

Chapter I

General Background and Brief History of Maithili

Language is the chief means for sharing thoughts and ideas. It is a voluntary vocal system of human communication. It separates the identity of human race from the rest of the creatures. It maintains the human cultures and civilizations. It is also a social institution, a part of human community, making possible unity and harmony in a group of people. We can also express our ideas and feelings by the use of conventionalized signs, sounds and gestures. As a means of communication, language varies in its form along the span of time as well as across the geographic and cultural boundaries. There are several languages, varieties are common.

S.Jha's book "*Formation of Maithili Language*" is a pioneering work in the field of Maithili linguistics. It covers everything of Maithili language, its phonetics, phonology, syntax, morphology and semantics. It is the most exhaustive diachronic description of Maithili. In it, Jha has also undertaken to trace the history of Maithili from the old Indo-Aryan (OIA) period and has labored assiduously to assign Sanskrit etymologies to practically all forms of Maithili.

Similarly, "*A Reference Grammar of Maithili*" by Yadav is a standard grammar of Maithili language which describes in detail about Maithili adjective. In this book, Yadav has talked on phonology, nominal, pronominal, adjectives, adverbs, verbs, sentences, etc. of the Maithili language. This grammar of Yadav is, to some extent, considered as a sufficient one for Maithili language. In spite of that, this researcher has discussed the Maithili adjectives even in detail form by comparing and contrasting them with English one.

Oxford advanced Learner's Dictionary of Current English defines "Language as the system of communication in speech and writing that is used by people of a particular country or

area". According to Sapir, Language is a purely human ideas, emotions, feelings and desires by means of a system of voluntarily produced symbols". Thus, from above mentioned definitions and descriptions of language, it has become clear that language is purely a human phenomenon in the sense that animals are not equipped with language acquisition device.

Nepal is a multi-lingual, multi-cultural and multi-ethnic country where people speak varieties of languages and dialects with respect to their geographical variation. The census of 2001 shapes Nepal as a country consisting of one hundred (102) ethnic groups and more than ninety-two (92) languages. Among these languages, most of them do not have written scripts. So, it is vivid that Nepal is land of ethnic diversity and linguistic plurality.

Maithili language belongs to the family of Indo-Aryan language under the Indo-Iranian branch of the Indo-European language. The Maithili language is uttered by more than thirty million people as a first language and by many others as a second language in the north - eastern part of the Indian state of Bihar including the eastern central parts of Terai region of Nepal. In Nepal, as a whole, it is spoken by 12.4% (CBS 2001) people of total population of Nepal. In India; it is spoken by half of the population of Bihar state. Since Maithili has been classified as a mother tongue under Hindi till the recent census report of India of 2001 and only in 2003, it has gained the status of an independent language in India through its inclusion in the VIII schedule of the Indian constitution, there is much confusion about the exact number of Maithili speaker in India, linguistics, preferring the census report of undivided India, estimate the number of Maithili speakers to be 45 million, making it one of the forty most spoken language of the world.

Undoubtedly, Maithili language has a large speech community with a rich literary heritage, the history of Maithili literature is more than a millennium old, Vidhyapati, a 14th century poet of Maithili, a poet for all ages. He is acclaimed as the most celebrated literary figure. His love poems (songs) depicting the love of Rakha-Krishna and devotional poem (songs) depicting

the love of peom (songs) all contained in his padavali are the Saul o Mithili. His songs have been survived in the lips of Maithili folk women and are sung on every social and religious celebration. Varna Ratnakar, wirtten by Jyotirishwar Thankur in 1224 (A.D.) is the earliest prose in Maithili, which happnes to be the oldest prose work in any of the languages of North-Eastern India. The literary tradition of Maithili has contrinued till modern items. Dr. Hari Mohan Jha for his satirical masterpiece and Chaudhary for his poems and short stories are some of noted literary figures ofMaithili in modern times. Maithili has its own script called Mithilakshar resembling with that of Bengali, oriya and Nepal Bhasa and being used only in specific contexts. Devnagari script is most widely used in it for its popularity and for the ear in writing and using other printing techniques.

Like other languages, Maithili language, too, has its own history and importance. Yadava has given many factual details about it .

Linguistic studies on Maithili language have been pursued since 19th century: Hoernle was the first to study the grammatical forms of Maithili to distinguish it form Hindi. it was sir G.A. Grieson, an Irish linguist and civil servant who tirelessly researched Maithili and presented a comprehensive grammar of Maithili.

Maithili, in both Nepal and India, is being taught as a subjec of study from school to university levels of education. Particularly in India, however, it has been hampered by the lack of official recognition as a medium of instructions. In Nepal, there has recently been made constitutional provision for introducing all the mother tougne promotion, but inspite of the speaker's zeal, there has not been much apex in this regard in the dearth of offical initiatives and basic requirements like teaching, reading materials and trained manpower.

Maithili was the language of not less than ten million of people in 1911. During the years that have followed the number of speakers of this language has increased to a great extent. The

name of language has become immortal by its association with the names of Vidyapati, the famous poet who composed his songs in this language, and Govindadasa whose Padavali is so popular in Maithili and Bengal that each of the two state claims him as a native son. Charmed at the sweetness of this language, some of the Bengali poets went so far as to compose verses in Maithili, which received the name of the Brijabuli language, in medieval times. Even the famous poet Rabindra Nath Tagore adopted this language in some of the poetic compositions of his early days. The compositions of such poets constitute what as collectively known as the Brajabuli literature.

Maithili exercised a great influence on the literature of Nepal. The poets of this country imitated this language in their composition and there grew up the *Sukumara Sahitya*. Maithili was one of the language of the pandits of Nepal Darbar, and they wrote several skt. dramas with songs in Maithili.

Maithili also influenced the literature of Orissa and Assam in the medieval period. Thus the songs of Ramananda Raya bear a very clear Maithili influence on the song quoted by Dr. Sukumar Sents in Brajabhli literature in page no. 25. In the dramas of Assam of the same period, the passages in prose are mainly in Maithili. This becomes evident from the examination of the language of the dramas, published in three volumes-Ankiya nata.

