A Sociolinguistic Survey of Rajbanshi and Tajpuriya

(Spoken in Morang and Jhapa)

A Report

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Table of contents

LIST OF MAPS

LIST OF TABLES

LIST OF FIGURES

LIST OF PHOTOGRAPHS

Acknowledgements

Maps of study area

Map 1: Tajpuriya speaking area
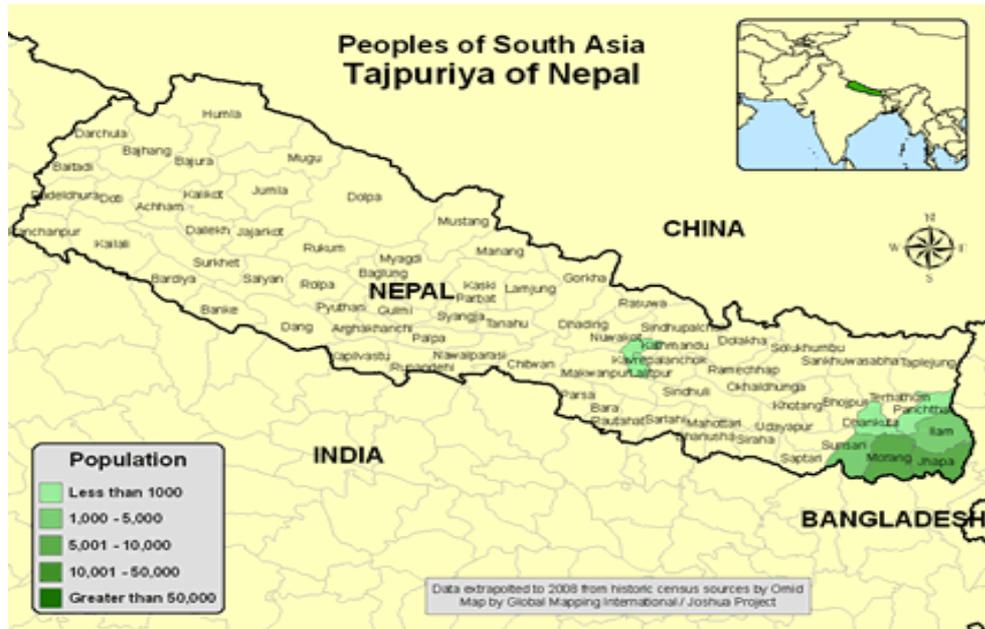
Map 2: Geographical distribution of Rajbanshi
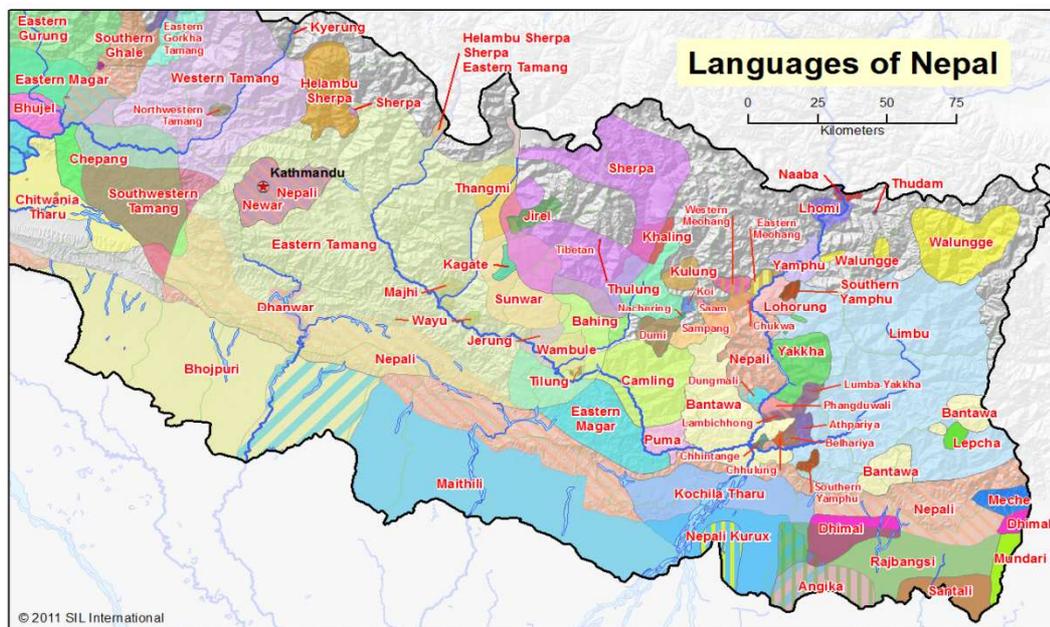
CHAPTER 1

INTRODUCTION

1.1 Background

This report presents a sociolinguistic situation of the Rajbanshi and Tajpuriya languages. They belong to Indo-Aryan language family and they are spoken by a vast majority of people in south-eastern Nepal in Jhapa and Morang districts. According to the CBS report, 2001 the total population of the Rajbanshi amounted to 129,829 (i.e. 0.57) but Tajpuriya as a form of speech was not identified as a separate language, while National Population Housing Census, 2011, has reported that the total speakers of the Rajbanshi language amounts to 122,214, which constitutes 0.46%, and Tajpuriya amounts to 18,811, which constitutes 0.07%, receptively of the country's total population.

The main goal of this chapter is to provide the basic information about the language and the people. In this section, we briefly present the history, the people (Caste/ethnic groups, occupation, religion and literacy), linguistic affiliation, demography, review of earlier works, purpose and goals and organization of the report.

1.2 People

The Rajbanshi ethnic community comprises of many separate groups that vary in culture and language. The historical name for the Rajbanshi people was *Koch* or *Koche*. The Koche are thought to be some of the original inhabitants of the eastern Terai (Adhikari and Ukyab 2000:51). The Koche are mentioned in the *Mahabharata* when the king of the Koche, Kichak, apparently sided with the Kauravas and was then killed by Bhimsen. The place at which Kichak was reportedly killed is still a place of pilgrimage in Jhapa (Gautam 1994:177). In the 17th and 18th centuries, the Koche lived within a vast kingdom that was founded by their very powerful leader, Hajo. This kingdom eventually stretched from the eastern half of the Morang district to include the western half of Assam, in India. Hajo's grandson, Bisu, established his capital and named it Koch Behar, which can still be found in northeastern India today. It was during Bisu's reign that the title of *Rajbanshi* was given to him by the Brahmins of the area. This title later became the name of the people and their language (Gautum 1994:176-177). Over a period of time, the British gained control

over the Koche Kingdom and, in 1774, annexed to Nepal the areas of Jhapa and Morang (Bista 2000:146).

In time, the original Koche people divided into different groups based upon religion. As a result, there are now three main social divisions among the Rajbanshi. These are the Hindu Rajbanshi, the Muslim Rajbanshi, and the Koch. The Rajbanshi of Nepal is primarily of the Hindu Rajbanshi group (Gautam 1994:177).

1.2.1 Caste/ethnic groups

In this survey, the research team has found the Rajbanshi and Tajpuriya people living in different places of Eastern regions of Nepal. Among them, we visited six survey points i.e. Thurkiya and Mahadeva VDC of Morang and Duhagadhi ,Rajgadh, Gauriganj (Rajbanshi & Tajpuriya), VDC of Jhapa district. Table 1.1 presents castes/ethnic situation in the selected varieties in Morang and Jhapa districts.

Table 1.1: Castes/ethnic groups in selected varieties

	Castes/ethnic groups	Places
1.	Rajbanshi	Duhagadhi VDC, Jhapa, Mechi
2.	Rajbanshi	Rajgadh VDC, Jhapa, Mechi
3.	Rajbanshi	Rajgadh VDC, Jhapa, Mechi
4.	Tajpuriya	Gauriganj VDC, Jhapa, Mechi
5.	Rajbanshi	Thurkiya VDC, Morang, Koshi
6.	Tajpuriya	Mahadeva VDC, Morang, Koshi

Table 1.1 shows that in selected speech community there is only one caste and ethnic system. There is no caste and clan division in their community in Morang and Jhapa districts of Nepal.

1.2.2 Occupation

The main traditional occupation of Rajbanshi and Tajpuriya is agriculture. Other occupations that they may be involved in include running small businesses, making and selling puffed rice and sweets, weaving, driving rickshaws, and teaching in the

local schools. More recently, a number of Rajbanshi and Tajpuriya are becoming involved in a variety of technical and computer-related occupations.

1.2.3 Religion

The majority of Rajbanshi and Tajpuriya in Morang and Jhapa follow Hinduism. However, some of them also follow animism. Table 1.2 presents the situation of religion in selected speech community.

Table 1.2: The situation of the religion in the selected speech community

N=72	Male [n=36]		Female [n=36]	
Religions	Number	Percentage	Number	Percentage
Hinduism	25	69%	30	83%
Animism	11	31%	6	17%
Total	36	100%	36	100%

Table 1.2 shows that out of 36 male respondents, 25 (69%) responded that they follow Hinduism whereas 11 (31%) follow Animism as their religion. Similarly, out of 36 female respondents, 30 (83%) responded that they follow Hinduism whereas 6 (17%) follow Animism as their religion

1.2.4 Literacy

According to the National Population Housing Census, 2011, 67.2% and 62.7 of the total Rajbanshi and Tajpuriya respectively are reported to be literate. Especially, women are deprived of formal education, though this seems to be changing with the younger generation. The survey has estimated the general trends of literacy in this community. Table 1.3 presents the literacy situation of the selected community in Jhapa and Morang districts.

Table 1.3: Literacy in selected respondents by sex

Literacy			
Total respondents: 72			
Male [n=36]		Female [n=36]	
Literate	Illiterate	Literate	Illiterate
24 (67%)	12 (33%)	21 (58%)	15 (42%)

Table 1.3 shows total seventy-two respondents. Of them, thirty-six were males and thirty-six females. Of the total male respondents, 24 (i.e. 67%) were literate and 12 (i.e. 33%) illiterate. Similarly, of the total female respondents, 21 (i.e. 58%) were literate and 15 (i.e. 42%) illiterate.

Table 1.4: Literacy in selected respondents by age groups

Literacy					
Total respondents: 72					
A1 [n=24]		A2 [n=24]		A3 [n=24]	
Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
21 (87.5%)	3 (12.5%)	15 (62.5%)	9 (37.5%)	9 (37.5%)	15 (62.5%)

Table 1.4 shows that in the age group of 15-29 years literacy rate is higher than other groups. In this group 87.5% respondents are literate while only 12.5% are illiterate. There is 62.5% and 37.5% literacy in the age group of 30-59. Similarly, in the age group of 60+ literacy rate is poor. In this group 37.5% speakers are literate where as rest 62.5% speakers are illiterate.

1.2.5 Linguistic affiliation

Rajbanshi which is similar to the Tajpuriya language is one of the Indo-Aryan groups of Indo-European family. These languages spoken in Nepal can be genetically subcategorized in the following diagram.

Diagram 1: Indo-European languages
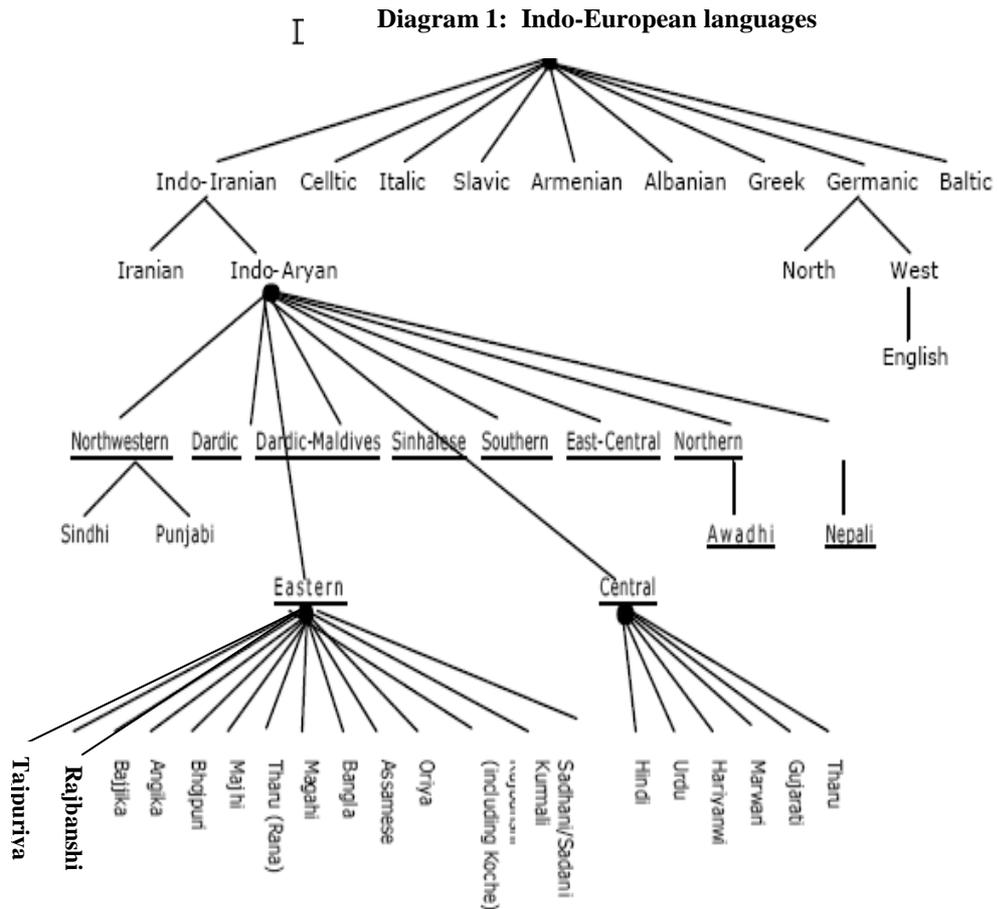
Adapted from Yadava (2003: 145)

Diagram 1shows that the Rajbanshi and Tajpuriya closely related languages fall under the Eastern branch of Indo-Aryan group underneath the Indo-European languages.

1.2.6   Demography

Nepal is divided into 14 zones and subdivided into 75 districts. The Rajbanshi and Tajpuriya are found living in Morang and Jhapa districts of Nepal.

> Across the border, in India, there are a large number of Rajbanshi people as well. According to the 1991 Census of India, the Rajbanshi population was 2,839,481 in the state of West Bengal. There is also a small number of Rajbanshi who live in the country of Bangladesh (Grimes 2000:394).

One of the projects, namely *Joshua Project* has mentioned that there is no written history about the Tajpuria tribes. It is believed that in ancient time their ancestor came from Tejpur in North India. Because of this, their tribes are called Tajpuria (See for further details: http://www.joshuaproject.net/people-profile.php?peo3=19328 &rog3=NP).

The present study focuses on Morang and Jhapa districts in south-estern Nepal within Mechi and Koshi zones. Rajbanshi and Tajpuriya speaking areas were selected on the basis of geographical location from the core point (i.e. Duwagdhi, a village located in Jhapa); Rajgadh VDC (Jhapa), Gauriganj VDC (Jhapa), Mahadeva VDC (Morang), and Jhurkiya VDC (Morang). According to the census report of Nepal 2011, Rajbanshi is spoken by 122,214 speakers as their mother tongue; among them there are 59,723 males, and 62,491 female speakers. Similarly, Tajpurira is spoken by 18,811 speakers as their mother tongue; among them there are 9,095 males and 9,716 female speakers.

1.2.7 Review of earlier works

There have been carried out a number of studies on the Rajbanshi language.

Voegelin & Voegelin (1977) refers to There is often mention in literature of the fact that the Rajbanshi originated, at least least in the east, from the Koch, Bodo and Meche tribes (Tibeto-Burman; cf. Sanyal 1965 and Van Driem 2001, amongst others).

The Rajbanshi language is classified as Indo-*European, Indo-Iranian, Indo-Aryan, Eastern Zone, Bengali-Assamese* (Grimes, 2000:582, as mentioned in John Eppele et al. 2001). Grimes (ibid) says that the Rajbanshi spoken today is a form of the original Koch language. He further stated that occasionally the Rajbanshi people are still referred to as "Koch" by other people groups.

The historical name for the Rajbanshi people was *Koch* or *Koche*. The Koche are thought to be some of the original inhabitants of the eastern Terai (Adhikari and Ukyab 2000:51).

The Rajbanshi of Nepal is primarily of the Hindu Rajbanshi group (Gautam 1994:177). Adhikari and Ukyab (2000:51) has mentioned the historical name for the Rajbanshi people was *Koch* or *Koche* and are thought to be some of the original inhabitants of the eastern Tarai.

Eppele, John & Jonathan D. Grimes (2001) have described the sociolinguistic situation of the Rajbanshi especially in Morang and Jhapa districts.

Wilde (2002) has described preliminary phonological analysis with notes on orthography problems.

Toulmin (2006) has mentioned various socio-political reasons the term "Rajbanshi" does not adequately cover the range of related dialects spoken across south-eastern Nepal and north-eastern India. He therefore chooses the wider ranging term of "Kamta, Rajbanshi and Northern Deshi Bangla" (the KRNB lects") to cover the dialect continuum.

Wilde (2008) has mentioned not only some description of Rajbanshi phonology and orthography development but also much description about Rajbanshi language.

1.3 Purpose and goals

The specific goals /objectives of the study are as follows:

- To gather information regarding the resources and language development for the implementation of mother-tongue based multilingual education in the selected language.
- To assess the mother tongue proficiency and extent of community bilingualism of the selected language speakers in standard Nepali;
- To look at the vitality of the language by investigating the patterns of language use in certain domains;
- To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- To examine the dialectal variation by assessing the levels of lexical similarity and the levels of intelligibility among the selected mother tongue, Rajbanshi and Tajpuriya;

1.4 Organization of the report

The survey report is organized into eight 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 discusses language resources, dreams and plans of the speech community for language development in the selected language. In chapter 4 we evaluate the mother tongue proficiency and bi/multilingualism in the selected language. Chapter 5, we look at the major domains of language use the selected language. In chapter 6 we look at language vitality, transmission and maintenance the selected language. Chapter 7 deals with language attitudes the selected language. In chapter 8, we examine the possible dialectal variations in the selected language. Chapter 9, we present the summary of the findings and recommendations. The annex includes phonetic symbols, word lists and   sociolinguistic questionnaire.

CHAPTER 2

RESEARCH METHODOLOGY

2.0 Outline

In this chapter, we present the research methodology employed in this survey in detail. It consists of four sections. Section 2.1 deals with a brief overview of the major goals of the survey; the research methods/tools used in the survey. It also deals with a brief description of the methods/tools including the major focus of the tools in the survey. In section 2.2, we discuss the different types of research tools, their basic characteristics, and the ways they were employed in the survey. Similarly, section 2.3 deals with the selection of survey points. In section 2.4 presents the summary of the chapter.

