

**Tribhuvan University**

**English Code-Mixing in Maithili Language**

**A Thesis Submitted to the Central Department English, T.U.  
In Partial Fulfillment of the Requirements for the  
Degree of Master of Arts in English**

**By**

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## **Abstract**

This piece of research entitled “**English Code-Mixing in Maithili Language**” is an attempt to present a vivid picture of code mixing in the Maithili language in Nepal. The objectives of the study were to find out the English expressions mixed in the Maithili language and find out the frequency of mixed English expressions. The sample population for this study were 80 Maithili language speakers from Bishahariya V.D.C. Simple random sampling procedure was used from different literary status (literate and illiterate), sex (male and female) and age (young and old). The sources of data were related to 4 F.M. programmes of radio station. Oral interview, questionnaire and audio cassette recording were the tools for the data collection.

The main findings of this research is that English expressions are mixed in the Maithili language. It is because sometimes the speakers do not find the appropriate or equivalent terms in their mother tongue and sometimes to win popularity in the society. It was also found that code-mixing in the Maithili language has been increasing by leaps and bounds.

This thesis contains five chapters. First chapter consists of general background, description and reason of code-switching and code mixing fundamentals of language structure and word formation process, literature review, objectives of the study, significance of the study and definition of terms.

In the second chapter, methodology of the study has been included. It consists of sources of data, tools and process of data collection and limitations of the study.

In the third chapter, the collected data have been analyzed and interpreted. They have been analyzed on the different linguistic units, frequency of English

expression, and literary different charts and diagrams are also used to analyze and interpret the collected data.

Findings of the study, recommendations and implications have been presented in the fourth chapter.

The gist of the research is presented in the fifth chapter.

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## **Abbreviations and Symbols**

%	Percentage
Adj. P	Adjective Phrase
Adv. P	Adverb Phrase
ATM	Automated Teller Machine
B.A.	Bachelor of Arts
CCTV	Closed Circuit Television
DVD	Digital Versatile Disc
e.g.	Exempli gratia/ for example
etc.	et cetera
F.M.	Frequency Modulation
I.A.	Intermediate of Arts
I.C.U.	Intensive Care Unit
NICU	Neo-Natal Intensive Care Unit
No.	Number
NP	Noun Phrase
NTC	Nepal Telecom Company
Prep. Phrase	Prepositional Phrase
R.J.	Radio Jockey
RCC	Rod Concrete Cement
S.L.C.	School Leaving Certificate
S.N.	Serial Number
STD	Subscriber Trunk Dialing
TV	Television

UK	United Kingdom
UPS	Uninterrupted Power Supply
V.D.C.	Village Development Committee
Vol.	Volume
V.P.	Verb Phrase
YCL	Young Communist League

## **Chapter One**

### **Introduction**

#### **1.1 General Background**

Language is the system of human communication which consists of a structured arrangement of sounds or their written representations into larger units. It is the medium for conveying facts including complex thoughts, emotions and feelings of everyday life. It is what that makes human beings different from all the other animals.

According to Sapir (1971:8), "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols."

There are many languages in the world. Language plays an important role in societal development. The problem of language is closely related to poverty, economic development, educational achievement, national integration and disintegration etc. No language can be thought to be superior or inferior to other languages in terms of communicative values. However, some languages play more dominant role in a particular situation. For example, English is the only language in the world widely accepted as a lingua-franca that has now made international communication possible.

Sometimes a language is spoken by most people in a particular country. For example, Chinese in China, Japanese in Japan and Nepali in Nepal, but sometimes a language is spoken only a part of the population of a country. For example, 'Nepal' language by most of the people in Kathmandu valley and

Maithili and Bhojpuri languages by most of the people from Terai region of Nepal. It means, not only one language is spoken in all the places or by all the people. They use different languages as suitable to a particular situation. Maithili language speakers sometimes speak pure Maithili language and sometimes they mix English and Nepali codes. They think that their language has more appropriate lexical items to express something in a particular situation and incorporate those items into the next language. This process is called 'code-mixing'. Nepal is a multilingual and multicultural country and this is one of the characteristic features of the bilingual or multilingual society.

The Terai belt of Nepal consists of twenty districts. Among them Saptari district lies in the Eastern Development Region. Modern facilities as electricity, motor road, water supply, telephone are available in the most part of the district.

Most speakers can use several varieties of a language. They are bilingual even multilingual. It is the norm for many people throughout the world rather than unilingual. People, then, are usually required to select a particular code whenever they choose to speak and they may also decide to switch from one code to other to mix codes even within sometimes very short utterances and thereby create a new code. (Wardhaugh 1986)

Nowadays, most of the people have command over more than one language: it means most of the people are 'bilingual' or 'multilingual'. And bilingual or multilingual speakers, for example, may think that one of their languages eg. English has more appropriate lexical items for something they want to express in a particular situation and they mix these into the grammatical structure of the other language like Maithili.

e.g. *Pancha to sundar gift.* (Five attractive gift.)

*Uncle cigarette piyeta achi* (Uncle is smoking)

This process of shifting from one language to another is called code-switching. There are different types of code-switching, one of them is conversational code-switching. Sometimes it is a very dynamic and useful social skill.

According to Crystal (2003: 79 5<sup>th</sup> edition) "Code mixing involves the transfer for linguistic elements from one language into another: a sentence begins in one language then makes use of words or grammatical features belonging to another.

"Code mixing is common in 'bilingual' or 'multilingual' communities and is often a mark of solidarity e.g. between friends or colleagues in an informal situation.

It is a mixing of two codes or languages, usually without a change of topic. It involves various levels of language, e.g. phonology, morphology, grammatical structures or lexical items.

In the Eastern Terai region of Nepal, most of the people speak Maithili and Bhojpuri languages but nowadays most of the educated people and the younger generation borrow some English words and mix them into Maithili or Bhojpuri language.

e.g. *Aahake mobile me FM radio achi.* (Is there FM system in your mobile?)

## **1.2 Code-Switching and Code-Mixing**

The particular dialect or language that a person chooses to use on any occasion is a code, a system used for communication between two or more parties.

Wardhaugh (1986: 100) says, "Most speakers command several varieties of any language. Bilingualism, even multilingualism, is the norm for many people throughout the world rather than unilingualism. People, then, are usually required to select a particular code whenever they choose to speak and they may also decide to switch from one code to another or to mix codes even within sometimes very short utterances and thereby create a new code."

### **1.2.1 Code-Switching**

In the bilingual or multilingual society, when a person meets another person they shift their language from one to another during their conversation. This process of shifting from one language to another is called code-switching.

There are two main kinds of code-switching (language). They are situational or metaphorical. Situational code-switching occurs when a language is changed according to the situation. The speaker speaks one language in one situation and another in a different one. Metaphorical code-switching occurs when the language is changed according to the topic or subject matter.

### **1.2.2 Code-Mixing**

The use of elements, most typically nouns from one language in an utterance pre-dominantly in another language is called code-mixing.

It is a usual phenomenon in bilingual and multilingual society.

### **1.2.3 Differences between Code-Switching and Code-Mixing**

Code-Switching is a change from one language to another in the same utterance or conversation whereas code-mixing is the use of elements. Most typically nouns, from one language in an utterance predominately in another language.

