A Sociolinguistic Survey of Bajjika

A Report

Submitted

to

Linguistic Survey of Nepal (LinSuN)

Central Department of Linguistics

Tribhuvan University, Kathmandu,
Nepal

By
Prof. Dr. Dan Raj Regmi
Dr. Balaram Prasain
Dr. Ambika Regmi

July, 2014

Acknowledgements

There are many people who have helped directly and indirectly in the sociolinguistic survey of this language. It is our great pleasure to acknowledge the direct or indirect help which the survey obtained from the administrative staff of the Department for the completion of the survey and preparation of the survey report.

Prof. Dr. Dan Raj Regmi
Dr. Balaram Prasain
Dr. Ambika Regmi

Table of contents

LIST OF FIGURES/DIAGRAMS

x

LIST OF MAPS

LIST OF PHOTOGRAPHS

CHAPTER 1

INTRODUCTION

1.1 Background

This is a report of a sociolinguistic survey of Bajjika (ISO 639-3), an Indo-Aryan language mainly spoken in Sarlahi and Rautahat districts of Central Development Region of Nepal. The main goal of this report is to provide the basic information about the present sociolinguistic picture of the Bajjika language. This report mainly focuses on the domains of language resources, mother tongue proficiency and bi/multilingualism, patterns of language use, language vitality and language transmission, language attitudes, dialectal variation and language development.

Bajjika is also spoken in some parts of Bara, bordering Rautahat, and some parts of Mohattari, adjacent to Sarlahi (Paswan, 2069 BS: 2). In Eppele et al.(2012:66) Bajjika has been injudiciously/unwisely regarded as a dialect of Maithili. In the census of Nepal, 2001, Bajjika was recognized, for the first time, as an independent language spoken in Sarlahi, Rautahat, Bara and Mohattari districts of Tarai region of Nepal. In this census, the total speaker of Bajjika amounted to 237947 (male: 124088 and female 3113859). This was 1.05% of the total population of Nepal. However, National Population and Housing Census, 2011 has reported that the total speaker of the Bajjika language amounts to 793416. As Bajjika has a sustainable orality, i.e., an adequate oral use in every domains for which oral use is desired, it has been categorized as 6a (vigorous)

Like Maithili, Bhojpuri and Awadhi, Bajjika is a cross-border language. This language is endowed with its own distinctive features. However, outsiders do not hesitate to imprudently designate this language as the mixture of Maithili and Bhojpuri. Bajjika is spoken by millions of speakers in the northern part of the north Indian state of Bihar and more than 200,000 speakers in Nepal (Kashyap, 2014). This language has no institutional or educational role in the community or government either in Nepal or India. In Nepal, this language is alternatively known as *Thenti* or *Dehati or Madhesi.*

This chapter briefly highlights on the naming and origin of the language, history of the language, occupation, family and social structure, tradition and culture, genetic affiliation, distribution of the speakers, dialects, review of earlier works as well as the purpose and goals of the study.

1.2 Naming and origin of the language

Bajjika refers to glossonym 'language name'. Bajjika is considered to have been derived from the root Bajji. Bajjika is autoglotonym (name given to the language by native speakers). Roy (2010) rightly points out that this language is called as Dehati or Thenythi thanks to the lack of study about its origin. Roy (2010) further explores that word Bajji was derived from the word Wajji. Since the Bajjika speaker pronounce the approximant sound /w/ as the bilabial sound /b/. This study provides the analysis of the internal structure of the word 'Bajjika' very clearly. When the suffix -k is attached to the root Bajji, it becomes 'Bajjik', meaning, the people of Bajji, a powerful province (the capital of Vaishali) and Bajjika, the language spoken by the Bajjik. The word Bajji is synonymously used as Brijji.[1] This study further notes that Bajjika was first cherished by Rahul Sankrityayan.

Kashyap (2014) notes that this language was originally spoken in the northern part of the north Indian state of Bihar. The region, where this language is spoken as the first language by most speakers called Bajjikanchal, covers an area of 20,045 square kilometers of seven districts, namely; Muzaffarpur, Paschim Champaran, Purbi Champaran, Samastipur, Sheohar, Sitamarhi, and Vaishali. Rautahat, Sarlahi, Mohatari and Bara are adjacent to these areas, where Bajjika has been spoken as the mother tongue since ancient time.

1.3 History of the language

Bajjika records a very old history in India. In Nepal, too, the history of Bajjika is also old. Roy (2010) notes that Bajjika in Nepal has the history of three thousand years old. The folk songs, which are still popular in the Bajjika speech community, amply provide the inkling for their history. A very popular Chinese traveler, Huensang, spent a few days in Samanpur, Rautahat, while travelling along the Bagmati River to India has noted that Bajjika was the form of speech of this area. Moreover, Bajjika was a living form of speech in the time of Nepal-English war. In the seven grammars of Bihari languages, Grierson (1968) has referred this language as Maithili-Bhojpuri. Nowadays, Bajjika is a popular name for this language. It has been enumerated in the national censuses, especially, 2001 and 2011 as the Bajjika language.

---

[1] History says that even the lord Buddha had established his 'sangh' on the pattern of republican province. This province had come into its existence in 725 B.C. and became famous in 450 B.C (Roy, 2010).

1.4 Occupation

Bajjika is not an ethnonym. This speech community is characterized by multiple castes, creeds and religions. The community consists of different castes, viz., Brahmins, Kayastha, Rajput, Yadav, Sah (Teli, Kanu, Kalwar, Baniya), Kurmi (Raut, Patel, Ray, Singh), Bhumihar, Mahato (Koiri and Suri), Pasman, Mahara, Mushar, Dom, Mukhiya, and Muslman. Ray (2010) notes that these people are involved in different occupations and professions for their livelihood, mainly in agriculture (fishing, farming, horticulture, floriculture, poultry, animal husbandry, etc.), teaching, business and trade, factory and garments, various governmental and non-governmental administrative jobs, carpentry, shoe-making, tailoring, and so on. However, in this speech community, in the past, even nowadays, Brahmins were assigned for worshipping, Rajput for fighting /ruling, Bhumihar for tackling social problem, Kurmi for growing vegetables, Sonar for making the ornaments, Lohar for making iron tools, Kumar for making clay pots, Muslim for selling meat, tailoring and constructing buildings, Dom for keeping pigs, making bamboo articles from different bamboo split and cleaning toilets, Baitha for washing clothes, etc. (Mahato et al., 2009).

1.5 Social and family structure

Similar to other speech communities like Maithili, Bhojpuri and Awadhi, Bajjika presents unity and diversity in the social structure. The majority, in this community, forms of Hindus who follow the caste rules as closely as possible as to the classical Hindu pattern (Bista, 2004:130). There are many Muslims who follow the grammars of the society as permitted by their religion. There are fundamental differences between Hindus and Muslims in social and family structure. Joint family is a common practice. The Hindu agricultural communities present a number of categories which are arranged in a vertical ladder of hierarchy. The social status in this speech community corresponds almost with the economic status. Hindu occupational castes like Brahmins, Rajputs, Kayasths are subcategorized into a number of sub-castes. Caste occupations are restricted to a particular caste. In this community, women are generally dominated by men. Inter-caste marriage is, in general, not tolerated in this speech community. In the higher castes, women are enforced to follow very strict rules. The more the hierarchy descends the more degree of orthodoxy declines. In Muslim community, the headman's role is prominent in all aspects of the life. He settles disputes, punishes offenders and presides over important transactions and social activities (Bista, 2004:178). The Muslims are also in different social ranking. In both communities, Hindu and Muslim,

there are a number of traditional practices of showing respect or treating the seniors in the family.

Bajjika speech community enjoys a joint family. It is very rich in kinship terms. Table 1.1 presents the major kinship terms used in the Bajjika speech community particularly Hindu (Roy, 2010).

Table 1.1: Major kinship terms used in the Bajjika speech community

Major kinships	Bajjika	Major kinships	Bajjika
grandfather	*baba/dada*	husband's younger brother	*deor*
grandmother	*dai/dadi*	husband's sister	*nanad*
father	*babu*	nephew	*bhatija*
mother	*mai/matari*	niece	*phetiji*
son	*beta*	father's sister's and husband	*phupha*
daughter	*beti*	father's sister	*phua*
husband	*gharbala/marad*	uncle	*kaka/chacha*
wife	*gharbali*	aunt	*kaki/chachi*
maternal uncle	*mama*	grandson	*pota*
maternal aunt	*mami*	granddaughter	*poti*
husband's elder brother	*bhainsur*	elder brother	*bhaiya*
younger brother	*bhai*	wife's younger sister	*sali*
wife's younger brother	*sala*	wife's elder brother	*bhaiji*
wife's elder sister	*didi/bahianji*	younger sister	*bahin*
elder sister	*didi/bahin*	son-in-low	*damad*
mother-in-law	*sas*	father-in-law	*sasur*
friend	*dos/sathi*	bride	*kaniya*
bride groom	*barba*	father of the son-in-law	*samdhi*
mother of the son-in-law	*sandhini*	maternal grandfather	*nana*
maternal grandmother	*nani*		

1.6 Tradition and culture

Bajjika speakers belong to different religions such as Hindu, Islam and Christianity. Tradition and culture vary according to their religions. Festivals, foods, costume, custom, ornaments, beliefs, etc., depend on their religion. However, religious tolerance is a very important social characteristic in this speech community. Roy (2010) notes they share beliefs and festivals. The main festivals of Hindu include Diwali, Chhath, Dashain (Dashara), Holi, Tila Sakrat (Maghe Sakrati), Jur Sital, Saunighari, Anant Pawani, Nagpanchami, Ganesh Chaturdashi, etc. On many occasions, men and women fast while celebrating these festivals and worship different god and goddess.

In different festivals, different gods and goddesses are worshipped. Food, costumes and process of worshipping also vary according to the festivals. Hindu men generally wear *dhoti*, *kurta*, pants and shirts whereas Hindu women wear sari, blouse, *kurta* and *surwal*. The common dish of the meals in Hindu community is rice, pulse, vegetables, pickles, sauce, fruits, sweats, etc. Like Holi, *Jitiya Parva* is a great occasion. It is especially observed by the women. Some may enjoy alcohol and meat in Holi. Eating beef is strictly prohibited in Hindu community of Bajjika speakers (Mahato et al. 2009).

The Muslim community of Bajjika celebrates the festivals like, Id, Muharam, Bakrid, Ramjan, etc. They wear long *kurta* and *lungi, surwal*, pants and shirts, etc. Women wear both Sari and blouse and *kurta* and *sulwar*. They put on a distinct type of cap in Muslim society. The common dish of the meals in Muslim community is rice, pulse, vegetables and meat. They mostly enjoy eating beef. Eating pork is strictly prohibited in Muslim community. The Christians are very few in number in the Bajjika speech community.

1.7 Genetic affiliation

According to Yadava (2003) Bajjika is a member of eastern group of Indo-Aryan language family. Diagram 1.1 presents the position of Bajjika among other Indo-Aryan languages spoken in Nepal.
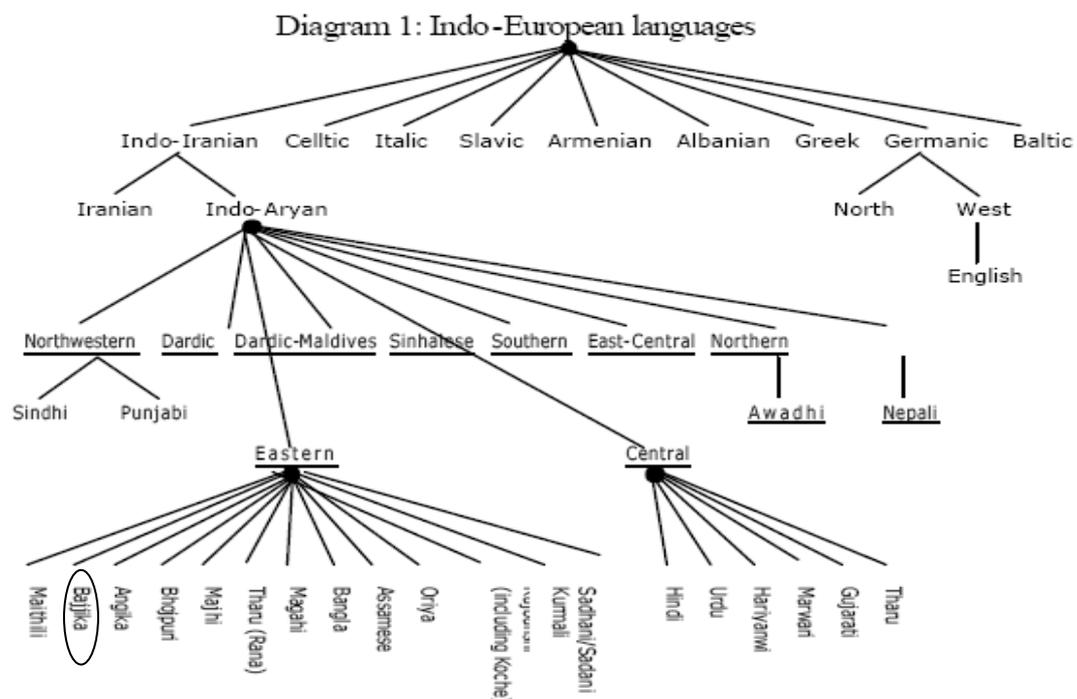
Diagram 1.1: Position of Bajjika among other Indo-Aryan languages spoken in Nepal

Diagram 1.2 much more clearly presents the genetic affiliation of Bajjika along with Maithili and Angika in Nepal.

Indo-Aryan Languages

```
                    Indo-Aryan Languages
                    /                   \
              Central                    Eastern
```

Central: Kathariya Tharu, Rana Tharu, DagauraTharu, Gujrati, Marathi, Hariynwi, Urdu, Hindi

Eastern: Sadri, Kumali, Koche, Oriya, Assamese, Bangla, Magahi, Majhi, Bhojpuri, Angika, (Bajjika), Maithili
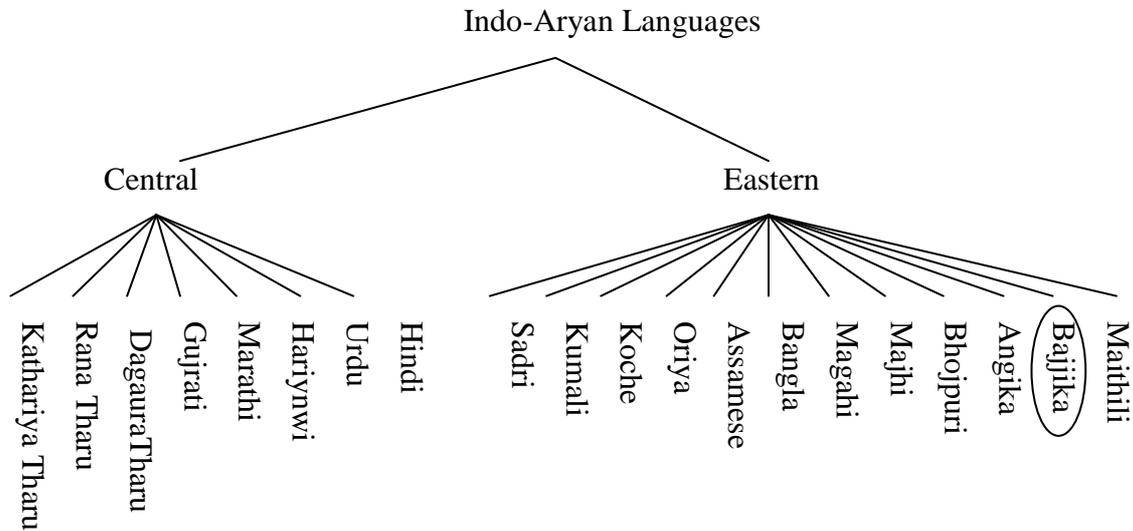
Diagram 1.2: Genetic affiliation of Bajjika along with Maithili and Angika

[Slightly adapted from Yadava (2004) and Ethnologue (2012)]

1.8 Distribution of the speakers

As mentioned previously, the Bajjika speech community including Bihar, India and Tarai, Nepal covers more than five thousand square mile. In Bihar, this language is mainly spoken in Muzaffarpur, Paschim Champaran, Purbi Champaran, Samastipur, Sheohar, Sitamarhi, and Vaishali. In Nepal, it is mainly spoken in Rautahat, Sarlahi, Mohatari and Bara. Geographically, the Narayani River is the western border, the Ganga River is the southern border and the Tarai in Nepal is the northern border of the Bajjika speech community. The eastern border is not so apparent because in the north Bajjika is highly mixed with Maithili.

Map1.1 presents the distribution of Bajjika speakers in different districts of Nepal.
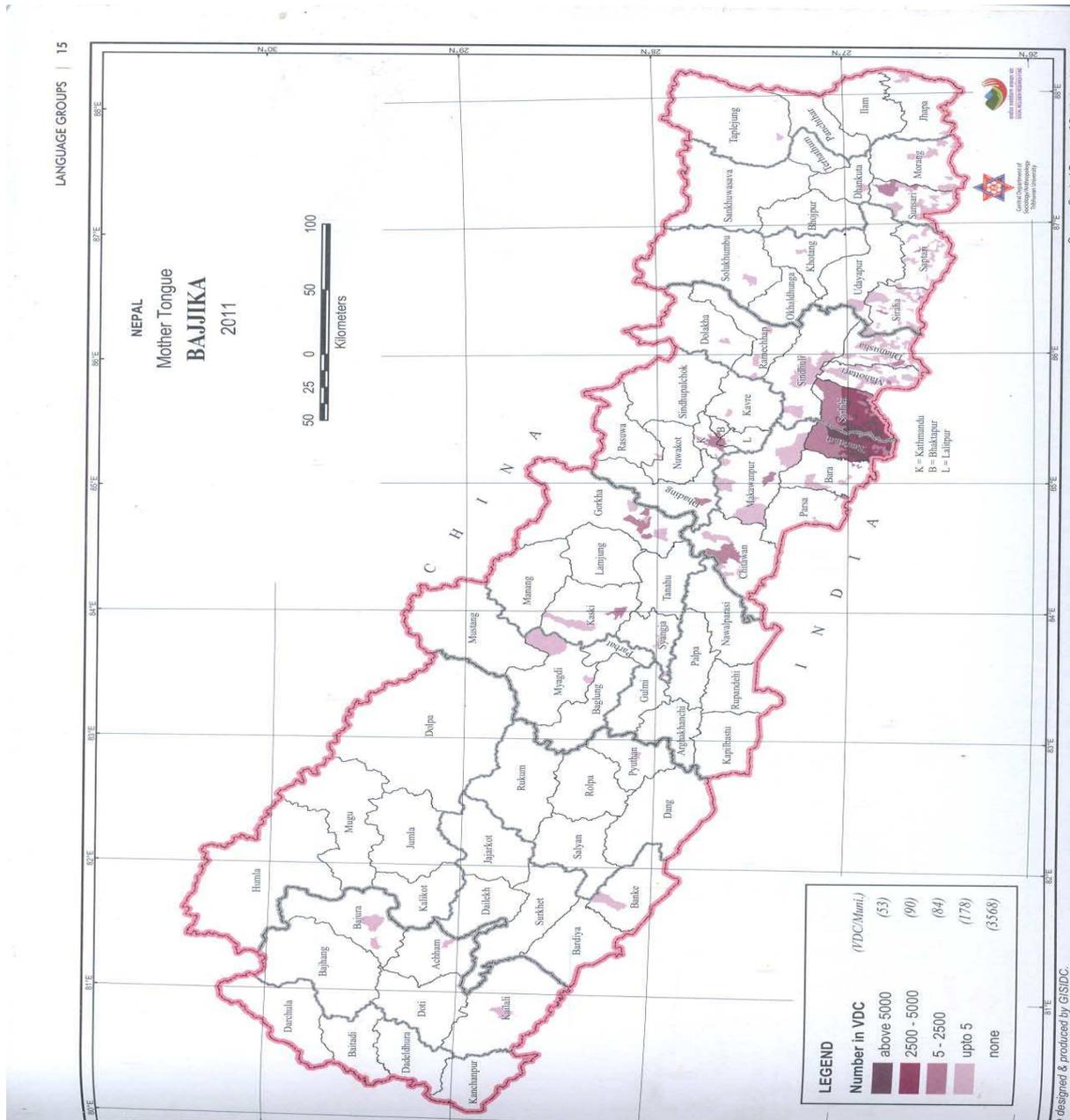
Map 1.1: Map of Bajjika speaking areas (Source: Tamang et al. 2014)

Table 1.2 presents the distribution of Bajjika speakers in different districts of Nepal.

Table 1.2: Distribution of Bajjika speakers in different districts of Nepal

	District/s	No. of speakers	%
1.	Achham	2	0.0%
2.	Bajhang	2	0.0%
3.	Banke	1	0.0%
4.	Bara	77	0.0%
5.	Bhaktapur	14	0.0%
6.	Chitwan	35	0.0%
7.	Dhading	6	0.0%
8.	Dhankuta	1	0.0%
9.	Dhanusa	73	0.0%
10.	Dolakha	3	0.0%
11.	Gorkha	1232	0.2%
12.	Kailali	2	0.0%
13.	Kanchnpur	7	0.0%
14.	Kaski	38	0.0%
15.	Kathmandu	225	0.0%
16.	Kavrepalanchok	2	0.0%
17.	Khotang	1	0.0%
18.	Lalitpur	93	0.0%
19.	Mahottari	92	0.0%
20.	Makwanpur	31	0.0%
21.	Morang	14	0.0%
22.	Magdi	2	0.0%
23.	Parsa	102	0.0%
24.	Pyuthan	3	0.0%
25.	Ramechap	9	0.0%
26.	Rasuwa	1	0.0%
27.	Rautahat	413890	52.2%
28.	Saptari	32	0.0%
29.	Sarlahi	377327	47.5%
30.	Sindhuli	7	0.0%
31.	Siraha	49	0.0%
32.	Solakhambu	1	0.0%
33.	Sunsari	34	0.0%
34.	Syangja	3	0.0%
35.	Taplejung	2	0.0%
36.	Udayapur	1	0.0%
Total		7,93,416	100%

Source: Census, 2011

1.9 Dialects

Kashyap (2014) points out that standard Bajjika is spoken in Vaishali and Muzaffarpur districts. In Bihar, the Bajjika speech community is surrounded by four other speech communities: Maithili in the east, Magahi in the south, Angika in the southeastern side, and

Bhojpuri in the west. Bajjika spoken in the bordering areas receives the flavor those languages, Maithili, Magahi and Bhojpuri, respectively. In Bihar, there have been identified the four dialects of Bajjika: Standard Bajjika, Maithili-affected Bajjika, Magahi-affected Bajjika, and Bhojpuri-affected Bajjika. In Nepal, Garuda (Rautahat) is considered the core area of Bajjika. There are mainly three dialects/varieties of Bajjika:

1. **EASTERN BAJJIKA [FROM MIDDLE OF SARLAHI TO THE EAST UPTO MOHATTARI]**

   This dialect is spoken in the western part of Mahotari, i.e., to the east of Sarlahi. This dialect is affected by Maithili. Thus, it can be called Eastern Bajjika or western Maithili.

2. **STANDARD BAJJIKA [FROM MIDDLE OF SARLAHI TO THE LAL BAKAIYA RIVER]**

   This form is spoken in Sarlahi and Rautahat.

3. **WESTERN BAJJIKA [FROM THE LAL BAKAIYA RIVER TO GADHIMAI]**

   This dialect is mainly spoken in the eastern part of Bara, i.e, to the west of Rautahat, i.e., Bara. This dialect is mainly affected by Bhojpuri. Thus, it is either called western Bajjika or eastern Bhojpuri.

   This speech community thinks that there are two more varieties of Bajjika. They are as follows:

1. **BAJJIKA SPOKEN IN MUSLIM COMMUNITY**

   This form is spoken in Muslim communities in Sarlahi and Rautahat.

2. **THARU-AFFECTED BAJJIKA**

Map 1.2 shows the Bajjika speaking area in Nepal.
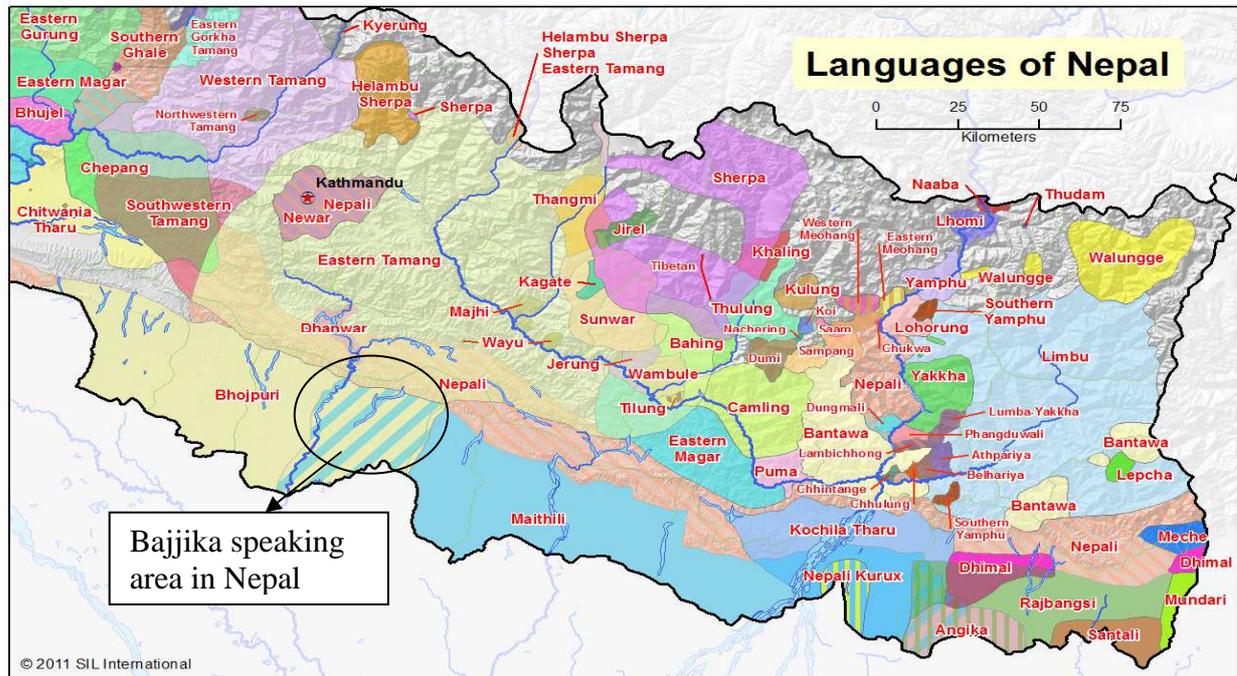
Map 1.2: Bajjika speaking areas in Nepal

1.10 Review of earlier works

There are only a few works on the Bajjika language and people. We review them briefly in chronological order as follows:

Mahato et al. (2009), a field report, presents, in short, a sociolinguistic situation of the Bajjika language. It reports that Bajjika language is not rich in language resources. However, there are a few monthly, terminal and yearly newspapers and journals published in the language. Folk songs, folktales and poems are also available in Bajjika. There are a few organizations and media which are working to promote the language. Some poems are also published in Bajjika. Rautahat F.M. (A local F.M.) broadcasts news and other programs in Bajjika. Many national newspapers, namely, the Gorkhapatra, the Kantipur, the Annapurna post, the Nepal Samachar Patra, etc. have also helped to promote Bajjika. However, the Bajjika language is very rich in language resources in Bihar, India. This reports notes that Bajjika is the amalgamated form of many languages such as Maithili, Bhojpuri and Hindi. There is mutual intelligibility between Maithili, Bajjika and Bhojpuri. Thus, learned people are multilingual

in Nepali, English, Maithili and Hindi. However, uneducated people are bilingual in Bajjika and Maithili or in Bajjika and Bhojpuri or in Bajjika and Hindi. Some uneducated people are monolingual too. The Bajjika speakers have a very positive attitude towards their language and culture. They feel their language is very much prosperous, melodious, and easier to make other understand, powerful and useful in employment, easier to trade, social activities and in the medium of education in comparison to other languages. Almost all of the children of the Bajjika speaker use Bajjika in their home, with friends and neighbours, and in the local schools. Some of them only use other language such as Bhojpuri, Maithili, and Hindi in their home. This language has no functional role in education. They wish that their children would learn and take primary education in mother tongue. There is a good intergenerational transmission of the language in the Bajjika speech community. They encourage the youngsters to learn Bajjika. The speech community is quite convinced that the preservation of the language can preserve and promote their culture and tradition well. This language is used more frequently in the daily life while counting, singing, joking, abusing teasing, marketing, storytelling, arguing, quarrelling, praying, talking to the family and neighbors, dreaming, playing, giving speeches, etc. It is used in almost all social, educational and family activities such as talking about education, festivals, fairs, marriage ceremony, etc. Bajjika is used in writing letters and their friends as well as parents, ringing people (talking on phone), etc. Bajjika was first recorded in the 2001 census. Most of the speakers of Bajjika feel that it is not an endangered language because all the people in community use it for communication. They have neither any shame nor they feel any kind of inferiority to speak the language in any of the situations in community. They are very eager and vigorously energetic in promoting and preserving the language forever.

