Chapter - 1

Introduction
1.0 Introduction

The present study entitled, “Verb Morphology in Bajjika: A Descriptive Study” is primarily concerned with morpho-syntactic aspects of verb in Bajjika. It is an Indo-Aryan language mainly spoken in parts of Bihar and Nepal. It is also referred to as Vajjika sometimes. It is not a widely studied language—neither in India nor in Nepal. Nevertheless, we find a few studies on Bajjika both from descriptive and sociolinguistics viewpoint. This is the prime reason which motivates the researcher to take up this study on Bajjika. The present chapter will intrinsically introduce the language, its speakers, speech community and demography. Furthermore, it will include theoretical basics, objectives, purposes, justification for the study and organisation of chapter.

1.1 General Overview of Bajjika Language

1.1.1 Bajjika: The Name of the Language

Bajjika \(\text{bəʤʤɪk}a\) is also called as Vajjika \(\text{vəʤʤɪk}a\) by its native speakers. It is an Indo-Aryan language spoken in Northern parts of the Indian state of Bihar and in adjoining area of Nepal. The name of the language has its origin in the word ‘Vaijji’ or ‘Vrijji’, the name of one of the republics that existed during Buddha’s time i.e. during 725 BC to 450 BC. The speakers of the language spoken in the area came to be known as Bajjiks. This happened when Vrijji kings ruled the area. Vrijjis or Vajjis were the alternate names for the Bajjiks. In due course of time, the language of Bajjiks came to be known as Bajjika. But the credit for such naming goes to a writer, Mahapandit Rahul Shankirttyayan, who has given the name ‘Bajjika’ to the language in the 20\(^{th}\) century after Grierson.

Bajjika has been studied by different scholars under different names before it obtained its present name. For example, Grierson (Grierson, 1883) studied Bajjika under the heading “Maithil-Bhojpuri Dialect of Central and South Muzaffarpur”. However, Grierson in his seminal work commonly known as LSI (Linguistic Survey of India, wherein he surveyed the modern Indian languages) failed to identify the Bajjika as a distinct language. Some of the scholars such as Siyaram Tiwari call it ‘Brijjika’ instead of Bajjika. However, the name given by Mahapandit Rahul Shankirttyayan got currency and the language got popularised as Bajjika.
Mahapandit Rahul Shankirt yayan after Grierson’s Linguistic Survey of India adopted a modern approach for naming the modern Indo-Aryan languages. In this approach the name was based on the region where the language was spoken. Thus he suggests name ‘Kashika’ for the language spoken in Kashi region, ‘Angika’ for the language spoken in Ang Pradesh, ‘Bajjika’ for the language spoken in Vrijji region and so on.

Since, the time it has got its actual name (in second half of the 20th Century), the language became the focus of attention. The attention is increasing day by day. There are several scholars who contributed to its realm. The present work is also an attempt to add a feather in that cap.

In the current scenario, Bajjika is an established and a distinct language. However, the immediate source of its evolution, the geographical region where it is spoken and the number of speakers who speaks this language is the issues which have been debated from time to time. Some of the viewpoints related to the origin and development of Bajjika language, its speakers and the geographical region where it is spoken has been discussed by some of the scholars such as Arun (1972, 1973, 1990), Singh (1987, 1991, 1999), Arun (2008), and Kashyap (2008, 2012, 2013a, 2013b, 2014) which has been presented below.

1.1.2 Bajjika: Whether a Language or a Dialect

Whether Bajjika on its own is a language or a dialect of some other language is currently a matter of debate. Generally the speakers of the language, who have linguistic awareness, consider Bajjika as a separate language evolved in the same fashion as many other modern Indo-Aryan languages have evolved.

However, there are many scholars who consider Bajjika as a dialect of Maithili According to them it is a variety of Maithili language spoken in and around Muzaffarpur district of the state of Bihar.

The proponents of the idea in which Bajjika is considered as a separate language have put forth many arguments to consider it as a separate language. They consider that the language has undergone certain changes due to the influence of the other languages viz., Bhojpuri, Maithili, Magahi, etc spoken in the region. The
scholars who have propounded such views are Arun (1972), Singh (1999), and many others.

As against the above view there are some scholars who consider Bajjika as a dialect of Hindi. According to them it is a variety of Hindi and has ability to play role in learning Hindi language. The proponents of this view include Kumari (2003). In her M. Phil dissertation while presenting the grammatical sketch of Bajjika she claims Bajjika as a dialect of Hindi spoken by millions of speaker in Bihar. She writes:

*The research gives an account of some phonetic, morphological and syntactic aspects of the Bajjika language, which is variety of Hindi and is spoken by more than 1.5 million people in the northern regions of the state of Bihar in India* (Kumari, 2003, p. 90).

Bajjika is surrounded by Hindi, Urdu, Bhojpuri, Maithili and Magahi. However, it does not figure in the Census of India. But the current researcher is sure that it has distinct features that draw a demarcating line between Bajjika and other languages or language varieties of the region.

1.1.3 The History of Evolution of Bajjika

If we look into the historical facts and events and their consequence it becomes evident that Bajjika has evolved in a similar way as Hindi and many other languages have evolved in India. It was noticed prominently in ancient times when India was divided into several *Mahajanapadas* one of which was *Vrijji* or *Vajji*.

Bajjika can be the result of an existing contact situation under Vrijji *Mahajanapada* due to its composite nature. It was a *Mahajanapada* composed of eight clans of which *Vrijji clan* was the most important and powerful. The composite nature of the *Mahajanapada* gives indication towards the possibility of diversity of languages during the period and the contact situation of the then society. This might have led to the formation of new language.