Code-switching is an absolute shift. For example: *Ham ghar me chi*. So, I do not go to library. Here, the first sentence *Ham ghar me chi* (I am at home.) is in the Maithili language and the second sentence So, I do not go to library is in English language. Therefore the shifting from Maithili language to English language is absolute, not partial. But code-mixing is a lexical or partial shift. For example: *u intelligent achi*. He is *chatur*. In the first example: *u intelligent achi* (He is intelligent), the English word intelligent has been used in the structure of Maithili language. Similarly, in the second example: He is *chatur* (He is clever), the Maithili word 'chatur' has been used in the structure of English language. In both the cases, a lexical word from one language has been used in the structure of another language. Therefore, code-mixing is a lexical or a partial shift.

Regarding conditioning factors, code-switching is conditioned by situation and topic change whereas code-mixing is irrelevant to situation and topic change.

#### **1.2.4 Reasons of Code-Switching and Code-Mixing**

According to Wardhaugh (1980), solidarity with listeners, choice of topic, and perceived social and cultural distances are the causes of code-switching and code-mixing. In 'bilingual' and 'multilingual' society it is an usual activity. Most of the time it happens subconsciously that speakers may not be aware that they have switched from one language to the other. Code-mixing occurs when conversant uses both languages together to the extent that they change from one language to the other in the course of the single utterance.

In the case of Maithili language most of the educated people or young generation mix English code while speaking their mother tongue. Its reason is that some of them think English is a prestigious language and to speak English is the



sign of being intellectual and respectable. And other reason they find some appropriate English lexical items rather than Maithili in a particular situation.

### **1.2.5 Mithila: Maithil and Maithili Language**

It is said that in ancient India, Mithila formed a state by itself and one of its names was Videh. References to this name are found in the Vedas also. There was a king in Videh dynasty named Mithi. He established a new capital named Mithila. Subhadra Jha (1958) lends the view that in medieval times, Nepal and Mithila were under one ruler. This is why the people living in this region of Nepal Terai refers to it as 'Mithilia Chhetra'. Besides, Janakpur the birth place of Sita, the heroine of Hindus' holy book, the Ramayan and the capital of Raja Janak, is situated in the middle of Maithili-speaking region of Nepal and is today considered to be the centre of Maithil culture of this region. Mithila is bounded on the west by the river Gandak, on the north by the Himalayan mountains, on the east by the river Koshi and on the south by the Ganges. Approximately, three quarters of this historical kingdom has gone into administrative parts of present India whereas a quarter stretching towards the north is integral part of Nepal. The Maithili castes find themselves caught up between two political powers i.e. both of Nepal and India.

Maithils are a culturally identifiable group of people. They resemble to the people of northern Bihar in most of their ways of living and share the common pattern of sociolinguistic-cum-sociocultural development because of the common way of using the language and following culture and social tradition. The Maithils are highly traditional and religious minded because they are proud of their cultural heritage, their mythological heroes and sacred places that fall within the territory. Therefore, their ethnic formation is based upon the consideration that

they belong to the Mithila region, they speak a distinct language called Maithili and they share the common historical tradition.

Maithili as the name indicates, is mainly the native language of the residents of Mithila. Another name for Maithili is 'Tirahutia' which is related with 'Tirhut'. (Mithila is known as Tirhut). It is an eastern Indo-Aryan language spoken in both Nepal and India. It is spoken mainly in the eastern and northern region of Bihar state of India and the southeastern plains known as the 'Terai' of Nepal. It is spoken by a total of more than 21 million people in India and Nepal (R. Yadav 1984). It is spoken in the district of Muzaffarpur, Sitamarhi, Baishali, Darbhanga, Madhuwani, Samastipur, Saharsha, Supaul, North Munger, North Bhagalpur and parts of Champaran and Purnea in India and about 9 districts i.e. Morang, Sunsari, Saptari, Siraha, Udaypur, Sarlahi, Rautahat, Dhanusha, and Mahottari in the kingdom of Nepal. Demographically it is the second widely used language of Nepal and it is regarded as the 16th major language of India. It is taught in the different universities of India as well as in the Tribhuvan University in Nepal.

In the past, the place of Maithili among the modern Indo-Aryan languages was misunderstood and misinterpreted. It was regarded either as dialect of Benali of Eastern Hindi or one of the three dialects of spurious language called 'Bihari'. But today, it is recognized as a distinct language. Though Maithili has its own script variously known as 'Maithili lipi', 'Mithilakshar' or 'Tirhuta' which is of the same family as the scripts of Bengali, Assamese, Oriya, Newari. Nowadays, it is written in 'Devanagari' script. Quite a few people of these days are actually able to read and write Maithili lipi. It was adopted the 'Mithilaksar' primarily due to introducing simplicity and a sort of sameness adopted in the writing system of the Indo-Aryan language.

Maithili language is well known for its long tradition of oral as well as written literature in both Nepal and India. Shree Krishna Thakur, Vidyapati, Kali Kumar Das are some of the renowned literary writers in Maithili. The name of the language becomes immortal by its association with the name of Vidyapati, the great poet of Maithili whose age was supposed to be above 100 years prior to the age of Bhanubhakta. At present, there has been a literary genre, specially in poetry, plays and fiction from both Nepali and Indian writers. Apart from literature, Maithili writers are also contributing to other fields, like linguistics and journalism. Nowadays, we can hear different programmes being broadcast in Maithili from the radio stations of Nepal and India. Several books related to Maithili linguistics can be found in the market. Several people are still engaged in writing Maithili language books and conducting research on the different aspects of Maithili.

### **1.3 Fundamentals of Language Structures**

The fundamentals of language structures are as follows:

#### **1.3.1 Language Structure (Grammar)**

The stretches of language, which carry the structures of grammar differ in their sizes. These differences in size of languages are called units. English language is usually said to have five basic grammatical units; the morpheme, the word, the phrase, the clause and the sentences from the smallest to largest one respectively. According to Palmer (1998: 61) "Grammatical units are supposed as morphemes, words, phrases, clauses and sentences in hierarchical order."

Structure is the way in which various smaller units are combined together to form larger units. Such smaller units forming larger units are the constituents of the larger units. Each grammatical unit has its own structure except morpheme i.e.

each grammatical unit is usually formed by the combination of the units below its rank.

### **A. Morpheme**

A morpheme is the smallest grammatical unit in a language. According to Hockett (1968: 123) "Morphemes are the smallest individually meaningful elements in the utterances of a language."

Crystal (2003: 807) view as, "It is the smallest bit of language that has its own meaning, either a word or a part of a word: 'worker' contains two morphemes- 'work' and '-er'.

According to Aarts and Aarts (1968: 17) "The morpheme is the minimal unit of grammatical description in the sense that it can not be segmented any further at the grammatical level of analysis. The word 'unfriendly', for example, is composed of three morphemes, since we can distinguish three irreducible elements un,-friend and -ly. These morphemes obviously belong to different categories in that 'friend' can be used independently, whereas un- and -ly can not."

