CHAPTER I

INTRODUCTION

1.1 General Background

Language, a voluntary vocal system of human communication, is the chief means for sharing thought and ideas.It is the main identity separating a human from the rest of the cretures. It maintains the culture and civilization transfers it onto generations for learning and preservation. It is also a social institution, a part of human community, making possible unity and cohesion in a group. Language also serves for the immediate expression of one's personality.

As a mean of communication language varies in its form along the span of time as well as across geographic and political boundaries. There are several languages spoken in the world. Even within a language, varieties are common. The same language spoken by a speaker doesn't parallel equally to the language spoken by another speaker. Even the same speaker shows variety in his speech from one context to another. The very fluid nature of human language is, therefore, a creative prospect as well as challenging problem hovering to its speakers.

Each language is structured uniquely reflecting the speech habit patterns of its speaker. There are several languages spoken in the world, thus, means that there are several speech patterns in use. The pattering is realized in sounds, letters, words and sentences. A community sharing a common language possesses a distinctive way of communication through language. It is through the language of the community that one becomes able to socialize in the community. Language codes the culturally distinctive value patterns of a community and makes it easier for the speakers to realize them.

Languages differ in the way they reflect the world, i.e. the way they codify the experiences of their speakers. The interest, needs and concerns and preoccupations of the speakers are all reflected in the structure of the language they speak. A concept may be codified using a single term in a languages, where as the very concept may be expressed by taking resort to various terms in another language. The vocal sounds available in a language may not be present in another, so is the case for the grammatical structure. Similarly, expressions realized in another and vice-versa.

Similarly is, thus, a rare phenomenon. The degree of cultural difference among communities is reflected in the degree of linguistic difference in their language.

1.2 Languages in Nepal

Nepal is linguistically diverse country. The varied cultural and ethnic groups have given rise to various languages in use. According to population census, 2004, there are 93 languages spoken in Nepal, with various dialects (C.B.S Report, 2002). Most of these languages belong to Indo-European family of language. Some languages belong to the Tibeto-Burman family and other few languages belong to language families other than these, existing only in their spoken medium by small groups of population. The multilingual scenario in Nepal has, thus created a profound complexity in language planning and language teaching. An outline of languages in Nepal is given below (C.B.S, 2001).

Table 1: Population by Mother Tongue (Census 2001)

S.No.	Mother Tongue	Number	%	Cumulative
	Total	*22736934*	*100.00*	*100.00*
1	Nepali	11053255	48.61	48.61
2	Maithili	2797582	12.30	60.92
3	Bhojpuri	1712536	7.53	68.45

4	Tharu (Dagaura/Rana)	1331546	5.86	74.31
5	Tamang	1179145	5.19	79.49
6	Newar	825458	3.63	83.12
7	Magar	770116	3.39	86.51
8	Awadhi	560744	2.47	88.98
9	Bantawa	371056	1.63	90.61
10	Gurung	338925	1.49	92.10
11	Limbu	333633	1.47	93.57
12	Bajjika	237947	1.05	94.61
13	Urdu	174840	0.77	95.38
14	Rajbansi	129829	0.57	95.95
15	Sherpa	129771	0.57	96.52
16	Hindi	105765	0.47	96.99
17	Chamling	44093	0.19	97.18
18	Santhali	40260	0.18	97.36
19	Chepang	36807	0.16	97.52
20	Danuwar	31849	0.14	97.66
21	Jhangar/ Dhangar	28615	0.13	97.79
22	Sunuwar	26611	0.12	97.90
23	Bangla	23602	0.10	98.01
24	Marwari (Rajsthani)	22637	0.10	98.11
25	Manjhi	21841	0.10	98.20
26	Thami	18991	0.08	98.29
27	Kulung	18686	0.08	98.37

28	Dhimal	17308	0.08	98.45
29	Angika	15892	0.07	98.52
30	Yakkha	14648	0.06	98.58
31	Thulung	14034	0.06	98.64
32	Sangpang	10810	0.05	98.69
33	Bhujel/Khawas	10733	0.05	98.74
34	Darai	10210	0.04	98.78
35	Khaling	9288	0.04	98.82
36	Kumal	6533	0.03	98.85
37	Thakali	6441	0.03	98.88
38	Chhantyal/ Chhantel	5912	0.03	98.90
39	Nepali Sign Language	5743	0.03	98.93
40	Tibetan	5277	0.02	98.95
41	Dumi	5271	0.02	98.98
42	Jirel	4919	0.02	99.00
43	Wambule/Umbule	4471	0.02	99.02
44	Puma	4310	0.02	99.04
45	Yholmo	3986	0.02	99.05
46	Nachhiring	3553	0.02	99.07
47	Dura	3397	0.01	99.08
48	Meche	3301	0.01	99.10
49	Pahari	2995	0.01	99.11
50	Lepcha/ Lapche	2826	0.01	99.13
51	Bote	2823	0.01	99.14

52	Bahing	2765	0.01	99.15
53	Koi/ Koyu	2641	0.01	99.16
54	Raji	2413	0.01	99.17
55	Hayu	1743	0.01	99.18
56	Byangshi	1734	0.01	99.19
57	Yamphu/ Yamphe	1722	0.01	99.19
58	Ghale	1649	0.01	99.20
59	Khariya	1575	0.01	99.21
60	Chhiling	1314	0.01	99.21
61	Lohorung	1207	0.01	99.22
62	Punjabi	1165	0.01	99.23
63	Chinese	1101	0.00	99.23
64	English	1037	0.00	99.23
65	Mewahang	904	0.00	99.24
66	Sanskrit	823	0.00	99.24
67	Kaike	794	0.00	99.25
68	Raute	518	0.00	99.25
69	Kisan	489	0.00	99.25
70	Churauti	408	0.00	99.25
71	Baram/Maramu	342	0.00	99.25
72	Tilung	310	0.00	99.25
73	Jero/Jerung	271	0.00	99.26
74	Dungmali	221	0.00	99.26
75	Oriya	159	0.00	99.26

76	Lingkhim	97	0.00	99.26
77	Kusunda	87	0.00	99.26
78	Sindhi	72	0.00	99.26
79	Koche	54	0.00	99.26
80	Hariyanwi	33	0.00	99.26
81	Magahi	30	0.00	99.26
82	Sam	23	0.00	99.26
83	Kurmali	13	0.00	99.26
84	Kagate	10	0.00	99.26
85	Dzonkha	9	0.00	99.26
86	Kuki	9	0.00	99.26
87	Chhintang	8	0.00	99.26
88	Mizo	8	0.00	99.26
89	Nagamese	6	0.00	99.26
90	Lhomi	4	0.00	99.26
91	Assamise	3	0.00	99.26
92	Sadhani	2	0.00	99.26
93	Unknown Languages	168340	0.74	100.00

1.3 Maithili language in the Nepalese Context

The people of Terai region of Nepal have generally more than two language at their command. They understand Maithilli, Bhojpuri, Hindi, Nepali and others. Maithili is one of the prominent living languages spoken in India and Nepal- the two south Asian countries. Maithili is spoken in Narayani Zone, Rauthat districts; Janakpur Zone; Sarlahi,Mahottarai Dhanusha districts, Sunsari districts, 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 Indian states like west Bengal, Maharashtra and the central Nepal Terai. The alternatives names of the Maithili language are Tirhutiya, Dehati, Abhata or Apabharansa.

According to S.Jha (1958:5-6), there exist seven regional dialects of Maithili. They are the standard, southern, eastern, chikachiki,western Jolhi,and standard maithili is spoken in the north of Darbhanga district (Bihar state, India), which now forms the part of the Madhubani district. So far little attempt has been made to study the social dialects of the language. It may , however be suggested that Maithili exhibits social variation in its pronunciation vocabulary and grammar in terms of the speaker's caste, sex, education, interpersonal, relational ship, and other social factors.

The maithili language is spoken by more than 30 million people as a first language and by many other as a second language in the north eastern part of the Indian state of Bihar and Eastern part of Nepaleses Terai region. In Nepal, it is the language of approximately 12 percent (Approximately 2.3million) of the total population and figures seconds in terms of the number of speakers- next only to Nepali, the language of the nation, spoken by a little over 50 percent of the population.

Maithili belongs to the eastern sub-group of the Indo- Aryan within the Indo-Iranain branch of the European language family. It forms a subgroup with Bhojpuri and Maghi and is linguistically close to Assamese, Bangla and Oriya than to its more contiguous language, namely Hindi and Nepali which belongs to central and western subgroup of Indo- Aryan respectively.

In this 'A sociolinguistic profile of Maithili language in Dhanusha district; this survey attempt to do survey how the Maithili are developing their mother-tongue in multilingual society. Mother tongue language development encompasses phonological and grammatical description, language standardization through orthography development dictionary compilation, literature production and the implementation of mother tongue literacy and educational programs. These tasks are more likely to be successful if there is potential for long- term sustainability resulting from a sence of ownership and commitment for the language communities themselves. Such potentials may be measured by various socio- linguistic factors: Social conditions and use of a particular language.

1.4 Statement of Problem

Maithili, an independent and rich language in itself, still needs various types of studies, explorations, researches, conservation and development. The use of Maithili language is different among the speakers within their own community in terms of their caste, age, sex, education, interpersonal relation and other social factors. This study attempts to find out social information of Maithili y the people of Dhanusha district and their language use, attitudes, vitality and bilingualism.

1.5 Review of Literature

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

Traugott, Elizabeth clauses and Mary Louise Pratt's *Linguistic and Literature* gives a definition of variety of a languages stating that the groups of people speaking the same language but belonging to different regions, socio-economic classes, ethnic

communities and even people of different age, sex and level of education speak different varieties of the same language.

Yadava has written so many articles and books regarding the Maithili la*re*nguage. For example, in his book *Reading in Maithili Language, Literature and* C*ulture,* (1999) he discusses briefly about grammar, phonology, lexicography, historical/ comparative linguistics and sociolinguistics/ pragmatics. He also discusses various aspect of the Maithili language, literature and culture. Almost the similar things are also discussed in "Sayapatri" (2055 B.S.) edited by him.

Similarly in his another article "Maithili (2001)' which is included in *Facts About the world's language*, Yadava discusses briefly about gender, number, honorificity and case regarding Maithili language. He also discusses about it's location, family and dialects and the number of Maithili speakers. He has written about those other language which are related with Maithili language.

William, Labov *The logic of Nonstandard English* gives a relatively recent definition of vernacular cultures stating that despite the language is geographically different yet the underlying meaning is the same whether the language of standard speaker or non standard speaker (678).

 S.Jha's *The Formation of the Maithili Language(1958)* 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 laboured assiduously to assign Sanskrit etymologies to practically all forms of maithili (for a contrary view, emphasizing the Santhali, i.e. Munda, influences on Maithili, see De Vresse, 1962).

Hudson's *Socioliguistics* describes the impact of society on language. Most of the growth in socilolinguistics takes place in the late 1960s and early 1970s; however

it can be seen as a new discipline. This is not meant to imply that the study of language in relation to society is an invention of the 1960s- on the contrary, there is long tradition in the study of relation between word-meaning and culture, both of which count as sociolinguistics by it's definition.