2.1 Overview

In order to meet the goals of this sociolinguistic survey of Rajbanshi and Tajpuriya mother tongues, several different methods (tools) were used. The methods (tools) consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). 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 1 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 2.1: Overview of the major survey goals, research methods/tools including the major focus of the tools

	Goals of 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 selected languages	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

2.2 Research methods/tools

2.2.1 Sociolinguistic Questionnaire

The survey has employed three sets of sociolinguistic questionnaires. They are:

(a) Sociolinguistic Questionnaire A

Sociolinguistic Questionnaire A (SLQ A), 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. . Prior to the administration of this set, first, six points of the Rajbanshi and Tajpuriya speaking areas were selected on the basis of pre-information about the Rajbanshi and Tajpuriya community (Duhagadhi VDC of Jhapa district, Rajgadh VDC of Jhapa district, Gauriganj VDC of Jhapa district, Gauriganj VDC of Jhapa district, Thurkiya VDC, of Morang district, and Mahadeva VDC of Morang district.)

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

Figure 2.1: Sampling of SLQ A
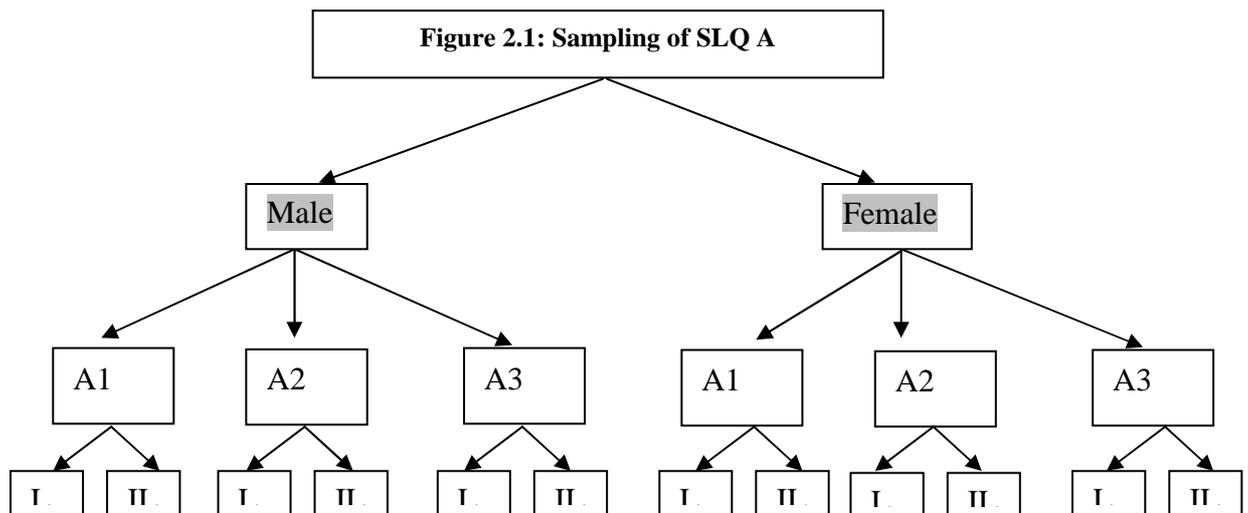
A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

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[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).

Table 2.2: Checklist for Sociolinguistic questionnaire A

Checklist for Sociolinguistic Questionnaire (SLQ) A											
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, A3= 60 and above, L= Literate, IL= Illiterate

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 Rajbanshi and Tajpuriya, Nepali and Hindi to the informants and the answers given by the informants were recorded in the questionnaire in Nepali. After the data collection the answers were counted manually and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

(b) Sociolinguistic Questionnaire B

We have used a set of four participatory tools with the groups of Rajbanshi and Tajpuriya participants of six 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 dialectal variations among selected varieties, how bilingual people of these communities are, in which situations they use their mother tongues and what their dreams and aspirations are for their language to be developed.

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 must consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several

women and men 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 must belong to the target mother tongue and his/her; at least, one parent must be from the target language.

c) The participants must 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.

(i) Domains of language use

Purpose and Description: The purpose of this tool is to assist speakers of the language in identifying the situations in which they use their own language and other languages. The second purpose is to help them determine which domains and which languages are used most frequently.

Procedure**:** The participants thought about the situations in which they speak Rajbanshi and Tajpuriya and wrote them on pieces of paper. Then they speak wrote down the situations in which they use Nepali and those in which they use both languages. These were placed under the levels; Rajbanshi and Tajpuriya and Nepali. Then they organized the labels in each category according to the situations which they use daily and those that occurred less than often. At last, the participants concluded by discussing if they would like to use each language in any other situations.

(ii) Dialect mapping

The main purpose of dialect mapping tool is to help the community members to think about and visualize the different varieties of their mother tongue. Participants in the group of 8-12 were asked to write on a separate sheet the name of each district and major towns where mother tongue is spoken and placed them on the floor to present the geographical location. Then, they were asked to use to loops of string to show which districts or towns spoke the same as others. Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to

use colored plastic tokens to mark those they understand very well, average and poorly.

(iii) Bi/multilingualism

Purpose and Description**:** The main purpose of using the tool of bi/multilingualism is to find out the situation of bi/multilingualism. This method also helps to categorize the people according to their bi/multilingual proficiency.

Procedure: We used this tool to help the community members to think about and visualize the levels of fluency in both selected language and Nepali by different subsets of selected language community. In this community, Nepali is the language of wider communication which is used while communicating with outsiders. The participants were asked to use two overlapping circles, one representing the selected language speakers who speak selected language well and the other the selected language speakers who speak Nepali well. The overlapped area represents those who speak both the languages well. Then, the participants were advised to write down the names of subgroups of speakers that spoke Nepali well. For each group they also discussed whether they also spoke selected language 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 selected language speakers who spoke selected language 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.

(iv) Appreciative inquiry

Purpose and Description**:** The purpose of this tool is to allow members of the community to dream about what might be possible in their language and then to begin to make plans to make for some of those dreams to happen.

Procedure: This tool was used to gather information about the dreams and aspirations for the language the selected 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 and culture. Then, they were asked to express the dreams about how they could make their language and 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 as cited in Regmi 2011:21) 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 to think about future possibilities.

(c) Sociolinguistic Questionnaire C

The questionnaire includes the general sociolinguistic questions for the community leader or the language activist including her/his background information. 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 selected language communities.

2.2.2 Wordlist

Purpose and Description: 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 selected mother tongue 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.

Procedure: From each survey points, at least two informants 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 Rajbanshi and Tajpuriya 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 Rajbanshi and Tajpuriya word from a mother tongue Rajbanshi and Tajpuriya 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 Rajbanshi and Tajpuriya.

2.3 Selection of survey points

For this sociolinguistic survey only six points were selected to be surveyed. Among them, the four points from Jhapa and two points from Morang districts. Only 12 sociolinguistic questionnaires A (SLQ A) were administrated in each survey point. Similarly, four SLQ B and two SLQ C and two wordlists were administrated in each survey point. The survey points have been presented in table 2.3.

Table 2.3: Survey points

	Areas	GPS Coordinates		Elevation
1.	Duhagadhi VDC, Jhapa,	26^0 39'06.0"N	088^0 03'25.8"E	119m
2.	Rajgadh VDC, Jhapa,	26^0 40'17.4" N	088^0 09'00.6"E	130m
3.	Gauriganj VDC, Jhapa,	26^0 30'27.4"N	087^0 55'34.7"E	78m
4.	Gauriganj VDC, Jhapa,	26^0 27'53.1"N	87^0 42'46.3"E	78m
5.	Thurkiya VDC, Morang,	26^0 26'43.1"N	087^0 36'40.6"E	68m
6	Mahadeva VDC, Morang,	26^0 27'43.1"N	087^0 36'41.6"E	79m

Table 2.3 shows that the survey was conducted in two districts, namely, Jhapa and Morang. The core point is selected from Jhapa i.e., Duhagadhi VDC. Normally, this village is considered to be the least affected by other languages. The survey points include Duhagadhi village, Jhapa, Rajgadh VDC, Jhapa, Gauriganj VDC, Jhapa, Gauriganj VDC, Jhapa, Thurkiya VDC, Morang, and Mahadeva VDC, Morang. The survey has provided Global Positioning System (GPS) for all the survey points.

2.4 Limitations of the survey

This survey was conducted in six key points of two districts for the period of 17 days. This study was limited to only sociolinguistic study of the Rajbanshi and Tajpuriya language. For this study six survey points from Jhapa and Morang districts: four from Jhapa and two from Morang were selected. Only 12 sociolinguistic questionnaires A (SLQ A) were administrated in each survey point. Similarly, four SLQ B and two SLQ C and two wordlists were administrated in each survey point.

CHAPTER 3

LANGUAGE RESOURCES AND LANGUAGE DEVELOPMENT

3.0 Outline

This chapter presents the situation of resources and examines the views about language development in the selected varieties. It consists of three sections. Section 3.1 presents the languages resources in the selected varieties. In section 3.2 we discuss about the appreciative inquiries. Section 3.3 presents the summary of the findings of this chapter.

3.1 Language resources

The resources available in the selected varieties include folk stories, music, religious literature, radio, cinema, CD/DVD. The oral language recourses that is available in the language. Table 3.1 presents the languages that they have reported during the field survey through SLQ A.

Table 3.1: The oral literature of the selected varieties mother tongue

What are the major kinds of Oral literature available in your language? N=72			
	Oral literature	Male [n=36]	Female [n=36]
A	Folktales	32 (89%)	33 (92%)
B	Music	34 (94%)	35 (97%)
C	Religious literature	25 (69%)	24 (67%)
D	Radio	25 (69%)	23 (64%)
E	Cinema	24 (67%)	23 (64%)
F	CD/DVD	24 (67%)	23 (64%)
G	Other	-	-

Table 3.1 shows that almost all the respondents from both male and female; have reported that they have oral literature. That means they have rich folktales, music and they are aware of them. Some of them (i.e. M 67%, F 64%) have reported that they

have cinema too. Regarding the listening to the radio program broadcast in their mother tongue Table 3.2 presents its frequency.

Table 3.2: Frequency of listening to radio program broadcast in their mother tongue

N=47	Male [n=25]	Female [n=22]
Always	4 (16%)	2 (9%)
Sometimes	19 (76%)	15 (68%)
Never	2 (8%)	5 (23%)

Table 3.2 shows that out of the 25 male respondents 16% always listen to radio programs broadcast in their mother tongue, 76% responded that only sometimes they listen to radio programs in their language and rest of the speakers i.e. 8% said that they never listen to the radio programs broadcast in their mother tongue. Similarly, out of the 22 female respondents 9% always listen to radio programs in their mother tongue, 68% responded that only sometimes they listen to radio programs in their language and rest of the speakers i.e. 23% said that they never listen to the radio programs broadcast in their mother tongue. This can also be shown as in the following figure.

Figure: 3.1 Frequency of listening to radio program broadcast in their mother tongue

	Always	Sometimes	Never
Male	16%	76%	8%
Female	9%	68%	23%
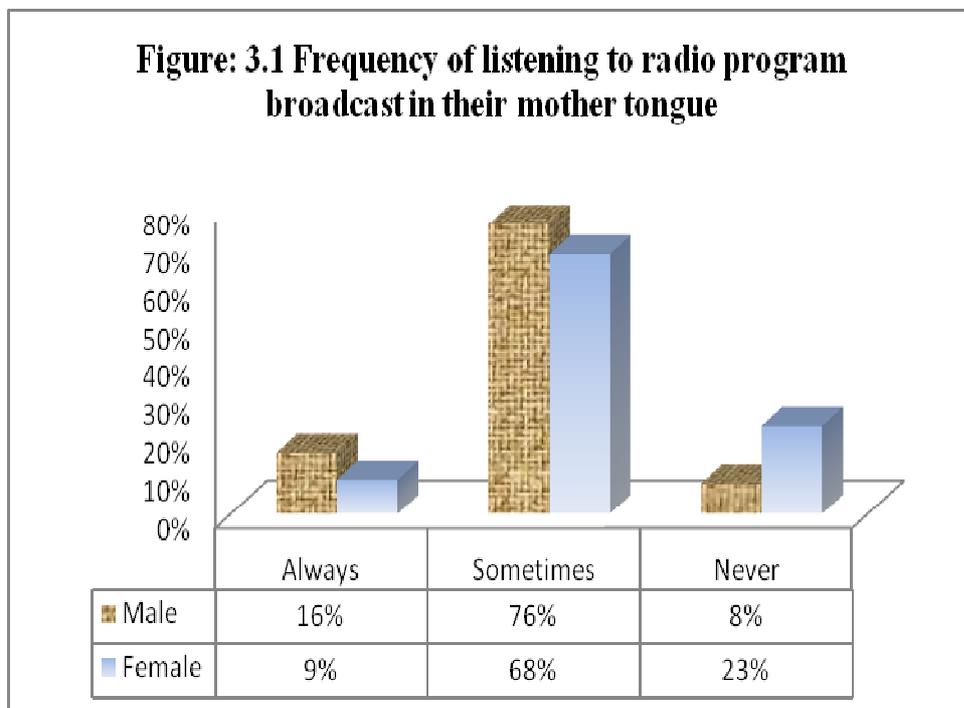
In Figure 3.1 we can see that majority of the selected language speakers listen to radio programs in their language sometimes, whereas a few speakers listen always and only very few speakers never listen to radio program in their language.

Similarly, while asking the question, "What are the resources are available in your mother tongue?" the respondents have reported as in Table 3.3.

Table 3.3: Language resources available in their mother tongue

	What are the resources are available in your mother tongue? N=45				
	Language Resources	Male [n=24]		Female [n=21]	
		Yes	No	Yes	No
1.	Phonemic inventory	17 (71%)	7 (29%)	14 (67%)	6 (29%)
2.	Grammar	13 (54%)	11 (46%)	9 (43%)	11 (52%)
3.	Dictionary	20 (83%)	4 (17%)	14 (67%)	5 (24%)
4.	Textbooks	19 (79%)	5 (21%)	14 (67%)	6 (29%)
5.	Literacy materials	15 (63%)	9 (38%)	13 (62%)	7 (33%)
6.	Newspapers	14 (58%)	10 (42%)	13 (62%)	7 (33%)
7.	Newspapers	13 (54%)	11 (46%)	13 (62%)	7 (33%)
8.	Written literature	16 (67%)	7 (29%)	13 (62%)	7 (33%)
9.	Folklore	17 (71%)	6 (25%)	10 (48%)	10 (48%)

Table 3.3 shows that most of the (both male and female) informants have reported that they have the language resources available in the selected varieties. Such as alphabet, grammar, dictionary, textbooks, literary materials, newspapers, magazines, and written literatures. Likewise, some of them both from male and female have reported that they do not have the language resources in their mother tongues.

The native speakers of a particular language may have interest in reading and writing in their mother tongue. Table 3.4 shows likeness to these materials in their mother tongues.

Table 3.4: Number of respondents they read materials available in their MT

Total respondents: 45			
Male [n=24]		Female [n=21]	
Yes	No	Yes	No
21 (88%)	3 (12%)	10 (48%)	11 (52%)

Table 3.4 shows that out of 24 literate male respondents 88% replied that they read the materials available in their language whereas 12% respondents do not read these materials. Similarly, out of 21 literate female respondents 48% said that they read the materials available in their language whereas rests of the participants i.e., 52% do not read the materials available in their language. This can also be shown through the following figure. Figure 3.2 makes it much clearer.

Figure 3.2: Reading of the written materials in their MT
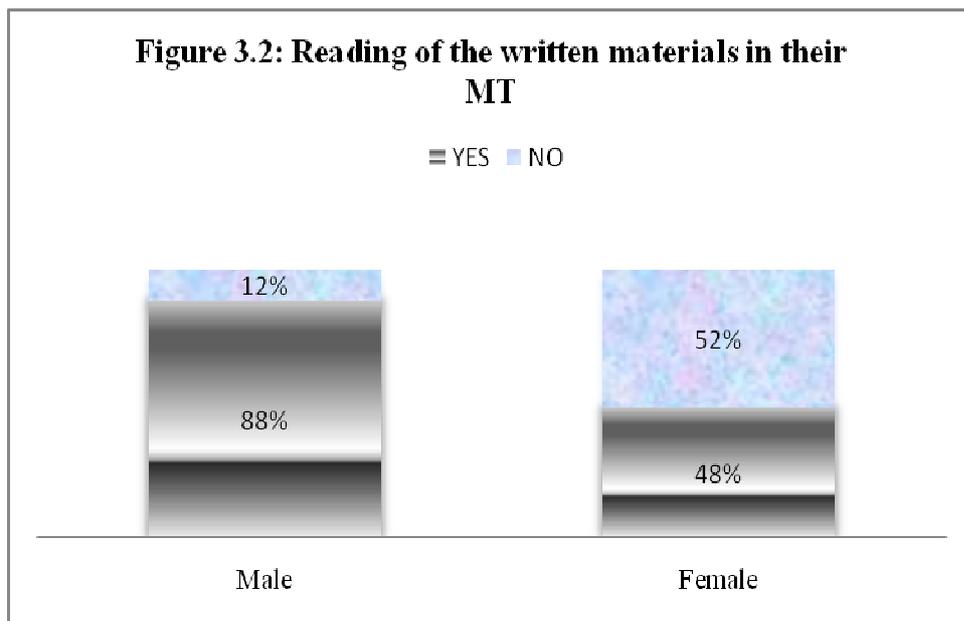
In Figure 3.2 we can see that majority of male speakers read the reading materials available in their language but opposite to the male, majority of female do not read the materials available in their language.

At the same time, they were asked about the name of the script on which their mother tongue is written. Almost all the literate respondents (43) have answered that their mother tongues written in the Devanagari script. Whereas rest of the participants said that they do not know in which script is their language written in.

Similarly, the selected languages have different organizations to promote the knowledge use of their mother tongue. Table 3.5 presents the responses that they have reported.

Table 3.5: Availability of organizations to promote the knowledge and use of the selected language

Total respondents: 72			
Male [n=36]		Female [n=36]	
Yes	No	Yes	No
27 (75%)	9 (25%)	29 (81%)	7 (19%)

Table 3.5 shows that out of 36 male respondents 75% said that there are some organizations to promote the knowledge use of their language while 25% said that there is not any organization promote the knowledge and use of their language. Similarly, out of 36 female respondents 81% said that there are organizations to promote the knowledge and use of their language while 19% said that there is not any organization. But at the same time those who do have the knowledge of their organizations and institutions have answered that they do certain linguistic, cultural, and other activities. Table 3.6 shows the organizations and their activities that the respondents have reported.