Nepal is a multi-ethnic nation, consisting various ethnic and religious communities. The fact is that in Nepal, there are a large number of people who can only speak and understand their mother language according to population census (2004). There are 93 languages spoken in Nepal with various dialects (CBS Report 2002). Most of these languages belong to Indo-European family of language. Some languages belong to the Tibeto-Burman family and another few languages belong to language families other than these.

Maithili (with alternate name Tirhutiya, Dehati and Biahri) is a language spoken in the two adjoining South Asian countries, India and Nepal. Maithili language is spoken by more than 30 million people as a first language and by many others as a second language in the North Eastern Part of the Indian state of Bihar and the eastern part of Nepal's Terai region. In Nepal, It is the language of approximately 12.3 (CBS 2001) percent of the total population and figures second in terms of the number of speakers-next only to Nepali.

The people of Terai of Nepal have generally more than a single language at their command. They understand Maithili, Bhojpuri, Hindi, Nepali and others. Maithili is one of the prevalent living language spoken in India and Nepal- the two south Asian countries. Maithili is spoken in Rautahat, Sarlahi, Dhanusha, Mahottari, Siraha, Saptari and Sunsari district. Maithili language is spoken mainly in north eastern part of the Indian state of Bihar and eastern part of Nepal's Terai region. There are also Maithili speaking minorities in adjoining state like West Bengal, Maharastra and the central Nepal's Terai. According to S.Jha (1958: 5-6) there, exist seven regional dialects of Maithili. They are standard, southern, Eastern, Chikachiki, Western, Johali and central Colloquial. Standard Maithili is spoken in the north Darbhanga district. So far, the little attempt has been made to study the social dialects of the Maithili language. It may, however, suggest that Maithili exhibits social variation in its pronunciation, vocabulary and meaning in terms of the speaker's caste, sex, education, economic status and other social factors.

Maithili is an independent and rich language; but the use of lexicon in Maithili varies among the speakers within their own community according to place to place and other social factors such as education, economics and tradition. Maithili Dialects exhibit social variations in its pronunciation. Thus, this research has attempted to analyze the lexical variations in Maithili dialects in Saptari district.

In Saptari district there are lexical variations dominant in terms of class, age, sex, education and economics but not any keen research about it has been done upto now. So this study has aimed to fulfill that unnoticed problem in Saptari district.

Maithili, sometimes also referred to Tirhutiya, Dehati or even Bihari, is a language spoken in two adjoining South Asian countries, India and Nepal. As its name implies, Maithili is properly speaking, the language of Mithila, the pre-historic ancient kingdom. It was ruled by king Janak and was the birth place of Janaki (Sita). This region was also called Tairabhukti, the ancient name of Tirhut comprising both Darbhanga and Muzaffarpur districts of Bihar, India. Modern Mithila is, however, politically splitted into the two adjacent parts of the different nations- Nepal and India. The Maithili language is spoken by nearly about 30 million people mainly in the north eastern part of Indian state of Bihar and the eastern part of Nepalese Terai region. It is also used marginally in West Bengal, Maharashtra and Madhya Pradesh. In Nepal, it is approximately spoken by 12% of total population and is reckoned as second language in Nepal- next to Nepali (CBS, 1991).

Although the Government of Nepal (GON) has not paid much little attention to the Maithili language, there are some linguists who have studied it including varieties of language.

Trangott, Elizabeth Closs and Mary Louise Pratt's *Linguistics and Literature* defines that the group of people speaking the same language but belonging to different regions, socio-economic classes, ethnic communities and even people of different age, sex, and education speak different varieties of the same language.

Yadava, (1999) has discussed briefly about grammar, phonology, lexicography, historical/comparative linguistics and sociolinguistics/ pragmatics. he has also discussed

about various aspects of Maithili language, literature and culture. Almost the similar things are also discussed in *Sayapatri* (2055 B.S.) edited by him.

In 1880, Hoernle published a book entitled *A Comparative Grammar of Gaudian Language with Special Reference to Eastern Hindi*, in which he treated Maithili as a dialect of eastern Hindi. Hoernle, however, did not recognize the fact that Maithili exhibits more unmistakable similarities to Bengali and Hindi than Nepali.

In 1958, S. Jha's *The Formation of Maithili Language* appeared. It is the most exhaustive diachronic description of Maithili. In it, Jha has undertaken to trace the history of Maithili from the old Indo-Aryan (OIA) period and has labored assiduously to assign Sanskrit etymologies to practically all forms of Maithili. In recent years, a number of Sanskrit grammars, masquerading as Maithili grammars, have been published in north India. In Nepal, linguists from the summer institute of Linguistics had recently published two papers on Maithili syntax, both written in the pragmatic framework (Davis 1973; Williams 1973) and a word list (Trail, 1973). *A Paryayavaci Savdakosh* (Dictionary of Synonyms) of 14 languages of Nepal, including Maithili, has also been published by Royal Nepal Academy B.S. 2030/ 1973 -74).

In 1881, Grierson published *An Introduction to Maithili Language of North Bihar*, Part I. The Introduction is the most complete synchronic description of Maithili to date. The description, however, is based heavily upon Maithili forms obtained from translations of Hindi and Sanskrit forms by the Pundits, village school masters and educated native gentlemen of Northern Mithila (P.1). In 1882 Grierson published Part II (chrestomathy and vocabulary) of the *Introduction*. The vocabulary is perhaps the earliest wordlist of the Maithili language and contains all the words occurring in the 'Chrestomathy' of the greatest Maithili poet, Vidyapati (1360 - 1448). The major contribution of Grierson, however, lies in the very extensive dialectical survey of what he called Bihar published during 1883 - 87 as the *Seven*

Grammars of the Dialects and Sub-Dialects of the Bihari Language (Part I, Introductory; Part II Bhojpuri dialect : Part III 'Maithili Bengali Dialect').

During this period there appeared Hoernle and *Grierson's A Comparative Dictionary of Bihari Language* (Part I, 1985). A consummate summary of all major findings was published as Indo- European family eastern group: Bihari and Oriya languages in Griersons 1903/ reprint 1968 Linguistic Survey of India.

