A COMPARATIVE STUDY OF ENGLISH AND AWADHI KINSHIP TERMS

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

By

Mohan Lal Bhandari

Faculty of Education

Tribhuvan University

Kirtipur, Kathmandu, Nepal

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DEDICATION

I would like to dedicate the present thesis to my Gurus and Gurumas whose inspirations, exhortations and encouragement boots me to be whatever I'm today.

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ABSTRACT

In the present study, the researcher has presented different kinship relations and corresponding terms to symbolize the relations. The main objectives of this study were to determine different terms used for English and Awadhi kinship relations and to compare and contrast those terms. For this purpose the researcher collected data from Awadhi Speakers of Rupandehi District of Awadhi kinship terms. The researcher also collected the data from the native speakers of English language. So altogether sample population consists of hundred respondents. Among hundred respondents, he consulted eighty Awadhi language speakers and twenty English speakers for the verification of the kinship used in both language. To obtain required data, they were interviewed by taking help of pre-determined set of questionnaires using **snowball-non-random sampling procedure.** He further consulted secondary sources like books, magazines, and theses and Internet related to his topic.

The main objectives of this study were to determine different terms used for English and Awadhi kinship relations and to compare and contrast those terms. The major findings are that Awadhi language is rich in terms of kinship terms in comparison to the English language. And the systems of Awadhi kinship terms and English terms have the relationships of **Mono-Awadhi Vs. Multi English** and **Mono-English Vs. Awadhi**. In addition to this, there is a slight difference between **One-to-one correspondence relationships** of the appellative forms to signify the same relation of the given languages.

The study consists of four chapters. Each chapter, in turn has been divided into various sub-chapters.

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

Chapter two deals with methodology of research work. It is sub-divided into sources of data, sample population and sampling procedure, research tools, process of data collection and limitations of the study.

Chapter three consists of analysis and interpretation of the data.

Chapter four is the findings, recommendations and pedagogical implications.

TABLE OF CONTENT

Page No.

CHAPTER I

INTRODUCTION

1.1General Background

English language is given great importance in the education system of Nepal. English is taught as compulsory subject from school to the university level. Furthermore, it is used as an access language and as a means of instruction and evaluation at the higher level of education including private schools. Moreover, English has been not only taught as a compulsory subject but also used as specialization subject in the field of foreign language education to conduct research as well.

It is believed that more than 6,000 distinct languages exist in the world today. Most reference books published since 1980s give a figure of between 6,000 and 7,000. Ethnologue the largest present day survey, first attempted a world-wide review only in 1974, and edition containing 5,687 languages, the thirteenth edition of Ethnologue (1996) contains 6,703 in Nepal- where as Central Bureau of statistics (CBS), NMG /Nepal has published its population census reporting 2001 and lists 92 identified languages. This can be compared to the number of languages included in previous census: 1952/54; more than 54 languages; 1961:35 languages; 1971: 17 languages; 1981:18 languages. According to Malla 1989, in Boehm 1997, 'the different number of languages, reported in different census years is due both to the lack of standardized census procedures and the fluctuation in political opinion. The census data are considered by many to be unreliable'. Yadav, (2003) 148 also mentions 'one nation one language' policy adopted during the Panchyat regime.

Kansakar (2001) maintains that Nepal is the home of four language families of which Indo-Aryan (I.A.) and Tibeto-Burman (T-B) constitute two major groups, while Austro-Asiatic /Munda (A-A/M) and Dravidian (D) are represented by minority pockets of speakers in the Jhapa, Morang

and Sunsari districts of South-Eastern Nepal. Similarly Yadav (1999) puts "These languages (except Kusunda) belong to four language families: Indo-Aryan, Tibeto-Burman, Austro-Asiatic (Munda) and Dravidian; the genetic affiliation of Kusunda, assumed to be a dead language, is yet to be identified".

Genetically, all the languages of Nepal are affiliated to the four language families, viz Indo-European, Sino-Tibetan, Austro-Asiatic and Dravidian. In the context of Nepal, Indo-European family of languages mainly, comprise Indo-Aryan group of languages. It forms the largest group of language speakers viz nearly 80 percent. The study area for the present research of both English and Awadhi language are affiliated to Indo-European family of languages.

The genetic affiliation of Indo-European language can be sub-categorized in the following diagram.

Diagram-l : Indo- European Languages
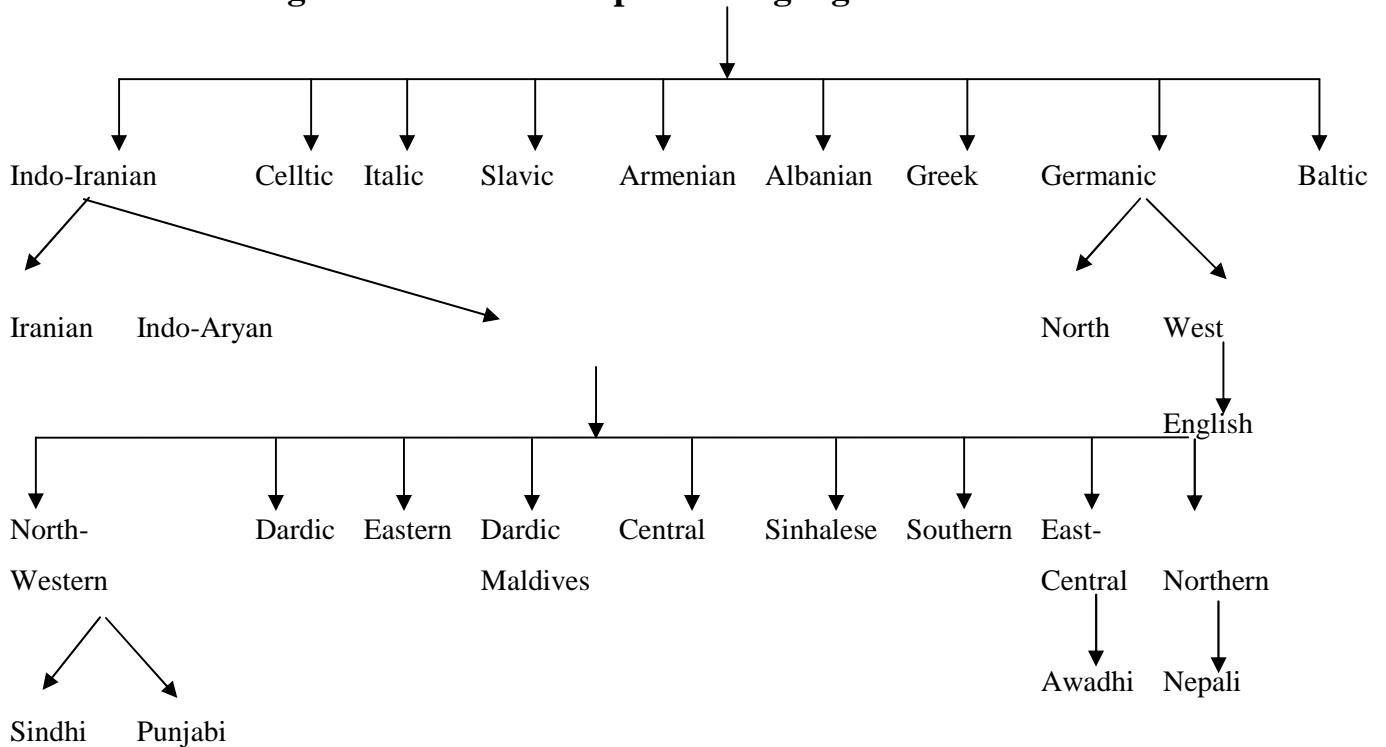
Source: Yadav, 2003:145

According to diagram No.1, English language is a branch of the West-Germanic language. Similarly, Awadhi language is the branch

13

language of East Central: Indo-Aryan language. The Indo-Aryan language family is a branch of Indo-Iranian language from Indo-European language. In this regard, both English and Awadhi languages are affiliated to Indo-European languages family.

Some of the languages of Nepal with their language families, the number of speakers and percentage are presented below:

Table 1: Distribution of Population of Nepal by mother tongue (1952/54-2001)

Mother Tongue	Population											
	1952/54	%	1961	%	1971	%	1981	%	1991	%	2001	%
A. Indo-European	6351899	77.13	7449604	79.14	9062435	78.42	12417886	82.66	14701283	89.50	17982769	79.1
1. Nepali	4013567	48.74	4796528	50.96	6060758	52.45	8767361	58.36	9302880	50.31	11053255	48.61
2. Maithili	1024780	12.44	1130402	12.01	1327242	11.49	1668309	11.11	2191900	11.85	2797582	12.30
3.Bhojpuri	477281	5.80	577357	6.13	806480	6.98	1142805	7.61	1389717	7.46	1712536	7.53
4.Tharu	359594	4.37	406907	4.32	495881	4.29	545685	3.63	993388	5.37	1331546	5.86
5.Awadhi	328408	3.99	477090	5.07	316950	2.74	234343	1.56	374635	2.03	560744	2.47
6.Rajbansi	35543	0.43	55803	0.59	55124	0.48	59383	0.40	95558	0.46	129829	0.57
7.Hindi	80181	0.97	2867	0.03	-	-	-	-	170997	0.92	105765	0.47
8.Urdu	32545	0.40	2650	0.03	-	-	-	-	202208	1.09	174840	0.77
B. Sino-Tibetan	1795337	21.08	1813083	19.26	1982635	17.16	1811944	12.06	3098698	16.76	4183995	18.4
9. Tamang	494745	6.01	528812	5.62	555056	4.80	522416	3.48	904456	4.89	1189145	5.19
10. Newar	383184	4.65	377721	4.01	454979	3.94	448746	2.99	690007	3.73	425458	3.63
11.Magar	273780	3.32	258675	2.71	288383	2.50	212681	1.42	430264	2.3	770116	3.39
12.Raj, Kirat	236049	2.87	239745	2.55	232264	2.01	221353	1.47	439312	2.38	-	-
13.Gurung	162192	1.97	157778	1.68	171609	1.49	174464	1.16	228918	1.23	338925	1.49
14.Limbu	145511	1.77	138705	1.47	170787	1.48	129234	0.86	254088	1.37	333633	1.47
15.Bhote, Sherpa	70132	0.85	84229	0.89	89218	0.69	73589	0.49	121819	0.66	129771	0.57
16.Sunuwar	17299	0.21	13362	0.14	20380	0.18	10650	0.07	-	-	26611	0.12
17.Dhnuwar	9138	0.11	11625	0.12	9959	0.09	13522	0.09	23721	0.13	31849	0.14
18.Thakali	3307	0.04	6432	0.07	-	-	5289	0.04	7113	0.04	6441	0.03
C. Austro-Asiatic	16751	0.20	29485	0.31	23853	0.21	28208	0.19	33332	0.18	40260	0.2
19.Satar	16751	0.20	18840	0.20	20660	0.18	22403	0.15	25302	0.14	-	-
20.Santhali	-	-	10645	0.11	3193	0.03	5804	0.04	8030	0.04	40260	0.18
D. Dravidian	-	-	-	-	-	-	-	-	15175	0.1	28615	0.1
E. Other	70340	0.85	114392	1.22	487060	4.21	764802	5.09	648627	3.51	28615	0.13
F. Not Sated/ Un know	752	0.01	6432	0.07	-	-	-	-	9757	0.05	503295	2.2
Total	8235079	100	9412996	100	11555983	100	15022839	100	18491097	100	22738934	100

Source: Population Censuses (1952/54-2001).