Generally, the new contact situation brings diversity in language as the two communities which come in contact have their own languages. In such situations generally there can be two possibilities due to the diversity of language. Out of these
two possibilities, one is to shift towards another language and secondly, the creation of a new language.

![Map of India, 600 B.C. showing Vrijji among 16 Mahajanapadas](https://www.google.co.in)

*Fig (1/1): Map Showing Vrijji among 16 Mahajanapadas of 600 B.C (source: https://www.google.co.in)*

The shift towards another language is generally considered forced because the diverse societies do not change their language and culture in contact situation until or unless they are force to do so. While, the creation of new language is generally need based because it is the interaction, which leads them to create a new language.

In case of Bajjika as well there are two possibilities. One it existed as a language of Vrijji clan that evolved prominently during Vrijji mahajanpada. Second-it is a language which evolved newly during Vrijji Mahajanpada due to contact situation. Whatever may be the history of its evolution and origin it is true that Bajjika is a South-Asian language or speech variety which has South-Asian linguistic flavour with Indic as well as Sanskrit and Perso-Arabic stock of lexicons.

### 1.1.4 Dialects of Bajjika

Any language may be considered to have several dialects on the basis of certain reasons. Thus Bajjika has a number of dialects. These may be identified on the
basis of the place where each is spoken. For example (i) Standard Bajjika (ii) Maithili Influenced Bajjika (iii) Bhojpuri Influenced Bajjika and (iv) Magahi Influenced Bajjika.  

- **Standard Bajjika**: The speech variety of Bajjika spoken in and around Muzaffarpur district of Bihar may be considered as standard Bajjika. The data for the present thesis taken from the speakers of this variety.
- **Maithili influenced Bajjika**: The speech variety of Bajjika spoken in the area of Maithili may be known as Maithili influenced Bajjika.
- **Bhojpuri influenced Bajjika**: The speech variety of Bajjika spoken in the area of Bhojpuri may be known as Bhojpuri influenced Bajjika.
- **Magahi affected Bajjika**: The speech variety of Bajjika spoken in the area of Magahi may be known as Magahi influenced Bajjika.

On the basis of the source of lexicon, the same may have (i) Sanskritised Bajjika and (ii) Personised Bajjika. Sanskritised Bajjika refers to that variety of Bajjika which has a large number of lexicon drawn from Sanskrit while Personised Bajjika refers to that variety of Bajjika which has a large number of lexicon drawn from Perso-Arabic sources. The Hindus generally tend to speak the former variety while the Muslims the latter variety.

### 1.1.5 The Bajjika Speech Community

The Bajjika speech community is constituted by the speakers from Indian state of Bihar and Nepal. The community majorly constitutes Hindu and Muslim population of the region. It is one of the five major speech communities of Bihar viz., Maithili, Magahi, Bhojpuri, Angika and Bajjika. These speech communities are based on the major languages of Bihar which has its speaker in Bihar as well as in the adjacent area of state of Jharkhand, Uttar Pradesh and also of Nepal. The number of the speakers of each of the major languages spoken in Bihar according to census of India and Nepal is given in the following table:

---

1. The division is based on Arun (1990, p. 4) cited from Kumari (2003, p. 3)
CHAPTER 1: INTRODUCTION

<table>
<thead>
<tr>
<th>Language</th>
<th>India</th>
<th>Nepal</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bajjika</td>
<td>?</td>
<td>793,418</td>
<td>793,418 (excluding India)</td>
</tr>
<tr>
<td>Maithili</td>
<td>12,178,673</td>
<td>3,092,530</td>
<td>15,271,203</td>
</tr>
<tr>
<td>Bhojpuri</td>
<td>33,099,497</td>
<td>1,584,958</td>
<td>34,684,455</td>
</tr>
<tr>
<td>Magahi</td>
<td>13,978,565</td>
<td>35,614</td>
<td>14,014,170</td>
</tr>
<tr>
<td>Angika</td>
<td>?</td>
<td>18,555</td>
<td>18,555 (excluding India)</td>
</tr>
</tbody>
</table>

Table (1/1): Population Chart of Five Major Language of Bihar in India and Nepal

The rough illustration of the regions where these five major languages are spoken may be done as in follows: Bajjika is spoken in north Bihar and adjacent region of Nepal. Besides there are a few speakers of Bajjika scattered here and there all over India and even all over Nepal. Maithili is also spoken in north Bihar and Nepal; Magahi is spoken in south Bihar or we may say in the Magadh region of Bihar; Bhojpuri is spoken in western part of Bihar and adjacent region of state of Uttar Pradesh and Nepal and Angika in eastern part of present state of Bihar.

1.1.6 Bilingualism or Multilingualism in the Community

The speakers of Bajjika are mostly bilingual or trilingual or multilingual. The speakers of Bajjika generally speak Bajjika in their peer group while in other domain they use Hindi or Urdu. The multilingual situation of Bajjika speech community may be understood from the followings:

**Bajjika and Hindi:** Hindi one of the schedule languages of India is also the state language of Bihar. As most of the formal or administrative work done in Hindi in Bihar and also most of the schools running in region are Hindi medium school so in this case the Bajjika speech community feel bound to learn Hindi. They use

**Bajjika and Urdu:** Urdu is one of the schedule languages of India to whom most of the Muslim in present scenario associate themselves. This association is both real as well as politically motivated. In Bajjika region most of the Muslim Bajjika speakers are bilingual in Bajjika and Urdu. However their attitude towards Bajjika is not positive.