Table 3.6: Organizations and their responsibilities in their speech community

	Organizations	Activities
1.	Dance Club	To available materials
2.	Tajpuriya Society Welfare Council	To conserve the language
3.	Rajbanshi Development Society Centre	Functions related to language
4.	Rajbanshi Society Development committee	Promotion and conservation of the language
5.	Rajbanshi Language Development Committee	Literary Seminar, Linguistic, Educational
6.	Rajbanshi Guru Gosai Association	To remove the social evils
7.	Rajbanshi Language Research Centre	Discoveries related to language
8.	SOAF	To develop the internal power of youths
9.	Rajbanshi Society Youth Committee	Social and cultural functions
10.	Rajbanshi Development Committee	To provide formality of language
11.	Rajbanshi Cultural Manch	Cultural program
12.	Aborigines cultural club	Cultural program
13	Ojot Nepal	To develop the capability of youths
13	Rajbanshi Student Association	Intellectual development of male and female
14	Rajbanshi Language Dissemination Committee	To spread information about language

Table 3.6 shows that there are altogether 14 organizations to dedicate for preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of the selected language and culture.

3.2 Language development

The survey has used two tools to examine the views about language development in the selected varieties: appreciative inquiry and sociolinguistic questionnaire C.

3.2 .1 Appreciative inquiry

The tool appreciative inquiry is designed to help the participants think about future possibilities about their language and culture. In the survey, this participatory tool was used in all six key points in the selected language. The main purpose of this survey was to gather information about the dreams and aspirations of the selected language community members for the development their language as well their culture. It was conducted in this point in a group of participants of different demographic categories of sex, age and educational status. Photograph 3.1 presents the participants involving in appreciatory enquiry in Duhagadhi village, Jhapa District, 2013.

Photograph 3.1: Participants of Rajbanshi speakers in Duhagadhi, Jhapa
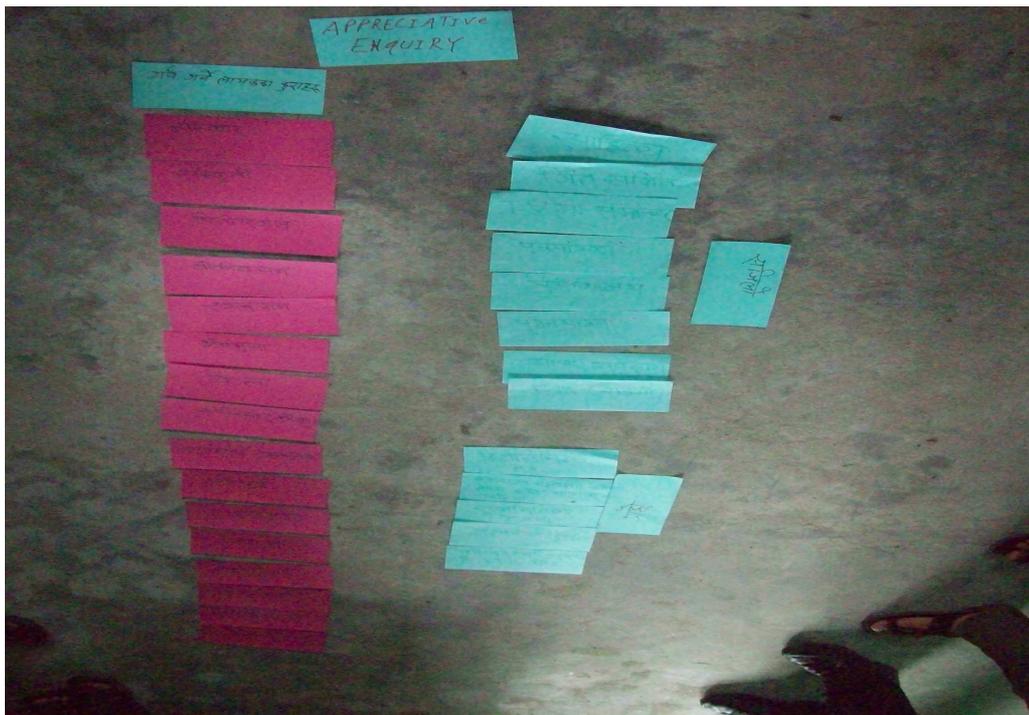
Photograph 3.1 exemplifies the partaking of Rajbanshi speakers in participatory method. They are enthusiastic in their mother tongue along with the other languages surrounding them.

Photograph 3.2: Appreciative inquiry result, Rajgadh, Jhapa
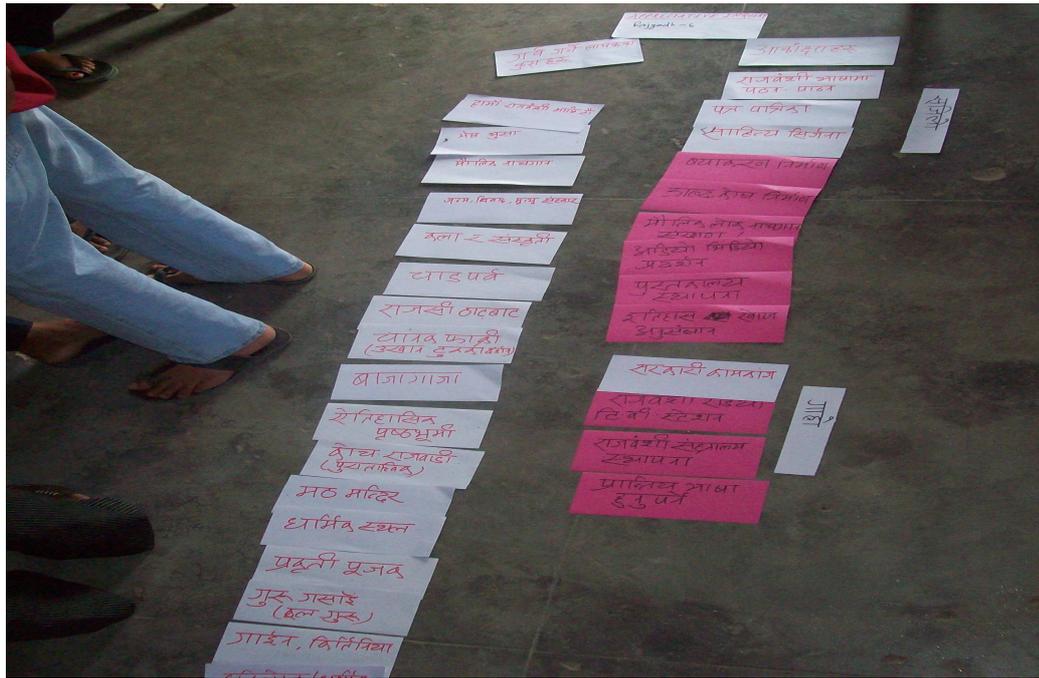
The speakers of Rajbanshi are proud to be the speakers of Rajbanshi in a number of ways. They have their own identity because of being the Rajbanshi. They have reported that they have rich folklore and folktraditions in their own mother tongue. They have wealthy culture and folkdances. It is eager for them to say secret things to each other in the own tongue. Moreover, some local FMs and newspapers cover their mother tongue in their daily programs and writings. They claim that their language is very strong.

Though they have a number of things with in their language that make them feel proud of, they have a number of aspirations, dreams, hopes and desires to make their language more advance and functional in their day to day lives. They want to make dictionary, grammar, textbook and, want them to teach at least up to the primary level at schools. They demands that the Rajbanshi language should be incorporated in the national curriculum. Their dream is to make the language use in mass media and so on. To fulfill their dreams, aspirations and wishes to build up their mother tongue, they have prepaired a detailed workplan as in Photograph 3.3 below.

Photograph 3.3: Workplan to build up the MT in Rajgadh, Jhapa

Photograph 3.3 illustrates the detailed workplan to catch up the dreams and aspiration that is to be done in three levels; individual, community and the government. The individuals have to use the Rajbanshi, teach it to the children, collect lexicon, and create literary zanras. Similarly, the community has to campaign for running mother tongue based education at schools in this region, give priority of own mother tongue in local feasts and festivals, form different organizations and institutions to develop Rajbanshi language and culture and create pressure to the government. The community should start the wall magazine immediately. Futuremore, the government also should recognize the Rajbanshi language as a national language. They have reported in their workplan that the government should provide time and provide subsidy to broastcast the different programs in the Rajbanshi particularly via the national broadcast channels; Radio Nepal and Nepal Television. Likewise, the government should develop curriculum and textbooks, and run the classes at schools. Furthermore, the government should make a linguistic policy, and invest in the language and its research.

Jhapa district is regarded having a rich and a reliable history of the Rajbanshi language and culture in south-eastern region. There are a number of appreciable things in their mother tongue that make feel proud to the Rajbanshi people as shown in Photograph 3.4.

Photograph 3.4: Appreciative inquiry result from Gauriganj, Jhapa

Photograph 3.4 is evidence for the fact that the speakers of Rajbanshi have various things within their tongue that make them feel very proud. They want their mother tongue for further development. They have many aspirations and ambitions to develop their language more than the status that is has.

To achieve the goals that they have decided by discussing to eachother, they have prepared a detailed workplan in their own. The workplan incorporates the stepwise activities that an individual, community, and the state have to do in developing their mother tongue. Photograph 3.5 shows the detailed workplan for developing their mother tongue prepared in Gauriganj.

Photograph 3.5: A workplan of Rajbanshi to develop their MT

Photograph 3.5 is evidence for the duties and responsibilities of an individual, community, and the government for developing their mother tongue. They have reported that every individual should use their own mother tongue in day-to-day communication and writings, and to motivate the community towards this direction. Likewise, they wish the community members to inspire in studying linguistics, prepared curriculum in Rajbanshi, collection of historical folkvocabularies, and request the government to protect the historical and cultural monuments through local authorities. At the same time, they are very hopeful to the government in running mother tongue based education upto the primary level by preparing the curriculum in Rajbanshi. They have added that the government house make museum and library to protect and promote the historical cultural and linguistic propirity. Rurally, they want the government to make a policy to broadcast programmes in Rajbandhhi through public and private media. They strongly advocate that the government should make a linguistic plan and policy to treat the every language spoken within the country.

Likewise, Tajpuriya speakers also have a number of things that make them feel proud of their mother tongue. Photograph 3.6 shows the things that are proud of them and the aims and aspirations that they have to build up their mother tongue.

Photograph 3.6: Appreciative inquiry from Gauriganj
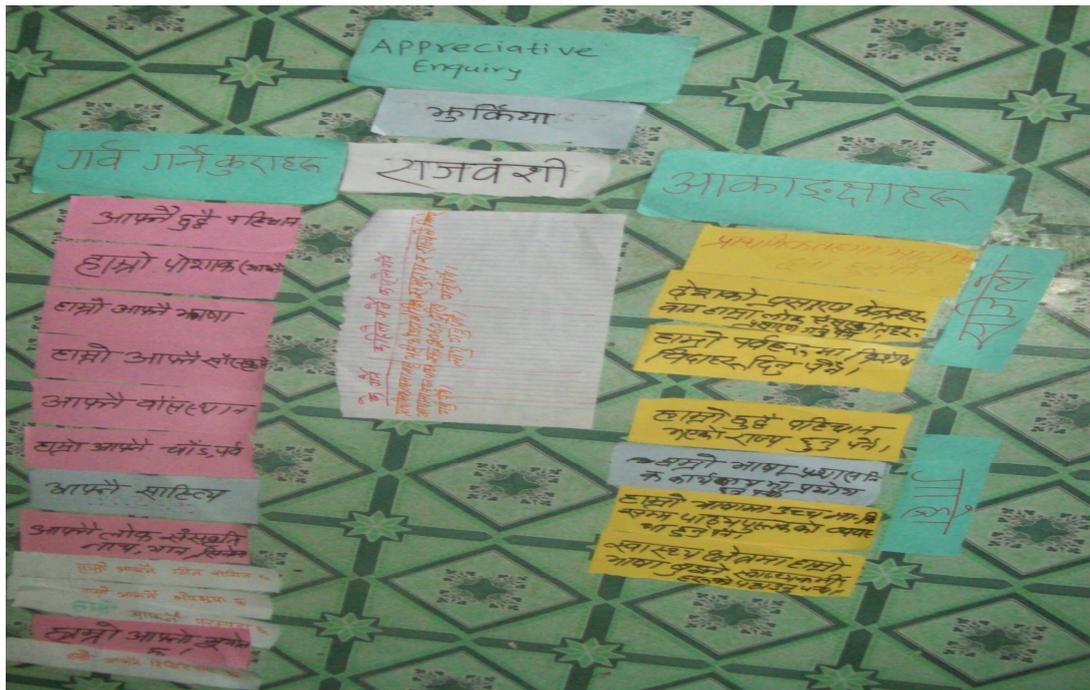
Photograph 3.6 exemplifies the partaking of Rajbanshi speakers in participatory method. They are enthusiastic in their mother tongue along with the other languages surrounding them.

Photograph 3.7: Appreciative inquiry from Gauriganj

Photograph 3.7 shows that the speakers of Tajpuriya have a number of things that make them feel proud of because of their mother tongue. Their language according to them is ancient and has lots of folk-literature and traditions. They have regarded their

language as a symbol of unity of the whole people who have been residing within the south-eastern.

Tajpuriya variety also has a number of things that make the speakers feel proud of their mother tongue. Photograph 3.8 shows the things and their dreams to develop their mother tongue.

Photograph 3.8: Appreciative inquiry result from Mahadeva, Morang

Photograph 3.8 gives you an idea about the things that Tajpuriya speakers have in their mother tongue and, their dreams and aspirations for further development of their mother in a hierarchy. They have reported that their mother tongue has a rich cultural folk-traditions, folk-literature, folk-culture, folk-songs, and dances, folk-customs and so on which make them feel proud of their mother tongue. Besides, Tajpuriya has a number of idioms, riddles, folk-tales, folk-songs, folk-dramas performances. They claim that their mother tongue is very strong.

Table 3.7 presents the summary of the responses to major queries in the survey point in Rajbanshi and Tajpuriya.

Table 3.7: Summary of the findings from the appreciative inquiry in Rajbanshi and Tajpuriya speech community

Survey points	Good things that made Rajbanshi and Tajpuriya feel happy or proud about their languages	Dreams about how they could make their language even better	Most important dream to start on planning
Duhagadhi VDC, Jhapa,	- Having their own mother tongue and feeling of solidarity with their language - Stock of vocabulary - Having songs - Having their own cultural identity - Having audio and videos or CD/DVD - Different newspapers and journals, - Can express their feelings easily	- Preservation of their language, culture and religion, - Should be the language of daily uses in government offices - Should be used published in different national newspapers and telecast in national televisions - Rajbanshi and Tajpuriya should be taught in university level - There should be equal opportunity for Rajbanshi and Tajpuriya speakers in different organizations.	To establish mother tongue based primary school
Rajgadh VDC, Jhapa,	- Mother tongue of Rajbanshi and Tajpuriya - Being their ancestral	Establishment of mother tongue teaching school for the beginners in primary level	Establishment of mother tongue teaching school for the beginners in primary level

	langauge ▪ Having their own unique culture, tradition and costume	▪ Textbook preparation ▪ Preservation and promotion of Rajbanshi and Tajpuriya culture ▪ Use of the mother tongue in government and non-government offices ▪ Equal access in the government's bodies ▪ Others should also speak their language	▪ To open school for mother tongue based education at primary level
Gauriganj VDC, Jhapa,	▪ Having a rich and a reliable history of culture and tradition ▪ Being indigenous ▪ Having their own dress and ornaments ▪ Large number of population and mother tongue speakers ▪ Newspapers ▪ Songs and music	▪ Preparation of grammar, dictionary and textbooks in Rajbanshi and Tajpuriya ▪ Development of their won script ▪ Teaching learning of mother tongue ▪ To have any program on T.V ▪ Preservation and promotion of culture and tradition ▪ Establishment of Rajbanshi and Tajpuriya (language, culture, literature, history) research centre ▪ Access in government's bodies	▪ Establishment of mother tongue based primary educations in every Schools

Gauriganj VDC, Jhapa,	■ Own reorganization ■ Ancestral language ■ Songs and music/ CD/DVDs ■ Used in local level FM radios ■ Their own culture, costumes, and tradition ■ Stock of vocabulary in their language ■ Used in newspapers like national daily The Gorkhapatra	■ To start mother tongue based school at primary level ■ To prepare textbooks in Rajbanshi and Tajpuriya ■ Script development ■ Grammar, dictionary ■ Preservation and promotion of Rajbanshi and Tajpuriya ■ To use Rajbanshi and Tajpuriya in government offices ■ Rajbanshi and Tajpuriya should be taught in secondary and higher education.	■ Establishment of moth tongue based primary schools in Rajbanshi and Tajpuriya communities
Mahadeva VDC, Morang,	■ Being their own mother tongue ■ Songs and music ■ Culture and tradition ■ Costumes ■ Art and literature ■ History	■ Preservation and promotion of Rajbanshi and Tajpuriya culture ■ Should be used published in different national newspapers and telecast in national televisions ■ To prepare textbooks in Rajbanshi and Tajpuriya ■ Use of language in mass media ■ Use of language in government offices	■ To start mother tongue based education at primary level

3.3 Summary

In this chapter, we discussed language resources, dreams and plans of the speech community for language development in Rajbanshi and Tajpuriya. Their community is rich in oral literature: folk tales, songs and religious literature. They have some access to mass media (radio, cinema, films, and CD/DVD). Most of the Rajbanshi and Tajpuriya use Devanagari script while writing their language. There are some organizations devoted for the cultural, linguistic and educational development of the Rajbanshi and Tajpuriya community. So far as the knowledge of the informants is concerned, they have alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the language and all of them are written in the Rajbanshi language. But in the case of Tajpuriya language, there is not written documents though they have some oral literature.

They (both Rajbanshi and Rajpuriya) are grateful their mother tongue in a number of various ways. They have their own history, identity, dignity, folklore, folk culture and traditions. They feel proud of being their mother tongue. Besides, they have a lot of ambitions and desires to build up their mother tongue. They want to make phonemic inventory, determine script, dictionary, grammar, textbooks, literacy materials, newspapers, mass media in their mother tongue based schools , language academy, and use of mother tongue. They have dreams, desires and aspirations to develop, prosper, widen and expand the area of their mother tongue in its usage.

CHAPTER 4

MOTHER TONGUE PROFICIENCY AND BI/MULTILINGUAL

4.0 Outline

This chapter deals with mother tongue proficiency and bi/multilingualism in general. It is organized into four sections. Section 4.1 examines mother tongue proficiency in the selected language. In section 4.2 we discuss bi/multilingualism and bi/multilingualism in the selected language and bi/multilingualism in selected language children. Similarly, section 4.3 deals with the levels of understanding of Nepali in school. Section 4.4 presents the summary of this chapter.

4.1 Mother tongue proficiency

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 from the selected reference points of survey in the selected varieties. Table 4.1 shows the mother tongue proficiency in speaking, reading and writing.

Table 4.1: The MT they can speak, read and write by sex

		Speaking [N=72]		Reading and writing [N=45]	
	Degrees	Male [n=36]	Female [n=36]	Male [n=24]	Female [n=21]
1	Very well	34 (94%)	34 (94%)	13 (54%)	9 (43%)
2	Some	2 (6%)	1 (3%)	5 (21%)	3 (14%)
3	Only a little	-	1 (3%)	6 (25%)	9 (43%)

Table 4.1 shows that almost all the respondents from both male and female have reported that they speak their mother tongue very well, whereas 6% males and 3% females do average in speaking and only 3% females reported that they speak their mother tongue only a little. Similarly, out of the total respondents from both male and female have reported that they read and write their mother tongue very well whereas, 21% male and 14% female do average in reading and writing while 25% male and 43% female reported that they read and write their mother tongue only a little.