UNESCO Kathmandu Report (2002) has included: Baramu, Koya, Mewang, Wambule, Yamphu, Lhomi and Yholmo Languages under Tibeto Burman group. The report states that 'Unlike in some other countries, where there are large groups of indigenous people whose languages are written, the languages of Nepal's indigenous people are for the most part unwritten ones: The major Indo-Aryan languages like: Nepali, Awadhi, Bhojpuri, Tharu etc. languages use the Devanagari script. Similarly, UNCESCO Report (2002) states "For Limbu, the Kirati "Srijanga" script is used. Lepcha also has its own script, the "Rong" script. For Tamang and Sherpa, the Lamas use the Tibetan Script. Magar are trying to use their own script "Akkha". The Sunuwar have also developed their own script. The Satar brought the Roman alphabet from India to write their own language.

The Indo-Aryan languages are spoken and written by the majority of Nepal's total population. "Thus, the Indo-Aryan languages constitute the largest group of Nepal's languages in terms of their speakers. In the last six censuses, their speakers constituted 77.13 percent (1952/54), 79.14 percent (1961). 78.42 percent (1971), 82.66 percent (1981), 79.50 percent (1991) and nearly 80 percent (2001) of the total population". (Yadava: 2001:148)

Similarly, Nepali speakers constituted 79.1 percent and Awadhi speakers 2.47 percent in 2001 of the total population. (population censuses: 2001), thus, Awadhi language has become one of the study area regarding its linguistic identity in the field of English language teaching.

1.1.2 An introduction to Awadhi

The nomenclature of Nepal's language is found to be complex. (Morrison, 1967; Mat soft 1996: ix). The names for several languages have been derived from the country or place names (toponyms/loconyms). Such toponyms /loconyms have gradually gained

currency among their users and others. (Yadava;2001, 144). The languages of Nepal whose nomenclature is based on place names are Maithali (<Mithilaa), Bhojpuri (<Bhojpur), Hindi (<Hindustan), Santhali (<Santhal), Bangala (<Bangaal), Marwadi (<Mawraad), Angika (<Ang), Tibetan (<Tibet), Meche (<Mechi), Punjabi (<Punjab), Oriya (<Orrissa), Sindhi (<Sindh), Marwari (<Marwar) etc. [Similarly, The nomenclature of Awadhi language is based on the name of "Awadh" place. Historically, "Awadhi is the language that is spoken in 'Awadh' area.

There are different opinions about the introduction of Awadhi language. According to Yadav (2001:144). The nomenclature (name) of Awadhi language is based on the name of "Awadh" place. His opinions is similar to the historical fact. Historically, 'Awadhi is the language that is spoken in "Awadhi" area. "Awadh" is connected to old state of Ayodhya."

But, Saksena (1972) mentions that Awadhi is not only limited to "Awadh". Dikshit (1954), opines that 'area of Eastern Awadhi is Ayodhya and Gonda this is called "Pure-Awadhi".

On the other hand, Tiwari (1983) argues that Awadhi was developed by Ardhamgadhi, Apabhramsa and that it was largely developed in around 1400-1500. (Khanal; 2006:8). According to Saksena (1972), Awadhi is a principal language of Northern India which comes under the Eastern Hindu sub-branch of Indo-Aryan Branch. In this way "Awadh' is connected to the old state of Ayodhya which is very famous to all Hindus. So Grierson (1904) says "Awadhi as vernacular of the country in which the hero Ram-Chandra, was born. The language is also called 'Kosali' and 'Baiswari'. 'Kosali' is merely a translation of the word 'Awadhi' (Grierson 1904).

Tripathi (2003), also says "the Awadhi language is a language that belongs to Indo-Aryan branch of the Indo-European family. This is

spoken in most of the Terai districts of Western, Mid-western and. Far-Western regions of Nepal and in most of the districts of Uttar Pradesh (except where Braya and Bhojpuri are spoken) of India". So, Malla (1979) says that Tharu, Bhojpuri, and Maithali languages have influence of 'Awadhi' language. 'Awadhi' language has influenced Tharu language in the West–part of Terai in Nepal. (Choudhari-2004). The Indo- Terai (eg. Rajbanshi, Maithali, Bhojpuri, Awadhi and Tharu) constitute a curious case. According to Yadava (2001:155). "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 Hindi Language".

Among all language spoken in Nepal, there are 1037 people speaking English as mother tongue and 560744 people speaking 'Awadhi' language. Respectively, there are 69689 and 491055 Awadhi speaks in Urban and rural area. The Awadhi speakers comprised 2.47% of the total population.

Similarly the population i.e. is comprised by the different language speakers is given below:

Table 2: Population by mother tongue and second language

Mother Tongue	Total	Population that speak second language													
		Nepali	Maithili	Bhojpuri	Tharu	Tamang	Newar	Magar	Awadhi	Bantawa	Gurung	Limbu	Bajjika	Other	Not reported
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(15)	(16)	(17)	(18)
Total	22736934	5722151	115877	64724	64274	46078	34431	49378	23577	71713	29655	35272	7612	632443	10784
Nepali	11053255	0	54488	24761	42921	29959	29959	40150	14796	9841	18426	10043	966	178991	4802
Maithili	2797582	880593	0	14997	11629	228	76	157	460	542	74	1768	2104	208438	912
Bhojpuri	1712536	308756	5727	0	1469	31	99	50	114	73	8	21	618	61830	10
Tharu(Dagaura/ Rana)	1331546	695550	9752	10580	0	44	36	127	5569	145	8	101	467	3318	260
Tamang	1179145	929660	390	56	75	0	971	1928	10	1317	7314	1096	0	5237	388
Newar	825458	626813	201	82	71	407	0	373	13	386	149	294	1	8544	419
Magar	770116	648600	208	54	657	1802	240	0	1	1302	2514	1801	0	971	531
Awadhi	560744	71631	130	25	887	21	13	43	0	111	4	27	0	79086	14
Bantawa	371056	314505	30	13	67	777	95	1279	13	0	123	17169	0	3173	1085
Gurung	338925	262076	23	24	103	10161	202	2649	3	447	0	327	0	2479	968
Limbu	333633	231161	78	9	40	682	87	1785	2	54534	106	0	0	2751	253
Bajjika	237947	31389	1102	6304	185	2	1	21	0	3	3	3	0	27628	2
Urdu	174840	57965	22423	3246	372	5	26	9	2076	27	0	17	3378	22484	23
Rajbansi	129829	80274	7402	9	1218	15	0	1	51	83	3	19	0	6453	350
Sherpa	129771	109312	12	12	4	941	53	4	0	179	34	168	0	386	198
Hindi	105765	61609	1693	2624	280	2	158	17	352	11	1	6	75	2415	2
Chamling	44093	39842	2	1	19	43	9	140	1	559	0	485	0	93	49
Santhali	40260	25420	2855	6	323	10	0	1	0	58	4	8	0	3312	2

Source Population Census (2001)

19

According to population census report 2001, Awadhi language is spoken in Kapalvastu, Banke, Bardiya, Dang, Rupandehi, Morang and Sarlahi by more than thousand speakers. Social and geographical variations in Awadhi language is found like in other languages of Nepal. According to census of 1981, 1991, 2001 by CBS Awadhi speakers are found all most in 27 districts. The numbers of Awadhi speakers in different districts recorded in different censuses is given below.

Table : 3: Population of the Awadhi language speakers.

S.N.	District	Population of the Awadhi Language Speakers		
		1981	1991	2001
1	Kapilvastu	171012	248861	343727
2	Banke	59309	97510	170392
3	Bardiya	1069	15615	27487
4	Dang	326	5378	9856
5	Rupandehi	9	4330	4200
6	Morang	57	117	2052
7	Sarlahi	83	140	1608
8	Sunsari	160	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	Kavveplanchok	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 1981, 1991, 2001

* =Not recorded in the census

According to the census 2001, 23577 speakers use Awadhi as a second language. Thus, the number of Awadhi language speakers who speak Awadhi language as a second language with their native language is presented below.

Table :4: Population who speak Awadhi as the second language.

S.N.	Mother tongue	Population
1	Nepali	14796
2	Maithali	460
3	Bhojpuri	114
4	Tharu	5569
5	Tamang	10
6	Newar	13
7	Magar	1
8	Bantawa	13
9	Gurung	3
10	Limbu	2
11	Urdu	2076
12	Rajbanshi	51
13	Hindi	352
14	Chamling	1
15	Bangla	35
16	Marwari (Rajesthani)	47
17	Thami	4
18	Jirel	1
19	Punjabi	22
20	English	1
21	Sanskrit	1
22	Unknown language	5

Source: CBS (2001)

According to census 2001, Nepali language speakers use Awadhi language as a second language among other speakers. So, Awadhi language also has a status as the first language and second language. The study will be helpful to identity some efforts in the field of English language teaching.

1.1.3. Awareness of Awadhi in Education

There had been steady increase in the percentage of Nepal speakers form the 1952/54 till the 1981 censuses it had diclined in the 1991 and 2001 censuses. On the contrary, the non-Nepali languages except Bhojpuri declined from the 1952/54 till the 1981 censuses. This effect is also seen in Awadhi language. This effect may be the result of "the growing emphasis on the" One nation-one language" policy imposed during the Panchyat regime. Conversely, the decline in Nepali speakers and rise in other - - - languages may be ascribed to the people's awareness of promoting and preserving their mother tongues following the restoration of democracy in 1990. (Yadav 2003:148). Similarly, Awadhi speakers also raise the voice for awareness to Awadhi in Education. The ethnic organization have been creating awareness of preserving and promoting their cultural identity including the awadhi language. The Awadhi speakers who have to learn Nepali for its use in Education, administration, communication media are demanding awareness towards the Awadhi language.

Regarding this fact, the 1991 constitution of Nepal seems more liberal towards the minority languages of the country. (khanal 2006:11). The constitution of the kingdom of Nepal (1990) states (1) The Nepali language in the Devanagari script is the language of the nation of Nepal. The Nepali language shall be the official language (2) All the languages spoken as the mother tongue in the various parts of the Nepal are the national languages of Nepal". Thus, Pradhan (2000) states" the

constitution gave official recognition to cultural diversity, based to some degree on the notion of equality" (Pradhan 2000). Their ethnic organizations have been creating awareness of preserving and promoting their cultural identity including their languages". (Yadav 2003:140)

The constitution of the kingdom of Nepal (1991) has recognized to Nepali as 'the language of the nation' (rastrabhasaa) and all mother tongue spoken in Nepal as its "national language" (raashtriyabhashaa) (Article 6). It has also ensured the freedom of using mother tongue as medium of instruction at the primary level of education (Yadav 2003: 158). As the result, the Awadhi speakers community have designed the curriculum and written text books for primary level. (1-5) (Khanal 2006:12). But, teaching at this level still requires the trained manpower and availability of resources .