A sociolinguistic survey of an ethnolinguist community is normally conducted by a government or research foundation. The language planners make decision about language choice on the national, but the effect of their decision on the local level is often uncertain. The local level, decision about language choice are made by wide variety of people- teachers, businessman, newspapers, editors and others (Blair, *Survey on a Shoestring, XIII*). The present survey is also concerned with local languages Maithili to make confirmed decisions about the language choice at the local level, to defuse to pressure of language loyalaties and to make a decision based on fact rather than opinion.

1.6 Objectives of the Research

Sociolinguistics is a branch of linguistics which studies not only the language but its social situation also, because social situation seriously implicates the language use historical, social, communal, religious and geography elements affect the language in such a way 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.

Therefore the main objective of this study is to shed the light on use of the Maithili dialect, attitude of the native speakers towards Maithili language their attitude towards other language and similarities and difference in lexical and syntactic structure in Maithili dialect. The following are the main objectives formulated for this survey:

i)   To collect data on dialects, language use, language vitality and

bilingualism

ii)   To find out the attitude of the Maithili native speakers towards their own

mother-tongue as well as the other language.

iii)   To find out the variability in the use of Dhanusha Maithili speakers as per

the difference in time, situation, geographical boundaries and communities

iv)   To investigate which language Maithili speakers use in certain domain.

v)   To present some recommendations

1.7 Research Methodology

The study is based on filed research. The primary and secondary data will be

collected from native speaker with the help of interviews with them. For secondary

data the books, newspaper, magazines, thesis etc will be used for finding many

domains. In order to prove this hypothesis the research will incorporate the ideas of

sociliguaistic survey., focusing on how language affected by the society or the social

behaviour information and data will be collected by visiting the field in Janakpur and

the following methods will be used throughout the research .

i)   Observation

ii)   Interview

iii)   Questionnaires

iv)   Interaction from male and females as well as literate and illiterate.

They would later be analyzed statistically.

1.8 Justification

Review of the literature shows that some scholars have done some studies on

Maithili language. The study of this nature certainly will help the new researchers,

general readers and community as a whole. The purpose of this survey is to gather

sociolingustics information among Maithili language speakers. Similarly, this present effort will also be helpful and useful to the future generation researchers and readers to preserve Maithili language.

1.9 Delimitation of the Study

This survey will be marked by following limitation

i)   The survey is based on eastern part of Nepal's Terai region, Janakpur.

ii)   Limited number of speaker will be chosen for interview and written questionnaires

iii)   It will focus more on dialect, language vitality, language use, bilingualism.

iv)   It will mainly focus on sociolinguistic approach.

CHAPTER-II

A DEMOGRAPHIC PROFILE

A demographic profile is one of the tools of sociolinguistics. A sociolinguistic survey incorporates a demographic description to the ethno linguistic community being studied or surveyed. It is a description of a community which identifies the location and population. It also seeks to profile the distribution of various social characteristics (e.g age, sex, educational level, degree of contact with other language speaker and other physical and social amenities).

2.1 Origin and History of Maithili Language

Nepal is multilingual, multiethnic and multicultural state where people speak varieties of languages and dialects according to its geographic variation. The 2001 census establishes Nepal as a country of 102 ethnic groups and 92 languages. Such figures and formulations highlights the ethnic and linguistic diversities that contribute toward the cultural mosaic of Nepal. The Terai of Nepal is the home of several ethnic groups and the most prominent group is the Maithili. The word Maithili seems to be known to most people in Nepal, although, they may not have come into contact. They are considered to be one of the original castes of Terai region of Nepal. The Maithili have spread from east Mechi to west Mahakali and the northern part of India.

Like other indo-Aryan languages, Maithili is believed to have evolved from Vedic and classical Sanskrit though several intermediate stages of *Magadhi Prakrit,* Proto Maithili and *Apabhramshas.* It emerged as distinct modern indo-aryan language between A.D. 1000 and 1200.

Maithili has had a long rich tradition of written literature in both India and Nepal. The earliest written record can be traced back as early *Vernaratnakara,* the oldest text in Maithili written by Jyotirisvara Kavisekharacharya in 14th century. The most famous Maithili writer is Vidyapati Thakur, popularly known as Mahakavi Vidyapati. Apart from being a great Sanskrit writer, he composed melodious poems in Maithili, entitled *Vidyapati Padavali,* which mainly deal with the love between Radha and Krishna. It is this anthology of poems that has made him popular and immortal to the present day.

Maithili also flourished as east languages in the Kathmandu valley during Malla period. Several literary works (especially dramas and songs) and inscriptions in Maithili are still preserved at the National Archives.

In the present context there have been literary writing in all literacy genres, especially poetry, plays, and fiction, from both Indian and Nepalese writers. Apart from literature, Maithili writers have also been contributing to other fields like culture, history, journalism, linguistics, etc.

In addition to written texts, Maithili has an enormous stock of oral literature in the forms folktales in both prose and verse, ballads, songs etc. of them the ballads of Ras Lila(Expressing the love between Radha and Krishna) and Salhes (a prehistoric King) are well- known specimens.

As in name implies, Maithili is, properly spearing, the language of Mithila, the prehistoric ancient Kingdom, which was ruled by King Janak and was the Birthplace of Janaki or Sita (Lord Rani's Concubine). This region was also called Tairabhukti, the ancient name of Tirhut comprising both Darbhanga and Muzaffarpur districts of Bihar, India.

In both Nepal and India Maithili has been taught as a subject of study from school to university levels of education especially in India, however, it has been hampered by the lack of official recognition as a medium of instruction. In Nepal there has recently been made a constitutional provision for introducing all the mother tongues spoken in Nepal, including Maithili, as mediums of instruction at the primary level of education. This is, no doubt a welcome step for their promotion, but in spite of speaker's zeal there has not been much heading in this regarding in the dearth of official initiatives and basic requirement line teaching/ reading materials and trained manpower. Both PEN (poets, Essayists, Novelists) and *Sahitya Akademic* have recognized Maithili as the 16th largest language of India, though it has not yet been included in the eight schedule of the India constitution despite the unceasing effort made by the Maithili- speaking community in India.

Previously, Maithili had its own script called *Mithilakshar* or *Tirhuta*, which originated from Brahmin (of the third century B.C Asokan inscriptions) Via the proto- Bengali script and is similar to the modern Bengli and Oriya writing systems. Beside the *Mithilakshar* script, the *Kaithi* script was also used by Kayasthas (belong to a caste of writers and clerks), especially in keeping written records at government and private levels. These two scripts are now almost abandoned. For the sake of ease in learnability and printing land also perhaps under the influence of the Hindi Writing System), they have been gradually replaced by the Devnagari script used in writing Hindi, Nepali and some other languages of both Indo- Aryan and Tibeto- Burman stocks spoken in adjoing areas.

Undoubtedly, Maithili has a large speech community with a rich literary heritage. The history of Maithili literature is more than a millennium old. Vidyapti, a 14th century poet of Maithili, is a poet for all ages. He is acclaimed as the most celebrated literary figure not only in but also in Bengali, Hindi, Assamse, oriya and Manipuri literatures. His love poems (songs) depicting the love of Radha-krishna and devotional poems (songs) all contained in this Padavali are the soul of Mithila. His songs have survived in the throals of Maithili women folk and are song on every social and religious celebration, Varna Ratnakar written by Jyotrishwar Thakur in 1224 A.D, is the earliest prose in Maithili, which happens to the oldest prose work in any of the language of north-eastern India. The literary tradition of Maithili has continued till modern times. Dr. Hari Mohan Jha for his satirical Masterpiece *Khatar Kakak Tarang,* Baidyanath Mishra "Yatri" for his poems and novels and Raj Kamal Chaudhary for his poems and short stories are some of the noted literary figures of Maithili in modern times. Although Maithili has its own script called Mithilakshar resembling that of Bengali, oriya and Nepal Bhasa and being used only in specific contexts. Devanagri script is most widely used in is for its popularity and for the ease in writing and in using computer and other techniques.

Linguistic studies on Maithili language have been pursued since 19th century. Hoernle (1880) was the first to study the grammatical forms of Maithili to distinguish is from Hindu. It was sir G.A, Grierson (1881, 1883, 1903), an Irish linguist and civil servant, who tirelessly researched Maithili and presented a compressive grammar of Maithili. D.Jha (1946) was the first native grammar to write a grammar of Maithili in Maithili medium of the model of Sanskrit grammar, S. Jha (1958) presents on exhaustive, diachronic study of Maithili language in all its aspects-phonetics, phonology,

morphology, syntax and semantics. Davis (1973) and Williams (1973) have made a study of Maithili syntax, collecting data from the field work in the Terai of Nepal. Further, U.N Singh (1979) has attempted to present Maithili syntax on TG Model, G.Jha's grammar (1979), written in Maithili in medium has tried to analyze the language with modern insights. R. Yadav's worm (1984) makes a synchronic study of Maithili phonetics and phonology on acoustic line. His work is further purposed by S.K. Jha (2001) and by M. Mishra (1996). Another work by R. Yadav (1996) studies Maithili phonology, morphology and syntax. Y. Yadav (1998) has attempted t investigate the syntactic phenomena of Maithili and explore their bearings on Government- Binding theory proposed by N. Chomsky.

Lexicography or dictionary- making in Maithili can be traced back to *Varma Ratnakar* .After about seven centuries, is was resumed by the collaboration of Hornle and Griserson (1985, 1889), D. Jha's work (1950)is the first Maithili monolingual dictionary. J. Mishra's dictionary (1973) in two volumes is a major contribution complied on the model of *Oxford English Dictionary.* G. Jha's Dictionary (1999) of Maithili with English equivalents is also a remarkable work. In the area of sociolinguisitcs, S.K. Yadav (1989) has studied the use of some major language of Nepal inducing Maithili in various domains and has suggested viable language policies to be adopted by the government of Nepal.

Maithili possesses a rich heritage of both literary writing and linguistic studies and has sufficient potential for its further growth and development coupled with this, it has a large number of speakers with a strong sense of language loyalty, which is essential of language maintenance. Maithili speech communities in both India and Nepal have

been active in promoting the cause of their mother tongue. For example, several initiatives have been taken to include Maithili in the Eighth schedule of Indian constitution. Similarly, Maithili speakers in Nepal, in collaboration with speakers of other indigenous languages, have recently launched a concerted effort to introduce their languages as official languages at least at the level of local administration.

2.2 Geographical Location

The Maithili language is an Indo-European language spoken in the Terai districts of Nepal, mainly in the Maithili communities. The Maithili language is spoken mainly in the northeastern part of India state of Bihar and Eastern part of Nepali's Terai region. There are also Maithili- speaking minorities in adjoining India state like west Bengal, Maharashtra and Madhya Pradesh and the Centra Nepal Terai region.