4.2 Bi/multilingualism

In a multilingual country Nepal, an individual may have a choice of many languages. Bi/multilingualism is a common phenomenon in all the indigenous nationalities in Nepal. Rajbanshi and Tajpuriya is no exception. Table 4.2 presents a general picture of multilingualism in the selected speech community.

Table 4.2: The languages they can speak

		What languages can you speak? N=72	
	Languages	Male [n=36]	Female [n=36]
1	Mother tongue	34 (94%)	35 (97%)
2	Nepali	35 (97%)	30 (83%)
3	Hindi	29 (81%)	17 (47%)
4	Maithili	22 (61%)	12 (33%)
5	English	8 (22%)	5 (14%)
6	Bangali	5 (14%)	2 (6%)
7	Gangai	1 (3%)	-
8	Bhojpuri	1 (3%)	2 (6%)
9	Santhal	1 (3%)	-
10	Tharu	1 (3%)	-
11	Angika	1 (3%)	-

Table 4.2 shows almost all the selected language speakers are proficient in their mother tongue. Most of the male respondents are bilingual in Nepali whereas 81% respondents are bilingual in Hindi. Similarly, bilingualism of the selected language respondents in Maithili, English, and Bangali, is 61%, 22%, and 14%, respectively. Similarly, 3% are bilingual in Gangai, Bhojpuri, Santhan, Tharu and Angika.

In the same way, most of the female respondents are bilingual in Nepali whereas 47% respondents are bilingual in Hindi. Similarly, bilingualism of the selected language respondents in Maithili and English is 33% and 14% respectively. In the same way,

6% of the selected language respondents are bilingual in Bangali and Bhojpuri languages respectively. From this analysis we can conclude that the selected language respondents are proficient in their language and most of them are bilingual and majority of them are multilingual as well. It can also be shown through Figure below to make much clearer.

Figure 4.1: The languages they can speak
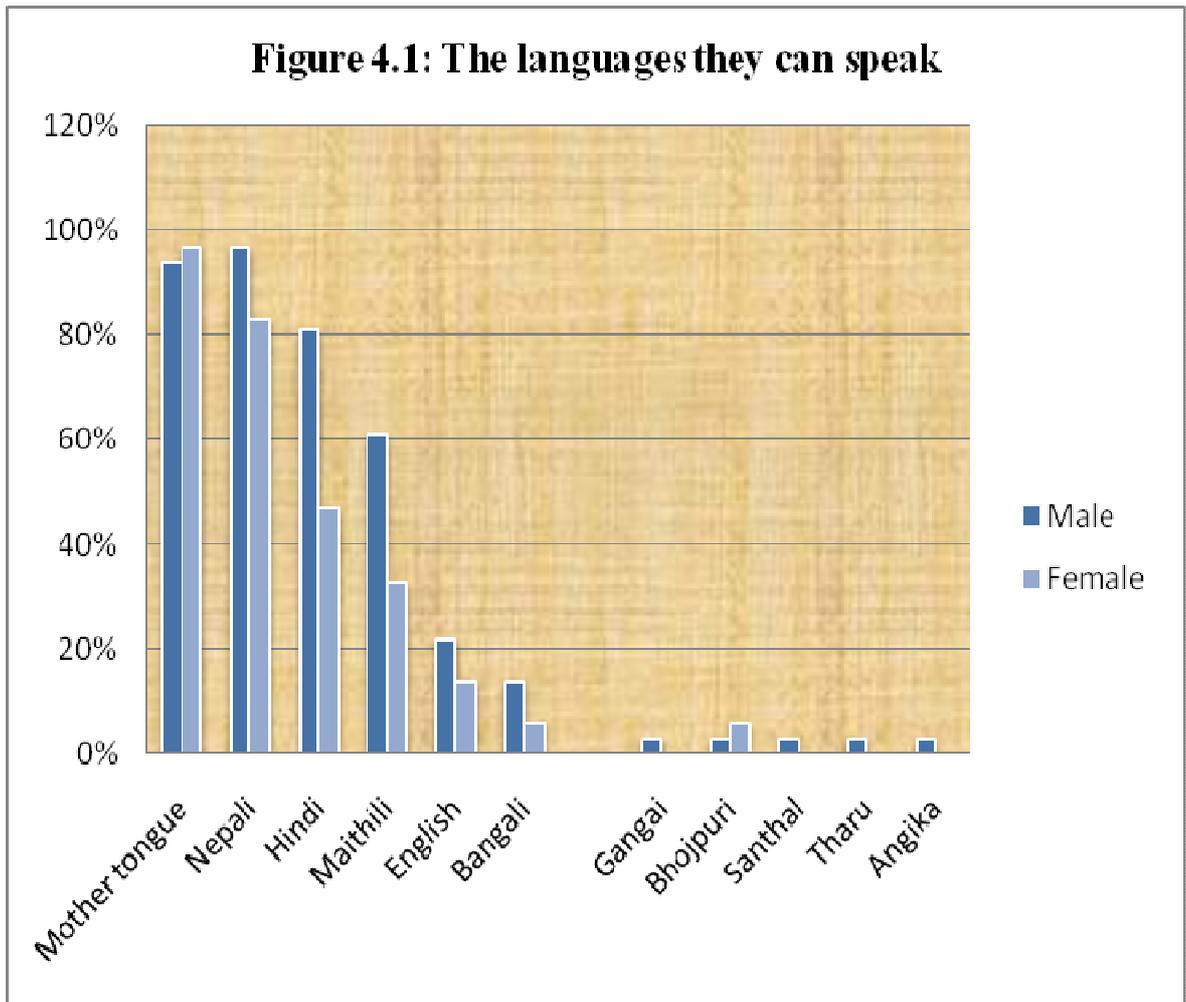
4.2.1 Bi/multilingualism in the selected varieties families

Regarding bi/multilingualism, male population is more bilingual than the female one. Table 4.3 presents situation of other languages known to the family members of the informants by sex.

Table 4.3: Other languages known to family members by sex

	N=72	Male [n=36]			Female [n=36]		
	Languages	Father	Mother	Wife	Father	Mother	Husband
1	Nepali	26 (72%)	23 (64%)	22 (61%)	22 (61%)	19 (53%)	22 (61%)
2	Maithili	17 (47%)	14 (39%)	15 (42%)	4 (11%)	4 (11%)	2 (6%)
3	Hindi	11 (31%)	10 (28%)	12 (33%)	5 (14%)	1 (3%)	3 (8%)
4	Bangali	4 (11%)	3 (8%)	4 (11%)	6 (17%)	6 (17%)	4 (11%)
5	English	1 (3%)	-	-	-	-	1 (3%)
6	Gangai	1 (3%)	1 (3%)	1 (3%)	-	-	-
7	Satar	-	1 (3%)	-	-	-	-
8	Bihari	-	-	-	-	-	1 (3%)

Table 4.3 shows that out of 36 male respondents 72%, 47%, 31% and 11%'s fathers are bilingual in Nepali, Maithili, Hindi and Bangali languages respectively whereas, 3% fathers are bilingual in English and Gangai. In the same way, 64%, 39%, 28% and 10% mothers are bilingual in Nepali, Maithili, Hindi and Bangali languages respectively whereas 3% mothers are bilingual in Gangai and Satar. Similarly, 61%, 42%, 33%, and 11% wives are bilingual in Nepali, Maithili, Hindi and Bangali languages respectively whereas only 3% are bilingual in Gangai.

Table 4.3 also shows that out of 36 female respondents 61%, 17%, and 14%'s father are bilingual in Nepali, Bangali and Hindi respectively and 3% fathers are bilingual in Maithili as well. Similarly, 53%, 17%, and 11%'s mothers are bilingual in Nepali, Bangali and Maithili languages respectively whereas only 3% mothers are bilingual in Hindi. In the same way, 61%, 11%, 8% and 6% female respondents' husband are bilingual in Nepali, Bangali, Hindi and Maithili languages respectively whereas 3% respondents are bilingual in English and Bihari as well.

4.2.2 Bi/multilingualism among children

After the parents and spouses' proficiency of bi/multilingualism, the turn comes to the children. Table 4.4 presents other languages known to the children as well as where they learnt those languages.

Table 4.4: Language proficiency of the children

	What languages are spoken by your sons/daughters?	Male [n=36]	Female [n=36]	*Where did they learn those languages?*
	N=72			
1	Nepali	24 (67%)	22 (61%)	Schools, colleges, in towns, cities
2	Hindi	12 (33%)	5 (14%)	Local markets, in India, watching Hindi movies and televisions
3	English	5 (14%)	5 (14%)	School, colleges
4	Bangali	1 (3%)	3 (8%)	In the society
5	Maithili	3 (8%)	-	In the society
6	Gangai	1(3%)	-	In the society

Table 4.4 shows that majority of the children are bilingual in Nepali and Hindi. Out of 36 male respondents 67%, 33%, 14%, 8%, 3% and 3%'s children are bi/multilingual in Nepali, Hindi, English, Maithili, Bangali and, Gangai languages. Similarly, 61%, 14%, 14%, and 8% female respondent's children are bi/multilingual in Nepali, Hindi, English and Bangali languages.

They report their children learnt Nepali and English at school and other languages in the society. Regarding Hindi, they reported their children learnt it by watching Hindi movies, television as well as due to their close touch with Indian market.

4.3 Levels of understanding of Nepali in school

Most of the Rajbanshi/ Tajpuriya children have learnt Nepali in schools and colleges, they have difficulties in understanding Nepali when they first go to school. Table 4.5 presents the levels of understanding of Nepali when a small child first goes to school.

Table 4.5: Levels of understanding of Nepali when a child first goes to school by sex

	When a small child first goes to school can s/he understand everything his/her Nepali speaking teaches says?	Total participants=72	
		Male [n=36]	Female [n=36]
1	Understand all	2 (5%)	4 (11%)
2	Understand a little bit	29 (81%)	29 (81%)
3	Do not understand at all	5 (14%)	3 (8%)

Table 4.5 shows that only 5% male and 11% female respondents said that their children understand all his/her Nepali speaking teacher says when s/he first goes to school. Likewise, 14% males and 8% females respondents said that their children understand only a little bit his/her Nepali speaking teacher says when s/he first goes to school. Whereas, 81% males and 81% females respondents said that their children do not understand at all his/her Nepali speaking teacher says when s/he first goes to school. It can also be shown through Figure below to make much clearer.

Figure 4.2: Levels of understanding of Nepali when a child first goes to school

	Male	Female
Do not understand at all	14%	8%
Understand a little bit	81%	81%
Understand all	5%	11%
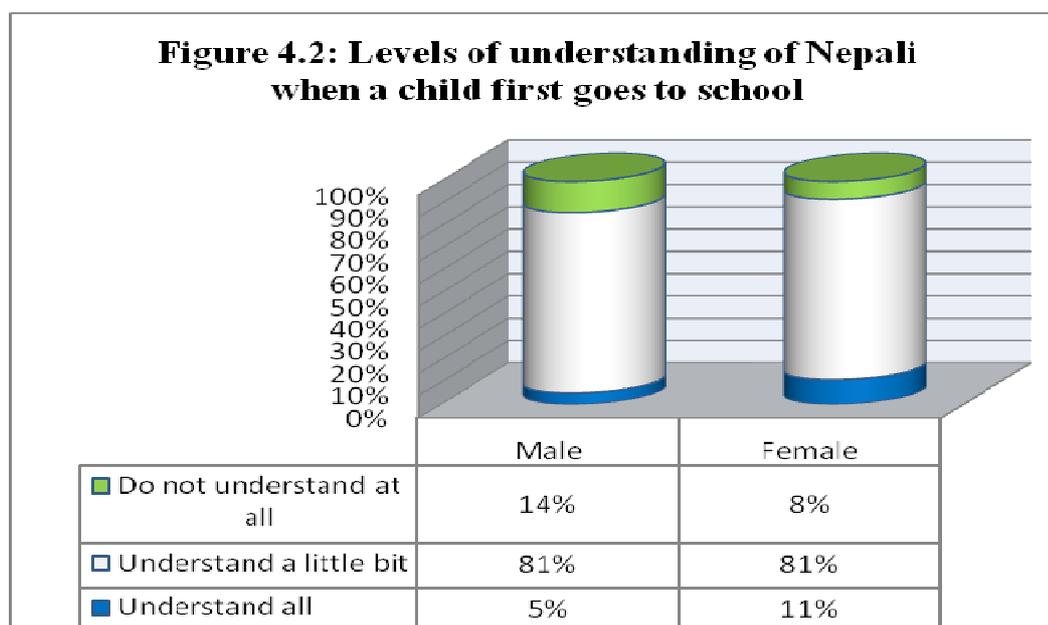
In order to examine the situation of bi/multilingualism in the selected verities, bi/multilingualism, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in the selected varieties.

The photographs of bilingualism tools used in Duwagadhi VDC, Jhapa district present the situation of bi/multilingualism in Rajbanshi speech community.

Photograph 4.1: Male and female participants at Duwaghadi VDC, Jhapa

Photograph 4.1 says the bilingual situation of the Rajbanshi community at the Duwagadhi VDC of Jhapa district.

Photograph 4.2: Bilingualism in Rajbanshi at Gauriganj VDC, Jhapa

Photograph 4.2 says the bilingual situation of the Rajbanshi community at the Gauriganj VDC of Jhapa district.

There have been three common findings from this participatory method:

1. There are monolingual in Rajbanshi and Tajpuriya, the mother tongue except some older people especially the female speakers of the older age group.
2. Rajbanshi and Tajpuriya, speakers who are not going outside the village, women, farmers, elderly people, priests, and pre-literates speak the mother tongue better than Nepali, an LWC.
3. School going children, educated people, leaders of the community, businessmen, teachers, and students are bilingual in both the Rajbanshi and Tajpuriya and Nepali languages.

4.4 Summary

In this community, all the people spoke Rajbanshi and Tajpuriya first and they love this language. All the members of both speech communities speak their language very well and only educated speakers of the selected speech community can read and write in their language. Most of them are bilingual and majority of them are multilingual as well. Similarly, majority of Ranbanshi and Tajpuriya families are bilingual as well as multilingual. Most of them are bilingual in Nepali, Hindi, Maithili, and Bangali languages.

Most of their children are bilingual in Nepali, Maithili, and Hindi languages and some of them are also bilingual in English and MT. Most of them learnt Nepali in schools, colleges and in urban markets. Similarly, they learn Hindi in local markets, in India, and by watching Hindi movies and televisions. They learnt English in school and colleges and learnt MT in the society. Majority of their children do not understand at all of his/her Nepali speaking teacher when s/he first goes to school. Since, most of the Rajbanshi and Tajpuriya use their own mother tongue at home.

There is no monolingual in Rajbanshi and Tajpuriya, the mother tongue except some older people especially the female speakers of the older age group. The Rajbanshi and Tajpuriya speakers who are not going outside the village, women, farmers, elderly people, priests, and pre-literates speak the mother tongue better than Nepali, an LWC. Similarly, school going children, educated people, leaders of the community, businessmen, teachers, and students are bilingual in both their MT and Nepali languages.

CHAPTER 5

DOMAINS OF LANGUAGE USE

5.0 Outline

The main goal of this chapter is to examine the patterns of language use in different in domains in Rajbanshi and Tajpuriya speech community. It consists of eight sections. In section 5.1, we discuss language use in common domains. Similarly, section 5.2 deals with the language use in educational and social matters and section 5.3 presents the use of languages in letter writing. In section 5.4, we discuss t the languages used outside the home and in section 5.5, the languages used for invitation. Similarly, section 5.6 deals with the patterns of language used to write minutes in community meetings, section 5.7 with frequency in the use of Rajbanshi and Tajpuriya languages, and in section 5.8 we present the summary of the findings of the chapter.

5.1 Language use in common domains

Rajbanshi and Tajpuriya is used in different domains of language use such as counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/debate, praying, quarreling, abusing, telling stories to children, singing at home, family gathering, and village meeting.

Table 5.2 presents overall uses of Rajbanshi and Tajpuriya and other languages in various domains as reported by its selected native speakers.

Table 5.1: Languages most frequently used in different domains by male

Domains of language use	Male [n=36]									
	Mother tongue	Nepali	Both	Hindi	Maithili, H	R,N, A	R,H ,N,E	M,N, H	H,N	R,N, Mait hili
Counting	17 (47%)	8 (22%)	11(31%)	-	-	-	-	-	-	-
Singing	17 (47%)	2 (6%)	6 (17%)	2 (6%)	1 (3%)		1 (3%)	5 (14%)	1 (3%)	1 (3%)
Joking	22 (61%)	1 (3%)	12 (33%)	-	-	-	-	1(3%)	-	1(3%)
Bargaining/ Shopping/ Marketing	17 (47%)	3 (8%)	15 (42%)	-	-	-	-	-	-	1 (3%)
Story telling	23 (64%)	2 (6%)	11 (31%)	-	-	-	-	1 (3%)	-	-
Discussing/ Debate	21 (58%)	2 (6%)	13 (36%)	-	-	-	-	-	-	-
Praying	34 (94%)	1(3%)	1 (3%)	-	-	-	-	-	-	-
Quarrelling	27 (75%)	1 (3%)	8 (22%)	-	-	-	-	-	-	-
Abusing (scolding/u sing taboo words)	28 (78%)	1 (3%)	6 (17%)	-	-	1 (3%)	-	-	-	-
Telling stories to children	27 (75%)	-	-	-	-	-	-	-	-	-
Singing at home	28 (78%)	2 (6%)	3 (8%)	-	-	-	-	2 (6%)	-	-
Family gatherings	36 (100%)	-	-	-	-	-	-	-	-	-
Village meetings	23 (64%)	1 (3%)	12 (33%)	-	-	-	-	-	-	-

M=mother tongue, R=Rajbabshi, H=Hindi, A=Angika, N=Nepali, E=English

Table 5.1 shows that all the male respondents use their mother tongue in family gatherings similarly, 94% respondents use their mother tongue in praying. Likewise, 78% people use their mother tongue in abusing and singing at home. In the same way, 75% people use their language in quarreling, telling stories. Similarly, 64% people use their language in storytelling and village meetings while 61% use their mother tongue in joking. Likewise, 58% people use their mother tongue discussing, debate and 47% counting, singing, bargaining, shopping and marketing.

Only 3% people use Nepali while joking, praying, quarrelling, abusing and village meetings, while 22% people use Nepali in counting. Similarly, 8% of them use Nepali in bargaining, shopping and marketing whereas 6% use Nepali in singing, storytelling, discussing, singing at home.