Roy (2010) presents a short introduction to the Bajjika speakers, their culture and tradition. This study reports that Bajjika is spoken in limited areas of Mohattari, Bara, Sarlahi and Rautahat districts of Nepal. The name of this language was derived from 'Wrijji'. The history of Bajjika language is traced three thousand years old. The Bajjika speakers belong to different castes and religions; namely Hindu, Muslim and Christianity. The Bajjika speech community is male dominated. This community is also suffering from superstitions which have been deep-rooted since the time immemorial. Food, costumes and beliefs are determined by the grammars the respective religions. Bajjika belongs to Eastern Indo-Aryan sub-family. Bajjika is not rich in language resources. This study further notes most of the Bajjika speakers are either bilingual or multilingual in Nepali, Hindi, Bhojpuri and Maithili except a few illiterate people who are monolingual. Bajjika speakers have high love and

respect for their language. They use their language in almost all domains of language use. They transmit Bajjika to their children and they feel prestigious in speaking their language. The speech community keen to launch programs to preserve their culture and tradition. However, they think their language is an endangered language since there is no school and any literacy program in Bajjika This study rightly notes Nepali as a language of nation is threatening this language on the one hand. On the other hand Bhojpuri and Maithili language speakers are also discouraging the language being used in different domains of language use.

Paswan (2012) critically presents a historical survey of the extent and status of the Bajjika language. This language is mainly spoken in some districts of Bihar, a state of India, and in a few districts of Nepal. In Nepal, there is no unanimous voice as to the locations where this language is spoken. It has been stated in somewhere that this language is spoken in the districts from Bara to Mohattari and in somewhere it is spoken mainly in Sarlahi and Rautahat districts. However, there is no doubt that this language in Nepal is spoken in those areas (i.e., Eastern Champaran and Sitamarhi districts) which are adjacent to the areas in Bihar where this language is spoken.

Bajjika is one of the living languages in the world. Bajjika is related to the ancient Vaishali and Bajji Sangh. This study has claimed that Bajjika is a modern language of the ancient Bajji Sangh. It further notes that the Pali language in which Lord Buddha imparted his teachings was developed from Bajjika. Thus, it is clear that Bajjika is much older than Pali. As the language of ancient Bajji Sangh, this has been referred to as Brijia, Bajjika, Bajji, Baji and the language of Bajji Sangh. This study also tells us the process of the formation of the word Bajjika. Bajjika consists of the stem Bajji affixed with -k and further affixed with -a, denoting a feminine gender. This study further notes Bajjika was used as the official language in the Sen Principalities of the Middle Era. Bajjika has been also been regarded as a language in between Maithili and Bhojpuri or it is a mixed language developed from Maithili and Bhojpuri. There is doubt that Bajjika is an old language spoken in the areas covering the districts from Bariyapur of Bara to half of Mohatrai from the east. Maithili is spoken to the east and Bhojpuri is spoken to the west of Bajjika. The writers of Hindi have considered that Bajjika as closely related to Hindi. As Hindi, Bajjika was also developed from Sanskrit. At present, Bajjika is written in the Devnagari script. However, in the past, it used to be written in Kaithi script. Kaithi has different forms: Tirahuta or Tirahutiya Kaithi, Bhojpuri Kaithi, Magahi Kaithi, Maithili Kaithi, etc. Bajjika used to be written in Tirahutiya Kaithi. Even Grierson does not provide a clear status of this language. Somewhere he said Bajjika was

Eastern Bhojpuri and somewhere Bajjika was western Maithili. This study argues that Bajjika is neither eastern Bhojpuri, nor western Maithili. Nor is it a mixed language, mix of Maithili and Bhojpuri. Furthermore, whatever form of Bajjika is visualized at present, the main reason is that Bajjika has very dominant impact on both Maithili and Bhojpuri. Bajjika spoken in Vaishali and Muzaffarpur, original places of Bajjika, is regarded as central/ Standard Bajjika. There are other dialects of Bajjika, namely, Bajjika influenced by Maithili, Bajjika influenced by Bhojpuri and Bajjika influenced by Magahi. Bajjika spoken in Nepal can be divided into two categories: Bajjika influenced by Maithili and Bajjika influenced by Bhojpuri. Bajjika can be further categorized into three sub-categories: Western Bajjika (West to the Lalbakaiya River in Rautahat, upto Bariyapur (Ganjbhabanipur)); Central/ Standard Bajjika (East to the Lalbakaiya River in Rautahat, upto Malangawa) and Eastern Bajjika (East to Malangawa, upto the middle part of Mohattari). Because of the lack of knowledge about the language, dominating roles of Maithili and Bhojpuri and inferiority complex, the Bujjika speakers have recorded their form of speech either as Maithili or Bhojpuri for a long time.

Kashyap (2014) presents a short review of the present picture of the Bajjika language and speech community, especially in Bihar state of India. Bajjika is a minority language of the Bihari group of the Indo-Aryan language family. This study reports that Bajjika is spoken by millions of speakers in the northern part of the north Indian state of Bihar and more than 200,000 speakers in Nepal. It further reports that Bajjika is spoken by a significant segment of the population of Bihar. However, it has no institutional or educational role in the community or government. Little is known about this language in terms of demographic and ethno-linguistic details, not only to the world but also within India beyond the speech community. This study also deals, critically, with the Bajjika speech community, its language status, functional role in the community, and the revival efforts made by exponents of the language. It also provides some fundamental and practical suggestions for the maintenance of this language. The Bajjika speech community exists in the northern part of the north Indian state of Bihar. This language region covers an area of 20,045 square kilometres of seven districts (which comprise 6,886 villages): Muzaffarpur, Paschim Champaran, Purbi Champaran, Samastipur, Sheohar and Sitamarhi. Bajjika scholars claim that even the residents of most parts of Darbhanga district speak Bajjika. This study notes that Standard Bajjika is spoken in Vaishali and Muzaffarpur districts. The Bajjika speech community is surrounded by four other speech communities: Maithili in the east, Magahi in the south, Angika in the southeastern side, and Bhojpuri in the west. There have been identified the four

dialects of Bajjika: Standard Bajjika, Maithili-affected Bajjika, Magahi-affected Bajjika, and Bhojpuri-affected Bajjika. The speech community is linguistically stratified into trilingual, bilingual and monolingual populations, which are closely associated with levels of literacy and education. The speakers who attended secondary school are bilingual in Bajjika and Hindi and those who attended university are either trilingual in Bajjika, Hindi and English, or bilingual in Bajjika and Hindi. Those who are uneducated, especially the speakers of so-called lower castes, are monolingual in Bajjika.

1.11 Purpose and goals

The main purpose of this study is to evaluate the sociolinguistic situation of the Bajjika language. The specific goals /objectives of the study are as follows:

(a) To look at the vitality of the language by investigating the patterns of language use in certain domains;

(b) To assess bilingualism and the mother tongue proficiency in the Bajjika speech community;

(c) To evaluate the language maintenance and the attitudes of the speakers towards their language;

(d) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the language; and

(e) To gather information regarding the resources and language development in the Bajjika speech community.

1.12 Organization

The report is organized into nine chapters. Chapter 1 presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Chapter 3 examines the major domains of language use. In chapter 4, we evaluate the mother tongue proficiency and bi/multilingualism in Bajjika. Chapter 5 looks at language vitality, language maintenance and language attitudes in Bajjika. In chapter 6, we discuss language resources in the language. Chapter 7 examines the possible dialectal variations in Bajjika. In chapter 8, we discuss dreams and plans of the speech community for language development in Bajjika. Chapter 9 presents the summary of the findings and recommendations. The annex includes Sociolinguistic Questionnaires, wordlist, basic information and some group photographs of the language consultants involved in the survey of Bajjika.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Outline

This chapter deals, in detail, with the research methodology employed in the sociolinguistic survey of Bajjika. It is organized into five sections. Section 2.2 presents an overview of the major goals of the survey, the research methods/tools used and brief description of the methods/tools including the major focus of the tools in the survey. In section 2.3, we discuss the different types of research tools, their basic characteristics and the ways they were employed in the survey. Section 2.4 deals with the survey points, sample size and the collection of data. In section 2.5, we present the limitations of the survey in relation to time, access, area, methods and informants.

2.2 Overview

This survey has employed three different methods/ tools in order to fulfill its goals. Table 2.1 presents tools/ methods used in the survey of the Bajjika language.

Table 2.1: Tools/methods used in the survey of the Bajjika language

	Tools/ methods	
1.	Sociolinguistic Questionnaire (SLQ)	Sociolinguistic Questionnaire A
		Sociolinguistic Questionnaire C
2.	Participatory Method (PM)	Domains of Language Use (DLU)
		Bilingualism (BLM)
		Dialect Mapping (DLM)
		Appreciative Inquiry (ACI)
3.	Wordlist Comparisons (WLC)	

Table 2.1 shows that the methods/tools consist of Sociolinguistic Questionnaire (SLQ), Participatory Method (PM) and Wordlist Comparisons (WLC). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B and Sociolinguistic Questionnaire C. Participatory Method (PM) comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI).

Table 2.2 presents the major goals of the survey, the research methods/tools used, a brief description of the methods/tools including the major focus of the tools in the survey.

Table 2.2: Overview of the major survey goals, research methods/tools including the major focus of the tools

	GOALS OF THE SURVEY	RESEARCH METHODS/ TOOLS	BRIEF DESCRIPTION	FOCUS OF THE METHODS/TOOLS
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism and language resources in Bajjika;	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the core point	• Language resources • Mother-tongue proficiency and multilingualism • Domain of language use • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	• Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry
		Sociolinguistic Questionnaires- C (SLQ C)	21 questions to be administered on language activist or village head	• Language attitudes • Language maintenance • Language vitality • Language development
1.2	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

2.3   Research methods/tools

2.3.1   Sociolinguistic Questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex.

From each village, the individuals were chosen from different categories of sex, age and educational background from each survey points.[1] Figure 2.1 presents a model for sampling of informants from each point in Bajjika speech community.


```
        SAMPLING MODEL OF INFORMANTS IN SURVEY
                        POINT X

              MALE                              FEMALE

      A1      A2      A3                A1      A2      A3

    L   IL  L   IL  L   IL            L   IL  L   IL  L   IL
    1   1   1   1   1   1             1   1   1   1   1   1
        A1=15-29, A2= 30- 59 and A3= 60 and above; L=Literate and IL=illiterate
```
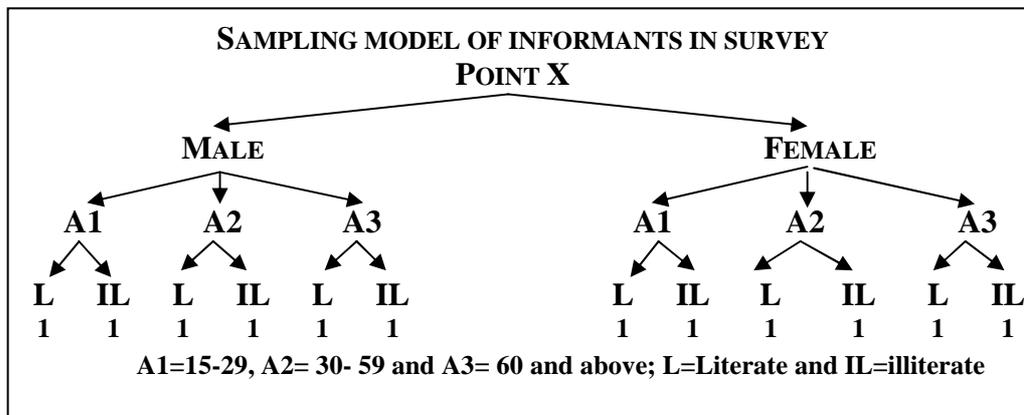
Figure 2.1: Sampling model of informants in survey points

Following the sampling model to the maximum, at least 12 informants were selected age ranging 15-29 (A1), 30-59 (A2) and 60 and above (A3) with their sex and educational background in each survey point. The questions were asked by the administrators in Nepali to the informants and the answers given by the informants were recorded in the questionnaire in Nepali.

2.3.2 Sociolinguistic Questionnaire B (SLQ B)

We have used a set of four participatory tools with the groups of Bajjika participants of different survey points. The tools include Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of these tools is to help the speech community to think about the dialects of Bajjika, how bilingual Bajjika people are, in which situations they use Bajjika and what their dreams and aspirations are for their language.

In the questionnaire, each tool is equipped with well-written step-by-step procedures for the facilitators in the group. There are four criteria for the successful implementation of the participatory tools:

    a) The group should consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men

---

[1] For the purpose of the survey, the age range of the informants has been categorized into three sets: 15-29 (A1), 30- 59(A2) and 60 and above (A3).

in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.

b) The participant should belong to the target mother tongue and his/her, at least, one parent must be from the target language.

c) The participants should be grown up in the survey point and must have lived here now. If s/he has lived elsewhere it should not be more than five years and s/he must have lived in the village for the past five years.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed in short below (See Annex B for detail).

2.3.2.1 Domains of Language Use (DLU)

We used the Domains of Language Use tool in order to help the Bajjika community members to think about and visualize the languages which Bajjika people speak in various situations. In this tool, the Bajjika participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Bajjika and those situations in which they use both Nepali and Bajjika. Then, the participants were asked to place the labels Nepali, Bajjika and both Nepali and Bajjika. Next they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to use each language in any other situations.

2.3.2.2 Dialect mapping (DLM)

The main purpose of Dialect Mapping tool is to help the community members to think about and visualize the different varieties of Bajjika. The Bajjika participants in group were asked to write on a separate sheet of paper the name of each village where Bajjika is spoken and placed them on the floor to represent the geographical location. Then they were asked to use the loops of string to show which villages spoke the same as others. Next they used the number to show the ranking from easiest to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly.

2.3.2.3 Bilingualism/Multilingualism (BLM)

We used this tool to help the community members to think about and visualize the levels of fluency in both Bajjika and Nepali by different subsets of the Bajjika community. In this

community, Nepali is the most dominant language which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Bajjika people who speak Bajjika well and the other the Bajjika people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Bajjika 'well' or not 'so well'. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of Bajjika people that spoke Bajjika 'well'. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

2.3.2.4 Appreciative inquiry (ACI)

This tool was used to gather information about the dreams and aspirations for the language the Bajjika community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language or culture. Then they were asked to, based on those good things in Bajjika language and culture, express they "dreamed" about how they could make their language or culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

Hasselbring (2009) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language where as this tool helped them think about future possibilities.

2.3.3 Sociolinguistic Questionnaire C (SLQ C)

This set contains 21 questions to be administered on language activist or village head. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Bajjika.

2.3.4 Word list comparisons: Description, purpose and procedure

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Bajjika speakers. The results have been presented in a table which illustrates the relative linguistic distances

among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs (See Chapter 7 for detail)

From each survey points, at least six informants representative of different age, sex and educational status were chosen as the word list source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Bajjika as his/her mother tongue and should not have lived outside the village for extended periods of time.

For each item on the word list, the researcher elicited, in Nepali, the local Bajjika word from a mother tongue Bajjika speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Bajjika. However, the intelligibility between dialects cannot be conclusively stated based solely on lexical similarity percentages.

2.4 Sampling

2.4.1 Survey points

Bajjika speaking areas were categorized into five survey points for the purpose of sociolinguistic survey. Table 2.3 presents the survey points used in the survey of the Bajjika language including GPS (global positioning system) coordinates.

Table 2.3: Survey points including GPS (global positioning system) coordinates in Bajjika

	Survey points	Types of points	VDCs	GPS Coordinates	Elevation (in meter)
1.	GARUDA	Core	Bairaya-6 Rautahat	$085^0\,19'08.8''$ E $026^0\,57'03.1''$ N	71
3.	KATAHARIYA	South-West	Katahariya-5 Rautahat	$085^0\,14'19.1''$ E $026^0\,59'05.4''$ N	67
3.	GAUR	South	Gaur Municipality-5, Rautahat	$085^0\,16'18.7''$ E $026^0\,45'58.8''$ N	56
4.	MALANGAWA	East	Malangawa Municipality-10, Sarlahi	$085^0\,33'49.4''$ E $026^0\,51'34.9''$ N	70
5.	BARAHATHAWA	East-West	Barahathawa-4 Sarlahi	$085^0\,27'52.6''$ E $027^0\,00'10.6''$ N	83

Source: Field study, 2014

2.4.2 Sample size

Table 2.4 presents the sample size and different tools to be used in the survey.

Table 2.4: Sample size and different tools to be used in the survey

| Survey Points | Sociolinguistic Questionnaires | | | |
	A(Individual)	B(Participatory): DLU, DLM, BLM, APE	C (Language activist/head)	Wordlist
Core	12	1+1+1+1	2	2
Far north	12	1+1+1+1	2	2
Far south	12	1+1+1+1	2	2
Far west	12	1+1+1+1	2	2
Far east	12	1+1+1+1	2	2
Total	60	20	12	2

DLU= domains of language use, DLM= dialect mapping, BLM: multilingualism, API= appreciative inquiry

2.4.3 Data collection

Table 2.5 presents the total number of the data collected by using different tools in survey points in Bajjika.

Table 2.5: Total number of the data collected in the survey points in Bajjika

| Survey Points | SOCIOLINGUISTIC QUESTIONNAIRES | | | | | | Other Tools |
| | A(Individual) | B (Participatory) | | | | C | Wordlist |
		DLU	DLM	BLM	APE		
GARUDA	12	1	x	1	1	2	2
KATAHARIYA	12	1	1	1	1	2	2
GAUR	12	1	1	x	1	2	2
MALANGAWA	12	1	1	x	1	2	2
BARAHATHAWA	12	1	1	x	x	2	2
Total	**60**	**5**	**4**	**2**	**5**	**10**	**10**

DLU= domains of language use, DLM= dialect mapping, MLT: multilingualism, API= appreciative inquiry

2.5 Limitations of the survey

This survey has the following limitations:

a) Because of the constraint of the time, we used only four tools: sociolinguistic questionnaires, A, B, C and wordlist only in five points in the Bajjika speech community.

b) Sentence Repetition Test (SRT) and Recorded Text Test (RTT) were not employed in the survey.

c) Dialect Mapping Tool could not be used in Garuda. However, the respondents have provided the information as to the major dialects of their language in written form.

d) The participatory tool referred to as Bilingualism was administered only in Garuda and Katahariya.

e) Appreciative Inquiry was not conducted in Barahathawa because of the time constraint.

CHAPTER 3

DOMAINS OF LANGUAGE USE

3.1 Outline

This chapter deals with the patterns of language use in different domains in the Bajjika speech community. It consists of eight sections. Section 3.2 deals with the patterns of language use in the general domains. In section 3.3, we deal with the patterns of language use in specific domains in Bajjika. Section 3.4 presents the use of mother tongue and language of wider communication. In section 3.5, we evaluate the language preference for children's medium of instruction at primary level. Section 3.6 looks at the languages used with the visitors at home. In section 3.7, we present the domains of language use uncovered from the participatory method. Section 3.8 presents the summary of the findings of the chapter.

3.2 Language use in general domains

This section looks at the languages most frequently used by the Bajjika speakers in general domains. Such domains consist of counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. In this section, first, we present the general picture of patterns of language use and then, we present such patterns in terms of demographic categories such as sex, literacy and age.

3.2.1 Patterns of language use in general

Domains of language use are generally referred to as the patterns of language use among the speakers of a language (Regmi, 2011). More specifically, they are the contexts or situations in which a speaker makes a choice, in most of the cases, a conscious choice among his/her mother tongue, a language of wider communication and both or other languages. The main domains consist in community, home, business and education. The vitality of a language can be better examined by looking at the patterns of language use among the speakers in terms of sex, age and literacy. Table 3.1 presents the languages most frequently used by the Bajjika speakers in different domains.

Table 3.1: Languages most frequently used by the Bajjika speakers in different domains

(N=60)

DOMAINS	LANGUAGES										
	B	N	M	Bh	H	B+N	B+Bh	N+H	B+M	B+N+H	B+M+Bh
Counting	38 (63.3%)	19 (31.6%)	1 (1.6%)	-	1 (1.6%)	1 (1.6%)	-	-	-	-	-
Singing	45 (75%)	-	1 (1.6%)	1 (1.6%)	1 (1.6%)	1 (1.6%)	2 (3.3%)	3 (5%)	1 (1.6%)	5 (8.3%)	-
Joking	59 (98.3%)	-	-	-	-	-	-	-	-	-	1 (1.6%)
Bargaining/ shopping	58 (96.6%)	-	-	-	-	1 (1.6%)	-	-	-	1 (1.6%)	-
Story telling	57 (95%)	1 (1.6%)	-	-	-	-	-	-	-	2 (3.3%)	-
Discussing	60 (100%)	-	-	-	-	-	-	-	-	-	-
Praying	56 (93.3%)	-	-	-	1 (1.6%)	1 (1.6%)	-	-	-	1 (1.6%)	1 (1.6%)
Quarrelling	59 (98.3%)	-	-	-	-	-	-	-	-	1 (1.6%)	-
Abusing/scolding	58 (96.6%)	-	-	-	-	-	-	-	-	-	2 (3.3%)
Telling stories to children	58 (96.6%)	1 (1.6%)		-	-	-	-	-	-	1 (1.6%)	-
Singing at home	57 (95%)	-	-	-	1 (1.6%)	-	-	-	-	-	2 (3.3%)
Family gatherings	60 (100%)	-	-	-	-	-	-	-	-	-	-
Village meetings	60 (100%)	-	-	-	-	-	-	-	-	-	-

B=Bajjika, N=Nepali, M= Maithili, Bh=Bhojpuri, H=Hindi

Source: Field study, 2014

Table 3.1 shows that in the Bajjika speech community, Bajjika is extensively used in all the general domains of languages use such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. In the domains like discussing, family gatherings and village meetings,

cent percent of the informants have responded that only the mother tongue, i.e., Bajjika is exclusively used. In this speech community, in the domains of joking, storytelling, discussing/debate, quarrelling, abusing (scolding/using taboo words), telling stories to children and singing at home more than 95% of the speakers use Bajjika. However, in the domain of praying, only 93.3% of the informants use Bajjika. In counting, 63.3 % of the informants have replied that they use their mother tongue whereas 31.6% have responded that they use Nepali in counting. In case of singing in general, Bajjika is predominantly (i.e., 75%) used in the Bajjika speech community whereas other languages like Maithili, Bhojpuri, Hindi are also used in singing. The use of Nepali, the official language of Nepal, is insignificantly used in this speech community.

Figure 3.1 presents the patterns of language use in different domains in Bajjika.
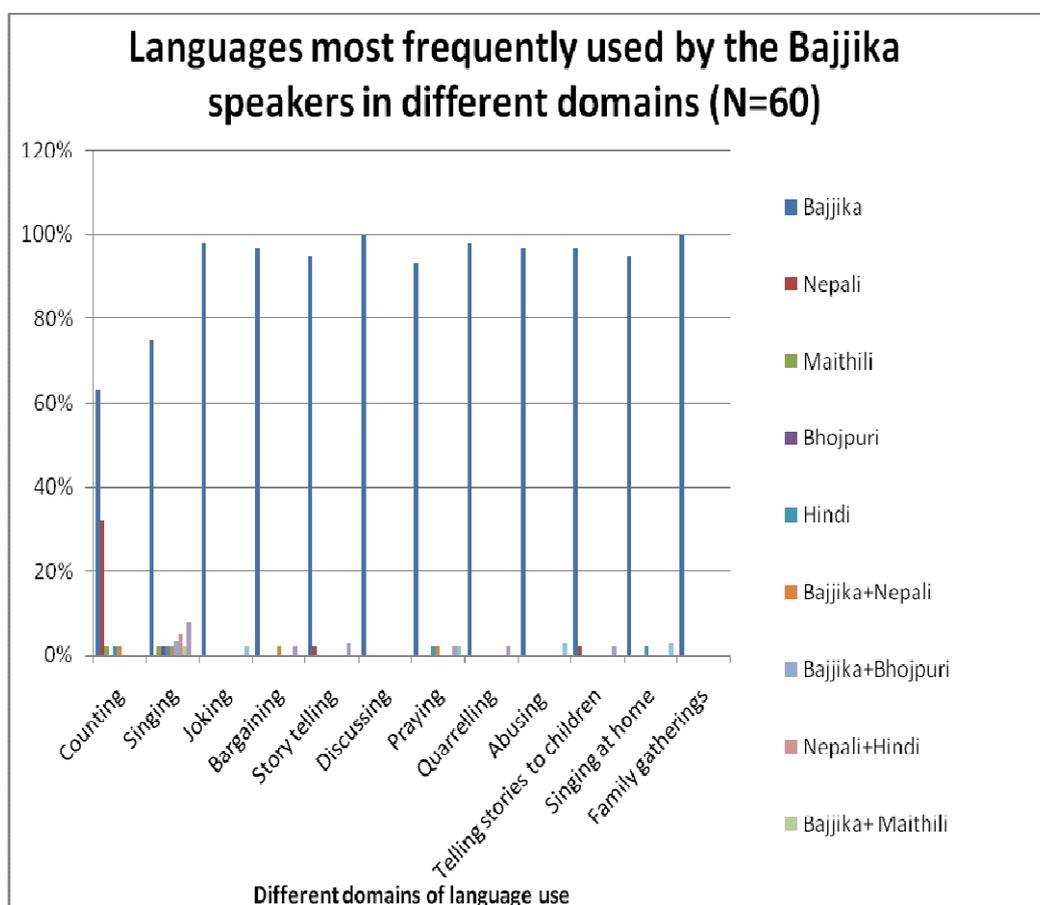
Figure 3.1: Languages most frequently used in general domains in Bajjika speech community

3.2.2 Patterns of language use in general domains by sex

Table 3.2 (a-b) present the languages most frequently used by the Bajjika speakers in different general domains by sex.

25

Table 3.2(a): Languages most frequently used in different domains in Bajjika speech

community by male

(N=30)

DOMAINS	LANGUAGES									
	B	N	M	Bh	H	B+N	N+H	B+M	B+N+H	B+M+Bh
Counting	20 (66.6%)	9 (30%)	-	-	-	1 (3.3%)	-	-	-	-
Singing	22 (73.3%)	-	1 (3.3%)	1 (3.3%)	1 (3.3%)	-	1 (3.3%)	1 (3.3%)	3 (10%)	-
Joking	30 (100%)	-	-	-	-	-	-	-	-	-
Bargaining/ shopping	29 (96.6%)	-	-	-	-	1 (3.3%)	-	-	-	-
Story telling	27 (90%)	1 (3.3%)	-	-	-	-	-	-	2 (6.6%)	-
Discussing	30 (100%)	-	-	-	-	-	-	-	-	-
Praying	27 (90%)	-	-	-	-	1 (3.3%)	-	-	2 (6.6%)	-
Quarrelling	29 (96.6%)	-	-	-	-	-	-	-	1 (3.3%)	-
Abusing/scold ing	28 (93.3%)	-	-	-	-	-	-	-	2(%)	-
Telling stories to children	28 (93.3%)	1 (3.3%)	-	-	-	-	-	-	1 (3.3%)	-
Singing at home	27 (90%)	-	-	-	1 (3.3%)	-	-	-	-	2 (6.6%)
Family gatherings	30 (100%)	-	-	-	-	-	-	-	-	-
Village meetings	30 (100%)	-	-	-	-	-	-	-	-	-

B=Bajjika, N=Nepali, M= Maithili, Bh=Bhojpuri, H=Hindi

Source: Field study, 2014

Table 3.2(b): Languages most frequently used in different domains in Bajjika speech community by female

(N=30)

DOMAINS	LANGUAGES							
	Bajjika	Nepali	M	H	B+N	B+Bh	N+H	B+N+H
Counting	18 (60%)	10 (33.3%)	1 (3.3%)	1 (3.3%)	-	-	-	-
Singing	23 (76.6%)	-	-		1 (3.3%)	2 (6.6%)	2 (6.6%)	2 (6.6%)
Joking	30 (100%)	-	-	-	-	-	-	-
Bargaining/ shopping	29 (96.6%)	-	-	-	-	-	-	1 (3.3%)
Story telling	30 (100%)	-	-	-	-	-	-	-
Discussing	30 (100%)	-	-	-	-	-	-	-
Praying	29 (96.6%)	-	-	1 (3.3%)	-	-	-	-
Quarrelling	30 (100%)	-	-	-	-	-	-	-
Abusing/scolding	30 (100%)	-	-	-	-	-	-	-
Telling stories to children	30 (100%)	-		-	-	-	-	-
Singing at home	30 (100%)	-	-	-	-	-	-	-
Family gatherings	30 (100%)	-	-	-	-	-	-	-
Village meetings	30 (100%)	-	-	-	-	-	-	-

M= Maithili, Bh=Bhojpuri, H=Hindi

Source: Field study, 2014

Table 3.2 (a-b) clearly show that all the informants, both male and female, overwhelmingly use Bajjika in all the general domains of language use. Naturally, in almost domains, the female respondents are more loyal in the use of mother tongue than the male respondents. Table 3.2(a) presents that cent percent male informants use Bajjika in the domains of joking,

discussing, family gathering and village meetings. However, Table 3.2(b) shows that cent percent female informants use Bajjika in more domains of joking, storytelling, discussing, quarrelling, abusing, telling story to children, singing at home, family gathering and village meetings. Interestingly, the percentages of the male respondents in using Bajjika are slightly higher than that of female respondents in the Bajjika speech community. One more interesting point is that in the domain of praying, a few male respondents use Bajjika and Nepali. However, in the same domain, a few female speakers use Hindi. The male respondents also use Maithili, Bhojpuri and Hindi in singing whereas the female respondents do not use them.