Maithili like thought the sub-Himalayan Terai, a thin trip of tropical flat lands which form a geographical boundary between the various north Indian –planes and the foothill of the Himalayan. They inhabit the land on both sides of the Indian-Nepal boarder.
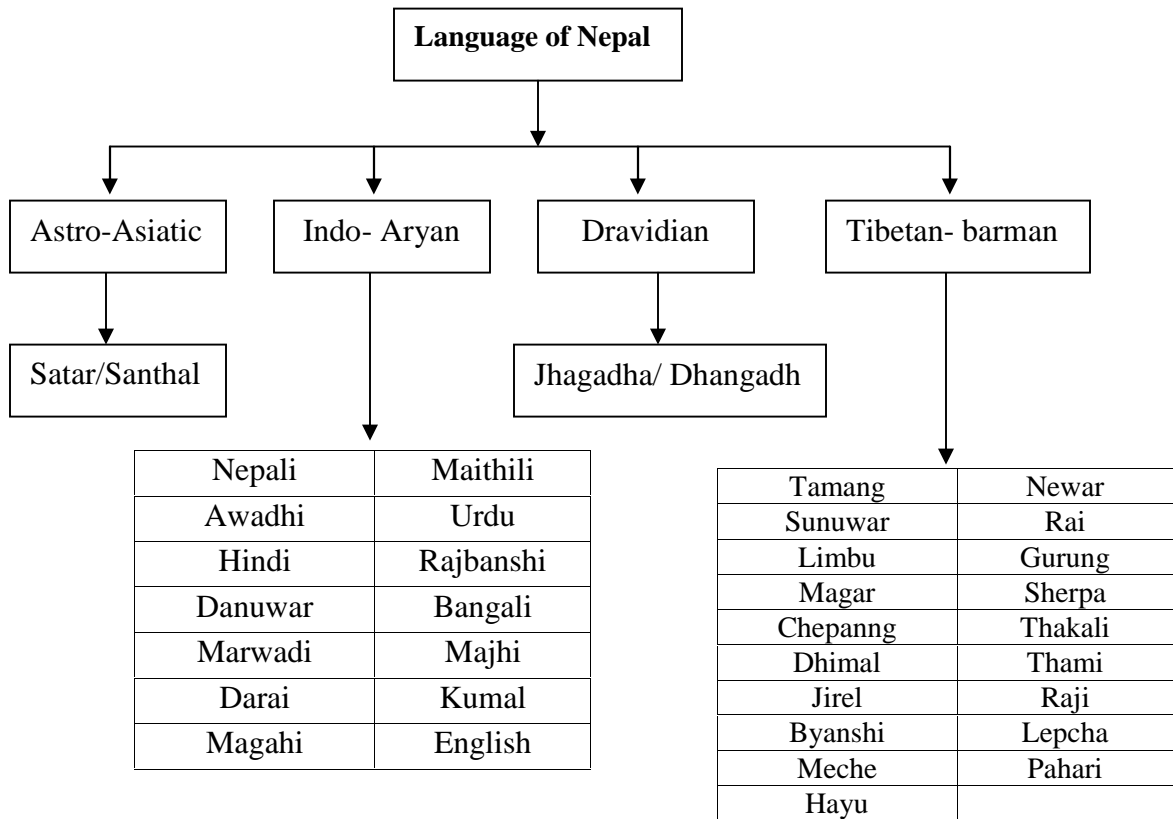
In Nepal, Maithili can be found in every district in the Terai in varying degrees of concentration and several districts outside the Terai. The eastern Maithili language is spoken in Jhapa, Morang, Sunsari, Siraha and Udyapur. The eastern Maithili language can be divided into two varieties. One variety of the Maithili languages is spoken in the district which are between the Kamala and the Saptakoshi river. Another variety of the Maithili language is spoken in the eastern districts from the Sapta-koshi river.

Dhanusha district lies in the central development region of Nepal. It is closely related to Bihar, India, Maithili is the dominant language through the district. There are

also settlemnt of other speakers in several villages. But the Maithili language is the first most common language of this district

2.3 Genetic Classification

Nepal, being one of the nation of south Asia, is home to four different language families: Austro- Asiatia Indo- Aryan, Dravi dian, and Tibeto- Burman (D' Souza 18) within these families at least sixty different ethnic communities or castes and a distribution of over seventy language are spoken within the country's present day political boundaries. Therefore, it is obvious that Nepal is multilingual nation. It opens up challenging theoretical and methodology issue for linguistic and sociolinguistic research in Nepal. One of such possibilities in Nepal is the Maithili language, which is genetically affiliated to the Indo- Aryan. The categorized figure is given below.

Nepali	Maithili
Awadhi	Urdu
Hindi	Rajbanshi
Danuwar	Bangali
Marwadi	Majhi
Darai	Kumal
Magahi	English

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

Source : Chundamini Bandhu, Pragya 79, kathmandu: Royal Nepal Academic, 2050

The Maithili language is a language of Maithili communities. There are large no of native pearers of Maithili in several district no of native spearers of Maithili in several district of Nepal. Although the langueage belongs to the Indo- Aryan family, it is family heavily influenced by Nepali language.

2.4 Population of Maithili in Dhanusha District

According to CBS report, the total population of Nepal is 23, 15 and the total Maithili people is 2797582. The total number of Maithili speaker is 12.30% of the total population Nepal.

In this district, most of the people are maithili speaker. The total number of Maithili Speaker in Dhanusha District is 671364 of this population 349422 are male and 321942 are female Maithili speaker can be found in every district in Nepal's Terai as well as in some other district of Nepal. In almost all district there has been an increase in the percentage of Maithili population as compared to previous report. According to CBS Report 2001 given table refers total population and their mother tongue in this district.

MOTHER TOUNGUE BY DISTRICTS

Area	Mother tongue	Total	Male	Female
Dhanusa	Total	671364	349422	321942
	NEPALI	37006	18770	18236
	MAITHILI	602121	31216	287905
	BHOJPURI	226	127	99
	THARU (DAGAURA/RANA)	129	73	56
	TAMANG	7258	3608	3650
	NEWAR	1511	755	756
	MAGAR	5465	2794	2671
	AWADI	8	5	3
	BANTAWA	120	74	46

	GURUNG	11	7	4
	LIMBU	27	13	14
	URDU	5869	3021	2848
	SHERPA	27	16	11
	HINDI	1244	671	573
	SANTHALI	4	2	2
	CHEPANG	44	11	33
	DANUWAR	352	164	188
	JHANGAR/DHANGAR	489	250	239
	SUNUWAR	120	59	61
	BANGLA	146	63	83
	MARWARI (RAJSTANI)	594	314	280
	MANJHI	318	167	151
	THAMI	3	0	3
	DHIMALS	16	8	8
	THULUNG	2	0	2
	BHUJEL/KHAWAS	3	2	1
	NEPALI SUGN LANGAUGE	55	38	17
	NACHHIRING	1	0	1
	RAJI	5	0	5
	PUNJABI	4	2	2
	CHINESE	2	0	2
	ENGLISH	6	4	2
	SANSKRIT	1	1	0
	RAUTE	2	1	1
	UNKNOWN LANGAUGE	8175	4186	3989

2.5 Nepal's Sociolinguistic Context

The sociolinguisitic setting in Nepal is a highly intricate one, with geographical, linguistic, political and development factors compounding to influence the language of its diverse people. Nepal is multingual, multiethnic and multicultural country. Although it is very small in the map of the world but there are many castes and they speaks different languages are spoken and one hundred and three ethnic groups exists in Nepal (CBS Report, 2001).

2.5.1 Geographical Factors in Languages Shift

Nepal is fascinating country in the world. It is Sandwiched between Tibet and India. It is highly, culturally and linguistically impacted by the people of south and north. Nepal territory is very strange. In the Teria it has got flat land where there is the majority of Indo-Aryan people. In the mountainous area there are many low lands, subtropical jungles, dunes, and valleys where different people live following different kinds of cultures and languages. Here some communities are living quite isolating from each other. There are still some nomadic people like Kusunda, and Raute specially they are still wandering in the jungle of west Nepal. In the north, the life is very difficult. The people of north are struggling to survive with their sweat, where to contact and one community to another is very difficult. So that there is cultural and linguistic diversity. As harsh geographical elements of landside, rapid rivers, chiasmic valleys and formidable mountains separated groups of related migrants and then descendants from one another, language and culture have eventually become more diverse, with more dialects consequently being created.

However, despite the fact that there are still some extremely remote places where the communities are quite isolated from main stream of society, frequent and extensive contact among many groups have increased in the recent history of Nepal. This has been the case both inter and intra-ethnically. As people with different mother-tongues and dialects inter-mingle, their speech varieties are influenced by other varieties that they hear and learn. This has after resulted in a profusion of loan words and sound changes creeping into certain languages, and in some cases, the danger of extinction in others. Thus linguistic uniqueness created by geographical barriers is ironically eroding through inevitable modern advances.

Nepal is divided into three altiudinal zones. For political purposes Nepal is divided into 75 districts and average 50 VDC in each districts. Nepal's ethnic and linguistic mosaic is as diverse as its landscape. In every village there is few variance of the language. Although, Nepali is the national langue, it is spoken throughout the country, it is the mother tongue of only about the half of population. At least 60 to 70 other minority languages are spoken by roughly the other 50% of indigenous peoples in present day speak Nepali (UNESCO 2002:254).

The diverse, minority languages spoken in Nepal tend to be geographically defined (Varenkam 1996:4), although the actual ethnic mix within various areas lend to be constant flux. Communities of speakers of each languages, or elusters of languages belonging to the same languages sub-group are traditionally known to be spread to be specific areas of the phonologically, morphologically or structurally the languages is slightly or many difference.

The traditional homelands of a languages group way spread across many villages (tols) in various VDCs in different neighboring districts. Some of the village may have pure concentrations of speakers of the same languages, while other villages may have ethnically mixed populations who speak different languages, each languages is influenced with other.

Each traditional languages area in Nepal may also be dialectical differences, which range from minor ones that do not affect comprehension of major ones that impede understanding between speakers of the dialects. Linguistics tend to define mutually intelligible ones as dialects of the same languages, their definitions may not necessity correspond to the definitions of language policy makers or mothers speakers of those varieties in question. Therefore, for languages development purpose it is important, not only to understand the genetic relationships of speech varieties, but also to discern how the local people themselves perceive the dialect and languages boundaries of their own speech varieties.

2.6 Sociolinguistic Context of Dhanusha District

According to the CBS report 2001, the majority of the people of this district are Maithili. Although, they are more in population, all of them have not got their own mother tongue. Some of them speak Nepali language as their mother tongue. The major language of this district is maithili. Many indigenous casles are shalkered around the district. Although many indigenous Castes are shattered around the district, but because of many reasons, they are forgetting their native language. According to CBS report 2001, given table reflects the total population by caste/ethnicity in this district.