The basic unit of grammar is considered to be a morpheme. It is divided into two types free and bound. A morpheme which can occur alone as an independent word is called a free morpheme. Water, mouse, girl, book, etc. are the examples of free morpheme. Each of them can occur alone. A bound morpheme is that kind of morpheme which can not occur alone it must appear at least with one other morpheme. It may be free or bound. For example, in the word 'unaccounted' the morphemes 'un' and 'ed' are bound morphemes. Morpheme is divided as root and affix also. Morpheme status in a word can also be known as mono morphemic and poly morphemic. The word 'chadal' (up) from the Maithili language has two morphemes 'chad' and 'al'.

## **B. Word**

The Oxford English Dictionary (1989: 527) defines word as, "A combination of vocal sounds, or one such sound, used in a language to express an idea (e.g. to denote a thing, attribute, or relation), and constituting an ultimate minimal element of speech having a meaning as such; a vocable."

Richard et al. (1985: 311) says, "Word is the smallest of the linguistic units which can occur on its own in speech or writing."

In Robins words (1978: 85): "The sentence is free linguistic form and the word is its minimal version."

Some examples of word from the Maithili language are- *maidan* (meadow), *hunkar* (his), *ulatgail* (fall down), *rakhu* (keep), *utkrista* (best).

### **B.I The Classification of Word and its Type**

Word type is generally assumed as a formational or structural dimension of a word. It can be dichotomized into simple and complex word where the structurally words of only one free morpheme or no having affixes are simple ones and the words composed of more than one morpheme having at least a free and a bound morpheme are complex ones. Broadly speaking complex word includes derivative, compound, reduplicative, back formative, clipping, blended and abbreviation words. They are described below.

#### **i) Derivative Words**

The words, which are made up of adding some bits of language to the root are derivative words. These bits are called prefix, suffix, and infix and supra-fix. In other words derivative words can be termed as morphological words.

In the Maithili language we can find derivative words. Some of them are made by adding prefix and some are made by adding suffix. Some examples are:

*be+kahal= bekahal* (not said), *an+chinhar= anchinhar* (stranger), *khel+aadi= kheladi* (player), *honi+haar= honhaar* (daring), *baap+har= bapahar* (parental home), *bhaagal+oda=bhagoda* (escapee) etc.

## **ii) Compound Words**

In this process two or more words are joined together to form a totally new word e.g. *scare+crow=scarecrow*, *black+board= blackboard*, *show+case= showcase*, *tea+table= tea table* etc.

Compound words can be found in the Maithili language too. Some of them are: *din+rat=din-rat* (day and night), *upar+nichaa= upar-nichaa* (up and down).

## **iii) Reduplicative Word**

According to Robins (1978: 203) Reduplicative word is: "A particular type of grammatical formation whereby a part or the whole of a root form is repeated in the same word in a number of languages to varying extents."

Some of the examples of reduplicative words from the Maithili language are following: *le le* (take it), *dhire dhire* (slowly).

## **iv) Back Formation**

Back formation is a process of reduction by which shorter word is made out of a larger word. This specialized type of reduction process is back formation e.g. *Editor* into *edit*.

This type of word is not found in the Maithili language.

## **v) Clipping**

Clipping is a process of reduction while forming a word but it does not change the type or the class of the word. This occurs when a word of more than one syllable is reduced to a shorter form, often in casual speech, e.g. *telephone* into *phone* *motorbike* into *bike*.

This type of word also is not found in the Maithili language.

#### **vi) Blending**

Blending is a combination of two separate forms of word to produce a single new form. It is typically accomplished by taking only the beginning of one word and joining it to the end of the other word, e.g. motor+hotel=motel, smoke+fog= smog.

Blended words are also absent in the Maithili language.

#### **vii) Abbreviation**

Abbreviation can be taken as the extreme case of clipping. It is very common process nowadays to shorten the longer words and phrases. This is of two types, first in which the letters are pronounced separately, e.g. R.J., M.A., F.M. The second one in which the abbreviated form is pronounced as common words, e.g. AIDS, TOFEL, SAARC.

In the past such words were not used in the Maithili language. But nowadays this type of words are being used in it too e.g. *Ga.Bi.Sa.* (V.D.C.), *Ne.Ra.Bai* (NRB).

### **B. II. Classwise Classification of Words**

Class generally refers to a set of entities sharing certain formal or semantic properties. In other words, the items that have the same possibility of occurrence in a certain linguistic context belong to the same class. There are two kinds of word class. They are major word class and minor word class. The major word classes: nouns, verbs, adjectives and adverbs. The minor word classes are: prepositions, conjunctions, articles, numerals, pronouns, quantifiers and interjections.

Clarifying the classwise classification Aarts and Aarts (1986: 22) views "Words are possible to distinguish between major and minor word classes respectively. There are found word classes: nouns, adjectives, adverbs and verbs. The minor word classes include: prepositions, conjunctions, articles, numerals, pronouns, quantifiers and interjections."

### **1. Major Word Class**

The words recognized as major word class are described in brief.

#### **i) Noun**

A noun in general is a naming word. It typically names or denotes the entities such as individuals, animals, places, things, qualities or abstractions. They can function as the subject or object of a verb. Todd (1987: 53) says, "A noun has been defined as the name of a person, animal, place, concept or thing."

Aarts and Aarts (1986: 20) says nouns are associated with the subject attribute and object attribute in a sentence.

Richards et al. (1985: 196) opines noun is a word which a) can occur as the subject or object of a verb or the object (complement) of a preposition b) can be modified by an adjective, c) can be used with determiners.

Some examples of noun of the Maithili language are: *rasta* (road), Rajbiraj, *samasya* (problem) *saman* (goods), *ghar* (house), *pyar* (love).

#### **ii) Verb**

A verb tells what someone or something is, does or experiences. It semantically is a word, which refers to the concepts like actions, sensations or states. Thus word like eat, read (action): feel hurt, (sensation); be remain (state) can be identified as verbs. Aarts and Aarts (1986: 20) say "Verbs are typically associated with the sentence function predicator."



Some examples of verb in the Maithili language are follows: *pakada, kairake, likhu, achi, dekhu, jatani, dekhtani.*

### **iii) Adjective**

An adjective is a word, which describes the noun. It tells the quality of the noun. It refers to a property or attribute of an entity by a noun. Richards et al. (1985: 5) say: "Adjective is a word that describes the thing, quality, state or action, which a noun refers to." In English, adjectives usually have the following properties:

- a) They can be used before a noun.
- b) They can be used after be, become, seem, as a complement.
- c) They can be used after a noun as a complement.
- d) They can be modified by an adverb.
- e) They can be used in comparative and superlative forms.

Some examples of adjectives are: 'a tall tree', 'a clean room', 'the girl is clever', 'it is easy'. 'I asked for a glass of hot water'.

We can find adjectives in the Maithili languages also. Some of them are: *badiya* (best), *dosar* (next), *jyada* (more), *motka* (bulky), *sasta* (cheap).

### **iv) Adverb**

In Aarts and Aarts (1986: 41) view "Adverbs are either constituents of the sentences in which case they function as adverbial or they modify the head in adjective and adverb phrases."