3.2.3 Patterns of language use in general domains by literacy

Table 3.3 (a-b) present the languages most frequently used by the Bajjika speakers in different domains by literacy.

Table 3.3(a): Languages most frequently used by literate in different domains

(N=29)

DOMAINS	LANGUAGES										
	B	N	M	Bh	H	B+N	B+Bh	N+H	B+M	B+N+H	B+M+Bh
Counting	14 (48.2%)	13 (44.8%)	-	-	-	1 (3.4%)	-	-	-	1 (3.4%)	-
Singing	18 (62 %)	-	1 (3.4%)	1 (3.4%)	1 (3.4%)	-	1 (3.4%)	2 (6.8%)	1 (3.4%)	3 (10.3%)	1 (3.4%)
Joking	28(96.5%)	-	-	-	-	-	-	-	-	1(3.4%)	-
Bargaining/ shopping	27 (93.1%)	-	-	-	-	1 (3.4%)	-	-	-	1 (3.4%)	-
Story telling	26(89.6%)	1(3.4%)	-	-	-	-	-	-	-	1(3.4%)	1(3.4%)
Discussing	29(100%)	-	-	-	-	-	-	-	-	-	-
Praying	25(86.2%)	-	-	-	1 (3.4%)	1 (3.4%)	-	-	-	2 (6.8%)	-
Quarrelling	28(96.5%)	-	-	-	-	-	-	-	-		1(3.4%)
Abusing/scolding	27(93.1%)	-	-	-	-	-	-	-	-	-	2(6.8%)
Telling stories to children	26(89.6%)	1(3.4%)		-	-	-	-	-	-	2(6.8%)	-
Singing at home	25(86.2%)	-	-	-	1 (3.4%)	-	-	1 (3.4%)	-	-	2 (6.8%)
Family gatherings	29(100%)	-	-	-	-	-	-	-	-	-	-
Village meetings	29(100%)	-	-	-	-	-	-	-	-	-	-

B=Bajjika, N=Nepali, M= Maithili, Bh=Bhojpuri, H=Hindi

Source: Field study, 2014

Table 3.3(a) shows that except in counting and singing, the literate informants use their mother tongue at the higher percentages.

Table 3.3(b): Languages most frequently used by illiterate in different domains (N=31)

DOMAINS	LANGUAGES							
	B	N	M	Bh	H	B+N	B+Bh	N+H
Counting	30 (96.7%)	-	-	-	1 (3.2%)		-	-
Singing	30 (96.7%)	-	-	-	-	-	-	1(3.2%)
Joking	31 (100%)	-	-	-	-	-	-	-
Bargaining/ shopping	31(100%)	-	-	-	-	-	-	-
Story telling	31(100%)	-	-	-	-	-	-	-
Discussing	31 (100%)	-	-	-	-	-	-	-
Praying	31 (100%)	-	-	-	-	-	-	-
Quarrelling	31 (100%)	-	-	-	-	-	-	-
Abusing/scolding	31(100%)	-	-	-	-	-	-	-
Telling stories to children	31(100%)	-		-	-	-	-	-
Singing at home	31(100%)	-	-	-	-	-	-	-
Family gatherings	31(100%)	-	-	-	-	-	-	-
Village meetings	31(100%)	-	-	-	-	-	-	-

B=Bajjika, N=Nepali, M= Maithili, Bh=Bhojpuri, H=Hindi

Source: Field study, 2014

Table 3.3(b) shows that illiterate informants, as expected, are much more loyal to the mother tongue in the Bajjika speech community. Except in counting (i.e., Hindi, 3.2%) and singing (i.e., Nepali and Hindi, 3.2%), the illiterate speakers exclusively use their mother tongue in the general domains of language use in the Bajjika speech community.

3.2.4 Patterns of language use in general domains by age

Table 3.4 (a-b) present the languages most frequently used by the Bajjika speakers in different domains by age.

Table 3.4 (a): Languages most frequently used by A1 age group in different domains (N=20)

DOMAINS	LANGUAGES						
	B	N	M	Bh	B+N	N+H	B+N+H
Counting	12 (60%)	6(30%)	1(5%)	-	1(5%)	-	-
Singing	13 (65%)	-	-	2(10%)	-	3(15%)	2(10%)
Joking	20(100%)	-	-	-	-	-	-
Bargaining/ shopping	19(95%)	-	-	-	-	-	1(5%)
Story telling	20(100%)	1(5%)	-	-	-	-	-
Discussing	20(100%)	-	-	-	-	-	-
Praying	20(100%)	-	-	-	-	-	-
Quarrelling	20(100%)	-	-	-	-	-	
Abusing/scolding	20(100%)	-	-	-	-	-	-
Telling stories to children	20(100%)	-		-	-	-	-
Singing at home	20(100%)	-	-	-	-	-	-
Family gatherings	20(100%)	-	-	-	-	-	-
Village meetings	20(100%)	-	-	-	-	-	-

B=Bajjika, N=Nepali, M= Maithili, Bh=Bhojpuri, H=Hindi

Source: Field study, 2014

Table 3.4 (b): Languages most frequently used by A2 and A3 age groups in different domains

DOMAINS	A2 (N=20)					A3(N=20)				
	LANGUAGES					LANGUAGES				
	B	N	M	B+Bh	B+N+H	B	N	H	B+M	B+M+Bh
Counting	12 (60%)	8(40%)	-	-	-	16 (60%)	3(15%)	1(5%)	-	-
Singing	14 (70%)	-	1(5%)	1(5%)	4(20%)	18 (90%)	-	1(5%)	1(5%)	-
Joking	20(100%)	-	-	-	-	19(95%)	-	-	-	1(5%)
Bargaining/ shopping	20(100%)	-	-	-	-	20(100%)	-	-	-	-
Story telling	19(95%)	-	-	-	1(5%)	19(95%)		-	-	1(5%)
Discussing	20(100%)	-	-	-	-	20(100%)	-	-	-	-
Praying	19(95%)	-	-	-	1(5%)	19(95%)	-	-	-	-
Quarrelling	20(100%)	-	-	-		20(100%)	-	-	-	
Abusing/scolding	19 (95%)	-	-	-	1(5%)	19 (95%)	-	-	-	1 (5%)
Telling stories to children	19(95%)	-		-	1(5%)	19(95%)	1(5%)	-	-	-
Singing at home	19(95%)	-	-	-	1(5%)	18(90%)	-	1(5%)	-	1(5%)
Family gatherings	20 (100%)	-	-	-	-	20 (100%)	-	-	-	-
Village meetings	20 (100%)	-	-	-	-	20 (100%)	-	-	-	-

B=Bajjika, N=Nepali, M= Maithili, Bh=Bhojpuri, H=Hindi

Source: Field study, 2014

Table 3.4(a-b) shows that in the domain of counting, the percentage of the use of Nepali by A2 (i.e., the informants of 30-59 years age group) is higher than that of A1(i.e., the informants of 15-29 years age group). However, as expected, the use of Nepali used by A3 (i.e., the informants of 60 above years) in this domain is the least. In the domain of telling stories to children A1 age group exclusively uses the mother tongue whereas 5% of A2 age group makes use of Bajjika, Nepali and Hindi in this domain. However, it may be beyond expectation, 5% of A3 makes use of Nepali while telling stories to children.

3.3 Language use in specific domains

3.3.1 Language use in the community

In this section, we look at the pattern of language use in the Bajjika speech community in marriage invitations and writing minutes in community meetings. Table 3.5 presents the patterns of language use in marriage invitations and writing minutes in community meetings by sex.

Table 3.5: Patterns of language use in marriage invitations and writing minutes in community meetings by sex (N=60)

What language does the community use in/for ...	MALE (30)				FEMALE(30)			
	Bajjika	Nepali	Hindi	B+H+N	Bajjika	Nepali	Hindi	B+H+N
Marriage invitations?	22 (73.3%)	-	2 (6.6%)	6 (20%)	21 (70%)	-	3 (10%)	6 (20%)
Writing minutes in community meetings?	5 (16.6%)	23 (73.3%)	-	2 (6.6%)	4 (13.3%)	26 (86.6%)	-	-

Source: Field study, 2014

Table 3.5 shows that more than 70% of male and female use their mother tongue in marriage invitations. The rest of the informants have replied that they use either Hindi or Bajjika, Hindi and Nepali. To the contrary, in writing minutes in community meetings, Nepali is overwhelmingly used.

3.3.2 Language use at home

This section examines the patterns of language use at home especially while talking about education matters (i.e., school, admission, teacher, etc), discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) and in writing letters. Table 3.6 presents the languages most frequently used in the Bajjika speech community in certain situations.

Table 3.6: Languages most frequently used in the Bajjika speech community in certain situations by sex (N=60)

Language most frequently used at home while (a) Talking about education matters (b) Discussing social events and family matters and (c) Writing letters								
WITH…	LANGUAGES /DOMAINS	MALE (N=30)				FEMALE(N=30)			
		BAJJIKA	NEPALI	B+N	B+N+H	BAJJIKA	NEPALI	B+N	B+N+H
GRAND-FATHER (N=30)	Educational matters	30 (100%)	-	-	-	30 (100%)	-	-	-
	Social events	30 (100%)	-	-	-	30 (100%)	-	-	-
	Writing letters	14 (46.6%)	10 (33.3%)	2 (6.6%)	4 (13.3%)	17 (56.6%)	8 (26.6%)	1 (3.3%)	4 (13.3%)
GRAND-MOTHER (N=30)	Educational matters	30 (100%)	-	-	-	30 (100%)	-	-	-
	Social events	30 100%)	-	-	-	30 (100%)	-	-	-
	Writing letters	16 (53.2%)	9 (30%)	2 (6.6%)	3 (10%)	17 (56.6%)	8 (26.6%)	3 (10%)	2 (6.6%)
FATHER (N=30)	Educational matters	30 (100%)	-	-	-	29 (96.6%)	-	1 (3.3%)	-
	Social events	30 (100%)	-	-	-	29 (96.6%)	-	1 (3.3%)	-
	Writing a letters	14 (46.6%)	9 (30%)	3 (10%)	4 (13.3%)	17 (56.6%)	9 (30%)	2 (10%)	2 (6.6%)
MOTHER (N=30)	Educational matters	30 (100%)	-	-	-	29 (96.6%)	-	1 (3.3%)	-
	Social events	30 (100%)	-	-	-	29 (96.6%)	-	1 (3.3%)	-
	Writing letters	15 (50%)	9 (30%)	3 (10%)	3 (10%)	17 (56.6%)	9 (30%)	3 (10%)	1 (3.3%)
SPOUSE (N=24)	Educational matters	24 (100%)	-	-	-	23 (95.8%)	-	1 (4.2%)	-
	Social events	23 (95.8%)	1 (4.2%)	-	-	23 (95.8%)	-	1 (4.2%)	-
	Writing letters	12 (50 %)	6 (25%)	4 (16.6%)	2 (8.3%)	12 (50%)	9 (37.5%)	3 (12.5%)	-
CHILDREN (N=24)	Educational matters	24 (100%)	-	-	-	22 (91.6%)	-	2 (8.3%)	-
	Social events	23 (95.8%)	1 (4.2%)	-	-	22 (91.6%)	-	2 (8.3%)	-
	Writing letters	11 (45.8%)	6 (25%)	2 (8.3%)	5 (20.8%)	11 (45.8%)	9 (37.5%)	4 (16.6%)	-

Source: Field study, 2014

Table 3.6 shows that all male and female informants use their mother tongue, i.e., Bajjika, while talking about education matters (i.e., school, admission, teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) with their grandfather and grandmother. While writing letters with their grandfather and grandmother, they primarily use their mother tongue. However, the female informants use their mother tongue slightly more than that of the male informants. While

writing letters with their grandfather and grandmother, some of the informants use Nepali. However, the female informants use Nepali slightly less than that of male informants.

While talking with their father and mother about such matters, all male informants exclusively use their mother tongue, i.e., Bajjika. To the contrary, 3.3% of the female, though insignificant number, use Bajjika and Nepali   while talking about education matters (i.e., school, admission, teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) with their father and mother. While writing letters with them, the female speakers use their mother tongue slightly more than that of the male speakers.

While talking with the spouse and children about educational matters, all the male informants use their mother tongue. However, some female informants use Bajjika and Nepali in such case. While talking about social events with spouse and children, some male and female also use other languages. In case of writing letters with spouse, 50% of both male and female informants use their mother tongue and the rest use other tongues like Nepali, Bajjika and Nepali, Bajjika, Nepali and Hindi.

Table 3.7 presents the patterns of language use in marriage invitations and writing minutes in community meetings by literacy.

Table 3.7: Patterns of language use in marriage invitations and writing minutes in community meetings by literacy (N=60)

What language does the community use in/for ...	LITERATE (29)				ILLITERATE(31)		
	Bajjika	Nepali	Hindi	B+H+N	Bajjika	Nepali	B+H +N
Marriage invitations?	16 (55.1%)	-	5 (17.2%)	8 (27.5%)	27 (87.1%)	-	4 (12.9%)
Writing minutes in community meetings?	3 (10.3%)	25 (83.3%)	-	1 (3.4%)	6 (19.3%)	24 (77.4%)	1 (3.2%)

Source: Field study, 2014

Table 3.7 shows that in terms of literacy, the percentage of illiterate informants using their mother tongue in marriage invitations and writing minutes in the community is significantly higher than that of the literate informants. Similarly, the percentage of illiterate informants using Nepali in marriage invitations and writing minutes in the community is slightly less than that of the literate informants.

Table 3.8 presents the patterns of language use in marriage invitations and writing minutes in community meetings by age.

Table 3.8: Patterns of language use in marriage invitations and writing minutes in community meetings by age (N=60)

What language does the community use in/for ...	A1 (20)				A2(20)				A3(20)			
	BAJJIKA	NEPALI	HINDI	B+H+N	BAJJIKA	NEPALI	HINDI	B+H+N	BAJJIKA	NEPALI	HINDI	B+H+N
Marriage invitations?	16 (80%)	-	1 (5%)	3 (15%)	15 (75%)	-	2 (10%)	3 (15%)	12 (60%)	-	2 (10%)	6 (30%)
Writing minutes in community meetings?	5 (25%)	15 (75%)	-	-	1 (5%)	19 (95%)	-	1 (5%)	3 (15%)	15 (75%)	-	2 (10%)

Source: Field study, 2014

Table 3.8 shows that in terms of age, the percentage of A1 informants using their mother tongue in marriage invitations and writing minutes in the community is, to some extent, higher than that of A2 and A3 informants. Similarly, the percentage of A2 informants using Nepali in writing minutes in the community is considerably higher than that of A1 and A3 informants in the Bajjika speech community.

3.3.3 Language spoken by the children

There are three domains to examine the patterns of language used by the children: Playing with other children and talking with neighbors and at school. Table 3.9 presents the languages usually spoken by children by sex.

Table 3.9: Languages usually spoken by children by sex (N=60)

What language do your children usually speak while	MALE (30)			FEMALE(30)		
	Bajjika	Nepali	B+N	Bajjika	Nepali	B+N
Playing with other children?	28 (93.3%)	1 (3.3%)	1 (3.3%)	30 (100%)	-	-
Talking with neighbors?	28 (93.3%)	1 (3.3%)	1 (3.3%)	30 (100%)	-	-
At school?	1 (3.3%)	11 (36.6%)	18 (60%)	-	21 (70%)	9 (30%)

Source: Field study, 2014

Table 3.9 shows that the children while playing with other children and talking with the neighbours overwhelmingly use their mother tongue whereas at school, the children speak Nepali or Bajjika and Nepali.

3.4 Use of mother tongue and language of wider communication

The vitality of language may be better measured in terms of the frequency of the mother tongue and language of wider communication in practical life. In Bajjika speech community, in general, Nepali may serve as the language of wider communication. Table 3.10 presents the frequency of use of mother tongue and language of wider communication in Bajjika speech community by sex.

Table 3.10: Frequency of use of mother tongue and language of wider communication in Bajjika speech community by sex (N=60)

How often do you use …	MALE(30)			FEMALE(30)		
	EVERY DAY	RARELY	NEVER	EVERY DAY	RARELY	NEVER
your mother tongue **?**	30 (100%)	-	-	30 (100%)	-	-
language of wider communication (LWC)?	21 (70 %)	6 (20 %)	3 (10%)	15 (50%)	9 (30%)	6 (20%)

Source: Field study, 2014

Table 3.10 shows that all the informants, both male and female, use their mother tongue every day. However, the percentage of the male using the language of wider communication is higher than that of the female.

Table 3.11 presents the frequency of use of mother tongue and language of wider communication in Bajjika speech community by literacy.

Table 3.11: Frequency of use of mother tongue and language of wider communication in Bajjika speech community by literacy (N=60)

How often do you use …	LITERATE(29)			ILLITERATE (31)		
	EVERY DAY	RARELY	NEVER	EVERY DAY	RARELY	NEVER
your mother tongue **?**	29 (100%)	-	-	31 (100%)	-	-
language of wider communication (LWC)?	23 (79.3%)	6 (20.6%)	3 (10.3%)	16 (51.6%)	6 (19.3%)	9 (29 %)

Source: Field study, 2014

Table 3.11 shows the percentage of the literate using the language of wider communication is significantly higher than that of the illiterate in the Bajjika speech community.

Table 3.12 presents the frequency of use of mother tongue and language of wider communication in Bajjika speech community by age.

Table 3.12: Frequency of use of mother tongue and language of wider communication in Bajjika speech community by age (N=60)

How often do you use …	A1(20)			A2(20)			A3 (20)		
	EVERY DAY	RARELY	NEVER	EVERY DAY	RARELY	NEVER	EVERY DAY	RARELY	NEVER
your mother tongue **?**	20 (100%)	-	-	20 (100%)	-	-	20 (100%)	-	-
language of wider communication (LWC)?	12 (60%)	6 (30%)	2 (10%)	14 (70%)	5 (25%)	1 (5%)	9 (45%)	5 (25%)	6 (30%)

Source: Field study, 2014

Table 3.12 shows the percentage of the A2 age group using the language of wider communication is significantly higher than that of the A1 and A3 in the Bajjika speech community.

3.5 Language preference for children's medium of instruction at primary level

Table 3.13 presents the patterns of language preference for children's medium of instruction at primary level in Bajjika speech community.

Table 3.13: Language preference for children's medium of instruction at primary level

Which language do you prefer for your children for medium of instruction?	MALE N=30	FEMALE N=30	LITERATE N=29	ILLITERATE N=31	A1 (20)	A2 (20)	A3 (20)	TOTAL N=60
Mother tongue	28 (93.3%)	29 (96.6%)	26 (89.6%)	31 (100%)	19 (95%)	20 (100%)	18 (90%)	57 (95%)
Nepali	1 (3.3 %)	1 (3.3%)	2 (6.8%)	-	1 (5%)	-	1 (5%)	2 (3.3%)
Others	1 (3.3%)	-	1 (3.4%)	-	-	-	1 (5%)	1 (1.6%)

Source: Field study, 2014

Table 3.13 shows that 95% of the total informants, of all the demographic categories prefer their mother tongue as the medium of instruction at primary level in the Bajjika speech community. Interestingly, the percentages of female, illiterate and A2 age group preferring the mother tongue as the medium of instruction is higher than that of male, literate and A1 and A3 age group in the Bajjika speech community.

3.6 Language used with the visitors at home

Almost all Bajjika are proficient bilingual in Nepali. Table 3.14 presents the pattern of language use when speakers of other languages visit the Bajjika speakers at home.

Table 3.14: Pattern of language use when speakers of other languages visit the Bajjika speakers at home (N=60)

Which language do you speak when speakers of other languages visit you at home?	MALE N=30	FEMALE N=30	TOTAL N=60
Bajjika	27 (90%)	29 (95%)	56 (93.3%)
Nepali	2 (6.6%)	1 (5%)	3 (5%)
Others	1(3.3%)	-	1(1.7%)-

Source: Field study 2014

Table 3.14 shows that in Bajjika speech community, Bajjika is overwhelmingly (i.e., 93.3%) used with the persons of other languages visit them at home. Only 5% of the entire respondents have replied that they also use Nepali with the persons of other languages who visit them at home.

3.7 Domains of language use uncovered from the participatory method

In four survey points, namely, Garuda, Barahathawa, Gaur and Malangawa, Domains of Language Use tool was used in order to help the Bajjika community members to think about and visualize the languages which Bajjika people speak in various situations. In groups, the Bajjika participants in each survey points discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they speak Bajjika and those situations in which they use both Nepali and Bajjika. Then, the participants were asked to place the labels Nepali, Bajjika and both Nepali and Bajjika. Next, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At the end, the participants concluded by discussing if they would like to use each language in any other situations. Photograph 3.1(a-d) presents the situation of language use in the Bajjika speech community.

Photograph 3.1a:Domains of Language Use in Malangawa (Sarlahi)

Photograph 3.1b: Domains of Language Use in Barahathawa (Sarlahi)

Domains of Language Use in Photograph 3.1c: Garuda (Rautahat)

Domains of Language Use in Photograph 3.1d: Gaur (Rautahat)

Table 3.15 presents the situation of domains of language use in the Bajjika speech community.

Table 3.15: Situation of domains of language use in the Bajjika speech community

SURVEY POINTS	BAJJIKA	NEPALI	BOTH NEPALI AND BAJJIKA
GARUDA	1. At school 2. At home 3. In mass media 4. In the community 5. With friends 6. Meeting of the community 7. In writing articles and papers 8. In writing literature 9. Telling stories 10. Folk songs and folklore 11. Secrecy 12. Psalms 13. In feast and festival	1. In teaching Nepali 2. At government offices 3. While talking with other language groups 4. Language and literature of Nepali	1. While learning Nepali 2. At offices 3. At school 4. In programs and symposium

GAUR	1. At home 2. With friends 3. In markets 4. While giving lectures 5. In festivals 6. While quarrelling 7. While playing 8. In the meeting of the community 9. In the fields 10. In marriage parties 11. While praying	1. In government offices 2. In schools	1. In news papers 2. In schools 3. In hospitals 4. In
BARAHATHAWA	1. At home 2. While giving lectures 3. With friends 4. In local programs 5. While praying and worshiping 6. In debate 7. While quarrelling 8. In farming 9. In festivals 10. In the meeting of the community 11. In markets	1. In government offices 2. In teaching and learining	1. In government offices 2. In schools 3. In markets
MALAMGAWA	1. At home 2. In markets 3. In schools 4. In offices 5. While giving lectures 6. Radio and FMs 7. Songs and music 8. In festivals 9. While scolding 10. While quarrelling 11. While praying and worshiping	1. While talking with Nepali speakers 2. While talking with speakers other than Madhesi	1. In government offices 2. In markets 3. In business 4. In schools 5. In festivals 4. In marriage

Source: Field study, 2014

3.8 Summary

In this chapter, we examined the patterns of language use in different in the Bajjika speech community. Bajjika is extensively used in all the general domains of languages use such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. In the domains like discussing, family gatherings and village meetings, cent percent of the informants have responded that only the mother tongue, i.e., Bajjika is used. In this speech community, in the domains of joking,

storytelling, discussing/debate, quarrelling, abusing (scolding/using taboo words), telling stories to children, praying and singing at home Bajjika is overwhelmingly used. In counting, around one-third of the informants replied that they use Nepali. In case of singing in general, Bajjika is predominantly used in the Bajjika speech community whereas other languages like Maithili, Bhojpuri and Hindi are also used in singing. The use of Nepali, the official language of Nepal, is used least in this speech community.

In almost domains, the female respondents are more loyal in the use of mother tongue than the male respondents. Interestingly, the percentages of the male respondents in using Bajjika are slightly higher than that of female respondents in the Bajjika speech community. The illiterate informants, as expected, are much more loyal to the mother tongue in the Bajjika speech community. In the domain of counting, the percentage of the use of Nepali by A2 (i.e., the informants of 30-59 years) is higher than that of A1(i.e., the informants of 15-29 years age group). However, as expected, the use of Nepali used by A3 (i.e., the informants of 60 above) in this domain is the least.

 In the domain of telling stories to children A1 age group exclusively uses the mother tongue whereas only insignificant percentage of A2 age group makes use of Bajjika, Nepali and Hindi in this domain. However, it may be beyond expectation, A3 makes use of Nepali while telling stories to children.

All male and female informants use their mother tongue, i.e., Bajjika, while talking about education matters (i.e., school, admission, teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) with their grandfather and grandmother. While writing letters with their grandfather and grandmother, they primarily use their mother tongue. However, the female informants use their mother tongue slightly more than that of male informants. While writing letters with their grandfather and grandmother, some of the informants use Nepali. However, the female informants use Nepali slightly less than that of male informants.

While talking with their father and mother about such matters, all male informants exclusively use their mother tongue, i.e., Bajjika. To the contrary, a few female, though insignificant number, use Bajjika and Nepali while talking about education matters (i.e., school, admission, teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) with their father and mother. While writing letters with them, the female speakers use their mother tongue slightly more than that of the male speakers.

While talking with the spouse and children about educational matters, all the male informants use their mother tongue. However, some female informants use Bajjika and Nepali in such case. While talking about social events with spouse and children, some male and female also use other languages. In case of writing letters with spouse fifty percent of both male and female informants use their mother tongue and the rest use other tongues like Nepali, Bajjika and Nepali, Bajjika, Nepali and Hindi.

More than two-third of male and female use their mother tongue in marriage invitations. To the contrary, in writing minutes in community meetings, Nepali is overwhelmingly used.

In terms of literacy, the percentage of illiterate informants using their mother tongue in marriage invitations and writing minutes in the community is significantly higher than that of literate informants. Similarly, the percentage of illiterate informants using Nepali in marriage invitations and writing minutes in the community is slightly less than that of that of literate informants In terms of age, the percentage of A1 informants using their mother tongue in marriage invitations and writing minutes in the community is, to some extent, higher than that of A2 and A3 informants. Similarly, the percentage of A2 informants using Nepali in writing minutes in the community is considerably higher than that of A1 and A3 informants in the Bajjika speech community. The children while playing with other children and talking with the neighbours overwhelmingly use their mother tongue whereas at school, the children speak Nepali or Bajjika and Nepali. All the informants, both male and female, use their mother tongue every day. However, the percentage of the male using the language of wider communication is higher than that of the female

Almost informants, of all the demographic categories prefer their mother tongue as the medium of instruction at primary level in the Bajjika speech community. Interestingly, the percentages of female, illiterate and A2 age group preferring the mother tongue as the medium of instruction is higher than that of male, literate and A1 and A3 age group in the Bajjika speech community. In this community, Bajjika is overwhelmingly used with the persons of other languages visit them at home.