What is curious is that in spite of Grierson's tireless effort to establish Maithili: as a language separate from Bengali and Hindi, Kellog (1893) continues to treat Maithili as a dialect of Hindi. The importance of Kellog's work lies in the capious, illustrations from Maithili, coupled within insightful philological notes.

Sociolinguistics is a branch of linguistics which studies not only the language but also its social situation. The fact is that the same language is spoken variably in different geographical regions, communities, duration of time and religions. Such variability in a language is known as dialects of the same language. Thus, the main objectives of this study are to analyze the lexical variations in social dialect in Maithili as spoken in Saptari district and attitude of the native speakers towards the Maithili language, their attitude towards other language. The specific objectives of this study are as followings:

-) To investigate the various lexical variations of Maithili language in Saptari district.
-) To compare their word list
-) To find out the attitude of the Maithili native speakers towards their own mother tongue.
-) To recommend for the selection of a particular dialect for the use in formal informal and local administration.

This research is based on the primary data and secondary data. Primary sources of the data have been response provided by the native speaker of the Maithili language in Saptari.

For secondary data books, newspapers, collection of Maithili vocabulary items, unpublished, published researches and articles have been used for this study.

Two hundred ten Maithili fluent native speakers from Saptari district have been taken for the study from the different class of people, age and sex. Sample population has been quota sampling procedures from the above mention district. Thus the following methods have been used throughout the research.

- i. Observation
 - ii. Interview
 - iii. Interaction from male and females, literate and illiterate, young and aged etc.
- 1) First of all, I have selected 210 words from the vocabulary compiled by representatives of Maithili society of Nepal.
 - 2) Then I have prepared interview schedule to obtain required responses from the informants.
 - 3) I have prepared a schedule to visit to the different parts of the district to take interviews.
 - 4) The interviews have been recorded at the spot by using recording devices.
 - 5) During the data collection, I have consulted my supervisor at any difficulties.

Review of literature shows that some scholars have done some studies or researches on the Maithili language. The study of this research will help the new researchers, general readers and community as a whole. The aim of this survey is to compile sociolinguistic information among Maithili language speakers. Similarly, this present effort of research will also be helpful and useful to the coming generation, researchers and readers to conserve and promote the Maithili language.

This research has been concentrated on lexical variation in the social dialects of Maithili only in Saptari district among various types of people, class, age and occupation.

Chapter - II

Dialects of Maithili and Genetic classification

Maithili, as the name indicates, is mainly the language of the residents of Mithila. Due to the effect of social, communal, religion, geography and duration of time, the same language is spoken variably in different geographical regions, communities and duration of time. Thus, such variability in Maithili language is known as dialects of Maithili. According to Jha, S. *The formation of the Maithili Language*, London: Luzac and Co, 1985. Maithili has the following seven dialects:

- 1) The standard,
- 2) The Southern,
- 3) The Eastern,
- 4) The Chikachiki,
- 5) The Western,
- 6) The Jolhi,
- 7) The Central Colloquial

Areas of the Different Maithili Dialects

- | | |
|-------------------|---|
| 1. The standard | :North Darbhanga |
| 2. The Southern | :South Darbhanga, East Muzaffarpur, North Monghyr, North Bhaganpur, West Purnea |
| 3. The Western | :West Mazaffarpur, East Champaran |
| 4. The Eastern | :East Purnea |
| 5. The Chikachiki | :Southy Bhagalpur, North Santal Parga Monghyr |
| 6. Th Jolhi | :The language of the Mussalmans of north Darbhanga |

7. The Central Colloquial
- (1) The Eastern: The dialect of Sotipura,
 - (2) The dialect of the lower-caste people of Madhuban sub-division

Geographical Location

The Maithili language is an Indo-European language spoken in the Terai districts of Nepal, mainly in the Maithili communities. Maithili language is spoken in the north and east part of Indian state of Bihar and Eastern part of Nepal's Terai region. There are also Maithili-speaking minorities in adjoining Indian state like West Bengal, Maharashtra and Madhya Pradesh and Central Nepal's Terai strip of tropical Flat land which forms a geographical boundary between various north Indian-planes and foot hill of the Himalayan. They inhabit the land on both of the Indian - Nepal boarder.

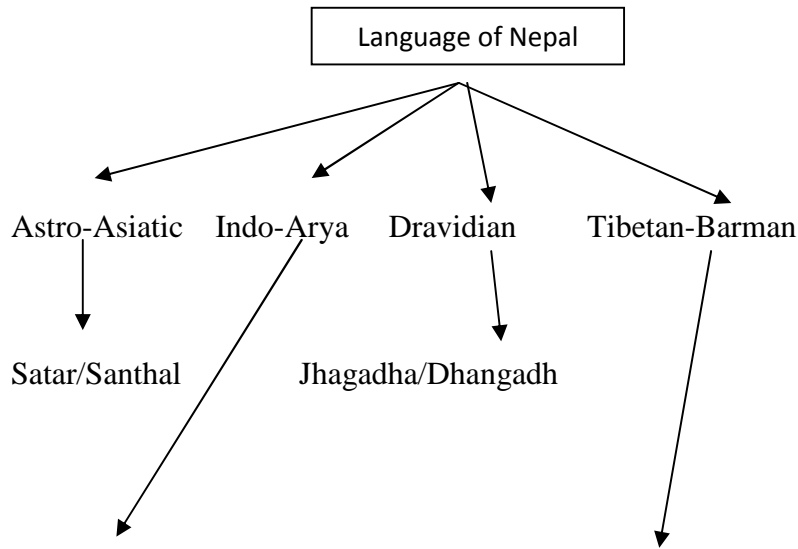
In Nepal, Maithili can be found in every district in the Terai in varying degrees of concentration and several districts out of the Terai. The Eastern Maithili language is spoken in Morang, Sunsari, Saptari, Siraha, and Udayapur.

