CHAPTER - ONE

INTRODUCTION

1.1   General Background

Language, a voluntary vocal system of human communication, is a versatile and most commonly used tool that people use to fulfill their needs. It is a unique feature of human being that differentiates them from other non human beings. Language is defined variously by different scholars. For Sapir (1978), "Language is a primarily human and non-instinct method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols" (p.8). He (ibid.) believes that language is parimarily human and non-instinct and it is produced voluntarily. But Richards et al. (1999) write, "Language is the system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, woods, sentences, utterances" (p.196). They (ibid.) view language as the system of structured arrangement which enables human beings to communicate. They emphasize on different units of language like morphemes, words, sentences and so on.

For Chomsky (1957), "Language is a set (finite or infinite) of sentences, each finite length and constructed out of a finite set of elements" (p. 13). He (ibid.) defines language as an innate capacity of native speakers by which they can form infinite number of sentences with the help of fininte number of rules. He claims that the natives are enabled to form correct and grammatical sentences. So, in his view, the native speakers are the authentic sources of a language and what they speak is correct. Whereas in Hall's (1968) words, "Language is the institution whereby human communicate and interact with each other by means of habitally used oral-auditory arbitrary symbols" (as cited in Yadav, 2001, p.4).

He (ibid.) perceives language as a medium of interaction and communication among human beings in which oral-auditory arbitrary symbols are used.

Though language is defined variously by various scholars, it is one of the most necessary and inevitable tool for human beings. Language is omnipresent in a speech community with yokel people. Varieties of a language are a natural phenomenon. No two languages are identical. They differ from each other in different aspects like vocabulary, grammatical structure, semantics, pronunciation, spelling and so on. Language differs according to geographical boundaries, social-ethnicity and person. So it is obvious that language is not only personal entity but also social phenomenon. There are many languages spoken in different speech communities. Emphasizing that variety of language is a natural phenomenon, Richards et al. (1999, p. 197) write:

> Languages are usually not spoken in exactly the same way from one part
>
> of a country to the other. Difference in the way a language is spoken by
>
> different people is described in terms of regional and social variation. In
>
> some cases, there is a continuum from one language to another. Dialect
>
> A of language X on one side of the border may be very similar to dialect
>
> B of language Y on the other side of the border if language X and
>
> language Y are related.

Every language is unique in its nature and complex structure; however, they share some common features because every human being posseses a common heritage of vocal apparatus. According to Todd (1991), "A language is a set of signals by which we communicate" (p.6). As we all know all normal human beings, under normal conditions, are born with the capacity to acquire at least one language, and probably more than one.

Linguistic knowledge in language teaching has great value and importance. A language teacher who knows more languages will have better performance on language teaching in a multilingual speech community like Nepal because a second or foreign language is shaped by facilitation or hindrance by the mother tongue of the learner. The more significant point to remember is the interrelationship between languages and thought i.e. language shapes each and every concept of human beings.

The English language is one of the widely used 'West Germanic' sub-branches of Germanic branch of the Indo-European language family. It is one of the well-recognized official languages of the UN. It is an international language which functions as a lingua franca world wide. English is learnt and taught as second or foreign language in many countries like Nepal. English Language Teaching (ELT) is a separate discipline since long in Nepal. The standard of English learners' has not much improved in Nepal although several attempts are made in this regard. One of the reasons behind this is that Nepal is a country of linguistic plurality and cultural diversity. English has been playing a significant role in the academic field of Nepal. The English language has varieties of regional dialects for example: British, American, Canadian, etc. The verbs of activities related to harvesting and wedding ceremony were selected from British dialect for the present study.

1.1.1 Linguistic Scenario of Nepal

Though Nepal is a small country, it is a home for complex cultural diversity and linguistic plurality. Linguistically, Nepal is so rich that it has got a unique position on the linguistic map of the world. More than ninety-three languages are identified spoken in Nepal (CBS Report 2001). Most of these living languages do not have their written script, they have only spoken forms. The

CBS report (2001) states that different language families belong to different languages spoken in Nepal, which are given below:

1.1.1.1 Indo-Aryan Family

This family includes the following languages:

- Nepali
- Maithili
- Bhojpuri
- Awadhi
- Tharu
- Rajbansi
- Danuwar
- Bengali
- Magahi
- Marawadi
- Kumal
- Darai
- Manjhi
- Bote
- Hindu-Urdu
- Chureti languages

1.1.1.2 Tibeto-Burman Family

The following languages are included under this family:

- Limbu
- Thakali
- Ghale
- Hayu (Bayu)
- Chamling
- Chepang
- Newar, etc.
- Kaike
- Gurung
- Tamang(Mumo)
- Bahing (Rumdali)
- Sangpang
- Sunuwar

1.1.1.3 Dravidian Family

Jhangad is the only language of the dravadian family, which is spoken on the province of the Koshi River in the eastern region of Nepal.

1.1.1.4 Astro-Asiatic Family

Satar (Santhali) is the only language in this family. It is spoken in Jhapa district of eastern part of Nepal. This family has two other branches viz. Mon-Khmer and Munda.

1.1.2 An Introduction to the Nepali and Awadhi Languages

Nepali and Awadhi both languages are spoken in Nepal. Nepali is spoken by almost all citizens of Nepal and Awadhi is spoken by a specific community. Both languages are briefly presented below.

1.1.2.1 The Nepali Language

The Nepali language is a member of Indo-Aryan branch of the Indo-European family of language. Nepali, the national language, is spoken as mother tongue by the majority of people in Nepal. It is used as a linguafranca and medium of education in Nepal.

As English, the Nepali language has also some dialects. Nepali has three major geographical dialects viz. eastern, western and far-western. Dialects may or may not be mutually intelligible. If they are close to each other in terms of social and geographical distance, they will be mutually intelligible but if they are far in terms of social and geographical distance, there may not be mutual intelligibility. It should also be noted that among the different dialects of a language one dialect becomes a standard dialect. This standard dialect is picked up usually by the state and used in administration, education, media, literature and so on which becomes the national language of the state.

"The eastern dialect of Nepali is the standard variety in case of Nepal which is the national language of the country and generally known as Nepali language" (Rai, 2005, p.123).

Out of the three dialects of Nepali, for this study, the verbs of activities related to harvesting and wedding ceremony were selected from western Nepali dialect spoken in Bageshwory Village Development Committee of Banke district.

1.1.2.2 The Awadhi Language

The Awadhi language is descendant of east-central: Indo-Aryan language family. The Indo-Aryan language family is a branch of Indo-European language. In this regard, both English and Awadhi languages are descendants of Indo-European language family. Thus, both of these languages have been derived from a large extent from Indian continent of Asia to Europe.

Though the Awadhi language is spoken in most of the Terai districts of Western, Mid-Western and Far-Western region of Nepal, it has direct connection in most of the districts of Uttar Pradesh (except where Baraja and Bhojpuri are spoken) in India (Tripathi, 2003).

The nomenclature of the Awadhi language is associated with the name of *Awadh*. Awadh was a place in ancient India-continent and the language spoken there was called Awadhi. Later some of the speakers of this place migrated towards Terai region of Nepal with their language *Awadhi*. Still they speak their own mother tongue Awadhi.Other languages spoken in the Terai like Tharu, Bhojpuri and Maithili have influence of the Awadhi language (Malla, 1979). The Awadhi language has influenced the Tharu language in the west part of the Terai region in Nepal (Chaudhary, 2004). The Indo-Aryan languages spoken in the Terai (e.g. Rajbansi, Maithili, Bhojpuri, Awadhi and Tharu) constitute a curious case. It is difficult to say where one language ends and another begins. However, the degree of intelligibility goes on decreasing with the increase in distance between the adjacent languages. In this case, people adopt the Hindi language (Yadav, 2003, p.155).

Awadhi is a principal language of Northern India which comes under the Eastern Hindu sub-branch of Indo-Aryan branch (Saksena, 1972). This is the

language which is spoken in the area which is historically important from the ancient times. Besides being spoken in its proper area, Awadhi is also largely spoken by Muslims as their vernacular language, over the greater portion of the area in which Bihari is the vernacular of the main portion of the population. Awadhi is singularly homogenous language, with hardly any local variations, which as its literature shows, has scarcely changed from the form it possessed in the middle of the sixteenth century. As regards vocabulary, it is also a very uniform dialect (Grierson, 1904).

Like other languages, Awadhi has got social and geographical variations. So, the Awadhi language that is spoken in different places is not exactly the same. However, in Nepal, the degree of acceptance of single standard of Awadhi throughout the region, across the multiplicity of political and social systems, is truly a remarkable phenomenon. People who speak a language are not always limited to the area where the language is used by majority of the speakers. Due to different reasons the population extends beyond the specific area of the language. In Nepal, Awadhi speakers are found almost in all the districts.

The distribution of Awadhi speakers recorded in different censuses shows that this language was spoken in 27 districts in 1981 and 1991 but 2001 Census Report exhibits thats it is spoken in only 22 districts. All the census reports show that maximum number of speakers reside in Kapilvastu.

The Census Reports of 1981, 1991 and 2001 are presented in Appendix-A.

The Awadhi language is spoken not only by its native speakers but also by many other languages speakers as a second or foreign language. The Census Report 2001 shows that total 23,577 speakers use Awadhi as a second language. Most of theirs' mother tongue is Nepali.

The number of speakers that use Awadhi as a second language with their native language is presented in Appendix-B.

There are 1037 people speaking English as their mother tongue and 560744 people speak Awadhi as mother tongue in Nepal. There are 69689 and 491055 Awadhi speakers in urban and rural areas of Nepal respectively. Out of the total population 71631 Nepali speakers, 130 Maithili speakers, 25 Bhojpuri speakers, 887 Tharu speakers speak the Awadhi as a second language (Population Census, 2001).

The Nepali and Awadhi languages are different from English in terms of their sentence structure. The English has S+V+O pattern whereas the Awadhi has S + O + V which is similar to the pattern of the Nepali language.

All languages have lexemes to denote different concepts but some of the lexemes in one language may or may not have corresponding lexemes in other languages. Similarly, some of the languages use similar word formation process whereas others use different ones. The proposed study is only limited to word level i.e.only to the verbs of activities related to harvesting and wedding ceremony. So the verbs of these activities were collected from the Awadhi speakers in Shonpur Village Development Committee of Banke district where the majority of the population speak this language.

1.1.3 Awadhi in Education

Before the restoration of demecracy in 1990, Nepal had adopted single language policy. Officially, Nepali was the medium of instruction at almost all levels of education. This was the only language used in administration, court of justice, information and media.

The 1990 Constitution of Nepal seems more liberal towards the minority languages of the country. The Constitution of the Kingdom of Nepal (1991) states:

I. Devnagari is the script of the Nepali language which is the language of the nation. The Nepali language shall be official language.

II. All the languages spoken as the mother tongue in the various parts of Nepal are the national languages of the country.

The constitution provides the right to the people to educate their children in their own mother tongues up to the primary level. It also recognized the languages spoken by the different communities in the country as National languages (rastriyabhasha). The constitution has granted equal rights to all the citizens before the law and has prohibited any form of discrimination based on religion, race, caste and ethnicity. The constitution thus gave official recognition to cultural diversity based, to some degree, on the notion of equality (Pradhan, 2000). Since the restoration of democracy there has been continual increase in awareness among linguistic minorities (including indigenous people) about their mother tongues. Their ethnic organizations have been creating awareness of preserving and promoting their cultural identity including their languages (Yadav, 2003).

As a consequence of the constitution Awadhi people are much more aware of their language and culture. Language has become emotive issue within and among the communities. They have designed the curriculum and written the textbooks for primary level (1-5 classes) and secondary level (9-10 classes). In Southern and Western part of the Kapilvastu district, some schools have started teaching the Awadhi language as an optional subject. But the teachers and head teachers argue that it has not come out effective mainly because of the lack of trained language teachers and difficulty in availability of the text books in local schools and / or in District Education Offices.

1.1.4 Definitions of Harvesting and Wedding Ceremony

The word *harvesting* is commonly used in the field of agriculture.Simply speaking, *harvesting* means gathering the crops which is popularly and

repeatedly used by farmers. OAD (2005, p. 711) defines it as "the time of year when the crops are gathered in on a farm etc.; the act of cutting or gathering crops." Harvesting is the day to day word in the context of agricultural country like ours where more than 80% people are involved in agriculture.