CHAPTER 4

BI/MULTILINGUALISM AND MOTHER TONGUE PROFICIENCY

4.1 Outline

The main goal of this chapter is to assess the situation of bi/multilingualism and mother tongue proficiency in the Bajjika speech community. It consists of four sections. Section 4.2 assesses the situation of bi/multilingualism of in the Bajjika speech community. In section 4.3, we examine level of mother tongue proficiency in the Bajjika speech community. Section 4.4 summarizes the findings of the chapter.

4.2 Bi/multilingualism

Bajjika is a multilingual community. In this community, an individual or a group of speakers may have a choice of a number of languages, viz., Bajjika, Nepali, Maithili, Bhojpuri, Hindi, Awadhi and others. Bajjika is overwhelmingly used in almost all the domains of language use in their own community. There is an intense contact of Bajjika speakers with Nepali, Bhojpuri, Maithili and Hindi speakers. Consequently, almost all speakers in Bajjika speech community, like in other speech communities in Tarai, can speak or understand other languages, namely, Maithili, Nepali and Bhojpuri. Table 4.1 presents a picture of multilingualism in the Bajjika speech community by sex, literacy and age.

Table 4.1: Multilingualism in the Bajjika speech community (N= 60)

	What languages can you speak?	SEX		LITERACY		AGE			
		Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	Total N=60
1.	Bajjika	30 (100%)	30 (100%)	29 (100%)	31 (100%)	20 (100%)	20 (100%)	20 (100%)	60 (100%)
2.	Nepali	22 (73.3%)	17 (56.6%)	27 (93.1%)	12 (38.7%)	14 (70%)	15 (75%)	10 (50%)	39 (65%)
3.	Maithili	14 (46.6%)	6 (20%)	17 (58.6%)	3 (9.6%)	7 (35%)	8 (40%)	5 (25%)	20 (33.3%)
4.	Bhojpuri	19 (63.3%)	6 (20%)	20 (68.9%)	5 (16.1%)	7 (35%)	12 (60%)	6 (30%)	25 (41.6%)
5.	Hindi	25 (83.3%)	10 (33.3%)	25 (86.2%)	10 (32.2%)	13 (65%)	12 (60%)	10 (50%)	35 (58.3%)
6.	Awadhi	4 (13.3%)	-	4 (13.7%)	-	-	3 (15%)	1 (5%)	4 (6.6%)
7.	English	9 (30%)	6 (20%)	15 (51.7%)	-	9 (45%)	3 (15%)	3 (15%)	15 (25%)
8.	Others	2 (6.2 %)	-	2 (6.8%)	-	-	1 (5%)	1 (5%)	2 (6.2%)

Source: Field study, 2014

Table 4.1 shows different levels of bilingualism in the Bajjika speech community by sex, literacy and age. Of the total respondents, 65% are bilingual in their mother tongue and Nepali. In this speech community, 41.6 % of the total respondents are bilingual in Bhojpuri whereas 33.3% are bilingual in Maithili. Quite interestingly, almost equal to the bilingualism in Nepali, 58.3%   of the total respondents have replied that they are bilingualism in Hindi. In this speech community, only by insignificant number of speakers can speak and understand Awadhi. Really, a significant number of respondents (i.e., 25%), mainly having formal education can speak English too. Table 4.1 also displays different levels of bilingualism in terms of sex, age and literacy. In terms of sex, the number of the male speakers being bilingual in languages, namely, Nepali, Maithili, Bhopuri, Hindi and English is significantly higher than that of the female speakers in the Bajjika speech community. Similarly, in terms of literacy, the number of the literate speakers being bilingual in languages, namely, Nepali, Maithili, Bhopuri, Hindi and English is significantly higher than that of the illiterate speakers in the Bajjika speech community. Likewise, in terms of age, the number of the A2 speakers being bilingual in languages, namely, Nepali, Maithili, Bhopuri, Hindi and English is significantly higher than that of the A1 and A2 speakers in the Bajjika speech community.

Figure 4.1 intensely presents the situation of multilingualism in the Bajjika speech community.
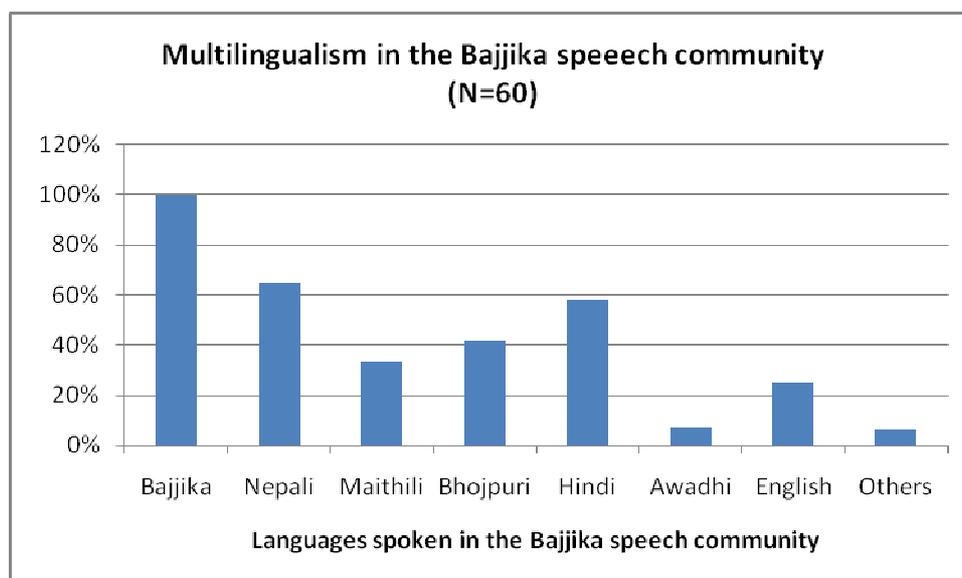
Figure 4.1: Multilingualism in the Bajjika speech community

Figure 4.1 shows that all the Bajjika speakers can speak Nepali, Maithili, Bhohpuri, Hindi, Awadhi and English.

In the survey points, the participatory tool referred to as Bilingualism was administered in order to help the community members to think about and visualize the levels of fluency in both Bajjika and other languages by different subsets of the Bajjika community. In this community, Nepali is the most dominant language which is used for communicating with outsiders. The participants were asked to use two overlapping circles, one representing the Bajjika people who speak Bajjika well and the other the Bajjika people who speak Nepali well. The overlapped area represents those who speak both languages well. The participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Bajjika 'well' or not 'so well'. Then they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of Bajjika people that spoke Bajjika 'well'. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

Photograph 4.1a: Bilingualism in Garuda
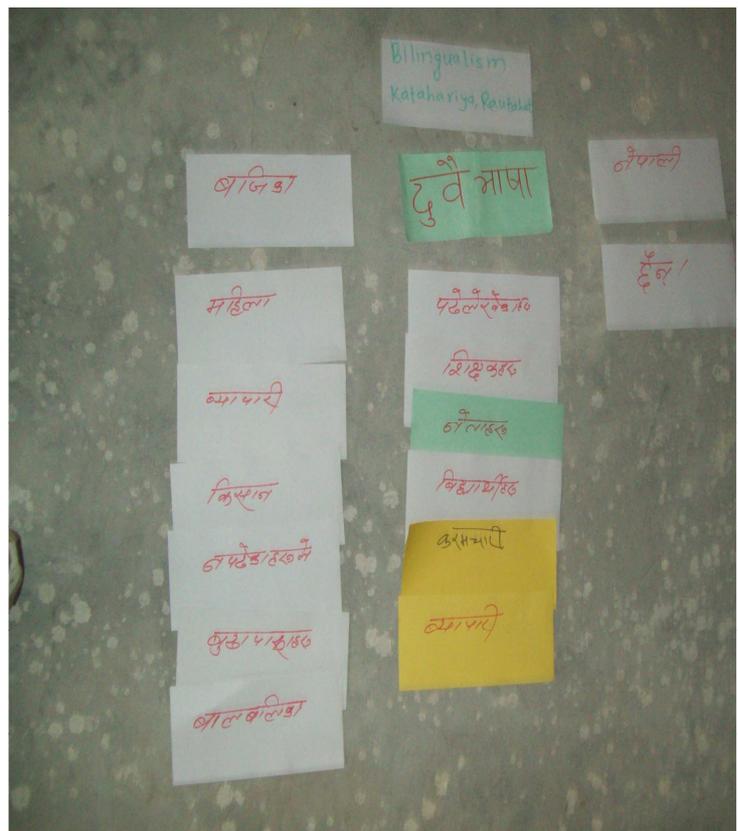
Photograph 4.1b: Bilingualism in Katahariya

45

Table 4.2 presents the information drawn from the participatory tool: Bilingualism in the Bajjika speech community.

Table 4.2: Information drawn from the participatory tool: Bilingualism in the Bajjika speech community

SURVEY POINTS	BAJJIKA	BOTH NEPALI AND BAJJIKA	NEPALI ONLY
GARUDA	1. Elderly people 2. Social workers 3. Members of civil societies 4. Children 5. All the members of the Bajjika community 6. House wives	1. Businessmen 2. Educated 3. Mixed society (Nepali and Bajjika) 4. Inter-caste marriage	X
KATAHARIYA	1. Women 2. Businessmen 3. Elderly people 4. Farmers 5. Uneducated 6. Children	1. Educated 2. Teachers 3. Students 4. Political leaders 5. Personnel 6. Businessmen	X

4.3 Mother tongue proficiency

In response to the question: What language can you speak?, all the informants, both male and female, informed that they can speak mainly three languages; namely, Bajjika, Nepali, Maithili, Bhojpuri, Hindi, Awadhi, and English. Similarly, in response to the question: What language do you speak first?, they all replied that they spoke Bajjika first. When they were inquired, among the languages that they speak, which language they love most, they all answered that they love their mother tongue, i.e., Bajjika, which they all speak best. In order, they said that they speak Nepali best after their mother tongue. As the third best, they speak Maithili.

Mother tongue proficiency (in speaking, reading and writing) has been measured in terms of three degrees: very well, some and only a little. SLQA was administered in the informants in the survey points in Bajjika. Table 4.2 shows the present picture of mother tongue proficiency in speaking, reading and writing in Bajjika.

Table 4.3 shows the present picture of mother tongue proficiency in speaking in the Bajjika speech community.

Table 4.3: Mother tongue proficiency in speaking in the Bajjika speech community (N=60)

	Degrees	SEX		LITERACY		AGE			Total N=60
		Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1.	VERY WELL	30 (100%)	30 (100%)	29 (100%)	31 (100%)	20 (100%)	20 (100%)	20 (100%)	60 (100%)
2.	SOME	-	-	-	-	-	-	-	-
3.	ONLY A LITTLE		-	-	-	-	-	-	-

Source: Field study, 2014

Table 4.3 shows all the respondents by sex, literacy and age are very proficient in speaking in Bajjika in the Bajjika speech community.

Table 4.4 presents the mother tongue proficiency by sex and age in reading and writing in the Bajjika speech community.

Table 4.4: Mother tongue proficiency in reading and writing in the Bajjika speech community (N=29)

	Degrees	SEX		AGE			Total N=29
		Male N=18	Female N=11	A1 (12)	A2 (11)	A3 (6)	
1.	VERY WELL	17 (94.4%)	9(81.8%)	11(91.7%)	10(90.9%)	5(83.3%)	26(89.7%)
2.	SOME	-	1(9.1%)	1(8.3%)	-	-	1(3.4%)
3.	ONLY A LITTLE	1(5.6%)	1(9.1%)	-	1(9.1%)	1(16.7%)	2(6.9%)

Source: Field study, 2014

Table 4.4 shows that 89.7 % of the total respondents, who can read and write, said that they can read and write their mother tongue very well. And 6.9 % have responded that they can read and write their mother tongue only a little. This situation implies that Bajjika is a written language in which there is a practice of writing literature and other reading materials.

Table 4.5 presents the degrees at which a small child who first goes to school can understand everything his/her Nepali speaking teacher says.

Table 4.5: Degrees at which a small child who first goes to school can understand everything his/her Nepali speaking teacher says (N=60)

When a small child first goes to school, can (s)he understand everything his/her Nepali speaking teacher says?		**SEX**		**LITERACY**		**AGE**			**TOTAL (60)**
		Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1.	**YES**	1 (3.3%)	1 (3.3%)	2 (6.8%)	-	1 (5%)	1 (5%)	-	2 (6.6%)
2.	**A LITTLE BIT**	16 (53.3%)	5 (16.6%)	12 (41.3%)	9 (29.1%)	9 (45%)	7 (35%)	5 (25%)	21 (35%)
3.	**NO**	13 (43.3%)	24 (80%)	15 (51.7%)	22 (70.9%)	10 (50%)	12 (60%)	15 (75%)	37 (61.6%)

Source: Field study, 2014

Table 4.5 shows that more than 60% of the total respondents have informed that a small child who first goes to school cannot understand everything his/her Nepali speaking teacher says whereas insignificant number of respondents have replied that s/he can understand everything his/her Nepali speaking teacher says. In this case, in terms of sex, the female, in terms of literacy, the illiterate and in terms of age, the A2 age group, the more number of respondents have replied that a small child who first goes to school cannot understand or understand a little bit, everything his/her Nepali speaking teacher says.

In the Bajjika speech community, all the family members, father, mother and spouse can speak four languages: Nepali, Maithili, Bhojpuri and Hindi well. Table 4.6 presents the picture of other languages known to their father, mother and spouse.

Table 4.6: The picture of other languages known to their father, mother and spouse

Other languages known to your father and mother		**FATHER**			**MOTHER**			**SPOUSE**		
		Male N=30	Female N=30	Total N=60	Male N=30	Female N=30	Total N=60	Male N=24	Female N=21	Total N=45
A.	**NEPALI**	16 (53.3%)	9 (30%)	25 (41.6%)	6 (20%)	3 (10%)	9 (30%)	10 (41.6%)	17 (80.9%)	27(60%)
B.	**MAITHILI**	9(30%)	4 (13.3%)	13 (21.6%)	6 (20%)	4 (13.3%)	10 (16.6%)	6 (25%)	5 (23.8%)	11(24.4%)
C.	**BHOJPURI**	8(26.6%)	5(16.6%)	13 (21.6%)	8 (%)	2 (6.6%)	10 (16.6%)	5 (20.8%)	7(33.3%)	12(26.6%)
D.	**HINDI**	16 (53.3%)	9 (30%)	25 (41.6%)	5 (16.6%)	4 (13.3%)	9 (30%)	9 (37.5%)	11(52.3%)	20(33.3%)
E.	**OTHERS**	1 (3.3%)	-	1 (3.3%)	-	-	-	-	-	-

Source: Field study, 2014

Table 4.6 shows that Nepali, Maithili, Bhojpuri and Hindi are other languages known to the father, mother and spouse other than the mother tongue. The percentages of the male informing about the languages known to their father and mother is significantly higher than that of female in the Bajjika speech community. Table 4.7 presents the picture of other languages known to their sons and daughter.

Table 4.7: The picture of other languages known to their sons and daughters

	What languages known to your sons/daughters	SEX			WHERE THEY LEARN?
		Male N=23	Female N=23	Total 46	
A.	NEPALI	22(95.6%)	23(100%)	45 (97.8%)	At schools
B.	MAITHILI	5(21.7%)	6(26.1%)	11 (23.9%)	From neighbours
C.	BHOJPURI	11(47.8%)	4(17.3%)	15 (32.6%)	At schools
D.	HINDI	18(78.2%)	9(39.1%)	27 (58.6%)	From neighbours
E.	ENGLISH	10(43.4%)	7(30.4%)	17 (36.9%)	At schools

Source: Field study, 2014

Table 4.6 shows that more than more than 97% of the total informants have replied that Nepali is known to their sons and daughters whereas more than 58% of the total informants have replied that Hindi is known to their sons and daughters.

4.4 Summary

In this chapter, we assessed the situation of bilingualism and the mother tongue proficiency in the Bajjika speech community. Bajjika is a multilingual community. In this community, an individual or a group of speakers can speak or understand the languages, viz., Nepali, Maithili, Bhojpuri, Hindi and Awadhi. Around two-third of the respondents are bilingual in their mother tongue and Nepali. Elderly people, social workers, members of civil societies, children, house wives, businessmen, farmers and uneducated people normally use Bajjika whereas businessmen, educated, people from mixed society, inter-caste married couples, teachers, students, political leaders and civil servants use both Nepali and Bajjika. In this speech community, Bajjika is spoken first. This language is loved most and spoken best. Everybody is very proficient in speaking in Bajjika. They (89.7 %0 are also able to read and write in their mother tongue very well. More than 60% of the small children who first go to school cannot understand everything his/her Nepali speaking teacher says.

In this speech community, Nepali, Maithili, Bhojpuri and Hindi are other languages known to the father, mother and spouse other than the mother tongue. All most all sons and daughters know Nepali other than Bajjika. Similarly, more than 58 % of the total informants have replied that Hindi is known to their sons and daughters in this speech community.

CHAPTER 5

LANGUAGE VITALITY, LANGUAGE MAINTENANCE AND LANGUAGE ATTITUDES

5.1 Outline

This chapter looks at the language vitality, language maintenance and language attitudes in the Bajjika speech community. It consists of five sections. Section 5.2 examines the language vitality in Bajjika. In section 5.3, we discuss the language maintenance in Bajjika. Section 5.4 looks at the attitudes of the Bajjika speech community towards their language. In section 5.5, we summarize the findings of the chapter.

5.2 Language vitality

In terms of vitality, Bajjika has been labeled as 6(a) vigorous. It has a sustainable orality. Table 5.1 presents the picture of language vitality in the Bajjika speech community.

Table 5.1: Language vitality in the Bajjika speech community

(N=60)

	QUESTIONS	RESPONSES
(A)	*Do all your children speak your mother tongue?*	YES (100%)
(B)	*Do young people speak your mother tongue as well as it ought to be spoken?*	YES (100%)
(C)	*What language do most parents in this village usually speak with their children?*	Mother tongue (100%)

Source: Field study, 2014

Table 5.1 shows the vitality level of the Bajjika language is very high. There were three questions administered on the informants from each survey points. When the informants were asked whether all their children speak their mother tongue, cent percent informants from each key point responded that the children speak their mother tongue, i.e., Bajjika. When the informants were asked if young people speak their mother tongue as well as it ought to be spoken, all the informants responded that their mother tongue is spoken as well as it ought to be spoken. In response to the question, i.e., what language most parents in this village usually speak with their children, all the informants said that they all speak Bajjika with their children.

5.3 Language maintenance

In this section, we try to assess the language maintenance situation by analyzing two factors: intermarriage situation and the use of mother tongue in school. Generally, the language maintenance in Bajjika is not appalling. Table 5.2 presents the situation of language maintenance in Bajjika.

5.3.1 Intermarriage situation

Intermarriage, which is one of the causes of language shift, is not common in the Bajjika speech community. Table 5.2 presents the situation of intermarriage in Bajjika speech community by sex, literacy and age.

Table 5.2: Situation of intermarriage in Bajjika speech community by sex, literacy and age N=60

Is their intermarriage in your community?	SEX		LITERACY		AGE			TOTAL N=60
	Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
YES	15 (50%)	4 (13.3%)	8 (27.5%)	11 (29.1%)	7 (35%)	6 (30%)	6 (30%)	19 (31.6%)
NO	15 (50%)	26 (86.6%)	21 (72.5%)	20 (70.9%)	13 (65%)	14 (70%)	14 (70%)	41 (68.3%)

Source: Field study, 2014

Table 5.2 shows the situation of intermarriage in Bajjika speech community. More than 68 % of the informants (in terms of sex, age and literacy) replied that there is no intermarriage in their community. However, the rest of the informants (in terms of sex, age and literacy) more than 31% have responded that there is intermarriage in their community. In terms of sex only, 50% of the male and 86.6 % of the female informants have replied that there is no intermarriage in the Bajjika speech community. Similarly, in terms of literacy, 72.5% of the literate and 70.9 % of the illiterate informants have replied that there is no intermarriage in the Bajjika speech community. In terms of age, the percentage of the A2 and A3 informants who replied that there is no intermarriage is slightly higher than that of A1 informants. This situation clearly indicates that intermarriage, which is one of the reasons for language endangerment, is not picking up the tempo in the Bajjika speech community.

Table 5.3 presents other language groups which have common marital relationship with the Bajjika speech community.

Table 5.3: Other language groups which have common marital relationship with the Bajjika speech community (N=19)

	Other language groups	Male (N=15)	Female (N=4)	Total N=19
1.	Maithili	15(100%)	4(100%)	19 (100%)
2.	Nepali	3(20%)	1(25%)	4(21.1%)
3.	Bhojpuri	12(80%)	4(100%)	16(84.2%)
4.	Others	-	1(25%)	1(5.3%)

Source: Field study, 2014

Table 5.3 shows that other language groups which have common marital relationship with the Bajjika speech community include Maithili, Nepali, Bhojpuri and others.

Cent percent of the informants replied that Maithili has common marital relationship with their language group. More than 84% of the total informants have replied that Bhojpuri, which is spoken to the west of Bajjika, has common marital relationship with their language group. The lowest percentage of the informants (i.e., 21.1%) replied that Nepali has common marital relationship with their language group.

5.3.2 Use of mother tongue in education

Table 5.4 presents the situation of the use of mother tongue in education in Bajjika speech community.

Table 5.4: Situation of the use of mother tongue in education in Bajjika speech community by sex, literacy and age (N=60)

Do you like your children learn/study in mother tongue?	SEX		LITERACY		AGE			TOTAL N=60
	Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
YES	30 (100%)	29 (96.6%)	28 (96.5%)	31 (100%)	19 (95%)	20 (100%)	20 (100%)	59 (98.3%)
NO	-	1 (3.3%)	1 (3.5%)	-	1 (5%)	-	-	1 (1.7%)

Source: Field study, 2014

Table 5.4 shows that 98.3%) of the informants (sex, literacy and age) like their children learn/ study in their mother tongue in the primary level. Only 1.7% of informants do not like their children learn/study in their mother tongue in the primary level. Then, the informants were asked how they would support if schools are opened for teaching their language. Table 5.5 presents the responses to how the informants would support if schools are opened for teaching their language.

Table 5.5: The ways informants support if schools are opened for teaching their language (N= 60)

If schools are opened for teaching your language will you support it:	SEX		LITERACY		AGE			TOTAL N=60
	Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1. By sending children?	25 (83.3%)	20 (66.6%)	23 (79.3%)	22 (70.9%)	14 (70%)	17 (85%)	14 (70%)	45 (75%)
2. By encouraging other people to send their children?	26 (86.6%)	17 (56.6%)	23 (79.3%)	20 (64.5%)	14 (70%)	15 (75%)	14 (70%)	43 (71.6%)
3. By providing financial help?	23 (76.6%)	12 (40%)	24 (82.7%)	11 (35.4%)	12 (60%)	14 (70%)	9 (45%)	35 (58.3%)
4. By teaching?	10 (33.3%)	9 (30%)	19 (65.5%)	-	7 (35%)	8 (40%)	4 (20%)	19 (31.6%)
5. By helping with the school?	23 (76.6%)	18 (60%)	25 (86.2%)	16 (51.6%)	15 (75%)	15 (75%)	11 (55%)	41 (68.3%)
6. Others?	-	-	-	-	-	-	-	-

Source: Field study, 2014

Table 5.5 shows the different numbers and percentages of the informants (in terms of sex, literacy and age) who are ready to support those schools in different ways: by sending their children, encouraging other people to send their children, providing financial help, teaching and helping with the school. In terms of sex, it is clear that the female respondents are less enthusiastic than the male respondent in supporting the schools. One of the reasons is that women are more illiterate than men in Bajjika speech community. Table 5.5 shows that most of the respondents (75%) are ready to support the school by sending their children in the school. Around 71.6% of the total respondents are prepared to encourage other to send their children. More than 58.3% are eager to provide financial and other kinds of help. Some informants (31.6%) even responded that they would be ready to teach Bajjika if the schools are opened in Bajjika. This shows the strong feeling of affection for to their language. This indicates that mother tongue based multilingual education is urgently needed in this community in order to foster the cognitive development of the children. This is further evidenced as most of the respondents have replied that their children cannot understand everything his/her Nepali speaking teacher says in the class (See Section 4.3 for details).

5.4 Language attitudes

The Bajjika speech community exhibits a very positive attitude towards its language. It is proven that positive attitude may foster the use of language and widen the domains of language use whereas a negative attitude may help the shrinking of the domains and ultimately the death of the language. Table 5.6 presents the distribution of the responses to what languages they love most.

Table 5.6: Distribution of the responses to what languages they love most

(N=60)

	What languages do they love the most?	Male n=30	Female n=30	Total
1.	**Bajjika**	30 (100%)	30(100%)	60(100%)
2.	**-**	-	-	-

Source: Field study, 2014

Table 5.6 shows that all the respondents love their language the most.

The Bajjika speakers, in general, do not feel any embarrassment while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 5.7 presents the feelings of the informants (in terms of literacy) while speaking their mother tongue in the presence of the speaker of the dominant language.

Table 5.7: Feeling of the informants while speaking the mother tongue in the presence of the speaker of the dominant language

When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...	**SEX**		**LITERACY**		**AGE**			**TOTAL**
	Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	**N=60**
1. PRESTIGIOUS	22 (73.3%)	19 (63.3%)	20 (68.9%)	21 (67.7%)	13 (65%)	14 (70%)	14 (70%)	41 (68.3%)
2. EMBARRASSED	3 (10%)	3 (10%)	4 (13.3%)	2 (6.4%)	2 (10%)	3 (15%)	1 (5%)	6 (10%)
3. NEUTRAL	5 (16.6%)	8 (26.6%)	5 (17.2%)	8 (25.8%)	5 (25%)	3 (15%)	5 (25%)	13 (21.6%)

Source: Field study, 2014

Table 5.7 shows that more than 68% of the entire respondents feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language. Around 22% the entire respondents feel neutral when they speak their mother tongue in the presence of the speakers of the dominant language. In terms of sex, male, in terms of literacy, literate and in terms of age, A2 and A3 age groups feel more prestigious than female, illiterate and

A1 when they speak their mother tongue in the presence of the speakers of the dominant language. To the contrary, in terms of sex, female, in terms of literacy, illiterate and in terms of age, A1 feel more neutral than female, illiterate and A1 when they speak their mother tongue in the presence of the speakers of the dominant language. Again, in terms of literacy and age, literate and A1 age group feel more embarrassed than the literate and A2 and A3 when they speak their mother tongue in the presence of the speakers of the dominant language.

Table 5.8 presents the response to the question if they ever have had any problems because of being a native speaker of your mother tongue.

Table 5.8: Response to the question if they ever have had any problems because of being a native speaker of your mother tongue (N=60)

Have you ever had any problems because of being a native speaker of your mother tongue?	SEX		LITERACY		AGE			TOTAL N=60
	Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1. YES	2 (6.6%)	2 (6.6%)	4 (13.7%)	-	1 (5%)	1 (5%)	2 (10%)	4 (6.7%)
2. NO	28 (93.3%)	28 (93.3%)	25 (86.2%)	31 (100%)	19 (95%)	19 (95%)	18 (90%)	56 (93.3%)

Source: Field study, 2014

Table 5.8 shows that more than 93% of the entire respondents have responded that they have never had any problems because of being a native speaker of your mother tongue. Only 6.7% of the entire respondents replied that s/he had faced some problem because of being a native speaker of your mother tongue. Interestingly, 13.7% of the literate respondents have responded that they have never had any problems because of being a native speaker of your mother tongue.

Because of being a native speaker of your mother tongue, a man may have faced a number of categories of problems: Social discrimination, political discrimination, and economic discrimination, and hostile confrontation, discrimination in education, social pressure, political pressure and economic pressure.

In the Bajjika speech community, a literate respondent who had faced a problem because of being a native speaker of your mother tongue was only social pressure.

Table 5.9 presents different feeling of the informants if their sons or daughters married someone who does not know their language by sex, literacy and age.

Table 5.9: Different feeling of the informants if their sons or daughters married someone who does not know their language by sex, literacy and age (N=60)

How would you feel if your son or daughter married someone who does not know your language?	SEX		LITERACY		AGE			TOTAL N=60
	Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1. GOOD	6 (20%)	1 (3.3%)	6 (20.6%)	1 (3.2%)	3 (15%)	2 (10%)	2 (10%)	7 (11.6%)
2. INDIFFERENT	12 (40%)	7 (23.3%)	10 (34.4%)	9 (29.1%)	6 (30%)	6 (30%)	7 (35%)	19 (31.6%)
3. BAD	12 (40%)	22 (73.3%)	13 (44.8%)	21 (67.7%)	11 (55%)	12 (60%)	11 (55%)	34 (56.6%)

Source: Field study, 2014

Table 5.9 shows that around 57 % of the total respondents (in terms of sex, age and literacy) replied that they would feel bad if their son or daughter married someone who does not know their language. Only 31.6 % of the respondents said that they were indifferent in such case and around 12% of the respondents said that they would feel good if their son or daughter married someone who does not know their language. Interestingly, those who have replied that they would feel bad if their son or daughter married someone who does not know their language are more female, illiterate and A2 age group than the male, literate and A1 and A3 age groups.