Saptari district is closely related to the boarder of India. Maithili is a dominant language throughout the district. There are also settlements of other language speakers in several villages. But Maithili language is the first most common language of this district.

Genetic Classification

Being one of the nations of South Asia, Nepal is a place of four different kinds of language families: Austro-Asiatic, Indo- Aryan, Dravidian and Tibeto-Burman within these families at least there are sixty different ethnic communities or castes. And there are over seventy languages spoken within the country at present. Therefore, it is obvious that Nepal is multi-lingual nation. It opens challenging theoretical and methodological issues for

linguistics and sociolinguistic research in Nepal. One of such possibilities in Nepal is Maithili language, which is genetically affiliated to the Indo-Aryan. The categorized figure is given below:



Nepali	Maithili
Awadhi	Urdu
Hindi	Rajbansi
Danuwar	Bengali
Marwadi	Majhi
Darai	Kumal
Magahi	English

Tamang	Newar
Sunuwar	Rai
Limbu	Guruhng
Magar	Sherpa
Chepang	Thakali
Dhimal	Thami
Jirel	Raji
Byanshi	Lepcha
Meche	Pahari
Hayu	

Source: (Bandhu, 2050:79)

The Maithili language is a language of Maithili communities. There are large numbers of Native speakers of Maithili in several districts of Nepal. Although the language belongs to the Indo-Aryan family, it is heavily influenced by Nepali languages.

Population of Maithili in Saptari District

According to CBS report 2001, the total population of Nepal is 2,31,51,423 and the total Maithili people is 227,97,582. The total number of Maithili speaker is 12.3% of the total population of Nepal. And in Saptari district, there are 42,28,320 population of Maithili language (CBS, 2001).

Social Condition of Saptari District

According to the CBS report 2001, the majority of the people of this district are Maithili. They are the population of majority, however all of them have not got their own mother tongue. Some of them speak Nepali language, Hindi and others as their mother tongue. The major language of this district is Maithili. Many indigenous castes are scattered around the district, although they are forgetting their native language because of many reasons. Only in Saptari most of the people speak Maithili, however, The words or lexicon, they use vary among them due to caste, age, sex, class of people they belong to. According to CBS report 2001, the given table reflects the total language of this district and percentage of language they speak.

Language and Percent of Mother Tongue of Saptari district

S.N.	Mother Tongue	Population	Percent
1.	Maithili	428320	75.1
2.	Tharu	95908	16.1
3.	Nepali	26182	4.6
4.	Urdu	6511	1.1
5.	Bhojpuri	69	-
6.	Marbadi	634	0.1
7.	Bengali	217	-
8.	Nebari	643	0.1
9.	Gurung	71	-
10.	Tamang	304	0.1
11.	Magar	1644	0.3
12.	Limbu	119	-
13.	Abadhi	10	-
14.	Rai	-	-
15.	Sherpa	4	-
16.	Thakali	1	-
17.	Rajbansi	3	-
18.	Satar	-	-
19.	Danuwar	8	-
20.	Santhali	9	-
21.	Hindi	1494	0.3
22.	Chepang	496	0.1

23.	Thami	7	-
24.	Majhi	-	-
25.	Dhimal	16	-
26.	Kumhale	-	-
27.	Darai	2	-
28.	Jirel	-	-
29.	Byansi	-	-
30.	English	3	-
31.	Sunuwar	3	-
32.	Thulung	62	-
33.	Bhujel	3	-
34.	Dumi	5	-
35.	Pumaq	7	-
36.	Nachiring	13	-
37.	Meche	9	-
38.	Raji	4	-
39.	Hayu	7	-
40.	Chamling	35	-
41.	Churauti	301	0.1
42.	Bantaba	575	0.1
43.	Jhangar	9	-
44.	Other local language	-	-
45.	Not described	6574	1.2
	Total:	570282	100.0

Source: CBS 2001, Caste, Mother Tongue and Religion (District Level).

This district is in the mid-eastern part of Nepal which lies in the Terai region. It lies in southern part of Sagarmatha zone and in the nearby Indian Border. The people of this district speak Maithili as their mother tongue. The majority of the people secure their livelihood mainly from agriculture. They grow food grains, vegetables and fruits. Herds of goats, cattle and buffaloes are kept for meat and milk.

The Maithili people have been engaged in agriculture since ancient times. Agriculture and animal keeping are the backbone of their economic development because geographically the most Maithili communities live in the Terai which is plain land and more fertile land.

Now, there is improvement in education. The Government of Nepal has provided primary school in many places. In Saptari district, still there are limited number of High Schools and Campuses. So, more High Schools and Campuses are needed to be established for the students of Saptari district to get proper education. Because of the lack of proper education, social and economic barrier, most of the people especially girls still remain illiterate.

Caste/Ethnicity Group of Manha-Belhi (Survey area)

S.N.	Caste	Total
1	Yadav	697
2	Dhanuk	1021
92388	Tatma	92
4	Musahar	88
5	Sudhi	5
6	Brahman-hill	45
7	Khatwe	69
8	Hajam	645
9	Teli	34
10	Dom	37
11	Unidentified Dalit	57
12	Brahman-Terai	380
13	Unidentified caste	9
14	Chamar	140
15	Haluwai	36
16	Kamar	147
17	Baniya	158
18	Kurmi	177
19	Barai	61
20	Kayastha	50
21	Dhobi	45
22	Kumahar	21
23	Kami	14
	Total	4095

Population of Mother Tongue of Nepal (Census 2001)