Generally, *wedding ceremony* refers to the marriage ceremony in which two people enter into a new relaltionship. This is a cultural and religious word. OAD (2005, p. 1729) defines it as "a marriage ceremony, and the meal or party that usually follows it."

1.2   Review of Related Literature

There are many research works on comparison of English and other different languages spoken in Nepal, e.g. Nepali, Rai, Limbu, Magar, Tamang, Tharu, Gurung, Awadhi, Newari, Urdu, Bajika, Dura, Bhojpuri, Maithili, in the Department of English Education. The researches carried out on linguistic comparison are reviewed as follows:

Many researches are available in the Department of English Education on the comparison of English *Kinship Terms* with the name of different languages like Nepali, Newari, Limbu, Rai, Santhali, Tharu, Awadhi, Maithili, Magar, Gurung, Urdu, Thami, Danuwar, Chamling and Kumal. Some researchers have carried out on *Pronominals* area of different languages spoken in Nepal. *Pronominal* in English and Limbu, Tharu, Maithili, Dura, Tamang, Rai, Raji, Bajika, Jhagar, and Magar are studied. Similarly, *Forms of Address* in English and other languages like Nepali, Tharu, Maithili, Chepang and Limbu have been covered by some researchers. Some other researchers have conducted their research on *Tense and Aspect System* of English and various languages like Nepali, Bhojpuri, Awadhi, Maithili, Tharu and Limbu. The topic on *Transformation of Interrogative and Negative Forms* has been conducted in languages like English and Nepali, Bhojpuri, Maithili, Yakkha, Bantawa, Magar, Bajika, Tharu, Rai and Limbu. Some researches have been conducted on *Subject-Verb Agreement* in English and Maithili, Tharu, Bhojpuri, Jhagar, Limbu and

Gurung languages. Likewise, comparison of *Affixation* system in English and other languages like Nepali, Limbu, Maithili and Tharu. *Case system* in English and Nepali, Limbu, Magar and Maithili are completed by other researchers.

The *Semantic Analysis* has been included in the languages like Nepali, Limbu, Maithili and Esperanto comparing to those with English. The comparison of *Nouns* in English and languages like Rai and Bantawa has been researched. The Gurung language has been compared in terms of *Verb-Forms* with English. The topic *Noun-Phrase Structure* has been carried out in English and other languages like Nepali, Limbu and Tharu. Only single research in each of the following have been carried out, *Adverbial Clauses, Relativization, Question-Transformation, Sub-ordination, Co-ordination, Clause Combining, Terms of Greeting and Taking Leave, Pluralization* and *Sounds* in English and Nepali, Maithili, Tharu, Limbu, Maithili, Baram, Nepali, Bajika, and Japanese and Nepali languages respectively. *Passivization system* in English and Bajika, Tharu, Nepali and Bhojpuri languages has been compared. Nepali and Limbu languages have been researched on *Appology* comparing with English.

Though many researches have been conducted on linguistic comparative study, there are only two researches available on the 'Awadhi' language in the Department of English Education. The researches specified above are not directly linked with the present study except the study of Bhandari (2006) and Khanal (2006). Those two studies are reviewed below:

Bhandari (2006) has carried out a research entitled *A Comparative Study of English and Awadhi Kinship Terms*. The main purpose of his study was to determine the English and the Awadhi kinship terms and their corresponding addressive forms. He found that the English language does not make distinction between elder and younger kinsip relations but the Awadhi language makes this distinction.

Khanal (2006) has conducted a research entitled *Tense and Aspect System in Awadhi and English Verbs*. The main purpose of this study was to find out and

compare the tense and aspect system in Awadhi in relation to English. He found that the Awadhi language has simple, perfect and progressive aspects. It does not have perfect progressive. But the English has four aspects viz. simple, perfect, progressive and perfect progressive. He also concluded that the Awadhi verbs inflect to agree with person, gender and honorificity of the subject whereas English verbs do not normally inflect to agree with gender and honorificity of the subject. But in the present tense, third person singular subject takes '–s' for agreement. Though the study done by Khanal (2006) has included some aspects of verbs, it could not address the verbs of activities related to harvesting and wedding ceremony. So the present study will be new and latest research in this field.

The nature of the present study is very much similar to the research carried out by Limbu (2004) entitled *Verbs of Pre-cooking, Cooking and Consuming Activities in English, Limbu, Rai-Bantawa and Nepali languages: A Semantic Comparison*. The main purpose of this study was to prepare inventories of different types of verbs of pre-cooking, cooking and consuming activities in the English, Limbu, Rai-Bantawa, Newari and Nepali languages. The researcher used altogether 42 informants as the primary sources. He used informal talking and unstructured interviews as the tools of the study. The judgmental sampling procedure was used in the process of data collection. Finally, he found that in comparison with the English, Limbu, Rai- Bantawa, Newari and Nepali, Newari has the least number of pre-cooking verbs; Limbu, Rai-Bantawa and Nepali have equally least number of cooking verbs and Nepali has the least number of cooking verbs. Similarly, in comparison of other four languages, English has the most number of pre-cooking, cooking and consuming verbs respectively whereas in Limbu and Rai-Bantawa, few consuming verbs are same in sound and meaning.

Although the present study is similar to that of Limbu (2004) in its nature, it differs in terms of types of verb and languages to be compared.

1.3   Objectives of the Study

The research was conducted to attain the following objectives:

A. To identify different types of verbs of activities related to harvesting and wedding ceremony in the Awadhi, English and Nepali languages.

B. To find out the Awadhi and English languages.

C. To identify single versus equivalent verbs used in harvesting and wedding ceremony in the Nepali, multi-verbs and vice versa among all three languages.

D. To suggest some pedagogical implications of the study.

1.4   Significance of the Study

The present study has multifold importance. No research has been carried out on the comparison of verbs among Awadhi, English and Nepali collectively in the Department of English Education. So this research will be a valuable work for the Department itself. The study will be significant for the prospective researchers on the Awadhi language, linguists, teachers, students, textbook writers, course designers and so on. It will be useful for the native speakers of the Awadhi language who are trying to learn English and Nepali and vice-versa.

CHPTER-TWO

METHODOLOGY

The present study has been conducted using the following methodology:

2.1   Sources of the Data

There are two major sources of gathering information about a situation, person, problem or phenomenon. They are primary and secondary sources.

2.1.1 Primary Sources

Primary sources provide the first-hand data in which the researcher himself is involved in collecting them. Primary sources of the data are informants who provide the fresh and original data to the researcher. The data provided by the primary sources are called primary data. Primary data are collected through observation, interview, questionnaire, and psychological tests.

The present study mainly was based on the primary sources. The native speakers of the Awadhi, English, and Nepali languages were the primary sources of the data

2.1.2 Secondary Sources

Secondary sources provide the second-hand data. While collectioning data from secondary sources, the researcher does not see or meet the population personally. He uses the readymade data that are already available in the market. The census, personal and official records, earlier researches, government and non-government publications, written documents, books, journals and newspapers, electronic records, periodicals, reports of various committees and commissions and so on are some examples of secondary sources.

Though the primary sources of the data were basic for the present study, the secondary sources also have been consulted. Different books, theses, magazines, newspapers, reports, censuses related to the Awadhi, English and Nepali languages were considered as secondary sources of this study. However, I have mainly consulted Basnyat (1986), Central Bureau of Statistics (2003),

Population Monograph of Nepal Vol. 1 (2003), Limbu (2004), Lyons (1995), Pathak (2000), Rai (2005), Sakshena (1972), Sapir (1978), and Todd (1991) for the present study.

2.2 Population of the Study

Population refers to all the people who live in a particular area, city or country. Population always is the primary source and informants who provide the first-hand data. The population of the present study was the native speakers of the Awadhi who live in Shonpur V.D.C of Banke district, English who were available in British Council and Bashantapur of Kathmandu Metropolitan City, and Nepali who live in Bageshowry V.D.C of Banke district. Altogether 80 informants were included in the study. Out of them, 36 native speakers were of the Awadhi and equal number of the Nepali language. But only 8 people of the English language were included since it became very difficult to find out a large number of the English native speakers who can spare required time for my research in the context of our country.

2.3 Sampling Procedure

Sampling is the process of selecting a few (a sample) from a bigger group (the sampling population) to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation or outcome regarding the bigger group. There are mainly three types of sampling viz. random, non-random, and mixed sampling. Random sampling includes simple, stratified and cluster sampling whereas non-random sampling includes quota, judgemental, accidental, and snowball sampling.

I used judgemental sampling for the selection of the population for the present study. In this type of sampling, the researcher selects those units whom he thinks can provide the best information to achieve the objectives of his study. I used judgemental sampling since each and every native speaker of the selected languages can not provide the sufficient and required information for the present study.

The selection of population among Awadhi, Nepali and English native speakers of Shonpur Village Development Committee and Bageshowry Village Development Committee of Banke district as well as British Council and Bashantapur of Kathmandu Metropolitant City respectively which are as follows:

Table No. 1: Distribution of Population of the Awadhi, Nepali and English Languages

S. N.	Native speakers Languages	Places								Total Number of Respondents
		Banke District				Kathmandu District				
		Shonpur V.D.C.		Bageswory V.D.C.		British Council		Bashantapur		Respondents
		M.	F.	M.	F.	M.	F.	M.	F.	
1.	Awadhi	18	18							36
2.	Nepali			18	18					36
3.	English					2	2	2	2	8
Total		18	18	18	18	2	2	2	2	80

2.4   Research Tools

Those tools through the use of which we can collect the data for the research are known as research tools. Especially, there are four types of research tools viz. observation, interview, questionnaire, and psychological tests. Though several tools can be used to collect the data using the primary sources, the choice of the appropriate tools depends upon the purpose of the study, availability of the resources, the skills of the researcher as well as the complexity of the situation. The data collected by using one tool can also be different from that another. So, the researcher must be very much conscious or/ and alert to use the particular tool in a particular situation and to a particular group of population.

I used informal talks, unstructured interviews and Focused Group Discussions (FGD) as the tools for collection of the data. I have conducted Focused Group

Discussions (FGD) in a very natural situation. Interview guides were used to conduct unstructured interviews so that I could form questions instantly and spontaneously on the spot and get deep and sufficient data from the interviewees. Talking with the native speakers of the selected languages has been conducted very informally and naturally as their daily communication.

2.5   Process of Data Collection

I collected the primary data using following procedure:

1. I travelled to the Shonpur Village Development Committee of Banke District for the Awadhi speakers where the majority of people speak this language.

2. I selected 18 male and 18 female from the VDC using judgemental sampling.

3. I established the rapport with the concerned people. I selected the married couples for the verbs of wedding ceremony and farmers for the verbs of harvesting activities. So the population was different for two activities.

4. Then I explained them about the purpose of the research.

5. Firstly, I talked about the harvesting activities. For these activities, I took 36 people involved in the farming. Out of them, 18 were male and 18 were female. I divided them into two groups.

6. Each group had 9 male and 9 female. So, one group had 18 people altogether.

7. I discussed with the first group focusing on the verbs of harvesting. For this, I initiated the talk with the questions like "Do you like farming?" "Are you satisfied with this profession?" in the Awadhi language.

8. I found that all of them were really interested and highly satisfied with this profession. But they complained about irrigation since irrigation facility is not available in that area.

9. Then I asked them what activities are done before planting different crops and vegetables. All of them replied one by one and at the same time I noted down the verbs which were used in their answers. I did so because all of these verbs were related to pre-harvesting activities.

10. I wrote names of different crops and vegetables in front of them. Then, I talked in very natural situation about the activities done during the harvesting those crops and vegetables. I noted all the verbs provided by them.

11. It was also a kind of unstructured interview since I asked them probing questions on the spot to get sufficient and required data.

12. The discussion took around two hours for one group.

13. I did the same tasks with the second group next day and the time duration was around three hours for the second group.

14. After collecting the harvesting related data, I selected 18 couples for the data related to wedding ceremony. I divided them into two groups. The groups were of 5 and 4 couples respectively.

15. Firstly, I took the group of five couples. I met them in their leisure time.

16. I initiated the conversation asking some funny questions in Awadhi like "Do you think marriage is necessary?" "Did you get any change after your marriage?" "Are you satisfied with your life partner?"

17. Then, I talked with them about the activities done before, during and after marriage ceremony in their culture.

18. I made them aware of not to talk about the activities done in elopement or love marriage but marriage ceremony done according to their culture, religion and tradition.

19. I started with the activities done to select a boy and a girl for marriage and concluded with the activities done after finishing the marriage ceremony.