CASTE/ETHNICITY BY DISTRICT

Age	Caste	Total	Male	Female
	CHHETRI	9802	5036	4766
	BRAHMAN-HILL	25460	13478	11982
	MAGAR	7881	4048	3833
	THARU	3909	1974	1935
	TAMANG	8699	4366	4333
	NEWAR	12177	6265	5912
	MUSLIM	56996	29201	27795
	KAMI	3533	1806	1727
	YADAV	117938	62547	55391
	RAI	742	370	372
	GURUNG	248	130	118
	DAMAI/DHOLI	1061	524	537
	LIMBU	667	524	328
	THAKURI	488	247	241
	SARKI	3301	1639	1662
	TELI	33851	17919	15932
	CHAMAR/HARIJAN/RAM	22678	11624	11054
	KOIRI	31156	16336	14820
	KURMI	10171	5240	4931
	SANYASI	1771	947	824
	DHANUK	33858	17608	16250

	MUSAHAR	15744	8131	7613
	DUSADH/PASWAN	16381	8547	7834
	SHERPA	250	120	130
	SONAR	6350	3323	3027
	KEWAT	411570	21466	20104
	BRAHMAN-TARAI	8030	4338	3692
	BANIYA	5218	2724	2494
	GHARTI/BUHJEL	994	501	493
	MALLAH	8444	4353	4091
	KALWAR	6173	3184	2989
	KUMAL	1716	893	823
	HAJAM/THAKUR	12745	6596	6149
	KANU	1380	745	635
	RAJBANSI	212	102	110
	SUNUWAR	18723	9536	9187
	SUNDI	30057	15862	14195
	LOHAR	4082	2203	1879
	TATMA	22643	11607	11036
	KHATWE	14347	7458	6889
	DHOBI	3569	1889	1683
	MAJHI	1257	622	635
	NUNIYA	5501	2882	2619
	KUMHAR	6274	3310	2964

	DANUWAR	3104	1470	1634
	CHEPANG (PRAJA)	12	4	8
	HALUWAI	9292	4874	4418
	RAJPUR	3021	1610	1411
	KAYASTHA	6789	3426	3363
	BADHAI	3531	1838	1693
	MARWADI	1449	783	666
	SANTHAL/SATTAR	598	323	275
	JHANGAR/DHAGAR	1022	528	494
	BANTAR	139	74	65
	BARAE	8675	4481	4194
	GANGAL	16	7	9
	RAJBHAR	61	28	33
	THAMI	8	6	2
	DHIMAL	90	47	43
	BHOTE	135	66	69
	BING/BINDA	914	473	441
	BHEDIYAR/GADERI	3406	1777	1629
	NURANG	122	66	56
	YAKKHA	58	24	34
	DARAI	49	25	24
	TAJPURIYA	17	4	13
	THAKALI	1	1	0

	CHIDIMAR	9	3	6
	MALI	1537	818	719
	BANGALI	134	61	73
	CHHANTEL	1	0	1
	DOM	914	483	431
	KAMAR	5	3	2
	BOTE	2	0	2
	GAINE	5	3	2
	JIREL	1	0	1
	ADIBASI/JANAJATI	17	8	9
	DURA	2	2	0
	CHURAUTE	23	9	14
	BADI	16	6	10
	MECHE	130	68	62
	LEPACHA	617	2	0
	HALKHOR	13	314	303
	PUNJABI/SIKH	3	6	7
	KISAN	2	1	2
	RAJI	2	1	1
	BYANGSI	20	0	2
	HAYU	46	4	16
	KOCHE	111	22	24
	DHUNIA	1	58	53

	WALUNG	2	1	0
	JAINE	18	0	2
	MUNDA	55	10	8
	RAUTE	516	22	33
	UNIDENTIFIED DALIT		269	247
	UNIDENTIFEID CASTES	6604	3280	3324
Dhanusa	Total	67164	349422	321942

2.7 Social Condition

Geographically, Terai is the plain area of Nepal. In the past, it was covered with jungle, so the land of the Terai is very fertile. Some part is still covered with jungle. Big river like the Koshi and Kamala and several small rivers flow through the plain of Terai. There are also canal facilities for irrigation, and the majority of people secure their livelihood from agriculture. They grow food grains, vegetables and fruits. Herbs of goats, cattle and buffaloes are kept for meat and milk.

The Maithili have been agricultural people from ancient times. Agriculture and animal husbandry are the main backbone of their economic development because geographically the most Maithili communities live in the Terai which is plain land and more fertile land.

2.8 Education

Most of the Maithili remained agriculture people either because of economic or racial affinities. Ion this post, there was lack of educational facilities in Nepal. Now, there are improvements in education. The Government of Nepal has provided primary should in every village. In Dhanusta district, sill there is limited number of high school. More

High School are necessary to be established for the students of Dhanusha district so that they could get a proper education. There are few number of campuses in this district. Because of the lack of proper education, social and economic barrio, most of the people especially girls still remain illiterate.

2.9 Political and Religious Fetors:

Nepal is a Hindu country although there are people of different religions. There are major political and religious boundaries dividing the people infernally. India is very close to the Terai region of Nepal and is related in many ways. Most of the people are also of Indian Origin and they have blood relations with Indian People. They be found working, living and enjoying friendly relations with them. So animally, most of them are bilingual or multilingual.

CHAPTER III

RESEARCH METHODS

3.1 Nature and Source of Data

The data collected for the present survey were both oral and written in nature, the data were collected from the Maithili communities of the mid eastern part of Nepal, which is closely related to Maithili. For which purpose Dhanusha districts was selected.

The data were collected in Janakpur from adults whose mother tongue was Maithili. The size of data was forty including households and individuals. The data came from people of different professions, ages, educational level and sexes. The data which were collected consisted of language use and language attitude, educational level, pattern of level, bilingualism, socio-economic factors of the community.

3.2 Method of Data Collection

Methodologies used in this sociolinguistic survey are described in this section. Two methodologies were employed to examine the extent of Maithili language. They are world lists and questionnaires.

3.2. a Word   Lists

A word list of 210 words was collected from Maithili speakers of Dhanusha district. The word lists were collected from adult speakers who were long term residents of the area. The words list which were elicited were a collection to the most general words, not specific. In some cases a clarification of a word is made in Parenthesis where the sense of a word was not clear. In the case of variants and synonyms, it was discussed and a decision was made which form to include in the word list. To some extent help from the related literature was also taken.

The word lists which were elicited consisted of different parts of speech-noun, pronoun, adjective, verb and preposition. In the case of verbs, two form were elicited. One of these was the third person masculine form of the simple past tense (e.g he ate), and the second form was the second person singular informal imperative (e.g You go) in the case of pronouns, the first-person, second person, and the third person were elicited. For the first person plural inclusive pronoun, a sentence was used (Blair, 27-29)

3.2. b. Sociolinguistic Questionnaires:

The next method which was employed in this survey was a sciolinguistic questionnaire the questionnaire was prepared in such a way that it could cover different aspect of language use and attitudes, patterns of context, travel and language opinions. It was both written and oral in nature. Question were asked in Maithili. The sociolinguistic questionnaire is included in the appendix.

3.2.c. Data presentation

This section presents data which were collected from the survey. These data are related to language use and language use and language attitudes, language vitality, word lists and so on.

Language use, Attitudes and Vitality

3.3 Language Use

3.31 Language use according to all demographic factors

Table 3.31 displays the percentage of reported language use among all subjects. (M = Maithili, N= Nepali and M and N= Maithili and Nepali).

Table 3.31 Language use among all Subjects

Domain	Question	Language			
	What language do you use ……	M	N	M and N	Others
Home	With your parents?	95	2	2	1
	With your brothers and sister?	80	10	8	2
	With your children?	70	15	12	3
	In your home?	80	13	5	2
Friendship	With your village friends?	50	40	8	2
Market	In the market?	60	30	6	4
Government	With government officials?	4	90	4	2
	While worshiping?	70	20	2	8
Religion	While discussing religion with friends?	60	30	6	4
Feeling	While discussing your deepest feeling?	50	32	14	4

Source; Field survey, 2008

In this report all percentages have been rounded to the nearest whole number for this reason, the total percentages are between 99 and 100 percent.

Looking at the total sample there are four situations in which 75 percents or more of the respondents answered that they use only Maithili; with parents, with brothers and sisters, in the home and while worshiping respondents also reported using Maithili at a relatively high rate when speaking with children (70%) speaking with village friends (50%) and disusing religion (60%).

In government official, they use Nepali Vermicular and only when they are Maithili they switch the code. The reason is that most of the government officials are Nepali speakers. In markets also if the people and shopkeepers are Maithili they switch the code and if they meet other speakers they speak Nepali language. However, the overall results for the home domain show that there is increase of Nepali use with each successive younger generation being spoken to.

The above mentioned percentage should be looked at in combination with the percentage of people who reported using both Maithili and Nepali in certain settings. The majority (40%) of the respondents said that they use both Nepali and Maithili in the market. Other situations in which a large percentage of respondents reported thase both Nepali and Maithili while discussing religion with friends.The respondent frequently reported that in these settings, they would use Maithili with Maithili people and Nepali with other.

In Janakpur most of the old generation speak Maithili language on their mother tongue. They mix 10-13% Nepali words in their communication.Adult mix 20-25% Nepali in their community.Children mix and use 50% Nepali words and Nepali language in their communication.

From above the data, in recent future if this process is running, coming new generations will speak only 30-40%, Maithili words and language in their communication. Even the new generations, they are mixing Nepali relationship words in their communication, for example, mummy, daddy, sister etc. when they were asked, what was the matter to decrease this ratio from generation to generation and they answered that it was the influence of friend, school, market and even environment of

home. All of the school going children they talk Nepali till day and only in the morning and evening they get little chance to speak with their parents to speak in their mother tongue. All of them had one answer that "It was the lack of primary school in mother tongue" other replied that the source of communication the radio and T.V also do not play, Maithili songs and program frequently in their mother tongue so that people are forgetting the language. If the T.V broadcasts the children program in Maithili language they would be interested to learn it.

Among them, the important answer was contact with Nepali people and children. it can be observed that Maithili is used most often in the domains of the home, friendship and religions. Nepali or a mixture of Nepali and Maithili is used in domains such as government or the market where there are frequently interactions with people who speak Maithili language.

3.3.2 Language use According to Age

Given table displays language use among older respondents (35 years of age and above) and younger respondents (34 years of age and below).

Table 3.3.2: Language use According to Age

Domain	Question	Age	Language			
	What language do you use ……		M	N	M and M	Others
Home	With your parents?	Older	90%	5%	3%	2%
		Younger	75%	20%	3%	2%
	With your brothers and sister?	Older	58%	8%	6%	1%
		Younger	75%	15%	5%	5%
	With your children?	Older	75%	15%	7%	3%
		Younger	70%	15%	5%	10%
	In your home?	Older	85%	10%	3%	2%
		Younger	70%	15%	5%	5%
Friendship	With your village friends?	Older	60%	8%	32%	
		Younger	30%	20%	40%	10%
Market	In the market?	Older	20%	10%	66%	4%
		Younger	5%	15%	75%	5%
Government	With government officials?	Older	5%	75%	18%	2%
		Younger		99%	1%	
Religion	While worshiping?	Older	60%	20%	10%	10%
	While discussing religion with friends?	Younger	20%	17%	5%	5%

Table 3.3.2 shows that nearly every domain higher percentage of older people than younger people use Maithili language similarly, a higher percentage of younger people than older people report the use of Nepali. It can also be seen that in nearly every domain, the use of both Nepali and Maithili was reported by higher percentage of

younger people higher percentage of younger people than older people. These figures could be possible indicators of language shift among the younger generation. However, there are also rather large-percentage of younger-people who are using Maithili or a combination of Maithili and Nepali in many domain, which may be more indicative of stable bilingualism situation in which two languages are consistently used in specific domain with little or no overlap. The occurrence of stable bilingualism is supported by the comments that many respondents made referring to the use of Nepali with Nepali speakers and Maithili with Maithili speakers.

Calculating above table we can say that, there is the higly influence of non- maithili language. The old people who are uneducated and cannot walk in any places they do not mix Nepali words in the language. But the young people who spent their time out of the house, they mix many codes in their language frequently they switch the code if they feel difficult to speak their language. Mixing the code ratio is higher in Janakpur. Janakpur is the one and they do contact with many people so that they mix Nepali code in their language. Most of the children of educated people don't speak their mother tongue i.e. Maithili language fluently. Most of the children are highly mixing Nepali and English terms. For example for kinship words they are using mummy, daddy, aunti uncle etc. in Janakpur, only the old people speak fluency in their mother tongue. But many young people and children speak in most of the domain. There is highly language shift in new generation and young people. The main reason of the language shift is the negligence of their mother tongue and influence of the non-Maithili speaking society. Although few young- people make attempts to preserve the mother tongue and culture but it is too late.