In the same way, 3%, 8% and 17% of people use both Nepali and MTs while praying, singing at home, and singing and 25% of them use both Nepali and MTs while telling stories to children. Similarly, 31%, 33% and 36%s of them use both Nepali and MTs while counting, storytelling, joking, village meetings, discussing and debate while 42% people use both the languages in bargaining, shopping and marketing. Only 6% respondents use Hindi in singing. 3% of people use MT, Nepali and Angika while abusing. Likewise, 3% use MT, Hindi, Nepali and English in singing. Similarly, 3%, 6% and 1d4% of them use MT, Nepali and Hindi languages in singing, joking, storytelling and singing at home and 3% use Nepali and Hindi in singing whereas 3% use of them MT, Nepali and Maithili in singing, joking and bargaining/ shopping/ marketing.

Table 5.2 presents the languages most frequently used in different domains by female speakers of the selected varieties.

Table 5.2: Languages most frequently used in different domains by female

Domains of language use	Female [n=36]									
	Mother tongue	Nepali	Both	Hindi	M, H	R,N ,B	M, Mai	M,N, H	H,N	R,N, Maithili
Counting	20 (56%)	6 (17%)	10 (28%)	-	-	-	-	-	-	-
Singing	18 (50%)	1 (3%)	4 (11%)	1 (3%)	1 (3%)	1 (3%)		8 (22%)	1 (3%)	-
Joking	24 (67%)	-	12 (33%)	-	-	-	-	-	-	
Bargaining/ Shopping/ Marketing	14 (39%)	2 (6%)	16 (44%)	-	-		3 (8%)	-	-	1 (3%)
Story telling	21 (58%)	1 (3%)	14 (39%)	-	-	-	-	-	-	-
Discussing/ Debate	23 (64%)	-	12 (33%)	-	-	-	1 (3%)	-	-	-
Praying	30 (83%)	1 (3%)	5 (14%)	-	-	-	-	-	-	-
Quarrelling	27 (75%)	-	9 (25%)	-	-	-	-	-	-	-
Abusing (scolding/using taboo words)	27 (75%)	-	9 (25%)	-	-	-	-	-	-	-
Telling stories to children	27 (75%)	-	9 (25%)	-	-	-	-	-	-	-
Singing at home	23 (64%)	1 (3%)	10 (28%)	-	1 (3%)	-	-	-	1 (3%)	-
Family gatherings	30 (83%)	2 (6%)	4 (11%)	-	-	-	-	-	-	-
Village meetings	21 (58%)	2 (6%)	12 (33%)	-	1 (3%)	-	-	-	-	-

M=mother tongue, R=Rajbabshi, H=Hindi, A=Angika, N=Nepali, E=English, Mai=Maithili

Table 5.2 shows that out of the 36 female respondents 83% are using their mother tongue in different domains of language use such as praying, and in family gathering. Similarly, 75% of them use their language in quarrelling, abusing and telling stories to children. In the same way, 67% of the female respondents are using their mother tongue in joking. Similarly, 64% of them use their mother tongue in discussing/debate and singing at home, 58% in storytelling and village meetings, 56% in counting, 50% in singing and 39% of them use their language in bargaining/ shopping/ marketing.

Similarly, 3% female of respondents use Nepali while singing, storytelling, praying and singing at home and only 6% of them use Nepali in bargaining/shopping/marketing, family gatherings and village meetings. In the same way, 17% of them use Nepali in counting.

In the same way, 11% of female respondents use both the Nepali and MTs languages while singing and family gatherings; and 14% of them use both the languages in praying. Similarly, 25% of them use both the Nepali and MTs languages while quarreling, abusing and telling stories to children and 28% use in singing at home, 33% use in joking, discussing/debate and village meetings, 39% use in storytelling and 44% use both the Nepali and mother tongue in bargaining/shopping/marketing. In the same way, 3% respondents use Hindi in singing, mother tongue and Hindi in singing, singing at home and village meetings, mother tongue and Bangali in discussing/ debate, Hindi and Nepali in singing and singing at home, Mother tongue, Nepali and Maithili in bargaining/shopping/marketing. Likewise, 8% respondents use mother tongue, Nepali and Hindi in counting and 22% use in singing.

5.2 Language use in educational and social matters

Most of the (Rajbanshi and Tajpuriya) speakers use only their mother tongue with their family members discussing different family matters. Same is the case in talking about educational and social matters with their family members. Table 5.3 presents the situation of language use discussing about educational and social matters with the family members in Rajbanshi and Tajpuriya community.

Table: 5.3 Use of languages while talking about educational matters

N=72	Educational matters			
	Male [n=36]		Female [n=36]	
	Mother tongue	Nepali	Mother tongue	Nepali
Grand Father	26 (72%)	-	31 (86%)	-
Grand mother	25 (69%)	-	31 (86%)	-
Father	28 (78%)	1 (3%)	32 (89%)	-
Mother	28 (78%)	1 (3%)	33 (92%)	-
Spouse	27 (75%)	-	28 (78%)	1 (3%)
Children	23 (75%)	2 (6%)	24 (67%)	3 (8%)

Table 5.3 shows that almost all the male respondents use their mother tongue while talking about educational matters to their parents and grandparents their spouse and children. Likewise, 6% people use Nepali language in talking about educational matters to their children and 3% reported to use Nepali about educational matters to their father and mother.   Similarly, out of the total female respondents, almost all the female respondents use their mother tongue while talking about educational matters to their parents and grandparents their spouse and children. Likewise, 8% people use Nepali language in talking about educational matters to their children and 3% reported to use Nepali about educational matters to their father and mother.

Table: 5.4 Use of languages while talking about social matters

	Social matters N=72				
	Male [n=36]		Female [n=36]		
	Mother tongue	Nepali	Mother tongue	Nepali	Both
Grand father	27 (75%)	-	27 (75%)	1 (3%)	1 (3%)
Grand mother	26 (72%)	-	28 (78%)	1 (3%)	-
Father	29 (81%)	1 (3%)	28 (78%)	2 (6%)	-
Mother	29 (81%)	1 (3%)	29 (81%)	1 (3%)	-
Spouse	26 (72%)	-	24 (%)	1 (3%)	-
Children	25 (69%)	2 (6%)	21 (58%)	3 (8%)	-

Table 5.4 shows that almost all the male respondents use their mother tongue while talking about social matters to their parents and grandparents their spouse and children. Likewise, 6% people use Nepali language in talking about social matters to their children and 3% reported to use Nepali about social matters to their parents and children. Similarly, out of the total female respondents, almost all the female respondents use their mother tongue while talking about social matters to their parents and grandparents their spouse and children. Likewise, 8% people use Nepali language with children, 6% use Nepali with father and 3% use Nepali with their grandparents, mother and spouse in talking about social matters whereas 3% use both Nepali and Mother tongue in talking about social matters to their grandfather.

5.3 Languages use in letter writing

Since the literacy rate in selected varieties are very poor, majority of speakers use Nepali in letter writing to their family members. Table 5.5 presents the use of languages used in letter writing by the male and female speaker of selected speech community.

Table 5.5: Use of languages in letter writing by the male and female

N=45	Use of languages in letter writing by male and female					
	Male [n=24]			Female [n=21]		
	Mother tongue	Nepali	Both	Mother tongue	Nepali	Both
Grand Father	2 (8%)	2 (8%)	-	5 (24%)	7 (33%)	1 (5%)
Grand mother	2 (8%)	2 (8%)	-	6 (29%)	7 (33%)	-
Father	6 (25%)	2 (8%)	-	5 (24%)	8 (38%)	1 (5%)
Mother	8 (33%)	2 (8%)	-	6 (29%)	8 (38%)	-
Spouse	4 (17%)	3 (13%)	2 (8%)	1 (5%)	8 (3%)	1 (5%)
Children	5 (21%)	4 (17%)	1 (4%)	1 (5%)	7 (33%)	-

Table 5.5 shows that out of 24 male respondents 8% use their mother tongue while writing letters to their parents and grandparents and 17% use their mother tongue in writing letter to their spouse whereas 21% use their mother tongue while writing letters to their children and 25% use their mother tongue while writing letters to their father while 33% use their mother tongue while writing letters to their mother. Similarly, 17% male respondents use Nepali in writing letters to their children while 17% respondents use Nepal in writing letters to their spouse and rest of the 8% respondents use Nepal in writing letters to their grandparents and parents. Likewise, 8% and 5% use both Mother tongue and Nepali in writing letters to their spouse and children respectively.

Similarly, out of 21 female respondents 29% use their mother tongues in writing letters to their grandfather and spouse whereas 24% use mother tongue in writing letters to their grandfather and father and only 5% use mother tongue in writing letters to their spouse and children. Similarly, 38% use Nepali in writing letters to their father, mother and spouse and 33% use Nepali in writing letters to their grandparents and children. Rests of the respondents i.e., 5% use both mother tongue and Nepali while writing letters to their grandfather, father and children.

5.4 Languages used outside the home

This section deals with the languages used outside the home: with friends, with neighbors and in school by Rajbanshi and Tajpuriya children. As Rajbanshi and Tajpuriya speakers are bi/multilingual, their children also use their mother tongue, Rajbanshi and Tajpuriya; Nepali; Rajbanshi/ Tajpuriya and Nepali and English languages outside the home. Table 5.6 presents the languages Rajbanshi and Tajpuriya children usually speak while playing with friends, talking with neighbors and in school.

Table 5.6: Languages Rajbanshi and Tajpuriya children usually speak

N=72	Male [n=36]			Female [n=36]		
Languages	With friends	With neighbors	At School	With friends	With neighbors	At School
Mother tongue	10 (28%)	26 (72%)	-	10 (28%)	29 (80%)	-
Nepali	15 (42%)	2 (6%)	16 (45%)	15 (42%)	3 (8%)	21 (58%)
MT & Nepali	11 (30%)	5 (14%)	9 (25%)	10 (28%)	2 (6%)	11 (30%)
Nepali &Maithili	-	2 (6%)	-	-	-	-
MT & Maithili	-	-	-	1 (2%)	2 (6%)	2 (6%)
Nepali & English	-	-	10 (28%)	-	-	-
MT, Nepali & Maithili		1 (2%)	-	-	-	-
Nepali & Bangali	-	-	-	-	-	-
MT, Nepali & English	-	-	1 (2%)	-	-	-
English	-	-	-	-	-	2 (6%)

Table 5.6 shows that out of 36 male respondents 28% and 72% said that their children use their mother tongue, while playing with their friends and talking with their neighbors. Similarly, 42%, 14%, and 45%% male respondents responded that their children use Nepali while playing with friends, talking with neighbors, and at school respectively. In the same way, 30%, 14%, and 25% male respondents' children use both mother tongue and Nepali while playing with friend, talking with neighbors and at school respectively whereas 28% use both Nepali and English at school, and only

2% children use only MT, Nepali & Maithili and MT, Nepali & English while talking with neighbors and at school.

Similarly, out of 36 female respondents, 28%, 42%, 28% and 2%'s children use their mother tongue, Nepali and both mother tongue and Nepali, mother tongue and Maithili languages respectively while playing with their friends. In the same way, 80%, 8% and 6%'s children use their mother tongue, Nepali and both mother tongue and Nepali, mother tongue Maithili languages respectively while talking to their neighbors. And, 58%, 30% and 6% respondents said that their children use Nepali, both mother tongue and Nepali and both mother tongue and Maithili languages respectively at school.

5.5 Languages of invitation

Most of the members of the selected speech community use their own mother tongue, Rajbanshi and Tajpuriya in different rites and rituals. The same is the case in marriage invitations too. Table 5.7 presents the languages used by Rajbanshi and Tajpuriya for marriage invitations.

Table 5.7: Languages used for marriage invitations

N= 72	Male [n=36]	Female [n=36]
Mother tongue	28 (78%)	29 (81%)
Nepali	5 (14%)	3 (8%)
Both MT and Nepali	3 (8%)	3 (8%)
Nepali and Hindi	-	1 (3%)

Table 5.7 shows that most of the people use their own mother tongue for marriage invitations as 78% male and 81% female respondents said that they use their own language for marriage invitations. Similarly, 14% males and 8% females said that they use Nepali whereas 8% male and female respondents said that they use both mother tongue and Nepali; and rests of the informant i.e., 3% males only said that they use both Nepali and Hindi for marriage invitations. This shows that there is the dominance of the selected varieties in social rites and rituals.

5.6 Language use in minutes writing

Since the official language of the nation is Nepali, the documents which are written for official purposes and the documents which should be documented in the community offices are mostly written in Nepali. Table 5.8 presents the data related to the language used in minutes writing provided by the speakers of the key survey points.

Table 5.8: Language used to write minutes in community meetings

N= 72	Male [n=36]	Female [n=36]
Mother tongue	7 (20%)	6 (16%)
Nepali	26 (72%)	26 (72%)
Both MT and Nepali	3 (8%)	4 (11%)

Table 5.8 shows that almost the same percentage of both sexes use Nepali for marriage invitations whereas 20% male and 16% female responded that they used mother tongue for marriage invitations and only 8% male and 11% female responded that they used both MT and Nepali for marriage invitations.

5.7 Frequency in the use of languages

The vitality of language may be better measured in terms of the frequency of the

mother tongue in practical life. Both (Rajbanshi and Tajpuriya) are the most prominent language for their community, which they use as their mother tongue very frequently. Table 5.9 presents the responses of the informants of the key survey points related to the frequency of the use of mother tongue.

Table 5.9: Frequency of the use of Rajbanshi and Tajpuriya

N = 72	Male [n=36]	Female [n=36]
Daily	36 (100%)	36 (100%)
Sometimes	-	-
Never	-	-

Table 5.9 shows that all the speakers of selected language speech community use their mother tongue daily. There is no one to say that s/he uses his/her mother tongue

sometimes or never. Therefore, it can be said that this language is very frequently used in the speech community.

Similarly, they responded that the languages of wider communication are Nepali, Rajbanshi, Tajpuriya, and Maithili, both Nepali and Hindi, and Nepali and Maithili languages. Table 5.10 presents the responses provided by the respondents about the languages of wider communication and their frequencies in key survey points.

Table 5.10: Languages of wider communication and their frequencies

N=72	Male [n=36]			Female (n=36)		
LWC	Total	Daily	Sometimes	Total	Daily	Sometimes
Nepali	31	12 (33%)	19 (54%)	28	5 (14%)	23 (64%)
Rajbanshi	1	1 (3%)	-	1	1 (3%)	-
Nepali & Hindi	2	1 (3%)	1 (3%)	-	-	-
Nepali & Maithili	2	1 (3%)	1 (3%)	2	-	2 (5%)
Tajpuriya	-	-	-	1	1 (3%)	-
Maithili	-	-	-	4	-	4 (11%)

Table 5.10 shows that out of 31 male respondents 12 responded that they use Nepali as the language of wider communication, 2 use both Nepali & Hindi, 2 uses both Nepali & Maithili and only one use MT, languages as the languages of wider communication. Out of the total Nepali users, 33% uses it daily and 54% uses it sometimes. Similarly, 3% reported that they use both the Nepali and Hindi, Nepali and Maithili languages equally daily and sometimes.

Similarly, out of the total i.e. 36 female respondents 28 use Nepali, 1 use MT, and 2 use both Nepali and Maithili and 4 use only Maithili languages as the language of wider communication. Out of the total Nepali users 14% use Nepali daily and 64% use it sometimes. Similarly 3% MTs LWC users use it daily and 5% Nepali & Maithili LWC users use these languages sometimes and 11% Maithili LWC users use it sometimes.

Likewise, Table 5.11 presents the data related to the use of the language when the speakers of other languages visit at their home, taken from informants of the key survey points.

Table 5.11: Language usually used when the speakers of other languages visit their home

N=72	Male [n=36]	Female [n=36]
Nepali	31 (86%)	25 (68%)
Nepali & Hindi	2 (5%)	-
Maithili, Tajpuriya, Nepali & Hindi	1 (3%)	-
Nepali, Maithili & Hindi	1 (3%)	1 (3%)
Tajpuriya & Maithili	-	2 (6%)
Nepali & Maithili	-	4 (11%)
Tajpuriya	-	1 (3%)
Rajbanshi	1 (3%)	1 (3%)
Maithili	-	2 (6%)

Table 5.11 shows that out of 36 male respondents 86% and 5% usually use Nepali and both Nepali & Hindi, whereas 3% use Maithili, Tajpuriya, Nepali & Hindi, Nepali, Maithili & Hindi and Rajbanshi languages respectively, when the speakers of other languages visit at their home. Similarly, out of the total 36 female respondents 68% and 11% use Nepali and both Nepali and Maithili, whereas 6% use Maithili and both Maithili and Tajpuriya languages, and only 3% respondents said that they use mother tongue and both Nepali, Maithili & Hindi respectively when the speakers of other languages visit their home. The figure below presents it more clearly.

Figure 5.1: Language usually used with speakers of other languages
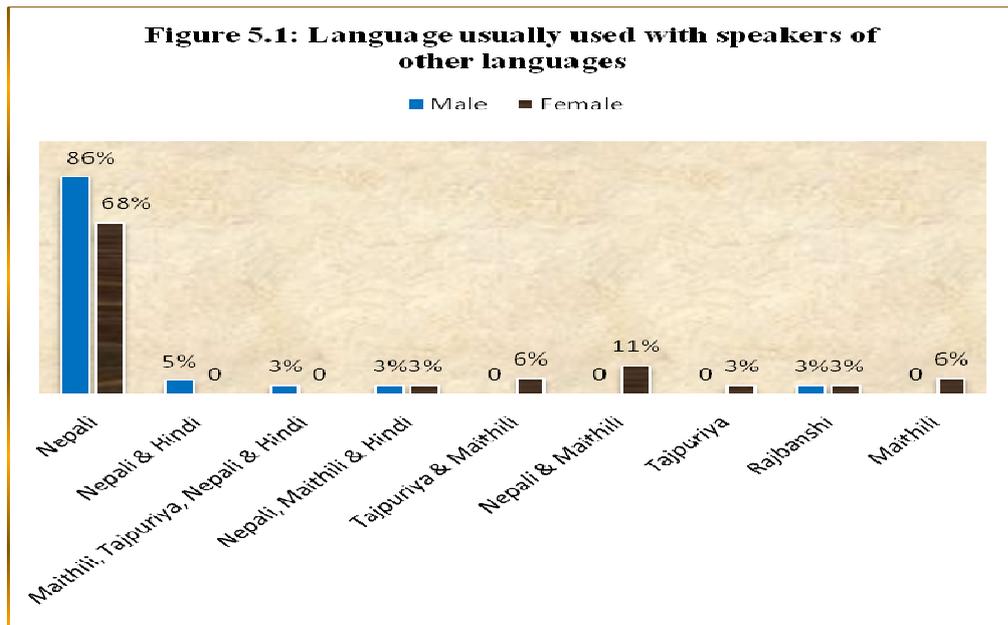
In order to examine the domains of language use in the Rajbanshi and Tajpuriya, domains of language use, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in selected speech community. The pictures of domains of language use tools used in Duwagadhi, Rajgadh and Gauriganj of Jhapa district and Mahdeva and Jhurkiya of Morang district present the use of the languages in different situations, and with different types of people.