An adverb is a word, which typically denotes properties and attributes to action, sensations, or state designated by verbs. Richards et al. (1985: 6) say that adverb is a word that describes or adds the meaning of a verb, an adjective,

another adverb, or a sentence and which answer such questions as how? Where? or when?

In the Maithili language there are some adverbs like: *jaldi* (fast), *akhan* (now), *kal* (tomorrow), *dhire* (slow), *kahiya* (when).

## **2. Minor Word Class**

The word recognized as minor word class are described in brief.

### **i) Preposition**

Preposition is a word used with a noun or pronoun to show its connection with another word. It presents the position of the noun. Prepositions constitute a close word class and are formally invariable.

We distinguish simple (one word) and complex (multi word) prepositions. In the sentence "She ran along the corridor." the word 'along' is preposition. Prepositions are of time, place, direction and possession. In, on, down, over, across, etc. are the examples of simple preposition. In the same way in front of, in spite of etc. are the examples of complex preposition.

Preposition can not be found in the Maithili language.

### **ii) Conjunction**

A conjunction is a word that is used to join words or sentences. It also constitutes a closed set of words. It does not vary in form. It can be divided into two types. They are simple (if, and, but etc.) and complex (so that, so long as, as soon as etc.)

There are some conjunctions in the Maithili language also. They are: *aur* (and), *magar* (but), *okrake* (as his/her), *bad* (after).

### **iii) Numeral**

Numeral is a word which is used to name a number. In English, numerals may be cardinal numbers eg. one, three etc. or ordinal numbers e.g. first, third, etc.

Both cardinal and ordinal numbers are found in the Maithili language. They are cardinal *yek* (one), *du* (two), *tin* (three), *yago* (a, an) *dugo* (pair) etc. and ordinal: *pehala* (first), *dusra* (second), *tisra* (third) *chautha* (fourth).

### **iv) Pronoun**

Pronoun is used in place of noun. Aarts and Aarts (1986: 48) say that pronouns are usually treated as forming one word class with several subclasses. It can be distinguished in the following subclasses.

- ) Personal Pronoun
- ) Self Pronoun
- ) Demonstrative Pronoun
- ) Relative Pronoun
- ) Interrogative Pronoun
- ) Reciprocal Pronoun

In the Maithili language also pronoun is used in the place of noun. It helps sentences to be sweet. Some examples of pronoun in the Maithili language are: *apne* (my), *hamar* (our), *u* (he/she) *ham* (I).

### **v) Article**

Articles are determiners that are used before nouns. There are two types of English articles. They are definite and indefinite articles. 'The' is definitive article and 'a' and 'an' are indefinite articles. Articles 'a' and 'an' are used before consonant and vowel countable noun respectively.

We can find article in the Maithili language *ekta* (a, an), *uhai* (the).

#### **vi) Quantifier**

The word or phrase which shows the quantity of a noun is called quantifier. According to Aarts and Aarts (1986: 58) "Quantifiers constitute a closed word class." Some examples of quantifier are some, anybody, enough, a lot of, little, etc. and some examples of Maithili quantifier are: *tanik* (enough), *kuno* (any).

#### **vii) Interjection**

The words which are used to express emotions such as surprise, joy, disgust, pain, shock, pleasure etc. are called interjection. Those words in English are- wow, hey, oh, damn.

e.g. Wow, what a beautiful scene !

Interjection can be found in the Maithili language also. They are: *bahre* (wow), *wah* (oh).

### **C. Phrase**

Phrase is a group of words which functions as a single word. The unit that carries the element of modifier, head and quantifier is called group or phrase.

Aarts and Aarts (1986: 60) say, "Phrases can be distinguished as: noun phrase, adjective phrase, adverb phrase, verb phrase and prepositional phrase. A phrase can be identified on the basis of the word class membership of its most important constituent." These phrases types are explained below:

#### **C.I. Noun Phrase**

A noun phrase is a word or a group of words with a noun as its head. It should have at least a noun-head word. Its structure can be shown in the following way:

NP= H

e.g. Computer has an important role in our life.

e.g. Children are making noise.

NP= Pre m+ H

e.g. Some of my friends are joining the picnic.

NP= H+ Post m

e.g. He is the boy I want to talk.

e.g. The woman whose husband was died, has joined the new job.

NP= Pre m+ H + post m

e.g. A tall man than me is coming here.

e.g. Better school to provide quality education, is opening soon.

In the same way we can find noun phrase in the Maithili language also.

Some of them can be shown in the following way: *dugo pustak* (two books),  
*badliya filam* (famous film), *hamor dost* (my friend).

## C.II. Adjective Phrase

An adjective phrase is word or a group of words with an adjective as its head. Sometimes it contains adverb or intensifiers. It functions as an adjective or modifies a noun.

Structure of the adjective phrase can be shown in this way:

Adj: P=H e.g. It is beautiful.

e.g. She is clever.

Adj. P= pre m + H e.g. This book is very important.

e.g. Extremely beautiful girl.

Adj. P=H post m e.g. We are clever enough to solve the problem.

Adj. P = Pre m+ H post m e.g. They are too foolish to find that.

Adjective phrases are found in the Maithili language too. Some examples of them are: *bahut badhiya* (excellent), *ujar dhav dhav lal-tes* (sparkling red) etc.

### **C. III. Adverb Phrase**

It can be defined as a word or group of words which functions like an adverb. The principal element in the adverb phrase is always an adverb. Some possible structures of the adverb phrase are following:

Adv. P= H e.g. The woman works quickly.

e.g. Touch me gently.

Adv. They work perfectly well.

Adv. P= H + post m

e.g. Soldiers killed the tiger bravely enough

Adv p= pre m+ H+ post m

e.g. I ran as quickly as I could.

Adverb phrases are found in the Maithili language too. Some examples of them are: *bahut bahadurisa darbaja me deg daita* (Bravely enters from the door) etc.

### **C.IV. Verb Phrase**

A verb phrase is a word or group of words with a verb as a head. The verb phrase has a number of features that are not found in other phrases. They are aspect, mood, voice and tense. Some possible structures of VP are following:

VP = H (LV)

e.g. He watches TV

e.g. W go to campus.

Others

e.g. Ram is doing his work (Progressive aspect)

e.g. Was she reading?

e.g. Shiva has returned back. (perfective aspect)

e.g. Do finish your work at first. (Emphasis)

e.g. Those poets will be looked after. (Passive voice)

Verb phrases are also found in the Maithili language. Some examples of them are: *Ho gail achi* (finished), *jya rahal* (went), *kar delain* (done) etc.

### **C.V. Prepositional Phrase**

It is a word or group of words with preposition as a head word. It begins with a preposition and ends with a noun. Some possible structures of prepositional phrase are:

Prep P= H post m (N/NP)

e.g. Pen is on the table.

e.g. They are swimming across the river.

There is no prepositional phrase in the Maithili language.

### **D. Clause**

A group of words that includes a subject and a verb and forms a part of a sentence is called a clause.

According to Todd (1985: 63) “A clause is a group of words which contains a finite verb but which can’t occur in isolation, that is, a clause constitutes only part of a sentence. In each complex sentence we have at least two clauses: a main clause (mostly like a simple sentence) and at least a dependent.”

