/y So. Same term 'bh nj ' is used by his spouse to denote her husband's Sie/ySo.

### **Relations from Step Side (Husband's Re-marriages)**

**Table no. 7**

S.N.	Relations	Female Ego	
		Appellative Use	Addressive Use
11	HW	(sautan)	By name
12	HWSO	sautel bet	By name (bet )
13	HWSOW	sauteli bahu	By name (bahu)
14	HWD	sauteli beti	By name (beti)
15	HWDH	sautela dam d	bet
16	HWSO/DSO	sautela pot /naw s	By name

17	HWSO/DSoW	sauteli bahu	bahu
18	HWSO/DD	sauteli poti naw si	By name
19	HWSO/DDH	sautel dam d	beta/mehm n

Note: \* The relations mentioned above from No. 11-19 refer to the relations maintained by husband's re-marriage i.e. step relatives.

### 3.2.2 Urdu Kinship Relations of Ego's Spouse

**Table No. 8**

S.N.	Relations	Male Ego's Spouse		Female Ego's Spouse	
		Appellative Use	Addressive Use	Appellative Use	Addressive Use
01	FF	d d khusar	d d j n	d d khusar	d d j n
02	MF	N n khusar	N n jan	n n khusar	n n j n
03	FM	d di s s	d dij n (m )	d dis s	d dij n (m )
04	MM	N ni s s	N ni	n nis s	N nim
05	F	Khusar	b j n/abuj n	khusar	b j n
06	M	S s	amijan	s s	amij n
07	FBe	c c j d Khusar	badeabu	c c j d khus r	badeabu
08	FBeW	c caj d S s	badiami	c c j d s s	badiami
09	FBy	c c j d	c c j n	c c j d khus r	c c j n

		Khusar			
10	FByW	c c j d s s	chotiami	c c j d s s	chotiami
11	FSie	fufis s	fufi	fufis s	fufi
12	FSieH	fuf khusar	fufaji	fuf khusar	fuf ji
13	FSiy	fufis s	fufi	fufis s	fufi
14	FSiyH	fuf khusar	fufaji	fuf khusar	fufaji
15	MBe	M mukhusar	manuj n	m mukhusar	m muj n
16	MBeW	Mam nis s	mam ni	mamanis s	mam ni
17	MBy	M mukhusar	m muj n	m mukhus r	m muj n
18	MByW	Mam nis s	mam ni	mam nis s	mam ni
19	MSie	Kh l s s	kh l j n	kh l s s	kh l j n
20	MSieH	Kh lukhusar	khaluj n	kh lukhusar	kh luj n
21	MSiy	kh l s s	khalaj n	kh l s s	kh l j n
22	MSiyH	Kh lukhusar	khaluj n	kh lukhusar	kh luj n
23	FBe/y So	c c j d s l		c c j dbhasur	
	FSe/y So	Fuf j d sala	bh ij n	Fuf j d bhasur	bh ij n
	MBe/y So	m muj d s la		m mujadbhasur	

	MSe/y So (Elder than Ego)	Kh luj d s la		Kh luj d bhasur	
24	FBe/y SoW	c c j d sarojani		c c j d bh bi	
	FSie/y SoW	fuf jad sarojani		fuf jad bh bi	
	MBe/y SoW	m mujad sarojani	bhabij n	m muj d bh bi	b ji
	MSie/y SoW	kh luj d sarojani		kh luj d bh bi	
	(Elder than ego)				
25	FBe/y So	c c j d s l		c c j d dewar	
	FBie/y So	fuf jad s l		fuf jad dewar	
	MBe/y So	m mujad s l	by name	m mujad dewar	by name (b bu)
	MBie/y So	kh lujad s l		kh lujad dewar	
	(Younger than ego)				
26	FBe/y SoW	c c j d sarojani		c c j d dewr ni	

	FSie/y SoW	fuf j d sarojani	dulhan	fuf j d dewr ni	
	MBe/y SoW	m mujad sarojani		m mujad dewrani	dulhan
	MSie/y SoW	kh luj d sarojani		kh luj d dewrani	
	(Younger than ego)				
27	FBe/y D	c c j d s li		c c j d Nand	
	FSie/y D	fuf j d s li		fuf j d Nand	
	MBe/y D	m muj d s li	b ji	m muj d Nand	b ji
	MSie/y D	kh luj d s li		kh luj d Nand	
	(Elder than ego)				
28	FBe/y DH	c c j d s rhu		c c j d Nandusi	
	FSie/y DH	fuf j d s rhu		fuf j d Nandusi	
	MBe/y DH	m muj d s rhu	S rhu bh i	m muj d Nandusi	dulh bh i
	MSie/y	kh luj d		kh luj d	