S.N.	Mother Tongue	Number	Percent
1.	Nepali	11053255	48.61
2.	Maithili	2797582	12.30
3.	Bhojpuri	1712536	7.53
4.	Tharu	1331546	5.86
5.	Tamang	1179145	5.19
6.	Newar	825458	3.63
7.	Magar	770116	3.39
8.	Awadhi	560744	2.47
9.	Bantawa	371056	1.63
10.	Gurung	338925	1.49
11.	Limbu	333633	1.47
12.	Bajjika	237947	1.05
13.	Urdu	174840	0.77
14.	Rajbansi	129829	0.57
15.	Sherpa	129771	0.57
16.	Hindu	105765	0.47
17.	Chamling	44093	0.69
18.	Santhali	40260	0.18
19.	Chepang	36807	0.16
20.	Danuwar	31849	0.14
21.	Jhangar	28615	0.13
22.	Sanuwar	26611	0.12
23.	Bengali	23602	0.10
24.	Marwari	22637	0.10
25.	Majhi	21841	0.10
26.	Thami	18991	0.08
27.	Kulung	18686	0.08
28.	Dhimal	17308	0.08
29.	Anlgika	15892	0.07
30.	Yakkha	14\648	0.06
31.	Thulung	14034	0.06
32.	Sangpang	10810	0.05
33.	Bhujel	10733	0.05
34.	Darai	10210	0.04
35.	Khaling	9288	0.04
36.	Kumal	6533	0.03
37.	Thakali	6441	0.03
38.	Chantyal/Chantel	5912	0.03
39.	Nepali Sing Language	5743	0.03
40.	Tibetan	5277	0.02
41.	Dumi	5271	0.02
42.	Jirel	4919	0.02
43.	Wambule/Umbule	4471	0.02
44.	Puma	4310	0.02
45.	Kyolmo	3986	0.02
46.	Nachhiring	3553	0.02
47.	Dura	3397	0.01

48.	Meche	3301	0.01
49.	Pahari	2995	0.01
50.	Lepcha	2826	0.01
51.	Bote	2823	0.01
52.	Bahing	2765	0.01
53.	Koi/Koyu	2641	0.01
54.	Raji	2413	0.01
55.	Hayu	1743	0.01
56.	Byangshi	1734	0.01
57.	Yamphu/Yamphe	1722	0.01
58.	ghale	1649	0.01
59.	Khariya	1575	0.01
60.	Chhiling	1314	0.01
61.	Lohorung	1207	0.01
62.	Panjabi	1165	0.01
63.	Chinese	1101	0.00
64.	English	1037	0.00
65.	Mewahang	904	0.00
66.	Sanskrit	823	0.00
67.	Kaike	794	0.00
68.	Raute	518	0.00
69.	Kisan	489	0.00
70.	Churauti	408	0.00
71.	Baram/Maramu	342	0.00
72.	Tilung	310	0.00
73.	Jerung	271	0.00
74.	Dungmali	221	0.00
75.	Oriya	159	0.00
76.	Lingkhim	97	0.00
77.	Kusunda	87	0.00
78.	Sindhi	72	0.00
79.	Koche	54	0.00
80.	Hariyanwi	33	0.00
81.	Magahi	30	0.00
82.	Sam	23	0.00
83.	Kurmali	13	0.00
84.	Kagate	10	0.00
85.	Dzonkha	9	0.00
86.	Kuki	9	0.00
87.	Chhintang	8	0.00
88.	Mizo	8	0.00
89.	Nagamese	6	0.00
90.	Lhomi	4	0.00
91.	Assamise	3	0.00
92.	Sadhani	2	0.00
93.	Unknown Languages	168340	0.74
	Total:	22736934	100.00

Chapter - III

Varieties of Maithili and Lexical Variation

Varieties of Maithili

As it is fact that every language has variation, we must know about how language-users shift their speech habits according to the degree of formality, required, the subject matter and medium. All such shifts contribute greatly to the variability of language. There are other types of variation too. Indeed, the phrase "verities of Maithili" probably makes us think first and foremost of the pronounced differences in the linguistic habits of people from different social classes, age groups, sex and educational status. It is these kinds of variations that we will be discussing in this research.

In most major languages of the world, there are several varieties of it among the different speech communities. In reality, the language spoken by any individual is unique and different from that of every other member of their language community, but the language of a certain group of people functions by virtue of certain standard and shared patterns of sound, structure, meaning, and use. In this sense, 'groups' of people speaking the same language but belonging to different socio-economic classes, age, sex, and level of education speak different varieties of that language such varieties are called "dialects" of a particular language. Dialect means almost the something as "variety" of a language. Besides, the same individual or group also switched from one type of language to another in accordance with several pragmatic factors like occasion, subject, genre, medium and the other necessary degree of formality. And from the linguist's point of view, any particular language is a cluster of different varieties and forms.

The same language varies according to the geographical area (regional varieties), socio-economic background of the speakers (social varieties), and ethnic origin of the speakers. But

my prime focus is on social variation of Maithili language in saptari district. In any language, language spoken by different classes of people (upper class, middle class, and lower class), age group, sex, and educational status varies, and we can trace the difference in pronunciation, inflection and so on. There are varieties in pronunciation, intonation, syntax, and word-use based on different social class. But linguists identify a variety in terms of bundles of features at various level of grammar rather than in terms of just a few features of just one level.

When we hear a person speaking we know many things about the speakers. Dress, style of walking, style of speaking and gestures can tell us where a person is from and what his social class is, and to which caste he belongs.

In sum, language varieties can function as indication of social identity. Most utterances give us some extra-linguistic information. When we consider why people speak the way they do, depends on all of the following factors:

1. Type of speaker belonging to different religion.
2. Socio-economic status of the speaker, age, sex etc.
3. Type of addressee.
4. Topic of speech (politics, sex, linguistics, a drunken quarrel etc).
5. Genre (spoken, talk, interview etc.)
6. Medium (spoken, written, radio, television, etc.).
7. Situations (classroom, bar, with friends on the road, etc).
8. Degree of formality (casual, formal etc).
9. Type of speech act (statement, question, command, etc)

All these factors are studied under socio-linguistics. All are essential to a full understanding of a language as communication and of the structures that control it. I am concerned with

the first of these factors here. Particular attention will be paid to the ways in which variation depends on social status, age, sex and educational level.

Even within these limits, there are different varieties of Maithili, but the one I have chosen is social variation in Maithili dialect as spoken in saptari district. It has been selected as the focus of this research because no any recent theoretical and methodological developments in sociolinguistics has been worked out on this variety. It is also a language variety that has been used in many primary schools and is the second most language of Nepal.