Aarts and Aarts (1986: 84) say that clauses can be classified into three types.

They are:

I. Finite clause

II. Non-finite clause

### III. Verbless clause

#### D.I. Finite Clause

According to Yadava (2004: 72) “The finite clause contains a finite verb. The finite verb is a verb which inflects for tense, aspect, mood and/ or agreement with the subject.”

e.g. They told me that she helps them.

e.g. I can say where they are going.

#### D.II. Non-finite Clause

It contains a non-finite verb phrase (an infinitive, ‘ing’ form or –‘ed’ form). It doesn’t show tense or mood.

e.g. He requested her to help him.

#### D.III. Verbless Clause

The clause which contains a noun phrase or an adjective phrase only is called a verbless clause. It doesn’t contain a verbal form.

e.g. Though costly, Ramita prefers golden jewellery.

Finite and non-finite clauses can be found in the Maithili language also but verbless clause cannot be found in it.

e.g. *I hamar u mitra achi jakra par purna bharosa achi.* (He is my friend I trust him)

e.g. *Aisan ho gail ki okar nida bhag gail.* (Such happened that he woke up)

#### E. Sentence

Sentence is the largest grammatical unit. It is an independent linguist form. It is a set of words which can express a statement, order or question usually containing a subject and a verb. English sentence begins with a capital letter and



ends with full stop (.), a question mark (?) or an exclamation mark (!) in written form.

Aarts and Aarts view that sentence can be structurally classified into three classes:

- a) Simple sentence e.g. I am a student.
- b) Compound sentence e.g. He is teaching and we are listening.
- c) Complex sentence e.g. They said that they had seen a beautiful place.

According to Todd (1987: 67) sentences can be classified into two classes.

They are:

- a. Major sentence
- b. Minor sentence

#### **a. Major sentence**

There are four types of major sentence. They are: declarative, interrogative, imperative and exclamatory sentence. Major sentence contains a finite verb.

#### **b. Minor sentence**

It does not contain a finite verb. e.g. Hello!, just a minute!, anything else? etc. Some examples of major and minor sentences from the Maithili language are as follows:

*Hamar baba ail achi.* (My grandfather arrived.)

*Rajbiraj jayeke padat.* (I need to go to Rajbiraj.)

### **1.4 Literature Review**

Baral (2005) has conducted a research on “Code Mixing in Nepali Cinemas” in which he has clearly shown how Nepali cinemas use English words to be succeed in the field.

Luitel (2005) has carried out a descriptive and practical study on “English code mixing in the Nepali Stories”. In his research work, he has found that word level mixing was greater in number than sentence level. English abbreviations were also found in the greatest number. None of the mixed words from preposition, conjunction, articles, pronouns and quantifiers word classes was found in the Nepali stories.

Subedi (2001) has carried out a descriptive and practical study to find out the English words that are used in the Gorkhapatra Daily and their frequency of occurrence. He has mentioned some terms like hotel, hospital, bank, plaza and budget that are used in the newspaper.

S. Jha’s book, “Formation of Maithili Language (1958)” is a pioneering work in the field of Maithili linguistics. It covers everything of Maithili language, its phonology, morphology, syntax and semantics.

Yadav, R.A.’s “A Reference Grammar of Maithili (1997)” is about the standard grammar of Maithili language which describes in details, the rules and various parts of Maithili language.

Although these grammarians have studied and explained various grammatical topics in Maithili but still it needs some researches on the English code-mixing in Maithili language.

### **1.5 Objectives of the Study**

The objectives of the research are as follows:

- a. To find out the lexical items which are mixed in the Maithili language.
- b. To find out the frequency of mixed English words.
- c. To suggest some pedagogical implications on the basis of the findings of the study.

## **1.6 Significance of the Study**

Every study has its own significance. So, this study has its own significance in the field of socio-linguistic aspect of language. This study is significant in the sense that it shows light on socio-linguistic aspect, which in turn provides insight in planning its further activities. Likewise, the students and teachers of language, linguists, syllabus designers, textbook writers, language planners and sociolinguists who are involved in teaching and learning under T.U. will be benefited from the study. Moreover, this study will be directly or indirectly beneficial to the persons who are interested in Maithili/ English code-mixing. Furthermore, this study will help other researchers who are interested to study code-mixing in other areas.

## **1.7 Definition of the Terms**

Generally the term ‘expression’ refers to the string of language element i.e. morpheme, word, phrase, clause and sentence. In this study the word ‘expression’ denotes to the English and Maithili languages in a mixed form i.e. code-mixing. Here, the objective of the study is to find out the English expressions mixed in the Maithili language.

### **Caller**

The term ‘caller’ refers to the audiences who listen to the Maithili programmes and take part in the ‘phone-in’ programmes.

## **Chapter Two**

### **Methodology**

This chapter describes the methodology used in this study.

#### **2.1 Sources of Data**

In this study both the sources are utilized which are mentioned below:

##### **2.1.1 Primary Sources**

The study was based mainly on primary source. (i.e. speakers of the Maithili language)

##### **2.1.2 Secondary Sources**

Secondary sources that were used to facilitate the collected data through primary sources were:

Wardhaugh (1986), Hudson (1980), Bhattarai (2001), Kushwaha (2005), Sayapatri Magazine, FM Radio Programmes, previous researches and websites.

#### **2.2 Population of the Study**

There are two types of population corresponding to the sources of the study. They are:

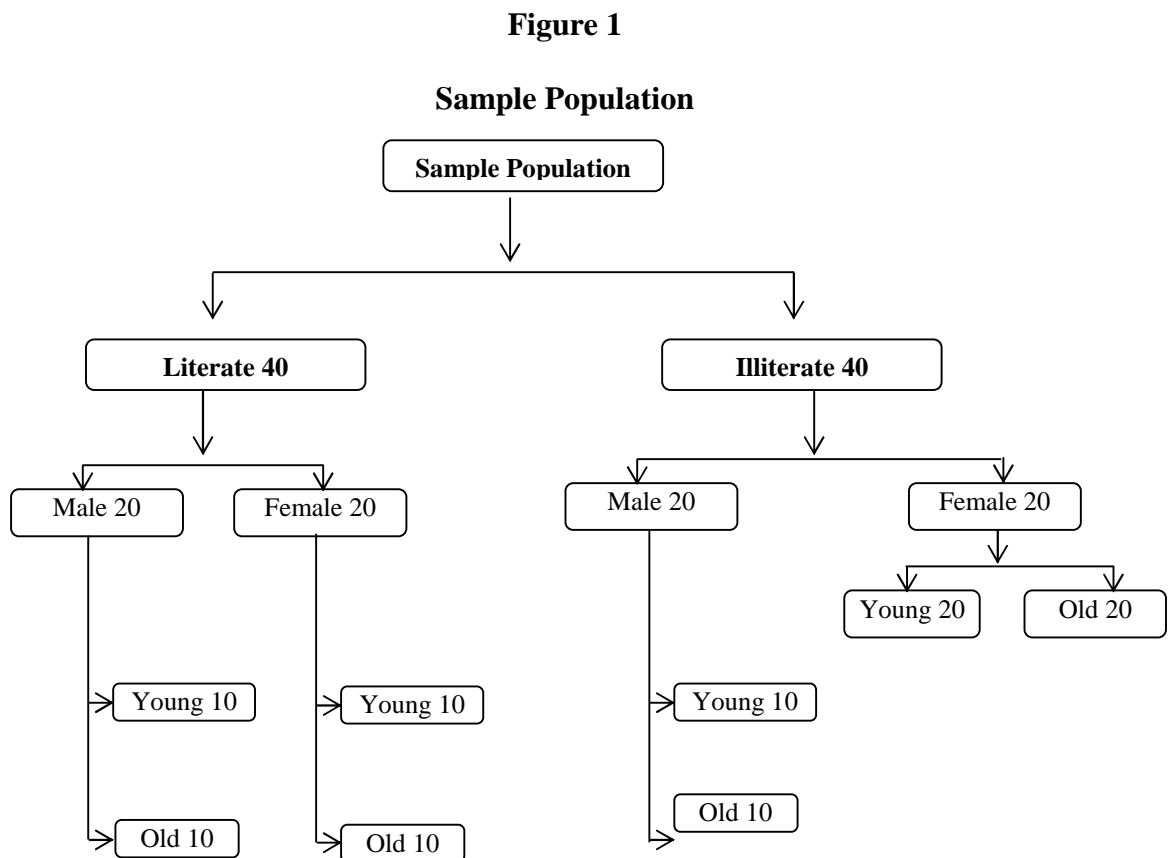
- ) Speakers of Maithili language who were literate.
- ) Speakers of Maithili language who were illiterate.