	DH	s rhu		Nandusi	
	(Elder than ego)				
29	FBe/y D	c c j d s li		c c j d Nand	
	FSie/y D	fuf j d s li		fuf j d Nand	
	MBe/y D	m muj d s li	by name	m muj d Nand	by name
	MSie/y D	kh luj d s li		kh luj d Nand	
	(Younger than ego)				
30	FBe/y DH	c c j d s rhu		c c j d Nandusi	
	FSie/y DH	fuf j d s rhu		fuf j d Nandusi	
	MBe/y DH	m muj d s rhu	Sarhubh i	m muj d Nandusi	b bu/mehm n
	MSie/y DH	kh luj d s rhu		kh luj d Nandusi	
	(Younger than ego)				
31	Be	S l	bh ij n	bhasur	bh ijan

32	BeW	Sarojani	bh bij n	bh bi	b ji
33	By	S l	By name	dewar	by name /b bu
34	ByW	Sarojani	dulhan	dewr ni	By name
35	Sie	S li	b ji	Nand	b ji
36	SieH	S rhu	bhaijan	Nandusi	dulhabh i
37	Siy	S li	By name	Nand	By name
38	SiyH	S rhu	Sarhubh i	Nandusi	b bu/mehman

### 3.3 Comparison of English and Urdu Kinship Terms

**Table -9**

S.N.	Kinship Relations	English		Urdu	
		Appellative Use	Addressive Use	Appellative Use	Addressive Use
1.	FF	+	-Sa	+	Sa
2.	MF	+	-Sa	+	-Sa
3.	FM	+	-Sa	+	Sa
4.	MM	+	-Sa	+	-Sa
5.	FBe	+	+Sa	+	-Sa

6.	FBeW	+	+Sa	+	-Sa
7.	FBy	+	+Sa	+	-Sa
8.	FByW	+	+Sa	+	-Sa
9.	FSie	+	+Sa	+	Sa
10.	FSieH	+	Sa	+	-Sa
11.	FSiy	+	Sa	+	Sa
12.	FSiyH	+	Sa	+	-Sa
13.	MBe	+	Sa	+	-Sa
14.	MBeW	+	Sa	+	Sa
15.	MBy	+	Sa	+	-Sa
16.	MByW	+	Sa	+	Sa
17.	MSie	+	Sa	+	Sa
18.	MSieH	+	Sa	+	-Sa
19.	MSiy	+	Sa	+	Sa
20.	MSiyH	+	Sa	+	-Sa
21.	FBe/y So	+	N	+	-Sa
	FSe/y So	+	N	+	-Sa
	MBe/y So	+	N	+	-Sa
	MSe/y So	+	N	+	-Sa

	(Elder than ego)				
22.	FBe/y SoW	+	N	+	Sa
	FBe/y SoW	+	N	+	-Sa
	FSie/y SoW	+	N	+	-Sa
	MBe/y SoW	+	N	+	-Sa
	MSie/y SoW (Elder than ego)	+	N	+	Sa
23.	Fbe/y So	+	N	+	N
	FSie/y So	+	N	+	
	MBe/y So	+	N	+	
	MSie/y So (Younger than ego)	+	N	+	
24.	FBe/y SoW	+	N	+	-Sa

	FSie/y SoW	+		+	-Sa
	MBe/y SoW	+		+	-Sa
	MSie/y SoW (Younger than ego)	+		+	-Sa
25	FBe/y D	+		+	-Sa
	FSie/y D	+		+	-Sa
	MBe/y D	+	N	+	-Sa
	MSie/y DD (Elder than ego)	+		+	-Sa
26	FBe/y DH	-		+	-Sa
	FSie/y DH	-	N	+	-Sa
	MBe/y DH	-		+	-Sa
	MSie/y DH (Elder than ego)	-		+	-Sa
27	FBe/y D	+		+	-
	FSie/y D	+	N	+	N

	MBe/y D	+		+	
	MSie/y D (Younger than ego)	+		+	
28	FBe/y DH	-	N	+	b bu
	FSie/y DH	-		+	
	MBe/y DH	-		+	
	MSie/y DH (Younger than ego)	+		+	
29	P	+	-Sa	+	-Sa
30	F	+	-Sa	+	-Sa
31	M	+	-Sa	+	-Sa
32	Be	+	N	+	-Sa
33	BeW	+	N	+	-Sa
34	By	+	N	+	N
35	ByW	+	N	+	-Sa
36	Sie	+	N	+	-Sa
37	SieH	+	N	+	-Sa

38	Siy	+	N	+	N
39	SiyH	+	N	+	-Sa
40	H	+	N	+	N
41	W	+	N	+	N
42	O	+	N	+	N
43	SO	+	N	+	N
44	SOW	+	N	+	-Sa
45	D	+	N	+	N
46	DH	+	N	+	-Sa
47	OO	+	N	+	N
48	SoSo	+	N	+	N
49	SoSoW	-	N	+	-Sa
50	SoD	+	N	+	N
51	SoDH	-	N	+	-Sa
52	DSO	+	N	+	N
53	DSOW	-	N	+	-Sa
54	DD	+	N	+	N
55	DDH	-	N	+	-Sa