In the response to the question: When the children of your village grow up and have children do you think those children might speak your language?, the respondents present different feeling about if their sons or daughters married someone who does not know their language (by sex and literacy). Table 5.10 presents different feeling about if their sons or daughters married someone who does not know their language by sex, literacy and age.

Table 5.10: Response to the if future generation might speak the language by sex, literacy and age (N=60)

When the children of your village grow up and have children …?	SEX		LITERACY		AGE			TOTAL N=60
	Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1. YES	29 (96.7%)	30 (100%)	28 (96.5%)	31 (100%)	20 (100%)	20 (100%)	19 (95%)	59 (98.3%)
2. NO	1 (3.3%)	-	1 (3.4%)	-	-	-	1 (5%)	1 (1.6%)

Source: Field study, 2014

Table 5.10 shows that more than 98 % of the total respondents (in terms of sex, literacy and age) are fully confident that their children would speak the mother tongue in future. Only 1.3% of the female and 3.4% of literate and 5% of A3 have responded that that their children would not speak the mother tongue in future.

Table 5.11 presents different feeling of the informants if their sons or daughters speak of their language.

Table 5.11: Different feeling of the informants if their children speak of their language by sex, literacy and age N=60

	How do you feel about this if they speak of your language?	SEX		LITERACY		AGE			TOTAL N=60
		Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1.	GOOD	30 (100%)	30 (100%)	29 (100%)	31 (100%)	20 (100%)	20 (100%)	20 (100%)	60 (100%)
2.	INDIFFERENT	-	-	-	-	-	-	-	-
3.	BAD	-	-	-	-	-	-	-	-

Source: Field study, 2014

Table 5.11 shows that all the informants feel good if their children speak their mother tongue.

Table 5.12 presents different feeling of the informants if their sons or daughters do not speak their language by sex, literacy and age.

Table 5.12: Different feeling of the informants if their children do not speak of their language by sex, literacy and age (N=60)

	How do you feel about this if they do not speak of your language?	SEX		LITERACY		AGE			TOTAL N=60
		Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1.	GOOD	30 (100%)	30 (100%)	29 (100%)	31 (100%)	20 (100%)	20 (100%)	20 (100%)	60 (100%)
2.	INDIFFERENT	-	-	-	-	-	-	-	-
3.	BAD	-	-	-	-	-	-	-	-

Source: Field study, 2014

Table 5.12 shows all the informants feel bad if their children do not speak their mother tongue.

In response to the question: What language should your children speak at first?, all the informants (in terms of sex, literacy and age) have responded that they should first speak their mother tongue. It means that all the people in this community are convinced that their children should speak Bajjika first.

Table 5.13 presents the responses to: if they think that the language spoken by them is different from their grandparents.

Table 5.13: Response to if they think that the language spoken by them is different from their grandparents by sex, literacy and age (N=60)

Do you think that the language spoken by you is different from your grandparents?		SEX		LITERACY		AGE			TOTAL
		Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	N=60
1.	YES	8 (26.6%)	7 (23.3%)	12 (41.3%)	3 (9.6%)	7 (35%)	3 (15%)	5 (25%)	15 (25%)
2.	NO	22 (73.3%)	23 (76.6%)	17 (58.6%)	28 (90.3%)	13 (65%)	17 (85%)	15 (75%)	45 (75%)

Source: Field study, 2014

Table 5.13 shows that 75 % of the total informants think that the language spoken by them is not different from their grandparents. The rest of the total informants think that the language spoken by them is different from their grandparents. The numbers who think that the language spoken by them is not different from their grandparents is higher of the female, illiterate and A2 age group than that of male, literate and the other age groups. It means that their language is still conservative.

Table 5.14 presents response to how the language spoken by them is different from their grandparents by sex, literacy and age.

Table 5.14: Response to how the language spoken by them is different from their grandparents by sex, literacy and age (N=17)

	If yes, how?	SEX		
		Male (N=8)	Female (N=7)	Total (N=15)
1.	PRONUNCIATION	7 (87.5%)	6 (85.7%)	13 (76.4%)
2.	VOCABULARY	4 (50%)	1 (14.2%)	5 (38.4%)
3.	USE OF SPECIFIC TYPE OF SENTENCES	3 (37.5%)	-	3 (23.1%)
4.	MIXING OF OTHER LANGUAGES	8 (100%)	2 (28.5%)	10 (23.1%)
5.	WAY OF SPEAKING	5 (62.5%)	3 (42.8%)	8 (61.5%)
6.	OTHERS?	-	-	-

Source: Field study, 2014

Table 5.14 shows that the language spoken by them is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences, mixing of other languages and the way of speaking. Mainly, the language is different more in pronunciation

and the way of speaking than in vocabulary, use of specific types of sentences and mixing of other languages.

Table 5.15 presents different feeling of the informants when they hear young people of their community speaking other language.

Table 5.15: Different feeling of the informants when they hear young people of their community speaking other language (N=60)

How do you feel when you hear young people of your own community speaking other language?	SEX		LITERACY		AGE			TOTAL N=60
	Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1. **GOOD**	1 (3.3%)	2 (6.6%)	2 (6.8%)	1 (3.2%)	1 (5%)	1 (5%)	1 (5%)	3 (5%)
2. **INDIFFERENT**	4 (13.3%)	2 (6.6%)	4 (13.7%)	2 (6.4%)	1 (5%)	3 (15%)	2 (10%)	6 (10%)
3. **BAD**	25 (83.3%)	26 (86.6%)	23 (79.3%)	28 (90.3%)	18 (90%)	16 (89%)	17 (85%)	51 (85%)

Source: Field study, 2014

Table 5.15 shows that 85% of the total informants (in terms of sex, literacy and age) feel bad when they hear young people of their community speaking other language. However, 5% of the total informants have replied that they would feel good when they hear young people of their community speaking other language. It indicates that the loyalty towards their mother tongue is remarkable in the Bajjika speech community.

5.5 Summary

In this chapter, we looked at language vitality, language maintenance and language attitudes in Bajjika. In terms of orality, Bajjika has a high level of vitality. Language maintenance in Bajjika is not appalling. In this community, intermarriage is gradually picking up the pace. Such marriage is arranged with the speakers of Maithili, Bhojpuri and Nepali. The community as a whole wants its children learn/ study in their mother tongue in the primary level and the community are ready to support the schools opened for teaching their language in whatever ways they could. In this speech community, there is an extremely positive attitude towards the mother language. All people love their language the most. Moreover, more than two-third of people feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language and almost have never had any problems because of being a native speaker of your mother tongue. In the Bajjika speech community, a greater number of people feel bad if their son or daughter married someone who does not know their language. Almost all people are fully confident that their children would speak the mother tongue in future. In this community, all people feel good if their children speak

their mother tongue and feel bad if their children do not speak their mother tongue. All the people are convinced that their children should first speak their mother tongue. The language spoken by them is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences, mixing of other languages and the way of speaking. The Bajjika language is still conservative.

CHAPTER 6

LANGUAGE RESOURCES

6.1 Outline

This chapter presents the situation of language resources in the Bajjika speech community. It consists of six sections. Section 6.2 deals with the present situation of the major kinds of oral literature available in the Bajjika language. In section 6.3, we present the situation of radio broadcast in the language. Section 6.4 deals with the major materials written about the language. In section 6.5, we look at the organizations to promote the knowledge and/ or use of the language. Section 6.6 presents the summary of the findings of the chapter.

6.2 Oral literature

Bajjika is very rich in oral literature. In Bajjika speech community, we find folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others. Table 6.1 enumerates the major kinds of oral literature in the Bajjika speech community.

Table 6.1: Major kinds of oral literature in the Bajjika speech community

	Kinds oral literature	AVAILABILITY	UNAVAILABILITY
1.	FOLK TALES	√	x
2.	SONGS	√	x
3.	RELIGIOUS LITERATURE	√	x
4.	RADIO/ FM	√	x
5.	FILMS	√	x
6.	CD/ DVD	√	x
7.	OTHER	√	x

Source: Field study, 2014

6.3 Radio broadcast

Table 6.1 shows that the Bajjika speech community blessed with radio programs in their mother tongues. The informants of different demographic categories like sex, literacy and age were asked how often they listen to radio program broadcast in their language. Table 6.2 presents the frequency at which they listen to the radio program broadcast in their mother tongue.

Table 6.2: Frequency at which they listen to the radio program broadcast in their mother tongue (N=60)

How often do you listen to radio broadcast in your language?		SEX		LITERACY		AGE			Total N=60
		Male N=30	Female N=30	Literate N=29	Illiterate N=31	A1 (20)	A2 (20)	A3 (20)	
1.	USUALLY	20 (66.6%)	7 (23.3%)	17 (58.6%)	10 (32.2%)	12 (60%)	9 (45%)	6 (30%)	27 (45%)
2.	SOMETIMES	6 (20%)	13 (43.3%)	10 (34.4%)	9 (29.1%)	3 (15%)	10 (50%)	6 (30%)	19 (31.7%)
3.	NEVER	4 (13.3 %)	10 (33.3%)	2 (6.8%)	12 (38.7%)	5 (25%)	1 (5%)	8 (40%)	14 (23.3%)

Source: Field study, 2014

Table 6.2 shows that the 45% of the entire respondents usually listen to radio broadcast in their mother tongue. However, more than 23% of the total respondents replied that they never listen to radio broadcast in their mother tongue. The number of the respondents who usually listen to radio broadcast in their mother tongue consisting of male, literate and A1 age group is higher than that of female, illiterate and A2 and A3 age group. To the contrary, the number of the respondents who never listen to radio broadcast in their mother tongue consisting of female, illiterate and A3 age group is higher than that of male, literate and A1 and A2 age group.

6.4 Materials written about the language

Table 6.3 presents the major materials written about the language and the languages in which such materials have been written in.

Table 6.3: Major materials written about the language and the languages in which such materials have been written in

	MATERIALS	Yes or No	What language(s) is it written in? all in Bajjika?	
			Bajjika	English
A.	Phonemic inventory	√	√	
B.	Grammar	√	√	
C.	Dictionary	√	√	
D.	Textbooks	√	√	
E.	Literacy materials	√	√	
F.	Newspapers	√	√	
G.	Magazines	√	√	
H.	Written literature	√	√	
I.	Folklore	√	√	
J.	Other	√	√	

Source: Field study, 2014

The informants were asked if they read any of these things written in their language. Most of them replied that they read them. Table 6.4 presents the situation of the reading of the materials written in the Bajjika language.

Table 6.4: Situation of the reading materials in the Bajjika speech community

Do you read any of these things written in your language?	SEX		
	MALE N=18	FEMALE N=11	TOTAL N=29
YES	17 (94.4%)	10 (90.9%)	27 (93.1%)
NO	1 (5.6%)	1 (9.1%)	2(6.9%)

Source: Field study, 2014

Table 6.4 shows that an overwhelmingly highest percentage (93.1%) of the total respondents who can read replied that they read the materials written in their language. Bajjika is a written language. It has a long written tradition. Cent percent literate informants said that their language is written in the Devanagari script. Photograph 6.1 presents the front covers of some books in the language.

Photograph 6.1: Some books published in the language

6.5 Organizations to promote the knowledge and/ or use of the language

In Bajjika speech community, there are a number of social organizations established to promote the knowledge and/ or use of the language. Table 6.5 enumerates such organizations established in the Bajjika speech community.

Table 6.5: Social organizations established to promote the knowledge and/ or use of the language in the Bajjika speech community

	ORGANIZATIONS	Kinds of activities
i.	BAJJIKA PRACHAR SANGH	Mass communication: Providing news to FM and radio
ii.	BAJJIKA SIKSHYA SANGH	Educational: developing reading materials
iii.	BAJJIKA PATRAKAR SANGH	Mass communication:
iv.	BAJJIKA SAMAJ PARISHAD	Cultural: preserving Bajjika culture
v.	BAJJIKA BHASA TEACHER ASSOCIATION	Educational
vi.	BAJJIKA BHASA ADHAR KENDRA	Educational and cultural: promoting culture and education

Source: Field study, 2014

6.6 Summary

In this chapter, we tried to discuss the language resources in the Bajjika speech community. Bajjika community is rich in oral literature: folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others. They do not have a strong access to mass media. Bajjika is a written language. They use the Devanagari script in writing. There are a number organizations devoted for the cultural development of the Bajjika community. Grammars and dictionaries have been prepared in the language.

CHAPTER 7

DIALECTAL VARIATIONS

7.1 Outline

This chapter assesses the levels of lexical similarity among the forms of speech spoken in survey areas in order to look at if there are any dialectal variations in the Bajjika speech community. For this purpose, two tools were employed: Wordlist Comparison and Dialect Mapping (a participatory tool). This chapter consists of four sections. Section 7.2 deals with wordlist comparison in Bajjika. In section 7.3, we discuss the results drawn from dialect mapping tool. Section 7.4 presents the summary of the findings of the chapter.

7.2 Wordlist comparison

The standardized wordlists of 210 words have been compared to estimate the degree of lexical similarity among the Bajjika speech forms the word lists represent. In this section, we discuss the methodology employed in lexical similarity study, evaluation criteria for lexical similarity percentages and the lexical similarity study results in Bajjika.

7.2.1 Methodology

The methodology consists of the collection of wordlists and the tool used in the analysis of the wordlists. First, the standardized wordlist of 210 words were elicited in the survey points, namely, Malangawa, Barahathawa, Garuda, Gaur and Katahariya from the mother tongue speakers (grown up in the target locality, representing different sex, age and literacy), compiled them with phonetic transcriptions and cross-checked from other speakers from the same site (See Annex D for 210 wordlist). Secondly, the words from the wordlists were entered into the WordSurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the languages or dialects. Thirdly, the words from the selected wordlist were aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages were calculated in the WordSurv.

7.2.2 Evaluation criteria

Normally, 60% has been generally taken as a cutoff point for the evaluation of lexical similarity. However, the 60% threshold may not always be a strict cutoff point. Using such a method, the speech varieties having a lexical similarity of less than 60% are evaluated as different languages. However, languages or dialects with around 60% or greater lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text

Test (RTT). The attitudes and the perceptions of the speakers are also important factors. Table 7.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 7.1: Evaluation criteria of the lexical similarity percentages

	Lexical similarity %	Evaluation	Remarks
1.	60% similarity	A cutoff point/threshold for the evaluation	May not always be a strict cutoff point
2.	Less than 60% similarity	Different languages	
3.	60% or more similarity	Different languages or dialects of the same language	Intelligibility testing is required by using RTT
4.	Higher than 85% similarity	Speech varieties likely to be related dialects	
5.	Higher than 95% similarity	Same language	

7.2.3 Lexical similarity

Table 7.2 presents the lexical similarity tally among the survey points, i.e., Malangawa, Barahathawa, Garuda, Gaur and Katahariya in the Bajjika speech community.

Table 7.2: Lexical similarity tally among the key points in the Bajjika speech community

VARIETY/S	GAUR	BARAHATHAWA	GARUDA	KATAHARIYA	MALANGAWA
GAUR	210	182	165	180	166
BARAHATHAWA	182	210	157	180	179
GARUDA	165	157	210	164	146
KATAHARIYA	180	180	164	210	170
MALANGAWA	166	179	146	170	210

Source: Field study, 2014

Table 7.2 shows that of a total of 210 words, Garuda (the core survey point) tallies with Gaur at the highest and with Malangawa at the least in lexical similarity. This core point has the second highest tally in lexical similarity with Katahariya. Both Gaur and Katahariya are in close proximity with Garuda whereas Barahathawa and Malangawa (both from Sarlahi) are far away from the core point.

Table 7.3 presents the lexical similarity percentages among the survey points in the Bajjika speech community.

Table 7.3: Lexical similarity percentages the key points in the Bajjika speech community

VARIETIES	GAUR	BARAHATHAWA	GARUDA	KATAHARIYA	MALANGAWA
GAUR	100%	87%	79%	86%	79%
BARAHATHAWA	87%	100%	75%	86%	85%
GARUDA	79%	75%	100%	78%	70%
KATAHARIYA	86%	86%	78%	100%	81%
MALANGAWA	79%	85%	70%	81%	100%

Source: Field study, 2014

Table 7.3 presents different arrays of lexical similarity percentages among the survey points. Garuda, the core survey point, exhibits a significant degree (ranging from 70% to 79%) of lexical similarity with other survey points, i.e, Gaur, Barahathawa, Katahariya and Malangawa. Moreover, of a total of 210 words, Garuda (the core survey point) exhibits the highest similarity with Gaur (i.e., 79%) and the least similarity with Malangawa (i.e, 70%). Garuda maintains the second highest lexical similarity percentages with Katahariya (i.e., 78%). As we mentioned earlier both Gaur and Katahariya are in close proximity with Garuda whereas Barahathawa and Malangawa (both from Sarlahi) are far away from the core point. In the same way, Gaur, another survey point, displays a significant degree (ranging from 79% to 87%) of lexical similarity with other survey points, i.e., Garuda, Barahathawa, Katahariya and Malangawa. Likewise, Barahathawa, another survey point, also shows a noteworthy degree (ranging from 75% to 87%) of lexical similarity with other survey points, i.e., Garuda, Gaur, Katahariya and Malangawa. In the same way, Katahariya, another survey point, also shows a noteworthy degree (ranging from 78% to 86%) of lexical similarity with other survey points, i.e, Garuda, Gaur, Malangawa and Barahathawa. In the same way, Malangawa, another survey point, also shows a noteworthy degree (ranging from 72% to 85%) of lexical similarity with other survey points, i.e, Garuda, Gaur, Barahathawa and Katahariya.

The evaluation the lexical similarity percentages displayed across the survey points clearly indicates that Bajjika shows the tendency towards dialectal variations. The evaluation criteria points out that the 60% is, generally, used as a cutoff point for the evaluation of the lexical similarity. When lexical similarity percentages are less than 60% the form of the speech spoken in different key points are considered to be different languages. If such percentages are 60% or more the intelligibility testing is required by using RTT (Recorded Text Test). Normally, percentages higher than 85% are taken as the indicators to conclude that the

speech varieties being compared are likely to be related dialects. However, we require conducting intelligibility testing by using the tool RTT. Besides, the attitudes and the perceptions of the speakers are also important factors in the evaluation of the dialectal variation. All the informants unanimously reported that Bajjika does have dialectal variation.

7.3 Dialect mapping

The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any, in Bajjika. The informants in group in each key point were asked to write on a separate sheet of paper the name of each village where Bajjika is spoken and placed them on the floor to represent the geographical location. Then they were asked to use the loops of string to show which villages spoke the same as others. In common, the following names of the villages/places were recognized as Bajjika language speaking areas: Malangawa, Barahathawa, Garuda, Gaur and Katahariya. Photograph 7.1 presents the situation of dialect mapping in Bajjika speech community.

Photograph 7.1a:Dialect Mapping in Malangawa (Sarlahi)

Photograph 7.2b: Dialect Mapping in Barahathawa(Sarlahi)

Photograph 7.3c: Dialect Mapping in Katahariya (Rautahat)

Photograph 7.4d: Dialect Mapping in Gaur (Rautahat)

Table 7.4 lists the information about the places where Bajjika is spoken as mother tongue.

Table 7.4: Information about the places where Bajjika is spoken as mother tongue

SURVEY POINTS	THE PLACES WHERE BAJJIKA IS SPOKEN AS MOTHER TONGUE
GAUR	All the VDCs including Gaur Municipality, half part of Bara from the east, southern part of Mahendra High Way, west of Dhanusha district, mainly Sarlahi, Rautahat, Bara and Dhanusha to the east, Bihar of India (North of the Ganga River)
BARAHA THAWA	Sarlahi, Rautahat, half of Mohattari and Dhanusa
GARUDA	Sarlahi, Rautahat, half of Mohattari and Dhanusa
KATAHA RIYA	Jingariya, Katahariya, Pipra Bhalohiya, Patharanuram, Jigadawa, Samanpur, Dharahari, Tegraha, Maidhiya Manpur, Garanda, Dipahi, Shaharmujwa, western part of Sarlahi, Dhebahi, Mahammadpur, Basanpatti, eastern part of

71

	Bara, Pipra Pokhariya, Bagahi, Sakhuawa, Birti Badedwa, Karkach Karmaiya, Khasarahiya, Jayanagar, Bhasedhawa, Sitalpur, Madhopur, Midhawa, Sonarniya, Mariyadhpur, Pipariya Paroha, Jathariya, Inarbari, Ajargaini, Mualiwa, Inarawa, Rajpur, Hariharpur, Satpur, Bijayapur, Daurawa, etc.
MALANG AWA	Malangawa, Barahathawa, Ishworpur, Haripurna, Balara, Dhanagadha, Harakthawa, Simara Bhagawatipur, Bhawani pur, Laxmipur, Hajariya, Kishanpur, Babarganj, Salempur, Sisauriya, Bhaktipur, Kabilasi, Bhelahi, Aurahi, Bhawanipur, Sundarpur, Godena, Kodena, Haripur, Motipur, Gadahiya, all most VDCs of Rautahat, some VDCs of Mohattari, Bihar state of India

Source: Field study, 2014

Unanimously, they concluded that there are significant dialectal differences among the forms of speech in Bajjika. Table 7.5 lists the information about the places where Bajjika is spoken as the same as others.

Table 7.5: Information about the places where Bajjika is spoken as the same as others

SURVEY POINTS	SAME	DIFFERENT
GAUR	All the VDCs including Gaur Municipality, southern part of Mahendra High Way, mainly Sarlahi, Rautahat, Bihar of India east of Champaran (North of the Ganga River)	Half part of Bara from the east, west of Dhanusha district, Bara and Dhanusha to the east
BARAHATHAWA	Sarlahi, Rautahat, half of Mohattari	Dhanusa
GARUDA	Sarlahi, Rautahat, half of Mohattari	Dhanusa
KATAHARIYA	Jingariya, Katahariya, Pipra Bhalohiya, Patharanuram, Jigadawa, Samanpur, Dharahari, Maidhiya Manpur, Garuda, Dipahi, western part of Sarlahi, Dhebahi, Mahammadpur, Basanpatti, eastern part of Bara, Pipra Pokhariya, Bagahi, Sakhuawa, Birti Badedwa, Karkach Karmahiya, Khasarahiya, Jayanagar, Bhasedhawa, Madhopur, Mithuawa, Pipariya Paroha, Jathariya, Mahuawa, Hariharpur, Bijayapur, etc.	Tegraha, Shaharmujwa, Sitalpur, Sonarniya, Mariyadhpur, Inarbari, Ajgaibi, Inarawa, Rajpur, Santpur, Daurawa
MALANGAWA	Malangawa, Barahathawa, Ishworpur, Haripurna, Balara, Dhanagadha, Harakthawa, Simara Bhagawatipur, Bhawanipur, Laxmipur, Hajariya, Kishanpur, Babarganj, Salempur, Sisauriya, Bhaktipur, Kabilasi, Bhelahi, Aurahi, Bhawanipur, Sundarpur, Godena, Kodena, Haripur, Motipur, Gadahiya, all most VDCs of Rautahat, some VDCs of Mohattari, Bihar state of India eastward of Champaran	

Source: Field study, 2014

In response to which forms of speech they preferred for preparing reading materials, the informants responded that the forms of speech, especially Garuda, the core point, would be alright for this purpose

7.4 Summary

In this chapter, we assessed the levels of lexical similarity among the forms of speech spoken in the survey points in the Bajjika speech community. Across the survey points, there appear different ranges of lexical similarity. Such similarity percentages clearly indicate that there is a clear tendency towards dialectal variation in Bajjika. The core survey point, Garuda has the highest lexical similarity with Gaur and the least with Malangawa. The participatory method, Dialect Mapping, elicited a good deal of information about the locations where Bajjika is spoken as mother tongues and the locations where it is spoken as the others. It has indicated that Bajjika is spoken in a number of villages, mainly in Rautahat and Sarlahi districts including in some parts of Mohattari and Bara. Most of the informants have agreed that the forms of speech spoken in Garuda would be highly acceptable for the writing of reading materials in Bajjika.

CHAPTER 8

LANGUAGE DEVELOPMENT

8.1 Outline

This chapter presents the views/dreams of the Bajjika speech community about its language development. It consists of four sections. Section 8.2 discusses the dreams and aspirations of the Bajjika community members for the development their language and culture. In section 8.3, we deal with the planning for realizing the views/dreams about language development in the Bajjika speech community. Section 8.4 presents the summary of the findings of the chapter.

8.2 Dreams and aspirations for language development

In this section, we try to examine the views about language development in the Bajjika speech community by employing mainly, two tools: Appreciative Inquiry and Sociolinguistic Questionnaire C.

8.2.1 Dreams and aspirations of the community

As mentioned in Chapter 2, this tool is designed to help the participants think about future possibilities about their language and culture. In the survey, this participatory tool was used only in four survey points: Garuda, Gaur, Katahariya and Barahathwa. It was conducted in these points in a group of participants of different demographic categories of sex, age and educational status. The participants in these points were asked to describe things that made them feel happy or proud about their language or culture. They were asked to write down the 'good things' in a piece of paper and placed them serially in the floor. Then they were asked to, based on those good things in Bajjika language and culture, say they "dreamed" about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

By using this participatory tool, a lot of information about the dreams and aspirations of the Bajjika community members for the development their language as well their culture was gathered.

Photograph 8.1 presents the things that made the Bajjika participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in Barahathwa, Sarlahi.
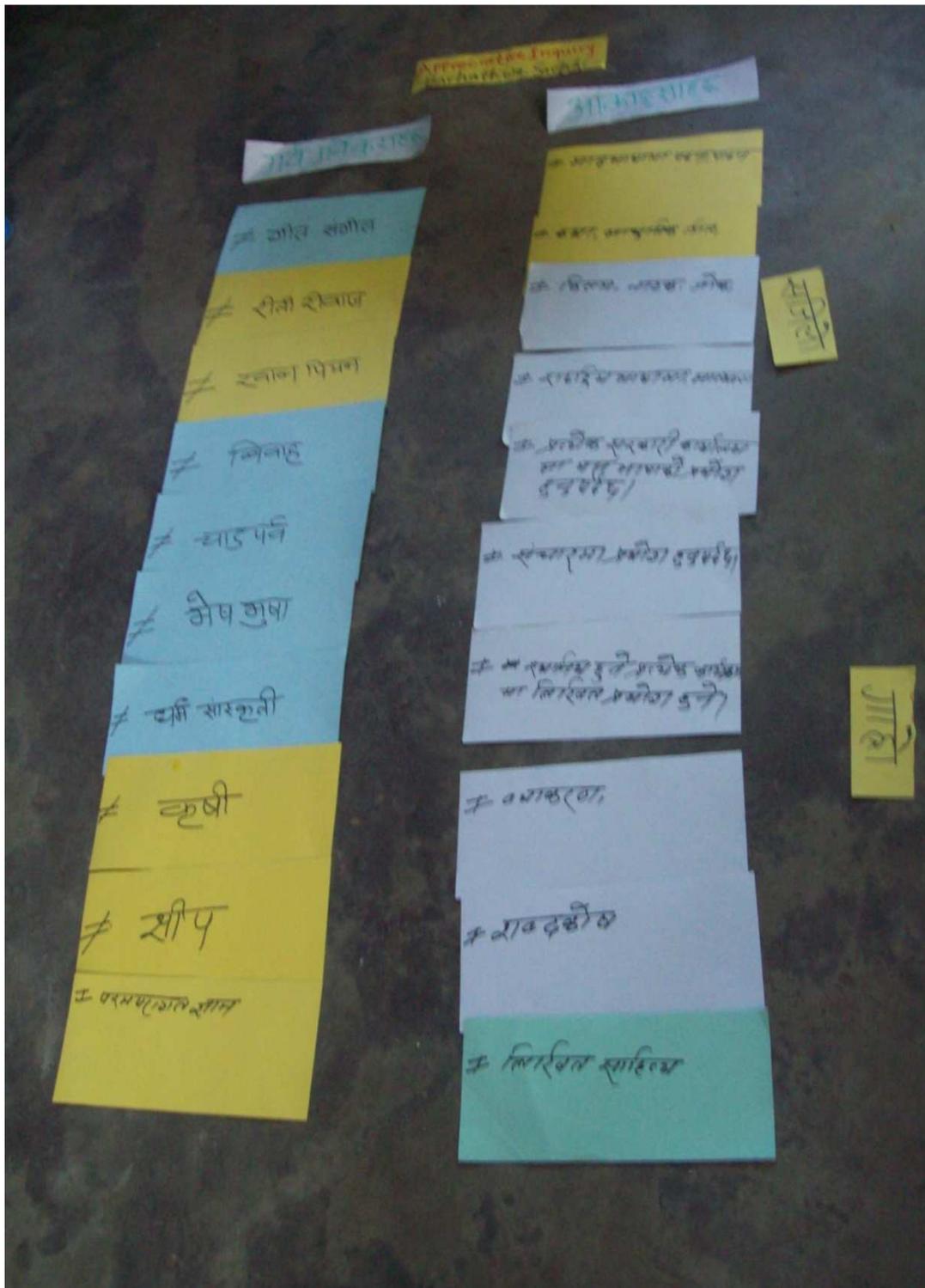
PHOTOGRAPH 8.1: APPRECIATIVE INQUIRY IN BARAHATHAWA, SARLAHI

Table 8.1 presents the summary of the responses to the major queries in Barahathawa, Sarlahi.