Before going onto a specific look at some ways in which Maithili language varies according to "type of speaker, let us have a critical analysis on some of the methodological problems in studying language variation.

Date on variability

The varieties in language are studied and discovered on the basis of data collected and analyzed by the linguists. That is based on phonology, morphology, lexicon and syntax. There are several methods of collecting the data. Linguists collect data by using several means like the questionnaires, interviews and tape recording of free speech. But there are several problems in these methods. They are:

- i. First, one can never be sure the collected data is complete and accurate, infact, one can be pretty sure that it is incomplete that there are relevant forms that have not shown up.
- ii. It is difficult to collect samples of people's most spontaneous and informal speech (because people are conscious of the inter viewer's presences, so they speak more formally).

- iii. Postal questionnaires elicit even more formal and less spontaneous responses, because writing itself triggers formality.
- iv. Oral questionnaires are more effective but interviewers are more effective but interviewees are still waterfall of their speech in this context.
- v. Certain forms which the interviewer wants to know cannot be asked directly.

To overcome the above problems, some linguists, like William Labov, developed a new technique. He made use of the advantage of the interviewer's anonymity, though that also had the disadvantages of making the information less reliable about their social background, their regional backgrounds, attitudes to language and education. Labov made a research, on the subject of 'r' fulness' and 'r-lessness' in relation with the socio-economic status of the people. And he found that one can best collect causal speech by group interviews; this, however, requires extremely fine recording equipment and a group of people who know each other well.

Social Varieties

The varieties of language used by the people of different classes of a society are called social varieties. The intensive study of social variation of a language is considerably more recent. It got much of its impetus from a study of English varieties in New York made in the early 1960s by William Labov. The classification of classes of a society is normally based on the class-division made by the sociologists on the basis of socio-economic status, such as upper class, middle class; and lower (working) class; it is very important that the linguist checks whether the lines of division and number of classes as found by sociologists exactly correspond to the linguistic variation.

It is very important to keep in mind that regional varieties are horizontal; it occurs in terms of the geographical distances; but social varieties can occur into the same society due to the

prevailing classes such as upper class, lower class and middle class education, age groups and sex within the same society. So it is vertical.

Nature and Source of Data

The data collected for the present survey, were both oral and written in nature. The data of this survey were collected from the Maithili communities of the mid-eastern part of Nepal, which are closely related to Maithili. For the purpose of data collection Saptari district was selected.

The data were collected in Mauha- Belhi from young, aged, and old in term of male and female educated and uneducated from different classes (upper, middle and lower) whose mother tongue is Maithili. The data has been taken from people of different professions, castes, ages, educational levels and sexes. The data which were collected has considered the use of language, education level, religion, sex, caste and age group.

Method of data Collection

Methodologies used in this survey are described in this section. Some methodologies were employed to examine the extent of Maithili language. They are wordlists, comparison and conclusion (degree of variation and similarity).

A word list of 210 words was collected from Maithili speakers of Saptari district. The word lists were collected from young, aged and old speakers who were long term residents of the area. The word list which was elicited was a collection to the most general words, not specific and vague to the speakers to understand. They might have said or pronounced them differently but all must have understood the main figure of words. In some cases a clarification of a word is made in parenthesis where the sense of a word was not clear.

Word List

A standard list of 210 vocabulary items was collected from speakers of Saptari district. It is compared to determine the lexical differences of Maithili dialects in Saptari district. The word lists have been compared to find out to what extent the two languages of upper class, middle and lower class are different in lexical items. And there were 36 word lists to observe the lexical variation.

Lexical variation in terms of education, gender and age groups of upper class upper class, Brahman

Age group	20 years	20 years
	Educated male & female	Uneducated male & female
Variation	18%	20%
Age group	40	40
Variation	21%	26%
age group	60	60
Variation	28%	25%

This above table shows the lexical variation among the speakers of different ages groups belonging to the upper class educated and uneducated. For this research, I had gone to Mauha-Belhi (VDC) of Saptari district. And I have found that there is 18% lexical variation between, male and female of 20 years old, and 20% variation among the uneducated male and female.

In the same way, among the 40 years old educated male and female speakers, there is 21% variation and 26% variation among uneducated male and female of 40 years old.

Just like that among the male and female of 60, who were educated, is 28% lexical variation and 25% variation in terms of uneducated male and female. And average lexical variation

among the educated male and female of all age group is 22.3 % and 23.6% among uneducated male and female of all age groups.

Lexical Variation in terms of educations, gender and age group within middle class

Middle Class, Sah

Age group	20 years	20 years
	Educated male & female	Uneducated male & female
Variation	18%	5%
Age group	40	40
Variation	20%	29%
age group	60	60
Variation	30%	23%

This above table indicates the lexical variation prevailed in the same VDC e.g. Mauha-Belhi but from the middle class. The table indicates that among the educated male and female of 20 years old, there is 18% lexical variation and 25% variation in terms of uneducated male-female of the same age.

In the same way, the above chart show that among the educated male and female of 40 years there is 20% lexical variation and 29% variation in terms uneducated male and female.

As we look at the chart of age group 60, we find that there is 30% lexical variation in terms of educated male and female of 60 years old, and 23% variation in terms of uneducated male and female.

Thus, in comparison to the educated male and female word list, there is 22.3% average variation and in terms of uneducated male and female, there is 25.6% average lexical variation.

Lexical Variation within lower class in terms of gender, education and age

Age group	20 years	20 years
	Educated male & female	Uneducated male & female
Variation	22%	28%
Age group	40	40
Variation	26%	32%
age group	60	60
Variation%	25%

The table indicates that among the speakers of educated male and female of 20 years there is 22% lexical variation. In the same way, among the uneducated male and female of 20 years there is 28% variation. There is 26% variation among the uneducated male-female of 40 and 32% among the uneducated. And on the process of data collection, I did not find any educated male and female in the owner class e.g. chamar of 60 years old. So, there is 25% lexical variation among the uneducated male-female of 60 years old.

Within lower class there 24% average variation among educated male and female and 28% among there uneducated male and female

So, up to now I have shown the lexical variation within the same social class in terms of age, sex and education. But now the given below table indicates the variation in terms of class.