1.1.4 Kinship Terms

Kinship terms in the study refer to the group of words or lexical items, which deal with family relationship. The study of kinship has directed much attention to the terms people use to classify and identify their relatives. Kinship, in its broadest sense includes marriage alliance and relation of affinity has been central to anthropology since its origin and perhaps especially so since the publication of Morgan's (1870 A.D.) "System of consanguinity and affinity". Morgan hold the view that kinship terminologies used in non-literate societies reflected low level of culture and that the terminologies common in civilized societies indicated an advanced stage of development. This theory was abandoned when the discovery was made that the limited number of kinship systems in use are found among both technologically simple and advanced societies (Encarta 2003). Kinship is the major concern in the anthropological study as it is a universal phenomenon. Kinship terms are considered tools for understanding the ties between people in any given societies.

According to Radcliffe-Brown, kinship is the skeleton of social structure which provides a framework for the other systems of the organic whole. Similarly, Lewi-strauss views kinship with the origin of marriage. Similarly, Subba, Subhadra (2000:9-12) says "kinship defines a family structure. A small single family of parents and children completes a family picture"

Kinship means a family relationship. It is one of the main organizing principles of human society and kinship systems have been extensively, studied by social anthropologists. Kinship terms a reconsidered as tools for understanding the ties between people in any given society. It connotes certain basic human attachments made by all people and it reflects the way in which people give meaning and ascribe importance of human interactions. So, the researcher here has made an attempt to study the kinship terms of the Awadhi language. Wardhough (200:223) says "Kinship terms are universal feature of languages and they are very important in social organization".

Kinship based societies organize human communities based on real biological relationships among the members of that community. These biological relationships are both 'Vertical' and 'Horizontal'. The relationship, which is based on the lines of descent, they are called vertical kinship relationships. Veritcal lines of descent are the relationships between ancestors and descendants. One is related to his/her mother and father in a vartical kinship relationship. Which can be shown by following diagram.

```
                    Grandparents

                          ↓

                      Parents

                          ↓

                        Ego
```
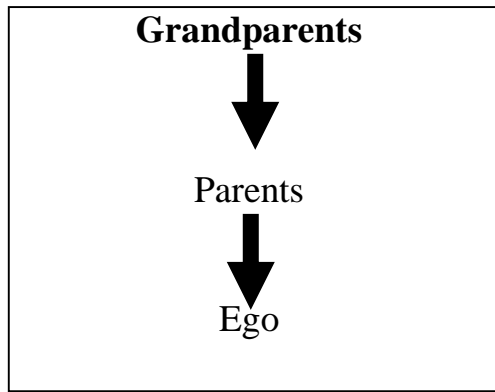
Diagram 2: Vertical Kinship Relation

Horizontal kinship relationship is a kind of relationship, which gets its value from vertical kinship relationship. For instance, brother and sister stand in such relation.

This relationship (between brother and sister) gets its value because the two individuals share the same immediate parents which can be clarified as below.

```
                        Parents

         Brother    ←   Ego    →    Sister
```
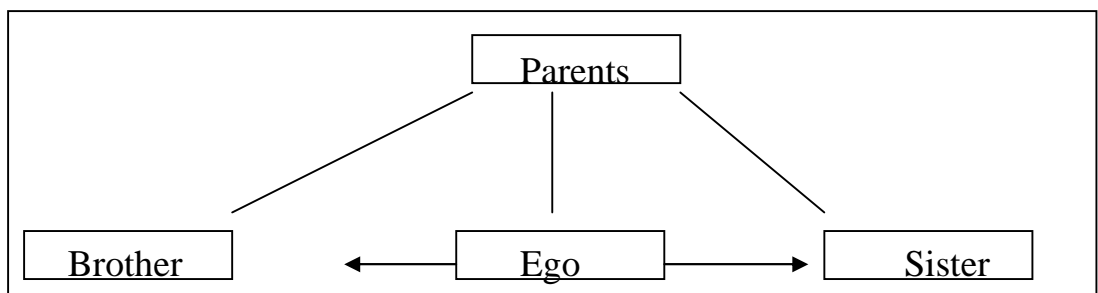
Diagram: 3: Horizontal Kinship Relation

In this way both anthropologists and linguists deal with kinship terminology. Anthropologists view kinship terms as one part of social research where as linguists view the kinship terms as a part of language.

The kinship relation and terms used to signify the relations are the major concern to the anthropological study. But, it is concerned to the linguists. It is seen, both linguists and anthropologists have already dealt with kinship terms-which are also a part of applied linguists and English language researcher. Thus, the researcher who is a students of English language education has tried his tiny attempt in the pedagogical field. The

findings and implications will be an attempt in the English languages teaching field beyond the linguistics and anthropologists' field.

One the other hand, the present research will be useful to the Awadhi communities who are making effort to teach English to the communities. The comparative study of English and Awadhi kinship terms will help the English teachers of those communities, to apply in their teaching field.

1.2   Literature Review

The role of kinship term is crucial in any language. To compare the kinship terms of one language with another language is most important. When going through the researches, the researcher found that very few researches have been carried out in the department of English Education regarding the comparative study of kinship terms of different languages in Nepal. They are as follows:

Giri (1982) made on endeavourer to carry out a research entitled "English and Nepali Kinship Terms: A Comparative linguistic study". The main purpose of this study was to determine English and Nepali kinship terms and their corresponding addressee forms. Her finding was that English kinship terms are less in number in comparison to Nepali kinship terms.

Bhusal (2001) carried out a research entitled " A componential Analysis of English and Kumal Kinship Terms". The main purpose of her study was to determine the English and Kumal kinship terms. Furthermore, she made a componential analysis of those terms. She found that Kumal language has separate terms for older and younger brothers but this is not the case in English.

Rai (2001) carried a research entitled "A comparative linguistic study of English, Nepali and Limbu kinship Terms". The main purpose of

this study was to determine English and Limbu kinship terms and their corresponding addressive terms. She found that English has less number of Kinship terms in comparision to both Nepali and Limbu.

Joshi (2004) carried out a research entitled "A comparative Linguistic study of English and Newari Kinship Terms" Her major concern was to list English and Newari Kinship terms. The main finding of the study was that Newari language is rich in terms of kinship terms in comparision to English language.

Adhikari (2006) carried out a research entitled "A comparative linguistic study: English and Santhali Kinship Terms". The main purpose of this study was to determine the Santhal Kinship terms. Further more, she made comparision between English and Santhal Kinship terms. Her finding was that santhal lanugage is richer in terms of kinship terms than English.

Khanal (2006) carried a research entitled "Tense and Aspect systems in Awadhi and English: A comparative study". The main purpose of his study was to find out the tense and aspects system in Awadhi verbs in relation to English. His finding was that 'English verbs do not inflect to agree with person, gender number and honorificity of the subject but in Awadhi language verbs inflect to agree with person number, gender and honorificity of the subject: Though, the research is not related to the kinship terms, but is helpful to the researcher due to the sameness language.

In fact, no single research is carried out on the comparative study of the English and Awadhi kinship terms. The researcher, speaks Awadhi language as a second language. So, he is interested and has selected this topic. Moreover, the study area of Awadhi is different from others mainly in terms of language ie. the study of Awadhi language rather than Nepali, Kumal and Rai languages. Thus, the present research will be useful to

carry out gap between different kinship language class in the pedagogical field.

1.3. Objectives of the Study

The objectives of the present study are as follows.

a) to determine English and Awadhi kinship terms used to refer to various kinship relations.

b) to compare: and contrast those terms,

c) to suggest some pedagogical implications.

1.4. Significance of the Study

As the kinship relations and terms used to signify the relations are the major concern to the anthropological study. It will be significant basically to anthropologists. Apart from this, it will also be useful to the linguists; socio linguists, applied linguists and other researcher who want to undertake research on the kinship terms in future. Moreover, it will be fruitful to the educationists, curriculum planners, syllabus designers, text-book writers and Awadhi Vs English language teachers.

1.5 Definition of Technical Terms:

Affinal relation caste:

- ➢ relation made by marriage
- ➢ a form of social organization based on religious belief in the supremacy of Brahmins.
- ➢ any heredity and exclusive class.

Consanguineal relation:

- ➢ the relation by blood or the connection of persons descended from the stock or common ancestors.

Core relation:

> - direct relation of the ego (eg. Parents, siblings and offspring's)

Core Affinal relation:

> - relationship through affinal relations.

Core consaguineal relations:

> - ego parents, siblings and offspring

Core kinship relation:

> - relations include the relationship of father, son, daughter and their spouses.

Kinship:

> - relation based on or modeled on culturally recognized connection between parents and children. (and extended to sibling and through parents to more distant relatives)

Peripheral relation:

> - Indirect relation of the ego (uncle, aunt)

Peripheral consaguineal relation:

> - Ego's relation through coreaffinal relation.

Peripheral Affinal Relation:

> - relationship through peripheral consaguineal relations and his/her spouse (husband /wife)

Direct kinship relation:

> - direct kinship relations include the ego's own relationship through his or her spouse.

F	=	father
M	=	mother
B(e)	=	elder brother
B(e) w	=	elder brother's wife
B(y)	=	younger brother
B(y) w	=	younger brother's wife
S(e)	=	elder sister
S(e) H	=	elder sister's husband
S(y)	=	younger sister

S(y) H	=	younger sister's husband
So	=	son
Sow	=	son's wife
D	=	daughter
DH	=	daughter's husband
H	=	husband
W	=	wife
Sp F	=	spouse's father
Sp M	=	spouse's mother
HB(e)	=	husband's elder brother
HB(e) w	=	husband's elder brother wife
WB (e)	=	wife's elder brother
WB(e) W	=	wife's elder brother's wife
HB(y)	=	husband's younger brother
HB(y) W	=	husband's younger brother wife
WB(y)	=	wife's younger brother's
WB(y) w	=	wife's younger brother's wife
HS (e)	=	husband's elder sister
HS (e) H	=	husband 's elder sister's husband
HS (y)	=	husband younger sister
HS(y) H	=	husband younger sister's husband
WS (e)	=	wife's elder sister
WS (e)H	=	wife's elder sister's husband
WS(y)	=	wife's younger sister
WS (y)h	=	wife's younger sister's husband
PF	=	parent's father
PM	=	parent's mother
FB(e)	=	father's elder brother
FB(e) w	=	father's elder brother's wife
FB(y)	=	father's younger brother
FB(y) w	=	father's younger brother's wife
MB	=	mother brother