#### **2.3 Sampling Procedure**

Eighty Maithili language speakers both male and female were selected using the simple random sampling procedure. All the sample populations were selected from Bishahariya V.D.C. in Saptari district. The researcher selected those speakers who mixed English words, phrases, and sentences in their mother tongue. Among them 40 were literate and 40 were illiterate persons. They were from different age groups. Their income sources were also different.

Different radio programmes related to the study were selected from 4 FM radio stations (i.e. Hello Mithila, Image FM, Bhorukwa FM and Chhinamasta FM). The radio programmes were selected using simple random sampling procedure.

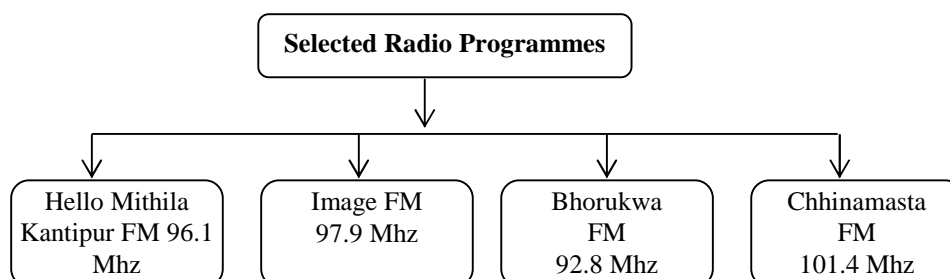
The framework of sample population and selected radio programmes were as shown in the following figure:



Note: Young (upto 30 years), Old (above 30 years)

**Figure 2**

**Selected Radio Programmes**



**2.4 Tools for Data Collection**

The researcher prepared 3 types of tools to collect the data. They were:

- i) Audio cassette recording
- ii) Oral interview, and
- iii) Questionnaire with words and phrases in the Maithili sentences

(Appendix-1)

**2.5 Process of Data Collection**

The researcher collected two types of data. At first the researcher visited the Bishahasiya V.D.C. selected sample population thereafter conversations were recorded in the Maithili sentences and found out English expressions which were mixed in the local language.

Oral interview of some literate and illiterate people (both male and female) were taken. Then the Maithili language, with mixed English expressions, was copied down.

A questionnaire was prepared and distributed to the sample population to fill it up (Appendix-1).

The programmes in the Maithili language were recorded from all four FM radio stations. English expressions that were used by R.J. and the caller in those programmes were pointed out and found out some code-mixing in Maithili songs and advertisements. (Appendix-3)

Some stories, essays and dialogues written in the Maithili language were read and code mixing in those literary works was marked.

## **2.6 Limitations of the Study**

- i) The study was limited only to the Maithili speakers.
- ii) Only the Maithili speakers who mixed English in their mother tongue while speaking were taken as the sample population of the study.
- iii) Only 80 people were selected as the sample population.
- iv) Only English mixed Maithili language was analyzed.
- v) The study is limited to the Bishahariya V.D.C. of Saptari district.
- vi) Only 6 radio programmes (Maithili) are selected to collect the data.

## Chapter Three

### Analysis and Interpretation

In this chapter the data collected from the different sources have been analyzed and interpreted. The data were analyzed and interpreted under the following headings:

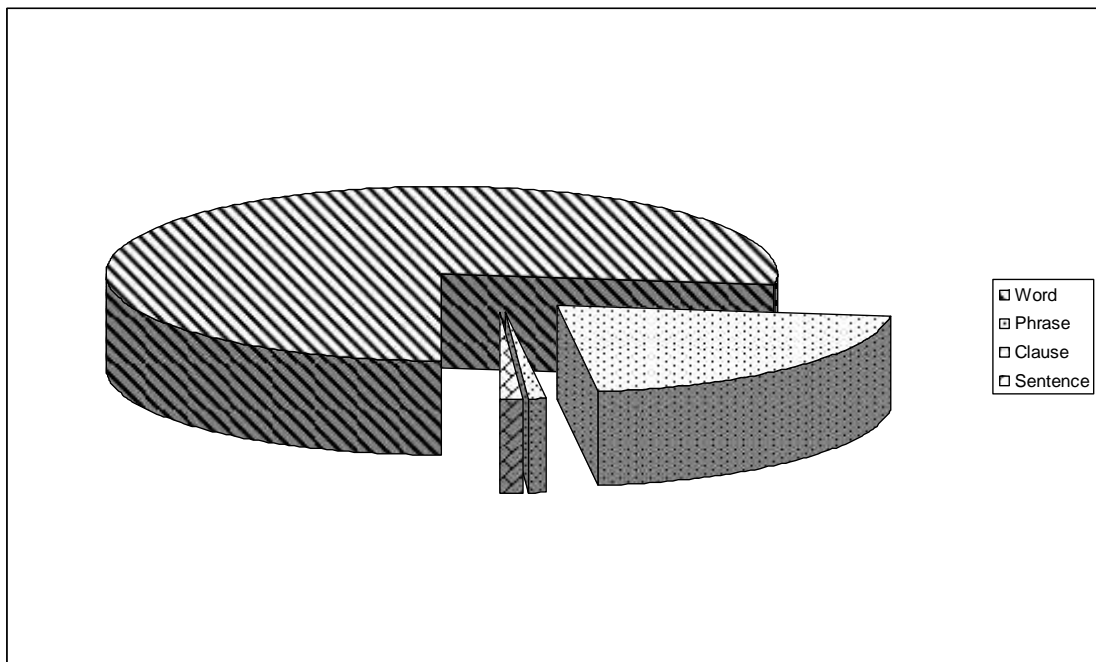
1. Linguistic unitwise description.
2. Frequency of the mixed expression.
3. Literacy based description.