**Bajjika and Maithili:** Bajjika speech community generally have negative attitude towards Maithili. They generally consider Maithili the language of Brahman
 CHAPTER 1: INTRODUCTION

of Maithili region. Their perception towards is like they can understand Maithili but cannot speak.

1.1.7 Demographic Information

There is a large disagreement about the total number of Bajjika speakers. The number of speakers is yet to be identified. Based on the government census figures of 1991 and a survey conducted by *Akhil Bhartiya Bajjika Sahitya Sammelan* (All India Bajjika Literary Conference), Prasad (2000, p. 13), estimates the total number of Bajjika speakers in 7 districts of Bihar to be 15013968. The district wise distribution of population is as in the following table:

<table>
<thead>
<tr>
<th>Districts Name</th>
<th>No. of speaker</th>
<th>% of total population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muzaffarpur</td>
<td>28,35,764</td>
<td>80%</td>
</tr>
<tr>
<td>Sitamarhi</td>
<td>17,56,856</td>
<td>70%</td>
</tr>
<tr>
<td>Sheohar</td>
<td>2,88,000</td>
<td>80%</td>
</tr>
<tr>
<td>Vaishali</td>
<td>20,60,203</td>
<td>80%</td>
</tr>
<tr>
<td>Darbhanga</td>
<td>18,07,290</td>
<td>60%</td>
</tr>
<tr>
<td>Madhubani</td>
<td>16,99,214</td>
<td>50%</td>
</tr>
<tr>
<td>Samastipur</td>
<td>26,08,059</td>
<td>80%</td>
</tr>
<tr>
<td>East Champaran</td>
<td>19,68,000</td>
<td>40%</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td><strong>1,13,50,968</strong></td>
<td></td>
</tr>
</tbody>
</table>

*Table (1/2): Percentage and Number of Bajjika Speaker in 7 Districts of Bihar as Estimated in Prasad* (2000, p. 13).

According to Nepal census 2011, Bajjika speech community in Nepal constitutes total 793,418 male and female populations. In which the number of male speakers is more than the number of female speakers. The total number of male Bajjika speakers is 409,750 (i.e. 51.64 percent) while female speakers are 383,666 (i.e. 48.36 percent) in number. The report also shows that the majority of Bajjika speakers (759,408) are from rural areas. They mostly live in central Terai of Nepal but not limited to it. They are also reported in eastern and western Terai along with the mountains and Hills.
CHAPTER 1: INTRODUCTION

1.1.8 Position of Bajjika in Modern Indo-Aryan Languages

During the 19th and 20th century there have been several attempts to systematically classify modern Indo-Aryan languages. Some of the important scholars who have attempted the classification of modern Indo-Aryan languages are—Grierson (1883), Chatterji (1926), S. Jha (1958), G. Jha (1974), and Jeffers (1976). However, none of these scholars has mentioned Bajjika directly or indirectly in their classification either as a language or as a dialect of some other language. Thus for example, Grierson(1884).

In his classification Grierson (1984) does not mention Bajjika either as a language or dialect. In fact he uses an umbrella term ‘Bihari language’ for all the languages spoken in Bihar and then mentions three dialects of this ‘Bihari language’. These are--Maithili, Bhojpuri and Magadhi as shown in the graph below:

![Figure 1/2: Classification of Bihari Language based on Grierson (1884)](image)

Grierson’s notion of “Bihari language” was much criticized by the later Maithili scholars such as S. Jha (1958), and G. Jha (1974). The classification given by these scholars has generated controversy as they do not agree with each other in the classification of modern Indo-Aryan languages.

The position of Bajjika in modern Indo-Aryan languages can be understood from the family tree of Indo-European language adopted from Yadav (2007). In this
family tree Bajjika has a separate mentioning with other language of Bihar such as Maithili, Bhojpuri, Magahi and Angika.

![Diagram: Position of Bajjika in Modern Indo-Aryan languages based on Yadav (2007)](image)

**Fig (1/3): The Position of Bajjika in Modern Indo-Aryan languages based on Yadav (2007)**

### 1.1.9 Status in the Census of India

Analysing the status of Bajjika in census return seems very interesting. It is because Bajjika is considered a language majorly spoken in India but it is not mentioned in the linguistic census of India. The status of Bajjika seems blurred and unclear in both pre and post-colonial census returns of India. There is no clear cut mentioning of Bajjika either as a language or dialect in both of the census returns. To mention, we may consider the Grierson’s work as the foremost mentioning of Bajjika in the pre-colonial census return of India. Grierson in his Linguistic Survey of India gave some sort of mentioning to the Bajjika language but he identifies it as “Maithil-Bhojpuri dialect of central Muzaffarpur” instead of Bajjika, which he referred sometimes as Maithili and sometimes as Bhojpuri.

### 1.1.10 Status in the Census of Nepal

Although, the census of India lacks clear cut mentioning of Bajjika, the census of Nepal mention it very clearly. According to 2011 census of Nepal there are total
123 languages reported as the mother tongue in the census. Bajjika is spoken as Mother tongue by 2.99 percent of the total population of Nepal.