Table 8.1: Summary of the responses to the major queries in Barahathawa, Sarlahi

GOOD THINGS THAT MADE BAJJIKA FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
▪ Distinct songs ▪ Distinct traditions ▪ Distinct life style ▪ Distinct marriage ▪ Distinct festivals ▪ Distinct dresses ▪ Distinct culture and religion ▪ Distinct agriculture ▪ Distinct skills ▪ Traditional knowledge	▪ Education in the mother tongue ▪ Writing textbooks and making dictionary in the mother tongue ▪ Use of Bajjika in the government offices ▪ Use of Bajjika in the offices as the local language ▪ Writing grammar ▪ Writing literature	▪ To use their language in the mass media offices ▪ To use their mother tongue in education

Photograph 8.2 presents the things that made the Bajjika participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in Garuda, Rautahat.

PHOTOGRAPH 8.2: APPRECIATIVE INQUIRY IN GARUDA, RAUTAHAT

Table 8.2 presents the summary of the responses to major queries in Garuda, Rautahat.

Table 8.2: Summary of the responses to major queries in Garuda, Rautahat

GOOD THINGS THAT MADE BAJJIKA FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
▪ Respect of the mother tongue ▪ Distinct culture and identity ▪ Distinct life style and traditions ▪ Distinct existence ▪ Historical background ▪ Writing literature in the language ▪ Common language/ Lingua franca	▪ To get magazine published from Nepal Academy and Central Department of Linguistics, Tribhuvan University ▪ To get their mother tongue taught as an optional subject ▪ To get the provision of teaching in the mother tongue up to secondary levels implemented ▪ To get their mother tongue included in the teaching at the university level ▪ To have the questions in their mother tongue in the examinations administered by Public Service Commission ▪ To set up Bajjika Academy	▪ To start education up to the secondary level in the mother tongue

Photograph 8.3 presents the things that made the participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in Katahariya, Rautahat.
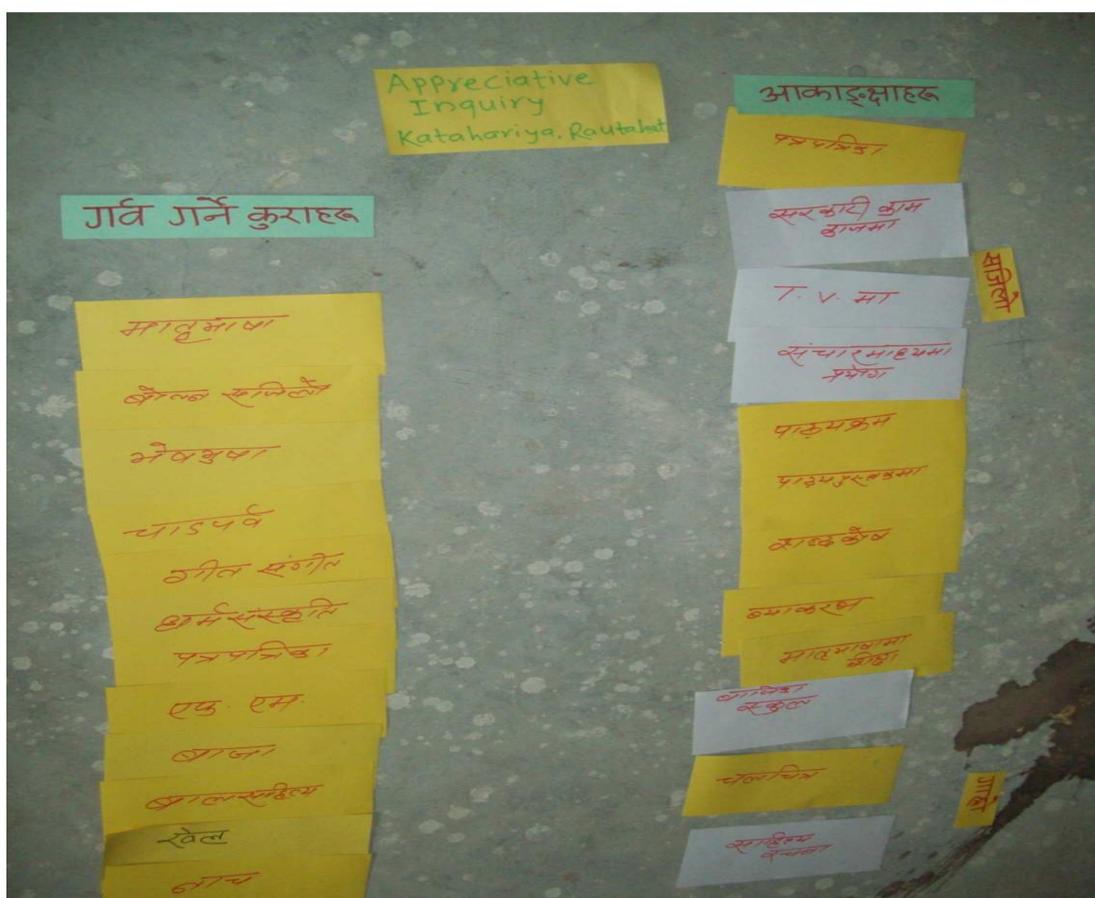
PHOTOGRAPH 8.3: APPRECIATIVE INQUIRY IN KATAHARIYA, RAUTAHAT

Table 8.3 presents the summary of the responses to major queries in Katahariya, Rautahat.

Table 8.3: Summary of the responses to major queries in Katahariya, Rautahat

GOOD THINGS THAT MADE BAJJIKA FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
▪ Mother tongue ▪ Easy to communicate ▪ Distinct dress ▪ Distinct festivals ▪ Songs ▪ Religion and culture ▪ Newspapers ▪ FMs ▪ Playing instruments ▪ Children literature ▪ Games ▪ Dances	▪ To publish newspapers in the Bajjika language ▪ To get Bajjika used in the government offices ▪ To use their mother tongue in the mass media ▪ To frame curriculum and textbooks in the mother tongue ▪ To make dictionary in the mother tongue ▪ To write grammar of the mother tongue ▪ To set schools for teaching in the mother tongue ▪ To make films in the mother tongue ▪ To develop literature in the mother tongue	▪ To get their language used in the government offices

Photograph 8.4 presents the things that made the participants feel happy or proud about their language or culture and their dreams or aspirations for the development of the language as well as a plan the informants made in Gaur, Rautahat.

Table 8.4 presents the summary of the responses to major queries in Gaur, Rautahat.

Table 8.4: Summary of the responses to major queries in Gaur, Rautahat

GOOD THINGS THAT MADE BAJJIKA FEEL HAPPY OR PROUD ABOUT THEIR LANGUAGE	DREAMS ABOUT HOW THEY COULD MAKE THEIR LANGUAGE EVEN BETTER	MOST IMPORTANT DREAM TO START ON PLANNING
- Mother tongue - Folk songs - Distinct festivals - Folk stories *Chhat Parwa* - News broadcast in Bajjika - FMs in Bajjika - Distinct dress - Daily use of mother tongue - Publication of articles or writings in New Nepal column in Gorkha Patras	- Teaching in mother tongue - News in mother tongue To publish newspapers in the Bajjika language - Writing textbooks in the mother tongue - Development of language and literature - Preservation of language and culture - Respect for those dedicated for serving the language - Making dictionary in the mother tongue - Use of mother tongue in the government offices - Publication in national newspapers like Gorkhapatra - Transmission through television	- To use their language in the government offices - Education in the mother tongue

To summarize, the responses (Table 8.1-8.4) to enumerate the good things that made them feel happy or proud about their language , the participants in group came to a conclusion that Bajjika, apart from being their mother tongue, is easy to communicate and it is a lingua franca of many people. In addition, they feel that it is a language in which their life crucial knowledge is embodied. Similarly, in response to enumerate the good things that made them feel happy or proud about their culture, the participants in group came to a conclusion that they have distinct songs, traditions, life style, marriage system, festivals, dresses, culture and religion, agriculture patterns and distinct skills.

In response to the query how they could make their language or culture even better, they concluded that they wanted to publish newspapers in the Bajjika language, to get Bajjika used in the government offices, to use their mother tongue in the mass media, to frame curriculum and textbooks in the mother tongue, to make dictionary in the mother tongue, to write grammar of the mother tongue, to set schools for teaching in the mother tongue and to make films in the mother tongue.

8.2.2 Views of the village heads/language activists

In this section, we try to evaluate the views of the village heads/language activists how they could support the preservation and promotion of their mother tongue. It was administered to 10 informants in total.   There were two very important questions regarding the preservation and promotion of the language. They are:

a) Should anything be done to preserve or promote your mother tongue?
b) In what ways do you can support the preservation and promotion of your mother tongue?

All the respondents said that there must be done something immediately to promote and preserve their language. However, the responses to the ways they could do vary in some cases in the Bajjika community. Table 8.5 presents the responses to the ways of preservation and promotion the mother tongue in Bajjika.

Table 8.5: Responses to the ways of preservation and promotion the mother tongue in Bajjika (N=10)

In what ways do you think you can support the preservation and promotion of your mother tongue?	RESPONSES	
	CAN	CAN'T
1. BY DEVISING THE SCRIPT	9 (90%)	1(10%)
2. BY MAKING THE SPELLING SYSTEM SYSTEMATIC	10 (100%)	-
3. BY COMPILING DICTIONARY	10 (100%)	-
4. BY WRITING GRAMMAR	9 (90%)	1 (10%)
5. BY ENCOURAGING PEOPLE TO WRITE LITERATURE IN MOTHER TONGUE	10(100%)	-
6. BY WRITING AND PUBLISHING TEXTBOOKS	10(100%)	-
7. BY PUBLISHING NEWSPAPERS	10(100%)	-
8. BY MAKING USE OF THE LANGUAGE IN ADMINISTRATION	10(100%)	-
9. BY MAKING USE OF THE LANGUAGE IN THE MEDIUM OF INSTRUCTION AT PRIMARY LEVEL	10(100%)	-

Table 8.5 shows that all the respondents replied that they could support the preservation and promotion of your mother tongue by making the spelling system systematic, by compiling dictionary, by encouraging people to write literature in mother tongue, by making use of the language in administration, by making use of the language in the medium of instruction at primary level, and by writing and publishing textbooks and by publishing newspapers. Similarly, 90% of the total respondents replied that they could support the preservation and

promotion of their mother tongue by devising the script and by writing grammar. Only 10% of the respondents replied that they could preserve their mother tongue by devising the script and by writing grammar. They said that these are academically challenging jobs.

8.3 Planning for realizing the views/dreams about language development

In the survey points, after having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

Table 8.6 presents the summary of the planning to realize the most important dream in the survey points in Bajjika.

Table 8.6: Summary of the planning to realize the most important dreams in the survey points in Bajjika

SURVEY POINTS	WHAT TO DO?	WHO ELSE SHOULD BE INVOLVED ?	HOW TO DO?	RESOURCES NEEDED	WHEN TO DO?
GARUDA	▪ To start education up to the secondary level in the mother tongue	▪ State/Government	▪ By involving the experts at local and national level to frame curriculum and write textbooks	Financial and technical	Immediately
BARAHATHA WA	▪ To use their language in the mass media offices ▪ To use their mother tongue in education	▪ State/Government ▪ State/Government and the speech community	▪ By broadcasting the news and publishing newspapers and magazines in Bajjika by the government	Financial and technical	Immediately
GAUR	▪ To use their language in the government offices ▪ Education in the mother tongue	▪ State/Government and the local government ▪ District Education Office, speech community, different organization and social workers	▪ By allocating budget by the Nepal Government and local bodies ▪ By maintaining coordination among the local bodies	Financial and technical	Immediately
KATAHARIYA	▪ To use their language in the government offices	▪ State/Government and the speech community	▪ By creating pressure to the government to use their language in the government offices		As soon as possible

Table 8.6 presents the most important dreams in each survey points in order to start on developing plans such as whom else should be involved, what the first step should be and what resources they needed they concluded that they would like to make plans for opening school for mother tongue based education at primary level. The most important dreams

include using their language in the mass media, in government offices and in education. To realize these dreams they have planned to involve the experts at local and national level to frame curriculum and write textbooks and to broadcast the news and publish newspapers and magazines with the help of the government. For these things, they have planned to make the government and local bodies allocate the budget. Besides, they have decided to maintain the coordination among the local bodies. The most effective measure they have planned to take is to pressurize to the government to use their language in the government offices.

8.4 Summary

In this chapter, we discussed the dreams and plans of the speech community for language development in the Bajjika speech community. Bajjika, apart from being their mother tongue, is easy to communicate and it is a lingua franca of many people. In addition, it is a language in which their life crucial knowledge is embodied. They also feel happy or proud about their culture, distinct songs, traditions, life style, marriage system, festivals, dresses, culture and religion, agriculture patterns and distinct skills. They want to publish newspapers in the Bajjika language, to get Bajjika used in the government offices, to use their mother tongue in the mass media, to frame curriculum and textbooks in the mother tongue, to make dictionary in the mother tongue, to write grammar of the mother tongue, to set schools for teaching in the mother tongue and to make films in the mother tongue. Among a number of dreams, they want to start education up to the secondary level in the mother tongue, with the help of state/government by involving the experts at local and national level to frame curriculum and write textbooks. Apart from this, they want to use their language in the mass media offices with the help of government by broadcasting the news and publishing newspapers and magazines in Bajjika. They also want to use their language in the government offices by creating pressure to the government to use their language in the government offices. All the village heads are convinced that they could preserve their mother tongue by making use of the language in the medium of instruction at primary level and a greater number of the village heads/ language activists would like to take immediate steps to make use of the language in administration. To sum up, the Bajjika speech community in general wants to use its mother tongue in primary education.

CHAPTER 9

SUMMARY OF FINDINGS AND RECOMMENDATIONS

9.1 Summary of findings

The main goal of this survey was to look at the sociolinguistic situation of Bajjika, an Indo-Aryan language of Nepal. The survey has gathered a good deal of information about the domains of language resources, mother tongue proficiency and bi/multilingualism, patterns of use, language vitality and language transmission, language attitudes and dialectal variation in the Bajjika speech community.

Moreover, the survey has also attempted to collect information about the dreams and plans of the speech community for the development of the Bajjika language. The major findings of the survey are presented as follows:

9.1.1 Ethnolinguistic information

(a) Bajjika is an Indo-Aryan language mainly spoken in Sarlahi and Rautahat districts of Central Development Region of Nepal. It is also spoken in some parts of Bara which adjacent to Rautahat and some parts of Mohattari, adjacent to Sarlahi.

(b) Bajjika has been injudiciously/unwisely regarded as a dialect of Maithili. In the census of Nepal, 2001, Bajjika was recognized, for the first time, as an independent language.

(c) In the Census of 2011, this language has been reported as having 793416 speakers in Nepal.

(d) As Bajjika has a sustainable orality, i.e., an adequate oral use in every domains for which oral use is desired, it has been categorized as 6a (vigorous).

(e) Like Maithili, Bajjika and Awadhi, Bajjika is a cross-border language. It is spoken by millions of speakers in the northern part of the north Indian state of Bihar and more than 200,000 speakers in Nepal (Kashyap, 2014). This language has no institutional or educational role in the community or government either in Nepal or India. In Nepal, this language is alternatively known as *Thenti* or *Dehati or Madhesi.*

(f) Bajjika is autoglotonym (name given to the language by native speakers). In Nepal, the history of Bajjika is of about three thousand years old.

(g) This speech community is characterized by multiple castes, creeds and religions. The community consists of different castes, viz., Brahmins, Kayastha, Rajput, Yadav, Sah (Teli, Kanu, Kalwar, Baniya), Kurmi (Raut, Patel, Ray, Singh), Bhumihar, Mahato,

(Koiri and Suri), Pasman, Mahara, Mushar, Dom, Mukhiya, and Muslman. These people are involved in different occupations and professions for their livelihood, mainly in agriculture.

(h) The majority, in this community, forms of Hindus who follow the caste rules as closely as possible as to the classical Hindu pattern (Bista, 2004:130). There are many Muslims who follow the grammars of the society as permitted by their religion.

(i) In both communities, Hindu and Muslim, there are a number of traditional practices of showing respect or treating the seniors in the family. Bajjika speech community enjoys a joint family. It is very rich in kinship terms.

(j) Bajjika speakers belong to different religions such as Hindu, Islam and Christianity. Tradition and culture vary according to their religions.

(k) The Bajjika speech community including Bihar, India and Tarai, Nepal covers more than five thousand square mile. In Bihar, this language is mainly spoken in Muzaffarpur, Paschim Champaran, Purbi Champaran, Samastipur, Sheohar, Sitamarhi and Vaishali.

(l) In Bihar, there are four dialects of Bajjika: Standard Bajjika, Maithili-affected Bajjika, Magahi-affected Bajjika, and Bajjika-affected Bajjika.

(m)In Nepal, Garuda (Rautahat) is considered the core area of Bajjika. There are mainly three dialects: Eastern Bajjika, Standard Bajjika and western Bajjika.

9.1.2 Patterns of language use in different domains

(a) Bajjika is extensively used in all the general domains of languages use such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings.

(b) In the domain of counting, around one-third of the informants replied that they use Nepali.

(c) In case of singing in general, Bajjika is predominantly used in the Bajjika speech community whereas other languages like Maithili, Bajjika and Hindi are also used in singing. In this domain, Nepali, the official language of Nepal, is insignificantly used.

(d) In almost domains, the female respondents are more loyal in the use of mother tongue than the male respondents. Interestingly, the percentages of the male respondents in using Bajjika are slightly higher than that of female respondents in the Bajjika speech community.

(e) The illiterate informants, as expected, are much more loyal to the mother tongue in the Bajjika speech community. Beyond expectation, A3 informants make use of Nepali while telling stories to children.

(f) All people use their mother tongue, i.e., Bajjika, while talking about education matters (i.e., school, admission, teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) with their grandfather and grandmother.

(g) While writing letters with their grandfather and grandmother, they primarily use their mother tongue. However, the female informants use their mother tongue slightly more than that of male informants.

(h) While writing letters with their grandfather and grandmother, some informants use Nepali. However, the female informants use Nepali slightly less than that of the male informants.

(i) While talking with their father and mother about such matters, all the male informants exclusively use their mother tongue, i.e., Bajjika.

(j) To the contrary, a few female, though in insignificant number, use Bajjika and Nepali while talking about education matters (i.e., school, admission, teacher, etc) and discussing social events and other family matters (like festivals, election, ceremonies, marriage, saving, spending, etc) with their father and mother. While writing letters with them, the female speakers use their mother tongue slightly more than that of the male speakers.

(k) While talking with the spouse and children about educational matters, all the male informants use their mother tongue. However, some female informants use Bajjika and Nepali in such case. While talking about social events with spouse and children, some male and female also use other languages. In case of writing letters with spouse fifty percent of both male and female informants use their mother tongue and the rest use other tongues like Nepali, Bajjika and Nepali, Bajjika, Nepali and Hindi.

(l) More than two-third of male and female use their mother tongue in marriage invitations. To the contrary, in writing minutes in community meetings, Nepali is overwhelmingly used.

(m) In terms of literacy, the percentage of illiterate informants using their mother tongue in marriage invitations and writing minutes in the community is significantly higher than that of literate informants. Similarly, the percentage of illiterate informants using

85

Nepali in marriage invitations and writing minutes in the community is slightly less than that of that of literate informants.

(n) The children while playing with other children and talking with the neighbours overwhelmingly use their mother tongue whereas at school, the children speak Nepali or Bajjika and Nepali.

(o) All the informants, both male and female, use their mother tongue every day. However, the percentage of the male using the language of wider communication is higher than that of the female.

(p) Almost informants prefer their mother tongue as the medium of instruction at primary level in the Bajjika speech community. In this community, Bajjika is overwhelmingly used with the persons of other languages visit them at home.

9.1.3 Bi/multilingualism and mother tongue proficiency

(a) Bajjika is a multilingual community. In this community, an individual or a group of speakers can speak or understand the languages, viz., Nepali, Maithili, Bajjika, Hindi and Awadhi.

(b) Around two-third of the respondents are bilingual in their mother tongue and Nepali.

(c) Elderly people, social workers, members of civil societies, children, house wives, businessmen, farmers and uneducated people normally use Bajjika whereas businessmen, educated people, people from mixed society, inter-caste married couples, teachers, students, political leaders and civil servants use both Nepali and Bajjika.

(d) In this speech community, Bajjika is spoken first. This language is loved most and spoken best.   Everybody is very proficient in speaking in Bajjika. They are also able to read and write in their mother tongue very well.

(e) More than 60% of the small children who first go to school cannot understand everything his/her Nepali speaking teacher says.

(f) In this speech community, Nepali, Maithili, Bajjika and Hindi are other languages known to the father, mother and spouse other than the mother tongue. All most all sons and daughters know Nepali other than Bajjika. Similarly, more than 58 % of the total informants have replied that Hindi is known to their sons and daughters in this speech community.

9.1.4 Language vitality, language maintenance and language attitudes

(a) Language maintenance in Bajjika is not appalling. In this community, intermarriage is gradually picking up the pace. Such marriage is arranged with the speakers of Maithili, Bajjika and Nepali.

(b) The community as a whole wants its children learn/study in their mother tongue in the primary level and the community are ready to support the schools opened for teaching their language in whatever ways they could.

(c) In this speech community, there is an extremely positive attitude towards the mother language. All people love the language the most.

(d) Moreover, more than two-third of people feel prestigious when they speak their mother tongue in the presence of the speakers of the dominant language and almost have never had any problems because of being a native speaker of your mother tongue.

(e) In the Bajjika speech community, a greater number of people feel bad if their son or daughter married someone who does not know their language. Almost all people are fully confident that their children would speak the mother tongue in future. In this community, all people feel good if their children speak their mother tongue and feel bad if their children do not speak their mother tongue.

(f) All the people are convinced that their children should first speak their mother tongue. The language spoken by them is different from their grandparents in terms of pronunciation, vocabulary, use of specific types of sentences, mixing of other languages and the way of speaking.

(g) The Bajjika language is still conservative.

9.1.5 Language resources, dialectal variation and language development

(a) Bajjika community is rich in oral literature: folktales, songs, religious literature (based mainly on Hinduism), radio, films, CD/ DVD and others.

(b) They do have a strong access to mass media. Bajjika is a written language. They use the Devanagari script in writing. There are a number organizations devoted for the cultural development of the Bajjika community. Grammars and dictionaries have been prepared in the language.

(c) Across the survey points, there appear different ranges of lexical similarity. Such similarity percentages clearly indicate that there is a clear tendency towards dialectal variation in Bajjika.

(d) The core survey point, Garuda has the highest lexical similarity with Gaur and the least with Malangawa.

(e) The participatory method, Dialect Mapping, elicited a good deal of information about the locations where Bajjika is spoken as mother tongues and the locations where it is spoken as the others. It has indicated that Bajjika is spoken in a number of villages, mainly in Rautahat and Sarlahi districts including in some parts of Mohattari and Bara.

(f) Most of the informants have agreed that the forms of speech spoken in Garuda would be highly acceptable for the writing of reading materials in Bajjika.

(g) The Bajjika speech community exhibits different dreams and plans of the speech community for language development in the Bajjika speech community.

(h) Bajjika, apart from being their mother tongue, is easy to communicate and it is a lingua franca of many people. In addition, it is a language in which their life crucial knowledge is embodied.

(i) They also feel happy or proud about their culture, distinct songs, traditions, life style, marriage system, festivals, dresses, culture and religion, agriculture patterns and distinct skills. They want to publish newspapers in the Bajjika language, to get Bajjika used in the government offices, to use their mother tongue in the mass media, to frame curriculum and textbooks in the mother tongue, to make dictionary in the mother tongue, to write grammar of the mother tongue, to set schools for teaching in the mother tongue and to make films in the mother tongue.

(j) Among a number of dreams, they want to start education up to the secondary level in the mother tongue, with the help of state/government by involving the experts at local and national level to frame curriculum and write textbooks. Apart from this, they want to use their language in the mass media offices with the help of government by broadcasting the news and publishing newspapers and magazines in Bajjika. They also want to use their language in the government offices by creating pressure to the government to use their language in the government offices.

(k) The Bajjika speech community in general wants to use its mother tongue in primary education.

9.2 Recommendations

On the basis of the findings, the following recommendations are put forward for the promotion and development of the Bajjika language:

(a) For the preservation, promotion and the development of the Bajjika language, culture and literature, an immediate step should be taken by the speech community and local government bodies with the help of the government to set up Bajjika Academy in Nepal.

(b) As most of the Bajjika children do not understand Nepali, the curriculum and textbooks for the basic level should be developed in such a way that they embody the local needs and local settings in the Bajjika speech community.

(c) Effective strategies should be taken for the sustainable implementation mother tongue base multilingual education in the Bajjika speech community.

(d) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge

(e) A detailed language documentation project is should be launched to preserve and promote the wealth of genres of Bajjika folklore, language and culture in which life crucial knowledge is embodied from time immemorial.

(f) Grammar and dictionary of Bajjika should be written and compiled and the folklore must be documented immediately.

(g) The government should immediately recognize and implement Bajjika as an official language of administration in Nepal, at least, at the local administration as soon as practicable.

(h) RTT (recorded text test) should be administered to confirm level of dialectal variations in the forms of the speech in the Bajjika speech community in Nepal.

(i) Magazines in Bajjika should be published at the national levels.

(j) The government and local bodies should launch different types of awareness programs about the language and culture in different localities periodically and should respect those who are dedicated for serving the language.

To conclude, Bajjika is a separate form of speech. Thus, the concerned authorities have to take immediate steps for the preservation and development of this form of speech in which life crucial knowledge of the speech community has been embodied.

Annexes

Annex A: Sociolinguistic Questionnaire A

Shaded items are NOT to be read aloud.

Introduce yourself first:

My name is ………. I am from Central Department of Linguistics, Tribhuvan University. I am a research assistant of the Linguistic Survey of Nepal. I am here to learn about your language and its situation. We will share the information given by you with others. Are you willing to help us?

INFORMED CONSENT: Given: □   Not Given: □

A. Meta data (Baseline information)
Enter the answers to the following BEFORE the INTERVIEW:

Question	Answer
Interview Number	
Date	Day……… Month……..........Year..……. VS Day….. …..Month ………… Year…… AD
Place of Interview	Ward No: ……………………………. Village/Town: ……………………………. VDC/Municipality: ……………………………. District: ……………………………. Zone: ……………………………. GPS Coordinates: ……………………………E …………………………………………………..N
Interviewer Name	(a) ……………………………. (b) ……………………………. (c) ……………………………. (d) …………………………….