MBW	=	mother's brother's wife
FS	=	father's sister
FSH	=	father's sister's husband
MS(e)	=	mother's elder sister
MS(e) H	=	mother's elder sister's husband
MS (y)	=	mother's younger sister
MS(y) H	=	mother's younger sister's husband
SpPF	=	spouse's parent's father
Sp PM	=	spouse's parent's mother
Sp FB(e)	=	spouse's father's elder brother's
Sp FB (e) W	=	spouse's father's elder brother wife
Sp F(y) W	=	spouse's father's younger brother's
Sp MB	=	spouse's mother's brother
Sp MBW	=	spouse's mother's brother wife
Sp FS	=	spouse's father's sister
Sp FSH	=	spouse's father's sister's husband
Sp MS(e)	=	spouse's mother's elder sister
Sp MS(e) H	=	spouse's mother's elder's husband
Sp MS (y)	=	spouse's mother's younger sister
Sp MS (y) H	=	spouse's mother's younger sister's husband
PB/S So (e)	=	parent's brother's or sister's son (elder than ego)
PB/SSo (e) W	=	parent's brother's or sister's son's wife (elder than ego)
PB/SSo (y)	=	parent's brothers or sisters son (younger than ego)
PB/SSo (y) W	=	parents brother's or sister's son's wife (younger than ego)
PB/SD (e)	=	parent's brother or sister daughter
PB/Sd(e) H	=	parents' brother or sister's daughter's husband

		(elder than ego)
PB/SD(y)	=	parents brother or sister's daughter's
(younger than ego)		
PB/SD(y) H	=	parents brothers or sister's daughter
husband (younger		
		than ego)
HPB /SSo(e)	=	husband's parents' brother's or sister's
son (elder than ago)		
HPB/SSo(e) W	=	husband's parents brother's son wife
(elder than ego)		
HPB/SSo (y)	=	husband's parents' brother's or sister's
son		
		(younger than ego)
HPB/SSo (y) W	=	husband's parents brother's or sister's
son wife		
		(younger than ego)
HPB/SD (e)	=	husband's parent's brother's sister's
daughter		
		(elder than ego)
HPB/SD (e) H	=	husband's parents' brother's or sister's
daughter's husband		
		(elder than ego)
HPB/SD (y)	=	husband's parents brother's or sister
daughter		
		(younger than ego)
HPB/SP (y) H	=	husband's parents brother's or sister's
daughter's husband		
		(younger than ego)
WPB/S So (e)	=	wife's parents' brother's or sister's son
(elder than ego)		
WPB/SSo (e) W	=	Wife's parents' brother's or sister's
son's wife		

		(younger than ego)
WPB/SD (e)	=	wife's parents brother's or sister's daughter
		(elder than ego)
WPB/SD(e) H	=	Wife's parents brother's or sister's daughter's husband
		(elder than ego)
WPB /SD (y)	=	wife's parents brother's or sister's daughter
		(younger than ego)
WPB/SD (y) H	=	Wife's parents brother's or sister's daughter's husband
		(younger than ego)
So/Dso	=	son's or daughter's son
So/DSoW	=	Son's or daughter son's wife
So/DD	=	son's or daughter's daughter
So/DDH	=	son's or daughter's husband
BSO	=	brother's son
BSOW	=	brother's son's wife
BD	=	brother's daughter
BDH	=	brother's daughter's husband
SSO	=	sister's son
SSoW	=	sister's son's wife
SD	=	sister's daughter
SDH	=	sister's daughter's husband
Sp BSO	=	spouse's brother's son
Sp BSOW	=	spouse's brother's son's wife
SpBD	=	spouse's brother's daughter
Sp BDH	=	spouse's brother's daughter's husband
Sp SSO	=	spouse's sister's son
SpSSOW	=	spouse's sister's son's wife
SPSD	=	spouse's sister's daughter

SP SDH	=	spouse's sister's daughter's husband
HW	=	husband's next wife
SWSO	=	husband's next wife's son
HWSOW	=	husband next wife's husband
HWD	=	husband's next wife's daughter
HWDH	=	husband's next wife's daughters husband
HWSO/DSO	=	husband's next wife's son or daughter's son
HWSO/DSOW	=	husband's next wife's son's wife
HWSO/DD	=	husband's next wife's daughter
HWSO/DDH	=	husband's next wife's daughter's husband

CHAPTER II
METHODOLOGY

The following methodology was adopted to fulfill the objectives of the present study.

2.1 Source of Data

Both the primary and the secondary sources of data were employed to carry out this study.

2.1.1. Primary sources of Data

The primary sources of data for this study were native speakers of Awadhi language who were inhabitants of Rupandehi district. They were interviewed by taking help of pre-determined set of questions.

2.1.2 Secondary sources of Data

For the secondary sources of data he has consulted various books, articles, journals, magazines and theses related to kinship terms. The secondary sources of data were Wardhough (2000), Yadav (1999), Tiwari (1978) , Pathak (2000), Dikshit (1954). Information on English kinship terms was used from the previous theses conducted by Giri (1982), Bhusal (2001), Rai (2001), Joshi (2004), Adhikari (2006) and Khanal (2006).

2.2 Sampling population and sampling procedure.

The sampling population consisted of eighty native speakers of Awadhi language from Rupandehi district and twenty English native speakers were contacted for the verification of the English kinship terms. In this way, the sampling population consisted of hundred native speakers from both languages.

The population were sampled by using snow-ball sampling procedure of non random sampling design.

2.3 Tools for Data collection

The researcher used both questionnaires and unstructured interview-as the research tools for data collection.

2.4 Process of Data collection

The researcher collected data based on network of population.

a) First, he contacted limited but known individuals from whom he could get required information.

b) Secondly, he asked them to introduce him to other people from whom he could collect necessary information.

c) Later, the same process was repeated until the required information was attained.

2.5 Limitation of the study

The present study had the following limitations.

a) The study was confined to the kinship terms only.

b) The data were collected from Awadhi speakers of Rupandehi district from the western part of Nepal.

c) Only eighty Awadhi speakers were included, besides twenty English native speakers for verification of English kinship terms.

d) The study used snowball-sampling procedure for sampling population.

e) The research was limited to two set of questionnaires and unstructured interview (informal interview)

CHAPTER III

ANALYSIS AND INTERPRETATION

This chapter is about analysis and interpretation. While analysing the Awadhi and English terms are listed and tabulated separately. Each kinship terms are listed and tabulated separately. Each kinship terms of Awadhi and English are presented with their relations. The relations are presented and described both appellatively and addressively in the table. Finally, the kinship terms of Awadhi and English are compared and contrasted.

3.1 Correlation between Awadhi and English kinship terms

The kinship relation consists of both consaguineal and affainal and two types of use of kinship terms viz. appellative use and addressive use. All of them are presented on by one.

3.1.1 Consaguineal Relation

It is relation by blood or the connection of persons descended from the same stock or common ancestors. Consaguineal relations are two types: one is core consaguineal and another is Peripheral consaguineal relation.

3.1.1.1 Core Consaguinela Relation

The relation made by the ego directly is called core consaguineal relation. Ego's parent, sibling and offspring are core consaguineal relations.

Table 1 :Core-Consaguineal Relation of both Awadhi and English within one generation above the ego is shown in the following table

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	P	-	-	Parent	-
2.	F	bāp	bābu	Father	'Dad'
3.	M	māi	ammā	Mother	'Mum'

There are three terms altogether Awadhi has two terms of relation and English has three terms of relation. The terms $b\bar{a}p$, $m\bar{a}i$ ($b\bar{a}bu$, $amm\bar{a}$) are used in Awadhi. Similarly the terms parent, father, mother (dad, mum) are used in English relation within one generation above ego.

Table :2 Core consaguineal relation within co-generation of the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	B	-	-	Brother	N
2.	B (e)	bhaiya	sa	-	-
3.	B(y)	bh$\bar{a}$i	sa	-	-
4.	S	-	-	sister	N
5.	S(e)	didi	sa	-	-
6.	S(y)	bahin	sa	-	-

There are 6 terms altogether. Among them Awadhi has 4 terms of relation and English has only two terms of relation. The terms bhaiya, bh$\bar{a}$i, didi and bahin are used in Awadhi. The terms brother and sister are found in English relation with-in co-generation of the ego.

Table -3:Core consaguineal relation within one generation below the ego.

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	C	-	-	child	-
2.	S	betaw$\bar{a}$	b$\bar{a}$u	son	N
3.	D	bitiy$\bar{a}$	baini	daughter	N

There are three terms of relation altogether. Among them Awadhi has two terms relations and English three terms of relation. The terms betaw$\bar{a}$, bitiy$\bar{a}$ (b$\bar{a}$u, baini) are used in Awadhi language. Moreover, the terms child: son, daughter are found in English relation within one generation below the ego.

3.1.1.2 Peripheral Consaguineal Relation

Peripheral consaguineal relation is a branch of consaguineal relation. It is the ego's relation through core consaguineal relation. Peripheral consaguineal relation can be interpreted through the following tables.

Table:4 Peripheral consaguineal relation within two generation above the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressee use
1.	PP	-	-	Grandparent	pp
2.	PF	$\bar{a}$j$\bar{a}$	Sa	Grandfather	Grandpa
3.	PM	$\bar{a}$ji	Sa	Grandmother	Grandma

There are three terms altogether. Awadhi has two terms of relation and English has three terms.

The terms $\bar{a}$j$\bar{a}$ and $\bar{a}$ji are used to denote parent's parents in Awadhi. On the other hand, the terms Grand parent: grand father, grand mother (grandpa, grandma) are found in English to show the relation within two generation above the ego.

Table : 5 Peripheral consaguineal relation within one generation above the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1.	FB	-	-	Uncle	Uncle+N
2	FB(e)	badkā dādā	Sa	-	-
3	FB (y)	kākā chāchā	Sa	-	-
4	MB	māmā	Sa	Uncle	Uncle+N
5	FS	phuwā	Sa	Aunt	Aunt+N
6	MS	-	-	Aunt	Aunt+N
7	MS(e)	bādiyā	Sa	-	-
8	MS(y)	mousi	Sa	-	-

There are eight terms altogether. Among, them Awadhi has six terms of relation whereas English has four terms of relation. The terms badkā dādā, kākā, māmā, phuwā, bādiyā and mousi are used in Awadhi where as the terms Uncle and Aunt are used to show the English relation within one generation above the ego.

Table: 6 Peripheral consaguineal relation within co-generation of the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	FBSO	-	-	Cousin	N
2	FBSO(e)	bhaiyā	Sa	-	-
3	FBSO(y)	bhāi	Sa	-	-
4	FBD	-	-	Cousin	N

5	FBD (e)	didi	Sa	-	-
6	FBD (y)	bahin	Sa	-	-
7	FS So	-	-	Cousin	N
8	FS So (e)	bhaiy$\bar{a}$	Sa	-	-
9	FS So (y)	bh$\bar{a}$ i	Sa	-	-
10	FSD	-	-	Cousin	N
11	FSD (e)	didi	Sa	-	-
12	FSD (y)	bahin	Sa	-	-
13	MBSO	-	-	Cousin	N
14	MBSO (e)	bhaiy$\bar{a}$	Sa	-	-
15	MBSO (y)	bh$\bar{a}$i	Sa	-	-
16	MBD	-	-	Cousin	N
17	MBD (e)	didi	Sa	-	-
18	MBD (y)	bahin	Sa	-	-
19	MSSO	-	-	Cousin	N
20	MSSO (e)	bhaiy$\bar{a}$	Sa	-	-
21	MSSO (y)	bh$\bar{a}$i	Sa	-	-
22	MSD	-	-	Cousin	N
23	MSD (e)	didi	Sa	-	-
24	MSD (y)	bahin	Sa	-	-

There are twenty-four terms altogether. Awadhi has sixteen terms of relation whereas English has eight terms of relation only. The terms bhaiy$\bar{a}$, v$\bar{a}$i, didi and bahin are used in Awadhi language to show the English relation cousin. Furthermore, the term cousin denotes both male and female. The term cousin is neutral in English.