However, Bajjika as a separate mother tongue or we may say a distinct language emerged first time only in 2001 census. Earlier it was considered as a dialect of Bhojpuri (Yadav 2007). Emergence of Bajjika as a distinct language in 2001 caused decline in the number of Bhojpuri and Maithili speakers in Nepal. Bajjika speakers which reported only 1.05 percent in 2001 census increased to 2.99 percent in 2011 while number of Bhojpuri speakers has declined from 7.53 percent to 5.98 percent during 2001-2011 censuses. Similarly Maithili too has declined from 12.3 percent to 11 percent during 2001-2011 censuses. The increase in Bajjika language and decline in Bhojpuri and Maithili may be ascribed to the Bajjika people’s awareness of promoting and preserving their mother tongue following some kind of linguistic awareness.

According to the census report Bajjika holds 7th position with 793,418 speakers in Nepal. It follows Nepali, Maithili, Bhojpuri, Tharu, Tamang and Newar in number. Nepali as a mother tongue is spoken by 44.6 percent (i.e 11,826,953) of total population followed by Maithili 11 percent (3,092,530), Bhojpuri 5.98 percent (1,584,958), Tharu 5.77 percent (1,529,875), Tamang 5.11 percent (1,353,311), Newar 3.2 percent (846,557) and Bajjika 2.99 percent (793,418) (Nepal census 2011).

However, with the increase of linguistic awareness the number of speakers is expected to increase in next census as it happen in last census report. The percentage of Bajjika speakers in 2011 census is increased to 2.99 percent in compare to 1.05 percent of 2001 census.
1.1.11 Status in 8th Schedule of Constitution of India

The request of Bajjika to include in constitution is pending. According to The Hindu’s report published on December 1, 2009, there are 38 language for which request has been received in the Home Ministry of Government of India. The language for which approval is pending includes languages from all over India. It includes languages given in the list below:

(1) Angika (14) Ho (27) Mundari
(2) Banjara (15) Kaachachhi (28) Nagpuri
(3) Bajjika (16) Kamtapuri (29) Nicobarese
(4) Bhojpuri (17) Karbi (30) Pahari
(5) Bhoti (18) Khasi (31) Maithili
(6) Bhotia (19) Kodava (32) Pali
(7) Bundelkhandi (20) Kok Barak (33) Rajasthani
(8) Chhattisgarhi (21) Kumaoni (34) Sambalpuri
(9) Dhatki (22) Kurak (35) Shaurseni
These requests have been received from the representative of the concern speech communities. The representatives of the concerned languages are either state government or individual organization fighting for the preservation of language.

At present there are only 22 languages which are included under the 8th schedule of constitution of India. It includes only one language from Bihar that is Maithili whereas four others such as Angika, Bajjika, Bhojpuri and Magahi are not included under it. The lists of languages included in the 8th Schedule of the constitution of India, Government of India, are given in the following list:

(1) Assamese (9) Manipuri (17) Telugu,
(2) Bengali (10) Marathi, (18) Urdu
(3) Gujarati (11) Nepali (19) Bodo
(4) Hindi (12) Oriya (20) Santhali
(5) Kannada (13) Punjabi, (21) Maithili
(6) Kashmiri (14) Sanskrit (22) Dogri
(7) Konkani (15) Sindhi
(8) Malayalam (16) Tamil

1.2 Linguistic Overview of Bajjika

1.2.1 The Typological Features of Bajjika

As many other South-Asian languages Bajjika too is a South-Asian language and it shares many of the typological features of South-Asian languages. It follows the SOV word order and possesses all the characteristics of verb final Indian languages. In the following we discuss a few linguistic features of Bajjika.

(i) The word order is SOV

(1/1) sita am kʰayə
sita mango eats
‘Sita eats mango.’

(ii) **Noun is followed by postposition**

(1/2) kʰəʈɪya pə bəʈəŋə cot LOC sit.IMP
‘Sit on the cot.’

(iii) **The noun as a head is preceded by pronominal adjective**

(1/3) ɦəməɾ matʰə
1SG.GEN head
‘My head’

(iv) **The noun as a head is preceded by an adjective**

(1/4) nɨmmən ləika
good boy
‘The good boy’

(v) **The adverb always precedes the verb**

(1/5) gəmme_gəmme ɡəl
Slowly walk.IMP
‘Walk slowly.’

(vi) **Main verb is followed by the auxiliary**

(1/6) ɦəme ɡɪrya dekʰɪryəɾə rə
1SG bird see (M.V) AUX (be.PST)
‘I saw the bird.’

(vii) **The negative precedes the main verb**

(1/7) u kono kam nə kəɾ-əɾyə
3SG any work NEG do-HAB
‘S/he does not do any work.’

(viii) **The explicator follows the main verb**

(1/8) ləika gɪɾ dʒa-ɪyə
CHAPTER 1: INTRODUCTION

boy / fall (MV) / go-HAB(explicator)

‘The boy falls down.’

(ix) The indirect object precedes the direct object

(1/9) ram / sam-ke / kitab / delok

Ram / Shyam-DAT(IO) / book(DO) / give.PST

‘Ram gave the book to Shyam.’

1.2.2 The Phonological Features

In terms of phonological feature the Bajjika language has close affinity to the other Indo-Aryan language spoken in the region. Like other Indo-Aryan languages Bajjika too poses the four way contrast in stops. If we talk about vowels in Bajjika, there are all together 10 oral vowels in Bajjika. And all the vowels have its nasal counterparts in the language.

1.2.2.1 Inventory of Vowels

Vowels [-Consonant, +Syllabic, +Sonorant] refer to those speech sounds which are articulated without perceptible obstruction in oral cavity. In Bajjika, the vowel system is based on 10 segmental vowels. Out of the 10 vowel phonemes 4 are front, 2 are central and 4 are back.