Lexical Variation in term of Class

Class	Upper & middle	Upper & Lower	Lower & middle
Age group	20	20	20
educated male	26%	39%	29%
educated female	28%	29%	23%
uneducated male	29%	37%	31%
uneducated female	32%	40%	34%
Age group	40	40	40
educated male	32%	41%	27%
educated female	26%	36%	24%
uneducated male	22%	31%	21%
uneducated female	27%	29%	19%
Age group	60	60	60
educated male	25%	34%	27%
educated female	21%	29%	24%
uneducated male	27%	37%	21%
uneducated female	24%	36%	27%

When we look at the table, we find that between upper and middle class educated male of 20 years variation, is 26%, in term of 40 years 32% and interm of 60 years variation is 25%. And average variation between upper and middle class is 27%.

Between upper and middle class educated female of 20 years, variation 28% interm of 40 years 26%, and in term of 60 variation is 21%. And average variations 25%.

In the same way, variation, between upper class and middle class uneducated male of 20 year is 29%, in term of 40 years 22% and in term of 60 year lexical variation is 27%. And average lexical variation of upper and middle class uneducated male is 26%.

And variation, between upper and middle class uneducated female of 20 years, is 32% in term of 40 years 27% and in term of 60 variation is 24% and average variation is 27.66%.

Percent variation, between upper and lower class educated male of 20 years, is 39%, in term of 40 years 41% and in term of 60 years lexical variation is 34%. And average lexical variation between upper and lower class educated male is 38%.

Lexical variation, between upper and lower class educated female of 20 years, is 29%, in term of 40 years 36% and in term of 60 year variation is 31.33%.

In the some way, lexical variation, between upper and lower class uneducated male of 20 years, is 37%, in term of 40 years, variation is 31%, and in term of 60 years variation is 37%. And average variation between upper and lower class educated male is 35%.

And Lexical variation, between upper and lower class uneducated female of 20 years, is 40% in term of 40 years 29% and in term of 60 years 36%. And average variation between upper and lower class uneducated female is 35%.

Now percent lexical variation, between lower and middle class educated male of 20 years, is 29% in term of 40 years 27%, and in term of 60 years 29%. And total average variation between lower and middle class educated male is 28%.

Thus, the lexical variation between lower and middle class educated female of 20 years is 23%, in term of 40 years 24% and in term of 60 years 26% and average variation is 24%.

And lexical variation, between lower and middle class uneducated male of 20 years, is 31%, in term of 40 years 21% and in term of 60 years 21% and average variation between lower and middle class uneducated male is 24.33%.

In the same way, variation between lower and middle class uneducated female of 20 years is 34%, in term of 40 years 19% and in term of 60 years 27% and average variation, between lower and middle class uneducated female, is 26.66%.

Dialect Intelligibility

There is 24% average lexical variation between upper and middle class, 35% average variation between upper and lower class and 25% average variation between lower and middle class which are caused by their social structure of the society, however, the Maithili speakers have 100% dialect intelligibility among them. Those variations which have expressed through their given data are caused only due to social structure of society which don't hinder their understanding capacity of their different dialects.

Chapter - IV

Conclusion

Lexical comparison among the varieties of Maithili spoken by different ages, sex and groups in the standard Maithili dialect bear no indication that any of these groups would have any obstacles in understanding one another. In fact, different person use different words of the same dialect but they understand each of them. By the wordlist of 210, we came to know that there are some differences which are easily recognizable to all members of the Maithili speech community in Saptari. By the survey, we came to know that new generations are mixing the Maithili language with Nepali and English. They are mixing the language because of their contact with many people, communities and educational sectors. But old generations have got very strong feeling about their native language.

On the basis of present survey, we came to the conclusion that Maithili is an independent language. The goal of this research is to find out the lexical variations in Maithili dialect in terms of education, age and sex. The great achievement of this research is a collection of 36 wordlist. It is the word list of 210 words that have focused on the lexical variation in social dialects in Maithili as spoken in Saptari district. The comparison among aged, adult and old, educated and uneducated and male and female shows that there both similarity and differences. So there exist lexical variations in Maithili dialects in Saptari district, but the tendency of variations may be less or high.

By the operation of data analysis, the investigator I would like to recommend that language depends upon many factors. These include dialect boundaries, attitudes towards various language, cultures, geographic areas, castes, ages, religions, and sexes.

Among all of these factors, a few in particular stand out but not all for example, the Maithili community in Saptari appears to be fairly multi-ethnic and multi-cultural. Furthermore, Maithili parents and speakers seem to understand the importance of education,

which is exemplified by the high rate of Maithili children attendance in school for at least ten years. But there is necessities of Maithili medium teaching and course in school level too, to reform and keep alive Maithili for future generation.

By the survey, I came to know that Maithili people of Saptari continue to speak Maithili widely at their homes and in communities. They have positive attitude about their mother tongue. Most of the Maithili communities have expressed a desire for the development and preservation of their mother tongue.

By this research, I would like to recommend that literate classes should start to help Maithili children to learn to read and write in their mother tongue. They should be taught in Maithili script.

For language development and preservation, there should be wide production, research and distribution of Maithili mother tongue among Maithili communities. The works of art should be about the Maithili history, stories, language, culture, songs, folk songs and poems.

The new constitution assembly and government should have the main priority for the development of all native languages and dialects on the language policy of the new government and constitutions there is an urgent need to make a linguistic survey in our country. For the development of mother tongue and its good information, it is essential to survey different parts of Nepal.

At last, I would like to call all of the Maithili people to come ahead for the preservations, promotion, and use of their mother tongue in their daily walk of life.

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Appendix –I

According to Ramawatar Yadav's A Reference Grammar of Maithili and Sunil Kumar Jha's Maithili: some aspects in phonetics and phonology, there are 8 vowel sounds and 29 consonant sounds in the Maithili language.