Table :7 Peripheral consaguineal relation within one generation below the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
Male ego					
1	BSO	bhatij$\bar{a}$	Sa	Nephew	N
2	BD	bhatijin	Sa	Niece	N
3	SSO	bh$\bar{a}$nj$\bar{a}$	Sa	Nephew	N
4	SD	bh$\bar{a}$nji$\bar{a}$	Sa	Niece	N
Female ego					
5	BSO	bhatij$\bar{a}$	Sa	Nephew	N
6	BD	bhatijin	Sa	Niece	N
7	SSO	bhatij$\bar{a}$	Sa	Nephew	N
8	SD	bhatijin	Sa	Niece	N

There are four terms of male ego and four terms of female ego's kinship relation in Awadhi and English respectively. The terms bhatij$\bar{a}$, bhatijin, bh$\bar{a}$nj$\bar{a}$, bh$\bar{a}$nji of Awadhi language are used to show the English relation nephew and niece.

Table: 8 Peripheral consaguineal relation within two generation below the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	CC	-	-	Grandchild	-
2	So So	n$\bar{a}$ti	Sa	Grandson	N
3	So D	n$\bar{a}$tini	Sa	Granddaughter	N
4	D So	n$\bar{a}$ti	Sa	Grandson	N
5	DD	n$\bar{a}$tini	Sa	Granddaughter	N

There are five terms altogether. Awadhi has four terms of relation and English has five terms. The terms n$\bar{a}$ti and n$\bar{a}$tini of Awadhi language are used to show the English relation grandchild and grandson.

3.1.2. Affinal relations

The relation made marriage but not common ancestors are called affinal relations. Affinal relations are also divided into two viz. core affinal relations and peripheral affinal relations.

Core affinal relation:

The affinal relations through core consaguineal relations are called core affinal relations. The core affinal relations are relations made by ego's father, mother, sibling and offspring.

The core affinal relations on the basis of study's limitation are shown one by one in the following tables.

Table : 9 Core affinal relations within one generation above the ego.

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	FBW	-	-	Aunt	Aunt+N
2	FB (e) W	badki m$\bar{a}$i	Sa	-	-
3	FB (y) W	k$\bar{a}$ki	Sa	-	-
4	FSH	phuuph$\bar{a}$	Sa	Uncle	Uncle+N
5	MBW	m$\bar{a}$mi	Sa	Aunt	Aunt+N
6	MSH	-	-	Uncle	Uncle +N
7	MS (e) H	badk$\bar{a}$ mousiy$\bar{a}$	Sa	-	-
8	MS (y) H	chhota mousiy$\bar{a}$	Sa	-	-

There are eight terms altogether. Among them Awadhi has six terms of relation and English has four terms. The Awadhi temrs badki māi, kāki, māmi are used to show the English relation aunt. Similarly, the Awadhi terms phuphā, badkā mousiyā, chhota mousiyā are used to show the English relation uncle.

Table : 10 Core affinal relation within co-generation of the ego.

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	B (e) W	bhābhi	bhauji	Sister-in-low	N
2	B (y) W	bhayawahā	Sa	Sister-in-low	N
3	S (e) H	jijā	Sa	Brother-in-low	N
4	S (y) H	jawāi	pahunā	Brother-in-low	N

There are four terms altogether. Awadhi and English both have four terms of relation. The Awadhi terms bhābhi and bhayawāha are used to show the English relation sister-in-low. Similarly the terms jijā, jawāi are used to show the English relation: brother-in-law.

Table : 11 Core affinal relation within one generation below the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	SOW	patohiyā	Sa	Daughter-in-low	N
2	DH	jawāi	pahunā	Son-in-low	N

There are two terms altogether. Awadhi and English both have two terms of relation. The Awadhi terms patohiyā and Jawāi are used to show the English relation daughter-in-law and son-in-law.

Table :12 Core affinal relation within two generation below the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	So So W	natohiy$\bar{a}$	Sa	-	-
2	So DH	dam$\bar{a}$d	jaw$\bar{a}$l	-	-
3	DSo W	natohiy$\bar{a}$	Sa	-	-
4	DDH	dam$\bar{a}$d	jaw$\bar{a}$i	-	-

There are four terms altogether. Awadhi has four terms of relation but English does not have such terms of relation. The Awadhi terms natohiy$\bar{a}$ and dam$\bar{a}$d are used to show core affinal relation with in two generation below the ego.

Peripheral Affinal Relation

The affinal relations through peripheral consaguineal relation are called peripheral affinal relations which are shown in the following tables.

Table : 13 Peripheral affinal relation within two generation above the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	Sp PF	budhsasur	b$\bar{a}$b$\bar{a}$	-	-
2	Sp PM	budhs$\bar{a}$s	d$\bar{a}$di	-	-

There are two terms altogether. Awadhi has two terms of relation but English has no such term. The Awadhi terms budhsasur and budhs$\bar{a}$s

are used to show relation affinal relation within two generation above the ego.

Table : 14 Peripheral affinal relation within one generation above the ego

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	Sp F	sasur	bābā	Father-in-low	'dad'
2	Sp M	sās	māi	Mother-in-low	'mum'
3	Sp FB (e)	badkā sasur	bābā	-	-
4	Sp FB (e) W	badki sās	māi	-	-
5	Sp FB (y)	chhota sasur	bābā	-	-
6	Sp FB (y) W	choota sās	māi	-	-
7	Sp MB	māmā sasur	māmā	-	-
8	Sp MBW	māmi sās	māmi	-	-
9	Sp FS	didi-sās	fuwā	-	-
10	Sp FSH	badkā-sasur	fuffā	-	-
11	Sp MS (e)	badki-sās	badki-mausi	-	-
12	Sp MS (e) H	badkā-sasur	badki-mousiyā	-	-
13	Sp MS (y)	chhota-sās	mousi	-	-
14	Sp MS (y) H	chhota-sasur	mousiyā	-	-

There are fourteen terms altogether. Awadhi has fourteen and English has only two terms of relation. The Awadhi terms sasur, sās, badkā sasur, badki sās, choota sasur, chhota sās, māmā sasur, māmi sās and didi sās are used to show the English relations: father-in-low and mother-in-low.

Table : 15 Peripheral affinal relation within co-geenration of the ego.

S.N.	Kinship relation	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	PSD (e) H	jaw $\bar{a}$ i	pahun $\bar{a}$	-	-
2	PSD (y) H	jaw $\bar{a}$ i	pahun $\bar{a}$	-	-
3	PSSO (e) W	patoha	bahu	-	-
4	PSSO (y) W	patoha	bahu	-	-
5	PBD (e) H	jaw $\bar{a}$ i	pahun $\bar{a}$	-	-
6	PBD (y) H	jaw $\bar{a}$ l	pahun $\bar{a}$	-	-
7	PBSo (e) W	patoha	bahu	-	-
8	PBSO (y) W	patoha	bahu	-	-

There are eight terms of relation where Awadhi has eight terms but English does not have such terms. The Awadhi terms jaw $\bar{a}$ i and patoha are used to indicate the peripheral affinal relation with in co-generation of the ego. These terms lack in English relations.

Table : 16 Peripheral affinal relation within co-generation of the male ego and female ego

S.N.	Kinship relation of male	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	W	dulahin	-	wife	N
2	WB (e)	jethan	bhaiy $\bar{a}$	brother –in-low	N
3	WB (e) W	sarahaj	-	-	-
4	WB (y)	s $\bar{a}$ l $\bar{a}$	b $\bar{a}$ wu	brother–in-low	N
5	WB (y) W	sarahaj	-	-	-
6	WS (e)	didi s $\bar{a}$ s	didi	sister –in-low	N
7	WS (e) H	s $\bar{a}$ dhu	bhaiy $\bar{a}$	-	-
8	WS (y)	s $\bar{a}$ li	sa	sister –in-low	N
9	WS (y) H	s $\bar{a}$ dhu	bh $\bar{a}$ i	-	-

S.N.	Kinship relation of female	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	H	pati	-	Husband	N
2	HB (e)	jetha	-	Brother-in-low	N
3	HB (e) W	jeth$\bar{a}$ni	didi	-	-
4	HB (y)	dewar	b$\bar{a}$wu	Brother-in-low	N
5	HB (y) W	dewar$\bar{a}$ni	bahin	-	-
6	HS (e)	didi	Sa	Sister-in-low	N
7	HS (e) H	sarahaj	Sa	-	-
8	H (y)	nanad	Sa	Sister-in-low	N
9	HS (y) H	pahun$\bar{a}$	Sa	-	-

There are nine terms of relation of both male and female ego. Among them Awadhi has nine terms and English has five terms. The Awadhi terms: dulhin, jeth$\bar{a}$n, sarahaj, s$\bar{a}$l$\bar{a}$, didi s$\bar{a}$s, s$\bar{a}$dhu, s$\bar{a}$li are use to show the English relations of wife, brother-in-law and sister-in-low. Similarly, the Awadhi terms pati, jetha, jeth$\bar{a}$ni, dewar, dewar$\bar{a}$ni, didi, sarahaj, nanad, pahun$\bar{a}$ are used to indicate the English relations of husband, brother -in-law and sister-in-low. These relations are compared to peripheral relation within co-generation of the male and female ego.

Table :17 Peripheral affinal relation within one generation below the male and female ego.

S.N.	Kinship relation of male ego	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	BSOW	patoha	bahu	-	-
2	BDH	dam$\bar{a}$d	jaw$\bar{a}$i	-	-
3	SSOW	patoha	bahu	-	-
4	SDH	dam$\bar{a}$d	jaw$\bar{a}$i	-	-
S.N.	Kinship relation of female ego	Awadhi		English	
		Appellative use	Addressive use	Appellative use	Addressive use
1	BSOW	patoha	bahu	-	-
2	BDH	dam$\bar{a}$d	jaw$\bar{a}$i	-	-
3	SSOW	patoha	ba$\bar{h}$u	-	-
4	SDH	dam$\bar{a}$d	jaw$\bar{a}$i	-	-

There are four terms of relation of both male ego and female ego. Among them Awadhi has four terms of relation and English does not have such terms. The Awadhi terms :patoha and dam$\bar{a}$d are used to show peripheral affinal relation within one generation below the male and female ego.

Features of kinship terms in relation to table above

➢ Lack of kinship term is denoted by a '_'.

➢ If the person in question is addressed by name, it is indicated by the abbreviation 'N'.

➢ If the addressive use corresponds to appellative use, it is indicated by the abbreviation 'Sa'.

- Ego uses name while addressing juniors. Besides this s/he can use 'b$\bar{a}$wu' for male and 'bahin' for female junior.

- But while addressing SyH, DH and SO/DDH, s/he uses the term 'jaw$\bar{a}$i".