Vowel Chart

<table>
<thead>
<tr>
<th>Vowels</th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>Close</td>
<td>i</td>
<td></td>
<td>u</td>
</tr>
<tr>
<td>Close-mid</td>
<td>i</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td></td>
<td>o</td>
</tr>
<tr>
<td>Open-mid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Open</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table (1/3): Inventory of Vowels in Bajjika

1.2.2.2 Inventory of Consonants

Consonants [+Consonantal, -Vocalic] refer to those speech sounds which are articulated with perceptible obstruction in oral cavity. In Bajjika, the consonantal system is based on 36 segmental consonants. The segmental consonants in this language are presented in the following chart.
Consonant Chart

<table>
<thead>
<tr>
<th>Consonants</th>
<th>Bilabial</th>
<th>Labiodental</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glotal</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Manner</strong></td>
<td>vl vd</td>
<td>vl vd</td>
<td>vl vd</td>
<td>vl vd</td>
<td>vl vd</td>
<td>vl vd</td>
<td>vl vd</td>
<td>vl vd</td>
</tr>
<tr>
<td><strong>Stops (-Asp)</strong></td>
<td>p b</td>
<td>t d</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(+Asp)</td>
<td>p b</td>
<td>t t</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nasal (-Asp)</strong></td>
<td>m n</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(+Asp)</td>
<td>m n</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Affricates(-Asp)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(+Asp)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fricatives</strong></td>
<td>s h</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Trills (-Asp)</strong></td>
<td></td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(+Asp)</td>
<td></td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Flap (-Asp)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(+Asp)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Laterals (-Asp)</strong></td>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(+Asp)</td>
<td></td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Approximants</strong></td>
<td>(w) v</td>
<td></td>
<td></td>
<td>y</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Table (1/4): Inventory of Consonants in Bajjika*

### 1.2.3 The Morphological Feature

Morphologically Bajjika is a very rich language. That is to say that Bajjika is a language which has very elaborated and extensive morphological marking. According to Kashyap (2012, p. 1867), “the morphology marking agreement in Bajjika verbs is one of the most elaborate and indeed complex verb agreement paradigms not only in Indo-Aryan family, but the language of India as a whole.” Some of the major morphological characteristics of Bajjika can be drawn as follows:

(i) One of the productive morphological features of Bajjika is derivation of new lexical item from pre-existing words through the process called affixation.

(ii) Another important morphological characteristic of Bajjika is reduplication.

(iii) Noun in Bajjika decline for number, person, gender and case
(iv) It is an Indo-Aryan language having a complex argument system. The verb may agree with both Nominative and Non-nominative subject of the clause.

1.2.4 Bajjika Writing System

Bajjika does not have a writing system which can be counted with it as its own. Further writing in Bajjika is only a recent development. It began to be written only in 20th century. Like other dialects/languages of Bihar, Bajjika too adopted the Devnagri script. Some scholars claim that Bajjika is written using Kaithi script too.

![Fig (1/5): A Text Written in Devnagri Script in Bajjika](Source: Kanak (2013, p. 87))

1.2.5 The Vocabulary

The vocabulary of Bajjika is mainly from Indic sources. As in the case of new Indo-Aryan languages, Bajjika vocabulary has evolved from the Apabhramśa. Here and there we also find vocabulary items from Perso-Arabic and some other sources. Since Bajjika is an offshoot of Eastern Indo-Aryan language, it shares a number of lexicons with other eastern Indo-Aryan languages such as Maithili, Bhojpuri and Magahi at lower level and Hindi and Bengali at higher level. The vocabulary sharing feature of Bajjika can be seen in following tables which show domain-wise correspondence of Bajjika vocabulary with others.
# A: Name of the Week Days

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Bajjika</th>
<th>Maithili</th>
<th>Bhojpuri</th>
<th>Magahi</th>
<th>Hindi</th>
<th>Bengali</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>som r</td>
<td>sombr</td>
<td>som :r</td>
<td>somr</td>
<td>somv r</td>
<td>omb r</td>
<td>‘Monday’</td>
</tr>
<tr>
<td>2.</td>
<td>m η l</td>
<td>m η lb r</td>
<td>m r</td>
<td>m η l</td>
<td>m η l-v r</td>
<td>mumbled</td>
<td>‘Tuesday’</td>
</tr>
<tr>
<td>3.</td>
<td>b d</td>
<td>b d b r</td>
<td>bud</td>
<td>b d v r</td>
<td>bud b r</td>
<td>‘Wednesday’</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>bip e</td>
<td>b rispətb r</td>
<td>bip e</td>
<td>bip e</td>
<td>birh sp tv r</td>
<td>brispotib r</td>
<td>‘Thursday’</td>
</tr>
<tr>
<td>5.</td>
<td>s kk r</td>
<td>s kk rb r</td>
<td>s kk r</td>
<td>s kk r</td>
<td>kr-v r</td>
<td>sukkrob</td>
<td>‘Friday’</td>
</tr>
<tr>
<td>6.</td>
<td>s nɨʃər</td>
<td>s nɨr</td>
<td>s nɨʃər</td>
<td>s nɨʃər</td>
<td>niv r</td>
<td>onib r</td>
<td>‘Saturday’</td>
</tr>
<tr>
<td>7.</td>
<td>etv r</td>
<td>r bib r</td>
<td>etv r</td>
<td>r viv r</td>
<td>robib r</td>
<td>‘Sunday’</td>
<td></td>
</tr>
</tbody>
</table>