Note:

- ❖ If the relations mentioned have the appellative uses, they are indicated by the sign '+' otherwise, they are indicated by '-'
- ❖ If the addressive use is same as appellative use, it is indicated by 'sa' and if there is a slight difference in the addressive use from the appellative use, it is indicated by the sign '-sa'
- ❖ If the person in question is addressed by his/her name, it is indicated by the sign 'N'

### 3.4 English and Urdu Kinship Relations of Male Ego

**Table No. 10**

S.N.	Kinship relations of male ego	English		Urdu	
		Appellative Use	Addressive Use	Appellative Use	Addressive Use
1	Be/ySo	+	N	+	N
2	Be/ySoW	-	N	+	-Sa
3	Be/yD	+	N	+	N
4	Be/yDH	-	N	+	-Sa
5	Sie/ySO	+	N	+	N
6	Sie/ySOW	-	N	+	-Sa
7	Sie/yD	+	N	+	N
8	Sie/yDH	-	N	+	-Sa
9	W	+	N	+	N



### 3.4.1 English and Urdu Kinship Relations of Female Ego

**Table -11**

S.N.	Kinship relations of male ego	English		Urdu	
		Appellative Use	Addressive Use	Appellative Use	Addressive Use
1	Be/ySo	+	N	+	N
2	Be/ySoW	-	N	+	N
3	Be/yD	+	N	+	N
4	Be/yDH	-	N	+	-Sa
5	Sie/ySO	+	N	+	N
6	Sie/ySOW	-	N	+	N
7	Sie/yD	+	N	+	N
8	Sie/yDH	-	N	+	-Sa
9	W	+	N	+	N
10	HW	-	N	+	N
11	HWSO	+	N	+	N
12	HWSOW	-	N	+	N
13	HWD	+	N	+	N
14	HWDH	-	N	+	-Sa

15	HWSO/DSO	+	N	+	N
16	HWSO/D SOW	-	N	+	-Sa
17	HWSO/ DD	+	N	+	+ N
18	HWSO/DDH	-	N	+	-Sa

In Muslim community, woman is not allowed to marry another man. But a man can marry to another woman and this all depends on the wish of his first wife. If she allows her husband to marry another woman in that case he can marry. It is generally happened when the first women is unable to give birth of child. In Urdu society the first wife is always considered elder than the second wife. She called the second wife by her first name. Similarly, she can call her by her natal village's name where there is a slight change in sound in the addressive use from the appellative use. It is indicates by -Sa in the above columns.

### 3.4.2 English and Urdu Kinship Relations of Ego's Spouse

**Table No. 12**

S.N.	Kinship Relations	English		Urdu			
		Appellative Use	Addressive Use	Appellative Use		Addressive Use	
				Male	Female	Male	Female
1.	FF	-	-	+	+	-Sa	-Sa
2.	MF	-	-	+	+	-Sa	-Sa

3.	FM	-	-	+	+	-Sa	-Sa
4.	MM	-	-	+	+	-Sa	-Sa
5.	F	+	N	+	+	-Sa	-Sa
6.	M	+	N	+	+	-Sa	-Sa
7.	FBe	+	Sa	+	+	-Sa	-Sa
8.	FBeW	+	Sa	+	+	-Sa	-Sa
9.	FBy	+	Sa	+	+	-Sa	-Sa
10.	FByW	+	Sa	+	+	-Sa	-Sa
11.	FSie	+	Sa	+	+	-Sa	-Sa
12.	FSieH	+	Sa	+	+	-Sa	-Sa
13.	FSiy	+	Sa	+	+	-Sa	-Sa
14.	FSiyH	+	Sa	+	+	-Sa	-Sa
15.	MBe	+	Sa	+	+	-Sa	-Sa
16.	MBeW	+	Sa	+	+	-Sa	-Sa
17.	MBy	+	Sa	+	+	-Sa	-Sa
18.	MByW	+	Sa	+	+	-Sa	-Sa
19.	MSie	+	Sa	+	+	-Sa	-Sa
20.	MSieH	+	Sa	+	+	-Sa	-Sa
21.	MSiy	+	Sa	+	+	-Sa	-Sa

22.	MSiyH	+	Sa	+	+	-Sa	-Sa
23.	FBe/y So	-	-	+	+	-Sa	-Sa
	FSe/y So			+	+	-Sa	-Sa
	MBe/y So			+	+	-Sa	-Sa
	MSe/y So (Elder than ego)			+	+	-Sa	-Sa
24.	His Wife	-	-	+	+	-Sa	-Sa
25.	FBe/y So	-	-	+	+	N	N
	FSie/y SO			+	+		
	FBe/y SO			+	+		
	MSie/y So (Younger than ego)			+	+		
26.	His wife	-	-	+	+	-Sa	N (respectful)
27.	Fbe/y D	-	-	+	+	-Sa	-Sa
	FSie/y D			+	+		
	MBe/y D			+	+		
	MSie/yD			+	+		