Photograph 5.1: Domains of language use result from the Duwagadhi VDC, Jhapa (Rajbanshi)

Photograph 5.1 presents almost all the domains of language in the homely environment is covered by the Rajbanshi Language. For example; while talking with children, parents, spouse, family, friends, neighbors, while farmining, singing, joking, and quarreling. The Rajbanshi language is found to use.

The Nepali language (contact language) has found to be used at school, offices, to write letter and community minutes, new corners, with teachers and students, outside the home, while talking with the non-native speakers and so on. Photograph 5.2 presents the domains of Rajbanshi language in Rajgadha, Jhapa district.

Photograph 5.2: Domains of language use at Rajgadha Jhapa(Rajbanshi)

Picture 5.3: Domains of language use at Mahdeva, Morang (Tajpuriya)

The following three major findings can be found from this participatory method are as follows:

1. They use their mother tongue in the family, celebrating different rites and rituals, neighborhood, village meetings, local markets, in abusing, and in storytelling.

2. The Nepali language, language of wider communication (LWC), is used in the government offices, with non-native speakers and hilly people, in minute writing, hospitals, and in urban area markets.

3. Both their mother tongue, and Nepali, the language of wider communication (LWC), are used in VDS office, in the beginning classes in government schools, trainings, and district headquarter, in NGOs and INGOs offices, general assemblies and in business.

5.8 Summary

In this chapter, we examined the patterns of language use in different domains in both (Rajbanshi and Tajpuriya) speech community. In the domains of talking in general and praying god, Nepali is exclusively used by the respondents of both sexes. However, in other domains such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings both (Rajbanshi and Tajpuriya) are is overwhelmingly used by the respondents of both sexes. They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Rajbanshi and Tajpuriya children use both the mother tongue and Nepali with their friends and in neighborhood and they use only Nepali in school.

There is the dominance of Rajbanshi and Tapuruiya in social works. All the speakers of their speech community use their mother tongue daily. There is no one to say that s/he uses mother tongue sometimes or never. Similarly, the languages of wider communication are Nepali, Maithili, Bangali and Hindi. They use Nepali, MT and Hindi as the languages of wider communication (LWC) when the speakers of other languages visit at their home.

The domains where mother tongue is used are in the family, celebrating different rites and rituals, neighborhood, village meetings, local markets, in abusing, and in storytelling. The Nepali language, the language of wider communication (LWC), is used in the government offices, with non-native people, in minute writing, hospitals, and in urban area markets. Both the mother tongue and Nepali, the language of wider communication (LWC), are used in VDC office, in the beginning classes in government schools, trainings, in district headquarter, in NGOs and INGOs offices, general assemblies and in business.

CHAPTER 6

LANGUAGE VITALITY, TRANSMISSION AND MAINTENANCE

6.0 Outline

This chapter deals with language vitality, language transmission and language maintenance of the selected language varieties. There is a significant role in determining the language status of these factors. This chapter consists of three sections. Section 6.1 deals with the language vitality of the selected language verities. Similarly, in section 6.2, we discuss language transmission of the selected language varieties, section 6.3 deals with language maintenance and in section 6.5 we present the summary of this chapter.

6.1 Language vitality

In the Rajbanshi and Tajpuriya community, all the speakers of the community use their language as mother tongue. In response to the question asked, "Do all your children speak your mother tongue?" all the respondents (both male and female) have reported that their children speak their mother tongue. Table 6.1 shows the present picture of the language vitality in the selected mother tongues.

Table 6.1: Mother tongue spoken by children

	Do all your children speak your mother tongue?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	YES	36 (100%)	36 (100%)
2	NO	-	-

Table 6.1 shows that all the respondents (both male 100%, and female 100%) have reported that their all children speak their mother tongue. It is a positive symbol for language vitality as well. It is a strong attitude that they proudly have reported that their all children speak their mother tongue.

Likewise in response to the question asked, "What language do most parents in this village usually speak with their children?" almost all the parents in this village usually speak their mother tongue with their children. Table 6.2 presents the situation related to such responses.

Table 6.2: The language spoken by the parents with their children

	What language do most parents in this village usually speak with their children?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	Mother tongue	35 (97%)	35 (97%)
2	Nepali	1 (3%)	1 (3%)

Table 6.2 shows that most of the parents speak only their mother tongue with their children. Out of the total (both male and female) respondents only one respondent said that parents in their community usually speak Nepali with their children whereas 97% males and the same percentage of the females responded that the parents in their villages usually speak their mother tongue to their children.

In response to the question asked, "Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?", most of the male and female speakers have reported 'yes'. This shows that the language vitality is found to be high. Table 6.3 presents the responses that the respondents have reported during the field work.

Table 6.3: The way of speaking of their mother tongue by the younger generation

	Do young people in your village /town speak your mother tongue well, the way it ought to be spoken?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	YES	31(86%)	34 (94%)
2	NO	5 (14%)	2 (6%)

Table 6.3 shows that out of 36 male respondents most of them (i.e. 86%) said that young people in their village/town speak their mother tongue well, the way it ought to be spoken and only 14% said that the young people of their village/town do not speak their mother tongue well, the way it out to be spoken. Similarly, 94% female respondents mentioned that most of the young people in their village/town speak their mother tongue it out to be spoken and 6% responded that they do not speak their mother tongue well, the way it out to be spoken. It can also be shown through the following figure more clearly.

Figure 6.1: Speaking of mother tongue by younger generation

	Male	Female
■ YES	86%	94%
■ NO	14%	6%
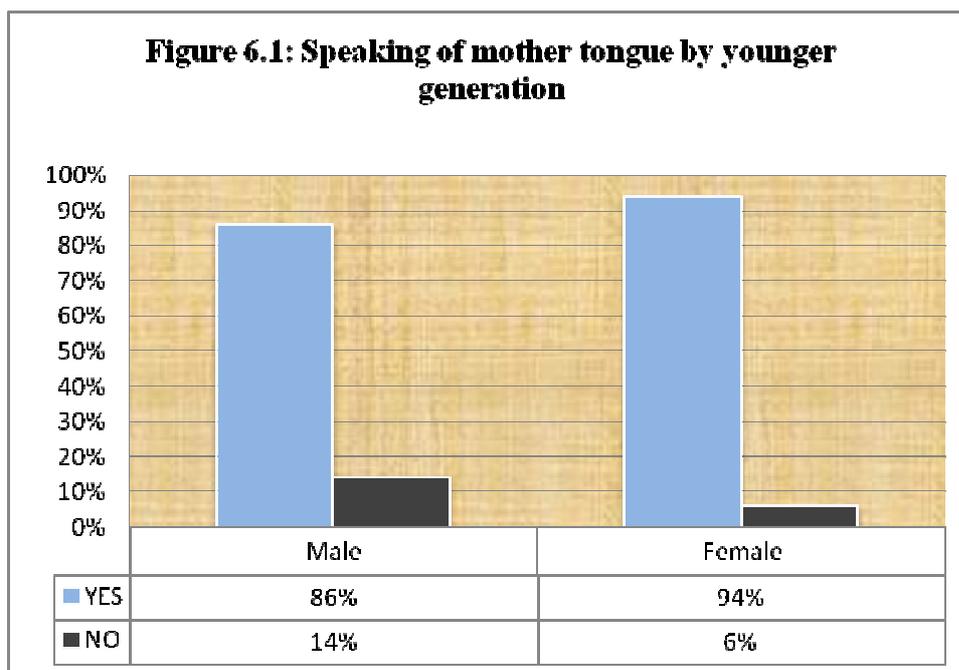
Figure 6.1 shows that way of speaking of their mother tongue by the younger generations are very positive.

6.2 Language transmission

The selected (Rajbanshi and Tajpuriya) community in common is seen to have maintained their language. The rate of shifting toward Nepali is almost negligible.

In response to the question asked, "Is there intermarriage in your community?" most of the male and female respondents have reported 'no'. Table 6.4 shows their opinion on the inter-case marriage.

Table 6.4: Status of inter-cast-marriage

	Is there intermarriage in your community?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	YES	9 (25%)	8 (22%)
2	NO	27 (75%)	28 (78%)

Table 6.4 shows that most of the respondents from both male (i.e.75) and female (i.e.78) have reported that there is no tradition of inter-caste marriage system in their community. The remaining respondents from both male (i.e. 25%) and female (i.e. 22%) have accounted that there is an emerging trend of inter-caste marriage among

the other castes in the community. They generally do not marriage to the other castes. Figure below makes it clearer.

Figure 6.2: Status of inter-cast-marriage

	male	female
NO	75%	78%
YES	25%	22%
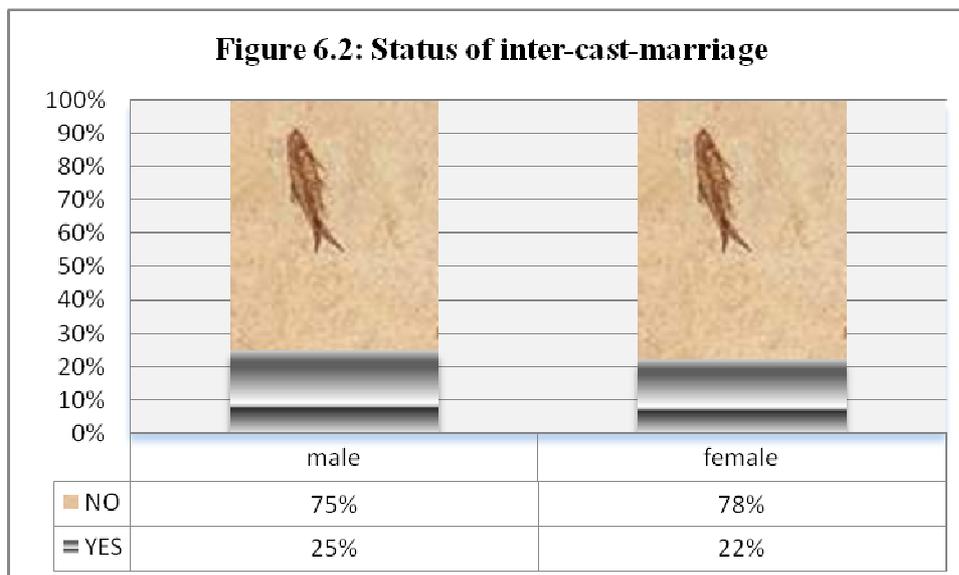
Similarly, in response to the question asked "If there is inter-caste marriage in your community which other language groups have common marital relationship with your language group?" the language informants provided the data as presented in Table6.5.

Table 6.5: Common marital relationship with their language group

	Which other language group have common marital relationship with your language group?	Total respondents: 17	
		Male [n=9]	Female [n=8]
1	Nepali	3 (33%)	1 (13%)
2	Rajbanshi	-	3 (38%)
3	Nepali, Tajpuriy & Maithili	-	1 (13%)
4	Tajpuriya	3 (33%)	2 (25%)
5	Tajpuriya & Nepali	1 (11%)	-
6	Rai, Limbu & Nepali	1 (11%)	-
7	Dhimal	1 (11%)	1 (13%)

Table 6.5 shows that out of 9 male respondents, who said that there is inter-caste marriage in practice, 33%, 33%, 11%, 11% and 11% responded that they have the common marital relationship with Nepali, Tajpuriya, Tajpuriya & Nepali, Rai, Limbu

& Nepali and Dhimal language groups. Similarly, 8 female respondents responded that there is the practice of inter-caste marriage in their society. Out of them 13%, 38%, 13%, 25%, and 13% said that they have the practice of inter-caste marriage with Nepali, Rajbanshi, Nepali, Tajpuriy & Maithili, Tajpuriya, and Dhimal language groups respectively. It can also be presented in Figurebelow to make it clearer.

Figuer 6.3: Common marital relationship with their language group
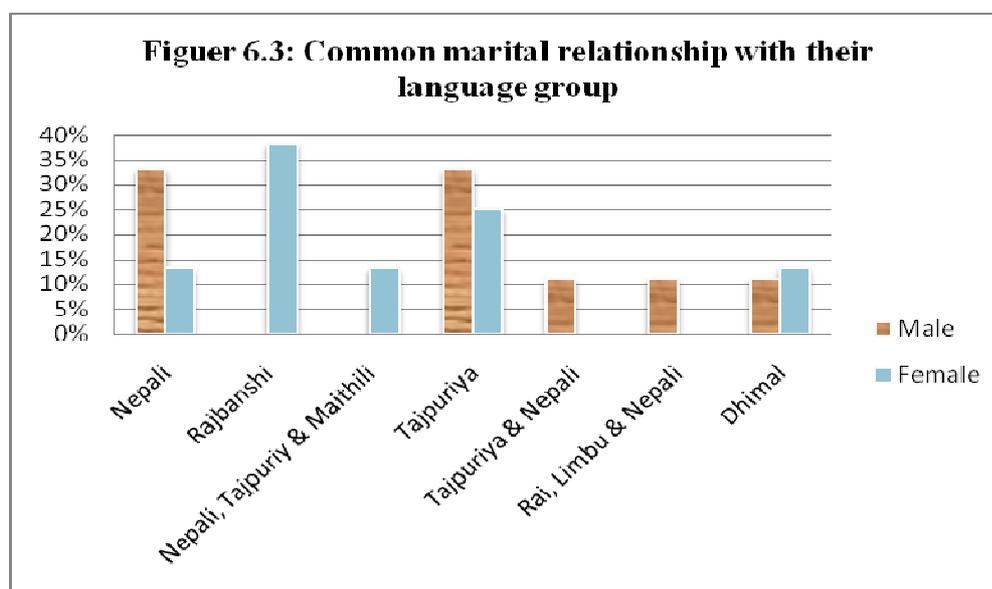
6.3 Language maintenance

The selected (Rajbanshi and Tajpuriya) community have positive attitudes towards the maintenance of the language. They are eager to maintain the transmission and vitality of the language. In response to the question "Do you like your children learn/study in mother tongue?" Table 6.6 shows their opinion on the language maintenance.

Table 6.6: Opinion on like/dislike in reading/writing in MT

	Do you like your children learn/ study in mother tongue?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	YES	36 (100%)	36 (100%)
2	NO	-	-

Table 6.6 shows that all the respondents (both male and female) said that they like their children learn/study in their mother tongue. It means they have very positive attitudes to maintenance their mother tongue.

Similarly, in response to the question "If schools are opened for teaching your language how you will support it?" the respondents have answered as presented in Table6.7.

Table 6.7: Different assistants that the people can do

	If schools are opened for teaching your language will you support it?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	By sending your children	36 (100%)	35 (97%)
2	By encouraging other people to send their children	35 (97%)	35 (97%)
3	By providing financial help	35 (97%)	24 (67%)
4	By teaching	18 (50%)	11 (31%)
5	By helping with the school	29 (81%)	20 (56%)

Table 6.7 presents that almost all the male (i.e. 100%) and female (i.e. 97%) respondents are ready to help the mother tongue based schools by sending their own children to the schools whereas 97% (both male and female) respondents are ready to encourage other to send their children. Similarly, 97% male and 67% female respondents are eager to provide the financial and other kinds of help whereas some male (i.e. 50) and female (i.e. 31%) informants even responded that they would be ready to teach their language if the schools ate opened. In the same way, 81% male and 56% female respondents are ready to help the schools in the other way.

To make it more transparent, the ways of supporting mother tongue teaching schools can also be presented in Figure 6.4.

Figure 6.4: Different assistants that the people can do
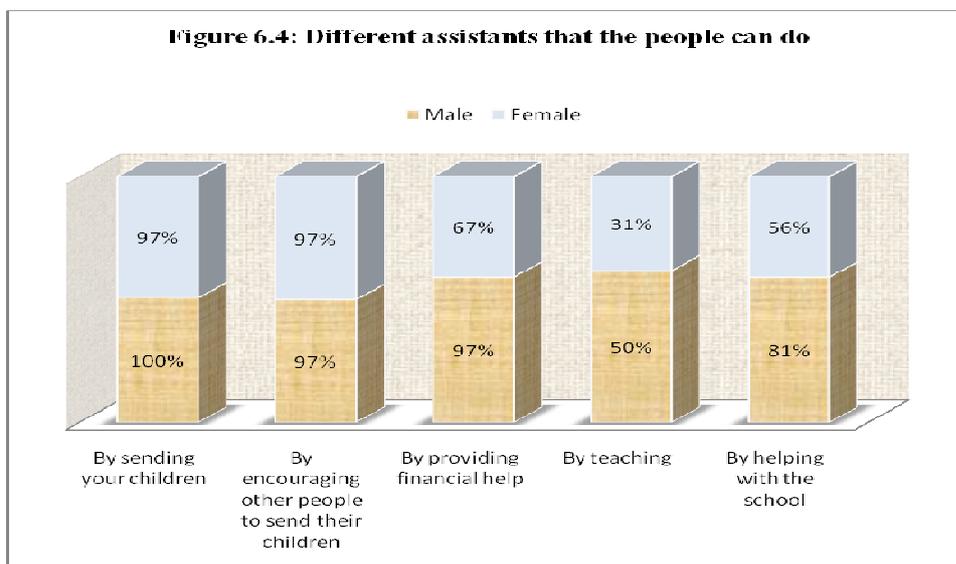
6.4 Summary

In this chapter, we looked at language vitality, language transmission and language maintenance in Rajbanshi and Tajpuriya. In terms of orality, the selected varieties have a high level of vitality. Language maintenance in the selected speech community is very positive because they like their children to marry with the person within the same linguistic community. The community as a whole its children learn/ study in their mother tongue in the primary level and the community is ready to support the schools opened for teaching their language in whatever ways they could. They feel proud of being a speaker of their mother tongue. They are very much hopeful in speaking their mother tongue by should speak their own mother tongue first.

CHAPTER 7

LANGUAGE ATTITUDES

7.0 Outline

The main goal of this chapter is to briefly look at language attitudes in the selected varieties. It consists of two sections. Section 7.1 discusses the attitudes of the selected speech community towards their language. In section 7.2 we present the summary of the chapter.

7.1 Language attitudes

In the case of Rajbanshi and Tajpuriya, the language attitude is very positive towards their own language. In response to the question "When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel…?" Table 7.1 presents the responses of the informants of the key survey points.

Table 7.1: 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?	**Total respondents: 72**	
		Male [n=36]	Female [n=36]
1	Prestigious	30 (83%)	28 (78%)
2	Embarrassed	2 (6%)	4 (11%)
3	Neutral	4 (11%)	4 (11%)

Table 7.1 shows that out of the total male respondents 30 (i.e. 83%) said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Similarly, 2 (6%) and 4 (11%) feel embarrassed and neutral respectively when they speak their mother tongue in the presence of the speakers of the dominant languages.

In the same way, 28 (78%) female respondents replied that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant languages. Similarly, 4 (11%)and 4 (11%)said that they feel embarrassed and neutral respectively when they speak their mother tongue in the presence of the speakers of

the other dominant languages. It shows that they have very positive attitudes towards their language. Figure 7.1 presents the situation more clearly.