# B: Numerals

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Bajjika</th>
<th>Maithili</th>
<th>Bhojpuri</th>
<th>Magahi</th>
<th>Hindi</th>
<th>Bengali</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ek</td>
<td>ek</td>
<td>ek</td>
<td>ek</td>
<td>ek</td>
<td>k</td>
<td>‘one’</td>
</tr>
<tr>
<td>2.</td>
<td>du</td>
<td>du</td>
<td>du</td>
<td>du</td>
<td>do</td>
<td>dui</td>
<td>‘two’</td>
</tr>
<tr>
<td>3.</td>
<td>tin</td>
<td>tin</td>
<td>tin</td>
<td>tin</td>
<td>tin</td>
<td>‘three’</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>r</td>
<td>§ur</td>
<td>r</td>
<td>r</td>
<td>r</td>
<td>r</td>
<td>‘four’</td>
</tr>
<tr>
<td>5.</td>
<td>p</td>
<td>p</td>
<td>p</td>
<td>p</td>
<td>p</td>
<td>‘five’</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td></td>
<td>e</td>
<td>e</td>
<td>‘six’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>s t</td>
<td>s t</td>
<td>s t</td>
<td>s t</td>
<td>s t</td>
<td>‘seven’</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>‘eight’</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>‘nine’</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>d s</td>
<td>d s</td>
<td>d s</td>
<td>d s</td>
<td>d s</td>
<td>‘ten’</td>
<td></td>
</tr>
</tbody>
</table>

# C: Name of the Months

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Bajjika</th>
<th>Maithili</th>
<th>Bhojpuri</th>
<th>Magahi</th>
<th>Hindi</th>
<th>Bengali</th>
<th>No of Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>t</td>
<td>§at</td>
<td>§at</td>
<td>§at</td>
<td>et</td>
<td>otrro</td>
<td>30</td>
</tr>
<tr>
<td>2.</td>
<td>b s k</td>
<td>bəs k</td>
<td>b s k</td>
<td>bəs k</td>
<td>b s k</td>
<td>bojuk</td>
<td>31</td>
</tr>
<tr>
<td>3.</td>
<td>e</td>
<td>dʒət</td>
<td>e</td>
<td>dʒət</td>
<td>e</td>
<td>ojɨt</td>
<td>31</td>
</tr>
<tr>
<td>4.</td>
<td>s r</td>
<td>k r</td>
<td>s r</td>
<td>s r</td>
<td>r h</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>s v n</td>
<td>s v n</td>
<td>s v n</td>
<td>s v n</td>
<td>r hon</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>b do</td>
<td>b do</td>
<td>b do</td>
<td>b do</td>
<td>b dro</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>s m</td>
<td>sin</td>
<td>kuv r</td>
<td>sin</td>
<td>jvm</td>
<td>vin</td>
<td>30</td>
</tr>
<tr>
<td>8.</td>
<td>k tik</td>
<td>k tik</td>
<td>k tik</td>
<td>k tik</td>
<td>k r tik</td>
<td>k r tik</td>
<td>30</td>
</tr>
<tr>
<td>9.</td>
<td>h n</td>
<td>h n</td>
<td>h n</td>
<td>h n</td>
<td>o r h yon</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>pus</td>
<td>pus</td>
<td>pus</td>
<td>pus</td>
<td>pus</td>
<td>pou</td>
<td>30</td>
</tr>
<tr>
<td>11.</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td>m</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>p n</td>
<td>p n</td>
<td>p n</td>
<td>p n</td>
<td>p l n</td>
<td>p l un</td>
<td>30</td>
</tr>
</tbody>
</table>
1.3 Theoretical Basics

In this section we would deal with conceptual account of some of the key terms concerning morphology in general and verb morphology in particular. This has facilitated us in developing the conceptual framework for present study on verb morphology.

1.3.1 The Morphology

There are several scholars in theoretical and descriptive linguistics such as Lyons (1968), Bloomfield (1973), Katamba (1993), Haspelmath (2002) etc. who have given the definition of morphology. The definition given by them is not exactly the same. They differ from each other in some way or the other.

Thus Lyons (1968) and Katamba (1993, p. 3) define morphology as the study of internal structure of the words. For Bloomfield (1933, p. 207) morphology means “…the constructions in which bound forms appear among the constituents.” A more precise definition of morphology is provided by Haspelmath (2002, p. 3). He defines morphology as the study of the combination of morphemes to yield words.

However, from different definitions given by different scholars we may conclude that morphology is the study of word forms and their formation processes. Further how the differences in the structure of word forms affect differences in function and meaning. Throughout the present thesis we take morphology in this sense and venture to study of verbs in Bajjika.

1.3.2 Theories about Morphological Analysis

There are two major theoretical approach related to morphological analysis. These are: (i) Item and arrangement approach (ii) Item and process approach. According to Maxwell (1998, p. 1) “Theories of morphology have been classified as Item-and-Arrangement […], or Item-and-Process”.

1.3.2.1 Item and Arrangement Approach

The item and arrangement approach is generally contrasted with item and process approach in morphology. In Item and arrangement approach the morphologists consider morphology as syntax at sub-word level in which a complex
word can be analysed into lower level constituents. The lower level constituents are the minimal meaningful units called morphemes. In other words the identification and interpretation of minimal meaningful units in syntactic way is prime concern of item and arrangement approach in morphology. Therefore, in item and arrangement approach the words such as *bats* and *roses* would be analysed as a root plus a plural marking affix as follows:

<table>
<thead>
<tr>
<th>[Root]</th>
<th>[+Plural]</th>
<th>Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bat</td>
<td>-s</td>
<td>bats</td>
</tr>
<tr>
<td>rose</td>
<td>-s</td>
<td>roses</td>
</tr>
</tbody>
</table>

According to Maxwell (1998), in this approach both roots and affixes are treated as morphemes. Thus, for example, in this approach, *bat*, *rose* and plural marker, *-s* in above table are morphemes at lower level.