#### 3.1 Linguistic Unitwise Description

English code mixing in the form of different linguistic units was found in the study of Maithili language so the linguistic unitwise analysis of code mixing is presented below:

Figure No. 3

#### Code Mixing in Different Linguistic Unit





### 3.1.1 Words

e.g. *Ekta teacher aail achi.* (Only one teacher has arrived.)

e.g. *Manushya nature achi.* (It is the human nature.)

e.g. *Private ki sarkari* (Private or public)

#### i) Words of monomorphemic structure were found in the study.

e.g. *Pocket kharha detai.* (...give money)

e.g. *Ryat me syringe labaita achi.* (...bring syringe in the night)

#### ii) Words of poly morphemic structure were also found in the study.

e.g. *Janak packaging udhyog.*

#### iii) Poly morphemic word, structure found in the study can be shown in the following way:

a) free+ free e.g. *Railway ma upayog bho rahal achi.* (... is being used in railway)

b) free+ bound e.g. *Jagga plotting ke khatir samparka karu.* (contact for plotting)

c) Bound+ bound e.g. *Tension mat liya.* (Don't be in tension.)

d) Free+ bound+ bound

e.g. *Aihain baat achi ta drivering ka gadinai chalate.* (vehicle cannot move without driving.)

Other word structures were not found in the study.

#### iv) Different types of words were found in the study.

a) Borrowed e.g. *Ham school jai chi.* (I am going to school.)

b) Reduplicative e.g. *Dil garden garden bho gail.* (I am very happy.)

c) Clipping e.g. *Maths padhab.* (I will learn maths)

d) Abbreviation e.g. *CCTV jodal.* (Fit CCTV)

- e) Derivative e.g. *Sainik commander* (commander in chief)
- f) Coinage e.g. *Gadime chadke petrol lewe ke khatir niklal achi.* (I am going to fill petrol in my vehicle)
- g) Compounding e.g. *Ranjana teatable me baithu.* (Ranjana, “sit in tea-table”)

#### **V. Words of Different classes were found in the code mixing.**

As far major word class is concerned, the following classes are found in the study. (Appendix- 5,6,7)

- A. Noun e.g. *Press Chautari Rajbiraj.*
- B. Verb e.g. *Apane return kahiya hayab?* (When will you return?)
- C. Adjective e.g. *U blue sadi dekhalk* (She saw a blue sari)
- D. Adverb e.g. *Indirectly u ta ghus mange chal.* (He is asking for bribe indirectly)

Similarly, the words of following minor classes were found in the study. (Appendix- 6,7)

- A. Conjunction e.g. *Aai nata bihan help karam.* (I'll help you today or tomorrow.)
- B. Numeral e.g. *Eight, nine, aa ten ma kataik student achi?* (How many students are in class 8,9,10?)
- C. Pronoun e.g. *You luchcha laphanga* (You are a liar.)

#### **3.1.2 Phrase**

Code mixing in the phrase level was found in the study. The phrases of different types were found (Appendix-7). They were as follows:

- A. Noun phrase e.g. *Yee sab asian paint ka kamal.* (miracle of Asian paint)  
e.g. *Panel board ke khatir* (for panel board)
- B. Verb phrase e.g. *Download karu.*

e.g. *House fitting ka baste* (for house fitting)

C. Adjective phrase e.g. *Tripled refined nun khau* (Use triple refine salt)

D. Adverb phrase e.g. *Voltage up down*

E. Preposition phrase e.g. *Ranju among the best achi.* (Ranju is the best.)

The mixed phrases of different structures were found in the study

(Appendix- 6,7). They were as follows:

### A. Noun Phrase

i) NP= Pre M+H

NP=Det+H e.g. *U ta half mind achi.* (He/ she is half minded.)

NP=Adj+H e.g. *General surgery ke subidha vi achi.* (General surgery is available here.)

NP= N+ H e.g. *Birami ke bed charge ke sange.* (... With the bed charge of patient)

NP= Adv.+ H e.g. *Hamar beti first division se pass kailak.* (My daughter passed in the first division.)

NP= Det.+ Adj+ H e.g. *Servo max engineering, sab subidha ka baste.*  
(Servo max engineering for all facilities)

NP=Adj. + N + H e.g. *U to third class teacher achi.* (He/ she is a third class teacher.)

ii) NP= H+N e.g. *Football game bahut pasand achi.* (...like football very much.)

NP=H+V+Adj. *Bed charge free achi.* (Bed charge is free.)

### B. Verb Phrase

VP= N + H e.g. *House fitting ke baste.* (For house fitting.)

VP= Adv. + H e.g. *Down load karu.* (download)

VP=H+ Prep e.g. *Sponsored by sera gold.*

### **C. Adjective Phrase**

Adj. P+H e.g. *Triple refined nun.* (Triple refined salt.)

N+H e.g. *Super smart banata* (Be super smart)

### **D. Adverb Phrase**

N+H e.g. *Voltage up down howak samasya.* (Problem of voltage up down)

### **E. Preposition Phrase**

H+Det. + Adj. e.g. *Renu among the best achi.* (Renu is among the best).

### **3.1.3 Clause**

Some mixed clauses with different structures were also found in the study.

(Appendix-7)

A. Finite Clause e.g. *Listening to music and sitting in shop.*

B. Non Finite Clause e.g. *To be a nurse.*

### **3.1.4 Sentence**

Some mixed sentences were also found in the study. They were analyzed as follows:

i. Major sentence

ii. Minor sentence

Major sentence: e.g. *Education is not a business sir, please don't mind.*

Minor sentence: e.g. *Good night !*

e.g. *Good evening, sir !*

e.g. *Thank you.*

e.g. *Go out.*

e.g. *Ok Sir !*

### 3.2 Frequency of the Mixed Expression

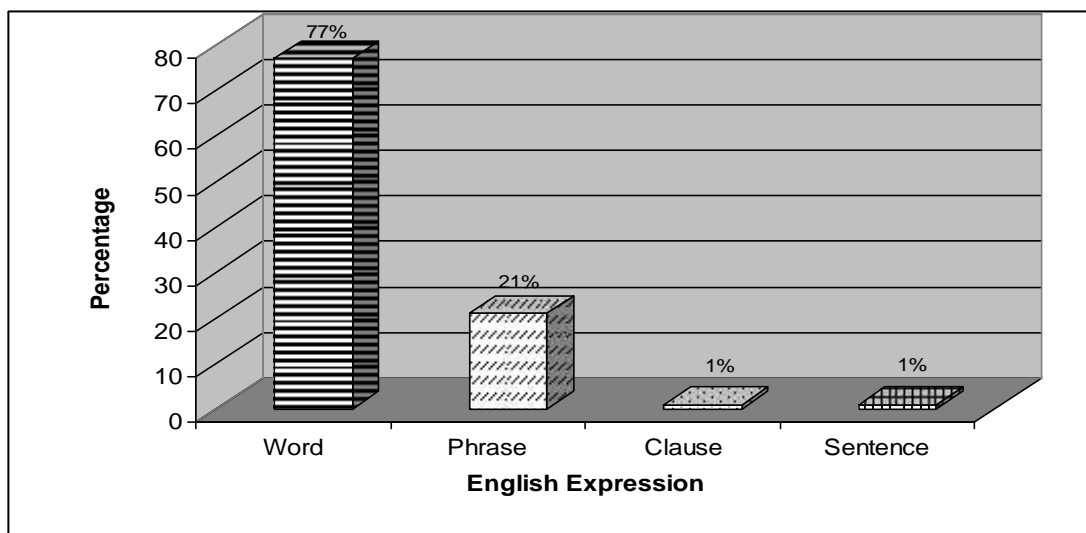
The mixed expressions found in the study are analyzed in the frequency basis as follows: (Appendix 3-7).