Figure 7.1: Speaking mother tongue in the presence of dominant language speakers

	Prestigious	Embarrassed	Neutral
Male	83%	6%	11%
Female	78%	11%	11%
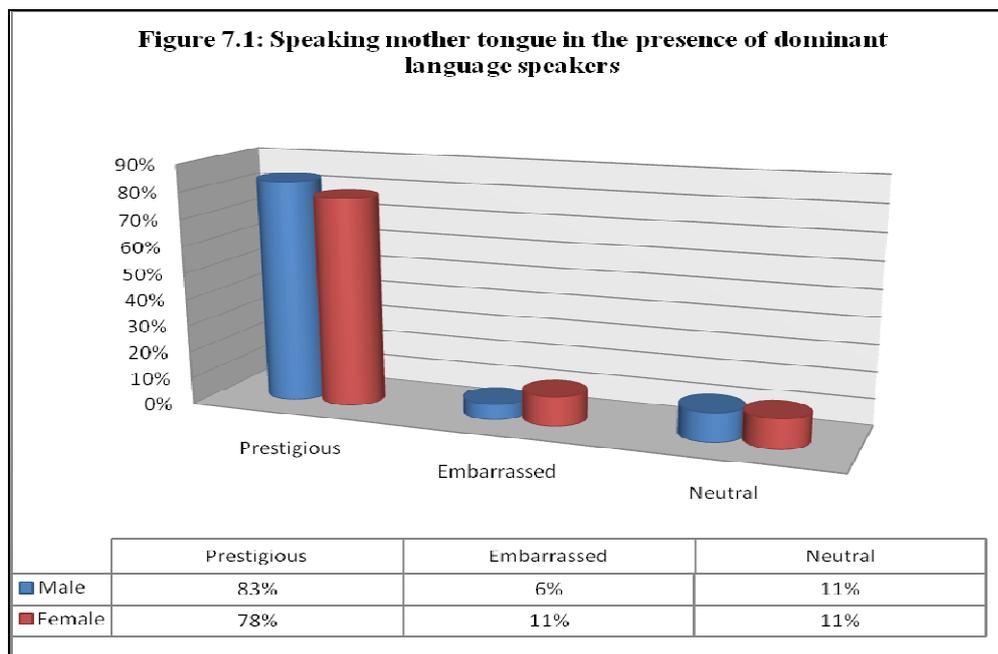
In response to whether they had any problem because of being a native speaker of their mother tongue, overwhelmingly a greater percentage of the informants said that they had no problem. Table 7.2 presents the situation related to such responses.

Table 7.2: Any problem had because of being a native speaker of your mother tongue

	Have you ever had any problem because of being a native speaker of your mother tongue?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	YES	1 (3%)	10 (28%)
2	NO	35 (97%)	26 (72%)

Table 7.2 shows that most of the male respondents had no problem because of being a native speaker of the mother tongue. Only 1 (i.e. 3%) male respondents said that they had some problem. In the same way, most of the female respondents had no problem because of being a native speaker of the mother tongue. Only 10 (i.e. 28%) female respondents had some problem. Figure 7.2 presents the situation more clearly.

Table 7.2: Having problems because of being native speakers

	YES	NO
Male	3%	97%
Female	28%	72%
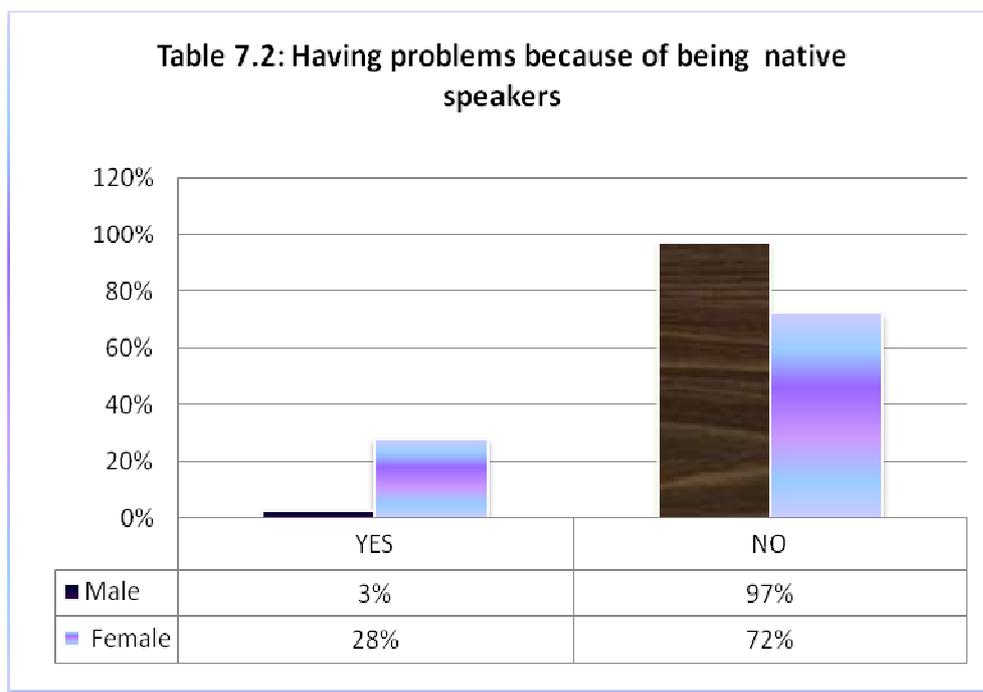
Similarly, in response to the question "If you had problems because of being a native speaker of your mother tongue, what kinds of problems have you had? Table 7.3 presents the lists of the problems and their frequencies.

Table 7.3: Kinds of problems the informants had because of being native speakers

	What kind of problem have you had?	Total respondents: 11	
		Male [n=1]	Female [n=10]
1	Teasing	-	1(10%)
2	Understanding	1 (100%)	2 (20)
3	Mental and social	-	1 (10%)
4	In government offices	-	3 (30%)
5	In school	-	2 (20%)
6	Marketing	-	1 (10%)

Table 7.3 shows that only one male respondent (i.e. 100%) who said that he has problems in understanding because of being a native speaker of selected language. Likewise, out of the total 10 female respondents who said that they have had problems because of being a native speaker of the selected language, 30% said that they have problems in government offices. Whereas, 20% said that they had problems in the school and understanding others. Only 10% of the respondents who responded that they had been teased, mental and social problems and had problems in marketing.

When the informants were asked to give their response to how they would you feel if their son or daughter married someone who does not know their language. Regarding the question, most of the respondents feel bad, some of them feel indifferent and a very few feel good. Table 7.4 presents the feelings of the informants if their sons or daughters married someone who does not know your language.

Table 7.4: Feeling about children's marriage with non-native speakers

	How would you feel if your son or daughter married someone who does not know your language?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	Good	-	1 (3%)
2	Indifferent	7 (9%)	6 (16%)
3	Bad	29 (81%)	29 (81%)

Table 7.4 shows that out of the total male respondents most of the respondents feel bad if their son or daughter married someone who does not know their mother tongue and only 9% feel indifferent. Similarly most of the female speakers feel bad and 16% females feel neutral and only 3% females feel good if their son or daughter married someone who does not know their mother tongue. Figure 7.3 presents the situation more clearly

Figure 7.3: Feeling about children's marriage with non-native speakers

	Good	Indifferent	Bad
Male		9%	81%
Female	3%	16%	81%
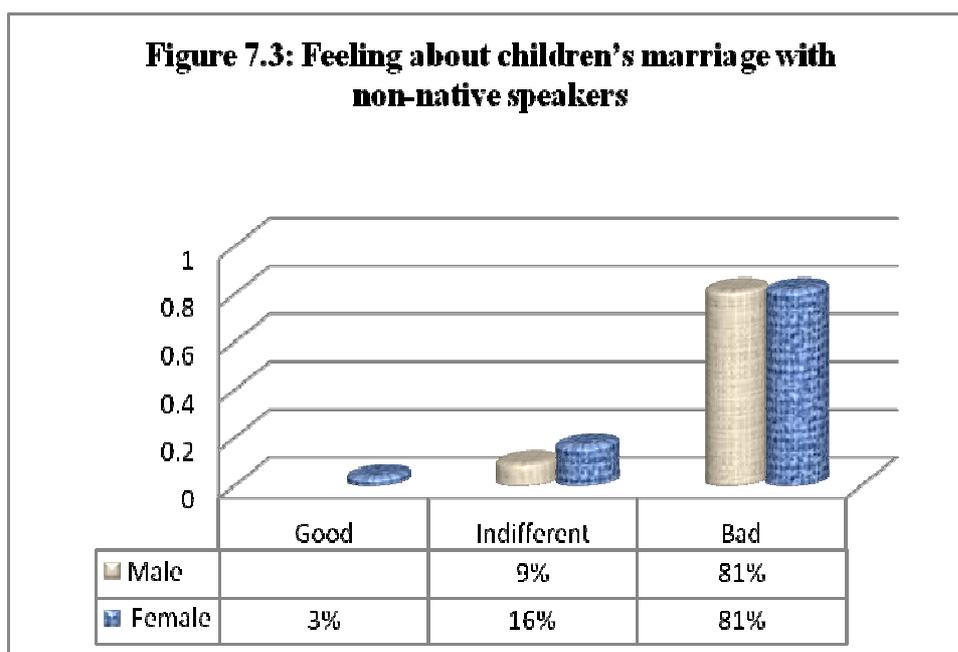
The information when they were asked what they think children of the present children might speak their language, most of the respondents told that they would speak their mother tongue. Table 7.5 presents the situation related to such responses.

Table 7.5: What the informants think when the children of their village grow up and have children if these children might speak your language

	When the children of your village grow up and have children, do you think these children might speak your language?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	YES	34 (94%)	35 (97%)
2	NO	2 (6%)	1 (3%)

Table 7.5 shows that out of the total 36 male respondents 94% responded that the children of the present children will speak their language. Only 6% responded that the children of the present children will not speak their language. Similarly, 97% said that they the children of the present children will speak their language. But very few only 3% responded that the children of the present children will not speak their language. It shows that they are very positive towards their language.

Similarly, regarding the question "If speak, how do you feel about this?" Table 7.6 presents the situations related to such responses.

Table 7.6: Feeling of the speakers if their grand-children will speak their language

	How do you feel if the children speak their mother tongue?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	Good	34 (94%)	35 (97%)
2	Indifferent	2 (6%)	-
3	Bad	-	1 (3%)

Table 7.6 shows that out of the total male respondents most of the respondents feel good if their grandchildren will speak their language and only 6% feel indifferent. Similarly, most of the female speakers feel good and only 3% females feel bad if their grandchildren will speak their language. It shows that they have highly positive attitude towards their language.

Similarly, in response to the question "If they will not speak, how do you feel about this?" Table 7.7 presents the situations related to such responses.

Table 7.7: Feeling of the speakers if their grandchildren will not speak their language

	How do you feel if the children do not speak their mother tongue?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	Good	-	1 (3%)
2	Indifferent	-	1 (3%)
3	Bad	36 (100%)	34 (94%)

Table 7.7 shows that that all the male respondents feel bad if their grandchildren will not speak their language. Similarly, 94% females feel bad, 3% feel indifferent and 3% feel neutral if their grandchildren will not speak their language.

In all the key points the selected informants were asked what language their children should speak first. Table 7.8 presents the distribution of the informants with respect to that question.

Table 7.8: Responses to what language should their children speak first

What language should your children speak first?	Total respondents: 72	
	Male [n=36]	Female [n=36]
Mother tongue	36 (100%)	36 (100%)

Table 7.8 shows that all the respondents both males and females said that their children should speak their own mother tongue. It shows that they have very positive attitude towards their language

Generally, mother tongue speakers have their own preference to use their mother tongue up to the primary level as a medium of instruction. The constitution of Nepal has provided the rights to use mother tongue as a medium of instruction up to the primary level. Table 7.9 presents the preference of medium of instruction at primary level.

Table 7.9: The preference for medium of instruction at primary level

	What language do you prefer for your children's medium of instruction at primary level?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	Mother tongue	36 (100%)	34 (94%)
2	English	-	2 (6%)

Table 7.9 shows that almost all the male respondents (i.e. 100%) have responded that they want their children to study in their mother tongue as a medium of instruction at primary level. While 94% female respondents want their children to study in their mother tongue and only 6% in the English language as a medium of instruction at primary level.

When they are asked how is the language spoken by you is different from your grandfather, most of the male and female respondents said the there is only slight different between two varieties. Table 7.10 presents how the language is different from the grandfather.

Table 7.10: Responses to if they think that the language spoken by them is different from the grandfather

	Do you think that the language spoken by you is different from your grandfather?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	YES	4 (11%)	9 (25%)
2	NO	32 (89%)	27 (75%)

Table 7.10 shows that only 11% male respondents think that the language spoken by them is different from their grandparents whereas most of them i.e. 89% do not think that there is differences in the language spoken by them and their grandparents. Similarly, out of the total female respondents only 9% said that they think that the language spoken by them is different from their grandparents and most of them said that they do not think that there are any differences between the languages spoken by them and their grandparents. Figure7.4 presents the responses of the respondents who responded about the whether there are differences between the languages spoken by

them and their grandparents more clearly. Figure below can make this more understandable.

Figure 7.4: Differences between the languages spoken by the speakers and their grandparents

|	YES	NO
Male	11%	89%
Female	25%	75%
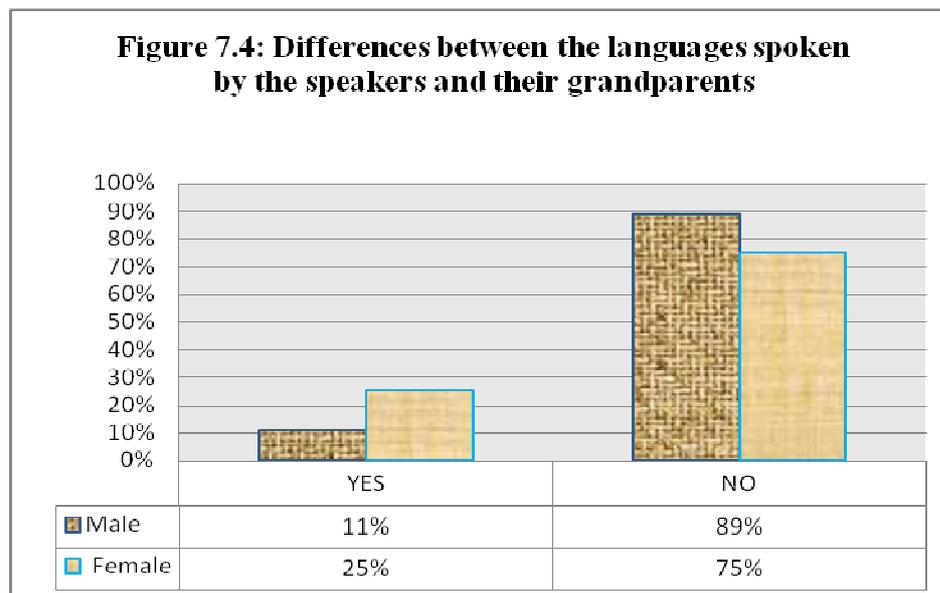
Those who replied that the language they speak is the language grandfather used to speak were asked in what respects the language is different. Table 7.11 presents how the language is different from the grandfather.

Table 7.11: How the language is different from the grandfather

	How is the language spoken by you is different from your grandfather?	Total respondents: 13	
		Male [n=4]	Female [n=9]
1	Pronunciation	3 (75%)	9 (100%)
2	Vocabulary	4 (100%)	5 (56%)
3	Use of specific type of sentences	4 (100%)	2 (22%)
4	Mixing of other languages	4 (100%)	7 (78%)
5	Way of speaking	-	-

Table 7.11 shows that out of 4 male participants, who think that the language spoken by them is different from their grandparents, 100% said that their language differentiate with their parents in vocabulary, in use of specific types of sentences, and found in mixing of other languages. Similarly, the female respondents, who think that the language spoken by them is different from their grandparents, all of them said

that there are differences in pronunciation. Whereas, 78% said that there are differences in mixing of other languages. Similarly, 56% said that there are differences in vocabulary. And 22% said that there are differences in use of specific type of sentences.

Figure 7.5: The changing factor of language
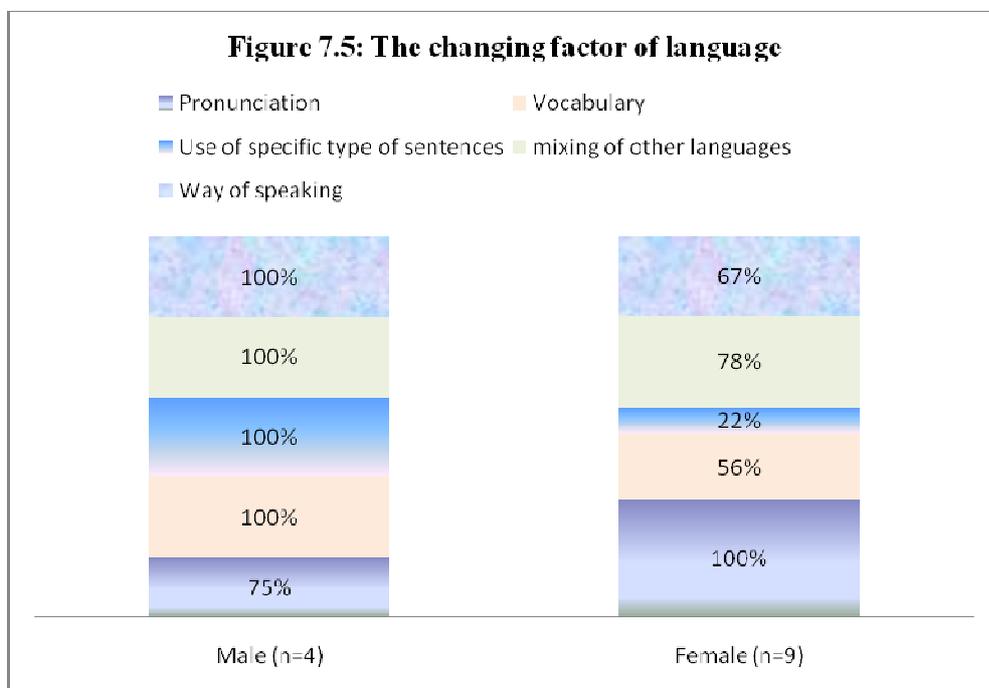
Table 7.12: The feelings of the informants

	How do you feel when you hear young people of your own community speaking other languages instead of their first language?	Total respondents: 72	
		Male [n=36]	Female [n=36]
1	Good	-	-
2	Indifferent	1(3%)	5 (14%)
3	Bad	35 (97%)	31 (86%)

Regarding the language attitude table 7.12 shows that most of the males (i.e.97%) and females (i.e.86) feel bad when they hear young people of their own community speaking other languages instead of their first language. Similarly, only 3% male respondents responded that they feel indifferent and there is no one to say they feel good. Similarly, 14% females responded that they feel indifferent when they hear young people of their own community speaking other language instead of their mother tongue.