20. I talked with the second group of 4 couples next day.

21. The time duration was somehow same for the both groups i.e. it was around 2 hours.

22. I travelled to the Bageshwory VDC of Banke district, where most of the people speak the Nepali language, next day for the collection of data related to harvesting and wedding ceremony of the Nepali language.

23. I selected 18 male and 18 female native speakers of the Nepali language as the population of the study.

24. The nature of the populaltion was same as that of the Awadhi language i.e. farmers were selected for the verbs of harvesting and couples were selected for the verbs of wedding ceremony.

25. I used the same research tools and procedures for collecting Nepali data as used in the collection of the Awadhi data.

26. I traveled to Bashantapur and British Council of Kathmandu Metropolitan City for the data of the English language.

27. I first went to the British Council situated at Lainchor and asked the authority for their permission.

28. After that I asked 4 people (2 male and 2 female) for their help who were married and I explained them the purpose of my research.

29. I used informal talking, Focused Group Discussion (FGD) and unstructured interview as the research tools.

30. I talked with them in group and asked some questions related to harvesting and wedding ceremony activities. I used the English language as a medium of communication.

31. I first talked about harvesting verbs. Though their profession was not farming, they knew most of the activities done before and during harvesting. So I selected them for those data. For this, I showed them names of some crops and vegetables and asked them how to prepare the land, how they are planted and harvested. They all answered enthusiastically.

32. I wrote all the verbs included in their answers.

33. Then I talked about the wedding ceremony with the same group. For this, I asked them about their own marriage ceremony whether their marriage was love or arranged. Fortunately, both couples' marriage was arranged.

34. I asked them what the activities were done before, during and after marriage ceremony in their culture. Since they were married they replied easily and I noted down all the verbs included in their answers.

35. Then I travelled to Bashantapur of Kathmandu Metropolitan City for other 4 English people.

36. I used the same process for collecting of English data from those people as used at British Council.

37. Finally, I thanked all of the informants of those languages (Awadhi, Nepali and English) for their kind co-operation.

In this way, I spent 3 weeks for the collection of the data.

2.6   Limitations of the Study

1. This study was limitated to the verbs of activities related to pre-harvesting and harvesting, pre-wedding, wedding and post-wedding ceremony of the Nepali, Awadhi and English languages.

2. Only 80 informants were included in the study.

3. The research areas were Shonpur and Bageshwory Village Development Committee of Banke District for the Awadhi and Nepali languages respectively. Similarly, the Bashantapur and British Council of Kathmandu Metropolitan City were taken for the English language.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION

This chapter includes the analysis and interpretation of the collected data. The analysis and interpretation has been divided into two parts since the study includes two activities viz. harvesting and wedding ceremony. The first part includes the analysis and interpretation of verbs of pre-harvesting and harvesting activities used in the Awadhi, English and Nepali languages. The second part includes the verbs of pre-wedding, wedding and post-wedding activities used in the Awadhi, English and Nepali languages.

3.1   The Verbs of Pre-harvesting and Harvesting Activities

While analyzing the Awadhi, English and Nepali verbs of pre-harvesting, and harvesting activities they are listed separately. To show the relation between the Awadhi, English and Nepali verbs of pre-harvesting and harvesting activities they are presented in charts and described. Then the comparison of the Awadhi, English and Nepali verbs of pre-harvesting and harvesting is carried out. Finally, the main areas of differences are pointed out.

3.1.1 The Verbs of Pre- harvesting and Harvesting Activities in Nepali

The verbs of pre-harvesting and harvesting used in Nepali language are presented in the following table:

Table No. 2: Pre-harvesting and Harvesting Verbs of Nepali

Pre-harvesting Verbs	Harvesting Verbs
1 Mal faalnu	1 Kaatnu
2 Jotnu	2 Shukaaunu
3 Khannu	3 Khaliyan banaaunu
4 Dalla fornu	4 Bhaari baandhnu
5 Sammyaaunu	5 Boknu
6 Mal haalnu	6 Kunyun laaunu
7 Paani laaunu	7 Miyo gaadnu
8 Hillyaaunu	8 Ghaan haalnu
9 Pataha laaunu	9 Jhaarnu
10 Biu raakhnu	10 Daain garnu
11 Biu chharnu	11 Paraal faalnu
12 Aali laaunu	12 Tauwa banaaunu
13 Sukaaunu	13 Sametnu
14 Biu kadnu	14 Oshaaunu
15 Biu mutha paarnu	15 Raas laaunu
16 Bhaari baandhnu	16 Borama haalnu
17 Biu boknu	17 Ghogha bhaanchnu

18 Biu purnu	18 Makai Khosalnu
19 Ropnu	19 Khannu
20 Muthaar kaatnu	20 Ukhelnu
21 Bishadi haalnu	21 Thataaunu
22 God mel garnu	22 Maato jhaarnu
23 Jhaar nikaalnu	23 Mutha baandhnu
24 Biu bhijaaunu	24 Mutha kholnu
25 Biu tushaaunu	25 Bhus faalnu
26 Biu gaadnu	26 Poti chhutyaunu
27 Berna Hurkaaunu	27 Lasun jhundyaaunu
28 Berna shaarnu	28 Bhitryaaunu
29 Ukera laaunu	29 Tipnu
30 Patlyaaunu	30 Thresher lagaaunu
31 Dyang banaunu	31 Daath faalnu
32 Chhapo haalnu	
33 Chaapo hataaunu	
34 Paani haalnu	
35 Jhekro haalnu	

Since there are different activities to be done in pre-harvesting, and harvesting of different crops and vegetables, there are found many verbs in both activities. The above table shows that there are altogether 35 verbs in pre-harvesting and 31 in harvesting activities. The above mentioned verbs are used in the Nepali

language ecpially in Bageshowry Village Development Committee of Banke district.

The description of these verbs is given in Appendix-C.

3.1.2 The Verbs of Pre-harvesting and Harvesting Activities in Awadhi

The verbs which are used in pre-harvesting and harvesting activites in the Awadhi language are presented in the following table:

Table No. 3: Pre-harvesting and Harvesting Verbs of Awadhi

Pre-harvesting Verbs	Harvesting Verbs
1 Khaad bahaau	1 Kaatau
2 Jotau	2 Sukhwau
3 Paani daarau	3 Kharihaan banaau
4 Dhila forau	4 Bojh baandhau
5 Mayaau	5 Dhou
6 Khaad lagaau	6 Kharahi lagaau
7 Paani lagaau	7 Paer giraau
8 Lewa banaau	8 Daaun
9 Biya Bheu	9 Paira bahaau
10 Biya bou	10 Batorau
11 Biya chhitau	11 Osaau
12 Medhi bandhau	12 Raas lagaau
13 Godau	13 Borama bharau
14 Biyaad kaatau	14 Jhondhari turau

15 Muthiya baandhau	15 Chhiklau
16 Bojh baandhau	16 Pitau
17 Dhou	17 Ukhaarau
18 Sukhwau	18 Puri baandhau
19 Baithaau	19 Puri Kholau
20 Gartha kaatau	20 Bhusa nikaarau
21 Dawaai chhitau	21 Maati jhaarau
22 Nikyaau	22 Thresher lagaau
23 Biya ankhuwau	23 Gharma laijaau
24 Maati chadhaau	
25 Kiyanri banaau	
26 Barha banaau	
27 Kharse mundau	
28 Khar hataau	
29 Daand gaadau	
30 Biyaad badhaau	

The above table exhibits that the number of verbs of pre-harvesting and harvesting activities used in the Awadhi language is less than that of the Nepali language. There are altogether 30 pre-harvesting and 23 harvesting verbs in Awadhi. The aforementioned verbs are limited to the Shonpur Village Development Committee of Banke district.

The description of these verbs is given in Appendix-D.

3.1.3 The Verbs of Pre-harvesting and Harvesting Activities in English

The verbs of pre-harvesting and harvesting activities used in the English language are presented in the following tabel:

Table No. 4: Pre-harvesting and Harvesting Verbs of English

Pre-harvesting verbs	Harvesting verbs
1 Manure	1 Cut
2 Plough	2 Dry up
3 Dig	3 Thresh
4 Plain	4 Heap
5 Add fertilizers/ Apply chemical/ compost	5 Winnow
6 Water	6 Detach
7 Irrigate	7 Separate
8 Puddle	8 Eradicate
9 Sow	9 Dig up
10 Plant	10 Lift
11 Cover	11 Clean up
12 Lift	12 Pick
13 Grow	13 Remove
14 Transplant	14 Chop down
15 Pull out	15 Uproot
16 Mulch	16 Harvest

17 Cover	
18 Remove	
19 Sprout	
20 Mix	
21 Make ridges	
22 Thin out	
23 Draw up	
24 Dry	
25 Draw lines	
26 Put on	
27 Spray pesticides	

The above table displays that there are 27 verbs in pre-harvesting and 16 harvesting activities in English, particularly in Britain. Though these verbs are found during the research, they use only a few manual verbs since they use machines for most of the activities.

3.2   Comparison among the Nepali, Awadhi and English Verbs of Pre-harvesting and Harvesting Activities

The verb of pre-harvesting and harvesting activities in the Nepali, Awadhi and English languages are compared to find out how many of them have equivalent verbs in all the three languages and how many of them do not have corresponding ones.

3.2.1 Comparison of Pre-harvesting Verbs among the Nepali, Awadhi and English

Since different activities are done for pre-harvesting of different crops and vegetables, the verbs of pre-harvesting used for different crops and vegetables are also different. So the verbs used in pre-harvesting activities are further classified crop wise and vegetable wise.

3.2.1.1 Comparison of Cropwise Pre-harvesting Verbs

The verbs of pre-harvesting used for each of the crops are presented below:

I) Pre-harvesting Verbs of Paddy (Rice)

The verbs used in pre-harvesting for paddy in Nepali, Awadhi and English are hierarchically presented below:

Table No. 5: Comparison of Pre-harvesting Verbs of Paddy (Rice)

Nepali	Awadhi	English
1 Mal faalnu	Khaad bahaau	Manure
2 Jotnu	Jotau	Plough
3 Khannu	Kon godau	Dig
4 Pani laaunu	Pani lagaau	Irrigate
5 Hillyaunu	Lewa banaau	Puddle
6 Pataha laaunu	Mayaau	Plain
7 Biu bhijaaunu	Biya bheu	-
8 Biu chharnu	Biya bou	Sow
9 Mal haalnu	Khaad lagaau	Add fertilizer
10 Pani laaunu	Pani lagaau	Irrigate
11 Biu kaadnu	Biyaad katau	Pull out

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12 Mutha paarnu	Muthiya baandhau	-
13 Biu boknu	Khetema laijaau	-
14 Khet jotnu	Khet jotau	Plough
15 Aali laaunu	Medh baandhau	Make ridges
16 Khannu	Kon godau	Dig
17 Pani laaunu	Pani lagaau	Irrigate
18 Hillyaunu	Lewa banaau	Puddle
19 Sammyaunu	Mayaau	Plain
20 Mal haalnu	Khaad lagaau	Apply chemicals
21 Ropnu	Baithaau	Plant
22 Pani laaunu	Pani lagaau	Irrigate
23 Muthar katnu	Gartha kaatau	-
24 Godnu	Dhaan nikyaau	weed
25 Bisadi chhitnu	Dawai chhitau	Spray pesticides

The above table shows that there are equal numbers of verbs in both Nepali and Awadhi for pre-harvesting paddy (rice) but fewer verbs in English because English people use machines for most of the activities. Altogether 25 verbs are used in both Nepali and Awadhi in which the verb *mal faalnu* in Nepali and *khaad bahaau* in Awadhi are used initially and the verb *bisaadi chhitnu* in Nepali and *dawai chhitau* in Awadhi are used finally.

In English there are 21 verbs used for pre-harvesting paddy (rice). The pre-harvesting activities for paddy starts with the verb *manure* and end with *spray pesticides.*

So the above table proves that the Nepali and Awadhi have equivalent verbs for all pre-harvesting activities but English does not have 4 equivalent verbs.