	(Elder than ego)						
28.	Her Husband	–	–	+	+	–Sa	–Sa
29.	FBe/y D	–	–	+	+	N	N
	FSie/y D			+	+		
	MBe/y D			+	+		
	MSie/y D (Younger than ego)			+	+		
30.	Her Husband	–	–	+	+	–Sa	–Sa
31.	Be	–	–	+	+	–Sa	–Sa
32.	BeW	–	–	+	+	–Sa	–Sa
33.	By	–	–	+	+	N	N (respectful)
34.	ByW	–	–	+	+	–Sa	N
35.	Sie	–	–	+	+	–Sa	–Sa
36.	SieH	–	–	+	+	–Sa	–Sa
37.	Siy	–	–	+	+	N	N
38.	Siy H	–	–	+	+	+	–Sa

Note: \* In the above chart, the comparative study of Urdu spouse's relations and addressive forms and relations of English people's spouse and addressive forms spouse is made. When there is no difference in the systems of addressive use and appellative use by spouse, It is indicated by under one column but when the differences are see in the system of appellative use and addressive use by spouse, they are indicated mentioning them under two sub-columns of the same column. Whenever the wife calls of the husband side, She is very much polite.

### 3.5 Main Areas of Differences

The main areas of differences between English and Urdu Language are pointed out in terms of following headings. These cases reflect the fact that the terms used in one language can correspond to more than one terms used in another language.

#### 3.5.1 Mono English Vs. Multi Urdu

In English culture economy of Kinship terms can be seen. That is to say English people use only one term for the multiterms used in Urdu language. An urdu speaker uses different terms for a single term used in English.

##### 3.5.1.1 One Generation above the Ego

**Table No. 13**

**A. All the relationships mentioned below are the direct peripheral relationships which are shared by male person with the ego.**

a. Uncle	a. CaC
It comes in existence due to parent's blood relationship with elder or younger brother, and due to	It comes in existence due to father's blood relationship with elder or younger brother But the terms for

parent's elder or younger sister's marriage	addressing them are different. The Father's elder brother and younger brother are addressed 'bade abu' and chote abu respectively.
	(b) Fuf It is due to father's elder or younger sister's husband. He is addressed by Fuf ji
	(c) Kh lu It comes due to mother's elder/younger sister's marriage. He is addressed by Kh luj n in Urdu society.
	(d) M mu It comes due to mother's blood relationship with elder or younger brother. He is addressed by m muj n

[Note : 'J n' in Urdu means the dearest, nearest one. That is to say they use jan at the end of the terms which shows that they are very close to the respective persons]

**B. The relationship mentioned below are direct peripheral relationship shared by female ego.**

(a) Aunt	(a) CaCi
It comes inexistence due to parent's	It comes inexistence due to father's

blood relationship with elder or younger sister and due to parent's elder or younger brother's marriage	elder/younger brother's marriage. The terms 'badiami' and 'chotiami' are used to address father's elder and younger brother's wife respectively.
	(b) Fufi It comes in existence due to father's blood relationship with elder or younger sister.
	(c) Kh 1 This relationship comes in existence due to mother's blood relationship with her elder younger/sister.
	(d) Mam ni It comes in existence through mother's elder or younger brother's marriage.

### 3.5.1.2 Co-generation of Ego :

**Table 14**

**A. This relationships mentioned below are the direct core relationship shared by male/female with ego**

A. Brother-in-law	a) Dewar
Brother-in-law here includes the	It comes inexistence due to



<p>younger brother of one's wife, husband of one's sister and wife's sister's husband</p>	<p>husband's younger brother. He is addressed by 'Babu' by female ego.</p>
	<p>(b) Bhasur</p> <p>It comes in existence due to husband's elder brother. He is addressed by 'bhain' or 'bhainji' by female ego</p>
	<p>(c) S la</p> <p>It comes in existence due to wife's younger or elder brother. If he is younger he is addressed by the first name. But if he is elder he is addressed by 'bhainjan' or 'bhaisaheb' by male ego.</p>
	<p>(d) Bahnoi</p> <p>It appears due to younger or elder sister's marriage of male ego. If he is younger than male ego he is addressed as 'babu' if he is elder than ego he is addressed by 'dulhabhai'</p>
	<p>(e) S rhu</p> <p>It appears due to wife's elder or younger sister's husband.</p>

**B. This relationships mentioned below are the direct core relationships shared by female person with ego.**

(a) Sister-in-law	a) Bh bi
Here sister-in-law includes elder/younger brother's wife, sister of one's husband wife's elder/younger sister.	It comes due to own elder brother's marriage. She is addressed as 'bhabiji'
	(b) Bh waj It comes inexistence due to younger brother's wife. She is addressed as dulhan.
	(c) Nand It appears due to husband's sister. She is addressed by 'her name' in soft tone by female ego.
	(d) S li It comes due to existence of Wife's sister. If she is younger than male ego she is called by her name but if she is elder than one's wife she is addressed as 'b ji'

**C. The relationships mentioned below can be core relationships shared by male person.**

A) Brother	a) bade bh i
It is term nominated to core blood relationship shared by elder or younger male person wish ego	It comes in existence due to core blood relationship with core's elder brother. He is addressed as 'bh ij n
	b) bh i
	It comes in existence due to core blood relationship with one's younger brother. He is addressed by his first name.