#### i. Language Structure

1. The frequency of expressions or code mixing is found more at word level than in other levels. In the study, it has occupied 77% of the total expressions.
2. The frequency of code mixing at phrase level is 21% of the total expressions.
3. The frequency of code mixing at clause level has comprised of 1% of the total expressions.
4. 1% code mixing of the total expressions has been covered by sentences.

It can be shown in bar diagram in this way:

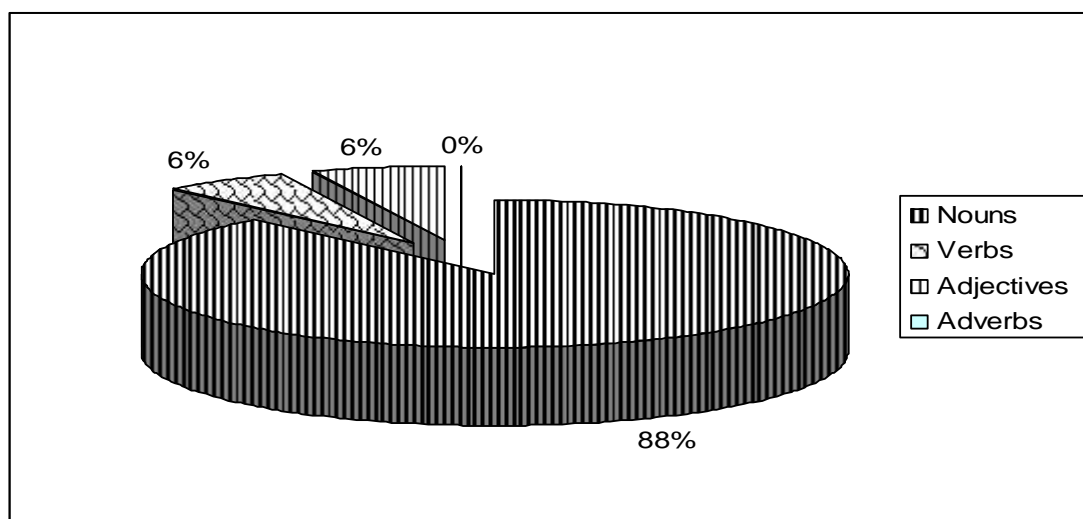
**Figure 4**  
**Code Mixing in Different Linguistic Unit**



#### ii. Word

Frequency of the code mixing at major word level can be shown as follows:

**Figure 5**  
**Code Mixing on Word Level was Found in the Study**



1. Out of the total 88% nouns covered the frequency of code mixing at word level of the total expressions. Among the nouns, the word 'toilet' has the highest frequency (21).
2. Verbs occupied 6% of code mixing at the word level. The word 'break' has the highest frequency (4).
3. Adjective in code mixing occupied 6% of total expressions. The word 'red' has the highest frequency (7).
4. Only two adverbs, 'late' and 'indirectly' were used in the total expressions which count 0% frequency in code mixing at word level.

### **3.3 Literacy Based Description**

1. Literate persons have been found using more English words in their expressions than illiterate one.
2. Literate people were found using more than one English word in the same sentence whereas, illiterate persons were found using either a single English word or no English word at all.

3. Educated people sometimes used complex words, phrases, clauses and sometimes whole sentence in English.
4. Technical terms such as ‘shirt, TV, phone, doctor, sir, miss etc. which don’t have equivalent words in their mother tongue, were used by illiterate person as well.
5. Though incorrect pronunciations were widely noticed among both the literate and illiterate people, it was illiterate people who made more incorrect pronunciation.
6. Level of understanding between literate and illiterate people was distinctive. Which means an illiterate person can use the English words without knowing its real meaning.
7. Sometimes illiterate person changed the word class incorrectly.  
e.g. *Drivaring nai karab.* (I did not drive.)

## Chapter Four

### Implications of English Code-Mixing in Maithili

#### 4.1 Findings

- a. Illiterate people also mixed English words in their mother tongue unconsciously. They pronounced the English words in Maithili tone e.g. *Saikil* for cycle etc.
- b. Literate people even mixed the whole sentence. e.g. Sir, please don't mind.
- c. Literate people could understand the meaning of English words they mixed while speaking their mother tongue but illiterate people could not understand them.
- d. FM radios mixed lots of English expressions. They used them even in unnecessary situations.
- e. English words were found to be used in great number in comparison to the other linguistic units.
- f. Literate people mixed more English words than illiterate ones.
- g. Literate females used as much English words as male but illiterate females did not use as much as the males.
- h. English words were found to be mixed in Maithili songs (mostly modern songs), other literary items like: drama, story, essays etc. and advertisement also.  
e.g. *Adhyan aa tuiton* (coaching or tuition)

#### 4.2 Recommendations

- a. Language teachers should be conscious of the Maithili and English languages.
- b. Speakers should be conscious of the Bhojpuri and Maithili languages. They should be able to differentiate them.



- c. Radio stations or other means of media should not use English terms in unnecessary situations.
- d. The parents or guardians should teach their mother tongue equivalent terms to their children.

### **4.3 Pedagogical Implications**

On the basis of the findings from the analysis and interpretations, the researcher has made the following pedagogical implications:

- i. The research can help future researchers in the study of code-mixing in the Maithili language.
- ii. Code-mixing can be used as a tool to enhance the acquisition of the target language.
- iii. Code-mixing is a useful technique to introduce the target vocabulary items. It involves the use of an L1 word in an L2 utterance- a common occurrence in bilingual or immigrant communities.
- iv. Using code-mixing to introduce new vocabulary can be an efficient and effective method of teaching learning activities.

## **Chapter Five**

### **Conclusion**

The following conclusions can be drawn on the basis of the discussion of the findings:

1. People living in Nepal are multilingual.
2. The significant feature of multilingualism in Nepal is the existence of stable bilingualism.
3. The stable bilingualism in the case of Maithils is the use of Maithili and mixed codes.
4. Mother tongue maintenance is very strong in the case of Maithili.
5. In the case of home domain, Maithils use English codes.
6. The general trend of English codes will remain unchallenged as a medium of style and instruction.
7. Findings of the data suggest that Maithils can maintain its cultural distinctiveness without official patronage.
8. Maithili have got much symbolic value.
9. Maithils have also favoured Maithili as a medium of instructions at the primary level.

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