II) Pre-harvesting Verbs of Maize (Corn)

Pre-harvesting verbs used in the Nepali, Awadhi and English languages are presented in the following table:

Table No. 6: Comparison of Pre-harvesting Verbs of Maize (Corn)

Nepali	Awadhi	English
1 Jotnu	Jotau	Plough
2 Khannu	Kon godau	Dig
3 Dalla fornu	Dhila forau	-
4 Mal haalnu	Khaad lagaau	Apply compost
5 Biu chhornu	Biya bou	Sow
6 Sammyaunu	Mayaau	Plain
7 Pani laaunu	Pani lagaau	Irrigate
8 Godmel garnu	Nikyaau	Weed
9 Patlyaunu	Ukhaarau	Thin out
10 Ukera laaunu	Mati chadhaau	Draw up
11 Putla banaaunu	Putla gaadau	-

The above table exhibits that the activities to be done in pre-harvesting maize (corn) orderly. Altogether 11 verbs are used in both Nepali and Awadhi in which *jotnu* in Nepali and *jotau* in Awadhi are used at the initial stage and *putla banaaunu* in Nepali and *putla gaadau* in Awadhi are used at the final stage of pre-harvesting maize (corn). All the above verbs of Nepali have equivalent verbs in Awadhi.

But the case is different in English. Since they use machines for most of the activities, there are only 9 verbs altogether used for pre-harvesting maize (corn).

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It starts with the verb *plough* and ends with *draw up.* Two verbs of Nepali and Awadhi do not have equivalent in English.

III) Pre-harvesting Verbs of Wheat

The verbs of Nepali, Awadhi and English for pre-harvesting wheat are hierarchically presented in the following table:

Table No. 7: Comparion of Pre-harvesting Verbs of Wheat

Nepali	Awadhi	English
1 Paani laaunu	Paani lagaau	Irrigate
2 Paani sukaaunu	Paani sukhwaau	Dry water
3 Jotnu	Jotau	Plough
4 Khannu	Kon godau	Dig
5 Dalla fornu	Dhila forau	-
6 Biu chharnu	Biya bou	Sow
7 Mal halnu	Khaad lagaau	Apply fertilizer
8 Patha laaunu	Mayaau	Plain
9 Paani laaunu	Paani lagaau	Irrigate
10 Godmel garnu	Nikyaau	Weed
11Bisaadi haalnu	Dawai chhitau	Spray pesticides

The above table shows that there are altogether 11 verbs for pre-harvesting wheat in both the Nepali and Awadhi languages. For Nepali, pre-harvesting wheat starts from the verb *paani lagaaunu* and ends with *bisaadi haalnu* whereas it starts with *pani lagaau* and ends with *dawai chhitau* in case of Awadhi. English has 10 verbs for pre-harvesting wheat in which the first verb

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is *irrigate* and the verb is *spray pesticides* only one verb in Nepali *dalla fornu* and Awadhi *dhila forau* does not have English equivalent.

The above similar activities are done and the same verbs are used for pre-harvesting millet and barley as well.

IV) Pre-harvesting Verbs of Mustard

Pre-harvesting verbs used in the Nepali, Awadhi and English for mustard are hierarchically presented in the following table:

Table No. 8: Comparison of Pre-harvesting Verbs of Mustard

Nepali	Awadhi	English
1 Jotnu	Jotau	Plough
2 Khannu	Godau	Dig
3 Dalla fornu	Dhila forau	-
4 Mal haalnu	Khaad lagaau	Apply compost
5 Biu chharnu	Biya bou	Sow
6 Sammyaaunu	Mayaau	Plain
7 Pani laaunu	Pani lagaau	Irrigate
8 Mal halnu	Khaad lagaau	Apply chemicals

The above table shows that the Nepali and the Awadhi languages have equal and equivalent verbs for pre-harvesting mustard. All together 8 verbs are available in the Nepali and Awadhi languages and 7 in English. In Nepali, the first verb is *jotnu* and the last is *urean halnu,* for Awadhi the first verb is *jotau* and the last is *urea lagaau* are used. In English, the verbs *plough* and *apply chemicals* are used at the initial and final position respectively only one verb does not have English equivalent i.e. English lacks the Nepali verb *dalla fornu* and the Awadhi verb *dhila forau*.

The above same process is followed in pre-harvesting soybean, rape and other oil crops.

V) Pre-harvesting Verbs of Lentil

The pre-harvesing verbs for lentil used in the Nepali, Awadhi and English languages are given in the following table orderly:

Table No. 9: Comparison of Pre-harvesting Verbs of Lentil

Nepali	Awadhi	English
1 Biu chharnu	Biya bou	Sow
2 Jotnu	Jotau	Plough
3 Patha laaunu	Mayaau	Plain
4 Mal haalnu	Khaad lagaau	Apply chemicals

The above table reflects that the pre-harvesting verbs are equal in number in all three languages. All the verbs have equivalent forms in all those languages. All together there are four verbs for pre-harvesting lentil in each three languages.

The same above verbs are used for pre-harvesting other pulse crops like gram, black gram, horse gram and peas.

3.2.1.2 Comparison of Pre-harvesting Verbs Used for Different Vegetables

Different activities are done for pre-harvesting different vegetables. So, the pre-harvesting verbs of vegetables wise are compared in the following tables:

I) Pre-harvesting Verbs of Potato

The pre-harvesting verbs used for potato in the Nepali, Awadhi and English are compared in the following table:

Table No. 10: Comparison of Pre-harvesting Verbs of Potato

Nepali	Awadhi	English
1 Biu tusaaunu	Biya ankhwaau	Sprout
2 Baari jotnu	Bariya Jotau	Plough
3 Khannu	Kon godau	Dig
4 Dalla fornu	Dhila forau	-
5 Jhaar nikaalnu	Nikyaau	Weed
6 Pataha laaunu	Mayaau	Plain
7 Diyang banaaunu	Barha banaau	Draw lines
8 Biu ropnu	Biya bou	Sow
9 Biu purnu	Biya mundau	Cover
10 Mal halnu	Khaad lagaau	Apply compost
11 Pani laaunu	Pani lagaau	Water
12 Ukera laaunu	Mati chadhaau	Draw up

The above table exhibits that there are altogether 12 verbs for pre-harvesting potatoes in the Nepali and the equal number in the Awadhi. But the English has only 10 verbs. In the Nepali, pre-harvesting activity starts with the verb *biu tusaaunu* and ends with *mato chadaaunu* whereas in Awadhi it starts with *biya ankhuwau* and ends with *mati chadhaau.* But in the English, the first verb is *sprout* and the last is *water.*

Though the Nepali and the Awadhi have all equivalent verbs to each other, English lacks the equivalent of Nepali verbs *dalla fornu* and Awadhi verb *dhila forau.*

II) Pre- harvesting Verbs of Radish

The pre-harvesting verbs for radish used in the Nepali, Awadhi and English are hierarchically presented in the following table:

Table No. 11: Comparison of Pre- harvesting Verbs of Radish

Nepali	Awadhi	English
1 Bari khannu	Bariya godau	Dig
2 Dalla fornu	Dhila forau	-
3 Mal haalnu	Khaad daarau	Apply compost
4 Misaaunu	Milaau	Mix
5 Dyang banaanu	Kiyanri banaau	Draw lines
6 Biu ropnu	Biya bou	Sow
7 Pani haalnu	Pani daarau	Water
8 God mel garnu	Nikyaau	Weed
9 Patlyaaunu	Ukhaarau	Thin out

The above table shows that there are altogether 9 verbs for pre-harvesting radish in both the Nepali and Awadhi whereas the English lacks 1 verb. In Nepali, the verbs *bari khannu* and *patlyaaunu* are used at the initial and the final position respectively whereas the verbs *bariya godau* and Ukh*aarau* are used initially and finally respectively in Awadhi.

English has altogether 8 verbs for pre-harvesting raddish in which the first verb is *dig* and the last is *thin out.* English lacks the equivalent of Nepali verbs *dalla fornu* and Awadhi verb *dhila forau.*

The above similar activities are done for pre-harvesting carrot, parsnip, beetroot, swede, garlic and turnip.

III) Pre-harvesting Verbs of Aubergine

The pre-harvesting verbs used for aubergine in the Nepali, Awadhi and English are compared in the following table:

Table No. 12: Comparison of Pre-harvesting Verbs of Aubergine

Nepali	Awadhi	English
1 Bari khannu	Bariya godau	Dig
2 Mal haalnu	Khaad daarau	Add fertilizers
3 Misaaunu	Milaau	Mix
4 Dyang banaaunu	Barha banaau	Draw lines
5 Biu chharnu	Biya bou	Sow
6 Pani haalnu	Pani daarau	Water
7 Berna hurkaaunu	Biyad badhaau	Grow seedlings
8 Bari khannu	Bariya godau	Dig
9 Pani halnu	Pani daarau	Water
10 Mal haalnu	Khaad daarau	Apply compost
11 Berna saarnu	Biyad baithaau	Transplant
12 Pani halnu	Pani daarau	Water
13 Bisaadi chhitnu	Dawai chhitau	Spray pesticides
14 Godmel garnu	Nikyaau	Weed

The above table reflects that there are the equal numbers of pre-harvesting verbs for aubergine in all three languages. The way of doing pre-harvesting activities in Nepali and Awadhi is similar but English people do not follow the same activity though the verbs are equal in number.

The above similar activities are done for pre-harvesting other vegetables like chilli, couliflower, cabbage, okra, tomato, onion, cress, broccoli, spinach and broad leaf mustard.

IV) Pre-harvesting Verbs of Pumpkin

The pre-harvesting verbs for pumpkin used in the Nepali, Awadhi and English are compared in the following table:

Table No. 13: Comparison of Pre-harvesting Verbs of Pumpkin

Nepali	Awadhi	English
1 Bari khannu	Bariya godau	Dig
2 Dalla fornu	Dhila forau	-
3 Mal haalnu	Khaad lagaau	Add fertilizers
4 Misaaunu	Milaau	Mix
5 Biu gaadnu	Biya gaadau	Sow
6 Biu purnu	Biya mundau	-
7 Chhapo haalnu	Kharse mundau	Mulch
8 Pani haalnu	Pani daarau	Water
9 Chhapo hataaunu	Khar hataau	Remove mulch
10 Bisaadi haalnu	Dawai chhitau	Spray pesticides
11 Jhekro haalnu	Daand gaadau	-

The above table indicates that Nepali and Awadhi have equal number of verbs. They have altogether 11 verbs for pre-harvesting pumpkin in which the first Nepali verb is *bari khannu* and the last is *jhekro haalnu* whereas in Awadhi it starts with the verb *bariya godau* and ends with *daand gaadau.*

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But the case is different in English; it has altogether 8 verbs for pre-harvesting pumpkin. So it lacks 3 equivalent verbs in comparison to Nepali and Awadhi.

The similar above activities are done for pre-harvesting gourd, bitter gourd, bean, marrow, cucumber, snake gourd, cow pea, pointed gourd, broad bin, smooth gourd, bell peeper and squash.

3.2.2 Comparison of Verbs of Harvesting in the Nepali, Awadhi and English Languages

The verbs of harvesing are also grouped as cropwise and vegetablewise in the following sub-sections.

3.2.2.1 Comparison of Cropwise Harvesting Verbs

Some specific verbs are used for some crops. So cropwise use of verbs is presented below:

I) Harvesting Verbs of Paddy (Rice)

The hierarchical order of verbs of harvesting paddy (rice) used in the Nepali, Awadhi and English is presented in the following table:

Table No. 14: Comparison of Harvesting Verbs of Paddy (Rice)

Nepali	Awadhi	English
1 Kaatnu	Kaatau	Cut
2 Sukaaunu	Sukhwaau	Dry up
3 Khaliyan banaaunu	Kharihan banaau	-
4 Bhari baandhnu	Bojh baandhau	-
5 Boknu	Dhou	-
6 Kunyu laaunu	Kharahi lagaau	-

7 Jhaarnu	-	-
8 Mayo gaadnu	-	-
9 Ghaan haalnu	Paer giraau	-
10 Daain garnu	Daau	Thresh
11 Paraal faalnu	Paira bahaau	-
12 Tauwa banaaunu	Kharahi lagaau	Heap the straw
13 Dhaan sametnu	Dhaan batorau	Gather
14 Osaaunu	Osaau	Winnow
15 Raas laaunu	Raas lagaau	Collect
16 Bhitryaaunu	Gharma laijaau	Harvest

The above table reflects that there are altogether 16 verbs of harvesting paddy in Nepali and 14 verbs in Awadhi. It shows that Awadhi lacks two equivalent verbs in comparison to Nepali. In Nepali, the harvesting paddy starts with the verb *kaatnu* and ends with *bhitryaaunu* whereas it starts with *kaatau* and ends with *gharma laijaau* in Awadhi.