3.3.3 Language use according to Educational Level.

Other language use patterns can be seen by comparing the uneducated with the educated

people of the sample . In this report, educated means- that the person completed class

eight or higher education. uneducated means at all of studied any amount up to class

eight.

Table 3.3.3 Language use accroidng to edcuational level.

Domain	Question	Education	Language			
			M	N	M & N	Others
Home	With Your Parents?	Uneducated	95	5	-	-
		Educated	72	25	3	-
	With your brother and sister?	Uneducated	85	10	2	3
		Educated	68	28	2	2
	With your children?	Uneducated	75	20	3	2
		Educated	50	40	2	8
	In your home?	Uneducated	80	15	5	-
		Educated	50	30	5	15
Friendship	With your village friend?	Uneducated	75	5	20	-
		Educated	40	50	6	4
Market	In the market?	Uneducated	20	72	3	5
		Educated	5	88	2	5
Government	With government official?	Uneducated	10	80	8	2
		Educated	-	97	-	3
Religion	While worshipping?	Uneducated	60	20	10	10
	While discussing religion with friends?	Educated	20	70	5	10

In all the domains, a higher percentage of the sample of the uneducated than the

educated reported speaking Maithili. In addtition, in nearly every domain a higher

percentage of the educational people than unedcuted poeple also reported they use

Nepali.A higher percentage of educated people than uneducated people also use both

Nepali and Maithili in many domains.

Responses to the question "Which languages do you use with your children?" yielded the highest contrast between educated and uneducated respondent of the educated respondents 50 percent Maithili people responded they want to learn their children Nepali language as well as English language iin school.Uneducted respondents also were in confusion, although, they also like to teach their children in Nepali and English language. Naturally 75 percentage undeducated people responded to teach their children in Maithili language.

In Maithili speaking societies there are not any schools in their mother tongue. even the most of the teacher in the societies are non-Maithili. In the beginning year children face many problems to understand what does the text say and what does the teacher say. Most of the Maithili children learn Nepali language before going to school. Later gradually and gradually they start to speak in Nepali in every domains. It is the case in every Maithili society of this district.

Although, the educated people should be awared to preserve their language but they themselves are mixing Nepali language in their language. when the surveyed went to Janakpur, many respondents said that even the most educated people are mixing Nepali in their language than uneducated people.

3.3.4 Language Use Among Maithili Children

In order to gender information regarding patterns of language use among children respondents were asked the question, "What language do children in your village speak with other children while they play? "Given table displays response to this question among the various demographic groups

Table No. 3.3.4 Language Use among Maithili Children

Demographic Category	M	N	M & N	Others
All	25%	30%	45%	-
Female	22%	25%	50%	3%
Male	28%	15%	57%	-
Uneducated	20%	28%	52%	-
Educated	10%	35%	50%	5%
Younger	10%	40%	45%	5%
Older	20%	24%	54%	2%

Among all the demographic categories between 10 and 30 percent of the people in each category reported that children use Maithili When they play together. At a slightly higher percentage 20 to 40 percent of the people in each demographic groups said that children use Nepali when they play together. The highest percentage of people in each group (45 to 57%) reported that children use both Nepali and Maithili when they play.From these table it can be seen that people the sample perceive that children primarily use a combination of both Maithili and Nepali. In addition, higher percentage of respondents believe that children use only Nepali more than they use only Maithili, when playing together. it should be noted that there are other people groups living within the Maithili villages and therefore children frequently play with children from other non-Maithili language groups, which may be one reason why Nepali use in reported relatively often.

3.4 Language Attitudes

Language use refers to what language are used among speakers of a language,

while language attitudes refer to the values and ideals that people hold towards certain languages. Given table 3.4 summarizes responses to questions that investigate attitude towards language use among Maithili people.

Table 3.4 Language use Attitudes

Demographic Category	M	N	M & N	Others
What language should children in your village speak first?	94%	6%	-	-
What a Maithili mother use to speak to her young child?	96%	-	4%	-
What language husband wife speak to each other in ?	95%	-	3%	2%
In what language do you prefect speak	82%	4%	5%	9%

As can be seen from Table 3.4, the most of the respondents believe Maiithili should be used in each of the situation specified. In addition, 82 percent of respondents said that they prefer to speak in Maithili. The most common reasons for this were that their ancestors (or parents) are Maithili and that it is their own language". This is very important for language preservation because their language is a part of their cultural identity.

Except given question table, other some question were also asked in order to investigate language use attitudes. the first question was, "How would it be if a Maithili speak married some one who did not speak Maithili?" Of the response 20 percent could be categorized as positive responses such as 'good' or 'easy' although many other 80 percent respondents said that it would not bother them. The majority of the people stated that it would be difficult or bad, many respondents also commented that Nepali is needed to learn because of many reason".

Subjects were also asked about their feelings concerning the continuation of the

Maithili language through the following questions. "When the children of your village grow up and have children, do you think, those children might speak the Maithili language? How do you feel about this?" the majority of field subject, 70 percent believed that Maithili would continue to be spoken by the next generation. A much smaller number felt that Maithili would either not continue to be spoken or that future people would speak in half of whom expressed such kind of bad expression about the not use of language in new generation 20% percent of the respondents said that is did not feel sure that Maithili will continue to be spoken by future generation.They were pessimistic about that new generation won't use remain language.

Many Maithili people informally expressed their love for their language and culture in the course of interviews and informal conversation during this survey. positive attitudes towards teh Maithili language were expressed by many of those that said they nearly always speak Maithili speaker, as well as many of those said that they have not actually use their own language, where there is different kinds of testacy.

Among subjects from all demographic groupings, positive language attitudes are similarly high. If in fact, a slightly higher percentage of teh younger and the educated subject (than teh older or uneducated) expressed that they love Maithili language more than any other language they speak and they gave force to preserve their language to identify their caste and culture.

3.4.1 Maithili Vs Nepali

The 45 participants were asked questions that aimed to elicit their attitudes towards teh Maithili language. a summary of the results, which contrast more versus less positive attitudes towards Maithili language, culture and identity, is shown in given table.

Table 3.4.1: Maithili Vs Nepali

Questioned Aimed to Elicit attitudes towards Maithili		More positive attitudes towards maithili language/ culture/ identity	Neutral/Uneducated	Less positive attitudes towards maithili language culture indentiy
1. Among the language that you speak, which one do you love the most?	Response % of 45 number	Maithili 92%	Maithili/ Nepali 5%	Nepali: Hindi, other 3%
2. What language should response your children learn first?	Response %	Maithili 51%	Maithili/ Nepali 22%	Nepali 27%
3. How would you daughter were to marry non- Maithili speaker?	Response %	Sad/ upset tastless 75%	Mixed fellings/okay/ no difference/ok, if a Maithili don't know 17%	Happy 8%
4. Would you like is if your son/ daughter were to marry some one who spoke only maithili?	Response %	Yes 87%	Mixed feeling/okay/ isn't any responsibility 9%	No 4%
5. If a young Maithili person spoke only nepali at home would you be happy or unhappy about it?	Response %	Unhappy 60%	Mixed feeling/ okay/ don't know 25%	Happy 15%
6. Are the young maithili people proud of their language	Response %	Yes 86%	Don't know/ some are , some aren't 13%	No 1%
7. Do you want your children to learned follows Maithili customs / traditions?	Response %	Yes 75%	Don't know 23%	No 2%

A question that was aimed at directly gauging language attitude was, "Among the language, that you speak, which one you love the most?" In response; 92% named Maithili language alone as their most beloved language, where as only 5% named Nepali alone as their most beloved language.

Table 3.4.1 and 3.4.2 show the distribution of response according to age and education

Table 3.4.2 Maithili Vs Nepali

Response of Most beloved language by age group	**Maithili**	**Maithili/ Nepali**	**Nepali**
13-34 Year	75%	10%	15%
35 -54 Year	72%	18%	12%
55- and above	92%	6%	2%

As in table 3.42 in the language use section, the response according to age indicate a just a few shift towards Nepal with each younger group. However the fact that the youngest group has 75% of participants who named Maithili language above in contrast other 15%who named Nepali as their most beloved language, suggests a highly positive attitude towards Maithili language across the generations.

For formed and informed education when asked what language their children should learn first 70% Maithili people response that they would learn Maithili language if they get chance, but there are not any formal or informal school, which are teaching in Maithili language. Two reasons were asked for learning the mother tongue. Pragmatic and ideological, for pragmatic reason, they replied that it would be easy to learn Maithili language if they would get chance and they replied that when they learn in their mother tongue. It would be easy to learn the ways of life. For ideological reasons they replied

that it would recognize their culture identity and they would more encourage to preserve their culture, tradition, ritual if they learn their language.

25% Maithili people responded that they would learn Nepali language because it would be hard to learn in Maithili language which is always decreasing and they are living in multilingual society. In the beginning level if they only learn Maithili later it would be difficult to learn Nepali and english language which language have got a lot of scopes. Only few percentage replied that it wouldn't any matter to learning any languages.

When asked about how they would feel if their children were to marry someone who did not speak Maithili .80% indicated that they would be sad or upset about it. Only 14% felt mixed feeling about it and 6% said that it made no difference to them.

The most important question and responses were got in the domains that whether they believed Maithili would continue to be spoken by the children of the current village children when they grow up. Their responses are displayed in given table.

Perception of Whether Maithi Would be spoken by the Current village children		% of 45	NO
General ' Yes'	Confident Yes	35%	14
	May be Yes/ Some will	22%	10
	Yes (if we do some thing about it)	10%	4
General 'No'	Confident no	12%	6
	May be not	10%	6
	Not (if we do n't preserve it)	7%	4
Don't know		1%	1

Among the 35% who seemed confident that the village children's children will speak Maithili, only 66% expressed positive feelings about is. The final question in this section are not directly related to language, but seek to assess the participants attitudes

towards their Maithili identity, and their perception of their cultural heritage's vitality. When asked whether they want their children to learn and follow Maithili customs and traditions and overwhelming 95% responded in the positive. When asked whether the children are learning and following Maithili customs and traditions nowadays 85% replied in the positive and other remarked percentage children negative.

3.4.2 Literacy Attitudes

Several questions were asked that specifically investigated interest in and motivation for mother- tongue literacy among Maithili people. This topic could stand on its own, but can also be seen as an aspect of language attitude. In addition to studying attitudes towards spoken Maithili, attitudes towards written Maithili, were also studies. When people were asked whether or not it is important to know how to read and write in Maithili, most said "yes, it is important" (90%). Possibly the more informative question was the " Why?" that was asked when subject around " Yes" to the previous question. Given table show how the subjects perceived that reading and writing in Maithili could benefit their community.

Table 3.4.2 "Why is it important to know how to read and write Maithili?"