- The relation and the corresponding addressive forms that the male ego uses are also used by his spouse to denote and address his relatives. For example, 'patoha' is used by male ego to denote BSOW and the same term is used by female ego to denote BSOW

- Female ego uses the same term to denote her husband's wife's children and her own children.

- Generally a Awadhi woman and man don't use their spouse's name while addressing. Awadhi woman addresses her husband as A's father (where 'A' stands for the name of their child, if they have child otherwise they start to talk each other without addressing.)

- In the direct relation 'e/y' within brackets means that the person in question is elder/younger than ego.

- In the indirect relation 'e/y' with in brackets means the person in question is elder/younger than ego's husband/wife.

3.2 Comparison

There are two types of relation viz. consaguineal and affinal relations, which are compared in reference to the presence and absence of the terms. They are compared differently in different tables in terms of both male and female ego.

50

3.2.1 Comparison of consaguineal relation

S.N.	Kinship relation	English		Awadhi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	PP	+	-	-	-
2	PF	+	di	+	Sa
3	PF	+	di	+	Sa
4	F	+	di	+	Di
5	M	+	di	+	Di
6	FB	+	No	-	-
7	FB(e)	-	-	+	Sa
8	FB (y)	-	-	+	Sa
9	FSI	+	No	-	-
10	FSI (e)	-	-	+	Sa
11	FSI (y)	-	-	+	Sa
12	MB	+	No	+	Sa
13	MB (e)	-	-	+	Sa
14	MB (y)	-	-	+	Sa
15	MSI	+	No	-	-
16	MSI (e)	-	-	+	Di
17	MSI (y)	-	-	+	Sa
18	B	+	N	-	-
19	B (e)	-	-	+	Sa
20	B (y)	-	-	+	Sa
21	SI	+	N	-	-
22	SI (e)	-	-	+	Sa
23	SI (y)	-	-	+	Sa
24	PSID/SO	+	No	-	-
25	PSID (e)	-	-	+	Sa
26	PSID (y)	-	-	+	Sa
27	PSISO (e)	-	-	+	Sa
28	PSISO (y)	-	-	+	Sa

The appellative use forms like PP, PF, F,M, FB, FSI, MB, MSI, B, SI, PSID/SO are available but the elder and younger relation of FB, FSI, MB, MSI, B, SI, PSI/SO lack in English relation. On the other hand, the elder and younger kinship terms for these relation at appelative use in Awadhi are available.

S.N.	Kinship relation of male ego	English		Awadhi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	BSO	+	N	+	Sa
2	BD	+	N	+	Sa
3	Si SO	+	N	+	Sa
4	SiD	+	N	+	Sa

The kinship relations of male ego, like, BSO, BD, SISO, SID are available and addressed by name in English. Similarly, there is no difference between appellative use and addressive use in Awadhi for these relations.

S.N.	Kinship relation of female ego	English		Awadhi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	BSO	+	N	+	Sa
2	BD	+	N	+	Sa
3	Si So	+	N	+	Sa
4	SiD	+	N	+	Sa

The relations BSO, BD, SiSO, SiD are addressed by name in English but the addressive forms are similar to appellative terms in Awadhi kinship terms.

S.N.	Kinship relation of child	English		Awadhi	
		Appellative	Addressive use	Appellative use	Addressive use
1	SO	+	N	+	di
2	D	+	N	+	di
3	CSo	+	N	+	Sa
4	CD	+	N	+	Sa
5	S	+	-	-	-
6	C	+	-	-	-

The relations So, D, C, So, CD are addressed by name in English but the relations So and D are different in their addressive use of Awadhi language.

3.2.2 Comparison of affinal relation

S.N.	Kinship relation	English		Awadhi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	SP PF	-	-	+	di
2	Sp PM	-	-	+	di
3	Sp F	+	di	+	di
4	Sp M	+	di	+	di
5	Sp FB (e)	-	-	+	di
6	Sp FB (e) W	-	-	+	di
7	Sp FB (y)	-	-	+	di
8	Sp FB (y) W	-	-	+	di
9	Sp FSi (e)	-	-	+	di
10	Sp Fsi (e) H	-	-	+	Sa
11	Sp Fsi (y)	-	-	+	di
12	Sp Fsi (y) H	-	-	+	Sa
13	Sp Msi (e)	-	-	+	di
14	Sp Msi (e) H	-	-	+	di
15	Sp Msi (y)	-	-	+	di
16	Sp Msi (y) H	-	-	+	di
17	Sp MB (e)	-	-	+	di
18	Sp MB (e) W	-	-	+	di
19	Sp MB (y)	-	-	+	di
20	Sp MB (y) W	-	-	+	di
21	FBW	+	No	-	-

22	FB (e) W	-	-	+	Sa
23	FB (y) W	-	-	+	Sa
24	MBW	+	No	+	Sa
25	MB (e) W	-	-	+	Sa
26	MB (y) W	-	-	+	Sa
27	FSi H	+	No	+	Sa
28	FSi (e) H	-	-	+	Sa
29	FSi (y) H	-	-	+	Sa
30	MSi H	+	No	-	-
31	MSi (e) H	-	-	+	Sa
32	MSi (y) H	-	-	+	Sa
33	BW	+	No	-	-
34	B (e) W	-	-	+	di
35	B (y) W	-	-	+	Sa
36	SiH	+	N	-	-
37	Si (e) H	-	-	+	Sa
38	Si (y) H	-	-	+	di
39	PSiD (e) H	-	N	+	Sa
40	PSiD (y)H	-	-	+	Sa
41	PSiSo (e) W	-	-	+	Sa
42	PSiSo (y) W	-	-	+	Sa
43	PBD (e) H	-	-	+	Sa
44	PBD (y) H	-	-	+	Sa
45	PBSo (e) W	-	-	+	Sa
46	PBSo(y) W	-	-	+	Sa

The relation ; SpF, SpM, FBW, MBW, FSiH, MSiH, BW, SiH are addressed by name in English. Their are no elder and younger terms to indicate these terms in English but all of these affinal relations are addressed. Similar, and different terms in Awadhi language.

Kinship relation of male ego

S.N.	Kinship relation	English		Awadhi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	W	+	N	+	-
2	WB (e)	+	N	+	di
3	WB (e) W	-	-	+	di
4	WB (y)	+	N	+	di
5	WB (y) W	-	-	+	-
6	WSi (e)	+	N	+	di
7	WSi (e) H	-	-	+	di
8	WSi (y)	+	N	+	Sa
9	WSi (y) H	-	-	+	di

The relations; W, WB(e), WB(y), WSi(e), WSi(y) are addressed by name in English but there are different addressive terms for WB (e), WB(e)W, WB(y), WSi (e) , WSi (e) H, WSi (y)H in Awadhi language.

Kinship relation of female ego

S.N.	Kinship relation	English		Awadhi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	H	+	N	+	-
2	HB (e)	+	N	+	-
3	HB (e) W	-	-	+	Di
4	HB (y)	+	N	+	Di
5	HB (y) W	-	-	+	Di
6	HSi (e)	+	N	+	Sa
7	HSi (e) H	-	-	+	Sa
8	HSi (y)	+	N	+	Sa
9	HSi (y) H	-	-	+	Sa

The relations: H, HB (e), HB(y), HSi(e) , HSi (y) are addressed by name in English but the relations: HB(e)W, HB(y) , HB(y)W are addressed differently in Awadhi language.

Kinship relation of ego's child

S.N.	Kinship relation	English		Awadhi	
		Appellative use	Addressive use	Appellative use	Addressive use
1	SOW	+	N	+	di
2	DH	+	N	+	di
3	CSOW	-	-	+	di
4	CDH	-	-	+	di

The relations: SOW and DH are addressed by name in English but these relations (SOW, DH) are addressed differently in Awadhi terms.

Features of kinship terms in relation to table above.

➢ The sign '+' is used to refer to the kinship term which are available whereas '-' is used of the kinship terms are not available.

➢ If the addressive use is the same as appellative use, it is denoted by the abbreviation 'sa' under addressive use. If the addressive use is different from appellative use, it is denoted by the abbreviation 'di' under addressive use.

➢ If the person in question is addressed by his/her name, it is indicated by the sign 'N'.

➢ If there is not appellative use, it is addressed by name in English except grandparents, child and grandchild where as if there is not appellative use, it is not addressed by the terms in Awadhi.

3.3 Main areas of differences

All kinship term of English and Awadhi don't correspond to one to one relation. So the following analyses show semantic overlapping between English and Awadhi kinship terms. There cases reflect the fact

that the terms used in one language can correspond to more than one terms used in another language.

3.3.1 Mono English Vs Multi Awadhi

3.3.1.1 One generation above the Ego.

English   **Awadhi**

1. Uncle

    1. Male   **mousiy$\bar{a}$**

    2. Father's mother's side   1. Male

    3. Blood /marital   2.Mother's side

    4. Elder/younger than father/mother   3. Blood/marital

                                                 4. Younger than father

                                                 phuph$\bar{a}$

                                                 1. Male

                                                 2. Father's side

                                                 3. Sisterly

                                                 4. Marital

                                                 5. Elder than father

                                                 k$\bar{a}$k$\bar{a}$

                                                 1. Male

                                                 2. Mother's side

                                                 3. Sisterly

                                                 4. Younger   than

                                                       mother

                                                 m$\bar{a}$m$\bar{a}$

                                               1. Male

                                                 2. Mother's side

                                                 3. Brotherly

                                                 4. Blood

5. Elder /younger then mother

bad k$\bar{a}$ d$\bar{a}$d$\bar{a}$
1. Male

2. Father's side

3. Brotherly

4. Blood

5. Elder then father

The single English kinship term : Uncle is used to refer muilti relationships of Awadhi language like: mousiy$\bar{a}$, phuph$\bar{a}$, k$\bar{a}$k$\bar{a}$, m$\bar{a}$m$\bar{a}$, badk$\bar{a}$ m$\bar{a}$m$\bar{a}$

II. Aunt

1. Female

2. Father's /mother's side

3. Sisterly

4. Blood /marital

5. Elder/younger than father/mother

mousei

1. Female

2. Mother's side

3. Sisterly

4. Marital

5. Elder than father or mother

k$\bar{a}$ki

1. Female

2. Mother's side

3. Sisterly

4. Blood

5. Younger than mother

m$\bar{a}$mi

1. Female

2. Mother's side

3. Brotherly

4. Marital

5. Elder/younger   than
   mother

badkim$\overline{a}$i

1. Female

2. Father's side

3. Brotherly

4. Marital

5. Elder than father

The Awadhi kinship terms like mousei, k$\overline{a}$ki, m$\overline{a}$mi, badkim$\overline{a}$i are used to refer the single English kinship term: Aunt in one generation above the ego.

3.3.1.2 Co-generation of Ego

III. Sister

1. Female

2. Elder/younger than ego

3. Blood /marital

4. Core relation

5. Core/peripheral

didi

1. Female

2. Elder than ego

3. Blood/marital

bahin

1. Female

2. Younger than ego

3. Blood/marital

The Awadhi kinship terms like didi and bahin are used to show the English relation: sister.