**D. The relationships mentioned below are nominated to core relationships shared by female person with ego.**

a) Sister	a) Bahan
It is due to blood relationship with elder or younger female sibling. It is a core relationship.	It comes into existence due to core relationship of one's elder or younger sister. But their addressive terms are different. That is to say the elder sister is called as 'baji' or 'api' and younger sister by her first name.

### 3.5.1.3 One-generation below the ego

**Table No. 15**

A

a) Nephew	a. bhatij
It includes direct peripheral relationships shared by male person with ego. It is ego's elder or younger brother's or younger or elder sister's son.	It includes direct peripheral relationship shared by male/female person who is the son of elder or younger brother of male ego. He is called by his first name or 'babi'
	b) bh nj
	It includes direct peripheral relationship shared by male or female person who is the son of elder or younger sister of male ego he is addressed by his first name.
B)	
a) Niece'	(a) bhatizi
It includes direct peripheral relationship shared by female person with ego. It is ego's elder or younger brother's or elder or younger sister's daughter.	It comes into existence due to direct peripheral relationship with elder or younger brother's son of male or female person. He is addressed by his first name.
	(b) bh nji It comes in existence due to direct

	peripheral relationship with elder or younger sister's daughter of male ego. She is addressed by her first name.
--	--

### 3.5.1.4 Two generation below the ego

**Table No 16**

A

a) Grandson	a) Pot
It includes direct peripheral relationship with the son's son or daughter's son of male ego/female ego	It comes in existence due to direct peripheral relationship with ego's son's son. He is addressed by his first name or as 'beta'.
	b) Nw s It comes due to direct relationships with daughter's son of male or female ego.
B	
a) Granddaughter	a) Poti
It includes direct peripheral relationship with the son's daughter of male or female ego	It comes into existence due to direct peripheral relationship with son's daughter of male or female ego. She is addressed by his first name.
	(b) Nw si

	It comes into existence due to direct peripheral relationship with daughter's daughter of male or female ego. She is addressed by her first name or as 'beti'
--	---

### 3.5.2 Mono Urdu Vs Multi English

#### 3.5.2.1 Co-generation of Ego

**Table No. 17**

A	
a) bhai	a) Brother
It refers to both core as well as peripheral relationships shared by elder or younger brother of male person with ego	It refers to core relationship shared by elder or younger male person with ego.
	(b) Cousin It refers to peripheral relationships shared by male or female person who can be both elder or younger than ego.
B	
a) bahan	a) Sister
It refers to both core as well as peripheral relationships shared by elder or younger female person with ego.	It refers to core relationship shared by elder or younger female person with ego.

	<p>b) Cousin</p> <p>It refers to peripheral relationship shared by male or female person who can be both elder or younger than ego.</p>
--	---

[Note: It is interesting to note down that there is only two terms in Urdu which have multi English terms. But we can see many more terms in other languages spoken in Nepal.

### **3.6 Equality found in Kinship Relations of Urdu and English Languages.**

**Table No. 18**

There are some relations of Urdu Language which have one-to-one correspondence with that of English Language.

A. Abu/Aba	a) Father
– Core relationship	– Core relationship
– Male	–Male
a) bahan	Sister
– core relationship	– Core relationship
– female	– Female
– ego's elder or younger sister	– ego's elder or younger sister
B. a) M /ami	a. Mother
– core relationship	– core relationship
– Female	– female

D) a) bh i	a) brother
– core relationship	– core relationship
– male	– male
– elder or younger brother's of ego	– elder or younger brother's of ego



## Chapter IV

### FINDINGS AND RECOMMENDATIONS

#### 4.1 Findings

On the basis of the analysis and interpretation of data collected from fifty native speakers of Urdu and its comparison with the Kinship terms used in English the following findings have been made.