Answer	% of respondents
Language preservation	28
Own mother tongue/ cash	25
Education	17
Language development	10
Cultural preservation	9
For children	8
Other	3

This table shows that among the respondents the most frequently reported reason for the importance of knowing how to read and write in Maithili is to preserve the Maithili language(28%). All the respondents responded that they need the school in mother tongue for the preservation of culture. They responded that if there was not their own language, they wouldn't saved their culture. The second most reported answer was for the Mathili language and culture (25%). 17% of the respondents answered that it is important to read and write Maithili for education purpose. At slight lower percentage were language development (10%) cultural preservation (9%) and for the children's save (8%). Several subject mentioned that their motivation was out of love four their language and culture. Most of the field subject indicated that knowing how to read and write Maithili is important to them. Each of them asked to give reasons why. Many of these people mentioned language preservation as a primary reason. Other said that learning to read and write Maithili is important to them because it is their own language or because it is their own language or because it would provide opportunities to learn them. But few of them responded that being literate in Maithili is not important to them.

All of the subject in Janakpur expressed that they would like to read books written in Maithili. Most of them said that their motivation is due to the materials being in their own language other reasons were that, " it would be good to have more written in our mother tongue" " to understand more in our language" and " because our ancient stories are in Maithili." Most of the Maithili people of the district were also interested in reading about other topics such as stories, the maithili language itself, Maithili culturae and traditions, songs, poems, folk tales and legends. They responded that if they got the pieces of literature in their culture, tradition and language, they would get more other

information about their culture, tradition and language. All of them were worried about the learning of their culture and language. In one answer,. They said that if there was not their language there was their ethnical identity.

3.5 Language Vitality

This chapter focuses on the issue of language vitality among the Maithili people of the district specially Dhanusha. It addresses question related to whether Maithili language is vitally alive and whether it is likely to be spoken and understood in future generation. Language vitality studies are mainly concerned with pattern of language use among speakers of a language and the attitudes the speakers have towards their own variety of the language and other varieties district from their own, as well attitudes towards the national language. A minority language is more likely to co- exist successful with a more dominant, national one, if it is widely used, and if the mother tongue speakers have positive altitudes towards their own language.

The main focus of language use studies is the "Uses of Domains". It refers to the social contexts in which the speakers use a language, in most cases choosing to use the language that he perceives to be the most appropriate or natural for a particular to be the context. The studies of language use patterns in certain domain can reveal the current states and strength of a language.

From the studies it reveals the result that Maithili language is used extensively among the participants.

The Maithili language is very much alive as use. However the majority of those from among this most educated group claimed to use Maithili language in the intimate domains of the home and village which shows that it is still dominant language among

Maithili society. Furthermore the majority of them claimed that Maithili is their most efficient language, and used it in situations where a language choice is possible. The majority of participants regardless of age and education, have highly positive feelings towards their language and are eager for their children to learn the Maithili language and to marry someone who speaks it. But half of them believe that the children of their current children will continue to speak their mother tongue.

The majority of participant would like their children to have the books and to learn to read and write in Maithili specially for their cultural, religion and identity of history.

In order to investigate the vitality of the Maithili language, respondents were asked several question. The question focused on current pattern use, attitudes towards current language use and perception of future language use,. It is used extensively among 50 participants interviewed. The vast majority use mathili for more aften than nepali in most domains especially in the home, far more often then Nepali in most domains especially in the home with village friends and while expressing their deepest feelings.

Maithili is used in all the three age groups interview, there is just a very slight general trend of decrease in Maithili usage and increase in Nepali usage for each subsequent younger group. There is also a very slight decrease in Maithili usage and increase in Nepali usage among the 35 participants with 10 or more years of formal education, especially in the domains of communication with village leaders, and the expression of deepest feeling. However, the fact that the majority of those from among this most educated groups claimed to use Maithili in the intimate domains of the home and village, significant that Maithili is still their dominant language of use. Furthermore,

the majority of them claimed that majority is their most efficient language and used it in situation where a language choice is possible.

The majority of participants regardless of age and education also have highly positive feelings towards their language and are eager for their children to learn the Maithili language and to marry someone who also speaks it. More ever, most of them believe that the children of their current children will also continue to speak their mother tongue.
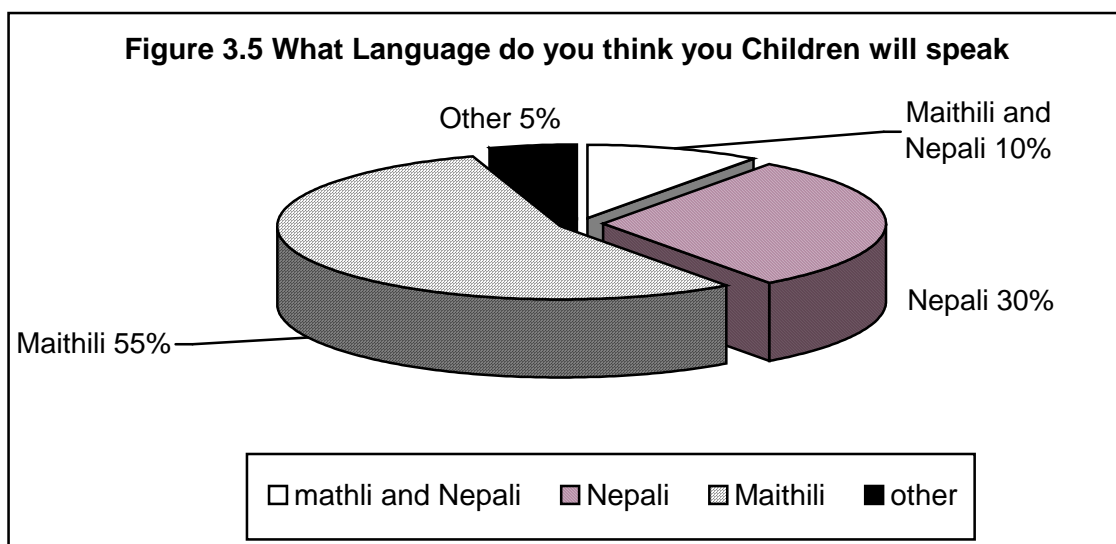
In this survey, most of the participants feel that Maithili literacy is important to them and are willing to attend Maithili literacy classes should become available. Many of them were more interested in reading Maithi books that are about themselves, about their religion, history and culture, rather than practical subject like agriculture and health. Actually, the majority of participants would like reading for their identity affirmation of themselves.

For surveying the language vitality many questions were asked. Out of them, the first question was, "what language do children in your village learn first?" of all the respondents 80 percent said that children learn Maithili first. While 15 percent said that they learn Nepali first only 5 percent of the respondents said that children learn both Nepali and Mailthili first.

There was one potential indicators of language shift; where young people speak their other tongue differently than older people. Such as code mixing, code switching, mixing it with another language or using it in diminishing number of domains. To find it, one question was asked "Do the children and one and old people in your village speak Maithili the same way?" Of the respondents 75% said that the young and old people

speak Maithili the same way and 25% said that they speak it differently. Then another question was asked, "What is the different about the way they speak?" The most common answer was "children mix Nepali and some times English words" "Old speak purely" "and " children don't speak as well.".

One question was asked regarding respondents perception of maithili language use in the further. Given figure display the responses to the questions, "when the children of your village grow up and have their own children, what language do you think they will speak?

Figure 3.5 What Language do you think you Children will speak

Other 5% Maithili and Nepali 10%

Nepali 30%

Maithili 55%

☐ mathli and Nepali ▨ Nepali ▨ Maithili ■ other

This figure shows the that many of the respondents (55%) said that Maithili is the language that their children's children will speak 30% said that they will speak Nepali and 10% said that they will speak both Maithili and Nepali and 5% said they will speak other language like Hindi, English. According to the data, the perception of a majority of the respondents was that Maithili will continue to be spoken at least the next two generations. However, it can also be seen that there are trends towards the use of Nepali among the younger people and children. It is not certain that it will continue or not.

Although young people have got positive attitude towards their language but their next generation will followed it smongly or not.

3.5.1 Language Used for all Demographic Groups Combined

Figure 3.5.1 displays the language that the participants reported using in various domains
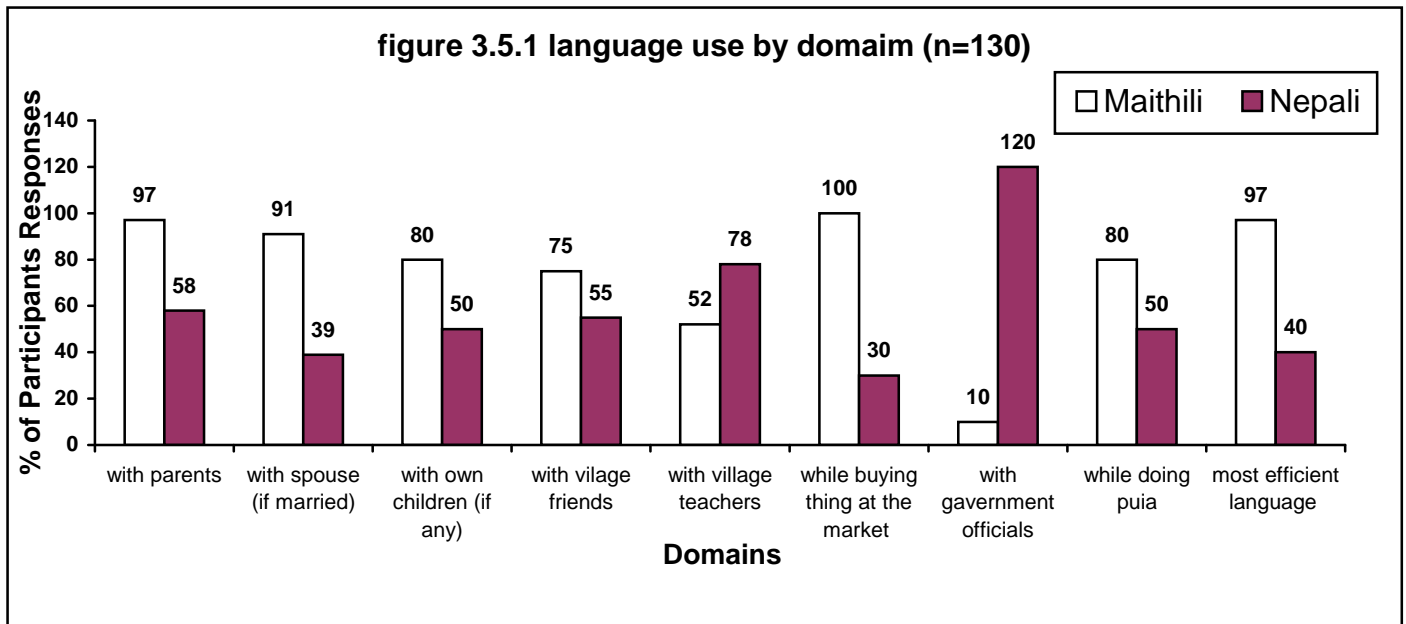
Overall, the result of the above diagram shows that the more maithili people use their mother tongue in every domain rather than Nepali.

For the intimate or familiar domains 60%-75% of them said that they used Maithili language with older specs and younger family members in the home with village friends they use about 50% Maithili language and 50% Nepali language because half of their friends are maithili and half of them one non-maithili with Maithili friends they speak in maithili and with non-maithili they speak in Nepali.

Ther are village teachers i.e. most of the teacher are non-maithili. Both 60% people speak in Nepali language with their village teachers and rest 40% speaks in

maithili language. At the market 60% people speak in maithili language and 40% people speak in Nepali language. About 95% of the people speaks Nepali language in government office only 5% people speak other language. Most of the people 75% people think that the maithili language is the most efficient language and only 25% of other languages are efficient languages.