IV. Brother

1. Male

bhaiy$\overline{a}$

1. Male

2. Elder/younger than ego

3. Blood /marital

4. Core/peripheral

2. Elder than ego

3. Blood /marital

4. Core/peripheral

bh$\bar{a}$i

1. Male

2. Younger than ego

3. Blood /marital

4. Core/peripheral

The Awadhi kinship terms bhaiy$\bar{a}$ and bh$\bar{a}$i are used to refer the English kinship term: Brother.

V. Sister-in Low

1. Called by male /female ego /female ego

2. Brother's /wife's /husband's side

3. Brother-elder/younger than ego ego

4. Sister-elder/younger than wife

5. Sister-elder /younger than husband

6. Marital

sarahaj

1. Called by male

2. Brother's side

3. Brother /elder than

s$\bar{a}$li

1. Called by male ego

2. Wife's side

3. Younger than wife

nanada

1. Called by female ego

2. Husband's side

60

3. Elder than husband

dewar$\bar{a}$ni

1. Called by female ego

2. husband' side

3. Younger than husband

The Awadhi kinship terms: Sarahaj , S$\bar{a}$li, nanada and dewar$\bar{a}$ni are used to refer the English kinship term: Sister-in-low.

VI. Brother-in –low

1. Male

2. Called by male/female ego

3. Sister/husband's wife's side

4. Sister-elder/younger than ego

5. Brother-elder than wife

6. Brother –elder than husband

7. Marital

jeth$\bar{a}$na

1. Male

2. Called by male

3. Wife's side

4. Elder than wife/husband

5. Marital

s$\bar{a}$l$\bar{a}$

1. Male

2. Called by male ego

3. Wife's side

4. Younger than husband/wife

5. Marital

jaw$\bar{a}$i

1. Male

2. Called by male/female ego

3. Sister's side

4. Sister-younger than ego

The Awadhi kinship terms: Jeth$\bar{a}$na, s$\bar{a}$l$\bar{a}$ and jaw$\bar{a}$i are used to refer the English kinship term: Brother-in-law.

VII. Cousin.

1. Male	**bhaiy$\bar{a}$**
2. Father's /mother's side	1. Male
3. Elder/younger than ego	2. Father's/mother's side
4. Elder than ego	3. Elder then ego
	bh$\bar{a}$i
	1. Male
	2. Father's /mother's side
	3. Younger than ego

The Awadhi kinship terms: bhaiy$\bar{a}$ and bh$\bar{a}$i are used to refer the English kinship term cousin.

3.3.1.3 One generation below the ego
VIII. Nephew   bhaine

1. Male	1. Male
2. Brother's /sister's side	2. Sister's side

3. Called by female
   female ego

3. Called by male

bhatij$\bar{a}$

1. Male
2. Brother's side
3. Called by male and
   female ego

bh$\bar{a}$nj$\bar{a}$

1. Male
2. Sister's side
3. Called by male &
   female

The Awadhi kinship terms: bhaine bhatij$\bar{a}$ and bh$\bar{a}$nj$\bar{a}$ are used to refer the English kinship term nephew.

IX. Niece

1. Female
2. Brother's /sister's side
3. Called by male/female ego

bhatiji

1. Female
2. Brother's side
3. Called by female ego

bh$\bar{a}$nji

1. Female
2. Sister's side
3. Called by male and
   female ego

The Awadhi kinship terms: bhatiji and bh$\bar{a}$nji are used to refer the English kinship term niece.

3.3.2. Mono-Awadhi Vs Multi English

There are not only mono English Vs multi Awadhi kinship terms but also mono- Awadhi Vs English. One Awadhi kinship term corresponds to more than one English kinship terms, which are presented below.

Co-generation of the ego

I. bhaiy$\bar{a}$

1. Male
2. Core/peripheral relation
3. Blood/marital
4. Elder than ego
   ego

Brother

1. Male
2. Core relation
3. Blood
4. Elder /younger then

Cousin

1. Male/ female
2. Father's /mother's side
3. Elder/younger then ego

The English kinship terms brother and cousin are used to refer the Awadhi kinship term bhaiy$\bar{a}$.

II. bh$\bar{a}$i

1. Male
2. Core/peripheral relation
3. Blood /marital
4. Younger than ego
   ego
5.

Brother

1. Male
2. Core relation
3. Blood
4. Elder /younger than

Cousin

1. Male/female
2. Father's /mother's side
3. Elder/younger than ego

The English kinship terms brother and cousin are also used to refer the Awadhi kinship term bh$\bar{a}$i.

III. didi

1. Female
2. Core/peripheral relation
3. Elder than ego
4. Blood /marital

Sister

1. Female
2. Core relation
3. Elder than ego
4. Blood

Cousin

1. Male/ female
2. Father's/mother's side
3. Elder/younger then ego

The English kinship terms sister and cousin are used to refer the Awadhi kinship term didi.

IV. bahin

1. Core /peripheral relationship
2. Female female
3. Younger then ego
4. Blood /marital

Sister

1. Cogeneration of ego
2. Core relationship

4. Younger than ego
5. Blood

Cousin

1. Cogeneration of ego
2. Peripheral relation
3. Male/female
4. Father/mother's side
5. Elder/younger than ego

The English Kinship terms sister and cousin are also used to refer the Awadhi kinship term bahin.

V. jaw$\bar{a}$i   **Brother-in-low**

1. Male   1. Male
2. Cogeneration/one generation below the ego   2. Cogeneration of the ego
3. Sister's /daughter's side   3.   Sister's   and
   husband's side
4. Direct core relation   4. Direct /indirect core
   relation   **Son-in-low**
                                       1. Male
                                       2. One   generation
                                          below the ego
                                       3. Daughter's side
                                       4. Direct core relation

The English kinship terms : brother-in-law and son-in-low are used to refer the Awadhi kinship terms jaw$\bar{a}$i.

VI. pahun$\bar{a}$ **Son-in-low**

1. Male   1. Male
2. Cogeneration/ one generation below the ego   2.   One   generation
   below the ego

3. Daughter's side

4. Direct core relation

3. Daughter side

4. Direct correlation

Brother –in-low

1. Male

2. Cogeneration of the ego

3. Sister's and husband's side

4. Direct Indirect core relation

The English kinship terms : son-in-low and brother-in-low are refer the Awadhi kinship terms pahun$\bar{a}$.

CHAPTER IV
FINDINGS AND RECOMMENDATION

4.1 Findings

After analyzing the collected data of Awadhi and English kinship terms the major findings of the research can be stated as follows:

1. There are eight terms of core consaguineal relation, thirty six terms of peripheral relation, sixteen terms of core affinal relation and thirty-three terms of peripheral affinal relation in Awadhi language. On the other hand, their are eight terms of core-consaguineal relation, twenty-eight terms of peripheral relation, ten terms of core-affinal relation and only twenlve terms of peripheral affinal relation in English language. (See table 1 to 17 in chapter-3)

2. While comparing English and Awadhi in terms, Awadhi language is richer in terms of kinship terms than English. There are few kinship relation and corresponding addressive forms in the stock of English kinship vocabulary. But the Awadhi language has many terms to symbolize different kinds of kinship relations.

3. Almost all relations are addressed by name in English whereas most of the relations are addressed by kinship terms in Awadhi language.

4. There is no distinction between male and female ego except the two terms 'husband' and wife in English on the contrary most of the relation of Awadhi have distinct kinship terms in terms of male and female ego. They are for instance, shown in the following table.

Kinship relation of male ego			Kinship relation of female ego	
Kinship relation	English	Awadhi	English	Awadhi
BSO	Nephew	bhatijā	Nephew	bhatijā
Si SO	Nephew	bhānjā	Nephew	bhānjā
BD	Nephew	bhatiji	Nephew	bhatiji
SiD	Nephew	bhānji	Nephew	bhānji

5. The English language does not make distinctions between elder and younger kinship relations. But the Awadhi language makes this distinction, which can be shown in the following table.

Kinship relation	English	Awadhi
B (e)	Brother	bhaiyā
B (y)	Brother	bhāi
Si (e)	Sister	didi
Si (y)	Sister	bahin

6. There is no one-to one correspondence between English and Awadhi Kinship terms. The case reflects the fact that the terms used in one language can correspond to more than one terms used in another language. For example, the single English kinship term reflects the multi Awadhi relation as shown in the diagram below.

Uncle → mousiyā, phuphā, kākā, māmā, badkā dādā
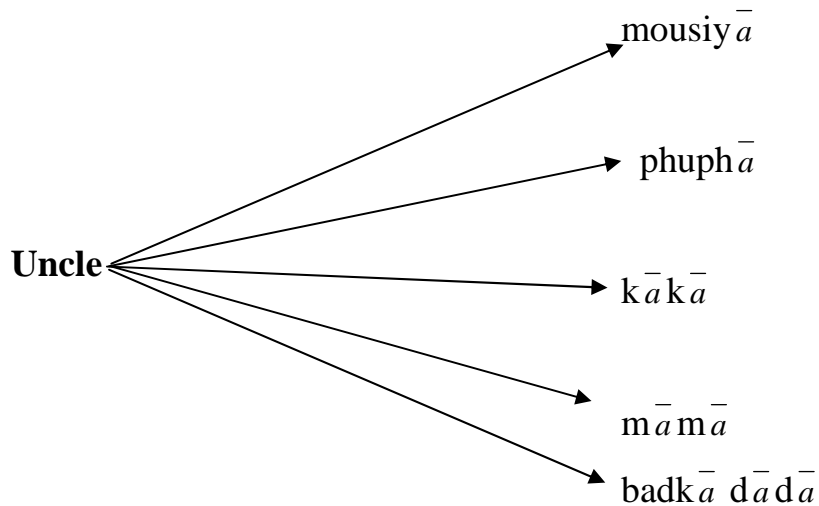
7. Some terms are used to refer to various kinship relations of English. They are used for both male but rare in Awadhi language e.g. parents, sibling, cousin, and offspring.

8. In English, the term cousin denotes both male and female. The English term 'cousin' is neutral. But the corresponding term in Awadhi is not neutral, and in addition to this, there are different terms that are used to symbolize the same relations. The relations referred by English term 'Cousin' in Awadhi are: bhaiy$\bar{a}$, bh$\bar{a}$i, didi, bahin.

9. There is lexical gap in English kinship relations as most of the relations do not have their appellative forms and they are addressed by their names. This case is frequent when new relations are maintained by marriage ties. There is no term used to show a relation for cousin's wife, cousin's husband, nephew's wife, grand daughter's husband and great grand son's wife and great-grand-daughter's husband.

4.2. Recommendations and Pedagogical Implications.

One the basis of the findings of the present study, the following recommendations have been made for pedagogical implication.

1. This study will be helpful to both English speaker as well as Awadhi speaker who are learning corresponding languages. Normally the learner makes mistakes in the areas where two languages basically differ. Therefore, more attention should be paid while teaching different kinship terms.