1. The Urdu language is richer in terms of Kinship terms in comparison to the English Language. There are a few Kinship relations and corresponding addressive forms in the stock of English Kinship vocabulary. But the Urdu Language has many terms to symbolize different kinds of Kinship relations.
2. Most of the Kinship terms of Urdu are used in addressing people but only a few kinship terms are used to address in English. Only ascending generation receives title and others are usually addressed by FN in English.
3. The English Language doesnot make distinctions between elder and younger kinship relations. But the Urdu Language makes this distinction by using the terms 'bade/chote' or 'badi/choti' to symbolize one's elder or younger brother or sister respectively.
4. The Urdu term 'bhai' is used for both elder or younger which indicates the relationships of ego's own Be, FBe/y So, MBe/ySo and MSie/ySo so on.
5. The Urdu terms 'bhatiz ' and 'bhatiji' correspond to the English term 'nephew' and 'niece' respectively. But these are slight differences between these terms. 'bhatija' refers to male peripheral relationship from brother's side when called by male ego or from sister's side when called by female ego. In opposition to these the

terms 'nephew' and 'niece' also indicate male peripheral and female peripheral relationships, respectively but these terms can be used for both brother's and sister's sides whether called by male or female ego.

6. The English terms 'uncle' and 'aunt' are cover terms which include the relations from both father's and mother's sides. The relationship may be due to marriage ties or blood ties. This is lacking in the Urdu language. The following charts shows the above relations clearly.

English terms and relations	Urdu terms and relations
(1) Uncle = FBe/y, FSie/yH MBe/y, MSie/yH	1. C C = FBe/y 2. Fuf = FSie/yH 3. M mu = MBe/y 4. Kh lu = MSie/yH
(2) Aunt = FSie/y, FBe/yW MSie/y, MBe/yW	1. Fufi = FSie/y 2. FB <sub>e/y</sub> W = C ci 3. MSi <sub>e/y</sub> = Kh l 4. MB <sub>e/y</sub> W = Mam ni

7. The English term 'brother-in-law' refers to elder/younger male person who becomes ego's relative through marriage ties, and it indicates the relationship from own sister's or spouse's sister's side. But this doesnot apply to the Urdu language. The urdu language has different terms to indicate the relation mentioned above. The following chart shows the clear view of the relations.

English Terms and Relations	
1. Brother-in-law = Sie/yH, SPSie/y H	1. S l = WBe/y 2. bahnoi = Sie/y H 3. Sarhu = WSie/y H
2. Sister-in-law = Be/yW, SPBe/yW	1. bh bi = BeW 2. bh waj = ByW 3. S li = WSe/y

8. The English term 'Cousin' is neutral. But the corresponding term in Urdu is not neutral, and in addition to this, there are different terms that are used to symbolize the same relations Eg. - C C j d bh i, fuf j d bh i, C c j db han, etc.
9. There is lexical gap in English Kinship relations as most of the relations donot have their appellative forms and they are addressed by their names. This case is frequent when new relations are maintained by marriage ties. There is no term used to show a relation for cousin's wife, cousin's husband, nephew's wife, grandson's wife and so on.
10. English uses the prefix 'step' to refer to relatives related only by remarriage e.g.-stepmother, and uses the suffix '-in-law' to refer to relatives related by marriage, as in mother-in-law, daughter-in-law etc But Urdu speakers use 'prefix' 'Sautela' to refer to relatives related by husband's remarriage.
11. The Urdu Language has been influenced by English as we can see the use of 'auntie' to call one's FBe/yW. Most of there have used

badi/choti ami to address her. However some of them have used untie in the data.

## **4.2 Recommendations and Pedagogical Implications.**

The following recommendations have been made on the basis of the findings mentioned above.

1. There is no one-to-one correspondence between each and every English and Urdu Kinship terms. This is the main point, which creates difficulties for English students Learning Urdu and vice-versa. So, therefore the major teaching focus should be given on the points of differences between these two languages.
2. These are different terms used by male ego and female ego to symbolize their spouse's relations in Urdu. Therefore attention should be paid to teach relative terms used by male ego and female ego to symbolize their spouse's relatives. For example-male ego uses 's l ' and female ego uses 'bhasur or 'dewar' to signify spouse's Be/y.
3. English speakers should be taught Urdu Kinship terms in terms of paternal and maternal distinctions in case if they are interested. There are different kinship terms to symbolize relations from paternal side and maternal side which English lacks, e.g. MBeW is nominated as 'mam ni' and FBeW is nominated as 'C ci' where as 'aunt' is used by English speakers in both cases.
4. English speakers should be taught the unique and typical term Urdu concepts like 'Kh lu', 'b ji', 'mam ni and so on.
5. Textbooks writers should also compose books highlighting the terms of these languages so that students don't face any complexity in initiating a conversation with the muslim community.
6. All the relations with appellative use and addressive use of the both languages should be taught with great care.

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## Appendix 5

### The Distribution of Muslims in Terms of Development Regions

Total Population of Nepal	Total Muslims	Male Muslims	Female Muslims
23151423	971056	501793	469263

Development Regions	Total Muslims	Male Muslims	Female Muslims
Eastern Development Region	216514	40521	105993
Central Development Region	455714	236603	219111
Western Development Region	186180	95690	90490
Mid-Western Development Region	91339	47421	43918
Far-Western Development Region	4276	2419	1857

Source: Central Bureau of Statistics, 2001.