But the case is different in English since there are only 8 verbs available. It lacks 8 equivalent verbs in comparison to Nepali and 6 equivalent verbs in comparison to Awadhi. For English, the harvesting paddy starts with the verb *cut* and ends with *harvest.*

II) Harvesting Verbs of Maize (Corn)

The hierarchical order of verbs of harvesting maize (corn) used in the Nepali, Awadhi and English is given in the following table:

Table No. 15: Comparison of Harvesting Verbs of Maize (Corn)

Nepali	Awadhi	English
1 Kaatnu	Kaatau	Chop down
2 Bhaari baandhnu	Bojh baandhau	-
3 Boknu	Dhou	-
4 Makai sametnu	Batorau	Gather
5 Ghogha bhaanchnu	Jondhari turau	Detach the cobs
6 Bokra khosalnu	Chhiklau	Separate skin
7 Thataaunu	Pitau	-
8 Thresher laaunu	Thresher lagaau	Thresh
9 Raas laaunu	Raas lagaau	Collect
10 Borama haalnu	Borama bharau	Put on sacks
11 Bhitryaaunu	Gharma laijaau	Harvest

The above table exhibits that the activities to be done in harvesting maize (corn) in which Nepali and Awadhi have 11 verbs altogether whereas English has only 8 verbs. In Nepali, harvesting maize (corn) starts with the verb *kaatnu* and ends with *bhitryaaunu* and for Awadhi the initial verb is *kaatau* and the final is *gharma laijaau.* In English, the first verb is *chop down* and the last is *harvest.* It shows that English lacks 3 equivalent verbs for harversting maize (corn) in comparison to Nepali and Awadhi.English does not have equivalent of Nepali verbs *bhaari baadhnu*, *boknu* and *thataaunu*, and Awadhi verbs *bojh baandhau*, *dhou* and *pitau.*

III) Harvesting Verbs of Wheat

The harvesting verbs used for wheat in the Nepali, Awadhi and English are compared in the following table:

Table No. 16: Comparison of Harvesting Verbs of Wheat

Nepali	Awadhi	English
1 Kaatnu	Kaatau	Cut
2 Khaliyan Banaaunu	Kharihan banaau	-
3 Mutha baandhnu	Puri baandhau	-
4 Boknu	Dhou	-
5 Mutha kholnu	Puri kholau	-
6 Ghaan haalnu	Paer giraau	-
7 Daain garnu	Daau	Thresh
8 Bhus faalnu	Bhusa Nikaarau	Separate husk
9 Gahun sametnu	Gohun batorau	Gather
10 Osaaunu	Ossau	Winnow
11 Raas lagaaunu	Raas lagaau	Collect
12 Bhitryaaunu	Gharma laijaau	Harvest

The above table shows the hierarchical order of harvesting wheat in Nepali, Awadhi and English. There are altogether 12 verbs in both Nepali and Awadhi which show that these two languages have equal and equivalent verbs for harvesting wheat. The first verb of Nepali is *kaatnu* and last is *bhitryaaunu* whereas the first verb of Awadhi is *kaatau* and the last is *gharma laijaau*. But in English, there are only 7 verbs for harvesting wheat since they use machines

for most of the activities. English lacks 5 equivalent verbs in comparison to Nepali and Awadhi.

The similar activities are done for harvesting millet and barley in all the three languages.

IV) Harvesting Verbs of Mustard

The harvesting verbs for mustard used in the Nepali, Awadhi and English are presented in the following table:

Table No. 17: Comparison of Harvesting Verbs of Mustard

Nepali	Awadhi	English
1 Ukhelnu	Ukhaarau	Eradicate
2 Khaliyaan banaaunu	Kharihan banaau	-
3 Sametnu	Batorau	Gather
4 Bhaari baandhnu	Bojh baandhau	-
5 Boknu	Dhou	-
6 Ghaan haalnu	Paer giraau	-
7 Daain garnu	Daau	Thresh
8 Bhus faalnu	Ghughur nikaarau	Separate husk
9 Tori sametnu	laahi batorau	Collect
10 Osaaunu	Osaau	Winnow
11 Raas lagaaunu	Raas lagaau	Collect
12 Bhitryaaunu	Gharma laijaau	Harvest

The above table presents the hierarchical order of harvesting mustard. There are altogether 12 verbs in Nepali and equal number in Awadhi. But English has

only 8 verbs for the same activity. English lacks 4 equivalent verbs in comparison to Nepali and Awadhi. The first verb of Nepali, Awadhi and English are *Ukhelnu, Ukhaarau* and *Eradicate* respectively and the last verbs of the same languages are *bhitryaaunu, gharma laijaau* and *harvest* respectively.

3.2.2.2 Comparison of Harvesting Verbs Used for Different Vegetables

The different verbs used for different vegetables are given vegetables wise.

I) Harvesting Verbs of Potato

The hierarchical order of verbs of harvesting potato used in the Nepali, Awadhi and English are presented in the following table:

Table No. 18: Comparison of Harvesting Verbs of Potato

Nepali	Awadhi	English
1 Khannu	Khodau	Lift
2 Sukaaunu	Sukhwau	Dry up
3 Maato jhaarnu	Maati jhaarau	Clean up
4 Borama haalnu	Borama bharau	Put on sacks
5 Bhitriyaaunu	Gharma laijaau	Harvest

The above table shows altogether 5 verbs are available in harvesting potato in all three languages. The first verb of Nepali is *Khannu* and the last is *bhitriyaaunu,* and the first verb of Awadhi is *khodau* and the last is *gharma laijaau.* So there are all equivalent verbs in Nepali, Awdhi and English for harvesting potato. The first English verb is *lift* and the last is *harvest.*

II) Harvesting Verbs of Garlic

The harvesting verbs used for garlic in the Nepali, Awadhi and English are given in the following table:

Table No. 19: Comparison of Harvesting Verbs of Garlic

Nepali	Awadhi	English
1 Khannu	Khodau	Uproot
2 Sukaaunu	Sukhwau	Dry up
3 Maato jhaarnu	Maati jhaarau	Clean up
4 Poti chhutyaaunu	Aandi kaatau	-
5 Mutha paarnu	Munjra baandhau	-
6 Jhundyaaunu	Taangau	-

The above table shows that there are altogether 6 verbs in both Nepali and Awadhi for harvesting garlic. So, Nepali and Awadhi have equivalent verbs but English lacks 3 equivalent verbs in comparison to Awadhi and Nepali since it has only 3 verbs for harvesting garlic.

The initial verbs of Nepali and Awadhi are *khannu* and *khodau* respectively, and the final verbs are *jhundyaaunu* and *taangau* respectively. Similarly, the first verb of English is *uproot* and the final is *clean up.* The above similar activities are done for harvesting onion and other root vegetables.

III) Harvesting Verbs of Tomato

The harvesting verbs for tomato used in the Nepali, Awadhi and English are given in the following table:

Table No. 20: Comparison of Harvesting Verbs of Tomato

Nepali	Awadhi	English
1 Tipnu	Turau	Pick
2 Bhitryaaunu	Gharma laijaau	Harvest

The above table reflects that there are only 2 verbs in all three languages for harvesting tomato. The verbs of Nepali are *tipnu* and *bhitryaaunu,* the verbs of Awadhi are *turau* and *gharma laijaau.* Similarly the verbs *pick* and *harvest* are used in English. So, there are all equivalent verbs found in all three languages.

The similar two verbs are used for harvesting other vegetables like okra, chilly, aubergine, pumpkin, cress, spinach, beans, cow pea, smooth gourd, bell peeper, squash, gourd, bitter gourd, cucumber, marrow and snake gourd.

IV) Harvesting Verbs of Cabbage

The harvesting verbs for cabbage used in the Nepali, Awadhi and English are given in the following table:

Table No. 21: Comparison of Harvesting Verbs of Cabbage

Nepali	Awadhi	English
1 Kaatnu	Kaatau	Cut
2 Daanth faalnu	Daanth nikaarau	Remove stems

The above table shows that there are also two verbs in all three languages for harvesting cabbage. The verbs of Nepali are *kaatnu* and *daanth faalnu,* the verbs of Awadhi are *kaatau* and *daanth nikaarau.* Similarly, the English verbs are *cut* and *remove stems*. So, all these three languages have equal and equivalent verbs for harvesting cabbage.

The above same verbs are used for harvesting cauliflower and broccoli. But the use is different; the followers of broccoli and cauliflower are eaten whereas the drum leaves of cabbage are used.

3.3 Main Areas of Differences

Here, the main areas of differences of the English, Awadhi and Nepali pre-harvesting and harvesting verbs are described. The verbs which have equivalent forms and more than one equivalent forms in other two languages are presented.
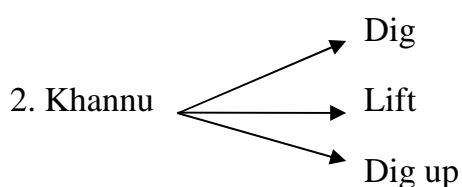
3.3.1 Mono-Nepali versus Multi-English

The difference is separately presented for the heading pre-harvesting and harvesting.

3.3.1.1 Pre-harvesting Group of Verbs

Nepali   **English**

                                    Transplant
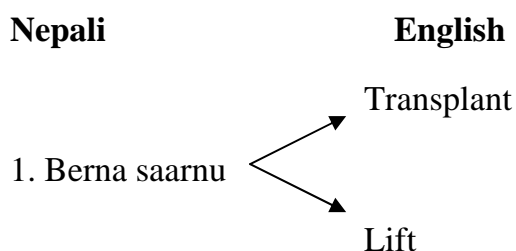
1. Berna saarnu

                                    Lift

The above two verbs *transplant* and *lift* are used in English for the same Nepali verb *berna saarnu.*

                                    Dig

2. Khannu   Lift

                                    Dig up

The above three verbs are used in English for the same Nepali verb *khannu* since the verbs of English are crops and vegetables specific.

                                    Apply chemicals

3. Mal haalnu   Apply compost

                                    Add fertilizer
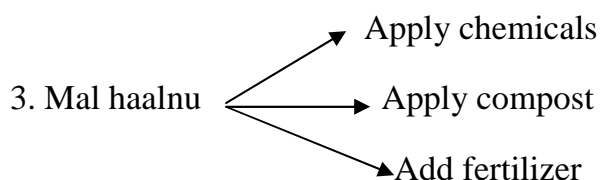
The above three verbs of English are used for the same Nepali verb *mal haalnu* due to different use of nouns.

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3.3.1.2 Harvesting Group of Verbs

Nepali   **English**

                               Cut

1. Kaatnu

                               Chop down

The above two harvesting verbs in English are used for the same Nepali verb *kaatnu* since English people use more specific verbs for harvesting different crops and vegetables.
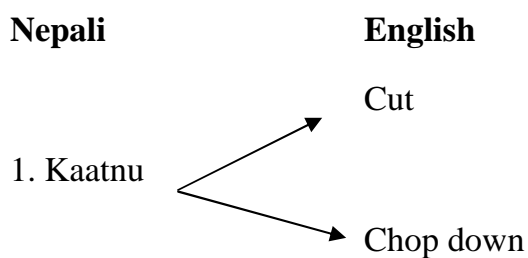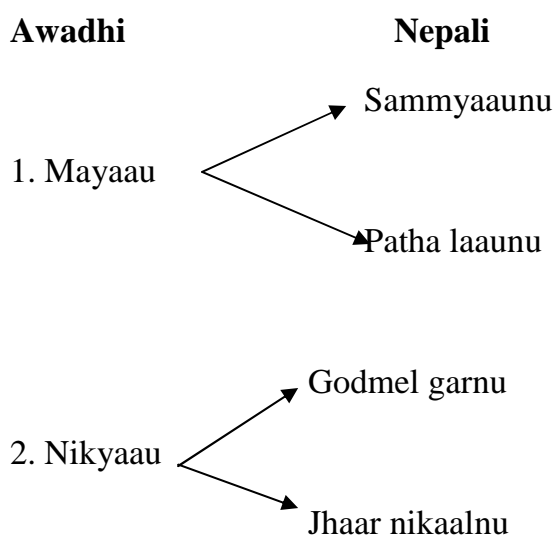
3.3.2 Mono-Awadhi versus Multi-Nepali Pre-harvesting Verbs

Awadhi   **Nepali**

                               Sammyaaunu

1. Mayaau

                               Patha laaunu

                               Godmel garnu

2. Nikyaau

                               Jhaar nikaalnu

In the above two diagrams, the single Awadhi verb functions the two verbs of the Nepali.