	(e) …………………………….
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

8. Name of language consultant: ……………………….
9. (Ask if needed) Sex: (a)   Male   (b)   Female   (c)   Other ……………
10. Age group: (i)   15-34   (ii)   35-60   (iii)   60+
11. Are you literate?
(a)   Yes   (b)   No
12. (If "Yes") How did you learn to read & write?
(a)   Formally   (b)   Non-formally
13. (If "Formally") What year/level did you complete?
(a)   Primary   (b)   Lower Secondary   (c)   Secondary
(d)   Higher (specify highest degree)………………….
14. Marital status: (a)   Married   (b)   Unmarried
15. (If "Married") Do you have any children?
(a)   Yes   (b)   No
16. Caste
17. Ethnic group: ……………….
18. Religion:
(a)   Hinduism   (b)   Buddhism   (c)   Kirant   (d)   Christianity (e)
Jain   (f)   Islam   (g)   Shamanism   (h)   Other
19. Your mother tongue's name:
(a) (Given by respondent)………………
20. Name given by the nonnative speakers for your language (tapaiko bhasha nabholne manchele tapaiko bhasalai ke bhanchan?)………………..
21. Different names of the language if any (yo bhashalai aru naamle pani chinincha?)
(i)…………….. ……   (ii) ……………………
(iii)………………… ……   (iv) ……………………
22. Your mother's mother tongue…………
23. Your father's mother tongue…………….

SCREENING CRITERIA #1: At least one parent from target MT.   YES   □
NO   □

24. Mother tongue of your husband/ wife …………
25. What village were you born in?
(a) Ward No……… (b)Village/Town............. (c)VDC/municipality…………. (d)
District………….. (d) Zone………………
Where do you live now?
How many years have you lived here?
Have you lived anywhere else for more than a year?
(if so) Where? When? How long did you live there?

SCREENING CRITERIA #2:   YES   □

B. Language resources

30. What are the major kinds of Oral literature available in your language?

(a)   folk tales,

(b)   songs,

(c)   religious literature,

(d)   radio,

(e)   films,

(f)   CD/ DVD,

(g)   Other………………

31. (If they mentioned radio programs) How often do you listen to radio program broadcast in your language?

 (a)   Usually   (b)   Sometimes   (c)   Never

32. (only ask literate language consultants) What materials written about your language?

33. (If "Yes") What language(s) is it written in?

Material:	32. Yes or No	33. (If "Yes") What language(s) is it written in?
a. Phonemic inventory		
b. Grammar		
c. Dictionary		
d. Textbooks		
Literacy materials		
Newspapers		
Magazines		
Written literature		
Folklore		
Other		

34. (If they mentioned written materials) Do you read any of these things written in your language?

(a)   Yes   (b)   No

35. (Only ask literate consultants, if their language has written materials):

What script(s) is your language written in? ……………

36. Are there any organizations that promote the knowledge and/ or use of the language?

(a)   Yes   (b)   No

37. (If "Yes") Please name those organizations. (enter below)

38. What kinds of activities do each organization perform? (enter below)

(a)   Cultural

(b)   Linguistic

(c)   Educational

(d)   Other…………………

	36. Organization	37. Kinds of activities
i.		
ii.		
iii.		
iv.		
v.		
vi.		

C. Mother-tongue Proficiency and Multilingualism

39. What languages can you speak?

40. What language did you speak first?

So you speak… (remind of Q. 38)

Which language do you speak…

41. best?

42. second best?

43. third best?

44. fourth best?

45. Among the languages that you speak which one do you love the most? ....

46. (Only ask if MT was not best language) Please estimate how proficient are you in your mother tongue:

(a)   Very Well   (b)   Some   (c)   Only a Little

47. Please estimate how well you can read and write your mother tongue:

(a)   Very Well   (b)   Some   (c)   Only a Little

48. Other languages known to your father (enter below)

49. Other Languages known to your mother (enter below)

50. Other Languages known to your spouse (enter below)

Persons	Other Languages			
	a	b	C	d
48. Father				
49. Mother				
50. Spouse				

51. What languages are spoken by your sons/ daughters? (enter below)

52. Where did they learn those languages? (enter below)

	50. Other languages spoken by children:	51. Where learned:
a.		
b.		
c.		
d.		
e.		
f.		

53. When a small child first goes to school, can (s)he understand everything his/her
    Nepali speaking teacher says?
(a) Yes   (d) A little bit   (c) No

D. Domain of Language Use
54. Which language do you use most frequently for the following purposes?

	Domain	Language
A	Counting	
B	Singing	
C	Joking	
D	Bargaining/ Shopping/ Marketing	
E	Story telling	
F	Discussing/ Debate	
G	Praying	
H	Quarrelling	
I	Abusing (scolding/using taboo words)	
J	Telling stories to children	
K	Singing at home	
L	Family gatherings	
M	Village meetings	

55. Languages most frequently used at home in the following situations:
    (a) talking about education matters (like school, admission, studies, teacher, etc.)
    (enter below)
(b) Discussing social events and family matters (like festivals, election, ceremonies,
marriage, savings, spending, etc.) (enter below)
(c) While writing letters? (enter below)

	a. Education Matters	b. Social Events & Family Matters	c. Writing Letters
i.Grandfather:			
ii.Grandmother:			
iii.Father:			

iv.Mother:			
v.Spouse:			
vi.Children:			

56. What language do your children usually speak while:
(a) playing with other children? ....
(b) talking with neighbors? ……………………………….
(c) at school? ………………………………………………….
57. What language does your community use for marriage invitations? ……………………
58. What language is usually used to write minutes in community meetings? …………….
59. How often do you use your mother tongue?
(a)   Every day   (b)   Rarely   (c) Never
60. How often do you use the language of wider communication (LWC)?
(a)   Every day   (b)   Rarely   (c) Never
61. Which language do you usually use when speakers of other languages visit you at home?
62. What language do you prefer for your children's medium of instruction at primary level?
(a)   Mother tongue (b)   Nepali   (c) English   (d) Other…………………

E. Language Vitality
63. Do all your children speak your mother tongue?
(a)   Yes   (b)   No
64. What language do most parents in this village usually speak with their children?
        (a) Mother tongue   (b) Nepali   (c) Other…….
65. Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?
(a)   Yes   (b)   No

F. Language Maintenance
66. Is there intermarriage in your community?
(a)   Yes   (b)   No
67. (If "Yes") Which other language groups have common marital relationship with your language group?
 (i)………………… (ii)………………. (iii)……………………...
68. Do you like your children learn/study in mother tongue?
(a)   Yes   (b)   No
69. (If "Yes") If schools are opened for teaching your language will you support it:
        (a) by sending your children?
        (b) by encouraging other people to send their children?
        (c) by providing financial help?
        (d) by teaching?
        (e) by helping with the school?
        (f) other………………………………

G. Language Attitudes

70. When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel…
(a)   Prestigious   (b)   Embarrassed   (c)   Neutral
71. Have you ever had any problem because of being a native speaker of your mother tongue?
(a)   Yes   (b)   No
72. (If "Yes") What kinds of problems have you had?(These options are not to be listed in the SLQ, but left as categories in the database.)

(a)   Social discrimination.
(b)   Political discrimination.
(c)   Economic discrimination.
(d)   Hostile confrontation.
(e)   Discrimination in education.
(f)   Social pressure.
(g)   Political pressure.
(h)   Economic pressure.
(i)   Other
73. How would you feel if your son or daughter married someone who does not know your language?
(a)   Good   (b)   Indifferent   (c)   Bad
74. When the children of your village grow up and have children do you think those children might speak your language?
(a)   Yes   (b)   No
75. How do you feel about this?
(a)   Good   (b)   Indifferent   (c)   Bad
76. What language should your children speak first? ....
77. Do you think that the language spoken by you is different from your grandparents?
(a)   Yes   (b)   No
78. (If "Yes") How?
(a) pronunciation
(b) vocabulary
(c) use of specific type of sentences
(d) mixing of other languages
(e) way of speaking
(f) Other……………………..
79. How do you feel when you hear young people of your own community speaking other languages instead of their first language?
(a)   Good   (b)   Indifferent   (c)   Bad

Comments (anything unusual or noteworthy about this interview)	

Annex B: Sociolinguistic Questionnaire B: Participatory Method

A. Meta data (Baseline information)

Question	Answer
Interview Number	
Date	Day……… Month……..........Year..……. VS Day….. …..Month ………… Year…… AD
Place of Interview	Ward: ………………………… Village/Town: ………………………… VDC/Municipality: …………………………. District: ………………………… Zone: …………………………. GPS Coordinates: ……………………………E ……………………………………………......N
Interviewer Name	(a) …………………………. (b) …………………………. (c) …………………………. (d) …………………………. (e) ………………………….
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

It is best if there are 8 to 12 participants for this questionnaire. It can be done with less than 8 people in the group, but is far more reliable with more than 8 people. There should be several women and men in each group. It is also best to have people of all ages (15 years and older) in the group, with several older, middle-aged, and younger subjects.

8. Name of language consultant: ……………………….
9. (Ask if needed) Sex: (a)   Male   (b)   Female   (c)   Other
10. Age: ……………………….

11. Caste/ethnic group: ……………….
12. Your mother tongue's name: …………….
13. Your mother's mother tongue…………
14. Your father's mother tongue…………….

SCREENING CRITERIA #1: From target MT and at least one parent from target MT.
YES ☐   NO ☐

LC#	15.Name	16. Sex	17.Age	18.Caste	19. MT	20. Mother's MT	20. Father's MT	Screening Criteria: Y or N?
1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
9.								
10.								
11.								
12.								

15. Where do you live?
(a) Ward No……… (b) Village/Town............. 	(c) VDC/municipality………….
16. Have you lived anywhere else for more than a year?
(a) Yes		(b) No
17. (If "Yes") Where? When? How long did you live there?

SCREENING CRITERIA #2:   YES ☐
NO   ☐
Grew up here, Live here now, and, If they have lived elsewhere, it is not more than 5 years
and they have lived in this village for the past 5 years.

LC#	15a. Ward	15b. Village	15c. VDC	16. Elsewhere more than year?	17. Where? When? How long?	Screening Criteria: Y or N?
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						
11.						
12.						

B. Domains of language use

A. I speak different languages in different situations, on different occasions and to different people.

B. On which occasions or to which people, do you usually speak [LWC]? (Place [LWC] label to one side. Participants name domains, write them on paper and place them under [LWC] label)

C. On which occasions or to which people, do you usually speak [L1]? (Place [L1] label to other side. Participants write domains and place them under [L1]. At this time participants may say "some children speak L1 but others speak LWC." Ask questions to help them explain which children speak each language, or the situation in which they speak each. Change the labels to show the categories clearly.)

D. On which occasions or to which people, do you usually speak both [L1] and [LWC]? (Participants write domains, and place them in the middle. They can place them nearer to one side or the other if most people speak a certain language in that domain or if they speak more of that language in that domain but some of the other language.)

E. Within each of these three main categories, let's move to the top, the occasions that occur daily and to the bottom the ones that occur rarely. (Put a label for 'Daily' and 'Rarely' at the top and bottom. Allow them to arrange the domains. Encourage them to leave a gap between the Daily and Rarely categories or place a string.)

F. (If there many in the daily category) Which are the people you speak to most during a day? Move those slightly higher than any others. (Or place the daily ones in order)

G. How do you feel about the languages that you use and who you use them with? Would you like to begin using either language more in any other situations?

C. Dialect mapping

A. What is the name of your language? What is the name of your people? (write all names on a single piece of paper) (If more than one, then for each category ask) Which name is the one you prefer to use?
  i. (Language name preferred by group)…
  ii. Different names of the language if any (Write these on other pieces of paper & place to the side of their paper).
  iii. What do speakers of other languages call your language? (Write these on other pieces of paper & place to the side of their paper).

B. Please name all the Districts/Villages where [L1] is spoken (Write each on a separate piece of paper.) (In some situations, rather than district or village one could ask for the confirmation in this way.
Be sure to get all the following information for each location:
(i) Ward No…… (ii) Village/Town…........ (iii) VDC/municipality……
(iv) District………… (v) Zone…………………………

C. Place these papers on the ground to show which dialects/municipalities/districts are next to each other.

D. What other languages are so similar to yours that when they speak, you can understand at least some words? (Write these on pieces of paper and add them to the "map" on the ground)

E. Do any groups of villages all speak [L1] in the same way? (Place a loop of string around each such group)

F. Which variety do you understand best? Second best? Etc. (Place numbers written on cardboard next to each municipality, language or group of municipalities)

G. Now we want to show which of these varieties you understand very well, which you don't understand at all, which you understand most of, but a few words you don't understand and which you understand only a few words of. In which of these villages can you understand the language Very Well? (Place a Key, have them select the color of plastic marker for "very well". Have them place those markers on each place they understand "very well." Repeat for each other category of comprehension.)

H. Some people have said they want to start writing books* in [L1]. If books were written in [L1], which villages would be able to use those books?   (have them put a big string around those varieties) (*If they do not think books can or should be written in their language, then say they want to start making CDs using [L1])

I. Out of all these you have grouped together, which variety should be used as the one for writing (or recording) [L1] so that all the others will understand it well? If that one could not be used, then which one? (use A, B, and C written on cardboard)

D. Multilingualism

A. What are the two languages the [L1] people speak the most? This loop will represent the [L1] people who speak [L1] well. This loop will represent the [L1] people who speak [LWC] well. (Lay the circles on the ground)

B. When I overlap the two circles like this, what does this area where they overlap represent? ([L1] people who speak both [L1] and [LWC] well)

C. Let's think first about [L1] people who speak [LWC] well. Which types of [L1] people speak [LWC] well? (Have them write on paper).

D. Before we can put them inside the circle, we need to think whether these people also speak [L1] well, or whether they do not speak [L1] well? Where does each piece of paper belong in the circles? (Have them place the pieces they have written so far. If they want to, they may make the labels more specific or add more labels)

E. Which [L1] people speak [L1] well, but do not speak [LWC] well? (Have them write the category names and place them in the correct location)

F. When we think about people in these three different categories, which category has the most [L1] people? How do you feel about that? (let them express their feelings)

G. Is one of these three groups increasing more than the others? Why is that? How do you feel about that? (Let them express their feelings)

E. Appreciative enquiry

A. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (write summary labels for each

B. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)

C. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)

D.   As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)

E. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)

F. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group

G. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)

H. We would like each group to share their plans with all the others. Who would like to share first?

Annex C: Sociolinguistic Questionnaire C

(For Language Activist or Village Head)
Notes:
Shaded items are NOT to be read aloud.
Introduce yourself first: My/our name is ………. I/we am from Central Department of Linguistics, Tribhuvan University. I am a research assistant of the Linguistic Survey of Nepal. I am here to learn about your language and its situation. We will share the information given by you with others. Are you willing to help us?
INFORMED CONSENT: Given: □   Not Given: □

A. Meta data (Baseline Information)
Enter the answers to the following BEFORE the INTERVIEW:

Question	Answer
Interview Number	
Date	Day……… Month……...........Year..……. VS Day….. …..Month ………… Year…… AD
Place of Interview	Ward No: …………………………… Village/Town: ……………………………. VDC/Municipality: ……………………………. District: ……………………………. Zone: …………………………… GPS Coordinates: ……………………………E …………………………………………………..N
Interviewer Name	

	(a) …………………………….
	(b) …………………………….

5. Name of language consultant: ……………………….

6. (Ask if needed) Sex: (a)   Male   (b)   Female   (c)   Other ……………

7. Age: ………………….

8. Caste: ………………….

9. Ethnic group: ……………….

10. Your mother tongue's name: ………………

11. Name given by the nonnative speakers for your language ………………

12. Different names of the language if any?

(i)…………….. ……   (ii) ……………………

(iii)………………… ……   (iv) ……………………

13. Your mother's mother tongue…………

14. Your father's mother tongue…………….

15. What village were you born in?

(a) Ward No……… (b)Village/Town.............   (c)VDC/municipality………

16. Where do you live now? ………………

17. How many years have you lived here? ………………

18. Other ethnic groups residing in your area: (enter below)

19. Other languages spoken by those groups: (enter below)

	18. Ethnic Group:	19. Language:
a.		
b.		
c.		
d.		
e.		
f.		

20. Should anything be done to preserve or promote your mother tongue?

(a)   Yes   (b)   No

21. (If "Yes"): In what ways do you think you can support the preservation and promotion of your mother tongue?

(a) by devising the script?

(a)   Yes   (b)   No

(b) by making the spelling system systematic?

(a)   Yes   (b)   No

(c) by compiling dictionary?

(a)   Yes   (b)   No

(d) by writing grammar?

(a)   Yes   (b)   No

(e) by encouraging people to write literature in mother tongue?

(a)   Yes   (b)   No

(f) by writing and publishing textbooks?

(a)   Yes   (b)   No

(g) by publishing newspapers?

(a)   Yes   (b)   No
(h) by making use of the language in administration?
(a)   Yes   (b)   No
(i) by making use of the language in the medium of instruction at primary level?
(a)   Yes   (b)   No
       (j) in any other ways? ……………………………………..

Annex D: Word lists

क्र. सं.	अङ्ग्रेजी	नेपाली	MALANGAWA	BARAHA THA	GARUDA	KATAHARI YA	GAUR
1.	body	शरीर	deh	deh	deh	deh	deh
2.	head	टाउको	muṛi	muṛi	muṛi/ muṛ	muṛi	matha
3.	hair	कपाल	bal/kes	kes	kes	kes	kes
4.	face	अनुहार	mũh	mũh/ cehəra	mũh/ cehəra	mũh	mũh
5.	eye	आँखा	ãk^h	ãk^h	ãk^h	ãk^h	ãk^h
6.	ear	कान	kan	kan	kan	kan	kan
7.	nose	नाक	nak	nak	nak	nak	nak
8.	mouth	मुख	muh	mũh	mũh	mũh	mũh
9.	teeth	दाँत	dãt	dãt	dãt	dãt	dãt
10.	tongue	जिब्रो	jib^h	jib^h	jib^h	jib^h	jib^h
11.	breast	स्तन	əstən	cucci	cucci	chati	cucci
12.	belly	पेट	pet	pet	pet	pet	pet
13.	arm/ hand	हात	hat^h	hat^h	hat^h	hãt^h	hat^h
14.	elbow	कुइनो	kehuni	kehuni	kehuni	kehuni	kehuni
15.	palm	हत्केला	tər^{h}əthi	tər^{h}əthi	tər^{h}əthi	tərhəthi	tər^{h}əthi
16.	finger	औँला	əũṛi	əũṛi	əũṛi / əŋũṛi	əũṛi / əŋũṛi	əũṛi
17.	fingernail	नङ	neo	no	nəuh	noh	noh
18.	leg	खुट्टा	pão	goṛ	goṛ	goṛ	pəer
19.	skin	छाला	cəmṛa	cəmṛa	cəmṛa/ chala	cəmṛa	cəmṛa
20.	bone	हाड	haṛ	həḍḍi	həḍḍi	həḍḍi	həḍḍi
21.	heart	मुटु	kəreja	kərej	muṭu	kərəja	dil
22.	blood	रगत	khun	khun/le hu	khun/rəg ət	khun	khun
23.	urine	पिसाब	pesab	mũt	pesab	pesab	pesab
24.	feces	दिसा	medan	guh	guh	guh	guh
25.	village	गाउँ	gam	gão	gão	gão	gão
26.	house	घर	g^{h}ər	g^{h}ər	g^{h}ər	g^{h}ər	g^{h}ər

27.	roof	छानो	cʰəpər	cʰəpər	cʰəpər	chanʰi	cʰəpər
28.	door	ढोका	dura	duhəri	kemari	kemari	duhəri
29.	firewood	दाउरा	jərna	jərna	jərna	jərna	jərna
30.	broom	कुचो	bəṛhəni	bəṛhəni	bəṛhəni	bəṛhəni	bəṛhəni
31.	mortar	सिलौटो	silwəṭi	siləuṭi	siləuṭ	siləuṭ	siləuṭi
32.	pestle	लोहोरो	loṛhia	loṛhi	loṛhi	loṛhi	loṛhi
33.	hammer	हथौडा	hətəuṛi	hətəuṛi	hətəuṛi	hətəuṛi	hətəuṛi
34.	knife	चक्कु	cəkku	cəkku	cəkku	cəkku	cəkku
35.	axe	बञ्चरो	kurʰər	teɳari	taɳi	taɳi	taɳi
36.	rope	डोरी	pəgəha/rəsa	rəsari	rəsari/dori/pəgəha	rəsari/rəsa	rəsari
37.	thread	धागो	doṛa	doṛa	doṛa/dhaga	doṛa	doṛa/dhaga
38.	needle	सियो	suia	suia	suia	suia	suia
39.	cloth	लुगा (कपडा)	luga kəpəra	kəpəra	lata kəpəra	luga	kəpəra
40.	ring	औँठी	əū̃ṭʰi	əū̃ṭʰi	əū̃ṭʰi	əū̃ṭʰi	əū̃ṭʰi
41.	sun	घाम	rəud	rəud	rəud	rəud	rəud/gham
42.	moon	चन्द्रमा	cəndrəma	cəndrəma	cəndrəma	cənərma	cəndrəma
43.	sky	आकाश	asman	akas	akas	akas	akas
44.	star	तारा	taregən	taregən	taregən	taregən	taregən/tara
45.	rain	वर्षा	bərkʰa	megh	megh/bərkʰa	megh/bərkʰa	Megh/bərsa/bəkha
46.	water	पानी	pani	pani	pani	pani	pani
47.	river	नदी	nədi	nədi	nədi	nədi	nədi
48.	cloud	बादल	badəl	megh	badəl	badəl	badəl
49.	lightening	बिजुली चम्कनु	bijuli cəmkəl	loka lokəl	loka lokəl	loka lokəl	loka lokəl
50.	rainbow	इन्द्रेणी	pənsokha	pənsokha	pənsokha	pənsokha	pənsokha
51.	wind	बतास	bəyar	bəyar	bəyar	bəyar/hawa	bəyar/hawa
52.	stone	ढुङ्गा	pətʰəl	pətʰəl	pətʰəl	pətʰəl	pətʰəl
53.	path	बाटो	sərək	rəsta	rəsta/pẽra	pẽra	rəsta
54.	sand	बालुवा	balu	balu	balu	balu	balu
55.	fire	आगो	agi	agi	agi	agi	Agi/ag

56.	smoke	धुवाँ	dʰuwã	dʰuwã	dʰuwã	dʰuwã	dʰuwã
57.	ash	खरानी	rakh	rakh	rakh/rakhi/saur	rakh/rakhi	Rakh/rakhi
58.	mud	माटो	maṭi	maṭi	maṭi	maṭi	maṭi
59.	dust	धुलो	gərda	gərda	gərda/dhura	gərda/dhura	gərda
60.	gold	सुन	sona	sona	sona	sona	sona
61.	tree	रूख	gachi	gachi	gachi/gach	gachi/birich	gachi
62.	leaf	पात	pəta	pətta	pata	pətta	pətta
63.	root	जरा	sor	sor	jər	jər	sor
64.	thorn	काँडो	kãṭ	kãṭ	kãṭ	kãṭ	kãṭ
65.	flower	फूल	pʰul	pʰul	pʰul	pʰul	pʰul
66.	fruit	फलफूल	pʰəlpʰul	pʰəlpʰul	pʰəlpʰul	pʰəlpʰul	pʰəlpʰul
67.	mango	आँप	am	am	am	am	am
68.	banana	केरा	kera	kera	kera	kera	kera
69.	wheat(husked)	गहुँ	gəhum	gəhum	gəhum/gəhũ	gəhũ	gəhum
70.	barley	जौ	jo	jo	jo	jo	jo
71.	rice (husked)	चामल	caur	caur	caur	caur	caur
72.	potato	आलु	alu	alu	alu	alu	alu/əlui
73.	eggplant	भण्टा	bʰənṭa	bʰənṭa	bʰənṭa/begən	bʰənṭa	bʰənṭa
74.	groundnut	बदाम	bedam	bedam	bedam/ mumphuli	bedam	bedam
75.	chili	खुर्सानी	mərcai	mərcai	mərca	mərcai	mərcai/ mərca
76.	turmeric	बेसार	hərdi	hərdi	hərdi	hərdi	hərdi
77.	garlic	लसुन	ləhsun	ləhsun	ləhsun	ləhsun	ləhsun
78.	onion	प्याज	peaj	peaj	peaj	peaj	peaj
79.	cauliflower	काउली	kobʰi	kobʰi	kobʰi	kobʰi/gobhi	kobʰi
80.	tomato	गोलभैँडा	təmaṭər	təmaṭər	təmaṭər	təmaṭər	təmaṭər
81.	cabbage	बन्दा	salgəm	salgəm	munakobhi	munakobhi	bənda/ munakobhi
82.	oil	तेल	tel	tel	tel	tel	tel
83.	salt	नुन	nun	nun	nun	nun	Nun

105

84.	meat	मासु	mas	mas	mas/səgəuti/gos	səgəuti/gos	Mas
85.	fat (of meat)	बोसो	tel	tel	tel	cərbi	Tel
86.	fish	माछा	məchəri	məchəri	məchəri	məchəri	məchəri
87.	chicken	चल्ला	murgi ke bəcca	murgi ke bəcca	murgi ke bəcca	murgi ke bəcca	murgi ke bəcca
88.	egg	अण्डा	ənḍa	ənḍa	ənḍa	ənḍa	ənḍa
89.	cow	गाई	gai	gai	gai/ goru	gai	Gai
90.	buffalo	भैँसी	bʰə̃isi	bʰə̃isi	bʰə̃isi	bʰə̃isi/bʰə̃is	bʰə̃isi
91.	milk	दुध	dudʰ	dudʰ	dudʰ	dudʰ	dudʰ
92.	horns	सिङ	siŋh	siŋh	siŋh	siŋh	siŋh
93.	tail	पुच्छर	ləŋəṛi	ləŋəṛi	ləŋəṛi/põch	ləŋəṛi/põch	ləŋəṛi
94.	goat	बाख्रो	bəkəri	bəkəri	bəkəri	bəkəri	bəkəri
95.	dog	कुकुर	kutta	kutta	kuta	kuta	Kutta
96.	snake	सर्प (साँप)	sãp	sãp	sãp	sãp	sãp
97.	monkey	बाँदर	banər	banər	banər	banər	banər
98.	mosquito	लामखुट्टे	məchər	məchər	məchər	məchər	məchər
99.	ant	कमिला	cũĩṭi	cũĩṭi	cũĩṭi	cũĩṭi	cũĩṭi
100.	spider	माकुरो	məkəra	məkəra	məkəra	məkəra	məkəra
101.	name	नाम	nam	nam	nam/naõ	naõ	nam/naõ
102.	man	मान्छे	admi	admi	admi	admi	Admi
103.	woman	आइमाई	jənijat	jənijat	jənijat	jənijat	jənijat
104.	child	बच्चा	bəcca	ləika	ləika/bəcca	ləika	ləika/bəcca
105.	father	बाबा	babu	babu	babu	babu	Babu
106.	mother	आमा	mai	mai	mai/didi	Mai/didi/ai	Mai/didi/ai
107.	older brother	दाजु	bʰəia	bʰəia	bʰəiya	bʰəiya	bʰəia
108.	younger brother	भाइ	bʰai	bʰai	bʰai	bʰai	bʰai
109.	older sister	दिदी	didi	bəhin	didi/bəhin	didi/bəhin	didi/bəhin
110.	younger sister	बहिनी	bəhin	bəhin	bəhin	bəhin/bəbi	bəhin
111.	son	छोरो	beṭa	beṭa	beṭa/səmaŋ	beṭa	beṭa
112.	daughter	छोरी	beṭi	beṭi	beṭi	beṭi	beṭi

113.	husband	लोग्ने (श्रीमान)	ghərwala	ghərwala	ghərwala /mərəd/bhətar	ghərwala /malik	ghərwala
114.	wife	स्वास्नी (श्रीमती)	ghərwali	ghərwali	məugi/jəni/ghərwali/tiria	ghərwali/ malikni	ghərwali
115.	boy	केटो	lərka	lərka	lərka	chõra/lərka	lərka
116.	girl	केटी	lərki	lərki	lərki	chəũri	lərki
117.	day	दिन	din	din	din	din	Din
118.	night	रात	rat	rat	rat	rat	Rat
119.	morning	विहान	bihan/bʰor	əŋghutia	bhinəhiya/ səbere/bhinsar	bhinəhiya /bhinsar	səber/ bihan/ bhor
120.	noon	मध्यान्ह	dupəhər	dupəhərwa	dupəhərwa	dupəhərwa	dupəhərwa
121.	evening	साँझ	sãjh	sãjhia	sãjhia/ sãjh	sãjhia	sãjh
122.	yesterday	हिजो	kalʰ	kalʰ	kalʰ /kalʰu	kalʰu	kalʰ /kalʰu
123.	today	आज	ai	ai	aju	aju/ aj	Ai
124.	tomorrow	भोली	bihan	bihan	bihan	bihan	Bihan
125.	week	हप्ता (साता)	həpta	həpta	həpta	həpta	həpta
126.	month	महिना	məhina	məhina	məhina	məhina	məhina
127.	year	वर्ष	bəris	bəris	baris/bəres/sal	bəris	bəris /bəris
128.	old	पुरानो	puran	puran	puran	puran	Puran
129.	new	नयाँ	nəya	nəya	nəyã	nəyã	nəya
130.	good	राम्रो (असल)	nimən	nimən	nimən/cikən/ bənhĩya	nimən	nimən
131.	bad	नराम्रो (खराब)	kʰərab	kʰərab/ bejae	nənimən /kʰərab	nənimən	kʰərab/ nənimən
132.	wet	चिसो	bʰijəl	bʰijəl	bʰijəl	bʰijəl	bʰijəl
133.	dry	सुख्खा	suᵏhəl	suᵏhəl	suᵏhəl	suᵏhəl	suᵏhəl
134.	long	लामो	ləmba	ləmhər	lam	ləmhər	lama/ləmhər
135.	short	छोटो	cʰoṭ	cʰoṭ	cʰoṭ	cʰoṭ	cʰoṭ
136.	hot	तातो	təpət	gərəm	dhikə/dhipət/təpət	gərəm/ dhikəl	gərəm
137.	cold	चिसो	ṭhənda	ṭhənda	ṭhənda/	ṭhənda	ṭhənḍ