3.5.2 Language use According to Age

Figure 3.5.2 Display the Participants Language Use According to Age.
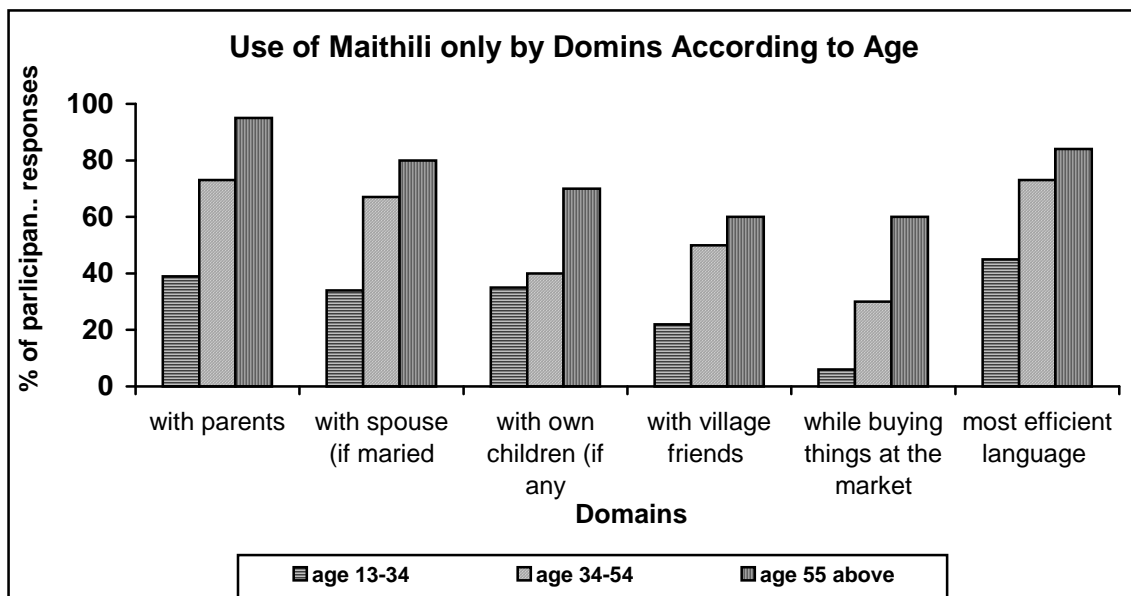
This figure depicts the responses of participants from the following 3 age groups: age 13-34 years, aged 35-54 years and aged 55 years above old. This figure depicts the increasing of Maithili language use according to the increasment of the age groups.

In this district the Maithili people have got their own song. While doing puia, they sing maithili songs especially by the old people. They also use maithili words while dong puja. Younger generation use very few maithili words while worshipping.

The above indicates that rapid rate of shifting of maithili language to Nepali language. According to age factor language to Nepali. According to age factor it indicates

that on the next two or three generations it will disappeared from the district. Now it is in very critical position.If we try to preserve it in time we can get few improvement otherwise it will be only in the history books.

3.5.3 Language use according to formal education

Educated Maithili people are more loyal and flexible on their language and culture rather than uneducated people. Educated maithili are mixing many codes on their language in every domain. In this district there are not any schools which give the formal education in their mother tongues. Uneducated people are traditional and little bit cooperative. They are still domestic on their culture and language. They feel that language is the main heritage of their caste. The uneducated people think that their language is more efficient language than other language. They become angry with the people who twist the phonological and grammatical structure of the language.

3.6 Perception of Bilingualism and Multilingualism

Bilingualism refers to the ability of an individual or an entire speech community to handle communication in a language other than the mother tongue. In Dhanusha District most of the Maithili people are bilingual and multilingual, specially who speak Maithili language as their mother tongue. The participants were asked questions that "what languages they speak?" A question followed that asked participants when they begin to learn each language they are able to speak. A summary of responses to these questions is given in figure 3.6

Figure 3.6: summary of responses to question about what languages people speak and when they learneds them.

Question key:

Languages speak= "other than your mother tongue,what language do you speak?"

Average age learned= "At what age did you begin to learn each?

Question	Response		
	Maithili	Nepali	Other
Language speak	90%	7%	3%
Average age learned	5	12	-

Participants responses in figure 3.6 indicate that nearly all Maithili speakers in Dhanusha district can speak Maithili as 91% participants responded in this way. The second most common language that Maithili speakers reportedly able to speak in Nepali.

A question posed to the participants was "Is there anyone in your village who does not speak Nepali?" All of them replied that nobody is monolingual. Most of the Maithili people in the district speak Nepali. It is significant that among the participants who perceived that every one in their village spoke Nepali, there were some who needed to have the questionnaire administered in Maithili, because their Nepali proficiency was inadequate for this purpose. There were also a few who qualified their language by saying that although most Maithili speakers speaks Nepali, there were many who spoke only or little of it or who could not 'speak it clearly'; mostly the people of old generations.

The final question posed to the participants was "can a small Maithili child understand everything his Nepali speaker teacher says when he/she first goes to school?'

Can a small child Understand Everything His Nepali-speaking Teacher says when he/she first goes to school?

Can a small children understand…	%	No.
No	20	50
Yes/general yes/yes, because they have learned it before hand.	50	15
Not completely/ a little/with difficulty	35	8
Some may, some may not	7	3
Don't know	1	1
5years and older understand	-	-

Above figure reveals that only8% said that generally a maithili child could not understand his teacher when he first went to school. According to some participants, the length of time required by the child to require enough Nepali to understand the teacher ranged from about 6 months to one year. Some replied that intelligent ones could catch in a month, where as slower ones take two or more than two months.

The language use and attitudes findings imply that the Maithili language has high vitality, and that mother-tongue development is desirable and feasible. The Maithili language in this district seems in transition. So that the participants overall positive attitudes towards their own mother-tongue and mother-tongue education suggests that there is potential for sustainable community based language developments efforts.

3.7 Code Switching

Switching the code is very commons among Maithili people of the district when two Maithili people visit among speaker; they started to talk in their language. When they feel difficult to talk in their language with themselves they start to talk in Nepali.

3.8 Language Maintenance and Shift

Maithili people throughout Danausha district take pride in their identity as Maithili and their history, culture and language. However this language is not being used and well maintained in many communities. They are speaking their language only in their community so that it is very difficult to maintain their language. The school children have also to use only Nepali and English in their classroom. As people are educated they are borrowing Nepali and English words in their language and increasing their language. Even though, the Mithili people take pride in their language and they appreciate it's puring. Where they live in other dominant speech community, there is a tendency among Maithili to shift to the use of existing dominant language.

In Dhanusha district, the Maithili only use their own language as a family language. Educated Maithili people are adopting some of the Nepali and English words into their own language. Despite this fact, it has been examined that Maithili in Dhanusha district are very interested in continuing in the future.

Most women, old man and uneducated men who have not any contact with others or outsiders, generally have less language shift or charge than educated men and school children. Maithili people are facing a great problem in maintaining their own language. The Maithili language has the disadvantage of remaining a language with only oral tradition and no writer text books and Newspapers. They pride in their language and

appropriate its puring and they like to pressure the language for the preservation of their

culture, tradition and history.

3.9 Standardization

Maithili is spoken by a wide varicty of castes, both high and low. There exist two

types of Maithili language standard Maithili and non standard Maithili. Brahmin speech

is considered to be standard Maithili and non-Brahmin speech is considered to be non-

standard Maithili. In Dhanusha district there are both speakers i.e. standard Maithili and

non-standard Maithili. The participants were asked question that "which variety of your

language do you consider suitable for use in education?" About 85% of respondents

replied that standard Maithili is suitable for use in education as there is politeness and

honororficity in standard Maithili language.

3.10.a Word List

A standard list of 210 vocabulary items was collected from speakers of Dhanusha

district. The wordlist are compared to determine the extent to which the vocabulary of

each pair of speech form is similar. Once word lists were elicited from a set of native

speaker and then checked with a second set of the speakers, the word lists were compared

to find out what extent the two languages (Standard Maithili and Non-standard Maithili)

were similar in lexical items. No attempts were made to identify genuine cognates based

on a network of sound correspondences. Rather, two items were judge to be phonetically

similar, at least half of the segments compared were the same and of the remaining

segments at least half were rather similar.

S.N.	English	Standard Maithili	Non-standard Maithili
1.	Body	deh	deh
2.	Face	munh	munh
3.	Hair	kesh	kesh
4.	Knee	theun	theun
5.	Head	maath	mudi
6.	Ear	kaan	kaan
7.	Nose	naak	naak
8.	Mouth	munh	munh
9.	Teeth	daant	daant
10.	Tongue	jib	jew
11.	Hand	haath	haath
12.	Neck	gardan	ghent
13.	Arm	baainh	baainh
14.	Elbow	kehuni	kehuni
15.	Palm	tarhathi	kabja
16.	Finger	angur	angur
17.	Fingernail	nah	nah
18.	Leg	pair	gor
19.	Skin	chamra	chamri
20.	Bone	haddi	had
21.	Blood	lahu	lahu
22.	Urine	pesaab	laghi

23. Feces	gunh	gu
24. Village	gaam	gaaun
25. House	ghar	gahr
26. Roof	chat	chat
27. Door	kebaar	kebaari
28. Firewood	kaathi	jarna
29. Heart	kondh	kondh
30. Broom	Jhaaru	barhain
31. Bed	bichan/ochan	bichonaa
32. Quit	tosak	tosak
33. Hammer	hathauri	hathauri
34. Knife	chhuri	chhuri
35. Axe	tengaari	tengaari
36. Rope	rassaa	rassaa
37. Thread	suta	doraa
38. Needle	sui	suiya
39. Cloth	bastra	kapda
40. Lantern	laalten	laalten
41. Sun	surya	suruj
42. Moon	chaand	chaand
43. Sky	aakaas	aakaas
44. Rain	baarkhaa	barsaa
45. Water	paain	pani

46. River	nadi	ladi
47. Cloud	megh	mengh
48. Lightning	bijli	bijuli
49. Rainbow	indradhanus	indradhanus
50. Star	taara	taara
51. Wind	bataas	bataas
52. Stone	pathaar	pathaal
53. Path	paath	peraa
54. Sand	baaul	baalu
55. Fire	aaig	aagi
56. Smoke	dhunwaa	dhumaa
57. Ash	raakh	chhaaur
58. Mud	maait	maati
59. Dust	dhul	gardi
60. Gold	son	sonaa
61. Tree	gaach	gaachi
62. Leaf	paat	pataa
63. Root	jair	sir
64. Thorn	kaant	kaant
65. Flower	phul	phul
66. Fruit	phal	phal
67. Mango	aam	aam
68. Banana	keraa	keraa

69. Wheat	gahum	ganhu
70. Jackfruit	kathaar	kathaar
71. Rice	chaaur	chaaur
72. Potato	aalu	aalu
73. Guava	lataam	lataam
74. Gourd	sajmain	sajmain
75. Chilli	mirchaai	mirchaai
76. Turmeric	haraid	hardi
77. Garlic	lahsun	lahsun
78. Onion	piyaaj	piyaaj
79. Tomato	tamaatar	tamaatar
80. Pumpkin	kadimaa	kadimaa
81. Cabbage	bandaakobi	bandaakobi
82. Oil	tel	tel
83. Salt	nun	nun
84. Meat	maaus	maaus
85. Fat	charbi	charbi
86. Fish	maanchh	maanchrri
87. Chicken	murgi	murgi
88. Egg	andaa	andaa
89. Cow	gaay/gou	gaay
90. Buffalo	mahis	bhains
91. Milk	dudh	dudh