3.3.3 Mono-English versus Multi-Nepali Pre-harvesting Verbs

English   **Nepali**

                               Biu gaadnu

1. Sow
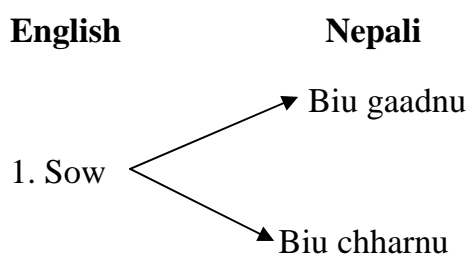
                               Biu chharnu

The above single verb of English *sow* does the functions of two Nepali verbs *biu* gaadnu and *biu chharnu.*

```
                          Sammyaaunu

2. Plain

                          Pataha laaunu
```

The above single English *plain* does function of two Nepali verbs *sammyaaunu* and *pataha laaunu.*

```
                          Godmel garnu

3. Weed

                          Jhaar nikaalnu
```
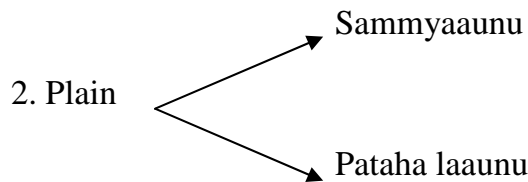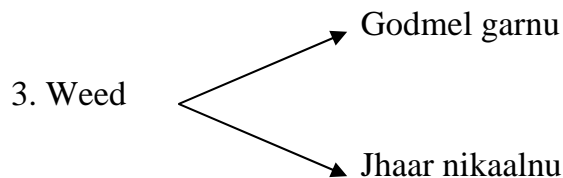
The above single English verb weed is used for two Nepali verbs *godmel garnu* and *jhaar nikaalnu.*

3.3.4 Mono-Nepali versus Multi-Awadhi Harvesting Verbs

Nepali   **Awadhi**

```
                          Khodau

1. Khannu

                          Godau
```
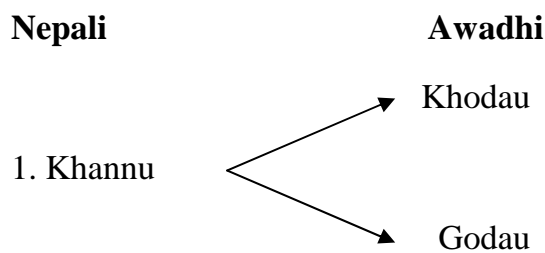
The above single Nepali verb *khannu* does function of two Awadhi verbs *khodau* and *godau.*

3.4   The Verbs of Pre-wedding, Wedding and Post-wedding Ceremonies in the Nepali, Awadhi and English

This part includes the analysis and interpretation of verbs of wedding ceremony used in the Nepali, Awadhi and English language, while analysing the Nepali, Awadhi and English verbs of pre-wedding, wedding and post-wedding activities were listed seperately.The Nepali, Awadhi and English verbs of pre-wedding, wedding and post-wedding ceremony were compared with each other by presenting them in charts as well as in written forms.

3.4.1 The Verbs of Pre-wedding, Wedding and Post-wedding Ceremonies in Nepali

The verbs used in Nepali for pre-wedding, wedding and post-wedding are presented in the following table:

Table No. 22: Pre-wedding, Wedding and Post-wedding verbs in Nepali

Pre-wedding	Wedding	Post-wedding
1 Kanya khojnu	1 Mangal snaan garaaunu	1 Mukh hernu
2 Dekhbhet garaaunu	2 Grah saanti garaaunu	2 Dhogbhet garnu
3 Man paraaunu	3 Behulo singaarnu	3 Manapathi bharnu
4 Kuro chhinnu	4 mala laaunu	4 Saaymandari khelnu
5 Grah milaaunu	5 Patra tayaar garnu	5 Jante baakhro khuwaaunu
6 Chino sataasaat garnu	6 Jantilai tikka laaunu	6 Chaturthi garnu
7Tikotalo garnu	7 Sagun khuwaunu	7 Hom garnu
8 Lagan juraaunu	8 Uphaar dinu	8 Behuliko karma utaarnu
9 Miti toknu	9 Janti prasthaan garnu	9 Behuli farkaaunu
10Janti sankhya toknu	10 Ratyoli khelnu	
11 kaard tayaar garnu	11 Patra puryaunu	
12 Supari kaatnu	12 Patrelai tika laaunu	
13 Nimto dinu	13 Patrelai danchhida dinu	
14 mala gaansnu	14 Dahi theki swikaarnu	
15 Bukwa Laaunu	15 Patrelai khaanpin garaaunu	
16 Bukwa pakhaalnu	16 Patrelai bidai garnu	
17 Kalas thapna garnu	17 Janti parsaaunu	
18 Mandap banaaunu	18 Swyamber garnu	

19 Gahana tayaar garnu	19 Behulile behulolai parikarma garnu	
20 Singaar kinnu	20 Aunthi laaunu	
21 Kapda tayaar garnu	21 Bhater khaanu	
22Lagan gaantho tayaar garnu	22 Brahni garnu	
	23 Goda dhunu	
	24 Danchhida dinu	
	25 Kanyadaan garnu	
	26 Gargahana sumpanu	
	27 Behulilai singaarnu	
	28Pote lagaaidinu	
	29 Mandapma raakhnu	
	30 Puja garnu	
	31 Lawa homnu	
	32 Shila pujnu	
	33 Lagangaantho kasnu	
	34 Mandap parikarma garnu	
	35 Behulolai bastra dinu	
	36 Behulole bastra fernu	
	37 Mahur khuwaaunu	
	38 Bacha kasam khuwaaunu	
	39 Supari khelnu	
	40 Rumal tanataan garnu	
	41 Sindur haalnu	
	42 Thaaun satasaat garnu	
	43 Jantilai tika laaunu	

	44 Daijo dinu	
	45Behuli anmaaunu	
	46 Samdhero laaunu	
	47 Jante baakro dinu	
	48 Behuli bhitryaaunu	

The above table shows that there are the highest number of verbs used during the wedding ceremony whereas the fewest verbs are found in post-wedding ceremony.The total number of verbs in pre-wedding,wedding and post-wedding are 22, 48 and 9 respectively.The abovementioned verbs are used in Nepalese culture particularly in Bageshwary Village Development Committee of Banke district.The afformentioned verbs of pre-wedding,wedding and post-wedding are presented in hierarchical order as the activities take place.

The description of these verbs is given in Appendix-E.

3.4.2 The Verbs of Pre-wedding, Wedding and Post-wedding Ceremonies in Awadhi

The verbs of pre-wedding, wedding and post-wedding ceremonies used in Awadhi are hierarchically listed in the following table:

Table No. 23: Pre-wedding, Wedding and Post-wedding Verbs of Awadhi

Pre-wedding	Wedding	Post-wedding
1 Ladki dhundhau	1 Dulha nauhau	1 Muh dekhau
2 Ladka/Ladki dekhau	2 Dulha sajaau	2 Muh dikhaai deu
3 Kaard chhapaau	3 Jalebi dudh khawaau	3 Chauthi jaau
4 Sait milaau	4 Chhaturi odhaau	4 Bhoj khawaau
5 Saadi pakka karau	5 Pagadi baandhau	5 Bida karau
6 Saadikai din pakka karau	6 Sehra pahinaau	
7 Mangni karau	7 Masjid jaau	

8 Anguthi/janjir deu	8 Namaaj padhau	
9 Singar kharidau	9 Dudh baksau	
10 Neuta baantau	10 Baraat jaau	
11 Gahna Kharidau	11 Raat jaagau	
12 Kapda kharidau	12 Duwarek char karau	
13 Bukawa lagaau	13 Baasi khawau	
14 Tel karau	14 Juta lukwaau	
15 Mehandi lagaau	15 Lawa bahaau	
	16 Nikah padhau	
	17 Salaam karau	
	18 Daskat karau	
	19 Bhoj khaau	
	20 Khawahi mangau	
	21 Baraatinka khawahi deu	
	22 Dahej leu	
	23 Samdhi milau	
	24 Bida karau	
	25 Dulhin bhitraau	
	26 Kuraan dekhaau	
	27 Sehra kholau	

The above table indicates that the Awadhi language has also different activities to be done in the wedding ceremony. There is the highest number of verbs in pre-wedding ceremony whereas the fewest number of verbs are found in post-wedding ceremony. The total number of verbs in pre-wedding, wedding and post-wedding ceremony is 15, 27 and 5 respectively. The above verbs are used in Awadhi culture particularly in Shonpur Village Development Committee of Banke district.

The description of these verbs is given in Appendix-F.

4.4.3 The Verbs of Pre-wedding, Wedding and Post-wedding Ceremonies in English

The verbs used in pre-wedding, wedding and post-wedding ceremonies in English particularly in case of Britain are hierarchically listed in the following table:

Table No. 24: Pre-wedding, Wedding and Post-wedding verbs of English

Pre-wedding	Wedding	Post-wedding
1 Meet each other	1 Set out for wedding procession	1 Go for honeymoon
2 Talk to each other	2 Welcome the wedding procession	
3 Agree for marriage	3 Exchange vows	
4 Inform their families	4 Conduct the ceremony	
5 Go to church	5 Tell do's and don'ts	
6 Exchange rings	6 Gives sermon	
7 Fix the date	7 Wait for groom	
8 Engage	8 Promise	
9 Prepare the invitation cards	9 Exchange rings	
10 Invite friends and relatives	10 Kiss each other	
11 Fix the member of wedding procession	11Sign the marriage register	
	12 Deliver a speech	
	13 Prays	
	14 Give money	
	15 Congratulate	
	16 Thank	
	17 Have a party	
	18 Dance	
	19 Share the cost	
	20 Give away the groom	

The above table exhibits that the English people use very few verbs in all pre-wedding, wedding and post-wedding ceremonies since they are more modernized people. There are altogether 11 pre-wedding, 20 wedding and only 1 post-wedding verbs available in English.

3.5 Comparison among Nepali, Awadhi and English Verbs of Pre-wedding, Wedding and Post-wedding Ceremonies

The verbs used in pre-wedding, wedding and post-wedding ceremonies among the Nepali, Awadhi and English languages are compared below to find out how many of them have equivalent verbs in all the three languages and how many of them do not have corresponding ones.

3.5.1 Comparison of Pre-wedding Verbs in Three Languages

The verbs of pre-wedding ceremony among the Nepali, Awadhi and English are compared in the following table:

Table No. 25: Comparison of Pre-wedding Verbs

Nepali	Awadhi	English
1 Kanya khojnu	Ladki Dhudhau	-
2 Dekhbhet garnu	-	Meet each other
3 Keta ketile kura garnu	-	Talk to each other
4 Man paraaunu	-	Agree for marriage
5 Kuro chhinnu	Saadi pakka karau	Fix the date
6 Grah milaaunu	Saait milaau	-
7 Chino satasaat garnu	Anguthi/ janjir leu	Exchange rings
8 Tikotalo garnu	Mangni karau	Engage
9 Lagan juraaunu	-	-
10 Miti toknu	Saadikai din pakka karau	Fix the date
11 Supari kaatnu	-	-
12 Nimto dinu	Neuta baantau	Invite

13 Kaard tayaar garnu	Kaard chhapaau	Prepare invitation cards
14 Janti sankhya toknu	-	Fix the member of wedding procession
15 Mala gaansnu	-	-
16 Bukwa laaunu	Bukwa lagaau	-
17 Bukwa pakhalnu	-	-
18 Kalas thapna garnu	-	-
19 Mandap banaaunu	-	-
20 Gahna tayaar garnu	Gahna kharidau	-
21 Singaar kinnu	Singaar kharidau	-
22 Kapda tayaar garnu	Kapda kharidau	-
23 Lagan gaantho tayaar garnu	-	-
-	Tel karau	-
-	Sehra pahinaau	-
-	Mehandi lagaau	-
-	-	Inform their families

The above table reflects that there are different activites to be done in differnt culture in pre-wedding ceremony. In Nepali, altogether 23 pre-wedding verbs are used whereas in Awadhi, 16 verbs are found. So, some verbs of Nepali lack equivalent in Awadhi and vice versa. In case of English, there are 11 pre-wedding verbs. So English does not have equivalent verbs for some Nepali and Awadhi verbs. In Nepali, pre-wedding ceremony starts with *kanya khojnu* and ends with *lagan gantho tayar garnu* and for Awadhi, the first verb is *ladki dhudhau* and the last verb is *mehandi lagau.* In English, pre-wedding activity starts with *meet each other* and ends with the verb *fix the member of wedding procession.*