						ṭhaṛh		a/ ṭhaṛh
138.	right	दाहिने	dəhina	dəhina	dəhina	dəhina	dəhina
139.	left	देब्रे	bə̃ya	bãya	bãya/bama	bãya	bayã
140.	near	नजिक	ləg	ləg/dur	ləg/dur	nəjik	ləg/nəjik
141.	far	टाढा	pala	pala	pala	pala/dur	Dur
142.	big	ठूलो	bʰəṛka	bʰəṛka/ bəṛ	bʰəṛka	bʰəṛka	bʰəṛka
143.	small	सानो	cʰoṭ	cʰoṭ	cʰoṭ	cʰoṭ	cʰotkạ
144.	heavy	गह्रौँ	bhari	bhari	bhəri	bhari	Bhari
145.	light	हलुका	həluk	həluk	həluk	həluk	həluk
146.	above	माथि	upər	upər	upər/ upəri	upər	upər
147.	below	तल	nica	nica	nica	nica	Nica
148.	white	सेतो	ujər	ujər	ujər	ujər	ujər
149.	black	कालो	kəria	kəria	kəria	kəria	kəria
150.	red	रातो	lal	lal	lal	lal	Lal
151.	one	एक	ek	ek	ek	ek	Ek
152.	two	दुई	du	du	du	du	Du
153.	three	तीन	tin	tin	tin	tin	Tin
154.	four	चार	car	car	car	car	Car
155.	five	पाँच	pãc	pãc	pãc	pãc	pãc
156.	six	छ	cʰə	cʰə	cʰə	cʰo	cʰə
157.	seven	सात	sat	sat	sat	sat	Sat
158.	eight	आठ	aṭʰ	aṭʰ	aṭʰ	aṭʰ	aṭʰ
159.	nine	नौ	nõ	nõ	nõ	nõ	nõ
160.	ten	दश	dəs	dəs	dəs	dəs	dəs
161.	eleven	एघार	egarə	egarə	egarə	egarə	egarə
162.	twelve	बाह्र	barə	barəh	barəh	barə	barəh
163.	twenty	बीस	bis	bis	bis	bis	Bis
164.	one hundred	एक सय	ek se	ek se	ek se	ek se	ek se
165.	who	को	kɔn	kɔn	kɔn	kɔn	kɔn
166.	what	के	kəthi	kəthi/ki	kəthi/ki	kəthi/ki	kəthi/ ki
167.	where	कहाँ	kəhã	kəhã	kəhã	kəhã	kəhã
168.	when	कहिले	kəhia	kəhia	kəhia/kəhuni	kəb/kəhia /kəuniber	kəhia/ kəkhuni
169.	how many	कति	kətek	kətek	kətek/ketna/kətna	ketna	ketna/ kətek

170.	which	कुन	kɔn	kɔn	kɔn	kɔn	kɔn
171.	this	यो	i	i	i/həi	i	I
172.	that	त्यो	u	u	u/həu	u	U
173.	these	यिनीहरू	isəb	isəb	ekəni/ ekəni səb/ səb/ səhin	isəb	isəb
174.	those	उनीहरू	usəb	usəb	okəni/ okəni səb/ səb/ səhin	usəb	usəb
175.	same	उही	uhe	uhe	uhe	uhe	Uhe
176.	different	फरक (अलग)	phərək	ələg	phərək	ələg	əlge
177.	whole	सबै	səũs	səũse	səũse/sə bhe/ pure	pura	Pura/ səbhi
178.	broken	फुटेको	pʰutəl	pʰutəl	pʰutəl/tu təl/toɽəl	pʰutəl	pʰutəl
179.	few	थोरै	tənək	tənika	tonuka/ təika	təika/kəm e	tənka
180.	many	धेरै	bəhut	bəhut/d herək	besi/bəh ute/bəhu ta	bəhut	bəhut a
181.	all	सबै	səb	səbhe	səb/ səbhe	səbhe	səb
182.	to eat	खानु	kʰael	kʰanai	khaeke	kʰael	kʰanai
183.	to bite	टोक्नु	katəl	katəl	kateke	katəl	katən ai
184.	to be hungry	भोकाउनु	bʰukʰ lagəl	bʰukʰae l	bʰukʰ lageke	bʰukʰael	bʰukʰ ael
185.	to drink	पिउनु	piəl	pieke	pieke	piəl	Pinai
186.	to be thirsty	तिर्खाउनु	pias lagəl	piasəl	pias lageke	piasəl	piasəl
187.	to sleep	सुत्नु	sutəl	sutəl	suteke	sutəl	sutəl
188.	to lie	पल्टनु	oŋthəl	oŋthəl	oŋthŋeke	oŋthəl	oŋthəl
189.	to sit	बस्नु	bəitʰəl	bəitʰəl	bəitʰeke	bəitʰəl	bəitʰə l
190.	to give	दिनु	del	denai/d el	deweke	del	Del
191.	to burn	डढाउनु	jərawəl	jərael	jəraweke	jərawəl	jəraw əl
192.	to die	मर्नु	mərəl	mərəl	mərəke	mərəl	mərəl
193.	to kill	मार्नु	marəl	marəl	mareke/ muawek w	muadel	marəl /mua wəl
194.	to fly	उड्नु	uɽəl	uɽəl	uɽəke	uɽəl	uɽəl

195.	to walk	हिँड्नु	cələl	cələl	cəleke	cələl	cələl
196.	to run/ run	दौडनु	dəurəl	dəurəl	dəurəke	dəurəl	dəurəl
197.	to go /go	जानु	gel	gel	jaeke/cəleke	gel	Gel
198.	to come	आउनु	ael	ael	aweke	ael	Ael
199.	to speak/ speak	बोल्नु	boləl	boləl	boləke	boləl	boləl
200.	to hear/hear /listen	सुत्नु	sunəl	sunəl	suneke	sunəl	sunəl
201.	to look/look	हेर्नु	dekʰəl	dekʰəl	dekʰeke	dekʰəl	dekʰəl
202.	I	म	həm	həm	həm	həm	həm
203.	you (informal)	तँ	tũ	tũ	tũ	tũ	tũ
204.	you (formal)	तपाई	ahã	ahã	ahã/əpəne/hin	əpəne	ahã/əpəne
205.	he	ऊ	u	u	u/həu/həi	u	U
206.	she	उनी	u	u	u/həu/həi	u	U
207.	we (inclusive)	हामी (समावेशी)	həmsəb	həmsəb/həmnisəb	həmsəb/həmnisəb/səb	həməni	həməni/həmsəb
208.	we (exclusive)	हामी (असमावेशी)	həmsəb	həmsəb	həmsəb/həmnisəb/səb	həməni	həməni/həmsəb
209.	you (plural)	तिमीहरू	tu səb	tu səb	tohəni/tohənisəb/səb	tohəni/tohənisəb	tohəni/tohənisəb/tu səb
210.	they	उनीहरू	u səb	u səb	okəni/okənisəb/səb	okəni/okənisəb	okəni/okənisəb/u səb

Annex E: Basic information of the language consultants involved in the survey of Bajjika

Annex E1: Basic information of the language consultants involved in Sociolinguistic Questionnaire A

	Name	Sex	Age	Educ-ation	Village	VDC	Ward No.	District
**SURVEY POINT 1: MALANGAWA**								
1.	Phul Kumari Chaudhari	F	65	IL	Malangawa	Malanga wa	10	Sarlahi
2.	Negi Devi Mahato	F	60	IL	Malangawa	Malanga wa	10	Sarlahi
3.	Urmila Devi Mahato	F	25	IL	Malangawa	Malanga wa	10	Sarlahi
4.	Renu Yadav	F	20	L	Malangawa	Malanga wa	10	Sarlahi
5.	Rambha Jha	F	32	L	Malangawa	Malanga wa	10	Sarlahi
6.	Sagira Khatun	F	35	L	Malangawa	Malanga wa	10	Sarlahi
7.	Chulhai Das	M	70	IL	Malangawa	Malanga wa	10	Sarlahi
8.	Laxman Prasad Yadav	M	60	L	Malangawa	Malanga wa	10	Sarlahi
9.	Ramshrit Pandit	M	45	IL	Malangawa	Malanga wa	10	Sarlahi
10.	Shiva Pandit	M	15	IL	Malangawa	Malanga wa	10	Sarlahi
11.	Krishna Kumar Karna	M	37	L	Malangawa	Malanga wa	10	Sarlahi
12.	Sunial Thakur	M	26	L	Malangawa	Malanga wa	10	Sarlahi
**SURVEY POINT 2: BARAHATHAWA**								
1.	Meharul Khatun	F	60	IL	Barahathwa	Barahat hawa	4	Sarlahi
2.	Gandi Yadav	F	25	IL	Barahathwa	Barahat hawa	4	Sarlahi
3.	Nilam Devi Karna	F	25	L	Barahathwa	Barahat hawa	4	Sarlahi
4.	Kaljan Devi Sah	F	70	IL	Barahathwa	Barahat hawa	4	Sarlahi
5.	Sharada Devi Sah	F	48	IL	Barahathwa	Barahat hawa	4	Sarlahi
6.	Shripati Kumari Chaudhary	F	42	L	Barahathwa	Barahat hawa	4	Sarlahi
7.	Basu Paswan	M	70	IL	Barahathwa	Barahat hawa	4	Sarlahi

8.	Mahamad Shekh Sakurulla	M	61	L	Barahathwa	Barahat hawa	4	Sarlahi
9.	Yogendra Chaudhary	M	51	L	Barahathwa	Barahat hawa	4	Sarlahi
10.	Shivaji Mukhiya	M	20	L	Barahathwa	Barahat hawa	4	Sarlahi
11.	Ram Bonod Prasad	M	60	L	Barahathwa	Barahat hawa	4	Sarlahi
12.	Sonu Kumar Singh	M	20	L	Barahathwa	Barahat hawa	4	Sarlahi
SURVEY POINT 3: GARUDA								
1.	Bindeshwor Prasad Sah	M	54	L	Garuda	Bairiya	6	Rautahat
2.	Mina Devi Yadav	F	30	IL	Garuda	Bairiya	6	Rautahat
3.	Menaka Sah	F	28	L	Garuda	Bairiya	6	Rautahat
4.	Radheshyam Sah	M	62	L	Garuda	Bairiya	6	Rautahat
5.	Vijaya Laxmi Sah	F	30	L	Garuda	Bairiya	6	Rautahat
6.	Diwakar Babu Patel	M	15	L	Garuda	Bairiya	6	Rautahat
7.	Sakhichan Sah	M	70	IL	Garuda	Bairiya	6	Rautahat
8.	Nagendra Raut	M	55	IL	Garuda	Bairiya	6	Rautahat
9.	Raj Kumar Ray Yadav	M	18	L	Garuda	Bairiya	6	Rautahat
10.	Jamuni Devi Patel	F	60	IL	Garuda	Bairiya	6	Rautahat
11.	Rajmati Yadav	F	29	IL	Garuda	Bairiya	6	Rautahat
12.	Kamodiya Devi Yadav	F	60	IL	Garuda	Bairiya	6	Rautahat
SURVEY POINT 4: KATAHARIYA								
1.	Shushila Baitha	F	25	IL	Katahariya	Katahariya	5	Rautahat
2.	Ramsakhi Devi Baniya	F	65	IL	Katahariya	Katahariya	5	Rautahat
3.	Jhauri Devi Baitha	F	45	IL	Katahariya	Katahariya	5	Rautahat
4.	Ashok Kumar Yadav	M	18	L	Katahariya	Katahariya	5	Rautahat
5.	Ram Chandra Hajara	M	55	IL	Katahariya	Katahariya	5	Rautahat
6.	Aaha Kumari	F	33	L	Katahariya	Katahari	5	Rautah

112

No.	Name	Sex	Age		Village	VDC	Ward No.	District
	Yadav					ya		at
7.	Rama Kanta Prasad Sapkota	M	57	L	Katahariya	Katahariya	5	Rautahat
8.	Ganga Ram Sah	M	80	IL	Katahariya	Katahariya	5	Rautahat
9.	Rakesh Kumar Sharma	M	29	L	Katahariya	Katahariya	5	Rautahat
10.	Tek Narayan Sah	M	71	L	Katahariya	Katahariya	5	Rautahat
11.	Bidhya Devi Mishra	F	69	IL	Katahariya	Katahariya	5	Rautahat
12.	Nilam Yadav	F	20	L	Katahariya	Katahariya	5	Rautahat
	SURVEY POINT 5: GAUR							
1.	Gopal Ray Yadav	M	70	IL	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
2.	Manohar Devi Sah	F	35	IL	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
3.	Chuni Lal Ram	M	43	IL	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
4.	Awadesh Prasad Yadav	M	64	L	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
5.	Arjun Kumar Sah	M	19	IL	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
6.	Surji Devi Sah	F	62	IL	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
7.	Ritu Kuswaha	F	16	L	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
8.	Basmati Devi	F	22	IL	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
9.	Savivan Khatun	M	65	L	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
10.	Rekha Jha	F	37	L	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
11.	Dinesh Yadav	M	27	L	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
12.	Jahir Mansuri	M	57	L	Gaur, B.P. Chwok	Gaur M.	7	Rautahat

Annex E2: Basic information of the language consultants involved in Sociolinguistic Questionnaire B (Paricipatory Method)

	SURVEY POINT 1: MALANGAWA						
	Name	Sex	Age	Village	VDC	Ward No.	District
1.	Phul Kumari Chaudhari	F	65	Malangawa	Malangawa	10	Sarlahi
2.	Tetra Devi	F	60	Malangawa	Malanga	10	Sarlahi

	Mahato				wa		
3.	Ramtrit Pathit Kumar	M	45	Malangawa	Malangawa	10	Sarlahi
4.	Sagira Khatun	F	50	Malangawa	Malangawa	10	Sarlahi
5.	Ram Pukar Thakur	M	45	Malangawa	Malangawa	10	Sarlahi
6.	Krishna Kumar Karna	M	37	Malangawa	Malangawa	10	Sarlahi
7.	Laxman Prasad Yadav	M	60	Malangawa	Malangawa	10	Sarlahi
8.	Rambha Jha	F	32	Malangawa	Malangawa	10	Sarlahi
9.	Sagira Khatun	F	35	Malangawa	Malangawa	10	Sarlahi
10.	Shiva Pandit	M	16	Malangawa	Malangawa	10	Sarlahi
11.	Sunil Kumar Thakur	M	27	Malangawa	Malangawa	10	Sarlahi
SURVEY POINT 2: BARAHATHAWA							
1.	Rekha Nath Ray	M	33	Barahathwa	Barahathawa	4	Sarlahi
2.	Mahendra Prasad Yadav	M	53	Barahathwa	Barahathawa	4	Sarlahi
3.	Bhagya Narayan Ray	M	46	Barahathwa	Barahathawa	4	Sarlahi
4.	Ram Binod Prasad	M	60	Barahathwa	Barahathawa	4	Sarlahi
5.	Mahendra Thakur	M	43	Barahathwa	Barahathawa	4	Sarlahi
6.	Shripati Kumari Chaudhary	F	42	Barahathwa	Barahathawa	4	Sarlahi
7.	Sonu Kumar Singh	M	20	Barahathwa	Barahathawa	4	Sarlahi
8.	Shivaji Mukhiya	M	20	Barahathwa	Barahathawa	4	Sarlahi
9.	Sharada Devi Shah	F	48	Barahathwa	Barahathawa	4	Sarlahi
10.	Yogendra Chaudhary	M	51	Barahathwa	Barahathawa	4	Sarlahi
11.	Bashu Paswan	M	60	Barahathwa	Barahathawa	4	Sarlahi
SURVEY POINT 3: GARUDA							
1.	Bindeshwor Prasad Sah	M	54	Garuda	Bairiya	6	Rautahat
2.	Radheshyam Jha	M	62	Garuda	Bairiya	6	Rautahat
3.	Manoj Kumar	M	32	Garuda	Bairiya	6	Rautaha

	Chaudhary						t
4.	Ram Adhar Paswan	M	35	Garuda	Bairiya	6	Rautaha t
5.	Sanjaya Sah	M	38	Garuda	Bairiya	6	Rautaha t
6.	Vijay Yadav	M	23	Garuda	Bairiya	6	Rautaha t
7.	Menaka Sah	F	26	Garuda	Bairiya	6	Rautaha t
8.	Rameshwor Chaudhary	M	46	Garuda	Bairiya	6	Rautaha t
9.	Renu Gupta	F	35	Garuda	Bairiya	6	Rautaha t
	SURVEY POINT 4: KATAHARIYA						
1.	Shushila Baitha	F	25	Katahariya	Katahari ya	5	Rautaha t
2.	Nita Karki	F		Katahariya	Katahari ya	5	Rautaha t
3.	Sonelal Thakur	M		Katahariya	Katahari ya	5	Rautaha t
4.	Vijay Yadav	M	23	Katahariya	Katahari ya	5	Rautaha t
5.	Ashok Kumar Yadav	M	18	Katahariya	Katahari ya	5	Rautaha t
6.	Ram Chandra Hahara	M	55	Katahariya	Katahari ya	5	Rautaha t
7.	Asha Kumari Yadav	F	33	Katahariya	Katahari ya	5	Rautaha t
8.	Naina Devi Mahato	F	45	Katahariya	Katahari ya	5	Rautaha t
9.	Rameshwori Devi Baniya	F	65	Katahariya	Katahari ya	5	Rautaha t
10.	Nilam Yadav	F	20	Katahariya	Katahari ya	5	Rautaha t
11.	Sabitri Devi Tiwari	F	69	Katahariya	Katahari ya	5	Rautaha t
12.	Shankar Das	M	32	Katahariya	Katahari ya	5	Rautaha t
13.	Tek Narayan Sah	M	71	Katahariya	Katahari ya	5	Rautaha t
14.	Rakesh Kumar Sharma	M	26	Katahariya	Katahari ya	5	Rautaha t
15.	Ganga Ram Sah	M	80	Katahariya	Katahari ya	5	Rautaha t
16.	Ramakanta Prasad Sapkota	M	57	Katahariya	Katahari ya	5	Rautaha t
17.	Chulhayi Yadav	M	52	Katahariya	Katahari ya	5	Rautaha t

				SURVEY POINT 5: GAUR				
1.	Binda Sahani	M	60	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
2.	Sarap Lal Sah	M	49	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
3.	Raj Kumar Mishra	M	30	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
4.	Arbin Kumar Yadav	M	21	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
5.	Binod Yadav	M	32	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
6.	Chuni Lal Yadav	M	43	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
7.	Shuk Dev Sah	M	51	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
8.	Sita Ram Thakur	M	51	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
9.	Awadhesh Prasad Yadav	M	64	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
10.	Manoj Kumar Shrivastav	M	46	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
11.	Dinesh Yadav	M	27	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
12.	Hridaya Narayan Yadav	M	41	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
13.	Ram Shankar Prasad Sah	M	40	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
14.	Prem Chandra Jha	M	46	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
15.	Jahir Mansuri	M	57	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
16.	Kiran Thakur	M	38	Gaur, B.P. Chwok	Gaur M.	7	Rautahat
17.	Sahanej Begam	F	36	Gaur, B.P. Chwok	Gaur M.	7	Rautahat

Annex E3: Basic information of the language consultants involved in Sociolinguistic Questionnaire C

				SURVEY POINT 1: MALANGAWA				
	Name	Sex	Age	Village	VDC	Ward No.	District	
1.	Bishwo Nath Thakur	M	29	Malangawa	Malangawa	10	Sarlahi	
2.	Ram Pukar Thakur	M	45	Malangawa	Malangawa	10	Sarlahi	
	SURVEY POINT 2: BARAHATHAWA							
1.	Mahendra	M	43	Barahathwa	Barahat	4	Sarlahi	

						hawa		
2.	Shripati Kumari Chaudhary	F	42	Barahathwa	Barahat hawa	4		Sarlahi
	SURVEY POINT 3: GARUDA							
1.	Sanjay Sah	M	38	Garuda	Bairiya	6		Rautahat
2.	Menaka Sah	F	28	Garuda	Bairiya	6		Rautahat
	SURVEY POINT 4: KATAHARIYA							
1.	Rakesh Kumar Lohar	M	30	Katahariya	Katahari ya	5		Rautahat
2.	Shankar Das	M	32	Katahariya	Katahari ya	5		Rautahat
	SURVEY POINT 5: GAUR							
1.	Hridaya Narayan Yadav	M	41	Gaur, B.P. Chwok	Gaur M.	7		Rautahat
2.	Manoj Kumar Shrivastav	M	46	Gaur, B.P. Chwok	Gaur M.	7		Rautahat

Annex E4: Basic information of the language consultants involved in Word List

	SURVEY POINT 1: MALANGAWA						
	Name	**Sex**	**Age**	**Village**	**VDC**	**Ward No.**	**District**
1.	Ramshrit Pandit Kumhar	M		Malangawa	Malanga wa	4	Sarlahi
2.	Tetari Devi Mahato	F		Malangawa	Malanga wa	10	Sarlahi
3.	Raj Kishor Thakur	M		Malangawa	Malanga wa	10	Sarlahi
	SURVEY POINT 2: BARAHATHAWA						
1.	Mahendra Thakur	M		Barahathwa	Barahat hawa	4	Sarlahi
2.	Bhagya Narayan Yadav	M		Barahathwa	Barahat hawa	4	Sarlahi
3.	Mahendra Prasad Sah	M		Barahathwa	Barahat hawa	4	Sarlahi
4.	Rekh Nath Ray	M		Barahathwa	Barahat hawa	4	Sarlahi
5.	Shivaji Mukhiya	M		Barahathwa	Barahat hawa	4	Sarlahi
6.	Rita Yadav	F		Barahathwa	Barahat hawa	4	Sarlahi
	SURVEY POINT 3: GARUDA						
1.	Sanjay Sah	M	38	Garuda	Bairiya	6	Rautahat
2.	Ram Adhar Paswan	M		Garuda	Bairiya	6	Rautahat

SURVEY POINT 4: KATAHARIYA							
1.	Nita Karki	F		Katahariya	Katahariya	5	Rautahat
2.	Sona Lal Thakur	M		Katahariya	Katahariya	5	Rautahat
3.	Ashok Kumar Yadav	M		Katahariya	Katahariya	5	Rautahat
4.	Vijaya Yadav	M		Katahariya	Katahariya	5	Rautahat
SURVEY POINT 5: GAUR							
1.	Umakanta Thakur	M		Gaur, B.P. Chwok	Gaur M.	7	Rautahat
2.	Mani Shankar Nidhi	M		Gaur, B.P. Chwok	Gaur M.	7	Rautahat
3.	Rekha Jha	F		Gaur, B.P. Chwok	Gaur M.	7	Rautahat
4.	Kiran Thakur	M		Gaur, B.P. Chwok	Gaur M.	7	Rautahat
5.	Shanaj Begam	F		Gaur, B.P. Chwok	Gaur M.	7	Rautahat
6.	Mohamad Jihir Mansuri	M		Gaur, B.P. Chwok	Gaur M.	7	Rautahat
7.	Prem Chandra Jha	M		Gaur, B.P. Chwok	Gaur M.	7	Rautahat
8.	Dinesh Yadav	M		Gaur, B.P. Chwok	Gaur M.	7	Rautahat

Annex F: Some group photographs of the informants from different survey points

Photograph 1: Malangawa, Sarlahi

Photograph 2: Gaur, Rautahat

Photograph 3: Barahathawa, Sarlahi

Photograph 4: Garuda

Photograph 5: Katahariya, Rautahat

Photograph 6: Gaur, Rautahat

References

Arun, A and R.N. Sharma. 2008. *Bharati Bajjika Hindi Kosh.* New Delhi: Konark Prakashan Rohini.

Bista, Dor Bahadur. 2004. *People of Nepal.* Kathmandu: Ratna Pustak Bhandar.

Casad, Eugene. 1974. *Dialect intelligibility testing*. Dallas: Summer Institute of Linguistics.

Central Bureau of Statistics. 2002. *Population Census 2001: National Report.* Kathmandu: Central Bureau of Statistics.

Central Bureau of Statistics. 2002. *Population of Nepal: Village. Development Committees /Municipalities, Population Census 2001.* Kathmandu: Central Bureau of Statistics.

Central Bureau of Statistics. 2012. *National Population and Housing Census 2011: National Report.* Kathmandu: Central Bureau of Statistics.

van Driem, George. 2001. *Languages of the Himalayas: An Ethnolinguistic Handbook of the Greater Himalayan Region*. Vol. 2. Leiden: Brill.

Eppele, John W., M. Paul Lewis, Dan Raj Regmi and Yogendra P. Yadava. eds. 2012. *Ethnologue: Languages of Nepal*. Kathmandu: Linguistic Survey of Nepal (LinSuN).

Gurung, Hark; Yogendra Gurung; and Chhabi Lal Chidi. 2006. *Nepal Atlas of Language Groups*. Lalitpur: National Foundation for Development of Indigenous Nationalities.

Hasselbring, Sue Ann. 2009. Participatory methods for sociolinguistic assessment.A reading material used in LinSuN seminar, May 7, 2009

Kashyab, Abhishek.2014. 'The Bajjika language and speech community.' *International Journal of Sociology of Languages* 27:209:224

Lewis, M. Paul. ed. 2013. Ethnologue: Languages of the World, Seventeenth Edition. Dallas, Tex.: SIL International. Online version: http://www.ethnologue.com/

Lewis, M. P. and Simons, G. F. 2010. "Assessing Endangerment: Expanding Fishman's GIDS." *Revue Romaine de Linguistique* 55.103-120.

Mahato, Hari Narayan, Ram Rekha Roy; Umesh Kumar Yadav; Birendra Sah; Suman Thakur; Binod Adhikary; Binod Yadav; and Mahi Narayan Yadav. 2009. *A Field Report of Bajjika Language*. A report submitted to Central

Department of Linguistics, TU.

Paswan, Ram Adhar. 2012(2069 BS). *Nepali ra bajjika bhasako vakkya gathanko byatereki bislesan* (A contrastive analysis of the sentence structure in Bajjika and Nepali). MEd dissertation submitted to Department of Nepali Language Teaching, TU.

Regmi, Dan Raj. 2011. *A Sociolinguistic Survey of Bhujel: A Tibeto-Burman Language*. Kathmandu: Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University.

Roy, Ram Rekha.2010. *Verbal Morphology in Bajjika*. MA dissertation submitted to Central Department of Linguistics, TU.

Singh, Y.P. 1999. *Bajjika Ka Pratham Vyakaran.* Muzzaffarpur: Bajjika Sansthan.

Tamang, Mukta S., Prem Sagar Chapagain and Pawan Kumar Ghimire. 2014. *Social Inclusion Atlas of Nepal: Language groups.* Kathmandu: Central Department of Sociology/ Anthropology, TU.

Varenkamp, Bryan. 1993. "The Nepali Sentence Repetition Test: Evaluating Community-wide Bilingualism." Paper presented at the XIV Annual Conference of the Linguistic Societyof Nepal, 26–27 November 1993.

Wimbish, John S. 1989. *WordSurv: A Program for Analyzing Language Survey Word Lists.* Dallas: Summer Institute of Linguistics.

Yadava, Yogendra P. 2003. "Language." *Population Monograph in Nepal*. 1:137-171. Kathmandu: Central Bureau Statistics.