2. The teacher should make clear distinction between Awadhi kinship terms and English kinship terms and their addressive forms. There is no distinction in terms of male and female ego in English but Awadhi has distinction. Therefore, certain terms like mousiy$\bar{a}$, mousi, s$\bar{a}$l$\bar{a}$, s$\bar{a}$li, bh$\bar{a}$nj$\bar{a}$, bh$\bar{a}$nji, m$\bar{a}$m$\bar{a}$, m$\bar{a}$mi, fuff$\bar{a}$, fuw$\bar{a}$

etc. should be taught more attentively to the learners who are the native speakers of English.

3. While teaching English to the Awadhi speaker, special attention should be paid on certain neutral terms like cousin, parent, siblings, offspring etc. This is because Awadhi language doesn't have neutral terms but English has.

4. There is no one-to-one correspondence between English and Awadhi kinship terms. It is the main cause, which creates vast difficulty for English students learning Awadhi and vice-versa. Mainly teaching should be focused on where two languages differ. Other wise, they may create confusion to the learners.

5. Name is important in English kinship relations while addressing whereas kinship terms are important in Awadhi. So special attention should be paid on using name while teaching addressive use of English and on kinship terms while teaching addressive use of Awadhi language.

6. As semantic overlapping is another important factor, syllabus designer and text book writer should pay more attention on it while designing curriculum, syllabus and text book for the learners who are learning Awadhi or English as a second language.

7. English has no distinction between elder and younger but Awadhi language has, So, their corresponding kinship terms of Awadhi language must be made clear to the English native speaker learning Awadhi language.

8. All the relations with appellative use and addressive use of the both language should be taught with the great attention.

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Dear Respondent,

The questionnaire has been prepares to complete a research work entitled "A comparative Study of English and Awadhi Kinship Terms ". The present research is being carried out under the guidance of lecture, Lekhnath Sharma Pathak, Department of English Education, Tribhuvan University, Kirtipur, Kathmandu.

This research aims to find out kinship terms of Awadhi language and to compare and contrast them with that of English language. Please respond to each item according to how you use those terms in your daily life. Your responses will be used for research purpose.

Researcher

Mohan Lal Bhandari

T.U. Kirtipur, Kathmandu

Name (Optional)   **Age:-**
Address: -   **Sex:-**
Occupation: -   **Male:-**
Qualification: -   **Female:-**
Nationality:-

Group-A

How are the following persons related to you? Write your responses within the blanks provided for it.

Relations

1. The couple who gave birth to you

    …………………..

2. The man who gave birth to you

    …………………...

3. The woman who gave birth to you

   …………………

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

   …………………

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

   …………………

6. The female who is born before you of the same couple

   …………………

7. The female who is born after you of the same couple

   …………………

8. The person who is married to you

   …………………

9. The person who is born of you

   …………………

10. The male person who is born of you

    …………………

11. The female person who is born of you

    …………………

12. Husband's/wife father

    …………………

13. Husband's/wife mother

    …………………...

14. Husband's/wife elder brother

    …………………...

15. His wife

    …………………

16. Husband's/wife's younger brother

    …………………

17.His wife

……………………

18.Husband's/wife's elder sister

……………………

19.Her husband

……………………

20.Husband's/wife's younger sister

……………………

21.Her husband

……………………

22.Son's wife

……………………

23.Daughter's husband

……………………

24.Son's son

……………………

25.His wife

……………………

26.Son's daughter

……………………

27.Her husband

……………………

28.Daughter's son

……………………

29.His wife

……………………

30.Daughter's daughter

……………………

31.Her husband

……………………

Group-B

How the following people are's related to you? Relations are from 'your own and your husband's/wife's side'. Write your responses within the blanks provided for it.

	Your Own	Your husband's/wife's
1. Father's father	………….	………………………
2. Mother's mother	………….	………………………
3. Father's elder	………….	………………………
4. His wife	…………	………………………
5. Father's elder sister	…………	………………………
6. Her husband	…………	………………………
7. Father's younger brother	…………	………………………
8. His wife	…………	………………………
9. Father's younger sister	…………	………………………
10. Her husband	…………	………………………
11. Mother's father	………….	……………………….
12. Mother's mother	………….	……………………….
13. Mother's elder brother	………….	……………………….
14. His wife	………….	………………………
15. Mother's elder sister	………….	………………………
16. Her husband	………….	………………………
17. Mother's younger brother	…………	………………………
18. His wife	………	…………………….
19. Mother's younger sister	………….	………………………
20. Her husband	………….	…………….
21. The couple who gave birth to your father …….		……………….
22. The couple who gave birth to your mother …………		…………….
23. Father's elder/younger brother's son (Elder than you)	…………	………………
24. His wife	………….	………………
25. Father's elder/younger brother's son (Younger than you)	…………	……………….
26. His wife	…………	………………..
27. Father's elder/younger brother's daughter………….		……………….
28. Her husband	....	....

51. Mother's elder's/younger sister's daughter ………   …………….
    (Elder than you)

52. Her husband   …………   …………….

53. Mother's elder/younger sister's daughter ………   ...………….
(Younger than you)

54. Her husband   …………   …………..

55. Elder brother's wife   ………….   …………..

56. Younger brother's wife   ………….   ..………..

57. Elder's sister's husband   …………   ………..

58. Younger's sister's husband   …………   ………......

59. Elder brother's son   …………   ………......

60. His wife   ………….   ……………..

61. Elder brother's daughter   ………….   ……………..

62. Her Husband   ………….   ……………..

63. Younger brother's son   ………….   ……………..

64. His wife   ………….   …………...

65. Elder brother's daughter   ………….   ……………

66. Her husband   …………   ……………

67. Younger brother's daughter   ………….   ……………

68. Her husband   …………..   ……………

69. Elder's sister's son   …………..   ………….

70. His wife   ………….   ………….

71. Elder's sister's daughter   …………   ………….

72. Her husband   …………   …………….

73. Younger sister's son   …………   ………….

74. His wife   …………   ………….

75. Younger's sister daughter   …………   …………….

76. Her husband   …………   …………..

77. Husband's wife who is the other person than you ………   ………...

78.Husband's wife's son who is the other person

 Than your child

79.His wife ………… ……………

80.Husband's wife's daughter who is the

Other personthan your child ……… ………….

81.Her husband ………… …………

82.Husband's wife's son/daughter's son

Who is other person than you …………. ……………

83.His wife …………. ………………

84.Husband's wife's son/daughter

Who is the other person than your own ..…….. ……………

85.Her husband ……….. ………………

86.A son of your father's father ……….. ……………

87.His wife ……….. …………….

88.A daughter of your son/daughter's daughter ……… …......…….

89.Her husband ………… …………

This is the end of questionnaire. Thank you very much for your kind
information.

APPENDIX -II

प्रश्नावली

प्रिय उत्तरदाता जी ,

यह प्रश्नावली शोधकार्य पुरा करै करतीन तयार कै गा है । जेकर शिर्षक अंग्रेजी और अवधि नाता गोता सम्बन्ध शब्द कै तुलनात्मक अध्ययन होय । प्रस्तुत शोधकार्य त्रिभुवन विश्व विद्यालय अन्तर्गत शिक्षा शास्त्र संकाय कै अंग्रेजी शिक्षा विभाग कीर्तिपुर काठमाडौं कै उपप्राध्यापक श्री लेखनाथ शर्मा पाठक जीकै निगरानी मै संचालनज कै गा है । यि शोध कार्य कै उद्देश्य अवधि भाषाकै नाता सम्बन्ध कै शब्द पत्ता लगाई कै, अंग्रेजी भाषा कै नाता सम्बन्धकै शब्द से तुलना कईकै फरक देखावाक है ।

आप सबकै सहयोग के लिए धन्यवाद ।

शोधपुद्ध कर्ता :

मोहनलाल भण्डारी

त्रि.वि. कीर्तिपुर, काठमाडौं

नाम :   उमेरः

पताः   लिङ्ग :

योग्यता :   मरदः

राष्ट्रियताः   जनी :

समूह- क

कृपया निचे देवल प्रश्नकै उत्तर दिईके सहयोग कई देवा जाई । आप कै देवल उत्तर सिर्फ शोधपत्र करतीन प्रयोग कई जाई ।

नाता सम्बन्ध

१) आप कै जन्म देय वाला दम्पति   ....

२) आप कै जन्म देय वाला आदमी   ....

३) आप कै जन्म देय वाला औरत   ....

४) आप से पहिले / आगे पैदा होयवाला लडका   ....

५) आप से पहिले / वादमे पैदा होयवाला लडका   ....

६) आप से पहिले / आगे पैदा होय वाला लडकी   ....

७) आप से पिछे / वादमे पैदा होय वाला लडकी ....

८) आप से सादी /बियाहा करय वाला आदमी ....

९) आप से पैदा भवल लडका ....

१०) आप से पैदा भवल लडकी ....

११) आप से पैदा भवल लोग ....

१२) श्रीमान् /पत्नी कयवा ....

१३) श्रीमान्/ पत्नी कय माई ....

१४) श्रीमान्/ पत्नी कयबडा भैया ....

१५) बडा भैया कय पत्नी/ दुलहिन ....

१६) श्रीमान्/श्रीमती कय छोट भाई ....

१७) छोट भाई कय दुलहिन ....

१८) श्रीमान्/श्रीमती कय बडी बहिन ....

१९) बडी बहिन कय श्रीमान् ....

२०) श्रीमान्/ श्रीमती कय छोट बहिन ....

२१) उन कय दुलहा ....

२२) बेटवा कय दुलहिन ....

२३) बिटिया कय श्रीमान्/पति ....

२४) बेटवा कय बेटवा ....

२५) उन कय दुलहिन ....

२६) बेटवा कय बिटिया ....

२७) उन कय दुलहिन ....

२८) बिटिया कय बेटवा ....

२९) उन कय दुलहिन ....

३०) बिटिया कय बिटिया ....

३१) उनकय श्रीमान्/पति ....

APPENDIX III

SYMBOLS AND DIACRITICS

1. Consonant Symbols and Diacritics

K	क	t	ट	p	प	s	स
kh	ख	th	ठ	ph	फ	h	x
g	ग	d	ड	b	ब		
gh	घ	dh	ढ	bh	भ	r	ड
n	ङ	n	ण	m	म	fh	ढ
ch	च	t	त	y	य		
chh	छ	t^h	थ	r	र		
j	ज	d	द	I	ल		
jh	झ	dh	ध	V or V	व		
n	ञ	n	न	S	श		
				S	ष		

2. Vowel symbols and Diactritics

a	अ	e	ए
$\bar{a}$	आ	ai	ऐ
j	इ	O	ओ
i	ई	au	औ
u	उ	m	अं
u	ऊ	h	:
r	ऋ	~	ं

85

APPENDIX -IV

Sample of Awadhi Script

१) यह काम कै के घर   जावकै है ।

I have to go home after this work.

२) दादी कै बोलावकै है ।

we have to call grandma

३) मैया   मै माखन नही चुरायो ।

कृष्न काना आयो रै माखन खायो

मोरो भैया मै माखन नही चुरायो

मोरो मैया मै माखन नही चुरायो ।

I didn't steal butter, oh mother

Dear Krishna came and ate butter

I didn't steal butter my brother

I didn't steal butter Oh mother

Note:

दादी= Grandma

मैया = Mother

भैया = Brother