3.5.2 Comparison of Wedding Verbs in Three Languages

The verbs of wedding ceremony among the Nepali, Awadhi and English are compared in following table:

Table No. 26: Comparison of Wedding Verbs

Nepali	Awadhi	English
1 Mangal snaan garaaunu	Dulha nauhau	-
2 Grah saanti garaaunu	-	-
3 Behulo singaarnu	Dulha sajaau	-
4 mala laaunu	-	-
5 Patra tayaar garnu	-	-
6 Jantilai tika laaunu	-	-
7 Sagun khuwaunu	Jalebi dudh khawaau	-
8 Uphaar dinu	-	Give money
9 Janti prasthaan garnu	Baraat jaau	Set out for wedding procession
10 Ratyoli khelnu	Raat jaagau	Dance
11 Patra puryaunu	-	-
12 Patrelai tika laaunu	-	-
13 Patrelai danchhida dinu	-	-
14 Dahi theki swikaarnu	-	-
15 Patrelai khaanpin garaaunu	-	-
16 Patrelai bidai garnu	-	-
17 Janti parsaaunu	-	Welcome the wedding procession
18 Swyamber garnu	-	-

19 Behulile behulolai parikarma garnu	-	-
20 Aunthi laaunu	Anguthi lagaau	Exchange rings
21 Bhater khaanu	Bhoj khaau	Have a party
22 Brahni garnu	-	-
23 Goda dhunu	God dhou	-
24 Danchhida dinu	Khawahi deu	Give money
25 Kanyadaan garnu	-	-
26 Gargahana sumpanu	Gahna deu	-
27 Behulilai singaarnu	Dulhin sajaau	-
28Pote lagaaidinu	-	-
29 Mandapma raakhnu	-	-
30 Puja garnu	Namaaj padhau	Pray
31 Lawa homnu	Lawa bahaau	-
32 Shila pujnu	-	-
33 Lagangaantho kasnu	-	-
34 Mandap parikarma garnu	-	-
35 Behulolai bastra dinu	-	-
36 Behulole bastra fernu	-	-
37 Mahur khuwaaunu	-	-
38 Bacha kasam khuwaaunu	Kabul karau	Exchange vows
39 Supari khelnu	-	-
40 Rumal tanataan garnu	-	-

41 Sindur haalnu	-	-
42 Thaaun satasaat garnu	-	-
43 Jantilai tika laaunu	-	-
44 Behuli anmaaunu	Dulhin bida karau	Give away the groom
45 Samdhero laaunu	Samdhi milau	-
46 Jante baakro dinu	-	-
47 Behuli bhitryaaunu	Dulhin bhitryaau	-
-	Chhaturi odhau	-
-	Pagadi baandhau	-
-	Sehra pahinau	-
-	Maszid jaau	Go to church
-	Dudh baksau	-
-	Duwarek chhar karau	-
	Baasi khawaau	-
-	Daskat karau	Sign the marriage register
Daijo dinu	Dahej deu	Share the cost
-	Salaam karau	-
-	-	Conduct the ceremony
-	-	Tell do's and dont's
-	-	Give sermon
-	-	Waits for groom
-	-	Kiss each other
-	-	Deliver a speech
-		Congratulate
-	-	Thank

The above table exhibits that the verbs of wedding ceremony are very much different in all three languages with each other since they follow different

traditions and cultures during a marriage ceremony. It is difficult to find out equivalent verbs in all those languages with each other.

3.5.3 Comparison of Post-wedding Verbs in Three Languages

The verbs of post-wedding ceremony among the Nepali, Awadhi and English are presented in the follwing table:

Table No. 27: Comparison of Post-wedding Verbs

Nepali	Awadhi	English
1 Mukh hernu	Muh dekhau	-
2 Dhogbhet garnu	-	-
3 Manapathi bharnu	-	-
4 Saaymandari khelnu	-	-
5 Jante baakhro khuwaaunu	Bhoj khawaau	-
6 Chaturthi garnu	Chauthi jaau	-
7 Hom garnu	-	-
8 Behuliko karma utaarnu	-	-
9 Behuli farkaaunu	Dulhin bida karau	-
	Muh dekhai deu	-
		Go for honeymoon

The above table reflects that there are 9 verbs in the Nepali for post-wedding ceremony and 5 in the Awadhi. In the English, only one verb is available for post-wedding ceremony i.e go for honeymoon.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

4.1   Findings

As the present study targeted to determine, compare and contrast the Nepali, Awadhi and English pre-harvest and harvesting, pre-wedding, wedding and post-wedding verbs, it came up with the following findings:

1. The English language has the least number of pre-harvesting and harvesting verbs in comparison to Nepali and Awadhi. Since English people use machines for most of the activities there are least number of manual verbs.

2. The Nepali has the most number of pre-harvesting and harvesting verbs in all three languages.

3. In comparison to Nepali, Awadhi and English, English has the least number of pre-wedding, wedding and post-wedding verbs. The Nepali has the highest number of pre-wedding, wedding and post-wedding verbs.

4. All the verbs root of the Awadhi and Nepali are ended in /u / vowel sound.

5. Though the number of verbs in both Nepali and Awadhi has no vast difference, there are no one-to-one corresponding verbs of each pre-harvesting and harvesting, pre-wedding, wedding and post-wedding ceremony.

6. The English language lacks many equivalent verbs in comparison to Nepali and Awadhi. For example,

Pre-harvesting Verbs

S.N.	Nepali	Awadhi	English
1	Dalla fornu	Dhila forau	-
2	Biu bhijaaunu	Biya bheu	-
3	Mutha paarnu	Muthiya baandhau	-

Harvesting Verbs

S.N.	Nepali	Awadhi	English
1	Miyo gaadnu	-	-
2	Kunyun laaunu	Kharahi lagaau	-
3	Ghaan haalnu	Paer giraau	-

7. There are found some convergent and divergent relation among verbs in pre-harvesting, and harvesting activities in case of all three languages. For example,
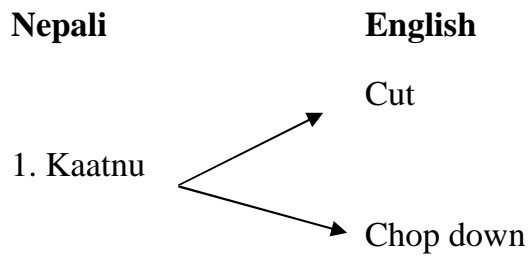
a. Mono-Nepali versus Multi-English

i. Pre-harvesting Group of Verbs
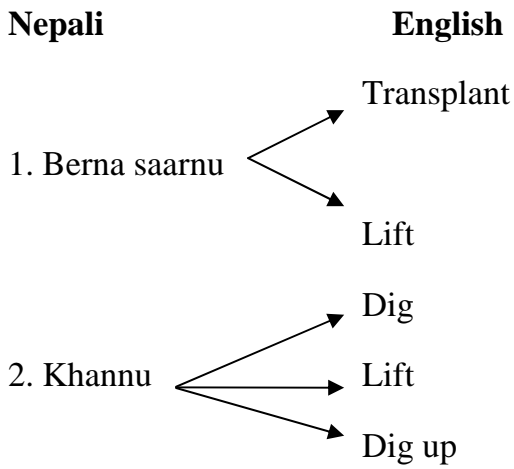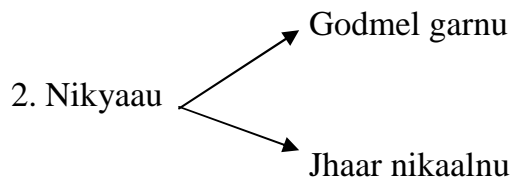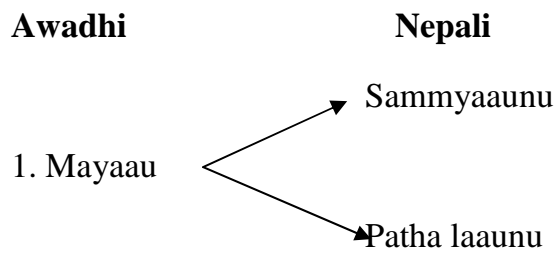
Nepali   **English**

                              Transplant

1. Berna saarnu

                              Lift

                              Dig

2. Khannu   Lift

                              Dig up

ii. Harvesting Group of Verbs

Nepali   **English**

                            Cut

1. Kaatnu

                            Chop down

b. Mono-Awadhi versus Multi-Nepali Pre-harvesting Verbs

Awadhi   **Nepali**

                            Sammyaaunu

1. Mayaau

                            Patha laaunu

                            Godmel garnu

2. Nikyaau

                            Jhaar nikaalnu

c. Mono-English versus Multi-Nepali Pre-harvesting Verbs

English   **Nepali**

                            Biu gaadnu

1. Sow

                            Biu chharnu

                            Sammyaaunu

2. Plain

                            Pataha laaunu
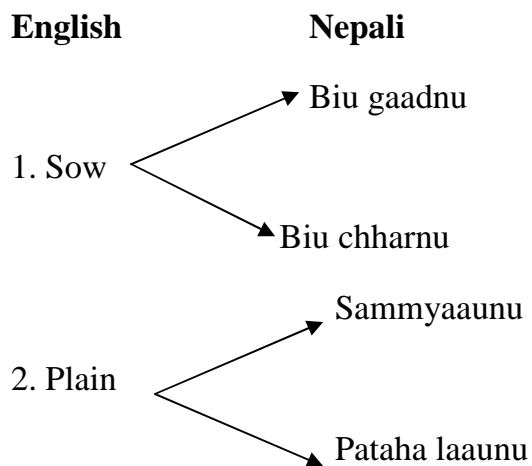
4.2   Recommendations

On the basis of the findings of the study, the follwing recommendations have been made:

1. The English has the least number of verbs in both harvesting and wedding ceremony activities. So, the teacher should draw special attention to the corresponding pre-harvesting, harvesting, pre-wedding, wedding and post-wedding verbs of Nepali and Awadhi, and their particular use.

2. Since the Nepali language has the most number of pre-harvesting, harvesting, pre-wedding, wedding and post-wedding verbs, the teacher should make aware of the learners who are learning Nepali as second or foreign language about their specific use.

3. The study will help the native speakers of English who are learning Nepali and Awadhi as a foreign language and native speakers of Nepali and Awadhi who are learning English as a foreign language. The learners may make mistakes in the areas where the languages differ. So, special attention should be given while teaching different pre-harvesting and harvesting, pre-wedding, wedding and post-wedding verbs.

4. As the verbs root of the Nepali and Awadhi end in / u / vowel, the learners should be made clear for the native speakers of English so that the learning Nepali and Awadhi will be easier for them.

5. There are no one-to-one equivalent verbs of each pre-harvesting, harvesting, pre-wedding, wedding and post-wedding among the Nepali, Awadhi and English languages. They differ more or less from one to another. Therefore, special attention should be given to those particular areas.

6. Special attention should be given in those cultural verbs of activities which are very much differnt from each other.

7. The teacher should be very much conscious of teaching convergent and divergent forms of verbs while teaching pre-harvesting and harvesting verbs used in the Nepali, Awadhi and English.

8. The syllabus designers and text book writers should be more conscious of while designing and preparing the syllabuses and textbooks for the learners' learning Nepali, Awadhi and English as second language.

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APPENDIX-A

The Census Reports of 1981, 1991 and 2001

S. N.	Districts	Population that speak Awadhi language		
		1981	1991	2001
1	Kapilvastu	171,012	248,861	343,727
2	Banke	59,309	97,510	170,392
3	Bardiya	1,069	15,615	27,484
4	Dang	326	5,378	9,856
5	Rupandehi	9	4,330	4,200
6	Morang	57	117	2,052
7	Sarlahi	83	140	1,608
8	Sunsari	116	117	325
9	Jhapa	36	609	103
10	Nawalparasi	60	76	54
11	Parsa	37	98	19
12	Saptari	62	37	10
13	Arghakhanchi	3	137	17
14	Myagdi	3	137	*
15	Kaski	54	13	27
16	Kathmandu	116	123	141
17	Bhaktapur	102	19	*
18	Lalitpur	52	79	45
19	Kavreplanchok	68	12	*
20	Bhojpur	14	160	2
21	Ilam	7	212	1
22	Panchthar	9	124	1
23	Taplejung	7	212	*

24	Pyuthan	308	5	4
25	Jajarkot	141	2	*
26	Kailali	45	51	309
27	Kanchanpur	46	14	134

Source: CBS Report 1981, 1991, 2001. * = Not Recorded in the Census

APPENDIX-B

Population = population that speak Awadhi as a second language.