7.2 Summary

In this chapter, we looked at the language attitudes in Rajbanshi and Tajpuriya. In this speech community, there is an extremely positive attitude towards the mother language. Almost people love their language the most. Moreover, almost 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 Rajbanshi and Tajpuriya 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, almost 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.

CHAPTER 8

DIALECTAL VARIATIONS

8.0 Outline

The main goal of this chapter is to assess 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 selected varieties (Rajbanshi and Tajpuriya). For this purpose, two tools were employed: Wordlist Comparison and Dialect Mapping. This chapter is organized into three sections. Section 8.1 discusses wordlist comparison which includes methodology of finding, lexical variation and lexical similarity among the key survey points in the selected varieties. In section 8.2 we discuss the results drawn from dialect mapping tool. Section 8.3, we present the summary of this chapter.

8.1 Wordlist comparison

The wordlist consists of 210 words have been compared to estimate the degree of lexical similarity among the selected 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 Rajbanshi and Tajpuriya.

8.1.1 Methodology

The standard wordlists of 210 words were elicited in different points with mother tongue speakers (grown up in the selected speech community, representing different sex, age and literacy), compiled them with phonetic transcriptions. In each key point, at least two sets of wordlists were administered.

Wordsurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the language or dialects, is used to identify the potential linguistic or genetic relationship between the different varieties of the selected language. After, the entry of words from each survey point is over, the words from the selected wordlist are aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages are calculated in Wordsurv.

The 60% has been generally used as a cutoff point for the evaluation of lexical similarity. Table 8.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Less than 60%	Different language
60% or more	Intelligibility testing is required by using RTT

The speech varieties having a lexical similarity of less than 60% are evaluated as different language. However, languages or dialects with around 60% or above lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). But unfortunately, we could not use the tool, RTT, because of the limitation of the time period in the field visit.

To find out the dialectal variations and lexical similarity and among the selected mother tongues; Rajbanshi and Tajpuriya, the 210 basic wordlist has been selected. The main purpose of this wordlist is to find out the lexical variations among the selected Rajbanshi and Tajpuriya varieties.

The percentage of the total number of basic words among different points has been presented in Table 8.2.

Table 8.2: The percentage of the total number of basic words among different points

Variety	Rajgadh-Raj	Duwagadi-Raj	Gauriganj-Taj	Mahadeva Taj	Jhurkiya-Raj	Gauriganj-Raj
Rajgadh-Raj	100%	84%	77%	79%	78%	79%
Duwagadi-Raj	84%	100%	74%	77%	75%	80%
Gauriganj-Taj	77%	74%	100%	82%	78%	79%
Mahadeva Taj	79%	77%	82%	100%	81%	85%
Jhurkiya-Raj	78%	75%	78%	81%	100%	82%
Gauriganj-Raj	79%	80%	79%	85%	82%	100%

*Raj=Rajbanshi, Taj=Tajpuriya

Table 8.2 shows that Rajbanshi and Tajpuriya languages spoken in Rajgadh has 84% similarity with Duwagadi-Raj, 77% with Gauriganj-Taj, 79% with Mahadeva Taj, 78% with Jhurkiya-Raj and 79% with Gauriganj-Raj. Similarly the language spoken in Duwagadi-Raj has 74% similarity with Gauriganj-Taj, 77% with Mahadeva Taj, 75% with Jhurkiya-Raj, and 80% with Gauriganj-Raj. Likewise, the language spoken in Gauriganj-Taj has 82% similarity with Mahadeva Taj, 78% with Jhurkiya-Raj and

79% with Gauriganj-Raj. In the same way, the language spoken in Mahadeva Taj has 81% with Jhurkiya-Raj and 85% with Gauriganj-Raj whereas Gauriganj-Raj, 82% with Jhurkiya-Raj. From this table, it can be concluded that both the varieties of Rajbanshi and Tajpuriya might be mutually intelligible to each other.

8.2 Dialect mapping

Dialect mapping is a geographic distribution of variations in speech. It shows the distribution of distinctive linguistic features of a language or dialect. These varieties also have a number of various varieties in its speech within the language community.

Photograph 8.1: Participants of Rajbanshi speakers in Rajghad, Jhapa
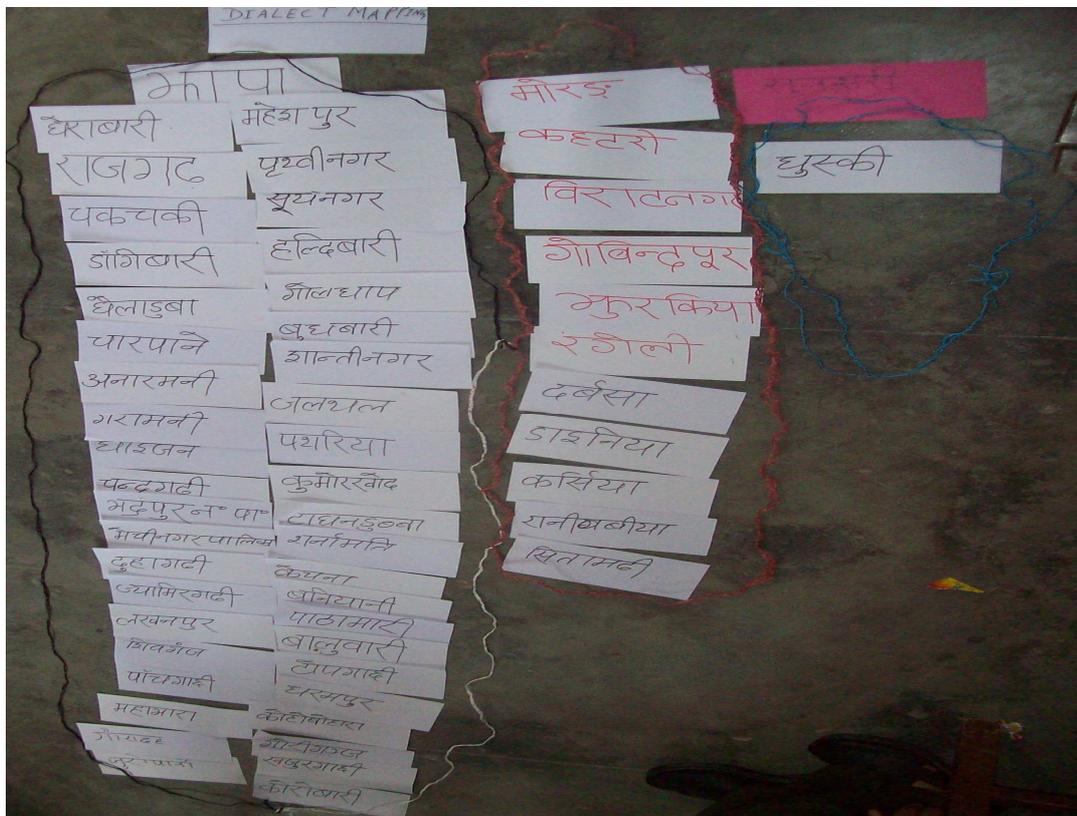
In order to examine Dialects among the Rajbanshi/ Tajpuriya language, dialect mapping, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Rajbanshi/ Tajpuriya community. The pictures of dialect mapping tools used in Duwagadhi, Rajgadh, Gauriganj VDC from Jhapa district and Mahadeva and Jhurkiya VDC from Morang district dialectal variation of the Rajbanshi and Tajpuriya languages. Similarly, some different photographs to examine dialects among Rajbanshi ane Tajpuriya lananguages are presented below:

Photograph 8.2: Participants of Rajbanshi speakers in Duhagadhi, Jhapa

Photograph 8.3: Participants of Rajbanshi speakers in Gauriganj, Jhapa

Photograph 8.4: Participants of Rajbanshi speakers in Jhurkiya, Morang

Photograph 8.5: Participants of Tajpuriya speakers in Gauriganj, Jhapa
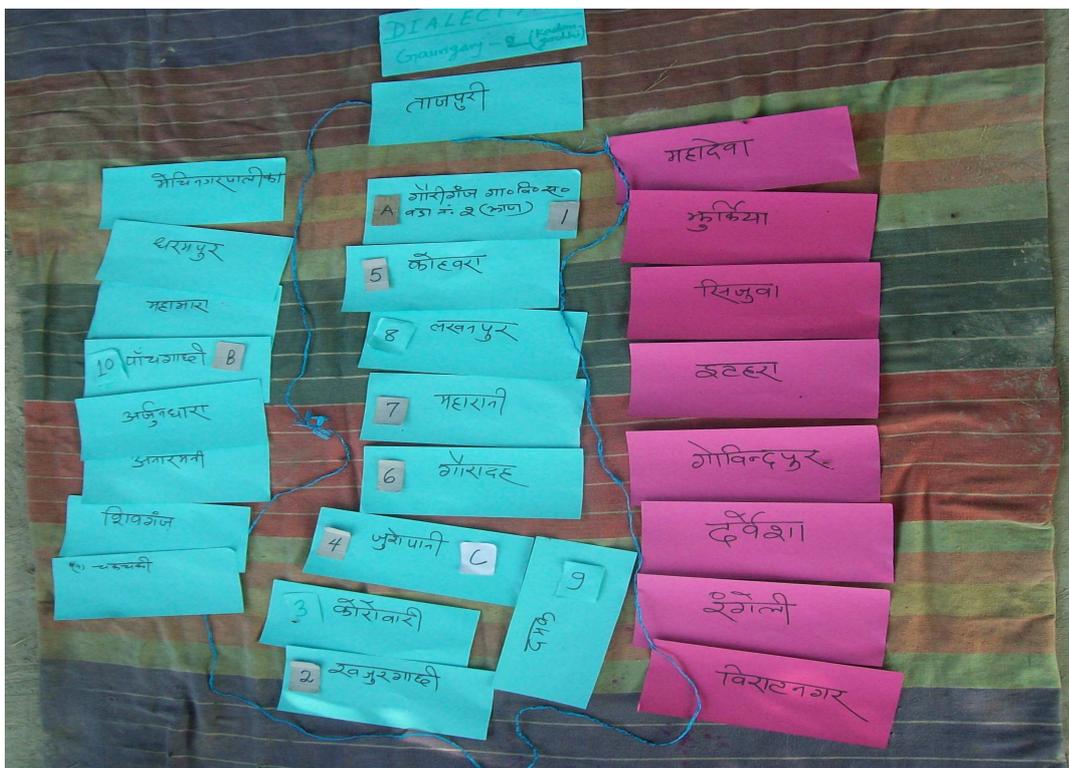
Photograph 8.6: Participants of Tajpuriya speakers in Mahadeva, Morang

The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the selected varieties. The language participants in group of 8 to 12 in each survey point were asked to write on a separate sheet of paper the name of each district and town where the selected verities are spoken and placed the on the floor to represent the geographical location

8.3 Summary

In term of lexical items, the Rajbanshi language among the selected points i. e. Duwagadhi, Rajgadh, Gauriganj Jhurkiya are found to have more similar than the Tajpuriya. Similarly

Commonly, Rajbanshi and Tajpuriya speakers live in Morang and Jhapa districts. The result of the dialect mapping tool shows they can easily understand the speech variety spoken in south-eastern regions of the country.

In the case of Rajbanshi participants in Duwagadhi, Rajgadh and Gauriganj responded that the form of speech in Gauriganj should be used for reading materials. Similarly, the participants of Jhurkiy preferred their own variety for reading materials. Likewise, Tajpuriya participants from Gauriganj and Mahadeva, are ready to follow both speech variety respectively for reading materials. Participants of all the four points of Rajbanshi responded that Rajgadh variety of Rajbanshi is in their second priority.

CHAPTER 9

SUMMARY OF FINDINGS AND RECOMMENDATIONS

9.1 Summary of findings

The main aim of this survey was to look at the sociolinguistic situation of the Rajbanshi and Tajpuriya, an Indo-European language spoken in the South-eastern Tarai of Nepal. Rajbanshi and Tajpuriya are one of the indigenous nationalities of Nepal who reside primarily in Morang and Jhapa districts of south-eastern Nepal. They have their own culture and language. But Government of Nepal has recognized only Rajbanshi as a separate indigenous people, not Tajpuriya. They use a distinct language belonging to Indo-Aryan language family.

The survey has gathered a good deal of information about the language resources; mother tongue proficiency and bi/multilingualism; domains of language use; language vitality; transmission and maintenance; language attitudes; and dialectal variation of the Rajbanhi and Tajpuriya languages.

The major findings of this survey are as follows:

a) The Rajbanshi and Tajpuriya are one of the indigenous nationalities of Nepal and the languages spoken by them are Rajbanshi and Tajpuriya. Rajbanshi and Tajpuriya, languages of Indo-European family are mainly spoken in the Tarai region of south-eastern region of Nepal and some adjacent parts of Indian states of Bangal and Assam.

b) The National Population and Housing Census, 2011,has reported that the total speakers of the Rajbanshi language amounts to 122,214, which constitutes 0.46%, and Tajpuriya amounts to 18,811, which constitutes 0.07%, receptively of the country's total population.

c) Most the Rajbanshi and Tajpuriya, follow Hinduism where as some of them follow animism too. Occupationally, they are farmers. Nowadays, they include running small business, making and selling puffed rice and sweets, weaving, driving rickshaws, and teaching in the local schools.

d) The resources available in the selected varieties include folk stories and folklore, songs, religious literatures, and the modern language transmission resources like radio, cinema, films and CD/DVD are also available in the

language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspapers, magazines, and written literatures are also available in the language.

e) Rajbanshi and Tajpuriya are very much proficient in speaking their languages. All the members of the selected speech community speak their language very well and only educated speakers of Rajbanshi and Tajpuriya can read and write in their language. There is no monolingual in Rajbanshi and Tajpuriya, the mother tongue except some older people especially the female speakers of the older age group. Most of them are bilingual and majority of them are multilingual as well. Similarly, majority of Rajbanshi and Tajpuriya families are bilingual as well as multilingual.

f) Almost all children who first go to school can understand the thing a little bit or not at all his/her Nepali speaking teacher says.

g) Rajbanshi and Tajpuriya are used in all the general domains 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.

h) They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Rajbanshi and Tajpuriya children use both the mother tongue and Nepali with their friends and in neighborhood while they use only Nepali at school. There is the dominance of Rajbanshi and Tajpuriya in social rites and rituals. They use Nepali, Mother Tongues, Maithili and Hindi as language of wider communication (LWC) with the non-native speakers.

i) The Rajbanshi and Tajpuriya has a high level of vitality because all their children speak their mother tongue, most of the parents in their community usually speak their mother tongue to their children, most of the young people use their mother tongue in their day-to-day communication and all the young people in their village/town speak their mother tongue well, the way it ought to be spoken.

j) All the male and female respondents said that they like their children learn/study in mother tongue they are eager to help the mother tongue schools by sending your children, by encouraging other people to send their children, by providing financial help, by teaching themselves and by helping with the school.

k) In general, Rajbanshi and Tajpuriya speakers have very positive attitude towards their language and culture. More than two third of both male and female speakers feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali and only a few speakers said that they feel embarrassed and neutral.

l) Most of the Rajbanshi and Tajpuriya speakers had not any problem because of being a native speaker of their mother tongue. Only a few speakers had faced problems such as they have been teased and they have problems in understanding, mental and social problems; and had problems in government offices because of being a native speaker of Rajbanshi and Tajpuriya, their mother tongue. Most of the male and female speakers are said that their children should speak their own mother tongue, Rajbanshi and Tajpuriya, first while only a few speakers are in the favor of Nepali. Similarly, most of both male and female speakers prefer their own mother tongue, i.e. Rajbanshi and Tajpuriya as their children's medium of instruction at primary level and only very few of them preferred to English and Nepali languages.

m) Majority of the Rajbanshi and Tajpuriya speakers both males and females do not think that there are differences in the language spoken by them and their grandparents. Only less than one third of both male and female Rajbanshi and Tajpuriya speakers think that the language spoken by them is different from their grandparents in pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and the way of speaking.

n) The selected speech community is rich in oral literature: folk tales, songs, religious literature. The good things that made Rajbanshi and Tajpuriya speakers feel happy or proud about their language and culture are Rajbanshi and Tajpuriya are their mother tongue, stock of vocabulary, songs, lyrics,

newspaper and magazines, being the ancestral language, having their own culture and costume, art, history and literature.

o) Regarding the dreams about how they could make their language even better include writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools, development of their own script, Rajbanshi and Tajpuriya should be taught at university level, Rajbanshi and Tajpuriya should be used as official language in Rajbanshi and Tajpuriya dominant districts.

p) The most important 'dreams' which they would like to get realized immediately and to start on planning are the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. They have made planning for these important dreams. They said that there should be the involvement of both the community and the government to realize these dreams and they should be done immediately.

q) There is lexical similarity ranging from 49% to 66% of lexical similarity among the key survey points in Rajbanshi and Tajpuriya. It may indicate that Rajbanshi and Tajpuriya at present do not show any dialectal variation that may hinder the mutual intelligibility among the Rajbanshi and Tajpuriya speakers residing in different key points.

r) The result of the dialect mapping tool shows that except the south-eastern parts of Nepal, they can easily understand the form of speech.

9.2 Recommendations

From this sociolinguistic study of the Rajbanshi-speaking community of Nepal, it is recommended that further literature should be developed in the Rajbanshi language. With this in mind, it is also recommended that efforts should be made towards encouraging and equipping Rajbanshi people to learn to read and write in their mother tongue.

Several factors that have led to these recommendations should specifically be noted:

a) As Rajbanshi and Tajpuriya children face difficulty in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali as well as the Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education, schools should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true spirit of the constitution.

b) Textbooks should be developed in such a way that they embody the local needs and local settings.

c) Unless the domains of use of language are broadened the language cannot be preserved. The Rajbanshi and Tajpuriya community should be made aware of the importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generation through advocacy.

d) In this speech community, still in rural areas, most of the speakers are monolingual, especially the women over 50 in the age and since most of the women are pre-literate. Therefore by means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those pre-literates.

e) 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.

f) The government should immediately address the efforts and grievances of the Rajbanshi and Tajpuriya community.

g) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial. Specific language programs such as language documentation, developing orthography, compiling bilingual and

monolingual dictionaries and writing grammars should be immediately launched.

h) Immediately grammar and dictionary should be written and compiled and the folklore must be documented.

i) Rajbanshi and Tajpuriya exhibit dialectal variation as the least similarity between the two places of the survey is found 64%. But the respondents reported their language varies from district to district. Therefore, Recorded Text Test (RTT) is required to evaluate the intelligibility among the key points.

j) Linguistically and culturally, Rajbanshi community is distinct from Tajpuriya. Therefore, it should get the status of an independent language.

k) The most important 'dreams' which they would like to get realized immediately and to start on planning are the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. The concerned authorities should take immediate step to help them realizing their dreams.

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