Vowel sounds: , a, æ, i, u, e, o, ɔ

consount sounds: k, kh, g, gh, ŋ

c, ch, g, jh

t, th, d, dh

t, th, d, dh, n

p, ph, b, bh, m

y, r, l, w, s, h

Appendix-II

नेपालको भाषिक सर्वेक्षण,

त्रिभुवनविश्वविद्यालय,

कीर्तिपुर काठमाडौं, नेपाल

२१० शब्दसूची

Name of Researcher:

Name of Language Helper:.....

Sex:.....

Age:.....

level of education:

स्थान:

जिल्ला:

गा.वि.स./नगरपालिका: वडा नं.

अन्तर्वार्ताको माध्यमभाषा:

Appendix-II

Wordlist of 210

S.N.	English	Maithili Uneducated
1.	body	deh
2.	head	muri
3.	hair	kes
4.	face	muh
5.	eye	aikh
6.	ear	kan
7.	nose	nak
8.	mouth	muh
9.	teeth	dat
10.	tongue	ji
11.	breast	chati
12.	belly	dhoidh
13.	arm/hand	baih
14.	elbow	k huni
15.	palm	t rh thi
16.	finger	nguri
17.	fingernail	n h
18.	leg	tañ
19.	skin	chala
20.	bone	h di
21.	heart	k leja
22.	blood	khun
23.	urine	pesab
24.	feces	guh
25.	village	gam
26.	house	gh r
27.	roof	car
28.	door	kebar
29.	firewood	j rna
30.	broom	b rhni
31.	mortar	silaut
32.	pestle	lor hi
33.	hammer	h th uri
34.	knife	c ku
35.	axe	kurh ir
36.	rope	r sa/jori
37.	thread	dora
38.	needle	suiya
39.	cloth	k p ra
40.	ring	uti
41.	sun	suruj
42.	moon	ijoriya

43.	sky	akas
44.	star	t ra
45.	rain	b rsa
46.	wate	pain
47.	rivere	l di
48.	cloud	megh
49.	lightening	bijloka
50.	rainbow	p insokha
51.	wind	h ba
52.	stone	p th l
53.	path	r sta
54.	stand	uthal
55.	fire	aig
56.	smoke	dhuwa
57.	ash	chaur
58.	mud	mait
59.	dust	g rda
60.	gold	sona
61.	tree	gach
62.	leaf	p ta
63.	roof	sir
64.	thorn	kat
65.	flower	ful
66.	fruit	ph l
67.	mango	am
68.	banana	kela
69.	wheat	g hum
70.	barley	z
71.	rice	caur
72.	potato	lhu
73.	egg plant	v ta
74.	ground nut	b dam
75.	chili	mircai
76.	turmeric	h di
77.	garlic	r sun
78.	onion	piyauj
79.	cauliflower	fulkobi
80.	tomato	t mat r
81.	cabbage	bandhakobi
82.	oil	tel
83.	salt	nun
84.	meat	maus
85.	fat (of meat)	tel
86.	fish	mach
87.	chicken	murgibaca
88.	egg	nda
89.	cow	gai
90.	Buffalo	bh isi

91.	milk	dudh
92.	horns	siṅh
93.	tail	nṅgari
94.	goat	b kari
95.	dog	kuta
96.	snake	sap
97.	monkey	banar
98.	mosquito	m char
99.	ant	cuti
100.	spider	m k ra
101.	name	nam
102.	man	log/m nus
103.	woman	m hila
104.	child	b ca
105.	father	bap
106.	mother	mæ
107.	older brother	bh iya
108.	younger brother	bauwa/bhæ
109.	older sister	b hin
110.	younger sister	d iya
111.	son	beta
112.	daughter	beti
113.	husband	gh rb la
114.	wife	gh rb li
115.	boy	ch ura
116.	girl	ch uri
117.	day	din
118.	night	rait
119.	morning	bihan
120.	noon	duph r
121.	evening	sajh
122.	yesterday	kail
123.	today	ai
124.	tomorrow	kail/bihan
125.	week	h pta
126.	month	m hina
127.	year	sal
128.	old	puran
129.	new	n ja
130.	good	nik
131.	bad	kharap
132.	wet	bhij l
133.	dry	shukh l
134.	long	n m h r
135.	short	chot ka/k nheta
136.	hot	g rm
137.	cold	th ral
138.	right	d hina

139.	left	b ma
140.	near	l g
141.	far	dur
142.	big	n mh r
143.	small	Chot
144.	heavy	bhari
145.	light	h luk
146.	above	up r
147.	below	t r ka
148.	white	uj r
149.	black	kari
150.	red	lal
151.	one	ek
152.	two	du
153.	three	tin
154.	four	cair
155.	five	pāc
156.	six	chō
157.	seven	sat
158.	eight	aṭh
159.	nine	nō
160.	ten	d s
161.	eleven	eghar
162.	twelve	bar h
163.	twenty	bis
164.	one hundred	sæ
165.	who	ke
166.	what	k thi
167.	where	k ta
168.	when	k hiya
169.	how many	k te
170.	which	kon
171.	this	i
172.	that	u
173.	these	is b
174.	those	us b
175.	same	eker ᅇ
176.	different	s br ᅇ
177.	whole	s bta
178.	broken	Phutal
179.	few	k nhe
180.	many	b hut
181.	all	s bta
182.	to eat	khaici
183.	to bite	katnai
184.	to be hungry	bhukhl igel
185.	to drink	Pib i
186.	to be thirsty	pæsl g l

187.	to sleep	sut
188.	to lie	oŋrælchi
189.	to sit	bait lchi
190.	to give	d ichi
191.	to burn	d igelai
192.	to die	m nai
193.	to kill	mairgel
194.	to fly	uraichi
195.	to walk	ch laichi
196.	to run	d uraichi
197.	to go	jaichi
198.	to come	abaichi
199.	to speak	b jaichi
200.	to hear	sunaichi
201.	to look	dekhaichi
202.	I	h m
203.	you (informal)	tu
204.	you (formal)	tu
205.	he	u
206.	she	u
207.	we (inclusive)	h ms b
208.	we (exclusive)	h ms b
209.	you (plural)	tus b
210.	they	ues b