92. Bull	saanrh	saanrh
93. Tail	naangair	nangari
94. Dog	kukur	kukur
95. Cat	bilaai	bilaai
96. Snake	sanp	sanp
97. Leech	Jonk	Jonk
98. Spider	makaraa	makaraa
99. Mosquito	machhar	machhar
100. Ant	chutti	chutti
101. Name	naam	naau
102. Man	aadmi	aadmi
103. Woman	janaani	jani
104. Child	bachhaa	bachhaa
105. Father	baap	baap
106. Mother	maay	maainya
107. Younger Sister	bahin	bahin
108. Younger Brother	bhaai	bhaai
109. Son	betaa	betaa
110. Daughter	beti	beti
111. Grand Mother	daadi	daiya
112. Father-in- Law	sasur	sasur
113. Mother-in Law	Saaus	Sas
114. Husband	Syaan	mard/ Syaan

115. Wife	bauh/maugi	maugi
116. Boy	ladkaa/chauraa	chauraa
117. Day	din	din
118. Night	raait	raait
119. Morning	bhor	bihan
120. Noon	dupahar	dupahar
121. Evening	saanjh	saanjh
122. Today	aai	aai
123. Tomorrow	agamikal/kaail	kaail
124. Week	haptaa	haptaa
125. Month	mahinaa/maas	mahinaa/mass
126. Yesterday	kaail	kaail
127. Year	Saal	baris/ Saal
128. Old	puraan	puraan
129. New	nayaa	layaa
130. Good	nik./asal	nik./asal
131. Bad	Kharab	Kharab
132. Wet	bhijal	bhijal
133. Dry	sukhal	sukhal
134. Long	lambaa	lamba
135. Short	chhot	chhot
136. Hot	dhipal	dhipal
137. Cold	tharal	tharal

138. Right	daayaan	daayaan
139. Left	baayaan	baayaan
140. Near	lag	lag
141. Far	dur	dur
142. Big	badka	badka
143. Small	chhot	chhot
144. Soft	laram	laram
145. Above	uppar	uppar
146. Below	nichaa	nichaa
147. Weak	kamjor	kmjor
148. White	ujjar	ujjar
149. Black	kaari	kariya
150. Red	lal	lal
151. One	ek	ek
152. Two	du	du
153. Three	tin	tin
154. Four	chaair	chaair
155. Five	paanch	paanch
156. Six	chha	chha
157. Seven	saat	saat
158. Eight	aath	aath
159. Nine	nau	nau
160. Ten	das	das

161.	Eleven	egara	egara
162.	Twelve	baarah	baara
163.	Twenty	bis	bis
164.	One-Hundred	eksau	eksau
165.	Who	ke	ke
166.	What	ki	kathi
167.	Where	kataa	kaan
168.	When	kakhan	kakhni
169.	How Many	katek	kaita
170.	What Thing	ki chij	ki chij
171.	This	i	i
172.	That	u	u
173.	These	isab	isab
174.	Those	usab	usab
175.	Same	eki	eki
176.	Different	bhinn	bhinn
177.	Whole	puraa	puraa
178.	Broken	tutal	tutal
179.	Few	kazm	kaam
180.	Many	besi	besi
181.	All	sabtaa	sab
182.	You Eat	ahaan khau	tu kho
183.	None	knotaanai	kunotaanai

184.	You are Hungry	aaha bhukal hi	tu bhukal chhe
185.	You Drink	ahaan pibu	tu pi
186.	He Drank	o pilkai	u pilkai
187.	You Sleep	aahaan sutu	tu sut
188.	The Dog Bit him	kukur hunka kaatlak	kukur okraa kaatlak
189.	You Sit	ahaan baisu	tu baith
190.	You Give	aahan diya	tu de
191.	The News Ended	samaachaar samaapt vel	samaachaar saik gelai
192.	He Died	o marlai	u marlai
193.	You Walk	ahhan chalu	tu chalai
194.	You Run	ahaan daudu	tu daʋd
195.	You Go	ahaan jaau	tu jo
196.	You Return	ahaan ghudu	tu ghur
197.	You Speak	ahaan baaju	tu baaj
198.	You Listen	ahan sunu	tu sun
199.	You Look	ahaan dekhu	tu dekh
200.	I	ham	ham
201.	You (Informal)	toraa	toraa
202.	You (Formal)	ahaan	toraa
203.	He	o	u
204.	She	o	u
205.	We (Inclusive)	hamsab	hamsab
206.	We (Exclusive)	osab	osab

207.	You (Plural)	ahaansab	tusab
208.	They	osab	usab
209.	Which	kon	kun
210.	Why	kiyek	kathile

3.10. b Word List Result

Different dialect areas are typically distinguished by the results of word lists comparison. Word list provide information about the linguistic relationships between such variables (Blair, 23). Word lists are compared to find out to what extent dialects or languages are linguistically similar or dissimilar.

Comparison of words list between standard Maithili and Nonstandard Maithili show that there is seventy percent similarity between the two languages. The result from word list shows that these two are quite similar languages.

CHATPER IV

SUMMARY, CONCLUSION AND RECOMMENDATIONS

4.1 Summary

Maithili is the dominant language of the people of Dhanusha district. About 85% of the people speak Maithili language here. In village area almost all the people speak Maithili language whereas in town areas the survey found that the new generation was mixing the Maithili language with Nepali language and other. They are mixing the language because of contact with many people. But old generation have got strong feeling about their native language. Most of the Maithili children speak their native language.

4.1.1 Language use, Attitude and Vitality.

The reported use of Maithili among all subjects is high in the domains of religion, friends and home. in the domains of market, mixture of Maithili and Nepali is used. If there are maithili friends and shopkeepers they speak Maithili and if they meet other non-Maithili people they speak in Nepali. On the survey more use of Nepali or mixture of Maithili and Nepali can be seen among the younger people in the sample. In addition, the educated people reported higher use of Nepali than uneducated people in the most domain. A majority of people said that when children play together, they use a combination of Maithili and Nepali. It is very common in all parts of Maithili communicaties.

Most of the people in Janakpur reported that they speak Maithili. Some people stated that there are young people who don't speak Maithili properly or don't speak at all. The highest percentage of people reported that older and younger people speaker maithili differently that is the young people mix Maithili with Nepali.

On the overall survey the majority of respondents through that children should learn Maithili first and Nepali or any other language. Most people said that Maithili should be spoken by parents to their children and parents also should speak is among them, otherwise this language won't flourish. For the question about literacy they sated that Maithili literacy still would be important for language and culture preservation and for their children's education. They gave the concern for Maithili literature, culture, religion and folk tale and legend about maithili society people.

The majority of respondents were pessimistic about the future of their language. They stated thet their children and grand children won't speak Maithili properly or they will forget it and their culture and language will be finished. So in Dhanusha district, Maithili people have got vital challenge for the preservation for their language and culture which is in great transition.

4.1.2 Interest in Literacy

The question finding indicate a reported high motivation to attend mother- tongue literacy classes rather than the Nepali literacy classes. Their reason was that after getting literacy classes in their mother tongue, they will get the testacy of their language. They will know the value of their mother tongue. They gave the another reason about the literacy class that they will know how to read and write about Maithili language and they gave the greater emphasis on the language and culture preservation.

4.2 **Recommendation**

Knowing the type and extent of language development program to recommend for any language community is dependent upon many factors. These include dialect boundaries, attitudes towards various language and language programs vitality of the language in question and level of bilingualism among the community.

Among all of these factors, a few in particular stand out. For example, the Mathili community in Janakpur appears to be fairly bilingual. Furthermore, Maithili parents and community leaders seem to understand the importance of education, which is exemplified by the high rate of Maithili children who attend school for at least ten years. This indicates that Maithili in Janakpur could be succeed by using maithili language in future generation.

An opposing factors, however is that Maithili people continue to speak Maithili widely in their homes and communities. They have positive attitudes about their mother tongue. Most of the Maithili communities have expressed a desire for the development and preservation of their mothers- tongue.

Based on these factors, which have shown themselves to be prominent in this survey, we would recommend that literacy classes should be started to help Maithili children to learn to read and write in their mother tongue. There should be taught in Maithili script.

In order to language development and preservation there should be widely production and distribution of Maithili mother tongue materials among maithili communities. The works of art should about maithili history, stories, language, culture, song and poems.

The new government and constitution assembly should give the main priority for the development of all nation language and dialects. On the language policy of the new government and constitution, there is an urgent need to make a linguistic survey in our country. For the special development and its good information and it is essential to do sociolinguistic survey in Dhanusha district.

At last, I want to call all of the Maithili people to come ahead for preservation, promotion and use of their language in their daily life.

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APPENDIX

Sociolinguistic Questionnaires

1) Background Information

1.1 Name

1.2 Age

1.3 Sex

1.4 Caste

1.5 Education Level

1.6 Occupation

1.7 Where were you born? Which VDC is it in ?)

1.8 Where do you live now?

1.9 How long have you been living there?

1.10 What is your mother tongue?

1.11 What is your second language?

1.12 How well can you speak these languages? (a little, moderately, well, very well).

1.13 Where did your tribe/clan come from?

1.14 Did other tribes also come here?

1.15 What language do you speak with them?

1.16 What do they call your language?

1.17 Where do people speak your language differently?

   i)   Who are they?

   ii)   When did they come? Why?

   iii)   Where did you come from?

1.18   Do you mix other languages with your language? What languages?

1.19   What other languages are spoken in this region?

1.20   Do all the people in your village speak the same as you?

1.21   What other languages do you speak?

    i)   Where do you speak them?

    ii)   With whom do you speak?

    iii)   How well do you speak them? (all things, simple, things, understand only).

2. Language Use

2.1 in what language do you simply speak with parents?

2.2 With your brothers/ sisters?

2.3 With your spouse?

2.4 With your children?

2.5   With your friends?

2.6   With your leaders?

2.7 While buying things in market?

2.8 While singing songs?

2.9 While praying/doing puja?

2.10 While discussing religion with friends?

2.11 While expressing your deepest feelings?

2.12 What language do your children use while playing together?

3. Language Attitudes

3.1 What language should your children speak first?

3.2 Why ?

3.3 Among the languages that you speak, which one do you love the most?

3.4 How would you feel your son or daughter who were to marry someone who did not

speak Maithili language?

3.5 When the children of your village grow of and have their own children, do you think

they should speak the Maithili language?

3.6 How do you feel about this?

4. Language Variation

4.1 How would you feel if your son or daughter were to marry someone who did not

speak Maithili?

4.2 Would you like your son or daughter to marry someone who speaks only Maithili?

4.3 Are the young people proud of your language?

4.4 When the children of your village grow up and have their own children, do you think

those children will speak your language?

4.5 Do you want your children to learn and follow Maithili customs and traditions?

4.6 Do you know of anything written in Maithili?

4.7 Have you ever heard a radio programme in your MT?

4.8 Suppose someone started a class for learning how to read and write Maithili, would

you yourself want to attend?