## Appendix 1 Questionnaire

Dear Respondent

The following questionnaire has been prepared to complete a research work entitled "A Comparative Study of English and Urdu Kinship Terms." The research is being carried out under the supervision of our respected Guru Dr. Chandeshwar Mishra, Department of English Education, Tribhuvan University, Kirtipur, Kathmandu.

The researcher aims to determine the kinship terms of Urdu language and to compare and contrast them with that of English language. You are kindly requested to respond each item according to how you use those terms in your daily life. Your responses will be used only for the research purpose and kept secret.

Researcher

Farmud Miya

T.U. Kirtipur,  
Kathmandu

Name: (Optional)

Age:

Address:

Sex:

Male/Female

### Part I:

In which relations do the following people stand and what terms do you use to call them? Write your response within the blanks provided for relations and terms.

		<b>Relation</b>	<b>Addressive Forms</b>
1.	The couple who gave birth to you	.....	.....
2.	The man who gave birth to you	.....	.....
3.	The woman who gave birth to you	.....	.....
4.	The man who is born before	.....	.....
5.	The man who is born after	.....	.....
6.	The female who is born before	.....	.....
7.	The female who is born after	.....	.....
8.	The person who is married to you	.....	.....
9.	The person who is born of you	.....	.....
10.	The male person who is born of you	.....	.....
11.	The female person who is born of you	.....	.....
12.	Husband/wife's father	.....	.....
13.	Husband/wife's mother	.....	.....
14.	Husband/wife's elder brother	.....	.....
15.	His wife	.....	.....



16.	Husband/wife's elder sister	.....	.....
17.	Her husband	.....	.....
18.	Husband/wife's elder sister	.....	.....
19.	Her husband	.....	.....
20.	Husband/wife's younger sister	.....	.....
21.	Her husband	.....	.....
22.	Son's wife	.....	.....
23.	Daughter's husband	.....	.....
24.	Son's son	.....	.....
25.	His wife	.....	.....
26.	Son's daughter	.....	.....
27.	Her husband	.....	.....
28.	Daughter's son	.....	.....
29.	His wife	.....	.....
30.	Daughter's daughter	.....	.....
31.	Her husband	.....	.....

## Appendix 2

मैं त्रिभुवन विश्वविद्यालय अन्तर्गत शिक्षाशास्त्र अंग्रेजी विभागका शोध छात्र हूँ। मैं आदरणीय गुरु डा. चन्द्रेश्वर मिश्राजीके मातहतमें उर्दुसे मोल्लिक रिस्तेदारोंके बारेमें तहकिकात कर रहा हूँ। आपलोग हंसबजेल सवालोंनेका जवाब देकर मुझे पुरी मदत करेंगे, ये मैं भरोसा रखता हूँ। मैं आपको यकिन दिलाता हूँ, इस सिलशिलेमें आपसे प्राप्त जानकारीको केवल इस शोध कार्यकेलिए मात्र उपयोग किया जाएगा, और आपका व्यक्तिगत परिचयको गोप्य राखा जाएगा।

फरमुद  
मियाँ  
शिक्षा शास्त्र  
अंग्रेजी  
विभाग,  
कीर्तिपुर

हसबजेल रिस्तेदारोंसे मोल्लिक सवालोंनेके जबावात दिजिए। हसबजेल लोग रिस्तेमें आपके क्या लगते है और उनलोगको बोलातेवक्त क्या कहकर बोलाते है ? खानोमें पूर किजिए।

		रिश्ता	बोलाते वक्त
१.	आपको पैदा करनेवाले वाल्देन	.....	.....
२.	आपको पैदा करनेवाली औरत	.....	.....
३.	आपको पैदा करनेवाला मर्द	.....	.....
४.	आपसे पहले आपके वाल्देनसे पैदा हुए लडका	.....	.....
५.	आपके बाद आपके वाल्देनसे पैदा हुए लडका	.....	.....
६.	आपसे पहले आपके वाल्देनसे पैदा हुई लडकी	.....	.....
७.	आपके बाद आपके वाल्देनसे पैदा हुई लडकी	.....	.....
८.	आपके साथ शादी हुई औरत	.....	.....
९.	आपके साथ शादी किया हुआ मर्द	.....	.....
१०.	आपसे पैदा हुए लडका	.....	.....
११.	आपसे पैदा हुई लडकी	.....	.....

हसबजेल लोग आपके रिश्तेमें क्या लगेंगे और उनहे बोलातेवक्त क्या कहकर बोलाते है ? खानोमें पूर किजिए।

१.	शौहर/वीवीकी माँ	.....	.....
२.	शौहर/वीवीका बाप	.....	.....
३.	शौहर/वीवीका बडा भाइ	.....	.....
४.	उनकी वीवी	.....	.....
५.	शौहर/वीवीका छोटा भाइ	.....	.....
६.	उनकी वीवी	.....	.....