S. N.	Mother Tongue	Population	S. N.	Mother Tongue	Population
1	Nepali	14,796	12	Rajbansi	51
2	Maithili	460	13	Hindi	352
3	Bhojpuri	114	14	Chamling	1
4	Tharu	5569	15	Bangali	35
5	Tamang	10	16	Marwadi/Rajsthani	47
6	Newar	13	17	Thami	4
7	Magar	1	18	Jirel	1
8	Bantawa	13	19	Panjabi	22
9	Gurung	3	20	English	1
10	Limbu	2	21	Sanskrit	1
11	Urdu	2076	22	Unknown languages	5

Source: CBS Report 2001

APPENDIX-C

List of Pre-harvesting and Harvesting Verbs Used in Nepali Language:

Pre-harvesting Verbs	Harvesting Verbs
1. Mal faalnu	1. Kaatnu
(Manure)	(Cut/ Chop down)
2. Jotnu	2. Sukaaunu
(Plough)	(Dry up)
3. Khannu	3. Khalyaan banaaunu
(Dig)	(_)
4. Dalla fornu	4. Bhari baadhnu
(_)	(_)
5. Sammyaaunu	5. Boknu
(Plain)	(_)
6. Mal haalnu	6. Kunyun laaunu
(Add fertilizer/Apply compost/chemical)	(_)
7. Paani laaunu	7. Miyo gaadnu
(Irrigate)	(_)
8. Hillyaaunu	8. Ghaan haalnu
(Puddle)	(_)
9. Pataha laaunu	9. Jhaarnu
(Plain)	(Clean up)
10. Biu gaadnu	10. Daain garnu
(Sow)	(Thresh)
11. Biu chharnu	11. Paraal faalnu
(Sow)	(Separate straw)
12. Aali laaunu	12. Tauwa banaaunu
(Make ridges)	(Heap)
13. Biu kaadnu	13. Sametnu

(Pull out)

14. Biu mutha paarnu

   (_)

15. Bhari baadhnu

   (_)

16. Biu boknu

   (_)

17. Putla banaaunu

   (_)

18. Ropnu

   (Plant)

19. Muthar kaatnu

   (_)

20. Bishadi haalnu

   (Spray pesticides)

21. Godmel garnu

   (Weed)

22. Jhaar nikaalnu

   (Weed)

23. Biu bhijaaunu

   (_)

24. Biu tusaaunu

   (Sprout)

25. Mishaaunu

   (Mix)

26. Berna hurkaaunu

   (Grow seedlings)

27. Berna shaarnu

(Gather)

14. Oshaaunu

   (Winnow)

15. Raas laaunu

   (Collect)

16. Borama haalnu

   (Put on sacks)

17. Ghogha bhaanchnu

   (Detach the cobs)

18. Makai khosalnu

   (Separate skin)

19. Aalu khannu

   (Lift)

20. Ukhelnu

   (Eradicate)

21. Thataaunu

   (_)

22. Mutha baandhnu

   (_)

23. Mutha kholnu

   (_)

24. Bhush faalnu

   (Separate husk)

25. Poti Chhutyaaunu

   (_)

26. Lasun jhundyaaunu

   (_)

27. Bhitryaaunu

(Transplant)

28. Ukera laaunu

(Draw up)

29. Patlyaaunu

(Thin out)

30. Dyang banaaunu

(Draw lines)

31. Chhapo haalnu

(Mulch)

32. Chhapo hataaunu

(Remove mulch)

33. Paani haalnu

(Water)

34. Paani sukaaunu

(Dry water)

35. Jhekro haalnu

(_)

36. Biu purnu

(Cover)

(Harvest)

28. Tipnu

(Pick)

29. Thresher laaunu

(Thresh)

30. Lasun khannu

(Uproot)

31. Daanth faalnu

(Remove stems)

APPENDIX-D

List of Pre-harvesting and Harvesting Verbs Used in Awadhi Language:

Pre-harvesting Verbs	Harvesting Verbs
1. Khaad bahaau	1. Kaatau
(Manure)	(Cut/Chop down)
2. Jotau	2. Sukhwaau
(Plough)	(Dry up)
3. Godau	3. Kharihaan banaau
(Dig)	(_)
4. Paani lagaau	4. Bojh baandhau
(Irrigate)	(_)
5. Lewa banaau	5. Dhou
(Puddle)	(_)
6. Mayaau	6. Kharahi lagaau
(Plain)	(_)
7. Biya bheu	7. Paer giraau
(_)	(_)
8. Biya bou	8. Daau
(Sow)	(Thresh)
9. Khaad lagaau	9. Paira bahaau
(Add fertilizer/ Apply compost/ chemicals)	(_)
10. Paani daarau	10. Batorau
(Water)	(Gather)
11. Biyaad kaatau	11. Osaau
(Pull out)	(Winnow)
12. Dhila forau	12. Raas lagaau
(_)	(Collect)
13. Medh baandhau	13. Borama bharau
(Make ridges)	(Put on sacks)
14. Biya chhitau	14. Jondhari turau
(Sow)	(Detach the cobs)
15. Muthiya baandhau	15. Chhiklau
(_)	(Separate skin)
16. Bojh bandhau	16. Pitau
(_)	(_)
17. Dhou	17. Ukhaarau

(_)

18. Baithaau
   (Plant)
19. Gartha kaatau
   (_)
20. Dawaai chhitau
   (Spray pesticides)
21. Nikyaau
   (Weed)
22. Biya ankhwaau
   (Sprout)
23. Kiyanri banaau
   (Make ridges)
24. Maati chadhaau
   (Draw up)
25. Barha banaau
   (Draw lines)
26. Kharse mundau
   (Mulch)
27. Khar hataau
   (Remove mulch)
28. Daand gaadau
   (_)
29. Biyaad badhaau
   (Grow seedlings)

(Eradicate)

18. Puri baandhau
   (_)
19. Puri kholau
   (_)
20. Bhusha nikaarau
   (Separate husk)
21. Maati jhaarau
   (Clean up)
22. Thresher lagaau
   (Thresh)
23. Gharma laijaau
   (Harvest)

APPENDIX-E

List of Pre-wedding, Wedding and Post-wedding Verbs Used in the Nepali Language:

Pre-wedding	Wedding	Post-wedding
1. Kanya khojnu	1. Mangal snaan garnu	1. Mukh hernu
(-)	(-)	(-)
2. Dekhbhet garnu	2. Grah saanti garaaunu	2. Dhogbhet garnu
(Meet each other)	(-)	(-)
3. Ketaketile kura garnu	3. Behulo singaarnu	3. Maana paathi bharnu
(Talk to each other)	(-)	(-)
4. Man paraaunu	4. Maala laaunu	4. Saaymandari khelnu
(Agree for marriage)	(-)	(-)
5. Kuro chhinnu khuwaaunu	5. Patra tayaar garnu	5. Jante baakhro
(Fix the date)	(-)	(-)
6. Graha milaaunu	6. Jantilai tika laaunu	6. Chaturthi garnu
(-)	(-)	(-)
7. Chino saataa-saat garnu	7. Sagun khuwaaunu	7. Hom garnu
(Exchange rings)	(-)	(-)
8. Tikotaalo garnu utaarnu	8. Upahaar dinu	8. Behuliko karma
(Engage)	(Give money)	(-)
9. Lagan juraaunu	9. Janti prasthaan garnu	9. Behuli farkaaunu
(-)	(Set out for wedding Procession)	(-)
10. Miti toknu	10. Ratyouli khelnu	
(Fix the date)	(Dance)	
11. Supari kaatnu	11. Patra puryaaunu	
(-)	(-)	
12. Nimto dinu	12. Patrelai tika laaunu	
(Invite)	(-)	

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13. Kaard tayaar garnu
   (Prepare invitation cards) (-)

14. Janti sankhya tokno
   (Fix the member of
   wedding procession)

15. Maala gaansnu
      (-)

16. Bukwa laaunu
      (-)

17. Bukwa pakhaalnu
      (-)

18. kalas thapna garnu
      (-)

19. Mandap banaaunu
      (-)

20. Gahana tayar garnu
      (-)

21. Singaar kinnu
     (-)

22. Kapada tayar garnu
    (-)

23. Lagan gaantho
     tayar garnu
     (-)

13. Patrelai daandachhina dinu
   (-)

14. Dahi theki swikaarnu
      (-)

15. Patrelai khaanpin garaaunu
      (-)

16. Patrelai bidai garnu
      (-)

17. Janti parsaaunu
     (Welcome the wedding procession)

18. Swyamber garnu
      (-)

19. Parikarma garnu
      (-)

20. Aunthi laaunu
     (Exchange rings)

21. Bhater khaanu
     (Have a party)

22. Brahni garnu
      (-)

23. Goda dhunu
     (-)

24. Dachhina dinu
     (Give money)

25. Kanya daan garnu
      (-)

26. Gargahanu sumpanu
      (-)

27. Behulilai singaarnu
      (-)

28. Pote lagaidinu
      (-)

29. Mandapma raakhnu

   (-   )

30. Puja garnu

   (Pray)

31. Lawa homnu

   (-   )

32. Shila pujnu

   (-   )

33. Lagangaantho kasnu

   (-   )

34. Mandap parikrama garnu

   (-   )

35. Behulolai bastra dinu

   (-   )

36. Behulole bastra fernu

   (-   )

37. Mahur khuwaaunu

   (-   )

38. Bachakasam khuwaaunu

   (Exchange vows)

39. Supari khelnu

   (-   )

40. Rumaal tanaataan garnu

   (-   )

41. Sindur haalnu

   (-   )

42. Thaau saataasaat garnu

   (-   )

43. Jantilai tika laaunu

  (-   )

44. Behuli anmaaunu

(Give away the groom)

45. Samdhero laaunu

   (-   )

46. Jante baakhro dinu

   (-   )

47. Behuli bhitryaaun

   (-   )

APPENDIX-F

List of Pre- wedding, Wedding and Post-wedding verbs Used in the Awadhi Language.

Pre-wedding Verbs	Wedding Verbs	Post wedding Verbs
1. Ladki dhundhau	1. Dulha nauhau	1. Muh dekhau
(-)	(-)	(-)
2. Ladka/Ladki dekhau deu	2. Dulha sajaau	2. Muh dikhaai
(-)	(-)	(-)
3. Kaard chhapaau	3. Jalebi dudh khawaau	3. Chauthi jaau
(Prepare invitation cards)	(-)	(-)
4 Sait milaau	4. Chhaturi odhaau	4. Bhoj khawaau
(-)	(-)	(Have a party)
5 Saadi pakka karau	5. Pagadi baandhau	5. Bida karau
(Fix the marriage)	(-)	(-)
6 Saadikai din pakka karau	6. Sehra pahinaau	
(Fix the date)	(-)	
7 Mangni karau	7. Masjid jaau	
(Engage)	(Go to church)	
8 Anguthi/janjir deu	8. Namaaj padhau	
(Exchange rings)	(Pray)	
9 Singar kharidau	9. Dudh baksau	
(-)	(-)	
10 Neuta baantau	10. Baraat jaau	
(Invite)	(Set out for wedding procession)	

11. Gahana kharidau

   (-)

12. Kapda kharidau

   (-)

13. Bukawa lagaau

  (-)

14. Tel karau

   (-)

15. Mehandi lagaau

   (-)

11 Raat jaagau

   (-)

12 ॒ ॒ek char karau

   (-)

13 Baasi khawau

  (-)

14 Juta lukwaau

   (-)

15. Lawa bahaau

   (-)

16 Nikah padhau

  (-)

17 Salaam karau

  (-)

18 Daskat karau

  (Sign the marriage register)

19 Bhoj khaau

  (Have a party)

20 Khawahi mangau

  (-)

21 Baraatinka khawahi deu

  (Give money)

22 Dahej leu

  (Share the cost)

23 Samdhi milau

  (-)

24 Bida karau

  (Give away the groom)

25 Dulhin bhitraau

  (-)

26 Kuraan dekhaau

  (-)

27 Sehra kholau

  (-)