1.3.2.2 Item and Process Approach

Item and process approach, as mentioned above, is generally presented in contrast to item and arrangement approach. In this approach it is considered that the different forms of a word are the result of morphological processes. In this approach the different forms of a word are generally obtained through a series of morphological operation. The major benefit of this approach is that it can accommodate the formation of irregular forms easily. Therefore, in item and process approach the same words that we have given above would be analysed as follows:

<table>
<thead>
<tr>
<th>/X/ =&gt; /Xz/</th>
</tr>
</thead>
<tbody>
<tr>
<td>bat</td>
</tr>
<tr>
<td>rose</td>
</tr>
</tbody>
</table>

Again according to Maxwell (1998), in item and process approach both roots and affixes are not morpheme. According to him in this approach roots are morphemes, but affixes are rules. Thus, for example, *bats* and *roses* in above table are the results of morphological rules which we may call here, as plural formation rule.
1.3.2.3 Inflectional Versus Derivational Morphology

If we think of a construction as a set of slots and relations among them, the lexical morpheme is what goes in a given slot. Any accompanying derivational morpheme(s) will make whatever semantic and grammatical adjustments may be necessary to fit the lexical morpheme into a given slot. The inflectional morphemes are the relations that hold the slots together. The job of an inflectional morpheme is to tell us how a given slot (regardless of what is in it) fits with rest of the construction.

1.3.3 Units of Morphological Analysis

A few more concepts that are used in morphological analysis and are useful in the verb analysis are: the morph, allomorph and morpheme. The concept of root, stem and base are also relevant. These are discussed below:

1.3.3.1 Word and Word Forms

Oxford Advanced Learner’s Dictionary (1995, p.1374) defines word as “A sound or group of sounds that expresses a meaning and forms an independent unit of a language.” From this definition we may conclude that word is the smallest and free unit of a language which carries meaning. It may be seen that these free units may be simple or complex in their built-up. Thus for instance word run is a simple word while word runner is a complex word. Similarly, the words like: happy, unhappy, happiness and unhappiness are also complex. The word happy consists one morpheme; further it is not derived from any other morpheme. Therefore it is a simple word while the rest are complex words. Unhappy and happiness consist of two morphemes and unhappiness consists of three morphemes. Lexically they are treated as separate words.

While our focus in the present thesis is on Bajjika verb morphology we consider it apt to discuss a few important concepts of morphology. These concepts are relevant in analyzing the Bajjika verb morphology too. Therefore, we begin with inflectional and derivational morphology.
1.3.3.2 Morph, Allomorph, Morpheme

Morpheme is a unit morphology which has a form and a function. It can serve either as a word or part of a word in the language. Generally, it is defined as the smallest and meaningful unit of language which has ability to serve as a word or part of a word. A morpheme is either a free word or part of a complex word which has an obligatory function. Thus, take the example of Bajjika words safər and həmsafər. The word ‘s f r’ means ‘travel’. In Bajjika it is a single word and consists of a single morpheme while ‘həmsafər’ meaning ‘companion’ is a complex word consists of two morphemes i.e. ‘həm’ and ‘safər’, where they function as parts of a complex construction.

A morpheme can be free or bound according to its ‘stand alone’ or ‘not stand alone’ nature. That is to say that if a morpheme can stand alone it is free and if not it is bound. Now take the example of English word ‘unconditional’. It consists of three morphemes and they are ‘un-’, ‘condition’, and ‘-al’. Of these three only ‘condition’ is a free morpheme as it can stand alone. ‘un-’ and ‘-al’ cannot stand alone and need some morpheme to bind with (here in this case it is condition).

Scholars working in the field of morphology have classified morphemes into several types according to the nature of the morphemes in the language. Thus we have-- free versus bound; lexical versus grammatical and inflectional versus derivational morphemes. These may be diagrammed as follows:

![Diagram of Types of Morpheme](Image)

*Fig (1/6): Types of Morpheme*
1.3.3.2.1 Free Versus Bound Morpheme

Depending upon the nature of occurrence a morpheme it may be free or bound. Free morphemes are those morphemes which have their independent existence in the language while bound morphemes are those which do not have their independent existence in the language.

1.3.3.2.2 Lexical Versus Grammatical Morpheme

A free morpheme has ability to function either as a lexical word or a functional word in the language. When it functions as a lexical word it is called a lexical morpheme while when it functions as a functional word such as pre/postposition it is called grammatical morphemes.

1.3.3.2.3 Inflectional Versus Derivational Morpheme

A bound morpheme, which does not have free or independent existence, but has the ability to bind with either another bound morpheme called bound roots or with another free morpheme called lexical morpheme. When the binding of a bound morpheme causes derivation it is called derivational morpheme and if the binding of the bound morpheme causes inflection it is called inflectional morpheme.