७.	शौहर/वीवीकी बड़ी बहन	.....	.....
८.	उनका शौहर	.....	.....
९.	शौहर/वीवीकी छोटी बहन	.....	.....
१०.	उनका शौहर	.....	.....
११.	बेटाकी वीवी	.....	.....
१२.	बेटीका शौहर	.....	.....
१३.	बेटाका बेटा	.....	.....
१४.	उनकी वीवी	.....	.....
१५.	बेटाकी बेटी	.....	.....
१६.	उनका शौहर	.....	.....
१७.	बेटीका बेटा	.....	.....
१८.	उनकी वीवी	.....	.....
१९.	बेटीकी बेटी	.....	.....
२०.	उनका शौहर	.....	.....

अगर हसबजेल् रिस्तेदार आपके आपने है तो क्या लगेगे और अगर आपके शौहर या वीवीकी है तो आपके कौन लगेगें, अलग-अलग करके लिखिए और साथही उन्हे बोलातेवक्त क्या कहकर बोलाएगे ? खानोमे पूर किजिए ।

	आपके अपने ..... आपका कौन लगेगें	..... उन्हे बोलाते वक्त क्या कहकर बोलाएगे?	शौहर/वीवीकी .....आप के क्या लगेगें	..... उन् बोलाते वक्त क्या कहकर बोलाते है
१.	बापका वाप			
२.	बापकी माँ			
३.	बापका बडे भाइ			
४.	उनकी वीवी			
५.	बापकी बड़ी बहन			
६.	उनका शौहर			
७.	बापकी छोटी बहन			
८.	उनकी शौहर			
९.	बापका छोटे भाइ			
१०.	उनकी वीवी			
११.	माँका वाप			
१२.	माँ की माँ			
१३.	माँ का बडे भाइ			
१४.	उनकी वीवी			
१५.	माँ का छोटे भाइ			
१६.	उनकी वीवी			
१७.	माँ की बड़ी बहन			
१८.	उनका शौहर			

१९. माँ की छोटी बहन				
२०. उनका शौहर				
२१. माँको पैदा करनेवाले वाल्देन				
२२. बापको पैदा करनेवाले वाल्देन				
२३. उनकी वीवी				
२४. बापके बड़े/छोटे भाइका बेटा (आपसे उमरमे छोटा)				
२५. उनकी वीवी				
२६. बापके बड़े/छोटे भाइकी बेटी (आपसे उमरमे बडी)				
२७. उनका शौहर				
२८. बापके बडी/छोटी बहनका बेटा (आपसे उमरमे बडा)				
२९. उनकी वीवी				
३०. बापके बडी/छोरी बहनका बेटा (आपसे उमरमे छोटा)				
३१. उनकी वीवी				
३२. बापके बडी/छोटी बहनकी बेटी (आपसे उमरमे बडी)				
३३. उनका शौहर				
३४. बापके बडी/छोटी बहनकी बेटी (आपसे उमरमे छोटी)				
३५. उनका शौहर				
३६. माँ का बड़े/छोटे भाइका बेटा (आपसे उमरमे बडा)				
३७. उनकी वीवी				

३८. माँ का बड़े/छोटे भाइका बेटा (आपसे उमरमे छोटा)				
३९. उनकी वीवी				
४०. माँ का बड़े/छोटे भाइका बेटी (आपसे उमरमे बडी)				
४१. उनका शौहर				
४२. माँ का बड़े/छोटे भाइकी बेटी (आपसे उमरमे छोटी)				
४३. उनका शौहर				
४४. माँ का बडी/छोटी बहनका बेटा (आपसे उमरे बडा)				
४५. उनकी वीवी				
४६. माँ के बडी/छोटी बहनका बेटा (आपसे उमरे छोटा)				
४७. उनका वीवी				
४८. माँ का बडी/छोटी बहनकी बेटी (आपसे उमरमे बडी)				
४९. उनका शौहर				
५०. माँ का बडी/छोटी बहनकी बेटी (आपसे उमरमे छोटी)				
५१. उनका शौहर				
५२. बड़े भाइकी वीवी				
५३. छोटे भाइकी वीवी				
५४. छोटी बहनका शौहर				
५५. छोटी बहनका शौहर				
५६. बड़े भाइका बेटा				
५७. उनकी वीवी				
५८. बड़े भाइकी बेटी				

५९. उनका शौहर				
६०. छोटे भाइका बेटा				
६१. उनकी वीवी				
६२. छोटेभाइकी बेटा				
६३. उनका शौहर				
६४. बडेवहनका बेटा				
६५. उनकी वीवी				
६६. बडे बहनकी बेटा				
६७. उनका शौहर				
६८. छोटी बहनका बेटा				
६९. उनकी वीवी				
७०. छोटी बहनकी बेटा				
७१. उनका शौहर				

नाम:  
पता:

उमेर:  
लिङ्ग:

**शुक्रिया**