1.3.3.3 Root, Stem and Base

The root, stem and base are three most tricky and sometime confusing terms used in morphological analysis. Generally a root may be defined as a unit which remains when all the attachments are removed from a complex construction. For example in the word ‘words’ word is a root which inflects for number to form the plural form of the word. Whereas a stem consists of a nucleus which contains one or more morphemes. For example ‘word’ and ‘mat’ in the construction such as ‘words’ and ‘mats’ respectively are example of stems. ‘Word’ which is root in aforementioned example is also an example of stems in second set of examples. Since it inflects for the number therefore the root ‘word’ would also be treated here as stems. According to Nida (1949) all bound roots are stems but not all stems are roots. Base we may define as any form between a root and a stem which allow some sort of affixation of any kinds.
A root may be bound or free in nature. Bound roots are those roots which always come in bound context. For example the English bound roots such as *cran-*, *grue-*, *ruth-* and *audi-* in following set of English example-a and b;

a. cranberry gruesome ruthless

b. audible, auditory, audition (Carstairs-McCarthy, 2010, p. 36)

English also exhibits a set of roots which have different allomorphs in free form and bound forms such as *wife(-s)* vs *wife* and *five(-th)* vs *five*.

1.4 Objectives of the Study

The broad objective of the study is to inquire and describe all the features of verb morphology Bajjika and to examine how these features are operating in this language. The proposed study is important not only because it deals with an important lexical category that is verb but because the study of this kind is theoretically justified since verb is immensely significant in the description of any language at morphological level. In recent time verb has assumed great significance at syntactic level too as it holds the key for many syntactic relations and their organization.

Depending upon the many inherent properties of Bajjika verb the present study proposes to examine many aspect of verb morphology in Bajjika. A few aspects of enquiry may be given as follows;

- What features characterize a verb as Bajjika verb?
- How the inflection and derivation is realized in the morphology of a Bajjika verb?
- How categories such as tense, mood and aspect are realized in Bajjika verb morphology?
- What kind of morphemes indicates the above categories?
- How these features are indicated?
- How do the verbs behave at morpho-syntactic level?

1.5 Purpose of the Study

The verb morphology of the Indo-Aryan languages has attracted the attention of scholars of both theoretical and computational linguistics in recent times. What makes it interesting is the structure of the verbs and the complexity found in them in
CHAPTER 1: INTRODUCTION

terms of their morpho-syntactic and semantics. Verbs are the most important part of speech due to their distinctive behavior. Thinking of a sentence without a verb is generally not feasible. The knowledge of a speaker about a lexical item suggests that he or she has more lexical knowledge than the knowledge of its idiosyncratic properties. It may be noted that all the grammatical information, that is, tense, number, gender, etc is carried by the verbs in a sentence. These are the reasons why the study of verbs has acquired immense importance in linguistics.

1.6 Importance of the Current Research Work

As said above Bajjika in general has not evoked much attention of the scholars let alone its verb morphology. The studies that have appeared can be counted on finger tips. So far, the only notable works are “Bajjika Bhasha aur Sahitya” by Siyaram Tiwari and “Hindi Bhojpuri aur Bajjika ka Tulnatmak Adhyan” by Dr. Awdheshwar Arun. Mention can also be made of Dr. Yogendra Prasad Singh, who has attempted to write the first grammar of Bajjika and that of Dr. Surendra Mohan who has written the first dictionary of Bajjika. In a scenario as this the current work will provide a sort of foundation for further research in Bajjika from the perspective of current theory of linguistics. Further it will examine the Bajjika verb in its multi facets.

1.7 The Justification for the Study

The descriptive studies of languages are theoretically justifiable. It is more justifiable if the study is on verb. The justification can be derived from the principles of descriptive analysis itself. According to Nida (1949), there are four principles of descriptive analysis. These are:

(i) Descriptive analysis must be based on what people say.
(ii) The forms are principle and the uses secondary
(iii) No part of language can be adequately described without reference to other parts.
(iv) Languages are constantly in the process of change.

The point four of above principles of descriptive analysis implies that languages are flux and they are constantly in the process of change. Therefore to point
out the change in the due course of time would be possible only when this type of research takes place from time to time.

1.8 Organization of the Thesis

The present thesis is organized into seven chapters. The brief details of all the chapters are as follows:

Chapter-I

In the first chapter of the present thesis we have provided an introduction to the study, the study background, the language background, etc. The discussion on the speech community is also part of the introduction chapter.

Chapter-II

Chapter two of the present thesis deals with two most important aspects of thesis writing. These are: review of literature and research methodology. Thus in chapter two we have dealt with these two aspects of thesis writing.

Chapter-III

In chapter three we provide an account of general verbal system in Bajjika. In this chapter we give an account of general verbal characteristics of Bajjika. Here we have tried to establish a separate verb class on the basis of comparison of Bajjika and some other well established Indo-Aryan languages such as Hindi and Bengali. The chapter also provides an account of general verbal classification (i) based on the function of verbs i.e. functional classification and (ii) based on their inherent semantic features i.e. semantic classification.

Chapter-IV

Chapter four, deals with the structure of verbal forms which are basically lexical forms. In this chapter the different types of lexical verb and their formation have been discussed. The chapter provides a detail description of simple, compound and complex verbs and its formation in Bajjika.
Chapter-V

In Chapter V, we delineate the grammatical categories of verbs. In this chapter the four major grammatical categories of verbs i.e. tense aspect, mood and agreement. Here in this chapter we provide the discussion of agreement first then we have provided the discussion on tense, aspect and mood.

Chapter-VI

The morphology of non-finite verbs in Bajjika is part of the sixth chapter in this thesis. In this chapter there is a discussion on both non-finite verb forms and deverbals.

Chapter-VII

Chapter VII is the final summary and conclusion chapter where we have tried to conclude the thesis on the basis of the research questions.